

BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT  
AND EGYPTIAN RESEARCH ACCOUNT  
TWENTY-NINTH YEAR, 1923

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THE  
GOSPEL OF ST. JOHN

ACCORDING TO  
THE EARLIEST COPTIC MANUSCRIPT

EDITED WITH A TRANSLATION  
BY  
SIR HERBERT THOMPSON

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*I wish to render my grateful thanks to Sir FLINDERS PETRIE for entrusting to me the editing of this papyrus; to the Rev. R. KILGOUR D. D. and the British and Foreign Bible Society for giving me ready access to the original manuscript; and to the Rev. GEORGE HORNER whose elaborate editions of the Coptic text of the New Testament have so greatly lightened my work.*

*H. T.*

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## THE DISCOVERY OF THE PAPYRUS

ABOUT twenty-seven miles south of Asyut, half-way between Cairo and Aswan the cliffs on the east side of the Nile rise in precipices from the plain, with parallel spurs projecting into the cultivation. Near the village of Hamamieh, close to a large wady or ravine, one of these spurs, covered with limestone detritus, has been used as a cemetery in Predynastic, early Dynastic and Roman times. When Mr. Guy Brunton was clearing this in March 1923 for the British School of Archaeology, a broken crock was found, buried 18 inches under the surface, in the neighbourhood of the Roman or early Coptic graves. The pot is of red pottery painted pale buff, with a decoration in black of bands and spots, which cannot unfortunately be closely dated. Mr. Brunton's assistant, Mr. Starkey, in emptying the dust from the pot found that it contained a little package of papyrus wrapped in rag, and tied with thread. It was very fragile; the outer parts were dark brown, and partly decayed. It was therefore brought to England in the original wrapping as it was found, to minimise risks in transport. The clearance of the ground was completed by Mr. Brunton in December 1923, and brought to light traces of crude brick walls in the immediate neighbourhood, with one carved limestone capital of Byzantine style. Apparently an early church had stood here; and in the rubbish was found a small bronze censer with chains. The pot, the capital, and the censer will all be published in the forthcoming volumes on the excavations at Qau el Kebir.

At University College, on my removing the strips of crumbling linen rag in which the papyrus lay, it was seen to be a tall narrow book of leaves stitched together, which had been sharply doubled twice over, across the height of it. Being stitched at the back, the leaves had skewed in folding and

the prospect looked discouraging. It could not be opened in the least without cracking. Damping to render it flexible was a risk, as too much moisture would have made the two layers separate, or have reduced it to pulp. Damp cotton wool was therefore used, from which all spare moisture had been squeezed; this was tousled as loose as possible, packed on the edges of the leaves, and the whole wrapped in a cloth. After a few days, the papyrus had absorbed enough moisture to enable it to be slightly unbent. Similar damp wool was then placed in the middle, where the folds were sharpest. After several days more, the whole mass could be flattened out, without producing any fresh breaks. On separating the MS. into sheaves, where the leaves would part, the portions were interleaved in an old volume of soft paper, to dry flat. It was then seen that the subject was the Coptic version of the Gospel according to St. John. After some days of drying, the leaves could then be safely separated.

Meanwhile, the largest leaf was measured, and glass plates were prepared, large enough to allow of laying a border of card around each leaf, twice as thick as the leaf, so that pressure of the glass would not crush the papyrus. After temporarily fastening the pairs of glasses together, the whole was studied by Sir Herbert Thompson, who rearranged any misplaced fragments, and made his working copy. On return to me, the fragments of each leaf were strapped together so that the leaf could be shifted as a whole, numbers were placed on each page according to the original pagination, and all the paper was browned to avoid contrast. Mr. Emery Walker undertook the photographing at University College, and I shifted each leaf into position, almost flat, and reversed it to expose each side. The glasses were then finally bound over at the edges. The total loss, even from the most rotten

and fragile parts, was not a thousandth of the whole amount that was found.

The condition of the papyrus showed that it had been greatly worn. The first three leaves were missing when it was folded up, and probably as many were lost from the end. The back leaf was half broken away; a leaf near the end had come loose, and was laid in at about two-thirds through the volume. The rubbed surface of these latter leaves showed how much worn they had become by sliding on a reading desk. The height of the MS. indicates that it was for Church use, rather than a private copy. It appears that, when too defective for regular reading, it had been set aside, and buried reverently in the cemetery.

On hearing of the discovery, a member of the

Committee of the British and Foreign Bible Society suggested that the collection of MSS. in the library of that Society would be a fitting place for such a document. The importance of it as the oldest Coptic MS. of a gospel, was also felt by other members of the Committee, and especially by the librarian, Dr. Kilgour. Among the Committee personally a contribution was made to the British School to enable the present publication to be carried out as completely as possible. The MS. is now immediately accessible to any scholar, in the well-lighted library of the Society in Queen Victoria St., London, where it is stored with other important MSS. in a fire-proof safe. The conditions and surroundings thus secured seem to be especially suitable for such a manuscript.

FLINDERS PETRIE.



# INTRODUCTION

## I. THE MANUSCRIPT<sup>1)</sup>

THE Papyrus is referred to in this Introduction as *Q*. It is a book in Codex form of which 43 leaves, or fragments thereof, are extant out of a volume which originally contained 100 numbered pages, or 50 leaves, besides in all probability one or two unnumbered leaves at beginning and end.

The text begins at ch. II. 12 on a page numbered 7 and ends at ch. XX. 20 on p. 96. Therefore it is clear that six numbered pages, i. e. 3 leaves of text are missing at the beginning.

We can tell the structure of the book by the fibres of the papyrus. As all papyrus consists of two layers of fibres at right angles to each other, one face of a papyrus leaf presents fibres running in a horizontal direction and the other face in a vertical direction. These are denoted by *H* and *V* respectively. In the present MS. every leaf is numbered and all the leaves bearing numbers up to 50 are *VH*, that is, they have vertical fibres on the recto, or first side of the leaf and horizontal fibres on the verso; all leaves after 50 are *HV*; therefore pages 50 and 51 are both *H*, and formed part of one sheet originally, folded so as to make a double leaf. And so we learn that the book was made by taking 25 square sheets of papyrus about

10 inches each way and laying them one above the other, each with its horizontal fibres upwards, and then folding the whole mass in half so as to form a volume of a single gathering or quire. It must have been a clumsy sort of book; but the method seems to have prevailed for a time when the codex form of book was first introduced, though our evidence does not allow us to say that it preceded the method of multiple quires laid side by side.

The transition from the ancient roll form of manuscript (still used for reading the law and the prophets in Jewish synagogues) to the codex form is still somewhat obscure. It would almost seem to have been in some way bound up with the spread of Christianity. At any rate very few Christian literary fragments written on rolls have survived, and this is the more remarkable when we consider what the Jewish tradition was. The remains of the Pastor of Hermas in Greek at Berlin are parts of an original roll: and the second set of "Sayings of Jesus" (P. Ox. No. 654) is written on the back of a papyrus roll. In Coptic there is in Paris a papyrus with four columns of extracts from the second book of Maccabees in the Achmimic dialect; what remains is only about 20 inches long and probably it never was a complete roll;<sup>1</sup> and the same remark applies to the papyrus fragment with extracts from a Coptic version of the Didache recently acquired by the British Museum.<sup>2</sup> The roll-form continued to be used for legal and other documents to a much later date; but we are dealing only with Christian literary texts. The codex-

<sup>1</sup> Abbreviations:

*Q*, the papyrus here edited.

*W*, the Washington MS. of the Gospels. The remaining symbols of the Greek and Latin New Testament manuscripts are the usual ones.

*Θ*, the Koridethi Gospels, Greg. 038, Sod. s 050.

*Sa*, Sahidic.

*Bo*, Bohairic.

*M. E.*, Middle Egyptian.

*Gr*, Greek.

homoeot., homoeoteleuton.

lac., lacuna.

superl., superlineation.

<sup>1</sup> LACAU, *B. I. F. A.* VIII. The other fragments in Paris published originally by Bouriant and re-edited by Lacau, are written on the backs of old rolls which have been pasted back to back and formed into the leaves of a codex.

<sup>2</sup> *Journ. Theol. St.* XXV. 225.

form of book is generally supposed to have been suggested by the waxed tablets, which were used either in pairs (diptychs) or in larger numbers fastened together by cords passed through holes bored in the hinder wooden edges.<sup>1</sup> Such a group of tablets seems to have been known as a *codex*, and the name was passed on to the papyrus or vellum leaves arranged in the same fashion. But for the more convenient holding together of a number of leaves, the system above described of folding sheets of papyrus into double leaves and placing them one inside the other was adopted in some parts of Egypt.<sup>2</sup>

Very few of these single-quire books are known. There exist in Coptic:—

- i. Berlin. Epistle I Clement (Achmimic), papyrus, end of cent. IV, edited by Carl Schmidt (*Texte u. Unters.* XXXII).
- ii. Berlin. The book of Proverbs (Achm.), papyrus, still unpublished.
- iii. Berlin. A gnostic papyrus of cent. V, also unpublished (C. Schmidt, *u. s.*, p. 7).
- iv. Cairo. Inst. Miss. Arch. Franç. Epistola Apostolorum, pap. of cent. IV—V, ed. C. Schmidt, *T. U.* XLIII.
- v. Heidelberg. Acta Pauli, ed. C. Schmidt, 1914.

Greek examples of single-quired books are:—

- i. Brit. Mus. = P. OX. Nos. 208 + 1781, pap. fragments of the Gospel of St. John of cent. III.
- ii. J. P. Morgan coll., an Iliad papyrus, cent. III-IV.
- iii. Stockholm. A work on chemistry.

The last two instances are quoted from Schubart, *Das Buch bei den Griechen und Römern*<sup>2</sup>, 1921.<sup>3</sup> On p. 129 he states that the size of the sheets was graduated, being largest in the outer ones and progressively smaller towards the middle of the book so as to give space for an equal amount of text on each leaf, and this seems to have been the case with Q, but the condition of the edges is for

the most part too imperfect to allow of demonstration.<sup>1</sup>

Each leaf of Q measured originally about 10 inches (250 mm.) in height by about 5 inches (125 mm.) in width. The text was written in a single column covering about 8½ inches (210 mm.) by 3½ inches (85 mm.). There were from 33 to 37 lines on a page. Each page was numbered, as is also the case with the Acta Pauli and the Epistola Apostolorum.

There was no division of the text either by chapter-numbers or by enlargement of initial letters, or by extrusion of them into the margin. The only mark is a > inserted at the ends of lines in 18 instances: their purpose is obscure, for they are not used, as in other MSS., merely to fill up short lines; the number of letters in a line varies from 11 to 25, and they are not used in specially short lines. They have no relation to the tituli of the Gospel, to the **N B** divisions nor the Eusebian sections, nor to any lections that we know later. Once what is apparently the same sign is placed at the beginning of a line corresponding to our VI. 1.

The only punctuation is a high point; a colon seems to be used once on p. 9, l. 1, perhaps a mistake. The apostrophe so often found both in Greek and Coptic early MSS. is also found here above **K, λ, M, ζ, π, ρ, T, φ**, seemingly to guide the reader, when reading aloud, since there is no word-division, but the principles of its use have never yet been adequately explained. A circumflex accent is found occasionally over **Γ** when it stands for the verb "come," as elsewhere (BM. Or. 7594, Jonah; Rahlfs, Psalmenfr. p. 16), and over **O** the qualitative of **ΕΙΡΕ**, doubtless to mark them as such.

The only contractions used are **ΙΗC, XC, ΠΝΑ**. The superlineation for **N** at the end of the line is never employed.

The MS. is written in one hand throughout and all the corrections are by the hand of the writer. The scribe was not exemplary; his list of errors

<sup>1</sup> BIRT, *Das antike Buchwesen*, 1882, p. 95. KENYON, *Palaeography of Greek Papyri*, 1899, p. 24. E. MAUNDE THOMPSON, *Introd. to Greek and Latin Palaeography*, 1912, p. 51.

<sup>2</sup> One cannot say that the single-quire preceded the multiple-quire codex as the latter appears quite as early as the former, e. g. the Odyssey of John Rylands Libr. cent. III—IV is multiple quire (Greek Papyri of the J. Ryl. Libr. ed. A. S. Hunt No. 53).

<sup>3</sup> H. I. BELL in an excellent *résumé* of the subject in *The Library* N. S., X. (1909), p. 303 seq. mentions that there is an example as late as the VIIIth cent. in the Brit. Mus. among the Aphrodito papyri (Cat. Greek Pap. IV. No. 1419).

<sup>1</sup> There are slight fragments of the fine cord with which the manuscript was sewn still in situ on leaves 21—22, 23—24, 77—78 and 83—84; and there are numerous holes on the inner edges which show that the sheets were held together, not as one would expect by threads carried vertically through the centre of the sheet, but the inner margins were pierced by a number of holes and the threads carried across, so that when opened the pages showed threads passing horizontally across the backs of the leaves. The same arrangement of threads is seen depicted in several mosaics representing open volumes nearly contemporary with Q. Cf. WILPERT, *Die römischen Mosaiken und Malereien*, 1916, pl. 47, 85, 89 &c.

is considerable (see next col.), and the omissions due to scribal error are unduly numerous, though it is possible and even likely that some of these are due to the scribe of his exemplar. He occasionally crosses out an error with a diagonal line, e. g. in V. 45, X. 37, XI. 27, XIV. 6, XVIII 6, 36.

## 2. PALAEOGRAPHY AND DATE

THE handwriting bears a strong resemblance to that of Vaticanus, allowance being made for the fact that one is on papyrus and the other on vellum. Consequently in Q there is not the same perfect regularity of letter-form that we find in B. The principal points of difference are:—

**B** is usually not quite closed at the top; in Vat. always closed.

**Є** shows a tendency to squareness at the top and for the foot to be small compared with the overhanging top. In Vat. it is a fair half-circle.

**M** is square and very similar in both MSS. The round **м** occurs twice in Q, on p.  $\bar{\lambda}$  the seventh line from the bottom in the word **МА**, and on p.  $\bar{\pi}\bar{\lambda}$  the fourteenth line from the bottom in **ΚΟСМОС**.

**N** is usually a little wider than square, and when broad the diagonal tends to sag.

**ž** has a marked serif at the top; in Vat. the top is quite flat.

**C** like **Є** shows a tendency to flatness at the top.

**Y** is rather large and less regular than in Vat.

**Ω** is usually small and written well above the line; in Vat. on the line.

Among early Coptic MSS. the hand of Q comes nearest to BM. Or. 7594 (Deut.-Jonah-Acts) and to the Berlin Clement; of the two closer to Clement, but it is not so heavy as either of them.

The complete reproduction of the papyrus renders it unnecessary to enter into further detail.

Sir Frederic Kenyon has given me an estimate of the date based on the study of photographs of the original; and he kindly allows me to quote from his letter. He writes:—

“The manuscript to which the writing is most akin is the Codex Vaticanus. There is the same simplicity, the same rounded forms, the same slight irregularities in length of lines (though that is not peculiar to Vaticanus), and a very similar general appearance. The only sign of a rather later date is a tendency to enlarge such letters as **Y** and **ϕ**, which becomes more marked

in manuscripts of the fifth and later centuries. Taking therefore the second quarter of the fourth century as the probable date of the Vaticanus, I should be inclined to assign the St. John to the third quarter; though you know well that dogmatism is entirely out of place in these matters, and that a precise assignment of dates is not possible in dealing with manuscripts of this class and period. The hand is, however, so like the normal Greek hands (which is not the case with most Coptic MSS.), and is so evidently the work of a trained scribe, that one may feel more confidence in assigning a date to it than is often possible with Coptic scripts.”

## 3. THE TEXT OF THE MANUSCRIPT

ALL manuscripts have peculiar readings, and the earlier the MS., usually the more numerous they are.

The first task, however, is to clear out of the way those peculiarities which are due to the scribe. It is not always quite easy to determine the border line and to distinguish between errors and variants. Here follows a list of the errors, or what appear to be such:—

III. 21 ΠΟΥΛΕΙΝ 2° for ΠΝΟΥΤΕ (v. 1.?).

V. 30 ΕΙΛΩΙΝΕ for ΕΙΩΙΝΕ probably; the Fut. III is inadmissible with ΕΝ.

VI. 31 ΛΥ† for Λϣ†.

— 64 ΠΕΤΡΗΚΤΕΥΕ for ΠΕΤΡΗ. as elsewhere.

VII. 1 ΜΑΛΣΕ ΑΒΑΛ ΣΝ... ΑΒΑΛ makes nonsense and is omitted by all others.

— 35 ΔΙΑСΠΟΡΙΑ.

— 47 ΠΑΑΝΑ for ΠΠΑΑΝΑ.

— 49 ΜΗΩΕ omitted.

— 52 ΟΥΝ for ΜΝ.

VIII. 12 ΕϢСΕХЕ for ΛϢСΕХЕ.

— 23 ΟΥΑΒΑΛ 1° for ΣΕΝΑΒΑΛ.

— 45 ХЕ omitted after ΔΕ.

IX. 7 ΠΕΝΤΑϢΤ. for ΠΕΝΤΑΥΤ.

— 25 ΟΥΑ omitted before ΑΝΑΚ 2°.

— 40 ΑΝΑΝΑΝ for ΑΝΑΝ, but conceivably there is conflation here, as three Sa MSS. read ΑΝ alone, and the scribe may have taken the final ΑΝ to be Sa ΟΝ.

X. 9 ΣΙΤΟΟΤϢ for ΣΙΤΟΟΤ.

— — ТСЕКО for ТЕКО.

— 32 ΕΝΑΝΟΥϢ for ΕΝΑΝΟΥΟΥϢ.

— 33 ΟΥСЕ for ХЕΥΑ?

— 38 ΕΩΑΤΕ for ΕΡΩΑΤΕΤΝ.

- XI. 2 ΤΕ omitted after ΔΕ.  
 — 9 ΝΕΦΝΕΥ for ΦΝΕΥ.  
 — 33 ΛΥΩ 2<sup>o</sup> should be deleted.  
 — 51 Ε omitted before ΠΑΡΧ.  
 — 53 ΖΝ for ΧΙΝ.  
 — 55 ΕΒΟΛ omitted before ΖΝΤΧΩΡΑ.  
 XII. 26 ΝΗΕΙ omitted after ΠΔΙΑΚΟΝΙ (v. 1.?).  
 XIV. 21 ΕΦΑΛΡΗ2 (Fut. III), error for Fut. II or Circumstantial (cf. V. 30 above). Sa has ΕΤ2ΑΡΕ2 = ο τήρων.  
 — — ΝΛΕΙΝΕ for ΜΛΕΙΕ.  
 — 23 ΝΝΟΥΜΑ for ΝΟΥΜΑ.  
 — 25 ΕΕΙΦΑΧΟΟΥ for ΛΕΙΧΟΟΥ.  
 XV. 7 ΝΦΩΩΠΕ for ΦΝΑΩ. (dialect? cf. XVI. 20).  
 — 10 ΤΑΓΑΠΗ for ΤΦΑΓΑΠΗ.  
 XVI. 4 ΜΠΟΥΧΟΟΥ for ΜΠΙΧΟΟΥ.  
 — 7 Λ[ΕΙΧΩ], if correct reading, probably error for ΕΕΙΧΩ.  
 — 27 ΜΡΡΙΓΓΑ for ΜΡΡΙΤ.

Next follows a list of readings peculiar to Q. These frequently may be a mere error of the scribe who heedlessly writes *ἡμεῖς* for *ὑμεῖς*, *αὐτοῖς* for *αὐτοῖς* &c., or vice versa. But many readings, once "peculiar," have found support in later-discovered MSS. and then at once they begin to have an importance, not on their own account necessarily, but as showing a possible connection between the MSS. containing them. A striking instance occurs in Q. A curious omission of an important verse (Jo. IX. 38) and the initial words of v. 39 first came to light in the Old Latin MS. of the gospels at Verona (b) of the VIth cent. published by Bianchini in 1749. It is very common for a verse to be omitted and it occasioned no remark. In 1863 Tischendorf published the complete text of Sinaiticus (S), cent. IV—V, which showed the same words to be missing. He notes that they have been added by a later hand. In his eighth critical edition of the New Testament (1869) his note mentions the omission in S and b and he adds that some of the words are also missing in a later Old Latin MS. (l) now at Breslau. Still it was a curiosity and not yet a problem. In 1912 Prof. H. A. Sanders of Michigan published the first edition of the important Greek manuscript of the gospels now at Washington (W) of the Vth cent. and precisely the same words again are missing. And now Q exhibits the same phenomenon; and this omission occurring in two of the most important Greek uncials, and in two manuscripts of different versions, all documents of cent.

IV—VI becomes a problem, which will hardly be answered until we know considerably more of the early history of the N. T. text than we do as yet.

The peculiar readings (scribal errors being omitted as well as the more important omissions, which are included in the list of omissions, below p. XV—XVII) are:—

- II. 14 "the oxen and the sheep and the doves"... Sa Bo om the article, with A B &c.; S has the article before *προβατα*.  
 III. 21 "the things which he has done in the light" instead of "done in God."  
 IV. 10 om "to thee" after "saith."  
 — 42 "we believe thee not the more because of thy word"... "thee" is omitted elsewhere.  
 — 49 om the title "Lord" before "come down." One Bo MS. has the same omission.  
 — 52 om "yesterday."  
 V. 9 om "and walked."  
 — 18 "seek" instead of "were seeking."  
 — 28 om "at this" after "marvel not".  
 — 32 "*but* another beareth witness" &c... the rest omit "*but*."  
 — 44 "how *then* will ye be able" &c... the rest omit "*then*."  
 VI. 24 "when the multitude therefore saw Jesus with them, they called to his disciples, they and their boats; they went to Caph."  
 — 25 "*how* camest thou hither?" instead of "when."  
 — 26 "that ye may see signs."  
 — 36 "that ye will see me and ye will not believe;" future instead of past or present.  
 — 46 "No one has seen the Father," probably a marginal note from I. 18 copied into the text.  
 — 51 εγω omitted.  
 — 61 περι τουτου omitted.  
 — 63 "the words... are *spirits* and life."  
 — 68 αιωνιου is omitted.  
 VII. 42 "the Scripture saith."  
 VIII. 14 omits "to them."  
 — 18 omits "who sent me."  
 — 19 omits ουτε 1<sup>o</sup>.  
 — 24 αλλα for ουν.  
 — 44 "the liar" (with one Bo MS.) for "the lie."  
 — 53 "and the prophets" omitting "died."

- This is not a scribe's error, as the Coptic for "and" is a preposition lit. "with," which does not admit of a following verb.
- VIII. 54 "he is God" omitting the possessive pronoun. If this is a corruption, it is more probably from "our" than "your."
- IX. 4 "before the night come" instead of "cometh the night."
- 22 "his parents therefore . . .;" "therefore" is omitted elsewhere.
- 35 "believe" (imperative) instead of "believest thou?"
- X. 15 "my father."
- 21 "are saying" for "were saying."
- 27 "but they follow me" for "and."
- XI. 3 om "Lord" . . . also in v. 39.
- 13 "but Jesus speaks" present instead of perfect.
- 26 "believest thou *me*?" instead of "this."
- 31 "to weep" instead of "in order that she may weep there."
- 57 "for the chief priests &c." instead of "but."
- XII. 13 om "Osanna."
- 26 "the place to which I am going" for "in which I am."
- 28 "I glorify" for "I glorified."
- 42 om *ομως μεντοι*.
- XIII. 28 add "with him" after *τ. ανακειμενων*.
- XIV. 10 add "me" after „believest."
- 21 "this commandment" instead of "my commandments."
- 24 "my Father" for "the F."
- XVI. 2 "and they put you out of the synagogue," joining it to the preceding words. Bo has "if they put" &c., but Sa follows Gr in beginning a new sentence.
- 13 "of truth" omitted after "Spirit," probably a scribe's error as the words are present in XIV. 17, XV. 26.
- 19 "why" instead of "concerning this."
- 23 "ye will not ask of me" omitting "anything."
- XVII. 10 "I receive glory" present instead of perfect tense—perhaps a difference of rendering rather than of reading.
- 12 "will perish" future instead of preterite.
- XVIII. 5 "was standing" omitting "with them."
- 6 "they fell backwards upon the earth" omitting *απηλθον*.
- 19 "the doctrine" for "his doctrine."

- XVIII. 23 "but" omitted before "if well."
- 35 "thy chief priests."
- 37 "it is thou who sayest, Art thou a King?"
- XIX. 3 "giving him blows on his face."
- 6 "the officers and the chief priests"—order.
- 26 "whom Jesus loved."
- XX. 20 "the disciples rejoiced" omitting conjunctive particle.
- 26 "he said therefore again unto them, Peace unto you."
- 27 "bring thy finger to these places."

## OMISSIONS

OMISSIONS may be divided according to whether they are due to the failings of the scribe or not. The former class may be divided into those which are due to what is called homoeoteleuton, arising from the eye catching a similar group of letters in two adjacent spots and passing unconsciously from the one to the other, and those which are not due to this particular failing. The latter have already been recorded in the list of scribe's errors above (p. XIII). It remains to collect here (A) omissions not due to scribal error, (B) omissions due to homoeoteleuton.

A. Omissions arising from causes other than scribal error.

i. The Pericope de adultera (VII. 53—VIII. 11) is absent as in all early Oriental tradition.

ii. Verse V. 4 is omitted in common with all other Coptic MSS. (except a few late Bohairic ones), and with *ⲚBC\*DW 33 157 314 OL fl q Vg* (2) *Syr cu*. The additional words at the end of v. 3 *εκδεχ . . . κινησιν* are omitted in common with all Sa most Bo *ⲚA\*BC\*L* (but not W) *18 157 314 OL q Syr cu*.

iii. *κυριε* in addressing Jesus is omitted in three instances, IV. 49, XI. 3, 39. This is not so remarkable as it looks at first sight. Jesus is addressed as *κυριε* twenty-nine times in the Gospel, which in the early Greek MSS. is always abbreviated to *κ̄ε*. The corresponding word in Coptic, though abbreviated frequently later, is written in full in manuscripts of this period and till much later. Therefore the word itself would not drop out so easily in Coptic as in Greek; but it does disappear in Sa manuscripts in XIII. 25 (2 MSS.) and XIII. 37, in single Bo manuscripts in IV. 19 (also in M. E.),

XI. 27 and XIV. 8. In Sinaiticus it drops out in IV. 19, XIII. 6, 9, 37 and XXI. 21; in Vaticanus once only XI. 21, in Alex. once (but perhaps it was in its exemplar), in C once (perhaps twice), in U once; in eleven minuscules once. So that it is a frequent phenomenon; but rarely due probably to carelessness of scribes so much as to bilingual texts and insertions from marginal notes. In two instances in which Q has it, XI. 21 and XIII. 37, Westcott and Hort have omitted it in their marginal readings.

iv. IV. 11 Q om η γυνη with B and Syr sin.

v. VI. 68 Q om αιωνιου without support, perhaps a scribal error.

vi. IX. 38, 39 Q om ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω και ειπεν ο Ιησους with N\* W OL b. OL 1\* omits *at ille ait credo dñe* and *dixit ei ihs* (inserted by a later hand). I can find no reason for the omission which would seem to owe its strange distribution to the reactions of bilinguals. The union of Q and b here is one of the strongest pieces of evidence for the existence of an early Gr.-Lat.-Coptic trilingual. But it throws no light on the question how such an omission can have originated. Cf. p. XIV supra.

vii. X. 1 Q "to the sheep" omitting την αυλην without support.

viii. XII. 13 Q omits ωσαννα without support. In the corresponding passage Mc XI. 9 the same word is omitted by DOLbff, which suggests that there was a tendency in some western texts to omit it, probably from their not understanding the meaning of the word. If so, the omission in Q may possibly point to the influence of the Latin side of a Lat.-Coptic bilingual.<sup>1</sup>

ix. XII. 42 Q omits ομως μεντοι και.

x. XVII. 8 Q omits και εγνωσαν with N\* ADW OL a e q Vg(R) Goth.

xi. XVII. 11 Q omits ω δεδωκας μοι ινα ωσιν εν καθως ημεις with OL a b c e ff r Syr sin Hil.

xii. XVIII. 22 Q omits παρεστηκως. There is much variation of reading here, but no support for the omission.

xiii. XIX. 5 Q omits και λεγει αυτοις ιδου ο ανθρωπος with OL a e ff r, again two versions and though a Greek link has not yet been found, it points in the same tri-lingual direction [D and d hiant].

xiv. XIX. 26 Q omits γυναι in the words from the cross to his mother. This omission occurs also in

eleven out of about twenty Bo. MSS., though the word is present in all Sa. The only other supporting text is OL e; neither Cyprian nor any other African authority seems to quote this text.

In addition to these the following, which are all noticed in the list of readings supported mainly by the versions (p. XXVII), may be mentioned here viz. II. 12 (om και οι μαθηται αυτου), IV. 6 (om ουτως), IX. 21 (om αυτον ερωτησατε), X. 42 (om εκει), XI. 22 (om ο θεος), XIII. 37 (om ο πετρος).

#### B. Omissions due to homoeoteleuton:—

These are numerous; the frequent repetitions of phrase in this gospel tend in most MSS. to make this form of error more common than in any other book of the New Testament. As there is no other MS. in this dialect to control the missing words, it was necessary to take the corresponding portions of the Sahidic version and adapt them to the dialectal forms of Q; hence some uncertainty exists in one or two of the longer omissions as to the exact number of letters missing. The corresponding omitted Greek words will be found in the Greek collation. The numbers in brackets immediately after each extract is the number of missing letters.

1. IV. 40 ΛΥΩ ΛΥΘΟΥ ΜΜΕΥ (possibly ΖΑΤΗΥ) (12—13).
2. V. 18 ΕΦΩΩΩ ΜΜΑϳ ΜΗΠΝΟΥΤΕ (17).
3. VI. 37 ΛΥΩ ΠΕΤΝΝΗΥ ΩΔ ΑΡΑΕΙ (17).
4. VII. 28—29 ΠΕΓΙ ΝΤΩΤΝ ΕΤΕΤΝΣΑΥΝΕ ΕΝ ΜΜΑϳ<sup>29</sup> ΔΝΑΚ †ΣΑΥΝΕ ΜΜΑϳ ΧΕ †ΩΟΟΠ ΖΑΖΤΗϳ ΛΥΩ ΠΕΤΜΜΕΥ ΠΕΡΤΑΥΛΑΕΙ (71).
5. VIII. 14 ΝΤΩΤΝ ΔΕ ΤΕΤΝΣΑΥΝΕ ΕΝ ΧΕ ΝΤΑΕΙ ΤΟ Η ΕΕΙΝΑΒΩΚ ΑΤΟ (39) omitted also by Sa(1) Bo(2 or 3), MSΓΔ 28, 33, 69 al Syr pal.
6. — 58 ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ ΜΜΑϳ ΝΗΤΝ ΧΕ (23).
7. IX. 20 ΤΝΣΑΥΝΕ ΧΕ (9).
8. XII. 34 ΝΙΜΠ(ΕΕΙ)ΩΗΡΕ ΝΤΕΠΡΩΜΕ (18—21). Bo reads Π instead of ΠΕΙ. omitted also by Sa(1) EFG 13, 69, 131 al.
9. — 45 ΛΥΩ ΠΕΤΝΕΥ ΑΡΑΕΙ (Ε)ϳΝΕΥ ΑΠΕΝΤΑϳΤΕΥΛΑΕΙ (or perhaps ΑΠΕΡΤΕΥΛΑΕΙ) (28—32) i. e. the whole verse, omitted also by Sa(1) U 64, 126, 142, 472, 474 OL b.
10. XIII. 15 ΟΥΣΜΑΤ ΓΑΡ ΠΕΝΤΑΓΙΕΕϳ ΝΗΤΝ ΧΕΚΑϳΕ ΚΑΤΑΘΕ (ΔΝΑΚ) ΝΤΑΓΙΕΕϳ ΝΗΤΝ (ΝΤΩΤΝ) ΖΩΟΥΤΝ ΕΤΕΤΝΑ-

<sup>1</sup> Cf. Mc 541 *kum* (in *talitha kum*) disappears in WOL a g<sup>2</sup>.

- ΕΕC  $\bar{\nu}$ ΝΕΤΝΕΡΗΥ (71—80) i. e. the whole verse is omitted; but it is by homoeotel. only if the text corresponded to the Bo rather than the Sa.
11. XIII. 20—21 ΠΕΤΧΙ ΜΠΕ†ΝΑΤΝΝΑΟΥÇ ΕÇΧΙ ΜΜΑΕΙ ΠΕΤΧΙ ΔΕ ΜΜΑΕΙ ΕÇΧΙ ΜΠΕΝΤΑΤΕΥΛΕΙ<sup>21</sup> ΝΕΕΙΝΤΑΡΕÇΧΟΟΥ ΧΙΗC ΛÇΩΤΑΡΤΡ ΖΝΠΠΝΑ ΛΥΩ ΛÇΡΜΝΤΡΕ ΕÇΧΩ ΜΜΑC ΧΕ (110).
12. — 32 ΕΩΠΕ ΑΠΝΟΥΤΕ ΧΙΕΛΥ ΖΡΗΙ ΝΖΗΤÇ (25) omitted also by a large number of texts including Bo (5) N\* B C\* DW, OL (6).
13. — 36 †ΝΟΥ ΜΝΝCΩC ΔΕ ΕΚΛΟΥΑΖΚ ΝCΩΕΙ (25).
14. XIV. 19 ΝΤΩΤΝ ΔΕ ΤΕΤΝΝΕΥ ΑΡΑΕΙ (19), not certainly homoeotel.
15. — 27 ΚΑΤΑΘΕ ΕΝ ΕΩΑΡΕΠΚΟCΜΟC † ΑΝΑΚ ΕΕΙ† ΝΗΤΝ (33), omitted also by OL e.
16. XV. 11—12 ΕΡΕΠΑΡΕΩΕ ΩΩΠΕ ΖΝΤΗΝΕ ΛΥΩ ΝΤΕΠΕΤΝΡΕΩΕ ΧΩΚ ΑΒΑΛ<sup>12</sup> ΤΕΕΙΤΕ ΤΑΕΝΤΟΛΗ ΧΕΚΑCΕ (60).
17. — 14 ΝΤΩΤΝ ΕΤΕΤΝΝΑΩΒΕΕΡ (17) om also by Sa (1) Bo (2).
18. — 16 ΛΥΩ ΛΕΙΚΑΤΗΝΕ (12).
19. XVI. 28 ΝΤΑΕΙ ΑΒΑΛ ΖΝΠΕΙΩΤ (16) om also by DW OL e ff Syr sin.
20. XVII. 22—24 ΧΕΚΑCΕ ΕΥΛΩΩΠΕ ΛΥΕΕ ΚΑΤΑΘΕ ΝΑΝΑΝ ΕΑΝΑΝ ΟΥΕΕ<sup>23</sup> ΑΝΑΚ ΖΡΗΙ ΝΖΗΤΟΥ ΛΥΩ ΝΤΑΚ ΖΡΗΙ ΝΖΗΤ ΧΕΚΑCΕ ΕΥΛΩΩΠΕ ΖΡΗΙ ΝΖΗΤΝ ΕΥΧΩΚ ΑΒΑΛ ΛΥΕΕ ΛΥΩ ΝΤΕΠΚΟCΜΟC ΜΜΕ ΧΕ ΝΤΑΚ ΠΕΡΤΕΥΛΕΙ (or ΠΕΝΤΑΚΤΝΝΑΟΥΤ) ΛΥΩ ΑΚΜΕΡΡΙΤΟΥ ΚΑΤΑΘΕ ΝΤΑΚΜΕΡΡΙΤ<sup>24</sup> ΠΛΕΙΩΤ ΠΕΝΤΑΚΤΕΕΤΟΥ ΝΗΕΙ † ΟΥΩΩ ΧΕΚΑCΕ ΠΜΑ ΑΝΑΚ Ε† ΜΜΑÇ ΝΤΑΥ ΖΩΟΥ ΑΝ ΕΥΛΩΩΠΕ ΝΜΜΗΕΙ ΧΕΚΑCΕ ΕΥΑΝΕΥ ΑΠΛΕΛΥ ΝΤΑΚΤΕΕÇ ΝΗΕΙ (259—263).
21. — 26 ΛΥΩ ΑΝΑΚ ΖΩΟΥΤ ΑΝ ΖΡΗΙ ΝΖΗΤΟΥ (24) om also by Bo (1).
22. XIX. 12 ΟΥΑΝ ΝΙΜ ΕΤΕΙΡΕ ΜΜΑÇ ΝΡΡΟ (Ε)Ç † ΟΥΒΕ ΠΡΡΟ (31—32).
23. — 28 ΧΕ ΕΡΕΤΓΡΑΦΗ ΧΩΚ ΑΒΑΛ (18) om also by Bo (1).
24. XX. 25 ΠΑΤΗΒΕ ΑΧΝ ΝΩCΝΕΙÇΤ ΛΥΩ ΝΤΑΝΑΧ (26) om also by Sa (1) Bo (1) Α 69, 235, 472 lect. 33 OL e Syr pal.

We may regard it as probable that omissions Nos. 5, 8, 9, 12, 19, 24, being so frequent in Greek as well as Sahidic texts, were present also in the exemplar of Q, whose scribe may fairly be relieved of responsibility for them. Assuming that he is responsible for the remaining eighteen instances, let us see if we can extract any information from them as to the nature of the exemplar from the numbers of the letters omitted on the lines laid down by Prof. A. C. Clark.<sup>1</sup> The instances are those numbered 1—4, 6, 7, 10, 11, 13—18, 20—23; and the groups of letters omitted amount respectively to 12—13, 17, 17, 71, 23, 9, 71—80, 110, 25, 19, 33, 60, 17, 12, 259—263, 24, 31—32, 18. At first sight a common denominator of a considerable portion appears to be 17. This applies to the following 17, 17, 71 (17 × 4 = 68), 71—80 (as last), 110 (17 × 6 = 112), 19, 33, (17 × 2 = 34), 17, 259—263 (17 × 15 = 255), 18. That is to say, since the copyist's eye tends to be caught by a repeated word or words lower down in the same position, whether at the beginning, middle or end of a line, he is most frequently liable to leave out a single line or a number of lines of his exemplar, and so we arrive at the probable length of its line. This would be satisfied by an exemplar of 16—18 letters to the line—if we have regard only to these instances. But his exemplar itself may have suffered in its own time from omissions which our copyist has merely passed on. Let us take the remaining instances. They yield the following letter-groups, 12—13, 23, 9, 25, 60, 12, 24, 31—32. Omitting the group of 9 letters as probably a homoeoteleuton within a single line, we cannot fail to be struck by the remaining numbers; they group themselves round 12 as a centre, with a refractory one of 31—32. The inference is that these instances are not due to the scribe of Q, but to the scribe of his exemplar who was copying from a MS. with lines of approximately twelve letters. It is not suggested that these numbers prove the explanation offered—the field is too small to eliminate the element of chance, but it is a possibility. The line of 16—18 letters is practically that of Vaticanus, while in Sinaiticus it is rather shorter, 12—14 letters to the line. Thus the exemplar in either case may have been a MS. of two or more columns to the page, written for use in a large monastery or

<sup>1</sup> *The Primitive Text of the Gospels and Acts*, 1914; cf. CRONIN in *Journ. Theol. Studies*, XIII 563.

church, from which copies would be made for use in provincial churches on a more modest scale such as Q; and the larger exemplar would very likely be a bilingual.

#### 4. THE DIALECT OF Q

THE dialect in which the text is written differs from Sahidic somewhat, though the version is the Sahidic version. It is already known to us by one important text, the Acta Pauli<sup>1</sup> and some lesser documents.

Prof. C. Schmidt has described (p. 14) the dialect of the Acta as being consonantly Sahidic with a vocalisation closely resembling the Achmimic; and this is just what we find in Q. The Achmimic *q* is wholly absent; so too is the past relative *ETA*?, but there are numerous instances of a primitive past relative *EP*= (see below).

The absolute pronoun is *ANAK*, *NTAK*, *NTO*, *NTAČ*, [*NTAC*], *ANAN*, *NTOTN*, *NTAY*, constr. *NTK*.

The suffixed pronoun as in Sa except 1 sg. *-EI* and 2 pl. *-THNE* (= Sa *-THYTN*). An interesting survival is *NTAČ EC* for Sa *NETMMAYNE* IX. 37.

The possessive adjective "my" &c., as in Bo, is distinguished from Sa by the 2 sg. f. *NE* and 3 pl. *POY*, *TOY*, *NOY*. The forms of the 2 and 3 sg. and 1 pl. are written usually, e. g. *NEK*, *TEČ*, *NEH*, but also alternatively as *HK*, *TČ*, *NN*.

The possessive absolute occurs as *POEI*, *POČ*, *POTN*, *POEI*, *POK*, *POČ*, *POYOY*.

The demonstrative is *NEEI* &c.

The verb is the most characteristic part of the grammar in its inflections.

Pres. I as Sa.

Pres. II as in Sa, except 1 sg. *EEI-* and 2 pl. *ETETN* and *EPETN* seem to be used indifferently; nominal form *EP*.

Circumstantial the same as Pres. II, except that the nom. form is usually *E*, though sometimes *EP*.

Imperfect as Sa, except 1 sg. *NEEI*, 2 pl. *NETETN* (XIV. 28) or *NEPETN* (VIII. 19); nom. form *NEPE* or *NE*.

Perf. I as Sa, except 2 sg. f. *A* (IV. 18) instead of *AP*.

Negative perf. I as Sa, but 3 sg. *MPC* and *MPEČ* both occur.

Perf. II as Sa, except 1 sg. *NTAEI*.

Fut. I as Sa, except 2 pl. *TETNA*.

Fut. II as Sa, except 1 sg. *EEINA* and *EINA*, 1 pl. *ENA*, 2 pl. *ETETNA* (V. 47) and *EPETNA* (VI. 29, XIII. 19); nom. form usually *EP*...*NA*, but *E*...*NA* (VI. 52).

Fut. III *EGIA* (XI. 11) or *EIA* (VI. 39), *EKA*, *EČA* or *EEČA* (XIII. 29), *ECA*; *ENA*, *ETETNA* (*EPETNA*?),<sup>1</sup> *EYA*.

Neg. fut. III 1 sg. *NA*, 3 *NEČ*, 2 pl. *NGTN*, 3 *NOY*; nom. form *NE* (once *NNE* XIX. 13).

Consuetudinal occurs only in 3 sg. *QAPČQ*, *QAPČC*, 3 pl. *QAPOY*; nom. form *QAP*.

Neg. consuet. 3 sg. *MAČ*, *MAC*, 3 pl. *MAOY*; nom. form *MAR*.

Conjunctive 1 sg. *TA* or *NTA*, 2 m. *NK* or *K*,<sup>2</sup> f. *NTČ*, 3 m. *NČ* (apparently *TAČ* in III. 17), 1 pl. *NTN*, 2 *NTETN* (*TETN* X. 38), 3 *NCC*; nom. form *NTČ*.

Optative 3 sg. *MARČQ*, 1 pl. *MARN*; nom. *MARČ*. Abs. *MARAN* (Sa *MARON*).

With *-NTČ-* (*OYNTČ-*, *MNTČ-*) 1 sg. *OYNTHEI* and *OYN†*, *MN†*, 2 sg. m. *MNTČK*, f. *OYNTČ* (IV. 18), 3 *OYNTČQ*, *OYNTČ* (XVI. 21), 2 pl. *OYN(MN)-THTN*, 3 *MNTOY*.

Imperative: note *EEYOY* for Sa *APICOY* (VIII. 38), *EPČ* (XIII. 22) for *APČ*; but with Greek words *APICTEYE* &c. *PATEI* however in XV. 7, *XNOY* for Sa *MAXNE* (XVIII. 21), *EXIC* (X. 24), *LYEI* (XX. 27) for Sa *LY-*.

Conjunctive fut. (Sa *TAP*). To this tense seem to belong the following: IX. 36 *ΠΧΛΕΙC NIMPE TA-ΕΙΔΡΠΙCΤΕΥΕ ΔΡΑČ* = Sa *NIMPE XE EIEPICT.*, Bo *ZINA NTANAZ†*...

III. 17... *ΠΕČΩHPΕ EN ΔΠΚOCMOC TAČAĀKPIKE MΠΚOCMOC* = Sa *XE EČEKPIKE*, Bo *ZINA NTČQ-†ZAN*.

Imperf. fut. 1 sg. *NEEINA*, 2 f. *NEPA* (IV. 10), 3 *NEČNA*, 1 pl. *NEHNA*, 2 *NETETNA* and *NEPETNA*, 3 *NEYNA*.

Causative infin. as in Sa, except 1 pl. *TPN* (VI. 62), 3 *TPOY*.

Conditional has *Q* instead of Sa *QAN*; 1 sg. *EEIQ*, 2 f. *EPQ*, 3 *EČQ*, *ECQ*, 1 pl. *ENQ*, 2 *ETETNQ*, but also *EPQATETN* (VI. 62 &c.) and *EPQATETN* (XIII. 17) and apparently *EQATETN* in X. 38; nom. form *EPQ* and *EPQ*.

The Relative. In two instances the form of the future relative seems to be *ETA* for Sa *ETNA*:

<sup>1</sup> The forms of the 1 and 2 pl. are uncertain, being indistinguishable from the Fut. II which is used after *XEKACE* frequently, more so than in Sa.

<sup>2</sup> As in Achm., e. g. V. 8.

<sup>1</sup> Acta Pauli, herausgegeben von C. SCHMIDT, Leipzig, 1904.

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XIII. 6 ΠΧΛΘΙC ΝΤΑΚ Π[Ε]ΤΑΘΙΑ ΝΑΟΥΡΙΤΕ  
 "Lord is it thou who wilt wash my feet?" where  
 Sa has ΝΤΟΚ ΠΕΤΝΑΘΙΑ..., Βο ΝΘΟΚ ΘΘΝΑΙΑ...

XVI. 26 ΑΝΑΚ ΕΤΑΣΕΠCΩΠ ΠΑΘΙΩΤ "It is I  
 who shall pray my Father for you," where Sa has  
 ΑΝΟΚ ΕΙΝΑCΠC... Βο ΑΝΟΚ ΘΘΝΑ†ΖΟ...

The past relative is ΝΤΑ-ϥ as in Sa: but there  
 is also a second form which occurs sixteen times,  
 viz. -ΕΡ-, which as Prof. Sethe<sup>1</sup> has shown, occurs  
 in the Pistis Sophia in two phrases only: (Π)ΕΡΧΙ  
 ΜΜΥCΤΗΡΙΟΝ (14 times) and ΠΕΡCΟΥΝΤΜΝΤ-  
 ΝΟΥΤΕ (once), and is derived from a form fami-  
 liar in the New Kingdom and demotic texts. It  
 is always a past relative, having relation to a de-  
 finite antecedent and is only used where the rela-  
 tive is the subject of the sentence. In Q the ante-  
 cedent is most frequently a personal or a demon-  
 strative pronoun, but not always. For a list of the  
 instances see Coptic Index.

The following points may be noted. All Greek  
 verbs are formed with  $\bar{\rho}$ -, as in Βο.

The negative Ν (in Ν + ΔΝ) is usually omitted.  
 ΟΥΘΙ is occasionally used for the indefinite  
 article ΟΥ, in VII. 28, X. 16, XVIII. 35.

Η is sometimes replaced by Ι (Achmimic), e. g.  
 ΓΝΙΥ, ΟΥΡΙΤΕ and perhaps ΖΙΤΗΝΕ for ΖΗΤΤΗΝΕ.

The verbal substantive is formed occasionally  
 with ΡΜΕϥ- for Sa ΡΕϥ- in ΡΜΕϥΤΩΒ2 (IX. 8),  
 ΡΜΕϥΡΝΑΒΕ (IX. 25).

Crisis is very frequent: ΛΕΙ for ΛΕΙΘΙ in V. 43,  
 VI. 31, X. 10, XVIII. 37 &c. ΟΥ- for ΟΥΟΥ in  
 IX. 7, X. 6, XVI. 32, XIX. 23, XX. 16, 20. ΛΥ  
 for ΔΟΥ XII. 20, XVII. 21. ΧΝΟΥ for ΧΝΟΥΟΥ  
 IV. 52, IX. 19, XVIII. 7.

The use of Χ for Ξ may also be noticed. It  
 occurs in ΑΡΧΙΕΡΕΥC always, in CXCMA, ΧΙΛΙ-  
 ΑΡΧΟC, ΧΙΜΑΡΡΟC and in ΠΑCΧΑ (once only in  
 ten instances). A similar exchange is found in  
 several other early Achm. and Sa texts, viz.  
 Elias Apocalypse, Pistis Sophia, BM. Or. 7594  
 (Deut.-Jonah-Acts), the Berlin Clement, Rahlfs'  
 Berlin Psalter, Acta Pauli and the Exodus and  
 Luke fragments in the Bib. Nat.<sup>2</sup>

<sup>1</sup> K. SETHE, *Die relativischen Partizipialumschreibungen des De-  
 motischen und ihre Überreste im Koptischen. Nachr. Kön. Ges.  
 Wiss. Göttingen 1919.* I owe this reference to the kindness of  
 Mr. W. E. Crum.

<sup>2</sup> Cf. LACAU, *B. I. F. A.* VIII. 57. Dr. W. H. Worrell regards it  
 as "an attempt to represent the sound of χ before ι. Cf. Stern  
 § 26" (in a private letter 1919) and ε, one may add; but it does  
 also occur before λ in ΜΗΧΑΜΗ (Apoc. Elias) and ΠΑCΧΑ in

The vocabulary: the following list contains all  
 the instances in which a word in the Sa version  
 is replaced by a different word, and not merely  
 by a dialect form in Q. Where references are not  
 given, see Coptic Glossary.

ΑΛΛΘΕ XI. 39, Sa ϥΙ.

ΑΜΑΖΤΕ, Sa ϥΩΠ.

ΑΩΘΗΛ, Sa ΑΩΚΑΚ, Achm. ΑΩΘΑΠ, Acta Paul  
 have ΑΩΘΗΛ.

ΑΖΕCΑΥ "sheepfold," Sa ΟΖΕ, a compound for  
 the simple word.

ΑΖΡΗΙ, for Sa ΕΠΕCΗΤ always.

ΒΙΡ VI. 13, Sa ΚΟΤ.

ΕΙΝΕ ΑΖΡΗΙ, Sa ϥΙ "lift."

ΕΤΒΕ ΕΥ, Sa ΑΖΡΟΚ, Βο ΕΤΒΕ ΟΥ.

ΚΩΛ2 (?) in phrase ΚΑΛΕΖΚ ΜΠΩΝΕ, Sa ΖΙΩΝΕ  
 ΕΡΟΚ.

ΚΟΥΡ XVIII. 22, Sa ΑΑC, Βο ΚΟΥΡ; but Q has  
 ΑΑC in XIX. 3.

ΛΑΘ= (constr.), Sa ΤΑΛΘΟ.

ΜΑΧ ΝΖΗΤ XI. 33, 38, Sa ΟΟΤ.

ΜΜΕ VII. 28, XII. 35, Sa CΟΟΥΝ.

ΜΛΕΙΖΕ, Sa ΩΠΗΡΕ.

ΝΚΕΕΝ, Sa ΖΝΑΑΥ.

ΝΗΧ (qual.), Sa ΝΚΟΤΚ.

ΡΟ "door" X. 7, Βο CΒΕ (Sa has a v. l. here ΩΩC  
 "shepherd").

ΡΩΩΝ, Sa ΖΟΕΙΤΕ.

CΑ=, Sa ΡΕϥ= in CΑΝΧΕCΑΛ, CΑΝΧΙΟΥΕ.

CΩΛC IX. 6, 11, Sa ΧΩ2 "smear" and IX. 15,  
 Sa ΩCΘ.

CΕΕΠΕ, Sa Ρ2ΟΥΟ.

† ΑΤΟΟΤ-, Sa ΖΩΝ ΕΤΟΟΤ-.

ΤΑΝ2Ο, Sa ΤΑΛΘΟ.

ΤΕΡ XV. 4, 5, 6, Sa ΩΛ2; but XV. 2 Q has ΩΛ2.

ΤΑΥ "buy" IV. 8, VI. 5, Sa ΩΩΠ.

ΤΕΥΟ, Sa ΤCΑΒΟ.

ΤΑΧΟ XVI. 11, Sa ΤΘΛΕΙΟ.

ΟΥΛΕΕΤ- for Sa ΜΑΥΛΑΤ- always.

ΟΥΩΩ "love" XI. 5, Sa ΜΕ; elsewhere Q has  
 ΜΑΕΙΕ.

ΩΤ2 XVIII. 10, Sa ΤΩΚΜ.

ΩΗΚ, Sa ΩΟΚ2.

ΩΗΜ for Sa ΚΟΥΙ always.

ΩΟΟΠ XV. 10, XVI. 32, Sa ΘΕΕΤ.

Q. The reverse process is also found in ΧΙΝ, ΧΕ, ΕΧΜ in the  
 Luke fragments, which supports Dr. Worrell's suggestion, as  
 these were certainly never pronounced with a guttural sound, but  
 were always palatal. ΨΥΧΗ (Lc. fragm. I 46) perhaps indicates  
 that Η was already pronounced as Ι and not as open ε.

ΩΩΩΤ (?) XV. 2, Sa CΩΛΠ, but in XVIII. 26 Q has CΛΛΕΠ=.

ΩΩΩΕ, Sa ρΩΩΤ.

ϣI XVIII. 10, Sa CΩΛΠ.

ΖΑΝ (?) in ΦΑΝ III. 7, Sa ΖΑΠC. This rare word (= δεῖ) is only known elsewhere in Apoc. Elias XIII. 12 and Epistola Apostolorum XXIV. 7. Cf. RÖSCH, *Vorbem. zu einer Gramm. d. Achm. Mundart 184* and SPIEGELBERG, *Hdwb. 237*, who associates it with the verb ΖΩΝ.

ΖΡΤΕ sb. f. "fear" XIX. 38, XX. 19, Sa ΖΟΤΕ; an unrecorded word, which occurs also in a VI cent. fragment of Hebrews V. 7 in this dialect in my possession, written as here with the article ΘΡΤΕ.

ΖΙΟΥΖΕ VI. 16, Sa ΡΟΥΖΕ; this form is Achm. (WESSELY, *Sophon. III 3*). Cf. ΖΙΤΑΥΕ XVIII. 28.

ΖΛΕΙΤΕ XIX. 5, Sa ΩΤΗΝ.

ΖΛΟΥΩ, Sa CΛΖΟΥ.

ΖΛΖ IV. 39 and probably II. 23, Sa ΜΗΗΩΕ; but elsewhere Q uses ΜΗΩΕ.

ΧΟ (?) "send" XX. 27 in ΧΛC, Sa ΝΟΧC.

ΧΛΛΕC (qual.), Sa ΤΟΡΠ.

ΧΡΛΕΙΤ (qual.) "shut," Sa ΩΟΤΜ.

ΧΙΟΥΕ, Sa ΖΩΥΤ.

CΛΛΜ, Sa CΕΠΗ always.

CΙΝΕ, Sa ΖΕ.

CΝΖΗΥ, Sa †ΖΗΥ.

Q sometimes has native words where Sa has Greek ones:—

IX. 1 ΜΑΛΖΕ, Sa ΠΑΡΑΓΕ, Bo CΙΝΙ.

XI. 38 ΜΖΕΕΥ, Sa CΠΗΛΛΙΟΝ, Bo ΒΗΒ.

XII. 3 ΝΖΑΤ, Sa Bo ΠΙCΤΙΚΗ. ΝΖΑΤ must be qualitative of ΝΑΖΤΕ, and so a translation of ΠΙCΤ. in the sense of πιστή "true, genuine."

V. 16 ΠΩΤ, Sa ΔΙΩΚΕ, Bo CΟΧΙ.

XIII. 22 ΡΜΛΕΙΖΕ, Sa ΛΠΟΡΕΙ, Bo ΝCΕΕΜΙ ΛΝ.

IV. 10, XI. 22, XVI. 24, 26, Sa ΛΙΤΕΙ, Bo ΕΡΕΤΙΝ; but Q has ΡΑΙΤΙ in six places.

V. 27 ΖΕΠ, Sa ΚΡΙCΙC, Bo ΖΑΠ. Q has ΚΡΙCΙC elsewhere.

III. 14, VI. 31, 49, XI. 54, ΧΛΕΙΕ, Sa ΕΡΗΜΟC, Bo ΩΛΥΕ.

XVIII. 27 CΩΛΕ, Sa ΑΡΝΑ, Bo ΧΩΛ ΕΒΟΛ. Q has ΡΑΡΝΑ in XIII. 38.

Contra:—

VI. 23 ΕΥΧΑΡΙCΤΕΙ, Sa ΩΠΖΜΟΤ, Bo ΩΕΠΖΜΟΤ.

XVIII. 1, 26 ΚΗΠΟC, Sa ΩΝΗ, Bo CΩΜ.

The above list hardly gives support to the suggestion that the use of Greek words is a sign of a primitive text.

In the following instances the Coptic translator has substituted for the words of the original other Greek words more familiar to those for whom the rendering was made:—

ΔΑΙΜΩΝ VIII. 49, X. 21 for δαιμόνιον.

ΕΙΜΗΤΙ III. 2 for ἐν μή.

ΕΠΕΙΔΗ XIII. 29 for ἐπέι.

CΑΤΟΥC (κάδος) IV. 11 for ἀντήμα.

ΚΥΡΙΑΚΗ XX. 19 for τῆ μιᾶ σαββάτων.

ΛΑΚΑΝΗ XIII. 5 for νιπήρ.

ΜΑCΤΙΓΖ II. 15 for φραγέλλιον.

ΜΗΤΙ IV. 33 for μή.

CΤΑΤΕΕΡΕ VI. 7, XII. 5 for δηνάριον.

ΤΑΦΟC V. 28 and always for μνημεῖον.

ΤΡΑΠΕΖΙΤΗC II. 14 for κερματιστάς.

ΖΕΩC V. 7 for ἐν ᾧ, IX. 5 for ὅταν.

ΖΟΤΑΝ XVI. 25 for ὅτε.

The question of the relation of this dialect (which we might call Sub-achmimic) to its neighbours is a difficult one. It certainly stands between Achmimic and Sahidic; but it is not at all clear whether the relation is geographical or chronological. If geographical, was Sahidic originally the dialect of Thebes and the south, Achmimic that of Achmim and its neighbourhood, and did this Sub-achmimic dialect prevail between them? Or was Achmimic the original dialect of all the south country, and did this develop in course of time into Sahidic through a stage of Sub-achmimic? There are considerable difficulties in the way of either theory. From the geographical standpoint, the Acta Pauli (Sub-achm.) probably came from Edfu, some 70 m. south of Thebes, and Qau lies more than that distance north of Thebes; but, as to neither, is it certain where they were written. Qau also is north of Achmim, and not between the latter and Thebes. Practically all our Achmimic documents come out of the White Monastery, but were not necessarily written there. There is evidence from local graffiti and mummy-labels that Achmimic was spoken in the district of Achmim, and Achmimic vowels are frequently found on Sahidic ostraca as far south as Thebes. On the other hand Sahidic, which is certainly the prevailing dialect of Thebes and the country to a considerable extent north and south of it, is also found as far north as Hermopolis whence the

the Acta  
not as  
to Q  
("Erratum"  
slip)

## ERRATUM.

Page XX col. 2 l. 14 from bott. *for* but as to neither, *read* but neither as to the Acta nor as to Q.

B. M. Or. 7594 (Deuteronomy-Jonah-Acts) of c. 350 or earlier came. The Acts are written in Sahidic with very few aberrant forms.

Chronologically, Achmimic presents many archaic features; and the Ptolemaic vocalisation, and also the Pharaonic, as far as we can trace it, are much nearer to the Achmimic than to the Sahidic. The former is also nearest to the earliest remains of Coptic in the glosses of the demotic magical papyrus of London and Leiden and in the O. C. passages of the Greek magical papyrus of Paris. And further all our extant Achmimic texts are very early, of the IVth or Vth century, except the Heidelberg Clement which is probably not earlier than the VIth. On the other hand we have Sahidic texts just as early or earlier, e. g. the B. M. bible MS. above mentioned, the Berlin Psalter (probably IVth cent., bought in Thebes), the Vienna Acts of the Apostles (C. 400, perhaps from the White Monastery). By the middle of the next century when Shenoute died Sahidic appears to be prevalent everywhere and to have superseded Achmimic completely. We badly want new material to bring us light in a dark place.

## 5. THE VERSION

THE version contained in *Q* is unquestionably the same that we find in later Sahidic manuscripts. Except for the dialectal form given to most of the words, and the few instances in which one word is actually replaced by another,<sup>1</sup> the rendering is word for word the same, subject also to fairly numerous differences of reading, to which we shall return.

But first it is desirable to refer to another point. The dialect of *Q* being so closely allied to the Achmimic, the first question that presented itself was whether this was a copy of the Sahidic version or of the Achmimic version. It has usually been stated that the Sahidic and Achmimic were two distinct versions;<sup>2</sup> but Prof. Burkitt in his article in the *Encyc. Biblica* so long ago as 1903 said that the Sahidic and Achmimic versions were not independent, and after a renewed comparison of all the extant remains of the two versions, I am convinced that this is the correct view, or rather more positively it may be affirmed that they are

one and the same version. This being so, presumably the Achmimic remains represent the version in its earliest form, that dialect being certainly nearer to the older language in its vocalisation, so far as our limited knowledge of it in the earlier time goes, and in the use of a considerable number of words and grammatical forms which we may call archaic inasmuch as they did not survive into Sahidic or Bohairic. Then we may take it that the original rendering in Achmimic (as we style it) underwent a gradual transformation of dialect and a considerable amount of revision before it reached the stage in which the ordinary Sahidic version is known to us.

It is very unfortunate that most of our Achmimic fragments are of O. T. books. Of the N. T. we have only the Epistle of James and a few fragments of the Epistle of Jude and of three chapters of S. John (very fragmentary) for comparison.

I am absolved by the fact of *Q* being an example of the Sahidic version from a detailed investigation into its textual character; the textual critic can obtain the details from the full collation given below with the Greek text of Westcott-Hort (p. XXXI seq.). But though its general quality is thus fixed and it is therefore affiliated to the so-called Hesychian recension, this does not alter the fact that it is the earliest considerable portion of the N. T. in this recension in Coptic that we possess, except the Acts of the Apostles in the B. M. Or. 7594; and its text presents a number of important variations from that recension as known to us in the Sahidic version.

The following are the principal instances in which *Q* has readings opposed to all (or nearly all) Sahidic manuscripts—excluding those collected under Peculiar Readings (p. XIV) and Omissions (p. XV). For convenience of comparison I have quoted the Coptic text in its Greek form where there is no doubt, but otherwise in English. Of the supporting authorities only the more important ones are quoted. Figures in round brackets show the number of MSS. represented by the preceding symbol. ME = the bilingual Greek and Middle-Egyptian text of Jo. III. 5—IV. 49 published by KENYON and CRUM (*Journ. Theol. Stud.* I. 415); Achm = fragments of the gospel in the Achmimic dialect;<sup>1</sup> s. add. = sine additione; the other abbreviations are familiar.

<sup>1</sup> See list on p. XIX.

<sup>2</sup> e. g. LEIPOLDT, *Church Quarterly Rev.* 1921, vol. 92, p. 50.

<sup>1</sup> F. RÖSCH, *Bruchstücke des ersten Clemensbriefes*, Leipzig 1910.

- ii. 12 Q omits *z. oi μαθηται αυτου* with **N** OL a b e ff1 . . . hab Sa Bo A B &c. [D hiat].
- iii. 3 Q δε + Bo (9) . . . om Sa (7) Bo rell Gr . . . "and" Sa (6).
- 11 Q *εωρακαμεν* + Bo (2) Gr . . . present tense Sa Bo rell.
- iv. 6 Q om *ουτως* + Gr 1 69 118 124 OL a b e ff1 r . . . hab Sa Bo Gr rell (+ D).
- (5) — 22 Q *ημεις* s. add. + Bo (3) Gr . . . add δε Sa Bo rell.
- 52 Q has the order "the seventh hour the fever left him" + Bo Gr . . . Sa "the fever left him at the seventh hour."
- v. 9 Q "he arose" + *ηγερθη* **N** OL a b e Syr, *εγερθεις* D Ferr OL ff . . . om Sa Bo Gr rell.
- — Q om the *και περιπαται* of Sa Bo Gr.
- — Q *σαββατον* s. add. + D OL e . . . add εν εκ. τ. ημερα Sa Bo Gr rell.
- (10) — 10 Q *Ιουδαιαι* s. add. + OL e Syr sin ("to him") . . . add τω τεθεραπευμενω Sa Bo Gr.
- — Q om *και* + Bo (6) Gr (Text. rec.) Vg . . . hab Sa Bo rell **N** A B C\* D &c.
- 15 Q *ποιησας αυτον υγιη* with Gr pler against *ποι. με υγ.* of Sa Bo D 1 19 565 &c.
- 18 Q om *μαλλον* + U OL f Syr cu sin . . . hab Sa Bo Gr rell.
- 26 Q om *γαρ* with Bo (2) . . . hab Sa Bo rell Gr.
- (15) — 34 Q "I receive" + Gr . . . the imperf. tense in Sa Bo.
- 37 Q "he hath borne witness" + Gr min 892, omitting the *αυτος* (v. 1. *εκεινος*) of Sa Bo Gr rell.
- vi. 5 Q with Bo (1) om *πολυς* against Sa Bo rell Gr.
- 7 Q om *αυτω* + Bo (1) **N**\* OL e . . . hab Sa Bo rell **N** A B D &c. OL rell Syr.
- — Q *αρκουσιν* (present) + **N** A B &c. . . future Sa Bo L (*αρκουσει*).
- (20) — 10 Q om δε + Bo (3) . . . hab Sa Bo rell Gr.
- 11 Q *εδωκεν τ. μαθηταις οι δε μαθηται* + Bo (2<sup>mg</sup>) **N**\* D &c. OL b e Syr sin . . . om Sa Bo **N**\* A B L W Ox 1596 &c. OL (6) Syr rell (Cf. Matt. xiv. 19).
- 13 Q reads **CEENE** against **ῤ̅ῤ̅ῤ̅** of Sa (3) Bo. One Sa (Horner 91) conflates **NTAYCEENE EAYῤ̅ῤ̅ῤ̅**. Q probably has the original reading here.
- 22 Q after *ει μη εν* om the words *εκεινο εις ο ενεβησαν οι μαθηται αυτου* with Bo **N**\* A B L W &c. OL (7) . . . hab Sa **N**\* D Gr pler.
- vi. 33 Q *ο γαρ αρτος του θεου* + Bo Gr (*ο του θεου* **N** D) . . . Sa "For the bread is the son of God," a corruption doubtless due to a misunderstanding of the reading of **N** D.
- (25) — 45 Q *εν τω προφητη* with Syr cu sin pesh . . . *τοις προφηταις* Sa Bo Gr OL.
- 47 Q om *εις εμε* + **N** B L T W . . . hab Sa Bo A &c. OL.
- 54 Q "his flesh . . . his blood" + D OL e Syr sin . . . "my flesh . . . my blood" Sa Bo **N** B &c. OL rell Vg Syr cu.
- 60 Q om *ακουσαντες* + OL b e Syr sin . . . hab Sa Bo Gr OL rell Syr cu.
- 63 fin. Q "the words . . . are spirits and life" . . . "spirit" (sing.) Sa Bo Gr OL (6) Syr sin cu; but OL a c f Vg and Tert,<sup>1</sup> since the subject *verba* is in the plural have *spiritus sunt et vita* (with varr.), which suggests an origin for this queer corruption. It may not be necessary to jump at once to a Latin-Coptic bilingual, as it may have come in as a gloss originally from a Gr.-Lat. bilingual.
- (30) vii. 10 Q *τω κρυπτω* + A 330 . . . *κρυπτω* Sa **N** D &c. OL (3) . . . *πρωσ* Bo B &c. OL (6).
- 31 Q *μη πλειονα σημεια ποιησει ων* &c. with Gr . . . "do more than the (Bo those) signs which" &c. Sa Bo.
- 45 Q om *εκεινοι* + K U II al OL e Syr sin . . . hab Sa Bo Gr rell Syr cu.
- 50 Q *προς αυτον* + **N**\* B D W &c. Syr . . . "to Jesus" Sa Bo Gr a few minn Ol e.
- viii. 14 Q "true is my witness" + Bo **N** &c. OL pl . . . "my witness is true" Sa B W OL b.
- (35) — 19 Q *απεκρ. Ιησ.* + Bo B N W &c. OL pl . . . add *z. ειπεν αυτοις* Sa D OL b . . . om αυτοις **N** minn OL e.
- 21 Q *ειπεν* s. add. + **N** B D &c. OL b e . . . add *ο Ιησ.* Sa Bo Γ Δ Λ &c. OL (5).
- 40 Q *ηκουσα* + Bo pl Gr (exc. D) Syr pesh . . . *ηκουσεν* Sa Bo (7) D\* OL Syr sin.<sup>2</sup>
- 44 Q reads "the liar" (for *το ψευδος*) with

<sup>1</sup> Resurr. Carn. 37, see Hoskier, *Codex B and its allies* ii 242.

<sup>2</sup> Cf. Vogels, *Hdb. d. NT-Kritik*, p. 215.

- one Bo MS., making it the subject of *λαλη* . . . Sa Bo have *το ψ*, and make that the subject. Q and Bo (M) represent an early attempt to make sense of a difficult passage—a deliberate emendation.
- viii. 46 Q adds *υμιν* after *λεγω* with Bo . . . om Sa Gr &c.
- (40) — 49 Q has *δαιμων* with Bo (also in vv. 48, 52 and x 21) . . . *δαιμονιον* Sa Gr.
- 52 Q *θανατου* s. add. with the Sa side of the bilingual T<sup>i</sup> (Sod ε 78, which has *εις τ. αιωνα*); the Sa text has been corrected by a later hand to agree with the Gr + D OL b c ff 1 Syr cu sin . . . add *εις τ. αιωνα* Sa (8) Bo Gr rell OL (6).
- 57 Q *ειπαν* s. add. + Bo pl Syr sin pesh . . . add *ουν* Sa Bo (7) Gr.
- ix. 4 Q *εμε δει* + Bo (2) A C Θ &c. OL Syr and most verss . . . *ημας* Sa (10) Bo rell N\* B D L T<sup>i</sup> W. In the same v. Q also has *εμε* after *παμφαντος* + Sa Bo (2) and most Gr, while Bo rell adhere to N\* L W *ημας*.
- 7 ad fin. Q “and he saw out” with Bo (1) Syr sin . . . “he went he saw out” Sa Bo rell Gr.
- (45) — 9 Q om *ουχι αλλα* with A D &c. . . hab Sa Bo N B W &c.
- 17 Q *τω τυφλω* + Bo Gr pl . . . “that one who was blind” Sa OL (illi caeco).<sup>1</sup>
- 26 Q om *ουν* + Bo N\* OL a e r Syr sin pesh . . . hab Sa N<sup>c</sup> B D L W OL (6) . . . δε A &c.
- x. 1 Q *και αναβ.* + Bo (1) Aeth . . . *αλλα* Sa Bo Gr.
- 5 Q “they are not wont to follow” with Bo . . . “they will not follow” Sa *ου μη ακολου.* Gr.
- (50) — 7 Q “door” + Bo Gr Syr sin . . . “shepherd” Achm (Rösch) Sa (9).
- 24 Q om *και* + Bo (5) . . . hab Sa Bo pl Gr.
- 28 Q “my hands” + Bo (2) Syr sin pesh . . . sing Achm Sa Bo pl Gr.
- 29 Q “hands” + Sa (1) Bo (1) . . . sing Sa and Bo rell Gr Syr sin.
- 42 ad fin. Q om *εκει* + Bo (2) Gr minn (3) OL Syrr . . . hab Sa Bo rell Gr.
- (55) xi. 4 Q *εστιν* + Bo Gr . . . imperf. Sa.
- xi. 9 Q *απεκρ. Ιησ.* + Bo Gr . . . add “he said” Sa.
- 11 Q *και μετα ταυτα* + Bo (5), all Gr (exc. Δ) . . . om *και* Sa Bo rell Δ Syr sin.
- 14 Q om *ουν* after *τοτε* + Bo A W &c. 565 579 OL a . . . hab Sa N B D &c. OL rell.
- 39 Q “said Martha to him” s. add. + Θ OL b c e ff 1 Syr sin . . . add *η αδελφη τ. τελευτηκ.* Sa Bo Gr rell OL rell (with variants).
- (60) — 47 Q om *οτι* with Bo D . . . hab Sa Gr.
- 54 Q om *εκειθεν* + D &c. OL (exc. f) . . . hab Sa Bo Gr rell.
- — Q “a country” + Bo . . . “the country” Sa Gr.
- xii. 1 Q *ο τεθνηκως* + Achm Bo A D &c. OL b f ff g . . . om Sa N B L W &c. OL a c e.
- 3 Q “wiped them” + Bo Gr minn 1 116 Syr sin . . . repeat *τ. ποδας αυτ.* Sa Gr rell OL.
- (65) — 9 Q *ηκουσαν* + D OL a b c e ff Syr pesh . . . *εγνω* Achm Sa Bo N A B W Θ &c. OL f g Syr sin.
- 25 Q *φυλαξει* + Bo Gr OL Syr . . . *ευρησει* Sa (cf. Mt. x. 39).
- 33 Q *ελεγεν* + Bo pl Gr . . . pres. tense Sa Bo (3).
- 35 Q *2OC* (= *ως* or *εως*) + Bo (exc. one) Gr . . . *2OCON* Sa Bo (1).
- xiii. 9 Q *αλλα* s. add. + Bo Gr . . . add “wash” Sa.
- (70) — 15 Q om verse probably from homoeot. which exists in Bo, but not in Sa.
- 19 Q order *οταν γενηται πιστ.* + Sa (1) Bo A C D W Θ &c. OL (3) . . . trs Sa (6) N B L &c. OL (6)
- 29 Q *δω* + Bo Gr OL . . . “that I (i. e. Jesus) may give (*δω*)” Sa (10).
- 33 Q “the place where I am” + OL a e (*sum*) . . . “to which I am about to go” Sa Bo *υπαγω* Gr, eo, vado OL.
- 37 Q “he said” + D 22 660 . . . add “Peter” Sa Bo Gr rell.
- (75) — 38 Q *Ιησους* s. add. + Bo (7) N A B C\* &c. . . add *αυτω* Sa Bo pl Gr pl.
- xiv. 13 Q “I will give it” + Bo (1) . . . *ποιησω* Sa Bo rell Gr OL (In v. 14 Q repeats the same error without any support).
- 23 Q *ελευσομαι* . . . *ποιησομαι* + D OL e Syr cu . . . 1 plur. Sa Bo Gr and OL rell Syr sin.

<sup>1</sup> For the variants here see HOSKIER, *Codex B* &c. ii 263.

- xiv. 26 Q "But the paraclete &c." as in Gr OL Syrr . . . "but whenever (*or* if) the paraclete come" Sa Bo.
- — Q "all the words that I tell you whatever"<sup>1</sup> + D II 254 OL a b e ff q . . . preterite Sa Bo Gr rell OL f.
- (80) — 30 Q ευρησει + K II 42 116 al 5 OL f g<sup>2</sup> . . . ουκ εχει ουδεν Sa Bo Gr pl OL pl Syrcu sin . . . D OL a conflate ουκ εχει ουδεν ευρειν.
- xv. 6 Q "will be cast forth" + Sa (1) Bo . . . preterite Sa rell εβληθη εξω Gr.
- 15 Q δουλους + Bo Gr . . . "my servants" Sa.
- xvi. 12 Q om αρτι + N\* pers<sup>3</sup> . . . hab Sa Bo Gr rell.
- 18 Q ο λεγει + Bo Gr pl Syr sin . . . om Sa N\* D\* W, Ox 1781, 1 Ferr.
- (85) — 21 Q ημερα + D 248 OL a b c e ff Syr sin . . . ωρα Sa Bo Gr rell Ox 1781 OL f q.
- — Q εγεννηθη + Gr . . . "she bore" Sa Bo.
- 26 Q om περι υμων + Ox 1781 (prob) 36 OL b c e . . . hab Sa Bo Gr rell.
- xvii. 2 Q "that I may give to them eternal life" + N\* Sod ε 52 (both these have αυτω) ε 183\* . . . "that he may give" Sa Bo Gr pl . . . "that thou mayest give" Bo (fr) LW.
- 6 Q "they are thine" + Bo . . . "they were thine" Sa Gr.
- (90) — — Q "I have kept" + OL e ff . . . "they have kept" Sa Bo Gr.
- 11 Q αυτοι + N B 229 254 OL a f . . . ουτοι Sa A C D OL pl . . . Bo conflation.
- — Q om all after ονομ. σου + OL a b c e ff Syr sin . . . hab Sa Bo Gr.
- 25 Q και before ο κοσμος + Bo pl all Gr (exc. D) OL a e g . . . om Sa Bo (5) D OL b c f q.
- xviii. 8 Q τουτους s. add. + Bo Gr . . . "all these" Sa.
- (95) — 15 Q τω Ιησ. 2<sup>o</sup> order + Bo Gr . . . trs after αυλην Sa.
- 23 Q ειπεν s. add. . . . add αυτω Sa N W Ferr Syr sin . . . απεκριθη αυτω Gr rell . . . Bo conflation.
- xviii. 27 Q ευθεως order + Bo Gr . . . after ερωτησεν Sa.
- 28 Q εισηλθον s. add. + Bo Gr . . . add "with him" Sa.
- 32 Q "the word of Jesus which he spake" + Bo Gr . . . "the word which Jesus spake" Sa.
- (100) — 40 Q om παντες + N B L W . . . hab Sa Bo A &c.
- — Q "release not this man but Barab- bas" with ORIGEN (*Comm. John*, Brooke ii 145) . . . om απολυσης Gr . . . "release not this man but release B." Sa Bo Tat<sup>ar</sup>.
- xix. 5 Q om κ. λεγει αυτοις ιδου ο ανθρωπος + OL a e ff r<sup>1</sup> . . . hab Sa Bo Gr &c.
- 16 Q αυτον + Gr fam 1 565 al . . . τ. Ιησουν Sa Bo Gr rell.
- 26 Q has παρεστωτα after ον αγαπα + Bo Syr pesh pal . . . trs Sa Gr.
- (105) — — Q om γυναι + Bo (11) OL e . . . hab Sa Bo (9) Gr &c.
- 28 Q μετα τουτο + Gr pl . . . μ. ταυτα Sa Bo.
- xx. 19 Q "the evening of that day the κυριακη," this order with Sa (1)<sup>1</sup> Bo Gr &c. . . . trs "the evening of the κυριακη on that day" Sa (2).<sup>2</sup>
- — Q οπου ησαν + N\* A B D W &c. OL a q . . . add συνηγμενοι Sa Bo N<sup>ca</sup> &c. OL pl.
- 25 Q om αλλοι + Sa (fr)<sup>3</sup> Bo N\* . . . hab Sa rell Gr rell.
- (110) — 27 Q φερε 2<sup>o</sup> + Bo Gr . . . om Sa.

The foregoing list contains only readings in which *Q* differs from the Sahidic version, to which however it undoubtedly belongs. And the list is by no means exhaustive, as the readings peculiar to *Q*, differences of particles, Coptic construction &c. are omitted.

A study of it leads to the following conclusions:

- i. The rendering is a very concise one, omitting many words and phrases found elsewhere.

<sup>1</sup> This single Sa MS. is the as yet unpublished Gospels of Mr. Pierpoint Morgan.

<sup>2</sup> The rendering η μια τ. σαββ. by the word κυριακη common to *Q* and the only three extant Sa MSS. seems to be primitive and may go back to the original translation. The Coptic fragment of the Acts of Peter at Berlin (SCHMIDT, *TU* xxiv) commences "On the first day of the week (σαββ.) which is the κυριακη."

<sup>3</sup> A papyrus leaf containing Jo. xx. 19-31 of cent. IV-V in the possession of Mr. W. E. Crum.

<sup>1</sup> Lit. "that I shall tell you," but the fut. is used idiomatically in Coptic to express ες αν, or πας δ and participle.

<sup>2</sup> And many Fathers incl. ORIGEN, *Comm. John* ed. Brooke ii 82 ευρισκει.

<sup>3</sup> HOSKIER, *Codex B* ii 298.

- ii. In the above 110 instances *Q* is opposed to both *Sa* and *Bo* in about 63, and in 25 of these *Q* has Greek support, while in 38 it is supported by Versions only or in company with *N* or *D* or both, these being the Greeks most addicted to "Version" readings.
- iii. In about 40 instances, where *Q* differs from *Sa*, it has the support of a majority of *Bo* manuscripts, and in 35 of these it has the whole *Bo* array on its side; or, in other words, in one third of all the cases where *Q* differs from *Sa*, it is supported by the whole weight of *Bo* authority.

This is a surprising result. It would seem to be a necessary inference that the *Bo* version has a number of early readings in it, and is itself probably of much earlier date than has hitherto been conceded to it. It is true that Hoskier would assign it to the IIIrd cent.;<sup>1</sup> but Leiboldt puts it doubtfully in cent. VII—VIII.<sup>2</sup> Unfortunately Mr. Horner has never, I believe, given an opinion on the age of this version such as he has given for the *Sa* version. The earliest dated *Bo* literary manuscripts are a Martyrdom of S. Jacobus Intercisus in the Vatican of A. D. 884 (Hyvernât, Album No. 21) and the Curzon Catena of the Gospels in the Brit. Mus. of A. D. 889. It is true that the earliest dated *Sa* literary MS. is but little earlier—a Synaxary in Mr. Pierpoint Morgan's collection is dated 823. But there is this distinction; in the case of the *Bo* MSS. we have no reason to think that any of the undated

<sup>1</sup> H. C. HOSKIER, *Concerning the date of the Bohairic Version*, 1911, p. 1. I cannot admit that Mr. Hoskier has proved his thesis, which is nothing less than that the Bohairic version existed before *N* was written, and the scribe of the latter had it before him and was influenced by it. But his examples only prove that there was a relationship between the Greek text on which the Boh. version was based and *N* in the Apocalypse, which is not surprising, since Mr. Hoskier himself allows that *N* was written in an Egyptian scriptorium.

<sup>2</sup> *Church Quarterly Review*, July 1906; *Gesch. d. NT-Kanons*, 1907, I 82 n.—In one instance, Jo. XV. 3, I think we may see an example of an early reading in the *Bo* which has been "improved." The Greek has ἤδη ὑμεῖς καθαρὸί ἐστε. Coptic has always had a difficulty in rendering ἤδη, and its usual periphrasis by a verb is very clumsy. *Q* tries to express it merely by putting ἐστε in the past; "ye were cleansed." All the *Sa* manuscripts (except one lectionary) have "From now ye are clean," a correction approximating to the Greek. The *Bo* version reads "ἤδη ye were cleansed," thus retaining *Q*'s tense and merely prefixing the Greek adverb.

ones are earlier than the IXth cent. on paleographical grounds, whereas we have every reason to carry back our *Sa* MSS. for centuries on such grounds. A fashion of dating manuscripts seems to have prevailed in the IXth cent., and not in Egypt only.

- iv. It is important to observe that in some instances *Q* shows its primitive character by preserving the true text where all later *Sa* MSS. have suffered corruption e. g. in the above list nos. 24, 37, 50, 66, 72, 93.

On the other hand, there is evidence of *conflation* in *Q*, viz:—

- VII. 10 "When his brethren were gone up to the feast, then he also went up to the feast, not openly but in secret." The Greeks have εἰς τὴν εὐχὴν only once, but whereas *N B L W* &c. place it before τότε, *D O L* place it after ἀνεβή.
- XII. 20 Here is a somewhat similar repetition of the word "feast." *Q* reads "There were some Greeks among those who [went] up to the feast to worship [at] the feast." The reading is not quite assured, but I think there is no practical doubt of the double "feast." There is no v. l. here among the Greek manuscripts or versions, except the Bohairic which without exception read "went up to the feast" and omit it after "worship" whereas the rest omit it in the first clause.
- XIII. 18 *Q* has "He that eateth my bread with me hath lifted up his heel against me," which is a conflation of ο τρωγων μου τον αρτον *B C L Sa* and ο τρ. μετ' εμου τ. αρτον *N A D W* &c. and other versions including *Bo pl*; but *Q*'s conflation is shared by *Bo (4) E O L q*.
- XVI. 20 Here the Greek text reads κλαυσετε κ. θρηνησετε *N A B D* &c. (but θρηνη. is omitted by *A\* Greg. lect. 181* (= Parham 18) . . . κλαυσετε κ. πενθησετε *A 2* and a few minuscules. *Sa* and *Bo* have two verbs which undoubtedly correspond to κλαυσ. and θρηνη. *Q* has three verbs "weep and lament and sigh"; the third verb must represent πενθησετε. *Syr sin* has "ye will weep and wail and groan," a similar conflation, which shows that it must be very early.



There is an instance of *emendation* in *Q* in VIII 44. The Greek reads *σταν λαλη το ψευδος εκ των ιδιων λαλει οτι ψευστης εστιν και ο πατηρ αυτου* without appreciable v. l. The Coptic versions both take *το ψευδος* as the subject of the verb and render "Whenever the lie speak, it (he) speaketh out of its (his) own (plur.), for he is a liar and his father also." But *Q* has "Whenever the liar speak, he speaketh out of his own (plur.), for he is a lie-monger and his father also." I have used the words "liar" and "lie-monger" to indicate that *Q* has two slightly different formations from the same root. The fact that two distinct words are used proves that it is no scribe's error, but a deliberate emendation of the original Greek.

An *addition* to the text is seen at VI. 46 where the Greek reads *ουχ οτι τον πατερα εωρακεν τις*. *Q* has "not that the Father hath been seen, *no one hath seen the Father*, except" &c., which has no support, though Tischendorf quotes Novatian (III 297 ed. Galland) as reading *quia patrem deum nemo vidit unquam*. It probably began as a marginal gloss from I. 18 and was inserted by a later scribe as part of the text.

Now to pass to more general considerations. *Q* belongs, as has been said more than once to the Sahidic version, and therefore is allied to the group of Greek MSS. headed by the uncials *Σ* B L W. To determine its relation to the two leaders *Σ* and B, I have taken the exhaustive list of readings in which these two differ, given by Hoskier in his *Codex B and its allies* II 206—341; and, restricting of course the instances to those in which *Q* is both extant and capable of distinguishing the various readings so as to range itself clearly on one side or the other, we get the following results:—

Total readings 459: of these *Q* supports B against *Σ* in 263 and *Σ* against B in 137. And in the same set of readings *Q* and *W* go together in 262, of which 202 are in company with B and 60 with *Σ*. Therefore *Q* follows B and *W* about twice as often as it follows *Σ*.

*Q* differs from both B and *Σ* in 59 out of the 459 instances, in 6 of which it is supported by *W*. As these 59 readings are those in which we may look for such as may have survived from a time preceding the supposed Hesychian revision, it is worth while to consider them a little more in detail.

The six instances in which *W* supports *Q* against *Σ* + B are:<sup>1</sup>—

- vi. 3 *Q* "Jesus therefore went up into the mountain" + Sa (r) W r Ferr 565 OL b e f r . . . *ανηλθεν δε* Sa (3) *Σ*<sup>c</sup> A B Θ &c. OL q . . . *απηλθεν* (particles various) *Σ*\* D &c. OL a ff.
- x. 13 *Q* "no one taketh it from me" with practically all Gr except *Σ* B.
- xi. 50 *Q* reads *συμφερει ημιν* with A &c. and W Θ . . . *υμιν* B D etc. . . *συμφερει* s. add. *Σ*
- xii. 13 *Q* "they were crying out" s. add. + B<sup>2</sup> L W &c. (Sa and B\* have the aorist) . . . add *λεγοντες* *Σ* A D &c.
- xiii. 6 *Q* *λεγει αυτω εκεινος* + D L and (with initial *και*) A W &c. . . om *εκεινος* *Σ* B.
- xix. 28 *Q* om *ηδη* with Sa W r 565 579 700 &c. OL a b c e r . . . hab Bo Gr rell OL f ff q.

Next come those readings against *Σ* B W in which *Q* has Greek support:—

- iii. 16 *Q* "his [only] son"<sup>2</sup> with Bo, "his son, his only son" Sa, "his *μονογενης* son" ME, τ. υιον αυτου τ. μονογενη *Σ*<sup>c</sup> A &c. OL Syrr . . . om αυτου *Σ*\* B W.
- iv. 6 = n<sup>o</sup> 4 on p. XXII above.
- 30 *Q* *εξηλθον δε* + Π<sup>2</sup> 124r Bo . . . ουν *Σ* N W &c., *και* C D &c. . . om A B L &c.
- vi. 15 *Q* "make him king" + D and most Gr and verss . . . om αυτον *Σ* A B L W OL q.
- vii. 46 *Q* "no man spake ever as this man" with Gr pl (A hiat) and most verss. (except that *Q* + Sa (6) omit *ουτως*) . . . add *λαλει* *Σ*\* D (om ο ανθρ.) Syr sin . . . ουδεπ. ελαλ. ουτως ανθρ. s. add. *Σ*<sup>c</sup> B L T W minn (2) Bo.
- viii. 28 *Q* "Said therefore to them Jesus" + Gr pl OL Sa . . . om αυτοις B L T W al . . . add *παλιν* *Σ* D.
- 38 *Q* "the things which ye have seen from your father" + Sa Bo pl *Σ*\* and most Gr Ol pl Syr . . . ηκουσατε Bo *Σ*<sup>c</sup> B C L W al.
- ix. 4 *Q* "It behoves *me* to work the works of

<sup>1</sup> Only the most prominent authorities are quoted to indicate the general attitude of the chief groups; but I am extremely indebted to Mr. Hoskier's more detailed collections of readings, and also to those of Prof. H. A. Sanders in his edition of the Washington Gospels (W).

<sup>2</sup> There is no doubt about the restoration in the bracket.

- him who sent *me* + A N &c. . . . "us . . . *me*" Sa B . . . "us . . . us" N L W Bo.
- ix. 9 Q αλλοι δε + A 0124 &c., D (ετεροι) . . . add ελεγον N B W Θ &c.
- — Q om ουχι αλλα + A D &c. . . . hab N B C W 0124 Sa Bo.
- 10 Q "they said" (pret.) + D Sa Bo OL b r . . . ελεγον Gr rell.
- x. 29 Q "my Father who gave them to me is above all" + Sa, ος δεδωκεν A B<sup>2</sup> al Syr sin (ο δεδωκως D) . . . ο δεδωκεν N B\* L W Bo OL.
- xi. 17 Q om ηδη + A D OL e . . . hab Gr rell &c.
- xii. 1 Q "(Lazarus) he who died" + ο τεθνηκως AD &c. OL b fff g Bo . . . om N B L W OL a c e Sa.
- 23 Q απεκρινατο + Gr pl and verss . . . αποκρινεται N B L W 33 579.
- xiii. 35 Q εαν αγαπατε αλληλους 2 69 124 al<sup>4</sup> Sa Bo . . . εαν αγαπην εχετε εν αλλ. (with varr.) Gr rell OL &c.
- 37 Q "he said to him" D 22 660 . . . "Peter said to him" Gr rell Sa Bo.
- xiv. 26 = n° 79 above p. XXIV.
- xv. 2 Q "he will cleanse it" + D OL b c e ff g l q Sa Bo . . . pres. tense the rest.
- 21 Q "do to you" probably = υμιν A and Gr pl . . . εις υμας N° B D L Θ 1 33 579 (W hiat).
- xvii. 2 Q "that I may give them" with only Sod ε 183\* (a late gold on purple min. Athos, Vatop. 747), though N\* Sod ε 52 (an VIII cent. pap. unc. fragment at Berlin) read "I may give him" . . . "that thou mayest give L W 394 . . . "that he may give" the rest.
- xviii. 7 Q "again he asked them saying + D Sa . . . om λεγων all others.
- 24 Q "Annas sent him" without conjunction + A al . . . the Hesych. group and most verss including Sa (δε) and Bo (τοτε) have a conjunction, mostly ουν or δε.
- 33 Q om παλιν + C<sup>3</sup> minn (3) Sa (all but one) . . . hab Gr rell Bo OL &c.
- xix. 16/17 In this extremely varied passage Q reads "When they had taken *him* they brought him forth" i. e. αυτον 1° + Gr 1 209 565 al . . . τον Ιησουν Gr rell Sa Bo.
- 26 Q "(Jesus) said to *his* mother" + A D supp θ al OL pl Sa Bo . . . τη μητρι N B L W 1 22.
- Lastly we give a list of readings which find their main support in the versions, occasionally in the company of D N or W, the Greek codices most frequently given to "Version" readings.
- ii. 12 Q om και οι μαθηται αυτου with N Gr a few minn OL a b e ff l Arm . . . hab Sa Bo Gr rell [D hiat].
- 19 Q "and I (εγω) I shall raise it up in three days" + Sa a papyrus fragment in the Brit. Mus. (= Horner μ) and a vellum fragment prob. cent. VI also there,<sup>1</sup> Bo (5), Syr pesh . . . om εγω Sa and Bo rell Gr OL &c.
- iv. 6 = n° 4 above p. XXII and v. 9 = n° 7 ibid.
- v. 19 Q "Jesus answered" om conjunction + Sa (4) Bo (12) Gr 33 lect 184 al 3 OL a b c e ff l . . . add ουν Sa (1) N A B (om ο ις) . . . add δε Bo rell Syr pesh.
- vi. 3 Q ουν + Sa (1) D 1 fam 13 OL . . . δε Sa rell Bo (7) N° A B al . . . και N\* Syr . . . om Bo pl.
- 7 = n° 18 above p. XXII, vi. 45 = n° 25 ibid., vi. 54 = n° 27 ibid., vi. 60 = n° 28 ibid.
- 70 Q "Jesus answered" + OL b e r alone amid a great variety of readings; OL c l have preceding "and"; Sa (2) B C W al add "to them"; the rest omit "Jesus" or add "and said" in various forms.
- vii. 37 Q εκραζεν imperf. with Sa (2 oldest) Bo pl N D 1 69 OL . . . εκραξεν Sa (6) Bo (2) Gr rell.
- 39 Q "they had not yet received πνευμα" (representing δεδομενον with little doubt) + Sa OL (7) and verss generally against Bo N K T Θ Π Ψ al; the other Greeks add αγιον with or without δεδομ. In any case δεδομ. is probably secondary and introduced by the Versions whose translators felt some explanation of an obscure sentence to be required.
- 47 Q "Are ye also led astray?" with Bo (doubtful) and Syr cu sin.
- viii. 57 Q "and did Abraham see thee?" + Sa N\* 0124 Syr sin . . . all others have εωρακας. The two Gr uncials above named read εω(ο)ρακενσε. It is curious that B\* Θ W have the dialectal form εω(ο)ρακες here.<sup>2</sup>

<sup>1</sup> WADI SARGA, *Coptic and Greek Texts*, ed. W. E. Crum and H. I. Bell, Hauniae 1922, n° 4, p. 30.

