

The martyrdom and miracles of Saint George of Cappadocia / The Coptic texts edited with an English translation by Ernest A. Wallis Budge.

Contributors

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Theodosius, Bishop of Jerusalem, active 450.

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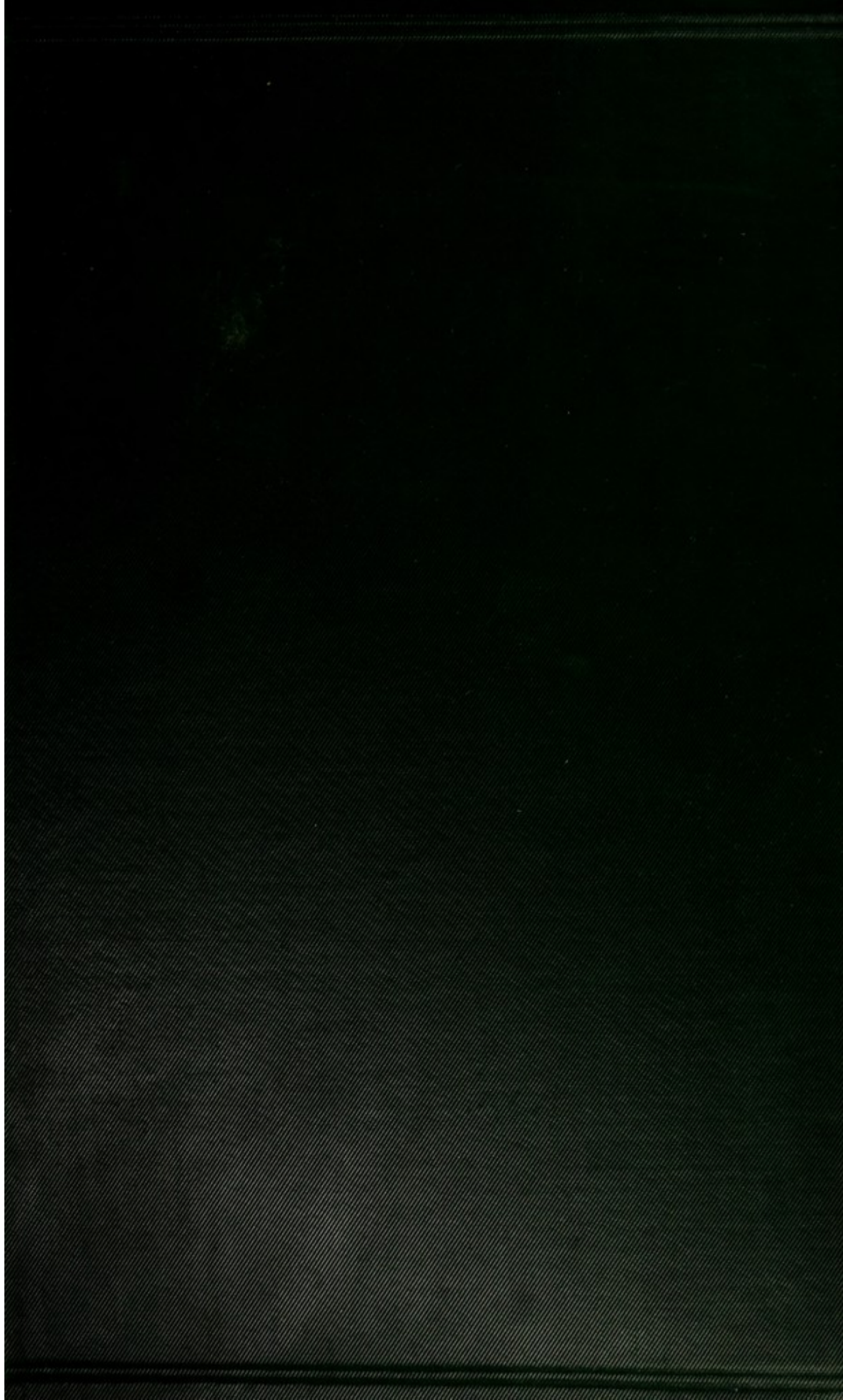
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THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

ORIENTAL TEXT SERIES. I.

THE
MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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TO

P. LE PAGE RENOUF,

KEEPER OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES
BRITISH MUSEUM.



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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfrie
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.¹ A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written $\text{ⲓⲥ} \text{ⲭⲥ}$ 'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا
والذنوب الذي لم يستحق ان يدع

¹ See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

“Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that”¹

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written $\bar{\iota}\bar{\gamma}$, $\bar{\chi}\bar{\gamma}$, $\bar{\eta}\bar{\iota}$ and $\bar{\kappa}\bar{\lambda}$, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

ⲁⲓⲑⲟⲗⲗⲁⲧⲉⲁⲙⲙⲓⲟⲗⲧⲕⲥⲱⲣ
ⲟⲑⲥⲓⲑ ⲁⲛⲁⲁⲟⲥⲣⲗⲗⲥⲙⲗⲥⲙ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛⲱⲗⲭⲥⲙⲥⲕⲉⲙⲓⲓⲧⲥⲁⲕⲙⲓ.

My friend Dr. Henri Hyvernât of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفاً على بيعة الكنيست السيده بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

¹ I am unable to read the last three or four words of this scrawl.

ان يُخْرِجه عن ملك الدير المذكور ما دام عامر بالرهبان
دائماً والسبح اله دائماً ابداً ٥

"This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever." On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.² Fol. 3b.

¹ The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôî, and between the Natron Lakes and the Bahar el-Farigh. In Maḥmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatiss Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.¹ Fol. 83*a*.

3. The nine Miracles wrought by Saint George.² Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring 8³/₄ in. by 5³/₄. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged **pε** instead of **pε** and **pς**; and leaves **poα** and **poβ** have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد في
انجيله المقدس عن الواحد بثلاثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

¹ About A. D. 450. See *infra* p. 236.

² The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

"May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold."

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9³/₄. This portion of the manuscript was originally a separate book, and bore the number **czz** (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kellouḡ the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Ḡephroenexêt.¹ On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.² The leaves are eleven in number, nine paged īṛ—KĀ, and two, containing fragments of his miracles, unpaged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Ahmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged $\mathfrak{M}\bar{\epsilon}$ — $\bar{\zeta}$, are eight in number and measure $12\frac{1}{2}$ in. by $8\frac{1}{2}$. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page $\mathfrak{M}\bar{\varsigma}$, beneath the second column of writing are the words $\pi\mu\epsilon\zeta \bar{\Delta} \bar{\eta}\omega\omega$ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Ahmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmîm see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George¹ was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

¹ He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrion in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,¹ Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,² and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

¹ For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

² See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.¹ The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.²

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,³ he embraced the profession of a soldier and grew up without either manners or education.⁴ The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

¹ The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

² See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

³ Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

⁴ Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius¹ describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.² The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.³ The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.⁴ The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

¹ *De mortibus persecutorum*, cap. 9.

² Gibbon, *Decline and Fall*, chap. viii.

³ Tillemont, *Mémoires*, v, p. 21.

⁴ It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (*Hist. Eccles.* viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.¹ Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, $\pi\mu\epsilon\zeta \bar{\alpha} \bar{\eta}\omega\omega$, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

¹ Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

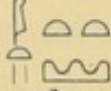
¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythen-geschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered ἄνθρ and ὁ ᾗδης by **AMEN†**, i. e.  *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.¹ When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be² of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **ΑΜΕΝ† ΕΤΑ ΠΕΧΗΤ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."³

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,⁴ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΕΚΑΝΟΙ**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.⁵ And they tore my soul from my body with terrible mercilessness, and they ran away

¹ Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

² Ibid. p. 140. ³ Ibid. p. 144.

⁴ Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, “Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;” and they brought my soul back and placed it in my body.”

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΖΕΛΗΝΟΣ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟΣΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvérvat, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvérvat knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

ΣΥΝΘΕΟΥ.

Γ. Β. †μαρτυρία ἔτε πᾶριος γεωργιος πικωρι
 ἡμαρτυρος ἔτε πενῶς ἡς πᾶς ἔταρχωκ
 ἡπερᾶγων ἐβολ ἡσοῦ κῆ ἡπιὰβοτ
 φαρμοῦθι ἔβεν οὔριρην
 ἔτε φ† ἡμην.

5

Δ. Α. ἡρηνι δε ἔβεν πῖχοῦ ἔτεμμαγ. ἡπχοῦ
 ἡπῖχῖμων νεν πῖνῶ† ἡ†ωρμος ἔταρτων
 ρῖχεν †εκκλησίᾳ. ναρῶπ πε ἡχε οὔνῶ†
 ἡχοσεν ἐρναῶτ. νιοῦρωοῦ δε κατὰ μα νὰγ- 10
 σωρεν πε. εὔρωλεν ἡσα νῖρερῖωεννοῦρῖ
 ἔτε †μεῶμνι ἡαράτοῦ ἡνῖωνοῦ ἔτε νῖδωλον
 νὰγερᾶναγκάζιν ἡοῦον νῖβεν χε ἡτοῦερ ῶοῦ-

Δ. Β. ῶωοῦῶι ἡνῖδωλον ἔτε νῖδεμων. ἀρῖιτοτῖ
 οὔν ἡχε ποῦρο δαδῖᾶνος φῆἔταρδῖ ἡπῖερῶῶι 15
 ἐαρᾶμονι ἡπῖᾶ ἡλακῖ ἔτε πκαρῖ. ἔταρερ-
 ῶορπ ἡχε ποῦρο δαδῖᾶνος ἀρῖεμςῖ ρῖχεν πῖ-
 βῆμα ἀρῖῖαι ἡζανπρостоρμα χε ρῖνα ἡσεῶ
 ἡμῶοῦ ἔβεν πῖκοσμος τῖρῖ. ναινε νῆἔτῖῖνοῦτ
 ἡῖῖτοῦ. χε ἐπῖδῖ ἡ οὔςμν ἡ ἐναμαῶχ χε φῖ 20

Ε. Α. ἔτ α μαρῖᾶ μαρῖ. ἡθοῖ ἡμαγᾶτῖ πετοῦοῦῶτ
 ἡμοῖ πε. οὔορ πῖᾶπολλων νεν ποσίτων νεν
 πῖερμῖς νεν †αcτάρτη νεν πῖζεῦς νεν
 ἐζαβεῖλ νεν ῶρνας νεν cκαμανδρον νεν
 πῖωcπ ἡνῖνοῦ† cεοῦῶτ ἡμῶοῦ ἀν. ἀλλὰ 25

- ἡς πᾶς ἡμαγὰς φη ἔτα νιοῦσαι βοῦβες ἡθοῦ
 Ε. Β. πετοῦμεν ἡμοῦ. εἴθε φαι εἰς ἡμαί νιβεν
 νιοῦρωοῦ κατὰ χώρα νεν νιάρχων τηροῦ
 εἴτη ἡεν πᾶμας ἡταμετοῦρο ἡμῶνι γαροί
 ἡχωλεν ἡτετενῆμι ἐπσοῦνι ἡτε παερῶνι. 5
 τότε ἀγῶοῦ† ἡμαγ ἡξε ὅ ἡοῦρο ἐβολῆεν
 †οικοῦμεν ἡρς νεν γαννιῶ† ἡμῆω εἴω
 ζωσ δε ἡτεῶτεν πᾶμα ῶλοῦ γίτεν ποῦλῶαι.
 ς. Α. οὔορ ἀρζεμς ἡξε ποῦρο δαδῖανος γί πῖβημα.
 ἀρθοῦνι ναρ ἡνιῶναι τηροῦ ἡτε νιβάζανις- 10
 τηρίον ἀγχαγ ἐβρηι τηροῦ ναρραρ ἔτε ναι
 νε. γανῶλοχ ἡζομτ νεν γανκελεῦβιν ἡγαν-
 κερσкас νεν γανθηκανον ἡβενίπιν νεν γαν-
 τροχος ἐρε γανχηρὶ τακτοῦτ ἐρῶοῦ νεν γαν-
 ερμεταρίον νεν οὔω εἴοι ἡατρε νεν γανσιχ 15
 ς. Β. ἡβενίπιν νεν γανχηρὶ ἡχαχλὰς νεν γανῆωοῦ
 ἡρῶχῶαλ νεν γανσαρ ἡβενίπιν εἴοῦῶτεν ἡνικὰς
 ἡμαγ νεν γανβαῶοῦρ εὔμοσκ νεν πῶσ[π]
 ἡνιῶναι οὔ ἡτε νιβάζανος εἴναῶτ. οὔορ ἀρε-
 ρᾶναῶ ἡξε ποῦρο εἴχω ἡμος χε ἐῶωπ αἰῶαν- 20
 χεν γανοῦον εἴοι ἡζητ β εἴχω ἡμος ἐῶτεμοῦ-
 ζ. Α. ῶῶτ ἡνινοῦ† †ναῶιβ† ἡναιζονζεν ἡτε ναιο†
 ἡταερβαζανίζιν ἡμῶοῦ ἡεν ἡανβαζανος εὔβο-
 ς †ναῶομβεν ἡπῖπῦργος ἡτε ποῦζητ. †να-
 κωρ ἡνοῦλφνοῦι. †ναχωρ ἐβολ ἡτῶοῦγί 25
 ἡχωοῦ ἡεν γανχηρὶ εὔφορι. †ναερκιναρίζιν
 ἡμῶοῦ. †ναβίς ἡνενχηβί ἡρατοῦ. †ναῶωλπ
 ζ. Β. ἡνιμοῦτ ἡτε ποῦῶμα. ἔταγῶτεν δε ἐναι ἡξε
 νῖμῆω. ἀγερζο† ἡμαῶω ἡατζη ἡνιβάζανος ζωσ-
 τε νῖῆοῦω ἐῆρμαρτύρος εὔναγ ἐνῖμῆω 30

- ἡΒΑΖΑΝΟΣ ἡσε ἐρκύνδινεγὺν ὡατε ᾱ ἡρομπι
 σινὶ ἡπεογαὶ ὡερτολμαν ἔχος σε ἄνοκ οὐχρησ-
 τιᾶνος. νεογον οὐβελωίρι πε ἐπερραν πε γεωρ-
 ἡ. Α. ριος. πῆρῃ ἡτε †μεθμη πῖσιογὶ ἐτταῖνογτ ἐτ
 ἔεν ὁμη† ἡτφενεμ πκαζι. φαι τε ναροι ἡθρι- 5
 βογνος ἔεν †ταζις ἡτε †μετογρο. ογος
 νεογ ἐβολῆεν †καππαδοκίᾳ πε. ἐταρχωκ
 ἡπιωεμωὶ ἐβολ ἡτε †μετῶριβογνος. αqβὶ ἡζαν-
 μηω ἡχρημα αqὶ ζα πογρο δαδιᾶνος ἐφογωω
 ἐβοκq ἡκομης πε. ἐταqὶ δε ἐζρη ἐ†βακι 10
 ἡ. Β. ἡσε πᾶριος γεωργιος. ἐταρναγ ἐφλιβὶ ἡνιογ-
 ρωογ ἔεν †μετῳαμωε ἡδωλον αγχα φ† ἡσωογ
 σατοτq ἄ περζητ φωνζ ἐχω ἡσωq ἡ†ταζις
 ἡτε †μετῶριβογνος ἐρχω ἡμος σε εἰναερματοι
 ἄνοκ ἡπαῶς ἡῆς πᾶς πογρο ἡτε νῖφνογὶ. 15
 τοτε αqσωρ ἡνερχρημα τηρογ ἐβολ νηῆναγ
 ὁ. Α. ἡτοτq αqτηιτογ ἡνιζηκὶ αqδοσι ἐβογν ἡπεμθο
 ἡνιογρωογ αqωω ἐβολ ἐρχω ἡμος σε ζερὶ
 ἡπετενἡβον ὦ νιογρωογ. ἡπερχος ἐνεῆτε
 ζαννογ† αἡ νε σε νογ†. νῖνογ† γαρ ἐτε 20
 ἡπογθαμῖο ἡτφενεμ πκαζι μαρογτακο. ἄνοκ
 αἡναογωωτ ἡπιογαι ἡμαγατq φ† φῖωτ
 ἡπενῶς ἡῆς πᾶς νεμ πῖπᾶ ἐθογав. ἐταq-
 ὁ. Β. χογωτ δε ἐροq ἡσε πᾶρακων πεχαq σε ογον
 νῖβεν ἐταγὶ ἐβολζιτεν †μετρεqερπεθᾶνεq 25
 ἡτε νῖνογ†. ἄνον δε ἐνηπ ἐνηετ сапесчт.
 φρη νεμ πῖχρωμ ἐναγογωνζ γαρ ἐρον πε
 ἡσε νῖνογ† ἡφρη† ἡζαννῖω† ἡριῆμι †νογ σε
 ἡθοκ αqωωτεν ἀλλᾶ νεγκενογ† ἡδικεος
 ἡ. Α. αq†ωωω νωογ. †νογ σε ἡρι ὡογωωογωὶ ἡνι. 30

- νοῦ† πᾶπολλων φηῖθνοzem ἵτοικοῦμενη
 τηрс. нινοῦ† ἔτακθεβιῶου θετ ποῦζηт немак
 сесωоῦн ἵннєт†таιο нωоу оуоэ етсωтеμ
 ἵсωоу оуоэ сесωоῦн ἵннєтердиμωрин ἵнн-
 [ἔт]єратсωтеμ ἵωоу. †ноу хє матамои хє 5
 ἵθок оу ἔβολ θων ιє ним пе пекран ιє ἔтакι
 ἵпайма еθвеоу ἵзωв. аqḗроῦῶ ἵхє πᾶριος
 ι. в. γεωργιος еqхω ἵмос хє паωорп ἵран петаγ-
 тнιq ἔροι пе χρῡστιᾶнос оуоэ ἄнок оу
 ἔβολḡєн πωλολ ἵнिकाппадокеос ἔаγḡокт 10
 ἵματαи бєн оῡноῡμερον еqταιноῡт. оуоэ
 аихωк ἵтаметḡриβοῡнос ἔβολ ἵκαλωс нαι-
 ωоп пе бєн †παλεστινη ἵχωρα оуоэ етаγ-
 ωανοῡωт ἵмаγ. ним не нινοῦ† ὦ ποῡро
 ια. а. ἔτεкерᾶнагказин ἵμοи ὦ ποῡро ἔоῡωωт 15
 ἵмωоу. пєхє ποῡро наq хє еιοῡωω ἵτεкер-
 ωоῡωωоῡωи ἵπᾶπολλων φηῖεταqεω тфє
 нем ποσιτων φηῖεταqтахро ἵпикази еῡсоп.
 аqєроῡῶ ἵхє πᾶριος γεωργιος еqхω ἵмос хє
 еθвнтк аη ὦ παракων етзωоу нем некωфнр 20
 ἵоῡрωоу. аλλα еθве нαιμнω етḡзи ἔратоῡ
 ιа. в. †наφiri еθве нαιδικеос нем еθве некноῡ†
 еθмωоῡт екерᾶнагказин ἵμοи ὦ ποῡро ἔєр-
 ωоῡωωоῡωи ἵним. петрос писωтп ἵте нᾶ-
 постолос ωан πᾶπολλων пирєqтако ἵте 25
 пикосмос τηrq екоῡωω ἵтаєрḡсиᾶ⁽¹⁾ ἵним.
 матамои ἵλιαс πḡєсвῡтнєс пιαггєλος етзихєн
 пикази еqмωωи зихєн пкази оуоэ ωаqαλнι

^{ci}
 1) ms. ἵтаєрḡia

- ιβ. α. ἐπῶμι ἅα νιπλῆ ἔτε τφε. ῶαν σκαμανδρος⁽¹⁾
 πάλχω φηῆταφερζικ ἐπιχρωμ φηῆτοι ἔρεφωini
 ἔογμνω ἅεν νιμαγιά πινωικ ἔτε †μητιὰ
 φηῆταφερμεс саар nem сарфат νιὸφανι
 ἔρεφ† ἔτε ποντος †βακι ναι ἔτε ἔογζβηογi 5
 σεζωογ ογος λγχολκογ ἅεν πετῶнк ἔτε
 φιοm. ἄχος νηi ὦ πογρο σε ἀκθοντεν ἔμωογ
- ιβ. β. ἐνιm самογнλ πирεфτωβз ἔφ† ῶαν ποσιδων
 πирефтако ἔτε νιῆχνογ ἔτε φιοm αnтос nem
 ἐρακλнс ῶан νирефбi χлом ἔτε νιμαρτγρος 10
 nem νιπροφнтнс. ἄχος νηi ὦ πογρο σε εκθон-
 теn ἔμωογ ἐνιm иезавел †рефбωтев ἔτε
 νιπροφнтнс ῶан μαριὰ †παρθенос θμαγ
- ιγ. α. ἔπαῶс иηс пхс. бiωmи нак ὦ πογρο ζαννογ†
 αn νε νηῆτογῶωτ ἔμωογ. ἀλλὰ ζανιδῶлон 15
 ἔκογp νε. ναι δε εφχω ἔμωογ ἔχε πάλριος
 γεωργιος ἀφχωνт ἔχε πογρο. ἀφερκελεγiν
 ἔσεαωφ ἐπιερμεταριон ἔσεζωки ἔμοφ ῶате
 νεφмабт χῶω ἐβολ ζичен пикази. мененса
 ναι δε ἀφθογῶωлкφ ἐβολ ἔχε δ ἔωωп 20
- ιγ. β. ἔματοι ἔσεζιογi ἐροφ ἅεν ἅанмоγт ἔмасi
 ῶате нисарз ἔτε πεфсωма сωлп ἐпеснт. ογος
 ἀφθογζωpп ἔπεфсωма ἔζмоγ. ογος ἀφ-
 θρογiνi ἔζансωк ἔφωi ἐθογбi† ἔπεфсω-
 ма ἔбнтоγ ῶате πεфсноφ сωк ἅароφ ἔφρη†
 ἔογμωογ. ἔθοφ δε нафλmоnи ἔтотφ ἅен πi 25
- ιδ. α. βαζανос. ογος ἀφερκελεγiν δε он εθογiνi
 наφ ἔογθωογi ἔβенипи ἐογон ζанχол ογὸτεn

1) Arab. لقمطرش

- ἐροϋ ἀϋ† ιϋτ ἐνιϋοπ ἵτε ρατϋ ἐβοϋν ἐροϋ
 ἐναρε πεϋϋνοϋ ϋωκ πε ἵφρη† ἵνοϋμωϋ.
 οϋοϋ ναϋλᾶμονι ἵτοτϋ ϋε ἵφρη† ἵθοϋ ἀν
 πε ετοϋερβασανιζιν ἵμοϋ. οϋοϋ μενεϋσα ναι
 ἀϋθοϋϋθαμιὸ ἵνοϋϋνοϋἱ εϋβοϋσι ἀϋθοϋἱνι ἵζ̄ 5
- ιδ. β. ἵιϋτ εϋμοϋκ ἐμαϋω οϋοϋ ἵβρηι ἵβητοϋ ναϋ-
 ϋωλπ ἵσα νιϋαρ̄ζ ἵτε πιᾶμηι. ἀϋοϋαϋϋαϋνι
 ἀϋεϋϋ ἐπεϋϋτ ἐβολϋι †ϋνοϋἱ ἀϋβιτϋ ἐβρηι
 ἐοϋχαλκιοϋ ἵμωϋ ἀϋϋαϋ† ἡαροϋ. οϋοϋ
 νιϋκεπωλατωρ ναϋζιοϋἱ ἐϋεν τεϋλᾶφε ἡεν 10
 ἡανιϋτ εϋϋηρ ϋατ οϋἡομβेम ἵτϋωοϋζι ἵϋωϋ
- ιε. α. οϋοϋ πεϋανκεϋαλοϋ ἀϋϋωϋ ἐβολἡεν ρωϋ
 εϋοβω ἵφρη† ἵνοϋἐρω† οϋοϋ πεϋϋωμα τηρϋ
 ἀϋᾶϋ ἵϋνοϋ ἵφρη† ἵνοϋτατϋ. τοτε ἀϋερ-
 κεϋεϋιν ἵϋε ποϋρο ἀϋἱνι ἵνοϋϋαϋι ἵτε οϋ- 15
 ϋτḡλλοϋ εϋεϋκερκερ ἵμοϋ ἵϋε ἡ ἵρωμι οϋοϋ
 ἀϋταλοϋ ἐϋεν τεϋνεϋι ἀϋθοϋϋϋονϋϋ ἐβοϋν
 ἐροϋ ἵτοϋχαϋ ϋατ εϋϋοᾶνι ϋε ἀϋναεροϋ ναϋ.
- ιε. β. ἡεν πιεϋωρϋ δε ἐτεμμαϋ ἀϋοϋωνϋ ἵϋε πᾶϋ
 ἐπιᾶριος γεωργιος πεϋαϋ ναϋ ϋε ᾶρο ἵμοκ 20
 οϋοϋ ἵτεκϋεμνομ† παμενριτ γεωργιος ἀνοκ
 πετ†ϋομ νακ ϋατ εκϋαι ἡα ναιζιϋι τηροϋ
 ἐταϋἐνοϋ ἐϋωκ †ωρκ ἵμοι ἵμιν ἵμοι νεμ
 νααγγελοϋ ἐθοϋαβ ϋε ἡεν πϋινμιϋι ἵνιζιὸμι
- ις. α. ἵπεοϋον τωϋϋ ἐνααϋ ἐἱωαννηϋ πιρεϋ†ωμϋ 25
 μενεϋϋωϋ ἵθοκ πε ἵνεοϋον τωϋϋ εϋὸνι ἵμοκ
 ιϋ ϋηππε λιτἡιϋ νακ εᾶρεκερᾶ ἐπι ᾶ ἵνοϋρο
 φἡετεκναϋοϋ εϋἐϋωπι ἵμωϋ. ἵθοκ δε ϋνα-
 μοϋ ἵρ̄ ἵϋοπ ἵτατοϋϋνοϋκ ἡεν πιϋοπ δε ἵμαϋδ̄
 ἀνοκ ἵμιν ἵμοι εἱεἱ ἐϋεν νιᾶἡπι ἵταωλι 30

- ις. β. ἡ ταπαρᾶθηκῃ ἑταῖχαλος ἑροκ ἥεν πεκπαν-
 ωπι ἑθογᾶβ. χεμνομ† ἡπερερζο† χε ἄνοκ
 †χη νεμακ. ογορ ἑταφερασπάζεσθε ἡμορ ἀφ-
 ωε ναρ ἑπωωι ἑνιφθογῖ ἥεν ογνιω† ἡώογ νεμ
 νεφαγγελοσ εθογᾶβ. ἑτατοογῖ δε ωπι ἀφογ- 5
 αρσαρῖ ἡχε πογρο ἀγενρ ἑχεν πιβημα. ἡθορ
 ιζ. α. δε ναφερψαλιν ερχω ἡμοσ χε φ† μαρθῆκ ἑτα-
 βοῆθιὰ μαρθῆκ επσινωοπτ ἑροκ. ἑταρφορ δε
 ἑπιβημα ἀφωω ἑβολ ερχω ἡμοσ χε πιβημα ἀι
 γαροκ ον ἡφοογ ἡθωκ νεμ πεκὰ πολλων ἡώνι 10
 ἄνοκ νεμ παῶς ἡῆς πᾶς. ογορ ἀγᾶμονι ἡμορ
 ἀγβολκρ ἑβολῆεν ᾶ ἡμογσερ ναγρῖογῖ ἑρορ
 ιζ. β. πε ἥεν γανμογτ ἡμασι ἥεν περσοι νεμ τερ-
 νεσι παλιν ον ἀφθογτασθορ ἑπωτεκο. ἀρσῆαι
 δε ἡχε πογρο δαδιᾶνοσ ἡογἑπιστολῇ ερχω ἡμοσ 15
 ἡπαῖρη† χε †σῆαι ἡτοικογμενι τηρς χερετε
 χε ἄχω νιβεν νεμ μαροσ νιβεν ἑτε ογονωχομ
 ἡμωογ ἑτογῶ ἑβολ ἡνιμαγιά ἡτε πιχρῡστι-
 ιη. α. ἄνοσ μαρερῖ ἥαροι †να† ναρ ἡογμῆω ἡχρομα
 νεμ θωω νιβεν ἑτερῖναερετιν ἡμωογ ογορ 20
 ρῖναωωπι ερροι ἡμαρβ ἥεν ταμετογρο. ἑτα-
 ρογωρπ δε ἡναισῆαι ἑβολῆεν τοικογμενη τηρς
 ρῖππε ις ογρωμι ἀφογονρρ ἑβολ ἑπερραν πε
 ἄθανασιοσ ἀρῖ ρα πογρο ερχω ἡμοσ χε πογρο
 ιη. β. ωνῆ ωα ἑνερ ἡνερλι ἡρωβ ερατχομ ἡπαῖθο 25
 ἑβολ. ἀρραωι ἡχε πογρο πεχαρ ναρ χε ἀω
 πε πιμῆνι ἑτεκῖναδιρ ἡπαῖθο χε ρῖνα ἡταἑμι
 χε ογονωχομ ἡμοκ ἑτογῶ ἑβολ ἡνιμαγιά
 ἡτε νιχρῖστιᾶνοσ. ἀρἑρογῶ ἡχε ἄθανασιοσ
 πεχαρ χε μαρογῖνι ἡογμασι. ἑταγενρ ἀρ- 30

- caxi ēbrihi ēpeqmaωx aqφωb aqepē. oγoз
 ιθ. α. πεχαq ναq xe μαρογῖνι νηι ἡογμαωι ογoз
 αγenc ναq. εταγзιογῖ δε ἡτφaωι ἡτε πιμασι
 ἐογca ἡτε †μαωι ογoз †κεφαωι ἐπικεca αγῖ
 ἐβολ εωηω nem νογῆrhoγ ζωcte ἡτογωtem 5
 ογτωι cωк ἐογτωι. aqоγaзcaзни ἡxe πογ-
 po aqθpoγῖνι ἡπῖαριος γεωργιος зixen πιbηma
 ιθ. β. πεχαq ναq xe γεωργιος εθbηtk αιμογ† ἐπαι-
 pωmi ἐβογн ἐταμετογpo ιe ἡτεκ†oγw ἡνεq-
 μαγῖα ἐβολ ιe ἡτεq†oγw ἡноγк ἐβολ ιe ἡτεκ- 10
 бoθβεq ιe ἡτεqбoθбек. πᾶριος γεωργιος δε
 ἐταqнаγ ἐπιμαгoc πεχαq ναq xe ιωc ἡмоk
 пacon πετεκογωω ἐαιq ἀριτq ἡxωлем xe
 κ. α. †наγ γap ἐpoк εἀπιгμοг тагwк зoк. бeн
 †oγnoγ δε εἀqбi ναq ἡογὰ φoг ἡxe ἀθανacιος 15
 aqῖωι ἡπεqзo ἐβολ aqmoγ† oγbe зaнpан ἡτε
 зaндемoн ἐxeн πᾶφωт aqтнiq ναq ἐθpeq-
 coq. ἐтаqcoq δε ἡπεзли ἡпетзoγ тагωq
 eπтнpq. aqepoγw ἡxe ἀθανacιος πεχαq ναq
 xe пaoc кe мнini ἡмаγaтq пe †нaтнiq наk. 20
 κ. β. ἐωωп ἡτεωtem петзoγ ωωпi ἡмоk †наз†
 зo ἐφнἐтаγepcтаγpωниn ἡмоq. aqбi δε ἡке-
 λφωт aqῖωι ἡπεqзo ἐβολ ἡбнтq aqmoγ†
 ἐзaнpан ἡдемoн ἐзpни ἐxωq eγзoγ ἐзoтe
 нiзoγὰ†. aq†наq ἡπῖαφωт eθpeqcoq. oγoз 25
 ἐтаqcoq oн ἡxe πᾶριος ἡπεзли ἡпетзoγ
 κλ. α. тагωq. ἐтаqнаγ ἡxe ἀθανacιος xe ἡπεзли
 ἡпетзoγ ωωпi ἡмоq. πεχαq xe φнἐθoγab
 γεωργιος пiстаγpoc ἐpoк ἡτε пωнpи ἡφ† ιηc
 пxс φнἐтаqῖ ἐпикocмoc ἐнозeм ἡнipeqepнoви 30

- ναι ἡ ταψυχῇ οὐοῖ μοι ἡ†σφραγίς ἵτε πᾶρ
 νηι. δαδῖλνός δε ἑταρναγ ἑφῆἑταρῶπι ἀρ-
 κλ. β. σῶντ ἑμαῶω ἀροῦαῖσαῖνι ἡσεῶλι ἡπιμαῖρος
 σαβὼλ ἡ†βακι ἡσεῶθεῶεῖ ἡτσηῖ οὐοῖ ἀρῶκ
 ἡτερμαρτυρία ἑβὼλ ἀρερπεμπῶα ἡπιῶνῆ 5
 ἡἑνεῖ. τότε ἀρερκελεῖν ἡξε ποῦρο εῶροῦ-
 ριοῦ ἡπᾶριος γεωργιος ἑπιῶτεκο ῶατερ-
 σοῶνι ῶε οὐ πε ἑτε ρνααῖῖ ναρ. ἑτατοοῦ ἑ
 κβ. α. ῶπι ἀροῦαῖσαῖνι εῶροῦθαμῖδ ἡοῦτροχος
 εῖροι ἡνῖῶ† ἑμαῶω εῶροῦθοῦζ ἡοῦμῖῶ ἡῖρτ 10
 ἑροῖ νῑμ ῖανκαῶ εῦθοῦζ. οὐοῖ ἀρῶαμῖδ
 ἡπιτροχος κατὰ πῖρῖ† ἑταροῦαῖσαῖνι ἡμοῖ
 σαπῶωι δε ἡμοῖ εῖροι ἡρο ἡσηῖ σαῖρῖ δε
 ἡμοῖ εῖροι ἡσηῖ ἡρο β εῦσηρ. ἀροῦαῖσαῖνι
 ἡξε ποῦρο εῶροῦῖνι ναρ ἡπᾶριος γεωργιος 15
 ἑβὼλῆεν πῶτεκο ἑῖρτῖ ἑπῶωι ἑχεν πῖμαν-
 κβ. β. κανῶν. ἑταρῖῶνῖ δε ἡξε πᾶριος γεωργιος
 οὐοῖ ἀρναγ ἑροῖ ἡπῑμοτ ἡπῖαστηρῖον.
 σαπῶωι ἡμοῖ εῖροι ἡρο ἡσηῖ ἑρε σαῖρῖ
 ἡμοῖ εῖροι ἡσηῖ ἡρο β. πεχαῖ ἡῖρῖ ἡῖρτῖ 20
 ῶε ἡλῖῑος †ναῶνοῖεμ ἀν ἡπαῖ ἑβὼλῆεν
 πᾶιμανκανον φαῖ. παλῖν ον μεν[εν]ῶω
 πεχαῖ ἡῖρῖ ἡῖρτῖ ῶε οῦοῖ νᾶκ ὠ γεωργιος.
 κβ. α. εῶθεοῦ ἀκῶα παῖμεῦ ἑἡλῖ ἑῖρῖ ἑχεν πεκ-
 ρῖτ. ἡρῖ φμεῦ ἡπῖκανρος ἑταρταῖοκ. ἡρῖ 25
 φμεῦ ῶε πεκῶε ῖωῖ ἀῖαῶῖ ῖεν ῑμῖ† ἡconi
 β ἡξε νῖοῦδαῖ. μενεῖῑῶω ἀρῖαῖ ἡνεῖβαλ
 ἑπῶωι ἑτφε εῖρῶ ἡμοῖ ῶε πῶε φ† πᾶτῶῖ†
 παρῶν ἡτε νῖἑνεῖ φῖ ἑτε φῶῖ πε πῖβρο οὐοῖ
 κβ. β. εῖρ† ἡμοῖ ἡῖμοτ ἡνῖμαρτυρος ῶε ἡῑοκ πε 30

- ΠΟΥΩΟΥ ΝΕΜ ΠΟΥΧΛΟΜ ΦΗΕΤΕ ΙΣΧΕΝ ΖΗ ἸΠΑΤΕ
 ΚΘΑΜΙΟ ἸΖΛΙ ἸΠΑΤΕ ΚΘΑΜΙΟ ἸΤΦΕ ΝΕΜ ΠΚΑΖΙ
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 ΚΔ. Α. ΣΑΖΝΙ ἸΠΙΝΑΥ ἔΨΑΥΟΠΤ ἸΟΥΜΟΥ ἸΖΩΟΥ. ἸΘΟΚ
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 ἸΧΕ ΠΕΚΡΑΝ ΨΑ ἔΝΕΖ ἸΜΗΝ. ΕΡΧΩΚ ΔΕ ἸΠΙ- 30

ἀμην ἀγχιτῇ ἐβοῦν ἐπιτροχος ἀγῆοκ ἐχῶν
 ἐμαῶω σατοτῇ ἅ περσῶμα ἐρ ἰ ἡμερος. ἡτοῦ-
 νοῦ ἀρῆαι ἡτερσμη ἐπῶωι ἡξε δαδιᾶνος
 ἐρῶω ἡμος χε ἁριῆμι νιοῦρῶοῦ οὔορ χεμνομ†
 χε ἡμον νοῦ† ἐβῆλ ἐπὶ ἀπολλῶν nem περμης 5

κς. α. nem πιζεῦς nem †λθεννας nem πικαμᾶνδρος
 nem πιφестος nem πιῆρακλῆς nem ποσιδων
 νηῆταγερ πεθανανερ ἡπιῦ ἡσα ἡτε φιομ
 νη ἔτε νιοῦρῶοῦ δι χομ ἐβολ ζιτοτοῦ ἀρῶων
 ἡξε †νοῦ φ† ἡγεωργιος φηῆτοῦμοῦ† ἐρορ 10
 χε ἡς φηῆταγᾶω φη ἔτα νιοῦδαῖ βοῦβερ
 εῦβεοῦ ἡπερὶ ἡτερναρμερ ἐβολῆεν ναχιχ.

κς. β. ἀρερκελεῦιν ἡξε πιδρακων ἡτε φνοῦν εῦροῦ-
 βερβερ ἡνερκας саβολ ἡ†πολις ἐβρηι ἐοῦ-
 λακκος ἐρῶοῦῶοῦ ἐρῶω ἡμος ἡβρηι ἡβῆτῇ 15
 χε μῆπως ἡτε νιχρηστιᾶνος χιμι ἡνερκας
 ἡτοῦκωτ ἡοῦμαρτηριον ἐρορ ἡτοῦτοῦνος
 περσνορ ἐβρηι ἐχων. νε φναγ ἡοῦωμ δε πε
 ἀρῶε ναρ ἡξε ποῦρο ἐοῦωμ nem πικε 20

κς. α. ἡοῦρο nemαρ. εῦοῦωμ δε ἀρῶωπι ἡξε οῦνιῶ† 20
 ἡμονμεν. ἡοῦρο† βεν οῦρο† ἅ τφε βλωκ
 ἡβῆπι οὔορ ἀρῶωπι ἡξε οῦνιῶ† ἡρο† ζωσ
 τε ἡτε νιτωοῦ φωχι βεν οὔεζ ἀπινα ἡτε πκαρι
 κιμ ἡτε φιομ ῶορτερ ἡζωιμι οὔορ ἡτε
 νερχολ ροχι ἐπῶωι ἡῖε ἡμαρι. ἀρερσαλπιζιν 25
 ἡξε μῆχανῆ βεν πιταπ ζῆππε ις πῶς ἡς ἀρὶ

κς. β. ζιχεν περζαρμα ἡχεροῦβιμ ἀρὸζι ἐρατῇ ζιχεν
 nemσφοτοῦ ἡπιλακκος πεχαρ ἡμῆχανῆ παρ-
 χηαρρελος χε μαῶε νακ ἐπεснт ἐπιλακκος
 ῶοῦ† ἡnenκας ἡπααλοῦ γεωργιος. ἐπιδε 30

- αἰσοῦνι ἵχε παῖχωρι ἕεν περζητ ἵχε γεωρ-
 ριος ἱχε νερῶνῃ χε †νανοzem αν ἵπαισοπ
 ἐβολῆεν παῖμανκανον αἰχαρ αἰραοῦῶ ἵῃητq
 κῆ. α. χε ἵτερναζ† ἕεν περζητ τηρq οὔοz ἵτερ-
 ἔμι χε ἄνοκ πε φ† φῆ ἔτε οὔονωχομμοq 5
 ἔνοzem ἵμαγatq. ἄ μῆχανῆ ωε ναq ἐπεснт
 ἐπιλακκος αἰσεvте πῖσωμα ἐθοῦαv ἵτε
 πᾶριος γεωργιος. ἄ πῶc ἄμονι ἵτερxix εἰ-
 xω ἵμος χε γεωργιος παμενpит ζηппе ἱс †xix
 етасθaμῖῶ ἵλaαμ πῖωopπ ἵpωμῖ ἵθoo он 10
 †ноу ἐθοῦλzem cωнт ἵμοκ ἄ πῶc нῖqῖ ἐβοῦν
 κῆ. β. ἕεν περζo αἰμαζq ἵῃῶνῃ ἵκε соп. αἰἐpас-
 παзесθe ἵμοq ἵχε πῶc αἰωε ναq ἐπῶωῖ ἐνῖ-
 φноῦῖ nem neqаргелoc ἐθοῦαv. αἰтῶнq ἕεν
 οὔῖωс ἵχε πᾶριος γεωργιος ἐβολῆεν нῖèθ- 15
 мoут. οὔοz наqмоωῖ πε ἕεν πῖπαλαтῖ(sic) ἵτε
 †вaкῖ εἰκωт ἵса нῖοῦpоωoῦ(sic). мененса
 наῖ δε αἰxῖмῖ ἵнῖοῦpоωoῦ ἕεν πῖπлатῖᾶ(sic)
 κῆ. α. еὔzemсῖ саῖοῦн еὔ†гaπ οὔοz αἰqωxῖ ἐβοῦн
 ἐxωoῦ пexαq нωoῦ χε тeтeнcωoῦн ἵμοῖ ан 20
 ῶ нῖοῦpоωoῦ. αἰqῖαῖ ἵнеqβαλ ἐπῶωῖ ἵχε ποῦpо
 ααδῖλaнoc ἕен οὔωῖπῖ εἰxω ἵμος ἵπᾶριος χε
 ἵθooк нῖм ἵпaῖρη†. пexε пῖμαpтῦpoc ἵτε
 пxс наq χε ἄноκ πε γεωργιος φῆèтaтeнῃωтeв
 (sic) ἵмоq ἵcaq eθeвe тeтeнмeтpeq†ωωω ἐпа- 25
 κῆ. β. нoῦ† φaῖeθнaтaкe θῆноу ἵпaтe oὔeckῖ ωoπῖ.
 ποῦpо δε ααδῖλaнoc eἰμῆн eἰcомc ἐβοῦн
 ἕен пzo ἵпᾶριος пexαq наq χε ἵθooк ан
 пе αλλα тeqῃнῖвῖ тe кe oὔaῖ δε пexαq χε
 ἄpнoῦ αἰῶнῖ ἵмоq. èтaḡèмῖ δε ἵχε ἄнaтoλῖoc 30

πιστρατίλατης πεχαρ χε ἦεν οὔμεθμῃ φαι
πε γεωργιος πεταρταρτωνρ (sic) ἐβολῆεν
νη ἐθ μωούτ αρναρ† δε ἡχε ἀναδολιος (sic)

λ. α. nem natepταζιc τηpc. acωπι δε ἡχε τηπι
ἡνηῆταρναρ† ἐπ̄χc ceῖρι ἡρ ἡωο nem ῑ nem 5
οὔcζιμι ἐβολῆεν πιμηω. οὔοc αρουαρσαρني
ἡχε πογρο δαδιάνοc εθρογζιτογ τηρογ ca-
βολ ἡ†βακι ἦεν οὔμα ἡωαρφ αγαιτογ ἡδ
ἡμεροc αγδοτδερ ἡμωογ. παρη† αγχωκ ἡτογ-
μαρτυρία ἡcoγ ἡε ἡφαμενωθ ἦεν οὔεζοογ 10
ἡcabbaton ἦεν ἀxπῑ ἡπιεζοογ οὔοc αγωε

λ. β. ἡωογ ἦεν οὔωογ ἐπιπαρδicoc εγδι ζμοτ
ἐζρη ἡχεν ἡρεφερνοβι. αρουαρσαρني ἡχε πογ-
ρο εθρογῖνι ἡπιάριος γεωργιος ἡχεν πιβημα
οὔοc αρχοc εθρογῖνι ἡογδλοx ἡβενιπι ζινα 15
ἡceωνc ἡπιῑμῃ ἐρογ οὔοc αρθρογσαρ† βα
ογτατc ωατ εφβωλ ἐβολ οὔοc ἡceῖνι ἡογ-
μοκι ἡπcμοτ ἡογχοῖνι ἡβενιπι ἡceζιτq ἐβρη

λ̄α. α. ἐρωγ οὔοc αρθρογθoγζ ἡζ ἡιqt ἐτερλφε
ἐβογν ἐπιδλοx αρθρογῖνι ἡογνιω† ἡωνι εφ- 20
φονκ κατα τερλφε οὔοc αγζι τερλφε ἐβρη
ἐρογ ἐταxροc ἡτατq ἡcecκεpκεp ἡμογ nem
πιῑνι οὔοc ἡτογβωλ ἐβολ ἡνιταζο ἐρατογ
ἡτε νεφκac. ἐταρλμονι δε ἡτοτq ἦεν ται-
βαζανοc ἦεν οὔμετχωρι οὔοc αρουαρσαρني 25

λ̄α. β. ἐθρογῖνι ἡπιῑνι ἐβολ ζαρογ ἐαωγ ἐπωι
ἡcαxωγ οὔοc ἡτογμογp ἡογνιω† ἡῑνι ἡβῃτq
nem εβερε ογνιω† ἡxρεμτc ἐπωι βαρογ.
μενεuca ναι δε αρουαρσαρني ἐζιτq ἐβογν
ἐογmaci ἡζομτ nem ἐτωτc ἡζανιqt εγωῃογ 30

- ἐβοῦν ἐροϋ. ἀφερκελεῖν ἵχε πιάνομος ἵογρο
 λβ. α. εθροῖνι ἵογμανκανων ἵπιμασι ἵτογκω†
 ἐβοῦν ρινα ἵτογῆομβेम ἵπσωμα ἵπιάριος
 ἵχε νικητ οὔος ἵτε νεφμελος ερ ἵφρη† ἵογ-
 ωωω ἵτε οὔδνωογ ἕεν πιωωμ. ἀρλμονι 5
 ἵτοτq ον ἕεν οὔμετχωρι ἀφογαςαζνι δε
 ον εθρογζιτq ἐπιωτεκο nem ἐτοσq ἐπωε ωα
 τερσοῖνι χε ρναἐρογ ναq ιε χε ρνατακοq
 ἵαω ἵρη† νε οὔσαιε πε ἐμαωω ἕεν τερξιν-
 λβ. β. ναγ ἁ πῶς οὔονζq ἐροq ἕεν πιέχωρζ ἐτεμμαγ 10
 ερχω ἵμος χε ἁμωνι ἵτοτκ παсотπ γεωργιος
 οὔος χεμνομ† ἵπερβωλ ἐβολ χε ἁнок †χη
 немак οὔον οὔνιω† ἵραωι ωоп ναк ἕεν тфе
 ἐζρηι ἐχεν πεκλῶν. ρηппе ic οὔсоп акмоу
 ἵμοq αἰτοὔноск ἐти χнамоу ἵке сопб 15
 λγ. α. οὔος †натоуноск οн ἕεν пимагд δε ἵсоп
 ἁнок ἐθναἱ ἵμιν ἵμοι ἕεν ρανῶπι οὔος
 †параθнкн ἐταιχαλος ἐπεκσωма †набѣтс
 ἁнок еθна†шом ἵπεκσωма ἐθογав ἵта-
 ѳрекѣтон ἵмок nem авраам nem isaак nem 20
 iакωв ἵπεрерωлаз ἵζηт ἁнок †χη немак
 есеωωпи γар ἵχε текμαρτηρία ἵπεμθο ἵпαι
 ѳ ἵογρο нαι екермеѳре ἵпоγѣѳо еѳвнт χнаер
 з ἵромпи еγερвазанизин ἵмок ἐζρηι ριχεν
 λγ. β. паран χεμνομ† ἵπεрерωлаз ἵζηт ἕεν пxin- 25
 ѳреѳтаѣмоу† ἐροq ἵχε πῶς ἀρωε ναq ἐπωωι
 ἐνιφноγἱ nem неѳаггелос ἐθογав ἐре пiχωpi
 ἵμαρτγρος ἵτε пхс сомс ἐροq οὔος ἵѳоq
 δε наqmнн ἐβολῆεν πιωρωic ωате πioγωini
 ωαι ἐβολ еρoγноq ἵмоq ἕεν πιἐρογот ἐта- 30

ᾠδ. α. πῶς τῆς ναφ. ἔταψωρπ δε ψωπι αφογασαζνι
 ἄνχε πογρο εθρογῖνι ἄμπάλγιος γεωργιος ἔχεν
 πιβημα. ἔταγενφ δε πεχε ογαι ναφ ἐβολῆεν
 πι ὁ ἄνογρο ἐπεφραν πε μαγ[μ]εντιος χε γεωρ-
 γιος φερῆτιν ἄνογμῖνι ἄτοτκ. ἐψωπ ακωδ- 5
 ναιφ ἄπαῖθο ψε πεννηβ πιρῖ νεν πιῶ ἄνογ†
 νεν ἄμαγ ἄνινογ† φάρτημις χε ἄθος εθ-

ᾠδ. β. νοζεν ἄπικοςμος τηρφ χε φαναζ† ζω
 ἐνεκνογ† ἄταψεμψι ἄμωογ ἄκαλως. πεχε
 πάλγιος γεωργιος ναφ χε ἄχε πεκῆτημα νηι. 10
 πεχε μακμεντιος πογρο ναφ χε ζηππε ις ὁ
 ἄθρονος σεχη ἐβρηι φογαι φογαι ἄνιθρονος
 ογοζ ζανφαςι ἄβητογ ἄμῖνι νιβεν ζανογον

ᾠδ. α. μῖν ἄντε ζανψωην ἄρεφτογταζ νεν ζανογον
 ἄατογταζ. ἐψωπ ογν ἄτογογωνζ ἐβολ ἄτογψ- 15
 επνογνι ἄχε νιφαςι ἄντε πιψωην ἄντε πιογαι
 πιογαι ἄβητογ φiri ἐβολζιτεν νεκτωβζ ογοζ
 ἄντε νιφαισι(sic) ἄρεφτογταζ φορι ἐβολ ογοζ
 ἄντε νιατογταζ ἄχωβι φορι ἐβολ ἔεν φαι
 φναζ† ἐπεκνογ†. ἄ πάλγιος γεωργιος ζιτφ 20
 ζιχεν πεφζο αφτωβζ ἄφ† ἄογνιω† ἄναγ εφ-

ᾠδ. β. φιλζομ. ἔταφχωκ δε ἐβολ ἄφπροσεγχη αφχω
 ἄμπάμην ασωπι δε ογνιω† ἄζο† νεν ογ-
 σθερτερ ἔεν πεφχιντωνφ ογπῆα γαρ ἄντε
 πῶς αφι ἔχεν νιθρονος αφτογῶ ἐβολ αφβεπ- 25
 νογνι ἄχε νιφαςι αφφiri ἐβολ ογοζ νηῆτοι
 ἄρεφτογταζ αφ† ογταζ νη ἔτοι ἄατογταζ

ᾠδ. α. αφζι χωβι ἐβολ. τοτε πεχε μαγμαντιος πογρο
 ναφ χε ογνιω† ἄνογ† πε περακλης χε νεν
 νικεψε ετψογῶογ αφογωνζ ἄτεφχομ ἐβολ 30

- ἡβητοῦ ἡπαίρη†. ἀφεροῦὼ ἡχε πᾶγιος γεωρ-
 ριος ἐρχω ἡμος χε φ† φηέταρθαμιὸ ἡτφε
 nem πκαζι φηέταρθερ νηέτωπ αν ωωπι ακ-
 τενηωνη ἐπιέρακλῆς πιδωλον ἡκοῦρ ἡβελλε
 λ̄ς. β. φηέτεκνατακο νημαρ ἡχωλεμ. ἀφεροῦὼ ἡχε 5
 ποῦρο δαδιάνος πεχαρ ἡπιᾶγιος γεωργιος
 πισοτπ ἡτε νιγαλιλεος †σωοῦν χε †νατα-
 κοκ ἡαω ἡρη†. τότε ἀφογαςαζνι εθροῦῖνι
 ἡοῦνιω† ἡβαωοῦρ αῦβις ἡμορ ἡεν τερμη†
 ἀραιρ ἡβ ογος παίρη† ἀρ† ἡπιπῆα. ἀθεροῦῖνι 10
 ἡοῦνιω† ἡλεβῆς ἡσεζιοῦῖ ἡ†τοι β† ἡτε πω-
 μα ἡπιᾶγιος ἐβρη ἡμαγ nem οὔτατς nem
 λ̄ς. α. οὔλαμχαπτ nem οὔωτ ἡτεβνη nem οὔἡβρεζι
 αῦσαρ† γαρορ ἡμαωω ζωστε ἡτε νερβερ-
 βερ nem νερψαζ δις ἐπιζοῦδ. ζωστε ἡτε 15
 νηέτσαρ† φωτ ἐπαῖσα nem φαι ζιτεν πιζοῦδ
 ἡτε πιωαζ ζωστε ἡτερδῖς ἡῖε ἡμαζι αῦῖνι
 ἡνῖνεβχι ἡτε νιλέβῆς ἡποῦρο εῦχω ἡμος χε
 λ̄ς. β. ἀφοῦὼ ἀρμιοῦνκ ἡχε πιβερωο ἐτεμμαγ ἀφοῦ-
 αζσαζνι ἡχε ποῦρο εθροῦολς ἡσεθoμς ἡεν 20
 πικαζι nem πικελεβῆς nem πιμελος ἡτε πᾶ-
 ριος ἐτε ἡβῆτς χε ζῖνα ἡνε νιχρηστιάνος χῖμι
 ἡοῦμελος ἡταρ ἡτοῦτοῦνος οὔμαρτηριον
 ναρ. ἐταγκῆν δε ἐθoμς ἡπιθmῖ ἡχε νιζγπε-
 ρετῆς αῦεραναχωριν νωοῦ ἀρωωπι ἡχε 25
 οῦνιω† ἡωθορτερ ἡεν πᾶηρ ἡ πκαζι κῖμ
 λ̄η. α. ωα νερςεν† ζῆππε ις πoς ἡῆς πῆς ἀρῖ
 ἐπεснт ἐβολῆεν τφε nem νεραρρελος ἐθογав
 ἀρòζι ἐρατq ἐχεν πῖμα ἐτερε πιλεβῆς θoμς
 ἡβῆτq. ογος πεχαρ ἡζαλαθῖηλ πιαρρελος χε 30

- ἄνιογὶ ἡπαίλεβης ἐπῶωι ἐταρίνι δε ἡπαί-
 λεβης ἐπῶωι ἀφφονζ ἐβόλ ζιχεν πκαζι. ἀφε-
 λῆ. β. ρογὼ ἡχε πῶς ἡτε νιχομ ἐζρηνι ἐχῶρ χε
 γεωργιος πασῶτπ τῶνκ ἐζρηνι ἄνοκ πε φη
 ἐταρτογνος λαζαρος ἐβόλῃεν νη ἐθμωογτ 5
 παρρη† ον †νογ ἄνοκ τογὰρσαζνι νὰκ
 χε τῶνκ ογος ἄμογ ἐπῶωι ἐβόλῃεν πλεβης
 ὀζι ἐράτκ ζιχεν νεκβάλαγχ ἄνοκ πε πῶς
 πεκνογ†. ἀρτῶνq βεν †ογνογ ἐτεμμαγ
 ἡχε πιχωρι ἄληθος βεν ογνιῶ† ἡχομ εсхор 10
 λῆ. α. ἡφρη† ἡογαι ἐτε ἡπερβὶ ζλι ἡἡκαζ ἐπτηρq.
 ογον νιβεν ἐταγναγ ἀγερῶφηνι. πεχε πῶς
 νὰq χε ὄρο ἡμοκ ογος χεμχομ γεωργιος
 παμενριτ χε ογον ογνιῶ† ἡραῶι ῶωπι νὰκ
 βεν νιφνογὶ νεμ ζιχεν πκαζι νεμ ἡπεμθο 15
 ἡπαιῶτ ἡἀγαθος νεμ ἡπεμθο ἡνααγγελος
 ἐζρηνι ἐχεν πεκὰγων ῶωπι εκ χεμνομ† χε
 ἄνοκ †χη νεμακ. ογος ἀρῶε νὰq ἐπῶωι ἐνι-
 λῆ. β. φνογὶ νεμ νεραγγελος ἐθ ογав. ἡθοq δε ἀρ-
 τῶνq ἀρμῶωι ογος ἀρῶωρп ζα πογρο ἡχε 20
 πᾶγιος γεωργιος ἐρῶω ἡμος χε ζηппе †сннini
 ἡμοι βεν †πολιс ογος ††свω. βεν †ογνογ
 ἐτεμ[μαγ] ἀρῶαζсаζνι ἡχε πογρο ἐαμονι
 ἡμοq ἐθογενq ζαροq ἐχεν πιβημα. ἐρнноγ
 δε νὰρῶω ἐβόλ χε πιβημα πιβημα αὶ ζαροκ 25
 м. α. ἡθοκ νεμ πεκὰπολλον ἄνοκ ζω νεμ παῶс
 ἡнс пхс πῶηνι ἡφ† етῶнῃ. ζηппе ic ογсζimi
 епесран пе χολλαстикη ἀсῶω ἐβόλ есῶω
 ἡμος ογβε πᾶγιος γεωργιος пимартγρος ἡτε
 пхс χε παῶс γεωργιος ἄ παῶηνι нῶзев ἡπερ- 30

ΜΑCΙ ΉΕΝ ΤΚΟΙ ΑΓΓΕΙ ἡξε πΙΜΑCΙ ΟΥΟZ ΑΓΜΟΥ
 ἈΡΙΒΟῤῥΙΝ ἔΤΑΜΕΤCΩΒ †ΕΜΙ ΠΑῸC CΕ ΟΥΟΝΩCΟΜ
 Μ. Β. ἡφ† ἔΒΟΛΖΙΤΟΤΚ. ΠΕCΕ ΠᾶΡΙΟC ΝΑC CΕ ΒΙ
 ἡΠΑΙΩΒΩΤ ἔΒΟΛΉΕΝ ΝΑCΙC ΜΑΩΕ ΝΕ ἔΤΚΟΙ ΧΩ
 ἡΠΑΙΩΒΩΤ ἔCΕΝ ΦΜΟΥΤ ἡΠΙΜΑCΙ ἔΡΕCΩ ἡΜΟC 5
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 ΉΕΝ ΦΡΑΝ ἡῤῥC ΠῶC ΤΩΝΚ ὀΖΙ ἔΡΑΤΚ. ἡΘΟC ΔΕ
 ΑCΙΡΙ ΚΑΤΑ ΦΡΗ† ἔΤΑΓCΟC ΝΑC ΟΥΟZ ΑΓΓΩΝC
 ἡξε πΙΜΑCΙ ΉΕΝ †ΟΥΝΟΥ ἔΤΕΜΜΑΥ ΑC†ΩΟΥ
 ΜΑ. Α. ἡφ† ἡξε †CΖΙΜΙ ΕCΩ ἡΜΟC CΕ CΜΑΡΩΟΥΤ 10
 ἡξε †ΟΥΝΟΥ ἔΤΑΚΙ ἔΤΑΙ ΠΟΛΙC ἡΜΟC ἈΛΗΘΟC
 ἡΘΟΚ ΟΥΠΡΟΦΗΤΗC ΟΥΟZ ἂ Φ† CΕΜΠΩΙΝΙ ἡΠΕΡ-
 ΛΑΟC. ΠΑΛΙΝ ΑΓΟΥΩΡΠ ἡξε ΔΑΔΙἈΝΟC ἡCΑ ΠΙ-
 ΜΑΡΤΥΡΟC. ἔΤΑCΙ ΔΕ ΠΕCΕ ΠΟΥΡΟ ΤΡΑΚΙἈΛΙ
 ΝΕΜΑC CΕ ΓΕΩΡΓΙΟC ΝΙΩΕ ΕΤΩΟΥΩΟΥ ἔΤΑΥΦΙΡΙ 15
 ἔΒΟΛ ΤΕΝΕΜΙ ΑΝ ΑΚΡΙΒΩC CΕ ΠΕΚΝΟΥ† ΠΕ ΕΤΑC
 ΜΑ. Β. ΘΡΟΥΦΙΡΙ ἔΒΟΛ CΕ ΝΕΝΝΟΥ† ΝΕ ΑΛΛΑ ΖΗΠΠΕ
 ΙC ΟΥῤῥΑΥ ΕCΧΗ ΉΑΤΟΤΕΝ ΉΕΝ †ΠΕΤΡΑ ἔΟΥ-
 ΜΩΙΤ ΠΕ ἡΠΕΡCΧΑ ΡΕ[C]ΜΩΟΥΤ ἡΜΟΝ ΖΛΙ ἡΡΩΜΙ
 ΕΜΙ ἔΠΕΡCΜΩΙΤ ΟΥΔΕ ΠΕCΡΟ ἔΩΟΠ ΟΥΝ ἔΒΟΛ- 20
 ΖΙΤΕΝ ΝΕΚΤΩΒZ ἡΤΟΥΤΩΟΥΝΟΥ ἡξε ΝΙΚΑC ἡΤΕ
 ΝΗ ἔΘΜΩΟΥΤ ΩΕ ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟZ ΝΕΜ
 ΜΒ. Α. †ΑΡΤΕΜΙC ΘΜΑΥ ἡΝΙΝΟΥ† ΕΙΕΝΑΖ† ΖΩ ἔΠΕΚ-
 ΝΟΥ† ἡΤΑΩΟΠΙ ἡΧΡΗCΤΙἈΝΟC ΑΓΕΡὸΥὼ ἡξε
 ΠΙΜΑΚΑΡΙΟC ΓΕΩΡΓΙΟC ΕCΩ ἡΜΟC CΕ CΕΝΤΟΤ 25
 ἡξε †CΜΗ ἔΤΑΙCΟΘΕC ΉΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ΕΤ-
 ΧΩ ἡΜΟC CΕ ἔΩΟΠ ΟΥΟΝ ΤΕΤΕΝΝΑΖ† ἡΜΑΥ
 ἡΠCΜΟΤ ἡΟΥΝΑΦΡΙ ἡΩΕΛΤΑΜ ἡΤΕΤΕΝ ΧΟC ἡΠΑΙ-
 ΤΩΟΥ CΕ ΟΥὼΤΕΒ ἔΒΟΛ ΤΑΙ ΟΥΟZ ἡΝΕΖΛΙ ΕΡΑΤ-
 ΜΒ. Β. CΟΜ ἡΤΕΝΘΗΝΟΥ ΤΩΝΚ ἡΘΟΚ ΝΕΜ ΠΟΥΡΟ ΔΑΔΙ- 30

ἄνος nem νικεογρῶοῦ ἡ τε χημι μαθενωτεν
 λογων ἡφρο ἡπιμζαγ ογορ ὀρι ἡνικας ἡ τε
 νιρεσμωοῦτ ἔταγλοϋλεϋ ἔβολ nem νιωωιω
 ἡ τε νηῆταγμοῦ ἡνιτοῦ νηι ἡναι. ογορ αὔθεν-
 ωοῦ catotoῦ ἡξε πιγ ἡογρο ἔφμωιτ ἡπιμ- 5

