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SAINT MICHAEL THE ARCHANGEL

THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,
SEVERUS, PATRIARCH OF ANTIOCH, AND
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

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PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure $11\frac{5}{8}$ in. by $9\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic use of the name of the Archangel Michael. A very early, and very fine Coptic Manuscript, with the Arabic translation on the margin. It came from Cairo, and is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon’s handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

light of which it was read in church on the twelfth day of the month Athôr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88*a* are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernât in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14*a*, 31*b*, 43*a*, 48*a*, 50*b*, 51*b*, 59*a*, 149*b* &c.), who occasionally added variant readings (see fol. 69*b*), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ἮΕΝ ΦΡΑΝ Ἡ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ἘΘ
 ΟΥΑΒ †ΤΡΙΑΣ ἘΘ ΟΥΑΒ ΟΥΟΖ Ἡ ὈΜΟΟΥΣΙΟΣ ΕΣΧΗ
 ἮΕΝ ΟΥΜΕΘΗΟΥ† Ἡ ΟΥΩΤ ΦΑΙ ΓΑΡ ΠΕ ΝΕΜ ΝΟΥ†

ἦεν οὐμεθῆμι ἄνον ἅλ νιχρηστιανος τενοῶωφτ
 ἴμος τενηῶογ νας.

Αφωπι ἴσε παι ωε ἴ ερ φμεγί εθ νανε ς
 ἴτε παι ἄριον ἴ χωμ ἐβολζιτεν πιογαςαζνι νει
 τπρονιὰ ἴ πενιωτ ἐτ ταινογτ πι πατριαρχης
 ἐθ ογав авба ιωαννης πηρεφερζεμι ἴ νενψγχι
 πι μα ἴ εσωογ ετ ενζοτ φη ἐταq ερ ογωιμι ἦεν
 μι εκκλησιὰ ἴτε μορθοδοξος ζιτεν νερσβωογί ἴ
 πηατικον εθ βεβι ἐβολῆεν ρωq πῶς ταχροq ζιχεν
 πεq ἄρονος ἴ ζαν μηω ἴ ρομπι ἦεν ζαν σνογ
 ἴ ζιρηνικον τεqαιτεν ἴ εἴπωα ἴ περςμογ.

Εβολζιτεν ογςζιμι ἴ μακαρια ἴ μαι χρς ἴ
 μαι ἄραπι ἴ μαι προσφορὰ ἴ μαι ωεμμο ἴ μαι
 π εθ νανεq νιβεν ασθαμιοq ἐβολῆεν περςιν ἴσι
 ἴ μι εγ ερ φμεγί νας εθβε πογχει ἴ τεσ ψγχι
 ἅλ τ σιx ἴ ογςζιμι ογ μαι νογτ εγμογτ ἐ περ-
 ραν χε μελοχ ογοz αστηιq ἴ τἄγια ἴ [ε]κκλησιὰ
 ἴτε παρχηαγγελος ἐθ ογав μηχανη ρας ελ ἅλιx
 σα ρης ἴ βαβγλων.

Πῶς ιηc πχc πιαληθῆινος ἴ νογτ εq εβι ἴτεc
 ἄσιὰ ἴ τοτ c ἴ φρητ ἐταq ωοπ ἐροq ἴ πιδω-
 ρον ἴτε ἄβελ πιῶμι νει τῄσιὰ ἴτε πεν ιωτ
 авраам νει πιcῶοι ἴ ογqi ἴτε ζαχαριαc πιογνв
 νει τ τεβι σνογτ ἴτε τχιρα ἴτεqαρεz ἐ πε-
 cωνῆ ἴ ζαν μηω ἴ ρομπι ἐβολζα πιρλcμοc νιβεν
 ογοz ἐωωп ασωανι ἐβολῆεν cωμα ἴ φρητ ἴ
 ρωμι νιβεν ἴτε παρχηαγγελος ἐθ ογав μηχανη
 τωβz ἴ ποῶ ἴτεq χα неснови νας ἐβολ ογοz
 ἴτεqсбай ἴ περραν zi πχωμ ἴ πωνῆ τεq ἴτον
 ἴμος νει νη ἐθ ογав τηρογ ἦεν κεν ς ἴ νειμοτ
 ἐθ ογав авраам νει ἴсаак νει ἴλκωв ζεν πιπα-

ΡΑΔΙCOC ΝΤΕ ΠΟΥΝΟC ΉΕΝ ΘΕΜΕΤΟΥΡΟ ΝΤΕ ΠΙΦΗΟΥΙ
 ΛΜΗΝ ΕCΕΩΩΠΙ ΛΑC ΝΙΒΕΝ ΕΘ ΝΑCOC ΣΕ ΛΜΗΝ
 ΕΡΕΒΙ ΚΑΤΑ ΠΙCΜΟΥ ΛΜΗΝ.

ΠÈΡΟΥΟΥ ΦΑΙ ΟΥΖ Ν ΠΛΩΝΙ ✠ Π Π ΡΚΕ.

“In the name of the Father, and of the Son, and of the
 “Holy Spirit, the Holy and Consubstantial Trinity, which
 “existeth in One Godhead; this in very truth is our
 “God, and we Christians worship it and glorify it.

“This copy of this holy book, a memorial of good,
 “was written by the command and by the care of our
 “glorious father, the holy Patriarch, Abba John,¹ the
 “governor of our souls, the shepherd whom we reve-
 “rence, who illumineth the churches of the orthodox by
 “means of the spiritual instruction which poureth from
 “his mouth (may God confirm him upon his seat for
 “many years of peaceful time, and may He make us
 “worthy of his blessing!), by a blessed woman, who
 “loved Christ, who loved [to make] alms and oblations,
 “who loved strangers, and who loved all things that
 “were good, and she by the God-loving woman, whose
 “name is called Melokh, had it made by her own true
 “labour that it might be a memorial for her for the sal-
 “vation of her soul, and she gave it to the holy church
 “of the holy Archangel Michael at Râs el-Khalij,² to the

¹ *I. e.*, Yûnas ibn Ali Ghâlib, who sat from A. D. 1189—1216; see Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 554; Wansleb, *Histoire de l'Église d'Alexandrie*, p. 325; Malan, *A Short History of the Copts*, p. 95; and Le Quien, *Oriens Christianus*, tom. ii. p. 488.

² *I. e.*, رأس الخليج “the head of the canal,” which is often

“south of Babylon.” May the Lord Jesus Christ, the true “God, receive her offering from her hand, even as He “received the gifts of Abel² the righteous man, and of “our father Abraham,³ and the incense of Zacharias⁴ the

called خَلِيج مِصْر “the canal of Miṣr,” الخَلِيج الكَبِير “the great canal,” and خَلِيج امِير المومنين “the canal of the Commander of the Faithful.” This canal is said to have been dug by ‘Amr ibn el-‘Âsi, A. II. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and “mounds of rubbish” which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yâkût says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر القلزم), and that ships sailed upon it carrying food to Mecca and Medina. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yâkût*, tom. ii. p. 466, at the top. For native explanations of خَلِيج see *Kâmûs*, ed. Bûlâk, vol. i. p. 185; and for the descriptions of the buildings at Fûm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Dakmâk* in his كتاب الانتصار لواسطة عقد الامصار ed. Bûlâk, 1893, p. 107 the church of St. Michael is said to be situated “to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque” كنيسة ميكايل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrîzî, ed. Bûlâk, vol. i. p. 517, says that there was a church of Michael “near the Khalij of the Beni Wa’il, at the southern exit of the city of Miṣr” عند خَلِيج بنى وائل خارج مدينة مصر قبلي

² Genesis iv. 4.

³ Genesis xv. 9.

⁴ St. Luke i. 9.

“priest, and the two mites of the widow,¹ and may He “guard her life from all temptation for many years; and “when she shall go forth from the body, after the “manner of all men, may the holy Archangel Michael “pray unto God that He may forgive her her sins, “that He may write her name in the Book of Life, and “that He may make her to lie down with all the saints “in the bosom of our holy father Abraham, with Isaac “and Jacob in the Paradise of joy in the kingdom of “the heavens; Amen, so let it be! And every tongue “which sayeth Amen shall receive according to the blessing, Amen.

„The seventh day of Paôni,² in the nine hundred “and twenty-sixth year of the Èra of the Martyrs “(*i. e.*, A. D. 1210).”

The volume comprises:—

- I. The Encomium upon Saint Michael by Theodosius, Archbishop of Alexandria, foll. 1—86.
- II. The Encomium upon Saint Michael by Severus, Patriarch and Archbishop of Antioch, foll. 87—127.
- III. The Encomium upon Saint Michael by Eustathius, Bishop of Traké, foll. 128—187.

The principal contents of these Encomiums may be summarized as follows:—

¹ St. Mark xiii. 42; St. Luke xxi. 2. ² *I. e.*, June 1.

I. THE ENCOMIUM OF THEODOSIUS.¹

After a declaration of his absolute reliance upon God, "Who openeth the door of speech of every man," and Christ and Saint Michael, Theodosius begs his hearers to assist him in undertaking to write an Encomium upon Saint Michael. He likens himself to an unskilled sailor who, having stored his all in a frail bark, intends to set out to sail over the great ocean, but his boat is not strong enough to withstand the buffetings of the waves, his merchandise is of little or no value, and is not worth committing to the care of the merchants who sail in great ships; he fears to leave the harbour wherein lies his little craft, lest, having launched out into the deep, and being ignorant of the mariner's art, his boat be swamped, and he lose not only his boat and its load, but also his life. He next explains that the boat is his own flesh, which he cannot govern, and that the sailor is his ignorant heart, and that the Holy Scriptures are the knowledge of celestial seamanship; nevertheless as his hearers insist upon his doing so he will attempt to speak concerning the incorporeal and luminous commander of the hosts of heaven, the advocate of man before God, Saint Michael the Archangel. Referring to other encomiums² which

¹ Probably the Jacobite Patriarch of Alexandria, who ascended the patriarchal throne A. D. 536; see Le Quien, *Oriens Christianus*, ii. col. 430; Gibbon, *Decline and Fall*, Chap. 47.

² For a Coptic sermon on the Assumption, which was pronounced on the xvith day of the month Mesore, see Zoega, *Catalogus Codicum Copticorum*, Romae, 1810, p. 94; and for

he had written upon the season of the new year, and upon the festivals, and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemànì, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," **מיכאל כהן גדול של מעלה עקרו לגבריאל**; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, **מיכאל**, from **מי** + **כאל** in the passages **מי כמוכה באלהים** (Exodus xv. 11) and **אין כאל ישרון** (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of **אלהים**, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed. Fisher*), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and **זגנו'נאל** also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מיכאל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{זגנו'נאל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or **ΣΥΝΖΩΡΙ**, Arab. **سهنور**, a city in the Delta at no great distance from Saïs; see Amelineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dînâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dînâr*; these he gave to Dorotheos and told him to give one third of a *dînâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

¹ *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsón set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsón promised to give each of them money¹ if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsón had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsón by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalónia. And when they had returned to

¹ On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dinâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dinâr*, or of that value.

the Bishop he baptized Ketsón, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsón tarried in Kalónia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakil*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsón, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylón was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylón's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM¹ OF EUSTATHIUS,²
BISHOP OF THE ISLAND OF TRAKÈ.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paōni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. I. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word ΝΗCOC by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says ΑΙΦΩΤ ΩΛ †ΝΗCOC "I fled to the Island", and ΝΗCOC here is the exact translation of جزيرة, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "Île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Trakê. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*z. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paóni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.[†] After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

[†] In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernat, *Album de Paléographie Copte*, Paris, 1888, plate LI.

"our garments for our brother when he dieth, even so
 "likewise when a raven dieth his mate draweth out
 "her own tongue, and splitteth it with her claws, so
 "that when she uttereth her cry every one may know
 "that her mate is not there, and if another raven de-
 "sireth to take her by violence she crieth out straight-
 "way, and when all the other ravens hear her cry they
 "know by [the sound of] her cleft tongue that some
 "other raven wisheth to take her by violence, and they
 "gather together to help her, and to rebuke the raven
 "that wisheth to marry her by force. When children
 "see ravens gathered together in this manner, and
 "uttering cries wishing to rebuke the raven that desired
 "to take her by violence, and that desired to go astray
 "from that which God hath commanded them, those
 "ignorant children are wont to say, 'The ravens are
 "celebrating a marriage to-day,' and they know not
 "that the ravens wish to rebuke the raven that desireth
 "to make to sin the raven whose mate is dead." However,
 although it is difficult to say where the quotations from
 Physiologus end, or whether, in the Coptic version,
 the statements about the turtle-dove and raven formed
 one chapter or section or not, this part of Euphemia's
 speech to the Devil is of peculiar value, for it shews

ma · taketh not another mate"; but in the Syriac version this
 statement is made to apply to the turtle-dove, *ἡ αἰσώπη*; see Land,
op. cit., IV. p. 63, chap. 36.

In the French version by M. Amélineau it is said, "Le
 sage Salomon dit que la tourterelle et les corneilles ne prennent
 qu'un seul mari", but what follows is quite different from what
 we have above.

that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paóni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck, and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Traké and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

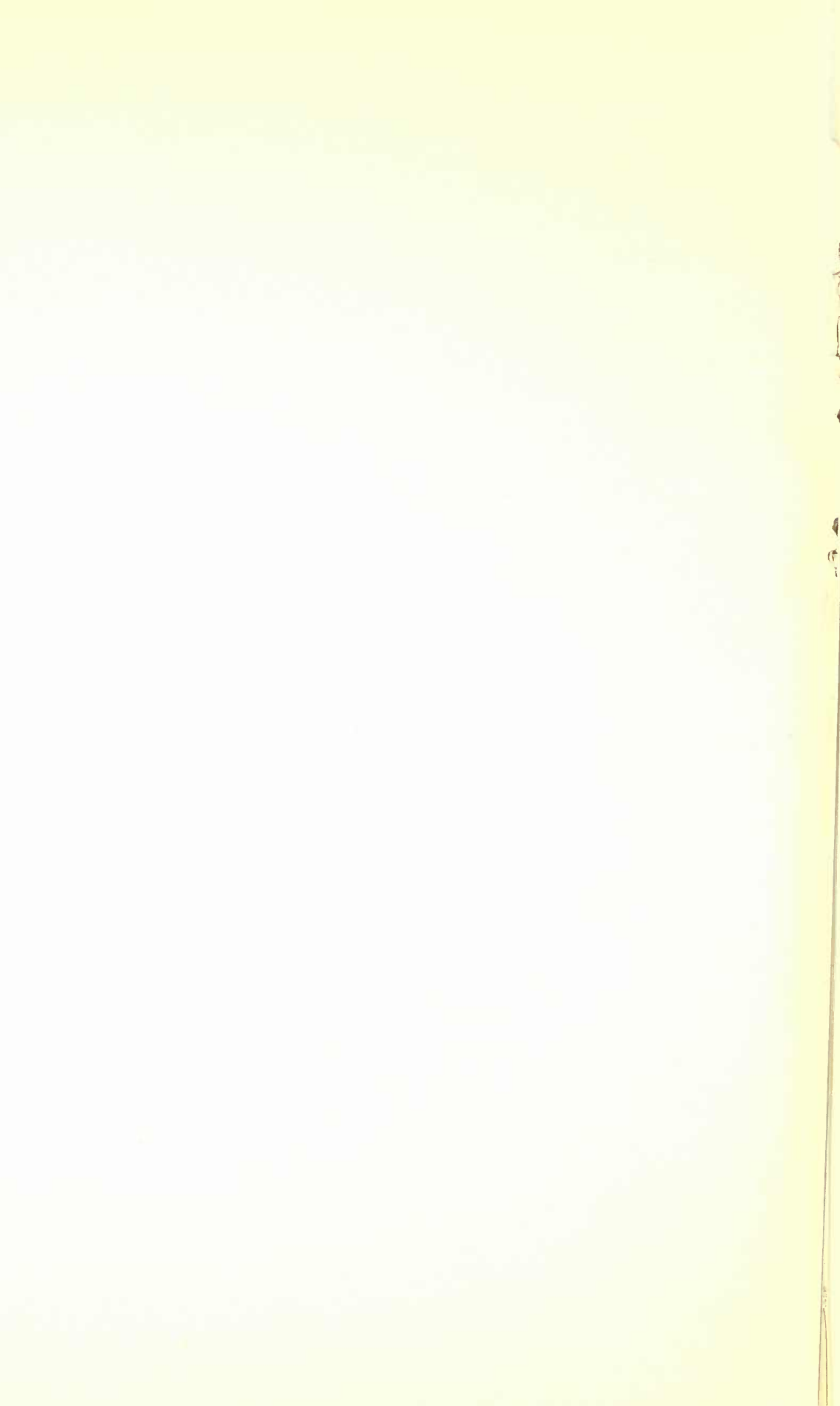
In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.





TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions, joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

“This man hath found favour [with God], and is delivered?” For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, “O thou fool, who made thee to undertake that “which was more than thy strength could bear? Thou “didst know full well that thou wast feeble and that thou “hadst nothing in thy power wherewith to do that which “is beyond thy strength. And besides, merchants are “many, why then didst thou not sell thy few wares to “them and let them trade therewith? Thus wouldest thou “have gained thy profit therefrom, and thus wouldest “thou have saved thyself, and thy merchandise entirely, “and thy boat, and that which belongeth to thee—for thou “hadst no knowledge of the craft of the mariner.”

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.¹ And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

¹ Compare St. Matthew vii. 7.

"likewise made a discourse upon him than whom of those
 "who have been born of women¹ none greater hath arisen,
 "[I mean] the kinsman of Christ, Saint John the Baptist,
 "the friend of the holy Bridegroom. Moreover, knowest
 "thou not, O my father, that moderation in all things is
 "good? As thou art moderate in thy eating, and drinking,
 "and praying, even so shouldst thou be moderate in all
 "things, as Paul, the greatest of the Apostles, saith, 'The
 "training of God is great gain, and if thou canst bear it
 "thou shalt be perfect.'" And I will answer thee and say
 unto thee, "Beloved, thou sayest rightly, and in showing
 "solicitude [for me thou doest well], but nevertheless I
 "will behold, and will speak unto God as did Abraham,
 "the friend of God and the chief of the patriarchs, who
 "became the father of a multitude of nations, saying, [p. 6]
 "'Let me speak, O Lord, with my God even this once
 "also²', even although I should make myself like unto the
 "friend of God in speaking this once. And if I dared to
 "speak even unto three times He would not turn away
 "from me, for He is One God and One Lord, and to
 "Him belongeth the mercy which abideth for ever. With
 "this too will I convince you, that it is God Who hath
 "commanded us to ask that we may receive³. And why
 "did ye entreat me to come into your midst on this
 "great festival, which hath spread abroad not only over
 "all the earth but likewise in heaven, and why [if ye did
 "not wish me to speak] did ye, little and great, men and
 "women, cry out to me, saying, 'We beseech thee not
 "to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

“us concerning the great festival, and concerning the glory
“of him whom we celebrate in it, who is an ambassador
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misaël, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xiii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit¹ [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that cateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un|worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that "we should not sit down until the nobles of the palace "have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His "own hands, in His own image and likeness, and did fill "with glory and call thy name 'Adam'? I entreat now "thy goodness and majesty and I beseech thee to tell me "if thou dost not thyself also rejoice at the feast of the "holy Archangel Michael." Hearken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite "all men to this festival this day. But I rejoice more than "they all, for when I had angered God, and He had "brought me out from Paradise, because I had trans- "gressed His command by reason of my helpmeet Eve "making me to eat of the fruit of the tree, concerning "which He commanded me not to eat, it was Michael who "prayed to God for me until He forgave me my sin; "[p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou "dost rejoice this day at the festival of the holy and "mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this "day, for it was he whose festival they celebrate this "day who carried my sacrifice and offering up to God, "Who did not regard the sacrifice of my brother, because "he brought it not with an upright heart; for this reason "I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the "day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God gave me to my parents [in his stead]; and when my mother found no milk wherewith to suckle me—now her milk had dried up by reason of her sorrow for my brother Abel—the holy Archangel Michael nourished me with spiritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day], because the whole race of man hath sprung from my seed, and because Michael hath never ceased to entreat God to show mercy unto sinners, and to make them to live for ever, [p. 13] and I rejoice at his festival because he prayeth for my children.”

“O Methuselah, the old man whose days were lengthened, whose white and pure garments I see in the midst of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth from Adam, and I am the man whose prayers were taken by the holy Archangel Michael and carried up to heaven, and finally God blessed me with a long life which exceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou—but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for when God was angry with the world, and wished to destroy it, He placed me in the ark with my wife, and children, and creatures of every kind that moveth upon earth, and He opened the cataracts of heaven and poured out rain upon us for forty days and forty nights, and we saw neither sun, nor moon, nor stars; but Michael guided and directed us, and ceased not to pray to God until

“the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered.”

“O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?”

[p. 14] He saith, “Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre.”

“O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?”

He saith, “Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father’s hand, and gave him a ram in my stead, and the sacrifice was completed.”

“O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?”

He saith, “Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother’s brother, and Michael came to me and decreed my wages from the sheep, and he blessed

“me, and my children, [p. 15] and my wives, and he made “all Israel to be blessed for my sake.”

“O Joseph, the just man, whose brethren were jealous “of him, what doest thou in this place this day? Dost “thou rejoice at the festival of the Archangel Michael?”

And straightway Joseph, the just man, answereth at once, saying, “Verily, it behoveth me to rejoice this day, “for when my brethren were jealous of me, and drove “me forth into a strange land, and I became a miserable “alien without any one to comfort me, and with a multitude of evils round about me, the Archangel Michael “came to me, and comforted me in them all, and finally “he prayed to God and He made me ruler over Egypt.”

“O Moses, and Aaron, and Joshua the son of Nun, “what is your part in this festival this day?”

These saints make answer, saying, “Joy is our part, “for Michael was our leader and the guide of our people “until we had overcome our enemies, and he prepared “the way for us into the land of promise; on this account “we rejoice this day.”

[O Gideon]¹

“I am Gideon, and I rejoice especially, for it was “Michael who came to me and filled me with strength, “and I went forth and fought against Midian, and delivered “my people.”

“O Jephthah², and Anna thy wife, what is your work “in this festival to-day?”

[p. 16] These Judges answer and say, “Verily, our “joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

“and we had no child. But we rose up, and prayed, and offered up a sacrifice to God, and the holy Archangel Michael looked upon our feebleness, and carried our prayers and sacrifice to God, and made mention of us before Him, and He blessed us with the mighty man Samson, therefore we and our son rejoice this day.”

“O David, the just king, the father of Christ according to the flesh, behold I see thee this day rejoicing and playing upon thy ten-stringed lyre at the feast to which the holy Archangel hath invited us this day.”

David saith, “Verily I rejoice this day and am glad. The songs and music for each one of the festivals of all the saints are written upon my heart, but that befitting this festival of the holy Archangel Michael which I sing is, ‘The angel of the Lord encampeth round about those that fear him, and delivereth them.’”¹

“O Solomon, the wise man, dost not thou rejoice on this festival of the Archangel Michael?”

He saith, “I rejoice especially, for it was the Archangel Michael who was with me from my youth up, and who made peace to exist in my days, and he entreated God, Who commanded me to build a house for Him.”

[p. 17] “O Hezekiah, the just king, dost not thou rejoice this day at the festival of the holy Archangel Michael?”

He saith, “How can I help rejoicing? for when the wicked Assyrians afflicted me and my people, it was the holy Archangel Michael who destroyed one hundred and four-score and five thousand of their men in one night, and delivered me and my people.”

¹ Psalm xxxiv. 7.

“O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?”

He saith, “This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw.”

“O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?”

He saith, “I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me.”

“O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael.”

He saith, “I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy.”

“O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?”

He saith, “What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink.”

“O ye twelve Apostles, why do ye rejoyce this day at the festival of the holy Archangel Michael?”

They say, “We rejoyce indeed, for were we not in great sorrow when the lawless Jews crucified our Lord Jesus Christ, and were we not in sorrow and in hiding for fear of the Jews, until Mary the Virgin and those who were with her went into the sepulchre on the first day of the week, and she showed us that she had found that the holy Archangel Michael had rolled away the stone from it, and was sitting upon it, and announcing the glorious tidings, ‘The Lord hath risen?’”

“O Zacharias, and John thy son, do not ye keep the festival of the Archangel Michael this day?”

[p. 19] He saith, “I rejoyce, because Michael the Archangel hath sealed us, me to be a priest, and John my son, the child of Elisabeth, the kinswoman of Mary the mother of God according to the flesh, to be the Baptist; for this reason we rejoyce this day.”

“O Stephen, the archdeacon and protomartyr, dost not thou rejoyce with us in this great festival?”

He saith, “Yea, for when they cast stones at me I saw the heavens open, and the Archangel Michael and all the angels were gazing at our Lord Jesus Christ at the right hand of the Good Father.”

“O ye three children, Ananias, Azarias, and Misael, do not ye rejoyce this day at the festival of the Archangel Michael?”

They say, “How can we help rejoycing? for when Nebuchadnezzar the king cast us into the furnace filled with fire, God commanded Michael and he scattered the flames of fire, and made the furnace to become like dew.”

“O ye company of martyrs and saints, do not ye

“rejoice this day at the festival of the Archangel
“Michael?”

All the saints say, “Verily our joy is great, for Michael
“the Archangel hath strengthened us in every need and
“sorrow which we have suffered, and [hath strengthened
“us] to endure the torture and to fulfil our martyrdom and
“strife, for which we have received the great good things
“which we have; [p. 20] for this reason we rejoice this
“day.”

“O all ye armies of heaven, do not ye rejoice this
“day?”

They say, “In truth, all joy is ours.” For, O my
beloved, great is the honour of this feast which is spread
for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep
ourselves with all diligence, and let us guard our souls
on the festival of the holy Archangel Michael. Let us
put on fine garments meet for the marriage-feast, lest if
we enter therein arrayed in torn and foul garments, and
having our bodies full of uncleanness, they turn us out
in disgrace from before those who are clothed in glorious
apparel, and who will remove their garments from our
path lest they be in any way defiled by us. And after
being cast forth in great disgrace these same beings will
mock at us, saying, “O senseless and abominable men,
“how is it that ye are not ashamed [to do this thing]?
“If ye be not ashamed before men, how is it that ye are
“not ashamed before God the King, and before His holy
“governor Michael? Do ye not know whose chamber
“this is, and whose feast it is? Do ye not know that it
“is the feast of the King and of His chief captain who
“hath obtained all power before his God the King, Who

“hath given him all these honours because of his true
 “valour? [p. 21] And I marvel much at your boldness
 “[in coming] into this inner place, for God hath already
 “given unto you the command, ‘Come not into the marriage
 “chamber without the marriage garment upon you’, but
 “ye have not hearkened thereunto. Have ye not heard
 “what befell the man who dared to go into the feast in
 “unclean garments like unto your own? It is written that
 “He made them bind him hand and foot and cast him
 “into outer darkness, where there is weeping and gnashing
 “of teeth.”¹

And now, O beloved, let me lead you through into the
 outer chamber, and sit ye down for a little, so that when
 God the King shall have come in with Michael His chief
 captain, Michael may entreat him to show mercy unto
 you, and to the other suppliants, and to those who sit at
 the gate; for the Archangel whose festival ye keep this
 day is compassionate, and will not forsake you. And
 strengthen your hearts and souls, and I will entreat him
 not to take vengeance upon you during this festival lest
 ye bring suffering upon yourselves here. Briefly then I
 have shown you and ye know, O beloved, that the ob-
 jections which I have brought before you, and especially
 the things which have been spoken by ourselves, are made
 by men like unto ourselves, and not by God. But perhaps
 some one will say to me, “What are unclean, or what
 “are beautiful garments? [p. 22] What is the beautifying
 “of the body? Is there any hypocrisy with God, or doth
 “He love the rich more than the poor man? Cannot I
 “of my own will become poor, or if I desire cannot I be-
 “come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

“no account?” God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. “Anoint thy head “with oil, and wash thy face,”¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael "is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, “[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my name—and ye are Christ’s—“verily I say unto you that his reward shall not perish.”¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahór whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi", and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministrations, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ *I. e.*, the 8th of October.

they hymned and praised Him day and night with floods
 of tears, saying, "O God Jesus Christ, help us. O thou
 "Archangel Michael, pray to God for us that He may
 "open to us the hand of His mercy and blessing, lest the
 "hope of thy offering and gift which we bring to God
 "in thy holy name, O Archangel Michael, perish from our
 "hands. Thou knowest our hearts and our love towards
 "thee. We have no helper besides thee, for thou [p. 30] hast
 "been our helper from our youth up, and thou hast been
 "an ambassador for us before God our Saviour. And now
 "we beseech thee, O kind guardian, holy Archangel, if it
 "be meet that after all the oaths which we have sworn
 "with God and with thee, this great affliction should over-
 "take us at the end of our lives and we must cease from
 "thy gift and alms to thee, let thy goodness prevent us
 "and do thou entreat God to show great mercy unto us,
 "and to remove us from this vain life like all our fathers—
 "for behold, O our helper, thou seest what things have
 "befallen us for our sins' sake, and it is good for us to
 "die, for the death of every man is better than life without
 "good fruit—lest if this affliction continueth with us we
 "forget thy gift and thy charity which we have offered
 "unto God and to thee, for poverty produceth multitudes
 "of evils, which bring on death and make men to become
 "doers of what is amiss. And now, O Archangel Michael,
 "we have shown forth our weakness before thee, forget
 "us not because of our sins, but do unto us as it is written,
 "'The angel of God encampeth round about every one
 "that feareth Him, and delivereth them.'¹ And David saith
 "concerning the peoples, [p. 31] 'God feedeth them in their

¹ Psalm xxxiv. 7.

“‘hunger.’ and he saith also, ‘The righteous man seeketh
 “‘after bread all the day, but God is merciful and giveth
 “‘it to him’. And now, O our helper, thou holy Archangel
 “‘Michael, thou seest all the matters of thy servants and
 “‘there is nothing more left for us to say except, ‘We are
 “‘willing and ready to die’. Help us, O God our Saviour,
 “‘and we utter these words blessing God, ‘God hath given
 “‘and God hath taken away; may God’s will be done,
 “‘and may God’s name be blessed for ever. Amen’”.²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou do by sitting down? Knowest thou not that to-morrow is the festival? Forget not the good gift, and let not the glorious commemoration of the Archangel Michael, which is pleasant to thy heart be [p. 32] burdensome to thee. O my sister, lest thou be deprived of the hope in God, for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10. ² Job i. 21.

³ *I. e.*, the day of the annual commemoration.

“with me, and well hast thou brought before me the
“delight, and joy, and riches of our soul, which is the
“glorious commemoration of the holy Archangel Michael.
“Verily, O my brother, from the dawn of this day until
“now, neither have floods of tears ceased to well up in
“my eyes nor fire to burn within me, by reason of the
“festival of our helper the holy Archangel Michael. And
“now, O my brother, let us see what thou canst do, lest
“our gift come to an end, and we defraud the being to
“whom we have been accustomed to make it. We have
“heard, moreover, how the great Apostle Paul said,
“Whosoever hath begun to do a good work let him
“complete it against the day of the manifestation of our
“God Jesus Christ;’¹ behold, we have begun to do a good
“work, and let us be careful to complete it”. Dorotheos
saith to her, “What have we left, my sister? peradventure
“it may suffice for our need.” Theopisthe saith, “We have
“a vessel full of bread which is fit to be set before the
“brethren, and a little oil sufficient for the food and for
“the anointing of the heads of the brethren, but we have
“neither wheat nor flour.” Dorotheos saith, “Verily, my
“sister, we have these things, although we have no sheep
“to slay; but the will of God be done. [p. 33] God
“asketh from us nothing but what we have the might [to
“give], as it is written, ‘I will love Thee, O God, my
“strength’;² it is better that we should give a little than
“that we should give nothing at all. And now let me
“give utterance to that which is in my heart. Behold
“each of us still has left festal apparel. I will take my
“garments first, and will buy flour therewith for the

¹ Philippians i. 6. ² Psalm xviii. 1.

“preparation of our gift, which shall suffice for the gift
 “for the people, and for the flour offerings, and when
 “to-morrow cometh, I will take thy garments, and will
 “go and buy with them a sheep which we will slay
 “for this festival to-morrow, which is the great [day] of
 “the festival of the holy Archangel Michael. If we find
 “[a sheep] we will eat of him, and if we find him not we
 “will glorify God; and if we die it is God Who will
 “receive us unto Himself because we did not cease from
 “[making] His offering.” The prudent woman saith to
 him, “O my brother, there are not only thy clothes and
 “mine, but my vail also. I would give my soul for the
 “sake of making a gift to God and for charity’s sake”.
 Her husband saith unto her, “The zeal which thou hast
 “manifested towards these things is well, but keep thy
 “vail to cover thy head, according to the words of [our]
 “master Paul.”¹

And after these things Dorotheos took the apparel in
 which he was wont to receive the Mysteries, and sold it
 for corn, [p. 34] and he gave the corn to the steward;
 then he returned to his house joyfully, and said, “Behold,
 “God hath provided for us in the matter of the gift.”
 And it came to pass that when it was the morning of
 the twelfth day of Athôr the pious woman sought [Doro-
 theos], and said to him, “O my brother, arise, take my
 “apparel that thou mayest see if thou canst not find a
 “sheep that we may make ready for the brethren who
 “are coming to us.” Now Dorotheos, wishing to try her
 zeal, said to her, “O my sister, if I take thy apparel
 “what wilt thou do when thou wishest to receive the

¹ 1 Corinthians xi. 5—13.

“Blessings on this great festival to-day? I am a man, and I can go into every place alike without shame to myself, but a woman may not uncover herself, especially “not in the church”. And when the pious woman heard these things she wept bitterly, and said, “Woe is me, O my beloved brother, what is that which thou hast spoken to me this day? Are we separated this day, and have we become twain? Am not I with thee one body? Have I no part with thee in the offering? Wilt not thou take from me my share on the festival of the Archangel Michael? Nay, my brother, think not thus within thyself that I should be uncovered, for those who are in the church are neither male nor female in Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;” [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, “Rise up, and have a care for the offering and the oil, which we are going to send to the church, and let us set out the table and the little bread thereupon, and make ready the little wheat [which we have]. And I will go out, and perhaps God will give us a sheep wherewith we may make ready food for the brethren on this great festival this day.”

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, “Peace [be upon thee], my beloved;” and the shepherd said to him, “And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dinâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dinâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

“to us this day is well.” The governor, who was Michael, said to him, “Is not Theopisthe alive?” and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, “Master, thy handmaid “liveth.” The governor saith to him, “What is this in “thy hand?” [p. 37] and Dorotheos answered shamefacedly, “The garment of my wife.” The governor saith to him, “What wouldst thou do with it?” Dorotheos saith to him, “A mighty man hath visited us this day, and I am not “able to find for him that which befitteth his rank. By “reason of the season [of dearth] which hath come upon “us we have no money in our hands, and I took this “garment to give in exchange for a sheep, but the shep- “herd would not take it, and I neither know what to do, “nor what to set before the governor.” The governor, who was Michael, said to him, “If I pledge myself to “obtain a sheep for thee, wilt thou receive me and those “who are with me into thy house this day?” Dorotheos answered and said unto him, “Yea, master, hold thou thy “servant worthy that thou shouldst come under the roof “of his house.”

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, “Go with Dorotheos to the shepherd and say to him, “The governor who passed by thee [this day] saith to “thee, Send me now a sheep of the value of the third “of a *dinâr*, and I pledge myself to obtain the price “thereof before mid-day this day, and to send it to thee.” And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Arch-angel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is ready for the great man whom thou hast received into thy house at thy bidding this day; see now if thou canst not find a fish for my own want, for I do not eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market (?) and say to those who catch fish, 'The governor who hath lately passed by you saith to you, Send me a fine, large fish, the price of which is the third of a *dinâr*, and I will send the price of it to you with Dorotheos by mid-day to-day;'" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

“fish, but see that no one goeth near the fish until I have come and done with it according to my will.” And they said, “According to the command of our master so shall it be;” and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, “What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him.” His wife said to him, “O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;” and he did so. And his wife said to him, “Bring out a little wine that we may know if it is fit for the governor or not”, [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, “Hath any one brought wine here since I went out?” She saith to him, “As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;” and Dorotheos said to her, “Let us wait until we see what is the end of the matter.” And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming to us this day, O our master and governor, with thy soldiers; verily we rejoyce this day, for this day is a great day, the festival of the holy Archangel Michael. Come thou in, O blessed one, and may God make thee joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye of all this multitude of men and women whom I see here? Lay not trouble upon yourselves this day by reason of our coming to you. Have ye not considered the affliction in which ye now are, and would it not be better to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have not laid trouble upon ourselves for thy sake, we only render thanksgiving to our God and to His Archangel Michael. Among those whom thou seest here to-day there is no stranger, they all are kinsmen of ours and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinàrs*, and among the money were three pieces each of the value of a third of a *dinàr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

“charity and because of the exceeding great trouble which
“ye have undertaken for the sake of my coming unto
“you this day, behold, God hath given to you this money
“under this seal, which is that of the finger of God my
“King, and which belongeth unto Him. And now in
“return for your charities and for the trouble which ye
“have endured for the race of man, and for those things
“which ye have done unto me and unto those who are
“with me this day, God hath shown a favour unto you
“this day by [the gifts of] these three hundred *dinârs*
“and these three pieces each of the value of a third of
“a *dinâr*. Take them, and give one to the shepherd,
“and one to the fisherman in exchange for the fish, and
“take this last and give it as payment for the corn to
“the man unto whom thou didst give thy garments yes-
“terday in pledge for the sake of the gift [to the church].”
And they, I mean Dorotheos and Theopisthe, threw them-
selves down upon the ground, and bowing low before
the governor, said, “What is this that thou sayest to us,
“O our lord, and master, and governor? Hast thou come
“to us thy servants that we should take aught from thee?
“Are not all men bound to minister unto the soldiers of
“the king? Art thou not set over us to do with us that
“which thou wilt? And, moreover, thou hast taken nothing
“except the grace of God and His gift. Knowest thou
“not, O our master and governor, [p. 46] what day this
“is, and that the little piece of bread which thou hast
“eaten with our kinsfolk is not ours, but that of God
“and His holy Archangel Michael, whose festival we
“celebrate this day? Nevertheless, O master and gov-
“ernor, if it be thy wish, we will take only the three
“pieces of money each of the value of a third of a *dinâr*,

“that we may give them in payment, one for the sheep,
“[one for] the fish, and the third for the redemption of
“the apparel which is pledged according to thy com-
“mand.” And the governor, who was Michael, said to
them, “Verily, by the life of my God and King ye must
“perforce take all, and ye must not leave one behind, if
“ye fear my God and King. For if He heard that ye had
“not done so He would be wroth, and I should receive
“rebuke before my God and King for your sakes; and
“I will persuade Him to be pleased to grant unto you
“even greater gifts than these. And since ye must wish
“to know the truth, it is not only these things which are
“entrusted to me to give to you, but when I shall have
“returned to my city I will give unto you your riches
“as aforetime, and many exceeding great honours; and
“now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard
these things they marvelled, and said unto him, “Master,
“we besech thee, mock not at thy servants, and say not
“things which are beyond our nature to bear. Our master
“came unto us and did we give [him] money that we
“might receive usury at his hands? Verily we never saw
“thee, master, [p. 47] before thou camest into our house,
“and we never looked upon thy face before this day,
“and yet how sayest thou that thou hast received any-
“thing from our hands?” The governor answered and
said, “Listen unto me, and I will show you. The time
“when I [first] came into your house was when your
“parents died, and ye inherited possessions and money.
“From that time until this day I have come into your
“house once every month, and after I have departed ye
“have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been
“written upon them all until the time when ye shall come
“into the presence of my God and King, that He may
“give them to you two-fold.” And Dorotheos and his
wife Theopisthe answered and said, “We entreat thee,
“O our master and governor, to show us this favour
“only to tell us what thy name is, that we may never
“be slack by reason of these things which thou hast
“spoken unto us.” Then the governor, who was Michael,
answered and said unto them, “Since ye wish to hear I
“will show you my name and the name of my city. I
“am Michael, the governor of the denizens of heaven
“and of the peoples of the earth. I am Michael, the
“chief captain of the powers of heaven. I am Michael,
“the ruler of the worlds of light. I am Michael, [p. 48]
“who decide all battles before the king. I am Michael,
“the glory of all beings in heaven and in earth. I am Mi-
“chael, the mighty one, by whom all the mercy of God hath
“taken place. I am Michael, the steward of the kingdom
“of heaven. I am Michael, the Archangel, who stand
“by the hands of God. I am Michael, who bring in
“the gifts and offerings of men to God my King. I am
“Michael, who walk with those men whose trust is in
“God. I am Michael the Archangel, who minister unto
“all mankind in uprightness, and I have ministered unto
“you from your youth up until this hour, and I will
“never cease to minister unto you until I have brought
“you to Christ my eternal King. Inasmuch as ye have
“ministered unto me and unto my God with fulness of
“strength I will never forget your gifts, and I will never
“put your offerings and charities which ye have done
“to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each
 "other in respect of your wonted gifts at the festival?
 "Was not I with you when ye wept, and besought me,
 "saying, "Entreat God to take us out of this world
 "since the hope of thy charity is taken away from us?"
 "[p. 49] Did not I see you when ye brought forth your
 "garments in which ye were accustomed to receive the
 "Blessings, and wished to sell them for the sake of the
 "sacrifice? I say unto you that I was present at all these
 "times, and will be with you, and I will never forget
 "any of the things which ye have done from your youth
 "up until this present, and I will show forth them all for
 "you before God, Who is my King; and verily your
 "offerings have been received like those of Abel, and
 "Noah, and Abraham, because ye gave them in upright-
 "ness of heart. Blessed are ye, and good shall come
 "unto you, and as are your names, so shall your blessing
 "be; for the interpretation of Dorotheos is 'sacrifice of
 "God', and the interpretation of Theopisthe is 'charity
 "'of God'."

"I am the Archangel Michael who stand by the hands
 "of God, and ye have gotten for yourselves one to pray
 "for you. I am Michael who receive your prayers, and
 "supplications, and charities, and bring them up to God.
 "And likewise it was I who went to Cornelius¹ and
 "showed him the way of the life by baptism, which he
 "received at the hands of Peter the chief of the Apostles.
 "Fear ye not, for I will not depart from you, and I will
 "be near unto you when my God draweth nigh unto you,
 "because of your great charity towards me, [p. 50] as it

¹ See Acts x. 30.

“is written, ‘Draw nigh to God, and He will draw nigh unto you’.”¹

“And now, O Dorotheos and Theopisthe, be strong, and take these things from my hands, for I have already told you that it is the increase (*or* usury), and that the crown(?) is in the heavenly Jerusalem, the city of the King of all the beings of heaven and earth. And I have already given thanks unto you before God in return for your gifts and charities”. And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.


holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive two-fold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she hath given; she hath given all her life".¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xiii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42.

² *I. e.*, the Egyptian 

³ St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written, "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7. ³ 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you,"¹—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."² Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler of the heavens, O Archangel, pray to God that He may mercifully grant us bread of sufficiency, and clothing, and entreat Him on our behalf to forgive us. O holy Archangel Michael, pray to God for us, that He may mercifully grant us to be at peace with each other, for thou art our peace. Thou knowest, O our champion, that we are earth, and dust, and ashes, but God is merciful to forgive us; we have sinned, and to thee it belongeth to pray to God to forgive us, O Michael the holy Archangel!

¹ Compare St. Luke vi. 36, 37. ² St. Matthew vii. 2.

“We have sinned, and thou must pray to God our King
“for us. We know of a truth, O Archangel Michael, that
“thou art the wall of the loving-kindness of God, the
“merciful One, and that thou art an ambassador for us be-
“fore God, the Father of blessed compassion in everything
“for us, that He may forgive us all the sins which we have
“wrought, wittingly and unwittingly, wilfully and against
“our will, and that He may grant unto us a way to leave
“them behind us and to press forward, and that He may
“establish us spotless before Himself. It is thou, O holy
“Archangel Michael, the general of the hosts of heaven,
“[p. 58] who dost take care for us, and who dost glorify
“every one who keepeth the festival in thy holy name in
“every place.”

O my beloved, verily I have put my hand to a great undertaking, one which is beyond my power, and I have sought a great and wide sea which I am not able to pass over; but I said at the beginning of this encomium that my ship was small, that my merchandise was without value, that I knew not the craft of the sailor, and that the great deep—which is the deep of this encomium in which I ascribe honour to the holy and mighty Archangel—was very difficult to pass over. And I beseech you, my brethren, to help me to save myself from this great and boundless abyss, that I may come to land again in safety, for I have begun to speak to you concerning the glory and honour which belong to, and are meet for the Archangel Michael, whose festival we celebrate this day. But my tongue is a tongue of flesh, and my flesh is the flesh of weakness, and I have not power to describe the measure of his glory, nor the greatness of his rank. Thou art, O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athór, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst;"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen, I am exalted over the whole earth."³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples."⁴ And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.

² St. Matthew xviii. 20.

³ Ps. xlvi. 10.

⁴ St. Matthew xxviii. 5.

⁵ St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is [the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of Athôr on which we celebrate the festival of the holy Archangel Michael, for it is he who prayeth for us to God that He will forgive us our sins, and will deliver us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until thou art perfect, but if thou wilt become a Christian thou canst ask not only him who is the servant, but thou shalt also see his God, and become a participator in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech you to bring me with you to-morrow that I may become a Christian, and I will give each of you a basket of money, for my heart inclineth greatly to the object of your worship." And the men said to him, "Thou canst not become like unto ourselves until our Father the Bishop hath prayed over thee, [p. 68] and hath sancti-

“fied thee and baptized thee in the name of the Father, and
“the Son, and the Holy Ghost; then wilt thou have become
“a Christian. But wait until our Father the Bishop hath
“a convenient season, and then we will take thee to him,
“and he will make thee like unto ourselves;” and he did
as they spake to him, and he waited that day.

And on the morrow he came to them and said, “My
“good brethren, take me with you, that the God of Whom
“ye spake may give you your reward;” and the two
believing men took him to the Bishop and shewed him
everything which had taken place. And the Bishop said
to the merchant, “From what country comest thou?” and
the merchant said, “I am from the country of Fentikè.”
And the Bishop said to him, “Art thou persuaded to
“become a Christian?” and the merchant said, “Yea, of
“a certainty, O my Father, for by what I have seen and
“heard in this city it seemeth good to me to become a
“Christian.” And the Bishop said to him, “What god
“dost thou worship?” and the merchant said, “I worship
“the Sun”. And the Bishop said to him, “When the sun
“hath set and hath gone down into the earth, if a
“necessity arise where canst thou find him to help thee?”
The merchant said to him, “My Father, be graciously
“pleased to help me, and baptize me, and I entreat thee
“to make me a Christian like all the men of this city.”
[p. 69] And the Bishop said to him, “Hast thou a wife
“or children?” and the merchant said to him, “My wife
“and my children are at home in my city.” And the
Bishop said to him, “If it be so, we will not invoke
“God’s blessing upon thee, lest the minds of thy wife and
“children be not in accordance with thine, and there
“arise a stumblingblock between you and between us,

“and it happen that either she is separated from thee, or she causeth thee to apostatize from the service of God and from the baptism which thou wilt have received—for the first transgression took place through a woman—but if her heart be in accordance with thine, come, and I will make thee a Christian.” When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsón had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, “O my Lord Jesus Christ, help me in this great need, and I will believe in the great glory which I have seen in the shrine of the holy Archangel Michael, and henceforth, until the day of our death, [p. 70] I and all my house will be Christians.” And straightway at that moment a voice came to him, saying, “Be not afraid, for no evil shall betide thee;” and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kalónia. And he spake to them, saying, “Verily, the sun which we worship is not a god, but he is the servant

“of the great God of heaven, Jesus Christ, the Son of the living God, Who He is, and it is He who is the God of the universe, and it is through Him that all things exist;” and he told them also concerning the honour of the holy Archangel Michael, his mighty son, and they marvelled greatly. Then the man turned to his wife, and said to her, “If thou wilt be obedient unto me, arise, come with me, and let us become Christians, and let us make ourselves servants of Christ, and let us not halt between two opinions. If, however, thou wilt not be persuaded I will not force thee. Behold I have eight thousand *mîthkâls* remaining to me, and of these I will give thee one thousand, and thou shalt abide in thine own worship; but as for me, I will go and receive remission for my sins.” [p. 71] And his wife said to him gladly, “Verily, my master and brother, whatsoever way thou goest, that will I travel with thee, and whatsoever death thou shalt die, that will I myself die;” so they made everything ready, and they embarked and came to the city of Kalônia, and the man marvelled how God had helped them. And they went to the two men whom [Ketsôn had] first [seen], and they saluted them, and made known to them that they had come to be made Christians, and they took them to the Bishop, and shewed him, saying, “This is the man who came recently to be made a Christian, and behold, he hath now come with his wife and child to become Christians.” And the Bishop rejoiced with an exceeding great joy at the conversion of their souls, and when they had been brought in to him he said, “Do ye in very truth wish to become Christians?” And the merchant answered humbly, “Yea, by God’s will, and by thy holy prayers, O Father.” Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsôn, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another.'¹ And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylón the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, 'In the name of my Lord Jesus Christ, let the stolen things which belong to Sylón the nobleman, [p. 76] on 'account of which they have accused us, appear;' and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylón the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye "beat these men?" And the soldiers said, "We have "seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two "hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, "and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide— and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked "murder of the man who is dead—the cause of his "death and his murderer being known unto no man— "cannot have been committed by any one except those "four strange young men, and I am [ready] to bear "witness to this fact." And these words spread through- out the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold "the time of tribulation passeth by, and peace shall come "unto you from God;" and they set them before the governor as condemned criminals. And behold straight- way the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent

“of the offence, and are just men, for it is not they who
“have slain me, but the scorpion which bit me, and caused
“me to die. And it is by reason of the excellence of
“these men that hath happened unto thee the great
“blessing that thou hast been deemed worthy to see the
“holy Archangel Michael. And behold, the marvellous
“things of God which thou hast seen set thou in thy
“heart, and forsake these pleasures, and these dead idols
“in which there is no profit, that God may forgive you
“the offences of your previous life. And as for me, a
“great act of grace hath been shewn unto me, for through
“these just men I have seen the Archangel Michael.” And
straightway the Archangel Michael went up into heaven
with great glory, and the governor and all the multitude
saw him go up into heaven, taking up with him the soul
of the dead man; and the governor and all they who
were with him were in exceeding great fear.

And after a long time the heart of the governor
became quiet after the fearful, and mighty, and marvellous
thing which he had seen, and he rose up and kissed
John, saying, [p. 81] “Blessed be the hour in which ye
“came into this city. We beseech you to show us your
“God in Whom ye believe, and we ourselves will believe
“in Him for our salvation.” And John said to them,
“We believe in the Lord Jesus Christ, the Son of the
“living God;” and the governor and all the multitude
cried out, saying, “Verily, Jesus Christ is the living God,
“and there is no other God besides Him.” And John
said to the governor, “Arise, and write to Constantine,
“the Emperor of the Greeks, and tell him of everything
“[that hath happened]; and entreat him to send to us
“one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of
“the Holy Ghost.” And Kesanthos the governor wrote
to the Emperor Constantine, saying, “Kesanthos, whom
“men call governor, dareth to write to the mighty Ruler
“and Emperor, Constantine, the servant of Jesus Christ,
“sending greeting. A mighty act of grace hath come
“to us from the good God, Who hath had us in re-
“membrance, and He hath brought us from the service of
“polluted idols, and hath turned us to Himself by His
“great and exceeding goodness through the prayers of
“the holy Archangel Michael, and we have been ac-
“counted worthy to see him with our eyes, and he made
“a dead man to speak with us mouth to mouth, after
“he was dead, and afterwards he went up to heaven
“with great glory, and we all saw him. And further-
“more, [p. 82] we entreat thy majesty to send unto us
“one of the Bishops who are with thee, that he may
“enlighten us in the right faith, and that he may shew
“us the way wherein we should travel unto God, and
“that he may give unto us the holy sign of the Cross,
“And if thou wilt do this for us, thou wilt receive a great
“crown from Christ by reason of this thing; may the
“God-loving Emperor be strong through the strength of
“Christ the King of the Universe.”

And the Emperor Constantine received the letter with
great readiness, and he read it and marvelled greatly at
what had happened, and he glorified God. And he wrote
to Saint John, the Archbishop of Ephesus, with great
solicitude, saying, “First of all I kiss thy holy hands
“which hold the flesh of the Son of God in truth. Great
“joy hath come unto us from God, and behold, we send
“unto thee to tell thee also thereof, for we know that

“thou wilt rejoice exceedingly. I desire that thou wilt under-
“take a small toil—now thou art prompt [to labour] with
“all thy heart, for thou knowest that thy labour shall not
“be in vain—and that thou wilt do it for the sake of
“Christ Who hath suffered for the race of man. Trouble
“thou thyself and go unto the city of Entias, and heal
“those who are sick therein in the name of Christ, and
“lead them away from the service of ministering unto
“polluted idols, and baptize them in the name of the
“Father, and of the Son, and of the Holy Ghost; and
“this shall be for thee an acceptable thing with God and
“His holy angels. [p. 83] May we both be strong through
“the strength of Christ our God.”

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stablishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

“which lieth to the east of the city is, I say, suitable for “this great honour.” [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, “This is the “place, which hath been set apart by God, O John, son “of the apostle;” and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, “We receive baptism in the name “of the Father, and of the Son, and of the Holy Ghost.” And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon me, O John, for thou hast cast me out of my dwelling-place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paõni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

“I will open my mouth in parables, and with my tongue will I declare hidden things,”¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, “The angel of God encampeth round about those that fear Him, and delivereth them;”² and let us also add the words of the prophet, and say, “This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

“the day which He hath made, let us gather together, and rejoice, and be glad in it,”¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King's son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakè? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, “Behold,

¹ Acts x. 31.

“my sister, thou seest that my course is run, and that I
“must depart unto God after the manner of all my fathers.
“Thou thyself hast heard the doctrines of life with which
“we have been charged by the thrice-blessed John, through
“whom this whole island hath become enlightened and
“hath learned to know God, and thou hast with thine
“own ears heard him say in thine own house, ‘There is
“nothing so great as charity’, [p. 97] and, ‘Mercy shall
“make a man glorious at the judgment’, and, in short,
“all the other words of consolation which that mighty
“man John spake unto us for the salvation of our souls.
“And moreover, behold, I charge thee this day, and I
“set God between thee and me, before I go forth from
“this world, that thou cease not to do the things which
“we now do on the twelfth day of each month (which
“is the day of the holy Archangel Michael), and on the
“twenty-first day (which is the day of the Queen, the
“Mother of the King of Kings), and on the twenty-ninth
“day also (which is the day of the birth of God the
“Word). Take heed, then, that thou despisest not the
“offering of the holy Archangel Michael (for it is he who
“prayeth for all men), that he may pray for us before
“God, that God may shew loving mercy unto us, and
“may receive unto Himself my miserable soul.”

And that prudent woman said unto her husband, “O
“my master and brother, as God in Whom we have be-
“lieved liveth, I will not neglect to do the things which
“thou hast commanded me to do, nay, I will add greatly
“unto them; but there is a matter on my mind, which I
“wish thee to fulfil for me, and to complete before thou
“layest down the body;” and Aristarchus said to her,
“Whatsoever thou wishest, tell me, and by the will of

“God I will perform it for thee.” [p. 98] Euphemia saith to him, “I wish that thou wouldst command a painter to paint for me the picture of the holy Archangel Michael upon a wooden tablet, and that thou wouldst give it to me that I may place it in my bed-chamber where I sleep. And I wish thee to commit me into his hands as an object of trust, so that when thou shalt have departed from the body he may become my guardian, and deliver me from every evil thought of Satan; for when thou shalt have gone forth from the body I shall eat my bread in tears and with a sorrowful heart, because from the very moment that a woman’s husband departeth from her, she hath no longer any hope in life, and she is like unto a body without a head, and the body without a head is without a soul, and it perisheth of its own accord. And moreover, the wise man Paul hath said, ‘The head of a woman is her husband,’¹ and a woman without a husband is like unto a ship without a rudder, which is ready to sink, together with the merchandise with which it is laden. And now, O my master and brother, just as in times past thou hast never caused me sorrow [by refusing] anything which I have asked from thee, cause me not now sorrow [by refusing] this thing also, and peradventure the holy Archangel Michael will protect me, for I have no [other] hope here, but I look for the mercy of God and of his holy Archangel Michael.”

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

¹ Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,[†] and she said unto him, "O my master and brother, let thy mercy be with me, and do thou gratify my wish in this thing also, so that when my courage faileth, and I become weak and helpless, no treacherous plots may rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I am ready to perform for thee, for thou knowest that I never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into the hands of the holy Archangel Michael whom thou hast had painted upon this wooden tablet, and also to entreat him on my behalf that he may become my guardian until the day of my death; for when thou shalt have gone forth from the body I shall have no hope in life except in God and His Archangel Michael, for thou knowest that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, who didst cast out the haughty rebel against his God,

[†] St. Matthew xiii. 44.

“and didst hurl him chained into the fiery pool filled with
“fire and sulphur, who dost at all times bow thyself down
“in supplication before the Good Father for the sake of
“the race of men, thou likeness and similitude of God
“Almighty, behold I place in thy hands this day my wife
“Euphemia as a deposit, that peradventure thou mayest
“watch over her, and deliver her from all the plots and
“wiles of the Devil who will rise up against her; and
“when she prayeth unto thee for help, do thou hearken
“unto her, and deliver her, for we have no hope save in
“God and in thee.” And when Euphemia heard these
things she rejoiced greatly, and she believed confidently
with great faith that no wile of the Adversary would
prevail over her from this hour, because the Archangel
Michael would watch over her.

And it came to pass after these things that she took
the figure of the image of the Archangel which had been
painted for her, [p. 101] and she placed it in the bed-
chamber in which she slept, and she used to offer up to
the figure precious incense, and a lamp was burning be-
fore it by day and by night continually, and she used to
pray unto it three times a day and ask it to help her;
and after these things God visited the pious general
Aristarchus, whose name we have mentioned a little way
back, and he departed the way of all men. Now the
wise and honourable lady Euphemia, the wife of Aris-
tarchus the general, ceased not to give the alms which
she was wont to give, nor to make the offerings which
the general used to make in his lifetime before he died
in the name of the holy Archangel Michael, and she
hastened to increase those which were made in former
times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read ΠΟΥΣ "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

“palace and the Emperor loveth him;” and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, “How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will.”

And the Devil answered, “Who is this guardian?” and Euphemia said, “Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me.” And the Devil answered, and said unto her, “Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, ‘Whosoever shall offend in one commandment shall be guilty of them all,’¹ and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, ‘God shall destroy everyone that speaketh falsehood,’² and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, ‘From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?’” And Euphemia answered, “What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

“words, O my noble sister. I swear to thee by God Almighty and by His holy and mighty Archangel Michael, who slew the dragon of old, that from the day wherein my husband went forth from the body until this day no man hath passed through the door of my bed-chamber, neither have I permitted any man to approach me, nor even to look upon my face.”

And the Devil, who was in the form of a nun, said to the honourable lady Euphemia, “First of all thou didst say, ‘No man hath come nigh me since my husband died,’ and behold, [p. 106] now thou dost commit sin and fillest iniquity, for behold, thou hast sworn a false oath. ‘Didst thou not but a little time back say, ‘First I will go into my bed-chamber, and take counsel with the guardian into whose hands my husband committed me, before he went out of the body?’ Is not a guardian a man? Have not men ever been made the guardians of women? Is there not then a man in thy bed-chamber? And now, inasmuch as I find this man, concerning whom thou hast spoken falsehood, and hast sworn a lying oath, in thy bed-chamber, I would never acknowledge thee to be my kinswoman even if thou wert to give me all thy wealth.” And the mouth of the prudent woman Euphemia smiled a spiritual smile, and she said to the Devil who was in the form of a nun, “O my sister, this thing—to dwell with a man—is impossible for me to do, and I tell thee that neither for the wealth and the ornaments which thou hast brought unto me [to cause me to do] this thing, nor, in truth, if they were to give me all the riches which are in the palace of the pious Emperor Honorius, and all the ornaments which he hath, and the wealth of the whole world, could I break the compact

“which I made with my blessed husband Aristarchus, the
“glorious general, [p. 107] and live together with a strange
“man until I depart unto him. And I am pure from all
“uncleanness. I did say that my guardian was in my bed-
“chamber, and in saying this I did not lie. The guardian,
“into whose hands my master and husband committed me,
“is mightier than any other guardian and than all the kings
“of the world. He hath no need of any one to inform
“him concerning sin, or what is good, or that which we
“decide concerning him, but that which we think upon,
“and that upon which we meditate in our hearts and minds,
“he knoweth straightway. If it be a little thought of the
“Devil which entereth into the heart of anyone, from the
“moment when he prayeth in the mere name of that
“guardian his heart gaineth confidence, and if a legion of
“the Devil’s army besiegeth him, or appeareth to encamp
“round about him, if that guardian cometh he maketh it
“to disappear like smoke. If thou wishest, O my sister,
“I will commit thee into the hands of that guardian that
“he may be thy helper until the day wherein thou must
“depart from the body, and at thy death he will give
“thee over into the hands of the Good God as a precious
“gift, and thou shalt inherit everlasting life.”

And the Devil, who was in the form of a nun, answered and said unto her, “Shew me this man, then, for
“according to what thou sayest he must be very rich.” Euphemia answered and said to him, [p. 108] “First of all
“rise up, and let us turn our faces to the east, and let
“us pray and offer up supplication before God. And do
“thou make confession concerning that which thou didst
“think in thy heart about that guardian, and say these
“words: ‘O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’¹ And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

¹ St. Matthew x. 13.

“without enquiry, and eat with thanksgiving.”¹ And again “the Apostle hath commanded us in his Epistle, saying, “Pray without ceasing, and in everything give thanks,”² “and no man of God ceaseth from praying by day and “by night. If then, thou art a woman and there is no “root of craftiness hidden in thy heart, arise, and let us “pray together, and after the prayer I will bring that “Guardian, and thou shalt see him, and shalt salute him “mouth to mouth, if by any means thou art worthy to “look upon his face.”

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, “O Michael, the Archangel, who “didst destroy all the might of the Adversary, help me “in this hour of necessity, for thou knowest, O my master, “that thou art he, into whose hands my blessed husband “committed me before he went forth from the body, that “thou mightest watch over me, and be a strong tower “for me against the devices of the Enemy;” and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider’s web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x. 8; I Corinthians x. 27. ² I Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. III] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O "holy Archangel Michael, help me, and deliver me out "of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what "would I do unto thee, O Euphemia, if I could come to "thee! I wished to seduce thee, and to drag thee down "to perdition with me, but I find that thou hast conquered "me through this wooden tablet to which thou clingest. "In days of old I stirred up the Jewish nation against the "Messiah, Whom they call Christ, for I thought that I "should destroy His power, but He hath humbled me and "my power by the wood of the Cross. It was I who in "the beginning seduced Adam and Eve, and made them "transgress the commandment of God, and I made them "aliens unto Paradise and the habitation of light. And "again, it was I who led astray the angels until they "were cast out from their glory, and it was I who made "the giants to sin until God destroyed them by the "waters of the Deluge. [p. II2] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and Thedöim,[†] and
 "Zöboim, how to commit wickedness so great that at length
 "God rained upon them fire and sulphur, and destroyed
 "them. It was I who shewed Jezebel how to sin, and I
 "slew Ahab also with her in her sin. It was I who stirred
 "up the children of Israel against Aaron, and they wearied
 "him until he made a calf for them to worship, and God
 "was angry with them, and destroyed them, and, in short,
 "it is I who have made all sin to come into being. Was
 "it not thou, O Michael, who didst cast me and my angels
 "forth from heaven down into a pit filled with fire? And
 "behold, O Michael, I have left thee heaven and earth,
 "and we fly by ourselves in the air, hither and thither,
 "and we overcome those whom we are able to destroy,
 "one by fornication, another by adultery, another by swear-
 "ing falsely, another by backbiting, another by craftiness,
 "another by fraud, another by envy, another by scorn,
 "and another by theft; and if we know that we are not
 "able to overcome a man by such wiles, we bring upon
 "him a sleep so deep that he is unable to watch and to
 "make an opportunity wherein he may pray for his sins.
 "Behold, moreover, we have left thee heaven and earth
 "so that we might not see thy face, for thy form terrifieth
 "us greatly, [p. 113] and thy apparel in the painting which
 "is painted upon this wooden tablet in divers colours by
 "sorcery overcometh my mighty power this day. It was
 "wood, which they made into a Cross, that tore me up

[†] ΘΕΔΩΙΜ is clearly a mistake for ΛΔΑΜΑ; compare È CO-
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΛΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-
 lator, following the Coptic orthography writes ثادويم.

“by the roots in days of old, and now, again, it is wood,
“upon which thy effigy is painted, which hindereth me,
“and overcometh me and all my host this day, and which
“doth not allow me to work my will upon the honourable
“lady Euphemia this day. By Hercules, this day doth
“Michael afflict me on all sides, and I am in sore straits!
“What shall I do unto thee, O thou honourable lady Eu-
“phemia? Thou art saying at this moment that I shall
“not overcome thee so long as thou trustest in this little
“wooden tablet which is in thy hands, and if it be so,
“know that I will come to thee another time on a day
“which thou shalt not know, that is to say, on the twelfth
“day of the month Paōni,¹ for on that day Michael will
“be in conclave with the angels, and will be bowing down
“and praying with all the angel host outside the veil of
“the Father for the waters of the River (*i. e.*, the Nile)
“of Egypt, and for dew, and for rain. And I know that
“it will happen that he will continue in prayer ceaselessly
“for three days and three nights, and in prostrations and
“bowings down, without standing up, until God shall hear
“him and grant him his requests. And moreover, I will
“come on that day, yea, I will come to thee prepared
“with my mighty power, and I will lay hold of this tablet
“of wood which is in thy hands, and I will smash it in
“pieces upon thy head, [p. 114] and we shall see if thou
“canst bring the Archangel Michael here to help thee on
“that day.” And when the prudent woman heard these
things she took the picture of the Archangel Michael and
ran out of her bed-chamber after the Devil, and straight-
way he disappeared from before her.

¹ *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paõni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paõni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paõni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not. O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22.

² Acts iii. 23.

thy husband's possessions. Thou sayest, 'I will give alms
"for the salvation of his soul', but behold, he hath already
"inherited the good things of the kingdom of heaven.
"It is not for thee to increase the offerings and all the
"oblations which thou makest, and the many prayers which
"thou offerest up. Give a little, and keep a little in thy
"house lest, after a time, thou come to the end of thy
"wealth; and besides this, if the Devil seeth thee making
"alms in this wise he will become envious of thee. [p. 117]
"and he will scatter thy possessions as he scattered those
"of Job; for he did thus to the poor, and therefore the
"Devil destroyed everything which he had, and he even
"put loathsome worms in his body, and sorrow for his
"sons and his daughters, for he made the house in which
"they were to fall upon them, and they died together.
"And the Devil also was envious of the holy man Tobit
"because of the deeds of mercy which he was wont to
"do, for he used to bury the bodies of the dead[†] which
"he found unburied, and the Devil envied him and brought
"him to poverty—now he was very rich—and at length
"he made birds to void dung in his eyes and they
"became blind; now it was not mere birds that did this,
"but it was the Devil himself and his demons who took
"upon themselves the forms of birds, and made him blind
"because they were envious of him. And, moreover, my
"daughter, if thou wilt hearken unto me according to the
"commands of God, cease from such works as those
"which thou doest. And, moreover, God hath told me
"to say unto thee, 'Behold, thou hast no son by thy
"blessed husband Aristarchus the general, arise now, and

[†] Tobit xii. 12.

“take a noble husband, and bear him a son, so that when thou shalt have gone forth from the body he may inherit the possessions which thou hast, and may perform thy commemoration when thou hast gone forth from the body; for what wilt thou do? [p. 118] if thou remainest childless there is no hope for thee for ever.’ And, moreover, God hath commanded me to say unto thee, ‘If thou wilt hearken unto Me, and wilt take a husband, marry Hilarichus who is about to go to war with the Emperor Honorius, for behold he wisheth to make ready his army, and to snatch his empire out of his hands, and to make himself master of all the wealth of the Greeks.’”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover the multitude of sins’;¹ and again, ‘Mercy maketh a man to be praised in the judgment’; and again, we hear the prophet crying out, saying, ‘Bring your sacrifices, and go into His courts’;² and again, in another place, ‘Sacrifice and words of blessing glorify Me’;³ and again, ‘The sacrifice of God is a holy heart’;⁴ and again, we hear Paul the teacher preaching unto us with his sweet words, saying, ‘Pray without ceasing, and in everything give

¹ 1 St. Peter iv. 8. ² Psalm xcvi. 8. ³ Psalm l. 14, 15, 23
⁴ Psalm li. 17.

“thanks.’¹ And besides, thou sayest unto me, [p. 119] “Marry a second husband’, but the man, whose name “thou hast first mentioned to me, and with whom I am “to dwell, is a heretic and an atheist, whom God shall “destroy without delay, and He will put a bridle in his “mouth, and bind him in the depths of the sea, and He “will humble him and all his hosts before the pious Ho-
“norius.”

“And again as concerning marriage with a second “husband, Solomon hath informed us in *Physiologus* that “when the first mate of the turtle-dove dieth, it doth not “dwell with a second mate, but it departeth into the “wilderness, where it hideth itself until the day of its “death. And he also sheweth us that the raven family “doth not dwell with any mate save one, and that as we “rend our garments for our brother when he dieth, even “so likewise when a raven dieth his mate draweth out “her own tongue, and splitteth it with her claws, so that “when she uttereth her cry every one may know that “her mate is not there, and if another raven desireth to “take her by violence she crieth out straightway, and “when all the other ravens hear her cry they know by “her cleft tongue that some other raven wisheth to take “her by violence, and they gather together to help her, “and to rebuke the raven that wisheth to take her by “violence. Now therefore when children see ravens ga-
“thered together in this manner, [p. 120] and uttering cries “wishing to rebuke the raven that desireth to take her “by violence, and that desireth to go astray from that “which God hath commanded them, those ignorant chil-

¹ 1 Thess. v. 17, 18.

“dren are wont to say, ‘The ravens are celebrating a
 “marriage to-day’, and they know not that the ravens
 “wish to rebuke the raven that desireth to make to sin
 “the raven whose mate is dead. And moreover, far be
 “it from me ever to bring anyone else into my marriage
 “with my master and husband Aristarchus, and I will never
 “cease to make the offerings and to do the charities which
 “my blessed husband was wont to do before he died, in
 “the name of the holy Archangel Michael. And now,
 “shew me who thou art that thus bearest such great glory
 “and majesty, and whence hast thou come, and what is
 “thy name, for thy coming unto me hath disturbed me
 “greatly.”

And the Devil answered saying, “Art not thou she
 “who hath made supplication unto God from the day
 “when the Devil came unto thee in the form of a nun
 “wishing to seduce thee? And did he not say unto thee,
 “‘I will come unto thee on the twelfth day of Paôni, which
 “‘is the day of the Archangel [Michael]’, and did he not
 “say unto thee, ‘The Archangel Michael will not cease
 “‘on that day from bowing down in prayer before God
 “‘for the waters of the River (*i. e.*, the Nile), and the
 “‘rain, and the dew’? I, then, am Michael the Archangel
 “whom God hath sent to thee to help thee until the sun
 “setteth this day, in order that the wicked hunter may
 “not come and do that which is evil unto thee, [p. 121]
 “and therefore it is meet that thou shouldst come and
 “kneel in adoration unto me; and I have left my angels
 “that I might come unto thee.” And the honourable lady
 Euphemia answered and said unto him, “I have heard in
 “the Holy Gospel that when the Devil came unto our
 “Good Saviour to tempt Him, he said unto Him, ‘Fall

“down and worship me, and I will give Thee all the
“kingdoms of the world, and the glory thereof,”¹ and that
“Christ knew at once that he was the Evil One and
“rebuked him; perhaps thou art he who wisheth to lead
“me astray?” And the Devil answered, “I am not he
“—and far be it from me ever to become so—and how
“could such as he be found [arrayed] in such glory as I
“bear? For from the time when he disobeyed God’s
“command, He was angry with him, and He commanded
“me, Michael, and I stripped him of all his glory.” And
the noble woman answered, saying, “If thou art Michael,
“where is the figure of the Cross which should be upon
“thy sceptre, according to what I see painted in this
“picture wherein the figure of Michael is depicted?” And
the Devil answered, saying, “Painters wish to decorate their
“pictures in order that their art may be the more glorified,
“[p. 122] but the figure of the Cross is not with us nor
“with all the other angels.” And Euphemia answered,
saying, “How can I believe thy words? For no man will
“fulfil the behest for which any soldier hath come from
“the Emperor, neither will he by any means receive him,
“unless he bear the token of the Emperor; and, moreover,
“thus is it with the letters which the Emperor sendeth
“forth from his kingdom, no man believeth that they are
“genuine unless they be sealed with the Emperor’s seal;
“and thus also is it with the angels who come upon the
“earth, for if the figure of the Cross of the King of glory
“be not with them, men will not believe that they are
“angels, but they will flee from them [believing] them to
“be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

“of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever.”

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, “This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand.” And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, “O Michael the Archangel, help me in this hour of need.” And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have "sinned against heaven and in thy sight, [p. 124] for I "have dared to come into the place wherein is thy pic- "ture; I entreat thee not to destroy me before my time, "for the Creator hath granted me a few days. And thou, "O Archangel, art he who made me an alien unto the "mansions of heaven, and now I will depart and flee from "before thee until the day of my great disgrace, and I "promise and swear unto thee before God that I will not "return from this time forth to tempt men or women in "the place wherein thou art." Now while the Devil was saying these things he was gripped fast in the hand of the holy Archangel Michael, like a bird in the hand of a little child, and when the Archangel had made him suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honourable lady Euphemia, saying, "Be strong, and of good "courage, and be not afraid of the Devil, for he shall "not have power to overcome thee from this time forth. "I am Michael the Archangel whom thou servest, into "whose hands thy blessed husband Aristarchus the general "committed thee. I am Michael, and it is before the pic- "ture in thy bed-chamber upon which my form is painted "that thou offerest up prayer every day, and I am Mi- "chael who take thy prayers before God. It was I who "stood by at the time when thou saidst unto thy hus- "band, 'Let be painted for me a picture of the Archangel "'Michael that I may place it in my house as a protector, "[p. 125] and thou shalt commit me into his hands that "he may be my guardian, and may be my helper before "'God until He visit me, and I depart to Him after the "'manner of all men'. I am Michael who hearken unto

“everyone who prayeth unto God in my name. Be not afraid, for behold after thou hast performed the service which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee up into the rest of God which thy husband hath inherited. Peace be with thee.” And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, “Rise up, O woman, blessed of God and man! Verily God hath accepted thy sacrifices from thee like [those] of Abel the righteous man, and He hath smelled the [savour of thy] offering like that of Melchisedec, the

“King of Salem, the priest of God the Highest, because “thou hast brought them in uprightness.” And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, “O my holy father, “receive these few possessions from my hands, and distribute them among the poor, for me and for my blessed “husband, in the name of the holy Archangel Michael, “[p. 127] that he may pray for me and for my blessed “husband, Aristarchus the general, before God, and that “He may shew mercy unto my wretched soul at His “terrible judgment seat;” and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paóni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be separated from my poor body until the day of the great "judgment, for behold the Archangel Michael hath come "for me, and with him are my husband Aristarchus and "a multitude of angels;" and when she had lain down upon her bed, and had spread out her hands, the Bishop prayed over her for a long time. [p. 128] And afterwards she lifted up her face to the Bishop and to all the people there, and said to them, "I entreat thee for God's sake "to shew me a favour and to give me the picture of the "Archangel Michael, that I may kiss it yet once more "before I depart from the body," and straightway the Bishop took the picture and gave it unto her, and she kissed it, saying, "O my master, thou holy Archangel "Michael, stand by me in this terrible hour." Now when we had heard her say these words, we and all the people also heard the sound [as] of a mighty multitude [of waters] falling violently upon each other, like the roaring of a cataract, and the eyes of all, little and great, men and women, saw the holy Archangel Michael shining like the sun, and standing by the honourable lady Euphemia, and his feet were like fine brass pouring out flames of fire, and he had a harp in his right hand, and in his left a wheel (*or* disk), like [that of] a chariot, upon which was a cross, and he wore apparel a thousand times finer than that of the kings of [this] world, and when we had looked upon him in this guise we were astonished and afraid by reason of [our] fear of him. And we saw him standing and spreading out his garment of light to invite the soul of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aris-tarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakè, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the whole earth, and their words have reached unto the ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and life-giving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

-
 Νιω† βεν νισμογ† τηρογ πενἀριότατος ετ
 σμαρωογ†. φη εθ μεζ ἐβολβεν πι ππᾶ ἐθ
 ογᾶβ ογοζ εφζηκ εβολ βεν ἀρετη νιβεν ἄββα
 θεόδοσιος. Πωηρι ἢ νινιο† ἢ ἀποστολος
 ογοζ πωφηρ ἢ νιαγγελος πιαρχηἐπισκοπος
 ἢτε † Βακι ρακο†(?) βε]ν πιέζοογ ἢ
 ᾱ. ᾱ. ωαι ἢ πιαρχηαγγελος ἐθ ογᾶβ μιχαηλ. Ετε
 φαι πε σογ ἰβ ἢ πιᾶβοτ ετ σμαρωογ† ἄωφ.
 ογοζ ἄφω ἢ ζαν μηω ἢ σαχι εθεβ νιμετ-
 νηητ νεν νιαραπη ετογ . . . μ
 . . ετς . . ἢφ† . . μιχαηλ . . εζοογ ἢ ωαι
 κατα ἄβοτ Δε πιαρχηαγγελος ἐθ ογᾶβ ς ερ
 διᾶκωνιν δε ἢνωογ ογοζ εφινι ἢ νογζβηογι
 εθᾶνεγ ἐ πωωι ἢ πεμθο ἢ φ† ςχωκ ἐβολ
 ἢ νογ ετημα τηρογ ογοζ ογν . . . ετ† βεν
 ογραωι φαι ερε φ† μει ἢμοϑ Ογοζ ἄφσασι ογν
 ᾱ. β. εθεβ νη ἐθ ογᾶβ ετ βεν νιγραπη ναι ἐταϑ
 † τοτϑ νενωογ ἢχε πιαρχηαγγελος
 ἐθ ογᾶβ μιχαηλ ογοζ ἄφᾶζμογ
 ἐβολβεν ἢ ογζοχζεζ τηρογ
 νεν ἢ ογ ἄναγκη βεν
 ογζιρηνη ἢτεφ† ἄμην

¹ The first leaf of the MS. is torn in many places and several lacunae occur in the text.