<sup>2</sup> HOSKIER, *Cod. B* ii 261 notes that Θ reads εωρακες for -κας in Jo. ix. 37. B also reads εηλυθης in Jo. xvii. 7. 8, Acts xxi. 22.

- ix. 6 Q "on his eyes" + Sa D OL a c ff q Vg...  
om "his" N B L al... add του τυφλου  
A C\* W al OL b e f.
- 19 Q ηρωτησαν s. add. + Sa (4) N\* W OL a b c  
ff l... add λεγοντες Sa (8) Bo N<sup>c</sup> A B  
o124 al OL e f q rr<sup>2</sup>.
- 21 Q "he is of age" s. add. + Sa N\* W o124  
OL b... prec αυτον ερωτησατε Bo N<sup>c</sup> B  
D L al OL (5)... add same after ηλικιαν  
A al OL l q.
- 26 Q om conjunction + Bo N\* OL a e Syr sin  
pesh... ουν Sa N<sup>c</sup> B D L W al OL b c f  
ff g q... δε A al.
- 38—39<sup>a</sup> Q om + N\* W OL b (1), see above p. XVI.
- x. 28 Q "my hands" + Bo (2) Syr sin pesh...  
sing. Achm Sa Bo pl Gr.
- 42 Q om εκαι ad fin. + Bo (2) Gr minn (4) OL  
Syr sin pesh... hab all others includ-  
ing Sa Bo rell.
- xi. 5 Q "Mary and Martha her sister" + Achm  
Sa (2) Bo (2) Gr r fam 13... the names  
transposed Sa (5) Bo rell... "Martha  
and her sister Mary" Gr minn (3) OL  
b f g l Vg... om "Mary" Gr rell.
- 22 Q δωσει σοι s. add. + Vg (A F S Y) Syr sin  
pesh Tat<sup>ar</sup> pers... all others add ο  
θεος.<sup>1</sup>
- 33 Q "he was troubled in spirit as those who  
are anxious" + Achm Sa εταραχθη... ως  
εμβριμ. D Θ r 22... εμβριμησατο... η. ετα-  
ραξεν εαυτον Gr rell &c.
- 39 Q om η αδελφη τ. τετελευκ. + Θ OL b c e ff l  
Syr sin... hab Sa Bo Gr and OL  
rell.
- xii. 9 Q ηκουσαν + D OL a b c e ff Syr pesh Tat<sup>ar</sup>  
... εγω Achm Sa Bo Gr rell OL f g Syr  
sin.
- 19 Q ωφελουμεν + Achm Sa (3) Bo pl OL c f g  
Vg Tat<sup>ar</sup>... ωφελειτε Sa (1) Bo (2) Gr &c.
- 23 Q "he answered" + Sa (2) Gr 440 OL a e  
... ο δε Ιησ. αποκρινεται Sa rell Bo Gr OL  
b f ff.
- 30 Q "this voice came not" + Sa D (ηλθεν) Θ  
(εληλυθεν) 579 OL a b e ff Vg... γεγονεν  
Bo Gr rell &c.
- 31 Q "(the judgement of) the world" + Bo  
(1) D W minn (6) OL b ff g l r Syr sin...  
"this world" Sa Bo rell Gr rell.
- xiii. 33 = n<sup>o</sup> 73 above p. XXIII.  
— 37 = n<sup>o</sup> 74 above p. XXIII.
- xiv. 7 Q "ye see" + Bo (2) OL e m... "ye have  
seen" Sa Bo pl Gr.
- 23 Q ελευσομαι... ποιησομαι + D OL e Syr cu  
... r plur. Sa Bo Gr and OL rell Syr sin.
- 24 Q τηρησει + Sa (1) Bo D 579... τηρει Sa (2)  
the rest.
- — Q τ. λογον μου + Sa Bo (6) OL e Syr cu pesh  
Tat<sup>ar</sup> Vg (R)... plural Bo pl Gr OL &c.
- 26 Q "all the words that I tell you what-  
ever"<sup>3</sup> + D II 254 OL a b e ff q... prete-  
rite Sa Bo Gr rell OL f.
- xvi. 4 Q ταυτα s. add. + Sa D\* OL a e l... pr  
αλλα Bo Gr rell OL b c f ff.
- 28 Q om first clause by homoeot + D W OL  
b ff Syr sin.
- xvii. 7 Q εγνωκα + Sa N (εγνω) W 7 r 118 579 lectt  
(4) OL a b c e f ff q Syrr... εγνωκαν Bo  
Gr rell (exc. A doubtful<sup>4</sup>).
- 11 Q om latter part of verse + OL a b c e ff  
Syr sin... hab Sa Bo Gr OL f q.
- xviii. 27 Q om Ηετρος + Sa (1)<sup>5</sup> OL a b e... hab rell.

## 6. CONCLUSION

THE Qau papyrus is of importance, not only for its antiquity and its peculiar readings, but for the knowledge we have of its history. Of very few New Testament Manuscripts do we know so much. With regard to most of them we know next to nothing of their history until they are found in, or drift into a library at some date in the last four hundred years. Even of the most famous uncials the origin and early history is almost entirely a matter of inference. The Vatican MS. has been attributed by distinguished scholars to Egypt, Caesarea, South Italy or Rome; codex Bezae to

<sup>1</sup> This is not absolutely certain, but there is little practical doubt.

<sup>2</sup> Though a negative appears in the text and translation of the Sahidic N. T. (III. 216), it is an error and there is no Sahidic authority for it.

<sup>3</sup> Lit. "that I shall tell you"; the fut. is used idiomatically in Coptic for ἔς ἔν or πᾶς ὁ with participle.

<sup>4</sup> See Tischendorf note ad loc and photographic edition of Cod. Alex.

<sup>5</sup> A VI cent. fragment belonging to Dr. A. H. Gardiner.

<sup>1</sup> Unfortunately the Achmimic (Rösch) is missing for this verse.

South France, South Italy, Ravenna or Sardinia, and so on. If we are ever to trace the development of the various families of Gospel-texts, it is essential to fix the places of origin of the chief manuscripts representing those families. Hence the great value of any early text of which the actual source is known, either as to the place where it was written or that in which it was found. We do not know exactly where our papyrus was written, but its dialect shews that it is not likely to have been very far from the place in which it was discovered. Mr. Guy Brunton has, since the discovery of the MS. found also the remains of a church, but apart from the cemetery no other remains leading us to suppose there was ever a monastery there, nor is any recorded for this site. But there is ample evidence of a considerable settlement of anchorites, living separately in cave-dwellings and old tombs in the cliffs who would have a common church and cemetery, and the papyrus would be written for and belong to this church. The regular coenobium had taken its rise in Egypt at so recent a date when this papyrus was written, that it is perhaps more likely to have been written outside of a monastic scriptorium than in one. The hand is that of a very practised writer, a professional copyist of literary works. It is the only early Gospel manuscript of which we are sure of the provenance, the place in which it was found. There are fragments of other Gospel manuscripts which were found without reasonable doubt in the White Monastery near Sohâg; but we know that all that comes from there was not necessarily written there, as many colophons show volumes to have been transported there from other places,<sup>1</sup> probably for safety when the weaker churches were in danger of attacks by marauding desert tribes, the White Monastery being built as a fortress. Perhaps it was some such danger that caused the burial of the Qau papyrus in a pot in the cemetery.<sup>2</sup>

The only Greek Gospel manuscript of Early date (cent. V) of which we know the provenance is the Washington Gospels (W) belonging to Mr. Charles L. Freer. This was found in Egypt, but the exact spot is not known, though there are indications that it came from a monastery in the

neighbourhood of the Pyramids. These two MSS. W and Q, fix the type of Gospel text prevalent in Egypt between about 350 and 450, and afford a standpoint from which to examine the relations of the other MSS. whose provenance is not known, and to test the theories that have been constructed as to their origins, mainly by comparison with quotations from the Fathers.

That Q is not Greek but Coptic is to a certain extent a disadvantage, but not so great as it might seem at first sight. Allowance being made for certain peculiarities and restrictions due to the nature of the language, it is a close rendering of the Greek text which can be recovered with considerable certainty from it. And the evidence is gradually driving us back to an earlier date for the first translation from the Greek.<sup>1</sup> Mr. Horner (Sah. N. T. III 398—9) would place it about the middle of the second century. The historical conditions at that time make it very natural that it should be so. There was an immense development of traffic and movement throughout the Roman empire, and especially in the lands surrounding the Mediterranean basin, which was not then—as it has been since the Arab conquests of the seventh century—cut in two by a diagonal line drawn from Armenia to the Straits of Gibraltar; but it was a continuous ring of civilized provinces. All this movement and intercommunication must have given rise to a great demand for bilingual literature, mostly of an ephemeral nature, to meet the demands of Orientals travelling in the west, and the crowds of Roman officials, military and civil, who were always moving to and fro. The most important side to us of this bilingual literature was that which arose in the propagation of the new religions which came from the east to fill the place left by the moribund cults of the west.

<sup>1</sup> W. E. CRUM in *B. M. Cat. Coptic MSS.*, p. xi.

<sup>2</sup> The Greek fragments of the Gospel and Apocalypse of Peter were found in the tomb of a monk in the cemetery of Akhmim (*Miss. Arch. fr. au Caire IX 1892*).

<sup>1</sup> Bp. Lightfoot in *Scrivener's Plain Introduction 1883*, followed by Westcott and Hort (*II. 85*) 1896 were inclined to place both Sa and Bo versions in the second century: but Coptic scholars of more recent times have been chary of admitting such an early date, chiefly on the ground that demotic writing was in official use certainly till the end of the second century, and locally later. But it was all pagan: we have not a single Christian document in demotic, and the adoption of the Greek alphabet seems in some mysterious way to be bound up with Christianity. A further reason for caution in fixing too early a date is that it is doubtful whether there was any rapid spread of Christianity in Egypt till the time of Demetrius, consecrated Archbishop in 188—9 (cf. HARNACK, *Mission und Ausbreitung des Christentums*, Leipzig 1902).

These new religions, unlike the older ones they were replacing, were essentially proselytizing, and each had its holy books and liturgies. The Christian missionaries were obliged, even where the original language was preserved for liturgical purposes (as Greek was in the liturgy at Rome till well on in the second century), to have renderings of the scriptures for reading and they must have preached in the native language of their converts. Hence very soon there sprang up a mass of bilingual literature of which we have only fragments left; but for Egypt we have remains showing that besides the bible, a great deal of early Apocryphal literature was translated into Coptic, and early patristic literature also. The most important part

is naturally the remains of the bilingual bible, and the resulting interaction of the various versions one on the other, sometimes indirectly through their associated Greek texts, sometimes directly especially after the fourth century through monks carrying their versions from one country to another e. g. Syrian monks to Egypt, Egyptian monks to Constantinople, Greek monks to Italy and so on. For some years past this has been regarded by many scholars as the most fruitful path of investigation in the text of the New Testament; and so every new early manuscript of any part of it in any of the chief versions, Latin, Syriac or Coptic, is worthy of close study.

## COLLATION OF Q WITH THE GREEK TEXT OF WESTCOTT-HORT<sup>1</sup>

- |  |  |
|--|--|
| <p>II. 12 incipit κ. η μητηρ αυτου<br/>αδελφοι] + αυτου<br/>om και οι μαθηται αυτου και</p> <p>— 13 και 1<sup>ο</sup>] δε</p> <p>— 14 om και 1<sup>ο</sup><br/>“the oxen and the sheep and the doves”</p> <p>— 15 ανετρ., v. l. ανεστρ.] non dist.</p> <p>— 16 om και</p> <p>— 18 om ουν</p> <p>— 19 και 2<sup>ο</sup>] + “I” (εγω)</p> <p>— 20 om ουν<br/>lit. “they spent forty-six years building<br/>this temple”</p> <p>— 21 περι . . . αυτου] reading uncertain</p> <p>— 22 ουν] δε</p> <p>— 23 τ. Ιεροσολ.] “in Hierousalem”; this form<br/>is always used except in v. 13 above.<br/>“in the feast of the πασχα”</p> <p>— 24 παντας] “every thing”</p> <p>— 25 om οτι<br/>om του before ανθρωπου</p> <p>III. 1 om δε</p> <p>— 2 lit. “thou art a teacher who came from<br/>God”</p> <p>— 3 “Jesus δε answered”<br/>ανωθεν] “again”</p> <p>— 4 lit. “how shall the man be born again<br/>being old?”; but this is idiomatic, the<br/>Fut. II being often used for δυνασθαι.</p> | <p>III. 6 το γεγεννημ.] + δε</p> <p>— 7 ανωθεν] “again”</p> <p>— 10 om αυτω</p> <p>— 16 “his only son”</p> <p>— 17 “his son”</p> <p>— 18 ο 2<sup>ο</sup>] + δε</p> <p>— 20 ελεγχθη] “condemned as being evil”</p> <p>— 21 εν θεω] “in the light”</p> <p style="text-align: center;">[III. 22 to IV. 5 τω υιω αυτου missing]</p> <p>IV. 6 om δε<br/>om ουτως<br/>om ως</p> <p>— 9 ουν is uncertain—a space in lac.</p> <p>— 10 om σοι 1<sup>ο</sup></p> <p>— 17 om [αυτω]</p> <p>— 18 και νυν] “and now moreover”</p> <p>— 20, 21 Ιεροσολυμοις] “in Hierousalem”</p> <p>— 25 οιδα] “we know”</p> <p>— 27 και 1<sup>ο</sup>] δε<br/>om και 2<sup>ο</sup></p> <p>— 28 om και 1<sup>ο</sup> 2<sup>ο</sup></p> <p>— 30 εξηλθον] + δε<br/>om και ηρχοντο</p> <p>— 31 εν τ. μεταξυ] “but (δε) forthwith”</p> <p>— 33 οι μαθηται] + αυτου</p> <p>— 35 λευκαι] prob ηδη prec</p> <p>— 36 om ηδη</p> <p>— 37 om και (idiom)</p> <p>— 40 ουν] δε<br/>om και εμεινεν εκει</p> <p>— 41 “believed on him on account of the word”</p> <p>— 42 “we no longer believe thee on account<br/>of the (thy?) word; for we have heard<br/>him and” &amp;c.</p> <p>— 43 om τας</p> |
|--|--|

<sup>1</sup> No attention is paid to (i) instances of asyndeton, (ii) variations in tenses where they are idiomatic, (iii) differences of word-order unless they are specially noted, (iv) presence or otherwise of the definite article before names—Coptic has its own rules for these things. The marginal readings in W—H are excluded.

Abbreviations:—om = omits, omitted; + = adds; non dist. = the Coptic does not distinguish between alternative Greek readings; lit. = literally; lac. = lacuna; prec. = preceded; v. = verse.

- IV. 45 "Hierousalem"  
om και
- 46 "α βασιλικος"
- 49 om κυριε
- 51 om ηδη  
υπηνητησαν] "his servants met him and informed him saying, Thy son liveth"
- 52 ουν 1°] δε  
om παρ' αυτων  
om ουν 2°  
om εχθες
- 53 om ουν
- V. 1 "the feast"
- 2 βηδσαιδα  
lit. "there being five σταα on it"
- 3 "the multitude"  
[v. 4 om as in W—H.]
- 6 lit. "knew that he had waited (long)"
- 9 και] δε  
"he arose he took his bed," om "and walked"  
om εν εκεινη τη ημερα
- 10 om τω τεθεραπευμενω  
om και  
"thy bed"
- 11 om δε
- 14 "found him"
- 15 ειπεν] "he informed the Jews"
- 16 "the sabbath"
- 18 om μαλλον  
om ισον . . . τ. θεω (homoeot.)
- 19 om ουν
- 21 om και 2°
- 26 om γαρ
- 27 "the authority"  
"son of the man"; so everywhere.
- 28 om τουτο
- 32 αλλος] + δε
- 39 lit. "because you say that you have eternal life in them"
- 40 "the life"
- 42 την αγ.] om article
- 43 "you did not receive me"  
αλλος] † δε
- 44 πως] + ουν  
om [θεου]
- 45 "in whom ye hope"
- VI. 2 om δε
- 3 δε] ουν  
om και εκει
- 5 om πολυς
- VI. 5 "where shall we buy bread?"
- 7 om αυτω
- 10 om δε  
"in that place"
- 11 "he gave to his disciples and (δε) the disciples gave to them that were seated and likewise what they had received of the fishes."
- 13 "twelve baskets with the fragments which remained over to them who had eaten from the five barley loaves."
- 14 "the signs which he did"
- 17 εμβαντες &c.] "they went on board the ship in order to cross the sea to K."  
και (before σκοτια)] δε
- 19 ουν] δε
- 22 "But (δε) on the morrow the multitude which stood on the other side of the sea saw that there was no other ship there save one, and that Jesus did not enter the ship with his disciples, but his disciples alone went"
- 23 αλλα &c.] "and 10 other boats came out of Tiberias" pointing to a reading και ηλθον αλλα πλοια
- 24 "when the multitude therefore saw Jesus with them, they called to his disciples, them and their boats, they went to K."; probably some deep-seated corruption.
- 25 ποτε] "how"
- 26 ουχ οτι] "not in order that ye may see signs"; a blunder in translation. The usual Sa version has corrected it.
- 27 "this is he whom God the Father sealed"
- 30 om ουν 1°
- 31 "bread was given to them"; a scribal error. A change of one letter gives the true reading
- 32, 34 om ουν
- 36 εωρακατε] "ye will see me and ye will not believe"
- 37 και τον ερχομενον προς με om by homoeot.
- 39 "that all those [gender not distinguished] whom he hath given me should not perish but I should raise them up at the last day"
- 40 εχη] "receive"
- 44 "my Father"
- 45 εστιν γεγρ.] + γαρ
- 46 ουχ οτι &c.] "not indeed that the Father hath been seen [lit. they have seen the

- Father]; no one hath seen the Father save he that is from God, he hath seen the Father." A slight emendation would convert the rendering into "not indeed that (any)one hath seen" &c.
- VI. 53 om *ουν*  
 — 54 "he who eateth his (*sic*) flesh and drinketh his blood"  
 — 57 "my Father" (*bis*)  
 — 58 "your fathers"  
 — 59 "in the synagogue"  
 — 60 om *ουν ακουσαντες*  
 — 61 om *περι τουτου*  
 — 62 om *ουν*  
 — 63 *πνευμα 2°*] "spirits"  
 — 64 "who it is that believeth not"  
 — 65 "my Father"  
 — 66 "on account of this"  
 — 68 om *αιωνιου* (probably)  
 — 69 "thou art the Christ the holy one of God"
- VII. 1 om *και*  
 "out of Galilee"; scribe's error.  
 — 8 "I am not yet about (or, intending) to go to the feast"  
 — 9 *αυτοις*] "he himself" i. e. *αυτος* probably  
 — 10 om *δε*  
*ανεβη*] + "to the feast" (repeated)
- [VII. 11 to 28 *ιερω* missing]
- 28 om *υμεις . . . . 29 απεστειλεν* om by homoeotel.  
 — 30 "his hand"  
 — 31 om *δε*  
 — 35 om *ουν*  
 — 39 *ουπω*] "for they had not yet received *πνα* as Jesus had not yet received glory."  
 — 40 "some therefore out of the multitude"  
*τ. λογων τουτων*] owing to a lac. it is uncertain whether Q had the sing. (as in other Sa) or the plural.  
 — 41 *αλλοι*] + *δε*  
*οι δε*] "some"  
 — 42 *ουχ &c.*] "the scripture is wont to say that Christ cometh out of the seed of David"  
 — 44 "his hands"  
 — 46 "no man spake ever as this man"  
 — 47 om *ουν [αυτοις]*  
 "do ye not err?"  
 — 49 the word "multitude" is omitted, perhaps a scribal error; but the plural verb of the original, preserved in all other Coptic
- texts, is here altered to the singular, which suggests a false interpretation.
- VII. 51 om *πρωτον*  
 — 52 "search the scriptures"  
 "and see that a prophet shall arise out of G."; the negative omitted by error.
- [VII. 53 to VIII. 11 omitted]
- VIII. 13 om *ουν*  
 — 14 om *αυτοις*  
*υμεις . . . υπαγω 2°*] om by homoeot.  
 — 16 "I and my Father who sent me"  
 — 17 om *και*  
 — 19 "ye know not me nor again do ye know my Father"  
 — 24 "but (*αλλα*) I said" om *ουν*  
*εγω ειμι* "it is I" or "I am he" and so too v. 28  
 — 26 "from the first I speak to you, having many things to say concerning you and to judge"  
 — 28 *ειπεν ουν*] + "to them"  
 — 34 om *πας*  
 is a servant of sin  
 — 35 "but (*δε*) the son indeed remaineth for ever"  
 — 38 the Coptic does not distinguish between *παρα τω π.* and *παρα του π.*, but renders both "from," adding the possessive adj. "my . . . your father"  
*ηκουσατε*] "ye saw"  
*ποιειτε*] "do them," imperative.  
 — 39 "the children . . . ye would do the works"  
 — 40 om *δε*  
 — 43 "why have ye not known my speech?" probably *οτι* was omitted  
 — 44 *το ψευδος*] "whenever (*οταν*) the liar speaks, he speaks out of his own; for he is a liar and also his father." The word used for "liar" is not identical in the two places.  
 — 46 "if I tell you the truth"  
 — 48 om *ου.* "we, we say well that thou art a Samaritan"  
 — 52 om *εις τον αιωνα*  
 — 53 om *απεθανον*  
 — 54 "he of whom ye say that he is God"  
 — 57 om *ουν*  
 "and Abraham saw thee?"  
 — 58 om *αμην αμην λεγω υμιν* by homoeot. probably  
 — 59 om *δε*



- IX. 1 "who was born blind"  
 — 4 "it is fitting for me to carry out the works"  
   εως] the Greek word is used  
   ερχ. νυξ] "before the night comes"  
 — 5 οταν] again the Greek word εως is used  
 — 6 "he smeared the clay on his eyes"  
 — 7 νιψαι] "wash thy face," and so always  
   σιλωαμ] σιλουαμ without article here; in v. 11  
   it has the def. art. "he went therefore, he  
   washed his face and he saw out"  
 — 9 αλλοι 2<sup>ο</sup>] + δε probably  
   om ουχι αλλα  
   εκεινος] + δε  
 — 10 om ουν 1<sup>ο</sup>  
 — 11 om εκεινος  
 — 12 om και  
 — 14 om δε  
 — 15 "how didst thou see out?"  
   επεθηκεν] "smeared a clay on my eyes"  
   the same word as in vv. 6, 11.  
   βλεπω] "I saw out."  
 — 16 om ουν  
 — 17 om ουν  
   om παλιν  
 — 18 om ουν  
 — 19 om αυτους λεγοντας  
   "of whom ye say, We bore him blind"  
   and again in v. 20  
   om ουν and also in v. 20  
 — 20 om οιδαμεν οτι by homoeot.  
 — 21 om δε  
   om αυτον ερωτησατε  
   "also he is of an age to speak for him-  
   self"  
 — 22 ειπαν] + ουν  
 — 23 Coptic does not distinguish between επε-  
   ρωτ. and ερωτ.  
 — 25 om ουν  
   om εν, evidently by error  
 — 26 om ουν  
 — 27 απεκρ. αυτοις] "he answered saying"  
 — 28 om και 1<sup>ο</sup>  
 — 30 "this itself therefore (ουν) is the wonder"  
 — 31 οιδαμεν] + δε  
 — 35 "and when he had found him he said to him"  
   ου πιστενεις] "Believe (imperat.) on the son  
   of man"  
 — 36 απεκριθη &c.] "he said, Lord who is he  
   that I should believe on him?"  
 — 38 om ο δε εφη το (39) ο Ιησους
- X. 1 εις τ. αυλην τ. προβ.] "to the sheep"  
   αλλα] "and"  
 — 3 om ιδια  
 — 5 ακολ.] "they do not follow"; om δε  
 — 8 om προ εμου  
 — 11 "for his sheep"  
 — 12 μισθωτος] + δε  
 — 15 "my Father" (*bis*)  
   "I shall lay down my life"  
 — 16 και] δε  
 — 17 "my Father . . . because I shall lay down"  
 — 18 "no one taketh it"  
   om παλιν  
 — 19 "and there was a schism"; om παλιν  
 — 22 εγενετο] + δε  
   "Hierousalem"  
 — 25 "and ye believe me not"  
 — 28 "out of my hands"  
 — 29 "my Father who gave them to me is  
   above all"  
   "out of the hands of my Father"  
 — 38 "if I do them"  
 — 39 "but (δε) they were seeking to seize him  
   and he came out of their hand"  
 — 40 om και 1<sup>ο</sup>  
   "and he abode there"  
 — 41 om και 1<sup>ο</sup>  
   om δε  
 — 42 om εκει  
 XI. 1 om εν  
 — 3 om κυριε  
 — 4 "in order that his son may be glorified  
   through it"  
 — 5 om δε  
 — 6 ουν] δε  
 — 7 επειτα] + δε  
   om παλιν  
 — 10 "in it (the night)"  
 — 11 om αυτοις  
 — 12 "if he is asleep he will arise"  
 — 13 "but Jesus speaks concerning his death,  
   but they think . . ." perhaps a scribal error  
   for the imperfect.  
 — 14 om ουν  
 — 16 om ουν  
   "his fellow-disciples"  
 — 18 "Hierousalem"  
 — 19 "their brother"  
 — 20 ουν] δε  
   "Maria," and so always except in XX. 16,  
   18.

- XI. 22 "but (αλλα) now again I know that whatever thou askest of God he will give them to thee"  
 — 26 "dost thou believe me?"; the last word corrected from "these (things)"  
 — 27 "I believe"  
 — 28 "the teacher has come"  
 — 33 "he was troubled in spirit as those who are in anguish and he said"  
 — 36 ουν] δε  
 — 38 om δε  
 — 39 om η αδελφη τ. τετελευτηητος  
 om κυριε  
 — 40 om σοι  
 — 41 om ουν  
 "they took away the stone. Jesus therefore (ουν for δε) lifted his eyes"  
 . . . "my Father"  
 — 42 "I know"  
 — 44 "his feet and his hands" (idiomatic)  
 — 45, 47 ουν] δε  
 — 48 "and will take from us this place and our nation"  
 — 50 "it is expedient for us"  
 — 54 om εκειθεν, "to a country"  
 — 57 δε] γαρ  
 "a commandment"  
 XII. 1 "Lazarus, he who died and whom Jesus raised up from the dead"  
 — 3 ουν uncertain owing to lac.  
 "wiped them with the hair of her head"  
 — 4 om [δε]  
 — 6 om δε  
 om οτι 2°  
 — 8 om γαρ  
 — 9 "a great multitude," also v. 12  
 ουν] δε  
 — 13 "took branches from some palm trees"  
 om ωσαννα  
 om και 2°  
 — 15 "cometh [to thee]" probably  
 — 16 om ουν probably  
 — 19 ουν] δε  
 — 20 om δε  
 Unfortunately the reading is doubtful here; apparently "among those who [went] up to the feast to worship [in the?] feast"  
 — 22 Ανδρας] + δε  
 om ερχεται 2° and και 3°  
 — 23 "he answered saying to them"  
 XII. 26 "and whither I shall go, my servant also will be there"  
 — 27 "my Father" probably; certainly so in v. 28  
 — 29 om ουν  
 "this is thunder," probably; the reading is not quite certain  
 αλλοι] + δε  
 — 31 "now is the judgement of the world"  
 — 32 the Coptic phrase does not distinguish certainly between παντας and παντα, but the former is more likely  
 — 34 om ουν  
 τις εστιν . . . ανθρωπου om by homoeot.  
 — 37 "but all the signs he did before them; they did not believe on him"  
 — 38 om τ. προφητου  
 — 40 "he closed up their eyes and he closed up their heart . . . and that I should heal them"  
 — 41 "he saw the glory of [God]"; there is no doubt of the restoration.  
 — 42 om ομως μεντοι και  
 "more than the glory of God"  
 — 43 Coptic does not distinguish between ηπερ and υπερ  
 — 45 και ο θεωρων . . . πεμφαντα με om by homoeotel.  
 — 47 om μη  
 — 49 om αυτος  
 — 50 om ουν  
 "my Father"  
 XIII. 1 "that he should pass from this world and go to the Father"  
 — 2 "into the heart of Judas the son of Simon the Iscariot that he should betray him"  
 — 5 νεπηρα] the Coptic uses the Greek word λακανη, but this is not decisive that it was in the translator's Greek exemplar. It is a frequent habit of the Copts to render an unfamiliar Greek word by a more familiar one.  
 — 6 "said that one (*ille*) to him"  
 — 8 "I will not suffer thee to wash my feet ever"  
 "answered saying (*or*, and said) to him"  
 — 10 [αι μη τ. ποδας] are in the Coptic  
 — 12 ουν] δε  
 ενιψεν] "had finished washing their feet"  
 "he lay down again and said to them"  
 — 14 om ουν

- XIII. 15 the v. is om probably from homoeot.  
 — 18 "he who eats his bread with me lifted up his heel against me"  
 — 19 "I am he"  
 — 20 δ λαμβανων to 21 ειπεν om by homoeot.  
 — 24 "[Simon Peter] beckoned [to this one to] ask [him . . ." The MS. is imperfect, but there is no reasonable doubt that it followed the ordinary Sahidic text here.  
 — 25 αναπεσω] + ουν probably but lac.  
 — 26 om ουν 1° and 2°. Perhaps "and" before βαψας  
 om λαμβανει και; "he gave it to Judas the son of Simon the Iscariot. After he had received the bread, Satan entered into him."  
 — 27 om και  
 — 28 δε is in the Coptic  
 "reclining with him"  
 — 29 γαρ] δε  
 om η, probably scribal error  
 "that he should give to the poor"  
 — 30 "when that one had taken the bread, straightway he went forth"  
 om δε  
 — 31 om ουν  
 — 33 "[the place in which] I am (*sic*) ye [will not be able to go] to it"  
 — 34 probably the v. began with πλην as in other Sa MSS., but it is now missing.  
 — 35 "if ye love one another"  
 — 36 "Jesus answered him"  
 om νυν  
 om ακολουθησεις δε υστερον by homoeot.  
 — 37 om [ο] Πετρος  
 The Coptic takes αρτι with the following clause: "I will lay down now my life for thee"  
 — 38 "without thy having denied me thrice"
- XIV. 1 "believe on God and believe on me"  
 — 3 "and moreover if I go"  
 — 4 "and the place that I go to, ye know it and ye know the way"  
 — 7 "and from now ye know him and ye see him." The final "him" is natural to the idiom and cannot be relied on to support an αυτον in the original Greek.  
 — 9 "hath seen my Father also"  
 "shew us thy Father"  
 — 10 "dost thou not believe me that . . ."  
 "my Father" *ter* probably, and *bis* in v. 11
- XIV. 11 "if not, believe on account of his [works]"  
 om εγω 1° . . . "go to my Father"  
 — 14 om [με]  
 — 16 "my Father"  
 — 17 "for he will abide with you and be in you"  
 — 19 om υμεις δε θεωρειτε με probably by homoeot.  
 — 20 και υμεις εν εμοι repeated by dittography  
 — 21 "this command"  
 "but he that loveth me, my Father will love him"  
 — 22 "said Judas the Kananites, Lord, why wilt thou manifest thyself to us, and wilt thou then not manifest thyself to the world?"  
 ("then" adversative)  
 — 23 "and I will come to him and make for us an abode with him"  
 — 24 "my word" . . . "but that of my Father who sent me"  
 — 25 There is some corruption in the verb rendering λελαληκα, lit. "these things if I say them unto you, (while?) I am with you." I cannot explain the origin of the error. The other Sa MSS. have the reading of the chief uncials.  
 — 26 "and cause you to remember all the words that I shall say to you"  
 — 27 ου καθως . . . διδωμι υμιν om by homoeot.  
 — 28 "I shall go away and I shall come again to you." Stress must not be laid on the future tense which is idiomatic with verbs of movement.  
 "my Father" *bis*  
 — 30 "the ruler of this world"  
 "and he findeth not anything in me"; but this present "findeth" probably represents a future ευρησει.  
 — 31 "I love my Father and as he gave me commandment, so I do it"
- XV. 3 om ηδη; "ye also were cleansed"  
 — 4 "as the branch cannot bear fruit of itself unless it remain in the vine, so also ye will (?) not remain in me." Lacunae render the last phrase somewhat uncertain.  
 — 9 "my Father . . . I too loved you. Abide in my love."  
 — 10 "my Father"  
 v. 11 ινα to 12 εντολη η εμη om by homoeot.  
 — 14 υμεις to εστε om by homoeot.  
 ε] "those which I command you"  
 — 15 "my friends"

- XV. 16 om και εθηκα υμας probably by homoeot.  
 "my Father"  
 — 17 "but (δε) these things I command you  
 to love one another"; not final = ινα, as  
 in Sa and Bo.  
 — 19 om δε  
 — 20 om και 1°  
 — 22 δε] „therefore"  
 — 24 "but now they have seen me and they  
 have hated me and my Father also"  
 — 26 "my Father" *bis*  
 — 27 om δε
- XVI. 2 [υμας] is expressed in Coptic.  
 — 3 "and they will do these things to you be-  
 cause they knew not my Father nor did  
 they know me"  
 — 4 om αλλα  
 om αυτων 1° and 2°  
 "ye should remember that I told them  
 to you"  
 — 7 om αλλα  
 — 8 αμ . . διη . . χρισις all have the def. article,  
 and also in vv. 9—11  
 — 12 om αρτι  
 — 13 om δε  
 om τ. αληθειας  
 "shall lead you into all truth"  
 "but he will say that which he hath heard"  
 — 15 "therefore I told you that . . ."  
 — 17 om ου  
 — 18 "and they said" . . . "we know not what  
 he saith"  
 — 19 „Jesus knew that they were about to  
 question him; he said to them, Why do  
 ye say to one another . . ."  
 — 20 "I say unto you that ye shall weep and  
 lament and sigh, you; but the world will  
 rejoice" . . . "but your grief shall become  
 to you for a joy"  
 — 22 "but hereafter again I shall see you"  
 The Coptic idiom is not decisive as be-  
 tween ἀρεῖ and ἀρεῖ.  
 — 23 om και and ουδεν  
 — 25 "but (αλλα) an hour cometh"  
 "but I shall speak to you" (repeating  
 λαλησω υμιν) "concerning my Father"  
 — 26 "my Father"  
 om περι υμων  
 — 27 "because ye loved him"  
 "ye have believed that I come forth from  
 my Father"
- XVI. 28 εξηλθον εκ του πατρος om by homoeot.  
 "to my Father"  
 — 30 "now we knew" *sic*  
 — 32 εις τα ιδια] "to his place"  
 "but (αλλα) I am not alone, for my Fa-  
 ther is with me"
- XVII. 1 "my Father" . . . "in order that thy  
 son may glorify thee"  
 — 2 "in order that all that thou hast given  
 to me I may give them eternal life"  
 Coptic does not distinguish between  
 δεδωκας and εδωκας.  
 — 3 "the true God alone" probably repre-  
 sents the Greek text.  
 — 5 "now therefore, my Father, glorify me"  
 — 6 "and I have kept thy word"  
 — 7 "now I knew that all that thou gavest  
 me are from thee"  
 — 8 om και εγνωσαν  
 — 10 "and I am glorified in them"  
 — 11 και αυτοι] "but (δε) they"  
 καγω] "but (δε) I"  
 "my holy Father"  
 om ω δεδωκασ το ημεις  
 — 12 "(in) the time (of) my being with them",  
 lit. "I being with them"  
 om εγω  
 αυτους] "these"  
 απωλετο] "shall he lost"  
 — 13 om δε  
 — 20 "but on account of the others also who  
 will believe on me"; the future cor-  
 rected from the present *prima manu*  
 — 21 "my Father"  
 — 22 "and I have given them my glory which  
 thou gavest me"  
 om ινα ωσιν το 24 δεδωκας μοι 2° by ho-  
 moeot.  
 — 25 "my Father, O righteous (one)"  
 "and these knew me that thou art he  
 who sent me"  
 — 26 "and moreover I shall manifest it"  
 om η καγω εν αυτοις by homoeot.
- XVIII. 1 "the χιμαρρος of the κεδρος"  
 — 2 om δε  
 "who is about to betray him"  
 — 3 "Judas therefore took the σπειρα and  
 some υπηρετης from the (plur.) αρχιερευς  
 and the Pharisees, he came thither"  
 Coptic employs the Greek words but  
 does not decline them.

- XVIII. 4 ουν] δε  
 — 5 “we seek Jesus the *ναζωραιος*. Said Jesus to them, I am he.” om και  
 “who is about to betray him”  
 om μετ’ αυτων.  
 — 6 om απηλθεν το και, “they fell backwards down on the ground”  
 — 7 “he asked them saying”  
 — 10 “having a sword in his hand”  
 — 11 om ουν  
 “put thy sword into its sheath”  
 — 13 “Anna” (*sic*); γαρ] δε  
 “Kaïphas [so always] the chief priest of that year”  
 — 15 “and the other disciple; but that disciple the chief priest was acquainted (imperf.) with him”  
 — 16 “outside by the door”  
 om ο αλλος  
 — 17 ουν] δε  
 “he said, no”  
 — 18 om δε  
 “were standing the servants and the (plur.) υπηρετης who had kindled a fire, warming themselves, for there was a frost. Peter too moreover was standing warming himself”  
 — 19 “concerning his disciples and concerning the doctrine” (*sic*). In this dialect the addition of a single letter would restore “his doctrine.” It is probably a scribal error.  
 — 20 “I am teaching” (qu. idiom)  
 — 21 “what (plur.) I said to them”  
 om ιδε  
 — 22 om παρεστητως  
 “is this the way to answer the chief priest?”  
 — 23 απεκριθη] “Jesus said”  
 om δε  
 — 24 om ουν  
 “Annas”; “Kaïphas” (as always)  
 — 27 om Πετρος  
 — 28 “after these (things) they brought Jesus from Kaïphas into the πραιτωριον”  
 — 29 “against this place” (*sic*); doubtless merely a scribal error for “man”; but the phrase as it stands could also be rendered “do ye bring hither”  
 — 31 “the Jews therefore said to him”  
 — 33 om παλιν, probably (lacuna)
- XVIII. 35 “thy nation and thy chief priests” *sic*  
 — 37 om ουν  
 “it is thou who sayest, Thou art a king” or possibly, a question. In the absence of an interrogative particle, as here, a question cannot be distinguished from a statement in Coptic.  
 — 39 om δε  
 — 40 om ουν παλιν λεγοντες  
 “do not release this (man) but B.”
- XIX. 1 ουν uncertain (lacuna)  
 — 3 “giving him blows in his face”  
 — 4 “P. again went out to them, saying to them”  
 om εξω 2°  
 vv. 5 to 17, owing to numerous lacunae the text of these verses is sometimes uncertain.  
 — 5 om εξω  
 “the crown of thorns being on his head and the purple garment on him”  
 om και λεγει το ανθρωπος  
 — 6 Transpose αρχ . . . υπηρ. “the υπηρ. and the αρχ.”  
 “crucify him” *ter*  
 — 7 “according to our law,” probably  
 — 8 om ουν, probably  
 — 9 om παλιν  
 — 10 om ουν, probably  
 “wilt thou not speak to me?”  
 “crucify . . . [release]”; though the second verb is missing, there is no doubt of the order.  
 — 12 εκ τουτου] missing, but probably the same as the other Sa MSS. “on account of this”  
 om πας ο . . . καισαρι by homoeot.  
 — 13 ουν uncertain, perhaps δε  
 om εις  
 — 14 “but it was the time of the sixth hour of the παρασκευη of the πασχα”  
 — 15 εκραυγασαν] the verb is missing, and it is not possible to say whether it was in the imperf. or preterite.  
 ουν uncertain  
 αφρον 2°] this repetition comes at a lacuna in which it does not seem possible to find room for it.  
 σταυρωσω] apparently Pilate repeats the cry of the Jews in the imperative: “Crucify your king?”

- καισαρα*] a lacuna, but it is practically certain that the word "king" which precedes *καισαρ* in all other Sa MSS. was not inserted here.
- XIX. 16 the reading was probably nearly as in the Sa: "[but they] when they had taken him [they brought him out, 17 he was] bearing his cross . . . called [the place] of the *κρανιον* [in Hebr]ew Golgoth[a?]"  
 From this point the papyrus is in better condition.
- 19 "fixed it to the cross"  
 "this is Jesus the *ναζωραιος*"
- 20 *ουν*] δε.  
 "for was nigh to the city the place where Jesus was crucified"
- 21 *ουν*] δε  
*βασιλευς* 2°] "the king"
- 23 *om ουν*  
*οτε εσταυρ.*] "the soldiers who had crucified Jesus took his cloak and made it in four parts, a part to each one of the soldiers, and also the tunic; but the tunic was not sewn, but it was a square-woven (piece)."
- 25 "the daughter of Klopā"
- 26 "his mother" *bis*  
*om γυναι*
- 27 *om και*  
 "from that day . . . to his house"
- 28 *om ηδη* and *ινα τελ. η γραφη*, the latter by homoeot.
- 30 *ουν*] δε
- 31 probably *εκεινου* is the Coptic rendering, but *εκεινη* would not be impossible.
- 33 δε uncertain
- 35 *και* 1°] δε.
- 37 "[and again the] scripture saith"
- 38 *om δε*  
 From v. 38 ο Ηειλ. to XX. 13 λεγει αυτοις
- there is a lacuna, save for a few fragments of words.
- XX. 13 "because they have taken away [the (or my?)] lord"
- 16 "Mariam" *sic*, and in v. 18 *εκεινη*] "but (δε) she, she turned," the usual rendering of *αυτη*  
 "rabboun[i]" probably
- 17 *om γαρ*  
*τ. πατερα* 1°] "my Father"  
 "my Father who is your Father and my God who is your God"
- 18 "I have seen the lord and he said these (things) to me"
- 19 "but (δε) the evening of that day, the *κυριακη*, the doors being shut of the place in which the disciples were"  
 "in their midst"
- 20 "his hands and his side"  
*om ουν*
- 21 *om [ο Ιησους]*  
 "my Father"
- 22 *και* 1°] δε  
 "he breathed into their face"  
 "receive the holy spirit"
- 23 "whosoever ye forgive their sins, they will be forgiven them; whosoever ye retain theirs, they will be retained"
- 24 *om μετ' αυτων*  
 "was not there"
- 25 *om αλλοι*  
 "if I do not see the nail-marks in his hands"  
*om και βαλω* 1° to *ηλων* by homoeot.
- 26 *και*] δε  
 "in their midst"  
 "he said therefore again, Peace unto you"
- 27 "bring thy finger to these places and look at my hands and bring thy hand and put (?) it to my side and be not . . ." (*explicit*)

## THE COPTIC TEXT





Z

ΙΙ 12  $\overline{\text{MNT}}\epsilon\chi\mu\epsilon\epsilon\gamma \overline{\text{MNN}}\epsilon\chi\sigma\eta\eta\gamma$   
 λχϑοϿ  $\overline{\text{MMEY}}$   $\overline{\text{N2EN2O0Y}}$   $\overline{\text{ΩHM}}$   
 13  $\overline{\text{NE42HN}}$  ΔΕ Λ2ΟΥΝ ΧΙΠΠΑΣΧΑ  
 $\overline{\text{NNIOYTAEI}}$ · ΛΥΩ  $\overline{\text{ΛIHC}}$  ΒΩΚ  
 14 Δ2ΡΗΙ ΔΘΙΕΡΟΣΟΛΥΜΑ Λ4ΘΙ  
 ΝΕ  $\overline{\text{MMA}}\gamma \overline{\text{2NPR}}$ ΠΕΕ ΕΥ† Λ  
 ΒΑΛ  $\overline{\text{NNE2AY}}$   $\overline{\text{MNNESAY}}$   
 $\overline{\text{M}}\overline{\text{NN}}\overline{\text{CPAMN}}[\epsilon \lambda\gamma\omega] \overline{\text{N}}[\text{TPA}]$   
 15 ΠΕ]ΖΙΤΗΣ ΕΥ2[ΜΕCΤ· ΛΥΩ Λ4]Τ[Ε  
 Ν]Ο  $\overline{\text{NOYMACT}}$ [IΓ2 ΑΒΑΛ  $\overline{\text{2N}}$   
 2Ε]ΝΝΟΥ2 [Λ4ΝΛΧΟΥΑΝ  
 ΝΙ]Μ ΑΒΑ[Λ]  $\overline{\text{2N}}$ [ $\overline{\text{PR}}$ ΠΕΕ ΛΥΩ  
 Ν]ΕCAY  $\overline{\text{M}}[\overline{\text{N}}\overline{\text{NE2}}[\lambda]\gamma \lambda[4 \dots$   
 Λ]ΒΑΛ  $\overline{\text{NN}}$ [2ΑΜΤ]  $\overline{\text{N}}$ [ $\overline{\text{NR}}$ Ε4  
 ΧΙΚ]Ο<sup>^</sup>... ΒΟΝ ΛΥΩ Λ4Ω[ΑΡ  
 16  $\overline{\text{ΩP}}$  ΝΕΥΤΡ]ΑΠΕΖΑ ΠΑΧΕ4 Ν  
 ΝΕΤ† ΝΕ6]ΡΑ[Μ]ΠΕ ΑΒΑΛ ΧΕ 41  
 ΝΕΕΙ ΔΒ]ΛΛ  $\overline{\text{2NNEI}}$ ΜΑ  
 $\overline{\text{MP}}$ ]ΕΙ[ΡΕ  $\overline{\text{M}}$ ΠΗΕΙ]  $\overline{\text{M}}$ ΠΛΕΙΩΤ  
 17  $\overline{\text{NH}}$ ΕΙ  $\overline{\text{M}}$ [Μ]Α ΝΕΩΩΤ ΛΥ $\overline{\text{RP}}$ ΜΕ  
 ΕΥΕ ΧΙΝΕ4ΜΛΘΗΤΗΣ ΧΕ 4  
 CΗ2 ΧΕ ΠΚΩ2  $\overline{\text{M}}$ ΠΕΚΗΕΙ ΝΑ  
 18 Ο[ΥΛ]ΜΕΤ ΔΝΙΟΥΤΑΕΙ ΟΥ  
 ΩΩΒ ΠΑ[ΧΕΥ] ΝΕ4 ΧΕ ΕΥ  $\overline{\text{M}}$   
 ΜΛΕΙΝ [ΠΕΤ]ΕΚΤCΕΒΟ  $\overline{\text{MMA}}$ [Ν  
 19 ΑΡΑ]4 Χ[Ε] Κ[ΕΙ]ΡΕ  $\overline{\text{NNEI}}$ · ΛIHC  
 ΟΥΩ]ΩΒ ΠΑΧΕ4 [ΝΕΥ Χ]Ε ΒΩΛ  
 Δ[ΒΑΛ]  $\overline{\text{M}}$ Π[ΕΕ]I $\overline{\text{P}}$ [Π]Ε[Ε Λ]ΥΩ Λ  
 ΝΑΚ †Ν]Α [Τ]ΟΥΝΑΣ4  $\overline{\text{N}}$ ΩΑΜΤ  $\overline{\text{N}}$   
 20 2ΟΟΥ] ΠΑΧΕΥ ΧΙΝΙΟΥΤΑΕΙ  
 ΧΕ ΛΥ $\overline{\text{R2}}$ ]ΜΕΤΕCΕ  $\overline{\text{N}}$ ΡΑΜΠΕ  
 ΕΥΚΩ[ΤΕ]  $\overline{\text{M}}$ ΠΕΕI $\overline{\text{P}}$ ΠΕΕ· ΛΥΩ  $\overline{\text{N}}$   
 ΤΑ]Κ Κ[ΝΑΤΟ]ΥΝΑ[С]4  $\overline{\text{N}}$ ΩΑΜ[Τ  $\overline{\text{N}}$   
 21 2ΟΟΥ[·]  $\overline{\text{NTA}}$ 4 ΔΕ ΝΕ4ΧΩ  $\overline{\text{M}}$   
 ΜΑΣ ΑΤΒΕ...!  $\overline{\text{M}}$ ... Π· Ε

H

22  $\overline{\text{NTARECTWON}}$  ΔΕ ΑΒΑΛ  $\overline{\text{2NNE}}$   
 ΤΜΑΟΥΤ' ΛΥ $\overline{\text{RP}}$ ΜΕΕΥΕ ΧΙΝΕ4  
 ΜΛΘΗΤΗΣ ΧΕ ΠΕΕΙ ΠΕΤ4ΧΩ  
 $\overline{\text{MMA}}$ 4 ΛΥΩ ΛΥ $\overline{\text{RP}}$ ΙCΤΕΥΕ ΑΤΓ[ΡΑ  
 ΦΗ  $\overline{\text{MNP}}$ CΕΧΕ  $\overline{\text{NTAIHC}}$  ΧΟΟ4·  
 23 Ε4ΩΟΟΠ ΔΕ 2ΡΗΙ  $\overline{\text{2N}}$ ΘΙΕΡΟΥCΑ  
 ΛΗΜ'  $\overline{\text{2MP}}$ [Ω]ΔΕΙΕ  $\overline{\text{M}}$ ΠΠΑΣΧ[Α  
 Λ[2Δ2  $\overline{\text{P}}$ Π]ΙCΤΕΥΕ ΑΠΕ4[ΡΕΝ  
 Ε[ΥΝΕΥ Λ]ΝΜΛΕΙΝ ΕΤ4ΙΡΕ [ $\overline{\text{M}}$   
 24 ΜΑΥ·  $\overline{\text{NTA}}$ 4 ΔΕ IHC ΝΕ4 $\overline{\text{N2O}}$ [Τ  $\overline{\text{M}}$   
 ΜΑ4  $\overline{\text{NMM}}$ ΕΥ] ΕΝΠΕ ΑΒΑΛ ΧΕ  
 25 ΝΕ4C]ΔΥΝ[Ε]  $\overline{\text{N2WB}}$  ΝΙΜ' ΛΥΩ  
 ΝΕ4 $\overline{\text{P}}$ ]ΧΡΙΑ ΕΝ Χ[Ε]ΚΑCΕ ΕΡΕΟΥ  
 ΕΕ ΝΑ $\overline{\text{RMNT}}$ ΡΕ ΕΤΒΕ ΡΩ[ΜΕ·  
 $\overline{\text{N}}$ ]ΤΑ4 ΓΑΡ ΝΕ4CΑΥΝΕ ΧΕ  
 ΙΙΙ 1 ΕΥ ΠΕΤ2 $\overline{\text{NPR}}$ ΩΜΕ· ΝΕΥ[ $\overline{\text{N}}$   
 ΟΥΡΩΜΕ ΑΒΑΛ'  $\overline{\text{2NM}}$ ΦΑΡ[ΙCΑΙ  
 ΟC ΕΠΕ4ΡΕΝΠΕ Ν[ΙΚΟΔΗΜΟC  
 ΕΥΑΡΧΩΝ[ΠΕ  $\overline{\text{N}}$ ΝΙΟΥΤΑ  
 2 ΕΙ· ΠΕΕΙ Λ4Ι ΩΑ ΑΡΑ4  $\overline{\text{NTOY}}$ Ω[Η  
 ΠΑΧΕ4 ΝΕ4 ΧΕ ΡΑΒΒΙ  $\overline{\text{TNCA}}$ [Υ  
 ΝΕ ΧΕ  $\overline{\text{NTKOYCA2}}$  ΕΛ4Ι ΑΒΑΛ  
 2I $\overline{\text{TNPN}}$ ΟΥΤΕ·  $\overline{\text{MN}}$ 6ΑΜ ΓΑΡ  
 $\overline{\text{N}}$ ΛΑΛΥΕ Α $\overline{\text{RNE}}$ Ε[Ι]ΜΛΕΙΝ ΕΤ  
 ΚΙΡΕ  $\overline{\text{MMA}}$ Υ [ $\overline{\text{NT}}$ ]ΑΚ' ΕΙΜΗΤΙ  
 3 ΕΠΝΟΥΤΕ ΩΟΟΠ  $\overline{\text{NMM}}$ Ε4· ΛIHC  
 ΔΕ ΟΥΩΩΒ ΠΑΧΕ4 ΝΕ4 ΧΕ 2Α  
 ΜΗΝ<sup>2</sup> ΛΜΗΝ †ΧΩ  $\overline{\text{MMA}}$ C  
 ΝΕΚ ΧΕ ΕΥ $\overline{\text{TM}}$ ΧΠΛΟΥ  
 ΕΕ  $\overline{\text{NKECA}}$ Π'  $\overline{\text{MN}}$ 6ΑΜ ΜΑ4  
 ΑΝΕΥ ΑΤ $\overline{\text{MNT}}$ ΡΡΟ  $\overline{\text{M}}$ ΠΠΟΥΤ[Ε  
 4 ΠΑΧΕ ΝΙΚΟΔΗΜΟC Ν[Ε4] ΧΕ  
 ΝΕΩ  $\overline{\text{N2E}}$  ΕΥΝΑΧΠΑΠΡΩΜΕ  
 $\overline{\text{NKECA}}$ Π' ΕΛ4 $\overline{\text{R2}}$ ΛΛΟ· ΜΗ ΟΥΝ  
 6ΑΜ ΑΤΡΕ4ΒΩΚ Λ2ΟΥ[Ν Λ2]ΗΤC  
 $\overline{\text{NT4ME}}$ ΕΥ  $\overline{\text{NKECA}}$ Π  $\overline{\text{NCE}}$

15 [ $\overline{\text{2N}}$ ]: the superlineation is visible. — ΚΟΛΛΥΜΒΟΝ probably, one λ is inserted above the line. 16 ΕΩΩΤ was possibly  
 ΕΩΩΤ. 21 After ΑΤΒΕ (sic) I can read nothing certain except  $\overline{\text{M}}$  and final Ε. 23 ΝΜΛΕΙΝ the Ν is certain, the superl. lost.  
 24  $\overline{\text{N2OT}}$  probably Ο, though  $\overline{\text{N2AT}}$  in XII 3, 3 2 superl. — ΜΑ4 sic.

θ

5 ΧΠΑϞ: ΛϞΟΥΩΨΒ ΧΠΗϞ ΧΕ  
 ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ ΜΜΑΣ  
 ΝΕΚ ΧΕ ΕΥΤΜΧΠΑΟΥΕΕ  
 ΑΒΑΛ' ΖΝΟΥΜΑΥ ΜΝΟΥΠΝΑ  
 ΜΝΩΑΜ ΜΑϞ ΔΕ[Ι Λ]ΖΟΥΝ ΔΤ  
 6 ΜΝΤΡΡΟ ΝΠΝΟΥΤΕ· ΠΕΝ  
 ΤΑΥΧΠΑϞ ΔΕ ΑΒΑΛ ΖΝΤΣΑΡΞ  
 ΟΥΣΑΡΞΠΕ ΑΥΩ Π[Ε]ΝΤΑΥΧΠΑϞ  
 ΑΒΑΛ ΖΝΠΠΝΑ Ο[ΥΠΝ]Α[ΠΕ  
 7 ΜΠΡΡΜΑΕΙΞΕ Χ[Ε ΔΕΙΧΟΟΣ  
 ΝΕΚ ΧΕ ΦΑΝ ΤΡΟΥ[ΧΠΑΤΗ  
 8 ΝΕ ΝΚΕΣΑΠ' ΠΕ[ΠΝΑ ΜΙ  
 ϞΕ ΑΠΜΑ ΕΤϞΟΥΑΨ[Ϟ ΑΥΩ ΚΩ  
 ΤΜ ΔΤΕϞΜ[Η· ΑΛΛΑ ΚΣΑΥ  
 ΝΕ ΕΝ ΧΕ ΝΤΑϞΙ ΤΟ ΑΥ[Ω ΕϞ  
 ΠΝΑ ΑΤΟ· ΤΕΕΙΤΕ ΘΕ Ν[ΟΥ  
 ΑΝ ΝΙΜ' ΝΤΑΥΧΠΑϞ ΑΒΑΛ  
 9 ΖΝΠΠΝΑ· ΑΝΙΚΟΔΗΜΟΣ  
 ΟΥ]ΩΨΒ ΠΑΧΕϞ ΝΕϞ ΧΕ  
 ΝΕΩ ΝΞΕ ΕΡΕΝΕΕΙ ΝΑΨΩΠΕ  
 10 ΔΗϞ ΟΥΩΨΒ ΠΑΧΕϞ ΧΕ ΝΤ[ΑΚ  
 Π]Ε ΠΣΑΞ ΜΠΙΣΡΑΗΛ' ΑΥΩ Κ[ΣΑΥ  
 11 ΝΕ ΕΝ ΝΝΕΕΙ· ΖΑΜΗΝ ΖΑ  
 ΜΗΝ †ΧΩ ΜΜΑΣ ΝΕΚ' ΧΕ  
 ΠΕΤΝΣΑΥΝΕ ΜΜΑϞ ΤΝΧ[Ω Μ  
 ΜΑϞ ΑΥΩ ΠΕΤΑΝΝΕΥ ΑΡΑ[Ϟ  
 ΤΝΡΜΝΤΡΕ ΜΜΑϞ· ΑΥΩ ΤΕ  
 ΤΝΧΙ ΕΝ ΝΤΝΜΝΤΜΝΤΡΕ  
 12 ΕΩΠΕ ΔΕΙΧΩ ΝΗΤΝ ΝΑΠΚ[ΑΣ  
 ΑΥΩ ΝΤΕΤΝΡΠΙΣΤΕΥΕ Ε[Ν  
 ΝΕΩ ΝΞΕ ΕΕΙΩΑΧΟΥ ΑΡΩ[ΤΝ  
 ΠΝΑΤΠΕ ΤΕΤΝΑΡΠΙΣΤ[ΕΥΕ  
 13 ΑΥΩ ΜΠΕΛΑΛΥΕ ΒΩΚ ΑΞΡ[Η  
 ΑΤΠΕ ΕΙΜΗΤΙ ΠΕΝΤΑϞΙ [ΑΒΑΛ  
 ΖΝΤΠΕ ΠΩΗΡΕ ΜΠΡΩΜ[Ε

[ι]

14 ΑΥΩ ΚΑΤΑΘΕ ΝΤΑΜΩΨΧΗϞ  
 ΧΙΣΕ ΜΦΑϞ ΖΠΧΑΕΙΕ ΤΕΕΙ  
 ΤΕ ΘΕ ΕΤΟΥΝΑΧΙΣΕ ΜΠΩΗΡΕ  
 15 ΜΠΡΩΜΕ ΧΕΚΑΣΕ ΟΥΑΝ ΝΙΜ'  
 ΕΤΡΠ[ΙϞ]ΤΕΥΕ ΑΡΑϞ ΕϞΝΑΚΟΥ  
 ΝΕϞ ΝΞΗΤϞ ΝΟΥΩΩΝΞ ΨΑ Λ  
 16 ΝΗΞΕ· ΤΕΕΙ ΓΑΡΤΕ ΘΕ ΝΤΑΠΝΟΥ  
 ΤΕ ΜΡΡΕΠΚΟΣΜΟΣ ΖΩΣΤΕ ΠϞΩΗ  
 ΡΕ ΝΟΥΩΤ] ΑϞΤΕΕϞ ΧΕΚΑΣΕ ΟΥ  
 ΑΝ ΝΙΜ Ε]ΤΡΠΙΣΤΕΥΕ ΑΡΑϞ  
 Ν]ΕϞΖΑΕΙΕ ΑΒΑΛ' ΑΛΛΑ ΕϞΝΑ  
 17 ΧΙ ΝΟΥ]ΩΩΝΞ ΨΑ ΔΝΗΞΕ· Ν  
 ΤΑΠΝ]ΟΥΤΕ ΓΑΡ ΤΝΝΑΥ ΜΠΕϞ  
 ΩΗΡΕ ΕΝ Α]ΠΚΟΣΜΟΣ ΤΑϞΑΡ  
 ΚΡΙΝ]Ε ΜΠΚΟΣΜΟΣ· ΑΛΛΑ  
 Χ]ΕΚΑΣΕ ΕΡΕΠΚΟΣΜΟΣ ΝΑ  
 18 Ο]ΥΧΕΕΙ ΑΒΑΛ ΖΙΤΟΟΤϞ· ΠΕΤΡ  
 ΠΙϞ]ΤΕΥΕ ΑΡΑϞ ΣΕΝΑΡΚΡΙΝΕ  
 ΜΜΑϞ ΕΝ· Π[Ε]ΤϞ[ΡΠΙΣΤΕΥΕ  
 ΔΕ ΑΡΑϞ ΕΝ ΗΔΗ ΑΥΡ̄[ΚΡΙΝΕ  
 ΜΜΑϞ· ΧΕ ΜΠϞΡΠΙΣΤΕΥΕ  
 ΑΠΡΕΝ ΜΠΩΡΝΟΥΩΤ ΝΤΕ  
 19 ΠΝΟΥΤΕ· ΤΕΕΙ ΔΕΤΕ ΤΚΡ[Ι  
 ΣΙϞ ΧΕ ΑΠΟΥΛΕΙΝ ΕΙ ΑΠΚΟ  
 ΣΜΟΣ ΑΥΩ ΑΝΡΩΜΕ ΜΡΡΕΠΚ[Ε  
 ΚΕ ΝΖΟΥΟ ΑΠΟΥΛΕΙΝ· ΝΕ  
 20 ΡΕΝΟΥΞΒΗΥΕ ΓΑΡ ΖΑΥ· ΟΥ  
 ΑΝ ΓΑΡ ΝΙΜ' Ε†ΡΕ ΜΠΕΘΑΥ  
 ϞΜΑΣΤΕ ΜΠΟΥΛΕΙΝ· ΑΥΩ  
 Μ[ΑϞΙ] ΨΑ ΠΟΥΛΕΙΝ ΧΕ ΝΟΥ  
 Χ]ΠΙΑΝΕϞΖΒΗΥΕ ΧΕ ΣΕΖΑΥ·  
 21 ΠΕ]†ΡΕ ΔΕ ΝΤΑϞ ΝΤΜΗΕ ΨΑ  
 ΡΕϞΙ] ΑΠΟΥ<sup>λ</sup>ΕΙΝ ΧΕΚΑΣΕ ΕΡΕ  
 ΝΕϞ]ΖΒΗΥΕ ΟΥΩΝΞ ΑΒΑΛ' Χ[Ε  
 Ν]ΤΑϞΕΕΤΟΥ Ζ[ΝΠ]ΟΥΛΕΙΝ

4 After ΧΠΑϞ apparently a colon, but it could be an apostrophe and a low point. 5 ΜΑϞ sic. 8 Ad fin. probably no letter lost between π and ΠΝΑ 2°. 9 Possibly ΔΕ was written before ΟΥΩΨΒ at the beginning of the line. 11 ΑΝΝΕΥ sic. 16 ΝΓΖΑ]ΕΙΕ very doubtful. 18 ΩΡΝΟΥΩΤ there was probably a superl. over Ν and possibly over Ρ, none over Ψ. 21 ΠΟΥΛΕΙΝ 1° λ superl. — ΟΥΩΝΞ, ΩΝΞ uncertain. — ΠΟΥΛΕΙΝ 2° sic.





(Leaf containing pp. 1A, 1B missing, III 22—IV 5).

1Γ

IV 6 ΠΕΡΩΗΡΕ· ΝΕΥΝΟΥΠΗΓΗ  
 ΜΜΕΥ ΝΤΕΪΔΑΚΩ[Β·] ΙΗC CΕ  
 ΝΤΑΡΕCΙCΕ ΕCΜΑ[Δ]CΕ ΛC2ΜΕ  
 CΤ Λ2ΡΗΙ ΔΧΝΤΠΗΓΗ· ΝΕ  
 7 ΠΝΕΥ ΝΧΠCΟΕΠ[Ε·] ΛΥC2Ι  
 ΜΕ ΕΙ ΔΒΑΛ ΖΝΤCΑ[Μ]ΑΡΙΑ ΔΜΑ2  
 ΜΑΥ ΠΑΧΕ ΙΗC ΝΕC [Χ]Ε ΛΥΕΙC  
 8 ΤΑCΩ· ΝΕCΜΑΘΗΤ[Η]C ΓΑΡ ΝΕ  
 ΛΥΒΩΚ Λ2ΡΗΙ ΑΤΠ[ΟΛΙ]C ΑΤΡΟΥ  
 9 ΤΑΥΔΕΙΚ²· ΠΑΧΕC[. . ΝΕC] ΧΙ  
 ΤC2ΙΜΕ ΝCΑΜΑΡΙΤΗC [ΧΕ Ν  
 ΤΑΚ ΝΤΚΟΥΪΟΥΤΑ[ΕΙ· ΝΕΩ  
 Ν2Ε ΕΚΟΥCΩ ΔΒΑΛ 2 . . . .  
 ΕΑΝΑΚ² ΟΥC2ΙΜ[Ε] Ν[C]ΑΜ[ΑΡΙΤΗC  
 ΜΑΡΕΪΟΥΤΑΕΙ ΓΑΡ ΧΩ2 Δ[CΑ  
 10 ΜΑΡΙΤΗC· ΛΙΗC ΟΥΩΩΒ ΠΑ  
 ΧΕC ΝΕC ΧΕ ΕΝΕΡΕCΑΥΝΕ ΠΕ  
 ΑΤΑΩΡΕΑ ΝΤΕΠΝΟΥΤΕ ΛΥΩ  
 ΧΕ ΝΙΜ ΠΕΤΧΩ ΜΜΑC ΧΕ ΛΥ  
 ΕΙC ΤΑCΩ· ΝΕΡΑΤΩΒ2 ΝΤΟ Μ  
 ΜΑC ΠΕ ΝC† ΝΕ ΝΟΥΜΑΥ ΕC  
 11 ΔΑΝ2· ΠΑΧΕC ΝΕC ΧΕ ΠΧΛΕΙC  
 ΜΝCΑΤΟΥC ΝΤΟΟΤΚ² ΛΥΩ  
 ΤΩΩΤΕ ΩΗΚ² ΕΥΝΤΕΚ² CΕ  
 12 ΔΒΑΛ ΤΟ ΜΠΜΑΥ ΕΤΑΔΝ2· ΜΗ  
 ΕΝΕΕΚ ΝΤΑΚ² ΑΠΝΕΙΩΤ² ΙΑ  
 ΚΩΒ· ΠΕΕΙ ΕΡ† ΝΕΝ ΝΤΩΩ  
 ΤΕ ΛΥΩ ΝΤΑC ΛC2ΟΥ ΔΒΑΛ Ν  
 ΖΗΤC ΜΝΝΕCΩΗΡΕ ΜΝΝΕC  
 13 ΤΒΝΑΥΕ· ΛΙΗC ΟΥΩΩΒ ΠΑ  
 ΧΕC ΝΕC ΧΕ ΟΥΑΝ ΝΙΜ² ΕΤCΩ  
 ΔΒΑΛ² ΖΝΠΕΕΙΜΑΥ CΝΔΕΙΒΕ  
 14 ΑΝ· ΠΕΤΝΑCΩ ΔΕ ΝΤΑC ΔΒΑΛ²  
 ΖΝΠΜΑΥ ΠΕΕΙ ΔΝΑΚ² Ε†ΝΑ  
 ΤΕΕC ΝΕC CΝΔΕΙΒΕ ΕΝ ΩΑ Λ  
 ΝΗ2Ε

1Δ  
 ΑΛΛΑ Π[Μ]ΛΥ  
 Ε†ΝΑΤΕΕC ΝΕC CΝΑCΩ  
 ΠΕ 2ΡΗ[Ι] Ν2ΗΤC ΝΟΥΠΗΓΗ  
 ΜΜΑΥ ΕCΩCΕ Λ2ΡΗΙ ΛΥΩ  
 15 ΩΝ2 Ω[Λ] ΔΝΗ2Ε· ΠΑΧΕ ΤC2Ι  
 ΜΕ Ν[ΕC] ΧΕ ΠΧΛΕΙC ΜΑ ΝΗΕΙ  
 ΜΠΕΕ[Ι]ΜΑΥ ΧΕΚΑCΕ ΝΔΕΙΒΕ·  
 ΛΥΩ Ν[Λ]ΕΙ ΔΒΑΛ² ΑΠΕΕΙΜΑ Λ  
 16 ΜΑ2Μ[Λ]Υ· ΠΑΧΕC ΝΕC ΧΕ ΒΩΚ  
 ΝΤΕΜΟΥΤΕ ΑΠΕ2ΕΕΙ ΝΤΕ  
 17 Ε[Ι ΑΠΕ]ΕΙΜΑ· ΑΤC2ΙΜΕ ΟΥΩΩΒ  
 ΕCΧΩ Μ]ΜΑC ΧΕ ΜΝ†2ΕΕΙ Μ  
 ΜΕΥ· ΠΑ]ΧΕ ΙΗC ΝΕC ΧΕ ΚΑ  
 ΛΩC Δ]ΧΟΟC ΧΕ ΜΝ†2ΕΕΙ ΜΜΕΥ·  
 18 ΑΧ[Ι] †ΟΥ ΓΑΡ Ν2ΕΕΙ ΛΥΩ †ΝΟΥ  
 ΑΝ] ΠΕΤΕΥΝΤΕ ΕCΠΕ2ΕΕΙ  
 Ε[Ν]ΠΕ· ΠΕΕΙ ΟΥΜΗΕΠΕ ΝΤΑ  
 19 ΧΟΟC² ΠΑΧΕ ΤC2ΙΜΕ ΝΕC ΧΕ  
 ΠΧΛΕΙC †ΝΕΥ ΧΕ ΝΤΑΚ² ΟΥ  
 20 ΠΡΟΦΗΤΗC· ΝΤΑΝΝΕΙΛΤΕ  
 ΟΥΩΩΤ² 2ΙΧΝΠΕΕΙΤΑΥ ΛΥΩ  
 ΝΤΩΤΝ ΤΕΤΝΧΩ ΜΜΑC  
 ΧΕ ΕΡΕΠΜΑ ΕΤΕCΩΕ ΛΟΥΩΩΤ  
 Ν2ΗΤC ΖΝΘΕΙΡΟΥCΑΛΗΜ² >  
 21 ΠΑΧΕ ΙΗC ΝΕC ΧΕ ΑΡΙΠΙCΤΕΥΕ  
 ΝΗΕΙ ΤC2ΙΜΕ· ΧΕ ΟΥΝΟΥΟΥ  
 ΝΟΥ ΝΗΥ ΕΤΕΤΝΑΟΥΩΩΤ  
 ΕΝ ΜΠΕΙΩΤ² ΟΥΔΕ 2ΙΧΝΠΕ  
 ΕΙΤΑΥ ΟΥΤΕ ΖΝΘΕΙΡΟΥCΑ  
 22 ΛΗΜ²· ΝΤΩΤΝ ΕΤΕΤΝΟΥ  
 ΩΩΤ² ΜΠΕΤΕΤΝCΑΥΝΕ Μ  
 ΜΑC ΕΝ· ΑΝΔΑΝ ΕΝΟΥΩΩΤ²  
 ΜΠΕΤΝCΑΥΝΕ ΜΜΑC² ΧΕ  
 ΠΟΥΧΕΕΙ ΕCΩΟΟΠ ΔΒΑΛ² ΖΝ  
 23 ΝΙΟΥΤΑΕΙ ΑΛΛΑ CΠΝΗΥ ΧΙ  
 ΟΥΟΥΝΟΥ ΕΤΕΤΕΕΙΤΕ ΕΝ  
 ΡΕCΟΥΩΩΤ ΜΑΜΗΕ ΝΑΟΥΩΩΤ

9 Space for two letters before ΝΕC, either ΔΕ or CΕ. — ΟΥΩΩCΩ sic. — ΧΩ2 sic. 10 ΜΜΑC sic, ΝΕ omitted.  
 12 ΕΡ† sic see Introduction p. XIX. 14 ΝΗ2Ε written below the line. — ΠΜΑΥ 2º superl. 18 ΝΤΑ, no more at end of line.  
 19 ΝΤΚ superl. 21 ΝΗΥ sic instead of the usual ΠΝΗΥ. 23 ΜΑΜΗΕ sic (S. ΝΑΜΕ, Α. ΝΑΜΙΕ).

ΙΕ

ΜΠΕΙΩΤ' ΖΝΟΥΠΝΑ ΜΝΟΥ  
 ΜΗΕ· ΕΡΕΠΕΙΩΤ ΓΑΡ ΩΙΝΕ ΣΑ  
 ΖΛΕΙΝΕ ΕΥΝΑΟΥΩΩΤ' ΝΕ4 Ν  
 24 ΤΕΕΙΜΙΝΕ· ΟΥΠΝΑΠΕ  
 ΠΝΟΥΤΕ· ΛΥΩ ΝΕ[Τ]ΝΑΟΥ  
 ΩΩΤ' ΝΕ4 ΕΥΝΑΟΥ[Ω]ΩΤ' ΖΝ  
 25 ΟΥΠΝΑ ΜΝΟΥΜΗ[Ε]· ΠΑΧΕ  
 ΤΣΙΜΕ ΝΕ4 ΧΕ ΤΝ[ΣΑΥΝ]Ε  
 ΧΕ ΜΕΣΣΙΑΣ ΝΗΥ Π[ΕΤΟΥ  
 ΜΟΥΤΕ ΑΡΑ4 ΧΕ ΠΧ[Σ ΕΡΩΑ  
 ΠΕΤΜΜΕΥ ΕΙ ΦΝ[ΑΤΑΜΑΝ  
 26 ΑΣΩΒ ΝΙΜ' ΠΑΧΕ [ΙΗC ΝΕC ΧΕ  
 ΑΝΑΚΠΕ ΕΤΣΕΧΕ Ν[ΜΜΕ  
 27 ΝΤΟΥΝΟΥ ΔΕ ΛΥΕΙ [ΧΙΝΕ4  
 ΜΛΘΗΤΗΣ ΑΡΜΛΕΙ[2Ε ΧΕ ΝΕ4  
 ΣΕΧΕ ΜΝΟΥCΣΙΜΕ· [ΜΠΕΛΛΥΕ  
 ΜΕΝΤΟΙ ΧΟΟC ΧΕ ΕΚΩ[Ι]Ν[Ε  
 ΣΔΕΥ· Η ΑΣΡΑΚ' ΚCΕΧΕ ΝΜ  
 28 ΜΕC· ΑΤCΣΙΜΕ ΘΕ ΚΟΥ [ΤΕC  
 ΖΥΔΡΙΑ ΑCΒΩΚ ΑΣΟΥΝ [ΑΤΠΟ  
 29 ΛΙC ΠΑΧΕC ΝΝΡΩΜΕ ΧΕ Α  
 ΜΗΗΤΝ ΝΤΕΤΝΝΕΥ ΛΥ  
 ΡΩΜΕ ΕΛ4ΧΟΥ ΑΡΑΕΙ ΝΣΩΒ  
 ΝΙΜ' ΝΤΑΙΕΙΕΤΟΥ ΜΗ ΠΕ  
 30 ΕΙΠΕ ΠΧC· ΛΥΕΙ ΔΕ ΑΒΑΛ' ΖΝ  
 31 ΤΠΟΛΙC ΩΑ ΑΡΑ4· ΝΤΟΥΝΟΥ  
 ΔΕ ΕΤΜΜΕΥ ΑΝΕ4ΜΛΘΗΤΗΣ  
 CΕΠCΩΠ4 ΕΥΧΩ ΜΜΑC ΧΕ  
 32 ΡΑΒΒΙ ΟΥΩΜ' ΝΤΑ4 ΔΕ ΠΑ  
 ΧΕ4 ΝΕΥ ΧΕ ΑΝΑΚ' ΟΥΝΤΗ  
 ΕΙ ΝΟΥΣΡΕ ΜΜΕΥ ΑΤΡΑΟΥΑΜC  
 ΤΕΕΙ ΝΤΩΤΝ ΕΤΕΤΝCΑΥ  
 33 ΝΕ ΜΜΑC ΕΝ· ΝΕ4ΜΛΘΗΤΗ[C  
 ΘΕ ΝΕΥΧΩ ΜΜΑC ΝΝΟΥΕ  
 ΡΗΥ ΧΕ ΜΗΤΙ ΝΤΑΟΥΕΕ Ε[Ι  
 34 ΝΕ ΝΕ4 ΑΤΡΕ4ΟΥΩΜ' ΠΑΧΕ

ΙC

ΙΗC ΝΕΥ ΧΕ ΤΑΣΡΕ ΑΝΑΚ' ΤΕ  
 ΧΕΚ[Α]CΕ ΕΙΝΑΕΙΡΕ ΜΠΟΥΩΩ  
 ΜΠΕΝΤΑ4ΤΕΥΛΕΙ· ΛΥΩ Ν  
 35 ΤΑΧ[Ω]Κ' ΑΒΑΛ' ΜΠΕ42ΩΒ· ΜΗ  
 ΝΤΩΤΝ ΕΝ ΕΤΧΩ ΜΜΑC ΧΕ  
 ΚΕ4Τ[Α]Υ ΝΕΒΑΤΝΕ ΝΤΕΠΩ2C  
 ΕΙ· ΕΙC2ΗΤΕ †ΧΩ ΜΜΑC ΜΗ  
 Τ[Ν ΧΕ] 4Ι ΝΕΤΝΒΕΛ ΑΣΡΗ  
 ΝΤΕΤ]ΝΝΕΥ ΑΝΧΩΡΑ ΧΕ  
 36 ΗΔΗ Α]ΥΟΥΒΑΩ ΑCΣΟΥ· ΠΕ  
 ΤΩC2 4]ΝΑΧΙ ΝΟΥΒΕΚΕ ΛΥΩ  
 Ν4CΩΟΥ]2 ΑΣΟΥΝ ΝΚΑΡΠΟC  
 . . ]ΩΝ ΩΑ ΑΝΗ2Ε· ΧΕΚΑCΕ  
 ΠΕΤ]ΧΟ ΜΝΠΕΤΩC2 ΕΥΑΡΕ  
 37 ΩΕ ΜΝ]ΝΟΥΕΡΗΥ· ΠCΕΧΕ  
 ΓΑΡ ΟΥ]ΜΗΕΠΕ ΖΝΠΕΕΙ ΧΕ  
 ΟΥΩΤ' ΠΕΤΧΟ ΟΥΩΤ' ΠΕΤΩC2·  
 38 ΑΝΑΚ ΔΕΙΧΑΥΤΗΝΕ ΑΩC2  
 Ν]ΠΕΤΕ ΜΠΕΤΝΩΠ2ΙCΕ  
 ΑΡΑ4 ΖΕΝΚΑΥΕ ΝΕΝΤΑΥ  
 ΩΠ2ΙCΕ ΛΥΩ ΝΤΩΤΝ ΑΤΕ  
 ΤΝΒΩΚ ΑΣΟΥΝ ΑΠΟΥ2ΙCΕ·  
 39 ΑΒΑΛ' ΔΕ ΖΝΤΠΟΛΙC ΕΤΜΜΕΥ  
 ΑΣΑ2 ΡΠΙCΤΕΥΕ ΑΡΑ4 ΝCΑ  
 ΜΑΡΙΤΗΣ ΕΤΒΕ ΠCΕΧΕ Ν  
 ΤCΣΙΜΕ ΝΤΑCΡΜΝΤΡΕ  
 ΧΕ Λ4ΧΩ ΑΡΑΕΙ ΝΣΩΒ ΝΙΜ'  
 40 ΝΤΑΙΕΙΕΤΟΥ· ΝΤΑΡΟΥΕΙ ΔΕ  
 ΩΑ ΑΡΑ4 ΧΙΝCΑΜΑΡΙΤΗΣ ΛΥ  
 CΕΠCΩΠ4 ΑΤΡΕ46ΟΥ ΖΑΤΗΥ  
 41 ΝΣΟΟΥ CΝΕΥ ΛΥΩ ΟΥΜΗΩΕ  
 ΕΝΑΩΩ4 ΛΥΡΠΙCΤΕΥΕ ΑΡΑ4  
 42 ΕΤΒΕ ΠCΕΧΕ· ΝΕΥΧΩ ΜΜΑC  
 ΝΤCΣΙΜΕ ΧΕ ΕΝΡΠΙCΤΕΥΕ  
 ΘΕ ΕΝ<sup>Ν</sup> Ε ΕΤΒΕ ΠC[Ε]ΧΕ· ΑΝΑΝ

25 Ν superl. 27 Υ superl. 36 ΟΥ superl. — Lacuna probably only three letters, perhaps ΕΥΩ]ΩΝ, a blunder of the scribe in omitting the final 2. There seems to have been no 2 superl. 39 End ΕΤΟΥ sic. 42 Ν superl.







I Z

ΓΑΡ ΑΝΘΩΤ̄Μ ΑΡΑΨ ΑΥΩ Τ̄Ν  
 ΣΑΥΝΕ ΧΕ ΠΕΕΙ ΜΑΜΗΕΠΕ  
 43 ΠΣΩΤΗΡ Μ̄ΠΚΟΣΜΟΣ· Μ̄Ν̄Ν̄  
 ΣΑΞΟΥ ΔΕ ΣΝΕΥ ΑΨΙ ΑΒΑΛ' Ξ̄Ν̄  
 ΠΜΑ ΕΤ̄ΜΜΕΥ ΑΤΓΑΛΙΑΙΑ·  
 44 Ν̄ΤΑΨ ΓΑΡ ῙΗ̄Σ ΑΨ̄Ρ̄Μ̄Ν̄ΤΡΕ ΧΕ  
 Μ̄Ν̄ΠΡΟΦΗΤΗΣ ΤΑΕΙΑΗΤ'  
 45 Ξ̄Ν̄ ΠΕΨΤ̄ΜΕ Μ̄ΙΝ Μ̄Μ[ΑΨ] Ν̄  
 ΤΑΡΕΨΙ ΟΕ ΑΤΓΑΛΙΑΙΑ[Α Α]Υ  
 ΨΑΠΨ ΑΡΑΥ ΧῙΝ̄ΓΑΛ[Ι]ΛΑΙ[Ο]Ψ·  
 ΕΑΥΝΕΥ ΑΞΩΒ ΝΙΜ' Ν̄[ΤΑΨΕΕ  
 ΤΟΥ Ξ̄Ν̄ΘΙΕΡΟΥΨ[ΑΛΗΜ Ξ̄Ν̄  
 ΠΨΑΕΙΕ· Ν̄ΤΑΥ ΓΑΡ [ΞΩΟΥ ΑΝ  
 46 ΑΥΕΙ ΑΠΨΑΕΙΕ· ΑΨ[Ι ΟΕ ΑΝ  
 ΑΤΚΑΝΑ Ν̄ΤΓΑΛ[Ι]ΛΙΑΙΑ  
 ΠΜΑ Ν̄ΤΑΨΤΡΕΠ[ΜΑΥ Ρ̄ΗΡΠ  
 Μ̄ΜΕΥ· ΑΥΩ ΝΕῩΝ̄Ο[ΥΒ]ΑΨΙ  
 ΛΙΚΟΣ ΕΠΕΨΨΗΡΕ ΨΩ[ΝΕ] Ξ̄Ν̄  
 47 ΚΑΦΑΡΝΑΟΥΜ' ΠΕΕΙ Ν̄[Τ]ΑΡΕΨ  
 ΣΩΤ̄Μ ΧΕ ᾹΗ̄Σ ΕΙ ΑΒ[ΑΛ] Ξ̄Ν̄ΨΟΥ  
 ΔΑΙΑ ΑΤΓΑΛΙΑΙΑ· ΑΨΒΩΚ ΨΑ  
 ΑΡΑΨ ΑΥΩ ΑΨΣΕΠΣΩΠΨ ΧΕΚΑ  
 ΣΕ ΕΨΔΕΙ ΑΞΡΗ̄Ι Ν̄ΨΑΔΠΕΨΨΗ  
 48 ΡΕ· ΝΕΨΝΑΜΟΥ ΓΑΡ· ΠΑΧΕΨ  
 ΟΕ ΝΕΨ ΧῙΠ̄Η̄Σ ΧΕ ΕΤΕΤ̄Ν̄  
 Τ̄Μ̄ΝΕΥ ΑΞΕΝΜΑΕΙΝ Μ̄Ν̄  
 ΞΕΝΜΑΕΙΞΕ ΤΕΤΝΑΡ̄ΠΙΣ  
 49 ΤΕΥΕ ΕΝ· ΠΑΧΕΨ ΝΕΨ ΧΙ  
 ΠΒΑΣΙΛΙΚΟΣ ΧΕ ΑΜΟΥ ΑΞΡΗ̄Ι  
 50 Μ̄ΠΑΤΕΠΑΨΗΡΕ ΜΟΥ· ΠΑΧΕ  
 ῙΗ̄Σ ΝΕΨ ΧΕ ΒΩΚ ΠΕΚΨΗΡΕ  
 ΑΑΝΞ· ΑΨ̄Ρ̄ΠΙΣΤΕΥΕ ΧΙΠ̄ΡΩ  
 ΜΕ ΑΠΣΕΧΕ ΝΤΑῙΗ̄Σ ΧΟΟΨ  
 51 ΝΕΨ ΑΥΩ ΑΨΒΩΚ' ΕΨ̄Ν̄Ν̄ΗΥ  
 ΔΕ ΑΞΡΗ̄Ι ΑΝΕΨΞ̄Μ̄ΞΕΛ' ΤΩΜΤ  
 ΑΡΑΨ· ΑΥΩ ΑΥΤΑΜΑΨ ΕΥΧΩ Μ̄ΜΑΣ

I H

ΧΕ ΠΕΚΨΗΡΕ ΑΑΝΞ· ΑΨΧΝΟΥ  
 ΔΕ ΑΠΝΕΥ Ν̄ΤΑΨΜ̄ΤΑΝ Ν̄ΞΗΤΨ  
 ΠΑΧΕΥ ΧΕ ΠΝΕΥ Ν̄ΧΠΣΑΨΨΕ  
 53 ΑΠΞΜΑΜ ΚΑΑΨ· ΑΨ̄Μ̄ΜΕ ΧΙ  
 ΠΙΩΤ' ΧΕ ΠΝΕΥ ΕΤ̄ΜΜΕΥΠΕ  
 ΝΤΑῙΗ̄Σ ΧΟΟΨ ΝΕΨ ΧΕ ΠΕΚ  
 ΨΗΡΕ ΑΑΝΞ· ΑΥΩ ΑΨ̄Ρ̄ΠΙΣΤΕΥΕ  
 54 Ν̄[ΤΑ]Ψ Μ̄Ν̄ΠΕΨΗΕΙ ΤΗΡΨ ΠΕ  
 Ε[Ι Α]ΠΠΕ ΠΜΑΞΣΝΕΥ Μ̄ΜΑΕΙΝ  
 Ν̄[ΤΑ]ῙΗ̄Σ ΕΕΨ Ν̄ΤΑΡΕΨΙ ΑΒΑΛ'  
 Ξ̄Ν̄ΨΟΥ]ΔΑΙΑ ΑΤΓΑΛΙΑΙΑ·  
 V 1 Μ̄Ν̄Ν̄ΣΑΝ]ΕΕΙ ΝΕΠΨΑΕΙΕ  
 ΠΕ Ν̄]ΝΙΟΥΤΑΕΙ ΑΥΩ ᾹΗ̄Σ  
 ΒΩΚ ΑΞ]ΡΗ̄Ι ΔΘΙΕΡΟΥΨΑΛΗΜ'  
 2 ΝΕΥ]̄Ν̄ΟΥΚΟΛΥΜΒΗΘΡΑ ΔΕ  
 Ξ̄Ν̄ΘΙΕ]ΡΟΥΨΑΛΗΜ' ΞΙΧ̄Ν̄Τ̄  
 Π[ΡΟΒ]ΑΤΙΚΗ ΕΨΑΡΟΥΜΟΥΤΕ  
 Α[ΡΑ]Ψ Μ̄Μ̄Ν̄ΤΞΕΒΡΑΙΟΣ ΧΕ ΒΗΔ'  
 ΣᾹΙΔΑ ΕῩΝ̄ΨΕ ΝΣΤΟΑ ΞΙΧΩΣ  
 3 ΝΕῩΝ̄ΚΑΤΚΕ Ν̄ΞΟΥΝ ΞΑΝΕ  
 ΕΙ ΧΙΠ̄ΜΗΨΕ Ν̄ΝΕΤΨΩΝΕ·  
 Ν̄Β̄Λ̄ΞΕΥ Μ̄Ν̄Ν̄Β̄ΑΛΞΕΥ ΑΥΩ  
 5 ΝΕΤΨΟΥΨΟΥ· ΝΕῩΝ̄ΟΥΡΨ  
 ΜΕ ΔΕ Μ̄ΜΕΥ ΑΨ̄Ρ̄ΜΑΒΨΜΗΝ  
 6 Ν̄ΡΑΜΠΕ Ξ̄Ν̄ΠΕΨΨΩΝΕ· Ν̄ΤΑ  
 ΡΕῙΗ̄Σ ΝΕΥ ΑΠΕΕΙ ΕΨΝΗΧ'  
 ΑΨ̄Μ̄ΜΕ ΧΕ ΑΨΩΣΚ' ΠΑΧΕΨ ΝΕΨ  
 7 ΧΕ ΚΟΥΨΨ ΟΥΧΕΕΙ ΑΨΟΥΨΨ̄Β̄  
 ΝΕΨ ΧΙΠ̄ΕΤΨΩΝΕ ΧΕ ΠΧΑΕΙΣ  
 Μ̄Ν̄Ψ̄ΡΩΜΕ Μ̄ΜΕΥ ΧΕΚΑΣΕ  
 ΕΡΕΠΜΑΥ ΝΑΤΩΞ Ν̄ΨΝΑΧΤ  
 ΑΞΡΗ̄Ι ΑΤΚΟΛΥΜΒΗΘΡΑ· ΞΕ  
 ΨΣ ΔΕ Ψ̄Ν̄Ν̄ΗΥ ΑΝΑΚ ΨΑΡΕ  
 ΚΕΥΞΕ Ρ̄ΨΑΡΠ' ΑΡΑΕΙ ΑΒΩΚ  
 8 ΑΞΡΗ̄Ι· ΠΑΧΕ ῙΗ̄Σ ΝΕΨ ΧΕ ΤΩΨΝ

44 MIN sic. 45 It is not impossible, but hardly likely that NE was written after [ΞΩΟΥ ΑΝ. 52 ΧΝΟΥ probably crasis for ΧΝΟΥΟΥ cf. IX. 19, XVIII. 7. V. 4 is omitted.

