















COPTIC HOMILIES IN THE DIALECT OF UPPER EGYPT

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PROTOCOL.
BRIT. MUS. MS. ORIENTAL 5001.

Frontispiece.

COPTIC HOMILIES

IN THE DIALECT OF UPPER EGYPT

EDITED FROM

THE PAPYRUS CODEX ORIENTAL 5001 IN THE BRITISH MUSEUM

BY

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FIVE PLATES AND SEVEN ILLUSTRATIONS IN THE TEXT

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PREFACE

The present work contains the Coptic versions of ten Greek Homilies on fasting, repentance, the end of the world, the Incarnation, &c., which are attributed to John the Faster, Athanasius of Alexandria, Proclus of Cyzicus, Eusebius and Basil of Caesarea, and Archbishop Theophilus. texts, written in the dialect of Upper Egypt, are edited from the papyrus volume Oriental 5001 by arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and MSS, in the British Museum. volume originally, together with the great Coptic Psalter Oriental 5000, belonged to the Library of a large monastery in the Thebaïd, and was copied, probably towards the close of the seventh century, by a scribe attached to the brotherhood. Both volumes were acquired by the Trustees of the British Museum in 1896, and are the two largest papyrus codices at present known to exist.

Linguistically the texts are of great importance, and they form a mass of material which is of the highest value to Egyptologists generally. From the theological point of view they are no less interesting, for they illustrate Egyptian Theology in its Christian form, and reveal the opinions which were current among the dwellers in monasteries on the essentials of faith and works.

The English translations of the Homilies which follow the Coptic texts have been made as literal as possible, but in some passages the meaning is obscure, and the renderings I have given must be only regarded as suggestions as to their general sense. Most of the quotations from Scripture have been identified.

The Appendix contains Syriac and Ethiopic versions of certain Homilies which are valuable for deciding the order of the texts of the Coptic versions, and for illustrating their meaning. All the texts in this volume are edited from MSS. in the British Museum, and they, and the English translations given herein, are published for the first time.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM. May 28th, 1910.

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INTRODUCTION

DESCRIPTION OF THE MANUSCRIPT AND ITS BINDING.

THE MS. Oriental No. 5001, now in the Department of Oriental Printed Books and MSS., was found in the year 1896 by some peasants under the ruins of the church of an ancient Coptic monastery in Upper Egypt. The men were digging out the dust between the walls and the foundations when one of them uncovered with his spade the upper surface of a slab of stone. An examination shewed that this slab formed the cover of a sort of stone box, or coffer, which had been constructed, like many Muhammadan graves, with stones taken from ancient Egyptian buildings. The bottom of the box was covered with a very thick layer of vellow sand, and upon this lay a parcel wrapped up in a piece of coarse Akhmîm linen, and round this was fastened, by means of leather thongs, a whole, dressed goat's skin, about 2 ft. 5½ in. in length, and about 2 ft. 1 in. wide at its widest part. The parcel consisted of two large papyrus volumes, bound in stout leather-covered papyrus boards. One volume contained a complete copy of the 'Book of Psalms', nxwwee π κεφαλιος, including the apocryphal clist Psalm, and the other ten Coptic Homilies, which are attributed to Chrysostom, Theophilus, Proclus, Basil, and other Fathers, and are printed in this book.

No graves were found near the stone box, and it is quite clear that the books were not buried with any member of the monastery. The box was carefully constructed, the joints

¹ This was edited by me under the title The Earliest Known Coptic Psalter, London, 1898. The MS. is numbered Oriental No. 5000.

were filled up with lime, and the stone slab which served for the cover was carefully hewn and fitted for the purpose. The appearance of the box suggests that it had been specially constructed to serve as a hiding-place for books or other property of the monastery during troubled times or periods of persecution. The good state of preservation of the volumes was due to the deep layer of sand in it, which prevented moisture from rising, and to the sealing of the cover with lime, and to the position of the box, which rested upon several layers of hard, sun-dried bricks. The general appearance of the leather-covered boards of the books and of the skin which was tied round them, suggested that the volumes had lain in the box for several centuries, but how many it was impossible to say. It was clear that they had not been thrust into the box hurriedly as the result of panic, and that he who hid them did so with care and some deliberation, for the volumes are of a unique character, and must have been highly prized.

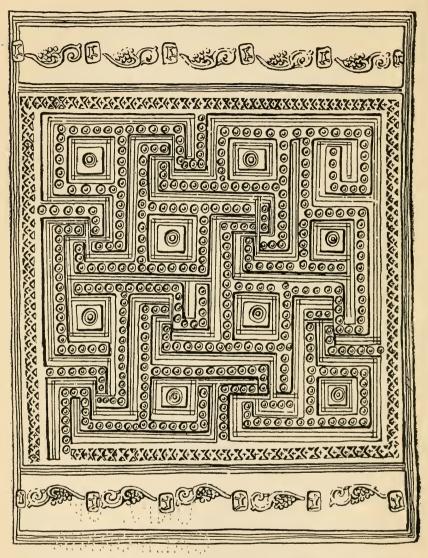
We are probably right in assuming that they were hidden during one of the many persecutions of the Copts in Egypt which took place during the tenth and eleventh centuries of our era. The most serious of these was the result of the Edict issued by the Khalîfah Hâkim in 1005, which ordered the destruction of all the Coptic churches of Egypt, and the confiscation of their lands and property. This Edict was zealously carried out by the Muslims, who waxed rich as the result of their labour of plunder. Large numbers of Copts having no churches to go to, and deprived often of the bare necessaries, abjured the Christian Religion, and having repeated the formulae attesting the Unity of God, and their devotion to the Prophet, and fulfilled the necessary obligations, became Muhammadans. In 1050 Al-Yâzûrî, the Wazîr of the Khalîfah Al-Mustanşîr (1036-1094), robbed the Copts pitilessly, and closed all their churches, and threw the Patriarch and his bishops into prison; and the directors of such monasteries



Homily of Proclus.

Brit. Mus. MS. Oriental 5001. Fol. 116 a.

TO VIVI.



PANEL (A) FROM THE COVER OF BRIT. MUS. MS. ORIENTAL 5001.

as had amassed wealth or books would be driven to hide or bury their possessions. Further serious persecutions of the Copts took place in the thirteenth century, but by this time the monasteries probably had very little left to lose or to hide.

When the volumes reached England the bindings were so stiff that they could only be opened with difficulty, and the leaves were so dry and brittle that the ink of some of the letters, and small flakes of papyrus, peeled off the leaves. It was necessary therefore to unbind the volumes, and this having been done, each leaf was mounted carefully between two sheets of plate glass edged with leather, and numbered. The papyrus-boards which formed the covers are preserved separately in boxes in the British Museum, with the leather in which the volumes were wrapped.

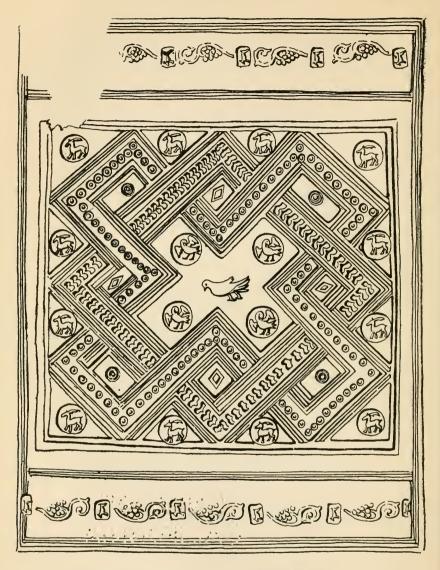
The MS. Oriental No. 50011 contains 175 leaves measuring from 11 in. to $12\frac{3}{4}$ in. in height, and from $8\frac{1}{4}$ in. to $9\frac{3}{8}$ in. in width; fol. 175 measures 113 in. in height, and 83 in. in The leaves were sewn together by the backs with flax thread in from 8 to 17 holes. The leather-covered papyrus boards which formed the covers are about the size of the largest leaves, and are fully 5 in. thick. The front cover is stamped with a panel of rectilinear designs, ornamented with annules OOO and XXXX (see Plate III). Above and below it are stamped ornaments representing bunches of grapes and some small animal, arranged alternately. the above are enclosed within multilinear borders which cross at the corners. The panel of the back cover is stamped with linear designs which interlace and form a diamond pattern, and are ornamented with annules, &c. Along the edge are stamped twelve figures of a horned animal and a small branch in circular bosses, and in the centre is a figure of the common Egyptian dove; round this are stamped four figures of a bird in the attitude of a pelican plucking itself,

¹ See the description in Crum, Catalogue of the Coptic MSS, in the British Museum, London, 1905, pp. 60 ff.

in circular bosses (see Plate IV). Above and below this panel are stamped bunches of grapes and small animals as in the front panel. The outer border is similar to that on the other cover. The back is stamped with a linear diamond pattern ornamented with annules, XXXX work, &c.; in the centre is a figure of a dove, and in each of the two half-diamonds is a pelican plucking itself as before (see Plate V). A series of line bands top and bottom completes the decoration of the back.

The upper parts of both covers have suffered greatly from use, and some rough patching with coarse cloth and plain unstamped leather was done to them in ancient days; many of the leather stitches are still visible, and are in a good state of preservation. The plaited leather cord which is attached to the front cover was, when complete, probably the means employed for keeping the book closed when not in use. Its end may have been fastened round a leather button attached to the back cover, such as are seen on old books in Egypt at the present day. When this book was new it must have been provided with a leather thong attached to each cover at the top to prevent the reader from opening the book too wide, and so breaking the back. The lower portion of the back cover is much damaged, and the leather and much of the papyrus board have disappeared. This damage was caused by the reader who gripped the top of the book in his hands, and rested the lower part of it on some kind of desk, the raised edge of which rubbed away both leather and papyrus. The leather appears to be goat skin, and it was probably stained red, or a reddish brown. The ornaments, i.e. the dove, the pelican, the bunches of grapes, &c., resemble those which are sculptured on some of the Coptic sepulchral stelae in the British Museum.1 The binding appears to belong to

¹ Compare the plates published by Mr. O. M. Dalton in his Guide to the Early Christian and Byzantine Antiquities in the Dept. of British and Mediaeval Antiquities, London, 1903; H. R. Hall, Coptic and Greek Texts of the Christian Period in the British Museum, London, 1905; and Budge, Guide to the Egyptian Collections, London, 1909; and Guide to the Egyptian Galleries and Vestibule, London, 1909.



PANEL (B) FROM THE COVER OF BRIT. MUS. MS. ORIENTAL 5001.

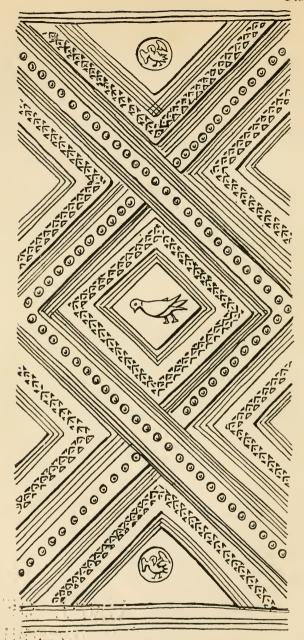
a period later than the book itself, and the decorations suggest the ninth or tenth century. The finger-marks on the outer margins of the leaves prove that the book was much read, and the marks of wear shew that it must have been read for many, many years. The Homilies in it were, no doubt, read to the monks evening by evening, and they formed a standard Guide to Christian doctrine, theoretical and practical. As the first page is numbered pna, i.e., 181, we must conclude that the volume was the continuation of a Corpus of Homilies which was bound in one or two volumes. In any case, some of the leaves became cracked and several pages badly rubbed, and then, probably, the 175 leaves now extant were bound in the covers which have been described above. At this time, too, the leaves were retouched, and the cracked leaves patched. At a still later period the binding was mended, and the volume was used until the time came when it was necessary to bury it.

The leaves of papyrus which form the volume vary considerably in quality and colour. In some quires the texture of the papyrus is close and uniform, and of a rich brown colour; in others the texture is coarse and the colour resembles that of straw. The quires are signed with letters and are twenty-two in number, $\overline{16}-\overline{\lambda6}$; each contains eight leaves, with the exceptions of $\overline{14}$ and $\overline{\lambda6}$, which contain seven leaves apiece. The quire-numeration and pagination seem to prove that the MS. is the second section of a single volume, for, as just stated, the quire numbers begin with $\overline{16}$, i.e., 12, and the page numbers with \overline{pns} , i.e., 181. There is little doubt that our MS. originally formed part of a large volume, for if it were a second volume a fresh numeration would certainly have been begun. The page numbers run from \overline{pns} to \overline{pno} (189),

¹ Palladius, or the writer of the Asketikon, says that Pachomius used to gather together the brethren every evening in a duly appointed place in the monastery, to hear his doctrine, and the base of his discourses must have been such works as the Homilies printed herein.

when we have $\overline{\text{C13}}$ (211), as if ten leaves had been omitted. Then we have the series $\overline{\text{C13}}$ (211)— $\overline{\text{CP22H}}$ (348), with occasional mistakes and omissions, and, on fol. 77, a new series of numbers begins with $\overline{\lambda}$, and runs on, with mistakes, to the last page of the volume; the number on this leaf is wanting, but it should be presumably $\overline{\text{P223}}$ (141). Each page contains two columns of writing, the number of lines in each varying from 22 to 29. Col. 1 of the reverse is frequently longer than col. 2. Fol. 69 a cols. 1 and 2 contain 22 and 23 lines respectively; b cols. 1 and 2 contain 23 and 22 lines respectively. Fol. 112 a col. 1 has 27 lines; fol. 124 b col. 2, 26 lines; fol. 72 a col. 1, 24 lines; fol. 73 a col. 1, 25 lines; and fol. 162 a col. 2, 29 lines.

Throughout the volume are marks of several erasures, e.g., foll. 2, 33, 41, 92, 120, and in a few places a single letter has flaked off. On fol. 29 the word seape is written in a differently coloured ink; on fol. 55 a nnove is added in black ink by a later hand above the line, and on fol. 56b TIC also. On fol. 58 a the original scribe has added MAPWR9 on the margin, and there are many indications that the text was carefully revised. Many leaves are badly rubbed, e.g., foll. 25, 32, 41, 64, 71-73, 80, 81, 92, &c., and it is clear from the retouching of the writing on foll. 55, 56, 84, and 89 that the text was almost illegible in ancient days. On fol. 32 b the text is faulty, and an attempt to amend it was made by the scribe; some words are still wanting. Many leaves are carefully patched, e.g., foll. 16, 17, 21, 22, 27-29, 61, 67, 69, 72, 88, and 104, and the outer portion of foll. 104 and 130 appears to have been broken off in ancient days. A few of the quires were strengthened for binding with strips of vellum; these have been removed, and are preserved in the British Museum separately. On fol. 162 is a portion of a leather tab or edging, and it is probable that all the important divisions of the book were marked in the same way. The few



Design from the Back of the Cover of Brit. Mus. MS. Oriental 5001.

ornaments which appear on the leaves are of unusual character and are interesting (see pp. xviii, xix), for they are in many details unique. The uniformity in spelling certain words throughout the volume suggests that the book was copied by one scribe. The writing is bold and good, and is very much better in some places than others.

On fol. 1 α are five lines of text formed of letters about $1\frac{1}{2}$ in. in height; these form the Protocol (see Frontispiece), which is probably a sort of official 'mark' or 'docket' having, perhaps, reference to the making of the papyrus, and perhaps containing the name of a high official and a date. The decipherment of these protocols has not yet been effected, and expert palaeographers are not agreed as to the language in which many of them are written. Those in Greek and Arabic contain the well-known Muslim formula, 'In the Name of God, the Merciful, the Gracious. There is no god but the One God. Muhammad the Apostle of God'; this is followed by the Khalîfah's name.1 Obviously this formula could not be in use before the conquest of Egypt by the Arabs in 641. The other language in which protocols are written was declared by Prof. v. Karabacek to be Latin.2 This view was opposed by Prof. C. H. Becker, and Karabacek's readings were disputed by him.3 Prof. Karabacek's theories have been carefully tested by Mr. H. I. Bell, of the Department of Manuscripts in the British Museum, who has recently published his results.4 He finds that his examination of the materials throws 'grave doubts on every one of Karabacek's readings', and disproves some of them, and he thinks that

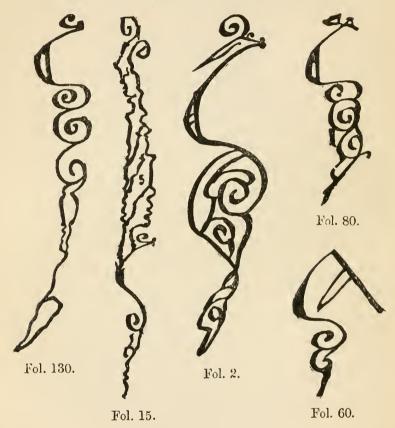
¹ See H. I. Bell, Catalogue of Greek Papyri in the British Museum, Part IV, pp. 414 ff.

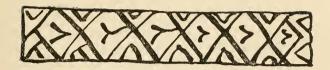
² See Die arabischen Papyrusprotokolle, Vienna, 1908, and his review of Moritz's Arabic Palaeography in the Vienna Oriental Journal, xx, pp. 139 ff.

³ See Arabische Papyri des Aphroditefundes in Zeitschrift für Assyriol., Bd. xx, pp. 68 ff., and Das Lateinische in den arabischen Papyrusprotokollen, ibid., Bd. xxii, pp. 68 ff.

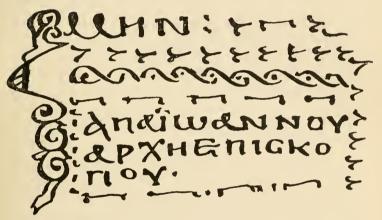
⁴ See Archiv für Papyrusforschung, Bd. v, p. 144.

MARGINAL ORNAMENTS AND ORNAMENTED INITIAL.





TAIL PIECE. Fol. 80.



SIDE ORNAMENTS, ETC., AT THE END OF A HOMILY. Fol. 60.

These decorations bear a certain resemblance to the tail pieces of Books in the 'Codex Alexandrinus', a MS. of the sixth century which is supposed to have been written in Egypt.

the safest way for the present is to reject the Latin theory. 'The fact that we find the same characters occurring in Byzantine as in Arab protocols suggests that the difficult formulae descend from pre-Arab times.'

To date the MS. Oriental 5001 is very difficult, for our knowledge of Coptic palaeography of the period to which it probably belongs is not exact, and we have no fixed points in the shape of dated MSS. to guide us. If we compare the writing in it with that of the Clarendon Press MS. No. 57 (see Hyvernat, Album de Paléographie Copte, plate 2) it is clear that the forms of several letters in each are identical. the other hand, the marginal decoration of the Borgian MS. No. 246 (see Hyvernat, plate 3) more closely resembles that of Oriental 5001 than does the marginal decoration of the Now Prof. Hyvernat attributes the Clarendon Press MS. Clarendon Press MS. to the seventh century, and he assigns the Borgian MS, to the sixth or seventh century. There is so much general similarity between the writings of these MSS. and the writing of Oriental 5001 that we are probably justified in assigning the last-named to the seventh century. In the preface to the edition of the text of the great Coptic Psalter (Oriental 5000) I said that the handwriting suggested to me the work of the eighth century, but it seems to me now that the older date is the more probable. It is greatly to be hoped that the protocol will one day be deciphered, and that it may be found to contain a date, or the name of some official by which the period when the volume was written may be ascertained. In out-of-the-way places in Egypt handwriting of the kind might easily become traditional, and remain unchanged for generations; it is, however, difficult to assign a date to the papyrus volume later than the eighth century.

The contents of the MS. are as follows:—

1. A Protocol, or long title, at present illegible, in five lines, written in characters varying in height from $1\frac{1}{4}$ in. to $1\frac{3}{4}$ in.¹ Fol. 1α .

¹ See Karabacek, Führer, 1894, 17.

- 2. Homily on Repentance and Continence by Apa John, Archbishop of Constantinople. Fol. 2α .
- 3. Homily on Susanna by Apa John, Archbishop of Constantinople. Fol. 60 b.
- 4. Homily on Mercy and Judgement by Athanasius, Archbishop of Rakote. Fol. 76 b.
- 5. Homily on Repentance and Continence, and the need for a man to repent before the last times come upon him, by Theophilus the Archbishop. Fol. 86 b.
- 6. Homily on the parable of the rich man and his vineyard, and the labourers in it, by Athanasius, Archbishop of Rakote. Fol. 105 a.
- 7. Homily preached by Proclus, Bishop of Cyzicus, when he was installed in the church of Anthemius in Constantinople. Fol. $116 \,\alpha$.
- 8. Homily on the contemptible dogma of Nestorius by Proclus, Bishop of Cyzicus, in the great church in Constantinople. Fol. 123 a.
- 9. Homily on the end of the world by Apa Basil, Bishop of Caesarea of Cappadocia. Fol. 130 b.
- 10. Homily on the Soul and Body by Apa Athanasius, Archbishop of Rakote. Fol. 142 b.
- 11. Homily on the Canaanitish woman by Apa Eusebius, Bishop of Caesarea of Cappadocia. Fol. 162 b.

THE CONTENTS OF THE MANUSCRIPT

Ι

THE HOMILY ON REPENTANCE AND CONTINENCE BY APA JOHN, ARCHBISHOP OF CONSTANTINOPLE.

This Homily was a great favourite in monastic institutions in Egypt and Syria, and at a comparatively early period it was widely known. It was originally written in Greek, and was generally attributed to St. John Chrysostom, among

whose works it was first printed,1 but it is now generally agreed that the Homily was written by John the Faster (Jejunator), the thirty-third Bishop of Constantinople, who was Patriarch from April 11, 582, to Sept. 2, 595. He died in 596. He wrote the following short works: 1. 'Ακολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων. 2. Λόγος πρὸς τὸν μέλλοντα έξαγορεῦσαι τὸν ξαυτοῦ πνευματικὸν υίόν. 3. Περὶ μετανοίας καὶ εγκρατείας καὶ παρθενίας λόγος. 4. Περὶ ψευδοπροφητών καὶ ψευδοδιδασκάλων. The first three of these are printed by Migne in Patrologiae Cursus, Ser. Graec., tom. 88, col. The third work, on Repentance and Continence and Virginity, was translated into Syriac and Coptic, and probably also into other Oriental languages, for, if it was as popular among monks in the twelfth century as it was in the eighth, versions of it in Arabic and Ethiopic would certainly be made.

John the Faster was born in Constantinople probably about the middle of the sixth century. Of his father and mother little is known, but they appear to have belonged to the working classes. John is said to have learned the trade of a sculptor, and it may be noted that on p. 178 he refers to the condition of the statues of the Emperors, how some are beautiful, and others are black, and others are decayed, and how others have become objects of derision, and then goes on to point out that our good and evil deeds will appear thus in the Other World. The circumstances under which he became a monk are not known, but he lived a blameless life of great austerity, and his fastings were so long and numerous that his contemporaries gave him the name of the 'Faster'. He is said to have possessed little education. Modern scholars have criticized his literary style unfavourably, and, chiefly because of the abruptness and roughness which appear in it throughout, have concluded that the Homily on Fasting could

¹ See the edition of Savile, tom. vii, p. 641, printed by J. Norton at Eton in 1612.

not have been written by Chrysostom. The earnestness and sincerity of its writer, however, appealed to the monks in Egypt, who lost little time in translating it into Syriac. This is proved conclusively by the MS. Add. 14,605, which is dated A. GR. 964, i.e., A. D. 653,1 and was obtained from the Nitrian Valley. Another MS., 2 Add. 14,546, is attributed by Prof. Wright to the seventh century, and a note in it tells us that it belonged to the famous convent of St. Mary Deipara. Thus it is clear that within sixty years of the death of John the Faster Syriac versions of his Homily on Fasting existed in two great monasteries of Egypt. It is only reasonable to assume that the purely Egyptian monasteries at Akhmîm, Sûhâk, Thebes, Edfû, and Aswân also possessed Coptic translations of the Homily. In the ninth century a copy of the Syriac translation was made at Harrân in Mesopotamia,3 and three other copies of the same period are preserved; 4 and in the tenth and twelfth centuries there still existed a demand for Syriac copies of the work.5

The Coptic version of the Homily printed in this book was made from a Greek original, but by whom is not known. Judging by the Greek text printed by Migne, the greater portion of the Coptic version, in which many sections are misplaced, is a paraphrase. This is probably due to the order of the leaves of the MS. from which the present Coptic text was copied; that it must have been in a mutilated, or at least disordered state, is proved by the following facts. The Coptic text follows the Greek in fairly correct order so far as the words διὰ τοῦτο αὐτὰς τοῦς δάκρυσιν ἀποπλύνω (Migne,

¹ See Wright, Catalogue of Syriac MSS., p. 715.

² Wright, op. cit., p. 718.

³ Add. 14,630; see Wright, op. cit., p. 481.

⁴ Add. 12,167 (dated A. GR. 1187 = A. D. 876), Add. 14,601, and Add. 14,649; see Wright, op. cit., pp. 769, 789, 1108.

⁵ See Add. 14,611, Add. 14,614, Add. 12,163, and Add. 14,732, and Wright, op. cit., pp. 824, 832, 867, and 1108.

⁶ Patrol. Cursus, Ser. Graec., tom. lxxxviii, col. 1937 ff.

col. 1941 C), for which the Coptic has ethe πas + w̄ ε bod n na nobe outh n presioone (Fol. 8 a col. 1). The Coptic text then continues war ei e bod on nencynhola eooor, but we do not find the Greek equivalent of the passage εξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους διαθέσεως until we reach col. 1948, last line, in Migne's edition, that is to say, the Coptic scribe omitted the equivalent of nearly three and a half columns of Greek text. When we come to the words The e pon owwn e piece (Fol. 43 b col. 1), to find the Greek equivalent οῦτως οῦν δεί κλαίειν we must turn back to Migne, col. 1941 C. The next section of the Coptic text begins with ARHAT ε τεπλητι (Fol. 43 b col. 1), in the Greek καὶ σὺ οΐδας τὸ τραθμα (Migne, col. 1941 C), and extends to ε boλ 9 ... ΠΕΚΚΑΘ (Fol. 54 b col. 2), in the Greek $\dot{\epsilon}$ κ της γης σου (Migne, col. 1948 D). The last section of the Coptic text begins with arw maph with and π net oracle **ΣΑΥΕΙΣ** (Fol. 54 b col. 2), in the Greek εύχου τοίνυν τῷ θεώ μετὰ τοῦ ἀγίου λέγουσα (Migne, col. 1973 A), and continues to the end of the Homily both in Coptic and Greek. From the above it is clear that the group of leaves which contained the second section of the Homily in the MS. from which the Coptic scribe worked became accidentally placed after those which contained the third section. How the confusion happened matters little; but it is important to note that the scribe, or the monk who read out the text, or both, understood very little of the text which was being copied. A comparison of the Coptic text with the Greek texts available proves that the Coptic translator understood the original Greek very imperfectly. He shortened several paragraphs considerably, missed many points in the arguments, and omitted several Scriptural quotations and the passages which they illustrated.

That the order of the text as given by the Greek is the

correct one is proved by the Syriac version, which, as we have seen, is as old as the middle of the seventh century, and in no copy of the Syriac version does the order of the text agree with that found in the Coptic.

The argument of the Homily is as follows:-

If Paul, the Apostle of the Gentiles, who was filled with spiritual excellences of every kind, and was remarkable for his fastings and labours, feared that he might become a castaway, what are miserable sinners like ourselves to do, who cannot cultivate successfully one spiritual excellence? We must fast and pray for the riches of heaven, and keep the soul carefully at all times. Spiritual pride is to be avoided at all costs, for no man can be worthy of the sufferings which Christ endured. Above all things we must weep, and wash away our defilement by tears; the eyes have caused us to sin, the tears of the eyes must wash away our sins. Avoid the habit of sin, pray fervently, and bring forth good fruit according to thy strength. If thou canst not bring forth an hundredfold, bring forth sixtyfold; and if this is too hard, bring forth thirtyfold. Because thou canst not be a vessel of gold or silver, do not become a log of wood which is only fit for fuel. Thy works will take form and stand up like solid statues at the Day of Judgement, when thou wilt have to face the Judge without an advocate, without witnesses, and without proofs. No repentance will be possible then; therefore weep here beforehand, not merely a few tears, but floods of tears, as did David, so that the sins of our eves may be done away through our tears.

We see the wound, and we know what will heal it. Let us guard our eyes, and ears, and mouth, for by these doth the Evil One enter into us. The Psalms must be in our mouths, and the heart must meditate on the Scriptures; we must shut our senses against the Adversary and open them to God. Keep the remembrance of God in thy heart at all times, keep His face before thee, and He will always be at thy

right hand. God must be glorified by deeds as well as by words, and even if hindered from glorifying God by sickness, or poverty, a man must not despair. Remember the Awful Day in which we shall have to stand before the Holy Throne, and in the presence of every one be obliged to defend every deed which we have committed. Before that Throne is the river of fire, and there are the worm which is deathless, and the fire of Gehenna which can never be quenched. Let us hear beforehand the sound of the trumpets, and the awful voice of the Judge, and let us see beforehand how the angels of doom will tie up those who are condemned into bundles, like garden waste, and cast them into the furnace of fire. Others will be bound hand and foot and cast into outer darkness, others will be delivered over to the worm which sleepeth not, and to the gnashing of teeth.

Many of our members are double, two eyes, two ears, two hands, and two feet, so that if one faileth the fellow carrieth on the work of the body; but we have only one soul, and if we destroy this carelessly how shall we live? It will be useless to plead at the Last Day that the possessions of the world cheated us, and Eve gained no benefit when she said, 'The serpent beguiled me.' Sin is followed by punishment and suffering. How can we escape from these penalties? Bodily purity is not all that is necessary, but we must return good for evil, we must prove by our good lives that the accusations made against us are false, and when men curse us we must bless them in return. Abstinence from sin is the only true abstinence. At the Last Day no one and no thing can help us except our own good deeds, and tears, and sorrow, and repentance. Not even Noah, or Daniel, or Job could help a man when he stands in judgement before God's throne. This is proved by the cases of the man who had not on him the wedding garment, and the man to whom the talent was given, and the five virgins; none interceded for them, and none saved them from their doom. And even Abraham was unable to relieve the tortures

of thirst which the rich man suffered in hell. It is better for our tongue to be parched with thirst in this world than to long for water to be sprinkled on it in the next, where no water will be given to us. Let us by means of a few sufferings in this world free ourselves from torture in the next, where we shall, if condemned, be punished for endless ages. We are horrified, and quake with fear, at the punishments inflicted by judges and governors in this world, which, after all, are only temporary; what shall we think then of the tortures of hell which endure for ever? It will help us in our endeavours if we remember that the things of this world are like dreams: the body perisheth, its appetites fail, and all things are as fleeting as the web of the spider.

We must be vigilant and fight, for no man who slumbereth receiveth the prize, and we must give no slumber to our eyes, and must watch against the Crafty One, who seeketh to devour the soul. We reap what we have sown, for the husbandman obtains no crop unless, with toil and the sweat of his brow, he hath first ploughed the land and planted the seed. We must watch at all times for the coming of the Bridegroom. In this world we wage war continually. The devils draw their bows and shoot their arrows into our ears, and eyes, and tongues, and belly, and hands, and feet, that they may make us to be slanderers, revilers of men, gluttons, evil-livers, and robbers. We must put on the whole armour of God, and the helmet of the Spirit, and we must gird up our loins, and serve our Saviour loyally. The Devil is a coward, and retreateth before those who resist him; therefore we must resist him, and he will flee from us.

We are travellers, and we must go forth out of our present abodes. Therefore let us provide ourselves with suitable provisions, and be careful about the road which we have to travel. Our dress for the journey must be goodness, mercy, and humility; in the next world fruit and not green leaves will be demanded from us, and deeds and not words. Not every

one who crieth, 'Lord, Lord,' shall enter heaven; therefore let us not deceive ourselves. The rewards and punishments of the Other World are endless, and sinners shall rise up in an undestroyed form, in order to receive the punishments which are their due. If we cannot bear an over-heated bath here, what shall we do when we are east into the river of fire which floweth before the Throne of Christ? We weep over the bodies of the dead, but we ought rather to weep over their souls if they have died in sin.

Let us not delay to repent. The day hath declined, evening cometh on, and the Judge is at the door; let us rise up out of the slumber of dreams, and repent. Length of time is unnecessary for repentance, for the martyrs received their crowns in return for the repentance of a short time. Because we have sinned deeply we need not despair, for we have with us always the medicine of salvation, that is to say, tears. We take great trouble about a sick member of the body, but are careless as to our souls. The Good Shepherd standeth ready to snatch our souls from the jaws of the lion, and all He asketh in return for His salvation is repentance. No mortal lover ever loved his beloved as He loveth the soul which repenteth, and however many times a man falleth He stretcheth out His hands saying, 'Turn thou to Me, and I will save thee.' If an earthly physician treateth the sick man tenderly, how much more will the Good Physician minister to our souls, and tend them till they are healed? The fire of Gehenna was made not for us, but for the Devil and his angels: let us not make a hell-fire for ourselves by flouting the Physician and refusing His treatment. Our Physician can heal every one.

Thou mayest perhaps say, 'I can never be perfect.' If thou canst not be the sun, be a star, or at all events devote thyself to heavenly things. It is better to do a few good works than to do nothing at all, and a little labour will give us everlasting life. What matter that the Devil hath east us

down; let us rise up quickly. To reach an earthly kingdom we would undertake a difficult journey and toils innumerable; how much more ought we to endure for the heavenly kingdom? The medicines for the soul are many, sorrow, mercy, fasting, tears, and faith; let us choose our medicines, and heal our souls of their sicknesses. If we earnestly desire healing He will heal us, but we must shew Him our wounds, and say, 'Have mercy on my body, and on my soul.' If we have not money wherewith to buy the kingdom of heaven, let us buy it with innocence of soul, and fastings, and tears.

We must not be proud of our fasting, and in any case we must search ourselves and find out what spiritual benefit hath accrued to us through our fasting; if it leadeth not to the suppression of passion and other vices our fasting from bread is vain. And as concerning our prayers. We treat our friends with respect and deference, and address them suitably, according to their rank and station; but in our prayers to God we are careless, and though our knees are bent, our minds are set upon the affairs of the world. If God were to judge us according to our misdeeds, evil indeed would be our case. We hear of the goodness of God, and are careless, but He whetteth His sword, and stretcheth His bow, and it is foolish to presume overmuch on His character for mercy. Let us beseech the Merciful God not to deliver us over into the hands of the demons who, together with the Devil, will accuse us in the Day of Judgement. Who hath ever loved us as God the Father hath loved us?

Let us long to see God, even as did David, and let us keep watch. If we ask Him to keep us as the apple of His eye, we must keep His commandments as the apples of our own eyes. Having set our hands to the plough let us not turn back, but let us make our members creatures of sacrifice, and see that our consciences do not condemn us before the Judgement.

Guard thy tongue with all diligence, keep thy heart in

heaven, and have care for the things of heaven only. Subdue the flesh by fasting, and pray and have faith. Pray seven times a day, pray always. The soul which is in earnest needeth not a long time for repentance. The thief on the Cross gained Paradise, and the martyrs inherited the kingdom of heaven through a speedy repentance. Let us offer to God a life of self-denial. We complain if we have to sleep upon the bare ground, but the martyrs lay upon coals of fire; the martyrs gave their blood, let us give our tears. Fight the good fight with perfect faith, and thou shalt enjoy everlasting happiness.

From the above summary of the argument of this Homily it will be seen that, according to John the Faster, the surest means of reaching heaven were fasting, prayers, and weeping. There is nothing in his teaching with which the monks of Egypt were not familiar, for the 'Questions and Answers of the Fathers' which are often attributed to Palladius, Bishop of Hellenopolis, are full of exhortations to watch, and pray, and fast, and weep.1 The Homily contains many allusions to the Last Judgement, and the punishments of the wicked, and it seems that the views held by John the Faster on these subjects resembled those with which the earliest Christians in Egypt were familiar through the traditions handed down to them from their pagan ancestors. The river, or lake, of fire is well known from the hieroglyphic texts, and in the Book 'Am Tuat' (Section V, Ament) we see the heads of the wicked appearing out of Netu, http://www. of liquid fire in the Other World. In the 'Book of Gates' (Section III) mention is made of the Lake of Serser which is filled with 'waters of fire'; these have so horrible a stench that the birds of heaven 'fly away when they see them'. The 'worm which dieth not'

¹ See Budge, Paradise of the Fathers, vol. ii, pp. 16 ff., 31 ff., 56 ff.

had its prototypes in the monster serpent Kheti which consumed the souls and bodies of the enemies of Osiris by the fire that it poured out through its jaws ceaselessly, and in Apep _ rom, the monster who 'snatched away souls, and ate hearts', and was the warden of Darkness (Book of the Dead, chap. xvii, l. 113). in these fiery, poisonous serpents of hell existed in the Predynastic Period, and so far back as 3500 B.C. the formulae to protect the bodies and souls of the dead from them were cut on the tombs of kings. The Book of the Dead of the Theban Period is also full of allusions to the serpents which devoured the dead, and chap, i. B supplies the deceased with the names of the Nine great serpents, so that he may use them as words of power. So late as the Ptolemaic Period a service was performed daily in the great temple of Amen-Rā at Thebes to prevent Apep from swallowing up the sun as he swallowed the dead.2

The 'outer darkness' which terrified the Egyptian Christian terrified his pagan ancestor, and in the Book of the Dead, chap. clxxv, the place where it exists is said to be 'without water, without air, unfathomably deep, black as the blackest night'. The Book 'Am-Tuat' also speaks of part of a part of Ament where the darkness was 'solid', , and close by it were the pits of fire in which the 'souls, heads, and shadows' of the damned were consumed. This solid

¹ See the text of Unas, 1. 312 ff.

² The formulae are to be found in the Papyrus of Nesi-Amsu, or Nesi-Menu, in the British Museum (No. 10,188).

Papyrus of Ani, sheet 29, 11. 10, 11.

Or, The last the l

darkness, or concrete night, filled that portion of the Other World which was outside the kingdom of Osiris.

The Homily mentions that the throne of the Judge is situated on the river of fire, a view which also was current under the VIth Dynasty among the pagan Egyptians. According to the text of King Unas (1. 393), the throne of Osiris was set upon the 'Island of Fire' where he put 'right in the place of wrong', and was surrounded by the blessed. The books which the Homily says shall be opened at the Last Day have their equivalent in the 'Book of the god' 7, in which the divine scribe Thoth 2 kept a record of the words and deeds of men. As each soul was brought into the presence of the god, the 'book' was consulted, Osiris 'weighed the words', and rewarded the righteous and condemned the guilty according to the evidence of his book. The sentences of doom were carried out by the headsman of Osiris, Shesmu 🔤 🖟 🖒 🛦 and his assistants. Everlasting life and happiness were given to the blessed-all the texts agree on this point-and the wicked were punished, for a time according to some texts, and for eternity according to others. The view taken by the Homilies in this book is that the punishment of the wicked was everlasting.

IT.

THE EXPLANATION OF APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, CONCERNING THE BLESSED WOMAN SUSANNA.

The title of this Homily suggests that it was composed by Chrysostom,³ and many editors of his works have included it among them as a genuine work of the great theologian.⁴ It

³ He was born at Antioch about 350, and died in 407. For the details of his life see Tillemont, *Mémoires Ecclés.*, tom. ix, and Gibbon, *Decline and Fall*, chap. xxxii.

⁴ See Saville's edition, tom. v, p. 705, and Morel, tom. vi, p. 141,

is now not generally regarded as genuine, and is classed among the Spuria by Montfaucon (tom. vi, p. 717 ff.) and by Migne (tom. lvi, p. 589). The writer, whoever he was, wrote the story of Susanna intending it to serve as a guide to women, just as the story of Joseph served as a guide to men. With the exception of the introduction and the soliloquies of Susanna, the narrative of the trial of Susanna's chastity is substantially that which is found in the LXX and Vulgate, but the Coptic text 2 is of very considerable value, for it appears to be older than any known MS. of the LXX. The story can hardly be regarded as historical, at all events the latter part of it; for it gives to the young man Daniel an impossible position of power and importance. It is difficult to account for its appearance among a collection of Homilies which were intended to be read to monks, and we can only assume that the editor included this as a specimen of the historical romance which tended to moral edification.

III.

A DISCOURSE BY ATHANASIUS, ARCHBISHOP OF RAKOTE, ON MERCY AND JUDGEMENT.

Saint Athanasius, to whom this Homily is attributed, was born in Alexandria about 296; he was made Archbishop of Rakote in 326, and died about 373.3 The little village

י A name meaning 'lily', from the Hebrew שׁוֹשֵנָה. The word occurs in the texts of the Ancient Empire in Egypt under the forms Seshshen and Seshsesh "" (Unas text, 11. 392, 395).

² Another copy of the text was published by Rossi, *I Papiri*, tom. ii, fasc. 2. 30; see Crum, *Catalogue*, p. 61.

³ For his life see Tillemont, Mémoires Ecclés., tom. viii; Acta Sanctorum (May 2); and the introductory matter to Montfaucon's edition of his works.

of Rakote was situated to the north-east of Lake Mareotis, and owed its importance to its harbour, which was much frequented by Greek merchant seamen and others. Alexander the Great, perceiving the importance of the site for commercial purposes, and realizing the possibility of turning the harbour into a naval base, determined to build his city Alexandria there. The name 'Rakote' is derived from the ancient Egyptian name of the village, 'Rā-qeṭit' or for the edifice of Rā'. The Egyptian Christians preserved it under the form panot, and by this appellation Alexandria was known for centuries by the Copts.²

The argument of the Homily is as follows:-

The world which doth not remember God is governed by injustice and inhumanity. The Law itself containeth many harsh precepts, but, on the other hand, there are in it many commands which inculcate mercy and charity. To carry out the precepts of mercy we must give to God of the fruits of our own labours, and not those which are obtained from unrighteous dealings, or plunder, or theft. Gifts to Him must be pure. With mercy we must mingle justice, and we must treat our servants with strict justice, and though we have the power to defraud them we must not do so. We must be merciful, and kind, and generous, and not consider that our duty is done when we have discharged our strict obligations. Thou hast the right to reap thy field a second time, and to gather grapes and olives from thy vineyards and gardens a second time, but it would be a terrible thing to do so, for the gleanings of every kind belong to the poor. The Law ordered kindness in this matter, but what doth Christian

¹ The Rhakôtis of Strabo (xvii. 10).

² See Champollion, L'Égypte sous les Pharaons, tom. ii, p. 263 ff.; Quatremère, Mémoires historiques, tom. i, p. 266; and Amélineau, Géographie, p. 24 ff., and the authorities quoted by him.

charity demand? Kindness shewn to the saints is, in reality, worship of Christ, and the man who is tender and merciful is a minister of Christ, and a fellow-worker with God. Feed the soldiers of Christ, and feed with them. We honour ourselves when we honour Him and them, and by giving to the poor the things which are temporal, we secure an invitation to share things eternal. Let us make use of our opportunities of doing good, and not waste our time, and let us watch and wait for the glorious rest of Christ.

IV.

THE DISCOURSE OF APA THEOPHILUS THE ARCHBISHOP, WHICH HE PREACHED ON REPENTANCE AND CONTINENCE, AND ON THE NECESSITY FOR REPENTANCE BEFORE THE LAST TIMES COME.

The see of the Theophilus to whom this Homily is attributed is not mentioned in the title, but he was probably the Archbishop of Alexandria who sat from 385 to 412, when he died.

The Homily opens with an exhortation to fast and to mortify our bodies, by vigils and tears, so that the Angel of Repentance may come to us, and root up the plants which have been planted in our hearts by the Devil. When these plants, that is, pride, anger, wrath, and wickedness, have been removed, love, joy, peace, gentleness of heart, and purity shall take their places. Let us adorn this Angel with fastings, and anoint her with prayers, and crown her with tears, and then she will make our wings to spread out and bear us into heaven. Repentance giveth us many gifts; she is the food of the hungry, drink of the thirsty, and the consoler of those who keep vigil. When she called to the men of Nineveh, they and the sheep and cattle put on sackcloth, and

wept. If we repent to our utmost the saints will be fellow penitents with us. Let us not allow ourselves to be cast into Gehenna, and let us remember that no repentance is possible in the Other World. If we arrive in Gehenna none of the saints will intercede for us. None will carry our tears to the throne of mercy, no kinsman can help us, and none of our possessions will effect our release. The blackest darkness shall enshroud us, our hearts shall quake, and we shall be terrified beyond measure at the forms of the angels of wrath who shall be deputed to punish us. The noises which they will utter, their awful faces, the gnashings of their teeth, their rapid motions, their threatening aspect, and the variety and inexpressible horror of their terrifying shapes, and their flashing eves as they come to devour us, will reduce us to a state of most helpless misery. From them there will be no escape. Repentance on earth is the only thing which can save us from everlasting doom, and we should have with us at the Last Day humility and charity to act as intercessors for us. Monks and ascetics who have apostatized shall suffer awful punishment and disgrace, and they shall become the subjects of the jibes and mockery of sinners. Weep and repent, and the Holy Spirit shall come to you; tears can only come after true conversion. Remember the Nails, the Cross, His Side, the spear, the reed, the vinegar and gall, and the servant who spat in His Face. We must watch day and night against the Devil, who cometh to us in all manner of cunning disguises and forms. He is always lying in wait for us, and we can only defeat him by putting on the armour of righteousness, that is, prayer, fasting, purity, peace, love, humility, charity, brotherly love, and courteous conversation with men. To inherit the abode of the sons of light we must east from us the works of darkness, and put on the armour of light.

V.

THE DISCOURSE OF SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE, ON THE PASSAGE IN SAINT MATTHEW'S GOSPEL 'THE KINGDOM OF HEAVEN', &c. (See St. Matthew, xx. 1-16.)

This Homily is in reality a commentary on the parable of the rich man who came out in the morning to hire labourers for his vineyard. According to the writer, the Master of the vineyard is God the Father, the House of Israel is the vineyard, and the men of Judah are the new plant. The labourers whom the Master hired at daybreak were Moses, Aaron, and Joshua, the son of Nun: Moses received as wages the rank of prophet, and Aaron the office of high-priest. The labourers hired at the third hour were the Judges, and the labourers hired at the sixth and ninth hours were Samuel, David, and the other Prophets. The labourers hired at the eleventh hour were the Apostles, whom the Master found idle the whole day. Why were they idle? Because the Devil found that he could not hire them, for they would not do evil; John the Baptist would not eat and drink, Peter would not be an unbeliever, and Andrew would not marry. They had no wages on earth, for their reward was in heaven. Christ is the Vine in the Master's vineyard. At the close of the day when the steward gave to each a stater, some murmured, because the labourers for one hour were paid the same amount as those who had laboured a whole day. Who were these? The Pharisees. In the same category was Judas, the Betrayer, who pretended to care for the poor, but in reality begrudged his Master the unguent which was worth three hundred staters. Judas was cruel, merciless, a grumbler, a thief, wholly shameless, and without right perception; chosen by Christ as a man, he became a devil, Judas over-estimated his own value, therefore

he became the portion of the Devil and accepted death for himself, in the place of his Apostleship. Cain, Saul, Pharaoh, Balaam, Korah, Aehan, Absalom, Ahitophel, Shimei, Joab, Gehazi, Jeroboam, all were great sinners, but Judas who betrayed God was the greatest sinner of all. Judas went to his doom, and Matthias took his place.

Now, O man, embark in the ship of salvation. Its steering oars are the Old and the New Testaments; its mast, i.e., the Cross and rudder, are the hands stretched out in prayer. Its soul is the Power of God, its steering pole is the Bishop, its Helmsman is Jesus, its sailors are the clergy, its eargo are the Christian peoples, and its haven is the heavenly Jerusalem. Let us ascribe thanks to the Logos Who hath given us the subject of our discourse, and hath enabled us to discuss it rightly, and filled our mouths with suitable words, to the benefit of ourselves and of our hearers.

VI.

A DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE SUNDAY BEFORE EASTER, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.¹

Proclus, the author of this Homily, was ordained a 'reader' when very young, and he became the disciple of John Chrysostom; Sisinnius, Patriarch of Constantinople, consecrated him Bishop of Cyzicus, but as the Christians of that city refused to acknowledge him as such he continued to live in Constantinople. On the death of Sisinnius in 427 some of his friends wished him to become the new Patriarch, but ultimately the royal choice fell upon Nestorius, who was consecrated in 428. In 429 Proclus preached his

¹ For the Greek text see Migne, Patrologiae, Ser. Graec., tom. lxv, col. 789.

famous sermon on the Incarnation, in which he refuted the views of Nestorius to the satisfaction of many. In 431 the doctrine of Nestorius was discussed at the Third Council of Ephesus, and a copy of the sermon of Proclus was prefixed to the official acts of the Council. Soon afterwards, with the approval of the Emperor Theodosius II, Nestorius was deposed. Maximinianus, not Proclus, then became Patriarch, but when the former died in 434 Proclus succeeded him on the archiepiscopal throne. In 438 Proclus brought the remains of his master Chrysostom from Comana, and interred them with great pomp and ceremony in the Church of the Holy Apostles. Proclus died about 446.

Nestorius, whose doctrines are refuted by Proclus in this Homily, was originally a monk in the Monastery of St. Euprepius near Antioch. Having been elected Patriarch in 428, he began to preach his doctrine that Christ possessed two Natures, the one human and the other divine, and that each was separate and distinct from the other. He declared that a man ought to call Mary the Virgin not 'the mother of God', Θεοτόκος, but the 'mother of Christ'. As a result of this preaching he was deposed, and he returned to the Monastery of Euprepius, where he lived as a monk for four years. In 435 the Emperor Theodosius decreed his banishment, first to Petra, and then to one of the Egyptian Oases, and his writings were ordered to be burnt. He is said to have lived in banishment for a period of sixteen years,² and to have died about 451 or 452.

The title of this Homily states that it was preached in the Church of St. Anthemius in Constantinople; this church can be no other than the famous cathedral of Constantinople, Aya Sofia, or, Santa Sophia. The first church dedicated to

² Gibbon, Decline and Fall, chap. xlvii.

¹ The Church of the Holy Apostles was built by Constantine, and contained the bodies of the Byzantine Emperors, which rested in sarcophagi of porphyry, granite, &c. It was destroyed in 1464 by Sulţân Muḥammad II, who built on the site the mosque which now bears his name.

'Eternal Wisdom' was built by Constantine, about 325, and was burnt down by Chrysostom's adherents in 404. The church was rebuilt by Theodosius II in 415, and in the fifth year of the reign of Justinian (532) it also was burnt. Once again the church was rebuilt, and Justinian completed the work in 538. The architects of the third church were Anthemius and Isidore the Milesian.1 but it is clear that the former cannot have been the Anthemius referred to in the title of the Homily. And as Proclus preached the Homily in 434, the church must have been the second building raised in honour of Eternal Wisdom by Theodosius II. The regent of Constantinople during the greater part of the minority of Theodosius II was Anthemius the 'wall-builder',2 who built the wall which still extends from the Sea of Marmora to the so-called 'palace of Belisarius'. He was prefect of the East from 405-417, and during his period of office he turned Constantinople into an impregnable citadel.

The title of the Homily also states that when Proclus preached it the heretic Nestorius was present. Here there is a difficulty, for in 434, the year in which the Homily was preached, Nestorius was at Antioch, where he remained until 435. It is, of course, possible that Nestorius visited Constantinople for some reason in 434, but it is unlikely that the degraded Patriarch, then wholly without friends and supporters, would return to the city where his enemies were so many and so powerful. It is possible that some copyist of the Homily thought that Proclus succeeded Nestorius immediately, or some tradition that Nestorius was present when the Homily was preached may have been current among the monks of Egypt.

The argument is as follows: The like of the miracle which is the subject of our discourse this day hath never been heard of before; understanding and mind fail to grasp its greatness, human speech cannot describe it. The sun

¹ Gibbon, Decline and Fall, chap. xl. ² Hutton, Constantinople, p. 22.

never before looked on such a sight as the Crucifixion. Never before was the redemption of the world sold for thirty pieces of silver. Never before did passion and death exist without sin, never before did the tomb receive the body of One Who could not die, never before did Amente quake, never before did a natural man pass three days and nights in the earth, and rise on the third day, never before was the Resurrection made manifest through the birth-pangs of the Virgin. His flesh was life and His blood redemption. Indeed old things have passed away, and new things have come into being. The new worship is the worship by faith, and the glorification of One Substance in Three Persons. I will not argue with you. O heretic, the manner in which God made Himself manifest on earth. Had God appeared without the veil of the flesh mortal eye could not have borne the sight of Him. Moreover, the Devil could not have fought against Him, Death and Amente could have had no power over Him, and the Seraphim could not have looked upon Him. God needed a covering, and not such as Moses had, not such as that which was over the Mercy-seat. In answer to the 'new Jew' (i.e., Nestorius), who saith that God could not appear in the form of a man, and who refuseth to hear the words of the Law and the Prophets, and the Evangelists and Apostles, I appeal to the behaviour of the Four Elements at the time of the Crucifixion in support of my statement that God took upon Himself the flesh of mortal man. All creation was horrified at the indignity offered to God. Heaven declareth that He was God; the sun saith, 'Jesus Christ was my Lord'; earth saith, 'He Whom they crucified was the Creator in human flesh'; the Sea saith, 'He was not my fellow-servant'; the Temple saith, 'He Who was crucified was God Who was worshipped in me from the beginning'; Amente saith, 'He Who came into my domain was the Almighty.' And the Angels, and Archangels, and all the Hosts of heaven say, 'He Who was crucified is the King of Glory.'

VII.

THE DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF CYZICUS, IN THE GREAT CHURCH OF CONSTANTINOPLE, ON THE CONTEMPTIBLE DOCTRINE OF NESTORIUS, WHEN THE HERETIC WAS PRESENT.

This Homily is to all intents and purposes a continuation of the preceding, but it defines more distinctly the doctrine of the Incarnation which was held and preached by Proclus. It must have represented the views current in the monasteries of Egypt, and those held by Egyptian Christians generally, for we find that all the essential portions of it were translated into Syriac for the use of such monks as did not read Coptic. The original Greek text, from which both the Coptic and Syriac translations were made, is lost. The Syriac translation is found in Cod. Syr. Vat. 369, foll. 47 a-48 b, and has been published by Chabot,2 who assigns the MS. to the eighth century. Latin translations of the Syriac text will be found in Mai, Spicilegium Romanum, tom. iv, p. 88 ff., and in Migne, Patrologiae, Ser. Graec., tom. lxv, col. 941 ff., and an English version will be found on pp. 381-386 of this volume. This and other Homilies of Proclus dealing with the Incarnation must have been translated into Arabic, and from Arabic into Ethiopic. On pp. 387-405 is given the Ethiopic text, edited from two MSS.3 in the British Museum, with an English rendering of a Homily preached by Proclus on the Festival of the Nativity.4 The arguments in it are

¹ His dectrine has recently been examined and discussed in the light of a recently discovered Apology of Nestorius (The Bazaar of Heraclides) by Mr. Bethune-Baker in Nestorius and his Teaching, Cambridge, 1908.

² See Rendiconti della Reale Accademia dei Lincei, Ser. V, tom. v, Rome, 1896, p. 191.

³ Add. 16,200 and Oriental 749. The contents of the former MS. are described by Dillmann, *Catalogus*, Codd. MSS. Orientalium, Part III, London, 1847, p. 12, and those of the latter by Wright, *Catalogue of Ethiopic MSS.*, p. 217.

⁴ See also Pereira, Homilia de Proclo, Bispo de Cyzico, acerca da Incarnação

identical with those in his other Homilies, though, owing to the Arabic translation through which they passed, they are not always clear. None of the Ethiopic copies of the Homily on the Nativity are older than the seventeenth or eighteenth century, but they must have represented the views of the Abyssinian Church then as in earlier centuries, or they would not have been made.

In the Coptic version of the Homily on the 'contemptible dogma' of Nestorius, Proclus begins his sermon by pointing out to his hearers the benefit of trafficking in the market of the Church, and by urging his readers to search the Scriptures; he enumerates to them the benefits which the Lord has conferred upon man from the beginning, and describes His dealings with the Patriarchs, Judges, and Prophets. Coming to the subject of the Trinity Uncreate, he says that to investigate it by means of the power of reasoning in the human mind is impossible. The intellect cannot discover the means whereby God became man, and how He took upon Himself flesh. The Nature of God is uncreate, but His human Nature is like ours. These Natures form One Person, and proceed from Divinity and manhood, and become 'one of one' with Him. As the result of this oneness He becomes the Only-begotten Son. This view the heretics think mad, the Jews cannot comprehend it, and the Greeks withdraw from Christians because of it. Son and Father are inseparable: God's Nature cannot be divided. The Son is man and God the Word, He is the wisdom of the Father, and His strength, and the Truth, and His Image, and Light, and Justice, and Holiness, and Salvation, and Resurrection. As God He worked miracles, as man He suffered death. This He did in pity for us. He took flesh from a woman without the aid of man. He is the High Priest Who offered up Himself. Having compared the miracles which were wrought in connexion with

de N. S. Jesus Christo (Extrait du Tome 11 des Actes du XIVe Congrès International des Orientalistes), Paris, 1907.

the Birth and Resurrection of Christ, and those which He wrought whilst He was upon earth, with the miracles recorded in the Old Testament, Proclus calls upon the imaginary Jew with whom he debates the matter to 'vomit his error', and admit that Christ, born of a virgin-mother, is God. It will be noticed that Proclus does not discuss the term $\Theta \epsilon o \tau \delta \kappa o s$ in any way.

VIII.

THE DISCOURSE OF APA BASIL, BISHOP OF CAESAREA, WHICH HE PRONOUNCED ON THE END OF THE WORLD, THE TEMPLE OF SOLOMON, AND THE DEPARTURE OF THE SOUL FROM THE BODY.

The author of this Homily is, presumably, Basil the Great, who was born at Caesarea in 329, and was consecrated Bishop of that city in 370, and died in 379. The creation of the world took place during absolute silence, and there was neither voice nor disturbance when the universe was formed. None knew beforehand that it was to be created except God and His Son, Jesus Christ. The destruction of the world will not take place in silence, but there will be earthquakes and tribulations, and lightnings and thunders, and the powers of heaven shall be shaken. In that day the wicked shall be separated from the good, and all shall stand before the throne of the Son. The building of Solomon's temple was carried out in silence, for it was dedicated to God, Who loveth quietness. Now, since God made the heavens, and the earth, and the sea, and all that is therein, why shall they all be destroyed? And why, since no man knoweth except the Father, shall all things be dissolved suddenly, in the twinkling of an eye? The cause of this overthrow is man's sin and disobedience in Paradise. These have changed the world, and have also changed God into a Being of wrath. The cause of sin and disobedience is the Devil, who brought about the

Deluge, and made men to build the Tower of Babel, and hardened Pharaoh's heart, and caused the deaths of six hundred thousand Israelites in the desert through fire, and sword, and serpents. Solomon built his temple in absolute silence, both to please God and to enable him to dispense judgement daily in Jerusalem without being disturbed by the sound of even the worker in gold; and since God gave peace in his time the work was uninterrupted during the twenty years which he spent in building it. After the death of Solomon the people committed sin, and because of this sin the temple of the Hebrews was destroyed by the Chaldeans. About two hundred and twenty thousand men were occupied for twenty years in building Solomon's temple, but in one year the Chaldeans destroyed all the result of their work; the labour of twenty years was wasted. What was builded in silence was destroyed amidst noise and confusion; what Solomon built in wisdom Zedekiah destroyed by his lawlessness, and the sound of the axes and hammers of the Chaldeans shook all Jerusalem. God dwelleth not in a temple made with hands, but with men, and this indeed took place, for Christ put on a human body, and came and dwelt with us. Mary the Virgin is the temple of the True God, and is more honourable than the temple of Solomon.

IX.

THE DISCOURSE WHICH APA ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND BODY.

This Homily was, according to the above title, composed by Athanasius, but the Syriac version of several extracts from it which are found in a Syriac MS. in the British Museum (Add. 17,192) attributes it to Alexander, his predecessor on the archiepiscopal throne of Alexandria (313–326). This is a very remarkable Homily, and is one of the most interesting of the series in this book, and the fact that portions of it

were translated into Syriac proves that it possessed interest for monks other than Egyptian. After an exhortation to his hearers to purify themselves from envy and unbelief, which war against righteousness, he reminds them that whereas created things in general were made by the word of God's mouth, He made man both by word and act. Not content with saying, 'Let us make man,' He took a piece of earth, and fashioned it in His own image and likeness, and breathed into it the breath of life. Through sin, the body, which originated in Adam, came nigh to death, and it needed to be fashioned a second time by the hand of God before it could receive salvation.

When a man's body dieth, the soul which God put in it leaveth it, and goeth to a region of darkness called 'Amente'; death divideth soul and body, the latter being dissolved in the carth, and the former being fettered in Amente. The soul is a strong thing, but is powerless in the bonds of Amente, and the body is a weak thing; but both are equally powerless. The soul cannot steer the body, and is carried off by the Devil, who preventeth it from helping its body; it is bound hand and foot, not only with the fetters of Amente, but with its sins, which act as cords tied about it. The soul is tortured in Amente, and is made the footstool of death, and it weepeth and sigheth saying, 'Where is my good body wherein I sang hymns, and prayed, and walked with my friends, and made merry? When in the body I had a name, but now I am no longer a man, but a soul.'

The reference to the name as belonging to or being a part of the mortal body is very interesting, and shews that the author of the Homily held the ordinary Egyptian view about the name forming an integral part of the human economy. In describing the state of bliss in which King Pepi I lived in the Other World, the ancient writer under the sixth dynasty said: 'His tunie is on him, his staff and whip are in the palm of his hand, he is sound with his flesh, he is happy

with his name, he liveth with his ka' (or, double).2 The soul without a name could not be invited to partake of offerings; hence the prayer: 'Let my name be called out. let it be found on the tablet of offerings, let offerings be given unto me in the presence [of Osiris], as unto the followers of Horus.'3 To 'make to live the name' of a father was the duty of every pious son, for it ensured him a supply of celestial meat and drink, and the commemorations of the names of the dead by the living on earth brought the souls to whom they belonged under the notice of the divine ministrants who presented to the Great God the souls whose names were known to them. The knowledge of the name of a god, or devil, gave a man power over him, and the utterance of the 'mighty names' of celestial beings was believed to produce magical results. The preservation of the name was all-important, and on some tombs the names of those for whom they were made are repeated hundreds of times.

According to the Homily, the body when the soul hath left it is like a dumb musical instrument. When the body hath perished no one can tell from its dust what its features were like, and when the bones of the dead are scattered no man can say which of them belonged to such and such a body. Only one man, Adam, was made from the earth, and yet the dead are everywhere in the earth; and Amente is filled with their souls. Man inherited death through his sins and disobedience, and his sins are fellow-workers with Death to bring him to the dust. Since man's expulsion from Paradise no period of his life hath in it joy. His birth is accompanied by risk to himself, his early years are full of tears, his early manhood is vexed with passion, his married life is full of anxiety, his old age is full of misery and the expectation of death. Death spareth none. When God saw man's

^{1 † ~ 8 ~ ~ ~ ~} nefer ḥnā ren-f.

² See the text of Pepi I, l. 169. ³ Papyrus of Ani, sheet I, l. 20.

misery, He visited him, and took upon Himself the body of a man from the Virgin. Death boasted, 'I will conquer man,' and he separated bodies from souls, and cast the souls into Amente. Christ gathered together souls and bodies, and rejoined each soul to its own body. He went into Amente and set free the souls which were therein, and gave them to their bodies. He was under no obligation to Death, and was not bound to die like man; therefore He thrust aside the power of Death, and released the souls which were in his bonds. He gave Man for man, and His death for our death. He begot man a second time through the suffering of His own death. Who brought death upon Him? Man whom He came to save. Think of the insolent daringness of the Jews who hung on a tree Him that had hung out the heavens! He Who raised the dead did they bury in the earth! Whilst Christ hung on the Cross Amente was rent asunder, and the souls were set free, and the dead were raised. When He died He abolished Death, and conquered him. Death saw Life on the Cross, and fell down at His feet. The Angels were stupefied, the Elements were horror-stricken, the mountains quaked, the waves of the sea stood up, and the abyss opened its mouth to swallow up everything. An Angel came forth with a sword to slay the men who had hung Christ on a tree, but His mercy prevented him.

Then the Lord went down into Amente, not in the flesh, but in the spirit; He despoiled Amente and made Himself its Master. His Blood shed on the earth protected all the earth, and all in it; His Body raised the dead, and benefited the Elements; His Spirit saved the souls in Amente and set them free, and gave them to their bodies which He raised up out of the earth. He rose from the dead at dawn on the First Day of the Week; had He not died man could not have been saved. Death fell down at Christ's feet, and was conquered; the Devil, the tyrant and rebel, became a captive.

Earth cried out, Spare me, O Lord, and free me from the curse which is on me, and from the wickedness of the Devil, for Thy Body was buried in me. Thou hast sought for the members of men whom Thou madest. Take Thou, then, man, Thy deposit. Take Thou Thine image which Thou didst commit to me as a pledge. Take Thou Adam. Christ took man into heaven as a gift to His Father, man, His own image. And Christ sitteth above the Cherubim and is the Captain of all His creation.

X.

THE DISCOURSE WHICH APA EUSEBIUS, BISHOP OF CAESAREA OF CAPPADOCIA, PRONOUNCED CONCERNING THE CANAAN-ITISH WOMAN.

This Homily is of considerable interest as illustrating the method followed by famous divines in expounding the Scriptures to monks in monasteries. According to the title its author was Eusebius of Caesarea, but Prof. G. Mercati has pointed out 1 that its commencement and contents agree exactly with the Homily of St. John Chrysostom printed in Migne, Patrologiae, Ser. Graec., tom. lii, coll. 449-460. This is another proof that the Coptic scribe was as careless in assigning authorship to the works he was copying as the translator was in making his Coptic paraphrases of the Greek text. The argument of the writer is as follows: The Church will never be without enemies, and though men may plot against her, and the waves of persecution break over her, she shall never be overcome, for she is built on the Rock Who said that the gates of Amente should not prevail against her. Trial is good for a man, and he should not fear temptation, for tribulation doeth no harm to the man

¹ Journal of Theological Studies, vol. viii, p. 14. I owe this reference to Mr. W. E. Crum and to Prof. Mercati.

of fortitude. Let us prepare a table. Yesterday Paul, the tent-maker, provided the table: to-day the table is that of Matthew. Let no man despair concerning his salvation. thou art a tax-gatherer thou canst become an Evangelist; if a thief thou canst enter Paradise. Confess thy sins; justify thyself. When Jesus came to the border of Tyre and Sidon, a woman came to Him. A woman, the strongest weapon of the Devil, the mother of sin, the beginning of all wickedness! The Jews fled from Him, but she fled to Him, and cried for mercy. She did not ask the Apostles to take her to Him, but appealed to Him direct. Consider her wisdom. did not go to the necromancers, or the exorcists, or the magicians, or the Devil-worshippers, but to Christ. At first in answer to her appeal He was dumb, and she bore patiently His rebuke, and permitted herself to compare herself to the dogs. Be thou like the Canaanitish woman, and pray in whatsoever place thou art; God does not require tens of thousands of strings of words, but pure and simple prayer. He will hear thee whensoever thou callest, and at once. 'Have mercy on me', and He will come immediately. whether thou goest into the church of the Persians, or the Cutheans, or the Hindoos (?), and the Moors, thou shalt hear Christ saying, 'O thou woman, great is thy faith.' God said, Let things be, and they came into being, so Christ saith, Let things be, and they come into being. By Him the Devil was driven out of the daughter of the Canaanitish woman, and by Him we ourselves shall be healed, for He is in the Father, and the Father is in Him.

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THE DISCOURSE OF APA JOHN, ARCH-BISHOP OF CONSTANTINOPLE, ON REPENTANCE AND CONTINENCE.

(Brit. Mus. MS. Oriental 5001)

ОТЛОГОС Є АЧТАТОЧ $\bar{\mathbf{H}}$ ОТІ АПА $_{\mathrm{Fol},\,2\,\alpha\,\,\mathrm{col},\,1}$ їШЗАННС ПАРХНЄПІСКОПОС $\bar{\mathbf{H}}$ КШ- $\overline{\mathbf{P}}$ ПА СТАНТІНОТПОЛІС ЄТВЄ ТИЄТАНОІА И $\bar{\mathbf{H}}$ ТЄ[Г]КРАТІА \cdot

Перапаріос патдос папостодос и \overline{n} девнос пе итацішне \overline{n} сад \overline{n} теннднсіа пе итацішніле є титин \overline{q} є и этнаміс и асшавтос д \overline{n} тецподуттіа. | пе итацієн піш \overline{n} є вод ацдаред є тпістіс. Fol. 2 α col. 2 пе итац \overline{p} отоєні д \overline{n} инстіа д \overline{n} оторяд а \overline{n} отеїве а \overline{n} \overline{n} нінэтнос. пе итацдупольніє є теді \overline{n} зін \overline{n} відн \overline{n} щаа драї є піддурікой єцтаще оєщ \overline{n} петапседіой:

Пей апперасос \cdot инстирион \cdot пе итаххиту е ппарахиос \cdot инстирион \cdot пе итаххиту пе итаххиту ше итаххиту ше итаххиту ше итаххиту ше итаххиту ше итаххиту \cdot пе итаххит

В

Fol. 3 a col. 1 Give a nei pome se et orable [T] t et \overline{T} true [T] and [T]

Οτη οτη μετ εμίμε ε ρου με ε τρε προείς Fol. 3 a col. 2 πτημληλ | π οτοείμ μια · πτηλίτι π πυοττε η οτηοτή γι οτλε οτόνι οτλε γγγν π πυμτρπαγό π π μητε παλάγοι για ε τρε πετφραμε εχά πχοείς ·

и тефххн ет пнб и ичоос.

2011 39 col. 1 чам бенкооле еди олед и оле оргиногом.

2011 зам бенкооле еди олед пи оле оргиногом.

2011 зам бенкооле еди олед пи оле оргиногом.

2011 зам бенкооле тем пи бендинолоом.

2011 зам бенкооле тем оргиногом.

Стре ия, иет ейте ие в сре или и биле. Стре ия, иет ейте ие в соос от иго в иго и и оденти и оденти

 $3\lambda\lambda\lambda$ Ran epinan ratopoor \overline{n} tapeth 4 oth e fol. 4a col. 1 recensed to a fold \overline{n} need that \overline{n} and \overline{n} recensed to a substitution of the intermediate of the substitution of the substit

¹ The τ is written over σ erased.

Her + spe n capz nice agnifered on teaps етвинте пе итастамей е перхов и певью. Ay | 214ne n orcime ethante. Het nocatein the Fol. 4 a col. 2 de uexodoc u u cior, ochodei u orugon п щопте етвинте е асишипе и стаент щах opa" e nuor · oruor se nefoc ·

Отк оти пет ещще ап пе ет ре ищотщот шемон бы няя. чууч е тье плоет илибиче птисшти са пет и писс и пар прит емп ne | тетп ш шегоот оп нетпонт огап нет п Fol. 4 b col. 1 ий и шкоти. же нас не птанаат бы пебоол енар петмеете оп тетуй. Птп ащадом е ораї e zwor.

Tai te be nt agaac not axab nt epe q a hag понт. Ачинстече ачмору и отвоочие. Ачш от пе \overline{n} \overline{p} тнн \mathfrak{d} тэ роох озоохп \overline{n} \overline{p} и тнанга е граї е жич $\overline{\rho}$ печ $\overline{\rho}$ оот \cdot етве $\overline{\rho}$ оог. 2 паї $\overline{\rho}$ а пситнр мапарізе \overline{n} петріме \cdot пет рие ви ехи охиммис и посе и бенхримя. adda e spaï exu netnobe.

Azic 9000k h of h sateis ze frazoka a павдов ната отщи отщи. Нпармрп 🏗 па прищ on na presoore. Arw on ze a na had tato e | pai ii genove i moor e hod ze in orgapeg Fol. 5 a col. 1 е пенномос . еїш є вод т птидт опт п ртеїтир преселе и пен поре. ент чичал. ягамья образования в тектест биг. Т. пян **e** por <u>u</u> olosim dilu usery.

Анотып пенщотщт п отоещ наныс. анплаптеї \overline{n} тенфт χ н \mid $2\overline{n}$ пенва λ \cdot \overline{n} вал Fol. 5α col. 2ент атнат наныс . Обранете поот тенот дітп п ристооте от штам п неншотще с ти өешреі п не соп п рен петщогеіт· же ненре е драї етстиных есдоот.

Шаре технивы пар сен пет наохару псыс е драї є депнов й пове, чифореі й отовещ Fol. 5 b col. 1 echo | eiwor fothe e por e to groce gpai от ту им тише и и тоут. ентан ката-Φρουει ταρ π πιμορή ή τωλπ απ παες επατ απ παεο ψουπτ λοιποι οως ελ τροίτε τωλα τηρς. ne uzugar e dinooc e dbai d<u>n</u> ng um edzgdn.

Ον σε πετ πηλλή τεχρίλ τέπον ωληλ ечатом чиноте ий жирп етипе оп тек-Fol. 5 b col. 2 orephte. Arm se hac e pe hautehoc i nsoeic кыте е рок испадиен. ий быбом дышк e zooc ze nauvedoc et norça amoi e bod ça пеноот ин.

> ATW TE HAC 9WWH EPE HATTEROC MOTTE e por e bod ou the u be u appagate. Hat cap naurehoc ceue n net ue n nerzoeic muin muoor. ne zad ze zi u orhaymoc utetu + и оттямпанон отфадтирон еснота ин отківара ота пе шанхіту сеапетеї жион THEROW H

Και παρ ει ενιισιετά ε βολ οπ ψουπτ π σε ετ ερε παποστολος αω παιος αε ειξεραρερε πετ π ππα Fol. 6 a col. 2 eyovoz Len tetniftx h Len netn come netalтиріон мен не пенна. тибора се те тефтүй. ισωμές τεπ τεοοφέρε εφωούτη πετ διώπος. мототт бе и теару. таре нешбывом есмот е проек би оттыпанон ти отхорос.

Кы тар пточ проек ациото п бу бон. ампід тишме ибхоос ичн же од ие Fol. 6 b col. 1 nont in the chort of se net knamtoreiog пе итациен ней эксе тирот за рок.

Шшпе и отщии й реу нарпос таре песмот и паоетс топе бі ами. 4 нариос ната тенвом ещже мії щвом шмон еф щё ете пте-

Fol. 6 a col. 1 कातव

γιου με καμ 4 ς ετετμαμε τε εμίσε μαϊ дору падран нап 🕇 маав ете пото п пуо ј ent ne conon apipe kata teksom ze Fol. 6 b col. 2 ненщипе ахи нарпос исекоорен исенохи € пкюот.

Стае ничтов и и отснетос и потр бі ет ере ппотте мос | те жиоот же нетаде Fol. 7 a col. 1 ратот е рон п пероот п прап п ое п orgikwn.

Ηπ αρχει λοιποιι ε ρομολοπει π μοοτ οπ пий ет шилт хиріс интре у хиріс натниорос xwpic anoxizic. de u the roembei u ne итакаат тирот. Ми ие итакхоот ой отмит ат †2тну ет | 7wкрафег ипе мто е вод п Fol. 7 a col. 2 невру. Вто бу он и иневос же невста би пих ет пил че пклюс ан не паї п метаної чий метанога тар щооп й пег ма.

Зосон отптан пнагрос марп р ошв. ершан πκλιρος $\hbar ω κ$ π τοοτ $\overline{κ}$. $\kappa \overline{κ}$ θε ε τρε $\kappa \overline{ε}$ ε κε керос ет ве паї бе певачарюс патлос Fol. 76 col. 1 4 chw nan egzw werd ze en gocon etntan ших пеотоещ мари еїре и пет напоту. аты оп же егс пеотбегщ тепот ет щий.

Парп риме ехп пеповние епт апал нанос. nade neudregoore moro exu neudroge. мари бюте е боли би неимест бит. же нас enap hod e npine un nsagson n obge gul прод ет шивом е роч.

Haph pime on h be h saveis. Se hac ethaмакаріге шион. Птачріме ан її теї де шиате δυμγως. σύγσ σάπεισ μελεγος δμ μελβveioore. edo u ormu u doeic. orormu u ormi

Fol. 7 b col. 2

те итачр пове \underline{n} онтох.

Fol. $\underline{8a}$ col. 1 ох \underline{m} ох \underline{m} ох \underline{m} \underline{n} пе \underline{n} их \underline{n} се \underline{n} се \underline{n} похос \underline{n} $\underline{$

Ταρε ταελετά η η μασε α ποστε 4 εροκ η πειτωροείς ·

Παρε ταελετά η η μασε α ποστε 4 εροκ η πειτωροείς ·

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Ταρε τα ελεμετά η η μειτωροείς ·

Τα ελεμετά η μειτωρο

δωωά <u>το</u> μετ μκοικ:

Π σδε γασα εάμκοικ το μος μος τη μφε μάς γασο εκτι μας τα μος το ματομοθετις. Μαδε γασα εάδρδο τι ματομ το δεμεμαριομ. το σος το μετ κροτο. Το σεκτεβοσμου.

Fol. $\S p$ col. 5 Gt | be us, sheine we n oldyhit e poy $\delta \underline{u}$ oldse sum \underline{u} be n oldyhit e poy $\delta \underline{u}$ olds. The us, sheine we need for \underline{u} deholds. The poy $\delta \underline{u}$ oldship is the poy $\delta \underline{u}$ oldship is $\delta \underline{u}$ oldship is $\delta \underline{u}$ oldship in $\delta \underline{u}$ oldship in $\delta \underline{u}$ oldship is $\delta \underline{u}$ oldship in $\delta \underline{u}$

Ταρπ πωτ π οτοειώ πιπ ε ρογ δ π πετα αποιώτικος πορός $\overline{\alpha}$ πεκρος π πετα απος $\overline{\alpha}$ τος $\overline{\alpha}$ σοι $\overline{\alpha}$ πετα απος $\overline{\alpha}$ πετα απος $\overline{\alpha}$ πετα $\overline{\alpha}$ σοι $\overline{\alpha}$

η μει πολί. εάπιμε μον τωδυ σ υδωρ σμ παιτε . αλλα πια ωακ π πετ π ψυχη.

 $\Pi \omega \overline{\tau}$ e bod is a nanospeia a nerpog. Asw nt 2000 2€ †папотом п онтн ет ма п соопе. Fol. 9 a col. 2 аты би иодле фиголетр одсорд. Тир паретег п погсе же невпаретег п пендом.

Η αρε πεμωτ επκασεί αλλα μασσι ε οραί бя бенбоет же елебе е пеханту. Тябе пшоега ет апшиге पा е spai sa пепдапи. स्पठणणूर शमाप **क** महप्तरेशकः

И аре потоеїре є нилат пса внд п щорп Fol. 9 b col. 1 गर्ने छ प परक्रिणाच ठेप पर्तिशेट कताप क्लान. ται τε θε π нет σωщτ ε βολ ομτό η ταπτερό и 🐱 пите ещатеп небдифіс 🗝 дендаат не еттик п онт ехп бедпіс и п апавон ет нашопе.

Отн отп марп фотип птпроек п отоещ nia ze epe nenntadioc naswh that e bod ga пих и теуеет. же нес ептеисти е ледсти енатшоти птпапанта е роч енсвтыт пехач Fol. 96 col. 2 тар же маре петпұпе шыпе егмер ере петпонь шого птетп р ое п неї роше ет омпі є роу бита <u>т</u> пелхоєїс, єїс бинте хіп й тепот псштир мапаріде м пет пифе ефаш πιος Σε καϊατζ π πρπραλ ετ πιιατ και ετ Fol. 10 a col. 1 ebe uedzoeic uhr udde e bod edboeic. \underline{u} be etquarapize n net poeic.

Tai te be et $\overline{q}\omega\overline{n}$ \overline{n} net \overline{o} n amelhe se олеріни це, едат дтос же едіпунхоос цігі गठ्या के प्रतिवेश πα ποεις παως η παρχεί | π ριοτέ ε πες μβρ Fol. 10 a col. 2 ठेक्के छे । मतिकालक प्रक्र भारतिल क्या प्रहा प्रश्न ।

Чинт по посес и поподай ет пист орай du oldool edcoolh mod an, alm du ololπον ε πάων τεάτο τη μ συτίος.

Ста пет зо то ста и сте пете процесой и пете пара в пете паращт е вод от пете параще от параще от пете от параще от пете от параще от пете от параще от параще от пете от параще от пете от параще от параще

Fol. 10 b col. 2 Παρπ ωωπε οτη ευςδτωτ π κατ κια σε κας εκαχοος οπ οτπαρρης τα πε πκοττε πα ομπ ςδτωτ: τπωοοπ οπ οτκοσ π πολεμος οπ πει διος.

Τη δεάδμορε ετε <u>μ</u> συπον με στοπ<u>πι</u> <u>μ</u> τελμιτε, ολ<u>σ</u> πεμ εάμες coole ε μεμπονς Fol. 11 acol. 1 σε μος εμστοπ<u>π</u> ε δεμμοτο (γις)

εθερηθίζε ππου δη οιπυμοιέπ δηδ.

κε οιν ε πεμφη ε τρε μαμπι κνιμο. η μεν ε τρε μαμπι το τε τρε το τε τρε μαμπι το τε τρε το τε το τε τρε τε τρε τε τρε τε τρε τε τρε τε τρε το τε τρε το τε τρε

Ke от a se e неноза ецсын a soon e equip e не от a on e quip e ненозернте e тре a soon e equip e ненозернте e тре a soon e equip e ненозернте e тре a soon e so a so a

Стве наї тирот єре пистаріос патдос шра пиотте мі тперінефадата то пепит птерінефадата то попинрос єт жеро при проботи по проботи по проботи по проботи по проботи проботи проботи проботи проботи проботи по проботи профоти проботи пробот

Пари сштем ися те сми и пепрофитис ет жи имос же аттамон приме же от пет паноте! И от пет ере пхоеіс шине исше и тооти. Иса тре нейре и прап ми тхикаюстин. «жи по мере пий. по сфтит е отари готин. «жи по мере пий. по сфтит е отари Fol. 11 6 col. 2 пса пхоеіс пеннотте. отн отн мари р пифш иен и на пабол енимут же жион е на он. марй сапочий й од посы йтй труфб ой negwaze. The de nzeu e node e bod u tei de бянуюс я ихпихи. чууч бюс едилян и иепzoeic. revbu b deedby used du oreentre. anar e tey | nos i enteraspose e gorn fol. 12 a col. 1 е рои. бенсоц жен еспоронувы жион. бенсоц же он ебапіун няи и и ноучеге.