MF. A. ζαγ αὔογων ἡπιρο ἡ τε πιμζαγ ἡποῦχেম
 ζλι ἡκας ἡ τε νιρεσμωοῦτ ἡβητηϋ αὔωρι
 ἡνιθμισ ἔβολβεν νικας ἔταγχεμοῦ αὔινι
 ἡμωοῦ ἡπιάλριος γεωργιος. τοτε πάλριος γε-
 ωργιος αὔζιοῦι ἡμοϋ ζιχεν νεϋκελι αὔτωβζ 10
 ωα φναγ ἡογούνοῦ βεν πχινθρεϋχωκ ἡπιλ-
 μην ἔβολ αὔωπι ἡξε οὔνιωτ ἡωθορτερ
 nem ζανcετεβρηx ἡχρωμ ογορ αὔεροῦωινι

MF. B. ἔνικας ἔτεμμαγ ογορ catotoῦ αὔι ἔβολ
 ἡβητοῦ ἡξε ε ἡρωμι nem θ ἡcζιμι nem ρ 15
 ἡκοῦχι ἡλλοῦ. νιογρῶοῦ δε ἔταγναγ ἔφν-
 ἔταϋωπι αὔερωφηρι λοιπον ἡ νιογρῶοῦ
 μοῦ† εοῦαι βεν νη ἔταγτωοῦνοῦ ἔβολβεν
 νηῆθμωοῦτ πεχωοῦ ναϋ xε nim πε πεκραν.
 αὔεροῦω ἡξε φηῆταϋτωνϋ ἔβολβεν νηῆθ- 20

MA. A. μωοῦτ εϋχω ἡμοc xε ιcοῦβην πε παραν. πεχε
 πογρο ναϋ xε ic οὔηρ ἡρομπι icχεν ετακμοῦ.
 xε ic ζοῦδ̄ c ἡρομπι. πεχε πογρο ναϋ xε
 βεν πιcηοῦ ἔτεμμαγ νε αὔι ἡξε πx̄c ἐπι-
 κοcμοc ωαν ἡφν. πεχε φηῆταϋτωνϋ ἔβολβεν 25
 νηῆθμωοῦτ ναϋ xε τ̄ιρι ἡφμεῦι αν οὔδε
 ἡπιcωτεμ ζολωc xε αὔι. πεχε δαδἰἄνος ναϋ

MA. B. xε νακναζ† ἐνιμ ἡνοῦ†. πεχε φηῆταϋτωνϋ
 ναϋ xε ἡπερερ ζλι ἡλαναγκη ἐροι ω πογρο
 †ωπι οὔν ἐχοc xε αἰναζ† ἐνιμ ἡνοῦ† ναι- 30

- ΝΑΖ† ΠΕ ΕΟΥΑΙ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΠΑΠΟΛΛΩΝ
 ΟΥCΟΧ ἸΚΟΥΡ ἸΒΟ ἸΒΕΛΛΕ ΕΤΑΙΧΩ ΟΥΝ ἸCΩΙ
 Ἰ†ΧΙΝΩΝῃ ΕΤΖΩΟΥ ἸΤΕ ΠΑΙΒΙΟΣ ΑΙΩΩΠΙ ΕΙΩΝῃ
 ῃΕΝ ΝΙΜΩΙΤ ΕΤΤΗ ῃΕΝ ΠΙΑΡΟ ἸΧΡΩΜ ΩΑ
 ΜΕ. Α. †ΩΕΝΗΙ ΕῃΡΗΙ ΕΡΟQ ΑQἸΜΑΥ ἸΧΕ ΠΙQΙΝΤ ἸΑ- 5
 ΤΕΝΚΟΤ ΖΑΡΑ ἸΘΟΚ ἸΠΕΚCΩΤΕΜ ΕΝΙΓΡΑΦΗ ἸΤΕ
 ΝΙΧΡΗCΤΙἸΝΟC ΕCΦΙΡΙ ΕΒΟΛ ΑΚ† ἸΦΜΕΥἸ ΝΗΙ
 ἸΠΙΕΖΟΟΥ ΕΤΤΗ ΕΤΟΙ ΝΖΟ† ΠΙΜΩΙΤ ΕΤΕ ἸΜΟΝ
 ΒΟἸΘΙἸ ἸΜΑΥ ΑΛΛΑ ΟΥΤΩΜΤ ΠΕ ΝΕΜ ΟΥΖΟ†
 ἸΜΟΝ ΖΛΙ ἸΝΑΙ ἸῃΗΤQ ΟΥΔΕ ἸΠΑΥΩΘΕΤ 10
 ἸΠΖΗΤ ἸΠΙΡΕQ†ΖΑΠ ΑΛΛΑ ΠΖΩΒ ἸΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ΕΤΑQΑΙQ ΧΗ ἸΠΕΜΘΟ ἸΝΕQΒΑΛ ΕΒΟΛ.
- ΜΕ. Β. ΤΟΤΕ ΩΑQἸΕΡΟΥῶ ἸΧΕ ΠΙΧΑΝΑ ἸΤΕQῃCΟC ΧΕ
 ΜΑΤΑΜΟΙ ΕΠΖΩΒ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΜΩΤΕΝ
 ΖΙΝΑ ἸΤΑ† ΝΑQ ἸΠΕQΒΕΧΕ ΚΑΤΑ ΝΗ ΕΤΑQ- 15
 ΑΙΤΟΥ CΩΤΕΜ ΟΥΝ ἸΤΑΦΙΡΙ ῃΑΤΟΤΚ ὦ ΠΟΥΡΟ
 ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΩΩΠΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟZ
 ἸΤΕQΟΥΩΝZ ΕΒΟΛ ἸΦἸΕΤΑΥΕΡCΤΑΥΡΩΝΙΝ ἸΜΟQ
 ΕΤΕ ΠΧC ΠΕ ΚΑΝ ΕΩΩΠ ΕΟΥΟΝ ΟΥΜἸΩ
- ΜΖ. Α. ἸΝΝΟΒΙ ΘΙ ΕΠΕQCΩΜΑ ΟΥΟZ ἸΤΕQ῀ΤΕΒ ΕΒΟΛῃΕΝ 20
 ΠΑΙΚΟCΜΟC ΕΤΖΩΟΥ ΩΑQΩΩΠΙ ῃΕΝ ΖΑΝCΝΑΥZ
 ΕΘΒΕ ΝΕQΝΟΒΙ ΑΛΛΑ ῃΕΝ †ΚΥΡΙἸΚΗ CΕ† ἸΤΟΝ
 ΝΑQ ΧΕ ΟΥΝΙ ΕΡΕ ΠC῀ ἸἤC CΟΜC ΕῃΡΗΙ ΕΝΙΚΟ-
 ΛΑCΙC ἸΠΕΖΟΟΥ Ἰ†ΚΥΡΙἸΚΗ ἸΝΟΚ ΔΕ ΟΥΔΕ ΖΕΝ
 ΠΕΖΟΟΥ Ἰ†ΚΥΡΙἸΚΗ ἸΠΑΥ† ἸΤΟΝ ΝΑΝ ΕΠΤΗΡQ 25
 ΕΠΙ ΔΕ ἸΠΙΟΥΩΝZ ἸΤΕQΜΕΤC῀ ΕΒΟΛ ΕΙΩΟΠ
- ΜΖ. Β. ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΩC ΓΑΡ ΕΝΝΑΟΥΩΝZ ΕΒΟΛ ΕΝΕΡ-
 CΕΒἸCΘΕ ἸΖΑΝΙΔΩΛΟΝ ΝΕΜ ΖΑΝΘΟΥΩΤ ἸΠΑΥΚΙΜ
 ΕΡΩΟΥ ΕΠΤΗΡQ. ΑQΕΡΟΥῶ ΝΑQ ἸΧΕ ΠΟΥΡΟ ΠΕ-
 ΧΑQ ΧΕ Ἰ ΠΕΚΖΗΤ ΧΩ ΕΒΟΛΖΙΤΕΝ ΠΑΩΑΙ ἸΠΙΧ- 30

ρονος ἄντε παιῶ ἡρομπί. ἀρσομς δε ἄνε φη
ἐταρτωνῇ ἐβολῆεν νηῆθωοῦτ ἐπιμαρτύρος
ἄντε πᾶρς πᾶριος γεωργιος πεχαρ νας χε

ἡζ. α. παῶς πᾶμαρτύρος ἄντε πᾶρς τεντῶ ἐροκ μοι
ναν ἡπιωμς ἐθοῦαβ ἄντε πᾶρς χε ἡνοῦζιττεν 5
ἐνικολασίς ετενῆητοῦ ἡκεσοπ. ἐταρναῦ οὔν
ἄνε πᾶριος γεωργιος ἐποῦναρτ ἀρτ ἡοῦωεν-
φατ ἆεν πικαζι ἀρρῶσι ἐπῶωι ἄνε οὔμωοῦ
οὔορ ἀρτῶμς νωοῦ ἆεν φραν ἡφίωτ νεμ
πῶηρι νεμ πῖπᾶ ἐθοῦαβ πεχαρ νωοῦ χε 10

ἡζ. β. μαῶε νωτεν ἆεν οὔζιρηνῆ ἐπιπαράδισος οὔορ
σατοτοῦ ἀγερ ἡθοῦωνρ ἐβολ. ἡποῦναῦ ἐρωοῦ
χε ἀρῶωπι ἄνε ποῦρο ερῶωνῶ ἐβολ ἡαῦἡοῦ-
νοῦ ἀγῆροῦῶ νας ἄνε ἡιοῦρῶοῦ εῖνεμαρ
πεχωοῦ χε παίρωμι οὔρερερζικ πε χε ἐβολ- 15
ζιτεν νερμαγιά ἀρταῶο ἡζαναεμῶν ἐρατοῦ
ἡπενῖθο ἐβολ ἀρχος χε αἰτοῦνος ζανρερ-

ἡῆ. α. μωοῦτ ἡνοκ ῶο †νοῦ †νατῶωω ἡπαίγεμνος
τηρῇ χε χρῆστιἡνος ἀερκελεῦιν χε σωτπ
ἡῆ ἡοῦχηρα ἡζηκι ῶῆ ἐτε ἡμον ῶλι ἡζηκι 20
ἡπερρητ ἆεν πῖκοσμος οὔορ ἀγκῶτ ἆεν †πο-
λῖς ἀχίμι νας ἡτχηρα ἡζηκι ἀγζιοῦι ἡπιῶμῆ
ἐῶοῦν νεμας ῶως ερῶοῶω ἐτῶωω ἡῆιχρῆς-
τιἡνος. ἐταῦεν πῶμῆ ἐῶοῦν ἐπῆ ἡτχηρα

ἡῆ. β. πεχαρ νας χε μοι ἡῆ ἡοῦωικ χε οὔῆ †ῶωκερ 25
ἀεῆροῦῶ ἄνε †ςζίμι νας ἡχηρα ἡζηκι χε
ἡμον ωικ ἆεν παῆ ἡνοκ παῶς. πεχε πᾶριος
γεωργιος νας χε ἡρεναρτ ἐνῖμ ἡνοῦτ χε
ἡμον ῶλι ἡωικ ἆεν πεῆ. πεχε †ςζίμι νας
χε εῖναρτ ἐπῖαπολλῶν νεμ πῖερακλῆς νῖνῖωτ 30

- ἡνοῦ† ἡ τε νιοῦρωοῦ. πεχε πάλριος γεωργιος
 νας σε ἀληθός οὐζαπ ἡμῃ ἡ τε φ† πε φαι
 ᾠθ. α. σε ἡμον ζλι ἡωικ ἡεν πενι. ἐτασσομς ἐβοῦν
 ἡεν περζο ἡσε †ςζιμι(sic) αснаγ ἐπερζο
 ἡπсмот ἡοῦαγγελος ἡ τε πῶς πεχας ἡβρη 5
 ἡβηтс ἡσε †ςζιμι σε †наωе ннι ἐβολ
 ἡτακω† ἡса ωικ ἡτοτοῦ ἡναδίсеγ nem на-
 ѳеωеγ зина ἡтаχω ἡароq ἡпαιρωми ἡ τε φ†.
 παντός ἡεν περξινι ἐβοῦν ἐпани ἡтаξιμι
 ᾠθ. β. ἡοῦζмот ἡпемѳо ἐβολ ἡнаѳеωеγ. αсωпи 10
 οῦν ἡεν пxinѳесζωλ ἐβολ ἡσε †ςζιμι ἡχηра
 ἡζηки. πѳмнι δε наqземси ἡаратс ἡοῦвасиc
 ἡ τε οῦстγλλος ἡωе ἐβοῦν ἡεν песни саतोтq
 οῦν αqωепноῦνι ἡσε пистγλλος οῦοz αqзи χαλ
 ἐβολ αqωпи ἡσε [οῦ]ниω† ἡωωнн οῦοz αqер- 15
 сапωи ἡпни ἡ ιē ἡмази ἐпωи знппе ic
 ᾠ. α. мнханλ παρχнаγγελος αqι ωароq nem οῦ-
 траπεза есμεз ἐβολἡεν ἀγαθон нивен αqоуωм
 οῦοz αqземном† ἡσε πάλριος οῦοz наре
 †траπεза μεз ἡωικ nem ἀγαθон нивен ἐтаci 20
 ἐβοῦν ἡσε †ςζιμι ἡχηра ἡζηки ἐβοῦν ἐпесни
 аснаγ ἐзанныω† ἡωφнри οῦтраπεза есхн
 ἐбρη есμεз ἡагаθон нивен nem пистиλλος(sic)
 ᾠ. β. ἐтаqωепноῦνι ἡεν οῦωе еqωоῡωоῡ πεχας
 ἡεν песзнт се à φ† ἡνιχρηстиανос ерфмеγi 25
 ἡтаметзнки ἡа †χηра αqини ἡпесмартγρος
 ἐβοῦν ἐпани ἡа †талепωρος ἡψγхн ωа-
 теqервоñθиn ἐрои οῦοz саतोтс асзитс ἐбρη
 ἡа nemбалаγх ἡпάλριος асоῡωωт ἡмоq.
 ᾠλ. α. αqероῡω нас ἡσε πάλριος γεωργιος еqхω ἡмос 30

xe τωοῦνι ὀρι ἐρα† ἐχεν νεβαλαχ λνοκ
 γαρ λνοκ αν πε φ† ἡνιχρηστιλνος αλλα λνοκ
 βοκ ἡταq εἰωεπῆσι ἐρρηι ἐχεν πεqραν ἐθοῦ-
 αβ. παλιν πεχε †ςζιμι ναq xe παῦς ιςχε λι-
 ximi ἡοῦζμοτ ἡπεκῆθο mhis nni εῃριερτολ- 5
 μαν ἡταxω ἡοῦcαxι ἡπεκῆθο ἐβολ. πεχε
 πᾶριος ναc xe cαxι. πεχε †ςζιμι ναq xe παῦς
 nā. b. οὔον ἡτηι ἡμαγ ἡοῦαλοῦ εῃχη hen θ ἡρομ-
 πι οὔοz φαι οὔβελλε πε ἡκοῦρ ἡέβο ἡδαλε
 †ωπι ἡταμοq ἡναθεωεγ ἐωοπ οὔν ἡτεκ- 10
 ῥεφναγ ἡβολ ἡτεqσωτεm οὔοz ἡτεqcαxι
 †ναz† ζω ἐπεκνοῦ†. αῃεροῦῶ ἡχε πῃmhi
 εῃxω ἡμοc xe ἡνιοῦῖ ἡπιαλοῦ nni ἡnai. τοτε
 acini ἡπιαλοῦ ναq ἐβολhen †μαz γ† ἡοῦ-
 nē. a. αzμι ἡτε πεcῃι οὔοz acωτοq hen kenq ἡπιθ- 15
 mhi. πᾶριος δε γεωργιος ναqμῃn ἐβολ εῃτωβz
 ἐρρηι ἐxωq ναρε xωq xοbc ἐπεcῃτ πε οὔοz
 ἐρε πᾶλοῦ hen kenq αῃniqi ἐβοῦν ἐzραq
 αῃzei ἐβολhen νεqβαλ ἡχε zανκεκc cατοτq
 αῃναγ ἡβολ. πεχε †ςζιμι ναq xe παῦς ††zo 20
 ἐροκ εῃρεqcαxι οὔοz ἡτεqσωτεm hen νεq-
 nē. b. μαωx ἡτεqτωnq ἡτεqμοωι ἐχεν νεqδαλαχ.
 πεχε πᾶριος γεωp[ριος] ναc xe †ςζιμι φαι
 pωωι ἡμοq †νοῦ xe εῃρχριλ ἡμοq εῃρεq-
 ωεmωι ἡμοι ἡοῦζωb λιωανμοῦ† ἐροq ἐτεq- 25
 cωτεm ἐπαῃρωοῦ οὔοz ἡτεqμοωι ἡτεq ep
 διλκονin nni ἡπicαxι. οὔοz ἡπεcωxεmχοm
 nē. a. ἡχε †ςζιμι ἡεροῦῶ ναq ἡοῦcαxι ναcναγ γαρ
 ἐπεqzo ἡφρη† ἡπzo ἡοῡαγγελοc ἡτε φ†.
 τοτε πᾶνομοc ἡλceβῃc ἡοῡρο δαδιλνοc nem 30

- ΝΙΚΕΖΘ̄ ἡογρο ΕΘΝΕΜΑϞ ΕΤΑΥῙ ΕΒΟΛΗΒΕΝ ΠΙΛ-
 ΡΙΣΤΟΝ ΑΥΩΠΙ ΕΥΣΗΗΙΝΙ ἡΜΩΟῩ ΗΕΝ ΝΙΠΛΑΤΙᾹ
 ἡΤΕ †ΒΑΚΙ. ΕΤΑϞΣΟΜC ΔΕ ἡΧΕ ΠΙΔΡΑΚΩΝ ἡΤΕ
 ΦΝΟΥΝ ἡογρο ΔΑΔΙΑΝΟC ΑϞΝΑῩ ΕΠΙΩΩΗΝ ΦΗ
 ΕΤΑϞΡΩΤ̄ ΕΒΟΛΖΙΤΟΤϞ ἡΠΙΧΕ ἡΘΜΗΙ ΝΑϞΩΙΝΙ 5
 ΝΓ. Β. ΕΝΑΡΧΟC ἡΤΑϞ ΧΕ ΠΑΙΧΙΝΝΑῩ ἡΒΕΡΙ ΟΥΚΕΝΤΕ
 ΠΕ ΠΑΙΩΩΗΝ ΑϞΤΑΜΟϞ ΕϞΧΩ ἡΜΟC ΧΕ ΦΑΙ ΠΕ
 ΠΙΜΩΙΤ̄ ΕΝΑϞΖΩΟῩ ΕΒΟΥΝ̄ ΕΡΟϞ ἡΧΕ ΠΙΛΡΙΟC
 ΠΙΝΙΩ† ἡΤΕ ΝΙΓΑΛΙΛΕΟC ΓΕΩΡΓΙΟC. ἡΘΟϞ ΔΕ
 ΠΟΥΡΟ ΑϞΟΥΛΖCΑΖΝΙ ΕΘΡΟΥΕΝϞ ἡCΕΤΑΖΟϞ ΕΡΑΤϞ 10
 ἡΠΕϞἡΘΟ ἡΔΕΜΟCΙᾹ ΑϞΘΡΟΥΝΕΥΡΙΖΙΝ ἡΜΟϞ
 ΗΕΝ ΟΥΜΕΤΑΘΝΑΙ ΩΑΤΕ ΝΕϞCΑΡΖ̄ ΛΟϞΛΕϞ ΕΒΟΛ
 ΝΔ. Α. ΟΥΟΖ̄ ἡΤΕ ΝΕϞCΦΙΡΩΟῩ ΛΩΒΩ̄ ΖΙΤΕΝ ΠΑΩΑΙ
 ἡΠΙΧΡΩΜ ἡΤΟΥΖΙΟῩ ἡΟΥΒΑCΙC ἡΧΡΩΜ ΖΙΧΕΝ
 ΤΕϞΛΦΕ. ΜΕΝΕΝCΩC ΑϞΘΡΟΥΑΩϞ ΟΝ ἡCΕΖΩΚΙ 15
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 ΜΕΖ̄ ἡΧΡΩΜ ἡCΕΖΙΤΟῩ ΗΑ ΝΕϞCΦΙΡΩΟῩ ΩΑ
 ΤΕϞ† ἡΠΙΠΝᾹ ΟΥΟΖ̄ ΑϞΕΡΚΕΛΕΥΙΝ ἡΧΕ ΠΟΥΡΟ
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 ΝΔ. Β. ΟΥΤΩΟῩ ΕϞΘΟCΙ ΝΑϞΧΩ ΟΥΝ ἡΜΟC ΠΕ ἡΧΕ 20
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 ἡΤΕ ΤΦΕ ἡCΕΟΥΩΜ ἡΝΕϞCΑΡΖ̄. ΕΤΑΥΩΛΙ ΟΥΝ
 ἡΠΙCΩΜΑ ἡΤΕ ΜΑΚΑΡΙΟC ΕΒΟΛ ΖΙΧΕΝ ΠΑΙΤΩΟῩ
 ΦΗΕΤΟΥΜΟΥ† ΕΡΟϞ ΧΕ CΙΡΙC ΑΥΒΕΡΒΩΡϞ ΕΒΟΛ
 ἡΠΙΜΑ ΕΤΕΜΜΑῩ ΟΥΟΖ̄ ΑΥΤΑCΘΩΟῩ ἡΧΕ ΝΙ- 25
 ΖΥΠΕΡΕΤΗC. ΕΤΑΥΟΥΕΙ ΔΕ ἡΒΟΛ ἡΠΙΤΩΟῩ ἡΟΥ-
 ΝΕ. Α. ΚΟΥΧΙ ἡΧΕ ΝΙΖΥΠΕΡΕΤΗC ἡΤΕ ΠΙΔΙΑΒΟΛΟC ΝΑΥ
 Λ̄ ἡCΤΑΔΙΟΝ ΑϞΩΠΙ ἡΧΕ ΟΥΗΑΡΑΒΑΙ ΗΕΝ ΤΦΕ
 ΝΕΜ ΖΑΝCΕΤΕΒΡΗΧ̄ ΖΩC ΤΕ ἡΤΕ ΠΙΤΩΟῩ ΤΗΡϞ
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- ΟΥΤ ΕΧΕΝ ΟΥΒΗΠΙ ΟΥΟΣ ΠΕΧΑΡ Ἰπιάριος γεω-
 ριος ΧΕ ΠΑCΩΤΠ ΕΘ ΝΑΝΕΡ ΤΩΝΚ ΕΒΟΛΒΕΝ ΠΙΕΝ-
 ΚΟΤ ΟΥΟΣ CΑΤΟΤΡ ΑΓΤΩΝΡ ἔντε πῖμαρτυρος
 π̄ε. β. ἔντε π̄χ̄ε ΑΓΒΟΧΙ CΑΦΑ[ΖΟΥ] ἔντα νιζυπερετης
 ΕΓΩΩ ΕΒΟΛ ΟΥΒΗΟΥ ΕΓΧΩ ἸΜΟC ΧΕ ὀζι ΝΗΙ 5
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 ΕΠΙΘΜΗ ΓΕΩΡΓΙΟC ΕΓΒΟΧΙ ΖΙΦΑΖΟΥ ἸΜΩΟΥ
 ΑΥ†ΩΟΥ ἸΦ† ΑΥΖΙΤΟΥ ΕΒΡΗΙ ΗΑΡΑΤΟΥ ἔνεγ-
 ΒΑΛΑΥΧ ΑΥ†ΖΟ ΕΡΟΡ ΕΥΧΩ ἸΜΟC ΧΕ ΜΟΙ ΝΑΝ 10
 ΖΩΝ ἔντεφράζιC (sic) ἔντε π̄χ̄ε. ΠΙΝΑΙΑΤΡ ΟΥΝ
 π̄ε. α. ἔνθμη πιάριος γεωργιος ΑΓ†ΩΜC ΝΩΟΥ ΗΕΝ
 ΦΡΑΝ ἸΦΡΑΝ (sic) ἸΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠ̄ΝΑ
 ΕΘ ΟΥΑΒ ΟΥΟΣ ΑΥ† ΑΥὀζι ΕΡΑΤΟΥ ἸΠΕΜΘΟ
 ἸΠΟΥΡΟ ἔΑΝΟΜΟC ΑΥΩΩ ΕΒΟΛ ΤΗΡΟΥ ΧΕ ἔΑΝΟΝ 15
 ΖΑΝΧΡΗCΤΙΑΝΟC ἸΠΑΡΡΗCΙΑ. ΤΟΤΕ ΝΙΟΥΡΩΟΥ
 ΑΥΤΩΜΤ ΗΕΝ ΟΥΝΙΩ† ἸΦΟΒΟC ΕΘΒΕ ΠΑΙ ΖΩΒ
 ΑΓΕΡΚΕΛΕΥΙΝ Εἰνι ἔντιζυπερετης ἔCΕΤΑΖΩΟΥ
 π̄ε. β. ΕΡΑΤΟΥ ΝΑΖΡΑΡ. ΦΡΑΝ ἸΟΥΑΙ ἸΜΩΟΥ ΠΕ ΚΛΑΥ-
 ΔΑΝΗ ΑΓΘΟΡΟΥΪΩ ἸΜΟΡ ΟΥΟΣ ἔCΕ† ΝΑΡ ἔΖΑΝ- 20
 ΔΙΜΩΡΙΑ ΠΙΚΕΟΥΑΙ ΔΕ ΕΥΜΟΥ† ΕΡΟΡ ΧΕ ΛΑCΙΡΙ
 ΝΕΜ ΛΑCΙΡΙΑΝΗ ΖΙΝΑ ἔΝΤΟΥΤΗΙΤΟΥ ΕΤΟΤC
 ἔΝΤCΗΡ. ΚΛΗΚΩΝ ΑΥΤΗΙΡ ΕΤΟΤΡ ἸΠΙΘΗΡΙΟΝ.
 ΜΕΝΕΝCΑ ΝΑΙ ΟΥΝ ΑΓΕΡΚΕΛΕΥΙΝ ἔντε νιουρωου
 ΕΘΡΟΥἰΝι Ἰπιάριος γεωργιος ΑΓΕΡΟΥΩ ἔντε 25
 ΠΟΥΡΟ ΔΑΔΙΑΝΟC ΠΕΧΑΡ ΝΑΡ ΧΕ ΓΕΩΡΓΙΟC ΩΕ
 π̄ε. α. ΠΑΩC ΠΙΡΗ ΝΕΜ ΠΙΟΥC ΝΕΜ ΝΙΝΟΥ† ΝΕΜ ΤΟΥ-
 ΜΑΥ †ΑΡΤΗΜΙC ΧΕ ††ΑCΟ ΕΡΟΚ ἸΦΡΗ† ἸΟΥ-
 ΩΗΡΙ ἸΜΕΝΡΙΤ ἔΝΤΗΙ ΟΥΟΣ ΖΩΒ ΝΙΒΕΝ ΕΤΕΚ-
 ΝΑΕΡΕΤΙΝ ἸΜΩΟΥ ἔΝΤΟΤ †ΝΑΤΗΙΤΟΥ ΝΑΚ ἔΖΜΟΤ 30

ΜΟΝΟΝ ΣΩΤΕΜ ἵσῳι ζωσ ιωτ ογορ μαματ
 ρινα ἵτεκὶ ἵτεκογῶτ ἵνινογ† ἵμαγαιτ.
 αφερογὼ ἵχε πιάριος γεωργιος πεχαρ ναρ
 πζ. β. χε †οι ἵψφρηι ἐνεκσαχι ετ χω ἵμος χε †νογ
 ναίχη ἵτοτεν ψα φοογ εθεβογ ἵπεκχε ναι 5
 νηι ρηππε ις ζ ἵρOMPI ἵἐροογ αγσινι ἐκερ-
 βασανίζιν ἵμοι ακῶτεβ ἵμοι π ρ ἵσΟΠ ογορ
 αιμογ αρτογност ἵ πι ρ ἵσΟΠ ἵχε παῶς ἱης
 πῶς κεπερ ἵπισῶτεμ ἐναι σα[χι]¹⁾ ἵτοτκ
 ἐβηλ ἐ†νογ κσῶγν αν ὦ πογρο χε παι γενος 10
 πη. α. ἵτε νιχρηστιανος ρανφίλονικος νε ογορ
 σε† ἐβογν ἐρρεν νη ἐτ† ἐβογν ἐρραγ. ἀλλα
 †νογ †ερογΟτ νηι ἵτε τεκμετνιω† †ναερ-
 ῶογῶογῶι ἵπεκνιω† ἵνογ† πιάπολλων φη
 ἐτεκμει ἵμορ. ἐταρσῶτεμ ογν ἐναι ἵχε 15
 πογρο δαδιανος αραῶι ἐμαῶ αραῶμονι
 ἵτὰφε ἵπιάριος γεωργιος χε αρα†φι ἐρος.
 αρ† τοτρ ἵμορ ἵχε πῶμηι ερχω ἵμος χε
 πη. β. ἵφωρ ὦ πογρο ογκαρς αν τε ἵτε νιγαλι-
 λεος ἐῶπ αγῶτεμογῶτ ἵνινογ† ἵῶορπ 20
 ἀλλα ογαρσαρ †νογ εθογρζιογὶ ἵμοι ἐπιῶ-
 τεκο ψα περραστ. αφερογὼ ἵχε πογρο πεχαρ
 ναρ χε ἵνεσῶπι νηι ισxen †νογ ἵτατνικ ἐ
 ρλι ἵδαιμοριὰ ἀλλα ἵσι νιβεν ἐταίτηιτογ
 πθ. α. νακ χαγ νηι ἐβολ ζωσ αιαιτογ νακ ἵεν ογ- 25
 μετατῆμι ἵφρη† ἵογῶτ ῶοπτ ἐροκ. ἵμογ
 χε †νογ ἵταῶιτκ σαῶγν ἐπιπαλλατιον ἐτ

1) Ms. ἐναϊκαναι ἵτοτκ. The Arabic version has منك

هذا الكلام.

- σα ἔοῦν πιμωιτ ετερε τοῦρω ἀλεξανδρα
 χη ἴμοϛ ἔεν πεσκοιτων εςμοτεν ἴμοϛ. ἔτα-
 ρῶλι δε ἴμοϛ ἔἔοῦν ἵχε ποῦρο ἀρζιοῦι
 ἴμοϛ ἔἔοῦν νεν τοῦρω ἀλεξανδρα ἀρμαω-
 πῶ. β. θαμ ἴπιρο ἔρωου ἴπῶ ἀρῶε ναϛ ἵχε ποῦρο 5
 ἵεροϽι γαρ πε. τοτε πᾶριος γεωργιος ἀρκωλχ
 ἵνεϛκελι οὔοϽ ἀρερζητε ἵτωβζ ἴφ† εϛχω
 ἴμοϛ χε φ† πανοῦ† ἴμον πετὸνι ἴμοκ
 ἔεν νινοῦ† ἵθοκ πε φ† ετ ἴρι ἵνιωφηρι.
 εῶβεοῦ ζανέθνοϽ ἀγῶῶ ἔβολ οὔοϽ ζανλαοϽ 10
 ἀγερμελεταν ἵζανσαχι εῶῶοῦιτ ἀγῶοῦ†
 ζ. α. εῦμα ἵχε νιοῦρωοῦ τηροῦ ἵτε πκαζι νεν
 ἵοῦ κε ἀρχων εῦσοπ ἀγσαχι ἵσα πῶϽ νεν
 περῶρϽ. ἀεῖροῦῶ ἵχε ἀλεξανδρα τοῦρω
 εςχω ἴμοϽ ἵπᾶριος χε παῶϽ γεωργιος †σω- 15
 τεμ ἔροκ ἵκαλως οὔοϽ †ερεπιῶγμῦν (sic)
 ἔνεκσαχι νιμ δε νε νη ετ ῶῶ ἔβολ ἴε νιμ
 νε νη ἔταγερμελεταν ἴε νιμ πε πῶϽ ματ-
 ζ. β. σαβοι ἔροϛ ἵτασοῦωνϛ. ἀρεροῦῶ ἵχε
 πᾶριος γεωργιος εϛχω ἴμοϽ χε ἱχε ἀρε- 20
 τερερεῖτιν ἔἔμι ἔπῶϽ νεν νεϛσαχι σωτεμ
 ῶ ἀλεξανδρα. ζοτε ἔταπῶϽ θαμιο ἵτφε νεν
 πκαζι οὔοϽ ἀρῶι ἵοῦῶμι ἔβολῆεν πκαζι ἀρ-
 θαμιὸ ἵπιρωμι εῦῶνι ἴμοϛ κατὰ πεῖνι
 νεν τεϛζγκων πωϽ ἀῖρι ἵοῦκαζι ἵσαρζ 25
 παλιν ἀρθαμιὸ ἵζανμο† ἔβολ ἴμοϛ ἀρθαμιὸ
 ζα. α. ἵοῦῶαρ νεν νηῖθναῦ ἵταϛ νεν πσωπ ἵνι-
 μελοϽ ἔεν πιρωμι ἀρθαμιὸ ἵνιβαλ ἵζαν-
 βέλλεῦ νεν οὔλαϽ νεν οὔῶῶῶβι ἀρθαμιὸ
 ἵζανχιχ νεν νητηροῦ εττακτηοῦ† ἔπιρωμι 30

- ΜΗ ΟΥΚΑΖΙ ΑΝ ΠΕ ΕΤΧΗ ΕΒΡΗΙ Α Φ† ΠΧ̄C ΑΦΕΡ-
 ΦΟΡΙΝ ΝΤΕΦCΑΡΖ ΕΒΟΛΗΕΝ †ΠΑΡΘΕΝΟΣ ΕΘ ΟΥΑΒ
 ΜΑΡΙΑ ΟΥΟΣ ΑΦΕΡΡΩΜΙ ΝΘΟΦ ΠΕ Φ† ΦΗ ΕΤΑΦ-
 ΖΑ. Β. ΤΟΥΝΟΥCΤ ΕΒΟΛΗΕΝ ΝΗΕΘΜΩΟΥΤ ΕΙΩΟΠ ΝΝΑΙ
 ΗΙCΙ ΕΖΡΗΙ ΕΧΕΝ ΠΕΦΡΑΝ ΕΘ ΟΥΑΒ ΝΕΜ ΠΕΦΙΩΤ 5
 ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘ ΟΥΑΒ ΕΘΒΕ ΑΔΑΜ Ω
 ΑΛΕΞΑΝΔΡΑ †ΟΥΡΩ Α Φ† ΘΑΜΙΟ ΝΤΦΕ ΑΦCΩΝΤ
 ΜΠΙΡΗ ΝΕΜ ΠΙΟΥ ΝΡΕΦΕΡΟΥΩΙΝΙ ΝΕΜ ΝΙCΙΟΥ
 ΝΕΜ ΠCΩΧΠ. ΑCΕΡΟΥΩ ΝΑΦ ΝΧΕ †ΟΥΡΩ ΧΕ
 ΜΑΤΑΜΟΙ ΕΠΙCΑΧΙ. ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑC 10
 ΖΒ. Α. ΧΕ ΟΥΜΕΤΩΑΜΩΕ ΙΔΩΛΟΝ ΕΤΩΟΠ ΗΕΝ ΠΙΚΟCΜΟC
 ΜΦΟΟΥ ΕΥΩΕΜΩΙ ΝΝΙΤΕΜCΙΝ ΟΥΟΣ Φ† ΑΝ
 ΕΥΟΥΩΩΤ ΝΖΑΝΜΟΥΝΚ ΝΧΙΧ ΝΡΩΜΙ ΝΙΔΩΛΟΝ
 ΝΑΤΨΥΧΗ ΕΥ†ΩΩΩ ΜΦ† ΠΙΡΕΦΘΑΜΙΟ ΝΤΕ
 ΠΙΕΠΤΗΡΦ. ΠΕΧΕ †ΟΥΡΩ ΝΑΦ ΧΕ ΟΥΚ ΟΥΝ ΝΙ 15
 ΝΟΥ† ΖΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΝΑC ΧΕ ΑΖΑ ΖΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ †ΟΥΡΩ ΝΑΦ
 ΧΕ ΙΕ ΕΤΑΠΙΚΟCΜΟC ΩΩΠΙ ΝΑΩ ΝΡΗ†. ΑΦΕΡΟΥΩ
 ΝΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑC ΧΕ CΩΤΕΜ ΕΡΟΙ
 ΖΒ. Β. Ω †ΟΥΡΩ ΑΛΕΞΑΝΔΡΑ ΦΧΩ ΜΜΟC ΝΧΕ ΠΙΠΡΟ- 20
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 ΟΥΟΝΖΚ ΕΒΟΛ ΜΑΤΟΥΝΟC ΤΕΚΧΟΜ ΑΜΟΥ ΕΦ-
 ΝΑΖΜΕΝ. ΟΥΟΣ ΠΑΛΙΝ ΟΝ ΠΕΧΑΦ ΧΕ ΕΦΕΙ ΕΠΕCΗΤ
 ΜΦΡΗ† ΝΟΥΜΟΥ ΝΖΩΟΥ ΕΧΕΝ ΟΥCΩΡΤ ΕΤΕ †ΝΑΙ-
 ΑΤC ΜΠΑΡΘΕΝΟC ΜΑΡΙΑ ΤΕ. ΠΑΛΙΝ ΑΒΒΑΚΟΥΜ 25
 ΠΙΠΡΟΦΗΤΗC ΕΦΩΩ ΕΒΟΛ ΕΦΧΩ ΜΜΟC ΧΕ ΠΩC
 ΖΓ. Α. ΑΙCΩΤΕΜ ΕΠΕΚΗΡΩΟΥ ΟΥΟΣ ΑΙΕΡΖΟ† ΑΙ†ΝΙΑΤ
 ΝΝΕΚΖΒΗΟΥΙ ΟΥΟΣ ΑΙΤΩΜΤ. ΕΤΑ ΠΙΠΡΟΦΗΤΗC
 ΧΩ ΜΦΑΙ ΗΕΝ ΟΥΜΕΘΜΗΙ ΑΦΕΜΙ ΓΑΡ ΧΕ ΦΗΝΟΥ
 ΕΠΕCΗΤ ΕΠΙΚΟCΜΟC ΝΧΕ ΠΧ̄C ΙΗC̄ ΟΥΟΣ ΑΦΕΡΖΟ† 30

- αἰτνιατῆρ ἔφ† πε αἰερρωμι εἴθε φηέτε
 φων ἰούχαι ἑτεφναρμεν ἑτοτῆ ἰπιδιαβολος
 πιχασι ἑτε †μεθμη νιβεν φηέταερζαλ
 ζβ. β. ἰπαι ὁ ἰούρο ἑἀνομος ετρωού. αἰεροῦ
 ἑχε †ούρω πεχας ἔε ἑεν οὔμεθμη καλως 5
 ακασι ακωτ ἑπαρῆτ εἴθε πᾶς ἔφ† πε
 ἑπτηρῆ †νού ἔ††ζο ἑροκ τωβζ ἑρῆι ἑχωι
 ρινα ἑτεσφωτ ἑβολ ραροι ἑχε πλανη νιβεν
 ἑτε νιδεμων nem νιδωλον εὔσοπ. αἰεροῦ
 ἑχε πᾶγιος γεωργιος πεχαρ νας ἔε ἑρεωαν 10
 ζδ. α. ναρ† ἑφηέταερσταγρωνιν ἑμοῦ ἑῆς πᾶς
 ἑμον ρλι ἑαῶνι ἑτε νιδεμων ναῶῶντ ἑρο
 αν επτηρῆ. πεχας ναρ ἔε †ναρ† πᾶς γεωρ-
 γιος ἀλλα †ερζο† ἑατῆ ἑπούρο ἔε ρζωού
 ἑμαῶ οὔαμσαρζ πε ἑφρη† ἑνιῶνριον ἑρεζ 15
 δε ἑπαιμῦστηριον ἑπερταμε ρλι ῶα †ερφοριν
 ἑπιχλوم ἑτε †μετμαρτυρος ἑεν ὁμετοῦρο
 ζδ. β. ἑπᾶς χατ ἑταῶτον ἑμοι ῶα ῶωρπ. ἑτατοοῦ
 δε ῶωπι αἰερκελεῦιν ἑχε ποῦρο εἴθε πικι-
 ριζ (sic) ῶῶ ἑβολ ἑεν †πολις τηρς εἰχω ἑμος 20
 ἔε ὁωού† τηρού ἑτετενναῦ ἑπαινω† ἑτε
 νιγαλιλεος εἰναοῦῶτ ἑπιᾶπολλων. αἰερ
 κελεῦιν ἑχε ποῦρο εἴροῦῶλι ἑπιᾶγιος γεωρ-
 γιος ἑεν οὔ†μη ἑπιερφει ἔε ἑρναερῶῶῶῶῶ-
 ζε. α. ῶι πεχαρ ἑπιᾶπολλων. αἰεροῦ ἑχε πᾶγιος 25
 γεωργιος πεχαρ ἑνιζῦπερετης ἑταῦ ἑῶῶ
 ἔε μαῶε νωτεν ἑῶτεν ἑατατῆ ἑπούρο ἑνοκ
 ζω nem νιούηβ nem νισατηρούς ἑτε πιερφει
 τενναῶε ναν ἑρατῆ ἑπιᾶπολλων τενοῦῶτ
 ἑμοῦ. πικιριζ δε ναρμην ἑβολἑεν οὔμετρωού 30

- ἐαγθωοῦ† ἡξε να†πολις τηροῦ νικοῦχι nem
 22. B. νινιω† ἐναγ ἐ†θεωρία. ετασσωτεμ οὔν ἡξε
 †σζιμι ἡχηρα ἡζηκι θεῖτὰ πιάριος ταλδο
 ἡπεσωηρι αἰναγ ἡβολ σατοτς ασχω ἡτεσὰφε
 ἐβολ ασφωζ ἡνεσζβως οὔοζ ασ† ἡπεσοῦοι 5
 ἐπιμωιτ ἐναρε πιάριος χη ἡμοῦ πεσας ναῖ
 χε φηῖττοῦνος ηἰρεσμωοῦτ ἐτεροῦωινη
 ἡνιβέλλεγ ἡμιςι ἡοῦναγ ἡβολ ηἡῖτωοῦωοῦ
 23. A. ἐταγλοῦλεῖ ἐβολ ἀκθοῦγωπι ἡζανωωην
 ἡμασοῦταζ οὔοζ ἡτοῦγωπι εὔφορι ἐβολ 10
 ἡκαλως φηῖταῖρε πιστῦλλος ἡτε παηι βεπ-
 νοῦνη αἰωωπι ἡοῦγωωην εἰδῶσι οὔοζ αἰμοζ
 ἡτατραπέζα ἡωικ nem ἀγαθον ηἡβεν φηῖταῖ-
 οῦωνηζ ἐβολ ἡζανμηω ἡμμηινη εὔωπι ἡπι-
 διαβολος †νοῦ δε χναωε νακ ἐρατῖ ἡπια- 15
 24. B. πολλων ἡτεκοῦωωτ ἡμοῦ ἡτεκ†ωπι ἡπρενος
 τηρῖ ἡτε νιχηστιὰνος. ἐταρσσωτεμ δε ἐναι
 ἡξε πιάριος γεωργιος αἰνετῖ ρωρ ἡσωβι
 ἐβοῦν ἐσως πεσαῖ nas χε χω ἡπεωηρι
 ἐπεσч† †νοῦ ἐβολζι nexix. σατοτς ασχω 20
 ἡμοῦ ἐπεсч†. πεχε πιάριος γεωργιος ἡπι-
 κοῦχι ἡλλοῦ χε †οῦγωω βεν φραν ἡπαῶς
 ἡηс πᾶс ἡτεκὶ ἡτεκερδιακωνιν ηἡη ἡπαιζωβ
 25. A. σατοτῖ πικοῦχι ἡλλοῦ αἰσσωτεμ βεν νεῖ-
 μαωχ αἰὶ αἰδίφει βαρατῖ ἡπιάριος γεωργιος. 25
 πεχε πιάριος γεωργιος ναῖ χε ἡμοῦ μαωε
 νακ ἐβοῦν ἐπιερφει ἡτε πιάπολλων ἡχος
 ἡπιθωοῦωτ ἡταῖ χε γεωργιος πιβωκ ἡτε
 πᾶс сμοῦ† ἐροκ αἰωε ναῖ βεν οὔιως
 ἡξε πικοῦχι ἡλλοῦ ἐβοῦν ἐπιερφει πεσαῖ 30

22. B. ναρ χε αἰχερε ἔροκ ἡθοκ πιβελλε ἡκοῦρ¹
 ἡατῆμι ἡμοῦ ἔβολ ἡχωλεμ χε ρμοῦ† ἔροκ
 ἡχε πιβωκ ἡτε πᾶρ πᾶριος γεωργιος. ἡ
 πιπᾶ ἔτρωοῦ ἐτχαλνοῦτ ἐπιῦδωλον αῤωω
 ἔβολ ἡῃητῤ ἐρχω ἡμος χε πιναζωρεος ακσεκ 5
 οῦον νιβεν ἔροκ πικοῦχι ἡλλοῦ ρωρ πετακ-
 οῦωρπ ἡμοῦ ραροι ἐ†ωωω νηι. σατοτῤ ἡ
 23. A. πιθοῦωτ ἡτε πᾶπολλων ρορῤ ἔβολ ριχεν
 τερβασις αῤι ωα πᾶριος γεωργιος. αῤεροῦω
 ἡχε πᾶριος γεωργιος πεχαρ ναρ χε ἡρα 10
 ἡθοκ πε φ† ἡτε νιεθνος. πεχαρ ἡχε πιδεμων
 ἐτχαλνοῦτ ἔρορ χε ὡοῦῃητ νεμηι ἡνοκ
 εῃναταμοκ ἐρωβ νιβεν ἡπατεκταμοι. πεχε
 πᾶριος γεωργιος ναρ χε σαχι. αῤερρῃητς ἡσαχι
 24. B. οῦορ ἐφιρι ἐρωβ νιβεν ἡπερῃῃο ἔβολ ἐρχω 15
 ἡμος χε παῶ πᾶριος ἡτε φ† ἐκοι ἡατῆμι
 αν χε ιχεν ρη ἡ φ† θαμιδ ἡοῦπαρραδισος
 ῃεν ἔτεμ ἔναρχη. σα πεα ἡνιμανωαι αῤχω
 ἡῃητῤ ἡπιρωμι φαι ἐταρθαμιδῤ ἡχε φ†
 ἐρδῃ ἡμοῦ. αῤχος ἡχε πῶ χε μαροῦι ἡχε 20
 νιαργελος ἡτοῦοῦωωτ ἡμοῦ σατοτῤ αῤι
 25. A. ἡχε μιχαηλ νεμ τερστρατιᾶ τηρς ἡαργελος
 αῤι αῤοῦωωτ ἡμοῦ ἡνοκ δε ἡπιοῦωωτ
 ἡπιρωμι φηῆταρθαμιδῤ ἡχε φ† ἡλλα αἰ-
 εραντιλεριν ἡπιαχι ἡτε φ† εἰχω μμος χε 25
 ὡ πιρερ†ραπ ἡμηι ἡνοκ οῦωωρπ ἐρτε φαι
 πως ἡταοῦωωτ ἡπικοῦχι ἔροι σφερῃηβι
 ἔροι ἡχε νιχεροῦβιμ εῃμερ ἡβαλ. τοτε αῤ-
 χωντ ἔροι ἡχε φ† αῤριτ ἔβολῃεν παῶοῦ

1) Ms. ἡκοῦν

- ̅̅θ. β. ἐΝΑΙΧΗ ἵῃῃῃ ἈΓΒΕΡΒΩΡΤ ἔΒΟΛῃΕΝ ΤΦΕ
 ἵΦΡΗ† ἵΟΥἈῃΩΜ ΖΙΧΕΝ †ΠΕΤΡΑ ΟΥΟΖ ΑΙΩΩΠΙ
 ῃΕΝ ῃΑΝCΝΑΥΖ †ΝΟΥ ΧΕ †ΩΟΠ ῃΕΝ ΠΑΙῃΔΩΛΟΝ
 ΕΙCΩΡΕΜ ἵΝΙΩΗΡΙ ἵΤΕ ΝΙΡΩΜΙ †ΖΑΛΑΙ ΕΙἈΩΙ
 ΩΑ ΠΙCΤΕΡΕΩΜΑ ἵΤΕ ΤΦΕ ΕΙCΩΤΕΜ ἵΝΙΑΓΓΕΛΟC 5
 ΕΥΖΩC ἵΠΩC ΑΙΩΑΝCΩΤΕΜ ἵΤΑἈΠΟΦΑCΙC ἵΟΥΑΙ
 ΧΕ ςΝΑΜΟΥ ἵΤΕςἵ ἔΒΟΛῃΕΝ ΠΙΚΟCΜΟC ΩΑΙΩΕΝΗΙ
 ̅̅. α. ΩΑΡΟς ἵΤΑ† ῃΙCΙ ΝΑς ΩΑΤΕςΧΕΟΥἈ ἔΦ†.
 ΑΓΕΡΟΥῶ ἵΧΕ Πᾶριος γεωργιος ΠΕΧΑς ΝΑς
 ΧΕ ἵΠΕΚΧΩ ἵ†ΜΕΘΜΗΙ ὦ ΦΗἔΤCΩΝΤ ἵΜΕΘΝΟΥΧ 10
 ΑΛΛΑ ἔΥΑΥΖΙΤΚ ἔΒΟΛῃΕΝ ΤΦΕ ΕΘΒΕ ΤΕΚΜΕΤ-
 ΒΑCΙΖΗΤ ῃΕΝ ΠΧΙΝΘΕςςΟΒ† ΝΑΚ ἵΟΥΘΟΡΟΝΟC
 ΧΕ ΝΤΕΚ ΖΕΜCΙ ΖΙΧΩς ἵΤΕΚ ΕΡ ΖΙCΟC ΝΕΜ ΦΗἔΤ-
 ΒΟCΙ ΠΕΧΑΚ ῃΕΝ ΟΥἔΖΑΠΙΝΑ ΑΓΒΕΡΒΩΡΚ ἔΒΟΛ-
 ̅̅. β. ῃΕΝ ΤΦΕ ἔῃΡΗΙ ἵΠΕΤΩΗΚ ἵΤΕ ΦΙΟΜ ΝΕΜ ΤΕΚ- 15
 CΤΡΑΤΙἈ ΤΗΡC. ΝΑΙ ἵΤΑςCΟΘΜΟΥ ΖΑΡΟς ΑΓΘΩΜ
 ἵΠΕςΧΕΜ CΑΧΙ ΧΕ ἔΧΩ ΕΠΤΗΡς. ῃΕΝ †ΟΥΝΟΥ
 Ἀ Πᾶριος γεωργιος † ἵΟΥΩΕΝΦΑΤ ῃΕΝ ΠΙΚΑΖΙ
 Ἀ ΠΙΚΑΖΙ ΟΥΩΝ ἵΡΩς ΟΥΟΖ ΠΕΧΑς ἵΠΙΘΟΥΩΤ
 ΧΕ ΜΑΩΕ ΝΑΚ ΧΕ †ΝΟΥ ἵΠΕCΗΤ ἵΦΝΟΥΝ ὦ ΠΙΠΝΑ 20
 ἵἈΚΑΘΑΡΤΟΝ ΩΑ ΤΕΚ† ΛΟΓΟC ῃΑ ΝΙΨΥΧΗ
 ̅̅α. α. ΤΗΡΟΥ ἵΤΑΚΤΑΚΩΟΥ. CΑΤΟΤς ῃΕΝ †ΟΥΝΟΥ
 ΑΓΩΕ ΝΑς ἵΠΕCΗΤ ἵΦΝΟΥ[Ν] ΝΕΜ ΠΙΚΕΘΟΥΩΤ
 ἵΤΕΡΕ ΠΙΠῃἈ ἵἈΚΑΘΑΡΤΟΝ ΧΑΛΗΟΥΤ ἵΡΟς.
 Ἀ Πᾶριος γεωργιος † ἵΟΥΩΕΝΦΑΤ ῃΕΝ ΠΙΚΑΖΙ 25
 ΑΓΩΩΩ ἔΒΟΛ ἵΠΕςΡΗ† ἵΚΕCΟΠ. ΜΕΝΕΝCΑ ΝΑΙ
 ΑΓ†ΟΥῶ ἵΠΕςῃΩΚ ἔΒΟΛ ἵΧΕ Πᾶριος γεωργιος
 ΑΓ† ἵΠΕςΟΥΟΙ ἵΠΙΘΟΥΩΤ ἵΤΕ ΠΙΕΡΑΚΛΗC ΑΓCΩΚ
 ̅̅α. β. ἵΜΟς ἵΠΚΑΖΙ ΑΓῃΕΜῃΟΜς ΠΕΧΑς ἵΠCΩΧΠ
 ἵΝΙῃΔΩΛΟΝ ΧΕ ΜΑΩΕ ΝΩΤΕΝ ἵΦΝΟΥ[Ν] ὦ ΝΙ- 30

ΝΟΥ† ΝΤΕ ΝΙΕΘΝΟC ΧΕ ΑΙΐ ΨΑΡΩΤΕΝ ΉΕΝ
 ΟΥΧΩΝΤ ΝΕΜ ΟΥΜΒΟΝ. ΕΤΑΥΝΑΥ ΔΕ ΝΧΕ ΝΙΟΥΗΒ
 ΝΕΜ ΝΙCΑΤΗΡΟΥC ΝΤΕ ΠΙΕΡΦΕΙ ΝΕΜ ΝΙΖΥΠΕΡΕΤΗC
 ΕΤΨΕΜΨΙ ΝΝΙΐΔΩΛΟΝ ΕΠΙΤΑΚΟ ΕΤΑΨΤΑΖΕ ΝΟΥ-
 ΝΟΥ†. ΑΓΛΑΜΟΝΙ ΝΠΙΛΓΙΟC ΑΥCΟΝΖΩ ΝΝΕΨΙΧ 5

ὁβ. α. ζιφαιοῦ ἴμοϕ οὔοϑ ἀγωλι ἴμοϕ ψα ποῦρο
 αὔταμοϕ ἐζωβ νιβεν ἐταῦωπι ἵνινοῦ†
 πιαπολλων χε αὔζιοῦ ἴμοϕ ἐπεσῆτ ἐφ-
 νοῦν. ἀσῶπι δε ἐταρσῶτεμ ἐναὶ ἵχε ποῦρο
 δαδιάνοϑ αῤμοϑ ἵλιβι πεχαϕ ἵπιὰριοϑ γεωρ- 10
 ριοϑ χε ὦ φηῆτεμπῶα ἵμοῦνηκῤ μῆ ἵπεκχοϑ

ὁβ. β. νηι χε †ναερωογωογωι ἡνινογ† ετταινογτ
 ἐφμα ἐτεκογωωτ ἡνινογ† ογορ ἡτεκταλε
 λιβανος νωογ ἐρρηι ακριτοτκ ἐζανζβνογι
 ἡμαγιά ἡπαιρη† κωογν αν χε ἐρε πεκπῆλ 15
 χη ἡεν ναςιχ. αφερογὼ ἡχε πῆλιος γεωργιος
 πεχαρ ναρ χε μαωε νாக ἡνιογ νηι ἡπῆλολλων
 νηι ἐμναι ἡνοκ πεθναογωωτ ἡμογ ἡπεκῆθο

ὉΓ. Δ. ἔβολ. πεχε δαδιάνος ναϗ χε ἡπ[α]ρη† ἔταγ-
 ταμοι ἔβολζιτεν νιογνβ χε αϗζωλ ἔφ[η]ογν 20
 ογορ †νογ χογωω ἔθριζωλ ἡμαγ ζω ειωνῃ.
 αϗἔρογὼ ἡχε πᾶγιος γεωργιος πεχαϗ ἡπογρο
 χε ιαχε πᾶπολλων πεκνιω† ἡνογ† πε ιε
 πως ἡπεϗωχεμχομ ἡερβο[η]θιν ἡμοϗ ἡμιν

ὁ γ. β. ἰμοϙ ἀλλὰ ἀϙωπι ἐπτακο ἵωορπ ἐνεκνοϙ† 25
 τηροϙ ναι ἐτῖρι ἡ ὁ ἕεν τοϙῆπι φαι ἡθοκ
 ἐτεκερζελπις ἐροϙ χε ϙναναρμεκ ἕεν πιέ-
 ροοϙ ἐτρωοϙ ροταν ἀϙωανὶ ἡχε πῶτ πανοϙ†
 ἐωιβ† ἡτφε νემ πκαρι οϙ πε ἐτεκνααιϙ
 ἡθοκ νემ φηἐτεκερζελπις ἐροϙ. τοτε ἀϙωε ναϙ 30

- ἡ τε πογρο ἔεν οὔνιω† ἡμκαρ ἡζητ εἶβε π
 0Δ. Α. τὰκο ἡπερνογ† πὰπολλων ἐβογν ὡα †ογρο
 ἄλεξανδρα εἰχω ἡμος τε αἰβici νεν παγενος
 τε τε (sic) χριστιανος (sic) παιδαλεος (sic) γεωρ-
 ριος. ἀεῖρογὼ ἡ τε †ογρω ἄλεξανδρα πεχαρ 5
 ἡπογρο τε ἡπιχος νακ ἡογμηνω ἡκοπ τε
 γενκ ἐβολζα παγενος ἡ τε νιχριστιανος τε
 πογνογ† ἡθορ πε φ† ἡμμη ἡθορ ον πεθ-
 0Δ. Β. ναθεβιοκ ἔεν τεκμετῶασιζητ. ἀεῖρογὼ ἡ τε
 πογρο πεχαρ ἡ†ογρωογ ογοι νηι ἄλεξανδρα 10
 ††ερζο† νηι τε ἀγφορ ἐρο ζω ἡ τε νιμαγιά
 ἡ τε νιχρηστιανος. ἀγλμονι ἡπιχοι ἡ τε τεσλφε
 ἀρωω† ἡμος ὡατ εἰενς ἡπεμθο ἐβολ ἡνι-
 ογρωογ εἶνεμαρ ἐτε πι ζῇ νε. ογορ ἀερζητς
 0Ε. Α. ἡταμωογ ἐζωβ νιβεν ἐταγῶπι. τότε νιογ- 15
 ρωογ ἀγερκελεγιν εἶρογενς ἐβολ ἡτογῶς
 ἐπερμεταριον ἡτογζωκι ἡμος. ἡθος δε ἡπεσ-
 χω ἡζλι ἡσχι ἀλλὰ ναςῶπι εἰςκομς ἐπῶπι
 ἐτφε. ἐτασσομς δε γεν πζο ἡπιάριος γεωρ-
 ριος πεχας ναρ τε τῶβζ ἐχωι τε †ῥοσι ἔεν 20
 ναιβασανος. ἀεῖρογὼ ἡ τε πιάριος γεωργιος
 0Ε. Β. πεχαρ νας τε ἀριζγπομονιν ἡκεκογχι ὦ
 †ογρω ζινα ἡτεβι ἡπιχλομ ἡτοτq ἡπῶς ἡῆς
 πῶς. ἡθος δε πεχας ναρ τε πῶς γεωργιος
 αἰναεῖρογ τε ἡπιβι ἡπιωμς ἐθογῶβ. πεχε 25
 πιάριος γεωργιος νας τε μοῶπι τεραβι ἡπιωμς
 ἐβολζιτεν πιφων ἐβολ ἡ τε σνορ ἐθογῶβ.
 εὔῶλι ἡμος οὔν ἐτακος ἀσῶ ἐβολ εἰχω
 0Ζ. Α. ἡμος τε πῶς ἡῆς πῶς ζηππε ἀιχω ἡφρο
 ἡπαπαλλατιον εἰογην ἡπιῶταμ ἡμορ ἡθοκ 30

- ΔΕ ΠΩΤ ἡπερωταμ εροι ἡφρο ἡπαραδισος
 ἡτε πογνοφ. ἔτασογῶ ΔΕ ΕΣΧΩ ἡναι ασχωκ
 ἡτεσμαρτυρία ἡχε ἄλεξανδρα †ογρω ἡσογ
 ἡἔ ἡφαρμου† ἡαχπ ἡ ἡπιἔροογ ἡεν ογμετ-
 γεννεος ασβι ἡπιχλομ ἡαττακο. ΜΕΝΕΝΣΑ 5
 ΝΑΙ ΔΕ ἂ ΝΙΟΥΡΩΟΥ ΜΟΥ† ΕΠΙᾶΡΙΟΣ ΓΕΩΡΓΙΟΣ
 ΟΖ. Β. ΠΕΧΩΟΥ ΝΑΦ ΧΕ ΖΗΠΠΕ ΙΣ †ΚΕΟΥΡΩ ΑΚΤΑΚΟΣ
 ἡτοτεν λοιπον ανερωqt ἔροφ. αφερογῶ ἡχε
 πογρογ μαρμεντιος ογαι ἔβολ ἡἡητογ πε
 πεχαφ ΧΕ ΜΑΡΕΝ† ἡτεφᾶποφασις ἂ πιζωβ 10
 ΙΝΑ(sic) ἡμωογ τηρογ. αφζεμσι ΔΕ ἡχε πογρο
 αφχῃαι ἡτεφ ἂποφασις ἡπαιρη† εφχω ἡμος
 ΟΖ. Α. ΧΕ ΓΕΩΡΓΙΟΣ ΠΙΝΙΩ† ἡτε ΝΙΓΑΛΙΛΕΟΣ ΦΗἔταφχω
 ἡσωφ ἡνιπροστογμα (sic) ἡτε ΝΙΟΥΡΩΟΥ ††
 ἡμοφ ἔτοτε ἡτεηφι ἂριἔμι ογν ἡα ΝΙΛΑΟΣ 15
 ΧΕ ΤΕΝΤΟΥΒΗΟΥΤ ἂΝΟΝ ἔβολῃα πεφсноφ τηρογ
 ἡφοογ. αφχῃαι ἡаратс ἡτεφ ἐπιστολη ἡχε
 πικε ζῃ ἡογρο εῃβε ναι. τοτε πᾶριος γεωρ-
 γιος ΝΑΦΜΩΙ ΠΕ ΕΦΡΑΩΙ ΕΠΙΜΑ ἔτεφναβι
 ΟΖ. Β. ἡπιχλομ ἡμοφ. ΕΤΑΦΙ Ογν ἡπιμα ἔτεμμαγ 20
 ΠΕΧΑΦ ἡΝΙΜΑΤΟΙ ΕΤᾶΜΟΝΙ ἡμοφ ΧΕ ὠογ ἡζηт
 ΝΕ ΜΗΙ ἡογκογχι ΝΑΣΗНОγ ΧΕ ΙС ζ ἡρομпи
 Αγсini Εγερвасанизин ἡμοι ζΙΤЕН ΠΑΙ ὠ ἡογρο
 ζΙΝΑ ΝΤΑТΩВЗ ἔχωογ. τοτε αφсомс ἐπωωι
 ἔтфе ἡχε πᾶριος γεωργιος ΠΕΧΑΦ ἡπαιρη† 25
 ΧΕ Пᾶὠῤ ἡἤῤ Пᾶῤ ΦΗἔταφогωρп ἡπιχρωμ
 ΟΗ. Α. ἔβολῃен тфе ἡπιᾶριος ἡλιαс ωат εφογωμ
 ἡπιπентиконтархос В ΝЕМ ПОγ ἡ ἡματαи ма-
 рeqi ΧΕ †НОγ ἡχε πιχρωμ ἔτεμμαγ ἔβολ-
 зитотк ἡτεφρωкз ἡπαι ὠ ἡογρο ΝЕМ Нἔткω† 30

ἐρωοῦ ἄντεωτεμ οὔαι ἄνογωτ σωσπ χε φωκ
 πε πῶοῦ ωα ἐνεεζ ἄντε νιἐνεεζ τηροῦ ἄμην.
 ἐτι ερτωβζ ἄντε πιάριος γεωργιος σατοτq
 αqì ἐπεснт¹⁾ ἐβολῆεν τφε ἄντε οὔχρωμ
 ὁθ. β. οὔοζ οὔοζ (sic) αqοῦωμ ἄπι ὁ ἄνογρο νεμ 5
 ποῦμνω ἐρετοῦῆπι ἱρι ἄντε ἄθβα. οὔοζ παλιν
 πεχε πιάριος ἄνιματοι ἐθορῶοῦ ἄντε ἄντε
 κοῦχι ναqτωβζ οἷν ερχω ἄνιμος χε πᾶῶc ἱηc
 πᾶc †ναγ ἐοῦμνω ερχη ἄνιπαῖμα εὔοῦωω ἐῶλι
 ἄνιπασωμα οὔοζ πῖσωμα ναρωπι ἄνιπικοςμος 10
 ἀν ††ζω ἐζοκ μοι ἄνογζμοτ ἄνιπασωμα ζῖνα
 ὁθ. α. οὔον νῖβεν ετξεχωχ ζῖτεν οὔπᾶ ἄνικα-
 θαρτον ἄντεερφμεῦι ἄνιπεκβωκ γεωργιος μαρε
 παρὰν ὡπι ναq εὔπεθῶνεq. πᾶc πανοῦ†
 οὔον νῖβεν ἐθῶλωπι ἄντε οὔμαν†ζαπ εqοι 15
 ἄντε ἄντε ἄντε ἄντε ἄντε ἄντε ἄντε ἄντε
 ἐβολῆεν οὔζιρηνη οὔον νῖβεν ἐθῶαcῶαι
 ἄνιταμαρτηρία (sic) νεμ ναῖβῖcι ἐταῖωποῦ ἐκῆc-
 ῶε ἄνογραν ἐπχωμ ἄνιπῶνῶ. ἐσεῶωπι ἄρεῶαν
 ὁθ. β. τφε ἄνιμοι ἄντερμῶοῦἄντεωοῦ ζῖχεν πκαζι οὔοζ 20
 ἄνιτοῦφιρι ἐφραν ἄνιφ† ἄνιγεωργιος εἰ†ζο ἐροκ
 μαρε τεκβῶῆθῖα ταζωοῦ ἄνιχωλεμ. φ† ἄνιμῖ
 φῆῆ†ῶεπ ἄνιναῖβῖcι ἐζρη ἄντε πεqραν ἐθοῦγᾶβ
 ἐερφμεῦι ἄνογον νῖβεν ἐθῶαῆρ πῖναι νεμ οὔ-
 ζηκῖ ἄντε παρὰν ἄντεκχω νωοῦ ἐβολ ἄνινοῦνοβι 25
 ἐταῖαῖτοῦ. ναῖ δε ερχω ἄνιμωοῦ ἄντε φρωκζ
 π. α. ἄντε πεqζητ ἄντε πιάριος ζηππε ἱc πᾶc ἱηc
 πᾶc αqοῦωνζ ἐροq ερχω ἄνιμος χε ἄμοῦ χε

1) Ms. ΕΠΕCΕCHT

†νοῦ ἐπῶωι ἐτφε ἡτεκ ἡτον ἡμοκ ἡεν
 πιμανῶωπι ἐταϊσεβτωτq νακ ἡρρηι ἡεν ὁμε-
 τοῦρο ἡπαιωτ ἐτἡεν νιφνοῖ. ὦ πασωπ
 γεωργιος ζωβ νιβεν ἐτακερετῖν ἡμωοῦ †να-
 χοκοῦ νακ ἐβολ τηροῦ nem ζανκεμῆω εῖοι 5

π. β. ἡνιω† ἐναι. πεξε πιάριος γεωργιος ἡνικεστον-
 ναριος xe ἡμωῖνι †νοῦ xωκ ἐβολ ἡ†κελεγ-
 cis ὁηἐταγzenzen ὁηνοῦ ἐρος οῖοz αqcoῦτεν
 πεqμοῦτ ἐβολ αῖῶλι ἡτεqὰφε ἐθοῖαβ αqῖ
 ἐβολ ἡxe οῖμωοῦ nem οῖἐρω†. ἡ πx̄c̄ ἡh̄c̄ 10
 οῖ ἡτεqμακαριὰ ἡψγχη αqεραcπαζεcθe ἡμοc

πā. α. αqῖοτc nemαq ἐπῶωι ἐνιφνοῖ αqτῆic ἡδωρον
 ἡπεqῖωτ ἡἀγαθoc nem πιπnā ἐθοῖαβ. ἡεν
 †οῖνοῦ ἡ πκαρι kim ῶα neqcen† αῖῶωπι
 ἡxe ζανζαραβαι nem ζανcετεβρεx ἡοῖzο† 15
 ἡεν οῖzο† ζωc τε ἡτεῶτεμ οῖρωμι ἡοῖωτ
 cini ἐβολἡεν πιμα ἐτεῖμαγ εῖβε †νιω†
 ηzο†. οῖον νιβεν ἐταγερμαρτυροc ἐβολzιτεν

πā. β. πιάριος γεωργιος ceῖρι ἡh̄ ἡῶo nem xq̄θ nem
 ἡλεξανδρα †οῖρω. αqxωκ ἡτεqμαρτῖριὰ (sic) 20
 ἐβολ ἡxe πιάριος γεωργιος ἡcoῦ k̄r ἡπιὰβοτ
 φαρμοῖοι ἡοῖἐzooῦ ἡκιριακη ἡαxπ ὅ ἡπιἐ-
 zooῦ. ἡνοκ πε cῖνκρατῆc πιβωκ ἡτε πιάριος
 γεωργιος εῖχη nem παῶc ῶα πxωκ ἐβολ ἡτε
 τεqὰθλγcic κατa νῖἀποφacic ἡτε πῖαcεβῆc ἡοῖ- 25
 ρωοῦ παῖρη† αῖcἡαι ἡτεqμαρτηριὰ (sic) ἐθοῖα-
 β ἡπιτοῖzο ἐxωοῦ οῖδε ἡπιῶλι ἐβολ ἡἡητοῦ

πβ. α. εqἐ†τοτq nemῆι ἡxe παῶc ἡh̄c̄ πx̄c̄ φαι ἐτεπῖ-
 ωοῦ φωq πε nem πεqῖωτ ἡἀγαθoc nem πιπnā
 ἐθοῖαβ ῶα ἐνεz ἡτε νῖἐνεz τηροῦ ἡμῆν. 30

ΠΓ. Α. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΕΤΑ Φ† ΔΙΤΟΥ
 ΕΒΟΛΖΙΤΟΤΕ ΜΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕΡ-
 ΜΑΡΤΙΡΙΛ ΝΕΜ ΠΧΙΝΙ ΝΤΕ ΠΕΡΣΩΜΑ ΕΤΙΟΣΠΟΛΙΣ
 ΤΕΡΒΑΚΙ ΝΕΜ ΠΙΧΙΝΚΩΤ ΝΤΕ ΠΕΡΤΟΠΟΣ ΝΕΜ
 †ΧΙΝΧΩ ΝΤΕ ΠΕΡΣΩΜΑ ΝΒΗΤΕ ΑΥΧΟΚΕ ΕΒΟΛ 5
 ΑΥΕΡΛΑΓΙΛΑΖΙΝ ΜΠΕΡΤΟΠΟΣ ΝΣΟΥΖ ΜΠΙΛΒΟΤ ΛΘΩΡ
 ΠΙΛΓΙΟΣ ΘΕΩΔΩΡΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ ΙΛΗΜ ΝΘΟΥ
 ΠΓ. Β. ΠΕ ΕΤΑΡΤΑΟΥΔΟ ΝΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΕΤΑ
 Φ† ΔΙΤΟΥ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ
 ΕΤΑΥΩΠΙ ΒΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ΕΘ ΟΥΑΒ ΕΤΑΡ- 10
 ΤΑΟΥΔΟ ΜΠΑΙΕΡΓΟΜΙΟΝ ΒΕΝ ΠΕΖΟΥ ΜΠΕΡΕΡ-
 ΦΜΕΥΙ ΕΘ ΟΥΑΒ ΕΤΕ ΣΟΥΖ ΝΛΘΩΡ ΠΕ ΕΥΕΡΩΑΙ
 ΒΕΝ ΠΤΟΠΟΣ ΜΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ΜΠΕ-
 ΝΟΥΣ ΙΗC ΠΧC.