- Ἄνοκ †σιμι ἢ τὰρχη ἢ πικασι ἐβολθεν φη
 ἔτοι ἢ σολελ μηι ρι νομ† βεν ρωβ νιβεν φη
 ἔτ σωογη ἢ πκαρι τηρϩ* ογορ ρβοθηετ ἢ
 νιβλωτ φη ἔτ ογων ἢ φρο ἢ πικασι ἢ ογον
- β. α. νιβεν ἔτ κω† | βεν ογσπογδι. Μιμ πε φαι. 5
 ἠθορ πε πλογορ ἢ φ† φαι ἔτε ἄνοκ †φωω
 ἢ περσωμα βεν τασιχ ογορ †χωω ἢ περ-
 ενορ ἔτ ταινογ† ἐ πιποτηριον ογορ †† ἢ-
 μορ ἢ μη ἔθ ναρ† ἐρορ. ἠθορ πε παῶε
 ογορ πανογ† ἠεῖ πῆε πικωτηρ ἢ πτηρϩ φη 10
 ἔτ ωω ἐβολθεν ρωρ ἢ ἄληθιμον φη ἔτ ρι
 φρωογω βα †μετρωμι τηρε φη ἔτ μερ ἢ
 ναι νεν μετωανθμαβ† ἐβογν ἐ τρικων ἢ
 φ†. Μιμ πε φαι. φαι πε πἰλρχηαγγελορ
- β. β. ἔθ ογав | μιχαηλ παρχηγορς ἠτε τχομ ἢ 15
 νιφιογῖ. Ἀλλα ††ρο ἐρωτεν ναμενρα† νεν
 ναωρη ἢ μενριτ ἠτε πικασι ρινα εορετεν†
 τοτεν νεννι βεν ται νιω† ἢ ἄρχη νιποτε
 ἠτα ρι τοτ ἐ παι νιω† ἢ πελαγορ φη ἔτε
 ἠμον αγρησϩ ἠταρ ογορ ἠμον ωχομ ἠμοι 20
 ἐ σωκ ἢ τα κογσι ἢ κγωτορ ἐ πιχρο. Σε
 ογνι τετενεσωογν ἢ τα μετρηκι τηρογ ογορ
 σε ἠμον τνι ἢ ρλι βεν τα μετιεωωτ ρινα
 ἠταωβ† ἢ ογνιω† ἢ κγωτορ ἐ ογονωχομ
- β. α. ἠμορ ἐ ερ ρινορ | βεν φιομ ἐμαωω ογορ 25
 ἠτερϩαι βα †βρεωι ἢ νιθνογ. Ἀλλα ογκογ-
 ρι πε πἰλβιν ογορ ογκογρ πε †κγωτορ ογν
 ἔτε ἠτην[†ερ ρο†] νιποτε ἠται ἐβολθεν ται

- ΛΥΜΗΝ ΕΤΕ ΝΙΜΟΝ ΛΥΜΗΝ ΝΤΑΣ ΩΑ ΚΕ ΛΥΜΗΝ
 ΕΣΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΟΟΥ ΤΩΟΥΝ ΕΧΩΙ ΟΥΟΣ
 ΝΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΣΟΛ ΖΙΤΕΘΑΛΑССΑ Ν
 †ΣΩΟΥΝ Ν ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ΝΤΑΝΟΖΕΜ Ν
 ΤΑΨΥΧΗ ΝΜΑΥΑΤΣΕ ΠΙΧΡΟ. ΤΟΤΕ ΟΥΟΝ⁵
 ΝΙΒΕΝ ΝΑΧΟΣ ΧΕ Α ΦΑΙ ΣΙΜΙ Ν ΟΥΖΜΟΤ ΉΑΤΕΝ
 Γ. Β. Φ† | ΧΕ ΑΚΝΟΖΕΜ ΧΕ ΟΥΕΙ Τ ΨΥΧΗ Ν ΠΙΡΩΜΙ
 Ν ΤΟΤΩ ΣΤΑΙΝΟΥΤ ΕΖΟΤΕ ΠΙΚΟСМОС ΤΗΡΩ ΕΤ
 ΜΕΖ Ν ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†
 ΜΗΠΩС ΝΤΑΖΙΟΥΪ Ν ΤΑΨΥΧΗ ΟΥΟΣ †ΕΜΙ ΧΕ¹⁰
 ΤΑΚΥΒΩΤΟС ΣΩΧΕΒ ΟΥΟΣ ΤΑΙ ΕΒΩΩΤ ΟΥΚΟΥΧΙ
 ΠΕ ΟΥΟΣ †ΕΜΙ ΑΝΟΚ Ν ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ
 ΝΤΑΖΙ ΤΟΤ ΕΘΑΛΑССΑ ΝΤΑΩΤΕΜΤΑСΘΟΙ ΗΕΝ
 ΟΥΖΙΡΗΝΗ. ΟΥΟΣ ΑΝΟΚ ΛΙΩΑΝΦΑΙ ΗΑ ΝΙΒΙΣΙ
 ΝΤΕ ΦΙΟΜ ΝΕΜ ΝΙΖΩΙΜΙ Ν †ΝΑΩΦΑΙ ΑΝ ΗΑ¹⁵
 ΟΥΩΦΙΤ ΝΤΕ ΦΗ ΕΘ ΝΑ † ΩΩΩ ΝΗΙ ΝСΕΧОС
 Δ. Α. ΧΕ Ω ΠΙΛΤΕΜΙ | Ν ΡΩΜΙ ΝΗΜ ΠΕ ΦΗ ΕΤΑΩ ΕΡ
 ΑΝΑΡΚΑΖΙΝ ΝΜΟΚ ΕΘΡΕΚΪΡΙ СΑ ΠΩΩΙ Ν ΤΕΚΧΟΜ
 ΙСХΕ ΚΕΜΙ ΧΕ ΚΟΙ Ν ΖΗΚΙ ΟΥΟΣ ΝΜΟΝ ΖΛΙ Ν
 ΤΟΤΚ ΜΠΕΡΙΡΙ СΑ ΠΩΩΙ Ν ΤΕΚΧΟМ. ΑΛΛΑ²⁰
 ΖΑΝΜΗΩ ΝΕ ΝΙΩΩΤ ΠΩС ΝΠΕ Κ† ΝΩΟΥ Ν
 ΤΕΚΚΟΥΧΙ Ν ΠΕΚΙΕΒΩΩΤ ΕΘΡΟΥ ΕΡ ΩΩΤ Ν ΗΗТС
 ΖΙΝΑ ΝΤΕΚΟΪ Ν ΠΙΧΦΟ ΝΕΜ †ΜΕΤΙΕΒΩΩΤ ΝΕΜ
 †ΚΥΒΩΤΟС ΟΥΝ ΟΥΟΣ ΑΚΝΟΖΕΜ ΝΤΕΚΨΥΧΗ
 ΝΕΜ †ΚΥΒΩΤΟС ΝΕΜ Π ΕΤ ΕΝΤΑΚ ΟΥΝ ΗΕΝ²⁵
 ΟΥΖΙΡΗΝΗ ΕΩΩΠ ΚΕΜΙ Ν ΝΗΒΙ ΑΝ. ΑΝΟΚ ΔΕ
 Δ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑСННОУ ΧΕ ΑΩ ΤΕ †ΚΥΒΩ-
 ΤΟС ΙΕ ΟΥ ΠΕ ΠΙΛΒΙΝ †ΚΥΒΩΤΟС ΔΕ ΤΑСΑΡΞ
 1*

ἢ ρεϕερνοβι θλι ετε ἵπι ερ κοινομιν ἵμοσ
 ἢ κλωσ. πλῶβην δε πε πα ρητ φαι ετε
 ἵμον ἐμι ἢ ἔητη οὐδε νηβι ε̅ πῶωι οὐορ
 πινηβι ε̅ πῶωι ε̅ †σωογν ἵμοσ αν. ναι με
 νιγραφι ε̅τε ἵπισογονοϋ. Ε̅θε φαι ἡῶωτεν 5
 τετενσαςι νεμιν ἢ φοοϋ ρινα ε̅θρι ερ σα
 πῶωι ἢ τα σομ μαλιςτα φη ε̅τετεν ερ ἄναρ-
 καζιν ἵμοι ε̅θρισαςι ε̅ περταῖο νεμ φα περ
 ε̅. α. ο̅σ. Οϋ ε̅βοληεν πκαζι νεμαν | αν [πε] αλλα
 οϋ ε̅βοληεν τφε πε ἢ οϋσαρκινον αν πε 10
 αλλα οϋ ἄσωματος πε οϋοϋωινι πε οϋθαμιὸ
 αν πε ε̅βοληεν πιὸμι αλλα οϋπῶα̅ ε̅ϋ οϋαβ
 πε ἢ οϋ ε̅βοληεν νιδιακων ἡτε πκαζι αν πε
 αλλα οϋδιακων ε̅βοληεν οϋῶα̅ρ ἢ ρρωμ.
 Οϋαρχων ἡτε πκαζι αν πε αλλα οϋαρχη- 15
 αγγελος ἡτε τσομ ἡτε νιφνοϋῖ πε ἢ οϋαρχη-
 [στρατϋ]ροϋς ἡτε πκαζι αν πε φαι ε̅τ ε̅φια-
 κορϋῖ ἡσε περοϋρο ἔεν πιναϋ ε̅τ ε̅φοϋωϋ
 αλλα οϋαρχηστρατϋροϋς ἡτε τσομ ἢ νι-
 ε̅. β. | φνοϋῖ ῥμιν ε̅βολ νεμ περοϋρο ῶα ε̅νερ. 20
 Αϋσαςι αν ἔα πτακὸ ἢ νιψγχι αλλα οϋρεϕερ-
 πρεσβεϋῖν ἔα πνορεμ ἢ νενψγχι νεμ νεν-
 σωμα ἢ σνοϋ νιβεν ἔατεν φ† πενρεϕθαμιὸ.
 ἢ οϋρεϕεμιν αν αλλα οϋραιοϋϋῶ ἔα πτηρη
 ἢ οϋμαστε ρωμιν αν αλλα οϋμενριτ ἡτε 25
 τρικων ἢ φ† τηροϋ. ἢ οϋσαςι νταν αν
 πε αλλα ροι ἢ ριρηνη νεμ οϋον νιβεν ἢ οϋ
 ατ ναι αν πε αλλα οϋρεϕῶε ἢ ρητ πε ε̅ρε

- φ† χε ἰςχε οὔονωχομ ἢ σασι νεμ πα βς ἢ
 ζ. β. παι κε σοπ οὔος καν φαι οὔροῦδ | σασι
 ἵτηι εῠριτεῠωντ ἐ πωφῆρι ἢ φ† ἀλλα
 ἀνοκ εἶε ερ τολμαν ωα ᾠ ἢ σοπ ζωλοσ
 οὔος ρῆατασθοι αν. Χε οὔει ἵθοορ πε οὔνοῦ† 5
 ἢ οὔωτ οὔος οὔβς ἢ οὔωτ οὔος ῠωρ τε
 †μετῠαναζῠοιϋ ἐθ μῆν ἐβολ ωα ἐνεε. ἕεν
 φαι †ῠωτ ἢ πεκρῆτ χε φ† φῆ ἐταρζονζεν
 ναν χε ἵτενἐρετιν ρῆνα ἵτενδῆ ἵμον χε
 εῠβε οὔ τετενἐρετιν ἵμοι εῠριραβω ἕεν 10
 τετενῆῆ† ἕεν παι νῠω† ἢ ωαι ἐτ φωρω
 ἐβολ ἕεν πῆκοσμοσ τῆρϋ ἵμαγατρϋ αν ἀλλα
 η. α. νεμ ἕεν νῆφοῦῆ | οὔος ἵῠωτεν τετενωω
 ἐβολ ἐσῠι νῆκοῦσι νεμ νῆνῠω† νῆζωοῦτ νεμ
 νῆζῆδομῆ ἐρετενσῠ ἵμοσ χε τεν†ζδ ἐροκ ἵπ 15
 ερ χα ρωκ ἐβολζα παι νῠω† ἢ ωῆνι οὔος
 ντεκταμον ἐ παι νῠω† ἢ ωαι Νεμ πταιδ
 ἢ φῆ ἐτοῦ ερ ωαι ηαϋ ἢ ἕητρϋ φαι ἐτ ερ
 πρεσβεῠῆν ἕαρον τῆρεν ἕατεν φ†. Νῆμ νε
 νῠω† ἵτε πῆπῆλλῆτιον ἐβῆλ ἐ πῆχς νεμ περῆρ- 20
 χῆστρατῠροῦς ἐθ οὔαβ μῆχανῆ. Οὔος μενε-
 σῠσ τενηαοὔαζτεν ἵσῠωοῦ ρῠν ναν ἐ πετεν
 η. β. σῆνωῆνι ῠ νῆμενρα† χε πῆεβῆδ ῆρῆῆῆῆ
 οὔος ρσοῦτων ἀλλα ῆμωῆνι οὔαζῠηνοῦ ἵσῠω
 χε οὔει ἶ νῆνῠω† ἵτε πῆπῆλλῆτιον κῆν ἢ 25
 ζωλ ἐ πῆπῆνον ἵτε πῆρῆῆῆρῆελοσ ἐθ οὔαβ
 μῆχανῆ οὔος ἵτοῦρῠτεβ νῆμ νε ναι νῠω†
 ἐταῠ ερ ωορπ ἢ ρῠτεβ νεμ πῆρῆῆῆρῆελοσ

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īā. β. CΩΤΕΜ ΦΑΙ ΠΕ ΜΙΧΑΝἄ ΠΙΝΙΩ† ἠ ΑΡΧΗἄΓΓΕΛΟC
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παρχων ἢ ἑμετογρο ἢ νιφνογὶ. νιμ πε φαι
 ἔτ α πογρο ερ φωριν ἢμορ ἢ ται νιωτ ἢ
 ὄρηπι ἔθ μεζ ἔβολθεν παι νοχ ἢ ωογ ογορ
 αφτ ριωτq ἢ νοχ ἢ στολη ογορ αqμορq βεν
 παι νοχb ἢ νογβ ρι ὦνι ἢ νιι ἔτε ἢπε 5
 ογον ωοπι ἢ πεq ρητ φαι πε Μιχαηλ πινωτ
 ἢ αρχηἀγγελος ἔτ ὄσι. Νιμ πε φαι ἔρε

16. a. παρχηἀγγελος νειμ νιταρμὰ ἢτε νιφνογὶ | ερ
 ρελπις ἢ φοογ ογορ εγερ ωαι νημαq βεν
 πεqωαι ἢθορ πε μιχαηλ φηἔτ α φτ θαωq ἢ 10
 αρχων ἢ τεqμετογρο τηρς. Νιμ πε φαι
 ἔτε σερονzen ἢ νιταρμὰ τηρογ ἢτε νιφνογὶ
 σεσωτεμ ναq ἢθορ πε μιχαηλ παρχηἀγγελος
 ἔταqσωτεμ ἢ σα φογαρσαρνι ἢ πῶς ἔ εqριογὶ
 ἔβολqαροq ἢ πιρεqσεμι ἔτ ρωογ. νιμ πε φαι 15
 ἔτ ερε τεχνη νιβεν ἔτ βεν πικοςμορ τηρq
 εγκωρq ογορ εγερ ωαι ναq ἢ φοογ. φαι

16. b. πε μιχαηλ παρχηἀγγελος | φη ἔτ σωτ ἢ
 να νιφνογὶ ογορ qσωτ ἢ ναπκαρι qiri ἢ
 πενμεγὶ ἢ πεμθο ἢ φτ πεν ρεqθαμιὸ εῶβε 20
 τεqνωτ ἢ ἀγραπη ἔβογν ἔρον. Πλην ατῶνε
 σκανδαλον να νιφνογὶ ερ ωαι ἢ φοογ ογ
 πε πρωβ ἢ να πκαρι βεν φαι ἢ παι ρητ ωατ
 ογρωι ἢ παι ρητ ογορ ἢτογερ ωαι νειμ
 παρχηἀγγελος ἔθ ογαν Μηχαηλ. Ογορ νε 25
 ογρωμι αν πε ογορ νε ἢμον ρωμι ναναγ
 ἔροq βεν πεqῶογ ἢτεqωνb ριχεν πικαρι ἢ

17. a. φρητ ἔτ εβηογτ βεν κε μα χε | ογπῶ

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ζων τῆνογ ὦ να μενρα† εῶβε σε ληκην να-

18. β. ενσογον ἠμετνω† ἢ παι ωαι | ἐτ φωρω
 ναν ἐβολ ἢ φοογ σεῖπωλ εῶρεν ερ ωαι ζων
 ἢ φη ἐτ ερε νιαγγελος ἢτε φ† ερ ωαι ναγ
 ἢ φοογ. Ογοζ ἢτενκολσελ ἢ πεν σα βογν 5
 nem σα βολ ἕεν πεσινζωλ ἐβογν ἐ παιδιπνον
 φαι ἐτ μεζ ἢ ὦογ ἢ φοογ ζινα ἢτενογωμ
 ἐβολῆεν νιαγαθον τηρογ ναι ἐταρσεβτωτογ
 ναν ἢσε φ†. ἀλλα ἄτετεν σοc σε ιcσε ογἄρι-
 στον ἢ ογρο πε σεμπωλ ἢτενζεμci ωατ 10
 ογῶοζεν ἢ νινιω† ἢτε πιπαλλαδιον ἢ

19. α. ωορπ. Εἰἐφενγ ἄνοκ σε ὦ πα ὅc | μη ἢθοοκ
 αν πε ἐτ α φ† ἠαμιὸκ ἕεν νεφσιx ἢμιν
 ἢμογ κατα πεqini nem τεφζικων ογοζ αq-
 μαζκ ἐβολῆεν πεqῶογ ογοζ αqμογ† ἐ πεκ- 15
 ran σε ἄδαν ογοζ ἄνοκ τῆνογ τερῆτιν ἐβολ-
 ζιτεν τεκμεταγαθoc nem τεκμεθνιω† ογοζ
 ††ζο ἐροκ εῶρεκ ταμοι σε μη ἢθοοκ ζωκ
 κρωι ἕεν πωαι ἢ πινω† ἢ αρχηἄγγελoc
 ἐθ ογав μηχανη. Cωτεμ πεσαq ἢσε ἄδαν 20
 σε αζα ἄνοκ πε ἄδαν ογοc ἄνοκ ἐτ εστοι

20. β. νηι εῶριθωζεν ἢ ογον νιβεν | ἐ παι ωαι ἢ
 φοογ ἢταρωι ἕεν ογμετζογὸ ἐρωογ τηρογ
 εῶβε σε ἐται† xωντ ἢ φ† ογοζ αqεντ
 ἐβολῆεν πιπαρλαdicoc εῶβε σε λιερ παρabenin 25
 ἢτεq ἢτολη. ἕεν πσινῶρε ταβονῆoc εγἄ ἠρι
 ογωμ ἐβολζι πογταζ ἢ πιωωηη ἐταρζονζεν
 νηι εῶτεμογωμ ἐβολ ἢ ἕηηq. Μηχανη δε

- ἡθού αϳτϳὸ ἡ πῶς ἔχωι ωατ εϳχα πανοβι
 νηι ἔβολ ἔθε φαι τϳαωι ἕεν πεϳωαι ἡ
 φοοϳ. Ω ἄβηλ πικοϳσι ἡ ωηρι ἔτ ταινοϳτ
 15. α. ματαμοι ϳωκ ιϳχε κραωι | ἡ φοοϳ ἕεν πωαι
 ἡ πινωτ ἡ αρχηἀγγελος ἔθ οϳαβ μηχανη. 5
 Ἀνοκ δε τϳαωι οϳοϳ τ εϳ ωαι ἡ φοοϳ χε
 οϳει φη ἔτοϳερ ωαι ναϳ ἡ φοοϳ ἡθού πε
 ἔταϳ ϳαι ἡ πα ωοϳωωοϳωι nem πα ὀλιλ ϳα
 φτ οϳοϳ ἡπε ϳϳομϳ ἔ πωοϳωωοϳωι ἡ πα
 ϳον εῶβε χε ἡπε ϳενϳ ἕεν οϳϳωοϳτεν ἔθε 10
 φαι ανοκ τϳερ ωαι ἡ φοοϳ. Νθοκ δε ϳωκ
 ὦ ϳῆ τἡαϳ ἔροκ ἡ φοοϳ εκῶελἡ ἕεν πωαι
 ἡ πιαρχηἀγγελος ἔθ οϳαβ μηχανη πεϳαϳ χε
 15. β. ἄνοκ μεν τϳαωι οϳοϳ | τῶελἡ. Ἐθε χε
 ἔτα καιν ϳωῆτ ἡ ἄβηλ πα ϳον ἄ φτ τἡιτ 15
 ἡ να ιοτ οϳοϳ ἡπε τα μαϳ ϳιμι ἡ οϳερωτ
 εῶρἔ ϳωανοϳωτ εῶβε χε αϳωωοϳι ἡχε πε-
 ϳἔρωτ εῶβε πεϳἡκαϳ ἡ ϳἡτ ἔχεν ἄβηλ πα
 ϳον. Ἀλλὰ πιαρχηἀγγελος ἔθ οϳαβ μηχανη
 αϳωανοϳωτ ἕεν οϳῆρε ἡ πῆἄτικον ἔβολἕεν 20
 τφε εῶβε φαι ϳἡππε τϳαωι ἡ φοοϳ. Ω ἔνωχ
 πιῶμη φἡἔτ α φτ οϳῶβεϳ ἔβολἕεν πικοϳμοϳ
 17. α. ϳἡππε τἡαϳ ἔροκ κραωι | ἡ φοοϳ πεϳαϳ χε
 ἄνοκ μεν τϳαωι οϳοϳ τῶελἡ εῶβε χε πγενοϳ
 τἡρϳ ἡτε τμετρωμι ϳαν ἔβολἕεν παχροϳ 25
 πε οϳοϳ μιχανη ἡϳω ἡ τοτϳ ἔβολ ἡν εϳτϳο
 ϳα φτ εῶρεϳἡι ἡ νιρεϳερνοβι οϳοϳ ἡτεϳταν
 ἕωοϳ ωα ἔνεϳ ἄνοκ μεν τϳαωι ἕεν πεϳ ωαι

- ΕΘΒΕ ΧΕ ΓΤΖὸ ἔΧΕΝ ΝΑΩΗΡΙ. Ω ΜΑΘΟΥΣΑΛΛΑ
 ΠΙ ΒΕΛΛΟ ἘΤΑΓΑΙΑΙ ΉΕΝ ΝΕΦἔΖΟΥΓ ΠΩΣ ΚΡΑΩΙ
 ἸΘΟΚ ΖΩΚ ΧΕ ΟΥΕΙ ΤΝΑΥ Ἐ ΠΕΚΟΥΩΩ ΝΕΜ
- ιζ. β. ΠΣΩΤΓ Ἰ ΝΕΦΖΒΩΣ | ΉΕΝ ΘΜΗΤ Ἰ ΠΑΙ ἈΡΙΣΤΟΝ
 ΠΕΧΑΓ ΔΕ ἸΧΕ ΜΑΘΟΥΣΑΛΛΑ ΧΕ ΠΩΣ ἈΝΟΚ 5
 ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ ἈΝΟΚ ΠΕ ΠΙΜΑΖ Ἰ ΙΣΧΕ Ἰ
 ἸΔΑΜ. Ἐ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ
 Οἶ Ἰ ΝΑΕΥΧΗ ΑΓΕΝΟΥ Ἐ ΠΩΩΙ ΩΑ ΦΤ Ε ΑΓΕΡ
 ΖΜΟΤ ΝΗΙ Ἰ ΟΥΝΟΧ ΝΑΖΙ ΩΑΤ ΕΓΕΡΖΟΥὸ Ἐ ΦΑ
 ἸΔΑΜ ΠΑΙΩΤ Ἰ Ἰἢ Ἰ ΡΟΜΠΙ. Ω ΝΩἔ ΠΙΘΜΗΙ 10
 ἈΝΟΚ ΜΕΝ ΤΧΩ ἸΜΟΣ ΧΕ ΝΑΚΟΙ Ἰ ΦΡΗΤ Ἐ
 ΤΝΑΥ ἘΡΟΚ ΧΕ ΝΑΚΟΙ ΉΕΝ ΟΥΝΙΩΤ Ἰ ΡΑΩΙ
 Ἰ ΦΟΟΥ ΠΕΧΑΓ ΧΕ ΠΩΣ ΤΝΑΡΑΩΙ ΑΝ ΟΥΟΖ Ἰ
- ιη. α. ΤΑΘΕΛΗΛ ΧΕ ΟΥΕΙ ἘΝΑΙΧΗ ΉΕΝ | ΠΙΝΑΥ ἘΤ Ἀ
 ΦΤ ΧΩΝΤ Ἐ ΠΙΚΟΣΜΟΣ Ἐ ΠΧΙΝΟΥΤΓ ἘΒΟΛ ΑΓΖΙΤΓ 15
 ἘΘΟΥΝ Ἐ ΤΚΥΒΩΤΟΣ ΝΕΜ ΤΑΣΖΙΜΙ ΝΕΜ ΝΑΩΗΡΙ
 ΝΕΜ ἘΒΟΛΉΕΝ ΓΕΝΟΣ ΝΙΒΕΝ ἘΤ ΚΙΜ ΖΙΧΕΝ
 ΠΚΑΖΙ ΟΥΟΖ ΑΓΟΥΩΜ Ἰ ΝΙ ΚΑΤΑΡΑΚΤΗΣ ἸΤΕ
 ΤΦΕ. Ἐ ΑΓΧΩΩ ἘΧΩΝ Ἰ ΠΙΜΟΥ Ἰ ΖΩΟΥ Ἰ
 ΖΜ Ἰ ἘΖΟΥΓ ΝΕΜ ΖΜ Ἰ ΕΧΩΡΖ ΟΥΔΕ ἸΠΕ Ν 20
 ΝΑΥ Ἐ ΦΡΗ ΟΥΔΕ ΠΙΟΥ ΟΥΔΕ ΝΙΣΙΟΥ. ἈΛΛΑ
 ΜΗΧΑΗΛ ἘΤ ΕΡ ΟΙΚΩΝΟΜΙΝ ἸΜΟΝ ΟΥΟΖ ἸΠΕ
 Γ ΧΑ ΤΟΥΤΓ ἘΒΟΛ ΕΓΤΖὸ Ἐ ΦΤ ΩΑΤΕ ΓΤΑΖΝΟ
- ιη. β. Ἰ ΝΙΜΩΟΥ | Ἐ ΑΥΛΑΙΑΙ ΑΓΟΥΩΝΖ ἘΒΟΛ ἸΧΕ
 ΠΩΟΥΕ Ἐ ΑΙΝΟΖΕΜ ἈΝΟΚ ΝΕΜ ΝΗ ἘΘ ΝΕΜΗΙ. 25
 Ω ἈΒΡΑΑΜ ΦΙΩΤ ἸΤΕ ΝΙΠΑΤΡΙΑΡΧΗΣ ΜΗ ἸΘΟΚ
 ΖΩΚ ΚΡΑΩΙ Ἰ ΦΟΟΥ ΉΕΝ ΠΩΑΙ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑΓ ΧΕ ἸΖΑ ἈΝΟΚ ΉΕΝ

οΥΜΕΤΖΟΥΘ̄ †ΡΑΩΙ ΧΕ Λ̄ΝΟΚ ΠΕ ΠΩΟΡΠ̄ Ì ΡΩΜΙ
 ÈΤ Α ΜΗΧΑΗΛ ΧΩΙΛΙ ÈΡΟϞ ΠΕϞΩΦΗΡ̄ Ì ΑΓΓΕΛΟΖ
 ΓΑΒΡΙΗΛ ΟΥΟϞ ΑϞ†ΖΘ̄ Ì Π̄ΟϞ ÈΧΩΙ ΖΙΝΑ ΛΙΕΡ
 ΠΕΜΠΩΑ Ì ÌΣΑΑΚ ΟΥΟΖ ΛΙΟΥΩΜ ΝΕΜΩΟΥ ΉΑΤΕΝ

ἰθ. α. ΠΩΩΗΗ ÌΤΕ ΜΑΜΡΗ. Ω̄ ÌΣΑΑΚ ΠΩΩ ÈΘ ΟΥΑΒ | 5
 ΝΕΜ ΠΩΟΥΩΟΥΩΙ ÈΤ ΩΗΠ Ì Φ† ÈΤ ΟΗΒ.
 ΜΘΟΚ ΖΩΚ ΚΕΡ ΟΥ [ΉΕΝ ΠΑΙ ΜΑ Ì ΦΟΟΥ] ΚΣΕΛ-
 ΩΛ ΉΕΝ ΠΑΙ ΝΙΩ† Ì ΣΟΛΣΕΛ ΉΕΝ ΠΩΑΙ Ì
 ΠΑΡΧΗΑΓΓΕΛΟϞ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑϞ ΧΕ
 Λ̄ΝΟΚ ΜΕΝ †ΣΕΛΩΛ ΧΕ ΟΥΕΙ Λ̄ΝΟΚ ΟΥΩΗΡΙ 10
 ÌΝΙΜΑΥΑΤϞ ÌΤΕ ΝΑ ΙΟ† ΟΥΟΖ ΤΑ ΜΑΥ ΟΥΑΒΡΗΗ
 ΠΕ ΜΠΕ ΣΜΙϞ Ì ΟΥΩΗΡΙ ÈΒΗΛ ÈΡΟΙ. ΟΥΟΖ
 ΜΕΝΕΝΣΑ ΦΑΙ Ᾱ ΠΑ ΙΩΤ ΣΟΝΖ Ì ΤΟΤ ΝΕΜ ΡΑΤ
 ΟΥΟΖ ΑϞΟΛΤ ÈΧΕΝ ΖΑΝΩΜΙ ΖΙΧΕΝ ΟΥΤΩΟΥ
 ΕϞΩΟΥ† È ΑΙΝΑΥ È †ΜΑΧΕΡΑ ΉΕΝ ΝΑΒΑΛ ΉΕΝ 15

ἰθ. β. ΤΧΙΧ Μ ΠΑ ΙΩΤ ϞΟΥΩΩ È ΒΟΘΒΕΤ | ÈΒΗΛ ΧΕ
 Ᾱ ΜΗΧΑΗΛ ΡΑΒΑΩ ΑϞΑΜΟΜΙ Ì †ΜΑΧΗΡΑ ÈΒΟΛ-
 ΉΕΝ ΤΧΙΧ Ì ΠΑ ΙΩΤ ΟΥΟΖ ΑϞ† ΝΑϞ Ì ΟΥΩΙΛΙ
 Ì ΕΣΩΟΥ Ì ΤΑ ΨΕΒΙΩ ΑϞΣΩΚ ÈΒΟΛ ÌΧΕ ΠΑ
 ΨΟΥΩΟΥΩΙ. Ω̄ ΠΑΡΧΩΗ Ì ΝΗΠΑΤΡΙΑΡΧΗϞ 20
 ÌΑΚΩΒ ΦΗ ÈΤΑϞΩΩΠΙ Ì ΧΩΡΙ ΉΕΝ Φ† ΟΥΟΖ Ì
 ΑΦΩΦ ΉΕΝ ΝΗΡΩΜΙ ΜΗ ΚΡΑΩΙ ÌΘΟΚ Ì ΦΟΟΥ
 ΉΕΝ ΠΩΑΙ Μ ΠΑΡΧΗΑΓΓΕΛΟϞ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ.
 ΠΕΧΑϞ ΔΕ ÌΧΕ ÌΑΚΩΒ ΧΕ ΑΖΑ †ΡΑΩΙ Ì ΦΟΟΥ
 ΧΕ Ᾱ ΠΑ ΣΟΝ ÌΣΑϞ ΚΟΛΤ ÈΒΟΛ ΑΙΦΩΤ È †ΗΗ- 25

῀. α. ΣΟϞ ΩΑ ΛΑΒΑΝ ΠΣΟΝ Ì ΤΑ ΜΑΥ. | ΑϞ† ΩΑ ΡΟΙ
 ÌΧΕ ΜΗΧΑΗΛ ΑϞΣΕΜΝΕ ΠΑΒΕΧΕ ΝΗ ÌΒΟΛΉΕΝ
 ΝΕϞÈΣΩΟΥ ΟΥΟΖ ΑϞΣΜΟΥ ÈΡΟΙ ΝΕΜ ΝΑΩΗΡΙ

ΝΕΜ ΝΑΖΙΟΜΙ ΛΓΘΡΕ ΠΙΣΛ ΤΗΡΓ ΒΙ ΣΜΟΥ ΕΒΟΛ
 ἢ ἔητ. Ω ἰωσήφ πῆμνι φη ἔταλχος ἔροφ
 ἵχε νεφσηνοῦ κερ οὔ ἔην παί μα ἢ φοοῦ
 κρωί ἔην πωίαι ἢ παρχαγγελος μῆχανῆ.
 Απαζ ἀπλωσ πεσαφ ἵχε ἰωσήφ πῆμνι ἔην 5
 οὔμεθμνι ρτομνι εἶρι ρωίαι ἢ φοοῦ. Σε οὔει
 ἔερ πιξινεροῦχος ἔροι ἵχε να σηνοῦ οὔορ

κ. β. ΑΙΤΗΙΤ ΕΒΟΛ ΩΑ ΟΥΚΑΖΙ ἢ ΨΕΜΜΟ ΟΥΟΡ | ΑΙΕΡ
 ΨΕΜΜΟ ἢ ΣΩΒ ΧΩΡΙΣ ΡΕΡΤ ΝΟΜΤ ΝΗΙ Ε Λ
 ΖΑΝ ΚΕΜΗΨ ἢ ΠΕΤ ΖΩΟΥΙ ΕΣΩΙ. Αφί ωα 10
 ροι ἵχε μῆχανῆ παρχναγγελος ἀφμαρμετ
 ἔβολ ἢ ἔητοῦ τηροῦ ἀπ ἔαε δε ἀφτζὸ ε φτ
 ἀφαιτ ἢ οὔρο ε χημνι. Ω μωγςησ νεν ἀ
 ρων νεν ἵσοῦ ἵτε νελῆ οὔ πε πετενεωψ
 ἵθεωτεν οὔν νεν παί ωαί ἢ φοοῦ. Πεσε νη 15
 ἔθ οὔαβ σε πιαωί φων ἵε σε οὔει μῆχανῆ
 δε ἀτ(sic) ερ βαγ μωίτ ἔαχων νεν πεν λαοσ

κλ. α. ΩΑΤ ΕΝΒΡΟ ΕΣΕΝ ΝΕΝ ΣΑΧΙ ΟΥΟΡ ΑΡΒΙ | ΜΩΙΤ
 ΝΑΝ ΕΠΙΚΑΖΙ ἵτε † ἔπαγγελιὰ εἶβε φαι τε-
 ρωίαι ἢ φοοῦ. Ανοκ πε γεδεων† †ρωίαι ἔην 20
 οὔμετζοῦδὸ εἶβε σε μῆχανῆ πε ἔταφί ωα ροι
 ἀφμαρτ ἢ σομ οὔορ αἰ ἔβολ διβωτε ε πκαζι
 ἢ μαδιαν ἀινοζεμ ἢ παλαοσ. Ω ἱεφθαίε
 νεν ἀννα τεφςζιμνι οὔ πε πετεν ἔωβ ἔην
 παί ωαί ἢ φοοῦ. Αὔερ οὔω ἵχε νικριτησ 25
 οὔορ πεχωοῦ σε ταφμνι πενραωί οὔνιω†

† The scribe has omitted the address to Gideon.

- ΠΕ ΧΕ ΝΑΝΟΙ Ν ΛΒΡΗΝ ΙΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΩΑΤ
 ΚΛ. Β. ΕΝΜΕΤΝΟΧ | ΝΠΕ ΩΗΡΙ ΩΩΠΙ ΝΑΝ ΑΝΟΖΙ ΔΕ
 ΕΡΑΤΕΝ ΕΝΕΡ ΠΡΟΣΕΥΧΗΣΘΕ ΑΝΦΑΙ Ν ΟΥΦΟΥ-
 ΩΟΥΩΠΙ Ν ΦΤ ΛΦСОМС ΝΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΣΧΕΝ ΠΕΝΘΕΒΙΔ ΟΥΟΖ ΑΦΩΛΙ 5
 ΝΤΕΝΠΡΟΣΕΥΧΗ ΝΕΜ ΠΕΝΩΟΥΩΟΥΩΠΙ ΩΑ ΦΤ
 ΑΦΕΡ ΠΕΝΜΕΥΓΙ ΝΠΕΜΘΟ Ν ΦΤ ΑΦΕΡ ΖΜΟΤ ΝΑΝ
 Ν ΠΙΧΩΡΙ ΣΑΜΨΩΜ ΛΝΟΝ ΔΕ ΝΕΜ ΠΕΝΩΗΡΙ ΤΕΝ-
 ΡΑΩΙ Ν ΦΟΟΥ. Ω ΔΑΥΙΔ ΠΟΥΡΟ Ν ΘΜΗΙ ΟΥΟΖ
 ΦΙΩΤ ΠΧΕ ΚΑΤΑ САРЪ ΖΗΠΠΕ ΤΗΑΥ ΕΡΟΚ Ν 10
 ΦΟΟΥ ΚΡΑΩΙ ΟΥΟΖ ΕΚΚΙΜ Ν ΤΕΚ ΚΥΘΑΡΑ ΘΑ ΠΙ
- ΚΒ. Α. Ι Ν ΚΑΠ ΗΕΝ | ΠΑΙ ΛΡΙСТОН ΕΤΑΦΘΑΖΜΕΝ ΕΡΟΦ
 ΝΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ Ν ΦΟΟΥ.
 ΠΕΧΑΦ ΝΧΕ ΔΑΥΙΔ ΧΕ ΗΕΝ ΟΥΜΕΘΜΗΙ ΤΡΑΩΙ
 Ν ΦΟΟΥ ΟΥΟΖ ΤΘΕΛΗΛ ΧΕ ΝΙΩΛΙ ΤΗΡΟΥ ΝΤΕ 15
 ΝΗ ΕΘ ΟΥΑΒ ΟΥΨΑΛΜΩΔΙΔ ΝΤΕ ΦΟΥΑΙ ΦΟΥΑΙ
 ΝΜΩΟΥ ΕΤ СΒНОУТ ΖΙΣΕΝ ΠΑΖΗТ ΠΙΕΡ ΨΑΛΙΝ
 ΔΕ ΕΤ ΤΟΜΙ Ε ΠΑΙ ΩΑΙ ΦΑΙ ΝΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΕΤΕ ΦΑΙ ΠΕ ΧΕ ΠΑΓΓΕΛΟΣ Ν
 ПСC ΖΙΚΟТ Ν ΠΚΩТ Ν ΟΥΟΝ ΝΙΒΕΝ ΕΤ ΕР ΖОТ 20
 ΗΔ ΤΕΦΧΗ ΟΥΟΖ ΦΝΑΝΑΖΜΟΥ. Ω СΟΛΟΜОН
- ΚΒ. Β. ΠΙСОΦОC | ΜΗ ΧΡΑΩΙ ΑΝ ΗΕΝ ΠΩΑΙ Ν ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΠΕΧΑΦ ΧΕ ΗΕΝ ΟΥΜΕΤΖΟΥΔ
 ΤΡΑΩΙ ΕΘΒΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΝΘΟΥ ΑΦΩΩΠΙ ΝΕΜΗΙ ΙΣΧΕΝ ΤΑ ΜΕΤΚΟΥΧΙ ΟΥΟΖ 25
 ΑΦΕΡΕ ΤΖΙΡΗΝΗ ΩΩΠΙ ΗΕΝ ΝΑΕΖΟΥΟΥ ΑΦΤΖΔ Ν
 ΦΤ ΑΦΖΟΝΖΕΝ ΝΗΙ ΕΘΡΙ ΚΩТ Ν ΟΥΗΙ Ν ПСC.
 Ω ΙΕΖЕКΙΑC ΠΟΥΡΟ Ν ΘΜΗΙ ΜΗ ΝΘΟΚ ΖΩΚ ΚΡΑΩΙ

ἢ φοοῦ ἕεν πῶαι ἢ παρχηαγγελος ἐθ οὔαβ
μικανἷ. Πεχαρ δε πῶς ἴηααααι αη σε δ

κβ. α. nicῦριος ἐρ ροοῦ | ροαρεα ἵμοι nem πα
λαος παρχηαγγελος ἐθ οὔαβ μικανἷ ἠθοορ
πε ἐταρῶαίρι ἐρωοῦ ἕεν πιῆαωρρ ἐρε τοῦππ 5
ἴρι ἢ ῥπε ῶο ἢ ραν ε αρηααμεν ἀνοκ nem
πα λαος τηρρ. Ὡ ἡααας πιηῶτ ἢ προ-
φητης οῦ πε πεκραῶι ροκ ἢ φοοῦ ἕεν πῶαι
ἢ παρχηαγγελος ἐθ οὔαβ μικανἷ. Πεχαρ
σε φαι πε πα ρῶι σε ηἱβει τηροῦ ἐτ λ 10
μανασα nem ηερῶφηρ ἐνοῦ ἐαῶι ηαρῶρι
ἐρατρ nemηι ἡσε παρχηαγγελος μικανἷ ἐρτ

κβ. β. αομ ηηη | nem ηομητ ῶατ οὔααατ ἕεν τα
μητ ἕεν οὔααοοῦρ ἢ ῶε. Ὡ πα ιωτ ἐθ
οὔαβ ἱερεμιας ἀνοκ ἴηαγ ἐροκ ἢ φοοῦ nem 15
παι ηῶτ ἢ ἕηβς ἐτ ἐρ οὔαηηη οὔορ κραῶι
ἕεν πῶαι ἢ παρχηαγγελος ἐθ οὔαβ μι-
χανἷ πεχαρ σε ἀνοκ nem ἴραῶι ἢ ροῦῶ
σε λ ηιοῦρῶοῦ τηροῦ ἡτε ιοῦαα ἴρι nemηι
ἢ ηηπετρῶοῦ τηροῦ οὔορ ηαῦῶατς οὔβηη 20
ἕεν οὔῶακ ηαρε μικανἷ δε ὶρι ἐρατρ ηε-
μηη αρηῶππ ηηη ἢ οὔβοἡθοο nem οὔλμααρι.

κβ. α. Ὡ ἱεζεκιηἷ πιηῶτ | ἢ προφητης ἀμοῦ σε
ἡτεκταμον ἐπεκραῶι ροκ ἢ φοοῦ ἕεν
πῶαι ἢ παρχηαγγελος ἐθ οὔαβ μικανἷ. 25
Πεχαρ σε ἀνοκ nem ἴραῶι οὔορ ἴοῦηορ σε
μικανἷ πε ἐταρῶηηη ηηη ἢ ηηαρηης ἐτ
αἱηοῦτ οὔορ αιομηκρ αααῶκ ηηη ἐβολ ἡσε

τα προφητιὰ. Ὁ δαμιηλ πιπροφитης φρωμι
 ἵτε νιῒπιθῶμιλ μη νθοκ ζωκ κραωι ἡ φοοῦ
 ἕεν πωαι ἡ πιарχиаγγελοс ἐθ οὔαβ μηχανἷλ.
 Πεχαρῖ ἡξε δαμιηλ χε αω ἡ ραωι ἐθ ναωφορ

κ̅ξ̅. β. ἐ πα ραωι χε οὔει | πιарχиаγγελοс μηχανἷλ 5
 οὔсоп аη οὔδε β̅ αq̅ι ωα ροι ἐταγ ρит δε
 ἐ φλακκοс ἡ νιμοῦι αγερ сφραгизи ἐχωι
 ἕен ρан[с]φραгис. Μιχαιηλ δε πιарχиаг-
 геλοс аqмаωθам ἡ ρωοῦ ἡ νιμοῦι ἡποῦω-
 бωнт ἐροι ἐ πτηρῖ ἐταιρκο δε οὔη αq̅иη 10
 нη ἡ авбакоῦη еqопт ἡ һаηһрηοῦι еγке-
 нивоῦт оуορ аqтсои. Ὁ πι ιβ̅ ἡ ἀποστολοс
 εῶβε οὔ τετηρραωι ἡθωτην οὔη ἡ φοοῦ
 ἕен παι нωφ̅ ἡ ωαι ἡτε πιарχиаγγελοс ἐθ
 οὔαβ μηχανἷλ. Πεχωοῦ χε ἀμον мен тен- 15

κ̅ε̅. α. ραωι аη χε μη ἡχη | ἕен οὔηωφ̅ ἡ емкаρ
 ἡ ρит ἕен п̅с̅иηορε н̅п̅араηομοс ἡ ιοῦδαὶ
 ер стаγρωηиη ἡ пен бс̅ ип̅с̅ п̅х̅с̅ ἐ τ̅ен̅χη
 ἕен пен̅и̅каρ ἡ ρит мен п̅и̅ωп̅ εῶβε τ̅ρ̅οф̅
 ἡ ηι ιοῦδαи. Астаηοη ἡξε ηαριам̅ †пар- 20
 θенοс χε ас̅ρ̅ωλ ἐ πι̅η̅ζαγ̅ ἡ ωορп̅ ἡ т̅к̅у̅-
 ρι̅λ̅к̅η ἡθοс мен ηη εῶ менас ас̅хиη ἡ
 πιарχη аγγελοс ἐθ οὔαβ μηχανἷλ ἐ аqскер-
 кер ἡ πιῶηι ἐβολ̅ρ̅ι ρωq̅ ἡ πι̅η̅ζαγ̅ οὔορ
 аqгемс̅и ρи̅ωq̅ еq̅и ωенноῦq̅и ἡ ὠοῦ χε λ̅ 25

κ̅ε̅. β. π̅б̅с̅ τ̅ω̅η̅q̅. Ὁ ζαχαριαс̅ мен ιωηηис̅ | πεq̅-
 ωηρι μη ἡθωτην τετηνερ ωαι ρωτηн̅ ἡ φοοῦ
 ἕен πωαι ἡ πιарχиаγγελοс нηχανἷλ. Πεχαρῖ

ΧΕ ΤΡΑΩΙ ΧΕ ΑΦΕΡ ΣΦΡΑΓΙΖΙΝ ΗΑΦ ΜΙ ΜΗΧΑΗΛ
 Η ΑΡΧΗΑΓΓΕΛΟΣ ΑΝΟΚ ΔΕ Η ΟΥΗΒ ΙΩΑΝΝΗΣ ΔΕ
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κς. α. ΝΑΥ | Ε ΝΙΦΗΟΥΙ ΕΥΟΥΗΝ· ΕΡΕ ΠΑΡΧΗΑΓΓΕΛΟΣ
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 Ω ΠΙ Γ Η ΑΛΟΥ ΑΝΑΝΙΑΣ ΑΖΑΡΙΑΣ ΜΙΣΑΗΛ ΜΗ
 ΤΕΤΕΝΡΑΩΙ ΖΩΤΕΝ ΗΙ ΦΟΟΥ ΗΕΝ ΠΩΑΙ Η ΠΑΡ-
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ. ΠΕΧΩΟΥ ΗΣΕ ΜΗ ΕΘ ΟΥΑΒ
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 ΑΦΝΕΖ ΠΩΑΖ ΗΙ ΠΙΧΡΩΜ ΕΒΟΛ ΑΦΘΡΕ ΤΖΡΩ

κς. β. ΕΡ ΗΙ ΦΡΗΤ Η ΟΥΙΩΤ. | Ω ΠΧΩΡΟΣ ΗΙ ΝΙΜΑΡ-
 ΤΥΡΟΣ ΝΕΜ ΝΗ ΕΘ ΟΥΑΒ ΜΗ ΤΕΤΕΝΡΑΩΙ ΗΘΩ- 20
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 ΟΥΜΕΘΜΗΙ ΟΥΝΙΩΤ ΠΕ ΠΕΝΡΑΩΙ ΧΕ ΟΥΕΙ ΑΝΑΓΚΗ
 ΝΙΒΕΝ ΝΕΜ ΗΚΑΖ ΕΤ ΑΝΦΑΙ ΗΑΡΩΟΥ ΝΙΑΡΧΗΑΓ-
 ΓΕΛΟΣ ΜΗΧΑΗΛ ΑΦΤ ΧΟΜ ΝΑΗ ΨΑΤ ΕΝΦΑΙ ΗΑ 25
 ΝΙΒΑΣΑΝΟΣ ΕΤΕΜΜΑΥ ΟΥΟΖ ΗΤΕΝΧΩΚ ΗΤΕΝ-
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κζ. α. ἢ φοοῦ. Ὡ νιταγμα τηροῦ ἵτε | φηοῦ
 μη τετενωσι ζωτεν ἢ φοοῦ. Πεχωοῦ σε
 ταφμη πιρωσι τηρε φων πε να μενρατ
 οὔνωτ γαρ πε πταιὸ ἢ παι ωαι φαι ἐτ φωρω
 ναν ριξεν πκαρι ἵμαγατq αν αλλα βεν † 5
 κε φε οὔν. Τηοῦ δε ὦ νιμενρατ ἢ κατ
 ρητ αμωινη ἵτεν ερ σποδαζιν ρων οὔν
 ἵτεν λρεζ ἐ μενψιγχι βεν πωαι ἢ πιαρχη λγ-
 γελοσ ἐθ ογав миханл оγoз ἵμον ρεβсω
 ἐ νανεῦ εγερ πρεπι ἢ πιροп τοι ριωτεν 10

κζ. β. μη ποτε ἵτεν ρωλ ρεν ρανστολη | εὔσαιωοῦ
 εὔχωнс ἐρε менсωма μεζ ἢ θωλεβ ἵσεκωλ-
 тен ἐβολ βεν ογωπι ἢ πεμθο ἢ νη ἐτε
 нιρεвсω ἐт φερι ὡοῦ τοι ριῶτοῦ ογoз ἵσεοῦ-
 ноῦ савол ἵμον ἵσε να нιρεвсω ἢ каθароc 15
 се мнпote ἵтоγθωлеβ ρωοῦ ἢ βητεν.
 Мененса παι нιωτ δε ἢ ωπι нсезитен ἐβολ
 ἵсеτ ωωω нан βен нαι сахи ἵсе нη ἐте-
 маγ εὔσω ἵмоc се ὦ нисагρηт ἐт лoви пoс
 тетеноπι ан ἵсе тетеноπι ан ба тρη ἢ 20

κη. α. нирωми пoс ἢ петеноπι ба тρη | ἢ ποῦρο
 φт нем пeдapxиcтpатγгоc ἐθ ογав миханл
 пιαρχη λγγελοc. Μη τετεν ἐμι αν σε ται
 λγλη θα ним пе оγoз φα ним пе παι аpи-
 тон се θα ποῦρο те нем пeдapxиcтpа- 25
 тγгоуc φη ἐт φωрс ἢ метχωρι нивен
 ἵπεμθο ἢ пeρθс ποῦρο ἐ λqт нaq ἢ нαι
 ταιὸ τηροῦ εθεβε τερμεтχωρι тафμη. † τοι

ἢ ψφῆρι δε ἴτετεν παρρησιὰ ψα παι μα
 ἔτ σα ἄογν ογορ ἀφτ ἠωτεν ἢ παι ρητ ἢ

κ̄η. β. ογσγρχωρσις ἢη ἢ πετεν σωτεμ ἔροφ. |
 εφσω ἢμοσ σε ἢπ ερ ἰ ἔ ἄογν ἔ φμα ἢ
 πιζοπ ἢ τρεβσω ἢ ηιζωπ τοι ρι ἄηνογ ἀη 5
 μη ἢπετενσωτεμ εῶβε φη ἔταφ ερ τολμαν
 ἀφζωλ ἔ ἄογν ἄεν ογρεβσω εσχαῖωογ ἢ
 πετεν ρητ σε ογ πε ἔταφωπι ἢμοφ. Εσ-
 ἄηνογτ σε ἀφρογσωνε ἢ τοτφ νεμ ρατφ
 ογορ ἀφζιτφ ἔ πχακι ἔτ σαβολ πιμα ἔτε 10
 φριμι ναωπι ἢμοφ νεμ πισῶερτερ ἢτε μι-
 νασρ. τῆνογ δε ὦ νεμμενρατ μαρενσογτων
 ἄηνογ ἔ τἀγλῆ ἔτ σαβολ ρεμσι ἢ ογκογσι

κ̄θ. α. ρινα ἀφωανὶ ἔτ ἄογν ἢσε π̄βε | πογρο νεμ
 πεφαρχηστρατγρογσ μιχαηλ ἢτεφ τ̄ζο ἔροφ 15
 ρινα εῶρεφερ ογναι νεμωτεν νεμ πισωπ ἢ
 μη ἔθ ψατμεῶναι νεμ μη ἔθ ρεμσι ἄατεν
 πιρο σε πιαρχηαργελοσ ογναιητ φη ἔτετενερ
 ψαι ναφ ἢ φοογ ογορ φναχλ ἄηνογ σαβολ ἀη.
 Ἀλλὰ τασρε νετενρῆτ νεμ νετενψγχη ἢ ωορπ 20
 ογορ τ̄ζο ἔροφ σε ογει νεβὶ ἢ πωω ἄεν ἄηητ
 ἢ παι ψαι ἢ φοογ ἀημη ποτε ἢτετενσωκῆωτεν

κ̄θ. β. ἢ ογῆσις ἄεν παι μα φαι. Ἀπαζ ἀπλωσ ἀικηη |
 ἢταμωτεν ογορ ἄ τετενἔμη ὦ νεμμαρα(sic).
 Σε ηιωωω ἔταιφαι ἢμωογ μαλιστα ηη ἔτ σαχι 25
 νεμαν ρωογ ραηρωμη νε ἢπενρητ ογορ φτ ἀη
 πε. Ἀλλὰ μη ναρε ογαι νασος ηηη σε ἀω νε
 ηιρεβσω ἔτ σαῖωογ ἰε ἔτ σαῖωογ ἰε ἀω πε

- πολσελ ἢ πικωμα μη ογον μετωβι ἕατεν
 φτ ἰε φτ μει ἢ πιραμαὸ ἐζοτε πιζηκι μη
 ἕεν παογωω αιερ ζηκι ἰε τογωω αν ἐ ερ
 ραμαὸ ἰε ογον ογρωμι ναογωω εθρεεωωπι
 ἕεν ογθεβιο μη ἢπ εσωωπι ἢ παι ρητ ὦ 5
- λ. α. ναμενρατ | ἢμον φτ οι ἢ ωβι ἰε ρμει ἢ
 πιραμαὸ ἐζοτε πιζηκι ἢ νεσωωπι αλλα τῆνα
 ταμοκ ἐ ηιζεβσω ἐτ σαῖωογ νεμ μη ακ
 ωανογωω ἐ ζωλ ἐ παριστον ἢ μηχανηλ σεμ-
 πωα ἢτεκτηιτογ ριωτκ. Θωρς ἢτεκ λφε 10
 ἕεν ογνεζ ογορ ἰαζ πεκρσο ἐβολ ἐτε περ
 ογωρემ φαι πε ἢ παι ρητ εθρεκραιογὶ ἐβολ-
 ραροκ ἢ π ἐτ ρωογ νιβεν ογορ ἢτεκερ ωαι
- λ. β. νεμ παρχηαγγελος | ἐο ογав μηχανηλ καλωс
 Ογορ αγωαθαρμεκ ἐ παριστον ἢ μηχανηλ 15
 παρχηαγγελος τογβο ἢ πεκρηт ἐβολρα
 πετρωογ νιβεν ογορ αλιογὶ ἐβολραροκ ἢ
 μεγὶ νιβεν εт σωρ ογορ текστολη ἐт са-
 ῖωογ ογορ ακωαωε νακ ἐ τεκκλησιὰ ἢ φτ
 ἐτε θαι τε πηι ἢτε τῆπροσεγχι βοхи ἐβολ- 20
 ραροκ ἢ πορνια νιβεν νεμ νηικαγρ νεμ
 νηωλεβ ογορ τῆριωтк ἢ πι τογβο νεμ τῆρ-
 ρηηη νεμ τῆμεθμη ογορ εκρηλ ἐ βογη ε νε-
 ραγληογ ἕεν ογρωι εθρεκρωι νεμ παρ-
 χηαγγελος μηχανηλ. Αγωαθαρμεκ ἐ φμωιτ 25
 ἢ πρoπ ἢ πογρο ἢ μηι νεμ περархистра-
- λλ. α. τυρογс | χω ἢ некμεθoнaнт νεμ некaгpηη
 ἢσελογων ἢ προ ἢπι ρoπ φη δε ἐт εκ-

ΝΑΤΗΙϞ ΧΗΑΧΕΜϞ ΤΑΦΜΗΗ ΖΙΧΕΝ †ΤΡΑΠΗΖΑ
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 ΟΥΡΟ ἢ ΜΗ. ΧΩ ἢ ΜΙΧΗΡΑ ΝΕΜ ΜΙΟΡΦΑΝΟС
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 ΝΑΩΩΠΗ ΕΦΩΗΠ ἢ ΠΕἸΘΟ ἢ Φ† ΝΕМ ΠΙΑΡ-

Ἀλ. β. ΧΗΑΓΓΕΛΟС | ἔΘ ΟΥΑВ ΜΗΧΑΗΛ ΟΥΟΖ ΑΚΕΛ-
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 ΧΕ ΦΗ ἔΤΕ ΠΙΡΩΗΗ † ἢ ΜΟϞ ΜΗΧΑΗΛ ΠΕ ἔТ

Ἀβ. α. ΩΩΠ ἢ ΜΟϞ ἢ ΤΟΤϞ | ΟΥΟΖ ϞϞΑΗ ἢ ΜΟϞ ΩΑ Φ†
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Ἀβ. β. ϞΝΑΩΩΠΗ ϞΜΗΗ Ϟ†ΖἸ ἢ Φ† ἔ ΧΩК | ἢ СНОУ

ΝΙΒΕΝ ΖΙΝΑ ἸΤΕΦ ΕΡ ΖΜΟΤ ΝΑΚ Ἰ ΝΕΚΕΤΗΜΑ
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 ΖΙΝΑ ἸΤΕΦΣΙΜΗ Ἰ ΟΥΠΑΡΡΗCΙἈ ΉΑΤΕΗ ΠΟΥΡΟ
 Ἰ ΦΡΗΤ Ἰ ΟΥΝΙΩΤ Ἰ ΡΩΜΗ ΩΑΤΕ ΖΑΝΚΕΧΩ-
 ΟΥΝΗ ΣΙΜΗ Ἰ ΟΥΖΜΟΤ ἘΒΟΛΖΙ ΤΟΤΦ. ΠΑΙ ΡΗΤ
 ΟΥΟΗ ΝΙΒΕΝ ΕΤ Τ Ἰ ΟΥΑΡΑΠΗ ΙΕ ΟΥΔΩΡΟΝ ΉΕΝ 25
 ΦΡΑΝ Ἰ ΠΑΡΧΗΑΡΓΕΛΟC ΦΩΟΠ ἘΡΟΦ ἸΝΟΥ-
 ΔΩΡΟΝ ΟΥΟΣ ΦΙΜΗ ἸΜΩΟΥ Ἰ ΦΤ Ἰ ΦΡΗΤ ΕΤ
 ΕΦΧΩ ἸΜΟC ἸΣΕ ΠΧC ΠΕΝΝΟΥΤ ΉΕΝ ΟΥΜΕΘΜΗ.

- Χε φη ἐτ ὡπ ἢ οὐπροφήτης ἕεν φραν ἢ
 λδ. α. ἢ οὐπροφήτης εφεβί ἢ πβεχε ἢ οὐπροφήτης |
 ογορ φη ἐτ ὡπ ἐρορ ἢ οὐθμνι ἕεν φραν
 ἢ οὐθμνι εφεβί ἢ πβεχε ἢ οὐθμνι ογορ φη
 ἐθ πατσε θηνοῦ ἢ οὐλφοτ ἢ μωοῦ ρορ ρεν 5
 πα ραν σε ἢθωτεν να πxc αμην τxω ἢμιορ
 νωτεν σε ἢνε ρτακὸ ἢσε περβεχε. Ἐῶπ
 δε ακωανῖνι οὔδωρον ἢ φ† ἐxen φραν ἢ
 περαρχηαρτελορ ἐθ οὔαβ μηχανῆ ἰε οὔμε-
 θναητ ἰε κε ρλι ἢ ἀραπη ἰτε κοῦσι ἰτε 10
 νιω† ἕεν πωαι ἢ μηχανῆ ἢπε ερερ ρητ ἕ
 ἕεν πιρωβ μηποτε ἢτεκτακὸ ἢ πεκῆσι ἢμιν
 λδ. β. ἢμιοκ ἀλλα ναρ† | ρολωρ ἕεν οὔταχρο ατ-
 ὄμε ρκανδαλον. Χε παρρηαρτελορ μηχανῆ
 ρῶπ ἢμωοῦ ογορ ρῖνι ἢμωοῦ ἢπεμθο ἢ 15
 φ† εῦρθοι ἢ ρθοι ἢ οὔρι ογορ ρβί ἢ ρκοβῖνι
 ἐxωοῦ ρινα ἢτοῦ ροβ† νωοῦ ἢ ρανἀραθοι
 εῦοι ἢ νιω† ογορ ἢτερβίτοῦ ἢ τοτῆ ἢ φ†
 ρινα ἢτοῦνορεμ ἐβολρα νικολασιρ ὡα ἐνερ.
 Ἀλλα τενοῦω ε ἐμι ἐ νη ἐτε φ† † ἢμωοῦ 20
 ἢ ὡεβῖω ἢ νιρωμῖ ἐτ ἰνι οὔωοῦωοῦωῖ νεμ
 νιἀραπη νεμ νιμετναητ ἐτοῦ† ἢμωοῦ ἢ
 λε. α. φ† ἕεν φραν | ἢ παρρηαρτελορ ἐθ οὔαβ
 μηχανῆ. Νθορ δε ρερ διακωνῖνι ἢμωοῦ ἕεν
 πικορμορ ογορ ἀῦωανοῦῶτεβ ἐβολρα παι 25
 εων ὡαρῶποῦ ἐρορ ἐ νεναῦλοῦ ἢ περφορρο.
 ρωτεμ εθριταμωτεν ἐ ται αρχη ἐτ οἱ ἢ
 νιω† ρινα ἢτετεν† ὡοῦ ἢ φ† ἢ παρρηαρ-

- ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΕ ΟΥΟΝ ΟΥΜΑΙΝΟΥΤ
 Ì ΡΩΜΙ Ì ΘΜΗΙ ΗΕΝ ΣΕΝΑΖΩΡ ΤΒΑΚΙ ϒΜΕΙ Ì
 ΤΜΕΤΝΑΗΤ ΝΕΜ ΤΑΓΡΑΠΗ È ΠΕΡΡΑΝ ΠΕ ΔΩ-
 λϛ. β. ΡΟΘΕΟΣ. ΟΥ ΟΖΝΕ ΟΥΟΝ ÌΤΕ ΦΑΙ Ì ΟΥΒΟΗΘΟΣ
 ÌΜΑΥ È ΠΕΡΡΑΝ ΠΕ ΘΕΔΠΙΣΘΕ ΝΕ ΟΥΕΥΣΕΒΗΣ 5
 ΟΥΗ ΤΕ ΘΑΙ ΕΣΧΗΚ ÈΒΟΛ ΗΕΝ ΠΙΝΑΙ ΝΕΜ ΤΛ-
 ΓΡΑΠΗ Ì ΦΡΗΤ Ì ΠΕΡΡΑΙ ΟΥΟΖ ΝΕ ΟΥΟΝ ÌΤΩΟΥ
 Ì ΟΥΝΙΩΤ Ì ΔΩΡΟΝ ÈΧΕΝ ΦΡΑΝ Ì ΦΤ Ì ΠΙΑΡ-
 ΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΙΣΧΕΝ ΠΙΣΗΟΥ
 ÈΤΑΥΘΩΟΥΤ ΝΕΜ ÌΟΥ ÈΡΗΟΥ ΟΥΟΖ ΝΑΥΟΙ Ì 10
 ΛΛΟΥ Ì ΠΙΒ ΟΥΟΖ Λ ΝΟΥΙΟΥΤ ΣΩΣΠ ΝΩΟΥ Ì
 ΟΥΝΙΩΤ Ì ΚΛΗΡΟΝΟΜΙΑ ΕΣΟΥΕΣΘΩΝ ΗΕΝ ΟΥ-
 ΜΕΤΡΑΜΑΔ ΝΕΜ ΖΑΝΧΡΗΜΑ ΕΥΟΥ ΝΕΜ ΖΑΝΜΗΩ
 λϛ. α. Ì ΖΜΟΥΤ ΙΣΧΕΝ ÈΣΩΟΥ | ΩΛ ÈΖΩΟΥ ΩΛ ΤΕΒΝΩΟΥ
 È ΝΑΩΟΥ ΝΕΜ ΠΩΣΠ Ì ΝΕΝΚΟΣΜΗΣΙΣ Ì ΠΙ- 15
 ΚΟΣΜΟΣ. ΟΥΟΖ ΠΑΙ ΙΒ ΝΕ ΟΥΟΝ ÌΤΩΟΥ Ì
 ΟΥΣΥΝΗΔΕΣΙΣ È ΝΑΜΕΣ ÈΒΟΥΝ È ΦΤ ΝΕΜ ΠΕ-
 ΡΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΑΥΩΑΝΦΟΥ
 ΔΕ È ΣΟΥΒ ΚΑΤΑ ΛΒΟΥΤ ΩΛϒΙΡΩΟΥΩ È ΤΘΥ-
 ΣΙΑ ΙΣΧΕΝ ΩΩΡΠ Ì ΣΟΥ ΙΑ ÈΤΕ ΙΒ ΚΑΤΑ ΛΒΟΥΤ 20
 ΕΥΟΥΩΡΠ Ì ΠΙΔΩΡΟΝ ΝΕΜ ΠΙΗΡΠ È ΤΕΚΚΛΗΣΙΑ
 ÌΤΕ ΠΙΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΗΕΝ
 ΟΥΝΙΩΤ Ì ΣΠΟΥΔΗ ΧΩΡΙΣ ΜΕΤΑΡΚΟΣ. ΜΕΝΕΝΣΑ
 λϛ. β. ΦΑΙ ΩΑΥΒΩΤΕΒ Ì ΟΥÈΣΩΟΥ È ΑΥΖΙ ΤΟΥΟΥ È ΠΙ-
 ΡΩΟΥΩ Ì ΝΙΒΡΗΟΥ Ì ΝΕΜ ΝΙΛΑΓΡΑΠΗ ΕΥΕΡ ΠΡΕΠΙ 25
 È ΠΖΩΒ Ì ΠΙΛΑΟΣ ΟΥΟΖ ΜΕΝΕΝΣΑ ΠΙΧΙΝΒΙ ÈΒΟΛ-
 ΗΕΝ ΝΙΜΥΣΤΗΡΙΟΝ Ì ΡΕϒΤΑΝΒΟ ΗΕΝ ΠÈΖΟΥ
 Ì ΙΒ ΚΑΤΑ ΛΒΟΥΤ ΩΑΥΘΩΟΥΤ Ì ΟΥΟΝ ΝΙΒΕΝ

- ΕΤ ΩΑΤ Ì ΗΡΕ ΝΕΜ ΖΑΝΒΕΛΛΕΥ ΝΕΜ ΖΑΝΒΑΛΕΥ
 ΝΕΜ ΝΗ ÈΤ ΕΡ ΗΛΕ ΖΙ ΖΑΝΟΡΦΑΝΟΣ ΝΕΜ ΖΑΝ-
 ΧΗΡΑ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΟΥΟΣ ΕΥΘΖΙ ÈΡΑΤΟΥ
 ΕΥΕΡ ΔΙΑΚΩΝΙΝ ÌΜΩΟΥ ΗΕΝ ΟΥΝΙΩ† Ì ΜΟΘΕΝΕ
- λζ. α. Ì ΨΥΧΗ ΝΕΜ ΟΥΟΥΩΣΘΕΝ Ì ΠΠ̄Λ ΝΕΜ | ΟΥΡΑΩΙ 5
 Ì ΖΗΤ ΩΑΤ ΟΥΧΩΚ ÈΒΟΣ Ì ΠΙΟΥΩΜ. ΤΟΤΕ
 ΩΑΓΙΝΙ ΝΩΟΥ Ì ΟΥΗΡΠ ΕΓCOTΠ ΕΥΩΤΖ ÈΡΩΟΥ
 ΩΑΤ ΟΥΧΩΚ ÈΒΟΛΗΕΝ ΠΙCΩ ΩΛΓΘΩΖC ÌΤΟΥΛΦΕ
 ΗΕΝ ΟΥΝΕΖ ΕΓΤΑΙΗΟΥΤ ΕΥΧΩ ÌΜΟΣ ΣΕ ΜΑΩΕ
 ΝΩΤΕΝ ΗΕΝ ΟΥΖΙΡΗΝΗ Ω ΝΕΝΜΕΝ[Ρ]Α† Ì CΗΙΟΥ 10
 ΧΕ ΔΝΕΡ ΠΕΜΠΩΑ Ì ΟΥΝΙΩ† Ì ΤΑΙΟ Ì ΦΟΥ
 ΗΕΝ ΠΧΙΝÌ Ì ΝΕΤΕΜΒΑΛΛΑΧ ÈΘ ΟΥΑΒ ÈΒΟΥΝ
 È ΠΗ Ì ΝΕΤΕΝ ÈΒΙΑΙΚ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ
 ÌΜΟΥ ΗΕΝ CΟΥ ÌΒ ΚΑΤΑ ΛΒΟΤ ΩΑΤΕ ΠΟΥΩΕΝ-
- λζ. β. ΝΟΥΓΙ | ΦΟΣ È ΜΑΙ ΝΙΒΕΝ ÌΤΕ ΤΧΩΡΑ ΤΗΡC 15
 Ì ΧΗΜΙ ΟΥΟΣ ΝΑΡΕ ΟΥΜΗΩ ΩΟΥΩΟΥ ÌΜΩΟΥ
 Ì ΗΗΤΟΥ ÌCΕ† ΩΟΥ Ì Φ† ΠΟΥΡΕΦΘΑΜΙΔ ÈΘΒΕ
 ΠΩΟΥ Ì ΝΟΥΖΒΗΟΥÌ ÈΘ ΝΑΝΕΥ ÌCΕ† ΤΑΙΔ Ì
 ΕΜΤΟΝ Ì ΝΟΥΙΟΥ† ÈΤΑΥΧΦΩΟΥ ÈΡΕ ΡΩΜΙ ΝΙΒΕΝ
 † ΤΑΙΔ ΝΩΟΥ ÈΘΒΕ ΤΟΥΠΡΟΖΕ[ΡΕ]CIC ÈΘ ΝΑΝΕC 20
 ÈΤΑΥΟΥΩΝΖC ÈΒΟΛ ΗΕΝ ΦΡΑΝ Ì Φ† Ì ΜΗΧΑΗΛ.
 ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ÈΒΟΛΖΑ ΠΩΟΥ ÈΤ
 ΩΟΥÌΤ ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙC ΤΑΧΡΗΟΥΤ ΗΕΝ
- λη. α. Φ† ΝΕΜ ΠΙΔΡΧΗΛΓΓΕΛΟΣ ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.
 ΑCΩΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΟΥCΗΟΥ ΕΓΟΙ Ì ΝΙΩ† 25
 ΕΥΜΗΝ È ΠΑΙ ΖΩΒ ΦΑΙ Ì ΠΑΙ ΡΗ† ΛΦΟΥΛΖ-
 CΑΖΝÌ ÌΧΕ Φ† ΕΩΤΕΜΘΡΕ ΤΦΕ Ì ΟΥΜΟΥ Ì
 ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖÌ Ì Γ̄ Ì ΡΟΜΠΙ ÈΘΒΕ ΝΙΝΟΒÌ

ñ ñιωηρι ñτε ñιρωμι ωατε πκαρι τηρη ñ
 χημι ωθορτερ ñεμ ñη έτ ωοπ ñ ñητη εθεε
 πησι ñ ñμετατσι ñεμ πτακο ñ ñιζκο ñ
 φρητ έτ εβηογτ Τοτε à ογμηω χα τοτογ
 έβολ αγμογ ñεμ ñιτεβνωογì αγρωτ έβολ 5

λη. β. εγσοπ σε ογει | ñπε ñιμωογ ñτε γεων ñ έ
 πωι ογδε ογμογ ñ ζωογ ñπ ερι έ πεснт
 ριχεν πκαρι ñ ñ ñ ρομπι ευμηñ. Παι ρωμι
 δε έθ ογав ñεμ τερρσιμι ñπ ογχα τοτογ
 έβολ ñεν φη έ ñαγìρι ñιμογ κατα àβοτ 10
 ευτωβρ ñ φτ ñεμ περарχηàγγελοс ñηχανη
 ευσω ñιμοс σε φτ ñ ñηχανη ñπ ερωλι ñ
 πεκωρον ογδε τεκαραπη έβολζαρον àνον
 ñα ñεκèβιαìκ ογορ έτι ευθεν ñαι αγριτοτογ
 ñ ωιвт ζωογ ογñ ογορ à ογμηω ñτε ñογ- 15

λθ. α. τεβνωογì τακò. Σταγσωκ δε έβολ | ñ ρομπι
 βτ αγριτοτογ έ ñμαρ ñτ à ζωβ ñιβεν έτ
 τοι ñωογ κηñ έ αγερ ñλε έβηλ ευκογσι
 ασσωπ ñωογ ñ ογτεβνωογì τηρογ αγμογ
 έβηλ έ ογέσωογ ñ ογωт. Πεξε πεγсевнс 20
 ñ ρωμι έ τερмакариà ñ ριμι σε ò та сони
 àρι έμι σε φοογ πε соγ ñà ñ ñαòπì περраст
 δε πε πωι ñ ñιарχηàγγελοс έθ ογав ñη-
 χανη. Μαρεñ ριρωογω έ ñιωωρον ñτεñτηñ
 έ ποικονομοс ñτεñωωт έ ñαι κε έσωογ 25

λθ. β. ρινα ñτεñсовт ñ ñωι ñ ñιарχηàγγελοс |
 έθ ογав ñηχανη àñωανμογ δε àνον ñα
 ñβс àñωαν ωññ àνον ñογρ ογñ ñε ογορ

μαρε φραν ἢ πῶς ὡπι εἰσμαρωοῦτ ὡα
 ἐνεε. Πεξε τερεσιμι δε ναρ κε ρωνῆ ἵχε
 πῶς ὦ πα son κε ρ nemni ἵχε παι ἵκαε κα
 ἡοῦν ἢ παρητ ἵσχεν ἡατη ἢ σαρ ἀλλα
 ἵπιχεμ ρεπι ἵταερετιν ἵμοκ κε οὔει †σωοῦν 5
 ἢ νη ἕταῦῶπι ἵμον. †νοῦ δε οὔνιῶ† πε
 πα ρῶι κε ἵπ εκερ πῶβῶ ἢ πα δῶρον ἢ

π. α. †† ἀριοῦι ὦ πα son ἢ φρη† ἕτακχος | ἕτ
 λ τοοῦι δε ὡπι ἢ σοῦ ἱβ ἢ παῶπι ἀγτωοῦ-
 νοῦ ἵσχεν ὡορπ ἕμαῶω ἀγχοκ ἵποῦῶεμῶι 10
 ἕπτηρῶ ἕβολ οὔοε ἵπ οὔχωσι ἢ εἰλι ἵτε
 πενοῦ ἵποῦ ὡσθεν οὔοε ἵπε εἰλι σωχπ
 πῶοῦ ἕβελ ἕγκοῦσι ἢ νῶιτ nem οὔκοῦσι ἢ
 ηρπ ὡατε ἵοῦ κε εἰεσω ἀγκην ἕβηλ ἕ νη
 ἕτ οὔβίεμοῦ ἢ ἕητοῦ εἰλωε. Μαῦχη δε 15
 ἕεν ναι ναῦ εμοῦ ἕ †† nem παρχηἀγγελος
 ἕθ οὔαβ μηχανῆ εὔεωε οὔοε εὔεμοῦ ἕ ††
 ἢ πἕεσοῦ nem πἕεχωρε ἕεν ἕαν ερ μῶοῦι