Зенсоп се он ечфсво пан е таптстант. ечернт п отвеке п пет пасшта псшч етве ज्यार निष्णा में नेतर में ता प्रवाधन निष् eaph p 9 [9 aλ i π π σοεις η αναθος πεηςωτηρ · Fol. 12 a eol. 2

Парії р песете ї не нтачшопот етвинтії тирот атапоч омс ршее етвинти атса-प्रकाति रेल्ट कलार श्विष्ट प्रवाह रेप क्रिप्रमाय अवि ваптисма етвинти с ачово с ачивоти ачшву етвинти · agdone" avenibordere | pog · aveac- Fol. 12 b col. 1 тиот шпод одсойд, е ибре одивраттол muod e unor de bon.

Haph weere se e bod h nat nime e ne ntagутпомине е наї тирот за неннове. Тя атетп имо иежай е иму и иесной, чууч елегичамште отве пиове ете паї пе же сеапетеї жегон an tenor e the nt a nenc nog ga next. Fol. 12 b col. 2 adda eryine nea orent at nobe e bod or тоотй дри палеете он и й табоб пенсштнр же адгадбе нет штне, адногже е вод и и Zaimonion anthe u day e moome.

 $\overline{\mathbf{H}}$ bale authernar ϵ bod. We is noose theor naï et eno kh nan an e opaï e tpe ntat oot fol. 13 a col. 1 олу олу. ижти бе и нап тньол осхавие нан ñ परशम ñ bwh e ppaï e पारं ऋ hac anon оши епаотаой йсше отте пвюс й таретн. птихпо нап и пенподітетил оп и пнте.

Ката пемуа птопос ент атсраї пенран Fol. 13 a col. 2 е роч . пта тенрафи мотте е рои же шимо oi pa n soide. De nac enaratasponei n na пеї яка :

Ере өнгонн титми егогоор. еншапгимне THYTH OTHE MAIABOROC ATW CHAHWT CA BOX TO Fol. 13 b col. 1 mmth. The uneere se ornoe e tre настаної ой амите. Ппарре вар и Тастанога амбою чи бы иму ет мпах, чууч нан ентападаба и непорбе, чат иде иенучс ршко чи пет ихсеп печтиве и моот пап ou mus et must.

λλλα τπηαςωτο οωωη ει μασε είτα πεϊ Fol. 13 b col. 2 parrad cot | not : fancine de w na repate ze neobhre a nei my mope yn e denbycor. ym же ентоои би одичитонюй, е бяще ие ичитт треней е вод п онты.

Парії си проотщії терін мії нефотіон ете The section ϵ bon ϵ tedih. The proc hai ental The section μ nathoc cruborhere muoor nan egzw muoc же 🕂 отшт титти и оенсплатунон и интијаπερτης π οτωπτχρηςτος ωπ οτοβδιο.

THE This an il ornord ou new et west. αλλα οστλτιλε π 1000 τετπρχρια нас. τπρ хріа ан преношве адда реннарпос тпр хріа Fol. 14 a col. 2 an n | genyaze adda gengbhre. nezaci cap ze oron him an et zw muoc haï ze nzoeic nzoeic пет навын е доти е таптеро и а пите Адда пет наеїре т потшу т па еїшт ет оп п пнте. ипр трен апата бе шион шин шиой.

Кан ершан ота р печаре тиру оп ренои-

Fol. 14 a col. 1 CKA (sic)

norwe | en gensincw. or laar ne n nagph Fol. 14 b col. 1 $\cdot \overline{\omega}$ to the number n

Toosen $\overline{\mathbf{u}}$ hu nosepe n gev neu $\overline{\mathbf{u}}$ nessor othtat weat w hetswr. In heis de et ших реначавон не егини е вод ща енер ий бенноучсьс и ча ого. и пей пу нан ершан иста ронб. Таре лефехн ей ероу eco n at tako. A nua de et anat kan ершан псшага тиоти ечо и ат тако щатрико Fol. 14 b col. 2 μ τεπλλη μ ολοειώ μισ. μαι ανό δαμς με е тре п речрнове тиоти ето и ат тако. же нас ап етем еоот. Адда же нас етпаваcanize amoor on orant at mor.

Cyze wen eyer oa naho n orcioorne er- Fol. 15 a col. 1 шантя ос е перото пара пет ещще· еїе енар от етщанпарадідот желон є пієро йнюот ет cwr 91 on a nbhar a next. Sauc gab ne e тре таонивате й отон ние дити пкиот ет TELLAT .

Παρή κουψή η τέ εφρανίε σε επείουσα ήσι nennory H ze whow arcras w | nenago Fol. 15 a col. 2 пеновние пар тирот себоди е пет наці допос петан. Ум ты ве ирбуу и иеньитис ет ших. босон одитян шихд и иеодоегт. амнен птп берапете и п сащ птепфтун. orth h presioore.

Сухе африс пол пепрофитис вернилас ехи nmod | mb π ubue. μαι ετκητ ε βολ δμ δενωμε Eol 12 p col 1 THE ECTEM THOS WE RAAT TAPI MES IT OTSIME noco aeddon wwe e pon e tpe npiae exa пенфпе жин жион ет таїнт е перото паї et प् ते १ भरप् an तेना orन्विश्वां ते norb· adda тетріас еө отаав тет отно п онто.

Cyze enyannar e ora eaquor yanpine

 Σ Врі проди се є роу да идінну и Σ расот. Парії троди се є роу да идінну и Σ расот. Парії троди се є роу да идінну и Σ расот. Парії троди се є роу да идінну и Σ расот. Парії троди се є роу да идінну и Σ расот.

Και ταρ πα τεφτειε η η ρωμε πε οωωλε οπ οτοωβ. οτοωβ τε πτε πεαταπας πε μοτη ε βολ τε τωοτη ε βολ τε τωοτη πε ε βολ οπ ποξ πε ππεθοοτ μπ πτακο.

При тирерапете и преусс ет пропе ет би пепсору.

Стре па у пепсосис от е рои биле от пин профитис се при пробет е бра па у у преставане и профенти от профента от

παρ \underline{u} \underline{b} δοτε δητ \underline{d} \underline{u} μετ ελ \underline{u} \underline{u} ανω τ \underline{u} \underline{d} \underline{u} οος \underline{u} \underline{u} \underline{u} μετ ελ \underline{u} $\underline{$

тако п тенфухн ип пенсы и эрай эп тке- Fol. 17 a col. 1 бения. втнен типод е бата в шиевачос и и иптшанартич и пнотте ра он и пкагрос и п васанос. итихоос бююн ти и иет олгар ма . Бинь и код в статоких эх ченте. furorgam u dore e orximu.

Tage paty not nywe et nanory ey orwy e Fol. 17 a col. 2 τωρπ π πεηψυχη ε βολ οπ τταπρο π παιονί ба он етиче фоть тогог. Ахійкан є роу є роп эши эдонань эдни вт эх пише под e TOOTE .

Дтю же ий пе щачоб мечтооти. й пе тастос е роу песнота се е боли. чат же ите титти шаа рої і щире епт атоге є вод · Fol. 17 b col. 1 аты чиок фичилубе петиолыйй.

ch

 $\overrightarrow{\mathbf{q}}_{\mathbf{z}_1}$ sod an $\overrightarrow{\mathbf{n}}_{\mathbf{z}_1}$ he headsoot se heigh an тос огая, є роу бі 100<u>1. то</u>[и]он таб<u>и</u> е кыне <u>т</u> икостос, чууч ає нес єбе икосrelanoi. Josem urol ab an uezad r πρευρποβε · π θε ε τρε πρευρποβε κτου | ε βολ Fol. 17 b col. 2 मर्पिशम є θοον ησωης. यम γααν ομ μεταξ и и стъч. няи едронб би олугре е бря ехи тесопие ет प्रवह म्या०८ प्राथमाध्यार था में पहा оё тнрё.

 $\overline{\mathbf{H}}$ se et epe nuotte me $\overline{\mathbf{h}}$ teytx $\overline{\mathbf{h}}$ et nametаног аты те итаспориете п дад п соп. ачnporadel muoc egaw muoc ae arw aïzooc Fol. 18 a col. 1 пас мписа тре с пориете оп най тирот. че кто € рої.

От фание пар те таптаваїршие пиотте. рэп ज्य १ лоп ज्य पुना प्रति ३ प्रति अ \overline{n} otoei e goth e poq $\overline{g}\overline{n}$ othetahoia han eacioe e opai e nyik n a neocor · adda yac- Fol. 18a col. 2 coorth hteysix e hol pou euro much xe

то пооле телитопсти е ледсти \underline{m} и \underline{p} 4 \underline{u} пооле лелитопсти е ледсти \underline{m} и \underline{p} 4 \underline{u}

Είνας οτ η ταρή.

Είνας οτ η ταρή.

Είνας οτ η ταρή του και ετρε που οταστοτ ε πτηρή.

Είνας οτ η ταρή παιος παιος παιος η ημοκοι παιος του η παιος παιος η αποκοι παιος η αποκοι παιος παιος η αποκοι η αποκοι παιος η αποκο

σερως.

σερως ο ποι σε θωκ σω πιμος επτ στεπ σωσς ο πετατει ε ποι πατατι πετατει ε πιμωτ π κες επι πτο ποι πατατι π επατ ε ροι πατατι π επατ ε μπως π το πατατι π επατ ε μπως π το πατατι π πατατι π επατ ε μπως π το π επατ ε μπως π το π επατ π επατ ε μπως π επατ ε μπως π επατ π επατ

Ππ λαατ Σε π ωωιε ο η ατ ταλσο παρρα π Fol. 19 a col. 2 παρρε α πελείν π νευψτχη· αλλα μεωακ κηα 200c Σε μπ ωσομ αμοί ε πωρ ε τμπττελιος ·

и боле є вос є та тре и р учул є пиньй.
 в бы п и стол. топон июмие є роу ба инчо е бы и стол. топон июмие є роу ба инчо е бы т при куп
 в ти паст тток єйтие и ос т при куп
 в типаст тток єйти в т при куп

attaceor ethe naw is not n while atm e **бы**пшине и нет щюне ин нет эт пещтеко. наї тар ещие сепатімиреї поп етве пенщаме ий нениееле.

Noco maddon quat bere han ethe neughtre et nanotot han e genkoti ne oth oth maph word i orkori koroeim . Ze kac enenywne end Fol. 19 b col. 2 u das e umud u ma ened.

Спетпубом пар пе е тре пмот п отминуе n con net emme e bon ne e the no nai. manтипат е пехс ечинт от печеоот. епапат е poet an otainiqua. Adda ena oewpei Fol. 20 a col. 1 mod on u se et didoou moc. Su neupry шен шеон ната тептентре и папостодос імбанине престтав естре пиолле, етае енщаннат е псб и отсшаб б пеї ма щанб минье жовод.

Kai to nea n n coma or e bod ne qui gen-Ханос. ни бенф ускых ялм типся инол гог 50г 50 a col. 5 шаткатапта етент ий откриес ий оттоент. посо маддон енщаноефрен поб ет пилат и ат тако и ат жий и ат тода. Ита петрос пат еткоті ї отовін щни шиате пте печеоот.

Nezay nan ze nanore nan e sw a nei ma. or apa net n wwne seeon gotan enwanoewpei Fol. 20 6 col. 1 и пеоот тиру ет шиль ещие щапиларите п нет они е доти е прро п пеї ма епщаннат ε bod εduboyθε διστα μοχιταν μ ποιβ. εdфοbει пендом ий тпорфира ей енащипе и макаріос її отнрет щаптароп е ратії 91 отнай й прро т птнро · пек рітне й отоп пім · ара епеп- Fol. 20 b col. 2 талерит нак \underline{u} олиндеро. Те бің \overline{z} естоко \underline{u} техтора स्टू म सत्र म प्रस्केट है। सन् स्तेत्रलेह र पृथ्य स्परम-

паст ап пе да наї тирот щай ткивате й типтеро ет шиат.

Ппр 2000 же атшрп вопт оп на пове. ип Fol. 21 a col. 1 штом миой ентой е пнотте· нап ещте а c\7 палаводос шрп татон е песнт марп тоотн оп ообепн.

δι δα<u>μη</u> μ<u>ά</u> \vec{m} ου<u>ν</u> ε boλ. <u>ν</u> θε \vec{m} με μι αλασς \vec{m} με μασοεις μαρ ολτισή \vec{m} ρωτις με αμαμώ<u>μ</u> ε \vec{p} ογ пшире шим епт адтако и пмерос п тед Fol. 21 a col. 2 orcia · seaph p nessere ze senuca the colosemu कृष्ठि भन्द्रा माष्ट्रक में भर्दिमम्ह माष्ट्रक स्म १ वर्दां00 म गार मिक्ट महत्रवय यह कर महत्र मुक्रहार में महत्र Modell. Let Mool il dhiol thol.

Суже уаре п архин р сполн ни е тре rf eoor nar noi net 212000 on neveatpon. Rai Fol. 21 bool. 1 nep negoto | n net 200 nea et muat genpome ие и бине не елсота бі быбуу бі тыпо. еї еняца ошин п споталує п отнр е трет етфимеї шион от певентрон ет шилт. пий етотсоото п онту пог паппедос ий пархапredoc un net oraab thpor.

Fol. 21 6 col. 2 Ппр тре क порнос мп п техшинс р що рп e pon qui teentepo or n que se nagpe arw or и вононых ни пап е драї дії текрафії ет оталь етщове е истернт.

сдн

त्रेश्वक व्यव्सवव में वृमर् स्टब्स् nuobe ent agaaq aup hod e topuh a miorte. dita nei nagpe. пароххогоноссов біли линдия. и ви пі Fol. 22a col. 1 पहणम रुष्ट्र किरो शास्त्र महा मर्थि म प्राप्त मान тпорин асрети потте е рос етве песршейо-

> Панстис асущите и подітис и ппарамісос біли листіс. ечижісе и неі тиучствой ти неі паорё.

Пори обранеле и непфахи. би непунан и пнове вы ет пеїре шиоот шин шион .

Парп 200с ошин парра псает п аднотоп. σε ταλσοϊ πσοεις ανω †παλό· ανω σε ταλσε род идг истен <u>т те</u>. идхоос же чнон ие т фахн же ч<u>іб</u>норе є рон. чат дичтои<u>и</u> е anor he et gwee e bod h nernobe arw na p ner Lecere · annar e teï aym a nagpe an neï Fol. 22 è col. 1 вононмя ет торе е иелебил. еил ялиял пап е эраї її на эна псает наэрії її сащ мії пепунан етторе е иелебна. смиц ичк би наї пет котощу є птадоб й текфтуй.

Суге ий убои шион е р интий й бе й е пистете में छह ॥ में पृद्ध піпети:

Kan eiw e bod n nennobe gpai on nenpи ртад э тшп эн нидопт й эө й этооїэй ппант еки пос сом ий датега ие па най nnotte kata nernos n na. otobo an te nt Fol. 23 a col. 1 <u>αςλοκετ αε είε πωτ ε ρατή π οπρεμμοπτε οπαε</u> πταϊ τωλεί απ οπ οπλοίρε τε είε είαατ ε βολ δμ οιποοι. σχγα υσισφογος με πισάμες τεμελτον ε ροϊ· λυω πτλίτωλο 9π πλοι9ε π . VITTOREAL

Стве пай 4 р хріа пи ппов па п теншитeraidmere. Troude 4 eeuen | volosi e doct uc vill Eol 73 a col 5 и пий пе итаухоос же ершан паномос кточ e bod u teddin e bood. Just ureere au u neganosia thoot ent agaat.

Ποποη σωλή ε βολ ε ρου ή τεκηλησή. ησ 2000 2ε ης μαι. ης σε μα ςωρία τη | τα Μάχη. Fol. 23 p col. 1 на на од пенши ми п не ота на пай етве

tacoenia \overline{n} textcic. atm ethe \overline{n} nedaroc \overline{n} текиптачавос півтисі пиате є птадоб. аты псчени нар тоби ти неспобре. Атне тар пса пенотхай. Пточ тар пе итачите пеcoope ut agendie.

Παϊ πε ηταυτποοτ π πευρποαλ ε βολ ε | Fol. 23 в col. 2 нергооте е тре ттшра па попирос ий п ачанос е тщебеет.

> Сис эннте 44 пан е вод эшин и таптеро и и инте в ещие ий щоги имон е щопо да ботит. Тоис при бя беннуястя тит и осін. 4+ e bod nak u trutebo u u uhre da nai. ек | эннте пе профитис шу е вод ечаш шегос. ze nia ne npwae et orew nwnő et aë n nar е недоот ет напотот. аты же нете тит огдо • йтни пош ной тим.

От пар пет व्याम псшу пот пет + е вод тент чихрите жител е 4. етае жител 4 Fol. 54 a col. 5 limbo μ lengt χ_{H} . 4 is ornhely 4 μ denbergore. emze wy 14 yaar dy nei noore. еїє талоє пенлас є вол п пе воот атш пенспотот е та и откроч паї нащшпе п архи потабі ї тенфтун адда фотин є pok.

Кап енщаппистете даред е рон та жисе п Fol. 24 b col. 1 9HT. Han EHWAN P MITHA E TE EIPE ETBE neoor n n pwae.

λλλα καλλοή ερώαι πέδοος η τημετία отейне мощтя по нат же от пе итакопоч нан отт тинста инпшс псере е рок еко п ое бавн шият кинстеле. Тууч чиял же штан на аш й пове исть. и же итана най би од. чт пе пеннаторошей ентан ипоч нан. н аш пе Гол. 24 в col. 2 пошав | ентак нат (!) вороот (sic) шегод 91тп

Fol. 24 a col. 1 Cara

тинстіа вала же епе ансаршн е вод п торин. arrw newr a nownt. That we eve physe boy ой тайтречуюс ий тайтречкатададей йса nekcon. wu twutdedwect nebool e doln e net SITOTWH.

Anat ze ene ando eno a | nam. atw entate Fol. 25 a col. 1 муже и муод. н муже и убнои. н мжунд (sic). анат же ащ пе п пет наноту ент акхпоч нак.

Сухе птансадын е вод и поеін шиате ий п не трофи ип ксарын же е вод и и павос. от в пипо нан и п аретн. еїс птан ф онт n or oith h thectia. Ten p zooc ze a nice h Fol. 25a col. 2 роме то то чистой в филосота в нис натаду п на одподляфіс лион от фианаtays is nord, a nite til \underline{u} conc. Thou \underline{u} крітне. и ме пет натшиве и пота пота ката педбриле.

Наї пар тирот сепабодпот е вод атш сеналониа те шиоот оп певеатрон ет шиат Fol. 25 b col. 1 ет ере тогнотмени тирс посшото е род.

COL

Ва паб ете ап отб пащвоноег е не отб и чиармеч е вод ой тапофасіс и ат паретеї muoc. m ung u foau et muat. orze unzсис. одъе итбе. одъе эчину. одъе идол аврадам пмаїщире спащтотке отб ан е boy bu ned mube e boy bu thoyacic.

Fol. 25 b col. 2

Парп р песете же тпонп оп дад п пове. етони аты етопо е вод. ентапф банн пар пехач е чисть ит цел патьб е вата, чам аррої єїщаже етве п пове со нп (sic) естрап-RPINE TEAON ETHE NET OTONG E BOX AM IT HO e bod net naywne nan · | equan ezetaze ween Fol. 26a col. 1 н ечшапретрыти етве пеп митамедис ет оп

 $\frac{1}{1}$ мень $\frac{1$

Ευμαχε παρ απ πευμβεερ μακρε ε ρος ενπροςεχε ε ροοτ ο στη του τωπητακολά ε πεςητ. ερε πευρη του ο σανητακολά ε πεςητ. ερε πευρη του ο φαυταζε ςεα κολά ε πεςητ. ερε πευρητ των φαυταζε ςεα κολά ε πεςητ. ερε πευρητ των .

 Gequanneme
 Σε
 ου
 πευση
 πευση
 ου
 πευση
 ευτ
 ευτ

Дра тпиащомом годис е ощт е грай е тпе есущанезетазе тион етве ненкрод ет птамей тмоот е готи е непернт ере пенсон мен гатни щанщаме нтмац гис щвир естрой п отмаме есущанции ме нтман етве пенанащ п нотм мі ненбод мі ненбинт е пмим е готи ненернт е пмим е готи ненернт е пмим е готи ненернт мі ненбод мі ненбинт е готим е готи ненернт мі нентмітрецфонен.

 $\overline{\text{Hn}}$ be ete manyaner enmannar eora $\overline{\rho}$ nen-Fol. 27 b col. 1 mbeep eyeraoniaeh. $\overline{\text{H}}$ er $\overline{\text{H}}$ eoor nay | $\overline{\text{H}}$ goro

е роп в аты пое ете щапраще ехп дойне ершануе и певоот тароот.

Дра тппащшпе епбип е отир кодасіс за наї n tei wine equiananetei woon ga nen untaпеунс ет би иен саньбіс. же илой иенжоеіс такбе е бой ейтоге иттоги би искрафи. anon ae 9wwn wankaay n | cwn nthwaze een Fol. 276 col. 2 neumph Sorsy.

Ара тпиащипе епонп е отнодаете и ащ п sot ga nigwh n tei wine. ethe nai wapn ka тнереппа ппат ппа ппе сто е вод п пен-

Επε απ οταπιλε και 90λως η τκεθεκία τπ-THE H P HEREETE H HEHHOBE | H OTOEIM HIM: Fol. 28 a col. 1 посо маруон ебе тай свтот нан вре плесете **ве пекр**ітне.

Сис оннте пар аушрп ай е ров и ттимри tape up boy e uningrnoc, edmanoredcadue нан же инстече шанбы дойбе етве тенасвениа.

Comanzooc nan ze + unt | na. makan hoise Fol. 28a col. 2 етве текиптонке есиманию пак же ппр стого е боли от итья. Тякой уогое ехре проотщ п некщире.

Equanzooc nan ze und swnt und booner. пр мосте тир смый и иет бітолин. ения-2000 RE OTON NAPPH HA": OTH OTH LEN TH Fol. 286 col. 1 даат и аподочь отае ин ко е вод нашшпе nar ga naï ñ teï wine · ernayswood n ay й ре ечі й неквіх е эраї е тпе ере наї щооп ой текфахн.

Адда поддание ниамого же атміт й бонё атапостерен шегой й на отпархонта атплапtei meroi. Vamoze ucmi uvumc. Odu odu di є рон ито є тапофасіс и пархин · єще Fol. 286 col. 2 ершан отоповай сощи ме ноготе е роц адда manciere e bod i uedzoeic.

Посо маддон наша п напиа п пе итачхоос же нех прай е рой анон Анатошве пеже nzoeic. Omc ekcoorn ze daug ne e ther tagok Fol. 29 a col. 1 е рати ет вних ечох соте пих ете ий орн-CIIS тор от с ий хрний нашвоноей е рок й энто. аты же ере тенутун наей е вод опти пиеро инмот етсын оюн и перных и пехс. хоот oreiwt e 919H auch e nua et auat.

Паре в тпичн п пенравнооте шыпе прос nyi n ii nobe ent araat. Emze otroti ne neknobe. eie Admine ust orkori u dine. emze отнов пе пенпараптима еїе нф хріа он п deurson u cobre u brein.

Ейже наррна же он е роу би иноре. 4 и Fol. 296 col. 1 nerpæeïoore a nercon e ner | wan na place нама ехи неднове. пата ента пнове ей е доти ді тоот ете й вадие. маре птадбо оп **μωπε ε βολ 91 τοοτ**.

Пари метаної шпат отщтам є рын про и тметанога, етре нац пет жи жиос же 4 гов рат марец вощт минос идбе, не птай и би cha ate se arm agge mapeg Genh natmorn. रुक लामें प्रह तहार प्रवास प्राप्त ग्रंटलत.

Чсно пар же проек сооре й пет онт масушпе же псеки е приме п отноті п ое ента ппет оталь датега доос де апон де пара отноті а та отерите нім. па ра отноті а на tagee zmb e poy. Tam on ze eimanzooc ze y та отерите ни пений проек пе мацвоноег ерой.

Gita on se aptosmet e tha de, arm a usoeic 4 TOOT. HE HTAUSE SE ON OTHTAU THEAT H OT-

1 mape is written over an erasure.

Fol. 29 a col. 2

Fol. 29b col. 2

Fol. 30 a col. 1 टाउ

παραμτοια ε το τρε quoth ε hoλ | 900 πeg- Fol. 30 a col. 2 अर्थे कर अप्तार कर क्षेत्र कर स्वार्थिक कर स्वार्थिक करा адда бышт минис ансшти е тмптачавос и пхоек ий щопе и выедис.

Чсно оп же ппотте отпрітне п ме пе п жимье чам и бабы быт. Атоп теп е вод и тметанова п нет нантоот е роч дыс маїры ee. alla uezad ze etetu te kte thatu dua- fol. 30 p col. 1 e specheta daz

Cωτα σε αγσοος σε αγκασοορες· αλλα фимот и темс. же нас би и тре нича же ачжер тенче. енер тори е тапофасис. аль й тевоте тотносй ет метанога. пехац пар хе тапа за напо этотвора этпрэт п тпамора RKAT E T COOTE TEND KATA PONEL HE LENTS AD THE Fol. 30 6 col. 2 онт 🐱 пенрітне.

Сшти с тыпт дарш днт и псштир суги имос же ушпе екотши шиок е пет жі дап пшиак пекантитнос й пет 🕇 нашан щооп нашак й nat nie. naï ete en oe e tpe nnwpx e pou: пат | дос натсавон е роч ечаю пепос же Fol. 31 a col. 1 тсару пар епнотемен отве пен пих аты пепих спе orbe teap? . nai se cet orbe e nevephy.

Пепия мен 4 обве техру есеците п тепиотмы я пносмос рит ведпи й тмитеро и ■ πητε· τεαρΣ 2ωως + οτβε | πεπηΣ· ετροκε Fol. 31 a col. 2 е пиод ти иеподопи.

Mone orn enorme tenor e net zigan nuман. босон естооц иштван би тебін ебтан тебін цар жын е роу. Охнелі ничбе чи е не нерос и метанога. вышт минис пте пет треч фенан так е тоот и пречф дай. йте преч рай таан е тоот и потперетне Fol. 31 b col. 1 हर तथा मह म प्रमाथकार म था मुख्य म

кодасіс псеножі є пещтено ете пнане пе ет di poy. Maul 14 or udae u kontbanthe, hai Tap ethanpine auon an ethe nendazic auate. адда етве пекместе ий пекщохие.

Fol. 31 b col. 2

Caneine se e nai thpor · maph | bohbei e pon шени шенон. ботан ентаная шья и дноучен тоте тппаеїме же ссаще поі онгопн. атш ψωπε нан π λοίσε π ονείψε и αψ π σοτ.

Сре наї бе щооп ї теї об на мерате змарії паранадет и ппотте ппант е ти тре чпара-DEAD : TOOTOT N TO DAILUMN : ENDEW πιος 9ωωη धम म πετ οταλό αλτεία αε πηρ taat n net 21 tees n sone: hai vap ntoot net npotpene muon e gorn e nnoke tenor.

Итоот оп нет нашшпе нап п натниорос оп negoor a ngan. natabodoc cap maraad an Fol. 32 a col. 2 Alla n Re Saleson theor cenarathropes aмон еташ печос же ий апон ан аншине инти и онперетис птпорию ий тыптречвыйт. सा रक्तरकश्रह्म . सा राज्य १००० स्ति विकास स्थाप स्याप स्थाप स्याप स्थाप स्थाप

Парп р доте дит пероот ет пиат. п Fol. 32 b col. 1 ninat et epe nen doucesoc mein meшопе на п и бенличестис едсяте, чдо цте не птанаат тирот аде ратот е роп етүшкрафег when wio e boy it be n orginun. Madu uada-प्रश्ना म प्रधा करिए हो प्रधा है में प्रमान्त .

Και ταρ εщώε ότη ότεαρξ η αεθέημε το όιωων. αλλα οτησσ οη πετ εδτωτ ε βοηθεί ε ροη ατω Fol. 32 b col. 2 natorzon · | e goth e tequentepo ·

Anon 1 ethe wornt n owh . H ethe

1 The following line is incomplete, the second is not clear, and the third has been written over an erasure. The text seems to read :- $\overline{n}/////$ is (?) ween

> man(3)mede петонразап

Fol. 32 a col. 1 cn7

प्रतिमार केरते प्रधा प्रधावस्त में कर तेलह क्लावा Smon. H ethe neder, am de ne u he cy et титши е па пен жоеіс. ната ое ет ере хатеіх xw weroc xe enecucy on negca in napa in Fol. 33 a col. 1 шире и й роме, им бе ие преай пет ичнола n ted de, e adcopte u net ne mnod u u avabon ete une bad nat e poot. Une maaze cothot. The orage e obsi exte udit il done.

Ηια σε πετ παιμαερι τη η τεί ρε η θε π nen zoeic ατω nen ειωτ· ες ωμ ε βολ ze Fol,33 a col. 2 ий оти отилат пар пову й песунре. И че оти отщебеет най пивш и песноснос. еталу е рос. и оти отпаровное нар пшвії й тесфасніа є морё шиос, аууа апон и еїр πονωβώ πεχε πχοεις.

Anar e nearapioc saveis gith be et q епнотмей є нат є пхоєю пехац же ейнит Fol. 33 b col. 1 тнат таотши е вод п поо п па нотте. пп dormin e am may reudobectiff i uectade. क्रिक प्रतिकार है हैं है कि है के प्रतिकार है अप्रतिकार है n et que mesoy · ontwe neï me h neï orpot n теї тив. ич огфахн ие и фгуософос е ACMI THO ECOHA ε THE · | HTOH OWWH ON LEEPE Fol. 33 6 col. 2 паї маталу по параче й неовние тирот и neï bioc n oe n gengaïbec:

Api nueere n nar nie n umb n ma enes. таптеро ет мий е вод . Ми тоги хореге . Ми haureyoc. The neode is their at take. The Toin who win next ete win ha ar n a nag n Fol. 34 a cel. 1 рит п онте пехач же а пемнар п онт пот ти тулин ти петгоот.

Heere e bod e naï bioc se suñ daar ñ ohth ися улин. бі віте. бі т куб и бил. бі тос. δι σπεγισ. δι μοφε. δι δισε. δι πυμδχγο. οι πολιτελε δ<u>π</u> μει ριος \cdot το μολιτελε δ<u>π</u> μει ριος \cdot πωρις \cdot π<u>μ</u> μετε <u>π</u> πυ<u>μ</u>ρεδες \cdot π<u>μ</u> με το π πυροδε \cdot π<u>μ</u> μετε <u>π</u> πυ<u>μ</u>ρεδεί \cdot π<u>μ</u> με το μυροδες \cdot π<u>μ</u> μετε \cdot πυροδες \cdot π<u>μ</u> μετε \cdot πυροδες \cdot π<u>μ</u> μετε \cdot πυροδες \cdot πυροδεί \cdot ετε \cdot πυροδεί \cdot μετε \cdot πυροδεί \cdot ετε \cdot πυροδεί \cdot πυροδεί \cdot ετε \cdot πυροδεί \cdot πυρο

С адепнотией є \overline{p} вод є най тирот пехад го адепнотией є \overline{p} вод є най тирот пехад го адепнотией є \overline{p} вод є най тирот пехад го адепнотией є \overline{p} вод є най го адепнотией є \overline{p} вод е най го адепнотией е \overline{p} вод е най го адепнотией є \overline{p} вод \overline

Gthe hai htor quar que ergedhize e ano-Fol. $34 \, b \, \text{col}. \, 2$ here $| \overline{n} |$ ortproff $\overline{n} |$ tei wine $\overline{\text{Mer}} |$ ratafronei

yyyy yyyz yyz

- 101,35 a col. 2 της χρια η ονούμη η | ροείς εξώτη ε δολ ε ποαρέο η πειηφέχη, και πας παστοι μαθό ανω πουωρε ε εθηποτή, αγγα μαθηωπε εθο π ομή η ροείς η τεώμη της μαπτάσωπε μ ονείτημε μισι.
- μοε π μ υστρισόχης μεμομ εείσο ππος πε πρείδο ολώμ μ δοεις εείδο δεδ ε μεείσο δε μ εςοος. Σοποί πρείδο ολώμ μ δοεις | πε με

енеїроко да пкатиа и педоот ий пхач п тетшн. аты принь ассадыв (sic) є вод п на bad .

же нас пехац ene orohpion take orecoor n Fol. 35 b col. 2 ονωτ. εμισε त्या ροονμ μ τει όμ της όσ orecoor n addonon eie enawa n gipoory n отно да тепфтун п допин. тай ет тайнт п dore eu ug uin.

Taï et otnatagoc e patë et bheet egga POTE E TPEC ANONOUIZE DA NE HT ACAAT TH | POT · Fol. 36 a col. 1 स्तिह मर्था प्रकार १६ एवर है किया है स्वरूप में स्टाम जे में пен пове да он пе пег п 4дап.

CZE

Кат тар ий ое е тре пистаної ой пиа ет war. Ethe naï pw artem tengineï e bod oñ сший есонп е роп. же нас епщипе еп да доте п отоещ пім є єщже пъінас | тиріон т піма Fol. 36 a col. 2 боляи едмяисти е иеброод и индай. Едми е вод пот пет оттну енріпе посот устутортр πιεωσφ οιτή θοτε.

Посо маддон нет оттну е тре ттароот е ратот е пвная ет да доте . би тачние и бенто म भूठ अम इस्तामक म निक्र म क्राल्टिश्ट ।

Anat e needvapioc janub ze nt epe tha otune Fol. 36 beol. 1 да жиц ацпноти ацпат етвхообе діжи пнад ере жыс пно шаа эраї є тпе ваты п аппедос мій nnotte etna e spaï atw etnat e necat siwwc.

Степ мен п нешдий е орай наоры пнотте ereine se nan म nexapicua e bod ११ गठनम्: naï se thpot ganc ne e tpe toewper Ellon · Fol. 36 b col. 2 паууон же сень и ньб и быт е быя ежын.

Сте торе отраще топе нат егщанат е pon engetanoi. u tei de ou matarad u dut exñ ten ameyig. y oroeim arb um mabe teu Fol. 37 a col. 1 CTHAICIC | SH APIRE E POH ECZORZH ZELON EZH C57 не ит анаат. мабиста ротан енщанщаме етве тенрісіс ет нашшпе. пдин напот пе жпіб пе e bod gith h ware et nanotot.

Zauoi enertarenie nei pauso et auar nce Fol. 37 a col. 2 THE PWHO THE THEY | NAC ON OTHWOT ELL ECHWINE. кепнотмей е таптпароенос енщандаред ен ентодн. ихоегс иххорнией тогос или.

Снули хоос тар енухнх же даред ерої пхоен и об и однане и воу, спохоос пан Fol. 37 b col. 1 20004 se 2ape2 ϵ na mase $\overline{\mathbf{n}}$ na ento $\lambda \mathbf{h}$ | $\overline{\mathbf{n}}$ $\theta \epsilon$ $\overline{\mathbf{n}}$ 2 enhane $\overline{\mathbf{n}}$ bah. 2 otan enman 2 ape2 ϵ печептоун. Аирапроогт бот бо тенфахн. по жоос етвинти же пет пажио е рон есто п ое и пет нашо е тнане и пецвай.

Tenor de w nuepit antale tooth exa nobbe пр нтон е парот пр шшпе п ое п отстнан Fol. 37 b col. 2 n 9 seor · sea | pe nerdac waxe n ovoeiw nise етве тенрісіс ет пашшпе. е тре нф днт пп штие и одржие и сти. біли воде и иму и toan et must.

Ππρ τρε ονσωητ ρ σοεις ε σωη απ ονλνημ. h se daar a naooc no tar e genyaze in Fol. 38 a col. 1 епра ват мотут Адда маре пномос и **C30** проек уште й отоещ ни ой тентапро че hac epe nerbad naeï e bod gith naï thpor.

Аты пте пенцаже щыпе ната ппомос и ппотте · на ппомоветис п отоещ нім ппе мто Fol. 38 a col. 2 e bod n nekbad. mapey | ywne eyotho needak. пфумпе пан п редаг уожне нан енуаппат εοτά ευτρτφά ατω ευαπολατε οπ οτνοσ π интримьо. егие нан же спащооте би отбени \overline{n} be n opyoptoc net what.

Паречтруфа оп репоснотося птон ошин

on n waxe a nxoeic | A gag a napoenoc p Fol. 38 b col. 1 naptypoc · emze an et amat zpo e nuot · e ренеріме не пток ошин птк отроотт шше е рон ап е хро е тепнотма спотдате е р пениедос ї ноший же нас пильте ап енежро е тепнотиль.

ДАДа же нас еннаенратете шион е торин ий пошит плас | маречшине ститач шиат й Fol. 38 b col. 2

deumi.

Ошт пр тре тенстинанси натакрине weigh dy off il tendicic. The uneere we dance πε ε τρετσωλπ ε bod π nengbhre thpor· men orwin e the ordines i ormi nat e bou de uei ua en acx μεωνιεϊ· εϊε επαροπ π τωπ | 9 π πεια Fol. 39 a col. 1 ет пиат. оп тиннте п репуб п уб ип репта п тва. їшранине же епіхн отпарвенос пе स्पूर्विक स्पूर्ण हिंदी है स्पूर्ण स्थाप स्थाप स्थाप (sic) •

Τεψτχη οωως ετ οτωμ ε \overline{p} μελεετ ηιῖς (sic) πε χε· παρες ο αρεο ε ητβίο· σε κας | ετηαςοτη Fol. 39 a col. 2 пщни е вод от печнарпос.

Wape nairaioc ae aw n ornictic ecorono e क्षेत्र . यथा प्रमल्हाल प्र वरवलाम मान प्र कव्मवर्गवात्र пехё ет папоте ет и е роти е пекрит шпр писсте и прас п 900 г. на асфадизе петон и ся ся инт. пруста пенуяс. исхад же | пдас паї пет жюря я псыма тиру · дя Fol. 39 b col. 1 п тре псшил же жири. тапапни те е тре п HE OHT TARO HELLAY.

Raduc orn a nardoc zooc ze genpuese epe петонт такитт. Шаре ней щаже е воот таке неї онт ет напотот. Шіне пса патдос п ве н Тиапаріа венда же нас енесшти енщаже | и Fol. 39 в соl. 2 пялуос. нь Хыч и бентиб. етте ти тиб » मध्य єїє गायम єрні є ρωλ є βολ є παιπαй.

 $\overline{\text{Ппр}}$ тре λ аат $\overline{\text{п}}$ рооту ушпе нан е птнр $\overline{\text{q}}$. Fol. 40 a col.2 $\overline{\text{пса}}$ прооту $\overline{\text{пт}}$ | митер $\overline{\text{о}}$ н $\overline{\text{m}}$ пнте матаа $\overline{\text{q}}$. ещже непнотмей е вын е $\overline{\text{орай}}$ е $\overline{\text{тп}}$ псыма $\overline{\text{пе}}$ е $\overline{\text{вод}}$ отмотнес.

Και παρ πεςτό εψμαποτεί 22 α εψεμπωτ.

οταε α εψεμασομε ζη οτετταζια αλλα μαψα

Fol. 40 b col. 1 τακτεϊ ατω савиλ αξε α πίμλ οτωα πεψπαπεα

τβηρ ε βολ απ πε.

Ο σαρ \overline{n} το στοοστ \overline{n} .

ε ροϊ \overline{n} ο στοοστ \overline{n} . αποκ \overline{n} η αποοπίε ε ροτη ε ροϊ \overline{n} ο στοοστ \overline{n} . αποκ \overline{n} η αποοπίε ε ροτη ε ρωτ \overline{n} \overline{n} ο στοοστ \overline{n} . αποκ \overline{n} $\overline{$

Κοτωμ ε τπτωη ε πεχε οτας πεα πεμτασεε· εσητ πσι τητλη ατω εξεπέωπ· π αικαιος η ετ Fol.41 a col.2 η η τω ε πωαπαριος <u> хапіну єбаю ттос</u> же чион хапіну єпеї <u>Б</u> онье п щомте п оевашие и потши и отоен п отыш Аты отац ий отнрй ип отвын е дотп • TA TAMPO •

 $\ddot{\mathbf{I}}$ шраппис ечотир $\ddot{\mathbf{p}}$ й теримос $\ddot{\mathbf{m}}$ п $\ddot{\mathbf{q}}$ \mathbf{m} по nay n orma n edoode se nac e negacy n Fol. 41 b col. 1 Xedcoc main mod. Uton down wade usi штве нак ехертых ехерт. чести нак и охподоттіа ес нії є тпё асшиге пасши ет папоту пте тпістіс вкошт є вод онту п пендом и дличослин.

Hape tensinnut your nan ecopx: orgote Fol. 41 6 col. 2 пар пе ре е рраї е ибіх пи пиотте ет опо.

He nar an enginun n neppwor ze goine sen n ontor e gennos ne ethocaei kadwc. n hoote де атниом зіти пехропос аттако атр ве п deudphre u cmpe.

Taïte of et epe nenghete | theor naorwno Fol. 42 a col. 1 е роу до иття ет ттога. пое и бенбінти. мари пот е вод онту и пуше ет пасат ща eneo.

Παρπ 2000 9ωωη 2ε 9αρε9 ε ροί π20εις 2ε чичости в бон. же на Xbis чи и и чичоои.

Kai cap qp xpia an n daar qu nete noth ne nea norzai weate n nentryh etbe nai Fol. 42 a col. 2 марптадон є драї шмін шмон й ототсіа econo ecoraab n oe et cho enatadon an e γραϊ γιτπ οπκωρτ αλλα γιτπ οπαιτραρώ γητ ий ототпомонн:

Пехач тар же пет наотпомие ула вод паї net naorzai. Arm on ze addice ma ened qnawng ma a box. ετβε παι θως ε ανςωτη Fol. 42 b col. 1 nan h orbioc nat pooty. arw n at mtobid.

Παρή πωτ καλως σε κας επαταρό ή θε ετ

Πεχας τε τεντέρο η π πησε εστήτων ε ξενηλρθενος πν ζαοος αε εστήτων ε πρή ενή ποος ενή πεχορος ετ κεςως η η σιοτ η ε Εοί. 43 α col. 2 πηστή ετ η ατακό η ους ειμας ειμας τη πτος τη ε αναν ε παζιωεία π πτάδο αε είξιτ πε η π κα πιει ·

Ετβε παϊ πετ εψωε ε ρου πε ε τρε υμληλ.

Fol. 43 \$ 600.1 πε μας μετ | οτοπ αιευ ετε π παρθεύος πε ετεπινής τε μωνε πε θωστ ετε πε υτατρε ε θραϊ ε πυοβε με ετεπινής σταλόδο.

Щще е роп доши е ропи дп пеппщотщт.

е вод п пепвад епт агающт нанос и пепвад е п

гепднин. аго ансотп птадад, асфадуе и п

гендад. ти тенфахн. от топон пентачае аго

пенвад. ти тенфахн. от топон пентачае аго

пенвад. ти тенфахн. от топон пентачае аго

еде тоб. же я итос еде боли да постот и ве

еде тоб. же я итос еде боли да пепшпотщт.

Παρε η εητολή η τωπτετώπος ψωπε 912π nerbad un nermaaze. mape | gentraduoc Fol. 44 a col. 1 шопе ой тентапро ий тиебета й пенрафи. пет ещще отп е роп пе е тре потып п пепщотщт ппотте ете пепаюнсіс пе птпщтам mnood e die uzyze.

Asic gown on an teytyh et was et oraab ze fnaale exn orbnne taa wagte n Fol. 44 a col. 2 necus et zoce. Ete usi ne ze fusch m us

Уууч 46 дни же одилет рине бенсолбе ших ете петпо не ещатышне пса пнове. nexact cap re u mare n u comoc ero | u oe u fol. 44 b col. 1 deuzoored u ede. Arm u de u deueide extetad. же нас эй птре най бы ехтыве й пенонт enecaomu e poy u nope nies. Thy nexad se амарте п несма ет хосе хе нас енещипе от the. uh suson e tworn dannibaction et uhr e opaï e zwk.

Ката нагрос шу п отоещ пім оп пенрафя оходиод. μ де μ инри μ ингинои ете ете μ инри μ игатинои ете ете μ инри μ игатинои ете ете μ инри μ пош пе й пенрафи ещатьте тефтүй етраше.

Паре прписете и ппотте шшпе ой пенонт π οτοειμ πιεε· εκχω πειος ρωωκ | εεπ Δατεις Fol. 45 α col. 1 ze eneïnat e uzoeic una uto e bod n otoeim nia eddi ornan mnoj ze kac enakin. made ией муже тоше елсно ехи тендіх, уло елляжрнт шпе што е вод п пенвад.

Снули еоот и ппотте гітп печептодн quayone 91 or | nau muon erwant com 2ε Fol. 45 a col. 2 одна**т ис**ни враваетс и гляродос найтие бл

Таї тар те ве пта тенрафн р митре етве

"orzac птеречуште и параватно же маре па потте па \overline{p} ро еке \overline{q} соот нач сити неовнує па потте па \overline{p} ро еке \overline{q} соот нач сити неовнує па потте па \overline{p} ро еке \overline{q} соот нач сити неовнує па потте па \overline{p} ро еке \overline{q} соот нач сити неовнує па потте па \overline{p} ро еке \overline{q} соот нач сити неовнує па параватно же маре

शाम म प्रवाह रा .

Ly, i.e we exted yourse by a medoroeim thhat enes n enes. n ordoor \underline{u} ormi an orze oremor ze finaction e bon the enes, van the final poly. A coor nad edam

Fol. 45b col. 2 Ycooth tap we epwan npwee wor | ϵ hod tote wayapxe \ddot{i} ϵ tapet \ddot{h} . Alla nollaric rhazooc we otaw \ddot{a} wine ne noh \ddot{t} et naws \ddot{a} -som ϵ + eoot \ddot{a} nhote \ddot{n} otoeiw him.

Oxéh \underline{L} ne $\underline{\underline{u}}$ oe $\underline{\underline{u}}$ ny usarabioc nazyoc

Fol. 46 a col. 1 Ατω οιι π΄ θε π΄ ΣατειΣ είζω παιος | σε τδίδος παιοεις ε πα πεθήπ. οτομή π΄ τει απίνε πε πταιοτερταρίε ε τρε παποί παι πσι πεωτήρ είζω παίος σε παΐατον π΄ πεν οταλίδ οπ πευρήτ σε πτοον πεν παίαν ε πιοντε.

Таї те ве $\overline{\mathbf{u}}$ приме ете п $\overline{q}\overline{p}$ пове ап е Fol. 46 α col. 2 ппотте \cdot паї пет \mathbf{f} еоот $\overline{\mathbf{u}}$ | ппотте риме песущахе мії песурнте \cdot пеї риме \overline{n} теї міпе нап ерщап отщине \cdot \overline{n} отми \overline{q} отмот \cdot \overline{q} \cdot \overline{q}

Adda anazooc demá vi usadoc ze min net namuodzi e taranh $\overline{\mathbf{u}}$ unotte $\overline{\mathbf{u}}$ nedoot e $\overline{\mathbf{u}$ nedoot e $\overline{\mathbf{u}}$ nedoot e $\overline{\mathbf{u}$ nedoot e $\overline{\mathbf{u}}$ nedoot e $\overline{\mathbf{u}}$ nedoot e $\overline{\mathbf{u}}$ nedoot e $\overline{\mathbf{u}$ nedoot e $\overline{\mathbf{u}}$ nedoot

II nuar et unage patu gi nhua et oraab e tpe nanolouze ga ne ntanaar thpor ga

need et othatago e patot n n nobe ent andat The seto e bod n n bad n oron nise. atw сенаводнот е вод нарри нете исесооти е роот an · १व्ह तक्कि हम पुणुठात में १ भम्प में माहिए में Fol. 46 b col. 2 RWOT LEN HON (sic) H AT LLOT. IL HHAT ET OTпаотып п п жыше п пен онт. псепорщог е вод псеощот оп таннте и пебеатрон ет

He nen obnee thpot ent anaat orwng e bod net orong e hol wn net ohn · | na teryh · arw fol. 47 a col. 1 па пероот не птапаат оп отчепт ат фотну ий отрпывш. не птанаат ди и медос и ucmas. nu ne utsuzoror e poy du u diuria и пепонт.

dwen ne kaint ntie seisenn to now Σε netheipe πιοοτ οπ ποωπ cenasolnor | ε Fol. 47 a col. 2 bod on neoroeiy et maar api nacere ze γαπό πε ε τρε ηπωωνε ε βολ γα πεί κα · πτπ вон е рат म пенрітне ете м етешр зад шиоч.

Παϊ ετ πασωλή ε βολ ή πε θηή οπ πκακε. ты и польтой в роу и и толив и и быт. nyaonimaze n nenobhre | un nenmeere un fol. 47 b col. 1 пенщаже. А пнат ет пнам п реннов п TIMBORA SA IL HOBE ENT ANAAT. ET HMEETE E poot ze genhoti ne.

Api neesee unar nie arm vid b unbig v пшар [пім] и тнереппа ете м есяпа на пенрітне й отоещ шпе мто є вод й пенвад naï et nut e upine n net ong un net so ott · Fol. 47 b col. 2 neere e bod e n wo n wo wn ne tha n tha n аппедос ет аде ратот е пенрітне 🐱 пеотоеіщ ет пиат паре некшааже шрп сшти е пеэроот и й садпичу. Ми тесми ет за зоте и прец рап ет шиат.

Fol. 48 a col. 1 Hape nerbad wpn sewpei \overline{n} net thy | e ywne \cdot 20 one sen etnot \overline{x} e \overline{n} bod \cdot

Βευκοοτε π επίπεν παιών π πόσε π π πόσε π π πόσε π π π πόσε π

Fol. 48a col. 2 терр \overline{w} \overline{u} сате \cdot | деннооте етнотр \overline{u} ноот е нетвіх $\underline{u}\overline{u}$ нет отернте етнотхе \overline{u} ноот е вод ε пнаке ет ді вод \cdot доїне етпарахіхот \overline{u} порд ε \cdot \overline{u} порд ε \cdot \overline{u} порд ε \cdot \overline{u}

OTT WEN ETGRE! THOU ETBE WE ACCUBE RAHWC. HAPA HETOTOEIM. HE OLY WE VILLE PROPERTY HEOLY. HE SE ACHUPE HOUSE ELSHIFT E ACHUPE ELSHIFT HEOLY. HE WAS ACHUPE ELSHIFT HEOLY. HE WAS ACHUPE ELSHIFT HE ACHUPE ELSHIFT HEOLY. HE WAS ACHUPE ELSHIFT HE ACHUPE ELSHIFT HEOLY.

Κε οτα ετροριζε π ρειιτιαωρία ε αως ετθε ρειιμά προ ι ταιιτέρο ετθε ρειιμώς α αμασοτ ε το παιιτέρο ετθε ρειιμώς α αποτά ετθε σειιμώς α απ

Fol. 48 6 col. 2 RE OTT E ATTACY E 2 PAI ETHORACIC | H AT TARTO ETHE TECHNITPECHMECT HEOCOT.

 $\overline{\mathbf{m}}$ $\overline{\mathbf{m}}$ $\overline{\mathbf{m}}$ \mathbf{m} \mathbf{m}

Fol. 49 a col. 1 ατρ στοωβ οπ πεοβητε ετό π σότε ε πε | χε ·

ατρα ερε καϊ σε μοοπ π τεϊ οε μμε ε ροπ ε τρε

πιμωπε π αμ π αμοτ πα τρε πτατό ε πεατ π

απιπε προφητής τε πια πε της π οταιοστ

επι τα απε · ατω στηση π ρπείπ επι πα βαλ ·

Fol. 49 a col. 2 ταριαε επι πα ποβε π περοστ απι τετ | μπ ·

же нас енащомом е пыт е вод и тнодасіс. ет нашшие.

Haph p work hthezomodover h nen nobe 9a भ म मार्थ में नेविया हम मार्थ हम वेव वेवह.

Haph enirales na untigananthy a nicoeic. en 90con en 90 nei 20 n mone. nezag vap xe nime net namorwng nan e boλ oπ | Amte · Fol. 49 b col. 1 \mathbf{u} apr \mathbf{v} \mathbf{u} \mathbf{v} \mathbf{v} тирот й тефтсіс и пенсшил а пнотте талт nan eanhb. Hat gab adxabile nan u chaa u bad. chat a maaze. Qiz cute. Oredate cute.

Ecwanywne se e tpe ord n nai ywee gith отщшие щаппарамтогде п тепхріа діти п не Fol. 49 b col. 2 \overline{a} . Otherh \overline{a} is a solution of \overline{a} енщантанос же 91тй тамедіа енашиў н ащ <u>π</u> 9€.

Παρπ ειπροούψ σε πταϊ. πτή τα κα σε λααν π της π πεςογχαϊ ε βολ χε ταϊ τε τογκαταρος e pate e upine muoc asw e tpe canodouze 91 nbheea et ielat. Ermanxooc ae ie neotoeim Fol, 50 a col. 1 ет шихт парри прец улп же пехрних пе ит атапата перой .

ट्यल

Thaorwyd nan noi nainaethe se eie un κατα ε ροι είωμ ε βολ ε ροκ· αε ερε πρωμε па дент и от естопи день и икостос тива nut oce n requeren H or net epe πρωσε Fol. 50 a col. 2 патаач п швей п течфххн. чпахоос же пан on se क nerga + 9मर में तेववर मेर epe czooc शंधका हिन्दू विभूतमा अस पृत्वा अद

Тепот бе песинте апна пай от пепонт. амнен птптотнос е эраї и пен отрот имп THEOR . ALLHEIN NTH + 6 OOT TO MNOTTE THATE Fol. 50 b col. 1 пкаке ушпе • емпат чеї е жин пог пероот ет THE THOS ET OTONG E BOX.

Παϊ επτα πεπροφητής ψασε ετάμητη σε εις πσοεις κητ · κιμ πετ καψοστανικε ε περοοτ παίξει ε ροτη · οτροοτ πε περοοτ πε καμακ ει ς ς σομιση · οτροοτ πε κα μκακ ρι ς ς λικος · αλλα μεμακ κηασοος σε κιμ πετ καμφ βολ ε καϊ τηροτ · ς ωτα αποκ πε τη ατς αδοκ ·

 $\overline{\Pi}$ \overline{n} \overline{p} \overline{n} \overline{p} \overline{n} \overline{p} \overline{n} \overline{p} \overline{p} \overline{n} \overline{n} \overline{p} \overline{p} \overline{n} \overline{p} \overline{n} \overline{n} \overline{p} \overline{n} \overline{n} \overline{n} \overline{n} \overline{p} \overline{n} \overline{n}

Βοτα η ετιμαναιαβάλε παιοκ πτοκ φων η πτοκ φιλοςοφι. 20τα η ετιμαναία ετιμαναία εκιμανικτέτε η τπ πις παίς π 2μτ. και καρ πραφικ ε βολ α η Γοι. 51 α col. 2 η π σινόσου παιατέ πε τ η η η τπαία παίς. αλλα πραφικ οι πε ε βολ η π η οβε. Πίμε ε ροη ε τρε η 20το το π η εκραφικ.

Μι δι μελαμεγιου μτειμείνε σε ευπαμεί ε ρου σ τος πει μοσπος σ τη γανα μαπρομθεί ε bou σ τος μεταμεγιου μτειμείνε σε ευπαμεί ε σ τος σ τος

Orae geneïote n nerwhpe orae gen whoe Fol. 52 a col. 1 nevelote. Arm appoi eimaze ethe genpulle n tei de dauyme. Orze lab umde wu sanihy ий гор. сепатолже тибе чи олже теебе.

λλλα πολλακίς κπασοός και σε αιμ τε tanozizie ii nei maxe, anar e nei dome en π 9 βcw a sez i meyeel dimma. it eb ornozd e bod sa nea n meyeset. The year on net Fol. 52 a col. 2 nux udechere dy dod. quar on e udedby ent ат нач поиномр же пт ер отнож е пкаке et 91 bod. The daar napakadel e zwy.

Anar on e t te a napoenoc ze nt ep ormtal e pwor a npo a nas n wedeet. Ane neryby пароенос адют т питыфюс | 2a poor · naï Fol. 52 b col. 1 ента пехс мотте е роот же соб. е вод же митса тречнатапате и пщар п отгонн вачи псешца п терры п тепноталь чеппса репинстіа епащшот ий репотун й росіс ийнса gensin krotk gi necht.

Tote atmotte e poot se cog. atm siraime adhowe at | motte e poot a nei pan · e bod Fol. 52 b col. 2 же пнов мен п 9 шв пте тпарвеніа атнаторвот muoy.

Пноті зе етметі пте тмітмаїршие атовщот e pod .

Песте е вод е пенритис естабо е ратот п necoot of other much. If parene se n at Rap | πος 21 2horp πειος · εςω πειος π net Fol. 53 a col. 1 ог отнам жегод же амнен птетп напропег п · ogstnu T

cqo

Het or oboth se small echouse seroot e box e nhane et 91 bod mee daar 9n net 91 ornam mangon epohoei e boor. orne ue utadzooc ze eic | ubmere en ueadmy.

Fol. 53 a col. 2

Сте ип псшти етве пет ришьо ет ишьт пат ептацр отарейнт е роти е дазарос же епецепнотие сттать и моот стрыно пиоч оп пиа и пвасанос внат же ине аврадам Fol. 53 b col. 1 emtorzou e bod ou nua n nbacanoc · | RE nep ячеенстий. одн одн туби ронові в bon <u>тти</u> пион ин пеї ма. йтиф соот п пнотте пате пнане ушпе сте паї пе же патот езшріге жион є пнане.

Напотс е тре пендас щооте пеї ма рітп τημοτία. μ δολό ε τδε μεμηθεπεί ελιχτίγε π Fol. 53 b col. 2 MOOT | 9 TH HE MA TICE THE 4 HAM . MAPTI CHOY-22/26 ep page e bod qu gennos u bacanoc gitu ренноті й рісе пеї ма.

Дрі плесте же еруги отолом й ушпе еї е

жин. и беннолі и боол. чам ентаниях є ист отнодале шиоот рий й реч рай пиосиос шаре отстыт тарон $\overline{\mathbf{M}}$ отшторт $\overline{\mathbf{p}}$ не пер ща отноті наприте те тнодасіс $\overline{\mathbf{M}}$ п $\overline{\mathbf{M}}$ $\overline{\mathbf{M}}$ $\overline{\mathbf{q}}$ $\overline{\mathbf{p}}$ cpa пила. вря одят бимс и тие те тноучего и пев п 49 вп ет нашшпе · таї ет отнанодате шион й онтё щах и агын и ат ыжй.

OTH OTH MAPIN GENTH E BONK | E SOTH SITH Fol. 54 a col. 2 τητλη ετ σητ· χω $\overline{ω}η\overline{p}$ τρε ημοοψε $δ\underline{u}$ τετ στοχη χε ερε ηεδρητε τηροτ \overline{u} пеносмос еттитын е репрасот аты себип тнрот є птако.

Και ταρ τσομ π πεωμα ψαρε πψωπε καταλτ $\overline{\mu}$ τενος \cdot πε $\overline{\mu}$ εωως μας $\overline{\mu}$ ευτ $\overline{\mu}$ τεν $\overline{\mu}$ τεν $\overline{\mu}$ εςονοολε ершапротое шшпе шапр пшвы и тесонгоин.

Arw ganaz gandwe gwb mee et a nei eta ero u be nei sayorc vu Senbocor. Theimc orn а пештир матаріте й нет отодіве шиоот е

Fol. 54 a col. 1

вод же и аре п онгонн и пет носиос бибои e spai | e zwor · oth oth n oe enta abpagale Fol. 54 b col. 2 cwtee se allor e bod get nekhag. anon gwwn · sieconanan îi ç kod e ie nanoma

Ανω μαρά ψληλ μά π πετ οταλό κατείς ени шиос нары пнотте же айсиот ерон п сащ п соп ра пероот ежп | п рап п тены- Fol. 55 a col. 1 нагостин. отбтр саб сичиота ие таке ти πιοττε π οτοείω κια οιτα πεωληλ.

Суже уаре тетитнуја пар и отршее енапоту пошине пет натомий е роу е доти ехинтсштй. посо пуууон иет тухж и инолде и тетщи ий пе | 900т 91ти пещдид · пім епер Fol. 55 a col. 2 пет паб пове ециесте же ппотте датну.

OTH OTH MAPH P THEETE TO HE HTAY 2000 26 тууну и олоет ит эе нөс ене иноре он бін и еї є доти є пеноні діта пер пабії.

Uph wedera a new no wor ort n ner- Fol. 55 b col. 1 neyoc et dixu unad. ede uedood u uzoeic HAT H OE H OTPEYZIOTE. GOTAN ETWANE! HCWK по пет паст и текфххн. ис 2000 ге орощ й энт е эраї е жої тапистече тар митиа таметаної .

Cenazooc nan ze eie un kowtu e nzoeic eywy e bod ze acown e gorn hor tentepo n Fol. 55 b col. 2 i nhte. eie in komi e pou euzw ieloc ze • птни бито чат би

Εϊε πη πουτα ε παγλος είσω παίος σε досон ехитан шиат и пеотоещ шари р дыв е п пет напочу пет отощ е отхаї ф хріа ан и бенхронос. ти цар в цунстис в хыч и рен | хронос · птачпистете темате ач рнт Fol. 56 a col. 1 THAPAZICOC . ATW I MAPTIPOC ET OTAAL OH откоті на прите атклиропомеі й тмітеро н

cpe

a uhre. net aust wen st a netchod. Utok

ZE 9 WWH + TH HERPTEIOOTE.

Чи вод ан пві не нтачкоос же фотощ є Fol. 56 a col. 2 The posse his of zai. ethe nai or sonon ze Af chm non du tendori et oroge. Byyo Af cho nan on gith h creehopa en h oice h g enkoote ·

Kai tap tunar encaem erorwze n n pwae. аты п архып етдиоос ді пвниа еттишреі п

Fol. 56 b col. 1 n pegalore. Ze hac gith n | gice in n hoore enayone on ortube. Tenor de na repate ean xe cp7 потне е вод оп тпістіс марп пот е эраї е текnweic · e hod se ou tennweic e doan e tagaun. e bod se o ना ना ह महामारी माने का उन्हें के πηνε· πνο <u>μ</u>υροςκνότεδε<u>μ</u> ε μεπίγης <u>μ</u> θε ετ σηδ.

И щоос нап ем п отшищ ратит сер отщя п Fol. 56 b col. 2 роек етве петооре и есоот вып ем п опри nergoop poeic gathr.

Стве паї напоте енанастрефе п отоещ нім. han en ii nipacuoc 91 zwn · 90mwc thtunacia и аплаптет жегон даат ап. адда 1 пенпаф

дит е перото пи и пар пете испаф дит Fol. 57 a col. 1 чи едо и отщи и воеге біли петуну. срн

Muse orn e pon e tpe npoeic ca ca nice ze ене отнаніа її отщо оп тепфтун. ершап orfie and us us que or que or usobe necorn e pos оп отмитанысонтос щасотер отнов прос-

Fol. 57 a col. 2 OH | KH EXI TIYONE I THOSE . IT OF TAP NOT FR μ μπό εκίπνισεδο δμ ολόμγη. πνιδομός σσ ca nie. tai 9 wwc te se n tedrcic a niobe. есшанно п р хоек е плошемос п тефхүн изстано и тефххи тире . ахы и не сыма намас .

Стве паї пет ещще пе санапотассе екто Fol. 57 b col. 1 1 MS. Manna, with the se partially erased.

епарот п тархи п ппове п песмот п отото и ат антыс ещже тпиа вогос за отщаже и арнон. посо поууон баннове елхі є боли є πωον. আπό τρε περλοσ π περάμτε π πάιος . поня бтапа

Heghete vap n n pome cemobe haar an egen pacor un gen | gaibec · Arw ord n de n ormor Fol. 576 col. 2 и смы есств. тий в тинье нехыные ти отинтримай. Адда чит е ое етотишине е βολ οπ παϊ ε παϊ ανω ε βολ οπ πεϊ κετ ε πει не ота втве пай пет ещще пе е катафронег TELOOT · Tpwye ταρ εματέ π | σι πιμαπε ετ cho Fol.58a col.1 et xw woc xe neth hat e poot gen npoc ovocim ne. neth nar ze e poor an gen ma eneg ne. net was gen at gwoh ne gen at tano ne. сещооп ап за метаводн.

Пари спотавле оти ехпо нап и най смари ασωμίζε εχπ μαϊ· επ σε σαρ ε τρε μαπε λααν Fol. 58a col. 2 nan 9 m naï · en yaneï e bod 9 a neï bioc ·

Кат пар м аре щоега и идом егщанна папши е вод . етве пай мари зарпате нан п пендом. итир вод е пшие ий посе. пехач Lad se net ede nedd mp uvad dust oce. Yde oray a | wine πε πεί ε pon κωρτ· apa oray a Fol. 58 b col. 1 мие не инаке ет бі воу. чво одай и тіне त्तर प्रश्न के प्रकार क्या प्रकेठिके प्र प्रश्निक का प्र иаї є роти є пенрит. ид рарер є тенфтун есо пароенос шанте п патшебеет ей оп necleoor.

Ψαλει οωων εκώω παιος σε ταψυχή οπ να σια π οτοειμ πια· ατω απ | είρ πωβιμ α Fol. 58 b col. 2 пенномос • аты ахіс хе птон ет натотхої е творбе и й вернв. маре тендампас ушпе естеро. Тир третое е рон енову нап ещте

починь боуг ичбьчи и техян. Уууч егте же मा २०१६ में २०१० ह महनिश्रमावट.

Fol. 59 a col. 1 cpia

Пехач пар пот ппет оталь же а ненщаже ghos on thyorube is goto eveliw egon pui. I марторос 4 п нетутун шин шиоот да пран a nnorte · anon 9000n maph eine e 90rn h TENACHHCIC .

Дрі песете же атпері деп жовес п нюдт Fol. 59 a col. 2 9 a poor Ha eaptypoc . Thou want and | The потр прине едборы поброк. ещноты бі цесні. ещие щаре тентапро р стой аты исстие да τημετία · αλλα πε πτας ταιμε περλοσ π πεβίω · odziłue w ucime dobou.

Кан ещже акриме й отсой ежй неннове адда $\overline{\mathbf{u}}$ пат $\overline{\mathbf{h}}$ $\overline{\mathbf{p}}$ \mathbf{e} $\overline{\mathbf{u}}$ пат \mathbf{h} пат \mathbf{h} пот \mathbf{u} $\overline{\mathbf{u}}$ Fol. 59 b col. 1 genkoore | waph napahadei se h nenephr qu nei moze. Moo orhori u oroeim ue udice. tananatcic gwwc otwa eneg te.

Υρό ε πριςε ριτίι θελπις · πεχλή τλρ χε тебличи есь от ехолиононн влиононн же erdeymic. beymic we wee withines weere e poy же өнхоин мен от прос ота прите те ткода-

Fol. 59 b col. 2 CIC DE O DOUC OTHE ENES TE . HAPETEI TO NES NOS <u>и</u> өнхоин. етре ие т нуб и биц и <u>т</u>ноучсе. πηρ τρε παιαβολος χρω η πειμέλος η θε π Seucoote . Sydes e bon mud the asour Sitm псоте и пліве п он:

Κοοοτη παρ σε μπποα τρε πλαος σιοορ π osysces i normic. sam nic se smad dei Fol. 60 a col. 1 220 · пнад діта пліве и он вышт є прісе п иет म्थार иए иют є вод й техотоб. ещье mue cpic nnotte to e nendaoc (sic) ete net that ne. спафсо боти оп е вон ентапр оперис.

Снули лимпте бе эт пенянт тира. эп

отпістіс есотох і ниметфране 2 праще и Fol. 60 a col. 2 πτεληλ μ Μα εμεδ.

Trocene se orn n nar nice e nei choore et мно и отхаї и $\underline{\sigma}$ даред є роот \cdot и $\underline{\sigma}$ хонот є вод же нас ере тетріас ет отаав мієоот эраї й энтк пист давто тэ бипэп по эднщи по том Tenor arw | n orociy mee yaa n aiwn thoor Fol. 60 b col. 1 n aiwn gawhn:



LIKEWISE THE EXPLANATION OF APA JOHN, ARCHBISHOP OF CONSTANTI-NOPLE, CONCERNING SUSANNA.

ЗОПОІШС ОТЕЗНТНСІС ЙТЕ АПА ЇШ-ЗАННЮ ПАРХНЕПІСКОПОС Й КШСТАН-ТІНОТПОЛІС ЄТВЄ СОТСАННА ТИА-ГАРІ[ТНС].

Тией оп уда роспноти стига поспноти от станот от станот

 одод жин е роу • т итерос ед итогод •

 иедон • еде целих и бенной • еде подод т истород т обенной • еде подод т обенной • еде под т обенной • еде подод т обенной • еде подод т обенной • еде под т обенной • еде подод т обенной • еде подод т обенной • еде под т обенной • еде подод т обенной • еде подод т обенной • еде под т обенной • еде • еде под т обенной • еде •

Ταποάμζις σε π και μαρεςщωπε κητή ε bod Fol. 61 b col. 1 γιτα πιμάπε | π τεχήρα π γηκε ται επτ αςμούπε α πλεπτοκ ςκάν ε πκαζοφυλακιοκ · Α πταίο υαρ πτε προςφορά πται αιαι γατα ... пиоенс. и боле е иноль ентя и бытво ила е Solu. Ze en ede unolle à Xbig on m unolp. αλλα η οτομή εσοτααβ. Μη οτπροδαιδεςις eccortwn 9 π πe | τ hanor · aveic σε tenor Fol. 61 b col. 2 οωωη τποτεщέ πευοήτ ε βολ οπ πτάβο. ανω птп еїне е дотн п пуває п пнотте • птпквас иян . илипожа е песна е беинчафаучной . • Λεχικου · ε τρε υξ υπτη σ υετ ερου ·

Теїре тар пелесте же аїсрит питй й сач. ентруссе и темптиморе и теофростин и Fol. 62 a col. 1 сотсанна таре наї щопе й онт й рар и бе пта пачши и їшенф оп тецаптоан ай тецaumime wheyer u dod.

Παρές ασωπίζε σε τέπον πσι ςονεαπήλ οωως ой певектроп ет мед и минше марес астыπιζε 2 πειδ ετ ερε πηοντε είπ π απελος ανω Fol. 62 α col. 2 й роотт ий не рюме нат е рос й риту таре стелье п шеере шни е патафронеі и пиот етве таптоай.

Corcanna tei mavapithe en evervenhe te 900 песценос. енесе бряс бт иесбо. есопи е боли ε πες | Roitwn zin π τεcentroti. ε acaïaï 9π Fol. 62 b col. 1 orbioc n cranoc. Ht epe 44 9 thy se not neataпас е теслитворе с аставс е пошто п пканчос ката пномос.

Дую несобреб е иму и иноди и иесобі ти панканши и пестациос аяп такоч. ипе песвуу тоше би охань енеб. е тье стета ися и от | шире шиле и шелео · отъе ип сна пес- Fol. 62 в col. 2 муже вибо в сти в толуув и и жа вы соой. фотре и сна несобща е догане пса песф потче и п доїте етотнапите жегоот.

Ваплыс нем есстихыры п даат п несаксонсис е тре твыш же нас ене типтран | етот- Fol. 63 a col. 1

мооу \underline{u} мооу \underline{u} иссурун \underline{u} тесфхун \underline{u} мооу \underline{u} тесфхун

Και παρ περοτό η π ποβε ματμωπε π τεψτχη ε βολ ριτπ η αι[c]θητις επει απ ερε
τεψτχη μοοπ ρα πρητ π θε π οτπαρθείος ετολ το αποσοα ερμαη τα λαατ σε η αισθητις
ο πας πρασοα ερμαη τα λαατ σε η αισθητις
ε βολ πε απ πςωτα απ πμωλα απ παιήπε ε
κπ πσασοα ερμαη τα λαατ σε η αισθητις
πλαμα π π πςετακό μαρε τεψτχη σω ραριρα αρος εςοτος εξ ος ε ...

Сруми тефтун бей дан ушпе дй най умср $Fol.64\,a\cos l.2$ бей отпаровнос е атпарахіхот \overline{u} | мос е вод gi тоотот \overline{n} несородай атш е асславте е песнт е пнове мі тміт ат амадте.

Каг пар ершан тайт ат амарте рощё е роти е тефтун шасф песмой и отречаюте аты шасвык е доти ептамон п понт исалу и ерняюс, чам исняял ня бил и стицбан, пере Tel mara pia de n come ete corcanna te e Fol. 64 b col. 1 асасфабите п несваб ип несота ип несотесриб рите ий песуус ий несерть ий песуная тнра и иесягсонсіс, ялю иестооц ияте ната пщаже псофос и об и обинпос ечщота ий охинан естооре же ене уруг случ штос. аты | є такє печа п отыр и п щотрине ей Fol. 64 b col. 2 тинтоак аты есычт е вод пиа ет пиат пса и тпичи и теофростин.

Таї бе атепнотмеї є рос поі пепресвитерос спат паї етотместе є роот и птоот стуриме π πλαος· ατω και κετιμο οπ οπ πρωκο π Fol. 65 a col. 1 течепночий ачшие таме печерни е пршко етжеро ой петонт:

срке

Acywne n orgoor e the nord nord alloor вын би олбый исеф бана в солсчия, чам атре е петернт. Пт ер отяп е петернт атро | Modores n neverth a nowh tote arcun Fol. 65 a col. 2 Tootor an nevery ϵ swe ϵ bod in theazic I nnobe· arw troinwhia n Tharia. петпаратиреі етотосіщ же етпаре е рос HATAAC.

Acywne se h orgoor e the corcanna bwh | ε gorn e πκηπος π πεςραϊ ε τρε czwku παιαν Fol. 65 b col. 1 ката тесстинова и ппат и пкатив. аты acroot e bod n necougad e tpe reine nac norgoca un oranzip.

λ нε πρεεβητέρος πωτ ε γραϊ ε χως · γπormcue u de u denormum ezu ordivipe u ecoor. arauagre muoc er orwy e eipe nauac a Fol. 65 b col. 2 Спетнивом мен и пнотте не еншдт

Не \overline{m} \overline{p} \overline{m} \overline{p} \overline{m} \overline{p} \overline{m} $\overline{m$

πιοοτ πε· αλλα αφετηχωρει πατ ε τρε
πασωη ετηρίετα· πε καε ετηασωλή ε βολ |

Εσί. 66 α col. 2 πσι πετιμοπιε εθ κπ· πε ερε τιπτολι π εοτελιπα πασωλή ε βολ η τιπτ ατ αιαδότε η
πε πρεεβητέρος ατω η τεί δε μτε πεδιοιίε δε
επιί μπι ερω ε παπολί ε βολ διτή τιπτπαπολί ε σολεμηνώς.

Ηερε οτηοσ σε π μημε πορμ ε βολ μπ οτηοσ |

Fot. 66 b col. 1 η ατωη · ατω η περε οτοωβ ευρορμ οι σπ τον
αληπα π ροτε ε ιωτηφ · ιωτηφ μεη παρ οτροοττ πε ευμιμε μπ οτεριμε ματαλε ·

Ται αε οτεριμε τε εεμιμε οτβε ροοττ επατ ·

етбибом ой петомв . аты тещпире те же е песму отве най от петом пом петом пом петом петом

Несінот**а** se on пе етве тайтдан и отсрі | Fol.67 a col.1 ме йошв · ент асо**л**ом е† отве неї ноσ · йт срну ере наї σе свтштот є міще ді отсой ·

 \mathbf{x} ε σωμτ ε δοχ δ<u>μ</u> της · ενελθεωδει με η \mathbf{x} της αρών εφορει της \mathbf{x} της

пенн | ще и п аптелос е вод от пысе · пере Fol. 67 a col. 2 проц епериег пе оп неї парапомос й пресвиtepoc arw enepe thictic gwwc suson on tei coine il dan.

Arw nepe ornos n poorm ne 91 terente 91 orcon. ne udechatedoc wen ze ene orcome σοτπον· corcanna se 9ωως se en ecge e bod 9π Fol, 67 b col, 1 типтран заго п дагими петсовте петофыπιου μ μει μαραμοπος. η σαπείρος σε δπολ петсовте п петтаїб й сотсанна е вод оп тпё. ати ней параномос мен атамарте имос атыше пачас за петщаче й щорй етчы Teroc ze anon ne πρεεβητέρος π πλαος · anon Fol. 67 b col. 2 атпістете нан я пномос мії тезотсіа е выд arw e morp n gwb mm . un daar se a nei ng eduar e bou.

Піве бе нап птещшпе пассай тпщооп тар оп точепночена · сручан та пібе бе на сан Fol. 68 a col. 1 тпиар митре п пота ерб. че ен ере отщире шни шооп писе зам етве пап архоот е вод n oromoad.

сркн

λπαν σε σε α ονή ο ο εςπαщή κωτε ε coreanny lei coine marace. ormulbedoiyy. ονοωρ επτοσή. ολυμιγμ ελαμίγε μας π μπολ откатанишене є тре підаос тиру сшве пеше Fol. 68 a col. 2 ογμοςτε ε τρε πεςολί μεςτως μπ несстиченис. отонье пте песра рати ип песра пні.

Запад рапише отнатнителе т песні тиру. adda une daar on het wohwer suson e tei соме й рай. пере тесредпіс | тар мі песонт Fol. 68 в col. 1 тахрит ехи пиотте и тпё.

Χενιμάρου σε μαι σολεγιμά, σλη μεσός σε to нт су су ить е е по и и по фичетог. स्थायम म्ह रात करते कर नेमर्थ का प्राप्त मार महाम्बाक स्थाप का प्राप्त मार महामान का का महामान का का महामान का пдни ссотп най є та віре а пай еві є драй є не-Fol. 68 в col. 2 тйвіх й доте вр нове апе ато є вод | а пховіс: отой най нащоос є фавете є роот хе сваооне алой: фнат є роот вто й отшній а панште.

τοι. 69 a col. 1 π ο στε ετχιμων ετνωμτ. ππρ με ετε | σε σε σολλ ήνωρ ο στε ο ητ τη τη πτοιισε παωτή. πτο ειστε.

Τιας ωμι τα μιτολι ήνα ή μιπε αν π να είστε.

Τιας ωμι τα μιτολι ήνα ή μιπε αν π να είστε.

Αν π παραϊ. Ηναβωλ ε βολ αν π ταφρε π

Fol.69α col.2 παρωτ \overline{p} · ε \overline{q} τησ (?) ε poq \overline{n} ρητ \overline{c} | \overline{q} πας μετ \overline{n} ωχε n ατ n chω ·

Τινος \underline{u} με \underline{u} ε \underline

Ατω ποδ πα εΐοτε ρατή π πατ πια . Άρι Fol. 69 b col. 1 ροτε σε ρωτ τητπ | ρητζ π πηοττε ετ πατ ε ροη · щіпε ρητοτ η π αυτέλος ετ ρατη π τετщη απ περοοτ · εΐαε ερωτπ αε πτετπ πια · τονπ πηοαος τετπωψ παος ·

Πιομος παρ ω $\underline{\mathbf{u}}$ ε δολ τε επε κεπηθνώει ε ειμε $\overline{\mathbf{u}}$ πετ ριτοτωκ \cdot ατω $\overline{\mathbf{u}}$ τ ερε ςτε παϊ αςω $\underline{\mathbf{u}}$ εδολ ες επαλρττρος εϊ $\overline{\mathbf{u}}$ ες $\overline{\mathbf{u}}$ πτης $\overline{\mathbf{u}}$ τετατατικ \cdot ατω $\underline{\mathbf{u}}$ ε δολ ρωον $\overline{\mathbf{u}}$ σι πε πρεςδητερος \cdot

Ατω εις π επεραλ π сотсанна шπ несщеере επτοης ηπάνες.

Род. 70 a col. 1 Ахы пт ере не пресвитерос хы п | нехурахе сорди ахх уппе емате пол п ододад хе ып охсыты е удахе п тей мие е дохи е сохсаний епер . Асушпе хе ы печрасте ахиот ы минуе

¹ Here there is a small erasure, or one letter may be wanting

¹ Here there is a small erasure, or one letter may be wanting after у.

сшото е доти ет пар ере пенще щооп да пехро вты енере прай щооп ра пендом а nλa oc τηρη σωστο ε ροτη π ροστ επ ne Fol. 70 a col. 2 gioue \overline{n} \overline{n} where hore λ neverthou \overline{p} ornow emate.

 $\overline{\mathbf{H}}$ pure et $\overline{\mathbf{x}}$ nech $\overline{\mathbf{t}}$ enercooth an \mathbf{x} e et- \mathbf{n} an experience to \mathbf{n} the \mathbf{n} in the property \mathbf{n} . 1111

A ne spechtepoc se ei etang a napanoma. arw armotte ε cotcanna | π θε επ ερε ηπ Fol. 70 b col. 1 меете е рос. Пт атмотте е рос етщие мп отмот й ве етфмеете рос йві пенрітне и ме nt atmotte e poc etwng mn oteoot · n wa eneg ·

Πεχατ σε π παρρά πλαος κε κοοτ πζα corcanna tweepe n xedriac. nto or se ar- Fol. 70 b col. 2 хоот в аты асей птос ий песейоте ий песстисепис тирот ий песшире.

Αςεί Σε πσι corcanna οως εςαιμά (sic) α παοτ · етве тесмитоли ет ощ оло песащаром есонщ e bod an se echaeot. Adda se echahw n отран ецроот | п несеюте · аты отновнев 🖬 Fol.71 a col. 1 пескенос тир . cbyz

Не иптас интре тар шиат за прив ент аттов प е рос १ व ппаразісос • нере 222 ащагом дя рос песейоте ий пестрееб ий пессапаенис ип песраратн. от пере песба в бире ти πευμί τηρη εταερπε τηροτ· άτος Σε ρωως εαε- Fol. 71 a col. 2 стоно и бил есонт в есыте есбехбтх встооц от отпот п обыо · асеї асаре рате оп тминте n oron mise.