†ΝΑΟΥΩΝ ΝΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ΝΤΑΣΑΧΙ 15
 ΠΔ. Α. ΝΝΗΕΤΖΗΠ ΙCΧΕΝ ΩΟΡΠ ΝΗΕΤΑΝCΘΟΜΟΥ ΟΥΟΖ
 ΑΝΕΜΙ ΕΡΩΟΥ ΝΗΕΤΑΝΕΝΙΟ† CΑΧΙ ΜΜΩΟΥ ΒΑ-
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ΕΤΑ ΠΙΠΝΑ ΕΘ ΟΥΑΒ CΑΧΙ
 ΕΒΟΛΒΕΝ ΡΩΕ ΝΔΑΓΙΔ ΠΙΟΥΡΟ ΝΔΙΚΕΟΣ. ΠΑΙΡΗ†
 ΛΝΟΚ ΖΩ †ΝΑΟΥΩΝΖ ΝΩΤΕΝ ΕΒΟΛ ΝΝΙΤΑΙΟ ΝΕΜ 20
 ΝΙΩΦΗΡΙ ΕΤΑΥΩΠΙ ΕΒΟΛΖΙΤΟΤΕ ΜΠΙΛΓΙΟΣ ΓΕΩΡ-
 ΠΔ. Β. ΓΙΟΣ ΠΙΔΙΝΑΤΟΣ ΜΜΑΡΤΥΡΟΣ ΝΤΕ ΠΧC ΝΕΜ
 ΝΗΕΤΑΥΩΠΙ ΜΜΟΥ ΒΕΝ CΩΡ †ΒΑΚΙ ΕΤΑΡCΩΚ
 ΝΒΗΤC ΖΙΤΕΝ ΔΑΔΙΛΑΝΟΣ ΠΙΛΝΟΜΟΣ ΝΤΕ ΜΠΕΡCΙC
 ΕΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ΜΠΟΥΡΟ ΝΑΒΟΧΟΔΟΝΟC 25

φηῖταρροῦρο ριχεν νιχαλδεος τηροῦ οὔρο
 αρω ἡσωρ ἡσωρ τερβακι αρωε ναρ εθβαβιλων
 αρκοτς ἡκαλως αρτασρος αραις ἡβα[κ]ιρ ἡτε
 πῆ. α. †μετοῦρο. αρωπι δε ἑταγῶλι ἡτὰφε ἡπιὰ-
 ριος γεωργιος αρωπι ερχη† ἑβολ ιςχε ἡαχπῶ 5
 ἡπιῆροῦ ρατε φρη ρωτπ. πασινκρατος δε
 πιωκ ἡτε πιάριος γεῶργιος. ναρῶρι σαβολ
 ἡμορ ερριμι ἑρορ ερῶρερ ἑρορ. ρηππε ἂ φ†
 της ἑβρηι ἐπρητ ἡπερκεωφρη β ἡπωκ αῖ
 ἑ†βακι ἑχημπωι ἡπογῶς ρινα ἡτογῆμι 10
 πῆ. β. ἑφηῖταρωπι ἡμορ αῡταμωοῦ ρε ἑταγῶοθ-
 βερ ἡφοοῦ. ἡωοῦ δε αῡριμι αῡφωῶ ἡνογρ-
 βως οὔρο αῖ ἡσα περσωμα αῡχιμι ἡπα-
 σινκρατος ερρεμι ερριμι. ἡωοῦ ρωοῦ
 αῡρεμι αῡριμι νημαρ. μενενσα ναι αῡτωοῦ- 15
 νοῦ εῡσοπ νემ νογῆρνοῦ αῡτωμι ἡτερὰφε
 ἑπερσωμα αῡτωμι δε ἑρορ ἡφρη† ρε ἡπογ-
 πς. α. ρορς ἑβολ ἑπτηρρ αῡῶλι ἡ†συνδονιον ἡτε
 οῡαι εςχολρ ἡμορ αῡκοῡλολς ἑπερσωμα
 ἑθ οῡαβ ερχοκεμ ἡςνορ αῡχιμι ἡοῡἡραῡ 20
 ἡβερ ερσαβολ ἡ†πολις ερῶεντ ἑρωοῦ αῡ-
 ριοῡι ἡπσωμα ἡφη ἑθ οῡαβ ἑῶοῡν ἑρορ ρατε
 ρωρπ ρωπι ναῡρεμι σαβολ ἡπιρο. αρωπι
 δε ἡπερρασ† αῡτωοῡνοῦ αῡωενωοῦ ἑβρηι
 πς. β. ἑ†πολις αῡωωπ ἡρανσῶοι ἡοῡρι νემ ραν- 25
 συνδονιον αῡῆνοῦ αῡτηιτοῦ ἑπσωμα ἡπιὰριος
 γεωργιος αῡχιμι ἡτὰφε εςσωλκ ἑῶοῡν ἑπι-
 σωμα ἡφρη† ερωνῶ οὔρο ἡπερλι ἡμμηι ἡτε
 †ωενσιρ ρωπι ἡῶητρ ἑπτηρρ οὔρο αῡερω-
 φρηι ἑμαωω ἡχε νερῶλωοῡι οὔρο αῡναρ† 30

- ἔΒΕΝ ΠΟΥΖΗΤ ΤΗΡΩ ΧΕ Ἄ ΦΤ ΨΟΠΩ ἘΡΩΩ ἔΒΕΝ
 ΠΖ. Α. ΖΩΒ ΝΙΒΕΝ ἘΤΑ ΦΤ ΑΙΤΟΥ ΝΑΩ ΙΣΧΕΝ ΕΩΩΝῃ
 ΧΕ ΣΕΝΑΨΩΠΙ ἸΜΕΘΜΗ ΤΗΡΩ ΑΥΤ ἸΝΙΣΘΟΙ
 ἸΝΟΥΩΙ ἘΡΩΩ ΑΥΚΟΩ ἸΝΚΑΛΩΣ ΚΑΤΑ ΤΚΑΖΣ ἸΝΝΑ
 ΤΟΥΧΩΡΑ ΕΥΚΩΣ ΑΥΖΙΤΩ ἘΒΟΥΝ ἘΠΙΜΖΑΥ 5
 ΑΥΤΟΒΩ ΑΥΤ ἸΖΑΝΣΦΡΑΓΙΣ ἘΡΩΩ ΑΥΧΩ ἸΠΑ-
 ΣΥΝΚΡΑΤΟΣ ΣΑΒΟΛ ἸΜΩΩ ΕΩΡΩΙΣ ἘΡΩΩ. ΟΥΩΣ
 Ἄ ΠΙΚΕ Β ΖΩΛ ἘΒΟΥ[Ν] ἘΤΒΑΚΙ ΑΥΕΡΖΩΒ ΖΙΝΑ
 ἸΤΟΥΩΝῃ ΟΥΩΣ ἸΣΕΧΙΜΙ ἸΤΖΗΜΙ ἸΤΟΥΤΑΛΟ
 ΠΖ. Β. ἸΠΙΣΩΜΑ ἘΘΟΥΑΒ ἸΣΕΨΕΝΩΟΥ ἘΤΟΥΧΩΡΑ. ΑΣ- 10
 ΨΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ἌΒΟΤ Β ΕΥΕΡΖΩΒ Ἄ ΦΤ
 ΟΥΩΡΠ ΖΑΡΩΟΥ ἸΟΥΧΟΙ ἔΒΕΝ ΙΟΠΗ ΑΩΙ ἘΜΑΥ
 ΝΕΜ ΟΥΠΡΑ[Γ]ΜΑΤΙΑ ἘΤΑΥΤ ἸΠΙΛΟΥΙΝ ἘΒΟΛ.
 Ἄ ΝΙΛΛΩΟΥΙ ἸΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΑΧΙ ΝΕΜ
 ΝΙΝΕΩ ΑΥΝΟΥΧ ἸΤΖΕΜΙ ΝΕΜΩΟΥ ΑΥΤΑΛΩΟΥ 15
 ΝΕΜ ΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἔΒΕΝ ΤΒΟῆΘΙΑ
 ἸΝΤΕ ΦΤ ΑΥΙ ἘΒΟΥΝ ἘΙΟΠΗ ἔΒΕΝ ΟΥΧΩΛΕΜ. ΟΥΩΣ
 ΠΗ. Α. ἘΤΑΥΣΩΤΕΜ ἸΧΕ ΝΙΝΕΩ ΝΕΜ ΠΙΠΡΑΓΜΑΤΕΥΤΗΣ
 ΧΕ ΦΑΙ ΠΕ ΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΛΙΤΟΝ
 ἸΝΤΕΤΟΣΠΟΛΙΣ ΦΗἘΤΑΡΨΕ ΝΑΩ ἘΤΧΩΡΑ ἸΝΤΕ ΝΙ- 20
 ΠΕΡΣΙΣ ΝΑΥΕΡΨΦΗΡΙ ΠΕ ΧΕ ΑΨ ἸΡΗΤ ΑΩΜΑΡ-
 ΤΥΡΟΣ ΑΥΤΩΟΥΝΟΥ ΑΥΟΥΨΤ ἸΜΩΩ ΤΗΡΩ
 ΕΥΤΩΟΥ ἸΦΤ ΧΕ ΑΥΕΡΠΕΜΨΑ ΕΘΕΡ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΤΑΛΗΟΥΤ ἘΠΟΥΧΟΙ. ΟΥΑΙ ΔΕ ἘΒΟΛ
 ΠΗ. Β. ἸΒΗΤΟΥ ἘΠΕΩΡΑΝ ΠΕΛΕΟΝΤΙΟΣ ΟΥΡΕΜΙΟΠΕ ΠΕ 25
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 ΑΩΤΑΛΟΩ ΝΩΟΥ ΨΑΤΕΩΒΙ ἸΠΙΣΩΜΑ ἘΒΟΥΝ
 ἘΠΕΩΗ. ἘΤΑΥΟΛΩ ἘΠΕΩΗ ΑΥΧΙΜΙ ἸΝΤΕΩΜΑΥ ΝΕΜ
 ΤΕΩΣΩΝΙ ἘΑΥῆΤΟΝ ἸΜΩΟΥ. Ἄ ΠΙΨΙΝΙ ΣΩΡ ἘΒΟΛ
 ΧΕ ΑΥΙΝΙ ἸΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΒΟΥΝ 30

ΕΠΟΥΝΙ ΕΤΑΓΕΡΜΑΡΤΥΡΟΣ ΟΥΟΣ ΙΣ Ζ̄ ΝΡΟΜΠΙ
 ΠΘ. Α. ΑΓΧΟΚΟΥ ΕΒΟΛ ΜΠΕΝΝΑΥ ΕΡΟQ ΕΠΙΔΗ ΝΕ ΖΑΝ-
 ΧΡΙΣΤΙΑΝΟΣ ΝΕ ΑΥΖΙΤΟΥ ΕΒΡΗΙ ΑΥΟΥΩΩΤ
 ΜΜΟQ ΕΥΡΙΜΙ ΕΥΕΡΩΦΗΡΙ ΝΗΝΕΤΑΥΩΩΠΙ ΜΜΟQ
 ΠΑΛΙΝ ΟΝ ΝΑΥΡΑΩΙ ΠΕ ΕΥΤΩΟΥ ΜΦ† ΧΕ ΑΓΕΡ- 5
 ΠΕΜΠΩΔ ΝΟΥΔΩΡΟΝ ΜΠΑΙΡΗ†. ΠΑΣΙΝΚΡΑΤΟΣ
 ΔΕ ΝΕΜ ΠΙΒΩΚ Β̄ ΕΤΕ ΝΑΙ ΝΕ ΝΟΥΡΑΝ ΟΥΑΙ ΧΕ
 ΛΟΥΚΙΟΣ ΠΙΚΕΟΥΑΙ ΧΕ ΚΙΡΙΝΝΕΟΣ ΝΑΥΣΑΧΙ ΠΕ

ΠΘ. Β. ΝΕΜ ΝΙΡΩΜΙ ΝΤΕ †ΠΟΛΙΣ ΝΖΩΒ ΝΙΒΕΝ ΕΤΑΥ-
 ΩΩΠΙ ΜΠΟΥΟC̄ ΝΑΓΕΡΩΦΗΡΙ ΔΕ ΤΗΡΟΥ ΠΕ 10
 ΑΥΧΩ ΜΠCΩΜΑ ΜΠΙΛΓΙΟΣ ΉΕΝ ΟΥΚΟΙΤΟΝ ΝΤΕ
 ΠΕQΗΙ ΝΟΥΕΒΔΩΜΑΣ ΝΕΖΟΟΥ ΕΥΝΗΟΥ ΖΑΡΟQ
 ΕΥΟΥΩΩΤ ΜΜΟQ ΤΗΡΟΥ. ΕΤΑ ΟΥΝΙΩ† ΔΕ ΝΕ-
 ΖΟΟΥ ΩΩΠΙ ΝΩΑΙ ΑΓΘΟΥ† ΤΗΡΟΥ Ε†ΕΚΚΛΗΣΙΑ
 ΑΥΩΩ ΝΤΕQΜΑΡΤΥΡΙΑ ΕΠΙΛΑΟΣ ΤΗΡQ ΜΠΙCΤΟΣ 15

Q. Α. ΉΕΝ ΦΑΙ ΟΥΝ ΑΓΕΡΩΦΗΡΙ ΝΖΟΥΔ ΕΧΕΝ ΝΗΕ-
 ΤΑΥΩΩΠ ΜΜΟQ ΤΗΡΟΥ ΝΑΥΤΩΟΥ ΜΦ† ΠΕ ΝΕΜ
 ΠΕQΛΓΙΟΣ ΜΜΑΡΤΥΡΟΣ. ΖΗΠΠΕ ΙC̄ ΟΥΝΙΩ† ΝΡΩΜΙ
 ΝΡΑΜΑΔ ΝΤΕ ΕΠΕQΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥ ΕΒΟΛ
 ΠΕ ΉΕΝ ΠΓΕΝΟΣ ΝΘΜΑΥ ΜΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΦΑΙ 20
 ΕΤΑQCΩΤΕΜ ΕΤΕQΜΑΡΤΥΡΙΑ ΕΥΩΩ ΜΜΟΣ Λ̄ Φ†
 ΟΥΩΝ ΜΠΕQΖΗΤ ΑQ†ΖΘΗQ ΕΠΙΜΑ ΕΤΑ Φ† ΟΥ-
 ΟΝΖQ ΕΡΟQ ΕQΧΩ ΜΜΟΣ ΧΕ †ΩΡΚ ΕΡΟΙ ΜΜΙΝ

Q. Β. ΜΜΟΙ ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΕΡΔΟΜΟΛΟΓΙΝ ΝΕΚ-
 ΗΙCΙ ΝΝΕΖΛΙ ΜΠΕΤΖΩΟΥ ΔΟΣ ΕΡΩΟΥ ΧΕ †ΕΜΙ 25
 ΓΑΡ ΧΕ ΖΑΝCΑΡΖ ΖΙ CΝΟQ ΝΕ ΡΩΜΙ ΝΙΒΕΝ
 ΕΘΝΑΡΔΟΥΩ ΉΕΝ ΑΝΑΓΚΗ ΝΙΒΕΝ ΝΝΕΖΛΙ ΜΠΕΤ-
 ΖΩΟΥ ΔΟΣ ΕΡΩΟΥ ΙΤΕ ΉΕΝ ΟΥΜΑΝ†ΖΑΠ ΕQΟΙ
 ΝΖΟ† ΙΤΕ ΉΕΝ ΖΑΝΜΩΟΥ ΕΥΩΩ ΙΤΕ ΖΙΧΕΝ
 ΖΑΝΤΩΟΥ ΙΤΕ ΉΕΝ ΖΟΧΖΕΧ ΝΙΒΕΝ ΟΥΟΣ ΝΤΕQ- 30

ϣᾶ. α. ἐρφμεγὶ ἵπαρὰν νὲμ φραν ἵπαιωτ ἔτῃεν
 νιφνογὶ νὲμ πιπᾶ ἔθ ογὰβ ογος ἵτερερ
 φμεγὶ ἵπαλλογ γεωργιος εἰῆναζμερ ἐβολῃεν
 ροχρεχ νιβεν ογον νιβεν ἔθνασῃαι ἵτεκ-
 μαρτυρίᾳ νὲμ νεκχομ ἐφογωνε ἵπεκ ἐρσογ 5
 ἐβολ νὲμ νιῃσι ἔτακωπογ ἔχεν παρὰν
 †νασῃε ἵογραν ἐπχωμ ἵπωνῃ. φῃεθὰ†
 ἵογπροσφορα νὲμ ογὰγραπῃ ῃεν πεκραν ιε

ϣᾶ. β. φῃεθὰθαμιδ ἵογχωμ ῃεν νεκῃσι ἵτερ-
 τηρ ἐῃογν ἐπεκτοπος ῃεν ογναε† εγῆοπρ 10
 νὲμ νη ἔθ ογὰβ ἵτηι ογος ἵναχαρ ἐωα†
 ἵεγλι ἵαγαθον ῃεν παικοςμοс ῃεν περωνῃ
 τηρ ἅνοκ πε πῶε φ† φῃ ἔταρσφορ †νααιρ
 ἵφῃεθὰνακωτ ἵογτοπος ῃεν πεκραν †ναβιτρ
 ἐῃογν ἔταμετογρο ογος ἵναχαρ ἵσῃωι ωα 15

ϣᾶ. α. ἐνεε †ναερε ρανωφῃρι ἵνιω† ωωπι ῃεν
 πιμα ἔτεμμαγ ῃεν πιμα ἔτογναχω ἵπεκ-
 σωμα ἵῃητρ †ναερε ρανλαος ἵτε πικαε
 ἵ ἐρατρ ἵπεκτοπος ἵσεῖνι νακ ἵερανδωρον
 νιεθνος τηρογ ἵτε πκαε νιιογῃαι νὲμ νι- 20
 самаритѣс νὲμ νιπεрсис νὲμ νενωῃρι ἵσαγ
 ωα ἐῃογν ἐνικεβαρβαρος †ναερογὶ τηρογ
 ἐρατρ ἵπεκτοπος ἵσεῖνι νακ ἵερανδωρον.

ϣᾶ. β. ἀναρεας δε πιρωμι ἵπιστος ογος ἵμαι νογ†
 ῃεν ογμεεῃνι ἔταρσωτεμ δε ἐναῖταλδο 25
 τηρογ ἔτα φ† ἐρεμοτ ἵμωογ ναρ αρβι ἵογ-
 νιω† ἵραωι ἵφρη† ἵακωβ ἔταρναγ ἐπερ
 ἵωσῃφ περ ωῃρι ἐροι ἵογρο ῃεν χῃμι αρ-
 τωνρ ῃεν ογχωλεμ αρῃῃαι ἵτερμαρτυρίᾳ

ϣᾶ. α. αρχας ῃεν †περῃι ἐρχω ἵμοс χε †ναχω 30

ἡΠΕΡΦΜΕΥΙ ἡΠΑΣΟΝ ἦΕΝ ΠΑΝΙ ΖΙΝΑ ἡΤΕ ΠΕΡ-
 ΣΜΟΥ ΝΕΜ ΠΕΡΣΜΟΤ ΨΩΠΙ ΕΥΜΗΝ ΕΒΟΛ ΝΕΜΗΙ
 ΨΑ ΕΝΕΖ. ΑΡΜΟΥ† ΕΒΟΛῃΕΝ ΠΙΜΗΨ ΤΗΡΓ ΕΡΧΩ
 ἡΜΟΣ ΧΕ ΝΑΣΝΗΟΥ ΙΣΧΕ ΑΝΘΙ ἡΟΥΝΙΨ† ἡΜΚΑΖ
 ἡΖΗΤ ΕΘΒΕ ΠΕΝΣΟΝ ΧΕ ΑΥῃΟΘΒΕΡ ἦΕΝ ΤΣΗΡΙ 5
 ΑΛΛΑ †ΝΟΥ ΜΑΡΕΝΡΑΨΙ ἡΖΟΥΔΟ ΧΕ ΑΡΘΙ ἡΟΥ-
 ςΓ. Β. ΝΙΨ† ἡΤΑΙΔΟ ἦΕΝ ΤΦΕ ΑΛΗΘΩΣ ΟΥΟΝΨΧΟΜ ἡΦΑΙ
 ἡΠΑΙΡΗ† ΕΤΑΡΧΕΜ ΠΑΡΡΗΣΙΑ ἡΠΕΜΘΟ ἡΦ†
 ΕΘΡΕΨ†ΖΟ ΕΧΩΝ ΝΑΖΡΕΝ Φ† ΖΙΝΑ ἡΤΕΨΙΡΙ
 ἡΠΙΝΑΙ ΝΕΜΑΝ ΝΕΜ ΟΥΒΟῃΘΙΑ ἦΕΝ ΠΑΙΕΩΝ 10
 ΝΕΜ ΠΕΘΝΗΟΥ. †ΝΟΥ ΧΕ ΝΑΣΝΗΟΥ ἡΜΩΙΝΙ
 ΣΩΤΕΜ ἡΣΩΙ ἡΤΕΝΘΑΜΙΔΟ ἡΟΥΚΟΥΧΙ ἡΤΟΠΟΣ
 ἦΕΝ ΠΕΡΡΑΝ ἡΤΕΝΧΩ ἡΠΕΡΣΩΜΑ ἡῃΗΤΓ ΖΙΝΑ
 ἡΤΕ ΜΠΕΡΣΜΟΥ ΝΕΜ ΠΕΡΣΜΟΤ ΨΩΠΙ ΝΕΜΑΝ
 ςΔ. Α. ΨΑ ΕΝΕΖ. ἡ ΠΙΛΑΟΣ ΤΗΡΓ ΕΡΟΥΩ ἦΕΝ ΟΥΣΜΗ 15
 ἡΟΥΩΤ ΧΕ ΦῃΕΤΕΚΧΩ ἡΜΟΓ ΜΑΡΕΨ ΨΩΠΙ ΟΥΟΣ
 ΑΚΨΑΝΖΙΤΟΤΚ ΕΠΙΖΩΒ ΙΕ ΤΕΝΝΑΖΙΤΟΤΕΝ ΝΕΜΑΚ
 ΖΩΝ ΖΙΝΑ ἡΤΕ ΠΣΜΟΥ ἡΠΙΛΓΙΟΣ ΨΩΠΙ ΝΕΜ
 ΝΕΝΨΗΡΙ ΟΥΟΣ ἡΤΕ ΠΕΡΣΜΟΥ ΨΩΠΙ ἦΕΝ ΤΕΝ-
 ΠΟΛΙΣ ΨΑ ΕΝΕΖ. ΑΣΨΩΠΙ ΔΕ ΕΤΑΡΣΩΤΕΜ ΕΝΑΙ 20
 ΑΡΨΩΠΙ ἦΕΝ ΟΥΡΑΨΙ ΟΥΟΣ ΑΡΨΩΡΠ ἡΜΟΓ
 ςΔ. Β. ἡΖΑΝἡΤΟΟΥΙ ΑΡῃΙΝΙ ἡΝΕΡἡΛΛΩΟΥΙ ΤΗΡΟΥ ΝΕΜ
 ΝΕΡΕΡΓΑΤΗΣ ΝΕΜ ΝΙἡΛΛΩΟΥΙ ἡΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΑΡΨΟΡΨΕΡ ἡΝΙΧΟΙ ΝΕΜ ΝΙΜΑΝΨΩΠΙ ἡΤΕ
 ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑΨ ΧΕ ἡΝΑΧΩ ἡΠΣΩΜΑ 25
 ἡΠΑΣΟΝ ἦΕΝ ΟΥΚΑΖΙ ἡΨΕΜΜΟ ΕΦΩΨ ΑΝ ΠΕ
 ΟΥΟΣ ΝΑΡΕ ΖΑΝΚΕΧΩΟΥΝΙ ἡΤΕ †ΠΟΛΙΣ † ἡ-
 ΤΟΤΟΥ ΝΕΜΑΨ ΠΕ ΕΥΕΡΖΩΒ ΕΠΙΜΑ ΕΘ ΟΥΑΒ
 ΟΥΟΣ ΑΡΕΡΟΥΘΙ ἡΠΣΩΜΑ ἡΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ςΕ. Α. ΕῃΟΥΝ Ε†ΕΚΚΛΗΣΙΑ ΨΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἡΠΙΜΑ 30

†ωφηρι ἡγογῖ† ἡτε πᾶριος γεωργιος.

ἐταγκοτq αςωπι δε εταγερκαθαριζιν ἡπιμα
εθορυχα σεη† ἐβρηι αqθορyςορτοz κατα
θμαιη ἡπικογχι ἡτοπος xε qηακοτq κατα
τεqχομ.

†ωφηρι ἡγογῖ† ἡτε πᾶριος γεωργιος.

5

qē. β. †ωφηρι ἡγογῖ† τε θαι ἐταqαιc ἡxε πᾶριος
γεωργιος hεν πκωτ ἡπιτοπος ἐταγxω ἡπεq-
cωμα ἡhηtc hεν ογzιρηνη ἡτε φ† ἡμην.
αηδρεαc δε φηἐταqzιτοτq ἡφμαρτιριον ἡπι-
ἡριος γεωργιος ηαqενκοτ πε hεν πιexωpz 10

qē. α. ἐτεμμαγ eqμοκμεκ ἐβολ ἡbρηι ἡhητq eqxω
ἡμοc xε αicωpḡ παικωτ ἐβολ ἡγογὸ ἡπα-
†ηαγ ἐzλι ἡpωμι ἐαq† τοτq ηεμηι ωα †ηογ
ἡπα†ἡμι xε †ηαωxοκq ἐβολ ωανἡμον μη-
πωc ἡτε ηipωμι cωbi ἡμοι eyxω ἡμοc xε 15
ἡπαιpωμι epzηtc ἐπαικωτ ἡπεqxοκq ἐβολ
κατα φρη† ἐταπενcωτηp xoc. ηαι δε eqμοκ-

qē. β. μεκ epωoy hεν πεqzηт zixen πεqμaηενκοτ
ἡ πιzγnim cокq αqωbω. zηппе ic πᾶριος
γεωργιος αqoyονzq ἐpoq hεν ογzοpαμα 20
eqxω ἡμοc xε αηδρεαc αηδpe ακcoγωηт
ἡθooq δε πεxαq xε oy πεтωop παoē. πεxαq
ηαq xε екcωoyη ἡμοι αη xε ἡηок nim. ἡθooq
δε πεxαq ηαq xε ἡμον ἐπι δε αqcoγωηq

qē. α. hεν πιzοpαμα αλλα αqωθoρtep αqтωηq αq- 25
zιтq ἐbρηι hαpαtoγ ἡηeqбалаγx αqoyωωт
ἡμοq eqxω ἡμοq xε κωηb pω παoē γεωργιος.
πεxε πᾶριος γεωργιος ηαq xε пzμoт ἡφ†

- ωηπ πασωμα ἡατεν ἡηνοῦ ἀλλὰ †ωνῆ ἡεν
 φ† ἐβολζιτεν πιπῆα εἰ οὐαβ †ηνοῦ χε ἀιναῦ
 ἐροκ ἐκοι ἡκοῦχι ἡζητ ἐκμοκμεκ ἐβολ εἰβε
 ςζ. β. πιτοπος ἐτακζιτοτκ ἐροῦ ἐκοτῦ ἡεν παρὰν
 εἰρεκχω ἡπασωμα ἡῆητῦ ἀὶ ὡαροκ ζινα 5
 ἡταταμοκ ἐοῦκοῦχι ἡχρὶα ἡτε ναιο† ζινα
 ἡτεκδο ἐβολ ἐπιτοπος ἡῆητῦ χεμνομ† ἡπερ-
 ερκοῦχι ἡζητ ἡνοκ †ηατηιῦ ἐῆρηι ἐπζητ
 ἡνιρωμι ἡτε ταπολις εἰροῦ† τοτοῦ νεμακ
 τωνκ μοῦι ἡσῶι ἡτα† ἡοῦῶωλζ ἡεν πικαζι 10
 ςη. α. ἡεν πικοιτον ἡτε παηι ἐτακῶερῶωρῦ πιμα
 ἐτακχω ἡπασωμα ἡῆητῦ ἡῶωρπ ἡπατεκ-
 βιτῦ ἐ†εκκλῆσια. ἀνδρεας δε ἀρερ πςμοτ
 χε εἰνατῶωῦ ἡτερμῶωι ἡσῶῦ ἡ πᾶριος γεωρ-
 ςιος ἀρερπςμοτ χε εἰναβιτῦ ἐῆοῦν ἐπικοιτον 15
 ἡτε περῆι ἀρταμοῦ ἐπιμῶιτ ἐταρ† ἡπιῶωλζ
 ἐροῦ ἡπερτῆβ πεχαῦ ναῦ χα ἀκῶαντωνκ
 ςη. β. ἡῶωρπ ἡζανᾶτοοῦι ἡμοῦ ἐῆοῦν ἐπιμαῶωκι
 ἡῆητῦ ἡοῦμαζι χναχιμι ἡπισμοῦ ἐτε πῶς
 ναῶαῶῦ ἐροκ. ἐταρερνιμφῦν ἐβολῆεν πιζο- 20
 ραμα ἀρερςσι ἡτερςζιμι ἀρχω ἐρος ἡζωβ-
 νιβεν ἐταρναῦ ἐρωῦ ἡῶωρπ ἡεν πιζοραμα
 ἀγερῶφῆρι ἐμαῶω. πεχε τερςζιμι ναῦ χε
 τωνκ †ηνοῦ ἡεν παῖεχωρζ ἡτενῶερο ἡοῦῆηβς
 ςθ. α. ἡτενζῶλ ἐπιμα ἐταρςχος νακ ἡτεκναῦ χε 25
 τενηναχιμι ἡπιῶωλζ ὡα νῆμον. ἐῶωπ γαρ
 ἀνῶανχιμι ἡπιῶωλζ κατὰ φρη† ἐτακναῦ
 ἐροῦ ἡεν πιζοραμα ἡε πᾶριος γεωργιος πε
 ἐταρφοῦονζ ἐροκ ἡζοοῦβεζο τενηναζ† ἡεν οῦ-
 μεῶμηι χε τενηναχιμι ἡτενχρὶα κατὰ φρη† 30

- ἔταρταμοκ. αὐτωοῦνοῦ ἡπῆ αὐβερὸ οὐκαρ-
 της ἃ †ςζιμι ραι ἡμοῦ ἡθοῦ ρωῦ αῖβι ἡοῦ-
 ρῶ. β. τωρι ἡεν τερσιχ αῖβι ἔπιμα ἔτεμμαγ ἡεν
 τφῶι ἡπιῆχωρρ. ἔταρχοῦωτ ἔπκαρι αῖξιμι
 ἡπιῶωλρ ἔτα πᾶριος τηρ ἡεν περτηβ ἡεν 5
 πιζοραμα οὔορ ἀγναρ† ἡεν ποῦρητ τηρ
 χε πᾶριος γεωργιος πεταρθαμιοῦ αῖερωφηρι
 ἔμαῶω ἡθοῦ νεν τερςζιμι. αῖτωνῦ δε ἡχε
 ἀνδρεῖας πιχωρι αῖμορῦ ἡοῦλεντιον ριχεν
 ρ. α. τερ†πι αῖβι ἡοῦτωρι ἡεν τερσιχ αῖωωκι ἡεν 10
 πικαρι ἔταρῆρσαῖρηι δε ἡοῦκοῦσι αῖξιμι
 ἡοῦκελλαθι ἔρερωσ χωῶ ἡκοῖσι ναρῶωκι
 αῖρενς ἔπῶωι εσοῦοχ πλην ἀγριτοῦ ριχεν ποῦ-
 ρο αῖοῦωω† ἡφ† νεν πᾶριος γεωργιος.
 ἡωοῦ δε αὐτωοῦνοῦ αῖραι ἡμοσ αῖωεν- 15
 ωοῦ ἔποῦηι εὔ†ωοῦ ἡφ† αὐβερὸ ἡοῦῖηβς
 ρ. β. ἡκαλως ἀγρῶλ ἔῖοῦν ἔνοῦταμιον ρινα
 ἡτεῶτεμ νη ἔτ ἡεν πιηι ἔμι ἔποῦρῶβ ἃ †ςζιμι
 ερωῶωιηι ἔροῦ ἡπιῖηβς ἡθοῦ δε αῖῶωρπ
 ἡ†κολλαθι αῖχεμς εςμερ ἡνοῦβ ῶαρος 20
 αὐτωοῦνοῦ ἀγριτοῦ ριχεν ποῦρσο αῖοῦωωτ
 ἡφ† νεν πᾶριος γεωργιος ἔχεν πιηιῶ†
 ἡρμοτ ἔταρραιῦ νενωοῦ. πιρῶμι δε αῖῖηι
 ρα. α. ἔβολ ἡπῶαγ ἡῖ ἡρην ἡνοῦβ εῖρερρκο ἔβολ
 ἡῖητοῦ ἔπκωτ ἡπιτοποσ αῖθoomcc δε οη 25
 αῖχας ἡεν περῖηι εςχηπ. ετατοοῦῖ δε ῶωπι
 αῖοῦωῶ ἔ† ἡοῦῶαι ἔ†πολις τηρς ἡεν φραν
 ἡπᾶριος γεωργιος πεχαρ ἡεν περρητ χε
 πετεσῶε πε ἔ† ἡηιᾶπαρρη ἡπῶῶ ἡωωρπ αῖῖηι
 ἡοῦηιῶ† ἡᾶριστον ἡηιρρηκι τηροῦ ἡτε †πολις 30

ῥα. β. ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ ΕΦΘΖΙ
 ἔΡΑΤΩ ΕΦΩΕΜΩΙ ἸΜΩΟΥ ΟΥΟΣ ΕΦΡΑΩΙ ΝΕΜΩΟΥ
 ΤΗΡΟΥ. ΠΕΦΡΑΣ† ΔΕ ΑΦΘΩΖΕΜ ἸΝΙΝΙΩ† ΤΗΡΟΥ
 ἡτε †πολις ΑΦΙΡΙ ἸΚΕΝΙΩ† ἡΩΑΙ ἔΡΩΟΥ ἮΕΝ
 ΦΡΑΝ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΦΡΟΘΒΕΦ 5
 ΝΕΜΩΟΥ ΖΩΣ ΕΦΡΑΩΙ ΝΕΜΩΟΥ ΕΘΒΕ ΠΙΣΜΟΥ
 ἔΤΑ ΠΩΣ ΘΑΩΦ ἔΡΟΦ. ἔΤΑΓΕΡΦΑΩΙ ΔΕ ἸΟΥΩΜ

ῥβ. α. ΑΦΣΑΧΙ ΝΕΜΩΟΥ ΕΦΧΩ ἸΜΟΣ ΧΕ ΝΑΣΗΝΟΥ ΖΑΡΑ
 Ἄ Φ† ΤΗΙΣ ἔΠΕΤΕΝΖΗΤ ἡΤΕΤΕΝ† ΤΟΤΕΝ ΘΗΝΟΥ
 ΝΕΜΗΙ ἡΤΕΤΕΝ† ἸΟΥΚΟΥΧΙ ἔΦΟΥΑΙ ΚΑΤΑ ΤΕΦ- 10
 ΧΟΜ ἡΤΕΝΘΑΜΙΘ ἸΠΑΙΝΙΩ† ἸΣΜΟΥ ἮΕΝ ΤΕΝ
 ΠΟΛΙΣ ΦΑΙ ἔΤΑ Φ† ΕΘΡΕΝΕΡΠΕΜΠΩΑ ἸΜΟΦ
 ἮΕΝ ΤΕΝΓΕΝΕἸ ΕΘΡΕΝΚΩΤ ἸΠΙΜΑΡΤΗΡΙΟΝ ἡΤΕ

ῥβ. β. ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἮΕΝ ΤΕΝΠΟΛΙΣ. ΑΓΕΡΟΥΩ
 ΝΑΦ ΤΗΡΟΥ ἮΕΝ ΟΥἮΡΩΟΥ ἸΟΥΩΤ ΧΕ ΑΝΟΥΩ 15
 ἔΧΟΣ ΝΑΚ ΧΕ ΤΕΝΝΑΙΡΙ ΚΑΤΑ ΤΕΝΧΟΜ ΑΛΛΑ ἮΕΝ
 ΦΟΥΩΩ ἸΠΩΣ ΤΕΝΝΑΙ ΨΑΡΟΚ ΦΗ ἔΤΕ ΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ἸΜΟΝ ΝΑΧΕΜΦ ΚΑΤΑ ΤΕΦΧΟΜ ΦΝΑΕΡΣ
 ΝΑΚ ἡΘΩΟΥ ΔΕ ΤΗΡΟΥ ΙΣΧΕΝ ΠΟΥΚΟΥΧΙ ΨΑ
 ΠΟΥΝΙΩ† ΑΓΒΙἸΠΙ ἸΦἡἔΤΑΦΙ ἔΒΟΥΝ ἮΕΝ ΦΡΑΝ 20

ῥγ. α. ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΧΙΜΙ ἡΩΩΒ ἸΛΟΥΚΟΧΙ
 ἡΝΟΥΒ ΝΕΜ ΟΥΩΟ ἸΣΑΘΕΡΙ ἡΖΑΤ ΚΑΤΑ ΤΧΟΜ
 ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ. ΜΕΝΕΝΣΑ ΝΑΙ ΑΦΙ ἔΠΙΜΩΙΤ
 ἔΤΟΥΝΑΚΩΤ ἸΠΙΤΟΠΟΣ ἡἢΗΤΦ ἮΕΝ ΦΡΑΝ ἸΠΙΛ-
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΧΩ ἡ†ΣΕΝ† ἔἢΡΗΙ ἮΕΝ ΦΡΑΝ 25
 ἸΦ† ΝΕΜ ΦΡΑΝ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΥ-
 ΚΟΤΦ ἡΚΑΛΩΣ ΨΑ ΠΧΩΚ ἡἢ ἡΡΟΜΠΙ ΟΥΟΣ ΑΥΙΝΙ
 ἸΠΙΜΑΡΤΥΡΟΣ ἔΘ ΟΥΑΒ ἔΒΟΥΝ ἔΠΙΜΑΡΤΙΡΙΟΝ

ῥγ. β. ἔΘΟΥΑΒ ΑΥΙΝΙ ἸΠΙΛΓΙΟΣ ἡἘΠΙΣΚΟΠΟΣ ἡΤΕ ἸΛἡἢ
 ΑΦΕΡΛΓΙΛΖΙΝ ἸΠΙΤΟΠΟΣ. Ω ΧΕ ΑΥΟΥΗΡ ἡΩΦΗΡΙ 30

†ϥφηρι ἡμαρ β ἡτε πᾶριος γεωργιος.

ϥωπι ἡπιναυ ἔτεμμαυ ὦ σε αἰοῦηρ ἡρωμι
οὔχαι ἔβολῃεν ἡοῦϥωπι nem ζανκεμηϥ
ἡπῆα ἡκαθαρτον εὔνηοῦ ἔβολ ἃεν φραν
ἡπᾶριος γεωργιος πῆμαρτῦρος ἔθ οὔαβ ἡτε
πενῶς ἡης χῆρς.

5

ῤα. α. †ϥφηρι ἡμαρ β ἡτε πᾶριος γεωργιος.

αϥωπι δε ἔτα πῆπισκοπος ἔθ οὔαβ ἐρᾶγι-
λζιν ἡπιτοπος ἡτε πᾶριος γεωργιος ἔρε
πῆπισκοπος ἡνι ἐπῶωι ἡ†προςφορα ἔθ οὔαυ
(sic) αἰῖ ἔβοῦν ζωϥ ἡσε οὔρωμι ἔρε οὔον 10
οὔπῆα ἡκαθαρτον nemαϥ ιςχεν τεϣμετ-
ῤα. β. κοῦχι αἰῖνι ἡμοϥ ἐπечт ἐпкази εἰ† ἡζαν-
νιϥ† ἡῃσι ναϥ αἰςκερκερ ἔροϥ ἔρε ϣωϥ σε
ϥςφει† ἔβολ αἰῖ ζωϥ αἰῖζι ἔρατϥ ἃεν ὅμη†
ἡπιλαος εἰοῦϥωῶ ἔῃςμοῦ ζωϥ nem πῆμηϥ. 15
αϥωπι δε ἔταϣταοῦδ ἡπῆρῖςᾶριος αἰῖνι
ἡпкази αἰςκερκερ ἡμοϥ ἔρε ϣωϥ σε ϥςφει†
ἔβολ αἰτῶνϥ αἰῖζι ἔρατϥ ἡπεμῶο ἡπῆμηϥ
ῤε. α. εἰϥωῶ ἔβολ εἰϥω ἡμος σε ἡῃок nemῆι πᾶριος
ἡτε φ† †ςωοῦν ἡмок σε ἡῃок nim χῆαϥζит 20
ἔβολ αἡ ἃεν παρῶμι ἡнок γαρ ἡнок οὔπερ-
μοῦ χῆαερϥχেমχομ ἔροι αἡ ὦ γεωργιος
οὔοζ αἰερζηтς ἡχεοῦᾶ ἐφ† nem πᾶριος
γεωργιος. наре πᾶριος γεωρ[ριος] † ἡζαν-
νιϥ† ἡῃσι ναϥ πε αἰῖ ζα πῖςτῦλλος παλιν οἡ 25
ῤε. β. ἡ πᾶριος γεωργιος сωνз ἡнеϣхих ζιφазоῦ
ἡμοϥ αἰςокϥ ἐπῶωι ἡса πῖςтῦλλος ἔρε неϣ-
хих сонз ἐπῶωι ἡса персой ϥατεϣᾶφε ер

ca πῶωι ἡ†κεφαλῖς ἡτε πῖςτγῆλλος ἐρε οὔον
 niben ἐρθεῶριν ἰμοῦ ἀγερῶφηρι τηροῦ εὔχω
 ἰμος χε ἰπενναῦ ἐοὔον ἰπαρη† ἐνεῖ

ps. a. ἡππε γαρ περσοι γαρ (sic) τομι ἐπῖςτγῆλλος

νερχιχ conῖ ζιφάροῦ ἰμοῦ ἀῶνε ῖλι ἵναι οὔδε 5

νεῖδαλαῦχ χη αν ῖχεν πικαῖ ζηππε γαρ

αῖῶι ἰμοῦ cabol ἰπῖςτγῆλλος ἵcopῖ ἰμον

ῖλι ἰμονι ἰμοῦ ἰπενναῦ ἐωφηρι ἰπαρη†

ἐνεῖ ἕεν ῖλι ἰμαρτγρος ἀλλα πᾶριος γεωρ-

ριος πετᾰμονι ἰπσωμα ἰπαίρωμι ἐαῖερβα- 10

canizin ἰμοῦ οὔοῖ nape οὔον niben ἐρθεῶ-

ps. b. rin ἰμοῦ οὔοῖ εὔερῶφηρι ἰμοῦ εὔ†ῶοῦ

ἰφ† nem πᾶριος γεωργιος πιχωρι ἰμαρτγρος

ἡτε πεnōc ἡnc πxc. menenca nai δε ἰ πᾶριος

γεωργιος χαῖ ἐπεснт αῖῖει ἐπῶωι ἡ†κεφαλῖς 15

ἡτε πῖςτγῆλλος αῖῖει ῖχεν πικαῖ αῖερατῆμι

ῖωcτε ἡτε οὔον niben xoc χε αῖμοῦ. ἐταῦ†

ps. a. δε ἡ†ῖγρηνη ἰ πῖλαος τηρῖ φωῖτ ἐῖρηι ἐχωῖ

εὔερῶφηρι ἰμοῦ εῖροι ἰφρη† ἡοὔρεῖμωοῦτ.

ne οὔον οὔρωμι δε ἡῖαλε icxen εῖῖεν ῖνεχι 20

ἡτε τεῖμαῦ ἰπεῖρμωῖ ἐνεῖ ἀλλα εῖῖεῖμι

εῖῖατμεῖθαι ῖιρεν φρο ἰπιτοπος ἰπιναῦ

ἐτεῖμαῦ αῖῖ ἐῖοῦν nem πιμῖω εῖῖω† ῖχεν

νερχιχ nem νεῖδαλαῦχ ἐρε νεῖδαλαῦχ ωῖ†

ps. b. ἡcωῖ αῖῖ ἐῖοῦν ἕα nenῖαλαῦχ ἡνιρωμι ῖα- 25

τεῖφοῖ ἐπιρωμι εῖτοι ἡδεῖμων αῖcοῦτεν τεῖ-

χιχ ἐβολ αῖῖᾰμονι ἡφμοῦτ ἡπιῖαλε αῖcokῖ

εῖοῦωῖ ἐωῖῖ ἡτοῖῖ ἰ νεῖφατ † ἡοῖνιω†

ἡῖκαπ αῖcωοῦτεν ἐβολ cατοτοῦ ῖανκερωμι

ῖῖι ἡπεῖρμωῦτ ἡφῖετοι ἡδεῖμων εῖοῦωῖ 30

- ἔχαρ ἐβὼλ εὐχῶ ἰμος χε ὄωρεμ μαῶε νακ
 ἐβὼλ αῤῥωνῆ αῤῥοῖ ἐρατῆ ἔεν οὐωθορτερ
 ρῆ. α. αὐταχρο ἵχε νεφλατ αῤῥωρεμ ἐβὼλ αῤῥε ναρ
 νη δε ἐτσωοῦν ἰμοῦ αῤῥωρεμ ἐροῦ ἵπε ῥλι
 ῶταροῦ ῶατερερ σαβὼλ ἵτπλατιὰ ἵτε πιτο- 5
 πορ οὐοῖ ἅ πῆπισκοπορ οὐαῤσαῤνι εῤροῦενῆ
 ναρ νεμ πικερῶμι ἐτοι ἵδεμων. αῤἐροῦῶ
 ἵχε πιρῶμι ἐτοι ἵδεμων εῤῥῶ ἰμος χε ῥῶ
 νη ἐβὼλ παιῶτ ἐθ οὐαβ ἵταῥῶ ἐροκ ἵνηῆται-
 ρῆ. β. ναῦ ἐρωοῦ ἱσῥεν ταμετᾶλοῦ οὐον οὐδεμων 10
 νεμηι ῶα ἐβοῦν ἐφοοῦ οὐοῖ ἵπιναῦ ἐροῦ
 ἔεν ναβαλ ἐβὼλ ἐφοοῦ οὐοῖ αῤῥανοῦῖῆ (sic)
 ἐῥῶι κατὰ σοπ ῶαιναῦ ἐοῦῥῥῶμι ἵπαῖθεο
 ἐβὼλ ῶαιωθορτερ ἵταῤεῖ ἐπεσῥτ ῥῖῥεν πικαῤι
 ἵπ[α]ῖῆμι ἐῤλι ῶατε πιδεμων ῶε ναρ ἐβὼλ ῥα- 15
 ροι. ἵτοῦῖ ἵχε νιρῶμι ἵτοῦταῤοι ἐρατ αῥῶπι
 ρῆ. α. δε ἰμοι ἐταῤῖ ἐῥῶι ἵπαῖσοπ αῖερατῆμι αῖ-
 ναῦ ἐπᾶγιος γεωργιος αῤῖ ἐβοῦν ἐπιμανερ-
 ῶῶοῦῶι αῤᾶμονι ἵταῥῖῥ αῤῥῥνομῥ νηι αῖναῦ
 ἐπιδεμων ἐτεμμαῦ ἵπαῖσοπ ἔεν ναβαλ εῤοι 20
 ἵπσμοτ ἵοῦρῶμι ἵπαῖθεο ἐβὼλ εῤε πᾶγιος
 γεωργιος † ἵῤαννιῶῥ ἵῥῖῖ ναρ αῤᾶμονι
 ἰμοῦ αῤσοκῆ ἐπῶῶι ἐπισῥῥῥλλορ ῶατεῤ-
 ρῆ. β. φοῖ ἐτκεφαλῖς ἐπῶῶι οὐοῖ αῤῥ ἵῤαννιῶῥ
 ἵῥῖῖ ναρ εῤῥαῆ δε ἅ πιδεμων ῶῶ ἐβὼλ 25
 ἵοῦνιῶῥ ἵῥρῶοῦ εῤῥῥκ ἵῤανᾶναῶ εῤῥῶ
 ἰμος χε †ναῶε νηι ἐβὼλἔεν παῖρῶμι †να-
 ταῥοι ἐροῦ αῖ ῶα ἐνεῖ ἅνοκ δε αῖναῦ
 ἐπᾶγιος γεωργιος αῤᾶμονι ἰμοῦ ἵθοῦ πιδε-
 μων αῤῥαῖ ἰμοῦ ἐπῶῶι αῤσατῆ ἐπεσῥτ ῥῖῥεν 30

πῑ. α̅ νῑπλαζ ογορ ἅ πιδεμων † ἡογνιω† ἡρωου
 ἐβολῆεν περῳαι αqι ἐβολ αqωε ναq ἅνοκ ζω
 αἰέμι ἐροι ἐταιᾶσαι ἡεν παcωma αἰενκοτ
 ογορ αἰζωρπ ἡπιναγ ἐζλι ωate παρωμι
 ἐτοι ἡδαλε ἡτερχογωτ ἐζρηι ἐχωι ογορ 5
 ἐταιογων ἡναβαλ αἰναγ ἐπᾶριος γεωργιος
 αqᾶμονι ἡναχιx αqμολχογ ἐφμογτ ἡπιδαλε

πῑ. β̅. αqδωρεμ ογβηι xε ἅμονι ἡμοq ἡκαλωc
 ἅνοκ ζω αἰᾶμονι ἡπερμογτ αἰcωκ ἐχωq ἅ
 πᾶριος γεωργιος ἅμονι ἡνεqφaт αqcωκ 10
 ἡνεqφaт αq† ἡογνιω† ἡρωου ἐβολ αqχαq
 ἐβολ αqδωρεμ ογβηι αἰχω ἡπερμογτ ἐβολ
 αqτωνq αqωε ναq εqδοxι ογορ ἅ πᾶριος γεωρ-
 ριος ωε ναq ἐπωωι ἐνιφhoγῑ εἰcomc ἡcωq.

πῑα̅. α̅. ναἱ δε ἐταqсωтем ἐρωου ἡxε πῑεπῑcκοποc 15
 nem πῑμῑω eтκω† ἐροq ναγερωφηρι ἐμαωω
 ἡεν ογνιω† ἡωφηρι ογορ ναγ†ωου ἡφ†
 nem πᾶριος γεωργιος xε ογνιω† τε τεrχοm
 nem нἰzмoт ἐта φ† ἡρι ἡμωου nemαq ογορ
 нἰρωμι ἐταγoγxαι αγωωπῑ ἡβωκ ἡπᾶριος 20
 γεωργιος eγωemωῑ ἡῑηтq ἡπῑἐzooy nem

πῑα̅. β̅. πῑεχωpз ωa πῑἐzooy ἡτε πογμογ. zанmῑω
 δε ἡρωμι nem zанzἰoмῑ nem zанkoγxι
 ἡαλωoγῑ eγωωнῑ ἡoγmῑω ἡρη† ἡεν zанῑ-
 mom nem zанᾶpоω nem zанπῑᾶ eγzωoy 25
 αγoγxαι ἡεν πῑἐzooy ἐтеммаγ ἡен πтопоc
 ἡπᾶριος γεωργιος ἐβολ zἰтен φpан ἡπeᾶoс
 ꝑhс ꝑxс.

ῥιβ. α. †ωφηρι ἰμαζῖ ἵτε πᾶγιος γεωργιος
 πῖμαρτῦρος ἵτε ἱῆς πᾶς.

αἰωωπι δε ἔτα πῖεπισκοπος ἐθ οὔαβ ωε ναῖ
 ἐζρηι εἰλῆμ nem nh τηροῦ ἐθ nemαῖ ναῦ-
 σαχι πε ἵnimhini nem νιωφηρι ἔταῦωπι 5
 ἐβολζιτεν πᾶγιος γεωργιος ἕεν ὅμη† ἵπι-
 λαος ζηππε ις οὔρωμι ἵαχω ἵιοῦδαι οὔοζ

ῥιβ. β. ἵconi οὔοζ ἵρεφερζικ ἵνιρωμι ωατοῦεν-
 κοτ ἵτεῖωλι ἵπετεντωοῦ ἔταῖςωτεμ εῖβε
 νιχομ nem νιωφηρι ἔτερε πᾶγιος γεωργιος 10
 ἵρι ἵμωοῦ ναῖτενζοῦτ ἵμωοῦ αν πε ἀλλα
 ναῖχω ἵμοc ἵnimνω σε εῖρε νιχριστιᾶνοc
 cωρεμ εὔζηλ ζα παίρωμι ἵκαζι ἵπενρη†

ῥιγ. α. σε ἀριβοηθῖν ἵτεκταλῶ ἵnenωωνι οὔοζ
 ωαρε οὔμνω ἵχρηστιᾶνοc ἵλαβ nemαῖ 15
 ἵοῦμνω ἵcop ἵθοῖ δε ναῖμην ἐβολῆεν
 ζανμνω ἵμετρεῖςεοῦλ παίρη† αῖςωτεμ
 δε ἐροῖ ἵσε οὔρωμι ἵκοῦχι ἵζητ ἕεν νι-
 χρηστιᾶνοc αῖςωντ ἕμαωω αῖτωνῖ εῖ†
 nemαῖ εῖςω ἵμοc σε φ† ναῶοῦἵζητ nemακ 20

ῥιγ. β. αν ἵπαίρη† εκωωω ἵνεῖμαρτῦρος ἐθ οὔαβ
 ἀλλα πᾶγιος ναῖ ἵπωιω nemακ οὔοζ ἵτεῖ
 ςοτκ ἐβολ οὔοζ † ἵζαννιω† ωωω ἵνοῦε-
 ρηοῦ. menenca ναι αῖεροῦω ἵσε παίρωμι
 ἵιοῦδαι εῖςω ἵμοc σε χα λοῦωοῦ ἐβρηι 25
 nemhi †νοῦ ἵταζωλ ἐβοῦν ἐπτοποc ἕτεμ-
 μαῦ ἵταωολῖ ἵταῖνι ἵνεῖςκεῦοc ἵπαῖμα

ῥιδ. α. ἵτεῖτεμζλι ἐμι ἵταναῦ σε ἐρε γεωργιος
 ναῖροῦ νηι. αῖεροῦω ἵσε πῖχριστιᾶνοc σε

- χα λογὼ ἐβρῆι νεμῆι ψα ῖ ἵλογκοχι ἐψωπ
 ἵτεκῶλι ἵογζλι ἐβολῆεν πτοπος ἵπιὰριος
 γεωργιος ἵτεκῖνι ἵμοϙ ἵπαιμα ἵτενζωλ
 ἐπιτοπος ἵτενῶινι ἵτενῆμι ἐτμεῶμῆι χε
 ἀκναῶλι ἵογζλι ἵτε πιτοπος ἐψωπ ἵτεκῖρι 5
 ρῖα. β. ἵογὰβοτ ἵεζοοϙ ἵτεῶτεμ πετζωοϙ ταζοκ
 ἱε τῆναναζτ ζω κατὰ ροκ οὔοζ τῆνατ ἵκεῖ
 ἵλογκοχι νακ ἐψωπ ἵτεκῶτεμῶχεμχομ
 ἵῶλι ἵζλι ἵτε πιτοπος ἵτεζλι ἵπετζωοϙ
 ῶωπι ἵμοκ ακτ ἵτῖτ ἵλογκοχι ακῶωπι 10
 ζωκ ἵχρηστιὰνος οὔοζ ἵπιζωβ ῶω οὔτωοϙ
 ρῖε. α. ἵπαιρητ ἀγταζο ἵνιμετρεϙ¹⁾ ἐρατοϙ. ἀϙ-
 τῶνϙ ἵχε πιρῶμι ετοι ἵλχω ἀϙῶε ναϙ
 ἐπιτοπος ἀϙῶλι ἵζανσκεϙος ἵβιοϙῖ οὔοζ
 ἀϙῖ ἐβολῆεν ῶμῆτ ἵπιτοπος εὔοβῶ τηροϙ 15
 ἵπεζλι ἐμι ἐροϙ ἐταϙερ савоλ ἵπιρο ετса-
 воλ ἵπιτοπος πεχαϙ ἵβρῆι ἵβῆτϙ εϙχω ἵμοκ
 χε βῖωπι νακ τῆνοϙ γεωργιος νεμ πικεοϙαι
 ρῖε. β. ἐταϙχαλοϙῶ ἐβρῆι νεμῆι ναϙсоβῆι δε ἵβρῆι
 ἵβῆτϙ εϙμοῶι εϙχω ἵμοκ χε τῆνατ ἵναι 20
 ἐβολῆα οὔνιῶτ ἵτιμῆ ἵταῶατ φῆ ἐτεμμαϙ
 ἵτ κε ῖτ ἵλογκοχι ἵταῶρεϙχω ἵσῶϙ ἵπεϙ-
 κεναζτ ἵτεϙῶλ ἵπεϙκεωмс ἐβολ οὔοζ
 ἵταναϙ ἐπαῖρεϙμωοὔτ χε γεωργιος ναῆροϙ
 νῆι ναι δε εϙμοκμεκ ἐρωοϙ εϙμοῶι ζῆππε 25
 ρῖς. α. ἱс πιχωρι ἵμαρτγρος πῖριος γεωργιος ἀϙῖ
 ἐβοϙν ἐζραϙ εϙῆнк ἵпсмот ἵογματοι ἐρε
 οὔνιῶτ ἵταγρελῆχῆ βεν τεϙχῖχ πεχαϙ ἵπι-

¹⁾ Ms. нιμετμετρετ.