π. β. εὔοῶ | ἕβολ εὔχω ἵμοε κε ὦ πενῶε ἱηε πῶε
 ἀρι βοηῶιν ἕρον ὦ παρχηἀγγελος μηχανῆ 20
 μα†εο ἢ πῶε ἕχων εἰνα ἵτερεῶοῦων ναν ἢ
 τχιε ἢ περεεμοτ nem περεεμοῦ μηποτε ἵτερε-
 τακο ἵτοτεν ἵχε τεεελπῆε ἵτε τεκ ἀραπῆ
 nem πεκῶορον φαι ἕτ ενῶνι ἵμοε ἢ ††
 ἕσχεν πεκραν ἕθ οὔαβ ὦ παρχηἀγγελος 25
 μηχανῆ. Νεοκ ἕτ σωοῦν ἢ nemεητ nem
 τεναραπῆ ἕἡοῦν ἕροκ οὔοε ἵμον ἵταν ἢ
 οὔπροστατηε ἕβηλ ἕροκ ἵεοκ ἕτ οἱ ναν ἢ

- ΜΜΟΣ ΟΥΝ ΣΕ ΠΙΘΜΗ ΓΚΩΤ̄ ΝΣΑ ΩΙΚ̄ Μ̄ Π̄ Ε̄ΖΟΟΥ
 Π̄Β. Β. ΤΗΡΓ Π̄ΟΣ ΔΕ ΓΝΑΙ ΟΥΟΣ ΓΤ̄ | Τ̄ΝΟΥ ΔΕ Ω̄
 ΠΕΝΠΡΟΣΤΑΤΗΣ Ε̄Θ ΟΥΑΒ ΜΗΧΑΗΛ ΠΑΡΧΗΑΓ-
 ΓΕΛΟΣ ΚΝΑΥ ΝΘΟΚ Ε̄ ΠΖΩΒ ΤΗΡΓ̄ ΝΤΕ ΝΕΚΕ-
 ΒΙΑΙΚ ΟΥΟΣ Μ̄ΜΟΝ ΝΤΑΝ ΝΟΥΣΑΞΙ Ε̄ΣΟΓ̄ Ε̄ΒΗΛ 5
 Ε̄ ΦΑΙ ΖΟΛΩΣ ΣΕ ΑΝΚΗΝ Ε̄ ΜΟΥ Ε̄ΜΑΩΩ ΑΡΙ
 ΒΟΗΘΗΝ Ε̄ΡΟΝ ΦΤ̄ ΠΕΝ ΣΩΤΗΡ ΟΥΟΣ ΤΕΝΣΩ Μ̄
 ΠΑΙ ΚΕ ΣΑΞΙ ΦΑΙ ΣΕ ΤΕΝΣΜΟΥ Ε̄ Π̄ΟΣ Π̄ΟΣ ΠΕ
 Ε̄Τ ΑΓΤ̄ ΟΥΟΣ Π̄ΟΣ ΠΕ ΕΤΑΓΩΙ ΦΟΥΩΩ Μ̄ ΦΤ̄
 ΜΑΡΕΦΩΩΠΙ ΓΣΜΑΡΩΟΥΤ̄ ΝΣΕ ΦΡΑΝ Μ̄ ΦΤ̄ ΩΑ 10
 ΕΝΕΖ ΑΜΗΝ. ΟΥΟΣ Ε̄ΒΟΛΒΕΝ ΝΑΙ ΣΑΞΙ ΝΕΜ
 Π̄Γ. Α. ΝΗ Ε̄Τ̄ ΙΝΙ Μ̄ΜΩΟΥ ΝΑΡΕ ΝΙΘΜΗ ΧΩ Μ̄ΜΩΟΥ |
 ΙΣΧΕΝ ΣΟΥ ΙΒ̄ Μ̄ ΠΑΔ̄ΠΙ ΟΥΟΣ ΝΑΥΜΗΝ ΕΥΤ̄ΖΟ
 Ε̄ ΦΤ̄ Μ̄ ΜΗΧΑΗΛ ΩΑ ΑΧΠ̄ ΘΤ̄ Ν̄ ΣΟΥ ΙᾹ Μ̄
 ΠΑΒΟΤ̄ ΛΕΩΡ ΕΤΕ ΠΕΦΡΑΣΤ̄ ΠΕ ΣΟΥ ΙΒ̄ ΝΤΑΓ 15
 ΠΕ ΠΙΝΙΩΤ̄ Ν̄ Ε̄ΖΟΟΥ Ν̄ ΩΑΙ Μ̄ ΠΑΡΧΗΑΓΓΗΛΟΣ
 Ε̄Θ ΟΥΑΒ ΜΗΧΑΗΛ Μ̄ ΦΡΗΤ̄ Ε̄ΤΕΝΘΟΥΗΤ̄ Μ̄
 ΦΟΟΥ Ν̄ ΕΡ ΩΑΙ ΝΑΓ̄ ΑΝΟΝ ΔΕ ΝΕΜΩΤΕΝ Ω̄
 ΝΕΝΜΕΝΡΑΤ̄ Ε̄ΤΑΓΦΟΣ ΔΕ Ε̄ ΦΝΑΥ Μ̄ ΠΙΦΙΡΩ-
 ΟΥΩ Ε̄ Τ̄ΘΥΣΙΑ Ε̄Θ ΟΥΑΒ ΝΑ Ν̄ ΑΡΟΥΖΙ ΣΟΥ ΙᾹ 20
 ΠΕ ΣΩΡΖ Ν̄ ΣΟΥ ΙΒ̄ ΚΑΤΑ ΑΒΟΤ̄ ΤΟΥΣΥΝΗΘΙΑ
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- ἴμιον ἑλι ἕεν πα ηι εϑ† ἡ ἑλι ἑιωτῃ ἕβηλ
 Ἰ. Β. ἕ ἑλνσорт λ πима ἡ ἕσωογ | δε τασθο ἕ
 πνεῦσεβηс ἡ ρωμῖ ἕρε πῖζωс ἡ τοτῃ Ληκοτῃ
 ἑῖ περμωῖτ εϑριμῖ ἕεν οὔἡωλωῖ εϑμεγῖ ἕεν
 περῃт χε οὔ πε ἕ ἑηλαιοῖ ἑε οὔ πε ἕ 5
 ἑηασοῖ ἡ τεϑεεῖμῖ ἕ† εϑμωῖ ἑῖ περμωῖτ
 εϑριμῖ ἕρε πεϑβαλ ἑορῃ πε εῖβε πῖριμῖ λϑ-
 сомс εἡ πεϑῖθο Ληηαῖ ἕ πῖαρχηαγγελοс εῖθ
 οὔαβ μηχληλ αῖῖ εϑταληοὔτ εὔεθο ἡ οὔοβω
 ἡ φρη† ἡ οὔμω† ἡ αρχων ἡτε ποὔρο ἕρε 10
 ἑηαηγγελοс μωῖ ηεμλῃ εὔοι ἡ πсмот ἡ
 Ἰ. Λ. ἑηηματοῖ λῃ ερ ἑο† ἕηλω ἕ λῃсоκῃ | ἕβολ-
 ἑλ πῖμωῖτ ἡ μωῖ λῃχω ἡ πима ἡ μωῖ ἡ
 πῖαρχων ἡ ηεμ περμωῖτ. ἕταλφοε δε ἕροῖ
 ἡχε πῖαρχηαγγελοс εῖθ οὔαβ μηχληλ λῃсок 15
 ἡ πῖхамос ἕ† τοῖ ἕ ρωῃ ἡ πῖεθο ωλ δωρο-
 θεοс λῃῖῖ ἕρατῃ πεχαῃ χε χερε δωροθεοс
 πῖпстос ἡ λῃθεοс κῃηλ ἕθων ἑε ἕτακῖ ἕβολ
 ἕων ἕκοῖ ἡ πῖ ρη† ἕρε τῖι ωθῖηη ταληοὔτ
 ἕрок εϑμωῖ ἡηαῖατк ἑῖ φηωῖτ Λῃ ερ οὔω 20
 ἡχε δωροθεοс πεχαῃ ἕ ηαῃ οὔηοῖ δε ἕβολ
 Ἰ. Β. ἑλ πῖαρχων χε τῃρηηη ηακ ἑωк | ὡ κῃρι πα
 ἕс πῖαρχων κалωс λῃωωπῖ ἡχε πεκχῖνῖ ωλ-
 ρон ἡ φοοῖ. Πεχε πῖαρχων δε ηαῃ φη
 ἡθοῖ πε μηχληλ μῖ θεῖπсθε ωηῖ Πεχε δω- 25
 роθεοс ἕρε περῃε φωῖ† ἕ πκαῖῖ ἕεβε πῖωοῖ
 ἡ πῖαρχων χε сωνῖ ἡχε теквωкῖ ὡ πα ἕс
 πεχε пстраτῃλαтнс ηαῃ οὔ χε πε φῖι ἕτε

ἢ τοτκ Πεξε δωροθεος ναq εqωπι xe πρβωc
 να τα cριμι πεξε παρχων δε ναq xe κηα
 ep οy ναc Πεξε δωροθεος ναq xe οyηω†
 ἢ ρωμι λqι ωα ροι ἢ φοοy ἢπι ximi ναq ἢ
 πλ. α. φη ἐτ τοι | ἢ ἐ πεqcmοτ οyδε ἢμον νοyβ 5
 τοι ἐ νενxix εθε παι cηοy ἐτανφοz ἐροq
 Λιβιτc εθριθηc βα οyέcωοy ἢπε ρβιτc ἢξε
 πιμα ἢ ἐcωοy οyοz †ἔμι λη xe οy πε ἐ
 †ηαλιq ἢε οy πε ἐ †ηαλαq βα τοτq ἢ παρ-
 χων Πεξε παρχων ναq ετε ἢθοq πε μιxηλ 10
 xe ἐωωπ λνοκ διωανωωρι ἢμοκ ἢταβι νακ
 ἢ πιέcωοy xηαωοπ† ἐροκ ἢ φοοy νειμ νη
 ἐθ νειμη Λq ep οyὼ ἢξε δωροθεος πεxαq
 xe λza ὠ πα βc λρι† ἢπεἰπωα εθρεκωωπι
 βα τcκεκεπη(sic) ἢτε πηι ἢ πετενβωκ Πεξε 15
 παρχων φη ἢθοq πε μιxηλ ἢ οyαι ἢ μιγ-
 γελοc ἐτοyεz νειμαq βεν πcmοτ ἢ οyματοι
 xe μοωι νειμ πδωροθεος ωα πιμα ἢ ἐcωοy
 λχοc ναq xe πεξε παρχων ναq φη ἐταqεινι
 zixωκ †ηοy οyωρπ νηι ἢ οyέcωοy ἐρε τεq- 20
 †μη οι ἢ οyτερμηc οyοz λνοκ εθναωωρι
 ἢτεq†μη ωα τφωι ἢπιέzοοy ἢ φοοy ἢτα-
 οyορπq νακ Λqωε δε ναq ἢξε δωροθεος νειμ
 πβ. α. παργελοc ἐτ οι ἢ πcmοτ ἢ πιματοι | ωα
 πιμα ἢ ἐcωοy ἐxεν φραν ἢ παρχηαργελοc 25
 οyοz λyβι ἢ πιέcωοy Πιαρχων δε φη ἢθοq
 πε μιxηλ λqcomc εδωροθεος πεxαq ναq
 zηππη ic πιέcωοy λqcov† εθε πρβω ἢ πι-

- νιωτ̄ ἢ ρωμι ἐτακωοπη ἐροκ ἕεν πεκσινθαλ-
 μερ ἢ φοογ̄ Αναγ̄ μη χηαξιμι ἢ οὔτεβτ̄ νηη
 ἐ τα χριλ̄ ἀνοκ̄ ζω̄ σε̄ οὔεῑ τ̄ογ̄εν̄ ἐσωογ̄
 λῑ πεξε̄ δωροθεος̄ ἢ πιαρχων̄ ἕεν οὔραωι
 π̄β. β. σε̄ ερε̄ φτ̄ σεβτωτε̄ ἢταωοπε̄ Πεξε̄ πιαρ- 5
 χων̄ σε̄ χηαωοπε̄ ἕεν οὔπεσαρ̄ ηαγ̄ σε̄ τ̄ηαχω
 ἢ ταῑ ζωο̄ς ἐχω̄ς ωατ̄ λογωρη̄ ηαγ̄ ἢ τ̄τιμη̄
 Πεξε̄ πιαρχων̄ σε̄ ἰσε̄ ἢ πιαρητ̄ πε̄ χω̄ ἢ
 π̄βωο̄ς ηακ̄ ογο̄ς τ̄ηαογωρη̄ ἕεν παραν̄ ἢταβι
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 ἢσε̄ πιαρχων̄ ἐ̄ οὔαῑ ἢ νηματοῑ ἐθ̄ νημαγ̄
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 λ̄χο̄ς ἢ η̄ρηε̄ρταζε̄ τεβτ̄ σε̄ πεξε̄ πιαρχων̄
 π̄β. λ. η̄ωτεν̄ φη̄ ἐταρ̄σμη̄ ρ̄ιχω̄τεν̄ | σε̄ οὔωρη̄ νηη
 ἢ οὔτεβτ̄ ε̄ρ̄τενη̄νογ̄τ̄ ερε̄ τερ̄ τ̄ιμη̄ ἰρῑ ἢ 15
 οὔτερ̄μη̄ς ογο̄ς ἀνοκ̄ εθ̄ ηαογωρη̄ ωαρ̄ωτεν̄
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 ροογ̄ ἢ φοογ̄. Αρ̄ω̄ε̄ δε̄ ἢσε̄ πιαρ̄ρελο̄ς ἐτ̄
 οἱ ἢ πεμοτ̄ ἢ π̄ιματοῑ ἕεν φ̄ραν̄ ἢ πιαρχων̄
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 αρ̄ε̄η̄ ρᾱ πιαρχων̄. Πεξε̄ πιαρχων̄ δε̄ ἢ δω-
 ροθεος̄ σε̄ οὔ πε̄ ἐτ̄ ἐκ̄ηαλῑς̄ λ̄ πεκ̄ζωβ
 κ̄ηη̄ ἢ χωκ̄ πεξε̄ δωροθεος̄ ηαγ̄ σε̄ λ̄ρᾱ ω̄ πα
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 χων̄ ηαγ̄ σε̄ χ̄λη̄ ἐ̄βολ̄ λ̄γ̄γ̄αῑ ἢ ζωβ̄ η̄ιβεν̄
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 ηαρε̄ δωροθεος̄ δε̄ μοω̄ῑ ε̄ρ̄μεγ̄ῑ ἕεν περ̄ε̄ρη̄τ̄
 σε̄ λ̄ιναχη̄μ̄ τ̄τ̄μη̄ ἢ π̄αῑ ἐ̄σωογ̄ θ̄ων̄ νηη̄

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 ΑΝΧΕΜΣΟΜ ΕΡΟΦ ΠΕΧΕ ΤΕΥΣΖΙΜΙ ΝΑΥ ΧΕ Ω
 ΠΑ ΣΟΝ ΦΤ ΧΩ ΐΜΟΝ ΐΣΩΦ ΑΝ ΤΩΝΚ ΖΙΝΑ
 ΐΤΕΚΣΕΜ ΟΥΡΩΜΐ ΐΤΕΥΨΩΤ ΐ ΠΙΕΣΩΟΥ ΟΥΟΣ
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 ΐ ΠΑΙ ΡΗΤ ΠΕΧΑΣ ΔΕ ΝΑΥ ΟΥΝ ΧΕ ΑΝΙΟΥΐ ΕΒΟΛ
 ΐ ΠΙΚΟΥΧΐ ΐ ΗΡΠ ΖΙΝΑ ΐΤΕΝΕΜΐ ΧΕ ρ ΕΡ ΠΡΕ-
 Πΐ ΐ ΠΑΡΧΩΝ ΨΑΗ ΐΜΟΝ ΕΤΑΡΨΕ ΝΑΥ ΔΕ

- αφογωμ ἢ προ ἢ πἰλρο ἔ αχχεμῆ εφμεζ ἢ
 ηρη πα ππο αφερ ροτ δε ἵχε δωροθεο σαφ-
 κοτῆ ἔ τεφρζιμι αφωενῆ ἅ οῦαι ἵνι ἢ οῦηρη
 ἢ παι μα ἵχεν ἔταιρωλ ἔβολ Πεχας ναφ
 χε ρωνῆ ἵχε πῶς χε ἵχεν πιναγ ἔταιῖνι ἢ 5
 πικοῦχι ἢ ηρη ἔβολ ἢ τπροσφορα ἢ φοοῦ ἢπε
- πζ. α. ελι σωχπ ἔεν πι | ἄρο ἔβηλ εῦκελλα ἢ οῦωτ σα
 ἔοῦν ἢμοφ. Πεχαφ νας οῦν ἵχε ὠοῦ ἢ
 ρητ πα τενναγ ἔ πχωκ ἢ πρῶβ αῦρι τοτοῦ
 δε ε πχιν ἵνι ἔβολ ἢ πικοῦχι ἢ νεζ ἔθεβε 10
 πιταπανη νεμ ταποκρῖςις ἢ νῖςννοῦ ἔταγῶε
 δε ἔ ἔοῦν ἔ φμα ἢ πῖνεζ αῦχιμι ἢ ζ ἢ
 βῖτῆς εῦμεζ ἢ νεζ ἢ μῖνι πα σα πῶωι ἢμῶοῦ
 νεμ ρανμεδρῖτῆς εῦμεζ ἔβολῆεν ρῶβ νῖβεν
 ἔ ναρῆ πῖνι πατ ἢμῶοῦ τηροῦ Ζαναταρῖκι 15
- πζ. β. νεμ ἄλωμ | νεμ ἔβῖῶ νεμ ρεμς νεμ πῶωπ
 ἢ νεμρῶβ νῖβεν ἢ πῖνι ἢῶοῦ δε αῦρῶτ ἢ
 ἔρρη ἔ χῶοῦ μενενα φαῖ δε αῦρῶλ ἔ ἔοῦν
 ἔ ποῦκοῖτων αῦχιμι ἢ νοῦκαπςι εῦμεζ ἔβολ
 ἔεν σμοτ νῖβεν ἢτε νῖρεβςῶ ἔτ τῖνηοῦτ 20
 εῦῶοσι δε ἔροτε πῶοῦ ἢτε τοῦμετπατῶελετ
 νεμ ἢ οῦαρχεος ἢ ερῶοῦ μενενα ναι δε
 αῦρῶλ ἔ φμα ἢ σῶτῆ ἢ πῖῶῖκ αῦχχεμῆ ἢνωῖκ
 ἔτ σῶτῆ εφςῶτπ ἔεν τῶοῦνοῦ δε αῦἔμι ἔ
- πη. α. πῖρμοτ ἔταῖῆ νῶοῦ αῦτ ὠοῦ δε ἢ φτ | ἢ 25
 πῖαρχηαγγελος μῖχηηλ. Οῦορ πεχε δωροθεος
 ἢ θεῶπῖςῶε τεφρζιμι χε ἅ φτ κῖν ἢ σῶτῆ ἢ
 ρῶβ νῖβεν ἀμῶῖνι ἢτενφῶρω ἢ πῖαρχῶν χε

- ουει λ̄ πιναυ ωπι εθρεπραβαω̄ ε̄ † λ̄ναφορα
 ε̄θ ουαβ Ε̄ αυσεβτε ζωβ νιβεν ουορ αυφωρω
 η̄ ουνοχ η̄ φρηω εφοι η̄ νιω† κατα πταιο̄
 η̄ παρχων ουορ αυσεμνε ζαντραπεζα η̄
 νισοῡ κατα τοῡσυνηο̄ῑα ουορ αυ† ζωτοῡ 5
 η̄ ζανστολη̄ ευσωπ̄ ε̄ αυζωλ̄ ε̄ πιωεμω̄ῑ ε̄θ
 π̄η. β. ουαβ | βεν τεκκλησῑα η̄ παρχηαγγελος̄ ε̄θ
 ουαβ μηχανη̄ ευχη̄ βεν ουνιω† η̄ ραω̄ῑ ε̄μα-
 ω̄ ε̄ταγῑ δε̄ ε̄ζοϋν̄ ε̄ †τεκκλησῑᾱ αυοϋωωτ
 η̄ π̄β̄ η̄πεμθο̄ η̄ περαδριον̄ ουορ αυτωβζ̄ η̄ 10
 φ† βεν ουνιω† η̄ ωεπεζμοτ̄ ευςμοϋ̄ η̄πεμθο̄
 η̄ τζικων̄ η̄ παρχηαγγελος̄ ε̄θ ουαβ μηχανη̄
 ευχω̄ η̄μοσ̄ σε̄ τενωεπεζμοτ̄ η̄ τοτκ̄ πεν̄ β̄ς
 η̄η̄ π̄χ̄ε̄ νεμ̄ πεκιωτ̄ η̄ λ̄ραθοσ̄ νεμ̄ πιπ̄η̄λ̄
 ε̄θ ουαβ ω̄λ̄ ε̄νεζ̄ λ̄μην̄ Ουορ̄ τενομοϋ̄ ε̄ 15
 πεκ̄ αρχηαγγελος̄ ε̄θ ουαβ μηχανη̄ σε̄ η̄πε
 π̄θ. α. κρωπ̄ | η̄ πεκηαῑ ε̄βολζαρον̄ ουδε̄ η̄πεκ̄ ερ
 πωβω̄ η̄ πενωρον̄ αλλᾱ ακοϋωρπεσ̄ ω̄λρον̄
 η̄νεκμετω̄αναζοη̄ς̄ η̄ χωλεμ̄ Μενενσᾱ ναῑ
 αυβῑ ε̄βολβεν̄ νιμϋστηριον̄ ουορ̄ αυβῑ νωοϋ̄ 20
 η̄ †ζιρηνη̄ ε̄ αυχωλεμ̄ αῡῑ ε̄βολ̄ η̄πεμθο̄ η̄
 νισηνοϋ̄ ουορ̄ ναυζεμσῑ ευςομς̄ ε̄βολ̄ β̄αχωϋ̄
 η̄ παρχων̄ βεν̄ ουνιω† η̄ σποϋδη̄ Ουορ̄ αυ-
 θωοϋ† η̄ νιζωοϋτ̄ νεμ̄ νιζιομη̄ ω̄ατε̄ πιμᾱ μοζ̄
 η̄ζωοϋτ̄ νεμ̄ ζιδη̄ ουορ̄ η̄ ζωροθεοσ̄ νεμ̄ θεο̄- 25
 π̄θ. β. π̄ισθε̄ ναϋβ̄ηκ̄ πε̄ | ευδο̄ζῑ ε̄ρατοϋ̄ ευωεμω̄ῑ
 η̄μωοϋ̄ βεν̄ ζωβ νιβεν̄ ε̄τοϋωατ̄ η̄μοϋ̄ εῡ ερ̄
 διακωνιν̄ η̄μωοϋ̄ βεν̄ πιηρπ̄ η̄ σαιε̄ νεμ̄ ζαν

ΤΑΠΑΝΗ ΕΥΣΩΤΠ ΕΤΙ ΔΕ ΕΥΟΙ Μ ΠΑΙ ΡΗΤ ΙΣ
 ΠΑΡΧΩΝ ΦΗ ΝΘΟQ ΠΕ ΜΙΧΑΗΛ ΑQΙ ΝΕΜ ΝΕQ
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̅̅̅. Α. ΤΕΝΡΑΩΙ Μ ΦΟΟQ | ΧΕ ΟΥΝΙΩΤ ΠΕ ΠΑΙΕΖΟΟQ
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 Ν ΖΩΟΥΤ ΝΕΜ CΖΙΜΙ ΖΑΝΚΟΥΧΙ ΝΕΜ ΖΑΝΝΙΩΤ
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ΗΟΥ ΟΥ ΤΕΤΕΝ ΧΡΙΔ Ε ΝΑΙ ΜΗΩ Ν ΡΩΜΙ ΝΕΜ
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 ̅̅̅. Β. ΜΗ Α ΤΕΤΕΝ ΤΑΛΕ ΖΡΕΩΙ Ε ΧΩΤΕΝ | Μ ΦΟΟQ
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 ΖΜΟΤ ΝΤΕΝΦΤ ΝΕΜ ΠΕQΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ
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̅̅̅̅. Α. ΑΥΧΕΜΟΥ ΝΧΕ ΝΑΙ ΕΘ ΟΥΑΒ ΕΥΧΩ | ΝΑΙ ΕΡΕ

- ωπι ωπι ñ ñη òτεζθνογ χη òροκ Πεχε πι-
 ̄β. β. αρχων ñ δωροθεος ñεμ θεòπισθε τερςζιμι |
 λμωιμι ετ ζη ζαροι ò ñαμενρα† ñ σνηογ
 ζινα ñτασχι ñεμωτεν σε ογει ñθωτεν ζαν-
 ρεμραγω ñ ρωμι Ογος εθε ογωεπθιςι ñεν 5
 ογμετζογò εθβητ ñ φοογ ñεν πασιñι ωλ-
 ρωτεν ζηππε ις φ† λφ† ñωτεν ñ παι ñογβ
 φαι ñεν ται σφραγις θαι σε ογει θαι τε
 τηβς ñ παβς πογρο ñεμ πετενταρ †ηογ δε
 ñ τωεβιò ñ τετενλγραπη ñεμ πετενθιςι ñεμ 10
 πρενος ñ ñιρωμι òτ αρετεναιτογ ñεμñι ñεμ
 ̄γ. α. ñαι ρωμι ñ φοογ | λ φ† ερ ζμοτ ñωτεν ñ
 φοογ ñ παι τ ñ λογκοχι ñεμ παι γ ñ θριτον
 βιτογ μωι ñ ογαι ñι πιμα ñ εσωογ κε ογαι
 δε ñι πιςα ñ τεβτ ñ τωεβιò ñι πιτεβτ ογος 15
 βι ñ παι κετ τηις ñ τωεβιò ñι πιςογο φη
 òτ αρετεντηις ñι πιζως ñαβω òχωρ ñ σαρ
 ογος λρετεν τηις ñι πιζωρον Αγζιτογ δε
 επεσχητ αγσωβςογ ñι πεμθο ñι πιαρχων ειχω
 ε δωροθεος ñεμ θεòπισθε ογος πεχωογ σε 20
 ογ πε φαι òτ εκχω ñιμογ ñαν ò πεν βς κυρι
 ̄γ. β. πιαρχων μη | ακι ωρον λνον βα ñεκεβιαικ
 ζινα ñτενβι ζλι ñ τοτκ μη στομι αν ε ρωμι
 ñιβεν εθρογ ερ διακωνιñ ñ ñενματοι ñι πογρο
 Μη ñθοοκ αν òτεñω òχεν ñενσωμα ζινα εθρεκ- 25
 ιρι ñ ñητεν ñι φη ετεζ ñακ ογος εβηλ ε φαι
 μη κβι ζλι αν εβολ ñεν πζμοτ ñι φ† ñεμ
 τεφωρελ κςωογñ ò πεν βς ñ αρχων σε αω

- ἢ ἐξοοῦ πε φοοῦ οὔοζ παι κοῦχι ἢ ωῖκ ἐτ
 νεκλογομῆ nem nen cυργενης ἢ φων αν πε
 αλλα φα φτ πε nem πεαρχηαγγελος ἐθ
 ̅̅̅δ. α. οὔαβ | μηχανη φαι ἐτ εν ερ ωαι ναῖ ἢ φοοῦ
 Αλλα ἰςχε ἢθοκ φαι πε πεκοῦωω πεν βς 5
 παρχων ἄνον δε τενναβι ἢ νιτερμης ρολωσ
 ἢ τωεβιῶ ἢ πιέσωοῦ nem πιτεβτ οὔοζ ἢτενβι
 ἢ πι κε οὔαι ἢτενβωλ ἢ πιζβωσ ἐβολ κατα
 πεκοῦαζσαζμι Πεχε παρχων φη ἢθοῦ πε
 μηχανη νωοῦ σε τα φμηι ωε πῶνβ ἢ παβς 10
 ποῦρο ἄναγκη ἢτετενβιτοῦ τηροῦ οὔοζ ἢ
 τετενεσεπ ζλι ἢ ἔητοῦ ἰςχε τετεν ερ ἔοτ
 ̅̅̅δ. β. ἔα τζη ἢ πα βς ποῦρο σε | μηποτε ἢτεῖ-
 σωτεν ἢτεῖαζωντ ἄνοκ τῆναζεμ λωσι ἐ σω-
 τεν ἔα τοτῆ ἢ πα βς ποῦρο οὔοζ τῆναθετ 15
 περζητ εῖρεῖζμοτ ἢωτεν ἢ ζαν τ κε ταιο
 εῖοι ἢ νιωτ ἐ ναι. ἰςχε τετεν οὔωω ἐ ἐμι
 ἐ τμεθμηι σε ἢμον ναι ἢμαγατοῦ ἢθωοῦ
 πε ἐτεντωτεν ριχωι εῖρεῖζηιῖ ἢωτεν οὔοζ
 ἄνοκ λιωανταςθοι ἐ ταβακι τῆατ ἢωτεν ἢ 20
 ταφε ἢ πετεν χρημα nem ζαν κε μηω ἢ
 ταιῶ εῖοι ἢ νιωτ ἐμαωω Αλλα βι ἢ ναι
 ̅̅̅ε. α. ἢωτεν σε ἢθωοῦ πε πιςφο | αῖ ερ ωφηρι δε
 ἢχε δωροθεος nem θεῶπιςθε τεῖρζιμι ἔεν
 πινηροῦσωτεν ἐ ναι οὔοζ πεχωοῦ ναῖ σε 25
 τεντ ζῶ ἐροκ ὦ πεν βς ἢπ ερ σωβι ἢμον
 ἄνον ἔα νεκῆβιαικ οὔδε ἢπ ερ χω ἢ ζαν-
 σαχι ναν εῖσα πωωι ἢτενψγσις ἢ θναῦ αῖι

ωαρον ἴχε πεν ὄσ οὔορ ἀντ ἵ οὔνοϋβ ωατ
 ἐνδὶ ἵ πιχφο ἵ τοτϱ Ταφμηι δε χε ἵπ ἐνναϱ
 ἐροκ ἐνεζ ὦ πεν ὄσ οὔορ ἀκὶ ἐ ἡοϋν ἐ
 πενηι ἵε ἐτάνναϱ ἐ πεκζο ἵ ἠναϱ ἐβηλ ἐ
 φοοϱ πωσ κχω ἵμοσ χε ἀκὶ ζλι ἵ τωτεν 5

24. β. | Ἀϱ ἐρ οὔῶ ἵχε πιαρχων πεχαϱ σωτεμ ἐροι
 ταταμωτεν χε ἠναϱ πε ἐτ αὶ ἐ ἡοϋν ἐ
 πετενηι ἵ φηναϱ ἐταϱμοϱ ἵχε νετεν ἵοτ
 οὔορ ἀτετενερ κληρονομῖν ἵ νοϱχρημα νεμ
 ἵοϱζομτ ἵσχεν τοϱνοϱ ἐτεμμαϱ ωα ἐἡοϋν 10
 ἐ φοοϱ τῆνοϱ ἐ ἡοϋν ἐ πετενηι ἵ οϱσοπ
 κατα ἄβοτ οὔορ μενεσα ἠρι ωε νηι τετεν-
 οὔωρπ νηι ἵ ζαν κε ταῖδ ἐ τα βακὶ ἐϱοὶ ἵ
 νῖωτ ωα πα ὄσ ποϱρο Οὔορ ἀγκην ἵ χβε
 πετενηραν ζιχωϱ τηροϱ ωα τετενηραβω 15

25. α. ἡατεν | πα ὄσ ποϱρο ζῖνα ἵτεϱτηῖτοϱ νωτεν
 ἐγκηβ. Ἀϱ ἐρ οὔῶ ἵχε ζωροθεοσ νεμ θεδ-
 πῖσθε χε τενηζο ἐροκ ὦ πενὄσ ἵ ἀρχων
 Ἀρῖοϱ ἵ πῖαι ἄγαθον νεμαν ἐθερε κταμον
 ἐ πεκραν ζολωσ χε ἀγκην ἵ χα τοτεν ἐβολ 20
 ἐθε ναι σαχὶ ἐτεκχω ἵμωοϱ νῖαν ἀϱ ἐρ οὔῶ
 ἵχε πιαρχων φη ἵθεοϱ πε μῖχανηλ οὔορ πε-
 χαϱ νωοϱ χε ἄνοκ τῆναταμωτεν ἐ παραν
 νεμ φραν ἵ τα βακὶ ἵσχε τετενοϱωω ἐ σω-

25. β. τεμ ἄνοκ πε μῖχανηλ παρχων | ἵ νῖα νῖφνοῖ 25
 νεμ νῖα πκαζὶ ἄνοκ πε μῖχανηλ παρχηστρα-
 τῖροϱς ἵ τχομ ἵ νῖφνοῖ ἄνοκ πε μῖχανηλ
 παρχων ἵ νῖέων ἵ οὔωῖνι ἄνοκ πε μῖχανηλ

- πιχωρι ειφωρχ η̄ νιπολεμος τηροῡ η̄ πεμθο̄
 η̄ πογρο̄ λνοκ̄ πε̄ μιχανη̄ πωοῡωοῡ η̄ να-
 νιφνογῑ νεμ̄ νᾱ πκαρῑ λνοκ̄ πε̄ μιχανη̄ πι-
 νιω̄† φη̄ ε̄τε̄ θ̄ μετ̄ωαναζθη̄ τηρε̄ η̄ φ†
 ωοπ̄ η̄ η̄ητq̄ λνοκ̄ πε̄ μιχανη̄ πεπιθοροπος̄ 5
 η̄ θμετογρο̄ η̄ νιφνογῑ λνοκ̄ πε̄ μιχανη̄ πι-
 ̄η̄η. α. αρχηαγγελος̄ | φη̄ ε̄τ̄ ο̄ρῑ ε̄ ρατ̄ q̄ η̄ πεμθο̄ η̄
 νενσις̄ η̄ φ† λνοκ̄ πε̄ μιχανη̄ φη̄ ε̄τ̄ η̄νῑ η̄
 νενδωρον̄ η̄ νιρωμῑ νεμ̄ η̄ οῡταιο̄ ε̄ βο̄υν
 ωᾱ φ† πᾱ ογρο̄ λνοκ̄ πε̄ μιχανη̄ φη̄ ε̄τ̄ μο̄ωι 10
 νεμ̄ νιρωμῑ νη̄ ε̄τε̄ τοῡζελπις̄ βεν̄ π̄β̄ς̄ λνοκ̄
 πε̄ μιχανη̄ παρχηαγγελος̄ φη̄ ε̄τ̄ ερ̄ διακωνιν̄
 η̄ †μετρωμῑ τηρε̄ βεν̄ οῡσωοῡτεν̄ οῡο̄ς̄ η̄-
 θωτεν̄ ζωτεν̄ αῑωεμ̄ωε̄ θηνο̄ῡ ῑςχεν̄ τε̄ν-
 μετκο̄υσῑ ωᾱ †ναγ̄ Οῡο̄ς̄ †χω̄ η̄ τοτ̄ ε̄βολ̄ 15
 ̄η̄η. β. αν̄ εῑ ερ̄ διακωνιν̄ | η̄μωτεν̄ ωᾱ ταφε̄ς̄ θηνο̄ῡ
 ε̄ π̄χ̄ς̄ πᾱ ογρο̄ φη̄ ε̄τοῑ η̄ ατ̄ κη̄ν̄ η̄ φρη†
 ε̄τ̄ αρετε̄νωεμ̄ωιτ̄ λνοκ̄ ζω̄ νεμ̄ πᾱ ο̄ς̄ βεν̄
 οῡμεθ̄νιω̄† η̄ χο̄μ̄ μη̄ †νᾱ ερ̄ πω̄ω η̄ νετε̄ν-
 δωρον̄ οῡο̄ς̄ †ναχω̄ η̄ς̄ωῑ η̄ νετε̄ν̄ ταῑο̄ αν̄ 20
 νεμ̄ νετε̄ν̄ μετ̄ναη̄τ̄ νη̄ ε̄ν̄ αρετε̄νη̄ιτο̄ῡ η̄
 φ† ε̄ςχεν̄ πᾱ ραν̄ Μη̄ ναῑο̄ς̄ῑ ε̄ ρατ̄ η̄ς̄ᾱq̄ αν̄
 βεν̄ τετε̄νμη†̄ εῑςωτε̄ν̄ ε̄ φη̄ ε̄ τετε̄νσω̄
 η̄μμο̄ς̄ η̄ νετε̄ν̄ ε̄ρη̄ο̄ῡ ε̄ο̄βε̄ τετε̄ν̄ σῡνη̄θιᾱ
 ̄η̄η. α. βεν̄ πιδωρον̄ νεμ̄ πιω̄αῑ μη̄ ναῑ οῡη̄ο̄ῡ | η̄μω- 25
 τε̄ν̄ βεν̄ πιναγ̄ ε̄τ̄ αρετε̄νρῑμῑ ε̄ρετε̄ν̄ †ζο̄
 ε̄ροῑ ε̄ρετε̄ν̄ σω̄ η̄μμο̄ς̄ σε̄ τω̄β̄ς̄ η̄ φ† ε̄ο̄ρε̄
 ρο̄υο̄ο̄βεν̄ ε̄βολ̄βεν̄ παῑ κο̄ςμο̄ς̄ η̄πατε̄ τ̄ζελ-

πικ ἴτε τεκμετναὶτ χωσι ἐβολζαρον μη ἴ
 πιναγ ἐρωτεν βεν πιναγ ἐτ ἀρετεν ἴνι ἴ
 μετενζωωσ ἐβολ ἐρετεν βι σμογ ἴ βητογ
 ἴ τετενθητογ ἐβολ ἐχεν ταθυσιὰ †χωῖμος
 νωτεν σε αἰχεντ βεν ναι τηρογ †χη νενωτεν 5
 ἴ †ιρι ἴ πωωω αν ἴ ζλι βεν μη ἐναρετεν
 τητογ ἴχεν τετεν μετκογσι ωα †νογ

Ⲛⲏ. β. | Ἀλλὰ †ογωνζ ἴμωογ τηρογ ἐ σωτεν βατεν
 †† φη ἴθοογ πε πα ογρο τα φμηι ἀγκην ἐ
 βι ἴ νετεν ταιὸ ἴ φρη† ἴ ἀβελ νεν νωε 10
 νεν ἀβρααμ σε ἴ τετεν τητογ βεν ογσωογ-
 τεν Ωογνιὰτενθηνογ ογος παῖραθον νλω-
 πι νωτεν ἴ φρη† ἴ πετεν ραν παι ρη† ον
 πε πετεν κε σμογ Σε τερμενιὰ ἴ ζωροθεος
 πε †θυσιὰ ἴ †† ογος τερμενιὰ ἴ θεὸπικθε σε 15
 ὀμετναζ† ἐ †† ἴ νοκ πε παρχηαρρελος μη-

Ⲛⲑ. α. χαηλ φη ἐτ χη | βατεν νενχιχ ἴ †† ἴ τετεν
 χατ νωτεν ἴ ρεγ τωβζ βατεν †† ἐ σωτεν
 ἴ νοκ πε μιχαηλ φη ἐτ βι ἴ νετεν †ζο νεν
 νετεν προσεγχη νεν νετεν θγσιὰ νεν νετεν 20
 μετναητ ειὼλι ἴμωογ ἐ πωωι ἴ †† Πα
 ρη† ζωγ κορνηλιος ἴ νοκ πε ἐτ αἰζωλ ωα
 ρογ αἰταμογ ἐ φμωιτ ἴτε πωνῆ ζιτεν πωωε
 ἐταρβιτq ἴ τοτq ἴ πετροσπινιω† ἴ ἀποστολος
 ἴπ ερ ερζο† σε †ογνογ σαβολ ἴμωωτεν αν 25

Ⲛⲑ. β. λικηη ἴ βωντ ἴμωωτεν | ἐ πα ὄσ βεν παξιν-
 βωντ ἐρωτεν εῶβε τετεν ἀραπη ἐτ οἱ ἴ
 νιω† ἐ βογν ἐροι σε ογει σβηνογ† σε βωντ

è φ† ογορ ερεβωντ έρωτεν †νογ δε ω δω-
 ροθεορ νεμ θεδπιθεε δι νωτεν η ογχομ ογορ
 δι ναι νωτεν εβολθεν να χις σε δικην η
 χορ νωτεν σε φαι πε πιχοφο ογορ πιαλλοθ-
 ριογν¹ βεν ιλημ ητε τφε τβακι η πογρο 5
 η να νιφιογι νεμ να πκαρι Δικην η ωπε
 ο. λ. θηνογ η ωα πρμοτ η τοτq η φ† η τωβιω |
 η νετεν δωρον νεμ νετεν μετνηντ Ναι δε
 εταρχοτογ νωογ αφ† νωογ η πινογβ νεμ
 †ριρηνη αφρωλ ε πωωι ε τφε νεμ νιαγγελορ 10
 ερε δωροθεορ νεμ θεδπιθεε χογωτ εροq βεν
 ογρο† ωατ εφρωλ ε πωωι ε τφε βεν ογρι-
 ρηνη ητε φ† λμην. Δωροθεορ δε νεμ θεδ-
 πιθεε τεφςριμ λιρι η φρη† εταρζονζεν
 νωογ ησε παρχηαγγελορ εθ ογав μηχανη 15
 ογορ αγχοκ η πιωλι εβολθεν ογρωι εγ-
 ο. β. ογωμ ογορ εγ† ωογ η φ† ογορ ηπ ογω-
 ναγ βεν πογρωβ νεμ νογμαετνηντ ετογιρι
 ημωογ βεν φραν η φ† η μηχανη ωατ
 ογχοκ η πογβιορ τηρq εβολ Μη ω ναμενρα† 20
 λ τετεν σεμζηογ η ογκογχι βεν μηετ αρτεν-
 σωτεμ ερωογ †νογ μη αφρωτεν ησε παι
 ωιμ φαι ωατ εφωτ ησε πετεν βητ †νογ
 δε ηπ ερ βηαγζ ημωτεν αν πε βεν πιζινηι
 ε βογν η φ† εχεν φραν η μηχανη μη η 25
 πετεν ταχορ σε μη ε τετεν † ημωογ η

¹ On the margin the variants ογορ πιαλλοθριτον
 are written. ογορ πιαλλοθριτεν

- ̄α. α. φ† | ἢ παρχηαγγελος μηχανη ἠθοοι ἐθ
 ογωνε ἠμωοι ἐβολ ἢ φ† πογρο ἐσωτεν
 ογοε ἠθωτεν ζωτεν ηη ἐ τετεν † ἠμωοι ἢ
 φραν ἢ φ† ἢ μηχανη ἠθοοι εθ να† ἢ περ-
 ρφο ηωτεν νημαρ ερκηβ ἢ φρη† ἢ ηαι ρωμι 5
 ἐθ ογαν Ὡ να μενρα† λ τετεν σωτεν ἐ
 † μεθιω† ἢ δωρελ ἢ τε φ† ἐτασταρε ηαι
 ρωμι ἐθ ογαν δωροθεοε νεμ θεδπιθεε τερ-
 ριμι κε ἐταρσογτων πογωω νεμ φ† λ φ†
 σογτων τεραραπη ἐ βογν ἐρωοι Ογοε αρ- 10
- ̄α. β. ογωρπ ηωοι | ἢ παρχηαγγελος μηχανη
 αρθαμιδ ηωοι ἢ ογνιω† ἢ μετραμαδ ἢ μοντ-
 εε αγρησε νεμ πτωτερ ἢ θεμετογρο ἢ νιφνογι
 Ανον δε ζωη ὠ νενμενρα† ἢ σνηοι ζηππε
 ανκηη ἢ ἐμι ταφμηη κε ζωη ηιβεν ἐ τετεν- 15
 ηατητοοι βεν φραν ἢ παρχηαγγελος μη-
 χανη τετεν ηαβιτq ερκηβ βεν ηικοσμοε
 ἢ παν τετεν φοε ἐ νιφνογι † ηοοι δε ὠ ηη εθ
 μεε ἢ ἀρετη ἢ περ βηαγε ἢ μωτεν ἐρετεν
 † ἢ πωι ἢ τετεν χομ ἐρετενσωογν κε μη 20
- ̄β. α. ἐ τετεν † ἠμωοι | ἐρετεν † ἢ παρχηαγγε-
 λοε μηχανη ἠθοοι ἐρεθεμεωε θηνοοι ἢ βητοοι
 βεν ογραωι ἢ τε κογχι ἢ τε ογμηω ἠθοοι ερε-
 ωωπ ἐροοι ἢ τωτεν ἢ τετενπροζερεεεεε Χε
 ογει φ† κω† ἢ τοτεν αν ἢ σα πωωι ἢ тен- 25
 χομ πληη ογπροζερεεεεε ἐ ηανε ε ἐτ ερνακω†
 ἢ σωε ἢ τοτεν ιε σωτεν λνοκ † ηαταμοκ
 βεν ηιχοοι ἐ ηαρε πωωτηρ νεμαν ριξεν

- ἢ φτ ἢ μῆχανῆ φτ νατ νακ εβολῆεν πῆρπ
 ἢ τβω ἢ ἀλολι ἢ μῆι ἔτ κενῆνοῦτ ἔωωπ
 ἢμοντεκ ἠρπ † ἢ οὔλφοτ ἢ μωῦ ρωξ
 ρολωσ ἢ φρη† ἢ πσαχι ἢ πῶσ ἕεν πτεγλα-
 ὄα. α. γελιον | ρσω ἢμοσ σε φῆ ἔθ νατσε ἔθνοῦ 5
 ἢ οὔλφοτ ἢ μωῦ ρωξ ἕεν πα ραν σε ἢθωτεν
 να πῶσ ἢνε ρτακὸ ἢσε περβεχε φτ ερετσοκ
 ἔβολῆεν τμοῦμι ἢ μωῦ ἢτε πωνῆ φῆ ἔθ
 ἢνοῦ ἔβολῆεν πῆρονοσ ἔθ οὔλβ Δκωλανεμ-
 πωῆι ἢ οὔλι ρχη ἕεν οὔωωμι ἔχεν φραν 10
 ἢ φτ ἢ μῆχανῆ φτ ναοῦωρπ νακ ἢ
 περλαγγελοσ εῶρερξεμ πεκωῆι ρωκ ἕεν
 πεκῆω† ἢ ωωῆι ἔτε πῆρσοῦ ἢ πεκμοῦ πε
 ὄα. β. Δκωλανεῶλ ῶλ ἢη ἔτ χῆ ἕεν πωτεκο |
 ἢτεκ† νομ† νωοῦ ἕεν πωλι ἢ παρχηαρρε- 15
 λοσ μῆχανῆ φτ ναοῦωρπ νακ ἢ μῆχανῆ
 εῶρερναρμεκ εβολῆεν πωτεκο ἢ ἀμεν†
 οὔορ ερε φτ ναχοσ νακ σε ἀνοκ λιχεμτ
 ἕεν πωτεκο οὔορ ακὶ ῶλοῖ Δκωλανεῶτ ἢ
 οὔεκκλησιὰ ἔχεν φραν ἢ φτ ἢ μῆχανῆ φτ 20
 να ερ ρμοτ νακ ἢ οὔῆι ἢ ἀτ μοῦνεκ ἢ χῆ
 ἕεν τφε Οὔορ ακωλανεῶ ε οὔλι εροι ἢ ἀτ
 σομ εῶβε οὔῆικαρ ἢ σωμα οὔορ ἢτεκ†μα†
 ὄε. α. ἕεν περφαῆρι φτ ἢ μῆχανῆ | να ερ φαῆρι
 ἔροκ ἔβολῆεν πωωῆι ἢ ἀμεν† Σε οὔει 25
 σῆῆνοῦτ ναῖ ρῆνα ἢτοῦῆαι νωτεν πῆη
 ὠοῦῆιὰτοῦ ἢ ἢῆηητ σε ἢθωοῦ πε ἔτοῦ-
 ῆηηαι νωοῦ Παλῆν σε πῆηαι ῶοῦωοῦ ἢμοσ

- ἔχεν πιζαπ οὔοζ †ἀγραπὴ ζωπс ἐβολ ἔχεν
 οὔμῆω ἢ νοβι ὦ ναμεπρα† ἢ снноу сempωα
 ἵτην ep αῤωνιζεcθe εθpен ἱρι ἢ οὔναι hен
 παωpон ἢ φ† nem οὔἀγραπὴ hен φpан ἢ
 φ† ἢ μнxанл xe οὔει tenēmi xe сempωα 5
- ̅̅. B. οὔοζ οὔδικεон πε οὔοζ ρhен† è ω† | ἢ сноу
 нивен οὔοζ ρ† ἢ φοὔαι φοὔαι κατa neqz-
 вноὔи οὔοζ ἵτηνзитоten hен †ἀγραπὴ ἢ сноу
 нивен ὦ ναμεπρα† xe †ноу †ἀγραπὴ οὔ
 ἐβολhен φ† пе xe †ἀγραπὴ †ноуοὔναι те 10
 xe οὔναι aqaiq nem пен ιωτ λdam nem
 tenmag eḡλ aqωopq èpoq ἵτοὔμετaноиā
 οὔοζ aqxw ἐβολ ἵτοὔπαpавacic hен nemтwвz
 ἢ μнxанл nem οὔἀγραπὴ οὔн aqaic nem
 пiомни λβeλ aqωop èpoq ἵteqθᄋciā зитен 15
- ̅̅. A. nemтwвz ἢ μнxанл | οὔнαι οὔн aqaiq nem
 èνωx aqoᄋoθβeᄋ èωtemθpeqnaγ è φmoᄋ hен
 nemтwвz ἢ μнxанл οὔнαι οὔн aqaiq nem
 нwè aqθamìd naq ἢ οὔκᄋвωтoc οὔοζ aqnaз-
 meq nem пeᄋни тнpᄋ hен nemтwвz ἢ μнxанл 20
 οὔнαι οὔн aqaiq nemавpаam пенιωт ἢ φpн†
 ἵteqдaiθhкн nemaq οὔοζ aq† ἢ isaak naq
 зитен nemтwвz ἢ μнxанл Oᄋнαι οὔн aqaiq
 nem isaak ἢ ωopп ἢ пeᄋωot οὔοζ aq† ἢ
- ̅̅. B. οὔècωoᄋ ἢ teqwebiō | οὔнαι οὔн aqaiq nem 25
 iakow aq† naq ἢ οᄋχαpic ἢпemθo ἢ нcaγ
 пeᄋcon зитен nemтwвz ἢ μнxанл Oᄋнαι
 οᄋн aqaiq ἵxe φ† nem ιωcнφ aqnaзmeq

- ἢ τοτοϋ ἢ νεφσνηοϋ ἢεμ †ρεμῖχημη ζιτεν
 νεντωβζ ἢ μηχανη Οϋναι οϋν αραϊϋ ἢσε
 φ† νεμ μωγςης παρχηπροφητης αραμαζϋ ἢ
 ζμοτ ἐζοτε ρωμη μιβεν ζιτεν νεντωβζ ἢ
 μηχανη Οϋναι οϋν αραϊϋ ἢσε φ† νεμ ἡσοϋ 5
 [πωρηι] ἢτε ναγῆ αραρε φρη ὀζι ἐρατϋ
 07. α. ἢ ζοϋο ἐ οϋἐζοοϋ | ωατ εραβοληελ ἢ νεραχα
 τηροϋ ζιτεν νεντωβζ ἢ μηχανη Οϋναι
 οϋν αραϊϋ ἢσε φ† νεμ δαγια ποϋρο ἐ
 αραωτπη εβολθεν νεφσνηοϋ οϋοζ αρααζϋ 10
 ἢ οϋρο ἐχεν περαλος ζιτεν νεντωβζ ἢ
 μηχανη Οϋναι οϋν αραϊϋ ἢσε φ† νεμ σολο-
 μων αραζονζεν ναϋ εραρακωτ ἢ οϋνη ἢ
 πδς ζιτεν νεντωβζ ἢ μηχανη Οϋναι οϋν
 αραϊϋ ἢσε φ† νεμ ἰεζεκιας ποϋρο ἢ ὀμη 15
 οϋοζ αρα† ναϋ ἢ κε ἰε ἢρομη ἢ ζμοτ ἐχεν
 νερεζοοϋ | ζιτεν νεντωβζ ἢ μηχανη Οϋναι
 08. β. οϋν αραϊϋ ἢσε φ† νεμ πρενος τηρα ἢ αδαμ
 αϋ ερ ζοϋὸ ζμοτ ἐσωοϋ ἢσε πεννοϋ† αραρεκ
 τφε αϋι ἐ πεσχη ζιχεν πκαζι ἐ αραβι αραζ 20
 ηεν †παρθενος ἐθ οϋαβ οϋοζ αρα† ἢτεραϋαχη
 ἢμμη ἢμοϋ ἢ σω† ἐζρη ἢχων ωατ ερατοϋχον
 ἐβολθεν ἢμεν† ζιτεν νεντωβζ ἢ μηχανη
 ἐ αραχα πεννοβι ναμ ἐβολ Οϋναι οϋν αραϊϋ
 ἢσε φ† νεμ νενηο† ἢ ἀποστολος αρασοτποϋ 25
 09. α. ἐβολθεν νικοςμος | τηρα αρα† χομ νωοϋ
 ζινα εραοϋτασθο ἢ ναι τηροϋ ἐ πσοϋεν
 †μεθμη ζιτεν νεντωβζ ἢ μηχανη †νοϋ

- ΔΕ ὠ ΝΑ ΜΕΝΡΑ† ΖΗΠΠΕ ἈΝΕΜΙ ΣΕ ΦΟΥΩΩ
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 ΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ ΠΕΩΩΑΙ
 ἘΘ ΟΥΑΒ ΖΙΝΑ ἸΝΤΕ† † ὠΟΥ ΝΑΝ ΖΩΓ ΉΕΝ 25
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 ἘΘ ΟΥΑΒ ΕΡΕ ΝΕΝΣΑΡΞ ΤΟΥΒΗΟΥ† ΉΕΝ ΟΥΜΩΟΥ

εϕ οϕαβ οϕοζ τενσελσωλ ηεν ηανζεβσω
 ευσαιωοϕ ερε νενχις ηεζ η σαλ η σοι η
 οϕρι ενσω ημοσ σε ω παρχων η νιφιοϕι
 παρχηαρτελοσ Τωβζ η φτ εορεϕ ερ ρμοτ
 ναν η οϕηρε ε πρωϖι νεν οϕζεβσω οϕοζ 5
 †ζο ε φτ εςων εορεϕ χω ναν εβολ ω
 παρχηαρτελοσ εθ οϕαβ μηχανη ωληη ε φτ
 π. α. εςων ω | παρχηαρτελοσ εθ οϕαβ ρινα η
 τεϕ ερ ρμοτ ναν η οϕζιρηνη ε βοϕν ε
 νενερηοϕ σε ηθοκ πε τενζιρηνη σε κσωοϕη 10
 ω πενπροστατησ σε λνον οϕκαζι νεν οϕωμι
 νεν οϕκερμη Πληη φτ οϕνηαντ η ρεϕχω
 ναν εβολ σε οϕει λη ερ νοβι ρτομη νοοκ
 εορεκτωβζ εςων η φτ ρινα ητεϕχω ναν
 εβολ ηεν πσιν τενωϖ οϕβηκ φωκ ηθοκ εορεκ 15
 †ζο ε φτ εςων εορε ρχω ναν εβολ ω
 π. β. μηχανη παρχηαρτελοσ εθ οϕαβ | λνον
 τενωϖϕτ οϕοζ ηθοκ κ†ζο η φτ πενοϕρο
 εςων λνον τενσωοϕη η φαι τα φμηη ω
 παρχηαρτελοσ μηχανη ηθοκ πε παζωρ η 20
 ομετνηαντ η φτ πινηαντ τεκ ερ ερ προεβεϕην
 εςων τηρεν η πεμθο η φτ φιωτ η νιμετ-
 ωενζητ ετ σμαροϕτ ηεν ρωβ νιβεν ωα ενεζ
 ρινα ητεϕχα νεν νοβι τηροϕ ναν εβολ ηη
 ετ αναιτοϕ ηεν οϕεμη νεν ηεν μετ ατ εμη 25
 ιε ηεν πενοϕωϖ ιτε ηεν πενοϕωϖ αν. Οϕοζ
 πλ. α. ητεϕ† ναν η πιμωιτ ρινα ητενχω | νσων
 η ναφαζοϕ οϕοζ ητενδοσι ε ηατζη οϕοζ

ἡΤΕΡΤΑΤΟΝ ΝΑϚ ἔΝΟΙ ἢ ΑΤ ΘΩΛΕΒ ἢ ΠΕΜΘΟ
 ἢ ΝΕΡΧΙΧ ΧΕ ἢΘΟΚ ΠΕ ΕΤ ΟΙΡΩΟϞΩ ἕΑΡΟΝ ὦ
 ΠΙΝΙΩ† ἢ ΑΡΧΗΑΓΓΕΛΟС ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ
 ΠΑΡΧΗΝΣΤΡΑΤΥΡΟϞС ἡΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟϞΙ ΦΗ
 ἔΤ † ὦΟϞ ἢ ΟϞΟΝ ΝΙΒΕΝ ἔΤ ΕΡ ΩΑΙ ἢ ΠΕϞΡΑΝ 5
 ἔΘ ΟΥΑΒ ἕΒΕΝ ΜΑΙ ΝΙΒΕΝ ΤΑΦΜΗΙ ὦ ΝΑΜΕΝ-
 ΡΑ† ΑΙΖΙ ΤΟΤ ἔ ΟϞΝΙΩ† ἢ ΑΡΧΗ СΑ ΠΩΟΙ
 ἡΤΑΧΟΜ ΟϞΟϞ ΑΙΚΩ† ἢ СΑ ΟϞΝΙΩ† ἢ ΠΕΛΑϞΟС
 ΠἈ. Β. ΕϞΟϞΗΟϞ ΕΜΑΩΩ ἢ †ΧΕΜΙΧΟΜ ΑΗ | ἔ ΕΡ ΧΙΝΙΟΡ
 ἢΜΟС ΧΕ ΟϞΕΙ ΑΙΧΟС ἕΒΕΝ †ΑΡΧΗ ἢ ΠΙΕϞΚΩ-10
 ΜΙΟΝ ΧΕ ΤΑ ΚΥΒΩΤΟС ΟϞΚΟϞΧΙ ΟϞΟϞ ΤΑ
 ἡΒΩΩΤ СӨΒΗНОϞΤ ἢ †ΕΜΙ ἢ ΝΗΒΙ ΑΗ ΟϞΟϞ
 ΠΗНОϞΗ ἕОСΙ ἔΜΑΩΩ ἔΤΕ ΦΟϞΩСӨВΗ ἢ ΠΑΙ
 ΕϞΚΩΜΗΟΝ ΠΕ ΦΗ ἔ †ΤΑΙἔ ἢ ἕΗΤϞ Μ ΠΙΝΙΩ†
 ἢ ΑΡΧΗΑΓΓΕΛΟС ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ ΑΝΟΚ ΔΕ 15
 ††ϞΟ ἔϞΩΤΕΝ ὦ ΝΑСΗНОϞ ϞΗΑ ἡΤΕΤΕΝ†-
 ΤΟΤΕΝ ΝΕΜΗΙ ϞΗΑ ἡΤΑΝΟϞΕΜ ἔΒΟΛἕΒΕΝ ΘΗΗ†
 ἢ ΠΑΙ ΝΙΩ† ἢ ΝΟϞΗ ἔΤΕ ἢΜΟΝ ΑϞϞΗΧϞ ἡΤΑϞ
 ΠḂ. Α. ΟϞΟϞ ἡΤΕΝἢ ἔ ΠΙΧϞΟ ἕΒΕΝ | ΟϞϞΙϞΗΝΗ ΧΕ ΑΙΖΙΤΟТ
 ἔ СΑΧΙ ΝΕΜΩΤΕΝ ἢ ΝΕΝἔΩΟϞ ΝΕΜ ΝΕΝΤΑΙἔ 20
 ΕϞΤΟΜΙ ΟϞΟϞ ΕϞΕΡ ΩΑϞ ἔ ΦΗ ἔΤ ΕΗ ΕΡ ΩΑΙ
 ΝΑϞ ἢ ΦΟΟϞ ΠΑΡΧΗΑΓΓΕΛΟС ΜΗΧΑΗΛ ΠΛΗΗ
 ΟϞΛΑС ἢ СΑϞϞ ΠΕ ΠΑ ΛΑС ΟϞΟϞ ΟϞСΑϞϞ ἢ
 ὦϞΙ ΠΕ ΤΑ СΑϞϞ ΟϞΟϞ ἢ †ΧΕΜΙΧΟΜ ΑΗ ἔ ΧΩ
 ἢ ἢΩΙ ἢ ΠΕϞἔΟϞ ἔ ΠΧΩК ἢ ΘΜΕΤΗΩ† ἢ 25
 ΤΕϞΔΑϞϞ ΜΘΟК ΠΕΤΕ ΦΩΙ ΝΕΜ Φ† ὦ ΜΗΧΑΗΛ
 ΦϞΑΩΙ ἢ ΠΑ ϞΗТ ὦ ΠΑΡΧΗΑΓΓΕΛΟС ἔΘ ΟΥΑΒ
 ΠСΟΛСΕΛ ἢ ΠΑ ΛΑС ΜΗΧΑΗΛ ΠСΑΧΙ ἢ ϞΩΙ

πβ. β. πσωογτεν ἢ πα ρητ | ωα φ† Λω ἢ ταπρο
 ἰε λω ἢ λας ἰε λω ἢ ηητ ερμεζ ἢ ἀρετη
 ἔ ογονωσომ ἴμοσ ἔ σω ἢ πωι ἢ πεκλζιωμα
 ἰε ρηαφορ ἔ πωι ἢ τεκμετνω† nem πῶογ
 ἔτ λ φ† σελσοлк ἢ ηηтк Μαι τηρογ ἔται- 5
 σοτογ ὦ παρχων ἢ ομετογρο ἢ νιφνογι
 εγερωλγ ἢ πωογ ἢ τεκμετνω† αλλα χω
 νηι ἐβολ ὦ πα βс μηχανλ σε ἄνοκ ογρερερ-
 νοβι ογορ †χωσεβ ἐμαωω ηεν ηαζβηογι ἄνοκ
 ††ζὸ ἐροκ ὦ μηχανλ πηρε†τοτq ωωπ ἐροκ 10

πγ. α. ἢ ταθγσιλ | ἔτοι ἢ κογσι θαι εт ασραω ρηη
 ἢτατηс ηακ ηεν πεκωαι ἐθ ογав ἢπ εр
 сηαγζ ἴμοκ αη ἔ σωτεμ ἔ πεκβωк εθεβ σε
 ρχωσεβ ἢσε παδωρον Ἄλλα ωωπ ἐροκ ἢ τα
 спογδη ἢ φρη† ἢθα †τεβι сноγ† σε ογεί 15
 †ἔμη σε ἢθoк ογηαηт ἢ ρερωενρηт εθεβ φαи
 αικω† ἢ сωк εθεβ σε ἴμον τηι ἢ κε ρερεр-
 пресβεγiη ηατεη φ† ἐβηλ ἐροκ ὦ παρχη-
 аггелос μηχανλ Ἄκωανερ πἔθ ηαηε ρ ηемηи

πδ. β. ἢτεκ ωωπ ἐροκ ἢ πα κογσι ἢ ταιὸ | кан 20
 исхе ρχωσεβ ἄνοκ δε †ηα εр ηγμηφιη ηенен-
 са ηαι εθριῖηи ηακ ἢ ογταιὸ ἐβοληен ρωи
 ἢ ρερερνοβι ηем πα λас ἔт σωσεβ ηем πα
 ρηт ἢ сноγ ηиβен ἢ ηιἔρσοογ τηρογ ἢτε πα
 ωηη Ἰτα πιστεγiη ηен φαи таφμηи се αиωλη- 25
 ер πωωω ἢ πεκραη ἢтаωтеμ ер περμηγi ἢ
 сноγ ηиβен ηен πα ρηт ὦ παρχηαγγелос ἢ
 ηιἔρσοογ τηρογ ἢτε πα ωηη ειεωωπi ἢ ат

- ΟΥΤΑΖ ΟΥΟΖ Ì ΛΤ ΒΕΧΗ Ì ΠΕΜΘΟ Ì Φ† ΣΕ
 πδ. α. ΠΕΡΦΜΕΥΙ Ì ΠΕΚΡΑΗ ÈΘ ΟΥΑΒ Õ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙΝΙΩ† Ì ΑΡΧΗΑΓΓΕ-
 ΛΟΣ ÈΘ ΟΥΑΒ ΦΗ ÈΤ ΟΙ Ì ΣΩ† ΝΗΗ ΉΕΝ ΠΑ
 ΣΙΝΖΕΙ ΝΕΜ ΠΑ ΣΙΝΤΩΝΤ Õ ΠΑΡΧΗΑΓΓΕΛΟΣ ÈΘ 5
 ΟΥΑΒ ΦΗ ÈΤΕ ΠΡΕΝΟΣ ΤΗΡÇ Ì ΛΔΑΜ ΑΥΣΙΜΙ
 Ì ΟΥΠΑΡΡΗΣΙÀ ΉΑΤΕΝ Φ† ÈΘΒΗΤΚ Õ ΠΑΡΧΗ-
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΜΘΟΚ Π ΕΘ ΝΗΟΥ È ΗΟΥΝ ΕΚΙΡΙ
 Ì ΠΕΝΜΕΥÌ Ì ΠΕΜΘΟ Ì Φ† ΖΙΝΑ ÌΤΕΡÇΩΕΝΖΗΤ
 ΉΑΡΟΗ ΕΡΕΨΩΠΙ ΝΑΝ ΟΥΗ Ì ΦΟΟΥ ΉΕΝ ΠΕΚ- 10
 πδ. β. ΝΙΩ† Ì ΩΑΙ ΕΘΕΚ ΕΡ ΠΡΕΣΒΕΥΙΝ ΉΑΡΟΗ ΉΑΤΕΝ
 ΠΒΣ †ΝΟΥ ΖΙΝΑ ÌΤΕΝΩΩΠ ΕΡΟÇ ÌΤΕΝΣΠΟΥΔΗ
 ÈΤΕΝÌΡΙ Ì ΜΟΣ ΝΑΚ ΉΕΝ ΠΕΚ ΕΡ ΦΜΕΥÌ ÈΘ ΟΥΑΒ
 Õ ΠΙΝΙΩ† Ì ΦΑΙΡΩΟΥΨ ΉΑΡΟΗ ΜΗΧΑΗΛ ΕΘΡΕΝΒΙ
 Ì ΠΙΜΩΙΤ ΤΗΡΕΝ È ΠΣΙΝΤΕΝΜΩΙ ΉΕΝ ΠΕΤΕΖΝΕ 15
 Φ† Ì ΣΗΟΥ ΝΙΒΕΝ Ì ΠΕΜΘΟ Ì ΝΕΡÇΣΙΧ ΟΥΟΖ
 ÌΤΕΡÇΝΑΖΜΕΝ ÈΒΟΛΉΕΝ ΝΙ ΦΛΩ ΤΗΡΟΥ ÌΤΕ ΦΗ
 ÈΤ † ΟΥΒΗΗ ΠΙΣΑΧΙ ÌΤΕ ΜΕΘΗΗΙ ΝΙΒΕΝ ΠΙΣΑ-
 ΜΕΘΗΟΥΧ ÌΣΑ Ì Π ÈΤ ΖΩΟΥ ΟΥΟΖ ÌΤΕ Φ†
 ΤΑΖΟΝ ÈΡΑΤΕΝ ΝΑÇ Ì ΟΥΜΕΤΟΥΡΟ ΝΕΜ ΟΥΜΕ- 20
 πε. α. ΤΟΥΗΒ Ì ΝΕΜ ΟΥΓΕΝΟΣ ΕÇ ΟΥΑΒ ΝΕΜ ΟΥΛΑΟΣ
 ΕÇΩΗΉ ΖΙΤΕΝ ΝΙΤΩΒΖ ÈΤ ΕΣΙΡΙ ÌΜΩΟΥ ΉΑΡΟΗ
 ÌΧΕ ΤΕΝ ΒΣ ΤΗΡΕΝ †ΡΕÇΧΦΕ Φ† ΠΙΛΟΓΟΣ
 ΑΛΗΘΩΣ †ΛΓΙÀ ΜΑΡΙΑΜ ΘΗ ÈΤ ΟΙ Ì ΠΑΡΘΕΝΟΣ
 Ì ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΠΡΕΣΒÌÀ Ì ΦΗ È ΤΕΝ 25
 ΕΡ ΩΑΙ ΝΑÇ Ì ΦΟΟΥ ΠΙΝΙΩ† Ì ΑΡΧΗΑΓΓΕΛΟΣ
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΗ ÈΤ ΤΩΒΖ Ì ΠΒΣ ÈΧΩΗ Ì
 ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΤΩΒΖ Ì ΠΧΩΡΟΣ ΤΗΡÇ

ἴτεν ερ ψφηρ ἢ λτ σωματος nem nemτωβρ
 ἢ φη ἔτε ἴμιον ογλι τωνρ βεν nιmici ἴτε
 π̄. β. nιzιδ̄mi | ἔλλαρ ἔζοτ ἔρορ πιλριος ἰωαννης
 πιπροδρομος ἢ βαπτιστης ογορ ἢ μαρτυρος
 εθ ογλβ nem nemτωβρ ἢ nιπατριαρχις nem 5
 ni προφητης nem ni κορυμφεος ἢ αποστολος
 nη ἔτ λγογρζογ ἢσα πιπατφελετ ἢ nιι
 πενδ̄c ihc πxc πεν ὠν̄b nem πιπ̄ ἢ λογ ἢ
 λριος ceδpак micак авδeнaгw Nem πιλριος
 στεφανος nem πχωρος τηρρ ἴτε nιλριος ἢ 10
 μαρτυρος nem nιcτaγpοφωpос εθ ογλβ Μλι
 π̄. λ. ἔτ οzi ἔρατογ τηρογ | ἢ πεmθo ἢ πιθo-
 nos ἢ βασιλικον ἴτε φ† πιλορος εγ†ζo
 ερορ ἢ πιέζοογ nem πιέχωρρ εθρερ ερ ογναι
 βλ περλαος ἴθορ πεν δc ογορ πεnnoγ† ihc 15
 πxc φαι ἔτε ἔβολρι τοτρ ἔρε ὠογ nιβεν nem
 ταιδ̄ nιβεν nem πpockγνηcic nιβεν nem cιnoγ-
 ωωτ nιβεν ερ πpεπi ἢ φιωτ nemαρρ nem
 πιπ̄n̄ εθ ογλβ ἢ pεpтaн̄o ογορ ἢ oμooγcιoс
 nemαρρ †hoγ nem ἢ cnoγ nιβεν nem ψa ἔνερ 20
 ἴτε nῑeneρ τηρογ Αμην.



πζ. β. Ο λογος ἴτε πιπατριρχης ἐθ ογλαβ ογορ
πιαρχιἑπισκοπος ἴτε αντιοχιὰ λββα σεγνηρος
ἔ ληταογὸρ δε εφογωνη ἐβολ ἢ νιμετωαν-
ζωνη ἴτε φ† λησαχι δε οη εθβε τπαρογσιὰ

πθ. α. ἢ παρχιαγγελος ἐθ ογλαβ μιχαηλ | νεν τερ- 5
μετμαι ρωμι ἢ φρη† ἔταρχοτογ ἢμωογ ἔ
νιχορξς ἴτε παιδὶβολος Ε ληταογ ἔ ζληκογχι
δε οη εθβε †αριὰ ἢ κυριακη ἐθ ογλαβ ἐθβε σε
λ πωλι ἢ παρχιαγγελος ἐθ ογλαβ μιχαηλ ερ
απανταν βεν †ρομπι ἔτεμμαιγ ἔ †ὰριὰ ἢ 10
κυριὰκη Λησαχι δε οη εθβε ματθῆος πιπρα-
γματεγτης νεν τερςζιμι νεν νερωρηι ἢ
πιρη† ἔταγναζ† ἔ φ† ζιτεν νι†ζο ἴτε
παρχιαγγελος ἐθ ογλαβ μιχαηλ ἔταρταογὸ

πθ. β. δε ἢ παι διλλορος δε ἢ σογ ιβ | ἢ πιλβοτ 15
λῶωρ ερε πιμνω τηρσ θογητ ἔ
πτοπος ἢ παρχιαγγελος ἐθ
ογλαβ μιχαηλ εγερ ωλι
ναρ ἢ βητηρ βεν ογζι-
ρηνη ἴτε φ† 20

ΑΜΗΝ.