Аты пере пенные тиру аде рату етпат e poc· πα π αυτέλος είπ πα π pwee: ατ | ατ- Fol. 71 b col. 1 тшоти по пепресвитерос спат от петсхима п тосе бенолонт не. чло ебе фос и beat

штотнт. шаже орай й онтот. атко же й nergiz e spaï e zwe. Tam nezat ze entroome псьч эй теший мехаен.

À TAÏ єї є 20TH सम 2 स्ट्रिके दे तार कि Fol. 716 col. 2 acroor e bod n n gregad acytae n n po n temnu. vdei e doru mas boc usi ordemibe паї є недині адіропе памас.

Ht ере инат se anon е тпарапоміа епонп ou orkyze de uusbazicoc shume e dbai e zmor. Fol. 72 a col. 1 arw no men an | n emanagre and e hod ze devesor u dore e bon. van scormu u u ро аспшт е вод . анамарте де й таї анхнотс ze nim ne nei dämibe et u neme.

Htoc se an corwin e zoog e pon. arw nai

петп р мптре шиоот· е аппат е роот. Атпистете пат пот тетначични тире дис пресвите Fol. 72 a col. 2 poc 21 pect 2 2 a T arw argaio muoc e tpe cuor. nerzi se n corcanna e bod e tpe trootte. аты не ий даат еїре и пенба й тие йса пиотте матаач пай ептач стих фен е тре ный томе. же ньс е воу бі тоотох и неснях вре те тепрайс и полу полу члоной е воу

Fol. 72 b col. 1 ec 2HR | e hol . Thank wen wi tent at analte cbye ми тапречогда на параномос птын же е роти й сотсаний щаа граї є песот.

Киат же пиотте швій жегод ем пістос и аш 11 Se. 920 madrega ucod e the doursele πιιοον. μ θε π μιολβ δμ ολπγ μ ολπιδ. Fol. 72 b col. 2 ecipotot n n aikaioc on o ennipacesoc cermobe:

Ταϊ ταρ τε θε πταφαία η αβραβάι αφαί σαρ π ϊελη ε τρε ειταλοεί ε δραι μ αχιχ. moou on ue. odomba n u me exmd. orm ene यम वार्ष व्यवका पर वर्षा म नेक्किन ह पर्तवात्रः

cp37

arw ay | + a ney noe" e ican enooney arw n Fol. 73 a col. 1 Tetnot a nnotte the yeek tooth e pou on OTCOOH .

H tai se nai ze nac nota nota muon etшаппіраге шиоч падоми є дохи є пиот еп ευρ ατ θεγμίζε ε τρομθεία π μιουτε. αγγα ε TPE YOUNT OHTE WANTECE NAY · E NOAE | NET 21 Fol. 73 a col. 2 se n corcanna e bod e tanoc. atm ene un далт п вонова тесноте.

Пт ере спат ве же ий даат й вонова ой й роме · эспот е рату ми воноос ет ой тпе · пайтре ет прот пвад и ат пноти аты пехас же пнотте пул енед пет еше е нет дип да понт · | пет сооти п отв ние емпат отщыте · Fol. 73 b col. 1 птон матаан пет сооти же пта най р митре norz e poi: atw eic onnte anon fractor स्था हों रेकिय में तहर हिंद तथा है स्प्राप्त में तथा е рої етвинтот.

Аты ацешти е рос пог пе итациоос же етг енщаме фиамоос ме его оннте ф т пей ма. ETXI AE TEROC E | hod e taroc · eic 9 hhte a nnotte Fol. 73 b col. 2 тотнес не пий ет оталь оп отщире щим е п смя же 4 оталь Апон е песпоч п тай. ачнот и шаа роч пог пдаос аты пехат же от не піщаме ет ймы шиосу. йтон. йточ эе ачаре ра | то рп тетминте.

Fol. 74 a col. 1 cperc

Аты пехац же мій птетп репавит п теї ре ग्रमा का गामि सरह रमक्राम ह मक्क में नेवका • मेरे महा пар р митре й нога е рос в ачиточ йы пурос тира оп отбепн.

Arw nexe samel hat we not sor \bar{n} истернт птахнотот · аты пехач п пота пота Fol. 74 a col. 2 πιιοοτ σε πε πταμως οπ πευροοτ εθοοτ

тепот атеї е жин пог пеннове е пенеїре шиоот

αι π΄ μορπ· ααις εροι ας πτακιατ ε ροοτ ζα οταμ π αιιις π΄ μητι ετιμαας απ΄ πετερητ· πτος ας πεαλή ας ζα οτεχιπός πέας αλπικλ πας Fol.746 col. 1 ας ζπ΄ οτεοοττπ΄ ακαι σολ ε τεκ απε· ζαζε παρ ε ρατζ τεποτ πσι παιπέλος π΄ πποττε ερε οτεκής π΄ τοοτζ εςπαπαζκ ε τεκαικτέ· αςτρέτκα παϊ σε πέα οτεξ.

Εις πασσελός σαρ $\overline{\mathbf{u}}$ πησότε αξε ρατ $\overline{\mathbf{q}}$ ερε τες της σονας ξι τεκ $\overline{\mathbf{u}}$ η τεκ $\overline{\mathbf{u}}$

Fol. 75 a col. 1 Arw a nhaoc thpy ximhah e boh qu othos theor xe yeuresat noi nxoeic nhotte naï et torxò n oton him et qehnize epoy arw ayorxàï m negoot et muat noi otchoy h at nobe.

Дтω ачжин е вод ежп сотсанна · по пе Fol.75a col. 2 ита затега 2004 · 26 а та | Утхн тобс е рон · атω тенотнам те ит асщопт ерос ·

Ней парапотос $x \in \mathbb{R}$ пресритерос епт ахитие исо и правор ете и хамине исо и песна и сенаров е сенаро

Fol. 756 col. 1 пр | ро же на етфране ежи пнотте · ете таї те cov[can]на · атш сенажі таїо поі отон нім ет шрк тмоч · ете отон нім не ет пістете ероч · же астшм поі ттапро нет шаже да поінооно · ете неі параномос и пресвитерос не ·

Tote a norme n \overline{n} eiote \overline{n} corcanna ktog иат етраще · аты | а песраї технх · аст есот Fol. 756 col. 2 nnotte. Atm a necetatienhe theor pame. a песрабрачно трот а песні тиру єтфране в

Arw ganaz gandwe arpawe wwne nar tine мто е вод и пнотте ий и чисьдос ий и ршие. чичая е тыптатыре и тефахи и солcanna · | arnar e tentoar e nei crevoc n owb · Fol. 76a col. 1 тефтун й стипн щасиоти е вод естраент ой oreent at mor. Machorn e bod on othaphoc स्पष्ठ००४म् स्म स्पष्टणकृष्ट

cpae7

Wacsovn ϵ bod $9\overline{n}$ tent at $9\overline{\epsilon}$ n tapeth εcσολ π προμθείς π πυοντε· α | τει εριμε σε Fol. 76a col. 2 πι εσον θατη η ρωπε. σσαι διτη η σαιεγος.

Αςщωπε δε εςςτεφανίου θατά πνουτε. τη THOTH E TAI W NEOIWARE. HWO E HECAROT IN TAI. \mathbf{x} e hac etetnatiya (sic) 9 wt that \mathbf{x} that \mathbf{x} and \mathbf{x} π ταϊ 9ιτα πηοντε 9α πεχς ις πεη20εις. πεοον usa ma ened ma e nei ened dothu.

Fol. 76b col. 1

апа їшранине архнепіскопот.

___ .. __ .. __ .. __ .. __ ..

THE DISCOURSE OF ATHANASIUS, ARCH-BISHOP OF RAKOTE, ON MERCY AND JUDGEMENT.

λ В РАНАСІОС ПАРХНЕПІСКОПОС $\overline{\mathbf{H}}$ РАНОТЕ ЕЧШАХЕ ЕТВЕ ПН $\overline{\lambda}$ $\overline{\mathbf{H}}$ $\overline{\mathbf{H$

Пносмос ет \overline{p} пюбу \overline{m} пнотте неснит сеамарте \overline{m} моч $p\overline{m}$ пхинбон \overline{c} ет хі є роти є нет
рітотфот \cdot мі тмітапанфронос ет хі є роти
Fol. 766 col. 2 ен ат бом \cdot \overline{n} | бе ет \overline{q} х ω \overline{m} мос \overline{n} σι папостолос ет отаав \cdot хе ната бе ете \overline{m} пот хонімаре \overline{m} пнотте є наач нат $p\overline{n}$ отсоотт \overline{n} \cdot а
пнотте таат є pраї етpн \overline{n} хоот $\overline{\tau}$ етеїре \overline{n} и ет ем єщще \cdot

 Εσπικ ε βολ π πιασοιζ πια εί κακια εί

 Εσί. 77α col. 1
 ποπιρια εί καιτο π | εστα εξ π λα εί εμπε επ

 α
 ετωπ εί κρος π επ είξοου π ρείμας π

 μείματαλαλει π πας π ιουτε π ρείμως .

Η και γητ η βαβερωμε η ρευκωτε πια ππεθοστ επ εειωτά απ πια πετειότε παθητ π Fol. 77a col. 2 ατ παρτε η οταρείητ η ατ πάρτε η οταρείητ η ατ πά πετ ερε πποστε κτο άμοοσ ε ροτη ετωπτρευμάμε ποστε μαντιαβοότ οη ε τρε σταρωότ ε βολ πά πεθοότ. Άτω ε τρε τυμ προοτιμά παά ε ροτη ε πετριτ ριτοτωότ.

Κατα θε επτα μςαϊας + ς +

ndantei a net gitotwn. othtag se on auat n denentouh ethe tantharipoue. Atm e ne u пенерну.

Cywne ταρ εριματι στρω | se hw πcwe π στα Fol. 77 b col. 2 on nai. Admine an usi u ne org e rade udmine e paty. orze cap dmhu au mue nto e poy m пнотте поі пет р пет наночу її нет щаат е вод वृत्त वृह्मवृत्तर त वाळामवात .

Emmue se dust year on e poy bu net moou nay . | ethe net p zingone wen tap arw event- Fol. 78a col 1

Xipe e take awpon e gpai a nnorte.

Чсно пар же отчоте и пхоек те тебтска и п асевнс. етве пето оши пших шаухоос етвинту же пет штам п пецмаляе е ты сыты Гри эттопп э избанизани рошо ротп энного TE CWTE ε poq· ethe παι π παργοιεία crn- Fol. 78 a col. 2 bordere nan ze ma taï e nnorte e bod 9ñ nerdice me. vam uc furd u u vurban e poy ой и корпос и теклікаюстин .

Сухе ниа й дироп пар е доти и ппотте е orae e ta tperano nan n tei ntheie n tei mine. orze e tu take zwpon e gpai e bod ii ghte. ниаеїне пар є доти д пенернт и оташрон ечоталь. п ое ет сно же перит п пет соттып пни паорач.

Παλιη on εщαε εκαπό ε βολ οπ σευσιε | π Fol. 78 b col. 2 AIRAION NO TA EINE E POTH A HHOTTE H PENпросфора паї єщаре й онне сапі є вод й энтот сепьопот е рон еттырп.

Ката ое ет प्रळ шиос оты пепрофитис мауахис. же и чичахи чам и бе тиц сечэт пты по рашши пошти шти ні:

Шше тар е роп тепот е тре пнера ппа мп

Fol. 79 a col. 1

πολπ: ε τρε μαπό μεμ π πολπ ε τρε μαό αε ε βολ οπ πηλ κλτλ πετεμο. αε ολρεο ε πηλ μπ πολεί και πολεί πολε

море пота пота езетале шиоч.

Παρες + ετης ε πετ σπο παιου πσι πρααλο: παι ετ σαεετε ε π αωροπ π πποττε ε βολ περτοτ· αε απττεί αςαι περικε π σοπε. Fol. 796 col. 1 απττεί αςιαζε π πσωβ | ε ρος απττεί αςπλεοπεκτεί π πετ ελ ρατή · εςχρω π οτεχοτειλ · ε παδ π οταικλιοςτηπ ·

Ceotegeagne παρ παπ ε τρε πραρες ε παικαιοπ· ατω πιμωμι ε ροτη ε πεη πε ρειολλ·
ε βολ παρ πε καιαλοτε επη η πιποοπε· οταε
ε βολ πε οτημισοι επιοκ επη πλεοπεκτεϊ·
Fol. 796 col. 2 αλλα ε βολ πε сещооп πακ | πσι περβητε π

or cab uele nu maon unou e val.

Скиа + й тапоъізіс и темптетент ей воте ет щооп пак є доти є пиоттє · адда да пет етпщосе темок є парава й диту пё та па-Fol. 80a col. 1 рава · ещ≈є киа | уг ъе й педпаат и й дике 3 ий таат и деп не дике · ксотй й дото ем

пподразе от эе ем ппф.

Ετβε οτ εκτωλα π τεκαπτρααιό εκείνε ε πως π νεοβητε ετε ρενωκιον αν νε: ετβε οτ εκείρε π τεκ προςφορα π βοτε· εκεπίχιρε ε ενα π τεν προςφορα π βοτε· εκεπίχιρε ε ενα π κε ρηκε π ρητ π α π π ετ παιετε ενα π κε ρηκε π ρητ ν να π π τα π α τα ετκαι παιού π σον χρω π τανταιήρωμε ε ροτν ε π ατω να χαρίζε π να κια κα βολ νε ν οτνα απ οτραπ·

II ape nnorte cap noinwnei an ndeonezia. or de πηοττε πκοιηωμός an πε η π coone π Fol. 80 b col. 1 п речтирп. от ге дис емп щоги пиоч и е сант и и бние е уснуул ичи. чууч естиче пса отмитреч нарпос п эгнагон аты п maïpume e bod 91 tooth etennobpe atw et пет наноту нан · м аре пна шшпе е вод оп гог. 806 сог. 2 сьбог. огъе и вре пидреар иет ичнога топе e hod ou dendergoore.

Πηοττε παρ αω παιος ερε π ρπεϊοονε κια ε pod net orzi wwoor h sonë ze nai ne fwocte πιοον ετετπεϊρε πιοον πε νε τετποωβό π па отстасти | pion · ей 9 епристооте ий отрис · Fol. 81 a col. 1 un oramadore e poy du dendice. Sentrulmorme ne neï obute n teï mine. Senkenozozia ne.

Аты етщооп етве птаїо и й рыме стщооп an ethe ntaio ne e bod 911st nnorte. ethe | nai Fol. 81 a col. 2 надые ачтоос пое птоете же шпр еїре же нас EPE \overline{n} posse hat e pot \overline{n} .

Сушпе зе енплеїре ї теплітих дыс є ппотте net eine e poc knagapeg e pok e the aac e bod ой отыптыльто п дото сксооти же кетфране ан 🐱 пнотте· п тег се· паї етбющт е жын Fol. 81 b col. 1 мари еїре и отмитиб й теї ре хе нас енахі е βολ οιτα πηστε α πεστοτείο.

Сщаре пнотте $2e + \overline{n}$ на \overline{n} ет \overline{n} шеоот п пецапавон с мецтаї даат де и плеопентис • сто пан ап е тале эшроп е ораї ■ πηοντε· εκιμαη | λνηεί ■ πεκςοη· πεχας αε Fol. 81 6 col. 2 еншаней е таде ашроп ест пеотстастирноп ит понесте и пий ет пий и отнте пенсоп orowh e pon.

Βωκ π ψορπ η οωτπ επ πεκсου τοτε ηπει

 10^{-1} $10^$

Hedcoorn gab ze dorm endhre. ϵ white, \underline{u} cerpy | \underline{v} we ware uext man ϵ bod \underline{u} he $\underline{\delta}\underline{\epsilon}$ \underline{u} next $\underline{\psi}$.

Fol. 82a col. 2 е вод \overline{n} тейтеліто \overline{n} дото \cdot не нтатхітот \overline{n} дон \overline{c} \cdot аты \overline{n} тей де а пхоеіс щып є роч \cdot \overline{n} псоотт \overline{n} \overline{n} 7ахаюс \cdot

Ατω ανασος σε ατοτααϊ ψωπε δα μει ης α ποοτ. στω μας υπασος μαδόμ μει <u>b</u> πυμμς.

Fol. 826 col. 1 $\tau \overline{n}$ на $| \tau \overline{n}$ нашахе $\lambda \varepsilon$ он \overline{n} нарр $\overline{\omega}$ петроеіс $\omega \varepsilon n$ ε роч єрхінбон $\overline{\varepsilon} \cdot \varepsilon$ еча $\omega \varepsilon \lambda \varepsilon$ е $\varepsilon n \overline{\lambda} \cdot \varepsilon$ е отщин ε н ε ε нарпос щатщалт $\overline{\eta}$ псєнох $\overline{\eta}$ ε пн ω р $\overline{\tau} \cdot \varepsilon$

Ατω α δρε πεϊ ψην π τεϊ αινε ρ δνας ενες π ποτοεϊε ετ ηπ ε τηε· παϊ ετ αω παιος αε διεϊ εϊψινε πςδ καρπος π τεϊ βω π κπτε· ατω Fol. 82 6 col. 2 π εϊ | ξε ε οτον· αςοτεζεδονε ε ψαλτζ αε κας ενε ςοτως π π κε κας ·

Maranabike ze on e nete vu de teoro n u

Maranabike ze on e nete vu de teoro u

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Maranabike ze on

Οτροτε παρ ατω οτρωβ πε παρα πηολος πε ε τρε κκοτή εςρίτ π πεκωρό ατω πεκλά η ελοολε ε τρε κκοτή ε ποολες ή κε ςοπ ατω Fol. 83α col. 2 πεκ λά π ποείτ εςρατή η κε | coπ · ε βολ πε μμε ε κα και η π ρηκε · εμπε ατοτερςαρηε πε π παι · π πετ ρπ πηολος · οτ πετ πηαποος ετβε μετ ρπ πεχό.

Haï et epe næoeic $\mathbf{z}\omega$ auoc nat \mathbf{z} e ecta $\overline{\mathbf{p}}$

Fol. 83 a col. 1

дото поі тетп дінаюстин п доте є та пенраmatere un necapiccaioc. neth | hwk e gorn e Fol. 83b col. 1 TUNTEDO N TO THEE ETHE HAT OF MONON E BOX on i come wi net unt non e doan e poy. adda e bod om n ne owh n nengix.

 $4 + ch\overline{\omega}$ han $\overline{n}\sigma_1$ hanoctoroc etpen+ \overline{n} het emutat. nexac ze etetu zi ze i nacabon ze κας ετέτπαρε ε θε ε $\frac{1}{2}$ πετίμαα $\frac{1}{2}$ πετ | οτ ω $\frac{1}{2}$ Fol. 83b col. 2 же вобару пса псштир · а пжовіс тобивіату в bod \cdot e the q+ e bod $q\overline{n}$ teq he opcia the et net प्रमण्यत म में वेसहर अक्ष में महा वेह मर्चेवम्थवेत प्रटलत .

Ης ητατογάρος δε ποως απ π τέλιος ε αγώμη e hod a notpot et nammy arw n tedioc | nee Fol, 84a col. 1 · Zuīnse

Totegeagne nat se hac eteswh e bod n Thiτοτριία τε ε βολ οιτή πεχρημά ετεπωωήε ε १०० हे प्राप्त के हे का प्रतिवर्ध मार् nenna n ne ceene Toregeagne nar e tpe reipe π geneentpeq+ em gen koinwhia etehn e bod Fol. 84 a col. 2 on net ethtatcot · ze kac gith ha" etege e poot еттонти писоот е тинтигориме п пнотте erny. The eaf. The elyphile. Hered Lab ze + tapor + nhth \cdot ywhe \overline{n} xphetoe tapor \overline{p} xpheτος ε $ρωτ\overline{n}$.

3ιτπ και Σε on πταγερητ | κατ κ τκοι- Fol. 84 b col. 1 пшпіа ет щооп щаа росі наї сар нет аре ратот nea othan a naosic hai sht gaooc hat ечщаней пог прро же ашнен нет смаат пте па еїшт птетпидиропомеї п таптеро епт атсьтоте пити жи й ткатаводи и пносмос . Діоно · iolet ht | sta day

Fol. 84 b col. 2

Αιείβε ατετή τοοί · εκείδ ή ιμπιοδ · ατετή щοπτ · е рштп • еїнн на онт атетп + оішшт •

^{. 1} Above of xe is written powert, in a different hand.

Сіщшне не пе атеті быпащіне пеі бы пещтено атеті сі щаа рої:

 $\overline{\mathbf{H}}$ тєрот \overline{p} шпнрє \mathbf{z} є $\overline{\mathbf{u}}$ \mathbf{z} пан и ащ и \mathbf{z} \mathbf{z}

Анахоос нат же бяти 4хm же ости е исхm осон и от хе бяти 4хm же осон m от m от m от m от m от m от m осон m от m осон m осон

Fol.85 a col. 2 atw ne \overline{i} | poot \overline{i} e foth \overline{i} he \overline{i} ne \overline{i} .

Οτ πουου σε οι με τε ειμική οι να υμαγοί ε δραι. σουου σε οιμιή οινος ππαι. συγγ

тте.

Уда еспанься и однофуси и тидьтое и так так.

14 ичн пратту же и есства идл иесерене.

24 ичн пратту же и есства идл исствене.

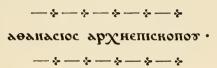
25 год песта и так и стач и стач и тествене.

Ο βολ παρ ριτή και ετκαρε ε ροκ ή ψβρ ρ ρωβ π παστε εκαλή ππ πατοί π πεχς: ατω εκαλή πποστ ερκακ ετακακάζε πποκ ακ· Fol. 85 6 ∞0l. 2 πρρο αε η της πεζακαν | καζε στας πεζίμετ τελος · αλλα ψαζίμωπ ε ροζ η η ρεζή ετροσττ αε κας ετή ετεαι · ατω εττιπα αε κας ετετιπα πποστ ·

Atw etholnwhel wh \overline{n} gare on the indocotology we etholnwhel wh \overline{n} cools where n is energy harmon \overline{n} decreases \overline{n} where \overline{n} we have \overline{n} otoeim him.

ие иел доои. ленол <u>или</u>дет<u>д</u> е роу бил<u>д</u> <u>ч</u> олоет. е<u>и</u> еннуул <u>исти. олуе или тм орт исетте би ленфахн же нус ентупбе е иеулт пуролтте <u>ч</u>ие пло е роу <u>и</u> ненруу.</u> пет инт | **121** поте 2**11** п тр епвышт е вод · Fol. 86a col. 2 аты еппотже **11** поыв епасот · nctacon пві тепра**н** ·

Ερε πασεις αε ταας και ε τρε τρε ε ρου επασοεις και εκτροπ | και ε ετ οτααβ. Μας και τιπος ευροεις ατω εκτ π και τισοτή πεσοσ α πιωτ πετροποία και τα μασεις απο εκτ π και τα μασεις ετ οτασος ενείρε α πασεις ενείρε α πασει



THE DISCOURSE OF ARCHBISHOP THEO-PHILUS ON REPENTANCE AND STRENGTH.

Fol. 86 b col. 2 OTAOTOC ЙТЕ ПЕН ПЕТ ОТААВ Н ЕЇШТ АПА ӨЕОФІЛОС ПАРХНЕПІСКО-ПОС Є АЧТАТОЧ ЕТВЕ ТИЕТАНАЇА (sic) ИЙ ТЕКРАТІА · АТШ ОН Є ТИ ТРЕ ПРШИЕ АИЕЛЕІ Є РОЧ · Є ИЕТАНОЇ ЄШПАТ ОТТАЗОЧ ЙОТІ НЕХРОНОС Н ЗАЄ · ** ** ** ***

Пехац по пепрофитис же а на расїооте Fol. 87a col. 1 ушпе наї н осік а п сроот ап тетун ат ат он же отрит сцотоуу сцовыну пиотте н ат стоц є вой ан:

Τενον σε несину μαρά θακό й неифухн ой

реппнстіл виф и пвисшил в пиот дй двидіся видшот вили пр швир в пличейос и тметльтом поль и та пет отлав ф и пвисшил в пиот шлитот ти пет сид же втвинти семотот ти педоб ти педоот тиру лопп и ов ней всоот в коопсот.

Λτω οι παποςτολος $4cb\overline{ω}$ και 2ε μοτοττι | Fol. 87b col. 1 \overline{n} κετ $\overline{ω}$ μελος ετ $2!2\overline{ω}$ πκας \cdot ποριία τακαθαρςία \cdot ππαθος τεπηθυμία έθοου \cdot

 пенре е живоне й онт: тоте паппедос и тметапога пнт ифпшря п пентно своот сптачхоот ораї й онти йог палаводос путшоє є петах и й нарпос и пеппа.

Ката ве ент ачжоос пог папостолос же пнар пос я пепих пе такапн · праще · фринн · Fol. 88 a col. 1 таптоарш онт • птвво ай нет инт айнса най:

Τοτε синт й технох йбі тметанога исохио драї її онтії · пемото її пенмехос тирот · пекаваріте й неннове тнрог • першко драї й дити A LENTZACI OHT HILL . LIN GWNT HILL . LIN RAHIA Fol. 88 a col. 2 mas an day mas edoor. The seere mis to uo-οπ τεηψοχη · ηστωσε π τονεί τονεί ε πεсαί.

Η τεννόν εναπωρά με πσωάτ κέτωσε ε πείμα и т иптоарт онт спапиря и телт жастонт Fol. 88 6 col. 1 истью пеобою с пеция спапыря и таптжуже истове и 4рний е иестя.

C παπωτ \overline{n} κα πκως \overline{n} παιοςτε ηξησαστ ε \overline{n} δολ \overline{n} онтй • ис тре фрини ми тапапи б отклом ехи Tenane· chaqi | ε boλ πειου π ταιελία ειπ Fol. 88 b col. 2 тып<u>т</u>ресухияях . испебсе тогон е петуну т<u>и</u> бенолійн и военс. ти бентеуелу ти бенфууnoc. nu dendmyh w unglikou.

Апат бе о песпит е тметапога же щас тре отнр нарпос отшо от пршые ет паметаної · Fol. 89a col. 1 Mac the $\overline{\mathbf{m}}$ respon that $\mathbf{n} \in \mathbf{m} \in \mathbf{pos}$ $\mathbf{n} \in \mathbf{pos}$ DE II OTHHI EUPOOTT 91211 OTLOOT.

Ш тметанога реннов не нотсодей отраще пет щооп оп тохдупн. оты отетфростин пет щооп оп потрастооте. п нарпос и т | метанога Fol. 89a col. 2 etand e poy du leon of heurs . udmes and et наметаної ван ечнараент й нарпос и тмеtanois orong e bod 91 neg90:

Ηεςω · ω ταεταποίδ οπ τοναπτράρου ετ σην απ ονώασε ετ δορά · δά πονταού ερε ο πσηιήτ Fol. 89 beol. 1 δατή ονου πια · ύτς | ύτο καρ με πτα ρ σι ασείτ δητον μ μετ ονάθ τηρον ε δολή ε μφων η ω δίτε. Τον μτηλίμ σε ε δράι ω να περατε μτετή-

носмен и тметанова оп и носмнене и нетиинства итетить об тмест пест нотче и

Fol. 89 b col. 2 и нестишунну ать итетистефанот тмос | от пеобы и нетираейооте \cdot же нас ершан и не арети тирот нат е пса и тносмиси ента тетиносмен тмосм об онт $\overline{\eta}$.

Τοτε τενασωστό δι ολεομ με εξε με πεκλοβελε

εμπορτώ μα μαθος. τη πε πεξες ελεφτική δι περοίπ το περοίπ το περοίπ το περοίπ πε πεξες ελεφτική πε προσές το πεξες ελεφτική πε πεξες ελεφτική πε πεξες ελεφτική πε πεξες ελεφτική το περοίπ το πεξες ελεφτική το πεξες ελ

Сотын и интарчос ий й гібрац ой отна-Fol. 90 8 col. 1 таліа • пім пете підпаотыщ ап є р щвир | є тметапоіа під р щимо є пеї певоот тирот • паї ет тым п й вал и пепонт же епетнат є потосіп єт 9 а щпире •

Τμεταποία σαρ μαστρε πρωμε ρετ της η θε η σταστος του μαστρείουλ ε πώισε είτη πε
σαρετή πετ μεταποί σαρ ετ ασμεί επιαστε επιαστικός είτη μα επες ε πασαθού πτης και ετ παμοστί ε βολ η μα επες •

Ethe naï se $\overline{\omega}$ na mepate maph whe $\overline{\omega}$ neпсшал оп оепписты ий оепшуну. ий оеnorma n poeic · αε κας επαμετέχε ε neg | ερητ Fol. 91 a col. 1 ет оп пите пое епт асгосс же птыти пе птатотпомине намаї оп на пірасмос занон 9ω fcaine accoc nachtn.

H oe enta na eiwt ceine neerai n orиптеро с тетньотым птетпой пашый да жй та трапета ой та митеро.

Fol. 91 a col. 2

Παρπεΐωε σε ω πεсину ε πταΐο η τωεταποία йти соли неблют ент чсьял импян. о тиетапога тептасшшпе и трофи п петщооп ра перко. от всимие и одинан и тоод и мид π ηετ μοοπ οπ οτεϊβε · ѿ τωε | ταπαιᾶ τοολολ Fol. 91 bool. 1 <u>п</u> нето и отщи п роек ет содей шегоот оп п карпос п нетолсе.

Ш тметанова те пта несресооте уше н отонаон и тачен и п аписто т ппотте. THETANOIA THOHOOC IT HE HTATEÏA TOOTOT ncwor· maph hat ε tentiubho ent acaac en Fol. 91 b col. 2 й роме й піпетн.

За птрестира е роот оп тес интигіршие. n de nt atgenh atotun nac on otnog n oobio un denbuegoore. wu orgoorne. or woudl u pome muste. And is he throose on excooke n n gootne.

 $\overline{\mathbf{H}}$ т ере пиотте \mathbf{x} е $\overline{\mathbf{n}}$ пантынратыр панавос $\overline{\mathbf{n}}$ Fol.92a col. 1 шапартну п маїршие пат є пеі поб п нарпос में पहा स्थापर १में में जांक म प्रस्तिमांक स्टाकश्म स्थार мто е вод и пефронос и пиант. от монон же ачито е парот п течапофасис вдда ачр пшаже оп теп рофитис тыпас п вод т Fol. 92 a col. 2 п таке тподіс.

Tenor se $\overline{\omega}$ na mepate $\overline{\mathbf{m}}\overline{\mathbf{p}}$ na tmetanoia

пса тнотно ететнаре пар е ни еднаносиен шиштно ри нетно рисе но ое и тиетанога вадаа марн нас но рентаю е пиа и на апавон ентвы. 926 год. 1 асптот нан е вод ра поисе ви не и апавон птасптот нан е вод ра поисе вы

Ду оп не и апавон епатаат нас отинства отудня ефотаав ере пенвых пору е вод ере пенвых пору е вод ере пенвых пору е вод ере убран от отовый отовый от отовый от отовый от отовый отовый от отовый отовы

Τ πας \overline{n} οταπτίμαπας της α \overline{n} οταπαπ \overline{n} ε ροτη ε πεπερητ \cdot ατω οτη \overline{n} παϊ ετε ματρωβ \overline{c} ε βολ \overline{h} ε πεπεριτις \cdot απίπες πεϊ απαθοή σε τηροτ \overline{n} τεϊ σοτ \overline{n} τρε ταπατ \overline{a} \overline{n} οτα \overline{n} απόσε \overline{n} πλωα \overline{c} \overline{n} πποβε \overline{n} πε \overline{c} απίπες τα εταποία \cdot \overline{n} θε \overline{n} πετρος \overline{c} ε πες η κα βολ \overline{n} ε απέταποια \cdot \overline{n} θε \overline{n} πετρος \overline{c} ε πες \overline{c} η κα \overline{c} \overline{c}

Адда Апаранадеі шишті на мерате зе Fol. 93 a col. 2 нас | ететнарарер шиате птетп ти на даат етер пдаат рп непиали семиомне сар е пооне епівотдете п нат нім е пий ет ере пехрнил п рнт .

Сп досоп $\mathbf{x} \in \overline{\mathbf{w}}$ на мерате ере парандитос $\mathbf{Fol.\,93} \, b \, \operatorname{col.\,1}$ мп пп $\overline{\mathbf{x}} \, \mathbf{\sigma} \, \mathbf{w} \, \mathbf{y} \, \mathbf{f} \, \mid \mathbf{e} \, \mathbf{x} \, \mathbf{w} \, \mathbf{n} \, \mathbf{g} \, \mathbf{n} \, \mathbf{o} \, \mathbf{x} \, \mathbf{u} \, \mathbf{n} \, \mathbf{n} \, \mathbf{n} \, \mathbf{e} \, \mathbf{f} \, \mathbf{g} \, \mathbf{g} \, \mathbf{n} \, \mathbf{g} \, \mathbf{n} \, \mathbf{o} \, \mathbf{x} \, \mathbf{u} \, \mathbf{n} \, \mathbf{n} \, \mathbf{n} \, \mathbf{e} \, \mathbf{g} \, \mathbf{n} \, \mathbf{e} \, \mathbf{n} \, \mathbf{e} \, \mathbf{n} \, \mathbf{e} \, \mathbf{e} \, \mathbf{n} \, \mathbf{e} \, \mathbf{e} \, \mathbf{n} \, \mathbf{e} \,$

gë e poc. And the nge e grai e ngice na ta CWTEE E PON SEE RELA ETERAT.

Ππρ τρειείε τοοτον π ζεκατιά πτήζιςε enzighan e bod. ce to coto e pon. Ind the тпожи е т | кереппа итищите иса тметапога. Fol. 94 a col. 1 ий метанога от пих етимах сеньогощь п cexooc nan πσι nauredoc π ρευτιαωρει 9π ονσωητ μη οναπιλή σε ετθε ον τετπωι ε βολ • нхихн э

Tex an ne nai n wy e bod. arxoor є рыті | пет наат · атощот є рыті ппет Fol, 94 a col. 2 newthe e poot. a net otaab enhagei eremene e opai a nnorte ga pon erzw alloc ze angice енхишнан е вод тепшотыве тептасошиде.

H технох етамах шаре п астедос п торчн ет 212 п но Ласіс шатсшпу п пефтун п п Fol. 94 b col. 1 реарнове и сенохог ен тартарос и выпте. псетащо п нетвасанос е педото аты ен mandice en dive uiv uel uvemix e dou. H ни пет пащанаятну за рон и пий етимат. म प्राप्त तर प्रवास में प्रशास में प्रवास में प्रवास में प्राप्त म тот еп топос п | таптшапартну · н піа 9 п Fol. 94 в col. 2 нет отаав пет папарту т пнотте ехп тенодиріс мі тенаначин ети й онте · ещопе енщаниот ешп пистаної ехп неннове.

Here an np 9wh se e poor a ni ea enwoon Que newers ena | Qe e poor twn etperbonder Fol. 95 a col. 1 e pon रुक्त तक्ष्य स्टब्स्टिंग्य स्टब्स्टिंग्य स्टब्स्टिंग्य потвий их и едооде отге бе ктиси пашвоноег е роп и пий етимат.

Отае ий отейот нашине йса шире и пий етимат от с ий маат пащие йса щеере ०४२६ अमें णुम्म त्रुक्षित्रम्भ हा स्पर्धां स्वर्धां एवं अप्रेर्ट अमें Fol. 95 a col. 2 отсон пашвоноей е печсон. ми даат ой най

α μ όμτος. πολ<u>ς</u> μολ<u>ς</u> μσόι δο τεά ετμ<u>ω</u>. δ<u>μ μ κογοςίς ετ</u> πορομόνη το μερό μος το συστή το συσ

 Ατω οη αφοτω εψαν πιος ήσι πεωτηρ τε

 Fol. 95 b col. 1
 πετ με π εϊωτ ρι μαλα π ροτε ε ροϊ · ψωμα με ερε ηψηι π πεψε γος ηψ οτλοψ πεωϊ ψ πωχ πωοϊ απ · λτωπτερο π π πητε:

T nnotte et ond. T unat T nendu umine.

Fol. 95 6 col. 2 Τρερωπηέτε παπ α πίμασε πσι παποστολος ετ οτααβ· εψσω αίμος σε π ταλαιπώρος απόκ πρώμε πια πετ παίμπαρμετ ε βολ ρα πόωμα α πει μοτ· ω τεί ποσ π ρότε μπ τεί ποσ π θλιψις ετ παίμωπε α ψτχή πια α ππατ ετ

Fol. 96 a col. 1 ornaeine Teroor e Spai | 211 neneredoc.

λe

 $\overline{\Pi}$ инат ере пиод \overline{u} буости \overline{u} неньомра \overline{u} пеньомра \overline{u} потоен тир \overline{u} пеньом \overline{u} пеньо

Fol. 96 a col. 2 тетрінши \cdot атш | перрохрех \overline{n} петовре \cdot и \overline{n} поши \overline{n} петовай \cdot и \overline{n} ппосін \overline{n} петисоюще \overline{n} петогернте \cdot и \overline{n} прироже \overline{n} петоготот \cdot и \overline{n} об \overline{n} нетоготот \cdot и \overline{n} об \overline{n} от \cdot е рои \cdot

Ευμανίνας ε και τήρος απέκ ατό ε βολ· ος Fol. 96 b col. 1 πε τπηα 2004 Η στ πε τη | πατατομ· Η ερε αα (sic) τεπταπρό καμμα ε καμ ποε εκαμπωτ ε των· Η εκαροπί καμ αα από θε ταρ κ β βολ ε κετσια· οτα ε από θε από πωτ τα λαατ· ποα καρρά ποδ αποττε·

Чено тар же еїнапыт е тып са вод п

пеноб. н ейнапот е тон са вод п пенппа. uapπ είωε σε orn αε ay ne nnappe et naθε- Fol. 96 b eol. 2 panere a nei nos n mone. H or ne thaquet e bod exi тег пов क пдний и тег wine.

Hn वर्ष वर्ष का मार्क का प्रमायक का интримай. Мі даат пар оп най нашр паоре e pon · orse nrococ thpq on ne t n 9HT Fol. 97 a col. 1 пашвонові в роп ап тппаре тар ап в парре еберапете шион ешиттег е пещдид ий тинстіа ай птббо. Наї сар й теї міне нет етйшsom venoor e dage e poy e zon ve unar u TEHANAUKH.

Hapit of necese a neocic a nthog is nighte πιοντε ετ ους · πευ | ταμπλασσε π υιμε Fol. 97 α col. 2 ијермог. изоејс и нет би <u>ч</u> инле чи нет giza nkag nete twy te tezorcia Maraay. ечшооп эт поот тып эчэ тып пооп п энтч

Ευωμ ε βολ ευσω πιος σε πα είωτ μα τονσοϊ ε βολ οπ τεϊ οτηστ. ατω οη σε πα ειωτ emze ornyzou wape neï anot caat nahn fol. 97 b col. 1 маре пенотош шопе пої ап епецидну де шаа щомят й соп ечхю жмос хе ещхе пенотющ пе паї маречуюпе.

Οωщτ πτετπηλό ε πει μλάε π ρότε πτλ паоек й птиру гооч ен ечр 90те ан 9иту й пиот. пточ вар пето и езотска и пиот. ατω πτου πετο π 20εις ε | pou · αλλα ε βολ Fol. 97 b col. 2 же отпотте есимоом би отегот естосе. е ваmoue du orcrot u oppio u dorse. e the dat the a near 92 uthba. necubenei cab nad ne. arm censuadavisor mod engiz n u bedbuope.

Cthe naï autame oron | nim ze ornog te ta- Fol. 98 a col. 1

ет пеб \underline{u} боте. \underline{u} нед \underline{u} нед от \underline{u} нед \underline{u} н

Επε πτάπκα τωεταποία παρ παπ πε π μβηρ Fol. 98 a col. 2 φ εωβ μαα βολ πεπα | ξε ε ρος πε πτέτπον πτππποονς ε ρατή ω πποντε πείωτ η τωπταπαθος ηθηαξωπ ξη πεί απαπη τηρον ωπ πεί θληψις ετ ξι πωπ παθιτή π τοοτον πεί αππελος η οπαξείητη η ατ πα.

Fol. 98 6 601. 2 Сушпе хе мпт ан да | ат еп най етуооп пан п увр р емв еме хе енуансьсе енфу е вод еп п нодасьс епреме еп отмит евінп тм те даат пна ушпе нап

Ш отроте пе ре ерраї ен топос и ат ба петщіне ната пет снр • же ере пете ид р роте Fol. № a col. 2 ан нашю | пе рп рений емпща енер біне ан апетщіне •

Ш отмитевини и аш й бот тетнатаре най ентаттале пран ет отаав е граї е жиот же отнив от поичхос. едичтофронег и и ентоун ппотте п рецрпове ет оп п нодаси наnegnotgot h cexooc hat se ectw anon se an p nobe · | ze en 9 a npoory n neobhre a nbioc · Fol, 99 b col. 1 апплана от псшра й водо птшти ошт тноти **हम हो है के उन्हें अंदे की महा स्वेरटाट म का** шай. ти ист форей и песуная и таяптетсевис эт пносагос

W ornos ne nyme et wear · ewn gan orng иста. Тууч елтин е роу и та енеб. енесwwne Σε ω namepate | ε τρε πηοστε κα τεί ποσ Fol. 99 b col. 2 π ειπταλαιπωρος ε ταροιι αλλα ειαρίι ασωnize ntog on tensou thpc e tpe nand nan a пнов и соот и пех ст печат пай сре ист oraal theor popel thou.

While $\overline{\omega}$ ha repare e the unity e bol se

ονέοον πε \cdot εφαμη \mid ε βολ $\overline{\pi}$ μα επέρ \cdot Fol. 100 α $\frac{\text{col. 1}}{\text{col. 1}}$ синт птпош еприме п пат пим. Апе мто е вод й псштнр шапте течсый тароп ой охраще. же петп пове ни пнтп е вод. приме вар п таетанога шач вптуанартну ппотте е тре чощт е жин · пчпа пан · приме и темет- Fol. 100 a anoia ne may the ne nna et oraal nwt e gorn col. 2 е пршие идогио и онтд. биты приче и диетанога щаре пнотте трен р врре п не соп. пунто нан 🗓 пнарпос п неноісе ечотох.

If are respondent to the property of the prop и аре метанога отщо от пршие ет санащт ой тапати. Адда опта поісе и тинстіа ай

ись но и тсьру. Таре пенбит орро ис тиен пен по и тсяру. Таре пенбит орро ис тие

Тенот бе $\overline{\omega}$ на мерате мар \overline{n} си прооту да Fol. 100 b пен $\omega \overline{n} \overline{q}$ \overline{n} нат ни д ω етсоп \overline{c} \overline{l} мон е вод col. 2 дет $\overline{\omega}$ пхоенс е \overline{p} пистос \cdot б ω ω пенс ω тен \overline{c} ∞ е асум \overline{n} отнр дисе да рон \cdot

От пар пе ппевоот ент ацаац \cdot $\overline{\mathbf{H}}$ ни \mathbf{E} пс \mathbf{M} пет на \mathbf{M} пет на \mathbf{M} пет на \mathbf{M} апон \mathbf{H} рецрнове гов. 101 \mathbf{M} $\mathbf{M$

ol. 1 hte treetanois.

ολγουχ<u>μ ε</u> εππολος ε ρογ <u>μ</u> ολτιοή τη ολτοολ. δη πεμ πορε· τ<u>η</u> μεπειώ επι γλιοομε<u>ά μ</u> οπι εμεπαία ετ ολγη. εππε τη μετή επ Παρε <u>μ</u> ρη τη τεμπολο τη επαία ετ Παρε <u>μ</u> ρη τη τεμπολο τη επαία ετ

Fol. 101 a wil uhame π | τ ατρως τ where τ is near the constant of the constant τ will a sum that τ is near the constant τ is near the constant τ in the constant τ in the constant τ is near the constant τ in the constant τ in the constant τ in the constant τ is near the constant τ in the constant τ in the constant τ in the constant τ is near the constant τ in the

Αλλα πτατ ρ π κε σου π οτρακ απ οτσιμε ρα πευειδε · ρα πτρευ κεκ και τκροτ ε δολ του. 1 ευμι ε ρου ρπ οταπτραρώ ρκτ · απ | οταπτσου. 1 ακϊρωαε ευστωμ ε τρε κ ωωπε καυ π κοικωπος · ρπ πευρισε κε και εκκλκροποιει παιαλυ ε τευαπτερο ετ ρπ α πκτε:

Πεχας τε πετ με πιοϊ μαρες απαρια πιος πζηι π πες εξος ηζοναρξ πεωϊ εςοονη ρωως οι πσι αποετολος ετ ονααβ πανλος π πταϊο τε πε μωπε αποκ ετραμον πιοϊ εμηττει επ πες ξος π πειτεοεις ις πεχς: παϊ ειτ ανεξον παϊ π πκοείος ε βολ ει τοοτζ ανώ αποκ εωωτ οι π πκοείος ανώ οι ζω πίωος τε ανεξον πιοϊ ωπ πεχς:

Anon se fong an next se ong n oht. arm on se ash gice oratou ne panaq a nnorte. Fol. 102 a ∞ ου ∞ ε εμ ∞ ε τε τ \overline{n} μ \overline{n} δισε μ ∞ σος εϊε $\frac{\cos 1.1}{m}$

Стве паї бе ш на мерате марп пифе птпроеіс же пен антіхінос палаводос мооще स्पूर्यभम् <u>म</u> ७६ माञ्चलमः स्पूष्णामः मृत्य कत्तम् <u>म</u> пенфххн. едохот е ччи и тего е неі нод n a Tabon · naïator se net naag e pator e Fol. 102 a pod erzood. du thictic. ze utoor net nazi εοοτ Μπ ιζ. κατα θε επ τ ασποος πε πτωτπ не ит атотпомие намаї оп на пірасмос.

Апон об фсегие жегос петенти ната об πτα πα είωτ σαικε καιαί π ογαπτερό σε τετηλογωμ τετής ηπαιαί | 912π τα τραπετά Fol. 102 b δ<u>μ</u> τστημέρο. Μ ησίστ<u>ά</u> τε μτσάμμε δισε δμ репинсты ый репуднд ый репотун й роек त्रम् ठेहप्रश्लीषठेठतः ऋह त्राष्ट्राठ्यते प्रतेठक्षा प्रतेटल् отпрочения и дава и отпаронста .

Наїату пе птацуюне й пант вечав п He exercine the parameter \overline{n} is purotify the near \overline{n} нащшпе ercolcl recoy on norny и abpagaee Fol. 102 b <u>би тъщ веро и та пнъе пајату т</u>е пе птачсен म प्राथित ह्या प्रतिक स्पा अवर्ग मार्थ केर्य केर्य है need ie udiese een udded n u opde.

Наїат пентаць диве ехп пецпове хе स्पायहरू क्रियाह म गाठराह स्प्रां महत्यू पहिरुद्ध है। 108 a usimu se nozoein. naistā se ne nead te ned- col' 1 оен пет онасіт же спассі посін п попод оп пите.

Наїату пе птачомьс пет ки да дит же cenaqube e boy exu nednope m uesool m usau. иаїат по пот на п п онне же пточ п ет от-महार्य प्रवास कार्य कार्य विश्व के प्रवास में हैं। 103 व

раще до ототной же амиен пет смамаат пте па егот птетп напрономег и таптеро ент атсБтютё питй жи и ткатаводи noc.

Arw on Taw Teloc as net natce ord n nei ногі и отх $\overline{\omega}$ и сог и ω р $\overline{\omega}$ исте расини +х ω Fol. 103 b col. 1 шос инти же иедсю | pa поз пецвене · ихихт THE HE ACK THE TEND TO BE A THEY b μορε ε bod. σε ςεμγμώδ <u>π</u> μεχιδοώργφου et e pog. atw on et a pog n oton nim.

Наїатот її пет пар ама р є теннянсіа е groore n porge. a whhie. n gord se a nuar n zi e bod on a uncthpion et oraab. a πεωνά απ πεςνού α πασεις το πέχε: αε Fol. 108 в чпащшпе ечтно мп п аппедос ораї оп п пнте eduar e boor u do di do. edormin uzerar u ταπρό οι ταπρό οπ τεναίπε σε αληλονεία.

col. 2

col. 1

 $\overline{n7}$

Gthe nai se w na mepate und the nf ginhb п непруу одбе быныне и непродбе. и пебоод ий техтин. же нас ене р вод е певоот пи: Fol. 104 a deode usd e bou uei uzaze. Arm duvei uvu ой отминше й коте еч та ей ой отмеди cluvei du orop<u>me</u>.

> Gप म्ब हा १ में वस्थान्यवा रामन पावहां १ में वरσωητ. εत 10 ει δη ολεοολ εάπολεις άμγει δμ отпорию еч та еї оп отноо чилеї OTMOCTE.

Су та еї оп отпониріа ечнаеї оп отира І Fol. 104 a eq ta eï qu orziore quaeï qu oranam u norz nu dengoy. ed in ei du denurboc. durei du denneere eldool.

Banaz gandwe ynah[a] tooty e b[od] an noi $\pi ca \cdot [q\pi a]$ $\pi ca [c\omega]$ $\pi \varphi \pi \varphi \cdot \epsilon q[\pi a]$ $\pi ca \varepsilon \varphi \varphi \pi \varphi \cdot \epsilon q[\pi a]$ go[Th] e tunt py[Gww]ue 420 ii tauedia e gpai n onte . De oith tamelia cap ede aunte o wide . maph p n meere orn [n] nei nodem[oc] h tei sot et epe naarel cop muoor e hod e pon · nthook Fol. 104 b й ошин ой й оопдон й танклостин. ете най ие отщуну. одинстія. одгрудо. одейрнин. व्यविष्यामः व्यविष्यः विश्वविषयः व्यविष्यः nen[ep]hr · orginya[ze] ecoold un [pw]ue niu on soure a unorted nai cap [ne]t + orbe tequentes kojtë ii kroq • [ii] 9000 2e tii [ii 9]ote 9а он . . паб п 49ап [а] ппотте [е]т 9а 90те п тпко псын п первите и пкаке птп+ Fol. 104 b dimmu u u douyou v uoloein. Ze kyc eukyhponomei a naa n ywne n net otaab et 9n a пнте ий й щире и потоети. Эти їс пехс πειιποτίς παϊ ε βολ οι τοοτή πεοοπ πιωτ печач ий пеппа ет отаав ща еней енео 9 alehn • 1

¹ Fol. 104 was broken in several places in ancient days, and was carefully mended; four of the patches, two on the upper edge and two on the lower, still exist. A portion of the outer edge is wanting, and therefore several lines of a col. 2 and b col. 1 are incomplete; the numerous portions of words in brackets represent an attempt to restore the text. Fol. 104 is the last leaf of quire KA, and is much rubbed on the reverse.

апа веофідос архнепіснопот.

THE DISCOURSE WHICH SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE PASSAGE
IN THE GOSPEL OF SAINT MATTHEW,
"THE KINGDOM WHICH IS IN THE
HEAVENS IS LIKE UNTO A RICH MAN
WHO CAME OUT IN THE MORNING
TO HIRE LABOURERS FOR HIS VINEYARD."

 Fol. 105 a
 OYAOTOC € AЧТАТОЧ ЙОТ ПАГІОС

 これ 1
 本の入りないのでは、日本日本日間によりのでは、日本日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのでは、日本日間によりのできます。

 $-- \diamond \diamond -- \diamond \diamond -- \diamond \diamond -- \diamond \diamond --$

Пехе пхоен δ ператис δ п

Htoor se arbun. agei se on e bod i nnar म क्रम टठ अमे क्रम धार ब्रुटांрर on or naï · मेर Fol. 105 b epe पुरा कर on e bod क तावज में क्या क्या कमें क्या agnat e genroot etag e patot nexag hat xe етве от тетпар е рат титтп п пеї их п пероот THPU ETETHOTOCU · HEZAT HAY ZE E BOX ZE $\overline{\mu}$ nexast onon. nexast hat be por soft thath е прия и еуооуе.

Hapn gotot se tenor ntheime se ay ne Fol. 105 b иет ерагис. н ет пе пед ту и суооуе. н игт πε πειο τηςποώης. οπ τε οονείτε πώσεις π παίδ η εγοογε με μμολλε μείωλ. μαι ελ σιοικει μ ιτος παια παρπ

Ечшаме пашат оп ра пепрофитис чтамо παιοη σε παιδ η ελοολε π πασεις ςαβαωθ πε пні пінд . « « проме и іот » пе п тобе Fol. 106 а i bope a naepit.

Неї ерпатис ент ацоноот й щорй не мойсис ий харын ий їйс пінре натй. йтациотте е мочене драї ди пнад и махідам же амот ит вык е песнт е кние ит еїне е вод т yooc de une etenor. ne b dop e us re n едооде оп и ептоди ип и минопа. ип nen poctables · accunto namas et cateepe · Fol. 106 a птыб птентпрофитис зарын ошщ и отинтархиеретс ехи печдаос птоот же атвын.

На жп щомете не непрітне астипоотсот оп ежи печдаос п ететпица шиоч фиатаач инти. беи профитис оп не. беи чиостолос an ne· adda ne nt areiga erroy ne nei pan Fol. 106 b же притис ва жи со же ми на жи фите не самотну ти этель. ти испрофилис либод.

y суполну b бтр е ит и ехооу δu ortan. y yarein uene orbm u eyooye e boy

col. 2

бы инчо и нные. Абь бтр е вос би огфау-THOION · & WCHE SE E HIHY H DE H OVEYOOYE SH тиримос одмос.

Nezay ze orbw n edoode e nanore ne c

ωλό με μιηχ· σεω μεςκερμός οπ. Fol. 106 b col. 2

Нахії митотії же не и апостодос наї ент ачоб е роот етогосч пероот тирч най ет отосч e bod on neobhre thoor it tanomia empe daar опоот емпе пагародос ещопоот е таптресуштув віходон · ти Тещоне їшранинс пва-Fol. 107 a ntiethe e gen kanhdoc a ua n orwu gi cw.

col. 1 Петрос ип Тещопоч етипт ат парте.

λησρέας <u>τη ζεώσθηση δη ολωπησος η</u> zwou e the ab day u orcoine. Ethe usi атмотте е роч же воанириес ете паї пе пщире negporbbai n The.

С вод же шпе даат ещонот діжи пнад е Fol. 107 a TPE TP 9 wb nay · nq f beke | nat hata netawa. е вод же петвене нашич ой и пнте.

> Стве пай пеже псштир и апостолос тирот же па еїшт п риме птантаву наї е вод оп nkocmoc · sige e poote gencketoc n cwth he ·

Hadin on he htartaat hai thoot an eitake haar e bod n ontor. arw wn maon wull Fol. 107 b haay e ei waa poi empti nte na eiwt. ent col. 1 ачтотої сын темоч віс неїщахе тамб темон **σ**ε πιωτ ετ σηε ερυλτής ε πευαί η ελοολε.

Him owned he her enitponoc. +200 minoc ze пъсетс пе то пе хо пщире и писте ере пехрима тирот п топ п тоот ете п мисtheion. no ede necleon moon du uing arm u Fol. 107 в не ревнос · пточ кар ачхоос же пит ме п пшире ост пина пт е бра е песата. од пире here that te tenyhbonomie.

Отепітропос пеже пточ пе преч Вене п пет р омв. от ере пносмос тиру щоой од тецezorcia. e poy ze ede u momi u saleis u τοοτα · οτρω η εγοογε με , ε βογ | σε μτοά Εοί 108 α πετ ετφραπε τι πεωπτ τηρη· οτοεικ on πε· ε col. 1 . प्रवास माण्या कर गराव महा प्रवास अक्ट तिवर्ष

Ροτρε Σε πτ ερε σιμωπε πεχλό πσι πχοεις и пах и едооде и печепитропос же мотте е и ерчатис ий ф нат а петвеке ий архег жи п п даест щант япшо ен щорп пт 4 нат п οτελτεερε | ε ποτά· πεχε πιωτ α πιμιρε· είτε Fol. 108 a $2\overline{n}$ ва \overline{n} еїте $2\overline{n}$ пероот йток ет \overline{n} соотн \mathbf{x} е со $^{\text{col.} 2}$ мотте е и ерчатис и т нат петвене и опоти 🐱 Бтар во дшо бак тио чорни энгардэ и и боте. ис 4 ига и прене и иелофр.

Пеже патдос же дойне мен а пиотте наат ой теннансіа й щорй не папостолос ент Fol. 108 в adabaei ut pene nar u mobu. u ned char ne пепрофитис ай пие сеепе . а и щорй ей етmeere ze ethazi n orgoro. cmin e bod uezad же + жи шиос инти же а рар и профитис 91 БРБ епнотмеі е нат е не тетппат е роот атш un ornar.

Τεατεερε επτ αφταάς παν τε τωπταποςτολος. аты тепросфора ет отаав: $| пехац хе <math>\overline{n}$ т ер $_{\text{fol. }108 \, b}$ отхіт \overline{c} атнр \overline{u} р \overline{u} е роти е пхоєїс \overline{u} п $u\overline{a}$ и $^{\text{col. }2}$. edoode ze ethe or nei gaeer orornor n orwt te nt arabe arw armomor næssan.

Ни пе паї епт атирири є атфоопеї є пеї расет и српатис пса пса пенраматетс мп не фаріссаю же птоот дшот он атхоотсот $\epsilon \bar{p}$ emp | ε πειχ η εγουγε. ησι μετ Δηρί ε βογ ε Lol 100 α роот же етве от а тетпршно का па का и едооде. col. 1 аты птырп и п онне от петпий.

Kai tap atzi gwot a nnomoc e genziatath

n arregor agga un organes e pog. arw en етирара е доти е пхоекс стве а мовитис и їшо апинс мії на пефаріссаюс же сепнстете. Fol. 109 a note de cenhetere an appoor nermaonthe col. 2 сепарава и тпарахосіс й непресвитерос сееї ан й негвіх етнаотши й петоеік сеотши сесы сеспатада.

Η αποςτολος οωστ ςεός ομές ςεότωμε σα педно сесоры ды пносмос ня дмог прыры же етве от ненивонтис вых е вох и псавва-Fol. 109 b ton · atn | oonei e neï qaeet ñ eptathe a re. ачочищь пехач и от петоот же петриь Ахі weich an hoone. Me hericante naman an ет сатеере за пете пок пе итвок им пе · Toght Sing ish ixpa the ian

> Таш шиос же пбе даат ан пе пса пе птатхоос пац же пещвир пе птанеї етвинт apig. Ete jorgac he he hi ach e dorn de hemthe on sen now n honkychoc se ethe or un ort u nicosh e bod ga yant we h cateepe псеталь и и онке.

Сшже нагрооту да понне т пе прохотис аррон ношот п нетину бы иенуосолотон. Н же пенвай отпонирос пе. же апт отапавос Fol. 110 a anon · етве же епецо क попирос ецо | पूर् п иет отнотже шиоот е poq . ере псштир пточ о म राजकार मान्त्रका स्विठिठिमी में ठेमन . ६ ठेवरा ह कलते .

Hezay De nay De oth engicted has e o net отащи ой истенотие сте таї те таподоча и пиотте е ама . Ве оти ензісте наї чнои пиотте е Fol. 110 a f beke n goro a net nap qub arm tandine n net на р асевис най не и митмитре н и миткрupu ii ioraac · ene andudin Lad ue din ueagac ·

Fol. 109 b col. 2

col. 1

col. 1 12

Отаренн दे пе и ат иर १व печонт. युठ व ποπηρος οπ τευψτχη· <u>σο</u> π κλεπτης οπ печага. ебо и от тие би иеброу. Тостоие же етщанотым щаре и апостолос роек е та на тетот \mathbf{x} | \mathbf{c} \mathbf{x} шр \mathbf{n} \mathbf{c} та псштнр \mathbf{c} \mathbf{n} \mathbf{x} н \mathbf{c} \mathbf{r} \mathbf{p} Fol. 110 b col. 1 gote etzw alloc ze anon nia . ze enaorwa MI UNOLLE. LOLY OF HENECOHLOC ENE MACI-१६४म मध्यकाळ १म मळम अम मटलमाम • स्पटनाराज्यत्रह ε сеп τευκλασμα η σεικ ε πζοπ οπ πσιμογωμ. ов он <u>и</u> истир. ем вре истир мяже. же kac de endeime.

Ит ере и мантис ипоте ие пім ара п ет напараммот | тем на те анаісонтос и їотдас нат зе пет нанех течбіх паселі є тхн. й щорії йточ п ет плпарахігот пекон ракон том те п ет парад api y on evsenh.

Спечести пар пе по псштир е жик е вод и тештиріа я пецешнт діям песбос і ната потиш мі потедеадне я пецеїшт же ененде Fol. 111 a е poq eчентопіте म स्पूरक्टिश е пе ग्रेंग रुपहाँ ool. 1 етвинта. и едь боле била и итол. чууч επετουπος ε βολ π πετουρού πε ε 90η ε nector our maptipor i zwape. Arm our HOTTE H AT D SOTE.

Ετβε παϊ εκευτωβέ πε κ ϊογαας αε π ετ κκααυ api q on orge | nh. taxt menon. and se e Fol. 111 a иеї сшит тирот етсащ $\overline{\tau}$ · севщ $\overline{\tau}$ е вод рит $\overline{\kappa}$ · $^{\text{col. 2}}$ ceswyt on e bod oht.

Η α πητε σωщέ ε βολ ομέ · на пиоти ми πεχλος σωμτ ε βολ ομτή πλείωτ ζιμοοπ παмя d ф и 1001. изгороусс Атооц изглян. А Убе рату пашан от отнаш шион . У п тоотн. cecteganor nai n a | nrhh n a nhre. noi n ar- fol. 111 b

же беин ттор, сесорте при и райте иді и ранпрос и літорістне, недімр<u>е ттод ис бі прі</u> пеуос еі огору, сесоріє при и райте иді и ран-

Кадме оди адхоос и есуру же. исмит пар

Сухе їотрас ре п ет напарарігот писоч $\mathbf{Fol.\,1111}_{b}$ арроч фистте є роч же пещвир \mathbf{fx} | $\mathbf{Import}_{col.\,2}$ ан \mathbf{n} sonë \cdot епіри ачхоос нач же пенвай отпонирос пе анон ре ан \mathbf{n} отапавос \cdot

Πυε με το δε μπορεί \underline{n} τε \underline{n} τε \underline{n} τε \underline{n} \underline{n}

Τωοττε \mathbf{z} ε ε poq \mathbf{z} ε πεώβηρ πτος \mathbf{z} ε συμπένετε εταπτ \mathbf{z} α \mathbf{z} ε επες εταπρος \mathbf{z} ε εταπρος \mathbf{z} ε επες εταπρος \mathbf{z}

 $\overline{\mathbf{W}}$ "iotaac ot ne ntaraay. $\overline{\mathbf{H}}$ $\overline{\mathbf{n}}$ tar $\overline{\mathbf{q}}$ ot $\overline{\mathbf{e}}$ anapaaiaot $\overline{\mathbf{M}}$ nei nos $\overline{\mathbf{n}}$ tar $\overline{\mathbf{n}}$ neoctoloc. $\overline{\mathbf{n}}$ nei nos $\overline{\mathbf{n}}$ tar $\overline{\mathbf{n}}$ net $\overline{\mathbf{n}}$ noctoloc ne. $\overline{\mathbf{n}}$ ordic vap $\overline{\mathbf{n}}$ te ord hataziot $\overline{\mathbf{n}}$ anoctoloc ne. $\overline{\mathbf{n}}$ net $\overline{\mathbf{n}}$ net

atson he e the dolog on hedzoeic.

Τζ Σε πευ Σοεις αγκαταζιοτ πτος αφοτωμι ππ π τελωνικο ατω ας ωπ ιοτως ε ποιοσος ατρωμε π λοιμος σοττ π τοοτς ε τοι. 112 δ βολ μπ πιοττε α πεί τα λαιπωρος τος π παρα πες βολ Σε ας με πιαστ νας ας ας κατα παρα πες ματα πες παρα πες κατα πες ματα καμμοονες ο απομίς π κλιτρονομος ας μονοκος ας μαντας ε τεκκλιτρονομια.

Н апостойос же птоот не и нанропомос п

псштнр · птоот не потоен п пнос мос · пп Fol. 112 в отещ \overline{p} отоен е їот Δ ас. Птоот пе pеот \overline{a} col. 2пкао ип отещ жинб и и упыс и потрас. птоот не ита пиотте наат оп теннянсій. The orem the distance boy utings. e poy ze атр пвод п пші й тайтршае защшпе зй TREDIC TE HAIABOROC.

Ovoi nan w iovaac ntant ghr n ov na not hatin eggeth power $\overline{\mathbf{u}}$ napa iotaac eggeth $\frac{\text{Fol. }113\,a}{\text{col. }1}$ готаас ециесте потте.

Напот тептпащт онт п фараш парри пдаос и пара тептиащт онт и отгас паори ппотте папот те плапн п валадам пара тпарапомії п боголе тапти в тапот таптидопії п но рео п терняос. и пара тяптскопрос п їотдас год. 113 а би өгуна. ичиол «Χνά επόπης μ бенчия-क्टार म प्रथम विषय विषय स्तिकत्त प्रथम प्रथम प्रथम ।

Напот пуотуот п авесадим паррп затега и пара тыптатватис и їотдас падри ппотте. панот пуохие своот и ахітофей пса зачеіз ачовтч ачеот • я пара п натниш | ріа п Fol. 113 в $\overline{\text{полгас}}$ исм псмтнр \cdot астоб $[\tau]\overline{q}$ \cdot астимпе $\delta \underline{u}$ \underline{u} тартарос.

Hanor n cagor n cemeet nea saveis n gove e инший и јолуче ися истнь. сесови или ие спошент аїшав партот є вод оп отентпоинрос проте е пе ита їотдас парту е вод й динобівнічна кончи в чи та типа и неетег е ачсиво тора тыптывогомит и готзас завын е птано довы пог пнове п дле pohoau I napa tanomia n'ioraac giepohoau Fol. 113 b TAME ϵ note \overline{n} note ϵ ootal gwwg note ϵ $^{\mathrm{col},\,2}$

вод и пнотте и ме.

Πε ομ μαι, σ πσοισς ει ε δολη σάλι <u>π</u>μεςπολ. πι με σάλι<u>μ</u> μαομς, σγγσ <u>μ</u>τοκ πσλσε μα με μ<u>ε</u> μ<u>ε</u> μ<u>ε</u> μαομ τη μαομ<u>ε</u> σ <u>μ</u>ολσε μα με μ<u>ε</u> μ<u>ε</u> μποκ σμ <u>μ</u>αομ<u>ε</u> σ <u>π</u> μετε μπμ

 $\frac{10}{10}$ $\frac{1}{10}$ $\frac{1}{10$

<u>π</u> μτη<u>ν</u> μης <u>ν</u> μπερι<u>μ</u> <u>π</u> μπολιε ις μεχς μ<u>ν</u>ρο δεμήλχη, νή<u>ν</u> δ<u>π</u>δνη νήδαμοταςς <u>π</u> μποεις. γή<u>ν</u> ολοείμ ε δεμχωρ<u>ν</u> νή<u>ν</u> δπολ νήπεμ<u>ν</u>

Fol. 114 a Пхоетс \overline{u} птнр \overline{q} · пшотшот \overline{u} птнр \overline{q} · петилкрите \overline{u} птнр \overline{q} · пе итлушли птнр \overline{q} · пе итлушли птнр \overline{q} · пе итлушли птнр \overline{q} · пе

Πε πταφο πτηρά π βορε· πε πτας τρε πτηρά ραψε· π ετ ερε πτηρά αψε ε βολ οι τοοτά· τουν σε ω πρωμε αμοσ πα ταλε ε πασι· α σιωως ετε τπιστε π τεκκλησια ερε ποτος σταν σιωως ετε τπιστε π τεκκλησια ερε ποτος σταν πτε εκμελετά αμοστ· ετε παϊ πε ταιαθηκής πτε εκμελετά αμοστ· καϊ πετ πααιτή ε πμα αμοσι ετ παποτή·

Θρε πειμτε οιωως · Μπ ποιε · ετε παϊ πε πεστος π παοεις · ετεκαϊ πε τεκσια επτε ετποριμ ε βολ ε τιμληλ ε πιοστε · ερε τλατο παοεις ετ πααι μοειτ ομτη ε οιη πιω ε καποσεις ετ πααι μοειτ ομτη ε οιη πιω ε καποση · ερε πεοιε πωος ετε παϊ πε πεπιεκοπος ετ οπ τεκκληςια · ερε πκαβηρημτής φ οπαε · ετε παϊ πε ις παϊ ετ φ οπαε π πτηρη ·

Fol. 115 α Epe \overline{n} need 21000 etc naï ne nehhhpihoc. $\frac{1}{801.1}$ et $0\overline{n}$ tekhhhcia et alahonei. epe neqotatë

тадит е роч. ете на пе пдаос п христіаnoc. na woone e doln e uyemhn el uquola. ete tai te tempo n ite ete tai te oidhe n The \cdot

Ηπ κληρονομεί η με ρητ π πλοστε ετε και κε печатавон • пт атон амон ий пенстиподітне • ete naï ne n autedoc un net oraab thoot.

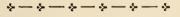
Tenor se ne cont eic onnte and negoor тиру епитапате от пуаже изапт птаре пошв e paty ent angl tooth e poy tenor se maph етхаріста й пиотте ий пепиа ет отвав. паї ент ачотын нан 🖬 про 🖬 плочос. arω act nan a nyaze en t | tanpo · yant fol. 115 b \overline{n} \mathbf{x} \mathbf{w} \mathbf{n} he has adopted the \mathbf{x} \mathbf{x} \mathbf{x} \mathbf{y} \mathbf{x} \mathbf{y} \mathbf{x} \mathbf{y} \mathbf{y} \mathbf{y} \mathbf{y} \mathbf{y} \mathbf{y} \mathbf{y} ποην η τεηψυχη απ ηετ ςωτα ε ροη.

HTTCLOT E HAOROC ENT AGXAPIZE HAN I пеппа ет отаав. Пточ он не итачхоос же етщанщахе наминт апр уг проотщ хе ететпахоос же от сепа тар инти й технот етимат и пе тетна гоостан эп и тып णुकळ कोरीक तह | तामक क तहनमहाँकर त हर शुकळ स है। 115 b онт тнотп.

Anon a gown maph 4 coor a nnorte a пиотте ппантинратир ент ачтиноп нан 🙃 πρρο πε χε.

Hai e bod 91 tooty enchot arm engrunere е пішт яй пщире яй пеппа ет отаав те тріас n gomootcioc zin aiwn waa n aiwn thpot Fol. 116 a. o allen .

KU



аванастос архнепіскопот.

PROKLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE LAST SUNDAY IN LENT, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.

ЗОПОІШС ОТЗОПОЛІХ Є ХЧТХТОС ЗЙ КШСТХНТІНОТПОЛІС ЗЙ ТЕККАНСІХ И ХНӨЄШІОС ЙОЇ ПРОКЛОС ПЕПІСКОНОС ЕЧЙІХТ ЙОЇ НЕСТОРІОС ПЗЛІРЕТІКОС $\frac{1}{2}$ ТКХӨЄХРХ И ТИЙТХРХНЕПІСКОРОТІКОС $\frac{1}{2}$ ТКХӨЄХРХ И ТИЙТХРХНЕПІСКОРОТІКОС $\frac{1}{2}$ ТКХӨЕХРХ И ТИЙТХРХНЕПІСКОРОТІКОС $\frac{1}{2}$ ТІЙТХРХНЕПІСКОРОТІКОС $\frac{1}{2}$ ТІЙТХРІКОС $\frac{1}{2}$ ТІЙТХРІХ ТІЙТХРІКОС $\frac{1}{2}$ ТІЙТХРІКОС $\frac{1}{2}$ ТІЙТХРІКОС $\frac{1}{2}$ ТІЙТХРІКОС $\frac{1}{2}$ ТІЙТХРІКОС $\frac{1}{2}$ ТІЙТХРІКОС $\frac{1}{2}$ Т

Τοί. 116 α Παρε τεщπηρε απώα α πενιστηρ αρό ε νειώνασε. Ανδες αναβ μαι ταμτρεάσε νου μασε α πενιστηρεάσε νου μασε α πενιστηρεάσε νου μασε α πενιστηρεάσε νου μασε α πενιστηρεάσε σειώ μα ταμτ βεάβ η ετ νανολή απε νανολή εντ ταμτ βεάβ η ετ νανολή απε νανολή εντ ταμτ βεάβ η ετ πενιστή από του εντ τενιστ δι ομπιστις. μα από μα νους πενιστές οι μ τει δε ενεδ. Η μια από μ νους πεσεξεε οι μ τει δε ενεδ. Η μια από μ νους πος συναξεκ ε δολ ενεδ.

H аш пе понт епт аупдассе тооч. H аш

пе пувае ент ачхооч. Я пвах ент ачнат е роч . и паваже ент ачсшта е теї сай й шпире ण महाँ अहे · हम्ह मधाँ मह महरूट हमम्बन्था टबाइँ १ म orme· ε adxabile nau m umb. m | ue ubμ eoi 116 p нат е піміаводос енед етстидіоте шиоц діми ume de bon. dize uectoc.

Отае пп чпат е роч ечимп п тепфтенс да ucagor. orae un ortaay e bod eneg. e the чств пносмос за маав п зат. отав ппе павос. н мог иточ и чт поре топе енеб т ua π οτωτο a nnobe· | οταε an οτσαίο ε bod Fol. 117 a $\overline{\mathbf{u}}$ πτηραπός επές \mathbf{z} ε οτ ατ εΐωτ πε κατά cap $\overline{\mathbf{z}}$. $\frac{\text{col. 1}}{\text{Re}}$ <u>й же аташту</u> е пше· е тре усек отоп ни щаа bod · H e 4 mus nat · orze of netafoc utadшти е род енеб и олнтту и редтту т

Ппе тпе р нане оп таните ппе доот епер etbe net illat . Ze hac enechat e netpale lea Fol. 117 a ент аттодый е роц е доти е пиотте дыс TE E ZWO E TEYCAPZ.

nuor ·

Отае ипе ампте стой етве пет имат пай ент афотиф. одуе тие инаб науупите енеб Su ormégas. utad u irui bed4 mué. rayyou ve du ormdora u o yye ve avotato ud 37. प्रकार пар по п ент аттом по оннти: ад λ а \overline{n} тач \underline{m} \overline{m} \overline{n} \overline{n} \overline{m} \overline{n} \overline{m} \overline{n} \overline{n} песит.

Un orane daar a preie eneg e ayp yount п доот ип щомте и отщи ди пнад . аты ачтооти . емитте е и ент ачизассе матаач ой битс и дивовенос и обрив т иейству ната be et qcooth entoy i ent autworn ou rues णुज्यार में १००४ .

 \mathbf{C} agrovnec nepn $\mathbf{\bar{e}}$ ent aggo $\mathbf{\lambda}\mathbf{\bar{q}}$ e bo $\mathbf{\lambda}$ e | bo $\mathbf{\lambda}$ Fol. 117 b

egnay gita neor. e agorwng e hod n taнастасіс 91тй тиаане и тпароенос.

Za nei my men emabe nexbonoc rade nexuo. и пеї ма же ошич пет бибом пет таще осіщ १म वर्षाम मार प्रवास प्रवास में वास्ति ह कराकरेक्य स्ट्रा певтсіастиріой су пове пиве пивосмос смиттей е пеотоещ ент а пнотте и морфий

col. 1 o moad. **K**7 Arw agnhacce a newer n at make e pog.

Fol. 118 a

col. 2

agraag giwwg. nai ze tegcapz wen ne nwng. педснод же не исте. пения же не те сфраци. тефтсіс же пиотте ий теархи надше отн ayrooc hei neegrapioc nardoc re an apraion Fol. 118 a oreine · eic ohnte | a gen bope wwite · tai te ое пта пе птачеї е песнт е вод п онте смот е тепотивын е драї вотнад й вфрев паї ента пе птаткам оп отому твом отп теару епт матос п онто

Οτθαλαςςα π βρρε εςολοτλωοτ. Η εςποςε. ен истяч се и бюте и суба тооте ді жос. Fol. 118 b orze an orop woc gita nnobe. orbioc n bope. col. 1 паї ент ачтре пподемос до отвну в ачивой ϵ against ϵ bod of oresphih. Orestones is bope · tai ent agronuec e ageïaac e bod on · TOOLLTO

С ачототой п не соп ой пищой и пеппа et oraab. ormame u pade. ornettei gad uu Fol. 118 b corcoorme vap n he con orse case ladda erwame on ornictic. exteoor on oroxcia n orwi. u monte u dauoctacic.

> Най не тутаще осищ шиоч нан пог пепрофитис естам перос же оп пероот етимат nnorte naorwný e bod n ormozne an orecor diam unad. du am u door saic e bou m

пепрофитис \cdot \overline{Q} пе \overline{Q} goot пехач ет ере \overline{F} col. 119 a пиотте ет \overline{H} тпе \overline{A} фусіс им нахі сар \overline{Z} е \overline{G} bod on or come hata be et goodh ntog THE .

Нё эпо пог тпароенос и пшистирион и ат maze e bod. vzu booll. olbmes e ren borse en ednipe. e valde unor no poy minoi. usi ептачомит епф сооти ан еа печтафос уште вод. 119 а й отсатрос й танастасіс зты такхиадысіа I npwne . Act the c b maar it tacheroepia аты аррої сітащо й пщаже ппавос мен па TCAPZ ne · nenpatoc se na tanthorte ne ·

Alla axic ϵ pon $\overline{\omega}$ hendorthe $x\epsilon$ ere nnorte naorwng e bod nay n ge gize nhag: apa xwpic tentipwes apa xwpic teaps.

Fol. 119 b

Bun han $\overline{\omega}$ horipetinoc $\overline{\mathbf{A}}$ h $\overline{\mathbf{p}}$ tat ϵ haï еїщаме е рок ап \overline пепрофитис епе птачотюno tap e bod xwpic tai eiwaze e teap? . w חףפעדטאבעבדוקפ ה אסףפי בשש פד שטדפודי

Пеноб й пенвай пащег ап са печанти. псшит пащошье ан й тефтсес пагаводос nam + w ned u oroei e bod an e wime namad. Fol. 119 p विटम्बर् एक १ भगवें क пречсинт • песот наштодеса ан ещий й тефтсіс ит митнотте и ат тако: ампте б п 90те 9нт п ппотте ечин на 9нт n Teapy.

Пете м вре \overline{n} серьфін пар нат є роч \cdot н аш п де ипте па[с]тыт диту ап в адда техріа τε η οτ | καλτια π τεφτειε π πηοντε· ε τρε Fol. 120 a gowe an nter weedt. eimaze e tedrcic n тентиотте и ат тако.

λλλα ε τρε ππλης ε πτου ε π τευθεωρια. отнайтива и пе й ве и памойсис отобе пар h hane hte teent at cooth he h et teeat.

Οτκαταπετασμά πε απ π ξαρειοπε· πεψεα Fol. 120 a παρ | στ ε βολ πε επ ξεπατεϊπατάπ· στειλα
στ ε βολ πε επ στεμλαλωστ π ποτβ· πεψεα παρ απ
π ποτηπ π σια π ρωμε· στιμπηρε παρ τε
τεψτεχηπ·

χι πορφη δα μιμε \underline{u} μρωπε.

Ευγορφη δα μιμε \underline{u} μορφε.

Ευγορφη ευρωμε \underline{u} ενές εν μετε \underline{u} μορφε. εν μετε \underline{u} μορφε \underline{u} ενές εν μετε \underline{u} μοντε \underline{u}

Αλλα εμπε κοωβε ποα πηοικόο ω πιοτααϊ ατω κο π ατ ουτα ποα πεπροφητης ατω π Fol. 120 b καταφροπει η π εταυτελιστης ατω κπωωπε η πιμαπε π παποστολός στη ότη αιαρπ πης πεστοιχιοη πτηείωε ε βολ οι τοότοτ πε ετοροιολόσει α πποείς επτ αφαστ οπ τοάρχ πε πια πε .

χεις μεις μεις

ονδε πποντε εϊρε π τεϊ ποσ π τολωμρια. ετδε Te orpwere edmoreil u et orchor merod.

Ethe or an ketut ennar e heatac etoreice THE GUITT HANACCH . ANNA HA ZHE HOUE GWWY on we avic e pon w none we et be or a nka- Fol. 1216 тапетасма пше етнас от пехс етве же охроже есполен не плалефот жиось етре от ип кнаод йт ер отпорт е вод ой теншинте The nector if 72x apiac.

Anodorize nan tenor w tentheic the ete м есщаже птанкиртссе ан пехас и отонве 🐱 пречсший и отщвр быбяу яп и ент алтов ney ε πειοτ · αλλα πταμιμτορτφ | ατω ακιτωτ Fol. 121 6 етушс и пасетс. тие пар шу е вод же пнотте ent adb cabs и ент атсфот шион ой тсару. фсооти е паї би одмья. чион цав нежас и е ит афракт афей е песит.

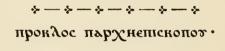
Прй ашнан е вод же па жоеіс петс пе пт arcfor meeog on teaps. anon ntaip gote $\frac{1}{2}$ епотовін $\frac{1}{1}$ тецентноттв $\frac{1}{2}$ аїсшк в рої $\frac{1}{2}$ соі. $\frac{1}{2}$ и на антін $\frac{1}{2}$ пна антін $\frac{1}{2}$ пна антін $\frac{1}{2}$ отрпос ент асфорей й отсару пе ит атсфот म्हारे हेप प्रकार भारत कि स्माप्त महारा प्रकार ह па замяр й течсару за потому адда ип еїєщирь є доти й плиготе п тециптнотте.

Θαλαςς ωμ ε βολ τε παμβρ επερλ απ | πε πτ ατε τον πιος επ τε αρχ υμρε πτασε Fol. 122 α тар и пашвр дидай оршо п та жисе. п сол. 2 отернте же птоот и па жоек еттво п та

Πρητ ωμ ε βολ είσω παιος σε πετ οτιμπιμε пач й ритф жи й щорй йточ п ет отщыс मध्ये १ में प्रतिष्ठ के स्पृष्ट प्रति मार्ग मार्ग हार प्रति τολειμρία η τει σοτ · αίπως ηταιμτή · ακήτε Fol. 122b amhar e boy we order on edhoreim ue ue of ue uech e uive \cdot 4coorn up uewad we or ue udice ent rimond \cdot

Πε πτ αϊαιτή παρ εως αιχειαλωτος αίξε ε ρος ε π ετ ετπήμσοε πειος πειος ε ωδι πιε σε ρου τος ε ρου τος ε πειος ε πειος ε ρου τος ε παια π επτ αςοτω
Τρατια τηροτ π π πητε αε πιε π επτ αςοτωτρατια της τος π π τος απο π επτ αςοτωπ ε βολ ειαπ πκας απο π επτ ατο θοτ π τος ε βου π τος θοτ π τος

Улм сентольтр тибол ельт е роу ти иепрофидис этегол. же ихоегс и дот идой ие профидис этегольтрол ельт ие иеоод ти



¹ Written over an erasure. After a an a is visible, but it belongs to the word which has been erased.