- ρωμι χε πicon ογ πε φαι ἔτταλνογτ ἔροκ
 ματαμοι ερογ ζω ἡθογ δε ἅ ρωφωμ πεχαγ
 χε παωφηρ †ναζηπ γλι ἔροκ αν γανκογχι
 ἡσκεγος αιωλογ ἡδιογι ἅλλα γocon ἅ φ†
 ρ̄ις. β. ἡνι ἡμοκ ἔβρηι ναζραι ἡμογ δι ἡπεκμερος 5
 ζωκ nemhi γina ἡνεκταμε γλι ἡρωμι. πεχε
 πὰριος γεωργιος ναγ χε icxe παρη† πε
 ἡμογ μαρον ἐπιτοπος ἡτενφωγ ἔχων
 κατα πεκcaxi ἔταρφογ δε ἔφρο ἡπιτοπος
 ἅ πὰριος γεωργιος †ἡογψε ἡμανκλαβι ἡβρηι 10
 βεν τεγὰφε εγχω ἡμος χε ακcoγwnt χε ἡνοκ
 nim ἡθογ δε πεχαγ ναγ χε ἡφη παῶc αιμογ
 ρ̄ις. α. αιμογ ογογ †cωoγn αν χε ἡθοκ nim. πεχε
 πὰριος γεωργιος ναγ χε ἡνοκ πε γεωργιος.
 ἡθογ δε ἔταρcωtem ναγφθορτερ αqzei 15
 γixen πικαγ. ἅ πὰριος γεωργιος ἡμονι ἡμογ
 αqω† ἡμογ εγχω ἡμος χε εθβεoγ εκχω
 ἡμος χε αιμογ αιμογ ἡπατεκμογ ωα †ἡογ
 ρ̄ις. β. ἅλλα ἡμογ ωαμnai ἡταθρεκcoγwnt χε
 ἡνοκ nim αqcnogγ βεν θμη† ἡπιτοπος 20
 αq̄ωι ἡμογ ἔoγnιω† ἡχωτ ec̄ωι αqμογp
 ἡνηἔταρκολπογ ἔβητq αq̄ωι ἡμογ ca πωωι
 ἡπικαγ ἡ̄ ἡμαγ ογογ αq† ἡγαν̄nιω†
 ἡωαω ναγ βεν πιμανκλαβι ἔτχη ἡτοτq
 ὡ χε αγογρηρ ἡωφηρι ωωπι βεν πιναγ ετε- 25
 ρ̄ιη. α. mμαγ ὡ χε αqεω ογρηρ ἡβρωoγ ἔβολ ωατε
 νηἔτενκοτ τηρογ pωc ἔβολ ἡcετωoγnoγ
 ἡcei γapoγ εγερωφηρι ἡφηἔταρωωπι ογογ
 ναγωini πε nem ἡογἔρηoγ χε nim γapa πε
 ἔταq̄ωι ἡφαι ἔπωωι ογογ ναγχω ἡμος χε 30

- nim zapa èθναωφορ ἐπωωι ἐφαι εφοῦῆοῦ
 ἐπκαζι ἱπαίρητ ἵθοορ δε αφερὸμολογιν ἱφῆ-
 ρῖῆ. β. ἐταρδαίρ ναρταμο ἵογον νιβεν ἐνῆεταγῶπι
 ἱμορ. ἵθοορ δε ναγερῶφῆρι εὔχω ἱμος
 χε ἁνιοῦι ἵοῦμοῦκι ναν ἵτενχαρ ἐβρη. 5
 αφεροῦῶ ἵχε ποικονομος χε ρωνῆ ἵχε πῶς
 ἱμον ζλι ναχαρ ἐπεσῆτ ῶατε φῆεταρδαῶρ
 ἐπωωι χαρ ἐπεσῆτ αὔχαρ εῤῥῶι ἱπαίρητ
 ῶατε ποῦωινι ῶαι ἵτε οῦον νιβεν ερῑεὸριν
 ρῖῑ. α. ἱμορ. ἵθοορ δε αφερὸμολογιν ἱπαίρητ χε 10
 αρχαοῦῶ ἐβρη νεμ πῖρωμι ἵχρηστιἁνος ἕεν
 ἱλῆῖ ναρῖμι πε εῤῥῶ ἐβολ χε ναι νῆι παῶς
 γεωργιος τῆναογαστοτ ἁν χε ἐκωλπ ἵσα ζλι
 ἵρωμι ἱσῆεν παῖναῦ ἁλλῆ τῆναῶπι ἵχρισ-
 τιἁνος ἱσῆεν τῆνοῦ οὔδε τῆνακοττ ἁν χε 15
 ἐερφαρμαγος ἱφρητ ἵῶορπ. ἵθοορ δε αῤ-
 ρῖμι πε ἱπιεζοοῦ τῆρρ εῤῥῶι ἐπωωι ῶατε
 ρῖῑ. β. ῶορπ ῶοπι ἐρεοῦον νιβεν ερῑεὸριν ἱμορ
 ἐτῶ πῆργιος γεωργιος ναῦ ἐπταχρο ἱπερζῆτ
 αῤῥενηζῆτ ἕαρορ αῤῖ ἕεν πῆχωρζ αῤῥαῤ 20
 ἐβρη ἵθοορ δε αῤτ ἵνῖσκεῦος ἐτοτρ ἱπιοι-
 κονομος. αςῶπι δε ἐπερραστ αῤῥῥαι ἵοῦ-
 ἐπιστολῆ ἁῤῥῖς ἐτοτρ ἵοῦβωκ ἵτε πῖτοπος
 αῤοῦορπρ εἱλῆῖ ἵνεῤῥωμι νεμ τεῤῥζῖμι
 ρῖ. α. εῤταμο ἱμῶοῦ ἱπῖρητ ἐταςῶπι ἱμορ 25
 οὔορ οῆ χε ροῦῶῶ ἐῶοπι ἵχρηστιῤῆνος (sic)
 ἱπε πῖωφῖτ χαρ ἐζῶλ εἱλῆῖ. ἐταῤῖ δε
 ἵτἐπιστολῆ ἵχε νεῤῥωμι αῤοῶς αῤερῶφῆρι
 ἵνῖνῖῶτ ἵχομ ἐτῶοπ ἐβολζῖτεν πῆργιος
 γεωργιος οὔορ πῖχρηστιἁνος ἐταῤῥα λοῦῶ 30

†ωφηρι ἵμας ᾧ ἵτε πιάγιος γεωργιος.

ἐβρηι νημαρ ἐταρσωτεμ αραωι ἐμαωω
 αρωωι ερζιωιω ἕεν ἰλῆμ τηρς ἵνηἐταγ-
 ρκ. β. ωπι ἵπιρωμι ἵιογδαῖ ἕεν πτοπος ἵπιὰγιος
 γεωργιος ογον νιβεν ἐταρσωτεμ ναγ†ωογ
 ἵφ† αγτωογνογ τηρογ ἵχε νερςνηογ νემ 5
 τερςζιμι νემ νερωηρι [νემ] νερωφηρ νემ
 ζανκεμηω ἵιογδαῖ αγὶ ωαρογ αραω ἐρωογ
 ἵζωβ νιβεν ἐταγωωπι ἵμογ ογοζ ἵθωογ
 ζωογ αγερζο† ἐμαωω ογοζ αγβὶ ωμε τηρογ
 ρκ. α. ἕεν πιέζοογ ἐτεμμαγ ἕεν πτοπος ἵπιὰ- 10
 ριος γεωργιος ἕεν φραν ἵφιωτ νემ πωηρι
 νემ πιπῆα ἐθ ογав εγωογ ἵφ† ωα ἐνεζ.

†ωφηρι ἵμας ᾧ ἵτε πιάγιος γεωργιος.

ἅ φραν ἵπιὰγιος γεωργιος ογοζ ἅ περωι
 σωρ ἐβολ ἕεν μαῖ νιβεν χε ρίρι ἵζαννιω† 15
 ρκ. β. ἵχομ νემ ζανμηιμι νემ ζαν ωφηρι νემ
 ζανταλβο εγωω ερζιογὶ ἵνιδεμων ἐβολ. νε
 ογον ογρωμι δε ἕεν τχωρα ἵνιπερςις ἐπερ-
 ραν πε νικανορ εροι ἵαρχων ἐχεν †τερε
 ρ ἵτε νιπερςις ἐρε ογον ωηρι ἵταγ χε 20
 ἵνατολιος ἐρε ογον ογςεζτ χη ἕεν περ-
 σωμα ἐρε ογον ζανκεχωγνι ἕεν περζο
 αρσωτεμ εθβε νιχομ νემ νιωφηρι ἐτα φ†
 ρκ. α. αἰτογ ἐβολζιτοτγ ἵπιὰγιος γεωργιος αρωω
 ἵμογ ἵογωω ἵπαιρη† εραω ἵμογ χε ἐωωπ 25
 ἵτε φ† νემ πιάγιος γεωργιος ταλβο ἵπαι-
 κωκ ἵςεζτ ἐβολῆεν πζο ἵπαωηρι †να†

- ἡογκῦνδινάριον ἡνοῦβ ἐβοῦν ἐπερτοπος
 ἡταωωπι ἡχρηστγᾶνος nem πανι τηρῳ. ac-
 ρκβ. β. ωωπι δε ἐταφ†ρωῳ ἡπαίρη† οὔος ἐταρτωνῳ
 ἡζανᾶτοοῦι ἐπερραστ† ἂ πζο ἡπερωηρι
 οὔχαι οὔος ἡπερζλι ἡμῆνι ἡντε πικεστ ωωπι 5
 ἡεν περζο οὔος ἡικανωρ πινιω† ἡαρχων
 ἡντε ἡιπερσις ἐταρναῦ ἐταῖνιω† ἡωφηρι
 ἐτασωωπι ἡπερωηρι αῖτωνῳ αῖβι ἡνιδωρον
 ἐταρωω ἡμωοῦ nem ζανκεμῆω ἡσκεῦος
 nem ἡνατολιος περωηρι nem νερσνῆοῦ nem 10
 ρκγ. α. ζανκεμῆω ἡντε ἡιπερσις ἐταῖνι nemαῖ αῖ-
 τωοῦνοῦ αῖταλωοῦ ἐζανᾶσῆοῦ αῖι ἐπτοπος
 ἡπᾶριος γεωργιος αῖχωκεμ ἡπερωηρι ἡεν
 πιλούτηρ αῖθαζσῳ ἡνεζ ἡεν πικανος ἂ
 περσωμα τηρῳ οὔχαι σατοτῳ ἂῖ† ἡπερ- 15
 δωρον ἐβοῦν αῖβι ωμς nem ἡη εθ nemαῖ
 ἐφραν ἡφιωτ nem πωηρι nem πιπῆᾶ ἐθοῦαβ
 ρκγ. β. εὔωοῦ ἡφ† nem πᾶριος γεωργιος ἐχεν
 πικμοτ ἐταρωωπι νωοῦ αςωωπι δε ἐταῖνι
 ἐτοῦχωρα αῖκωτ ἡοῦνιω† ἡεκκλῆσιᾶ αῖ- 20
 μοῦ† ἐφραν ἡπᾶριος γεωργιος ἐζρηι ἐχως
 οὔος αῖοῦωρπ ἐαντιὸχιᾶ αῖῖνι ἡοῦἐπικ-
 κοπος ἡμᾶινοῦ† αῖερᾶγῖᾶζιν ἡπιτοπος ἡεν
 φραν ἡφιωτ nem πωηρι nem πιπῆᾶ ἐθοῦαβ.
 ρκδ. α. nem φραν ἡπᾶριος γεωργιος οὔος ἂ οῦμῆω 25
 ἡντε ἡιπερσις δι ἡπιωμς ἐθοῦαβ ἡπιᾶζοοῦ
 ἐτεμῆμαῦ ἡτε ρωμι ἡτε σζιμι ἡτε κοῦχι ἡᾶλοῦ.
 ἐταῦναῦ ἐπᾶλοῦ ἐταροῦχαι ἐβολζα πικωκ
 ἡσεστ ἡεν πτοπος ἡπᾶριος γεωργιος οῦμῆω
 εὔωωνι ἡντε ἡιπερσις αῖναζ† αῖωανι ἐβοῦν 30

†ωφηρι ἵμας ἐ ἵτε πἰλριος γεωργιος.

ἐπιτοπος ἐτεμμαγ φαγοῦσαι σατοτοῦ
 ρ̄κ̄δ. β. εὔωογ ἵφ† nem πἰλριος γεωργιος φα ἐνεε.

†ωφηρι ἵμας ἐ ἵτε πἰλριος γεωργιος.

νε οὔον οὔρωμι β ἵσαμαριτης εὔοι ἵωφηρ
 nem νοῦἐρνοῦ ἕεν οὔμετῶτ εὔω† ἕεν 5
 ρ̄ ἵλοῦκοσι αὔτωοῦνοῦ αὔῶκ ἵνοῦτεβ-
 νοοῖ αὔβι ἵνοῦνοῦβ nemωοῦ αὔταλωοῦ
 ρ̄κ̄ε. α. εὔοῦωῶ ἐζῶλ ἐταμασκος ἐῶωπ ἵτοῦπραγ-
 ματιὰ ἅ ροῦζι ῶωπι ἐρῶοῦ εὔμοῶι ζι φμωιτ
 ναῦσαι nem νοῦἐρνοῦ ζι πιμωιτ εῶβε νιχομ 10
 nem νιωφηρι ἐτερε πἰλριος γεωργιος ἱρι
 ἵμωοῦ οὔοζ αῶωωπι εὔσαι nem νοῦἐρνοῦ
 αὔῶντ ἐοὔτιμι ῶατενμῶλιον β ἱε ρ̄ ζηππῆ
 αὔι ἐῶοῦν ἐζραῦ ἵχε μοῖ β ἐβολῆεν νιας.

ρ̄κ̄ε. β. ῶωην εὔζοκερ εὔζεμζεμ εὔζῶλεμ κατὰ 15
 φρη† ετςῆνοῦτ χε αῦχω ἵοῦχακι αῦῶωπι
 ἵχε οὔἐχωρζ εὔἐσι νι ἵῆητq ἵχε νιῆηριον
 τηροῦ ἵτε πκαζι ζανμας ἵμοῖ εὔζεμζεμ
 εὔζῶλεμ εὔκω† ἵσα τοῦῆρε ἐτα νιῶ ναῦ
 ἐνιῆηριον ἐταῖ ἐῶοῦν ἐζραῦ αὔνωῶπ αὔζεῖ 20
 ἐπεснт ἵχε νιρῶμι αὔερφαῶμοῦ οὔδε ἵποῦ-

ρ̄κ̄ς. α. ῶενωοῦ nem νιτεβνωοῖ οὔδε ἵποῦβοζ
 ἐρῶοῦ ἀλλὰ αὔοζι ἐρατοῦ ἐρῶοῦ εὔῶρω
 ἐζρηῖ ἐχωοῦ νιρῶμι δε ναῦσαι nem νοῦ-
 ἐρνοῦ εὔχω ἵμος χε ἐῶωπ ἵτε φ† nem 25
 πἰλριος γεωργιος νοζεμ ἵμον ἐβολῆεν ρωοῦ
 ἵναιῆηριον τεμμα† ἵπαι ῶε ἵλοῦκοσι ἐῶοῦν
 επεϋτοπος ἵτενῶωπι ἵχρηστιἰανος αῶωωπι

ῥκζ. β. δε ἐταγ† ρωογ ἡφ† ἡπαρη† ἅ πιάραθος
φ† φηέθοογω φνοζεμ ἡρωμι νιβεν φη-
ἐταρθερε νιμογὶ ἐρ ζιρηνη nem δανιηλ πιπρο-
φητης αqτης ἐπζητ ἡναικεχωογνι αγχωbc
ἡχωογ επес[ηт] ογορ αγ†χωογ ἐβογν ἐπιαρ 5
ωωην αγωενωογ νιρωμι δε ἐτα πογζηт
семни ἐρωογ αγέμι ἐ†δωρεᾶ ἐτασταρωογ

ῥκζ. α. xε θα πιάριος γεωργιος δε αγ†ωογ ἡφ† nem
[πεq] μαρτγρος ἐθογав ογορ ἐταγμοωι ζιτζη
ἡογκογχι αγχιμι ἡνιτεβνωογὶ εγμονι ἡπερλι 10
ἡπετρωογ ωωπι ἡμωογ ἡθωογ δε αγτα-
λωογ αγὶ ἐρρηι ἐπιαμι (sic) ναγсахи nem
ногёрноγ nem νιρωμι ἡρωb νιβεν ἐταγωωπι
ἡμωογ ογορ ογον νιβεν ἐταγσωтем αγερ-
ωφηρι ἡνιχοm nem νιωφηρι ἡτε πιάριος γεωρ- 15

ῥκζ. β. ριος νιρωμι δε ἡτε πι†μι ναγсахи батотоγ
πε εγχω ммoc xε ἅ νιθηριον ἐтеммаγ тако
ἡζανμηω ἡρωμι nem ζанкемнω ἡτεβνωογὶ
ἡτε ταixωpa αλλα πταιδ ἡπιάριος γεωργιος
πε ἐταqназем θηноγ ἐταιοργη мененса 20
най аγcoбни nem ногёрноγ εγχω ἡμοc xε
φηἐτανχοq тennaиq ἐптопoc ἡπιάριος γεωρ-

ῥκη. α. ριος βен оγωепзмот еγωογ ἡφ† ἡтенωωπι
ἡхристιāноc βен оγμεθмнι αλλα ἡпенθрен-
тасθон ἐφазоγ зoc anι ωα παιμα марен- 25
зωλ ωα дамаскoc ἡтенωωπι ἡтенπραгмaтиā
зина ἡтенχιμι ἡογκογχι ἡтен† βен оγcωογ-
тен ἐταγὶ δε ἐп[д]амаскoc αγχιμι ἡζανώνни
ἡλanamнι еγ† ἡμωογ ἐβολ нηέτογμογ†

ῥκη. β. еρωογ xε ἅдамас αγωοпоγ βен пиῥ ἡлогкохи. 30

ἔταγὶ ἐζρηι εἰλῆμ αὐτητοῦ ἡα εἷ ἵλοῦκοχι
 ἵπατοῦφορ ρω ἔτοῦβακι τσαμαριά αὔσαχι
 ἵχε νιρῶμι νεμ νοῦἐρνοῦ εὔχω ἵμος χε
 πρμोट ἵφ† ωηπ χε ἅ πιάριος γεωργιος
 εῶρενερπεμπω ἵπαινιω† ἵρμोट αςωπι 5
 δε ἔταγὶ ἔτοῦβακι αὐταμε οὔον νιβεν νεμ
 ρκῶ. α. νοῦςγνγενης ἐνιχομ νεμ νιωφηρι ἔτα φ†
 αἱτοῦ νεμωοῦ οὔορ αὐτωοῦνοῦ αὔβι ἵπῖρ
 ἵλοῦκοχι ἔταγωω ἵμωοῦ ἔτητοῦ ἵπτοπος
 ἵπιάριος γεωργιος οὔορ αὔριωω ἡεν †βακι 10
 τηрс εὔχω ἵμος χε φηῆθοῦωω φ† μαρεφι
 ἐπτοπος ἵπιάριος γεωργιος νεμαν ζανμηω
 ἵρῶμι νεμ ζανςζιμι αὔι ἐβολ νεμωοῦ ἡεν
 τσαμαριά ἔταγὶ δε ἐπιτοπος ἐθοῦαβ αὔ†
 ρκῶ. β. ἵνοῦδωρον ἐβοῦν αὔναγ ἐζαννιω† ἵωφηρι 15
 νεμ ζανταλδο εὔωω ἵνηῆτωωμι οὔμηω
 ἵδεμων αὔριτοῦ ἐβολ αὐτωοῦνοῦ τηροῦ
 αὔβι ωмс ἐφραν ἵφιωτ νεμ πωηρι νεμ
 πῖπῶ ἐθοῦαβ αὔωωπι ἵχρηστιἱανος ἵχε ρῖρ
 ἵψγχι ἡεν πῖεζοοῦ ἐτεμμαγ ἡεν πτοπος 20
 ἵπιάριος γεωργιος ἡεν οὔζιρηνῃ ἵτε φ†
 ἱμην.

ρλ. α. †ωφηρι ἵμας εἷ ἵτε πιάριος γεωργιος
 πῖμαρτγρος ἵτε πῖε.

νε οὔον οὔρῶμι ἵχρηστιἱανος ἡεν ἱλῆμ 25
 ἐπεφραν πε ζωγратωρ νε οὔον ἵταφ ἵοὔ-
 ωηρι ἵμαγ εῖοι ἵπερμοῦ οὔορ ἵθοφ ζωφ
 ναφοι ἵἀποτακρος παῖ ρῶμι δε νε οὔραμαδ

- ΠΕ ἔΜΑΩΩ ΕΟΥΟΝΤΑϳ ἸΜΑΥ ἸΖΑΝΝΙΩ† ἸΖΥ-
 ρ̄λ. β. ΠΑΡΧΟΝΤΑ ἔΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-
 ΤΕΒΝΩΟΥἹ ΕΥΟΩ ΔΕΩΩΠΙ ΔΕ ΔΕΩΩΤΕΜ ΕΘΒΕ
 ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἸΝΤΕ ΠΙΔΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΔΕΩΩ ἸΜΟϳ ἸΠΑΙΡΗ† ΕΡΧΩ ἸΜΟC ΧΕ ἔΩΩΠ 5
 ἸΝΤΕ Φ† ΝΕΜ ΠΙΔΓΙΟΣ ΓΕΩΡΓΙΟΣ † ἸΠΙΟΥΧΑΙ
 ἸΝΝΑΦΑΤ ἔΒΟΛ ἔΕΝ ΠΑΙΒ† †ΝΑ† ἸΠCΟΥΕΝ ρ̄
 ἸΠΡΟCΦΟΡΑ ἔΠΕΡΤΟΠΟC ΝΕΜ ρ̄ ἸΖΕCΤΗC ἸΗΡΠ
 ρ̄λ̄. α. ἔΠΕΡΤΟΠΟC ΚΑΤΑ ἌΒΟΤ ἔΩΩΠ ἸΤΑΜΩΙ ΖΟΛΟC
 ΕΧΕΝ ΝΑΒΑΔΑΥΧ ΑΙΩΑΝἹ ἸCΟΥ Κ̄ρ ἸΦΑΡΜΟΥΘΙ 10
 ἔΤΕ ΠΕΡΝΙΩ† ἸἔΖΟΟΥ ΠΕ †ΝΑΜΩΙ ἸΝΝΑΦΑΤ
 ἸΤΑ† ἸΟΥΚΥΝΔΙΝΑΡΙΟΝ ἸΝΟΥΒ ἔΠΕΡΤΟΠΟC
 ἔΤΑϳ† ΡΟϳ ἸΠΑΙΡΗ† Ἄ ΝΕΡΦΑΤἹ ἔΤΖΗ ἸΟΥ-
 ΚΟΥΧΙ ΚΟΥΧΙ (sic) Ἄ ΠΕΡCΩΜΑ ἌCΙΑΙ ἔΡΟϳ ἔΕΝ
 ΠΧΩΚ ἸΖΑΝἔΖΟΟΥ ΔΕΜΩΙ ΔΕΖΩΛ ἔΠΕΡΝΙ 15
 ρ̄λ̄. β. ΝΕΜ †ΕΚΚΛΗCΙΑ ΔΕΩΛΗΛ ἔΠΩΩΙ ΖΑ Φ† ΕΡΧΩ
 ἸΜΟC ΧΕ †ΩΕΠ ΖΜΟΤ ἸΤΟΤΚ Φ† ἸΠΙΔΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΜΕΝΕΝCΑ ἔΖΟΟΥ Β Ἄ ΠΕΡCΩΜΑ ΤΗΡϳ
 ΟΥΧΑΙ ἔΤΑϳῃΩΝΤ ἔῃΟΥΝ ἸΧΕ ΠἔΖΟΟΥ ἸΠΙ-
 ΜΑΡΤΥΡΟC ἔΘΟΥΑΒ ἔΤΕ ΦΑΙ ΠΕ CΟΥΚ̄ρ ἸΦΑΡ- 20
 ΜΟΥΘΙ ΔΕCΟΒ† ἸΝΗἔΤΕΡΝΑΒΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑϳ
 ΟΥΟΖ ΔΥἹ ΖΑΡΟϳ ἸΧΕ ΝΕΡἌΛΩΟΥἹ ΕΥΧΩ ἸΜΟC
 ρ̄λ̄. α. ΧΕ ΑΚΟΥΩΩ ἸΤΕΝCΟΒ† ΝΑΚ ἸΔΩ ἸΤΕΒΝΗ
 ἸΤΕΚἌΛΗἹ ἔΡΟC ΔΕΡΟΥῶ ἸΧΕ ΖΩΓΡΑΤΩΡ
 ΕΡΧΩ ἸΜΟC ΧΕ ϳΩΝῃ ἸΧΕ Φ† ΧΕ †ΝΑΜΩΙ 25
 ἸΝΝΑΦΑΤ ΙCΧΕΝ ΙΛ̄ΗC̄ ΩΑ ΠΤΟΠΟC ἸΠΙΔΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟC ἔΘΟΥΑΒ ΑΥΤΩΟΥΝΑΥ
 ΑΥΩΕΝΩΟΥ ἔΠΤΟΠΟC ἸΠΙΔΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥ-
 ΧΙΜΙ ἸΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ἸΝΙΧΟΜ
 ρ̄λ̄. β. ΝΕΜ ΝΙΖΜΟΤ ἸΤΑΛΒΟ ΕΤΩΩΠ ἔΒΟΛΖΙΤΕΝ ΠΙΔ- 30

- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵχε
 ζωγραφωρ εφναγ ἑνιω† ἵωφηρι nem νιταλδο
 ἑτωοπ εβολζιτεν πᾶριος γεωργιος ογορ
 αq† ἵνεφδωρον ἑβογν ἑεν ρωογτq ἵζητ
 niben αςωωπι δε ἑτα ποικονομος ναγ 5
 ἑνινιω† ἵωφηρι ἑτα ζωγραφωρ τητογ ἑβογν
 ρλγ. α. αqλμονι ἵμοq ἑατοτq ἵλβοτ β εφογωμ
 ογορ εqco nemαq ἑεν ογρωι ἑεν πᾶβοτ
 ἵμας ρ κατα ογ†μα† ἵτε φ† λ πωηρι
 ἵζωγραφωρ τωng αqι ζινα ἵτεqἑμι χε ογ- 10
 πετωοπ ἵπεqιωτ ἑτεἵπεqζωλ ἵθοq nem
 nhἑθνηογ επωαι ζωc τε ἑρε ζωγραφωρ ca-
 ἑογν εqcaxi nem ποικονομος εἑβε πεq-
 ωηρι εqχω ἵμος χε ογον ογωηρι ἵτηι ἑρε
 ρλγ. β. ογδεμων nemαq εqζωογ ἑμαωω εq† ἵζαν- 15
 νιω† ἵἑici ναqτωno ζωc τε ἵτογχοc ἵογ-
 μηω ἵcoπ χε nanec ναq ἵτεqμογ ἑζοτε
 ἑωνἑ εqχη ἑεν ναιβacaζανoc ἑωωπ ἵτε φ†
 nem πᾶριος γεωργιος † ἵπιογχαι ναq ωα
 παιcηογ ἵκερομπι †ναενq νακ ἵται ωαροκ 20
 ἑπαίμα ἵτα† ἵζαννιω† νταιὸ ἑπεqτοποc
 ρλδ. α. ἑζοτε φαι πεχε ποικονομος ναq χε χναζ†
 χε ογονωχομ ἵφ† ἑεν ζωb niben ογορ
 †ναζ† χε ζωb niben ερε nhἑθογab ναερετιν
 ἵμωογ εγἑἑιτογ ογορ ἵνεζλι ερατχομ 25
 ἑατοτογ ἑεν πεqpan παλιν ccἑηογτ ἑεν
 πεγαρρελιον κατα ιωαννην χε φηἑθναζ†
 ἑροι νιζβηογὶ λνοκ ἑτἑρι ἵμωογ εqἑλἑτογ
 ρλδ. β. ζωq ζαννιω† ἑναι εqἑλἑτογ αςωωπι δε
 εγcaxi nem νογἑρηογ ζηππε ic πωηρι ἵζω- 30

- ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἸΒΩΚ ΑΥΙ ΕΥΤΑ-
 ΛΗΟΥΤ ἸΝΙΖΘΟΡ ΑΥΘΙ ἸΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ
 ἸΠΙΤΟΠΟΣ ΑΦΩΙΝΙ ἸΝΑ ΠΕΡΙΩΤ ΑΦΧΕΜΩ ἸΑΤΕΝ
 ΠΟΙΚΟΝΟΜΟΣ ΑΦΙ ΖΑ ΠΕΡΙΩΤ ΑΥΣΑΧΙ ΝΕΜ
 ΝΟΥἸΡΗΟΥ ΖΟΣΟΝ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥἸΡΗΟΥ ΙΕ 5
 ρλϛ. α. ΠΙΔΕΜΩΝ ΑΦΙ ἸΒΟΥΝ ἸΠΙΛΛΟΥ ἸΟΥΖΟΤ ἸΕΝ
 ΟΥΖΟΤ ΑΦἸΤ ἸΜΟΦ ἸΟΥΝΙΩΤ ἸΝΑΥ ἸΕΡΕΩΦ
 ΧΕΩΣΦΗΤ ἸΒΟΛ ΟΥΟΣ ΑΦΤΩΝΦ ΑΦΩΩ ἸΒΟΛ
 ἸΕΝ ΟΥΝΙΩΤ ἸΣΜΗ ΧΕ ἸΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-
 ΓΙΟΣ ΕΚΤ ἸΚΑΖ ΝΗ ἸΜΑΩΩ ὦ ΒΙΛ ἸΝΟΚ 10
 ΓΑΡ ἸΝΟΚ ΟΥΠΕΡΕΜΟΥ ἸΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἸΒΟΛ
 ΟΥΟΣ ΑΦΧΩ ἸΖΑΝΝΙΩΤ ἸΧΕΟΥΛ ΧΕ ὦ ΒΙΛ ΧΝΑΩ-
 ΖΙΤ ἸΒΟΛ ΑΝ ὦ ΓΕΩΡΓΙΟΣ Ἰ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ρλϛ. β. ἸΖΑΝΝΙΩΤ ἸΩΑΩ ΝΑΦ ΠΑΛΙΝ ΟΝ ΑΦΩΩ ἸΒΟΛ
 ἸΕΝ ΖΑΝΝΙΩΤ ἸἮΡΩΟΥ ΧΕ ὦ ΓΕΩΡΓΙΟΣ ΑΚΤ- 15
 ἸΙΣΙ ΝΗ ΟΥΟΣ ΑΦΩΡΚ ἸΖΑΝΝΙΩΤ ἸΛΑΝΑΩ
 ΕΦΧΩ ἸΜΟΣ ΧΕ ΑΚΩΑΝΧΑΤ ἸΒΟΛ ἸΝΑΚΟΤΤ ἸΡΟΦ
 ΑΝ ΩΑ ἸΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤΦ ἸΘΜΗΤ ΑΦΙ
 ἸΒΟΛ ἸἮΗΤΦ ΟΥΟΣ ἸΠΕΦΤΑΣΘΟΦ ἸΡΟΦ ΧΕ ΩΑ
 ἸΝΕΖ ΠΑΙΡΗΤ ΑΦΟΥΧΑΙ ΣΑΤΟΤΦ ΑΣΩΩΠΙ ΔΕ 20
 ρλϛ. α. ἸΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΦΩΗΡΙ ἸΤΑ ΠΙΔΕΜΩΝ
 Ἰ ἸΒΟΛ ἸἮΗΤΦ ΑΦΤ ἸΖΑΝΚΕΜΗΩ ἸΔΩΡΟΝ
 ἸΒΟΥΝ ἸΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΦΩΕΠ
 ΖΜΟΤ ἸΤΟΤΦ ἸΦΤ ΑΦΩΑΝΙ ἸΠΕΖΟΟΥ ἸΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΩΑΦΙΡΙ ἸΟΥΝΙΩΤ ἸΑΡΙΣ- 25
 ΤΟΝ ἸΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ
 ἸΡΕ ΠΕΦΩΗΡΙ ΘΙ ἸΡΑΤΦ ἸΡΩΟΥ ἸΕΝ ΟΥΡΑΩΙ
 ΕΥΩΟΥ ἸΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΩΑ ΠΕ-
 ΖΟΟΥ ἸΝΤΕ ΠΕΦΜΟΥ.

ῥλ̄ς. β. †ωφηρι ἡμαρ ζ̄ ἡτε πιάριος γεωργιος.

ασωπι δε ἐταγῶλαι ἡχε νιβωκ ἡτε πτοπος
ἡπιάριος γεωργιος ἅ πιοικονομος εθοργσωρ
ἐβολ ζινα ἡσεθωογ† ἐβογν ἡνιὰπαρχη nem
νιδωρον ἐτογ† ἡμωογ ἐβογν ἐπτοπος 5
ἐθογав ἡτε πιάριος γεωργιος ἐπι δε ωαρε
ογμνω ἡανογωηρι ἡζανδωρον ιε ζανωερι

ῥλ̄ζ. α. ιε ἡογτεβνωογὶ ἐβολζεν τογχωρα εγ†
ἡμωογ ἐπτοπος ἡπιάριος γεωργιος εθε
νιχοm nem νιωφηρι ἐναγῖρι ἡμωογ ογορ 10
ογμνω ἡςζιμι ἡαδρην ἐωωπ ἡτογωω ἡμωογ
nem ζαντεβνωογὶ ἐβογν ἐπιτοπος ωαγμici
ογορ ογμνω ἡχοι εγερζωτ ἡεν φιοm ἡρε-
ωανογχιmων τωνq ἐχωογ ἡτογερκγντι-

ῥλ̄ζ. β. νεγιν (sic) ἡεν †ογνογ ωαρε †βοῆθια ἡτε 15
φ† ταζωογ ἡχωλεm ἡτε πογχοι νοζεm
ωατογμοm ἐπιλγμην ογορ ογμνω ἡτεβνη
ἐωωπ ἡτε πογνηβ ωω ἡμωογ ἡτεqωτεm-
τηιτογ ωαρε νιτεβνωογὶ μοωι ἡμαγῶτογ
ωατογωε ἐβογν ἐπεqτοπος εθεβογ †φῖρι 20
εθε νιτεβνωογὶ ἡμαγῶτογ ναι εθμοωι

ῥλ̄η. α. ἡμαγῶτογ εγζελ ἐπιτοπος ἡταχω ἡςωι
ἡναινω† ἡωφηρι ναιωε ἡατψγχη nem ναι
ωni nem ναιχοm nem ναινογβ ναι ἐωαγμοωι
ἡμαγῶτογ ἡεν πῶηp ἡφ[p]η† ἡνιζαλα† 25
ωατογζωλ ἐπτοπος ἡπιάριος γεωργιος ἡεν
†βοῆθια ἡτε φ† ἐτωνῃ ζωc τε ἐρε ογχοι
ερκγνδινεγιν ιε ζανωε ιε ἡανcῃαι ιε ζαν-
νογβ ιε ζανητος ἐτογci† ἡμωογ ἐφιοm ἡεν

πλ̄η. β. οὔναρ† ἔεν φραν ἡπᾶριος γεωργιος
 ωαγωενωοῦ ἡμαγὰτοῦ ἔεν πᾶηρ ωατ-
 οὔωε ἔβοῦν ἐπερτοπος ναι ἡνιω† ἡχομ νεν
 ναιωφηρι ετοω ἔρε οὔον νιβεν ναρ† ἔρωοῦ
 οὔορ ἔρε ζανκεχωοῦνι οἱ ἡθοναρ† ἔρωοῦ 5
 οὔαι δε ἔβολῆεν νιβοκ ἡτε πιτοπος ἀρὸρι
 ἐρκωλπ ἡνιενχαι ἡτε πιτοπος ἐρβι ἡμωοῦ

ρλ̄θ. α. ἔβοῦν ἐπερῆι ἂ πῖμαρτῦρος ἔθογαν ὠοῦ
 ἡζητ ἔχωρ ωα πχωκ ἡῖ ἡρομπι χε παντος
 ρναερμετὰνοιν ἔχεν νερνοβι ἡταχω ναρ 10
 ἔβολ ἡθορ δε ἡπαρχα τοτῇ ἔβολ¹⁾ ἐρῖρι
 ἡπαρη† ἀλλὰ φη νιβεν ἔτοῦνα† ἡμωοῦ
 ναρ χε βιτοῦ ἐπιτοπος ωαρβιτοῦ ἐπερῆι
 ἡτερςζιμι ἡφρη† ἡιοῦδας ἡπῖχοῦ ἐρκωλπ
 ἡσα πῖωτηρ ἔβολῆεν πῖλοσοκομων ἐρβι 15

ρλ̄θ. β. ἡμωοῦ ἔβοῦν ἔτερςζιμι ἔτρωοῦ νη τηροῦ
 ἔτοῦ† ἡμωοῦ ἡπῖωτηρ ωαρῖτηιτοῦ ἐπι-
 κλοσοκομον ἔτοτῇ ἡιοῦδας ἡθορ ζωρ ωαρ-
 κολποῦ ἡτερῖτηιτοῦ ἔτερςζιμι ἔτρωοῦ εῖβε
 φαι ρω ἂ πῖνιω† ἡπῖρασμορ ταρὸρ ζωρ 20
 τε ἡτερφοχζῇ ἡμαγὰτῇ ἐπὶ δὴ νικεμαθῆτης
 τηροῦ ἰχεν ἔτα πῶς θαωοῦ ἔ†μετὰπορ-

ρμ̄. α. τολὸρ ἀγχω ἡσωοῦ ἡνοῦνι νεν ἡοῦζιomi
 νεν ἡοῦωηρι ἀγοῦλζοῦ ἡσα πωηρι ἡφ†
 ἔτονῆ ωατεν ἡοῦδας ἡμαγὰτῇ ετε ἡπερ- 25
 μοωι ἡσα περῶς ἀλλὰ ἐρζηλ ἔβοῦν ζα
 τερςζιμι ἐρωοπ ἔεν παῖωῆεν ἡοῦωτ νεμαρ
 εῖβε φαι ἂ πῖδιαβολὸρ χεμ μανοῦορ ἡῖητῇ

1) The Ms. writes ἡπαρχα τοτῇ ἔβολ twice.

†ϥφηρι ἡμαρ ἡ ἵτε πᾶριος γεωργιος.

ϥατεραιϥ ἡϥεμμο ἐφ† παρη† οὔον νιβεν
 εῖναςωτεμ ἡσα ἡοὔςζιμι ἐτρωοὔ ϥατοὔαι-
 ϣ̄μ. β. τοὔ ἡϥεμμο ἐφ† εταρῑαμωοὔ παικε οὔαι
 δε ϥωϥ ναῖοι ἡβοκ ἐπτοπος ἡπᾶριος γεωρ-
 ϣιος εὔ† ἡτερχρι[α] ναϥ κατα φρη† ἡνεϥϥ- 5
 φηρι τηροὔ ϥαϥῑτοὔ ἐβοὔν ἐπεϥηι ἡπεϥχα-
 τοτϥ ἐβολ εϥκωλπ ἡσα νιενχαι ἡτε πτοπος
 εϥῑ ἡμωοὔ ἐβοὔν ἐπεϥηι μενεσα ναι ἂ πι-
 ϣ̄μλ. α. μαρτῑρος ἐθοὔαβ χω ἡοὔδεμων ἐβοὔν ἐροϥ
 εϥρωοὔ ἐμαῶω αϥ† ἡζαννιω† ἡῑιϥι ναϥ 10
 ἡπιἐζοοὔ νεμ πᾶχωρζ οὔοζ ἂ πιδεμων ἡνι
 ἡμοϥ ἐβοὔν ἐ†εκκληϣᾶ αϥϣαϣι ἡῑητϥ
 εϥχω ἡμος χε ἂνοκ ϣω αἰῶλι ἡοὔμῑω ἡενχαι
 ἡτε πτοπος ἐβοὔν ἐπανι ϥωλ ἐβοὔν ἐπανι
 ϣ̄μλ. β. τετενναχεμοὔ ἐταὔρωλ δε αὔχεμοὔ κατα 15
 νεϥϣαϣι μενεσα ἂβοτ β̄ εϥωοπ ἡεν ναιῑιϥι
 ἡπαρη† ἂ πᾶριος γεωργιος ϥενζητ ἡαροϥ
 αϥταλῑοϥ οὔοζ ἂ πιοικονομος ϥιτϥ ἐβολῑεν
 πτοπος οὔον δε νιβεν ἐταὔςωτεμ αὔτῶοὔ
 ἡφ† νεμ πᾶριως γεωργιος. 20

ϣ̄μβ. α. †ϥφηρι ἡμαρ ἡ ἵτε πᾶριος γεωργιος.

νε οὔον οὔρωμι δε ἡραμαῑ ἡεν ταντιῑ-
 χᾶ ἐπεϥραν πε εὔλοριος εϥε οὔον οὔχοι
 ἡταϥ εϥερζωτ ἡεν φιομ εϥερζωβ ἡεν
 οὔνιω† ἡπραγματᾶ πῑρωμι δε νε οὔναητ 25
 πε εϥ† ἡζαννιω† ἡαγαπη ἡνιζηκι νεμ¹⁾

¹⁾ The Ms. writes ΝΕΜ wrice.

- νιχωβ ναρ† ἡξανπροσφορα νεμ ζανὰ-
 ρ̅μβ. β. παρχη ἡεκκλησιὰ νιβεν ἡτε ἀποχιά τεφ-
 βακι εἰρι ἡοὔνιω† ἡαριστον ἡνικληρικος
 τηροῦ ἡτε τεφπολις ἡκοπ ἡ ἡτρωμπι οὔος
 εἰοῦωμ εἰσω νεμ παρχηἐπισκοπος ἡοὔ- 5
 μῆω ἡκοπ εἰτωβζ ἡφ† ἡχοῦ νιβεν εἰζηλ
 δε οἡ ἐπιωτεκωοῦ οὔος ναρε οὔον οὔμῆω
 ρ̅μγ. α. ἡμετραμαδὸ ωοπ ναρ πε εἰζηλ ἐπιτοπος
 ἡπᾶγιος γεωργιος ἡοὔμῆω ἡκοπ οὔος οἡ
 εἰζηλ ἐπεῖνιω† ἡἐροοῦ ἡωαι ἐτε φαι πε 10
 σοῦκ̅γ ἡφαρμοῦθι ναρωληλ πε ζεν πιτοπος
 εἰ† ἡοὔθερμεσι ἐβοῦν ἐπιτοπος οὔος ἡτε-
 ροῦωμ ἡτεῖσω νεμ ποικονομος ἡτεῖτασθο
 ἐπεῖνι ἡεν οὔζιρηνῆ ἀσωπι δε μενεuca
 ρ̅μγ. β. ἡβ νρωμπι εἰρι ἡπαίρη† ἡ πιδιὰβολος πιχαχι 15
 ἡτε οὔον νιβεν εἰναζ† ἐπ̅χ̅ς ἀρχος ἐροῦ
 εἰβε νεῖμετναῖτ ἐναῖρι ἡμωοῦ ἀρτοῦνος
 οὔνιω† ἡγνοφος ἡχακι ἡεν φιομ νεμ οὔχι-
 μων πιχοι δε ἡτε εὔλογιος ναρμονι ἐπιχρο
 πε νινεῖ δε ἀγερζο† χε ἡνε πιχοι τακο ἡα- 20
 ρ̅μα. α. ρωοῦ ἡσεζωλ ἡεν φιομ αὔτωοῦνοῦ ἀγῖνι
 ἡνικκεῦος ἐπιχρο νεμ νοῦζβως ἡἀναγκε-
 ον τηροῦ ἐπιχρο ἀγερπιεχωρζ τηρῖ εὔερ-
 ζῆνι τοτε ἡ πιθνοῦ ζωλεμ ἡπιχοι ἡποῦἐμι
 χε ἐταῖζωλ ἐθων ἐτα πιοῦωινι δε σωρ ἐβολ 25
 ἀγ̅β̅ιςι εὔκω† ἡποῦχιμι ἡπιχοι ἡτε εὔλο-
 γιος ἀγῖ ἐζρηι ἀγταμε εὔλογιος ἐζωβ νιβεν
 ἐταῖωπι ἡθοῖ δε νεμ τεῖςζιμι ναγριμι
 ρ̅μα. β. πε οὔος ναγερζῆνι μενεuca ναι ἀγωῖπ
 ζμοτ ἡτοτῖ ἡφ† εὔχω ἡμος χε πετεζναῖ 30

- ἵποῦ μαρεφωπι μαρεφ φραν ἵποῦ ωπι
 εφσмарωοῦτ ωα ἐνεζ ἄρεωαν φ† οὔω
 φναερπῖναι νεμαν ἵτενθαμιδὸν ον ἵκεχοι
 ἵπεφρη† ναι δε εὔχω ἵμωοῦ ἵνογερνοῦ
 ρ̅με̅. α. εὔ†νομ† ἵνογέρνοῦ ἕεν ποῦ ἵθωοῦ δε 5
 ναῦταχροῦ πε ἔχεν νιχρομα ετχη ἵτοτοῦ
 ζηπε ις παιδῶβολος αἰτοῦνος κε πῖρασμος
 ἐζρη ἔχωοῦ εφοι ἵνιω† ἐφαι οὔρωμι δε
 ἵρεμῖχμη εφοι ἵστρεβλα ἑμαωω ἕεν †μετ-
 coni ἑταγκω† δε ἵσωφ ἑβοῦβεφ αἰτωνφ 10
 αἰφωτ αἰ ζῖχεν φιομ κατὰ οὔ†μα† δε ἵτε
 ρ̅με̅. β. πсατanas αἰχιμι ἵοῦχοι εφερζωτ ετантиο-
 χιὰ αἰλῶνι ἐροφ αἰ ἑμμαῦ αἰωωπι δε ἕατεν
 πη ἵεῦλογιος мененса ζανκεκοῦχε ἵἐζοοῦ
 εφχη ἕατεν πη ἵεῦλογιος αἰωωπι ναφ ἵερ- 15
 гатис ἵρομπι β† αἰέμι ἐζωβ νιβεν ἐт ἕεν
 πη ἵεῦλογιος ἵπογέμι χε οὔconi πε αῦχα
 ρ̅με̅. α. ποῦζηт ἐβολ νεμαφ ἵθοφ δε αῦχιμι ἵκε β
 ἵπαρανομος ἵπεφρη† αἰερωφηρ ἐρωοῦ
 κατὰ φρη† ἐρε †γραφη χω ἵμος χε ωаре 20
 πιοῦαι πιοῦαι тоmq нем φηетὸνι ἵμοφ
 ἵθωοῦ δε αῦсобни нем νογέρνοῦ εθοῦγκωλπ
 ἵπη ἵεῦλογιος αἰωωπι δε ἐта пèζοοῦ
 ἵпимартγρος ἕωνт ἐβοῦν ἐте φαι πε соῦкг
 ρ̅με̅. β. мфармоῦθι ἁ εῦλογιος севтωтq нем ζαν- 25
 кемнω ἵρωμι νεμαφ εθοῦγθενωοῦ ἐπιτοπος
 αἰωωπι δε εὔχη ἵμαῦ κατὰ φοῦωω ἵφ†
 атωωμι ἵεῦлоги[ος] ωωπι асмоῦ аstownc ἵχε
 тефсзими нем неφснноῦ αῦθενωοῦ αῦριμι
 ἐрос αῦχω ἵπиремῖχμη ἕατεν πη ἵθοφ 30

ῤῢΖ. Α. ΔΕ ΑΓΤΩΝΓ ΑΓΩΕ ΝΑΓ ΕΒΟΥΝ ΕΠΙΗΙ ΝΧΩΛΕΜ
 ΝΕΜ ΝΕΚΕΩΦΗΡ ΑΓΔΟΥ ΝΕΜΑΓ ΕΒΟΥΝ ΕΠΙΗΙ
 ΑΥΟΥΩΜ ΟΥΟΣ ΑΥΩ ΑΥΕΡ ΠΙΕΖΟΥ ΤΗΡΓ
 ΕΥΩΛ ΝΣΑ ΠΗΙ ΝΕΥΛΟΓΙΟΣ ΑΥΩΛΙ ΝΝΙΝΟΥΒ
 ΝΕΜ ΝΙΖΑΤ ΝΕΜ ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ ΕΘΑΝΕΥ 5
 ΑΥΧΙΜΙ ΔΕ ΟΝ ἸΠΑΙΡΗ† ΝΟΥΧΟΙ ἸΤΕ ΡΑΚΟ†
 ΑΥΤΑΛΩΟΥ ΕΡΟΓ ΑΥΙ ΕΒΟΥΝ ΕΡΑΚΟ† ΑΥΦΕΡΩ

ῤῢΖ. Β. ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ ἸΤΕ ΕΥΛΟΓΙΟΣ ΖΙ †ΑΓΩΡΑ
 ΑΥΤΗΙΤΟΥ ΕΒΟΛΖΑ ΟΥΜΗΩ ἸΝΟΥΒ ΑΥΤΑΛΩΟΥ
 ΕΧΕΝ ΝΙΚΕΟΥΟΝ ΖΩΣ ΤΕ ἸΤΟΥΕΡ ῤ ἸΩΟ ἸΛΟΥ- 10
 ΚΟΧΙ ΑΣΩΩΠΙ ΔΕ ΕΤΑΓΙ ἸΧΕ ΕΥΛΟΓΙΟΣ ΕΒΟΛΒΕΝ
 ΠΤΟΠΟΣ ἸΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΧΙΜΙ ἸΤΕΡΣΖΙΜΙ
 ΝΕΜ ΝΗ ΕΤΕΝΟΥΓ ΤΗΡΟΥ ΕΥΕΡΖΗΒΙ ΑΥΤΑΜΟΓ
 ΕΦΗΕΤΑΓΩΩΠΙ ΑΓΕΡἸΚΑΖ ἸΖΗΤ ΕΜΑΩΩ ἸΟΥ-

ῤῢΗ Α. ΜΗΩ ἸΕΖΟΥ ΜΕΝΕΝΣΑ ΝΑΙ ΑΥΧΕΜΝΟΜ† ΒΕΝ 15
 ΠΟC ΑΓ†ΩΟΥ ἸΦ† ΕΓΧΩ ἸΜΟC ΧΕ ΠΕΤΕΖΝΑΓ
 ἸΠΟC ΜΑΡΕΓΩΩΠΙ ΝΗ ΔΕ ΕΤΑΥΩΛΙ ἸΦΗΕΤΕΝ-
 ΤΑΓ ΑΥΩΕΝΩΟΥ ΕΧΗΜΙ ΕΝΙCΑ ἸΤΕ ΠΕΡΕΜΟΥΝ
 ΑΥΩΩΠΙ ἸΜΑΥ Ἰ ΟΥΑΙ ΕΒΟΛ ἸΒΗΤΟΥ ΩΩΡΤ
 ΑΓΕΡΔΕΜΩΝ ΑΓΩΕ ΝΑΓ ἸΠΟΥΕΜΙ ΧΕ ΑΓΩΕ ΝΑΓ 20

ῤῢΗ. Β. ΕΘΟΝ ΜΕΝΕΝΣΑ ΖΑΝΚΟΥΧΙ ΔΕ ἸΕΖΟΥ Ἰ ΟΥΧΩΝΤ
 ΩΩΠΙ ΒΕΝ ΘΜΗ† ἸΠΙΒ ΑΥΜΙΩ ΝΕΜ ΝΟΥΕΡΗΟΥ
 Ἰ ΠΙΡΕΜἸΧΗΜΙ ΤΩΝΓ ΒΕΝ ΤΦΑΩΙ ἸΠΙΕΧΩΡΖ
 ΑΓΒΙ ἸΟΥCΗΓΙ ΑΓΒΩΤΕΒ ἸΠΕΓΩΦΗΡ ἸΠΕΓΕΜΙ
 ΟΥΟΣ ΑΓΤΩΝΓ ΑΓΒΙ ΝΙΝΟΥΒ ΤΗΡΟΥ ΑΓΩΕ ΝΑΓ 25
 Ε†ΠΑΛΗCΤΙΝΗ ἸΧΩΡΑ ΑΓΩΩΠΙ ΕΓΒΙ† ΒΕΝ
 ΖΑΝΜΕΤΩΩΤ ΕΓΟΥΩΜ ΟΥΟΣ ΕΓCΩ ΒΕΝ ΝΙΧΡΗΜΑ

ῤῢΘ. Α. ἸΤΕ ΕΥΛΟΓΙΟΣ ἸΟΥΝΙΩ† ἸCΗΟΥ ΕΥΛΟΓΙΟΣ ΔΕ ΠΙ-
 ΧΡΙCΤΙἸΝΟC ΒΕΝ ΟΥΜΕΘΜΗ ΝΕΜ ΕΥΦΥΜΙἸ (sic)
 ΤΕΡCΖΙΜΙ ἸΛΗΘΟC ΚΑΤΑ Φ† ἸΠΟΥΧΑ ΤΟΤΟΥ 30

†ωφηρι ἵμας ἢ ἵτε πιάριος γεωργιος.

ἐβολῆεν νιπροσφορα νεν νιἀπαρχη ογορ
 νογἀγραπῃ ἔεν νιἐροογ ἵωαι εὔιρι ἵμωογ
 ἵνιζηκι νεν νιχωβ ἵφρη† ἵωορπ ἵπογκορ-
 ρῆθ. β. ρογ ἀρ† ἵνεϋἀποθηκη ἐβολ νεν ζωβ νιβεν
 ἐτωοπ ναρ ἐταρογὼ δε εϋβο ἵζωβ νιβεν 5
 ἐτωοπ ναρ ἅ πιἐροογ ἵτε πιμαρτγρος
 ἔωντ ἐβογν ογορ ἅ εὔλοριος σαχι νεν
 τεϋςζιμι εϋχω ἵμος χε ζηππε ις νιρῳμι
 τηρογ ἵτε †βακι σεζηλ ἐπτοπος ἵπιαριος
 γεωργιος ἵμον ζημι ἵτοτεν ἀν εῶρεν† 10

ρῆ. α. ἵται ρομπι ἀλλὰ ις φ† νεν πιάριος γεωρ-
 ριος εϋἐναγ ἐπενζοχζεχ ἀσερογὼ ἵχε
 τεϋςζιμι ἵμαινογ† πεχας ναρ ἔεν ογῶεβιὸ
 χε †ἐμι πασον χε ἵμον ἵτοτεν ἵζλι ἀν
 ογορ ἵμον ζλι ἵρῳμι νατενζογτεν ἀν χε 15
 ἀνερζηκι ἀλλὰ ζηππε ις ῳθην β† ἵτηι ἀλι
 ῳαι εῶνανεσ μῆις ἐβολῆεν πιῶερμεσι ἵτεκῳ-

ρῆ. β. τεμκωρρ ἵ†προσφορα ἵτε πιτοπος ἐταρ-
 σωτεμ ἐναι ἵτοτς ἵτεϋςζιμι ἀνεϋβαλ †ερμη
 λγριμι ἵπῶ παλιν ον ἅ εὔλοριος σαχι νεν 20
 τεϋςζιμι εῶβε †ζημι νεν πισκο ἐβολ ἵτε
 πιμωιτ ἀσερογὼ ἵχε †μακαριὰ εὔφιμιὰ
 εςχω ἵμος χε πασον ἐῶνανεϋ τῶνκ ζωλ
 ῳα νεκῳφῆρ παντῶς φ† νατηικ ἐζανμετ-

ρῆ. α. ῳενζητ ἵπογῆθο ἵσε† ἵογῶερμησι νακ 25
 ἐπογῳαπ ἵτεκτεμμο ἵτεκχρὶὰ ζινα ἵτεκ-
 ζωλ ἐπιτοπος ἔεν ογζιρῆνῃ λγῳτεμ† νακ
 ἵπιῶερμεσι † ἵταιῳθην ἵνιρῳμι ἐτζηλ ἐπι-
 τοπος πετεζναρ ἵπῶς μαρεϋῳπι ἀρσωτεμ
 δε ἵσῳς ἀρτωνρ ἀρῳε ναρ ζα ογῳφῆρ ἵταρ 30

- πεχαρ ναρ ξε †ουωω ἐχω ἐροκ ἡπαιμυστη-
 ρῆλ. β. ριον ἡθορ δε πεχαρ ναρ ξε σαχι παμενριτ
 ἡσον πεχε εὐλογι[ος] ναρ ξε ις πεζουγ
 ἡπιάριος γεωργιος ἀρῶντ ἐβοῦν †ουωω
 ἀν ἐκωρρ ἡπικοῦχι ἡδωρον ἄντε πιτοπος 5
 ἐ†† ἡμορ ἐβοῦν ἄντε ἡρομπι ζηππε ἡμον
 ζλι ἄντοτε ναν ἄνται ρομπι κεμι ζωκ ἐννὲ-
 ταῦωπι ἡμοι τηροῦ †νοῦ ξε παωφηρ
 ρῆλ. α. παντως †ναξιμι ἡοῦθερμεσι ἄντοτκ ἐποῦ-
 ωαπ ωατε †† βιῆωιτ νηι ἄταερζωβ ἡερ- 10
 ρατῆς ἡταμαρζ ἐβολ ζοσον ερσαχι ἄ νερβαλ
 †ερμη οὔορ πεχαρ ἡεὐλογιος ξε ὦ πicon
 ἐθνανερ εῖθεοῦ εκχω ἡναι νηι ζανκε-
 χωοῦνι ἡπαίρη† ετοι ἡβωκ νாக ωα φοοῦ
 †νοῦ ξε εῖθεοῦ εκχω ἡναι νηι εῖθε οὔθερ- 15
 ρῆλ. β. μεσι ρωνῆ ἡξε †† ξε ακωανἐρετιν ἡμοι ἡ
 ἡ ἡλοῦκοχι †νατηιτοῦ νாக ζινα ἡταβι
 ἡπсмоῦ ἡπимартγρος ἀλλὰ ις ἡ ἡλοῦκοχι
 ἄντοτ ἡπαίμα βιτοῦ νாக ακωανερχρὶ ὦν
 †να† νாக ἡθορ δε ἀρβιτοῦ ἀρῆνοῦ ζα 20
 τερςζιμι ερχω ἡμορ ξε †ναρ† ἐ†† νεμ
 πιάριος γεωργιος ἐτανζι πενρωοῦω τηρρ
 ρῆλ. α. ἐρορ ξε ρναερπιναι νεμαν ἡκεσον πεχε
 τερςζιμι ναρ ξε ἄ †† θαωκ ἐπιθερμεσι
 ἡθορ δε πεχαρ ξε πζμοτ ἡ†† ωεπ νεμ 25
 π[μ]артγρος ἐθοῦαβ ἐταιωεννι ζα πανιμ
 ἡρωμι λιταμορ ἐζωβ νιβεν ἀρχος νηι ξε
 ἐωωπ ἡτεκερχρὶ ἡμοῦ νηι ἐπαίμα ἡτα†
 νாக ἡπεῖτεκερχρὶ ἡμορ ἡθορ δε ἀσραωι
 ρῆλ. β. ἐμαωω ἀγωεπζμοτ ἄντοτρ ἡ†† οὔορ ἀρ- 30

†ωφηρι ἡμας ἢ ἵτε πᾶριος γεωργιος.