ἰθ

κχι πεκσλαδ̄ ἡκμααζε̄.  
 9 ἡτοῦνοῦ δε λοουχεει  
 χιπρωμε λοτωων λοχι περ  
 σλαδ̄· νεπσавβaтoн δεπε  
 10 νεγχω δε ἡμας χιnioῦ  
 ται χε пса[в]βα[тoн]πε·  
 στοειε нек' ε[н λοχι п]εκ  
 11 σλαδ̄· λοουωωβ [νε]γ χι  
 πετμμεγ χε πε[нταγ]ταλ  
 σαι πενταγχοо[с нhei] χε  
 12 χι πεκσλαδ̄ ἡκ[μααζε λοχ]νοῦγ  
 χε ним'πε πρωм[ε нтаγ]χο  
 ос нек χε χιτγ ἡκ[μααζε  
 13 пeнταγταлσaγ Δ[ε νεγ  
 сaγνε εн χε нимп[ε· ἡс  
 γαρ νελσσεγтγ εγ[ηoγμη  
 14 ωε ἡпма ετμμε[γ·] ἡн  
 ἡсaneи διηс σιne ἡμαγ  
 ἡпpпee παχεγ νεγ χε ειс  
 знтe λοουχεει ἡпpкaтк  
 ἡpнаβε χεкасе νεπεθαγ  
 15 απει ωωπε ἡмак· λοβωк  
 χιπρωме лoтaмaнioγтa  
 ει χε ἡс пeнταγταлσaγ·  
 16 λογω εтbe пeeи нepениoγ·  
 ται пнт сaиc χε нечipe  
 17 ἡнееи ἡпсаввaтoн· ἡс  
 δε λοουωωб neγ χε παι  
 ωт' pσωб ωa λσpнi λтnoγ  
 18 λογω лnaк т'pσωб εтbe пeeи  
 сеωиne нсωγ χιnioγтa  
 ει λmaoγтγ· χε oγ monon  
 εчωaλ' авaл ἡпсаввaтoн  
 αλλα εγχω ἡμας χε παειωт.  
 19 пе пnoγтe· διηс oγωωб  
 παχεγ neγ χε зaмнн зaмнн

ἡ

†χω ἡμας нηтн χε ἡн  
 сaм ἡпωнpe λpλλaγe зa  
 paγ oγaεeтγ ειμηтi ἡчneγ  
 απειωт εчipe ἡмаγ· не  
 тeпн γap λaεeтoγ neи  
 зω[o]γ[γ] зoмoиωс пωнpe λa  
 20 eεт[oγ· п]ειωт' γap мaειс  
 ἡ[пωнpe] λγω чтceвo ἡмаγ  
 λз[ωв нi]м' εтчipe ἡмаγ ἡ  
 тa[γ· λγ]ω чнaтceвaγ λзeн  
 звнγe εн]eεeγ λнееи· χε  
 кaсe ἡ]тωтн eтeтнaрma  
 21 ειze·] ἡe γap eωapeпeиωт  
 тoγн]acнeтmaoγт' λγω  
 ἡчтaн]зaγ тeeитe eε пωн  
 pe ч[н]aтaнзaнeтчoγaωoγ·  
 22 пeиωт γap λaркpиne εн ἡла  
 λγe· αλλα ткpиcиc тнpe λγ  
 23 тeeс ἡпωнpe· χεкасе epε  
 oγaн ним' нaтaειaпωн  
 pe кaтae eтoтaειo ἡ  
 пeиωт' пeтeнчтaειo εн  
 ἡпωнpe чтaειo εн ἡпeи  
 24 ωт' нтаγтeγaγ· зaмнн  
 зaмнн †χω ἡμας нηтн  
 χε пeтcωтm απacεxe λγω  
 εрpиcтeγe απeнταγтeγ  
 λeи oγнтeγ ἡмeγ ἡпωннe  
 ωa λннze· λγω чнннγ εн  
 aткpиcиc· αλλα λчпoнe λ  
 вaл' ἡппmoγ λzoγн απω  
 25 ωнz· зaмнн зaмнн †χω  
 ἡμας нηтн χε oγnoγ  
 oγnoγ ἡннγ eтoγnoγ  
 тe eнeтmaoγт нacωтm

8 Both κ and ἡκ are used for the 2 m. sing. of the Conjunctive tense; the former is the Achm. form. 13 ΠΕΝΤΑΓΤ. sic error for ΠΕΝΤΑΥΤ. 15 ΤΑΛΔΑЧ the final ч is certain. 18 ΠΝΟΥΓΕ, the following words are omitted by homoeot; they are found in the sah. and boh. and all greek texts. 20 ΕΝΕΕΕΥ I. ΕΝΕΕΥ. 21 ΘΕ ΠΩΗΡΕ sic. 22 ΑΛΛΑΥΕ sic. 23 Υ superl.



Δ Τ Σ Μ Η Α Π Ι Ο Υ Η Ρ Ε Ι Η Ι Ο Υ Τ Ε  
 Α Υ Ω Ν Ε Τ Ν Α Σ Ω Τ Μ Ε Ν Α Σ  
 Ρ Ι Θ Ε Τ Ε Υ Ν Τ Ε Π Ε Ι Ω Τ Τ Ε  
 Ω Ν Σ Ρ Η Ι Ν Σ Η Τ Υ Τ Ε Ε Ι Α Κ Η  
 Θ Ε Ν Τ Α Χ ϩ Μ Π Ο Υ Η Ρ Ε Α Τ Τ Ε ϩ  
 Κ Ο Υ Ν Ε ϩ Μ Π Ο Υ Ω Ν Σ Ρ Η Ι Ν Σ Η  
 Τ Υ Α Υ Ω Χ ϩ Ν Ε Τ Ο Υ  
 Ο Ι Χ Α Τ Τ Ε ϩ Ρ Ε Ν Κ Ε Ι Κ Ε Π Ο Η  
 Γ Ε Μ Π Ρ Ο Μ Π Ε Μ Π Α Ε Ι  
 Σ Ε Χ Α Σ Υ Ν Ο Υ Ο Υ Ν Τ Η Υ  
 Ε Ο Υ Κ Η Ν Ι Μ Ε Τ Τ Ε Ν Μ Ε Φ Ο Ε  
 Ν Α Σ Τ Μ Α Τ Ε Ι Ο  
 Ε Ι Α Β Α Χ Ν Ε Η Τ Α  
 Τ Ν Α Ν Ο Υ Α Υ Α Ν Α Σ Τ Α  
 Ν Ε Η Τ Α Υ Ε Ι Ρ Ε Η Τ Ε Ο Α Υ  
 Ε Τ Α Χ Ε Ι Ν Κ Ρ Ι Ε Ι Ο Μ Ν Κ  
 Μ Ν Α Β Ι Ο Ρ Α Υ Ε Ν Σ  
 Ο Υ Ε Τ Κ Α Χ Κ Ο Β Ε Τ Ο Τ  
 Ε Ι Ρ Κ Ρ Ι Ν Ε Σ Υ Τ Α Χ Ρ Ι Ο Λ  
 Μ Π Ε Τ Ε Χ Ε Ι Ν Κ Ε Ν Ε Κ  
 Ο Υ Ω Φ Ε Ν Α Χ Ν Ι Ν Μ Α Ε Ι Χ  
 Μ Π Ε Ο Υ Ω Μ Τ Ε Η Τ Α Υ Ε Η  
 Ε Ι Ρ Ο Υ Τ Ε Χ Α Χ Κ Ε Ι Ω Ν Ο  
 Τ Ρ Ο Σ Α Χ Ε Τ Α Μ Π Τ Μ Π Τ  
 Μ Π Ε Τ Χ Ε Υ Ε Ε Χ Ε Π Ε Τ Τ  
 Τ Ρ Ε Σ Α Β Ε Ι Ο Υ ϩ Ε Υ Ν Ε Υ  
 Ο Υ Μ Π Α Ε Τ Μ Π Τ Κ Η Τ  
 Ε Τ Η Ρ Ε Η Μ Σ Σ Α Ε Η Τ  
 Μ Π Ε Τ Χ Ε Χ Α Χ Κ Ε Ι Ω Ν Ο  
 Ο Υ Μ Π Α Ε Τ Μ Π Τ Κ Η Τ  
 Α Σ Ε Χ Ε Τ Α Ν Ε Ν Τ  
 Α Χ Χ Ε Τ Τ Ε Μ Π Α Χ Χ Κ  
 Ο Ι Χ Α Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Μ Π Ο Υ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Μ Π Ο Υ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Ο Υ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ

Κ Ε  
 Ν Τ Ω Τ Ν Α Β Χ Ε Τ Ν Ο Υ Ω  
 Τ Ε Χ Η Χ Μ Μ Ω Τ Η Η ϩ Ο Υ  
 Ο Υ Ν Ο Υ Σ Μ Π Ο Υ Ε Ι Ν Χ Χ Χ  
 Δ Ε Ο Υ Ν Τ Η Ε Ι Μ Ε Υ Ν Τ Μ Ν  
 Τ Μ Ν Τ Ρ Ε Ε Τ Ν Ε Ε Α Τ Α Ι Ω Η  
 Ν Η Χ Ν Σ Β Η Υ Ε Τ Α Ρ Η Τ Α Π Α ϩ  
 Ω Τ Ε Ε Υ Ν Τ Ρ Ε Χ Ε Κ Α Ε Ε  
 Ε Ι Ν Χ Α Κ Ο Υ Χ Ε Α Ν Τ Α Υ Η  
 Σ Ε Μ Π Ε ϩ Ε Ι Ρ Ε Μ Α Υ Ε Ε Ρ Μ Ν  
 Ε Τ Ε Σ Α Χ Ε Ι Χ Ε Π Ε ϩ Τ Ε Ρ Τ Ο  
 Χ Ε ϩ Α Υ Ω Η Ε Ι Ω Ε Ρ Τ Ε Υ Α  
 Μ Π Ε Ν Α Ρ Μ Π Τ Ρ Ε Σ Α Ρ Η  
 Μ Π Ε Τ Ν Ω Τ Μ Χ Μ Π  
 Χ Α Η Η Σ Ε Ο Υ Τ Ε Μ Π Ε  
 Χ Α Σ Ρ Ε Ν Τ Ε ϩ Α Υ Ω Μ Π Τ Η  
 Μ Π Ε Υ Μ Π Ε Ε Χ Ε Ε ϩ  
 Ο Υ Ν Τ Η Ν Ε Χ Ε Ρ Ε Ν Τ Α Π Η  
 Τ Η Ν Α Ο Υ ϩ Β Ε Ε Ι Σ Τ Ω Η  
 Ε Τ Τ Η Π Η Τ Ε Υ Ο Α Ρ Η ϩ  
 Σ Α Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Ε Τ Τ Η Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Ε Η Ν Ο Υ Ω Μ Π Τ Η Χ Χ Χ Χ  
 Χ Η Ε Χ Η ϩ Ο Υ Χ Χ Χ Χ Χ Χ  
 Μ Π Ε Υ Ν Ε Τ Μ Π Ε Τ Τ Ε ϩ  
 Α Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Ε Ο Υ Ω Η Τ Ε Π Ε Χ Χ Χ Χ Χ Χ  
 Τ Ν Α Τ Α Π Η Η ϩ Ε Ι Ν Ο Υ Τ Ε  
 Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Τ Ν Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ  
 Ε Ι Ο Η Η ϩ Α Ε Ν Μ Π Τ Μ Π Α  
 Μ Π Τ Μ Π Ε Υ ϩ Ε Ι Τ Μ Α  
 Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ Χ

ΤΝΑΩΡ ΠΕΤ ΕΥΒΕΤ  
 ΧΙΕΚΥΑΒΑΧΙΤΗΝΝΕΤΝΕ  
 ΑΥΩΠΕΛΥΑΒΑΝΤΑΠ  
 ΕΒΟΥΑΕΒΤ ΤΕΤΗΝΕ  
 ΓΩΦΕΝ ΤΗΤΡΜΕΕΥΕΣ  
 ΝΑΚ ΠΕΤΝΑΡΚΑΤΗ  
 ΜΩΤΝΚΑΤΗΠΕ  
 ΟΗΧΙΠΕΤΝΑΡΚΑΤ  
 Μ.ΜΩΤΝΜΩΥΕΠΕ  
 ΓΩΤΝΚΑΤΗΤΕΤΝ  
 ΖΒΑΡΑΦ ΕΣΕΝ  
 ΠΙΠΕΤΕΥ  
 ΝΕΤΕΤΙΝΑ  
 ΡΑΕΠΕΛΑΠΕΤΜΜ  
 ΕΣΕΕΤΕΝΤ ΕΩΤΕ  
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30 ΕΙΑΩΙΝΕ ... ΕΝ is an error. ΕΙΑΩΙΝΕ is Fut. III which cannot be negated by ΕΝ. The other sah. MSS. read either ΕΙΩΙΝΕ (Pres. II) or ΝΝΕΙΩΙΝΕ (Impf.) followed by the post-negative; in this dialect they would be ΕΕΙΩΙΝΕ or ΝΕΕΙΩΙΝΕ. All greek authorities have the present, and a future tense is inadmissible. 31 ΕΝ superl. 37 Slight remains of ΠΕ show that the lacuna after ΕΡΤΕΥΑ cannot be filled otherwise. 42 ΑΓΑΠΗ sic without article, probably error.

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45 After Ν̄ΤΩΤ̄Ν the scribe wrote in error Ν̄· and crossed it out with a diagonal line, but left the point. I have omitted both.  
 1 There is a sign > in the margin just before Μ̄Ν̄Ν̄ΣΑ.      4 ΠΑΣΧΑ sic.      6 Ψ superl.      7 Τ superl.      9 ΜΗΗΩΕ sic.

Μ ΜΑΘ ΧΕ ΠΕ ΕΙ ΜΑ ΜΗ ΕΙ ΠΕ  
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 Ν Ο Υ Α Σ Χ Β Ι Δ Α Σ Α  
 Ν Ο Υ Α Π Χ Κ Η Α Μ Α Ε  
 Τ Ε Σ Ε Ε Τ Ι Μ Η Σ Ε Ε Τ Α Δ Ε  
 Α Η Ε Ρ Σ Τ Ι Κ Ρ Ο Ν Θ Α Χ Α Β  
 Α Υ Μ Ε Υ Χ Ε Μ Η Κ Ε Χ Ε Ε Ι  
 Μ Ε Υ Ν Ε Λ Ο Υ Ε Η Α Υ Σ Σ Ε  
 Α Τ Τ Ε Π Ο Τ Ε Χ Ο Α Τ Χ Α Σ Μ  
 Κ Ε Η Σ Α Ο Η Τ Η Σ Α Ο Δ  
 Α Λ Ο Η Τ Η Σ Ο Υ Δ Ε Τ Ο Α  
 Π Τ Α Υ Ρ Ο Κ Α Υ Σ Ε Ι Ο Ε Η  
 Α Π Ε Α Υ Α Υ Ε Α Α Α Σ Τ  
 Α Ν Τ Η Τ Η

Α Α Δ Ε Α Ν Τ Η Α Ε Ρ Α Υ  
 Α Υ Π Α Β Ι Κ Η Α Ν Τ Η  
 Τ Α Χ Ε Ι Ο Ρ Ε Υ Χ Ε Ρ Η Τ Η Χ Α  
 Χ Ε Ε Ρ Ε Τ Μ Η Σ Ε Σ Ε Ν Ε Υ Α Η Κ  
 Ο Η Μ Ε Υ Α Υ Μ Ο Υ Τ Ε Α Ν Ε Ι  
 Α Χ Ο Η Τ Η Ν Η Τ Α Υ Μ Η Ν Ο Υ  
 Ε Χ Η Υ Α Υ Σ Ι Α Κ Α Φ Α Η Ν Δ Ο Υ Μ  
 Ε Υ Ο Τ Ε Σ Τ Η Σ Α Υ Α Υ Ι Η Ε  
 Μ Α Ρ Σ Ι Τ Ε Ρ Ο Ν Α Α Α Δ Ε  
 Α Ν Ε Η Χ Ε Ρ Α Τ Ε Ι Ν Τ Α Κ Ε  
 Ε Ι Ο Σ Τ Ε Ε Ι Μ Α Κ Η Η Ε  
 Ρ Ο Υ Μ Μ Α Σ Ο Χ Ε Σ  
 Χ Ο Ν Μ Α  
 Χ Χ Ε Ρ Ε Σ Τ Ν Ο Η Ν  
 Α Ν Τ Ε Ρ Ε Τ Ε Ρ Α Ε Ν Ε Υ  
 Ε Μ Η Α Ε Ι Ν Α Α Χ Χ Ε Ι Α Ε  
 Ο Υ Μ Α Χ Α Α Ζ Η Ν Α Χ Ε Ι Κ  
 Α Τ Τ Ε Π Η Ε Ι Μ Η Τ Ο Υ  
 Α Ε Ι Α Ε Ε Σ Ο Σ Α Χ Χ  
 Τ Ε Ι Τ  
 Α Χ Α Δ Ε Τ Ε Ρ Α Η Σ Ε Τ  
 Ε Π Ρ Ο Ο Υ  
 Μ Η Τ Η Π Ε Ρ Τ Ε Ρ Η Ε  
 Ε Σ Τ Π Ν Ο Υ Τ Ε Ρ Η Σ Τ Ε Α  
 Ε Υ Ν Ο Ν Α Ε Ε Υ Ν Ε Β  
 Α Ε Τ Ε Ρ Α Ε Τ Ε Ρ Κ Α Δ  
 Α Ε Ο Υ Α Α Ε Υ Ε Ι Α  
 Ε Ο Υ Μ Η Σ Ε Π Ο Υ Ο Ο Υ  
 Α Υ Ν Τ Ε Υ Χ Ε Π Ε Π Ε  
 Α Ν Τ Ε Ρ Ε Ο Υ Τ Ε Χ Τ  
 Ε Τ Ε Ρ Η Σ Ε Υ Α Π Ε  
 Α Τ Α Π Ε Τ Α Μ Ε Υ Τ Η Ν Α  
 Ο Υ Π Τ Α Χ Ε Υ Ν Ε Τ Ε Ε Υ  
 Ε Τ Κ Μ Η Α Ι Η Ν Ε Φ  
 Ε Μ Α Δ Ε Ε Ε Ε Ε Ε Ε Ε  
 Α Ν Τ Η Τ Η



κε

ἄμας ἕπεει μαμηεπε  
 π̄προφ̄ητης̄ ε̄τ̄νη̄ν̄η̄ λ  
 15 π̄κοσμος̄· ἰη̄ς̄ ὅε̄ ἡ̄ταρε̄ν̄  
 ἄμᾱ ἕε̄ σ̄ε̄νη̄ν̄η̄ ἡ̄σ̄ε̄τα  
 ρ̄ε̄π̄ν̄ ἕε̄κᾱσε̄ ε̄ν̄λᾱε̄ε̄ν̄ ἡ̄  
 ῥ̄ρο̄ λ̄ν̄σ̄ε̄σ̄τ̄ν̄ λ̄ν̄ λ̄σ̄ρ̄η̄ ἄ̄χ̄ν̄  
 16 π̄ταῡ ο̄ῡλᾱε̄ε̄τ̄ν̄· ἡ̄ταρε̄ν̄  
 ρ̄οῡσ̄ε̄ δ̄ε̄ ψ̄ω̄πε̄ λ̄νε̄ν̄μα  
 ὀη̄της̄ ε̄ῑ λ̄σ̄ρ̄η̄ ἄ̄χ̄[ἡ̄]θ̄ᾱλᾱς̄  
 17 σᾱ λ̄ῡτε̄λο̄ λ̄π̄χ̄αῑ [λ̄ᾱτ̄ρ̄]ο̄ῡ  
 ε̄ῑ λ̄π̄κ̄ρο̄ ἡ̄θ̄ᾱλᾱ[σ̄σᾱ] λ̄κα  
 φ̄αρ̄ν̄ᾱο̄ῡμ̄' νε̄ᾱπ̄[κε̄κε̄  
 δ̄ε̄ ψ̄ω̄πε̄ ε̄μ̄πε̄ῑη̄ς̄ [ε̄ῑ ψ̄ᾱ  
 18 ἀ̄ρᾱῡ· ε̄ῡἡ̄ο̄ῡν̄ᾱς̄ ἡ̄τ̄η̄ῡ [ἡ̄β̄ᾱλ  
 19 λ̄θ̄ᾱλᾱσ̄σᾱ τ̄ω̄ων̄ λ̄σ̄ρ̄η̄ ἡ̄  
 τ̄ᾱρο̄ῡσ̄ῑνε̄ δ̄ε̄ ἀ̄βᾱλ' ἡ̄ἡ̄να  
 χ̄ο̄ῡτ̄η̄ ἡ̄σ̄τ̄ᾱδῑον̄ ἡ̄ μ̄ᾱλ̄β̄  
 λ̄ῡνε̄ῡ λ̄ῑη̄ς̄ ε̄ν̄μᾱλ̄ᾱς̄ε̄ σ̄ῑχ̄ν̄  
 ὀᾱλᾱσ̄σᾱ ε̄ᾱρ̄σ̄ων̄ λ̄σ̄ο̄ῡν̄ λ̄  
 20 π̄χ̄αῑ· λ̄ῡω̄ λ̄ῡρ̄σ̄ᾱτε̄· ἡ̄τ̄ᾱν̄  
 δ̄ε̄ π̄ᾱχ̄ε̄ν̄ νε̄ῡ ἕε̄ λ̄νᾱκ̄π̄ε̄  
 21 ἡ̄π̄ρ̄ρ̄σ̄ᾱτε̄· νε̄ῡο̄ῡω̄ψ̄ ὅε̄  
 ᾱτε̄λᾱν̄ λ̄π̄χ̄αῑ· λ̄ῡω̄ ἡ̄τ̄ο̄ῡ  
 νο̄ῡ λ̄π̄χ̄αῑ μ̄ᾱνε̄ λ̄π̄κ̄ρο̄  
 22 ε̄το̄ῡν̄ᾱβ̄ω̄κ̄ ἀ̄ρᾱν̄· ἡ̄π̄ε̄ν̄  
 ρ̄ε̄σ̄τε̄ δ̄ε̄ π̄μ̄η̄ψ̄ε̄ ε̄τᾱς̄ε̄  
 ἀ̄ρε̄τ̄ν̄ σ̄ῑπ̄κ̄ρο̄ ἡ̄θ̄ᾱλᾱσ̄σᾱ  
 λ̄ῡνε̄ῡ ἕε̄ ἡ̄μ̄κε̄χ̄αῑ ἡ̄  
 μ̄ε̄ῡ ἡ̄σ̄ᾱο̄ῡε̄ε̄· λ̄ῡω̄ ἕε̄ ἡ̄  
 π̄ε̄ῑη̄ς̄ τε̄λο̄ λ̄π̄χ̄αῑ ἡ̄ἡ̄  
 νε̄ν̄μᾱὀη̄της̄· ἀ̄λλᾱ νε̄ν̄  
 μ̄ᾱὀη̄της̄ ο̄ῡλᾱε̄ε̄το̄ῡ νε̄  
 ἡ̄τ̄ᾱῡβ̄ω̄κ̄' λ̄ῡω̄ ε̄ῑς̄ σ̄ε̄ν̄  
 23 κ̄ε̄ε̄χ̄η̄ῡ λ̄ῡε̄[ῑ] ἀ̄βᾱλ' σ̄ἡ̄τ̄ι

κς

β̄ε̄ρ̄ιᾱς̄ σ̄ᾱτ̄μ̄π̄μᾱ ἡ̄τ̄ᾱῡο̄ῡ  
 ὀμ̄' ἡ̄π̄ᾱε̄ικ̄' ἡ̄σ̄η̄τ̄ν̄ ε̄λ  
 π̄χ̄ᾱε̄ις̄ ῥ̄ε̄ῡχ̄ᾱρ̄ις̄τῑ λ̄χ̄ω̄ν̄·  
 24 ἡ̄τ̄ᾱρε̄π̄μ̄η̄ψ̄ε̄ ὅε̄ νε̄ῡ λ̄ῑη̄ς̄  
 ἡ̄μ̄μ̄ε̄ῡ λ̄ῡμο̄ῡτε̄ λ̄νε̄ν̄  
 μ̄ᾱὀη̄της̄ ἡ̄τ̄ᾱῡ ἡ̄μ̄ν̄ο̄ῡ  
 ε̄χ̄η̄ῡ· λ̄ῡε̄ῑ ἀ̄κᾱφ̄αρ̄ν̄ᾱο̄ῡμ̄'  
 25 ε̄ῡψ̄ῑνε̄ σᾱῑη̄ς̄· λ̄ῡω̄ λ̄ῡβ̄ῑνε̄  
 ἡ̄μ̄[λ̄ν̄] σ̄ῑπ̄κ̄ρο̄ ἡ̄θ̄ᾱλᾱσ̄σᾱ  
 π̄ᾱ[ἕε̄]ῡ νε̄ν̄ ἕε̄ ρ̄ᾱβ̄β̄ῑ ἡ̄τ̄ᾱκ̄ι  
 26 ἡ̄[ε̄ψ̄] ἡ̄σ̄ε̄ λ̄π̄ε̄ε̄ῑμᾱ· λ̄ῑη̄ς̄  
 ο̄ῡω̄ψ̄ε̄] ε̄ν̄χ̄ω̄ ἄμᾱς̄ ἕε̄ σ̄ᾱ  
 μ̄η̄ν̄] σ̄ᾱμ̄η̄ν̄ †·χ̄ω̄ ἄμᾱς̄  
 ἡ̄η̄]τ̄η̄ ἕε̄ ε̄τε̄τ̄η̄ψ̄ῑνε̄ ἡ̄  
 σ̄ω̄ε̄ῑ ε̄ν̄ ἕε̄ ε̄τε̄τ̄η̄νᾱνε̄ῡ  
 λ̄σ̄ε̄ν̄μᾱε̄ῑν̄· ἀ̄λλᾱ ἕε̄ ᾱτε̄  
 τ̄η̄νο̄ῡω̄μ̄' ἀ̄βᾱλ' σ̄ἡ̄ἡ̄ᾱε̄ικ̄'  
 27 λ̄ῡω̄ ᾱτε̄τ̄η̄ς̄ε̄ῑ· ἡ̄π̄ρ̄ρ̄σ̄ω̄β̄  
 ᾱτ̄ε̄ρε̄ ε̄τ̄η̄ᾱτε̄κο̄· ἀ̄λλᾱ  
 τ̄ε̄ρε̄ ἡ̄τ̄ᾱν̄ [ε̄]τ̄η̄νᾱμο̄ῡν̄ λ̄  
 β̄ᾱλ' λ̄ῡω̄ων̄[σ̄] ψ̄ᾱ λ̄η̄η̄ς̄ε̄· τε̄  
 ε̄ῑ ε̄τε̄π̄ω̄η̄ρε̄ ἡ̄π̄ρ̄ω̄μ̄ε̄ ἡ̄ᾱ  
 τ̄ε̄ε̄ς̄ ἡ̄η̄τ̄η̄· π̄ε̄ε̄ῑ γ̄αρ̄η̄ε̄  
 ἡ̄τ̄ᾱπ̄νο̄ῡτε̄ π̄ε̄ῑω̄τ̄ ῥ̄ς̄φ̄ρα  
 28 ρ̄ῑζε̄ ἡ̄μ̄ᾱν̄· π̄ᾱχ̄ε̄ῡ ὅε̄ νε̄ν̄  
 ἕε̄ ε̄ῡ π̄ε̄τ̄η̄λᾱε̄ε̄ν̄ ἕε̄κᾱσε̄  
 ε̄νᾱρ̄σ̄ω̄β̄ λ̄η̄σ̄β̄η̄ῡε̄ ἡ̄τε̄  
 29 π̄νο̄ῡτε̄· λ̄ῑη̄ς̄ ο̄ῡω̄ψ̄ε̄  
 π̄ᾱχ̄ε̄ν̄ νε̄ῡ ἕε̄ π̄ε̄ε̄ῑπε̄  
 φ̄ω̄β̄' ἡ̄τε̄π̄νο̄ῡτε̄ ἕε̄  
 ε̄ρε̄τ̄η̄ᾱρ̄π̄ις̄τε̄ῡε̄ λ̄π̄ε̄  
 ἡ̄τ̄ᾱπ̄ε̄τ̄μ̄μ̄ε̄ῡ τ̄η̄ἡ̄ᾱ  
 30 ο̄ῡν̄· π̄ᾱχ̄ε̄ῡ νε̄ν̄ ἕε̄ ε̄ῡ ὅε̄  
 ἡ̄τ̄ᾱκ̄ ἡ̄μ̄ᾱε̄ῑν̄ π̄ε̄τ̄κ̄ι  
 ρ̄ε̄ ἡ̄μ̄ᾱν̄· [ἕε̄]κᾱσε̄ ε̄νᾱνε̄ῡ

16 σ̄ῑρο̄ῡς̄ε̄ sic. a corrupt passage.

18 ἡ̄β̄ᾱλ the foot of the β is still visible.

26 ε̄ε̄ῑ the scribe wrote ε̄ῑ and altered it to ε̄ε̄ῑ. In v. 12 it is ε̄ῑ.

22 π̄κ̄ρο̄ sic, usually π̄κ̄ρο̄.

24 λ̄ῑη̄ς̄ ἡ̄μ̄μ̄ε̄ῡ

KZ

ΝΤΝΡΠΙΣΤΕΥΕ ΑΡΑΚ· ΕΥΠΕ  
 31 ΦΩΒ ΕΤΕΚΕΙΡΕ ΜΜΑΥ· ΑΝ  
 ΝΕΙΑΤΕ ΟΥΩΜ' ΜΠΜΑΝΝΑ  
 ΖΠΧΛΑΙΕ ΚΑΤΑΘΕ ΕΤΣΗΖ ΧΕ  
 ΑΥ† ΝΕΥ ΝΟΥΛΑΙΚ' ΑΤΡΟΥ  
 32 ΛΑΜΥ ΑΒΑΛ' ΖΝΤΠΕ· ΠΑΧΕ  
 ΙΗC ΝΕΥ ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ  
 †ΧΩ ΜΜΑC ΝΗΤΝ ΧΕ ΜΩΥ  
 CΗC ΕΝ ΠΕΡ† ΝΗΤ[Ν] ΜΠΑΕΙΚ  
 ΑΒΑΛ' ΖΝΤΠΕ· ΑΛ[ΛΑ Π]ΑΕΙΩ[Τ  
 ΠΕΤ† ΝΗΤΝ ΑΒΑ[Λ ΖΝΤΠΕ  
 33 ΜΠΑΕΙΚ' ΜΜΗΕ· [ΠΑΕΙΚ  
 ΓΑΡ ΜΠΝΟΥΤΕ ΠΕΤ[ΝΝΗΥ  
 ΑΖΡΗΙ ΑΒΑ[Λ ΖΝΤΠΕ· ΑΥΩ  
 ΝΥ† ΝΟΥΩΩΝΖ ΜΠΚΟCΜ[ΟC  
 34 ΠΑΧΕΥ ΝΕΥ ΧΕ ΠΧΛΑΙC ΜΑ  
 ΝΕΝ ΜΠΛ[ΕΙΚ] ΝΟΥΛΑΙ[Ω  
 35 ΝΙΜ' ΠΑΧ[Ε ΙΗC ΝΕΥ Χ]Ε ΑΝΑΚ'  
 ΠΕ ΠΑΕΙΚ' [ΜΠΩΩ]ΝΖ· ΠΕ  
 ΤΝΝΗΥ ΩΑ [ΑΡΑΕΙ] ΥΝΑΖΚΟ  
 ΕΝ· ΑΥΩ ΠΕΤΡΠΙCΤΕΥΕ ΑΡΑ  
 36 ΕΙ ΥΝΑΕΙΒΕ ΕΝ ΑΝΗΖΕ· ΑΛΛΑ  
 ΛΕΙΧΟΟC ΝΗΤΝ ΧΕ ΤΕΤΝΑ  
 ΝΕΥ ΑΡΑΕΙ ΑΥΩ ΤΕΤΝΡΠΙ  
 37 CΤΕΥΕ ΕΝ· ΟΥΑΝ ΝΙΜ' ΕΤΕ  
 ΠΑΕΙΩΤ' ΝΑΤΕΕΥ ΝΗΕΙ ΥΝ  
 ΝΗΥ ΩΑ ΑΡΑΕΙ· †ΝΑΝΑΧΥ  
 38 ΕΝ ΑΒΑΛ' ΧΕ ΝΤΑΕΙ ΕΝ Α  
 ΒΑΛ' ΖΝΤΠΕ ΛΕΙΡΕ ΜΠΛΟΥ  
 ΩΩ· ΑΛΛΑ ΠΟΥΩΩ ΜΠΕΝ  
 39 ΤΑΥΤΕΥΛΑΕΙ· ΠΕΕΙ ΔΕ ΠΕ  
 ΠΟΥΩΩ ΜΠΕΝΤΑΥΤΕΥΛΑΕΙ  
 ΧΕΚΑCΕ ΝΕΝΤΑΥΤΕCΤΟΥ

K[H]

ΝΗΕΙ ΤΗΡΟΥ ΝΑΤΕΚΟ ΑΒΑΛ'  
 ΝΖΗΤΟΥ· ΑΛΛΑ ΕΙΑΤΟΥΝΑ  
 40 CΟΥ ΖΝΦΛΕ ΝΖΟΟΥ· ΠΕΕΙ ΓΑΡ  
 ΠΕ ΠΟΥΩΩ ΜΠΑΕΙΩΤ' ΧΕ  
 ΚΑCΕ ΟΥΑΝ ΝΙΜ' ΕΤΝΕΥ  
 ΑΠΩΗΡΕ ΑΥΩ ΕΤΡΠΙCΤΕΥΕ  
 ΑΡΑΥ ΕΥΑΧΙ ΝΟΥΩΩΝΖ ΩΑ  
 ΑΝΗΖ[Ε·] ΑΥΩ ΑΝΑΚ' ΤΑΤΟΥ  
 41 ΝΑ[CΥ ΖΝΦΛΕ] ΝΖΟΟΥ· ΝΕΥ  
 ΚΡΜ[ΡΜ CΕ ΧΙ]ΝΙΟΥΤΑΕΙ ΕΤ  
 ΒΗΤΥ ΧΕ ΑΥ[Χ]ΟΟC ΧΕ ΑΝΑΚ  
 ΠΕ ΠΑΕΙΚ Ν]ΤΑΥΙ ΑΒΑΛ' ΖΝ  
 42 ΤΠ]Ε· Α[ΥΩ Ν]ΕΥΧΩ ΜΜΑC  
 ΧΕ ΜΗ [ΠΕΕΙ ΕΝ]ΠΕ ΙΗC ΠΩΗ  
 ΡΕ ΝΙΩ[CΗΦ·] ΠΕΕΙ ΑΝΑΝ Ε  
 ΤΝCΑΥΝ[Ε] ΜΠΥΕΙΩΤ' ΜΝ  
 ΤΥ]ΜCΕΥ· ΝΕΩ ΝΖΕ ΕΥΧΩ Μ  
 ΜΑC Χ[Ε ΝΤΑΕΙ Α]ΒΑΛ' ΖΝΤΠΕ  
 43 ΑΙΗC Ο[ΥΩΩΒ Π]ΑΧΕΥ ΝΕΥ  
 ΧΕ ΜΠΡ[ΚΡΜΡ]Μ ΜΝΝΕ  
 44 ΤΝΕΡΗ[Υ· ΜΝ]CΑΜ' ΝΛΑΥΕ  
 ΛΕΙ ΩΑ ΑΡΑΕΙ ΕΙΜΗΤΙ Ν  
 ΤΕΠΑΕΙΩΤ' ΕΡΤΕΥΛΑΕΙ  
 CΩΚ ΜΜΑΥ· ΑΥΩ ΑΝΑΚ ΖΩ  
 ΟΥΤ' †ΝΑΤΟΥΝΑCΥ ΖΝ  
 45 ΦΛΕ ΝΖΟΟΥ· ΥCΗΖ ΓΑΡ ΖΝ  
 ΠΠΡΟΦΗΤΗC ΧΕ CΕΝΑ  
 ΩΩΠΕ ΤΗΡΟΥ ΝΡΕΥΧΙCΒΟΥ  
 ΝΤΝΠΝΟΥΤΕ· ΟΥΑΝ  
 ΝΙΜ' ΝΤΑΥCΩΤΜ ΑΒΑΛ'  
 ΖΙΤΝΠΑΕΙΩΤ' ΑΥΩ ΑΥΧΙ  
 46 CΒΩ ΥΝΝΗΥ ΩΑ ΑΡΑΕΙ· Α  
 ΒΑΛ' ΕΝ ΧΕ ΑΥΝΕΥ ΑΠΕΙΩΤ  
 ΜΠΕΛΛΥΕ ΝΕΥΑΠΕΙΩΤ'

31 ΑΥ† sic. 33 [ΠΑΕΙΚ] there is no room for the usual sah. reading ΠΟΕΙΚ ΓΑΡΠΕ ΠΩΗΡΕ ΜΠΝΟΥΤΕ. 34 i superl.  
 36 λ superl. nearly broken away. 37 Before †ΝΑΝΑΧΥ the words ΑΥΩ ΠΕΤΝΝΗΥ ΩΑ ΑΡΑΕΙ have dropped out by homoeot.  
 39 The true reading 4 is inserted above the line over the γ which is not struck out. 45 CΒΟΥ . . . CΒΩ sic.

Ζ ΤΗΡ ΠΙΣΤΕΥΕΡΥΑΧΕ Ε  
 ΘΩΒΕ ΕΚΕΤΘΜ ΜΕΥΑΙ  
 ΝΕΙΑ ΤΕΟΥ ΩΜ ΜΕΙΜΑ  
 ΖΙ ΠΑΧΕ ΠΕΚΑΤΑΘΕ ΕΡΕ  
 ΛΥΤΗ ΝΕΥ ΝΟΥ ΑΕΚΑ ΤΟΥ  
 Α ΜΥ ΑΒΛΑΝ Τ ΠΕ ΤΙ ΧΕ  
 Ι ΗΣ ΝΕΥ ΧΕ ΖΑ ΤΗΝ ΖΑ ΜΗ  
 Τ ΧΩΜ ΜΑΚΚ ΜΕ ΜΥ  
 Ε ΠΕ ΚΗ Τ ΤΗ Ν Η  
 Α Α Λ Ζ Ν Τ Ε Λ  
 Π Ε Τ Τ Η Ν Τ Ν Α  
 Μ Π Χ Ε Κ Ε Μ Μ Ε  
 Γ Α Ρ Μ Π Ο Υ Τ Ε  
 Α Σ Ρ Η Α Β Λ Α Τ Ε Α Υ  
 Ν Ε Τ Ν Ο Υ Ω Μ Κ Ε Μ  
 Π Χ Ε Υ Ν Ε Τ Χ Ε Τ  
 Ν Ε Ν Μ Ε Λ  
 Π Ε Τ Τ Ε  
 Τ Η Ν Η Υ Ο  
 Ε Ν Χ Υ Μ Ε Τ Τ Π Ι Ο  
 Β Ι Φ Ι Α Θ Β Β Ε Ν Α Ν Η Ζ Ε Α  
 Χ Ε Ι Χ Ο Ο Π Ε Τ Τ Χ Ε  
 Ν Ε Υ Α Ρ Χ Ε Ι Χ Υ Τ Ε  
 Ε Τ Β Υ Ε Ν Λ Ο Υ Α Ν Ν Ι Α  
 Τ Α Ν Ο Τ Ν Α Τ Ε Ρ Ο  
 Π Η Υ Ω Α Ε Ρ Ε Τ  
 Ε Ν Α Ρ Α Χ Χ Ε Ν Τ Α  
 Β Α Λ Ζ Η Τ Τ Ε Χ Α  
 Ω Ο Χ Α Λ Λ Η Τ Ο Υ Ο Ω Μ Τ Ε

Τ Η Ν Η Υ Ο  
 Ε Ν Χ Υ Μ Ε Τ Τ Π Ι Ο  
 Β Ι Φ Ι Α Θ Β Β Ε Ν Α Ν Η Ζ Ε Α  
 Χ Ε Ι Χ Ο Ο Π Ε Τ Τ Χ Ε  
 Ν Ε Υ Α Ρ Χ Ε Ι Χ Υ Τ Ε  
 Ε Τ Β Υ Ε Ν Λ Ο Υ Α Ν Ν Ι Α  
 Τ Α Ν Ο Τ Ν Α Τ Ε Ρ Ο  
 Π Η Υ Ω Α Ε Ρ Ε Τ  
 Ε Ν Α Ρ Α Χ Χ Ε Ν Τ Α  
 Β Α Λ Ζ Η Τ Τ Ε Χ Α  
 Ω Ο Χ Α Λ Λ Η Τ Ο Υ Ο Ω Μ Τ Ε

Ε Τ Ρ Ο Υ Ν Α Κ Ο Α Β Α Ν  
 Ε Τ Υ Λ Λ Μ Ε Ι Α Τ Ο Υ Ν Α  
 Ε Ζ Ν Φ Λ Ε Ν Ζ Ο Υ Ε Ε Π Α  
 Ε Π Ο Υ Ω Μ Τ Ε Μ Τ Χ Ε  
 Κ Α Λ Ε Τ Ο Υ Ζ Η Ν Ε Μ Ε Τ Ν Ε Υ  
 Α Ρ Ο Τ Τ Ο Σ Α Ο Υ Τ Ε Τ Ε Υ Ε  
 Α Ρ Ι Ο Ρ Α Χ Χ Ι Ν Ο Σ Α Ο Ν Ζ Ο Α  
 Ε Α Ν Η Ν Α Α Ε Τ Α Τ Ο Υ  
 Ν Ο Υ Ν Ε Υ  
 Η Ο Υ Τ Χ Ε Ι Ε Τ  
 Ο Ρ Ι Χ Ε Α Ν Α Κ  
 Ο Α Γ Ι Α Β Α Κ Ο Ν  
 Ε Υ Χ Ε Μ Α Τ Ε  
 Ε Τ Ε Ν Η Σ Η Ο Η  
 Τ Ε Ν Τ Ο Ν Ν Α Ν Ε  
 Ν Ε Υ Α Τ Τ Ε Μ Ο Τ Μ Ν  
 Ε Β Ε Υ Ν Ε Ο Υ Τ Ε Ε Υ Χ Ω Μ  
 Ε Α Ν Χ Ε Τ Τ Ε

Ε Τ Ρ Ο Υ Ν Α Κ Ο Α Β Α Ν  
 Ε Τ Υ Λ Λ Μ Ε Ι Α Τ Ο Υ Ν Α  
 Ε Ζ Ν Φ Λ Ε Ν Ζ Ο Υ Ε Ε Π Α  
 Ε Π Ο Υ Ω Μ Τ Ε Μ Τ Χ Ε  
 Κ Α Λ Ε Τ Ο Υ Ζ Η Ν Ε Μ Ε Τ Ν Ε Υ  
 Α Ρ Ο Τ Τ Ο Σ Α Ο Υ Τ Ε Τ Ε Υ Ε  
 Α Ρ Ι Ο Ρ Α Χ Χ Ι Ν Ο Σ Α Ο Ν Ζ Ο Α  
 Ε Α Ν Η Ν Α Α Ε Τ Α Τ Ο Υ  
 Ν Ο Υ Ν Ε Υ  
 Η Ο Υ Τ Χ Ε Ι Ε Τ  
 Ο Ρ Ι Χ Ε Α Ν Α Κ  
 Ο Α Γ Ι Α Β Α Κ Ο Ν  
 Ε Υ Χ Ε Μ Α Τ Ε  
 Ε Τ Ε Ν Η Σ Η Ο Η  
 Τ Ε Ν Τ Ο Ν Ν Α Ν Ε  
 Ν Ε Υ Α Τ Τ Ε Μ Ο Τ Μ Ν  
 Ε Β Ε Υ Ν Ε Ο Υ Τ Ε Ε Υ Χ Ω Μ  
 Ε Α Ν Χ Ε Τ Τ Ε

29

30

ΕΙΜΗΤΙ ΠΕΤΟΥΩΝ ΕΙΣ  
 ΑΙΤΝΗΝ ΒΥΤΕ ΠΕΒΗΕ  
 ΤΑΝ ΕΥΑΛΠΕΙΩΤ ΣΑΝΗ  
 ΣΑΜΗΝ ΕΧΟΜΜΑΝΗΤ  
 ΧΘΕ ΤΡΗΕ ΤΕΥΕΟΥΝΤΕ  
 Μ ΜΕΥΜΕΤΩΝ ΝΖΑΝΗ  
 ΑΝΑΚΤΕ ΒΑ ΕΠΙΟΜΤΕ  
 ΑΝΕΤΝΕΙΚΤΕ ΟΥ Μ Μ  
 Π ΜΑΝΝΗ  
 ΑΥΜΟΥ ΠΕ  
 ΗΝΥΑ ΒΑ  
 ΕΠΡΟΥ  
 Ν ΖΗΤΥ  
 ΑΝΑΚΤΕ  
 ΤΥΧΙΝ ΒΑ  
 Π ΧΟΥ  
 ΕΠΙ  
 ΕΡΗΝΕΥ ΧΟΜ Μ Μ Δ  
 Δ ΓΕ ΕΠΙ ΕΡΗΧΝΕΝ  
 ΤΥΧΑΡΖΕ ΤΙΝ ΟΥ ΑΜΕΤ  
 ΧΘΗΤΟΥ ΕΥ ΧΕ Γ Μ Μ  
 ΜΗΝ ΕΧΟΜ Μ Χ Ο Ν  
 Κ ΒΕ Ρ Τ Κ Α Τ Μ  
 Μ Ρ Ο Η Ρ Ο Ν Π  
 Μ Ε Τ Ν Η Ν Μ Μ Ε Υ Μ Π  
 Σ Α Τ Η Ν Ε Π Ε Τ Ο Υ Μ Μ  
 Τ Ο Α Ρ Ζ Α Υ Μ Ε Π Ο Τ Ε  
 Ο Υ Ν Τ Ε Σ Τ Μ Μ Μ Π  
 Ο Ν Η Ζ Ε Ρ Α Ν Α Χ

ΝΑΤΟΥΝ ΑΣΙΖΕΝ ΟΡΕΝ ΔΟΥ  
 Γ Α Κ Α Ρ Ζ Ε Π Ρ Ο Υ Τ Ο Χ  
 Τ Ο Α Υ Ο Π Α Β Η Ν Α Ο Υ Τ  
 Μ Η Ε Π Ε Π Ε Τ Ο Υ Μ Μ Π  
 Ε Ρ Ζ Α Υ Μ Ε Τ Ο Μ Π Α Ε Ν Α  
 Π Ν Α Σ Ο Ρ Η Ν Ζ Η Τ Ε Α Υ Ο  
 Ν Α Κ Τ Ρ Η Η Ζ Η Τ Γ Κ Α Τ Α Β  
 Μ Τ Α Σ Τ Ε Υ Α Γ Χ Π Α Β Ι Ο Τ  
 Ε Τ Ν Η Ν Π Α Κ Τ Ο Υ Τ  
 Ε Π Α Σ Ε Π Ε Π Ε Τ Ο Α Υ Ο  
 Μ Τ Π Ε Τ Μ  
 Ο Ν Ζ Ε Τ Β Η  
 Σ Η Χ Α Τ Α Κ Α  
 Ε Ε Ν Η Τ Α  
 Μ Α Υ Ο  
 Μ Μ Π  
 Μ Μ Π  
 Μ Μ Π  
 Χ Ε Ν Η Μ Α Ο Π Τ Μ Μ Π  
 Χ Χ Τ Ε Ν  
 Ε Ν Δ Χ Τ Ζ Ε Μ Μ Π  
 Μ Α Τ Ε Τ Ν Α Ε Π Τ Μ  
 Μ Μ Ε Ε Γ Ε Υ Α Α Π Τ Μ Π  
 Ε Ρ Ζ Η Τ Τ Ν Ο Υ Ε Π Μ  
 Π Ε Τ Α Ν Ο Α Π Τ Ο Υ  
 Π Ν Χ Δ Υ Ε Π Ε Τ Ε Β Α  
 Π Τ Α Ρ Ι Χ Ο Ο Υ Ν Ε Π Τ  
 Π Κ Α Ν Ε Λ Α Υ Μ Μ Π  
 Α Α Χ Α Ο Υ Ν Σ Α Π Ε Τ Ο

κ̄θ

λ̄

ΕΙΜΗΤΙ ΠΕΤΩΟΠ ΑΒΑΛ'  
 ΖΙΤ̄ΝΠΠΟΥΤΕ ΠΕΕΠΕ Ν̄  
 47 ΤΑΧΝΕΥ ΑΠΕΙΩΤ' ΖΑΜΗΝ  
 ΖΑΜΗΝ †ΧΩ Μ̄ΜΑΣ ΝΗΤ̄Ν  
 ΧΕ ΠΕΤ̄ΡΠΙΣΤΕΥΕ ΟΥΝΤΕΘ  
 Μ̄ΜΕΥ Μ̄ΠΩΩΝΣ ΩΔ ΑΝΗΣΕ.  
 48 ΑΝΑΚ' ΠΕ ΠΑΕΙΚ' Μ̄ΠΩΩΝΣ.  
 49 ΑΝΕΤ̄ΝΕΙΑΤΕ ΟΥΩΜ Μ̄  
 ΠΜΑΝΝΑ Ζ̄Ν[ΠΧ]ΑΕΙΕ ΑΥΩ  
 50 ΑΥΜΟΥ· ΠΕΕ[ΠΕ Π]ΑΕΙΚ' ΕΤ̄Ν  
 ΝΗΥ ΑΒΑΛ' Ζ̄ΝΤ[ΠΕ ΧΕΚΑ  
 ΣΕ ΕΡΕΟΥΕΕ [ΟΥ]ΩΜ Α[ΒΑΛ  
 Ν̄ΖΗΤ̄Θ ΑΥ[Ω Ν̄Θ]Τ̄ΜΜΟΥ·  
 51 ΑΝΑΚ' ΠΕ Π[ΑΕΙΚ] ΕΤΑΛΝΣ  
 Ν̄ΤΑΘΙ ΑΒΑΛ' Ζ̄[ΝΤ]ΠΕ· ΕΡΕ  
 ΩΔΟΥΕΕ ΟΥΩΜ' ΑΒΑΛ' Ζ̄[Ν  
 ΠΕΕΙΑΕ[Ι]Κ' ΘΝΑΩΩΝΣ [ΩΔ  
 ΑΝΗΣΕ· [ΠΑΕΙΚ Δ]Ε Ε†Ν[Α  
 ΤΕΕΘΠΕ [ΤΑΣΑΡ̄] ΖΑΠΩ  
 52 ΩΝΣ Μ̄ΠΚ[ΟСМОС] ΝΙΟΥΤΑ  
 ΕΙ ΘΕ ΝΕΥΜΙ[ΩΕ] Μ̄ΝΝΕΥ  
 ΕΡΗΥ ΕΥΧΩ Μ̄ΜΑΣ ΧΕ ΝΕΩ  
 Ν̄ΣΕ ΕΠΕΕΙ ΝΑΩ† ΝΕΝ Ν̄  
 53 Τ̄ΘΣΑΡ̄' ΑΤ̄Ρ̄ΝΟΥΑΜΣ· ΠΑ  
 ΧΕ ΙΗ̄Σ ΝΕΥ ΧΕ ΖΑΜΗΝ ΖΑ  
 ΜΗΝ †ΧΩ Μ̄ΜΑΣ ΝΗΤ̄Ν  
 ΧΕ ΕΡΕΤ̄ΝΤ̄ΜΟΥΩΜ' Ν̄ΤΣΑΡ̄'  
 Μ̄ΠΩΗΡΕ Μ̄ΠΡΩΜΕ ΑΥΩ Ν̄  
 ΤΕΤ̄ΝΤ̄ΜΣΩ Μ̄ΠΕΘΣΝΑΘ·  
 Μ̄ΝΤΗΤ̄Ν Μ̄ΜΕΥ Μ̄ΠΩΩΝΣ  
 54 Ζ̄ΝΤΗΝΕ· ΠΕΤΟΥΩΜ' Ν̄  
 Τ̄ΣΑΡ̄' ΑΥΩ ΕΤΣΩ Μ̄ΠΘΣΝΑΘ  
 ΟΥΝΤΕΘ Μ̄ΜΕΥ Μ̄ΠΩΩΝΣ  
 ΩΔ ΑΝΗΣΕ· ΑΥΩ ΑΝΑΚ' †

ΝΑΤΟΥΝΑΣΘ Ζ̄ΝΦΔΕ Ν̄ΖΟΥ·  
 55 ΤΑΣΑΡ̄' ΓΑΡ ΟΥΖΡΕ Μ̄ΜΗΕ  
 ΤΕ· ΑΥΩ ΠΑΣΝΑΘ ΟΥΣΩ Μ̄  
 56 ΜΗΕΠΕ· ΠΕΤΟΥΩΜ' Ν̄ΤΑ  
 ΣΑΡ̄' ΑΥΩ ΕΤΣΩ Μ̄ΠΑΣΝΑΘ  
 ΘΝΑΩΩ Ζ̄ΡΗ̄ Ν̄ΖΗΤ' ΑΥΩ Δ  
 57 ΝΑΚ' Ζ̄ΡΗ̄ Ν̄ΖΗΤ'· ΚΑΤΑΘΕ  
 Ν̄ΤΑΘΤΕΥΔΕΙ ΧΙΠΑΕΙΩΤ'  
 ΕΤΑΛΝΣ[· ΑΥ]Ω ΑΝΑΚ' ΖΩΟΥΤ'  
 †ΑΛΝΣ [ΕΤΒ]Ε ΠΑΕΙΩΤ' ΑΥΩ  
 ΠΕΤΝΑΟΥΑ]ΜΤ' ΠΕΤ̄Μ  
 Μ]ΕΥ ΖΩ[ΩΘ Ν]ΑΩΩΝΣ ΕΤΒΗΤ  
 58 ΠΕΕΠΕ [ΠΑΕ]ΙΚ' Ν̄ΤΑΘΙ ΑΒΑΛ'  
 Ζ̄ΝΤΠΕ [ΚΑΤΑ]ΘΕ ΕΝ Ν̄ΤΑ  
 ΝΕΤ̄ΝΕ[ΙΑΤΕ] ΟΥΩΜ' ΑΥΩ  
 Α]ΥΜΟΥ· Π[ΕΤ]ΝΑΟΥΩΜ' Μ̄ΠΕ  
 ΕΙΑΕΙ]Κ' ΘΝΑΩΩΝ[Σ] ΩΔ ΑΝΗΣΕ·  
 59 ΝΕ]ΕΙ ΑΘ[ΧΟΟΥ Ζ̄Ν]ΤΣΥΝΑΓΩ  
 Γ]Η ΕΘ†[ΣΒΩ Ζ̄ΝΚ]ΑΦΑΡΝΑ  
 60 ΟΥΜ' ΠΑΧ[ΕΣΛΣ Α]ΒΑΛ' Ζ̄ΝΝΕΘ  
 ΜΑΘΗΤ[ΗС ΧΕ Π]ΕΕΙΣΕΧΕ ΝΑΩΤ'  
 ΝΙΜ' ΠΕΤΝΑΩΣΩΤ̄Μ ΑΡΑΘ·  
 61 ΕΘΣΑΥΝΕ ΔΕ ΧΙΠ̄Η̄Σ Ζ̄ΡΗ̄ Ν̄ΖΗΤ'Θ  
 ΧΕ ΝΕΘΜΑΘΗΤΗС Κ̄Ρ̄Μ̄Ρ̄Μ  
 ΠΑΧΕΘ ΝΕΥ ΧΕ ΠΕΕΙ ΠΕΤ̄Ρ  
 62 ΣΚΑΝΔΑΛΙΖΕ Μ̄ΜΩΤ̄Ν· ΕΡ  
 ΩΑΤΕΤ̄ΝΝΕΥ ΑΠΩΗΡΕ Μ̄  
 ΠΡΩΜΕ ΕΘ̄ΝΝΑ ΑΣΡΗ̄ ΑΠΜΑ  
 63 ΕΤΘ̄Ν̄ΖΗΤ'Θ Ν̄ΩΔΡΕΠ' Π̄Π̄ΝΑ  
 ΠΕΤ' ΤΑΝΣΟ ΤΣΑΡ̄ †ΖΗΥ  
 ΕΝ Ν̄ΛΛΥΕ· Ν̄ΣΕΧΕ ΑΝΑΚ'  
 Ν̄ΤΑΕΙΧΟΟΥ ΝΗΤ̄Ν ΖΕΝ  
 Π̄ΝΑΝΕ· ΑΥΩ ΟΥΩΩΝΣΝΕ·  
 64 ΑΛΛΑ ΟΥΝΣΑ[Ε]ΙΝΕ Ζ̄ΝΤΗΝΕ

47 The point after ΑΝΗΣΕ is basal, not high as usual. 50 No space for ΔΕ before ΠΕ in lac. 51 Space for six letters only in lac. 52 ΝΕΥΕΡΗΥ sic (sah. form). 54 Θ superl. 57 Probably ΖΩΩΘ or ΖΩΥΘ, hardly space for ΖΩΟΥΘ cf. XIV. 12. 58 [ΚΑΤΑ] probably no space for more in the lac. 59 [ΣΒΩ] or ΣΒΟΥ possibly. 60 No space for ΘΕ in first lac.

λλ

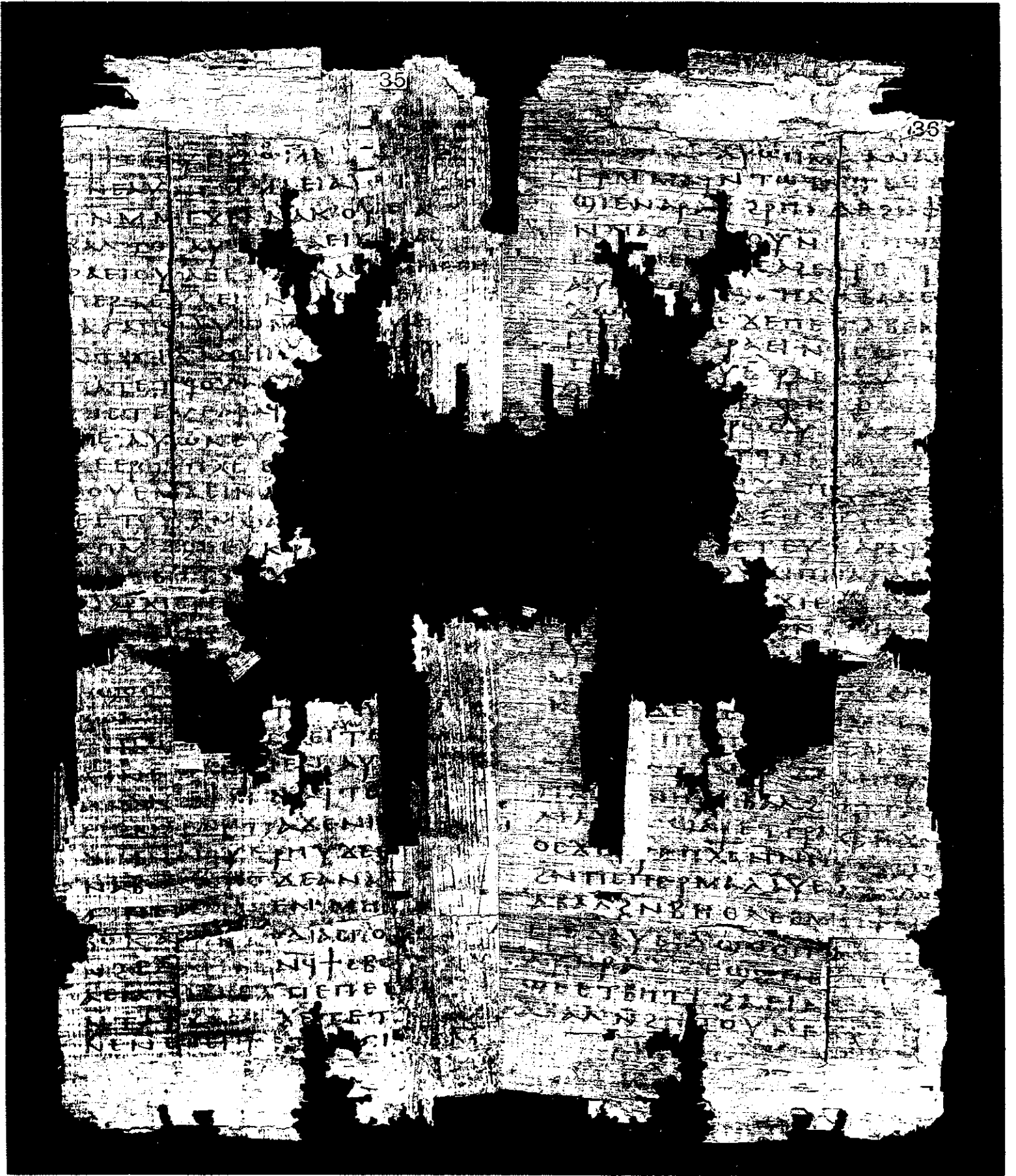
NCEP̄ICTEȲE EN̄ • NEQCA[Υ  
 NE ΓAP̄ X̄IN̄ΩAP̄EP̄ X̄IH̄C  
 XE NIM PET̄P̄ICTEȲE EN̄ •  
 AȲΩ XE NIM' PET̄NAP̄AP̄A  
 65 ΔΙΔΟΥ ΜΜΑϞ • AȲΩ NE[Ϟ]X̄Ω M̄  
 MAC XE ETBE ΠEEI A[EI]XOOC  
 NH̄T̄N XE M̄N̄CAM [N̄]TE  
 ΛAȲE EI ΩA AP̄AE[I EIM]HT̄[I  
 N̄CETEEC NEϞ [ABAA ZIT̄N  
 66 ΠAEIΩT' ETBE Π[ĒEI A2A2  
 Z̄NNEQMAΘH[THC BOK A  
 ΠAZOY AȲAA [ABAA EYMA  
 67 A2E N̄MMEϞ • Π[AXE IH̄C CE  
 M̄PM̄NTCNAO[ΥC XE MH N̄  
 TΩT̄N Z̄OYOT̄N [TĒT̄N  
 68 OYΩΩ ABOK[• AϞOYΩΩB NEϞ  
 XICIMΩN [PETPOC XE ΠXA  
 EIC EN[AB]OK [ΩA NIM' ZEN  
 CEXE N̄ΩΩ[N2 NET̄NTO]OTK' •  
 69 AȲΩ ANAN [AN̄P̄ICT]EȲE  
 AȲΩ AN̄ME X[E N̄T]AK'PE  
 ΠXC PETOYAA B̄ N̄TEΠNOY  
 70 TE • AϞOYΩΩB̄ X̄IH̄C XE MH  
 ANAK EN ΠEP̄CAT̄P̄THNE  
 M̄PM̄NTCNAOY C AȲΩ OY  
 EE ABAA' Z̄N̄THNE OYΔIABO  
 71 AOCNE • NEQXΩ ΔE M̄MAC E  
 TBE IOYAA C ΠΩHP̄E N̄CI  
 MΩN ΠICKAP̄IΩTHC NEPE  
 EI ΓAP̄ PET̄NAP̄AP̄AΔIΔOY  
 M̄MAϞ EȲEEPE ABAA' Z̄N̄  
 VII I ΠM̄NTCNAOY C • M̄N̄N̄CA  
 NEEI NEQMAA2E X̄IH̄C ABAA'

λβ

Z̄NTΓAΛIAXIA • NEϞOYΩ[Ω  
 ΓAP̄ EN ΔMAA2E Z̄N̄TOYAA[IA  
 XE NEYΩINE N̄CΩϞ XINIO[Υ  
 2 TAEI ATPOYMAOYTC' NE[Ϟ  
 Z̄HN ΔE A2OY N̄ X̄IP̄ΩAEIE [N̄  
 NIO[Υ]TAEI TCKHNOΠHΓ[IA  
 3 ΠAXEY CE NEϞ X̄INEϞCNH[Υ  
 XE Π[ΩNE A]BAA' M̄PEEIMA [N̄K  
 BOK A2PH̄I ĀTOYAAIA X[E E  
 PEHEKMA]ΘHTHC NANE[Υ  
 Z̄OY A]NEK2BHYE ETKI[PE  
 4 M̄MAϞ • MA]PEAAE ΓAP̄ P̄ZΩ[B  
 Z̄NP̄ZΩΠ A]YΩ QΩINE N̄T[AϞ CA  
 ΩΩPE Z̄N]OYΠAPPHCIA • E[ΩPE  
 EKIP̄E N̄NE]EI OYAN2K' AB[AA  
 5 M̄PKOCM]OC • NEPEHEϞCNH[Υ  
 6 ΓAP̄ P̄ICTEȲE AP̄AϞ EN̄ • ΠA[XEϞ  
 CE NEY X̄IH̄C X]E ΠAOYAEIΩ  
 ANAK M̄PAT̄QE]I • PET̄N̄OY[AEIΩ  
 ΔE N̄TΩT̄N CEBT]ΩT N̄  
 7 OY[AEIΩ NIM] M̄N̄CAM' A[TPE  
 PKO[CMOC MEC]TETHNE  
 ANAK Δ[E] QMECTΩEI XE †[P̄  
 M̄N̄TPE A[N]AK' ETBHTC XE  
 8 NEϞ2BHYE CE[2]AȲ • N̄TΩT̄N  
 BOK' A2PH̄I AP̄ΩAEIE ANAK  
 ΔE M̄PA†NOYE AE[I A]ΠΩA  
 EIE XE M̄PAT̄EΠAOYAEIΩ  
 9 XOK' ABAA' • N̄TAP̄EϞXEN[E  
 EI ΔE N̄TAY AϞOY Z̄NTΓA  
 10 IAXIA • N̄TAP̄EHEϞCNHY  
 BOK' A2PH̄I AP̄ΩAEIE • TO[T̄E  
 N̄TAY Z̄OYQ AϞBOK' A2P̄[H̄I  
 AP̄ΩAEIE • Z̄NO[Υ]ΩN2 ABAA' [EN  
 11 AAA Z̄NP̄ZΩΠ • NIOYTA[EI

64 PET̄P̄ICTEȲE sic. 66 [ABAA] is uncertain. 68 NEϞ in the lac. is doubtful. I ABAA is a scribe's error  
 and is found in no other authority. 7 M̄N̄ is very uncertain, but the remains are consistent with it and there is a trace of superl.,  
 not consistent with ΔE; space for three letters before it, qy. AȲΩ. 10 CNHY probably no more at end of the line. —  
 Z̄NOYΩN2 for Z̄NOYQYΩN2.







(Two pages  $\overline{\lambda\Gamma}$ — $\overline{\lambda\Delta}$  are lost, VII 11—28.)

[ $\overline{\lambda\epsilon}$ ]

(28)  $\epsilon\tau\sigma\upsilon\upsilon\epsilon\chi\omega\ \overline{\mu\mu\alpha}[C]\ \chi\epsilon\ \tau\epsilon$   
 $\overline{\tau\eta\sigma\alpha\gamma\eta\epsilon}\ \overline{\mu\mu\alpha\epsilon\iota}\ \lambda\gamma\omega\ \tau\epsilon$   
 $\overline{\tau\eta\mu\mu\epsilon}\ \chi\epsilon\ \lambda\eta\alpha\kappa'\ \omicron\upsilon\epsilon\iota\alpha$   
 $\beta\alpha\lambda'\ \tau\omicron\cdot\ \lambda\gamma\omega\ \overline{\eta\tau\alpha\epsilon\iota}\ \epsilon\eta\ \gamma\lambda$   
 $\rho\lambda\epsilon\iota\ \omicron\upsilon\gamma\lambda\epsilon\epsilon\tau\cdot\ \lambda[\lambda]\lambda\ \omicron\upsilon\mu\eta\eta\epsilon\pi\epsilon$   
 30  $\pi\epsilon\rho\tau\epsilon\upsilon\lambda\epsilon\iota\cdot\ \eta[\epsilon]\gamma\omega[\iota\eta]\epsilon\ \delta\epsilon$   
 $\sigma\lambda\sigma\alpha\pi\tau\cdot\ \lambda\gamma\omega\ \overline{\mu}[\pi\epsilon\lambda\lambda]\gamma\epsilon$   
 $\overline{\eta\tau\tau\epsilon\iota\chi}\ \lambda\gamma\eta\iota\ [\lambda\chi\omega\tau\ \chi]\epsilon\ \overline{\mu}$   
 31  $\pi\alpha\tau\epsilon\tau\tau\omicron\upsilon\eta\eta[\omicron]\gamma\ [\epsilon\iota\cdot\ \lambda\gamma\lambda\gamma]\ \overline{\rho}$   
 $\pi\iota\sigma\tau\epsilon\upsilon\epsilon\ \lambda\rho\alpha\tau\ [\lambda\beta\alpha\lambda\ \overline{\gamma\eta\eta\mu\eta}]$   
 $\omega\epsilon\cdot\ \lambda\gamma\omega\ \eta\epsilon\upsilon\chi[\omega\ \overline{\mu\mu\alpha\sigma}]$   
 $\chi\epsilon\ \epsilon\rho\omega\lambda\pi\chi\overline{\sigma}\ \epsilon[\iota\ \mu\eta\ \epsilon\chi\eta\lambda\overline{\rho}]$   
 $\gamma\omicron\upsilon\epsilon\ \mu\lambda\epsilon\iota\eta\ \lambda[\eta\epsilon\eta\tau\alpha\eta\epsilon\epsilon\iota]$   
 32  $\epsilon\epsilon\tau\omicron\upsilon\cdot\ \lambda\mu\phi\lambda[\rho\iota\sigma\iota\omicron\sigma\ \sigma\omega\tau\overline{\mu}]$   
 $\lambda\pi\mu\eta\omega\epsilon\ \epsilon\upsilon\kappa\overline{\rho\mu}[\overline{\rho\mu}\ \eta\epsilon]$   
 $\epsilon\iota\ \epsilon\tau\beta\eta\tau\tau\cdot\ \lambda\gamma[\omega\ \lambda\gamma\chi\lambda\upsilon\ \chi\iota]$   
 $\overline{\eta\lambda\rho\chi\iota\epsilon\rho\epsilon\upsilon}[\sigma\ \overline{\mu\eta\eta\mu}\phi\alpha\rho\iota\sigma\iota]$   
 $\omicron\sigma\ \overline{\eta\gamma\epsilon\eta\gamma\upsilon}[\eta\eta\rho\epsilon\tau\eta\sigma\ \chi\epsilon]$   
 33  $[\kappa\alpha\sigma\epsilon\ \epsilon\upsilon\lambda\delta\alpha\pi\tau\cdot\ \pi\alpha\chi\epsilon\ \delta\epsilon\ \overline{\eta\eta\sigma}]$   
 $\chi\epsilon\ \epsilon\tau[\iota\ \kappa\epsilon\omicron\upsilon\lambda\epsilon\iota\omega\ \omega\eta\eta\mu\epsilon]$   
 $\dagger\omega\omicron\omicron\pi\ [\overline{\eta\eta\mu\eta\tau\eta\eta}\cdot\ \lambda\gamma\omega]\ \dagger\eta\lambda$   
 34  $\beta\omega\kappa'\ \omega\lambda\ [\eta\epsilon\eta\tau\alpha\tau\epsilon\upsilon\lambda\epsilon\iota]\cdot\ \tau\epsilon$   
 $\tau\eta\lambda\omega\iota\eta[\epsilon\ \overline{\eta}]\ \sigma\omega\epsilon\iota\ \tau\epsilon[\tau]\eta\lambda$   
 $\sigma\iota\eta\epsilon\ \overline{\mu\mu\alpha\epsilon\iota}\ \epsilon\eta\cdot\ \lambda\gamma[\omega\ \eta]\mu\alpha$   
 $\lambda\eta\alpha\kappa'\ \epsilon\tau\ \overline{\mu\mu\alpha\tau}\ \tau\epsilon[\tau]\eta\lambda\omega$   
 35  $\epsilon\iota\ \epsilon\eta\ \lambda\rho\alpha\tau\cdot\ \pi\alpha\chi\epsilon\ \eta\iota\omicron\upsilon\tau\alpha$   
 $\epsilon\iota\ \overline{\mu\eta\eta\eta\omicron\upsilon\epsilon\rho\eta\upsilon}\ \chi\epsilon\ \epsilon\rho\epsilon[\pi\epsilon\epsilon\iota]$   
 $\eta\lambda\beta\omega\kappa'\ \lambda\tau\omicron\ \chi\epsilon\ \lambda\eta\alpha\eta\ \tau[\eta\eta\mu\alpha]$   
 $\sigma\iota\eta\epsilon\ \overline{\mu\mu\alpha\tau}\ \epsilon\eta\cdot\ \mu\eta\ \epsilon\chi\eta[\lambda]$   
 $\beta\omega\kappa'\ \lambda\gamma\eta\iota\ \lambda\tau\delta\iota\alpha\sigma\pi\omicron\rho\iota\alpha\ \overline{\eta}$   
 $\overline{\eta\gamma\epsilon\lambda\lambda\eta\eta\eta}\ \overline{\eta\tau\sigma\upsilon\upsilon}\ \overline{\eta\omicron\upsilon}$   
 36  $\lambda\epsilon\iota\alpha\mu\iota\eta\cdot\ \epsilon\upsilon\pi\epsilon\ \pi\epsilon\epsilon\iota\sigma\epsilon\chi\epsilon$   
 $\overline{\eta\tau\alpha\tau\chi\omicron\omicron\tau}\ \chi\epsilon\ \tau\epsilon\tau\eta\lambda\omega\iota$   
 $\eta\epsilon\ \overline{\eta\sigma\omega\epsilon\iota}\ \tau\epsilon\tau[\eta\lambda]\sigma\iota\eta\epsilon\ \overline{\mu}$

[ $\overline{\lambda\sigma}$ ]

$\mu\lambda\epsilon\iota\ \epsilon\eta\cdot\ \lambda\gamma\omega\ \eta\mu\alpha\ \lambda\eta\alpha\kappa$   
 $\epsilon\tau\ \overline{\mu\mu\alpha\tau}\ \overline{\eta\tau\omega\tau\eta}\ \tau\epsilon\tau\eta\lambda\alpha$   
 37  $\omega\iota\ \epsilon\eta\ \lambda\rho\alpha\tau\cdot\ \gamma\eta\eta\iota\ \delta\epsilon\ \overline{\gamma\eta\eta\phi\lambda\epsilon}$   
 $\overline{\eta\eta\eta\delta\sigma}\ \overline{\eta}[\gamma\omicron]\omicron\upsilon\gamma\ \overline{\eta\tau\epsilon\pi\omega\lambda}$   
 $\epsilon\iota[\epsilon]\ \eta\epsilon\rho[\epsilon\iota\eta]\overline{\sigma}\ \lambda\gamma\epsilon\ \lambda\rho\epsilon\tau\tau$   
 $\lambda\gamma[\omega\ \eta]\epsilon\tau[\lambda]\omega\delta\eta\lambda'\ \lambda\beta\alpha\lambda'\ \epsilon\tau$   
 $\chi\omega\ \overline{\mu}[\mu\alpha]\overline{\sigma}\cdot\ \chi\epsilon\ \eta\epsilon\tau\alpha\beta\epsilon\ \mu\alpha$   
 38  $\rho\epsilon\tau\epsilon[\iota\ \omega]\lambda\ \lambda\rho\alpha\epsilon\iota\ \overline{\eta\eta\sigma\omega}\cdot\ \eta\epsilon$   
 $\overline{\tau\eta\eta}[\iota\sigma\tau\epsilon]\gamma\epsilon\ [\lambda]\rho\alpha\epsilon\iota\ \kappa\alpha\tau\alpha$   
 $\theta\epsilon\ [\eta\tau\alpha\tau\tau]\rho\alpha\phi\eta\ \chi\omicron\omicron\sigma\ \chi[\epsilon\ \omicron\upsilon\eta\overline{\eta}]$   
 $\gamma\epsilon\eta\epsilon\iota\epsilon[\rho\omega\omicron\upsilon\gamma\ \eta\lambda\gamma\epsilon\tau\ \lambda$   
 $\beta\alpha\lambda'\ \overline{\eta\gamma\eta}]\tau\tau\ \overline{\mu\mu\alpha\gamma}\ \epsilon\tau\lambda[\lambda$   
 39  $\eta\gamma\cdot\ \overline{\eta\tau\lambda}\tau\chi\epsilon\pi\epsilon\epsilon\iota\ \delta\epsilon\ [\epsilon\tau$   
 $\beta\epsilon\ \overline{\eta\eta\eta}]\lambda\ \epsilon\tau\omicron\upsilon\eta\lambda\chi\iota[\tau\tau\ \chi\iota]$   
 $\eta\epsilon\tau\overline{\rho}[\eta]\sigma\tau\epsilon\upsilon\epsilon\ \lambda\rho\alpha\tau\cdot\ [\eta\epsilon$   
 $\mu\eta\alpha\tau]\omicron\upsilon\chi\iota\ \overline{\eta\eta\lambda}\ \gamma\alpha\rho[\cdot\ \chi\epsilon\ \overline{\eta\eta\sigma}]$   
 40  $\eta\epsilon\mu\eta\alpha\tau\tau\chi\iota\ \epsilon\lambda\upsilon\cdot\ \gamma\lambda[\epsilon\iota\eta\epsilon$   
 $\sigma\epsilon\ \lambda\beta\alpha\lambda]\ \overline{\gamma\eta\eta\mu\eta\omega}[\epsilon\ \overline{\eta\tau\alpha}]$   
 $\rho\omicron\upsilon\sigma\omega\tau\overline{\mu}\ \lambda[\eta\epsilon\epsilon\iota\sigma\epsilon\chi\epsilon$   
 $\epsilon\upsilon[\chi\omega\ \overline{\mu\mu\alpha\sigma}\ \chi\epsilon\ \eta\epsilon\epsilon\iota]\ \mu[\lambda$   
 41  $\mu[\eta\epsilon\eta\epsilon\ \eta\eta\eta\phi\eta\tau]\eta\sigma\cdot\ \gamma\epsilon\eta$   
 $\kappa[\lambda\upsilon\epsilon]\ \delta\epsilon\ \eta\epsilon[\gamma\chi\omega]\ \overline{\mu\mu\alpha\sigma}$   
 $\chi\epsilon\ [\eta\epsilon]\epsilon\iota\eta\epsilon\ \eta[\chi\overline{\sigma}\cdot\ \gamma]\lambda\epsilon\iota\eta\epsilon$   
 $\eta\epsilon[\gamma\chi\omega\ \overline{\mu\mu}[\lambda\sigma]]\ \chi\epsilon\ \mu\eta\ \epsilon\rho\epsilon$   
 $\overline{\eta\chi\overline{\sigma}}\ [\overline{\eta}]\eta\eta\upsilon\ \lambda\beta\alpha\lambda'\ \overline{\gamma\eta\eta\tau\gamma\alpha}$   
 42  $\lambda\iota\lambda[\lambda\iota]\lambda\cdot\ \omega\alpha\rho\epsilon\tau\tau\gamma\rho\alpha\phi\eta\ \chi\omicron$   
 $\omicron\sigma\ \chi\epsilon\ [\epsilon]\rho\epsilon\eta\overline{\eta\chi\overline{\sigma}}\ \overline{\eta\eta\eta\upsilon}\ \lambda\beta\alpha\lambda'$   
 $\overline{\gamma\eta\eta\sigma\pi\epsilon\rho\mu\alpha}\ \lambda\lambda\upsilon\epsilon\iota\delta\cdot\ \lambda\gamma\omega$   
 $\lambda\beta\alpha\lambda'\ \overline{\gamma\eta\beta\eta\theta\lambda\epsilon\epsilon\mu}'\ \eta\tau\mu\epsilon$   
 $\epsilon\rho\epsilon\lambda\lambda\upsilon\epsilon\iota\delta\ \omega\omicron\omicron\pi\ \overline{\eta\gamma\eta\tau}[\tau\tau$   
 43  $\lambda\upsilon\eta\eta\lambda\chi'\ \delta\epsilon\ \omega\omega\eta\epsilon\ \overline{\gamma\eta\eta\mu\eta}$   
 44  $\omega\epsilon\ \epsilon\tau\beta\eta\tau\tau\cdot\ \gamma\lambda\epsilon\iota\eta\epsilon\ \delta\epsilon$   
 $\lambda\beta\alpha\lambda'\ \overline{\eta\gamma\eta\tau\omicron\upsilon}\ \eta\epsilon\upsilon\omicron\upsilon\omega\omega$

28  $\omicron\upsilon\epsilon\iota\alpha\beta\alpha\lambda$  for  $\omicron\upsilon\gamma\lambda\beta\alpha\lambda$ , apparently a dialectic form cf. X 16, XVIII 35. — After  $\pi\epsilon\rho\tau\epsilon\upsilon\lambda\epsilon\iota$  the rest of v. 28 and the whole of v. 29 have dropped out by homoeot. 32  $\lambda\rho\chi\iota\epsilon\rho\epsilon\upsilon\sigma$  sic always.  $\chi$  for  $\kappa$ . 34  $\lambda\gamma\omega$  superl. 35  $\delta\iota\alpha\sigma\pi\omicron\rho\iota\alpha$  sic. 38  $\omicron\upsilon\eta\overline{\eta}$  is doubtful as also the filling of several lacunae in this page. 39 Perhaps an enclitic  $\eta\epsilon$  should be inserted after  $\gamma\lambda\rho$ . 40  $\delta\epsilon$  may be  $\lambda\epsilon$ . —  $\eta\epsilon\epsilon\iota$  1° may be  $\eta\epsilon\epsilon\iota$ . 42  $\sigma\eta\ \lambda\lambda\upsilon\epsilon\iota\delta$  sic. 43  $\eta\eta\lambda\chi'$  sic.

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45 ΛΒΑΠΘ· ΑΛΛΑ ΜΠΕΛΛΥΕ Ν  
 ΝΕΘΒΙΧ ΑΣΡΗΙ ΛΧΩΘ· ΛΥΒΩΚ  
 ΒΕ ΧΙΝΣΥΠΗΡΕΤΗΣ ΨΑ ΝΑΡ  
 ΧΙΕΡΕΥΣ ΜΝΜΦΑΡΙΣΑΙΟΣ ΑΥΩ  
 ΠΑΧΕΥ ΝΕ[Υ] ΧΕ ΕΤΒΕ ΕΥ ΜΠΕ  
 46 ΤΝΝΤΘ· ΑΥΟΥΩΨΒ ΧΙΝΣΥ  
 ΠΗΡΕΤΗΣ ΧΕ ΜΠΕΡΩΜΕ ΣΕ  
 ΧΕ ΑΝΗΣΕ ΝΘΕ ΜΠΕΕΙΡΩΜΕ  
 47 ΑΥΟΥΩΨΒ ΧΙΜΦΑΡΙΣΑΙΟΣ  
 ΧΕ ΜΗ ΕΡΕΤΝΠΑΛΑΝΑ ΖΩ  
 48 ΟΥΤΝ· ΜΗ ΑΛΛΥΕ ΡΠΙΣΤΕΥ  
 Ε ΑΡΑΘ ΑΒΑΛ' ΣΠΝΑΡΧΩ[Ν Η Α  
 49 ΒΑΛ' ΣΠΜΦΑΡΙΣΑΙΟΣ· ΑΛΛΑ  
 ΠΕΕΙ ΕΤΘΣΑΥΝΕ ΕΝ ΜΠΝΘ  
 50 ΜΟΣ ΕΘΩΟΘΠ' ΣΑΠΣΑΖΟΥΕ· ΠΑ  
 ΧΕ ΝΙΚΟΔΗΜΟΣ ΝΕΥ ΠΕΝΤ[ΑΘΙ  
 ΨΑ ΑΡΑΘ ΝΩΑΡΕΠ' ΕΥΕΕ ΑΒ[ΑΛ' Ν  
 51 ΣΗΤΟΥΠΕ· ΧΕ ΜΗ ΠΝΘ[ΜΟΣ  
 Ρ[Κ]ΡΙ[Ν]Ε ΜΠΡΩΜΕ ΕΙΜΗΤΙ ΝΘ  
 ΣΩΤ[Μ Α]ΡΑΘ· ΑΥΩ ΝΘΜΜΕ ΧΕ  
 52 ΕΥ ΠΕ[ΤΘΙΡ]Ε ΜΜΑΘ· ΑΥΟΥΩΨΒ  
 ΕΥΧΩ ΜΜΑΣ ΝΕΘ ΧΕ ΜΗ ΝΤΚ'  
 ΟΥΑΒΑΛ' ΖΟΥΚ ΑΝ ΣΝΤΓΑΛΙ  
 ΛΑΙΛ· ΣΑΤΣΤ' ΝΝΓΡΑΦΗ ΑΥΩ  
 ΚΝΕΥ ΧΕ ΟΥΝΠΡΟΦΗΤΗΣ  
 ΝΑΤΩΩΝ ΑΒΑΛ' ΣΝΤΓΑΛΙΛΑΙ[Α  
 (vv. 53 and VIII 1—11 omitted)  
 VIII 12 ΙΗΣ ΒΕ ΑΝ ΕΘΣΕΧΕ ΝΜΜΕΥ ΕΘ  
 ΧΩ ΜΜΑΣ ΧΕ ΑΝΑΚΠΕ ΠΟΥΑ  
 ΕΙΝ ΜΠΚΟΣΜΟΣ· ΠΕΤΝΑ  
 ΟΥΛΣΘ ΝΣΩΕΙ ΘΝΑΜΑΛΣΕ ΕΝ  
 ΣΠΠΚΕΚΕ· ΑΛΛΑ ΘΝΑΧΙ Μ  
 13 ΠΟΥΛΕΙΝ ΜΠΩΩΝΣ· ΠΑΧΕ  
 ΜΦΑΡΙΣΑΙΟΣ ΝΕΘ ΧΕ ΝΤΑΚ'

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ΕΤΡΜΝΤΡΕ ΣΑΡΑΚ' ΤΕΚΜΝ  
 ΤΜΝΤΡΕ ΟΥΜΗΕ ΕΝ[ΤΕ  
 14 ΑΘΟΥΩΨΒ ΧΙΗΣ ΠΑΧ[ΕΘ  
 ΧΕ ΚΑΝ ΑΝΑΚ' ΕΕΙΩΑΡΜΝ  
 ΤΡΕ ΣΑΡΑΕΙ ΟΥΜΗΕΤΕ [ΤΑ  
 ΜΝΤΜΝΤΡΕ ΧΕ †ΣΑΥΝ[Ε  
 ΧΕ ΝΤΑΕΙ ΤΟ· ΑΥΩ ΕΕΙΝΑ  
 15 ΒΩΚ' ΑΤΟ· ΝΤΩΤΝ ΤΕΤΝ  
 ΡΚΡΙΝΕ ΚΑΤΑ[Σ]ΑΡΣ' ΑΝΑΚ  
 Ν]†ΡΚΡΙΝΕ ΝΛΑΥΕ ΕΝ  
 16 Κ]ΑΝ ΕΕΙΩΑΡΚΡΙΝΕ ΔΕ  
 ΑΝ]ΑΚ' ΤΑΚΡΙΣΙΟ ΟΥΜΗΕΤΕ  
 ΧΕ ΑΝΑΚ' ΟΥΛΕΕΤ' ΕΝΠΕ  
 ΑΛΛΑ ΑΝΑΚ' ΜΝΠΑΕΙΩΤ'  
 17 ΝΤΑΘΤΕΥΑΕΙ· ΘΗΣ ΔΕ ΑΝ  
 ΣΠΠΕΤΝΝΟΜΟΣ ΧΕ ΤΜΝΤ  
 ΜΝΤΡΕ ΝΡΩΜΕ ΣΝΕΥ ΟΥ  
 18 Μ]ΗΕΤΕ· ΑΝΑΚ' †ΡΜΝΤΡΕ  
 ΣΑΡΑΕΙ ΑΥΩ ΘΡΜΝΤΡΕ ΣΑ[ΡΑ  
 19 ΕΙ ΧΙΠΑΚΕΕΙΩΤ' Ν[ΕΥΧΩ ΒΕ  
 ΜΜΑΣ ΝΕΘ ΧΕ ΕΘ[ΤΟ] ΠΕΚ'ΕΙ  
 ΩΤ' ΑΘΟΥΩΨΒ Χ[ΙΗΣ] ΧΕ ΤΕ  
 ΤΝΣΑΥΝΕ<sup>ΕΝ</sup> ΜΜΑΕΙ ΟΥΤΕ  
 ΑΝ ΤΕΤΝΣΑΥΝΕ ΕΝ ΜΠΑ  
 ΚΕΕΙΩΤ' ΕΝΕΡΕΤΝΣΑΥ  
 ΝΕ ΜΜΑΕΙ ΝΕΤΕΤΝΑΣΟΥ  
 20 Ω]ΝΠΑΕΙΩΤ' ΑΝ· ΝΕΕΙΣΕ  
 ΧΕ ΑΘΧΟΟΥ ΣΠΠΓΑΖΟΦΥ  
 ΛΑΒΙΟΝ ΕΘ†ΣΒΟΥ ΣΠΠΡΠΕΕ  
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 ΜΜΑΘ ΧΕ ΜΠΑΤΕΤΘΟΥΝΟΥ  
 21 ΕΙ· ΠΑΧΕΘ ΒΕ ΑΝ ΝΕΥ ΧΕ  
 ΑΝΑΚ' †ΝΑΒΩΚ' ΑΥΩ ΤΕ  
 ΤΝΑΨΙΝΕ ΝΣΩΕΙ· ΑΥΩ ΤΕ

47 ΕΡΕΤΝ sic. — ΠΑΛΑΝΑ error for ΡΠΑΛΑΝΑ. an error for ΑΘ.

14 Probably nothing after ΠΑΧ[ΕΘ]. — ΝΤΑΕΙ for ΝΤΑΕΙΕΙ as frequently elsewhere. — The final portion of this v. is omitted by homoeot.

19 There is space for ΒΕ but no vestige of it. — ΕΝ superl.

52 ΟΥΝ seems to be a scribal error for ΜΝ.