THE HOMILY WHICH PROKLOS, BISHOP OF CYZICUS, PRONOUNCED IN THE GREAT CHURCH OF CONSTANTINOPLE WHEN NESTORIUS THE HERETIC WAS PRESENT, CONCERNING HIS CONTEMPTIBLE DOGMA ON THE SUNDAY WHICH PRECEDED THE HOLY FORTY DAYS.

ОТЗОШЛІД Є ДЧТДТОЧ $\overline{\text{H}}$ ОТІ ПРО- $\overline{\text{Fol. }123\,\alpha}$ КЛОС ПЕШСКОПОС $\overline{\text{H}}$ КНІТКОС $\overline{\text{SH}}$ ТНОО $\overline{\text{Ao}}$ Н ЄККАНСІД $\overline{\text{H}}$ КШСТДНТІНОТПОЛІС ЄЧШЦДТ $\overline{\text{H}}$ ОТІ НЕСТОРІОС \cdot ПІЗДІРЕТІ-КОС ЄТВЄ ПЕЧТОКИД ЕТ СНЩ Є НД- ПОТР Є ЗОТН Є ПЕЗЦЁ $\overline{\text{H}}$ ЗООТ ЕТ ОТДДВ \cdot

Зеприило емате не н их п дате н тоофія п техаріс и пнотте отд хі нпе хе имоч пе прит и пей со | отд е дотн и пнатінон год. 2 стаїнт поі пшх и певтсіястнріон отдампрос емате те топихі и псотнр п

От ат щаже є рос те типтрима п п ещт $\overline{\mu}$ псютир. От ат фооне є роч. Атю отнов пе пертсатрос и $\overline{\mu}$ митонке. Пех $\overline{\mu}$ по $\overline{\mu}$ пет $\overline{\mu}$ по $\overline{\mu}$ пет $\overline{\mu}$ по $\overline{\mu}$ пет $\overline{\mu}$

col. 2

TANTPARAS ETE AN TE MI. EAL II DENNOS II эшрон. Дотши пар є теавон є рос ой отанрівіа есо на тесмот аты енаще пестропос.

Yin ii tegoreite vap quado an iisi neuxoeic Fol. 128 b ic nexc eqp n et nanorq a nuenoc n n pome. col. 2 πε πταμέζωριζε παρ παιου απ π μορπ ετε -ADAM HE E HUA H OTRATADIROC AUZITY AUOAсод памя от педоропос оп и пнте.

Agnar e abea e aprooncy ethe oporcia. аты минса пециот аур пушс й мадогос е neggwth.

Дунат е пире еушееї от пиоот и пната-Fol. 124a RATCEROC ACIDA | PED E POCI IT DE IT OTCIOT I col. 1 писнос и й роме. 220

Ayge e abpagan eyo n punsoide ayaay n еїшт и її ревпос тирот.

Дупат эе он еїшснф ечоп и прре ачтотпося п бінти тирос и теофрослин ядиях е мойсис ечпит е вод оп ниме ачалу п жат मार्था मा क्या का का मार क्या नात क्या ना कारक Fol. 124 a натн | ушпе и катаскопос и тпадастин. е астрадинот и петромос и при ми поод.

Ayrı ii zareiz e bod on ii oge n ecoor यवश्रय म क्रेकें ह महत्तरसाठट . राज म हाला छ प्रकान стиріон ет да доте.

Αυχηίο π βαλαραμ η ατ εωτά ριτή ονέω. е ач тре птвий и п ет шихт ушпе й хочнос Fol. 124 b e need n oventadoroc · et | he orowh n xphcol. 1 симон астарите и отлочисмос п тертора вадасса в ите пверыв и варын шыпе THE THE OFFICE THE STREET TECHNOLICS ачтаро є рату и отроч ї ромит рії терниос й ве и отеї атрінос й щинре ·

Agnar e ondiac egnet aganadabbane mucog

agaag ii pa a ne. ag the umas ute show et ой твавтяши щине и отмооне и пщомий й шире шим · астре и могі ет ой пшиї шюпе Fol. 124 b $\overline{\mathbf{n}}$ өе $\overline{\mathbf{n}}$ репилонтно етобто $\overline{\mathbf{n}}$ ріт $\overline{\mathbf{n}}$ дапін $\widehat{\mathbf{n}}$ аст тре онте пинтос ет оп вадасса ушпе п ве и отигафон а пепрофитис.

Ay the modinion is spaal nowne evone вастирной ой тантиайщимо па дас нароще an e тато п нецент речр п ет напотч тирот · Fol. 125 а тинтримао пар п неченериза ототь е па дас · сов. 1 nya rap ii terryhcia ned e boy ii foizi. nin йте пенотааї вата п ет сно же 🕂 ни е паноте вы это по по по вы так в роз от ε βολ οτ ε βολ οπ της πε ευμητ ε πε εμτ οιτα ι μιθοτο π τωιπ

П пеї ма тар еч+ п нет 91200 пнар 9П на Fol. 125 a nure. w uei wy orzuo ue u u dice wu репитисіс й арети . й пеї ма отпросфора те этп эен хрних ий отапора ессораят. еїщаже е тениунста. <u>и</u> пей пи бениуооуе не erf n ormor n dmor dith muor n eiore m пехаппедион.

 $\overline{\Pi}$ $\Pi[e]$ \overline{u} \overline{u} \overline{u} \overline{u} \overline{u} \overline{u} \overline{u} \overline{u} \overline{u} \overline{u} еттаще осищ пте тріас че отсшит ан те и nei ez genza ne a nuztikon ert orbe tent- fol. 1256 ттраннос на павос ент ато персот бентехос и понтон. и ией пу обит на бил ne n azan ne e boy do unad. enf ze dimmi a novoem ne e bod on a nuve neuxoeic ic $\pi \in \overline{\chi} \bar{c}$.

· пеї ма енщоруб й птиранос и архаюс аты еппроситиен и панстиріон не е вод 911 τηαρθείος. π μει πε μταίμωδ π μεχιδοί рафон \overline{n} неннове \cdot адтассе \overline{u} ион ϵ пенраца \cdot Fol. 125 b

col. 1

11E

τιοιι π τελετθερια. π πεϊ μα πτασμοτοτή на павос · астаноб й не соп й ненфухн.

Ш пух ет ере печтопос 9120 пкар ере печонт же оп тпе. и пеї на птатктриссе ой отнов й смя и й парре й христон и Fol. 126 a Thuctia. negue n good et orash. nheke et нащься й текратіа позсасседос и тпаросніа. тантиант ет шнп тантрараш • тантаакарюс • таптеаве ете ай те ші таптоару онт тет титши е пиотте тапт ат ще и дасеїе и отпомин.

Τωητ ατ 90το τ πια τπιατία τωητ ατ αυητ Fol. 126 a nte triac. Tent | at tagoc n toinonomia n col. 2 тсару темпе пар ет ппаротот пса пошв шего оп отдоченос пихот п тещинре ectaint ii goto e singotot nim. Πα λοτισμός πααπορεί εγιμικε σε ίτα πποστε

шопе й роме и аш й се ато же йт а пистте и чичене в обе и обет пи поче. е вая морфи оп теару и аш п се п ет щооп мен Fol. 126 δ α απαρχη· ε βολ ειτα πιωτ κεσιμιβε· πε πτ ачуште мі эй вай ї недоот їтачотшіў е вод би литенос. и ет тоой тен ав штадшопе ви пе итастобиеј свь и обфантаста ан не пточ пар не пнотте оп отчё аты πρωμε οπ οτιιε.

Gyō n gomoorcioc mu umi. arm umai e вод ой па ченос вата ве ент асуште имос Fol. 1266 IT WAT IT NOTE: TEMPCIC I THOTTE I OTCOUT col. 2 an te. atm t ent agrite e bod regoi n otnorz an te \cdot adda ory \overline{p} \overline{n} orwt ne \cdot

Сипош ан п нефтси е спте п отпостаси: адда ере тефусіс спте б и охонпостасіс п ονωτ τε · ε δολ οπ ταπτηοντε απ ταητρωαε

π τοικουοσεία π μπηρε επτ ας p ovei π | ovwt Fol. 127 a памач чинса тантога и ат щаже е рос ечшоой й шире и моноченис.

Кап етщандіве поі п раіретінос нап етшанию <u>и</u> негбы<u>и изг</u> н голяч. нян егтанchendunor e bod πσι π σελλην. or at πωρα е вод и пит пе в в в в темпотщи и п bone. Adai cabi vali mipe. Adai n ubone тир \overline{q} епечпну $\lambda n \cdot \overline{n}$ точ тнр \overline{q} пе $\overline{q}\overline{n}$ тп $\overline{\epsilon} \cdot Fol.\,127\,a$ ανω $\overline{πτου}$ τηρ $\overline{υ}$ πε ριν $\overline{ν}$ πτου τηρ $\overline{υ}$ red ανω $\overline{ν}$ πτου τηρ $\overline{υ}$ red ανω $\overline{ν}$ ue da ng ma.

Τεφτεις παρ π πιούτε μ ετποιής · ατώ πε -иа фтно п эписопторати роше равтра ти dice. Tyla adeyeroebor moi e poy du u dice m u eur adaira. Lu am moc e bod ze пшире и ппотте [ката отхаріс] адда е] 1 год. 127 в πηοντε πλουος πε 9π ονείε. ε βολ σε πτου πε τοοφια ατω πηστε η ατ πωρέ ε βολ π πιωτ ната отфтет 9 ше епїохос п первите 🙃 ппотτε · Μπ π ρωμε · πτος σαρ πετσομ π πεςείωτ · ε bod σε πρευραρέρ πε ε нε πταγιμώπε τηροτ.

Τως ης ε βολ τε πεχαρακτήρ πε π πιωτ. оним пе е вод же отромоотсю пе ий пе ит ayanog aan wibe. oroem ne e bod ae non ne Fol. 1276 μ μεμάλλμ. ολωνό με ε βοχ σε εμονό μ онта. Ум еитоо<u>и</u> ум еинт. Одугнуюсдин \bullet ron \overline{x} from \overline{y} from \overline{y} not \overline{y} so \overline{y} ката пецища.

Οττόδο πε ε δολ σε πρεμιοτοτό π πηοδε пе отсыте пе е вод же пточ пе ит ачшып пносмос тиру эт печеноч тапастаси пе ε βολ | \mathbf{x} ε πτος πε ητ αςβωλ ε βολ $\overline{\mathbf{n}}$ η πετ \mathbf{z} $\overline{\mathbf{n}}$ Fol. 128 \mathbf{a} col. 1 η ταφος αφασ π βρρέ π κε соπ γιτε πεψενου.

¹ The words within [] have been partially erased.

адда жи є рої и й нооте пехан еїщахе є рон w morzai. " twine an eiwy e bod ou ornog u сми. па отхаї тар пе тогнопоміа її щинре.

П ет щооп мен тар естрооп 91 тоот тин печоч. не ит асишине же печоч птасиши пе Fol. 128 a col. 2 шиоч етвинт. ум еченеваег и неминье быс notte. Tam delucine ded en dice dmc dorse. пе ит асушине отн пиос етве теспинтуаилотну є роти є рої \cdot ете приме пе \overline{n} тлучит \overline{q} on orne.

Спіхн певав томинт пе стве паї адушпе и таре и боче. би одне суб чал суби е boy du orchine. | vau doort. ordin and ue ε βολ σε πρευσι ποείτ πε ίμαν πευείωτ: είτα отро пе е вод же пречи моен пе е доги e unapazicoc. orimoc ne e poy ze ubecimine πε πεν πετοον επταμεώρα. ονετοον πε ε βολ же атноопси за тогнотмени тирс.

Οτριειδ πε ε δολ τε πρειτάδο π πκοιωοι ε to to day simonohioper . Isomapen us for

Fol. 1286 CROT TE. ATW OT AT MIKE TE TEMPCIC.

Οταρχιέρετο πε ε βολ σε πταμταλομ ε οραϊ дарон шин шиоч пнотте не ет щоой и at maay dubet \overline{n} the \overline{n} tendycic. Or at ειωτ π ο η τι πε ε ποωβ ετ η π ε τευφνειε ον ат щаже пе е течненей оп омб ни аты са са ни. и елеталос би лие. и елетаоос Fol. 129 a 91200 nkd9 · u evembeb | unneve muoc 911

प्रवास मात्र क्षा कि वा प्रवास करा उत्तर क्षा प्रकार में ми пиоте же кас е вод до тоотот ецещип е роц म пиот нनुсыте मधा е вод म 9मम् :

Щипе онт оти й опсе ент астионот да рок о тохгай чей нейшпье енг чачах ехрин<u>ти</u> azza nezad uzi morzai u bbbe ze. Am ne

Fol. 128 b col 1

col. 1 BIL

пе шпн ре епт адаат. anor ow frazooc har Fol. 129 a $\overline{\omega}$ пречище $\overline{\omega}$ пнотте \overline{n} бе не птачаат o athn.

λιμ οτη нε нещпире ετό π ноσ ετ πηληληςсе € ऋण्डे मार्डे मह • हम मार्डे मह हमम acgwor क поहास • же ене пиотте пе птацы сару. вадасса те ент аспир актюор пенос же є не тпароснос Fol. 129 в те мписа тре сисе мпсло он есо м пар- сог. 1 венос • поерыв пе ент ау тре тпетра ушпе и педачос эп пестос пе ет трро и пносмос.

Mine but orn ϵ muhbe younon $\overline{\omega}$ model им просидне т не на вам свъз вууч нежей он пол польетинос же от не нетинье. ф пюталі єщає нотощ є еїме ає ящ не нещпнре сwt \overline{u} татамон е роот от \overline{u} от \overline{u} гов. 129 в сперма отпане а \overline{u} \overline{u} и пно \overline{u} \overline{u} н а \overline{u} Cyllifo.

Οτηαρθείος ες οτααβ· ατω η ατ πωρπ тпароенос аты тыаат атыт пароенос он. петромос аты твінпыт и й сют. потмнос и \underline{u} sale \underline{u} mooc.

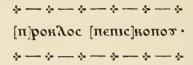
 $\overline{\mathbf{H}}$ awpon \mathbf{n} $\overline{\mathbf{n}}$ wavoc \cdot τωντέτωμτ $|\overline{\mathbf{n}}$ θα- Fol. 180 α λαςςα \cdot $\overline{\mathbf{n}}$ πω $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ woome du tyronn. tavou u u doern. tein-**Σ**ιφοσε 🐱 π ετ ψωνε· τσινναν ε βολ ν π βελεεν·

Toineactivor n n zaimonion. toinwhō n RE CON IN NET MOOVT. TOINCTWY IN TERTICIC. toing onbe n the.

Пря епт аф нане. и петра епт атпор τσιηω[\mathfrak{g}] $\overline{\mathfrak{u}}$ πκατα[\mathfrak{n} ε]τας \mathfrak{u} α $\overline{\mathfrak{u}}$ π[$\overline{\mathfrak{p}}$] \mathfrak{n} ε \mathfrak{r} τσιη- Fol. 130 α col. 2 ωωλ η αμ[η]τε.

Tom[ei] ϵ hol \overline{n} net woot $\overline{\rho}$ $[\overline{n}]$ tachoc. τσιματό $\overline{\mathbf{u}}$ πλ[ης]της · τσιμ]ως $\overline{\mathbf{t}}$ ε πε[ς] $\frac{\mathbf{t}}{\mathbf{t}}$ ος $\overline{\mathbf{u}}$ n[s]аmан \cdot n[s

T [at]zhcic \overline{n} nehhâhc[ia] \cdot notwy [e] bod \overline{n} tr[$n\overline{\tau}$]etcebh[c] \cdot doinon e[yw]ne ahka[bw\lambda] \overline{n} tefol. 130 b hn\lambda[anh] | [\omega \omega \omega] \overline{n} tehoatot \cdot [w]y ϵ bod 2w[w]h $v\overline{n}$ nnoto[\omega \omega] the sw\omega[ch]c as na\omega ne [n\omega] nnote + [at] + e]oot na\omega (ete) nw\omega ne ne[oot] + nasa2[te] yaa na[wn] thpot n a[wn] + 2ashn + 1 nasa2[te] yaa na[wn] thpot n a[wn] + 2ashn + 1 nasa2[te] yaa na[wn] thpot n a[wn] + 2ashn + 1 nasa2[te] yaa na[wn] + 1 nasa2[te] + 1 nasa2[te] yaa na[wn] + 1 nasa2[te] yaa



¹ A portion of the outer edge of Fol. 130 is wanting, and therefore several lines of a col. 2 and b col. 1 are incomplete; the numerous portions of words in brackets represent an attempt to restore the text.

A HOMILY OF APA BASIL, BISHOP OF CAESAREA OF CAPPADOCIA, WHICH HE PRONOUNCED CONCERNING THE END OF THE WORLD, AND THE TEMPLE OF SOLOMON, AND THE GOING FORTH FROM THE BODY.

ΟΥЗΟΠΟΧΙΆ ΗΤΕ ΆΠΑ ΒΑCIΛΙΟΟ ΠΕ- Fol. 130 b ΠΙCROΠΟC ΗΤ ΚΑΙCΑΡΙΑ ΗΤ ΚΑΠΠΑ-TORIA E AHTATOC ETBE TCTHTEALA ІІ ПАІШН ИН ПРПЄ Н СОЛОШИН АҮШ етве тотнеї є вол ай сших.

Haph eime tenor w nechhr ze a nuar et epe nnotte tareiō $\overline{\mathbf{n}}$ terthcic thp $\overline{\mathbf{c}}$ · ene $\mathbf{a}\overline{\mathbf{n}}$ haar coorn. Orze ene mu dbool moou. Orze eol 131 a штортр. Уууч ен еве однов и савуб ти сог т отестула щоой йт ере чтамой птиру. апсшта же ошич оп непрафя ет отаав етве пероот и пвих е вох и тпе ий пкар с атсер отнр тарахн зе етпащшпе.

 $\overline{\mathbf{H}}$ he appead as cena $\overline{\mathbf{p}}$ out $\overline{\mathbf{q}}$ πρωλ ε βολ π πκοσπος κατα θε επτ απεωτπ. Fol. 131 a бтепсшти э поглата по помат фетортр ий небуще ий и нато ет найтые. иехаа тар же спащине пог отноо п одири смпе отон щыпе й тесре и и тархи и псыпт

и пносмос это он ый отон нащопе ечейне TREEON .

col. 1

col. 2

117

Tam muoc on ou ii he ma. ze the mu ukao наштортр. и бом и и пите сепаноет. Эй Fol. 131 b col. 1 пероот ет пихт. реннов й нато ий репороот n cadnuz. un gennos n gporbbai erwy e bod ой бенног и стн.

Ηλυσελος παρ μετεμρ ε βολ ε πεστοοτ π ноо[ве] эт пносмос. етсшото е доти и типтриме тире ехтаро пиоох е ратох е пвних ет ра роте и пунре и пиот | те етпири е

Fol. 131 b col. 2 вод и й асевне ой таннте и й гінаюс. Анат оши ппат ент ачтамей е птиру.

ене мп даат сооти е миттег е роц мп пецredit il mude ic nexc. is unar se dond et **Чилтаноот тентнеге тире паштортр.** Шаа вай Fol. 132 a n otnot ath nbwl e bol | n The wil nrag. ене ий даат сооти шиоот отге и аппедос ой и пите е митте е род ми пециире и меріт ната өе ент аншрп 2000 . 911 недоот 2е пта содомин инт и прпе и посет оп огдни. ene geng tap it tei ge ze un orcwia e gpoor n duta. orze regebin. orze | cothed i nenine. Fol. 132 a еткит пиоч й готите й ромпе пере прро κωτ πε πει φπε π τει σοτ· επενςωτα απ ne e 90000 ग्र प्रस्पृष्ट साठार स्पृष्ट ज्ञ प्रभार ।

Ethe or see hol se modi enerhat thou и пъоевс · паї ете ми даат и щтортр наотωης ε βοχ δ<u>μ</u> μεώτες <u>μ</u> μαμε, ε βοχ σε отрро п софос петныт жегод и проек ппот-Fol. 132 b col. 1 τε· ε ασωτπ κας π ςολομων ε τρε σκωτпод и отні ї теї мие· би олсаробі. ката דסוווף פωβ וו דפוושרכוכ וו שסףוו י דמו פווד מכןсоопте оп отсораот смпе даат п смн шшпе . י קדקסדנו וו דבבה שבדם .

€ bod ऋह हम हम्ह नावित्र मह के विश्व कर हिंची

nounce with whole year out your мос · пай ете иф р хрга ап п реплинище най Fol. 1826 ете шатш \overline{p} т \overline{p} пега ет от \overline{p} гем \overline{n} гит \overline{q} · пот со1. 2 теї міне ан пе пноэте здуга щаре пецмокмен ип печотерсарие роше спате е тапеї е техин

Ετβε παϊ εωτ**ω** ε ρου ευεμο οπ τεζολος ω можене пт ере можене тамей о п тескини Fol. 188 а ип тогротос и длявни. стат пехад еке- ог. 1 тамею и й на ни ката птипос ент аттеавок e poc 91 ntoot.

Им бе пе ит адтамоот емиттей е потерсадие 🐱 пиотте • таї он те ое ет ере пиотте накот нас пестрпе со нп. ете паг он пе ита псофос | патхос сраї етвинта · же йтшти Fol. 133 а пе прпе и пиотте в аты пепий и пиотте отно й онт титти. падти оп же тети сооти ин же й тетй прпе бо пепиа ет охаав ет й онт тнотй.

Шацхоос он मंडा ота он म софос и архаюс же пнов й отсеастирой и пнотте пе понт и псофос в тога пар ми теперига и ппотте те n | τ астамето \overline{n} тентісіс тнр \overline{c} \cdot \overline{n} тос он те ит Fol. 188 bастамею и приме сити он е неаї ас естам wooc on nenpoconon a nnorte se uh ta sis ан те ит ассий спте и пнар ваты та отнай те ит астажре тпе. Ниамотте е роот тирот Ticeage pator 91 orcon.

ATW OH THATAPIOC ZATEIZ WILL E BOX. ZE печьях не п т ахпдассе 🐱 п ет щохшох · ахш Fol. 133 в он оп шене пехач же табіх те ит ассшит п соl. 2 тестратіа й тпё падін он ой нсаїас же тпё пе па вроиос пкарпе потпопогон й на отерите.

 λ ш пе пні є тетнанот \overline{q} · наї пехе пхоєїс ·

Fol. 134α on te nt acn λ acce $\overline{\mathbf{u}}$ n $\overline{\mathbf{u}}$ op $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ powe asau $\frac{1}{28}$ ethe naï which tenhacic $\overline{\mathbf{u}}$ n $\overline{\mathbf{u}}$ op $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ powe et $9\overline{\mathbf{n}}$ thenecic.

Hahin on $\overline{q}_{\mathbf{z}\omega}$ whose $\overline{u}_{\mathbf{z}}$ is a coor \overline{u} whose $\overline{u}_{\mathbf{z}}$ or $\overline{q}_{\mathbf{z}\omega}$ and $\overline{u}_{\mathbf{z}\omega}$ or $\overline{q}_{\mathbf{z}\omega}$ or $\overline{q}_{\mathbf{z}\omega}$

пносмое ой нечентойн ий нечномос эты иечпрофитис ет отавь.

Аты пнефадаюн п най тирот тец епит-Haia et oraab ent agaac waa pon · an noice Fol. 135 a тнре п печапостолос вы техорных тнре п техріа и її роме зай петромос й нефостир.

Arw on entice has theor the orothor it отыт оп отып п шып катастрефе в аты пстано и таншотрега тире. аты он псоот и доот пта ппотте аат ечсшит и пносмос. оп отріне тар п вай пте наї тнрот тано псевый Fol. 135 в є вод пточ пар паоєю и птиру аты панειοτρυος ιζ πεχίζ πε πταυχοος 9π πεταυυε-Jion · ze the wil has nanapare.

Ατω οι σε ετθε πεζοοτ σε υπ τετιοτ ет шиат ий даат сооти е инттег е пішт naraay. e boy ze cenamai an da unoq umтортр ет нашшпе . т пеї нов н д нар й онт \mathbf{z} ε \boxed{n} διςε τηρος \mathbf{z} μει πος \boxed{n} ολοεί \mathbf{z} ετε ται \mathbf{z} εοι. 135 \mathbf{z} τε τσιμμής αλώ τσισμομία \mathbf{z} παρικής τχι- \mathbf{z} εοι. 2 тотреча й нефистир за пещото е песит й теїште ежи пкар пище и п тнт.

Тоом пкар ет 97 жмос и й шире и n pume · ngate n a mot n eïoote · naï se thpot $\overline{\Pi}$ τε οτηστ $\overline{\Pi}$ οτ | ωτ φοτοτ ε βολ \cdot ατω $\overline{\Pi}$ Cετακ \overline{O} \cdot Fol. 136 α етве от бе ере теї отнот п отыт нашбибом e eïpe îi nei neooor thoor e anttei gita пнове ий типт ат сшти тщорп и параваси те итасиех пршие е вод ой ппарахисос вте TAI TE TEENT AT COTEE .

Аспошне такон пет ип ан ещо пе ас Fol. 136 a τρε τωωπε \cdot πετ η $\overline{\mathbf{n}}$ ςωως \cdot εωωπε δοματέ \mathbf{x} ε $^{\mathrm{col.}\ 2}$ THOOT · AC THE MIOTTE III AT SWHT SWHT · AC тре шот 🐱 праще дтин.

col. 1

col. 1

col, 1

37

द्रट

Him se ne ntay naï thpor nuobe ne · nzaze ne n pome um · nei ondion et door n deciment ψχη. μει δαγιμό με δεπαρώ. μει δοά μ δεπ-Fol. 186 & NORE · TROOF IT PEUPON RO · THE COOKE IT PEUCYNZ π κεψτιχή. τηροτ. πποθε πεϊ βαρβαρος π ρειρωτά· πει λιεκιπ ετ ιμτρτωρ.

Теон и ернямос пей еитно своот пиове ubedrayei i utor. sam uet eine i udepmmi. пет точнос и и подемос в от пещачини и म गठराट पर्वेळचा म म रें रे रे रे प्रति गप्त महत्व म Fol. 186 b ат карпос · пточ он пе шач тре т амарте I tole n the . arm on mad the denegote has е пмот п нетунре . п сенедпе ехп нетмерате .

Шаспишие и бенегриол ийстви и бенбеоnoc. na u dendednoc e dentome nodor yn ne. пта щонте 91 арооте щшпе етве ппове. Атш Fol. 137 a етвинта пта пост рррб. етвинта он пта de ginzile de unabazicos arm denzuio de птопос п техфростин втве ппове он пта рые шыпе эй пайып ет инг. агы а пешнаэ

п онт шшпе оп тектнеге тире.

Ствинту пта пнатандусмое ушпе отжи пкар е атщото пог п катаррантис и тие. Fol. 137 a n otreoot n n open orza nrag · e atotwn col. 2 noi a urch a unorn. vrm sabbbb e dbri n ormood ii zikby.

Ствинта пта пиотте монмен едите е вод п птамейо тиру ет 9120 поо п пкао тиру. тептпараватис п неприпорос ете п пиас не те птасеїне пкатандусмос пнове мі псшщ Fol. 137 b sen ne p gwh e and oapeid hise ne htagpwhy й согома ий номорра. типтпериереос и и ршие п хаданн те итас тре тупве пот п ache ii ii pome. Mant orzod e poy dizie

пкао тиру пиове ий типтиащт мано й фарай не итатия пинние п кние.

Тапомы й тмитречуйше еїзшдон не птатсите е вод псаще п ревнос от пкар п Fol. 137 в χ анаан · пнове $\mathfrak{e}\overline{\mathfrak{n}}$ $\mathfrak{r}\mathfrak{e}\mathfrak{n}\overline{\mathfrak{r}}$ ат $\mathfrak{c}\omega\mathfrak{r}\overline{\mathfrak{e}}$ $\overline{\mathfrak{n}}\mathfrak{c}\mathfrak{d}$ пнот $\mathfrak{r}\mathfrak{e}$ пе итасриот и псе и тва ой пінд ой тернvoc. du orchile vii orkwdi vii den doci. e bod se arcwin hat i nhobe. Athw newor i проек петнотте втве най ре тирот.

Che uzoeic mm e poy $\delta \underline{u}$ h | caigc ze eic \underline{u} $\delta \underline{u}$ and $\delta \underline{u}$ h | caigc ze eic \underline{u} $\delta \underline{u}$ and $\delta \underline{u}$ h | caigc ze eic \underline{u} $\delta \underline{u}$ $\delta \underline{u}$ $\delta \underline{u}$ h | caigc ze eic \underline{u} $\delta \underline{u}$ $\delta \underline$ ψοοτε πσι nεττάτ ε αολ τε un moot πεεμοτ етве піве. Тих п отнане біюмс и тпе. чам птака тесовст п ое и отбоотие.

ере пеїроот її теї отнот її отшт нанатастрефе. аты истано и тносмиси тире и пей нов й отоещ ин пра смит и пносмос.

Пари сшти ге он етве тогногоми и пнов п бие ента соломын коту би одног и недхга. же ни пе нтацибивом е ирифру щаа нец- $\overline{\text{сйте}} \cdot | \text{ечсно} \text{ тар и тей ое ой тыео щомте } \overline{\text{ы Fol. 138 b}}$ $\overline{\text{ентеро}}$ етве прие $\overline{\text{ит}}$ содомын кот $\overline{\text{ч}}$ е праи π πασεις· εις πηστε π πίης αε πη στεωτπ е дроот пратнр п днту . отге неубри . одге १ १००० में प्रेर्य में द्याप्त के प्रतापत कार्य TEGENTCABE ET OUI.

Άγκα οττοπος εγοτητ ε βολ π πρπέ η οτκοτί स्कृ १७७ में तथा स्ट म्यावर स्ट में कि के विषय के विषय ze ene negpo or n n peqpeione growth n to Fol. 138 b ωαλας $\overline{ω}$ π \overline{p} ρο \overline{n} τε παλη ε τωτ $\overline{ω}$ ε πρα \overline{n} \overline{n} $^{col. 2}$ нетинт щаа роч е 21 бац.

E bol se a moste $\frac{1}{2}$ may $\frac{1}{2}$ oreighnh em $\frac{1}{2}$

col. 2

даат и подемос и песиоте, огге даат и ешводи иса даат иса. етве най ене миту Fol. 139 α λααν π ροονιμ πζα προονιμ ητανίτερο π Lαατε· col. 1 енещастьюти же й щорй и миние идвок е 02 роу є иму єнь «άсрьмій. наботось и била. tape neghtre theor $\sigma\overline{\omega}$ ermodye \overline{n} ca neverty. τα τε λααν η απρασια ψωπε Η λααν η αμελία. Ethe nai un qua ii texnithe e p 9wh 9th

तथर ent agaunty se had ene तथर उक्त egregтшо . йсе та и сый енщим прро . йт ере Fol. 139 α σονω Σε εσκωτ π πηι απίκο σονωτε π ροαπε. астейь<u>е т им</u> мети <u>т</u> ини <u>т</u> имоетс, устрон е боли е ибие ебе ину диба импол. Успоух й пестат ипе што е вод и пеонстастироп и πασεις ερε нецвіх πορί ε βολ ε ρρα ε τη .

Fol. 189 в роще е рок an · же наме ен ере пнот | те инт col. 1 ησοτως απ π ρωαε· τενού σε πασεις εωτά ε пешана ет ере пенопола еїре пиоч е ораї е рон. же нас неквай ий некилаже ехещине етотни е ораї ежи піні.

λνω ο απλως μππεα τεμπαρακλητίε. пиосіс щаме намац ріми пеотсіастиріон ечаю шиос же айсыти е пенудид ент анаач col. 2 i pome . The debe herdice ent arrad.

Суште етети улидаред е на ентоди ми на рап наї ент аїтаат е тот титті па вад ий на мааже нащине еготни ежи пей ні ёнт аккотय.

Стетп шанпарава бе п на ентодн пей ноб Fol. 140 a a as fusuoxe e bod accoi. Tice | mpmmpq аты попрыментай пте иет параче тирот р on

шинье исейдя діх. чам исеймпние исехоос ze ethe or areipe of hai a nei nos a ua arw cenazooc σε ε βολ σε ατηώ ποωοτ α παθείς nnotte n nevelote. ATP 9229AD n gen he notte n maeeo.

Anat se tenot se whi | ca the colouwn Fol. 140 α hroth a place \overline{p} nobe at attosot ϵ he iwhip effor ete nuove ne. usi on ent sa tre птови и воте в нове да шиввалсос. е чапоше и пагон ил тархи.

Hτος on πε ηταςιμοριμό क πόπε η π ρεβραιος от тоотот и нехаухого. най же ещатоерennere ecoot se net swp e bod h net tako. Fol. 140 b πε πτα coλοωωη \overline{p} σονωτε \overline{n} pοωπε ε qμωτ col. 1ned du deumie elleunt. viu olnos u ebvacia. eccho e boy ete nai ne.

West n Tha n gai ethw. n(?) woent n Tha би иугранос ехнебете. пор 1906 и те и соб. шести и таб и учетого от плост. что мись най тирот ите пей каке ете пнове пе τρε τωρ | ωωρί π ρεηκοτί π 900τ· επα∞00c Fol. 140 b σε τε αρά παρα ογρομπε τηρό πε πτα πεχαλ- col. 2 zgioc gar di bmc u biyhm.

Ετλε παϊ σε α τεϊ ρομπε π ονωτ λωλ ε λολ π τεϊ ερυλείλ π τεϊ σονωτε π ρολίπε ετθε πποβε. пе ита и ревраюс коту а пехадалос шрmwpq· ethe tha | panowia n π pwwe· ne ntat- Fol. 141 α $κοτ\overline{q}$ $ο\overline{n}$ $οτεσραο\overline{τ}$ $ατω\overline{ρ}ωωρ\overline{q}$ $ο\overline{n}$ οτηοσ \overline{n} col. 1тарахн.

Пе пта содомин кот оп отсофіа а сехень в примья би тел чисть нуто одн в πασεις ποταε π πει ιμααε ε ρως π ςολομωπ е тре ухооу же шаре репсавн й среме нет денні тет пар авнт ає щас | шршюрд п Fol. 141 а

же исооди маблісе тапанн те масиют. несаіж. Дхю мпос он цді ипапаріос падуос

Ης τηρος στιμωπε οι τολομων τη ταταττροφη \mathbf{x} \mathbf{x} πτακο πτακο πταμωπε οι τέχεκιας περροος \mathbf{n} π τολομων πτοφος \mathbf{x} α περροος \mathbf{n} π κελεβιν τολομων πτοφος \mathbf{x} α περροος \mathbf{n} π κελεβιν \mathbf{x} \mathbf{n} \mathbf{n} | δατη \mathbf{b} ταρατίε \mathbf{n} οιγμ \mathbf{n} \mathbf{n} εχερωγ \mathbf{n} ενρωγ \mathbf{n} ενρων \mathbf{n} ενρωγ \mathbf{n} ενρωγ \mathbf{n} ενρωγ \mathbf{n} ενρωγ \mathbf{n} ενρω

Ππας και σε οι ςωτα ε ππετ οτας στεφαιος είσω απός σε ςολοπωι είκω<u>ς μαις τος</u> ειε ερε πιοττε παοτως των είσω απός σε εις ερε πιοττε παοτως των είσω απός σε φαιός είσω απός σε τολοπωι αίκω<u>ς</u> ματις τε-

Παϊ ταρ αγιμωπε καιε αγεί | ε βολ οπ π Fol. 141 b col. 2 πητε ήσι πευχοείς το πέχο ασοσώς υπικά е асфорет и отсару птеное щат п нове пей рпе ет отаав. аты ет таїнт епта пенсытнр hodel word eduad. Lai on enta yarely maze е роч же пенбие оталь аты отщинре не оп Fol. 142 a Tairaiocynh. anh owe orynhpe have. Te t col. 1 пароенос ет отав маріб. таї емп отяпё 07 ршие ехи пнао й тесое. маріб пеї бпё ет 200ε ανω ετ ταϊην η 9000 ε πα σολομωή. ταϊ ент асуште и ні пте пнотте д чё. їс пехс τωιπα τοοοπ Έπου 10 λοδ ε ϊκη οιεοσεπειο Fol. 142 a naeray en nenna et oraab · maa n aïwn thpor

n aïwn gamhn .

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THE DISCOURSE WHICH THE HOLY PATRIARCH, APA ATHANASIUS, ARCH-BISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND BODY.

АРХИС ЕТ ОТААВ АПА АӨАНАСІОС ПАРХЙЕПІСКОПОС Й РАКОТЕ СТВЕ ТЕФТХН ИЙ ПСИИХ •



Hyaze wen et optinoor wwog on w nhre ип поонос п энта · пай етсбтыт е жив п нет π ψοχη· πτωτή οωτ τηστή ωωπε ετετής δτωτ прос тσом $\overline{\mathbf{u}}$ пулхе \cdot адда се $\overline{\mathbf{p}}$ хріл оп $\overline{\mathbf{u}}$ Fol. 142 b пет сωт $\overline{\mathbf{u}}$ \cdot $\overline{\mathbf{n}}$ θε пар $\overline{\mathbf{u}}$ прот $\overline{\mathbf{u}}$ \mid п $\overline{\mathbf{e}}$ ете $\overline{\mathbf{u}}$ соі. 2 eyt rapnoc extentag. or se to ape urag torto exu ngor u në · taï te oe ete u ape narpoa-THE TOHY exe HET T Cho Hay orse HET T Cho exe net cute newy . ndovoc se nat a nyaze. аты тинтстинт маротхокс е вод пог нет CWTIE .

Gic nhouse hap $4 \overline{n}$ regions. \overline{n} tet \overline{n} owt τηστ \overline{n} αχ \overline{n} πθονος εδ τετ \overline{n} \overline{p} μορ \overline{n} ετ \overline{n} ετ \overline{n} ε δολ \overline{n} οωκ κιμε \cdot οι πθονος μ \overline{n} \overline{n} \overline{n} типт а пістос че себ й чаче є таінаюстин.

Hrwo vap 4 orbe tavanh. arw tunt a nictoc отве тпістіс. й бе он ет ере п ет саще 7 отве п ет добо аты пнане + отве потоети с аты Fol. 143 b col. 2

Fol. 144 a col. 1

TIA

Fol. 143a \overline{n} \overline{n} \overline{n} effoot othe \overline{n} \overline{n} \overline{n} othe nun \overline{p} . At \overline{n} \overline{n} othe nun \overline{p} . At \overline{n} \overline{n} othe the. Het the set of \overline{p} \overline{n} \overline{n}

Οτωπό σε ε βολ η τσοπ η ταμαμή π μίπαπε δο ρου τηρή μου ε όπ μίπαπε η βωή μταμίση ε τος τος τηρή μου ε όπ μίπαπε μ βωή μταμίση ε τος τηρή μου ε όπο μίτα μέσε τη μόσε τη μόσε

σπιπίε ε δολη δ<u>υ</u> μετίδ<u>ο</u> η ολυμο<u>μ</u> η ωη $\overline{\omega}$. ππολ | η ολόπτε · ματα τετίδιμων τη μετίειμε · αν σι η ολήπε · ματα μετίπασε · α η η αντέ αγγα $\overline{\omega}$ με μόση ολαδ<u>ή</u> με α μπασε · α μπολιε αγγα $\overline{\omega}$ με μπολιε $\overline{\omega}$ ε ρολ ε τρε $\overline{\omega}$ τεπόιμων · μπε μπολιε $\overline{\omega}$ ε ρολ ε τρε $\overline{\omega}$ ασος $\overline{\omega}$ ε παρ<u>μ</u>

χριν ε τρε λυγος επιστικώς του ε μος δι τεκλυσφορίς. σλω σ μεμγος μι σοσπ <u>b</u> με του ε μος τεκλυσφορίς. σλω σ μεμγος μι σοσπ <u>b</u> γοσπ σε σκίπωμε δο 1001<u>d</u> μι μποι ετρε

Fol. 144a 28i · a πρωμε παρ ερογρές τομέ [ε πκας · εα πεπια πωρ $\overline{2}$ ε δολ $\overline{2}$ μος · παϊ επτ αςμις ε ερογρί το του ε ερας $\overline{1}$ ερε ερογρί $\overline{2}$ πμος ετονμοντε ε ρογρί $\overline{2}$ κακε $\overline{1}$ π ερε ερας $\overline{2}$ πμα ετονμοντε ε ρογρί $\overline{2}$ α αμπτε ·

Τεψτχη παρ μπ ποωμά αποωμ. ατω а пиот порхот е печерну. тефух п мен ανμορ \overline{c} $g\overline{n}$ αμ \overline{n} τε \cdot | τεαρ \overline{g} αε gωωε αεβωλ ε $_{\text{fol. }144b}$ bod $9\overline{\mathbf{a}}$ ukag. Arm her $\overline{\mathbf{n}}$ othog $\overline{\mathbf{n}}$ or othographics. ми петернт. тсару ми тефтун. тсару мен ACWAN ATW ACZWP & BOD QUE HHAQ. ENT ATTOLIC <u>п</u> онта· тефххи же омыс аср ат вом оп π πρά μ σπιτε. τεπλλή ετ επεοπ σιπούς от пнане.

Ποωρ δωπά μεπεν σάρως ε ρος δε μκοδ. псыма пар пашьтом ап е ние ец вна е вод Fol. 144 в ой птоот отае тефтун нащейвом ан ер organ ecamp ou suute. Ut ebe uror usb di пршие пашире иен адиорд оп аипте ете τεψυχη τε · πσωβ ζωως αστολό ε βολ ζο пнар • ете тсару те •

И ве пар и оттранное еднам и отполи nppo· nqpyopn nqaeeagte ε | 호교 n ppo nqopaq Fol. 145 a · PTOOT & 9

गए

Ταϊ τε θε ετ ερε παοτ \overline{p} μορ \overline{n} ε τεψτ $\chi \overline{n}$. μελος μελος ε βολ σε α τεψοχη λό ες Sune unod. The suneyor amab e poy du птоот · аттако п ое и отполіс есщич · п ое год. 145 а π οτ \mathbf{z} οι ϵ \mathbf{u} \overline{n} ρεq \overline{p} ρ $\overline{\mathbf{u}}$ \mathbf{u} ϵ \overline{n} ρητ \overline{q} ϵ \mathbf{a} ς qω \mathbf{u} \overline{c} ρ \mathbf{a} \overline{c} $\overline{\alpha}$ necos. Ede leftch and \underline{b} dene \underline{a} пессына шин шиос п ое и отрро едогноιομει πτειπολια.

Ητ ερε πρωμε παρ μον πης τειμνχή σποομ е новеринтете птечсару е вод же смир оп ампте в аты ассыра дп педгооте п тагнаго-

Ηαϊ παρ ηε ηταστακε πρωμε π ομτον ποι Fol. 145 δ τεψυχη · ανω ετβε ηαϊ πτασιραόλες οπ πτοον·
ανταάς αε οιτα πηουμρός επτ ασονάς πεως ·
ε τρε ναμάρτε αμός οπ αμπτε · ε βολ αε ας ενλά αμός π θε η οντοοίε·

Τρε μαϊ \cdot $\overline{\mathbf{u}}$ με εμσ $\overline{\mathbf{u}}$ σου ε ροηθεί ε πεςςωνα $\overline{\mathbf{u}}$ την $\overline{\mathbf{u}}$ παρ $\overline{\mathbf{u}}$ σου ε εμπανού $\overline{\mathbf{u}}$ παρ $\overline{\mathbf{u}}$ σου ε εμπανού $\overline{\mathbf{u}}$ το πεςί $\overline{\mathbf{u}}$ ε εμπανού $\overline{\mathbf{u}}$ ε το πεςί $\overline{\mathbf{u}}$ ε εμπανού $\overline{\mathbf{u}}$ ε το πεςί $\overline{\mathbf{u}}$ ε εμπανού $\overline{\mathbf{u}}$ ε το πεςί $\overline{\mathbf{u}}$ ε το $\overline{\mathbf{u}$ ε το $\overline{\mathbf{u}}$ ε το $\overline{\mathbf{u}}$ ε το $\overline{\mathbf{u}}$ ε το $\overline{\mathbf{u}$ ε το

Ταϊ δεππολό. ετψε μαϊ αε νε<u>β</u> να δ<u>ι</u> σε μοσος σεππ<u>ρ</u>δε γγγγ να σε νασος σα πομομ στος σε σον σον σε μα σε μα σε μα σε σε σε σον σε μα σε μα

Fol. 146b scho neccm | we have e school of the series δ white δ school of the series δ where δ school of the series δ is a series δ where δ is a series δ in the series δ i

есілон пу соту пуі єйуійуну є пиоллє <u>и</u> бил<u>а</u>. соту пуі єйуі<u>хо</u> <u>и</u> бил<u>а</u> <u>и</u> бил<u>а</u> <u>и</u> бенолуує. нессоту є и пиола. есхо <u>т</u>тос же єсілон пу $\overline{\Pi}$ $\overline{\Pi}$

Fol. $146\,b$ egywh ha cweed et hanorg haï eneïo $\overline{\mathbf{n}}$ pweee

понту ий пащвеей ий пастичение егиооще ποιτε ανό ε δοι ειποο<u>υ</u> δ<u>π</u> υν ςωπν πε δωπε. Tenor se and orposee an alla and orfryh.

Εριμαι παοτ ταρ πωρέ π τεψτχη ε βολ π πεωκε ετκοττε ε pod zε | κωωνς ε εdo νε+ Fol. 147 α + βωων νείμινε πεν νείμινε αν πεν είтртно и эхеш

Сруми тефххи пар до би иесстия п orchi ecrozd. α an ecoh ente. α of α edhold e maze $\delta \alpha$ orchi ehecm. α ormorcinon e mu c mu mod. edo n at maze. Log 1444

Ταϊ τε θε \overline{n} τεψυχη ε μπτας \overline{n} αναπασικών το βολ \overline{n} ρητ \overline{q} αναπακο \overline{q} \overline{q} AT More my con mod. or se shoor. edo u ат кім откоший тар пе тефтун тар ещасносмет е роц асвын · атці її тоот म прец $\frac{1}{1}$ махе. Охуе сур $\frac{1}{1}$ махе. Охуе он ненсохи неясох охуе пие $\frac{1}{1}$ гогур охуе он ненсохи неясох охуе пие $\frac{1}{1}$ печений. объе течинтнов, объе и енемий е тесен п даат.

Пшире пар насоти печейыт ан шин шиоч. отге тециаль. отге иедсон огге иедтры. ий щвом пар есоти печьо би и тафос. одт negenotor · | arepogpeg nya agrogreg · har Fol. 147 b атутам патан и педеб адпошне чи соl. 2 yσομ xε εςον \overline{n} λααν \overline{n} ρητον \cdot ε boλ xε αν \overline{p} щоещ тирот по п сшего оп п тафос аттако пар аты шшшшп п онтог паррап.

Ипувом пар шион есотп отнеес е тре म्राज्ये ह पहतिलाज्य प्रताम प्रतान ह १०५ वर col. 2

Fol. 148 b col. 1

Fol. 149 a col. 1

qa

Fol. 148 a nhac so | An e bod e un capz swhe wood. col. 1 ονσε ου επυστε τεσό γολικά ετ 2007ε ε υμσε. πe ий щооп ипок е сеотына же на ни пе-

Ита ни тар енер соти отнас е вод оп п мехос. и им пет наштамой е патай й ота е асмот ий шбом кар е тре нейме еннеес п азам. н аш не папрофитис. н ащ не п Fol. 148 a сших и я патргархис. и на и апостолос. сепарт е вод тирот от пиар петапите ий nercuses hast e bod.

Сруги пунре утве пса печетый чиссеотына

ан ой пецолах. отге отщинь и печтрир orze orcon a negcon. Arw gnaga npañ n λαατ απ εσεοτωμή σε πτου πε οπ οταιε. ατω मस्पटनमां मस्परांभर र छिन्ने ऋर रुष्ट्रेणन्या . ने महморат. ети спот и ураг и боте и дитол. пршие тар хооре е вод 9120 поб п пнад тиру аты упарт е вод ой их ни ере пная тар онт эй й тафос. Ий не изаат. • म्या मा मा अविशास मा १ हराजक काम द्वार ४ ७४%

Пная он астишне и отправат й отыт й нет Fol. 148 6 MOOTT · OTPUME H OTWT HE HT AT ZITH & BOX col. 2 ой пкар • репуб й уб мй рептва й тва пе птаттомсот п энтч.

у пе повой нет поогд. вругся ий піершот пнад ий й тотейй пе онрюп un n gadate avormu avcer e bod on n gathec net moort. arm aunte aquoro e bod on иефхх $\overline{\mathbf{H}}$ еган $\overline{\mathbf{p}} \cdot | \overline{\mathbf{w}}$ пе пласи $\overline{\mathbf{x}}$ пнар ет om il yaun. m ue uyacra u il borre edazgane magon. uboc orothor he ubame h net dizz nkag. arm ntoor enermeere e bod ze ornog πε· ιμασωαίί αε οπ ονσεπή π τοοτον.

Gic or $\overline{\alpha}$ the expression equate coincident on Fol. 149 α $\overline{\alpha}$ for α or expression. Since α or expression α or expression α or expression α or expression. печшире вы оните он фриме ежи петтафос.

Gic ονά on τεληλ εχώ πεσείωτ ωπηςως स्पान्श्वाह स्माध्याट व्याविष का एक तह तह तह वि пршие отонье не пршие еми содей и онти. ип щвом е парамтыте и пет натано. Отае व्याप्पठाम का म | σι πετηλελεωλά ο σρωμε πε Fol. 149 6 $\overline{\mathbf{n}}$ τειρε $\overline{\mathbf{n}}$ του ρωως ικανέστ. στ \mathbf{n} στιμβηρ $^{\text{col. 1}}$ папаранадет и печшвий пточ эшич фотпоніста плот. от и отпрофитис йте пиотте παςλεωλον. αλλα πτοον εξηαεωτα πεως απ. ονάε ρω απιστένε ε πηοντέ η της. ονάε un oveïpe u neqwy yant ovoë e opaï e naov.

Сті пар убонт є приме етве течпарава cic. Sen at zool arm Sen at talool ne ntano. Fol. 149 p i npwese.

Hha rap nie zi a npwee n sonc ethe течпаравасис пушине ий посе ий тдупн понве ий поисе ет ныте е роч парош ий пкатиа. оди икиод ти неоныон ти и да**λ** λ τ ε ωπ π **2** λ τ η ε · η ε ο τ ο ε ι μ ω π ω | ω η τ ο λ λ δ · Fol. 150 α панр ий й нито пооот ий фите сепдаптен сов. 1 ubmme. Made medmor se on omed. Marотому же оп 91тй и не өнргои шатроноў же on gite nhwgt. arw magtand gite newor.

Атнатафроней и проше тирот йт ере ур ατ $cωτ\overline{\omega}$ \overline{n} cα nnοντε· ανω \overline{n} τ ερ ονηοχ \overline{q} ε βολ 9 π παραδισος ασεί ε βολ ε πει κτηθια ετ Fol. 150 α मार्थ <u>प्र</u> राटह. हम्<u>प्र</u> रिसम्<u>ते प्र</u>था पहकेक्ठाएट क्यू <u>प्र</u> митноси чий и порим ий и митресупище еїзшдон наї тар не ита пршме мот етвинтот.

Най тирот атушпе пувр р ошв пиот е doln e udmite, vlm vldohol e bod. du deusномы \mathbf{x} е нас ецеотющ \mathbf{q} проме тар \mathbf{n} ото \mathbf{p} ото \mathbf{q} сн \mathbf{r} и \mathbf{r} и \mathbf{r} и \mathbf{r} и \mathbf{r} и \mathbf{r} и \mathbf{r} ото \mathbf{r} сн \mathbf{r} и \mathbf{r} и \mathbf{r} ото \mathbf{r} ото

δω uecuod u μαγγδη, αγγα eduna e poy τω uec4ρωωι edδημα αλω edana <u>u cz cy um</u> α ν <u>u</u> δε edureadbane edol<u>u</u> e δολη ε unane γ by αdeadbane edδ<u>u</u> τπημα <u>u</u> μεdwaya.

 $F_{01.\ 150\ b}$ $9\overline{n}$ тооте ачетфране. | нечним ниете пар \overline{n} 200 $\overline{0}$ е тре чеот. адда ачетфране еч \overline{n} ноти $\overline{0}$ $\overline{0}$ течелах аты еч $\overline{0}$ еньве. $\overline{0}$ $\overline{0}$

 $\delta \underline{\mathbf{n}}$ uhas adelobane. eddi $\mathbf{n} \epsilon$. \mathbf{n} any edg $\underline{\mathbf{n}}$ where holy edges are edzimhan ϵ boy orze \mathbf{n}

Η αιμ π δε εσηνενφρανε· εσδανουίσεε ε Fol. 151 α τρε οτ | τιμν ει ε ποι νάμνοτι νάπος σου col. 1 Δε ρως υμπ μ π πιδ δι ειτη· διτα υς δι υες μ σε ρως υμπ μ π σιδ δι ειτη· διτα υς δι υες μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υες μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υμπ μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως υκς μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως μ σε εσηνενφρανε· εσδα δι εσηνενφρανε· εσδα δι υκς μ σε ρως μ σε εσηνενφρανε· εσδα δι υκς μ σε ρως μ σε εσηνενφρανε· εσδα δι εσηνεικοι ε

уууч ейтие едйчи<u>ь</u> р<u>ы</u> елты и инталиос. едичелфране и чт и бе. дичтелфране чи.

Fol. 151 a ατω επέτο πας απ εα ατα | πεσμοτ κακως · col. 2 αλλα εςπααι εριμε πίζαπε ωμρε ςπαετφραπε · π αω π ρε εςπαετφραπε · ες ρα προοτώ π π ωμρε αε πετρ εσσ · αλλα εςωαπρ ρλλο · αςατοπ π αω π ρε · εςπαατοπ ετ αιατ πσι π κιπατπος π ταπτρλλο ·

 λ ты ϵ вай \overline{n} най тирот те просхоны \overline{u} Fol. 151 b плот те уасотым са тефт χ й $|\overline{n}$ ве и от-u плот пай еулсун $|\overline{n}$ от им. Унре u унле $\partial \overline{\lambda}$ о. Врре $\partial \overline{n}$ нов \overline{n} рыме.

Ormi gab on \underline{u} Shyhrio uet r \underline{u} e Sboi \underline{u}

пар щооп и ащ п бе. отнов пар п улин те атщтам. Мі м медос ете псени ан.

Here hap $\overline{\mathbf{n}}$ here et $\delta \underline{\mathbf{n}}$ here. Leads ип п не сеепе епт атвощ пещти отоп епт arbud e bod. un n adre ent armoore. un пщоену | ет наушч \cdot от даат пар пе приме Fol. 152 α аты ечо \overline{n} бе п отгрнре \overline{n} хортос ещачущооте \cdot $\frac{\text{col. }1}{\text{ci}7}$ ndchodbed. u be u orme emyrbohod bilu отнюот идшей. минея птако тар и пршме ий течиптевини ет нащос.

A nhotte so nyine o nequilacus oun $\overline{\mathbf{u}}$ uoq \cdot hai ent aqtamoq \cdot hata neq ei | ne Fol. 152 a $\overline{\mathbf{u}}$ $\overline{\mathbf{u}}$ $\overline{\mathbf{u}}$ $\overline{\mathbf{v}}$ $\overline{\mathbf{v}}$ παος. ηζιμονιμος παιοί σε γιαδό ε μρωπε.

Υπολεμει ταρ απ πρωμε π ονοειψ κια πσι пана и пиот му и паун и тимете. едпотже е проме и отоещ им й нецаномы. <u>шант орх до тоо т д и неот в то а чорве д гог. 152 в</u> е доти е пещтено и ампте стве паї типе сод, 1 тефтун вибом есмир ом пкаке е тре ср вод on we wa n win e gorn n netwoort.

Стве паї а пішт тпіноот я печінре ежя пнар ешп сару шион е вод же отпих пе eqotaab. At the $d\overline{p}$ cap \overline{z} $d\overline{n}$ thadagh in thappenoc e atimone $|\overline{n}|$ power \overline{n} in inotte. Equipose of the thorough \overline{u} in it attempts are independent of \overline{q} in the point \overline{q} or \overline{q} in the point $\overline{$ палаводос пастоль втого е ледапедн.

Ηε πτο παος σορος ε ρος ε σίμε $\overline{\alpha}$ μες τεφέχη δ $\underline{\alpha}$ ανό σάπερ τεφέχη δ $\underline{\alpha}$ ανώ μες τονές τονές

Leftech \underline{n} ucomag. s and \underline{n} uodagnon \underline{n} udeding uses but. |s and \underline{n} ucomag \underline{n} leftech s and s ucomag. s admoondo s or m or m or m or m or m ucomag. s admoondo s uecomag. s admed s and m uecusa. s admed s or m ucomag. s or s unitarial unitarial s or s or

мяже. АА4 пад п<u>и</u> пеуос ет 14м.

Τενος σε ω τεφέχη ψανει ότι πος παραση.

Τενος σε ω τεφέχη ψανει ότι πος επισό παρ επισό επισό επισό παρ επισό επισό επισό επισό παρ επισό επισ

Стве от Σ е ацей е песнт е Σ $\overline{\Sigma}$ пнар ентоц $\Gamma_{01, 153 b}$ пе прро ето | и рро е Σ $\overline{\Sigma}$ и пнае и и пе оп Σ 01. Σ 02. Σ 03. Σ 03. Σ 04. Σ 04. Σ 05. Σ 05. Σ 05. Σ 06. Σ 06.

Петвооде \overline{u} пеоот тир \overline{q} \overline{u} пецени \overline{r} \cdot п ет \overline{r} \overline

Fol. 153 b

Fol. 153 a

Пет тпиоотнот моот е тре удате дп най ермог. чим иболя ие пи филе. естиноог Teloor e hoλ gπ της· αγαι βαπτις Lea ge πιορ- Fol. 154 a **г**апне 91тп отраже ещациот · п ет ере птнра Σι οτοειπ ε βολ 91 τοοτζί ατουμζί 91τπ πιοτααί.

П ет ере тсащие и пе ип пестеретиа аты пкар ий ампте етаще и печщахе атащту ezn orcfoc n me.

 Π ent again other equoott agnitacce $\overline{\mathbf{u}}$ п отрыме ец | оно адотномине етсыц тодоч · Fol. 154 же нас би иедсьт едетолже прюме ент адрон е птако допра педпове ач п тецфухн п сте бя лефахи и и роте. Уд иледсар et oraab ga nendacua thp \overline{q} n aza $oldsymbol{n}$ atw negenog agtaag ga nthp \overline{q} . Ag+ n orpwise da oldmie. Tro lectrol da leurol.

Theor tap et epe n pome xph wett amog. Fol. 154 b аты етр доте диту в ациыпе исмот же а пехс mor dy bou.

Ταϊ τε ταπαπη πτα πεχο ονουρό ε βολ ε adros sa bon anon u bedb nope. Ze nac edeтоххон • ния пар й хінаюс енед не ит адмог 9a ordeyphode \overline{n} orwith \overline{n} me is ne in ачиот да печ шире | темп темоч епт ачапоч. Fol. 155 а ят он и трир ие ит адрог бя иедтрир. <u>и</u> orcon a medit dy nedcon. The yyar ab енед р пай е тре ота мот да ота да пецотьш. и бы иедолов талаяд.

Πεχε Σε πτου αφεί ματαλύ επ πευρτορ ий течапані. чнон и белбнове. од конон же αμπλασσε $\overline{\mathbf{u}}$ | \mathbf{u} ου $\overline{\mathbf{u}}$ θε \mathbf{u} αλα $\overline{\mathbf{u}}$ ε ας τρε Fol. 155 \mathbf{a} пуште п роме вадда пт ере птако пнове ачеї ачшп бісе ба вон , алм ачланбон • Япачарэт по

col. 1

pe

II neotoeiy vap ent agnhacce woon on म्रस्य दाय मर्याणा ठाटर या मरमठा यर ठललत ayanon n ke con gita ngice a nequor. eq-MORO II OHT HAMAII II OE IITET + HAARE! астроине тар нашан смате смпо рено Fol. 155 b nrocuoc excum anog on generating. Oith π σια η μ ρευρποβε· ε τρε τμοτοτή πιμου йсетомей ната ое ет ере пепрофитис и биос **Σ**ε ακχίτ ε οραϊ ε πεχούς **π** πμου.

Им пе птафагту плаос пе и и асевис паї ент ациерітот є атмоотту зацеї є ратот е

torzoor athomn e hod n oe n or wee. Fol. 155 b col. 2 Anar se w nowne entoreis n n whoe w

ATAULTE EXIL OTHE.

niha. ent avaat a nen zoeic. atkonë a песпір п пе ит ачеооптот ат дісе п пе птачр дад я пет нанотч нат яп нечейоте. аттишье й ренпевоот е пах й рен пет нанот. отатшот мосте е пил пил ент асмерітот й энт стадова и пе ит ач праще нат. Fol. 156 a пе ит асточнее нет моот й онточ ечная е poq · ne nt agtadoe n oade e agthbe net cobo · пе итач+ потоени и \overline{n} $\overline{h}\overline{\lambda}\lambda$ е · паї атротвеч атш

Anar se w n pome en tolumpia n n iorzai. атеїще 🐱 пе ит ачещт пкар 🛮 атечт пе ит Fol. 156 a col. 2 астамре пносмос емп жмог п еїооге запощ и пе ит асрыря и и пное оп тессофіа. атκεριστιματ πο κοδ ενδοργα τι επ π στομ я фараю · атсыну я п ет выд е вод и n pecipnobe.

Пе птац+ пат п отпити и моот ацталье neverbe arteog n organ egoobe. arm arthog n orchye ed on taronia a neor oixa nectoc. Fol. 156 b col. 1 eun ord nucere se actrioor n chio e bod on

отпетра в ахмотр и й біх мій й отерите й пе ит «чвωй є вой її нет сно · ехсоно її тоота π ηλιαβολος ε βολ τε ατείρε π πεσοτωщ.

Aqcongor ga τοοτη щант महा пот на сште й такжайшсь е ацвий е вой й пет мнр. п ет 2007 и прн мп поор е тре тр Fol. 156 в οτοειπ ε ροοτ \cdot πε πτ αφοτωπ επβα λ $\overline{\mathbf{x}}$ πβ $\overline{\lambda}\lambda$ ε $^{\mathrm{col},\,2}$ π πιςε. Υλώλνω μ μεάβγλ μ θε μ ολκώθης.

пе итац тотнес нет моотт аттомсч.

The encentrois in a bode arm in at tagou. аткріне я пекрітнс замотр я пет ко є вод म нетнове · रूपे स्वाप सा जान म महिमारी र हिंदी. 157 a anoor. areime e Sbai a ne ut aceime a col. 1 петиче оп петовща, отной и и ет нуной μα πεγος α μελεπάς. μόος λελάλεις με птачтсіє пнар и шиў запачна темоч є TPE GOTEL CIME.

П ет ере птира опо етвина адмот. Пт arcomy vap enate an 91 nector alla ennat Fol. 157 a quor on arxw n gennos n cwy e gorn e gpaq. col. 2 epe neuzoeic de sme ezu ume u nectoc. a ne ugaar orwn. a aunte nwo. achorou n пефххоохе, устолиес иет пооху, устойох e bod म १०१ म महा उपन्तर हें में श्रिम .

Arw ene unate nuncthpion zwe e bod 91 πες βος · πτ ερε πεχς ταρ ποτ αφοτως π π жаже · ациотр и пжишре п ттраннос · ацтаде Fol. 157 в negetoc e patq. edzpaeit mnes mto e poy. col. 1 • वृद्धका म प्रकिक्त

त्रेथ्याद एकम् स मस्यदणसरू ठाउस मस्ट मृत्र . मुका nenzoeic ië ne $\overline{\chi}$ e arw $\overline{\eta}$ t epe næor har e nwh $\overline{\varrho}$ ачре да печотерите. тоте п вом пт пите в педсофія педсофія з

λ πασσελος πωμέ ε οραί ε σως · α πεςτοι-

Fol. 157 b Хіон \overline{p} дотє \cdot хт ω х тен[тнсіс] | тнр \overline{c} шторт \overline{p} отих \overline{c} печотернте роме \cdot стих \overline{c} печотернте \mathbf{z} стахрну \mathbf{c} доті \mathbf{c} доті \mathbf{c} роме \cdot стахрну \mathbf{c} доті \mathbf{c} роме \cdot стахрну \mathbf{c} доті \mathbf{c}

Hedaiz δοποιως ελυορ<u>ίλ</u> ε γου . ελοά<u>μ</u> не<u>і</u>ді

e dorn e ume.

Fol. 158 α Нїот 2α ї 2ϵ дшот ет χ лета | 7ϵ \overline{m} m α 001. 1 \overline{p} $\overline{p$

θαλαςτα αςτωστη ε δραϊ $\overline{\mathbf{u}}$ μεςδαει $\overline{\mathbf{u}}$, δ $\overline{\mathbf{u}}$ εττε

 λ ппоти шторт \overline{p} адоти \overline{n} \overline{p} отоени енасевнс.

Нере поор мер \overline{n} отоет пе \cdot аты ен \overline{qp} отоет ан \cdot \overline{n} ере при ве рыт \overline{n} \cdot адда аты \overline{p} отоет ан \cdot \overline{n} ере при ве рыт \overline{n} отоет \overline{p} отнане \cdot \overline{n} оты \overline{n} аней \overline{n} оты \overline{n} оты \overline{n} аней \overline{n} оты \overline{n} аней \overline{n} оты \overline{n} оты \overline{n} \overline{n}

Ατω πτ ερ οτκωλτ παοοτ είτπ ταυτώςπαρτης π πεχτ. ας τοοτς ε πκαταπετασαα
π πρπε αςπας ς αςαας π είατ αιπ τπε ε

τοι. 158 δ πεεήτ. ερε π αυτέλος τηροτ σωμτ ε δολ επ
σοι. 2
π πητε ετσουτ ε αεκώλτ παοοτ τηροτ. ε τπ
τρε ττακοοτ πσι ταυτεαρμί εητ π πιοττε πωτ.

λ ποτοεικ π περοοτ πωτ. αγκαπ κοιμος οπ откане откане п бомбы най тирот атушпе емпате петс штам п пецвад.

Аты а печотоет бепн ачих оп ампте. а <u>амп</u> те штортр пт ере п≈оеіс вык е песнт е Fol. 159 а ρου ο πτε τε τε το καλλα ο π πεπιπε . ανακαρτε тар и птиру же печтано раби й течотнот. печеноч мен ачпарти еже пнар ачрарер е пкар . ий пет й онтч.

Πείςωνία σε αίσω είαμε εσά πώε ετβε пестогуюм в в печний в провет е रक्षार रुपारक्र में पहर हुक प्रत्ये हम्बद्धिक रुपुण्ये Fol. 159 a и амите · ачамарте ежи птиру · печсима сод. 2 мен асточнее нет пообд бізм инго. песину эе ацвий е вой п нефтуооте ет оп ампте.

II nnat vap epe newera a nen zoeie ame exu nectoc. u nnat etuest ne nta neuраат отый. а немногт и амите нат е роц τινος π δοπί η Γυμωτορό τωπτό στοστιμτό व्यु कि । मह कि रिंग प्रति के प्रति के प्रति विशेष के प्रति में हिं। 159 ह πετψτχοονε ετ οπ αμπτε ε οραί μαα πευείωτ. йт ере посес тар катаду и амите аты йт epe your exe unor and usase u dys. neftexoore wen agnitor e spai on awnte. n coma se autothocor e bod 9 II Thas.

Апат бе е типтишре ето п шпире п печриме ет моотт ечащё ехы пщё. ыпе тентнеге пар ещомом | еси са печений ет Fol. 159 в moort. orse wile nectolation enal daboa. une aunte vap emel da uedung, a ng cab ни мого п шторть ехп п дісе й пенсытнр.

Аты а тентнеге тире штортр ежи печесот. ип отещотпомине пар етнат е петхоенс етщыс · poun

λ τεκτης τηρέ πωμέ εγχω έξως τε οτ πε Fol. 160 a nei | Methpion ii bppe · nerpithe cerpine much col. 1 हमत्रीयाश्यह श्या . pig

Here a ethat e pod cenar e pod. cemine an ete a exemanaste anog eraeagre The day born store.

Пете и етещтонти е роч секатафроне шиоч ανω ευσσουτ αυ. η αι ώμ διςε ελώμ διςε αλώ Fol. 160 a enquose an · nat wor aquor · arw agothocol, 2 • инт отно от пите атомс от пкар • п · pwq n wap was

> Οτ πε πεϊ αικοτηριού πεωε ποωίτ τηρος . Ασφ шпире пар тирот п пециптульотич аты παωμ π τοοομ του πο κοά ο υτοωτρ το и ткургани. Пт ере урши ехи пиот.

λιμονό π πτραμμος. αιβωλ ε βολ π πρωμε. Tote a tentheic the | eime ze ethe norzai a Fol. 160 b col. 1 приме птаткрине пекритис ати етвинти DI-Z птатнат е ні ат нат е роч атщі я пеї ат णारपं गर्म लेप राटह यति रिटह. प्राप्त कार्य agros. na m uhre artorica.

Htay b pome gab aredine mod. Ze hac ечена пан. птатмоотту же нас ечевых е вох й иет мир· астий бісе же нас есеф штоп пан. aquor | ze kac egetangon. attouch ze kac Fol. 160 b ецетотноси сие и пе проек щи оке пе ий тыптршые ере пршые наурогай и ау п ре пе-

Πωον σε αγρε ρα π ονερητε π πεχε. ανω ачетра шиоч ечо наїхмадютос ечутртюр. ампте мп тенбом анктон е парот е ансшти E TECUH I NIOEIC EQUOTTE OTHE HEYTYH Fol. 161 a тирот же амиет в вод пет мир. пет эмоос ой праве ий бывес и пиот потоет адух $\cdot \overline{n}$

col. 2

col. 1

bie

Ттаще оену инти и попо пон пар пе $\frac{1}{100}$ πέχες πώτρε $\frac{1}{100}$ πεψέχοονε πετ ονααβ· αγτονπόςον πέχελαγ· THAS 26 SWWY AYZIWHAH | 6 BOX 642W THOC Fol. 161 a xe 4co ε poi πxoeic no boλτ ε boλ ça πcagor क अपने मा लिस् १६ फिली अ १५ में में महिला के उ παιαβολος. σε ακαατ η πίμα ε τρε στωμέ π пенсыма п онт е пиа п несноюч ент атnagtor e bod 91 zwi. Ze kac eketothocor.

Tengihun vap et taïnt atzoopec e bod ga ua mu. nyhn ene ntarzooc auate ga ner щаже · ене мп даат нащ+ отве пенотеосаоне · Fol. 161 в адда тенапапн анапнате пион е тре неї щаа певпуусть.

Сис оннте пар анаре рати рижи пнар. ншие ися и перос и пениученя.

Уг нак проме п ое и отпараонки зг нак п теноінши ент анбайшшсе е рої зі нан п **22.10** egotox \overline{n} tegge. Tote a \overline{n} ex $\overline{\chi}$ \overline{c} \overline{c} \overline{c} orn Fol. 161 be bod १ गा भारत अवता के प्रतिकार में १००४ विकास में १००४ विकास स्वास्त्र के प्रतिकार के प्रतिकार के स्वास्त्र के स्वास के स्वास्त्र के स्वास के स्त्र के स्वास के स् ayzı il net oraab e opai navay maa negeïwi. тыптршие пар тире спаотай етве пиот и πεχτ.

Ота пар пе ит аткрине жегод а печа тиру. от до от печт бил вы по вы пе nt aquot se hac evetworn theor . atw nta Fol. 162 a nxoeic mot ga oton mm xe hac epe oton mm col. 1 натшоти пама тт ере чест пар ач+ πρωμε ειωως ατω ας π οτα η στως ε εραϊ ε • τωϊεμεπ π ποσως π βτιαμς

Οτιονβ αιι πε οναε ονρατ αιι πε· αλλα πρωμε πε \overline{n} τας ταμείος κατα | πεςείπε μ \overline{n} Fol. 162 α τεςρικώπ παϊ σε α πιώτ χαςτ \overline{q} · αςθμέσος $\overline{\rho}$ 1

отнам шиоч. біхи пефронос ет хосе, чтм ачнавіста шмоч її крітне її нет опо мії нет моотт аты й стратичос и печсынт тирч. ευρωοος 912π ηεχεροτώπ. πε ητ αυςωητ π οιλήτα η της ετε παι πε πηγαφίος α αις ανω пороб и алин тирот пеоот нач щаа и алин тирот и агон развин.

> аванастос архиептскопот. *****

THE DISCOURSE WHICH APA EUSEBIUS. BISHOP OF CAESAREA OF CAPPA-DOCIA. PRONOUNCED CONCERNING THE CANAANITISH WOMAN.

ОТАОГОС НТЕ МПА СТССВІОС ПСНІ- Fol. 162 b СКОПОС И ТКИСАРІА И ТКАППАЗОКІА е ачтаточ етве те саше й ха-HAHAIA.

\$-\$-\$-\$-\$-\$

Наше пехтоп вууг ши Дейноул и

потрот п не ит атеї паще ппрасмос. адда ип отвед петполсе е вод. тениднега nado an eneo exempe ne leac eneo ecapaeit. Fol. 162 b erenibordere e poc ecouth muoor gocon ceмесье е вос е писвоог. Тасаггане и бого. made u divi pmy e poy dabi daboor.

Теї петра же птос саре рато есо и ат ни. niyaxe a nnotte of at him ne | ntoq ne nt Fol. 163 a аухоос хе и пъдн и ампте нащайвом е вос чи. и ет поуеты едрму инод е роу Maraaci. Lehkyhcia ze dmmc ecitazdo minoc n gorō.

I'mb ene nanory ne ga off to finipactioc. адда пероот ет प्отох १ म печсья псео | ап Fol. 163 a $\overline{\mathbf{n}}$ be $\overline{\mathbf{n}}$ negoor enta tegeïaabe ini $\overline{\mathbf{n}}$ nerdox $\mathbf{e}^{\text{col.}\,2}$ асталоч емп течапе. Пп р ооте онты пірасмос єпер єщюпе тенфухн свтют.

H of the man at the see the boome

col. 1

pie

nay · Tai te be in net gi e pog on oreentaww Fol. 163 b pe · es ape teolitic p boone nac · emape col. 1 $\overline{\mathbf{r}}$ τερρ $\overline{\mathbf{w}}$ $\overline{\mathbf{p}}$ οτ $\overline{\mathbf{w}}$ πιοτή εμαςτήθος $\overline{\mathbf{n}}$ ροτ $\overline{\mathbf{o}}$. ταϊ τε θε επ πετ τωονή ρα τεθλημία εщаре θύπο-अंशमें हा प्रथ्य पट्यें व्हार्य :

Μαρε ταπτρεγαιααν ονελό τεψυχη ανω шаре отпрасмос 4 хро и й даїнос віме хе пта нете нототи ерот атгі шіпе атш пта Fol. 163 b col. 2 norn 9ωωη por 9π ταπτεωτή· εγτωη ηετ ηπ ε boor. orze bm ceorond e poy an.

Τιητ ε βολ οπ ταυορά. ατω ήματ α μελαατ. δεμαπρε με εσ μτης ει ε βοχ σες δολδες ο στώδ Fol. 164 a ne e anneute le bod. a necoro ow euthber. шт и ет ттве папал. Уууч делелинанск теї 4 бытп нат ет міще памат пон тпнасми тен трапета он.

Сач а патхос отер течтрапета ра рон. πηοτ οωως παθαίος πε· καή πρευταμείε Fol. 164 a CRHUH | ne · noot n telwhhe ne · cat npegcol. 2 ziona ne. noor ze npegewta ne. cag nziwkτης με. μοος σε μπαίτο μ δολό με. αγγα σειιε πρεσπιονά σω εσό π ρεσπιονά. Αλλα ачшшпе и апостолос.

Ανω πιε πρευτωρή σω ευό ή υρση αλλα птачр ехаппедіс тис. Анатахё тщорп п наніх Fol. 164 b col. 1 мписмс тетарети. пта нетпсар піре ан є вод би иноре и тови. чууч илагр олоен би тупичосяни є пове. и теумине сер ти и редиота не и апиши п пкад.

Or se he n_2 n teywhhc. odiz he extable <u>п</u> ритч п тминте и пероог ната пиомос men orzin | द्याद स्विज्ञाई e bol ne · क्रियाविवाद Fol. 164 b col. 2 он не ехиту отномос мыхх престуххе не exi ii coone ne.

Πληςτής ετιμαισούς ευσίοτε μαυμίπε παϊ овод птехшине праррнегате жиод едтырп. बरेरेक वृत्त ज्यापटांगार ब्यून कललरेगटामट वृत्त ज्याप π au π ceco τ· π | τα ιζ παραπε αγκαν ε poq Fol. 165 a ευρωοος οι πευτελωμιου. πεχλύ μας χε τωστι col. 1 ий охаой ист.

III म्हा च गोर्थ के गोर्थ हिंदी में मार्थ कर के के пехмаутос чебона в пятой, чей иги тоет ас тре пооме в потв. ечом пщік и ткакіа. ας σιτζί ωλα θαψις π ταρέτη. ππό τρε λααν. ei | a toot \overline{q} tica negotzai \cdot with the neother map Fol. 165 α coot free was eneq \cdot thattamei on map $^{\rm col.\,2}$

on orantpage.

Кан птк оттехшине отнувом шмон ер ехапиелістис кан птк охдистис охищося THOR E OTHO OR HAPANICOC . HAR HTE OTHATOC оти [w] вом пенок е отощт пекоеіс · мп Fol. 1656 $\overline{\lambda}$ and $\overline{\omega}$ is a the sum of $\overline{\omega}$ is a sum of ε bod an ethe naï vap n nos n pecipnobe w пкао не ита пнотте сотпот же кас ене приме eïa toote ii cwy mataay.

Hid zooc ze aid nobe emade or gad mone. отитк отслени шилт ещачь парре прос пенотющ · | ин птаст тамейон аненщооп (sic) ан Fol. 165 в ач тре нушпе \cdot птачтамон ан \overline{n} өе \overline{n} уор \overline{n} $^{\mathrm{col.}\,2}$ птачи п роная ачплассе шиоч п приме.

Адда птач тре пнар пошне ачр сару п ое म ब्रिक्टर क्या में सहस्ट क्या मध्य क्या में विकार क्या π βλλ· ωπ π ης ωπ τ | месонτ ωπ πσια ωπ Fol. 166 α \overline{n} отернте $oldsymbol{w}\overline{n}$ пке сеепе тнр \overline{q} $oldsymbol{v}$ ил \overline{n} тнрот $\overline{p}\overline{n}\overline{q}$ otkag an ne tetotcia.

λ ceϊ ε 90τη $\overline{\mathbf{n}}$ σι ττεχηη (sic)· ασταμεί $\overline{\mathbf{o}}$ $\overline{\mathbf{u}}$ πρωη $\overline{\mathbf{t}}$ тнре и отато й смот . тпр щине йса песмот. отде ппр пергернате са пет щооп вадда

col. 2

Fol. 166a सप्तार | पर्यर 26 मेंपाल में २०४० ह पर्धामान : अमे col. 2 ниащтат е песмот п ое ент атаац ещъе щаре πκωςτ εϊ εχπ π ιμοητε ητοαπον·

Noco waddon h waxe a nhotte wat the h пове охващ йсешай. Ахха нап енщап хоос же aip nobe eua | te. mu se ne n at nobe ne. + Fol. 166 b col. 1 TW THOOT HTOR OWER REW THOOT. ANI HERпове й щорй тар ектилейо сщие акр пове бепи тарок е ратк и шипе екока с ати маре отши псык пюрт п некриеїооте. пеконт ο ωωκ •

Ий пар пта тесомие прецопове о не смот Fol. 166 b col. 2 ca the choot in nechaeioone arm acri n theταποια· ιζ σε αφεί ε βολ οπ π του π τυρος un ciami, arm eic orchine act u uec u oroei е роч. петаппедістис р шпире.

Cic oregime neway nhos n gondon a naiabodoc. There in unobe. Tapyh n i napa-Fol. 167 a col. 1 nomia. Le nere noze e poy de unabazicoc. рке ταϊ τε τεφνείς ταϊ τε τεсоја :

Ш неї обите її біре аты її щинре поталії пит е вод тесопае пит е ооти еспаранаден шпод. есям шпос же ийнье и хугел ну nai. swyt e tei come iitac b peatame oeim. Fol. 167 a й ве птасромодочен й тогнопоміа й пиотте. πεχλό σε ποσείο. ετε ταπτηούτε τε. πίμηρε π

Ha nai ze un tai gwb e nanory auar e na πεϊ κο**ςμ**ος πε· σω<u>ψτ ε τεϊ ψτχπ π φιλοςοφος</u> Fol. 1676 eczw aloc ze na nai lui tai nodottia aluat col. 1 ε παπορά, ε μα μει βιος με. Πταίδωι αιμώς ε рату я пи з пра кнажиот ан е на нове. 4 -ers u sun u sun ronog estanu ian iarcon noror e nobe.

zareiz. Ete tedanazampic te.

 $\overline{\mathbf{W}}$ tecome have have of $\overline{\mathbf{w}}$ te otherworks аты порин. птаре тодиа и аш п де е ф च noroeï e poq: σωщт е т धार्रिट कि ।। теї соме Fol. 167 b un с параналеї и апостолос же жіт нач е gorn. col. 2 ин с сопс и петрос от от и п ср хрга и п

γγγα 4<u>b</u> Χδια αι 11 δουτε ε τδε δεί ε τα 1002 ε 4<u>b</u> Χδια τει 1122. минте етве от е вод же ачей е песит ачжи п oreapy tap ormage neway on teapy.