†σωτεμ ἔ πι ψαλμωδος ἐθ ογλαβ δαγια ερ
ερ συμμενιν ναν ἢ νῶωογ† ἔβογν ἢ παι ωλι
ἢ φοογ ερωω ἐβολ ερξω ἢμιος σε παγγελος

- ἢ πῶς ζικωτ ἢ πικωτ ἢ οὔον NIBEN ÈΤ ΕΡ
 πθ. α. ζοτ ἡα τερχη | οὔοζ ρηαναζμοῦ παι ωαι
 οὔν ἢ φοοῦ ὦ να μενρατ οι ἢ β ἢ πωαι
 ἢ παρχηαγγελος ἐθ οὔαβ μιχαηλ νεν πωαι
 ἢ τκυριακη ἐθ οὔαβ ταλαστασις ἢ πενσωτηρ 5
 Ἰε ρηππε τῆαγ ἐ οὔηωτ ἢ χαμη εσωωπ
 ἢμον ρλι ἢ ἑθοῦ ωωωτ ἢμον ἐ πτηρη αλλα
 τετενεεβτωτ τηροῦ ἐσωωπ ἐρωτεν ἢ πσασι
 ἢτε τσβω ἢτε λνον ἢ ἐτ σασι ἢτε ἠωωτεν ἢη
 ἐτ σωτεν Οὔοζ παντωσ ἢτε πιασι ἐτεμμαγ 10
 ζωκ ἐβωλ ἐχωη σε οὔαι μεν αρερ ρ κε οὔαι
 πο. β. δε | αρερ ζ κε οὔαι δε αρερ λ Τετενεσωοῦη
 γαρ σε ροῦηοῦ ἢμον λη ἢσε πηρετ βεχε
 ἢ μηι πεν ὅσ ἢησ πχσ πωηρι ἢ φτ ἐτ οηβ
 ςωω ἢμος γαρ ἡεν περρωω ἐθ μερ ἢ ὠηβ 15
 νεν μεθμη NIBEN ΣΕ ΠΜΑ ÈΤΕ ΟὔΟΝ Β ἢ Ε ἢ
 ερ συναρεσθε ἢμαγ ἡεν παρην τχη ἢμαγ
 ἡεν τοῦμητ Ζοσον ερωωπ νεναν ἢσε πεν-
 νοῦτ μαρενωωπ ἐρον ἢ πσασι ἢ πιπροφι-
 της οὔοζ πηρερερ ψαλιν δαγιδ ερωω ἢμος 20
 σε ερωωτ οὔοζ λρι ἐμη σε λνοκ πε φτ ἐιε-
 ς. α. ὀσι ἐχεν μεθνος εἰεὀσι | ἐχεν πκαρι τηρη
 Τετενεσωοῦη να μενρατ σε πωαι ἢ πεν
 οὔσαι πε φοοῦ ἐτε θαι τε τλριὰ ἢ κυριακη
 ἐθ οὔαβ ἐτ σωε πε ἢτενεωσ οὔοζ ἢτεν- 25
 σμοῦ οὔοζ ἢτεντ ὠοῦ ἢ πῶς ἢ ωορη σε
 ἐρε ὠοῦ NIBEN ΕΡ ΠΡΕΠΙ ΝΑϲ ἢ ΣΗΟῦ NIBEN
 ωα ἐνερ ἢτε νιενερ τηροῦ λμην ΜΕΝΕΝΣΩΣ

ΜΑΡΕΝΤΑΣΘΟΝ ἸΝΤΕΝΣΑΧΙ Ἐ ΠΤΑΙὸ Ἰ ΜΙΧΑΗΛ
 ΠΙΝΙΩΤ Ἰ ΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΣΩΤΕΜ ΓΑΡ
 ἘΡΟQ ἪΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ἘΘ ΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΙ
 ς. β. ΧΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἸΤΕ ΠῪΣ ΠΕΧΑQ Ἰ ΝΙΖΙὸΜΙ |
 ΧΕ ἸΠ ΕΡ ΕΡ ΖΟΤ ἸΘΩΤΕΝ ΤἸΜΙ ΓΑΡ ἸΝΟΚ ΧΕ 5
 ΑΡΕΤΕΝΚΩΤ ἸΣΑ ΝΙΜ ἸΝΣ ΦΗ ἸΤΑΥ ΕΡ ΣΤΑΥΡΩ-
 ΝΙΝ ἸΜΟQ QΧΗ Ἰ ΠΑΙ ΜΑ ΑΝ ΑΛΛΑ ΑQΤΩΝQ
 ΚΑΤΑ ΦΡΗΤ ἸΤΑQΣΟC Ἰ ΝΕQΜΑΘΗΤΗC ΠΕQἸΜΙ
 ΠΕΧΑQ ΕQὸΜΙ Ἰ ΟΥCΕΤΕΒΡΗΧ ΟΥΟZ ΤΕQΖΕΒCΩ
 ΕCΟΟΥΩ Ἰ ΦΡΗΤ Ἰ ΟΥΧΙΩΝ ἸΤΕ ΦΑΙ ΠΕ ΠΙΑΡ- 10
 ΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΙΑΡΧΗCΤΡΑΤΗQOC
 ἸΤΕ ΤΧΟΜ Ἰ ΝΙΦΗΟἸ ΤἸΕΝ ΕΡ ΨΑΙ ΟΥΝ Ἰ ΦΟΟΥ
 Ὢ ΝΑ ΜΕΝΡΑΤ ΧΕ QἪΕΝ ΤΕΝΜΗΤ ΤἸΝΟΥ ἸΧΕ
 ς. α. ΠῪC ΝΕΜ ΠΧΩΡΟC ΤΗΡQ ἸΤΕ ΝΙΑΓΓΕΛΟC | ΕQ ΕΡ
 ΨΑΙ ΝΕΜΑΝ ἪΕΝ ΠΨΑΙ Ἰ ΠΙΑΡΧΗΑΓΓΕΛΟC ἘΘ 15
 ΟΥΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ ΤΖΟ Ἐ ΠῪC
 ἪΑ ΠΡΕΝΟC Ἰ ΝΙΡΩΜΙ Ἰ ΝΑΥ ΝΙΒΕΝ ΠῪC ΖΩQ
 Π ἸΤ ΧΩ ΝΩΟΥ ἸΒΟΛ Ἰ ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ἪΕΝ
 ΝΗ ἘΘ ΟΥΑΒ ΤΗΡΟΥ ἸΤΕ ἸΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟC
 ΨΟΠΙ ΝΕΜΑQ ἸΤΕQΝΑΖΜΟΥ ΕΒΟΛἪΕΝ ἸΟΥΘ- 20
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΝ ἪΕΝ ΝΙΜΑΡΤΥΡΟC ΤΗΡΟΥ
 ἸΤΕ ἸΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΤΧΟΜ ΝΑQ
 ΖΙΤΕΝ ΠΙΟΥΑΖCΑΖΝΙ ἸΤΕ ΠῪC ΨΑΝ ΤΕQḂΙ Ἰ
 ς. β. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΨ ἸΜΙ | Ὢ ΝΑΜΕΝΡΑΤ
 ΧΕ ΠΙΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΨΟΠ ΝΕΜ ΡΩΜΙ 25
 ΝΙΒΕΝ ΕΘΝΑΤ Ἰ ΠΟΥΟΙ Ἐ ΦΤ ἪΕΝ ΠΟΥΖΗΤ ΤΗΡQ
 ΟΥΟZ QΤΩΒZ Ἰ ΠῪC ἪΑΡΩΟΥ ΕΘΡΕQΨΟΠΙ ΝΩΟΥ
 Ἰ ΒΟΗΘΟC ΣΩΤΕΜ ἸΤΑΜΩΤΕΝ Ἐ ΤΑΙ ΝΙΩΤ Ἰ

- ψφηρι ἐτασῶπι ζιτεν τχομ ἢ φ† nem πι-
 αρχηαγγελος ἐθ ογав михаηλ ἐβολζιτεν περ-
 †ζο ναι ἐταγταμον ἐρωογ ζιτεν ζανρωμι
 ἢ ῶογναζ† ἐρωογ Ne ογον ογρωμι δε ἢ
 πραγματευτης ἐ περραν ἢ ῶορπ κετσων 5
- q̄b. a. ἐ ογρεμ†χωρα πε ἵτε | †εντικη ογοζ ne
 ογραμαδ̄ ἐμαῶω πε ἐ ογον ἵταq ἵμαγ ἢ
 ογνιῶ† ἢ πραγματιὰ ογοζ ναρσῶογν ἢ φ†
 αν πε Αλλα ne ογζελληνος πε ερῶεμῶι ἢ
 πιρη φαι δε ογν ερῶοπ ἕεν τερμετεθνος 10
 ογοζ ναρε φ† ογῶω ἐ τογχοq πε Ασῶοπι
 δε ἢ ογσοπ αqταλο ἵτεqπραγματιὰ ἐ ογχοι
 αqζῶλ ἐ ογπολις ἕεν τχωρα ἢ φιλιπποις
 ἐ περραν πε κλωνιὰ θαι τε ναγῶεμῶι ἢ
 φ† ἢ ἕητε τονῶ πε ἕταqζῶλ δε ἐῶογν 15
- q̄b. b. ἐροσ | ἢ σογ ᾱι(sic) ἢ πὰβοτ ἀῶωρ ερῶοπ
 δε ἕεν †πολις ερ† ἵτεqπραγματιὰ αqφοζ
 ἢ σογ ῑα ἢ παι ἀβοτ ἢ ογῶτ ἀῶωρ M φναγ
 δε ἢ μερι ἢ πιεζοογ ετεμμαγ αqσινι ἢ πι-
 τοποс ἵτε πιαρχηαγγελος михаηλ αqναγ 20
 ἐροq εγστεφανογ ἵμοq ἕεν ζανφανοс nem
 ζανβηλλον αq εр ψφηρι ἐμαῶω ογοζ αqεμci
 ἕεν πιμα ἐτεμμαγ κατα ογοικονομιὰ ἵτε
 φ† ἐ ναγ ἐ πσωκ ἢ πιζῶв ἕτα роγзи δε
 ῶοπι αqναγ ἐ πιμῶω τηρq ἐταγῶογ† ἐ 25
- q̄r. a. πιμα ἐτεμμαγ αγ̄ιρι ἢ πιλγχνικον | εγσῶ
 ἢ ζανζγμνος εγζολς Πιρωμι δε αq εр ψφηρι
 ογοζ ζιτεν πιζογο ἵτε †ψφηρι αqенкот ζιρεн

φρο ἢ πιτοπος ἕεν πιέσωρζον ἅ νικληρικος
 μεμ νιφιλονομος θωογ† εγίρι ἢ πιορθινον
 Πιρωμι δε αq ep ωφηρι ἐμαωω ἔχεν νη ἐτ
 ερσωτεμ ἐρωογ ἔτ ἅ τοογὶ δε ωωπι ἅ πι-
 ρωμι ἐτεμμαιγ † ἢ περσογοι ἐ ρωμι β ἢ 5
 χρηστιᾶνος εγωωπ ἕεν †πολις ἐτεμμαιγ αq-
 †ζο ἐρωογ ερσω ἴμος Δε να σνηογ ογ πε
 47. β. τ ωωπ | ἴε ογ πε πιθωω ἐτ ωωπ ἕεν ται
 πολις ἢ φοογ Πεχε πιρωμι ναq κε ἢ φοογ
 σογ ἴβ ἢ ἅωρ πε ἢ ερ ωαι ἢ πιαρχηαγγελος 10
 ἐθ ογαν μιχανῆ κε ἵθοοq ἐτ †ζο ἢ πῶς ἐζ-
 ρηι ἔσων εθρε ρχω ναν ἐβολ ἢ νεν νοβι ογοz
 ἵτερτογσχον ἐβολza π ἐτ ζωογ νιβεν Πι-
 πραγματεγτης πεσαq νωογ κε αqθων φη
 ἐτεμμαιγ ἵτασσι νημαq ζω ογοz ἵτα†ζο 15
 ἐροq ἵτερτογσχοι ἐβολ za π ετ ζωογ νιβεν
 Αγ ep ογῶ πεσωογ ναq κε ἴμον ωσომ
 48. α. ἴμοκ ἐ ναγ ἐροq †νογ ωα τεκωωπι | ἢ
 τελιος ἀλλα ἐωωπ ἵτεκωωπι ἢ χρηστιᾶνος
 ἵτεκ†ζο ἐροq ογ μονον πιβωκ ἵμαγατq 20
 ἀλλα χηναγ on ἐ πεq ῶς ἵτεκ ep ωφηρι
 ἐ περσογ ογοz ρηαναzμεκ ἐβολ za π ετ
 ζωογ νιβεν Πιπραγματεγης δε πεσαq νωογ
 κε νασνηογ ††ζο ἐρωτεν ἅνιτ νεμωτεν
 ἵτοογὶ ἵταωωπι ἢ χρηστιᾶνος ογοz †να† 25
 νωτεν κοτ νομισμα ἐ φογαι Επι δη ἅ πα
 ρητ ρικι ἵσα πετενωεμωι τονα Πιρωμι δε
 49. β. πεσωογ ναq | κε χηαωωωπι αν ἢ πενρη†

ωα ἴτε πενωτ ἵ ἐπισκοπος ὤληλ ἔχωκ
 ἴτεq ἐρ ἀγιαζιν ἵμοκ ἴτεq† ωмс νακ ἕεν
 φραν ἵ φιωτ νεμ πωρηι νεμ πιπῆᾶ ἔθ ογав
 ογοz ἴτεκωπι ἵ χρηστιᾶνος Πλην ὠογ ἵ
 zηт ωατε πενωτ ἵ ἐπισκοπος сρωqт ten- 5
 ναολκ ωαροq ἴτεqαικ ἵ περη† ἵθοοq δε
 αqιρι κατα φρη† ἔταγχοc ναq αqῶογ ἵ ἕηт
 ἵ πιέzοογ ἔτεμμαγ Πεqραc† δε αqι ωα
 ρωογ πεχαq νωογ zε να сηноγ ἔθ ηανεγ
 qē. a. ωοπт ἐρωτεη zina ἴτε φ† | ἐт αρετεη χοc 10
 νωτεη εῶβηтq † νωτεη ἵ πετεη βεχε Πι-
 ρωμι ᾠ ἵ πιστοc ἔτεμμαγ αγενq ωα πιέπιc-
 κοποc αγταμοq ἔ zωβ ηιβεν ἔταγωπι Πιέ-
 πσκοποc δε πεχαq ἵ πρωμι ἵ πpαγματεγтηc
 zε ἵθοοk ογ ἐβολῆεν αω ἵ χωρα Πεχαq ναq 15
 zε ἵнок ογ ἐβολῆεν †χωρα ἴτε †ηηтικη
 Πιέπσκοποc δε πεχαq ναq zε ἵ πεκzηт οηт
 ἔ ἐρ χρηστιᾶноc Πεzε πιπpαγματεγтηc zε
 сε па ιωт κε γαρ ηη ἐт αηαγ ἐρωογ νεμ
 qē. b. ηη ἐт αисοῶμογ ἕεν | ται ποлиц ασpαηη 20
 zω εῶριωπι ἵ χρηστιᾶноc Πεzε πιέπσκοποc
 ναq κωηωπι ἵ αω ἵ νογ† αq ἐρ ογῶ zε
 ειωηωπι ἵ πρη Πεzε πιέπσκοποc ναq zε
 αpεωαη πρη zωтп ἴτεqzωλ ἕен πикаzи ἴτε
 ογᾶηαrκη тазок екηαzηηq ἵθωη ἴτεq ἐр 25
 βоηοиη ἐрок Πιπpαγματεγтηc δε πεχαq ναq
 zε па ιωт ηαpε πεκηαι тазои ἴτεκ† ωмс
 ηηη ††zо ἐрок ἵριт ἵ χρηστιᾶноc ἵ φρη†

- ἢ πῖρωμι τῆροϋ ἵτε ται βακι Πιῆπισκοπος
 45. α. δε πεχαρ ναρ σε ογον οϋςζιμι | ἵτακ ιε
 ωηρι ἵθορ δε πεχαρ ναρ σε ογον ἵτηι ἵμαγ
 ἵ τα ζιμι νεμ ναωηρι ἕεν τα πολις Πεχε
 πιῆπισκοπος ναρ σε ἵσε σε ἵε τεμμα† ωοϋ 5
 νακ αν †ηοϋ μηπως ἵτεωτεμ ποϋζητ θωτ
 νεμακ ἵσε τεκζιμι νεμ νεκωηρι ἵτε οϋ-
 σκανδαλον ωωπι ἕεν τετεμμη† νεμ νετεν
 ἕρηοϋ ἵτεσφωρς ἕροκ ἵε ἵτεσ ἕρεκ ερ ἀπο-
 ταζεσθε ἵ πωεμωι νεμ πωμε ετακβιτϋ 10
 εθε σε †ωορπι ἵ παραβασις ετασωωπι ἐβολ-
 45. β. ζιτεν †ζιμι αλλα | ἐωωπι ἵτεσθωτ ἵ ζητ
 νεμακ ἵε ἀμωιμι ἵτα ερ ἕηνοϋ ἵ χρηστιλ-
 νος Πιπραγματεϋτης δε εταρσωτεμ ἕ ναι
 αραωι ἐμαωω τοτε αρβιςμοϋ ἵ τοτϋ ἵ πιῆ- 15
 πικκοπος ἕ αρὶ ἐβολ αρὶρι ἵ περσοβ† ερερϋ
 ωε ναρ ἕ τερπολις Πιδιὰβολος δε πιμαστε
 π εθ νανε ϋ νιβεν εταρῆμι σε ἀ πῖρωμι †
 ἵ περζητ ἕ φ† αρχοϋ ἕροϋ Ασωωπι δε
 εταρφορ ἕ ἕμη† ἵ φιοι αρτοϋνος οϋχιμων 20
 ερμαωτ ογορ αρϕερε νιζωιμι βιςι ἕσεν πιχοι
 47. α. ϋωσ δε παρα κε κοϋχι ἵσεωμε | ἵσεμοϋ
 ἵσε ογον νιβεν ἐτ ἕεν πιχοι πῖρωμι δε ἵ
 πραγματεϋτης αρωω ἐβολ ερχω ἵμιος Σε
 παδς ιης πχς ἀρι βοηθιν ἕροι ἕεν ται νιω† 25
 ἵ αναρκη Ογορ †ηαρ† ζιτεν πινω† ἵ ωοϋ
 ἐτ διναγ ἕροϋ ἕεν πτοπος ἵ παρχηαρρελος
 ἕθ οϋαβ μιχανηλ σε †ηοϋ νεμ να πανι τῆρϋ

- ἵΤΕΝΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ὡΛ ΠΙΖΟΥΓ ἢ ΠΕΝ-
 ΜΟΥ ΟΥΟΣ ἕΝ ΤΟΥΝΟΥ ἕΤΕΜΜΑΥ ἅ ΟΥΣΜΗ
 ὡΠΙ ΖΑΡΟΥ ΕΣΧΩ ἢΜΟΣ ΧΕ ἢΠ ΕΡ ΕΡ ΖΟ†
 ςζ. β. ἢΜΟΝ ΖΛΙ ἢ Π ΕΤ ΖΩΟΥ ΝΑΩΠΙ | ἢΜΟΚ ΑΝ
 ΖΕΝ ΤΟΥΝΟΥ Α ΝΙΖΩΙΜΙ ΧΑ ΧΩΟΥ ἕΉΡΗΙ ΑΥΒ- 5
 ΝΟΝ ἅ ΠΙΧΟΙ ὀΖΙ ἕΡΑΤΩ ΟΥΟΣ ΑΡΜΩΠΙ ἕΝ
 ΟΥΣΩΟΥΤΕΝ ἕΝ ΠΙΟΥΑΖΣΑΖΝΙ ΔΕ ἢΤΕ Φ†
 ΑΡΜΟΝΙ ἕ ΤΕΡΠΟΛΙΣ ἢΠΕ ΖΛΙ ἢ Π ΕΤ ΖΩΟΥ
 ὡΠΙ ἢΜΟΥ ἕΤΑΥΖΩΛ ΔΕ ἕ ΠΕΡΗΙ ΑΡΡΑΩΠΙ
 ἕΝ ΟΥΝΙΩ† ἢ ΡΑΩΠΙ ΟΥΟΣ ΑΡΧΩ ἢ ΝΕΡΡΩΜΙ 10
 ἢ ΤΩΦΗΡΙ ἕΤΑΣΩΠΙ ἢΜΟΥ ἕΝ ΠΙΧΟΙ ΝΕΜ
 ΝΗ ΕΤΑΥΩΠΙ ἢΜΟΥ ΤΗΡΟΥ ἕΝ ΤΠΟΛΙΣ ΚΑΛΩ-
 ΝΙἅ ΟΥΟΣ ΝΑΥ ΧΩ ἢΜΟΣ ΝΩΟΥ ΠΕ ΧΕ ΑΛΗΘΩΣ
 ΟΥΝΟΥ† ΑΝ ΠΕ ΠΙΡΗ ΦΑΙ ἕΤΕΝΩΕΜΩΠΙ ἢΜΟΥ
 ςη. α. ΑΛΛΑ | ΟΥΒΩΚ ΠΕ ἢΤΕ ΠΙΝΙΩ† ἢ ΝΟΥ† ἢΤΕ 15
 ΤΦΕ ΙΗϸ ΠΧϸ ΠΩΗΡΙ ἢ Φ† ἕΤ ΟΝΪ ΦΗ ἕΤΕΜ-
 ΜΑΥ ΠΕ ἢΘΟΥ ΠΕ Φ† ἢ ΠΙ ΕΠΤΗΡΩ ΦΗ ἕΤ ἅ
 ΖΩΒ ΝΙΒΕΝ ὡΠΙ ἕΒΟΛΖΙ ΤΟΥ ΟΥΟΣ ΑΡΧΩ
 ἕΡΩΟΥ ἢ ΠΤΑΙὀ ἢ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἕΘ ΟΥΑΒ
 ΜΙΧΑΗΛ ΠΕΡΗΙΩ† ἢ ΩΗΡΙ ΑΥ ΕΡ ΩΦΗΡΙ ἕΜΑ- 20
 ὡ ΠΙΡΩΜΙ ΔΕ ΑΡΚΟΥΤΩ ἕ ΤΕΡΣΖΙΜΙ ΠΕΣΑΥ ΝΑΣ
 ΧΕ ἕΩΠ ΤΕΡΑΣΩΤΕΜ ἢ ΣΩΙ ΙΕ ΤΩΟΥΝΙ ΑΜΗ
 ΝΕΜΗΙ ἢΤΕΝΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ἢΤΕΝ ΕΡ ΒΩΚ
 ςη. β. ἢ ΠΧϸ ΟΥΟΣ ἢΤΕΝΩΤΕΜ ΕΡ ΖΗΤ Β | ἕ ΠΤΗΡΩ
 ἕΩΠ ΔΕ ΠΕ ΖΗΤ ΘΗΤ ΑΝ † ΕΡ ΑΝΑΓΚΑΖΙΝ 25
 ἢΜΟ ΑΝ Ιϸ Π ἢ ὡ ἢ ΛΟΥΚΟΧΙ ΣΟΧΠ ΝΗΙ †ΝΑ†
 ΝΕ ΟΥΩ ἢ ΛΟΥΚΟΧΙ ἢΤΕΖΕΜΙ ἕΝ ΠΕ ΩΕΜΩΠΙ
 ἢΜΟΝ ἅΝΟΚ ΕΙΝΑΖΩΛ ἢΤΑὀ ἢ ΠΧΩ ἕΒΟΛ ἢΤΕ

- ΝΑ ΝΟΒΙ ΠΕΧΕ ΤΕΡΣΙΜΙ ΝΑϞ ΧΕ ΚΑΛΩΣ ΠΑ ΒΕ
 Æ CON ἄΛΗΘΩΣ ΜΩΙΤ ΝΙΒΕΝ ἘΤΕΚΝΑΞΩΛ ἘΡΟϞ
 †ΝΗΟΥ ϞΩ ΝΕΜΑΚ ΟΥΟϞ ΠΙΜΟΥ ἘΤΕΚΝΑΜΟΥ
 Æ ΗΗΤϞ †ΝΑΜΟΥ Æ ΗΗΤϞ ϞΩ ΟΥΟϞ ΠΑΙ ΡΗ†
 ΑΥ ΕΡ ΠΟΥΣΟΒ† ΤΗΡϞ ΑΥΤΑΛΩΟΥ ΑΥÌ Ἐ†ΒΑΚΙ 5
 Ϟθ. Α. ΚΑΛΩΝÌ | ΕϞ ΕΡ ΨΦΗΡ Æ † ΤΟΤΟΥ ÆΧΕ Φ†
 ΟΥΟϞ ΑΥΞΩΛ ΨΑ ΠΙΡΩΜÌ Β ÆΤΕ ΨΟΡΠ ΑΥ ΕΡ
 ΑΣΠΑΖΕΣΘΕ ÆΜΨΟΥ ΑΥΤΑΜΨΟΥ ΧΕ ἘΤΑΥÌ Ἐ ΕΡ
 ΧΡΗΣΤÌΑΝΟϞ ΜΗ ἘΤΕΜΜΑΥ ΔΕ ΑΥΒÌΤΟΥ ΨΑ
 ΠÌΕΠÌΣΚΟΠΟϞ ΑΥΤΑΜΟΥ ΧΕ ΦΑΙ ΠΕ ΠΙΡΩΜÌ 10
 ἘΤΑΥÌ Æ ΠÌΣΗΟΥ Ἐ ΕΡ ΧΡΗΣΤÌΑΝΟϞ ϞΗΠΠΕ ΙϞ
 ΦΑΙ ΑΥÌ ΝΕΜ ΤΕΡΣΙΜΙ ΝΕΜ ΝΕϞΨΗΡÌ ΕΘΡΟΥ-
 ΨΩΠÌ Æ ΧΡΗΣΤÌΑΝΟϞ ΠÌΕΠÌΣΚΟΠΟϞ ΔΕ ΑϞΡΑΨÌ
 ΗΕΝ ΟΥΝÌΨ† Æ ΡΑΨÌ ἘΜΑΨΩ ἘΘΒΕ¹ ΠÌΧÌΝΤΑΣΘΟ
 Ϟθ. Β. Æ ΟΥΨΥΧΗ ἘΤΑΥἘΝΟΥ ΔΕ ΨΑΡΟϞ | ΠΕΧΑϞ ΝΨΟΥ 15
 ΧΕ ΑΝ ΗΕΝ ΟΥΜΕΘΜΗ ΤΕΤΕΝΟΥΨΩ ἘΨΩΠÌ Æ
 ΧΡΗΣΤÌΑΝΟϞ ΑϞ ΕΡ ΟΥΩ ΔΕ ΗΕΝ ΟΥΘΕΒÌΟ ΧΕ
 ΗΕΝ ΦΟΥΨΩ Æ Φ† ΠΕΝÌΨΤ ΝΕΜ ΠΕΚΨΛΗΛ ἘΘ
 ΟΥΑΒ ΤΟΤΕ ΠÌΕΠÌΣΚΟΠΟϞ ΑϞΘΡΟΥ ΕΡ ΠΣΟΒ† Æ
 ΠÌΟΡΔΑΝΗϞ ΗΕΝ ΠΤΟΠΟϞ Æ ΠÌΑΡΧΗΑΓΓΕΛΟϞ ἘΘ 20
 ΟΥΑΒ ΜÌΧΑΗΛ ΟΥΟϞ ΑϞ ΕΡ ΚΑΘΗΚÌΝ Æ ΠΙΡΩΜÌ
 ΝΕΜ ΤΕΡΣΙΜΙ ΝΕΜ ΠΕϞ Ψ Æ Æ ΨΗΡÌ ΝΕΜ ÆΟΥ-
 ἌΛΨΟΥÌ ΑϞ† ΨΜϞ ΝΨΟΥ Ἐ ΦΡΑΝ Æ ΦÌΨΤ ΝΕΜ
 ΠΨΗΡÌ ΝΕΜ ΠÌΠΝἈ ἘΘ ΟΥΑΒ ΦΡΑΝ Æ ΠÌΠΡΑϞ-
 Ϟ. Α. ΜΑΤΕΥΤΗϞ | Æ ΨΟΡΠ ΠΕ ΚΕΤΨΩΝ ΑϞΦΟΝϞϞ ΔΕ 25
 ΑϞΜΟΥ† Ἐ ΠΕϞΡΑΝ ΧΕ ΜΑΤΘΕΟϞ ΟΥΟϞ ΤΕΡϞ-

¹ The Ms. has ΕΠΒΕ.

- ριμι αρμουτ̄ ἐρος ριρηνη Ουορ πογ ᾱ ἢ
 ωηρι αρμουτ̄ ἐ πιρογιτ σε ιωαννης πιμαρ
 β̄ σε στεφανος ουορ πιμαρ γ̄ σε ιωχηφ ουορ
 πιμαρ δ̄ δε δαμηλ ουορ αριρι ἢ τ̄εγναζιϛ
 αρτ̄ ηωου ἐβολθεν νιμγστηριον ἐθ ογав 5
 πσωμα ηεμ πενορ ἢ πενδς ιη̄ς π̄ς Ουορ
 μενεησα πιωμε αγερ ογλβοτ ἢ ἐροου χα
 ρ̄. β. τοτq ἢ πιεπισκοπος | εq ep κληνκιν ἢμωου
 ηεν πεασι ἢ πιναρτ̄ ἐτ σογτων Ματθεος
 δε πιπραγματεγτης ριτεη πιρογο ἢ πιραωι 10
 ἐταρταροq αρτ̄ ἢ χ̄ ἢ λογκοσι ἐ πτοπος
 ἢ πιαρχηαρρελος χα περογχαη μενεησως
 αγδισμογ ἢ τοτq ἢ πιεπισκοπος ερογωε
 ηογ ἐ τογβακι Ουορ ηαγτφο ἢμωου πε
 ἐβολ ριτεη πιαρχων ἢτε τ̄πολις ηεμ νιφι- 15
 λοποηος ηεν ογνιωτ̄ ἢ ραωι ουορ ηεν
 φογωω ἢ φτ̄ αγκοτογ ἐ τογχωρα εqδ̄ι μοιτ
 ρ̄λ. α. χα ρωου ἢσε | πιαρχηαρρελος ἐθ ογав μι-
 χληλ ἔταγρωλ δε ἐβογν ἐ πογνι αγ̄ιρι ἢ
 ογνιωτ̄ ἢ ωαι ἐ ηογρωμ̄ι ουορ αγσωρ ἢ 20
 ρληνιωτ̄ ἢ λραπ̄η ἢ ηη ἐτ ωατ ηεμ νιχηρα
 ηεμ ηιορφανος ουορ ηαρε πογτ̄με ep ωφηρι
 ἢμωου πε ερε πογραν ηεν ρωq ἢ ογον
 ηιβεν Ουορ ηαγ ep ογωιηι ηεν τογχωρα
 τηρς ριτεη ἢ ογπραζιϛ ἐθ ηανεγ Μeneησα 25
 ηαι ἐτ ἰ λβοτ β̄ ἢ ἐροου ριμ̄ι αρ̄ιτον ἢμωογ
 ἢσε πιρωμ̄ι ἢ σωτ̄π ματθεος ἐ αq̄ι ἐ τ̄αχπ
 ρ̄λ. β. ῑλ αq̄δ̄ι | ἢ φβεχε ἢ πιεροου τηρq ριτεη

ΝΕΝΤΩΒΖ Ì ΠΙΛΡΧΗΑΓΓΕΛΟΣ ÈΘ ΟΥΛΑΒ ΜΙΧΑΗΛ
 ΝΕΦ ΚΟΥΧΙ Ì ΨΗΡΙ ΝΕΜ ΤΟΥΜΑΥ ÌΠ ΟΥΧΑ
 ΤΟΤΟΥ ÈΒΟΛ ΉΕΝ ΝΙ ΠΕΘΝΑΝΕΥ ÈΤΟΥΡΙ ÌΜΩΟΥ
 Ì ΖΟΥΔ È ΠΙΣΗΟΥ ÈΦΟΗΉ ÌΧΕ ΠΟΥΙΩΤ ΠΙΔΙΛ-
 ΒΟΛΟΣ ΔΕ ΝΕΜ ΝΕΦΔΕΜΩΝ ÌΠ ΕΦΩΦΑΙ ÈΡΟΦ 5
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 ρβ. α. ÌΟΥΖΥΠΑΡΧΟΝΤΑ | ΉΕΝ ΟΥΒΙ ÌΧΟΗΟΣ ΝΕΜ ΝΗ 10
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 ρβ. β. ÌΣΩΝ ΑΥΨ ÌΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΨΩ
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 10

- ῥῥ. α. ἀρχαγγελος | ἔθ οὐραν μίχαηλ ναρτ̄ ωπι
 ναρ λοιπον ναρ ζενζεν ἢ φρητ̄ ἢ οὐμογῑ
 ἔτ̄ ἄ ζανκοῦσι ἢ ἐζοοῦ ωπι ἄ νιρεφρωϊς
 ἵτε τ̄βακι ζωλ ἀγῶελ̄ πηι ἢ οὐνιωτ̄ ἢ ἀρ- 5
 χων ἵτε τ̄πολις οὐοζ ἀγῶλι ἢ οὐνιωτ̄ ἢ 5
 πρετα ναρ Πιάρχων δε ἀρταμε πιζηγεμων
 ἔτ̄ ἠνω̄ ἔ τ̄βακι πιζηγεμον δε ἀρῶιμι ἵσα
 πιζωβ ἢ τοτq ἢ φη ἔτ̄ οἱ ἢ διοικιτης ἔ τ̄-
 βακι Πι διοικιτης ἀρῶμονι ἢ νιρεφρωϊς ἀρ
 ἐρ ἀναγκαζιν ἵμωοῦ ἐθορῶσιμι ναρ ἢ νις- 10
- ῥῥ. β. κέγος | ἵτε πιάρχων ἔτι ἐγῶερεθωρ̄ ἔθεβ
 παι ζωβ ἵς πιδιλβολος ἀρ ἐρ πεμοτ̄ ἢ οὐ-
 ρωμι ἐρῶωι ἐβολθεν τ̄πολις τ̄ηρς ἐρῶω
 ἐβολ ἐρῶω ἵμος σε ἄνοκ τ̄σωοῦν σε νιμ
 πε ἔταρκωλπ ἢ νικεγος ἵτε ἐγῶων πιάρχων 15
 Ἄνοκ γαρ ἀιναῦ ἔ παι δ̄ ἢ ἀλοῦ ἢ ῶεμμο
 ἔταγῑ ἵμναῦ ἢ ναι ἐζοοῦ ἀγζωλ ἔ βοῦν ἔ
 πηι ἀγκολπq οὐοζ ἢ ἐμῑ βεν οὐμεθ̄μῑ σε
 πογζωβ ρω πε φαι ἵσxen ἐγῶοπ̄ βεν τοῦχω- 20
 ρα Πιρῶμι δε ἵτε τ̄βακι ἔταγσωτεμ̄ ἔ ναι 20
- ῥδ. α. ἀρταμε | πιζηγεμων οὐοζ βεν τ̄οῦνοῦ ἀγ-
 σωκ ἵμωοῦ ἵσα πιρῶι ἵτε τοῦλφε̄ κατα
 φοῦλζσαζιν ἢ πιζηγεμων ἀγ̄ενοῦ ἵπερ̄μ̄θο
 Ἄγσωκ ἵμωοῦ βεν οὐμεταθ̄ναι ναρε τοῦ-
 μαῦ δε μοῦι ἵσωοῦ πε ἐςριμι ἐστ̄ νομτ̄ 25
 νωοῦ ἐςχω ἵμος σε ἵπ ἐρ ἐρ ζοτ̄ να ῶηρι
 οῦονῶχομ̄ ἢ φτ̄ ἔτ̄ ἀνναζτ̄ ἐροq̄ νεν̄ νεq-
 νιωτ̄ ἢ ἀρχαγγελος ἔθ οὐραν μίχαηλ ἔ νο-

- ρδ. β. ζεν ἢ μωτεν ἐβολ ζα π ετ ζωογ νιβεν nem
 ἐτι δε εσχω ἢ ναι λ ογcmη ωωπι ζα ρωογ
 εσχω ἢμοc ἐβολῃεν τφε σε ἢπ ep ep ζοτ
 †ναχα ζλι ἢ π ἐτ ζωογ ἐ ταζε θηνογ αν 5
 ἄνοκ πε μιχαηλ †ναρωic ἐρωτεν ἐβολζα π
 ετ ζωογ νιβεν Ἐτι δε εγδ̄ρι ἐρατογ ἢ πεμοθ
 ἢ πιζηγεμων εγδ̄νογ ἢμωογ λ παρχηαρ-
 γελοc ep πcmοτ ἢ ογπατρικιοc ἢτε πογρο
 λq̄ι ζι φογει Ἐτ λ πιζηγεμων ναγ ἐρογ λq̄- 10
 τωng λq̄δ̄ρι ἐ ρατq̄ ογοζ λq̄†ζο ἐρογ σε
 ἄμογ ἢτεκζεμci ἢτεκcωτεμ ζωκ ἐ ναι αντι-
- ρε. α. λογια ἢθοογ δε | λq̄ζεμci πιζηγεμων δε λq̄-
 θρογ̄ini ἢ μιλλωογ̄ι ζιτζη ἢμογ πεχαq̄ ηωογ
 σε ταχη ἢμωτεν † ἢ πρετα ἢ παρχων 15
 ναq̄ ἢπα † ep βαcανιζιν ἢμωτεν Ἰθωογ
 δε λγ ep ογὼ πεχωογ σε q̄ονῃ ἢσε π̄oc φ†
 ἢ νιχρηcτιἄνοc nem πωογ ἢ πεq̄νιω† ἢ αρ-
 χηαργελοc ἐθ̄ ογав μιχαηλ σε ἢπ en ep
 κοινωni ἢ ζωβ ἢ παι ρη† ἐνεζ Πεξε παρ- 20
 χηαργελοc μιχαηλ ἢ πιζηγεμων σε ἄνοκ
- ρε. β. †cωογn ἢ πιρη† εθεε †μεθ̄mni | ογωνε ἐβολ
 μαρογ ἄμοni ἢ πικογ̄σι ἢ con ἢτε ναι ρωmi
 ἢ ceολq̄ ἐ hoγn ἐ πni ἢ παρχηρεq̄ρωic
 φαι ἐτ epε πεq̄ῃηт hoc̄i ἐ hoγn ἐ ναι ρωmi 25
 ἢτεq̄ ωω ἐβολ εq̄ω ἢμοc σε ῃεν φραν ἢ
 πᾱoc iηc̄ π̄xc̄ ἐceογωνε ἐβολ ἢσε †πρετα
 ἢτε cγλωm παρχων θαι ἐτ ογ̄xem λωixi

- ἔρον εὐβητε βεν φογνογ ἀ τμεθμνι ναογ-
 ωνῆ ἐβολ Ογοῖ βεν φογνογ ἀ πιζηγεμων
 ερ κελεγῖν εθρογῖ νι πικογχι νι ψηρι ἐ
 βογν ἐ πνι νι παρχη ρεφρωις κατα φρητ
 ρ̄ϛ. α. ἔταρσος ἵχε | παρχηαγγελος μιχαηλ ογοῖ 5
 λρωψ ἐβολ ερσω ἵμος χε βεν φραν νι πα
 βς ιηϛ π̄χϛ nem παρχηαγγελος ἐθ ογαν μι
 χαηλ εσεογωνῆ ἐβολ ἵχε τπρετὰ ἵτε σγλωμ
 παρχων Ογοῖ βεν φογνογ ἀ ογσμη ωπι
 ερε ογον νιβεν σωτεμ ἐρος χε ρωλ ἐ πεσπτ 10
 ἐ πικατακιον τετεννασιμι νι ρωβ νιβεν ναι
 κογχι νι ψηρι σεογαν ἐ νοβι Ογοῖ βεν φογ-
 νογ λγρωλ ἐ πεσπτ ἐ πικατακιον λγσιμι νι
 ρ̄ϛ. β. τπρετὰ τηρε ογοῖ λγταμε | πιζηγεμων ἐ
 φη ἔταρσωπι λγ ερ ψηρι ἐμαω ἔταρκωτ 15
 ἐ περσο ρωσ χε ερναχω νι φη ἔταρσωπι νι
 πιπατρικιος ἐτε μιχαηλ πε ἵπ ερεμι χε λγ-
 ρωλ ἐ θων Τοτε λγ ερ ψηρι ἐμαω ογοῖ
 λρχα πι δ̄ νι ἀλογ ἐβολ εγοι νι ρεμζε ογοῖ
 λγρωλ ἐ πογνι εγτ̄ ωογ νι φτ̄ nem παρ- 20
 χηαγγελος ἐθ ογαν μιχαηλ φη ἐθ ογαν δε
 ἵπ ογχα τοτογ βεν νι π ἐθ νανεγ̄ ἐτ̄ ογῖρι
 ἵμωογ νι ογον νιβεν ρωσ δε ἵτε ογον νιβεν
 ρ̄ϛ. α. ερ ψηρι νι πογβιος ἐθ νανεγ̄ | Λεωπι δε
 ον μενεσα ογσχογ ἵσθεν ἐτ̄ ἀ ναι ωπι ἀ 25
 ογρωμι τ̄ωθογῖτ̄ ἕα ρωμι β̄ ἕατεν πογρο
 ρωσ δε ἐρε ογον ρανδημοσιον νι απασ ἐρωογ
 Πογρο δε λγτ̄ νι πρωμι β̄ ἐ τοτογ νι ραν-

- ματοι εθροϋωατοϋ ñ ð ñ λοϋκοσι è φοϋαι
 ñμον ñτωοϋ δε è † φη èθ οϋαβ δε ιωαννης
 κατα οϋεϋκεριλ λϋ ερ απανταν èρωοϋ èταϋ-
 ναϋ è ñιματοι εϋϋιοϋì è ñιρωμι ðεν οϋ-
 μεταθναι Πεχαϋ ñ ñιματοι σε οϋ τε †λωιχι 5
- ῤζ. β. èρετεν ϋιοϋì è ñαι ϋωμι εθβητς | Πεχωοϋ
 ναϋ ñσε ñιματοι σε ανλμονι ñιτωοϋ è ῤ ñ
 λοϋκοσι è φοϋαι Πεχαϋ ñωοϋ σε μενενα
 θροϋ † ñ ῤ ñ λοϋκοσι σεναχαϋ èβολ πεσε
 ñιματοι ναϋ σε σε αλλα αϋωτεμτητοϋ σενα- 10
 βοθβοϋ ιωαννης δε λϋ†ϋο è ñιματοι σε ωοϋ
 ñ ϋητ ñ οϋκοϋσι ωα †τασθοι ωα ϋωτεν
 ñθοϋ δε λϋϋωλ λϋεν πι ῤ ñ λοϋκοσι λϋτη-
 τοϋ λϋ ερ πιρωμι ῤ ñ ϋεμϋε οϋοϋ πι κε ῤ
 ñιματοι èτ θηω èρωοϋ λϋ† ñωοϋ ñ οϋι 15
- ῤη. α. λοϋκοσι è φοϋαι | πιδιλβολοϋ ον πιχασι ñτε
 μεθμη ñιβεν ñπ εϋ ωϋαι èροϋ αλλα λϋμοϋ
 ñ χοϋ è βοϋν è ñη èθ οϋαβ èθβε ñοϋϋβηοϋì
 è ñανεϋ λϋτοϋϋνοϋ οϋηω† ñι πιρασμοϋ è
 ḣρη è χωοϋ εϋηλωτ èμαωω ñ ϋοϋδ èτε 20
 φαι πε λϋωπι δε μενενα ñαι λ οϋρωμι
 ñτε †βακι èρ καλιν ñ ϋληρωμι ñεμ κε ϋωμι
 ñ ωφηρ ñταϋ ñε ϋοϋϋι ϋαρ πε πιρωμι δε
 ñαϋωπ πε ḣατεν πι ñ ñη èθ οϋαβ εταϋ-
 οϋωμ δε οϋοϋ λϋσω λ πιρωμι τωηϋ εθρεϋ- 25
- ῤη. β. ϋωλ è πεϋηι | εϋμοϋι δε ðεν ñιπλατιλ ñτε
 †βακι λ οϋβλη μαϋρωϋ èροϋ λϋϋει λϋμοϋ
 ðεν †οϋνοϋ οϋοϋ ñπε ϋλι ñ ϋωμι èμι è φη

ἔταρῶπι ἵμοσ ετ ἅ πηρερῶις δε ἵτε
 †πολις ἱ ερκω† νεν νερεῖρηογ ἀγσιμι ἵ πι-
 ρωμι ερμωογτ ἀγενσ ἔ πισολ ἀγμογῶτ ἵ
 πισωμᾶ ογος¹ ἵπ ογῆμι ἔ φη ἔταρῶπι ἵμοσ
 ἀγκοσ ἔτ ἅ τοογι δε ῶπι σε εγναολσ ἔ 5
 πῆζαγ ἅ πιδιᾶβολοσ ερ πσμοτ ἵ ογρῶμι
 ερῶ ἔβολ ἕεν †πολις τηρσ ερῶ ἵμοσ δε
 ρθ. α. πᾶ ρωμι ἔταρμογ | ἔτε μπε ζλι ἵ ρωμι
 ἔμι ἔ περμογ σε νιμ πε ἔταρῶθεβεσ ἵπε
 τᾶι ποηριᾶ ῶπι ἵτε ζλι ἵ ρωμι ἔβηλ ἔ 10
 πᾶ ᾶ ἵ ἄλογ ἵ ῶεμμο ἄνοκ † ερ μεθερ
 ἵ πᾶ ζῶβ Ογος ἅ πᾶ σασι σῶρ ἔβολ ἕεν
 †βακι τηρσ ἅ πᾶζηγεμῶν ῶε νᾶσ ἀρταμε
 πογρο κεσανθοσ ογος ἕεν †ογμογ ἅ πογρο
 ογλσζσζνι ἀγῖνι ἵ πᾶ ᾶ ἵ ἄλογ εγσονσ ἵ 15
 νογχιχ ζι φᾶζογ ἵμῶογ ἔρε ογον ζᾶνκολλα-
 ριον τοι ἔ νογμο† Ἀγῶλι δε ἵμῶογ ἔρατσ
 ρθ. β. ἵ πογρο ἀγσμη ῶπι ζαρῶογ εσῶ ἵμοσ |
 σε ἵπ ερ ερ ζο† ισ πσνογ ἵ πᾶβιςι ἀρσινι
 ἅ πᾶντον φοσ ἔρωτεν ἔβολζιτεν πδσ Τοτε 20
 ἀγταζῶογ ἔρατογ ἵ πεμθο ἵ πογρο ἵ πσμοτ
 ἵ ζᾶνκαταδικοσ Ογος ἕεν †ογμογ ισ πᾶρ-
 χηαγγελοσ ἔθ ογᾶβ μιχαηλ ἀρβι ἵ πσμοτ
 ἵ ογνιῶ† ἵ στραγῶλατῆσ ἵτε πογρο ἵ νιρῶ-
 μεοσ ἀρῖ Πογρο δε κεσανθοσ ἔταρῶναγ ἔροσ 25
 ἀρτωνσ ἀρῶζι ἔ ρατσ ζι τζη ἵμοσ ἔταρφοσ

¹ The Ms. writes ΟΥΟΣ twice.

δε ἔροϋ ἀγρῆμσι εὔσοπ νῆμ νογῆρνοϋ Πιαρ-
 ρί. α. χηαγγελος δε μιχαηλ ἔταρναγ ἔ νιλλωογί |
 εὔδορι ἔρατοϋ πεσαρ ἢ πογρο κεσανθος σε
 οϋ πε πρῶβ ἢ ναι ἄλωογί πογρο δε ληταμοϋ
 ἔθεβε πρῶβ ἔταρῶπι Πεσε μιχαηλ ναρ σε 5
 οϋκ οϋν ἢπ ογῆμι ἔ φη ἔταρῶπτεβ ἢ πρῶμι
 πεσε πογρο ναρ σε λγτ ἢ ναι νηι ἔβοϋν
 σε ἢθωοϋ πε ἔταρῶπτεβ ἢμοϋ Πεσε μιχαηλ
 ναρ σε ἡατοτεν ἄρε ῶαν ογρῶβ ἢ παι ρητ
 ῶπι ἢτε ογαι μοϋ ἢτενωπτεμῆμι ἔ φη ἔτ- 10
 λρῶπι ἢμοϋ ῶανθρογίνι ἢ πρῶμι ἔταρμοϋ
 ρί. β. ἔ θμητ ἢτενδνοϋϋ ῶαρσασι νῆμαν | ἢτερ-
 ταμον ἔ φη ἔταρῶπτεβ τῆνοϋ δε ιεσε χογῶϋ
 ἔ ἔμι ρῶκ ἔ τμεθῆμι ἰε μαρογίνι ρῶϋ ἢ
 φη ἔταρμοϋ ἔ παι μα ἢτενδνοϋϋ ογρῶ ῶαρ- 15
 σασι νῆμαρ ἢτερταμον ἔ φη ἔταρῶπτεβ
 Ογρῶ βῆν φογνοϋ ἄ πογρο ερ κελεγίνι λγίνι
 ἢ φη ἔθ μωογτ ἔ θμητ Πεσε πιαρχηαγγελος
 μιχαηλ ἢ δανηλ πικοϋσι ἢ σοπ ἢτε νη ἔθ
 ογῶβ σε ρῶλ ἄσοϋ ἢ παι ρερμωογτ σε βῆν 20
 φραν ἢ πα β̄ς ιη̄ς π̄χ φ̄τ ἢτε τφε νῆμ πικαρι
 ρίλ. λ. ματαμον | ἔ φη ἔταρῶπι ἢμοκ πικοϋσι δε
 ἢ ἄλοϋ λγίρι ἢ παι ρητ φ̄τ δε πιμαρῶμι
 ερφοϋϋ εθερε πεφραν ἔθ ογῶβ βι ῶοϋ βῆν
 μαι νιβῆν ἢσῆναρτ ἔροϋ λητασθῶ ἢ τψγχι 25
 ἢτε πρῶμι ἔροϋ ἢ κε σοπ λρῶνῆ εθεβε ποϋ-
 ραι ἢ πογρο νῆμ πιμῆϋ τηρϋ ἢτε τχωρα
 τηρς ἔτεμῆμαϋ ογρῶ ἄ πρῶμι ῶϋ ἔβολ ερϋϋ

ἸΜΟC CΕ ΟΥΟΙ ΝΑΚ ΠΟΥΡΟ ΚΕCΑΝΘΟC CΕ ΑΚ
 ΕΡ ΤΟΛΜΑΝ ΑΚΖΕΜCΙ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΙΚΟΥC ἸΝΤΕ ΤCΟΜ
 ρἰᾶ. β. Ἰ ΝΙΦΗΟΥἸ | ΚΕ ΓΑΡ ΝΑΙ ΡΩΜΙ ΕΤΟΥCΕΜ ΛΩΙCΙ
 ΕΡΩΟΥ ΖΑΝΔΙΚΕΟC ΝΕ ΟΥΟZ CΕΟΥΑΒ Ε ΝΟΒΙ ΚΕ 5
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 ΟΥΒΛΗ ΠΕ ΕΤΑCΜΑΖΡΩC ΕΡΟΙ ΑΙΜΟΥ ΟΥΟZ ΕΘΒΕ
 ΜΕΤCΩΤΠ Ἰ ΝΑΙ ΡΩΜΙ Ἰ ΠΑΙ ΝΙΩ† Ἰ Π ΕΘ
 ΝΑΝΕ ς ΤΑΖΟΚ ΑΚ ΕΡ ΠΕΜΠΩᾶ Ἰ ΝΑΥ Ε ΠΙ-
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 ΘΗΝΟΥ ΕΡΩΟΥ ΉΕΝ ΠΕΤΕΝΖΗΤ ΤΗΡϒ ἸΤΕΤΕΝΧΩ
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 Φ† ΧΩ ΝΩΤΕΝ ΕΒΟΛ Ἰ ΝΕΤΕΝ ΩΟΡΠ Ἰ ΝΟΒΙ ΚΕ 15
 ΓΑΡ ἸΝΟΚ ΖΩ Ε ΟΥΝΙΩ† Ἰ ΖΜΟΤ ΤΑΖΟΙ CΕ
 ΑΙΝΑΥ Ε ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΕΘΒΕ ΝΑΙ
 ΡΩΜΙ Ἰ ΔΙΚΕΟC ΟΥΟZ ΉΕΝ †ΟΥΝΟΥ Ἰ ΠΑΡΧΗΑΓ-
 ΓΕΛΟC ΜΙΧΑΗΛ ΖΩΛ Ε ΠΒΙCΙ ΉΕΝ ΟΥΝΙΩ† Ἰ
 ΩΟΥ ΕΡΕ ΠΟΥΡΟ ΝΑΥ ΕΡΟϒ ΝΕΜ ΠΙΜΗΩ ΤΗΡϒ 20
 ΕϒΖΗΛ Ε ΠΩΟΙ Ε ΤΦΕ Ε ΑϒΒΙ ΝΕΜΑϒ Ἰ ΤΨΥΧΗ
 Ἰ ΦΗ ΕΤΑϒΜΟΥ Ε ΠΩΟΙ Ε ΝΙΦΗΟΥἸ ΠΟΥΡΟ ΔΕ
 ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΑΥΩΩΠΙ ΉΕΝ ΟΥΝΙΩ† Ἰ ΖΟ†
 ρἰῖ. β. ΕΜΑΩΩ ΜΕΜΕΝCΑ ΟΥΝΙΩ† Ἰ ΝΑΥ | Ἰ ΠΖΗΤ Ἰ
 ΠΟΥΡΟ CΕΜΝΙ ΕΡΟϒ ΕΒΟΛΉΕΝ †ΖΟ† ΝΕΜ ΠΙΜΗΩ† 25
 Ἰ ΖΩΒ Ἰ ΩΦΗΡΙ ΕΤΑϒΝΑΥ ΕΡΟϒ ΑϒΤΩΝϒ Αϒ†ΦΙ
 ΕΡΩϒ Ἰ ΙΩΑΝΝΗC ΕϒCΩ ἸΜΟC ΔΕ CCΜΑΡΩΟΥΤ
 ἸCΕ †ΟΥΝΟΥ ΕΤ ΑΡΕΤΕΝ Ἰ Ε ΉΟΥΝ Ε ΤΑΙ ΠΟΛΙC

ἢ βητε Τεντζο ἐρωτεν ματαμοι ἐ πετεν
 νογτ ἐτ ἀρετεν ναζτ ἐροϋ ογοϋ ἢτενναζτ
 ἐροϋ ρων ἢτενοϋχαι Ἰωαννης δε πεχαϋ νωοϋ
 χε ενναζτ ἐ πδς ιη̄ς π̄χ̄ π̄ω̄ρι ἢ φτ ἐτ
 οη̄ Πογρο δε λρωω ἐβολ ερωω ἰμος νεν 5

ῤῖϛ. α. πιμηω τηρη χε ἀληθως οϋνογτ | ερωη̄ πε
 ιη̄ς π̄χ̄ ογοϋ ἰμον κε νογτ ἐβηλ ἐροϋ
 Ἰωαννης δε πεχαϋ ἢ πογρο δε τωκ ἢτεκ-
 χαι ἢ κωσταντινος πογρο ἢ νιρωμεος ἢτεκ-
 ταμοϋ ἐ ρωβ νιβεν ἢτεκτζο ἐροϋ ρινα 10
 ἢτεροϋωρπ ναν ἢ οϋαι ἢ νῑε̄πισκοπος ἢ τε-
 τενηωρα ἢτεϋ ερ κληριν ἰμωτεν ἐ φραν
 ἢ φωτ νεν π̄ω̄ρι νεν πιπ̄ᾱ ἐθ οϋαβ Πογρο
 δε κεσανθος λρχει ἐρατϋ ἢ πογρο κωσ-
 ταντινος ερωω ἰμος ναϋ ἢ παι ρη̄τ Κεσα- 15

ῤῖϛ. β. νθος φη ἐτ οϋχω ἰμος ἐροϋ χε οϋογρο |
 πε εϋ ερτολμαν ερχει ἐ ρατϋ ἢ πινηωτ ἢ
 ογρο ἢ αϋτοκρατωρ κωσταντινος φωκ ἢ
 ιη̄ς π̄χ̄ χερετε Οϋνηωτ ραρ ἢ ρμοτ λρτα-
 ρον ριτεν φτ πιλγαθος λϋ ερ πενμεϋι λϋ- 20
 εντεν ἐβολβεν τ̄μετωλμωε ἰδωλον ἐτ βλβεν
 λρτασθον ἐροϋ ριτεν τεϋνηωτ ἢ μεταλγαθος ἐ
 ναωως νεν νεντζο ἢ πινηωτ ἢ αρχιερρελος
 ἐθ οϋαβ μιχανη φαι ἐταϋαιτ ἢ εμπωα εθρι-
 ναϋ ἐροϋ ἢ ναβαλ ογοϋ λρφε πιρεϋνηωογτ σα- 25

ῤῖδ. α. ρι νεναν ἢ ρωϋ νεν ρωϋ νενενσα θρεϋμοϋ |
 νενενσως λρζωλ ἐ πδ̄ῑς βεν οϋνηωτ ἢ ωοϋ
 ενναϋ ἐροϋ τηροϋ λοιπον τεντζο ἐ τεκμετδς

ΕΘΡΕΚΟΥΡΠ ΝΑΝ Ì ΟΥΛΙ Ì ΝΙΕΠΙΚΟΠΟΣ ÈΤ
 ΗΑ ΤΟΤΚ ΕΘΡΕΥ ΕΡ ΟΥΩΙΝΙ ÈΡΟΝ Ì ΠΙΝΑΖΤ ÈΤ
 ΣΟΥΤΩΝ ΟΥΟΣ ÌΤΕΥΤΑΜΟΝ ΖΩΝ È ΠΙΜΩΙΤ Ì
 ΖΩΛ ΩΑ ΦΤ ΟΥΟΣ ÌΤΕΥΤ ΝΑΝ Ì ΤΣΦΡΑΓΙΣ ÈΘ
 ΟΥΑΒ ΚΕ ΓΑΡ ΑΚΩΛΗ ΕΡ ΦΑΙ ΝΑΝ ΧΝΑΒΙ Ì ΚΕ 5
 ΝΙΩΤ Ì ΧΛΟΜ ΗΑΤΕΝ ΠΧ̄È ΗΑ ΠΑΙ ΖΩΒ ΟΥΣΑΙ
 ΠΙΟΥΡΟ Ì ΜΑΙΝΟΥΤ ΖΙΤΕΝ ΤΣΟΜ Ì ΠΧ̄È ΠΟΥΡΟ
 ρ̄ῑδ. β. Ì ΠΤΗΡΥ ΟΥΟΣ ΗΕΝ ΟΥΝΙΩΤ Ì ΣΠΟΥΔΗ | ΑΥΒΙ
 Ì ΝΙΣΗΑΙ ÌΣΧΕ ΠΟΥΡΟ ΚΩΣΤΑΝΤΙΝΟΣ ΑΥΩΟΥ
 ΑΥ ΕΡ ΩΦΗΡΙ ÈΜΑΩΩ ÈΧΕΝ ΦΗ ÈΤΑΥΩΩΠΙ ΑΥΤ 10
 ΩΟΥ Ì ΦΤ ΟΥΟΣ ΗΕΝ ΟΥΝΙΩΤ Ì ΜΕΤΦΑΙΡΩΟΥΩ
 ΑΥΣΗΑΙ ΩΑ ΠΙΛΓΙΟΣ ΙΩΑΝΝΗΣ ΠΑΡΧΗÈΠΙΣΚΟΠΟΣ
 ÌΤΕ ÈΦΕΣΟΣ Ì ΠΑΙ ΡΗΤ ΗΑ ΤΖΗ ΔΕ Ì ΖΩΒ
 ΝΙΒΕΝ Τ ΕΡ ΑΣΠΑΖΕΣΘΕ Ì ΝΕΚΧΙΣ ÈΘ ΟΥΑΒ ΝΑΙ
 ÈΤ ΛΜΟΜΙ Ì ΤΣΑΡΞ Ì ΠΩΗΡΙ Ì ΦΤ ΗΕΝ ΟΥ- 15
 ΜΕΘΜΗ ΟΥΝΙΩΤ Ì ΡΑΩΙ ΑΥΩΩΠΙ ΖΑΡΟΝ ÈΒΟΛ
 ΖΙΤΕΝ ΦΤ ÌΣ ΖΗΠΠΕ ΑΝΟΥΟΡΠΥ ΝΑΚ ΖΩΚ ΕΝ-
 ρ̄ῑε. α. ΣΩΟΥΝ ΣΕ ΧΝΑΡΑΩΙ Ì ΖΟΥÒ | ΤΟΥΩΩ ΟΥΝ
 ΕΘΡΕΚΥΑΙ ΗΑ ΟΥΚΟΥΧΙ Ì ΗΙΣΙ ΕΚΡΩΟΥΤ ΗΕΝ
 ΠΕΚΖΗΤ ΤΗΡΥ ΖΩΣ ΕΚÈΜΙ ΣΕ ΠΕΚΗΙΣΙ ΝΑΖΕΙ 20
 ÈΒΟΛ ΑΝ ΑΡΙΤΣ ΕΘΒΕ ΠΧ̄È ΦΑΙ ÈΤΑΥΩΕΠΗΙΣΙ
 ΕΘΒΕ ΠΓΕΝΟΣ Ì ΝΙΡΩΜΙ ÌΤΕΚΣΚΙΛΙ Ì ΜΟΚ ÌΤΕΚ-
 ΖΩΛ ΩΑ ΤΒΑΚΙ ΤΕΝΤΙΑΣ ΝΤΕΚ ΕΡ ΦΑΗΡΙ Ì
 ΝΗ ÈΤ ΩΩΠΙ Ì ΗΗΤΣ ΗΕΝ ΦΡΑΝ Ì ΠΧ̄È ÌΤΕΚ-
 ΟΛΟΥ ÈΒΟΛΗΕΝ ΠΩΕΜΩΙ Ì ΤΜΕΤΩΑΜΩΕ ÌΔΩΛΟΝ 25
 ÈΤ ΣΩΥ ÌΤΕΚΤ ΩΜΣ ΝΩΟΥ È ΦΡΑΝ Ì ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠ̄Α ÈΘ ΟΥΑΒ ΦΑΙ ΝΑΩΩΠΙ
 ρ̄ῑε. β. ΝΑΚ ΕΥΩΟΥΩΟΥ ΗΑΤΕΝ ΠΟΣ ΝΕΜ | ΝΕΥΑΡΓΓΕΛΟΣ

ἔθ οὐλβ ρινα ἵτενοῦσαι εὔσοπ ριτεν τχομ
 ἵτε π̄χ̄ε πεννοῦ† Μαι εἶαι δε ἅ ποῦρο κωσ-
 ταντινος οὐορποῦ ἢ ἄββα ἰωαννης πιαρχηῆπι
 σκοπος ἵτε ἐφεσος nem † κε ἐπιστολι ἵτε
 κεσανθος ποῦρο Πιαρχηῆπισκοπος δε ἔταρω 5
 ἢ νιεῖαι ἀρρωσι ἐμαρω ἐρρη ἔχεν πχιπτα-
 θο ἢ †χωρα τηρε Τοτε ἀρῖι νημαρ ἢ διὰ-
 κον β̄ nem οὐπρεσβύτερος nem οὐ ἀναγνωστικ
 ρ̄ις. α. nem ᾠ ἢ ψαλμωδος nem ἰβ̄ ἢ φιλοπονος |
 οῦορ ἀρῶλι νεμαν ἢ πσοβ† ἢ πιθῦσιαστηριον 10
 Οὔτραπηζα ἢ νοῦβ nem ᾠ ἢ ποτηριον ἢ ρατ
 nem ᾠ ἢ ποτηριον ἢ νοῦβ nem οὐμαππα ἢ
 φενε ἐτ σοππ nem οὐσκεπασμα ἢ ολοσιρικον
 nem πι ᾠ ἢ εὔαρρελιον nem πι ψαλτηριον
 nem πιαποστολος nem πιπραζιε nem νιῆπι- 15
 στολι ἢ καθολικον Ἀπλωε πσοβ† τηρῖ ἢ
 †εκκλησιὰ ἀγῶληλ ἀγμοσι ρι πμωιτ εὔραωι
 Ἐταγῶντ δε ἐ †βακι ἀγερσυμμενιν ἢ ποῦ-
 ρο | ἢ τπαροῦσιὰ ἢ πιαρχηῆπισκοπος nem
 νη ἔθ νεμαρ Ποῦρο δε ἀρῖ ἐβολ nem ἰωαν- 20
 νης nem πιμινω τηρῖ ἵτε †πολιε ἐρ ἅπανταν
 ἐ πιαρχηῆπισκοπος Ἐταγφορ δε ἐ πιαρχη-
 ἔπισκοπος ἅ ποῦρο nem πιμινω τηρῖ οῦωωτ
 ναρ οῦορ ἀρῖι σμοῦ ἐβολρι τοτῖ Ποῦρο δε
 ἀρῖω ἐ πιαρχηῆπισκοπος ἢ ρωβ νιβεν ἔταγ- 25
 ωωπι ἵμορ οῦορ ἀρταμορ ἐ ἰωαννης ερῖω
 ἵμοε ρε ἐβολριτεν φαι nem νερσνηοῦ ἅ φ†
 ρ̄ις. α. ναι ναν οῦορ παι ρη† ἀγῶε νωοῦ | ἐ †βακι

ΗΕΝ ΟΥΝΩΨΤ Ν ΣΑΜΗ ΠΟΥΡΟ ΔΕ ΑΨΤΖΟ È ΠΙ-
 ΑΡΧΗÈΠΙΣΚΟΠΟC ΑΨΟΛΨ ÈΒΟΥΝ È ΠΙΠΑΛΛΑΤΙΟΝ
 ΝΕ ΜΠΑΤΟΥ ΚΕΤ ΕΚΚΛΗΣΙΑ ΠΕ ΗΕΝ ΨΠΟΛΙC Μ
 ΠΕΨΡΑCΨ ΔΕ ΠΕΞΕ ΠΙΑΡΧΗÈΠΙCΚΟΠΟC Μ ΠΟΥΡΟ
 ΞΕ ΜΑΡΕΝΨ Μ ΠΘΩΨ Ν ΟΥÈΚΚΛΗΣΙΑ ΠΟΥΡΟ ΔΕ 5
 ΠΕΞΑΨ ΞΕ ΠΑ ΙΩΤ ΟΥΟΝ ΝΤΗΙ ΜΜΑΨ Ν ΟΥΜΩΙΤ
 Μ ΒΕΡΙ ΕΥΚΩΤ ÈΡΟΨ ΜΑΡΟΝ ΝΤΕΚΝΑΨ ÈΡΟΨ
 ÈΨΩΠ ΨΝΑ ΕΡ ΨΛΨ ΤΕΝΝΑΙΨ Ν ÈΚΚΛΗΣΙΑ ΠΙ-
 ΑΡΧΗÈΠΙCΚΟΠΟC ΔΕ ΝΕΜ ΠΟΥΡΟ ΑΨΖΩΛ ΕΨCΟΠ
 ρ15. Β. ΑΨΝΑΨ È ΠΙΜΩΙΤ | ÈΤΟΥΚΩΤ ÈΡΟΨ ΟΥΟΖ ΑΨ- 10
 ΡΑΝΑ Μ ΠΙΑΡΧΗÈΠΙCΚΟΠΟC ΠΟΥΡΟ ΔΕ ΑΨΘΡΕ
 ΠΙΚΨΡΙΖ ΩΨ ÈΒΟΛ ΗΕΝ ΨΠΟΛΙC ΤΗΡC ΞΕ ΜΑΡΕ
 ΡΩΜΙ ΝΙΒΕΝ Ι ΝCΕ ΕΡ ΖΩΒ È ΨΕΚΚΛΗΣΙΑ ΟΥΟΖ
 ΠΑΙ ΡΗΨ Λ Ψ ΠΟΛΙC ΤΗΡC ΘΩΟΥΨ ΑΨΕΡΖΩΒ
 È ΨΕΚΚΛΗΣΙΑ ΙΤΕ ΑΡΧΩΝ ΙΤΕ ΖΗΚΙ ΨΑ ÈΒΟΥΝ 15
 È ΠΟΥΡΟ ΝΑΨ ΕΡ ΖΩΒ ΖΩΨ ΠΕ ΗΕΝ ΝΕΨΞΙΧ
 ΜΜΙΝ ΜΜΟΨ Μ ΦΡΗΨ Ν ΟΥΟΝ ΝΙΒΕΝ ΕΨΝΑΖΨ
 ΞΕ ΨΝΑΒΙ Ν ΟΥCΜΟΨ ÈΒΟΛ ΗΙΤΕΝ ΠΧÈ ΟΥΟΖ
 ΗΕΝ Φ. ΟΥΩΨ Μ ΦΨ ΑΨΞΩΚ Μ ΠΙΚΩΤ ÈΒΟΛ Μ
 ρ111. Α. ΙΨ Ν ÈΖΟΟΥ | ΠΙΑΡΧΗÈΠΙCΚΟΠΟC ΔΕ ΑΨ ΕΡ 20
 ΑΨΙΑΖΙΝ Ν ΨΕΚΚΛΗΣΙΑ È ΦΡΑΝ Ν ΨΠΑΡΘΕΝΟC
 ÈΘ ΟΥΑΒ ΨΘΕΟΔΟΚΟC ΜΑΡΙΑ ΟΥΟΖ ÈΤΑΨΝΑΨ
 È ΠΙΝΙΨΨΤ Μ ΜΗΨ ÈΘ ΝΑΒΙ ΩΜC ΠΕΞΑΨ Μ ΠΟΥΡΟ
 ΞΕ ΑΝΝΑ Ψ ΩΜC Μ ΠΑΙ ΜΗΨ ΝΘΩΝ ΞΕ ΜΠΑ-
 ΤΟΥ ΚΕΤ ÈΚΚΛΗΣΙΑ ΗΕΝ ΤΑΙ ΒΑΚΙ ÈΡΕ ΟΥΟΝ 25
 ΚΟΛΨΜΒΗΘΡΑ Ν ΗΨΤΟΥ ΑΨ ΕΡ ΟΥΩ ΝCΕ ΠΙCΟ-
 ΦΟC ΙΩΑΝΝΗC ΠΕΞΑΨ Μ ΠΟΥΡΟ ΝΕΜ ΠΙΑΡΧΗ-
 ÈΠΙCΚΟΠΟC ΞΕ ΤΑΙ ΛΨΜΗΝ ΜΜΩΟΥ ÈΤ CΑ ΠΕΙΕΒΤ

ἢ ἴπολις ἴχω ἴμος χε ἴθος ἔτ ἴπωλ ἴ
 ρῖη. β. παι νιω† ἢ ταιὸ | ογορ ἕεν ἴογνογ ἄ ογσμη
 ωπι ἔβολῆεν τφε ερε ογον νιβεν σωτεμ
 χε φαι πε φη ἔταγθαωρ ζιτεν φ† ὦ ἰωλννης
 πωηρι ἢ ἀποστολος Πιαρχηῆπισκοπος δε νემ 5
 πογρο νემ πιμηω τηρῃ ἔταγσωτεν αγ ερ
 ωφηρι Ογορ πιαρχηῆπισκοπος νემ πογρο
 λγχοσ εθρε πιμηω θωογ† ἔ φμα ἢ ἴλγμμη
 Πιαρχηῆπισκοπος δε λγωληλ ἔχεν νιμωογ
 κατα πῶωω τηρῃ ἢτε ἴκολγμβητρα Ογορ 10
 ρῖθ. α. ογνιω† ἢ ωφηρι ασωπι ἢ πιναγ | ἔτεμμαγ
 ἔταγφορ δε ἔ πιλγιασμοσ ἄ πιμηω τηρῃ σω-
 τεμ ἔ ζανσμη ἕεν νιμωογ ἔγταλογὸ ἢ πι-
 λγιασμοσ νემ πιαρχηῆπισκοπος ἔτ ἄ πιαρχη-
 ἔπισκοπος σωκ ἔβολ ἢ νιεγχη λγογλζσαρνη 15
 εθρε πιμηω τηρῃ ρωλ ἔβρη ἔ πιμωογ ογορ
 λγροχογ ἔβρη ἔ πιμωογ τηρογ εγωω ἔβολ
 εγχω ἴμος Χε ἢβι ωμς ἔ φραν ἢ φιωτ νემ
 πωηρι νემ πιπῆλ ἔθ ογλβ Ογορ ἔτ ἄ πογρο
 βι ωμς νემ πιμηω τηρῃ ἄ πιαρχηῆπισκοπος 20
 ρῖθ. β. ενογ ἔ ἴεκκλιςιὰ λγ ερ χγροδονιν | ἢ
 ἰωλννης ἢ ἔπισκοπος Ογορ περ κε ρ ἢ συν
 ογαι μεν λγ ερ χγροδονιν ἴμορ ἢ πρεσβγ-
 τεροσ ογορ πι κε β λγλιτογ ἢ διακων Ογορ
 νε ογον ἢτε πογρο ἢ ογωηρι ἴμλαγ ἔ περ- 25
 ραν πε ἔχιλλασ λγαιγ ἢ διακωνοσ ναρε
 πιμηω τηρῃ θεληλ ἕεν πῶς Τοτε πιαρχι-
 ἔπισκοπος λγφι φρωογω ἢ ἴπροσφορα λγ-

ταλος ἐ ἔρηι ἔχεν πιμα ἢ ἐρ ψωογῶι λq
 ἐρ προσφέριν ἔχως Πογρο δε nem πιμηῶ
 ρκ̄. α. τηρq λq ἐρ ψφηρι | ἔχεν νη ἔτογναγ ἔρωογ
 nem νη ἔτογσῶτεμ ἔρωογ ἐπι δη ἢπ ογ-
 σῶτεμ ἐ σασι ἢ παι ρη† ἐνεζ ογδε ἢπ ογ- 5
 ναγ ἐ παι τυπος ἐ πτηρq νε φαι γαρ πε
 πιωορπ ἢ σοπ ἔταγταλε προσφορα ἐ πῶι
 ἔεν ἑχωρα ἔτεμναγ ἔταγδι τηροῦ ἐβολθεν
 νημῆστηριον ἐθ ογав λ παρχηἔπισκοπος †
 ηῶογ ἢ ἑζιρηνη ογοz λ πογαι πογαι ἐρ 10
 αναχωριν ἐ περμιαῶωπι Παρχηἔπισκοπος
 δε λq ἐρ ογλβοτ ἢ ἐζοογ ἔα τοτοῦ ἐq ἐρ
 ρκ̄. β. κληνκιν ἢμῶογ ογοz | ἐqτcαβο ἢμῶογ ἐ
 πιῶω ἢ ἑκκλησιὰ μενεῆσως λqzωλ ἐ τεq-
 βακι ἔεν ογνηῶ† ἢ ραῶι Πογρο δε κεσαν- 15
 ἔος nem πιμηῶ τηρq ἢτε ἑβακι ναγ† ῶογ
 ἢ φ† ογοz ναγ ἐρ ἐ τιμαν ἢ πλῆγιος ιωαννης
 πἔπισκοπος nem περcενηογ σε ογνη ναγ ἐρ
 προκοπτιν πε ἔεν ἑεῶω ἢτε πῆc μενεῆσα
 zανκογχι ἢ ἐζοογ πεσε πἔπισκοπος ἐθ ογав 20
 ἢ πογρο σε μαρεν κῶτ ἢ ογεκκλησιὰ ἐ φραν
 ρκ̄λ. α. ἢ παρχηαγγελος ἐθ ογав | μιχαηλ Πογρο
 δε πεχαq ναq σε αρι φογῶω τηρq ἢτεκῖγχι
 ὦ πενηῶτ τεπεεῶτῶτ ἐ σῶτεμ ἢ σοκ Πιε-
 πἔπισκοπος δε ἐθ ογав ιωαννης λqzi ceη† ἐν 25
 ἑκκλησιὰ ογοz ναρε να ἑβακι τηρε † ἢ
 τοτοῦ νεμαq πε ογοz ἔεν ογνηῶ† ἢ επογδι
 λqχοκc ἐβολ ογοz λq† ἢ πεελωῶω ἢ π ἢ

λβοτ Πιεπισκοπος δε εθ ουαβ ιωαννης αq
 ep λριλζιη η πιτοπος η σογ ιβ η πιλβοτ
 ρκλ. β. λωωρ η φραν η παρχιαγγελος | μιχαηλ
 Ογορ λ πωαι η παρχιαγγελος μιχαηλ ωπι
 εφοι η διπλογη ε πωαι η παρχιαγγελος 5
 nem πωαι η παγιασμος ητε τεκκλησιλ Με-
 nensa τςγναζις δε λ πιεπισκοπος ρωλ nem
 πογρο nem πιμηω τηρη εγσοη ητε τπολις ε
 πιερφει ητε πιζεγς αγροκρη Ογορ πιδεμωη
 ετ βαλνογτ ε πιδωλον αqωω εβολ εqσω 10
 ημος σε ακτ hici ηηι εμαωω ω ιωαννης
 ακριττ εβολθεν πα μαηωωπι Πογρο δε αq-
 ρκβ. α. ερογ κωτ η ουμηωτ η εκκλησιλ | βεν φμωιτ
 η πιερφει αqτ φραν η νιαποστολος ερος
 Πιλιος δε ιωαννης αqταχρο η ογον niβεν 15
 βεν πιναρτ ογορ ναγτ ωογ ναq ριτεη ογον
 niβεν Κωσταητινος δε πογρο εταqσωτεη
 εθεβ ρωβ niβεν εθ ναηγ ε ναρε ιωαννης
 ιρι ημωογ αqτ ωογ η φτ αqβαη ναq η
 ουεπιστολη αqτρη εροq εθρεqςμογ εροq nem 20
 τεqμετογρο εqμογτ εροq η ηητε σε δαηηλ
 η βερι πιρεqτακο η ηιδωλον τχωρα δε ητε
 ρκβ. β. τεντιας | ναστ επαηαι ημηηηη η ηιερσογ
 τηρογ ητε πιλιος ιωαννης ριτεη παωαι η
 ηιωφηρη ετ λ φτ ερε ενεργηη ημωογ εβολρη 25
 τοτq Α τετεηηαγ ω ναμεηρατ ε τχοη ητε
 φτ nem ημετωαηρη ητε παρχιαγγελος
 εθ ουαβ μιχαηλ Τενσιηη ηηηη ηηηηηη
 ηηηηηη ηηηηηη ηηηηηη ηηηηηη

ΗΕΝ ΠΡΩΤ ἢ ΝΙΧΡΩΧ ΤΗΡΟΥ ἢ ΤΕ ΤΚΟΙ ΖΙΤΕΝ
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 ρ̄κ̄ϛ. α. ἴΤΕ ΕΥΩΒΗΡ ἴΤΕ ΕΥΜΟΝΙ | ΤΕΝΧΙΜΙ ἢ Π†ΖΟ ἢ
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 ἢ ΖΙΡΗΝΙΚΟΝ ΗΕΝ ΤΟΥΜΗ† ΤΕΝΧΙΜΙ ἢ Π†ΖΟ ἢ
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 ΧΙΜΙ ἢ Π†ΖΟ ἢ ΜΙΧΑΗΛ ΕΦΩΟΠ ἢ ΒΟΗΘΟΣ ἢ
 ΝΗ ἘΤΟΥΖΟΣΖΕΧ ἢ ΜΩΟΥ ΗΕΝ ΝΙΔΙΚΑΣΤΗΡΙΟΝ
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 ΝΗ ἘΤ ΟΗΒ Φ† ΧΟΜ ΝΩΟΥ ΗΕΝ ΝΟΥΑΝΑΓΚΗ
 ΟΥΟΣ ΝΗ ἘΘ ΜΩΟΥ† Φ†ΖΟ Ἐ Φ† ἘΖΡΗΙ ΕΧΩΟΥ
 ΕΘΡΕΦΗΙ ΝΩΟΥ ΝΙΜ ΓΑΡ ΗΕΝ ΝΙΔΙΚΕΟΣ ΤΗΡΟΥ
 ἘΤΕ ἢ ΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΖΩΛ ΩΑΡΟΦ 20
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 ΗΕΝ ΝΙΜΑΡΤΥΡΟΣ ἘΤΕ ἢ ΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-
 ΧΑΗΛ ἰ ΩΑΡΟΦ ἢ ΤΕΦΝΑΖΜΟΥ ἘΒΟΛΗΕΝ ΝΟΥ-
 ΘΛΥΨΙΣ ΤΗΡΟΥ ΝΕΜ ΝΟΥΒΑΣΑΝΟΣ ΟΥΟΣ ἢ ΤΕΦ†
 ΧΟΜ ΝΩΟΥ Ιϛ ΖΗΠΠΕ ὦ ΝΑ ΜΕΝΡΑ† ΑΝἘΜΙ Ἐ 25
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 ΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΣΕ ΦΩΟΠ ἢ ΠΡΕΣΒΕΥΤΗΣ ἢ
 † ΜΕΤΡΩΜΙ ΤΗΡΣ ΕΦ†ΖΟ ἘΖΡΗΙ ΕΧΩΟΥ ΝΑΖΡΕΝ

φτ φωτ εθρεφ ναι νωου τηροϋ ογοϋ ἠτεφ-
 ρκδ. β. σοϋτων ποϋμωιτ Ανοη ρων μαρεντ̄ ναϋ | ἠ
 μη ἔτ εφοϋλωου ογοϋ ἠτεφβωνϋ ἔρον ἔθβη-
 τοϋ ρινα ἠτεφμενριπτεν ἠ ροϋδ̄ ογοϋ ἠτεφτ-
 ρο ἔϋων ναρρεν φτ̄ Μαρεν μενρε νενἔρηου 5
 βεν οϋμει ἠτε φτ̄ ογοϋ ἠτενωωπι βεν οϋ-
 μετμαισον ἠοϋωτ πενρῶρε καταλλαλιὰ ωωπι
 βεν νενσφοτοϋ ρε οϋλορχη ερρωου πε τ̄κα-
 ταλλαλιὰ Οϋνοβι ερχονϋ πε τ̄πορνια οϋωου-
 μοϋτ̄ τε ναρρεν φτ̄ νεν νεφαρρελοϋ οϋμοϋ 10

ρκε. α. νεν οϋμετρηκι τε ἠ τ̄ψγχη νεν πιρωμα |
 Οϋωφρη ἠτε πιδιλβολοϋ πε τ̄πορνια οϋϋαϋι
 τε ἠτε φτ̄ νεν νεφαρρελοϋ οϋωουμοϋτ̄ τε
 ἠ νιχρηϋτιλνοϋ οϋωφρη τε ἠτε πταιω τ̄νοϋ
 ρε ναωρη μαρενριοϋι ραβολ ἠμον ἠ νιμωιτ 15
 ἔτ βλεβεν ἠτενμοϋι βεν νιμωιτ ἔθ νανεϋ
 νεν νιμωιτ ἔτ σοϋτων Μαρενμοϋι βεν οϋ-
 μεταθνοβι νεν οϋμεταταβνι ἠπε ραμοϋ ραρ
 εϋτοϋβηοϋτ̄ βλεβεν ρωμι ἔνερ Αναϋ ἔρωϋ-

ρκε. β. ϋη ἔταρϋαϋι νεν φτ̄ ἠ φ̄ο ἠ ϋοπ ἔ οϋον | 20
 ἠταϋ ἠμαϋ ἠτερϋρμι νεν νεφωρη ἠπεναιωτ̄
 ὄροπ ναϋ ἔβοϋν ἔ πιϋοϋεμ Αλλα ἠπ εν-
 ὀρενταωε πιϋαϋι ἠροϋδ̄ εῶβε ναι ϋερωϋ
 ραρ ἔρον ἠϋε νενμεῶρεϋ ἠ τ̄παλελ̄ νεν
 τ̄ρεννη λοιπον μαρενρκε πιϋαϋι ἔβολ ἠτενι 25
 ἔϋεν φη ἔτ ενερ ωαι ναϋ ἠ φοοϋ πιαρχηαρ-
 ρελοϋ ἔθ οϋαβ μιχαηλ ἔρε παι ωαι ραρ ἠ
 φοοϋ ερ χριλ̄ αν ἠ μετραμαδ̄ εφοϋωμ ερρω

ἸΜΑΓΑΤΩ ΕΦΟΥΝΟΥ ΕΦΧΩ ἢ ΝΙ ΖΗΚΙ ΖΩΩ ΝΕΜ
 ρ̄κ̄ς. α. ΠΙΟΡΦΛΑΝΟΣ ΝΕΜ ΤΧΗΡΑ ΕΥΖΟΚΕΡ ΕΥΔΟΒΙ | ΕΡΕ
 ΠΑΙ ΩΑΙ ΓΑΡ ΑΝ ΕΡΧΡΙΑ ἢ ΜΕΤΡΑΜΑΔ ΕΚ ΕΡ-
 ΦΟΡΙΝ ἢ ΖΑΝΖΒΩΣ ἘΝΑΩΕ ἘΣΟΥΕΝΟΥ ΕΡΕ ΠΙ-
 ΖΗΚΙ ΖΩΩ ΒΗΩ ΕΦΔΣΕΒ ἕΕΝ ΤΦΡΩ ΕΡΕ ΠΑΙ ΩΑΙ 5
 ΓΑΡ ΑΝ ΕΡ ΧΡΙΑ ἢ ΘΜΕΤΡΑΜΑΔ ἢ ΖΑΝΡΩΜΙ
 ΕΥΜΟΤΕΝ ἸΜΩΟΥ ἕΕΝ ΖΑΝΝΙ ΕΥΣΟΛΣΕΛ ΕΡΕ
 ΠΙΖΗΚΙ ΖΩΩ ΩΣΕΒ ΕΦΕΝΚΟΤ ἕΕΝ ΠΙΒΙΡ ΕΡΕ ΠΑΙ-
 ΩΑΙ ΓΑΡ ΑΝ ΕΡ ΧΡΙΑ ἢ ΟΥΛΙ ΕΦΟΥΩΜ ΕΦΟΥ-
 ΝΟΥ ΕΡΕ ΠΙΖΗΚΙ ΖΩΩ ΖΕΣΖΩΣ ἕΕΝ ΠΙΩΤΕΚΟ 10
 ΕΡΕ ΠΑΙ ΩΑΙ ΓΑΡ ΕΡ ΧΡΙΑ ΑΝ ἢ ΦΤ ἘΤ ΡΩΟΥΤΩ
 ρ̄κ̄ς. β. ἸΜΑΓΑΤΩ ΕΡΕ ΠΙΖΗΚΙ | ΖΩΩ ΩΩΝΙ ἢ ΑΤ ΧΕΜ
 ΠΕΡΩΙΝΙ ΜΑΡΩΜΙ ΑΝ ΝΕ ΝΙΕΝΤΟΛΗ ΑΛΛΑ ΝΑ
 ΦΤ ΝΕ ΦΤ ΓΑΡ ΟΝΑΤ ΖΑ ΠΕΝΓΕΝΟΣ ἢ ΝΙΡΩΜΙ
 ΖΙΤΕΝ ΝΙΕΝΤΟΛΗ ἘΤ ΣΒΗΟΥΤ ἕΕΝ ΜΙΕΓΑΡΓΕΛΙΟΝ 15
 ΛΟΙΠΟΝ ΝΑΜΕΝΡΑΤ ΜΑΡΕΝΤΖΟ Ἐ ΠΑΡΧΗΑΡΓΕΛΟΣ
 ΜΙΧΑΗΛ ἕΕΝ ΟΥΖΗΤ ΕΦΣΟΥΥΤΩΝ ΖΙΝΑ ἸΤΕΦΔΙ
 ΖΜΟΤ ἘΖΡΗ ἘΣΩΝ ΝΑΖΡΕΝ ΦΤ ΤΣΩ ἸΜΟΣ ΝΩ-
 ΤΕΝ ΣΕ ΕΡΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΤΑΖΗΟΥ ἘΡΑΤΩ
 ΖΙΤΕΝ ΝΕΝΤΖΟ ἢ ΜΙΧΑΗΛ ΝΕΜ ΝΑ ΤΠΑΡΘΕΝΟΣ 20
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 ΠΕΝ ΟΥΟΙ ἸΤΕΝΣΩΚ ἘΒΟΛ ἢ ΝΙΜΥΣΤΗΡΙΟΝ ἘΘ
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 ΟΥCΙΟC ΝΕΜΑCΙ ΤΗΟΥ ΝΕΜ Ν CΗΟΥ ΝΙΒΕΝ
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ΑΜΗΝ.