12 ΕΘΣΕΧΕ is doubtless

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 ΠΑΧΕΥΝΑΧΕΕΤΒΕΕΥΜΙΤ  
 ΤΝΗΤΥΔΟΥΑΧΙΛΕΥΙ  
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ΤΝΑ]ΜΟΥ ΞΝΠΕΤ̄ΝΝΑΒΕ·  
 ΠΜ]Α ΑΝΑΚ' Ε†ΝΑΒΩΚ' ΑΡΑϢ  
 Μ]ΝΘΑΜ ΜΩΤ̄Ν ΔΕΙ ΑΜΕΥ·  
 22 Ν]ΕΥΧΩ ΘΕ Μ̄ΜΑΣ ΧΙΝΙΟΥΤΑ  
 ΕΙ] ΧΕ ΜΗΤΙ ΕΦΝΑΜΟΥΟΥΤ'  
 Μ]ΜΑϢ ΟΥΔΕΕΤ' ΧΕ ϢΧΩ Μ̄  
 ΜΑΣ ΧΕ ΠΜΑ ΑΝΑΚ Ε†ΝΑ  
 ΒΩΚ ΑΡΑϢ Ν̄ΤΩΤ̄Ν ΤΕΤΝΑ  
 23 Ω]Ι ΕΝ ΑΡΑϢ· ΑΥΩ ΠΑΧΕϢ ΝΕΥ  
 ΧΕ] Ν̄ΤΩΤ̄Ν Ν̄ΤΩΤ̄Ν ΟΥΑ  
 ΒΑ]Α' ΞΝΠΚΑΔ' ΑΝΑΚ' ΑΝΑΚ'  
 ΟΥ]ΑΒΑΛ' ΞΝΤΠΕ· Ν̄ΤΩΤ̄Ν  
 Ν]ΤΩΤ̄Ν ΖΕΝΑΒΑΛ' ΞΝΠ[ΚΟΣ  
 ΜΟΣ· ΑΝΑΚ' ΑΝΑΚ' ΟΥ[ΑΒΑΛ  
 24 Ε]Ν ΞΝΠΕΕΙΚΟΣΜΟΣ· ΑΛΛΑ  
 ΔΕΙΧΟΟΣ ΝΗΤ̄Ν ΧΕ ΤΕΤΝ[Α  
 ΜΟΥ ΞΝΝΕΤ̄ΝΝΑΒΕ· ΕΡΕ  
 Τ̄ΝΤ̄ΜΡΠΙΣΤΕΥΕ ΓΑΡ ΧΕ  
 Α]ΝΑΚΠΕ· ΤΕΤΝΑΜΟΥ ΞΝ  
 25 Ν[ΕΤ̄ΝΝ]ΑΒΕ· ΝΕΥΧΩ ΘΕ  
 Μ̄Μ[ΑΣ Ν]ΕϢ ΧΕ Ν̄ΤΑΚ' ΝΙΜ'  
 ΠΑΧΕ [Ι]Η[Ϣ] ΝΕΥ ΧΕ ΧΙΝΩΑ  
 26 ΡΕΠ' †ΣΕΧΕ Ν̄ΜΜΗΤ̄Ν ΕῩΝ  
 †ΔΑΔ ΑΧΩ ΕΤΒΕΤΗΝΕ· ΑΥΩ  
 Ν̄ΤΑΡ̄ΚΡΙΝΕ· ΑΛΛΑ ΟΥΜΗΕ  
 ΠΕ ΠΕΝΤΑϢΤΕΥΔΕΙ· ΑΥΩ  
 ΑΝΑΚ' ΝΕΝΤΑΕΙΣΑΤΜΟΥ  
 Ν̄ΤΟΟΤ' ΝΕΕΙ †ΧΩ Μ̄ΜΑΥ  
 27 ΑΠ]ΚΟΣΜΟΣ· Μ̄ΠΟΥΜ[ΜΕ  
 Χ]ΕΝΤΑϢΣΕΧΕ Ν̄ΜΜΕΥ  
 28 Ε]ΤΒΕ ΠΕΙΩΤ'· ΠΑΧΕϢ ΘΕ  
 ΝΕΥ ΧΙΗ̄Σ ΧΕ ΖΟΤΑΝ ΕΡ  
 ΩΑΤΕΤ̄ΝΧΙΣΕ Μ̄ΠΩΗΡΕ

Μ̄  
 Μ̄ΠΡΩΜΕ· ΤΟΤΕ ΤΕ[Τ̄ΝΑΜ̄  
 ΜΕ ΧΕ ΑΝΑΚ'ΠΕ· ΑΥ[Ω] †Ρ̄ΛΑΥ  
 Ε ΕΝ ΖΑΡΔΕΙ ΟΥΔΕΕΤ' Α[ΛΛΑ  
 ΚΑΤΑΘΕ Ν̄ΤΑΠΔΕΙΩ[Τ  
 ΤΣΕΒΔΕΙ ΝΕΕΙ ΝΕ†ΧΩ [Μ̄  
 29 ΜΑΥ· ΑΥΩ ϢΩΟΟΠ' Ν̄Μ[ΜΗ  
 ΕΙ ΧΙΠΕΝΤΑϢΤΕΥΔΕΙ· Μ̄  
 ΠΕϢΚΑΛΤ' ΟΥΔΕΕΤ' ΧΕ [Α  
 ΝΑΚ' †ΕΙΡΕ Μ̄ΠΕΤ̄ΡΕΝΕ[Ϣ  
 30 Ν̄ΟΥΔΕΙΩ ΝΙ[Μ]· ΝΕΕΙ [ΕϢΧΩ  
 Μ̄ΜΑΥ ΑΔΑΔ Ρ̄ΠΙϢΤΕΥ[Ε ΑΡΑϢ  
 31 ΙΗ̄Σ ΘΕ ΝΕϢΧΩ Μ̄ΜΑΣ [Ν̄  
 ΝΙΟΥΤΑΕΙ Ν̄ΤΑῩΡ̄Π[ΙϢ  
 Τ]ΕΥΕ ΑΡΑϢ ΧΕ ΕΩΩΠΕ Ν[ΤΩ  
 Τ̄Ν ΕΡΩΑΤΕΤ̄ΝΘΟΥ ΞΝ[ΠΑ  
 ΣΕΧΕ Ν̄ΤΩΤ̄Ν ΝΑΜΑΘ[Η  
 32 ΤΗΣ ΜΑΜΗΕ· ΑΥΩ ΤΕΤΝ[Α  
 ΣΟΥΩΝΤΜΗΕ· ΑΥΩ ΤΜΗΕ  
 33 ΝΑΡ̄ΤΗΝΕ Ν̄Ρ̄ΜΖΕ· ΑΥΟΥ  
 ΩΩ]Β ΝΕϢ ΧΕ ΑΝΑΝ ΠΣΠ[ΕΡ  
 ΜΑ Ν̄ΑΒΡΑΔΑΜ' Α[ΥΩ Μ̄]Π̄Ν̄Ρ̄  
 ΞΜ̄ΖΕΛ' ΝΛΛΥ[Ε ΑΝ]ΗΖΕ·  
 ΝΕΩ Ν̄ΖΕ Ν̄ΤΑΚ' ΚΧΩ Μ̄  
 ΜΑΣ ΧΕ ΤΕΤΝΑΡ̄Ρ̄Μ[Ζ]Ε· >  
 34 ΑϢΟΥΩΩ]Β ΝΕΥ ΧΙΙΗ̄Σ ΧΕ  
 ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΑΣ  
 ΝΗΤ̄Ν ΧΕ ΠΕ†ΡΕ Μ̄ΠΝΑΒΕ  
 ϢΟ Ν̄ΖΜ̄ΖΕΛ' Μ̄ΠΝΑΒΕ· >  
 35 Π̄ΖΜ̄ΖΕΛ' ΔΕ ϢΝΑΔΟΥ [Ε]Ν  
 ΞΝΠΗΕΙ ΩΑ ΑΝΗΖΕ[· ΠΩ]Η  
 ΡΕ ΔΕ Ν̄ΤΑϢ ϢΝΑΔΟΥ [ΩΑ  
 36 ΑΝΗΖΕ· ΕΡΩΑΠΩΗΡΕ Ϣ[Ε  
 Ρ̄ΤΗΝΕ Ν̄Ρ̄ΜΖΕ ΟΝΤΩΣ  
 ΤΕΤΝΑΩΩΠΕ Ν̄Ρ̄ΜΖΕ· >

21 ΜΩΤ̄Ν sic.

23 Ν̄ΤΩΤ̄Ν 2° sic often in this papyrus for sah. Ν̄ΤΕΤ̄Ν.

ΜΑ

- 37 †ΣΑΥΝΕ ΧΕ ΝΤΩΤΝ ΠΣΠΕΡ  
 Μ]Α ΝΑΒΡΑΣΑΜ' ΑΛΛΑ ΤΕΤΝ  
 Ω]ΙΝΕ ΝΣΩΕΙ ΑΜΑΟΥΤ' ΧΕ  
 Π]ΑΣΕΧΕ ΦΟΥΗΣ ΕΝ ΣΝΤΗΝΕ·  
 38 Α]ΝΑΚ' ΝΕΝΤΑΕΙΝΕΥ ΑΡΑΥ  
 Ν]ΤΝΠΑΕΙΩΤ' ΝΕ†ΧΩ Μ  
 Μ]ΑΥ· ΝΤΩΤΝ ΟΕ ΣΩΟΥΤΝ  
 Ν]ΕΝ[Τ]ΑΤΕΤΝΝΕΥ ΑΡΑΥ  
 Ν]ΤΝ[Π]ΕΤΝΕΙΩΤ' ΕΕΤΟΥ  
 39 ΑΥΟΥΩ]ΩΒ ΕΥΧΩ ΜΜΑΣ ΝΕ[Φ  
 ΧΕ] ΠΝΕΙΩΤ'ΠΕ ΑΒΡΑΣΑΜ·  
 ΠΑ]ΧΕ ΙΗΣ ΝΕΥ ΧΕ ΕΝΕΝΤΩ  
 Τ]Ν ΝΩΗΡΕ ΝΑΒΡΑΣΑΜ ΝΕΡΕ  
 Τ]ΝΑΡΝΣΒΗΥΕ ΝΑΒΡΑΣΑΜ'  
 40 †]ΝΟΥ ΤΕΤΝΩΙΝΕ ΣΑΜΑ  
 ΟΥΤ' ΟΥΡΩΜΕ ΕΛΧΩ ΝΗ  
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 ΑΒΑΛ ΣΙΤΝΠΝΟΥΤΕ ΠΕΕΙ  
 41 ΕΜΠΕΑΒΡΑΣΑΜ' ΕΕΦ· ΝΤΩ  
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 ΠΕΤΝΕΙΩΤ' ΠΑΧΕΥ ΧΕ Α  
 ΝΑΝ ΝΤΑΥΧΠΑΝ ΕΝ ΑΒΑΛ'  
 ΣΝ[Ο]ΥΠ[ΟΡ]ΝΙΑ· ΟΥΕΙΩΤ' Ν  
 ΟΥΩΤ' ΠΕΤΩΟΠ' ΝΕΝ  
 42 ΕΤΕΠΝΟΥΤΕΠΕ· ΠΑΧΕ  
 ΙΗΣ ΝΕΥ ΧΕ ΕΝΕΠΕΤΝ  
 ΕΙΩΤ'ΠΕ ΠΝΟΥΤΕ ΝΕΡΕ  
 ΤΝΑΜΡΡΙΤ' ΑΝΑΚ ΓΑΡ Ν  
 ΤΑΕΙ ΑΥΩ ΕΕΙΝΝΗΥ ΑΒΑΛ'  
 ΣΙΤΝΠΝΟΥΤΕ· ΝΤΑΕΙ  
 ΓΑΡ ΕΝ ΣΑΡΑΕΙ ΟΥΔΕΕΤ'  
 ΑΛΛΑ ΠΕΤΜΜΕΥΠΕ Ν  
 43 ΤΑΥΤΕΥΑΕΙ· ΕΤΒΕ ΕΥ Μ

ΜΒ

- ΠΕΤΝΣΟΥΩΝΤΑΕΙ ΝΣΕΧΕ[  
 ΜΝΣΑΜ ΜΜΩΤΝ ΑΣΩΤ[Μ  
 44 ΑΠΑΣΕΧΕ· ΝΤΩΤΝ ΝΤ[Ω  
 ΤΝ ΣΕΝΑΒΑΛ' ΜΠΕΤΝΕ[ΙΩΤ  
 ΠΔΙΑΒΟΛΟΣ· ΑΥΩ ΤΕΤ[ΝΟΥ  
 ΩΩ ΛΕΙΡΕ ΝΕΠΙΘΥΜΙΑ [Μ  
 ΠΕΤΝΕΙΩΤ' ΠΕΤΜΜΕΥ  
 ΝΕΟΥΡΕΦΣΑΤΒΡΩ[Μ]ΕΠΕ ΧΙΝ  
 ΩΑΡΕΠ' ΑΥΩ ΜΠΧΩ[Σ]Ε Α[ΡΕΤΦ  
 ΣΝΤΜΗΕ Χ[Ε] ΜΝ[ΜΗΕ ΩΟ  
 ΟΠ' ΣΡΗΙ ΝΣΗΤΦ ΣΟΤ[ΑΝ  
 ΕΡΕΠΡΕΦΧΕΣΑΛ' ΝΑΣΕ[ΧΕ  
 ΩΑΡΕΦΣΕΧΕ ΑΒΑΛ' ΣΝΝ[ΕΤΕ  
 ΝΩΦΝΕ· ΧΕ ΟΥΣΑΝΧΕΣΑ[Α  
 45 ΠΕ ΜΝΠΕΦΚΕΕΙΩΤ' ΑΝ[ΑΚ  
 ΔΕ †ΧΩ ΝΤΜΗΕ ΤΕΤΝ[Ρ  
 46 ΠΙΣΤΕΥΕ ΑΡΑΕΙ ΕΝ· ΝΙΜ'  
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 ΕΤΒΕ ΝΑΒΕ· ΕΩΠΕ ΕΕΙΧΩ  
 ΝΗΤΝ ΝΤΜΗΕ ΕΤΒΕ ΕΥ  
 ΤΕΤΝΡΠΙΣΤΕΥΕ ΝΗΕΙ ΕΝ  
 47 ΠΕΤΩΟΠ' ΑΒΑΛ' ΣΝΠΝΟΥ  
 ΤΕ ΩΑΡΕΦΣΩΤΜ ΑΝΣΕΧΕ  
 ΜΠΝΟΥΤΕ· ΕΤ[Β]Ε ΠΕ[ΕΙ] Ν  
 ΤΩΤΝ ΤΕΤΝΣΩΤΜ ΕΝ ΧΕ  
 ΝΤΩΤΝ ΣΕΝΑΒΑΛ' ΕΝ ΣΝ  
 48 ΠΝΟΥΤΕ· ΑΝΙΟΥΤΑΕΙ ΟΥ  
 ΩΩΒ ΕΥΧΩ ΜΜΑΣ ΝΕΦ ΧΕ  
 ΚΑΛΩΣ ΑΝΑΝ ΤΝΧΩ ΜΜΑΣ  
 ΧΕ ΝΤΚΟΥΣΑΜΑΡΙΤΗΣ  
 ΑΥΩ ΟΥΝΟΥΔΑΙΜΟΝΙΟΝ  
 49 ΝΜΜΕΚ' ΑΦΟΥΩΩΒ ΧΙΗΣ  
 ΧΕ ΑΝΑΚ' ΜΝΔΑΙΜΩΝ  
 ΝΜΜΗΕΙ ΑΛΛΑ †ΤΑΕΙΟ Μ  
 ΠΑΕΙΩΤ' ΝΤΩΤΝ ΤΕΤΝ

43 Probably no more at end of line after ΣΕΧΕ.

41  
 ΜΥΝΕΧΕΝ ΤΩΤ Ν ΠΕΡ  
 ΝΑΒΡΑΣΑΜ ΑΛΛΑΤΙ ΤΝ  
 ΝΕΝ ΔΩΕΙ ΑΜΑΟΥΤ ΧΕ  
 ΕΧΕΧΟΥΜΗ ΖΕΝΖΝΤΗΝΕ  
 ΑΚ ΝΕΝ ΤΑ ΠΕΥ ΑΥ  
 Ν ΠΛΕΙΟ Η ΝΕ ΧΩ Μ  
 ΜΥ ΠΛΕΙΟ Η Ν Κ ΡΩ ΟΥ Τ Ν  
 Ε Μ ΑΤ Τ Ε Ν Ν ΕΥ ΑΥ  
 Ε Τ Ε Ρ Τ Ε Τ Ε Τ ΟΥ  
 Ν ΕΥ Χ Ο Μ Μ Α Τ Η  
 Τ Ε Μ Τ Μ Ε Α Β Ρ Α Σ Α Μ  
 Μ Η Τ Ν ΕΥ Χ Ε Ε Ε Μ  
 Α Μ Ρ Ε Ν Α Β Ρ Α Σ Α Μ Μ Ε Τ  
 Α Μ Ρ Β Η Υ Β Ν Ι Σ Β Ρ Α Σ Α Μ  
 Α ΟΥ Τ Ε Τ Ν Ο Ι Ν Ε Ι Α Μ  
 Μ ΟΥ ΟΥ Μ Ε Σ Α Ν Χ Ω Μ  
 Τ Ν Α Τ Μ Η Ε Ν Τ Α Ε Ι Σ Α Ν  
 Α Β Α Χ Τ Ο Ν Τ Ν ΟΥ Τ Ε Π Ε Η  
 Ε Μ Τ Α Β Ρ Α Σ Α Μ ΕΥ Μ Τ Ρ Α  
 Τ Ν Α Μ Ρ Ε Ν ΟΥ Μ  
 Π Ε Τ Ρ ΟΥ Μ Α Σ ΕΥ Χ Ε Χ  
 Ν Χ Μ Τ ΕΥ Χ Τ Α Η Ε Ν Α Β Α  
 Σ Μ Π Τ Μ Α ΟΥ Ε Ι Ν ΟΥ Ν  
 Ο Μ Μ Τ Ε Τ Ο Ο Ο Ι Ν Ο Ν  
 Α Μ Β Ι Ν ΟΥ Τ Ε Ρ Ε Π Α Χ Ε  
 ΟΥ Τ Ε Υ Χ Ε Ν Ε Τ Ε Τ Ο Ν  
 Ε Μ Μ Ε Τ Ν ΟΥ Τ Ε Ν Ε Ρ  
 Τ Χ Ε Μ Ε Β Ι Ν Ν Η Υ Α Μ  
 Σ Α Τ Ε Π ΟΥ Τ Ε Ν Τ Ε  
 Τ Α Τ Τ Ε Τ Ρ Ι ΟΥ Δ Ε Β Ο Ν  
 Χ Χ Π Ε Τ Μ Μ ΕΥ Π Ε Ρ  
 Τ Ε Τ Ρ Α ΟΥ Τ Ε Τ Ρ Ε ΟΥ Μ

42  
 Π Ε Τ Ν ΟΥ Μ Ν Ε Α Δ Ι Ν Ο  
 Μ Ν Ο Χ Μ Μ Μ Ε Ν Δ Τ ΟΥ  
 Α Π Α Σ Χ Ε Ν Τ ΟΥ Ν Ν Ο  
 Τ Η Ζ Ε Μ Α Β Α Μ Π Ε Τ Ν Ε  
 Π Α Ι Δ ΟΥ Ο Ν Α Υ Ο Τ Ε  
 ΩΥ Δ Ε Τ Ε Ε Π Ι Ο Υ Μ Α  
 Π Ε Τ Ρ Ε Μ Ε Τ Ρ Ε Μ Μ Ε  
 Ν Ε Ο Τ ΟΥ Τ Ε Τ Ρ Ε Τ  
 ΟΥ Μ Ε Τ Τ Ε Τ Ρ Ε Τ  
 Ε Ν Τ Α Χ Α Τ Τ Ε Τ  
 ΟΥ Τ Τ Ε Μ Π Ε Τ Ρ ΟΥ  
 Ρ Ρ Ε Ι Τ Ε Τ Ρ Ε Τ Τ Α Η  
 ΟΥ Τ Τ Ε Τ Ρ Ε Τ Τ Α Η  
 Μ ΟΥ Τ Ε Τ Ρ ΟΥ Δ Ε Β Ο Ν  
 Π Ε Μ Μ Μ Ε Ι Ν Ε Σ Α Μ  
 Δ Ε Τ ΟΥ Τ Ε Τ Ρ Ε Τ Τ Α Η  
 Η Ι Ο Τ Ε Υ Ε Ρ Ζ Ε Τ Ε Ν Ι Μ  
 Ζ Η Τ Τ Ε Ν Ε Π Ε Τ Α Χ Ε  
 ΟΥ Τ Β Α Α Ρ Ε Τ Ε Τ Τ  
 Ν Η Τ Τ Ε Τ Ρ Ε Τ Τ Ε Τ  
 Τ Ε Τ Ρ Ε Τ Τ Ε Τ Τ Ε Τ  
 Π Ε Τ Ρ ΟΥ Τ Ε Τ Ρ Ε Τ Τ Ε  
 Τ ΕΥ ΟΥ Τ Τ Ε Τ Τ Α Η  
 Μ Π Ε Τ Ρ ΟΥ Τ Τ Ε Τ Τ Α Η  
 Τ ΟΥ Τ Τ Ε Τ Ρ Ε Τ Τ Ε Τ  
 Ν Τ Ε Τ Τ Ε Τ Τ Α Η  
 Η Ν Ο Τ Τ Ε Τ Ρ ΟΥ Τ Τ Ε Τ  
 ΟΥ Τ Τ Ε Τ Ρ ΟΥ Τ Τ Ε Τ  
 Χ Χ Τ Ε Τ Ρ ΟΥ Τ Τ Ε Τ  
 Α Υ Ο ΟΥ Τ Τ Ε Τ Τ Ε Τ  
 Ν Μ Μ Ε Τ Τ Ε Τ ΟΥ Τ Τ Ε Τ  
 Χ Ε Ν Α Κ Μ Ν Α Τ Τ Ε Τ  
 Μ Μ Μ Μ Ε Τ Τ Α Α Λ Α Τ Τ Ε Τ  
 Π Ε Τ Τ Ε Τ Ν ΟΥ Τ Τ Ε Τ Τ





МГ

50  $\overline{\omega\omega\sigma}$   $\overline{m\mu\alpha\epsilon\iota}$ ·  $\overline{\alpha\lambda\alpha\kappa'}$   $\overline{\delta\epsilon}$   $\overline{\dagger\omega\iota}$   
 $\overline{\nu\epsilon}$   $\overline{\epsilon\iota\ \overline{\nu\sigma\alpha\pi\alpha\epsilon\lambda\gamma}}$ ·  $\overline{\psi\omega\sigma\sigma\pi}$   
 $\overline{\chi\iota\pi\epsilon\tau\ \overline{\nu\lambda\omega\iota\eta\epsilon}}$   $\overline{\lambda\gamma\omega}$   $\overline{\psi\overline{\rho\kappa\rho\iota\eta\epsilon}}$   
 51  $\overline{\gamma\alpha\mu\eta\eta\ \gamma\alpha\mu\eta\eta}$   $\overline{\dagger\chi\omega}$   $\overline{m\mu\alpha\sigma}$   
 $\overline{\eta\eta\tau\overline{\eta\ \chi\epsilon}}$   $\overline{\pi\epsilon\tau\ \overline{\nu\lambda\alpha\rho\eta\varsigma}}$   $\overline{\alpha\pi\alpha}$   
 $\overline{\sigma\epsilon\chi\epsilon}$   $\overline{\psi\ \overline{\nu\alpha\ \nu\epsilon\gamma}}$   $\overline{\epsilon\iota\ \overline{\alpha\pi\ \mu\ \overline{\omega\gamma}}}$   $\overline{\omega\alpha}$   
 52  $\overline{\alpha\eta\eta\varsigma\epsilon}$ ·  $\overline{\pi\alpha\chi\epsilon}$   $\overline{\nu\iota\ \overline{\omega\gamma\tau\alpha\epsilon\iota}}$   $\overline{\nu\epsilon\psi}$   
 $\overline{\chi\epsilon}$   $\overline{\dagger\ \overline{\nu\ \overline{\omega\gamma}}}$   $\overline{\alpha\eta\ \overline{m\mu\epsilon}}$   $\overline{\chi\epsilon}$   $\overline{\ \overline{\omega\gamma\delta\alpha\iota}}$   
 $\overline{\mu\ \overline{\omega\iota\ \overline{\nu\ \sigma\alpha\pi\ \alpha\epsilon\lambda\gamma}}}$ ·  $\overline{\alpha\beta\ \overline{\rho\alpha}}$   
 $\overline{\gamma\alpha\ \overline{m'}}$   $\overline{\lambda\psi\ \overline{\mu\ \overline{\omega\gamma}}}$   $\overline{m\ \overline{\nu\ \overline{\mu\ \overline{\pi\ \overline{\rho\ \overline{\phi\ \eta}}}}}}$   
 $\overline{\tau\ \overline{\eta\ \overline{\sigma}}}$   $\overline{\lambda\gamma\ \overline{\omega}}$   $\overline{\nu\ \overline{\tau\ \overline{\alpha\ \kappa'}}$   $\overline{\kappa\ \overline{\chi\ \overline{\omega}}}$   $\overline{m}$   
 $\overline{\mu\ \overline{\alpha\ \sigma}}$   $\overline{\chi\epsilon}$   $\overline{\pi\ \overline{\epsilon\ \tau\ \overline{\nu\ \lambda\ \alpha\ \rho\ \eta\ \varsigma}}}$   $\overline{\lambda\ \overline{[\ \pi\ \alpha}}$   
 $\overline{\sigma\ \overline{]}\ \overline{\epsilon\ \chi\ \epsilon}}$   $\overline{\psi\ \overline{\nu\ \alpha\ \chi\ \iota\ \dagger\ \pi\ \epsilon}}$   $\overline{\epsilon\ \overline{\nu\ \alpha\ \overline{[\ \pi\ \mu\ \overline{\omega\gamma}}}}}$   
 53  $\overline{m\ \eta}$   $\overline{\epsilon\ \nu\ \overline{\epsilon\ \kappa'}}$   $\overline{\nu\ \overline{\tau\ \overline{\alpha\ \kappa'}}$   $\overline{\alpha\ \overline{\pi\ \overline{\nu\ \overline{\epsilon\ \iota\ \omega}}}}$   $\overline{[\ \overline{\tau}}$   
 $\overline{\alpha\ \beta\ \overline{\rho\ \alpha}}$   $\overline{\gamma\ \overline{\alpha\ \overline{\mu}}}$   $\overline{\overline{\nu\ \overline{\epsilon\ \iota}}}$   $\overline{\nu\ \overline{\tau\ \overline{\alpha\ \psi\ \overline{\mu\ \overline{\omega\gamma}}}}}$   
 $\overline{m\ \overline{\nu\ \overline{\mu\ \overline{\pi\ \overline{\rho\ \overline{\phi\ \eta\ \tau\ \eta\ \sigma}}}}}}$ ·  $\overline{\epsilon\ \kappa\ \overline{\iota\ \overline{\rho\ \epsilon}}}$   $\overline{m}$   
 54  $\overline{m\ \alpha\ \kappa'}$   $\overline{\nu\ \overline{\nu\ \overline{\iota\ \overline{m}}}}$ ·  $\overline{\lambda\ \psi\ \overline{\omega\ \overline{\omega\ \beta}}}$   $\overline{\chi\ \iota}$   
 $\overline{\iota\ \overline{\eta\ \overline{\sigma}}}$   $\overline{\chi\ \epsilon}$   $\overline{\epsilon\ \overline{\omega\ \overline{\omega\ \pi\ \epsilon}}}$   $\overline{\alpha\ \overline{\nu\ \alpha\ \kappa'}}$   $\overline{\epsilon\ \overline{\nu\ \overline{\epsilon\ \omega\ \alpha}}$   
 $\overline{\dagger\ \overline{\epsilon\ \lambda\ \gamma}}$   $\overline{\eta\ \overline{\nu\ \epsilon\ \iota}}$   $\overline{\ \overline{\omega\ \gamma\ \lambda\ \lambda\ \psi\ \epsilon\ \pi\ \epsilon}}$   $\overline{\pi\ \alpha}$   
 $\overline{\epsilon\ \lambda\ \gamma}$ ·  $\overline{\psi\ \overline{\omega\ \sigma\ \sigma\ \pi}}$   $\overline{\chi\ \iota\ \overline{\pi\ \overline{\alpha\ \epsilon\ \iota\ \omega\ \tau'}}$ ·  $\overline{\epsilon\ \tau}$   
 $\overline{\dagger\ \overline{\epsilon\ \lambda\ \gamma}}$   $\overline{\eta\ \overline{\nu\ \epsilon\ \iota}}$ ·  $\overline{\pi\ \overline{\epsilon\ \overline{\nu\ \overline{\iota}}}}$   $\overline{\overline{\omega\ \tau\ \overline{\eta\ \nu}}}$   
 $\overline{\epsilon\ \tau\ \overline{\epsilon\ \tau\ \overline{\eta\ \chi\ \omega}}}$   $\overline{m\ \overline{\mu\ \overline{\alpha\ \sigma}}}$   $\overline{\chi\ \epsilon}$   $\overline{\pi\ \overline{\nu\ \overline{\omega\ \gamma}}}$   
 55  $\overline{\tau\ \overline{\epsilon\ \pi\ \overline{\epsilon}}}$ ·  $\overline{\lambda\ \psi\ \overline{\omega}}$   $\overline{m\ \overline{\pi\ \overline{\epsilon\ \tau\ \overline{\nu\ \overline{\sigma\ \overline{\omega\ \nu\ \overline{\eta\ \psi}}}}}}$ ·  
 $\overline{\alpha\ \overline{\nu\ \alpha\ \kappa}}$   $\overline{\delta\ \overline{\epsilon}}$   $\overline{\dagger\ \overline{\sigma\ \overline{\lambda\ \psi\ \overline{\nu\ \overline{\epsilon}}}}$   $\overline{m\ \overline{\mu\ \overline{\alpha\ \psi}}}$ ·  $\overline{>}$   
 $\overline{\epsilon\ \overline{\nu\ \overline{\epsilon\ \omega\ \alpha\ \chi\ \overline{\omega\ \sigma}}}}$   $\overline{\chi\ \epsilon}$   $\overline{\dagger\ \overline{\sigma\ \overline{\lambda\ \psi\ \overline{\nu\ \overline{\epsilon}}}}$   $\overline{m}$   
 $\overline{\mu\ \overline{\alpha\ \psi}}$   $\overline{\epsilon\ \iota}$   $\overline{\dagger\ \overline{\nu\ \overline{\alpha\ \overline{\omega\ \overline{\pi\ \epsilon}}}}$   $\overline{\nu\ \overline{\sigma\ \overline{\alpha\ \nu}}}$   
 $\overline{\chi\ \epsilon}$   $\overline{\beta\ \overline{\alpha\ \lambda'}}$   $\overline{\nu\ \overline{\tau\ \overline{\epsilon\ \tau\ \overline{\eta\ \nu\ \overline{\varsigma\ \epsilon}}}}$ ·  $\overline{\alpha\ \overline{\lambda\ \lambda\ \alpha}}$   
 $\overline{\dagger\ \overline{\sigma\ \overline{\lambda\ \psi\ \overline{\nu\ \overline{\epsilon}}}}$   $\overline{m\ \overline{\mu\ \overline{\alpha\ \psi}}}$   $\overline{\lambda\ \psi\ \overline{\omega}}$   $\overline{\dagger\ \overline{\alpha\ \rho\ \eta\ \varsigma}}$   
 56  $\overline{\alpha\ \overline{\pi\ \overline{\psi\ \overline{\sigma\ \epsilon\ \chi\ \epsilon}}}$ ·  $\overline{\alpha\ \beta\ \overline{\rho\ \alpha}}$   $\overline{\gamma\ \overline{\alpha\ \overline{\mu}}}$   $\overline{\pi\ \overline{\epsilon\ \tau\ \overline{\eta\ \nu}}}$   
 $\overline{\epsilon\ \overline{\iota\ \overline{\omega\ \tau'}}$ ·  $\overline{\lambda\ \psi\ \overline{\tau\ \overline{\epsilon\ \lambda\ \eta\ \lambda'}}$   $\overline{m\ \overline{\mu\ \overline{\alpha\ \psi}}}$   $\overline{\chi\ \epsilon}$   
 $\overline{\kappa\ \overline{\alpha\ \sigma\ \epsilon}}$   $\overline{\epsilon\ \psi\ \overline{\lambda\ \nu\ \overline{\epsilon\ \gamma}}}$   $\overline{\alpha\ \overline{\pi\ \overline{\alpha\ \overline{\sigma\ \overline{\omega\ \overline{\gamma}}}}$   $\overline{\lambda\ \psi\ \overline{\omega}}$   
 57  $\overline{\lambda\ \psi\ \overline{\nu\ \overline{\epsilon\ \gamma}}}$   $\overline{\lambda\ \psi\ \overline{\rho\ \overline{\omega\ \epsilon}}}$ ·  $\overline{\pi\ \overline{\alpha\ \chi\ \overline{\epsilon\ \gamma}}}$   
 $\overline{\nu\ \overline{\epsilon\ \psi}}$   $\overline{\chi\ \iota\ \overline{\nu\ \overline{\iota\ \overline{\omega\ \gamma\ \tau\ \alpha\ \epsilon\ \iota}}}}$   $\overline{\chi\ \epsilon}$   $\overline{m\ \overline{\pi\ \overline{\alpha\ \tau}}}$   
 $\overline{\overline{\kappa\ \overline{\rho\ \tau\ \overline{\alpha\ \epsilon\ \iota\ \overline{\omega\ \gamma}}}}$   $\overline{\nu\ \overline{\rho\ \overline{\alpha\ \mu\ \overline{\pi\ \overline{\epsilon}}}}$ ·  $\overline{\lambda\ \psi\ \overline{\omega}}$

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58  $\overline{\lambda\ \alpha\ \beta\ \overline{\rho\ \alpha}}$   $\overline{\gamma\ \overline{\alpha\ \mu}}$ ·  $\overline{\nu\ \overline{\epsilon\ \gamma}}$ ·  $\overline{\lambda\ \overline{\rho\ \alpha\ \kappa'}}$ ·  $\overline{\pi\ \alpha}$   
 $\overline{\chi\ \epsilon}$   $\overline{\iota\ \overline{\eta\ \overline{\sigma}}}$ ·  $\overline{\nu\ \overline{\epsilon\ \gamma}}$ ·  $\overline{\chi\ \epsilon}$ ·  $\overline{\epsilon\ \overline{\mu\ \overline{\pi\ \overline{\alpha\ \tau\ \epsilon}}}}$   
 $\overline{\alpha\ \beta\ \overline{\rho\ \alpha}}$ ·  $\overline{\omega\ \overline{\omega\ \pi\ \epsilon}}$ ·  $\overline{\alpha\ \overline{\nu\ \alpha\ \kappa'}}$ ·  $\overline{\dagger}$   
 59  $\overline{\psi\ \overline{\omega\ \sigma\ \sigma\ \pi}}$ ·  $\overline{\lambda\ \psi\ \overline{\psi\ \overline{\omega\ \nu\ \overline{\epsilon}}}}$ ·  $\overline{\sigma\ \overline{\epsilon}}$ ·  $\overline{\chi\ \epsilon}$   
 $\overline{\epsilon\ \overline{\gamma\ \overline{\nu\ \overline{\alpha\ \nu\ \overline{\omega\ \gamma\ \chi\ \epsilon}}}}$ ·  $\overline{\lambda\ \overline{\rho\ \alpha\ \psi}}$ ·  $\overline{\lambda\ \overline{\iota\ \overline{\eta\ \overline{\sigma}}}}$   
 $\overline{\gamma\ \overline{\alpha\ \pi\ \psi}}$ ·  $\overline{\lambda\ \psi\ \overline{\iota}}$ ·  $\overline{\gamma\ \overline{\nu\ \overline{\alpha\ \lambda\ \lambda'}}$ ·  $\overline{\gamma\ \overline{\nu\ \overline{\pi\ \overline{\rho\ \overline{\pi\ \overline{\epsilon\ \epsilon}}}}$ ·  
 IX 1  $\overline{\lambda\ \psi\ \overline{\omega}}$ ·  $\overline{\epsilon\ \psi\ \overline{\nu\ \overline{\alpha\ \alpha\ \lambda\ \lambda\ \overline{\varsigma\ \epsilon}}}}$ ·  $\overline{\lambda\ \psi\ \overline{\nu\ \overline{\epsilon\ \gamma}}}$ ·  $\overline{\lambda\ \psi}$   
 $\overline{\rho\ \overline{\omega\ \mu\ \overline{\epsilon}}}$ ·  $\overline{\epsilon\ \lambda\ \psi\ \overline{\chi\ \overline{\pi\ \overline{\alpha\ \psi}}}}$ ·  $\overline{\epsilon\ \psi\ \overline{\omega}}$ ·  $\overline{\nu\ \overline{\beta\ \overline{\lambda\ \lambda\ \overline{[\ \epsilon}}}}$   
 2  $\overline{\lambda\ \psi\ \overline{\omega}}$ ·  $\overline{\lambda\ \overline{\nu\ \overline{\epsilon\ \psi\ \overline{\nu\ \overline{\alpha\ \theta\ \eta\ \tau\ \eta\ \sigma}}}}$   
 $\overline{\chi\ \overline{\nu\ \overline{\omega\ \psi}}}$ ·  $\overline{\epsilon\ \gamma\ \overline{\chi\ \overline{\omega}}}$ ·  $\overline{m\ \overline{\mu\ \overline{\alpha\ \sigma}}}$ ·  $\overline{\chi\ \epsilon}$ ·  $\overline{[\ \overline{\rho\ \alpha\ \beta}}$   
 $\overline{\nu\ \overline{\iota}}]$ ·  $\overline{\nu\ \overline{\iota\ \overline{\mu\ \overline{\pi\ \overline{\epsilon}}}}$ ·  $\overline{\nu\ \overline{\tau\ \overline{\alpha\ \psi\ \overline{\rho\ \overline{\nu\ \overline{\alpha\ \beta\ \overline{\epsilon}}}}$ ·  $\overline{[\ \overline{\pi\ \overline{\epsilon}}}}$   
 $\overline{\epsilon\ \overline{\iota}}]$ ·  $\overline{\pi\ \overline{\epsilon}}$ ·  $\overline{\chi\ \overline{\nu}}$ ·  $\overline{\nu\ \overline{\epsilon\ \psi\ \overline{\iota\ \overline{\alpha\ \tau\ \overline{\epsilon\ \nu\ \overline{\epsilon}}}}$   
 $\overline{\chi\ \overline{\epsilon\ \kappa\ \overline{\alpha\ \sigma\ \epsilon}}}$ ·  $\overline{\epsilon\ \gamma\ \overline{\alpha\ \chi\ \overline{\pi\ \overline{\alpha\ \psi}}}}$ ·  $\overline{\epsilon\ \psi\ \overline{\omega}}$ ·  $\overline{\nu}$   
 3  $\overline{\beta\ \overline{\lambda\ \lambda\ \epsilon}}$ ·  $\overline{\lambda\ \psi\ \overline{\omega\ \overline{\omega\ \beta}}}$ ·  $\overline{\chi\ \iota\ \overline{\eta\ \overline{\sigma}}}$ ·  $\overline{\chi\ \epsilon}$   
 $\overline{\ \overline{\omega\ \gamma\ \tau\ \epsilon}}$ ·  $\overline{m\ \overline{\pi\ \overline{\epsilon\ \overline{\nu\ \overline{\epsilon}}}}$ ·  $\overline{\rho\ \overline{\nu\ \overline{\alpha\ \beta\ \overline{\epsilon}}}}$ ·  $\overline{\ \overline{\omega\ \gamma}}$   
 $\overline{\tau\ \overline{\epsilon}}$ ·  $\overline{m\ \overline{\pi\ \overline{\epsilon\ \nu\ \overline{\epsilon\ \psi\ \overline{\iota\ \overline{\alpha\ \tau\ \overline{\epsilon\ \nu\ \overline{\epsilon}}}}$ ·  $\overline{\alpha\ \overline{\lambda\ \lambda\ \alpha}}$   
 $\overline{\chi\ \overline{\epsilon\ \kappa\ \overline{\alpha\ \sigma\ \epsilon}}}$ ·  $\overline{\epsilon\ \rho\ \overline{\epsilon\ \nu\ \overline{\gamma\ \overline{\beta\ \overline{\eta\ \psi\ \overline{\epsilon}}}}$ ·  $\overline{m}$   
 $\overline{\pi\ \overline{\nu\ \overline{\omega\ \gamma\ \tau\ \epsilon}}}$ ·  $\overline{\ \overline{\omega\ \gamma\ \overline{\omega\ \nu\ \overline{\varsigma}}}}$ ·  $\overline{\alpha\ \beta\ \overline{\alpha\ \lambda\ \lambda'}}$ ·  $\overline{\nu}$   
 4  $\overline{\gamma\ \overline{\eta\ \tau\ \psi}}$ ·  $\overline{\sigma\ \overline{\omega\ \psi\ \overline{\epsilon}}}$ ·  $\overline{\lambda\ \overline{\rho\ \overline{\alpha\ \epsilon\ \iota}}}$ ·  $\overline{\lambda\ \overline{\rho\ \overline{\gamma\ \overline{\omega\ \beta}}}}$   
 $\overline{\alpha\ \nu\ \overline{\gamma\ \overline{\beta\ \overline{\eta\ \psi\ \overline{\epsilon}}}}$ ·  $\overline{m\ \overline{\pi\ \overline{\epsilon\ \nu\ \overline{\tau\ \overline{\alpha\ \psi\ \overline{\tau\ \overline{\epsilon\ \psi}}}}$ ·  
 $\overline{\lambda\ \overline{\epsilon\ \iota}}$ ·  $\overline{\gamma\ \overline{\epsilon\ \omega\ \sigma}}$ ·  $\overline{\phi\ \overline{\omega\ \overline{\omega\ \pi\ \overline{\epsilon}}}}$ ·  $\overline{\epsilon\ \overline{\mu\ \overline{\pi\ \overline{\alpha}}}}$   
 $\overline{\tau\ \overline{\epsilon\ \tau\ \overline{\omega\ \psi\ \overline{\eta}}}}$ ·  $\overline{\omega\ \overline{\omega\ \pi\ \overline{\epsilon}}}$ ·  $\overline{\epsilon\ \overline{m\ \overline{\nu\ \overline{\lambda\ \lambda\ \psi}}}}$   
 $\overline{\epsilon}$ ·  $\overline{\nu\ \overline{\alpha\ \overline{\omega\ \overline{\beta\ \overline{\nu\ \overline{\sigma\ \overline{\alpha\ \mu}}}}$ ·  $\overline{\lambda\ \overline{\rho\ \overline{\gamma\ \overline{\omega\ \beta}}}}$ ·  $\overline{\nu\ \overline{\eta\ \overline{\nu}}}$   
 5  $\overline{\tau\ \overline{\sigma}}$ ·  $\overline{\gamma\ \overline{\epsilon\ \omega\ \sigma}}$ ·  $\overline{\dagger\ \overline{\gamma\ \overline{\nu\ \overline{\pi\ \overline{\kappa\ \overline{\omega\ \sigma\ \overline{\mu\ \overline{\omega\ \sigma}}}}$ ·  
 $\overline{\alpha\ \overline{\nu\ \alpha\ \kappa'}}$ ·  $\overline{\rho\ \overline{\omega\ \gamma\ \overline{\lambda\ \overline{\epsilon\ \iota\ \overline{\nu}}}}$ ·  $\overline{m\ \overline{\pi\ \overline{\kappa\ \overline{\omega}}}}$   
 6  $\overline{\sigma\ \overline{\mu\ \overline{\omega\ \sigma}}}$ ·  $\overline{\nu\ \overline{\tau\ \overline{\alpha\ \rho\ \overline{\psi\ \overline{\chi\ \overline{\epsilon\ \nu\ \overline{\epsilon\ \nu\ \overline{\epsilon\ \nu\ \overline{\epsilon}}}}$ ·  
 $\overline{\lambda\ \psi\ \overline{\nu\ \overline{\alpha\ \chi\ \overline{\omega\ \overline{\pi\ \overline{\epsilon\ \sigma\ \overline{\sigma\ \epsilon}}}}$ ·  $\overline{\alpha\ \overline{\pi\ \overline{\kappa\ \overline{\alpha\ \gamma}}}}$   
 $\overline{\lambda\ \psi\ \overline{\tau\ \overline{\epsilon\ \nu\ \overline{\lambda\ \overline{\omega\ \overline{\gamma\ \overline{\alpha\ \mu\ \overline{\epsilon}}}}$ ·  $\overline{\alpha\ \beta\ \overline{\alpha\ \lambda\ \lambda'}}$ ·  $\overline{\gamma\ \overline{\nu}}$   
 $\overline{\tau\ \overline{\pi\ \overline{\epsilon\ \sigma\ \overline{\sigma\ \epsilon}}}}$ ·  $\overline{\lambda\ \psi\ \overline{\sigma\ \overline{\lambda\ \overline{\sigma\ \overline{\pi\ \overline{\alpha\ \mu\ \overline{\epsilon}}}}$ ·  $\overline{\lambda}}$   
 7  $\overline{\nu\ \overline{\epsilon\ \psi\ \overline{\beta\ \overline{\epsilon\ \lambda'}}$ ·  $\overline{\lambda\ \psi\ \overline{\omega}}$ ·  $\overline{\pi\ \overline{\alpha\ \chi\ \overline{\epsilon\ \psi}}}$ ·  $\overline{\nu\ \overline{\epsilon\ \psi}}$   
 $\overline{\chi\ \epsilon}$ ·  $\overline{\beta\ \overline{\omega\ \kappa'}}$ ·  $\overline{\kappa\ \overline{\iota\ \overline{\omega\ \psi\ \overline{\epsilon}}}}$ ·  $\overline{m\ \overline{\pi\ \overline{\epsilon\ \kappa\ \overline{\gamma\ \overline{\sigma}}}}$   
 $\overline{\gamma\ \overline{\nu\ \overline{\tau\ \overline{\kappa\ \overline{\omega\ \lambda\ \overline{\psi\ \overline{\eta\ \overline{\theta\ \overline{\rho\ \overline{\alpha}}}}$ ·  $\overline{\nu\ \overline{\sigma\ \overline{\iota\ \overline{\omega\ \overline{\gamma}}}}$   
 $\overline{\alpha\ \overline{\mu'}}$ ·  $\overline{\pi\ \overline{\epsilon\ \overline{\nu\ \overline{\epsilon}}}}$ ·  $\overline{\epsilon\ \overline{\psi\ \overline{\alpha\ \rho\ \overline{\omega\ \overline{\gamma\ \overline{\lambda\ \overline{\gamma\ \overline{\mu\ \overline{\psi}}}}$ ·  $\overline{\chi\ \epsilon}}$

50  $\overline{\nu}$  superl.  $\overline{\epsilon\ \psi\ \overline{\alpha\ \rho\ \overline{\omega\ \overline{\gamma\ \overline{\omega\ \overline{\gamma\ \overline{\lambda\ \overline{\gamma\ \overline{\mu\ \overline{\psi}}}}$ ·

3  $\overline{\pi\ \overline{\epsilon}}$  superl.

7  $\overline{\kappa\ \overline{\iota\ \overline{\omega\ \psi\ \overline{\epsilon}}}}$  sic Achm. conjunctive. —  $\overline{\kappa\ \overline{\omega\ \lambda\ \overline{\psi\ \overline{\eta\ \overline{\theta\ \overline{\rho\ \overline{\alpha}}}}$  sic.

7  $\overline{\epsilon\ \psi\ \overline{\alpha\ \rho\ \overline{\omega\ \overline{\gamma\ \overline{\lambda\ \overline{\gamma\ \overline{\mu\ \overline{\psi}}}}$  for

ΜΕ

ΠΕΝΤΑΧΤΗΝΑΟΥÇ· ΛΥΘΩΚ'  
 ΘΕ ΛΥΙΑΠΕΥΘΟ ΛΥΩ ΛΥΝΕΥ  
 8 ΛΒΑΛ' ΝΕΤΖΙΤΟΥΩÇ ΘΕ ΛΥΩ  
 ΝΕΤΝΕΥ ΔΡΑÇ ΝΩΔΡΕΠ' ΧΕ  
 ΝΕΥΡΜΕΥΤΩΒΞΠΕ ΠΑΧΕΥ  
 ΧΕ ΜΗ ΠΕΕΙ ΕΝ ΠΕΤΖΜΑСТ  
 9 ΕÇΧΙ ΜΝΤΝΛΕ· ΖΛΕΙΝΕ ΠΑ  
 ΧΕΥ ΧΕ ΠΕΕΙΠΕ· ΖΕΝΚΛΥΕ  
 Δ]Ε ΧΕ ΕÇΙΝΕ ΜΜΑÇ· ΝΤΑÇ  
 Δ]Ε ΝΕÇΧΩ ΜΜΑÇ ΧΕ ΑΝΑΚ'  
 10 ΠΕ· ΠΑΧΕΥ ΝΕÇ ΧΕ ΝΕΩ  
 ΘΕ ΝΖΕ ΛΥΟΥΕΝ ΧΙΝΕΚΒ[ΕΛ  
 11 ΛÇΟΥΩΩΒ ΧΕ ΠΙΡΩΜΕ ΕΩΔ  
 ΡΟΥΜΟΥΤΕ ΔΡΑÇ ΧΕ ΙΗÇ  
 ΠΕΝΤΑΧΤΕΝΑΟΥΑΜΕ ΛÇ  
 ÇΑΛÇÇ ΑΝΑΒΕΛ' ΛΥΩ ΠΑ  
 ΧΕÇ ΝΗΕΙ ΧΕ ΒΩΚ ΑΠÇΙΛΟΥ  
 ΑΜ' ΝΚΙΑΠΕΚΖΟ· ΛΕΙΒΩΚ  
 ΘΕ ΛΕΙΑΠΑΖΟ ΛΕΙΝΕΥ ΑΒΑΛ'  
 12 ΠΑΧΕΥ ΝΕÇ ΧΕ ΕÇΤΟ ΠΕΤΜ  
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 13 ΛΥΕΙΝΕ ΜΠΕΤΕΝΕÇΟ ΝΒΛ  
 ΛΕ ΔΡΕΤΟΥ ΝΜΦΑΡΙÇΑΙΟÇ·  
 14 ΝΕΠÇΑΒΒΑΤΟΝΠΕ ΝΤΑΙΗÇ  
 ΤΕΝΑΠΑΜΕ ΛΥΩ ΛÇΟΥΕΝ Ν  
 15 ΝΕÇΒΕΛ' ΛΥΧΝΟΥÇ ΘΕ ΑΝ  
 ΧΙΜΦΑΡΙÇΑΙΟÇ ΧΕ ΝΤΑΚ'  
 ΝΕΥ ΑΒΑΛ' ΝΕΩ ΝΖΕ ΝΤΑÇ  
 ΔΕ ΠΑΧΕÇ ΝΕΥ ΧΕ ΝΤΑÇÇΑΛ[Ç  
 ΟΥΑΜΕ ΑΝΑΒΕΛ' ΛΥΩ ΛΕΙΑ  
 16 ΠΑΖΟ ΛΕΙΝΕΥ ΑΒΑΛ'· ΠΑΧΕ  
 ΖΛΕΙΝΕ ΔΕ ΑΒΑΛ' ΖΝΜΦΑ  
 ΡΙ]ÇΑΙΟÇ ΧΕ ΠΕΕΙΡΩΜΕ ΟΥΑ

ΜÇ

ΒΑΛ' ΕΝ ΜΠΝΟΥΤΕΠΕ· ΧΕ  
 ÇΑΡΗΖ ΕΝ ΑΠÇΑΒΒΑΤΟΝ· >  
 ΖΕΝΚΛΥΕ ΔΕ ΕΥΧΩ ΜΜΑÇ  
 ΧΕ ΝΕΩ ΝΖΕ ΟΥΝÇΑΜ' Ν  
 ΟΥΡΩΜΕ ΝΡΕÇΡΝΛΒΕ [Λ]Ρ  
 ΝΕΕΙΜΑΕΙΝ ΝΤΕΕΙΜΙΝΕ·  
 ΛΥΩ ΝΕΡΕΟΥÇΧΙÇΜΑ ΩΟ  
 17 ΟΠ' ΝΖΗΤΟΥ· ΠΑΧΕΥ Μ  
 ΠΕΤΟ ΝΒΛΛΕ ΧΕ ΝΤΑΚ  
 ΕΚΧΩ ΜΜΑÇ ΧΕ ΕΥ ΕΤΒ[ΗΤ]Ç·  
 ΧΕ ΛÇΟΥΕΝ ΑΝΕΚ'ΒΕΛ' Ν  
 Τ]ΑÇ ΔΕ ΠΑΧΕÇ ΧΕ ΟΥΠΡΟ  
 18 ΦΗΤΗÇΠΕ· ΝΕΥΡΠΙÇ  
 ΤΕΥΕ ΕΝ ΕΤΒΗΤÇ ΧΙΝΙΟΥ  
 ΤΛΕΙ ΧΕ ΝΕΟΥΒΛΛΕ<sup>ΠΕ</sup> ΛΥΩ  
 ΛΥΝΕΥ ΑΒΑΛ' ΩΑΝΤΟΥ  
 ΜΟΥΤΕ ΑΝΕΙΑΤΕ ΜΠΕΝ  
 19 ΤΑÇΝΕΥ ΑΒΑΛ' ΛΥΧΝΟΥ  
 ΧΕ ΝΕΠΕΕΙΠΕ ΠΕΤΝΩΗ  
 ΡΕ ΕΤΕΤΝΧΩ ΜΜΑÇ ΧΕ  
 ΝΤΑΝΧΠΑÇ ΕÇΟ ΝΒΛΛΕ  
 ΝΕΩ ΝΖΕ †ΝΟΥ ÇΝΕΥ Λ  
 20 ΒΑΛ' ΑΝΕÇΕΙΑΤΕ ΟΥΩΩΒ  
 ΠΑΧΕΥ ΧΕ ΠΕΕΙΠΕ ΠΝΩΗ  
 ΡΕ ΛΥΩ ΧΕ ΝΤΑΝΧΠΑÇ  
 21 ΕÇΟ ΝΒΛΛΕ· ΝΕΩ ΝΖΕ †  
 ΝΟΥ ÇΝΕΥ ΑΒΑΛ' ΤΝÇΑΥ  
 ΝΕ ΕΝ· Η ΝΙΜ' ΠΕΝΤΑÇ  
 ΟΥΕΝ ΝΝΕÇΒΕΛ' ΑΝΑΝ  
 ΤΝΜΜΕ ΕΝ· ΝΤΑÇ  
 ΖΩΟΥÇ ΛÇΡΤΕ ΝÇΕΧΕ ΖΑ  
 22 ΡΑÇ· ΝΤΑΥΧΕΝΕΕΙ ΘΕ  
 ΧΙΝΕÇΕΙΑΤΕ ΧΕ ΝΕΥΡ  
 ΖΑΤΕ ΖΗΤΟΥ ΝΝΙΟΥΤΑ

8 ΖΜΑСТ *sic*. 15 ΛΕΙΑ for ΛΕΙ(Ε)ΙΑ. 16 ÇΧΙÇΜΑ *sic*. 19 ΧΝΟΥ *sic* for ΧΝΟΥΟΥ. — ΧΕΝΕ is for ΧΕ ΕΝΕ.  
 22 There is a distinct point over the Ε of ΖΑΤΕ and the second stroke of Η in ΖΗΤΟΥ; their meaning is obscure. — ÇΜΝΝΕ *sic*.





ΜΖ  
 ΕΙ ΠΕ· ΝΕΛΥΟΥΩ ΓΑΡ ΕΥΣΜΝ  
 ΝΕ ΜΜΑΣ ΧΙΝΙΟΥΤΑΙ ΧΕ  
 ΕΡΕΩΛΟΥΕΕ Ρ̄ΣΟΜΟΛΟΓΙ Μ̄  
 ΜΑΥ ΧΕ ΠΧ̄ΣΠΕ ΕΥΛΩΠΕ Ν̄  
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 ΕΙ ΑΝΕΦΕΙΑΤΕ ΧΟΟΣ ΧΕ ΛΥ  
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 ΟΕ ΑΝ ΑΠΡΩΜΕ Μ̄ΠΜΑΣ  
 C]ΑΠ' ΣΝΕΥ ΠΕΤΕΝΕΦΟ Ν̄ΒΛ  
 ΛΕ] ΠΑΧΕΥ ΝΕΥ ΧΕ †ΕΛΥ Μ̄  
 ΠΝ]ΟΥΤΕ ΑΝΑΝ Τ̄ΝΣΑΥ  
 ΝΕ] Μ̄ΠΕΕΙΡΩΜΕ ΧΕ ΟΥΡΕΥ  
 25 Ρ̄]ΝΑΒΕΠΕ· ΛΥΟΥΩΩΒ ΧΙ[ΠΕ  
 Τ̄ΜΜΕΥ ΧΕ †ΣΑΥΝΕ ΕΝ Λ  
 ΝΑΚ' ΧΕ ΟΥΡ̄ΜΕΦ̄Ρ̄ΝΑΒΕΠΕ  
 Λ]ΝΑΚ'· ΠΕ†ΣΑΥΝΕ Μ̄ΜΑΥ  
 ΧΕ ΝΕΕΙΟ Ν̄ΒΛΛΕ ΠΕ ΛΥΩ  
 26 †ΝΟΥ †ΝΕΥ ΑΒΑΛ' ΠΑΧΕΥ  
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 27 ΕΩ Ν̄ΣΕ· ΛΥΟΥΩΩΒ ΕΥΧΩ  
 Μ̄ΜΑΣ ΧΕ ΛΕΙΟΥΩ ΒΕΙΧΩ  
 Μ̄ΜΑΣ ΝΗΤ̄Ν ΛΥΩ Μ̄ΠΕ  
 Τ̄ΝΣΩΤ̄Μ· ΕΥ ΑΝ ΠΕΤΕ  
 Τ̄ΝΟΥΩΩ ΣΩΤ̄Μ ΑΡΑΥ· ΜΗ  
 ΕΤΕΤΝΟΥΩΩ ΞΟΥΤ̄Ν  
 28 ΑΡ̄ΜΑΘΗΤΗΣ ΝΕΥ· ΛΥ  
 ΞΛΟΥΩ ΑΡΑΥ ΕΥΧΩ Μ̄ΜΑΣ  
 ΧΕ Ν̄ΤΑΚ'ΠΕ ΠΜΑΘΗΤΗΣ  
 Μ̄ΠΕΤ̄ΜΜΕΥ· ΑΝΑΝ ΔΕ  
 ΑΝΑΝ Μ̄ΜΑΘΗΤΗΣ Μ̄ΜΩ  
 29 Ψ̄ΣΗΣ· ΑΝΑΝ Τ̄ΝΣΑΥΝΕ  
 Χ]Ε ΑΠΝΟΥΤΕ ΣΕΧΕ Μ̄Ν  
 ΜΩ]Ψ̄ΣΗΣ ΠΕΕΙ ΔΕ Ν̄ΤΑΥ

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 30 ΤΟΠΕ· ΑΠΡΩΜΕ ΟΥΩΩΒ  
 ΕΥΧΩ Μ̄ΜΑΣ ΝΕΥ ΧΕ ΤΕ  
 ΕΙ ΡΩ ΟΥΝΤΕ ΤΜΛΕΙΣΕ ΧΕ  
 Ν̄ΤΩΤ̄Ν ΠΕΤΕΤ̄ΝΣΑΥΝΕ  
 ΕΝ ΧΕ ΟΥΑΒΑΛ' ΤΟΠΕ ΛΥ  
 31 Ω ΛΥΟΥΕΝ ΑΝΑΒΕΛ' Τ̄ΝΣΑΥ  
 ΝΕ ΔΕ ΧΕ ΜΑΡΕΠΝΟΥΤ[Ε  
 ΣΩΤ̄Μ ΑΝΡΕΦ̄Ρ̄ΝΑΒΕ·  
 ΑΛΛΑ ΕΩΠΕ ΕΥΡ̄Μ̄Ν[ΝΟΥ  
 ΤΕΠΕ ΟΥΕΕ ΛΥΩ ΕΦ[ΕΙΡΕ  
 Μ̄ΠΦΟΥΩΩ ΦΑΡΕΦ̄ΣΩΤ̄Μ  
 32 Λ]ΡΑΥ· ΧΙΝΑΝΗΣΕ Μ̄ΠΕ  
 ΛΛΥΕ ΣΩΤ̄Μ ΧΕ ΑΛΛΥΕ  
 ΟΥΕΝ ΑΝΒΕΛ' Ν̄ΟΥΒ̄ΛΛΕ  
 ΕΛΥΧΠΑΥ ΕΦΟ Ν̄ΒΛ[ΛΕ]· >  
 33 ΕΝΕΥΑΒΑΛ ΕΝ Ξ̄ΝΠΝΟΥΤ[Ε  
 ΠΕ ΠΕΕΙ ΝΕΦΝΑΦ̄Ρ̄ΛΛΥΕ  
 34 ΕΝ Ν̄ΣΩΒ ΠΕ· ΛΥΟΥΩΩΒ  
 ΕΥΧΩ Μ̄ΜΑΣ ΝΕΥ ΧΕ Ν̄ΤΑΥ  
 ΧΠΑΚ' ΤΗΡΕΚ Ξ̄Π̄ΝΑ  
 ΒΕ ΛΥΩ Ν̄ΤΑΚ' ΕΤΝΑ†ΣΩ  
 ΝΕΝ· ΛΥΩ ΛΥΝΑΧΥ ΑΒΑΛ'·  
 35 ᾹΗ̄Σ ΣΩΤ̄Μ ΧΕ ΛΥΝΑΧΥ  
 ΑΒΑΛ' ΛΥΩ Ν̄ΤΑΡΕΦ̄ΟΙΝΕ  
 Μ̄ΜΑΥ ΠΑΧΕΥ ΝΕΥ ΧΕ ΑΡΙ  
 ΠΙΣΤΕΥΕ ΑΠΩΗΡΕ Μ̄ΠΡΩ  
 36 ΜΕ· ΠΑΧΕΥ ΧΕ ΠΧΛΕΙΣ  
 ΝΙΜΠΕ ΤΛΕΙΑΡ̄ΠΙΣΤΕΥΕ  
 37 ΑΡΑΥ· ΠΑΧΕ ῙΗΣ ΝΕΥ ΧΕ  
 ΑΚΝΕΥ ΑΡΑΥ· ΛΥΩ ΠΕΤΣΕ  
 ΧΕ Ν̄ΜΜΕΚ Ν̄ΤΑΥ †Ε· >  
 39 Ν̄ΤΛΕΙ ΑΝΑΚ' ΑΠΕΕΙΚΟ  
 ΣΜΟΣ ΛΥΞΕΠ' ΧΕ[ΚΑ  
 ΣΕ ΝΕΤΕΝΣΕΝΕΥ ΑΒΑΛ [ΕΝ

Π JEA 13/83  
 A2 63/155

25 ΟΥΑ has dropped out before ΑΝΑΚ 2°. 32 ΕΛΥΧΠΑΥ sic l. ΕΛΥΧΠΑΥ. 34 ΤΗΡΕΚ sic. 37 CE an interesting survival of the O. Eg. st. The whole of v. 38 and the first words of v. 39 are omitted. 39 ΝΤΛΕΙ for ΝΤΛΕΙΕΙ.

M[Θ]

ΕΥΑΝΕΥ ΑΒΑΛ' ΑΥΩ ΝΕΤ'  
 ΝΕΥ ΑΒΑΛ' Ν̄ΣΕΩΩΠΕ Ν̄ΒΛ  
 40 ΛΕ· ΑΥΣΩΤΜ ΧΙΣΛΕΙΝΕ Ν̄ΝΕ  
 Τ̄ΝΜΕΓ ΑΒΑΛ' Σ̄ΝΜΦΑΡΙΣΑΙ  
 ΟΣ ΑΥΩ ΠΑΧΕΥ ΝΕΓ ΧΕ ΜΗ  
 ΑΝΑΝ ΣΩΟΥΝ ΑΝΑΝ ΑΝΣΕΝ  
 41 ΒΛΛΕ· ΠΑΧΕ ΙΗ̄Σ ΝΕΥ ΧΕ ΕΝΕ  
 Ν̄ΤΩΤ̄Ν Σ̄ΕΝΒΛΛΕ Ν̄ΕΜ̄Ν  
 ΝΑΒΕ ΑΡΩΤ̄Ν· †ΝΟΥ ΔΕ ΤΕ  
 Τ̄ΝΧΩ Μ̄ΜΑΣ ΧΕ Τ̄ΝΝΕΥ  
 ΑΒΑΛ' ΠΕΤ̄ΝΝΑΒΕ ΑΣΕ ΑΡΕΤΓ·  
 X 1 ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ Μ̄ΜΑΣ  
 ΝΗΤ̄Ν ΧΕ ΠΕΤΕΝΓ̄ΝΝΗΥ  
 ΕΝ ΣΙΤ̄ΝΠΡΟ ΑΣΟΥΝ ΑΝΕΣΑΥ  
 ΑΥΩ ΕΦΟΥΩΤ̄Β ΑΒΑΛ' ΣΙΚΕΣΑ  
 ΠΕΤ̄ΜΜΕΥ ΟΥΣΑΝΧΙΟΥΕ  
 2 ΠΕ· ΑΥΩ ΟΥΣΑΝΕΠΕ· ΠΕΤ̄Ν  
 ΝΗΥ ΔΕ Ν̄ΤΑΓ ΑΒΑΛ' ΣΙΤ̄ΝΠΡΟ  
 Ν̄ΤΑΓΠΕ ΠΩΩΣ Ν̄ΤΕΝΕΣΑΥ.  
 3 ΠΕΕΙ ΦΑΡΕΠ̄ΜΝΟΥΤ' ΟΥΕΝ  
 ΝΕΓ· ΑΥΩ ΦΑΡΕΝΕΣΑΥ· ΣΩΤ̄Μ  
 ΑΤΕΓΣΜΗ· ΑΥΩ ΦΑΡΕΓΜΟΥ  
 ΤΕ ΑΝΕΣΑΥ ΚΑΤΑ ΠΟΥΡΕΝ  
 4 Ν̄Γ̄ΝΤΟΥ ΑΒΑΛ' ΣΟΤΑΝ ΕΦΩΔ  
 ΕΙΝΕ ΑΒΑΛ' Ν̄ΝΕΤΕΝΩΓ ΤΗ  
 ΡΟΥΝΕ ΦΑΡΕΓΜΑΑΣΕ ΣΑΤΟΥ  
 ΕΣΗ· ΑΥΩ ΦΑΡΕΝΕΣΑΥ ΟΥ  
 ΑΣΟΥ Ν̄ΣΩΓ· ΧΕ ΣΕΣΑΥΝΕ  
 5 Ν̄ΤΕΓΣΜΗ· ΜΑΟΥΑΣΟΥ ΣΑ  
 ΟΥΦ̄ΜΜΟ· ΑΛΛΑ ΣΕΝΑΠΩΤ'  
 ΑΒΑΛ' Μ̄ΜΑΓ ΧΕ ΣΕΣΑΥΝΕ  
 6 ΕΝ Ν̄ΤΣΜΗ Ν̄Φ̄ΜΜΟ· †  
 ΠΑΡΣΥΜΙΑ ΑΧΧΟΟΣ ΝΕΥ  
 ΧΙΗ̄Σ ΝΗ ΔΕ Μ̄ΠΟΥΜ̄ΜΕ  
 ΧΕΥ ΕΦΧΩ Μ̄ΜΑΥ ΝΕΥ· >

N

7 ΠΑΧΕΓ ΘΕ ΑΝ ΝΕΥ ΧΙΗ̄Σ  
 ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ Μ̄  
 ΜΑΣ ΝΗΤ̄Ν ΧΕ ΑΝΑΚ'ΠΕ  
 8 ΠΡΟ Ν̄ΝΕΣΑΥ· ΟΥΑΝ ΝΙΜ'  
 Ν̄ΤΑΥΕΙ Σ̄ΕΝΣΑΝΧΙΟΥΕ  
 ΝΕ ΑΥΩ Σ̄ΕΝΣΑΝΕΝΕ· ΑΛ  
 ΑΛ Μ̄ΠΕΝΕΣΑΥ ΣΩΤ̄Μ ΑΡΑΥ  
 9 ΑΝΑΚ'ΠΕ ΠΡΟ· ΕΡΕΩΔΟΥΕΕ  
 ΒΩΚ' ΑΣΟΥΝ ΣΙΤΟΥΤ̄Γ ΓΝΑ  
 ΟΥΧΕΕΙ· ΑΥΩ ΓΝΑΒΩΚ' ΑΣΟΥΝ  
 Ν̄ΓΙ ΑΒΑΛ' Ν̄Φ̄ΟΙΝΕ Ν̄ΟΥ  
 10 ΜΑ Μ̄ΜΑΝΕ· ΠΣΑΝΧΙΟΥΕ  
 ΜΑΓΕΙ ΕΤΒΕ ΑΔΥΕ· ΕΙΜΗΤΙ  
 ΧΕΚΑΣΕ ΕΓΑΧΙΟΥΕ· ΑΥΩ  
 Ν̄ΓΩΩΩΤ' ΑΥΩ Ν̄ΓΤΣΕΚΟ·  
 ΑΝΑΚ Ν̄ΤΑΕΙ ΧΕΚΑΣΕ ΕΥ  
 ΑΧΙ Ν̄ΟΥΩΩΝΣ· ΑΥΩ Ν̄ΣΕ  
 11 ΧΙ ΟΥΣΟΥΟ· ΑΝΑΚ'ΠΕ ΠΩΩΣ  
 ΕΤΝΑΝΟΥΓ· ΠΩΩΣ ΕΤΝΑ  
 ΝΟΥΓ· ΦΑΡΕΓΚΑΤΕΓΨΥ  
 12 ΧΗ ΣΑΝΕΓΕΣΑΥ· ΠΧΛΕΙ  
 ΒΕΚΕ ΔΕ ΕΤΕΟΥΩΩΣ ΕΝΠΕ  
 ΠΕΕΙ ΕΤΕΝΩΓ ΕΝΝΕ ΝΕ  
 ΣΑΥ ΦΑΡΕΓΝΕΥ ΑΠΟΥΩΩΝΩ  
 ΕΓ̄ΝΝΗΥ· ΑΥΩ Ν̄ΓΚΑΝΕ  
 ΣΑΥ Ν̄ΓΠΩΤ' ΑΥΩ ΦΑΡΕ  
 ΠΟΥΩΩΝΩ ΤΑ[Ρ]ΠΟΥ Ν̄Γ  
 13 ΧΑΡΟΥ ΑΒΑΛ' ΧΕ ΟΥΧΛΕΙ  
 ΒΕΚΕΠΕ· ΑΥΩ Π[Γ]ΡΑΟΥΩ  
 14 ΕΝΠΕ ΣΑΝΕΣΑΥ· ΑΝΑΚ  
 ΠΕ ΠΩΩΣ ΕΤΝΑΝΟΥΓ ΑΥΩ  
 †ΣΑΥΝΕ Ν̄ΝΩΕΙ· ΑΥΩ ΝΩ  
 15 ΕΙ ΣΑΥΝΕ Μ̄ΜΑΕΙ· ΚΑΤΑ  
 ΘΕ ΕΤΕΠΛΕΙΩΤ' ΣΑΥΝΕ

40 ΝΕΤ̄ΝΜΕΓ sic for ΝΕΤ̄ΝΜ̄ΜΕΓ. — ΑΝΣΕΝ it is just possible that ΑΝ is the construct form of ΑΝΑΝ, but much more likely that it is a blunder and should be deleted. 5 ΜΑΟΥΑΣΟΥ sic for ΜΑΥΟΥΑΣΟΥ (neg. consuet.). 6 ΧΕΥ sic for ΧΕ· ΕΥ.

9 ΣΙΤΟΥΤΓ sic l. ΣΙΤΟΥΤ.

10 ΤΣΕΚΟ sic apparently error for ΤΕΚΟ.

12 Ω superl.

ΕΥΑΝΓΕΛΙΑ ΒΑΛ ΔΥ  
 ΝΕΥΑ ΒΑΛ ΝΕΒ ΩΩ ΠΙΕ  
 ΧΕ ΛΥΩ Τ Μ ΧΙ ΖΑ ΕΙ ΝΕ Μ  
 ΤΗ ΜΕ Φ Δ Β Λ Ζ Ν Μ Φ Χ Ι Σ Α  
 Ο Δ Α Υ Ω Π Α Χ Ε Υ Ν Ε Υ Χ Ε Μ Η  
 Α Ι Χ Ε Ρ Ω Ο Υ Ν Α Ν Α Ν Α Ν Ζ Ε Ν  
 Β Λ Δ Ε Π Α Χ Ε Η Γ Ν Ε Υ Χ Ε Ε Ν Ε  
 Ν Τ Ω Τ Ν Ζ Ε Ν Β Λ Χ Ε Ν Ε Μ Η  
 Α Β Ε Λ Ρ Ω Τ Ν † Ν Ο Υ Δ Ε Τ Ε  
 Τ Ν Χ Ω Μ Μ Α Ο Χ Ε Τ Ν Ν Ε Υ  
 Β Α Χ Π Ε Τ Η Ν Α Β Ε Δ Ζ Ε Ν Ε Τ  
 Α Μ Η Ν Ζ Α Μ Η Ν † Χ Ω Μ Μ Η Σ  
 Η Τ Η Ν Χ Ε Ρ Ι Ε Τ Ε Ν Τ Η Ν Ε  
 Ε Ν Ζ Ι Τ Ν Π Ρ Ο Δ Ο Υ Ν Α Ν Ε  
 Δ Υ Ω Ε Φ Ο Υ Ω Τ Β Α Β Χ Ε Ρ Η Ν  
 Π Ε Τ Η Μ Μ Ε Υ Ο Υ Ε Α Ν Χ Ι Ο Υ  
 Η Ε Δ Υ Ω Ο Υ Ω Ν Π Ε  
 Ν Η Υ Δ Ε Ν Τ Η Α Β Λ Α Ζ Ε Τ Η Ν  
 Ν Τ Α Π Π Ε Π Ω Ω Ν Τ Η Ν Β Ε Λ  
 Π Ε Ε Ω Α Ρ Ε Η Μ Ν Ο Υ Τ Ο Υ Τ  
 Μ Ε Φ Δ Υ Ω Ω Α Ρ Ρ Ν Β Ε Λ Υ Ο Μ Τ  
 Α Τ Ε Φ Ο Μ Η Δ Υ Ω Ω Α Ρ Ε Ν Μ Ο Υ  
 Τ Ε Α Ν Β Ε Λ Υ Κ Α Τ Α Π Ρ Ο Ψ Ε Τ  
 Ν Η Ν Τ Ο Υ Α Β Α Χ Ζ Ο Τ Α Ν Ε Φ  
 Ε Ι Ν Ε Δ Β Α Χ Η Ν Ε Τ Ε Ν Μ Η Τ Α  
 Ρ Ο Υ Ν Ε Φ Ε Ρ Ε Φ Μ Α Ζ Ε Ρ Α Τ Ε  
 Ε Λ Λ Δ Υ Ω Ω Ρ Ε Ν Ε Ο Α Υ Ω  
 Α Δ Ο Υ Η Ο Υ Ω Ο Ε Ε Ε Ε Λ Υ Ν  
 Ν Τ Ε Χ Ε Μ Η Μ Α Ο Ν Α Δ Ο Υ Ε  
 Ο Υ Ω Η Μ Ο Α Χ Α Δ Ε Ν Α Π Ο Τ  
 Α Β Α Μ Μ Α Ψ Χ Ε Ε Ε Λ Υ Ν Ε  
 Ε Ν Ν Τ Ο Μ Η Ν Φ Α Η Μ Ο  
 Τ Μ Ο Υ Μ Ι Α Δ Α Δ Ο Ε Ν Ε  
 Δ Η Η Γ Κ Η Δ Ε Μ Π Ο Υ Μ Α  
 Ε Ν Ν Τ Ο Μ Η Ν Φ Α Η Μ Ο

Π Α Χ Ε Ν Ζ Α Ν Ν Ε Υ Χ  
 Χ Ε Ρ Α Μ Η Ν Ζ Α Μ Η Ν Π Ε Μ  
 Μ Α Ο Ν Η Τ Η Ν Χ Ε Α Ν Α Χ Ε  
 Π Ρ Ο Ν Ν Ε Τ Α Υ Ο Υ Α Ν Η Τ Η  
 Ν Τ Α Υ Ε Ι Ζ Ε Ν Ε Ν Χ Ι Ο Υ Ε  
 Ν Ε Λ Υ Ω Ζ Ε Ν Ε Λ Ν Ε Ν Ε Χ  
 Χ Ο Μ Π Ε Ν Ε Σ Λ Υ Ω Τ Μ Α Ρ Α Υ  
 Α Ν Α Κ Τ Ι Ε Π Ρ Ο Ε Ρ Ε Ω Δ Ο Υ Ε Ε  
 Ε Ο Κ Α Δ Ο Υ Ν Ε Ι Τ Ο Ο Τ Η Ν  
 Ο Υ Χ Ε Μ Δ Υ Ω Υ Ν Ε Β Ο Κ Ε Ω  
 Ε Η Α Β Α Χ Ν Η Ζ Ε Ν Ε Ν Ο Υ  
 Ζ Ε Μ Μ Α Ν Ε Π Ε Α Ν Χ Ι Ο  
 Μ Α Ζ Η Ε Τ Ζ Ε Α Υ Ε Ε Τ Μ Η  
 Χ Ε Κ Α Δ Ε Ε Υ Α Σ Τ Ο Υ Ε Δ Υ  
 Μ Α Ο Ν Ε Τ Δ Υ Ω Ω Τ Ε  
 Α Ν Χ Ι Ο Τ Η Χ Ε Χ Ε Ε  
 Α Ν Χ Ι Ο Μ Α Ω Ν Ε Δ Υ Ο Ν  
 Ο Υ Ζ Ο Ω Α Ν Α Χ Ε Ε Τ Ο Ο  
 Α Ν Τ Ο Μ Η Ν Φ Α Η Μ Ο  
 Ο Υ Ω Α Ρ Ε Η Ν Τ Η  
 Ε Λ Α Ν Ε Φ Ε Ε Δ Υ Ω  
 Ε Ρ Ε Α Ε Π Ε Ρ Ο Υ Ω Ε Τ  
 Ε Ν Ε Τ Ε Ν Ο Υ Ζ Ε Ν Ε  
 Ε Υ Α Τ Ο Υ

51

52

ΜΜΑΕΙ ΔΥΟ ΑΝΤΙΣΤΑΝΤΕΣ  
 ΝΕΜΙ ΠΑΡΕΤΑΥΟΤΕ  
 ΧΟΖΗΤΑΥΧΟΖΑΝΔΕ  
 ΔΑΥ ΟΥΝΤΗΕΔΑΖΑΝ  
 ΜΕΥ ΝΖΕΝΚΡΕΔΑΥΕΣΤ  
 ΑΒΛΛΕΝ ΝΕΜΠΕΕΣΤΕ  
 ΔΑΥ ΔΥΟΝΕΤΜΜΕΥΑΙ  
 ΝΑΚΕΔΟΥΖΟΥ ΝΕΒΕΣΤΜ  
 ΠΕΒΜΗ ΝΕΒΟΥΡΕΝΟΥ  
 ΔΑΖΕΟΥΝΟΥΤΟΥ  
 ΟΥΣΤΕΒΕΝ ΠΑΡΕΣ  
 ΜΑΕΝΤΟΥΤ  
 ΟΤΚΑΡΕΝΑ  
 ΒΕΤ  
 ΚΑΑΕ  
 ΤΑΔΟΝΖΗ  
 ΧΟΜΝΑΧ  
 ΕΤΝΤΩΤΜ  
 ΕΥΧΟΜ  
 ΝΕΜΕΡ  
 ΔΑΥ  
 ΧΕ  
 ΟΥ

ΗΝΣ ΠΕΕ ΔΑΤΟΥΤΟΑ  
 ΜΟΝ ΔΥΕΣΤΕ  
 ΧΙΝΙΟΥ ΤΑΕΠΤΑΧΕΥ  
 ΧΕΦΑΝΤΕΕΥΟΠΕΤΕ  
 ΜΥΝΑΠΤ ΕΟΥΠΕΤΑΝ  
 ΠΕΠΧΕΒΧΙΟΝΕΝΖΟΥ  
 ΠΑΡΡΗΟΙΑ ΔΥΟΥΑΦΗ  
 ΣΗΠΤ ΧΕΔΕΙΧΟΟΟΝΗΤ  
 ΔΥΟΤΕ ΓΝΡΠΙΕΤΕΥΕ  
 ΔΕΒΕΙ ΧΗΥΕΑΡΑΚΕ  
 ΕΜΕΥΖΗΠΕΝΜΠΑ  
 ΝΕΤΜΝΤΑΥ  
 ΑΚΕΤΟΥΤ  
 ΥΕ ΔΙΧΘΗΤ  
 ΤΑΧ ΜΕΝΝΙΔΕ  
 ΔΥ ΒΟΥΝΩΑ  
 ΜΕΤΑΜΗ ΔΥ  
 ΑΜΟΥΡΤΑΥ  
 ΟΥΝΤΕΡ  
 ΤΝΟΥ  
 ΧΑΠΗΕΡΕ  
 ΕΙΣΟΥ ΔΑΝΤΑΥ  
 ΔΑΥΕΤΑΠΟΥ  
 ΜΑΤΧΠΕΡΕ  
 ΟΥΝΕΙ ΔΙΧΜΕ  
 ΔΑΝΤΕΥΕΕ  
 ΧΝΧΙΝΟΥΤΑΕ  
 ΕΥΑΝΤΟ ΔΑΥΟΥ  
 ΕΥΕΠΕΤΕΧΕΛΕ  
 ΤΗΤΑΥ ΤΟΥΡΕ  
 ΔΟΥΤΑΧΑΧΑΤΗ



[NΛ]

ΜΜΑΕΙ· ΑΥΩ ΑΝΑΚ' †CAY  
 ΝΕ ΜΠΑΕΙΩΤ' ΑΥΩ †ΝΑ  
 ΚΟΥ ΝΤΑΨΥΧΗ ΖΑΝΔΕ  
 16 CAY· ΟΥΝΤΗΕΙ ΔΕ ΑΝ Μ  
 ΜΕΥ ΝΣΕΝΚΕΕCAY· ΕΣΕΝ  
 ΑΒΑΛ' ΕΝΝΕ ΜΠΕΕΙΑΣΕ  
 CAY· ΑΥΩ ΝΕΤΜΜΕΥ ΑΝ  
 †ΝΑΣΛΟΥΣΟΥ· ΝΣΕCΩΤΜ  
 ΑΤΑΣΜΗ· ΝΣΕΩΩΠΕ ΝΟΥ  
 ΕΙΑΣΕCAY ΝΟΥΩΤ' ΟΥΩΩC  
 17 ΝΟΥΩΤ' ΕΤΒΕ Π[ΕΕ]Ι ΠΑΕΙΩΤ  
 ΜΑΕΙΕ ΜΜΑΕΙ Χ[Ε] †ΝΑΚΟΥ  
 ΝΤΑΨΥΧΗ Χ[Ε]ΚΑCΕ ΑΝ  
 18 ΕΕΙ ΝΑΧΙΤC· Μ[Ν]ΛΑΥΕ ΦΙ Μ  
 ΜΑC ΝΤΟΟΤ' Α[ΛΛΑ Α]ΝΑΚ  
 ΕΤΚΩ ΜΜΑC [ΖΑΡΑΕΙ ΟΥΑ  
 ΕΕΤ' ΟΥΝ†[ΤΕΖΟΥCΙΑ Α  
 ΚΑΛC ΑΥΩ ΟΥ[Ν†]ΤΕΖΟΥCΙΑ  
 Α]ΧΙΤC· †ΕΝΤ[ΟΛ]Η ΝΤΑΕΙ  
 ΧΙ]ΤC ΑΒΑΛ' ΖΙΤ[Ν]ΠΑΕΙΩΤ'  
 19 ΑΥ]Ω ΛΟΥCΧ[Ι]CΜΑ ΩΩΠΕ ΖΝ  
 Ν]ΙΟΥΤΑΕΙ ΕΤΒΕ ΝΕΕΙCΕΧΕ·  
 20 Ν[Ε]ΥΝΣΑC ΔΕ ΧΩ ΜΜΑC ΝΣΗ  
 ΤΟΥ ΧΕ ΟΥΔΑΙΜΟΝΙΟΝ ΠΕ  
 ΤΝΜΜΕΦ· Α[ΥΩ] ΕΦΛΑΒΕ· Ε  
 ΤΒΕ] ΕΥ ΤΕΤΝCΩΤΜ ΑΡΑΦ·  
 21 Σ]ΕΝΚ[Α]ΥΕ ΕΥΧΩ ΜΜΑC ΧΕ ΝΕ  
 ΕΙC[Ε]Χ[Ε] ΝΑΟΥΕΕ ΕΝΝΕ ΕΦΟ  
 Ν]ΔΔ[Ι]ΜΩΝ· ΜΗ ΟΥΝCΑΜ'  
 ΝΟΥΔΑΙΜΩΝ ΛΟΥΕΝ ΑΝ  
 22 ΒΕΛ] ΝΟΥΒΛΛΕ· ΑΦΩ  
 ΠΕ ΔΕ ΖΝΠΟΥΛΕΙΩ ΕΤΜ  
 ΜΕΥ ΧΙΠΧΙΑΕΙΚ' ΖΝΘΙΕ  
 Ρ]ΟΥCΑΛΗΜ' ΝΕΤΠΡΩΤΕ·  
 23 ΑΥΩ Ν]ΕΦΜΑΛΣΕ ΠΕ ΧΠΗC

[NB]

ΖΝΠΡΠΕΕ· ΖΑΤCΤΟΔ Ν[CO  
 24 ΛΟΜΩΝ· ΑΥΚΩΤΕ ΘΕ ΑΡΑΦ  
 ΧΙΝΙΟΥΤΑΕΙ· ΠΑΧΕΥ ΝΕ[Φ  
 ΧΕ ΩΑΝΤΕΕΥ ΩΩΠΕ ΕΚΦΙ  
 ΜΠΝΣΗΤ' ΕΩΠΕ ΝΤΑΚ'  
 ΠΕ ΠΧC ΕΧΙC ΝΕΝ ΖΝΟΥ  
 25 ΠΑΡΡΗCΙΑ· ΑΦΟΥΩΩΒ ΝΕΥ  
 ΧΠΗC ΧΕ ΛΕΙΧΟΟC ΝΗΤΝ  
 ΑΥΩ ΤΕΤΝΡΠΙCΤΕΥΕ Ε[Ν  
 ΑΡΑΕΙ[·] Ν[Σ]ΒΗΥΕ ΑΝΑΚ Ε†  
 ΕΙΡΕ Μ[Μ]ΑΥ ΖΝΠΡΕΝ ΜΠΑ  
 ΕΙΩΤ [ΝΕ]ΕΙ ΝΕΤΡΜΝΤΡΕ  
 26 Ε]ΤΒ[ΗΤ· ΑΛ]ΛΑ ΝΤΩΤΝ ΤΕ  
 ΤΝ[ΡΠΙCΤ]ΕΥΕ ΕΝ ΧΕ ΝΤ[Ω  
 ΤΝ [ΣΕΝΑ]ΒΑΛ' ΕΝ ΖΝΝΔΕ  
 27 CAY· ΝΑΕC]ΑΥ ΑΝΑΚ' ΩΑ  
 ΡΟΥCΩΤ]Μ ΑΤΑΣΜΗ· ΑΥΩ  
 †CAYΝ[Ε] ΜΜΑΥ ΝΤΑΥ ΔΕ  
 28 CΕΝΑΟ[ΥΑ]ΣΟΥ ΝCΩΕΙ· Α[ΥΩ  
 ΑΝΑΚ' †Ν[Α]† ΝΕΥ ΝΟ[ΥΩΩΝΣ  
 ΩΑ ΑΝΗΣΕ· ΝCΕΤΜΣΕ[  
 Ε ΑΒΑΛ' ΩΑ ΑΝΗΣΕ ΑΥΩ Ν[Ε  
 ΛΛΥΕ ΤΑΡΠΟΥ ΑΒΑΛ' ΖΝ  
 29 ΝΑΒΙΧ' ΠΑΕΙΩΤ ΝΤΑΦ [ΤΕ  
 ΕΥ ΝΗΕΙ ΖΙΧΝΟΥΑ[Ν ΝΙΜ  
 ΑΥΩ ΜΝCΑΜ' ΝΛΛΥΕ Α[ΤΑΡ  
 ΠΟΥ ΑΒΑΛ ΖΝΝΒΙΧ ΜΠΑ  
 30 ΕΙΩΤ' ΑΝΑΚ ΜΝΠΑΕΙΩΤ  
 31 ΑΝΑΝ ΟΥΕΕ· ΑΥΦΙ ΩΝΕ  
 ΑΝ ΧΙΝΙΟΥΤΑΕΙ [ΧΕΚΑCΕ  
 32 ΕΥΑΝΑΧΟΥ ΑΡΑΦ· ΑΦΟΥΩ  
 ΩΒ ΝΕΥ ΧΠΗC ΧΕ ΛΕΙ  
 ΤCΕΒΩΤΝ ΑΣΑC ΝΣΩΒ ΕΝ[Α  
 ΝΟΥΦ ΑΒΑΛ' ΖΙΤΝΠ[ΛΕΙΩΤ

15 ΠΑΕΙΩΤ 2<sup>o</sup> sic. 16 ΠΕΕΙΑΣΕCAY the scribe first wrote ΠΕΕΦ by mistake, crossed out Φ with a diagonal line and wrote I over it. — ΟΥΕΙΑΣΕCAY, ΟΥΕΙ for ΟΥ cf. VII 28 note. 19 CΧΙCΜΑ the base line of the Χ still remains, the rest of the letter is effaced, cf. IX 16. 21 ΕΥΧΩ sic. 28 ΤΜΣΕ . . . Ε, ΣΛΕΙΕ would be expected here, but it is difficult to read Α after Σ. — Ν[Ε or perhaps Μ[Ν]. 29 ΖΙΧΝ sic. 32 ΕΝΑΝΟΥΦ sic l. -ΝΟΥΟΥ.

NG

33 ΕΤΒΕ ΕΩ ΜΜΑΥ ΝΩΒ ΕΤΕ  
 Τ]ΝΝΑΧ'ΩΝΕ ΑΡΑΕΙ· ΑΥΟΥ  
 ΩΩΒ ΝΕΥ ΧΙΝΙΟΥΤΑΕΙ ΧΕ ΕΝΑ  
 ΝΑΧ'ΩΝΕ ΕΝ ΑΡΑΚ' ΕΤΒΕ ΩΩΒ  
 ΕΝΑΝΟΥΥ· ΑΛΛΑ ΕΤΒΕ ΟΥΕΕ ΧΕ  
 ΝΤΚΟΥΡΩΜΕ ΚΙΡΕ ΜΜΑΚ Ν  
 34 ΝΟΥΤΕ· ΑΥΟΥΩΩΒ ΝΕΥ ΧΙΗΝC  
 ΧΕ ΜΗ ΥΗ2 ΕΝ ΞΝΠΕΤΝΝΟ  
 ΜΟC ΧΕ ΑΝΑΚ' ΔΕΙ[Χ]ΟΟC ΧΕ Ν  
 35 ΤΩΤΝ ΞΕΝΝΟΥ[ΤΕ· Ε]ΩΠΕ  
 ΑΥΜΟΥΤΕ ΑΝΕΤ[ΜΜ]ΕΥ ΧΕ  
 ΝΟΥΤΕ ΝΕΕΙ Ν[ΤΑΠC]ΕΧΕ Μ  
 ΠΝΟΥΤΕ ΩΩΠ[Ε ΩΑ ΑΡ]ΑΥ ΑΥΩ  
 ΜΝΩΜ' ΝΤΕ[ΤΓΡΑΦΗ ΒΩΛ  
 36 ΑΒΑΛ' ΞΙΕ ΠΕΝΤ[ΑΠΕΙΩ]Τ  
 ΤΟΥΒΛΥ ΑΥΤΝΝ[ΛΟΥΥ ΑΠΚΟ  
 CΜΟC ΝΤΩΤΝ ΤΕΤ[ΝΧΩ Μ]ΜΑC  
 ΑΡΑΥ ΧΕ ΕΚΧΕΥΑ [Χ]Ε ΔΕΙΧΟΟC  
 ΧΕ ΑΝΑΚ ΠΩΗΡΕ [ΜΠ]ΝΟΥΤΕ·  
 37 ΕΩΠΕ †ΕΙΡΕ ΕΝ ΝΝΩΒΗΥΕ ΜΠΑ  
 ΕΙΩΤ' ΜΠΡΡΠΙCΤΕΥΕ ΑΡΑΕΙ·  
 38 ΕΩΠΕ †ΕΙΡΕ<sup>ΛΕ</sup> ΜΜΑΥ ΚΑΝ ΕΩΑΤΕ  
 ΤΜΡΠΙCΤΕΥΕ ΑΡΑΕΙ ΑΡΠΙC  
 ΤΕΥΕ ΑΝΩΒΗΥΕ· ΧΕΚΑCΕ  
 Ε]ΤΕΤΝΑΜΜΕ ΑΥΩ ΤΕΤΝCΑΥ  
 Ν]Ε ΧΕ ΠΑΕ[Ι]ΩΤ ΩΟΟΠ ΞΡ[Η] Ν  
 Ξ]ΗΤ' ΑΥΩ ΑΝΑΚ ΞΡΗΪ ΝΞΗΤΥ  
 39 ΝΕΥΩΠΙΝΕ ΔΕ CΑΔΜΑΞΤ[Ε Μ  
 ΜΑΥ· ΑΥΩ ΑΥΙ ΑΒΑΛ' ΞΝΤΟΥ  
 40 CΙΧ' ΑΥΩΚ ΑΝ ΑΠΙΚΡΟ ΜΠΙ  
 ΟΡΔΑΝΗC ΑΠΜΑ ΕΤΕΡΕΪΩ  
 ΑΝΝΗC ΝΞΗΤΥ ΝΩΔΡΕΠ'  
 ΕΥΡΒΑΠΤΙΖΕ ΑΥΩ ΑΥΩ Μ  
 41 ΜΕΥ· ΑΥΜΗΩΕ ΒΩΚ' ΩΑ ΑΡΑΥ  
 ΑΥΩ ΝΕΥΧΩ ΜΜΑC ΧΕ ΜΠΕ  
 ΙΩ]ΑΝΝΗC ΜΕΝ ΡΛΑΥΕ Μ  
 ΜΑΕ]ΙΝ· CΕΧΕ ΝΙΜ' ΝΤΑ

NA

ΙΩΑΝΝΗC ΧΟΟΥ ΕΤΒΕ ΠΕ  
 42 ΕΙ ΞΕΝΜΗΕΝΕ· ΑΥΩ ΑΔΑ[2  
 ΧΙ 1 ΡΠΙCΤΕΥΕ ΑΡΑΥ· ΝΕΥΝΟΥ  
 ΕΕ ΔΕ ΩΩΝΕ ΧΕ ΑΔΑΡΟC  
 ΑΒΑΛ' ΞΝΒΗΘΑΝΙΑ Π†ΜΕ  
 ΜΜΑΡΙΑ ΜΝΜΑΡΘΑ ΤΕCΩ  
 2 ΝΕ· ΤΕΕΙ ΔΕ ΜΑΡΙΑ ΝΤΑC  
 ΤΑΞCΠΧΑΕΙC ΝCΑΩΝ· ΑΥΩ  
 ΑCΥΑΤΝΕΟΥΡΠΤΕ ΜΠC  
 ΥΩΕ· [ΤΗ] ΕΤΕΠΕCΣΑΝ ΛΑ  
 3 ΖΑΡΟC [ΩΩ]ΝΕ· ΑΥΧΑΥ ΩΕ  
 ΩΑ Α[ΡΑΥ ΧΙ]ΝΕΥCΩΝΕ ΕΥ  
 ΧΩ Μ[ΜΑC Χ]Ε ΕΙCΞΗΤΕ [Υ]ΩΩ  
 ΝΕ [ΧΙΠΕΤ]ΚΜΑΕΙΕ ΜΜΑΥ·  
 4 ΝΤ[ΑΡΕΥCΩ]ΤΜ ΔΕ ΧΙΗΝC ΠΑ  
 ΧΕΥ ΧΕ Π]ΕΕΙ ΩΩΝΕ ΥΩΟΟΠ'  
 Ε[Ν ΑΠΜΟ]Υ· ΑΛΛΑ ΕΤΒΕ ΠΕΑΥ  
 Μ[Π]ΝΟ[Υ]ΤΕ ΧΕΚΑCΕ ΕΡ[Ε]ΠΥ  
 ΩΗΡΕ Ν[Α]ΧΙΕΛΥ ΑΒΑΛ' ΞΙΤΟ  
 5 ΟΥ· ΝΕΡ[Ε]ΙΗC ΟΥΩΩ ΜΑΡΙΑ  
 ΠΕ ΜΝΜΑΡΘΑ ΤΕCΩΝΕ ΜΝ  
 6 ΑΔΑΡΟC· ΝΤΑΡΕΥCΩΤΜ  
 ΔΕ ΧΕ ΥΩΩΝΕ ΤΟΤΕ ΜΕΝ  
 ΑΥΩ ΝΩΟΥ CΝΕΥ ΞΝΠΜΑ  
 7 ΕΥΝΞΗΤΥ· ΜΝΝCΩC ΔΕ  
 ΠΑΧΕΥ ΝΝΕΥΜΑΘΗΤ[ΗC  
 8 ΧΕ ΜΑΡΑΝ Α†ΟΥΛΑΙΑ· ΠΑ  
 ΧΕΥ ΝΕΥ ΧΙΜΜΑΘΗC ΧΕ  
 ΡΑΒΒΙ· †ΝΟΥ ΝΕΡΕΜΙΟΥΤΑ  
 ΕΙ ΩΠΙΝΕ CΑΚΑΛΕΞΚ' ΜΠΩ  
 ΝΕ· ΑΥΩ ΑΝ ΚΝΑΒΩΚ' ΑΜΕ[Υ  
 9 ΑΥΟΥΩΩΒ ΧΙΗΝC ΧΕ ΜΗ  
 ΜΝΜΝΤCΝΑΟΥC ΝΟΥΝΟΥ  
 ΞΝΦΟΟΥ ΕΡΕΩΑΟΥΕΕ ΜΑ  
 ΑΞΕ ΞΝΦΟΟΥ ΜΑΥΧΙΧΡΑΠ  
 ΧΕ ΝΕΥΝΕΥ ΠΕ ΑΠΟΥΑ[ΕΙΝ

33 ούεε sic. 37 Before ΑΡΑΕΙ is an I struck out; perhaps the scribe began writing ΝΗΕΙ. 38 ΔΕ superl. —  
 ΕΩΑΤΕ sic I. ΕΡΩΑΤΕΤΝ. 2 ΤΕΕΙ ΔΕ, probably the copula ΤΕ has dropped out here. — [ΤΗ] uncertain, space for two letters  
 only in the lac. 3 ΕΙCΞΗΤΕ is preceded by ΠΧΑΕΙC in all other texts. 8 ΗΤ superl. 9 ΝΕΥΝΕΥ sic.