 $\overline{\mathbf{W}}$ | Tel nos $\overline{\mathbf{u}}$ unturipode $\overline{\mathbf{u}}$ tel norte \cdot net fol. 168 aере пехеротвии стыт онте ораї оп т пите се сов. 1 epe oregime i peupnobe naage pate newaxe нашач отап пкар .

На най пехас етве пай птанки сару. ако птан на ратк е вод аней е пносмос етве от-от п ет ере отощу • еїщие пса пих.

Ep orem or . Ta weepe gite emate . nei gube пашт • ма тоххе на са и дохи хе сершьў шмої na cηγαίχηση di ολώδ. Μπι ε boi δ<u>α</u> με<u>ι</u> Quou. ei hap or flauor. ethe or un exoce Fol. 1686 \mathbf{z} е и $\mathbf{\bar{n}}$ та щеере \cdot а $\lambda\lambda$ а $\mathbf{\bar{n}}$ тас \mathbf{z} соос \mathbf{z} е и $\mathbf{\bar{a}}$ и $\mathbf{\bar{a}}$ $\mathbf{\bar{n}}$ и $\mathbf{\bar{n}}$ та щеере аковане ан е пемкар я пушне че coite. Het now \underline{u} while \underline{u} more hote e poc ethe же ислісовие ви є рос. их няї же филт є пеї веатрон подтав

Οτιιόσ πε πα 9 μβε · είπαμοττε ε ρος τε πιμ · TAMOT TE E POC ZE HOWNE AND CHIM ATO Fol. 168 b cong · adda ecoorn an ze ech or ·

Anon rap 4000m an a npan ze eie eine e тыне пропе е не нта тащеере мог пиот пар па отоп ит пе ен ейнанат и аш й бе. ен вад ент атсыт ра пестыт. ий й быт йта Fol. 169 b col. 1

eol. 2

THE .

Fol. 169 a nethere bud e bod · un now et n pecpact ga col. 1 поите ий ттапро ет таке овинте е вод ере рке пет мине намас дня 91 90ти амос епфотонб e bod an.

> На наї на робім нащто тміне и на щоне THAT . ATW OOTE IT HAMMONION . HE HAT . AHAT е тинтсавн й теї согие втве от ип свык щах

den wy | noc. h denesodaicthe. h denedime Fol. 169 a col. 2 n beaurmong e dorn. H denbeamme nai emarтих и й данеонон зам йсе тре и павос и n youe awai nce the usam sam b nos.

Адда асна петнастиріон полаводос п сыс асеї є рату я пречсыте и нефтуооте па наї таще ере 91те емате аннат е миташире от одномонн. ий ое ита Асбіне ттоли идод Te mu dorompec u ormaze.

Ш неї эвнче її ногнон ссопе шиоц снирш

спаранадет это ип догощьес и отщаже. пуше атзапе псар но простеплични аты шиота плочос кы п рыч псает амар Fol. 169 b te n toota or ne nigwh n bppe arw n with the нинт ися беннооле. Ению мпос же чтнен тая рої таталбштй • тет пнт ошис псик кпнт є вол

Ηα παϊ αποντιποοντ ε λααν ε λααν ε αμττει ε песоот епт атсыра пте пні апінд. ат а Fol. 170 a петпотоей е роц пот пецианние атсепсинц col. 1 етим имос же ны имос е вод же схишнан е byy вод от пабол жион. ниял бють е ич тичк ет 91 вод наше па шкак оп 🐱 пес не 9нт nappar .

Arm on nexar may goe rosic arm a maipome se 4 norsai il tel come. or ne fua-Fol, 170 a take. An optinoopt e haar e leht | ter col, 2

e necooy ent aycupa nte nhi a nihà. nai pw • Бант вшби эп

Стве паї рю птанчі сару же нас еннане оп orcoime echataro. Ork orh ekhaka toikormenh есо п жаїв пескнонс ий п аравос ий пагдаитис ий твадавий ий тваппадови ий п строс и п ра тефоники и и на ере при Fol. 170 в eïwpo muoy eïe iitakeï e neï ma muate etbe col. 1 morzai. ne uz u debnoc dmor ero u zaie. eie еннаовий егимс и пенейму аты егимине · nokwzia

H am n de saveis so muoc hata caps se анті шиої таф нан п реп ребпос е теннянропомы и рена ваш этрамани шта вимон теї | ge on неаїас · пе ит адиат є и серафіи · प Fol. 170 в и прос же спащыне ист тнотие и гессаї аты пет натшоти е архег е и ребнос. п ребнос nagednize e pou.

yam on ze ene abxmn mzu e poy du iorzy. отге отнотменос е вод оп нецинрос щант oreï πσι нет ни нач | ε gpaï· arw πτοч π et Fol. 171 a ере \overline{n} деопос вышт є вод дит \overline{q} . Аты оп \mathbf{z} е \overline{n} $\frac{\text{col. 1}}{n}$ geonoc thpor san neth siz.

Htok on $\overline{\omega}$ has $\psi x \chi h$ him he htarzooc \overline{h} пекмаонтис же вык птетп ваптіге и п ребпос тирот е пран 🐱 пот мп пунре мп пеппа ет oraab. eniah tei | coine orxananaiate acon Fol. 171 a ग[पर] मार हम प्रवालम् १ वटलं ६ केली वृद्ध मध्य देख ^{col. 2} πλιβε का πιωμέ πας εχιμώμε είσωλοι π 9माय •

Αςεί πσι τεί εβιμπ εςςοπό θα ποωβ επταγταθε τεςψεερε · ανω πεκακ κε πι οντίπουντ ε λααν емнттеї є несоот єнтатсюр $\overline{\mathbf{u}}$ $\overline{\mathbf{n}}$ те пні $\overline{\mathbf{u}}$ $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ я пиат птоц пта прекатонтархос еї нак Fol. 171 в

bye

nezak ze fina tab noope e pog. asm on a пиат панстис пехан нач же ппоот кнашопе нашаї за па парахісос.

Arw on nowie et che entar tre qui a печьхов ачиооще аты он дагарос птакmorte e pou e neques utoor | n soor ne eu su Fol. 171 b col. 2 птафос • нет моотт ктотнос тмоот • нет вид е bod hown accour a north heide accour it дан п доче ем пароенос. Зе от птос те 🕂 евінії и хананаю пп котощь нас.

Пехач че пач поен и п шире епотче παιος π μετοοορ. ω τακτηλίροοτιμ π κεί свети. Асооли жиос естетня е вод. пітаже Fol. 172 a col. 1 де тирот етщооп етщие и п їотдаї де семотте е роот че щире аты п тефтсіс п nergoop.

Hoe enta nardoc zooc ze foth the nergoop. +9тн $\tau \overline{n}$ е иег ерпатис евоот \cdot +9тн $\tau \overline{n}$ е пс \overline{b} бе \cdot аты он пехас же на на по пточ же пехач же Fol. 172 a col. 2 п рхон э эдни й и нь мэон и тоньи nergoop. Ce πασεις καιόττε ε poi αε στρορ †ροαολουει

neide moi dec ordod. uzoeic ny nyi dec orgop Anapetei au a nnosnes · na nai gwwr п нет еноти не вмотте ерої же отдор ма nai u nechedbed . har gab nerdood marorma Fol. 172 b col. 1 е вод оп песрепри ет оно е вод оп тетрапета п нетхісооте. птац хоос нас же от пот пет паретег шаа тенох. пет бішке ахы et norze e bod. Ze $\overline{\omega}$ tecome apzi ntoreio n ternor.

Unorte am unoc as m tecome, modor Fol. 172 b cωτα πσι нет шληλ· α них» ε | + πασοος σε col. 2 наранадет и пнотте аты псепешно и 200с

от же положи жене в положить в положить в помер в положить в полож аїщдид ї соп спат аты щомит ї соп. аты ει του σονωτ π του αικέλ πατ.

ΆκκελΣ πατ μεπ ασω τεκταπρό ιμασε · αλλα лекон $\overline{\tau}$ чи $\overline{\overline{\tau}}$ епеченнее $\overline{\tau}$ нееете е во λ е пек- Fol. 173a — col. 1 иреер $\overline{\mathbf{n}}$ иенотсіа \cdot тен ψ т χ $\overline{\mathbf{n}}$ аде рат $\overline{\mathbf{n}}$ пен $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ пен $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ $\overline{\mathbf{n}}$ пен $\overline{\mathbf{n}}$ $\overline{\mathbf{n$ AITHEEA .

Шасшыпе тар п допие етщанвык е тенканста псетате рептва пстгхос и щаже ппотте asb b Xbis on a sos u moze. edb Xbis **π**ιατε π πεκιμληλ · | ε τρε κτπτωπα ε τει Fol. 173 α Хапапага Муну бы пто ель и былб.

Καπ εκ οπ τειοονήε π εκ οπ ποι (sic) p щληλ. нан етщан парріста шион и отзінастис шуну. У ихінястис типоох исти табе иекшуну рок бу текбы тоу иногле. есплие an hea ua. adda epe nnorte wine hea отсмот є папоту· їєрнелас ечом пінії т Fol. 178 в πλοΐρε αφσ $\overline{\mathbf{u}}$ πηοντε $\overline{\mathbf{u}}$ αν αφωληλ ε ρραϊ $^{\text{col. 1}}$ e poq.

Даний еч оп пшні и пероті а пиотте Boheer ϵ poq \cdot nigorni \overline{n} danoc ϵr di ϵr атре е пнотте атсепсыну. "шв еч би тнопыч ठूम नक्सममर ॥ म पान व्यवह र गावनमर व्यवगास्वर्रहा пиоч. пток эшин он енщан епінадеі пиоч पाष्ट्रिक ह | рок 9 म пенцуднд • титшиए е тег Fol. 173 в Хананага. ентанрон пар еболи е теннунста п персос ий й котоос. ий й ойтот ий шиатрос внасшти е пехс естинан е вод BE TE COME OTHOS TE TOTHICTIC.

Аты евс отминије й отоени ин йтасмот

¹ Perhaps energy Huce. The rappears to be written over one or more erased letters.

Кан ещте интя щеере шиат ечо п за-

Fol. 174 a arw ntaio | a necp necese enn e bod eqcol. 1 πδεϊωον ·

bye

монюн. Аууч одитан имах иленфххн есф пове пето й алионон шаспа нас пет Б поре бюма правыестый. цето и эчтопион т етушп памач. пет р нове ошиц и птачапо-Fol. 174 a docia seesay. That te Xananaia. nex nasimonion e bod nam ii nar. ii nnar iita nexc zooc hac ze w tecoine othog te tothictic. пщире и ппотте пециех ханкоппон е вод чин тар от рыме таре увын е пиа ету п онту. adda othotte he equoto mua mu.

Ευμαιοτεί δωκ μα οταρχωί η οτοοπ. 4 аре пет да рату отощвен. Я шион щач 20 ος нан σε υςρουτ αι. Η σε ευπκοτή. πιοστε DE TEUDE AN TE TAI . IN MHAT ET HHAMOTTE отвы द्वार ста в рок. и ихт им. ий шиотт kmyl much. olye olkohomoc. gzic dmmk ze на наї її бе її тег хананага атю чнаеї нан їїтетnor· σωψτ ε τεϊ λεζις εςονωης ε bod 🐱 πωμρε πιοντε π θε π πευείωτ ευτουτή παιου ερου!

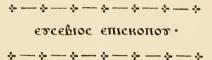
u nuar se nta nuorte tamei è the nexas re Fol. 174 b col. 2 uape othe home atm achimie, atm made отная щшпе ачщшпе маре потанр щшпе асишине маре прн ий поор щине ати атιιωπε •

Ш типтачавос и пнотте ечтано пион е пунре ет уну мі пішт и апавос оп ошв Fol. 175 a HILL . OH TARHT | HOTTE . A HIWT 2000 OH THAучия же поволяюще чам йюше, я ийные бюма 2000 же маресијине не п ое ете отошт ати асушпе за тесучеере до ил птетнот етимат. or se he a te xahahala hex haaloomon e bod

col. 1

col. 1

on techeepe arm acher nuc ownce bod . Kata ποτερελοπε π | сωτηρ π πεψτχοοτε· 9 Fol. 175 α пий ий тинтщанартну и пен нотте ий теч-Xapic epe norn gwwn tadco. exh nai ze пи том этомп и тй том пш павм точнт пшире пе хё іс паї итачтсавои ріта печний тота в стот той в по в стот в стот в стот n oht. usi ete uma ue ueoot ma e nei eneo · name





TRANSLATION OF THE COPTIC TEXTS



THE DISCOURSE WHICH APA JOHN, THE ARCH- Fol. 2 a col. 1 BISHOP OF CONSTANTINOPLE, PRONOUNCED CONCERNING REPENTANCE AND CONTI-NENCE.

If the blessed man Paul, the Apostle of the Gentiles, who became the Doctor of the Church, who fought in pain and anguish to make himself to be like unto the incorporeal powers in his daily life, I who completed his course [and] Fol. 2 a col. 2 kept the Faith, who kept his light shining in fastings, and in hunger, and in thirst,2 and amid dangers, who travelled with patient endurance the road from Jerusalem to Illyricum³ preaching the Gospel, this angel who belonged to the earth, this man who belonged to the heavens, who possessed | Christ Fol. 2 b col. 1 Who spake in him, the habitation of the Holy Spirit, who was caught up to the third heaven [and] heard the words of mystery,4 who was carried away into the Paradise, who was by reason of his love and zeal well nigh the equal of Christ, 5 who bore the care of the Churches, the orator of piety, I the sponsor of those who believed on Christ, the herald Fol. 2 b col. 2 and teacher of the Gentiles, who hath taught unto us the way whereby to enter into heaven, [if this man, I say] said, 'I subdue my body, and I make it to be a servant, lest having preached unto others I myself shall become a castaway '6; and, moreover, if this holy man, | who possessed in his own person so great Fol. 3 a col. 1 a multitude of spiritual excellences, and who spake out boldly, saying, 'I know not how to do anything of myself,' was afraid, and spake in this manner, what shall we ourselves

¹ 2 Tim. iv. 6 ff.

² 2 Cor. xi. 25-27,

³ Rom. xv. 19.

^{4 2} Cor. xii. 2-4.

⁵ The Greek has ὁ ζήλφ ἀσύγκριτος, ὁ πρὸς ἀγάπην πολύς.

^{6 1} Cor. ix. 27.

⁷ 1 Cor. iv. 4.

do, who are miserable creatures, and who are wholly unable to cultivate successfully one spiritual excellence?

Is it not then seemly for us to keep watch and to pray

Fol. 3 a col. 2 at all times, and to make petitions to God neither for gold 1 nor silver, nor for any of the riches of this world, but only for the riches which are in the heavens; and to have gladness in God? Now, there are certain folk who rejoice in [their] wealth; and some rejoice in wine-drinkings in taverns, and in eating at feasts, whilst others rejoice in the Fol. 3 b col. 1 beauty and glory | of [this] world. As for the virgin, 2 let him rejoice in God, and let him seek after the honour which cometh from His hands, saying, 'My justification is before

For this reason it is seemly for us to take strict care of our souls at all times, and we must say even as did the holy man David, 'God giveth strength to my beauty,' so that when the Bridegroom looketh upon the beauty of the soul He shall say, 'Thou art wholly beautiful, my love, and there is no blemish in thee.' 5

But even if it be that thy spiritual excellence flourisheth,

Thee.' 3 There is nothing which is so poverty-stricken or so

contemptible as the soul which is filled with passion.

take good heed that thy heart be not over-exalted because of thy beauty, lest God turn His face away from thee | because of thine exaltation of heart (or, pride). For who is there who could make himself worthy of the things which [Christ] endured then patiently on thy behalf? He humbled Himself for thee, and He gave His holy blood to be the price for thee. He Who gave food unto all flesh fasted in the flesh for thy sake. He Who created the sweetness in the honey | tasted that which was bitter (gall) for thy sake. He Who ornamented the heavens with the companies of the stars wore a crown of thorns for thy sake; and He became obedient even unto death, 6 the death of the Cross.

Fol. 3 b col. 2

Fol. 4 a col. 1

Fol. 4 a col. 2

¹ i.e. ornork.

² The virgin here is the monk, but the suffixes are feminine.

³ Ps. xxii, 25, ⁴ Ps. xxviii, 8, ⁵ Song of Sol, iv. 7, ⁶ Phil, ii, 8,

It is not, then, seemly for us to shew ourselves glad because of these things, nay, we must make ourselves to lament, and we must weep. Let us hearken unto that which [the Book] saith, '[Be] sorrowful in heart upon your beds because of the things which ye | have said in your hearts [during the day],' 1 Fol. 4 b col. 1 so that we may have in remembrance in the night season the things which we have done during the day, and that we may heave sighs concerning them. This is what Ahab did when he was in sorrow: he fasted and he girded sackcloth about his body. And what did God say concerning him? 'I will not bring the evils upon him in his | days.'2 It was Fol. 4 b col. 2 for this same reason that the Saviour proclaimed to be blessed those who weep,3 not those who weep for the dead, or the loss of property, but those who weep for their sins.

Thou thyself shalt say even as did David, 'Night after night I wash my bed, and I soak my cushion[s] with my tears.' 4 And again he saith, 'Mine eyes pour out | streams Fol. 5 a col. 1 of water because men keep not Thy Law.' 5 Wash thou away the defilement by means of tears, smite upon thy breast, and take to thyself the remembrance of the sins which thou hast committed. [If] thou hast been snared at [any] time through thine eye, if thou hast opened thy window at [any] time wickedly, thou hast done injury to thy soul through | thine eye. The eyes which look with wicked intent Fol. 5 a col. 2 heal thou now with tears, and shut thou thy window that thou mayest not see again the things of vanity, for otherwise thou wilt fall into an evil habit.

Now habit is wont to draw him that clingeth thereto into great sins. [When] thou hast arrayed thyself in splendid apparel | take good heed unto thyself not to sit down in any Fol. 5 b col. 1 [dirty] place, lest it become spotted. If thou shalt hold to be a light matter the first stain, and the second, and the third, at length thy whole garment shall become dirty. Thou shalt

¹ Ps. iv. 4.

³ Matt. v. 4; Luke vi. 21.

² 1 Kings xxi. 27-29.

⁴ Ps. vi. 6. ⁵ Ps. exix. 136.

Fol. 6 a col. 1

not be careless [and] sit down in any polluted place whatsoever.

What are we to do then? [Thou hast] need of fervent prayer, 1 lest thou strike a stone with thy feet. [thou shalt pray fervently] that the | Angel of God shall Fol. 5 b col. 2 compass thee round about, and shall deliver thee. And thou thyself shalt be strong and shalt say, 'The Angel who delivered me out of all evil.' And [thou shalt pray fervently] that the Angel may cry out unto thee from heaven, even as [he cried] to Abraham, for the Angels love those who love their own God. |

He (i.e., the Book) saith moreover, 'Take a psalm, set ye forth a tabret, a sweet psaltery and a harp'; 3 thou art to take one thing, and three are demanded from thee. For we are composed of three things, even as the Apostle [Paul] spake, 'He will keep safe him that is in the spirit, and He will make healthy your souls and your | bodies.'4 Now the psaltery Fol. 6 a col. 2 is the spirit, the harp is the soul, and the tabret is the dead

> skin which covereth it. Therefore put thou to death the flesh, and thus shalt thou make thyself strong to ascribe blessings to God with the tabret and dance.

For it is God Himself Who hath filled thee with flesh.

Observe, therefore, lest He should say unto thee, 'What profit is there in My blood?'5 | What kind of recompense canst thou Fol. 6 b col. 1 possibly make to Him which shall be adequate for all the sufferings which He endured on thy behalf?

> Be thou a tree which beareth fruit, and thus shalt thou cause the blessing of God to be upon thee. Bring forth fruit according to thy strength. If thou art not able to bring forth an hundredfold, which is the [number of] perfection, then bring forth sixtyfold, which is the half thereof; and if this be difficult for thee, then bring forth thirtyfold, which is

one | third thereof. Only thou must labour according to thy Fol. 6 b col. 2

¹ Read το χριά τε 11 ονιμληλ.

³ Ps. lxxxi. 2.

² Gen. xlviii. 16.

^{4 1} Thess. v. 23. ⁵ Ps. xxx, 9.

strength, for if thou art without fruit they will cut thee down and cast thee into the burning.

If thou canst not be a vessel of gold, or silver, do not become a log of wood, or grass, or straw, which are merely fuel for the burning. Thou shalt not perform the works which God | hateth, for they shall take their stand before thee on the Day Fol. 7 a col. 1 of Judgement like solid image[s]. And finally thou wilt have to begin to confess them in that place 1 without witnesses and without an advocate, and without proofs, and thou wilt have to look upon all the deeds which thou hast committed, and upon all the words which thou hast uttered unwittingly, and they shall | stand up like statues before thine eyes. Weep Fol. 7 a col. 2 before the time, so that thou mayest not hear in that place [the words], 'This is not the time for repentance; for no repentance is possible in this place.'

So long then as we have the time let us do work, for if the time slip through our hands, it is unlikely that we shall find another opportunity. Moreover, for | this reason the blessed Fol. 7 b col. 1 Paul taught us saying, 'So long as we have the time let us do the things which are good.' 2 And again [he saith], Behold, now is the time which is accepted.' 3

Let us then weep over the deeds which we have committed unrighteously, and let us make tears to flow down our cheeks in streams, and let us beat our breasts in sorrow, so that we may do away the weeping, and the gnashing of the teeth in I that place whereto we must depart. Moreover, let us Fol. 7 b col. 2 weep even as did David in order that we may be proclaimed blessed. He did not shed a few tears only as men do when they weep, but he flooded his bed with his tears; and he passed the whole night in vigil. One night only he sinned, [yet] he wept night after night, and never ceased [from crying], and | he freely acknowledged his sins in the follow- Fol. 8 a col. 1 ing words, and in this manner, saying, 'Forgive me these [offences]. Thou didst give me mine eyes, that I might see

i. e., the Other World.

² Gal, vi. 10. ³ 2 Cor. vi. 2.

Thy light with them, but I have seen wickedly with them. Since, therefore, I have gone astray through mine eyes, for this reason do away my sins through [my] tears.'

Fol. 8 a col. 2

Let 1 us come forth from our | habits which are evil, and remove ourselves into the city which is in the heavens. Let us subdue our body, and let us make it to be a servant (or, slave), lest peradventure we make our soul to be the servant of the Devil. Let the careful consideration of the words of God reduce to peace the delights of the senses which are engrained in our hearts, and which resemble those that are found in wild animals, and let us bear at all times the death of our | Lord Jesus Christ in our bodies, and let us keep in remembrance that which He spake saying, 'Be prudent, be ye vigilant.' 2

Fol. 8 b col. 1

The man that slumbereth shall not receive the crown of victory, and the man that is careless and idle shall not receive the prize, but the man who hath borne innumerable buffetings and wounds is he who shall receive honour from the Master of the contest. Now the Enemy is in the habit of taking to flight before him that is prudent (or, cautious), but he plundereth him that slumbereth. Therefore, | thou must know that thou hast about thee enemies which are evil. Give, therefore, no sleep to thine eyes, nor slumber to thine eyelids, that thou mayest escape like a roe from the snare of the hunter, and like a bird from the net of the fowler.³

Fol. 8 b col. 2

Let us flee at all times from the cares of this world (or, life), and from the burdens thereof. If we would make ourselves to be free from this world, | we must not make to ourselves care for the things of the world, for very many have been snared by the guile thereof. For the [Book] saith, 'He who is our Adversary, the Devil, goeth about roaring, like the lions, and seeking after prey,' 4 not, however, prey in the literal sense of the word, but to devour that which is in

Fol. 9α col. 1

¹ See Migne, col. 1948 (last line) έξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους.

² 1 Pet. v. 8.

³ Prov. vi. 5,

^{4 1} Pet. v. S.

the soul. Flee from the knavery of the Crafty One, and thou shalt say, 'Through Thee shall I be delivered from a | com- Fol. 9 a col. 2 pany of thieves, and through my God I shall leap over a wall.'1 Seek not to excuse thyself from suffering, lest by so doing thou shalt excuse thyself from the crown also. The merchant loseth not courage, but he endureth even the waves of the sea, and he findeth possessions. He who contendeth is wont to fight in pain and suffering even unto wounds, for his heart looketh for the crown of victory.

The husbandman doth not find ears of corn [in his tillage] | unless he hath first of all sown the seed [thereof] by his own Fol. 9 b col. 1 This is what is to be expected from the kingdom which is in the heavens: men must account tribulations as nothing whatsoever, and they must fortify their hearts by means of the hope of the good things which shall come.

Let us therefore devote our whole attention to watching at all times, so that when our Bridegroom shall return, and look in the bride-chamber, we may hear His voice, | and may rise Fol. 9 h col. 2 up, and may meet Him being prepared [to receive Him]. For He said, 'Let your loins be girded up, let your lamps be filled and lighted, and do ye even as do those men who are expecting to see their Lord,' 2 Now behold, the Saviour proclaimed blessed the man who was sober (or, vigilant), saying, 'Blessed is that | servant whose master on coming Fol. 10 a col. 1 shall find him keeping watch.'3

And as He proclaimed blessed those who kept watch, so also did He regard him that was careless as a bad servant, for He spake saying, 'That wicked servant shall say in his heart, "My master tarrieth." And he shall begin to smite his fellowservants, and to eat, and to drink, | and to become drunken. Fol. 10 a col. 2 And the master of that wicked servant shall come on a day which he knoweth not, and in an hour wherein he expecteth him not. And he shall cut him asunder, and shall set his portion with [the portions of] the unbelieving ones.' 4 If they shall cut

¹ Ps. xviii. 29.

³ Luke xii. 37.

² Luke xii, 35, 36, 45, 46.

⁴ Matt. xxiv. 48-51.

Fol. 10 b col. 1 asunder | him that saith, 'My master tarrieth,' what shall they do unto him that doth not expect to see him at all? Therefore, O my beloved, what is meet for us to do is this: We must act in such a way that we may find ourselves prepared at any hour, and we must sail a straightforward course, and always in the same direction; for it is unlikely that we shall be able to turn back again and cultivate successfully that concerning which we have been careless.

Fol. 10 b col. 2 Let us therefore be prepared at any hour, | so that we may say with boldness, 'Lord, my heart is ready, my heart is ready.' In this life we are in a mighty war. The workers of evil, who are the demons, stretch their bows. Then one of them shooteth an arrow into our ears, so that we may listen to

Fol. 11 a col. 1 slanderous | chatterings with pleasure. And another shooteth an arrow into our eyes, so that we may turn our gaze in a wrongful manner towards the things which are unseemly. And another shooteth an arrow into our tongue, so as to make us to revile scornfully our brother. And another shooteth an arrow into our belly, which exciteth in us the appetite of gluttony. And another shooteth an arrow into our hands,

Fol. 11 a col. 2 which leadeth us on to deeds of rapine, and | greed of the most excessive character. And another shooteth an arrow into our feet, which moveth us to walk into wickedness.

Because of all these things the blessed man Paul armed us with weapons, for he wrote saying, 'Take unto you the whole armour of God, and the helmet of the Spirit. With these ye shall be able to quench every fiery | dart of the Evil One.'2

Fol. 11 b col. 1 shall be able to quench every fiery | dart of the Evil One.' 2

Let us hearken unto the voice of the prophet, which saith, 'He
hath shewed thee, O man, what is good; and also that which
God sceketh after at thy hands, to make thyself to perform
judgement and righteousness. And thou shalt love merey,
and to prepare to follow closely after the Lord thy God.' 3

Fol. 11 b col. 2 Therefore | let us forget the things which are behind, and reach forth unto those things which are before. 4 Let us

Ps. lvii. 7 and Ps. eviii. 1.

rs. Ivii. 7 and rs. cviii. 1.

³ Mic. vi. 8.

² Eph. vi. 10 ff.

⁴ Phil. iii. 13.

delight ourselves in the Lord, and let us feed upon His words. Let us not waste our opportunities in emptiness, but as we have a [good] Lord, let us perform service to Him in truth. Consider the great love for man which He sheweth in respect Fol. 12 a col. 1 of us! Sometimes He appealeth to us, sometimes He threateneth us with the punishments, and sometimes He teacheth us obedience, and He bestoweth rewards upon those who hearken unto Him.

Therefore we must gird up the loins of our heart[s] in truth. Let us perform the | service of the Good God, our Fol. 12 a col. 2 Saviour. Let us keep in remembrance all the things which He suffered for our sakes. He was made after the manner of a man for our sakes. He was suckled at the breast like a man. He made Himself to be a child in age (or, stature). He received baptism for our sakes. He suffered hunger. He slept, He slumbered for our sakes. He mourned, they made Him the object of plots of | treachery, they scourged Fol. 12 b col. 1 Him, they treated Him with contumely, and finally they delivered Him over to death for our sakes,

Let us, then, think at all times on all these things which He suffered patiently for the sake of our sins, [and] that [the Book saith, 'Ye have not yet resisted unto blood, [striving against sin].' But ye shall fight against sin, that is to say, although we are not now asked to give our | blood for the sake Fol. 12 b col. 2 of Christ, that we should earnestly follow after sinlessness is demanded at our hands. Keep in remembrance, moreover, the healings which our Saviour effected. He healed the sick, He cast out the devils, He made the lame to walk, He made the blind to see, besides all these other healings which we put aside and do not attempt and describe | one by one. And, Fol. 13 a col. 1 as the fulfilment of all these, He bestowed upon us the gracious gift of the way of entering into heaven, so that we ourselves might follow in His footsteps by means of a life of noble and virtuous deeds, and might make for ourselves our

The pleasure of this world is like unto a day: if we chase

citizenship in the heavens, in a manner suitable for the place Fol. 13 a col. 2 wherein our names are inscribed. Now the | Scripture hath called us 'strangers and sojourners', so that we may think scorn of the things of this place (i. e., world).

him away, he fleeth; and if we feed him, he will abide with thee. It is for this reason that Aiakkôbos (James) said, Fol. 13 b col. 1 'Resist ye the | Devil, and he shall flee from you.' 2 Let us not think in our minds that we shall be able to repent in Amente, 3 for the medicine of repentance hath no effect in that place. For although we shall gnash with our teeth, and our tongue shall be on fire, there shall be in that place none who shall dip his finger in water for us; on the contrary, we

Fol. 13 b col. 2 ourselves shall hear the words which the rich man | heard.

Let us know, then, O my beloved, that the works of this changing [world] are nothing but phantasms (or, dreams), and that we live in a house wherein travellers are received, out from which we must go forth in any case. Let us take care concerning the road, and concerning the provisions which we must take with us on the road. Let us array ourselves in the garments which appertain to this life, confol. 14 a col. 1 cerning which | Paul counselled us, saying, 'Dress yourselves

in the bowels of mercies, and in goodness, and in humility.' In that place we shall have no need of gold, but we shall have need of the dropping of water. We shall have no need

of the leaves of trees and plants, but of the fruit thereof.

Fol. 14 a col. 2 We shall have no need | of words, but of deeds. For He (i. e., Christ) said, 'It is not every one who shall say unto Me, Lord, Lord, that shall enter into the kingdom of heaven, but he who doeth the Will of My Father which [is] in heaven.' 5

Let us therefore by no manner of means deceive ourselves.

¹ Heb. xi. 13. ² Jas. iv. 7.

This is a translation of the ancient Egyptian of Amenti, the 'hidden place' or 'Other World'.

⁴ Col. iii, 12, ⁵ Matt. vii, 21,

And if any man shall pass the whole of his life in eating at feasts, | and in drinking of wine, [that period of time] Fol. 14 b col. 1 will be as nothing compared with the ages which shall follow it without end. For in this world both the good things and the evil things which are therein fulfil themselves.1 In that world, however, the good things endure, and exist for ever and for ever, and the punishments are endless. world, if the body burneth, the soul cometh forth therefrom, and it existeth undestroyed. In that world, | even though Fol. 14 b col. 2 the body rise up, and exist in an undestroyed form, the soul shall burn for all time. And if it be necessary that sinners shall rise up, and exist in an undestroyed form, this shall not happen in order that they may receive glory, but only that they may be punished with the punishments which are deathless. If a man be unable to bear the heat of the bath | which Fol. 15 a col. 1 hath been heated to an unwonted degree, what will he do when he is delivered over to the river of fire which floweth before the throne of Christ? It is necessary that every man should make himself to consider the fire which is there.

Let us examine carefully the seal which is on our gold and see that it is intact, lest peradventure some come and plunder | our treasure. Now all our works may be able to Fol. 15 a col.2 constrain him that hath speech with us [to think us good], but it is impossible that we shall be able to deceive the Judge Who is in the Other World. As long then as we have time, come ye, and let us heal the wound in our souls by means of [our] tears.

If the prophet Jeremiah wept over the overthrow of the Fol. 15 b col. 1 temple, which had been built throughout with stones of price, saying, 'Leave me alone, let me weep bitterly,' 2 how much more is it right for us to weep over the temple of ourselves, which is exceedingly glorious, and which, though it hath not therein the ark of gold, is, nevertheless, the dwelling-place of the Holy Trinity? If we look upon one who is dead, we

¹ i.e., come to an end. 2 Jer. xiii. 17. Read тарыяс ой отсище.

Fol. 15 b col. 2 weep over him according to | custom, what man is there who would be altogether so foolish as not to weep for his own soul if it had died in sin? For this reason it is seemly to weep not over the dead body but over the death of thy soul.

Remember thou, then, that the time hath drawn nigh, and that the Judge standeth at the door; the evening |

Fol. 16 a col. 1 approacheth, and the day hath declined. No man remaineth asleep when once the night hath passed away, and the Sun hath risen. Let us rise up out of the slumber of dreams, and let us make (or, bring forth) fruits worthy of repentance, cven as it is written. Repentance requireth not a long time,

Fol. 16 a col. 2 and very many of the martyrs received | the crown for [the

repentance] of a short time. And if we have committed the sins which lead unto death, let us not fall into a state of despair, for we have with us the medicines of salvation, that is to say, tears. And moreover, it belongeth to the nature of men to go astray in the work, but it is the work of Satan to persist in the going astray. For falling down is |

Fol. 16 b col. 1 not a very evil thing, but the not rising up [again] after the fall is both an evil thing and destruction.

For this reason our God cried out to us through the prophet saying, 'Is there no balsam in Gilead? Or is there no physician in that place? Why then hath not the healing of the daughter of my people increased?' If it should happen that any member in our body become diseased, are we not wont to send | for the physicians, and to make all the

Fol. 16 b col. 2 we not wont to send | for the physicians, and to make all the haste possible until we have healed that sick member in our body? When, however, the soul itself is sick we are careless about it, and we take no care whatsoever about the healing thereof. Let us hold in fear Him that hath the Fol. 17a col. 1 power to destroy our soul and our | body in Gehenna. Come

ye, let us flee into the sea of the mercy of God before the time of the torturings, and let us say with the holy man

¹ Matt. iii. 8.

David, 'Thou shalt wash me throughly therein, and I shall become whiter than the snow.' 1

The Good Shepherd standeth | wishing to snatch away our Fol. 17a col. 2 souls from out of the mouth of the lion before he is able to devour them. He crieth out unto us ourselves saving, 'My son, thou hast sinned; do not [sin] again.' And again He saith, 'Shall not he who falleth rise up again? Or shall not he who hath gone astray turn again into the right way?'3 And again He saith, 'Turn ye yourselves unto Me, | O My children (or, sons) who have wandered afar off, and Fol. 17b col. 1 I will heal your wounds of contrition.' 4 He was no liar who said, 'I have not come to judge the world, but in order that the world might have salvation through Me.' 5

The one thing for us to do is to repent. For He saith, 'I do not desire the death of the sinner, but that he would turn himself | from his evil way, and live.' There is no Fol. 17b col. 2 man among those who love persons, who even if he be consumed with the madness of love for the woman who is his beloved, that can love wholly in the same manner as that in which God loveth the soul which repenteth. For though it hath committed fornication very many times, He | crieth Fol. 18a col. 1 out unto it saying, 'And I spake unto her after she had committed fornication with all these (i.e., her lovers) saying, Return thou unto Me.'7

For the lovingkindness of God towards man is in this wise: He never rejecteth him that setteth forth to come to Him with repentance. And if he hath fallen into the ditch, | and into evil, yet will He stretch out widely His hands to Fol. 18a col. 2 him saying, 'Turn thou to Me, and I will save thee.' And again, 'On that day wherein ye shall hear His voice, harden ye not your hearts.'8

Doth there exist a physician who, supposing it to be his wish to make him that is sick to recover a little, would

² Ecclesiasticus xxi. 1. ³ Jer. viii. 4. ⁵ John xii. 47. ⁶ Ezek. xviii. 27, 32. ¹ Ps. li. 7. 4 Jer. iii. 22.

⁸ Ps. xev. 7, 8. ⁷ Compare Jer. iii. 6, 7.

Fol. 18 b col. 1 reproach him? The physician doth not | treat him with contempt, neither doth he award him the just retribution for his disgraceful state, but he administereth unto him the medicine with gentleness. How much more then shall God, Who is in truth the Good Physician of our souls [act thus towards us]? Above all things let us not despair of our own salvation. For he who contendeth in the games is wont to fall down often, but in the end he riseth up, and receiveth

Fol. 18b col. 2 the crown of victory. So also is it with the soldier. | After he hath been wounded [the physicians] heal him, and he wageth war again, and men consider him to be of greater value than those who have not been wounded at all. Similarly also there are very many merchants who, although their ships have foundered, and they have lost their cargoes, do not despair, but they go back again regularly to the markets, Fol. 19a col. 1 and they amass | riches.

For the burning fire of Gehenna hath not been prepared solely for us, but it was made ready for the Devil and his angels. Above all things let us not kindle that fire for ourselves, and let us not hear besides the words, 'Get ye into the fire which ye yourselves have kindled.'1

There is no sick man living who cannot be healed by the Fol. 19a col. 2 medicine of the Physician of our souls. But perhaps thou wilt say, 'I certainly cannot attain unto perfection.' If thou art not able to attain unto perfection, and if thou art not able to become like a sun, then make thyself to be like unto a star. In any case transfer thyself from earth to heaven. Make thyself to be like a star which sendeth forth

Fol. 19b col. 1 light. It is very much better that thou shouldst do a | few works which are good, than that thou shouldst do nothing at all. Thou hast been informed concerning the cup of cold water,2 and concerning the visiting of those who are sick, and those who are in prison.3 Moreover, if we shall be punished for our words and for our deeds, how much more shall He

¹ Isa, l. 11.

² Mark ix. 41.

³ Matt. xxv. 35, 36,

give us wages for our good works, even though they be very few? Therefore let us | labour for a little time, so that we Fol. 19 b col. 2 may at last live the life which is for ever.

If it were possible for us to die many, many times, it would be seemly for us to do so, so that we might see Christ coming in His glory. We shall not see Him in a riddle, but we shall | see Him as He really is, with our own eyes, according Fol. 20 a col. 1 to the testimony of the Apostle John, who preached concerning God. If we look upon the beauty of the human body in this place (i.e., world) we are wont to marvel thereat. Now the beauty of human bodies ariseth from humours | and from Fol. 20 a col. 2 heat, which after death turn into worms, and ashes, and corruption. How much more, then, shall we admire when we look upon that beauty which is incorruptible, and spotless, Since Peter, when he saw only the very smallest portion of the light of the glory thereof, said, 'It is good for us to remain in this place,' 1 what shall happen unto us | when Fol. 20 b col. 1 we shall look upon the fullness of that glory? If we ascribe blessings to those who are nigh unto a king in this world, when we see him advancing upon a chariot of gold, and wearing the crown and apparel of purple, then how greatly blessed shall we be when we are placed 2 on the right hand of the King of All, the Judge | of every man.

Fol. 20b col. 2

Now supposing that a kingdom had been promised unto thee, and that the road to the country wherein the kingdom was situated was exceedingly difficult, and toilsome, and was a place of desolation and steepness: wouldst thou not endure all these things in order to reach that kingdom? Thou shalt not say, 'I am already | snared in my sins, and I am not able Fol. 21 a col. 1 to turn myself to God,' for even if the Devil hath first of all cast us down headlong, let us rise up quickly.3

For our God is a lover of mankind. Whomsoever shall flee unto Him He will receive, even as He did in the case of the young man who had squandered the portion of the riches

¹ Matt. xvii. 4. ² Read отнр стщаптароп.

³ Read Orgenn.

Fol. 21a col.2 which had fallen to his share. Let us keep in remembrance the fact that after Solomon became king, and had obtained experience of all the glorious things and delights of life, he said, 'It is vanity, and vanity it is which is in them all.'1 If the governor [of a city] taketh the greatest pains in order to be praised by those who are sitting in the theatre, not-

Fol. 21 b col. 1 withstanding the fact that the greater number | of those who are sitting in that place are poor men, and men of humble station, and servants, and strangers, how very much more pains ought we to take to cause ourselves to be well spoken of in that theatre of the Other World, wherein are congregated the angels, and the archangels, and all the saints?

Let no whoremonger and tax-gatherer be before us | to Fol. 21 b col. 2 euter into the Kingdom. There are many medicines and many remedies established for us in Holy Scripture which are different each from the other. Ahab sorrowed 2 in his heart because of the sin which he had committed, and he escaped from the wrath of God by means of this medicine. Nebuchadnezzar (Βαλτάσαρ) [escaped] through mercy.³ The

Fol. 22 a col. 1 inhabitants of Nineveh 4 escaped through the medicine of fasting. The harlot reconciled God to her through her tears,5 The thief became a citizen of the Paradise through faith.6 Therefore will we exalt these salves and these medicines.

Let us heal our souls of the wounds | of sin which we our Fol. 22 a col. 2 own selves have caused. Let us ourselves say unto the True Physician, 'Heal me, O God, and I shall become whole,' 7 and 'Heal my soul, for I have sinned against Thee,' 8 and the True Physician shall receive us to Himself. And He shall say, 'I, even I, am He Who blotteth out thy sin, and I will

Fol. 22b col. 1 no more | remember it.' 9 Thou seest, then, the vast number of the medicines and salves, each of which is different from the other, which have been transmitted unto us in mercy by the Physician for use on various kinds of sores, and on divers

² 1 Kings xxi, 27-29.

¹ Eccles, i. 2.

Jon. iii. 1 ff.

⁵ Luke vii, 36 ff.

³ Dan. iv. 33 ff.

⁶ Luke xxiii, 42, 43.

⁷ Jer. xvii. 14.

⁸ Ps. xli, 4,

⁹ Isa, xliii, 25,

cuts and bruises. Choose thou from among these that which thou wishest for the healing of thy soul.

If now thou art not able to perform mercy like Nebuchadnezzar (Βαλτάσαρ), nor to grieve in thy heart | over thy Fol. 22b col. 2 sins like Ahab, and if thou art not able to fast like the inhabitants of Nineveh, and if thou canst not wash away thy sins by means of thy tears like the harlot, flee thou to the foot of the Merciful, and thou thyself shalt say, with David, ' Have mercy upon me, O God, according to the greatness of Thy | mercy.' It is not a viper which hath bitten me, or Fol. 23 a col. 1 I would have fled to the feet of the man of enchantments, neither am I filthy with the mire, or I would have washed myself clean in water, but it is the Devil who hath cast his venom upon me, and I have been penetrated by the mire of iniquity. For this reason I am in need of the greatness of the mercy of Thy lovingkindness towards man.

Thou must, in any case, go to | Him, and thou must make Fol. 23 a col. 2 supplication to Him, and He will graciously bestow upon thee the mercy of the Father, and the mercy which He spake saying, 'If the unrighteous man will turn from his evil way, I will no longer keep in remembrance all the iniquities which he hath committed.' 2 Nevertheless, thou must certainly shew Him thy wound, and thou shalt say, ' Have mercy upon me. Have mercy upon | my body, and upon my soul. Have mercy Fol. 23 b col. 1 upon me in this world, and in that which is to come. Have mercy upon me because of the weakness of nature, and because of the sea of Thy goodness.' Do thou desire earnestly healing, and the Physician will be ready to heal thee at the earliest moment with His medicine. For He who seeketh after thy salvation is He who brought back the sheep which had gone astray. And He it is Who sendeth forth His servant | into Fol. 23 b col. 2 the highways to invite both the wicked and the good to the marriage feast.

Behold, He Himself will sell unto thee the kingdom which

¹ Ps. li. 1. ² Ezek, xviii, 21, 22,

is in the heavens. If thou art not able to buy it for copper [money], buy it for thyself with a little piece of bread, for He will sell thee the kingdom which is in the heavens for Fol. 24 a col. 1 this. Behold, | the prophet cried out saying, 'Who is the man who is wishing for life, and who would see the days that are good?' 1 that is to say, to receive for yourselves a fine external appearance and the service of servants. Now he who seeketh after that which is sold may not have with him the means (or, possessions) to give in exchange for it. If [thou hast] not [these things], then give the innocence of Fol. 24 a col. 2 thy | soul, give fastings, give tears. If thou hast nothing

Fol. 24 a col. 2 thy | soul, give fastings, give tears. If thou hast nothing else whatsoever to give, then give the cessation of thy tongue from that which is evil, and the cessation of thy lips from speaking guile. This shall be the beginning of the salvation of thy soul; but take good heed unto thyself.

If thou dost fast, guard thyself lest thy heart become Fol. 24 b col. 1 proud; if thou doest | acts of mercy watch thyself that thou doest them not for the approbation of men. Nay, more [than this]. If the day of fasting shall cause thee to be regarded [by men] with close attention, thou shalt consider what it is which thou hast acquired for thyself through the fasting, lest thou find thyself to be on a lower level than before thou didst fast. Moreover, observe what kind of sin it is which thou hast abandoned, or for what purpose thou hast abandoned it, and what kind of success it is which thou hast acquired for thyself, or what manner of defect it is Fol. 24 b col. 2 which | thou hast corrected through thy fasting. See if thou

Fol. 24 b col. 2 which | thou hast corrected through thy fasting. See if thou hast made wrath to cease in thee, and if thou hast driven anger forth from thee. See if thou hast cured thyself of thinking scorn of thy brother, and of uttering calumnies concerning him, and of feelings of hatred towards thy neighbours. See if thou hast cured thyself of cursing and

Fol. 25 a col. 1 swearing, | and if thou hast laid aside words of obscenity, or words of ribaldry, or words of lewdness. See what manner

¹ Ps. xxxiv. 12.

² Ps. xxxiv. 13.

of good thing it is which thou hast gotten for thyself. If thou hast abandoned [the eating of] bread overmuch, and of other kinds of food, but hast not abandoned passion, nor hast gotten for thyself spiritual excellences, in what way then hast thou benefited by the fasting? Thou shalt not say, | Who is the man that will hold me up to contempt? Fol. 25 a col. 2 I myself will hold him up to contempt. Who is he that will destroy my reputation? I myself will destroy his reputation. Who is he that will do wrong unto me? I myself will wreak my vengeance upon him.' Do not this, but leave the matter to the True Judge Who shall reward to each man according to his works.

For all these things shall be made manifest, and | they Fol. 25 b col. 1 shall all be put to the proof in that theatre wherein the whole world shall be gathered together. In that Other World one man shall not be able to give help to another, and no man shall be able to deliver himself from the decision of the Judge, wherefrom no escape may be obtained by supplication. In that place of judgement neither Moses, nor Noah, nor Daniel, nor even Abraham himself, the lover of children, shall be able to protect one of his | children from the Fol. 25 b col. 2 punishment.

Let us keep in remembrance the fact that we are guilty of very many sins, both of those which are secret and of those which are manifest. Now, he (i.e., David) saith, 'If thou shalt mark carefully every iniquity, who is there that shall stand?' And why need I speak of the sins which are hidden? If He were to judge us only for those which are manifest, what chance of escape would there be for us? | If Fol. 26 a col. 1 He were to enquire closely into our conduct, or if He were to investigate our remissnesses in prayer, and our faint-heartedness, [what chance of escape would there be for us?] And when we stand in His presence, how do we place ourselves, and on what do we meditate? We do not even pay unto

Him the honour which servants pay to their masters, or the Fol. 26 a col. 2 respect which soldiers pay to their captains, | or the honour which friends pay to their friends.

Now when we talk with our friends we are in the habit of addressing them with the greatest respect and deference, but when we pray to God Himself for our sins we habitually

- Fol. 26 b col. 1 do this with carelessness, and although | our knees are bent on the ground, our hearts themselves are imagining that they are occupied in the performance of worldly affairs. If God were to enquire carefully into this matter, where should we be able to stand? If, moreover, He were to bring forward (or, into the midst) the charges which we have uttered against each other, and the jealousy, and the hatred, what should we do? If also He were to examine carefully in
- Fol. 26 b col. 2 respect of | looking [upon our neighbours] with evil intent (or, maliciously), what should we do? And if He were to search into us carefully in respect of our evil desires, and if He were to demand from us our words of abuse, would any of us be able to open our mouths?
- Moreover, if He were to judge us for our love of the Fol. 27 a col. 1 approbation of men which we have mingled | with our prayers, and fastings, and acts of mercy, should we ever be able to look boldly into heaven at all? If He were to look closely into our behaviour in respect of the acts of deceit which we have done to each other, and of how, when our brother was present with us, we held converse with him as Fol. 27 a col. 2 a friend, but when he was absent | we heaped abuse of every
- Fol. 27 a col. 2 a friend, but when he was absent | we heaped abuse of every kind upon him as if he had been an enemy [what should we do?]. If He were to make a reckoning with us in respect of our false oaths, and our lies, and our wrath without cause against each other, and our malicious feelings, and our emotions of grief when we saw any one of our friends held.
- Fol. 27 b col. 1 in honour | by men, or praised more than ourselves, and our feelings of joy when certain folk fell into evil and calamity, should we not be condemned to most severe punishment

because of our behaviour in this respect. If He were to exact punishment from us for our carelessness in our assemblies for the Holy Communion, wherein God Himself speaketh to us in the Scriptures, but we pay no | attention Fol. 27 b col. 2 to Him, and we hold converse with our fellow-servants, should we not then be condemned to a punishment of great severity, because of our behaviour in this respect?

For this reason let us set Gehenna before our eyes at all seasons. And even if we had not been threatened definitely with Gehenna, it would have been meet for us to keep our sins in our memory at all times, [and seeing that] this Fol. 28 a col. 1 Gehenna is ready for us, how much more are we bound to keep our sins in remembrance?

Remember thou the Judge.

For behold, he (i.e., the Book) spake unto thee aforetime concerning the punishment so that thou mightest make thy escape from the danger. If He were to command thee saying, 'Fast thou,' thou couldst find an excuse for not doing so in thy weakness. If He were to say unto thee, 'Give money in | charity,' thou couldst find an excuse for Fol. 28 a col. 2 not doing so in thy poverty. If He were to say unto thee, 'Collect nothing in this world,' thou couldst find an excuse in the necessity for providing for thy son. But if He were to say unto thee, 'Be not angry, bear no malice against, have no hatred for, treat not with contumely him that is thy neighbour,' what wouldst thou reply in respect of these things? 1 Since, therefore, there is no | apology for thee Fol. 28 b col. 1 whatsoever, and there is no means of escape from these things in this respect, how wilt thou be able to lift up thy hands to heaven seeing that these things are in thy soul?

Moreover, on many occasions thou hast said, 'They have treated me unjustly, they have defrauded me of my property, they have done me an injury, and they have spoken evil things against me'; but thou hadst only to wait for the decision of the governor. If a servant were to treat thee Fol. 28 b col. 2

¹ Read eknazooc ze or on napph nai.

with insolence thou wouldst not thyself beat him, but wouldst make an accusation against him to his master. How much more is it meet for thee to leave the matter unto Him Who said, 'Cast the judgement upon Me; I will repay, saith God.'

Thou knowest, therefore, that it will be necessary for Fol. 29 a col. 1 thee | to take thy stand before the Awful Throne, where neither advocate nor possessions shall be able to assist thee, and that thy soul shall come forth on the 'river of flame which floweth before the throne of Christ', even as the fathers say who have been in that place before thee.

Fol. 29 a col. 2 Let the fountain of | thy tears be in size according to the measure of the sins which thou hast committed. If thy sins be few, then a little shedding of tears will suffice. If thy transgression be great, then thou wilt have need of overwhelming torrents of tears. If, however, thou thyself art free from sin, then shed thou thy tears on behalf of thy brother

Fol. 29 b col. 1 to a suitable | degree, and weep with him for his sins. The place through which sin entereth is the eye; 2 let, then, healing come through the eye. Let us repent before the door of repentance be shut in our teeth (or, mouth). For this reason [was said] that which was said, 'Let him that thinketh he standeth look carefully lest he fall.' 3 Let him Fol. 29 b col. 2 that is in a slippery | place, and hath fallen, make haste to

Fol. 29 b col. 2 that is in a slippery | place, and hath fallen, make haste to rise up [again], for he must not abandon himself to despair.

For it is written, 'God upholdeth those who fall.' 4

And it happeneth that a man moveth sometimes a very

little, according to that which David spake saying, 'As for me, a very little more and my feet would have moved; and Fol. 30 a col. 1 a | very little more and my steps would have slipped.' 5 And again, 'I say, My feet move; but Thy grace, O God, helpeth me.' 6 Then again, 'They thrust sore at me to make me fall, but God gave me [His] hand.' He who hath fallen hath,

¹ Rom, xii, 19.

² Read n had ne.

³ 1 Cor. x, 12.

⁴ Ps. exlv. 14.

⁵ Ps. lxxiii. 2.

⁶ Ps. xciv. 18.

⁷ Ps. exviii. 13.

in these ensamples, an encouragement not to allow himself to remain | in his fallen state, and he (i.e., the Book) saith, Fol. 30 a col. 2 'Shall not he that is in the habit of falling rise up again?'1

Watch, however, lest having heard of the goodness of God, thou becomest careless. Verily it is written, 'God, the True Judge, is longsuffering and merciful'; 2 and He receiveth (or, accepteth) the repentance of those who shall turn unto Him, as one Who loveth | men. But the Book saith, Fol. 30 b col. 1 'If ye will not turn yourselves He will sharpen His sword.' 5 Listen, for the Book saith 'He will sharpen it'. Now hitherto He hath not made use of it to smite, for He thought that when thou didst see Him sharpening His sword, thou wouldst anticipate the passing of the sentence, and that fear would rouse thee up to repentance. For the Book saith, 'He hath stretched His bow, He hath made it ready.'3 Because thou hast not yet seen the arrow, presume not on the Fol. 30 b col. 2 mercifulness of the Judge.

Listen to [the words of] longsuffering of the Saviour Who said, 'Agree thou with him that goeth to law with thee.' 4 Now the adversary, that is to say, he that fighteth with thee, is with thee at all times. And that it is unlikely that thou wilt be able to rid thyself of him Paul | teacheth Fol. 31 a col. 1 thee saying, 'The flesh lusteth against our spirit, and the spirit against the flesh; these, moreover, war against each other.' 5 Now the spirit warreth against the flesh, and it bringeth into subjection the lust of this world through the hope of the kingdom which is in the heavens. The flesh itself warreth against | the spirit, and it inclineth towards Fol. 31 a col. 2 the earth and the pleasures thereof. Agree thou therefore with him that goeth to law with thee whilst he is with thee in the way; for when the way hath come to an end, thou wilt no longer find another opportunity for repentance. Watch thou then carefully lest he that goeth to law with thee give

¹ Jer. viii. 4. ² Ps. ciii. 8. ³ Ps. vii. 12. 4 Matt. v. 25. ⁵ Gal. v. 17.

Fol. 31 b col. 1 thee over into the hand of the Judge, and the | Judge give thee over into the hand of the attendant, that is to say, the merciless powers which are over the punishments, and they cast thee into prison, that is to say, the outer darkness, until thou pay the uttermost kontrantés. 1 Moreover, they shall judge thee not only for thy deeds, but also for thy thoughts and for thy motives.

Fol. 31 b col. 2 Since, therefore, we know all these things, let us | help ourselves. When we shall have actual experience of the punishments, then we shall know that bitter is pleasure, and then we shall have good reason for knowing how bitter that bitterness can be.

Now therefore, since these things take place in this wise,
O my beloved, let us make our appeal to the Merciful God
Fol. 32 a col. 1 not to deliver | us over into the hands of the demons. Let
us ourselves say with the holy man David, 'Give thou me

not over unto those who would do violence unto me.' For it is they who urge us on into sin straightway, and it is they who shall be our accusers in the Day of Judgement. It is not Fol. 32 a col. 2 the Devil only, | but all his angels also, who shall make

accusations against us saying, 'Were we not those who assisted you in [committing] fornication, and to be wroth, and to love vain glory, and in [utter] malicious calumnies?'

Let us, then, be afraid in our hearts of that day, and of that

Fol. 32 b col. 1 hour wherein our own power of reasoning | shall be our sternest judge, and of that moment wherein we shall see them (i. e., our sins) all standing before us, clearly depicted in our sight, as if they were actual images, and let us cry out to our God with all our hearts. For even if the flesh which is on us be weak, yet He Who is ready to help us is mighty,

Fol. 32 b col. 2 and He will give us salvation | in His Kingdom.

[Now] we ourselves love a certain man 3 for [one] of three things; either because of his goodness, or because he loveth us ourselves, or because of his beauty. But what other kind

¹ Τὸν ἔσχατον κοδράντην (quadrans). ² Ps. exix. 121.

The Coptic text is incomplete here; for the Greek see Migne, lxxxviii, col. 1965 (καὶ γὰρ καὶ ἡμεῖς).

of beauty is there which can be compared with that which belongeth to our God? even as David spake saving, 'He is fairer in His beauty | than the children of men.' 1 More- Fol. 33 a col. 1 over, who is there that doeth such good that he will prepare for those who love him the good things which the eve hath not seen, nor the ear heard of, nor hath the conception thereof entered into the hearts of men? 2

Moreover, who is there who hath loved us as our God and Father hath loved us? He crieth | out saying, 'Doth there Fol. 33 a col. 2 exist a mother who forgetteth her son? 3 Or doth there exist a bride who shall forget the bridal adornments which have been given to her? Or doth there exist a virgin who shall forget the girdle wherewith she bindeth herself? Yet I will not forget, saith God.'4

Consider now the blessed man David and how great was the | desire which he had to see God, for he said, 'When Fol. 33 b col. 1 shall I come and appear before the face of my God?'5 He did not wish to wait until the appointed time in his life, but he burned with desire to come forth from this place (or, world), and to see Him Whom he loved. Such desire or such readiness appertained to the soul of the philosopher, which took to itself wings and flew up into the sky. | Moreover, thou thyself shalt love this [God] only, and Fol. 33 b col. 2 thou shalt pass by all the works (or, affairs) of this life as if they were shadows. Keep thou in remembrance at all times the life which shall be for ever, and the kingdom which shall endure, and the existence with the choirs of angels, and the imperishable glory, and the living of the life with Christ, wherein there shall be | no sorrow of heart Fol. 34 a col. 1 whatsoever, for the Scripture saith, 'Sorrow of heart, and grief, and sighing, shall flee away.'6

And continue to remember this life wherein there is nothing but grief, and weeping, and sadness of heart, and

¹ Ps. xlv. 2.

² Isa, lxiv. 4.

³ Isa, xlix, 15.

⁴ Jer. ii. 32.

⁵ Ps. xlii. 2.

⁶ Isa, xxxv, 10.

contumely, and carelessness, and sin, and suffering, and old Fol. 34 a col. 2 age, and death. Now David saw these things, and | more than these, that is to say, calumny (or, injustice), and widow-hood, and sudden death, and retribution for sin, and the fallings into tribulations of all kinds which are incidental to citizenship in this life, and he earnestly desired to escape from all these [troubles]. And he said, When shall I come

Fol. 34 b col. 1 and appear before the face of my God?'2 | He wished to depart from this place (i. e., world), and to enter into the place (or, world) wherein are peace, and gladness, and love, and splendour, and freedom from care, and all the good things which no words can possibly present to the mind. For this reason, since thou thyself hast the

Fol. 34 b col. 2 hope of enjoying | such great delights as these, do not thou treat the matter [of thy life] with contempt. Let thy lamp be kept burning every day, and be thou prepared to meet the Bridegroom, so that thou thyself mayest hear [the words], 'Enter into the joy of our God.' 3

Fol. 35 a col. 1 It is right 4 therefore for us to keep watch, and to | pray at all times. For if after God spake unto the Devil saying, 'Lay not thy hands upon My servant Job,' 5 he still continued to hope that he would be able to cast him down, how much more will he fight against us who are under his hand? And if he is not to cast us down, we shall

Fol. 35 a col. 2 have need of long | nights of protracted watching to guard our souls [thereby]. Now the soldier is accustomed to keep watch very many nights when on the march, and the fisherman doth not sleep, but keepeth watch the whole night long until he hath caught a multitude of fishes. Similarly also the husbandman is accustomed to keep watch |

Fol. 35 b col. 1 throughout the night, so that no person may destroy his vineyard, and the shepherd also keepeth watch all night guarding his flocks of sheep, even as the Patriarch Jacob

¹ Read ñ тыморы. ² Ps. xlii, 2. ³ Matt. xxv. 21.

^{*} Χορηγείν δεί καὶ προσεύχεσθαι (Migne, col. 1965).

* Job i. 12.

spake saying, 'I was consumed by the fiery heat in the daytime, and by the cold of the night, and sleep departed from my eyes.'1

And for what reason did he pass such long nights of vigil? He did so because he said, 'Peradventure some | wild beast Fol. 35 b col. 2 will destroy one of the sheep.' Now if he took all this care for the sake of a sheep which is without reason, it is meet that we should take far greater care of our soul which hath reason, and is far more precious than any other thing whatsoever; and it is the soul which they will place before the Awful Throne, and make to defend itself for all | that it Fol. 36 a col. 1 hath done. For this reason, moreover, let us set down the burden of our sins from our shoulders before the place of judgement [is made ready], for it is unlikely that we shall be able to repent in that place (i.e., in the world to come). For this same reason we shall be condemned to come forth from the body [which shall] be hidden from us, in order that we may be in terror at all times. For if in a court | of Fol. 36 a col. 2 justice in this world men are terrified, and become as cold as ice through fear when they hear the voice of the court-crier proclaiming [the names] of those who have been condemned, how much more should those be terrified who are destined to take their stand before the Awful Throne, in the midst of thousands of thousands, and tens of thousands of tens of thousands of angels?

And consider the blessed man Jacob who, having set Fol. 36 b col. 1 a stone under his head, slept and saw a ladder upon the earth, the top whereof reached up into the sky; and the angels of God were ascending and descending on it, and they were bearing our prayers up to God, and bringing to us blessings from His hand.2 | It must be, moreover, that Fol. 36 b col.2 all these keep their gaze upon us, nay, more than this, they must be sorry at heart for us. If they have joy concerning

¹ Gen. xxxi. 40.

² According to the Greek this passage is out of place. See Migne, соl. 1967 в.

Would 1 that that rich man had been rebuked [on earth],

us when we repent, in like manner they must be sorrowful in heart concerning our carelessness. For at all times our Fol.37 a col.1 conscience | accuseth us, and chideth us for what we have done, more especially when we speak concerning the judgement which is to come; moreover, the correction which is the result of the words which are good is wholesome.

Fol. 37 a col. 2 for then his | tongue would not have been consumed in the

fire which cannot be extinguished! If thou desirest earnestly virginity, and thou dost keep the commandments, God will bestow it upon thee in full measure. And if thou shalt say when thou prayest, 'Keep me, O God, as the apple of Fol. 37 b col. 1 [Thine] eye,'2 | He Himself shall say unto thee, 'Keep thou My words and My commandments as the apple of [thine] eye.'3 When thou keepest His commandments, He Himself shall take care of thy soul, and thou shalt say concerning thyself, 'Whosoever toucheth thee shall be as one who toucheth the apple of His eye.'4

And, O beloved, now that thou hast set thy hand to the plough, do not turn back, and thou shalt not become like a pillar Fol. 376 col. 2 of salt. Let thy tongue | speak at all times concerning the judgement which is to come, and make thou thyself to be useful, and thou shalt become a chosen man, through the fear of the place of judgement in the Other World.

Let neither anger have dominion over thee, nor grief, nor any feeling of passion whatsoever; and utter not vain | Fol.38 a col.1 words without consideration. On the contrary, let the Law of God be at all times in thy mouth, so that thine eye shall pass through all these things, and thy speech shall be according to the Law of God. Set thou the Giver of the Law before thine eyes at all times, and let Him |

Fol. 38 a col. 2 continue to abide with thee, and let Him be unto thee a counsellor. And if thou shalt see one who fareth

τἴθε γὰρ καὶ ὁ πλούσιος ἐκεῖνος ἡλέγχετο (Migne, col. 1969, 1st line).
 Ps. xvii. 8.
 Prov. vii. 2.
 Zech. ii. 8.

delicately, and who enjoyeth himself in great riches, know thou that he shall wither suddenly like the grass of the field. Let him fare delicately in his eatings and feastings, but do thou [nourish] thyself on the words of God. |

Many of the virgins have become martyrs, and since Fol, 38 b col. they conquered death, even though some of them were women, is it not meet that thou, who art a man, shouldst gain the victory over desire? Strive thou with all thy might to make thy members creatures of sacrifice, so that thou mayest conquer not only thy desire, but also that thou mayest have rule over pride and wrath. | Let there Fol. 38 b col. 2 be a measure set for [thy] tongue, and take heed that thou dost not make thy conscience to pass sentence upon thee before the condemnation (or, judgement). Remember thou that of necessity all our works shall be made manifest. No man desireth that even one person shall see us in this world if we are to be put to shame; then where shall we hide ourselves | in that Other World, among the thousands Fol. 39 a col. 1 of thousands, and tens of thousands of tens of thousands [of angels]?

Now John, because he was a holy virgin, reclined upon the breast of Jesus. Let that soul which wisheth to become the bride of Jesus Christ guard carefully its innocence; for the tree is | known by its fruit, and 'the righteous man Fol. 39 a col. 2 declareth the faith which is manifest'.2 Remember thou at all times the good confession of Christ which 3 hath entered into thy heart. Remember thou the last day. Make thou thyself secure on every side, especially in the matter of thy tongue, for the Scripture saith, | 'The tongue is that Fol. 39 b col. 1 which polluteth the whole body'; 4 when the body is polluted it is a necessity that the heart also should be corrupt therewith. Therefore well hath Paul said, 'Men whose hearts are evil, '5 and 'evil words corrupt the hearts which are

¹ Read emas a net anar.

³ Read et x1. ⁴ Jas. iii. 6.

² 1 Cor. iii. 13.

⁵ 1 Tim. vi. 5.

Let thine eyes look downwards upon the ground, but

good'. Seek thou after Paul, even as did the blessed Fol. 39 b col. 2 woman Thekla, 2 so that thou mayest hear the words | of Paul. Thou hast need of wings, and if thou hast no wings thou wilt find it vain to attempt to fly.

let thy heart be in the height of the heavens. Thou hast need of great soberness (or, caution), for thine Adversary Fol. 40 a col. 1 standeth | against thee, and he is wary. He was cast forth from the Paradise which was upon the earth, and he seeth thee now [as] thou enterest into heaven, and is not unmindful of it. Hearken unto the word of him that saith, 'I wish that ye may be without care.' 3

Let there be no care whatsoever to thee about anything, Fol. 40 a col. 2 except only that which concerneth the | kingdom which is in the heavens. 4 If thou wishest to enter into heaven with the body, from the earth, subdue thou the flesh by means of

¹ 1 Cor. xv. 33.

² Thekla was a native of Iconium, and the daughter of Theocleia, a woman of high rank. She became acquainted with St. Paul when she was about seventeen or eighteen years of age, and was converted by his preaching. By bribing his servants she obtained admission to his cell, and she spent a whole night at his feet listening to his doctrine. When Paul was haled before Castelius the governor she was summoned to attend, and was condemned to be burnt alive. Whilst this order was being carried out a thunderstorm took place; the rain extinguished the fire, and as the officers fled Thekla escaped. Paul had taken refuge in a tomb, and thither Thekla was brought by one of his young men who had gone into Iconium to buy food, and had found her by chance wandering about. Paul and Thekla then went on to Antioch. Alexander the governor wished to gain possession of her, but having assaulted him she was condemned to be thrown to the beasts. She was, however, miraculously delivered from them, and having escaped from the theatre, she cut off her hair, disguised herself as a man, and set out to find Paul, who was at Myra in Lycia. Afterwards she returned to Iconium, and finding that Thamyris, her former lover, was dead, she had nothing to fear. She then went to Seleucia, where she subsequently died in peace aged ninety. Her Acta will be found in Grabe, Spicilegium, pp. 81 ff.; Tischendorf, Acta Apostolorum Apocrypha, pp. 51 ff.; Wright, Apocryphal Gospels, vol. i, p. 127; vol. ii, p. 116; Assemânî, B. O., iii, p. 286; Hone, Apocryphal New Testament, p. 83, &c. An excellent article on Thekla will be found in Wace's Dictionary of Christian Biography, vol. iv, pp. 882-96. ³ Phil. iv. 6. 4 Matt. vi. 31, 33.

fasting, and then thou shalt be able to make it to enter into the height with ease. If a horse be accustomed to eat large quantities of food, he is able neither to gallop quickly nor to make long marches, and | he is unable to do regular work. Fol. 40 b col. 1 Had Israel not eaten and waxed fat, he would not have kicked.1

Lift up thine eyes to the heavens, wherein is He Whom thou lovest, and thou shalt overcome passion by means of the love which is holy. Prayer and faith shall help thee, and the Holy Scriptures shall give thee instruction, and thou shalt have from this | world, according to [His] pledge to us, Fol. 40 b col. 2 the rest which is in the heavens. Abide not with a woman who shall make thee to offend, have no care for a child, and avoid thou the care which appertaineth to the rearing of a child. Follow thou after thy God Who shall be the guide of thy heart into the kingdom which is in the heavens. Follow thou | after Him Who saith unto thee, 'If ye shall come to Fol. 41 a col. 1 Me in rectitude, I Myself will come to you in rectitude.'

If thou wishest to be like unto Christ, follow thou in His footsteps; narrow is the gate and difficult, and it is [only] the righteous who enter in through it.2 Hearken | unto the Fol. 41 a col. 2 blessed man Daniel, who saith, 'I Daniel was in sore grief for three weeks. I ate no bread with desire, and neither flesh nor wine entered into my mouth.'3 And John who dwelt in the desert did not cultivate a vineyard for himself, in order that he might not | make himself to be a being Fol. 41 b col. 1 attached to the earth. Let these be unto thee [examples] which have been prepared to instruct thee. Thou shalt choose for thyself the citizenship which appertaineth to heaven.4 Fight thou the good fight of faith,5 and look eagerly beyond it to thy crown of righteousness, and let thy career be strenuous.

It is a fearful thing to fall into the hands of the Living Fol. 41 b col. 2

² Matt. vii. 13. 3 Dan. x 2. ¹ Deut. xxxii. 15. 4 Phil, iii, 20. ⁵ 1 Tim. vi. 12.

God.¹ Hast thou note beeved the statues of the emperors, and noticed that some of them are large and beautifully adorned, whilst others have become black through [the lapse of] time, and have decayed, and have become objects of 1 derision? Thus shall all | our works appear in that other

Fol. 42 a col. 1 derision? Thus shall all | our works appear in that other world which is to come, even as the statues. Let us flee from that shame which shall be for ever, and let us say, 'Guard me, O God, for in Thee have I set my hope; Thou hast no need of good gifts.' For He hath no need whatsoever of anything that belongeth to us, except only

Fol. 42 a col. 2 the salvation of our | souls. Therefore, let us offer ourselves as a living, holy sacrifice, as it is written, I am not to be propitiated with a burnt offering, but with mercy and patient endurance; for He spake saying, He that shall endure patiently to the end shall be saved. And again [the Book saith], He hath suffered for ever, he shall live

Fol. 42 b col. 1 to the | end.' 5

Therefore, as we would choose for ourselves a life free from care, and free from disturbance, let us run wisely so that we may obtain, even as it is written. It is not a few dangers which should make us to break the agreement which we have made with God. For this reason let us teach our tongue, let us teach our eyes, let us lift up in prayer our hands which shall be clean and let us make our feet to

Fol. 42 b col. 2 hands, which shall be clean, and | let us make our feet to walk in rectitude. Create for thyself a citizenship which shall be good, and without blemish, by means of humility, and shamefacedness, and calmness of mind and body, and temperance in eating, and the continence which is effective, and the love of strenuous toil, and sympathy, and brotherly

Fol. 43 a col. 1 love, and the sharing of our | possessions with our neighbours, and the faith which is perfect. Now these are only a very few [of the qualities] of which we may make mention in this case, and they need great striving to make them to flourish.

¹ Heb. x. 31.

² Ps. xvi. 1.

³ Rom, xii, 1.

^{&#}x27; Matt. x. 22.

⁵ Compare Rev. ii. 10.

^{6 1} Cor. ix, 24.

The Book saith, 'The kingdom which is in the heavens is like unto the [ten] virgins.' It doth not say that it is like unto the sun, or the moon, or the beautiful hosts of the stars, or | the gold which is incorruptible, or the beauty which Fol. 43 a col. 2 fadeth away, or even the sky itself. Observe the exalted reputation of purity, for it entereth into everything. And it is this of which Paul, the sponsor, spake saying, 'I would that ye should be without carefulness.' 2 Therefore what is seemly for us to do is to pray, so that | those who Fol. 43 b col. 1 are strong among the virgins may remain permanent in their healthy state, and that those who are sick, who have actually fallen into sin, may receive healing.

Now it is seemly that we ourselves should weep in such a manner that we may wash out our eyes which have been seeing badly; thou seest the wound,3 and thou knowest what will heal it. Fortify thou the windows of thy soul, | and not Fol. 43 b col. 2 only thine ears, and thine eyes, and thy mouth, for these are the entrances through which the Evil One is wont to come in, even as it is written, 'Death hath entered in through your windows.' 4 Let the commandments of holiness be upon thine eyes, and upon thine ears. Let the | Psalms be in thy mouth, Fol. 44 a col. 1 and meditation on the Scriptures [in thy heart]. Therefore it is seemly for us to open our windows, that is to say, our senses (or, feelings) to God, and to shut them fast against the Adversary. Say thou, moreover, with that holy soul, 'I will go up into the palm tree, and I will lay | hold of the height thereof,'5 that is Fol. 44 a col. 2 to say, 'I will lift up my mind into the heavens, I will lay hold upon the right faith, and I will not concern myself with the things of the earth.'

Take thou, however, good heed unto thyself, lest there be thorns in the palm tree, that is to say, admonishings, when thou art driven to follow after sin, for the Book saith, 'The words of the wise are | as ox-goads, and as the nails which Fol. 44 b col. 1

¹ Matt. xxv. 1. ² 1 Cor. vii. 32.

³ Καὶ σὺ οἶδας τὸ τραῦμα (Migne, vol. lxxxviii, col. 1941).

⁵ Song of Sol. vii. S. 4 Jer, ix, 21,

are sharp'1—so that whilst these remain fixed in thy heart thou shalt abstain from every sin. Now the Book saith, 'Lay hold upon the height thereof,' in order that thou mayest be above the sky, and be able to bear the temptations which shall come upon thee. From time to time, and

Fol. 44 b col.2 at all times, rehearse the Holy | Scriptures, for as the wine which men drink assuageth grief, and changeth the sadness of the heart into joy, even so doth the spiritual wine which is distributed throughout the Scriptures make the soul which hath partaken thereof to rejoice.

Let the remembrance of God be in thy heart at all times, Fol. 45 a col. 1 and thou thyself shalt say | with David, 'I see God face to face at all times; He is on [my] right hand, therefore shall I never be moved.' 2 Let these words be written on thy hands, and fixed firmly before thine eyes. If thou wilt ascribe glory

Fol. 45 a col. 2 to God by reason of His commandments, He shall be on | thy right hand; if thou treat Him with contempt through thy transgressions, the Devil shall be on thy right hand. For thus doth the Scripture bear witness concerning Judas who made himself to be an assistant [of the Devil]: 'Let the Devil stand on his right hand.' 3 Ascribe thou glory unto

Fol. 45 b col. 1 God at all times, and say, | 'I will exalt Thee, O my God and King'; 4 thou shalt glorify Him through thy works, and not through thy words only.

In this wise did David ascribe glory to God, and he said.

'I will bless Thee for ever, and for ever and ever.' [He did not glorify Him] for a day, neither for a month, nor for a year, but throughout his life, for he well knew that if Fol. 45 b col. 2 a man made perfect | his glorification of God he would be only beginning. But thou wilt say often, 'What manner of heart is it that is able to ascribe glory to God at all times?' Now the heart is even as the blessed man Paul wrote, 'I know not how to do anything whatsoever.' And again, it

¹ Eccles, xii. 11.

I's. exlv. 1.

² Ps. xvi. 8.

⁸ Ps. cix. 6.

⁵ Ps. exlv. 1.

^{6 1} Cor. iv. 4.

is even as David spake | saying, 'Cleanse me, O God, from Fol. 46 a col. 1 my secret [sins],'1 And our heart must be like unto that which the Saviour commanded us to make for ourselves saying, 'Blessed are those who are pure in their hearts, for they shall see God.' 2

Thus 3 is it with the man who committeth no sin against God, and who ascribeth glory | to God through his words Fol. 46 a col. 2 and through his works. And if there cometh upon such a man who doeth such things sickness, or poverty, or death, he shall not fall into despair, but he shall say with Paul, Who shall separate us from the love of God?' and the words which follow these. Remember thou the day, | that Awful Fol. 46 b col. 1 Day, which shall be filled with quaking, and that moment when we shall take our stand before the Holy Throne, and shall have to defend every deed which we have done in this world, and when all the sins which we have committed shall be made to appear before the eyes of every one, and when there shall be revealed again to us those things which we had forgotten. In that place shall there be the river of fire, Fol. 46 b col. 2 and the worm which is deathless. Remember that moment when the books of our hearts shall be opened, when they shall unroll them and read them aloud in the midst of the theatre of that Other World. Then shall all the works which we have done be laid bare, those which we have done openly, and those which we have done in secret, | and the things Fol. 47 a col. 1 which have been done in the night season, and those which have been done in the daytime, and those which we have done inadvertently, and the faults of forgetfulness, and those which we have done with the members in the body, and those which we have performed at the dictates of our hearts; and in that hour everything which we have done during our whole lives, and every sin which we committed in secret, shall be revealed.

² Matt. v. 8.

³ Ούτως οὖν ὁ μὴ ἁμαρτάνων (Migne, vol. lxxxviii, col. 1944 B).

⁴ Rom. viii. 35.

Fol. 47 a col. 2

Remember that it is necessary for us to transfer ourselves from this world, and that we must appear before the Judge Whom it is impossible to deceive, Who shall reveal the things which are hidden in the darkness, Who shall make manifest the counsels of hearts, and Who shall try our works, and our

Fol. 47 b col. 1 thoughts, and our words. In [that] hour we shall receive a great punishment for the sins which we have committed, and which we imagined were few. Keep thou in thy remembrance at every hour the flame of

Gehenna which cannot be quenched, and forget it not. And set thou at all times before thine eyes the Judge, Who shall Fol. 47b col. 2 come to judge those who are living and those who | are dead. Think, moreover, of the thousands of thousands, and the tens of thousands of tens of thousands, of angels who stand before the Judge at all times. Let thine ears hear beforehand the sound of the trumpets, and the awful voice of that Judge, and let thine eyes see beforehand the things which are

Fol. 48 a col. 1

ordained to take place.

Now there shall be some whom they will cast forth into the outer darkness, and there are others who even after the fight, and the suffering, which [they have endured for the sake of] virginity, shall have the door of the bridal chamber, which is in the heavens, shut against them. Look at certain of them. and observe how they are tied up in bundles, like garden Fol. 48 a col. 2 waste, and east into the furnace of fire. | And see how they bind the hands and the feet of others and cast them forth into the outer darkness, and how certain of them are delivered over to the worm which sleepeth not, and to the gnashing of

because he laughed the laugh of the scoffer, and out of season; and on another because he offended his brother, or because he behaved | unjustly towards his neighbour; and they judge Fol. 48 b col. 1 another because of the sins which he committed in secret. To another they assign retribution because of the idle words which he spake. On another they pass sentence of doom

the teeth. On one they pass the sentence of condemnation

because of his evil mind. In the face (or, mouth) of another the door of the kingdom is shut because of the words of infamy which he hath spoken. Another they deliver over to the punishment | which is without healing, because he did Fol. 48 b col. 2 not hate the things which are evil. Another they deliver over to derision and shame for ever. And others who have shewn themselves to be entirely destitute of the understanding of God shall hear [spoken the words], 'I know you not; whence are ye?' because they did in the course of their works things which were an abomination | to Christ.

Fol. 49 a col. 1

These 2 things then being thus, in what manner is it meet for us to live? We must devote ourselves daily to the shedding of torrents of tears, and we must say with the prophet, Who will set a stream of water upon my head, and a fountain of tears in mine eyes?'3 I will weep for my sins by day and by | night, so that I may be able to flee from Fol. 49 a col. 2 the punishment which shall take place. Let us confess beforehand our sins, before [we come to] that awful place of judgement. Let us cry out to the mercy of God, so long as we are in this habitation, for the Scripture saith, 'Who shall give thanks unto Thee | in Amente?'4

Fol. 49 b col. 1

Moreover, let us consider this, O beloved. God hath made for us all the members of our material body double, for He hath bestowed upon us two eyes, two ears, two hands, and two feet. If it should happen that one of these [pairs] becometh disabled through sickness, we are able to relieve our wants by [[using] the other. The soul, however, which Fol. 49 b col. 2 hath been made for us is one only, and if we destroy it through carelessness, by what manner of means shall we live?

Let us take exceedingly great care that we do not permit anything whatsoever to become of more importance than the health of the soul, for it is the soul which will be set up to be judged, and it is the soul which will have to defend [the body] before | that Throne. If thou shalt say at that time to Fol. 50 a col. 1

Matt. xxv. 12.
 Τούτων οῦν οῦτως ἐχόντων (Migne, col. 1945 Β). ³ Jer. ix. 1. ⁴ Ps. vi. 5.

the Judge, 'The possessions of this world outwitted me,' He Who judgeth shall make answer unto thee saying, 'Didst thou then not hear Me when I cried out to thee, In what shall a man be benefited if he gain the whole world and Fol. 50 a col. 2 suffer the loss of | his soul? Or what shall a man give in exchange for his soul?' And He shall say unto thee, moreover, 'Eve profited nothing when she said, "The serpent deceived me."' 2

Further, O my brethren, let us set these things in our hearts. Come ye, let us rise up of ourselves with glad readifol. 50 b col. 1 ness. Come ye, let us ascribe | glory to God, before the darkness cometh, and before there cometh upon us that great and shining day, concerning which the Prophet spake saying, 'Behold, God cometh! Who shall be able to abide the day in which He cometh?' That day shall be a day of terror, a day of darkness and blackness, a day of cloud and gloom,

Fol. 50 b col. 2 a day of | blasts of the trumpet. Peradventure thou wilt say, 'Who shall be able to escape all these things?' Hearken, it is I who will tell thee. Now thou must not imagine that thou wilt escape merely by keeping thy body in a state of purity; on the contrary [these things also must thou do].