τωνη ἵχε εὐλογιος ἀγταλοη nem nh τηροη
 ἐθνεμαη ἐτζηλ ἐπιτοπος ἵτε πᾶριος γεωρ-
 ριος ζηππε ις πιωμι ζωη ἐταρκωλπ ἡφνὲ-
 tenta εὐλογιος ἐταρκμοκμεκ ἡβρηι ἡβητη
 πεχαη χε †σωογν χε αἱερνοβι ιςχεν ταμε- 5
 τᾶλοη ψα ἐβογν ἐ†νοη χωρις κε νιω†
 ρῆδ. α. ἡνοβι ἐταῖαιη ἐταῖτωντ ἐχεν ναωφηρ λι-
 βοθεη ἡεν οὔχροη εἴβε ναι χρημα ἡαλλοτ-
 ριον ναι εἴναωωπι nhι ἡογκαλαςις ἡἐνεζ
 †νοη ις πὲζοοη ἡπιμαρτγρος ἀγῶωντ 10
 †νατωντ ἡταωε nhι ἐμαγ ἡταωληλ ἡτα†
 ἡογκογχι ἡἡτος ἐβογν ἐροη παντως ρναβι
 ζμοτ ἐζρηι ἐχωι ἡπεμθο ἡφ† ἡτερῖρι ἡογναι
 ρῆδ. β. nem ταταλεπωρος ἡψγχη αςωωπι δε ἐτα
 εὐλογιος ἱ ἐπιτοπος ἵτε πᾶριος γεωργιος 15
 ἀγωληλ nem nhἐθνεμαη ἀγὶ ἡατεν ποι-
 κονομος ἀγ† ἡνογδαωρον ἐβογν ογοζ ἂ
 ποικονομος σογην εὐλογιος χερηνηοη ἐπι-
 τοπος ἡτεμρομπι κατα τερκαςς ερσογωμ
 ογοζ ερσω νεμαη. ἐτατοογὶ δε ωωπι ἀγὶ 20
 ρῆε. α. ἐβογν ἐπιτοπος ἀγωληλ ἀγὸζι ἐρατοη ψα
 τογχω ἡ†συναζις ἐβολ ἀγὶ ἐβολ ερμωωι ἡχε
 εὐλογιος nem νεερρεμῖβακι χε εὔναζωλ
 ἐ†λγωρα ζηππε ις πιρεμῖχημι ἐταρωωλ
 ἡπηι ἡεὐλογιος ἀγὶ ἐβογν ἐζραγ ζι †βηνην 25
 ἡτε πιτοπος ἐρε †κασογλι ἡτε εὐλογιος
 τοι ἐροη ἐρε νῖνογβ μηρ ἡαβογν ἡμοη ἀγ-
 ρῆε. β. σογωνη σατοτοη ἀγροχι ἐβογν ἀγᾶμονι
 ἡμοη ἡθοη δε ἀρογωω ἐφωτ πε ἡθωοη δε
 ἀγσονζη ἀγενη ἐρατη ἡποικονομος πεχε 30

ποικονομος ναρ ξε ακέρογ ἡνικεγος ἔτακ-
κολπογ ἡθορ δε πεχαρ ξε ἡπικελπ ἑλι παῶς
εὐλογιος κσωγν ἑωρ ξε αιεppomπι cnoγ†

ῥῆς. α. ἡεργατης νακ ἡπικελπ ἑλι ἔβολῃεν πεκνι
ἔνεζ τακασούλι ρω τε θαι ἔταιωοπς ἔβολ- 5
ῃεν †αγωρα πεξε ποικονομος ναρ ξε χναι
νεμνι ἔβογν ἐπιμανερωωογῶι ἄντε πιάριος
γεωργιος ἡτεκωρκ νηι ἡφραν ἡφ† νεμ
πιάριος γεωργιος ξε ἄνοκ αν ἔταικολπογ
ἡτεκωε νακ ἡθορ δε αqραωι ξε qναερ ἔβολ 10

ῥῆς. β. ἡτεqωε ναρ αqωω ἔβολ εqχω ἡμος ξε μαι
νιβεν ἔτεκογαωq †ναωρκ νακ ἡρη† νιβεν
ἔτεκογαωq αqῶιτq δε ξε qναωρκ πεξε ποι-
κονομος ξε cθορ νηι ἔφαζογ ἄ φαι cωτπ
ναρ ἡφμογ ἔζοτε πωνῃ †χω ἡμος νωτεν 15
ξε ιcxen ἔτε πiρωμι να† ῆγ† ἡωενφατ ξε

ῥῆς. α. εqναωρκ ἄ πἄναω ωωπ ἔρορ ἡπεμθο ἡφ†
ἄνοκ δε ἄ πιάριος γεωργιος κην ἔταμοι
ῃεν ῑραcογῖ ῃεν παιῆcωρζ ξε cεναῖνι ζα-
ροκ ἡογρωμι ῃεν ρac† ἔταqκωλπ ἡπετεν 20
τῃι ἡπερχαρ ἔβολ αν εκερβacανιζιν ἡμορ
ωατεq† νακ ἡπεταqκολπ τηρq ογος ἄνοκ
ἡπικα† ἐπιζοpαμα ωα †νογ αqερκελεγιν

ῥῆς. β. δε αγῖνι ναρ ἡμANKλαβι β ἡβερι ἔταγῆνογ
δε αγ† ἡζαννιω† ἡωλω ναρ ἡθορ δε ναq- 25
χω ἡρωρ ναqcaxi απ πε ποικονομος δε
αqωρκ εqχω ἡμος ξε πεκcωμα ναcεn παι-
μα[n]κλαβι ἔβολ αν ωα ἡτεκμογ ιε ἡτεκ†
ἡνικεγος ἔτακκολπογ αqερκελεγιν δε
ἔβαωq ἔβολ ἡνεqζβωc εζναρ αν ἐ† ἡζαν- 30

- ῥῆῆ. α. μῆω ἡωαω ναρ ἑταγβαωρ δε αὔξιμι ἡνι-
 νογβ σαβογν ἡμορ πεχωογ χε ογ νε ναι
 ἡθορ δε αφογωωτ ἡμωογ ερχω μμοc χε
 αιερνοβι παῶc αφογωνρ ἑβολ ἡπεμθο ἡνι-
 μῆω ἥεν ὅμη† ἡπιτοποc ἵτε πᾶριος γεωρ- 5
 ριος ἡθορ δε αφερόμολογιν ἡζωβ νιβεν
 ἑταγωωπι ἡμορ ἑταγ† ἡζανκενιω† ἡωαω
 ῥῆῆ β. ναρ αὔζιτρ ἑβογν ἑογρι ἡχακι ογορ
 αὔχαρ ἡατογωμ ἡατcω ρωc τε ἡτερμoy
 ἑτα ἑγλογι[oc] δε βι ἡνινογβ αρ† ῆ ζ 10
 ἡλογκοχι ἑβογν ἑπιτοποc αῑρι ἡογνιω†
 ἡαριcτον ἡνιρῆκι nem νιχωβ ερραωι ερωεπ
 ρμοτ ἡτοτρ ἡφ† nem πᾶριος γεωργιος
 ῥῆῸ. α. φῆεῑρι ἡνιχομ nem νιωφῆρι νινογβ δε
 ἑταγχεμογ ἡτοτρ ἡπιρωμι ναῑρι δε ἡζoyò 15
 ἑ ἡωο ἡλογκοχι μενεncα ναι δε ἡ εγλο-
 ριος †ρo ἑπιοικονομοc αὔχω ἡπιρωμι ἑβολ
 αρ† ναρ ἡῖ ἡλογκοχι nem †κασoyλι εττοι
 ριωτρ αρχαρ ἑβολ ἥεν ογρῑρῆνη πιρωμι
 δε ρωρ ἑταρναγ ἑ†μετωενρῆτ ἡτε εγλο- 20
 ῥῆῸ. β. ριος nem νιχομ [nem] νιωφῆρι ἡτε πᾶριος
 γεωργιος καταφῆ† ἑταρταμε πιοικονομοc
 ἑπιρorαμα αρ† ἡ†κε ῖ† ἡλογκοχι ἑβογν
 ἑπιτοποc ἡτε πᾶριος γεωργιος αρωωπι ερ-
 ωεμωι ἡνῆετωωνι ωα πέρooy ἡτε περμoy 25
 ἡ πᾶριος γεωργιος βι ρμοτ ἑχωρ αὔχα νερ-
 ῥζ. α. νοβι ναρ ἑβολ μενεncα ναι ἡ πᾶριος γεωρ-
 ριος ογονρρ ἑεγλογιος ἥεν πιέχωρρ πεχαρ
 ναρ χε ἡ πῶc cωτεμ ἑνεκπροceγχη nem
 νεκμετῆαντ ρocον αῑεμι χε πῑναι ἡῆητκ 30

ἐβοῦν ἐνιζηκι nem νιχωβ †ναῖρι νοῦναι
nemak ἔεν παιένης nem ἔεν πεθνηοῦ ακ-

ῤ. β. ωανοῦωω ἐζωλ ἐπεκνι χναξιμι ἡπαικενιω†
ἡχοι ἡτακ ἐταρσωρεμ εφοπτ ἡποθηκη nem
ωε βίτοῦ nak ἐτεκπολις ρινα ἡτεκκωτ 5
νοῦτοπος ἔεν παρὰν †νασμοῦ ἐροκ χε
ἡνεκωωτ ἡζλι ἡἀγαθον ἔεν πεκωνῆ ασ-
ωωπι δε ἐτα πιοῦωινι ωαι ἡ εὔλοριος σαχι

ῤ. α. nem νιρωμι ἐζωβ νιβεν ἐτα πὰριος γεωρ-
ριος χοτοῦ naq ἔεν πῆχωρρ ἀγερωφηρι 10
ἐμαωω οῦορ ἀγταλωοῦ ἡοῦχοι ἀγερζωτ
ἐταντιὸχιᾶ ρηππε ις πὰριος γεωργιος ἀρῖνι
ἡπιχοι ἡτε εὔλοριος ἐβοῦν εζραῦ ἐρε οῦον
οῦνιω† ἡπεθνανεϋ ταλνοῦτ ἐροϋ nem

ῤ. β. ρανωε ἡκῦπαριος ἡ εὔλοριος δε σοῦωνϋ 15
nem νηῆθενεμαϋ ἀγτωοῦνοῦ ἀγταλωοῦ ἐροϋ
εῦραωι ἀγενϋ ἐρρηι ἐταντιὸχιᾶ ἀγριωω
ἡ†πολις τηρς ἐταρσωτεμ δε ἀγ†ωοῦ ἡφ†
nem πὰριος γεωργιος ἡ εὔλοριος δε †
ἡζαννιω† ἡἀγαπη ἡνιζηκι nem νιχωβ nem 20

ῤ. α. νιορφανος ἡπερσοῦ ἡπὰριος γεωργιος nape
νεϋπροσεῦχη nem νεϋπροσφορα nem νεϋ-
ἀπαρχη μην ἐβολ ἔεν νιῆκκλησιᾶ ἡχοῦ
νιβεν ἀρκωτ ἡοῦτοπος εϋταινοῦτ ἔεν φραν
ἡπὰριος γεωργιος πιμαρτῦρος ἐθοῦαβ ἀϋ 25
ωωπι εϋωεμωι ἡῆητϋ ἡθοϋ nem τεϋςρῖμι nem

ῤ. β. νεϋωηρι ωα περσοῦ ἡτε περμοῦ ἡ πὰριος
γεωργιος βι ρμοτ ἐχωϋ ἡπεμθο ἡφ† ἀγερω-
φηρετεϋμετοῦρο ἔεν ἡλῆμ ἡτε τφε πιμα ἐταρ-
βῖωωωοῦ ἡμοϋ ἀγερωαι nem νηῆθοῦαβ τηροῦ 30

ῥζΓ. α. †ωφηρι ἵμαζ ᾗ ἵτε πιάριος γεωργιος.

ασωπι δε βεν ὁμετογρο ἡδιοκληδιάνος
 πιάνομος ἡωαμωε ἰδωλον φηέτρωου ἐβολ
 ουδε πκαρι τηρῃ νε ογον ογστратγλατης
 βεν τεφμετογρο ἐπεφραν πε εγριος εφοι
 ἡαριος βεν σμοτ ογορ ἡἐπαντροπος εφ- 5

ῥζΓ. β. ζωου ἐμαωω πογρο δε διοκληδιάνος (sic)
 αφωω ναρ ἡῖ ἡθα ἡματοι ογορ αφογορ-
 πογ ἐβρηι ἐχημι εθρογωορωερ ἡνιέκκλησιὰ
 τηρου ογορ ἡσεκωτ ἡνιερφνογι ἡτε ἡιδω-
 λον ετδαβем βεν μαι νιβεν φαι δε βεν 10
 πσινερεφι ἐβρηι ἐτχωρα ἡχημι αφωω
 ἡζανγγρεμων κατα βακι nem ζανκομης

ῥζΔ. α. nem ζανδογζ ογορ αφερκελεγιν εθρογсонз
 ἡνιχριστιάνος τηρου κατα ἡπαρχιὰ νιβεν
 αρ† νωου ἡζαννιω† ἡδιμοριὰ nem ζαν- 15
 βαζανος εγβoci ἐπβαι δε αγώλι ἡτογὰφε
 βεν ρωс ἡτσηφι αγωωπι ἡμαρτγρος αγμογ
 ἐχεν φραν ἡπενο̄с ἡс πхс ογορ αφογωρπ

ῥζΔ. β. ἡογпростογμα ἐβολ βεν χα τηрс ἡχημι
 αγωορωερ ἡνιέκκλησιὰ τηρου ογορ αγκωτ 20
 ἡνιερφνογι ἡτε ἡιδωλον εθρογωεμωι ἡνι-
 δεμων ἡβητογ ασωπι δε мененса нαι
 τηρου ἡ φ† πιάγθεос ερφμεγι ἡνιπετρωου
 τηρου ἐταφαιτογ ἡχε πιάсевнс ἡογρο διοκ-
 ληδιάνος nem нисног ἡαθновι ἡτε ἡιάριος 25

ῥζε. α. ἡμαρτγρος ἐθoγав ἐтаφφoноγ ἐβολ ἐтас-
 бoнт ἐβογн ἐροг ἡχε τεφбае агмоγ†

ἐεγχιος πιστρατιλατης πεχαq ναq xε †ἐμι
xε ἵθoκ ογρωμι ἵcαβε εκxωκ ἐβολ ἵπιπρος-
τογμα ἵτε νιογρωου nem νογρονzen †νου
xε τωνκ bi νακ ἵογβοῆθιὰ ματοι nem πιπ-

ῤῥῥ. β. ροστογμα ἵτε νιογρωου μαωε νακ ἥεν 5
ογxωλεμ ἐ†ciριὰ ἵτε †παλhctinh ογοz
μαωε νακ ἵωορπ ἐβοyn ἐπτοπος ἵφhέτογ-
μου† ἐροq xε γεωργιος ἵτεκωερωωpc ωα
neccen† xε ογhι †ωωου ἵζηт an ειcωтем
εθβε νixом ἵμετὰxω ἐγγγαμιωου ἥен 10
πεqpan φαι ἐта δαδιὰnoc πιπεpcic ωλι ἵτε-

ῤῥῥ. α. qὰφε ic ογμhω ἵρομπι ογοz αγκωт ἵογτο-
πος ἥен πεqpan ἐρε занхристιὰnoc ἵἥηтq
εγiρι ἵzanxом nem занмhini ἥен ἥанz-
bhoγi ἵμαγiὰ ζωc те ἵτε πεqpan ерniω† 15
ἥен νixωpa τηροу à ογμhω xω ἵcωου
ἵνiноу† ἐτταιноут αγoγὰzoу ἵca νixом

ῤῥῥ. β. ἵφhέτεμμαγ αγωωπι ἵхристιὰnoc εγχιος
δε πιστρατιλατης αqоγωωт ἵпоγpo ογοz
αqbi ἵπιπροστογμα ἵτοтq ογοz à поγpo 20
θωω ναq ἵῤ ἵωo ἵματοι ογοz αqоγopпоу
ἐ†ciριὰ αqzωnzen ναq еqxω ἵмоc xε ак-
ωανωορωep ἵπτοπος ἵτε γεωργιος ἵωορп

ῤῥῥ. α. παipη† екёωορωep ἵνiεκκλhciὰ τηροу ογοz
εκёconz ἵνixристιὰnoc τηροу ἵτεκziтоу 25
ἐβοyn ἐниωτεκωου ογοz ἵτεκεpaimopin
ἵмωου ἵτεκ† нωου ἵzanниω† ἵbазанoc
εγhoci ογοz нhёнадоуωωт ἵnenноу† an
екёωли ἵтоγὰφh ἵтchqι ογοz πιστρατιла-

ῤῥῥ. β. τηp (sic) αqbi ἵниматоι еөнемаq αqтаλωου 30

†ωφηρι ἵμας ὅ ἵτε πιάγιος γεωργιος.

ἵζανέσχογ ἀφερζωτ ἐ†σιριά ογος ἐταγ-
μονι ἵπιζορμες ἵτε πιάγιος γεωργιος ἵχω-
λεμ ἵθωογ τηρογ ἀγὶ ἐζρηι ἐ†πολις ἐρε
τοτογ ταχρογτ ἵτσηγι νεμ ζανζαρμα
νεμ ζανφί† νεμ ζανσοθνεγ ογος ἀ †πολις 5

ῤ̄ζ̄η. α. τηρς ωθορτερ ἵτε ἵπαωαι ἵνιματοι εγζιος
δε ἀφωε ἐβογν ἐπτοπος ἵπιλιάγιος γεωργιος
ἐρε ογωβωτ ἕεν τεγχιχ ἕεν ογνιω† ἵμετ-
δασιζητ ἐρε παωαι ἵνιματοι ογεζ ἵσωγ
ἵφρη† ἵαλλοφερνης ἵπισχογ εττη πινιω† 10
ἵαρχων ἵτε ναβογχοδονοσορ ογος ἐταφωε

ῤ̄ζ̄η. β. ἐβογν ἐπιτοπος ἀφναγ ἐπιφανος ἐρμος
ἐπιλιάγιος γεωργιος πεχαγ χε ἀναγ ἐθμε-
τατζητ ἵνιχρηστιάνος μη ἐρε ναινογ†
ἵτωογοι ἵβελλε ιε φρη ἐτερογωινι φερχριά 15
ἵογθα ἵἕηβς ἐτερογωινι ογος ἀγ† τοτγ
ἐπιωβωτ ἐτἕεν τεγχιχ ἀγ† ἵογωαω ἕεν

ῤ̄ζ̄θ. α. πιφανος ἐρχω ἵμος χε ογ πε φαι ογος ἀφ-
κωω ἵχε πιφανος ἀφνοχῆ ἐβρηι ἐχωγ νεμ
ζανκεογον ἕεν νιματοι ογος ἀ ογκογχι 20
ἵβαχηινι θογζ ἐβρηι ἕεν τεγλῆφε ἵθογ δε
ἵπερῆμι ἐρος μαι νιβεν ἵτε περσωμα ἐτα
πινεζ ταζογ ἀγκωκ ἵσεζτ ἵθογ δε ναφ-
μεγὶ χε φαι ἵμαγατγ πεθναωωπι ἵμογ

ῤ̄ζ̄θ. β. πεχαγ ἵνιματοι χε ωαφοογ ναν σωτεμ ἕεν 25
νεμμαωχ χε ογον ζανᾶχω ἵπαιμα ἵφοογ
δε ἀνναγ ἕεν νεμβαλ χογωτ ἵτε τενναγ
ἐναχιχ νεμ ναβαλαγχ χε ογ ἐταφωωπι
ἵμωογ ζοσον ἐρε νιμῆω ἵτε νιματοι κω†
ἐρογ ἐγερωφηρι ἵ†χομ ἵτε πιμαρτγρος 30

- ρϞ. α. ἔθογαν ἔταφθερεγκωκ ἵσεστ ογος ἅ τεφάφε
 †κας ἔροφ ἔμαωω ογος πεχαφ ἵνιματοι χε
 ἵμαρον τενῖτον ἵμον ωα ζανὰτοογι ογος
 αφωφίτ ἔμαωω εθεβ νιμηνω ἵτε νιματοι
 ετκω† ἔροφ ἐπὶ δὴ †πολις τηρς νε ζανχρισ- 5
 τιᾶνος νε ἵπερλι ἵβητογ διτφ ἔπερηνι εγ-
- ρϞ. β. χωντ ἔροφ εθεβ πιφανος. ἵτε πιτοπος
 ἔταφκοωφ αγωε νωογ αγχαφ αφτωνφ αφζωλ
 ἔβολῆεν ογωπι αςωωπι δε ἔταφφοζ ἔ†βεν-
 νη ἵτε πιτοπος εφναωε ἔβολ ἅ τεφάφην 10
 σκωτος αφζει ἔπεσντ ζιχεν πικαζι ἔρε πεφ-
 σωμα τηρφ σθερτερ ογος ἵπερωσενχομ
- ρϞα. α. ἵδζι ἔρατφ αγκω† ἔροφ ἵχε νιματοι αγ-
 ταλοφ αγολφ ἔβογν ἔογνι ἀγογωμ ογος
 αγσω ἵθοφ δε ἵπερφχεν†πι ἵζλι ἀλλὰ ναρε 15
 τεφάφε μοκς πε ῆεν ογνιω† ἵβιςι ἔτα-
 ρογζι δε ωωπι αγενκωτ ογος αγζωρπ ἵθοφ
 δε αφναγ ἔογζοραμα ἵπαιρη† αφναγ ἔογαι
 ῆεν νιματοι ἔπερραν πε γεωργιος εφζι
- ρϞα. β. σοθνεφ ἔβολ ῆεν πᾶνρ ογος ἅ ογσοθνεφ 20
 ἱ εζρηνι ἔχεν τεφάφε ογος αφωω ἔβολ ῆεν
 ογνιω† ἵσμη εφχω ἵμος χε γεωργιῆ γεωρ-
 ριῆ σατοτφ αφρως ἔβολῆεν πιζινιμ νε δε
 ἔτῆεν πινι νεμαφ ἔταγσωτεμ ἐπιῆρωογ
 πεχωογ χε κσαχι νεμ νιμ πενῶς ἵθοφ δε 25
- ρϞβ. α. αφωπι ἵταμωογ ε†ρασογι αφωωπι εφχω
 ἵρωφ ογος ἵπερφογωω ἔταογβε φραν ἵπι-
 ᾶγιος γεωργιος ἔβολῆεν ρωφ ἐπτηρφ ἔταγ-
 ωωρπ δε ωωπι αφβιςι ἔμαωω ερε †βα-
 χνινι ῆεν τεφάφε ογος αφωω ἔβολῆεν ογ- 30

- νιω† ἵηρωγ εἰσω ἴμος εἰςθερτερ ἵνι-
 ρῶβ. β. ματοι χε ταλοι ἵτενωε ναν ἑτενωρα χε
 ἵναμογ ἕεν ταίχωρα ἵωεμμο ογος αἰτωγ-
 νογ τηρογ ἵχε νιματοι ἕεν ογραωι αἰτα-
 λωγ ἐνιέχνογ αἰερζωτ ἑταντιόχια ἕεν 5
 ογνιω† ἵωπι τὰφε δε ἵπιστρατιλάτης
 αἰερογμame† αἰχωνε ἑμαωω ογος ἕεν
 πιμας ρ̄ ἵεζοογ ἁ πῶς ωαρι ἑρογ αἰμογ
 ρῶγ. α. αἰωωπι δε μενεσα ἑ ἵεζοογ αἰωωγὼ ρεντ
 ἐβολ τηρρ ἐβολ αἰχωνε ἑμαωω ἁ νιματοι 10
 αμονι ἴμογ αἰσατρ ἐφιом ἑταγὶ δε ἐβογν
 ἑταντιόχια αἰταμε πογρο ἐζωβ νιβεν ἑταγ-
 ωωπι ογος αἰχω ἑρογ ἵνιχομ νεμ νιωφηρι
 ἑταγναγ ἑρωγ ἕεν πτοπος πᾶγιος γεωρ-
 ρῶγ. β. ριος διοκληδιάνος δε πᾶνομος ἵωογμοσ† 15
 ἴμογ ἵαποστατης ἵπερζω ἑρογ ἕεν ναι
 ἵπαιρη† χε νारे φ† ογωω ἑτακογ πε ἕεν
 ογτακο εἰρωγ εῶβε νιπεθρωγ τηρογ ἑτα-
 ραιτογ ἵνιἑθογав αλλα ἐπι δι αἰερε περρζηт
 ενωот ἵφρη† ἵφараὼ ἵπичноγ ογος πεχαρ 20
 ναρ ἵνιματοι χε ἁρετενῶτεβ ἵπινιω†
 ρῶδ. α. ἵστρατιλάτης ἵτε †μετογρο ἁρετενωω ἵναι-
 μεθνογх εἰσογ χε ἁ γεωργιος πᾶγλιλεος
 θαμιὸ ἵζανχομ νεμ ζανωφηρι ωενεεεενογ†
 ἑτταιноγт χε †наωε ннι ἑμαγ ἵναφат δι- 25
 ωанemi ἐνετενμεθνογх εἰσωγ †наὼли
 ρῶδ. β. ἵτετενὰφε τηρογ ἕεν ρως ἵτσηρι ογος
 †нади ἵπιστρατεγμα ἑμαγ νεμнι ἵταρω†
 ἵ†полис τηρс ἐβολῆεν ρως ἵτσηρι †наωор-
 ωер ἵπιτοπος ἑτεμмаγ ωа неρсент† ἵтаөре 30

- ΝΙΧΡΙΣΤΙΑΝΟΣ ΟΥΩΩΤ ἡΝΙΰΔΩΛΟΝ (sic) ἔΒΕΝ
 ΤΕΦΜΗ†. ΜΕΝΕΝCΑ ΝΑΙ CΑΧΙ ΔΕ ΑΓΤΩΝQ ἡΧΕ
 ρ̄οῦ. Α. ΔΙΟΚΛΗΔΙΑΝΟΣ ΑΓΘΩΟΥ† ἔΒΟΥΝ ἡΝΙΜΑΤΟΙ
 ΤΗΡΟΥ ΑΓCΟΒ† ἡΝΙἔΧΗΟΥ ΕΘΡΟΥΤΑΛΩΟΥ ἡΤΟΥ-
 ΕΡΖΩΤ ἔ†CΙΡΙΔ ΑΓΘΕΡΕ ΠΙ[ΚΙ]ΡΙΖ ΩΩ ἔΒΟΛ 5
 ἔΒΕΝ †ΠΟΛΙC ΤΗΡC ΧΕ CΕΒΤΗ ΘΗΝΟΥ ἔΑ ΝΙΜΑ-
 ΤΟΙ ἡΤΕΝΩΕ ΝΑΝ ἔ†CΥΡΙΔ ἡΤΑΩΟΡΩΕΡ ἡΠΙ-
 ΤΟΠΟC ἡΤΕ ΠΙΝΙΩ† ἡΛΑΧΩ ἡΤΕ ΝΙΓΑΡΙΛΕΟC ἔΤΙ
 ἔΡΕ ΠΙCΑΧΙ ἔΒΕΝ ΡΩQ ἡΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-
 ρ̄οῦ. Β. ΜΑΝ [Ν]ΝΟΥΒ ἔΧΕΝ ΤΑΦΕ ἡΠΙΘΕΡΟΝΟC ἔΝΑΓΖΕΜCΙ 10
 ΖΙΧΩQ ΖΗΠΠΕ ΙC ΜΗΧΑΗΛ ΠΑΡΧΗΑΓΓΕΛΟC
 ἔΘΟΥΑΒ ΝΕΜ Πᾶριος γεωργιος ΑΓΙ ἔΠΕCΗΤ
 ἔΒΟΛἔΒΕΝ ΤΦΕ ΑΓΦΩΝΧ ἡΠΙΘΕΡΟΝΟC ἔΑΡΟQ ΟΥΟZ
 ΝΙΕΡΜΑΝ ἡΝΟΥΒ ἔΤΖΙΧΕΝ ΠΙΘΕΡΟΝΟC ΑΥ†ΜΑ†
 ἔΒΕΝ ΝΕQΒΑΛ ΑΥΦΩΡΚ ἡΝΕQΑΛΛΟΥ ἔΠΕCΗΤ ΟΥΟZ 15
 ρ̄οῦ. Α. ΑΓΩΩ ἔΒΟΛ ἔΒΕΝ ΟΥΝΙΩ† ἡCΜΗ ΑΓΡΙΜΙ ΕΓΧΩ
 ἡΜΟC ΧΕ ΟΥΟΙ ΝΗ ΠΑῶC ΟΥΟΙ ΝΗ ΠΑῶC Φ†
 ΠᾶΓΑΘΟC ΑΙΕΡΝΟΒΙ ΧΩ ΝΗ ἔΒΟΛ ΧΕ ΑΙΕΡ[ΖΑΝ]-
 ΝΙΩ† ἡΜΕΤΠΕΤΖΩΟΥ ἡΝΙἔΒΙΑΙΚ ἡΤΑΚ ΖΙΧΕΝ ΠΙ-
 ΚΑΖΙ Φ† ΧΩ ΝΗ ἔΒΟΛ ΧΕ ἂΝΟΚ ΟΥΡΕQΕΡΝΟΒΙ 20
 ΟΥΟZ ἂ ΤCΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟC ἔΘΟΥΑΒ ΜΗ-
 ρ̄οῦ. Β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟQ ἡ†ΟΥΝΟΥ ΧΕ ἡΜΟΝ ΧΩ
 ἔΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ἔΒΕΝ ΠΑΙἔΩΝ ΟΥΔΕ ΠΕΘΝΗΟΥ
 †ΝΟΥ ΧΕ ἂ ΤΕΚΜΕΤΟΥΡΟ CΕΝΚ ΑΥΤΗΙC ἡΚΩC-
 ΤΑΝΤΙΝΟC ΦΗἔΤΤΑΙΝΟΥΤ ἔΖΟΤ ἔΡΩΚ ἡΟΥΘΒΑ 25
 ἡΚΩΒ ΟΥΟZ ἂ ΚΕΜΗΩ ἡΤΕ ΝΙΜΑΤΟΙ ΝΕΜ †CΥΝ-
 ΚΛΗΤΟC ΤΗΡC ἔΤΟΥΗΤ ἔ†ΜΕΤΟΥΡΟ ΑΥCΩΤΕΜ
 ἔΤCΜΗ ἡΠΙΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΕΓCΑΧΙ ΟΥΟZ
 ρ̄οῦ. Α. ΑΓΕΡΩΦΗΡΙ ἡΦΗἔΤΑQΩΩΠΙ ἔΒΟΛἔΒΕΝ ΤΦΕ
 ἡΟΥΖΟ† ἔΒΕΝ ΟΥΖΟ† ΟΥΟZ ΑΥΤΩΟΥΝΟΥ CΑΤΟ- 30

τοῦ ἀγριτοῦ ἐβόλθεν †μετοῦρο οὐοῦ ἀγῖνι
 ἵκωσταντινός ἐβοῦν ἵτερωβιῶ ἀγ† ἐχωρ
 ἵ†ζεβσω ἵτε †μετοῦρο νε οὔρωμι πε ἵμαι-
 ρῶζ. β. νογ† ἵμαιἀγραφη ἵμαιρωμι ἵμαιπεθανεω
 nem οὔον niben ῶαρωε ναρ ἐ†εκκλησιὰ ἵ- 5
 ῶωρπ ἵμηνι nem ρογρι ἐγῖρι ἵζαννιω†
 ἵσυναζις ἐρωληλ ἐπωωι ζα φ† βεν οὔνιω†
 ἵριρωογῶ ἐγ† ἵζαννιω† ἵἀγραφη nem ζαν-
 ρῶη. α. προσφορα ἐφερζο† βατζη ἵπῶε ἵχοῦ niben
 ἵθοορ nem περῖνι τηρ nem τερμαγ ἵμαι- 10
 νογ† ἐλενη †οὔρω ἐγζωο οὐοῦ ἐγῆμοῦ ἐγ-
 ῶεμζμοτ⁽¹⁾ ἵτοτῶ ἵπῶε οὐοῦ πεννογ† οὐοῦ
 πενσωτηρ ἵηε πᾶε φαί ἐτε ἐβόλζιτοτῶ ἐρε-
 ῶοῦ niben nem ταίο niben nem προσκύνιςις
 (sic) niben ἐρπρεπῖ ἵφιωτ nem πῶηρι nem πιπῆα 15
 ρῶη. β. ἐθοῦαβ ἵρερτανβο οὐοῦ ἵὸμοοῦςιος nemαρ
 †νοῦ nem ἵχοῦ niben nem ῶα ἐνεζ ἵτε
 νιἐνεζ τηροῦ ἀμην.

(1) Read ΕΥΨΕΠΖΜΟΤ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΔΑΓΤΑΟΥΟϞ ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ
ΝΕΠΙΣΚΟΠΟΣ ΑΒΒΑ ΘΕΟΔΟΤΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ
ΑΝΚΗΡΑ ΝΤΕ ΚΑΛΑΤΙΑ ΉΕΝ ΠΙΕΖΟΟΥ ΝΤΕ ΠΙΕΡ-
ΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ ΝΤΕ ΠΙΡΗ ΝΤΕ †ΜΕΘΜΗ
ΠΙΣΙΟΥ ΝΤΕ ΖΑΝΑΤΟΟΥΙ ΠΙΝΙΩ† ΝΜΕΛΙΤΩΝ ΝΤΕ 5
ΝΙΓΑΛΙΛΕΟΣ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ ΠΧ̄ ΠΙΛΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟΣ ΝΡΕΜ†ΟCΠΟΛΙC ΝΤΕ
†ΠΑΛΙCΤΙΝΗ ΕΤΕ ΦΑΙ ΠΕ CΟΥ ΚΓ̄ ΝΠΙΛΒΟΤ
ΦΑΡΜΟΥΘΙ ΕΦΟΥΩΝΖ ΕΒΟΛ ΝΤΕΦCΥΝΓΕΝΙΑ ΝΕΜ
ΝΙΝΙΩ† ΝΝΑΓΩΝ ΕΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10
ΝΕΜ ΝΙΤΑΙΟ ΕΤΑΦΒΙΤΟΥ ΉΕΝ ΝΙΦΗΟΥΙ ΉΕΝ
ΟΥΖΗΡΗΝΗ ΝΤΕ Φ† ΛΜΗΝ.

Φερπρεπιν ουοζ ουαικεον πε ουζηου πε
ννεψυχη ω ναμενρα† εθουαβ εθρενερ-
φμευι ννιβici nem νιαγων νιωγταιωου ντε 15
B ΝΗΕΘΟΥΑΒ ΝΖΟΥΟ ΔΕ ΝΖΟΥΟ ΠΙΝΙΩ† ΝΑΓΩΝ
ΕΤΒΟCΙ ΟΥΟΖ ΝΨΟΥΤΑΙΟΥ ΝΤΕ ΠΙΝΙΩ† ΝΑΘΛΥ-
ΤΗC ΟΥΟΖ ΝΧΩΡΙ ΕΤΕΝΕΡΨΑΙ ΝΑΦ ΝΨΟΥ
ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΦΑ ΠΙΕΡΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ
ΦΑΙ ΕΤΑΦΟΥΩΝΖ ΝΑΝ ΕΒΟΛ ΕΦCΟΤΠ ΝΑΖΡΕΝ 20
Φ† ΟΥΟΖ ΝΨΟΥΜΕΝΡΙΤΦ ΝΑΖΡΕΝ ΝΙΡΩΜΙ ΕΘΒΕ
ΝΕΦΖΒΗΟΥΙ ΝΔΙΚΕΟΝ ΕΤΑΦΤΑΖΩΟΥ ΕΡΑΤΟΥ ΝΑΙ
ΔΕ ΕΘΒΗΤΟΥ ΑΦΕΡΠΕΜΨΑ ΕΘΡΟΥΘΑΖΜΕΦ
ΕΉΟΥΝ ΕΝΙΕΜΚΑΖ ΝΝΟΥΧΑΙ ΝΤΕ ΠΧ̄ ΟΥΟΖ
ΝΤΕΦΦΑΙ ΉΑ ΝΙΦΩΛΖ ΉΕΝ ΠΕΦCΩΜΑ ΕΘΒΕ ΠΧ̄. 25

ΉΕΝ ΝΙΝΙΩΤ ΝΖΥΠΟΜΕΝΗ ΝΕΜ ΝΙΝΙΩΤ ΜΜΕΤ-
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ΕΒΟΛ
 ΉΕΝ ΠΧΙΝΘΡΕΓΤ ΝΤΕΓΠΡΟΖΕΡΕCΙC ΤΗΡC ΜΦΤ
 ΖΙΤΕΝ ΠΙΝΙΩΤ ΝΒΜΟΜ ΕΤΩΟΠ ΉΕΝ ΠΕΓΖΗΤ
 ΕΒΟΥΝ ΕΦΤ ΝΕΜ ΤΕΓΖΟΤ ΕΤCΑΒΟΥΝ ΜΜΟC 5
 ΘΑΙ ΕΤΑCΤ ΟΥΤΑΖ ΜΦΤ ΝΚΑΛΩC ΝΖΡΗΙ ΉΕΝ
 Ρ ΝΕΜ Ξ ΝΕΜ Λ. ΟΥΟΖ ΟΝ ΑΓΧΩ ΝCΩC ΉΕΝ
 ΠΕΦΟΥΩ Ψ ΜΜΙΝ ΜΜΟC ΝΠΑΩΑΙ ΝΝΕΓΧΡΗΜΑ
 ΕΤΩ Ψ ΝΕΜ ΝΕΓΕΒΙΑΙΚ ΝΕΜ ΤΕΓΝΙΩΤ ΜΜΕΤΡΑ-
 ΜΑΘ ΤΗΡC ΑΓCΩΤΕΜ ΝCΑ ΤCΜΗ ΝΝΟΥΤ ΟΥΟΖ 10

fol. 107. ΑΓΓΑΙ ΝΠΕΓCΤΑΥΡΟC ΑΓΜΩΨΙ ΝCΑ ΠΕΝΘC ΙΗC
 ΑΦΟΥΑΖC ΝCΩC ΉΕΝ ΟΥΖΗΤ ΕΓCΟΥΤΩΝ ΕΘ-
 ΒΕ ΦΑΙ ΖΩC ΑΓΒΙ ΜΠΑΙ ΝΙΩΤ ΝΤΑΙΘ ΕΒΟΛ
 ΖΙΤΟΤC ΜΠΧC ΕΘΒΕ ΦΑΙ ΝΑΓΧΩ ΜΜΟC ΝΑΓ ΠΕ
 ΉΕΝ ΟΥΛΑΝΑ Ψ ΞΕ ΜΜΟΝ ΟΥΟΝ ΉΕΝ ΝΙΜΑΡΤΥΡΟC 15
 ΕΤΑΥΨΩΠΙ ΕΓΟ(Ν)Ι ΜΜΟΚ ΉΕΝ ΝΙΦΗΟΥΙ ΟΥΟΖ
 ΝΝΕ ΟΥΟΝ ΨΩΠΙ ΕΓΘΝΙ ΜΜΟΚ ΨΑΕΙΝΕΖ ΟΥΟΖ
 ΝΑΓΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΉΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΓΙΡΙ
 ΝΤΕΓΠΟΛΙΤΙΑ ΠΕ ΜΜΗΝΙ ΝΕΜ ΟΥCΠΟΥΔΗ ΕΘΡΕΓ-
 ΨΩΠΙ ΉΕΝ ΝΗ ΕΤCΟΤΠ ΟΥΟΖ ΕΤΟΙ ΝΖΗΟΥ ΝΝΕΝ- 20
 ΨΥΧΗ. ΑΠΛΩC ΑΓΙΡΙ ΜΦΟΥΩ Ψ ΤΗΡC ΜΦΤ
 ΟΥΟΖ ΑΓΕΡCΑΒΟΛ ΜΜΕΥΙ ΝΙΒΕΝ ΕΤΟΙ ΝΒΡΟ[Π]
 ΝΤΨΥΧΗ. ΟΥΟΖ ΝΑΓΨΟΠ ΠΕ ΉΕΝ ΟΥΜΕΤΨΑΜ-
 ΨΕΝΟΥΤ ΟΥΟΖ ΝΑΦΟΥΗΟΥ ΕΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ
 ΝΕΦΛΗΟΥ ΝΤΕ ΠΑΙ ΒΙΟC ΝΑΙ ΕΤΟΙ ΜΦΡΗΤ ΝΝΙ- 25
 ΡΑCΟΥΙ ΟΥΟΖ ΨΑΥCΙΝΙ ΝΧΩΛΕΜ ΜΦΡΗΤ ΝΝΟΥ-
 ΒΗΙΒΙ ΟΥΟΖ ΕΘΒΕ ΦΑΙ ΟΥΝ Α ΠΑΙ ΧΩΡΙ
 ΕΤΕΜΜΑΥ ΒΙΨΨΩΟΥ ΕΝΑΤΦΕ. ΕΓΙΡΙ ΜΦΜΕΥΙ
 ΝΠΙΜΑΚΑΡΙΟC ΠΑΥΛΟC ΕΓΧΩ ΜΜΟC ΞΕ ΙCΧΕ
 ΑΤΕΤΕΝΤΕΝΘΗΝΟΥ ΝΕΜ ΠΧC ΚΩΤ ΝCΑ ΝΑΠΨΩΨΙ 30

Δ. ΠΙΜΑ ΕΡΕ ΠΧ̄C ΝΙΜΟQ ΟΥΟZ ΕQΖΕΜCΙ CΑ ΟΥΪΝΑΜ
 ΝΦ̄† ΟΥΟZ ΜΕΥΪ ΕΝΑΠΩΩΙ ΝΗ ΕΤΖΙΧΕΝ ΠΚΑΖΙ
 ΑΝ ΦΗ ΕΘΟΥΑΒ ΧΕ ΟΥΝ ΟΥΟZ ΕΤΤΑΙΗΟΥΤ ΑΛΗ-
 ΘΩC ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ΝΠΕ ΘΜΕΤ-
 ΚΟΜΗC ΝΠΕΡΙΩΤ ΟΥΔΕ †ΜΕΤΕΥΓΕΝΗC ΝΤΕ ΤΕQ- 5
 ΜΑΥ ΟΥΔΕ ΠΙΩΟΥ ΝΤΕ ΤΕQΜΕΤΜΑΤΟΙ ΩΒΡΟ
 ΕΠΕQΛΟΓΙCΜΟC ΟΥΔΕ ΟΝ ΝΠΕ ΖΛΙ ΉΕΝ ΝΑΙ
 ΕΡΖΑΛ ΝΙΜΟQ ΟΥΔΕ ΝΤΕCΕΡΖΑΛ ΝΤΕQΨΥΧΗ
 ΕΘΕΡΕQΧΩ ΝCΩQ ΝΤΕQΜΕΤΕΥCΕΒΗC ΝΕΜ ΠΕQΛΟ-
 ΓΙCΜΟC ΕΤΧΟΥΧΗΟΥΤ¹⁾ ΝΕΜ ΠΕQΝΑΖ† ΕΤΧΗΚ 10
 ΕΒΟΛ ΟΥΟZ ΕΡΕ ΠΙΖΜΟΤ ΝΤΕ Φ† ΕΡCΚΕΠΑΖΙΝ
 ΝΙΜΟQ ΉΕΝ ΖΩΒ ΝΙΒΕΝ ΕQΕΡΖΕΜΙ ΝΙΜΟQ ΟΥΟZ
 ΕQΕΡΖΟ† ΗΑΤΖΗ ΝΦ† ΕQΛΡΕΖ ΕΡΟQ ΕΑ ΠΩC
 ΤΑΧΡΟQ ΝCΑ CΑ ΝΙΒΕΝ ΝΤΑQ ΧΕ ΝΝΕQΚΙΜΩΑ
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¹⁾ Read ΕΤΤΟΥΧΗΟΥΤ.

ΟΥΜΟΝΟΝ ΝΘΟQ ΝΜΑΓΑΤQ ΑΝ ΑΛΛΑ ΖΑΝΚΕΜΗΩ
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 ΝΜΟΝ ΦΗ ΕΤΟΝΙ ΝΙΩΔΑΝΝΗC ΠΙΡΕQ†ΩΜC ΟΥΟZ
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1) Read ΕΕΡΠΡΟΤΡΕΠΙΝ.

ΧΕΒ ΧΕ ΤῆΝΑΨΦΟΖ ΑΝ ἘΠΩΙ ΝΤΕ ΠΕΨΤΑΙΟ ΕΤΒΟCΙ
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 ΖΙΤΕΝ ΠΩC ΝΕΜ ΟΥΛΑC ΝΤΕ ΝΑΤΦΕ ΟΥΟΖ ΧΕ
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 ΟΥΝΙΩΤ ΝΡΩΟΥΤ ΝΖΗΤ ΝΕΜ ΠCΩΧΠ ΝΝΙΕΜΚΑΥΖ
 ΝΑΙ ΕΤΑϚΕΡΖΥΠΟΜΟΝΙΝ¹⁾ ΕΡΩΟΥ ΕΧΕΝ ΦΡΑΝ
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 ΤΟΥ ΚΑΤΑ ΦΡΗ† ΕΤΑΝΧΟC CΑΤΖΗ ΜΠΙΠΡΟΟΙΜΙΟΝ
 ΝΑΙ ΕΤΑϚCΩΤΕΜ ΕΘΒΗΤΟΥ Ε†CΜΗ ΜΜΑΚΑΡΙΟΝ
 ΕΤΕΜΜΑΥ ΝΤΕ ΠΩC ΕCΧΩ ΜΜΟC ΧΕ ΝΘΩΤΕΝ
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 ΑΝΟΚ ΖΩ †ΝΑCΕΜΝΙ ΝΕΜΩΤΕΝ ΝΝΟΥΜΕΤΟΥΡΟ
 ΝΝΑΤΚΗΝ ΟΥΟZ ΝΑΤΒΩΛ ΕΒΟΛ ΩΑ ΕΝΕΖ ΟΥΟZ
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 ΝΕΜ ΠΙΕΡΦΜΕΥΙ ΝΤΕ ΝΙΑΓΑΘΟΝ ΕΤΕΜΜΑΥ ΝΑΥΘ-

1) Read ΕΤΑϚΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἡνιῆσι ἀσια ἡναστραφ πε οὔτος ἡτερεῖαι
 ἡα ζωβ νιβεν ἡεν οὔεροῦοτ εἴβε κε ῥαρε
 πιεροῦοτ ῥωπι ἐροφ ἡζωβ νιβεν ἡεν οὔραῳι
 οὔος ἡπαρε εἰλι ἡζωβ ῥταενο ἡτπροερεσις
 εἰσοῦτων εἴβε νιῆσι γαρ ἡτε παῖ μα αὔ- 5
 σοβτ ναφ ἡνιἀγαθον ἡτε πιέων εἴηνοῦ οὔος
 εἴβετ ζῦπομονη αὔσοβτ ναφ ἡπιχλομ ἡατλωμ
 ῥα ἐνεε ἡερῆι ἡεν νιφνοῦι οὔος ῥα τνοῦ
 τενοσκ ἡπισαχι ῥα τνοῦ ὦ ναμενρατ ἡεν
 πιπροοιμιο[ν] ἡπατενχω ἐβρηι ῥα τνοῦ 10
 ἡνιενκαε εἰταινοῦτ ἡῳοὔερῳφρηι ἡμῳοῦ
 ἡτε πιῳιχ ἡρεφτ ἐχεν τμετεῦσεβης πιᾱ-
 λητης ἡμαρτύρος ἡτε πᾱε πιᾱριος γεωρ-
 ριος. Αὔις κε τνοῦ ἡτενχω ἐρωτεν ἡνη
 εἰανχαῦ ἐβρηι νεν νη ἐτενναχοτοῦ ον 15
 μενενοσκῳοῦ. Ασκῳπι δε ἡεν πχοῦ ἡααδια-
 νος πινιῳτ ἡνοῦρο ἡτε νιπερσῆς εἰοταν δε
 ἐταεβι ἡπιερῳι εἴρεεαμονι ἐχεν τοικοῦ-
 μενη τηρς. Οὔος αὔχος εἴβε πιοῦρο ἡτῡ-
 ρανος ἐτεμμάῦ κε αῤῥῳπι ἡκοσμοκρατωρ 20
 εἰχεν πικοσμος τηρφ ἀλλὰ ναεσκῳοῦνοῦ αν
 πε ἡπιπαντοκρατωρ ἡμῆι φη εἰεἰχεν πιεπ-
 τηρφ φη ἐταετ ναν ἡπαιερῳι ἡπαιρητ
 οὔος ἐρε φνιφι ἡνοῦον νιβεν ἡεν νερεσιχ
 ἀλλὰ ναεσκῳοῦνοῦ ἡθοφ πε ἡφιῳτ ἡτκακιᾱ 25
 τηρς πιᾱιβολος φη εἰερφεονιν ἐπενγενος
 ἡχοῦ νιβεν. φαι δε ἡεν πᾱινερεεναῦ
 ἐπιναετ ἡτε πᾱε εἴηνοῦ ἡνααῖαι ἡμῆι
 ἡεν πικοσμος τηρφ αῤμοε ἡχοε ἡμαῳ
 αῤεῳλ ἐβοῦν ἐπεετ ἡπιοῦρο ἡεσεβης ἐτεμ- 30

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 ΕΒΟΛ ΟΥΔΕ¹ (sic) ΠΚΑΖΙ ΤΗΡΕ ΕΛΕΓΤ ΕΝΩΟΥ
 ΝΠΕΡΕΖΗΤ ΝΦΡΗΤ ΝΦΑΡΑΩ ΝΠΙΣΗΟΥ ΕΛΕΓΤΟΥ-
 ΝΟΣ ΟΥΝΙΩΤ ΝΔΙΩΓΜΟΣ ΕΧΕΝ ΝΙΧΡΗΣΤΗΛΑΝΟΣ
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 ΔΕ ΝΗ ΝΕ ΝΗ ΕΤΕΒΗΟΥΤ ΝΉΗΤΕ ΧΕ ΕΠΙΔΗ Λ
 ΟΥΩΙΝΙ ΦΟΕ ΕΝΑΜΑΩΧ ΧΕ ΦΗ ΕΤΑ ΜΑΡΙΑ ΜΙΣΙ
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ἄχϛε πἰλγἰος ρεωργἰος οὐοϛ ἀρῳωπι ἄχωρι
 ἄδηνἄτος ερῳορ ἄμαῳω πε ρωσδε ἄτερ-
 ῳωπι ἄπολεμαρχος ἕεν πἰπολεμος νε
 ἄμον ρλι πε ἕεν νἰλριῳμος τηροϛ πε ἄμα-
 fol. 115. τοἰ ερῳεἰῳωντ ἔροϛ ἕεν †χομ νεμ †μετ. 5
 βερι οὐοϛ νἰρε πἰρμοτ ἄτε †† ῳοπ νεμαρ
 πε οὐοϛ νἰρ† ρἰ νεμ χομ νἰρ πε ρωσδε
 νη εῳναϛ ἔροϛ ἄτογερῳφῃρι ἔρῃρι ρἰχεν
 τερῳομ νεμ τερῳμετβερι οὐοϛ ἔῳωπ ἄτερ-
 ρωλ ἔπἰπολεμος νἰρῳι ἄρῳ† πε ἄνη εῳναϛ 10
 ἔροϛ νεμ νη εῳτο῅βῃρ οὐοϛ ῳἰρε περῳρῳ
 ρωλ ἔῳοϛ πε ἄπεμῳο ἔῳολ ἄ†παρἰβολῃ¹
 (sic) ἄτε νερῳαχἰ ἔρε τερῳῃρἰ ῳοκεμ ἕεν
 τερῳῃρ ερῳω ἄμοϛ νῳοϛ ρε ἄνοκ πε ρεωρ-
 ρἰος πἰμελἰτων ἰϛ ρῃππε ἄἰ ρἰρῳτεν ἕεν 15
 ο῅χωντ οὐοϛ ἕεν †ο῅νοϛ ῳἰρε νο῅ρρῳπλον
 ἄμἰῳἰ ρεἰ ἔῳολ ἕεν νο῅ῃρ οὐοϛ παἰρῃ†
 ῳἰρῳἰρι ἔρῳοϛ τηροϛ ἄτερῳἰ ἄνο῅ῳωλ
 ἄπλωϛ νἰρε πῳϛ ρῃ νεμαρ πε ἕεν νερ-
 μῳἰτ τηροϛ πε πἰλγἰος δε ἔταρῳωκ ἄ ῀ 20
 ἄρομῳἰ ἔῳολ ἄ πἰεπαρχος ρἰρῳο῅ῳ ἔροϛ εῳ-
 ρε῅ἰρι ἄπερῳρῳ νεμ τερῳερι οὐοϛ νἰρἔμἰ
 ἄν ρῳ πε ρε ἔρε πῳϛ ρῳἰϛ ἔροϛ νἰρ ἄνο῅-
 πατῳελετ ερῳτο῅βῃνο῅τ ἄπαρῳεἰνος οὐοϛ ἔτι
 ἰῳ. ερῳοκμεκ ἄνἰἰ ἕεν περῳῃτ ἄχε πἰεπαρ- 25
 ρος ἔἰρἄτον ἄμοϛ ἕεν πῳϛ ἀρῳωπ ἄφῃ
 ἔτενταρ τηρῳ ἄπἰμακαρἰος ρεωργἰος πε
 οὐοϛ ἄ †† πἰλγαῳος ο῅ῳω ἔῳωκ ῳἰροϛ

1) Read παρῑμβολῃ.

ἸΠΑΙ ΝΙΩ† ΝΔΗΝΑΤΟΣ ἸΠΑΙΡΗ† ΖΙΝΑ ἸΤΕ
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¹) Read. ΦΑΙ.

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1) Sic; read ΚΟΥΟΝΖ.

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ἡ ἱεὺς πᾶς φαι ἡ θοοκ ἐτεκμοῦτ ἐροϋ νακ
 ἡ νοῦτ σεχας ἡ τεκταμοι ἐπεκραν νεν φραν
 ἡ νεκιοτ νεν φραν ἡ τεκπολις ἡ σε σεονῃ
 ἡ σε νη ἐτενοῦνκ¹ ἡ οὔον. συν ἡ σεωνι ὡπ
 νακ ἡ ἐκῶνι ἡ σεαοῦ ἡ ἐτακὶ ἐται πολις 5
 εἴθε οὔ ἡ ζωβ πιάγιος δε γεωργιος ἐταγ-
 тарκοϋ ἐφραν ἡ πᾶς αἰοῦωνε ἐρωοῦ εἰσω
 ἡμος σε ἐπιδη ἀρετενταρκοι ἐφραν ἡ πα-
 νοῦτ ἡμον ὡσὼν ἡμοι ἡ ταζεπ εἰ ἐρωτεν
 κῆ. ἀνοκ οὔ χρηστηανος ἡ ὡνρι ἡ χρηστηανος 10
 ἡ πε εἰ ἡ χροχ ἡ τῆνι ὡμεῶν ἡ νηιδῶλον ἐνεε
 εἰως οὔος παῖωτ πε ἀναστασιος πῆπαρχος
 ἡ τε μελιτῆνι πῶνρι εἰω πε ἡ ιωαννης πινιῶτ
 ἡ ἐπαρχος ἡ τε τκαππατοκίᾳ λοιπον ἐτα
 ποῦρο ναῦ εἴμετχωρι ἡ παῖωτ ἀναστασιος 15
 αἰρετῆν ἡμοϋ εἰτεν ἡ περῶτ ιωαννης
 πῆπαρχος ἡ τε τκαππατοκίᾳ αἰβοκῆ ἡ ἐπαρ-
 χος εἰτεν μελιτῆνι νεν τπαλιςτῆνι τῆρς
 ἡ χωρα ἐναρξῆν γαρ πε ἡ εν κῆ ἡ ρομπι ἡ σε
 ἀναστασιος παῖωτ ἐταεῖ ἡ τμετεπαρχος 20
 οὔος ἀ ποῦρο τ ναϋ ἡ γ ἡ ὡο νματοι εὔῆκ
 ἐπερνοῦμερον πε ἡ εν πσινῶρεϋλμαε δε
 εἰτεν τπαλιςτῆνι τῆρς ἡ χωρα οὔος αἰῶνι
 εἰτεν νινιῶτ ἡ τε τπολις ἡ σε οὔεεἰμι εἰται-
 ἡ οὔτ κατα πταιὸ ἡ νιμελιτων εἰς οὔπ εἰνα 25
 ἡ τερολς ναϋ ἡ εν οὔγαμος ἡ σεμνον οὔος
 παῖρητ αὔτσοβνι ναϋ εὔσω ἡμος σε πενῶς
 ἡμον ἡ εν ται πολις τῆρς εἰερπρεπὶ ἡ πε-

1) Read ΕΤΕΝΟΥΚ.

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ἄνοκ οὐχρηστηλάνος ἡπαρρησιὰ εἰναζή
 ἐπαῶς ἡς πᾶς φη ἐτεζνωτεν ἄριτq νη
 Νιογρωου δε ἐταγσωτεν ἐβολζιτοτq xε
 οὐμελιτων πε ἡκαπατοκος οὔος xε πωρη
 πε ἡπινιω† ἡἐπαρχος σατοτοῦ αὔενζοῦρ 5
 πεχωου ναq βεν ζανσαχι ἡκολακιά xε πι-
 βελωρι ανῆμι οὔν ἐπεκταῖο nem ὁμετεγ-
 γενης ἡνεκιο† †νοῦ xε ἡμοῦ σωτεν ἡσων
 οὔος μαρε πενσοβνι ρανακ ἡριωοῦωοῦω
 ἡνινοῦ† ἡρεφδρω ζινα ἡτεκβι ἐβολ ζιτοτοῦ 10
 οὔμονον ἡὁμετεπαρχος ἡνεκιο† ἀλλὰ τε-
 ναλιτ κ ἡζγροῦμενος ζιχεν πικοςμος τηρq
 εὔσοπ οὔος μενεσα νιογρωου ἡθoκ πε ζινα
 νη ἐτεκοῦαωου ἡτεκβοκοῦ ἡκομης βεν νιῆ-
 παρχια τηρου ἡτε πικοςμος τηρq οὔος 15
 ἡτοῦωωπι ἡxε νιζγρεμων nem νιζγροῦμενος
 nem νιζοῦζ βα πεκᾶμαζι βεν μαι νιβεν
 Δεροῦω ἡxε πιῶμηι εφxω ἡμος xε ρζωου
 ἡμαωω ἡxε παι σοβνι ἡτωτεν φαι ετβι
 ἐπτακο nemωτεν πλην ματαμοι ὡ νιᾶνομος 20
 xε νιμ ἡνοῦ† ἡτωτεν ἐρετενοῦωω ἐθριωωτ
 fol. 122. ναq οὔος δεροῦω ἡxε δαδιᾶνος xε ενοῦωω
 γεωργιος ἐθρεκωωτ ἡπιαπολλων φη ἐταqῖωι
 ἡτφε Δεροῦω ἡxε πιμακαριος xε ιxε πια-
 πολλων πε ἐταqῖωι ἡτφε ω ποῦρο ἡε καλως 25
 ακμοῦ† ἐροq xε νοῦ† οὔος ιxε ποσιτων πε
 ἐταqταχρο ἡπικαζι ἡε παι κεοῦαι οὔνοῦ† ον
 πε κωπι αν ὡ πιαθνοῦ† ετσοq πιαρακων ετ-
 βεν φνοῦν εκμοῦ† ἐ ται θοῦωτ ἡδεμων
 ετβαβем xε νοῦ† Ἄνοκ δε εθβηтκ αν 30

ΟΥΔΕ ΕΘΒΕ ΝΕΚΚΕΟΥΡΩΟΥ ἸΑΘΝΟΥ† ΕΘΖΕΜΙ
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 ἸΧΡΩΜ ΖΑΡΑ ἸΘΟQ ΠΕ ΕΤCΟΠ ΠΩΝ ΠΟCΙΤΩΝ 10
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 CΟQ ΘΗ ΕΤΟΥΜΟΥ† ΕΡΟΣ ΧΕ †ΜΕΤΙΛΑ ΟΥΟZ ΑC-
 ΜΙCΙ ἸCΑΡΑΦΙΝ ἸΡΕQ† ΉΕΝ ΦΙΟΜ ΝΑΙ ΔΕ ΕΘΒΕ
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 ΘΕΝΟC ΕΤΔΟCΙ ΘΑΙ ΕΤΑCΜΙCΙ ΝΑΝ ἸΠΕΝΩC ἸΗC
 ΠΧC ΔΙΩΠΙ ΝΑΚ †ΝΟΥ ὦ ΠΙΛΤΚΑ† ΧΕ ΖΑΝ-
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 ἸΡΟΜΠΙ ΠΕ ΝΕΜ Γ ἸΛΒΟΤ ΝΕ CΟΥΑΙ ἸΦΑΡ-

1) Sic; read. ΕΝΑΙ.

ΜΟΥΘΙ ΠΕ ΠΙΩΟΡΠ ΝΕΖΟΟΥ ΕΤΑΓΕΡΒΑΣΑΝΙΖΙΝ
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 ΠΕ ΟΥΟΖ ΠΑΛΙΝ ΟΝ ΑΘΕΡΟΥΙΝΙ ΝΖΑΝΘΟΚ ΝΒΕ-
 ΝΙΠΙ ΟΥΟΖ ΝΑΥΟΙ ΝΡΩϚ (sic) ΝΒΑΩΟΥΡ ΟΥΟΖ
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 ΖΙΤΦ ἑΠΕCΗΤ ΑΦΟΥΩΩΤ ἸΠΩC ΠΑΙΡΗ† ΑΦΑΜΟΝΙ

1) Sic; read. CΧΕΔΟΝ(?)

2) Sic; read ΖΑΝΑΝΑΝΘΒΑ.

ἡΜΟQ ΑΓΤΟΥΟΝCQ¹ ΟΥΟZ ΑΓΕΡΑCΠΑΖΕCΘΕ
 ἡΜΟQ ΟΥΟZ ΑΓΖΙΟΥΪ ΉΤΕΡΧΙΧ ΖΙΧΕΝ ΠΕΡCΩΜΑ
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 ἡCΟΠ ΟΥΟZ †ΝΑΤΟΥΝΟCΚ ΟΥΟZ ΉΕΝ ΠΙΜΑΖΔ
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 ΝΕΜ ΝΙΑΠΟCΤΟΛΟC ΝΕΜ ΝΙΛΓΙΟC ἡΜΑΡΤΥΡΟC
 ΟΥΟZ ἡΤΑΒΙ ἡ†ΠΑΡΑΘΗΚΙ ΕΤΑΙΒΑΛΟC ΕΡΟΚ
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 ΟΥΟZ ΑQΨΩΠΙ ΉΧΕ ΠΘΜΗ ΕQΡΑΨΙ ἡΜΑΨΩ
 ΕQCΜΟΥ ΕΦ† ΨΑΤΕ ΠΙ(ΟΥ)ΩΙΝΙ ΨΑΙ ΕΘΒΕ ΝΗ
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 ΕΘΝΕΜΑQ ΕΘΡΟΥΖΩΛ ΕΠΨΤΕΚΟ ΟΥΟZ ἡΤΟΥΝΑΥ
 ΧΕ ΠΘΜΗ ΟΝῃ ΨΑΝ ἡΜΟΝ ΟΥΟZ ΕΤΑΥΟΥΩΝ

¹) Sic; read. ΑΓΤΟΥΝΟCQ.

fol. 125. ΔΕ Ἰφρω Ἰπιωτεκο ἀγναγ ἐπιαγιος ἐφὸρι
 ἐρατq ἐπιωωληλ (sic) νारे πεqzo ἐρογωini
 Ἰφρη† Ἰφρη ογος ἀγερωφhρι Ἰμαωω ἀγ-
 βοxι ἀγταμε νιογρωου ἐζωb νιβεν ογος
 ἀγογαςαgни ἐθογὲνq ἐχεν πιbημα ογος 5
 hен πxинθρογeнq ΔΕ νaqxω Ἰμοc πε xε
 πανογ† πανογ† μα†гθhк ἐροι εθβε ου па-
 нoγ† екнаxат Ἰcωк πανογ† ἰωc Ἰмоk
 ἐπxиннагмет ἐταqφοг ΔΕ ἐπιbημα πεxαq xε
 πιbημα πιbημα αὶ γapок он Ἰθoк nem nek 10
 (sic) πεκαπολλων ἀνοk ζω nem παoс ἱhс пxс
 ἐταγναγ ΔΕ ἐροq Ἰхе νiὰνομoc ἀγερωφhρι
 πεxωου νaq xε εθβε ου Ἰмон глi Ἰпетгwoу
 ωоп Ἰмоk ан ω γεωргиос ογος nim πε ἐταq
 тaлбoк πεxε πιθmи нwoу xε тетeнeмпwα 15
 Ἰθωтeн ан ѿ νiὰνομoc ἐcωтeм ἐфpан
 Ἰфhἐтаqтaлбoи hен neтeнмaωx eтгwoу
 тoтe aγxωнт hен oγeнвoн (sic) ἀγepкeлeγiн
 εθpoγбωлк ἐβoλ Ἰπiαгиос ἸxἸωmoу eγбocи
 ογος Ἰce† νaq Ἰ γ Ἰтаγpeα hен πεqcoи 20
 ογος Ἰceфoнгq ογος Ἰce† νaq Ἰке γ Ἰтeq-
 нexи пaиpн† à neqcaрz фoтфeт¹⁾ ογος aγгeи
 гixен пiкaгi Ἰкoγx кoγxи ογος нape пeqс-
 нoq cωк Ἰφpн† Ἰнoγмwoу пaиpн† aqθ-
 poγiнi Ἰнoγкoнià Ἰaтwωeм ογος Ἰceтaлoq 25
 гixен пeqсωмa ογος aqθpoγфωн Ἰнoγгeмx
 nem oγθhн гixен пeqсωмa ογος aqθpoγ-
 pωиc ἐpoq hен пiωтeкo Ἰхе h Ἰмaтoи nem

¹⁾ For фoтгфeтг.