[NĒ]

10 ΜΠΕΕΙΚΟΣΜΟΣ· ΕΡΕΨΑΟΥ  
 ΕΕ ΔΕ ΜΑΛΣΕ ΖΝΤΟΥΨΗ ΨΑ[ΡΕΑ  
 ΧΙΧΡΑΠ' ΧΕ ΜΝΟΥΛΕΙΝ ΨΟ  
 11 ΟΠ' ΖΗΗ ΝΖΗΤΣ· ΝΕΕΙ ΛΧΧ[Ο  
 ΟΥ· ΛΥΩ ΜΝΝΣΩΣ ΠΑΧΕΑ ΧΕ  
 ΛΑΖΑΡΟΣ ΠΝΨΒΗΡ ΛΥΝΚΑ[Τ  
 ΚΕ· ΑΛΛΑ ΕΙΝΑΒΩΚ' ΧΕΚΑ  
 12 ΣΕ ΕΒΙΑΤΟΥΝΑΣΑ· ΠΑΧΕΥ  
 ΣΕ ΝΕΑ ΧΙΜΜΑΘΗΤΗΣ ΧΕ  
 ΠΧΛΙΣ ΕΨΠΕ ΛΥΝΚΑΤΚΕ  
 13 ΨΝΑΤΩΩΝ· ΕΡΕΙΗΣ ΔΕ ΧΩ  
 ΜΜΑΣ ΕΤΒΕ ΠΕΨΜΟΥ· ΝΗ Δ[Ε  
 ΕΥΜΕΕΥΕ ΠΕ Χ[Ε] ΕΨΧΕΡΑ  
 ΠΕΕΙ ΝΚΑΤΚΕ ΝΤ[Ε]ΠΩΒΩ  
 14 ΤΟΤΕ ΛΙΗΣ ΧΟ[ΟΣ ΝΕΥ ΖΝΟΥ  
 ΠΑΡΡΗΣΙΑ ΧΕ Λ[ΑΖΑΡΟΣ ΛΨΜΟΥ  
 15 Λ]ΥΩ ΨΡΕΨΕ ΕΤΒ[ΕΤΗΝΕ ΧΕ  
 ΚΑΣΕ ΕΡΕΤΝΑΡΠ[ΙΣΤΕΥΕ ΧΕ  
 ΝΕΕΙ ΜΜΕΥ ΕΝ· ΑΛΛΑ Μ[Α  
 16 ΡΑΝ ΨΑ ΑΡΑΨ· ΠΑΧΕ ΘΩΜΑ[Σ  
 ΠΕΨΑΡΟΥΜΟΥΤΕ ΑΡΑΨ ΧΕ [ΔΙ  
 ΔΥ]ΜΟΣ ΝΝΕΨΨΒΡΜΑΘΗ  
 ΤΗΣ] ΧΕ ΜΑΡΑΝ ΖΩΟΥΝ ΧΕ  
 17 ΚΑΣ]Ε ΕΝΑΜΟΥ ΝΜΜΕΨ· Ν  
 ΤΑΡΕ]ΨΙ ΣΕ ΧΙΠΗΣ ΛΨΘΙΝΕ  
 Μ]ΜΑΨ ΕΠΕΨΤΑΥΠΕ ΖΝΠΤΑ  
 18 ΦΟ]Σ· ΒΗΘΑΝΙΑ ΔΕ ΝΕΣΖΗΝ  
 ΛΣΟΥ]Ν ΛΘΙΕΡΟΥΣΑΛΗΜ' Ν  
 ΝΑ]ΜΝΗΤΗ ΝΣΤΑΔΙΟΝ· >  
 19 ΟΥ]ΜΗΨΕ ΔΕ ΑΒΑΛ' ΖΝΝΙΟΥ  
 Τ]ΔΕΙ ΝΕΛΥΕΙ ΨΑ ΑΜΑΡΘΑ  
 Μ]ΝΜΑΡΙΑ ΧΕ ΕΨΑΣΧΩΛΟΥ  
 20 ΕΤ]ΒΕ ΠΟΥΣΑΝ· ΜΑΡΘΑ ΔΕ  
 ΝΤ]ΑΡΕΣΣΩΤΜ ΧΕ ΙΗΣ ΝΝΗΥ  
 ΛΣΙ Λ]ΒΑΛ ΖΗΤΨ· ΜΑΡΙΑ ΔΕ  
 21 ΝΕΣΖ]ΜΑΣΤ' ΖΝΠΠΗΙ· ΠΑ

[NC]

ΧΕ ΜΑΡΘΑ ΣΕ ΝΙΗΣ ΧΕ ΠΧ[Α  
 ΕΙΣ ΝΕΚΝΠΕΕΙΜΑ ΠΕ ΝΕ  
 22 ΡΕΠΑΣΑΝ ΝΑΜΟΥ ΕΝ· ΑΛ  
 ΑΛ ΨΝΟΥ ΑΝ ΨΣΑΥΝΕ ΧΕ  
 ΖΩΒ ΝΙΜ' ΕΤΚΜΑΤΒΣΠΠΟΥ  
 ΤΕ ΜΜΑΥ ΨΝΑΤΕΕΤΟΥ  
 23 ΝΕΚ' ΠΑΧΕ ΙΗΣ ΝΕΣ ΧΕ ΠΕ  
 24 ΣΑΝ ΝΑΤΩΩΝ· ΠΑΧΕ ΜΑΡ  
 ΘΑ ΝΕΑ ΧΕ ΨΣΑΥΝΕ ΧΕ ΨΝΑ  
 ΤΩΩΝ ΖΝΤΑΝΑΣΤΑΣΙΣ  
 25 ΜΦΛΕ ΝΣΟΥ· ΠΑΧΕ ΙΗΣ  
 ΝΕΣ ΧΕ ΑΝΑΚ'ΠΕ ΤΑΝΑΣ  
 ΤΑΣΙΣ ΛΥΩ ΠΩΩΝΣ· ΠΕΤΡ  
 ΠΙΣΤΕΥΕ ΑΡ]ΔΕΙ ΚΑΝ ΕΨΨΑ  
 26 ΜΟΥ ΨΝ]ΑΩΩΝΣ· ΛΥΩ ΟΥΑΝ  
 ΝΙΜ] ΕΤΑΑΝΣ· ΕΤΡΠΙΣΤΕΥΕ  
 Λ]ΡΔΕΙ ΨΝΑΜΟΥ ΕΝ ΨΑ Λ  
 ΝΗΣΕ· ΤΕΡΠΙΣΤΕΥΕ ΑΡΑ[ΕΙ  
 27 ΠΑΧΕΣ ΝΕΑ ΧΕ ΣΕ ΠΧΑ[Ε]ΙΣ  
 ΑΝΑΚ' ΨΡΠΙΣΤΕΥΕ Χ[Ε Ν  
 ΤΑΚ'ΠΕ ΠΧΣ ΠΩΗΡΕ Μ[ΠΠΟΥ  
 ΤΕ· ΠΕΤΝΝΗΥ ΑΠΚ[ΟΣΜΟΣ  
 28 ΛΥΩ ΝΤΑΡΕΣΧΕΝΕΕ[Ι ΛΣΒΩΚ  
 ΛΣΜΟΥΤΕ ΑΜΑΡΙΑ ΤΕ[ΣΣΩ  
 ΝΕ ΕΣΧΩ ΜΜΑΣ ΝΕΣ ΝΧ[ΙΟΥΕ  
 ΧΕ ΑΠΣΑΣ ΕΙ· ΛΥΩ ΨΜ[ΟΥΤΕ  
 29 ΑΡΟ· ΝΤΑΣ ΔΕ ΝΤΑΡΕ[ΣΣΩ  
 ΤΜ ΛΣΤΩΩΝ ΖΝΟΥΨΛΛ[Μ  
 30 ΛΣΙ ΑΒΑΛ' ΨΑ ΑΡΑΨ· ΙΗΣ Δ[Ε  
 ΝΕΜΠΑΤΨΙ ΛΣΟΥΝ ΑΠ[Ψ  
 ΜΕ ΑΛΛΑ ΕΤΙ ΝΕΨΖΝΠ[ΜΑ  
 ΝΤΑΜΑΡΘΑ ΤΩΜΤ' [ΑΡΑΨ  
 31 ΝΖΗΤΨ ΠΕ· ΝΙΟΥΤ]ΔΕΙ  
 ΣΕ ΕΤΣΝΠΠΗΙ Ν[ΜΜΕΣ

13 *ere sic* qn. 1. *nepe*. — Δ[Ε probably N should be added at the end of the line to form the imperfect *νευμεεγε*. —  
 ΧΕΡΑ there may have been another letter or two at the end of the line but probably not; ΠΕΕΙ suggests that ΕΤΒΕ (cf. boh. and  
 greek) has dropped out before ΝΚΑΤΚΕ but perhaps it is a corrupt form of the sah. reading here. 17 q superl. 18 [ΝΑ]  
 doubtful, space only for two letters in the lac. 26 ΑΡΔΕΙ, the scribe wrote ΑΝΕΕΙ, drew a line through ΝΕ and wrote ΡΑ  
 above it. 28 [ΒΩΚ] is uncertain.

N̄Z

ΛΥΩ ΕΤΣΑΛΣ̄ Μ̄ΜΑΣ· Ν̄ΤΑ  
 ΡΟΥΝΕΥ ΑΜΑΡΙΑ ΧΕ ΑΣΤΩΩΝ  
 Ζ̄ΝΟΥΣΛΑΜ' ΑΣΙ ΑΒΑΛ' ΛΥΟΥ  
 ΛΣΟΥ Ν̄ΣΩΣ ΕΥΧΩ Μ̄ΜΑΣ ΧΕ  
 ΕΣΑΒΩΚ ΑΒΑΛ' ΑΠΤΑΦΟΣ ΔΡΙΜΕ·  
 32 Μ]ΑΡΙΑ ΘΕ Ν̄ΤΑΡΕΣΙ ΑΒΑΛ' ΑΠΜΑ  
 ΕΤΕΙΗ̄Σ Ν̄ΖΗΤ'· ΛΥΩ ΔΣΝΕΥ  
 ΑΡΑ'· ΔΣΝΑΧΣ<sup>2</sup> ΑΝΕΦΟΥΡΙΤΕ  
 ΕΣΧΩ Μ̄ΜΑΣ ΝΕ' ΧΕ ΠΧΛΕΙΣ  
 ΝΕΚ̄ΜΠΕΣΙΜΑ ΝΕΡΕΠΑΣΑΝ  
 33 ΝΑ]ΜΟΥ ΕΝ· ΙΗ̄Σ ΘΕ Ν̄ΤΑΡΕ'·  
 ΝΕΥ ΑΡΑΣ ΕΣΡΙΜΕ [Α]ΥΩ ΝΙΟΥ  
 ΤΛΕΙ Ν̄ΤΑΥΕΙ Μ̄ΜΕΣ ΕΥΡΙΜΕ  
 ΛΥΩ Α'ΩΤΑΡΤ'Ρ̄ Ζ̄Ν[ΠΠΝΑ] Ν̄ΘΕ  
 34 Ν̄ΝΕΤΜΑΧ' Ν̄[ΖΗΤ ΛΥΩ] ΠΑ[ΧΕ'·  
 ΧΕ Ν̄ΤΑΤΕΤ̄ΝΚΑΛ' ΤΟ· ΠΑΧΕΥ [ΝΕ'  
 35 ΧΕ ΠΧΛΕΙΣ ΑΜΟΥ [Ν̄ΚΝΕΥ· Α'ΡΙ  
 36 ΜΕ ΧΙΗ̄Σ· ΝΕΥΧΩ Δ[Ε Μ̄ΜΑΣ  
 ΧΙΝΙΟΥΤΛΕΙ ΧΕ ΑΝΕ[Υ ΛΘΕ Ε  
 37 Τ'·]ΜΛΕΙΕ Μ̄ΜΑ'· ΖΛΕ[Ι]Ν[Ε ΔΕ  
 Ν̄ΖΗ]ΤΟΥ ΠΑΧΕΥ ΧΕ ΠΕΕΙ Ν̄  
 ΤΑ'·]ΟΥΕΝ ΑΝΒΕΛ' ΝΠΒ̄ΛΛΕ  
 ΝΕΜ]Ν̄ΣΑΜ' Μ̄ΜΑ' ΠΕ ΑΤ̄Μ  
 38 ΤΡΕ]ΠΕΣΙΜΟΥ· ΙΗ̄Σ ΘΕ ΑΝ ΝΕ'·  
 ΜΑ]Χ' Ν̄ΖΗΤ' Ζ̄ΡΗ' Ν̄ΖΗΤ'· Α'Ι  
 ΑΠ]ΤΑΦΟΣ· ΝΕΥΜ̄ΣΕΕΥ ΠΕ ΕΥ  
 39 ΝΟ]ΥΩΝΕ ΖΙΡΩ'· ΠΑΧΕ ΙΗ̄Σ  
 ΧΕ ΑΛΛΘΕ ΑΠΩΝΕ Μ̄ΜΕΥ·  
 ΠΑΧΕ ΜΑΡΘΑ ΝΕ' ΧΕ ΗΔΗ  
 Α'Ρ̄ΣΤΑΕΙ ΠΕ'·]ΤΑΥ ΓΑΡΠΕ·  
 40 ΠΑΧΕ ΙΗ̄Σ ΝΕ' ΧΕ Μ̄ΠΙΧΟΟΣ  
 ΧΕ ΕΡΕΦΑ'Ρ̄ΠΙΣΤΕΥΕ ΤΕΝΑ  
 ΝΕΥ ΑΠΕΛΥ Μ̄ΠΝΟΥΤΕ·  
 ΛΥ'Ι ΠΩΝΕ Μ̄ΜΕΥ· ΙΗ̄Σ ΘΕ  
 41 Α'·]Ι ΝΕ'·]ΒΕΛ' Α'Ρ̄Η' ΑΤΠΕ  
 Ε'·]ΧΩ] Μ̄ΜΑΣ ΧΕ ΠΛΕΙΩΤ' †

N̄H

ΩΠ̄ΣΜΑΤ' Ν̄ΤΟΟΤΚ' ΧΕ  
 42 ΑΚΣΩΤ̄Μ ΑΡΑΕΙ· ΑΝΑΚ ΔΕ  
 †ΣΑΥΝΕ ΧΕ ΚΣΩΤ̄Μ ΑΡΑΕΙ  
 Ν̄ΟΥΛΕΙΩ ΝΙΜ' ΑΛΛΑ Ν̄  
 ΤΛΕΙΧΟΟ'· ΕΤΒΕ ΠΜΗΩΕ  
 ΕΤΛΣΕ ΑΡΕΤ'· ΧΕΚΛΣΕ ΕΥ[Α  
 Ρ̄ΠΙΣΤΕΥΕ ΧΕ Ν̄ΤΑΚ ΠΕΝ̄  
 43 ΤΑΚΤ̄ΝΝΑΟΥΤ' ΛΥΩ Ν̄  
 ΤΑΡΕ'· ΧΕΝΕΕΙ Α'·]ΩΘΗΛ'  
 ΑΒΑΛ' Ζ̄ΝΟΥΝΑ' Ν̄ΣΜΗ Χ[Ε  
 44 ΑΛΖΑΡΟΣ ΑΜΟΥ ΑΒΑΛ' Α'·Ι Α  
 ΒΑΛ' ΧΙΠΕΝΤΑ'·]ΜΟΥ Ε'·]ΜΗΡ  
 Ν̄ΝΕ'·]ΟΥ]ΡΙΤΕ Μ̄ΝΝΕ'·]ΙΧ'  
 Ν̄[ΖΕΝΚΕ]ΡΕΛ· ΛΥΩ ΕΠΕ'·]ΣΟ  
 ΜΗΡ [ΝΟ]Υ[ΣΟ]ΥΔΑΔΡΙΟΝ· ΠΑ  
 ΧΕ[ΙΗ̄Σ Ν]ΕΥ ΧΕ ΒΑΛ' ΑΒΑΛ'  
 45 Ν̄ΤΕ'·]ΝΚΑΛ'· Ν'·]ΒΩΚ' ΟΥ  
 ΜΗ]ΩΕ ΔΕ ΑΒΑΛ' Ζ̄ΝΝΙΟΥ  
 ΤΛΕ]Ι Ν̄ΤΑΥΕΙ ΩΑ ΑΜ[ΑΡΙΑ  
 ΛΥ[Ω] ΛΥΝΕΥ ΑΠΕΝΤΑ'·]·]Ε'·  
 46 ΑΥ'·]ΠΙΣΤΕΥΕ ΑΡΑ'· ΖΑ[ΕΙΝΕ  
 ΔΕ ΑΒΑΛ Ν̄ΖΗΤΟΥ ΛΥ[ΒΩΚ  
 ΩΑ Μ̄ΦΑΡΙΣΑΙΟΣ ΑΥΤΑ[ΜΑΥ  
 47 ΑΝΕ'·]ΤΑΙΗ̄Σ ΕΕΤΟΥ· [ΝΑΡ  
 ΧΙΕΡΕΥ'· ΔΕ Μ̄ΝΜ̄ΦΑΡΙ[ΣΑΙ  
 ΟΣ ΑΥ'·]ΣΟΥ'· ΑΣΟΥΝ Ν̄[Π  
 ΣΥΝ'·]ΕΔΡΙΟΝ ΠΑΧΕΥ ΧΕ  
 ΕΥ ΠΕΤΝΑ'·]Ε'· ΠΕΕΙΡΩΜΕ  
 48 '·]ΡΕ Ν̄·]·] Μ̄ΜΑΕΙΝ· ΕΝΩΑ  
 ΚΑΛ' Ν̄ΤΕΕΙ'·]Ε ΟΥΑΝ ΝΙΜ'  
 ΝΑ'·]ΠΙΣΤΕΥΕ ΑΡΑ'· ΛΥΩ Ν̄  
 ΣΕΕΙ ΧΙ'·]·]ΡΩΜΑΙΟΣ Ν̄ΣΕ'·]Ι  
 Ν̄ΤΟΟΤ̄Ν Μ̄ΠΕΣΙΜΑ ΛΥΩ  
 49 Π̄Ν'·]ΕΘΝΟΣ· ΟΥ'·]Ε ΔΕ ΑΒΑΛ  
 Ν̄ΖΗΤΟΥ ΧΕ ΚΑΙΦΑΣ [ΕΠΑΡ

32 2 superl. 37 ΝΕΜ]Ν̄ΣΑΜ probably not space for more than three letters in the lac.; ΝΕ is uncertain however. 39 ΗΔΗ sic omitting ΠΧΛΕΙΣ. 40 Μ̄ΠΙΧΟΟΣ nothing more at the end of the line. 42 ΧΟΟ' sic. — ΕΥ[Α sic possibly ΕΥ[ΝΑ Fut. II instead of Fut. III. 47 Perhaps [π was [ου. 48 ΠΕΣΙΜΑ sic.



ΧΙΡΕΥΟΥΣ ΠΡΟΣ ΤΗΝ ΤΡΑΠΕΖΑΝ  
 ΜΕΥ: ΠΡΟΣΧΕΝ Η ΕΥΧΕΝ  
 ΤΗΝ ΤΕΤΡΑΓΩΝΟΝ ΕΝΝ  
 ΟΥΔΕΤΕ ΤΗ ΡΧΟΓΙΖΕΕ  
 ΜΗΡΕΝ ΕΝ ΧΕΚΑ ΕΤΕ  
 ΩΜΕΝ ΟΥΩΩ ΝΑΜΟΥ  
 ΠΑΔΟC Ν ΤΕΡ Μ ΦΕΘΝΟΥ  
 ΤΗΡΡΧΑ ΕΙΣ ΑΚΩ Ν ΤΑΥ ΧΟ  
 ΕΙΔΕΕΝ ΕΡΑΜ ΟΥ ΔΕΕ  
 ΑΤΑΡ ΧΕΡΕΥΟC ΕΙ Τ  
 ΕΤΕ ΤΜ ΜΕΥ ΕΥ  
 ΧΕΝ ΕΡΕΙ ΗΘΝΕΝ Ε  
 ΑΥ Ο Α Φ ΘΟ Ν Ο Ο  
 Α Δ Α Χ Ε Κ Α Ε Ε  
 ΕΡΕΝ Ν ΟΥ Τ Ε Ι  
 ΑΡΧΕΥΟC ΧΕΕ  
 Ν Φ Ο Ο Υ Χ Ε Ε Τ Μ  
 ΑΥ ΧΕ ΧΕ Κ Α Ε Ε ΕΥ Ν ΑΥ  
 ΕΤ Μ Μ Α Μ Ε Ν Ο  
 Ε ΟΥ Ρ Α Τ Η Ε Ι Α Ζ Ε  
 Ε Ι Α Α Δ Ε Τ Ε Ρ Κ Τ Χ Α  
 ΑΥ Μ Α Π Χ Α Ε Τ Χ  
 ΕΙ Σ Ο Τ Η Δ Ρ Α Χ Ε Ε  
 Ε Τ Ε Ρ ΕΥ Ο Υ Ν Η Ε  
 Ε Τ Ε Ρ Ε Τ Η Α Ε Κ Α  
 Χ Ε Τ Ε Χ Α Ν Η Ο Υ  
 ΕΥ Μ Π Ρ Ε Ε Ρ Α Κ Α  
 Ε Ρ Ε Θ Ρ Α Χ Ε Μ Ε Α  
 Χ Ο Τ Η Μ Ε Τ Ε Χ Χ Ε  
 Τ ΑΥ ΕΥ Ο Τ Ε  
 Ε Σ Τ Ρ Ε Ν  
 Ν Ε Σ Υ Ο Τ Ε ΑΥ  
 Ε Ν Τ Η Ε Ε Κ Ε Ο  
 Ε Ν Τ Η Χ Α Τ Η

ΕΙΣ ΟΥ ΕΝ ΤΟ Χ Η Χ Ε Κ Α  
 Ε Ε Ρ Ε ΟΥ Κ Ο Υ Ε Ε Μ Μ Ε Χ Ε Υ  
 Τ Ο Ε Υ Α Τ Α Μ Α Υ Χ Ε Κ Α Ε  
 ΕΥ Ν Α Ζ Α Χ Ε Τ Η Ε Ο Ε Λ Ε  
 Ν Ο Α Υ Ν Ο Ο Υ Α Π Π Α Ο Χ  
 ΑΥ Α Β Η Θ Ο Ν Α Α Π Μ Α Ε  
 Τ Ε Α Ζ Α Ρ Ο Ο Ν Η Τ Ε Ρ Ε  
 Ν Τ Η Ο Ο Υ Α Υ Ο Α Η Ο  
 Ν ΑΥ Μ Β Α Χ Α Ν Ε Τ Α  
 ΟΥ Τ Η Ε Ρ Ε Ε Ν Ε Ν Ν Υ  
 Α Χ Α Π Μ Α Ε Τ Μ Μ ΕΥ  
 Ε Μ Α Ρ Ο Α Τ Δ Ι Α Κ Ο  
 Ο Ε Δ Ε Ν ΕΥ Ε Τ Ε  
 Ε Χ Ν Ι Ο Ν Ε Ε Μ Α  
 Ν ΟΥ Α Τ Τ Χ  
 ΑΥ Δ Ο Ο Ε Ρ Α  
 Ε Ρ Ο Ο Ν Τ Ε Α Τ Ε  
 ΑΥ Ρ Ε Ν Ι Ο Ο Α  
 Ε Α Ν Τ Η Ε  
 Ε Τ Ε Ρ Ε Ε Ε  
 Ε Π Τ Α Ε Ε  
 Ε Ρ Α Χ Α Χ Α  
 Ε Τ Ε Ρ Ε Ι Ε  
 Ο Υ Ν Η Μ Η Χ Ε  
 Ε ΟΥ Ε Τ Ε Ε Ι Ο  
 ΑΥ Ο Μ Τ Ο Ε Ν  
 Ε Ν Τ Η Ε ΟΥ  
 Ο Ν Τ Α Υ Ε Τ Ε  
 Ε Ν Α Ο Υ Ο Τ Ε Ε Τ  
 Ε Ν ΕΥ Ο Τ Χ  
 Χ Ε Ε Τ Τ ΟΥ  
 Ε Τ Ε Κ Α



$\bar{\eta}\theta$

χιερευσπε  $\bar{\eta}$ τραμπε ε $\bar{\tau}\mu$   
 μευ· παχευ νευ  $\chi\epsilon$   $\bar{\eta}\tau\omega$   
 $\bar{\tau}\eta$  τε $\bar{\tau}\eta$ σλ $\bar{\eta}$ νε εν  $\bar{\eta}$ λλ $\bar{\eta}$ γε  
 50 ουδε τε $\bar{\tau}\eta$ ρ $\bar{\lambda}\omega$ gize εν  $\chi\epsilon$   
 $\bar{c}$ ]ρ $\bar{\eta}$ α $\bar{\rho}$ ε  $\bar{\eta}$ εν  $\chi\epsilon$ κα $\bar{c}$ ε ερε  
 ου]ρωμε  $\bar{\eta}$ ο $\bar{\upsilon}$ ωτ  $\bar{\eta}$ αμο $\bar{\upsilon}$   $\bar{\zeta}$   
 π $\bar{\lambda}$ λ $\bar{o}$ c  $\bar{\eta}$ τε $\bar{\tau}\eta$ μφε $\bar{\theta}$ noc  
 51 τηρ $\bar{\eta}$   $\bar{\zeta}$ αιε  $\bar{\alpha}$ βαλ'  $\bar{\eta}$ τα $\bar{\rho}$ χε  
 πεεi δε εν  $\bar{\zeta}$ α $\bar{\rho}$ α ο $\bar{\upsilon}$ α $\bar{c}$ ετ $\bar{\eta}$   
 αλ]λα πα $\bar{\chi}$ ιερε $\bar{\upsilon}$ σπε  $\bar{\eta}$ τραμ  
 πε ε $\bar{\tau}\mu$ με $\bar{\upsilon}$  ε $\bar{\rho}$ ]π $\bar{\rho}$ ]φ $\bar{\eta}$ τε $\bar{\upsilon}$ ε  
 $\chi\epsilon$  νε $\bar{r}$ ει $\bar{\eta}$ c  $\bar{\eta}$ αμο[ $\bar{\upsilon}$   $\bar{\zeta}$ ]φε $\bar{\theta}$ noc  
 52 α $\bar{\upsilon}$ ω  $\bar{\zeta}$ αφε $\bar{\theta}$ noc ο $\bar{\upsilon}$  [ $\bar{\mu}$ ον $\bar{o}$ ν  
 αλλ $\bar{\alpha}$   $\chi\epsilon$ κα $\bar{c}$ ε αν [ $\bar{\eta}$ ω $\bar{\eta}$ ρε  
 $\bar{\eta}$ τε $\bar{\tau}\eta$ π $\bar{o}$ υτε ετ[ $\chi$ αρ λ]βα[λ  
 $\bar{\eta}$ ρ $\bar{c}$ α $\bar{\upsilon}$ ρ $\bar{o}$ υ α $\bar{\upsilon}$ μα [ $\bar{\eta}$ ο $\bar{\upsilon}$ ωτ  
 53  $\bar{\zeta}$ η $\bar{\rho}$ ο $\bar{o}$ υ δε ε $\bar{\tau}\mu$ [με $\bar{\upsilon}$  α $\bar{\upsilon}$ χι  
 σα $\bar{\chi}$ νε  $\chi\epsilon$ κα $\bar{c}$ ε ε $\bar{\upsilon}$ ναμ[ο]υ  
 54 ο $\bar{\upsilon}$ τ  $\bar{\mu}$ μα $\bar{\rho}$ ·  $\bar{\eta}$ c δε νε $\bar{c}$ μα  
 λ[ $\bar{\zeta}$ ]ε δε εν πα $\bar{\rho}$ ρ $\bar{\eta}$ cia  $\bar{\zeta}$ η $\bar{\eta}$ [io]υ  
 τ $\bar{\lambda}$ ει αλλ $\bar{\alpha}$  α $\bar{\chi}$ ω $\bar{\rho}$ α' α $\bar{\chi}$ ω $\bar{\rho}$ α  
 ε $\bar{c}$ ]η $\bar{\eta}$  α $\bar{\zeta}$ ο $\bar{\upsilon}$ ν απ $\bar{\chi}$ αιε α $\bar{\upsilon}$ πο  
 λι]c ε $\bar{\upsilon}$ μο $\bar{\upsilon}$ τε αρ $\bar{c}$   $\chi\epsilon$  εφ $\bar{\rho}$ α $\bar{\mu}$   
 λ[ $\bar{\rho}$ ]ω $\bar{\omega}$ πε  $\bar{\mu}$ με $\bar{\upsilon}$   $\bar{\mu}$ νη $\bar{c}$ μ[λ  
 55 θη $\bar{\eta}$ c· νε $\bar{c}$ η $\bar{\eta}$  δε α $\bar{\zeta}$ ο $\bar{\upsilon}$ ν  
 χ $\bar{i}$ π $\bar{\lambda}$ cα  $\bar{\eta}$ η $\bar{o}$ υτα $\bar{i}$ ·  
 α $\bar{\upsilon}$ ω α $\bar{\upsilon}$ μη $\bar{\omega}$ ε βω $\bar{k}$  α $\bar{\zeta}$ ρ $\bar{\eta}$   
 λ $\bar{o}$ ιε $\bar{r}$ ο $\bar{\upsilon}$ σα $\bar{\lambda}$ η $\bar{\mu}$ '  $\bar{\zeta}$ η $\bar{\tau}$ ω $\bar{\rho}$ α  
 $\bar{\zeta}$ α $\bar{\theta}$ η  $\bar{\mu}$ π $\bar{\lambda}$ cα  $\chi\epsilon$ κα $\bar{c}$ ε  
 56 ε]γα $\bar{\tau}$ ο $\bar{\upsilon}$ βα $\bar{\upsilon}$ ·  $\bar{n}$ [ε $\bar{\upsilon}$ ω $\bar{i}$ ν]ε  
 δε σα $\bar{\eta}$ c α $\bar{\upsilon}$ ω  $\bar{n}$ [ε $\bar{\upsilon}$ ω $\bar{\mu}$ ]α $\bar{c}$   
 $\bar{\eta}$ η $\bar{o}$ υε $\bar{\rho}$ η $\bar{\upsilon}$  ε $\bar{\upsilon}$ α[ $\bar{\zeta}$ ε αρ $\bar{e}$ το $\bar{\upsilon}$   
 $\bar{\zeta}$ η $\bar{\rho}$ πεε  $\chi\epsilon$  ε $\bar{\upsilon}$  [ $\bar{\eta}$ ε $\bar{\tau}$ α $\bar{o}$   
 οi  $\bar{\eta}$ τ $\bar{\eta}$   $\chi\epsilon$   $\bar{c}$ η $\bar{\eta}$ [ $\bar{\upsilon}$  εν λ  
 57 ρ $\bar{\eta}$ i απ $\bar{\omega}$ αιε·  $\bar{\eta}$ αρ[ $\chi$ ιε $\bar{r}$ ε $\bar{\upsilon}$ c

$\bar{\zeta}$

γαρ  $\bar{\mu}$ η $\bar{\mu}$ φ $\bar{\lambda}$ ρ $\bar{i}$ cα $\bar{i}$ oc νε  
 α $\bar{\upsilon}$ τ  $\bar{\eta}$ ο $\bar{\upsilon}$ εντο $\bar{\lambda}$ η  $\chi\epsilon$ κα  
 $\bar{c}$ ε ερε $\bar{\omega}$ αο $\bar{\upsilon}$ εε  $\bar{\mu}$ με  $\chi\epsilon$  ε $\bar{\rho}$   
 το ε $\bar{\rho}$ ατα $\bar{\mu}$ α $\bar{\upsilon}$   $\chi\epsilon$ κα $\bar{c}$ ε  
 XII ι ε $\bar{\upsilon}$ να $\bar{\rho}$ α $\bar{\rho}$ η·  $\bar{\eta}$ c δε  $\bar{\zeta}$ α $\bar{\theta}$ η  
 $\bar{\eta}$ cα $\bar{\upsilon}$   $\bar{\eta}$ ρ $\bar{o}$ ο $\bar{\upsilon}$  απ $\bar{\rho}$ α $\bar{c}$ χ[λ  
 λ $\bar{\rho}$ i αβ $\bar{\eta}$ θ $\bar{\alpha}$ ν $\bar{i}$ α απ $\bar{\mu}$ α ε  
 τε $\bar{\lambda}$ α $\bar{\zeta}$ α $\bar{\rho}$ oc  $\bar{\eta}$ ρ $\bar{\eta}$ τ $\bar{\eta}$ · πεε[ι  
 $\bar{\eta}$ τα $\bar{\rho}$ μο $\bar{\upsilon}$  α $\bar{\upsilon}$ ω α $\bar{\eta}$ c τ[ο]υ  
 $\bar{\eta}$ α $\bar{c}$ ρ αβαλ'  $\bar{\zeta}$ η $\bar{\eta}$ ε $\bar{\tau}$ μ[λ  
 2 ο $\bar{\upsilon}$ τ' [α $\bar{\upsilon}$ ]ει $\bar{r}$ ε δε νε $\bar{c}$ ρ  $\bar{\eta}$ ο $\bar{\upsilon}$   
 δι[π $\bar{\eta}$ ον] απ $\bar{\mu}$ α ε $\bar{\tau}\mu$ με $\bar{\upsilon}$   
 α $\bar{\upsilon}$ ω νε]ρε $\bar{\mu}$ αρ $\bar{\theta}$ α  $\bar{\rho}$ α $\bar{i}$ α $\bar{k}$ ο  
 $\bar{\eta}$ ει[· λ $\bar{\alpha}$ ζαρ]oc δε νε $\bar{\upsilon}$ εε $\bar{\rho}$ ε  
 3  $\bar{\eta}$ [ $\bar{\eta}$ ε $\bar{\tau}$ η]η $\bar{\chi}$   $\bar{\eta}$ μ $\bar{\mu}$ ε $\bar{\rho}$  μα  
 ρι[λ δε λ $\bar{c}$ ]χι  $\bar{\eta}$ ο $\bar{\upsilon}$ λι $\bar{\tau}$ ρα  $\bar{\eta}$   
 σα $\bar{\theta}$ η  $\bar{\eta}$ η $\bar{\alpha}$ ρ $\bar{\alpha}$ oc ε $\bar{c}$ η $\bar{\zeta}$ ατ'  
 ε[ $\bar{\eta}$ ]α $\bar{\omega}$ ε $\bar{c}$ ο $\bar{\upsilon}$ η $\bar{\tau}$ c· α $\bar{c}$ τ $\bar{\omega}$ ρ $\bar{c}$   
 $\bar{\eta}$ η $\bar{o}$ υ $\bar{r}$ ιτε  $\bar{\eta}$ η $\bar{\eta}$ c α $\bar{\upsilon}$ ω [λ $\bar{c}$   
 $\bar{\rho}$ ωτε  $\bar{\mu}$ μα $\bar{\upsilon}$   $\bar{\mu}$ π $\bar{\rho}$ ωε  $\bar{\eta}$   
 τ $\bar{c}$ απε· [λ]π $\bar{\eta}$ ει δε  $\bar{\mu}$ [ο $\bar{\upsilon}$ ρ $\bar{o}$   
 αβαλ  $\bar{\zeta}$ η $\bar{\eta}$ cτ $\bar{\lambda}$ ει  $\bar{\mu}$ π $\bar{c}$ α  
 4 ο $\bar{\eta}$ · πα[ $\bar{\chi}$ ]ε  $\bar{i}$ ο $\bar{\upsilon}$ α $\bar{\lambda}$ c π $\bar{i}$ cκ[λ  
 ρ $\bar{i}$ ω $\bar{\tau}$ ηc [ο $\bar{\upsilon}$ ]εε αβαλ'  $\bar{\zeta}$ η $\bar{\eta}$ ε $\bar{\rho}$   
 μα $\bar{\theta}$ η $\bar{\tau}$ [η]c πεεi ε $\bar{\tau}$ η $\bar{\rho}$   
 5 πα $\bar{\rho}$ α $\bar{\lambda}$ i[ $\bar{\Delta}$ ]ο $\bar{\upsilon}$   $\bar{\mu}$ μα $\bar{\rho}$   $\chi\epsilon$  ε  
 τ $\bar{\beta}$ ε ε $\bar{\upsilon}$  [ $\bar{\mu}$ ]πο $\bar{\upsilon}$ τ' πεεiα  
 ο $\bar{\eta}$  αβαλ  $\bar{\zeta}$ α $\bar{\omega}$ μ $\bar{\tau}$ ωε  $\bar{\eta}$   
 cτ[α $\bar{\tau}$ εε $\bar{r}$ ]ε  $\bar{\eta}$ cε $\bar{t}$ εε $\bar{t}$ ο $\bar{\upsilon}$   
 6  $\bar{\eta}$ [ $\bar{\eta}$ η $\bar{k}$ ]ε·  $\bar{\eta}$ τα $\bar{\rho}$ χεπεεi  
 εν  $\chi\epsilon$  π]ε $\bar{\rho}$ αο $\bar{\upsilon}$ ωπε ε $\bar{\tau}$ βε  
 $\bar{\eta}$ η $\bar{k}$ ε λ]λλ $\bar{\alpha}$  νε $\bar{\upsilon}$ cα $\bar{\eta}$ χι  
 ο $\bar{\upsilon}$ εε α $\bar{\upsilon}$ ]ω νε $\bar{r}$ ε $\bar{\rho}$ η $\bar{o}$ λο $\bar{c}$   
 σο $\bar{k}$ ο $\bar{m}$ ο $\bar{\eta}$ ]  $\bar{\eta}$ το $\bar{o}$ τ $\bar{\eta}$  νε $\bar{c}$

53  $\bar{\zeta}$ η $\bar{\rho}$ ο $\bar{o}$ υ sic, probably error for  $\bar{\chi}\bar{\eta}$  or  $\bar{\chi}\bar{\eta}\bar{\eta}$ . there is a fragment of the second letter which cannot be τ.

54 The γ of α $\bar{\upsilon}$ χω $\bar{\rho}$ α is not certain but probable cf. Boh. 4  $\bar{\eta}$ ε $\bar{\rho}$  is practically certain.

55 ε $\bar{c}$ ]

ΣΔ

ΧΙΟΥΕ Ν̄ΝΕΤΟΥΝΟΥΧΕ  
 7 ΜΜΑΥ ΑΡΑΥ· ΠΑΧΕΥ ΘΕ ΧΙ  
 ΙΗC ΧΕ ΑΛΩΤ̄Ν ΖΑΡΑΣ ΧΕ ΕCΑ  
 ΑΡΗC ΑΡΑΥ ΑΦΟΥΟΥ Ν̄ΤΑΚΕ  
 8 ΕCΕ· Ν̄ΖΗΚΕ Ν̄ΜΗΤ̄Ν Ν̄  
 ΟΥΛΕΙΩ ΝΙΜ' ΑΝΑΚ ΔΕ †Ν̄Μ  
 ΜΗΤ̄Ν ΕΝ Ν̄ΟΥΛΕΙΩ ΝΙΜ'· >  
 9 ΟΥΜΗΩ ΔΕ ΕΝΑΩΩΥ ΑΒΑΛ'  
 Ζ̄ΝΝΙΟΥΤΑΕΙ ΑΥCΩΤ̄Μ ΧΕ  
 Ψ̄ΜΜΕΥ ΑΥΩ ΑΥΕΙ ΕΤΒΕ ΙΗC  
 Ε]Ν ΟΥΛΕΕΤ̄Ψ̄ ΑΛΛΑ ΧΕΚΑ  
 CΕ ΔΝ ΕΥΑΝΕΥ ΑΛΑΖΑΡΟC  
 ΠΕΝΤΑΨΤΟΥΝΑCΨ ΑΒΑΛ'  
 10 Ζ̄ΝΝΕΤΜΑΟΥΤ' ΑΥΧΙCΑ  
 ΧΝΕ ΔΕ ΧΙΝΑΡΧΙΕΡΕΥC ΧΕ  
 ΚΑCΕ ΕΥΑΜΟΥΟΥΤ' Ν̄ΠΚ[Ε  
 11 ΑΛΑΖΑΡΟC ΧΕ ΝΕ[ΡΕZ]ΔZ Ν̄[ΝΙ  
 ΟΥΤΑΕΙ ΒΗΚ ΠΕ [ΕΤ]ΒΗΤ̄Ψ̄  
 ΑΥΩ ΝΕῩΡΠΙ[C]ΤΕΥΕ ΑΙΗC  
 12 Μ̄ΠΕΨΡΕCΤΕ ΟΥΜΗΩ ΕΝΑ  
 ΩΩΨ ΝΕΝΤΑΥΕΙ ΑΠΩΛΕΙΕ Ν̄  
 ΤΑΡΟΥCΩΤ̄Μ ΧΕ ΙΗC Ν̄ΝΗΥ  
 13 Δ]ΘΙΕΡΟΥCΑΛΗΜ' ΑΥΧΙ ΖΕΝ  
 ΒΑΕ ΑΒΑΛ' Ζ̄ΝΖΕΝΒ̄ΝΝΕ ΑΥΕΙ  
 Δ]ΒΑΛ' ΖΙΡΕΤΨ· ΑΥΩ ΝΕΥΑΩ  
 C]ΗΛ' ΑΒΑΛ' ΧΕ ΨCΜΑΜΑΑΝΤ'  
 ΧΙΠΕΤ̄ΝΝΗΥ Ζ̄ΝΠΡΕΝ  
 Μ̄ΠΧΑΕΙC Π̄ΡΡΟ Μ̄ΠΙCΡΑΗΛ'  
 14 ΙΗC ΔΕ Ν̄ΤΑΡΕΨC̄ΝΟΥΕΙΩ ΑΨ  
 ΤΕΛΟ ΑΡΑΨ ΚΑΤΑΘΕ ΕΤCΗZ  
 15 ΧΕ Μ̄Π̄Ρ̄Ρ̄ZΑΤΕ [ΤΨΕΕΡΕ] Ν̄CΙ  
 ΩΝ ΕΙC ΠΕ̄ΡΡΟ Ν̄[ΝΗΥ ΝΕ] ΕΨ  
 ΖΜΑCΤ' ΑΧ̄ΝΟ[ΥCΙC̄ Ν̄ΕΙ]Ψ·  
 16 ΝΕΨΜΑΘΗΤΗ[C̄ Μ̄ΠΟῩΜΜΕ  
 ΑΝΕΕΙ Χ̄ΙΝ̄ΨΑΡ[ΕΠ' ΑΛΛΑ Ν̄ΤΑ  
 ΡΕΨΧΙΕΛΥ ΧΙ[ΙΗC̄ ΤΟΤΕ ΑῩΡ̄  
 ΠΜΕΕΥΕ ΧΕ [ΝΕΡΕΝΕΕΙ CΗZ

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 22 ΑΝΕΥ ΑΙΗC· ΑΦΙΛΙΠΠΟC ΕΙ  
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 ΧΕ Ε[ΡΕΤ̄Μ]Τ̄ΒΛΒΙΛΕ Ν̄CΟΥΟ  
 ΖΔ[ΕΙΕ ΔZΡ̄ΗΨ̄] ΑΧ̄ΝΠΚΑZ Ν̄C  
 Μ[ΟΥ ΨΑΡΕC]CΟΥ ΟΥΛΕΕΤ̄C  
 Ε[ΩΩΠΕ ΔΕ Ε]CΨΑΜΟΥ ΨΑΡΕC  
 25 † ΝΟΥΚΑΡΠΟC] ΕΝΑΩΩΨ· ΠΕΤ  
 ΜΑΕΙΕ Ν̄ΤΕΨ]ΨΥΧΗ ΨΝΑCΩΡ  
 ΜΕC ΑΥΩ ΠΕΤ]ΝΑΜΕCΤΩ

15 The form C̄C̄ (Achm.) is uncertain, C̄H̄C̄ the sah. form.

17 ΕΤ̄ΝΜΕΨ sic. 19 Ν̄ superl.

20 [ΒΗΚ] uncertain, hardly space for Ν̄ΝΗΥ. — Ζ]Ρ̄[ΗΨ̄. .] is very doubtful, but I think it is a case of dittography.

24 The superl. over Τ̄Μ remains. — Ε[ΩΩΠΕ seems to fill the lac. better than ΕΩΠΕ.

25 ΜΕCΤΩ sic and no more.

ΣΙΟ ΜΕΝ ΝΕ ΤΟΥ ΜΟΥ ΧΕ  
 Μ ΜΑΥ ΑΡΑΥ ΠΑΧ ΕΦ ΕΣ  
 ΗΠΟ ΧΕ ΑΔΩ ΤΝ ΖΑΡ ΑΣ ΧΕ ΕΣ  
 ΑΡΗ ΖΑΡ ΑΔ Φ Ο Ο Υ Π ΤΑ Κ Ε  
 ΕΣ Ε Π ΖΗ Κ Ε Ν Μ Μ Η Τ Ν  
 ΟΥ Α Β Ι Ω Ν Ι Μ Δ Ν Α Κ Δ Ε Τ Ν Η  
 Μ Η Τ Ν Ε Ν Ν Ο Υ Α Β Ι Ω Ν Ι Μ Δ  
 Ο Υ Μ Η Ψ Ε Δ Ε Ν Δ Ψ Ω Ψ Α Β Α Χ  
 Ζ Ν Ν Ι Ο Υ Τ Α Ε Ι Α Υ Ω Τ Μ Χ Ε  
 Μ Μ Ε Υ Δ Υ Ω Χ Υ Ε Ι Τ Β Ε Η Σ  
 Ν Ο Υ Α Ε Ε Τ Υ Α Λ Λ Α Χ Ε Κ Α  
 Ε Α Ν Ε Υ Α Ν Ε Υ Α Λ Ζ Α Ρ Ο Σ  
 Π Ε Ν Τ Α Ρ Τ Ο Υ Ν Χ Ο Α Β Α Χ  
 Ζ Ν Ν Ε Τ Μ Α Ο Υ Τ Α Υ Α Χ Α  
 Χ Ν Ε Δ Ε Χ Ι Ν Α Ρ Χ Ι Ε Τ Υ Χ Ε  
 Κ Α Ε Ε Υ Α Μ Ο Υ Ο Υ Μ Η Τ Ν  
 Α Ζ Α Ρ Ο Σ Χ Ε Κ Τ Ε  
 Ο Υ Τ Α Ε Ι Β Μ Κ Π Ε Ε Τ Τ Υ  
 Α Υ Ω Ν Ε Υ Π Π Τ Ε Υ Σ Μ Ε  
 Μ Π Ε Ρ Ε Σ Τ Ε Ο Υ Μ Η Τ Ν  
 Τ Ν Ε Η Τ Α Υ Ε Ι Α Ν Ψ Ε Ε Ν  
 Ο Υ Ω Τ Μ Χ Ε Ι Τ Ο Ν Η Ψ  
 Μ Ε Ρ Ο Υ Σ Α Λ Η Μ Δ Υ Ζ Ι Σ Ε  
 Ε Κ Α Κ Ε Ζ Ν Ζ Ε Ν Ι Β Ν Ν Ε Α Υ Ε Ι  
 Ε Α Κ Ζ Ρ Ε Τ Υ Α Υ Ω Ν Ε Υ Α Σ  
 Η Τ Α Δ Α Χ Ε Φ Ο Μ Α Μ Α Ν Τ  
 Α Π Τ Ε Τ Ν Ν Η Ψ Ζ Ν Π Ρ Ε Ν  
 Μ Π Χ Δ Ε Σ Π Ρ Ο Μ Π Π Ε Ρ Α Ν Ζ  
 Η Δ Ε Ν Τ Α Ρ Ε Φ Ο Ν Ο Υ Ε Ι Ο Μ Α  
 Τ Ε Σ Α Ψ Α Κ Α Τ Α Ρ Ε Σ Τ Ο Η  
 Χ Ο Μ Π Ρ Ρ Γ Α Τ Ο  
 Ο Μ Ε Ι Ε Π Ε Ρ Ρ Ο Ε  
 Μ Δ Ο Τ Α Χ Ν Ο  
 Ν Ε Α Μ Α Σ Η Τ  
 Ν Ο Ε Ι Χ Ι Ν Ο Ψ Α  
 Χ Ι Β Α Υ Ψ  
 Ο Ε Υ Ε Σ

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 Ε Τ Β Η Τ Η Α Υ Ο Π Ε Ι Ν Ε Ν  
 Τ Η Ψ Ε Ε Τ Ο Υ Ν Ε Ψ Α Ρ Μ Η  
 Τ Ε Ε Ψ Ε Χ Ι Π Μ Η Ψ Ε Σ Τ Η Ψ Ε  
 Χ Ε Α Υ Μ Ο Υ Τ Ε Α Λ Λ Α Ζ Α Ρ Ο Σ  
 Α Β Α Χ Ζ Ν Π Τ Α Φ Ο Σ Α Υ Ω Ψ Τ Ο  
 Ν Α Χ Ψ Α Β Α Χ Ζ Ν Ν Ε Τ Μ Α Ο Υ Τ  
 Ε Τ Β Ε Π Ε Ρ Ι Α Ν Α Π Μ Η Ψ Ε Ε  
 Α Β Α Χ Ζ Η Τ Υ Χ Ε Α Υ Ω Τ Μ Χ Ε  
 Α Ρ Η Π Ε Ε Ι Μ Α Ε Ι Ν Μ Φ Α Ρ Ι Ψ Ο Ο  
 Α Ψ Η Χ Ε Υ Ν Ο Υ Ε Ρ Η Ψ Χ Ε Τ Ε  
 Γ Ν Ν Ε Ψ Ζ Η Τ Ν Π Ζ Η Ψ Ε  
 Μ Α Υ Ε Ε Τ Κ Ο Σ Μ Ο Δ Α Ψ Ψ Κ  
 Α Ψ Α Ψ Ο Υ Μ Α Ψ Ν Ε Ψ Ν Ζ Ε Ν  
 Μ Α Ψ Α Ψ Α Ψ Ζ Η Ν Ε Τ  
 Χ Ε Ι Ε Α Υ Ω Ψ Τ  
 Κ Ε Ι Ε Α Υ  
 Α Ψ Η Π Π Ο Λ  
 Χ Ι Δ Α Ν Τ Ε Ψ Α  
 Ψ Ε Π Ο Τ Η Ψ Ε Ψ  
 Τ Χ Ε Ψ Ε Π Ο Υ  
 Α Ψ Η Π Π Ο  
 Α Ψ Ε Α  
 Α Ψ Ε Τ Π Ο Ψ Α Ψ  
 Α Ψ Α Ψ Α Ψ Ο Ψ Α Ψ  
 Ε Κ Ι Ε Ψ Ε Α Ψ Ο Υ Ν  
 Κ Α Ψ Ε Ψ Α Ψ Ε Α Ψ Ψ  
 Μ Π Ο Μ Ε Ψ Α Μ Π  
 Α Ψ Η Ψ Α Ψ Μ Μ Α Ψ Η Τ  
 Β Α Β Ι Α Ε Ψ Ο Υ Ο  
 Α Ψ Ν Π Κ Ψ Ψ  
 Ο Υ Ο Υ Α Ψ Ε Τ  
 Ψ Α Μ Ο Υ Ψ Α Ψ  
 Ε Ν Α Ψ Ψ Ψ Τ Ε Τ  
 Ψ Ψ Χ Ψ Ψ Α Ψ  
 Ν Α Ψ Ε Τ Ο

ΤΕΧΥ ΥΧΗ ΖΗΤΗΣΕΙ ΚΑΙ Μ  
 ΦΝΑ ΔΡΗΣ ΔΡΑ ΔΑΥΟΝ ΚΑΙ  
 ΝΗΣ ΕΩΠΠΕΟΥΝΟΥ  
 ΔΙΑΚΟΝΙ ΜΑΡΕΙΟΥ  
 ΕΩΣ ΔΥΩΠΜΑ ΔΗΝΑΚΕ  
 ΕΚΡΑ Α ΠΑΚΕ ΔΙΑΚΟ  
 ΝΑ Ο Π Π Ε Μ Μ ΕΥ  
 ΕΣ ΔΙΑΚΟΝΙ Η Η Π  
 Ο Τ Ν Α Τ Α Ε Μ Τ Ν ΟΥ  
 Τ Υ Χ Η Ο Τ  
 Α Χ Ο Ο Τ Π  
 Χ Α Β Ι Α Β Α Χ  
 Ε Τ Β Ε Π Ε Β Ι Α  
 Ν Ο Υ Π Α  
 Ρ Ε Ν Ι Α Υ  
 Τ Π Ε Χ Ε Τ  
 Τ Ε Α Υ Π Μ  
 Τ Η Ε Τ ΟΥ Τ Μ  
 Π Ε Χ Ο Υ Ζ Α Υ  
 Ζ Ε Ν Κ Α Υ Ε Δ Ε Η  
 Χ Ε Ο Υ Α Γ Γ Ε Λ Ο  
 Ζ Ε Ν Μ Μ ΕΥ  
 Α Ν Α Χ Χ Η Η Χ Ε Μ Τ Α  
 Α Μ Ε Ι Ε Ν Ε Τ Β Η Τ Α  
 Π Η Ν Ε Τ Ν Ο Υ Τ Κ Ρ Ι Ο  
 Π Κ Ο Σ Μ Ο Σ Τ Ε Τ Ν Ο Υ Π  
 Μ Π Ε Β Ι Κ Ο Σ Μ Ο Σ Ε Ν Α  
 Α Β Α Χ Α Ν Α Κ Ζ Ω Ο Υ  
 Χ Ε Ρ Τ Α Δ Ε Η  
 Τ Ν Α Κ Α Κ Ο Υ Α  
 Ν Ε Τ Χ Ο Δ Ε Μ  
 Ν Ε Χ Ε Τ Ν Α  
 Α Υ Ο Υ Ο Υ Η  
 Α Ν Α Ν Α Ν Τ Ο  
 Κ Ο Τ Χ Ε Τ Χ Ο

ΑΥΟΝ Ε ΖΕΝ Ε Κ Χ  
 Χ Α Τ Ε Ε Ν Α Δ Ε Ο Τ Π Ο Η  
 Ζ Ε Μ Π Ε Π Ε Π Α Δ Ε Υ Ε Ν ΕΥ  
 Χ Η Η Ε Τ Τ Ι Κ Ε Υ Α Ε Ι Ο  
 Ο Η Μ Τ Ε Ο Ε Π Ο Υ Α Τ Η Ο Ο  
 ΑΥ Μ Η Η Τ Η Μ Α Χ Ε Ζ Ο Η  
 Τ Η Ο Υ Η Τ Η Η Μ Π Ο Υ Α Ε Ι Ν  
 Χ Ε Ρ Ε Τ Ε Κ Ε Τ Ι Ζ Ο Τ Η  
 Α Υ Ο Μ Α Μ Α Ζ Ι Ζ Η Τ Κ  
 Κ Ε Η Μ Ε Χ Ε Β Ε Ι Ν Ε Ι Κ  
 Α Χ Ο Τ Ν Τ Η Τ Η Ν  
 Δ Ο Η Τ Ε Υ Ε  
 Ε Κ Α Κ Ε Ρ Υ Π Α  
 Ε Μ Τ Ο Υ Ε Β Ι Ν  
 Α Υ Ο Η  
 Τ Ν Α Ε  
 Τ Ε Ο Υ  
 Π Κ Ε Υ  
 Τ Τ Χ Ε Τ  
 Μ Ε Ο Η Ε Ν  
 Χ Α Χ  
 Ε Ε Τ  
 Ε Ο Η  
 Α Υ Χ  
 Ν Ε Η  
 Χ Η Μ  
 Χ Ε Μ  
 Α Χ Ο  
 Η Ν Ο  
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 Τ ΟΥ Τ Α Ν  
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 ΝΑΩΩΠΕ ΜΜΕΥ· Ε[ΡΕ]ΩΑΟΥ  
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 30 ΧΕ ΜΜΜΕϣ· Αϣ[Ο]ΥΩΩΒ Ε[ϣΧΩ  
 ΜΜΑΣ ΧΙΠΗΣ ΧΕ ΝΤΑΤΕ[ΕΙ  
 ΣΜΗ ΕΙ ΕΝ ΕΤΒΗΤ' ΑΛΛΑ Ε[ΤΒΕ  
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 ΠΚΟΣΜΟΤΕ· †ΝΟΥ ΠΑΡ[ΧΩΝ  
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 33 ΝΕϣΧΩ ΔΕ Μ[ΠΕΕΙ ΕϣΡΣΗΜΑ  
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ΑΥΩ ΝΕΩ ΝΖΕ ΝΤΑΚ ΚΧΩ  
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 ΝΜΜΗΤΝ· ΜΑΖΕ ΖΩΣ  
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 ΑΥΩ ΠΕΤΜΑΛΖΕ ΖΝΠΚΕ  
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 36 ΑΤΟ[· ΖΩΣ Ο]ΥΝΤΗΤΝ  
 ΜΠ[ΟΥΛΕΙΝ] ΑΡΙΠΙΣΤΕΥΕ  
 ΑΠΟ[ΥΛΕΙΝ Χ]ΕΚΑΣΕ ΕΡΕΤΝΑ  
 ΩΩ[ΠΕ ΝΩΗΡ]Ε ΜΠΟΥΛΕΙΝ·  
 ΝΕΕΙ ΑϣΧΟΟΥ ΧΙ]ΠΗΣ· ΑΥΩ Αϣ  
 37 ΒΩΚ ΑϣΖΑΠϣ ΑΡΑΥ· ΜΜ]ΛΕΙΝ ΔΕ  
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 38 Ε ΑΡΑϣ[· ΧΕΚΑΣΕ Ε]ΡΕΠΣΕΧΕ Ν  
 Η[ΣΑΙΛΑ]Σ ΑΧΩΚ ΑΒΑΛ' ΠΕΝ  
 Τ]Αϣ[ΧΟΟϣ ΧΕ] ΠΧΛΕΙΣ ΝΙΜ'  
 Π]ΕΝ[ΤΑ]ϣ[ϣ]Π[ΠΙ]ΣΤΕΥΕ ΑΠΝ  
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 Ζ]ΗΤ' ΧΕΚΑΣΕ ΝΟΥΝΕΥ ΖΝ  
 ΝΟΥΒΕΛ ΝΣ]ΕΡΝΟΕΙ ΖΝΠΟΥ  
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 41 ΖΑΥ· ΝΕΕΙ] ΑϣΧΟΟΥ ΧΙΠΗ  
 Ι]ΑΣ ΧΕ ΑϣΝΕ]Υ ΑΠΕΛΥ Μ  
 ΠΝΟΥΤΕ ΑΥ]Ω ΑϣΣΕΧΕ ΕΤ  
 42 ΒΗΤϣ· ΑΒΑΛ] ΖΝΝΑΡΧΩΝ

25 2 superl.      27 Α[ΕΙ crasis for ΛΕΙΕΙ as often.      29 ΝΕΕΙ apparently error for ΠΕΕΙ.      32 [ΖΙΧΝ the superl.  
 remains with space for two letters before it.      34 The last clause of the v. has fallen out by homoeot.      35 Α superl. ---  
 ΖΩΣ for ΖΕΩΣ.      37 ΤΗΡ[ΟΥ there was more in the lac., perhaps ΝΕΕΙ before ΑϣΕΕΤΟΥ.      40 ΤΩΜ sic.

ξ̄ε

2222 ρ̄πιστευε αρ̄αϑ̄ αλλα ε  
 τβε̄ μ̄φ̄αρισαιος̄ νεγ̄ρ̄σομ[ο  
 λογῑ εν̄ κεκασε̄ νογ̄ω̄πε̄ n  
 43 απ̄οσῡναγωγ̄ος̄ αῡμ̄ρ̄ρεπε̄αῡ  
 γαρ̄ ν̄ν̄ρω̄με̄ ν̄σογ̄ο̄ απ̄ε̄αῡ  
 44 μ̄π̄νοῡτε· ῑη̄ς̄ δε̄ αρ̄ᾱω̄β̄ηλ̄  
 αβ̄αλ̄ ε̄ϑ̄ω̄ μ̄μας̄ κε̄ πε̄τρ̄  
 πιστευε̄ αρ̄ᾱεῑ ε̄ϑ̄ρ̄πιστευε̄  
 αρ̄ᾱ]εῑ εν̄ αλλᾱ πε̄ντᾱϑ̄τεῡ  
 46 λεῑ· ανακ̄'πε̄ ποῡλεῑν̄ ν̄τα  
 εῑ απ̄κοσμο̄ς̄ κεκασε̄ οῡαν̄  
 nim̄' ε̄τρ̄πιστευε̄ αρ̄ᾱ]εῑ νεϑ̄  
 47 σ̄ω̄ ε̄ν̄π̄κεκε̄· αῡω̄ ε̄ρε̄[ω̄α  
 οῡε̄]ε̄ σ̄ω̄τ̄μ̄ λ̄[νασε̄κε̄ ν̄ϑ̄α  
 ρη̄ς̄] αρ̄αῡ ανα[κ̄ †ναρ̄κρι  
 νε̄ μ̄]μαϑ̄ εν̄· ν̄[τᾱεῑεῑ γαρ̄  
 εν̄] αρ̄κ̄[ρῑνε̄ μ̄π̄κοσμο̄ς̄ αλ̄  
 λᾱ] κε̄κ[ασε̄ . . . . .  
 48 πετ̄]ᾱθε̄τῑ [μ̄μᾱεῑ . . . . .  
 ν̄]νασε̄[κε̄ οῡντε̄ϑ̄ πετ̄  
 ναρ̄κρῑ]νε̄ μ̄μαϑ̄[· πεσε̄κε̄  
 ντᾱεῑ]χοο̄ϑ̄ ν̄τ[αϑ̄ πετ̄να  
 ρ̄κρῑνε̄] μ̄μαϑ̄ ε̄ν̄φ̄α[ε̄ ν̄]σο  
 49 οῡ κε̄ ανᾱ]κ̄' ν̄τᾱεῑσε̄κε̄ εν̄  
 ε̄]αρ̄ᾱ]εῑ ο]ῡᾱβ̄ε̄τ̄· αλλᾱ πα  
 εῑω̄τ̄' ν̄τᾱϑ̄τεῡλεῑ πε̄νταϑ̄  
 † ν̄η̄εῑ νο̄ῡεντο̄λη̄ κε̄ εϑ̄  
 πε̄†νᾱχοο̄ϑ̄ αῡω̄ εϑ̄ πε̄†να  
 50 τεῡαϑ̄· αῡω̄ †σαῡνε̄ κε̄ τϑ̄  
 ε̄]ντο̄λη̄ οῡω̄ων̄ε̄τε̄ ω̄ᾱ λ̄  
 νη̄ς̄]ε̄· νε̄†ω̄ μ̄μαῡ ανακ̄  
 κατᾱθε̄ ν̄τᾱπᾱε̄[ω̄]τ̄ χοο̄ς̄  
 ν̄η̄εῑ τε̄ε̄ιτε̄ θε̄ [ε̄†σε̄]κε̄ μ̄  
 XIII ῑ μᾱς̄· ε̄λη̄ δε̄ μ̄π̄ω̄λεῑε̄  
 μ̄π̄π̄ᾱς̄χᾱ ε̄ϑ̄σαῡνε̄ χ̄ῑη̄ς̄  
 κε̄ ατ̄χο̄ῡνο̄ῡ ε̄ῑ †[ε̄] ε̄ϑ̄α  
 πω̄]νε̄ αβ̄αλ̄ ε̄ν̄π̄ε̄ε̄[ικ̄]ο̄σμο̄ς̄

ξ̄ς

ν̄ϑ̄ω̄κ̄' ω̄ᾱπεῑω̄τ̄' αϑ̄  
 μ̄ρ̄ρε̄νε̄τε̄νε̄ω̄ϑ̄νε̄· ε̄τ̄  
 ε̄ν̄π̄κο̄σμο̄ς̄ αϑ̄μ̄ρ̄ρῑτο̄ῡ  
 2 ω̄ᾱ αβ̄αλ̄' αῡω̄ ν̄τᾱρε̄ οῡ  
 ᾱπ̄νον̄ ω̄ω̄πε̄· ε̄ᾱπ̄ᾱ  
 βολο̄ς̄ οῡω̄ ε̄ϑ̄νο̄ῡκε̄ μ̄  
 μᾱς̄ απ̄ε̄η̄τ̄' ν̄ιο̄ῡδᾱς̄  
 π̄ω̄η̄ρε̄ ν̄σῑμων̄ πῑσκα  
 ρ̄ιω̄τ̄η̄ς̄ κε̄ ε̄ϑ̄αρ̄πᾱρ[ᾱδι  
 3 δο̄ῡ μ̄μαϑ̄· ε̄ϑ̄σαῡνε̄ κε̄  
 ῑη̄ς̄ κε̄ απ̄ιω̄τ̄' † ν̄κε̄εν̄  
 νῑ]μ̄' ᾱρ̄η̄ῑ ανε̄ϑ̄εῑξ̄ αῡ  
 ω̄ κε̄] ν̄τᾱϑ̄ῑ αβ̄αλ̄' ε̄ῑ[τ̄ν̄  
 π̄νο̄ῡτε̄] αῡω̄ ε̄ϑ̄ν̄ν̄[ᾱ αρ̄ε̄  
 4 τϑ̄ μ̄π̄]νο̄ῡτε̄· λ̄[ϑ̄τω̄ων̄  
 ε̄ν̄π̄ᾱπ̄ῑνο̄]ν̄ αϑ̄[κο̄ῡ  
 νε̄ϑ̄ε̄ῑτε̄ ᾱς̄]ρ̄η̄ῑ λ̄[ϑ̄χῑ  
 οῡλε̄ν̄τῑο̄]ν̄ αϑ̄μ̄[αρ̄εϑ̄ μ̄  
 5 μαϑ̄ αῡω̄ λ̄]ϑ̄νᾱξ̄' [μαῡ λ̄  
 τᾱλ̄]κᾱνη̄· αϑ̄ρ̄ᾱ[ρ̄χεῑ  
 ν̄]ιο̄ῡε̄] ν̄νο̄ῡρῑ[τε̄ ν̄μ̄μα  
 θ̄]η̄τ̄η̄ς̄ αῡω̄ ν̄ϑ̄[ϑ̄ατο̄ῡ  
 μ̄π̄λε̄ν̄τῑο̄ν̄ ε̄[τ̄μη̄ρ̄] μ̄  
 6 μαϑ̄· αϑ̄ῑ θε̄ ω̄ᾱ σ̄[ῑμω̄]ν̄ πε̄  
 τ̄ρο̄ς̄ πᾱξε̄ πε̄τ̄μ̄με̄ῡ  
 νεϑ̄ κε̄ π̄χ̄λεῑς̄ ν̄τακ̄ π[ε̄  
 7 τᾱεῑᾱνᾱλο̄ῡρῑτ̄[ε̄· ᾱῑ]η̄ς̄  
 οῡω̄ω̄β̄ πᾱξεϑ̄ νεϑ̄ κε̄  
 πε̄†εῑρε̄ μ̄μαϑ̄ κ̄σαῡνε̄  
 μ̄μ[αϑ̄] ν̄τακ̄' εν̄ †ν[ο̄ῡ  
 μ̄ν̄[η̄ς̄]ω̄ς̄ δε̄ κ̄νᾱμ̄με̄ [λ̄  
 8 ρ̄αϑ̄· πᾱξε̄ πε̄τ̄ρο̄ς̄ νε̄[ϑ̄  
 κε̄ ν[ᾱ]κᾱακ̄' ᾱεῑᾱρε̄τ̄' λ̄[ν̄η̄  
 ε̄ς̄· λ̄[ῑ]η̄ς̄ οῡω̄ω̄β̄ πᾱξ̄[ε̄]ϑ̄  
 νεϑ̄ [ξ̄]ε̄ ε̄ε̄ῑτ̄μ̄εῑᾱρε̄τ̄κ̄ [μ̄ν̄

42 νογ̄ω̄πε̄ sic. 45 This v. omitted by homoeot.  
 in lac. for ν̄ϑ̄τ̄μᾱρη̄ς̄. 3 κε̄ error for̄ ξ̄ῑ. — π̄ιω̄τ̄ sic.  
 47 Probably not space

ειο̄ῡε̄, either form is admissible.

7 π[ε̄]τᾱεῑᾱ qu. 1. πε̄τ̄νᾱεῑᾱ.

46 ντᾱεῑ crasis for ντᾱεῑεῑ.

4 [κο̄ῡ is not certain.

5 Probably not space in lac. for

ΑΣΑΥ ΠΙΟΤΕΥΕΑΡ  
 ΤΒΕΜ ΦΑΡΙΣΑΙΟΝΕ  
 ΔΟΠΡΕΝ ΧΕΡΑΕΡΟΥ  
 ΑΠΟΟΥ ΝΑΓΩ ΓΟΔΑΥΜ  
 ΕΝ Ν ΡΩ ΜΕ Ν ΖΟΥ Ο ΑΤ  
 Π Ν ΟΥ Μ Ε Ι Η Ο Λ Ε Α  
 Δ Ε Α Σ Χ Α Μ Μ Χ Χ Ε Ε  
 Τ Ε Υ Ε Α Ρ Α Ε Η Ε Π Ε  
 Τ Ο Ν Α Λ Λ Α Π Ο Ν Ε  
 Ε Ν Α Κ Ε Β Ε Λ Ο Υ Α Ε  
 Ε Κ Ρ Ο Μ Ο Σ  
 Ε Ι Β Ο Υ Π Η Μ  
 Π Κ Ε Κ Ε  
 Ο Η Ε Μ Ι Α  
 Φ Α Υ Χ Ε Η Α  
 Χ Α Τ Ε  
 Κ Ο Υ  
 Τ Α Ν  
 Χ Α Λ Α Τ Α  
 Τ Ε Ν  
 Α Ν Κ Ο Υ Ε  
 Τ Α Χ Ζ  
 Μ Ν  
 Ε Ν  
 Χ Ε Κ Ο Υ Ε  
 Μ Α Κ Χ Ε Ι Π Ε  
 Ο Υ Ο Υ  
 Ε

66  
 ΕΙΩ Τ Ε  
 Τ Ε Ε Ν Ο Υ Ν Ε Ε Τ  
 Η Ο Μ Ο Σ Μ Ρ Ε Τ Ο  
 Π Α Α Κ Α Λ Ω Ν Η Τ Α  
 Δ Ι Π Ν Ο Ν Ο Η Γ Ε Β Α Τ Α  
 Κ Ο Λ Ο Τ Ο Υ Μ Ε Ν Ο Υ Χ Ε  
 Μ Α Δ Α Γ Ι Ο Η Τ Κ Τ Ο Υ Δ Ο  
 Π Ω Η Ρ Ε Ν Ε Ι Μ Ω Ν Τ Ι  
 Ρ Ι Ω Τ Η Ο Χ Ε Ε Η Α Ρ Τ Α  
 Δ Ο Υ Μ Μ Α Γ Ε Η Β Α Υ Ν  
 Χ Ε Α Π Ω Τ  
 Α Σ Ρ Α Κ Ν Ε Α  
 Ο Η Ε Μ Ι Α  
 Φ Α Υ Χ Ε Η Α  
 Χ Α Τ Ε  
 Κ Ο Υ  
 Τ Α Ν  
 Χ Α Λ Α Τ Α  
 Τ Ε Ν  
 Α Ν Κ Ο Υ Ε  
 Τ Α Χ Ζ  
 Μ Ν  
 Ε Ν  
 Χ Ε Κ Ο Υ Ε  
 Μ Α Κ Χ Ε Ι Π Ε  
 Ο Υ Ο Υ  
 Ε





ΞΖ

9 ΤΕΚ' ΜΕΡΟΣ Ν̄ΜΜΗΕΙ· ΠΑ  
 ΧΕ9 ΝΕ9 ΧΙCΙΜΩΝ ΠΕΤΡΟΣ  
 ΧΕ ΠΧΛΕΙC ΟΥ ΜΟΝΟΝ ΝΑ  
 ΟΥΡΙΤΕ ΑΛΛΑ ΝΑΚΕΒΙΧ' Μ̄[Ν  
 10 ΤΑΔΠΕ· ΠΑΧΕ ΙΗC ΝΕ9 ΧΕ [ΠΕ̄Ν  
 ΤΑΧΩΚΜ̄ Ν̄ϑ̄ΡΧΡΙΑ ΕΝ ΕΙ  
 ΜΗΤΙ Ν̄ϑΙΑΝΕ9ΟΥΡΙΤΕ ΑΛΛΑ  
 ΨΤΟΥΒΑΕΙΤ' ΤΗΡ9· Ν̄ΤΩΤ̄Ν  
 ΖΩΟ]ΥΤ̄Ν ΤΕΤ̄ΝΤΟΥΒΑΕΙΤ'  
 11 ΑΛΛΑ] ΤΗΡ̄Τ̄Ν ΕΝ· ΝΕ9CΑΥ  
 ΝΕ Γ]ΑΡ Μ̄ΠΕΤΝΑΡ̄ΠΑΡΑΔΙΑ[ΟΥ  
 Μ̄ΜΑ]9· ΕΤΒΕ ΠΕΕΙ ΛΧΧΟΟC ΧΕ  
 ΤΕΤ̄ΝΤΟΥΒΑΕΙΤ' ΕΝ ΤΗΡ̄Τ[Ν  
 12 Ν̄ΤΑ]ΡΕ9ΟΥΩ ΔΕ Ε9ΕΙ[Ο]ΥΕ Ν̄  
 ΝΕΥ]ΟΥΡΙΤΕ Λ9ΧΙ ΝΕ9ΖΑΕΙΤ[Ε  
 Λ9ΝΑ]Χ9 ΑΝ ΛΥΩ ΠΑ[Χ]Ε9 ΝΕΥ  
 ΧΕ ΤΕΤ̄Ν]CΑΥΝΕ [ΧΕ ΕΥ ΝΕ  
 13 [ΝΤΑ]ΙΕΕ9 ΝΗΤΝ· Ν̄ΤΩΤ̄Ν]  
 [ΤΕΤ̄Ν]ΜΟΥΤΕ ΑΡΑΕΙ ΧΕ ΠCΑ2  
 ΛΥΩ ΠΧΛΕΙC] ΛΥΩ [ΚΑΛΩC  
 ΤΕΤ̄Ν]Χ]Ω Μ̄ΜΑ[C· ΑΝΑΚ  
 14 ΓΑΡΠΕ Ε]ΩΠΕ ΑΝΑΚ [ΛΕΙCΙΑ  
 ΝΕΤΝΟ]ΥΡΙΤΕ ΠΧΛΕΙC [ΛΥΩ  
 ΠCΑ2·] Ν̄ΤΩΤ̄Ν ΖΩΟΥ[Τ̄Ν C  
 ΩΕ ΑΡ]ΩΤ̄Ν ΛΕΙΑΝΟΥΡΙΤΕ Ν̄  
 16 ΝΕ]Τ[Ν]ΕΡΗΥ· ΖΑΜΗΝ ΖΑ  
 ΜΗ]Ν †ΧΩ Μ̄ΜΑC ΝΗΤ̄Ν  
 ΧΕ Μ̄Ν2Μ2ΕΛ' ΕΝΕΕ9 ΑΠΕ9  
 ΧΛΕΙC· ΟΥΔΕ Μ̄ΝΑΠΟCΤΟ  
 ΛΟC ΕΝΕΕ9 ΑΠΕΝΤΑ9ΤΕ[Υ  
 17 Λ9· ΕΩΠΕ ΤΕΤ̄Ν]CΑΥΝΕ Ν̄[ΝΕ  
 ΕΙ ΝΕΕΙΕΤ̄Ν]ΤΗΝΕ ΕΡΕΩ[Λ  
 18 ΤΕΤ̄Ν]ΕΕΤ[Ο]Υ· ΕΕΙΧΕΡΩ[Τ̄Ν  
 ΤΗΡ̄Τ̄Ν ΕΝ ΑΝΑΚ ΕΤCΑ[Υ  
 ΝΕ Ν̄ΝΕΝΤΑ]ΕΙCΑΤΠΟΥ

ΞΗ

ΑΛΛΑ ΧΕΚΑCΕ ΕΡΕΤΓΡΑΦΗ ΝΑ  
 ΧΩΚ' ΑΒΑΛ' ΧΕ ΠΕΤΟΥΩΜ' Μ̄  
 ΠΑΛΕΙΚ' Ν̄ΜΜΗΕΙ Λ9ΝΠΕ9†  
 19 ΒC] Λ2ΡΗΙ ΛΧΩΕΙ· Χ̄Ν†ΝΟΥ †  
 Χ]Ω Μ̄ΜΑC ΝΗΤ̄Ν ΕΜΠΑΤ9ΩΩ  
 ΠΕ ΧΕΚΑCΕ Ε9ΩΔΩΩΠΕ ΕΡΕ  
 ΤΝΑΡ̄ΠΙCΤΕΥΕ ΧΕ ΑΝΑΚΠΕ·  
 20 ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΑC  
 (21) ΝΗΤ̄Ν ΧΕ ΟΥΕΕ ΑΒΑΛ' Ζ̄Ν[ΤΗ  
 ΝΕ ΠΕΤΝΑΡ̄ΠΑΡΑΔΙΑ[ΟΥ Μ̄  
 22 ΜΑΕΙ· ΝΕΥ6ΑΩΤ 6Ε Λ2Ο[ΥΝ  
 Ζ̄]ΝΝΟΥΕΡΗΥ ΧΙ Μ̄ΜΑ[ΘΗΤΗC  
 ΕΥ[Ρ̄]ΜΑΕΙ2Ε ΧΕ Ε9ΧΩ Μ̄[ΜΑC  
 23 ΕΤΒΕ ΝΙΜ' ΝΕῩΝΟΥΕ[Ε ΔΕ  
 ΑΒΑΛ' Ζ̄]ΝΝΕ9ΜΑΘΗΤΗ[C Ε9  
 ΝΗΧ [Ζ̄]Ν]ΚΟΥΟΥΝ9 Ν̄[ΙΗC  
 24 . . . . ΜΑ]ΕΙΕ Μ̄[ΜΑ9· Λ9ΧΩ  
 [Ρ̄Μ 6Ε ΟΥΒΕ ΠΕΕΙ ΧΙ CΙΜΩΝ]  
 ΠΕΤΡΟC Δ]Χ̄Ν[ΟΥ9 ΧΕ ΝΙΜ  
 25 ΠΕΤ9CΕΧΕ] ΑΡΑ9· Δ[ΠΗ  
 6Ε ΝΑΧ9 ΑΧ]Ν̄ΤΜΕC[Τ2ΗΤ  
 Ν̄]ΗC· ΠΑ]ΧΕ9 ΝΕ9 ΧΕ Π[ΧΑ  
 26 ΕΙC ΝΙΜΠΕ]· Λ9ΟΥΩΩΒ Χ[ΙΙΗC ΧΕ  
 ΠΕ]†ΝΑCΑΠΠΛΕΙΚ' Ν̄[ΤΑΤΕ  
 Ε]9 ΝΕ[9] ΠΕΤ̄ΜΜΕΥΠΕ· [ΛΥΩ  
 Λ9CΑΠΠΛΕΙΚ' Λ9ΤΕΕ[9 ΝΙΟΥ  
 ΔΑC ΠΩΗΡΕ Ν̄CΙΜΩΝ Π[ΙCΚΑ  
 27 ΡΙΩΤΗC Μ̄Ν̄CΑΤΡΕ9Χ[Ι] ΠΑ  
 ΕΙΚ' ΑΠCΑΤΑΝΑC ΒΩΚ Λ2ΟΥΝ  
 ΑΡΑ9] ΠΑΧΕ9 6Ε ΝΕ9 ΧΙ ΙΗC ΧΕ  
 Π]ΕΤΚΝΑΕΕ9 ΕΡΙ9 Ζ̄ΝΟΥ6ΑΛΜ'  
 28 Μ̄ΠΕΛΛΥΕ ΔΕ Ν̄ΝΕΤΝΗΧ'  
 Ν̄]ΜΜΕ9 Μ̄ΜΕ ΧΕ ΕΤΒΕ ΕΥ  
 29 Λ9ΧΕΠΕΕΙ ΝΕ9· ΝΕΡΕΖΑΕΙΝΕ  
 ΔΕ ΜΕΕΥΕ ΧΕ ΕΠΙΔΗ ΠΓΟ

14 [CΩΗ] or [CΩ]ΩΗ either form is admissible. V. 15 is omitted probably by homoeot. Most of v. 20 and part of v. 21 omitted by homoeot. 24 The filling up of this verse is merely copied from the Sah. 26 ΛΥΩ is uncertain: the initial Λ9 of the next line is certain, therefore the reading was not ΝΤΑΡΕ9. 27 ΕΡΙ9 sic.

ξθ

ΛΟCΣΟΚΟΜΟΝ ΝΤΟΟΤϢ Ν̄  
 ΟΥΔΑΣ ΧΕ ΝΤΑΙΗC ΧΟΟC ΝΕϢ  
 ΧΕ ΤΑΥ Μ̄ΠΕΤ̄ΝΡΧΡΙΑ Μ̄Μ[ΛϢ  
 ΑΠΩΛΕΙΕ ΧΕΚΑCΕ ΕϢΛ† [Ν̄Ν  
 30 ΖΗΚΕ· ΝΤΑΡΕϢΧΙ ΘΕ Μ̄[ΠΑΕΙΚ  
 ΧΙΠΕΤ̄ΜΜΕΥ ΝΤΟΥΝ[ΟΥ ΛϢ  
 31 ΑΒΑΛ' ΝΕΤΟΥΩΗΤΕ· ΝΤ[Λ]ΡΕϢ  
 Ε̄Ι] ΑΒΑΛ' ΠΑΧΕϢ ΧΙΠΗC Χ[Ε] †ΝΟΥ  
 ΛϢΧΙΕΛΥ ΧΙΠΩΗΡΕ Μ̄Π[ΡΩΜΕ  
 ΛΥΩ ΑΠΝΟΥΤΕ ΧΙΕΛΥ ΖΡ[Η̄ Ν̄  
 32 ΖΗΤϢ· ΛΥΩ ΠΝΟΥΤΕ Ν[Λ†Ε  
 Λ]Υ ΝΕϢ ΖΡΗ̄ Ν̄ΖΗΤϢ· ΛΥ[Ω ΝΤΟΥ  
 33 Ν]ΟΥ ϢΝΑ†ΕΛΥ ΝΕϢ· Ν[ΛΩΗ  
 ΡΕ] ΕΤ[Ι] ΚΑΙΟΥΛΕΙΩ ΩΗ[Μ  
 †Ω]ΟΟΠ' Ν̄ΜΜΗΤ̄Ν· [ΤΕΤΝΑΩΙ  
 ΝΕ Ν̄]CΩΕ[Ι] ΛΥΩ ΚΑΤΑ[ΘΕ Ν̄  
 [ΤΑΕΙΧΟΟC Ν̄ΝΙΟΥΤΑΕΙ ΧΕ]  
 ΠΜΑ ΑΝΑΚ Ε]† Μ̄[Μ]ΛϢ Ν[ΤΩΤ̄Ν  
 ΤΕΤΝΑΩΙ Ε]Ν ΑΡΑϢ· †Χ[Ω Μ̄  
 ΜΑC ΝΗΤ̄Ν] ΖΩΟΥΤ̄Ν [†ΝΟΥ  
 34 ΠΛΗΝ ††] ΟΥΕΝΤΟΛΗ [Ν̄ΒΡ  
 ΡΕ ΝΗ]Τ̄Ν Χ[Ε]ΚΑCΕ ΕΡΕ[ΤΝΑ  
 Μ̄ΡΡΕ[ΝΕ]ΤΝΕΡΗΥ ΚΑΤΑΘ[Ε Ν̄  
 ΤΑΕΙΜ̄[Ρ]ΡΕΤΗΝΕ ΧΕΚΑCΕ [ΖΩ  
 ΟΥΤ̄Ν ΕΤΕΤΝΑΜ̄ΡΡΕΝΕ  
 35 ΤΝΕΡΗ[Υ·] Ζ̄ΝΠΕΕΙ ΟΥΑΝ ΝΙΜ  
 ΝΑΜ̄ΜΕ ΧΕ ΝΤΩΤ̄Ν ΝΑΜΑ  
 ΘΗΤΗC ΕΤΕΤ̄ΝΩΑΜ̄ΡΡΕΝΕ  
 36 ΤΝΕΡΗΥ· ΠΑΧΕϢ ΝΕϢ ΧΙCΙ  
 ΜΩΝ ΠΕΤΡΟC ΧΕ ΠΧΑΕΙC ΕΚ̄Ν̄  
 ΝΑ ΑΤΟ· ΛϢΟΥΩΩΒ ΝΕϢ ΧΙΠΗC  
 ΧΕ ΠΜΑ ΑΝΑΚ' Ε†̄ΝΝΑ ΑΡΑϢ  
 ΚΝΑΩΟΥΑΖΚ' Ν̄CΩΕΙ ΕΝ· >  
 37 ΠΑΧΕϢ ΝΕϢ ΧΕ ΠΧΑΕΙC ΕΤΒΕ  
 ΕΥ Ν†ΝΑΩΟΥΑΖΤ' ΕΝ Ν̄CΩΚ'  
 †ΝΑΚΟΥ †ΝΟΥ ΝΤΑΨΥΧ[Η  
 38 ΑΖΡΗ̄ ΖΑΡΑΚ' ΛϢΟΥΩΩΒ ΧΙΠΗC

ο

ΧΕ ΚΝΑΚΑΤΕΚΨΥΧΗ ΖΑ  
 ΡΑΕΙ· ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ  
 Μ̄]ΜΑC ΝΕΚ ΧΕ ΝΕΟΥΑΛΕ  
 ΚΤ]ΩΡ ΜΟΥΤΕ ΕΜΠΑΤΚ̄Ρ  
 ΑΡ]ΝΑ Μ̄ΜΑΕΙ Ν̄ΩΑΜ̄Τ' Ν̄  
 XIV 1 C[Λ]Π'· Μ̄ΠΡΤΡΕΠΕΤ̄ΝΖΗΤ  
 Ω[Τ]ΑΡ̄ΤΡ· ΑΡΙΠΙCΤΕΥΕ Λ  
 ΠΝΟ]ΤΕ ΛΥΩ ΝΤΕ[Τ̄Ν̄ΡΠ  
 2 CΤΕ]ΥΕ ΑΡΑΕΙ· ΟΥΝΖΑΖ Μ̄  
 ΜΑ Ν̄]ΩΩΠΕ Ζ̄ΝΠΗΕΙ Μ̄Π  
 ΕΙΩΤ·] ΕΝΕΜ̄ΜΑΝ ΝΕΕΙΝ[Λ  
 ΧΟΟ]C ΝΗΤ̄Ν ΧΕ †Ν[Λ]ΒΩΚ  
 ..]ΑCΑΒΤΕ Ν̄ΟΥΜ[Λ] Ν[Η  
 3 ΤΗ·] ΛΥΩ ΑΝ ΕΙΩΔΒΩ[Κ  
 ..]ΑCΑΒΤΕ Ν̄ΟΥ[ΜΑ ΝΗ  
 Τ̄Ν· †]Ν[ΝΗΥ ΑΝ ΤΑΧΙΤΗ  
 ΝΕ Ω]Α ΑΡΑΕΙ· Χ[Ε ΠΜΑ  
 ΑΝ]ΑΚ' Ε† Μ̄[ΜΑϢ ΕΤΕΤΝΑ  
 4 ΩΩ]ΠΕ Μ̄ΜΕΥ· [ΛΥΩ ΠΜΑ  
 ΑΝ]ΑΚ' Ε†̄ΝΝΑ ΑΡΑϢ [ΤΕΤ̄Ν  
 CΑ]ΥΝΕ Μ̄ΜΑϢ ΛΥΩ Τ[ΕΤ̄Ν  
 5 CΑ]ΥΝΕ ΝΤΖΙΗ· Π[Λ]ΧΕ ΘΩ  
 ΜΑ]C ΝΕϢ ΧΕ ΠΧ[ΑΕΙC] Τ̄ΝCΑΥ  
 ΝΕ ΕΝ ΧΕ ΕΚ̄Ν̄[Λ] ΑΤΟ ΝΕΩ  
 Ν̄ZE ΕΝΑΩCΟΥΩΝΤΖΙΗ· >  
 6 ΠΑΧΕϢ ΝΕϢ ΧΙΠΗC ΧΕ ΑΝΑΚ  
 ΤΕ ΤΖΙΗ ΛΥΩ ΤΜΗΕ Μ̄Ν  
 ΠΩΩΝΖ· Μ̄ΝΛΛΥΕ Ν̄ΝΗΥ  
 ΑΖΟΥΝ ΩΑΠΩΤ' ΕΙΜΗΤΙ  
 7 ΑΒΑΛ' ΖΙΤΟΟΤ· ΕΩΠΕ ΑΤΕ  
 Τ̄ΝCΟΥΩΩΝΤ' ΤΕΤΝΑCΟΥ  
 ΩΝ ΠΑΚΕΕΙΩΤ' ΛΥΩ Χ̄Ν†  
 ΝΟΥ ΤΕΤ̄ΝCΑΥΝΕ Μ̄ΜΑϢ  
 8 ΛΥΩ ΤΕΤ̄ΝΝΕΥ ΑΡΑϢ· ΠΑΧΕ

29 ε superl.