Fol. 51 a col. 1 Whensoever | any man doeth unto thee that which is evil thou must do unto him that which is good in return. Whensoever men make false accusations against thee thou must continue to lead a well-ordered life. Whensoever men curse (or, revile) thee, thou must bless them in return. Whensoever thou shalt fast thou shalt not be puffed up thereby,

Fol. 51 a col. 2 for it is not thine abstinence from | eating only which is true fasting, but also thine abstinence from sin.

It is meet for us to search carefully the Scriptures. For observe that it was a staff of wood of the almond tree which the prophet saw at the beginning, but afterwards it was a brazen vessel of fire which actually appeared to him,⁴

Fol. 51 b col. 1 which indicated that he who will not lay hold on the rod

¹ Matt. xvi. 26.

³ Mal. iii. 2.

² Gen. iii. 13.

⁴ Jer. i. 11-13.

of correction in this world, is he whom the fire of Gehenna shall put to the test in the next. Moreover, in this same manner did Moses teach the people, with a pillar of light and a pillar of fire.1 He cried out unto every one saying, 'He who will hearken to the Law shall have the enjoyment of the light which is true and pleasant, and he who will not hearken | shall be delivered over to the fire.'

Fol. 51 b col. 2

Read ye the Gospels, and ye shall know that when we shall go forth from this world there is nothing whatsoever which will help us. No brother shall be able to set free [another] brother from the punishment which never endeth, and no friend shall be able to help his friend; neither shall fathers be able to help their children, nor | children their fathers. Fol. 52 a col. 1 But why should I speak of ordinary men in this manner? For neither Noah, nor Daniel, nor Job,2 would be able to set free either son or daughter. Now many times thou wilt say to me, 'What is the proof of these words?' [I will tell thee.] Consider the man who had not on him the wedding garment, and observe that, after they had cast him forth from | the Fol. 52 a col. 2 bridal chamber,3 there was not one of those that sat at meat who interceded for him. Consider, moreover, the servant unto whom the talent 4 was given, and observe that, after he had been cast forth into the outer darkness, there was no man who made an appeal on his behalf. Consider, moreover, the five virgins,5 and observe that after the door of the bridal chamber had been shut in their faces (or, mouths), none of their fellow-virgins asked the bridegroom for a recompense for | those whom Christ called 'foolish'. Although they had Fol. 52 b col. 1 trampled under foot the flame of pleasure, and had extinguished the fire of desire, and had kept protracted fasts, and had passed whole nights in vigil, and had slept on the ground, although, I say, they had done all these things, He called them 'foolish', and in very truth rightly did | He call them Fol. 526 col. 2 by this name, because, though they had observed the great

² Ezek. xiv. 14. 1 Exod. xiii. 21. 3 Matt. xxii. 12, 13, 4 Matt. xxv. 24-30. ⁵ Matt. xxv. 11, 12.

commandment to guard their virginity with success, they had forgotten to observe the little commandment which inculcated charity.

Think of the Judge Who setteth the sheep on His right Fol. 53 a col. 1 hand, and the | unfruitful goats on His left. Unto those who are on His right hand He saith, 'Come ye, and inherit the kingdom,' 1 and those who are on [His] left He Himself easteth forth into the outer darkness, and none of those who are on the right hand is able to help them. Verily, true is

Fol. 53 a col. 2 that proverb which saith, 'Behold | the man and his work.'
Behold, hast thou not heard concerning that rich man, between
whom and Lazarus a gulf had been made, who wished him to
sprinkle water [on his tongue] as he was burning in the place
of punishment? 2 And thou sawest also that Abraham was
not able to set the rich man free from the place of punish-

Fol. 53 b col. 1 ment, | although the rich man entreated him [to do so].

Ought we not, then, to help ourselves in this world, and to ascribe glory to God before the darkness cometh, that is to say, before we are banished into the darkness?

It is far better to have our tongue parched in this world by fasting than for us to wish to have water sprinkled [upon Fol. 53 b col. 2 it] | in that place where water will not be given unto us.

Let us put forth our utmost endeavour to free ourselves from this great torture through a few sufferings in this world.

Remember when the fever of sickness cometh upon us, or a few disasters (or, calamities), or when we look upon those

Fol. 54 a col. 1 who are punished by the judge in [this] world, | whereupon horror and quaking seize upon us, notwithstanding the fact that both the punishment and the place of judgement [endure] only for a very short space of time, remember, I say, what manner of punishment it shall be in the place of judgement in the Other World which is to come, wherein we shall be punished for endless ages.

Fol. 54 a col.2 Ought we not, therefore, to make haste to enter | in through

¹ Matt. xxv. 34.

the narrow gate, and not to walk about in the broad way? 1 Now we know that all the works of the world are like unto dreams, and that they all pass away into destruction. For sickness bringeth to nought the strength of the body, and even the beauty of the bodily form decayeth through old age. | And even if we enjoy [the sight of] a table heaped Fol. 54 b col. 1 high with food, when the evening cometh we forget the pleasures thereof. And in short, everything which is in this world becometh like unto the web of the spider, and like unto dreams. Rightly, therefore, did the Saviour ascribe blessing to those who afflict themselves so that the pleasures of this world may not prevail | over them.

Fol. 54 b col. 2

Should not, then, we ourselves do as did Abraham, who hearkened unto [the words], 'Get thee forth from thy country,' 2 and come forth from our iniquity? And let us pray 3 with the holy man David, and say unto God, 'I will bless Thee seven times in the day because of the judgement of Fol. 55 a col. 1 Thy righteousness.' Now it is a good occupation to hold converse with God at all times by means of prayer. If the friendship of a good man converteth him that meeteth with him to that which is excellent, how much more will he be benefited who holdeth converse with God, by night and by day, by means of prayer? Now, no man ever sinned who Fol. 55 a col. 2 remembered that God was before him.

Therefore ought we not to remember that which he said. 'Pray at all times,' 5 in order that sin may not discover a way whereby to enter into our hearts through the practice of forgetfulness? Ponder beforehand upon the death | which Fol. 55 b col. 1 thou shalt die in thy members which are upon the earth, and [remember] that the day of God shall come like a thief. When those who are to bear away thy soul shall come after thee thou wilt say, 'Be merciful unto me, for I will fast, I will do deeds of mercy, I will repent.' And they shall say unto

² Gen. xii. 1. ¹ Matt. vii. 13.

³ Εύχου τοίνυν τῷ θεῷ (Migne, col. 1973 A). 4 Ps. exix. 164.

⁵ 1 Thess. v. 17.

thee, 'Didst thou, then, not hear God Who cried out saying, Fol. 55 b col. 2 "The kingdom | which is in the heavens hath drawn nigh?" 1 Didst thou, then, not hear Him when He spake saying, "Shew mercy, and I will shew mercy unto you?" 2 Didst thou, then, not hear Paul saying, "Whilst we have time with us let us do the thing which is good?" 3

He who desireth salvation hath no need of a long time [for Fol. 56 a col. 1 repentance]. The thief had no need of a long time | for repentance; he believed earnestly, and he gained Paradise.

And the holy martyrs in a very little time inherited the kingdom which is in the heavens; they gave their blood, do thou give thy tears. He Who said, 'I would that all men

Fol. 56 a col. 2 should be | saved,' is no liar; for this reason He teacheth us not only by the Holy Scriptures, but also by the misfortunes and sufferings of others.

Moreover, we see physicians inflicting pain on men, and we also see the governors who sit on the seat of judgement inflicting righteous punishments on the thieves, and this they do in order that through the sufferings of others we

Fol. 56 b col. 1 they do in order that through the | sufferings of others we may be admonished. And now, O my beloved, since we are rooted in the faith, let us increase in knowledge; from knowledge [let us proceed] to love, and from this to the inheritance which is in the heavens. Let us persist obstinately in prayer, as it is written.4

Fol. 56 b col. 2 Shepherds, even if there be no wolves about them, | keep watch all night over their flocks of sheep, and even if there be no wild animals [about them] their dogs keep watch for them. For this reason is it good that we should continue to exercise ourselves in our work at all times, and even if no temptations come upon us, the exercise will certainly do thee no harm whatsoever, nay, on the contrary, thou wilt

Fol. 57 a col. 1 benefit thyself exceedingly. For who is | the man who did not benefit himself by watching all night in prayer?

Therefore it is meet for us to keep watch on every side,

¹ Matt. iii. 2.

² Compare Matt. iii. 2, v. 7, and Luke vi. 36.

³ Gal. vi. 10.

⁴ Acts ii. 42.

so that evil may not break into our souls. When once the soul hath tasted sin, it will continue in a state of unconsciousness, and will go on adding greatly | to the sickness of sin. Fol. 57 a col. 2 For as when thou hast once kindled a fire it burneth up quickly through the fuel [above it], and flames burst out in all directions, even so is it in the case of the natural disposition of sin, which finally obtaineth the mastery over the reasoning power of the soul, and then destroyeth the whole soul itself, and the body also with it. For this reason what we ought to do is | to drive back once and for all the beginnings of sin, Fol. 57 b col. 1 just as we should drive back a horse which is uncontrolled. If we take heed [that we speak not] idle words, how much more ought we to do so in the case of the sins which lead to death? Let not the pleasure of the works of [this] life lead us astrav.

For the works of men are in no wise different from dreams and shadows, and they are like the rushing torrent which Fol. 57 b col. 2 floweth swiftly away. Hold not to be marvellous things the possessions and the riches of this world, but observe how they are transferred from this man to that, and how they pass from that man to another; for this reason it is right that we should despise them. For very right is the | word which Fol. 58 a col. 1 is written that saith, 'The things which are seen are those that are for a time, whilst the things which are not seen are those which are for ever.' The latter things are incorruptible and indestructible, and they abide without change.

ourselves. Let us strive eagerly for these things, for otherwise | it is unlikely that we shall be able to acquire any of Fo!, 58 a col. 2 these for ourselves, when we shall go forth from this life. For he who striveth in the contest receiveth not the crown if he abandoneth the contest; therefore let us seize and carry off the crown, and we shall thus escape disgrace and loss.

Let us therefore do our utmost to acquire these things for

¹ 2 Cor. iv. 18.

Now the Scripture saith, 'He whose possessions are consumed

Fol. 58 b col. 1 with fire shall suffer loss.' 1 Now what kind | of burning with fire is that which shall be to us? And what kind of thing is the outer darkness? And what kind of things are the place of weeping and the gnashing of teeth? Take these things into thy heart, and guard thou thy soul and keep in virgin state until the Bridegroom cometh in His glory.

And do thou sing psalms saying, 'My soul is in thy hands
Fol. 58 b col. 2 at all times,' 'I do not | forget Thy Law.' 2 And say,
'Thou art He Who doth deliver me from the snare of the
hunter.' 3 Let thy lamp be burning, and permit not thyself
to fall asleep. And if slumber be sweet to thee in the night
season, yet know thou that there is nothing sweeter than

Fol. 59 a col. 1 the Psalms. For the | holy man [David] said, 'Thy words are sweeter in my throat than honey in the mouth.' 4 The martyrs gave their own souls for the Name of God: let us bring as an offering [to Him] our life of self-denial. Remember that some of the martyrs were laid upon coals of fire: let

Fol. 59 a col. 2 not, therefore, the matter | seem to thee to be a hardship if thou hast to sleep upon the ground. If thy mouth is wont to become foul and bitter through fasting, [remember that] He Who created the sweetness in the honey tasted gall for thy sake. Although thou mayest weep occasionally for thy sins, thou hast not as yet done as Paul did, who wept for the

Fol. 59 b col. 1 salvation of others. | Let us address each other in these words:

'Suffering endureth only for a short time, but the Resurrection (or, Rest) is for eternity.'

Vanquish suffering by means of hope. For the Scripture saith, 'Tribulation worketh patience, and patience hope, and hope giveth birth to shamefacedness.' Consider, moreover, that pleasure [endureth] only for a short time, and that punishment lasteth for ever. Excuse thyself from the delight

Fol. 59 b col. 2 punishment lasteth for ever. Excuse thyself from the delight of pleasure, because of the tribulation of the punishment [thereof]. Cause not the Devil to make use of our members as arrows [against us], and guard thyself and let him not

¹ 1 Cor. iii. 13. ² Ps. cxix. 109. ³ Ps. xei. 3; Ps. cxxiv. 7. ⁴ Ps. cxix. 103. ⁵ Rom. v. 3.

transfix thee with the arrow of the appetite of the belly. For thou knowest that, after the people [of Israel] had passed over the sea, without being drowned, Moses himself became master | of the land through the appetite of the belly. Take Fol. 60 a col. 1 good heed thyself to the sufferings of those who were there, and flee thou from their fall. If God did not give His people who were there [water] to drink, He will not give thee [water] to drink if thou practise carelessness. If thou shalt strive in the contest with thy whole heart, in perfect faith, | thou shalt be happy in joy and in gladness for ever. Lay Fol. 60 a col. 2 fast hold, therefore, at all times upon these teachings which are full of salvation, and keep thou them, and fulfil thou them, so that the Holy Trinity may be glorified through thee, Father, and Son, and Holy Spirit, henceforward, and | always, Fol. 60 b col. 1 for all ages of ages. Amen.

EXPLANATION OF APA JOHN. ALSO THE ARCHBISHOP OF CONSTANTINOPLE, CON-CERNING SUSANNA.

ONCE more we come unto you with great readiness, for Fol. 60 b col. 2 we are in debt | to you in respect of an address. we shall be able to discharge our obligation completely, as is meet, but only to pay to you such things as we have according to our ability. Our willingness is manifest (or, open) and it giveth help, and it would pay more than we are liable to pay, only the poverty of our speech afflicteth us, and for this reason we appeal to you to accept a very Fol. 61 a col. 1 little instead | of very much. Now if it be that [each] one [of you] who accepteth the very little, will amplify it by the

ready will of his heart, then we shall be [found to be] lacking in nothing whatsoever, and such portion as we lack our own ready mind shall make complete.

Now as concerning the little offerings brought by the Fol. 61 a col. 2 poor man, and the large offerings of the rich man, when God looketh upon them He receiveth them to Himself with equal honour, nay, perhaps He inclineth more to the gifts of the poor man, for He looketh upon the willingness in the heart rather than upon the abundance of the things offered. Let the proof of these words, moreover, be to you through

Fol. 61 b col. 1 the words of the | poor widow, who threw two lepta into the treasury, for the honour of this offering was far greater in the sight of God than the gold which the rich men gave.1 For God hath need not of gold, but of the pure heart, and of the upright purpose which is disposed towards that which

Fol. 61 b col. 2 is | good. Now therefore we ourselves will enlarge our

¹ Read птч+ є govu?

hearts in sincerity, and we will bring this address as [an offering to God, and will set it aside and cast it into the spiritual treasury, and [thus] shall we discharge our debt [of a discourse] to you.

For I recall to my mind that I made the promise which I made to you | yesterday that I would preach concerning Fol. 62 a col. 1 the fortitude and prudence of Susanna, because [this subject] would be of very great advantage to many, just as the [story of the fight of Joseph in his chastity and in his contending is of very great benefit to man. Let, moreover, Susanna fight now as in a theatre which is filled with the multitude. Let her fight | in the place wherein God, and His angels, and men, Fol. 62 a col. 2 and women, shall look upon her, and she shall teach young maidens to think scorn of death [if it be incurred] for chastity's sake.

Now this blessed woman Susanna was of noble birth and race, and her bodily form was beautiful. She had been carefully secluded in her | own chamber from her childhood, Fol. 62 b col. 1 and having led a chaste life she had grown to woman's estate (now Satan had watched carefully her youthful beauty), and had joined herself in the bond of marriage according to the Law. And she kept her husband's bed undefiled, and she observed the ordinances of her marriage. Her eyes never rested with pleasure upon the beauty of a | strange young man, or searched it out. She neither Fol. 62 b col. 2 allowed her ears to listen at any time to the words of lewd speech, nor did she permit her nostrils to snuff sweet scents, nor did she array herself in apparel which had been held over the smoke of burning perfumes. In short, she did not permit any one of her senses to carry her away with sudden swiftness, lest the | chastity which she had set firmly in her Fol. 63 a col. 1 heart should be destroyed, and her soul glide downwards into obscene pleasures through the deceit of apathy. Now the greater number of the sins which come into being in the soul arise from the senses. For the soul abideth in the heart,

even as a virgin who liveth quietly in her chamber, and Fol. 63 a col. 2 the | five senses are the servants which [minister] unto her. Now the senses are the eye, that is to say, the sight, and the hearing, and the smelling, and the taste, and the touch; and if the soul be not led astray by any one of these senses, or corrupted thereby, it remaineth alone, and suffereth no injury whatsoever.

If, however, it happen that the eye wandereth about, and doth contemplate the beautiful forms of young men, Fol. 63 b col. 1 then do the waves of desire boil up [in the soul], and overcome it, and the winds of passion beat upon it straightway, and it wandereth away from chastity, and goeth into the gulf (?) of sin, and is swallowed up in the vortex wherein David himself was engulfed. Moreover, it was he who cried out concerning himself saying, 'I have come into the abysses of the sea, and the storm hath drowned me.'1

So also is it in the case of the hearing. If the ear Fol. 63 h col. 2 receiveth the pleasant sound (or, voice), and the deceitful words of lewdness which accompany it, then doth the heart incline thereto, and they drag down the heart into destruction. And again, if the taste devoteth itself to continual eating and feasting, and to innumerable winebibbings, then

Fol. 64 a col. 1 doth it draw the soul downwards, and | into darkness and into drunkenness. Yet again in the case of the smell. If the nose be in the habit of taking delight in the things which have sweet smells, that is, in scented unguents, and in aromatic perfumes, and in balsams, it falleth at length into a state of numbness, and it bindeth tightly the soul in that state of numbness along with it. Moreover, if the chaste soul be in [any of] these [conditions], she hath made

Fol. 64 a col. 2 herself to be like unto a virgin who hath been delivered | over into the hands of her servants, and hath slipped down into sin, and hath lost the power of holding herself back. For when once the habit of incontinence hath entered into the

soul, it acteth the part of a thief, and it breaketh into the treasury of the heart, which it maketh into a desert, and it strippeth it naked, and leaveth it unchaste.

Now this | blessed woman, that is to say, Susanna, kept Fol. 64 b col. 1 guard over her eyes, and her hands, and her feet, and her tongue, and her nose, and over the whole system of her senses, and she became in very truth, according to the word of the Wise Man, 'like a garden enclosed, and a fountain which hath been sealed,' which no man was able to strip bare, and no man was able to | destroy the abiding place Fol. 64 b col. 2 of the sweet-smelling flowers of chastity, and to ravage and lay waste that place of beauty wherein was the fountain of discretion.

Now there were two elders, who were held in high esteem as men who governed the people, and these men lusted after this woman [Susanna], and though both were | being [con- Fol. 65 a col. 1 sumed by the burning of their lust, they were ashamed to make known to each other concerning the fire which was burning in their hearts. And it came to pass on a certain day that each of them went into a secret place, where they could watch Susanna carefully, and they met each other face to face, and when each had questioned the other, each | confessed to the other for what purpose [he had Fol. 65 a col. 2 come there]. Then they made an agreement, each with the other, to commit a deed of sin, and to work iniquity together, and they kept watch over her diligently and waited for a time when they should find her alone. And it came to pass that on a certain day Susanna

went | into her husband's garden, to lie down and rest Fol. 65 b col. 1 there, according to her custom during the hottest season [of the day], and she sent away her servants to bring to her the soda and soap [wherewith to wash herself]. And the elders suddenly rushed into the place where she was,

even as wolves rush upon a lamb of the sheep, and they ¹ Song of Sol. iv. 12.

Fol. 65 b col. 2 laid hold upon her, and then | wished to work in her the deed of impurity of their burning lust. Now Susanna was between the two elders, who were far more evilly minded than the lions among which Daniel found himself. There was neither a servant with her, nor a neighbour, nor any

Fol. 66 a col. 1 person of her acquaintance, nor any | young maiden, and there was no one there to render her help in any way whatsoever, God Himself alone excepted, Who was watching her from heaven. Now God had the power to prevent them from gaining the mastery over her, but He permitted them to engage in the contest, in order that the crafty designs

Fol. 66 α col. 2 which they had devised in secret might be revealed, | for then would be made manifest both the chastity (or, prudence) of Susanna and the incontinence of the elders, and in this way women might find through the fortitude of Susanna a house of instruction in that which was good.

And moreover, the contending in which she was engaged

was very great, and it increased in violence, and became
Fol. 66 b col. 1 a mighty | fight. Now the matter was far more difficult for
Susanna than it was for Joseph, for Joseph was a man, and
he was contending against one woman only; but this woman
Susanna had to contend against two men, who were strong in
their endeavour [to do evil]. And it is a matter whereat to
marvel that she contended against these [men] in a garden—

Fol. 66 b col. 2 the place wherein the Serpent | succeeded in leading Eve astray.

Now this spectacle was both great and profitable. It was a great spectacle because elders, who stated that they were nobles among the people, were those who were contending in the strife; and it was a profitable spectacle also, because the Fol. 67 a col. 1 chastity of one weak | woman was able to fight successfully against these nobles, even after they had arranged with each other to fight against her together.

And now the heavens are open, the trumpets send forth their blasts, the contest is prepared, and the true Master of the contest watcheth from heaven, and the multitudes | of Fol. 67 a col. 2 the angels gaze out from the heights of heaven on the spectacle. The Serpent worketh diligently in these sinful elders, but Faith herself is strong to prevail in this chaste woman. And there is great anxiety among them on both sides. The elders are afraid lest a woman | vanquish them, Fol. 67 b col. 1 whilst Susanna herself is afraid lest she fall from her state of chastity. And the devils make ready their rich banquet for these sinful men, and the angels prepare the honour which they have to bestow on Susanna from heaven.

And these lawless men laid hold upon Susanna, and they strove with her first of all in words saying, | 'We are elders Fol. 67 b col. 2 among the people. We are they to whom the people have entrusted the Law, and the Power to unbind and to bind in every matter whatsoever. There is no one at all in this place to see us. Be persuaded and [lie] with us, for we desire thee eagerly. If thou wilt not be persuaded to lie | with us, we Fol, 68 a col. 1 will bear false witness against thee, and declare that there was a young man with thee, and that it was on account of him thou hadst sent away thy servants.'

Observe now how exceedingly difficult were the circumstances in which Susanna, this woman who was all alone, was involved! There were the disgrace of an act of unchastity, and the penalty of death | wherewith she would be threatened, Fol. 68 a col. 2 and the contemptuous opinion of the people which would make all of them to scoff at her, and the hatred wherewith her husband and her kinsfolk would hate her, and the grief of all her neighbours and of every member of her household; and, finally, there was the destruction of all her house. But none of these thoughts overcame this chaste woman, for both her hope | and her heart were strong in the God of Fol. 68 b col. 1 heaven.

Then Susanna sighed heavily and said, 'I am surrounded by tribulation on every side. If I do this thing I shall suffer death, and if I do not do it I shall not be able to escape from your hands; but it is preferable not to do this thing Fol. 68 b col. 2 and to fall into your hands rather than to commit sin | before God. Woe is me! The shepherds, whom I have considered to be men who would direct and guide me, I now see are wolves round about me. And those whom I have regarded as a haven wherein the ship of my soul might take refuge, are those who would wreck me, and they are far more

Fol. 69 α col. 1 dangerous for me than a mighty storm. Think not | that I am afraid of you, and that I shall be persuaded by you [to do your will], and that I shall pollute my chastity. I will not disgrace my parents. I will not cause my noble birth to be held in derision. I will not give my husband occasion to grieve. I will not put an end to my lawful intercourse with my husband for the sake of an improper

Fol. 69 a col. 2 union with you. | I will not hearken to your senseless words, and I choose to die by a violent death rather than accept a polluted couch. Though my husband be not here with me in the body, yet is he here in the desire of my heart, and the faces of my parents are with me at all times.

Fol. 69 b col. 1 'Besides this, have ye in fear | God Who is looking at you.

Take shame to yourselves before the angels who are round about us by night and by day. Know ye yourselves, and know who ye are. Know ye also the Law which ye read, for the Law saith, "Ye shall not lust to know [the wife of] thy neighbour."'

And having said these words she cried out, wishing to Fol. 69 b col. 2 make | witnesses come so that they might testify concerning their lawless behaviour, and the elders also cried out. And behold, the servants of Susanna and her handmaidens rushed into [the garden], and they saw the elders reviling her.

Fol. 70 a col. 1 And when the elders had uttered | their charges [against her], the servants were exceedingly ashamed, for they had never at any time heard words of this kind spoken against Susanna.

¹ Exod. xx. 17; Deut. v. 21.

And it came to pass on the morrow, that a very great multitude of people gathered together, for as yet the struggle [awaited] decision, and [the award of] the crown had not been given by the judge. And all the | people were gathered Fol. 70 a col. 2 together into [the synagogue], men and women, and young men and maidens. Now the spectacle was very great Men who were on the earth knew not at all what they were about to see, but those who were in heaven, that is to say [the angels], had knowledge of everything which concerned the matter.

And the elders came in, being filled with wickedness, and they called unto Susanna | as unto a woman whom they Fol. 70 b col. 1 considered to have been already called unto disgrace and death; but the true Judge considered her to be as a woman who hath already been called unto life, and unto the glory which is for ever. And the elders said unto the people, 'Send for Susanna, the daughter of Hilkias'; and | they Fol. 70 b col. 2 sent for her. And Susanna, and her parents, and all her kinsfolk, and her son came, and Susanna herself came as a woman who hath been held to be worthy of death for the sake of her chastity which was great. And she heaved bitter sighs, not because she was about to die, but because she was going to leave behind her a bad name | to her parents, and Fol. 71 a col. 1 all her kinsfolk would become objects of derision unjustly. and because she had not there one who could bear witness concerning the matter which had happened to her in the paradise.

And there were very many folk who sighed for her, her parents, and her friends and acquaintances, and her kinsfolk, and the people of her native town; and her husband wept, and all | the members of his house lamented for her. And Fol. 71 a col.2 Susanna, being sorely grieved and afflicted in heart, and suffering bitterly, and weeping, and being in a state of abject abasement, came and took her stand in the midst of the whole assembly. And the whole multitude rose up on their feet to see her, both angels and men. |

Fol. 71 b col. 1 And the two elders rose up in their garb of shepherds, being however wolves, and the Serpent, the Calumniator, was speaking in them, and they laid their hands upon her, and they said, 'Yesterday we were walking in the garden by ourselves, and this woman came in with two

Fol. 71 b col. 2 servants, and | she sent the servants away and closed the door of the garden. Then there came in to her the young man who hath disappeared, and he had intercourse with her.

When we saw the sinful act (now we were hidden in a corner

Fol. 72 a col. 1 in the garden), we ran to them, but we were not | able to lay hold upon the young man, for he was stronger than we were, and he opened the door and fled. Now we laid hold of this woman, and we questioned her saying, "Who is this young man that was with thee?" but she did not wish to tell us. And these things concerning which we bear witness we did actually see.'

And the whole synagogue believed them, seeing that they Fol. 72 a col. 2 were | elders and judges [of the people], and they condemned Susanna to death. And they took her forth to slay her. And there was there no one whatsoever to avenge the truth, God alone excepted, Who, however, allowed these things to take place, in order that through both sides the work of each Fol. 72 b col. 1 might be made manifest and | fulfil itself; on the one side

vickedness, and incontinence, and calumny, and lawlessness, and on the other the perseverance of Susanna even unto death.

And up to what point doth it appear to thee that God remaineth oblivious of the believing ones? He remaineth unmindful until He hath tried them even as gold [is tried] in the smelting-house, and He searcheth thoroughly the

Fol. 72 b col. 2 righteous | by means of temptations of various kinds. For this is what He did in the case of Abraham, who took Isaac to offer him up as a burnt offering. He built an altar, and there was no sheep there; he heaped up wood upon the altar, and there was no ram there. He took the slaughtering-

knife in his hand, and he | went to Isaac to slay him, when Fol. 73 a col. 1 straightway by a word God made him to hold his hand.

And moreover, these things have happened in this wise so that each one of us, when temptation cometh upon him, and when he draweth nigh unto death, may not despair of the help of God, but may expect it until at length it shall come unto him. |

Now they took Susanna forth to destroy her, and there Fol. 73 a col. 2 was no man about her to help her. And having seen that there was no help whatsoever to be had from men, she fled to the Helper, Who is in heaven, the Witness Who is faithful, the Eye Which never sleepeth, and she said, 'O God Who art for ever, Who knowest the things which are hidden in the heart, and Who | knowest everything that shall happen before Fol. 73 b col. 1 it taketh place, Thou alone art He Who knoweth that these [elders] have borne false witness against me. And behold, I am going to die without having committed any of these [offences] concerning which these [elders] have borne false witness against me.' And He Who said, 'Whilst thou yet speakest I will speak, and behold I am in this place,'1 heard her.

Now whilst they were taking her | forth to destroy her, Fol. 73 b col. 2 behold God made the Holy Spirit to move in a certain young man whose name was Daniel, and he cried out with a loud voice saying, 'I am innocent of the blood of this woman.' And the people turned towards him, and spake unto him saying, 'What is the meaning of this word which

And he took his stand | in the midst of them, and said, Fol. 74 a col. 1 Be ye not such fools as to act in this manner, O House of Israel! Get ye back to the hall of judgement, for these [elders] have borne false witness against her'; and all the people went back in haste. And Daniel said unto them, 'Separate [the two elders] from each other, and I will

thou hast spoken?'

Fol. 74 a col. 2 ask them questions.' And he said unto | each one of them,
'O thou who hast lived a long life of evil days, now have
come upon thee thy sins which thou hast committed from
the beginning. Tell me now, Under what kind of tree
was it that thou didst see [Susanna and the young man]
talking together?' And he said, 'Under a mastick tree.'

Fol. 74 b col. 1 And Daniel said unto him, 'Thou hast directly lied; | on thine own head [be it]. For the Angel of God, with the sword in his hand, hath now taken his stand [by thee], and he shall cleave thee in twain.'

And having set this man on one side, he cried out to the other, and he said unto him, 'O seed of Canaan, and not of Judah, the beauty of the body hath led thee astray, and carnal desire hath stupefied thy heart. Tell me now, Under what

- Fol. 74 b col. 2 kind of tree was it | that thou didst see Susanna and the young man talking together?' And he said, 'Under an evergreen oak.' 2 Then Daniel said unto him, 'Thou also hast lied; on thine own head [be it]. For behold the Angel of the Lord standeth [by thee] with his sword in his hand, and he shall cleave thee in twain.' |
- Fol. 75 a col. 1 And all the people cried out with a loud voice saying, 'Blessed be the Lord God Who delivereth every one that putteth his trust in Him'; and on that day He delivered innocent blood. And there was fulfilled on Susanna that
- Fol. 75 a col. 2 which David spake saying, 'My | soul cleaveth to Thee, and it is Thy right hand which hath received it.' 3 And these [two] elders, who had hunted after the soul of Susanna, 'shall descend into the depths of the earth, and shall be delivered over to the sword, and they shall become portions for foxes,' 4

Fol. 75 b col. 1 that is to say, for the devils. Moreover, the | King, that is to say Susanna, shall rejoice in God. And 'every one who sweareth by Him shall be honoured', that is to say, every one who believeth on Him, 'for the mouth which speaketh

¹ Gk. ύπδ σχίνον.

³ Ps. lxiii. 8.

² Gk. ὑπὸ πρίνον.

^{&#}x27; Ps. lxiii. 10, 11.

violence hath been stopped,' that is to say, these two wicked elders.

Then was the grief of the parents of Susanna turned into gladness, | and her husband rejoiced and ascribed glory to Fol. 75 b col. 2 God, and all her kinsfolk were glad, and all the people of her village and all the members of her household rejoiced greatly. In short, there was gladness before God, and the angels, and men. Seest thou the strength of Susanna's soul? | Seest Fol. 76 a col. 1 thou the chastity which was in this weak vessel? The soul which is chaste shall endure, and shall conquer in deathlessness. It shall continue to bear fruit which flourisheth and decayeth not, and it shall continue unfailingly in the virtue which is without blemish by the help of God. This | woman, Fol. 76 a col. 2 moreover, was glorified by men, and was magnified by the angels, and was crowned by God. Imitate therefore this woman Susanna, O ye women, and follow her example, in order that ye yourselves may be held to be worthy of the exceedingly great honour that was paid to her by God in Jesus Christ our Lord, to Whom be glory for ever and | for Fol. 76 b col. 1 ever. Amen.

THE DISCOURSE OF ATHANASIUS, ARCHBISHOP OF RAKOTE, ON MERCY AND JUDGEMENT.

THE world which hath no remembrance of God, O my

brethren, is governed by the injustice which appertaineth to cruelty, and by the inhumanity which appertaineth to weakFol. 76 b col. 2 ness, even as | the holy Apostle spake saying, 'According as
God did not think fit to let them remain in a state of rectitude,
God gave them over to hardheartedness, and to the doing of
the things which were unseemly. And they worked injustice
of every kind; and wickedness, and evil, and deeds of
Fol. 77 a col. 1 avarice; | and they were filled with calumnies and murder,
and with contention, and the cunningness of the evil heart of
the informer and of the tale-bearer; and with the works of the
debaucher, which are hateful to God; and with the pride of the
babbler of foolish things, and of him that seeketh to find out
the things which are evil; and they hearkened not to the

Fol. 77 a col. 2 belief; | and were arrogant, without mercy.'1

These are they whom God converted to the worship of God, and He teacheth 2 them also to depart from that which is evil, and to have mereiful care for him that is his neighbour, according to that which Isaiah taught us, saying in the Fol. 77 b col. 1 character of God, | 'Cease ye from the things which are evil, learn to do that which is good.' 3

words of their parents; and were fools, and men without

Now the Law containeth a very large number of precepts which do injury to him that is our neighbour, but there are also therein commandments concerning charity (or, the love of men), and the doing of deeds of mercy to each other. Now Fol. 77 b col. 2 if it happen that a | man omitteth [to keep] one of these

¹ Rom. i. 28. ² Read щадтсабоот он. ³ Isa. i. 16, 17.

precepts, it will not be sufficient for him to put another in its place; neither will the man be acceptable before God who doeth good with that which is gained from the profits of injustice, if he give nothing of the things which he himself possesseth. | because even the men who do unjust things make Fol. 78 a col. 1 the attempt to offer up gifts of their own goods to God. For it is written, 'The sacrifice of wicked men is an abomination unto God,' Therefore concerning him that sheweth himself to be without mercy doth He (i.e., the Book) say, Unto him that shutteth his ears, and hearkeneth not unto the poor, God will | not hearken when he maketh his appeal Fol. 78 a col. 2 to Him.' Therefore hath the Book of Proverbs counselled us saying, 'Give thou to God of thy labour in truth, and thou shalt give Him the firstfruits of thy righteousness.'3 Now supposing thou didst give a gift to God of a part of something which had been obtained by thee through injustice or plunder, thy gift would not be very acceptable | to Him, Fol. 78 b col. 1 either because thou hadst obtained that something by injustice or plunder, or because thou wast giving a portion of it to Him as a gift. For thou must bring as thine offering the gift which is pure, even as it is written, 'The offerings of the upright are acceptable unto Him.' 4

And moreover, if thou dost acquire possessions through thine | honest labour, thou shalt bring unto God offerings Fol. 78 b col. 2 from the same, whereon the poor shall feed themselves. Yet they shall be accounted unto you as things plundered, according to that which He spake by the prophet Malachi saying, 'The firstfruits, and the tithes, are stolen by you, and the plunder shall be | in your houses.'5

Fol. 79 a col. 1

Now it is meet for us to mingle mercy with judgement, and we must acquire the faculty of judging, but we must speak in mercy, according to that which is written, 'Keep mercy and judgement, and do thou draw nigh unto thy God

¹ Prov. xv. 8; xxi. 27. ² Prov. xxi. 13. ³ Prov. iii. 9. 4 Prov. xv. S. ⁵ Mal. iii. 8, 10.

at all times.' For God loveth mercy and judgement, and Fol. 79 a col. 2 let him draw nigh | unto God Who careth [for the poor] in mercy. Finally, let each one of us now in this place (i.e., world) examine himself. Let the rich man consider most carefully concerning the things which he hath gotten, and among which he considereth the gifts of God to be, whether he hath acted unjustly towards the poor man, or Fol. 79 b col. 1 whether he hath taken advantage of his weakness, or

whether he hath claimed more than his share of that which belongeth to him, [or whether] he hath employed force [in his dealing with him] instead of righteousness.

Now we are commanded, in respect of our servants, to keep strict justice when dealing with them, and to treat them equitably. Because thou hast the power [to deal unjustly], do not practise injustice; and because thou art able [to defraud], do not claim more than thy share; on the Fol. 79 6 col. 2 contrary, because thou hast | the works of power, do thou make manifest the works of righteousness, for it is not

Thou art obliged to give a proof of the obedience and fear which are in thee in respect of God, but in that wherein thou hast the power to transgress, thou shalt not transgress. Fol. 80 a col. 1 Supposing thou didst carry off | the tools of certain poor

men, and didst give them to other poor men, thou wouldst be acceptable neither for thy theft nor for thy gift. Why shouldst thou pollute thy riches and bring upon them works which are unrighteous? Why shouldst thou make thine offering to be an abomination [to God] by undertaking to Fol. 80 a col. 2 offer up an offering of injustice, | because thou thinkest to do a kindness to other poor men with it? Be merciful unto that man who hath suffered injustice. Do deeds of kindness and charity to this man, and act with gracious goodness to that man, and thou shalt thereby perform mercy and judgement.

a matter which it is impossible for thee to perform.

For God doth not make Himself a partner in greediness,

¹ Hos. xii, 6.

neither doth He share with | thieves and robbers. It is not Fol. 80 b col. 1 impossible for Him to feed the poor whom He hath committed unto us, but He requireth the fruitfulness of righteousness, and the love of men, at our hands, whereby we shall be both of use to others, and do good to ourselves. Mercy hath no existence in injustice, neither hath blessing any | existence Fol. 80 b col. 2 in cursing, nor doth the doing of acts of kindness spring from the tears of those who weep.

For God spake concerning the tears that moved Him of those who were treated unjustly, saying, 'These are the things that ye do which I hate. Ye cover over (or, dress) My | altar with tears, and weeping, and sighings which arise Fol. 81 a col. 1 from sufferings.' 1 Acts of this kind performed in this manner are works of vanity, and they are performed for the sake of the approbation of men, and not for the approbation which is from God. It was for this | reason that the Lord Fol. 81 a col. 2 rightly said, 'Do not your acts [of charity] in order that men may see you.' 2 For if thou wouldst do thy works of charity so that it shall be God alone Who knoweth thereof, thou wilt guard thyself from doing them in greediness (or, avarice), for thou knowest that thou wilt not | please in this manner God, Fol. 81 6 col. 1 Who watcheth us. Let us perform our acts of charity in such a manner that we may receive the reward therefor from God.

Now though God giveth His good gifts unto these whom He honoureth, He honoureth in no way whatsoever him that seizeth more than his share. Refrain from making an offering unto God if thou causest | grief to thy brother, for he Fol. 81 b col. 2 (i. e., the Book) saith, 'If thou goest to offer up an offering upon the altar, thou shalt remember in that place if thy brother hath any matter against thee. [If he hath], go forth first of all and make thyself to be at peace with thy brother, and then come in and offer up thy gift.'3 Remember then Zacchaeus, the | tax-gatherer, who determined to restore to him Fol. 82 a col. 1

¹ Mal. ii. 13.

² Matt. vi. 1.

³ Matt. v. 23.

that had been defrauded his property twofold,1 and in this

way he divided his possessions among the poor. For he knew that he wished to receive Christ into [his house], and that Christ would only receive unto Himself those who gave gladly unto the poor, [and that He would not receive him] unless he did away | with his avariciousness, and the things which he had acquired unjustly. And in this manner did the Lord

Fol. 82 a col. 2 receive in integrity Zacchaeus, who said, 'Salvation is in this my house this day.' 2 And these things we would say unto those who do works

of charity, but who do not take care to be scrupulously fair Fol. 82 b col. 1 and just. And we | would also say them unto him that keepeth strict watch on himself in respect of committing acts of injustice, but is careless in respect of doing works of charity. The tree which beareth not fruit they cut down and cast into the fire. In this manner this tree will never give pleasure to the Husbandman Who appertaineth to heaven, Who spake saying, 'I came seeking for fruit on this Fol. 82 b col. 2 fig-tree, and I | have found none; and He commanded [them]

to cut it down so that it might not make the ground to be without value also.'3 And they are also wont to condemn him that giveth no pledge to the poor, and there is a threat of punishment because of this in the following [words], for He saith, 'He who forgetteth to give a pledge to the poor

Fol. 83 a col. 1 shall cry out | to God, and He will not hearken unto him.' 4 And God saith, 'For I am the Merciful One.' 5

Now, it is a terrible thing, and a matter wholly outside the Law, for thee to come back and reap thy fields a second time, or for thee to come back and gather grapes a second time from thy vineyard, or for thee to come back and gather fruit Fol. 83 a col. 2 a second time | from thine olive trees; for it is meet that thou shouldst leave these for the poor. If now these commandments were given unto those who were under the Law,

¹ Comparo Luke xix 8. ² Luke xix. 9. 3 Luke xiii. 7. ⁵ Jer. iii. 12. ⁴ Jer. xi. 11.

what shall we say in respect of these who are under Christ?

These are the [words] which the Lord spake saying, Except your righteousness exceed that of the scribes and the Pharisees, ye shall not | enter into the kingdom which Fol. 83 b col. 1 is in the heavens.'1 Therefore [we must give] not only from our fields, and from that which cometh in to us, but also of the work of our hands. And the Apostle taught us that we must give unto those who have nothing at all, for he spake saying, 'Ye shall accept the good things in order that ye may find the wherewithal to give gifts to him that is needy.' 2 Unto him that wisheth to follow in the steps Fol. 83 b col. 2 of the Saviour will the Lord reveal His Divine Person, and He will make him to give of all his substance, and to do that which is good to the poor; and in this wise he shall follow in His footsteps. Now, those who follow in His footsteps, and those who are perfect, give effect wholly to the great and perfect readiness [to give] which | is in charity.

Fol. 84 a col. 1

He gave them this commandment in order that they should perform service by means of [their] possessions, and should convert the remnant also to the service by the Word and the Spirit. He gave them this commandment in order to make them do acts of beneficence, and to give gifts for the common good, and | to continue to do so with what they Fol. 84 a col. 2 had, so that through these things they might find themselves to be like unto the love which God hath for man, and might do works of charity, and give thanks. For He spake saying, 'Give and it shall be given unto you. Be merciful and mercy shall be shewed unto you.' 3 Through the things of this earth, moreover, He promised | to them a share in Fol. 84 b col. 1 those things which are with Him.

For these are they who shall take their stand at the right hand of God, and these are they unto whom the King, when He shall come, shall speak saying, 'Come, ye blessed of My

² Eph. iv. 28. ¹ Matt. v. 20. 3 Luke vi. 38; Matt. v. 7.

Father, and ye shall inherit the kingdom which hath been prepared for you from the foundation of the world. For Fol. 84 b col. 2 I was hungry, [and] ye | gave Me food. I was thirsty, [and] ye gave Me water to drink. I was a stranger, [and] ye took Me to yourselves. I was naked, [and] ye clothed Me. I was siek, [and] ye visited Me. I was in prison, [and] ye came unto Me.' Then the righteous, having marvelled [at these Fol. 85 a col. 1 words], shall say, | 'Lord, at what time did we ever do these

Fol. 85 a col. 1 words], shall say, | 'Lord, at what time did we ever do these things unto Thee?' And He shall say unto them, 'Amen. I say unto you, inasmuch as ye have done it unto one of these few little ones, it is to Me that ye have done these things.' 1

For ready kindness [shewn] to the saints is piety [shewn]

Fol. 85 a col. 2 to Christ, and | ready kindness [shewn] towards those who
belong to Christ, maketh him that sheweth it to be a minister
of Christ. Not only if he hath many possessions, but also
if he hath very few; whatsoever he hath this shall he offer.
And if a man shall give only a cup of cold water to a disciple,

Fol. 85 b col. 1 in the name of a disciple, Amen, | I say unto you he shall not lose his reward. He will give unto thee, O rich man, the occasion for true liberty.

of Christ, and thou shalt feed with them at thy will, and thou shalt be constrained in no wise; for the King of Fol. 85 b col. 2 heaven neither setteth | restraint nor maketh demands upon the perfect. He receiveth to Himself those who give willingly, in order that those who give may also receive, and that those who pay honour may themselves be honoured, and that those who make themselves partners with the poor

For through these things thou shalt find thyself to be a fellow-worker with God. Thou shalt feed with the soldiers

Fol. 86 a col. 1 These things, | let us remember, are for ever and for all time. And let them be before our eyes, [and] they shall

their share with them in the things which are for ever.

in the things which are temporal shall be invited to take

be in our souls, in order that we may make use of the time (or, opportunity), and not allow it to escape from us. And we must not forget the things which are. Now let us await after them that which is to come, | lest through our expecta- Fol. 86 a col. 2 tion we thrust the matter behind us, and there come upon us our end. Now the Lord gave this unto us that we might find ourselves keeping watch. And we must produce fruit, and labour in the remembrance of His commandments; and we must make ourselves ready for His glorious rest, and then nothing whatsoever shall give us | offence; through Jesus Fol. 86 b col. 1 Christ, our Lord, to Whom be the glory, and with Him the Father, and the Holy Spirit, for all ages of ages. Amen.

Fol. 86 b col. 2 THE DISCOURSE OF OUR HOLY FATHER, APA
THEOPHILOS, THE ARCHBISHOP, WHICH HE
PRONOUNCED CONCERNING REPENTANCE
AND CONTINENCE, AND ALSO HOW A MAN
MUST NOT NEGLECT TO REPENT BEFORE
THE LAST TIMES COME UPON HIM.

THE prophet spake saying, 'My tears have been unto me | Fol.87 a col. 1 bread by day and by night'; '1 and again, 'The heart which is contrite and abased God will not reject.' 2 Now therefore, O my brethren, let us afflict our souls with fastings, and let us give our bodies unto death by means of manifold sufferings, until we make ourselves companions of the Angel of Repen-

Fol. 87 acol. 2 tance, | in order that he may divert his path from us. The saints delivered their bodies over unto death until they van-quished that which was opposed to them, according to what is written, 'For Thy sake they put us to death all the day long, they accounted us as the sheep for the slaughter.' And again the Apostle taught us saying, 'Put to death |

Fol. 87 b col. 1 that which is in the members which are upon the earth, that is to say, fornication, uncleanness, passion, [and] evil lust.' 4

fastings, and prayers, and long nights of vigil, we crucify both our bodies and our souls. Let us apply to ourselves Fol.87 b col.2 that which the Psalmist | David spake saying, 'Thou hast consumed wickedness of heart.' Then the Angel of Repentance shall come, and he shall root out the plants which are evil, those which the Devil hath sent into our hearts. And he shall plant in their place the fruits of the

Now when we deliver ourselves over to misery through

¹ Ps. xlii. 3. ² Ps. li. 17. ³ Ps. xliv. 22; Rom. viii. 36. ⁴ Col. iii. 5.

Spirit, according to that which the Apostle spake saying, | 'The fruit[s] of the Spirit are love, joy, peace, gentleness Fol, 88 a col. 1 of heart, purity,' 1 and the [others] which come after these.

Then, O brethren, straightway Repentance shall enter quickly into us, and it shall fill all our members, and it shall cleanse us from all our sins, and it shall burn up in us | all pride of heart, and all anger, and all wickedness, Fol. 88 a col. 2 and everything which is evil, and every thought (or, remembrance) of the Evil One, and shall compel the spiritual excellences to come, and to enter quickly into our souls, and it shall plant each one of them in its proper place. And straightway it shall root out wrath, and plant in its place | gentleness of heart; and it shall root out pride of Fol. 88 b col. 1 heart, and plant humility in its place; [and] it shall root out enmity, and plant peace in its place. It shall make hatred to flee from us, and shall drive it forth out of our hearts; and it shall make peace and love to become a crown upon our heads. It shall carry away | from us carelessness Fol. 88 b col. 2 and slothfulness, and it shall rouse us up to prayer, and to nights of vigil, and to meditation on the Psalms, and to the singing of spiritual hymns.

Consider further, O my brethren, this Repentance, and observe what a great abundance of fruit it is wont to produce in the man | who repenteth, and how it maketh all the Fol. 89 a col. 1 members to shoot forth and to blossom, even as the tree which is planted by the waters.

O Repentance, how great are thy consolations! Thou art the joy which hath its being in grief, and the merriment which hath its being in tears. The fruits of Repentance Fol. 89 a col. 2 ripen fully in the strength of the Spirit. For even if the man who hath repented holdeth his peace, the fruits of the Spirit are manifest in his face. O Repentance, in thy gracious gentleness, and in thy soft speech, and in thy quiet behaviour, thou art a rebuke to every man; for thou | art Fol. 89 b col. 1

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that which hath pointed out the way for all the saints into the fight and into suffering. Moreover, come ve, O my brethren, and adorn ye Repen-

tance with the adornments of your fastings, and anoint her with the sweet unguents of your prayers, and put a crown Fol. 89 b col. 2 upon her head | with the abasement of your tears, so that if there be any other spiritual excellences which do not appear in the beauty of the adornments wherewith ye have adorned her, they shall then be gathered together, and shall come and make merry with those which are [already] in the soul. Further, when these take up their abode in your hearts Fol. 90 a col. 1 they shall make you | to be without sin. Where, moreover, are now the earelessness and heaviness of the body? Where are the disturbing emotions which are in passion, and the profane thought, and every thing which is evil? Where are envy, and hatred, and contentiousness? Where are wrath

and wickedness? Where are pride of heart and the | words

which are eruel? Where are fornication, and impurity,

and adultery? Where are the things of vain glory and the apparel of splendour? Where are luxury, and eating, and feasting, and winebibbings, and lewd drunkenness? Where are the idle words and the filthy jests?1 Who is there that Fol. 90 b col. 1 would not wish to be a companion | of Repentance, and to make himself a stranger unto all these evil things, which blind the eyes of our hearts so that they are unable

to see the marvellous light?

For Repentance maketh a man to spread out his wings like the eagle, and maketh him to penetrate into the heights of heaven through her spiritual excellences. Now, he who hath repented, and hath been exercised in endurance, and in hunger, and in thirst, awaiteth eagerly the good things of heaven which shall continue for ever and ever. Therefore also, O my beloved, let us bring into subjection our bodies by fastings, and by prayers, and by nights of vigil,

1 Read ovenatalia.

Fol. 90 a col.2

Fol. 90 b col. 2

in order that we may enjoy His | promise [of the things] Fol. 91 acol. 1

which are in the heavens, according to what He spake saying, 'Ye are those who have endured patiently with Me in My temptations, and I, even I, will stablish with you the kingdom, even as My Father hath stablished the kingdom with Me, and ye shall eat, and ye shall drink with Me at | My table in My kingdom.'1

Fol. 91 a col. 2

Moreover, we must understand, O my brethren, how honourable is the condition of Repentance, and we must understand the gifts of grace which she hath given unto us. O Repentance, who art the food of those who suffer hunger, and a fountain of the waters of life unto those who are athirst! O Repentance, who art the consoler of those Fol. 91 b col. 1 who are passing their nights in vigil, who adornest them with the fruits of their sufferings! O Repentance, whose tears are the pleasure and the sweet perfume of the angels of God! O Repentance, who art the helper of those who have given themselves over to despair!

Let us consider the fellowship which she | made with the Fol. 91 b col. 2 men of Nineveh, when she invited them to her in her love for man, and when they made haste to open unto her in great abasement, and in tears and sackcloth. Now, it was not only men who put on sackcloth, but also the cattle and sheep. | And when the Almighty, the Good, and Merciful, Fol. 92 a col. 1 and Man-loving God, saw such great fruits as these in the hand of Repentance which she laid down before the throne of mercy, not only did He reverse His sentence of doom, but He also made His word to the prophet | Jonah to be Fol. 92 a col. 2 a lie, and He did not destroy the city.

And now, O my beloved, abandon ye not Repentance, for what shall ve find which will adorn you in your sufferings like Repentance? Nay, on the contrary, let us give unto her honours in the place of the good things which she hath brought unto us | from on high. And, moreover, Fol. 92 b col. 1

¹ Luke xxii, 28-30,

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of what kind are the good things which she hath brought unto us from on high? Again, of what kind are the good things which we shall give unto her? They are fasting, and the prayer which is pure, and our hands shall be stretched out in prayer, and our hearts shall be in the height of heaven. Give unto her humility, and sighings, through which the angels become the counterparts of men. Give unto

- Fol. 92 b col. 2 her the [tears which shall be abundant through the threat of [the fire of] Gehenna. Give unto her the faith, and the hope, which make a man to draw nigh unto God. Give unto her mercifulness, and the love [which we must shew] towards each other, and the works of charity which cover
- Fol. 93 a col. 1 entirely a multitude of sins, and blot them out | at the judgement. Moreover, after all these good things which are thus, let not any one of us be deceived, and turn a second time to the filthiness of sin after repentance, like the dog which is wont to return to his vomit, wherefor he is held in abomination.
- Fol. 93 a col. 2 Now I call upon you, O my beloved, in order that | ye may guard yourselves with exceedingly great care, and that ye may not omit to do anything which can benefit (?) our treasures. For our Enemy taketh counsel against us at all times, and the Thief in his lair is wont to make plots [against us] at all times. This being so, O my beloved,
- Fol. 93 b col. 1 and as the Comforter and the Spirit are looking | upon us with merciful kindness, let us give our tears to God each and every day, in order that they may act for us as messengers before our faces, before we depart from the body. Let us repent as much as we are able, and the saints shall be |
- Fol. 93 b col. 2 fellow-petitioners with us in our supplications. Let us not restrain ourselves, but let us seek after Repentance and fail not to find her.

Let us not permit ourselves to fall into tribulation, [for] He will not hearken unto us in that Other World. Let us not allow ourselves to come into the hands of those who

are without mercy, whereby we shall endure suffering, for even if we cry out, they will not hearken unto us. Let us not allow them to cast us into | Gehenna, Let us follow Fol. 94 a col. 1 after Repentance [in this world], for there is no repentance in that Other World. And the avenging angels shall answer and say unto us, in anger and with threatenings, Wherefore do ye cry out for nothing? This is not the place in which to cry out.' And they will chide us | for Fol. 94 a col. 2 the [offences] which we have committed, and they will rebuke us because of the things to which we have listened, and the saints, in despair (?), will make complaint to God concerning us saying, 'We endured, and we cried out [until] our throats could cry no longer.' Straightway in that hour the angels of wrath, who are

[set] over the | punishments, shall bind in chains the souls Fol. 94 b col. 1 of the sinners, and shall cast them into the Tartaros of Amente, and shall inflict upon them their punishments to their utmost strength. And if we suffer pain, and weep there, who will hearken unto us? Or who will shew compassion upon us in that Other World? Or who will take our tears from us and carry them to the place of | com- Fol. 94 b col. 2 passion? Or who among the Saints is there that will make entreaty before God on account of our tribulation and the necessity wherein we shall find ourselves, supposing that we die before we have repented of our sins? The things which we have left undone in this world, whilst we were in the body, where shall | we find them to give us help in that Fol. 95 a col. 1 Other World? Neither gold, nor silver, nor vineyards, nor

to seek out | her daughter, nor shall a son have the power Fol. 95 a col. 2

to give help to his parents, nor shall a brother have the power to give help to his brother. No one of these shall

[any] possession shall afford us help in that Other World. Neither shall the father have the power to seek out his son in that Other World, nor shall the mother have the power

shall himself bear his own burden of punishments whereto he shall be condemned.

- Fol. 95 b col. 1 And moreover, the Saviour proclaimed saying, | 'Whoso-ever shall love father and mother more than Me is not worthy of Me. And whosoever will not forsake son and daughter, and take up his cross, and follow Me, is not worthy of Me, and he shall not inherit the kingdom which is in the heavens.' And O how awful and terrible a thing is it to fall into the hands of the Living God 2 in
- Fol. 95 b col. 2 the hour of our visitation! | Now the holy Apostle explained unto us these words when he spake saying, 'I am indeed a wretched man! Who is he that shall deliver me from the body of this death?' O what great terror, O what great tribulation shall come upon all souls in
- Fol. 96 a col. 1 that moment wherein they shall bring them forth | from our members!

In [that] hour the deepest darkness shall enshroud us, and the blackness of the night shall be upon our eyes, and it shall spread itself over all the light. And our hearts shall be disturbed exceedingly by reason of those beings who shall come for us, and by the horror of their forms which shall benumb us, and by the terrifying aspect of their faces, and by the grashing left their teeth, and by the wrath of

- Fol. 96 a col. 2 and by the gnashing | of their teeth, and by the wrath of their eyes, and by the quakings of their limbs, and by the stridings of their legs, and by the roarings of their lips, and by all the forms which they have, and by their rushing in upon us because they wish to devour us.
- When we see all these things before us, what shall we Fol. 96 b col. 1 say? Or what words shall we utter? Or what shall our mouths declare? And whither shall we flee? Or in what place shall we hide ourselves? Now it will be impossible to escape from their hands, and it will be impossible to flee into any place, where the face of God is not. For it is written, 'Whither can I flee from Thy face, or whither can

¹ Matt. x. 37, 38; xix. 29.

² Heb. x. 31.

³ Rom. vii. 24.

I flee from Thy mercy?' Now therefore let us know what is the medicine whereby we may cure ourselves of this Fol. 96 b col. 2 great sickness, or with what we may cover (or, protect) ourselves during an affliction which is so exceedingly great. Neither silver, nor gold, nor possessions, nor riches [can do sol, for none of these is able to work our healing; and neither the whole world, nor | what therein is shall be able Fol. 97 a col. 1 to render us help. And we shall find no medicine which will cure us except prayer, and fasting, and humility, for it is these which have the power to cover (or, protect) ourselves in the hour of our necessity.

Let us keep in remembrance the Lord of All, Jesus, the Son of the Living God, Who | fashioned every being Fol. 97 a col. 2 which breatheth, and the heavens, and the earth, and the sea, and the rivers, the Lord of whatsoever is in the heavens. and of whatsoever is on the earth, unto Whom alone belongeth Power. He hath His being in the Father, and the Father hath His being in Him. He cried out saying, 'My Father, deliver Me from this hour.' And again, 'My Father, if it be possible, let | this cup pass away from Me, neverthe- Fol. 97 b col. 1 less let Thy will be done, and not Mine.' And He prayed until the third time saying, 'If this be Thy will, let it come to pass,'2

Observe ye and consider these awful words which the Lord of All spake, the Lord Who was not afraid of death, for it is He Who hath the power over death, and it is He Who is the Lord | thereof. On the contrary, it is because Fol. 97 b col. 2 He is God, and because He liveth in the glory which is exalted, that He took the lowly form of man, in order that He might taste death on behalf of all; and it was fitting that He should do so, and that they should deliver Him over into the hands of sinners. For this reason He made known unto every one, that the necessity for the Fol. 98 a col. 1 death, which had to come upon every soul of man in the

¹ Ps. exxxix, 7,

² Matt. xxvi. 39-44.

hour of their visitation, was very great. Now that day shall be a day of tribulation, and of necessity, and of sighing until we shall have passed by this great danger which is full of terror.

- Fol. 98 a col. 2 Now if we shall have set Repentance to be a | fellow-worker with us, we shall find it straightway, and we shall proclaim it at the feet of God, the Father of Good, Who shall deliver us from all these necessities, and from the tribulations which shall come upon us, and it shall lift us out of the hands of these angels who are our pitiless adversaries. And if we shall have set humility to be a fellow-worker with us, it shall never cease to make supplication Fol. 98 b col. 1 to God, until He hath | scattered these adversaries and hath taken us in gladness to the bosom of the saints in the Country of the Living. And if we shall have set
- the Country of the Living. And if we shall have set love to be a fellow-worker with us, it shall never cease to cry out to the Merciful One, the Father of Compassion, until He hath driven these adversaries from us, and hath taken us with gladness into the glorious sanctuary of the Jerusalem of heaven, and hath given us as gifts to the Beloved One.

 Fol. 98 b col. 2 If, however, we have none | of these things with us as
- fellow-workers, then know ye that when we are in torture, and cry out under the punishments, and weep in misery, no mercy of any sort whatsoever shall be to us [there]. On the contrary, the avenging angels shall be wroth against us, and they shall revile us mercilessly, and they shall Fol. 99 a col. 1 inflict most just punishments upon us. | Moreover, in that Other World there shall be no mercy wherewith to shew compassion to souls, but the appointed work of those pitiless adversaries shall be to inflict torments on the souls of sinners.

O what a terrible thing it will be to fall into a place wherefrom there is no delivery, even as it is written, Fol. 99 a col. 2 He who feareth not shall | be in the places which he

deserveth for ever, and he shall never be delivered therefrom. 1 O what a wretched state! And in what manner will ye take your stand, O ye who have borne the sacred names of priests and monks, and have, nevertheless, treated with contempt the commandments of God? The sinners who shall be enduring punishment there shall revile you, and shall say unto you, 'It was necessary for us to commit sin | because we were involved in the cares of the business of Fol. 99 b col. 1 life, and we were led astray through the error of the matter of our bodies. But as for you, what do ye do in this place? And why are ye suffering these punishments, which are endless? Are ye not those who wore the garb of piety (i. e., of the ascetic life) in the world?' O how great shall be the disgrace in that World, for to it no end hath been assigned, and it shall continue for ever. O my beloved, God Fol. 99 6 col. 2 forbid that this great state of misery shall come upon us. But let us strive against it with all our might, in order that we may obtain for ourselves the great glory which is in that Other World, wherein all the saints are arrayed. Pray, O my brethren, that we may attain unto this glory, for it is the glory which endureth | for ever. Let us repent then, O my beloved, and, O my brethren,

Fol. 100 a

let us weep at all times before the Saviour until His voice come to us in joy saying, 'Your sins are forgiven to you.'2 For the shedding of tears of repentance maketh the compassion of God to have regard unto | thee, and to shew Fol. 100 a mercy unto thee. The shedding of tears of repentance maketh the Holy Spirit to enter quickly into a man, and to take up His abode in him. By the shedding of tears of repentance God maketh thee to become a new creature a second time, and He bringeth back to thee the fruit of thy health-giving suffering. For the shedding of tears taketh not place without the turning of the heart, and the turning of the heart doth not take place | in those who Fol. 100 b

¹ Compare Isa, lxvi. 24; Matt. xiii. 40, 42; xxv, 41, 46.

² Matt. ix. 2; Mark ii. 5, 9; Luke v. 20, 23; vii. 48.

pass their lives in lewdness and in jesting. Neither doth repentance flourish in the man who is sated with sluggishness; but through the suffering of fasting, and the vexing (?) of the flesh, thy heart shall be in a state of humility, and thou shalt seek after repentance, and thou wilt sigh by reason of thy sins.

Fol. 100 b col. 2

And now, O my beloved, let us take the greatest care of our lives at all times, so that we may | make supplication, and that, through God, we may become faithful. See how very many sufferings our Lord and Saviour Christ endured on our behalf! For what evil thing did He do, and who in all creation is there who shall rebuke Him for sin? Nav. He endured all these sufferings on behalf of us sinners! in order that He might bestow upon us this great salvation of repentance.

Fol. 101 a col. 1

> Let the eyes of our heart contemplate the nails which were driven through His holy hands; and His hanging upon the wood of the Cross for our sins; and His side, which they pierced with a spear, and there flowed forth blood and water; and the reed wherewith | they smote Him on His head; and the shameless servant who spat in His face, and He was silent. And when He was athirst on the Cross,

Fol. 101 a col. 2

they had no compassion upon Him, but they gave Him to drink vinegar mixed with gall in His thirst. In fulfilling all these things He bore Himself in patience and in | love Fol. 101 b to man, [for] He wished to make us partakers with Him in His sufferings, in order that we might inherit with Him the kingdom which is in the heavens. And He spake saving, 'He who loveth Me, let him deny himself, and take up his cross, and follow Me.' And moreover, the Apostle

col. 1

Paul himself knew the honour of the Cross, and therefore he cried out | saving, 'Let it not be to me that I should boast myself except in the Cross of our Lord Jesus Christ, wherein the world is crucified unto me, and I myself also

Fol. 101 b col. 2

am crucified unto the world.' And again he spake saying, 'I myself am crucified with Christ, but I do not live, for it is Christ Who liveth in me.' 2 And again, 'Without sufferings a man is | not able to please God,' And again, Fol, 102 a 'If it be that we receive sufferings with Him, then we shall reign with Him.'3

Therefore, also, O my beloved, let us be prudent, and let us watch, for our Adversary the Devil goeth about roaring like the lions, seeking to devour our souls, and wishing to make us strangers to these great good | things. Fol. 102 a Blessed, then, are those who shall resist him firmly in the faith, for they are those who shall receive glory with Jesus, according to that which He said, 'Ye are those who have endured patiently with Me in My temptations. And I will stablish you in the kingdom even as My Father hath established Me in the kingdom. Ye shall eat and ye shall drink with Me | at My table in the kingdom.' 4

Blessed is he who hath endured sufferings in fastings, and in prayers, and in nights of vigil, and in sighings! For Christ shall magnify him, and he shall eat and shall drink at the feasts of the saints with openness of face.

Fol. 102 b col. 1

Blessed is he who hath shewed himself to be a compassionate man, and a lover of his neighbour in the love of God, for | he shall enjoy consolation in the bosom of Fol. 102 b Abraham, in the kingdom which is in the heavens.

Blessed is he who is soaked with tears which he hath shed for his sins that he hath committed, for he shall escape the place of weeping, and the gnashing of teeth.

Blessed is he who hath sorrowed for his sins, for he shall rejoice with God and His angels | in the kingdom Fol. 103 a of light.

Blessed is he who hath given his bread to him that is an hungered, for he shall be filled full of the Bread of Life in the heavens.

¹ Gal. vi. 14. ² Gal. ii. 20. ³ 2 Tim. ii. 12. ⁴ Luke xxii. 28-30.

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Blessed is he who hath clothed him that is naked, for his sins shall be covered on the Day of Judgement.

Blessed is he who hath shewn mercy to the poor, for mercy shall be shewn unto him, and he shall be held worthy to hear | these gladsome and joyful words, 'Come, Fol. 103 a col. 2 ye who are the blessed of My Father, and ye shall inherit the kingdom which they have prepared for you from the foundation of the world.' And again He saith, 'Whosoever shall give one of these little ones a cup of cold water to drink, Amen, I say unto you, he shall in no wise | lose Fol. 103 b his reward.'2

col. 1

Blessed is he who shall forgive his neighbour when he sinneth against him, for if he doth, the note of hand which hath been written against him, and the deed of obligation which he hath to every one shall be destroyed.

Blessed are those who shall frequent the church both morning and evening daily, and especially at the time of the receiving of the Holy Mysteries of the Body and Blood of the Lord Jesus Christ. | For by means of these shall a man become united unto the angels who are in the heavens, and he shall see them face to face, and he shall answer with them mouth to mouth in their salutation of 'Alleluia'.

Therefore, O my beloved, we must not give sleep to our

false swearing and robbery; if he cometh not in the

Fol. 103 b col. 2

eyes, or slumber to our eyelids, either by day or by night, so that we may escape all evil. | For the Enemy lieth in Fol. 104 a col. 1 wait for us, and he cometh against us in a multitude of crafty sins. If he cometh not in carelessness, he will come in ignorance; if he cometh not in pride of heart, he will come in wrath; if he cometh not in vain glory, he will come in fornication; if he cometh not in remissness, he will come in hatred; if he cometh not in fornication, he will come in complaining; | if he cometh not in theft, he will come in

Fol. 104 a col, 2

passions he will come in evil thoughts. In short, Satan will never cease from us. He layeth a snare for us with error of heart, he leadeth us craftily to a perverted judgement, and he sendeth carelessness therein; now Amente is filled through carelessness.

Let us therefore keep in mind when [fighting] these battles the various forms of craft and deceit which the Enemy | spreadeth out before us. Let us gird on the Fol. 104 b armour of righteousness, that is to say, prayer, and fasting, and purity, and peace, and love, and humility, and charity, and love towards each other, and courteous converse with every man in the fear of God; for by means of these we shall be able to do battle against the loose and foolish talk of deceit. Especially let us fear the awful judgement hall of God. Let us cast away from us the | works of darkness Fol. 104 t and put on the armour of light, in order that we may inherit the habitation of the saints which is in the heavens, and of the sons of the light, through Jesus Christ our Lord, to Whom be glory, and with Him the Father and the Holy Spirit for [all] ages and for ever. Amen.

¹ Rom. xiii. 12.

Fol. 105 a THE DISCOURSE WHICH SAINT ATHANASIUS,
ARCHBISHOP OF RAKOTE, PRONOUNCED
CONCERNING THE PASSAGE IN THE GOSPEL OF SAINT MATTHEW, 'THE KINGDOM
WHICH IS IN THE HEAVENS IS LIKE
UNTO A RICH MAN, WHO CAME OUT IN
THE MORNING TO HIRE LABOURERS FOR
HIS VINEYARD.'1

THE Lord saith in the Gospel of Matthew: The kingdom which is in the heavens is like unto a certain rich man, who Fol. 105 a came out in the morning to hire labourers | for his vineyard. col. 2 He made an agreement with the labourers [to pay them] a stater a day, [and] he sent them into his vineyard. He came out [again] at the third hour, and he saw others standing in the market, and they were idle. He said unto these others, 'Go ve into my vineyard, and that whereof ve are worthy I will give unto you'; | and they went in. He Fol. 105 b col. 1 came out again at the sixth hour, and again at the ninth hour [and saw other labourers], and he did the same with these. When, however, he came out again at the eleventh hour, he saw others standing [in the market]. He said unto them, 'Wherefore do ye stand in this place the whole day doing nothing?' They said unto him, 'Because no man hath hired us.' He said unto them, 'Go ye into my vineyard.'

Fol. 105 b Now let us enquire carefully, and let us learn what | are these kinds of labourers, and what this vineyard is, and who is this master. In the first place, the Master in this vineyard is God the Father, Who hath governed His creatures

(or, creation) from the beginning. And moreover. He speaketh with them through the prophet who hath made known to us that the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah | are the new and Fol. 103 a beloved plant. The labourers whom He hired in the beginning are Moses, and Aaron, and Jesus the son of Nun. He called unto Moses in the land of Midian. saying, 'Come thou, get thee down into Egypt, and thou shalt bring out My people from that land 1. And thou shalt labour in My vineyard in commandments, and decrees, and | ordinances.' And He covenanted with them for a Fol. 106 a stater, that is, Moses was to have the honourable rank of prophet, and Aaron was to hold the office of high priest over His people, and they were to serve [him].

Those who were hired at the third hour were the Judges, whom He appointed to be over His people; 'him of whom ye are worthy will I give unto you.' They were not prophets, and they were not apostles, but they were those who were Fol. 106 b worthy of the title of 'judge'.

Those who were hired at the sixth hour, and at the ninth hour, were Samuel, and David, and all the [other] Prophets. Samuel worked in the vineyard with a horn.² David transplanted a slip of the vine from the land of Egypt, and he cultivated it with the psaltery. Hosea found Israel to be like a vine in the desert in some respects, for he said, 'Israel is a branch of a vine which is good, | and his fruit is abundant.' 3 Fol. 106 b

Those who were hired at the eleventh hour were the Apostles, whom He found to be idle the whole day. And they were idle in respect of the works of iniquity of all kinds, because no one had hired them, and the Devil could not hire them for the service of idols. He could not hire John the Baptist for I the peddlers in the place of eating and Fol. 107 a drinking. Peter he could not hire for the service of unbelief. Andrew he could not hire in polluted marriage, and he could

¹ Exod. iii. 10.

² 1 Sam. xvi. 13.

³ Hos. x. 1.

not make him to become the servant of a woman. For this

reason he was called 'Boanerges', that is to say, 'Son of the thunder of heaven.' Therefore could no one hire them on earth to make them to work for him, and to give them

Fol. 107 α wages | according to what they were worth. Therefore were their wages abundant in the heavens. Therefore doth the Saviour say concerning all the Apostles, 'O My Father, the men whom Thou hast given unto Me from the world have I found to be chosen vessels.' And again, 'Of those whom

Fol. 107 b Thou hast given unto Me have I lost none'; 2 and, | 'No

Fol. 107 b Thou hast given unto Me have I lost none'; 2 and, | 'No man is able to come unto Me except through My Father,
Who hath sent Me to draw him.' 3

Behold, these words make us to know that it is the Father Who hireth the labourers for His vineyard. Who is this Governor? I say, It is the Lord Jesus, the Christ, the Son of God, in Whose hand are all the possessions of God, which is a mystery. His power is in Israel and in the other | Fol. 107 b nations, for He Himself said, 'The Father loveth the Son, and hath given everything into His hand.' The Son saith, 'To Him belongeth the inheritance.' The Governor saith, 'It is He Who giveth wages unto those who labour, and the whole world is under His rule.' Therefore is the key of Fol. 108 a David in His hand, and He is the vine. | Therefore it is

He Who rejoiceth in all His creatures. He is the Bread.

Therefore it is He Who giveth meat and drink to all His creation.

Now when the evening had come the lord of the vineyard said unto his steward, 'Call the labourers, give them their wages; begin with the last and continue until thou comest Fol. 108 a to the first; 5 give unto each a stater.' | The Father saith unto the Son, 'Either at the last day or to-day, Thou knowest [best], call the labourers and give them their wages, all the labourers who have laboured for the race

¹ Compare John xvii. 6. ² John xvii. 12; xviii. 9.

⁵ John vi. 44. ⁴ John iii. 35. ⁵ Matt. xx. 8.

of men, give them the wages of their work.' Paul saith, 'Now certain men God placed in the Church, the first being | the Apostles,' 1 unto whom He began to give [their] Fol. 108 b wages; and the second were the Prophets, et cetera. The first [labourers] came, thinking that they would receive more [than the others]. Hearken unto Him, for He said, 'I say unto you, very many of the Prophets and Kings have desired eagerly to see the things which ye see, and have not seen them.' 2 The stater which He gave unto them was the honour of Apostleship, and the Holy Offering.

And, the Scripture saith, when they had taken the stater, Fol. 108 b they murmured against the lord of the vineyard and said. col. 2 'Why is it? These last have only laboured for one hour, and vet thou hast paid them the same amount as thou hast paid to us.' Now, who are these who murmured and were envious of the labourers who came in last except the scribes and the Pharisees, who had themselves been sent to labour | in the vineyard? It is against these that the Fol. 109 a Scripture crieth out saying, 'Why have ye burned up My col. 1 vineyard? And why are the possessions plundered from the poor in your houses?'3 For they themselves received the Law as the commands of angels, but they did not keep it, and they murmured against the Lord saying, The disciples of John and the disciples of the Pharisees fast, | but Thy disciples do not fast.4 Why do Thy disciples Fol. 109 a transgress the tradition of the elders? They wash not their hands when they eat their bread,5 they eat, they drink, they make merry. Even the Apostles cut down the ears of corn 6 and eat before Thy very face, and they wander about at large in the world.' It was these very men that murmured saying, 'Why have Thy disciples made the Sabbath to be of none effect?' | who were envious of these last who Fol. 109 b

were the labourers in truth.

¹ Cor. xii. 28.

² Matt. xiii. 17.

³ Isa. iii. 14.

⁴ Matt. ix. 14.

⁵ Matt. xv. 2.

⁶ Matt. xii. 1.

And the lord [of the vineyard] made answer, and said unto one of them, 'Friend, I have done thee no injustice. Did I not agree with thee for one stater? Take what is thine and depart.' And who was it who made all these complaints? I say that it was none other than he unto whom it was said, 'Friend, that wherefor thou hast come, do,'2 that is to say, it was Judas, who betrayed the Saviour, and who spake with great | murmurings saving, 'Why did they not sell the unguent for three hundred staters and give them to the poor?' If thou didst care for the poor, O betrayer, why didst thou steal their property from the coffer of the treasury? Or was thine eye evil because I am good? Now because he was a wicked man he | stole the money which was Fol. 110 a east into it (i.e., the coffer). And the Saviour Himself was good to him, and He shewed Himself longsuffering in respect of him, for He said unto him, 'I have not the power to do that which I wish with the offerings which they bring.' This was God's defence of him: 'I, Who am God, have not the power to pay more wages than those which a man

Fol. 110 a col. 2

col. 1

Fol. 109 b col. 2

col. 1

in respect of his eyes. And when they were eating, the Apostles watched that Fol. 110 b they might not let their hands | touch those of the Saviour in the bowl, for they were afraid, and said, 'Who are we that we should eat with God?' But Judas, the man with no right perception, did not hesitate to put his hand into the bowl with the Saviour, and he was eager to dip his piece of bread at the same time, and to eat before the Saviour. The Saviour said nothing in order that we might

shall earn, and I judge those I who shall work wicked-

ness.' These are the testimonies, and the murmurings of Judas; he murmured with his tongue, and he was cruel and merciless in his heart. He was a wicked man in his soul, he was a thief with his hands, and he was shameless

¹ Matt. xx. 13.

understand.

² John xiii, 27.

3 Mark xiv. 5.

When the disciples had asked Him, 'Who, then, is it that shall betray | Thee?' He gave them a sign of the want of Fol. 110 b right perception in Judas saying, 'He who shall dip his hand with Me into the bowl first is he who shall betray Me'; 1 and He said unto him, 'That which thou shalt do, do quickly,' 2 For the Saviour made haste to work out the salvation of His creation on the Cross, according to the wish and | command- Fol. 111 a ment of His Father. Thou wilt not find that He put out of the way, or was careless about that for which He had come, or that He was afraid of death; but He made manifest His readiness for the Cross like a valiant martyr, and like God Who is without fear.

Therefore did He urge Judas onward saving, 'That which thou shalt do, do quickly.2 | Haste thee onward, for all Fol. 111 a these created beings are hindered; they await thee, and moreover, they await Me. Those beings who are in the heavens await Me, and those beings who are in the abyss and chaos await thee. My Father is with Me, and He will help Me; the Devil is with thee, and he standeth by thy side, on the right hand of thee, and he will help thee. Those who are in the | gates which are in the heavens, that is, Fol. 111 b the holy angels, will crown Me, and the avenging powers are making Amente ready for thee.' And He urged him onward with these words, 'Haste thee, for I am ready for the whips (or, seourgings).'

Rightly therefore did Esdras say, 'The creature may not haste more than the Creator.' 3 Now since Judas was he who should betray Him, why did He cry out to him, 'Friend, I do | thee no injustice'? Though He said to Fol. 111 b him, 'Thine eye is evil, but I Myself am good,' the Saviour did not withhold the speech of friendship from him until the hour in which he betrayed Him. He called him 'friend', but He thought of enmity. He gave him the bag that held the money, and he | became a thief. Fol. 112 a

col. 1

¹ Matt. xxvi. 23.

² John xiii. 27. ³ 2 Esdras v. 44.

He chose him as a disciple, but he meditated guile. He chose him as a man, but he became a devil.

O Judas, what is it thou didst do? And what didst thou gain when thou didst betray the Lord? Thou didst waste thy life, and didst lose this great honour, the glory Fol. 112 a of Apostleship. For who is above his lot? After | the appellation of 'Angel' cometh the title of 'Apostle'. Now a man hardly considereth his son to be worthy to eat with him, yet it was a helpless servant who was made to eat with his God, and Jesus, our Lord, considered him to be worthy to do so. He ate with the tax-gatherers, and He drank with Judas the lawless man, and a pestilent man reached out his hand with [that of] God.

This | wretched man lost his life, and accepted death for Fol. 112 b col. 1 himself; he exalted himself above his worth, and he fell down on to the ground according to his worth. Jesus chose him with the Apostles, and he lost his Apostleship. was chosen to be an heir, and he himself abandoned Thine inheritance. Now the Apostles were the heirs of the Saviour, and they were the light of the | world, but Fol. 112 b col. 2 Judas did not wish to give forth light. They were the salt of the earth, but Judas did not wish to purge away what was polluted. They were those whom God set in the Church, but Judas did not wish to continue with Therefore was he removed from the measure of manhood, and he became the portion of the Devil.

Woe be unto thee, O Judas! In what didst thou benefit thyself? Better | Cain, who killed a man, than Judas, who killed God. Better Saul, who hated a man, than Judas, who hated God. Better the hardheartedness of Pharaoh towards the people than the hardheartedness of Judas towards God. Better the deceit of Balaam than the wickedness of Judas. Better the rebellious speech of Korah | Fol. 113 a in the desert than the stiffneckedness of Judas in Jerusalem.

Fol. 113 \alpha in the desert than the stiffneckedness of Judas in Jerusalem.

col. 2

Better Aehar (Aehan), who stole the accursed thing, than

Judas who stole the gifts of charity. Better the arrogance of Absalom in respect of David than the contumacy of Judas in respect of God. Better the evil counsel to David of Ahitophel, who hanged himself and died, than the condemnation of Judas, who hanged himself and is in Fol. 113 b Tartaros, against the Saviour. Better, by far, the cursings by Shimei of David than the scorn of the Saviour by Judas. Of far less evil was the bloody murder by Joab, which he committed in sheer wickedness, than the murder by Judas, which he committed in pitilessness. Better the love of money by Gehazi, who became a leper, than the avariciousness of Judas who went to destruction. The sin of | Jeroboam Fol. 113 b was less than the wickedness of Judas, for Jeroboam [only] made false gods, but Judas rejected the True God.