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ρκη. β. οΥΓΕΝΚΩΜΙΟΝ È ΛΥΤΑΟΥΟϞ ÌΣΧΕ ΠΙ ÈΠΑ ΕΥΣΤΑ-
ΘΙΟϞ ΠΙÈΠΙϞΚΟΠΟϞ ÌΤΕ †ΤΡΑΚΗ †ΝΗϞΟϞ ΠΙΜΑ
ÈΤ Α †ΟΥΡΩ ÈΡ ΕΞΩΡΙΖΙΝ Ì ΠΙΛΓΙΟϞ ΙΩΑΝΝΗϞ
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Α ΠΙΜΑΚΑΡΙΟϞ ΖΙϞΕΝ† ÌΜΟϞ ΗΕΝ ΠΕϞΑϞΙ ΗΑΤΖΗ
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ÈΘΒΕ ΟΥΡΩΜΙ Ì ΘΜΗ È ΠΕϞΡΑΝ ΠΕ ΛΡΙϞΤΑΡΧΟϞ ΙΟ
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ÈΘ ΟΥΛΒ ΙΩΑΝΝΗϞ ΠΙΧΡΗϞΟϞ-
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ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ
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 ΘΟΥ† ἸΤΕΝΘΕΛΗΛ ΟΥΟΣ ἸΤΕΝΟΥΝΟΓ ἸΜΙΟΝ
 ἢ ΗΠΤΓ ΗΕΝ ΟΥΗΡΩΟΥ ἸΜΙΑΓΑΤΓ ΑΝ ΑΛΛΑ ΗΕΝ
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 ΝΩ† ἢ ΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ἸΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟΥἸ. ΜΙΜ
 ΠΕ ἔΤΕΝ ΓΝΑ ΕΡ ΨΑΙ ΑΝ ΕΓΝΑΥ ἔ ΠΟΥΡΟ ἸΤΕ
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 ρλ̄α. β. ἔ | ΗΟΥΗ ἔ ΠΑΙ ΗΙ ἔΘ ΟΥΑΒ ἢ ΦΟΥΓ ΕΓ† ΤΑΙῶ
 ἢ ΠΕΓΝΩ† ἢ ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ἔΘ ΜΕΖ ἢ ΩΟΥ
 ΜΗΧΑΗΛ ΠΑΡΧΩΝ ἸΤΕ ΦΟΥΩΙΝΙ. ΜΙΜ ΠΕ ἔΤΕΝ
 ΓΝΑ ΕΡ ΦΟΡΙΝ ΑΝ ἢ ΟΥΖΕΒΣΩ ἢ ΩΟΥ ΕΓΘΟΥΗΤ
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 ΣΕΒΤΩΤΟΥ ΝΑΗ ΗΕΝ ΝΕΓΔΙΠΝΟΝ ΗΕΝ ΠΑΡΑΣΤΟΝ
 ἢ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΜΙΧΙ-
 ΝΟΥΩΜ ἔΤΑΥΧΑΥ ΗΑΡΩΝ ἢ ΦΟΥΓ ΖΑΝΣΑΡΚΙΚΟΝ
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 ΠΕ ΦΑΙ ἔΤΑΓ ΕΡ ΦΟΡΙΝ ἸΜΙΟΓ ΗΕΝ ΘΝΕΧΙ ἢ

†παρθενος ἐθ οὐαν μαριὰ †ζιῆβι ἢ ατ ὅω-
 λεβ φαι ἐταρτηιϛ ἕαρον ὡατεροῦχον ἐβολζι
 τοτϛ ἢ πιχασι. Πιηρη ἐταγχαϛ ἕαρων ἢ
 φοοϛ οὐηρη ἢ ζγλικεν αν πε φαι ἐωανσω
 ἢ ἕητϛ ἢτενθιβι οὐοϛ ἢτε οὐμετατῶαϛ ὡωπι 5
 ἢ ἕητεν. Ἀλλα πιανοϛ πε ἐτ α πιματοι
 σοτϛ πεφρη ἢ φ† πιλοροϛ ζι πιεταγροϛ
 αϛφονϛ ἐβολ ἕαρον ὡατε ρ τοῦχον ἐβολῆεν
 ρλβ. β. νεννοβι | Ζαναϛ αν ἐταγχαϛ ἕαρον ἢ φοοϛ
 ναι ἐωαγσωσπ ἢ οὐἐζοοϛ ιε β ἢσετακο οὐοϛ 10
 ἢσεχωнс. Ἀλλα ζαννοῆμα νε ἢτε †γραφι
 ἐθ οὐαν ναι ἐωαγῶωπι εὔμηη ἐβολ ὡα ἐνεϛ
 εὔ† ἢ πεαι. Ω νιη ἐθ ναωορη εἱνοϛ ἢ
 ρεη ἢφε ἢ φοοϛ εἱναϛ ἐ παι νιῶ† ἢ ραωι
 εἱφωρω ἐβολ ἕεν τφε νεη ζιχεν πκαζι εῶβε 15
 π ερ φμεγὶ ἢπιαρχηαγγελοϛ ἐθ οὐαν μιχαηλ.
 Μαρεη τασῶον †νοϛ ζιχεν νιχοη νεη νιῶφ-
 ηρη ἐταγῶωπι ἐβολζιτεη πιαρχηαγγελοϛ μι-
 χαηλ φαι ἐτενθοϛητ ἐ βοϛη ἐ περτοποϛ ἢ
 ρλγ. α. φοοϛ | ενσωκ ἐβολ ἢ ἕητϛ ἢ π ερ φμεγὶ 20
 ἢ περταιο νεη περτοποϛ ἐτανκοτϛ ἕεν
 περραν ἐθ οὐαν. Ζαρα τετενῆρι ἢ φμεγὶ
 ἢ ὅωτεη αν ἢ εὔφημια †συγκλητικη τςζιηι
 ἢ αριεταρχοϛ πεστρατγλατηϛ φαι ἐτ α ποϛρο
 ἢ εὔσεβηϛ οηνοϛρηιοϛ ὅαωϛ ζιχεν †ηησοϛ ἢτε 25
 †ρακη. Τετενσωϛηη γαρ τηροϛ ὦ πιλλοϛ
 ἢ μαιχρῆ χε οὔεὔσεβηϛ πε ἐμαῶω πε πιετ-
 ρατγλατηϛ ἐτεμμαϛ ἐτ ερ μεῶρε ὡαροϛ

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΝΕΦΩΛΗΛ ΝΕΜ ΝΕΦΜΕΘ-
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 ρ̄λ̄δ̄. β. ΩΝΪ ÈΤΑΥΖΟΝΖΕΝ ÌΜΩΟΥ È ΤΟΤΕΝ | ÌΧΕ ΠΙ-
 ΤΡΙΣΜΑΚΑΡΙΟΣ Ì ΙΩΤ ΙΩΑΝΝΗΝΙΣ ΦΑΙ ÈΤ Α ΤΑΙ
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 Π ΕΤ ΟΙ Ì ΝΙΩ† È †ΛΓΑΠΗ. ΟΥΟΖ ΟΝ ΧΕ

ὡρεπιναι ὡροῦ ἴμοσ ἐχεν †κρῖς ἀπλωσ
 ἢ π κε σεπῖ ἢ νῖσασῖ ἢ σολσελ ἔταρσοτοῦ
 νλη εῶβε ποῦσαι ἢ νενψγχη ἵχε πινῶ†
 ἔτεμμαγ ἰωαννης λοιπον ρηπε †ζονζεν
 ρ̄λ̄ε. α. ἔτο† ἢ φοοῦ εἰχω ἢ φ† ἕεν ταμη† νεν 5
 ἔ ἕαταρη ἴπατ ἀῖ ἐβολῆεν παι κοσμοσ
 σε χασ ἵνη χα το† ἐβολῆεν νη ἔτενῖρι
 ἴμωοῦ †νοῦ ἕεν σοῦ ἰε ἢ ἐζοοῦ ἢ πἰλβοτ
 π̄εζοοῦ ἢ πιαρχηλ̄γγελος ἔθ οὔαβ μιχαηλ
 νεν ἕεν σοῦ κ̄λ̄ ον ἢ ἐζοοῦ ἢ †οῦρω ἕμαγ 10
 ἢ ποῦρο ἵτε νιοῦρωοῦ ἕεν σοῦ κ̄θ̄ δε ον
 ἢ ἐζοοῦ ἢ νῖσι ἢ φ† πλογοσ. Ἀναγ σε οῦν
 ἵπερ ἐρ καταφρονῖν ἢ †προςφορα ἵτε πια
 ρχηλ̄γγελος ἔθ οὔαβ μιχαηλ σε οῦν ἵθοσ
 ἔτ τωβζ ἐχεν οῦον νῖβεν σε χασ ἵτερτωβζ 15
 ρ̄λ̄ε. β. ἐρρη | ἐχων ἢ πεμθο ἢ φ† ἵτερ ἐρ οῦναι
 ἢ ἀραπη νεναν ἵτερῶπ ἐροσ ἢ ταψγχη
 ἢ ταλεπωροσ. Νθοσ δε †εζῖνι ἢ σαβη ἔτεμ
 μαγ πεχασ ἢ πεεζαι σε παῶσ οῦοσ πασον
 ρονῆ ἵχε πῶσ φαῖ ἔτανναζ† ἐροσ σε †ναχω 20
 ἐφαζοῦ αν ἕεν νη ἔτ ἀκοῦαζεσζνι ἴμωοῦ
 νηι ἀλλα †νατοῦζο ἐρρη ἐχωοῦ ἵζοῦδ.
 Πλην οῦον οὔεασῖ ἕεν παρη† †οῦωσ εῶρεκ
 ἐρ πληροφορῖν ἴμοι ἢ ἕηητῖ οῦοσ ἵτερσοκῖ
 νηι ἐβολ ἕα τρη ἵπατε κχα σωμα ἐῆρη. 25
 ρ̄λ̄ε. α. Νθοσ δε πεχασ | νασ σε ζωβ νῖβεν ἀρε
 οῦωοῦ ἀσοτοῦ νηι †νασοκοῦ νε ἐβολῆεν
 φοῦωσ ἢ φ†. Νθοσ δε πεχασ ναῖ σε εἰοῦωσ

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 ρλζ. β. ΕΤ ΖΩΟΥ ΝΤΕ ΠΣΑΤΑΝΑΣ. | ΕΠΙ ΔΗ ΑΚΩΑΝΙ
 ΕΒΟΛΒΕΝ ΣΩΜΑ ΤΗΝΛΟΥΩΜ Ν ΠΑ ΩΙΚ ΗΕΝ ΟΥ-
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 ΕΤ ΦΑΒΤ Ν ΣΗΟΥ ΝΙΒΕΝ Ν ΠΕΜΘΟ Ν ΦΙΩΤ Ν
 ΑΓΛΘΟΣ ΕΘΒΕ ΠΙΡΕΝΟΣ Ν ΝΙΡΩΜΙ ΠΙΝΙ ΟΥΟΖ
 ρλθ. β. ΤΡΙΚΩΝ Ν ΦΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΖΗΠΠΕ ΤΤ 15
 Ε ΤΟΤΚ Ν ΦΟΟΥ Ν ΕΥΦΗΜΙΑ ΤΑ ΣΖΙΜΙ Ν ΦΡΗΤ
 Ν ΟΥΠΑΡΑΘΗΚΗ ΣΕ ΧΑΣ ΕΚΕΡΩΙΣ ΕΡΟΣ ΟΥΟΖ
 ΝΤΕΚΝΑΖΜΕΣ ΕΒΟΛΖΑ ΠΙΒΟΥΛΗ ΝΙΒΕΝ ΝΤΕ ΠΙΔΙΑ-
 ΒΟΛΟΣ ΕΘ ΝΑΤΩΝΗ ΕΣΧΩ ΑΣΩΑΝΤΩΒΖ ΝΙΜΟΚ
 ΕΥΒΟΗΘΙΑ ΝΑΣ ΕΚΕΣΩΤΕΜ ΕΡΟΣ ΟΥΟΖ ΝΤΕΚΝΑΖ- 20
 ΜΕΣ ΣΕ ΝΙΜΟΝ ΖΛΙ Ν ΖΕΛΠΙΣ ΝΤΑΝ ΕΒΗΛ Ε ΦΤ
 ΝΕΜΑΚ. ΝΑΙ ΔΕ ΕΤΑΣΣΩΤΕΜ ΕΡΩΟΥ ΝΧΕ
 ΕΥΦΗΜΙΑ ΑΣΡΑΨΙ ΕΜΑΨΩ ΟΥΟΖ ΑΣ ΕΡ ΘΑΡΙΝ
 ΗΕΝ ΟΥΝΙΩΤ Ν ΝΑΖΤ ΣΕ ΝΙΜΟΝ ΖΛΙ Ν ΚΟΤΣ
 ΝΤΕ ΠΙΧΑΣΙ ΝΑΨΧΕΜΧΟΜ ΕΡΟΣ ΑΝ ΙΣΧΕΝ ΠΑΙ 25
 ΝΑΥ ΣΕ ΟΥΟΝ ΝΤΑΣ ΝΜΑΥ Ν ΠΑΡΧΗΝΑΓΓΕΛΟΣ
 ρμ. α. ΜΙΧΑΗΛ ΕΡΡΩΙΣ ΕΡΟΣ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ ΑΣ-
 ΩΛΙ Ν ΠΙΧΑΡΑΚΤΗΡ ΝΤΕ ΤΡΙΚΩΝ Ν ΠΑΡΧΗΝΑΓ-

γελος φωτς ἐρος ασταρος ἐ ρατς βεν πι-
 κωιτων ἐτ εκνηκοτ ἢ βητq. Αωωπι δε εκτ
 ἐ πωωι βα τρικων ἢ ζανσθοι ἢ ουφι ναθεν-
 σογενογ ογορ ναρε ουφανος μορ ἐρος πε
 ἢ πιεζοογ νεμ πιεχωρς βεν ουμεταθμογнк 5
 ογορ νασογωωτ ἢμοq πε ἢ π ἢ σοπ ἢ μνη
 εκερετιν ἢμοq εογβοηθια нас. Αωωπι δε
 ρ̄μ̄. β. MENENSA NAI | λ φτ ωιμι ἢσα πιεγσεβης
 αρισταρχος πιστρατυλατης φαι ἐταν ερωρπ
 ἢταογ ἐ πεφραν βαχεν ουκογχι αρωφ ναq 10
 ἐ φμωιτ ἢ ρωμι νιβεν. Τςζιμι δε ἢσаве
 εγφημια τςυνηκλητικη τςζιμι ἢ αρισταρχος
 πιστρατελατης ἢπε σχα τοτς εβολβεν νε-
 σαραπη ἐτ εκιρι ἢμωογ νεμ неспросфора
 ναι ἐ ναρε πιστρατυλατης ἢρι ἢμωογ ἐτι 15
 εφονβ ἢπατε ρμογ βεν φραν ἢ παρχηλγ-
 γελος ἐθ ογав μιχαηλ. Ογορ насiнс ἢμος
 πε ἐ τογρο ἐ χωογ εμαωω παρα πичноγ ἐ
 ρ̄μ̄. λ. ναρε пєсζαι | ωηβ. Πιδιαβολος δε ἢ πι-
 μοστε π ἐθ νανε q νιβεν ἢτε πενρενος 20
 ιςχεν ωορп ἢπε ρωραι εροq εφναγ ἐ μι π
 ἐθ νανεγ ερε ται сζιμι ἢρι ἢμωογ βεν φραν
 ἢ παρχηλγγελος ἐθ ογав μιχαηλ αρωορ
 ἐρος αρωογωω ἐ τακο ἢ пєсвєчє φαι ἐт εκ
 χογωτ εβολ βα χωq εβολζιτεν φτ. Αωωπι 25
 δε ἢ ογεζοογ αqβι ναq ἢ ουςχημα ἢ μογ-
 ναχη ερε ζαν κε δεμων μοωι νεμας ἢ
 пємот ἢ ζανπαρθενος ογορ ναqσολς ἢ ουςχη-

ρ̄μ̄α. β. μα ἢ νοῦβ ἀγὶ ἀγὸρι ἐ ρατq ἕατεν φρο |
 ἢ πεσνι ἀσοῦωρπ ἡτεσβωκι νας ἐ ἕοῦν ἐσχω
 ἡμος Δε μαωε νε ἄσος ἢ εὔφημιὰ ἑσῦν-
 κλητικὴ τςζιμι ἢ ἀριστάρχος πιστρατυλάτης
 σε ἰσ οὔπαρθενος ἡμοῦναχῆ ὀρι ἐ ρατς ζιρεν 5
 πιρο ἐσοῦωω ἐ ἐρ προσκῦνῆν ἡμο νεμ νεσ
 κε ωερι ἐθ νανες. ἑσζιμι δε ἢ σαβε ἐτεμ-
 μαῦ ἐτασσωτεμ ἐ ναι σασι ἀσὶ ἐβολζα πι-
 μαζ δ ἢ ρο ἢτε πεσνι οὔοζ ἀσοῦαζσαζνι
 ἐθορογενς ἐ ἕοῦν ωαρος ἐσνεγὶ σε οὔμοῦ-10
 ναχῆ ἢ ταφμῆ τε. Οὔοζ ἐτ α νι κε
 ρ̄μ̄β. α. ἐβιλῖκ | ἰ ἐβολ ἀγναῦ ἐροq ἡθοq πιδὶὰβολος
 ἐγὸρι ἐ ρατq ἐq ἐρ φοριν ἢ οὔσχημα ἢ
 νοῦχ ἀγοῦωωτ ἡμοq οὔοζ ἀγοῦαζσαζνι
 ναq νεμ νη ἐθ νεμαq ἐ ἰ ἐἕοῦν. Πιδὶὰ-15
 βολος δε ἀγὶ ἐἕοῦν ἐρε πεqζο φαζτ ἐπεσντ
 ζωσ μοῦναχῆ ἢ ταφμῆ οὔοζ νη ἐθ μοωι
 νεμαq ναγῆρι ἢ παι ρηῑ on πε. Εὔφημιὰ
 δε ἑσῦνκλητικὴ ἐτασναῦ ἐρος ἕεν παι
 σχημα ἢ παι ρηῑ ἀς ἐρ ωφῆρι ἐμαωω ἢ 20
 πεqνιωῑ ἢ θεβιὸ ἀστωnc ἀσλμονι ἡμοq ἢ
 ρ̄μ̄β. β. χωλεμ ἐπι δη ἀq ἐρ φοριν ἢ οὔσχημα | ἢ
 σζιμι πε ἀσολq ἐ ἕοῦν ἐ πεσνι. Ἐταqφοζ
 δε ἐ πικοιτων πιμα ἐρε τζικων ἢ πιαρχηλῆ-
 γελος μιχανῆ ἢ ἕητq ἀq ἐρ ζοῑ ἢσε πι-25
 διαβολος ἐ ζωλ ἐ ἕοῦν ἡθοq νεμ νη ἐθ
 νεμαq. ἑσζιμι δε ἢ σαβῆ ἐτεμμαῦ νασῑ
 ταῖδ νας πε ἐσχω ἡμος σε ἀρι ἑἀγαπῆ

ΤΑΜΕΝΡΙΤ ἢ ΣΩΝΙ ἢ ΤΕ ἰ ἔ ἑοῦΝ ἔ ΠΑΙ ΚΟΙΤΩΝ
 ἢ ΤΕΝΕ ΩΛΗΛ ἔΘ ΟΥΑΒ ΩΩΠΙ ἢ ἑΗΤ ς. ΕΠΙ
 ΔΗ ΤΕΡΜΕΘΡΕ ΝΕ ἢ ΠΕΜΘΟ ἢ Φ† ΝΕΜ ΠΕΡ-
 ΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΛΗΛ ΧΕ ἰΣΧΕΝ ΠΙἔ-
 ΖΟΟΥ ἔΤ Α ΠΑ ΠΑΚΑΡΙΟΣ ἢ ΖΑΙ ΑΡΙΣΤΑΡΧΟΣ 5
 ρ̄μ̄ϛ. α. ἢ ΤΟΝ ἢ ΜΟϛ | ΩΑ †ΝΟΥ ἢ ΠΕ ΟΥΡΩΜΙ ἢ ΟΥΩΤ
 ΕΡ ΣΑ ἑοῦΝ ἢ ΦΡΟ ἢ ΠΑΙ ΚΟΙΤΩΝ ἔΒΗΛ ἔ
 ΝΑ ΕΒΙΔΙΚ ἢ ΣΖΙΜΙ ἢ ΜΑΓΑΤΟΥ. ΝΑΙ ἔΤ ΩΕΜ-
 ΩΙ ΝΗΙ ἢ ΝΙΧΡΙΑ ἢ ΤΕ ΠΙΣΩΜΑ ΝΕΜ ΝΙΖΙΔΙΜΙ
 ἢ ΕΥΓΕΝΗΣ ἢ ΣΥΝΚΛΗΤΙΚΗ ἔΘ ΝΗΟΥ ΩΑ ΡΟΙ 10
 ΑΥΘΙ ἢ ΠΑ ΩΙΝΙ ΚΑΤΑ ΟΥΑΓΡΑΠΗ ἢ ΤΕ Φ†. ΑϞ
 ΕΡ ΟΥΩ ἢ ΧΕ ΠΙΔΙΑΒΟΛΟΣ ΕΦΟΙ ἢ ΠΕΜΟΤ ἢ †-
 ΜΟΥΝΑΧΗ ΕΦΧΩ ἢ ΜΟΣ ΧΕ ΕΘΒΕ ΟΥ ΡΩ ἢ ΠΕ
 ΡΩΜΙ ἰ ἔ ἑοῦΝ ἑΕΝ ΦΡΟ ἢ ΠΕΚΟΙΤΩΝ ΖΟΛΩΣ
 ΡΩ ΜΑΙ ΝΙΒΕΝ ἔΤΕ ἢ ΜΟΝ ΖΩΟΥΤ ἢ ἑΗΤϞ ἢ ΜΟΝ 15
 ρ̄μ̄ϛ. β. ΖΑΙ ἢ ΒΟΗΘΙΑ | ἢ ΤΕ Φ† ἢ ἑΗΤϞ ΔΝ. ΝΙΖΙΔΙΜΙ
 ΤΗΡΟΥ ΕΤ ΖΙΧΕΝ ΠΚΑΖΙ ΣΕΖΕΜΣΙ ΝΕΜ ΠΟΥΖΑΙ
 ἔΒΗΛ ἔ ΤΑΙ ΣΖΙΜΙ ἢ ΟΥΩΤ ΧΕ ΜΑΡΙΑ ΘΕΜΑϞ ἢ
 ΠΧ̄. ΛΟΙΠΟΝ ἔΩΩΠ ΤΕΟΥΩΩ ἔ ΡΑΝΑϞ ἢ Φ†
 ἑΕΝ ΠΕΖΗΤ ΤΗΡϞ †ΝΑ† ΣΟΒΝΙ ΝΕ ἔ ΠΙΖΩΒ ἔΘ 20
 ΝΑΝΕΥ ἢ ΠΕΜΘΟ ἢ ΠΒ̄. ἢ ΘΟΣ ΔΕ ΠΕΧΑΣ ΧΕ
 ΛΩ ΝΕ. ΠΕΧΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΣ ΧΕ ἔΠΙ ΔΗ ΤΕ-
 ΣΩΟΥΝ ΧΕ ΚΥΡΙ ἢ ΛΑΡΙΧΟΣ ΠΙΝΙΩ† ἢ ΛΑΠΡΧΟΣ
 ΦΑΙ ἔΤ ΟΙ ἢ ΝΙΩ† ἑΕΝ ΠΙΑΣΠΑΣΜΟΣ ἢ ΤΕ ΠΟΥΡΟ
 ΟΝΝΟΥΡΙΟΣ ΠΑΣΥΡΓΕΝΗΣ ΠΕ ΟΥΟΣ ϞἑΕΝΤ ἔ 25
 ρ̄μ̄δ. α. ἑοῦΝ ἔ ΠΟΥΡΟ ἑΕΝ ΠΕΡΓΕΝΟΣ ΟΥΟΣ | ἂ ΤΕΡϞ-
 ΖΙΜΙ ΜΟΥ ἑΑΤΖΗ ἢ ΝΑΙ ἔΖΟΟΥ. ΛΟΙΠΟΝ ἔΤΑϞ-
 ΩΤΕΜ ΧΕ ΑϞἢ ΤΟΝ ἢ ΜΟϞ ἢ ΧΕ ΠΕΖΑΙ ΑΡΙΣΤΑΡΧΟΣ

ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΕΤ ΤΑΙΝΟΥΤ ΛΗΧΟΣ ΧΕ ΟΥ-
 ΔΙΚΕΟΝ ΑΝ ΠΕ ΕΘΡΙ ΒΙ ΣΖΙΜΙ ΕΦΩΝΩ ΠΑΡΑ ΡΟΙ
 ΗΕΝ ΠΑ ΤΑΙΟ. ΑΛΛΑ ΤΗΝΑΤΩΝΤ ΝΤΑΒΙ ΝΗΙ Ν
 ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΕΤ ΕΝΘΟ ΠΕ ΟΥΟΣ
 ΤΗΝΑΤΑΝΩΟ Ν ΤΕΣΒΗΣΙ ΠΑΡΑ ΠΙΩΟΡΠ Ν ΣΟΠ ΙΣ
 ΝΑΙ ΤΑΙΟ ΛΗΤΗΙΤΟΥ ΝΗΙ ΧΕ ΜΗΙΤΟΥ ΝΕ ΧΕ
 ΝΤΑΘΕΤ ΠΕΖΗΤ Ε ΖΕΜΣΙ ΝΕΜΑΦ ΟΥΜΗΩΤ ΓΑΡ
 ρ̄ΜΔ.Β. ΗΕΝ ΠΙΠΑΛΛΑΤΙΩΝ ΟΥΟΣ ΠΟΥΡΟ | ΜΕΙ ΝΙΜΟΦ.
 ΟΥΟΣ ΗΕΝ ΤΟΥΝΟΥ ΛΗΤΑΜΟΣ Ε ΟΥΜΗΩ Ν ΝΟΥΒ
 ΝΕΜ ΟΥΜΗΩ Ν ΖΑΤ ΝΕΜ ΖΑΝΚΟΣΜΕΣΙΣ Ν ΝΟΥΒ 10
 ΕΦΟΥΩΩ Ε ΕΡ ΖΑΛ ΝΙΜΟΣ ΗΕΝ ΝΕΦΚΟΤΣ ΕΤ
 ΖΩΟΥ. ΝΘΟΣ ΔΕ ΤΣΥΜΝΗΙ ΕΜΑΩΩ ΑΣ ΕΡ ΟΥΩ
 ΗΕΝ ΟΥΝΗΩΤ Ν ΜΕΤΡΕΜΡΑΓΩ ΧΕ Ν ΛΩ Ν
 ΡΗΤ ΟΥΟΝΩΣΟΜ ΝΙΜΟΙ Ε ΕΡ ΟΥΖΩΒ Ν ΠΑΙ ΡΗΤ
 ΗΕΝ ΠΑ ΟΥΩΩ ΝΙΜΑΓΑΤ. ΧΑΤ ΛΟΙΠΟΝ ΝΤΑΩΕ 15
 ΝΗΙ ΝΤΑ ΣΟΒΗΙ Ε ΠΑ ΚΟΥΛΑΤΩΡ ΕΤ Α ΠΑ ΜΑ-
 ΚΑΡΙΟΣ Ν ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΒΑΤΖΗ Ν ΠΑΤΕ ΦΙ
 ΕΒΟΛΗΕΝ ΣΩΜΑ ΟΥΟΣ ΛΗΦΑΝΟΥΛΖΣΑΖΝΙ ΝΗΙ
 ρ̄ΜΕ.Α. ΧΕ ΖΕΜΣΙ ΝΕΜ ΖΑΙ | ΤΗΝΑΖΕΜΣΙ ΑΤΩΝΕ ΖΗΤ Β
 ΛΗΦΩΤΕΜΟΥΛΖΣΑΖΝΙ ΝΗΙ ΤΗΝΑΩ ΕΡ ΟΥΒΩΒ ΑΝ 20
 ΗΕΝ ΠΛΟΥΩΩ ΝΙΜΙΝ ΝΙΜΟΙ. ΛΗ ΕΡ ΟΥΩ ΝΧΕ
 ΠΙΔΙΑΒΟΛΟΣ ΧΕ ΟΥΟΣ ΝΙΜ ΠΕ ΠΙΚΟΥΛΑΤΩΡ
 ΕΤΕΜΜΑΓ. ΑΣΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΧΕ ΖΗΠΠΕ
 ΦΗΕΝ ΠΑ ΚΟΙΤΩΝ ΝΕΜΗΙ Ν ΠΙ ΕΖΟΟΥ ΝΕΜ ΝΙ-
 ΧΩΡΖ ΙΣΧΕΝ ΠΙΕΖΟΟΥ ΕΤ Α ΠΑ ΜΑΚΑΡΙΟΣ Ν 25
 ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΩΛ Ε ΒΟΥΝ Ε ΤΗΝΟΥ ΦΡΩΙΣ
 ΕΡΟΙ. ΛΗ ΕΡ ΟΥΩ ΝΧΕ ΠΙΔΙΑΒΟΛΟΣ ΠΕΧΑΦ ΝΑΣ
 ΧΕ ΖΙΝΑ ΝΤΕΕΜΙ ΧΕ ΛΡΕ ΧΑΣ ΗΕΝ ΠΕΖΗΤ

ρ̄μ̄ε. β. εὐρέσχωκ ἐβολὴ ἢ νιεντολὴ ἢ τε | π̄δ̄ς οὐοῦ
 ζήππε ἄρε ὤπι ἄρε ζιωοῦτ ἢ ἕητοῦ τηροῦ.
 Κε γὰρ ἀρχος ἦχε π̄δ̄ς χε φη ἐθὺ νὰζεὶ ἕην
 οὐεντολὴ ἢ οὐωτ ἀφωπι ἐφζιωοῦτ ἢ ἕητοῦ
 τηροῦ οὐοῦ τεσωοῦν χε φ̄τ μοσ̄τ ἢ τ̄μεθ- 5
 νοῦχ ἐμαῶ. Οὐοῦ οὐν δαγιδ χω ἴμοσ ἕην
 πιμαζ ἔ ἢ ψαλμοσ χε π̄δ̄ς νὰτακε οὐον
 νιβεν ἐτ σασι ἢ τ̄μεθνοῦχ οὐοῦ ἄρε ὤπι
 ἄρε χε μεθνοῦχ φ̄τ νὰτακο ἢ χωλεμ μὴ
 ἴπε χος νηὶ ἕα τζη ἢ οὐκοῦχι χε ἴσxen 10

ρ̄μ̄ε. α. πιέζοοῦ ἐτ ἀ πα ζαι ἰ ἐβολῆεν σωμα ὡα |
 ἐ ἕοῦν ἐ τ̄νοῦ ἴπε οὐρῶμι ἢ οὐωτ ἐρ σα-
 ἕοῦν ἐ φρο ἢ πα κοιτων ὡα ἐβρηὶ ἐ νὰ
 κε ἐβιαῖκ. Ἀσ ἐρ οὐῶ ἦχε ἐγφημῖὰ χε ἕμηὶ
 πε τ̄χω ἴμοσ νε οὐοῦ οὐμεθνοῦχ ἀν πε 15
 τ̄χω ἴμοσ ὠ τα σωνὶ ἐτ ταινοῦτ. Τωρκ
 νε ἢ φ̄τ πιπαντωκρατωρ νεμ περ̄νιωτ̄ ἢ
 ἀρχηαγγελος ἐθὺ οὐαβ μιχαηλ φαι ἐταφ-
 ἕωτεβ ἢ πιζοῦ ἢ ἀρχεος χε ἴσxen πιέζοοῦ
 ἐτ ἀ πα μακαριος ἢ ζαι ἰ ἐβολῆεν σωμα 20
 ὡα ἐἕοῦν ἐ φοοῦ ἢ ἐζοοῦ ἴπε οὐρῶμι ἢ

ρ̄μ̄ε. β. οὐωτ ἐρ σαἕοῦν ἐ φρο ἢ πα κοιτων | οὐδε
 ἢ πι ἐρ ἀνεχεσθε εἕροῦ ἕωντ ἐ ἕοῦν ἐροι
 χε χασ ἢ τοῦναγ ἐ πα ζο ἐ πτηρ̄φ. Ἀφ ἐρ
 οὐῶ ἦχε πιδῖαβολος ἐφοὶ ἢ π̄σμοτ ἢ τ̄μοῦ- 25
 νὰχη πεσαῦ ἢ ἐγφημῖὰ τ̄σῦνηκλητικὴ χε ἢ
 ὡορπ μὲν ἄρε χος ἴπε οὐρῶμι ἢ οὐωτ ἰ
 ἐἕοῦν ὡα ροὶ ἴσxen ἐτ ἀ πα ζαι ἴτον ἴμοφ.

†ΝΟΥ ΧΕ ΖΗΠΠΕ ἄρε ερ νοβι ογορ †κε ἀνομια
 ἄρε σοκς ἐβολ ζηππε ἄρε χε μεθνογχ ἄρε
 ὠρκ ἡ νογχ. Μη ἦπε σοκς νηι ἡλ τζη ἡ
 ρ̄μ̄ζ. α. ογκογχι χε χας ἡ ὠορπ ἡτα ὠε νηι | ἐ ἡογν
 ἐ πα κοιτων ἡτασοβνι ἐ πα κογλατωρ ἐτ 5
 α πα ζαι τηιτ ἐ τοτq ἡπατ εqι ἐβολῆεν
 σωμα μη πικογλατηρ ογρωμι αν πε μη
 ὠαγκτε ἡ ζογτ κογλατωρ ἐ εζιμι ἐνεζ ογκ
 ογν ογον ογρωμι ἐ ἡογν ἡεν πεκοιτων
 †νογ ογορ παι κε ογαι ον ἐφ οσον λιχεν 10
 παι ρωμι εν ἡογν ἡεν πεκοιτων ἐ ἀρε χε
 μεθνογχ ἐ σωq ογορ ἄρε ὠρκ ἡ νογχ ἡ
 †ναῶεπτο† αν ἐ πτηρq ἡ πα εγγενης
 ἀρε ὠαν† νηι ἡτε μετραμαὸ τηρς. †εζιμι
 ρ̄μ̄ζ. β. δε ἡ εαβη εγφημιὰ | ασνετq ρως ἡ σωβι 15
 ἡεν ογσῶβι ἡ π̄ατικον ογορ πεχας ἡ πι-
 διὰβολος εqoi ἡ π̄μοτ ἡ †μογναχη χε ὠ
 ταςωνι παι ζωβ ρω χε ζεμσι νεν ζαι ογ-
 μετατσον νηι πε φαι ογορ †χω ἡμος νε
 χε ογ μονον νιχημα ἐτ ἀρε ἐνογ νεν 20
 νικοςμηςις εῶβε παι ζωβ ἡεν ογμεῶμνι ὠαγ†
 νηι ἡ νιχημα ἐτ ἡεν πιπαλλατιον ἡτε
 οηνογριος πογρο ἡ εγσεβης νεν νικοςμηςις
 ἐτ ὠοπ ναq τηρογ νεν νιχημα ἡτε παι
 κοσμος τηρq ἡνε σῶωπι ἡμοι εῶρι ερ παρα- 25
 ρ̄μ̄η. α. βενιν | ἡ νιςγνηνηκῆ ἐτ λιςεμνητογ νεν πα
 μακαριος η ζαι ἀρισταρχος πιστραγλατης
 εγταινογτ ἡτα ερ κωινωvιν νεν κε ρωμι

ἢ φεμμο ψα τφε νηι ἐ ρατq ειτογβηογτ
 ἐβολ ζα βωβεν νιβεν ογοζ λιχος xe πα-
 κογλατωρ ἐν βογν βεν πα κοιτων ογοζ ἢ τσε
 μεθνογς αν πικογλατωρ ἐτ λ πα βς ἢ ζαι
 τηιτ ἐ τοτq qσop ἐζοτε κογλατωρ νιβεν 5
 nem νιογρωογ τηρογ ἢτε πικοςμοc. φαι
 q ep xριλ αν εθερεκε ογαι ταμοq εθε
 ρμη. β. ογνοβι | ιε εθε ογλγαθον ιε φη ἐθ ναθω
 ἐ xωq αλλα φη ἐτεννλμεγι ἐροq ιε φη ἐτεν-
 ναμοκμεκ ἐροq βεν πενζητ nem nenlogic- 10
 moc ψαρεμι ἐρωογ ἢ τογνογ. Καν ογκογχι
 ἢ μεγι ἢτε πιδιαβολοc πε αqωανζωλ ἐ πζητ
 ἢ ογαι ἢτεqωωπι ἐρε ζθηq χη ἐ πικογλα-
 τωρ ἐτεμμαγ ἰcχεν πιναγ qηατωβζ ἐ πεq-
 ραν ἢμαγατq. Καν ἐρε ογνιωτ ἢ cτρατεγμα 15
 ἢτε πιδιαβολοc κωτ ἐροq ιε ἢcei ἐ πεqκωτ
 ωαqι ἢ τογνογ ἢτεqερογxωρ ἐβολ ἢ φρητ
 ρμη. α. ἢ ογκαπνοc | ογοζ εωωπ ἢτεογω ω τα
 cωνι τηατητ ἐ τοτq ἢ πικογλατωρ ἐτεμ-
 μαγ ἢτεqωωπι ζωι ἢ βοηθοc ψα πιεζοογ 20
 ἐτ ep λι ἐβολβεν cωμα. Ογοζ βεν πεκεμογ
 οη qηατητ ἐ τοτq ἢ φτ πιλγαθοc ἢ φρητ
 ἢ ογδωρον ἐ νανεq ἢτε ep κληρονομιη ἢ
 πιωνῆ ἢ ενεζ. Αq ep ογὼ ἢxe πιδιαβολοc
 εqοι ἢ πcμοτ ἢ τμογναχη ογοζ πεxαq ναc 25
 xe ματαμοι ζω ἐ παιρωμι ἢ παι ρητ ἐπι
 δε γαρ κατα φρητ ἐρε xω ἢμοc ογνιωτ
 ρμη. β. ἢ ραμλὸ πε παι ρωμι | ac ep ογὼ ἢxe

ΕΥΦΗΜΙΑ ΠΕΧΑΣ ΝΑΣ ΧΕ ΤΩΝΙ Ν ΨΟΡΠ ΝΤΕΝ-
 ΚΩΤ Ν ΠΕΝΖΟ È ΠΣΑ Ν †ΑΝΑΤΟΛΗ ΝΤΕΝΩΛΗΛ
 ΝΤΕΝ† Ν ΟΥΠΡΟΣΕΥΧΗ Ν ΠΕΜΘΟ Ν ΠΟΣ ΕΡΕ
 ΕΡ ΟΜΟΛΟΓΙΝ Ν ΦΗ ÈΤ ΑΡΕ ΜΕΓΙ ÈΡΟQ ΒΕΝ
 ΠΕΖΗΤ È ΗΟΥΝ È ΠΙΚΟΥΛΑΤΩΡ ÈΤΕΜΜΑΥ ÈΡΕ 5
 ΧΩ ΝΜΟΣ Ν ΠΑΙ ΡΗ†. ΧΕ Φ† ΧΩ ΝΗ ÈΒΟΛ
 Ν ΦΗ ÈΤΑΙΜΕΓΙ ÈΡΟQ È ΗΟΥΝ È ΠΙΚΟΥΛΑΤΩΡ
 ΝΕΜ †ΣΖΙΜΙ ÈΤ Α ΠΕΣΖΑΙ ΤΗΙΣ È ΤΟΤQ ΟΥΟΖ
 †ΝΑΤΑΣΘΟΙ ΑΝ ΧΕ ΕΘΡΕ ΜΕΓΙ Ν ΠΑΙ ΡΗ† ΑΛΛΗ
 ÈΞΕΝ ΠΑ ΖΗΤ È ΗΟΥΝ È ΦΗ ÈΘ ΟΥΑΒ ΝΤΕ ΠΟΣ. 10
 ΟΥΟΖ ΑΡΕ ΨΑΝ ΕΡ ΟΜΟΛΟΓΙΝ Ν ΠΑΙ ΡΗ† ΑΝΟΚ
 ρπ. α. ÈΘ ΝΑΤΑΜΟ | ÈΠΙΚΟΥΛΑΤΩΡ Ν ΖΟΥΒΕΖΟ ΜΕΝΕΝ-
 ΣΩΣ ΝΤΕ ΕΡΕΤΙΝ ΝΜΟQ È ΟΥΒΟΗΘΙΑ ΝΕ ΟΥΟΖ
 Ν ΝΑΨ† Ν ΣΑ ΤΖΗ. ΠΕΧΣΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΣ
 ΧΕ ΑΥ† ΝΤΟΛΗ ΝΗ ΗΑ ΤΖΗ ΝΠΑΤΟΥ ΜΟΡΤ Ν 15
 ΠΑΙ ΣΧΗΜΑ ÈΘ ΟΥΑΒ ΧΕ ΧΑΣ Ν ΝΑΦΩΡΩ Ν
 ΝΑΣΙΣ ÈΒΟΛ È ΨΛΗΛ ΨΑ †ΤΑΣΘΟΙ È ΤΑΜΟΝΗ
 ΟΥΔΕ ΕΨΤΕΜΟΥΩΜ ΝΕΜ ΖΛΙ Ν ΚΟΣΜΙΚΟΝ ÈΨΩΠ
 Q ΕΡ ΦΟΡΙΝ ΑΝ Ν ΠΕΝΣΧΗΜΑ. ΑΕ ΕΡ ΟΥΩ
 ΝΣΕ ΕΥΦΗΜΙΑ ΠΕΧΑΣ Ν ΠΙΔΙΑΒΟΛΟΣ ΧΕ ÈΠΙ ΔΗ 20
 ΑΡΕ ΧΟΣ ΝΗ ΧΕ ΦΗ ÈΘ ΝΑ ΑΡΕΖ È ΠΙΝΟΜΟΣ
 ρπ. β. ΤΗΡQ ΝΤΕΡΖΕΙ | ΒΕΝ ΟΥΖΩΒ Ν ΟΥΩΤ ΑQΨΩΠΙ
 Ν ΕΝΟΧΟΣ ΝΜΩΟΥ ΤΗΡΟΥ. ΝΘΟ ΖΩΙ ΑΙΤΑΖΟ
 ΒΕΝ ΡΩ ΝΜΙΝ ΝΜΟ ΑΡΕ ΕΡ ΠΑΡΑΒΕΝΙΝ Ν †ΕΝ-
 ΤΟΛΗ ΝΤΕ ΠΟΣ ÈΤΕ ΝΑΙ ΝΕ ΝΗ ÈΤΑΡΖΟΝΖΕΝ 25
 ΝΜΩΟΥ È ΤΟΤΟΥ Ν ΝΕQΑΠΟΣΤΟΛΟΣ ÈΘ ΟΥΑΒ
 ΙΣΧΕΝ ΠΕΝΕΖ. ΠΙΔΙΑΒΟΛΟΣ ΔΕ ΠΕΧΑQ ΝΑΣ ΧΕ
 ΑΨ ΝΕ ΝΙΕΝΤΟΛΗ ÈΤ ΑΙ ΕΡ ΠΑΡΑΒΕΝΙΝ ΝΜΩΟΥ

ΜΑΤΑΜΟΙ ΜΙΜΟΝ ΤΗΝΑΤΟΥΝΟC ΟΥΝΙΩΤ Ν ΧΩΝΤ
 ΝΤΕ ΦΜΟΥ ΕΞΡΗΙ ΕΧΩ ΑΡΕ ΩΤΕΜ ΟΥΟΝΖΟΥ
 ΕΡΟΙ ΤΗΟΥ. ΑC ΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΤCΥΝ-
 ρηλ. α. κλητικη πεχασ η παιδιβολος | χε η ωρηπ
 ΜΕΝ Α ΠΕΝCΩΤΗΡ Η ΑΓΛΑΘΟC ΖΟΝΖΕΝ Ε ΤΟΤΟΥ 5
 Η ΝΕΦΜΑΘΗΤΗC ΕΦΟΥΩΡΠ ΜΜΩΟΥ ΕΒΟΛ Ε ΖΙΩΙΩ
 ΧΕ ΠΙΗΙ Ε ΤΕΤΕΝΝΑΩΕ ΝΩΤΕΝ ΕΒΟΥΝ ΕΡΟΥ ΑΡΙ
 ΑCΠΑΖΕCΘΕ ΜΜΟΥ ΟΥΟC ΑΧΟC ΧΕ ΤΖΙΡΗΝΗ Η
 ΠΑΙ ΗΙ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΩΠΙ Η ΗΗΤΩ ΟΥΟZ
 ΕΩΠΙ ΜΜΟΝ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΚΟΤC ΕΡΩΤΕΝ. 10
 ΟΥΚ ΟΥΝ ΑΦΖΟΝΖΕΝ Ε ΤΟΤΟΥ ΟΗ ΕΘΡΟΥ ΩΛΗΛ
 ΗΕΝ ΠΙΜΑ ΕΤΟΥ ΝΑΖΩΛ ΕΡΟΥ ΟΥΟZ ΟΗ ΕΘ-
 ΡΟΥΟΥΩΜ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΒΗΛ Ε ΝΗ ΕΤ
 ρηλ. β. λυχε λ πχc εβολ χε ηπε ρι ηεν | τcαρζ
 ΕΦΧΩ ΜΜΟC ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤΟΥΝΑΧΑΥ ΗΑ 15
 ΡΩΤΕΝ ΟΥΟΜΟΥ ΑΤΩΝΕ ΗΟΤΗΕΤ ΟΥΩΜ ΗΕΝ ΟΥ-
 ΩΠ ΖΜΟΤ. ΟΥΟZ ΟΗ Α ΠΙΛΠΟCΤΟΛΟC ΖΟΝΖΕΝ
 Ε ΤΟΤΕΝ ΗΕΝ ΝΕΦΕΠΙCΤΟΛΗ ΕΦΧΩ ΜΜΟC ΧΕ
 ΩΛΗΛ ΗΕΝ ΟΥΜΕΤΑΘΜΟΥΝΚ ΟΥΟZ ΩΠ ΖΜΟΤ
 ΗΕΝ ΖΩΒ ΝΙΒΕΝ ΚΕ ΓΑΡ ΡΩΜΙ ΝΙΒΕΝ ΝΤΕ Φ† 20
 ΜΜΑΥ ΧΑ ΤΟΤΟΥ ΕΒΟΛ ΕΥΩΛΗΛ Η ΠΙΕΖΟΥ
 ΝΕΜ ΠΙΕΧΩΡΖ. ΕΩΠ ΔΕ ΖΩΙ ΗΘΟ ΟΥCΖΙΜΙ
 ΟΥΟZ ΜΜΟΝ ΝΟΥΝΙ Η ΧΡΟΥ ΖΗΠ Η ΗΗ† ΤΩΝΙ
 ρηλ. γ. ητενωληλ ευcοη ουοz μενεuca ηωληλ |
 ΤΗΝΑΙΝΙ Η ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ΗΤΕΝΑΥ ΕΡΟΥ 25
 ΟΥΟZ ΗΤΕΝ ΕΡ ΑCΠΑΖΕCΘΕ ΜΜΟΥ Η ΡΩΦ ΝΕΜ
 ΡΩΦ ΕΩΠ ΖΟΛΩC ΤΕ ΗΠΩΑ ΗΧΟΥΩΤ ΕΒΟΥΝ
 ΗΕΝ ΠΕΦΖΟ. ΠΙΔΙΔΒΟΛΟC ΔΕ ΕΤΑΦΕΜΙ ΧΕ Α

ἔτασναγ ἔροq ἔταqωιβ† βεν πεqῖνι βεν †ογ-
 νογ ασzωλ ἔzογν ἔ πεσκοιτων ασλᾶμονι ἢ
 †zικων ἔρε πιλγμινη ἢτε πιαρχηλᾶγγελος ἔθ
 ογλβ μιχαηλ ἐρ zωγραφιν ἔρος ασωπι ασ
 ἐρ αμλᾶηz ἔβογν ἔρος ασωω ἔβολ εσxω 5
 ἢμος zε πιαρχηλᾶγγελος ἔθ ογλβ μιχαηλ
 λρι βονθῖν ἔροι ἢτεκναzμετ ἢ τοτq ἢ πιε-
 ἢχροq. Πιδιᾶβολος δε λqωωπι ἐqῶzi ἔρατq
 ρἢδ. α. σαβολ ἢ φρο ἢ πικοιτων ἐπι δι ἢπε qξεμ-
 xom ἢ zωλ ἔβογν εῶβε πωογ ἢ πιαρχηλᾶ- 10
 γελος ἔθ ογλβ μιχαηλ ἔταqμαz πικοιτων
 λqταλε πεqτηβ zixen πεqωαι λqσεκῆρωογ
 ἔβολῆεν πεqξεβωαι ἐqωω ἔβολ ἐqxω ἢμος
 zε ὦ βιᾶ ογ πε †ηλᾶιῑ ἢε ἐγφῆμῖᾶ λᾶι ἔ-
 βογν ωα ρο ειογωω ἔ ἐρ zαλ ἢμο ογοz 15
 ἢτασοκι ἔ πτακο νενῖνι λixem† ἔρε βρηογ†
 ἔροι ἔῶβε ται φοxi ἢ ωε ἄρε ἄμονι ἢμος ἢ
 ωορπ μεν λιτογνος πιλλος ἢτε νηιογzαι
 ρἢδ. β. ἔxεν μεσιαc φη ἔτ ογμογτε ἔροq zε πx̄c
 εῖμεγῖ νηι πε zε †ηλᾶωκωορq ἢτεqxom λqῶε- 20
 βιοι νεν τα xom τηρc ἕατεν πιωε ἢτε πιε-
 ταγρος Ογοz ἰcxen ωορπ ἄνοκ πε ἔτ λι ἐρ
 zαλ ἢ ἀδαμ νεν ἐγλ λιορογ ἐρ παρabanῖν
 ἢ †εντολη ἢτε φ† λιαιτογ ἢ ωεμμο ἔ πι-
 παρᾶdicos νεν νημᾶ ἢ ωωπι ἢ ογωῖνι. Ἀνοκ 25
 ον πε ἔται ἐρ zαλ ἢ ηλ ἀγγελος ωατ ογ-
 zιτογ ἔβολῆεν πογωογ ἄνοκ πε ἔται ρε
 νιᾶφωφ ἐρνοβι ωαντε φ† qοτογ ἔβολῆεν

ΠΙΜΩΟΥ ἢ ΚΑΤΑΚΛΥΣΜΟΣ. ἌΝΟΚ ΠΕ ἘΤΑΙΤΑΜΕ
 ῤῚῚ. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΔΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἸΡΙ ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-
 ΝΟΜΙΑ ὩΛΗΤΕ Φ† ΖΩΟΥ ἘΣΩΟΥ ἢ ΟΥΧΡΩΜ
 ΝΕΜ ΟΥΘΗΝ ἸΤΕΡΦΟΤΟΥ ἘΒΟΛ. ἌΝΟΚ ΠΕ ἘΤΑΙ- 5
 ΤΑΜΕ ἸΕΖΑΒΕΛ Ἐ ΦΝΟΒΙ ΛΙΩΤΕΒ ἢ ΠΙ ΚΕ ΑΧΑΒ
 ΝΕΜΑΣ ἪΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἌΝΟΚ ΠΕ ἘΤΑΙ-
 ΤΟΥΝΟΣ ΝΕΝΩΗΡΙ ἢ ΠΙΣῶ ἘΣΕΝ ΑΛΡΩΝ ΑΥΩΠΙ
 ΕΥ† ΝΙΚΑΖ ΝΑϞ ὩΑΤΕ ΦΘΑΜΙΔ ΝΩΟΥ ἢ ΟΥΜΑΣΙ
 ἸΤΟΥΩΕΜΩΙ ἸΜΟϞ Ἐ Ἄ Φ† ΧΩΝ† ἘΡΩΟΥ ΟΥΟΖ 10
 ΑϞΦΟΤΟΥ ἘΒΟΛ. ἈΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἌΝΟΚ ΠΕ
 ῤῚῚ. β. ἘΤΑΙΘΡΟΥΩΠΙ. Ὡ ΜΙΧΑΗΛ ΜΗ ἸΘΟΚ ΑΝ ΠΕ |
 ἘΤΑΚΣΑΤ ἘΒΟΛἪΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΡΓΕΛΟΣ ΑΥἪΙΤ
 ἘἪΡΗΙ Ἐ †ΛΥΜΗΝ ἢ ΧΡΩΜ ἘΘ ΜΟΖ. Ὡ ΜΙΧΑΗΛ
 ἸΣ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΛΙΧΑϞ ΝΑΚ ΑΝΩΠΙ ἸΖΗΛ 15
 ΕΜΗΝ ΝΕΜ ΝΑΙ ἪΕΝ ΠΙΛΗΡ ἸΜΑϞῶΤΕΝ ἘΝΧΟΡ
 Ε ΝΗ ἘΤΕΝΝΑΩΣΕΜΣΟΜ ἸΤΑΖΩΟΥ. ΟΥΑΙ ἪΕΝ
 ΟΥΠΟΡΗΙΑ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ἪΕΝ
 ΟΥΛΗΑΩ ἢ ΝΟΥΣ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΚΑΤΑΛΛΙΑ
 ΟΥΑΙ ἪΕΝ ΟΥΧΡΟϞ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20
 ΟΥΑΙ ἪΕΝ ΟΥΧΟΖ ΚΕ ΟΥΑΙ ἪΕΝ ΟΥΕΛΚΩΑΙ ΟΥΑΙ
 ἪΕΝ ΟΥΒΙΟΥΙ. ΕΩΩΠ ΑΝΩΑΝἸΜΙ ΧΕ ἸΠΕ ΝΩ-
 ῤῚῚ. α. ΧΕΜΣΟΜ ἘΡΟϞ | ἪΕΝ ΟΥΧΟΡΣΣ ἢ ΠΑΙ ΡΗ† ὩΑΝ-
 ἸΝΙ ἘΖΡΗΙ ἘΣΩϞ ἢ ΟΥΖΙΝΙΜ ΕΦΩΩ ΧΕ ΧΑΣ ἸΝΕΦ-
 ΡΩΙΣ ἸΤΕϞ ΕΡ ΟΥΣΟΠ ἢ ὩΛΗΛ ἪΑ ΝΕΦΝΟΒΙ. 25
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΑΝΧΩ ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ
 ΕΩΤΕΜΘΡΕΝΝΑϞ Ἐ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†
 ΝΑΝ ἘΜΑΩΩ ΟΥΟΖ ΤΕΚΣΤΟΛΗ ἘΤ ἪΕΝ ΤΑΙ ΖΩΓ-

ραφιὰ ἐτ ἕεν ται φοχι ἢ ᾤε εσφωτῆ ἕεν
 ἕανφάβρι ἢ λογιλβαν ασβρο ἐ ται νιωτ ἢ
 χομ ἢ φοογ. Οὔγε φη ἐταγαιῖ ἢ σταγρος
 ᾤατε ρφωρκ ἢ τα νογνι ἕα τῆν ἢ φοογ
 ρῆξ̄. β. οὔγε οη τῆνογ πε ερε | τεκρικων φωτῆ ἐρογ 5
 ᾤ μιχαηλ πε ἐτας ερ κωλιν ἢμοι ογοῆ ασβρο
 ἐροι νειμ τα χομ τηρσ ἢ φοογ ἢπ ασχάτ
 ἢτασωκ ἢ πα ογωω ἐβολ νειμ εγφημιὰ
 τῆσυνκλητικη. ᾤ βιὰ ἢ φοογ ἐρε μιχαηλ τ
 ἕιει νηι σα σα νιβεν αιζωω ογπε τῆναλιῖ νε 10
 ᾤ εγφημιὰ τῆσυνκλητικη ἀρε σω ἢμοσ τῆνογ
 σε τῆναωσμεσχομ ἐρο αν ἐρε ερ ἕαριν ἐ ται
 κογχι ἢ φοχι ἢ ᾤε ἐτ ἕεν νεσιχ. Ισχε ἀγα
 ἢε αρι ἢμι νε σε τῆηνογ ᾤα ρο οη ἕεν ογῆ-
 ζοογ ἐρε σωογν ἢμογ αν ἐτε σογ ἢβ ἢ 15
 ρῆξ̄. α. παῶνι | πιζοογ ἐτεμιαγ ᾤαγχεμ μιχαηλ
 ερῆογῆτ νειμ μιαγγελος ερφαῆτ νειμ τῆα-
 γελικη τηρσ σαβολ ἢ πικαταπεταςμα ἢτε
 φωτ εῆβε νιμωογ ἢτε φιὰρο ἢ χημῆ ογοῆ
 εῆβε νιῖωτ νειμ νιμωογ ἢ ζωογ. Ογοῆ 20
 τῆσωογν ἀνοκ ἢ φαι σε ᾤασωωπι ἢτεγ ερ
 ῆ ἢ ἐζοογ νειμ [ῆ] ἢ ἐσωρῆ ἢπ ακηνη ερτωβῆ
 ογοῆ ερφαῆτ ἀτῆνε τωογνογ ἐ πᾤωι ᾤαντε
 φτ σωτεμ ἐρογ ἢτεγ ερ χαριζεσῆε ναιῖ ἢ
 πεγ ἐτημα. Λοιπον αιᾤανῖ ἐ πιῆζοογ ἐτεμ- 25
 ρῆξ̄. β. μαγ | τῆναι νε ειςεβτωτ ἕεν ται νιωτ ἢχομ
 ἢταλμονι ἢ ται φοχι ἢ ᾤε ἐτ ἕεν νεσιχ ἢταλι
 ἢ μεροσ μεροσ ἐζρη ἕχεν τε ἀφε ἢτεναγ σε

ΤΕΡΑΣΕ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ἸΝΑΙ ἸΤΕΡ
 ΕΡ ΒΟΗΘΗ Ἰ ΡΟΜΠΙ ἸΖΟΥ ἸΤΕΜΜΑΥ. ΜΑΙ ΔΕ
 ΕΣΣΩΤΕΜ ἸΡΩΟΥ ἸΣΕ ΤΣΙΜΙ Ἰ ΣΑΒΗ ἸΤΕΜΜΑΥ
 ΑΣΒΙ ΝΑΣ Ἰ ΤΣΙΚΩΝ ἸΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-
 ΧΑΗΛ ΑΣΒΟΣΙ ἸΣΩΦ ΣΑΒΟΛ Ἰ ΦΡΟ Ἰ ΠΕΣΚΟΙΤΩΝ 5
 ΟΥΟΣ ἸΕΝ ΤΟΥΝΟΥ ΑΦ ΕΡ ΑΘΟΥΩΝΖ ἸΒΟΛ Ἰ
 ρ̄π̄π̄. α. ΠΕΣΜΘΟ ΤΣΙΜΙ ΔΕ ἸΤ | ΤΑΙΝΟΥΤ ἸΤΕΜΜΑΥ
 ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΑΣΩΠΙ ΕΣΙΡΙ Ἰ ΖΑΝΤΖΟ
 ΝΕΜ ΖΑΝΩΛΗΛ ΕΥΩΩ Ἰ ΠΙΕΖΟΥ Ἰ ΝΕΜ ΠΙΕ-
 ΧΩΡΖ ἸΣΧΕΝ ΠΙΕΖΟΥ ἸΤ Α ΠΙΔΙΑΒΟΛΟΣ ΩΕ ΝΑΦ 10
 ἸΒΟΛ ΖΑΡΟΣ ΩΑ ΠΙΕΖΟΥ ἸΤΑΦΧΟΣ ΧΕ ΤΗΝΟΥ
 ἸΤΑΤ ΝΕΜΕ ἸΤΕ ΣΟΥ ἸΒ Ἰ ΠΛΩΝΙ ΠΕ. ΟΥΟΣ
 ΝΑΣΤΖΟ Ἰ ΦΤ ΠΕ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ἸΘ
 ΟΥΑΒ ΜΙΧΑΗΛ ΕΘΡΕΦΩΠΙ ΝΑΣ Ἰ ΒΟΗΘΟΣ ΝΕΜ
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 ΠΕΖΟΥ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ Ἰ ΕΥΦΗΜΙΑ
 ρ̄π̄π̄. β. ΣΟΒΤ Ἰ ΝΗΕΤΟΥ ΝΑ ΕΡ ΧΡΙΑ | ἸΜΟΦ Ἰ ΠΩΙ
 Ἰ ΜΙΧΑΗΛ ἸΤΕ ΤΠΡΟΣΦΟΡΑ ΝΕΜ ΤΑΠΑΡΧΗ ἸΤΕ
 ΠΙΛΛΟΣ ἸΕΝ ΠΙΤΟΠΟΣ ἸΤΕ ΠΣΟΒΤ Ἰ ΝΙΣΝΗΟΥ
 ἸΕΝ ΠΙΜΑ Ἰ ΩΠΙ ΜΕΝΕΝΣΑ ΤΣΙΡΗΝΗ ΑΠΛΩΣ 20
 ΑΣΦΙ ΦΡΩΟΥΩ Ἰ ΠΩΙ Ἰ ΚΑΛΩΣ ΚΑΤΑ ΠΕΤΣΩΕ
 ἸΠΙ ΔΗ ΝΕ ΟΥΡΑΜΑΔ ΤΕ ἸΜΑΩ. ΠΙΔΙΑΒΟΛΟΣ
 ΔΕ ΠΙΜΑΣΤΕ ΠΕΘΑΝΕΦ Ἰ ΣΗΟΥ ΝΙΒΕΝ ἸΠΕ
 ΦΩΦΑΙ ἸΡΟΦ ΕΦΝΑΓ Ἰ ΠΙΔΡΑΘΟΣ ἸΡΕ ΤΑΙ ΣΙΜΙ
 ἸΡΙ ἸΜΩΟΥ ΕΣΣΟΒΤ ἸΜΩΟΥ ΕΘΡΕΣΤΗΙΤΟΥ ἸΕΝ 25
 ΠΩΙ Ἰ ΠΑΡΧΗΑΓΓΕΛΟΣ ἸΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ρ̄π̄θ̄. α. ἸΤ Α ΠΙΟΥΩΙΝΙ Ἰ ἸΒΟΛ Ἰ | ΖΑΝΑΤΟΥΓΙ Ἰ ΣΟΥ
 ἸΒ Ἰ ΠΛΩΝΙ ἸΤΙ ΕΣΟΖΙ Ἰ ΡΑΤΣ ΕΣΩΛΗΛ Ἰ

φηλαγ ἢ ὠωρπ εσερετιν ἢ φτ ἕεν φραν ἢ
 παρχηαγγελος μιχαηλ εθρεφδρι ε ρατq
 κημαc ωατ εcαωκ εβολ ἢ πιωεμωι εταc-
 ζιτοc εροq ογοz ἢ τεφναzμεc ε πικοc
 τηροq ἢ τε πιδιλβολοc. Ζηππε ic πιδιλβολοc 5
 λqι λqδρι ε ρατ q ἢ πεcμῆο εβολ εφοι ἢ
 πεμοτ ἢ ογαρχηαγγελοc ερε zαννιωτ ἢ
 τεnz ἢ μοq εφμηρ ἢ ογμοxḅ ἢ νογβ zιxen
 ρῆθ. β. τεφτπι εφτοc ἢ ὦνι ἢ μινι | ερε ογχλομ
 zιxen τεφλφε λqθαμιογτε εβολḅεν zανῶνι 10
 ἢ μαργαριθc εναωε ἢ coγενογ ερε ογω-
 βωτ ἢ νογβ ἕεν τεφzix ἢ ογιναμ αλλα πι-
 μινι ἢ τε πιcταγρῶc εθ ογav xη zιωq λη.
 Ἐταqι λqοzι ερατq ἢ πεcμῆο εβολ εφḅεν
 παι νιωτ ἢ ωογ ἢ ται μαιη εταcναγ εροq 15
 λc ερ zοτ εμαωω aczei zιxen πικαzι. Ἰθοq
 δε λqττοc λqτογνοcc πεχαq ναc xε ἢ π ερ
 ερzοτ ὦ τcziμi ετ ταινογτ ἢ πεμῆο ἢ φτ
 ρz. λ. nem νεφαγγελοc εθ ογav | xερε τcziμi ετ
 α πεcμακαριοc ἢ zαι xεμi zμοτ ἢ πεμῆο ἢ 20
 φτ. Ἰθο δε zωι α πεμακαριcμοc ωωπι ἢ
 φρητ ἢ ογλαμπac εq ερ ογωινη ἢ πεμῆο ἢ φτ
 Xερε θη ετ λ nec ογcια nem nec λγραπη ωωπι ἢ
 φρητ ἢ ογcοβτ ἢ αδαμαντινον ε τοικογμενη
 τηρc xε ἢ νε πιδιλβολοc ετ zωογω ερ zαλ 25
 ἢ μοc. Αρι πιcτεγιν νηι ὦ τcziμi ετ cμα-
 ρωογτ xε εινηογ εβολzιτεν φτ πιπαντο-
 κρατωρ λιναγ ε νε ωληλ ετ αρελιτογ ἢ

ρ̄ζ̄. β. φοογ αγῑ ε̄ πω̄ωῑ η̄ πεμ̄θο̄ η̄ φ̄† | εγ̄ ερ
 ογ̄ω̄ῑνῑ ε̄ρο̄τε φρη̄ η̄ ογ̄θᾱ η̄ κωβ̄ η̄ σοπ
 αγ̄ω̄ω̄πῑ εγ̄ζῑ ακτῑν̄ ε̄βολ̄ ε̄μᾱω̄ω̄ αγ̄ω̄θο̄ο̄ρτερ
 η̄ †αγγ̄ε̄λῑ τη̄ρς. Ογ̄ο̄ς ᾱρ̄ο̄γο̄ρ̄π̄τ̄ ω̄ᾱρο̄ η̄νε
 φ̄† ογ̄ο̄ς ᾱρ̄ξω̄ η̄ ρ̄αν̄σᾱχῑ η̄η̄ῑ ξε̄ η̄τᾱξο̄το̄ῡ 5
 νε̄ ξε̄ χας̄ η̄τε̄σω̄τε̄μ̄ η̄η̄η̄ ε̄θ̄ η̄αῑ ε̄βολ̄η̄β̄εν̄ ρ̄ω̄ι
 ρ̄η̄η̄ η̄τε̄ξῑμ̄ῑ η̄ ογ̄νῑω̄† η̄ τᾱῑο̄ η̄ πεμ̄θο̄ η̄
 φ̄†. †ε̄ σω̄ο̄γ̄η̄ ξε̄ ᾱρ̄κη̄η̄ ε̄ξο̄ς η̄νε̄ φ̄† ξε̄
 ρ̄ςω̄τ̄η̄ η̄νε̄ πῑςω̄τε̄μ̄ ε̄ρο̄τε̄ πῑω̄ο̄γ̄ω̄ω̄ο̄γ̄ω̄ῑ ογ̄ο̄ς
 ε̄ ᾱρ̄ε̄ ω̄ᾱη̄ ερ̄ ᾱτ̄ σω̄τε̄μ̄ η̄σᾱ η̄η̄ ε̄ †η̄ᾱξο̄το̄ῡ 10

ρ̄ζ̄. α. νε̄ λ̄νο̄κ̄ ᾱη̄ πε̄ | ε̄τ̄ ᾱρ̄ε̄ ερ̄ ᾱτ̄ σω̄τε̄μ̄ η̄ςω̄γ
 ᾱλλᾱ φ̄† πε̄ σ̄β̄η̄ο̄γ̄τ̄ γᾱρ̄ ξε̄ ᾱτ̄ σω̄τε̄μ̄ η̄ιβ̄εν̄
 ᾱρ̄ω̄ο̄π̄ η̄β̄εν̄ π̄τᾱκο̄. Ας̄ ερ̄ ογ̄ω̄ η̄νε̄ †ς̄ζ̄ῑμ̄ῑ
 η̄ σᾱβη̄ ε̄ς̄ξω̄ η̄μ̄ο̄ς̄ ξε̄ μᾱτᾱμο̄ῑ ξε̄ ᾱω̄ νε̄
 η̄ῑσᾱχῑ ε̄τᾱρ̄ζ̄ε̄ν̄ζ̄ω̄η̄κ̄ ε̄ρω̄ο̄γ̄ η̄νε̄ φ̄† ε̄ο̄ρε̄κ̄ 15
 σο̄το̄ῡ η̄η̄η̄ λ̄νο̄κ̄ †η̄η̄αῑτο̄ῡ ογ̄ο̄ς η̄τᾱαρ̄ε̄ς̄
 ε̄ρω̄ο̄γ̄. Αρ̄ερ̄ ογ̄ω̄ η̄νε̄ πῑδῑᾱβ̄ο̄λο̄ς̄ ε̄ρ̄ξω̄
 η̄μ̄ο̄ς̄ ξε̄ λ̄ φ̄† ρ̄ο̄ν̄ζ̄ε̄ν̄ ε̄ το̄τ̄ ε̄ῑη̄η̄ο̄γ̄ ε̄βο̄λ̄
 ρ̄ῑ το̄τ̄ε̄ ε̄ῑη̄η̄ο̄γ̄ ρ̄ᾱρο̄ ξε̄ ρ̄ω̄ ε̄ρο̄ ε̄ρε̄τᾱκο̄ η̄
 πε̄τε̄τε̄τε̄ πε̄μᾱκᾱρῑο̄ς̄ η̄ ρ̄αῑ λ̄ρε̄ ξω̄ η̄μ̄ο̄ς̄ ξε̄ 20