31 Ε̄Ι] is not certain, but there is a vestige of a high point above the vanished letters which suggests a circumflex; there is not space for 1 ε̄Ε] and the vestige is not that of a ε.

33 ΚΛΙ = ΚΕ.

36 The last clause is omitted by homoeot.

2 The lac may have contained ΝΤ]ΑC. i. e. conjunctive as in Boh. or poss. ΑΤΡ]ΑC. In view of the similar lac in v. 3 the former is more likely.

3 [ΝΗΥ ΑΝ the basal tip of Υ is visible over the ι of ΑΡΑΕΙ in the line below; ΑΝ is uncertain, but seems necessary to fill the lac.

6 ΖΙΤΟΟΤ, the scribe wrote ΖΙ-ΤΟΟΤϢ and deleted the Ϣ by two diagonal lines.

6 ΖΙΤΟΟΤ, the scribe wrote ΖΙ-





ΟΛ

ΦΙΛΙΠΠΟΣ ΝΕΥ ΧΕ ΠΧΛΕΙC  
 ΜΑΤCΕΒΑΝ ΑΠΕΚΕΙΩΤ' ΑΥΩ  
 9 ΝΚΣΩ ΔΡΑΝ· ΠΑΧΕ ΙΗC ΝΕΥ  
 ΧΕ ΠΕΕΙΟΥΔΕΙΩ ΤΗΡΥ †ΝΜ  
 ΜΗΤΝ ΑΥΩ ΜΠΕΚCΟΥΩ[ΩΝΤ  
 ΦΙΛΙΠΠΕ· ΠΕΝΤΑΥΝΕΥ [ΑΡΑ  
 ΕΙ· ΑΥΝΕΥ ΑΠΑΚΕΕΙΩΤ' Α[ΥΩ  
 ΝΕΩ ΝΣΕ ΝΤΑΚ' ΚΧ[Ω ΜΜΑC  
 ΧΕ ΜΑ]ΤCΕΒΑΝ ΑΠΕΚΕΙ[ΩΤ·  
 10 ΝΚΡΠΙCΤΕΥΕ ΝΗΕΙ Ε[Ν ΧΕ  
 ΑΝΑΚ †ΣΝΠΑΕΙΩΤ' Α[ΥΩ ΠΑ  
 ΕΙΩΤ ΝΣ]ΗΤ ΝCΕΧΕ Δ[ΝΑΚ Ε†  
 ΧΩ ΜΜ]ΑΥ ΝΗΤΝ ΕΕΙ[ΧΩ Μ  
 ΜΑΥ Ο]ΥΔΕΕΤ' ΕΝ· Π[ΛΕΙ  
 ΩΤ ΔΕ] ΠΕΤΩΟΠ ΝΣ[ΗΤ ΧΕΙΡΕ  
 11 ΝΝ]ΕΥΣΒΗΥΕ· ΑΡΙΠΙCΤ[ΕΥΕ ΝΗ  
 ΕΙ ΧΕ] ΑΝ[ΑΚ] †ΣΝΠΑΕΙΩΤ [ΑΥΩ  
 ΠΑΕΙΩΤ ΝΣ]ΗΤ' ΕΩΠΕ ΜΜΑΝ  
 ΑΡΙΠΙCΤΕΥ]Ε ΕΤΒΕ ΝΕΥ[ΣΒΗΥΕ  
 12 ΣΑΜΗΝ] ΣΑΜΗΝ †ΧΩ Μ[ΜΑC  
 ΝΗΤΝ] ΧΕ ΠΕΤΡΠΙCΤΕΥ[Ε ΑΡΑ  
 ΕΙ ΝΣ]ΒΗΥΕ Ε†ΕΙΡΕ ΜΜΑΥ  
 ΠΕΤ[ΜΜ]ΕΥ ΣΩΩΥ<sup>AN</sup> ΝΑΕΕΤΟΥ  
 ΑΥΩ ΧΝΑΡΝΕΤΝΕΕΥ ΑΡΑΥ  
 ΧΕ ΑΝΑ[Κ] ΕΕΙΝΑΒΩΚ' ΩΑ ΠΑ  
 13 ΕΙΩΤ' ΑΥΩ ΠΕΤΕΤΝΑΡΑΙΤΙ  
 ΜΜΑΥ ΣΝΠΑΡΕΝ ΠΕΕΙ †ΝΑ  
 ΤΕΕΥ· ΧΕΚΑCΕ ΕΡΕΠΕΙΩΤ' ΝΑ  
 14 Χ]ΙΕΑΥ ΣΝΠΩΗΡΕ· ΕΤΕΤΝ  
 ΩΑΡΑΙΤΙ ΝΟΥΣΩΒ ΣΝΠΑΡΕΝ  
 15 ΠΕΕΙ †ΝΑΤΕΕΥ· ΕΤΕΤΝΩΑ  
 ΜΡΡΙΤ' ΤΕΤΝΑΑΡΗC ΑΝΑΕΝ  
 16 ΤΟΛΗ· ΑΥΩ ΑΝΑΚ ΣΩΟΥΤ'  
 †ΝΑCΕΠ[C]ΩΠ'ΠΑΕΙΩΤ' ΑΥΩ  
 ΧΝΑ† ΝΗΤΝ ΝΚΕΠΑΡΑΚΛΗΤΟC

ΟΒ

ΧΕΚΑCΕ ΕΥΑΩΩΠΕ ΝΜΜΗ  
 17 ΤΝ ΩΑ ΑΝΗΣΕ· ΠΠΝΑ Ν  
 ΤΜΗΕ· ΠΕΤΕΜΝΩΑΜ' Μ  
 ΠΚΟCΜΟC ΑΧΙΤΥ· ΧΕ ΥΝΕΥ  
 ΑΡ]ΑΥ ΕΝ· ΟΥΔΕ ΝΥCΑΥΝΕ Μ  
 Μ]ΑΥ ΕΝ· ΝΤΩΤΝ ΤΕΤΝ  
 CΑ]ΥΝΕ ΜΜΑΥ ΧΕ ΧΝΑCΟΥ  
 ΣΑ]ΤΝΤΗΝΕ ΑΥΩ ΝΥΩΩΠ[Ε  
 18 ΣΝ]ΤΗΝΕ· †ΝΑΚΑΤΗΝΕ  
 ΕΝ Ε]ΡΕΤΝΟ ΝΟΡΦΑΝΟC·  
 19 †ΝΝ]ΗΥ ΩΑ ΑΡΩΤΝ· ΕΤΙ  
 ΟΥΩ]ΗΜ'ΠΕ ΑΥΩ [ΠΚΟCΜΟC  
 ΝΑΝ]ΕΥ ΑΡΑΕΙ ΕΝ· ΧΕ [ΑΝΑΚ†  
 ΑΑ]ΝΣ· ΑΥΩ ΝΤΩΤ[Ν ΣΩΟΥ  
 20 ΤΝ] ΤΕΤΝΑΩΩΝΣ Σ[ΝΦΟ  
 ΟΥ Ε]ΤΜΜΕΥ· ΤΕΤΝ[ΑΜ  
 ΜΕ] ΝΤΩΤΝ ΧΕ ΑΝΑΚ [†ΣΝ  
 ΠΑΕΙ]ΩΤ ΑΥΩ Ν[ΤΩΤΝ Ν  
 ΣΗ]Τ' ΑΥΩ ΝΤ[ΩΤΝ  
 21 ΠΕΤΕΥΝΤΕΥ Ν†[ΕΝΤΟΛΗ  
 ΑΥΩ ΕΥΑΑΡΗC ΑΡΑ[C ΠΕΤΜ  
 ΜΕΥ ΠΕΤΝΑΕΙΝΕ [ΜΜΑΕΙ  
 ΠΕΤΜΑΕΙΕ ΔΕ ΜΜΑΕΙ ΠΑ  
 ΕΙΩΤ ΝΑΜΡΡΙΤΥ· [Α]ΥΩ ΑΝΑΚ  
 ΣΩΟΥΤ' †ΝΑΜΡ[Ρ]ΙΤΥ· ΑΥ  
 Ω †ΝΑΟΥΑΝΕCΤ ΝΕΥ ΑΒΑΛ'  
 22 ΠΑΧΕ ΙΟΥΔΑC ΠΚΑΝΑΝ[Ι  
 ΤΗC ΧΕ ΠΧΛΕΙC ΕΤΒΕ ΕΥ  
 ΕΚΝΑΟΥΑΝΕCΚ' ΝΕΝ ΑΒ[ΑΛ  
 ΑΥΩ ΕΚΝΑΟΥΑΝΕCΚ ΝΤΑΥ  
 23 ΕΝ ΑΒΑΛ' ΜΠΚΟCΜΟC· ΑΙΗC  
 ΟΥΩΩΒ ΠΑΧΕΥ ΝΕΥ ΧΕ ΕΡΕΩΑ  
 ΟΥΕΕ ΜΡΡΙΤ' ΧΝΑΑΡΗC ΑΠΑ  
 CΕΧΕ ΑΥΩ ΠΑΕΙΩΤ' ΝΑΜΡΡΙ[Τ]Υ  
 Α]ΥΩ †ΝΝΗΥ ΩΑ ΑΡΑΥ· ΝΤΑ

12 AN superl. 19 There is hardly space for ΕΕ before ΚΟCΜΟC and if it had been there traces of the σ should be visible.  
 20 ΑΥΩ ΝΤΩΤΝ ΝΣΗΤ 2° dittography. 21 ΕΥΑΑΡΗC sic probably error for ΕΥΑΡ. or ΕΥΝΑΑΡ. — ΝΑΕΙΝΕ sic error for ΜΑΕΙΕ  
 — ΟΥΑΝΕCΤ sic.

ΟΓ

ΤΕΝΟ ΝΕΝ ΝΝΟΥΜΑ ΝΨΩΠΕ  
 24 ΖΑΣΤΗΓ· ΠΕΤΕΝΦΜΑΕΙΕ ΕΝ  
 ΜΜΑΕΙ ΦΝΑΛΡΗΖ ΕΝ ΑΠΑΣΕΧΕ·  
 ΑΥΩ ΠΣΕΧΕ ΕΤΕΤΝΣΩΤΜ Λ  
 ΡΑΦ ΠΩΕΙ ΕΝΠΕ· ΑΛΛΑ ΠΑΠΑ  
 25 ΕΙΩΤΠΕ ΝΤΑΥΤΕΥΑΕΙ· ΝΕ[ΕΙ  
 ΕΕΙΩΑΧΟΟΥ ΝΗΤΝ ΕΕΙΖΑΣΤ[Ν  
 26 ΤΗΝΕ· ΠΠΑΡΑΚΛΗΤΟΣ ΔΕ Π  
 ΠΝΑ ΕΤΟΥΛΑΒ ΕΤΕΠΕΙΩΤ  
 ΝΑΤΝΝΑΟΥΦ ΖΝΠΑΡΕΝ ΠΕ  
 ΤΜΜΕΥ ΝΑΤΣΕΒΑΤΗΝ[Ε ΑΣΩΒ  
 ΝΙΜ [ΑΥ]Ω ΝΨΤΡΕΤΝΡΠ[ΜΕ  
 ΕΥΕ [ΝΣΕ]ΧΕ ΝΙΜ' ΕΨΝΑΧ[ΟΟΥ  
 27 ΝΗ[ΤΝ·] ΨΚΟΥ ΝΗΤΝ ΝΟ[ΥΕΙ  
 ΡΗ[ΝΗ· Τ]ΛΕΙΡΗΝΗ ΨΨ ΜΜ[ΑΣ  
 ΝΗ[ΤΝ·] ΜΠΡΤΡΕΠΕΤΝΣ[ΗΤ  
 ΩΤ[ΑΡΤ]Ρ· ΟΥΔΕ ΜΠΡΤΡΕΦΡ[ΣΩΒ  
 28 Α]ΤΕ[ΤΝ]ΣΩΤΜ ΧΕ ΑΝΑΚ' ΛΕΙ[ΧΟ  
 ΟΣ [ΝΗΤΝ Χ]Ε ΨΝΑΒΩΚ' Ν[ΤΑΕΙ  
 ΑΝ ΩΑ ΑΡΩ]ΤΝ· ΝΕΤΕΤΝ[ΜΑ  
 ΕΙ[Ε . . Μ]ΜΑΕΙ ΝΕΡΕΤΝΑΡ[ΕΩΕ  
 ΧΕ [ΕΕΙΝΑ]ΒΩΚ ΩΑΠΛΕΙΩΤ' ΧΕ  
 29 ΠΛ[ΕΙΩΤ] ΝΕΕΦ ΑΡΑΕΙ· ΑΥΩ ΨΝΟΥ  
 ΛΕΙ[ΧΟΟΥ] ΝΗΤΝ ΕΜΠΑΤΦΩ  
 ΠΕ ΧΕΚΑΣΕ ΕΦΩΑΩΠΕ ΕΤΕ  
 30 ΤΝΑΡΠΙΣΤΕΥΕ· ΨΝΑΧΕΣ[ΑΣ  
 ΒΕ ΕΝ ΝΣΕΧΕ ΝΗΤΝ· ΦΝ  
 ΝΗΥ ΓΑΡ ΧΙΠΑΡΧΩΝ ΜΠΕΕΙ  
 ΚΟΣΜΟΣ ΑΥΩ ΝΨΤΜΕΝΛΛΑΥΕ  
 31 ΖΗΗ ΝΖΗΤ'· ΑΛΛΑ ΧΕ ΕΡΕ  
 ΠΚΟΣΜΟΣ ΝΑΜΜΕ ΧΕ ΨΜΑ  
 ΕΙΕ ΜΠΑΕΙΩΤ' ΑΥΩ ΚΑΤΑΘΕ  
 ΝΤΑΦΨΑΤΟΟΤ' ΤΕΕΙ ΘΕ ΕΨ  
 ΕΙΡΕ ΜΜΑΣ· ΤΩΩΝ ΜΑΡΑΝ Λ  
 XV 1 ΒΑΛ' ΜΠΕΕΙΜΑ· ΑΝΑΚΠΕ Τ  
 ΒΩ ΝΕΛΑΛΕ ΜΜΗΕ ΑΥΩ ΠΑ  
 2 ΕΙΩΤ'ΠΕ ΠΟΥΛΕΙΕ· ΩΛΣ ΝΙΜ

ΟΔ

ΕΤΖΗΗ ΝΖΗΤ' ΠΕΤΝΑΨ  
 ΚΑΡΠΟΣ ΕΝ ΦΝΑΨΑΛΑΤΦ· >  
 ΑΥΩ ΩΛΣ ΝΙΜ' ΕΤΝΑΨΚΑΡ  
 ΠΟΣ ΦΝΑΤΟΥΒΑΦ ΧΕΚΑΣΕ  
 3 ΕΦΑΨ ΖΟΥΕΚΑΡΠΟΣ· ΝΤΩ  
 Τ]Ν ΖΩΟΥΤΝ ΑΤΕΤΝΤΟΥΒΟ  
 ΕΤΒΕ ΠΣΕΧΕ ΝΤΑΕΙΧΟΟΥ  
 4 ΝΗΤΝ· ΣΩ ΖΗΗ ΝΖΗΤ' ΑΥΩ  
 ΑΝΑΚ' ΖΗΗ ΖΝΤΗΝΕ· ΚΑΤ[Α  
 ΘΕ] ΝΠΤΕΡ' ΕΤΕΦΝΑΨΨΚΑΡ  
 ΠΟΣ] ΕΝ ΖΑΡΑΦ ΟΥΛΕΕΤΦ ΕΙΜΗ  
 ΤΙ] ΝΦΩ ΖΝΤΒΩ Ν[ΕΛΛΑ]Ε  
 ΤΕ]ΕΙ ΖΩΟΥΦΤΕ ΘΕ [ΕΤΕ]ΤΕΝ  
 .]ΝΑΒΟΥ ΕΝ ΖΗΗ Ν[ΖΗΤ·] Λ  
 5 Ν]ΑΚΤΕ ΤΒΩ ΝΕΛΑ[ΛΕ· Ν]ΤΩ  
 ΤΝΝΕ ΝΤΕΡ· ΠΕΤ[ΝΑΒ]Ω  
 Ζ]ΡΗΗ ΝΖΗΤ' ΑΥΩ Λ[ΝΑΚ] ΖΗΗ  
 ΝΣ]ΗΤΦ ΠΕΕΙ [ΦΝΑΨ ΟΥ]ΚΑ[Ρ]  
 Π]ΟΣ ΕΝΑΨΩΦ· Χ[ΕΝΣΑ]Β[Λ  
 Λ]ΗΕΙ ΤΕΤΝΑΨΡ[ΛΑΥΕ ΕΝ Ν  
 6 ΣΩΒ· ΕΡΕΤΜΟΥΕ[Ε ΣΩ ΖΗΗ Ν  
 ΖΗΤ' ΣΕΝΑΝΑΧΦ ΑΒΑ[Λ ΝΘΕ] Μ  
 ΠΤΕΡ ΝΨΩΛΥΕΙΕ[· ΑΥΩ Σ]Ε  
 ΝΑΣΑΥΖΟΥ ΝΣΕΝΑΧΟΥ Λ  
 7 ΠΚΩΣΤ' ΝΣΕΡΑΧΟΥ· ΕΤΕ  
 ΤΝΩΛΩΩ ΖΗΗ ΝΖΗΤ' Ν  
 ΤΕΝΑΣΕΧΕ ΣΩ ΖΝΤΗΝΕ  
 ΠΕΤΕΤΝΟΥΑΨΦ ΡΑΙΤΕΙ  
 ΜΜΑΦ ΑΥΩ ΝΨΩΠΕ ΝΗ  
 8 ΤΝ ΖΝΠΕΕΙ ΑΦΧΙΕΛΥ ΧΙΠΑ  
 ΕΙΩΤ' ΧΕΚΑΣΕ ΕΡΕΤΝΑΨΚΑΡ  
 ΠΟΣ ΕΝΑΨΩΦ ΝΤΕΤΝΨΩ  
 9 ΠΕ ΝΗΕΙ ΜΜΑΘΗΤΗΣ· ΚΑ  
 ΤΑΘΕ ΝΤΑΠΛΕΙΩΤ' ΜΠΡΙΤ  
 ΑΝΑΚ ΖΩΟΥΤ' ΛΕΙΜΠΡΕΤΗ  
 ΝΕ· ΣΩ ΖΗΗ ΖΝΤΑΛΓΑΠΗ·

23 ΝΤΑΤΕΝΟ ΝΕΝ *sic* — ΝΝΟΥΜΑ *sic*. 24 ΠΑΠΛΕΙΩΤ *sic*. 27 After ΝΗΤΝ 2° a clause has fallen out by homoeot.  
 28 Before ΜΜΑΕΙ is space for two letters *e. g.* ΣΕ. 31 ΤΕΕΙ ΘΕ *sic* for ΤΕΕΙΤΕ ΘΕ. 3 ΧΟΟΥ the scribe put a point at  
 the end of the line by mistake. 4 ΣΩ — ΣΩ — ΣΟΥ *sic* — ΖΩΟΥΦ *sic* — ΤΕΝ is written in smaller letters rather above  
 the line. 5 Χ[Ε ΝΣΑ] there may be space for two more letters in the bracket.



75

76

ΕΤΕΤΝΟΥΡΡΑΤΕΝΕΝΤΟ  
 ΑΙΕΤΝΑΑΩΡΗΙΝΤΑΑΤΑ  
 ΚΑΤΑΘΕΡΣΟΥΡΑΤΑΙΝ  
 ΚΝΕΝΤΟΝΗΑΙΕΤΑΥΤ  
 ΛΟΟΠΣΝΤΕΡΡΕΕΙΕΝ  
 ΧΟΟΥΝΗΤΝΧΕΡΑΕΕΤ  
 ΤΝΑΜΡΕΝΕΤΝΕΡΜΥΚΑΤΑ  
 ΟΕΤΗΕΜΡΕΤΗΕ ΜΗΤΕ  
 ΕΝΕΒΕΟΥΤΕ  
 ΚΟΥΝΤΟΥ  
 ΕΕΡΕΤΕΝΕ  
 ΑΝΥΑΤΟΥ  
 ΕΜΟΥΤΕ  
 ΧΥΟΥ  
 ΑΝΕΤΕ  
 ΤΟΥΝΑ

ΕΝΕΒΕΟΥΤΕ  
 ΕΝΙΜΡΗΝΑ  
 ΠΙΧΕΝΤΑΕ  
 ΧΕΜΗΖΜΩΝ  
 ΧΑΕΗ  
 ΕΙΕΝΑ  
 ΕΟΥΕΑΥΚΡΗ  
 ΕΝΕΒΕΟΥΤΕ  
 ΕΝΙΜΡΗΝΑ  
 ΠΙΧΕΝΤΑΕ  
 ΧΕΜΗΖΜΩΝ  
 ΧΑΕΗ  
 ΕΙΕΝΑ  
 ΕΟΥΕΑΥΚΡΗ

ΑΝΕΤΕ  
 ΤΟΥΝΑ  
 ΕΝΕΒΕΟΥΤΕ  
 ΚΟΥΝΤΟΥ  
 ΕΕΡΕΤΕΝΕ  
 ΑΝΥΑΤΟΥ  
 ΕΜΟΥΤΕ  
 ΧΥΟΥ  
 ΑΝΕΤΕ  
 ΤΟΥΝΑ  
 ΕΝΕΒΕΟΥΤΕ  
 ΚΟΥΝΤΟΥ  
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 ΕΜΟΥΤΕ  
 ΧΥΟΥ  
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ΕΝΕΒΕΟΥΤΕ  
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 ΕΜΟΥΤΕ  
 ΧΥΟΥ  
 ΑΝΕΤΕ  
 ΤΟΥΝΑ



ΘΕ

ΘΣ

10 ΕΤΕΤΝΩΑΑΡΗΣ ΑΝΑΕΝΤΟΛ[Η  
 ΤΕΤΝΑΩΩ ΖΗΗ ΖΗΤΑΑΓΑΠ[Η  
 ΚΑΤΑΘΕ ΖΩΟΥΤ ΝΤΑΕΙΑΡΗ[Σ  
 ΑΝΕΝΤΟΛΗ ΜΠΑΕΙΩΤ' ΑΥΩ  
 11 †ΩΟΟΠ ΖΗΤΑΓΑΠΗ· ΝΕΕΙ ΔΕΙ  
 (12) ΧΟΟΥ ΝΗΤΝ ΧΕΚΑΣΕ ΕΤΕ  
 ΤΝΑΜΡΡΕΝΕΤΝΕΡΗΥ· ΚΑΤΑ  
 13 ΘΕ ΝΤΑΕΙΜΡΡΕΤΗΝΕ· ΜΝΤΕ  
 ΑΑΥ]Ε ΝΑΓΑ]ΠΗ ΕΝΕΕΕ ΑΤΕΕΙ  
 ΧΕΚΑΣΕ Ε]ΧΑΚΩ ΝΤΕΕΨΥ  
 14 Χ[Η ΖΑΝΕΨΩΒΕΕΡ· ΕΤΕΤΝΩΑ  
 Ε[ΙΡΕ ΝΝΕ†]† ΜΜΑΥ ΑΤΟΟΤΝ  
 15 Τ[ΗΝΕ· †]ΝΑΜΟΥΤΕ ΘΕ ΕΝ ΑΡΩ  
 Τ[Ν ΧΕ ΖΜ]ΖΕΛ' ΧΕ ΠΖΜΖΕΛ' ΣΑΥ  
 Ν[Ε ΕΝ ΧΕ Ε]Υ ΠΕΤΕΠΧΑΔΕΙΣ ΕΙ  
 Ρ[Ε ΜΜΑΨ·] ΝΤΩΤΝ ΔΕ Ν[ΤΑΕΙ  
 ΜΟΥΤΕ Δ]ΡΩΤΝ ΧΕ ΝΑΩ[ΒΕΕΡ  
 ΧΕ ΝΕ]ΝΤΑΕΙΣΑΤΜΟΥ [ΤΗΡΟΥ  
 ΝΤΝΠΑ]ΕΙΩΤ' ΔΕΙΤΑΜΩ[ΤΝ  
 16 ΔΡΑΥ·] ΝΤΩΤΝ ΕΝ Π[ΕΡ  
 Σ[ΑΤΠΤ'] ΑΛΛΑ ΑΝΑΚ' ΠΕΡΣ[Α  
 ΤΠΤΗΝ]Ε ΧΕΚΑΣΕ ΝΤΩΤΝ  
 ΕΤΕΤΝΑΒ[ΩΚ' ΝΤΕΤΝ†ΚΑ[Ρ  
 ΠΟ[Σ ΑΥ]Ω Χ[Ε]ΚΑΣΕ ΕΡΕΠΕΤΝ  
 ΚΑΡΠΟΣ ΝΑΜΟΥΝ ΑΒΑΛ' ΩΑ  
 ΑΝΗΖΕ· ΧΕΚΑΣΕ ΠΕΤΕΤΝΑ  
 ΡΑΙΤΙ ΜΜΑ[Ψ] ΝΤΝΠΑΕΙΩΤ ΖΗ  
 17 ΠΑΡΕΝ ΕΨΑΤΕΕΨ ΝΗΤΝ· ΝΕΕΙ  
 ΔΕ †† ΜΜΑΥ ΑΤΟΟΤΝΤΗΝΕ  
 18 ΑΜΡΡΕΝΕΤΝΕΡΗΥ· ΕΩΠΕ  
 ΠΚΟΣΜΟΣ ΜΑΣΤΕ ΜΜΩΤΝ  
 ΜΜΕ ΧΕ ΑΨΜΕΣΤΩΕΙ ΖΑΤΕ[ΤΝ  
 19 ΕΖΗ· ΕΝΕΝΤΩΤΝ ΑΒΑΛ' ΖΗ  
 ΠΚΟΣΜΟΣ ΝΕΡΕΠΚΟΣΜΟΣ  
 ΝΑ[ΜΡΡΕ]ΠΕΤΕΠΩΨΠΕ· ΧΕ Ν  
 ΤΩ[ΤΝ ΖΕ]ΝΑΒΑΛ' ΕΝ ΖΗΠΚΟ

ΣΜΟΣ· ΑΛΛΑ ΑΝΑΚ' ΔΕΙΣΑΤΠ  
 ΤΗΝΕ ΑΒΑΛ' ΖΗΠΚΟΣΜΟΣ  
 ΕΤΒΕ ΠΕΕΙ ΠΚΟΣΜΟΣ ΜΑΣ  
 20 ΤΕ ΜΜΩΤΝ· ΔΡΙΠΜΕΥΕ Μ  
 ΠΣΕΧΕ ΝΤΑΕΙΧΟΟΥ ΝΗΤΝ  
 ΧΕ ΜΝΖΜΖΕΛ' ΕΝΕΕΨ ΑΠΨ  
 ΧΔΕΙΣ· ΕΩΠΕ ΑΥΠΩΤ ΝΣΩ  
 ΕΙ ΣΕΝΑΠΩΤ ΣΑΤΗΝΕ· >  
 ΕΩΠΕ ΑΥΑΡΗΣ ΑΠ[ΑΣ]ΕΧΕ  
 21 ΣΕΝΑΑΡΗΣ ΑΠΩ[ΤΝ ΑΝ ΑΛΛ]Α  
 ΝΕΕΙ ΤΗΡΟΥ ΕΥ[ΝΑΕΕΤΟΥ  
 ΝΗΤΝ ΕΤΒΕ ΠΑ[ΡΕΝ ΧΕ ΣΕ  
 ΣΑΥΝΕ ΕΝ ΜΠΕΝ[ΤΑΨΤΕΥ  
 22 ΔΕΙ· ΕΝΕΜΠΠΕΙ Τ[ΑΣΕΧΕ Ν]Μ  
 ΜΕΥ ΝΕΜΝΝΑΒΕ [ΑΡΑΥ †Ν]ΟΥ  
 ΘΕ ΜΝΤΟΥ ΛΔΕΙΣ[Ε ΜΜΕΥ  
 23 Ε]ΤΒΕ ΠΕΥΝΑΒΕ· Π[ΕΤΜΑΣΤΕ  
 ΜΜΔΕΙ ΨΜΑΣΤΕ Δ[Ν ΠΔΕΙΩΤ  
 24 ΕΝΕΜΠΠΕΙΡΕ ΝΖΒ[ΗΥΕ ΖΗΗ  
 ΝΖΗΤΟΥ ΕΜΠΕΚΕ[ΥΨΕ  
 ΕΕ]ΤΟΥ ΝΕΜΝΤ[ΟΥ ΝΑΒΕ  
 ΜΜΕΥ· †ΝΟΥ ΔΕ [ΑΥΝΕΥ  
 ΔΡΔΕΙ ΑΥΩ ΑΥΜΕ[ΣΤΩΕΙ Μ]Ν  
 25 ΠΑΚΕΕΙΩΤ' ΑΛΛ[Α ΧΕΚΑΣΕ  
 Ε]ΨΑΧΩΚ ΑΒΑΛ' ΧΙΠ[ΣΕ]Χ[Ε] ΕΤ  
 ΣΗΖ ΖΗΠΟΥΝΟΜΟΣ ΧΕ ΑΥ  
 26 ΜΕΣΤΩΕΙ ΑΠΧΙΝΧΗ· ΖΟΤΑΝ  
 ΕΥΩΔΕΙ ΧΙΠΠΑΡΑΚΛΗΤΟΣ  
 ΠΕ†ΝΑΤΝΝΑΟΥΨ ΝΗΤΝ  
 ΑΒΑΛ' ΖΙΤΝΠΑΕΙΩΤ' ΠΠΝΑ  
 ΝΤΜΗΕ ΕΤΝΝΗΥ ΑΒΑΛ' ΖΙ  
 ΤΝΠΑΕΙΩΤ' ΠΕΤΜΜΕΥ  
 27 Ν]ΔΡΜΝΤΡΕ ΕΤΒΗΤ' ΑΥΩ  
 ΝΤΩΤΝ ΖΩΟΥΤΝ ΤΕΤΝ  
 ΡΜΝΤΡΕ ΧΕ ΧΙΝ[ΨΑΡΕ]Π'  
 ΤΕΤΝΩΟΟΠ' ΝΜ[ΜΗΕ]Ι·

10 ΤΑΓΑΠΗ sic. 11 ΝΗΤΝ part of vv. 11, 12 have dropped out here by homoeot. 13 ΕΝΕΕΨ sic. 14 The first clause dropped by homoeot. 15 Τ[Ε ΧΕ ΖΜ] no space for more than five letters in the lac. 20 Ε superl. — ΑΠΩ[ΤΝ ΑΝ probably ΑΝ was written here as the vestige of the final λ in the line shows that it extended about two letters further than the preceding line and there must have been six or seven letters in the lac.

OZ

XVI 1 ΝΕΕΙ ΛΕΙΧΟΟΥ ΝΗΤΝ ΧΕΚΑ  
 2 ΣΕ ΝΕΤΝΡΣΚΑΝΔΑΛΛΙΖΕ ΝΣΕΡ  
 ΤΗΝΕ ΝΑΠΟΣΥΝΑΓΩΓΟΣ·  
 ΑΛΛΑ ΣΝΝΗΥ ΧΙΟΥΟΥΝΟΥ  
 ΝΤΕΟΥΑΝ ΝΙΜ' ΕΤΝΑΜΟΥ  
 ΟΥΤ ΜΜΩΤΝ ΜΕΕΥΕ ΧΕ ΕΦΙ  
 ΡΕ ΝΟΥΩΜΩΕ ΜΠΝΟΥΤΕ·  
 3 ΑΥΩ ΕΥΝΑΡΝΕΕΙ ΝΗΤΝ ΧΕ Μ  
 ΠΟΥΣΟΥΩΝΠΛΕΙΩΤ' ΟΥΔΕ Μ  
 4 ΠΟΥΣΟΥΩΩΝΤ' ΝΕΕΙ ΛΕΙΧΟ  
 ΟΥ ΝΗΤΝ ΧΕΚΑΣΕ ΕΡΩΑΤΟΥ  
 ΝΟΥ ΕΙ ΕΡΕΤΝΑΡΠΜΕΥΕ ΧΕ  
 ΑΝΑΚ' ΛΕΙΧ[Ο]ΟΥ ΝΗΤΝ· ΝΕΕΙ  
 ΔΕ ΜΠΟΥΧ[Ο]ΟΥ ΝΗΤΝ ΧΙΝΩΑ  
 5 ΡΕΠ' ΧΕ ΝΕ[ΕΙ]ΝΜΗΤΝ· †ΝΟΥ  
 ΔΕ ΕΕΙΝΑΒ[Ω]Κ ΩΑ ΠΕΝΤΑΥΤΕΥ  
 ΛΕΙ· ΑΥΩ Μ[Ν]ΛΛΥΕ ΣΝΤΗΝΕ  
 ΧΝΟΥ ΜΜΑΕΙ ΧΕ ΕΚΝΝΑ ΑΤΟ·  
 6 ΑΛΛΑ Χ[Ε ΔΕ]ΙΧΕΝΕΕΙ ΝΗΤΝ  
 7 ΑΤΛ[ΥΠΗ] ΜΑΣΠΕΤΝΣΗΤ' Α  
 ΝΑΚ' Δ[ΕΙΧΩ] ΝΗΤΝ ΝΤΜΗΕ  
 ΣΡΝΑΥΡΕ [Ν]ΗΤΝ ΧΕΚΑΣΕ ΑΝΑΚ'  
 ΕΕΙΝΑΒΩ[Κ· ΕΕΙΤ]ΜΒΩΚ' ΓΑΡ  
 ΠΠΑΡΑΚΛΗΤΟΣ ΝΝΗΥ ΕΝ ΩΑ  
 ΑΡΩΤΝ· Ε[Ε]ΙΩΑΒΩΚ ΔΕ †ΝΑ  
 8 ΤΝΝΑΟΥΑ ΩΑ ΑΡΩΤΝ· ΑΥΩ  
 ΠΕΤΜΜΕΥ ΕΦΩΔΕΙ ΦΝΑΧΠΙΑ  
 ΠΚΟΣΜΟ[Σ] ΕΤΒΕ ΠΝΑΒΕ· ΕΤΒΕ  
 ΤΑΙΚΑΙΟΣΥΝΗ· ΕΤΒΕ ΤΚΡΙΣΙΣ·  
 9 ΕΤΒΕ ΠΝΑΒΕ ΜΕΝ ΧΕ ΣΕΡΠΙΣ  
 10 ΤΕΥΕ ΕΝ ΑΡΑΕΙ· ΕΤΒΕ ΔΙΚΑΙ  
 ΟΣΥΝΗ ΔΕ ΧΕ ΑΝΑΚ' ΕΕΙΝΑ  
 ΒΩΚ ΩΑ ΠΛΕΙΩΤ' ΑΥΩ ΤΕΤΝΑ  
 11 ΝΕΥ ΑΡΑΕΙ ΕΝ· ΕΤΒΕ ΤΚΡΙΣΙΣ ΔΕ  
 ΧΕ ΠΑΡΧΩΝ ΜΠΕΙΚΟΣΜΟΣ ΑΥ  
 12 ΤΑΧΑΥ· ΕΤΙ ΟΥΝ† ΣΑΣ ΝΣΕΧΕ

OH

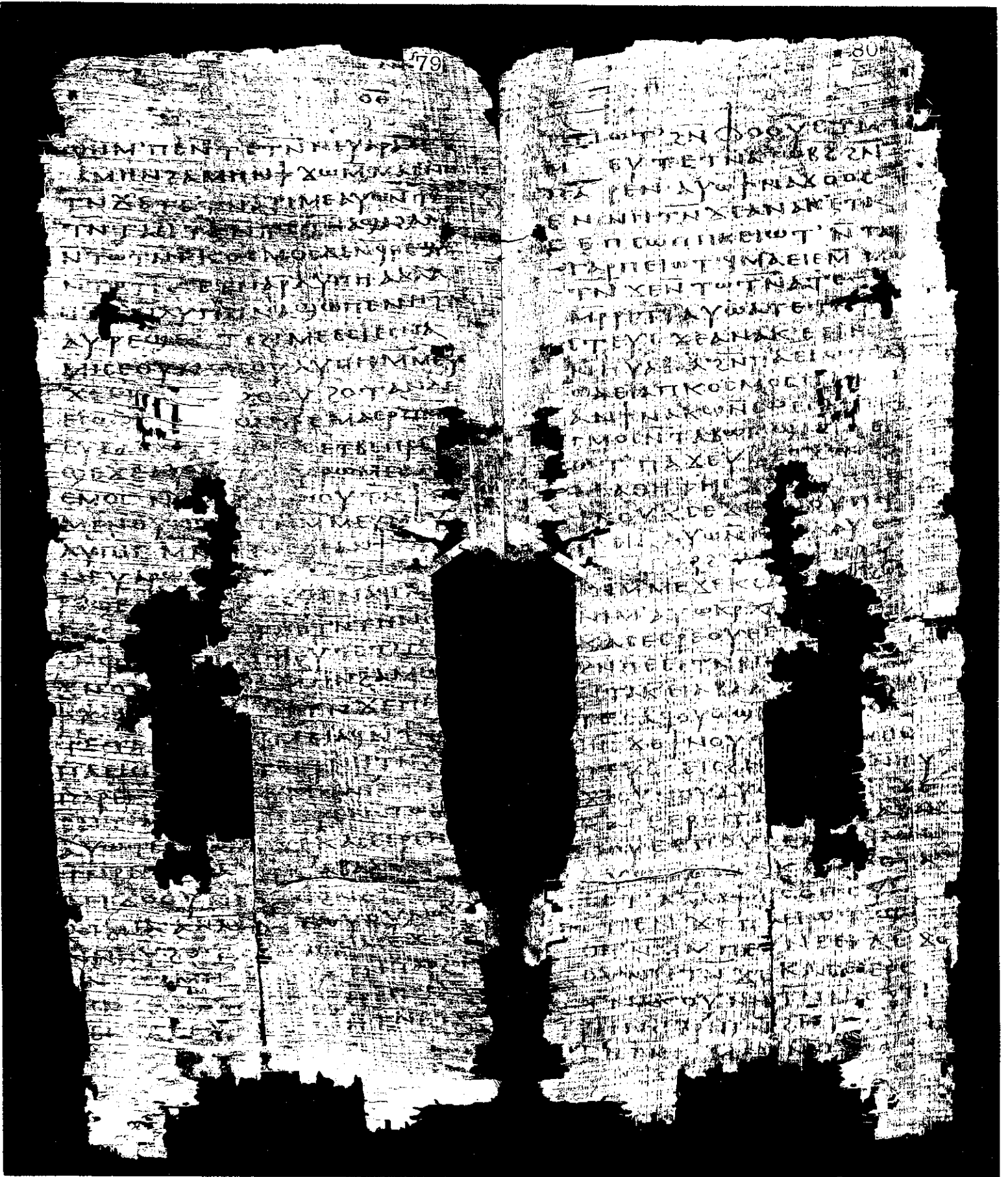
ΑΧΟΟΥ ΝΗΤΝ· ΑΛΛΑ ΤΕ  
 13 ΤΝΑΩΦΙ ΕΝ· ΣΟΤΑΝ ΕΡΕΩΑ  
 ΠΕΤΜΜΕΥ ΕΙ ΠΠΝΑ ΝΑ  
 ΧΙΜΑΕΙΤ' ΣΙΤΗΝΕ ΣΝ  
 ΜΗΕ ΝΙΜ'· ΕΦΝΑΣΕΧΕ ΓΑΡ  
 ΕΝ ΣΑΡΑΥ ΟΥΔΕΕΤ'· ΑΛΛΑ  
 ΕΦΝΑΧΕΠΕΝΤΑΥΑΤΜ'·  
 ΑΥΩ ΦΝΑΤΑΜΩΤΝ ΑΝΕ  
 14 ΤΝΑΩΦΠΕ· ΠΕΤΜΜΕΥ  
 ΝΑ†ΕΛΥ ΝΗΕΙ ΧΕ ΕΦΝΑΧΙ  
 ΑΒΑΛ' ΣΝΠΕΤΕΠΩΕΠΕ  
 15 ΝΦΧΩ ΑΡΩΤΝ ΝΝΚΕΕΝ ΝΙΜ'  
 ΕΤΕΥΝΤΕΣ ΠΛΕΙΩΤ ΝΩΕΙ  
 ΝΕ· ΕΤΒΕ ΠΕΕΙ [ΔΕ]ΙΧΟΟΣ ΝΗ  
 ΤΝ ΧΕ ΦΝΑΧΙ ΑΒ[Α]Λ ΣΝΠΕΤΕ  
 16 ΠΩΕΠΕ ΝΦΧΩ ΑΡΩΤΝ· ΚΑΙ  
 ΩΗΜ'ΠΕ ΤΕΤΝ[ΛΟ] ΕΤΕΤΝ  
 ΝΕΥ ΑΡΑΕΙ· ΑΥΩ ΚΑΙΩΗΜ'  
 ΠΕ ΝΤΕΤΝΝΕ[Υ Α]ΡΑΕΙ·  
 17 ΠΑΧΕ ΣΔΕΙΝΕ ΝΝΕ[ΦΜΑ]ΘΗ  
 ΤΗΣ ΝΝΟΥΕΡ[ΗΥ ΧΕ] ΕΥΠΕ  
 ΠΕΕΙ ΕΤΦΧΩ Μ[Μ]ΑΥ ΝΕΝ  
 ΧΕ ΕΤΙ ΚΑΙΩΗ[Μ]ΠΕ ΝΤΕ  
 ΤΝΤΜΜΕΥ ΑΡΑΕΙ ΑΥΩ ΚΑΙ  
 ΩΗΜ'ΠΕ ΝΤΕΤΝΝΕΥ ΑΡΑ  
 ΕΙ· ΑΥΩ ΑΝΑΚ' Ε[Ε]ΙΝΑΒΩΚ  
 18 ΩΑ ΠΛΕΙΩΤ' ΑΥΩ ΠΑΧΕΥ ΧΕ  
 ΕΥΠΕ ΠΕΕΙΩΗΜ' [Ε]Τ[Φ]ΧΩ Μ  
 ΜΑΥ· ΝΤΝΣΑΥΝΕ ΕΝ ΧΕ ΕΦ  
 19 ΧΕΕΥ· ΑΦΜΜΕ ΧΙΠΗΣ ΧΕ ΕΥ  
 ΝΑΧΝΟΥΑ· ΠΑΧΕΦ ΝΕΥ ΧΕ  
 ΕΤΒΕ ΕΥ ΕΤΕΤΝΣΑΧΝΕ ΜΝ  
 ΝΕΤΝΕΡΗΥ ΧΕ ΛΕΙΧΟΟΣ ΧΕ  
 ΚΑΙΩΗΜΠΕ ΤΕΤΝΑΛΟ Ε  
 ΤΕΤΝΝΕΥ ΑΡΑΕΙ ΑΥΩ ΚΑΙ

4 ΜΠΟΥΧΟΥ *sic*. 10 T *superl.* 13 ΣΙΤΗΝΕ *sic*. 15 ΕΤΕΥΝΤΕΣ, the C written small and rather above the line, but probably not a later insertion; three Sah. MSS. have it. Perhaps the scribe found it in his exemplar and feeling it to be incorrect copied it under protest. 16 ΚΑΙ *sic*, I. ΚΕ.



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οθ

20 ΩΗΜ'ΠΕ ΝΤΕΤΝΝΕΥ ΔΡΑΕΙ·  
 20 ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ ΜΜΑΣ ΝΗ  
 ΤΝ ΧΕ ΤΕΤΝΑΡΙΜΕ ΛΥΩ ΝΤΕ  
 ΤΝΤΑΕΙΤΕ ΝΤΕΤΝΑΩΑΣΑΜ'  
 ΝΤΩΤΝ· ΠΚΟΣΜΟΣ ΔΕ ΝΡΕΩΕ·  
 ΝΤΩΤΝ ΤΕΤΝΑΡΛΥΠΗ· ΑΛΛΑ  
 ΤΕΤΝΑΛΥΠΗ ΝΑΩΩΠΕ ΝΗΤΝ  
 21 ΛΥΡΕΩΕ· ΤΣΙΜΕ ΕΣΙ ΕΣΝΑ  
 ΜΙΣΕ ΟΥΝΤΣ ΟΥΛΥΠΗ ΜΜΕΥ  
 ΧΕ ΛΧΙ Χ[ΙΠΕΣ]ΣΟΟΥ· ΣΟΤΑΝ ΔΕ  
 ΕΣΩ[ΑΧΠΑΠ]ΩΗΡΕ ΜΑΣΡΠΜΕ  
 ΕΥΕ ΘΕ ΝΤΘΛΛΙΨΙΣ ΕΤΒΕ ΠΡΕ  
 ΩΕ ΧΕ ΛΥΧΠΑΟΥΡΩΜΕ ΑΠΚΟ  
 22 ΣΜΟΣ· ΝΤΩΤΝ ΣΩΟΥΤΝ †ΝΟΥ  
 ΜΕΝ ΟΥΝΤ[Η]ΤΝ ΜΜΕΥ ΝΟΥ  
 ΛΥΠΗ· ΜΝ[Ν]ΣΩΣ ΔΕ ΑΝ †ΝΑ  
 ΝΕΥ ΑΡΩΤΝ ΝΤΕΠΕΤΝΣ[ΗΤ  
 ΡΕΩΕ· [ΛΥΩ Μ]ΝΛΛΥΕ ΝΑΧΙ Μ  
 ΠΕΤΝ[ΡΕΩΕ] ΝΤΟΟΤΝΤΗΝΕ  
 23 ΣΝΦ[ΟΟΥ] ΕΤΜΜΕΥ ΤΕΤΝΑ  
 ΧΝΟΥ[ΕΙ ΕΝ·] ΣΑΜΗΝ ΣΑΜΗ[Ν  
 †ΧΩ [ΜΜΑΣ] ΝΗΤΝ ΧΕ ΠΕ  
 ΤΕΤΝ[ΑΡΑΙΤ]Ι ΜΜΑΧ ΝΤΝ  
 ΠΛΕΙΩ[Τ ΦΝΑ]ΤΕΕΡ ΝΗΤΝ Σ[Ν  
 24 ΠΑΡΕΝ· [ΩΑ †Ν]ΟΥ ΜΠΑΤΕΤΝ  
 ΡΑΙΤΙ Λ[ΛΥΕ Σ]ΝΠΑΡΕΝ· ΤΩΒ[Σ  
 ΛΥΩ ΤΕΤΝΑΧΙ· ΧΕΚΑΣΕ ΕΡΕΠ[Ε  
 25 ΤΝΡΕΩ[Ε Ν]ΑΧΩΚ' ΑΒΑΛ' ΝΕΕ[Ι  
 ΛΕΙΧΟΟΥ ΝΗΤΝ ΣΝΣΕΝΠΑΡ  
 ΣΟΙΜΙΑ· ΑΛΛΑ ΟΥΝΟΥΟΥΝΟΥ  
 ΝΝΗΥ ΣΟΤΑΝ ΕΕΙΝΑΣΕΧΕ ΘΕ  
 Ε]Ν ΝΜΜΗΤΝ [ΣΝ]ΣΕΝΠΑΡΣΟΙ  
 ΜΙΑ· ΑΛΛΑ Σ[ΝΟΥ]ΠΑΡΡΗCΙΑ  
 Ε]ΕΙΝΑΣΕΧΕ [ΝΜΜ]ΗΤΝ ΕΤΒΕ

π

26 ΠΕΙΩΤ' ΣΝΦΟΟΥ ΕΤΜ  
 ΜΕΥ ΤΕΤΝΑΤΩΒΣ ΣΝ  
 ΠΑΡΕΝ· ΛΥΩ †ΝΑΧΟΟΣ  
 ΕΝ ΝΗΤΝ ΧΕ ΑΝΑΚ' ΕΤΑ  
 27 ΣΕΠCΩΠ ΠΛΕΙΩΤ' ΝΤΑΓ  
 ΓΑΡ ΠΕΙΩΤ' ΦΜΑΕΙΕ ΜΜΩ  
 ΤΝ ΧΕ ΝΤΩΤΝ ΑΤΕΤΝ  
 ΜΡΡΙΤΓ ΛΥΩ ΑΤΕΤΝΡ[ΠΙ  
 CΤΕΥΕ ΧΕ ΑΝΑΚ' ΕΕΙΝ  
 28 ΝΗΥ ΑΒΑΛ' ΣΝΠΑΕΙΩΤ' ΛΥ  
 Ω ΔΕΙ ΑΠΚΟΣΜΟΣ· ΠΑΛ[Ι]Ν  
 ΑΝ †ΝΑΚΩ ΝCΩΕΙ ΜΠΚΟ  
 CΜΟΣ ΝΤΑΒΩΚ' ΩΑ ΠΛΕΙ  
 29 ΩΤ' ΠΑΧΕΥ ΝΕΡ ΧΙΝΕΡ  
 ΜΑΘΗΤΗΣ ΧΕ Ε[Ι]CΣΗΤΕ  
 †ΝΟΥ ΚCΕΧΕ [Σ]ΝΟΥΠΑΡ  
 ΡΗCΙΑ ΛΥΩ ΝΚ[Χ]ΕΛΛΥΕ  
 30 ΕΝ ΝΠΑΡΣΥΜ[ΙΑ]· †ΝΟΥ  
 ΑΝΜΜΕ ΧΕ ΚCΑ[Υ]ΝΕ ΝΣΩΒ  
 ΝΙΜ' ΛΥΩ ΚΡΧΡΙΑ [ΕΝ Χ]Ε  
 ΚΑCΕ ΕΡΕΟΥΕΕ Ν[ΑΧΝΟ]ΥΚ'  
 ΣΝΠΕΕΙ ΤΝΡΠ[ΙCΤΕΥ]Ε ΧΕ  
 ΝΤΑΚ'ΕΙ ΑΒΑΛ' Σ[ΙΤΝΠ]ΝΟΥ  
 31 ΤΕ· ΛΥΟΥΩΩΒ [ΝΕΥ] ΧΙ  
 ΙΗC ΧΕ †ΝΟΥ Τ[ΕΤΝΡ]ΠΙC  
 32 ΤΕΥΕ· ΕΙCΣΗ[ΤΕ CΝ]ΝΗΥ  
 ΧΙΟΥΝΟΥ ΛΥΩ [ΑCΕΙ]· ΧΕ  
 ΚΑCΕ ΕΡΕΤΝ[ΑΧΑΡ] ΑΒΑΛ'  
 ΠΟΥΕΕ ΠΟΥΕΕ Α[ΠΕ]ΦΜΑ·  
 ΛΥΩ ΤΕΤΝΑΚΑΛΤ' ΟΥΑ  
 ΕΕΤ' ΑΛΛΑ †ΩΟΟΠ' ΟΥΛΕ  
 ΕΤ' ΕΝ ΧΕ ΠΛΕΙΩΤ' ΩΟ  
 33 ΟΠ' ΝΜΜΗΕΙ· ΝΕΕΙ ΛΕΙΧΟ  
 ΟΥ ΝΗΤΝ ΧΕΚΑΣΕ ΕΡΕ  
 ΤΝΑΚΟΥ ΝΗΤΝ ΝΟΥΕΙ  
 ΡΗΝΗ ΣΡΗΙ ΝΣΗΤ· ΟΥΝ  
 ΤΗΤΝ ΜΜΕΥ ΝΟΥΘΛΙ

25 ΝΜΜΗΤΝ, ΤΝ has disappeared, but the superl. remains — λ superl. — ΔΕΙ for ΔΕΙΕΙ. 28 The first clause has dropped out by homoeot — 32 [ΧΑΡ] is uncertain.

πλ

ψιc ε̄ν̄πκocμoc αλλα τωκ  
 ν̄ζητ' ανακ λειχρο απκοcμoc  
 XVII 1 νεει λυχουου χιη̄c λυω λϑι  
 νεϑβελ' λρη̄ι λτπε εϑχω μα[ϑ  
 ξε παειωτ' ατοῡνοῡ εῑ †ε̄λυ  
 μ̄πεκω̄ρη̄ε χεκαcε ερεπεκ  
 2 ω̄ρη̄ε να†ε̄λυ νεκ' καταθε  
 ν̄τακ† νεϑ ν̄τε̄xοῡcia ν̄caρ̄x'  
 nim' χεκαcε οῡαν nim' ντακ'  
 τε̄ετοῡ ν̄η̄εῑ εῑα† νεϑ ν̄οῡω  
 3 ω̄ν̄c ω̄α λνη̄ε· पे̄εῑ δε̄πε  
 πω̄ων̄c ω̄α λνη̄ε χεκαcε εϑ  
 ναcοῡω̄ων̄κ' π̄νοϑτε̄ μ̄μη̄ε  
 οῡλᾱε̄τϑ· λϑω̄ πε̄ν̄τακ̄τ̄ν̄να  
 4 οῡϑ̄ ῑη̄c π̄χ̄c· ανακ' λει†ε̄λυ  
 νεκ' ε̄ῑχ̄ν̄πκᾱc· λεῑχακ' φω̄β  
 αβαλ' ν̄τακ' τε̄εϑ ν̄η̄εῑ λτρα  
 5 ε̄εϑ· †νοϑ̄ cē πᾱειωτ' †ε̄λυ  
 ν̄η̄εῑ ε̄ᾱε̄τη̄κ' ε̄ρη̄ῑ ε̄ν̄πε̄λῡ ε̄  
 τε̄οῡνη̄τη̄νη̄ϑ̄ ε̄ᾱε̄τη̄κ' ε̄μ̄πα  
 6 τε̄πκοcμoc ω̄ω̄πε· λειοῡανε̄c  
 πεκρε̄ν̄ αβαλ' ν̄ν̄ρω̄με̄ ν̄τακ'  
 τε̄ετοῡ ν̄η̄εῑ αβαλ' ε̄ν̄πκοcμoc  
 νω̄κ̄νε̄· λϑω̄ ακ̄τε̄ετοῡ ν̄η̄εῑ  
 7 λϑω̄ λειαρ̄η̄c̄ απ̄ε̄κε̄ε̄ε̄· †νοϑ̄  
 λεῑμ̄με̄ χε̄ οῡαν̄ nim' ν̄τακ'  
 τε̄ετοῡ ν̄η̄εῑ ε̄νᾱβαλ' ε̄ῑτο  
 8 οτ̄κ'νε̄· χε̄ ν̄cēε̄ε̄ ν̄τακ'  
 τε̄ετοῡ ν̄η̄εῑ λεῑτε̄ετοῡ νεϑ̄·  
 λϑω̄ ν̄ταϑ̄ λϑ̄χῑτοῡ μᾱμη̄ε  
 χε̄ ν̄τᾱεῑ αβαλ' ε̄ῑτο̄οτ̄κ' λϑω̄  
 λϑ̄ρ̄πῑc̄τε̄ῡε̄ χε̄ ν̄τακ' ε̄ρ̄τ̄ν̄  
 9 νᾱοῡτ'· ανακ' ε̄εῑcāπ̄c̄π' ε̄  
 τ̄β̄η̄τοῡ ε̄εῑcāπ̄c̄π' ε̄ν̄ ε̄τ̄βε̄  
 π]κοcμoc· αλλα ε̄τ̄βε̄ νε̄ν̄  
 τακ' τε̄ετοῡ ν̄η̄εῑ χε̄ νω̄κ[νε̄

πβ

10 λϑω̄ νω̄εῑ τη̄ροϑ̄ νω̄κ'νε̄  
 λϑω̄ νω̄κ' νω̄εῑνε̄· λϑω̄ †  
 11 χ̄ῑε̄λῡ ν̄ε̄η̄τοῡ· λϑω̄ †ω̄ο̄ο̄π'  
 cē ε̄ν̄ ε̄ν̄πκοcμoc· ν̄ταϑ̄  
 δε̄ cēε̄ν̄πκοcμoc· ανακ'  
 δε̄ ε̄εῑν̄νη̄ϑ̄ ω̄ᾱ απακ' πᾱ  
 εῑωτ' πε̄τοϑ̄λᾱβ' αρ̄η̄c̄ λ  
 12 ραϑ̄ ε̄ν̄πε̄κε̄ρε̄ν̄· ποϑ̄ᾱεῑω  
 ε̄εῑν̄μ̄μεϑ̄· νε̄εῑαρ̄η̄c̄ αρ̄αϑ̄  
 पे̄ε̄ ε̄ν̄πκε̄ρε̄ν̄ ν̄τακ̄τ̄ε̄εϑ̄  
 ν̄η̄εῑ· λϑω̄ λειαρ̄η̄c̄ αρ̄αϑ̄  
 ε̄]μ̄ν̄λᾱϑ̄ε̄ αβαλ' ν̄ε̄η̄τοῡ  
 νᾱτε̄κο̄ εῑμη̄ πω̄ρη̄ε̄ μ̄  
 πτε̄κο̄ χε̄ ε̄ρε̄τ̄γρᾱφη̄ νᾱ  
 13 χω̄κ̄ αβαλ' †νοϑ̄ ε̄εῑν̄νη̄ϑ̄  
 ω̄ᾱ απακ' λϑω̄ νε̄εῑ εῑε̄χω̄  
 μ̄μαϑ̄ ε̄ν̄πκοcμoc χε̄  
 καcε̄ εϑ̄ακω̄ νεϑ̄ μ̄παρε̄  
 ω̄ε̄ εϑ̄χη̄κ' αβαλ' ε̄ρη̄ῑ ν̄ε̄η̄  
 14 τοῡ ανακ' λει† νεϑ̄ μ̄πεκ̄  
 cēε̄ε̄· λϑω̄ πκοcμoc λϑ̄με̄c̄  
 τω̄οῡ χε̄ ε̄νᾱβαλ̄ ε̄ν̄ ε̄ν̄  
 πκοcμoc̄νε̄ κᾱταθε̄ λ  
 νακ' οῡαβαλ' ε̄ν̄ ε̄ν̄πκοc  
 15 moc· ε̄εῑcāπ̄c̄π' ε̄ν̄ χε̄ ε̄κα  
 χ̄ῑτοῡ αβαλ' ε̄ν̄πκοcμoc  
 αλλα χε̄καcε̄ ε̄κᾱαρ̄η̄c̄ αρ̄αϑ̄  
 16 αβαλ' ε̄ν̄π̄πο̄νη̄ροc· ε̄εν̄  
 αβαλ' ε̄ν̄ ε̄ν̄πκοcμoc̄νε̄  
 κᾱταθε̄ ε̄ω̄οῡτ' ανακ' οῡ  
 17 αβαλ' ε̄ν̄ ε̄ν̄πκοcμoc̄ μᾱ  
 τοῡβαϑ̄ ε̄ρη̄ῑ ε̄ν̄τ̄μη̄ε̄· πεκ̄  
 18 cēε̄ε̄πε̄ τ̄μη̄ε̄· κᾱταθε̄  
 ν̄τακ̄τε̄ϑ̄ᾱεῑ απ̄κοcμoc  
 ανακ̄ ε̄ω̄οῡτ' λεῑχᾱϑ̄cē λ  
 19 πκοcμoc· λϑω̄ †τοϑ̄βο̄ μ̄

1 μαc sic. 5 οῡνη̄τη̄νη̄ϑ̄ sic, l. οῡνη̄τη̄εῑϑ̄. 6 λειαρ̄η̄c̄ sic. 11 αρ̄η̄c̄ λ, the scribe originally wrote λϑ̄ at the end of the line, but erased the ϑ̄ with a knife; it is however still legible — the last clause of v. 11 has dropped out.







ΠΓ

ΜΑΕΙ ΖΑΡΑΥ ΧΕΚΑΣΕ ΖΩΟΥ ΕΥ  
 ΝΑΨΩΠΕ ΕΥΤΟΥΒΛΕΙΤ' ΖΝ  
 20 ΤΜΗΕ· ΕΕΙΣΑΠΣΠ' ΔΕ ΕΝ ΕΤΒΕ  
 ΝΕΕΙ ΟΥΔΕΤΟΥ· ΑΛΛΑ ΕΤΒΕ  
 ΝΚΑΥΕ ΑΝ ΕΤΡ<sup>ΝΔ</sup>ΠΙΣΤΕΥΕ ΑΡΑΕΙ  
 21 ΑΒΑΛ ΖΙΤΝΠΟΥΣΕΧΕ· ΧΕΚΑ  
 ΣΕ ΤΗΡΟΥ ΕΥΑΨΩΠΕ ΑΥΕΕ· >  
 ΚΑΤΑΘΕ ΝΤΑΚ ΠΑΕΙΩΤ' ΚΖΡΗ  
 ΝΖΗΤ' ΑΥΩ ΑΝΑΚ' ΖΡΗΪ ΝΖΗΤΚ'  
 ΧΕΚ[ΑΣ]Ε ΖΩΟΥ ΕΥΑΨΩΠΕ ΖΡ[ΗΪ  
 ΝΖΗΤΝ ΧΕ ΕΡΕΠΚΟΣΜΟΣ ΝΑ[Ρ  
 ΠΙΣΤΕΥΕ ΧΕ ΝΤΑΚ' ΠΕΡΤΕ[Υ  
 22 ΔΕΙ· ΑΥΩ ΔΕΙ† ΝΕΥ ΜΠΑΔΑΥ  
 (24<sup>b</sup>) ΝΤΑΚ'ΤΕΕΨ ΝΗΕΙ· ΧΕ ΔΚΜΡ  
 ΡΙΤ· ΖΑΘΗ ΝΤΚΑΤΑΒΟΛΗ ΜΠΚΟ  
 25 ΣΜΟΣ· ΠΑΕΙΩΤ' ΠΔΙΚΑΙΟΣ· ΑΥΩ  
 ΠΚΟΣΜΟΣ ΜΠΕΨΟΥΩΝΚ' ΑΝΑΚ'  
 ΔΕ ΔΕΙΣΟΥΩΩΝΚ' ΑΥΩ ΝΕΕ[Ι  
 . . . . ΑΥΣΟΥΩΩΝΤ' ΧΕ Ν  
 26 ΤΑΚΠΕΡΤΕΥΔΕΙ· ΑΥΩ ΔΕ[Ι  
 ΟΥ[ΩΝ]ΕΖ ΝΕΥ ΑΒΑΛ' ΜΠΕΚΡΕΝ  
 ΑΥΩ ΑΝ †ΝΑΟΥΑΝΕΨ· ΧΕΚΑ  
 ΣΕ ΤΑΓΑΠΗ ΝΤΑΚΜΡΡΙΤ ΖΗΤΣ  
 XVIII 1 ΕΣΑΨΩΠΕ ΖΡΗΪ ΝΖΗΤΟΥ· ΝΕΕΙ  
 ΝΤΑΡΕΨΧΟΟΥ ΧΙΠΗΣ ΑΨΙ ΑΒ[ΑΛ  
 ΜΝΝΕΨΜΑΘΗΤΗΣ ΑΠΙΚΡΟ Μ  
 ΠΧΙΜΑ[Ρ]ΡΟΣ ΜΠΚΕΔΡΟΣ ΠΜΑ  
 ΕΡΕΟΥΝΟΥΚΗΠΟΣ ΝΖΗΤΨ Α  
 ΠΜΑ ΝΤ[Α]ΨΒΩΚ ΑΖΟΥΝ Α  
 2 ΡΑΨ ΜΝ[ΝΕ]ΨΜΑΘΗΤΗΣ· ΝΕ[Ψ  
 ΣΑΥΝΕ Ζ[ΩΟ]ΥΨ ΧΕ ΙΟΥΔΑ[Σ ΠΕ  
 ΤΝΑΡΠ[ΑΡΑΔΙΔΟ]Υ ΜΜ[ΑΨ Μ  
 ΠΜΑ ΕΤΜΜΕΥ ΧΕ ΖΑ[Ζ ΝΣΑΠ  
 ΛΙΗΣ ΣΩΟΥΨ ΑΜΕΥ ΜΝΝΕΨ  
 3 ΜΑΘΗΤΗ[Σ· Ι]ΟΥΔΑΣ ΘΕ ΑΨΧΙ  
 ΝΤΣΠ[ΕΙΡΑ ΑΥΩ Ζ]ΕΝΖΥΠΗΡΕ  
 ΤΗΣ ΑΒΑ[Α] ΖΙΤΝΝΑΡΧΙΕΡΕΥΣ

ΠΔ

ΜΝΜΦΑΡΙΣΑΙΟΣ ΑΨΙ ΑΠΜΑ  
 ΕΤΜΜΕΥ ΜΝΖΕΝΦΑ  
 ΝΟΣ ΑΥΩ ΖΕΝΛΑΜΠΑΣ  
 4 ΜΝΖΕΝΖΟΠΛΟΝ· ΙΗΣ ΔΕ  
 ΕΨΣΑΥΝΕ ΝΖΩΒ ΝΙΜ' ΕΤΝ  
 ΝΗΥ ΑΧΩΨ ΑΨΙ ΑΒΑΛ' ΠΑ  
 ΧΕΨ ΝΕΥ ΧΕ ΕΡΕΤΝΩΠΝΕ  
 5 ΣΑΝΙΜ' ΑΥΟΥΩΨΒ ΝΕΨ ΧΕ  
 ΕΝΩΠΝΕ ΝΣΑΙΗΣ ΠΝΑΖΩ  
 Ρ]ΑΙΟΣ· ΠΑΧΕ ΙΗΣ ΝΕΥ ΧΕ  
 Α]ΝΑΚ'ΠΕ· ΝΕΨΑΖΕ ΔΕ Α  
 Ρ]ΕΤΨ ΧΙΨΟΥΔΑΣ ΠΕΤΝΑ  
 6 Ρ]ΠΑΡΑΔΙΔΟΥ ΜΜΑΨ· Ν  
 ΤΑΡΕΨΧΟΟΣ ΘΕ ΝΕΥ ΧΕ Α  
 ΝΑΚΠΕ· ΑΥΖΑΕΙΕ ΣΑΠΑ  
 7 ΖΟΥ ΑΖΡΗΪ ΑΧΝΠΚΑΣ· ΠΑ  
 Α[Ι]Ν ΑΝ ΑΨΧΝΟΥ ΕΨΧΩ Μ  
 ΜΑΣ ΧΕ ΕΡΕΤΝΩΠΝΕ ΣΑ  
 Ν]ΙΜ' ΝΤΑΥ ΔΕ ΠΑΧΕΥ Χ[Ε  
 8 ΙΗΣ ΠΝΑΖΩΡΑΙΟΣ· ΑΨΟΥΩ  
 ΨΒ ΧΙΠΗΣ ΧΕ ΔΕΙΧΟΟΣ ΝΗ  
 ΤΝ ΧΕ ΑΝΑΚΠΕ· ΕΨΠΕ  
 ΑΝΑΚ ΘΕ ΠΕΤΕΤΝΩΠΝΕ  
 ΝΣΩΕΙ ΚΑΝΕΕΙ ΝΣΕΒΩΚ'  
 9 ΧΕΚΑΣΕ ΕΨΑΧΩΚ ΑΒΑΛ' ΧΙ  
 ΠΣΕΧΕ ΝΤΑΨΧΟΟΥ ΧΕ ΝΕΝ  
 ΤΑΚΤΕΕΤΟΥ ΝΗΕΙ ΜΠΙ  
 ΤΕΚΑΛΑΥΕ ΑΒΑΛ' ΝΖΗΤΟΥ·  
 10 ΣΙΜΩΝ ΘΕ ΠΕΤΡΟΣ ΕΥΝΟΥ  
 ΣΗΨΕ ΝΤΟΟΤΨ ΑΨΑΤΖΣ ΑΨ  
 ΨΩΘΕ ΜΠΖΜΖΕΛ' ΜΠΑΡΧΙ  
 ΕΡΕΥΣ ΑΨΙ ΜΠΨΜΕΨΤΕ  
 ΝΝΟΥΝΕΜ' ΝΕΠΡΕΝ ΔΕ Μ  
 11 ΝΖΜΖΕΛ'ΠΕ ΜΑΛΧΟΣ· ΠΑΧΕ  
 ΙΗΣ ΜΠΕΤΡΟΣ ΧΕ ΝΟΥΧΕ

20 ΝΑ superl. 22 After ΝΗΕΙ the rest of v. 22, all v. 23 and 24<sup>a</sup> have dropped out by homoeot. 25 Very slight remains are consistent with ΖΩΟΥ in the lac. 26 Ν superl. — the last clause of the v. is omitted. 1 ΧΙΜ. sic.  
 3 ΑΡΧ. sic. 6 ΖΑΕΙΕ the scribe wrote ΖΑΕΙΝΕ and crossed out the Ν, but that still leaves a mutilated sentence compared with all other texts. 7 ΧΝΟΥ probably crasis for ΧΝΟΥΟΥ. 10 ΝΝΟΥΝΕΜ sic.

π̄ε

12  $\bar{\nu}\tau\epsilon\kappa\sigma\eta\epsilon$  ἀπεσκαεῖς· π̄χοῦ  
 $\bar{\nu}\tau\alpha\pi\alpha\epsilon\iota\omega\tau'$  τ̄εεϛ η̄ηεῖ μ̄η †να  
 13  $\sigma]o\sigma$  ἐν· τ̄σπειρα β̄ε λ̄γω π̄χιλι  
 $\lambda]p\chi\sigma$   $\bar{m}\bar{n}\bar{n}\bar{\sigma}\gamma\eta\rho\epsilon\tau\eta\sigma$   $\bar{\nu}\tau\epsilon\eta\iota$   
 οὔταεῖ λ̄γ̄ωπε  $\bar{n}\bar{i}\eta\sigma$  λ̄γμαρεϛ  
 14 λ̄γω λ̄γ̄η̄τ̄ϛ ϖ̄α ἀννα  $\bar{\nu}\omega[\lambda]p\epsilon\eta'$   
 νεπωλμ' δεπε  $\bar{n}\kappa\lambda\acute{\iota}\phi\alpha\sigma$  παρ̄χι  
 15 ερεϛ  $\bar{\nu}\tau\rho\alpha\mu\pi\epsilon$   $\epsilon\bar{\tau}\bar{m}\bar{m}\epsilon\gamma$  καῖ  
 φ̄ας δεπε  $\bar{n}\epsilon\epsilon\iota$   $\bar{\nu}\tau\alpha\chi\chi\iota\sigma\alpha\chi\eta\epsilon$   
 $\bar{n}\bar{n}\iota\sigma\gamma\tau\alpha\epsilon\iota$   $\chi\epsilon$   $\sigma\bar{r}\eta\alpha\chi\rho\epsilon$  ἀτρε[ϛ  
 16 ϖ̄ωμε  $\bar{n}\sigma\omega\tau\mu\sigma\gamma\alpha\pi\lambda\lambda\sigma[\sigma$ · νεϛ  
 οὔη̄ δε  $\sigma\lambda\eta\sigma$   $\chi\iota\sigma\iota\mu\omega\eta\eta\epsilon[\tau\rho\sigma$   
 $\bar{m}\bar{n}\bar{p}\kappa\epsilon\mu\alpha\theta\eta\tau\eta\sigma$ · π̄μα[θ̄η  
 τ̄ησ δε  $\epsilon\bar{\tau}\bar{m}\bar{m}\epsilon\gamma$  νερεπαρ[χ̄ιε  
 ϖ̄εϛ  $\sigma\lambda\gamma\eta\epsilon$   $\bar{m}\bar{m}\alpha\chi$ · λ̄γω λ̄γ̄ω[κα  
 17 ϖ̄οϛ  $\bar{m}\bar{n}\bar{i}\eta\sigma$  ἀταγ̄λη  $\bar{m}\bar{p}\alpha\rho[\chi\iota\epsilon$   
 ϖ̄εϛ·  $\bar{p}\epsilon\tau\rho\sigma$  δε  $\bar{n}\epsilon\chi\lambda\alpha\gamma\epsilon$  ἀρε[τ̄ϛ  
 $\bar{m}\bar{p}\alpha\lambda'$   $\bar{\sigma}\bar{i}\bar{r}\bar{n}\bar{p}\rho\sigma$ · λ̄η̄ β̄ε ἀβαλ[χιπ  
 18  $\bar{m}]a\theta\eta\tau\eta\sigma$   $\epsilon\tau\epsilon\pi\alpha\rho\chi\iota\epsilon\rho\epsilon\gamma\sigma$   $\sigma[\lambda$   
 $\gamma\eta\epsilon$   $\bar{m}]m\alpha\chi$ · λ̄γω λ̄γ̄ω[οσ]  $\bar{n}\bar{t}\bar{m}\bar{m}\bar{n}\epsilon$   
 19 οὔτε λ̄γ̄χι  $\bar{p}\epsilon\tau\rho\sigma$  λ̄γ̄οϛ· τ[ $\bar{\sigma}\bar{m}$   
 $\bar{\sigma}\epsilon\lambda'$  δε  $\bar{n}\bar{m}\bar{n}\epsilon\sigma\gamma\tau\epsilon$  παχεσ  $\bar{m}[\bar{p}\epsilon$   
 τ̄ροσ  $\chi\epsilon$  μ̄η  $\bar{n}\bar{t}\alpha\kappa'$   $\bar{\sigma}\omega\gamma\kappa$  ἀν [  $\bar{n}$   
 20 τ̄κοῦαβαλ'  $\bar{\sigma}\bar{n}\bar{m}\bar{m}\alpha\theta\eta\tau\eta\sigma$  [  $\bar{m}$   
 $\bar{p}\rho\omega\mu\epsilon$ · παχεϛ  $\chi\epsilon$   $\bar{m}\bar{m}\alpha\eta$ ·  $\bar{n}[\epsilon]\gamma$   
 21 λ̄γε ἀρετοῦ  $\bar{p}\epsilon$   $\chi\iota\eta\bar{\sigma}\bar{m}\bar{\sigma}\epsilon\lambda'$   $\bar{m}[\bar{n}$   
 $\bar{n}\bar{\sigma}\gamma\eta\rho\epsilon\tau\eta\sigma$  ελ̄γ̄χερεοῦω[λ̄ε  
 $\epsilon\gamma\tau\bar{\sigma}\bar{m}\bar{m}\sigma$   $\bar{m}\bar{m}\alpha\gamma$   $\chi\epsilon$  νερεπ̄χεϛ  
 $\bar{m}\bar{p}\alpha\lambda'$   $\bar{p}\epsilon\tau\rho\sigma$   $\bar{\sigma}\omega\sigma\gamma$  ἀν· νεϛ  
 22 λ̄γε ἀρετ̄ϛ  $\epsilon\chi\tau\bar{\sigma}\bar{m}\sigma$   $\bar{m}\bar{m}\alpha\chi$   $\bar{p}\epsilon$ · [παρ  
 23 χ̄ιερεϛ β̄ε λ̄γ̄χ̄νεῖη̄σ  $\epsilon\tau\beta\epsilon$   $\bar{n}[\epsilon\chi$   
 24  $\bar{m}\alpha\theta\eta\tau\eta\sigma$  λ̄γω  $\epsilon\tau\beta\epsilon$  τ̄σβω· λ[ϛ  
 25 οῦωωβ̄ νεϛ  $\chi\iota\eta\eta\sigma$   $\chi\epsilon$  ἀνακ'  $\bar{n}$   
 26 τ̄αιεσεχε  $\bar{m}\bar{n}\bar{p}\kappa\sigma\sigma\mu\sigma$   $\bar{\sigma}\bar{n}\sigma\gamma$   
 27 παρ̄ρησια· ἀνακ'  $\bar{n}\sigma\gamma\alpha\epsilon\iota\omega$   $\bar{n}[\bar{i}\mu$   
 28  $\epsilon\epsilon\iota\bar{\tau}\sigma\beta\omega$   $\bar{\sigma}\bar{n}\bar{n}\sigma\gamma\sigma\eta\alpha\gamma\omega\gamma\eta$  λ̄γω

π̄σ

$\bar{\sigma}\bar{n}\bar{p}\rho\pi\epsilon\epsilon$  π̄μα  $\epsilon\tau\epsilon[r]\epsilon\eta\iota\sigma\gamma$   
 1 τ̄αιε τ̄ηροῦ  $\sigma\lambda\sigma\gamma\bar{\sigma}$  ἀραϛ· λ̄γ  
 2 ω  $\bar{m}\bar{p}\iota\chi\epsilon\lambda\lambda\gamma\epsilon$   $\bar{n}\sigma\epsilon\chi\epsilon$   $\bar{\sigma}\bar{n}$   
 3  $\bar{p}\bar{\sigma}\omega\pi'$  λ̄γ̄ρακ'  $\bar{\kappa}\bar{n}\sigma\gamma$   $\bar{m}\bar{m}\alpha$   
 4 εῖ·  $\chi\eta\sigma\gamma$   $\bar{n}\epsilon\eta\tau\alpha\gamma\sigma\omega\tau\bar{m}$   
 5  $\chi\epsilon$   $\epsilon\gamma$   $\bar{n}\epsilon\eta\tau\alpha\epsilon\iota\chi\sigma\sigma\gamma$   $\bar{n}\epsilon\gamma$ ·  
 6  $\bar{n}\epsilon\epsilon\iota$   $\epsilon\tau\sigma\lambda\gamma\eta\epsilon$   $\bar{n}\bar{n}\epsilon\eta\tau\alpha$   
 7 εἰχοοῦ ἀνακ'·  $\bar{n}\epsilon\epsilon\iota$  δε  $\bar{n}$   
 8 τ[αρ]εϛχοοῦ· οὔεε  $\bar{n}\bar{n}\bar{\sigma}\gamma$   
 9  $\bar{p}\eta\rho\epsilon\tau\eta\sigma$  λ̄γ̄ωβ̄ε  $\bar{n}\bar{i}\eta\sigma$   
 10  $\bar{n}\sigma\gamma\kappa\sigma\gamma\rho$  εϛχ̄ω  $\bar{m}\bar{m}\alpha\sigma$   $\chi\epsilon$   
 11 τ̄ε]εῖτε θ̄ε  $\bar{n}\sigma\gamma\lambda\omega\beta\eta\pi\alpha\rho$   
 12  $\chi\iota]ε\rho\epsilon\gamma\sigma$ · παχεϛ  $\chi\iota\eta\eta\sigma$   $\chi\epsilon$   
 13  $\epsilon\omega]p\epsilon$   $\kappa\alpha\kappa\omega\sigma$  λ̄εῖσεχε ἀρι  
 14  $\bar{m}]n\tau\rho\epsilon$   $\bar{\sigma}\alpha\pi\bar{p}\epsilon\theta\lambda\gamma$ ·  $\epsilon\omega\pi\epsilon$   
 15  $\kappa]a\lambda\omega\sigma$   $\epsilon\tau\beta\epsilon$   $\epsilon\gamma$   $\epsilon\kappa\bar{\sigma}\bar{i}\epsilon$  ἀρα  
 16 εῖ· λ[ϛχ̄λοῦϛ  $\chi\iota\alpha\eta\eta\eta\sigma$  εϛ  
 17  $\bar{m}\eta\rho]$  ϖ̄α καῖφ̄ας παρ̄χιερεϛ  
 18  $\sigma\iota\mu]ω\eta\eta$  δε [ε π]ετ̄ροσ νεϛ[λ̄γε  
 19 ἀρε]τ̄ϛ  $\epsilon\chi\tau\bar{\sigma}\bar{m}\sigma$   $\bar{m}\bar{m}\alpha\chi$ · πα  
 20  $\chi\epsilon]γ$  β̄ε νεϛ  $\chi\epsilon$  μ̄η  $\bar{n}\bar{t}\alpha\kappa'$   
 21  $\bar{\sigma}\omega]γ\kappa$  ἀν  $\bar{n}\bar{t}\kappa\sigma\gamma\alpha\beta\alpha\lambda'$   $\bar{\sigma}\bar{n}$   
 22  $\bar{n}]ε\chi\mu\alpha\theta\eta\tau\eta\sigma$  ἀπετ̄μ  
 23  $\bar{m}]ε\gamma$   $\bar{p}\alpha\rho\eta\alpha$  εϛχ̄ω  $\bar{m}\bar{m}\alpha\sigma$   $\chi\epsilon$   
 24  $\bar{m}]m\alpha\eta$ · παχε οὔεε ἀβαλ'  
 25  $\bar{\sigma}\bar{n}\bar{n}\bar{\sigma}\bar{m}\bar{\sigma}\epsilon\lambda'$   $\bar{m}\bar{p}\alpha\rho\chi\iota\epsilon\rho\epsilon\gamma\sigma$   
 26  $\epsilon\gamma\sigma\gamma\eta\eta\eta\sigma\bar{p}\epsilon$   $\bar{m}\bar{p}\epsilon\eta\tau\alpha$   
 27  $\bar{p}\epsilon\tau\rho\sigma$   $\sigma\lambda\lambda\epsilon\pi'\epsilon\chi\mu\epsilon\omega\tau\epsilon$   
 28  $\chi\epsilon$  ἀναη̄  $\epsilon\rho\eta\epsilon\gamma$  ἀρακ'  $\bar{\sigma}\bar{n}$   
 29  $\bar{p}\kappa\eta\eta\sigma$   $\bar{n}\bar{m}\bar{m}\epsilon\chi$ · παλιν  
 30 ἀν λ̄γ̄ωλε ἀβαλ'  $\bar{n}\bar{t}\sigma\gamma\eta\sigma\gamma$   
 31 λ̄γ̄αλεκτωρ̄ μοῦτε  $\bar{m}\bar{n}$   
 32  $\bar{n}\sigma\lambda\eta\eta\epsilon\iota$  λ̄γ̄χι  $\bar{n}\bar{i}\eta\sigma$  ἀβαλ'  
 33  $\bar{\sigma}\bar{i}\bar{t}\bar{n}\kappa\lambda\acute{\iota}\phi\alpha\sigma$  λ̄γ̄οϛ ἀπ̄ηραι  
 34 τ̄ωριον· νεεῖταγε δεπε·

12  $\chi\iota\lambda\iota\alpha\rho\chi\sigma$  sic. 16  $\bar{m}\bar{p}\alpha\lambda$  sic for  $\bar{m}\bar{p}\beta\alpha\lambda$  cf. v. 18.

then corrected the O to ω without adding another O.

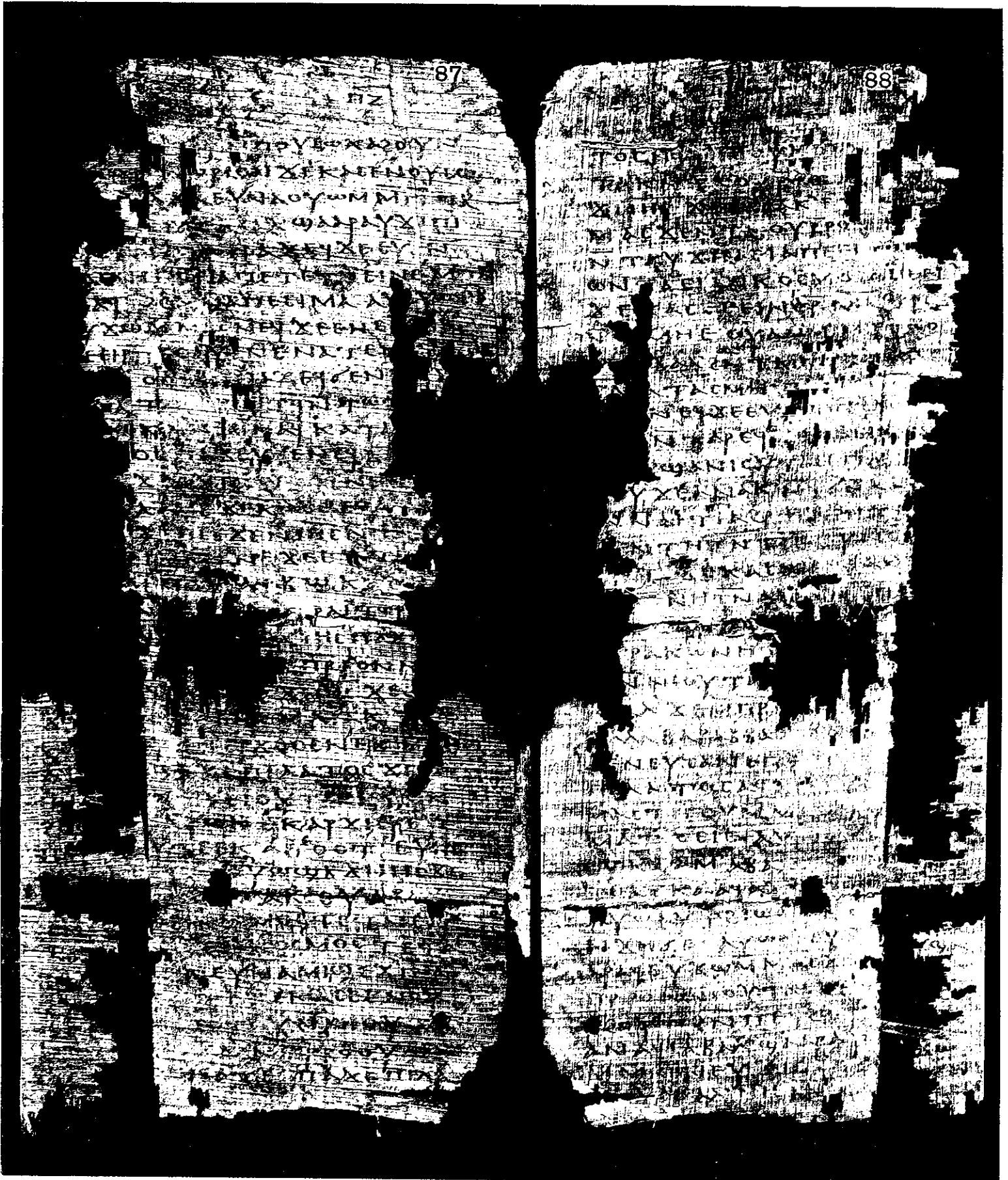
18  $\bar{t}\bar{\sigma}\bar{m}\bar{m}\sigma$

...  $\bar{t}\bar{\sigma}\bar{m}\sigma$  sic.

26 ἀναη̄ apparently a scribal error for

ἀνα[κ ε]η̄.





πζ

λ]Υ[ω̄ n̄]τλγ̄ m̄πουβωκ λζοϋν  
 λ̄πρ[λ]ιτωριον χεκασε νοϋσω  
 ωϥ λ]λλα εϋναοϋωm̄ m̄ππα  
 29 cxa· λ]ϥι θε αβαλ' ωα λραγ̄ χιπι  
 λατος λγω παχεϥ χε εϋ n̄  
 καθηγορια πετετ̄νεine m̄  
 30 m]λϥ λζοϋν απειμα· λγοϋωω̄β  
 ε]γχω m̄μας νεϥ χε ενε̄m̄πε  
 π]σει ρ̄πεθαϋ ενενατεε[ϥ] εν  
 πε λ]τοοτκ'· παχεϥ θε n[εϋ] χ[ι  
 πι]λατο[с χε] χιτ̄ϥ n̄τωτ̄[n̄ n̄τε  
 τ̄n̄]ρ̄krine m̄μαϥ κατα]πετ̄n̄  
 nom]oc παχεϋ θε νεϥ χι[nioy  
 τλει] χε οϋκ' εζεστι nen[αμοϋ  
 32 οϋτ] λλϋε χεκασε εϋαχω[κ λ  
 βαλ] χιπσεχε n̄h̄c̄ n̄ταχχ[οοϥ  
 εϥ]ρ̄chmane χε εϥna[μοϋ  
 33 n̄εω] m̄μοϋ· λϥβωκ θε [χιπιλα  
 τος] λ[ζοϋν απ]πραιτωρ[ιον  
 λγω λ]ϥ[μοϋτ]ε λ̄h̄c̄ παχ[εϥ  
 νεϥ χ]ε [n̄τακπ]ε π̄ρρο n̄n[ioy  
 34 τλει] λϥοϋ[ωω̄β] χιh̄c̄ χε ε[κ  
 χω [m̄π]σει αβαλ' m̄μακ' x̄n̄  
 θε[nka]ϋε περχοοc nek' ετβητ'  
 35 λϥ[οϋω]ω̄β χιπιλατος χε μη  
 τι λ[na]k̄ οϋειοϋται· πεκ  
 θεθ[нос] λγω нек' αρχιερεϋс  
 πεn̄[τ]αϋτεεκ' ατοοτ' εϋ πε  
 36 n̄τακεεϥ· λϥοϋωω̄β χιh̄c̄ χε  
 ταm̄n̄]τ̄ρρο [λ]naκ' οϋαβαλ'  
 εν̄ z̄n̄[π]σεικοcμοcτε· εneoy  
 ав[λλ' z̄n̄]σεικοcμοcτε τα  
 m̄n̄[τ̄ρ]ρō neϋnamioe χιna  
 zϥ[πh]pethc χεκασε νοϋ  
 τεε[τ' ατ]οοτοϋ n̄nioyται·  
 †noy [. . τ]αm̄n̄τ̄ρρο οϋαβαλ'  
 37 εν̄ z̄n̄[πε]εimate· παχε πιλα

πh

τος νεϥ χε οϋκοϋν σε̄ n̄  
 τак n̄tkoȳp̄po· λϥ[οϋω]ω̄β  
 χιh̄c̄ χε n̄τακ' ετχω m̄  
 μαc χε n̄tkoȳp̄po· an[ακ  
 n̄ταγχπαι απειρωβ λγ  
 ω n̄ταει απκοcμοc απει  
 χεκασε εειnaρ̄m̄n̄τpe  
 n̄[τ]m̄he· οϋαν nim' ετωο  
 οπ αβαλ' z̄n̄tm̄he ωapεϥcω  
 38 τ̄m̄ αταcμη· παχε πιλα  
 τος] νεϥ χε εϋτε tm̄he  
 λγω] n̄ταρεϥ χεπεει λϥι λ[n  
 αβαλ'] ωα nioyται παχε[ϥ  
 ne]ϥ χε anaκ' n̄†c̄n̄λλϋ[ε  
 ε]n̄ n̄aitia z̄p̄h̄i n̄z̄ht̄ϥ  
 39 ο]ϋντητ̄n̄ m̄meϥ n̄oy[сω  
 ωnt' χεκασε εειnaκa  
 οϋ]εε n̄ht̄n̄ αβαλ' z̄n̄πn̄[λ  
 cxa·] n̄te[τ̄noyωω] θε  
 λ]траκω n̄ht̄[n̄ αβαλ' π̄ρ  
 40 po] n̄nioyτα[ει· λγω]ω̄βna  
 αβαλ' χε m̄π̄ρ[καπεει αβαλ  
 αλλα βαpаввас· βα[pаввас  
 XIX 1 δε neϋcane πε· τ[οτε  
 πιλατος λϥχι n̄h̄c̄]c̄ λϥ̄ρ  
 2 mac̄tigoȳ m̄maϥ· λγ[ω m̄  
 maToeie λγωωω̄nt̄  
 οϋκλαm̄' αβαλ' z̄n̄z̄enωan  
 τε λγκαλϥ λx̄n̄[τ]εϥa[πε  
 λγω λγ† z̄ioωϥ n̄oy[z̄aeite  
 3 n̄x̄h̄ce· λγω neϋn̄[nh]ϥ ωα  
 λραϥ εϋχω m̄μαc χε [χαipe  
 π̄ρρο n̄nioyται εϋ[† αλ]с  
 4 λζοϋν z̄n̄πεϥz̄o· πι[λατο]с  
 an λϥι αβαλ' ωα λραγ̄ [εϥ]χω  
 m̄μαc neϋ χε ειc̄z̄h[τε] λει  
 n̄τ̄ϥ αβαλ' n̄ht̄n̄ χε[κα]ce

28 π superl.      29 πεεiμα sic.      35 οϋειοϋτ. sic — некapx. sic, I. некapx.      36. After χεκασε the scribe wrote εnoy and then crossed out the ε — the two missing letters after †noy were either σε or δε.      37 n̄tk 2° sic.  
 39 [οϋωω̄ σε] uncertain, from Sah.      40 [καπεει αβ.] filling of lac. uncertain.      I Perhaps σε followed τοτε.  
 2 z̄aeite cf. v. 5.      3 χαipe a vestige of ε is visible — λac, c is certain, but the vocalisation in this dialect is doubtful. Three letters are wanted in the lac.