'Friend, I do thee no injustice: take that which is thine [and] depart.' O evil friend Judas, it was not the Saviour Who did thee an injustice, but thou thyself; take thou thy curse, and depart thou into Amente! Now Judas | being Fol. 114 a in this state, Matthias 2 entered in and received the blessing, and became a disciple of the Master in his stead. He became an Apostle, he preached, and he sent forth light into the countries [round about]. He made himself salt, and purified souls; he made himself a servant, and was in subjection unto God; he became a beloved son of the Lord Jesus Christ, the King of All, the Lord of All, the Glory of All, | Who ruleth Fol. 114 a All, Who shall judge All, Who sheweth compassion upon All, Who doeth acts of mercy to All, Who sustaineth All, Who destroyeth All, Who transformeth All, Who maketh All new, Who maketh All glad, and through Whom All endureth.

And now, O man, | come and embark in the ship of salva- Fol. 114 b tion which is the faith of the Church. It hath two steering oars, wherewith it is guided, and these are the Testaments, whereon if thou shalt meditate they will bring thee unto a good place for tying up thy boat. It hath a mast, which

¹ Matt. xx. 13, 14.

Fol. 114 b col. 2

is the Cross of the Lord, and a rudder; these are thy hands which are stretched out in prayer to God. It hath a sail which beareth it onwards, that is | the Power of God, which directeth thee into every good course. It hath a guiding pole, which is the Bishop in the Church. It hath a helmsman to steer it, Who is Jesus, Who directeth the course of the universe. The sailors on board are the elergy who are in the Church and who | minister. There is a cargo borne upon it, and

Fol. 115 a col. 1 and who | minister. There is a cargo borne upon it, and these are the Christian peoples. Thou shalt arrive in port, in a haven which is fair, that is to say, the harbour of Jesus, which is the heavenly Jerusalem. Thou shalt inherit the things promised by God, that is to say, His good things, and thou shalt rest thyself with thy fellow-citizens, who | are the angels and all the saints.

And now behold, O my brethren, we have passed the whole

Fol. 115 a col. 2

Fol. 115 b

day in exercising ourselves in the word, so that we might at length set the matter, whereto we put our hands, upon its feet. And now, let us give thanks unto God, and unto the Holy Spirit, Who hath opened for us our mouth in speech. and hath put into our | mouth the words, in order that we may say the things which the Logos hath bestowed upon us, which will benefit greatly our own souls and the souls of those who hear us. Let us ascribe blessing to the Logos, Who hath blessed us with the Holy Spirit. It is He, moreover, Who spake saying, 'When they speak with you, take no thought as to what ye shall say, for it shall be given unto you in that hour what ye shall say. For it shall not be you who shall speak, but the | Spirit of our Father Who shall speak in you.' And now let us ascribe glory to God, God Almighty, Who hath sent unto us the King, the Christ, through Whom we bless and praise the Father, and the Son,

Fol. 115 b

Fol. 116 a to all | ages. Amen.

¹ Matt. x. 19.

and the Holy Spirit, the consubstantial Trinity, from all ages

LIKEWISE A HOMILY PRONOUNCED BY PRO-KLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE SUNDAY BEFORE EASTER, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.

May the precious miracle of our Saviour overcome our Fol. 116 a

[halting] speech, and may the utterance of words of great weight vanquish our tongue this day in respect of this miracle, for otherwise we shall not attain to the capacity for preaching. according to its true value, the goodness of Him Whom they crucified for our sakes. For what is there which hath ever happened that is like | unto that which we now see by faith? Fol. 116 b Moreover, what mind hath ever existed which hath been able to think it out as it really is? Or what understanding hath ever been able to reason it out? Or what heart hath ever been able to depict it to itself? Or what power of speech hath ever described it? Or what eye hath ever seen it? Or what ear hath ever heard the report of such a miracle as this, and of such love, that is to say, of Christ Who took upon Himself

flesh in very truth, and bestowed upon us the blessing of life? Never before did the sun look upon one hanging on the Fol. 116 b wood of the cross, who was so shamefully slandered as was He-for our sakes. Never before did the sun see any one purchasing our nature under a curse. Never before was the redemption of the world sold for thirty [pieces] of silver. 1 Never before did there exist passion and death, which were without sin, in the smelting furnace of sin. | Never before was one Fol. 117 a who was without a father, according to the flesh, condemned

to death by the governor. Never before was there one who was hung upon the tree to draw every one to him, and to give

Fol. 117 α col. 2

Fol, 117 b

236

life unto them. Never before did the tomb receive into it a dead body which had plundered death. Never before did the heavens become dark as night at mid-day, [as they did] through Him, in order that they might not see the tragedy | which they dared to act in respect of God, for they presumed to touch His flesh. Never before did Amente quake as it did when it swallowed Him up. Never before was the earth made beautiful by a sepulchre which contained life; it was, however, no sepulchre, but rather a bridal bed. He Whom they buried therein did not suffer corruption; | on the contrary, He Who went down into it became a bridegroom. Never before hath any natural man passed three days and

Fol. 117 b

col. 2

the womb of the Virgin, according to that which He knew,
He it was Who rose on the third day. He raised up the
temple, He lifted it up, | by His will through death, and
He made manifest the Resurrection through the birth-pangs
of the Virgin.

Now in this place (i. e., world) time followeth after be-

three nights in the earth, and risen up therefrom, except Him Who of Himself fashioned the temple of His Body in

getting, but in this place (i. e., world) he who prevaileth is he who preacheth at all times in haste. No lamb which could have been offered up on the altar could ever have carried away the sins of the world, except at that time | when God took the form of a servant. And He fashioned an ineffable body for Himself, and He clothed Himself therewith; now this was His flesh, the life. His blood is the redemption. The Spirit is the seal. The nature of God is without beginning.

Fol. 118 a col. 1

Well therefore hath the blessed Paul said, 'Old things have departed; behold, | new things exist.' [The new heaven,] that is to say, He Who hath come down from it (i. e., heaven) hath blessed our coming thereto. The

Fol. 118 a col. 2 new earth: He Who was laid in a manger. He purified it through the flesh wherein He was placed. The new sea, which is vast and deep: the feet of men of flesh do not pass over it, neither is it | contaminated by sin. The Fol. 118 b new life: this is He Who hath made war to cease from Him, and [the life] is full and made perfect in peace. The new humanity: this is that which hath washed itself and cleansed itself in water, and hath smelted itself a second time in the furnace of the Holy Spirit. The new worship: this is not the savour of sacrifice a second time, neither is it circumcision, | but it is the worshipping Fol. 118 b by faith, and the glorifying of One Substance in Three Persons.

These things are they which the prophet preached unto us saying, 'In that day God shall make Himself manifest in counsel and in glory upon the earth.' In what day? Declare thou unto us, O prophet. He saith, 'In that | day Fol. 119 a wherein God, Who is over all nature, shall take upon Himself col. 1 flesh of a woman, according to that which He knoweth. The Virgin shall bring forth by ineffable mystery, without a husband, a Man, and a Lover of men, Who shall not change. He will make death to vomit me forth, this [death] which hath swallowed me up, which I know not. His | tomb shall Fol. 119 a be the treasury of the Resurrection. And the captivity of man He will make to be the mother of freedom. And why should I multiply words? Passion belongeth to my flesh, but power belongeth to divinity.'

But declare unto us, O thou prophet, in what manner shall God make Himself manifest on the earth? | Will it be Fol. 119 b without [His] manhood? Will it be without [His] flesh? 'Get thee hence, O heretic, and speak not of this, for I will not declare [the matter] unto thee, [saith] the prophet. 'If God were to appear without this, I speak of the flesh, O thou new and vain dogmatizer, neither thy face, nor thine eye, would be able to bear His light. And creation could not

Fol. 119 b col. 2

clothe herself with [her covering of] nature; the mighty Devil | would not be able to go against Him to fight with Him, for he would quake before the Creator. Death would not dare to swallow up the indestructible nature of God, and Amente would be in abject terror of God if He were naked in respect of the flesh. The Seraphim would not be able to gaze upon Him, and how would it be possible for Amente not to quake?

Fol. 120 a col. 1

Fol. 120 a col. 2

'Now the nature of God had need of a | hood (or, covering), not in order to clothe itself (I speak of the indestructible nature of His Divinity) but in order that we might not be struck dumb at the sight of Him. It was not a covering like unto that of Moses, for that was a covering of the darkness which was ignorance. It was not a curtain which was made by cunning weavers, for its beauty was not | due to a mixture of many colours. It was not [like unto] the covering of the mercy seat, which was interwoven with gold, for its beauty was not derived from a material substance. It was not [the work of] the Cherubim, neither was it wrought by the hand of man; for the cunning handiwork thereof was marvellous.' Now the sheep hath need of a covering [of wool], in order that it may be guarded by it from the wolf which eateth man.

Fol. 120 b col. 1 Now the new Jew hath also attacked my words, | and hath scoffed at the words of great import of the prophet, and hath contended against the Holy Spirit. And what doth he say? [He saith,] 'I do not believe that God appeared upon the earth, or that He Who hath no form hath taken shape in the similitude of a man.' But if thou deridest the Law, O Jew, and if thou wilt not hearken to the Prophets, and if thou wilt treat with contumely the | Evangelists, and if thou wilt pervert the words of the Apostles, let us then enquire of the Elements, and let us learn from them what they have to confess concerning God Who died in the flesh, and Who He is.

Fol. 120 b col. 2

¹ Exod. xxxiv. 33,

² Exod. xl. 3.

Come now, first of all let us enquire of the sun. Tell us. O Sun: For what reason didst thou withdraw to thyself thy rays when the Lord was crucified? Why was it? Was it because He Whom they crucified was an ordinary | man? Fol. 121 a If this be so, thou shouldst have done the same when they slew Abel, the righteous man.1

I will also enquire of heaven. Tell us, O Heaven: For what reason didst thou clothe thyself with darkness at the hour of noon? Was it because the Jews pierced the side of the Lord? Or was it because He Whom they crucified for us was an ordinary man? If He was, why didst thou not understand [and do the same] when they stoned Naboth 2 Fol. 121 a the Israelite?

[I will also enquire of the earth.] Tell us, O Earth: For what reason didst thou quake when these fighters against God committed this abominable deed of presumption? Was it because He Whom they crucified was an ordinary man? If He was, why didst thou not quake when they sawed Isaiah 3 asunder by [the command of] Manasseh?

Let us enquire also of the temple. Tell us, O Temple: For | what reason was the veil of the temple rent in twain Fol. 121 b when they crucified Christ? Was it because He Whom they erucified was an ordinary man? If He was, why wast not thou brought to the ground when they poured out in the midst of thee the blood of Zecharias?4

And now, all creation which is without speech maketh its defence before us, and saith: 'Did we not proclaim our grief for the Creator, Who was not a fellow-servant with us, Who had been condemned to death? nay, but we were sorely moved, | and we trembled with fear at the dishonour Fol. 121 b [which was shewn] to God.' For Heaven cried out saying, 'He Whom they crucified in the flesh is God Who took

¹ Gen. iv. 8.

² 1 Kings xxi, 13.

³ See Epiphanius, De Prophetarum Vitis (Migne, Patrologiae Cursus, Ser. Gr., tom. 43, cols. 415-427).

⁴ Matt. xxiii. 35.

upon Himself flesh. This I know of a certainty, for,'

Heaven saith, 'I am the Heaven which He bowed, and He came down,' The Sun cried out saying, 'It is my Lord, the Jesus Whom they have crucified in the flesh. I, even Fol. 122 a I, was afraid of the | splendour of His Divinity, and I col. 1 withdrew into myself my rays of light.' The Earth also cried out saying, 'The Creator Who hath taken upon Himself flesh is He Whom they have crucified in the flesh.' It saith also, 'Now though I took His flesh into my bosom when He was in the manger, I could not include within my dominion His Divinity.' The Sea cried out saying, 'He Fol. 122 a Whom they have crucified in the flesh is not | my fellowcol. 2 servant. The footsteps of my fellow-servant [Peter] did indeed press upon my back, but the feet of my Lord made pure (or, sanctified) my nature.' The Temple cried out saying, 'He Whom they worshipped in me from the beginning is He Whom they have treated with contumely in the flesh. Because I was unable to bear so great and so

Fol. 122 b presumptuous a deed, I rent my raiment.' Amente | cried out saying, 'It was not an ordinary man who came down into my domain, for,' it saith, 'I know what suffering I received. He Whom I took in as a captive I found to be one Who was stronger than everything else (i. e., the Almighty).'

But if thou wilt not believe the Elements, let us, then, enquire of the Powers which are in the heavens. Tell us, Fol. 122 b O ye Angels, and Archangels, | and all ye Hosts which are in the heavens, Who is He Who appeared upon the earth? Who is He Whom they crucified in the flesh? And they all make answer, and cry out with the prophet David, 'The Lord of Might, He is the King of Glory,' unto Whom belong the Glory and the Power for [all] ages. Amen.

¹ Ps. xviii. 9, 10.

² Matt. xiv. 29 ff.

³ Ps. xxiv. 8.

THE HOMILY WHICH PROKLOS, BISHOP OF Fol, 123 a GREAT col. 1 CYZICUS, PRONOUNCED IN THE CHURCH OF CONSTANTINOPLE. WHEN NESTORIUS THE HERETIC WAS PRESENT, CONCERNING HIS CONTEMPTIBLE DOGMA. ON THE SUNDAY WHICH PRECEDED THE HOLY FORTY DAYS.

VERY great are the riches of the nourishment of the wisdom of the grace of God. Numberless are the benefits of this gathering | together of spiritual beings. Honourable Fol. 123 a is the merchandise of the market of the Church. Joyful is the festival before the altar. Exceedingly splendid is the profit of the traffic with the Saviour. Indescribable are the ungrudged riches of the nails of the Saviour. Great is the treasure of the gifts which appertain to the beings of heaven. This love knoweth not | poverty, for it is Christ Fol. 123 b Who giveth this charity. And if thou wishest, O beloved, and wilt look into the Holy Scriptures, thou shalt have knowledge of the riches which are immeasurable [and shall understand that He giveth great gifts. For He wisheth to make thee to know this with careful exactness, and the forms and ways in which He doeth this are various. For from the beginning our Lord Jesus Christ hath not ceased to do good to the race | of men.

Fol. 123 b

Having banished 1 the first [man], that is to say, Adam, to the place of one who hath been condemned to punishment, He took him and seated him with Him upon the throne in the heavens.

He saw Abel when they slew him for a sacrifice,2 and

¹ Gen. iii. 24.

² Gen. iv. 8.

col. 1

after his death. He made Himself the accuser of his murderer in converse [with him].

He saw Noah being punished by the waters of the Flood, I Fol. 124 a and He | protected him like a star among the race of men. col. 1

He found Abraham when he was a sojourner [in a strange land],2 and He made him the father of all nations.

He saw also Joseph when he was in fetters, and He raised him up [to be] an image (or, example) of chastity to the world.3

He saw Moses who had fled from Egypt,4 and He made him [to be] the guide of a people that was without number.

Jesus, the son of Nun, | was a spy in the country of Fol. 124 a col. 2 Palestine, and He curbed the course of the sun and the moon [for him],5

> He took David from a flock of sheep, and made him king of his race, and the father of the Awful Mystery.6

He caused Balaam not to hearken unto the ass,7 and He made the animal to become a reasoning creature instead of Fol. 124 b a speechless brute. | In order to make it a useful thing He bestowed reasoning power on the Red Sea.

> He made the rod of Aaron to shoot forth new blossoms,8 contrary to its nature.

> He set up a serpent of brass in the desert, like a physician of marvellous powers.9

> He saw Elijah as he fled, 10 and He took him up and made him an inhabitant of heaven.

He made the flame of the furnace which was in Babylon become cool for the Three | Children.11 Fol. 124 b col. 2

He made the lions which were in the pit become like ready disciples of Daniel.12

He made the belly of the whale in the sea to become like the bridal bed of the prophet.13

	• •	
¹ Gen. viii.	² Gen. xvii. 5.	3 Gen. xxxix. 12.
⁴ Exod. iii.	⁵ Joshua x. 13.	6 1 Sam. xvi. 13.
⁷ Num. xxii.	⁸ Num. xvii, 8.	9 Num. xxi. 9.
¹⁰ 1 Kings xix; 2 Kings ii. 11, 12.		¹¹ Dan. iii. 21 ff.
¹² Dan. vi. 16 ff.		13 Jonah ii. 1.

He made the brothel of Rahab to be changed 1 into an orderly hospital for the reception of strangers. My tongue, however, will not suffice for the narration of all His works | of goodness, for the wealth of His working power over- Fol. 125 a cometh my tongue.

Now the festival of the Church is full of benefits of every kind for our salvation, according to that which is written. 'Every good gift and every perfect gift are from heaven, and they come down through the Father of Light.'2 In this world He giveth those which are on the earth, [and] those which are in the | heavens. In this world He is the Fol. 125 a maker of sufferings (i. e., vices), and He maketh men to acquire virtues. In this world the offering is made with material possessions, and the market-place is quiet—I speak of the Church. In this world the clouds give rain through the waters of the Gospel. In this world there are the trumpets of the Apostles, and the preaching of the Trinity uncreate. In this world spiritual hymns | fight against the tyranny Fol. 125 b of the passions which exist in our intellectual members. this world Adam is naked on the earth, and we clothe ourselves in the Light which is from heaven, our Lord Jesus Christ. In this world we overthrow the ancient tyrant, and we adore the Mystery, which is of the Virgin. In this world the note of | hand of our sins is torn up, and a con- Fol. 125 b tract of freedom is delivered unto us. In this world passion is killed, and our soul is made to live again.

O thou festival, the place of which is upon the earth, [and] the benefit of which is in heaven! In this world are preached with a loud voice the useful medicines of the fast of the holy | Forty Days, and the great reward of Fol. 126 a continence, and the angelic character of virginity, and the almsgiving which is accepted, and the gentle disposition, and the quality of blessing, and the meekness which is without limit, and the longsuffering which is like unto

¹ Joshua ii, 1,

that of God, and the immeasurable patience which eaunot be submerged, and the character of not seeking to pry into faith, [and into] the Uncreatedness of the Trinity, and into Fol. 126 a the | incomprehensibility of the dispensation of the flesh.

But if thou dost attempt to enquire deeply into the matter, by means of thy power of reasoning powers, thou wilt find that this glorious miracle is wholly beyond all investigation whatsoever.

Now the intellect of man hath not the ability to discover by enquiry by what means God became man, and in what way God, Who is impassible, and is One, and is, moreover, rot of the earth, took form to Himself in the flesh. He Who Is | hath no beginning. Out of the Father, without change, is He Who hath come into being in the last days, and hath made Himself manifest in the Virgin. He Who Is is uncreate. He Who hath come into being is not a phantom, for He is God in truth, and man in truth. He is of like substance with the Father, and He is the same as I am, so far as my birth is concerned, according to that [portion of Him] which is create, with the exception |

Fol. 126 b of sins. 1

Fol. 126 b

The Nature of God is uncreate, and that Nature which He hath taken with me is not false, but is indeed the same (?). We do not divide the Natures into two Persons, but the two Natures are one Person, and proceed from the divinity and manhood of the economy of the Son, which maketh [them] to become one of one | with Him. As the result of the oneness, which it is impossible to describe, He becometh the Only-begotten Son. The heretics think mad [this view], and the Jews break their minds (or, hearts) [concerning it], and the Greeks (or, Heathen) cut themselves off [from us].

The Son cannot be separated from the Father, and yet He was nourished like men.² He took upon Himself flesh³

¹ Baruch iii. 37. ² 2 Cor. v. 21; Heb. iv. 15. ³ John i. 14.

without change. He took the whole of man, | [and] was Fol. 127 a not divided. He, the whole of Him, is in heaven; and col. 2 He, the whole of Him, is on the earth; and He, the whole of Him, is in every place; for the Nature of God cannot be divided. In that wherewith He clothed Himself (i.e., the flesh) He endured sufferings patiently, but He freed me from sufferings by means of that [flesh] which He took upon Himself. We call Him the Son of God, | because He is Fol. 127 b God the Word in very truth, and because He is the wisdom and the intelligence (or, mind) which are inseparable from the Father according to [His] nature (even as the two animals which are yoked together and are driven by the charioteer), God and man. For He is the strength of His Father, therefore is He the Protector of all the things which have come into being. He is the Truth, therefore is He the distinguishing Mark of the Father. He is the Image [of Him], therefore is He the same Substance, and He it is Whom the Father hath begotten without change. He is the Light, | therefore is He the Sun of our souls. He Fol. 127 b is the Life, therefore we live in Him, and we exist and we move 1 [through Him]. He is Justice, therefore He it is Who giveth unto each and every one according to his merit. He is Holiness, therefore is He the Slaver of sin. He is Salvation, therefore it is He Who hath purchased the whole world with His Blood. He is the Resurrection, | therefore Fol. 128 a it is He Who hath set free those who are in the tomb, col. 1 and hath made them new a second time by His Blood.

But thou sayest[, O Jew], 'Declare unto me other [things].' I tell thee, O Jew, that I am not ashamed to declare [them] with a loud voice, for my salvation is the economy of the Son. For He Who Is existeth of and by Himself, and He Who Himself hath become create, hath Himself become create for my sake. And He worked miracles as God, Fol. 128 a and He bore patiently very many sufferings as a man. That He Himself, therefore, became create was due to His

commiseration for me. Because He was a man He took [upon Himself flesh] in truth, though surely He was the leaven of the bread. For this reason He became a son Fol. 128 b of man, for in truth He took flesh from a woman | without a husband.

For He is the Way, therefore He is the Guide to His Father. Next, He is the Door, therefore He is the Guide into Paradise. He is the Shepherd, therefore He is the Secker after the sheep which is lost. He is the Sheep, therefore they slew Him on behalf of the whole world. He is the Lamb, therefore He is the Cleanser of the world from its impurity. For His administration (or, economy) is beyond compare, and His Nature | is unchangeable. He is the high priest, therefore He offered Himself up for us.

Fol. 128 b is col. 2 is He

He is the God Who Is. In that He was without mother, He was superior to our nature; in that He was without ancestors among us He appertained not to us in our nature. His generation hath never been recorded in any form, or in any place whatsoever. The inhabitants of heaven cannot utter it, the dwellers upon the earth cannot declare it, and in no place whatsoever can any | interpret it. For He took body, and soul, and mind (or, intelligence), in order that

through them He might be able to deliver us from death,

Fol. 129 a col. 1

Be ashamed, then, O Jew, because of the sufferings which He endured on thy behalf, and the miracles which He performed for thy sake. But thou, the new Jew, wilt say, 'What are the miracles which He | performed?' And I, even I, will say unto thee, 'What are the miracles which He hath performed on your behalf, O ye who strive against God, in comparison with those which He hath performed for us? Which of these miracles is the greater? Which of them make thee to wonder most concerning them? Which is the greater miracle? The heavens raining down bread, or God taking upon Himself flesh? Which is the greater miracle? The sea which became divided that thou mightest

Fol. 129 a

pass through it, or the | Virgin who ceased not to be a Fol. 129 b virgin, even after a passage had been made through her? col. 1 Which is the greater miracle? The rod which made the rock to become a lake of water, or the Cross which cleansed the world?

Be thou ashamed, therefore, at these miracles, O Jew, and do thou worship Him Who took upon Himself flesh, But perhaps thou, O heretic, wilt also say, 'What are the miracles?' O Jew, if thou wishest to know what are the miracles, | hearken and I will inform thee concerning them. Fol. 129 b They are: the begetting of the Child without seed: the childbirth which was not preceded by the marriage-bed and union with man; the Virgin who was holy and undefiled. who was both virgin and mother at the same time, and was still a virgin; the course and the disappearance of the star; the hymns of the angels, the fear of the shepherds, the gifts of the Magi, the obedience of the | sea, the flight Fol. 130 a of the wind and its sinking to rest; the walking on the lake, the stilling of the waves; the leaping to the feet of those who were paralysed; the making of the blind to see, the driving out of the devils; the revivification of those who were dead; the terror-stricken state of created things; the lamentation of heaven, the sun which became dark, the rocks which split | asunder, the rending of the veil in the Fol. 130 a Temple, the destruction of Amente, the coming forth from the tombs of those who were dead, the conversion of the thief, the affixing to the Cross of the handwriting, and the bill of debt for which we were liable, the overthrow of thy synagogue, the increase of the Church, and the growth and spreading abroad of piety. Finally, when thou hast vomited thine | error and thy folly, do thou thyself cry out with the Fol. 130 b Lawgiver Moses, saying, 'This is my God, I will ascribe glory unto Him,' 1 for unto Him belong glory and power, for all ages of ages. Amen.

A HOMILY OF APA BASIL, BISHOP OF CAESAREA OF CAPPADOCIA, WHICH HE PRONOUNCED CONCERNING THE END OF THE WORLD. AND THE TEMPLE OF SOLOMON, AND THE GOING FORTH FROM THE BODY.

Let us understand now, O my brethren, that at the moment when God created all things, there was none who knew, neither was there any | voice or disturbance, but there Fol. 131 a existed great quietness and silence when He fashioned the universe. And we hear in the Holy Scriptures concerning the day when the heavens and the earth shall come to an end, and how great the confusion (or, trouble) shall be is described therein. And another angel spake saving, 'They Fol. 131 a shall bring about the end of the world,' | even as we have heard.

And our Saviour made known to us in the Gospels concerning the overthrowings and the tribulations, and the earthquakes which shall take place, for He said, 'There shall be great tribulations, the like of which hath not been since the beginning, at the creation of the world, and the like of which there shall never be again.' And He said Fol. 131 b also in another place, 'Heaven and earth | shall be convulsed, and the powers which are in the heavens shall be shaken in that day, [and there shall be] great earthquakes, and blasts of the trumpet, and great and frequent flashes of lightning, with mighty thunderings.' 2

For the angels shall send forth from His mountain messengers into the world, and they shall gather together all mankind, and shall make them to stand before the

col. 1

col. 2

col. 1

¹ Matt. xxiv. 21.

² Matt. xxiv. 29, 31.

throne of the Son of | God, and they shall separate the Fol, 131 b wicked from among the righteous.

Behold now, at the time when He created all things no one knew except Himself and His beloved Son, Jesus Christ. Concerning that hour wherein He shall destroy all created things, when everything shall be overthrown, concerning that last hour, I say, and the destruction | of the heavens Fol. 132 a and the earth, no one whatsoever shall know, not even the angels in the heavens, except Himself and His beloved Son, even as we have said before. Now it is written that [as no sound was heard at the creation, so in the days in which Solomon was building the temple of God in Jerusalem, there was no sound heard therein, neither the sound of an axe, nor that of an iron hammer, And during the twenty years Fol. 132 a in which the king was building this temple in this manner, there was not heard therein even the sound of the artificer who worked in gold.

And why was this? First of all, because the temple was being built for God, in Whose place of abode no disturbance of any kind must make itself manifest. [And secondly] because the wise king | who was building the temple to the Lord Fol. 132 b God chose Solomon to continue the building of the temple to Him in this manner, that is to say, in quietness, according to the manner in which work on the first creation was performed, which He founded in quietness, and there was no sound, neither was there any disturbance. [And thirdly] because God worketh with His own thoughts, and with His intelligence, | and He hath therefore no need of a crowd Fol. 132 b [of workmen] who would disturb the place wherein they perform their work. Nay, God is not one who worketh in this manner, but His thoughts and His command are wholly sufficient to make everything which is made.

For this reason hearken unto that which is written in the Exodus of Moses,2 for when Moses had made | the tabernacle, Fol. 133 a

and the ark of the covenant, God said [unto him] 'Take heed

man.

that thou makest everything according to the pattern which hath been shewn unto thee on the mountain'. Now, who was it that made them except the command of God? That is to say, God shall build for Himself the temple which is necessary [for Him]. And this also is what the wise man | Paul wrote concerning Him saying, 'Ye are the temple of God, and the Spirit of God abideth in you.' And again he wrote, 'Know ye not that ye are the temple of the Holy Spirit which is in you?' And moreover, one of the wise men of old used to say, 'The great altar of God is the heart of the wise

Fol. 133 a col. 2

Fol. 133 b col. 1

The hand and the power of God are the things which made all created things, and moreover, it is they which have made man. Again hear what Isaiah saith in the character of God: 'Is it not My hand which hath stablished whatsoever is in the earth? And is it not My right hand which hath made firm the heavens? I call unto them all, and they all stand up at one time.' And again, the blessed man David eried out saying, 'It is His hand which | hath fashioned the dry land.' 5 And again, in [the Book of Hosea He saith, 'It is My hand which hath created the hosts of heaven.' And again in [the Book of] Isaiah [He saith], 'Heaven is My throne, the earth is My footstool: What kind of a house shall ye build for Me? saith the Lord,'6 Was it not My hand which made all these things? It was My | hand, moreover, which fashioned the first man Adam. Therefore, after the fashion-

Fol. 134 a col. 1

Fol. 133 b

And again the righteous man Job saith, 'Remember that Thou hast made me of elay, and I shall return again to the earth.' And again, 'Hast Thou not poured me out like

¹ 1 Cor. iii. 16, 17,

³ I cannot identify this quotation.

⁵ Ps. xcv. 5.

⁷ Some words appear to be wanting here.

² 1 Cor. vi. 19.

⁴ Isa, xlviii, 13.

⁶ Isa, lxvi. 1.

⁸ Job x. 9.

the milk, and turned me over and over like a cheese? Thou hast | clothed me with skin and flesh, Thou hast Fol. 134 a knitted me together by means of bones and tendons (or, sinews). Thou hast granted unto me a heart of life and favour, and it is Thy visitation which hath protected my spirit. These things are in Thy heart, and I know, moreover, that Thou art able [to do] everything, and that there existeth nothing which Thou art not able to do.'1

Then again the Psalmist David saith, 'Thy hands have made | and fashioned me.' 2 And again, 'For Thou art Fol. 134 b He Who took me out of my mother's womb.'3 And again, 'In secret my body was not hidden from Thee, for Thou didst fashion it in secret.' 4 And again God saith in [the Book of Jeremiah, 'Before I had fashioned thee in the womb I knew thee, and before thou didst come out therefrom I sanctified thee.'5

Now, after all these things, if it was the hand of God which | created all things which exist, the heavens, and Fol. 134 b the earth, and the sea, and everything which is therein, for what reason shall they be destroyed, and become dissolved with a mighty overthrow, both inanimate things and man, and the temple of Solomon? And again God saith in the Gospel, 'I work, and My Father hath worked hitherto.' 6 Now the [things of the] Six Days which God made, | He made in great joy, and in gladness, and in Fol. 135 a silence. And again, during the six thousand years which He hath made [since that time], He hath supplied the world with His commandments, and with His laws, and with His holy Prophets. And of all these the principal things are, His holy desire which He hath shewn (or, made) towards us, | and all the sufferings of His Apostles, and Fol. 135 a all the supplies which have been needed by men, and by the courses of the luminaries. And again, after all

¹ Job x, 10-13.

² Ps. exix, 73,

³ Ps. lxxi. 6.

⁴ Ps. exxxix, 15.

⁵ Jer. i. 5.

⁶ John v. 17.

these [years], in a moment, suddenly everything which hath been made shall be overthrown and destroyed. And again, the [things of the] Six Days which God made when He created the world, [and] all these [later] things, shall be destroyed, and shall dissolve in the twinkling of an eye. | For He, the Lord of All, and the Fabricator, Jesus Christ, Himself said in the Gospel, 'Heaven and earth shall pass away.' 1

Fol. 135 b col. 1

Fol. 135 b

And again, because of that day and that hour none knoweth except the Father, therefore the great overthrow which shall take place shall be unbearable. O how great shall be the sorrow of heart, and all the | sufferings, at that awful time, that is to say, when the administration and management of the service of the luminaries by the angels, and the sending down of the dew upon the earth, and the blowing of the winds, and the strength of the earth which He giveth to the children of men, and the rivers and the streams—when I say, all these things shall be blotted out in a single | moment, and shall be destroyed!

Fol. 136 a col. 1

And what reason is there why a single moment should have the power to do all these evil things, except it be because of sin and disobedience? It was the first transgression, that is to say, disobedience, which cast man forth from Paradise. It hath changed this world, and hath made to | exist the things which ought not to exist; and the things which ought indeed to exist it hath set a restraint upon. It hath made God Who is without anger to be wroth, and hath turned the Father from gladness to grief.

Fol. 136 a col. 2

Now, who is he who hath committed all these sins? It is the Enemy of every man, this evil beast which slayeth the soul, this bird which snatcheth greedily at its prey, this serpent which biteth, this fire which | blazeth fiercely, this thief who carrieth off all souls [into] sin, this murderous barbarian, this troubled pool, this desert road, this

Fol. 136 b col. 1

evil tare, this sin which inviteth death, this similitude of hunger (or, greed), this stirrer up of war, this destroyer of the city, this waster of the people, who maketh the whole land to be without fruit. It is, moreover, he who doth make the heavens to | withhold the dew, and, besides, he maketh Fol. 136 b parents to look upon the death of their children without mourning for their beloved.

col. 2

He changeth kings, he leadeth the nations into error, and he bringeth the nations to boundaries of countries which do not belong to them. The thorn and the bramble exist because of Sin, and because of Sin death hath become king. Moreover, because | of Sin a judgement took place in the Fol. 137 a Paradise, and punishments [were inflicted] in the place of gladness. Moreover, because of Sin there was to be weeping in the world which was to come, and sorrow of heart was to be in all created beings. Because of Sin there was a deluge upon the earth, and the cataracts of heaven poured down from heaven the waters | of wrath upon the earth, and Fol. 137 a the fountains of the great deep were opened, and they belched forth the waters of vengeance. Because of Sin God meditated the blotting out of every created thing which was on the face of the whole earth. The transgression of the Watchers, that is to say, Giants, was like unto a flood, and it was sin, and impurity, and the concealment of uncleanness of every kind which burnt up Sodom and Fol. 137 b The superfluous meddling of the men of Gomorrah. Calneh (?) was what made diverse the languages of men, and at length they became scattered abroad over the whole earth. It was sin and cruel obstinacy which filled Pharaoh and destroyed the multitudes of Egypt. It was lawlessness and idolatry which destroyed the seven nations | in the land Fol. 137 b of Canaan. It was sin and disobedience to God which

י The בַּלְנֵה of Gen. x. 10 probably. The allusion is to the builders of the Tower of Babel, who, according to one tradition, built their Tower at Borsippa, the modern Birs Nimrûd. Calneh has not been satisfactorily identified in the cuneiform inscriptions.

consumed six hundred thousand Israelites in the desert, by sword, and fire, and by serpents, because they chose sin for themselves, and forsook the Lord their God.

Fol. 138 a col. 1

Because of all these God cried out in [the Book of] Isaiah saying: 'For behold, in My anger I will make the sea to become a desert, and I will turn the rivers into dry land, and the fishes thereof shall be dried up, and shall be without water, and shall die because of thirst. I will spread darkness over the heavens as a garment, and I will make the apparel thereof like unto sackeloth.' 1

Fol. 138 a

Now it was Sin which did all these things, | and because thereof the evil of this single hour shall overthrow and shall destroy at this awful time all the things which have been set in order since the beginning of the creation of the world.

Now let us again hearken concerning the building of the

Fol. 138 b

temple which Solomon builded in such great silence; and concerning Him Who was able to destroy it to its foundation. For it is written thus in the Third [Book of] the Kingdom 2 concerning the temple which Solomon builded in the Name of the Lord:—Behold, O God of Israel, there hath been heard the sound neither of hammer, nor axe, nor the sound of any tool of iron whatsoever; even though, in his wisdom, which was great, he permitted a few men to work in a certain place which was at some distance from the temple. Now this he did in order that | the sound of the workers in gold might not shut out from the ears of the king, and prevent him from hearing, the pleadings of those who came unto him to receive judgement. Now therefore God gave unto him peace, and there was no war made upon him whilst he was building, and no hostile attack was made upon him either on this side or on that; and because of this peace he was not burdened with any serious anxiety concerning the eare of the kingdom. | He used to rise very early each morning, and go into the place which he had prepared, and sit down there, and all the works

Fol. 139 a col. 1

Fol. 138 b

continued to progress in due order; and there was no idleness or lax labour.

For these reasons he did not permit a handicraftsman to work in the place which he had stablished; that the place might not be disturbed continually, and that he might not be prevented from hearing the voices of those who were pleading before the king. Now according to what is Fol. 139 a reported, he [finished] building the house after twenty years, and [then] he dedicated the house to God. he went into the temple, and all Israel was with him; he bowed his knees before the altar of the Lord, and his hands were stretched out towards the heavens, and he prayed thus saying: 'O Lord God of Israel, if the heaven, and the heaven of heavens suffice Thee not, then verily God | will Fol, 139 b not come and abide with men. And now, O God, hearken Thou unto the prayer which Thy servant maketh unto Thee, in order that Thine eyes and Thine ears may be open towards this house.' And, in short, after hearing these words God spake unto him over the altar saying, 'I have heard thy prayer which thou hast made to Me. I do not dwell in a house | which hath been fashioned by the hands of man, Fol. 139 b yet, because of thy labours which thou hast performed (and if thou shalt keep My commandments, and My judgements which I have given into thy hands), Mine eyes and Mine ears shall be open over this house which thou hast built. If, however, thou transgress My commandments, I will cast away this great place from Me, and it shall be | destroyed Fol. 140 a and become such a wilderness that all those who shall pass by it shall marvel, and shall smite together their hands, and shall whistle, and shall say, "Why have these things happened to this great place?" And it shall be told them, "Because they forsook the Lord God of their fathers, and made themselves servants of strange gods.", 2

Observe now, moreover, that after | Solomon had gone Fol. 140 a

to his rest, the people committed sin, and they cleaved to this evil friend, who is Sin, who also made the first man to commit sin in the Paradise, and who hath changed the world from the beginning. It was he also who destroyed the temple of the Hebrews by the hands of the Chaldeans, which name is interpreted | 'those who are scattered', or 'those who are corrupt'.

Fol. 140 b col. 1

As concerning [the statements] that Solomon spent twenty 1 years in building it with costly stones, and that the materials which he made ready for the work were very great in quantity, these words refer to the work of the eighty thousand men who bare burdens, and thirty thousand men who cut down trees in Lebanon, and thirty-six hundred scribes (i.e., overseers), and eighty thousand hewers of stone in the mountains.²

And after all these labours [to think] that this Enemy,

Fol. 140 b

that is to say, Sin, should cause it | to be destroyed in a few days! Further, might we not say that the Chaldeans worked against Jerusalem throughout a whole year? Therefore in this one year was scattered and wasted the labours of the preceding twenty years, and this because of Sin. That which the Hebrews built the Chaldeans destroyed because of the | lawlessness of the people.³ That which had been builded in silence was destroyed amid great confusion and noise. That which Solomon built in wisdom Zedekiah destroyed in his lawlessness. Rightly therefore did God put the following proverb in the mouth of Solomon and make him say, 'The wise among women build up houses, but the worker of folly | destroyeth it with her hands.' And the blessed man Paul also saith, 'Knowledge puffeth up, but love buildeth up.' 5

Fol. 141 a col. 1

Fol. 141 a col. 2

All these things came into being through Solomon, but the overthrow and the destruction thereof took place through

According to 1 Kings vi. 38 the building of the Temple occupied seven years,

² See 1 Kings v. 13-18.

³ The Temple of Solomon was burnt by Nebuchadnezzar; see 2 Kings

Prov. xiv. 1.

⁵ 1 Cor. viii, 1.

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Zedekiah. The sound of the tools of the workmen was not heard during the building of the temple by Solomon the wise man, but the sound of the axes and the | hammers shook Fol. 141 b Jerusalem when the Chaldeans destroyed it through the folly col. 1 of Zedekiah.

Now, after these things, hearken unto the words which the holy man Stephen spake saying, 'Solomon built a temple, but the Most High dwelleth not in that which is made by the hands. Then where shall God dwell?' He saith, 'In very deed God shall dwell with men.' And this indeed took place, for our Lord Jesus Christ came | forth from the Fol. 141 b heavens, and took up His abode with us, and He put on a human body, like unto ours, but without sin.2 This is the holy and honourable temple which our Saviour took upon Himself of His own free will. Moreover, David spake of Him when he said, 'Thy temple is holy, and is a miracle in righteousness.'3 Truly | and surely the Holy Virgin Fol. 142a Mary is the miracle, for no human being hath been created on earth like unto her. Mary is the temple which is more exalted and more honourable than the temple of Solomon, for it is she who hath become the temple of the True God. Jesus Christ, Jesus our Lord, through Whom is the glory, and with Him the Father and the Holy | Spirit for all ages Fol. 142 a of ages. Amen.

пенбие олочь олминье ие би тукчюслин. сыты врои ппоэте пенсытир оехпіс ппенршот тирот пивоч

¹ Acts vii. 47-49.

² Heb. iv. 15.

³ Ps. lxv. 4. The whole verse in Oriental 5000 reads:

Fol. 142 b THE DISCOURSE WHICH THE HOLY PATRIARCH, col. 1 APA ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND THE BODY.

Fol. 142 b col. 2

no ill-will (or, grudging) therein, and it is ready to cleanse that which is in the soul, provided that ye yourselves be prepared for the strength of the word, which, however, hath also need of him that listeneth. For it is like the rain from | heaven. which doth not produce fruit without the earth, neither doth the earth make things to grow without the rain from heaven. The meaning of which is, that the disciple gaineth no advantage without a master to teach him, neither doth the master without a pupil to listen to him. The Logos giveth the speech; let obedience (or, listening) of those who hearken to it make it perfect. For behold the Logos giveth its strength, [provided that] | ye yourselves are without ill-will (or, grudging). and that ye first of all purify yourselves from every restraining influence and [from] ill-will (or, envy), and from unbelief, which are the enemies of righteousness. Now envy warreth against love, and unbelief against belief, even as bitterness warreth against sweetness, and darkness against

Now the word which hath been sent from heaven hath

Fol. 143 a col. 1

light, and that which is evil against that which is | good; Fol. 143 a and death warreth against life, and falsehood against truth. Now those who are full of the strength of that which is adverse to good, and have in them envy, and ill-will, and unbelief, hate love and faith (or, belief), and those who hate these things are the enemies of God.

col. 2

For we know, O my beloved, that all those who are filled with envy, and ill-will, and | unbelief, are the enemies of Fol 143 b col. 1

righteousness; take good heed to yourselves, therefore, that ve may not become the enemies of righteousness. Take unto yourselves belief and love, for through these salvation hath come unto all the saints, from the beginning even until this present. Moreover, make ye manifest the power of love, not only in word, but also in deed; now God hath given salvation for all of us. For we ourselves did not come into being as the | whole world came into being, by the word of His mouth Fol 143 b only, but He made us both by word and by deed. God was not content with making Himself to say, 'Let us make man according to Our likeness and image,' but He made the action follow the word. For God took a piece of earth from the earth, and fashioned | man, according to His own image Fol. 144 a and likeness, and He breathed into his face the breath of life. Now when Adam was nigh unto death because of his transgression, the material body of Adam needed to be fashioned a second time by the hand of God, the Fabricator, in order that he might receive salvation.

Now [the body of] man rotteth away, and is buried | in Fol. 144 a the earth, but the soul, which God breathed into him when he became a living soul, separateth itself from him. And further, when [the body] is dead they carry off the soul into a place of darkness, into the region which is called 'Amente'. For the soul and the body become separated, and death divideth them each from the other. Now the soul is fettered in Amente, | but the body (or, flesh) dissolveth in the earth. Fol. 144 b And there is a very great gulf [fixed] between them—the flesh Now the flesh disappeareth, and is diffused and the soul. abroad in the earth wherein it hath been buried, but the soul is powerless in the bonds of Amente. The soul, which is a strong thing, is fettered in the darkness, but the body, which is a weak thing, dissolveth in the earth. Now the body is not strong [enough] to move, [and] | it dissolveth in Fol. 144 b the [funerary] mountain; neither is the soul able to do any-

thing, [for] it is fettered in Amente. For when death beareth away a man, the strong portion [of him], which is the soul, it fettereth in Amente, and the weak portion [of him], which is the flesh, it carrieth off [into the earth.]

Fol. 145 a col. 1

Now it is like a general who captureth the city of a king; when he hath taken possession thereof he first of all | seizeth the king and shutteth him up under restraint. And this is what death doeth first of all to the soul. Now the body is like unto a ship which hath no steersman upon it, that is to say, the body perisheth, and it falleth to pieces, limb from limb, because the soul hath ceased to steer it. members thereof are dissipated in the [funerary] mountain, and they perish like the city which hath been laid waste, I and like the ship which hath no steersman in it, and hath become submerged in the waters. For it is the soul itself which steereth its body, even as the king administereth his city.

Fol. 145 a col. 2

Fol. 145 b col. 1

Fol. 145 b

Fol. 146 a col. 1

col. 2

Now when the man is dead, his soul is not able to steer his flesh, because it is fettered in Amente, and it drifteth about among the waves of [un]righteousness, even as a | steersman whose ship drifteth about on the sea. And the soul heeleth over into the waves which are ready for it, and it is driven on into the breakers of the thieves that engulf it, that is to say, adultery, and fornication, and the love of ornament, and the worship of idols, and the slaving of men, and hatred; now these are the things whereby man slayeth the | soul. And because of these things, whereby [the Evil One] hath seduced the soul, it is given over to the Evil One to whom it hath clung closely, and it is carried away into Amente; for he carrieth it off like a thief. Moreover, he maketh it to be without the power to assist its own body which perisheth. The flesh dissolveth | in the earth, the substance (?) thereof decayeth, and one member droppeth away from the other because the soul is not in the body to bind them together.

And the soul itself is bound in Amente, having fetters not

on the feet only, but on its whole person. For this reason it hath not the power to give help to its own body, and to prevent it from decaying in the earth. Now it is like a captain who dieth when his ship foundereth, that is to say, Fol. 146 a if the soul were not bound in Amente, it would be able to col. 2 steer its own body, and would not allow it to perish. Moreover, the soul is bound [in Amente] not only with fetters, but it is bound with its own sins as with cords, and for this reason it hath become powerless, and it forsaketh its body, | leaving Fol. 146 b it to perish in the earth.

And besides, the soul is made to suffer tortures in Amente. It becometh the footstool of death, and when it is in Amente it is wont to weep and sigh after its good body, saying, Where is my body, that body wherein I used to sing hymns? Where is my body, that body wherein I used to pray to God? Where is my good body, | that body wherein, when Fol. 146 b I was a man, I used to walk about with my friends and my kinsfolk? And I made merry in my body, I was called [by my name] whilst I was in my human body, and now I am no longer a man, but a soul. Now when death hath separated the soul from the body they call the body | a "corpse", and Fol. 147 a it giveth forth foetidness. I enquire after my body, [but] I do not enquire after my name, that body together with which I was a man and in which I spake.'

And when the soul ceaseth to be in its body, the body can never again speak with a pleasing voice, but with a choked and exceedingly sad voice; and it is like unto a musical instrument which hath no | sound in it and is speechless. Fol. 147 a That is to say, the soul is not in the body to give utterance therefrom. And the body perisheth in the earth like a broken pot, and it becometh speechless, and it hath neither sound nor voice; and it is motionless, for it is a corpse, for the soul which adorned it hath departed, taking with it the power | of speech. Fol. 147 b

And it is impossible, moreover, to know what any man who is dead was like, for his form is destroyed by the sand.

And thou canst know neither [what] his face [was like], nor the form of his person, nor the height of his stature, nor canst thou tell what the sound of his voice was like. For the son cannot know his own father, or his mother, or his brother, or his friend; it is wholly impossible [for him] to recognize the face of any one [of them] in the tomb. The lips | have rotted away, the nose hath decayed, the eyes are blocked up, the colour of the face hath changed, and it is impossible to recognize any one of them; because all bodies turn into dust in the tomb, and they perish, and nothing of them remaineth to us.

Fol. 147 b col. 2

Fol. 148 a

Now it is impossible to identify a bone, and to make it to rejoin the body to which it belonged, because the bone hath become bare, | and there is no flesh on it. And besides this, even before the flesh which elothed the bone crumbled away it would have been impossible for thee to shew clearly to whom it belonged. For who can identify a bone when it hath been taken out of the member [to which it belonged]? Or who is there that can make known to us the colour [of the hair] of one who is dead? And it is wholly impossible for thee to recognize the bones of Adam, or [to say] what manner of men the Prophets were, | and what kind of bodies had the Patriarchs and the Apostles. They have all been cast in the earth, and their heads and their bodies have become separated.

Fol. 148 a col. 2

If the son were to seek after his father in the tomb, he would not recognize him, neither would a friend recognize his friend, nor a brother recognize his brother; nor could a man address any one of them by name, being sure that he really was the person who bore that name, or | identify his form, because they have all turned to dust in the tomb, and there is no longer any human resemblance in them. For man is scattered abroad over the face of all the earth, and he is poured out in every place, for the earth beareth a grievous burden of tombs and sepulchres, and every place is filled with

Fol. 148 b

the blood of those who are dead. Moreover, the earth hath become one [great] sepulchre for those who are dead.

It was one man only (i.e., Adam) who was I taken from Fol. 148 b the earth, but those who are buried in it are thousands of thousands, and tens of thousands of tens of thousands. Every place is filled with the dead, the sea and the rivers, the earth and the mountains, and the wild beasts and the birds of prey devour the dead, and are sated with their slaughtered bodies. And Amente is filled with the souls which are bound in fetters. I

O thou form of earth wherein grief is abundant! O thou Fol. 149 a form of man which groweth [only] for destruction, and flourisheth only in sorrows and sighings! The joy of those who are upon the earth is only for a moment, and yet they are wont to think that it is great; but it slippeth away speedily through their hands. Behold, one man rejoiceth. and taketh a woman to wife, and soon after | he weepeth for Fol. 149 a her, for she is dead! Behold, one man rejoiceth in his son, and behold, soon after he weepeth over his grave! Behold. another man exulteth because of his father, and [soon] afterwards he maketh lamentation and burieth him! For there is no profit whatsoever for man; he is one who [is intended to] lament, and there is no consolation in him. He hath not the power to pacify him that shall destroy [him], neither doth he receive him | that could console him. Each man, in Fol. 149 b his own way, must die for himself, and no friend can make an appeal for his friend; but each man must suffer the death to which he is liable. There is no prophet of God who can give men consolation, for they will not hearken unto him. Neither will they really believe in the God of heaven, nor will they do His Will until they fall into death.

Moreover, God is wroth with man because of his unutterable and indescribable | transgressions, which destroy him. Fol. 149 b For man suffereth evil in every way because of his transgressions, [namely] by sickness, by punishment, by sorrow.

Fol. 150 a col. 1

by the grief and suffering which envelop him, by cold and heat, by burning, by wild beasts, and birds of prev, and reptiles, by the times in which he liveth, and by old age. The winds, and the earthquakes, and the rains, and the dews, do harm to man. The rivers drown him, the wild beasts devour him, and he is destroyed by death. All [these things] have held him in contempt since he was disobedient to God. And having been driven forth | from the Paradise he came out into this world which is full of sufferings. In it are envy, and adultery, and fornication, and idolatry: and these

Fol. 150 a col. 2

> are the things through which man dieth. All these things have become fellow-workers with death in respect of man. and they war against him with wickednesses in order that death may bring him to the dust.

Fol. 150 b col. 1

For man hath at no I time any enjoyment, never hath he any pleasure. For when during his lifetime doth man rejoice? Doth he rejoice when he is in the womb of his mother? What kind of enjoyment can he have when he is carried about in the darkness and foetor thereof, and when he is in pain and restraint on every side in the blood of the belly? But he must come forth from his mother's body: doth he rejoice [in doing this]? | Nay, for he runneth an exceedingly great risk of dying. But surely he rejoiceth when he is at his mother's breast? Now in what manner doth he take the nipple? He crieth loudly and weepeth. Now the child that is healthy neither crieth out nor weepeth.

Fol. 150 b col. 2

> But surely when man is a little child, he crawleth about on the ground and rejoiceth? In what way then doth he rejoice? He is liable to be attacked by some | beast. which will trample him to death, and will split open his head, and the foam of his mouth and his intestines will be scattered about on the herbage (?) and on the ground. But surely if he groweth up into a young man he will rejoice? In what way, then, will be rejoice? [I say] he cannot rejoice; for the disposition of youth surroundeth him on

Fol. 151 a col. 1

every side with the lusts which are full of danger, and if he doth not crush them they cause him to | die in an evil Fol. 151 a manner. But surely when he hath taken a wife, and hath begotten children, he will rejoice? In what way, then, will he rejoice? He will live in a state of anxiety about the children who will commit acts of folly. But surely when he shall have become an old man [he will rejoice, and take rest]? In what way, then, will he have rest? He will rest with the dangers of old age [always] round about him. And at the end of all these [troubles] is the expectation of death, which consumeth the soul | like a fire.

Fol. 151 b col. 1

O thou death, thou carriest off [people] of every age and condition—the children and the old man, the youth and the man of mature growth. For age (or, stature) is no obstacle to death, and he carrieth away [people] of every age and condition.

Now it is an exceedingly sorrowful thing to look upon death in man, and to contemplate his decay. The face hath become ghastly pallid in the garb of death, and the body hath become shrivelled up, and the | mouth is shut Fol. 151 b up, and the hair hath become lustreless (?), and the eyes have become sightless and are shut, and the limbs are motionless. And as for the other changes which take place in the body when it is placed in the earth, the flesh crumbleth away, and the sinews and ligaments decay, and the other [members] which have been laid bare, [and] those which have not been laid bare, become dissolved, and the humours which have dried up, and the dust which | is abundant. For man is a thing of nought, and he is Fol. 152 a like unto a flower of the grasses which withereth, and he shrivelleth up like a log of wood which is burned in the fire and is consumed.

Now after the destruction of man, and [seeing] his wretchedness, which was very great, God visited that which He Himself had fashioned, and had made in | His Fol. 152 a

col. 2

own form and likeness, in order that Death might not become the conqueror. Death boasted himself saying,

col. 1

'I will conquer man.' Now the Devil fighteth against man at all times, and he carrieth him away captive through the evil of death into the gate of Amente. And he hurleth his wickedness against man at all times, until at length he bringeth him under the | power of death, and he shutteth Fol. 152 b him up in the prison of Amente. For this reason the soul which is fast bound in darkness is not able to make its escape from the place of imprisonment of those who are dead. For this reason the Father sent His Son upon the earth. Now He had no body of flesh; therefore the Holy Spirit eaused Him to take upon Himself flesh in the womb of the Virgin.

And God became | man so that He might deliver him that Fol. 152 b col. 2 had gone astray, and might gather together those who were scattered through the envy of the Devil, and might bring them into His fold. Death having made a separation in man, those whom Death had scattered, these did Christ gather together, and He hath made man one again, the soul with the body. | Fol. 153 a.

For Death bound the soul in Amente, and he made the flesh to dissolve in the earth; thus he divided man into two The Saviour Jesus, however, Himself set free the soul from its bonds, and He bound the flesh together inseparably, and He brought the two towards each other, and made them one of one, the soul and the body, and He rejoined them each to the other. | He gave the body to the soul, and the soul He placed in the body; He made [the body] to be an instrument of speech, and He gave it constituted members.

And now, O soul, sing thou hymns of praise in the body wherein thou art, to thine own Imperishable God, because Christ died for us, in order that we might live with Him for ever. | For He was neither liable to Death, nor was He under any obligation to die by Death; neither was it absolutely necessary for Him to make Himself to become man, nor had

Fol. 153 a col. 2

col. 1

Fol. 153 b col. 1

He Himself any need to take upon Himself the flesh of man: for He is God, and He is arrayed in all the glory of Divinity. For this reason he endured patiently and was made after the manner of men who die, [though] He is the God Who alone dieth not. Now for what reason did He come down upon the earth, seeing that He Himself was the King, Who | was reigning over the heavens? Who compelled Him Fol. 153 b to go to the Cross, and to die gladly?

Though He Himself was the Fabricator of the universe, He endured patiently, and allowed Himself to be begotten in the womb of a woman. And they wrapped in swaddling bands Him that had been arrayed in all the glory of the Father. He Who sat on the | chariots of the Cherubim Fol. 154 a was laid in a manger, and He sucked the nipple at the breast of a woman. He before Whom the Seraphim stand in awe ascribing glory to His Divinity, He Who sent forth waters to flow in the rivers, and the rains, and the dews, and Who sent forth waters from heaven, received baptism | in the Fol. 154 a Jordan by a mortal man. He from Whom the whole universe receiveth light was treated with contempt by the Jews. He upon Whose Word hang the seven heavens, and the firmament, and the earth, and Amente, was Himself hung upon a Cross of wood. He Who took a clod of dead earth, and fashioned it into a living | man, bare patiently the seorn of those who Fol. 154 b mocked Him, in order that by the contempt of Himself He might save man, who had gone to perdition through his own sins. He gave His soul of salvation for the soul of man. He gave His holy flesh on behalf of the whole race of Adam. And He gave His Blood on behalf of all. He gave Man for man, and His death for our death. And the death which men are under | an obligation to suffer, and which they fear, Fol. 154 b became a blessing, because Christ died for us.

This is the love which Christ made manifest. He died for us, who are sinners, in order that He might save us. For what righteous man ever died on behalf of a sinner? Or 268

Fol. 155 a col. 1

what father ever died on behalf of his own | son, whom he had begotten? Again, what friend ever died on behalf of his friend? Or what loving brother ever died on behalf of his brother? No man ever did such a thing, that is to say, no man ever let himself die for another by his own wish, or through his own good pleasure only. But Christ came of Himself, and of His own free will and love. And as to us sinners, not only did He fashion us | in the form of Adam and make us to become men, but when we were dead in [our] sins, He came and bore suffering on our behalf; and He hath given us life again by His love.

Fol. 155 a col. 2

He had not suffered [on our behalf]; but now that He hath begotten us a second time, through the suffering of His death, He suffereth with us even as doth she who gave [us] birth. | He hath borne with us for an exceedingly long time, and He hath not burnt up the world, [the people whereof] treated Him with contempt, and scourged Him by the hands of sinners, and put Him to death, and buried Him, according to that which the prophet spake saying, 'Thou hast brought me into the dust (or, grave) of death.'

Now at the time when He fashioned us with His hand,

Fol. 155 b col. 1

Fol. 155 b col. 2 Who was it that brought Him there? It was the wicked people whom He loved that put Him to death. He came to them to save them, and they cast Him aside like a | straw. Consider moreover, O men, the return which the children of Israel made to our God. They pierced the side of Him Who had created them. They inflicted sufferings upon Him Who had on very many occasions conferred benefits upon them and their fathers. They paid Him back with evil things instead of good, and they shewed hatred instead of the true [love] wherewith He had loved | them. They made sorrowful Him Who had given joy unto them. He Who had raised the dead among them, and they saw Him doing it; He Who had healed the lame, and cleansed those

Fol. 156 a col. 1

who were leprous, He Who had given light to the blind-He it was Whom they killed, and hung upon a tree!

Consider moreover, O men, the insolent daring of the Jews. They hung [upon a tree] Him that had hung out the earth. | They drove nails into Him that had stablished Fol. 156 a the earth on the waters. They broke [the limbs] of Him col. 2 that had heaped up the heavens in His wisdom. They bound as a prisoner Him that had released them from the servitude of Pharaoh. They put fetters on Him that had set free sinners. To Him that had given them a stream of water to quench their thirst did they give vinegar to drink when He thirsted, and they sustained Him | with Fol. 156 b gall when He was in the agony of death on the Cross, and they did not remember that He it was Who had given them [water as sweet as] honey to drink from the rock. They bound the hands and the feet of Him that had unbound the limbs of those who were paralysed. They themselves were bound in the hand of the Devil because they performed His will; for he kept them bound until the coming of Him that should release those who were in captivity, and set free those who were bound. Of Him that had | sent forth the sun and the moon to give light Fol. 156 b to them, and had opened the eyes of those who were blind from their birth, did they close the eyes like those of a dead man. Him Who had raised the dead did they bury in the earth.

O what a new and incomprehensible mystery! He Who was the Judge was judged. He Who had done away their sins was bound with cords. Nails were driven into the hands of Him Who | had fashioned men. They hung on Fol. 157 a a tree Him Who had placed breath in their throats. They broke Him Who could break their members from their bodies. On the Cross they compelled Him Who had filled the earth with life to drink gall. He through Whom the whole universe liveth died. Now they did scoff at Him

gained the victory.

Fol. 157 a col. 2

greatly whilst He was on the Cross, | and before He died they gave utterance to many mocking words, and they gibed at Him.

When our Lord was hanging upon the wood of the Cross,

the sepulchres opened, and Amente was rent asunder. He delivered the souls [therefrom], and He raised up the dead, and very many of the saints shewed themselves in Jerusalem. Now these things happened before the mystery was fulfilled on the Cross. And when Christ died, He abolished the Enemy, He bound in fetters the mighty tyrant, He set His Cross before him. He conquered in their presence, and He

Fol. 157 b col. 1

Our Lord Jesus Christ lifted up His Body on the Cross, and when Death had seen Life, he fell down at His feet. Then the Powers of the heavens marvelled at His wisdom. The angels were stupefied with admiration of Him. The elements were terror-stricken, and | all created things were shaken when they saw this new mystery, and this awful sight. They saw God hanging on a tree, and men were lifted up near Him on the tree. His feet were fastened

to it by means of nails, and likewise His hands, which were

extended, were fastened by nails to the tree.

Fol. 157 b col. 2

Fol. 158 a

And the Jews mocked | at Him, and laughed at Him, and derided Him, because they did not understand the mystery. The earth trembled (or, shook) when it saw the shamelessness of the Jews. The mountains thereof trembled, and the hills shook and quaked. The sea made its waves to rise up to a height sufficient to cover the world. The abyss was disturbed, and opened its mouth to swallow up all created things. The whole of creation was moved with | wrath because of the abominable insolence of the Jews. The luminaries of heaven became dark, the sun withdrew to rest, the moon was perturbed and hid itself, and the stars ceased to shine on the wicked men. Though the moon was full, it did not shine, and moreover, the sun having

Fol. 158 a

withdrawn to rest, the whole world was in darkness. They saw their God Who had created them | hanging upon a tree Fol. 158 b like a thief. The day turned into night.

And an angel who was wroth came forth from among all the angels, with his drawn sword in his hands, to slay them quickly altogether. And he was prevented [from doing this] by the mercy of Christ. And the angel laid his hand upon the curtain of the temple, and rent it in twain, from the top to the bottom. And all the angels were looking forth from the heavens, and they were wroth Fol. 158 b because the lovingkindness of God the Father prevented them all from destroying the Jews. The light of the day took to flight, the world was shrouded in darkness, the darkness of the blackest night. All these things happened before Christ closed His eyes.

And His light made haste to rise in Amente. Amente | was perturbed when the Lord went down into Fol. 159 a it, not in the flesh, but in the spirit; for He had power over col. 1 all creation, and He could destroy [it] before His last hour. He poured out His Blood on the earth, and It protected the earth and those who were therein. His Body continued to hang upon the tree for the sake of the elements, and His Spirit went down into Amente, and saved those who were in that | region. He despoiled Amente, and made Himself Fol. 159 a Master of all of it.

col. 2

His Body raised up those who were dead on the earth, and His Spirit set free the souls which were in Amente. For in that hour in which our Lord was hanging upon the Cross, in that very same hour, the sepulchres opened, and the gatekeepers of Amente saw Him, and they shook with fear and took to flight. He burst open the gates of brass, He broke through | the bolts of iron, and He took the souls which were Fol. 159 b in Amente and carried them to His Father. When the Lord had broken up Amente, and had gained the victory over Death, He set the Enemy under restraint. Now the souls

He brought out of Amente, but the bodies He raised up on the earth.

Fol. 159 b

Fol. 160 a col. 1

Furthermore, consider the mighty and marvellous strength which was in His mortal body as He hung upon the tree! For neither was creation able | to endure His dead body, nor could the Elements endure it, and Amente could not endure His Spirit. Every place was filled with trouble because of the sufferings of our Saviour, and all created things were troubled because of His death, for they were not accustomed to see their Lord treated with scorn and contempt. created things were stupefied and said, 'What is this new ! mystery? The judges pass judgement upon Him and He speaketh not. Those who know Him not look upon Him, and are not ashamed. Those who have no authority over Him take possession of Him, and He resisteth them not. who are not His equals treat Him with scorn, and He becometh not angry. He Who is impassible endureth sufferings, and is not wroth. He Who is immortal hath died, | and He hath endured [pain] patiently. dwelleth in the heavens hath been buried in the earth, and hath kept silence.' 'What is this mystery?' saith all creation, for every thing marvelled at His lovingkindness.

Fol. 160 α col. 2

And having risen from the dead at dawn on the First Day of the Week, and having vanquished death, He bound in fetters the tyrant and set men free. Then did every created thing | know that the Judge had had judgement passed on Him for the sake of the salvation of man, and that, for man's sake, He Who was invisible had been seen, and He Who was infinite had been measured, and He Who was impassible had endured sufferings, and He Who was immortal had died, and He Who was in the heavens had been buried.

Fol. 160 b col. 1

For He Who had become man was judged in order that He might shew mercy to us. He was put to death in order that He might set free those who were in bonds. He endured sufferings in order that He might give us rest. He died

that He might make us to live. He was buried in order that Fol. 160 b He might raise us [from the dead]. If the Lord had not endured sufferings with the race of man, by what manner of means would mankind have been saved?

Moreover, Death fell down at the feet of Christ, and Christ carried him away, and the Devil who had been a rebel became a captive. Christ made Amente to quake and the power of the Devil He turned backwards. Death heard the voice of the Lord as | He cried unto all the souls, 'Come forth, O ye Fol. 161 a who are bound in fetters! O ve who sit in the darkness and shadow of death, on you hath the light risen. I preach unto you life, for I am Christ, the Son of God.' Then He set free the souls of the saints, and He raised them up with Him.

And earth itself cried out | saying, 'Spare me, O Lord. Fol. 161 a Free Thou me from the curse which is on me. Remove from me the wickedness of the Devil. Thou hast held me to be worthy of having Thy Body buried in me, in the Place of the Blood, which was poured out upon me, in order that Thou mightest raise men from the dead. Thy glorious Image is spread abroad in every place. Except Thyself, when Thou utterest Thy | words, no one shall resist Thy commands; but Fol. 161 b it was Thy love which compelled Thee to come to the beings whom Thou hadst fashioned. For behold. Thou didst stand on the earth, and didst seek after the members of the beings whom Thou hadst made. Take Thou, then, man, the deposit. Take Thou Thine image, which Thou hast committed as a pledge to me. Take Thou Adam, being complete in his likeness.'

Then Christ | rose from the dead in the third hour of the Fol. 161 b day, and He took the saints with Him to His Father; now all mankind shall receive salvation through the death of Christ. For one was judged instead of all men, and salvation and mercy [came] into the whole world. Moreover, one died in order that all might rise | from the dead. And the Lord Fol. 162 a

col. 1

¹ Isa, ix. 2,

died on behalf of every one, in order that every one should rise from the dead with Him. For having died, He put man on Himself like a garment, and took him with Him into the heaven which is in the heavens, and man became one of one with Him. He took Him as a gift to His Father. The gift was not gold, neither was it silver, but it was man whom He had created in His own likeness, and | in His own image. Moreover, this [Christ] did God the Father exalt. He seated Him on His right hand, on the Exalted Throne, and He appointed Him to be the Judge of those who are living, and of those who are dead, and Captain of all His creation. He sitteth above the Cherubim, He Who hath created the Jerusalem of heaven, that is to say, the True Bridegroom, and the King of all the Ages. Glory be unto Him for all ages of ages. Amen.

Fol. 162 a

THE DISCOURSE WHICH APA EUSEBIUS, Fol. 162 b BISHOP OF CAESAREA OF CAPPADOCIA PRONOUNCED CONCERNING THE CANAAN-ITISH WOMAN.1

GREAT is the storm, but it hath not been able to hinder the readiness of those who have come. Great is the trial, but it hath not destroyed our sufferings. The Church shall never be free from those who contend | against her, [but] Fol. 162 h she shall never be overcome. Certain folk plot craftily col. 2 against her, [but] she vanquisheth them. Howsoever great may be the evil which they meditate against her, she increaseth exceedingly. The waves break over her and have no effect upon her, for she hath taken her stand on this Rock, which is the immoveable Word of God, and she is herself immoveable. | The Rock it was Who said, 'The gates Fol. 163 a of Amente shall not prevail against her.' He who fighteth [against her] destroyeth only himself, but the Church herself becometh stronger and stronger.

Job was a good man before [his] trial, but the days wherein he was healthy in his body were | not like unto Fol. 163 a the days in which his infirmity wove a crown and set it col. 2 upon his head.' Be not afraid at any time of temptation if thy soul be prepared. For the matter is like unto the gold to which the furnace doeth no injury, that is to say, tribulation doeth no harm to him that beareth himself with fortitude. What doth the furnace do to the gold except to Fol. 163 b purify it more and more? That is to say, he who riseth up before tribulation, when the suffering which hath to be endured cometh to him, is exalted thereby. Cowardly

¹ See Matt. xv. 21-8.

inaction weakeneth the soul, but trial giveth victory to the layman. Know, moreover, that those who endure no trial | Fol. 163 b receive shame, and that those who endure trial receive election. Where are the things which are reckoned unto them? Nothing maketh itself visible.

I come out into the market, and I look upon the wares [therein], [I see that] they are weak plants on which the wind blew, and they were thrown to the ground, and straw which had been threshed out; | nevertheless the flour hath remained pure. Who is there that can fight against them [successfully]? Their conscience it is which giveth them victory over those who fight against them.

Let us prepare a table. Yesterday Paul provided his table for us, to-day the table is that of Matthew. Yesterday it was the tentmaker, | to-day it is the tax-gatherer. Yesterday it was the blasphemer, to-day it is the man of obedience. Yesterday it was the pursuer, to-day it is the man of avarice. The blasphemer, however, did not continue to be a blasphemer, but became an Apostle; and he who was a robber did not continue to be a man of greed, but became an Evangelist. | I will not make mention of the wickednesses of their earlier years, which afterwards became spiritual excellences. Our masters did not give light whilst they lived in their former state of sin, but they did shine brightly at the last [when living] in [a state of] right-cousness.

Now the tax-gatherers and the blasphemers are the masters of the earth. What kind of place, then, is that of the tax-gatherer? It is a place wherein men plunder at mid-day. | The injustice which is according to the law maketh itself manifest, as well as the injustice which is done in the presence of the law. The tax-gatherer is the advocate of thieves. When a thief is eaught in the very act of stealing he is ashamed, but the tax-gatherer is bold of speech and action, even while he plundereth. But

Fol. 164 a

Fol. 164 a col. 2

Fol. 164 b col. 1

Fol. 164 b col. 2

suddenly the tax-gatherer became an Evangelist; how did this come about? When | Jesus was passing by, He saw Fol. 165 a him sitting in his tax-gatherers' shed, and He said unto him, 'Rise up, follow Me.'1

O the might of the word! The hook came, and it hooked the captive, and it armed him like a soldier. The hook came, and it made the clay become gold. He (Matthew) was in the pit of wickedness, and it drew him up into the mesh of the net of spiritual excellence. Let no man fall | into despair concerning his salvation, for evil deeds possess Fol. 165 a not a constitution which endureth for ever. And, moreover, we were created in a state of liberty.

If thou art a tax-gatherer, thou hast the power to turn thyself into an Evangelist. And if thou art a thief, thou hast the power to enter into the Paradise. And if thou art a magician thou hast the power to worship thy | God. For Fol. 165 b there is no kind of sin whatsoever which repentance will not do away; therefore God hath chosen the greatest sinners on the earth, so that no man might fall into despair about himself.

Thou shalt not say, 'I have committed sin, which is what usually happeneth,' [for] thou hast a Physician by thee Who is wont to treat thee with such medicines as thou wishest. | Was it not He Who made thee? [And when] Fol. 165 b thou didst not exist did not He make thee to be? He hath not made thee anew as He made thee at the beginning, when He took a piece of earth, and fashioned it into a man, but He hath made the earth [and] the clay, to become flesh, similar to that which hath ligaments (or, nerves), and bones, and hair, and eyelids, and eyes, and the shoulders (?), and the | breast, and the hands, and the feet, and all the Fol. 166 a other members. Are not all these members earthy in their col. 1 substance?

Then entered Skill in handicraft, and she made all created

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Fol. 166 a col. 2

things according to their kinds. Inquire not concerning the manner in which they were made, and waste not thy labour in prying into what is, but | believe that the matter was super-miraculous. Thou wouldst never be able to describe the means by which creation was made. If fire cometh upon thorns it consumeth them: how much more then shall the Word of God make sins to become white, and consume them?

Fol. 166 b

And if thou art in the habit of saying, 'I have sinned exceedingly, | but who is there that is without sin?'—now, I am using the very words which thou thyself wilt say—confess thy sins first of all, and [then] do thou the work of making thyself just. If thou hast committed sin, make haste, stand up on thy feet, be sorry, and let thy heart eat thee [in remorse], and pour out thy tears. For did not the sinful woman act in this wise? And did she not pour out | her tears, and lay hold on repentance?

Fol 166 b col. 2

'Now Jesus came out of the border of Tyre and Sidon, and behold a woman set out to go to Him.' The Evangelist is stricken with wonder, and saith, 'a woman,' [that is to say,] the strongest weapon of the Devil! The mother of sin! The beginning | of wickedness! [Woman,] who was cast forth from the Paradise! This is woman, and such is [her] nature.

Fol. 167 a col. 1

O what strange (or, new) and wonderful works are these! The Jews fled from Him, but the woman fled to Him, and made supplication unto Him saying, 'O Son of David, have mercy upon me.' Consider this woman, who made herself to be a | preacher, and one who acknowledged the government of God, for she said, 'Lord,' which was the confession of [His] Divinity, and 'Son of David,' which was the acknowledgement [of His manhood], 'have mercy upon me.' Is not this act better than every other act in this world? Consider how this truly wise soul said, 'Have

Fol. 167 a col. 2

mercy | upon me.' Is not this citizenship better than every Fol. 167 b other citizenship in the world? [She said:] 'I was in danger, I fled to His feet for mercy. Wilt Thou, then. search out my sins? Give me salvation abundantly, inasmuch as the place of mercy searcheth not out sins.'

O thou woman, what didst thou think within thyself? Thou wast a law-breaker and a harlot. How couldst thou possibly dare to go out to meet Him? Consider, moreover, the wisdom of this woman. She did not make an appeal Fol. 167 b to the Apostles saying, 'Take me in to Him.' She made no supplication to Peter, neither needed she any of the other [Apostles to help her. But she said:] 'I want, however, to see [Him], but I have no need of men to make Him come to where I am.' And why? 'Because He came down, and took upon Himself flesh, I will speak with Him in the flesh.'

O how great is the lovingkindness of God towards Fol. 168 a man! He before Whom the Cherubim in the heavens tremble in awe [permitted] a sinful woman to stand and to talk with Him upon the earth! She said: 'Have mercy upon me! for this reason hast Thou taken upon Thyself flesh, and hast come forth, and hast entered into the world for the sake of sinners | like unto myself.' Those who are Fol. 168 a in the heavens tremble in awe before Him, yet those on the earth hold converse with Him boldly. 'Have mercy upon me!' What is it that thou desirest? 'I seek after mercy.' What dost thou wish? 'My daughter is grievously afflicted. My sorrow is great. Heal thou my members which are within me, for I am being consumed; preserve my bowels, and take Thou me out of this burning heat of fever. What | shall I do? I shall die.'

Fol. 168 b col. 1

Why did she not say, 'Have mercy on my daughter?' On the contrary she said, 'Have mercy on mc, for my daughter doth not perceive the torment of the disease with which she is grievously vexed. That she is seized by the disease in its most severe form [is evident] because she doth 280

Fol. 168 b col. 2

Fol. 169 a col. 1

not perceive what it is. Have mercy upon me! because I see this sight every day, and great is my grief. What do I | call her? I call her a dead body, for though she moveth and liveth yet she knoweth not what she doeth. For I know not the name of the disease, neither do I know of what kind it is, or whether my daughter shall die through it. Now death appertaineth to every one. In what condition shall I see [her on my return]? With her eyes starting from their sockets in terror, and her hands with the bones thereof protruding, and the hair | torn out in frenzy, and the mouth dripping with foam, and meanwhile the devil which is contending with her is hidden inside her. and doth not appear. Have mercy upon me! My waterflood (or, tempest) is great. This is the kind of disease from which I [suffer], and also from demoniacal wickedness. Have mercy upon me!'

Fol. 169 α

Consider the wisdom of this woman! Why did she not go to the | magicians, or to those who used exoreisms, or to the women who dealt with the bodies of the dead, or to the soothsayers who were in the habit of paying honour to devils, or to those who could make the sufferings of sick folk to become greater or to diminish? Nay, she forsook the court of the Devil, and she came to the feet of the Saviour of souls [and said], 'Have mercy on me, for my | daughter is grievously vexed.' Dost thou observe the fortitude and the patient endurance? And as the woman raised herself from the ground, 'He answered her not a word.'

Fol. 169 b col. 1

O these things which were done publicly! She made supplication to Him, and she besought Him earnestly, and she entreated Him, but He answered her not a word. The sickness increased, but the Physician kept silence. The blow was sharp and severe, and the Word kept silence. The Physician | held His hand. What is this new and wonderful matter? Thou didst run after others, and didst say, 'Come

Fol. 169 b col. 2

ye unto Me. I will heal you.' Yet from her who ran after Thee Thou didst run away! 'Have mercy on me!' 'I was not sent unto any except the sheep which had gone astray of the House of Israel.'2

And His disciples went | to Him and entreated Him, Fol. 170 a saying, 'Send her away, for she crieth out after us.' [And the woman said: Thou Thyself seest that my outcry is great, [but] my cry, which is in my heart also, is to Thee. And again they said unto Him, 'As the Lord, and as a Lover of mankind, give salvation to this woman,' 'What shall I give? I am not sent unto any except | the sheep which Fol. 170 a have gone astray of the House of Israel.'2

col. 2

This is in itself the whole matter. It was for this very thing that Thou didst take upon Thyself flesh, that Thou mightest do good to a certain woman who was going to perish. Wouldst Thou, then, leave the world to become a desert [and destroy] the Scythians, and the Arabs, and the Elamites, and [the people of] Cilicia, and Cappadocia, and the Syrians, | and the Phoenicians, and [the people] of every place on which Fol. 170 b the sun looketh? Or didst Thou come into this world only for the sake of the Jews? Wilt Thou allow [the lands of] the Gentiles to become a desert? Or hast Thou forgotten that they scoff at Thy Father and worship idols? Wherefore, then, did David speak according to the flesh and say, 'Ask of Me, and I will give thee the heathen for thine inheritance, and thy dominion unto the end of the earth.' 3 And in like manner also Isaiah, who saw the Seraphim, said, 'The root of Fol. 170 b Jesse shall [flourish], and He who shall arise shall rule the nations, [and] in Him shall the nations hope.' 4 And again, 'A ruler shall not cease from Judah,3 nor a governor from his heritage, until there come He that hath been | constituted Fol. 171 a [ruler], and He it is Whom the nations await.' 5 And again, O all ye nations, clap ye your hands.' And [yet Thou doest

¹ Matt. xi. 28.

² Matt. xv. 24.

³ Ps. ii. 8.

⁴ Isa. xi. 10.

⁵ Gen. xlix, 10.

⁶ Ps. xlvii, 1.

thus,] Thou, O Lover of every soul, Who didst say to Thy disciples, 'Go ye, baptize all nations, in the Name of the Father, and of the Son, and of the Holy Ghost!'1

This Canaanitish woman, however, received a profitable

Fol. 171 α col. 2

Fol. 171 b

rebuke. She came out of a place of madness and stupefying folly, a place where they worshipped idols. This miserable woman came and made entreaty by reason of the matter which had come upon her daughter, and Thou didst say unto her, 'I have not been sent to any except the sheep which have gone astray of the House of Israel.' | Yet in that very hour wherein the centurion came to Thee Thou didst say, 'I am coming, I will heal him.' And again, in the hour of the thief Thou didst say unto him, 'This day thou shalt be with Me in My Paradise.' And again [in the case of] the man who was paralysed, Thou didst make him take up his bed, and he walked. And again, Lazarus didst Thou call when he had been in the tomb four | days, [and he came forth]. The dead Thou didst raise to life. Those whose members were

Fol. 171 b col. 2

dead Thou didst raise to life. Those whose members were withered Thou didst gird with strength. The harlots Thou didst hold to be more chaste than the virgins. And what didst Thou say to her, the wretched Canaanitish woman, whom Thou wouldst not answer [at first]? He said, 'Is it good to take the bread of the children to throw it to the dogs?' O the solicitude of this | Physician! He understood her,

Fol. 172 α col. 1

O the solicitude of this | Physician! He understood her, and she had been rebuked. All these words were [intended] to shame the Jews who called themselves 'children'. They had, however, taken to themselves the nature of their own dogs, according to that which Paul spake saying, 'Beware ye of dogs. Beware ye of these workers of evil. Beware ye of [those of] the concision.' 7

Fol. 172 a col. 2

And again, she said [unto Him], | 'Have mercy on me!' But He said, 'Is it good to take the bread of the children to throw to the dogs?' [And she said within herself:] 'Yea,

¹ Matt. xxviii, 19. ² Matt. viii. 7. ³ Luke xxiii. 43.

⁴ Matt. ix. 6. ⁵ John xi. 39, 44. ⁶ Matt. xv. 26. ⁷ Phil. iii. 2.

Lord, Thou callest me a dog, [and] I confess that Thou treatest me like unto a dog. I do not excuse myself from derision. Give me that which Thou seest fit. Thou hast called me a dog, give me, then, the crumbs. | For the dogs Fol. 172 b are in the habit of eating of the crumbs which fall from the table of their masters.' He said unto her, 'Who hath until now begged for that which is cast away and rejected? Therefore, O woman, thou shalt be rewarded straightway.'

And the Lord spake saying, 'O thou woman, may thy prayers be heard in that hour wherein I utter thy | appeal Fol. 172 b before God, and offer supplication to Him.' Thou sayest, 'I have appealed to Him once, and I have prayed to Him twice, and thrice, and ten times and twenty times have I bowed the knee [to Him]. Thou hast bowed the knee, and thy mouth spake, but thy heart was counting the cost (?), and thou wast | thinking about thy friends and thy substance. Fol. 173 a Thy soul hath taken its stand at the door, turn not thou away until thou hast received thy request.'