ρ̄ζ̄. β. εῑ† λ̄γᾱπ̄η̄ η̄ᾱ πο̄γ̄ξαῑ | η̄ τε̄ρ̄ψ̄γ̄χη̄. Ις̄ πε̄ρ̄αῑ
 ᾱρ̄ ερ̄ κ̄λη̄ρο̄νο̄μ̄ῑη̄ η̄ η̄ιᾱρ̄ᾱθ̄ο̄η̄ η̄τε̄ θ̄μ̄ε̄το̄γ̄ρο̄
 η̄ η̄ῑφ̄η̄ο̄γ̄ῑ. Ογ̄ γᾱρ̄ ε̄ρο̄ πε̄ ε̄ πᾱω̄αῑ η̄ η̄αῑ
 προ̄ς̄φο̄ρᾱ νε̄μ̄ η̄αῑ λ̄γᾱπ̄η̄ τη̄ρο̄γ̄ ε̄ρε̄† η̄μ̄ω̄ο̄γ̄
 νε̄μ̄ η̄αῑ ω̄λη̄η̄ ε̄τ̄ ο̄ω̄ ε̄ρε̄ ῑρῑ η̄μ̄ω̄ο̄γ̄. † ογ̄- 25
 κο̄γ̄χῑ ογ̄ο̄ς̄ χᾱ ογ̄κο̄γ̄χῑ η̄β̄εν̄ πε̄η̄ῑ η̄η̄πω̄ς̄
 η̄τε̄ ερ̄ η̄αῑε̄ με̄νε̄ν̄σᾱ ογ̄ς̄η̄ο̄γ̄. Ογ̄ο̄ς̄ με̄νε̄ν̄σᾱ
 η̄αῑ ε̄ω̄ω̄π̄ η̄τε̄ πῑδῑᾱβ̄ο̄λο̄ς̄ η̄αγ̄ ε̄ρο̄ η̄ πᾱῑ

ρητ̄ ἐρε τ̄αγαπη γναχος ἐρο ἵτερσωρ ἐβολ
 ἢ πετεντε κατα φρητ̄ ἕταρσωρ ἐβολ ἢ
 ρζ̄β. α. νιζγπαρχοντα ἵτε ιωβ | Ἐπι δι ιωβ ζωγ
 ναq̄ιρι ἢ παι ρητ̄ ἢ νιζηκι εῶβε φαι λq̄τακο
 ἢ πεῖνταq̄ τηρq̄ ογος λq̄βωλ ἢπεq̄ κε σωμα 5
 βεν ζανq̄εντ εγζωογ nem νιμκαζ ἵζητ
 ἵτε νεq̄ωηρι nem νεq̄ωηρι (sic) λq̄θερε πιη
 ζη ἕβρη ἕσωογ ογος λγμογ ἢ ογσοπ ἢ
 ογωτ. Ic φη ἕθ ογав on δαογβια λq̄χος ἐροq̄
 εῶβε νιμετνηανт ἕ ναq̄ιρι ἢμωογ εq̄κωс ἢ 10
 νιcωμα ἵτε νη ἕт εq̄νασεμογ εγμωγт
 εq̄θωmc ἢμωογ ἄ πιδιλβολοс χοζ ἐροq̄
 ρζ̄β. β. λq̄ιηι ἕζηηι ἕσωq̄ ἢ ογμετζηки κε πεр
 ογpamaδ ἕμαωω πε. Ἐ π̄λαῖ λq̄θερε νιβ-
 λxepμη ἕxен νεq̄βαλ λγλιq̄ ἢ βελλε μαλλον 15
 ζανζαλατ̄ an ne ἢ παι ρητ̄ αλλα ἵθοq̄
 πιδιλβολοс πε nem ζαν κε δεμωη λγ ep
 πιcμοт ἢ νιζαλατ̄ λγλιq̄ ἢ βελλε εῶβε
 πογχοζ ἕβογη ἐροq̄. λοιπον ταωepи ἕωωп
 τεpасωтem ἵcωи κατα πιоγaзcaзμη ἵτε пбс 20
 ζω ἐρο βεν ναι ζβηογῖ ἢ παι ρητ̄. λq̄χοс
 νηи on ἵxε φт xε λxос ne xε ζηппе ἢмон
 ωηри ωωп ne nem пемакариос ἢ ζαι λpic-
 ρζ̄β. γ. тарχοс пистратγлатηс λοιπον | τωηи ἵτε
 ζemci nem ογρωμη εq̄ταιηογт xε epе xφo 25
 ἢ ογωηри nemaq̄ Xε xac apеωanι ἐβολβεν
 σωμα ἵτεq̄ ep κληρονομηи ἢ φη т ενте ογος
 ἵτεq̄ωωпи εq̄ири ἢ пемеγῖ λpеωanι ἐβολβεν

σωμα ἔρε ερ ου ἔρε οι ἢ ατ ωηρι ἴμον
 ελι ἢ εελπιε ναωπι νε ωα ἐμεε. Ογοε
 λογοαεσαεμι νηι ον ἢσε πδ̄ε σε λ̄εοε νε
 ἐωωπ τεραεωτεμ ἵεωι ἢτε εεμιε νεμ εαι
 ιε εεμιε νεμ ἡλλαριχοε φη ετ ἴτων νεμ 5
 ρ̄ε̄ε̄. β. οηνογριοε πογρο | εηπεε εαρ λογοωω ἐ
 εοβτ ἢ πεεετρατεγμα εφοωωω ἐ ωλι ἢτεε
 μετογρο ἢ τοτq ογοε ἢτεε ερ δ̄ε ἐ νιχημα
 τηρογ ἢτε νιρωμεοε ἴεεμιε δε ετεμμαγ ἢ
 εαβε εγφημιλ̄ αεεε εανεεεε ἐ νιμεεεεεεεε 10
 ἢτε πιαιεβολοε ογοε αε̄εμι εε ἢεοε πε ετ
 εαει νεμαε ειτεν νεεεεαε̄ι ε̄ε μεε ἢ παεοε
 Ἰεοε δε πεεαεε ναε εε ματαμοι εε αεεεεογτ
 ἢεωη εεν νιεραφη εε ἢπ ερ ἴ λ̄ραπη ογδε
 προεφορᾱ ιε εε ἢπ ερ ωληλ̄ ιε εε εεμιε 15
 ρ̄ε̄ε̄. α. νεμ εαι β. κε εαρ τεεεεεεε ἢ φτ̄ εεεεεεε
 ναη εεν ογμηνω ἢ μα εε ωαρε ἴλ̄ραπη εωβε
 ε̄εεεεε εε ἢ ογμηνω ἢ νοβι ογοε οη εε πιαι
 ωαεωογωογ ἢμοε ειεεε ἴεεεεεε Ογοε οη
 τεεεεεεε εε πιπροφηεεε εεωωω ε̄εεε εεεεω 20
 ἢμοε εε εαι ἢ νετεεεεεεεεεεεεεε νεωτεν
 ε̄εεεεε εε νεεαγληογ ογοε οη κε μα εε ογεε-
 ειᾱ νεμ εμογ ε̄ε νατ̄ ωογ νηι ογοε οη εε
 ἴεεεεεε ἢτε πδ̄ε ογεεε εε ογαε πε Ογοε οη
 τεεεεεεε εε παγλοε πιεεεεεεεε εεεεεεεε 25
 ρ̄ε̄ε̄. β. ναη | εεν νεεεεαε̄ι ε̄ε εολε εε ωληλ̄ εεν
 ογμεταεμογνεκ ογοε ωεπ εμοε εεν εωβ
 νιβεε Ογοε οη αεεεεεεε νηι εε εεμιε νεμ εαι

ΟΝΑΥ ἢ ὠορπ ΜΕΝ ΚΕ ΟΥΑΙ ἘΤΑΚΤΑΟΥ Ἐ
 ΠΕΦΡΑΝ ΧΕ ΖΕΜΙ ΝΕΜΑΥ ΟΥΖΕΡΕΤΙΚΟΣ ΠΕ ἢ
 ΛΘΝΟΥ† ΦΑΙ ΕΡΕ Φ† ΝΑΤΑΚΟΥ ΑΤΩΝΕ ΩΣΚ
 ἢΤΕΦ† ἢ ΟΥΧΑΛΙΝΟΥΣ Ἐ ΡΩΥ ἢΤΕΦΣΟΝΖΥ ἮΕΝ
 ΠΙΠΕΛΑΓΟΣ ἢΤΕ ΦΙΟΜ ΟΥΟΣ ἢΤΕΦΘΕΒΙΟΥ ΝΕΜ 5
 ΤΕΦΧΟΜ ΤΗΡΣ ἮΑ ΡΑΤΥ ἢ ΠΙΕΥΣΕΒΗΣ ΟΝΝΟΥ-
 ΡΙΟΣ ΠΑΛΙΝ ΔΕ ΟΝ ΕΘΒΕ ΠΙΜΑΖ Β ἢ ΖΑΙ ΣΟΛΟ-
 ΡΖΕ. Α. ΜΩΝ ΤΑΜΟ ἢΜΟΝ Ἐ ΦΑΙ ἮΕΝ | ΠΙΦΥΣΙΛΛΟΡΟΣ
 ΧΕ ΑΡΕ ΠΙΩΟΡΠ ἢ ΖΑΙ ἢΤΕ †ΘΡΟΜΠΩΑΛ ΜΟΥ ἢΠ
 ΑΣΖΕΜΙ ΝΕΜ ΖΑΙ ἢ ΚΕ ΣΟΠ ΑΛΛΑ ΨΑΣΨΕ ΝΑΣ 10
 Ἐ ΠΩΑΦΕ ἢΤΕΣ ΕΡ ΖΗΒΙ ΨΑ ΠΕΖΟΥ ἢ ΠΕΣΜΟΥ
 ΕΦΤΑΜΟ ἢΜΟΝ ΧΕ ἢΠ ΑΡΕ ΠΡΕΝΟΣ ἢ ΝΙΔΒΟΚΙ
 ΖΕΜΙ ΝΕΜ ΖΩΟΥ† ἢ ΨΕΜΜΟ ἘΒΗΛ Ἐ ΟΥΖΩΟΥ†
 ἢ ΟΥΩΤ ΟΥΟΣ ἢ ΦΡΗ† Ἐ ΨΑΝΑΙΣ ἢ ΦΩἢ ἢ
 ΝΕΝΖΒΩΣ ΖΙΧΕΝ ΟΥΣΟΝ ἢΤΑΝ ΖΟΤΑΝ ΔΥΨΑΝΜΟΥ 15
 ΦΑΙ ΠΕ ἢ ΦΡΗ† ΑΡΕΨΑΝ ΠΖΑΙ ἢ ΟΥΛΒΟΚΙ ΜΟΥ
 ΨΑΣΙΝΙ ἢ ΠΕΣΛΑΣ ἘΒΟΛ ἢΜΙΝ ἢΜΟΣ ἢ ΤΕΣΦΑἢϚ
 ΡΖΕ. Β. ἮΕΝ ΠΕΣΙΕΒ ἢ ΦΑΤ | ΧΕ ΧΑΣ ΑΨΑΝΩΨ ἘΒΟΛ-
 ἮΕΝ ΤΕΣΑΣΠΙ ἢΤΕ ΟΥΟΝ ΝΙΒΕΝ ἘΜΙ ΧΕ ἢΜΟΝ
 ΤΕΣΖΑΙ ἢΜΑΥ ἘΘΒΕ ΦΑΙ ΑΡΕΨΑΝ ΟΥΛΒΩΚ 20
 ΟΥΩΨ Ἐ ΒΙΤΣ ἢ ΧΟΝΣ ΨΑΣΩΨ ἘΒΟΛ ἢ †ΟΥΝΟΥ
 ΟΥΟΣ ΨΑΥΣΩΤΕΜ Ἐ ΤΕΣΣΜΗ ΟΥΟΣ ΨΑΥἘΜΙ ΧΕ
 ΟΥΑΙ ΟΥΩΨ Ἐ ΒΙΤΣ ἢ ΧΟΝΣ ΖΙΤΕΝ ΠΕΣΛΑΣ ἘΤ
 ΦΟΡΣ ΠΑΙ ΡΗ† ΨΑΥΘΩΟΥ† Ἐ ΡΟΣ ἢΧΕ ΠΙΔΒΩΚ
 ΤΗΡΟΥ ἢΤΟΥΨΩΠΙ ΝΑΣ ἢ ΒΟΗΘΟΣ ΟΥΟΣ ἢΣΕ 25
 ΕΡ ΕΠΙΤΙΜΑΝ ἢ ΦΗ ἘΘ ΟΥΩΨ Ἐ ΒΙΤΣ ἢ ΧΟΝΣ
 ΕΘΒΕ ΦΑΙ ΑΡΕΨΑΝ ΝΙΑΛΩΟΥ† ΝΑΥ Ἐ ΝΙΑΒΩΚ
 ΡΖΕ. Α. ΕΥΘΟΥΗ† ἢ ΠΑΙ ΡΗ† | ΕΥΩΨ ἘΒΟΛ ΕΥΟΥΨΩ

È ΕΡ ΕΠΙΤΙΜΑΝ ΜΙ ΦΗ ÈΘ ΟΥΩΩ È ΒΙΤΣ Ν
 ΧΟΝΣ ΧΕ ΕΦΟΥΩΩ È ΕΡ ΖΑΛ ΜΙ ΦΗ ΙΤ Λ ΦΤ
 ΖΟΝΖΕΝ ΜΙΜΟΓ È ΤΟΤΟΥ ΩΑΥΧΟΣ ΝΧΕ ΜΙΛΛΩΟΥΙ
 Ν ΑΤ ΖΗΤ ÈΤΕΜΜΑΥ ΧΕ ΕΡΕ ΜΙΛΒΩΚ ΙΡΙ Ν
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ἐρο ὡατε φρη ζωππ ἢ φοογ χε χας ἡνε
 ρ̄ζζ. β. q̄ ἡχε πιχερηχ ἐτ ζωογ | ἡτεq ep π ἐτ ζωογ
 νε Ἐοβε φαι π ετ σφene πε ἡτει ἡτε ογωωτ
 ἡμοι χε λιχω ἡσωι ἡ τα αρτελι λι ὡαρο Ac
 ep ογῶ ἡχε εγφημῖα †συνκλητικη πεχας 5
 ηαq χε λισωτεμ ἕεν πιεγαργελιον ἐθ ογαν
 χε ἕεν πιხოγ ἐτ α παιδῖβολος † ἡ πεφογοι
 ἐ πενωωτηρ ἡ αγαθος εθρεq ep πιραζιη
 ἡμοq Acχος ηαq ζωq χε φλητκ ἡτεκογωωτ
 ἡμοι ἡνοκ †ηα† ηακ ἡ ηιμετογρωογ τηρογ 10
 ἡτε πικοςμος ηεν πογῶογ Ογοz ἡ π̄χc ἐμι
 ρ̄ζη. α. ἡ †ογνογ χε ογca ἡ πετρωογ νε | λq ep
 ἐπιτιμην ηαq μηπως ἡθοοκ πε φη ἐτεμμῖαγ
 εκογωω ἐ ἐρ zλλ ἡμοι Ac ep ογῶ ἡχε
 παιδῖβολος χε ἡνοκ αν πε φη ἐτεμμῖαγ ἡνε 15
 σωωπι ἡμοι ἐνεz ἡ αω ἡ ρη† ερε φη
 ἐτεμμῖαγ ηαξιμ ἡ παι ηιω† ἡ ωογ ἐ †ερ
 φοριη ἡμοq Ιcχεν πιηαγ γαρ ἐταq ep ατ
 σωτεμ ἡca †εητολη ἡτε π̄δc λqχωντ ἐροq
 λqογλzcazηη ηηη ἡνοκ μιχαηλ λιβαωq ἐβολ 20
 ἡπεq ῶογ τηρq Ac ep ογῶ ἡχε †εzιμ
 ρ̄ζη. β. ἐτταιηογτ εcχω ἡμος χε ιcχε ἡθοοκ | πε
 μιχαηλ λqθων πιμην ἡτε πιcταγρος εq
 zιχεν πεκωωωτ κατα πιρη† ἐ †ηαγ ἐροq
 εqφοτz ἐ ται zικων ερε πιχαρκτηρ ἡτε 25
 μιχαηλ φοτz ἐβολ ἐρος Ac ep ογῶ ἡχε
 παιδῖβολος εqχω ἡμος χε ηαι ζωγραφῖα
 εγογωω ἐ ταλε κοcμηcic ἐχωογ ἡχε ηιzω-

γραφος σε χας ερε τουτεχνη ναβι ωου η
 ζουδ Επι δι πιμνινη ντε πισταγρος η τοτεν
 αν ουδε βεν ταρρελι της Ας ερ ουω ησε
 εγφημιλ εσσω ημος σε η λω η ρητ τνατεν-
 ρζθ. α. ζουτ νεκσασι | κε γαρ ματοι νιβεν εθ ναλ 5
 εβολ ζιτεν πογρο ηπαρε ζλι η ρωμι χωκ
 ηπογαρσαζνι εβολ εταγι εθβητη ουδε ηπ
 αγωπου ερωου ε πτηρη εθε σε τεβεσ ντε
 πογρο ητοτογ αν ουοz οη νι κε χαι ε ωαρε
 πογρο ουορπογ εβολβεν τερμετογρο καν 10
 ζανχαι η ζιρηνικον νε ηπαγτεν ζουτογ
 ησε ουον νιβεν εωωπ σετηβε αν ε τσφραγic
 ητε πογρο φαι δε ζωφ πε η φρητ η νιαγγελος
 αγωανι ζιζεν πικαζι ερε πιμνινη ντε πισταγ-
 ρζθ. β. ρος ητε πογρο ητε πωου | ζιζωφ αν η 15
 παγτενζουτογ σε ζαναγγελος νε Αλλα
 τενναγφωτ σα βολ ημωου σε ζανδεμων
 νε μαλιςτα πιμωτ η αρχιαγγελος ητε
 νιαγγελος τηρογ η λω η ρητ ρηλι ζιζεν
 πικαζι ητερωτεμεν πιζοπλον ητε τσφραγic 20
 η ουχαι ητε περογρο ερηνου ετε φαι πε
 πισταγρος εθ ουαβ ητε ηηc πχc πωηρι η
 φτ ετ οηβ εωωπ χογωω ητατεν ζουτκ σε
 ηθοκ πε μιχαηλ πιρερνοζεμ χατ ηταινι
 ρο. α. ζαροκ ητερζικων η | ητεκ ερ ασπαζεσε 25
 ημος ουοz ανοκ τναουωωτ ημοκ ατδνε
 ζητ β ε πτηρη Πιδιβολος δε εταρναγ σε
 ασορβεφ ε βογν σα σα νιβεν ουοz ηπ ερζεμ

ζλι ἢ ἀπολογία ἔχω ἢ περὶ θεοῦ ἐβολὴ οὐδὲ
 ἀστωνος ἕνεκ πῖμα ἐνασζενσι ἢ ἕνεκ ἐσοῦσιν
 εἰ ζαρὸς ἢ τζικων ἢ τε παρχηαγγελος ἐθ
 οὔαβ μιχαηλ Ἀρσιντ ἢ περὶ σμὸς ἀρβι ἢ πῖνι
 ἢ οὔμογι ἐρζενζεν ζως δε ἢ τε περὶ ἕρωος 5
 ῥο. β. μοζ ἢ τπολις τηρς ἀρχωλεμ ἀρλμονι ἢ |
 περὶ σμὸς ἀρσιντ ἢ μοζ ζως δε ἢ τ ἐσχα τοτς
 ἐβολὴ φμοῦ οὐδὲ ἀρσιντ ἢ ζανσιν ἢ πα
 ρητ ὄν κε φαί πε πῖεζοῦς ἐτ ἀρε ἢ ἐβολ
 χις ἢ ἕνεκ ἀιθις εἰσῶρς ἐρο ἰς οὔνιωτ 10
 ἢ σνοῦ ἀλλὰ ἢ πῖ ψαεμσὸς ἐρο ὡα τῆνα
 μαρε γι τῆνοῦ ἢ τερναζμι ἐβολῆεν να χις
 ἢ σε φη ἐρε ἐρ ἕαριν ἢ μοζ τζζιμι δε ἢ σβη
 ἐτεμμάγ νασζενζωχ ἐμαῶ πε ζως δε
 ἢ τεσ χα τοτς ἐβολὴ ἐ φμοῦ ἀσῶ ἐβολ ἐσχω 15
 ῥο. α. ἢ μοζ κε παρχηαγγελος μιχαηλ | ἀρι βονθῖν
 ἐροί ἕνεκ ται οὔνοῦ ἢ ἀναρκη ἔτι δε ἐρκωτ
 ἐτ ἢ κας νασ ἢ σε πιδιὰβολος ἰς παρχηα
 γγελος ἐθ οὔαβ μιχαηλ ἀρσιντ νασ ἐβολ
 ἢ τῆνοῦ ἐρ ἐρ φοριν ἢ οὔαζζιωμα ἢ βαςι- 20
 λικὸν ἐρε οὔον οὔσῶτ ἢ νοῦβ χη ἕνεκ τερ
 χις ἢ οὔιναν ἐβολ ἐρε πτῦπος ἢ πῖσταγρος
 ἐθ οὔαβ χη ζιχωρ Οὔος ἢ πῖμα τηρς ἐρ
 οὔωινι ἐζοτε φρη ἢ οὔθα ἢ κωβ ἢ σπ
 Πιδιὰβολος δε ἐταρναγ ἐροῦ ἀρσιντ ἐβολ ἕνεκ 25
 οὔ ζοτ ἐρσιντ ἢ μοζ κε πα βς παρχηαγγελος
 ῥο. β. μιχαηλ ἀι ἐρ νοβι | ἐ τφε νεν περὶ θεοῦ ἐβολ
 κε ἀι ἐρ τολμαν ζολως ἀι ἐ βοῦν ἐ πῖμα ἐρε

ΤΕΚΖΙΚΩΝ ἢ ἕντηϑ ἑῖροκ ἢ π ἐρ τακοι ἕα
 τρη ἢ πα σνοϑ ἄ πηρεϑ ἑαμιὸ γαρ ἐρ
 σῦνηωριν νηι ἢ ζαν κε κογσι ἢ ἐζοοϑ Ἰθοκ
 δε ὦ πα ὅς παρχηαγγελος Ἰθοκ πε ἐτακλιτ
 ἢ ὤεμμο ἐ νιμανῶωπι ἢ τε νιφνογὶ ογορ 5
 ἑῖναῶε νηι ἢ τα φωτ σαβολ ἢ μοκ ὤα πι ἐζοοϑ
 ἢ τε παινιῶῑ ἢ ὤπι ἑ ἐρ ὁμολογιν νாக ογορ
 ἑῑορκ ἢ πεμθο ἢ φἑ σε ἢ ναταςθοι αν σε
 ρῶβ. α. ἰςχεν παι ναγ ἐ ἐρ | πιραζιν ζανρωμι ἰε
 ρζιμι ἕεν πιμα ἐν ακχη ἢ μοκ Ναι δε ἐρε 10
 πιδιὰβολος σω ἢ μωοϑ ἐρσονρ ἢ τοτϑ ἢ
 παρχηαγγελος ἐθ ογαν μιχαηλ ἢ φρηἑ ἢ
 ογδασ ἕεν τσις ἢ ογκογσι ἢ ἄλοϑ ογορ
 ἐταρλιϑ ἢ ογχωβ ἐμαῶω αρχαϑ ἐβολ ἕεν
 ογνιῶῑ ἢ ὤπι Πεσε παρχηαγγελος μιχαηλ 15
 ἢ ἐγφημιὰ ἑσῦνηκλιτικη σε βρο ἢ μο ογορ
 σεμ νομἑ ἢ π ἐρ ἐρ ροἑ ἕα τρη ἢ πιδιὰ-
 βολος ἐπι δε ϑηαῶσεμσον ἐρο αν σε ἰςχεν
 ρῶβ. β. παι ναγ | ἄνοκ πε μιχαηλ παρχηαγγελος
 φη ἐτ ἐρ διὰκωνιν ἐροϑ φη ἐτ ἄ πεμα-20
 κριορ ἢ ζαι ἀρισταρχορ πιστρατγλατικ
 τμηἑ ἐ τοτ Ἰθοκ πε μιχαηλ φη ἐρε
 τωβρ ἢ μοϑ ἢ μνηι ἢ πεμθο ἐβολ ἢ τα
 ρικων ἐρε πα χαρακτηρ σῆνοϑτ ἐρορ ἐ
 ἕογν ἕεν πε κοιτων Ἰθοκ πε μιχαηλ φη 25
 ἐτ ὦλι ἢ νε τωβρ ἐ ἕογν ἢ πεμθο ἢ φἑ
 Ἰθοκ πε ἐτ ογι ἐ ρατϑ ἢ πιναγ ἐρε σασι
 νεμ πε ζαι σε μαροϑφωτρ νηι ἐβολ ἢ πι-

ροϛ. α. χαρακτηρ ἢ πιαρχηαγγελος μιχανηλ ἠταχαρ
 ἕεν πα ηι ἢ ναωτ ογορ ἠτεκτιτ ἐ τοτq
 ἠτεqωπι ηηι ἢ κογλατωρ ἠτεq ep ναωτ
 ηηι ἕατεν πδς ωατ eqωηη ηηι ἠταρωλ
 ωαροq ἢ φρητ ἢ ρωηη ηιβεν ἄνοκ πε μιχανηλ 5
 φη ἐτ cωτεμ ἢ ογον ηιβεν ἐτ τωβρ ἢ φτ
 ἕεν πα ραη Ἰπ ep ep ροτ ρηππε γαρ μεν-
 ενca ἕρε xωκ ἠπε ωμεωι ἐβολ ἐρε ἰρι ἠμοq
 ἕεν παραη τηηογ ἠcωι ἄνοκ ηεν κε ηηω
 ἢ αγγελος ἠταολτ ἐ ηι μα ἢ εντοη ἠτε φτ 10

ροϛ. β. ηαι ἐτ απε ραι ep κληροηομην ἠημοωτ τριηηη
 ηενε Ογορ ἐταρξε ηαι ηας ἠξε πιαρχηαγ-
 γελος μιχανηλ αqρωλ ἐ πωωι ἐ ηιφηογἰ ἕεν
 ογηωτ ἢ ὡογ εcορι ἐ ρατε εccομc ἢ cωq
 Μενενca ηαι δε acωε ηας ἐ τεκκληcιὰ ἐ 15
 ρατq ἢ ἄββα αηθγμοc πἠπισκοποc ἠτε
 ται πολιc Πιωορπ ἢ φωωεν ἕεν ηενxix ἢ
 πιχρηcοcτομοc ἐθ ογλβ ἰωαηηηc πιαρχηἠ-
 πικοποc ἠτε κωcταητιηογπολιc φη ἐτ ἄ

ροϛ. γ. ται ηηcοc τηρε βι ογωηηι ἐβολρι τοτq ἠογορ 20
 acταμοq ἐ ηη τηρογ ἐτ ἄ πιαρχηαγγελος
 xοτογ ηας αqτ ὡογ ἢ φτ ηεν πιηωτ ἢ
 αρχηαγγελος ἐθ ογλβ μιχανηλ Ογορ αqθωογτ
 ἢ τεγναzic αqχω ἢ πιωμεωε ἐβολ ἕεν ογ-
 χωλεμ ηεν ογηωτ ἢ ταιὸ Μενενca ἢ τ 25
 cγναzic acἰ ἐβολἕεν τεκκληcιὰ acρωλ ἐ
 πεcηη ογορ acxωκ ἐβολ ἢ πιωμεωι ἠτε
 ηιcηηογ ἢ ρηκἰ ἐc ep διακωηηηη ἐρωογ Ογορ

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 ΠΙΕΠΙΣΚΟΠΟΣ ἢ ΣΑΣΙ ΑΝΩΩΛΕΜ Ἐ ΟΥΝΙΩ† ἢ
 ΣΘΟΙ ἢ ΟΥϞΙ ἢΠ ΕΝΩΩΛΕΜ Ἐ ΟΥΟΝ ἢ ΠΕΡΡΗ† 10
 ἘΝΕΖ ἘΠΙ ΔΗ ΝΑΙ ἢΜΑΥ ΖΩ ΠΕ ΕΙΖΕΜΣΙ ΝΕΜ
 ΠΑ ΙΩΤ ΑΝΘΥΜΟΣ ΠΙΕΠΙΣΚΟΠΙΣ (sic) ἘΘ ΟΥΑΒ
 ρῶς. β. ΠΙΩΡΠ | ἢ ΦΩΩΕΝ ἮΕΝ ΝΕΝΣΙΧ ἢ ΦΗ ἘΘ
 ΟΥΑΒ ΙΩΑΝΝΗΝΣ ΠΙΠΙΧΡΗΣ[ΟΣ] ΤΟΜΟΣ ΕΙΟΙ ἢ ΠΡΕΣ-
 ΒΥΤΕΡΟΣ ἘΤΑΝΩΩΛΕΜ ΔΕ ἢ ΠΑΙ ΝΙΩ† ἢ ΣΘΟΙ 15
 ἢ ΟΥϞΙ ΔΗΧΑ ΤΟΤΕΝ ἘΒΟΛΖΙΤΕΝ ΤΑΙ ΝΙΩ† ἢ
 ΘΕΩΡΙΑ ΜΕΝΕΝΣΩΣ ΑΣΤΑΣΘΟΣ ΖΑ ΠΑ ΙΩΤ ἢ
 ἘΠΙΣΚΟΠΟΣ ΠΕΧΑΣ ΝΑΣ ΧΕ ††ΖΟ ἘΡΟΚ ΠΑ ΙΩΤ
 ΕΘΡΕΚ†ΖΟ ἘΣΩΙ ΖΙΝΑ ἢΤΑ ΕΡ ἌΠΑΝΤΑΝ Ἐ Φ†
 ἮΕΝ ΟΥΟΥΝΟΥ Ἐ ΝΑΝΕΣ ΔΕ ΟΥΝΙ ΑΣΩΩΝΤ ἘΡΟΙ 20
 ἢΧΕ †ΟΥΝΟΥ ἘΤΟΥΝΑΦΩΡΧ ἢ ΤΑ ΨΥΧΗ ἘΒΟΛ-
 ρῶς. γ. ἮΕΝ ΠΑ ΣΩΜΑ ἢ ἘΒΙΗΝ ΩΑ ΠΙΕΖΟΥΟ | ἢΤΕ
 ΠΙΝΙΩ† ἢ ΖΑΠ ΚΕ ΓΑΡ ΙΣ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
 ΜΙΧΑΗΛ ΑϞΙ ἢΣΩΙ ἘΡΕ ΑΡΙΣΤΑΡΧΟΣ ΠΑ ΖΑΙ
 ΜΩΠΙ ΝΕΜΑϞ ΝΕΜ ΖΑΝ ΚΕ ΜΗΩ ἢ ΑΓΓΕΛΟΣ 25
 ΝΕΜΑϞ ἘΤΑΣ ΕΝΚΟΤ ΔΕ ἘΣΧΕΝ ΠΕΣΜΑ ΕΝ ΚΟΤ
 ἘΤΑΣΦΟΡΩϞ ἮΕΝ ΝΕΣΧΙΧ Ἄ ΠΙΕΠΙΣΚΟΠΟΣ ΩΛΗΛ
 ἘΣΩΣ ἢ ΟΥΝΙΩ† ἢ ΝΑΥ ΜΕΝΕΝΣΩΣ ΑΣϞΑΙ

ἢ περσο ἔ πωωι ἕεν πρῶ ἢ πιέπισκοπος
 nem πιμνω τηρρ περλας κωογ δε τωινη ἐρω-
 τεν ἕεν πῶς Ἄρι φάραπη ἢ τετεντ νηι ἢ
 ῥῶζ. β. τρικων ἢ παρχηαγγελος μιχαηλ | ἢτα ἐρ
 ασπασεσθι ἢμος ἢ παι κε σοπ ἕα φζη ἢπα 5
 τῖ ἐβολῆεν σωμα ἕεν φογνογ ἢ πιέπισκοπος
 ἄμομι ἢ φρικων ἀγτιῆς ηας ἢθος δε ασ ἐρ
 ασπασεσθι ἢμος ἐσχω ἢμος δε πα ῶς παρχη
 ἀγγελος ἐθ ογαν μιχαηλ ορι ἐ ρατκ nemni
 ἕεν ται ογνογ θαι ἐτ οι ἢ ροτ Μαι δε 10
 ἐν σωτεμ ἐρος ἐσχω ἢμωογ ἄνον δε nem
 πιμνω ἀσωτεμ ἐ πῆρωογ ἢ ογνιωτ ἢ μνω
 ἐγδοσι ἐμαωω ἐσεν νογῆρνογ ἢ φρητ ἢ
 ῥῶπ. α. ογκαταρακτικῆς ἐρωω | ἐβολ ογορ ἢ nemβαλ
 ἢ μμνω νικογσι nem μμνωτ μρωογτ nem 15
 μριμοι ἀγναγ ἐ παρχηαγγελος ἐθ ογαν
 μιχαηλ ἐρ ἐρ ογωινη ἢ φρητ ἢ φρη ἐρὸρι
 ἐ ρατq ρισεν ἐγφμηλ φσγνικλητικη ἐρε
 μισβι ἢ ρατq οι ἢ φρητ ἢ ογρομτ ἢ βαρωτ
 ἐρφοσι ἕεν ογχρωμ ἐρε ογον ογσλλπιγροσ 20
 ἕεν τερξισ ἢ ογῖναμ ἐβολ ἐρε ογον ογτρο-
 χος ἢ φρητ ἢ ογζαρμα ἕεν τερξισ ἢ βαση
 ἐρε ογον ογσταγροσ ρισωq ἐρ ἐρ φοριν ἢ
 ῥῶπ. β. ογρεβσο | ἐσσωπ ἐροτε θλ μιογρωογ ἢτε
 πικοσμοσ ἢ ογῶβα ἢ κωβ ἢ σοπ ἕτannaγ δε 25
 ἐροq ἢ παι ρητ ἀνωθορτερ ογορ ἀηχα
 τοτεμ ἐβολ ἐῶβε τερροτ Ογορ ἀηναγ ἐροq
 ἐρὸρι ἐ ρατq ἐρσωογτεμ ἢτερστολη ἢ ογωινη

ἐβολ ζωσ εφσολσελ ἢ †ψγχι ἢ †εζιμὶ ἢ
 μακάρια ετεμμαγ εγφημια †ευνκλητικη
 εορεσι ἐχεν τερεστολη ἐθ ογав Παι ρη† δε
 αε† ἢ πεσππ̄α ἐρε †εζικων ἢτε παρχηλγ-
 ρῶθ. α. γελοσ μιχανηλ ταλθογτ εζιχεν πεсβαλ | ἢπατε- 5
 ci ἐβολθεν σωμα Ογος ανσωτεμ ἐ π̄ρωου
 ἢ μηω εγ ερ ψαλιν εγσω ἢμος σε π̄с
 σωογν ἢ φμωιτ ἢτε η̄ομηι τογκληρονομια
 ἐσεωπι ωα ἐνεε †εζικων δε ἢτε παρχηλγ-
 γελοσ μιχανηλ ἐτ χη εζιχεν π̄го ἢ †εζιμι 10
 σε ἐταε† ἢ πεс π̄п̄а à †εζικων ελαλι ἢ
 †ογνογ ἢπ εν̄εми σε ἐταεεωλ ἐ θων ογος
 ανχα †εζιμι βεν πῑεελαγ ἢτε ἀριεταρχос
 πεεεαι Αεωπι δε ἐτανθωμε ἢμος αν̄ι ἐ
 ρῶθ. β. †εκκλησῑα | εορεν ερ †ευναειс à πῑεπ̄с- 15
 κοποс ἢ ἐβογн ἐ πιτοποс φαι ἢ εογнт ἢ εηтг
 †ноγ δε βεν φραη ἢ παρχηλγγελοс ἐθ ογав
 μιχανηλ Ογος ἐταε ωε ἐβογн ἐ πῑεε̄ῑε̄с̄т̄η-
 ριον κατα τερεευνη̄ο̄ῑα αεηαγ ἐ εζικων ἢ
 παρχηλγγελοс εη ἐταεελαλι ἐβολθεν πῑηι 20
 ἢ εγφημια εε̄λ̄ωι βεν πῑληρ ат̄б̄не εиз ἢ
 ρωми βεν †χοгкη ἢτε πῑма ἐθ ογав Π̄̄ε̄п̄с̄-
 копос δε αεωω ἐβολ εε̄с̄ω ἢμος σε ω̄ η̄ῑρωми
 ἢτε †тракη †η̄ӣс̄ос λ̄μ̄ω̄ӣ ἢ τετεηηαγ ἐ
 ρ̄п̄. α. ται η̄ω† | ἢ хом ἢτε παρχηλγγελοс ἐθ 25
 ογав μιχανηλ Ογος à πῑηηω τηρε βοхи ἐ
 βογн ἐ πῑε̄ε̄ῑε̄с̄т̄η̄ρῑон ογος ανηαγ βεν η̄ен
 βαλ ἐ †εζικων ἢτε παρχηλγγελοс μιχανηλ

ἐς λωι βεν πιαηρ ατβνε χιχ ἢ ρωμι ἰε κε
 ελι ἢ παι ρητ Ἀλλα ηαστασρηογτ ἢ ατκιμ
 ἢ ογστγλλοσ ἢ αδμαντινον ἔτε ἢπ αρκιμ
 ἢσα ελι ἢ σα ἔ πτηρη Οωγρη νε μηρωου
 εταγωωπι ἢ νιναγ ἔτεμμαγ ἔρε πιμηω τηρη 5
 ρπ. β. ωω ἔβολ εγτῶου ἢ φτ νεμ παρχηαγγελοσ
 ἔθ ογαν μιχαηλ Ογοσ λ πωμι ἢ ται ωφηρι
 ἢ ται μαῖν φοσ ωα πιογρωου ἢ μαῖ νογτ
 ερκαδιοσ ἢ εγδοζιὰ τογρω βεν κωσταντινογ-
 πολιοσ νεμ πογρο οηνογριοσ βεν ρωμη Ογοσ 10
 αγσεμνιτε εθρογ ερ απανταν ἔ ται ηησοσ
 νεμ ἢ ογέρηογ Ογοσ παι ρητ αγ ερ απαν-
 ταν νεμ ογέρηογ εγσοπ νεμ τογρω αγηαγ
 βεν νογβαλ ἔ τωφηρι ἢτε τζικων ἢτε παρ-
 χηαγγελοσ ἔθ ογαν μιχαηλ Ογοσ αγογωωτ 15
 ρπλ. α. ριχεν πικαζι ριχεν πιβλοσ | ἢτε πιμακαριοσ
 ιωανηησ πιχρησοστομοσ ἔταρσωκ ἔβολζι
 χωγ φαι ἔταφιρι ἢ εανηιωτ ἢ ταλδο βεν
 ται ηησοσ ζωσ δε ρωμι ηιβεν βεν τογρηογ
 αγωαν ἢ κοτ ριχεν πιβλοσ ἔτεμμαγ ἢτε 20
 πιλριοσ ιωανηησ ωαγτματ ἢ πιογσαι σα
 τοτογ Ω ηημ εθναωασι ἔ ηηωφηρι ἔταγωωπι
 ἔβολζιτεν τζικων ἔτεμμαγ ἢτε παρχηαγ-
 γελοσ μιχαηλ θαῖ ἔτ ανηαγ ἔροσ τρηογ βεν
 ρπλ. β. νεμβαλ ἔσογρησ ἔβολβεν περτοποσ ἔθ ογαν | 25
 φαι ἔτενηογητ ἔρογ βεν περ ερ φμεγῖ ἔθ
 ογαν ἢ φοογ ζωσ δε κατα σογ ἰε ἢ πιὰβοτ
 ἢτε πεζοογ πε ἢ παρχηαγγελοσ μιχαηλ

ΠΕ ΩΑΡΕ †ΖΙΚΩΝ ΕΤΕΜΜΑΥ ΤΑΟΥΘΟ ΕΒΟΛ ΖΑΝ-
 ΧΑΛ Ν ΣΩΙΤ Ν ΠΙΔ Ν ΣΑΝΤΑΣ ΕΥΟΠΤ Ν ΚΑΡΠΟΣ
 ΕΡΖΟΛΧ ΚΑΤΑ ΠΑΙ ΡΗ† ΖΩΣ ΧΕ ΟΥΩΕ Ν ΣΩΙΤ
 ΤΕ †ΦΟΧΙ ΕΤΕΜΜΑΥ ΕΡΕ †ΖΙΚΩΝ ΦΟΤΖ ΕΡΟΣ
 ΖΑΡΑ ΤΕΤΕΝΙΡΙ Ν ΦΜΕΥΙ ΑΝ ΝΘΕ ΕΡΕ ΣΑ ΒΟΥΝ 5
 ΝΙΜΟΣ ΩΩΝΙ ΗΕΝ ΠΩΩΝΙ ΕΤΟΥΜΟΥ† ΕΡΟΡ ΧΕ
 ΑΠΟΣΤΗΝΑ ΕΤΕ ΠΙΧΑΛΚΩΝ ΠΕ ΝΕΜ ΠΙΡΗ† Ε-
 ρπβ. α. ΤΑΣΩΜΑ ΕΒΟΛ Ε ΠΤΗΡΩ ΟΥΟΣ ΑΣ ΕΡ ΑΤ ΣΟΜ
 ΕΜΑΩΩ ΖΙΤΕΝ ΠΩΩΝΙ ΝΕΜ ΠΙ ΗΙΣΙ ΕΤ ΖΙ ΧΩΣ
 ΟΥΟΣ ΕΤΑΣΙ ΗΕΝ ΠΕΣΝΙΩ† Ν ΝΑΖ† Ε ΒΟΥΝ Ε 10
 ΠΑΙ ΤΟΠΟΣ ΕΘ ΟΥΑΒ ΑΣΒΙ ΕΒΟΛΗΕΝ ΠΙΚΑΡΠΟΣ
 ΝΣΩΙΤ ΕΤ Α †ΖΙΚΩΝ ΤΑΟΥΩΟΥ ΕΒΟΛ Ν ΣΟΥ
 ΪΒ Ν ΠΙΛΒΟΤ ΕΤΑΡΣΙΝΙ ΟΥΟΣ Α ΤΕΤΕΝΝΑΥ
 ΕΡΟΣ ΧΕ ΗΕΝ ΠΧΙΝΘΡΕΣ ΟΥΩΜ ΕΒΟΛΗΕΝ ΠΟΥΤΑΖ
 Ν †ΖΙΚΩΝ Α ΠΩΩΝΙ ΕΤ ΣΑΒΟΥΝ ΝΙΜΟΣ ΦΟΧΙ 15
 Ν †ΟΥΝΟΥ ΑΣΤΟΥΒΟ ΟΥΟΣ ΑΣΟΥΧΑΙ ΑΣΩΕ
 ΝΑΣ Ε ΠΕΣΝΙ ΕΣ†ΩΟΥ Ν Φ† ΝΕΜ ΠΙΑΡΧΗ-
 ρπβ. β. ΑΡΡΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ | ΖΩΣ ΑΕ ΝΠ ΕΣΩΩ-
 ΝΙ Ε ΠΤΗΡΩ ΣΩΤΕΜ ΟΝ Ε ΤΑΙ ΚΕ ΝΙΩ† Ν
 ΩΦΗΡΙ ΕΤΑΣΩΩΠΙ ΕΝΟΥΕΩ ΕΝΧΑΣ ΕΒΟΛ ΑΝ ΤΕ 20
 ΑΡΕΤΕΝΝΑΥ ΔΕ ΟΝ Ε ΠΙΡΩΜΙ ΕΤ ΩΩΝΙ Ε ΠΕΡ-
 ΚΡΑΝΙΟΝ ΕΡ† ΤΚΑΣ Ε ΠΕΡΟΥΑΙ Ν ΣΦΙΡ ΝΤΕ
 ΤΕΡΛΑΦΕ ΖΩΣ ΧΕ ΝΤΕ ΠΕΡΒΑΛ Ν ΟΥΙΝΑΜ ΣΩΤΗΡ
 ΠΑΡΑ ΚΕ ΚΟΥΧΙ ΝΤΕΡΡΩΣΙ ΕΒΟΛΗΕΝ ΤΕΡΛΑΦΕ
 ΟΥΟΣ ΕΤΑΡΙ Ε ΒΟΥΝ Ε ΠΑΙ ΤΟΠΟΣ ΕΘ ΟΥΑΒ 25
 ΑΡΒΙ Ν ΟΥΚΟΥΧΙ Ν ΝΕΖ ΗΕΝ ΠΙΦΑΝΟΣ ΑΡ ΕΡ
 ρπγ. α. ΣΦΡΑΓΙΖΙΝ Ν ΠΕΡΖΟ ΗΕΝ ΦΡΑΝ Ν ΦΙΩΤ ΝΕΜ |
 ΠΩΗΡΙ ΝΕΜ ΠΠΝΑ ΕΘ ΟΥΑΒ ΟΥΟΣ ΑΡΒΙ Ν ΟΥ-

ΣΩΒΙ ΗΒΕΝ ΝΗ ΕΡΕ ΤΖΙΚΩΝ ΤΑΟΥΔ ΝΙΜΩΟΥ ΕΒΟΛ
 ΛΑΧΛΑΣ ΖΙΧΕΝ ΠΙΜΑ ΕΘ ΜΟΚΖ ΝΤΕ ΤΕΡΛΦΕ
 ΛΘΟΥΧΑΙ Ν ΤΟΥΝΟΥ ΟΥΟΣ ΛΑΦΕ ΝΑΓ Ε ΠΕΡΝΙ
 ΗΒΕΝ ΟΥΖΙΡΗΝ ΤΕΝ ΝΑΣΑΧΙ Ε ΛΩ ΙΕ ΤΕΝΝΑΧΑ
 ΛΩ ΕΒΟΛ Ω ΠΛ ΒΣ ΟΥΟΣ ΠΛ ΝΙΒ ΜΕΜΕΝΣΑ 5
 ΦΤ ΑΛΗΘΩΣ ΝΘΟΚ ΠΕ ΠΙΡΕΦΕΡΖΗΜΙ ΝΤΕ ΡΩΜΙ
 ΝΙΒΕΝ ΝΕΜ ΝΙΤΕΒΝΩΟΥΙ ΕΚ ΕΡ ΟΙΚΟΝΟΜΙΝ ΝΙΜΩΟΥ
 ΤΙΡΟΥ Ν ΠΕΜΘΟ Ν ΦΤ ΛΩ ΠΕ ΠΙΤΑΙΔ ΕΤ
 ρπβ. β. ΕΝΝΑΩΤΑΙΔΚ Ν ΗΝΤΑ Ω ΠΙΛΑΡΧΗΝΣΤΡΑΤΙΚΟΣ
 ΝΤΕ ΤΣΟΜ Ν ΝΙΦΗΟΥΙ ΕΙΣΩΟΥΝ ΣΕ ΝΙΜΟΝ ΤΑΙΔ 10
 ΩΝΩ ΝΕΜ ΦΩΚ ΣΕ ΟΥΝΙ ΚΔΖΙ Ε ΡΑΤΚ Ν ΣΗΟΥ
 ΝΙΒΕΝ Ν ΠΕΜΘΟ Ν ΠΙΘΡΟΝΟΣ ΝΤΕ ΠΙΠΑΝΤΟ-
 ΚΡΑΤΩΡ ΕΚΤΩΒΖ ΝΙΜΟΦ ΕΘΒΕ ΠΤΑΖΟ Ε ΡΑΤΑΦ Ν
 ΤΜΕΤΡΩΜΙ ΤΙΡΣ ΟΥΟΣ ΤΕΝΣΩΟΥΝ ΣΕ ΝΘΟΚ
 ΠΕ ΕΤΕ ΠΙΕΡΩΩΙ Ν ΤΟΤΚ ΕΘΡΕΚΚΑΙ ΕΖΡΗ Ε 15
 ΠΙΚΑΤΑΠΕΤΑΣΜΑ ΝΤΕ ΦΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΑΤ-
 ΘΗΕ ΕΡ ΚΟΛΙΝ ΝΙΜΟΚ ΜΑΡΕΝΖΩ ΕΡΟΝ Ω ΠΑ ΠΑΙ
 ΜΑ ΕΝΣΑΧΙ ΕΘΒΕ ΠΛΑΓΓΕΛΟΣ Ν ΠΒΣ ΝΑΙ ΡΕΦ-
 ΩΕΜΩΙ Ν ΩΛΖ Ν ΧΡΩΜ ΠΙΛΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ρπδ. λ. ΟΥΟΣ ΝΤΕΝΣΟΣ ΖΩΝ ΝΕΜ ΠΙΠΡΟΦΗΤΗΣ ΔΑΥΙΔ 20
 ΦΑΙ ΕΤΑΡΧΑΦ ΝΑΝ ΕΒΡΗ ΗΒΕΝ ΤΑΡΧΗ Ν
 ΠΙΛΟΡΟΣ ΝΤΕΝ ΣΔΣ ΖΩΝ Ν ΠΑΙ ΡΗΤ ΧΕ ΩΑΡΕ
 ΠΑΓΓΕΛΟΣ Ν ΠΒΣ ΖΙΚΟΤ Ν ΠΚΩΤ Ν ΟΥΟΝ ΝΙΒΕΝ
 ΕΤ ΕΡ ΖΟΤ ΗΛ ΤΕΡΖΗ ΟΥΟΣ ΝΤΕΡΝΑΖΜΟΥ
 ΜΑΡΕΝΤΑΣΘΟ Ν ΠΙΣΑΧΙ ΖΙΧΕΝ ΠΙΡΕΦΒΟ ΟΥΟΣ 25
 ΠΙΡΕΦΒΙ ΧΛΟΜ ΟΥΟΣ ΠΙΕΝΙΩΧΟΣ ΦΑΙ ΕΤΑΡΦΒΟ
 ΗΒΕΝ ΛΡΩΝ ΝΙΒΕΝ ΕΤ ΖΗΠ ΝΕΜ ΝΗ ΕΘ ΟΥΩΝΖ
 ΕΒΟΛ ΦΑΙ ΕΤΑΡΦΒΙ Ν ΤΔΩΡΕΛ ΝΤΕ ΠΙΠΝΛ ΕΘ

οὐαβ φαι ἔταρρωῖτ ἔ ἔρηι ἢ χολδογομορ
 ρπδ. β. ἢ βερι | φη ἔτ ἐρ οὐωινη ἔ κωσταντινοῦ-
 πολισ ἢμαγατς αν αλλα νεν νι κε νησος
 νεν τοικοῦμενη τηρς εἰσαχι ἔ πα δς ἢ ἰωτ
 ἰωαννης παρχηἑπισκοπος ἢτε κωσταντινοῦ- 5
 πολισ μαλλον δε τοικοῦμενη τηρς ὦ νημ
 εθναωφiri ἔ νεκσαχι ἔθ μεζ ἢ πωνῆ ἔθ μεζ
 ἢ σολσελ νιβεν ἢ πῆλτικον ὦ νημ εθναω-
 σαχι ογορ ἢτετ δι ηπι ἢ πα ωαι ἢ νεκε-
 ζεησις ἔτακ ἐρ ἐζηρηζιν ἢμωοῦ ὦ πι- 10
 χρησοςτομος ἔθ οὐαβ ἰωαννης πιλας ἢ νοῦβ
 ρπε. α. Εκ ἐρ ενχηρἰα ἢ ρωκ ἢμιν | ἢμοκ εῶρε κχω
 ἢ πεκταιὸ ξε οῦνη ἢμονωσχομ ἢ λας ἢ σαρζ
 ἢασχω ἢ πταιὸ ἢ πεκβιος ἔθ οὐαβ Δκςφι
 ὀν ζανογρωοῦ ἢκωπι αν ἔεν πσινεροῦρακοῦ 15
 σα βολ ἢ τμεθμηι κατα φρητ ἔρε δαγιδ
 ἐρ προφητεῦιν ἔα νενιοτ ἢ ἀποστολος ἐρσω
 ἢμος ξε ἢ ποῦἔρωοῦ ωε νατ ἔβολ ζιχεν
 πκαζι τηρς ογορ ἢοῦσαχι ἀγφορ ωα
 ἀγρηxs ἢ τοικοῦμενη ἢθουκ ζωκ ὦ πινητ 20
 ἰωαννης αω πε πιμωιτ ἰε αω πε πιμοῦνας-
 ρπε. β. τηριον ἔτ ἔεν τοικοῦμενη | τηρς ετεκνασιμ
 ἢ ἔητοῦ αν ἢ πεκβιος νεν νεκεζηησις ἔτ
 ζολς ωα ἔἔρηι ἔ νη ἔτοῦμοῦτ ἔρωοῦ ξε
 φγσις σνοῦτ ἀγἰ ις πενπολις ἔ πολισ νεν 25
 ἰσχεν χωρα ἔ χωρα ἀγοῦωτεβ ἢ νεκλογος
 ἀγχα ἢ τοτοῦ ἢ φυλακτηριον ἐῦ ἐρ μελεταν
 ἢ ἔητοῦ ἢ σνοῦ νιβεν τἢα ἐρ τολμαν ἢταχος

xε èτ λ † ογρω ερ εξωριζιν òμοκ è ται
 νησος èβολ ζιτεν ογσύνχωρησις òτε φ† è
 ακφωνζ òτενφγσις èθ ναωτ ò φρη† ò νιωνι
 ρπ̄. α. ογοζ ακθοργόνον èμλωω | Ογοζ ανχω
 òσων ò †μετωλωμε ιδωλον ε ανωμεωι ò 5
 φ† πιρεφθαμιò òτε πιεπτηρη È ακì è ται
 νησος ò φρη† ò ογωμεμο ακωε νακ εκτεν-
 θωντ è ογχοι ερμονι βεν πιπαλατιον òτε
 πιογρωου εροπτ ò εκμαλωτος è ακαιτογ ò
 ρενζε è λγταςθωου è πογκαζι βεν ογζι-10
 ρηνη νεν ογòου xε ογμ λ πιδιαβολος ερ
 εκμαλωτεγιν òμωου òσεν ωορπ ογοζ λγ-
 ζιτογ è βογν è πιχακι ετ τεμθωμ Α πογρο
 ρπ̄. β. òτε νιογρωου ερ στολιζιν òμωου | ογοζ
 λρογορπκ è ται νησος εθρεκ σω† òμονι 15
 èβολζι τοτς ò †εχμαλωσιλ òτε πιδιαβολος
 ογοζ ακτηιτεν ò δωρον ò πογρο òτε νιογ-
 ρωου èζοτε δωρον νιβεν ò βασιλικον Ογοζ
 ογ πε èτ σωπ ò ζογò òε ογ πε èτ ταινογτ
 ò ζογο è νιψγχι τηρογ èτακσοττογ ò 20
 τοτγ ò πιδιαβολος ακενογ èβολ è βογν è
 πιπαλλατιον òτε πογρο òτε νιογρωου ††ζò
 èροκ ò πα βς ò ιωτ èθ ογαν xε χας
 èκε† νη ò ογχω èβολ Èπι αν λι ερ τολ-
 ρπ̄. γ. μη è ογζωβ εγ σα πωωι ò να μετρον | 25
 èτε φαι πε εθρε σασι è πεκταιò †μεγì ò
 να μενρα† xε λ πωι ò σασι ωωπι σα σα
 νιβεν ωαρε πιζοου ò σασι γαρ εθρε κ ερ

ΠΩΩ Ì ΠΩΟΡΠ ÈΤΑΚ ΣΟΘΜΕΩ ΟΥΩΙ ΓΑΡ ΠΕ
 ÈΤ ΩΟΠ ΗΕΝ ΖΩΒ ΗΙΒΕΝ ΛΟΙΠΟΝ ΜΑΡΕΝ † Ì
 ΠΕΝΟΥΟΙ È ΠΑΡΧΗΑΓΓΕΛΟC ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ
 ÌΤΕΝ†ΖΟ ÈΡΟΚ ΧΕ ΕΦΕΤΩΒΖ¹ ÈΧΩΝ ΝΑΖΡΕΝ Φ†
 ΠΙΛΑΘΟC ÌΤΕΡΧΑ ΝΕΝ ΝΟΒΙ ΝΑΗ ÈΒΟΛ ΧΕ 5
 ÌΘΟΩ ΠΕ ÈΤΕ ΟΥΟΝΩΧΟΜ ÌΜΟΩ ΝΑΖΡΕΝ ΠΕΝ
 ΟC ΙΗC ΠΧC ΦΛΙ ÈΤΕ ÈΒΟΛΖΙ ΤΟΤΩ ΕΡΕ ΩΟΥ
 ΗΙΒΕΝ ΝΕΜ ΤΑΙΘ |

The last words of this Encomium are wanting.
 After the words *وكل كرامة*, which = ΝΕΜ ΤΑΙΘ
 [ΗΙΒΕΝ], there is written by another hand *الان
 وكل اوان والى ابد الابدین امین*.

¹ The Ms. has ΕΦΕΦΕΤΩΒΖ.



SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان فُحِبَ للاله بارّ من سنهور المدينه
 نجبا للمصدقات والمعروف (sic) اسمه دوروثاوس وكان
 لهذا معينه اسمها ثابوبستا وكانت هاذه عابده جدا
 كامله في المرحمه والمكبه مثل زوجها وكان لهم
 5 فرابين عظيمه علي اسم اله رئيس الملائكة الاطهار
 ميخائيل * وكانا منذ زمان يجتصما شباب وكانا والديهما
 قد خلفوا لهما ارض عظيمه بسعة غنا واموال عظيمه
 10 وانعام كثيره من الاعنام والبقر والبهائم جدا مع
 بقيه زينة هذا العالم وكان لهم الاثنان نية صالحه
 لله ورئيس ملايكته الاطهار ميخائيل * وكانوا اذا
 بلغوا الي اثنى عشر في الشهر يهتموا بالقرايين من
 باكر اليوم الحادي عشر الي اليوم الثاني عشر في
 الشهر يرسلوا القربان والحمر الي كنيسة رئيس الملائكة
 ميخائيل بنشاط عظيم بغير قواني * ومن بعد هذا
 15 يدحوا الاعنام ويرجعوا الي الاهتمام بالطعام بحبه
 كما يليق بالشعب ومن بعد تناول من السراير

- المكيبية في اليوم الثاني عشر من الشهر يجمعوا كل
المعوزين من الطعام العميان والعرج والمعوزين من الايتام
والارامل والغربا ويقفوا يخدموهم باذنتشاط نفس وسعة
Fol. 37a. روح وفرح قلب حتي يكملوا الاكل حينئذ يقدموا
5 لهم خبزا مختارا ويسقوهم حتي يكملوا الشرب يدهنوا
رووسهم بدهن مكرم قاييلين امضوا بسلام ايها
الاخوة الاحبا لانا قد استحكقينا عظم هذه الكرامة
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل
عبيدكم * فهكذا كانوا يعملون في كل اثنى عشر
Fol. 37b. من الشهر حتى ان سيطهم (sic) ذاع في كل مكان من
10 كورة مصر وكان كثير يفتخرون بهم ويمجدوا الله
خالقهم من اجل مجد اعمالهم الصالحة ويكرموا
وينيكوا ابايهم الذين ولدوهم وكان كل الناس يعظموهم
لاجل قريحتهم الصالحة التي اظهروها باسم الاله
15 ميخائيل وكانوا دائما هاربين من المتجد الفارغ فان
Fol. 38a. رجاهم كان ثابتا بالله ورييس الملايكة الاطهار
ميخائيل * وكان من بعد زمان كبير وهم مواطينين
علي هذا العمل هكذا امر الله ان لا تمطر السماء
علي الارض ثلاثة سنين من اجل خطايا بني البشر
20 حتى قلقت جميع ارض مصر وكل سكانها لاجل شدة
عدم الشيع وموت الجرع كما هو مكتوب * حينئذ تجلا
Fol. 38b. (sic) كتيرين ومانوا وغنيت المياهيم معا لان ما اليندل
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا
25 يعملوه في كل شهر يطلبوا من الله ورييس ملايكنه
ميخائيل قاييلين يا اله ميخائيل لا تنزع قريانك ولا

- 5
 10
 15
 20
 25
- فحبتك لنا نحن عبيدك وفيما هم في هذا لم يجدوا عوضا
 وكنتم من بهائمهم هلكوا فلما كملت سنتين
 واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق
 لهم الا القليل ومات جميع غنمهم سوي خروف
 واحد فقال ذلك الرجل العابد لزوجته الطوبانية الم
 تعلمي يا اختي ان اليوم هو الحادي عشر من بابه
 وغدا يكون عيد رئيس الملائكة ميخائيل فلدنتم
 قريبان ندفعه للاثيوم ونذبح هذا الخروف فتهي
 عيد رئيس الملائكة الاظهار ميخائيل وان متنا
 فنلكن للرب وان عشنا فنلكن له ايضا وليكون
 اسم الرب مبارك الي الابد فقالت زوجته حي
 فهو الرب يا اخي ان هذا الحزن كايين معي من
 داخل قلبي من قبل امس لكني لم اجد جساره ان
 اسالك لانني اعلم ما الذي كان منا والان فعظيم هو
 فرحي لانك لم تنس قريبان الله فاصنع يا اخي كما
 قد قلت فلما كان باكر الثاني عشر من بابه قاموا
 سكرًا جدا وكملوا جميع خدمهم ولم يقصروا شيء عن
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق
 ويسير من الخمر وغذيت ثيابهم ما خلا الذي تزوجوا
 فيهم فقط وكانوا مع هذا يمجدون الله ورئيس
 الملائكة الاظهار ميخائيل بتسابيح وبركات في الليل
 والنياح بدموع كثيرة قائلين يا ربنا يسوع المسيح
 عيننا (sic) يا رئيس الملائكة ميخائيل اسال الرب فينا
 لكي يفتح لنا يد نعمته وبركته لئلا يفنى منا رجا
 فحبتك وقربانك هذا الذي تقدمه لله على اسمك
 الطاهر يا رئيس الملائكة ميخائيل * انت تعلم

- قلوبنا وحببتنا فيك وليس لنا شفيع الا انت انت هو
 5 شفيعنا | منذ صغرنا والي الان تشفع فينا قدام الله
 Fol. 41a. مخلصنا * نكن الان نطلب اليك ايها المهتم الصالح
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن
 العظيم ادركنا في اخرتنا من بعد ما كنا قد تفررنا
 مع الله ومعك ان لا تقطع قربانك وصدقاتك فليدركنا
 صلاحك * اطلب الي الله ليصنع معنا رحمه
 Fol. 41b. عظيمه | ويخرجنا من هذا العمر الباطل مثل جميع
 ابائنا فهاهوذا انت ترا يا شفيعنا ما قد اصابنا
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت
 لكل احد خير من الحياة بغير ثمرة صالحة ليلا تدوم
 علينا هذه الشدة فننسى قربانك وصدقاتك الذي
 تفررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
 كثيرة تجلب الي الموت وتلدجى الناس | الي الملل *
 Fol. 42a. 15 والان فنحن نظهر ضعفنا بين يديك يا رئيس الملائكة
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
 معنا كمثله ما هو مكتوب ان ملاك الرب يحوط لجميع
 الذين يخافونه وينتجهم وقال داوود ايضا من
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا
 20 يطلب خبزا النهار كله والرب يعطى ويرحم | والان
 Fol. 42b. ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
 ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا
 ونقول ايضا هذا القول الاخر نبارك الرب الرب اعطا
 25 والرب اخذ فلنكن مشية الرب وليكن اسم الرب مبارك
 الي الابد امين * وبهذا الكلام وما اشبهه كان

- Fol. 43a. القديسين يقولون | منذ الثاني عشر من بابه
مواظبين الطلب الي الاله ميخائيل الي الحادي عشر
من شهر هاتور الذي يكون صبيحته الثاني عشر
منه يوم العيد العظيم الذي لرئيس الملائكة ميخائيل
5 كما نكن مجتمعين فيه اليوم نعيد معكم يا احبانا
فلما بلغوا وقت الاهتمام بالقربان المقدس عشية
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
عاد ذلك الرجل المؤمن | بالحقيقة الي امراته العابده
Fol. 43b. وقال لها يا اختي انتي جالسه ماذا تعلمين الست
10 تعلمين ان غدا هو العيد هل نسيتي القربان الصالح
او هل ثقل عليك ذكر رئيس الملائكة ميخائيل الكريم
الخلو على قلبك يا اختي لا تكوفي عديمة الرجا بالده
فانه هو الذي ينعم على كل احد * فقالت له تلك
الطوبانيه جيدا اتييني بهذا الانفاق المملو فرحا
15 جيدا جلبت لي عزا | وفرحا وغنا النفس وهو تذكار
Fol. 44a. رئيس الملائكة ميخائيل المكرم بالحقيقه يا اخي ان
من باكر هذا النهار والي الان لم تمتنع دموع
عينى والنار تاكل في احشائي من اجل عيد رئيس
الملائكة الاظهار شفيعنا ميخائيل والان يا اخي انظر
20 ماذا تفعل ليلا يهلك قربانا ويكسر الشى الاخر
Fol. 44b. الذي فرغنا ان نفعله | الانا سمعنا المعلم بولس يقول
ان الذي يبتدى بفعل الخير فليكملة الي يوم ظهور
ربنا يسوع المسيح وهوذا نكن قد بدينا بالعمل
الصالح فلتحرص علي كماله فقال لها فما الذي يكون
25 منا يا اختي اذ ليس لنا كفاف في ما نعجزه فقالت
بفرح هوذا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. | الاخوه وقليل زيت يلقي في الطعام ومسح رروس الاخوه
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقه يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب توتي فحيد ان نعطي قليل
 افضل من ان لا نصنع شيء البتة لكن الذي خطر
 ببالي انا اقوله لك هوذا ثياب كل واحد واحد منا
 Fol. 45 b. | الذي للاكليل قد بقوا انا اخذ ثوبي اولاً اشترى
 به قمح للمقربان فهو يكفي للمقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضاً * وامضى فاشترى به خروف ونذبحه ضيكة
 العيد فانه عيد عظيم لربيس الملائكة الاظهار ميخائيل
 وان وجدنا اكلنا وان لم نجد تجدنا الله * وان نمنا
 Fol. 46 a. | الرب يقبلنا لاننا لم نقطع قربانه فقالت له المرأة الحكيمه
 15 يا اخي ليس ثوبي وثوبك فقط بل وزدني ايضاً واسلم
 نفسي لاجل قربان الرب والصدقه فقال لها بعلها
 جيداً يا اختي لقد اظهرتني قريتك صالحه لكن خلى
 رداك لاجل انك تستري راسك به كمثلي قول المعلم
 Fol. 46 b. | بولس * بعد هذا اخذ ثوبه الذي تناول فيه السراير
 20 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد
 الي بيته بفرح قائلاً قد هيا لنا الرب امر القربان
 فلما كان باكر اليوم الثاني عشر من هاتور اجتمعت به
 المرأة العابده وقالت له قم يا اخي لتاخذ ثوبي
 ولعل تجد به خروف لكي نهبي شغل الاخوه الذين
 Fol. 47 a. | ياتوا الينا * فاراد ان يعلم قريته فقال لها يا
 25 اختي اذا اخذت ثوبك وارادتني ان تباركني فماذا

تصنعني في هذا العيد العظيم اليوم فانني انا ذكر
اذا مضيت الى مكان وانا هكذا فلا افتضح والمرأة
فلا يمكنها ان تعري جسدها ولاسيما في الكنيسة *
فلما سمعت عابدة الاله هذا الكلام بكت بمرارة
5 وقالت الويل لي يا اخي الحبيب ما هذا الذي تقولهُ

Fol. 47 b. لي هل افترقنا اليوم وصرنا اثنين اليس اذا وانت
جسداً واحداً اليس يكون لي معك نصيب في القربان
اليس اخذنا ايضاً جزؤ في عيد رئيس الملائكة
ميخائيل لا يا اخي لا تظن بهذا هكذا في قلبك
10 انني اصير عريانة فان الحاضرين في الكنيسة المذكور
والاناث بالمسيح ثم ملايكة وروسا ملايكة والشاروبيم
والسارانيم والمخلص في وسطهم وكادت تقول هذا وهي

Fol. 48 a. تبكي بمرارة فلما راي عظم احتراق نفسها قلق
بسببها وفرح لقوة ايمانها * وقال لها قومي فاهتمي
15 بالقربان واريت لئرسلها الي الكنيسة فنضع المايده
مع الخبز القليل واهتمي بيسير من البقل حتى امضى
لعدّ يعدّ الله لنا خروف فتجهّز للاخوه طعام في

Fol. 48 b. هذا العيد العظيم. ولوقت قام باجتهان عظيم
ونيةً صالحه بالله ورئيس ملايكنه الاطهار ميخائيل
20 واخذ الثوب وسار طالباً من الاله ميخائيل ان يستهل
طريقه وبينهما هو جايز مرّ براعي غنم فقال له السلام
لك يا حبيب فقال له الراعي ولك انت ايضاً فقل
الرجل العابد للراعي هل اجد عندك اليوم خروف
فان انسان كبير قد جا الينا فقال له الراعي الي
25 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

Fol. 49 a.