π̄θ

5 ΕΤΕΤΝΑ]ΜΜΕ ΧΕ †Θ̄ΝΛΑΥΕ ΕΝ [N  
 ΛΙΤΙΑ ΖΡ]ΗῙ Ν̄ΖΗΤΨ· ΛΨΙ Θ̄Ε ΔΝ Δ[ΒΑΛ'  
 ΧΙΠ̄Η̄C ΕΡ]ΕΠΚΛΑΜ' Ν̄ΨΑΝΤΕ ΖΙ[Χ̄N  
 ΤΨΑΠΕ Δ]ΥΩ ΕΡΕΤΖΑΕΙΤΕ N[ΧΗ  
 6 Θ̄Ε ΖΙΩΩ]Ψ· Ν̄ΤΑΡΟΥΝ[Ε]Υ Θ̄Ε ΑΡΑ[Ψ  
 ΧΙΠ̄ΖΥΠΗ]ΡΕΤΗC Μ̄ΝΝΑΡΧΙΕΡ[ΕΥC  
 ΔΥΛΩΘΗΛ] ΑΒΑΛ' ΕΥΧΩ Μ̄ΜΑC ΧΕ  
 ΑΡΙCΤΑΥΡ]ΟΥ Μ̄ΜΑΨ ΑΡΙ[CΤ]ΔΥ[ΡΟΥ  
 Μ̄ΜΑΨ· ΠΔ]ΧΕ ΠΙΛΑΤ[ΟC ΝΕΥ ΧΕ ΧΙ  
 ΤΨ Ν̄ΤΩΤN] Ν̄ΤΕΤN̄Ρ[CΤΑΥΡΟΥ  
 Μ̄ΜΑΨ· ΑΝ]ΑΚ ΓΑΡ N̄†[ΘΙΝΕ ΕΝ ΑΛΛ  
 7 ΥΕ N̄ΛΛΕ]ΙΘΕ ΑΖΟΥΝ Δ[ΡΑΨ· ΑΥΟΥ  
 ΩΨΒ ΧΙ]ΝΙΟΥΤΑΕΙ ΧΕ ΑΝ[ΑΝ  
 ΟΥΝΤΕΝ Ο]ΥΝΟΜΟC Μ̄ΜΕΥ [ΑΥΩ  
 ΚΑΤΑΠΕΝΝΟ]ΜΟC ΨΨΕ [ΑΡΑΨ  
 ΑΤΡΕΨΜΟΥ·] ΧΕ ΑΨΕΕΨ [N̄ΨΗΡΕ  
 8 Μ̄ΠΝΟΥΤ]Ε· ΠΙΛΑΤΟ[C Ν̄ΤΑΡΕΨ  
 CΩΤM ΑΠ]ΕΙCΕΧΕ Δ[ΨΡΖΑΤΕ N̄  
 9 ΖΟΥΟ ΑΥΩ] ΑΨΒΩΚ' ΑΖΟ[ΥΝ ΑΠΠΡΑΙ  
 ΤΩΡΙΟΝ·] ΠΑΧΕΨ N̄ΠΗC [ΧΕ N̄ΤΚ  
 ΟΥΑΒΑΛ] ΤΟ Ν̄ΤΑΚ[· Π̄ΗC ΔΕ M̄  
 10 ΠΕΨΟΥ]ΔΨΒ ΝΕΨ· ΠΑ[ΧΕ ΠΙΛΑ  
 ΤΟC] ΝΕΨ Χ[Ε] Κ̄ΛCΕΧΕ Ν[ΜΜΗ  
 ΕΙ ΕΝ·] Κ'CΑΥΝΕ ΕΝ ΧΕ [ΟΥΝ†  
 ΤΕΖΟ]ΥCΙΑ ΑΡ̄CΤΑΥΡΩ [M̄ΜΑΚ  
 [ΑΥΩ ΟΥΝ† ΤΕΖΟΥCΙΑ ΝΚΑΑΚ]  
 11 ΑΒΑΛ' ΑΨ]ΟΥΩΨΒ ΧΙΠ̄Η̄C ΧΕ ΝΕ  
 ΜΝΤΕΚ ΑΛΥΕ] N̄[ΕΞ]ΟΥ[CΙΑ ΑΖΟΥΝ  
 ΑΡΑΕΙ ΕΙΜΗ]Τ! ΧΕ ΑΥ[ΤΕΕC  
 ΝΕΚ ΑΒΑΛ ΖN̄ΤΠΕ·] ΕΤΒ[Ε ΠΕΕΙ  
 [ΠΕΡΤΕΕΤ ΑΤΟΟΤΚ ΟΥΝΤΕΨ ΟΥ]  
 12 ΝΑΘ N̄]ΝΑΒΕ Μ̄ΜΕΥ· ΕΤΒΕ ΠΕΕΙ  
 ΝΕΡΕ]ΠΙΛΑΤΟC Ψ[ΙΝΕ CΑΚΑ  
 ΑΨ ΑΒΑΛ·] ΝΙΟΥΤΑΕ[Ι ΔΕ ΝΕΥΛΩ  
 ΘΗΛ Δ]Β[Δ]Α' ΕΥΧΩ [M̄ΜΑC ΧΕ  
 [ΕΚΩ]ΑΚΟΥ ΜΠΕΕΙ ΑΒΑΛ]

5 ΤΖΑΕΙΤΕ sic always in this text.

6 [ΧΙΤΨ] or [ΨΙΤΨ].

7 [ΟΥΩΨΒ] probable no space for ΝΕΨ — [ΟΥΝΤΕΝ] or

ΟΥΝΤN.

8 From the spacing probably Θ̄Ε was not written after [N̄ΤΑΡΕΨ.

10 N superl. I. ΚΝΑC. — CΤΑΥΡΩ sic.

11 N̄[ΕΞ] only the superl. is left— the line in brackets is necessarily uncertain.

12 The last line of the page is uncertain and

the second half of the v. has dropped out by homoeot.

13 ΔΕ superl. — [ΓΑΒΒΑΘΑ] form uncertain.

14 [N̄ΤΕ] quite

uncertain. 15 Ψ[ΤΨ] it seems impossible to make room for a second ΨΙΤΨ in the space.

15 If ΕΙΜΗΤΙ is correct, there

is no space for ΠΡΡΟ before ΚΑΙCΑΡ. It is found in all Sah. Mss., but not in Boh. or Greek. Much of the filling of the lacunae in this and the preceding page is conjectural.

16 After ΤΟΤΕ the scribe wrote ΕΨΑΤΟ apparently by mistake for ΑΨΤΕΕΨ ΑΤΟ,

then corrected ΕΨ into ΑΨ by a diagonal stroke (contrary to the usual direction), inserted ΤΕΕΨ above the line and proceeded with ΑΤΟΟΤΟΥ. The corrections are all in the same ink as the original — after ΧΙΤΨ perhaps [ΑΥN̄ΤΨ | ΑΒΑΛ.

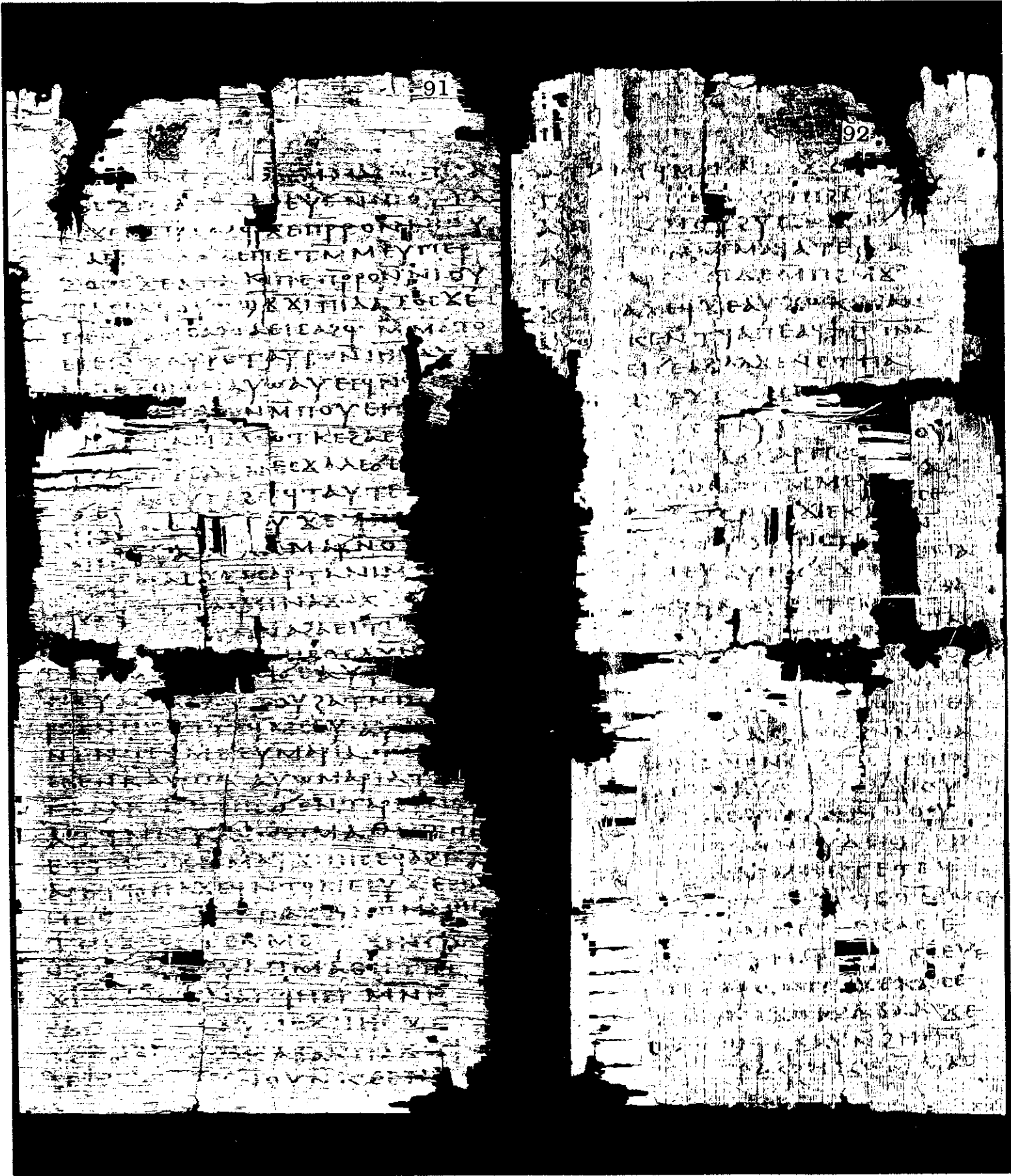
19 N̄ superl.

20 After ΖΗΤΨ perhaps ΑΥΩ.

ϑ

13 Ν̄ΤΑΚ] ΠΨΒΗΡ Μ̄ΠΡΡΟ ΕΝ· ΠΙΛ[Α  
 ΤΟC ΔΕ] Ν̄ΤΑΡΕΨCΩΤM ΑΠΕΕΙC[ΕΧΕ  
 . . . . . ΑΨΙΝΕ ΑΒΑΛ N̄ΠΗC ΑΨΤ[ΡΟΥ  
 . . . . . ΕΤΨ ΑΠΒΗΜΑ· ΟΥΜ[Α] ΕΥ  
 ΜΟΥΤ]Ε ΑΡΑΨ ΧΕ ΛΙΘΟCΤΡ[Ω  
 ΤΟΝ M̄]M̄N̄ΤΖΕΒΡΑΙΟC<sup>ΔΕ</sup> ΧΕ[ ΓΑΒ  
 14 ΒΑΘΑ· ΝΕ]ΠΝ[Ε]Υ ΔΕ ΠΕ N̄ΧΠ[CΟΕ  
 Ν̄ΤΕΤΠ[ΑΡΑ[C]ΚΕΥΗ Μ̄ΠΠ[Α  
 CΧΑ· ΑΥΩ ΠΔ]ΧΕΨ N̄ΝΙΟ[ΥΤΑ  
 15 ΕΙ ΧΕ ΕΙC ΠΕΤ]N̄ΡΡΟ· Ν̄Τ[ΑΥ ΔΕ  
 ΝΕΥΛΩΘΗΛ] ΑΒΑΛ' ΧΕ ΨΙ[ΤΨ ΑΡΙ  
 CΤΑΥΡΩ Μ̄ΜΑ]Ψ· ΠΑΧΕ ΠΙ[ΛΑ  
 ΤΟC ΝΕΥ Χ]Ε ΑΡΙCΤΑΥΡΩ M̄[ΠΕ  
 ΤN̄ΡΡΟ· ΑΥ]ΟΥΩΨΒ ΧΙΝΑ[ΡΧΙ  
 ΕΡΕΥC ΧΕ M̄N̄ΤN̄] ΚΕΡΡΟ M̄[ΜΕΥ ΕΙ  
 16 ΜΗΤΙ ΚΑΙCΑΡ·] ΤΟΤΕ ΑΨ Δ[ΤΟ  
 ΟΤΟΥ ΑΤΡΟΥ]Ρ̄CΤΑΥΡΩ Μ̄Μ[ΑΨ  
 Ν̄ΤΑΥ . . Ν̄Τ]ΑΡΟΥΧΙΤΨ[  
 17 ]! ΠΕΨCΤΑΥ[ΡΟC  
 ]ΕΥΜΟΥΤΕ[  
 ]M̄ΠΚΡΑΝΙΟ[N M̄  
 M̄N̄ΤΖΕΒΡ]ΑΙ[Ο]C ΧΕ ΓΟΛΓΟΘ[  
 18 ΠΜΑ Ν̄Τ]ΔΥΡ̄CΤΑΥΡΩ Μ̄Μ[ΑΨ N̄  
 ΖΗΤΨ] ΑΥΩ ΠΚΕCΝΕΥ N̄[M̄  
 ΜΕΨ ΟΥΕ]Ε CΑΠΙCΑ· ΟΥΕ[Ε CΑ  
 ΠΕΕΙ· Ι]Π̄ΗC ΔΕ Ν̄ΤΟΥΜ[ΗΤΕ  
 19 ΑΠΙ]ΛΑΤΟC ΔΕ CΖΕΕΙ<sup>N̄</sup> Ο[ΥΤΙ  
 ΤΛΟC] ΑΨΤΑΘΨ [ΑΠCΤΑΥΡΟC ΝΕΨ  
 CΗΖ Δ]Ε ΑΡΑΨ ΧΕ ΠΕΕΠ[Ε Π̄ΗC  
 ΠΝΑΖ]ΩΡΑΙΟC Π̄ΡΡΟ N̄[ΝΙΟΥΤΑ  
 20 ΕΙ· ΠΕΕΙ]ΤΙΤΛΟC ΔΕ ΑΖ[ΑΖ N̄  
 ΝΙΟΥΤΑ]ΕΙ ΑΨΨ ΧΕ ΝΕΨ[ΖΗΝ Α  
 ΖΟΥΝ ΑΤ]ΠΟΛΙC ΧΙΠ̄Μ[Α N̄  
 ΤΑΥΡ̄CΤΑ]ΥΡΩ N̄ΠΗC N̄Ζ[ΗΤΨ  
 ΝΕΨCΗΖ M̄]M̄N̄ΤΖΕΒΡ[ΑΙΟC M̄  
 [M̄N̄ΤΖΡΩΜΑΙΟC M̄M̄N̄ΤΟΥΛΑΙΑ]







ϣΑ

21 NIN·] NEYXΩ ΔΕ ΜΜΑΣ ΜΠΙΛΑ  
 ΤΟΣ ΧΙΝΑΡΧΙΕΡΕΥΣ ΝΝΙΟΥΤΑ  
 ΕΙ ΧΕ ΜΠΡСА29 ΧΕ ΠΡΡΟ ΝΝΙΟΥ  
 ΤΑΕΙ· ΑΛΛΑ ΧΕ ΠΕΤΜΜΕΥ ΠΕΡ  
 ΧΟΟΣ ΧΕ ΑΝΑΚΠΕ ΠΡΡΟ ΝΝΙΟΥ  
 22 ΤΑΕΙ· ΛΦΟΥΩΦΒ ΧΙΠΙΛΑΤΟΣ ΧΕ  
 23 ΠΕΝΤΑΕΙСА29 ΔΕΙСА29· ΜΜΑΤΟ  
 ΕΙΕ ΝΤΑΥΡСТАΥΡΩ ΝНС ΛΥΧΙ  
 ΜΠΦΩΦΩΝ ΑΥΩ ΑΥΒΕΦ ΝΦΤΑΥ  
 ΝΟΥΩ] Ν ΟΥΩΝ ΜΠΟΥΕ Π[ΟΥΕ Ν  
 ΜΜΑΤΑΕΙ ΑΥΩ ΤΚΕ2ΔΕΙ[ΤΕ  
 Τ2ΔΕΙΤΕ ΔΕ ΝЕСΧΑΛΕ6 Ε[Ν  
 24 ΑΛΛΑ ΝΕΥСА27ΦΤΑΥΤΕ [ΠΑΧΕΥ  
 6Ε ΝΝΟΥ[ΕΡΗ]Υ ΧΕ ΜΠΡ[ΤΡΕΝ  
 ΠΑ2С· ΑΛΛΑ ΜΑΡНО . . . .  
 ΝΙМ' ΑΡΑΣ ΧΕ ΕСАРТАΝИМ' Χ[ΕΚΑ  
 СЕ ΕΡΕΤΓΡΑΦΗ ΝΑΧΩΚ' Α[ΒΑΛ  
 ΧΕ ΑΥΠΩΦΕ ΝΝΑ2ΔΕΙΤΕ Α[ΧΩΟΥ  
 ΑΥΩ ΑΥΝΑΧ]ΚΛΗΡΟΣ ΑΧН[ΤΑ2В  
 СОУ· ΜΜΑΤΟΕΙ 6Ε ΑΥΡ[ΝΕΕΙ·  
 25 ΝΕΥΑ26 ΔΕ ΑΡΕΤΟΥ 2ΑТНПС[ΤΑΥ  
 ΡΟΣ ΝНС ΧΙΤΕΦΜΕΕΥ· ΑΥΩ[ΤСΩ  
 ΝΕ ΝТЕΦΜΕΕΥ ΜΑΡΙΑ ΤΩ[Ε  
 ΕΡΕ ΝΚΛΩΠΑ· ΑΥΩ ΜΑΡΙΑ ΤΜΑ  
 26 ΓΑΛΛΗΝΗ· ИНС 6Ε ΝТАРЕΦΝΕΥ  
 ΑТΦΜΕΕΥ ΑΥΩ ΠΜΑΘΗТС  
 ΕТΦΜΑΕΙΕ ΜΜΑΦ ΧИНС ΕΦΑ26  
 ΑΡΕТΦ· ΠΑΧΕΦ ΝТΦΜΕΕΥ ΧΕ ΕΙС  
 27 ΠΕΦΗΡΕ· Ε[Ι]ΤΑ ΠΑΧΕΦ ΝΠΜΑΘΗ  
 ТНС ΧΕ ΕС ТЕК'МΕΕΥ· ΧΙΝΦΟ  
 ΟΥ ΕТМ[М]ΕΥ ΑΠΜΑΘΗТС  
 28 ΧΙТС Α2ΟΥΝ ΑΠΦΗΕΙ· ΜНН  
 СΑ ΠΕ[ΕΙ ΕΦС]ΑΥΝΕ ΧИНС ΧΕ  
 Α2ΩВ ΝΙМ' ΧΩΚ ΑΒΑΛ' ΠΑΧΕΦ  
 29 ΧΕ †ΑΒΕ· ΝΕΥНОУНКЕЕН ΚΑ

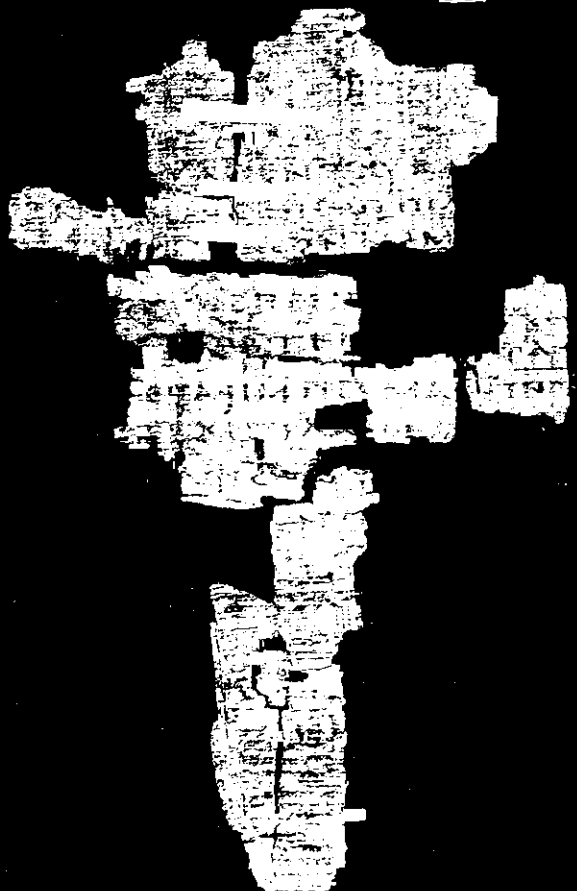
[ϣ]В

ΑΤ' Α[2Р]НІ ΕΦМН2 Ν2МХ· Ο[ΥСНОГ  
 ГОС [ . . ΕΦ]МН2 Α[В]АΛ 2НП2МХ  
 АΥК[ΑΛΦ] ΑΧΝΟΥ2ΥССΩΠОН  
 АΥС[ОО]ΥТН ΜΜΑΦ ΑΤΕΦТА  
 30 ΠΡΟ[· ΝТ]ΑΡΕΦΧΙ ΔΕ ΜΠ2МХ'  
 ΧИ[НС П]ΑΧΕΦ ΧΕ ΑΥΧΩΚ ΑΒΑΛ  
 ΑΥΩ [ΑΦР]КЕ ΝТΦΑΠЕ ΑΦ† ΠΠНА  
 31 Ν]Ι[ΟΥТ]ΔΕΙ 6Ε ΑΒΑΛ ΧΕ ΝΕΤΠΑ  
 ΡΑΣΚΕΥ]ΗΤΕ ΧΕΚΑΣЕ Н[НЕ]Н  
 СΩΜΑ 6Ω] 2ИСТΑΥРОС ΜΠСАВ  
 ВАТОН Ν]ЕΟΥНА6 ΓΑΡ Π200Υ  
 ΜΠСАВВ]ΑΤΟΝ ΕТММЕУ· ΑΥ  
 СЕПСΩП]Π[ΙΛ]ΑΤΟΣ ΧΕΚΑΣЕ  
 ΕΥΛΟΥΑΦΦ] ΝΟΥΟΥΡΙТЕ Н  
 32 СЕΦИТОУ М]МЕУ· ΑΥΕΙ 6Ε ΧИММА  
 ТΟΕΙ ΑΥΟΥ]ΑΦΦ ΝΟΥΡΙТЕ ΜΠΦА  
 РЕП ΜΠ]КЕУ[66] ΝТАΥРСТАУ  
 33 ΡΩ ΜΜΑΦ ΝММЕΦ· Н]Т[ΑΡΟΥΕΙ  
 АХНННС АΥ . . . . Α]ΡΑΦ ΕΑΦ  
 ΟΥΩ ΕΦМОУ ΜΠ]ΟΥ· ΑΦΦ ΝΕΦ  
 34 ΟΥΡΙТЕ ΑΛ]ΛΑ ΟΥ6Ε 2НММА  
 ТΟΕΙ ΑΦ]КΦΩΝС ΜΠЕΦСПР  
 ΝΟΥ]ΛΟΓХИ ΑΥΩ ΝТ[О]ΥНОУ  
 ΑΦΙ ΑΒΑΛ ΧИ]ΟΥСНАΦ ΜНОУ  
 35 ΜΑΥ· ΠΕΝ]ΤΑΦΝΕУ ΔΕ ΑΦРМН  
 ТРЕ ΑΥΩ] ΟΥМНΕТЕ ТЕΦ  
 МНТМНТ]РЕ· ΑΥ[Ω] ΠΕТММЕУ  
 СΑΥНЕ ΧΕ ΦХ]ЕМНЕ· ΧΕΚΑΣЕ  
 2ΦΟΥТН ΕТЕ]ТНАРПІСТЕУЕ  
 36 ΝΤΑΝΕ]ΕΙ ΓΑΡ ΦΩΠЕ ΧΕΚΑΣЕ  
 ΕΡΕТГР[ΑΦΗ ΝΑΧΩΚ' ΑΒΑΛ' ΧΕ  
 ΝΕΥКЕ]С [ΟΥ]ΦΦΦ ΑΒΑΛ' Ν2НТΦ  
 37 ΑΥΩ ΑΝ Т]ΓΡΑΦΗ ΧΩ ΜΜΑΣ

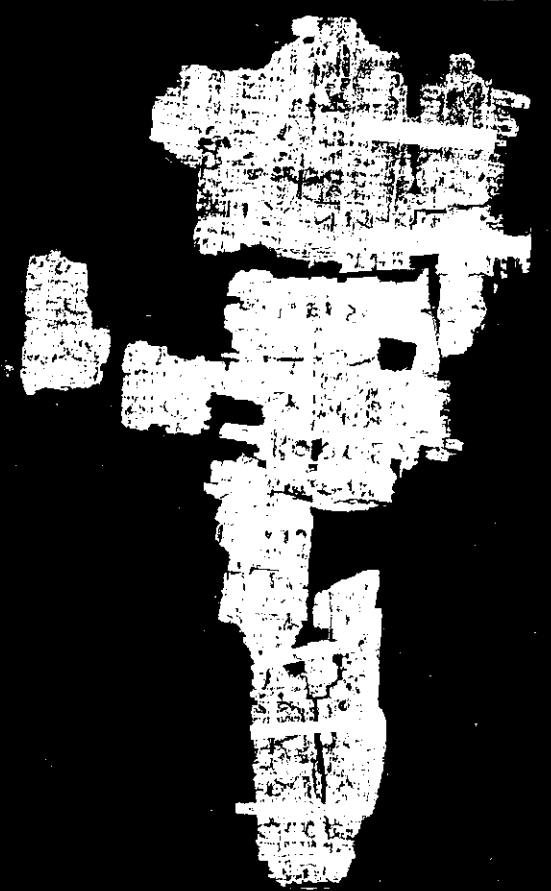
23 ΜΑΤΟΕΙΕ . . . ΜΑΤΑΕΙ sic — ΝΤΑΥСТ. sic — ΟΥΩΝ 2° sic for ΟΥΟΥΩΝ — ΠΟΥΕ sic — ΧΑΛΕ6 Ε[Ν there is space for more letters after ΕΝ. 29 The word before ΕΦМН2 2° was 6Ε or ΔΕ — С[ОО]ΥТН the vowels uncertain. 31 Н[НЕ]Н uncertain, only the superl. remains of the two. Н and the other letters are conjectural — ΠЕ superl. — [ΕΥΛΟΥΑΦΦ] very doubtful, the word is broken in every instance and there are possible conjectures in connexion with ρωωφ (Achm.) and κοωφ (Boh.). 35 Perhaps ΜМЕ would fit better than САΥΝЕ. 35 [2ΦΟΥТН] uncertain, perhaps ΝТΩТН. 36 [ΝΕΥКЕ] very uncertain.

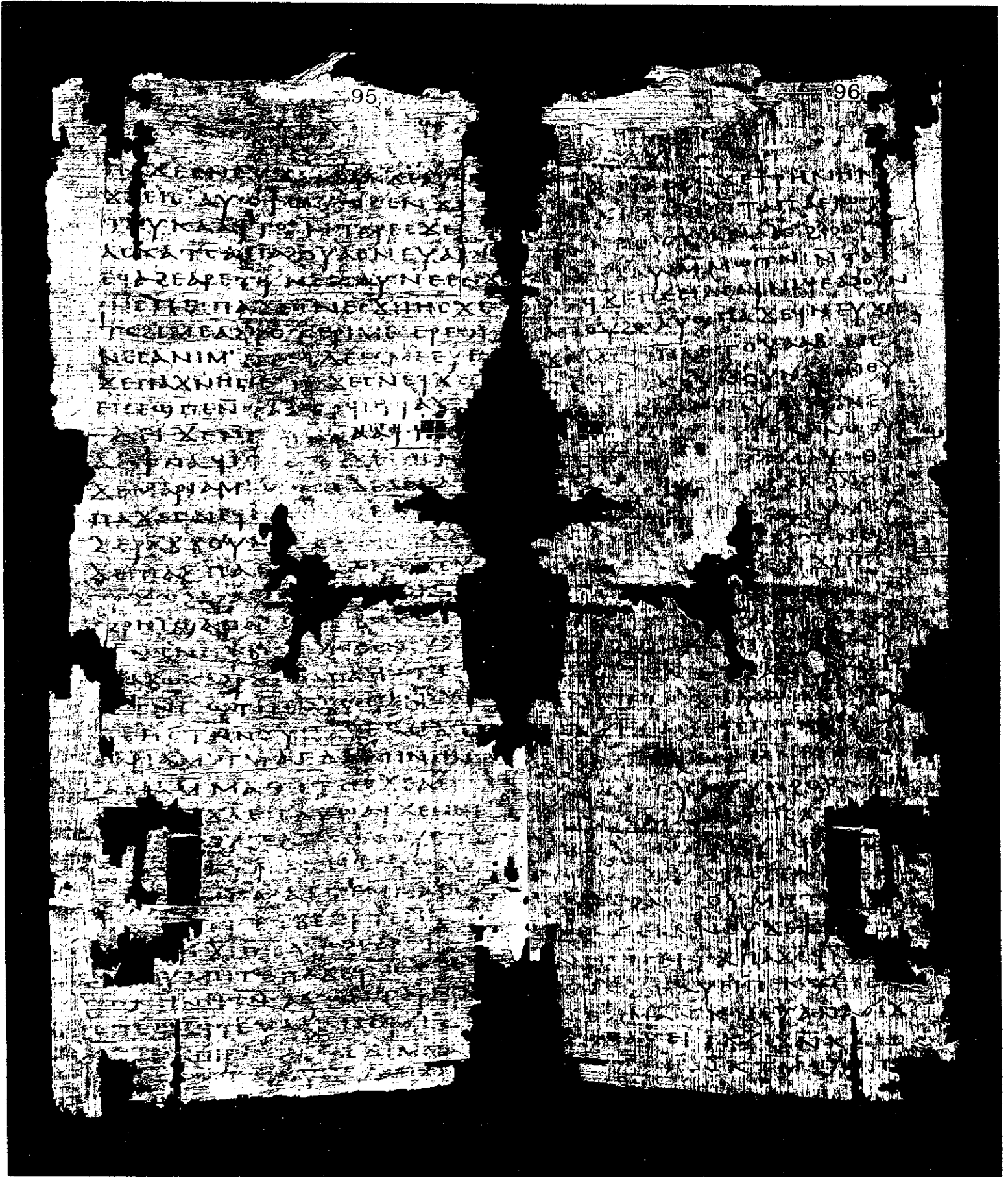


93



94





ϞϞ

(13) ΠΑΧΕC ΝΕΥ ΧΕ ΑΒΑΛ ΧΕ ΑΥϞ[Ι Π  
 ΧΑΕΙC· ΑΥΩ †CΑΥΝΕ ΕΝ ΧΕ [Ν  
 14 ΤΑΥΚΑΛΛ ΤΟ· ΝΤΑΡΕC ΧΕ [ΝΕ]Ε[Ι]  
 ΑCΚΑΤC ΑΠΑCΟΥ ΑCΝΕΥ ΑΙΗC  
 ΕΧΑCΕ ΑΡΕΤϞ· ΝΕCΑΥΝΕ ΕΝ ΧΕ  
 15 ΙΗCΠΕ· ΠΑΧΕϞ ΝΕC ΧΙΗC ΧΕ  
 ΤCΣΙΜΕ ΑCΡΟ ΤΕΡΙΜΕ· ΕΡΕΩΙ  
 ΝΕ CΑΝΙΜ' ΤΕΕΙ ΔΕ ΕCΜΕΕΥΕ  
 ΧΕ ΠΑΧΝΗΠΕ· ΠΑΧΕC ΝΕϞ ΧΕ Π[ΧΑ  
 ΕΙC ΕΩΠΕ ΝΤΑΚ' ΕΡϞΙΤϞ ΑΧΙ[C Α  
 ΡΑΕΙ ΧΕ ΝΤΑΚ'ΚΑΛ ΤΟ[· ΑΝ  
 16 ΑΚ †ΝΑϞΙΤ[Ϟ·] ΠΑΧΕ ΙΗC Ν[ΕC  
 ΧΕ ΜΑΡΙΑΜ' ΝΤΑC ΔΕ ΑCΚΑΤ[C  
 ΠΑΧΕC ΝΕϞ Ν[ΜΝΤ]CΕΒΡ[ΛΙΟC  
 ΧΕ ΡΑΒΒΟΥΝ[Ι Π]ΕΦΑΡΟΥΑCΜ[Ϟ  
 17 ΧΕ ΠCΑC· ΠΑΧ[Ε ΙΗ]C ΝΕC ΧΕ Μ  
 ΠΡΧΩC ΑΡΑΕΙ Μ[ΠΑ]†[Β]ΩΚ  
 ΑCΡΗΙ ΩΑ ΠΑΕΙ[Ω]Τ' ΒΩΚ Δ[Ε  
 ΩΑ] ΝΑCΝΗΥ ΝΤΕΧΟΟC ΝΕΥ Χ[Ε  
 †Ν]ΑΒΩΚ ΑCΡΗΙ ΩΑΠΑΕΙΩΤ' ΕΤ[Ε  
 Π]ΕΤΝΕΙΩΤΠΕ ΑΥΩ ΠΑΝΟΥΤ[Ε  
 18 ΕΤΕΠΕΤΝΝΟΥΤΕΠΕ· ΑCΙ ΧΙ  
 ΜΑΡΙΑΜ' ΤΜΑΓΔΑΛΗΝΗ ΑC  
 ΤΑΜΑΜΜΑΘΗΤΗC ΧΕ ΑΕΙ  
 ΝΕΥ ΑΠ]ΧΑΕΙC ΑΥΩ ΑΧΧΕΝΕΕΙ  
 19 ΝΗ]ΕΙ· [Ρ]ΟΥCΕ ΔΕ ΜΦΟΟΥ ΕΤΜ  
 ΜΕΥ [Τ]ΚΥΡΙΑΚΗ ΕΝΡΩΟΥ  
 ΧΡΑΕ[ΙΤ] ΜΠΜΑ ΕΤΕΜΜΑΘΗ  
 ΤΗC Ν[CΗ]ΤϞ· ΕΤΒΕ ΘΡΤΕ ΝΝ[ΙΟ]Υ  
 ΤΑΕΙ Δ[ϞΙ ΧΙΗC] ΑϞΩCΕ ΑΡΕΤϞ  
 ΣΝΤΟΥΜΗΤΕ ΠΑΧΕϞ ΝΕΥ ΧΕ  
 20 †]ΡΗΝΗ ΝΗΤΝ· ΑΥΩ ΝΤΑΡΕϞ  
 Χ]ΕΠΕΕΙ ΑΧΤΕΥΑΥ ΑΝΕϞΒΙΧ  
 ΜΝΠΕϞCΠΙΡ· ΑΥΡΕΩΕ ΧΙΜΜΑ  
 ΘΗ]ΤΗC ΝΤΑΡΟΥΝΕΥ ΑΠΧΑ[ΕΙC

ϞϞ    Β

21 ΠΑΧΕϞ ΘΕ ΑΝ ΧΕ †ΡΗΝΗ ΝΗ  
 ΤΝ ΚΑΤΑΘΕ ΝΤΑΠΑΕΙΩΤ  
 ΤΝΝΑΟΥΤ' ΑΝΑΚ' CΩΟΥΤ  
 22 ΑΝ †ΧΑΥ ΜΜΩΤΝ· ΝΤΑ  
 ΡΕϞΧΕΠΕΕΙ ΔΕ ΑϞΝΙϞΕ ΑCΟΥΝ  
 ΑΠΟΥCΟ· ΑΥΩ ΠΑΧΕϞ ΝΕΥ ΧΕ  
 23 ΧΙ ΜΠΠΝΑ ΕΤΟΥΑΑΒ· ΝΕ  
 ΤΕΤΝΑΚΟΥ ΝΟΥΝΑΒΕ ΝΕΥ  
 ΑΒΑΛ' CΕΝΑΚΑΛΥ ΝΕΥ· ΝΕ  
 ΤΕΤΝΑΑΜΑCΤΕ ΝΝΩΟΥ  
 24 CΕΝΑΑΜΑ[CΤ]Ε ΜΜΑΥ· ΘΩ  
 ΜΑC ΔΕ ΟΥ[ΕΕ] ΑΒΑΛ' ΣΝΠΜΝ  
 ΤC]ΝΑΟΥC [ΠΕ]ΤΕΦΑΥΜΟΥ  
 ΤΕ ΑΡΑϞ ΧΕ [ΔΙΑ]ΥΜΟC ΝΕϞΜ  
 ΜΕΥ ΕΝ Ν[ΤΑ]ΡΕϞΙ ΧΙΗC  
 25 Ν]ΕΥ[ΧΩ ΘΕ Μ]ΜΑC ΝΕϞ ΧΙΜ  
 ΜΑΘΗΤΗ[C Χ]Ε ΑΝΝΕΥ ΑΠΧΑ  
 Ε]ΙC· ΝΤΑϞ Δ[Ε] ΠΑΧΕϞ ΝΕΥ  
 ΧΕ ΕΕΙΤΜΝ[Ε]Υ ΑΝΩCΝΕΙϞΤ  
 ΣΝΝΕϞΒΙΧ' ΑΥΩ ΝΤΑΝΑΧ  
 ΤΑΒΙΧ' ΑΠΕϞCΠΙΡ Ν†ΝΑΡ  
 26 ΠΙCΤΕΥΕ ΕΝ· ΜΝΝCΑΩΜΟ[ΥΝ  
 ΔΕ ΝCΟΟΥ ΝΕΥΝCΟΥΝ ΑΝ  
 ΧΙΝΕϞΜΑΘΗΤΗC ΑΥΩ [ΠCΕ  
 ΘΩΜΑC ΝΜΜΕΥ ΑϞΙ [ΧΙ]ΗC  
 ΕΡΕΝΡΩΟΥ ΧΡΑΕΙΤ ΑϞ[ΩC]Ε Α  
 ΡΕΤϞ ΣΝΤΟΥΜΗΤ[Ε· Π]Α  
 ΧΕϞ ΘΕ ΑΝ ΝΕΥ ΧΕ †Ρ[ΗΝ]Η  
 27 ΝΗΤΝ· ΕΙΤΑ ΠΑΧΕϞ Ν[ΘΩ  
 ΜΑC ΧΕ ΑΥΕΙ ΠΕΚΤΗΒΕ Α  
 ΝΕCΙΜΑ ΝΚΝΕΥ ΑΝΑΒΙΧ  
 ΑΥΩ ΑΥΕΙ ΤΚΒΙΧ ΝΚΧΑC  
 ΑΠ]ΑCΠΙΡ ΝΚΤΜΩΩΠΕ

(Explicit.)

15 ΚΑΛΛ ΤΟ possibly ΑΥΩ was written before ΑΝ, but it would crowd the end of the line. 16 ΦΑΡΟΥΑCΜϞ sic for ΦΑΡΟΥΟΥΑCΜϞ. 17 Δ[Ε] is certain. 19 ΘΡΤΕ sic see XIX 38 n. 23 ΝΟΥΝΑΒΕ sic — ΚΑΛΥ ΝΕϞ sic omitting ΑΒΑΛ. 26 Minute remains at the end of the line are consistent with ΠCΕ or possible ΠΚΕ. 27 ΧΑC sic.

## COPTIC GLOSSARY.

### A

**Α-** formative of perf. tense  
**Α** prep. "to" passim; with pronom. suff. **ΑΡ-**  
**ΑΕΙ**, **-ΑΚ**, **-Ο** 11/28, **-ΑΥ**, **-ΑΣ** 11/33,  
**-ΑΝ** 14/8, **-ΩΤΝ** 3/12, 14/8, **-ΑΥ** 14/12.  
 17/11; "than" 4/12  
**ΑΕΙΚ** sb. m. "bread" 4/8, 6/5. 7. 9. 11. 13.  
 26 etc. **ΧΙΑΕΙΚ** sb. "dedication" 10/22  
**ΑΜΑΖΤΕ** vb. "take, seize" 8/20, 10/39,  
 20/23<sup>2</sup>  
**ΑΜΕ** (S. **ΟΜΕ**) sb. m. "clay" 9/6<sup>2</sup>. 11.  
 14. 15  
**ΑΜΕΥ** (S. **ΕΜΑΥ**) adv. "thither" 8/21, 11/8,  
 18/2  
**ΑΜΟΥ** vb. imperat. "come" 4/49, 11/34. 43  
 pl. **ΑΜΗΗΤΝ** 4/29  
**ΑΝ** (S. **ΟΝ**) adv. "again" pass.  
**ΑΝΑΚ** pron. "I" pass. pl. **ΑΝΑΝ** "we"  
 4/22. 42, 6/42. 69. 8/33, 9/40, **ΑΝ** constr.  
 form (?) 9/40 (prob. error)  
**ΑΝΗΖΕ** (S. **ΕΝΕΖ**) 13/8, **ΩΔΑΝΗΖΕ** pass.  
**ΑΠΕ** sb. f. "head" 12/3, 13/9, 19/2. 30  
**ΑΡΗΖ** (S. **ΖΑΡΕΖ**) vb. "keep, guard" pass.  
 imperat. **ΑΡΗΖ** 17/12  
**[ΑΑ (?)C]** sb. m. "blow, stroke" 19/3  
**ΑΤΒΕ** (S. **ΕΤΒΕ**) prep. "on account of,  
 concerning" 2/21, see **ΕΤΒΕ**  
**ΑΥΕΙC** vb. imperat. "give, bring" 4/7. 10  
 constr. **ΑΥΕΙ** 20/27<sup>2</sup>  
**ΑΥΩ** conj. "and" pass.  
**ΑΩΔΑΜ** vb. "wail" 16/20  
**ΑΩΘΗΛ** vb. "cry" 7/37, 11/43, 12/13. 44  
 (18/40)  
**ΑΖΕ** vb., see **ΩΖΕ**  
**ΑΖΕCAY** (S. **ΟΖΕ**) sb. m. "sheepfold" 10/16<sup>2</sup>  
**ΑΖΟΥΝ** (S. **ΕΖΟΥΝ**) prep., see **ΖΟΥΝ**  
**ΑΖΡΑ-** interrog. particle "why? what is it?"  
**ΑΖΡΑΚ** 4/27, 18/21, **ΑΖΡΟ** 20/15  
**ΑΧΝ** (S. **ΕΧΝ**) prep. "on" pass. pronom.  
**ΑΧΩ-**

### B

**ΒΛΕ** (S. **ΒΑ**) sb. m. "branch" 12/13  
**ΒΩ** sb. f. "tree" 15/1. 4<sup>2</sup>

**ΒΕΚΕ** sb. m. "wages" 4/36, **ΧΑΕΙΒΕΚΕ** sb.  
 m. "hireling" 10/12. 13  
**ΒΩΚ** vb. pass., **ΒΗΚ** 12/11  
**ΒΑΛ** (S. **ΒΟΛ**) in adv. compds. **ΑΒΑΛ** "out  
 of, from" pass.; **ΩΔΑΒΑΛ** sb. "to the  
 end" 13/1, **ΟΥΔΑΒΑΛ** sb. "a native,  
 derived from" 7/52, 8/23<sup>4</sup>. 44, 9/16. 29.  
 30, 10/16, **ΝΒΑΛ** adv. "outside" (6/18),  
 wr. **ΜΠΑΛ** 18/16. 18  
**ΒΕΛ** (S. **ΒΑΛ**) sb. m. "eye" 4/35. 6/5. 9/6.  
 10. 11. 14. 15. 17. 21. 30. 32  
**ΒΩΛ** vb. "loose, dissolve" 2/19, 5/18, 10/35,  
 pronom. **ΒΑΛ-** 11/44  
**ΒΛΒΙΑΕ** sb. f. "grain" 12/24  
**ΒΛΛΕ** adj. "blind", pl. **ΒΛΛΕCΟΥ** 5/4, vb. **Β-**  
**ΒΛΛΕ** 9/1. 11. 17. 19. 20. 32  
**ΒΙΝΝΕ** sb. f. "palm tree" 12/13  
**ΒΙΡ** sb. f. "basket" 6/13

### E

**Ε-** formative of Pres. II and circumstantial  
 tenses  
**ΕΒΑΤ** (S. **ΕΒΟΤ**) sb. m. "month" 4/35  
**ΕΑΛΛΕ** (S. **ΕΛΟΟΛΕ**) sb. m. "vine" 15/1. 4<sup>2</sup>  
**ΕΝ** (S. **ΑΝ**) post-negative pass.  
**ΕΝΕ** (?) in **ΡΕΝ[ΕΑΥ]** vb. "please" 8/29  
**ΕΡ?ΝΙΜ** (S. **ΕΝΕΙΜΕ**) sb. "lot" 19/24  
**ΕΡ=** relative (past) = S. **ΝΤΑ-** 4/12. 5/36. 37,  
 6/32. 44. 70, 7/28, 15/16<sup>2</sup>, 17/8. 21. 25,  
 18/26. 34, 19/(11). 21, 20/15  
**ΕΡΗΥ** sb. "companion" in **ΝΕΤΝΕΡΗΥ**,  
**ΝΟΥΕΡΗΥ** pass.  
**ΕCAY** (S. **ΕCΟΥΥ**) sb. "sheep" 2/14. 15,  
 10/1-4. 7. 8. 13 etc., see **ΑΖΕCAY**  
**ΕΤΒΕ** prep. "on account of, concerning"  
 2/25, 4/39, 6/65, pronom. **ΕΤΒΗΤ** 5/39.  
 46, 6/57, 12/30, **ΕΤΒΗΤC** 7/7. 32. 43 etc.,  
**ΕΤΒΕΤΗΝΕ** 8/26, 11/15, 12/30  
**ΕΥ** (S. **ΟΥ**) interrog. "what?" pass.  
**ΕAY** (S. **ΕΟΥΥ**) sb. m. "honour" 8/50 pass.,  
**ΧΙΕAY** 5/41. 44. 7/39  
**ΕΩ** (S. **ΑΩ**) interrog. "what?" 10/32, esp.  
**ΝΕΩΝΖΕ** "how?" pass.  
**ΕΩΠΕ** (S. **ΕΩΧΕ**) conj. "if" pass.  
**ΕΩΩΤ** sb. m. "merchant" 2/16

**ΕΖΗ** (S. **ΖΗ**) sb. f. "front, forepart" 10/4,  
 15/18  
**ΕΖAY** (S. **ΕΖΟΥΥ**) sb. pl. "cattle, oxen"  
 2/14. 15

### EΙ

**ΕΙ** vb. "come" pass., wr. 1 3/2<sup>2</sup> 8. 13, 4/43.  
 45. 54 etc. 7/36, 18/4. 38, **ΕΙ** 5/43, 12/30,  
 13/1. 31, 15/22, 16/4. 13, 17/1. 8, **ΛΕΙ** =  
**ΛΕΙΕΙ** 5/43, 16/28  
**ΕΙΟΥΕ** (S. **ΕΙΩ**) vb. "wash" 13/12, wr. **ΙΟΥΕ**  
 9/7 (13/5), constr. **ΕΙΑ-** 13/6. 8<sup>2</sup>. 14<sup>2</sup>,  
 wr. **ΙΑ-** 9/7. 11<sup>2</sup>. 15, 13/10  
**ΕΙΩ** sb. "ass" 12/14. 15  
**ΕΙΒΕ** vb. "thirst" 4/13. 14, 6/35, qu. **ΑΒΕ**  
 7/37, 19/28  
**ΕΙΝΕ** vb. "bring" 4/33, 9/13, 10/4, 18/29,  
 wr. **ΙΝΕ** 19/13, pronom. **ΝΤ-** 7/45, 10/3,  
 18/13, 19/4, constr. **Ν=** 7/30. 44, 13/18  
**ΕΙΝΕ** vb. "resemble", wr. **ΙΝΕ** 9/9  
**ΕΙΡΕ** vb. "do, make etc." pass., wr. **ΙΡΕ** 2/23,  
 3/2. 20, 5/16. 19. 27 etc., pronom. **ΕΕ-Υ**  
 pass. pl. **ΕΕΤΟΥ** pass. (but **ΕΤΟΥ** 4/39),  
 constr. **Ρ** pass. (**ΡΤΗΝΕ** 8/32. 36); with  
 all greek verbs; qual. **Ο** ch. 9 pass. 14/18;  
 imperat. **ΕΡ-Υ** 13/27, **ΕΕΤ-ΟΥ** 8/38, **ΑΡ-**  
 4/21, 9/35, 10/38, 12/36, 14/1. 11, 15/20,  
 18/23, 19/6, **Ρ=** 15/7, neg. imper. **ΜΠΡ=**  
 pass.

**ΕΙΕ?]ΡΩΟΥ** sb. pl. "rivers" 7/38  
**ΕΙC** "behold" 6/23, 19/26, wr. **ΕC** 19/27;  
**ΕΙCΗΤΕ** 4/35, 5/14, 11/3, 16/29. 32, 19/4  
**ΕΙΩΤ** sb. m. "father" pass., wr. **ΙΩΤ** 4/53,  
 13/3, 14/6, pl. **ΕΙΑΤΕ** 4/20, 6/31. 49, 9/18  
**ΕΙΩΤ** sb. m. "barley" 6/9. 13  
**ΕΙΥΤ** sb. "nail", see **ΩC**

### H

**ΗΕΙ** (S. **ΗΙ**) sb. m. "house" 2/16. 17, 4/53,  
 8/25, 11/20. 31, 12/3, 14/2, 19/27  
**ΗΡΠ** sb. m. "wine" (4/46)

### K

**ΚΕ** adj. "other" pass., wr. **ΚΑΙ** 13/33, 16/16<sup>2</sup>.  
 17<sup>2</sup>. 19<sup>2</sup>, pl. **ΚΕ** 6/23, in **ΚΕΥΕ** (= **ΚΕ-**

ΟΥΕΕ) 5/7. 32. 43 etc., sb. "another one", pl. ΚΑΥΕ 4/38, 9/9. 16, 17/20  
 ΚΕ (S. ΟΕ) "further, also" 8/19  
 ΚΩ vb. "place etc." 10/18, 15/13, 16/28, 17/13, 18/39, wr. ΚΟΥ 3/15, 4/28, 5/26, 10/15. 17, 13/37, 14/27, 16/33, 20/23, pronom. ΚΑΛ- 4/52, 8/29, 10/18, 11/34. 44. 48, 13/8, 16/32, 19/2, 20/13. 15. 23; constr. ΚΑ= 10/11. 12, 12/38, 14/18, 18/8, qual. ΚΑΛΤ 19/29, 20/6. 7  
 ΚΕΚΕ sb. m. "darkness" 3/19, 8/12, 12/35. 46  
 ΚΛΑΜ sb. m. "wreath, crown" 19/2. 5  
 ΚΩΛ2 vb. "strike" pronom. ΚΑΛΕ2- 11/8  
 ΚΟΥΟΥΝ- sb. "bosom" 13/23  
 ΚΩΩΝC vb. "pierce" 19/34, pronom. ΚΑ- [ANC-] 19/37  
 ΚΟΥΡ sb. "blow, buffet" 18/22  
 ΚΡΟ sb. m. 6/1. 17. 21. 25, 10/40, 18/1  
 ΚΡΜΡΜ vb. "murmur" 6/41. 43. 61  
 ΚΕΕC sb. f. "burial" 12/7  
 ΚΩΤΕ vb. "turn", refl. ΚΑΤ- 5/14, 12/40, 20/14. 16, + Α "seek" 10/24  
 ΚΑ2 sb. m. "land" 3/12, 8/23, 9/6, 12/24, 18/6  
 ΚΑΕΙ2 sb. m. "sheath" 18/11  
 ΚΩ2 sb. m. "zeal" 2/17  
 ΚΩ2Τ sb. m. "fire" 15/6

## Λ

ΛΑ (S. ΛΟ) vb. "cease" 6/66, wr. ΛΟ 16/(16). 19, imper. ΛΑΩΤΝ 12/7  
 ΛΑΒΕ vb. qual. (?) "rage, be mad" 10/20  
 ΛΕΚΜΕ (S. ΛΑΚΜ) sb. "fragment" 6/12. 13  
 ΛΑΥΕ (S. ΛΑΥ) pronom. "any one" pass., wr. ΛΑΥΕ 3/2. 13, 5/22  
 ΛΑCΕ vb. "remove" in imper. ΛΑΛCΕ 11/39 [cf. Sp. Hdw. 55 + ref. PS. 106/16]  
 ΛΑΕΙC sb. "pretext, excuse" 15/22, 19/6  
 ΛΩCΕ (?) (B. ΛΩΧΙ) vb. "heal", constr. ΛΑC= 4/47

## Μ

ΜΑ- formative of neg. consuetud. tense, ΜΑΡΕ= with nom. subj.  
 ΜΑ- "grant", see †, ΧΝΟΥ  
 ΜΑ sb. m. "place" 2/16, 3/8, see ΕΩΩΤ, ΩΩΠΕ  
 ΜΑΕΙΕ (S. ΜΕ) vb. "love" 5/20, 10/17, 11/3. 36, 14/21, 16/27, 19/26, pronom. ΜΡΡΙ(Τ) 8/42, 13/1, 14/15. 21<sup>2</sup>, 23<sup>2</sup>, 16/27, constr. ΜΡΡΕ= 3/16, 12/43, 13/1. 34<sup>3</sup>, 15/9. 12<sup>2</sup>. 17  
 ΜΗΕ (S. ΜΕ) sb. f. "truth" pass., adj. ΜΜΗΕ 6/32. 55, sb. ΟΥΜΗΕ 7/28, 8/13. 16, 2ΕΝΜΗΕ 10/41, adv. ΜΑΜΗΕ (S. ΝΑΜΕ) pass.

ΜΟΥ vb. "die" 4/47 etc., qual. ΜΑΟΥΤ pass, sb. m. "death" 18/32  
 ΜΑΛΒ num. "thirty" 6/19, constr. ΜΑΒ- ΩΜΗΝ "thirty eight"; 5/5  
 ΜΚΑ2 vb. "be troubled" in qual. ΜΑΧ 11/33. 38  
 ΜΜΑ- (S. ΜΜΟ-) pronom. form of prep. Ν, ΜΜΑ- ΕΙ etc. 2 pl. ΜΜΩΤΝ 5/35, 6/61, ΜΩΤΝ 8/21  
 ΜΜΕ (S. ΕΙΜΕ) vb. "know" 4/53, 6/15. 69, 7/51, imper. 15/18  
 ΜΜΑΝ (S. ΜΜΟΝ) "not" 14/2, 18/17. 25  
 ΜΜΙΝ ΜΜΑ- "own" 4/44, 5/30. 43  
 ΜΜΕΥ adv. "there" pass.  
 ΜΝ prep. "with" also = "and" passim., pronom. ΝΜΜ-ΗΕΙ, -ΕΚ, -Ε, -ΕC (also ΝΜΕC), -ΕC, -ΗΤΝ, -ΕΥ  
 ΜΝ= (neg. of ΟΥΟΝ) 3/2, 6/7, 8/44, 11/9, pronom. ΜΝ† 4/17<sup>2</sup>, 5/7, ΜΝΤΕΚ 13/8, ΜΝΤΗΤΝ 5/38. 42, 6/53  
 ΜΑΕΙΝ sb. m. "wonder, miracle" pass.  
 ΜΑΝΕ (S. ΜΟΟΝΕ) vb. "moor" 6/21  
 ΜΑΝΕ (S. ΜΟΟΝΕ) vb. "pasture" in ΜΑ ΜΜΑΝΕ 10/9  
 ΜΙΝΕ sb. "fashion" 4/23, 9/16  
 ΜΟΥΝ vb. "abide" 6/27, 15/16  
 ΜΝΟΥΤ sb. m. "porter" 10/3, fem. ΜΝΕ- ΟΥΤΕ 18/16. 17  
 ΜΝΤΡΕ sb. "witness" in ΜΝΤΜΝΤΡΕ "evidence" 3/11. 5/31. 32. 36. 8/13, vb. Π- ΜΝΤΡΕ pass., imper. ΑΡΙΜΝΤΡΕ 18/23  
 ΜΠΡ- see ΕΙΡΕ  
 ΜΑΡΕ- formative of the optative tense ΜΑΡΕC etc. 1 pl. ΜΑΡΝ 19/24, ΜΑΡΑΝ (S. ΜΑΡΟΝ) "let us go" 11/7. 15. 16, 14/31  
 ΜΟΥΡ vb. "bind", pronom. ΜΑΡΕ-C 13/4. 18/12, qu. ΜΠΡ 11/43. 13/5  
 ΜΙCΕ vb. "bear" 16/21  
 ΜΑCΤΕ (S. ΜΟCΤΕ) vb. "hate" 3/20, 15/18. 19. 23<sup>2</sup>, pronom. ΜΕCΤΩ= 7/7, 15/18. 24. 25, 17/14, constr. ΜΕCΤΕ= 7/7, ΜΕCΤΩ= 12/25  
 ΜΕC[Γ2ΗΤ] sb. f. "bosom" 13/25  
 ΜΑΕΙΤ (S. ΜΟΕΙΤ) sb. m. "path" in ΧΙ- ΜΑΕΙΤ vb. "lead" 16/13  
 ΜΗΤ num. "ten" in ΜΝΤCΝΑΟΥC "twelve" 6/13. 67. 70. 71, 11/9, 20/24, ΜΝΤΗ "fifteen" 11/18  
 ΜΤΟ sb. "presence" in ΜΠΟΥΜΤΟ ΑΒΑΛ 12/37  
 ΜΑΤΑΕΙ sb. "soldier" 19/23, ΜΑΤΟΕΙ 19/24. 32, ΜΑΤΟΕΙΕ 19/2. 23  
 ΜΗΤΕ sb. f. "middle" 19/18, 20/19. 26  
 ΜΟΥΤΕ vb. "call" 4/16. 25, 6/24, 9/11. 18. 24. 10/3. 11/28. etc., 13/28  
 ΜΤΑΝ (S. ΜΤΟΝ) vb. "rest" 4/52

ΜΑΥ (S. ΜΟΟΥ) sb. m. "water" 3/6, 4/7. 10. 11. 13. 14<sup>2</sup>. 15 etc.  
 ΜΕΕΥ (S. ΜΑΛΥ) sb. f. "mother" 2/12, 3/4, 19/25. 27  
 ΜΕΕΥΕ vb. "think etc." 5/45, 11/13, 13/29, 16/3, 20/15, ΠΜΕΕΥC 2/17. 12/16, 14/26, 15/20, 16/4 (ΜΕΥΕ). 21  
 ΜΟΥΟΥΤ vb. "kill" 8/22, 11/54, 12/10, 16/2, pronom. ΜΑΟΥΤ- 5/18. 7/1, 8/37. 40  
 ΜΗΩΕ (S. ΜΗΗΩΕ) sb. m. "multitude" 4/41 etc., ΜΗΗΩΕ 6/9  
 ΜΙΩΕ vb. "fight" 6/52 18/36  
 ΜΕΩΤΕ (S. ΜΑΛΧΕ) sb. m. "ear" 18/10. 26  
 ΜΑΛ2Ε (S. ΜΟΟΥΕ) vb. "go, walk" 4/6, 5/8, 6/19  
 ΜΑΕΙ2Ε sb. "wonder, surprise" 4/48, 9/30, ΠΜΑΕΙ2Ε vb. 3/7, 4/27, 5/20. 28, 13/22  
 ΜΟΥ2 vb. "burn" 5/35  
 ΜΟΥ2 vb. "fill" 12/3, constr. ΜΑ2= 6/12, 16/6, qual. ΜΗ2 19/29<sup>2</sup>; ΜΑ2= formative of ordinal numbers 4/54, 9/24; ΜΑ2ΜΑΥ "drawwater" 4/7. 15  
 Μ2ΕΕΥ sb. m. "tomb" 11/38

## Ν

Ν plur. article, see Π  
 Ν prep. "to", pronom. ΝΗΕΙ, ΝΕΚ, ΝΕ (4/10. 42), ΝΕC, ΝΕC, ΝΕΝ, ΝΗΤΝ, ΝΕΥ  
 ΝΑ "about" (of numbers) 11/18?  
 ΝΕ- formative of imperf. ΝΕΕΙ, ΝΕΚ, ΝΕΡΕ, ΝΕC, ΝΕC, ΝΕΤΕΤΝ (ΝΕΡΕΤΝ), ΝΕΥ, nom. ΝΕ and ΝΕΡΕ  
 ΝΕ- form. of neg. fut. III. 1 sg. ΝΑ, 3 ΝΕC, pl. 2 ΝΕΤΝ, 3 ΝΟΥ, nom. ΝΕ (once ΝΝΕ)  
 ΝΑΕ sb. m. "pity" in ΜΝΤΝΑΕ "alms" 9/8  
 ΝΕΕ- (S. ΝΑΑ-) vb. "to be great" 4/12, 5/20. 36, 8/53, 13/16, 14/12. 28, 15/13. 20  
 ΝΕΥ (S. ΝΑΥ) vb. "see" passim, imper. ΑΝΕΥ 11/36  
 ΝΕΥ (S. ΝΑΥ) sb. m. "time" 4/6. 52. 53, 19/14  
 ΝΟΥΕ vb. "intend" 7/8  
 ΝΑΒΕ (S. ΝΟΒΕ) sb. m. "sin" pass., ΠΝΑ- ΒΕ vb. 5/14 etc., ΠΜΕCΠΝ. "sinner" 9/25, ΡΕCΠΝ. 9/16 etc.  
 ΝΚΕΕΝ (S. ΝΚΑ) = οκεῖν; 13/3, 16/15, 19/29  
 ΝΚΑΤΚΕ (S. ΝΚΟΤΚ) vb. "sleep" 5/3, 11/11. 12, sb. 11/13  
 ΝΙΜ adj. "all, every" passim  
 ΝΙΜ interr. pronom. "who, what" 4/10, 5/12. 13, 6/60. 64<sup>2</sup>. 68, 8/25. 46. 53 etc.  
 ΝΝΑ (S. ΝΑ) vb. "go, come" 3/8, 12/35, 13/36<sup>2</sup>, 14/4. 5, 16/5, wr. ΝΑ 13/3, qual. ΝΝΗΥ pass. ΝΗΥ 4/21

ΝΑΝΟΥ- vb. "be good" 5/29, 10/11, 14/32, 33

ΝΤΑ- abs. pron. ΝΤΑΚ, ΝΤΟ 4/10, ΝΤΑϸ, pl. ΝΤΩΤΝ, ΝΤΑΥ, constr. ΝΤΚ 3/2, 4/9, 19 etc.

ΝΤΕ prep. "of, belonging to" 3/18, 4/6, 10, 5/42, 6/28, 29, 69, 10/2, 11/13, pronom. ΝΤΕϸ 5/7<sup>2</sup>

ΝΟΥΤΕ sb. m. "god" passim

ΝΤΟΥΝΟΥ, see ΟΥΝΟΥ

ΝΕΙΕΤΝ- (ΤΗΝΕ) "blessed (are ye)" 13/17

ΝΤΑΡΕ "when" passim

ΝΤΑϸ (S. ΝΤΟϸ) adv. "however" 3/21? 6/27, 7/4, 8/34, 9/29, 10/2, 14/22

ΝΑΩΩ- vb. "to be many" 4/41, 6/2, 10, 12/9, 12, 24, 14/5, ΝΑΩΕ= 12/3

ΝΩΩΤ vb. "to be hard", qual. ΝΑΩΤ 6/60

ΝΙϸΕ vb. "breathe" (3/8) 20/22

ΝΑϸΡΕ sb. in ΡΝΑϸΡΕ vb. "to be expedient" 11/50, 16/7, 18/14

ΝΟΥ2 sb. m. "cord" 2/15

ΝΑ2ΡΝ prep. "before" 5/45

ΝΑ2ΤΕ (?) vb. "trust", qual. Ν2ΑΤ 2/24 (? Ν2ΟΤ) 12/3

ΝΟΥϸΕ vb. "throw" 8/59, 12/6, 13/2, 18/11, pron. ΝΑϸ- 5/7, 6/10<sup>2</sup>, 37, 9/34, 35, 10/31, 11/32, 12/31, 13/12, constr. ΝΑϸ= 9/6, 10/32, 33, 13/5, qual. ΝΗϸ "recline" 5/6, 6/11, 13/23, 28

ΝΑϸ (S. ΝΟϸ) adj. "great" 6/18, 7/37, 11/43, 19/31

## Π

Π, Τ, Ν def. article pass. Π 6/1, 17, 21, 25, 34, 9/11, 10/40, 18/17, † 5/25, 10/18

ΠΑ, ΤΑ, ΝΑ etc. poss. pron. adj. pass.

ΠΑ, ΤΑ, ΝΑ ὁ τοῦ etc. 14/24, 5/36, 19/24, 3/12, 10/21

ΠΕ, ΤΕ, ΝΕ copula 3/8

ΠΕ sb. f. "heaven" 3/12, 6/31 etc.

ΠΕΙ etc. demonstr. pron. pass.

ΠΗ, ΝΗ etc. 5/38, 10/6, 11/13

ΠΩΙ etc. poss. pron. sb. pass.

ΠΩΝΕ (S. ΠΩΩΝΕ) vb. "pass over, depart" 5/24, 7/3, 13/1

ΠΡΩ sb. f. "winter" 10/22

ΠΡΑϸ (S. ΠΩΡϸ) sb. "division" 7/43

ΠΩΤ vb. "run" 10/5, 12, 15/20<sup>2</sup>, qual. ΠΗΤ 5/16

ΠΩϸΕ vb. "share" 19/24

ΠΩ2 vb. "split, divide", pron. ΠΑ2- 19/23

ΠΑ2ΟΥ sb. "back" in ΑΠΑ2ΟΥ 6/66, 20/14, 21/20

ΠΑϸΕ- (S. ΠΕϸΑ-) vb. "say" pass.

ΠΑϸΝΗ, see ΩΝΗ

ΠΕϸΕ (S. ΠΑϸΕ) sb. f. "spittle" 9/6<sup>2</sup>

## Ρ

ΡΟ sb. m. "door" 10/1, 2, 7, 8, 18/26, pl. ΡΩΟΥ 20/19, 26, pron. ΡΩ-ϸ 11/38, 21/18/16

ΡΩ adv. "indeed" 9/30

ΡΙΚΕ vb. "bend" 19/30

ΡΩΚ2 vb. "burn", pron. ΡΑϸ(-ΟΥ) 15/6

ΡΙΜΕ vb. "weep" 11/31, 33<sup>2</sup>, 35, 16/20, 20/15

ΡΩΜΕ sb. m. "man" pass., constr. ΡΜΕϸ- ΡΝΑΒΕ 9/25, ΡΜΕϸΤΩΒ2 "beggar" 9/8, ΡΜΝΝΟΥΤΕ 9/31, ΡΕϸΟΥΩΤ 4/23, ΡΕϸ- ΡΝΑΒΕ pass. ΡΕϸϸΕϸΑΛ 8/44, ΡΕϸϸΙ- ΚΟΛΥΜΒΟΝ (?) 2/15, ΡΕϸ2ΑΤΕΡΩΜΕ 8/44

ΡΑΜΠΕ (S. ΡΟΜΠΕ) sb. f. "year" 5/5, 8/57, 11/49, 51, 18/13

ΡΜ2Ε sb. "free man" 8/32, 36<sup>2</sup>, ΡΡΜ2Ε vb. 8/33

ΡΕΝ (S. ΡΑΝ) sb. m. "name" 3/1, 18, 5/43, 10/3, 25

ΡΠΕΕ (S. ΡΠΕΙ) sb. m. "temple" 2/14, 20, 5/14 etc.

ΡΡΟ sb. m. "king" 6/15, 12/13, 15, 18/33, 37<sup>2</sup>, 19/3, 15, 19, 21<sup>2</sup>, ΜΝΤΡΡΟ 3/3, 5, 18/36<sup>3</sup>

ΡΕΣΤΕ (S. ΡΑΣΤΕ) sb. "morrow", ΜΠΕϸ- ΡΕΣΤΕ 6/22, 12/12

ΡΕΤ- (S. ΡΑΤ) 13/8<sup>2</sup> in ΑΡΕΤ- 6/22, 9/13, 13/3 (see Ω2Ε), 21/21

ΡΑΟΥϸ (S. ΡΟΟΥϸ) sb. "anxiety" 10/13, 12/6

ΡΕϸΕ (S. ΡΑϸΕ) vb. 4/36, 8/56, 11/15, 14/28, 16/20, 22, 20/20, sb. 16/20, 21, 22, 24

ΡΩϸΕ vb. "suffice" 6/8

ΡΩΩΝ sb. m. "garment" 19/23

ΡΟΥ2Ε sb. "evening" 20/19, see 21/ΟΥ2Ε

## C

CΑ sb. m. "side etc." 10/1, CΑΠCΑ "on this side" 19/18, CΑΥCΑ "on one side" 20/7

CΑ prep. "towards, after etc." 15/20 passim; ΝCΑ 5/30<sup>2</sup>, 6/23 pron. ΝCΩ- 6/26 etc.; ΜΝΝCΑ 4/43 adv. ΜΝΝCΩC 11/7, 13/7

CΑ sb. m. "man" in comp<sup>ds</sup>, see ΧΙΟΥΕ, ϸΑΛ

CΕ pronom. suffix - of ~~3~~ <sup>2</sup> ~~sg.~~ in ΝΤΑϸΕΕ ~~9/37~~, 3 pl. in ΧΑΥCΕ 17/18

CΕ "yes" 11/27

CΕΙ vb. "be satisfied" 6/26, wr. CΙ 6/12

CΑΥ num. "six" 12/1, f. CΟΕ 4/6, 2ΜΕ- ΤΕCΕ "forty six" 2/20

CΩ vb. "drink" 4/7, 9, 10, 13, 14, 6/53, 54, 56, 7/37, wr. CΟΥ 4/12, pron. CΟΟ- 18/11

CΩ sb. "drink" 6/55

CΒΩ sb. f. "teaching" 6/45, 9/34, 18/19, vb. †CΒΩ 18/20, †CΒΟΥ 7/28, 35, 8/20, ΡΕϸΧΙCΒΟΥ 6/45

CΑΒΤΕ (S. CΟΒΤΕ) vb. "prepare" 14/2, 3, qual. CΕΒΤΩΤ 7/6

CΩΚ vb. "draw" 6/44, constr. CΑΚ= 12/32

CΩΑΠ vb. "cut off", constr. CΑΛΕΠ= 18/26

CΑΛCΑ (S. CΟΑCΑ) vb. "console" 11/31, pron. CΑCΩΑ- 11/19

CΩΛϸ vb. "smear", pron. CΑΛϸ- 9/11, constr. CΑΛϸ= 9/15, CΛϸ= 9/6

CΜΗ sb. f. "voice" 3/8, 5/25, 10/3, 4, 5, 18/37

CΜΟΥ vb. "bless", qual. CΜΑΜΑΑΝΤ 12/13

CΜΙΝΕ vb. "establish", wr. CΜΝΝΕ 9/22

CΑΝ sb. m. "brother" 6/8 11/2, 19, 21, 23, 32, pl. CΜΗΥ 2/12, 7/3, 5, 20/17

CΑΝΕ sb. m. "thief" 10/1, 8, 18/40

CΩΝΕ sb. f. "sister" 11/1, 3, 5, 28

CΩΝΤ sb. "custom" 18/39

CΝΕΥ (S. CΝΑΥ) num. "two" 4/40, 43, 6/9, 8/17, 9/24, 11/6, 19/18, wr. CΜΗΥ 20/4, ΜΑ2CΝΕΥ "second" 4/54

CΝΑϸ (S. CΝΟϸ) sb. m. "blood" 6/53, 56, 19/34

CΑΠ (S. CΟΠ) sb. m. "time" pass.

CΕΕΠΕ vb. "remain over" 6/13

CΩΠ vb. "dip", constr. CΑΠ= 13/26<sup>2</sup>

CΠΡ sb. m. "rib" 19/34, 20/20, 25, 27

CΑΠCΠ (B. CΟΠCΠ) vb. "beg" 17/9<sup>2</sup>, 15, pron. CΕΠCΩΠ- 4/31, 40, 47, 12/21, constr. CΕΠCΩΠ= 14/16, 16/26, 19/38

CΩΡΜ vb. "lose" in pron. CΩΡ[ΜΕC] 12/15

CΤΑΕΙ (S. CΤΟΙ) sb. m. "smell" 12/3,

ΡCΤΑΕΙ vb. "stink" 11/39

CΩΤΜ vb. "hear" pass., pron. CΑΤΜ- 8/26, 40, 15/15, 16/13

CΩΤΠ vb. "choose", pron. CΑΤΠ- 13/18, 15/16, constr. CΑΤΠ= 6/70, 15/16, 19

CΟΥΟ sb. m. "wheat" 12/24

CΑΥΝΕ (S. CΟΟΥΝ) vb. "know" pass., pron. CΟΥΩΝ- 8/55, 17/25 and CΟΥΩ- ΩΝ- 14/7, 16/3, 17/3, 25<sup>2</sup>, constr. CΟΥ- ΩΝ= 5/42, 8/19, 32, 43, 14/5, 7, 16/3

CΟΥΝΤ- sb. "price" 12/3

CΟΟΥΤΝ vb. "reach" 19/29

CΩΟΥ2 (S. CΟΟΥ2) vb. "assemble" (4/36) 6/12, 11/47, 18/2, pron. CΑΟΥ2- 6/13, 10/16, 15/6 and CΑΥ2- 11/59, qual. CΑ- ΟΥ2 18/20

CΑϸϸΕ num. f. "seven" 4/52

CΗϸΕ sb. f. "sword" 18/10, 11

CΩΩϸ vb. "be defiled" 18/28

CΑ2 sb. m. "teacher" 3/2, 10, 11/28, 20/16



С2EEI (S. C2AI) vb. "write" 5/46. 47, 19/19, pron. CA2- 19/21. 22, qual. CH2 pass.  
 C2EEI sb. m. "writing" 5/47  
 CIE vb. "withdraw", reflex. CECT-4 5/13, 6/15  
 C2IME sb. f. "woman" 4/7, 16/21, 20/15  
 CACTCTAY sb. m. "a square woven cloth" 19/23  
 CA2OYE sb. m. "curse" 7/49  
 CECE (S. CAXCE) vb. "speak, say" pass. sb. m. pass. CINCCECE 8/43  
 CAXNE (S. CPOXNE) sb. m. "counsel" in XICAXNE 11/53, 12/10, 18/14  
 CAXNE vb. "take counsel" 16/19  
 CIO (?) sb. "foal" (12/15)  
 CAEN (B. COEN) sb. m. "ointment" 11/2, 12/32. 5

## T

TAEIO vb. "honour" 5/23<sup>2</sup>, 8/49, pron. and constr. TAEIA 12/26, 5/23, qual. TAEIAHT 4/44  
 TE sb. m. "age" in vb. PTE "to be of age" 9/21  
 † vb. "give" pass., pron. TEE-T, TEE-K etc. 3 pl. TEEY and TEEYOY, qual. TO in CTOEIE 5/10, imper. MA 4/15, 6/34, 17/17, but † 17/1. 5, †ABAA "sell" 2/14, 12/4, †ATOOT- "command" 14/31, 15/14. 17  
 TO (S. TON) "where" 3/8, 6/5, 8/14, 9/12, 11/34. 57, ATO "whither" 3/8, 7/35, 8/14, 12/35, 13/36, 14/5, 16/5, ABAA TO "whence" 4/11, 7/28, 9/29. 30, 19/9  
 THBE sb. m. "finger" 20/27  
 TOYBO vb. "purify" 15/3, 17/19, pron. TOYBA- 10/36, 11/55, 15/2, 17/17, qual. TOYBAEIT 13/10<sup>2</sup>. 11, 17/19, imper. MA-TOYBA-Y 17/17  
 TBNAYE sb. pl. "cattle" 4/12  
 †BC sb. m. "heel" 13/18  
 TBT sb. m. "fish" 6/(9) 11  
 TOWE2 vb. "pray, ask" 4/10, 16/24. 26, const. TBE 11/22, sb. PEMECTWE2 "beggar" 9/8  
 TOWK vb. in TOWK N2HT "encourage" 16/33  
 TCKO (S. TAKO) vb. "destroy, perish" 6/27. 39, 17/12, 10/10 (TCKO), constr. TE-KA= 18/9, sb. "destruction" 17/12  
 TEO (S. TAAO) vb. "mount, enter (ship)" 6/16. 22, 12/14, pron. TELA- 6/21  
 TELA vb. "rejoice" 5/35, 8/56  
 TAAEO vb. "heal", pron. TAAEA- 5/11. 13. 15  
 TM- neg. part. 3/3, 4/48, 6/50. 53 etc.  
 TAMO vb. "inform", pron. TAMAA- 4/51,

11/46. 57, 2 pl. TAMOTN 15/15, 16/13, constr. TAMAA= 5/15, 20/18  
 †ME sb. m. "village" 4/44, 7/42, 11/1. 30  
 TWM vb. "close up" 12/40<sup>2</sup>  
 TWMY vb. "meet" 4/51, 11/30  
 TENO (S. TAMIO) vb. "create, make" 2/5, 14/23, constr. TENA= 9/6. 11. 14  
 TOWN (S. TOWN) vb. "rise" pass., reflex. 5/8, imper. TOWN 14/31  
 †NOY (S. TENOY) adv. "now" pass. A†NOY 5/17  
 TNNAY vb. "send" 3/17, pron. TNNAOY- pass.  
 TOYNAC vb. "raise up" 2/19, 5/21, 6/39. 40. 54, 11/11 etc.  
 TANO vb. "give life to" 6/63, pron. TAN-2A- 5/21, 12/40, constr. TAN2A= 5/21  
 †PE sb. "taste" in XITPE vb. 8/52  
 TAPPO sb. f. "mouth" 19/29  
 TEP sb. m. "branch" 15/4. 5. 6  
 THP- adj. "all, every" 4/53 pass. THPEK 9/34  
 TWPY vb. "seize", pron. TAREP- 6/15, TAPP- 10/12. 28. 29  
 TCEBO vb. "show, teach" 2/18, 5/20, pron. TCEBA- 5/20, 8/28, 10/32 (-BOTN), 14/8, constr. TCEBA= 14/26, imper. MATCE-BAN 14/8. 9  
 TAEITE (S. TOEIT) vb. "lament" 16/20  
 TOOT- sb. "hand" in ATOOT- 18/30. 35. 36, NTOOT- 4/11, 6/9. 68, 8/26, 10/18, NTN 6/45 etc., see 2ITN  
 TAY (S. TOOY) vb. "buy" 13/29, constr. TAY= 4/8, 6/5  
 TAY (S. TOOY) sb. m. "mountain, desert" 4/20. 21, 6/3. 15  
 TAEIOY (S. TAIYOY) num. "fifty" 8/57  
 TEO (S. TAYO) vb. "send, utter" 12/49, pron. TEGA- 4/34, 5/23 20/20, etc.  
 THY sb. m. "wind" 6/18  
 †OY num. "five" 4/18, 6/9. 10. 13, fem. †E 5/2  
 TOYXO vb. "save" 12/47?, imper. MA-TOYXA-EI 12/27  
 TEZO (S. TAZO) vb. "overtake", constr. TEZA= 12/35  
 TWE2 vb. "mix" 5/7  
 T2MMO vb. "warm" 18/18, wr. T2MO 18/18. 25  
 TWE2C vb. "anoint" 12/3, constr. TAZC= 11/2  
 TAXO vb. "judge, condemn" 16/11  
 TOWE vb. "fix", pron. TAG- 19/19

## OY

OY indef. art. pass.

OYA sb. m. "blasphemy", wr. OYEE 10/33, vb. XEYA 10/36  
 OYAEIE sb. m. "husbandman" 15/1  
 OYAEIE (?) sb. m. "approach" 12/21  
 OYEE (S. OYA) num. "one" pass., wr. OY-EI 7/28, 10/16 and OYE 18/35, 19/23<sup>2</sup>  
 OYAW vb. "cease" 9/22. 27, 13/2. 12  
 OYAAE vb. in qual. 6/69, 14/26, 17/11, 20/22. 23  
 OYBAWY vb. "to be white" 4/35  
 OYWM vb. "eat" pass., pron. OYAM-T 6/57, OYAM-ET 2/17, OYAAAM-4 6/31, OYAM-C 4/32, 6/52  
 OYAN (?) vb. "be" in constr. OYN= 4/21, 5/28, 7/52; with NE, NEYN= 3/1, 4/6. 46; with E, EYN= 5/12. 13, OYNTE- "belongs to", sg. OYNTHEI 4/32, 5/36, 10/16 and OYN† 8/26, 10/18, 16/12, -TEK 4/11, -TE 4/18, -TE4 5/24 etc., -T(E)C 16/15. 21, pl. OYNTHTN 5/39, 12/35. 36, nom. OYNTE= 5/26  
 OYAN (S. OYON) in OYAN NIM "every one" 3/8, 10/29  
 OYAEIN (S. OYOEIN) sb. m. pass., vb. P-OYAEIN 5/35  
 OYEN (S. OYON) vb. "open" with dir. obj. 9/14. 21, 10/3, with A 9/17. 26. 30. 32, 10/21. 11/37, qual. OYEN 9/10  
 OYON sb. m. "portion" 19/23  
 OYNEM sb. f. "right (hand)" 18/10  
 OYNOY sb. f. "hour" 4/21. 23, 5/35 etc., 11/9, NTOYNOY "at once" pass.  
 OYONWY sb. m. "wolf" 10/12<sup>2</sup>  
 OYON2 (S. OYON2) vb. "reveal" 3/21, 7/10, 9/3, wr. OYON2E 17/26, pron. OY-AN2- 7/4, wr. OYAN2E- 14/21. 22<sup>2</sup>. 17/26, constr. OYAN2E= 17/6  
 OYRITE sb. "foot" 11/2. 32. 44, 12/3, 13/5. 6. 9. 10. 12. 14<sup>2</sup>, 19/31—33  
 OYAEET- adj. "alone" pass.  
 OYWT adj. "one, single" 8/41, 10/16<sup>2</sup>, 11/50, 18/14, sb. 4/37<sup>2</sup>  
 OYWTE vb. "break in" 10/1  
 OYWH sb. f. "night" 3/2. 9/4, 11/10, 13/30  
 OYWY vb. "wish, love" pass., pron. OY-AY- 3/8, 5/21, constr. OYWY= 4/9, sb. 4/34, 5/30, 6/38. 39  
 OYAEIY sb. m. "time" pass.  
 OYWYB vb. "answer" pass., wr. OYWYB 19/9, constr. OYWYB= 18/22  
 OYWYT vb. "worship" 4/20. 22. 23, 12/20 etc.  
 [OY?]AY4 vb. "break" 19/31—33  
 OYW2 vb. c. NCA "follow" 8/12, 10/4. 5. 27, qual. OYH2 pass.

ΟΥΩΣΜ vb. "interpret", pron. ΟΥΛΩΣΜ- 9/7, 20/16

ΟΥΧΕΕΙ (S. ΟΥΧΑΙ) vb. "be safe, well" 3/17 4/22 5/6. 9. 14, 10/9

## Ω

ΩΒΩ sb. m. "oblivion" 11/13

ΩΝΕ sb. m. "stone" 10/33, 11/8. 38. 39. 41, vb. ΩΩΝΕ 8/59, 10/31

ΩΩΝ2 (S. ΩΩΝ2) vb. "live" 5/25, qual. ΛΑΝ2 4/10. 11. 50. 51. 53 etc., see ΤΑΝ2Ο, sb. m. "life" pass.

ΩΩΚ vb. "linger" 5/6

ΩΩ2 vb. "reap" 4/36. 37. 38, pron. ΛΩ2- 4/35, see ΩΩ2

ΩΩΤ2 vb. "draw (a sword)", pron. ΛΩ2- 18/10

ΩΩ vb. "read", pron. ΛΩ- 19/20

ΩΩΕ vb. "stand" 8/44, 20/19. 26, qual. ΛΩΕ, ΛΡΕΤ- 6/22, 7/37, 9/41, 11/42, 12/29, 18/5. 16. 18<sup>2</sup>, 19/25. 26, 20/14

ΩΩ2 sb. m. "harvest" 4/35, see ΩΩ2

## Ϡ

-Ϡ- vb. "be able" 5/44, 6/60, 7/34. 36, 9/4. 33, 16/12

ϠΑ- (S. ϠΑΝ) formative of conditional tense

ϠΑ prep. "to" pass., see ΒΑΛ, ϠΑΝΤΕ conj. "until" 9/18, 10/24

ϠΑΕΙΕ (S. ϠΟΟΥΕ) vb. "dry up" 15/6

ϠΑΕΙΕ (S. ϠΑ) sb. m. "festival" 2/23 pass.

ϠΕ num. "hundred", see ϠΜΤΩΕ

ϠΕ vb. "go" in impers. ϠΩΕ (S. ϠΩΕ) "ought" 4/20 (13/14), 19/7, ϠΩΩΕ 9/4

ϠΟ num. "thousand" 6/10

ϠΩΒΗΡ sb. m. "companion, friend" 11/11, 19/12, pl. ϠΩΒΕΡ 15/13. 15, constr. ϠΩΒΡ- ΜΛΘΗΤΗΣ 11/16

ϠΩΚΕ (?) vb. "dig", qual. ϠΩΚ 4/11 (βα- θος)

ϠΩΛ (S. ϠΩΛ) sb. "myrrh" 19/39

ϠΩ2 sb. "branch" 15/2<sup>2</sup>

ϠΩΜ (S. ϠΩΜ) sb. m. "father-in-law" 18/13

ϠΩΜ adj. "little" 2/12, 6/7, 12/35, 13/33, 14/19, 16/16<sup>2</sup>. 17<sup>2</sup>. 18. 19<sup>2</sup>, see ϠΩΡΕ

ϠΩΜΜΟ sb. "stranger" 10/5

ϠΩΜΟΥΝ num. "eight" 20/26, ΜΛΒΩΜΗΝ "thirty eight" 5/5

ϠΩΜΤ (S. ϠΩΜΤ) num. "three" 2/19. 20, 13/38, see ϠΜΤΩΕ

ϠΜΤΩΕ num. "three hundred" 12/5

ϠΜΩΕ sb. m. "service" 16/3

ϠΜΗ sb. f. "garden" in ΠΛΧΝΗ "gardener" 20/15

ϠΜΝΕ vb. "ask, seek" pass.

ϠΩΝΕ vb. "be ill" 4/46, 11/1 etc.

ϠΑΝΤΕ "until", see ϠΑ

ϠΑΝΤΕ (S. ϠΩΝΤΕ) sb. f. "thorn" 19/2. 5

ϠΩΠ vb. "receive", pron. ϠΑΠ- 4/45, see 2ΜΑΤ 2ΙΕ

ϠΩΠΕ vb. "become, be" pass., qual. ϠΩ- ΟΠ pass., sb. ΜΑΝϠΩΠΕ 14/2. 23, ΕϠΩΠΕ (cf. ΕϠΠΕ) 5/31, 8/31. 54, 9/31, 12/26

ϠΩΡΕ sb. m. "son" pass., fem. ϠΕΕΡΕ "daughter" (12/15) 19/25, ϠΩΡΕΝΟΥ- ΩΤ 3/16, ϠΩΡΝΟΥΩΤ 3/18, ϠΩΡΕ- ϠΩΗΜ 6/9

ϠΩΡΠ (S. ϠΩΡΠ) sb. "first" 19/32, vb. Ρ- ϠΩΡΠ 5/7, 7/50, 9/8, 10/40, adv. ΝϠΩΡΠ 6/62, 12/16, 18/13, 20/4, ΧΙΝϠΩΡΠ 6/64, 8/25. 44, 15/27, 16/4

ϠΩΡΩΡ (S. ϠΩΡΩΡ) vb. "overthrow" 2/15 ϠΩ sb. "mark", ϠΩΝΕΙΟΥΤ "nail-marks" 20/25

ϠΩC (S. ϠΩC) vb. "scorn" 8/49

ϠΩC sb. m. "shepherd" 10/2. 11. 12. 14. 16

ϠΩΗΤ num. "two hundred" 6/7

ϠΩΩΤ vb. "slaughter, cut down" 10/10, pron. ϠΩΑΤ- 15/2

ϠΩΤΕ sb. f. "well" 4/11. 12

ϠΩΤΑΡΤΡ vb. "disturb" 11/33, 12/27, 14/1. 27

ϠΩΟΥΕ (?) vb. "dry up", qual. ϠΟΥΩ- ΟΥ 5/4

ϠΩ2 sb. m. "flame" 18/18

ϠΩ6Ε vb. "wound" 18/10. 22

## Ϡ

ϠΙ vb. "take away, endure etc.", pass. ϠΙ ΛΩΡΗ "lift up" 4/35, 11/41, 17/1, pron. ϠΙΤ- 5/12

ϠΩΕ sb. m. "hair" 11/2, 12/3

ϠΤΑΥ (S. ϠΤΟΥ) num. "four" 4/35, 11/17. 39, see ϠΑΤΤΑΥ

ϠΩΤΕ vb. "wipe" 12/3, constr. ϠΑΤ= 11/12 (13/5)

ϠΩ6Ε vb. "spring" 4/14

## 2

2Α prep. "under" 7/49, 10/23, 11/32, Ν2ΟΥ- Ν2Α 5/3, 2ΑΤΟΥΕ2Η 10/4; "for" 6/51, 10/11, 12/5, 18/14, pron. 2ΑΡΑ- 5/19. 30-32<sup>2</sup>, 7/28, 8/13, 9/21, 11/51, 12/7

2ΑΕ sb. m. "end" in ϠΛΕ Ν2ΟΥ 6/39. 44. 54, 7/37, 11/24, 12/48

2ΑΕΙΕ (S. 2Ε) vb. "fall" 6/12, 11/50, 12/24, 18/6, wr. 2ΕΙΕ? 10/28

2Ε sb. f. "way, mode" 8/55, 11/36. 48, Ν2Ε 5/21. 26, 7/46, ΤΕΙΤΕΕ 3/8 etc., ΝΕΩΝ2Ε pass., see ΚΑΤΑ

2ΕΕΙ sb. m. "husband" 4/17

2Η sb. f. "belly, womb" 3/4, pron. 2ΗΤ- 12/18, 2ΛΘΗ prep. "before" 11/55, 12/1, 13/1, 17/24, cf. Ε2Η

2Ι prep. "on, at" 6/22. 25, 10/1, 11/38, 19/31, pron. 2ΙΩΩ- 19/2, 2ΙΤΗΝΕ "before you" 16/13 (? error or 2ΗΤΤΗΝΕ), see 2ΙΤΝ, 2ΙΤΟΥΩ-, 2ΙΧΝ

2ΙΕ (S. ΕΙΕ) adv. "then, therefore" 10/36

2ΙΗ sb. f. "road, way" 14/4. 5. 6

2Ο sb. m. "face" 9/7<sup>2</sup>. 11. 15, 11/44, 19/3, 20/22

2Ω vb. "satisfy" 14/8

2ΩΟΥ- "self, also", also wr. 2ΟΥ- and 2ΩΥ- pass.

2ΩΒ sb. m. "thing" pass., pl. 2ΒΗΥΕ pass., vb. Ρ2ΩΒ 5/17, 6/27. 28, 7/4, 9/4

2ΒCOY sb. f. "dress" 19/24

2ΒΩC sb. f. "dress", pl. 2ΒOOC 20/5. 7

2ΒΕC sb. m. "lamp" 5/35

2ΚΟ vb. "hunger" 6/35

2ΗΚΕ sb. "poor" 12/5. 8, 13/29

2ΜΕ num. "forty" in 2ΜΕΤΕΕ "forty six" 2/20

2ΜΑΜ sb. m. "fever" 4/52

2ΜΑCΤ (S. 2ΜOOC) vb. "sit" 9/8, 11/21, 12/15, wr. 2ΜΕCΤ 4/6, 6/3

2ΜΑΤ (S. 2ΜOΤ) sb. m. "thanks" in ϠΠ- 2ΜΑΤ 6/11, 11/41

2ΑΜΤ (?) sb. m. "bronze" (2/15)

2Μ2ΕΛ sb. "servant" 4/51, 8/35, 13/16, 15/15<sup>2</sup>. 20, 18/10<sup>2</sup>. 18. 26, vb. Ρ2Μ2ΕΛ 8/33. 34

2ΜΧ sb. "vinegar" 19/29<sup>2</sup>. 30

2ΑΝ sb. m. "necessity" in ϠΑΝ = δει 3/7, cf. Rösch 184 seq. Sp. Hdw. 237, Apoc. El. p. 56, Ep. Apost. 24/7

2ΛΕΙΝΕ "some" 4/23, 7/44 etc., constr. 2ΕΝ= pass.