Ε ΝΘΡΙΒΟΥΝΟϚ ΩΑ ΠΕΡΑϚ† ΠΙΜΑΚΑΡΙΟϚ ΔΕ
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1) Sic; read. ΝΙΘΡΥΒΟΥΝΟϚ.

2) Sic; read. ΕΡΟϚ.

ἸΜΑΖΒ̄ ἔΒΕΝ ΤΑΜΕΤΟΥΡΟ ΝΑΙ ΣΗΑΙ ΔΕ ΑΥΘΟΥ
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1) Sic; read. ΕΘΝΑΒΩΛ.

ΕΤΑΓΓΕΛΙΟΝ ΕΡΟΚ ΔΘΑΝΑΣΙΟΣ ΔΕ ΑΓΓΙ ΝΝΟΥΛ-
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1) Sic; read. ΤΝΑΝΑΖΤ. — 2) Read ΑΓΓΟΧΩ.

3) Sic; read. ΟΥΜΟΥΜΙ.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑΥ ΤΗΡΟΥ ΕΦΗ ΕΤΑΥΩΠΙ
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1) Sic; read ΑΥΕΡΟΥΤΩΤC.

ἸΒΑΨΟΥΡ ἔρε λαβем β ἸΧΩΙΤ ἕεν νογχωτϚ
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 15. ΦΗ ΕΤΕΖΝΑΚ ΑΡΙΤϚ ΝΗΙ ΔΥΕΡΚΕΛΕΥΙΝ ἘΤΗΙϚ 10
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 ἸΖΥΠΕΡΕΤΗΣ ΠΙΜΑΚΑΡΙΟϚ ΔΕ ἘΤΑϚΝΑΥ ἘΠΙ-
 ΜΑΝΚΑΝΩΝ ἘΤΧΟΡΧ ἕεν ΘΜΗ† ἸΠΙΤΡΟΧΟϚ ΔΥΕΡ-
 ΖΟ† ΕΘΒΕ ΟΥΡΩΜΙ ΖΩϚ ΕΦΕΡΦΟΡΙΝ ἸΝΟΥCΑΡΖ
 ΜΑΛΙCΤΑ ЕСХНН ἸΠΑΙ ΡΗ† ΟΥΟϚ ΠΕΧΑϚ ἸΒΡΗΙ 15
 ἸΒΗΤϚ ΧΕ ΓΕΩΡΓΙΟϚ ΖΑΡΑ ΧΝΑΨΝΟΖЕМ ἸΠΑΙ
 СОН [ΑΝ] CΑΤΟΤϚ ΔΥΦΩΡΨ ἸΝΕϚΧΙΧ ἘΒΟΛ ΔΥ-
 ΤΩΒϚ ἸΠΑΙΡΗ† ΕϚΧΩ ἸΜΟϚ ΧΕ †ΖΩϚ ἘΡΟΚ ΠΑῶῚ
 ἸΗῚ ΠΧ̄Ὶ ΟΥΟϚ †ΨΕΠΖΜΟΤ ἸΤΟΤΚ ΧΕ ΑΚΑΙΤ
 ἸΕΜΠΨΑ Ἰ†ΜΕΤΨΦΗΡ ἸΤΕ ΝΕΚΕΜΚΑΖ ἸΝΟΥΧΑΙ 20
 ἸΦΡΗ† ἸΘΟΚ ΠΑῶῚ ἘΤΑΥΛΩΚ ΖΙΧΕΝ ΟΥΨΕ ΟΥΟϚ
 ΔΥΧΑΤ¹ ἕεν ΘΜΗ† ἸCΟΝΙ β ΙϚ ΖΗΠΠΕ ΔΥΘΑΜΙΔ
 ΝΗΙ ἸΝΟΥΤΡΟΧΟϚ ΕϚΟΙ Ἰβ ΕΘΒΕ ΠΕΚΡΑΝ ἘΘΟΥΑΒ
 ΠΑΝΗΒ CΩΤЕМ ΧΕ †ΝΟΥ ὦ ΠΑCΩΤΗΡ ἘΠΕΚΒΩΚ
 ΓΕΩΡΓΙΟϚ ὦ ΦΗ ἘΤΕ ἸΠΕ ΟΥΟΝ ΕΡΨΟΡΠ ἘΡΟϚ 25
 ἘΝΕΖ ΠΙΑΤΨΙΒ† ΠΙΧΛΟΜ ἸΤΕ ΝΙΜΑΡΤΥΡΟϚ ΦΗ
 ἘΤΑϚΒΩΛΚ ἸΤΦΕ ἸΦΡΗ† ἸΟΥΚΑΜΑΡΑ ΔΥΨΙΤϚ
 ἕεν ΟΥἸΜΙ ἘΠΧΙΝΤΕCΨΟΥΔ ἸΩ† ΖΙΧΕΝ ΠΙCΩΝΤ

1) Sic; read ΔΥΧΑΚ.

129. ΤΗΡῸ ΦΗ ἘΤΑΦΘΑΜΙὸ ἸΝΙΘΗΠΙ ἘΘΡΟΥΩΟΥ
 ΜΟΥΖΩΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ἘΧΕΝ ΝΙΘΜΗΙ ΝΕΜ
 ΝΙΡΕΦΕΡΝΟΒΙ ΕΥΣΟΠ ΦΗ ἘΤΑΦΘΑΜΙὸ ἸΝΙΤΩΟΥ
 ΝΕΜ ΝΙΚΑΛΑΜΦΟ ἮΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ
 ἸΝΤΕΡΩῸ ΦΗ ἘΤΑΦΕΡΕΠΙΔΙΜΑΝ ἸΝΙΛΑΣΕΒΗΣ ΤΗ- 5
 ΡΟΥ ΟΥΟΣ ἸΠΑΡΑΝΟΜΟΣ ΝΑΙ ἘΤΑΦΕΡΑΤΣΩΤΕΜ
 ΟΥΟΣ ΑΦΖΙΤΟΥ ΕΖΡΗ¹ ἘΠΙΤΑΡΤΑΡΟΣ ἸΤΕ ἈΜΕΝ†
 ΣΕΧΗ ἸΜΑΥ †ΝΟΥ ἮΕΝ ΠΙΧΡΩΜ ΝΕΜ ΖΑΝΜΟΥ-
 ΧΛΟΣ ἸΤΕ ἈΜΕΝ† ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ἸΜΩΟΥ
 ἘΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ ΑΡΙΠΙΔΙΜΑΝ² 10
 ΠΑΝΟΥ† ἸΝΙΛΑΣΕΒΗΣ ΤΗΡΟΥ ΟΥΟΣ ἸΜΟΝ ΖΛΙ
 ΝΑΩ† ἘΒΟΥΝ ΕΖΡΕΝ ΠΕΚΟΥΑΖΣΑΖΝΙ ΦΗ ἘΤΕ
 ἮΕΝ ΝΙΕΖΟΥ ἸΒΑΙΕ ἘΑΚΟΥΟΝΖΚ ΝΑΝ ἘΒΟΛ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΑΚΒΙ ΣΑΡΖ ἮΕΝ †ΘΕὸΔΟΚΟΣ
 ΜΑΡΙΛΑ †ΠΑΡΘΕΝΟΣ ἮΕΝ ΟΥΜΥΣΤΗΡΙΟΝ ἸΝΑΤ 15
 ἮΕΤΩΤῸ ΟΥΟΣ ἸΑΤΕΜΙ ἘΡΟῸ ΠΙΧΦΟ ἸΝΑΛΙΝ-
 ΘΙΝΟΝ³ ΦΗ ἘΤΑΦΜΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ἘΤΕ ἸΠΕ
 ΝΕΦΒΑΛΑΥΧ ΘΩΛΕΒ ἸΜΩΟΥ ΦΗ ἘΤΕ ἘΒΟΛΖΙΤΕΝ
 Ε ἸΩΙΚ ΑΦΘΡΕ Ε ἸΩΟ ἸΡΩΜΙ ΟΥΩΜ ΑΥΣΙ ΦΗ
 ἘΤΑΦΕΡΕΠΙΔΙΜΑΠ ἸΦΙΟΜ ΝΕΜ ΝΙΘΗΟΥ ΟΥΟΣ 20
 ΑΥΧΑ ΡΩΟΥ [ΕΝΧΑΙ] ΝΙΒΕΝ ΣΕΣΩΤΕΜ ΝΑΚ ΧΕ
 [Ζ]ΑΝΘΑΜΙὸ ἸΝΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕῸ ἸΧΕ ΠΕΚΝΑΙ
 ΕΖΡΗ ἘΧΩΝ ΝΕΜ ἈΝΟΚ ἮΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ
 ΧΕ ΟΥΗΙ ἘΡΕ ΠΙΝΑΙ ΧΗ ἸΤΟΤΚ ΦΩΚ ΠΕ ΠΙΩΟΥ
 ΝΕΜ ΠΕΚΙΩΤ ἸΛΓΑΘΟΣ ΝΕΜ ΠΙΠΝᾶ ΕΘΟΥΑΒ ΩΑ 25
 ἘΝΕΖ ἈΜΗΝ ΕΤΑΦ† ΔΕ ἸΠΙΛΑΜΗΝ ΑΥΖΙΤῸ ἘΒΟΥΝ
 ἘΠΙΤΡΟΧΟΣ ἘΤΑΦΖΕΙ ΔΕ ἮΕΝ ΘΜΗ† ἸΝΙΟΡΓΑΝΟΝ

1) Read ΕΒΡΗΙ.

2) Read ΑΡΙΕΠΙΔΙΜΑΝ.

3) Read ἸΝΑΛΗΘΙΝΟΝ.

ΕΤΧΟΡΧ ΑΥΣΩΚ ΕΧΩΡ ΝΝΟΥΣΟΠ ΝΝΟΥΩΤ ΟΥΟΖ
 ΑΦΩΛ ΕΒΟΛ ΉΕΝ ΟΥΙΩΣ ΝΙΚΑΣ ΝΕΜ ΝΙΑΦΟΥΙ
 ΑΥΜΟΥΝΚ ΕΥΣΟΠ ΠΙΤΥΡΑΝΟΣ ΔΕ ΑΦΩΨ ΕΒΟΛ
 ΝΠΕΜΘΟ ΝΝΙΟΥΡΩΟΥ ΕΤΚΩ† ΕΡΟΦ ΕΦΧΩ ΝΜΟΣ
 ΧΕ ΝΜΟΝ ΝΟΥ† ΕΒΗΛ ΕΠΙΛΠΟΛΛΩΝ ΝΕΜ ΠΙΕΡ- 5
 ΜΗΣ ΝΕΜ ΠΙΖΕΥΣ ΝΕΜ ΠΙΔΡΑΚΛΗΣ ΝΕΜ †ΔΘΕΝ-
 ΝΑΣ ΝΕΜ †ΚΑΜΑΝΑΡΑ ΝΕΜ ΡΟCΙΤΩΝ ΝΑΙ ΕΤΟΥ-
 CΟΛCΕΛ ΝΤΦΕ ΝΑΙ ΕΤ†ΜΕΤΟΥΡΟ ΝΝΙΟΥΡΩΟΥ
 ΕΥΘΡΟ ΝΝΙΧΩΡΙ ΛΜΑΖΙ ΝΠΙΚΑΖΙ ΑΦΘΩΝ †ΝΟΥ
 Φ† ΝΓΕΩΡΓΙΟΣ ΦΗ ΕΤΑ ΝΙΡΑΒΤΟΥΧΟΣ ΝΙΟΥΙΔΑΙ 10
 ΉΟΘΒΕΦ ΕΘΒΕ ΟΥ ΝΠΕΦΙ ΝΤΕΦΝΑΖΜΕΦ ΕΒΟΛΉΕΝ
 ΝΑΧΙΧ ΟΥΟΖ ΑΦΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΩΛΙ ΝΠΙΩΩΨ
 ΝΤΕ ΝΕΦΚΑΣ ΝΕΜ ΝΕΦΑΦΟΥΙ ΝΕΜ ΠΙΚΑΖΙ ΕΤΑΦCΩ
 ΝΠΕΦCΝΟΥ ΕΘΟΥΑΒ ΑΦΖΙΤΟΥ ΕΠΕCΗΤ ΕΟΥΛΑΚΚΟΣ
 ΕΤΨΟΥΩΟΥ ΝΑΤΜΩΟΥ ΑΥΨΟΡΦ ΝΙΤΕΜ¹ ΨΑΡΩΦ 15

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 ΧΙΜΙ ΝΝΟΥΨΩΨ ΝΤΟΥΙΡΙ ΝΖΑΝΧΟΜ ΝΉΗΤΦ ΜΕ-
 ΝΕΝCΩC ΑΦΤΩΝΦ ΝΘΟΦ ΝΕΜ ΠΙΚΕ ΞΘ ΝΝΟΥΡΟ
 ΟΥΟΖ ΑΥΖΩΛ ΕΠΙΛΡΙCΤΟΝ ΝΑΥΡΑΨΙ ΠΕ ΧΕ
 ΑΥΒΡΟ ΕΠΟΥΧΑΧΙ ΠΕ ΟΥΟΖ ΉΕΝ †ΟΥΝΟΥ Λ 20
 ΠΙΛΗΡ ΤΗΡΦ ΕΡΧΑΚΙ ΟΥΟΖ ΛΤΦΕ ΖΩΒC ΝΘΗΠΙ
 Λ ΖΑΝΉΑΡΑΒΑΙ ΝΕΜ ΖΑΝCΕΤΕΒΡΗΧ ΨΩΠΙ Λ
 ΠΙΚΑΖΙ ΤΗΡΦ CΘΕΡΤΕΡ ΨΑ ΝΕΦCΕΝ† Λ ΠΙΑΡ-
 ΧΗΑΡΓΕΛΟΣ ΕΘΟΥΑΒ ΕΡCΑΛΠΙΖΙΝ ΉΕΝ †CΑΛ-
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 ΒΙΜ ΝΕΜ ΖΑΝΑΝΘΒΑ ΝΑΡΓΕΛΟΣ ΟΥΟΖ ΑΦΟΥΟΖ
 ΖΙΧΕΝ ΠΙΛΑΚΚΟΣ ΠΕΧΕ ΠΩC ΝΜΙΧΑΝΛ ΧΕ ΛCΟΣ
 ΝΠΑΙΛΑΚ[Κ]ΟΣ ΧΕ ΜΟΙ ΝΗΙ ΝΝΙCΝΟΥ ΝΕΜ ΝΙΚΑΣ

¹) Read ΝΙΤΕΝ.

ΝΕΜ ΝΙΑΦΟΥΓΙ ΝΕΜ ΝΙΩΩΙΩ ἸΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
 ΕΘΒΕ ΧΕ ΑΦΧΟΣ ΧΕ ΤΝΑΩΝΟΖΕΜ ἸΠΑΙ ΣΟΠ ΑΝ
 ΖΙΝΑ ἸΤΕΦΕΜΙ ΉΕΝ ΠΕΦΖΗΤ ΤΗΡΦ ΧΕ ἸΝΟΚ ΠΕ
 ΦΤ ἸΑΒΡΑΑΜ ΝΕΜ ΦΤ ἸΙΣΑΑΚ ΝΕΜ ΦΤ ἸΙΑΚΩΒ
 ΟΥΟΖ Ἰ ΜΙΧΑΗΛ ΧΑΥ ἸΠΕΦΜΕΘΟ ΕΒΟΛ ΑΦΒΙ ἸΝΙ- 5
 ΚΑΣ ἸΧΕ ΠΩΤ ΉΕΝ ΤΕΦΧΙΧ ΕΦΧΩ ἸΜΟC ἸΠΑΙΡΗΤ
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥΓ ΤΧΙΧ ΕΤΑCΕΡΠΑΛΖΙΝ¹
 ΠΗ. ἸΝΑΔΑΜ ἸΘΟC ΟΝ ΤΝΟΥ ΠΕ ΕΤΕΡΠΑΛΖΙΝ
 ἸΜΟΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΟΥΟΖ ΑΦΝΙΦΙ
 ΕΒΟΥΝ ΕΖΡΑΦ ΑΦΤ ΝΑΦ ἸΠΙΠΝΑ ἸΩΝΉ ΟΥΟΖ 10
 ΑΦΤΩΝΦ ΕΒΟΛ ΉΕΝ ἸΗΕΘΜΩΟΥΤ ἸΧΕ ΠΙΑΓΙΟΣ
 ΓΕΩΡΓΙΟΣ Ἰ ΠΩΤ ΕΡΑCΠΑΖΕCΘΕ ἸΜΟΦ ΟΥΟΖ
 ΑΦΤ ΝΑΦ ἸΤΖΗΡΗΝΗ ΑΦΖΩΛ ΕΠΩΩΙ ΕΝΙΦΗΟΥΓΙ
 ΕΦCΟΜC ἸCΩΦ ἸΘΟΦ ΔΕ ΑΦΤΩΝΦ ΑΦΙ ΩΑ ΝΙΟΥ-
 ΡΩΟΥ ἸἸΝΟΜΟC ΝΕΜ ΝΙΚΕΜΑΤΟΙ ΕΤΑΥΖΙΤΦ 15
 ΕΠΙΛΑΚΚΟC ΟΥΟΖ ΠΕΧΑΦ ΝΩΟΥ ΕΥCΟΠ ΧΕ CΟΥ-
 ΩΝΤ Ω ΝΙἸΝΟΜΟC ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΦΗ
 ΕΤΑΡΕΤΕΝΉΘΒΕΦ ΟΥΟΖ ΕΑΡΕΤΕΝΖΙΤΦ ΕΠΙΛΑΚ-
 ΚΟC ΕΤΑΦΤΝΙΑΤΦ ἸΜΟΦ ἸΧΕ ΠΙΑCΕΒΗC ΔΑΔΙ-
 ΑΝΟC ΟΥΟΖ ΠΕΧΑΦ ἸΝΙΜΑΤΟΙ ΧΕ ΤΕΦΉΝΙΒΙ ΠΕ 20
 ΤΕ ΠΕΧΕ ΜΑΚΜΕΝΤΙΟC ΠΟΥΡΟ ἸΤΑΡΜΕΝΙΑ ΧΕ
 ἸΜΟΝ ΤΕΦΉΝΙΒΙ ΑΝ ΤΕ ΑΛΛΑ ΕΦΘΝΙ ἸΜΟΦ
 ΑΝΑΤΟΛΙΟC ΧΕ ΠΙCΤΡΑΤΗΛΑΤΗC ΝΑΦΧΩ ἸΜΟC
 ΝΩΟΥ ΠΕ ΧΕ ΤΕΤΕΝΩΠΙ ΑΝ Ω ΝΙΑΘΝΟΥΤ ΕΡΕ-
 ΤΕΝΧΩΠ ἸΤΜΕΘΜΗ ΑΛΛΑ ΑΛΗΘΩC ΦΑΙ ΠΕ ΓΕ- 25
 ΩΡΓΙΟC ΠΙΒΩΚ ἸΤΕ ΦΤ ΕΤΟΝΉ ΕΤΑ ΠΑΩC ἸΗC
 fol. 131. ΠΧC ΠΩΗΡΙ ἸΦΤ ΕΤΟΝΉ ΕΤΑΦΤΟΥΝΟCΦ ΕΒΟΛ
 ΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΖΩ ΤΝΑΖΤ

¹) Read ΕΤΑCΕΡΠΑΛΖΙΝ.

ἘΠΑΥΣ ἸΗΣ ΠΧΣ ΑΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ
 ΕΤΜΩΙ ΝΕΜΗΙ ΤΟΤΕ ΑΓΧΩΝΤ ἸΣΕ ΠΙΛΣΕΒΗΣ
 ΔΑΔΙΑΝΟΣ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΔΟΛΟΥ ΣΑΒΟΛ ἸΤ-
 ΠΟΛΙΣ ΟΥΟΣ ἸΣΕΑΙΤΟΥ ἸΙ ἸΑΡΧΗ ΟΥΟΣ ἸΣΕ-
 ΔΕΤΩΤΟΥ ἸΤΣΗΓΙ ΦΑΙ ΠΕ ΠΙΡΗΤ ἘΤΑΓΧΩΚ 5
 ἘΒΟΛ ἸΤΟΥΜΑΡΤΥΡΙΑ ἸΣΟΥ ΚΓ ἸΠΙΛΒΟΤ ΜΕΧΙΡ
 ΟΥΟΣ ΑΓΘΙ ἸΠΙΧΛΟΜ ἸΝΑΤΤΑΚΟ ΕΥΙΡΙ ἸΓ ἸΩΘ
 ἸΜΑΤΟΙ ΝΕΜ ΠΟΥΣΤΡΑΤΗΛΑΤΗΣ ΑΝΑΤΟΛΙΟΣ ΝΕΜ
 Θ ἸΩΘ ἘΒΟΛΗΕΝ ΝΙΜΗΩ ΕΤΩΓΙ ἘΡΑΤΟΥ ΖΑΝ-
 ΖΩΟΥΤ ΝΕΜ ΖΑΝΖΙΔΜΙ ΟΥΟΣ ΝΑΡΕ ΠΙΛΓΙΟΣ 10
 ΓΕΩΡΓΙΟΣ ΩΓΙ ἘΡΑΤΓ ΕΓΓΝΟΜΤ ΝΩΟΥ ΤΗΡΟΥ
 ΨΑΤΟΥΧΩΚ ἘΒΟΛ ἸΚΑΛΩΣ ἘΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ
 ΨΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΨΑ ἘΝΕΖ ἈΜΗΝ ΜΕΝΕΝΣΑ
 ΝΑΙ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΨΤΟ ἸΠΙΘΜΗΙ ΖΙΧΕΝ
 ΟΥΔΛΟΧ ἸΒΕΝΙΠΙ ΟΥΟΣ ἸΣΕΖΩΤΓ ἸΠΕΓΣΟΙ ἘΒΟΥΝ 15
 ἘΠΙΔΛΟΧ ΟΝ ΠΑΛΙΝ ΟΝ ΑΘΕΡΟΥΜΟΣ ἸΝΟΥΧΑΛ-
 Ν. ΚΙΟΝ ἸΤΑΖΤ ἸΤΟΥΣΑΖΤ ἸΑΡΟΓ ΨΑΤΟΥΕΡ
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΑΘΕΡΟΥΔΟΥΩΝ ἸΡΩΓ ἸΠΙ-
 ΛΓΙΟΣ ἸΤΟΥΧΩΩΓ ἘΒΡΗΙ ἘΤΕΓΝΕΧΙ ΕΓΒΕΡΒΕΡ
 ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ ἸΜΟΥ ΑΓΕΡΚΕΛΕΥΙΝ 20
 ἸΣΕ ΠΙΛΣΕΒΗΣ ἸΣΕΓΩΧΙ ἸΝΙΙΓΤ ἘΒΟΛΗΕΝ ΠΕΓ-
 ΣΩΜΑ ἸΣΕΛΩΓ ἘΨΩΠΙ ΗΕΝ ΟΥΤΑΡ ἸΤΕ ΟΥΩΗΝ
 ἸΣΑ ΝΕΓΦΑΤ ΟΥΟΣ ἸΣΕΜΟΥΡ ἸΝΟΥΩΝΙ ἸΣΑ
 ΠΕΓΜΟΥΤ ΑΓΕΡ Ἰ ἸΕΖΟΥ ΝΕΜ Ἰ ἸΕΧΩΡΖ ἘΓΛΩΙ
 ἘΖΡΗΙ ΨΑΤΕ ΠΕΓΣΝΟΥ ΨΟΥΔ ἘΒΟΛΗΕΝ ΠΕΓΨΑΙ 25
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΕΤΑ Ἰ ΔΕ ἸΕΖΟΥ ΧΩΚ
 ἘΒΟΛ ΑΘΕΡΟΥΧΑΓ ἘΠΕΣΗΤ ἸΣΕ ΔΑΔΙΑΝΟΣ ΠΙΤΥ-
 ΡΑΝΝΟΣ ΟΥΟΣ ΝΑΡΕ ΟΥΚΟΥΧΙ ἸΝΙΓΙ ΣΟΧΠ ἸΒΗΤΓ
 ΠΕ ΟΥΟΣ ΑΘΕΡΟΥΨΤΟΓ ΖΙΧΕΝ ΠΙΚΑΖΙ ΑΘΕΡΟΥ-
 ΖΙΟΥΓΙ ἘΧΕΝ ΠΕΓΣΩΜΑ ΗΕΝ ΡΩΣ ἸΤΣΗΓΙ ΙΣΧΕΝ 30

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 ΤΗΡΩ ΙΤΑ ΑΦΘΟΟΥΖΙΟΥΙ ΕΧΕΝ ΤΕΡΛΑΦΕ ΉΕΝ
 ΟΥΚΕΛΕΒΙΝ ΨΑΤΕΣΦΩΉ ΠΑΛΙΝ ΟΝ ΑΦΘΟΟΥΚΩΨ
 ΝΠΙΠΥΡΓΟΣ ΝΤΕ ΧΩΩ ΝΕΜ ΝΙΣΗΒΙ ΝΤΕΡΑΤΩ
 ΉΕΝ ΟΥΚΕΛ[Ε]ΒΙΝ ΟΥΟΣ ΑΦΘΟΟΥΙΝΙ ΝΝΟΥΝΙΩΨ 5
 ΝΝΙΩΤ¹ ΕΦΛΟΒΩ ΝΧΡΩΜ ΑΦΘΟΟΥΖΙΩΤΩ ΕΉΟΥΝ
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 ΑΥΖΙΟΥΙ ΕΧΩΩ ΨΑΤΕΩΙ ΕΒΟΛΉΕΝ ΠΙΚΕΣΑ ΟΥΟΣ
 ΑΦΘΟΟΥΩΙ ΝΜΟΩ ΕΩΙ ΝΡΕΩΜΩΟΥΤ ΝΣΕΘΛΩ
 ΕΠΙΩΤΕΚΟ ΝΑΩΧΗ ΧΕ ΠΕ ΉΕΝ ΠΙΩΤΕΚΟ ΝΧΕ 10
 ΠΘΜΗ ΝΑΩΩΠ ΠΕ ΉΕΝ ΟΥΝΙΩΨ ΝΉΙΣΙ ΕΘΒΕ
 ΝΙΒΑΣΑΝΟΣ ΕΤΉΕΝ ΠΕΩΣΩΜΑ ΕΘΟΥΑΒ ΉΕΝ ΠΙΕ-
 ΧΩΡΩ ΟΥΝ ΝΜΑΩ Γ Ε ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ΉΕΝ
 ΝΠΛΩΓΗ Α ΠΩΤ ΙΗΤ ΠΧΤ Ι ΨΑΡΩ ΉΕΝ ΠΙΩ-
 ΤΕΚΟ ΝΕΜ ΝΕΩΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΟΥΟΣ Α ΠΙΩΤΕΚΟ 15
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 ΤΕΡΚΕΛΕΥΙΝ ΝΑΚ ΤΩΝΚ ΘΩΙ ΕΡΑΤΚ ΖΙΧΕΝ ΝΕΚ-
 ΒΑΛΑΥΧ ΕΚΟΥΟΧ ΟΥΟΣ ΉΕΝ ΤΟΥΝΟΥ ΑΩΤΩΝΩ
 ΕΩΙ ΝΑΤΤΑΚΟ ΑΦΕΡΑΣΠΑΖΕΣΘΕ ΝΜΟΩ ΝΧΕ ΠΩΤ
 ΟΥΟΣ ΑΩΖΙΟΥΙ ΝΤΕΩΣΙΧ ΖΙΧΕΝ ΠΕΩΣΩΜΑ ΤΗΡΩ 20
 ΑΩΜΑΩΩ ΝΝΟΜΨ ΠΕΧΑΩ ΝΑΩ ΧΕ ΤΩΟΥΝΟΥ
 ΝΤΕΚΩΩ ΨΑ ΝΑΙ ΑΣΕΒΗΣ ΝΝΟΥΡΩΟΥ ΟΥΟΣ
 ΝΤΕΚΨΩΠΙ ΝΩΟΥ ΝΕΜ ΝΟΥΝΟΥΨ ΧΕΜΝΟΜΨ
 ΝΠΕΡΕΡΩΨ ΤΩΩΠ ΝΕΜΑΚ ΝΣΗΟΥ ΝΙΒΕΝ ΤΩΩ
 ΝΒ. ΝΜΟΣ ΝΑΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΟΥΟΝ 25
 ΟΥΡΑΩ ΨΩΠ ΉΕΝ ΤΦΕ ΕΧΕΝ ΠΕΚΑΜΟΝΙ ΝΤΟΤΚ
 ΟΥΟΣ Α ΠΑΓΓΕΛΟΣ ΘΕΛΗΛ ΕΧΕΝ ΠΕΚΨ ΕΘΝΑΝΕΩ
 ΙΣ ΖΗΠΠΕ ΤΝΟΥ ΚΕΩ ΝΡΟΜΠΙ ΝΑΩΩΠΙ ΕΚΩΩΠ

1) Read ΝΙΩΤ.

2) Read ΝΟΥΙΝΑΜ.

ἮΕΝ ΝΑΙ ΒΑΣΑΝΟϚ ἘΒΟΛΖΙΤΕΝ ΝΙΟΥΡΩΟΥ ἸΛΣΕ-
 ΒΗϚ ΟΥΟϚ ΧΝΑΜΟΥ Ἰ Γ ἸΝCΟΠ †ΝΗΟΥ ἈΝΟΚ
 ἸΜΙΝ ἸΜΟΙ ΝΕΜ ΝΙΑΓΓΕΛΟϚ ΕΘΟΥΑΒ ἸΤΑΒΙ
 ἸΤΕΚΨΥΧΗ ἸΤΑ† ΕΜΤΟΝ ΝΑΚ ἮΕΝ ΚΕΝϚ ἸΝΑ-
 ΒΡΑΑΜ ΝΕΜ ἸΝCΑΑΚ ΝΕΜ ΙΑΚΩΒ ἮΕΝ ΠΙΠΑΡΑ- 5
 ΔΙCΟϚ ἸΤΕ ΠΟΥΝΟϚ ΝΑΙ ΔΕ ἘΤΑ ΠΩC ΧΟΤΟΥ
 ΝΑϚ ΟΥΟϚ ΔϚ† ΝΑϚ Ἰ†ΖΗΡΗΝΗ ΔϚΖΩΛ ἘΠΩΩΙ
 ἘΝΙΦΗΟΥἸ ἮΕΝ ΟΥΩΟΥ ΕϚCΟΜC ἸCΩϚ Ν ΠΙΔΓΙΟϚ
 ΔΕ ΓΕΩΡΓΙΟϚ ΔϚΕΡ ΠΙΞΩΡϚ ΤΗΡϚ ΕϚΩΛΗΛ ΩΑΤΕ
 ΠΙΟΥΩΙΝΙ ΩΑΙ ἘΤΑ ΩΩΡΠ ΔΕ ΩΩΠΙ Ἀ ΝΙΛΑΝΟ- 10
 ΜΟϚ ἸΝΝΟΥΡΩΟΥ ΕΡΚΕΛΕΥἸΝ ἘΕΝϚ ΖΙΧΕΝ ΠΙΒΗΜΑ
 ΠΕΧΕ ΜΑΚΜΕΝΤΙΟϚ ΠΟΥΡΟ ΝΑϚ ΧΕ Ω ΓΕΩΡΓΙΟϚ
 †ΟΥΩΩ ἘΝΑΥ ἘΟΥΜΗΙΝΙ ἘΒΟΛ ΖΙΤΟΤΚ ΩΕ ΠΑΝΗΠ
 (sic) ΠΙΡΗ† (sic) ἘΝΕΜ (sic) ΠΙΟΥ¹ ΝΕΜ †ΑΡ-
 ΤΕΜΙC ΘΜΑΥ ἸΝΝΙΝΟΥ† ΤΗΡΟΥ †ΝΑΝΑΖ† ΖΩ 15
 ἘΠΕΚΝΟΥ† ἸΗC ΠΧC² ΧΕ †ΕΜΙ
 ΧΕ ἸΠΕΚΧΕ ΜΕΘΜΗΙ ἘΝΕϚ ΑΛΛΑ ΜΑΤΑΜΟΙ ΧΕ
 ΕΚΕΡΕΤΙΝ ἸΝΑΥ ΠΟΥΡΟ ΧΕ ΠΕΧΑϚ ΝΑϚ ΧΕ ΖΗΠΠΕ
 fol. 133. ic ὁ ἸΘΡΟΝΟϚ ἘΠΑΙΜΑ ΟΥΒΕΤ ΝΙΩΕ ἸΤΕ ΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ἸΜΩΟΥ ΖΑΝΟΥΟΝ ἮΕΝ ΟΥΩΕ ἸΜΑCΟΥ- 20
 ΤΑϚ ΝΕ ΖΑΝΟΥΟΝ ἘΒΟΛἮΕΝ ΝΙΩΕ ἸΑΤΟΥΤΑϚ
 ΝΕ ΕΩΩΠ ἮΕΝ ΝΕΚΕΥΧΗ ἸΤΟΥ†ΟΥΩ ἘΒΟΛ
 ἸΤΟΥΔΕΠΝΟΥΝΙ ἸΤΕ ΝΙΩΕ ἸΜΑCΟΥΤΑϚ ΟΥΩΝϚ
 ἘΒΟΛ ἮΕΝ ΝΙΑΤΟΥΤΑϚ ΑΝΟΚ ΖΩ †ΝΑΝΑΖ†
 ἘΠΕΚΝΟΥ† ἸΗC CΑΤΟΤϚ ΔϚΚΩΛΧ ἸΝΕϚΚΕΛΙ 25
 ΔϚ† ἸΟΥΕΥΧΗ Α ΠΩC ΕΤΑϚ† ΔΕ ἸΠΙΛΜΗΝ Ἀ

¹) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥ.

²) This break does not occur in the Ms., but it is clear that the sense requires it.

ΟΥΠΝΑ ἰ ἔΧΕΝ ΝΙΘΡΟΝΟΣ ΑΥΤΟΥΩ ἔΒΟΛ ΑΥΒΕ-
 ΠΝΟΥΝΙ ἸΣΕ ΝΙΘΡΟΝΟΣ ΟΥΟΣ ἅ ΝΙΟΥΟΝ ἸΜΑ-
 ΣΟΥΤΑΣ ΦΙΡΙ ἔΒΟΛ ἸΧΩΒΙ ΝΕΜ ΟΥΤΑΣ ΝΙΚΕ-
 ΟΥΟΝ ἸΝΑΤΟΥΤΑΣ ΑΥΤΑΟΥΔ ΧΩΒΙ ἔΒΟΛ ΠΟΥΡΟ
 ΔΕ ΝΕΜ ΝΙΚΕΟΥΡΩΟΥ ἸΝΑΣΕΒΗΣ ἔΤΑΥΝΑΥ ἔΦΗ 5
 ἔΤΑΥΩΠΙ ἔΒΟΛ ΖΙΤΕΝ ΠΙΘΜΗ ΑΥΩΠΙ ἸΜΑΩ
 ΑΥΩΩ ἔΒΟΛ ΕΥΧΩ ἸΜΟΣ ΧΕ ἸΘΟΚ ΟΥΝΙΩΤ
 ἸΝΟΥΤ ΠΙΑΠΟΛΛΩΝ ΧΕ ΉΕΝ ΝΙΚΕΩΕ ΕΤΩΟΥΩΟΥ
 ΑΚΟΥΩΝΣ ἸΤΕΚΧΟΜ ἔΒΟΛ ΤΟΤΕ ΑΦΕΡΚΕΛΕΥΙΝ
 ἸΣΕ ΠΙΑΝΟΜΟΣ ἔΘΡΟΥΤΖΕΜΣΟ ἸΠΙΛΓΙΟΣ ΓΕΩΡ- 10
 ΓΙΟΣ ΖΙΧΕΝ ΟΥΒΛΟΧ ἸΖΟΜΤ ΟΥΟΣ ΑΦΘΡΟΥΙΝΙ
 ΠΔ. ἸΒ ἸΙQT ΕΥΟΙ ἸΟΥΜΑΖΙ ἸΩΙΗ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ
 ἸΜΩΟΥ ΟΥΟΣ ΑΥΛΟΒΩΟΥ ΉΕΝ ΠΙΧΡΩΜ ΑΥΘΟΚ-
 ΖΟΥ ΉΕΝ ΠΕΡΧΦΟΙ Β ΩΑΤΟΥΙ ἔΒΟΛ ΣΑΪΡΗΙ
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 ΦΩΝΚ ἸΘΜΗΤ ἸΤΕΡΛΑΦΕ ΉΕΝ ΟΥΜΑΧΙ ἸΒΕΝΙΠΙ
 ΑΦΘΡΟΥΦΩΝ ἔΖΡΗΙ ἔΡΟΣ ἸΝΟΥΛΑΜΧΑΠΤ ΕΡΒΕΡ-
 ΒΕΡ ΩΑΤΕΡΜΟΣ ἸΤΕΡΝΕΧΙ ἸΤΕΡΙ ἔΒΟΛΉΕΝ ΤΕΡ-
 ΧΕΒΩΑΙ ΝΕΜ ΝΕΡΜΑΩΧ ΝΕΜ ΣΑΪΡΗΙ ἸΜΟΣ 20
 ΣΑΤΟΤΩ ἅ ΠΙΧΡΩΜ ΝΕΖΣΙ ΉΕΝ ΤΕΡΑΦΕ ΝΕΜ
 ΠΕΡΣΩΜΑ ΤΗΡΩ ΑΦΕΡ ἸΦΡΗΤ ἸΟΥΡΕΡΜΩΟΥΤ
 ΑΦΘΡΟΥΦΩΧΙ ἸΝΙΤΩ ἔΒΟΛΉΕΝ ΝΕΡΧΦΩΤ ΟΥΟΣ
 ἸΤΟΥΖΙΤΩ ἔΒΟΥΝ ἔΟΥἔΖΕἸΖΟΜΤ ΟΥΟΣ ΑΦ-
 ΘΡΟΥΣΑΖΤ ἸΤΕΖΕ ἔΡΕ ΠΙΜΑΚΑΡΙΟΣ ἸΪΗΤΣ ἸΓ 25
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 ΣΟΣ ΟΥΟΣ ἅ ΠΩΣ ΝΑΥ ἔΠΪΣΙ ἸΠΙΘΜΗΙ ΟΥΟΣ ΑΦΙ
 ΩΑΡΩΩ ΖΙΧΕΝ ΟΥΒΗΠΙ ΑΦΩΩΕΜ ἸΠΙΧΡΩΜ ΪΑΡΩΩ
 ΑΦΤΑΛΒΟ ἸΠΕΡΣΩΜΑ ΤΗΡΩ ΑΦΘΡΕ ΤἔΖΕ ἸΖΟΜΤ
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 ΕΤΑΡΧΩΚΕΜ ΉΕΝ ΟΥΣΙΩΟΥΝΙ ΟΥΟϚ ΑϚΙ ΕΒΟΛ
 ΝΒΗΤΕ ΟΥΟϚ Α ΠΩΕ ΕΡΑΣΠΑΖΕCΘΕ ΜΜΟϚ ΑϚ-
 ΜΑΖϚ ΝΧΟΜ ΑϚ† ΝΑϚ Ν†ΖΗΡΗΝΗ ΑϚΩΕ ΕΠΩΩΙ
 ΕΝΙΦΗΟΥΙ ΉΕΝ ΟΥΩΟΥ ΕϚCΟΜC ΝCΩϚ ΠΙΜΑΚΑ- 5
 ΡΙΟϚ ΔΕ ΑϚΘϚΙ ΕΡΑΤϚ ΜΠΕΜΘΟ ΝΝΙΟΥΡΩΟΥ
 ΜΜΟΝ ΖΛΙ ΝΤΑΚΟ ΨΟΠ ΜΜΟϚ ΕΤΑ ΠΙΜΗΨ ΔΕ
 ΝΑΥ ΕΦΗ ΕΤΑΡΨΩΠΙ ΑΥΩΨ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ Φ†
 ΝΓΕΩΡΓΙΟϚ ΙΗC ΠΧC ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΙΟΥΡΩΟΥ
 ΔΕ ΑΥΘΕ ΝΙΜΗΨ ΚΩ† ΕΡΩΟΥ ΑΥΩΛΙ ΝΤΟΥΛΦΕ 10
 ΉΕΝ ΡΩC ΝΤCΗϚΙ ΠΑΙΡΗ† ΑΥΧΩΚ ΕΒΟΛ ΝΤΟΥ-
 ΜΑΡΤΥΡΙΑ ΑΥΒΙ ΝΠΙΧΛΟΜ ΝΤΕ ΠΩΝΉ ΉΕΝ
 ΟΥΕΖΟΟΥ ΝΟΥΩΤ ΝCΟΥΙ ΝΦΑΜΕΝΩΘ ΝΧΕ Ε
 ΝΨΟ ΝΨΥΧΗ ΟΥΟϚ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ †ΤΑΧΡΟ
 ΝΖΗΤ ΝΩΟΥ ΨΑΤΟΥΧΩΚ ΕΒΟΛ ΝΠΟΥΛΓΩΝ ΉΕΝ 15
 ΟΥΖΗΡΗΝΗ ΝΤΕ Φ† ΑΜΗΝ ΜΕΝΕΝCΑ ΝΑΙ ΑΥΕΡ-
 ΚΕΛΕΥΙΝ ΝΧΕ ΝΙΟΥΡΩΟΥ ΕΘΟΥΙΝΙ ΝΝΟΥΜΗΡΙ
 ΝΚΑΨ ΝΝΑΛΟΛΙ ΕΘΩΟΒΙ ΝCΕΤΖΕΜCΟ ΜΠΙΘΜΗ
 ΖΙΧΕΝ ΟΥΩΝΙ ΟΥΟϚ ΑΥΨΟΠΨΕΠ ΝΝΙΚΑΨ ΉΕΝ
 ΖΑΝΜΑΧΕΡΑ ΕΥΧΗΡ ΟΥΟϚ ΑΥΤΕΡΤΩΡΟΥ ΉΕΝ 20
 ΠΕϚCΩΜΑ ΕΘΟΥΑΒ ΑΥΦΩΉ ΝΝΕϚΑΛΛΟΧ ΑΥΛΟΚ-
 ΖΟΥ ΕΒΟΥΝ ΕΡΩΟΥ ΟΥΟϚ ΑΥΙΝΙ ΕΒΟΛ ΝΝΙΙΕΒ
 ΝΤΕ ΝΕϚΧΙΧ ΝΕΜ ΝΑΝΕϚΒΑΛΛΑΥΧ (sic) ΑΥΛΟΖΟΥ
 ΝΚΑΨ ΑΥΛΟΥΖ ΟΝ ΝΧΕ ΝΙΖΥΠΕΡΕΤΗC ΝΚΕ Β
 ΕΥΨΕΠΨΩΠ ΕΠΩΩΙ ΉΕΝ ΠΕϚΨΑΙΨΑΤΟΥΕΙ¹ ΕΠΩΩΙ 25
 ΉΕΝ ΤΕϚΑΦΕ ΟΥΟϚ ΑΥCΚΕΡΚΕΡ ΜΜΟϚ ΖΙΧΕΝ
 ΠΩΝΙ ΕΡΕ ΝΙΚΑΨ ΘΟΖ ΉΕΝ ΠΕϚCΩΜΑ ΨΑΤΕ
 ΠΕϚCΝΟϚ CΕΚΉΑ† ΖΙΧΕΝ ΠΙΚΑΖΙ ΜΦΡΗ† ΝΝΟΥ-

1) Read ΨΑΤΟΥΙ.

ΜΩΟΥ ΕΡΣΩΚ ΝΑΡΕ ΠΘΜΗΙ **ἁοσι** ἸΜΑΩΩ ΠΕ
 ἮΕΝ ΤΑΙ ΒΑΣΑΝΟΣ ΠΑΛΙΝ ΟΝ ΑΘΕΡΟΥΤΟΜ
 ΠΕΡΣΟΙ ΕΟΥΦΟΧΙ ἸΩΕ ΟΥΟΣ ἸΤΟΥΤΟΜ ΚΕΟΥΙ
 ΕΤΕΡΝΕΧΙ ἸΤΟΥΤΟΣΟΥ ΝΙΤΓ¹ ΑΘΕΡΟΥ**ἁοκq** ἮΕΝ
 ΘΜΗΤ ἸΤΦΟΧΙ ΣΝΟΥΤ ΑΥΙΝΙ ἸΝΟΥΝΙΩΤ ἸΒΑ- 5
 ΩΟΥΡ ἸΒΕΝΙΠΙ ΟΥΟΣ ΑΥΒΑΣQ ἮΕΝ ΘΜΗΤ ἸΧΩQ
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¹) Read **νιτq**.

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1) For ΝΟΥCΠ.

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¹) Sic; for ΑΥΝΟΥΩΠ.

ἔθοροῦδοτβετ ἵσα νιμηνω ιςχεν αχπ ῥ¹ ἵπι-
 ἔροῦ ὡα φναγ ἵναχπ ἱ† ἵπιἔροῦ ἵμαζβ
 εὔωτεβ ἵσωοῦ πε αὔωπι ἵχε τηβ² ἵτε
 νη εταγῶ ἵπιχλom ἵεν πιεροῦ ἔτεμμαγ
 σεῖρι ἵη ἵωο νειμ φ ἵψγχη αὔωλ ἐνιφνοῖ 5
 ἵεν οὔωοῦ ἔρε ποῦσμοῦ εῦογab ὡπι νειμαν
 τηροῦ ὡα ἔνεζ ἁμην μενεσα ναι αὔκοτοῦ
 ἵχε νιοῦρωοῦ ἐπιὰριος γεωργιος πεχωοῦ
 ναγ χε γεωργιος πωc ακτωνκ ἐβολῆεν νη
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 ιηc πχc πε ἔταρτοῦνοc ἐβολῆεν νη εῦνω-
 οῦτ εῦβε φαι †ωωπ ἵναι ἵσι τηροῦ ζιχεν
 πεφραν εῦογab αὔεροῦω ἵχε οὔαι ἐβολ
 ἵηητοῦ ἐπεφραν πε ρακλιλος οὔοz πεχαγ
 ἵπιῶμνι ἵπαι ρη† χε ὦ γεωργιος αλλα ἁληῶc 15
 †οι ἵωφηρι ἵμοκ χε πωc ακι ἐβολῆεν παι-
 λεβηc εκοι ἵφαχι φαχι οὔοz εκcα† ἐπεcητ
 ἐπκαζι †νοῦ χε εκοῦωω ἵταναζ† ἐπεκνοῦ†
 εῦβε νιῶρονoc ἁῗ ἔταγ†οῦω ἐβολ οὔοz
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 ὡαν νειννοῦ† νε αλλα ιc οὔcλη ἵνωῶνι
 ἵπαι μα ἔρε ζανρεφμωοῦτ ἵηηηc ἵτε νι-
 ἁρχεoc οὔοz ἐωωπ ἵτεκτωβζ ἵπεκνοῦ†
 οὔοz ἵτερτοῦνοcοῦ εὔονῆ οὔοz †ναναζ†
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 πιχωωμ εῦναοῦεμῶηνοῦ τηροῦ πλην εῦβε
 ζδ. φαι μνω ετὸζι ἔρατοῦ †ναῶρε πωοῦ ἵπαῦc

1) Read ῥ†.

2) Read τηπι.

ΙΗϚ ΠΧϚ ΟΥΩΝΖ ΕΒΟΛ ΤΩΝΚ ΝΘΟΚ ΝΕΜ ΦΗ
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τηρε αἰθορυγιογὶ ἡπιῶμῃ ἐβοῦν ἐπεσῃ
 ναρῶ ἡμος πε σε ἱναῖωω ἡπιωλοῖ ἡτε
 νιγαλιλεος εἶται τοογὶ δε ωπι αἰτωνῇ ἡσε
 fol. 141. πιμακαριος γεωργιος αἰξιμι ἡπερσωμα
 αἰοῦχαι ἐβολῆεν νιερῶτ οὔορ ἅ πιῃ τηρῇ 5
 ἐροῦωινι νιματοι δε εἶνεμαῖ ἡεν πιῃ ἐταῦ-
 ναῦ ἐποῦωινι εἶδοσι αἰζει ἐπεσῃτ τηροῦ
 ριχεν ποῦρο οὔορ ἅ πῶτ χω ἡπερσαρμα
 σαπῶωι ἡπιμα ἐρε πᾶριος ἡμοῖ αἰοῦα-
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 ἐφερδιακονιν ἐπιῶμῃ οὔορ παι ρῃτ ἅ πῶτ
 μαῖρ ἡχομ αἰζωλ ἐπῶωι ἐνιφῃογὶ ἡεν
 οὔωοῦ ἅ πᾶριος γεωργιος ἡμονι ἡνιματοι
 αἰτοῦνοσοῦ αἰτῃνομτ νωδοῦ (sic) οὔορ παι-
 ρῃτ αἰοῦορποῦ ἡνῃ ἐτε νοῦοῦ ἡεν οὔρι 15
 ρῃνῃ νῃοῖ δε αἰοῖ ἡεν πιῃ ἡτε ἱχηρα
 ἡζηκι [πεχαῖ νας] σε μα οὔωικ νῃ ἡταοῦ-
 ομῇ σε οὔον ις ̅ ἡἐροοῦ ἡπιοῦεμ ῖλι οὔορ
 αἰεροῦῶ ἡσε ἱχηρα ἡζηκι σε χω νῃ ἐβολ
 παῶτ σε ἡμον ωικ ἡεν παῖ ἡν πεχε πᾶριος 20
 γεωργιος νας σε ἐρναῖτ¹ ἐνιμ ἡνοῦτ αἰε-
 ροῦω ἡσε ἱχηρα ἡςῖμι σε εἶναῖτ ἐπᾶπολ-
 λων πεχε πιμακαριος νας σε εἶβε φαι ἡληῃως
 ἡμον ωικ ἡεν πεῖ οὔορ ἐταῖναῦ² ἐπερρο
 ἡσε ἱςῖμι ἐροῦοβῶ οὔορ ἐροι ἡνοῦωινι 25
 ἡφρῃτ ἡνοῦαγγελος ἡτε πῶτ πεχας σε ἱναῶε
 νῃ ἡτακῶτ ἡσα οὔωικ ἡπαι ἡριος ἡρῶμι ἡτε
 φτ ἡρηοῦ εἶβῃτῇ ἱναῖμι ἡνοῦρμοτ ναῖρεν

1) Read ἐταςναῦ.

2) Read ἐρεναῖτ.

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1) Read †ΠΟΛΙC.

ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΨΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟC
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 ΉΕΝ ΤΕQCΜΗ ΝΝΟΥΤ ΕQΧΩ ΜΜΟC ΧΕ ΓΕΩΡΓΙΟC

1) Read ΑΥCΟΡC.

ΠΑΛΛΟΥ ΤΩΝΚ ὦ ΠΑΜΕΝΡΙΤ ἔΒΟΛῃΕΝ ΠΙΕΝΚΟΤ
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 ὢC. ΖΟΠΓ ἔΒΟΛΖΑΡΩΟΥ ΝΙΜΑΤΟΙ ΔΕ ΝΕΜ ΠΙΛΓΙΟΣ
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1) The scribe has left out some words here.

2) We must add here some few words like ΟΥΟΖ ΑΥΨΩ
ΕΥΧΩ ἸΜΟΣ.

IC ΠΧC ΙΗC ΠΕΝΟC ΟΥΟZ ΠΕΝΝΟΥ† ΑΦΤΟΥΝΟCϚ
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 ΟΥCΑΒ ΜΜΑΓΟC ΜΜΟΝ ΟΥΟΝ ΕΦΟΝΙ ΜΜΟΚ ΗΕΝ
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 ΕΒΟΛ ΗΕΝ ΤΑΙ ΠΟΛΙC ΝΧΩΠ ΧΕ ΝΝΕ ΖΛΙ ΕΜΙ
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 ἸΝΦ† ἸΝΝΙΧΡΗΣΤΗΑΝΟΣ ἸΝΤΑΖΩΛ ΕΠΩΙΚ ἸΝΑΜΕΝ† 10
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1) Sic; read ἸΤΑΤΗΙΤΟΥ.

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ωοπτ ἐροκ ζωc ιωτ ογοz ἀμογ nemni ἐβογν
 ἐπιπαλλατιον πιμα ἐρε τογρω αλεξανδριὰ
 χη ἰμοq βεν πικοιτων ετσαβογν παρητ
 αqολq ἐβογν ἵχε πογρο αqριτq ἐβογν ἐπι-
 κοιτων ἵτε πιμα ἐρε τογρω χη ἰμοq ογοz 5
 αqι ἐβολ ωα νιογρωογ αqερὰριcτον nemωογ
 ἐτα ρογzi xε ωωπι à πiλγιοc γεωργιοc κωλx
 ἵνεqκελι αqτωβz εqχω ἰμοc ἰπαρητ πε
 xε πōc πανογτ ἰμον φη ἐτὸνι ἰμοκ βεν
 νινογτ τηρογ ἵθοκ πε πōc φτ ἰμον πετ- 10
 ναωῖνι ἰμοκ ογοz εθεβ ογ à zανεθνοc
 αγωω ἐβολ zανλαοc αqερμελεταν ἵzανετ-
 πñ. ωογит ογοz αqωογτ εγμα ἵχε νιογρωογ
 τηρογ ἵτε πκαzi νογκεαρχων αγι ἐογμα
 αγcαxi ἵca πōc nem ἐτογβε πεqχpōc εγcоп 15
 αcερογω ἵχε τογρω πεxαc xε παōc γεωρ-
 γιοc nim ne νιογρωογ ἐταγωογτ nem νογ-
 αρχων ἵè nim πε πiōc ἐταγτογβηq nem
 πεqχpōc min (sic) πε ματcαβοι ἐροq ω παōc γε-
 ωργιοc αqογων ἵρωq ἵχε πιμακαριοc αqβωλ 20
 ἐροc ἵνιζητιμα ετωηκ ἵτε νιγραφη ἐνὰπac
 nem τβερι ογοz αqταμοc ἵπρητ ἵcoγεν-
 φιωτ nem πωηρι nem πιπñā εθογав ογοz
 αqταμοc ἵπρητ ἐτα πōc θαμιὸ ἵτφε nem
 πκαzi nem πρη nem πiοz nem νicioγ nem 25
 πιθαμιὸ τηρq ογοz αqταμοc οη xε ἐταq-
 θαμιὸ ἵπρωμι ἐβολβεν ογκαzi ω τογρω
 μη ἐταqcωнт ἰμοq αν ἐβολ ἵβητq ογοz
 ἐταqxiμι ἵθων ἵναι καc nem ναι μοτ nem
 παι ωар nem ναι βαλ nem παι λac nem ται 30

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1) Ms. Ἰ ΠΕΥΣΑΧΙ.

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1) Read ἸΜΜΟQ.

2) Ms. ΑΖΑΑ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΑΡΧΕ.

ςβ. ἔροκ τωβζ ἰπῶς ἔχωι ἔθρεσφωτ σαβολ ἰμοι
 ἵχε ἰπλάνη ἵτε νηδῶλον ετσορ πεχε πιά-
 ριος γεωργιος νας χε ναςτ νε ἵθο ἵθριας
 εθογὰβ ἵνομοογσιος ογορ ἵμον ζλι ἵαβμι
 ἵτε νηδῶλον ναςῶντ ἔρο ἀν ἐπτηρρ ογορ 5
 πεχας χε ἰναςτ παῶς ἀλλὰ ἰερζοτ εθε
 παι θηριον ετζωογ ογορ ἵνογρο ἵπαρα-
 βατης χε ογνι ὦ παῶς ογρεφογεμσαρζ ἵρωμι
 πε ἵεν ογμεθμνι ογορ ογὰνομος πε ἔζοτε
 ογον νιβεν ετῶπ ζιχεν πκαζι πλνν ὦ παῶς 10
 γεωργιος ἀρεζ ἔπαι μγστηριον ῶατἱ ἔρατκ
 ἔταγλν ἵτε πῶς πινιωτ ἵνογρο χατ δεος
 ἵταεμτον ἵμοι ἵνογκογχι ὦ παῶς ἵωτ
 εθογὰβ ογορ πῶς σωογνογ χε λιτζνογ ἔροκ
 ἵμαῶω ογορ ἔτα τοογἱ δε ῶωπι αφερ- 15
 κελεγῖν ἵχε πὰνομος ἵνογρο ετζωογ ζινα
 ἵσεῖνι ἵπιμακαριος νας εβολῆεν πιπαλλα-
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 ογνορ ἔροκ ὦ πιμενριτ ογορ ετζολς ἵμαῶω
 ογορ ἵτε ογον νιβεν νας ἔροκ ἵπατενζωλ
 ἐπιὰριςτον ογορ πεχε πιμακαριος νας χε 25
 ζεμσι νας ἵθοκ νεν νιογρωογ ἵπαιμα ῶα-
 τογῶωτ ἵνινογτ ἵταταςθοι ἔροκ ογορ
 παρητ ἀ πικεριζ ῶω ἐβολ ἵεν ογνιωτ ἵχομ
 χε ὦ νιλαος τηρογ θωογτ τηρογ ἵφοογ
 εγσοπ ἐβογν ἐπιερφει ζινα ἵτετενναγ ἐ γε- 30

ωργιος πινωτ̄ ἢ τε νιγαλιλεος εφναοῦωωτ̄
 ἢ πὶ ἀπολλων πινωτ̄ ἢ νοῦτ̄ οὔορ παρητ̄ ἔεν
 τοῦ νοῦ ἀγῶοῦτ̄ τηροῦ ἢ χε νατ̄ πολίς τηρς
 νιρῶμι νεμ νιζιδ̄μι εὔσον ναγοι ἢ ὠφηρι
 πε ἔμαῶω εῶβε πιμακαριος γεωργιος πινωτ̄ 5
 ςδ. ἢ ρεφεροῦωινι οὔορ ναῦχω ἢ μος πε ἢ νοῦε-
 ρητ̄¹ χε πως φαι ναῶωπι ἢ πιῶμνι τ̄ χηρα δε
 ἢ σζιμι ζωσ ἔτασσωτεμ ἔναι εῶβε πιμακα-
 ριος γεωργιος ἔεν ὅμντ̄ ἢ πιμνῶ τηρς εσχῶ
 ἢ μος χε ὦ παῦτ̄ γεωργιος πιματοι ἢ χωρι 10
 ἢ τε ποῦρο π̄χ̄τ̄ ἡ̄τ̄ παῦτ̄ ὦ φη ἔταφερ οὔῶα
 ἢ μνιμι νεμ χομ ἔεν ται πολίς οὔορ ἀκ-
 τοῦνος νιρεφμωοῦτ̄ οὔορ ἀκτ̄ ἢ φοῦωινι
 ἢ νιβελλεῦ ἀκῶρε νιδ̄αλεῦ μοῶι νιέβο δε ον
 ἀκῶροῦσαχι οὔορ νικοῦρ ἀκῶροῦ σῶτεμ νι- 15
 κακσεστ̄ ἀκτοῦβωοῦ νιχέμων ἀκζιτοῦ ἔβολ
 οὔορ ον ἀκῶωπι ἢ νοῦρεφεροῦωινι ἔεν πι-
 κοσμος τηρς ὦ παῦτ̄ γεωργιος νιῶνν ἔταγερ-
 ζολι ἀκῶροῦωωπι ἢ μασοῦταζ ἢ κeson ὦ φη
 ἔταφ̄ι ἔῶοῦν ἔπανι ειοι ἢ ζηκι διῶωπι ειοι 20
 ἢ ραμαδ̄ ἢ μαῶω οὔορ εισορεμ ἀφ̄τασθ̄οι ζα
 fol. 154. φ̄τ̄ πιπαντοκρατωρ ἢ μνι μενεσ̄α ναι τηροῦ
 ἔτακαίτοῦ ἔεν φραν ἢ π̄χ̄τ̄ ἀκναοῦωωτ̄ ἢ πι-
 ἀπολλων ετδ̄α῔εμ οὔορ ἢ τεκτ̄ωπι ἢ π̄λαος
 τηρς ἢ νιχρηστῑανος π̄λ̄γιος δε γεωργιος 25
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 ἀφ̄ραῶι ἔχεν πταχρο ἢ τε πεснаστ̄ οὔορ
 ἀφ̄νετ̄ ρωῦ ἢ σῶβι εῶοῦαβ ἔῶοῦν ἔχως εφ̄χω

(¹ Sic; read ἸΝΟΥΕΡΗΟΥ.

ἸΗΣΟΥΣ ἸΠΑΙΡΗΤΗΣ ΧΕ ΧΩ ἸΠΕΩΗΡΙ ἘΞΡΗΙ ἘΧΕΝ
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 ΦΑΤ ΗΕΝ ΠΚΑΖΙ ΑΡΟΥΩΝ ΩΑ ΦΜΟΥΝ² ΟΥΟΣ

1) Read ΝΧΕΡΗΣ.

2) Read ΩΑ ΦΝΟΥΝ.

ΠΕΧΑΓ ΝΠΙΠΝΑ ΔΕ ΝΘΟΚ ΗΑ ΠΙΘΟΥΩΤ ΝΕΜ
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 ΩΡΓΙΟC ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟC ΝΠΙΛΓΙΟC ΓΕΩΡ- 25
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 Ρ. ΩΟΥΩΩΟΥΩΙ ΝΠΙΛΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑΓ

¹) Read ΕΦΝΟΥΝ.

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 ΧΕ ΧΡΗCΤΗΔΝΟC ΧΕ ΠΙΟΥΡΟ ἸΤΕ ΤΦΕ ἸΘΟQ
 ΠΕ ἸΟΥΝΟΥ†³ ΟΥΟZ ἸΘΟQ ΠΕ ΠΩC ἸΤΦΕ ΝΕΜ
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1) Read ΚΑΤΑ †ΒΕ.

2) Read ΕΦΝΟΥΝ.

3) Read ΠΟΥΝΟΥ†.

ΕΒΟΥΝ ΨΑΡΟΙ ΟΥΟΣ ΠΕΧΑΣ ΝΑΓ ΜΠΑΙΡΗΤ ΧΕ
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1) Read ΑΓΙ ΕΒΟΛ.

2) Read ΕΤΉΟCΙ.

3) Read ΝΤΕ ΠΟΥΝΟΥ?