- الرجل الصالح ثوب زوجته قايلا خذ هذه عندك
 الي ثلثه ايام فاذا لم احضر اليك ثلث دينار فخذ
 وانت في حل منه فاجابه الراعي قايلا وما افعل انا
 بهذا الثوب وليس احد في بيتي يلبس عليه الا
 5 صوت | ورد الثوب الي الرجل العابد فعاد في طريقه
 Fol. 49b. باكيًا بمرارة مفكرًا في نفسه ان ماذا يفعل وماذا
 يقول لزوجته وفيما هو ساير في طريقه باكيًا وعيناه
 ثقيله من البكاء فنظر قدامه فرأي ريس الملايكة
 ميخائيل جاديا راكب فرس اشهب كمثل ارخن
 10 الملك العظيم وملايكة اخر سايرين معه في شبه
 اجناد فخاف جدًا | وكان يسعى في الطريق المسدود
 Fol. 50a. فترك طريق الارخن واجناده * فلما بلغ اليه ريس
 الملايكة الاظهار ميخائيل حيد (sic) بالجمام الذي في
 فم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس
 15 البار الصالح الي اين انت ماضي ومن اين انت
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 20 هو ميخائيل اليس ثاويستنا حيه * فاجاب دوروثاوس
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 الذي معك فاجابه دوروثاوس وهو مستحي هي ثوب
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10 جازبك الساعة ارسل له خروف ثمنه ثلث دينار وانا
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15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم
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20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك
وانا ارسل باسمي واخذ الحوث حتي ترسل له الثمن *
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- حلبية جندي باسم ميخائيل الي صيادين السمك
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لك يا ثابوستا المرأة الصالحة محبة الاله ما هو عملك
في هذه الايام فاجابته ثابوستا وعليك السلام انت
20 ايضاً يا سيدي وموالي الارخن حسناً انا بك الله
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25 سيدي واخي من اين وجدت هؤلاء واننت بهم معك
الي هاهنا ولا سيما انا انظر الثوب معك فقال لهما

- دوروثاوس الارخن استوهبني انا ودفن لي هولاء فقالت
 له ثاويستنا حسناً انا الله الينا اليوم بهذا الربيس
 وربيس الملايكة الاظهار ميخائيل والذين معه
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- 5 بفرح فقال الربيس الذي هو ميخائيل هوذا انا اذهب
 الي القديس فان اليوم عيد ربيس الملايكة الاظهار
 ميخائيل وقد حان الوقت فاجلسوا انتم وهيوا المكان
 جيداً اما الخروف فاذا بكوه والحوث فلا تدنوا منه الي
 ان احضر اعمل فيه ارادتي فقالوا يكون كما امر سيدنا
 10 وذهب عنهم فاما هم | فلم يعلموا من هو لكنهم كانوا
 يظنوا انه ربيس ارضي فقال دوروثاوس لزوجته ثاويستنا
 ما الذي صنعه وما الذي نفهش تحت هذا الربيس
 ومن اين نجد خبزاً يصلح لكرامته دعيني اتسول
 اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي
 15 ان الله لا يتخذنا عنا قم لعل نجد انسان يذبح
 الخروف ونجهز الة | البيت فصنع كذلك فقالت له
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 لا * فذهب وفتح غم المظموره فوجدها مملوه خمر
 الي الباب فذعر دوروثاوس وعاد الي زوجته وسالها
 20 قايلاً هل احد احضر خمر الي هنا من حين خرجت
 فقالت له حي هو الرب ان من حين الوقت الذي
 اخرجت فيه القليل الخمر الي القربان اليوم لم يفضل
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 25 فاني حتي ننظر كمول الامر ثم عادوا ليخرجوا قليل
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 الي مكان الزيت وجدوا سبع صرف زيت مملوه الي
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- فوق وامطار مملوه من كل شيء من جميع ما يعوزه
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 دخلوا الي ثيطونهم فوجدوا صندوق مملوا من كل
 5 صنف من القماش المكترم يفوق من عرسهم وايامهم
 الاولي بعد هذا مضوا الي موضع استعداد الخبز
 فوجدوا خبزاً سخناً مختاراً فعلموا للموت بالنعمة التي
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 Fol. 58 a. فقال دوروثاوس لثاويستا زوجته ان الله قد اعد
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 حضور القداس (sic) الطاهر فهبوا كل شيء وفرشوا فرش
 عظيم كبير كما يليق بكرامة الربيس ونصبوا مايده
 للاخوة كما جرت عادتهم ولبسوا عليهم خلل مختار
 ومضوا الي الخدمة المقدسة | في كنيسة ربيس الملائكة.
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 وصلوا لله بشكر عظيم وستبكا امام صورة ربيس
 الملائكة ميخائيل قائلين نشكرك يا ربنا يسوع
 المسيح وابيك الصالح والروح القديس الي الابد
 20 امين وبارك ربيس ملايكتك الاطهار ميخائيل لانك
 لم تكتم | رحمتك عنا ولم تنس قراييننا لكن ارسلت
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 وقبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا
 ينتظروا الربيس باجتهد عظيم وجمعوا النساء والرجال
 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس
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يعوزوه فحتفلين بالخمير الجيد والنفقات المختارة
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جا واجناده معه وفرعوا الباب فاسرع دوروثاوس
وثاوبستنا وخرجوا بفرح وفتكوا الباب وتبلوهم
5 قائلين حسناً استكفينا مكيك الينا اليوم يا سيدنا

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عيد سيدنا ربيس الملائكة الاطهار ميخائيل ادخل
ايها الرجل المبارك الله يفرح معك فلما دخل ذلك
الربيس وجدا (sic) المكان كله مملوا رجال ونساء صغار
10 وكبار صار كمن هو متعجب وقال لدوروثاوس وثاوبستنا
ايها الاخوه ما حاجتكم بكثرة هؤلاء الجموع الرجال
والنساء الذين انا اراهم هكذا اليس قد حملتم

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اليس انتم ترون هذه الشده الان كان هذا ينبغي
15 ان يصنع في زمن الرخا فقالوا يا سيدنا الربيس
اغفر لنا فاننا لم نحمل نفوسنا ثقل من اجلك
لكننا نشكر الله وربيس ملايكته ميخائيل لان كل
الذين تراهم ليس احد منهم غريب منا لكن كلهم
اقربانا وكلنا جميعنا واحداً في الله وكانوا اوليك

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يفرح معهم ليكمل همتهم ومن بعد هذا دخل مع
الذين معه الي المكان الذي هيوه له فلما دخلوا
اجلسوا ربيس الملائكة علي كرسي فقال لدوروثاوس
احضر الخوت من قبل ان تعملوا فيه شيئاً فلما
25 احضروه قال لدوروثاوس اجلس وشق بطنه. ففعل
كذلك فقال له الربيس اخرج.... رآه فاخرجه واذا

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داخله مكتومه بخواتيم فتعجب دوروثاوس فيما كان
وقال ما هو هذا يا سيدي الرئيس فقال له الارخن
5 الذي هو ميخائيل ان الخيطان الكبير هم هكذا يبتلعوا
كل شي يحدوه في المياه لكن افتح الصرّة حتي تري
Fol. 62 a. ما الذي هو داخلها فقال له دوروثاوس يا سيدي
وكيف يبتلعها وهي مكتومه فمد ميخائيل رئيس
الملايكة يده واخذ الصرّة واذا هي مملوه ذهباً
10 مختاراً فعدتم فوجدتم ثلثمائة دينار وثلاثة قراريط
فاخذتم ورفع عينيه الي السماء وقال انت عادل يا
رب واحكامك مستقيمه ولا يحزون المتوكلين عليك
Fol. 62 b. فقال الرئيس لدوروثاوس وثاوبستا زوجته تعالوا
امامي ايها الاخوة الاحبا لاكلكم لانكم اناس
15 متواضعين ومن اجل انكم تعبتم بزياده الاجلي اليوم
في سبي اليكم ها الله قد اعطاكم هذا الذهب بهذه
الخواتيم لان هذا هو مال سيدي الملك وهذه خواتيمه
والان فعوض بحبتكم وتعبكم مع جنس البشر الذي
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20 الثلثمائة مثقال وهذه الثلاثة اثلاث خدّم اعط
واحد للراعي وواحد للسماك عوض الحوت وخذ
هذا الاخر ادفعه عوض القمح الذي دفعتهم الثوب
عنه امس واعطيتهموه للمقربان فثخروا وسجدوا امام
الرئيس اعني دوروثاوس وثاوبستا واجابوا قائلين
25 ما هو هذا الذي تقوله لنا يا مولانا وسيدنا الارخن
لعلك | اثبت الينا نحن عبيدك لناخذ منك شي

- اليس واجب علي كل انسان ان يخدم اجناد الملك
اليس انت مُسلط علي اجسادنا لكي تصنع فينا
ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف
ايها السيد الرئيس مقدار هذا العيد العظيم اليوم
5 وان هذا الخبز القليل الذي اكلته مع اقاربنا ليس
هو لنا لكنّه لله ولرئيس ملايكته الاطهار | ميخائيل
Fol. 64 a. الذي نحن نعيده له اليوم * لكن ان كانت هذه
ارادتك يا سيدنا الرئيس فنحن نأخذ هذه الاثلاث
فقط عوضاً عن الخروف والحوت والاخر نخلص به
10 الثوب كما اشرت * فاجابهم الرئيس الذي هو
ميخائيل وقال بالحقيقه وحق حياة سيدي الملك لا
بد ان تأخذوهم كلهم ولا تفضلوا منهم شي وان
Fol. 64 b. كنتم تخافون من سيدي الملك | ليلاً يسمع فيغضب
انا احتجج عنكم عند سيدي الملك وارضي قلبه ان
15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا
الحق ان ليس هولا فقط نصيبكم مني اعطيه اليكما
لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالمكم
وكرامات عظيم اعظم من هذا لكن اتبلوا هذا فانه
Fol. 65 a. فايده * | فتعجب دوروثاوس وثاوبستنا زوجته لما
20 سمعوا هذا وقالوا له نطلب اليك يا سيدنا ان لا
تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق
طبيعتنا متى جيت الينا يا سيدنا واعطيناك ذهب
حتى نأخذ فايده منك بالحقيقه لم ذراك قط يا
سيدنا ولم تدخل بيتنا ابدا ومتى راينا وجهك غير
Fol. 65 b. 25 اليوم فكيف تقول انك اخذت منا شيئا | فاجاب
الرئيس وقال اسمعني لا خبركم متى دخلت الي بيتكم

- من وقت ماتوا ابايكم وورثتم اموالهم ونكاسهم *
 من ذلك الوقت والي اليوم انا في بيوتكم مره في
 كل شهر ومن بعد مضيي ترسلون الي مدينتي
 كرامات عظيمه الي سيدي الملك وقد فرغ ان يكتب
 5 اسمايكم عليهم جميعهم الي حين حضوركم عند
 سيدي الملك يعطيها لكم متضاعفه فاجاب دوروثاوس
 وثالوبستا تايلدين نطلب اليك ايها السيد الارخن
 اصنع معنا معروفنا وعرفنا اسمك لاثنا مذعورين من
 اجل الكلام الذي قلته لنا فاجاب الربيس الذي
 10 عم ميخائيل وقال لهما انا اعلمكما باسمي واسم مدينتي
 ان اردتم ان تسمعوا * انا هو ميخائيل ربيس
 السمايين والارضيين انا هو ميخائيل ربيس اجناد
 قوات السموات انا هو ميخائيل ربيس الذهور النيرد
 انا هو ميخائيل القوي مفرق الحروب كليها امام
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا
 هو ميخائيل العظيم الذي تحنن الله جميعه (sic) ساكنه
 فيه انا هو ميخائيل كرسي المملكه السمايه * انا
 20 هو ميخائيل ربيس الملايكه | الواقفين بين يدي
 الله انا هو ميخائيل الذي يقدم ترابين وكرامات
 الناس الي الله الملك انا هو ميخائيل الماشي مع
 الناس الذين رجاهم بالرب * انا هو ميخائيل ربيس
 الملايكه المهتم بكل البشريه باستقامه وخدمتكم
 25 انتم ايضا منذ صغركم والي الان ولا افتخر عن خدمتكم
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما
 25 خدمتموني انا ايضا وسيدي بقوة عظيمه هل انسي
 ترابينكم او اترك عنى كراماتكم وصدقاتكم الذي

- تدفعوهم لله على اسمي * اليس انا كنت واقف
بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم
Fol. 68 a. بسبب عادتكم في القربان والعيد اليس كنت معكم
في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسال
5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع
عنا رجاء صداقتك اليس انا كنت اراكم في الوقت
الذي اخرجتما ثياب بركتكما وابعتموهم من اجل
ترباني * اقول لكما انني موجود في هذا جميعه
معكما ولم انس شيئا مما دفعتموه من منذ صغركما
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هابيل ونوح وابراهيم لانكم دفعتم باستقامة طوباكما
والخير يكون لكما مثل اسمايكما كذلك ايضا بركاتكما *
لان تفسير دوروثاوس هو قربان الله وتفسير ثاويستا
15 هي المؤمنه بالله انا هو رئيس الملائكه ميخائيل
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قرنيلْيوس انا الذي مضيت اليه واعلمته طريق الحياة
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منكم والان يا دوروثاوس وثاويستا اتبلا اليكم القوة
25 والرحمة من يدي لاني قد فرغت ان اقول لكما ان
هذه الفايده والتناج في يروشلِيم السامديه مدينة

ملك السمائيين والارضيين * قد فرغت ان اشكر
 لكما قدام الله عوضاً | من قرايينكما وصدقاتكما *
 فلما قال هذا اعطاهم الذهب والاسلام وصعد الي
 السماء والملايكة وكان دوروثاوس وثاويستا ناظرين
 5 اليه بخوف حتى دخل الي السماء بسلام من الله
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SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً فطسُن من اهل
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيره
ولم يكن يعرف الله لكنه كان كافراً يعبد الشمس وكان
هذا مقيماً بين ائمه وكانت ارادة الله خلاصه * فلما
كان مرة وقد حمل تجارته في سفينة ومضى الي
مدينة من كورة فيلبايس تسمى فلونيه وكانت عبادة
10 الله في هذه ظاهره فلما دخل اليها في الاول من
شهر هاتور فاقام في المدينة ليبيع تجارته فبلغ الي
اليوم الحادي عشر من شهر هاتور فلما كان وقت
الظهيرة في ذلك اليوم اجتاز بببيعة رئيس الملائكة
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تعجبه رقد علي باب البيعه فاجتمع الكهنه وبقية
الشعب ايضا في الليل ليعملوا العيد * فتعجب
5 الرجل ايضا جدا لاجل ما سمع فلما كان باكرا حضر
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وما هذا الرسم الذي كان في هذه المدينة اليوم
فقالا له اوليك ان اليوم الثاني عشر من هاتور وهو
10 عيد زميس الملائكة الاطهار ميخائيل لانه هو الذي
يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل
شر فقال لهما الكاتب واين هو ذلك لا تكلم انا ايضا
معه واطلب منه ان ينقذني من كل شر فاجابا وقالا
له ليس يمكنك ان تراه الان حتي | تصير كاملا لكن
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وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا
اخوتي اطلب اليكم ان تاخذوني معكم باكرا واصبر
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ويعمدك باسم الاب والابن والروح القدس فتصير
نصرانيا لكن طول روحك حتي ينفرع ايونا الاسقف
نحكلك اليه ويصيرك مثلنا اما هو فصنع كما قال له
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 المومنين الي الاسقف واعلماه بكلما كان فقال الاسقف
 لذلك الرجل الكاتب من اي كورة انت فقال له انا
 من كورة انتيكي فقال له الاسقف قلبك راضي بان
 5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان
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 له انا اعبد الشمس فقال له الاسقف فاذا غابت
 الشمس عن الارض وتلحقك شدة فايين تجدها
 10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك
 وتعمدني انا اطلب اليك ان تصيرني نصرانياً مثل
 رجال هذه المدينة كلهم فقال له الاسقف فهل لك
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 15 نباركك الان ليلاً لا يرتضوا زوجتك وبنوك بهذا
 فيصير بينكم شقاق مع بعضكم البعض ويفترقوا
 منك واما ان تجحدوك العبادة والصبغة التي نلتها
 فان المخالفة الاولى لم تكن الا بالمرأة لكن ان
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 البركة وخرج واستعد ليحضر الي مدينته وان الشيطان
 مبغض كل خير لما علم ان الرجل قد مال بقلبه
 الي الله حسده ولما توسط البحر اقام عاصف شديد
 الي ان صارت الامواج يعلوا السفينه حتي عن قليل
 25 كادت تغرق ويموت كل من فيها فصرخ ذلك الرجل
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رايته في بيعة رئيس الملائكة الاطهار ميخائيل الانى
انا واهل بيتي مقبلين لنكون نصارا الي يوم موتنا
وفي تلك الساعة جا اليه صوتا قايلا لا تخف فليس

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الله وصل الي مدينته ولم يصيبه شىء من الشر فلما
دخل الي بيته فرح فرحا عظيما وتقص على اهله
العجوبه التي كانت في البكر وكلما كان منه في
10 مدينة قلونيه * ثم قال لهم ايضا بالحقيقه ان

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ذاك الذي هو اله الكل الذي به كان كل شىء وكلمهم
ايضا بكلامه رئيس الملائكة الاطهار ميخائيل فتعجب
15 ابنه الاكبر عجباً شديداً ثم عاد الرجل الي زوجته
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لي ثمانية الف مثقال اعطيك منهم الف مثقال
20 وابقى في عبادتك وانا امضى لكي انال مغفرة خطاياي
فقالت له زوجته جيذا يا اخي وسيدي بالحقيقه كل
طريق تمضى فيه انا ايضا الي معك والموت الذي
تموت به انا ايضا اموت به * وهكذا جهّزوا كل مالهم

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انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

- الي الاسقف واعلماه ان هذا ذلك الرجل الذي اتنا
 زمانا لكي يصير نصرانياً فيها هو قد اتنا وزوجته
 وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحاً
 عظيماً جداً من اجل رجعة نفوسهم * فلما دخلوا
 5 اليه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا
 نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ابينا
 وصلواتك المقدسة حينئذ امر الاسقف ان يهتوا الوردن
 في بيعة رديس الملائكة ميخائيل ووعظ الرجل وزوجته
 واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن
 10 والروح القدس وكان اسم الكاتب اولاً كثنسون فغيره
 واسماه مثاوس ودعا اسم زوجته السلامة * واربعة
 اولادهم اسما الاول يوحنا والثاني استفانوس والثالث
 يوسف والرابع دانيال ثم قدم القديس وناولهم
 من السراير المقدسة جسد وهم ربنا يسوع المسيح *
 15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف
 وهو يعظهم بكلام الايمان المستقيم فانما مثاوس
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 مثقال لبيعة رديس الملائكة عن خلاصه بعد هذا
 تزودوا البركة من الاسقف ليضموا الي مدينتهم
 20 فشبّعهم رؤسا المدينة وجميع الشعب بفرح عظيم
 وبمشيئة الله ورجعوا الي كورتهم مسترشدين برديس
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 للمعاجزين والازامل والايتم وكان اهل الكورة يتعجبون
 25 منهم وكان اسمهم في فم كل احد وكانوا يضوا في
 جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- انقضا شهرين ايام تنجّ الانسان المختار مثاوس
 وصل الي الساعة الحادية عشرة واخذ اجرة النهار
 كته بطلمبات رئيس الملائكة ميخائيل فاما اولاده
 الصغار وائمهم فلم يملّوا من الخيرات التي يصنعوها
 5 اكثر من زمان حياة ابيهم فاما الشيطان وجنوده
 فلم يحتمل ما كان يرا من الخيرات التي يصنعوها
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 بالظلم وكلما كان في مخازنهم * فقال يوحنا لآمه
 10 واخوته اما ترون اننا قد تعبنا جدّا من حين مات
 ابينا فقوموا بنا نترك هذه المدينة ونمضي الي
 مدينة المملكة ونسكن هناك فانه مكتوب في الانجيل
 المقدّس اذا طردوكم من هذه المدينة فاهربوا الي
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 15 الرب علينا وهكذا قاموا في خفيه واخذوا بقيه ما
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك
 وكانوا يقولوا يا اله رئيس الملائكة ميخائيل كن لنا
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها
 اولًا فلم يحتمل الشيطان هذا لكنه تعلق لانه كان
 20 ينظر ان القديسين يعطوا الصدقات بامانة ولم
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 حراس المدينة وسرقوا دار ارخن المدينة الاعظم
 واخذوا له اموال عظيمه فاعلم ذلك الارخن الوالي
 25 المسلط علي تلك المدينة بهذا فسأل الوالي عن
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

- Fol. 103b. وكلفوهم ان يبكتوا عن اذية ذلك الربيس وفيما هم مضطربين لهذا الامر واذا الشيطان قد تشبهه بانسان وصار يمشى في المدينة كلها ويصرخ قايلا انا اعرف من سرق اذية سيلون الارخن * لاتي ارا هولاي الاربعة 5 صبيان الغربا الذي اتوا الي هنا في هذه الايام ثم الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة ان الامر هو هكذا منذ سكنهم هذه الكورة وان رجال تلك المدينة لما سمعوا هذا اعلموا به الوالي 10 وفي الساعة جذبوهم بشعور رويسهم كما امر الوالي وجاوا بهم امامه وكانوا يجذبوهم بلا رحمة وكانت امهم يمشى خلفهم وتبكي وتعزيهم قايلا * لا تخافوا يا اولادي لان الله الذي امتا به وعظيم رويسا ملايكته الاطهار ميخائيل تادر ان يخلصكم من كل شر ومن الذي كذبوا عليكم بسببه وفيما هي تنكلم بهذا 15 كان نحوهم صوتا من السماء قايلا لا تخافوا فاني لا ادع شيئا من الشر يصيبكم انا هو ميخائيل حافظكم من كل شر وفيما هم قيام امام الوالي وهو يسالهم واذا برئيس الملايكة قد تشبهه بوزير الملك واتا من بعد فلما راه الوالي قام ووقف له وطلب اليه ان ياتي 20 ويجلس لكي يسمع هو ايضا هذا الاحتجاج اما هو فجلس * فامر القايد ان يقدم اليه الصبيان فقال لهم لعلكم ان تردوا عملة الارخن اليه من قبل ان اعد بكم اما هم فاجابوا قايدين حتى هو الرب الاله المسيحيين ومجد اعظم رويسا ملايكته الاطهار ميخائيل لم يتفق لنا مثل هذا الامر ابدا فقال رئيس الملايكة 25 ميخائيل للوالي انا اعرف كيف يظهر الحق * ليملك

الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس
الحراس الذي قلبه متعوب بهولاء الناس ويصرخ
قايلا باسم سيدي يسوع المسيح تظهر عملة سيلون
الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر
5 الحق * ولموقت امر الوالي ان يوخذ الابن الاصغر

Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال رئيس

الملايكة ميخائيل ثم صرخ قايلا باسم سيدي يسوع
المسيح ورئيس الملايكة الاطهار ميخائيل تظهر عملة
سيلون الارخن * وفي تلك الساعة كان صوتا وكل
10 احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل
شيء وهولاء الصبيان ابريا كل ذنب فنزلوا الوقت

Fol. 106b. الي اسفل الدهليز فوجدوا العملة كلها واعلموا

الوالي بالذي كان فتعجب جدا فحول وجهه مستكيا
ان كيف يقول الذي كان لذلك الوزير الذي هو
15 ميخائيل ثم لم يعلم الي اين مضى حينئذ تعجب
جدا واطلق الاربعة صبيان وهم يريين فدخلوا الي
بيوتهم وهم معجدين لله ورئيس الملايكة ميخائيل
فانما القديسين فلم يملوا من الخيرات التي يصنعونها
مع كل احد حتى ان الجميع تعجبوا من سيرتهم

Fol. 107a. 20 الصالحة وكان ايضا من بعد زمان مذ كان هذا

سعى انسان في رجلين عند الملك ان له عليهما
دين قديم * فسلم الملك الرجلين الي اجناد حتى
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه
وان القديس يوحنا وجدهما صدفة فرا الاجناد
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي

Fol. 107b. العلة التي انتم تضربون هذين الرجلين بسببها

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المايته مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا ايهم فسنقتلهم فطلب يوحنا الي الجندان يتناؤا قليلا الي ان يعود اليهم اما هو فمضى واحضر المايته مثقال ودفعها لهم وعتق اوليك الرجلين والاربعة اجناد

Fol. 108a. المترسمين بهما دفع لكل واحد منهم مثقال فلم |

تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنه فاتار عليهم 10 تجارب صعبه جدا بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينه برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجناب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك

Fol. 108b. الرجل ليذهب الي بيته | وبينما هو ماشى في شوارع

15 المدينه فلدغته عقرب فوق مبيتا في الساعه ولم يعلم انسان بما كان وفيما كان حراس المدينه يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتا فاتوا بسراج وفتشوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكرا ارادوا ان يحملوه الي القبر واذا بالشيطان 20 قد تشبه بانسان وكان يصبح في المدينه كلها

Fol. 109a. قايلا ان هذا الرجل الميت الذي لم يعلم احد من

الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هولاء الاربعة صبيان الغربا وانا اشهد بهذا الامر فداع هذا الكلام في المدينه كلها فذهب 25 الوالي واعلم الملك كسنطس بهذا وفي تلك الساعه امر الملك بان ياتوا بالاربعة صبيان مكنتفين اليدين

- الذي خلف وان يعملوا في اعناقهم جنازير فجاوا بهم
 واوقفوهم امام الملك فكان نكوههم صوتا قايلا | لا
 فكافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينئذ لما اقاموهم امام الملك
 5 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة
 ميخائيل بشبه اميرا كبيرا لملك الروم واقي * فلما
 راه الملك كسنطس قام ووقف امامه فلما بلغ اليه
 جلسا مع بعضهما بعض فلما راي رئيس الملائكة
 ميخائيل الصبيان | قيام قال للملك كسنطس ما هو
 10 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له
 ميخائيل فمن يعلم من الذي قتل هذا الرجل فقال
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه *
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان
 يموت واحدا ولم نعلم ما الذي كان منه فنكضر
 15 الرجل الميت في الوسط ونساله فيكلمنا | ويخبرنا
 من الذي قتله والان ان كنت تريد ان تعرف الحق
 فليقدم ايضا ذلك الرجل الميت الي هاهنا ونساله وهو
 يكلمنا ويعرفنا من الذي قتله وفي تلك الساعة امر
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل
 لهذا الميت باسم سيدي يسوع المسيح الاله السما
 والارض اخبرنا | ما الذي كان منك ففعل الفتى الصغير
 هكذا وان الله يحب البشر المرير ان يتمجد اسمه
 25 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 اليه مرة اخرى وعاش من اجل خلاص الملك والجمع
 كلمة الذي في تلك الكورة وصرخ ذلك الرجل قايلا الويل

لك ايها الملك كسنتس لاذك تجاسرت وجلست مع
 رئيس الملايكة ميخائيل رئيس اجناد القوات
 السماوية | ان هؤلاء الرجال الذين اتهمتموهم هم
 صديقين وابريا من الذئب وليس هم الذين قتلوني
 5 لكن عقرب لدغني فميت لكن لاجل صفوة هؤلاء
 الرجال ادركك هذا الخير العظيم واستحققت ان تنظر
 الي رئيس الملايكة الاطهار ميخائيل والان فقد رايتهم
 اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم
 هذه اللذات وهذه الاصنام المبيته التي لا ربح فيها
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا
 فادركتني نعمة عظيمة لانني رايت رئيس الملايكة
 ميخائيل من اجل هؤلاء الرجال الابرار * وفي تلك
 الساعة ارتفع رئيس الملايكة صاعدا بمجد عظيم
 والملك ينظره وكل الجمع وهو صاعدا الي السماء
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك
 وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت
 كبير اطمان قلب الملك من الخوف ومن ذلك الامر
 المعجب الذي راه وقام وقيل فم يوحنا قايلا مباركة
 هي الساعة التي دخلتم فيها الي هذه المدينة
 20 اطلب اليكم ان تعرفوني الالهكم الذي امنتم به
 لنؤمن نحن به ايضا فنخلص * فقال لهم يوحنا
 نكون مؤمنون بالرب يسوع المسيح ابن الله الحي
 فصرخ الملك قايلا وكل الجمع معه بالحقيقة | اله حي
 25 هو يسوع المسيح وليس الاله سواه * فقال يوحنا
 للملك قم فاكتب لملك روميه قسطنطين واعلمه
 بكل شئ واطلب اليه ان يرسل الينا واحدا من

Fol. 111b.

Fol. 112a.

Fol. 112b.

Fol. 113a.

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح
 القدس فكتب الملك كسنطس الي الملك قسطنطينوس
 قايلاً له هكذا كسنطس الذي يقال له ملكاً | استنجرا
 وكتب لعظمه الملك وجلالته قسطنطين عبد يسوع
 5 المسيح السلام لك ان نعمه عظيمه قد ادركتنا من
 قبل الله الصالح فذكرنا واخرجنا من عبادة الاصنام
 الطمته واعادنا اليه من قبل صلاحيته الكبيره
 وطلبات ريبس الملائكه الاطهار ميخائيل هذا الذي
 جعلني مستحقاً ان انظره بعيني وجعل الميث
 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعداً
 بمجد عظيم ونحن باجمعنا ننظره والان نطلب الي
 سيادتك ان ترسل الينا واحداً من الاساقفه الذي
 عندك ليضى لنا بالامانة المستقيمه ويعرفنا نحن
 ايضاً الطريق الموتيه الي الله ويهب لنا الخاتم
 15 المقدس واذا فعلت معنا هذا نزال اكاليلاً عظيمه
 عند المسيح علي هذا الامر كن معافا ايها الملك
 الالهي بقوة المسيح ملك الكلد وباجتهاد عظيم |
 20 اخذ الملك البار قسطينيين الكتب فقراهم وتعتجب
 جداً مما كان وتجد الله * وباهتمام عظيم كتب الي
 القديس يوحنا ريبس اساقفة افسس هكذا * قبل كل
 شيء اقبل يديك الطاهرين اللتين يقلبوا جسد ابن
 الله * انه بالحقيقه صار الينا فرح عظيم من الله
 هوذا انا ارسل اليك انت ايضاً فانني عارف انك تفرح
 25 بزياده | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك
 كده ان تعلم ان تعبك لا يسقط فافعل من اجل
 المسيح الذي تعب من اجل جنس البشر وتتكلف

- وتمضى الى مدينة انتياس لتشفى المرضى الذين بها
باسم المسيح وتخرجهم من خدمة عبادة الاوثان
النجسه وتعمد باسم الاب والابن والروح القدس فهذا
Fol. 115 b. يصير لك افكاراً عند الرب | وعند ملايكته الاطهار.
- 5 لكي نخلص معا بقوة المسيح الالهنا * هذه الكتب
ارسلها الملك قسطنطين الي انبا بيوحنا رئيس
اساقفة افسس مع رسالة كسنتس الملك فلما قرا
رئيس الاساقفة الكتب فرح جداً على رجوع الكورة
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسين
Fol. 116 a. 10 وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا
استعداد الهيكل وهي مايده ذهب واربعة كاسات
فضه وثلاثة كاسات ذهب وملعقه من الحاجر الكريم
والاربعة اناجيل والمزمور والرسول والابركسيس ورسائل
القناليقون وعلي الجملة كل استعداد البيعة ثم ساروا
15 في الطريق وهم يصلوا بفرح فلما قربوا من المدينة
عرفوا الملك | بجي رئيس الاساقفة والذين معه فخرج
Fol. 116 b. الملك ويوحنا وكل جماعة المدينة لينلقوا رئيس
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك
وكل الجمع وتباركوا منه وقص الملك على رئيس الاساقفة
20 كل ما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا
واخوته رحمنا لله وهكذا مضوا | الي مدينة بيهو
عظيم وان الملك سال رئيس الاساقفة وادخلو الي
القصر لان المدينة لم يكن بنى فيها كنيسة بعد
فلما كان الغد قال رئيس الاساقفة للملك لنكح رسم
25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم
يبنون فيه امض بنا لننظره فان كان موافق صنعناه

- كنيسة فمضى رئيس الاساقفة والملك معا فنظروا الى الطريق | الذى يبنون فيه فارضا ذلك رئيس الاساقفة Fol. 117 b.
- فامر الملك ان يصرخ المنادي في المدينة كلها ان ياتى ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الرئيس الي المسكين حتى الي الملك كان هو ايضا يعمل بيديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البناء في ستة عشر يوما | وكثر رئيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرذي القديسه والدة الاله مريم فلما راي كثرة الجموع يعمدون قال للملك 10 في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنايس ولم يكن فساتى فاجاب الحكيم يوحنا وقال للملك ولرئيس الاساقفة انا اتول ان هذه البركة الماء التي هي شرقي المدينة انها مستحقه لهذه الكرامة العظيمة | وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه قايلا هذا هو الذى رسمه الله يا يوحنا ابن الرسل * فلما سمع رئيس الاساقفة والملك وكل الجمع ذلك تعجبوا ثم امر رئيس الاساقفة والملك ان يجتمع الجمع الي تلك 20 البركة وصلى رئيس الاساقفة على الماء كعادة الفساتى كلهم وكانت اعجوبه عظيمه في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع رئيس الاساقفة فلما كمل رئيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانظروا كلهم في الماء وهم يصرخون قائلين فنصغ باسم الاب والابن والروح القدس ثم اعتمد

الملك وكل الجمع واتا بهم رئيس الاساقفة الي الكنيسة
 وتسم | يوحنا اسقفا لهم واخوته الثلثة تسم احدهم
 Fol. 119 b. تسيسا والاثنين الاخر شامسه * وكان للملك ابنا
 اسمه افلاس فصيره شماسا وكان جميع الشعب يجذلون
 5 بالرب حينئذ اهتم رئيس الاساقفة بالقربان فرفعه
 على المذبح وقدم عليه * فتعجب الملك وكل
 Fol. 120 a. الجمع | مما راوا وسمعوا لانهم لم يسمعوا كلام هكذا
 ابدا ولم يروا هذا المثال البتة وهذا كان اول مرة
 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÈ.

اتري تذكرون انتم اوفيميه زوجة ارستورخوس
الامير هذا الذي وآله الملك العابد اتوربيوس على
جزيرة الاتركي انتم تعرفون كلكم ايها الشعب المكتب
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
له بذلك كل احد ان صلواته وصدقاته صعدت قدّام
5 الله مثل | فرنيلبوس زماناً كان هذا الرجل المكرم
Fol. 133b. ارستورخوس اميراً ومنذ اخذ المعمودية المقدسه من
يد ابينا المكرم والمعلم العظيم يوحنّا لم يفتقر من
الصدقات والقرايين في كل اثنى عشر من الشهر
باسم ربيس الملائكة الاظهار ميخائيل وفي الحادي
عشرين من الشهر باسم العذري الطاهره مريم
10 والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح
وكان يعطى القرايين | والصدقات التي لا عدد لها
Fol. 134a. لذكر اسم الله الكلمه كان هذا الرجل البار يصنع
هذا زماناً كبيراً من بعد كمل زمانه ليهمضي الي
15 المسيح مثل كل انسان فدعا اوفيميه زوجته وقال لها

- يا اختى هوذا انتي ترى ان زماي قد تمّ لامضي
 الي الربّ كمثّل ابايي كلهم * وقد سمعتي انتي كل
 Fol. 134b. التعاليم المكيبية التي اوصانا بها | الاب الطوباني
 يوحننا هذا الذي به استمنات هذه الجزيره كلها
 5 وعرفت الله وقد سمعت منه مرار كثيره باذنك في
 بيتك يقول ان ليس شئ اعظم من المكيبه وايضا قال
 ان للرحمه فخر في الدينونه وعلي الجمله بقيه وصايا
 المعزيه التي قالها لنا من اجل خلاص نفوسنا اعني
 ذلك العظيم يوحننا * وايضا هوذا انا اوصيك وقد
 Fol. 135a. جعلت الله زقيبي | وامامي من قبل خروجي من
 هذا العالم انك لا تفتري ولا تتركبي ما كنا نصنعه الان
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكه
 الاطهار ميخائيل والحادي والعشرين عيد الملكه ام
 ملك الملوك والتاسع والعشرين ميلاد الاله الكلمه
 15 واحذري ان تحقري قربان رئيس الملائكه الاطهار
 Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعله يطلب
 عنا امام الله ليصنع معنا رحمه صدقه ويقبل اليه
 نفسى الشقيه فاما تلك المراه الحكيمه فقالت لبعليها
 يا سيدي واخي حتى هو الربّ الذي امنا به اننى لا اترك
 20 خلفى شئ مما اوصيتني به لكنى ازيد عليه بالاكتر
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكمله
 Fol. 136a. لي من قبل ان يدفن جسدك اما هو فقال | لها كل
 شئ تريد به قوليه لي وانا اكمله لك بمشيئه الله
 فقالت له انا اريد ان تامر مصور ان ينقش لي صورة
 25 رئيس الملائكه الاطهار ميخائيل في لوح خشب
 وتعطيها لي لاجعلها في قبطونى الذى انام فيه

- وتسلمني له كالوديعة لكي اذ خرجت من الجسد
يكون لي حارساً ومنجياً من كل الافكار الشريرة
الشيطانية | لانك اذا خرجت من الجسد اكل خبزي
بالبكا ووجع القلب لان منذ الوقت الذي يمضي
5 زوج المرأة عنها ليس يبقى لها رجا في الحياه مرة
اخوي وتكون تشبه جسد بغير راس وجسد يعدم
الراس هو ميت وحده * لان الحكيم بولس فرغ ان
يقول ان راس المرأة بعلمها وامراة بغير زوج تشبه
سفينة بغير مدبّر مستعدة للغرق | وكل الرّكاب فيها
10 فالان يا سيدي واخي كما انك لم تحزن قلبي البتّة
بكلمة فهذا الذي سالتك منك ايضاً لا توجعني بسببه
ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك *
فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس
ملائكته الاعظم ميخائيل فلما سمع الاسفهلار ذلك
15 الكلام عجل ليكمل ما سالتك وللوقت من الساعة امر
ان يوتا اليه مصوّر حكيم فامرّه ان ينقش شخص
رئيس الملائكة الاطهار ميخائيل في لوح خشب
ويطليه بالذهب المختار والحجارة الكريمة فلما كمله
ودفعه لها فرحت به جدّاً كمثل من وجد غنايم كثيره
20 كما هو مكتوب وقالت له يا سيدي الاخ لتدركني |
رحمتك وتسلمني في قلبي في هذا الكلام الاخير لكي
اذا تخلا قلبي وصرت ضعيفه فلا ينور عليّ شيء من
الموامرات من بعد دفن جسدي * فقال لها كلما
تتمتيه انا مستعد ان اكمله لك كما تعلمي انني لم
25 احزن قلبك في امر من الامور البتّة اما هي فقالت
له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

- مِيخَائِيلَ هَذَا الَّذِي صَوَّرْتُهُ لِي فِي هَذَا الْمَلُوحِ الْخَشْبِ
 5 وَتَطْلُبُ إِلَيْهِ عَنِّي لِكَيْ | يَكُونَ لِي عَضْدًا إِلَى يَوْمِ
 فَوَل. 138b. مَمَاتِي لِأَنَّ بَعْدَ خُرُوجِكَ مِنَ الْجَسَدِ لَا يَبْقَا لِي رَجَاءٌ
 إِلَّا بِاللَّهِ وَرَبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ لِأَنَّكَ تَعْلَمُ أَنَّ
 10 الْأَمْرَأَةَ الْأَرْمَلَةَ تَأْكُلُ خَبْزَهَا بِالْبِكَاءِ وَالتَّنَهَّدَ فَلَمَّا
 سَمِعَ ذَلِكَ الْأَمِيرُ هَذَا تَأَلَّمَ لِأَجْلِ هَذَا الْكَلَامِ الْمَرَّ
 الَّذِي قَالَتْهُ لَهُ لَكِنَّهُ تَعَجَّبَ مِنْ عَظَمِ أَمَانَتِهَا فِي
 فَوَل. 139a. رِبِّيسِ الْمَلَائِكَةِ الْأَطْهَارِ مِيخَائِيلَ ثُمَّ أَمْسَكَ | بِيَدَيْهَا وَسَلَّمَهَا
 لِرِبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ الَّذِي نَقَشَ صَوْرَتَهُ فِي الْمَلُوحِ
 10 الْخَشْبِ وَصَرَخَ قَائِلًا يَا رَبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ الَّذِي
 قَتَلَ الثَّعْبَانَ الْأَوَّلَ الَّذِي زَرَعَ الْعَظْمَةَ وَقَاوَمَ سَيِّدَهُ
 فَرَبَطَهُ وَجَعَلَهُ فِي الْبَحْرِ النَّارِ الْمَمْلُوءَةِ مِنَ النَّيِّرَانِ
 وَالْكَبْرِيتِ أَيُّهَا السَّاجِدُ فِي كُلِّ حِينٍ أَمَامَ الْإِبِّ الصَّالِحِ
 فَوَل. 139b. مِنْ أَجْلِ جَنَسِ الْبَشَرِ شَبَّهِهُ وَصُورَةَ اللَّهِ | ضَابِطَ الْكَلْبِ
 15 هَا أَنْذَا اسْتَلَمَ إِلَيْكَ الْيَوْمَ أَوْفِيئِيهِ زَوْجَتِي كَمَثَلِ الْوَدِيعَةِ
 لِكَيْ تَكْرُسَهَا وَتَنْجِّيَهَا مِنْ كُلِّ الْمَوَامِرَاتِ الشَّيْطَانِيَةِ
 الَّتِي يَتَبَرِّهَمُ عَلَيْهَا وَإِذَا طَلَبْتَ إِلَيْكَ تَعِينَهَا وَتَسْعَ
 لَهَا وَتَخْلُصَهَا لِأَنَّ لَيْسَ لَنَا رَجَاءٌ إِلَّا بِاللَّهِ وَإِيَّاكَ فَلَمَّا
 سَمِعْتَ أَوْفِيئِيهِ فَرَحْتَ جَدًّا وَوَقَفْتَ بِأَمَانَةٍ عَظِيمَةٍ أَنْ
 20 لَيْسَ بَقِيَ سَيِّءٌ مِنْ حَيْلِ الشَّيْطَانِ يَقْدِرُ عَلَيْهَا مِنْ
 ذَلِكَ | الْوَقْتِ لِأَنَّ رَبِّيسِ الْمَلَائِكَةِ مِيخَائِيلَ صَارَ
 فَوَل. 140a. لَهَا حَارِسًا * وَمِنْ بَعْدِ هَذَا أَخَذْتَ صُورَةَ رَبِّيسِ
 الْمَلَائِكَةِ الْمَنْقُوشَةَ فَأَقَامْتَهَا فِي الْقَيْطُونِ الَّذِي تَنَامُ
 فِيهِ وَصَارَتْ تَرْفَعُ أَمَامَ الصُّورَةِ بِخُورٍ فَايِقٍ وَقَنْدِيلِ
 25 مَوْقُودًا أَمَامَهَا لِيَلَّا وَنَهَارًا بَغَيْرِ فِتْنَةٍ وَكَانَتْ تَسْجُدُ لَهُ
 ثَلَاثَ دَفُوعٍ فِي كُلِّ يَوْمٍ وَتَسْأَلُهُ أَنْ يَعْينَهَا * وَكَانَ

- Fol. 140b. من بعد هذا | افتقد الله الامير ارسترخوس العابد
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي
طريق ساير الناس فاما اوفيميه المرأة الحكيمة¹
زوجة ارسترخوس الامير فلم تملّ من الصدقات
5 التي تصنعهم والقداسات التي كان ارسترخوس
يعملهم وهو حتى قبل وفاته باسم ريبس الملايكة الاطهار
ميخايل * وكانت مسرعة في ان تزيد عليهم
Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى *
وان الشيطان المبعوض الخير لجنسنا منذ الاول لم
يحتمل ان ينظر الي تلك الخيرات التي كانت الامراء
10 تعملهم باسم ريبس الملايكة الاطهار ميخايل فحسدها
واراد ان يضيع اجرها الذي كانت تترجاه من الله
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين
اخر في شكل عذارا الابسين اساكيم ذهب ورجا فوقف
Fol. 141b. عند باب بيتها وارسل اليها جاربه قايلا اذهبي
15 فقولي لاوفيميه النقيه زوجة ارسترخوس الامير ان
هوذا عذري راهبه واقفه علي الباب تريد ان تخضع
لك هي وبنيتها معها وان تلك الامراة الحكيمه لما
سمعت هذا الكلام خرجت الي الباب الرابع من
20 بيتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه
Fol. 142a. فخرجوا العبيد فرآوه واذ هو الشيطان قايما متوشحا
باسكيم زور * فسجدوا له فامروه بالدخول هو والذين
معهم * فدخل الشيطان ووجهه مطرق الي الارض كانها
راهبه بالحقيقه والذين معه عملوا هم ايضا هكذا فلما

¹ On the margin المحتمسه.

- راتهم اوفيميه البارّه وعم بهذا الشكل هكذا تعجببت
 جدّا من عظم تواضعهم فقامت وامسكتهُ لانه كان
 فـol. 142b. لابس شكل امراه وادخلته الي بيتها فلما بلغ الي
 القيطون حيث صورة رئيس الملائكه ميخائيل خاف
 5 ذلك الشيطان ان يدخلهُ هو ومن معه فاما تلك
 الامراه الحكيمه فكانت تكرمهم قائله اصنعوا محبّه يا
 احباي الاخوات وادخلوا الي هذا القيطون لتحلّ (sic)
 صلواتكم المقدسه فيه الانبي اشهد لكم الله عليّ
 ورئيس ملايكته الاطهار ميخائيل ان مذ يوم توفي
 فـol. 143a. 10 زوجي الطوباني ارسطرخوس | والي الان لم يدخل
 انسان قط من داخل باب هذا القيطون الا جوازي
 خاصه الذين يخدموني في حاجه الجسد والنسوان
 اقرارني المتقيبات الاتيات الي ليتفقذني كحبه الله *
 فاجاب الشيطان المنشبّه بالراهبه قايلا لماذا لم
 15 يدخل رجلا البتّه من داخل قيطونك وكل مكان لا
 يكون فيه ذكرا ليس يكون معونه الله فيه * وجميع
 فـol. 143b. النسوه اللاتي على الارض متزوجين سوا امراه واحده
 وهي مريم ام المسيح * واذا اردتني مرضاة الله من
 كل قلبك فانا ابشر عليك يا مر صالح امام الرب فقالت
 20 وما هو فقال الشيطان اما تعرفي السيد اللوروخس
 الرئيس العظيم هذا كبير في اصلاح امر الملك
 فـol. 144a. انوريوخس هو نسبي وهو قريب الملك في جنسه
 وقد ماتت امراته قبل هذه الايام وعند ما سمع بنياح
 زوجك ارسطرخوس الامير المحلّ قال ليس هو عدل ان
 25 اتزوج امراه حقيره دون كرامتي لكن اقوم فاتزوج
 اوفيميه البارّه وهي انتى وانتم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
لك ليطيب قلبك ان تجلسي معه فاذة كبير في البلاط
والملك يحبه جدا * وللموت اوراها ذهب كثير وفضة
وحتى ذهب يقصد تطعيمها بحيله الشريرة وان العفيفة
5 اجابت بوداعة عظيمه كيف يمكنني ان اعمل امرا
هكذا من ذاتي وحدي دعيني حتي امضي واستشير
كقبلي الذي سلمني اليه زوجي الطوباني قبل خروجه
من الجسد فان امرني ان اقيم مع زوج فاننا اقيم
10 من غير تشكك وان لم يامرني بذلك فلا افعل شيء
من ذاتي ابدا فاجاب الشيطان قايلا واين هو ذلك
الكفيل فقالت اوفيميه ها هوذا داخل قبطوني معي
منذ يوم سلمني له زوجي يحرسني ليلا ونهارا والي
هذه الساعة * فاجاب الشيطان وقال لها اتعلمين
انك قد وضعتي في قلبك ان تكلمي وصايا الرب
15 فيها هوذا قد صرتي مدانه بهم كلهم لان الرب قال
ان الذي يسقط في وصية واحده فهو مدانا بالكلية
اما تعرفي ان الله يبغض الكذب جدا وداوود ايضا
يقول في المزمور الخامس الرب ينبذ كل الناطقين
بالكذب فمتى اعتمدتني الكذب فان الله يهلكك
20 سريعا الم تقولي لي عن قليل ان من يوم خرج
زوجي من الجسد والي هذه الساعة لم يدخل رجل
واحد الي قبطوني حتى ولا عبيدي فاجابت اوفيميه
قايله اني انما قلت لك الحق ولم اكذب اقول لك
يا اختي المكرمه واحلف لك بالله ضابط الكل
25 وبريس ملايكنه الاطهار ميخائيل الذي قتل الحية
الاولي ان منذ يوم توفي الطوباني زوجي والي هذا

- Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قيطوني
ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي
فاجاب الشيطان المتشبه بالراهبه وقال لا وغيبيته الم
تقولي من الاول انه منذ تتيح زوجي لم يدخل الي
5 ولا رجل واحد فيها هوذا الان قد اخطيتي واكملتني
الاثم ان حلفتى كاذبه الم تقولي لي عن قليل دعيني
اولا ادخل الي | قيطوني لاستشير كفيلي الذي سلمني
زوجي له من قبل خروجه من الجسد اليس الكفيل
رجل هل يوهن كفيل علي امرأه قط هوذا الرجل
10 الان داخل قيطونك وقد وجدته انا من داخل
مخدعك فالأ قد كذبتني واقسمتي كذبا وانا فلا
اقبلك البتة ولا اخذك لقريبي ولو دفعت لي جميع
ما لك اما اوغيبيته | فضحكك ضحكاً روحانياً وقالت
Fol. 147b. للشيطان المتشبه بالراهبه يا اختي ان هذا الامر
15 عسر علي معما ان ليس هذا المال ولا هذا الكلي
الذي احضرتة معك فقط بل ولو اعطيت بالحقيقه
الاموال والتكف التي في قصر الملك البار اتوريوس
وجميع زينته وكل كنوز العالم لا يكون لي ان اخالف
Fol. 148a. العهود التي قررتها مع الطوباني بعلي ارسطرخوس
20 الامير الجليل ولا اتفق مع رجل اخر غريب حتي امضي
اليه طاهره من كل دنس واذا قلت ان كفيلي داخل
قيطوني لم اكذب فان الكفيل الذي سلمني اليه
سيدي وبعلي هو اشد من كل الكفلا الذي للعالم *
فانه غير محتاج ان يعرّفه احد عن خطيه | ولا عن
Fol. 148b. صلاح ومهما اضمرناه او فكّرناه في قلوبنا وحواسنا
25 يعلمه للوقت وان خطر بيال احد فكر شيطاني

- فيمضي ويتوكل¹ ذلك الكفيل للوقت ويستشفع باسمه
خاصه وان احتاطت عساكر الشيطان احد وسيجت
عليه فياتييه ومن ساعته يتفرقون مثل الدخان
Fol. 149a. وان اخترتي يا اختي فاننا اسلمك لذلك الكفيل
5 ليكون لك انتي ايضا معينًا الي يوم خروجك من
الجسد * ومن بعد موتك ايضا يسلمك الي الاله
الصالح مثل قربان طيب وترثين الحكاية الموبده
فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها
اريني انا ايضا هذا الرجل فانه كما تقولين عظيم
10 هو غناه | فاجابت اوفيميه وقالت لها قومي بنا
لنكول وجوهنا لناحية الشرق ونصلي صلاه امام
الرب وتعتري لذلك الكفيل بما قد اضمرت في
قلبك وتقولين هكذا * اللهم اغفر لي عما اضمرت في
هذا الكفيل وهذه المرآة التي سلمها زوجها له وانني
15 لا ارجع افكر هكذا في قلبي بقدوس الله ابدأ فاذا
Fol. 150a. انتي اعترفتي هكذا انا اريك الكفيل مواجهه ومن
بعد ذلك تسالينه في معونتك واسعافك فقال لها
الشيطان ان علي وصيه من قبل ان اتوشح بهذا
الاسكيم المقدس انني لا ابسط يدي للصلاه حتي
20 اعود الي مكاني ولا اكل مع احد من العلمانيين ان
لم يكن متشكل بشكلنا فاجابت اوفيميه وقالت
للشيطان انك قد قلت لي ان من حفظ الناموس
Fol. 150b. كله ويسقط في شئ واحد فقد صار مدانا بالكل

¹ On the margin ويقصد.

- فهوذا أنتي قد وقعتي من فمك وحدك وخالفتي
وصايا الرب التي اوصا بها رسله القديسين منذ
البدء فقال لها الشيطان وما هي الوصايا التي
خالفتها اعلميني بهم ليلا اتيم عليك حرب عظيم
5 للموت ان لم تظهر بهم لي الان فاجابت اوفيمية
Fol. 151a. وقالت لذلك الشيطان اليس في الاول اوصا مخلصنا
الصالح تلاميذه عند ما ارسلهم ليكرزوا قايلاً واتي
بيت دخلتموه فسلموا عليه وقولوا السلام لهذا
البيت فان سلامكم يكلّ عليه وان كان لا فسلامكم
10 يرجع اليكم واوصاهم ايضاً ان يصلوا في الموضع
الذي يدخلونه وان ياكلوا ايضاً مع كل احد ما خلا
Fol. 151b. الذين لا يعترفون بان المسيح جاءً بالجسد ان
قال كلوا مما يقدم لكم وكلوا بغير فحس وكلوا
بشكر وقد اوصانا الرسول ايضاً في رسايله قايلاً هكذا
15 صلوا بلا فتور واشكروا في كل شيء وان رجال الله
ايضاً يصلون علي الدوام ليلاً ونهاراً فان كنتي
انتني امراه وليس فيك شيء من اصل المكر فانفضي
Fol. 152a. بنا نصلي ومن بعد الصلاة انا احضر لك ذلك
الكفيل ونراه ونسلم عليه ثم لقم وان كنا غير
20 مستحقين لنظر وجهه * فلما علم الشيطان ان
اوفيمية قد حصرته من كل جهة احتار كيف يهرب
فبدا يغير شكله وتشكل بشكل شنع جدا * وان
تلك المرأة الكريمة اوفيمية لما رات ان شكله قد
Fol. 152b. تغير خافت جدا وصرخت قايله يا ربيس الملائكة
25 ميخائيل اعني في هذه الساعة الشديده يا من
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان

- الطوباني زوجي اسلمني اليك قبل خروجه من الجسد
لكي تكبرسني وتكون لي حصنا منيعا من كل
مضرات العدو ولما قالت هذا رشمت ذاتها باسم
Fol. 153a. الاب والابن والروح القدس | وفي تلك الساعة انحل
5 الشيطان وكل افعاله من قدامها كمثل العنكبوت
ومن بعد ذلك بزمان ظهر لها الشيطان بشكل
انسان حبشي شنع جدا وعليه جلود المعري وعينيه
مملوه دما وشعر راسه مثل شعر خنزير بري وفي يديه
Fol. 153b. سيفين مسلوله يلعبان جدا * فوقف | امامها وكانت
10 راياخته فاياحه امامها كثيرا فلما راته اوفيميه انه قد
تغير في شكله ذهبت للموت ودخلت الي قيطونها
ومسكت المثال الذي صورة ريس الملائكة ميخائيل
مصوره فيه وكانت تعانقه وتصرخ قايله يا ريس الملائكة
الاطهار ميخائيل اعني وفجني من هذا المكاروان
Fol. 154a. 15 الشيطان وقف خارجا | من باب القيطون فانه لم
يقدر ان يدخل لاجل مجد ريس الملائكة ميخائيل
الذي مله وجعل اصابعه في انفه وصاح من انفه
صارخا قايلا الغوث ما الذي افعله ياوفيميه دخلت
اليك اريد ان اطعك واحدتك الي الهلاك معي
20 فغلبتني بهذا اللوح الخشب الذي مسكتيه انا من
Fol. 154b. الاول حركت شعب اليهود علي ماسبا | الذي يدعى
المسيح ظانا اني ابطل قوته فذلني وكل قوتي عند
خشبة الصليب ومنذ البدء انا الذي اطعيت ادم
وحوا وصيرتهم خالفوا وصية الله وغرتهم من
25 الفردوس والمسكن النورانيه وانا ايضا الذي اطعيت
الملائكة حتى سقطوا من مجدهم انا الذي جعلت

- الجبابة اخطوا حتى مكفهم الله بما الطوفان
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم
 وزاوبين ان يصنعوا هذه الاثام حتي امطر الله عليهم
 نارا وكبريتا ومكفهم وانا الذي علمت اربال الخطا
 5 وقتلت احاب معها بمخالفتها وانا الذي هيبت
 بني اسراييل على هرون حتى كلفوه ان يصنع لهم
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي
 Fol. 155b. الجملة انا الذي جعلت كل الخطايا يا ميخايل
 انت الذي اسقطني من السماء وملايكتي والقيتني في
 10 اليكبرية النار المتوقده * يا ميخايل ها قد تركت لك
 السماء والارض وصرنا نتطير في الجو وحدنا ونصيد
 الذين نقدر على صيدهم واحد بالزنا واخر بالفسق
 واخر باليمين الكاذب واخر بالنميمة واخر بالمكر
 واخر بالكيل واخر بالكسد واخر بالاحتقاد واخر
 15 بالسرقة وان علمنا اننا لا نقدر علي احد | نصيده
 هكذا جلبنا عليه نوما ثقيلا حتى لا يسهر يصلي
 علي خطاياه ولا مره واحده فالان هوذا قد تركنا لك
 السماء والارض حتى لا ننظر وجهك لان صورتك
 متخيفه لنا جدا وحليتك التي هي مصوره في هذا
 20 الدوح الخشب المذهب منقوشه للاشقيه غلبت
 بهذه القوه العظيمة اليوم خشيه عملت صليب
 فكطمت اصلي قبل اليوم وخشيه ايضا | منقوش
 Fol. 156b. فيها صورتك يا ميخايل هي التي منعتني وغلبتني
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشييتي اليوم
 25 مع اوفيميه يا للمعوث اليوم فان ميخايل اتعبني
 من كل جهه ما الذي اعلم يا اوفيميه وانتى تقولي

انني ما اقدر عليك لانك قد تعلقتي بهذا اللوح
 الذي في يديك فان كان نعم فاعلمي انني اتى
 اليك في يوم لا تعرفيه وهو الثاني عشر من | بؤونه Fol. 157a.
 في ذلك اليوم يكون ميخائيل وجميع الملائكة
 5 يجتمعين ساجدين خارج حجاب الاب من اجل
 مياه نهر مصر والاجل النداء والامطار فانني اذا اعلم
 هذا انه يقيم ثلثة ايام وثلثه ليال لايفتر من الظليه
 ساجداً من غير ان يرفع راسه حتي يستجيب الله
 له ويهبه جميع مسالاته هوذا انا اجيبك في | ذلك Fol. 157b.
 اليوم واهبي قوات عظيمه وامسك هذا اللوح الذي
 10 في يديك واجعله جزواً جزواً على راسك حتى انظر
 اين تتجدي ميخائيل رئيس الملائكة لمعينك في
 ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت
 صورة رئيس الملائكة ميخائيل وطردته بها حتى
 15 خرج عن باب القيطون وفي تلك الساعه صار غير
 طاهراً امامها فلما تلك المرأة | الكريمة اوفيميه Fol. 158a.
 فصارت تصنع طلبات عظيمه وصلوات كثيره ليلا
 ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذي
 قال لها انني انيك فيه واحاربك وهو اليوم الثاني
 20 عشر من بؤونه وكانت تطلب من الله ورئيس
 الملائكة ميخائيل المعونه والظفر فلما كان في الثاني
 عشر من بؤونه عيد رئيس الملائكة ميخائيل اعدت
 25 اوفيميه كل ما | تحتاج اليه لعيد ميخائيل من
 القران والحمر للشعب في الكنيسه وهبت للاخوه
 في بيتها بعد البركه وعلى الجملة اعدت العيد
 حسناً كما ينبغي لانها كانت غنيه جداً وان الشيطان

- فبعض الخير كل حين لم يكتمل ان ينظر الصالحات
التي صنعتهم هذا المراد وهيتهم لعيد رئيس
Fol. 159a. الملائكة الاطهار ميخائيل * فلما كان النهار باكر
الثاني عشر من بؤونه فيما هي قائمة تصلى وقت
5 الصباح وتسال الله باسم رئيس الملائكة ميخائيل
ان يقف معها حتى تكمل الخدمة التي ابتدأت بها
وينجسها من جميع حيل الشيطان واذا بالشيطان
قد اقبل ووقف امامها بشبه رئيس ملايكة وله اجنحه
عظيمه متمنطق بمنطقة ذهب علي حقويه مرصعه
Fol. 159b. 10 بكجاره كريمه * وعلى راسه اكليل مصنوع من
جواهر كريمه مئتمنه ويده اليمنى قضيب من ذهب
لكن ليس عليه علامة الصليب فجا ووقف امامها
وهو بهذا الحمد العظيم فلما راته خافت جدا وسقطت
على الارض اما هو فعصدها واقامها وقال لها لا
15 تخافي ايتها المرأة الكريمه امام الله وملائكته
Fol. 160a. الاطهار * افرحى ايتها المرأة الذي وجد الطوباني
بعليها نعمه قدام الله وانتي ايضا صارت طوبانيتك
مثل المصباح يضي قدام الله افرحى يا من صارت
فرايينها وصدقاتها مثل السور يصد عن المسكونه
20 كليها طغيان الشيطان الشرير صدقيني ايتها المرأة
المباركه فانتي اثبتت من عند الله ضابط الكل لها
Fol. 160b. رايت صلواتك التي صنعتهم اليوم صعودوا قدام الله
مضيئه اكثر من الشمس اضعافا كثيره بشعاع عظيم
جدا حتى اضطربت جميع عساكر الملائكة وارسلني
25 الله اليك وقال لي كلام اقوله لك فاسمعي جميع ما
يخرج من فمي لتجدي كرامه عظيمه قدام الله

- اما تعلمين ان الله قال ان الطاعة افضل من
 القرايين فان كنتي لا تسمعي الذي اقوله لك فليس
 انا الذي | تخالفيني بل الله فقد كتب ان كل من
 Fol. 161a. هو غير مطيع فانه صاير للمهلاك فاجابت تلك المرأة
 5 الحكيمه قائله عرفني ما هو الكلام الذي امرك الله
 ان تقوله لي وانا اصنعهم واحفظهم فاجاب الشيطان
 وقال لها ان الله اوصاني ان اخرج من عنده واتي
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقول
 انني اصنع صدقات لخلاص | نفسه هوذا زوجك قد
 Fol. 161b. 10 ورت خيرات ملكوت السموات كقبي قليل عن هذه
 القرايين وهذه الصدقات الكثيره التي تصنعهم في
 عندي اصرفي قليل ودعي في بيتك قليل ليلا تعوزي
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه
 الصدقات هكذا يكسبك ويبدّر ما لك كما بدّر مال
 15 ايوب | فان ايوب قد كان هو ايضا يفعل هكذا
 Fol. 162a. للمساكين فلماذا ضاع كلما له وانكحل جسده بالدود
 الردي ومات مع ما حصل له من الحزن علي اولاده
 وبناته فان البيت وقع عليهم وماتوا كلهم في
 دفعة واحده والقديس دويد ايضا حسده من اجل
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد
 الموتى الذين يكدهم ويدفنههم فغار عليه ايضا
 وجلب عليه المسكنه معما | انه كان غنيا جدا
 Fol. 162b. واخيرا جعل العصافير دتمعت في عيناه فعمى وليس
 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان
 انتي اطعنيني كما امر الرب والا انتي تقعي في هذه

الافعال هكذا لانّ الله قال لي ان اتقول لك ان ليس
 لك ولد من الطوباني زوجك ارسطرخوس الامير
 Fol. 163a. والان فقومي وتزوجي برجلٍ جليل لتزوتي منه الاولاد
 لكي اذا خرجتني من الجسد يرث كل مالك ويكون
 5 يمجّدك ذكرك بعد موتك فاذا اتممتي بغير ولد فلا
 يكون لك رجاً ابداً * وامرني الرب ايضا ان اتقول
 لك ان كنتي لا تطيعيني وتزوجي احداً والا فتزوجي
 Fol. 163b. بالملوروخس الذي يحارب اثوريوس الملك * لانه
 هوذا قد هيا عساكره يريد ان يقلع منه المملكة
 10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمه
 اوفيميه ادركت حيل الشيطان وعلمت انه هو المتكلم
 معها بكلام مملو اوجاع فقالت له اعلمني في
 اي الكتب مكتوب ان لا اصدق وان لا اصنع قريان
 Fol. 164a. وان لا اصلي وان اتزوج رجلين لانا نجد الله
 15 يوصيتنا في اماكن كثيره تايلاً ان المكمه تغطي
 كثيره الخطايا وايضا ان الرحمه يكون لها فخر في
 الدينونه وسمعنا ايضاً النبي يصرخ تايلاً احملاوا
 قرايينكم وانطلقوا فادخلوا ديار وفي موضع اخر
 يقول ذبيكته وتسبيح هو يمجّدني وايضا ذبايح
 20 الله فلوب طاهره وسمعنا بولس ايضاً المعلم يكرز
 لنا * بكلامه احملاوا تايلاً صلوا بغير فتور واشكروا
 في كل شئ وتقول لي اجلس مع رجلين لا سيما الرجل
 الذي ذكرته لي اولاً ان اجلس معه هو هراطقي ليس
 له الاه هذا الذي يهلكه الله سريعاً ويجعل في فاه
 25 لجام ويربطه في لجة البكر ويدله مع كل قوته تحت
 رجلين الملك البار اثوريوس وايضاً لاجل الزوج

- Fol. 165a. الثاني فقد اعلمننا سليمان بهذا في | جوابه انّ
 الزوج الاوّل الذي للبيام اذا مات لا يجلسوا مع
 زوج آخر مرّة اخرى بل يذهبوا الي البريّة ينوحوا
 الي يوم الممات ويعلمنا ايضاً انّ جنس الغربان لا
 5 يجلسوا مع ذكر غريب بل ذكر واحد وكما افنا
 فشق ثيابنا علي اخ لنا عند ما يموت هكذا
 يكون اذا مات زوج احد الغربان تخرج لسانها
 Fol. 165b. وحدها وتشقّه بظفرها | لكي اذا زعقت بلغتها يعلم
 كل احد ان ليس لها زوج من اجل هذا اذا اراد
 10 غراب ان يغصبها تصرخ فلدوقت اذا سمعوا صوتها
 يعلموا ان واحداً اراد ان يغصبها بلسانها
 المشقوق وهكذا تجتمع ساير الغربان ويساعدوها
 وينتصروا ذلك الذي اراد ان يغصبها فلهذا اذا
 Fol. 166a. نظروا الصبيان الي الغربان مجتمعين هكذا |
 15 وهم يصرخون قاصدين زجر ذلك الذي يقصد
 الاغتصاب لانه اراد ان يطغي الذي اوصاهم الله
 عليه فيقولوا اوليك الصبيان الجهله ان الغربان
 يصنعوا عرساً ولم يعلموا انهم يقصدوا ان يزوجوا
 ذلك المريد الخطاء بتلك التي مات زوجها فلا
 20 يكون لي ان اخلط مع سيدي ارسطرخوس بعلي
 Fol. 166b. زبيحة اخرى ابداً ولا افتتر | من قرايني وصدقاتي
 التي كنت اصنع قبل موت الطوباني زوجي باسم ريبس
 الملايكة الاطهار ميخائيل لكن عرفيني من انت
 هكذا ان انت لابس هذا المجد العظيم ومن اين
 25 اقيمت وما اسمك فان مكيتك التي قد افلقني جداً *
 فاجاب الشيطان قايلاً اليس انتي سالتني الله منذ

- Fol. 167a. اليوم الذي جا اليك الشيطان فيه | المتشبه بالراهب
 واراد ان يطعيك الم يقول لك انه ياتي اليك في
 اليوم الثاني عشر من بونته وهو عيد رئيس الملائكة
 ثان رئيس الملائكة ميخائيل لا يتفرغ في ذلك اليوم
 5 من السجود امام الله من اجل مياه الانهار والمطر
 والبشدا * والان فاننا هو ميخائيل رئيس الملائكة
 ارسلني الرب اليك لاعينك قبل غروب الشمس اليوم
 ليلا ياتي زارع الشر | فيصنع بك شرا فلذلك يجب
 Fol. 167b. عليك ان تاتي وتسجدي لي فانني تركت ملايكتي
 10 واتيت اليك فاجابت اوفيميّه وقالت له سمعت في
 الانجيل المقدس ان في الزمان الذي تقدم الشيطان
 الي مخلصنا الصالح لكي يجربه فقال له ارفع لي
 ساجدا وانا اعطيك جميع ممالك العالم وكل مجدهم *
 Fol. 168a. ولموقت علم المسيح انه الشرير | فزجره فلعلك
 15 انت هو ذاك تريد تطعيني * فاجابها الشيطان
 ليس انا هو ذاك لا يكون لي ان اكون هكذا ابدا
 ومن اين يجحد ذاك هذا المجد العظيم الذي انا
 لابسه لان من الوقت الذي خالف وصية الرب فيه
 فغضب عليه وامرني انا ميخائيل فعديته من جميع
 20 مجده فاجابت المرأة الكليله قايله ان كنت
 Fol. 168b. انت | هو ميخائيل فاين هي علامة الصليب التي
 علي صليبك كما اراه منقوش في هذه الصورة
 التي هي شخص صورة الملاك ميخائيل فاجاب
 الشيطان قايله هولاء المصورين يقصدوا زينه بصورتهم
 25 لتمجيد صنعتهم بالاكتر فان ليس عندنا علامة
 الصليب في جميع الملائكة فاجابت اوفيميّه قايله

- Fol. 169a. كيف يمكن ان اصدق قولك | فان كل جنديي
 يخرج من عند الملك لا يكمل احد من الناس
 الامر الذي جا بسببه ولا يقبلوه البتة فانه ليس
 مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم
 5 الملك من مملكته وان كانت كتب سلامه فلا يقبلهم
 احد فانهم ليسوا مكتومين بخواتم الملك وهكذا
 ايضا الملائكة اذا نزلوا علي الارض ان لم يكن
 معهم علامة صليب ملك المجد | لا يصدقوا انهم
 ملائكة لكن يهربوا منهم فانهم شياطين * لا سيما
 10 رئيس جميع الملائكة كيف ينزل علي الارض ولا ياتي
 معه سلاح خاتم الخلاص الذي للملك وهو الصليب
 المقدس الذي ليسوع المسيح ابن الله الكلي * فان
 كنت تريد ان اصدق انك انت ميخائيل المنقذ
 فدعني اقدم لك صورته | وتقبلها وعند ذلك اذا
 15 اسجد لك من غير اكون ذا ثلبيين فلما راي الشيطان
 انها قد حصرت من كل جهة ولم يقدر علي حجة
 يقولها امامها وانها قامت من المكان الذي كانت
 جالسه فيه تريد ان تكضر له صورة رئيس الملائكة
 ميخائيل غير شكله وصار شبه اسد يزير حتي ان
 20 صورته ملا المدينة كلها واسرع فامسك | حنجرتها
 وخنقها حتي قاربت الموت وكان يقول لها هكذا
 هذا اليوم الذي وقعتي في يدي تعبت واني زمان
 كبير اصيدك لكن لم اتمكن الي الان فليات الان
 الذي انتي مُعتمد عليه ويخلصك من يدي وان
 25 تلك المرأة الحكيمه فانها ضاقت جدا حتي انها
 قاربت الموت فصرخت قائله يا رئيس الملائكة ميخائيل
 Fol. 171a.

- اعتنى في هذه الساعة الشديده وفيما كان الشيطان
يولمها كثيراً واذا برئيس الملائكة ميخائيل ظهر
لها للموت لابساً كرتبه ملوكيه ويده اليمنى قضيب
من ذهب وعليه موضوع علامة الصليب فاشرق
5 المكان اكثر من الشمس اضعاف كثيره فلما راد
الشيطان صرخ بخوف قائلاً يا سيدي رئيس الملائكة
ميخائيل اخطأت | في السماء وقد امك فاننى قد
Fol. 171b. استخرت ودخلت الي المكان الذى صورتك فيه
اسالك ان لا تهلكنى قبل زماني فان المخالف سمح
10 لي اياماً قليلاً * وانت يا سيدي يا رئيس الملائكة
الذى غربتنى من مساكن السموات والان فاذا هرب
منك الي يوم الكزي العظيم انا اعترف لك واتسم
Fol. 172a. قد ام الله انني لا اعود من هذا الوقت ان اجرب
رجل ولا امراه في الموضع الذي تكون فيه هذا ما كان
15 الشيطان يقوله وهو مربوط مع رئيس الملائكة
ميخائيل مثل عصفور في يد طفل صغير وهو حقير جداً
ثم بعد ذلك اطلقه بكزي عظيم فقال رئيس الملائكة
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25 الذي فيه خاطبتني زوجك قائله انقش لي شخص
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ميخائيل سامع كل الذين يدعون الله باسمي
لا تخافني لان هوذا من بعد ان تكملني خدمتك
5 التي تصنعها باسمي تاتي الي اني انا مع كثير من
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15 بسرعه وكرامة عظيمه ومن بعد القداس خرجت من
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20 مجيئه اليها خرجت للمقايه الي ثالث باب من بيتها
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THE ETHIOPIC VERSION
 OF THE
 ENCOMIUM UPON SAINT MICHAEL
 BY
 SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

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 ግዚአብሔር፡ ቀዱሙ፡ እስመ፡ ይደልዎ፡ ነሱ፡ ክብር፡
 በነሱ፡ ገቢ፡ ለዓለመ፡ ዓለም፡ አሜን ። 20

ወእምዝ፡ ንንግር፡ ክብሮ፡ ለማኅኤል፡ ዓቢይ፡ ሊ
 ቀ፡ መላእክት፡ ቅዱሳን፡ ሰማዕክሙ፡ ማቲዎስ፡ ዘይቤ፡
 በወንጌል፡ ቅዱስ ። ይቤሎን፡ መልአክ፡ ለአንስት፡ ኢ
 ትፍርሀ፡ አንትንሰ፡ አአምር፡ ከመ፡ ኢዩሱስሃ፡ ዘተሰቅ
 ለ፡ ተኅሣ፡ ኢሀሎ፡ ዝዩሰ፡ ተንሥኦ፡ በከመ፡ ይቤሎ 25
 ሙ፡ ለአርዳኢሁ፡ ወረአዩ፡ ከመዘ፡ መብረቅ፡ ወአልባ
 ሲሁ፡ ጸዓዳ፡ ከመ፡ በረድ፡ ዝውእቱ፡ ሊቀ፡ መላእክት፡
 ቅዱስ፡ ማኅኤል፡ ቀዳሚ፡ ሓራ፡ እምኅይለ፡ ሰማያት፡

ንግበር : በዓለ : የግም : ኦፍቁራንዩ : እስመ : እግዚእነ :
 ሀሎ : ማእከሉን : ወከሎሙ : ሰራዊት : መላእክት : ይገ
 ብሩ : በዓለ : ለበዓለ : ማካኤል : መልአክ : ቅዱስ : ወ
 ማካኤል፤ ይስእሎ : ለእግዚአብሔር : በእንተ : ዘመደ :
 ሰብእ : በከሎ : ጊዜ : ወእግዚአብሔር : ይኅድግ : ሎሙ : 5
 ኅጢአቶሙ :: መኑ : እምከሎ : ቅዱሶን : ዘኢሀሎ : ም
 ስሌሁ : ሊቀ : መላእክት : ወዘኢያድኅኖ : እምከሎ : ም
 ንዳቤሁ :: መኑ : እምከሎ : ሰማዕት : ዘኢሀሎ : ምስሌ
 ሁ : ማካኤል : ሊቀ : መላእክት : ወዘኢያድኅኖ : ለትእ
 ዛዘ : እግዚአብሔር : ከመ : ይንግእ : አክሊሎ :: ወለእ 10
 መ : ፊቀድክሙ : ታእምሩ : ፍቁራንዩ : ከመ : ማካኤል :
 ሊቀ : መላእክት : ይሀሎ : ምስሌ : ከሎ : ሰብእ : እለ :
 ይቀርቡ : ኅበ : እግዚአብሔር : በከሎ : ልቦሙ : ወይስ
 እሎ : ለእግዚአብሔር : በእንተአሆሙ : ከመ : ይከኖ
 ሙ : ረዳኤ :: ስምዑ : እንግረክሙ : ዘንተ : ታአምረ : 15
 ዓቢያ : ዘኮነ : እምኅይለ : እግዚአብሔር : ወማካኤል :
 ሊቀ : መላእክት : በስእለቱ : | ዘነገርኛክሙ : በእንተ :
 ሰብእ : እለ : የአምኑ :: ሀሎ : ብእሲ : ዘየአምን : ቀዳሚ :
 ስሙ : ቁሶን : እምሰብአ : ደወለ : ቆ[ሎ]ንያ : ወባዕል : ውእ
 ቱ : ፊድፋድ : ወይግብር : ዓቢያ : መንግድ : ወኢያምር : ለእ 20
 ግዚአብሔር : አላ : መስግል : ውእቱ : ወያመልክ : ጠዖ
 ተ : ከመዝ : ኮነ : በእብዱ : ወእግዚአብሔርሰ : ፊቀድ :
 ያድኅኖ : ወእንዘ : ይወሰድ : መንግድ : በሐመር : በጽሐ :
 ሀገረ : እንተ : ሰሚ : ቀሎንያ : ወሰብእሰ : ያመልክዎ :
 ለእግዚአብሔር : ወበጽሐ : ህየ : አመ : አሚሩ : ሎኅዳር : 25
 ወሀሎ : ውስተ : ሀገር : ምስያጠ : ሐንግዱ :: ወአመ :
 ኮነ : ኀ ወ ፩ : ለወርኅ : ኅዳር : በይእቲ : ዕለት : ጊዜ : ቀ
 ትር : ኅለፈ : ማካኤል : ሊቀ : መላእክት : እንተ : ምሥ

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 ወአልባስ : ወአንከረ : ራድፋደ : ወነበረ : ህዩ : ወበምክሩ :
 ለእግዚአብሔር : ርእዩ : ተፍጻሜተ : ግብሩ ። ወመሰ
 ዮ : ርእዮሙ : ለሁሉ : ሕዝብ : እለ : ተጋብኡ : በውእ
 ቱ : መካን : ወገብሩ : ጸሎተ : ሰርክ : ወይቤሉ : ዝማሬ : 5
 ጥዑመ ። ወውእቱ : ብእሱ : አንከረ : ወእምብዝነ : ዘር
 እዩ : ኖመ : አንቀጸ : ቤተ : ክርስቲያን ። ወበሌሊት : ካ
 ዕበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ
 ሎተ : ነግሀ : ወውእቱሰ : ብእሱ : አንከረ : ራድፋደ : በ
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 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስእሎሙ :
 ወይቤ : አኅዳዩ : ምንትኑ : ዘኮን : በዛቲ : ዕለት : ወሌሊ
 ት : ውስተ : ዛቲ : ሀገር : ብዝነ : ዘምሮ : ወፍሥሐ ። ወ
 ይቤልዎ : ክልኤሆሙ : ዮም : ፲ ወ ፪ : ለኅዳር : ንገበር :
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15
 ይስእሎ : ለእግዚአብሔር : በእንቲአነ : ከመ : ይስረይ :
 ለነ : ኅጠአተን : ወያድኅነን : እምሁሉ : እኩይ : ወይቤ
 ሎሙ : ውእቱ : ብእሱ : አይቲ : ሀሎ : ከመ : እትንገር :
 ምስሌሁ : ወእስእሎ : ከመ : ያድኅነኒ : እምሁሉ : ምን
 ዳቤዩ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአዮ : ይ 20
 እዜ : እስከ : ትከውን : ፍጹመ : ወለእመ : ኮንከ : ክርስ
 ቲያናዌ : አኮ : ገብረ : ባሕቱ : ዘትስእል : አላ : ትራእዮ :
 ለእግዚአ : ወታኅክር : እምስብሐቲሁ : ወውእቱ : ያድ
 ኅነክ : እምሁሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሱ :
 አስተበቀኝክሙ : አኅዳዩ : ትሰዱኒ : ምስሌክሙ : ወእ 25
 ኩን : ክርስቲያናዌ : ወእሁበክሙ : በበ : ዲናር : ወርቅ :
 እስመ : ተመደጠ : ልብዩ : ኅበ : አምልኮትክሙ : ኅበረ :
 ወይቤልዎ : እሉ : ዕደው : ኢትከውን : ከማን : እስከ : ይ

ጸሊ : ለዕሌክ : አቡነ : ጳጳስ : ወደኅተመክ : ወያጠምቀ
 ክ : በስመ : አብ : ወወልድ : ወመንገራስ : ቅዱስ : ወትክ
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 ም : አቡነ : ኤጲስ : ቆጶስ : ወንወስደክ : ኅቤሀ : ወይሬ
 ስዩክ : ከማነ : ወገብረ : በከመ : ይቤልም : ወተዐገስ : ይ 5
 እተ : ዕለተ : ወበሳኒታ : በጽሐ : ኅቤሀሙ : ወይቤሎ
 ሙ : አኅዊዩ : ኅራን : ተወከፋኒ : ኅቤክሙ : ከመ : እግ
 ዘኡብሔር : ዘንገርክሙ : ከያሀ : የሀብክሙ : ዕሴትክ
 ሙ :: ወክልኤሆሙ : መሀይምናን : ወሰድም : ኅብ : ኤ
 ጲስ : ቆጶስ : ወይቤሎ : ለውእቲ : ብእሲ : እምአይ : ብ 10
 ሔር : አንተ : ወይቤ : አንሰ : እምደወለ : ቆ|ሎ|ንያ :: ወይ
 ቤሎ : ኤጲስ : ቆጶስ : ሠምረነ : ልብክ : ትኩን : ክርስቲ
 ያናዌ : ወይቤ : ውእቲ : ነግድ : እወ : አባ : ዘርኢኩ :
 ወዘሰማዕኩ : በዛቲ : ሀገር : ሠምረነ : እኩን : ክርስቲያና
 ዌ :: ወይቤሎ : ጳጳስ : መነ : ታመልክ : እምአማልክት : 15
 ወአውሥእ : ወይቤ : አመልክ : ዐሓዩ : ወይቤሎ : ጳጳ
 ስ : ሶበ : የዐርብ : ዐሓዩ : ውስተ : ምድር : ወይረክበክ :
 ምንዳቤ : በአይቲ : ትረክቦ : ከመ : ይርዳእክ :: ወአው
 ሥእ : ውእቲ : ነግድ : ወይቤ : ምሕረትክ : ትብጽሐኒ :
 ከመ : ታጥምቀኒ : ወአስተበቀጻክ : ትረሲየኒ : ክርስቲያ 20
 ናዌ : ከመ : ከሎሙ : ሰብእ : ዛቲ : ሀገር :: ወይቤሎ :
 ጳጳስ : ብከኑ : ብእሲቲ : ወውሉደ : ወይቤ : ቢዩ : ህዩ :
 ብእሲቲ : ወውሉደ : በሀገርዩ : ወይቤሎ : ጳጳስ : በእንተ
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 ሆሙ : ከመ : ኢትትናፊቱ : በበደናቲክሙ : ወኢትትፊ 25
 ለጡ : አው : ትክሕድ : ቀኔክ : ወጥምቀትክ : እንተ : ተ
 ወከፍክ : እስመ : ቀዳሚት : ዕልወት : ኮነት : እምኅብ :
 ብእሲት :: ወባሕቲ : ለእመ : ሰምረ : ልባ : ምስልክ : ን

ዑ : ወእሬስየክሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈደፋደ : ወሶቤሃ : ተባረ
 ከ : እምኤጲስ : ቆጶስ : ወወዕክ : ወተደለወ : ይሖር : ብ
 ሐሮ :: ወናሁ : ሰይጣን : ጸላኤ : ነሱ : ሠናደት : አእ
 ማሮ : ከመ : መጠወ : ልዐ : ውእቱ : ብእሲ : ኅበ : እግ 5
 ዘኢብሐር : ቀንኦ : ላዕሌሁ : ወሶበ : በጽሐ : ማእከለ :
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰየ : ማዕበለ : ዘይ
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ
 ጥመት : ወእሞቱ : ነሱሙ : እለ : ውስተ : ሐመር :: ወ
 ውእቱሰ : ብእሲ : ነግድ : ከልሐ : ወይቤ : እግዚኦ : ኢ 10
 የሱስ : ክርስቶስ : ርድኦኒ : በዝንቱ : ዓቢይ : ምንዳቤ :
 ወአነ : አአምን : በእንተ : ስብሓት : ዓቢይ : ዘርኢኩ :
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :
 ቅዱስ : እስመ : እመጽእ : አነ : ወነሱ : ቤትየ : ወንከ
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት :: ወሶቤሃ : 15
 መጽእ : ኅቤሁ : ቃል : እንዘ : ይብል : ኢትፍራጣ : አል
 ሶ : እኩየ : ዘይቀርብ : ኅቤከ : ወበጊዜሃ : አርመመ : ማ
 ሶበል : እስከ : ታሕቱ : ወኮነ : ዛሕነ : ወተዐረየ : ሐመረ :
 ወሐረ : በርቱፅ : በትእዛዘ : እግዚኢብሐር : ወበጽሐ :
 ብሐሮ : ወኢረከዐ : ምንተኒ : እኩየ : ወአቲዎ : ቤቶ : 20
 ተፈሥሐ : ዓቢይ : ፍሥሐ : ወነገሮሙ : ለሰብኤ : ተኢ
 ምረ : ዘኮነ : ኅቤሁ : በውስተ : ሐመር :: ወነሱ : ዘኮነ :
 እስከ : ሃገረ : ቆሎንያ : ወይቤሎሙ : በአማን፡ኢኮነ : ፀ
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልኮ :
 ለአምላክ : ሰማይ : ኅያል : ኢየሱስ : ክርስቶስ : ወልደ : 25
 እግዚኢብሐር : ሕያው : ውእቱኬ : አምላክ : ነሱ : ወ
 ነሱ : እምኅቤሁ : ወነገሮሙ : ዕበየ : ክብሩ : ለሊቀ : መ
 ላእክት : ሚካኤል :: ወአንከረ : ፈደፋደ : ዘየዐቢ : ወል

Fol. 159b.