2ΗΝΕ sb. "spice" 19/40

2ΙΝΕ vb. "row" 6/19

2ΟΥΝ sb. "inside", constr. as prep. 2Ν pass., pron. Ν2ΗΤ- pass., comp<sup>as</sup>. Λ2ΟΥΝ pass., Ν2ΟΥΝ 5/3, 20/26

2ΩΝ vb. "approach" 6/19, qual. 2ΗΝ 2/12, 6/4, 7/2, 11/18. 54. 55

2ΕΠ (S. 2ΑΠ) sb. m. "justice" 5/27, 9/39

2ΩΠ vb. "hide", pron. 2ΑΠ- 8/59 (12/36), 2ΝΠ2ΩΠ "secretly" 7/10, 18/20

2ΡΕ sb. f. "food" 4/32. 34, 6/27. 55

2ΡΗΙ "above", freq. followed by 2Ν prep. "in" 2/23, 4/14, 5/26<sup>2</sup>. 39, 10/38<sup>2</sup> etc., comp<sup>as</sup>. Λ2ΡΗΙ (B. Ε2ΡΑΙ) "up" pass., ϠΑ Λ2ΡΗΙ 5/17

2ΡΗΙ "below" in Λ2ΡΗΙ (B. Ε2ΡΗΙ) "down" 4/6, 5/7

2PB sb. "form, figure" 5/37  
 2PN, see PO  
 2PTE sb. f. "fear" 19/38, 20/19  
 2PAΥ (S. 2POY) sb. m. "voice" 12/29, 38  
 2ΠΟΥ2E sb. "evening" 6/16  
 2ICE vb. "be weary" 4/6, in 2ΠΙ2ICE "toil" 4/38<sup>2</sup>  
 2ATE sb. "fear", in 2PATE 6/19, 20, 9/22, 12/15  
 2AITE sb. f. "dress" 13/4, 12, (19/2), 19/5 23<sup>2</sup>, 24  
 2E† (S. 2ATE) vb. "flow" 7/38  
 2HT sb. m. "heart" 10/24, 12/40, 13/2, 14/1, 27, 16/6  
 2WTB vb. "kill" in PΕ42ATBPOME 8/44  
 2ATN (S. 2A2TN) 6/23, 14/17, 19/25, 2A-THY 4/40, 2A2TH- 14/23, 25, 17/5  
 2ITN prep. "from, through", pron. 2ITOOT- 10/9, 17/7, ABA2ITN 3/2, 5/34 41, 44, 6/45, 46, 8/40, 10/1, 2, 18, 32, 11/4, 18/28  
 2ITAYE (S. 2ITOOYE) sb. m. "morning" 18/28; Rösch, Gr. p. 86  
 2ITOUW- sb. "neighbour" 9/7  
 2AT2T vb. "examine" 5/39, 7/52  
 2AY (S. 2OY) adj. "evil" 3/19, 20, 7/7, PEAY 3/20, 5/14, 29, 18/23, 30  
 2HY sb. m. "advantage" 12/19, †2HY vb. 6/63  
 2IOYE vb. "strike" 18/23  
 2OYO sb. m. "excess" 10/10, constr. 2OYE= 7/31, 15/2, N2OYO A 3/19, 12/43, N2OYE A 20/4  
 2OY sb. m. "day" pass., see 2AE  
 2LOYW vb. "revile" 9/28  
 2A4 (S. 2O4) sb. m. "serpent" 3/15  
 2A2 sb. m. "multitude, many" (2/23) 4/39 (6/60) 8/26, 2A2NCAP 18/2  
 2IXN prep. "on" 4/20, 21, 5/2, 6/19, 10/29, pron. 2IXW- 5/2

## X

X for Greek χ, see APXIEPEYC, ΠACXΛ, CXICMA, XIMAPXOC, XIMAPPOC

XAEI (S. XOI) sb. m. "ship" 6/17, 19, 21<sup>2</sup>, 22, pl. EXHY 6/23, 24  
 XAEIE sb. "desert" 3/14 etc.  
 XE conj. "that" pass., also final (= XE-KACE), ABAAXE 2/24  
 XI (S. XI) precedent of nom. pass.  
 XI vb. "take, receive" pass., pron. XIT- in comp<sup>da</sup>. see ΔEIK, EAY, MAEIT, CBW, †ΠE, XPAN, verb. adj. XAEI-, see BEKE  
 XO? vb. "send", in 20/27 XA-C "put it (thy hand)"  
 XO vb. "sow (seed)" 4/36, 37  
 XOY (S. XW) sb. m. "cup" 18/1  
 XOY, see XW  
 XW vb. "say" pass., also wr. XOY 3/12, 4/29, pron. XOO- pass., constr. XE 6/6, 7/9, 38, 9/22, 11/43, 14/30, 16/18 and see CAKNE, OYA, XEPA, EAA, imper. EXIC 10/24, AXIC 20/15  
 XOK vb. "fulfil" pass., pron. XAK- 5/36, constr. XAK= 17/4, qual. XHK 17/13  
 XOKM vb. "wash" 13/10  
 XEKACE conj. "in order that" pass.  
 XWAL? vb. "sew together", qu. XAAE6 19/23  
 XN "or" 9/2, 18/34  
 XIN "since, from" 6/64, 8/25, 44, 9/32, 19/27, XIN†NOY "henceforth" 13/19, 14/7, see 2APN  
 XNOY vb. "ask, question" 4/52, 9/19, 16/5, 18/7, 21, pron. XNOY- pass., constr. XNE= 18/19, imper. XNOY 18/21 or MAXNOY- 9/23  
 XINXN in ANXINXN "without a cause" 15/25  
 XP sb. f. "hour" 4/6, 52, 19/14  
 XPO? pron. XPA- 3/5, 8/41, 18/37, constr. XPA= 3/3, 5, 7, 16/21  
 XPIO vb. "shame, rebuke", pron. XPIA- 8/46, constr. XPIA= 3/20, 16/8  
 XEΦAN, see 2AN  
 XEPA- vb. "say, address" 11/13, 13/18  
 XPO vb. "make fast, conquer" 16/33, qu. XPAEIT 20/19, 26

XEPO vb. "kindle", constr. XEPE= 18/18  
 XWP? vb. "scatter" in pron. XAP- 10/12, qual. XAP (?) (11/52) (16/32)  
 XPAN sb. "block" in XIXPAN vb. "stumble" 11/9, 10  
 XW[PM?] vb. "hint, nod" 13/24  
 XAEIC sb. m. "lord" pass. (never abbrev.)  
 XICE vb. "lift up" 3/14, 8/28, pron. XECT- 12/32, constr. XECT= 12/34  
 XOYTH num. "twenty-five" 6/19  
 XIOYE vb. "steal" 10/10, 12/6, NXIOYE "secretly" 11/28, CANXIOYE 10/1, 8, 10, 12/6  
 XE4 sb. m. "frost" 18/18  
 XW2 vb. "touch" 4/9, 20/17  
 XH6E sb. "purple" 19/2

## 6

6E "therefore" pass.  
 6I sb. "form" in 6IN=, see CEXE  
 6OY (S. 6W) vb. "abide" 2/12 etc., wr. 6W 6/56 etc.  
 6BAEI sb. m. "arm" 12/38  
 6WB adj. "weak" in P6WB (14/27)  
 6AA sb. "lie" in PΕ4XE6AA 8/44, CAN-XE6AA 8/44, 55  
 6AAE adj. "lame", pl. 6AAEEY 5/3  
 6WAE (S. 6WA) vb. "deny" 18/27  
 6LAM sb. "haste" in 2NOY6LAM "hastily" 11/29, 31, 13/27 (cf. Rösch)  
 6WAP vb. "reveal" 12/38  
 6AA6 sb. m. "bed" 5/8, 11  
 6AM sb. "power" pass., in 6NEAM vb. "be able" 9/4, 12/39  
 6INE vb. "find" 2/14, 5/14, 6/25, 7/34-36, 9/35, 11/17, constr. 6N= 12/14, 19, 14/30, 18/38, 19/4, see 6AM  
 6WPE vb. "seize" 18/12, pron. 6AP- 7/30 (32), 44, 11/57  
 6PAMPPE (S. 6POOMPPE) sb. "pigeon" 2/14, 16  
 6AWT (S. 6AWT) vb. "gaze" 13/22, wr. 6AWT 20/5  
 6IX sb. f. "hand" 7/30, 44, 10/28, 29, 39, 11/43, 13/3, 9, 20/20, 25<sup>2</sup>, 27<sup>2</sup>

## LIST OF FOREIGN WORDS.

ΑΓΑΠΗ 15/9, 17/26	ΕΙΡΗΝΗ 14/27, 16/33, 20/19. 26.	ΛΟΓΧΗ 19/34	ΠΟΝΗΡΟΣ 17/15
ΑΓΓΕΛΟΣ 12/29	20	ΛΥΠΗ 16/6. 20. 21	ΠΟΡΝΙΑ 8/41
ΑΘΕΤΙ 12/48	ΕΙΤΑ 19/27	ΜΑΘΗΤΗΣ <i>pass.</i>	ΠΡΑΙΤΩΡΙΟΝ 18/28 <sup>2</sup> . 33
ΑΓΙ 14/13. 14, 15/7. 16, 16/23. 24	ΕΝΤΟΛΗ 10/18, 11/57, 12/49. 50	ΜΑΝΝΑ 6/31	ΠΡΟΒΑΤΙΚΗ 5/2
ΑΓΙΑ 18/38	ΕΞΕΣΤΙΝ (ΟΥΚ ΕΞ.) 18/31	ΜΑΣΤΙΓΉ 2/14	ΠΡΟΣ 5/35
ΑΛΕΚΤΩΡ 13/38, 18/27	ΕΞΟΥΣΙΑ 10/18 <sup>2</sup> , 17/2, 19/10. 11	ΜΑΣΤΙΓΟΥ 19/1	ΠΡΟΦΗΤΕΥΕ 11/51
ΑΛΛΑ <i>pass.</i>	ΕΠΙΔΗ 13/29	ΜΕΝ 11/6, 16/9. 22	ΠΡΟΦΗΤΗΣ 4/19 <i>etc.</i>
ΑΝΑΣΤΑΣΙΣ 5/29 <sup>2</sup> , 11/24. 25	ΕΠΙΘΥΜΙΑ 8/44	ΜΕΡΟΣ 13/8	ΡΑΒΒΙ 3/2, 4/32, 6/25
ΑΠΟΣΤΟΛΟΣ 13/16	ΕΤΙ 7/33, 11/30, 12/35 <i>etc.</i>	ΜΗ 3/4, 4/11. 29. 35, 6/42. 70,	ΡΑΒΒΟΥΝΙ 20/16
ΑΠΟΣΥΝΑΓΩΓΟΣ 9/22. 12/42.	ΕΥΧΑΡΙΣΤΙ 6/23	7/35. 47—48. 52, 8/53 <i>etc.</i>	ΣΑΒΒΑΤΟΝ 5/9 <i>pass.</i>
16/2	Η (ἡ) 4/27, 6/19, 9/21	ΜΗΤΙ 4/33, 8/22, 18/35	ΣΑΡΞ 3/6 <i>pass.</i>
ΑΡΝΑ 13/38	ΗΔΗ 3/18 (4/35), 11/39	ΜΟΝΟΝ 5/18, 11/52, 13/9	ΣΗΜΑΝ 18/32 (12/33)
ΑΡΧΕΙ (?) 13/5	ΘΑΛΑΣΣΑ 6/1. 16. 19. 22	ΝΑΡΔΟΣ 12/3	ΣΚΑΝΔΑΛΙΖΕ 6/61, 16/1
ΑΡΧΙΕΡΕΥΣ 7/45. 11/47. 49. 51.	ΘΑΛΨΙΣ 16/21. 33 <i>limited with</i>	ΝΟΕΙ 12/40	ΣΚΗΝΟΠΗΓΙΑ 7/2
12/10, 18/3. 10. 13. 15 <sup>2</sup> . 16. 19.	<i>Νη in 16/21, one ἦ in 33.</i>	ΝΟΜΟΣ 7/49. 51, 8/17 <i>etc.</i>	ΣΟΥΔΑΡΙΟΝ 11/44, 20/7
22. 24. 26. 35, 19/6. 21	ΚΑΚΩΣ 18/23.	ΟΝΤΩΣ 8/36	ΣΠΕΙΡΑ 18/3. 12
ΑΡΧΩΝ 3/1, 7/48, 12/42, 14/30,	ΚΑΛΩΣ 4/17, 8/48 (13/13), 18/23	ΟΡΦΑΝΟΣ 14/18	ΣΠΕΡΜΑ 7/42, 8/33. 37
16/11	ΚΑΝ 8/14. 16, 10/38, 11/25	ΟΥ, see ΜΟΝΟΝ	ΣΠΟΓΓΟΣ 19/29
ΑΥΛΗ 18/15	ΚΑΡΠΟΣ 4/36, 15/2 <i>etc.</i>	ΟΥΔΕ 4/21, 11/50, (ΟΥΤΕ) 4/21,	ΣΤΑΔΙΟΝ 6/19, 11/18
ΒΑΠΤΙΖΕ 10/40	ΚΑΤΑ 3/14, 8/15 <i>etc.</i> , ΚΑΤΑ(ΘΕ)	5/37, 8/19	ΣΤΑΤΕΕΡΕ 6/7 (ΣΑΤ.) 12/5
ΒΑΣΙΛΙΚΟΣ 4/46. 49	5/30, 6/57 <i>pass.</i>	ΟΥΚ, see ΕΞΕΣΤΙΝ	ΣΤΑΥΡΟΣ 19/17. 25. 31
ΒΗΜΑ 19/13	ΚΑΤΑΒΟΛΗ 17/24	ΟΥΚΟΥΝ 18/37	ΣΤΑΥΡΩ <i>vb.</i> 19/10. 15. 16. 18.
ΓΑΡ <i>pass.</i>	ΚΑΤΗΓΟΡΙ 5/45	ΟΥΝ 9/30, 10/21	20. 23. 32, ΣΤΑΥΡΟΥ 19/6
ΓΑΖΟΦΥΛΑΚΙΟΝ 8/20	ΚΑΤΗΓΟΡΙΑ 18/29	ΟΥΤΕ 9/3	ΣΤΟΔ 5/2, 10/23
ΓΟΛΟССОКОМОН 12/6, 13/29	ΒΑΤΟΥΣ (βάσας) 4/11	ΠΑΛΙΝ 18/7. 27	ΣΥΝΑΓΩΓΗ 6/59, 18/20
ΓΡΑΦΗ <i>pass.</i>	ΚΕΔΡΟΣ 18/1	ΠΑΡΑΔΙΔΟΥ 6/64 <i>etc.</i>	ΣΥΝΓΕΝΗΣ 18/26
ΔΔΙΜΟΝΙΟΝ 8/48. 52, 10/20	ΚΕΡΕΑ 11/44	ΠΑΡΑΚΛΗΤΟΣ 14/16. 26, 15/26,	ΣΥΝΣΕΔΡΙΟΝ 11/47
ΔΔΙΜΩΝ 8/49, 10/21 <sup>2</sup>	ΚΗΠΟΣ 18/1. 26	16/7	ΣΦΡΑΓΙΖΕ 6/27
ΔΕ <i>pass.</i>	ΚΛΗΡΟΣ 19/24	ΠΑΡΑΣΚΕΥΗ 19/14. 31	ΣΧΙΣΜΑ 9/16, 10/19
ΔΙΑΒΟΛΟΣ 6/70, 8/44, 13/2	ΚΟΛΥΜΒΟΝ (?) 2/14 (κόλυμβον)	ΠΑΡΗΣΙΑ 7/4, 10/24, 11/14. 54,	ΣΩΜΑ 19/38
ΔΙΑΚΟΝΙ 12/2. 26 <sup>2</sup>	ΚΟΛΥ(Μ)ΒΗΘΡΑ 5/2, 7, 9/7	16/25. 29, 18/20	ΣΩΤΗΡ 4/42
ΔΙΑΚΟΝΟΣ 12/26	ΚΟΣΜΟΣ <i>pass.</i>	ΠΑΡΗΣΙΑ 10/16, 16/25 <sup>2</sup> . 29	ΤΑΦΟΣ 5/28, 11/17. 31. 38, 20/3.
ΔΙΑΣΠΟΡΙΑ (sic) 7/35	ΚΡΑΝΙΟΝ 19/17	ΠΑΣΧΑ 2/13. 23, 11/55 <sup>2</sup> , 12/1,	4. 6
ΔΙΚΑΙΟΣ 17/25	ΚΡΙΝΕ <i>pass.</i>	13/1, 18/28. 39, 19/14, ΠΑΣ-	ΤΙΤΛΟΣ 19/20
ΔΙΚΑΙΟΥΣΥΝΗ 16/8	ΚΡΙΣΙΣ 3/19 <i>etc.</i>	ΧΑ 6/4	ΤΟΤΕ 7/10, 8/28, 11/6. 14, 19/1
ΔΙΠΝΟΝ 12/2, 13/2	ΚΥΡΙΑΚΗ 20/19	ΠΗΓΗ 4/6	ΤΡΑΠΕΖΑ 2/15
ΔΟΒΙ (δοξεί) 11/56	ΛΑΚΑΝΗ 13/5	ΠΗΡΑΞΕ 6/6	ΤΡΑΠΕΖΙΤΗΣ 2/14
ΔΩΡΕΑ 4/10	ΛΑΜΠΑΣ 18/3	ΠΙΣΤΕΥΕ <i>pass.</i>	ΦΑΝΟΣ 18/3
ΕΙΜΗ 17/12, ΕΙΜΗΤΙ 3/2. 13,	ΛΑΟΣ 11/50, 18/14	ΠΛΑΝΑ 7/47	ΧΑΙΡΕ (19/3)
5/19, 6/44. 46. 65, 7/51, 10/10,	ΛΕΝΤΙΟΝ 13/4. 5	ΠΝΑ <i>pass.</i>	ΧΙΛΙΑΡΧΟΣ 18/12
13/10, 19/15?	ΛΙΤΡΑ 12/3, 19/39	ΠΟΛΙΣ 4/8. 30. 39, 11/54	ΧΙΜΑΡΡΟΣ 18/1

ΧΟΡΤΟΣ 6/10	ΖΑΜΗΝ 3/3, 5/11. 19 etc.	ΖΟΜΟΛΟΓΙ 9/22, 12/42	ΖΥΠΗΡΕΤΗΣ 7/32. 45. 46, 18/3.
ΧΡΙΑ 2/25, 13/10. 29, 16/30	ΖΘΝΟΣ 11/48. 50. 51. 52, 18/35	ΖΟΠΛΟΝ 18/3	12. 18. 22. 36
ΧΩΡΑ 4/35, 11/54. 55	ΖΕΛΠΙΖΕ 5/45	ΖΟΤΑΝ 8/28. 44, 10/4, 15/26,	ΖΥΣΣΩΠΟΝ 19/29
ΨΥΧΗ 10/11. 15. 17 etc.	ΖΕΩΣ 5/7, 9/5	16/13. 21. 25	ΖΩΣ 12/35
	ΖΟΜΟΙΩΣ 5/19	ΖΥΔΡΙΑ 4/28	

## PROPER NAMES, PLACES ETC.

ΑΒΡΑΣΑΜ 8/33. 37. 39 <sup>α</sup> . 40. 52. 53. 56. 58	ΕΦΡΑΙΜ 11/54	ΚΑΪΦΑΣ 11/49, 18/13. 14. 24. 28	ΠΕΤΡΟΣ <i>pass.</i>
ΑΝΔΡΕΑΣ 6/8, 12/22	ΗΣΙΑΣ 12/38. 40. 41	ΚΑΝΑ 4/46	ΠΙΛΑΤΟΣ 18/29 etc.
ΑΝΝΑΣ 18/13 (-ΝΑ) 24	ΘΩΜΑΣ 11/16, 14/5, 20/24. 26. 27	ΚΑΦΑΡΝΑΟΥΜ 4/46, 6/17. 59	ΖΡΩΜΑΙΟΣ 11/48
ΑΡΙΜΑΘΑΙΑ 13/38	ΙΑΚΩΒ 4/6. 12	ΚΛΩΠΑ 19/25	ΣΑΜΑΡΙΑ 4/7
ΒΑΡΑΒΕΑΣ 18/40 <sup>2</sup>	ΘΙΕΡΟΣΟΛΥΜΑ 2/13	ΛΑΖΑΡΟΣ 11/1 etc.	ΣΑΜΑΡΙΤΗΣ 4/9 <sup>α</sup> , 8/48
ΒΗΔΑΣΙΑ 5/2, 12/21	ΘΙΕΡΟΥΣΑΛΗΜ 2/23 <i>pass.</i>	ΛΙΘΟΣΤΡΩΤΟΝ 19/13	ΣΑΤΑΝΑΣ 13/27
ΒΗΘΑΝΙΑ 11/1. 18, 12/1	ΙΗΣ <i>pass.</i>	ΜΑΓΔΑΛΗΝΗ 19/25, 20/18	ΣΙΛΟΥΑΜ 9/5. 11
ΒΗΘΛΕΕΜ 7/42	ΙΟΥΔΑΙΗΣ 10/40	ΜΑΛΧΟΣ 18/10	ΣΙΜΩΝ 6/8. 68. 71, 13/2. 6. 9 etc.
ΓΑΛΙΛΑΙΑ 4/43 etc.	ΙΟΥΔΑΙΑ 4/47 etc.	ΜΑΡΘΑ 11/1 etc.	ΣΙΩΝ 12/15
ΓΑΛΙΛΑΙΟΣ 4/45 etc.	ΙΟΥΔΑΣ 6/71 etc.	ΜΑΡΙΑ 11/1 etc., 19/25, -ΑΜ 20/16. 18	ΣΟΛΟΜΩΝ 10/23
ΓΟΛΓΟΘΑ 19/17	ΙΟΥΔΑΣ ΠΚΑΝΑΝΙΤΗΣ 14/22	ΜΕΣΣΙΑΣ 4/24	ΤΙΒΕΡΙΑΣ 6/1. 23
ΔΑΥΕΙΑ 7/42	ΙΟΥΤΑΙ <i>pass.</i>	ΜΩΥΣΗΣ 5/45 <i>pass.</i>	ΦΑΡΙΣΑΙΟΣ <i>pass.</i>
ΔΙΑΥΜΟΣ 11/16, 20/24	(Π)ΙΣΡΑΗΛ 3/10, 12/13	ΝΑΖΩΡΑΙΟΣ 18/5. 7, 19/19	ΦΙΛΙΠΠΟΣ 6/5. 7, 12/21. 22, 14/8. 9
ΖΕΒΡΑΙΟΣ 5/2, 19/13. 17. 20, 20/16	(Π)ΙΣΚΑΡΙΩΤΗΣ 6/71, 12/4, 13/2 etc.	ΝΙΚΟΔΗΜΟΣ 3/1 etc., 7/50	ΧΣ <i>pass.</i>
ΖΕΛΛΗΝ 7/35	ΙΩΑΝΝΗΣ 5/33, 10/40. 41	ΟΥΛΕΙΑΝΙΝ 7/35, 12/20	
	ΙΩΣΗΦ 19/18		

## NOTE TO TRANSLATION.

The Coptic version employs Greek *δέ* very frequently in place of *καί* and *ὅτι*: and in order to avoid leading others into error I have consistently rendered it "but", whereas "and" or "now" or "then" would probably be more consonant with the meaning of the Coptic translator.

The lacunae of the original have not been indicated in the translation, unless they are of more than two or three words.

Words in *italics* are supplied by the translator and are not in the original. Round brackets contain additions to the text, square brackets restorations of missing words.

## TRANSLATION.

II. 12 [P. 7] . . . and his mother and his brethren; they abode there a few days. 13 But the pass-over of the Jews was at hand and Jesus went up to Jerusalem. 14 He found them in the temple selling oxen and sheep and doves, and the changers of money seated; 15 and he made a scourge of cords and cast everyone out of the temple and the sheep and the oxen; he [poured] out the money of the changers and he overturned their tables. 16 He said to them that sold the doves, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it is written, The zeal of thine house will eat me up. 18 The Jews answered, they said unto him, What sign showest thou unto us that thou doest these things? 19 Jesus answered, he said unto them, Destroy this temple and I will raise it up in three days. 20 The Jews said, They spent forty-six years in building this temple; and thou, wilt thou raise it up in three days? 21 But he, he spake of the . . . [P. 8] 22 And when he rose from the dead, his disciples remembered that this was what he said, and they believed the scripture and the word which Jesus said. 23 But he being in Jerusalem at the feast of the Passover, many believed on his name beholding the signs which he did. 24 But he, Jesus, did not trust himself to them, because he knew all things, 25 and he needed not that one should bear witness concerning (any) man: for he, he knew what was in the man.

III. 1 There was a man of the Pharisees whose name was Nicodemus, being a ruler of the Jews. 2 This one came to him by night, he said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs which thou doest except God be with him. 3 But Jesus answered, he said to him, Verily verily, I say unto thee, Except one be born again, he cannot see the Kingdom of God. 4 Nicodemus said unto him, How shall the man be born again, when he is old? Can he enter his mother's womb a second time

and [P. 9] be born? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and spirit, he cannot enter the Kingdom of God. 6 But he that is born of the flesh is flesh, and he that is born of the spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The [spirit] bloweth (or breatheth) whither it listeth and thou hearest its voice, but thou knowest not whence it cometh and whither it goeth: so is everyone that is born of the spirit. 9 Nicodemus answered, he said unto him, How can these things be? 10 Jesus answered, he said, Art thou the teacher of Israel and thou knowest not these things? 11 Verily verily, I say unto thee, That which we know, we speak, and that which we have seen, we bear witness to it, and ye receive not our witness. 12 If I told you earthly things and ye believe not, how, if I tell you heavenly things, will ye believe? 13 And no one hath ascended into heaven, but he that descended out of heaven, the son of the man [P. 10] 14 And as Moses lifted up the serpent in the desert, even so must the son of the man be lifted up, 15 that whosoever believeth in him may have in him eternal life. 16 For God so loved the world that he gave his only son that whosoever believeth on him should not perish, but should receive eternal life. 17 For God sent not his son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him shall not be judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only Son of God. 19 But this is the judgement that the light came into the world, and men loved the darkness rather than the light, for their works were evil. 20 For everyone that doeth evil hateth the light, and cometh not to the light that his works may not be convicted of being evil. 21 But he that doeth the truth cometh to the light, that his works may be made manifest that he hath wrought them in the light.

(Leaf containing III 22 to IV 5 missing.)

[P. 13] IV 5 his son. 6 There was a spring there of Jacob. Jesus therefore, when he was weary with walking sat down by the spring; it was the sixth hour. 7 There came a woman from Samaria to draw water. Jesus said unto her, Give me to drink. 8 For his disciples had gone up to the city to buy bread. 9 The Samaritan woman [therefore] said unto him, Thou art a Jew; how dost thou desire to drink of me which am a Samaritan woman? For Jews have no relations with Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith, Give me to drink; thou, thou wouldest have asked of him and he have given thee living water. 11 She said to him, Lord, thou hast no vessel and the well is deep; from whence then hast thou the living water? 12 Art thou greater than our father Jacob, he who gave us the well and himself drank thereof and his sons and his cattle? 13 Jesus answered he said unto her, Everyone that drinketh of this water shall thirst again, 14 but he indeed that drinketh of this water which I shall give him will never thirst, [P. 14] but the water which I shall give him will become in him a spring of water welling up unto eternal life. 15 The woman said unto him, Lord, give me this water that I thirst not, and come not hither to draw water. 16 He said unto her, Go, and call thy husband and come hither. 17 The woman answered saying, I have no husband. Jesus said unto her, Well saidst thou, I have no husband; 18 for thou hast married five husbands, and now moreover he whom thou hast is not thy husband; this is a truth that thou hast said. 19 The woman said to him, Lord I perceive that thou, thou art a prophet. 20 Our fathers worshipped in this mountain, and ye say that the place where it is meet to worship is in Jerusalem. 21 Jesus said unto her, Believe me, woman, that an hour cometh when ye shall not worship the Father either in this mountain or in Jerusalem. 22 Ye, ye worship that which ye know not; we worship that which we know, for salvation is from the Jews. 23 But an hour cometh, which now is, when the worshippers in truth shall worship [P. 15] the Father in spirit and truth, for the Father seeketh after some who will worship him in this wise. 24 God is spirit and they that worship him must worship him in spirit and truth. 25 The woman said to him, We know that Messias cometh, he who is called the Christ. When that one cometh he will declare unto us all things.

26 Jesus said unto her, I that speak unto thee am he. 27 But straightway came his disciples, they marvelled that he was speaking with a woman; yet no one said, What seekest thou? or Why speakest thou with her? 28 So the woman left her waterpot, she went into the city, she said to the men, 29 Come and see a man which told me all things that I have done; is not this the Christ? 30 But they went out of the city to him, 31 But at that time his disciples prayed him saying, Rabbi, eat. 32 But he said unto them, I have food to eat which ye, ye know not. 33 His disciples therefore were saying one to another, Hath anyone brought him (aught) to eat? [P. 16] 34 Jesus said, to them, It is my food that I should do the will of him that sent me and that I should accomplish his work. 35 Do you not say, There are four more months and the harvest cometh? behold I say unto you, Lift up your eyes and look on the fields that already they are white for reaping them. 36 He that reapeth receiveth a wage and he gathereth a fruit unto life eternal: so that he that soweth and he that reapeth may rejoice together. 37 For the saying is true herein, One soweth, another reapeth. 38 I sent you to reap that whereon ye bestowed not labour: other men laboured and ye entered into their labour. 39 But from that city many Samaritans believed on him because of the saying of the woman who testified, He told me everything that I have done. 40 But when the Samaritans came to him, they besought him that he would tarry with them for two days; 41 and a great multitude believed on him on account of the word. 42 They were saying to the woman, We believe not any more because of the (thy?) saying, for we, [P. 17] we have heard him and we know that this is indeed the Saviour of the world. 43 But after two days he went forth from thence to Galilee. 44 For Jesus himself testified that a prophet is not honoured in his own village. 45 So when he had come to Galilee, the Galilaeans received him, having seen everything that he did in Jerusalem at the feast; for they also went unto the feast. 46 So Jesus came again to Cana of Galilee where he made the water wine. And there was a royal officer whose son was sick at Capharnaum. 47 He, when he heard that Jesus was come out of Judaea to Galilee, went to him and besought him that he would come down and heal his son, for he was about to die. 48 So Jesus said to him, If ye see not signs and wonders, ye will not believe. 49 The royal officer said to

him, Come down ere my son die. 50 Jesus said to him, Go, thy son liveth. The man believed the word that Jesus spake unto him and he went his way. 51 But as he was going down his servants met him and they told him saying, [P. 18] Thy son liveth. 52 But he asked them concerning the hour in which he had relief. They said, At the seventh hour the fever left him. 53 The father knew that that was the hour when Jesus said to him, Thy son liveth. And he believed, himself and his whole house. 54 This again is the second sign that Jesus did when he was come out of Judaea to Galilee.

V. 1 After these things there was the feast of the Jews and Jesus went up to Jerusalem. 2 But there was a pool at Jerusalem by the sheep *gate* which is called in Hebrew Bedsaida, there being five porches beside it. 3 There were lying within these the multitude of the sick the blind and the lame and the withered.<sup>1</sup> 5 But there was a man there, he was 38 years in his sickness. 6 When Jesus saw this one lying, he knew that he had been long so, he said to him, Dost thou wish to be whole? 7 The sick man answered him, Lord, I have no man so that when the water is troubled he may put me down into the pool. But while I am coming, another goeth down before me. 8 Jesus said to him Arise [P. 19] and take up thy bed and walk. 9. But straightway the man was whole, he rose, he took up his bed. But it was the sabbath. 10 So the Jews said, It is the sabbath; it is not lawful for thee to take up thy bed. 11 That one answered them, He who healed me is he who said unto me, Take up thy bed and walk. 12 They asked him, Who is the man who said to thee, Take it up and walk? 13 But he that was healed wist not who it was; for Jesus had withdrawn himself, there being a crowd in that place. 14 After these things Jesus found him in the temple, he said to him, Behold thou art whole; turn not to do sin lest a worse thing than this befall thee. 15 The man went, he told the Jews that it was Jesus who had healed him; 16 and on account thereof the Jews were persecuting Jesus because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now and I work. 18 For this therefore the Jews seek him to kill him because not only he is breaking the sabbath, but he saith, God is my Father. 19 Jesus answered, he said to them, Verily verily [P. 20] I say unto you, the Son

can do nothing of himself alone, unless he see the Father doing them; for the things that that one doeth, these also in like manner the Son doeth. 20 For the Father loveth the Son and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will. 22 For the Father doth not judge anyone, but all judgement he hath given to the Son, 23 so that every one may honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father who sent him. 24 Verily verily I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and he cometh not to judgement; but he hath passed out of death into life. 25 Verily verily I say unto you, An hour cometh, which is this hour, when the dead shall hear [P. 21] the voice of the Son of God; and they that hear shall live. 26 As the Father hath life in himself, even so also he gave to the Son to have life in himself; 27 and he gave him authority to execute judgement because he is the son of man. 28 Marvel not that an hour will come when all that are in the tombs shall hear his voice 29 and shall come forth, they that have done good to a resurrection of life, they who have done evil to a resurrection of judgement. 30 It is not possible for me to do anything of myself alone, and my judgement is true, because I seek not mine own will, but the will of him who sent me. 31 If I bear witness of myself my witness is not true; 32 but it is another that beareth witness of me, and I know that his witness is true that he witnesseth of me. 33 Ye sent unto John and he bare witness to the truth. 34 But I do not receive the witness from man: howbeit I say these things that ye may be saved. 35 That one was the lamp that burneth and giveth light; [P. 22] but ye were willing to rejoice for an hour in his light. 36 But I have a greater witness than that of John; for the works that the Father gave me that I might accomplish them, the very works that I do, bear witness of me that the Father is he who sent me. 37 And the Father who sent me hath borne witness of me; neither have ye heard his voice at any time nor have ye seen his form. 38 And ye have not his word existing within you; for whom he sent, him ye believe not. 39 Search the scriptures, because you, ye say that ye have eternal life in them, and these are they which bear witness concerning me; 40 and

<sup>1</sup> V. 4 is omitted.



ye are not willing to come to me that ye may receive the life. 41 I receive not glory from men, 42 but I have known you that ye have not *the* love of God in you. 43 I came in my Father's name, and ye received me not; but if another come in his own name, that one ye will receive. 44 How then you, [P. 23] can ye believe, receiving glory of one another, and the glory *which is* from the one only ye seek not? 45 Think not that I will accuse you before the Father: there is he that will accuse you *even* Moses, he on whom ye set your hope. 46 For if ye had believed Moses ye would believe on me: for he wrote concerning me. 47 But if ye believe not the writings of that one, how shall ye believe my words?

VI. 1 After these things Jesus went to the other side of the sea of Galilee of Tiberias. 2 A great multitude was following him, because they were beholding the signs which he did on them that were sick. 3 So Jesus went up into the mountain, he sat alone with his disciples. 4 But the Passover the feast of the Jews was at hand. 5 Jesus therefore lifted up his eyes, he saw that a great multitude cometh to him. He said to Philip, Where shall we buy bread that these may eat? 6 But he saith this [P. 24] tempting him; for he himself knew what he would do. 7 Philip answered, Two hundred staters of bread are not sufficient for them that everyone may take a little. 8 Said one of his disciples, Andrew, Simon Peter's brother, 9 There is a lad here which hath five barley loaves and two fishes; but what will these do for this multitude? 10 Jesus said to them, Let the men sit down. There was much grass in that place. So the men sat down being about five thousand. 11 Jesus therefore took the loaves and gave thanks; he gave to his disciples; but the disciples gave to them that were set down and likewise what was meet for them of the fishes. 12 But when they were filled he said to his disciples, Gather up the fragments which remain over that nothing be lost. 13 So they gathered them up, they filled twelve baskets with fragments which remained over unto them which had eaten of the five barley loaves. 14 The men therefore, when they saw the sign which he had done, said, [P. 25] This is of a truth the prophet that cometh into the world. 15 Jesus therefore, when he knew that they would come and take him by force that they might make him king, withdrew again to the mountain alone. 16 But when evening was come his disciples went down

to the sea, 17 they entered the boat to go across the sea to Capharnaum. But it was now dark, Jesus not having come to them, 18 *and* there being a great wind the sea rose. 19 But when they had rowed about five and twenty or thirty stadia they beheld Jesus walking on the sea, he having drawn nigh unto the boat, and they were afraid, 20 But he said unto them, It is I, be not afraid. 21 They were willing therefore to receive him into the boat, and straightway the boat landed at the shore to which they were going. 22 But on the morrow the multitude which stood on the other side of the sea saw that there was none other boat there save one, and that Jesus entered not into the boat with his disciples, but it was his disciples alone who went, 23 and behold some other boats came from [P. 26] Tiberias nigh unto the place where they ate the bread, the Lord having given thanks over it. 24 When the multitude therefore saw Jesus<sup>1</sup> with them they called to his disciples, themselves and their boats, they came to Capharnaum seeking Jesus. 25 And they found him across the sea, they said to him, Rabbi, how camest thou hither? 26 Jesus answered saying, Verily, verily I say unto you, Ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. 27 Work not for the food that perisheth, but the food that abideth unto eternal life, that which the son of man shall give unto you, for him God the father hath sealed. 28 They said therefore unto him, What are we to do that we may work the works of God? 29 Jesus answered, he said unto them, This is the work of God that ye believe on him whom he sent. 30 They said to him, What then is the sign that thou doest in order that we may see [P. 27] and believe thee? What is the thing that thou doest? 31 Our fathers ate the manna in the wilderness, as it is written, They<sup>2</sup> gave them bread to eat out of heaven. 32 Jesus said unto them, Verily, verily I say unto you, It was not Moses that gave you the bread out of heaven, but my Father giveth you out of heaven the true bread. 33 For the bread of God is that which cometh down out of heaven and giveth life unto the world. 34 They said to him, Lord, give us this bread at all times. 35 Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger and he that believeth on me shall never thirst. 36 But I said unto you, You shall see me

<sup>1</sup> The following words differ from all other texts and are evidently corrupt.    <sup>2</sup> An error for: He.

and you shall not believe. 37 All that which the Father giveth to me, will come to me; *and that which cometh to me*<sup>1</sup> I will not cast it out. 38 For I came not from heaven to do my will, but the will of him that sent me. 39 But this is the will of him that sent me, that all those that he hath given [P. 28] to me I should lose none of them, but I should raise them up at the last day. 40 For this is the will of my Father that every one that beholdeth the Son and believeth on him should have eternal life and that I should raise him up at the last day. 41 The Jews therefore were murmuring concerning him because he said, I am the bread which came down from heaven. 42 And they were saying, Is not this Jesus the son of Joseph, whose father and mother we know? How doth he say, I came out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No one can come to me unless the Father who sent me, draw him: and I too will raise him up at the last day. 45 For it is written in the prophet, they shall be all taught of God. Everyone that hath heard from the Father and hath learned cometh unto me. 46 Not that the Father hath been seen; no one hath seen the Father [P. 29] save he which is from God, this one hath seen the Father. 47 Verily verily I say unto you, he that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat the manna in the desert and they died. 50 This is the bread that cometh from heaven that one may eat thereof and not die. 51 I am the living bread which came from heaven; if one eat of this bread, he shall live for ever: but the bread which I shall give is my flesh for the life of the world. 52 The Jews therefore strove with one another saying, How can this man give us his flesh for us to eat? 53 Jesus said to them, Verily verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in you. 54 He that eateth his<sup>2</sup> flesh and drinketh his<sup>2</sup> blood hath eternal life; and I will [P. 30] raise him up at the last day. 55 For my flesh is true food and my blood is true drink. 56 He that eateth my flesh and drinketh my blood abideth in me and I in him. 57 As my living Father sent me, and I also live because of my Father, and he that eateth

me, he also will live because of me. 58 This is the bread which came from heaven, not as your fathers ate and died: he that eateth this bread will live for ever. 59 These things he said in the synagogue while teaching in Capharnaum. 60 Many of his disciples said, This saying is hard; who can hear it? 61 But Jesus knowing in himself that his disciples murmur, said unto them, Doth this give you offence? 62 *What* if ye see the son of man ascending to the place in which he was at first? 63 The spirit it is that quickeneth, the flesh profiteth nothing; the words that I have spoken to you are spirits and are life. 64 But there are some of you [P. 31] that believe not. For Jesus knew from the beginning who he was that believed not and who it was that should betray him. 65 And he said, For this cause have I said unto you that it is not possible for anyone to come unto me except it be given unto him of my Father. 66 On account of this many among his disciples went back, they ceased from walking with him. 67 Jesus said therefore unto the twelve, Ye also do ye wish to go? 68 Simon Peter answered him, Lord, to whom shall we go? Thou hast words of life. 69 And we have believed and we have known that thou art the Christ the Holy One of God. 70 Jesus answered, Was it not I that chose you the twelve, and one of you is a devil? 71 But he spake of Judas the son of Simon the Iscariot, for he it was that should betray him, being one of the twelve.

VII. 1 After these things Jesus was walking from<sup>1</sup> [P. 32] Galilee; for he would not walk in Judaea because the Jews were seeking him to kill him. 2 But the feast of the Jews, the skenopegia, was at hand. 3 His brethren therefore said to him, Depart hence and go up to Judaea that thy disciples may behold thy works which thou doest. 4 For no one worketh in secret and he seeketh rather to be in public. If thou doest these things, manifest thyself to the world. 5 For his brethren did not believe on him. 6 Jesus said therefore unto them, My time is not yet come; but your time, yours is ready at all times. 7 The world cannot hate you, but me it hateth because I testify of it that its works are evil. 8 Go ye up to the feast, but I am not yet about to go to the feast because my time is not yet fulfilled. 9 When he had said these things he remained in Galilee. 10 When his brethren were gone up to the feast, then

<sup>1</sup> The words in italics are omitted by scribal error. Note that Coptic does not distinguish between masc. and neut., and this passage may refer to things or beings.

<sup>2</sup> *Sic.*

<sup>1</sup> Scribal error for "in."

he also went up to the feast, not openly, but in secret. 11 The Jews . . .

(Two pages missing.)

[P. 35] 28 . . . teaching *and* saying, Ye know me and ye know whence I am, and I am not come of myself, but he that sent me is true.<sup>1</sup> 30 They were seeking therefore to seize him, and no one laid his hand upon him, because his hour was not yet come. 31 Many believed on him of the multitude, and they said, If the Christ come, will he do more signs than those which this *man* hath done? 32 The Pharisees heard the multitude murmuring these *things* concerning him, and the chief priests and the Pharisees sent officers to seize him. 33 Jesus therefore said, Yet a little while I am with you, and I shall go to him that sent me. 34 Ye will seek me and ye will not find me, and where I am ye will not be able to come. 35 The Jews said to one another, Whither will this one go, that we shall not find him? Will he go up to the dispersion of the Hellenes and teach the Greeks? 36 What is this word that he said, Ye shall seek me, ye shall not find [P. 36] me? and the place in which I am, ye cannot come to it? 37 But in the last great day of the feast Jesus stood and cried saying, He that thirsteth, let him come unto me and drink. 38 He that believeth on me, as the scripture hath said, Rivers shall flow from his belly of living water. 39 But he spake this concerning the spirit which they should receive who believed on him, for they had not yet received spirit, because Jesus was not yet glorified. 40 Some therefore of the multitude when they heard this word,<sup>2</sup> say, This is of a truth the prophet. 41 But others said, This is the Christ. Some said, Doth the Christ come out of Galilee? 42 The scripture is wont to say that Christ cometh from the seed of David, and from Bethlehem the village where David was. 43 So there was a division in the multitude because of him. 44 But some of them were wishing [P. 37] to seize him, but no one laid his hands on him. 45 The officers therefore went to the chief priests and the Pharisees, and they said unto them, Why did ye not bring him? 46 The officers answered, No man spake ever as this man. 47 The Pharisees answered, Are ye also led astray? 48 Hath any believed on him of the rulers or of the Pharisees? 49 But this *multitude*<sup>3</sup> which knoweth

not the law is under the curse. 50 Nicodemus said to them, he that came to him before, being one of them, 51 Doth our law judge the man except it hear him and know what he doeth? 52 They answered saying unto him, Art thou also from Galilee? Search the scriptures, and see that a prophet shall *not* arise<sup>1</sup> out of Galilee.

(VII 53—VIII 11 omitted.)

VIII. 12. Again therefore Jesus speaketh<sup>2</sup> unto them saying, I am the light of the world; he that followeth me shall not walk in the darkness; but shall have the light of life. 13 The Pharisees said unto him, Thou [P. 38] bearest witness of thyself, thy witness is not true. 14 Jesus answered, he said, Even if I bear witness of myself, my witness is true, for I know whence I came and whither I go.<sup>3</sup> 15 Ye judge after the flesh; I judge no one. 16 But even if I judge, my judgement is true; because I am not alone, but I and my Father who sent me. 17 But it is written moreover in your law that the witness of two men is true. 18 I bear witness of myself and my Father too beareth witness of me. 19 They said therefore unto him, Where is thy father? Jesus answered, Ye know not me, nor again do ye know my Father; if ye knew me, ye would know my Father also. 20 These words spake he in the treasury as he taught in the temple; and no one took him, because his hour was not yet come. 21 He said therefore again unto them, I shall go and ye will seek me; and [P. 39] ye will die in your sin. Whither I shall go, ye cannot come. 22 The Jews therefore said, Will he kill himself that he saith, Whither I shall go, ye cannot come? 23 And he said to them, Ye, ye are from the earth; I, I am from heaven. Ye, ye are of this world; I, I am not of this world. 24 But I said unto you, Ye shall die in your sins; for except ye believe that I am he, ye shall die in your sins. 25 They said therefore unto him Who art thou? Jesus said unto them, From the beginning I speak to you. 26 I have many things to say concerning you, and to judge; but he that sent me is true, and the things that I heard from him, these I say to the world. 27 They perceived not that he spoke to them of the Father. 28 Jesus therefore said to them When ye lift up the son [P. 40] of man, then will ye know that I am he,

<sup>1</sup> The rest of v. 28 and the whole of v. 29 are omitted.

<sup>2</sup> Or these words.

<sup>3</sup> om. by error.

<sup>1</sup> Negative omitted by error.

<sup>2</sup> Error for "spoke".

<sup>3</sup> The rest of the verse is omitted.

and I do nothing of myself alone, but according as my Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone, for I do that which pleaseth him at all times. 30 As he spake these *things*, many believed on him. 31 Jesus therefore said to the Jews who believed on him, If ye abide in my word, ye are truly my disciples; 32 and ye shall know the truth and the truth will make you free. 33 They answered unto him, We be Abraham's seed and have never been in bondage to anyone; how sayest thou, Ye shall be made free. 34 Jesus answered them, Verily verily I say unto you, He that committeth sin is the bondservant of sin. 35 But the bondservant abideth not in the house for ever; but the son indeed abideth for ever. 36 If therefore the son make you free, ye will be free indeed. [P. 41] 37 I know that ye are Abraham's seed; but ye seek me to kill me, because my word dwelleth not in you. 38 The things I have seen from my Father, I tell them; ye therefore also the things ye have seen from your father, do them. 39 They answered saying unto him, Our father is Abraham. Jesus said unto them, If ye were the sons of Abraham ye would do the work of Abraham. 40 Now ye seek to kill me, a man that hath told you the truth which I heard from God; this did not Abraham. 41 Ye do the works of your father. They said We were not born of fornication; one father we have, even God. 42 Jesus said unto them, If God were your Father, ye would love me, for I came forth and I come from God; for I came not of myself alone, but he it is that sent me. 43 Why [P. 42] have ye not known my speech? Because ye cannot hear my word. 44 Ye, ye are of your father the devil; and ye wish to do the lusts of that father of yours. He was a murderer from the beginning and stood not in the truth because there is no truth in him. When the liar speaketh, he speaketh from those that are his own, for he is a lie-monger and his father also. 45 But<sup>†</sup> I speak the truth, ye believe me not. 46 Who of you will convict me of sin? If I tell you the truth, why do ye not believe me? 47 He that is of God heareth the words of God; therefore ye, ye hear not because ye are not of God. 48 The Jews answered saying unto him, Well do we say that thou art a Samaritan and hast a demon. 49 Jesus answered, I have not a demon, but I honour my

Father; ye, ye [P. 43] scorn me, 50 but I seek not mine own glory: there is *one* who seeketh and judgeth. 51 Verily verily I say unto you, He who will keep my word will never see death. 52 The Jews said unto him, Now we knew that thou hast a demon. Abraham died and the prophets, and thou sayest, He who will keep my word will not taste the *things* of death. 53 Art thou greater than our father Abraham, he who died, and the prophets? Whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me; he of whom ye say that he is God. 55 And ye have not known him; but I know him. If I say that I know him not, I shall be a liar like unto you. But I know him and I keep his word. 56 Abraham your father rejoiced that he might see my day and he saw, he was glad. 57 The Jews said unto him, Thou art not yet fifty years old; and [P. 44] did Abraham see thee? 58 Jesus said unto them, Before Abraham was, I am. 59 They took up stones therefore to cast at him. Jesus hid himself, he went out of the temple.

IX. 1 And as he passed by he saw a man who was born blind. 2 And his disciples asked him saying, Rabbi, who did sin, this *man* or his parents that he should be born blind? 3 Jesus answered, Neither did this *man* sin nor his parents, but in order that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day; before the night cometh when no one can work. 5 While I am in the world, I am the light of the world. 6 When he had said these *things* he spat on the ground, he made clay of the spittle, he smeared the clay on his eyes, 7 and he said unto him, Go and wash thy face in the pool of Silouam, that which is interpreted, [P. 45] That which is sent. He went therefore, he washed his face, he saw. 8 The neighbours therefore and they which saw him aforetime that he was a beggar, said, Is not this he that sat, receiving alms? 9 Some said, It is he: but others, He is like him. But he said, I am he, 10 They said unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made a clay, he smeared it on my eyes and he said to me, Go to the Silouam and wash thy face. So I went, I washed my face, I saw. 12 They said unto him, Where is he? He said, I know not. 13 They brought him that was blind to the Pharisees. 14 It was the sabbath when Jesus made the clay and opened his eyes. 15 Again

<sup>†</sup> Probably "because" has dropped out here.

therefore the Pharisees asked him, How didst thou see? But he said unto them, He smeared a clay on my eyes and I washed my face, I saw. 16 But some of the Pharisees said This man [P. 46] is not from God because he keepeth not the sabbath. But others say, How can a man that is a sinner do such signs? And there was a division among them. 17 They said to the blind *man*, What sayest thou concerning him, because he opened thine eyes? But he said He is a prophet. 18 The Jews were not believing concerning him that he was blind and saw, until they called the parents of him that saw. 19 They asked them, Was this one your son of whom ye say, We bore him blind? How doth he now see? 20 His parents answered, they said, This is our son and we bore him blind. 21 How now he seeth we know not, or who opened his eyes we know not. He also is of an age to speak for himself. 22 These things therefore said his parents because they feared the Jews. [P. 47] For the Jews had already agreed that if anyone should confess him to be the Christ, he should be put out of the synagogue. 23 Therefore his parents said, He is of age, ask him. 24 So they called a second time the man that was blind, they said to him, Give glory to God, we know this man that he is a sinner. 25 That one answered, I know not, I, whether he is a sinner. What I know is that I was blind and now I see. 26 They said unto him, What did he unto thee? how opened he thine eyes? 27 He answered saying, Already I told you and ye did not hear. What again do ye wish to hear? Do ye also wish to be disciples unto him? 28 They reviled him saying, Thou art the disciple of that one; but we, we are the disciples of Moses. 29 We know that God spake unto Moses, but *as for* this man [P. 48] we know not whence he is. 30 The man answered saying unto them, This therefore is the wonder that ye know not whence he is, and he opened my eyes. 31 But we know that God is not wont to listen to sinners; but if one is a man of God and doeth his will, he heareth him. 32 Never did anyone hear that anyone opened the eyes of a blind *man* who had been born blind. 33 If this one were not from God, he could not do anything. 34 They answered saying unto him, Thou wast altogether born in sin and is it thou that wilt teach us? And they cast him out. 35 Jesus heard that they had cast him out and when he had found him, he said unto him, Believe<sup>1</sup> on the Son of Man.

<sup>1</sup> *Sic.*

36 He said Lord, who is he that I should believe on him? 37 Jesus said unto him, Thou hast seen him and he that speaketh with thee is he.<sup>1</sup> 39 I came into this world unto judgement in order that they that see not [P. 49] should see, and that they which see should become blind. 40 Some of those who were with him of the Pharisees heard and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see. Your sin stands firm.

X. 1 Verily verily I say unto you, He that entereth not by the door in to the sheep and passeth over on another side that one is a thief and a robber. 2 That he that cometh through the door is the shepherd of the sheep. 3 To him the porter openeth, and the sheep hear his voice and he calleth the sheep by their name and he leadeth them out. 4 When he hath brought forth all his own, he goeth before them and the sheep follow him, for they know his voice. 5 They follow not a stranger, but will flee from him, for they know not the strange voice. 6 This parable spake Jesus unto them; but those understood not what *things* he was saying unto them [P. 50] 7 Jesus therefore said unto them again, Verily verily I say unto you, I am the door of the sheep. 8 All that came are thieves and robbers; but the sheep did not hear them. 9 I am the door; if one enter by me he shall be saved and he shall go in and come out and find a place of pasture. 10 The thief cometh not for anything but that he may steal, and kill and destroy. I came that they may have life and have abundance. 11 I am the good shepherd; the good shepherd layeth down his life for his sheep. 12 But the hireling, who is not a shepherd, he whose own the sheep are not, beholdeth the wolf coming, and he leaveth the sheep and fleeth, and the wolf snatcheth them and scattereth them, 13 because he is a hireling and his care is not for the sheep. 14 I am the good shepherd and I know mine own and mine own know me, 15 even as my Father knoweth [P. 51] me and I know my Father, and I shall lay down my life for my sheep. 16 But I have some other sheep, which are not of this sheepfold; and these also I shall gather them and they will hear my voice, and become one sheepfold, one shepherd. 17 Therefore doth my Father love me because I shall lay down my life in order that I may take it again. 18 No one taketh it from

<sup>1</sup> The whole of v. 38 and part of 39 are omitted.

me, but I lay it down of myself alone. I have authority to lay it down and I have authority to take it. This commandment I received from my Father. 19 And a division arose among the Jews because of these words. 20 But many of them said, He hath a demon and he is mad; why hear ye him? 21 Others say, These are not the sayings of one who hath a demon. Can a demon open the eyes of a blind *man*? 22 But it was at that time the dedication at Jerusalem: it was the winter. 23 And Jesus was walking [P. 52] in the Temple under Solomon's porch. 24 The Jews therefore came round him, they said unto him, How long dost thou hold in suspense<sup>1</sup> our heart? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told you and ye believe me not; the works that I do in my Father's name, these bear witness of me. 26 But ye believe not because ye are not of my sheep. 27 My sheep hear my voice, and I know them, but they follow me. 28 And I give unto them eternal life, and they perish never, and no one shall snatch them out of my hands. 29 My Father who hath given them unto me is above all, and no one is able to snatch them out of my Father's hands. 30 I and my Father, we are one. 31 The Jews took up stones again to cast them at him. 32 Jesus answered them, I have shown you many good works from my Father; [P. 53] for which of these works do you cast stones at me? 33 The Jews answered him, We will not cast stones at thee for a good work, but for blasphemy because thou a man makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, those to whom the word of God came, and the scripture cannot be dissolved, 36 then whom the Father sanctified *and* sent into the world, of him ye say, Thou blasphemest, because I said, I am the Son of God. 37 If I do not the works of my Father, believe me not. 38 But if I do them, even if ye believe me not, believe my works, that ye may know and understand that my Father is in me and I in him. 39 But they were seeking to take him, and he went forth out of their hand. 40 He went again across the Jordan to the place where John was at first baptizing and he abode there. 41 A multitude went unto him and they were saying, John indeed did no sign: every word that [P. 54] John spoke concerning this *man* was true. 42 And many believed on him.

<sup>1</sup> Lit. lift up.

XI. 1 But a certain one was sick, Lazarus of Bethania, the village of Mary and Martha her sister. 2 But it was this Mary which anointed the Lord with ointment and wiped his feet with her hair, she whose brother Lazarus was sick. 3 His sisters therefore sent unto him saying, Behold he is sick whom thou lovest. 4 But when Jesus heard *it*, he said, This sickness is not unto death, but for the glory of God that his Son may be glorified thereby. 5 Jesus loved Mary and Martha her sister and Lazarus. 6 But when he heard that he was sick, at that time indeed he abode two days in the place where he was. 7 But after this he said to his disciples, Let us go to Judaea. 8 The disciples said to him, Rabbi, now were the Jews seeking to stone thee, and again wilt thou go thither? 9 Jesus answered, Are there not twelve hours in the day? If one walk in the day, he stumbleth not because he was seeing the light [P. 55] of this world. 10 But if one walk in the night, he stumbleth because there is no light in him. 11 These *things* spake he; and after this he said, Lazarus our friend is fallen asleep, but I will go that I may raise him up. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will arise. 13 But Jesus speaks it of his death, but they think that he referred to this taking rest in sleep. 14 Then Jesus said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes, to the intent that ye may believe, that I was not there; nevertheless let us go unto him. 16 Thomas, who is called Didymus, said to his fellow-disciples, Let us go also that we may die with him. 17 So when Jesus came, he found him four days in the tomb. 18 But Bethania was nigh unto Jerusalem about fifteen stadia. 19 But many of the Jews had come to Martha and Mary to console them concerning their brother. 20 But Martha, when she heard that Jesus was coming, went out to meet him, but Mary was seated in the house. [P. 56] 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But even now I know that whatsoever thou shalt ask of God, he will give it thee. 23 Jesus said unto her, Thy brother shall arise. 24 Martha said unto him, I know that he will rise in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, he shall live; 26 and whosoever liveth *and* who believeth on me, he shall never die; believest thou me? 27 She said unto him, Yea, Lord; I believe that thou art the

Christ the Son of God, he that cometh into the world. 28 And when she had said these *things* she went, she called Mary her sister saying unto her secretly, The Master has come and he calleth thee. 29 But she when she heard, she arose quickly, she went out to him. 30 But Jesus was not yet come into the village, but was still in the place where Martha met him. 31 The Jews therefore that were in the house with her [P. 57] and were comforting her, when they saw Mary that she rose up quickly *and* went out, followed her, saying, She will go out to the tomb to weep. 32 Mary therefore when she had gone out to the place where Jesus was and she saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping and the Jews who came with her weeping, and<sup>1</sup> he was troubled in the spirit as those who grieve. 34 And he said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 But the Jews were saying, See how he loved him. 37 But some of them said, This *one* who opened the eyes of the blind, could not he cause this *man* not to die? 38 Jesus therefore again was grieved in heart within himself, he went to the tomb. It was a sepulchre, a stone being at its mouth. 39 Jesus said, Take away the stone there. Martha said unto him, Already he stinketh, for it is his fourth day. 40 Jesus said unto her, Said I not that, if thou believest, thou shalt see the glory of God? 41 They took away the stone. So Jesus lifted up his eyes, saying, My Father, I, [P. 58] I thank thee that thou heardest me. 42 But I know that thou hearest me always; but I said it because of the multitude which standeth round that they may believe that it is thou that didst send me. 43 And when he had said these *words*, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound in his feet and his hands in grave-bands, and his face was bound with a napkin. Jesus said unto them, Loose him and let him go. 45 But many of the Jews which came to Mary and saw that which he did, believed on him; 46 but some of them went to the Pharisees, they told them of the *things* which Jesus did. 47 But the chief priests and the Pharisees gathered the council, they said, What shall we do? This man doeth many signs. 48 If we leave him thus, all will believe on him and the Romans will come and take from us this

place and our nation. 49 But one of them, Kaiphas, being [P. 59] the chief priest of that year, said unto them, Ye know nothing, 50 nor do ye take account that it is expedient for us that one man should die for the people, and that the nation should not perish. 51 But he said this not of himself alone, but he was the chief priest of that year prophesying that Jesus should die for the nation; 52 and not for the nation only, but also that he might gather together in one place the children of God that are scattered abroad. 53 So from<sup>1</sup> that day they took counsel that they might put him to death. 54 Jesus therefore walked no more openly among the Jews, but he went to a country near to the desert to a city called Ephraim, he was there with his disciples. 55 But the passover of the Jews was at hand, and many went up to Jerusalem from the country before the passover to purify themselves. 56 They sought therefore for Jesus and they spake one with another standing in the temple, What think ye? That he cometh not up to the feast? 57 For the chief priests [P. 60] and the Pharisees had given commandment that if anyone knew where he was, he should tell them in order that they might seize him.

XII. 1 Jesus therefore six days before the passover came to Bethania the place in which was Lazarus, he who had died and whom Jesus raised up from the dead. 2 So they made him a supper there and Martha was serving, but Lazarus was one of them that reclined with him. 3 But Mary took a pound of ointment of spikenard genuine<sup>2</sup> *and* very precious: she anointed the feet of Jesus and she wiped them with the hair of her head; but the house was filled with the odour of the ointment. 4 Judas the Iscariot one of his disciples, he that should betray him, said, 5 Why was not this ointment sold for three hundred staters and given to the poor? 6 He said this not because his care was for the poor, but he was a thief and he had the bag *and* he [P. 61] stole what was put therein. 7 Jesus therefore said, Leave her alone that she may keep it for the day of my burying. 8 The poor are with you always, but I am not with you always. 9 But a great multitude of the Jews heard that he was there and they came, not for Jesus' sake alone, but also that they might see Lazarus whom he raised from the dead. 10 But

<sup>1</sup> Sic.

<sup>1</sup> The scribe has written "in" for "from" by mistake.

<sup>2</sup> Lit. faithful.

the chief priests took counsel that they might put Lazarus also to death, 11 because many Jews were going by reason of him and believing on Jesus. 12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches from some palm trees, they went forth to him and they cried out, Blessed is he that cometh in the name of the Lord, the King of Israel. 14 But Jesus having found an ass sat thereon, as it is written, 15 Fear not, daughter of Sion: behold thy king cometh sitting on an ass's colt. 16 His disciples understood not these *things* at first, but when Jesus was glorified, then they remembered that these *things* were written [P. 62] of him and these *things* were done unto him. 17 The multitude therefore that was with him bore witness that he called Lazarus out of the tomb and raised him from the dead. 18 For this cause also the multitude went before him because they heard that he had done this sign. 19 But the Pharisees said to each other, Ye see that ye profit nothing: lo, the world is gone after him. 20 There were some Greeks out of those who went up to the feast to worship at the feast. 21 These therefore approached (?) Philip *who was* out of Bethsaida of Galilee, and they asked him saying, Lord, we wish to see Jesus. 22 Philip came, he told Andrew; but Andrew and Philip told it to Jesus. 23 But he answered saying unto them, The hour is come that the Son of man should be glorified. 24 Verily verily I say unto you, Except a grain of wheat fall on the earth and die, it abideth by itself; but if it die, it giveth much fruit. 25 He that loveth his life loseth it, and he that hateth [P. 63] his life in this world shall keep it unto life eternal. 26 If any one serve me, let him follow me; and where I am, my servant also shall be there: if anyone serve me, my Father will honour him. 27 Now my soul has been troubled; and what shall I say? My Father, save me from this hour, but for this cause I came unto this hour. 28 My Father, glorify thy name. A voice therefore came out of heaven, I glorify and further I will glorify. 29 The multitude that stood by *and* heard said, It is thunder: but others said, It is an angel that hath spoken to him. 30 Jesus answered saying, This voice hath not come for my sake but for yours. 31 Now is the judgement of this world; now shall the ruler of this world be cast out. 32 I also, if I be lifted up from the earth, shall draw every one unto me. 33 But he said this signifying in what manner he should die. 34 The mul-

titude answered him, We have heard out of the law that the Christ shall abide for ever [P. 64] and how sayest thou, The Son of man must be lifted up? 35 Jesus therefore said unto them, Yet a little while is the light with you. Walk while ye have the light that the darkness may not overtake you, and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light that ye may become the sons of the light. These *things* spake Jesus, and he departed, he hid himself from them. 37 But all the signs he did before them, they did not believe on him, 38 that the word of Esaias might be fulfilled which he spake, Lord, who hath believed our voice, and the arm of the Lord to whom hath it been revealed? 39 For this cause they could not believe for that Esaias had said again, 40 He closed up their eyes and he closed up their heart that they should not see with their eyes nor understand with their heart and they should turn and I should make them to live. 41 These *things* said Esaias because he saw the glory of God and he spake of him. 42 Of the rulers [P. 65] many believed on him, but because of the Pharisees they did not confess it, that they might not be put out of the synagogue. 43 For they loved the glory of men more than the glory of God. 44 But Jesus cried saying, He that believeth on me believeth not on me, but on him that sent me.<sup>1</sup> 46 I am the light that came into the world that all who believe on me should not abide in the darkness. 47 And if anyone hear my sayings and keep them, I shall not judge him; for I came not to judge the world but to save it. 48 He that rejecteth me, receiving not my sayings, hath him that will judge him: the word that I spake, that it is which will judge him in the last day. 49 I spake not from myself alone; but my Father who sent me hath given me a commandment what I shall say and what I shall utter. 50 And I know that his commandment is life eternal: the *things* that I speak, even as my Father hath said unto me, so I speak.

XIII. 1 But before the feast of the passover Jesus knowing that his hour was come that he should depart out of this world [P. 66] and go to the Father, he loved his own which were in the world, he loved them unto the end. 2 And when it was supper, the devil having already put it into the heart of Judas the son of Simon the

<sup>1</sup> V. 45 is omitted probably by scribal error.



Iscariot to betray him, 3 as Jesus knew that the Father had given all things into his hands and that he came forth from God and goeth unto God, 4 he arose from the supper, he laid down his garments, he took a towel, he girded himself with it; 5 and he poured water into the basin, he began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. 6 So he came to Simon Peter. Said that one to him, Lord, is it thou who washest my feet? 7 Jesus answered, he said unto him, What I do, thou knowest not now, but hereafter thou wilt understand it. 8 Peter said unto him, I will never suffer thee to wash my feet. Jesus answered, he said unto him, If I wash not thy feet, [P. 67] thou hast no part with me. 9 Simon Peter said unto him, Lord, not only my feet but my hands also and my head. 10 Jesus said unto him, He that hath washed needeth not save to wash his feet but he is clean every whit; ye also are clean but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12 But when he had ceased washing their feet, he took his garments, he reclined again and said unto them, Know ye what I have done to you? 13 Ye call me Teacher and Lord, and ye say well; for so I am. 14 If I have washed your feet, the Lord and the Teacher, you also it is meet for you to wash one another's feet.<sup>1</sup> 16 Verily verily I say unto you, A servant is not greater than his lord, nor an apostle greater than he that sent him. 17 If ye know these *things*, blessed are ye if ye do them. 18 I refer not to you all; I know those whom I have chosen [P. 68], but that the scripture may be fulfilled, He that eateth my bread with me hath lifted his heel against me. 19 From henceforth I speak it unto you before it come to pass that, whenever it come to pass, ye may believe that I am he. 20 Verily verily I say unto you<sup>2</sup> that one of you shall betray me. 22 The disciples therefore were looking on one another wondering of whom he spake. 23 There was one of his disciples reclining in the bosom of Jesus whom (?) Jesus loved. 24 Simon Peter therefore beckoneth to him to ask him of whom he spake. 25 He therefore reclined on Jesus' breast, he said unto him, Lord, who is it? 26 Jesus answered, He for whom I shall dip the bread and give it him, he it is. And he dipped the bread, he gave it to Judas the son of Simon

the Iscariot. 27 When he had received the bread, Satan entered into him. Jesus therefore said unto him, That thou wilt do, do quickly. 28 But no one of those who were reclining with him knew wherefore he said this to him; 29 but some thought that since [P. 69] the bag was in the hand of Judas, Jesus said to him, Buy what we have need of for the feast, or that he might give to the poor. 30 When therefore that one had received the bread, straightway he went out. It was night. 31 When he had gone out Jesus said, Now the Son of man was glorified and God was glorified in him; 32 and God shall glorify him in himself and straightway shall he glorify him. 33 My children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, where I am, ye will not be able to come, I say it to you also. 34 But I give a new commandment unto you that ye should love one another, even as I loved you that ye also may love one another. 35 By this shall all men know that ye are my disciples, if ye love one another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, The place that I go unto, thou canst not follow me. 37 Peter said unto him, Lord, why shall I be unable to follow thee? I will lay down even now my life for thee. 38 Jesus answered [P. 70] Wilt thou lay down thy life for me? Verily verily I say unto thee, the cock shall not crow before thou hast denied me thrice.

XIV. 1 Let not your heart be troubled: believe in God and believe ye in me. 2 There are many dwelling-places in my Father's house; if not, I would have told you, because I go to prepare a place for you. 3 And again if I go to prepare a place for you, I will come again and take you unto myself: that where I am ye may be there. 4 And whither I go ye know the way. 5 Thomas said unto him, Lord, we know not whither thou goest; how can we know the way? 6 Jesus said unto him, I am the way and the truth and the life; no one cometh to the Father but by me. 7 If ye knew me, ye will know my Father also and from henceforth ye know him and ye see him. 8 Said [P. 71] Philip unto him, Lord, shew us thy Father and satisfy us. 9 Jesus said unto him, All this time am I with you, and hast thou not known me, Philip? He that hath seen me, hath seen my Father also, and how didst thou say, Shew us thy Father? 10 Dost thou not believe me that I am in my Father and my Father in me? The words that I say unto you, I say them not alone; but my Father who is in me

<sup>1</sup> V. 15 is omitted.

<sup>2</sup> The rest of v. 20 and part of v. 21 are om. by error.

doeth his works. 11 Believe me that I am in my Father and my Father in me; if, not, believe for his works' sake. 12 Verily verily I say unto you, He that believeth on me, the works that I do he also again shall do, and he shall do greater than they, because I shall go to my Father. 13 And what ye shall ask in my name, that I will give, in order that the Father may be glorified in the Son. 14 If ye ask anything in my name, that will I give. 15 If ye love me ye will keep my commandments; 16 and I also will pray my Father and he shall give you another Paraclete, [P. 72] that he may be with you for ever, 17 the spirit of truth, whom the world cannot receive, for it beareth him not neither knoweth him: ye know him, for he will abide with you and will be in you. 18 I will not leave you orphans; I come unto you. 19 Yet a little while and the world will see me not, because I live and ye also shall live in that day.<sup>1</sup> 20 Ye will know that I am in my Father and ye in me<sup>2</sup> and I in you. 21 He that hath my commandment and keepeth it, he it is that loveth me: but he that loveth me, my Father will love him and I also I shall love him and I shall manifest myself unto him. 22 Judas the Kananites said, Lord, why wilt thou manifest thyself unto us and yet thou wilt not manifest thyself unto the world? 23 Jesus answered, he said unto him, If one love me he will keep my word and my Father will love him and I will come unto him and [P. 73] I will make us an abode with him. 24 He that loveth me not will not keep my word: and the word which ye hear is not mine but my Father's who sent me. 25 If I say unto you these *things*, I am with you.<sup>3</sup> 26 But the Paraclete, the holy spirit whom the Father will send in my name, he shall teach you all things and cause you to remember all the words that I shall tell you.<sup>4</sup> 27 I leave unto you peace; my peace I give unto you. Let not your heart be troubled, neither let it be faint. 28 Ye heard that I said unto you, I shall go away and I shall come again unto you. If ye loved me ye would rejoice that I shall go to my Father, for my Father is greater than I. 29 And now I have told you before it came to pass, so that if it come

to pass ye may believe. 30 I shall not say many more words unto you; for the ruler of this world cometh and he findeth nothing in me; 31 but that the world may know that I love my Father, and as he gave me commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine and my Father is the husbandman. 2 Every branch [P. 74] in me that beareth not fruit, he will cut off and every branch that beareth fruit he cleanseth it that it may yield more fruit. 3 Ye also were cleansed because of the word which I spake unto you. 4 Abide in me and I in you. As the branch cannot yield fruit of itself alone except it abide in the vine, so also ye,<sup>1</sup> unless ye abide in me. 5 I am the vine, ye are the branches. He that abideth in me and I in him, he will yield much fruit, for apart from me ye will be able to do nothing. 6 If one abide not in me he is cast forth as the branch and is withered; and they gather them and cast them into the fire and they are burned. 7 If ye abide in me and my words abide in you, what ye will, ask for it and it shall be done unto you. 8 Herein hath my Father been glorified that ye may yield much fruit and ye become unto me disciples. 9 As my Father loved me, I also have loved you; abide in my love. [P. 75] 10 If ye keep my commandments ye shall abide in my love, even as I also have kept the commandments of my Father and I dwell in *his* love.<sup>2</sup> 11 These things have I spoken unto you<sup>3</sup> that ye should love one another even as I have loved you. 13 No one hath greater love than this, that he lay down his life for his friends. 14 *Ye are my friends*<sup>4</sup> if ye do the *things* which I command you. 15 No more will I call you servants, for the servant knoweth not what his lord doeth; but you have I called my friends, for all those *things* which I heard from my Father I have made known unto you. 16 It was not you who chose me, but I who chose you, that ye might go and yield fruit and that your fruit should abide for ever; that whatsoever ye shall ask of my Father in my name, he may give it you. 17 But these *things* I command you, to love one another. 18 If the world hateth you, know that it hated me before you. 19 If ye were of the world, the world would

<sup>1</sup> The punctuation of the MS seems to show that these words were to be taken as part of the preceding phrase and not as the opening words of v. 20.

<sup>2</sup> *and ye in me* is repeated by error.

<sup>3</sup> There is some corruption in this verse.

<sup>4</sup> Or whatsoever I tell you.

<sup>1</sup> Probably three or four words have dropped out here.

<sup>2</sup> *His* om. in error.

<sup>3</sup> The remainder of v. 11 and first words of v. 12 are omitted in error.

<sup>4</sup> Omitted in error.

love its own; but because ye are not of the world, [P. 76] but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me they will persecute you. If they kept my word, they will keep yours also. 21 But all these *things* will they do unto you for my name's sake because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; now therefore they have no excuse for their sin. 23 He that hateth me, hateth also my Father. 24 If I had not done among them the works which none other did, they had not had sin: but now, they have seen me and hated me and my Father also, 25 but in order that the word may be fulfilled that is written in their law, They hated me without a cause. 26. When the Paraclete cometh whom I will send unto you from my Father, the spirit of truth which cometh from my Father, he will bear witness of me, and ye also bear witness because from the first ye are with me.

XVI. 1 [P. 77] These *things* have I said unto you that ye be not offended, 2 that they should put you out of the synagogue.<sup>1</sup> But an hour cometh that everyone who killeth you thinketh that he doth a service to God. 3 And these things will they do unto you because they have not known my Father nor have they known me. 4 These *things* have I spoken unto you, so that if the hour cometh ye may remember that I told them to you. But these *things* I said not unto you from the beginning because I was with you. 5 But now I shall go unto him that sent me, and none of you asketh me, Whither goest thou? 6 But because I have spoken these *things* unto you, sorrow hath filled your heart. 7 I have told you the truth; it is expedient for you that I go away; for, if I go not, the Paraclete will not come unto you. 8 And he when he cometh, he will convict the world in respect of sin, in respect of righteousness, in respect of judgement; 9 in respect of sin indeed because they believe not on me; 10 in respect of righteousness because I shall go to my Father and ye will not see me; 11 but in respect of judgement because the ruler of this world hath been condemned. 12 I have yet many words [P. 78] to say unto you, but ye cannot bear them. 13 When he cometh, the spirit shall guide

<sup>1</sup> Translation uncertain. This is rather a Boh. than a Sah. idiom. The wording is peculiar to this text.

you in all truth, for he will not speak of himself alone, but he will say that which he hath heard and he will declare unto you the *things* which are to come. 14 He will glorify me for he will take of that which is mine and will declare it unto you. 15 All things that my Father hath are mine; therefore I said unto you that he will take of that which is mine and declare it unto you. 16 Yet a little it is and ye see me no more, and again a little it is and ye see me. 17 Some of his disciples said one to another, What is this that he saith unto us, Yet a little it is and ye see me not, and yet a little it is and ye see me, and I shall go to my Father? 18 And they said, What is this little, that he speaketh of? We know not what he saith. 19 Jesus perceived that they were about to question him; he said unto them, Concerning what do ye take counsel with one another, that I said, A little it is and ye shall see me no more, and a [P. 79] little it is and ye shall see me? 20 Verily verily I say unto you, Ye shall weep and lament and sigh, but the world will rejoice; ye shall be sorrowful, but your sorrow shall become unto you a joy. 21 The woman who comes unto childbirth has sorrow that her day has come, but when she has borne the child she remembereth no more the anguish for the joy that a man is born into the world. 22 Ye indeed also now have sorrow: but hereafter again I shall see you and your heart shall rejoice and no one will take your joy from you. 23 In that day ye will not question me. Verily verily I say unto you, That which ye shall ask of my Father he will give unto you in my name. 24 Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be fulfilled. 25 These *things* have I spoken to you in parables; but an hour cometh when I shall no more speak to you in parables; but I shall speak to you plainly concerning [P. 80] my Father. 26 In that day ye shall ask in my name, and I shall say not unto you that I will pray my Father for you; 27 for the Father himself loveth you because ye have loved him,<sup>1</sup> and ye believed that I come from my Father. 28. *I came forth from my Father*<sup>2</sup> and I came into the world: again I shall leave the world and go to my Father. 29 His disciples said unto him. Lo, now speakest thou plainly, and speakest no parable. 30 Now we have perceived that thou knowest all

<sup>1</sup> *Sic.* error for "me."

<sup>2</sup> These words om. in error.

things and thou needest not that any one should question thee; by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold an hour cometh and is come, that ye shall be scattered each one to his place and ye shall leave me alone, but I am not alone, because my Father is with me. 33 These *things* have I spoken unto you that ye may have peace in me. Ye have [P. 81] tribulation in the world, but be of good cheer, I have overcome the world.

XVII. 1 These things spake Jesus and he lifted up his eyes to heaven saying, My Father, the hour is come: glorify thy Son that thy Son may glorify thee: 2 even as thou gavest him the authority over all flesh, that whatsoever thou hast given to me, I may give unto them eternal life. 3 But this is the life eternal, that they should know thee the only true God and him whom thou didst send Jesus the Christ. 4 I have glorified thee on earth; I have accomplished the work which thou gavest me to do. 5 Now therefore, my Father, glorify me with thyself with the glory which I had with thee before the world was. 6 I manifested thy name to the men whom thou gavest me out of the world: thine *were* they and thou gavest them to me and I have kept thy word. 7 Now I have known that all things whatsoever thou hast given me are from thee. 8 For the words which thou gavest me, I have given unto them and they received them of a truth that I came forth from thee, and they believed that it was thou that didst send me. 9 I pray for them; I pray not for the world, but for those whom thou hast given me, for they are thine, [P. 82] 10 and all mine are thine, and thine are mine, and I am glorified in them. 11 And I am no more in the world; but these are in the world, but I come to thee. My holy Father, keep them in thy name.<sup>1</sup> 12 The time of my being with them, I was keeping them in thy name which thou gavest me and I kept them without one of them perishing save the son of perdition, that the scripture might be fulfilled. 13 Now I am coming to thee, and these things I speak in the world that they may have my joy fulfilled in them. 14 I have given them thy word, and the world hated them because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldst take them out of the world, but that thou

<sup>1</sup> The rest of v. 11 is omitted.

shouldst keep them from the evil one.<sup>1</sup> 16 They are not of the world as I also am not of the world. 17 Sanctify them in the truth; thy word is truth. 18 As thou didst send me into the world, I also send them into the world. 19 And I sanctify [P. 83] myself that they also may be sanctified in the truth. 20 But I pray not for these only, but for the others also who will believe on me through their word, 21 that they may all be one; even as thou my Father art in me and I in thee, that they also may be in us, in order that the world may believe that it was thou who didst send me. 22 And I gave them my glory which thou gavest unto me;<sup>2</sup> 24 for thou lovedst me before the foundation of the world, 25 my Father the righteous. And the world knew thee not, but I knew thee and these knew that it was thou who sentest me. 26 And I made manifest to them thy name and moreover will make it manifest; that the love wherewith thou lovedst me may be in them.<sup>3</sup>

XVIII. 1 When Jesus had spoken these words, he went forth with his disciples over the ravine of the Cedar in which is a garden to the place which he entered therein with his disciples. 2 Judas that should betray him also knew that place: for often Jesus forgathered there with his disciples. 3 Judas therefore took the cohort and officers from the chief priests [P. 84] and the Pharisees, he went to that place with lanterns and torches and weapons. 4 But Jesus knowing everything that *was* coming upon him went forth, he said unto them, Whom seek ye? 5 They answered him, We seek Jesus the Nazoraean. Jesus said unto them, I am he. But Judas who should betray him was standing *there*. 6 When therefore he said unto them, I am he, they fell backward on to the ground. 7 Again he asked them saying, Whom seek ye? But they said Jesus the Nazoraean. 8 Jesus answered. I told you that I am he. If therefore it is I whom ye seek, let these go; 9 that the word might be fulfilled which he spake, Those whom thou gavest me, I have not lost any of them. 10 Simon Peter therefore having a sword in his hand drew it, he smote the chief priest's servant, he removed his right ear; but the name of the servant was Malchus. 11 Jesus said unto Peter, Put up [P. 85] thy

<sup>1</sup> The masc. form of the Gk. word *πονηρος* is used.

<sup>2</sup> The rest of v. 22, all v. 23 and first part of v. 24 are omitted by scribal error.

<sup>3</sup> *Sic.* no more.

sword into its sheath. The cup which my Father hath given me, shall I not drink it? 12 So the cohort and the chiliarch and the officers of the Jews seized Jesus, they bound him, 13 and they led him to Anna first: but he was father in law of Kaiphas the chief priest of that year. 14 But Kaiphas was he who gave counsel to the Jews that it was expedient that one man should die for the people. 15 But Simon Peter followed Jesus with the other disciple; but that disciple the chief priest knew and he entered with Jesus into the court of the chief priest. 16 But Peter was standing without at the door. So the disciple whom the chief priest knew went out and he spake to her that kept the door,<sup>1</sup> he brought Peter in. 17 But the maid that kept the door<sup>1</sup> said unto Peter, Art not also thou one of the disciples of this man? He said, Nay. 18 The servants and officers were standing, having kindled a fire, warming themselves, because there was a frost. Peter also was standing warming himself. 19 The chief priest therefore asked Jesus concerning his disciples and concerning the teaching. 20 Jesus answered him, I have spoken to the world openly, I, at all times teaching in a synagogue and [P. 86] in the temple the place where all the Jews gather: and I spake nothing in secret. 21 Why askest thou me? Ask them which heard what things I spake unto them. Those know what I said. 22 But when he had said these *words*, one of the officers smote Jesus a blow saying, Is this the way of answering the chief priest? 23 Jesus said, If I have spoken wrongly, bear witness of the evil; if well, why smitest thou me? 24 Annas sent him bound to Kaiphas the chief priest. 25 But Simon Peter was standing warming himself. They said therefore unto him, Art not thou also one of his disciples? He denied saying, Nay. 26 One of the servants of the chief priest, being a kinsman of him whose ear Peter cut off said, Did I not<sup>2</sup> see thee in the garden with him? 27 Again he denied; straightway the cock crew. 28 After these *things* they brought Jesus from Kaiphas into the praetorium; but it was dawn, [P. 87] and they did not go into the praetorium that they might not be defiled, but might eat the passover. 29 Pilate therefore went out to them and said, What accusation

bring ye into this place?<sup>2</sup> 30 They answered saying unto him, If this man had not done wrong, we should not have delivered him to thee. 31 Pilate therefore said unto them, Take him yourselves and judge him according to your law. The Jews said therefore unto him, It is not lawful for us to put anyone to death: 32 that the word of Jesus might be fulfilled which he spake signifying by what manner of death he should die. 33 Pilate therefore went into the praetorium and he called Jesus, he said unto him, Art thou the king of the Jews? 34 Jesus answered, Sayest thou this of thyself, or is it others who said it to thee concerning me? 35 Pilate answered, Am I a Jew? Thy nation and thy chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my officers would fight that I should not be delivered to the Jews. But now is my kingdom not from hence. 37 Pilate said [P. 88] unto him, Art thou therefore a king? Jesus answered, It is thou who sayest, Thou art a king. I was born for this purpose and I came into the world for this, that I should bear witness of the truth. Everyone that is of the truth heareth my voice. 38 Pilate said unto him, What is the truth? And when he had said this, he went out again to the Jews, he said unto them, I, I find no guilt in him. 39 Ye have a custom that I should release one unto you at the passover: will you therefore that I release unto you the king of the Jews? 40 They cried out, Release not this *man*, but Barabbas. But Barabbas was a robber.

XIX. 1 Then Pilate took Jesus, he scourged him. 2 And the soldiers plaited a crown out of thorns, they put it on his head and they arrayed him in a purple garment. 3 And they came unto him saying, Hail, King of the Jews, buffeting him on his face. 4 Pilate again went out unto them saying unto them, Behold I have brought him out to you that [P. 89] ye may know that I find no guilt in him. 5 Jesus therefore came out again, the crown of thorns being on his head and the purple garment on him.<sup>2</sup> 6 When therefore the officers and the chief priests saw him, they cried out saying, Crucify him, crucify him. Pilate said unto them, Take him yourselves and crucify him; for I, I find no ground-of-complaint against him. 7 The Jews ans-

<sup>1</sup> Lit the door-keeper (feminine).

<sup>2</sup> The original reads "We who saw thee . . ." The insertion of two letters only, probably omitted in error, gives the above rendering in accordance with the Greek.

<sup>1</sup> Error for "against this man."

The words of the *Ecce homo* are omitted.

wered, We have a law and according to our law it is right that he should die, because he made himself the son of God. 8 Pilate when he had heard this saying was the more afraid, 9 and he went into the praetorium, he said unto Jesus, Whence art thou? But Jesus answered not unto him. 10 Pilate said unto him, Wilt thou not speak to me? Knowest thou not that I have authority to crucify thee, and I have authority to release thee? 11 Jesus answered, Thou wouldest have no authority over me except it were given thee from above; therefore he that delivered me to thee hath a great sin. 12 On this account Pilate sought to release him, but the Jews cried out saying, If thou release this man, [P. 90] thou art not the King's friend.<sup>1</sup> 13 When Pilate therefore heard these words, he brought Jesus out, he . . .<sup>2</sup> to the judgement seat, a place called the Lithostroton, but in Hebrew . . . 14 But it was the time of the sixth hour of the Paraskeue of the passover; and he said unto the Jews, Behold, your king. 15 But they cried out, Take him away, crucify him. Pilate said unto them, Crucify<sup>3</sup> your king? The chief priests answered, We have no other king . . . 16 Then he delivered him unto them to be crucified . . . when they had taken him . . . 17 . . . his cross to the place called the Place of the Skull, in Hebrew Golgotha;<sup>4</sup> 18 where they crucified him and the two others with him, one on this side, one on that, but Jesus in their midst. 19 But Pilate wrote a title, he fixed it [to the cross], but [there was written] on it, This is Jesus the Nazoraean, the King of the Jews. 20 But this title many of the Jews read, for the place where Jesus was crucified was nigh to the city . . . Hebrew [Roman, and Greek] [P. 91] 21 But the chief priests of the Jews said to Pilate, Do not write, The King of the Jews; but that he it was who said, I am the King of the Jews. 22 Pilate answered, What I have written, I have written. 23 The soldiers who had crucified Jesus took his cloak and they made it in four parts, a part to each one of the soldiers, and also the tunic; but the tunic was not sewn, but it was a square-woven *piece*. 24 They said therefore to each other, Let us not rend it; but let us cast lots for it whose it shall be; that the scripture might be fulfilled, They parted

my garments among them and they cast lots for my vesture. The soldiers therefore did these *things*. 25 But were standing by the cross of Jesus his mother and the sister of his mother Mary the daughter of Clopa and Mary the Magdalene. 26 Jesus therefore when he saw his mother and the disciple whom Jesus loved standing, said unto his mother, Behold, thy son. 27 Then he said to the disciple, Behold, thy mother. From that day the disciple took her into his house. 28 After this Jesus knowing that all things were finished said, I thirst. 29 There was a vessel [P. 92] set down full of vinegar; so they put a sponge full of the vinegar on a hyssop, they reached it to his mouth. 30 But when Jesus had received the vinegar, he said, It is finished; and he bowed his head, he gave up the spirit. 31 The Jews therefore, because it was the Paraskeue, in order that the bodies should not remain on the cross on the sabbath, for the day of the sabbath was a high *day*, asked Pilate that their legs might be broken and they might be taken away. 32 The soldiers therefore came, they brake the legs of the first and of the other one who was crucified with him. 33 When they came to Jesus and they found<sup>1</sup> him already dead, they brake not his legs; 34 but one of the soldiers pierced his side with a spear and straightway there came out blood and water. 35 But he that hath seen hath borne witness and his witness is true; and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass that the scripture might be fulfilled, A bone shall not be broken of him. 37 And again the scripture saith, [P. 93] They shall look on him whom they have pierced. 38 After these *things* Joseph of Arimathaea, being a disciple of Jesus but concealed for fear of the Jews, prayed Pilate that he might take away the body of Jesus, and Pilate gave it to him. He . . . 39 There came also . . . he who . . . by night . . . myrrh . . . pounds 40 . . . of Jesus . . . spices . . . Jews . . . was<sup>2</sup> . . .

[P. 94] XX. 3 . . . the tomb. 4 They were running both together . . . the other disciple [he hastened to] run more than [Peter] and he came first [out to the] tomb. 5 He looked [in, he saw the] clothes lying; but he went [not in. 6 But Simon Peter] also [came] following . . . tomb . . . lying . . . 7 . . . napkin . . . lying . . . clothes; but . . . on one

<sup>1</sup> The rest of v. 12 is omitted.

<sup>2</sup> The MS. is imperfect at this page, but for the more part the reading is certain; where it is not so, I have left dots.

<sup>3</sup> The imperative is repeated from the preceding words.

<sup>4</sup> The final *a* is uncertain.

<sup>1</sup> This word uncertain.

<sup>2</sup> The rest of this page is lost.

side<sup>1</sup> . . . [P. 95] 13 . . . she said unto them, Because they have taken away the<sup>2</sup> Lord and I know not where they have laid him. 14 When she had said these *things*, she turned herself back, she saw Jesus standing; she knew not that it was Jesus. 15 Jesus said unto her, Woman, why weepest thou? whom seekest thou? But she thinking that he was the gardener, said unto him, Lord, if thou hast taken him away, tell me where thou hast laid him; I will take him away. 16 Jesus said unto her, Mariam. But she turned herself, she said unto him in Hebrew, Rabbouni, which is interpreted, Teacher. 17 Jesus said unto her, Touch me not; I am not yet ascended to my Father; but go to my brethren and say unto them, I shall ascend to my Father who is your Father and my God who is your God. 18 Mariam the Magdalene went, she told the disciples, I have seen the Lord and he said these *things* to me. 19 But *the* evening of that day, the Lord's day,<sup>3</sup> the doors being closed of the place where the disciples were for fear of the Jews, Jesus

came, he stood in their midst, he said unto them, Peace unto you. 20 And when he had said this, he showed unto them his hands and his side. The disciples were glad when they saw the Lord. [P. 96] 21 He said therefore again, Peace unto you; as my Father hath sent me, I also send you. 22 But when he had said this, he breathed in their face; and he said unto them, Receive the Holy Spirit. 23 Those whose sins ye shall forgive, they shall be remitted unto them: those whom ye retain theirs, they shall be retained. 24 But Thomas, one of the twelve, called Didymus was not there when Jesus came. 25 The disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see the marks of nails in his hands and I put my hand to his side, I shall not believe. 26 But after eight days his disciples were within again and Thomas also with them. Jesus came, the doors being closed, he stood in their midst. He said therefore again unto them, Peace unto you. 27 Then he said to Thomas, Reach thy finger to these places and see my hands and reach thy hand and put<sup>1</sup> it to my side, and be not . . . . .

<sup>1</sup> The rest of this page is lost.

<sup>2</sup> Or, *my*: uncertain.

<sup>3</sup> Lit. the Kyriake.

<sup>1</sup> Lit. send it (?).

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