μοῦθι οὐοῦ ἀσβὶ ἡπιχλὼμ ἡατλῶμ ῶα ἐνεῖ
 ἀμην οὐοῦ μενεῖνσα ναι ἀγθωοῦ† ἡξε νιοῦ-
 fol. 158. ρωοῦ ἐπιὰριος γεωργιος πεχωοῦ ναι χε ὦ
 γεωργιος ις †οῦρῶ ἀκτακος παλιν ἀκρωτῆ
 ἐρον ζων πεχε ποῦρο μακμεντιος νωοῦ 5
 χε μαρεν†ἀποφασίς ἐροῦ ἡμον ρηατακον
 τηρεν οὐοῦ ἀρζεμσι ἡξε ποῦρο δαδανος
 ἀρσῆαι ἡ†ἀποφασίς ἡτε πιμακαριος γεωρ-
 ριος ερχω ἡμος ἡπαι ρη† χε γεωργιος πιμε-
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 εῶβε φαι τενερκελεῦν ἐθορῶλι ἡτερὰφε
 ἡεν ρως ἡτσηρὶ ἀριέμι νωτεν ὦ νιλαος χε
 τενοῦβνοῦ† ἐβολῆα περσνοῦ οὐοῦ ἀρσῆαι 15
 ἡαράτς ἡ†ἀποφασίς ἡξε πι ζῶ ἡνοῦρο πι-
 ριος δε γεωργιος ἐταρῶι ἡτερὰποφασίς ἡεν
 νερσιχ εῶοῦαβ ἀρὶ ἐβολ ερραῶι οὐοῦ ναι-
 ῶεληλ ἡμαῶ πε ἐταρὶ ἐβολ ἐπιμα ἐτερ-
 ναιχωκ ἐβολ ἡῆητῆ πεχαρ ἡνιματοι χε ὦοῦ- 20
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 ρβ. νηοῦ χε ις ζ ἡρομπι ἡφοοῦ τοῦερβασανίζιν
 ἡμοι ἡξε παιῶ ἡνοῦρο ἡπαρανομος ἡῶοῦ
 δε ἀρχαῦ νιοῦρῶοῦ δε ἀρσῶ† ἡνοῦαριστον 25
 οὐοῦ ναιγρῶι πε ριχεν φμοῦ ἡπιμακαριος
 τότε ἀρχοῦῶ† ἐπῶι ἐτφε ἡξε πιμακαριος
 οὐοῦ πεχαρ χε παῶς ιης πῶς φη ἐταρῶρε
 πιχρῶμ ἡ ἐπεσῆτ ἐβολῆεν τφε ἡεν πιχαχι.
 ἡτε πεκβωκ ἡλιας πιπροφητης οὐοῦ ἡν 30

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¹) After this number the Coptic numbering of the pages ceases. ²) Sic; read ΕΥΕΕΜΙ.

φιομ ἰτε ἕεν νῖαρωογ (sic) ἰτε ἕεν νῖλγμνη
 ἰτε ἕεν νῖμωιτ Ἰμωι ἰτε Ἰτογὶ ἔτοτογ
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 εγρηνογ ζαροι ἕεν ογρᾶωι φη εθνα† Ἰπεκραν
 ἔπεγωηρι ἕεν ογναζ† ναθωτ¹ Ἰπογζητ

¹) Sic; read †ναθωτ.

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ριος ἰ εὐαροι (sic) ἔρε περὶ ζιακτὶν ἰνοῦ-
 ωινι ἐβόλ ἀφ' ἑρασπάζεσθε ἰμοὶ οὐοὺ ἀφ' ἡμαστ
 ἰραῶι νὲμ οὐνοὺ οὐοὺ περὶ νηὶ χε εὐωπ
 ἰτεκζωλ ἰτεκπολις (sic) ἀγκυρὰ κωτ ἰνοῦνι
 νηὶ ἰβ'ητς ζῖνα ἰταὶ ἰταῶπι ἡατοτκ εἴβε 5
 χε κερ νὲμ εἰ νηλ'βοτ ῥατεκὶ ῥαροι ἔται
 πολις εἴογ'αβ ναι δὲ ἔταρ'χοτοῦ νηὶ αἰτωοῦ-
 νοῦ ἡεν τοῦνοῦ ἐβόλ'ἡεν πιζοραμα ποῦρο
 δὲ νὲμ πικε ἰβ' ἰεπισκοπος ἔταρ'ναγ ἔπζο
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 ἐογ'ῶρπ ἐβόλ οὐοὺ ἀγ'τ'ζο ἐροῦ ἐρερ'χω
 ἐρωοῦ ἰνη ἔταρ'ναγ ἐρωοῦ ἰθοῦ δὲ ἔταρ'ι
 ἐροῦ ἰχε περ'ζητ ἀρ'χω ἐρωοῦ ἰτοπ'τασιὰ
 τηρς ἔταρ'ναγ ἐρος οὐοὺ ἀγ'ερ'ῳφ'ηρι ἰμαῶω
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 [π'ερ]ονος ἰν'ιρ'ωμεος παρὰ παεμ[π'ω]α οὐοὺ
 αἰναγ ἡεν ν'αβ'αλ ἰρερ'[ερ]νοβι ἐπ'αγ'ιος γ'εωρ-
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 ἰνοῦἰναμ ἔρε π'αρχ'ηαγγ'ελοσ μοῶι ν'εμαρ
 οὐοὺ αἰναγ ἐογ'ῶρηπ ἰνοῦβ τοι ἔχεν τερ'αφε
 ἔρε ζ' ἰχ'λομ τοι ἔχεν τερ'αφε οὐοὺ ν'αφ'ερ-
 οῦωινι εἴοτε φ'ρη ἰνοῦῶβα ἰκ'ωπ ἰκοπ 25
 οὐοὺ ἀρ'ι ῥαροι εἴμεζ ἰραῶι ἀφ'αμονι ἰμοὶ
 οὐοὺ ἀγ'τ'ζεμ'σοι ζῖχεν π'ερονος ἰτ'μετοῦρο
 οὐοὺ ἔρε οὐμ'ηῳ ἡεν νη ἔτεμ'π'ωα ἡεν πι-
 στρατεῦμα εἴρεῶριν ἰμοῦ ἰζο οὔε (sic¹)

1) Read οὔβε.

20 ΟΥΟΣ ΔΙΝΑΥ ΕΡΟQ ΝΚΕCΟΠ ΉΕΝ ΤΕQΕΚ-
 ΚΛΗCΙΑ ΕΘΟΥΑΒ ΑQΤΑΜΟΙ ΝΝΗ ΕΤΕΡΝΟQΡΙ ΝΤΑ-
 ΨΥΧΗ ΑΝΟΚ ΔΕ ΕΤΑΙCΩΤΕΜ ΕΝΑΙ ΔΙCΜΟΥ ΕΠΑΩC
 ΙΗC ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΜΜΑΡΤΥΡΟC ΝΤΑQ ΜΕ-
 ΝΕΝCΑ ΝΑΙ Α ΠΙΕΠΙCΚΟΠΟC ΕΤΕΜΜΑΥ ΩΕ ΕΤΕQ- 5
 ΒΑΚΙ ΑQΚΩΤ ΝΝΟΥΕΚΚΛΗCΙΑ ΕCΤΑΙΝΟΥΤ ΉΕΝ
 ΦΡΑΝ ΜΦ† ΝΕΜ ΠΑΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟC ΑQΕΡ-
 ΑΓΙΑΖΙΝ ΜΜΟC ΝΝΕQΧΙΧ ΝΠΑΤΕQΙ ΕΒΟΛ ΉΕΝ
 CΩΜΑ ΝΕ ΟΥΑΙ ΖΩQ ΠΕ ΕΒΟΛ ΉΕΝ ΠΙΤΙΗ ΝΕΠΙC-
 ΚΟΠΟC ΕΤΑΥΘΟΥ† ΉΕΝ ΝΙΓΕΑ (sic) ΟΥΟC ΑQΕΡ- 10
 ΟΕ ΝΡΟΜΠΙ ΝΕΠΙCΚΟΠΟC ΟΥΟC ΑQΕΝΚΟΤ ΉΕΝ
 ΠΩC ΕQΧΗ ΡΙΗ Ν[ΡΟΜ]ΠΙ ΙC ΝΑΙ ΜΕΝ ΑΝΧΟΤΟΥ
 ΝΩ[ΤΕΝ] Ω ΝΑΜΕΝΡΑ† ΝCΝΗΟΥ ΕΒΟΛΉΕΝ ΝΙ-
 ΝΙΩ† ΝΤΑΙΟ ΕΤΑ Φ† ΤΗΙΤΟΥ ΜΠΙΜΑΤΟΙ ΝΧΩΡΙ
 ΝΤΕ †ΧΟΜ ΠΙΝΙΩ† ΝΝΑΘΛΥΤΗC ΠΑΓΙΟC ΓΕΩΡ- 15
 ΓΙΟC ΦΑΙ ΕΤΟΥΕΡΩΔΙ ΝΑQ ΜΦΟΟΥ ΉΕΝ ΠΙΚΟCΜΟC
 ΤΗΡQ ΝΕΜ ΉΕΝ ΝΙΦΗΟΥΙ ΠΙΚΕCΕΠΙ ΝΤΕ ΠΕQΩΟΥ
 ΝΕΜ ΠΕQΝΙΩ† ΝΤΑΙΟ ΕΤΩCΙ ΕΑQΧΗ ΉΕΝ ΙΛΗΜ
 ΝΤΕ ΤΦΕ ΤΠΟΛΙC ΝΠΟΥΡΟ ΠΧC ΛΟΙΠΟΝ †ΝΟΥ
 ΧΕ Ω ΝΑΜΕΝΡΑ† ΕΤCΜΑΡΩΟΥΤ ΉΕΝ ΠΩC ΖΩCΟΝ 20
 ΕΑΝΕΜΙ ΉΕΝ ΟΥΜΕΘΜΗΙ ΧΕ ΠΑΓΙΟC ΓΕΩΡΓΙΟC
 ΉΕΝΤ ΕΒΟΥΝ Φ† ΝΤΑΙ ΉΕ ΤΗΡC ΟΥΟC ΟΥΟΝ-
 ΤΕQ ΠΑΡΡΗCΙΑ ΜΜΑΥ ΕΖΩΛ ΕΒΟΥΝ ΜΠΕΜΘΟ
 Ν†ΤΡΙΑC ΕΘΟΥΑΒ ΝCΗΟΥ ΝΙΒΕΝ ΕΒΙCΜΟΤ ΕΧΕΝ
 ΟΥΟΝ ΝΙΒΕΝ ΛΟΙΠΟΝ ΜΑΡΕΝΧΑΝ ΖΩΝ ΜΠΡΟC- 25
 ΤΑΤΗC ΕΒΟΛΖΙΤΕΝ †ΑΓΑΠΗ ΕΒΟΥΝ ΕΒΟΥΝ (sic)
 ΕΝΕΝCΝΗΟΥ ΝΖΗΚΙ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΜΑΡΕΝ-
 ΜΕΝΡΕ ΝΕΝΕΡΗΥ ΜΑΡΕΝΑΡΕΖ ΕΠΙΤΟΥΒΟ ΕCΕΩΩΠΙ
 ΝΑΝ ΤΗΡΟΥ Ω ΝΑΜΕΝ[ΡΑ† ΕΘ] ΡΕ ΠΑΓΙΟC ΓΕ-
 ΩΡΓΙΟC ΒΙCΜΟΤ ΕΖΡΗΙ ΕΧΩΝ ΝΑΖΡΕΝ ΠΕΝΩC 30

ΙΗϞ ΠΧϞ ΖΟΠΩϞ ΝΤΕΡΩΕΝΖΗΤ [ΖΑ]ΡΟΝ ΟΥΟΖ
 ΝΤΕΡΧΩ ΝΑΝ ΕΒΟΛ ΝΝΕΝΝΟΒΙ ΟΥΟΖ ΝΤΕΡϞΜΟΥ
 ΕΠ[Θ]ΩΟΥ† ΕΒΟΥΝ ΝΤΕ ΠΕΝΛΑΟϞ ΝΙΚΟΥΧΙ ΝΕΜ
 ΝΙΝΙΩ† ΝΙΒΕΛΛΟΙ [ΝΕΜ] ΝΙΛΛΩΟΥΙ ΝΙΧΗΡΑ ΝΕΜ
 ΝΙΠΑΡΘΕΝΟϞ ΟΥΟΖ ΟΝ ΝΤΕΡϞΜΟΥ ΝΦΗ ΕΤΑϞ 5
 fol. 172. ϞΙΦΡΩΟΥΩ ΝΠΑΙΧΩΜ ΑϞΘΑΜΙΟϞ ΕΒΟΛ ΉΕΝ ΝΕϞ-
 ΗΙϞΙ ΜΜΗΙ ΉΕΝ ΠΧϞ ΙΗϞ ΠΕΝΟϞ ΦΑΙ ΕΤΕ ΕΒΟΛ
 ΖΙΤΟΤϞ ΕΡΕ ΠΙΩΟΥ ΠΡΕΠΙ ΝΑϞ ΝΕΜ ΠΕϞΙΩΤ
 ΝΛΑΓΑΘΟϞ (sic) ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΝΡΕϞ-
 ΤΑΝΉΟ ΟΥΟΖ ΝΟΜΟΟΥϞΙΟϞ ΝΕΜΑϞ †ΝΟΥ ΝΕΜ 10
 ΝΧΟΥ ΝΙΒΕΝ ΝΕΜ ΩΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ
 ΛΜΗΝ

fol. 172 obverse.

† ΉΕΝ ΠΡΑΝ ΝΠΕΝ¹
 ΟϞ ΙΗϞ ΠΧϞ ΑϞΩΩΠΙ ΝΧΕ 15
 ΠΑΙ ΛΓΑΘΟΝ ΝΩΕΝΕΡΦΜΕΥΙ
 ΝΤΕ ΠΑΙ ΧΩΜ ΕΒΟΛ ΖΙΤΟΟΤΟΥ
 ΝΝΕΝΜΑΙΝΟΥ† ΝΧΝΗΟΥ ΜΜΑΙ
 ΑΓΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟϞ ΕΝΕ.....
 ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧΝΕΜΝΟΥΩΗ[ΡΙ ΝΠΝΑΤΙΚ](?)ΟΝ 20
 ΑΥΩΟΦϞ ΕΒΟΛ ΉΕΝ ΠΟΥΗΙϞΙ ΜΜ[ΗΙ ΑΥΤΗΙϞ](?)
 ΕΒΟΥΝ Ε†ΑΚΙΑ ΝΕΚΛΗϞΙΑ ΕΤΕ.....
 ΜΙΧΑΗΛ ΝΤΕ †ΧΕΦΡΟΝΕ Ή.....
 ΕΥΩΕΝΕΡΦΜΕΥΙ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟ†
 ††ΖΟ ΕΒΟΝ ΝΙΒΕΝ ΕΘΝΑΩΩ ΝΉΗΤϞ ΙΕ ΝΗ 25
 ΕΘΝΑϞΩΤΕΜ ΕΡΟϞ ΝΤΟΥΧΟϞ ΧΕ ΝΗ ΕΤ ΟΝ[Ζ](?)
 ΝΤΩΟΥ ΝΤΕ ΠΟϞ ΕΡΠΕϞΝΑΙ ΝΝΙΩ† ΝΕΜ[ΑΥ]

¹) This and the following 17 lines are written below the last lines of the text.

ΚΕ ΝΗ ΕΤ[ΛΥCΙΝΙ](?) ΕΒΟΛ ἸΤΩΟΥ ΤΕ ΠΩC †Μ
 ΤΟΝ ἸΝΟΥΨΙΧΗ ΤΕΡΟΘΒΟΥ ΉΕΝ ΚΕΝΩ
 ΝΕΝΙΟ† ΕΘΟΥΑΒ ΑΥΡΑ[ΖΑΜ ΝΕΜ ΙCΑΑΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

CΤΡC ΠΩC Φ† ἸΤΕ ΝΙΧΟΜ ΠΗ ΕΤΉΕΝ ΚΕΝΩ ἸΠΕΡΙΩΤ
 ἸΛ[ΓΑΘΟC]¹
 ΠΗ ΕΡΕ ΝΕΡΑΖΩΡ ΜΕΖ ἸΝΑΙ ΝΕΜ ΜΕΤΩΕΝΖΗΤ ΠΗ
 ΕΤΧ

CΟΜC ἸCΗΟΥ ΝΙΒΕΝ ἸCΑ ΘΜΕΔΑΝΙΑ ἸΝΙΡΕΦΕΡΝΟΒΙ 10
 ΠΗ ΕΘΒΟΥΩ ΦΜΟΥ ΔΝ ἸΠΙΡΕΦΕΡΝΟΒΙ ἸΠΡΗ† ΤΕΡ
 [ΤΑC]ΘΟΩ ΤΕΡΩΝΉ ΤΕΝΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟC
 [Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΖΟ ἸΤΕ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ΉΙCΙ ΕΩΕΝΕΡΦΜΕΥΙ
 ΩΟΥ ΉΕΝ ΠΑΙ ΚΟΥΧΙ ἸΧΩΜ ΉΕΝ ΠΑΙ ΕΩΝ 15
 ΉΕΝ ΚΕ ΕΩΝ ΕΘΝΗΟΥ ΠΩC ΕΚΕΒΙ ἸΝΟΥΨΥΧΗ
 ἸΝΙΤΟΠΟC ἸΤΕ ΠΕΜΤΟΝ ΧΕ ἸΘΟΚ ΕΡΕ ΠΕΡΩΙΩΙ ΝΙΝ(?) ΔΙ
 ΤΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙCΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΩΑ ΝΙΕΝΕΖ ΤΗΡΟΥ ἸΜΗΝ.
 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧΩΒ. 20

¹) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.

FRAGMENTS OF A SYMBLIC VERSION

MARTYRDOM OF SAINT GEORGE

Fragment A.

[Codex Borgianus CLII.]

page 12. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΜΜΟΥΝΩΡΩ
 col. I. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΖΡΑΪ ΕΧΩΡ·
 ΑΡΤΑΛΑΡ ΝΑΡ. ΑΥΩ ΝΤΕΡΕΥΣΟΟΡ ΜΠΕΛΑΛΥ ΜΠΕ-
 ΘΟΟΥ ΨΩΠΕ ΜΜΟΡ ΕΠΤΗΡΡ. ΑΘΑΝΑΣΙΟΣ ΔΕ
 ΠΕΧΑΡ ΜΠΡΡΟ ΧΕ ΕΤΙ ΚΕΚΟΥΪ ΠΕ ΝΤΑΔΟΚΙΜΑΖΕ 5
 ΜΜΟΡ. ΕΨΩΠ ΕΨΩΑΝ ΤΜ ΠΕΘΟΟΥ ΨΩΠΕ ΜΜΟΡ·
 ΕΙΕ ΑΝΟΚ ΖΩΩΤ ΟΝ ΤΝΑΟΥΑΖΤ ΝΣΑ ΠΕΝΤΑΥ-
 ΣΤΑΥΡΟΥ ΜΜΟΡ. ΠΑΛΙΝ ΟΝ ΑΡΧΙ [ΝΚ]ΕΛΠΟΤ
 page 12. ΜΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΡΤΕΖ ΖΝΚΕΠΑΖΡΕ ΕΡΟΡ
 col. II. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΚΕΝΟΒ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10
 ΖΟΟΥ ΝΖΟΥΔ ΝΨΟΡΠ ΕΖΡΑΪ ΕΧΩΡ ΑΡΤΑΛΑΡ
 ΝΑΡ ΟΝ. ΑΥΩ ΑΡΧΙΤΡ ΝΤΟΟΤΡ ΜΠΜΑΓΟΣ· ΑΡ-
 ΣΦΡΑΓΙΖΕ ΜΜΟΡ ΝΨΟΜΝΤ ΝΣΟΠ ΕΠΡΑΝ ΜΠΕΙΩΤ
 ΜΝ ΠΩΗΡΕ ΜΝ ΠΕΠΝΑ ΕΤΟΥΑΔΒ. ΑΥΩ ΝΤΕΥΝΟΥ
 ΑΡΣΟΟΥ ΜΠΕΜΤΟ ΕΒΟΛ ΜΠΡΡΟ ΜΝ ΠΜΑΓΟΣ ΑΥΩ 15
 ΜΠΕΛΑΛΥ ΜΠΕΘΟΟΥ ΨΩΠΕ ΜΜΟΡ ΕΠΤΗΡΡ. ΑΘΑ-
 page 14. ΝΑΣΙΟΣ ΔΕ ΑΡΨΩΠΗΗΡΕ ΜΜΟΡ ΠΕΧΑΡ ΝΑΡ ΧΕ
 col. I. Ω ΓΕΩΡΓΙΟΣ ΠΕΤΤΑΕΙΝΥ Ω ΠΖΗΒΕ ΝΤΜΕ ΤΩΡΚ
 ΕΡΟΚ ΜΠΕΣΤΑΥΡΟΣ ΜΠΕΧΕ ΙΕ ΠΝΟΥΤΕ ΝΤΑΡΕΙ
 ΕΠΚΟΣΜΟΣ ΕΝΟΥΖΜ ΝΝΕΤΣΩΡΜ (sic) ΤΗΡΟΥ ΝΑ² 20

1) For the memphitic version of this fragment see page 8, line 15.

2) Memphitic version, p. 9.

ἵταψυχῆ· ἀγὼ νῆ† ναῖ ἡτεσφῆραγίς· ἐτῆρ
 πεῖχ̄ς σεκάς ἐγέουων ναῖ· ἡτερεφῆναγ δε
 ἡβὶ ἡζαρίος γεωργίος ἑτερεπιστίς· ἀφλακτίζε
 ἡπκαρ· ἀφπωρ ἀφταγὸν ἐζραῖ ἡογμοογ ἡθε
 page 14. ἡογείερο ἐφζαάτε· ἀγὼ ἀφβαπτίζε ἡμογ. 5
 col. II. ἐπραν ἡπείωτ μὴ πωηρε μὴ πεπῆα ἑτογλαβ.
 ἀσῶπε δε ἡτερεφουὼν ἐφβαπτίζε ἡμογ
 ἡτεγνογ ἀ πμοογ ἀναχωρεῖ ναγ ἐπεφμα
 ἡκεσop. πῆρο δε ἡτερεφῆναγ ἐπενταφῶπε
 ἀφκελεγὲ ἐτρεγφι ἡθανασίος ἐβολ ἡβολ 10
 ἡτπολίς ἡσεταγογ ἐζραῖ ζῆ ογσηρε· ἀφχωκ
 ἐβολ ἡτεφμαρτυρίᾳ ἡσογχογτσαῶφ ἡπεβοτ
 page 15. τ[ωβε] ἀγχιτφ ἐπ[παρα]δίος ζῆ ογεοογ.
 col. I. μὴἡσως ἀφουεζσαζνε ἡβὶ πῆρο ἐτρεγχι
 ἡἡζαρίος γεωργίος· ἐπεῶτεκο ἡκεσop ῶαν- 15
 τεφσκεπτι ἡμογ· σε ογ πετεφῆναααφ· ζτοογὲ
 δε ἡτερεφῶπε ἀφκελεγὲ ἐτρεγςμινε ἡογ-
 νοβ ἡτροχος· ἡπεσμοτ ἡογβλιβ· ἡζαμῶε·
 ἐφχιρα ἡζῆσχηρε ἐτπε ζιπεσחτ δε ζῆδορτε·
 νε· ἐγχηρ ἐπζο ῥναγ ἐγobτ ἐζογν ἐρογ. 20
 πῆρο δε ἀφουεζσαζνε ἐτρεγντῆ ἐβολζῆ
 πεῶτεκο· ἡσεχιτφ ἐπῆα ἑτερε πῆανῆραν
 page 15. ἡζητφ. ππετογλαβ δε γεωργίος ἡτερεφει
 col. II. ἐπῆα ἑτερε πῆανῆραν ἡζητῆ· ἀφῆναγ ἐπε-
 τροχος ἐτε πῆανῆραν πε ἐφχιρα ἡσχηρε 25
 μεν ζιτπε ἡμογ ζιπεсחτ δε ἐφχιδορτε ἐπζο
 ῥναγ· ἐγobτ ἐζογν ἐρογ· ἀφχοος ἡτεγνογ
 ζῆραῖ ἡζητφ σε ναμε· ἡ†ἡαογχαῖ ἀν ἐβολ-
 ζῆ π[ε]ἡανῆραν· μὴἡσως δε ἀφκτογ ζῆ
 πεφμεεγε πεχαφ ζῆ πεφζηт. σε γεωργίος· 30

page 16. **ETBE** ΟΥ **EKMOK**[Z] **ZI** **NAI**. **NOEI** **ἸΠΕΚΛΗΡΟC**
 col. I. **ἸΝΤΑΥΤΑΥΟΚ** **ΧΕ** **ΠΕΧ** **ΖΩΩ** **ἸΝΤΑΥΑΥΤῆ** **ΖἸ**
ΤἸΗΤΕ **ἸΛΙCΤΗC** **ἸΝΑΥ**. **ἸΤΕΡΕΥΧΕ** **ΝΑΙ** **ΔΕ**.
ΑΥ **ἸΝΕΥΒΑΛ** **ΕΖΡΑΙ** **ΕΤΠΕ** **ἸΝΑΖΡἸ** **ἸΧΟΕΙC**.
ἸΡΕΥῖ **ΠΕΤΝΑΝΟΥ** **ΝΑΥ**. **ΠΕΧΑΥ** **ΧΕ** **ἸΧΟΕΙC** **ΠΕΤΕ** 5
ΜΕΥΩΙΒΕ. **ἸΝΕΖ** **ΠΑΓΟΝΟΘΕΤΗC** **ἸΡΕΥΧΡΟ**. **ΠΩΟΥ**
ΩΟΥ. **ΑΥ** **ἸΤΕΛΗΛ** **ΜἸ** **ΠΕΚΛΟΜ** **ἸΜΜΑΡΤΥΡΟC**.
ΠΕΤΩΟΠ¹ **ΧΙἸ** **ΤΕΖΟΥΕΙΤΕ**. **ΠΕΝΤΑΥΤΑΜΙΕ** **ΤΠΕ**.
ΑΥ **ΑΥ** **ἸΜἸCΕΝΤΕ** **ἸΠΚΑΖ**. **ΖΙΧἸ** **ΠΜΟΟΥ**. **ΠΕ**
ΤΟΥΑΑΒ **ἸΤΜΤΟΝ** **ἸΜΟ** **ΖἸ** **ΝΕΤΟΥΑΑΒ**. **ΠΕΤΕ** 10
 page 16. **ἸΠΕ** **ΛΑΛΥ** **ἸΡΩΜΕ** **ΝΑΥ** **ἸΡΟ** **ἸΝΕΖ**. **ΠΕΝ**
 col. II. **ΤΑΥΠΩΡ** **ἸΒΟΛ** **ἸΤΠΕ** **ἸΘΕ** **ἸΟΥΖΒΩ**. **ἸΑΥΚΩ**
ἸΖΗΤῆ **ἸΜΜΟΟΥ** **ΜἸ** **ΝΕΙΩΤΕ** **ΜἸ** **ΝΑΗΡ** **ΕΤΝΑ**
ΝΟΥΟΥ. **ΠΕΝΤΑΥΜΕΖ** **ΝΕΚΛΟΟΛΕ** **ἸΜΟΥ** **ἸΖΩΟΥ**.
ΕΤΡΕΥΖΩΟΥ **ἸΧἸ** **ἸΔΙΚΑΙΟC** **ΜἸ** **ἸΡΕΥῖ** **ΝΟΒΕ**. 15
ΠΧΟΕΙC **ἸC** **ΠΕΝΤΑΥ** **ἸΝἸΤΟΟΥ** **ΖἸ** **ΟΥ** **ΑΥ** **ἸΝΕΚ**
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ΧΕ **ΜἸΩ** **ἸΛΑΛΥ** **ἸΝΕΖ**. **ἸΖΟΤΖΕΤ** **ἸCΑ** **ἸΧΩΚ**
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 page 17. **ῖ** **ΝΟΒΕ** (sic). **ΝΓἸ** **ἸΤΟΝ** **ΝΑΙ** **ἸΒΟΛ** **ΖἸ** **Ν[Ε]** **ΖΙCΕ**
 col. I. (sic). **ΕΤΚΩΤΕ** **ἸΡΟἸ**. **ΧΕ** **ΠΕΚΡΑΝ** **ΖΑ** **ἸΟΟΥ** **ΩΑ**
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1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

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 ΜΗC ΜΗ ΠΖΕΥC· ΜΗ CΚΑΜΑΝΤΡΟC ΜΗ ΦΑΙCΤΟC
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 ΕΡΟC ΝΟΥΜΑΡΤΥΡΙΟΝ· ΝΕΦΕΙΝΕ ΝΠΕΦCΝΟC ΕΖΡΑΪ 15
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¹) Memphitic version, p. 12.

ΕΤΟΥΝΕC ΝΕΤΜ[ΜΟΟΥΤ]¹ ΜΗΝCΑ ΤΡΕΥΜΟΥ. ΠΧΟ-
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 ΔΕ Ω ΝΡΡΩΟΥ· ΑΤΕΤΝCΟΥΩΝΤ ΜΗ ΠΕΤΝCΤΡΑ-
 ΤΕΥΜΑ ΧΕ ΑΝΓ ΝΙΜ· ΑΦΕΙΩΡΜ ΔΕ ΕΖΟΥΝ ΕΖΡΑΦ
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1) A later hand has written on the margin the Arabic equivalent of this word; سرقوا

2) Memphitic version, p. 13.

20. page 20. col. II. 5
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 ΖΟΟΥ ÈΤΕΜΜΑΥ ΕΥΝΑΡ ΜΑΑΒ ΨΙC ΝΩΕ ΕΠC-
 ΤΑΙΟΥ ΨΙΤΕ ΜΨΥΧΗ. ΑΚΚΕΛΕΥΕ ΝΒΙ ΠΡΡΟ ΔΑ-
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 ΜΜΟΟΥ· ÈΖΕΝ ΜΑΝΧΑΪΕ· ΝCΕΑΔΥ ΜΜΗΤ ΝΤΑΓΜΑ·
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 ΝΟΥC· ΝCΟΥ ΜΕΝΤΗ ΜΠΕΒΟΤ ΜΩΙΡ· ΑΥΧΙ ΝΝΕΥ-
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 21. page 21. col. I. 15
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 ÈΧΩΥ ΜΠΑΙΚΑΙΟC. ΜΝΗCΩC ΝCΕΕΙΝΕ ΝΟΥΒΑΛΑΖΤ
 ΝCΕΝΟΥΧΕ ÈΡΟC ΝΟΥΤΑΖΤ ΖΑΡΟC· ΨΑΝΤΕC-
 ΒΡΒΡ· ΝCΕΟΥΩΝ ΝΤΕΦΤΑΠΡΟ ΖΝ ΟΥΑΧΩ ΜΠΕΝΙΠΕ·
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 21. page 21. col. II. 25
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 ΖΝ ΟΥΤΑΖΤ· ΑΥΩ ΝCΕΚΟΡΚΡ ΜΠΩΝΕ. ΖΝ ΟΥΜΑ
 ΕΦCΚΡΚΩΡ ÈΠΕCΗΤ· ΖΩCΤΕ ΝΤΕ ΝΕΦΜΕΛΟC ΝΟΥΖ
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¹) This word has been written on the margin by a later hand.

αὐτῷ ἐζραΐ ἡσυχῶς· ἡσυχῶς ἡμῶς. παῖς καὶ
 δε νεφροῦς ἐφ' ἡμῶς καὶ παροῖς ἡμῶς περὶ
 ναζμετ ἐβόλῃς νει βασανος. μὴν καὶ ναΐ
 δε ἀρκελεύει ἡδὶ πεδρακῶν ἐτὶ ἡμῶν.
 ἐτρεῦταμιὸς ἡγοῦσε ἡγομένης ἡσυχῆς¹ ἐξοῦν 5
 ἐρος ἡγνείβτ' ἐγὼ οἱ μὴ γένοιμε ἐγὼ οἱ·
 ἡσυχῶς ἐξοῦν ἐρος ἡπαῖς καὶ παῖς. ἀγὼ
 ἀρκελεύει ἐτρεῦκωτε ἡγνείβτ' μὴ γέ-
 νων ἡμῶν. γωστε ἡτε νεφροῦς ἐτρεῖζοῦν
 ὡς ἐβόλ' ἡθε ἡγοῦσθαι ἡμῶν. ντερεφει 10
 δε γὰρ ἡσυχῶς (sic) ἡγνείβτ' ὡς. ἀρκε-
 λεύει ἐτρεῦχίτ' ἐπεφτεκο· ἡσυχῶς νοῦς ἐβόλ·
 ὡς ἐτρεῦχίτ' καὶ ἡγνείβτ' ἡσυχῶς· ἡπαῖς
 ἀσπαζέσθαι ἡμῶς ἡτερεῖς ντερεῖς. αὐτοῖς δε
 οὐκ ἡμῶς γὰρ τεφῶν ἐτρεῖζοῦν περὶ 15
 καὶ τῶν ἡμῶν γεωργίος ἀνοκ γὰρ ἡσυχῶς
 ἡμῶν. εἰς ἡγνείβτ' ἀκμοῦ ἡμῶν ἡσυχῶς
 αἰτοῦσθαι πμερῶν δε [ἡ]συχῶς ἡμῶν
 [ἐ]ρος γίγνεται νει [κ]λοῦσε. τα καὶ [ἡ]συχῶς
 ἡμῶν [ἡ]συχῶς [ἐ]ρος ἐτε περὶ] σῶμα 20
 [μὴ τεκ] ψυχῆς τέ. τεκμαρτῶν γὰρ ἡμῶν
 ὡς ἐσφῶν ἡγνείβτ' ἡμῶν ἡσυχῶς
 ἡμῶν· ἡμῶν τενος· ἀγὼ ἡμῶν ἐβόλ·
 ἀγὼ ἡμῶς ἀσπαζε ἡμῶς. ἀρῶν ἐζραΐ
 ἡμῶν μὴ νεφροῦς. ντερε² ἡμῶς δε 25
 ὡς· ἀρκελεύει ἐτρεῦειν ἡμῶς ἐπὶ ἡμῶν.
 περὶ καὶ ἡδὶ πρὸ μαρτυρίου καὶ γεωργίος

1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

†αἰτὶ ἡμοῦκ ἡνοῦαῖτημα [χε] ἡνεκρμαγιά
 [ἡ]ζητῶ ὡε πα χοεῖς πρρο [μὴ πε]ῶβε [ἡ]νοῦ-
 τε· μὴ ταρτεμῖς τῆααγ ἡἡνοῦτε τηροῦ †να-
 πιστεῦε ἐπεκνοῦτε. πεχαρ χε αἰ πετεκοῦ-
 λῶρ πεχαρ ἡβὶ μαρνεῖτιος χε εἰς ζῆντε 5
 σεζαζτην ἡβὶ μενταρτε ἡθρονος αἰὼ ποῦλ
 ποῦλ ἡνεθρονος εἰτηῶ ζῆν ζενποβε ἡῶε.
 ζοῖνε μεν ἐβολ ἡζητοῦ· ζῆνἐβολζῆν ζεν-
 ῶην ἡρεφ†καρπος. ζῆκοογὲ δε οἷ ἡζητοῦ
 εἰο ἡατκαρπος εῶωπε εἰῶανβωλ ἐβολ ἡβὶ 10
 ἡμῆνταρτε ἡθρονος· ζιτῆν νεκῶληλ ἡτε ἡποβε
 εἰζιωοῦ· χινοῦνε ἐβολ αἰὼ ἡσε†καρπος
 εἰπηρ ἐβολ αἰὼ νατκαρπος ἡσεῶ εἰο
 ἡατκαρπος· τῆναπιστεῦε ἐπεκνοῦτε. ἡπετ-
 οῦααβ δε ναμε εἰταῖνηγ γεωργιος· αἰκωλῆ 15
 ἡνεφπατ· αἰῶληλ να οἰνοῦ σεῖτε· ζωστε
 ἡτε παηρ ὡωπε· ζῆν οἰνοῶ ἡῶτορτρ. αἰὼ
 αἰνοῶ ἡκῆτο ὡωπε κατὰ θε ἡταρῶωπε
 ἡπναγ ἡταρτωοῦν ἐβολζῆν νετμοοῦτ. αἰὼ
 ἡτεῦνοῦ ἡ πῆνταρτε ἡθρονος βωλ ἐβολ 20
 ζιτῆν τῶομ ἡπῆνοῦτε. ἡ ἡποῶβε ἡῶε χινοῦνε
 ἐβολ αἰῶωπε ἡρεφ†καρπος εἰπηρ. νε μῆκαρ-
 πος ζιωοῦ βε αἰῶ εἰο ἡατκαρπος ἡτε-
 ρεφναγ δε ἡβὶ πρρο πεχαρ χε ἡτῆ οἰ νοῶ
 ζηρακλῆς χε ζῆν ἡκεῶε εἰῶοῦῶδῶ αἰοῦενζ 25
 τεκῶομ ἐβολ¹ ἡζητοῦ. γεωργιος ζωω †σοοῦν
 χε εἰν[α]τακοῦ ἡαῶ ἡζ[ε]· αἰκελεῦε εἰρε[γ]-
 ταμιο ἡοῦν[οῶ] ἡβαῶοῦρ ἡσε[ῶαατῶ] ζῆν

1) Memphitic version, p. 16.

ΤΕΡΜΗΤΕ ἸΣΕΔΔΩ ἸΩ ΣΝΑΥ ΔΥΩ¹. ΤΕ
 ΘΕ ἸΤΑΩ† ἸΠΕΩΠῆΛ.
 ΜΗἸΣΩΣ ΔΕ ΟΝ ΛΘΟΥΕΖΣΑΖΝΕ ΕΤΡΕΥΕΙΝΕ ἸΟΥ-
 ΝΟΒ ἸΧΑΛΧΙΩΝ (sic)· ἸΣΕΝΟΥ ΧΕ ΕΖΡΑΪ ἸΡΟΩ
 ἸΜΕΛΟΣ ἸΠΔΙΚΑΙΟΣ· ΜΗ ΟΥΤΑΖΤ ἸΣΕΣΑΖΤΕ 5
 ΖΑΡΟΩ ΖΑ ΠΕΧΑΛΧΙΩΝ (sic) ΜΗ ΟΥΛΑΜΧΑΤῆ
 ΜΗ ΟΥΩΤ· ΜΗ ΟΥΑΜΡΗΖΕ ΩΑΝΤΕΩΒῆΒῆ ΝΕΩΝΗΧ
 ΩΛΙΒ ἸΒΟΛ ΝΑΜΕΝΤΗ ἸΜΑΛΕ. ἸΖΥΠΕΡΗΤΗΣ ΔΕ
 ΝΑΪ ΕΤΣΑΖΤΕ ΖΑ ΠΕΧΑΛΧΙΩΝ (sic) ΔΥΠΩΤ
 ἸΠΟΥΕ· ἸΤΕΡΟΥΤΜΕΩΒΜΒΟΜ ἸΩ ἸΖΡΑΪ ΖΑ- 10
 ἸΤΕΛΤΙΛΕ· ΕΤΩΩΒΕ ἸΖΡΑΪ ΖἸ ΠΕΧΑΛΧΙΩΝ (sic)
 ΕΤΕΩΩΟΠ ἸΖΗΤΩ [ΛΥΤΑΜΕ ΠῆΡΟ ΧΕ Ἰ ΠΙΤΑΛΛΑΙ-
 ΠΟΡΟΣ ΡΩΚΖ ΜΠΤΗΡΩ ΛΘΟΥΑΖΣΑΖΝΕ ἸΣΕΤΟΜΩΩ
 ἸΠΚΑΖ ΜΗ ΠΕΧΑΛΧΙΩΝ (sic)· ΕΤΕΩΩΟΠ ἸΖΗΤΩ]²
 ΧΕΚΑΣ ἸΝΕ ΝΕΧΡΙΣΤΙΑΝΟΣ ΖΕ ἸΡΟΩ ἸΣΕΩ¹⁵
 ἸΒΟΛ ΖἸ ΝΕΩΜΕΛΟΣ· ἸΣΕΣΜΙΝΕ ἸΟΥΜΑΡΤΥΡΙΟΝ
 ἸΡΟΩ. ΕΥΒΗΚ ΔΕ ΕΤΑΜΕ ΠῆΡΟ· ΛΥΝΟΒ ΔΕ
 ἸΩΤΟΡΤῆ ΔΕ ΩΩΠΕ. ΖΩΣΤΕ ἸΤΕ ΤΠΕ ΡΚΑΚΕ
 ἸΣΕΤἸΡΟΥΘΕΙΝ ἸΒΙ ἸΣΙΟΥ. ΝΕ Α ΠΧΟΕΙΣ ΓΑΡ
 ΕΙ ΕΠΕΣΗΤ. ΜΗ ΝΕΩΑΓΓΕΛΟΣ ἸΧἸ ΠΕΧΑΛΧΙΩΝ 20
 (sic) ΕΩΧΩ ἸΜΟΣ ΧΕ ἸΝΟΚ³ ΠΕ ΠΝΟΥΤΕ ἸΤΑΩ-
 ΤΟΥΝΕΣ ΛΑΖΑΡΟΣ. ἸΒΟΛ ΖἸ ΝΕΤΜΟΟΥΤ. ἸΤΟΚ
 ΖΩΩΚ ὦ ΓΕΩΡΓΙΟΣ †ΧΩ ἸΜΟΣ ΝΑΚ ΧΕ ἸΜΟΥ
 ἸΒΟΛ ΖἸ ΠΕΧΑΛΧΙΩΝ (sic) ἸΓΑΖΕΡΑΤΚ ἸΧἸ
 ΝΕΚΟΥΕΡΗΤΕ ἸΜἸΛΑΔΥ ἸΤΑΚΟ ΩΟΩΠ ἸΖΗΤΚ. 25
 ΔΥΩ ἸΤΕΥΝΟΥ ΔΩΤΩΟΥΝ ἸΒΟΛ ΖἸ ΝΕΤΜΟΟΥΤ

1) The page ends here. 2) The words enclosed by brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ἡδὲ ἡμαρτυρος ετουααβ γεωργιος· ζωσ
 ἡπε λααγ ἡπεθοογ ωωπε ἡμογ επτηρη.
 πεχε ἡχοεις ναγ σε γεωργιος ογὴ ογνοδ
 ἡραωε ωοοπ ζὴν τπε· ἡπεμτο ἐβολ ἡναγγελοσ
 ἔχῃ πεκλῶν. ανοκ δε ον τνηγ ωαροκ ριχὴ 5
 νεκλοδλε τατδωμ νακ· ἡθε ἡαβραζαμ μὴ
 ἱσαακ μὴ ἱακωβ νακληρονομος δὴδωμ αγὼ
 ἡρχο· ανοκ γαρ τωοοπ ἡῖμακ. πχοεις
 δε ις αqβωκ ἐζραϊ ἡπηγὲ μὴ νεqαγγελοσ.
 μὴἡςωσ δε ον νεταζερατογ ετσαζετε ρα 10
 πεχαλχιον ἡτερογναγ ἐπενταqωωπε· αγπωτ
 αγταμε πρρο σε γεωργιος· πεντακνοσχ ἐπε-
 χαλκιον· εις ζηῆτε τενογ εqτcβω ζὴν τῆολις.
 αγω αqκελεγὲ ἐτρεγῆτq ναq.¹

. 15
 γεωργιος ταμογ ἐρογ αqδῖνε ἡἡνογβ εγκη
 εζραϊ αqχιτογ ἐζογν ἐπτοποσ. πρωμε δε
 ἡταqωρὶ ἡνογx ἡτερε παιῖμονιον κααq
 ἡογκογὶ αqωω ἐβολ σε ἡνογτε ἡῖζαγιος
 γεωργιος κω ναι ἐβολ· αγὼ αqζομολογει 20
 ἡπεqνωβε ἡπεμτο ἐβολ ἡογον νιμ ἡ πνογτε
 ωενεζητηγ ραρογ αqνεx παιῖμονιον ἐβολ
 ἡζητq. ἡτερε πογχαϊ δε ωωπε ναq πεχαq
 ἡτεqςζιμε σε αἶρνωβε ἐπνογτε ἡῖζαγιος
 γεωργιος τενογ δε τωογν ἡτεβωκ ἐπενῆ 25
 ἡτεcῖνε ἡἡνογβ ἡπτ[οπο]c. παν²

page ?
 col. II.
 κων

¹) The page ends here.

²) The column ends here.

NOBE
 ΝΑΦ ἸΒΙ ΤΕΦΣΖΙΜΕ ΧΕ ΧΙΝΧΨΣΟἸΝΣΑΦ ΑΥΡΩΜΕ
 ΧΕ ΓΕΩΡΓΙΟΣ ΕΙΝΕ ΝΑΦ ἸΠΕΚΖΟΥΡ· ΑΪ†ΝΑΦ
 ἸΝΝΟΥΒ. ΑΥΩ ΟΥΡΩΜΕ ΠΕ ἸΟΥΟΒΩ ἸΚΑΡΟΥΣ.
 ἸΝΟΚ ΔΕ ΑΪΜΟΟΩΕ ΝἸΜΑΦ ΨΑΖΟΥΝ ΕΠΤΟΠΟΣ. 5
 ΑΥΩ ΑΪΛΟ ΕΙΝΑΥ ΕΡΟΦ. ΠΡΩΜΕ ΔΕ ΑΦΕΙΜΕ
 ΧΕ ἸΖΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕ ΑΥΩ ΑΦΩΨΖΜΟΤ
 ἸΤΜ ΠΝΟΥΤΕ ΕΧΜ ΠΕΖΜΟΤ ἸΤΑΦΤΑΖΟΦ ΜἸ ΘΕ
 ἸΤΑΦΟΥΧΑΪ ΕΒΟΛ ΖἸ ΠΔΑΙΜΟΝΙΟΝ. ΑΥΩ ΝΕΦ-
 ΨΟΟΠ ΖἸ ΠΤΟΠΟΣ ἸΠΖΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΕΦΔΙΑ- 10
 ΚΟΝΕΙ ΝΑΦ ΨΑ ΠΕΖΟ[ΟΥ] ἸΠΕΦ [ΒΙΟΣ] . . .
 [ΨΠ]ΗΡΕ
 ΗΠΕ
 ἸΜΟΟΥ. ΑΥΨΩΠΕ ΖἸ ΠΤΟΠΟΣ ἸΠΖΑΡΙΟΣ ΓΕΩΡ- 15
 ΡΙΟΣ ΖΩΣΤΕ ἸΤΕ ΠΕΦΣΟΕΙΤ ΠΩΖ ΨΑ ΝΕΧΩΡΑ
 ΤΗΡΟΥ ΕΤΒΕ ἸΒΟΜ ΕΤΨΟΟΠ ἸΖΗΤΦ. ΝΕΤΨΩΝΕ
 ἸΦΤΑΛΒΟ ἸΜΟΟΥ ἸΔΑΙΜΟΝΙΟΝ ἸΦΝΟΥΧΕ ἸΜΟΟΥ
 ΕΒΟΛ. ΑΥΕΙ ΨΑΡΟΦ ἸΒΙ ΝΡΡΩΟΥ ΜἸ ἸΚΩΜΗΣ.
 ΑΥΠΑΖΤΟΥ ΑΥΧΙΣΜΟΥ ΖἸ ΠΕΦΤΟΠΟΣ ΕΤΟΥΑΔΒ 20
 ΑΥΕΙΝΕ ΝΑΦ ἸΖΝΔΩΡΟΝ. ΖΟΙΝΕ ΑΥΤΑΜΙΟ ἸΖἸ-
 ΖΙΚΟΝ ἸΝΟΥΒ ΑΥΤΑΖΟΟΥ ΠΕΦΤΟΠΟΣ
 ΖἸ ΚΟΟΥΕ ΔΕ ΑΥΤΑΜΙΔ ἸΖἸΛΙΜΗΝ ἸΝΟΥΒ. ΜἸ
 ΖΕΝΚΥΜΕΛΙΟΝ ΜἸ ΖΝΕΥΑΓΓΕΛΙΟΝ ΕΥΡΨΜΕΕΥΕ
 ἸΝΕΥΨΗΡΕ. ΑΥΩ ΝΕΡΕ ἸΖΑΡΙΟΣ ΓΕΩΡΓΙΟΣ· 25
 ΧΙΖΜΟΤ ΕΖΡΑΪ ΕΧΩΟΥ ἸΝΑΖΡἸ ΠΝΟΥΤΕ. ΑΥΩ
 Ἰ ΠΕΧ̄†ΝΑΦ ἸΠΕΙ ΚΕΝΟΒ ἸΖΜΟΤ· ἸΘΕ ἸΤΑΦΩΡΚ
 ΝΑΦ ΕΦΧΩ ἸΜΟΣ ΧΕ ΑΙΩΡΚ ἸΜΟΪ ἸΜΙΝ ἸΜΟΪ·
 ΧΕ ΡΩΜΕ ΝΙΜ ΕΤΨΟΟΠ ΖἸ ΟΥἸΝΑΓΚΗ ΜἸ ΠΙ-
 ΡΑΣΜΟΣ ΝΙΜ· ΕΦΨΑΝΩΨ ΕΖΡΑΪ ΕΡΟΪ ΖἸ ΠΕΦΖΗΤ 30

page ?
 col. I.

page ?
 col. II.

page ?
 col. I. τηρὴ νεφχοος σε ἵπνοῦτε ἡπ̄ζαγιος γεωργιος
 βοῆθει ἐροῖ. †η̄ναλζμοῦ ἐβολ ζὴν πιδασμος
 νιμ· μὴ ἀναγκη νιμ εις ναῖ μεν ἀνχοοῦ
 ετβηῆτκ ὦ ἡμαρτῦρος ἡπεχ̄ε αἰὼ ἡχωρε
 ἡδῦνατος· πεντα πνοῦτε †ταειὸ ναρ ζὴν 5
 τπε αἰὼ ζιχὴ ἡκαζ· τῆςοπ̄ς ἡμοκ ἀριπρεσ-
 βευε εζραῖ ἐχων ἡναζρὴν πεντακμεριτῇ
 πεχ̄ε νεφωενεεστηρ ζαρον. νεφαυζανε ἡνε-
 page ?
 col. II. σω, μὴ νενγενημα. ἡ̄σαῖω ἡρ[ω]με
 νεφ†δομ ἡντβ̄νοογε αἰὼ νεφζωτῇ ἡῖμαν 10
 ἡπεφνα· μὴ τεφἀγραπὴ ζι οὔσοπ. ἡ̄φι ἡμαγ
 ἡνιζιςε· μὴ πιπολῦμος ἐβολ ζιχων. αἰὼ
 νερρωοῦ μὴ νεζοῦσιὰ μὴ ναρχων μὴ νε-
 κριτης· ἐταρχει ἐχων. ἡ̄ααγ ἡεγμερος ἐζοῦν
 ἐπεφπλασμα ετοῦααβ· αἰὼ ἡ̄† ναν ἡεζ̄νοῦ- 15
 οειω ἡειρηνικον· σε τῆςοοῦν σε οὔνδομ
 page ?
 col. I. ἡμοκ ἐπρεσβ[ευε εζ]ραῖ ἐχων [ἡ]τὴν τεχαρις
 μὴ τμ̄ντμαῖρωμε ἡπενχοεις ῑε πεχ̄ε παῖ
 ἐβολ ζιτοὸτῇ ἐρε πεοοῦ μὴ πταειὸ· μὴ τε-
 πρoσκῦνεςις ἡρεπει ναρ μὴ πεφειωτ ἡαγα- 20
 θος μὴ πεπ̄ν̄α ετοῦααβ· ἡρεφτανζο ἡπ̄τηρῇ
 αἰὼ ἡεζομοοῦσιον· τενοῦ μεν αἰὼ ἡοῦδ̄ειω
 νιμ αἰὼ ψα ναιων τηροῦ ἡναιων ζαμην.
 αςχωκ ἐ[βολ ἡβ̄]ι τμαρτῦρια [μὴ ἡδομ] 25
 ἡπ̄ζαγιος [γεωργιος] ζὴν οὔειρηνῃ [ἡτε]
 πνοῦτε ζαζαμην (sic) ῑε μπα
 col. II. ρ?

εγω ελαχ στεφανος και ιωαννης αδελφου 30

γραψα ἀριπενμεεγε· πῶς ἰς πεῖς ἐφεςμοῦ
 ἀγὼ νεφζαρεζ ἐπῶνζ μὴ ἵταζο ἐρατῇ
 ἡπαπα ιακῶβ πῦγ ἡπαρχηπαπα ληγς μὴ
 κοῦλβαν ἀποχωριον ὧμιν πανος χε ἡτορ
 αῖρῃ ἡροογῶ ἡπειχωμε ἡζυπομνημα ἡπι- 5
 ζαριος γεωργιος ζα πογχαῖ ἡτεφψγχι χε
 κας ἐρε πζαριος γεωργιος ναχιζμοτ ἐχωρ
 ἡναζρῇ ἡρρο πεῖς ἡτόγχορ ζῇ πειδιων
 ἡπονηρον ἀγὼ ἡῖῖναρ ἡογμερος μὴ οὔ
 κληρος μὴ νετογλαβ τηροῦ ζῇ πκελιων 10
 ἐττηγ [ζαμην].

Fragment B.

- ΜΕ. ΜΟΥΤΕ¹ ΕΡΟQ ΧΕ ΛΑΗΡ· ΑΥΝΟΧῆ ΕΒΟΛ ΜΜΑΥ
 col. I. ΝΒΙ ΝΖΥΠΗΡΕΤΗΣ ΑΥΚΟΤΟΥ ΕΠΕCΗΤ. ΑΥΟΥΕ ΔΕ
 ΕΒΟΛ ΜΠΤΟΥ ΝΟΥCΤΑΔΙΟΝ. ΑΥΩ ΝΤΕΥΝΟΥ
 ΕΙC ΟΥΝΟΒ ΝΖΡΟΥΜ ΠΕ ΑΦΩΠΕ· ΖΩCΤΕ ΕΤΡΕΠ-
 ΤΟΥ ΤΗΡῆ ΝΟΕΙ. ΑΥΩ Α ΠΧΟΕΙC ΕΙ² ΖΙΧΝ 5
 ΝΕΚΛΟΟΛΕ· ΑΦΜΟΥΤΕ ΕΓΕΩΡΓΙΟC ΕΦΧΩ ΜΜΟC
 ΝΑΦ· ΧΕ Ω ΠΑCΩΤΠ ΝΖΜΖΑΛ ΤΩΟΥΝ ΕΖΡΑΪ
 ΖΙΧΝ ΠΚΑΖ. ΖΝ ΤΕΥΝΟΥ ΔΕ ΕΤΜΜΑΥ ΑΦΤΩΟΥΝ
 col. II. ΝΒΙ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC ΕΒΟΛΖΝ ΝΕΤΜΟΟΥ.
 ΑΦΠΩΤ ΖΙΠΑΖΟΥ ΝΝΖΥΠΕΡΕΤΗΣ ΑΦΧΙΩΚΑΚ ΕΒΟΛ 10
 ΧΕ ΒΩ ΝΗΤΝ ΝΟΥΚΟΥΪ. ΝΖΥΠΗΡΕΤΗΣ ΔΕ ΝΤΕΡΟΥ-
 CΩΤΜ ΕΤΕΦCΜΗ ΑΥΚΟΤΟΥ ΕΠΑΖΟΥ· ΑΥΩ ΝΤΕ-
 ΡΟΥΝΑΥ ΕΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC· ΕΦΠΗΤ ΖΙΠΑΖΟΥ
 ΜΜΟΟΥ ΕΦΧΙΩΚΑΚ ΕΒΟΛ· ΑΥΖΕ ΖΑ ΝΕΦ ΟΥΕΡΗΤΕ
 ΕΥΧΩ ΜΜΟC ΧΕ Ω ΠΕΝΜΕΡΙΤ ΝΕΙΩΤ ΕΤΤΑΕΙΝΥ 15
 ΑΥΩ ΠΖΜΖΑΛ ΜΠΝΟΥΤΕ ΖΝ ΟΥΜΕ· ΜΑ ΝΑΝ
 ΖΩΩΝ ΝΤΕCΦΡΑΓΙC ΕΤΖΜ ΠΕΧC ΙC· ΑΥΩ ΝΤΕΥ-
 ΝΟΥ ΑΥΜΟΟΥ ΟΥΩΝΖ ΕΒΟΛΖΙ ΖΗ ΜΠΔΙΚΑΙΟC
 col. I. ΦΒΑΠΤΕΙΖΕ ΜΜΟΟΥ ΕΠΡΑΝ ΜΠΕΙΩΤ ΜΝ ΠΩΗΡΕ
 ΜΝ ΠΕ ΠΝΑ ΕΤΟΥΑΑΒ. ΜΜΑΤΟΪ ΔΕ ΝΤΑΥΧΟΟΥ- 20

¹) Memphitic version, p. 24, l. 24.

²) Memphitic version, p. 25.

σοῦ ἡδὶ νερρωοῦ. ἐνοῦχε ἐβολ ἡπσωμα
 ἡππετοῦλαβ γεωργιος. πεγληγων· μὴ κλη-
 γατιος μὴ λανασιὰριος μὴ μανδριὰνος ντε-
 ροῦρειδε ὡα πρρο αὔσιωκακ ἐβολ εὔσω
 ἡμος χε ἄνον ζήχριστιὰνος παρρησια. πρρο 5
 col. II. δε αἰωωπε ζή οὔνοβ ἡζβα· αἰκελεγὲ χε
 κληγων ετρεῦαωτὴ ἡσα χωφ. μανδριὰνος δε
 μὴ λανσιὰριος ετρεῦμοοῦτοῦ ζή τσηρε.
 αὔω κληγαδιος ετρεῦνοσχὴ επκενικιον νεφ-
 μιωε μὴ νεθριον αὔω ἡτειζε αὔσωκ ἐβολ 10
 ἡτεῦμαρτγριὰ ζή οὔζομολογία ἐνανοῦς
 ἡπναγ ἡσπψιτε ἡσογψις ἡπεβοτ παρἡζοτ
 ζή οὔειρηνη ἡτε πνοῦτε ζαμην.¹ εἰτα μὴ-
 ἡσα ναῖ ἡ πρρο μοῦτε επζαγιος γεωργιος
 πεχαφ ναφ χε ὡε παχοεις πρην μὴ ἡται οὔ- 15
 χοῦτ ψις ἡνοῦτε· αὔω τартημис τμαγ
 ἡἡνοῦτε ††σο ἐροκ ἡθε νογωηρε ἡμεριτ.
 αμοῦ² δε τενοῦω παωηρε γεωργιος ἡρ σωτῆ
 ἡσωῖ εἰ†σβω νακ· επετεωωε πε н†† ἡπεκογοῖ
 ἡρ ταλε θῦσιὰ εζραιῖ ἡπαπολλων πεττοῦχο 20
 col. II. ἡτοικοῦμενη τηрс. πεχε ἡππετοῦλαβ ναφ χε
 ἐρε νει ὡαχε των ὡα ποοῦ εἰς со ἡρομπε
 еквасаниζε ἡμοῖ ἐακαат ἡμελος μελος ἡωο
 μῆτ ἡсоп ἡπεισωτῆ ἐνει ὡαχε етзолб
 ἡтоδтк ἐνεζ ἡса ποοῦ. ἀρα δε ὡ πρρο ἡ ἡсооῦн 25
 αν χε ἡρενος ἡνεχριστιὰνος μεγε ὡμοοῦ-

1) At the foot of this page, under the second column, is written in smaller letters ∴ πμεζα ἡсоп ἡωω ∴

2) Memphitic version, p. 26.

ΜΗ.
 col. I. τοῦ ἐνεῖς ἀλλὰ ἐψαλῶ εὐτοῦβε ἠψαχε
 ἐτοῦχω ἠμοοῦ νᾶγ. τενοῦ δε ἀκπροτρεπει
 ἠμοι ῖν ῖενρολαγιά ἱναταλε θῦσια ἐζραϊ·
 ἐνοῦ ἠπνοῦ ἠνοῦτε παπολλων. πῖρο δε
 ἀρῖπει ἐχὴν τεγὰπε. ππετοῦλᾶβ δε γεωργιος 5
 ἀρνοχὴ ἠσβολ ἠμοῦ ἐρχω ἠμος σε μεντε
 ἠγαλιλαιοσ συνηοιά ἠῖμινε ἐτίπει ἐχὴν
 τεγὰπε εἰμητε ἠταταλε θῦσια ἐζραϊ ἠωρη
 ἠνεκνοῦτε. οὔεζσαζνε δε εἰρεγασφαλιζε
 ἠμοι. ἐπῶε. ἐπει δὴ ἠ περοοῦ οὔει νε ἀγὼ 10
 ἠ πρη ρικε ἐζωτῇ ἀλλὰ σεκας εἰψαντωοῦν
 col. II. ἐστοοῦε ἐρε ἠμῆωε τηρῇ σωοῦε ἠνοκ δε
 ζωωτ ἠταταλε θῦσιᾶ ἐζραϊ ἠἠνοῦτε. πεχαρ
 δε ἠῖμαρτῦρος σε ἠνεσῶωπι ὦ γεωργιος
 ἐτρακωλαζε ἠμοκ ἠκε σοπ ἀλλὰ ἠκεσεῶε 15
 ἠταῖταλγ νᾶκ εὔσβω ἠθε ἠοὔειωτ ἐρπαῖδεγὲ
 ἠπερῶηρε. τενοῦ δε ἀμοῦ νῖ βωκ ἐροῦν¹
 ῶα ἠπαλλᾶτιον ῶα τῖρω ἀλεζαντριά νῖ
 ἠτον ἠμοκ ῶα ῖτοοῦε. ντεροῦχιτῇ δε ἐροῦν
 ῶα τῖρω ἀλεζαντριά ἀρῶταμ μῖρο ἐροοῦ 20
 ΜΘ.
 col. I. ἀρει ἐβολ ροῦζε δε ἠτερεῶωπε ἀρκωλᾶ
 ἠνερπατ ἀρῶληλ ἐρχω ἠπει ψαλμος σε νῖμ
 πε πνοῦῶ ἠνοῦτε ἠθε ἠπεννοῦτε ἠτοκ πε
 πνοῦτε ἐτεῖρε ἠνειῶηηρε μαγαλῇ. ἀγὼ ον
 σε ἀρροοῦ ἠζεθνος ἀγχιε ἠζητ· ἀηλαος (sic) 25
 μελεταν ἠζενπετωοῦειτ· ἀγᾶε ἐρατοῦ ἠβι
 νερρωοῦ ἠῖκαε. ἀγὼ ἠναρχων (sic) σωοῦε
 εὔμαῖνοῦωτ ἐῖ οὔβε ἠχοεῖς μεν περᾶρς· ντε-

¹) Memphitic version, p. 27.

col. II. ρε ππετογλαβ δε γεωργιος ογῶ εφωληλ αq†
 ἰπζαμην. πεxас naq ἰβι τῖρω ἀλεξαν-
 τριὰ xε παxοεις γεωργιος nim ne νεirrωου
 ἵταγχιce ἵζηт ἡ nim ne nei αρχων ἵταγ-
 μελετα ἵζενπετῳγειт αγῶ on ταμοὶ xε 5
 nim ne πεxῑpc αγῶ ἀνοκ ἱнасωтῑ ἑροq. ἀ
 ππετογλαβ δε γεωργιος ογων ἵτεqтаπpo
 πεxаq xε cωтῑ ὦ τῖρω ἀλεξαντῖριὰ та
 ῳαxε nῑme. ἵπεζοογ δε ἵта πoγτε тамиδ
 ἵтπε mῑ ἵкаг. ἵтереφoγῶ δε εqтамиδ ἵпτηrq 10
 N. col. I. aqxi ἵoγкаг ἑβολгῑ ἵкаг. aqῑласce ἵoγ-
 pome αγῶ ἵкаг aqῳπε ἵoγсарг mῑ ζен-
 ῳаар ἑpe ζенmoγт mῑ ζенneypon moγp
 ἵmoq aγcтoмаxос δε ῳπε ἵζηтq mῑ ζенβαλ
 ἵn ζенmoγт mῑ oγлас mῑ oγῳoγῶbe. mῑ 15
 ζенбix mῑ ζеноγpηте. αγῶ ἵкеμεлос тpоγ¹.
 naῳ ἵze ὦ τῖρω ἀλεξανтῖριὰ а тei oγciὰ
 co l. II. ἵoγωт ἑте ἵкаг ne ῳπε гῑ ἱтexнн ἵoγωт
 ἵте пxοεις mῑ oγῑбom ἑeime xε ἵтаqтаmi
 ἑпῖpome naῳ ἵze. таi on те θe mῑ бom 20
 ἑeime ἑтеγnoγ ἑтере ἵnoγте naῳine ἵca
 ἵpome ἵζηтc εтpeφωк ῳapoq. etbe πῖpome
 rap ἵтаγπεpῶ тπε ἑβολ. αγῶ etβннтq ἵта
 пpн pоγoειn ἑpe ποoг λγтoγpгeи etβннтq
 ἵтаγпωpῶ ἑβολ ἵпанp ἑpe neστοixиoн λze- 25
 N. col. I. patoγ гῑ neγdaзic etβннтq. а гpωῑ δε ei-
 ῳaxe ὦ τῖρω aλγξανδριὰ etβннтq. τῖρω δε
 ἀλεξανδριὰ πεxас ἵππετογλαβ γεωργιος xε

1) Memphitic version, p. 28.