ዲ : ወሐረ : ወአቱ : ብእሲ : ኅበ : ብእሲቱ : ወደቤላ :
 እመ : ሰማዕክኒ : ተንሥኢ : ምስለየ : ንኩን : ክርስቲያን :
 ወንትቀንዶ : ለክርስቶስ : ወኢትኩኒ : ዘክልኤ : ልቡ :
 ግሙራ : ወለእመ : ኢሠምረ : ልብከ : አንስ : ኢያኦዝ
 ዘከ : ናሁ : ሰማንያ : ምእት : ወርቅ : ዘተርፊኒ : ወአን : 5
 እሁብከ : ዐሠርተ : ምእተ : ዲናረ : ወንበራ : በአምልኮ
 ትከ : ወአንስ : አሐውር : እንሣእ : ስርየተ : ኒጢአት
 የ : ወትቤሎ : ብእሲቱ : ሠናይ : እግዚአየ : እኑየ : በ
 አማን : ኩሎ : ናኖተ : ኅበ : ተሐውር : አንሂ : አሐውር :
 ምስሌክ : ወሞተ : እንተ : ትመውት : እመውት : ምስሌ 10
 ክ : ወከማሁ : ተሠ | ናአው : ኩሎሙ : ወዐርጉ : ሐመ
 ረ : ወመርሐሙ : እግዚአብሔር : በረድኤቱ : ወበጽሐ :
 ሀገረ : ቆሎንያ : ወሐሩ : ኅበ : ክልኤ : ዕደው : እለ : ት
 ካት : ወአምነዎሙ : ወነገርዎሙ : ከመ : መጽአ : ይኩ
 ኑ : ክርስቲያን : ወእሙንቲኒ : ወሰድዎሙ : ኅበ : ጳጳ 15
 ስ : ወደቤልዎ : ወአቱ : ብእሲ : ዘመጽአ : ቀዲሙ : ይ
 ኩን : ክርስቲያን : ናሁ : መጽአ : ምስለ : ብእሲቱ : ወው
 ሉዲ : ይኩኑ : ክርስቲያን : ወተራሥሐ : ጳጳስ : ዓበየ :
 ናሥሐ : በእንተ : መድኅኒተ : ነፍስ : ወቀርቡ : ኅቤሁ :
 ወደቤሎሙ : በአማንኑ : ትፈቅዱ : ትኩን : ክርስቲያን : 20
 ወአውሥኢ : በትሕትና : ወደቤሉ : አቡን : ለእመ : ፊ
 ቀደ : እግዚአብሔር : ወጸሎትክ : ቅድስት : ወሶቤሃ :
 አስተዳለወ : ጳጳስ : ጥምቀተ : በቤተ : ክርስቲያን : ዘሊ
 ቀ : መላእክት : ቅዱስ : ሚካኤል : ወመሀሮ : ለውአቱ :
 ብእሲ : ወለብእሲተ : ወለአርባዕቱ : ወሉዲ : ወለአግብ 25
 ርቲህሙ : ወአጥመቆሙ : በስመ : አብ : ወወልድ : ወ
 መንፈስ : ቅዱስ : ወቀዳሚ : ስሙ : ለውአቱ : ባዕል :
 ቂሶን : ወወለጠ : ስሞ : ወሰመዮ : ማቲዎስ : ወለብእሲ

Fol. 160a.

ቱ፡ ሰመያ፡ ጌራና፡ ወለአርባዕቱ፡ ውሉዱ፡ ሰመዮ፡ ለ
 ቀዳሚ፡ ዮሐንስ፡ ወለካልኤ፡ እስጢፋኖስ፡ ወላሣልስ፡
 ዮሴፍ፡ ወለራብዕ፡ ዳንኤል፡ ። ወሠርዐ፡ ቅዳሴ፡ ወመጠ
 ዎሙ፡ እምስጢር፡ ቅዱስ፡ | ወደሞ፡ ለእግዚአን፡ ኢየ
 ሱስ፡ ክርስቶስ ።

Fol. 160b.

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ወእምድነረ፡ ተጠምቁ፡ ነበሩ፡ ወርኅ፡ ፍጹመ፡ ኅ
 በ፡ ጳጳስ፡ እንዘ፡ ይሚህሮሙ፡ ነገረ፡ ሀይማኖት፡ ርትዕ
 ት፡ ። ወማቲዎስ፡ ነግድ፡ እምብዝኅ፡ ፍሥሐ፡ ዘረከበ፡
 ወሀበ፡ ፯፻፡ ዲናረ፡ ለቤተ፡ ክርስቲያን፡ ሊቀ፡ መላእክ
 ት፡ በእንተ፡ መድኅኒቱ፡ ። ወእምዝ፡ ተባረኩ፡ እምጳጳስ፡ 10
 ወሐሩ፡ ብሔሮሙ፡ እንዘ፡ ይሄኒይዎሙ፡ ዐበይተ፡ ሀገ
 ር፡ ወጠቢባን፡ በዐቢይ፡ ፍሥሐ፡ ወበ፡ ፈቃድ፡ እግዚ
 ኡብሔር፡ አተው፡ ሃገሮሙ፡ እንዘ፡ ይመርሐሙ፡ ሊቀ፡
 መላእክት፡ ሚካኤል፡ ። ወአቲዎሙ፡ ቤቶሙ፡ ገብሩ፡ በ
 ዓለ፡ ዐበይ፡ ለአዝማዲሆሙ፡ ወወሀቡ፡ ብዙኅ፡ ምጽ 15
 ዋተ፡ ለነዳያን፡ ወለምበሉታት፡ ወለእንለ፡ ማውታ፡ እስ
 ከ፡ ያንክሮሙ፡ ከሎ፡ ሰብእ፡ ወጥዑም፡ አስማቲሆሙ፡
 በአፈ፡ ከሎ፡ ። ወተሰምዐ፡ በብሔሮሙ፡ ሠናይ፡ ምግባ
 ሮሙ፡ ወእምድነረ፡ ክልኤ፡ አውራኅ፡ አዕረፈ፡ ውእ
 ቱ፡ ብእሴ፡ ማቲዎስ፡ ኅሩይ፡ እስመ፡ መጽአ፡ በ ፲ ወ ፩፡ 20
 ሰዓት፡ ወነሥአ፡ ዐስበ፡ መዓልት፡ ፍጹመ፡ በስእለቱ፡
 ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ። ወደቁቁሰ፡ ምስ
 ለ፡ እምሙ፡ ኢያንተጉ፡ ሠናየ፡ ዘይገብሩ፡ ፈድፋድ፡
 እመዋዕለ፡ አባሆሙ፡ ። ወዲያብሎስሰ፡ ምስለ፡ ኢጋንንቲ

Fol. 161a.

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ሀ፡ ኢተዐገሰ፡ ይርአይ፡ ኅሩተ፡ ዘይገብሩ፡ | እሉ፡ ቅዱስ 25
 ን፡ አላ፡ አቀመ፡ ላዕሌሆሙ፡ መኳንንት፡ ሀገር፡ ወአስ
 ተጸልኦሙ፡ ዐበይ፡ ጽልክ፡ ወቆሙ፡ ላዕሌሆሙ፡ ወነ
 ሥኢ፡ ንዋዮሙ፡ በዐመ፡ ወዘወስተ፡ መዛግብቲሆሙ፡ ።

ወዮሐንስስ ፡ ይቤሎሙ ፡ ለእሙ ፡ ወለአኅዋሁ ፡ ናሁ ፡ ን
 ሬኢዮሙ ፡ ለእሉ ፡ እንዘ ፡ ይሣቀዩን ፡ ራድፋድ ፡ እምአ
 መ ፡ ሞተ ፡ አቡን ፡ ተንሥኡ ፡ ንኅድጋ ፡ ለዛቲ ፡ ሀገር ፡
 ወንሖር ፡ ሀገር ፡ ንጉሥ ፡ ወንኅድር ፡ ህዩ ፡ እስመ ፡ ጽሑ
 ፍ ፡ በወንጌል ፡ ቅዱስ ፡ ሶበ ፡ ይሰዱክሙ ፡ እምዛቲ ፡ ሀገ 5
 ር ፡ ጉዩ ፡ ውስተ ፡ ካልእታ ። ወይእዘኒ ፡ ናሁ ፡ ሰደዱን ፡
 ወሣቀዩን ፡ ወአሕመሙን ፡ ዳእሙ ፡ ይኹን ፡ ራታደ ፡ እግ
 ዘኢብሐር ፡ በላዕሌን ። ወእምዝ ፡ ተንሥኡ ፡ በኅቡእ ፡
 ወንሥኡ ፡ ዘተርፈ ፡ ንዋዮሙ ፡ ወሐሩ ፡ ውስተ ፡ ሀገር ፡
 ንጉሥ ፡ ወኅድሩ ፡ ህዩ ፡ እንዘ ፡ ይብሉ ፡ እግዚኡ ፡ ለሚካ 10
 ኤል ፡ ሊቀ ፡ መላእክት ፡ ከኑነ ፡ ረዳኤ ። ወወሰኩ ፡ ካዕበ ፡
 ምጽዋተ ፡ እምዘ ፡ ይገብሩ ፡ ቀዳሚ ። ወሰይጣንሰ ፡ ኢተ
 ሀገሰ ፡ አላ ፡ ተሀውከ ፡ ሶበ ፡ ርእዮሙ ፡ ለቅዱሳን ፡ እንዘ ፡
 ይሁቡ ፡ ምጽዋተ ፡ በሀይማኖት ፡ ወኢያእመረ ፡ ከመ ፡
 ያስተኅፍሮ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ወአኅ 15
 ዘ ፡ ይጠሐር ፡ ከመ ፡ አንበሳ ፡ ወእምድኅረ ፡ ሕዳጥ ፡ መዋ
 ዕል ፡ ሐሩ ፡ ዐቀብተ ፡ ሀገር ፡ ኅብ ፡ ቤተ ፡ አሐዱ ፡ ባዕል ፡
 ወሠረቁ ፡ ቤቶ ፡ በይእቲ ፡ ሀገር ፡ ወንሥኡ ፡ ብዙኅ ፡ ንዋ

Fol. 161b.

የ ፡ ወንገሮ ፡ ባዕል ፡ ለመስፍን ፡ ዘይኳንን ፡ ይእቲ ፡ ሀገ
 ረ ። ወሐተቶሙ ፡ መስፍን ፡ ለሰገራት ፡ እለ ፡ ይእቲ ፡ ሀገ 20
 ር ። ወሰገራትኒ ፡ አኅዝዎሙ ፡ ለእለ ፡ የዐቅቡ ፡ ወአሰር
 ዎሙ ፡ ከመ ፡ ያርኢዩ ፡ ንዋዩ ፡ ውእቲ ፡ ባዕል ፡ ወእንዘ ፡
 ይሀውክዎሙ ፡ በእንተዝ ። ወናሁ ፡ ሰይጣን ፡ ተመሰለ ፡
 ከመ ፡ ሰብእ ፡ ወአንሶሰወ ፡ ውስተ ፡ ነሉ ፡ ሀገር ፡ እንዘ ፡
 ይኬልሕ ፡ ወይብል ፡ አነ ፡ አአምር ፡ ዘሰረቀ ፡ ንዋዮ ፡ ለሰ.25
 ሎም ፡ ባዕል ፡ ወአነ ፡ ርኢክዎሙ ፡ ለእሉ ፡ አርባዕቱ ፡
 ወራዙት ፡ ፈላሰያን ፡ እለ ፡ መጽኢ ፡ ዝዩ ፡ በዝንቱ ፡ መ
 ዋዕል ፡ ከመ ፡ ቦኢ ፡ ቤቶ ፡ ወአእመርኩ ፡ ጥዩቀ ፡ ከመ ፡

ዝንቱ፡ ምግባሮሙ፡ እም ፡ አመ ፡ ሀለው ፡ ብሔሮሙ ።
 ወሰሚያሙ ፡ ዘንተ ፡ ሰብእ ፡ ሀገር ፡ ነገርዎ ፡ ለመስፍን ፡
 ወበጊዜሃ ፡ ሰሐብዎሙ ፡ በሥዕርተ ፡ ርእሶሙ ፡ በትእዘዘ ፡
 መስፍን ፡ ወአምጽእዎሙ ፡ ቅድሚሁ ፡ እንዘ ፡ ይስሐብ
 ዎሙ ፡ ዘእንበለ ፡ ምሕረት ። ወሀለወት ፡ እሞሙ ፡ ተሐ 5
 ውር ፡ ድነሬሆሙ ፡ ወትበኮ ፡ ወትናዝዘሙ ፡ እንዘ ፡ ትብ
 ል ፡ ኢትፍርሁ ፡ ደቁቅዩ ፡ አነ ፡ አአምን ፡ ከመ ፡ እግዚአብ
 ሔር ፡ ወሊቀ ፡ መላእክት ፡ ማካኤል ፡ ዘተአመነ ፡ ኪያሁ ፡
 ይክል ፡ አድነኖትክሙ ፡ እምሁሉ ፡ እኩይ ፡ በእንተ ፡ ዘ
 ሐሰው ፡ ላዕሌክሙ ። ወዘንተ ፡ እንዘ ፡ ትብል ፡ ወናሁ ፡ 10
 ቃል ፡ እምሰማይ ፡ ዘይብል ፡ ኢትፍርሁ ፡ አነ ፡ ኢዮነድ
 ግ ፡ ምንተ ኒ ፡ እኩይ ፡ ኢይርክብክሙ ፡ አነ ፡ ማካኤል ፡
 ዘአዕቅበክሙ ፡ እምሁሉ ፡ እኩይ ። ወእንዘ ፡ ይቀውሙ ፡
 ቅድመ ፡ መስፍን ፡ ወያአምንዎሙ ፡ ወናሁ ፡ ሊቀ ፡ መላ
 እክት ፡ በአምሳለ ፡ መልእክተ ፡ ንጉሥ ፡ መጽአ ፡ እምር 15
 ሔቅ ። ወሶበ ፡ ርእዮ ፡ መስፍን ፡ ተንሥእ ፡ ወአስተብ
 ቀዎ ፡ ይንበር ፡ ከመ ፡ ይስመፅ ፡ ውእቱ ፡ ፍትሐ ፡ ወነበ
 ረ ፡ ወአዘዘ ፡ መስፍን ፡ ያምጽእዎሙ ፡ ለደቂቅ ፡ ወይቤ
 ሎሙ ፡ አፍጥኑ ፡ አንትሙሰ ፡ ሀቡ ፡ ንዋዮ ፡ ለባዕል ፡ እ
 ምቅድመ ፡ ትትኩነኑ ። ወአውሥኡ ፡ ወይቤልዎ ፡ ሕያ 20
 ው ፡ እግዚአብሔር ፡ አምላኮሙ ፡ ለክርስቲያን ፡ ወክብ
 ሩ ፡ ለቅዱስ ፡ ማካኤል ፡ ሊቀ ፡ መላእክት ፡ ከመ ፡ ኢተደ
 መርነ ፡ በዝንቱ ፡ ግብር ። ወይቤሎ ፡ ሊቀ ፡ መላእክት ፡
 ማካኤል ፡ ለመስፍን ፡ አነ ፡ አአምር ፡ ዘከመ ፡ ይትከሠት ፡
 እሙነ ፡ አነዝዎ ፡ ለዘ ፡ ይንእስ ፡ እነሆሙ ፡ ለእሉ ፡ ዕደ 25
 ው ፡ ወአብእዎ ፡ ውስተ ፡ ቤተ ፡ ዐቀብት ፡ እለ ፡ አጻመ
 ውዎሙ ፡ ለእሉ ፡ ሰብእ ፡ ወይክላሕ ፡ ወይበል ፡ በስሙ ፡
 ለእግዚእነ ፡ ኢዮሱስ ፡ ክርስቶስ ፡ ይትከሠት ፡ ንዋዮ ፡ ለ

Fol. 162a.

ሲሎም : ባዕል : ዘበእንተአሃ : ረከቡ : ምክንያተ : ወሶቤ
ሃ : በአማን : ያስተርኢ ።

ወእምዝ : አዘዘ : መስፍን : ይንሥእዎ : ለዘ : ይንእ
ስ : ወልድ : ወያብእዎ : ውስተ : ቤተ : ሊቀ : ፀቀብት :

Fol. 162b.

በከመ : ይቤ : ሊቀ : መላእክት : ሚ | ካኤል : ወከልሐ : 5
ወያቤ : በስመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :

መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ
ሎም : ባዕል ። ወበጊዜሃ : ኮነ : ቃል : ወሰምዑ : ነሎ

መ : ዘይብል : ረዱ : ውስተ : ዛቲ : በዓት : ወትረክቡ :
ነሎ : ወዝኒ : ወልድ : ዘይንእስ : ወኣዳዊሁ : ንጽሓን : 10

እምኣጠኡት ። ወሶቤሃ : ወረዱ : ውስተ : በዓት : ወረከ
ቡ : ነሎ : ንዋዩ : ወነገርዎ : ለመስፍን : ዘኮነ : ወአንከ

ረ : ፈድፋድ ። ወሶቤ : ተመይጠ : ከመ : ይንግሮ : ለዘ :
መስሎ : ላእክ : ዝውእቲ : ሚካኤል : ወኢረከቡ ። ወሶ

ቤሃ : አንከረ : ፈድፋድ : ወፈንምሙ : ለአርባዕቲ : ደቂቅ : 15
ግዑዛኒሆሙ : ወኣተው : ቤቶሙ : እንዘ : ይሴብሕዎ :

ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ
ስ ። ወእመንቱስ : ቅዱሳን : ኢያንተገ : ኒሩተ : ዘይገ

ብሩ : ነሎ : ጊዜ : እስከ : ያንክር : ነሎ : እምሠናይ :
ግዕዘመ ። ወከዕቤ : እምድኅረ : ሕዳጥ : መዋዕል : አስ 20

ተዋደዮሙ : ብእሲ : ለክልኤ : ዕደው : በቅድመ : ንጉ
ሥ : ባዕደ : ዘላዕሴሆሙ : እምቅድም : ወመጠዎሙ :

ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእዎሙ : በበ :
ምእት : ዲናር : ወአልቦሙ : ዘይሁቡ : ወናሁ : ቅዱስ :

ዮሐንስ : ተራከቦመ : በቅሩብ : ወርኢዮሙ : ለሐራ : እ 25
ንዘ : ይቀሥፍዎሙ : ለዕደው : ዘእ | ንበለ : ምሕረት ።

Fol. 163a.

ወይቤሎሙ : ለሐራ : ምንትኑ : ገብሩ : ዘትዘብጥዎሙ :
ለእሉ : ዕደው : በእንተአሁ ። ወይቤሉ : ሐራ : ንሕነ : ን

እኅዛመ፡ በእንተ፡ ምእት፡ ዲናር፡ ወይቤሎሙ፡ ለእ
 መ፡ ወሀቡክመ፡ ክልኤተ፡ ምእተ፡ ዲናር፡ ተኅድግዎ
 ሙኑ፡ ወይቤሎ፡ ሐራ፡ እወ ። ዳእመ፡ ለእመ፡ ኢወሀቡ፡
 ንሕነ፡ ንቀትሎሙ ። ወዮሓንስ፡ ሰአሎሙ፡ ላሐራ፡ ወ
 ያቤ፡ ተዓገሱኒ፡ ንስቲተ፡ እስከ፡ እገብእ፡ ኅቤክመ፡ 5
 ወሐረ፡ ወአምጽኣ፡ ክልኤተ፡ ምእተ፡ ዲናር፡ ወወሀቡ
 መ፡ ወራትሐመ፡ ለክልኤ፡ ዕደው፡ ወለኦርባዕቱ፡ ሐ
 ራ ። ዘስሎጣን፡ ላዕሌሆመ፡ ወሀቡመ፡ በበ፡ ዲናር ። ወ
 ካዕበ፡ ሰይጣን፡ ጸላኤ፡ ነሎ፡ ሠናይ፡ ኢተወገስ፡ አላ፡
 መልኦ፡ ቅንአት፡ ላዕለ፡ ቅዱሳን፡ በእንተ፡ ሠናይ፡ 10
 ብሮሙ፡ ወአንሥኦ፡ ዐበረ፡ መከራ፡ ላዕሌሆመ፡ ወዕ
 ጹብ፡ ወናሁ፡ ንነግር ።

ወእምዝ፡ ሀሎ፡ ብእሲ፡ ውስተ፡ ሀገር፡ ወጸውዎ
 መ፡ ለፍቁራኒሁ፡ ሰርከ፡ ወውእቱ፡ ብእሲ፡ ይኅድር፡
 አንጻረ፡ አንቀጾመ፡ ለእሎ፡ ቅዱሳን፡ ወእምድኅረ፡ በ 15
 ልዑ፡ ወሰተዩ፡ ተንሥኦ፡ አሐዱ፡ እምኔሆመ፡ ይእቱ፡
 ቤቶ፡ ወእንዘ፡ ዩሐውር፡ ውስተ፡ ጽጌ፡ ሀገር፡ ነሰክ፡
 ኦቅረብ፡ ወወደቀ፡ ወሞተ፡ ሶቤሃ፡ ወአልቦ፡ ዘአእመሮ፡
 ዘኮነ፡ እምሰብእ ። ወሐበይተ፡ ሀገር፡ እለ፡ ዩአውዱ፡

Fol. 163b. ረኩብዎ፡ ለውእቱ፡ ብእሲ፡ ምወቱ፡ ወወሰድዎ፡ ውስ 20
 ተ፡ መርኅብ፡ ወኅሠሠ፡ ነሎ፡ ሥጋሁ፡ ወኢያእመሩ፡
 ዘኮነ፡ ወበጽብሕ፡ ሐሩ፡ ይቅበርዎ፡ ወናሁ፡ ሰይጣን፡
 ኮነ፡ በአምሳለ፡ ሰብእ፡ ወከልሐ፡ ውስተ፡ ነላ፡ ሀገር፡
 እንዘ፡ ይብል፡ ዝንቱ፡ ብእሲ፡ ዘሞተ፡ አልቦ፡ እም፡ ሰ
 ብእ፡ ዘአእመረ፡ ሞቶ፡ ወአንሰ፡ አአምር፡ ዘቀተሎ፡ ወ 25
 ኢኮነ፡ ዝንቱ፡ ግብር፡ እምካልእ፡ ሰብእ፡ ዘእንበለ፡ እ
 ሎ፡ አርላዕቱ፡ ደቂቅ፡ ነኪራን፡ ወአነ፡ ስምዕ፡ በዝንቱ፡
 ግብር ። ወተሰምዐ፡ ዝንቱ፡ ነገር፡ ውስተ፡ ነላ፡ ሀገር፡

ወሐረ : መስፍን : ወነገሮ : ለንጉሥ : ከሢቲጦስ : ወበጊ
 ዜገ : አዘዘ : ንጉሥ : ያምጽእዎሙ : ለቲኦር : ደባዕቂቅ :
 እሱራን : እደባሆሙ : ዲኅሪተ : ወጋግ : ውስተ : ክሳው
 ዲሆሙ : እንዘ : ይስሕብዎሙ : ኅበ : ንጉሥ :: ወመጽ
 አ : ኅቤሆሙ : ቃል : ዘይብል : ኢትፍርሀ : ናሁ : መዋ 5
 ዕለ : ጸማ : ኅለፈ : ወቀርበ : ኅቤክሙ : ዕረፍት : እምኅ
 በ : እግዚአብሔር : ወአቀምዎሙ : ቅድመ : ንጉሥ :
 ከመዘ : አባሲያን :: ወሶቤሃ : ናሁ : ሊቀ : መላእክት :
 ቅዱስ : ሚካኤል : ተመሰለ : በአመሳለ : ዐቢይ : ላእክ :
 ዘንጉሠ : ሮም : ወሶበ : ርእዮ : ንጉሥ : ከሢቲጦስ : ቆ 10
 መ : ቅድሚሁ : ወቀሪበ : ኅቤሁ : ወነበሩ : ኅቡረ : ወሚ
 ካኤል : ሊቀ : መላእክት : ሶበ : ይሬኢዮሙ : ለደቂቅ :
 እንዘ : ይቀውሙ : ይቤሎ : ለንጉሥ : ከሢቲጦስ : ምን
 ተ : ገብሩ : እሉ : ሕፃናት : ወነገሮ : ንጉሥ : ነጉሎ :
 ዘኮን : ወይቤሎ : ሚካኤል : በእማንነጉ : ኢያእመርክሙ : 15
 ዘኮን : ብእሲሁ : ወይቤሎ : ንጉሥ : ኢምጽእዎሙ : ሊ
 ተ : ለእሉ : ወይቤሎ : እሉ : እሙንቲ : እለ : ቀተሉ :
 ወይቤሎ : ሚካኤል : በኅቤነሰ : ሶበ : ይከውን : ከመዝ :
 ወይመውት : ብእሲ : ወኢያአምሩ : ዘኮን : ናመጽኦ : ለ
 ውእቲ : ብእሲ : ዘሞተ : ማእከለ : ወንሴአሎ : ወውእቲ : 20
 ይትናገር : ምስሌን : ወይንግረን : ዘቀተሎ :: ወይእዜኒ :
 እመ : ፈቀድክ : ታእምር : ጽድቀ : ያምጽእዎ : ለውእቲ :
 ዘሞተ : ውስተ : ዝንቲ : መካን : ወንሴአሎ : ወውእቲ :
 ይትናገር : ምስሌን : ወናእምር : ዘቀተሎ :: ወበጊዜሃ :
 አዘዘ : ንጉሥ : ያምጽእዎ : ለዘ : ሞተ : ማእከለ : ወይቤ 25
 ሎ : ሊቀ : መላእክት : ሚካኤል : ለዳንኤል : ዘይንእስ :
 እኑሆሙ : ሐር : ወበሎ : ለዝንቲ : ምውት : በስመ : እ
 ግዚእዩ : ኢዩሱስ : ክርስቶስ : ንጉሠ : ሰማይ : ወምድር :

Fol. 164a.

ንግረኒ ፡ ዘኮንክ ። ወገብረ ፡ ውእቱ ፡ ወልድ ፡ ንኢስ ፡ ክ
 ግሁ ፡ ወእግዚአብሔር ፡ መፍቀሬ ፡ ሰብእ ፡ ፈቀደ ፡ ይሰ
 ባሕ ፡ ስሙ ፡ ቅዱስ ፡ በነሉ ፡ መካን ፡ ወይአመኑ ፡ ቦቱ ፡
 ወአግብአ ፡ ነፍሰ ፡ ውእቱ ፡ ብእሱ ፡ ያግመ ፡ ወሐይወ ፡ በእ
 ንተ ፡ መድኅኒተ ፡ ንጉሥ ፡ ወለነሉሙ ፡ ሰብእ ፡ ይእቲ ፡ 5
 ብሔር ፡ ወከልሐ ፡ ውእቱ ፡ ብእሱ ፡ ወይቤ ፡ አልለክ ፡ ክ
 ግቲጦስ ፡ ንጉሥ ፡ እስመ ፡ ደፈርክ ፡ ወነበርክ ፡ ምስለ ፡
 ሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ ኅይል ፡ ሰማ
 ያት ፡ ወእሉኒ ፡ ዕደው ፡ እለ ፡ ተክገልክምሙ ፡ ቅዱሳን ፡
 ወንጽሐን ፡ ወአልቦሙ ፡ ኅጢአተ ። ወኣኮ ፡ እሙንቱ ፡ 10
 እለ ፡ ቀተሉኒ ፡ አላ ፡ አቅረብ ፡ ነሰክኒ ፡ ወሞትኩ ፡ ወበእ
 ንተ ፡ ዘተኅርዩ ፡ እሉ ፡ ዕደው ፡ ረከበተኒ ፡ ዛቲ ፡ ዐባይ ፡
 ሠናይት ፡ ወኮንኩ ፡ ድልወ ፡ እርአዮ ፡ ለሊቀ ፡ መላእክ
 ት ፡ ቅዱስ ፡ ሚካኤል ። ወይእዜኒ ፡ ናሁ ፡ ርኢክሙ ፡ ተ
 አምረ ፡ እግዚአብሔር ፡ ተመዩጡኬ ፡ ኅቤሁ ፡ በነሉ ፡ 15
 ልብክሙ ፡ ውነደገ ፡ እምኔክሙ ፡ ዘንተ ፡ ናትወተ ፡ ወዘ
 ንተ ፡ አማልክተ ፡ ምውታኅ ፡ እለ ፡ አልቦሙ ፡ ነፍሰ ፡ ከመ ፡
 ይስረይ ፡ ለክሙ ፡ እግዚአብሔር ፡ ኅጢአትክሙ ፡ ዘትካ
 ት ። ወሊቲኒ ፡ ዐቢይ ፡ ጸጋ ፡ ረከበተኒ ፡ እስመ ፡ ርኢክዎ ፡
 ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ በእንተ ፡ እሉ ፡ ዕደው ፡ 20
 ቅዱሳን ፡ ወበጊዜሃ ፡ ሖረ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡
 ውስተ ፡ አርያም ፡ በዐቢይ ፡ ስብሐት ፡ ወርእዮ ፡ ንጉሥ ፡
 ወነሉ ፡ ሕዝብ ፡ እንዘ ፡ የዐርግ ፡ ውስተ ፡ ሰማይ ፡ ወወ
 ሰድ ፡ ምስሌሁ ፡ ነፍሶ ፡ ለዘ ፡ ሞተ ፡ ወንጉሥ ፡ ወነሉ
 ሙ ፡ ፈርሁ ፡ ፈድፋድ ። ወእምድኅረ ፡ ጉንዳይ ፡ ገብአ ፡ 25
 ልቡ ፡ ለንጉሥ ፡ እምፍርሀት ፡ በእንተ ፡ ዐቢይ ፡ መንክር ፡
 ዘርእየ ። ወተንሥኦ ፡ ወሰግሞ ፡ አፋሁ ፡ ለዮሐንስ ፡ ወ
 ይቤ ፡ ቡርክት ፡ ሰግት ፡ እንተ ፡ ቦእክሙ ፡ ውስተ ፡ ዛቲ ፡

Fol. 164 b.

Fol. 165a. ሀገር : ወ | ንስአለክሙ : ትንግሩን : አምላክክሙ : ዘተአ
 ምኑ : ቦቲ : ከመ : ንሕነኒ : ንእመን : ቦቲ : ወንድኅን ::
 ወይቤሎሙ : የሓንስ : ንሕነሰ : ነአምን : በእግዚእን :
 አደሰሱ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ::
 ወከልሐ : ንጉሥ : ወከሎሙ : ሕዝብ : እንዘ : ይብሉ : 5
 በአማን : አምላክ : ሕያው : አደሰሱ : ክርስቶስ : ወአል
 ቦ : አምላክ : ዘእንበሌሁ :: ወይቤሎ : የሓንስ : ለንጉሥ :
 ተንሥእ : ወለአክ : ኅብ : ቁስጠንጠኖስ : ንጉሥ : ሮም :
 ወንግሮ : ከሎ : ወሰአሎ : ከመ : ይሬኑ : ለን : አሐደ :
 እምኤጳስ : ቆጶሳት : እለ : ብሔሩ : ዘይሚህረክሙ : ወ 10
 ያጠምቀክሙ : በስመ : ኡብ : ወልድ : ወመንሬስ : ቅዱ
 ስ :: ወለአክ : ንጉሥ : ከሢቲጦስ : ኅብ : ቁስጠንጠኖስ :
 ንጉሥ : እንዘ : ይብል : ከመዝ : ከሢቲጦስ : ዘተሰምየ :
 ንጉሥ : ይትኅባል : ይልአክ : ለንጉሥ : ዐቢያ : አኅዜ :
 ቁስጠንጠኒያ : ጉባሩ : ለአደሰሱ : ክርስቶስ : ሰላም : ለ 15
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተን : እምኅብ : እግ
 ዘእንበሌር : ኅር :: ወተዘክረን : ወአንገሬን : እምተቀንዮ :
 ለአማልክት : ርኩሳን : ወሚጠነ : ኅቤሁ : በእንተ : ዕባየ :
 ኅሩቱ : ዘአይት : ኅለቀ : ወስአለቱ : ለዐቢያ : ሊቀ :
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ድልወ : እርአ 20
 ዮ : በአዕይንቲያ : ወረሰየ : ለምውት : ይትናገር : ምስ

Fol. 165b. ሌን : አፈ : በአፍ : እምድኅረ : ሞተ :: ወእምዝ : ሐረ ፣
 ውስተ : አርያም : በዓቢያ : ስብሐት : እንዘ : ይሬአዮ :
 ከሎ :: ወዓዲ : ንስአል : ዕባየክ : ትሬኑ : ለን : አሐደ :
 እምኤጳስቆጶሳት : እለ : ምክናንክ : ከመ : ያብርህ : ላዕ 25
 ሌን : በብርሃን : ሀይማኖት : ርትዕት : ወይንግረን : ፍኖተ :
 እንተ : ታብጽሕ : ኅብ : እግዚአብሔር : ወየሀበን : ማኅተ
 መ : ቅዱስ :: ወእመ : ዘንተ : ገበርክ : ለን : ትነሥእ : ዓ

ቢያ : አክለሊ : በኅበ : ክርስቶስ : በእንተ : ዝንቱ : መድ-
 ኅኒት : ለንጉሥ : መሀደምን : በእንተ : ኅይሉ : ለክርስ
 ቶስ : ንጉሠ : ነሉ : ። ወበፍሥሐ : ዐቢይ : ነሥኦ : ለይ
 ኦቲ : መጽሐፍ : ቈስጠንጠሊኖስ : ንጉሥ : ወአንበባ : ወ
 አንከረ : ፈድፋድ : በእንተ : ዘኮነ : ወሰብሐ : ለእግዚአ 5
 ብሔር : ወዐባይ : ጽሂቅ : ጸሐፊ : ኅበ : ቅዱስ : ዮሐንስ :
 ሊቀ : ጳጳሳት : ዘኤፌሶን : እንዘ : ይብል : ቅድመ : ነሉ :
 እስዕም : እደባከ : ቅዱሳተ : እለ : ይእኅዘ : ሥጋሁ : ለ
 ወልደ : እግዚአብሔር : በአማን ። ዓበይ : ፍሥሐ : ዘኮ
 ነ : ለነ : እምኅበ : እግዚአብሔር : ናሁ : ልአክነ : ኅቤከ : 10
 እስመ : ነአመር : ከመ : ትትፊሣሕ : ወትወስክ : ፈድፋ-
 ደ : ወንፈቅድ : ትጸር : ጸማ : ወትደለው : በነሉ : ልብ
 ከ : እስመ : ታአምር : ከመ : ኢይወድቅ : ጸማከ : እስመ :
 ትጉብር : በእንተ : ክርስቶስ : ዘጸመወ : በእንተ : ሰብእ :
 ወተአዘዝ : ለሊከ : ወሐር : ሀገረ : ዲድያስ : ከመ : ትፈ. 15
 ውስ : ሕሙማነ : እለ : ህየ : በስሙ : ለክርስቶስ : ወትከ
 ልአሙ : እምተቀንዖ : ለአማልክት : ርኩሳን : ወታጠም
 ቆሙ : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ። ወ
 ዝንቱ : ይከውነከ : ምክሐ : በኅበ : ክርስቶስ : ወመላእ
 ክቲሁ : ቅዱሳን : ከመ : ትድነኑ : ኅቡረ : በኅይሉ : ለክ 20
 ርስቶስ : አምላክነ ። ዘንተ : መጽሐፈ : ለአክ : ንጉሥ :
 ቈስጠንጠሊኖስ : ለአባ : ዮሐንስ : ሊቀ : ጳጳሳት : ዘኤፌ-
 ሶን ። ወካልእት : መልአክክት : ዘከሣቲጦስ : ንጉሥ ።
 ወሊቀ : ጳጳሳት : አንቢቦ : መጽሐፈ : ተራሥሐ : ፈድፋ-
 ደ : በእንተ : ተመደጦቶሙ : ለነሉ : ኦዲያም ። ወሶቤ 25
 ሃ : ነሥኦ : ምስሌሁ : ዲያቆናተ : ወቀሲስ : ወአናጉንስ
 ጠስ : ወሠለስተ : መጻሕፍተ : ጸሎት : ወ ፲ ወ ፪ : መ
 ምሀራነ : ወነሥኦ : ምስሌሁ : በዘ : ይትገበር : ምስጢር :

Fol. 166a.

ወማእደ ፡ ዘወርቅ ፡ ወርባዕተ ፡ ጽዋዓተ ፡ ብሩር ፡ ወሠለ
 ስተ ፡ ጽዋዓተ ፡ ወርቅ ፡ ወሰበን ፡ ዘሓረር ፡ ወመክደን ፡
 ዘዲባግ ፡ ወእርባዕተ ፡ ወንጌላተ ፡ ወመጽሐፈ ፡ ጳውሎስ ፡
 ወግብረ ፡ ሐዋርያት ፡ ወመጽሐፈ ፡ መዝሙር ፡ ፍጹመ ፡
 ነሎ ፡ ዘይትፈቀድ ፡ ለቤተ ፡ ክርስቲያን ፡ ወጸለዩ ፡ ወሐ 5
 ፍ ፡ በፍ ፡ ፍት ፡ እንዘ ፡ ይትፌሥሐ ፡ ። ወሶበ ፡ አልጸቁ ፡
 ሀገረ ፡ ነገርዎ ፡ ለንጉሥ ፡ ምጽኡቶመ ፡ ለሊቃነ ፡ ጳጳሳት ፡
 ወእለ ፡ ምስሌሁ ፡ ወተፈሥሐ ፡ ንጉሥ ፡ ወዮሓንስ ፡ ወ
 ነሎመ ፡ ሕዝብ ፡ ወወዕኡ ፡ ይትፈክብዎ ፡ ለሊቀ ፡ ጳጳ
 ሳት ፡ ወሶበ ፡ ቀርቡ ፡ ኅዜሁ ፡ ሰገዱ ፡ ሎቱ ፡ ንጉሥ ፡ ወ 10
 ነሎ ፡ ሕዝብ ፡ ወተባረኩ ፡ በኅዜሁ ፡ ወነገሮ ፡ ንጉሥ ፡
 ለሊቀ ፡ ጳጳሳት ፡ ነሎ ፡ ዘኮነ ፡ ወእርአዮ ፡ ዮሓንስሃ ፡ ወ
 ይቤሎ ፡ በእንተ ፡ ዝንቱ ፡ ወኡኅዊሁ ፡ ተሣሀለነ ፡ እግዚ
 ኡብሐር ፡ ። ወከማሁ ፡ ሐሩ ፡ በዐበይ ፡ አስተርክቦ ፡ ወስ
 ተ ፡ ሀገር ፡ ወአስተብቀኦ ፡ ንጉሥ ፡ ለሊቀ ፡ ጳጳሳት ፡ ከ 15
 መ ፡ ይባእ ፡ ጽርሐ ፡ እስመ ፡ ዓዲሆመ ፡ ኢሐነጹ ፡ ቤተ ፡
 ክርስቲያነ ፡ በይእቲ ፡ ሀገር ፡ ። ወበሳኒታ ፡ ይቤሎ ፡ ሊቀ ፡
 ጳጳሳት ፡ ለንጉሥ ፡ ንሕንጽ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቤ
 ሎ ፡ ንጉሥ ፡ ሀሎ ፡ መካን ፡ ሐዲሳ ፡ ኅበ ፡ ይትሐነጽ ፡ ተ
 ንሥእ ፡ ንርይ ፡ ለእመ ፡ ይደሉ ፡ ወንሬሳዮ ፡ ቤተ ፡ ክርስ 20
 ቲያን ፡ ወሐሩ ፡ ኅቡረ ፡ ወርእይዎ ፡ ለውእቱ ፡ መካን ፡ ኅ
 በ ፡ ዮሐንጹ ፡ ወሠምረ ፡ ሊቀ ፡ ጳጳሳት ፡ ወአዘዘ ፡ ንጉሥ ፡
 አዋዴ ፡ ዘይሰብክ ፡ ወስተ ፡ ነሎ ፡ ሀገር ፡ ከመ ፡ ይምጽ
 ኡ ፡ ነሎ ፡ ሰብእ ፡ ወይግበሩ ፡ ቤተ ፡ ክርስቲያን ፡ እመሂ ፡
 ባዕል ፡ ወእመሂ ፡ መኰንን ፡ ወእመሂ ፡ ነዳይ ፡ ወንጉሥኒ 25
 ይትገበር ፡ በእ ፡ ይሁ ፡ ከመ ፡ ነሎመ ፡ ተስፈው ፡ ይንሣ
 እ ፡ በረከተ ፡ እምኅበ ፡ ክርስቶስ ፡ ወበፈቃድ ፡ እግዚኡብ
 ሐር ፡ ፈጸመ ፡ ሕንጻት ፡ በ ፲ ወ ፯ ፡ ዕለት ፡ ። ወሊቀ ፡ ጳጳ

Fol. 166b.

Fol. 167a.

ሳት : ቀደሳ : ለይእቲ : ቤተ : ክርስቲያን : በሰማ : ለቅድ
 ስት : ድንግል : ማርያም : እሙ : ለእግዚእነ ። ወርኢዮ :
 ብዙነ : ሕዝበ : እለ : ይጠመቁ : ይቤ : ንጉሥ : በአይቲ :
 ታጠቆሙ : ለእሉ : እምቅድመ : ይትሓንጽ : ምጥማቃ
 ት : ዘቤተ : ክርስቲያን ። አውሥኣ : ጠቢብ : የሓንስ : 5
 ወይቤሎሙ : ለንጉሥ : ወለሊቀ : ጳጳሳት : ሀሎ : ባሕር :
 እንተ : ምስራቀ : ሀገር : ወይመስለኒስ : ዘይደሉ : ለዝን
 ቱ : ዓቢይ : ክብር ። ወበጊዜሃ : መጽአ : ቃል : እምሰማ
 ይ : ወሰምዑ : ነሎሙ : ዘይብል : ዝንቱ : ዘንሥኣ : እ
 ምኅበ : እግዚአብሔር : የሓንስ : ወልደ : ላእክ : ወንጉ 10
 ሥ : ወሊቀ : ጳጳሳት : ወነሉ : ሕዝብ : ሰሚዖሙ : አንከ
 ሩ : ወይቤሉ : ይትጋባእ : ነሉ : ሕዝብ : ለቡራኬ : ወጸ
 ለየ : ሊቀ : ጳጳሳት : ባዕሌሆሙ : ፍጹመ : ጥምቀተ ።
 ወኮነ : ዐቢይ : ተአምር : በይእቲ : ዕለት : ሶበ : ቀርቦ :
 ይኅተሞሙ : ሰምዑ : ነሎሙ : ሕዝብ : ቃለ : እምያት : 15
 ዘይብል : ቅዳሴ : ምስለ : ሊቀ : ጳጳሳት ። ወፈጸሞ : ጸ
 ሎተ : አዘዘሙ : ለነሉ : ሕዝብ : ይረዱ : ውስተ : ምጥ
 ማቃት : ወተወርወ : ነሎሙ : ውስተ : ማይ : | እንዘ :
 ይኬልሑ : ወይብሉ : ንጠመቅ : በስመ : ኡብ : ወወልድ :
 ወመንረስ : ቅዱስ ። ወተጠሚቆሙ : ንጉሥ : ወነሉ 20
 ሉ : ሕዝብ : ቦእ : ሊቀ : ጳጳሳት : ውስተ : ቤተ : ክርስቲ
 ያን : ወሚሞ : ለየሓንስ : ኤጲስ : ቆጶስ : ወለሠለስቱ :
 አኅዊሁ : አሐደ : ቀሲስ : ወክልኤ : ዲያቆናተ : ወቦቱ :
 ንጉሥ : ወልደ : ዘስሙ : አግላስ : ወረሰዮ : ዲያቆን :
 ወነሉ : ሕዝብ : ይትፊሥሑ : በእግዚአብሔር ። ወእ 25
 ኅዘ : ሊቀ : ጳጳሳት : ይሠራዕ : ቅዳሴ : ወአንከሩ : ንጉ
 ሥ : ወነሉ : ሕዝብ : በዘርእዩ : ወሰምዑ : እስመ : አር
 ኢዩ : ዘከመዝ : ግብረ : ወኢሰምዑ : ዘከመዝ : ነገረ ።

Fol. 167b.

እስመ ፡ ዝንቱ ፡ ቀዳሚሁ ፡ ዘተውህቦ ፡ ቀርባነ ፡ በውእ
 ቱ ፡ ብሔር ፡ ወተመጠዎሙ ፡ ከሎሙ ፡ እምስጢር ፡ ቅ
 ዱስ ፡ ወሀቦሙ ፡ ሊቀ ፡ ጳጳሳት ፡ ሰላሙ ። ወለለ ፡ አሐዱ ፡
 አሐዱ ፡ አተው ፡ ውስተ ፡ ማኅደሮሙ ፡ ወነበረ ፡ ሊቀ ፡
 ጳጳሳት ፡ ኅቤሆሙ ፡ ወርኅ ፡ ፍጹመ ፡ እንዘ ፡ ይገሥጸሙ ፡ 5
 ወይሚህሮሙ ፡ ከሎ ፡ ሥርዓተ ፡ ቤተ ፡ ክርስቲያን ። ወ
 እምዝ ፡ አተው ፡ ብሔሮ ፡ በዓቢይ ፡ ፍሥሐ ። ወንጉሥሰ ፡
 ከሚቲጦስ ፡ ወከሎሙ ፡ ሕዝብ ፡ ሰብሕዎ ፡ ለእግዚአብሔ
 ር ፡ ወአክበርዎ ፡ ለቅዱስ ፡ ዮሐንስ ፡ ኤጲስ ፡ ቀጳስ ፡ ወለአኅ
 ዊሁ ፡ እስመ ፡ ይትወሰኑ ፡ ለትምህርተ ፡ እግዚአብሔር ። 10
 ወእምድኅ ፡ ረ ፡ ሕዳጥ ፡ መዋዕል ፡ ይቤሎ ፡ ቅዱስ ፡
 ኤጲስ ፡ ቀጳስ ፡ ለንጉሥ ፡ ንሕንጽ ፡ ቤተ ፡ ክርስቲያን ፡
 በስሙ ፡ ለሚካኤል ፡ ሊቀ ፡ መለእክት ፡ ወይቤሎ ፡ ንገ
 ሥ ፡ አበ ፡ ግበር ፡ ፈቃደክ ፡ ናሁ ፡ ንሕነ ፡ ድልዋን ፡ ንስ
 ማዕክ ፡ ወቅዱስ ፡ ኤጲስ ፡ ቀጳስ ፡ ዮሐንስ ፡ ሰረራ ፡ ለቤተ ፡ 15
 ክርስቲያን ፡ ወከሎ ፡ ሰብአ ፡ ሀገር ፡ ይትራድኡ ፡ ምስሌ
 ሁ ፡ ወበዐቢይ ፡ ጽሂቅ ፡ ፈጸሙ ፡ በሰመንቱ ፡ አውራኅ ፡
 ወቅዱስ ፡ ኤጲስ ፡ ቀጳስ ፡ ቀደሰ ፡ ለቤተ ፡ ክርስቲያን ፡ አ
 ሙ ፡ ፲ ወ ፪ ፡ ለወርኅ ፡ ኅዳር ፡ በስሙ ፡ ለቅዱስ ፡ ሚካኤ
 ል ፡ ሊቀ ፡ መለእክተ ፡ ውነበረ ፡ በዓሉ ፡ ለቅዱስ ፡ ሚካ 20
 ኤል ፡ ምስለ ፡ ቅዱሴ ፡ ቤተ ፡ ክርስቲያኑ ፡ ወእምድኅረ ፡
 ቅደሴ ፡ ሐኅ ፡ ኤጲስ ፡ ቀጳስ ፡ ወንጉሥ ፡ ወከሎ ፡ ሕዝብ ፡
 ኅበ ፡ ቤተ ፡ ኔሮስ ፡ ጠዓት ፡ ወነሠትዎ ፡ ወአውዐዩ ፡ መ
 ንበሮ ፡ ለኔሮስ ፡ ወጋኔን ፡ ዘይኅድር ፡ ውስተ ፡ ጣዖቱ ፡
 ከልሐ ፡ ወይቤ ፡ አጸመውከኒ ፡ ፈድፋድ ፡ ኦዮሐንስ ፡ ወ 25
 አውግእከኒ ፡ እማኅደርዩ ፡ ወአዘዘ ፡ ንጉሥ ፡ ይሕንጽ ፡
 ዐባዩ ፡ ቤተ ፡ ክርስቲያን ፡ ኅበ ፡ ውእቱ ፡ መካን ፡ ወረሰይ
 ዋ ፡ በስመ ፡ ሐዋርያት ። ወቅዱስ ፡ ዮሐንስ ፡ ያጸንዎሙ ፡

Fol. 168a.

ለኩሎሙ ፡ ውስተ ፡ ሀይማኖት ፡ ወያኩብርዎ ፡ ኩሎሙ ።
ወሰሚዎ ፡ ቈስጠንጠኖስ ፡ ንጉሥ ፡ በእንተ ፡ ኩሉ ፡ ኀሩ
ት ፡ ዘገብረ ፡ የሓንስ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ወለአ

Fol. 168b.

ክ ፡ ኅቤሁ ፡ መጽሐፈ ፡ እንዘ ፡ ይስእሎ ፡ ከመ ፡ ይባርክ ፡
ላዕሌሁ ፡ ወላዕለ ፡ መንግሥቱ ፡ ወሰመዮ ፡ ባቲ ፡ ዳንኤል ፡ 5
ሐዲስ ፡ ነጣቱ ፡ አማልክት ። ውብሔረ ፡ አብድያኖስ ፡ ይ
ሁብ ፡ ምሕረተ ፡ ኩሎ ፡ ዕለተ ፡ በኩሉ ፡ መዋዕሊሁ ፡ ለቀ
ዲስ ፡ የሓንስ ፡ በእንተ ፡ ብዝኅ ፡ ተአምር ፡ ዘገብረ ፡ እግ
ዚአብሔር ፡ በእደዊሁ ።

ርእዩኬ ፡ ኦፍቀራንዩ ፡ ኅይሉ ፡ ለእግዚአብሔር ፡ ወ 10
ግህሉ ፡ ለቀዲስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይትረከ
ብ ፡ ስእለቱ ፡ ለሚካኤል ፡ በእንተ ፡ ፍሬ ፡ ኩሉ ፡ ዘርአ ፡
ገራውህ ። ወበስእለቱ ፡ ለሚካኤል ፡ ዕዕው ፡ ይሁብ ፡ ፍ
ሬሆሙ ፡ ይትረከብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ አሕማ
ር ፡ ሶበ ፡ ይነግዱ ፡ ወያዲረፍ ፡ ይትረከብ ፡ ስእለቱ ፡ ለሚ 15
ካኤል ፡ ለእለ ፡ ይዓይሉ ፡ ውስተ ፡ አድባር ፡ ከመ ፡ ያጽን
ዎሙ ፡ ለፍልስቶሙ ፡ ይትረከብ ፡ ስእለቱ ፡ ለሚካኤል ፡
ኅበ ፡ ይትጋብኡ ፡ መነከሳት ፡ የሃብ ፡ ሰላመ ፡ ማእከሎሙ ።
ይትረከብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ ጸሎቶሙ ፡ ለኤ
ጲስ ፡ ቆጶሳት ፡ ወቀሳውስት ፡ ወዲያቆናት ፡ ዲበ ፡ ማአድ፡ 20
ይትረከብ ፡ ጸሎቱ ፡ ለሚካኤል ፡ ዘይረድኦሙ ፡ ለግፉዓን ፡
ወለእለ ፡ ውስተ ፡ መዋቅሕት ። ይትረከብ ፡ ጸሎቱ ፡ ለ
ሚካኤል ፡ ዘይረድኦሙ ፡ ለእለ ፡ ውስተ ፡ መንሱት ። ወ
ያጽንዎሙ ፡ ለሕያዋን ፡ በመንዳቤሆሙ ፡ ወይስእሎ ፡ ለእ
ግዚአብሔር ፡ በእንተ ፡ ምውታን ፡ ከመ ፡ ይምሐሮሙ ፡ 25

Fol. 169a.

ለመነ ፡ እምጸድቃን ፡ ዘኢመጽኦ ፡ ኅቤሁ ፡ ሚካኤል ፡
ወዘኢረድኦ ፡ በኩሉ ፡ ምንዳቤሁ ። ወመነ ፡ እመሰማዕ
ት ፡ ዘኢመጽኦ ፡ ኅቤሁ ፡ ሊቀ ፡ መላእክት ፡ ወኢረድኦ

ሙ፡ በኩሉ፡ ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ፡ ።
 ናሁኬ፡ ፍቁራኒያ፡ አእመርነ፡ ፍቅሮ፡ ለእግዚአብሔር፡
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለእክት፡
 እስመ፡ ይተነብል፡ ለኩሉ፡ ሰብእ፡ ወይስእል፡ በእንተከ
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐሮ 5
 ሙ፡ ለኩሉሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐረነ፡ በእ
 ንተከሁ፡ ከመ፡ ይምጽአነ፡ ፈደፋደ፡ ወይስአል፡ በእን
 ቲአነ፡ ቅድመ፡ እግዚአብሔር፡ ። ወንፋቀር፡ በበይናቲነ፡
 በፍቅር፡ እግዚአብሔር፡ ወነሀሉ፡ ነፍሱ፡ በአሐዳ፡ ፍ
 ቅር፡ ። ወኢንደይ፡ ውስተ፡ አፋነ፡ ሕብለ፡ እስመ፡ እኩ 10
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽይእት፡ ኅጢአት፡
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ። ወቅንአት፡ ፍቁ
 ሬ፡ ለሰይጣን፡ ወጽልእ፡ ። ለእግዚአብሔር፡ ወመለእክ
 ቲሁ፡ ወታጸልኦሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐጉል፡ ። 15
 ወይእዜኒ፡ ኦሳዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩሰ፡
 ወንሔር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱዕ፡ ወ 20
 ር፡ ዘእንበለ፡ ኅጢአት፡ ወዘእንበለ፡ ነውር፡ ። ኢኮነ፡ አ
 ውስቦ፡ ንጹሕ፡ ዘያረከሶ፡ ለሰብእ፡ እምአመ፡ ኮነ፡ ርእ
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ፳፻ 20
 ወ ፳፻፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ዕቅ
 ፍተ፡ ለበአቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡
 ቃሎ፡ ፈደፋደ፡ ። ዳእሙ፡ ዝንቱ፡ ይአክል፡ ስምዐ፡ ዘ
 ብሉይ፡ ወዘሓዲስ፡ ዳእሙ፡ ንፈጽም፡ ነገረ፡ ወንቅረብ፡
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25
 ክት፡ ። እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ
 በልዕ፡ ወይስቲ፡ ወይትፈሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡
 ለነዳያን፡ ወምስኪናን፡ ርኅብኒሆሙ፡ ወጽሙአኒሆሙ፡ ።

Fol. 169b.

ገንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይሉበስ፡ አልባሰ፡
 ክብር፡ ወነዳይሰ፡ ዕራቁ፡ ይቈርር፡ በአስሐቲያ፡ ገንቱ፡
 በዓል፡ ኢይፈቅድ፡ ሰብአ፡ እለ፡ ይደለው፡ ለአብያተ፡
 ስርግው፡ ወነዳይሰ፡ ይስክብ፡ አፍአ፡ በቀኑር፡ ገንቱ፡
 በዓል፡ ኢይፈቅድ፡ ዘይበልፅ፡ በፍሥሓ፡ እንዘ፡ ይዌነ 5
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሕት፡ ገንቱ፡ በዓል፡ ኢይ
 ፈቅድ፡ ዘይረፍቅ፡ ባሕቲቲ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ
 ኢይረክብ፡ ዘይነውጸ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡

Fol. 170a.

ወንጌል፡ ፡ ወይእዜኒ፡ አነዊነ፡ ንስአሎ፡ ለሚካኤል፡ |
 ሊቀ፡ መላእክት፡ በርቲ፡ ልብ፡ ከመ፡ ይንግእ፡ ለነ፡ 10
 ጸጋ፡ በቅድመ፡ እግዚአብሔር፡ ፡ ወዓዲ፡ እብልክሙ፡
 ከመ፡ ይቀውም፡ ዓለም፡ በስእለቲ፡ ለሚካኤል፡ ወቅ
 ድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ ፡ ወይእ
 ዜኒ፡ ንሰብሐሙ፡ በስብሐት፡ ዘይደሉ፡ ለገንቱ፡ በዓል፡
 እስመ፡ ንሬኢ፡ ከመ፡ ቀርብ፡ ጊዜሁ፡ ከመ፡ ይቅረቡ፡ 15
 ወይፈጽሙ፡ ምስጢር፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል
 ዎ፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድነኒ
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቲ፡ ይደሉ፡ ነሉ፡ ስብሐት፡
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለአብ፡ ምስሌሁ፡ ወ
 መንፈስ፡ ቅዱስ፡ ማሕዳዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዜኒ፡ 20
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ።

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም፡ ።

COPTIC FORMS

OF GREEK AND OTHER WORDS WHICH OCCUR IN
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, Ἀββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΛΘΟC	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΛΘΟC 11.17; 30.9; 81.22;
ΑΓΛΘΟΝ	ἀγαθόν	11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΛΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΛΠΗΤΟC	ἀγαπητός	39.17.
ΑΓΓΕΛΟC	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἄγγελική	113.18.
ΑΓΙΑ	ἅγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἁγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟΣ	ἁγιασμός	85.12; 98.7.
ΑΓΙΟΣ	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟΣ	ἁγιοτατος	1.2.
ΑΓΩΗ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΙΝΤΙΝΟΗ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἄήρ	112.16; 129.21; 130.1.
ΑΚΤΙΗ	ἄκτιν (ἄκτις)	116.3.
ΑΛΗΘΙΝΟΗ	ἀληθινόν	2.11.
ΑΛΗΘΩΣ	ἀληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΗ	ἄλλότριον (?)	50.4.
ΑΜΗΗ	ἄμη	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΗ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩΣΤΗΣ	ἀναγνώστης	83.8.
ΑΝΑΣΤΑΣΙΣ	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΞΙΩΜΑ	ἄξιωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩΣ	ἀπαξ ἀπλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἄπαρχος	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙΣ	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Σ]ΤΑΤΕΩ	ἀποστατέω	69.9.
ΑΠΟΣΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟΣΤΟΛΟΣ	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙΣΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑΣΤΟΝ 94.22.
ΑΡΚΟΣ	ἀργός	23.17; ΜΕΤΑΡΚΟΣ 5.5; 26.23.
ΑΡΧΕΟΣ	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟΣ	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΣ	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙΣΚΟ- ΠΟΣ	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.	
αρχηπροφη- της	ἀρχιπροφή- της	55.3.	
(αρχηεφηρωις αρχηστρατη- γος	}	75.24; 76.4.	
αρχηστρατι- κος		20.22; 65.11.	
αρχηστρατ- γους		ἀρχιστρά- τηγος	94.13; 132.9. 47.26.
αρχηστρατι- κους			80.3.
αρχηστρατυ- γους			4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχηστρατυ- λατης		ἀρχιστρατι- λάτης	94.17.
αρχων	ἀρχων	4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18. 88.5.	
ασκιτης	ἀσκητής	88.5.	
ασκυεις	ἀσκησις	5.21; 88.6.	
ασπαζεσθε	ἀσπάζομαι	71.8; 82.14; 109.8; 122.25; 128.5.	
ασπασμος	ἀσπασμός	103.24.	
ασωματος	ἀσώματος	4.11.	
αγλη	ἀλή	7.21; 20.24; 21.13; 22.13; αγλ- ηοϥ 22.24; 25.26; 52.22; 118.22.	
αυτοκρατωρ	αὐτοκράτωρ	81.18.	
βαπτιστης	βαπτιστής	61.4.	
βασανιζιν	βασανίζω	74.16.	

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟΣ	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	ὦ ΒΙΑ̅̅̅ ΙΙΙ.14; ΙΙ3.9.
ΒΙΟΣ	βίος	30.11; 50.20; 76.24; ΙΙ3.14.
ΒΙΤΗΣ	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΝ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; ΙΙΙ.7; ΙΙ4.2; 120.28; 123.16.
ΒΟΗΘΟΣ	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; ΙΙ4.14; ΙΙ9.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟΣ	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΝΗ	καινή	89.25.
ΓΕΝΟΣ	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; ΙΙ9.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; ΙΙ8.14.
ΔΑΞΙC	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟΣΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟΣ	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10, 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδικίω	56.20.
ΔΙΑΘΗΚΗ	διαθήκη	54.22.
ΔΙΑΚΟΝ } ΔΙΑΚΩΝ }	διάκων	83.8.
ΔΙΑΚΩΝΟΣ	διάκονος	4.13; 85.24; 126.19.
ΔΙΑΚΩΝΙΝ	διακονέω	85.26. 25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΑΛΟΓΟΣ	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟΣ	δίκαϊος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΗΤΗΣ	διοικητής	74.8.
ΔΙΠΛΟΥΝ	διπλόον	87.5.
ΔΙΠΝΟΝ	διπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ΕΓΚΩΜΙΟΝ } ΕΝΚΩΜΙΟΝ }	ἐγκώμιον	58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ 5.11.
ΕΘΝΟΣ	ἔθνος	93.1. 5.28; 64.22; ΜΕΤΕΘΝΟΣ 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνερέω	87.25.
ΕΝΙΩΧΟΣ	ἑνίοχος	132.26.
ΕΝΟΧΟΣ	ἐνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 112.26; 112.26; 108.15; 121.19.
ΕΞΕΡΗΖΙΝ	ἐξήγέομαι	133.10.
ΕΞΕΡΗΣΙΣ	ἐξήγησις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ⲬⲪⲬ	93.1.
ΕΠΑΡΓΕΛΙΑ	ἐπαγγελία	15.19.
ΕΠΙ ΔΕ } ΕΠΙ ΔΗ }	ἐπὶ δέ	107.27. 67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΑΝ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΛΔΡΙΟΝ	ἀρητήριον	42.10.
ΕΡΕΤΙΝ	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ἱεροψάλτης	93.21.
ΕΤΗΜΑ	αἵτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΣΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ		98 1.
ΘΑΛΑΣΣΑ	θάλασσα	3.3.
ΘΑΝΕΣΘΕ	θανατώ	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123.12; ΘΑΡΠΙ (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόχος	84.22; 90.21.
ΘΕΟΣΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙC	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟC	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥCΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥCΙΑCΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἰδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΑ- ΓΙΩΝ	γαζοφυλάκιον	52.6; ΚΑΖΩΦΥΛΑΓΙΟΝ 52.2.
ΚΑΘΑΡΟC	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεμαι	71.21; 72.8; 86.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟC	καλός	24.7; ΚΑΛΟΥΓ 33.9.
ΚΑΛΩC	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟC	καπνός	107.18.
ΚΑΡΠΟC	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΙΝ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΘΝ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ } }	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ }		101.2; 102.24.
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	κοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κολύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΘΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 106.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΝΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΝ	λυχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΝ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΝ	μελετάω	133.27.
ΜΕΝ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΝ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.

Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ΡΙΟΝ	μοναστήριον	133.21.
ΜΟΝΟΝ	μόνον	106.20.
ΜΟΡΦΗ	μορφή	110.3; 112.27.
ΜΟΥΣΙΚΟΝ	μουσικόν	94.1.
ΜΥΣΤΗΡΙΟΝ	μυστήριον	26.27; 33.27; 42.20; 72.5; 86.9; 90.24.
ΝΗCOC	νήσος	14.25; 93.2; 95.25; 96.25; 125.20; 129.24; 130.11; 133.3; 134.2.
ΝΟΗΜΑ	νόημα	95.11.
ΝΟΜΙCΜΑ	νόμισμα	67.25.
ΝΟΜΟC	νόμος	108.21.
ΝΟΥC	νόος	95.13.
ΝΥΜΦΙΝ	νυμφιάω	59.21.
ΟΙΚΟΝΟΜΙΑ	οικονομία	66.23.
ΟΙΚΟΝΟΜΙΝ	οικονομέω	132.7.
ΟΙΚΟΝΟΜΟC	οικονόμος	28.25; 34.1.
ΟΙΚΟΥΜΕΝΗ	οικουμένη	115.24; 133.6.
ΟΛΟCΙΡΙΚΟΝ	όλοσθρικόν	85.13.
ΟΜΟΛΟΓΙΝ	όμολογέω	108.4; 124.7.
ΟΜΟΟΥCΙΟC	όμοούσιος	10.25; 61.19; 91.3.
ΟΡΘΙΝΟΝ		67.2.
ΟΡΘΟΔΟΞΟC	όρθόδοξος	xi.8
ΟΡΦΑΝΟC	όρφανός	23.4; 27.2; 72.22; 90.2.
ΟΥΔΕ	ούδέ	4.3; 10.6; 13.20; 32.26; 37.5; 42.17; 46.27; 86.5; 105.22; 108.18; 118.14; 122.3.
ΟΥΝ	οὖν	1.17.
ΠΑΘΟC	πάθος	118.12.
ΠΑΛΕΑ	παλαιά	89.24.

Coptic.	Greek etc.	Passages.
ΠΑΛΙΝ	πάλιν	23.22; 53.28; 119.7.
ΠΑΛΑΤΙΟΝ	παλάτιον	134.8; ΠΑΛΛΑΤΙΟΝ 6.20; 84.2; 104.8; 106.22; 134.22; ΠΑΛΛΑ- ΔΙΟΝ 11.11.
ΠΑΝΤΟΚΡΑΤΩΡ	παντοκράτωρ	100.15; 105.17; 115.27; 132.12.
ΠΑΝΤΩΣ	πάντως	64.10.
ΠΑΡΑ	παρά	101.18; 104.2; 131.24.
ΠΑΡΑΒΑΣΙΣ	παράβασις	54.13; 69.11.
ΠΑΡΑΒΕΝΙΝ	παραβιάζομαι	11.25; 106.26; 108.24; ΠΑΡΑ- ΒΑΝΙΝ 111.23.
ΠΑΡΑΒΟΛΗ	παραβολή	93.19.
ΠΑΡΑΔΙΣΟΣ	παράδεισος	11.25; 111.25.
ΠΑΡΑΘΗΚΗ	παραθήκη	98.5; 100.17.
ΠΑΡΑΝΟΜΙΑ	παρανομία	112.3.
ΠΑΡΑΝΟΜΟΣ	παράνομος	18.17.
ΠΑΡΘΕΝΟΣ	παρθένος	55.21; 60.24; 84.21; 90.20; 95.1; 96.10; 101.28; 102.5.
ΠΑΡΟΥΣΙΑ	παρουσία	63.4; 83.19; 126.5.
ΠΑΡΡΗΣΙΑ	παρρησία	8.16; 21.1; 24.22; 60.7.
ΠΑΤΡΙΑΡΧΗΣ	πατριάρχης	5.27; 13.26; 14.20; 61.4; 63.1.
ΠΑΤΡΙΚΙΟΣ	πατρικός	75.9; 76.17.
ΠΕΔΑΛΟΝ	πέταλον	99.7.
ΠΕΛΑΓΟΣ	πέλαγος	2.19; 58.8; 119.5.
ΠΗΡΑΖΙΝ	πειράω	121.8; 124.9.
ΠΗΡΑΣΜΟΣ	πειρασμός	77.19.
ΠΙΣΤΕΥΙΝ	πιστεύω	59.25; 115.25.
ΠΙΣΤΟΣ	πιστός	31.22; 36.18; 39.7; 68.12.
ΠΛΑΤΙΑ	πλατεῖα	77.26.
ΠΛΗΝ	πλήν	9.21; 24.8; 33.24; 51.26; 53.26; 57.12; 58.22; 68.4; 73.18; 97.23; 100.3; 120.13.

Coptic.	Greek etc.	Passages.
πληροφοριν	πληροφορέω	97.24.
πολεμος	πόλεμος	48.1.
πολις	πόλις	65.13; 67.6; 68.20; 69.4; 70.7; 72.15; 73.8; 74.5; 78.2; 80.2; 80.28; 83.21; 84.3; 85.1; 87.8; 123.6; 125.17; 133.25.
πονηρια	πονηρία	78.10.
πορνια	πορνεία	22.21; 89.12; 112.18.
ποτηριον	ποτήριον	2.8; 83.11.
πραγματα	πραγματεία	66.8.
πραγματευ- της	πραγματευ- τής	63.12; 66.5; 67.13; 68.14; 69.14; 71.25; 72.10.
πραξις	πραξις	72.25; 83.15.
πρεπι	πρέπω	20.10; 26.25; 40.27; 90.22; 91.1.
πρεσβεγιν	πρεσβεύω	6.19; 30.2; 57.21; 60.11; ρερερ- πρεσβεγιν 4.21; 56.4; 59.17.
πρεσβεγτης	πρεσβευτής	88.27.
πρεσβια	πρεσβεία	60.25.
πρεсвγтерос	πρεσβύτερος	83.8; 85.23; 88.10; 126.19; 127.15.
πρετα	praeda	74.6; 75.15; 76.8.
προδομαртγ- ρος	προτομάρτυ- ρος	19.6.
προδρομος	πρόδρομος	61.4.
прόνοια	πρόνοια	
прокоптин	προκόπτω	86.19.
προсеυχη	προσευχή	16.6; 22.20; 49.20; 108.3.
προсеυχнсθн	προσεύχο- μαι	16.3.

Coptic.	Greek etc.	Passages.
προσκύνησις	προσκύνησις	61.17; 91.1.
προσκύνην	προσκυνέω	102.6.
προστατις	προστάτης	29.28; 30.1; 31.3; 32.12; 39.7; 57.11.
προσφεριν	προσφέρω	86.2.
προσφορα	προσφορά	34.22; 35.4; 40.8; 41.6; 85.28; 86.7; 96.10; 97.13; 114.18; 116.24; 118.15; 120.10
προφητεῦν	προφήμι	133.17.
προφητις	προφήτης	7.7; 17.7; 18.1; 25.1; 61.6; 64.19; 94.5; 118.20; 132.20.
προφητιλ	προφητεία	18.1.
προζερεσις	προάρεσις	33.23; 34.8; 39.13; 44.2; 51.24.
πως	πῶς	13.5; 20.19.
ρωμος	Ῥωμαῖος	78.25; 81.9; 118.9.
σαλπигος	σάλπιγγος	128.20.
σερκινον	σάρκινον	4.10; 94.28.
сарξ	σαρξ	3.28; 10.1; 16.10; 19.4; 55.20; 58.23; 56.28; 82.15; 93.22; 94.15; 109.14; 133.13.
σεραφιν	σεραφῖν	7.16; 34.28.
σκανδαλον	σκάνδαλον	9.22; 25.14; 69.8.
σκεπασμα	σκέπασμα	83.13.
σκεπη	σκέπη	37.15.
σκευος	σκεῦος	40.25; 56.22; 74.10.
σοφος	σοφός	16.22; 33.18; 84.26; 98.15; 99.4.
σποδαζιν	σπουδάζω	20.7; СПОТАЗИН 52.10.
σπογди	σπουδή	2.5; 26.23; 35.10; 42.23; 59.15; 60.12; 82.8; 86.27.
стаγρος	σταυρός	95.7; 111.22; 113.3; 115.13; 121.23; 122.2; 123.22; 128.23.

Coptic.	Greek etc.	Passages.
СТАΓΡΟΦΩΡΟС	σταυροφόρος	61.11.
СТАΓΡΩΝΙΝ	σταυρώω	18.18; 65.6.
СТЕΦΑΝΟС	στέφανος	19.5.
СТЕΦΑΝΟΥ	στεφανούω	66.21.
СТОΛΗ	στολή	9.4; 20.11; 22.18; 42.6; 52.27; 112.28; 128.28; 129.3.
СТОЛИЗИН	στολίζω	134.14.
СТРАТЕΥΜΑ	στράτευμα	107.15; 118.7.
СТРАΤΥΛΑΤΗС	στρατηλάτης	36.28; 78.24; 95.27; 96.4; 98.28; 100.1; 101.9; 102.4; 104.1; 106.27; 117.24; 124.21; 127.2.
СТΥΛЛОС	στυλος	130.3.
СΥΓΓΕΝΗС	συγγενής	19.4; 43.26; 46.2; 103.25; 106.13; СΥΝΓΕΝΗС 5.15.
СΥΜΒΑΛΟΝ	σύμβαλον	94.1.
СΥΜΜΕΝΙΝ } СΥΜΝΗННІ }	συμμένω	83.18. 104.12.
СΥΜΦΟΝΙΑ	συμφωνία	32.4.
СΥΜΨΕΛΙΟΝ	συμψέλλιον	126.18.
СΥΝΑΓΕСΘΕ	συνάγω	64.17.
СΥΝΑΞΙС	σύναξις	72.4; 87.7; 125.24; 129.15.
СΥΝΗΔΕСІС	συναιτησις	26.17; 35.11.
СΥΝΗΘΙΑ	συνήθεια	31.21; 42.5; 48.24; 129.19.
СΥΝΘΗΚΗ	συνθήκη	106.26.
СΥΝΚΛΗΤΙΚΗ	συγκλητική	93.12; 95.23; 96.19; 101.11; 102.3; 103.10; 104.4; 105.26; 109.3; 110.1; 113.9; 114.18; 121.5; 124.16; 128.18; 129.2.
СΥΝΧΩΡΗΣІС	συγχώρησις	21.3; 134.2.
СΥΝΧΩΡΙΝ	συγχωρέω	124.3.
СΦΡΑΓΙЗИН	σφραγίζω	18.7; 19.1; 110.15; 131.27.





Coptic.	Greek etc.	Passages.
ϸΦΡΑΓΙϸ	σφραγίς	18.8; 45.8; 82.4; 122.12.
ϸΧΗΜΑ	σχῆμα	101.26; 102.13; 108.16.
ϸΩΜΑ	σῶμα	2.7; 4.23; 10.1; 20.12; 22.1; 23.6; 34.15; 45.25; 53.23; 72.6; 78.4; 89.11; 93.9; 97.25; 98.6; 99.15; 103.9; 104.18; 105.11; 106.7; 107.21; 110.12; 118.1; 127.21; 128.6; 129.6; ΑΤϸΩ- ΜΑΤΟϸ βί.1.
ϸΩΤΗΡ	σωτήρ	2.10; 10.22; 30.3; 31.7; 34.28; 51.28; 56.8; 64.5; 90.27; 109.5; 121.8.
ΤΑΓΜΑ	τάγμα	7.14; 9.8; 20.1; 24.11.
ΤΑΛΕΠΩΡΟϸ	ταλαίπωρος	97.18; 127.3.
ΤΑΠΑΝΗ	δαπάνη	41.11; 43.1.
ΤΕΛΙΟϸ	τέλειος	67.19.
ΤΕΡΜΗϸ		85.21; 37.21; 38.16; 46.6.
ΤΙΜΗ	τιμή	126.15.
ΤΟΛΜΑΝ	τολμάω	5.26; 6.4; 21.6; 80.2; 81.17; 123.28; 133.28.
ΤΟΠΟϸ	τόπος	63.17; 67.1; 69.27; 71.20; 72.11; 87.2; 95.26; 114.19; 129.15; 130.25; 131.11.
ΤΟΤΕ	τότε	3.3; 27.6; 76.18.
ΤΡΑΠΗΖΑ	τράπεζα	10.19; 23.1; 35.6; 42.4; 83.11; 88.10.
ΤΡΙΑϸ	τριάς	93.15.
ΤΡΙϸΜΑΚΑΡΙΟϸ	τρισμακάριος	96.24.
ΤΡΟΧΟϸ	τροχός	128.21.
ΤΥΠΟϸ	τύπος	86.6; 123.22.
ΦΑΝΟϸ	φανός	66.21; 101.4; 131.26.

Coptic.	Greek etc.	Passages.
ΦΙΛΟΝΟΜΟΣ	φιλόνομος	67.2.
ΦΙΛΟΠΟΝΟΣ	φιλόπωνος	72.16; 83.9.
ΦΩΡΙΝ	φορέω	90.3; 94.19; 102.13; 108.19; 110.3; 120.14; 121.18; 123.20; 128.23; ΦΩΡΙΝ 9.2.
ΦΥΛΑΚΤΗΡΙΟΝ	φυλακτήριον	133.27.
ΦΥΣΙΑΛΟΓΟΣ	φυσιολόγος	119.8.
ΦΥΣΙΣ	φύσις	46.28; 133.25; 134.3.
ΧΑΛΙΝΟΥΣ	χαλινός	119.4.
ΧΑΛΚΩΝ		131.7.
ΧΑΜΟΣ	χαμός	36.16.
ΧΑΡΑΚΤΗΡ	χαρακτήρ	99.5; 100.7; 100.28; 121.25; 124.24; 125.1.
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