ΠΑΧΟΕΙΣ ἰοῦω εἴμε κε ἵτα ΠΧΟΕΙΣ ΕΙ ΕΒΟΛ-
 ΖΗΝ ἵπε ναω ἵζε. ΠΕΧΑϞ ΔΕ ΝΑΣ ἵβι ἵΠΕΤΟΥΑΑΒ
 ΓΕΩΡΓΙΟΣ ΧΕ ΕΠΕΙ ΔΗ ΑϞΝΑΥ ΧΕ Α ΤΟΙΚΟΥΜΕΝΗ
 ΤΗΡΣ ΧΩ ΖΜ ΖΗΤΕΘΥΣΙΑ ἵΝΔΑΪΜΟΝΙΟΝ ΝΑΪ
 ΕΤΕΡΕ ἵΡΩΜΕ ΩΜΩΕΝΑΥ ΖΜ ἵΤΡΕΥΚΩ ἵΣΩΟΥ 5
 col. II. ἵΠΝΟΥΤΕ. ΠΕΧΕ ΤΡΡΩ ἵΠΠΕΤΟΥΑΑΒ ΧΕ ΟΥΚ
 ΟΥΝ ἵΝΟΥΤΕ ΖΗΔΑΪΜΟΝΙΟΝ ΝΕ. ΠΕΧΕ ἵΠΠΕΤΟΥ-
 ΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΕΖΕ. ΠΕΧΑΣ ΝΑϞ ΧΕ ἵΤΑ
 ΠΕΧ̄Ṭ ἵΡΩΜΕ ΝΑΩ ἵΖΕ. ΠΕΧΑϞ ΔΕ ΝΑΣ ἵβι
 ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΣΩΤΜ̄ Ω ΤΡΡΩ ἅΛΕ- 10
 ΖΑΝΤΡΙΑ ἵΘΕ ἵΤΑΥΠΡΟΦΗΤΕΥΕ ΕΤΒΗΗΤϞ ΖΜ
 ΠΕΠ̄Ν̄Α ΕΤΟΥΑΑΒ ἵβι ΝΕΠΡΟΦΗΤΗΣ. ΔΑΥΕΙΑ
 ΜΕΝ ΧΙΩΚΑΚ ΕΒΟΛ ΕϞΧΩ ἵΜΟΣ ΧΕ ΠΕΤΖΜΟΟΣ
 ΕΖΡΑΪ ΕΧ̄Ν ΝΙΧΑΙΡΟΥΒΙΝ ΟΥΩΝΖΚ̄ ΝΑΝ ΕΒΟΛ
 ΑΥΩ ΟΝ ΕϞΧΩ ἵΜΟΣ ΧΕ ΜΑΤΟΥΝΕΣ ΤΕΚΒΟΜ 15
 Ν̄ ΕΙ ΕΤΟΥΧΟΝ. ΠΑΛΙΝ ΟΝ ΧΕ ΕϞΗΗΥ ΕΠΕΣΗΤ
 ἵΘΕ ΝΟΥΖΩΟΥ ΕΧ̄Ν ΟΥΣΟΡ̄Τ̄ ΕΤΕ ἵΠΑΡΘΕΝΟΣ
 ΜΑΡΙΑ ΤΕ. ΕϞΧΩ ΔΕ ἵΜΟΣ ΖΩΩϞ ἵβι ΑΒΒΑΚΟΥΜ
 ΠΕΠΡΟΦΗΤΗΣ. ΧΕ ἵΧΟΕΙΣ ΑΪΣΩΤΜ̄ ΕΠΕΚΖΡΟΟΥ
 ΑΪΡΖΟΤΕ. ΑΪΣΟΥΝ̄ ΝΕΚΖΒΗΥΕ ΑΪΡΩΠΗΡΕ. ΠΕΧΑΣ 20
 ΔΕ ΝΑϞ ἵβι ΤΡΡΩ ἅΛΥΖΑΝΔΡΙΑ. ΧΕ ἵΤΑ ΠΕ-
 col. II. ΠΡΟΦΗΤΗΣ ΣΩΤΜ̄ ΕΡΟϞ ΖΗ ΟΥ ΑϞΡ̄ΖΟΤΕ ἵ ἵΤΑϞ-
 ΝΑΥ ΕΝΕϞΖΒΗΥΕ ΖΗ ΟΥ ΑϞΡ̄ΩΠΗΡΕ. ΠΕΧΑϞ ΔΕ
 ΝΑΣ ἵβι ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΣΩΤΜ̄ Ω
 ΤΡΡΩ ΧΕ ἵΠΠΕ ΠΡΟΦΗΤΗΣ ΩΟΒ̄ΤΑ ΕϞΩΛΧΕ. 25
 ΑϞΣΩΤΜ̄ ΓΑΡ ΧΕ ἵΧΟΕΙΣ ΝΗΥ ΑϞΡ̄ΖΟΤΕ¹ ΑϞΣΟΥ-
 ΩΝϞ ΔΕ ΟΝ ΧΕ ἵΝΑΛΝΑΣΤΡΥΦΗ Μ̄ ἵΡΩΜΕ

¹) Memphitic version, p. 29.

αὐτὸ ἀφ' ὧ πηρε. πεχας δὲ ναρ χε ναμε πα-
 χοεῖς καλῶς ἀκῶαχε αὐτὸ ἀνοκ ζω ἰοῦω
 ἐσωτμ ἐροκ. ὡληλ βε ἐχωῖ ἵτε τεπλανη
 π̄β. ἵνειδωλον οὐγὲν σαβολ ἵμοι. πεχε ππετογ-
 col. I. ααβ γεωργιος χε πιστεγὲ ἐπενταγὺσταγροῦ 5
 ἵμοφ αὐτὸ νεφναρῶρ χοεῖς ερω αν ἵδι πρεφ-
 σωρμ ἵ δαῖμονιον πεχας δὲ ναρ χε ἱπι-
 στεγὲ ἀλλα ἱρζοτε ζητὲ ἵπειρρο ἵανομος
 χε οὔλοῖμος πε ἵογαμσαρζ. εἵβε παῖ ζαρεζ
 ἐπμγστηριον ζα ζτηκ ὡαν ἱμπῶα ἵτε πεπ̄α 10
 ἵπχοεῖς εἰ εζραῖ ἐχωῖ ἀλλα καατ ταοβῶ
 col. II. ἵογκογῖ. ππετογααβ δὲ γεωργιος ἀρκαας
 ἵπεφ ὡαχε νῖμας. ἀρκῶλχ δὲ ἵνεφπατ
 ἀφῶληλ ἐφχω ἵμος χε πχοεῖς σωτμ ἐπαῶληλ.
 μαρε πασοπὲ ζων ἐζογν ἐροκ. μαρε παταεῖο 15
 εἰ ἐζογν ἵπεκμτο ἐβολ. αὐτὸ ἀφῶ ἐφμην
 ἐβολ ἐφῶληλ ὡαντε πογῶειν εἰ ἐβολ. ζτοογὲ
 δὲ ἵτερεφῶωπε ἀρκελεγε ἵδι πρρο ετρεφει
 ἐβολ νῖβωκ νῖμαφ ἐπερπε. πεχε ἵππετογααβ
 γεωργιος ἵπρρο χε ρῶαν οὔρρο ἵογωτ προ- 20
 ελθῃ ὡαρε οὔνδῶ μμηνῶ ἐσωογζ ἐροφ ποσο
 π̄β. μαλλον νεῖρρωοῦ τηροῦ ἐγῶανει ἐβολ ὡαγζε
 col. I. ἐζῆτβα ἵτβα ἐγσωογζ ἐρωοῦ αὐω ἐγογνηζ
 ἵσωογ. ἀλλα ἵτωτῇ ζμοος νητῇ ζμ ἵπαλλα-
 τιον ἀνοκ δὲ μῇ ἵογῆνβ τῇναβωκ ἐπερπε 25
 ὡα παπολλων ἵτην ταλε θγσιὰ ναρ εζραῖ.
 αὐτὸ ἀ πρρο τρε ἵκγριζ ὡ ἐβολ ἐφχω
 ἵμος χε σωογζ τηρτῇ ἵτετῇ εἰ ἵτετῇναγ
 col. II. χε εἰς πσαζ νεμ μγστηριον ἵῆγαλιλαῖος ναεῖ

ἐπερπε νεϑταλε θυσιὰ εἰραϊ ἠπαπολλων.
 ντερесσωтем¹ δε ἠβι тесзime ἠχηρα ἠτα
 πεсωhre наγ ἐβολ ἐтесmн ἠпкγριз εἰωω
 ἐβολ. ασει ἠτεγνοу ἐтmмаγ ἐρε ἠβω ἠтес-
 аπε βηλ ἐβολ ἐρε πωhre ωmн ἠтоотс. αс- 5
 χιωκακ ἐβολ εсxω ἠmос. xe ογοῖ naῖ γεωργιος
 πενταϑτρε netmooyт τωоyn αϑτρε ἠβλλε
 наγ ἐβολ αϑτρε ἠβλλε μοδωе. πενταϑτρε
 ἠωmн етωоуг ἐрωmн ἠкесоп. πενταϑτρε
 тоγeбpω ἠпaнι χиноyne ἐβολ. πενταϑει ἐзоyn 10
 ἐпaнι αϑτρε панoyc xi ογδeин ἐpoῖ αῖcoyn
 ἠноyтe ἠтаϑтаmioῖ. πενταϑmoγz ἠтаτpa-
 пeзa ἐβολzἠ ἀγαθон nim. πενταϑ τωmπε
 col. II. ἠпδiαβολoc mн νεϑδαимων xe mнἠса naῖ
 тhpoγ ἠтакаaγ mн niбom тhpoγ ἠтаγωmπε 15
 ἐβολzi тоотк екnaτ ἠпeкoγoῖ ἐπαπολλων
 nῖ ογωωτ naϑ nῖωmπε ἠнобἠб ἠнехристγ-
 λнос. ἠпeтoγaab δε γεωργιος αϑсωве пeχαϑ
 xe ω тесзime ka ποωhre εἰραϊ етzἠ поγ-
 замнp ἠтoc δε аскаaϑ εἰраϊ. αϑmoγтe 20
 ἐpoϑ ἠбi ἠпeтoγaab γεωργιος xe eixω ἠmос
 нак ἠωhre ωmн зmἠ прaн ἠпxoeic ic пexc.
 πενταϑpоγδ eин eнeт зmἠ ἠкаπε² τωоyn εἰраϊ
 nῖaзepaт nῖqоб neкoγ ἐpнтe nῖδιaкoнiнeи
 ἠἠωaxe. нтeγнoγ δε етmмаγ a πωhre ωmн 25
 qобϑ αϑaзepaтϑ. αϑпω αϑeи ωa ἠmapтγpoc
 αϑoγωωт zaneqoγἐpнтe. ἠпeтoγaab δε γεωp-
 rиoc пeχαϑ naϑ xe eixω ἠmос нак πωhre

¹) Memphitic version, p. 30, l. 2. ²) Memphitic version, p. 30, l. 8.

ἔζοῦν ἐτεκκλήσιὰ ἡπνοῦτε ἡτὴν ἀζερατὴν ζῆ
 πμα ἔτῃμαγ ἡτὴν ἀπαταν ἡρώμε ζῆ οὔμντα-
 πιστος· ἡζοῦδ δὲ ἐρῶαν ποῦνην κα οὔαζιβολ
 ῶανς ποῦαζε ἡτὴν σοκὴ ναν ἡπροτρεπεί ἡμοῦ
 ἔνεινε ἔζοῦν ἔπερζητ ἡνετεμεῶωε ἐτρε- 5
 ρααγ. πεχαρ δὲ ναρ ἡβί ἡμαρτύρος ἐτοῦααβ
 col. II. χε ὦ ἡταλαιπωρος ἐσχέ ζῆ τεκπροζαιρεσις
 ἡμιν ἡμοκ ἀκαακ ἡῶἡμο ἔπεκεοοῦ αζροκ
 ἐκοῦωω ἔχωῶρε ἔβολ ἡνεψχη ἡνεχριστι-
 ἄνος. πεχαρ ναρ ἡβί πεπῆα ἡπονῆρον χε 10
 †ζομολογεῖ νακ χε ἔνε οὔ ἡταῖ ἔζοῦσια
 ἡμαγ ἔζοῦν ἔροκ νεῖ νατακο πε ἡτεκψχη
 ἡῆ πεκῶμα ζι οὔσον πεχε ἡμαρτύρος ναρ
 ἡῶ χε οὔκ οὔν τενοῦ ἐκροῦτ ἐροῖ ζωωτ οὔ
 col. I. μονον ρι ἔροκ νεκναγ ἔτεκδυμορία· ἡτεκνοῦ 15
 δὲ ἀφλακτιζε ἡῆκαζ ἀφοῶων ἡρώρ. πεχε
 ἡμαρτύρος ἡπαπολλων χε αμοῦ κ
 νακ ἐπεσῆτ ἐπνοῦν ῶα πεζοοῦ ἡπνοῦ ἡζαπ
 ἡμε· παῖ ἔτεκνα† λογος ἡζητὴ ζα νεψγ-
 χοοῦ ἡτακσормοῦ. ντοῦ δὲ ἡμαρτύρος 20
 col. II. ἐτοῦααβ ἀφῶλ ἔβολ ἡπερμοῦς· ἀφῶτ
 ἔζοῦν ἔπερπε ἀρμορρ ἐπζητ ἡῆζηρακλής
 ἀρσοκὴ ἐπεσῆτ ἀφοῦδῶπρ ἀφῆρεῶωπε ἡῶε
 ἡνιεῖτν. πεχαρ δὲ ἔζοῦν ζῆ ἡκεῶοχῆ ἡνει-
 δῶλον χε πῶτ νητὴ ἔβολζῆ [π]εμα ἡνοῦτε¹ 25
 ἡῆζελλῆν χε αῖεῖ ἔτακετῆτῆ. ἡοῦνην δὲ
 ἡτεροῦναγ ἐπτακο ἡνεῦνοῦτε ἀγὰμαστε
 ἡῆπετοῦααβ γεωργιος ἀγσονζὴ ζιπαζοῦ ἡμοῦ

¹) Memphitic version, p. 33.

^{Σ.}
 col. I. ἀγὲν τὴ ἐρατῇ ἡνερρωοῦ ἀγῶ ἐροοῦ ἡνε-
 ταγῶ πε τῆροῦ ἡνεγνοῦτε ἡροῦ δὲ νεν-
 ταγῶ πε ἡπαπολλων. πεχε πῆρο δαδιάνος
 ναῖ χε ὦ γεωργίος πεκμήῳ ἡπ[μ]οῦ.
 μη ἡπεκσμή τὸν οἱ ἐτάλε θύσια ἐζραΐ 5
 ἡἡνοῦτε· ἡἡβεοῦ ἐπμανῶροῦ ὡτ ναῖ ἡἡτάλε
 θύσια ναῖ ἐζραΐ· ἀκ δμα ἀκείρε . . . ἡἡγεν-
 ρβῆγὲ ἡἡτμενε· ἡἡρσοοῦν ἡν χε πεκσνοῦ
 col. II. ἡἡαδῖχ. πεχαῖ δὲ ναῖ ἡἡβι γεωργίος χε ἀνοκ
 γαρ ἡἡνοῦτεν ταῖ ρε ἐροοῦ αἰοῦ ὡτ ναῖ. 10
 ἐῳχε ἡἡ πιοτεῦ ἐναῖ ἡν ὦ πῆρο· εἰῆβωκ
 ἀἡἡνε ναῖ ἐπεῖ μα ἡἡπαπολλων τατ[αλε]
 [θύ]σια ναῖ ἐζραΐ ἐπεκῆτο ἐβολ; πεχε πῆρο
 χε αἰοῦ ὦ εἰῆμε ἐβολῇ τοοτοῦ ἡἡοῦ ἡἡβ· χε
 ἀκῆρεβωκ ἐπεσῆτ ἐπνοῦν εἰῆεκοῦ ὡτ ἐροοῦ
 τῆμωτ εἰπ . . ρτπ ἡἡμαγ ἡἡωνῆ· πεχαῖ ναῖ ἡἡβι.

TRANSLATION.

IN THE NAME OF GOD.

*The Martyrdom of Saint George¹, the valiant martyr of our [1]
Lord Jesus Christ, who completed his strife on the 23rd of
the month Pharmûthi², in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus³, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

¹ See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

² I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal.*, *Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

³ Arab. داديانس, Syr. ܕܕܝܢܝܢ, Ethiop. ደድዖስ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΖΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel¹ (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, || but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power.”² Then seventy³ governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.⁴ And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

¹ The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

² The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابليون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارسقيماس وبقية الاله لا يسجد لها لكن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلماذا كتبت الى كل الاماكن والملوك بكل كورة والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

³ The number of the governors is variously given as three, four, seven, seventy and seventy-two.

⁴ In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.¹ And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers of tortures which [3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth²; he was a tribune in the imperial army³, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

¹ The Arabic runs:— انشرة نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .

² Read ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ.

³ Arab. وكان مستخدما في طقوس المملكة.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon ¹ looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; ² know now that thou hast not only despised us, ³ but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo ⁴ who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon ⁵ who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel [5] upon earth and who walked upon earth and was taken || up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

¹ Arab. التنين.

² Arab. ان من خرج عن احسان الاله يهلك وتكن مكسوبيين السفليات وهى الشمس والنار وتكن فنظهر لنا الاله فى عظمتهم.

According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after **NTE NINOY†**. The Coptic text of this passage is probably corrupt. ³ Read **AKWOTEN AN?**

⁴ Arab. أبَلُون.

⁵ Arab. بوسيطن.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored || in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform¹, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times², and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to ||

¹ Arab. اتون عاليه.

² The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence."¹ When he had come to the tribune², he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

¹ Psalm xxii. 19.

² Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius¹ took a cup,² and washed his face in it,³ and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,⁴ "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."⁹ When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 59.

² D adds 'of cold water'. ³ Arab. *وعسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ D, 'And he made the sign of the cross over it three times in the name of the Father and the Son! and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

¹⁰ According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,¹ he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,² and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

¹ The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلة عظيمة جداً ويسمروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وعمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κανρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

- [11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon¹ of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

¹ Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael¹ blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant^[12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said,^[13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman² from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. ² D 3999. ³ D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,¹ and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint² George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it³ [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things⁷ the governor commanded to throw him [14] into a bronze 'bull'⁸ and to drive⁹ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',¹⁰ that the body of the saint might be broken to pieces¹¹ by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟC of ἸΠΙΛΓΙΟC.

³ B ἸCΕΖΙΤC.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΦΛΦΕ ΕΒΡΗΙ ΕΡΟQ (sic).

⁵ B rightly ἸΤΑΖΤ.

⁶ B ΤΑΙΒΑCΑΝΟC.

⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Apater was *boiled* in a 'bull' of brass, ἸΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

⁹ B ΕΤΩC.

¹⁰ Arab. عجله للعجل وان تدور عليه.

¹¹ B ἸΤΟΥΒΟΛΒΕΛ.

¹² B ΑΦΝΑΕΡΟΥ.

¹³ B ΑΦΝΑΤΑΚΟQ.

¹⁴ B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.⁶ It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,¹⁰ and continued looking until the day rose;¹¹ and he rejoiced in the encourage-^[15]ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribunal. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΧΙΝΝΑΥ. ² B ΕΓΧΩ ἸΜΟC ΝΑΥ.

³ B ΑΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΩΠ ΝΑΚ ἸΖΡΗΙ ΉΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعه التى اودعتها فى جسدك اخدها.

⁷ B ΧΕ ΑΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΑ.

⁹ B ἸΠΟΥΜΘΟ ΕΒΟΛ. ¹⁰ B CΟΜC ἸCΩΥ ἸΘΟΥ.

¹¹ B omits ΩΔΙ. ¹² B ΠΑΝΗΒ.

¹³ See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernati, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. ¹⁴ B ΕΘΝΑΝΟΖΕΜ.

¹⁵ B rightly ἸΜΟΥ.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

¹ B ΜΑΓΝΕΝΤΙΟΣ.² B ΑΝΦΑΤCΙ (sic).³ B ΦΙΡΙ ΕΒΟΛ ΜΗΗΤΟΥ ΖΙΤΕΝ.⁴ B ΗΡΕΦΤΟΥΤΑΖ ΝΟΥΟΥΤΑΖ ΕΦΦΟΡΙ ΕΒΟΛ.⁵ B ΕΦΦΟΡΙ.⁶ B ΤΕΝΝΑΝΑΖΤ.⁷ B ΗΜΑΥ.⁸ B ΗΧΕ ΟΥΝΙΩΤ.⁹ B ΟΥΘΟΟΡΤΕΡ.¹⁰ B ΧΩΟΥΙ.¹¹ B ΑΥΟΥΩΝΖ.¹² B ΑΚΘΕΝΘΩΝΖ.¹³ B ΤCΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟΖ ΝΑΩΗΡΗΤ.¹⁴ B ΑΥΑΙΖ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)³ has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it⁴ in the earth, lest the Christians should find his remains and build a martyrion over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathîel⁵ [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain⁸ at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

¹ B omits ΝΕΜ ΟΥΩΤ. ² B ΟΥΕΡΠΡΕΖΙ.

³ B ΝΤΕ ΠΙΒΕΡΩΘ. Arab. فنى الزفت الذى فيه.

⁴ Leaf no. 39 is wanting in B. ⁵ I. e., שאלהיאל.

⁶ B fol. 41a, begins with ΤΩΝΚ.

⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΑΖCΑΖΝΙ. ⁸ B ΝΕΜΚΑΖ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him¹ to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee² and thy Apollo."

And behold, a woman whose name was Schollastikê³ cried out to⁴ Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell [18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into⁵ this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali⁶ the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here⁷ a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening⁸ of it is: but if through thy prayers the bones of those

¹ The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

² B αὐτὸν ἡρώκον οὐ.

³ B σκολλαστική. Arabic كسستية. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκέριος τοῦνομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

⁴ B ΟΥΒΕ ΠΛΗΡΙΟΣ ἡΜΑΡΤΥΡΟΣ ἄΝΤΕ ΠΧΣ ΕΣΧΩ ἡΜΟΣ.

⁵ B ΕΒΟΥΝ ΕΤΑΙ.

⁶ The form given by Theodotus is ρακλίλος. Arabic اطراقیالی, Syr. ܪܩܠܝܠܝܠ. ⁷ B ԽԱՏՈՒՄԵՆ ՇՈՒՍ ΕΒΟΥΝ. ⁸ B πογρο.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

¹ B ΧΕΙC ἄΝΟΚ ΝΑΖ†. ² B ἌΝΑΓΚΗ.

³ B ΝΕΒΟ. ⁴ B ἸΠΙΧΙΝΩΝΗ.

⁵ B ἘΒΡΗΙ ἘΡΟQ ΑΓΕΜΜΑΥ ἸΧΕ ΠΙQΕΝΤ.

⁶ B ἸΜΟΝ ὁΛΙ ἸΒΟΗΘΙἈ. ⁷ B ἸΠΑΥQΕΤ ἸΖΗΤ.

⁸ B ἸΤΑ. ⁹ Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

¹⁰ B ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ἸΤΑ† ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΠΕQΒΕΧΕ. ¹¹ B ἸΤΕQΟΥQΤΕΒ. ¹² B ἸΤΕ †ΚΥΡΙἈΚΗ.

¹³ B ΑΝΝΑΟΥΟΝΖQ. ¹⁴ B ΑQΕΡΟΥQ ΔΕ. ¹⁵ B ΠΑΙῚ.

the martyr of Christ, and said to him, "O my lord the holy¹ martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΑΒ.

² B ΕΤΕΝΕΗΤΟΥ.

³ B ΜΠΕΖΛΙ ΝΑΥ.

⁴ B ΝΑΥΟΥΝΟΥ.

⁵ B ΟΥΡΕΦΖΙΚ.

⁶ Read ΝΖΑΝΔΕΜΩΝ.

⁷ B ΜΠΑΙΓΕΝΟΣ.

⁸ B ΕΤΝΑΩΩ.

⁹ B ΕΤΑΥΙΝΙ.

¹⁰ B omits ΝΑΥ.

¹¹ B ΠΙΛΑΚΛΗΣ.

¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

¹ B ΝΑΨΖΕΜCΙ ΠΕ.² B ΑΨΒΕΠΝΟΥΝΙ.³ B ΑΨΙΝΙ.⁴ B ΝΟΥΔΡΑΠΕΖΑ.⁵ B adds ΓΕΩΡΓΙΟΣ.⁶ B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.⁷ B ΕΤΑΨΒΕΠΝΟΥΝΙ ΝΕ ΟΥΨΕ.⁸ B †ΤΑΛΕΠΩΡΟC ΝΧΗΡΑ.⁹ B CΑΤΟΤΨ.¹⁰ B ΑCΟΥΟΨΩΨΤ.¹¹ B adds ΝΑC.¹² B òζι ÈΡΑΤ.¹³ B omits the second ΑΝΟΚ.¹⁴ B ΟΨΒΩΚ ΝΤΑΨ ΑΙΨΙCΙ.¹⁵ B ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.¹⁶ B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΓΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕCΗΤ.

² B adds ΉΕΝ ΝΕΓΒΑΛ.

³ The next eight leaves in A have been paged and bound up in wrong order.

⁴ B ΪΕΡΕΝΧΡΙΑ.

⁵ B ΪΤΕΡCΩΤΕΜ.

⁶ B ΕΡΟΥΩ.

⁷ Read ΪΠΙΘΜΗ.

⁸ B ΪΝΝΙΕΝΑΡΧΟC.

⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΉΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΉΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΑΙ.

¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ.

¹³ B ΟΝ CΕΜΕΣ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianê¹⁴

¹ B ἡσέβερεωρα.

² B πῖμακαριος.

³ B πῖτωου.

⁴ E begins here with the letters μοῦτ.

⁵ Arab. سيرين, E ασηρ, Theodotus ασοῦριον.

⁶ B ἐβोल.

⁷ E a stadium.

⁸ B σαφασου ἡνιγχεπερετης.

⁹ B εγωω.

¹⁰ B εθρογῖνι.

¹¹ B omits ἐρατου νασραφ.

¹² Arab. الكلودانا.

¹³ B ἡσετ ἡτεφδιμωριλ.

¹⁴ Arab. لاسيري ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. اكلبيكون. E calls these martyrs Glêgôn, Klêgâtios, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΣΩ ΝΗΜΟC?

⁴ B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΩΟΡΠ. ⁶ E six years.

⁷ B †ΝΟΥ. With reference to the paging of the leaves in A read ΝΒ. Β., ΝΓ. Α. instead of ΝΖ. Β., ΝΗ. Α. ⁸ B ΕCΕ†.

⁹ B ΕΤΕΡΟΥΟΤ ΝΗΙ ΝΧΕ. ¹⁰ B ΦΑΙ. ¹¹ B ΝΤΑΛΦΕ.

¹² B ΟΥΑΖCΑΖΝΙ. ¹³ B ΝΗΜΟC.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."⁸ Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who⁹ are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest¹⁰ to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing¹¹ (?), the tongue,¹² the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

¹ B ΕΑΙΤΟΥ. ² B ΑΛΛΑ ἸΦΡΗ†.

³ B CΑ ΒΟΥΝ ἸΠΙΜΩΙΤ. ⁴ B ἸΠΕΡΚΕΛΙ.

⁵ Ps. lxxxvi. 8. ⁶ B ΠΕΕΤΟΝΙ. ⁷ Psalm lxxii. 18.

⁸ Psalm ii. 1. ⁹ B ΝΙΜ ΝΗ. ¹⁰ B ΑΡΕΕΡΕΤΙΝ.

¹¹ The text is probably corrupt here. ¹² ΑΦΘΑΜΙΔὸ ΝΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship¹ abominable things and not God, for they serve soulless² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"³ Saint George answered and said⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΟΥΩΩ.² B ΝΑΝ ἸΦΥΧΟΝ.³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.⁴ Read ΠΕΧΛΑΓ ΝΑΣ.⁵ Psalm lxxx. 1, 2.⁶ Psalm lxxii. 6.⁷ B omits ΟΥΟΖ.⁸ Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk.⁹ B ἸΠΙΚΟΣΜΟΣ.¹⁰ B ΜΕΘΗΗ.¹¹ B ΚΣΑΧΙ.¹² B ἸΠΙΕΠΤΗΡΓ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him."

[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

¹ B ΝΑΤΑΘΝΙ. ² B ΟΥΕΜCΑΡΖ. ³ B ΧΑΤ ΧΕ †ΝΟΥ.

⁴ B ΑΝΟΚ ΔΕ ΝΕΜ. ⁵ B ΝΙCΑΤΗΓΟC. ⁶ B CΑΤΟΤΓ.

⁷ B ΕΤΕΡΟΝ (sic) ΝΝΙΒΕΛΛΕΥ. ⁸ B ΝΙΩΕΕΤΩΟΥΩΟΥ.

⁹ B ΝΩΩΗΝ. ¹⁰ B ΩΕΠΝΟΥΝΙ. ¹¹ B ΝΤΑΔΡΑΠΕΖΑ.

¹² B †ΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art¹² not ignorant that of old time God made a Paradise in Eden,¹³ towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

¹ B ΔΗΝΕΤΩ ΡΩΩ.² B ΔΚΧΩ.³ Read ΜΟΥΤ ΕΡΟΚ.⁴ B omits ΝΔΩ.⁵ B ΑΙΒΕΡΟΚ.⁶ B ΕΤΒΑΛΗΟΥΤ.⁷ B omits ΕΩΩ ΜΜΟΣ.⁸ B ΠΕ ΕΤΑΚΟΥΩΡΠ.⁹ B ΠΑΙΚΟΥΧΙ.¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.¹¹ We might read ΜΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.¹² B ΚΟΙ.¹³ B ΕΔΕΜ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of^[33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw⁶ incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ B ΖΥCOC. ² B CΑΤΟΤCΙ ΟΥΝ.

³ B ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝΑ ΝΑΚΑΘΑΡΤΟΝ ΕΤΧΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ B ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΑΝΙΟΥΙ. ² B ΜΝΑΙ and omits ΝΗΙ.

³ Read ΜΠΙΡΗ† with B. ⁴ B ΑΚΕΡΟΥΖΩΛ.

⁵ E comes to an end here with the word ΝΒΙ. ⁶ B ΕΤΕΡΖΕΛΠΙC.

⁷ B ΝΕΡΒΟΝΘΙΝ ΕΡΟQ. ⁸ B ΝΕΜΚΑΖ ΝΤΕ ΠΕQΖΗΤ.

⁹ B ΜΑΛΙCΤΑ ΠΑΙΓΑΛΙΛΕΟC.

¹⁰ B ΧΕ ΟΥΗΙ ΠΟΥΝΟΥ† ΝΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read Ν†ΟΥΡΩ. ¹³ Read †ΕΡΖΟ†.

¹⁴ B ΟΥΟΖ ΑQΑΜΟΝΙ ΜΠΙQΩΙ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΥΩΛΙ ΟΥΝ ἸΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ΕΡΟΚ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read ἂ ΠΙΖΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑϞ with B.

⁸ B ΑΥΧΒΑΙ ΒΑΡΑΤϞ ἸΝΤΕϞ ΕΠΙCΤΟΛΗ ΕΧΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me¹ a little, that I may pray for the seventy governors who have tortured² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour³ these seventy [36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing⁵ to carry away my⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour⁷ to me, grant that my name may heal⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book⁹ of Life the name of every one who shall write down my martyrdom and the sufferings¹⁰ which I have endured. If the heavens withhold their¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins¹³ which they have com-

¹ Read ΝΕΜΗΙ. ² B ΛΥCΙ CΕΕΡΒΑCΑΝΙΖΙΝ.

³ B ΝΤΕΓΡΟΚΖΟΥ. ⁴ B ΕΤΙ ΔΕ ΕΓΤΩΒΖ.

⁵ B ΕΓΟΥΩΩ. ⁶ B ΠΑCΩΜΑ. ⁷ B ΝΕΜΩΟΥ ΖΜΟΤ.

⁸ B ΕΟΥΠΕΘΝΑΝΕΓ. ⁹ B ΝΠΧΩΜ. ¹⁰ B ΝΙΒΙCΙ.

¹¹ B ΝΝΕCΜΟΥΝΖΩΟΥ. ¹² B ΦΗΕΤΩΠ. ¹³ B ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἠνικετῶνναριον (sic).

² B ἀρσῶογτεν ἠπερμῶιτ (sic).

³ B ἠμοσ.

⁴ Arab. سكرادس, Syr. ܣܟܪܕܝܣ.

⁵ B περδαλγισ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrrium² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard⁴ and known, and which our fathers have declared unto us."⁵ As

¹ As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

² В ΠΙΜΑΡΤΥΡΟΣ.

³ B adds ΕΦΘΟΥΗΤ ΝΧΕ ΟΥΝΙΩΤ
ΝΜΗΩ ΝΤΕ ΜΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΔΙ.

⁴ В ΝΝΗΕΤΑΝΟΘΕΜΟΥ.

⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchad-^[39] nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ B ΝΑΒΟΧΟΔΟΝΟΣΟΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² B ΕΞΕΝ. ³ B ΕΤΒΑΒΥΛΩΝ. ⁴ B ΝΤΕ ΠΙΕΖΟΥ.

⁵ B ΝΑΦΖΕΜCΙ. ⁶ B ΝΤΟΥΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΦΩΠΙ.

⁷ B ΝΝΟΥΖΒΩC ΑΥΚΩ† ΟΥΟZ ΑΥΩΙΝΙ ΝCΑ.

⁸ B ΕΤΕΦΛΦΕ. ⁹ B ΝΔΙ CΥΝΔΩΝΙΟΝ. ¹⁰ B ΜΠCΩΜΔ.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

¹ B †ΩΕΝCΗCΙ.² B ἸΜΑΩΩ.³ B φ† ΧΟΤΟΥ.⁴ B ΑΥΚΩC.⁵ B ἸΠΙΜΖΑΥ.⁶ B ΑΥΤΟΠC.⁷ B ἸΠΟΥCΩΜΑ.⁸ B ΙΟΠΠΗ ΑΥΙ.⁹ B ΑC†ΝΟΥΧ.¹⁰ B ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ.¹¹ B ΕΤΑCΩΤΕΜ.¹² B ΝΑΥΕΡΩΦΗΡΙ ἸΜΑΩΩ ΠΕ ΧΕ ἸΔΩ ἸΡΗ† ΑCΕΡ-
ΜΑΡΤΥΡΟC.¹³ B ΕΤΑΛΟC.¹⁴ Read ΠΕ ΛΕΟΝΤΙΟC, B has ΛΕΟΝΤΙΝΟC.¹⁵ B ἸΠΕCΩΜΑ.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,¹ and because they were Christians they threw themselves down and worshipped him,² weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants³ whose names⁴ were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival⁵ came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether¹¹ he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

¹ B ΕΠΗΙ and omits ΑΓΧΟΚΟΥ ΕΒΟΛ.

² B ΕΘΥΩΤ.

³ B ΠΙΚΕΒΩΚ.

⁴ B ΟΥΑΙ ΔΕ ΧΕ.

⁵ B ΝΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with B.

⁷ B ΝΡΑΜΑΟ ΝΤΕ †ΠΟΛΙΣ ΕΠΕΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΖ.

⁸ B ΜΠΓΕΝΟΣ.

⁹ See page 36.

¹⁰ B ΕΡΟQ ΑΓCΑΧΙ ΝΕΜΑQ ΕQΧΩ ΝΜΟC.

¹¹ B ΙΤΑ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want¹ any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings² and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-⁵ soever thy body shall be laid; I will make the nations of the earth⁶ come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau⁷ and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial⁸ of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation⁹ for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.¹⁰ And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

¹ B ἵδωτο. ² B νεφελίσι. ³ B ἑταίχοι.

⁴ B φηθενაკωτ. ⁵ B omits ἑτεμμαι βεν πημα.

⁶ B πκαζι. ⁷ B ἡνσαγ. ⁸ B ἡπεκερφμεγι.

⁹ B νημακαζ. ¹⁰ B φηθηνογ.

us lay his body in it, that his blessing¹ and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.² And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls³ and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground⁴ [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.⁸ And it came to pass

¹ B ΠΕΡΙΣΜΟΥ.

² B ἔΤΑΡΩΤΕΜ ἔΝΑΙ ΑΓΡΑΩΙ ΟΥΟΣ ΑΓΩΩΡΠΗ.

³ B ἸΣΑ ΝΙΧΟΙ.

⁴ B ΩΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ ΕΘΕΡΟΥΧΑ ΣΕΝ† ἔβρη ΑΓΘΕΡΟΥΣΟΡΤΟ.

⁵ Arab. امر ان يُعَلِّمَ بالتبن على حد بنيان.

⁶ B ΤΜΑΙΝ.

⁷ B adds ΑΣΧΩΚ ἔΒΟΛ ἸΤΕΡΜΑΡΤΥΡΙΑ ἔΤΑΡΚΩΤ ἔ†-ΕΚΚΛΗΣΙΑ ἔΤΕ ΣΟΥΖ ἸΠΙΛΒΩΤ ΛΘΩΡ ΠΩΣ ΝΑΙ ἸΠΙΡΕΡΕΡ-ΝΟΒΙ ΕΤΑΡΩΧΑΙ ΑΜΕΝ. "His martyrion (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

⁸ B omits from †ΩΦΗΡΙ to ΛΜΗΝ.

that Andrew, who had set himself to build¹ the martyrium of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him⁴ in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,⁵ "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art downhearted about the shrine which thou hast undertaken to build⁶ in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it⁷ into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

¹ Add ΕΚΩΤ with B.

² B ἰβητq ἐρε περλογισμος φονε ἰβρηι ἰβητq.

³ B ἰπετ ἐμι.

⁴ B ερχω ἰμος ναq xε ανδρεας ανδρεας σογωντ.

⁵ B ερχω ἰμος. ⁶ B ἐτακζιτοτκ ἐρος.

⁷ B τῆναθης ἐπζητ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything⁴ which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint⁵ George who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger¹⁰ in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.¹¹ Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light¹² to burn brightly, and went into¹³ their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar¹⁴,

¹ Read ΝΑΥ ΧΕ.² Read ΕΠΑΙ ΜΑ ΨΩΚΙ.³ B ΕΤΑΦΕΡΝΗΦΙΝ.⁴ B omits ΕΡΩΟΥ.⁵ B ΙΕ ΑΛΗΘΩΣ ΙΠΙΑΓΙΟΣ.⁶ B ΕΡΟΦ.⁷ B ΝΤΑΙΧΡΙΛ.⁸ B ΕΤΑΥΤΑΜΟΚ.⁹ B ΑΦΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ Α ΤΣΖΙΜΙ ΤΩΟΥΝΟΥ ΙΜΟΦ.¹⁰ B ΠΕΡΤΗΠ.¹¹ B ΠΕΕΤΑΦΘΑΜΙΟΦ.¹² B ΙΠΙΩΗΒΣ.¹³ B ΕΖΡΗΙ.¹⁴ B ΝΤΚΟΥΛΛΑΘΙ.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins¹ of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city² in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose³, and spake with them saying, "Since⁴ God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds⁷ in gold and one thousand silver *sathêri*.⁸ After these

¹ B ἡζιμ.² B ἡ πόλις.³ B adds ἀρτῶν.⁴ B ὅρα σε.⁵ B φη ἐτα φτ ὁρενερπεμπω.⁶ B ἐν σὼ ἡμῶς.⁷ Arab. دينار. The Coptic word λοῦγκοσι or λοῦγκοττιν, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is ΖΟΛΟΚΩΤ-ΤΙΝΟΣ. See Zoega, *Catalogus*, p. 538.⁸ Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and¹ they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle¹ of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,⁵ a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΚΟΤΩ.

² B ΑΓΕΡΑΓΙΛΑΖΙΝ ΉΜΟΩ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

⁵ I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

⁶ I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλεησον ἡμᾶς. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,³ and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled⁴ and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,⁵ and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man⁶ to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

¹ B ΔΥΙΝΙ ΜΙΜΟϚ ΕΠΚΑΖΙ.

² B ΔΕΩΩ.

³ B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΧΕΜΙΣΟΜ.

⁴ B ΕΓΕΡΩΦΗΡΙ.

⁵ B ΔΘΝΕ ΉΝΟΖ.

⁶ B ΜΠΙΡΩΜΙ.

⁷ B ΜΠΩΩΙ.

⁸ I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἀγίῳ Romans xvi, 16.

⁹ B ΕΥΟΙ.

¹⁰ B ΝΕΦΔΑΤ.

¹¹ B ΝΕΝΒΑΛΑΓΧ ΝΕΝΩΔΛΕ ΉΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth⁶ up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,⁷ I saw fire before me, and I was frightened⁸ and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ B ΛΥΣΩΚ ΕΡΩΟΥ ΕΓΟΥΩΩ ΕΟΛΓ. ² B Α ΖΑΝΚΕΩΜΙ.

³ B ΝΤΟΤΓ ΝΠΙΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

⁴ B. ΉΕΝ ΟΥΩΘΟΡΤΕΡ ΑΓΘΖΙ ΕΡΑΤΓ. ⁵ B ΕΡΑΤΓ.

⁶ B ΙΣΧΕΝ ΤΑΜΕΤΚΟΥΣΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

⁷ B ΉΕΝ ΝΑΒΑΛ ΕΝΕΖ ΕΒΗΛ ΕΦΟΟΥ ΑΓΩΑΝΝΟΥΙ ΕΙ ΕΧΩΝ.

⁸ B ΝΩΛΙΩΘΟΡΤΕΡ. ⁹ B ΑΝΟΚ ΔΕ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding¹ my hands, and embracing the neck² of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude⁶ who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which⁷ God works through him." And the men who were healed became⁸ servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.*⁹

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

¹ B ΕΓΓΡΑΜΟΝΙ. ² B ΕΦΜΟΥ. ³ B Α ΝΕΓΦΑΤ †.

⁴ B ΑΓΧΑΥ. ⁵ B ΝΟΥΒΗ. ⁶ B ΠΙΜΗΩ ΓΑΡ.

⁷ B ΕΡΕ. ⁸ B ΕΥΟΙ ΜΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

⁹ B has ΕΘΟΥΑΒ instead of ΝΤΕ ΙΗΣ ΠΧC.

¹⁰ B ΕΘ ΝΕΜΑΓ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments¹ while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard² him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager⁴ with me, I will go into the shrine, and will plunder it and bring out⁵ its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,⁶ I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.⁷ Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,⁸ he spake within himself, saying, "Be ashamed

¹ В ἡρεσουργικῇ. ² В ἡπαίρητ' ἀρεσώτεμ.

³ В ἀγτ' ἡζαννιωτ' ἡωωω. ⁴ В χα λούω.

⁵ В ἐπαίμα. ⁶ В πετρωοῦ ωωπι ἡμοκ.

⁷ В ἡνιμετρε. ⁸ В ετсавол ἡτε πιτοπος.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?¹ show² me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,³ come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

¹ B ΕΤΤΑΙΝΟΥΤ.² Read ΝΤΑΥΡΕΛ ΧΗ.³ B ΕΒΟΥΝ ΕΒΡΗΙ.⁴ B ΑΦΩΘΟΡΤΕΡ ΑΦΖΕΙ ΕΒΡΗΙ

ΖΙΧΕΝ.

⁵ B ΚΧΩ ΝΜΟC.⁶ Read ΑΦCΟΝΖΦ with B.⁷ B ΝΒΗΤC ΑΦΙΩΙ.⁸ B ΠΙΜΑΚΛΑΒΙ.

up,¹ and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager² with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return³ to the working of magic as of old;" and he wept⁴ the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen⁵ to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened⁶ to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read $\rho\omega\iota\varsigma$ with B. ² B $\mu\pi\alpha\iota\rho\eta\tau\ \epsilon\tau\alpha\rho\chi\lambda\omicron\upsilon\gamma\omega$.

³ B $\tau\eta\nu\alpha\kappa\omicron\tau$. ⁴ B $\nu\alpha\rho\rho\iota\mu\iota$. ⁵ B omits $\epsilon\tau\omicron\tau\epsilon$.

⁶ B $\epsilon\tau\alpha\rho\omega\omega\pi\iota$. ⁷ B omits $\epsilon\mu\alpha\omega\omega\ \lambda\epsilon\mu\omega\omega\iota$.

⁸ B $\lambda\gamma\tau\omega\omicron\upsilon$.

neighbours and a multitude of Jews¹ arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

*The fourth miracle of Saint George the holy martyr.*²

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face³ were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold⁴ to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow⁵ and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ B ἸΝΤΕ ΝΗΟΥΔΑΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΛΒ.

³ B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΖΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΔΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνάριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graccitas*, I, p. 634.

⁵ B ἸΠΕΡΑΣΤ.

⁶ B ἸΠΤΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B $\beta\epsilon\eta\ \phi\rho\alpha\eta\alpha\iota$.

² B adds $\pi\iota\mu\alpha\rho\tau\gamma\rho\varsigma\ \epsilon\theta\omicron\upsilon\gamma\alpha\beta$.

³ B $\epsilon\gamma\beta\iota\tau$.

⁴ B $\epsilon\rho\epsilon$.

⁵ B $\epsilon\omicron\gamma\tau\iota\mu\iota\ \omega\alpha\tau\epsilon\mu\mu\gamma\lambda\lambda\iota\omicron\alpha$.

⁶ B $\pi\iota\alpha\varsigma$.

⁷ B $\alpha\kappa\chi\omega\ \eta\omicron\upsilon\gamma\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food."² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George's shrine, and become Christians." [59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, "These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine¹² of Saint George let us

¹ B ΖΑΝΜΑΣ ἸΜΟΥΙ ΕΥΖΟΚΕΡ.

² Psalm civ. 20.

³ B ΑΥΕΡΦΑΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΔΕΙ ΕΡΑΤΟΥ
CΑΠΩΩΙ ἸΜΩΟΥ ἘΝΑΓΟΥΩΩ ΕΟΥΩΜ ἸΝΙΡΩΜΙ.

⁴ B ΕΥCΑΧΙ.

⁵ B ἸΠΑΙ Ρ.

⁶ B ΕΒΟΥΝ ΒΕΝ ΠΙΛΖ.

⁷ B ΓΕΩΡΓΙΟΣ ΤΕ.

⁸ B ΠΙΜΑΡΤΥΡΟΣ.

⁹ B ΖΑΝΜΗΩ.

¹⁰ B ἸΤΕΒΝΗ.

¹¹ B ΠΕΤΑΦΝΑΖΕΜ.

¹² B ἸΠΤΟΠΟΣ.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold^[60] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ B ἸΟΥΧΡΗΣΤΙΑΝΟΣ.

² B ἸΠΕΝΘΡΕΝΤΑΘΘΟ ΕΦΑΞΟ ΖΟCΟΝ. ³ B ΑΥΘΟΠ.

⁴ B ΕΤΟΥΒΑΙ (sic) ἸΤCΑΜΑΡΙΑ. ⁵ B ΕΤΒΑΚΙ.

⁶ B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΖΙΩΙΩ.

⁷ B ἸΔΕΜΩΝ Ἰ ΝΑΓΖΙΟΥ Ἰ ΜΜΩΟΥ.

⁸ B ΑΥΤΩΟΥΝΟΥ ΔΕ. ⁹ B ἸΦΡΑΝ.

¹⁰ B ἸΧΡΗΣΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name [61] was Zôgratôr,³ and he had a son who was a lunatic, and he himself was gouty;⁴ and the man was very rich,⁵ and had much wealth in gold⁶ and silver and many herds of cattle. And it came to pass that when he heard⁷ of the mighty deeds and miracles of Saint George, he vowed⁸ a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem¹² to the shrine of Saint [62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΑΒ.

² B ΟΥΡΩΜΙ ΔΕ ΝΙΧΡΗΧΤΙΛΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΑΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΩΩ ΠΕ.

⁶ B ΟΥΝΟΥΒ.

⁷ B ΕΦΩΤΕΜ.

⁸ B ΝΙΜΟΦ ΖΩΦ.

⁹ B ΝΕΦΦΑΤ.

¹⁰ B ΝΟΥΚΟΥΧΙ ΝΟΥΚΟΥΧΙ.

¹¹ B ΝΤΕΚΑΛΗΝΙ ΕΡΟΦ.

¹² B read ΙΛΜ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do'."¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [63] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ B ΖΩΓΡΑΤΗΡ ΕΦΝΑΥ ΕΝΙΝΙΩΤ. ² B ΉΕΝ ΠΙΕΖΟΥ ΑΕ.

³ B ΕΤΕΜΠΕΡΖΩΛ ΝΘΟQ ΝΕΜ ΝΗΕΤΑΥΖΩΛ ΕΠΙΩΔΙ.

⁴ B ΣΑΒΟΛ. ⁵ B ΑΥΤ. ⁶ Read ΝΑQ ΤΩΝ Α? with B.

⁷ B ΕΘΡΕQΜΟΥ. ⁸ B ΕQΟΝΗ.

⁹ B ΤΝΑΕΝC ΝΑΚ ΝΤΑΙ ΩΑΡΟΚ ΠΑΙΜΑ ΝΤΑΤ ΝΖΑΝΝΙΩΤ.

¹⁰ B ΤΕΤΕΝΝΑΒΙΤΟΥ. ¹¹ B ΕΤΕ ΕΡΕ.

¹² B ΝΤΕΝΘΗΝΟΥ. ¹³ B ΠΑΡΑΝ.

¹⁴ B ΕΤΙΡΙ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"² By Hercules,³ I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ΜΗΜΟC.

² B ΝΗΙ ΕΝΑΩ.

³ For other instances of the use of this interjection see Hyvernât, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

⁴ B ΝΩΛΩΙ.

⁵ B †ΝΑΚΟΤ.

⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ΝΤΟΤΩ Φ†.

⁸ B ΠΕΖΟΟΥ.

⁹ B ΩΑΤΕΡΙ.

¹⁰ B ΕΥ†ΩΟΥ.

¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΟΥ ΝΤΕ ΠΕΡΜΟΥ.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΛΒ.

¹³ B omits ΜΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

¹ B ΕΠΙΤΟΠΟΣ.² B ΟΥΜΗΩ ΩΩ.³ B ΖΑΝΩΗΡΙ.⁴ B ΕΒΟΥΝ ΕΠΤΟΠΟΣ.⁵ B ΝΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.⁶ B ΉΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΑΩΩ ΕΒΟΛ ΧΕ ΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΉΕΝ ΤΟΥΝΟΥ.⁷ B ΠΟΥΧΟΙ ΣΕΜΝΙ.⁸ B omits ΩΑΡΕ ΝΙΤΕΒΝΩΟΥΙ ΜΩΩΙ.⁹ B ΉΙΤΕΝ ΤΒΟΗΘΙΛ.¹⁰ B ΑΡΕΩΑΝ ΟΥΧΟΙ.¹¹ B ΝΑΤΝΑΖΤ.¹² B ΠΙΒΩΚ.¹³ B ΓΝΑΕΡΜΕΤΑΝΟΙΝ ΕΖΡΗΙ.

I will forgive him;” but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [36] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God.” And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, “I have taken much property¹¹

¹ B omits εἰρήνι.

² B ΠΙΓΛΟΚΟΚΜΩΝ.

³ According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B ἸΤΕΡΕΣΙΜΙ.

⁵ Read ΤΑΖΟϞ.

⁶ B ΠΙΔΙΑΒΟΛΟΣ ΧΕΜΧΟΜ ΟΥΟΖ ἸΒΗΤϞ.

⁷ B ἸΦ†.

⁸ B ἸΠΤΟΠΟΣ.

⁹ B ἸΝΕΡΩΦΕΡ.

¹⁰ B ἸΠΙΤΟΠΟΣ.

¹¹ B ἸΝΟΥΜΗΩ ΝΕΜ ΕΝΧΑΙ ἸΤΕ ΠΑΙΤΟΠΟΣ.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΔΒΟΤ ΔΕ Β̄.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

³ B ΕΥΛΟΓΙΣΜΟΣ.

⁴ B ΕΦΕΡΖΩΤΠ.

⁵ B ΝΕΜ ΕΚΚΛΗΣΙΑ.

⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ B ΕΓΓΑΛΕ ΠΤΟΠΟΣ ΕΓΓΗΛ ΟΝ.

⁸ B ΕΠΑΙΝΙΩΤ.

⁹ B ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟΣ ΟΥΟΖ ΝΤΕΓ† ΝΟΥΘΕΡ-
ΜΗCΙ.

¹⁰ Also spelt ΘΕΡΝΗCΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ B ΝΧΑΧΙ ΝΟΥΟΝ.

¹² B ΝΟΥΓΝΟΦΟΣ ΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

¹ B ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΥΙ ΕΠΙΧΡΟ.

² Read ΜΑΡΕ ΦΡΑΝ with B.

³ B ΟΥΩΩ ΝΑΕΡΠΙΝΑΙ.

⁴ B ΝΑΥΤΑΧΡΗΟΥΤ.

⁵ B omits ΔΕ.

⁶ B ΕΜΑΥ ΑΦΩΩΠΙ ΔΕ.

⁷ B ΖΑΝΚΟΥΧΙ ΔΕ.

⁸ B ΑΥΙΝΙ (sic).

⁹ B ΠΙΕΥΛΟΓΙΟΣ.

¹⁰ B ΟΥΣΟΒΝΙ.

¹¹ B ΞΠΑΙΡΗΤ.

¹² B ΠΙΕΖΟΥΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,¹ and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted⁴ to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew⁹ his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

¹ Read $\omega\omega\mu\iota$. ² B $\lambda\gamma\pi\epsilon\chi\omega\rho\epsilon$.

³ B omits $\text{ON } \mu\pi\alpha\iota\rho\eta\tau$. ⁴ B $\gamma\omega \tau\epsilon \epsilon\theta\rho\omicron\gamma\epsilon\rho$.

⁵ B $\phi\eta \epsilon\tau\epsilon\gamma\eta\alpha\varsigma$. ⁶ B NAI .

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Mahmūd Bēy's map, but it must be near the ruins of the castle of Tîna اثار قصره الطينه .

⁸ I do not know what $\omega\omega\rho\tau$ means here.

⁹ B $\lambda\gamma\beta\omega\tau\epsilon\beta \mu\pi\epsilon\varsigma\omega\phi\eta\rho$.

time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days¹ which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income; this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money⁹ wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

¹ B ΝΕΜ ΝΟΥΛΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

² B ΝΙΕΖΟΥ. ³ B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

⁴ B ΝΑΥ. ⁵ B ΟΥΟΣ ΟΝ ΝΙΜΟΝ.

⁶ B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. ⁷ Read ΖΗΠΠΕ.

⁸ B ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

⁹ B ΝΑΚ ΩΑ ΠΙΘΕΡΜΗCΙ ΝΤΕ ΤΑΙΩΘΗΝ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest;"¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

¹ Read ἄπο τὸν ἄν.² B ἄπο γὰρ.³ B ὅσον ναὶ καὶ.⁴ B ἵνα μὴ ζῆλον.⁵ B ὅσον δὲ.⁶ B ὅσον ἵνα περὶ.⁷ B ἵνα ἵππε.⁸ B ἀκὼς ἐν χρίστι.⁹ B περὶ μαρτυρῶς.¹⁰ B ἀπὸ τῶν.¹¹ B ἵνα ἐν χρίστι.¹² B ἵνα περὶ ἐν χρίστι.¹³ B omits ἐν τῷ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now¹ the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint² George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and³ drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed⁴ in the dress⁵ of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',⁹ thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

¹ B †ΝΟΥ ΧΕ.² B ἸΠΙΛΓΙΟC.³ B omits ΟΥΟZ.⁴ B ΤΟΙ ΕΧΩΦ.⁵ B ΚΑCΟΥΛΑ.

I do not know the exact meaning of this word.

⁶ B CΩΟΥΝ.⁷ B ΠΕΦΗ.⁸ B ΕΒΟΛΖΙ.⁹ B ΑΝ ΠΕ ΕΤΑΙΚΟΛΠΟΥ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, "... this man chooseth death rather than life. For I say unto you that when a man takes an oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food¹² and water to die. When Eulogios had received the money he gave¹³ sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

¹ В ΔΙΝΑΩΡΚ. ² В ΠΙΡΩΜΙ † Ρ. ³ В ἘΠΙΛΗΓΙΟΣ.

⁴ В ἸΝΝΗΕΤΑΔΚΟΛΠΟΥ ΤΗΡΟΥ. ⁵ В ἘΠΙΣΟΡΟΜΑ.

⁶ В ΔΙΕΡΚΕΛΕΥΙΝ ΕΥΙΝΙ ΝΑΔ ἘΜΑΚΛΑΒΙ.

⁷ В ΝΑΔΣΑΧΙ ΔΝ. ⁸ В ΠΕΚΩΜΑ ΝΑΣ ἘΠΑΙΜΑΚΛΑΒΙ.

⁹ В ἘΠΙΝΟΥΒ. ¹⁰ В ἘΠΙΜΗΩ. ¹¹ В ἘΠΙΤΟΠΟΣ ΝΕΜ.

¹² В ἸΔΘΟΥΩΜ. ¹³ В ΔΥ†.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,¹ and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint² George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

¹ B ΛΗΧΩ.² B ἘΠΙΛΗΓΙΟΣ.³ B ΦΗΘΗΝΗΟΥ.⁴ B ΝΕΜ ΘΗΚΗ.⁵ A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George.

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land¹ of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

¹ Read ΚΑΖ.

wrought¹ in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

¹ Read ΕΤΑΓΘΑΜΙΩΟΥ.

² B begins again here with the letters ρια.

³ B ἸΠΠΑΡΙΟΣ ἡγορηται παρητ' ον εκεωορωερ βεν
ΠΙΜΑ ΕΤΕΜΜΑΥ. ⁴ B omits ΟΥΟΣ.

⁵ B ΕΚΕΣΙΤΟΥ ΕΠΙΩΤΕΚΟ ΟΥΟΣ ἡΤΕΚ' ἡΩΟΥ.

⁶ B omits ΕΥΒΟΟΙ ΟΥΟΣ. ⁷ B ΕΚΩΛΙ. ⁸ B ἡΝΕΙΝΟΥΤ'.

⁹ B ἡΠΕΡΤΑΟ ΕΡΩΟΥ. ΤΟΤΕ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΝΕΜ
ἡΘΕΝΕΜΑΥ ΑΥΤΑΛΗΟΥ ἡΝΙΕΣΗΟΥ.

¹⁰ B omits ἡΧΩΛΕΜ and has ἡΘΩΟΥ ΔΕ.

¹¹ B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

¹² B omits from ΝΕΜ ΖΑΝΟΘΝΕΥ to ΟΥΕΣ ἡΝΩΥ.

¹³ Judith ii. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see³ what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained⁴ him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

¹ B omits from ΕΤΤΕ to ΟΥΟΣ.

² B ends with the words ΕΤΑΧΩΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-
ΡΙΟΣ ΠΕΧΑΥ ΧΕ ΑΝΑΥ ΕΠΑΙΑΤΖΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ
ΝΑΥΧΩ ΜΜΟΣ ΧΕ ΔΙΝΑΥ ΕΘΜΕΤΑΤΖΗΤ ΝΝΙΧΡΗCΤΙΑΝΟΣ ΝΗ
ΕΡΕ ΝΑΙΝΟΥ† ΝΤΩΟΥ.

³ Read ΝΤΕΤΕΝΝΑΥ.

⁴ Read ΤΚΑΣ.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,¹ and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateful apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

¹ It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

² Read ΕΤΘΟΥΗΤ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelfth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemâni, *Bibl. Orient.* ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

³ Ancyra or Angorah, Ἀγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city ܠܕ Lod, Lydda, which was built by Shomed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure^[84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is البل. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read ⲛⲓⲛⲓⲱⲧ, and in line 4 read ⲛⲓⲛⲓⲱⲧ.

² Read ⲱⲁ ⲉⲛⲉⲥ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

¹ S. Matt. xi. 11. ² Read τεγνωτω.

³ Read πῶς ἢ παρητή.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 46. ² Read οὔριωτ.

³ S. Luke xxii, 28, 29. ⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had completed his twentieth year he was so exceeding strong and valiant [95] that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity¹ of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

¹ Read Π†ΜΑ†.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbî,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΡΧΦΩΙ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.¹ And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

¹ I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied¹ and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

¹ Read ΑΥΝΩΠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Rakilos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I kuow that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time¹ [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

¹ Read ἡπικρονος.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring¹ hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

¹ Read ΤΟΤΕ ΠΕΧΑΔΙ ΝΑΣ ΑΝΙΟΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man¹ who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

¹ Read *πρωμι*.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;¹ may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

¹ I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.¹ [139] Now they were two thousand four hundred and eight in number,

¹ I. e., July 19.

besides the eight soldiers who received baptism: may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.

[140] They sawed Isaiah¹ in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

¹ See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."¹ The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

¹ Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".¹ The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men".

The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

¹ Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,¹ and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

¹ B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth [150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latches and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous [151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shall receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,¹ and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

¹ I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one¹ who shall build a martyrium in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

¹ Read ΟΥΟΣ ΡΩΜΙ ΝΙΒΕΝ.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,¹ thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He² wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

¹ I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George **ⲁⲫ : ⲁⲛⲟⲩⲁ** : 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

² According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernât, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,¹ and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

¹ The Church of the Resurrection was dedicated by Constantine A. D. 335. See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,¹ he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George², and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

² I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmûthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,¹ was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2b, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul¹ of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

¹ Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΗ ΠΤΑΩ ΚΟΕΙΣ is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ΠΡΕΜΔΑΜΜΑ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qîs. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual¹ tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four² times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

¹ Theodotus means that the tablet existed in *form* only.

² Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;¹ and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