Now certain folk are wont to go into the church and pour forth tens of thousands of strings of words; but God hath no need of a multitude of words, though He hath very great need of thy prayer. | Make thou thyself to be like unto this Fol. 173 a Canaanitish woman; pray in whatsoever place thou art. thou art in the bath, or if thou art in the street, pray. And if they hale thee before the judge, pray. And if the judge break thee by his decision, let thy prayer go to God on thy way to execution; He enquireth not about the place [where thou prayest], but He doth enquire concerning a right | mind. Fol. 173 b

When Jeremiah was in the pit of mire he found God there, and he prayed to Him. Daniel was in the pit of the lions, and God helped him. The Three Saints who were in the furnace turned to God, and made supplication unto Him. When Job was [seated] in the dust, among the worms, he turned to God, and made an appeal to Him. And thou

Fol. 173 b col. 2

Fol. 174 a col. 1 thyself also, if thou makest an appeal unto Him, He will hear | thee in thy prayer. Make thou thyself like unto this Canaanitish woman. And when thou goest into the church of the Persians, and of the Cuthaeans, and of the Hindoos (?), and of the Moors, thou shalt hear Christ crying out, 'O thou woman, great is thy faith.' And behold, very many times thou shalt acquire blessing and honour by the | remembrance of her, which shall abide and be glorious. And though thou hast not a daughter with thee who is possessed of a devil, yet hast thou with thee thy soul which committeth sin. To him who is possessed of a devil it is usual to shew mercy; but he who committeth sin of himself men are wont to hate. Against him that is possessed of a devil the matter is not reckoned; for him that committeth sin of himself there is no defence whatsoever.

Fol. 174 a col. 2

Fol. 174 b

Now as concerning the | Canaanitish woman: in what hour was the devil cast out [from her daughter]? In that very hour wherein Christ said unto her, 'O thou woman, great is thy faith.'

The Son of God cast out the devil, for no man would be able to go into the place where he was, but He was God, Who filleth every place. Had He wished He could have gone against the prince [of devils] at the same time. That which is under His feet shall not destroy thee. If it were not thus one might say | unto thee, 'He is inattentive, or He is asleep.' Now this is not the habit with God. In the hour wherein thou shalt cry unto Him He shall hear thee, and at every hour. Let neither doorkeeper nor steward prevent thee [from crying]. Do thou say 'Have mercy on me', like this Canaanitish woman, and He shall come unto thee immediately.

Fol. 174 b col. 2

Consider the following speech which maketh manifest that the Son is like unto the Father, and that He is equal with Him. | At the time wherein God created the heavens He said, Let heaven be,' and the heaven was. And, 'Let the earth

CONCERNING THE CANAANITISH WOMAN 285

be,' and the earth was. [And], 'Let the air (or, sky) be,' and the air was. [And], 'Let the sun and moon be,' and they came into being.

O the goodness of God which created for us the Son Who is equal with the Good Father in every respect, in | Divinity The Father spake in times of old saving, 'Let [things] be.' and they came into being. The Son Himself said, 'Let it be unto thee according to that which thou desirest,' and it was so. and her daughter ceased to be vexed by the devil from that hour. What was it that enabled the Canaanitish woman to drive the devil out of her daughter, or to drive him out at all? [It was done] according to the command of the | Saviour of Fol. 175 a In the mercy and lovingkindness of our God, and by souls. His Grace, shall we ourselves be healed. For all these things let us give thanks to God the Father, and to the Son, Jesus Christ, Who hath informed us by His holy mercy saying, 'I am in My Father, and My Father is in Me'1-to Whom belongeth the glory for [all] ages. Amen.

Fol. 175 a

¹ John xiv. 10, 11.







THE DISCOURSE OF MÂR JOHN, BISHOP OF CONSTANTINOPLE, ON VIRGINITY, AND REPENTANCE, AND ADMONITION.

(Brit. Mus. MS. Add. 14,546) 1

Fol. 55 b

مومت بومت بومت بومت بومت بومت کہ حمل دیمن کے حمل محمومہ کے دیمن کی محمومہ کی محمومہ کی دیمن بور میں بور

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¹ The variants are from Add. 14,601, fol. 83 a col. 1 ff.

وحروبه و

خامع نصد تعدم المديد عضه من : حصام

Fol. 83 a col. 2

Fol. 56 a

خلوبه مدوره : شه دماه دمديم دليل لم وبصم مرابعت المرابع المرابع المرابعة المربعة שוא הל שמז : ואתו | שמז יעה : ממם הנם תות תשלוז : ישימים מסש לשוז : תית ציצה בפום والمستورية بمخابه بالمطالعة الماعة مدار والمارة المارة الم لم مل علمه نامنهم وحسانه ملم الله و المراد ا عصبه معل بالمهم بملم دول اخل مدنعم و سعد الم المعدد الم المعدد الم المعامر صى. كم دله نع بالخد فلم وعديه ودنية בביב : אעדנא עדי כבסקוא. אעניא כמביא עהשטבים יבחים בשיוטים ציבוא יבשים מינםא. אנא הן הכתם לא מם כבל יודא. אענא האב העבה שנה השמא לבה. הנאתי וכבן مدهديه هر معده سمر. ليم هدم دهده مددد: مر دویم درستم جنتم خدزالم مخدونم. حلا מנא והם לן. השל נאקב הצמפוה הנפדא. מאכיו ביבשע שם מידשי בשועיו : עדיים טש שרביים سلم. محدم دم عدد نسام عمون نمحن : دلد عورزه, مزرده, محمحه لمه ددر مله سر they befi rapein repulby. In poping crasin. · ma cale comin miner plata cal.

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و 77 ه

معامله و معادد و حراتا و معامله المعاملة المعام

لم لشه ونفل دهمي. سلم وحديم ممل لم دول دود المحدد الحم بالمرابع عن ما ما المرابع والم عدم بهتم عده بهدر دعه عد بحصهم مع کے دلم هديم شهم. محدي. حدم تعديد . واع معدد و المام مناع و بدار به مات المعنامة المحاكمة المعالمة المعاملة المعدد المحنة 4. حلمحه و من وحمده و حلمي حبقهم، دعد لم سفت محلمه والمحتوسم. تسحيم لمة حلمتم لمسلم ونخستم لحنوهم. مخن مود ددیم. وعدم ددنی مسده ولیم. محننه عدينه حم صلفته. سه بشب ماللهم المخد. والعديم بدرام والها بجوسم سنا عدم تبعد علسن. درهانه وعدلمه وانه وروبه مزمع، مهر درسه مماهه والم بخر حليم. ocity ioux oardin cern. Letyn Lis Llin حماط سعنف، بصمله, لصنب دهند ملا مانه دوليم ، مدندسي، صه ولانه بمام لسين ملحدين والجوبوب ورساد والحد بهدور المناعم مدا دورد و المسالم المناعم الم Fol. 83 6 col. 2 Lu Lucas | : Lalu sine plan and Kain ومعربة عن المحرب وعيد المجربة

ا لبنا المحلية المحلي

Fol. 57 a

י השושה י אישים יי אישים יי אישים יי אישים יי אישים יי אישים יי

نمحة لم ١١ مطلم ١١ دقله مدتحدد و

مق حده . ديده سام علهم نبلس مده . دساها والم معدد مدل والملك فر وحمه والحديد محد ה, הפלצא הכצלין. אב הין ממהא עבידי. האלא مع فر دسته حر المل دالمرر دلسه فه حد وخابع درايا من مدر درايا عن درايا مي مراه محمد مل مل حد . لغه مدمده ملم מאמא : האלסות, החבוץ הבאה יעוד לאחם حديثه مسدله لعربة دره الماب ساب لم المحددين لتعيم منخله فر دهنه هذبه. سر له لممنحيمه, KDOLD WIFELD NO CHEE'N: OLD FOI. 576 سع مام درسته دارم معندم مراء دربرم كنت بالم بسك مرتمة ماتسر ماءه فهعفه مربع ومحديه مخرابه وحن حدم معدم احدي. دراي معتحد لمحم: دسع شه مخد عبرة. لمل سندم ادىم للمىدەلم. حد ي ادىم مىل با نولەس ئىلىم. מנע ליו אחוא אל שט נוטכני: לא מגדמתים ילוזייע מדוז : צוסטז ליט בע ליז ערושו ישן איי שיליים מלי له بعنى سراء. بحرك سديم كنا المح ومامم بجاميم منحد: احد احد احد با نعامه با تعدم حل صلع ومنهدم. نشاه وحدي حد معدم لم. نحب حل لجر. وبعمور حر شه سهزم عتب ولمحر. نحد rishor that al. Kaaff Kahis sins wit صفح مد خمن مده نصف عد بدام مام سم. سع للب سلم محدد للب مديد مصم.

⁴ مشار و لمتحم و عددين علي يدايا 4 مشاد و لمتحم و عددين علي يدايا

لم حد خدمه ممن معند. درسده لر حديم . שישש במשן נשמו אין היא הוא במין ביצאים. غة حله ملخدة. حسه بهموره ماتم وبعصمه. محلا دوبعهم فهوسه ميم ليمي حملاء المعديد دورتكم حسلك من لمن مديم الم ويديم الم very from out service of browns. معبوه حدية لمعسه المرابعة حدم والعمر الم دلسه، دختیم، بملی به دهدیددهی ودوهدی. سلم کن بین حوب دست درجه میر برخ اس میر برخ اس میر برخ اس میر دور است میر میر است میر است میر است است است است ا مه دبینه که باشهه. سر دلحه خدهه معم حقميه. محلم نصمم الم حدلام لمعدل عتبه: Fol. 58 σ حمقدیم دیل بدهمهم. محل مدتب همسحم درمستوم، دیملیم، محل محمد به، معتقسم مقع باه . مامنده معمد، «خبطه مدنرهمه اتف لم ويولم لملمة مصده لمولمه. مجة אפ אנה איש ה, נפצא פגעה האכול האמם Lealy oxune cioca. iduc Lhimoph. no برمس براه .موند برمس بدعتهاه : ندع مع برمضه نغو دماتحسلم. ساب دمه حدقه مل دوملم.

> تباطيق حديقدهم والمعدل سطينهم والماريخ سرانع، محمد مرده به الماقه مرد محقه وه بعد مراسم و المرام مراوم المرام و ال حلحمه مرحزمه حرم دمله المباله ملك مسهد حزمهم مرمتهاء محمة بعد بعدم معمنه محمرة

عرصما ع . ಜವಾಭ್*ಚ*ು على 4 ما

² Jofa

اجم الما محماله مخمة بمهجم حملاجم حدمقه ملشم. مه لمن دود هیلهها محتام هغمام Lador: octule lles usodos. mens se سحنه نمسه حد سلطه، لسدهه مخسله لنه لنعيم. ممؤحمة لمالمي حدا اجم. حة تحمر في بين aran hai nip. riand lain hack cal اجر. همه مح محسب دلم نداهد دههد ده لاحم سلم حل سيدمن وسون حدميم مده حييم. س رده منسعه بع ده دساها فيمنان مم وحمد منه دون دون دون مربع موم محر محسبه. صديم لنه دو حديد مسمدي بمجن دوديم جميد سمع حر محسه. حدمل عدم غدس لحدني و Fol. 58 من بالمرا بالمناهر مناهر مخلور ديد خديم. من من من الله المن المنحن المديم الم صهم دورد لحلم ولحلم حلحب ولم دوسة مص عن با عدم حلم عدله عدل و بداء ملم لنة دهم دغلم داندي سدم حفية، ملم مخن אים שישוא יצוח שם שיתיו מטשו עשו בידיתיו שוע ادم داد المراسم المراسم و المراسم المر לבה באל שבע יידי הל באל האל שבע אוא בהל שבע אוא בופין: המא שם הלש ההמיה האולי ממא: הכן لميدمك دونون مديمه بن مدود وزمع درسمك لم حد تحدد: المحديث لعدلم المقم حلمه.

Fol. 59 a

برلية من مديم مسامل ميس من من براي نيام حدمل ممر ا تخامزم لملمه. له دخلم دلسه. منع بهد دختیم حسم لی لعمدین. مشه وعد : حمنه حدد اسا محلفطه ماء سلا: دلهمت من بعد : بدلجه معقد، دانهمه مخز حم قملمه: وهنه دوزعد هم سمده האמלבר שיני עדיע שינדא יון יום יציום עודאי حدة حدنه. ملم حدلمه وحدمه محلمي. שושיולם עשועי עושהש שרים מיעי עדייע ليعيم ملمددة لمصحمة شه وسعم مدسك، شه معرم معمر منهد دبيم ملمرم بمعدة عمدم مدمر عند دونسع مدهلهم د محكلهم مرين حمل المرد. مودم صلع دلي مذيع مهمه محلسام. سمع برسانه به درمانه مهما خدر من من مراسع معدد معدم مدل و حدل من ا من المعدم مقدة المعدم المقديم المعدد الحدة المالي مدهم المالية الما مدهديم مدديم محمد و بالمعام و بالمعا معقب متكلي سلم وطلب مسلم وحميده صلم بهخندم مصلم بحصيم سدم بمحق . حم تحصيت متحب سيا⁸: تسليع تحقيم شهر سنحه : لمحم لللم تمالي منفحيم وحم ساحم للمل شه مناع وليل لحراجيه دي عمد سير و ويمال 10. مندی دلم دلسه، همدةدبر. بملی مد بخلیم

ا منامدل، و حملات، و حملات، و معالمات، و مع

الحمال ١٥ علمهما و مهنيه ١٥ همهما ٦

בבתום Fol. 84 b col. 1 בשלה הבא הבא הבא הבא הבא הבל המשלבו ויבשלבון صهه 11 مةبع: ومدي دسم مديم مدياً. لصليم cel 10, mbens. oly ofen lin, elmenty ولم وجديد مضومه مدمونهم دحر اخا: دي المنام لحدد سب محتمد ممند دهلم ملقم byer exector: als rajes mights: alalso سيله دونه ففده لهدام حييه والملم ومعمدةم خم لسعه دی د نه د استان الم المعتبر لده المع هزیم درد دهد مصدی جر در فر حدالم ا محصدزدهم ودمامهم خمدم دسلم خر הארם ויונא בשמשבים: מבבשנים כאלמנאיי فيعا مصدل بن مصنية عند عمد عدم بداته حملمه دلم مستن للمالح فر ولم حنم olusia in resplica. us, poe prisin. reft הבועה ב מבנה בשמהן. האעונה בלהל הבסובה aluz: Kizura: Lest , maurl ar Jar Fol. 59 i سرلمه ديفيه حيفهدد. ممسني سلو حلهم حلاله. ممسةن سلف بحسب حبيم تحمسندس. مستنب و وحرامه عام المام الما مستنع حل دمسده محمد : بحقه دسته عد منتسره מאניצי בבבשקשא מי בלבלע באע האמי אוניאה התלבפי בחם. חצולבין התן ובלחק של יה בלבם. مرك درمية مدوم ديممل معسي ب

مل سعمت مياس مهدي بيتر مدعم سام مع תבשחא. לא מחא הנשיום לא ההמצא נודה כבל בסק: מואכי בהכנה וביא. הלין הין ניחב ויאי کد محندم . محدیم ورتباه ورتباه المحدد محدد ملاحد المحدد ا سلق، لله ممحمد مدلد وبعد وسلماد حم لمعسم المرابد الما الفدم محمة الماءدماء الماء ال محسيده من مدمدةم بلقه: حدة مندم بدم. لسمعت وردن نندم الله يعتلى دامد لين: وحدم محمد من مدم محمه مود لم معنى دديد. له ولم حقيد مه والم مديد. במשוא אינה השולם דעלא. הא בדי חעה מנוחם نفدی. دسیسلم دین مستری درخیم و درمان مبهد لم دهم. مهم بره دلخ دمجم دهم. لصمحه الدف لم ورسمود مله نسمة لمل جدم המובא בבן הכתהנא: מומ כאכא ה, העולא در المرابع المادة المادي والمرابع المرابع المرابع المرابع المادية الما سرعمه منعد الماء بداء بهذ بامسام : من مناء علم حر : معام من : منام نفري المناء المن مرعم و سعة: محم المعرفة وبمخل مذب تم لحديد. wei by. when the man mobile work meite. המה הלבעת י בה שלים מבהי אנותים 10 עון בנפבן:

Fol. 60 a

Fol. 84 b col. 2

ا بعنا ³ بتمام ⁴ حمد ⁵ محد ³ بعنا ⁴ محد ⁵

⁸ als 10 pursur

iden sidderi erla ericen uxsen. erla ואת המשבו : השבושו היו מה האם האתו נביא נשא אלא: מבנה מצבע לשובן נהרא הכבולות. העיל ביו יסבא מים. יסבא מים העצמבא مرعبد المرع مرعدم فيد بنهم مركم مراع بدراء هم مام حبقه دمهمدة عدم محن مد مي Lo sis cin, rifi sub esin crands chaps: pur sien robers apay cous as ala febs. on doe bhafix hauci. on bhlif لفذنه محمة مرتم عدل لممد للم له له المنابع وحدله. مام ين الميمه وهم دهم حاميل غير ما المامل ورم سلقه معدمله لم دورد. الدني دلاق لم ساء كية مسعد سام دوري barg unfir Main: ochic, aran restli. انباسه وسم المراجع الم الما وسم المساورة حدمه عد بدعه . ما حلفه مزم درما Fol. 85 « col. 1 מיני יום, בובסרא הנסוא. בה כמסב בשמבונא من جهم عبا عبده منح مهم برمه منه دهنه. منه دلم معملاحد دهنم معدد. منه externom rejogs oiles subos. Exs Ex سم المسهم وزف: حر سلم معتبع دلم غلم. الحاه بحقعا مقعم حام معسنا بحسن مام معدد : باه مدر نغر مديم ، مهندا مين Fol. 60 ه

¹ رحمت ² محمت ³ رسخ ³ رسخ ³ رسخ

ومعموسه, لنمه و المساعة و

¹ Khiii 2 wink 3 nah jaw

⁴ Kom product 5 ijyrk 6 pris

הלם בדיבם האבן: 9 ההבבן 8 הרבן 7

ش, الحرائدي 10 ما

action oluras cin ceri: olub reren دخية لسي حسمه. عنية صه لية شه بهجة. המא לבוא אולא מבלהם מהמסחי מלמכ בוכב برا من و براء : من من من من برا من Fol. 85 a col. 2 at lest: er copfy crocky examon: sigific Fol. 61 م محديم ويريم درية المحد لم موه محدوم neen siting alon, oury, outer la a لمعسقهمر حدي حر مهزم نخدة يوعي مدلال عمدسم لملسم حدمدزر حد منحم سام! . مدم rul Luxacz. eau mo rajez Lacul Lucy حمل کند مرمية سنها، حم نيمل دهم لمعلم ملم مضرم له: دو خدملهم محفده الم عملحه. دعتام ین احماته الحم هادی. حم معتبعه تهزده حمسفدين د بدفيم معتبه به له به مخبر ما با م تحصده بر سرق مدة سري مود لمعسق وحر ويت وسندي حعمون سراء والعدم سم حم دساله، دو باد الجسم مندم دو ميد ا سحيم عيم عليلم ونغيمي. سو حدم مر شدة ميل بست منحس من برمه درية و برمياده مندي عدم، سمه مره . حميقما مما سخة بعقه حاء مخلع حام حديم بحمل ده فعم مرسام معنوس ورنود مداومه حد مندسبار. دیمس سلحی مماسم، دهلسم ور المناع والمناع والم

معمدة بن منحب عبر منحب المعمدة من منحب المعمدة من منحب المعمدة المعمد

Fol. 61 b

Fol. 85 b col. 1

Exerg. neg si untern resin nuten sut by. Kisazla . plass Larobe remby. olesein رعه دممدسما شا مزن برزورم محمز دل دوره الدرام داديم مسلم ماتم هم مرم. مهن هم ملخه حقمل هم، محلك سدي لعزمم عمل ساء معدن : برساهم و بداردا مامل عند صدمهم دهليع دقيمي المسدمه، لهه دخني בחן. | מהן אבנא היומר אכוחת הפחם מן مانحم، نعمم و حدم عندم دهلم ا دهدم لترجيم. whohe exercise rich iecison, less. منعدد مصر دلم به معندد من لدوم لنمد منهم. حمرياتا برتمعدم احدمه المرامه المعمة حرا مهم الستملم اختم دانخما دا حدل اج لحدمه عفليم حولة . نام عمد لشه دعجة . mbycin nance maderin. Lni mu cr ricer cheff. of as were single لطمنع، مه جام معمده من جام الملك هندة مراحر. صنى عل يد هند مرامد جعمد ا شه وحديم دولي مولقه موحم وحفيحم etol ment remans her my. rent varie حدده دمخل منهم: حنف لمن حم شه وزليد

ena u, ⁶ eina, ² eneina anu ¹

Luan ⁷

Luan ⁸

دع تعلم. محسلم لشه ووحب و حلا هدم مخة سميح. ولم الملك عدله لمتنبه و المحلم لشره . دنه و بدغه مهد محمه و بعدي. مهم وزسمه مع وسه دملام دم. ندوه مع محدهم ישחשביו עבוע מיעם יששם לשם יבוש צידבחושי Leten. ola cera. esica cerden lob. صربهم رسة محتمدهم ورسله وحد وزر رين المنع بانع دفر محفله مند بهد بحامر فعض ينحاء حام : مص ينحاء حمص الحبه بجلد. حنهم حر سنحمله وبديله مهجن דבת אמבי הבולשי הבי בבי בסיא. بخلعه مع عمل محلم. بدلعه مع معنده من Fol. 62 a لاعدن بخلا تعمده حام رحمه ما بزير لم ويعد مهاويد عمليك ويسلم المرامد محمدة حدا بضاءه . حليه حديه عدد مولنه على مرامة ندیم ذرالهم. ملم سے لمورم دخم دردیم دراخ . صديم مح ملم ولعديم أشهر ولم حدم سيدم لصم ماتاته: حول وخلسالم دعدنه وبالمح د. Fol. 85 b col. عديم ا صمندم سنة م سدم دحك اجم محضحيدم. المحدة بعد مدام در المعدم المعدد العجد ملن دوليت معمد بي المعند بي المحدد . נשנדא שטט איא אובא נימים רודישם. כי ساخم مس لمحمد مامع لهم دحبة حد محنة.

exempon, 4 con control of the column co

دراه ده من المجدي شه : در من من من تعديد منه منه منه منه منه المنه المنه منه منه المنه ال

Fol. 62 b

حدة. يمه لية دين المحمد ليه دحدة : هديم حنصت محل بصمامه مشا باندعه محلفه والمريع حديد من حديد بناف المرحة : المحدة المحدة المحدة المحدة المحدة المحدة المحددة ا محمسة حدة لحكمه عندنه لجحسه لحتمله مربعدد منعه حمر بدامة مع معناه معدم الم نفدة محمدهم والم ندد: منواليمس، منصر مناهم حمر له هشمده : بحر مه دعمدة المع مرابع بدا عدر من المعام مها حضدم حبه دهمه له المف لم حديم محتبدم مخلیدی دهمی لنیرهمید. مدید دحل اجر. خلید سه لد ملسم حلید سه لدبه دهندم احم مرام حدامه مدة برية العدد حضلمين مسلم حفوسه معملي مضه خر مغه المحمد يسميم والمراه المحمد مناء. own rhush reliation bust. on red there بنظمة لعندن في ما ما ما المنافع المنا on doc Line Intoers of locas. on the Liph wient terry. wett win verlow حلفع لم اسلم دومس مد حفرد. دیما مراه است oaroips. rem parens farices copies لهةمص بقيم وحبعه ناه العدم لمام وبديم بعدية : دهلم دجه هديم دبهده : بهده abina freedom oppifier upul eroi air ملصه. دور دور لخدم سرع وصفة : العلمعل

ا معنع ملام ² مراعاء من المحنوب الم

find o respect to the forth

المدهم والقالم. مرويم وحدالم ومتدم المحمال Fol. 86 a col. 1 محدث مدخصر المحدم المحدم المحدم بنس دهنسمه کاد مرد داد .داممه بنت بنت دین دهنسه با بنت حددهم سلمهم سلمه سلم ين خلو لم محنصة لم. محفصة عب مراح. مخديه مخالم. rhastin restorciole ne riblem la celebra العصب بخفد لي نهمه سير محد حدوبي منعلم حددهم لسدم حزم لخم نفسعد دحم سع حطلم فزمور فر وداملو ويمدم نادي ورسمه تبعها باندها والمامر والمام المام ا العنام بدره الم عدم و در المراحة و المعالم والمحديم درهه الله المالية دعملم معدل مر سليم دمجه لمماله لم يد عددا عددم لددم محمم لمعدل سلبهم دلمدلمهعدمي دحم وسر بلقهم حدد حوالمي و مالحد مدموسي دمدي ها الماريخ و ال דהיה חלבאה הענידה. כצמלבאה הין אף כשמאלא والعديم غدم لم. ودوه دورة عدية بنوية دهوره. تمديم لية ديملودلودي: لودم ادف لم ددسمي ددي تدعيد . محقديم ملانة معاقمه مدينه مرحمه المحادية وريمه المالم حدمة دله، لدلدم ونجدم المحرية

aft men seels sei. rasas laar net

2 Jakos

و برحمین

¹ איגיאס ² ארג מראס ³ is omitted.

حامله. € نحمه العمم 4

n w

منع محنف حدده. لم دخمن حد دشمر سام ا מש לייע גן עלטשיים בייבי צייע ין יויה سلم. بهد لم ليز مي مديد حنيزم عتهميد. مهد سععر منع ما عابد ما دعن معد ما لمعدد من عدد ما عدد ما عدد حة ندم سدم عدم حمامه وعدم ويسم عدر مدر مدر ويسم محفق : ممس محدقه عدة م سره : محم حمل ونم لحومه له. بعهد محمدين مامد نعج لي: لبت والحامر اللحب بشاهم ومحالم و وماليم حصر و Fol. 86 a col. 2 سلم ومده خله لم وسحه ومنده. لمدهم. له لان عل دهدم العل هديمير سير .. ملم، باللم وروند لم اله الم الم المال الم ابل ما بربقن برام نداخ مهم ما : مقدم برام دل بهند لر حدز حدب ملم شه محدد بحسه المحدد الم تحديم ولحم وعير ويموم لية وداهم תנשם המונים בין לאלים יישו יישו המונים אלים במונים ביישו ش، صدر اسلم حلقه بداء محقله باس مريد بريس ب حمقيه ١١ ملم حدتي صندم لين منتهم مدينهم Low saly 1. lal /it la LESTA molar Louis mies of elix ieus iers. lal

Fol. 63 b

i propori حدة بناء المام علم ع لجوم مدله لم: 4 و جمعیری 5 pelox الملل مع مام e ala · スタナナノドベコ 10 KuK1

¹² plaz 13 120 الم حموم ملم حذام ال

ادر ورد ورد العديم عدد مراثم مندر thouse Kla Kla Laisatia al Klin Kla ishear. Is use who which relex لم تخصيدني مين، تحديم بحدد للسائم شه ديهزي. בתידו ליו וטוא יורדי ובריטון: אם שם נוכדיאי מחם המוכן. ודם לחב האפ לבבא נושוא: דלבא من المعلم عدم المعلم ال قرامه بجاره من سد بجمعه من دمن حديم لنة : حالم به منه من سماء مداله . ملا مدي מצבע הכן וסלום המס הנוא נולה אלא בבון ליעדי באידו בהד השבה ליין ליין ליין בארץ Anor. Diezy wien elin chapp verylac. > Li er chaul elin al mien: प्रकार प्राप्त प्रमा हिंदी हो स्पर्या स्वाप्त ה, האכנואים מבישום נפצא כמים נפגוא אלא مديد مده حديد و الله عادم بديد مدم مديد نغطره: مديم هه درم مو دمستم دهلم دهشمويم. אינים עניע ינודש עקייםשד ליקש ביד אר און: מלון דמבלה מצוואים. מבון עד וכוא Fol. 86 bool. 1 منه لم. مه نسلم مديم د حسةمم ا 1 وحديم درو مركب المعرب الع حدمة بي سدي الله خدم خدة : محسوديم شمة.

ביל בת יעםיום עושד בע גול וו סופטע עוש

Rancing De uting Citic Capton, 1 Capton, 1 Capton, 1 Capton, 10 Ctol., 10 Capton, 11 Capton, 10 Cap

אנשור: יז מום בארז האלבסוף בי אומי אלבים לב יאלאי מסא האלו: במכםמע אלתיותו כבבלא: Is division kas "inpokersyl alingy kla دویم الاف لم دندیم : ش در در من در من م ישיבן בשנא בשנא הנשה אלו הנשבא הלים. ⁴ ـر بنغد مديه ميمزه بزءه مدر مرام حل سام و بخدم سعم سمع مدم محم سم. محمه מבוא אשמח, לא עצמצא: דבל נפצח לא נבצא. شه دلولزنم حويف ليعيم حضله. شه ليز ديم نبو دننع، لولائم درام الم عدد. حول صديم لع مداد کام دلم دلم حل دویم داماية منغود ويدحى ودوحمه واحتى جالساء صمير معل مؤدم من محدد وزدم عدم برمص مله زسم صمم. المف صمم: لم درده دلا فله عدة ددرم حر تنلحہ. نمور کیز ستمہ متب : محر تحصینم ملع بهزين مله حدم حدمة حر شاهم لله אנז וגם למ הנהלץ בה למכצא שוא. נבבה פאדא وغمر للمحملة عبه ودلمحد عبه وم ووعده لم مندرد درست مركب المرابع المرا بريسه بحد بديم على من مالمهذ ها حرديه احمة من ملك فرد ملك المرامة المناسب Fol. 64 المنام من به المال ال

^{3 -} gakrazy 1 jasak 2 KKJK 6 KNK13

אנהנק 4 פיגידי טכקידי ף

^{7 2494} rppoe 8

resions la reason acia rum. Lo Lis in, المام مرا المام بن المام الما דנם סק. מי, דין דושלא אנצאת מי, מי, דין דלא נילים בי בשלנה מים מאכבונה מכלך מזה מים حنه لخم ولم مخم حدو لدنم: لحم وسرامه his exter: no massion his becar of life exter Fol. 86 b col.2 دهدون ده به المحدة منظمة تعديم סבל ב הדע הוידה מדיני צמצבא אידא محادية المسم. دروي ورا وحاديهم ديم المراد. ملمعيد متس محاه : مزميهم ميديم مرساه حنديد علين نديد در حر شه وحديد ولوليم סופוא נסכה כלמוא. סובן מהם וכוא המצונמא. אם נצה נפגן על נבא המינושתנוחלו האלוחא. حد مخدم سيرة حج شه مديعه: دنالسر محر by must and ry i'm fix: ocen rulae لم حم عمده مماني مدم دبدادم. مفحم ممد صعب ممحنة لي. دغر سلبله. لم ممعد ممد. المن ديل شه ديمجة : دلي منوس عين المنه لعلمه. دلسه، سم داههد : لم ين وضم خدماهم وراديد عدم درود ورسه و الم سوم سدد ورود

i Kifwi خصيم 4

² Jasa

⁵ たささべ

فداحدام ا

⁶ べとべこの

310

Fol. 65 a

ترفيع المهم المرحمة والمن والمن المراجع المنابع مدمحة لف. دحر دله دلمي ملي. ملهد لملي. ייא שוא הי הניתבתטקש וברי יסך איאיז של אוא בי حر مملع دهندم دنده. مله مدفعد مديم ممخة. הנשתו זון בת מבשצל שבם בל הנשמים المع هف ما : حمد محمد بع يدم مرنى سام : بداتهم عنفته مدنهم سالد : المهردم فرد من مد دخلين دحد ملنهمه شه xxx Kli Kik ones sauls. Chiesis Krok دوهمم هدنه عل دويه. هد يه ديم ادتيم مهلایم بول: استهم حدالم جام حر مردم. ירחה תבונה בלב האלאשיי נוביא שים: دلمنة حر سلم ولم دوادم مقريم حر مريعي ويسالي ويام المام ومعدد المورد meen oxidalio. orum rux dio. rlax lis Fol. 87 a col. 1 Kris Like Kom Kl. Kmlk pl ant Kian ملحلمقمس دلسه. لم سر سخنعده حلم יבתב הנושה מלוח הולה בושוא הנהובשי ocxtmerps et more of men of the אלא ינה דלא המאשא: הן בפונחה, דאשתן. ددة بمخة بمرة. دام حدد سعد داء .فيد نغد فعد * KJ _K . KA. JE bal 1 Kand Leba. X LA אינ ישע ייטש יבצד אינ עטשטיי איז מדים

[,] hasta topus

[。] ペジンタ

⁴ KJK

[ַ] איר יש

מחודה. הא לא איני מחודה מחני אבן בחבבא. بخامهم، والم وعيم الاعلى المناع المولونية المولونية المراهدية المراهدية المراهدية المراهدية المراهدية المراهدية حدمقديم دهديم. وفيد شه دلمونه عمر مليل حدمة لهم . لخه حر ش ديمه ليم سديم دهم ration. Kate mo by Lylmy. om, rhaspi لدة به بر در در المام و و المام و الما مدمتد مرباء من مدين سديا المدني مديرة مديده مدرية مرخه حمضليم سيم عمر احمة م مسلقة لهم השבדין ענן 3. הבנין נבוד ובוד ובודי בלד נחבר باقلم ولعلم عد بدو به وده عدلم الم سوم لم سنعتدن المتعام الاساء المعتاء المعتاب ولا المهام دلعده سلم . محدل دلمسة ملم . محتم دیمونم: لص لخلعہ سیام. کے لین صوری المصاندم ביבואה בלונא: מוא האולהמה, בלובא הלהלא: דובן פלובא חבן וחבא אים וש מסיבאי נבא risar and: Kund Kadiss an or durish. جنب عدة ملم نجعم ساه. مي و حد ينة ملط جم الم Kom ink kiato coito kom Krn wra מביב שביו מים לן המין בא נמסא. מנא ואמין עון: replm 4 roein threenen concret tents. مه المعاديم المعاني سدم و حضه وحمل كند بجراحه תצלום תומן זולום תבחבו מה אלשך וב : דולם دلم : المن مدل المن المن المن المن المن المن Fol. 87 a col. 2

ربانه مرابع المرابع المربع ال

سامت مديوكي. «

مونحدم مدم عل عد من معلم وروس المصل دادیمهه مند ماد ین با با منه منه داهمهم خلعه: ولاده دم دم معنوم: عماده Fol. 66 a تعنيت محمد ك مدم حل إ: حمم معدم حديم صميه دلي مودد دادهم، دد لجد حدمنهم ישישי ישבו אוא יצאי לא מבין לאמו ובא صعم دندلل له دسالتهم : لم معدس من مناهديم لمام مرام . به دور بن مدر مرام المام مدرم בבי אינוש בישון וכוא מלדא גישוניניי פיניבי مص لحت، حدمه، حدده بهمسجه مص ركزيا عدم عدم بدر بدي دولود دي مرسمد لع كن عد حديدهم هدم معدومين حالمب محل دورد عددن کے حدیم عبدمی و حرادددین ممجر ممله ور دلمحمله مرفق لهمند مخمدل لب به دلشه دنه دفزه دفوه بالحدم دحم حبة كري المه: مجمة مادة حر حل دهوه مدحمه، حلقي بمخز همي. دول حدم هندمي مهندمه صنعهد ماد قبا نجد بدرون مونورم مهممين و منهرهاء، باه : هم تع ديد با معلفاء مهم ילכין: לא מחא בלבדת מויבון מחין: בה ישיפין may: rutae Ly in, becaute airaby. ex م الاف لي: وحدمل عندلم مهمله بي وحدلم

Le 1.69 3

reel 8

הסימכיול 1

⁺ ペタイナノジョ

نوعع ٦

ع بر بعت « سعزد:

و منامداء،

عد دندین حفه ددنه مهلزه از حر سلم حتيم وهاميم نعادس منطولين موم شه ونيم دیم: دنیم حمدلهم دجدیهم، دنیل مربی الحم محقه ١٠ مايتم معدم لم لخلمهم . ها بعديم. منه لم ينة ا ددمات، حيات معتقلام. عاملعة مهمه، حصد مدسع . بدلمه عد المارة به المارة به المارة به المارة به Fol. 876 col. 1 در حرح الداسلامه جام مر کاز ابلی المعنى حباحه ددجيء، معدسه دبه دماره tris. estos es de es utidos. etern المنقل مرهم المنعم ديد دسيد حديد د مراعه دون مراعه مراعه مراعه دونه دونه دونه مدهم دونه مراعه دونه مراعه مر سلم مدعمه سدة في د محند مديد در مدم حديث وبمهم معمن العدب حال وبنائم لم. בו עוד תורו לשא אמון ושו אוא אוא בי עוד אוא אוא منطر، ق م دخل سطقید، مهمد لم حدادد: بدعمد ما بفط حيت محت بعد بيد سرماسمد اسلم الكون ماد الماسم الماسم المرقع سنه لب لمودل عمداديم أوسلتهم. لم معدد مرنه دهانند مه حالمعين مره איר שטישו אות משבש הן בע ייטשעע שהע עיר יאבא זמצר השנו איר ישר יצימנו المراجع مراية من المود هذه مرية مرية والمعدم صدی دید بات افعال دلیای بریت ایک در در در در ایک در در در ایک در

ا منهمه و سنعمد ه بهند هنده

Fol. 67 a

المعلقم: وعل هنستدمهم دزشم مديم هسم. chor aine lade abec cum fuch. Jeh بن وبعود وسحى: حل سام وغيال الله دسته. سماويد اع بداوت مروس حدد: بغد باخ دف دیدهی. لم مهدده اس حقامه، محجد: طسهد المعمد العمدي ممجة. ونقط علم مالهم.. وبقط Lh. iug Ll'esin all cern. iug Lh amich? ocales raper ind are ocall coince veritypa veris. vett terys vits. error سعد: شه دلعند مرجع معند، ملحنه عين بيونه المقدم مادتيم. هم هيم خياد الم دردمهم وعديه مع والم الموادرين دعيده والمرادية احليني ولهمانه عد حميم والمحم حسله لم مراده و المعديد عبد الما و لخت الحسام. صلع دلم الماء حصوم. والم دهوم

י המנהא

² حعن ش

ع مس حغح

^{1 00000}

⁵ てかぶる

صده لدم شبه. ليل لم تمذز مصوبه: ملم مومه: دام حصوم دام دخمه مسانه مرم مولم ومرموري على المعلم مرم ومعلمي. معقمه و الم نخلل بدله. معقم لم. لعمزميم. مساء لمود مر يتمر مرب في المفادع مم حفد مدله لحندمه الله وحمه مدم مدم مدم. حرل اهاده من على هم الحدة ومحرب منعد فرا ممانعد الماركة المار سمع به به المارية תוא מת . שוליישו אים כובוא אים יש שלידע ת ישדישע גשדים ד וידי טע ישידים צליוטש wants They was they as grips. opaginan's oparrow carring vy المعدي و مديم حويتهم بمستسلم هجنه. אם הין מב מבטולאי בושחה עשיף אנל: חמון حنقلم مستسلم لم بوزم دعدم لم مملك בן צחבא חבן עולחלא. מא בי אלי לף: وحدة بمجن علية والم المعتمر براء فيمر بعبر وحدة من ادمان دیم ایم مروز در ایم ادمار و مرب ا enger vefirs eqiq. su pers ifiq seps. الفه ديموعدة معصمة عديه دمون محا حاسم שלישא ביזאה בשלשו יצים שם עדים בעולה حلمت عدا بعد منه مدن بدارعد بدلمار

احدیه ۱

² ペシュンベ

⁴ べかしのろべつ

² مركم 1 × 1 × 1

babi∙om, ° æ.fol ³

محمد محدد مدالي مدول عدر فعد لنه لسلمه. ا لع عد سراه مراد درا : عصمهم سامه من حر ידא בליא צומיםא: טומבצי ציישאמטני אבקא אך ידשף איש אלא יאידי טע דוע בעבעו אלא لملسمة : بن مدوعة لي أدول جنتي المفيدة. حض List with enoring central retin deal خدم المام و المحمدة المام معلم المام معلم المام معلم معلم المام معلم المام معلم المام الم مدم دنفل حدمحه دسلبلخ. نخدم حر معسم المراعد المحمد الله المحمد المراعد المراعد المحمد ا Fol. 68 a صله دبنه. محمع ما مراه بعدمه ما مربع الم معد لم شه زيم محقهم محنهم: شه دنيم دست معدس ورفع لم حم شه عمدمه نصهدا. النائم معزيم حسديم سريه والمراد وجعديمه و حراك مديد باين مريد باين مريد אוא מניא מנים מצבע למסק. מכוא אמי אוא حل ساخته دنفيه. مي رية داوجد لم سله ساخته لنب مد مد وزوسه سوم الله بدير الاتال عمدمدیم نغطهم. یم چه کرن درخود محسدسها المراعة عدم معرف المراعة عدد منحم سلم و مدحمه، لم وكرب الله محمية عدم محمد ولتب لتعديمه : حد الله همه لم. دمه تحم تبنيلم جديم حر حديسه محنور المه ديدل

ا مراسل عن المراس عن المراس ا

فنحيد و خسيديد 4

حديه مسعنده .. مسلم دبع عمد العالم تستحكم لنسحه. دولف ليه برسهم عمر تسحيم تحمللم دهامه معربه مدركم فدر سره عمدمد مدد ده دم حل مرحم مستخير سيرة: صفير لحة فصم. مي لية لم مد مراعاد : الم حاماء بدخص عومها مريس والمراعم والم المراجع المراعم معلق المراعم معلق المراعم المراع منع من اعمل بع حد دبير خمين عدم Fol. 88 a col. 2 هنده نعمد : محسقده و طعید به نصد د مورد : مع وي مسلم وفود لم ومنه: ١٠٠٨ محدسم سم و ودولس معنع محمدع: على عمل إمار حمد بعمد Fol. 68 b مر موميتها : مومريت محمد عمرية « بس حددم سره: ٢٠١٨ حعدسدم ودالم سنق لعنديم: مع در مالدام 10 دعل شدد، حسالم به حد دفائد عمل المام حجراء مدر عمد عدراء: حم وسعدم معدم بخند :12 منه فعلم بندم سلم 13 الغيورور كي والم المرابع المراب نعده محديده مرارمزه ملههاه : مدوقعده حمقها، من وتحصم سر 14 لتسحيم حد حددم المعتبة: محمية والمعالم المورد المعالم وحدمة ملمة لحم وحد به فحلا حدم درو درو دروكم و سرم

خدرم ⁴ خیلیم ³ خدیله ⁴ منونه، ¹ هندیم ⁵ هندیم ⁵ هندیم ⁵ خدیره ¹⁰ حدید، ¹¹ محل دولم ¹¹ حدید، ¹² نشهنیم ¹³ نشهنیم ¹⁴ سندیم ¹⁵ شهندیم ¹⁵ شهندیم ¹⁵

ورم غدميم سيم الم ملحته في خداليم سيم ود

لمالم در وبنه عقبه له حملسدم سره. ۱۳۵۰ حد رسد مدم مر مدر دسر مدم المد مدم المد مدم المدم المحمد ما المحمد در فده دهد مهم سالمهم. حديم الدف لم محدك احم نصيح مدم حتييم: لهه ابد الحلم. مم لن فدم مجة له حمم دنعم المعنوم مستوسم مع المنجن لم المهدا: ינים יצף יבו אוף אוף בור מבוטף יצף יצף שטב ואמדי בידטדי בידשאני בשעף ישעף בינים שטף دے مق حر بہام موسع دیزے معم موسع دیا בנאבו לף יוף של הליא הלאה בנאאי בנא אל له دولای حل سدید: سحم داده له حالمه: «Kla: Kharrasi Kla | Kharrasi Kl ساغ ستدمه، دلم دبره به داه ۱۳۵۰ مهمان مراه לא: בשני בתונים בן בר שול אל אל ברים בי הבים. ולא מבש ביוטעא מום ועלמא מנא האבשאי. مديم معدس مدله دلهزيم مديد مديد there lary opening recorns succeed the مهمانده: معنعد دبيع : معالمه : ويونوهم سعة فل مدع: حلمة لكاء دنه دهيه دحل الم

Fol. 88 b col. 1

Fol. 69 a

محمد عدم عدم عدم عدم المارية المارية

وهما المراجع ومساله من المحلك من المراء المر

⁸ Omitted. 9 iazzb. Zib ~1

المن لعبد ما مريع ديد مديد مدله: محدد: النه د باخد دوراد به بادر من باخدد سجن مدنس مدن مر معتلمه سر بدر « مزيم بوزية بديمه دير : مريم به بونه ريم به ا حمد تمد حديد مد . مسه حمام نمي حديد مد نفاعه. محلك درم درجه المعدم دعمد وسيلهم maran 2 Kurl duli Kaik: racan yl dik העבאי. מלא שנילוא המבהו 4. מא הכנמוא מי, عمده مثل نعن مدمع دعت منعن معمد محدقع الانجعي باله له محسه : مر عمقمه دوم عرب مقت موسيدهم نحيه خوانه دوم ممرس لمقع ووجد الحمام سايمه سكرده الرحمي عد موالم عمور به ومعم عد وحدوم ההלבא. הא להל הבנהלא אול לף: הלא שנום وه وه کار بره دود خان کان الاحماد به وی ودد. کار وی و دور کار وی وی دور کار وی وی دور کار وی وی دور وی دور کار سلك مسمره. معطمك ديم. سلك سلمتهم ومله لمورح. حر سحم درمانه سطبه بعد بعد محدد دمناه سانده در المرابه و به منافع به مدهم ocercin preven replan to ser for the «بامع، مدورة و من المربية معمد المراد». حهداً مديم به دهنه معند مجمع: دردمه دلي دفد.

omo raje lexiz: whime reade, omo reed لى دەلورد. مى مىد مەدود دىددەلەن. مىدەس، شه دارا دونوی دنی دینی دین درس ای مريع ورفد مهم ويمجة والمرابع و حياليم من، ألم موهد مدم مجنه ودلي الم من لع ليز تمادسية دمول. محزي معدور. مدل مام و دردد د درد د در مدم مده حخده المه مهمد لحم شه وبدا : لم عمر : سلمعيل عليه المنابع بدر ندي مدام المنابع المدرمة Kidhua . Kazasa an Kis in Kalk . Kalks مكنة زوسه وبم فبعد بحدد احا محمد المنت. مممد هدوه الجد معدمه خمد: بم جم الم ملموده. وصعه المغد دلسه: الم وم وهم. مديم ددد له سام صده در المدن مخدود ودسل הוא לשב נשווח בפשבא. ולדועל דאנה לפהק

Fol. 70 a

الدحلة ديم و منام و منام و التجار ا

مفاوعة حمد مدنه مدنه معنفه همدسه: مل عنفة كهنه، هلك وحموده وخدلسه المولد الما المورد علا وتنه، ولم المعمل لمعمله،

i ya laach egin. Amon ioun khuln cacin readen. ein tohn telen er kelenda tein. egin chich tein. egin calenda tein. egin calenda tein. egin calenda tein ten detich. meln nibnon er cel tiin: et arm hoi main delen men ta lein lain hoi mi talen eel tiin. Otiin talen eel tiin talen tein talen tein lain talen tein lain talen tein lain talen tein lain talen tein main. odel eid maith:

mus ta curses eish: eren tale mla tacet maith. Lo er khiech ale mla talen talen.

haith. Lo er khiech ale mla taket end talen.

elust: ha oule mla tahuret khiech shorith.

Fol. 80a col. 1 مالم حلصم مدحن سدم أ: نحدة دهيم هم مناحل لمناحل لمناحل المدح المحاجب المحاجب

۱۰۱ من المنام المنام من من من المنام من المنام من من من المنام ا

5 plas. 7.70

مونوح مدم و مراه مراه درا درا المراه المراع المراه المراع

مد المرابع الم

هند مند الم

معمديها، الزويم ماعمدام مرامع : مديمد סובא האשא: יגשל בבין בן מס מבא: הכמ سعدم علم وبناء حديثه الم دخمة وصور רצשו הצוח בש הלה הלמצו הוחש ל حم حن محددهم. معم لية عليه حسب. ملم زد جه به م به دخدن لر: مدوره منخدم الخلدمة الجنسم الف لم لحن : عه وللما معمد معمد معن وزند الملام تولستم لص عجده مم علف و بعدم عد المع سر حيد محمدي هرك صرب به الله ومحمل سرا لعديد عدد عددنه مرك دردد عدم باقدهم م حلل وتسحيم لم بويه. حديم حديم مل دعورة حر حني مهد دمد محدة دورد: השפין בתוחש בי בני אוצאיל חל ילב אבחחשי بهاد ما سعدم له، حدم احسام باله، دا و برداد باعا به الم الم الماده هلم. نخر در ماهد نسجر صديع حمامر آ. مه مديم بحك وبر ديب محده بهدي دروج والمحرة. الجم بلعة من بعر بعد بهامه حمله مدعل معا المنع بالم كمرك من المام لخت أنعر ١٥٥٠ دوند: مكرك مدين من دين المامه وين الم انك بدا : برتقد برسده برهد ، فاعتداء : اغتمر مصفحة مكام : معاس مص بسماعة محمد المسامة

. الامم تنام المراك حم مادي المرام לבבל הי כנוצא שבעהלא: הי בכבל ادم لك فأسم. لصل مسد مد ملل حدم is expens: now ally inf over ocer 10 صوبه حصد بمدل لصلم نسب ولحلح. ولنه وخلعهم الله مناله و معمد المعر مدلم و مالم و الله و العدميلة والم حذفه والمرون وحد محسم بحقده مدخو عدنهم بعصفهم مهقد بطبهم بهمسيمه محستهم مطبحهم مخدمله. صلع مدمه صلع ندم مدم دمد. التحديم معيد حدلمه مدد دجم ودريم جند، خمار، ده کارنمی درس کرنی درست معمدة المعادة معمرة المعامرة المعادة مهاعر ساء مهمسعه : ساه نهمنیه سامسه ملاء ملم : معلمهم لمقلم وعندم : ملم وللم حلمه دمعمد عتم حدم حلا دعد مدم مل لب هدنه دهاره دلهم المادهم. لم المهند ملاديمة عل ستب. علم ين حيرينه صمه: مم محصوب بن و و المعمل المام بالما المحمد الم المحري بيا مر برع المعامرة المرابع المراب محنه وحلي بدامه المواجع الما المام ا

¹ Omitted. 2 pends 3 pelmon 4 freshows

imon ila lacero cel val: ocr afic sub مازمد لحدنه بعديم دومد حديد: دحمار لندهم ورجاء والله على حاصب محمدم الم المف لم: محدل ادم مدله له منهاي سي لمن حمد : عمدا عمنه ملء سابعا مسلم سا بهد بهم مح نحد ممدن مند من من من مدم نادی مدنجی لم یمی دیونی هدب حدنمهی شاودیی نصمحی کین دخواند لی صمی حل ما مرين عد مريم عد برام عند مونع مهم دد دخین علی دد منم مسحم دله للم. مو ولنم موزخم. دمله و عنومهم حسم. جلم تحجر نفع الدونع ومناس عديم ومناهم Fol. 896 col. 1 مراهم والم משבה שני איבו אוא משבה מחש שנים אמת . תולם אזין איז אינסטי : אמצא כאנאר האצא معدلمب فزدن حر حيد. محديم صوبه جلمه دعصاص. رد . دلامس مع اعدان معند به ماء رد ماد سرمع به من برید مردی مومعی به در برمامه سازی درمامه به به درمان به به در به د سهد. دیمه مربع ادف لم درسهم سرع درسک دویم ماع مرا بعده الم سموه الم بعد المعلم المعلم

حملحهم 1

ekin 8

לכול מוסיא. מהא העתן מומא מהק מי, כאמאי بسالهم بماسم: بهووه زوسم مل مالم بصمية_ تن عمد حدمد الم المرك من المرك من المرك مدم المرك الم אכמולאי באבא מבל מטא אמניטשי כני הלים בים אלי אידוא צושי באהא בשרי בדוף נחוץ שואי حسلحه، محم سزدم مجمه، دلنه، صداله سرم. ملحلتمدن بضلمم سهمه مدشامم دف بحضميم صهه خم ملقهم درام: حشمر دم حمصتهم בבשי "שניין הובה אין איקרושע בשינים סונשא האיני מנא. לבו בות הלבאא בין دعضعه درم سرم حنسه دعي هدي ددعفدي. بع بهماشعاه بهمتدا معنه مدعد مام دولم بداي، سوديم هو لحمدهم ورويم: حر حمقمه والمناع مراعة الماي الماي الماي الماي الماي الماي المايم الماي ال ישר אטמאשום בע איני בי שוצאט יאלאע יולם معدمه معرنه، مد مدن، معند عد، مها عدد. ملم سده من معندهم من دم مد مدر عدد יצישו ביובר אל מיוור משלון ימובים למולה مراه برسه وبدي . بديما . محمله مهد مديده وعد שף אנה לש מונה אל נהיא אב נבוא בה Fol. 896 col. 2 فعسد الزوسه مديم محتد مركب مركب المركب ال

حل عة صمام وغدم و محافده عل معة مامهم. Kelsi Irdaslor Kees Krudi dir Kig حدمة ملى سار لين وومد بن وويد كالم حة لديمه مرم قه، ديه دول لله. هلم لمة لحمويج ولحفظم والمرام المرار والمتحرد والمتعلم والمرار والمرار والمرام المرار والمرام والمرار والمر وا نزدی درده منعمورد در دبری دحمد درل صب مدم دلم بدول لشه صله دبيم، بعيم حدم حددتام وهدلمل لمل لمن لده مهانم للمحمد حرابت خدم لم ورسمه: محرال سد حفر حدم ممحه محدومي مددل اجم دحدزدهم برمساء مله ور : معانع المناع على حلسه تعدم بشه بخدنا: بسلم بمعينم جعمتم محمدية حر دبيلي. حجه ماهنهما على دخامير בסדם הועל דהונאי מס העולה מספה. عيد سعمه حملم دملم دمله عدد اجم حد بدة ناويم المعاولة للسياسة والمعاددة المرادية المرادي وعد شه وبنه لحم حمدالم سمر و دوم محمقه معدد مهم برا معمد منا مهم عمله ستم مرس عب اساء حراه : بان مرس معن به محنيهم به : جهوب مه المعرب المربع ال محن حندم لنه لم. بم لمنة بمدة عدا ده معرابه ووزيد بالمند مهم دحمه وحديد بجدة با عد ننه: دلم مد مرم دموند مدند مرب

ا معداء عنه معدادم المعدد الم

من برمسه مدعه برء مر برسد، منه مرمد مرمد المراسم مرمد المراسم حديد دلنه وهم ممخذ دنه دفند لم مه شه مفاد لحدمه معتبر دم ونجم سلط من سمعه عل سندعه بحاء . بنامهم معموم بحاء بدءءء مدعه منحله العلم. دول ادم شفه شا لعدب حديم وعدد: معين مل خلصة عدد مديم جام . من عند مدلم المرمة بع مام عند Fol. 90 a col. 1 جا ست هے شعب هده قدیہ. ا حضر بیلونی کے Fol. 73 a المالية منون معديم وحد المايم من والمالم بنه وحمورد: العدمي بوعموري دور ادم פע עדשעי יעטשי לשנים בישראי נשקעי שמטים حلتب عهم عصره نعق. لعبعد تحممه حط عد عد ما ماسه الماسة ماسه ماسه لم حدم محمد به مجرون احسب وم برعما محمد richer okiema one kithi mory irah ممي عدوديم وسماي صوبه نفع حديل. شه خدادهم دعده والمار مهداه والمار والمار المار والمار المار والمار مراعم کے مر در مروزی مقدرہ کے در حل محمل حجنه ملم بعن مل بخطر فا مدد وسامه مدمة دوهم سديد معرفحه لم دع ورود حلسمت محم نام بالم برام بعدهم مصمم له. ساب لم عدم احدم المنتدب الممانمي. خام من و دنیم محل مدم جام الله مادی الله

ا عدد المارة ال

Fol. 73 b

ילא אנה. אפ לא פדק עד אני האהפיםאי. בא² والما مدم سلم ودموم بحده المعدم المعمد المعم مسلم دمورک شوی دویی دول شدی، حل سددی ecta ref: 400 represent sect rest ifi המששה וכד באים העוצה שיברשי עוצים ביים حرالم مدندال الدمه حسد دمل ادم لسدم سنسر معمل ماسه عهد بنوعه براعة سر له در لعب له له فه لعر ين خدلم لدلم ولانه، هم دم دم دولانه مالدهم: مسم ديدري دموامه بغد بعده المريد موامه د ديدري الحندل سورس . وحندلم لتحديم احمتم حتیب دنیم. درده، لدهله مرب لمملم. وبها عدم عمامه وملمة الماسة ملاء الم ١٠٠١ تعموديم لي. مع سلم ليه ليه المعندة المعادية المعادي रकेतरक. कित्र कित्र ह्यां राहे रिका केरतिकर الكون بعدم معزم مرابع المسلم: درسمه ما لط. استفهم هرسمهم هدفوسه لم. حدل وز لنة. عيد ويد. م لنة حر وزرهم مزيدم سر لم المسلمل تعدم حسدته دينهم لم سلم جمع دلاقع مديعه مالع سدني مالعس دهني. عجد لهه دعف: دغوم مدل عجد

theism 1 2 مع الم ع الم على الم לים הים בים Eppfora 2 هلصبه ٥ معتجد 7

בת לבחלא ושתיא. כמוא פלוא אוצוא: حرفة لة له دومهم لعديم. حدم فلسود درهم وسعد الم الحدوزيد و وهد فه هديم من مذا فعلب . Lix resis " La al refuldira : fini rel بره بعند دا :عمالمد دا ماد الم عندم مخدل. لحلة سيغ محمد ممدلهم شه محند مرله. دسمدم، ولحل: بورد بسجم اسجم ما حسم. منه بر به من القالم . معمة م دهندة م مدهند وندونهم بندهم والمرابع الم مراقع الم مدهدال. مر سام در سام المام الم ماملا لمن فعل من مدره، فعلم من منام منام من کے مالہ من، کے خطبہ بھارے ہے دنہ ترحبه مل عل مستن بدونيه ملم علين برونهي دیم بیامله به میسکد دام دیمولید درا ساء المعن من المعن من المعن من المعن المعند حذنه، دلمة شه دمجن د دم المصلحه حجر دهم دهم د مرس باس در عد . برماد مد سے ورم مورک حدید. کا عدد دسدم محنه المراجع ما معمد المعدد ا المان به المجن المحالم المحالم المحالم: المرا المرا

lacin olama 2 apilit > vol 1

المله الماله الم

י דביה וחל די דבעמבא

لحسم نحم مربه دهنهدهم. حمقهم ودر حملا عمد مه ماند محتد بدونه مه سامه לבואל באולה בתוא הנוא : זאלה להכ באכוא لهله عقميم ومهقيم لسحم لم مخلل مسحني Ly at leaver owny boe exercity arei سمع منه حدم دلم بدام درم درم درم مرام درم الله به معرب المعرب معرب الماس الما دة مسك. لهلم مالقى به مهم حضه ٤ كسل. دود ك ريغ عنديم رحبه لب. مهذمه مرمد عديم دهدددهما: در فرم سنة بدل دردهم. محدمهم لعللم محدله لم لعضم محمد. طسهد صدحهم بسهم حجامه بحول دوسالهم بهر لحول ديميدهن ديماسي سي، شعرم و محموم ومسامام ومسائه مراعام : معافرة مراقم בובושה בשושה ידשון דרנוה בחשפהים מבובו איש ושל : אם של מובא שובא אנג אחהכי כב שני בד שו שני בי כב של היו כב הי כבחלול العلم بعدة عبه بدع بدعة مالم ملك تحليه بمهم دله وحل وحل باخم الم هدم مدله. له کن دید ملم درام هدم کلی حل مهزمدم مهرد. کا سرم نفاد له ا بعم تحسم سنم به الا الام مراح . عهد دهد. له صد ده نه ملم صد خلاه زمسه. شه رية وتجعيدة حدمه لسنهم سه، مهمد

ا بنام و معند منه المام المام

لى، لحلم تهدم لحلم حلمي. حيل هدم مه خم ورحم سدر لم: وورا محمد معرب مدر الم my? ital seit enth who eaper to bis יים בא ובחלצה שם מים בבל יצומבו ל סים בשימים עמשמו ירוזיו השומר הומשא המלהל עש reapi. cett aix inox cetes pro onvin: عند من من به من الماري المعتبر الماري به الماري به الماري به الماري به الماري به الماري الم مدح مدا عارمها دیدا حسله: دیدا هدیدبها دیدا سەھىمىدى مخى نسحىل حنخلى مۇسخىلى ئىسمىلى. שות תדובקטו בשיובושיום ביקרביון לשם وحديد محورد: حضه وند وحميد مفارد و صلع وم علصم احدةم. معتمم ودلممردتي: أدة حم الم والعمامة وجدوري وبديم لمنة بدلمهم اعديم مخزز لسخد دمةمل سلم وبهد لم كنز لعديم مردة وورين والم المعسوب مردمها محدد ملع المرام المعامد عن الما المام الم عمدة م حدمة م در مر حدم عمد داد مر حمد الخلامه الما بوله مدالم مدال مدم المامه صحمة العدمة عمله فنامة حد مخز انها بديع محمل مديم . ووصم معموم مراءء بدرم حمل احم. محد منس ناهسلم حدوس مح سليج. نبدهة دلم نفل منعجة دوهمه شه موسعي العدد درود عدسلم علد المنته الانقاء عورة لم لمنة وحدد مالمه و دخل احم دخلل عم مالمه. مم

المعلامة بالمعالمة المعالمة ا

Fol. 75 α

حسله وحمر روزم زادم نحماؤ: سر وحم ودلله סכאות בת אלמא נמסא בנון. הנום ביו מצבע הנועלא: במא המבש האלמא סוב למי. حدم دلم صد لحدمله ناعد لاحمل سلبله. نمحمه لام ماز بالعدم : تجديه مشا عصدمن Les . neers it y haby racidos. wished مرم بيك عدد خدة لحمل وهسمي المراب مهدم المراب مهدم من حفدلم عل ملسم، سوسل شفر دخملم. אביש שובה יכאוראי ישבש דיו וביוא مهد بداخ مر بداخ مر مر بداخ مر در بداخ مر در بداخ مر در بداخ مر بداخ م تفعيه: متغنى دوما نصحه دعمدهمد منوم مرحبة اليوب المجن المجن المجنوب المجاه 1. المجاه 1. المجنوب المجنوب المجنوب المجنوب المجنوب المجاهد محدية لعم بمايدمه ". "معدمه بمامده توزد له محمد دهني. لم عصمه لعملم المخدة: العد احدم مل لم دهلم لمقلم. لم ين וכנא אובא: יבלכבא לליבטלא ליים נייפיל. نهم رنعم ما مديم مديم ما بحفي منه هدی دردنه دخلمه معقده مدیم دردنه احماله تهد مالم. ورسم معده مله و ورسم عفد. لم نحد لل شه دمجند : دعخم مدم المعن حديد תציה השל בים הל הים לא בינ בלביא מה לצות دلسه، فذاله لم: مله مديد مصع دايم. وحنه مل مسترب لم ووي مع معدة لم معدد

² סיומארא 3 האטרר 3 האטרר لحل جعسمي أ

בעלי מדא סדמ בלנג צודים. הדישה אחבי בד نادم عل ديم ي أحراكم هذمم لتبعيم. ودديعهم האעדיא עון בעלדא נמסא. בלל מהא בה دستدره معززم سم ليدعمه بمخدع محم معمم المام سعدم محمد محمد بالمامه معمل برماية . هم المعلم مرتبع. مرياب السلسم والحدر الاحمام. दा स्पेन्यान ह द्रमित्रं ने भिर्म हत्या स्पार حمامح تعمل در شر دغية. مسه تحمله مد حة تسعيم ديمت عمةيم. ميلةيم. معلقتمم خليدير. مديده دول اجم عدية لم ويلهمدية. مدر کنه که ۱ میلی و ماد می احتدار : لعد مسعةب حدم دهزيم. عجد صعم لجلقم بلقم. ملمنة كية نحر محقصه وكةدب لصلم مدل حليم دلماله دو نعيم حمر وستنم ممخور: وحيه chein ob the chein him. och min الدف دخنج وحالمه بعسر. دوعه كنة حه دسده : ما امر احم المام : حمل على المام المام المام : Aida حمد ماراء المام ا من محمد عل دهزهدن عبى لية علمحدمام בכא האעהול נסכא בל כבום אבלא: מבוא מי, תנואה. הכא האעהל עסבבא הופצא: הלוגלים

لطبه من من المه خدم بنوده ودلم المحصه ف Kutiono. . Tarania ka baioc. anduful Lanary rich eturba: offer sich co שמופא. אפ עון בונחא בכלא וקיו אמנא אובען: صدنه زحه دسمالحد مدم لسم دع دم در دلم من والم وحديد المام معلم على المعلم المام بخلد : مستمع مله حيلة بيسه بدمة من بدعة בלל במת בנה אל המה המאשא. מהן מן Fol. 76 a محمومها، مبد : ما المامعة عما مرامع معمل محصم حر درة لية حدوم وحر الحم هاعه بعضه مراه ملم بدام بدام مداعه مداء. مرمرد «بالمعية الله . دليالمد ها عدة مسد «Hell. of me who h bacomby relibra حم صاحب ودحد جم سعدم ولصل ملان حم ים ביל ביג מים שפרא. אך ביף יל בברא האנא نعمد. سعة. حل سعدم در مان معم در عد مد عدد بعنه المناعد عد مد مدامع was. haif si. Els huis Lei sux sines حضه حمله دباء دراء عمسه مله مدم مسام، غنى له لنهم سعدى. دور م دفيد دمحم دحدامى اعلى مد دخله قبالهم عدد المام،

مرامل به مجلوس و مجلس مجلس بارسی مرابع الم

Fol,916 col.1 خالمه خالمه دخاله به دما دها دها ما Fol,916 col.1 سلو صمحة بع حديد ملايد على الألم لم صديمة و المام و الماميم عبه ولم الماميم مدور سر بالتملي: صدر مد العمدور مدر الم متعديم. مدسم لينه و مدم مدمل معماني. محسم دلمة حمل. مدلنة حر دل فللمم خمرة ويم مولاسم ملم ردة وحملت لم معمللم ملم معتب ملم معقم دسم تمام تمار حمل اجم مدعمهم حدمة لل مامجه حدمة مدار مرام حفظة لمستمص ملك عفم لصمي محم صبح لمط مستنم غمة. [مممد حم شم لمم مستنم] أ. مدنف لم دحل حملهم صلم حدمة ملى نخصة. هذه لم يمنة : مراحم الا برساحة : غضرة منها عمية 101.76 و مسلمه مدرية نصف . من الماسم لبه دولة لكتعم. حمل دوب لمن مخل موم أنافضه خدي والم المعم المراع والماري عيدي משינה של השל בנים משל נצבחת הי איבנא ومعدد معدد: وها بوسه مر حسه وممامه. or action in in a single in it is دلسه، هسم مدل دحل احم: ملم محل دمهزم. حل بها مدم ماع عد : مصمه وعد ملق علم معدد مرنه همامه الله الماسعة مرحه ما : منت مها لهم منته عدم . ولها لهم

⁴ محة محمدة عند ⁶ [] Omitted.

⁷ المعتمد ⁸ المعتمد ⁹ [] Omitted.

nut dellow obusts: es comit la aice. دیمونسی یدی سفر دول مود مخوده به مهدنی الم مع عصمه لهول: مع حرتهم لهويد: لحل مع فتنه مه ودلادم. در مخن مرة. دره مغدم حل المد من بوديم. محده دول لر كيم مه הים האם האבם בשולה בצלה שושלה : הומה لسلم بهدامه مهد عبد ميد ميد ميد محدين موسم حندهم. مين و وحميلونم موسم. معديد بعد العديد . المعرب مياس المعرب المعر جهد ه برحدی ا محب و دلاه کسی در از برحده از برحده از برحدی برحدی برحدی و Fol. 91 و دره از برحد و برحدی و Fol. 91 و دره و برحدی و برحد حدم صدحهم محلفهم محلا. على مدد فدم ישטשיע עדיע עלינ : יושארו שקדע עדיע עדיע סה מל : תבום מש מה מל : לומוז לומו מה usia zin. empy hac. hreu hiei bilmn. ल्पी हन हताय विकास में कि प्रमापि दहरायक्र. בולה שור בו בו בו בו האלו ואול מאלו: ودعر حميدي من دمل ادم. والمدهمة لم لمريده. دحه ولحل منه حم عقب له نفل منه حص my three puct: trest who sets spelty مرم دسم درندی: حول ادم دبدل مرم مراسم. مهم المر المنام المنام المرابع الم

Fol. 77 a

स्याद अपने हार्य त्रि राम भ्रम्भाव पर्म تمه رين منهم حمه مده عزيد منهددند

² سعدم، ³ مربعا 4 Kgagasa ı nyōÿı 5 mm. ر بعدماء مد

lecenty: 1. 12 paper of 12 to proper حتجلة على سب عنصصعه. لم' لمسعمد لسعة بحلد خامت حدوله مل . مامعده جعافاه بحام دعمونه. لح ملعم المالم المالم المراعمة حام باسماء سامه ما معاه معمامهم، سامه دهلم ولحل مهذاله. هشوري دعة المهم فغده لماسم. سر دم نفزد حندله وزوزدم. شدخ مدل دعما مميلسه سعفد بحلد بخميد محسمه براد: بدعام عد معدم ما مجه حرد مسما u, ramen al Locin roin celo. who eis معمد مر ومحمد علم خطفه ددنه لسلمه من من من من من من من خدم mund whe very. In six execut whe anions وسامع بدعيم معدم ممامع مهد دريسده علمم لحد دويم. حجلم كنة. ورديم بهم احمة. تنامك برامك بنيا من والمالخ المالية ا کن محصوری و معرب از کرم در در الاست المحرب الحمر فراسد لهد معنامه ها مسمومي هراهد سريم موس در : برامريدي الدين معم وها. 77 ه عدم ملاسم عدم ما بجرات عفدا مامد במבע: אם בנג אניף. אם בנג בושף: מכנאדא ورد به المركبة لين معدد والمحدد المراكبة المركبة المر حدد معه محمد دهه ده دون محمد دهم بعد دهم بعد دهم بعد د

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TRANSLATION OF THE SYRIAC VERSION OF Fol. 55 b THE DISCOURSE OF MAR JOHN, BISHOP OF CONSTANTINOPLE, WHICH WAS PRO-NOUNCED BY HIM ON VIRGINITY, AND REPENTANCE, AND ADMONITION.

IF the blessed man Paul, who became the Apostle of the Gentiles, the teacher of the Holy Church, who forgot the things which were behind and reached out to those that were in front of him, who being in a corruptible body made himself to be like unto the incorporeal hosts, who finished his course and kept the Faith, who was trained in his fasting, and was in dangers in abundance, who excelled in hunger and thirst, who served the service of preaching from Jerusalem to Illyricum, who possessed the attributes of Christ Who spake in him, that earthly angel and heavenly man, that orator-apostle who became a receiver of the Spirit, who ascended up to the third heaven and heard words which cannot be uttered, who was incomparable in zeal and rich in love, that protector of the Church and orator of the fear of God, that succourer of the sick, and sponsor of the faithful, and rebuker of the Jews, who became the net and enclosed us all, who even after his death was a teacher and a preacher, who taught how meet it was for us to ascend into heaven; I say, if this man, who possessed all these spiritual excellences to such an extent that he could say, 'I feel nothing whatsoever in my soul,' said, 'I am afraid | lest I who have preached unto others become a Fol. 56 a castaway,' what shall we do who do not even possess the rectitude of spiritual excellence?

Therefore vigil and prayer are essential at all times, and we must ask God, not for gold, or silver, or any earthly riches whatsoever, but especially for the kingdom of heaven, and pray that we may rejoice in our Lord. Some rejoice

in riches, and some in wine and feasts of dainty food, and others in an abundance of offspring and in the glory which is vain. Now he who is a virgin rejoiceth in our Lord, so that there may be to him glory from Him, and he shall say, 'From before Thee is my glory.' There is nothing hateful and filthy [wanting] in the soul which is joined unto evil passions and is bound [by them]. Therefore it is meet that we should be exceedingly careful concerning the beauty of the soul, and we must say like the holy man, O God, in Thy good pleasure give to my glory strength, so that the Lord when He seeth its beauty shall say, 'Thou art wholly beautiful, my friend, and there is no blemish in thee.'

But see that, although thou dost preserve the beauty of virginity, thou art not lifted up through thy beauty, lest through thy boasting God shall pay no heed to thee, and thy exaltation shall be rebuked. For what canst thou endure which shall be equal to the things which He endured for thy sake? He humbled Himself, and with His precious Blood bought thee. He fasted for thee, He Who stablished the hosts of heaven tasted bitterness for thy sake. He Who crowned the heavens with the splendour of the stars was crowned with a crown of thorns for thy sake, and was obedient even unto death. Now it is right not that we should rejoice according to [the greatness of] these things, Fol. 56 b but that we should weep, and beat our breasts, | and should be persuaded to do what he said, 'Repent ye in your hearts on your beds of what ye say,' so that we may remember

> unto him? [He said,] 'I will not bring the evil upon him.' For this reason also our Redeemer said in the Gospel, Blessed are those who weep,' not over a dead man, nor because of some loss, but for sin. So that, like David, we

> the things which we have done in the daytime and lament. In this manner did Ahab repent: he rent his garments, and he fasted, and put on sackcloth. And what did God say

may say, 'All the night long have I bedewed my couch, and I have made my cushions to be saturated.' And again. Streams of water have come from mine eves because I have not kept Thy Law.' Wash away with tears the filth which is in thy soul, smite upon thy breast, bend thy face to the

ground, and remember the things wherein thou hast sinned.

At one time or another thou hast been snared through thine eyes, like David, and thou hast opened the windows (or, shutters) wickedly, and thine eyes were [enemies] against thy soul. Shut thou, with groanings and with tears, the eve which hath seen wickedly, for it is in the habit of bringing a man by means of little things to great things wherein he falleth. Thou hast clean apparel; sit not down in every place lest it be defiled. For if thou art careless about one dirty spot, and about two, and about three, thou wilt finally be like a man who possesseth a wholly dirty garment, and it will not be cast away by thee even though it become muddy throughout. And why? Therefore prayers are required that our foot may not trip over a stone, and that a camp of the angels of the Lord may deliver us; and that we may be able I to say confidently, 'It was an angel who Fol. 57 a delivered me from all these evils,' and that an angel may call us as he called Abraham.

Now the angels love those who love their Lord. And the prophet also said, 'Take the harp and bring forth the drum, the beautiful harp with the psaltery.' He giveth one thing and demandeth three. And why? Because we are constituted of three things, even as the Apostle said, That we may be preserved perfect, body, and soul, and spirit'; now the drum is the body, and the harp is the spirit, and the psaltery is the soul. Now the drum hath a mortal skin: put this to death so that thou shalt praise God with the drum and with [all] four (sic) [instruments].

He delivered His Body over to sufferings, and disgrace, and death, for thy sake. Take heed lest He say unto thee,

What advantage is there in My Blood that I should go down into destruction?' What are we able to do or what shall be equal before Him to all these things which He suffered for our sake?

Be then a tree which produceth fruit, so that thou mayest be blessed by God, and thou shalt give unto Him fruit according to thy power. And if it be that thou art unable

to give the full hundredfold, give a portion thereof, that is to say, sixtyfold; and if even this amount be difficult for thee, give one third, that is to say, thirtyfold. Only give what thou hast the power to give, so that thou mayest not be cut down like that tree which was without fruit, and fall into the fire. If thou hast neither gold nor silver, that is to say, a life of purity, see that thou dost not become grass and reeds for the rivers of fire, see that thou dost not make thyself that pillar which the Lord hated, see that thou Fol. 57 b dost not set up | thy mind as an idol, and He accuse thee in the Day of Judgement, so that thou mayest not be there without witnesses and be rebuked, and mayest not have to confess the things which thou knowest thou hast done and said [before] others.

> Weep thou beforehand in order that thou mayest not hear in the Other World [the words], 'Is it now that thou wouldst repent? There is no time here for repentance.' Whilst we still have the time let us cultivate good works. in the case of anything else if we lose it there is the possibility that we shall recover it, but if we once lose this opportunity we shall never be able [to find] another. For this reason also Paul admonisheth us, saying, 'Whilst we still have the time let us cultivate good works.' Let us weep over the sins which we have committed. Let us make a practice of raining down tears [from our eyes] until it is easy for us [to do so]. Let us smite upon our hearts, so that we may be saved from the gnashing of teeth which is in the Other World. Let us weep like David that we

may be worthy of grace. For he not only wept but kept vigil also, and he flooded his bed [with tears]. One night he sinned, and he wept the whole night, and it is probable that he made confession and said, 'Thou didst give me eyes that I might see Thy light with them, but I have seen with them in an evil manner. I have transgressed and erred through the eye, for I have gazed with mine eyes in an evil manner, and I opened the shutters thereof with evil For this reason I will cleanse them with tears.' In this way it is meet for us to weep, and to cleanse the eye which hath looked with a wicked intent.

Thou hast seen the sore; thou hast good knowledge of the cure [for it]. Take good heed to the windows (or, shutters) of thy soul, not only of the eyes, but also of the hearing and the mouth, for these are the openings through which, according to our desire, bad things or good things enter. Observe lest death go up into thy windows. But let there be | at all times in front of thine eyes the com- Fol. 58 a mandments which concern chastity of life, and in thine ears let there be the similitude of the admonitions of God. and in thy mouth hymns of praise and meditation on the Old and the New Testaments. These windows it is meet for us to open to God and to shut to sin.

up into the palm-tree and lay hold of the height thereof,' that thou mayest love integrity. And let thy heart be pure that it may leap up towards heaven, and let it not creep about among the things of earth. Observe that there are also thorns on the palm, that is to say, rebukes against sin, for 'the words of the wise men are like ox-goads, and like iron bolts which are heated red hot.' Let those who would be justified by means of these things repent in their hearts, and flee from every [kind of] sin. But lay hold firmly on

the top of the palm-tree, so that when the winds of temptations blow thou mayest always remain there without falling.

Do thou say like that holy soul which said, 'I will go

Occupy thou thyself at all times with the Holy Scriptures, for as when wine is drunk it silenceth griefs and changeth [sorrow] into gladness, so also when spiritual wine is drunk it shall change thy soul into gladness. Remember thou God at all times, and with the holy man do thou say, 'I have set the Lord in front of me at all times, and He hath been on my right hand so that I should not be moved.' Write thou these words on thy hands, and let them be visible before thine eyes. For if thou honourest God He will be at thy right hand, and if thou treatest Him with contumely through thy wicked actions, Satan shall be at thy right hand. Thus when Judas treated Him with contumely, the Book saith that Satan was standing at his right hand.

Glorify thou God at every hour, saying, | 'I will exalt Fol. 58 b Thee, O my God and King.' By deeds and not by words only shalt thou exalt Him. For thus did David bless Himfor ever, and for ever and ever. Not for months, nor for a season, nor for a year, but always, for he knew that when man finisheth God beginneth.

> Perhaps, however, thou wilt say, 'How is it possible for the heart to have sufficient strength in it to exalt God at all times?' [Let thy heart be] like unto that which Paul had, who said, 'I feel nothing whatsoever in my soul'; and like that of David, who said, 'Cleanse Thou me from secret faults'; and like that which our Redeemer commanded us to have, saying, 'Blessed are those who are pure in their hearts, for they shall see God.' Thus he who sinneth not exalteth God every day, and not in words only, but also in deeds doth he shew forth the reality of the matter. And a man must not fall into despair, though sickness attack him, or the loss of possessions come upon him, or even death, but he must say with Paul, 'Who shall separate me from the love of Christ?' &c.

> The Lord did not abide without due care in the place wherein was impurity, but in an upper chamber which

was made ready and arranged in good order, therefore thou shalt make ready thy soul that it may be a place of abode for God. Remember thou that alarming and awful day wherein every man shall rise up, and [God] shall give judgement concerning the things which [a man] hath done, in the place where sinners shall appear before the eyes of men and of angels, and everything shall be revealed, where they shall appear before those who knew not [of them], where are the river of fire and the serpent which shooteth forth poison, where every man shall | stand forth clearly Fol. 59 a in the open, where the books of the hearts shall be opened and read aloud in the middle of the theatre, with angels and men round about. Then shall be laid bare the things which are hidden and the things which are revealed, the things which [were done] in the night and those which [were done] in the day, those which we forget and those which we remember and were committed when we knew temptation; for the things which are hidden here shall in that world come into the light.

Understand that we are about to go from this world to that Judge Whom no man can deceive, to a place where not only our actions, but also our words and our thoughts will be judged, where also the failings which were thought to be trivial matters [will bring upon us] a terrible judgement. Remember these things at all times, and forget not the flame which is never quenched. Consider carefully at all times Him Who shall come to judge the living and the dead. Think, too, carefully of the thousands and tens of thousands of angels who shall stand before that Judge! And thou shalt hear beforehand [with thine] hearing the sound of the last trumpet, and the awful voice of the Judge. And thou shalt see beforehand with the eye those who are sent forth into the outer darkness, and those others who remain outside the door of the feast chamber, and this [is their fate] even after the labour and patient endurance of virginity. Consider carefully, too, those who like tares are bound and cast into

the furnace, and those who, being bound hand and foot are carried outside, and those who are delivered over to the worm which dieth not and to the gnashing of teeth. And observe also another who is judged for scoffing and ribald jesting; and another [who is judged] because he treated his neighbour Fol. 59 b iniquitously, and also made his brother | to offend; and another who is punished because of secret sins; and another [who is judged] for a vain word; and others who are condemned for evil will; and another who is expelled from the Kingdom for blasphemy; and others who endure frightful tortures because they nursed their wrath; and another who standeth in everlasting shame; and others who have denied their Lord and hear the words 'I never knew you', because they did that which Christ abominateth.

Now these things being thus, it is necessary for us to become like men who make rivers of tears to flow each day, and to say like the prophet, 'Who will make my head to become water, and my eyes fountains of tears, so that I may weep for my sins day and night?' Now in order that we may save ourselves from the torture which is to come, let us come before His presence with thanksgiving, and through extreme carefulness in respect of our good lives whilst we are here, let us cause the compassion of our Lord to incline towards our souls. For it is written, 'In Sheol who shall give thanks unto Thee?'

Our Lord hath given to us by nature every member in double, two eyes, two ears, two hands, two feet, so that if it happen that one of them be injured, we are consoled by the use of the other. He hath, however, given unto us only one soul, and if we lose that with what shall we live? It is meet that we should cherish this carefully, and that we should not hold anything which is visible to be of greater value than its redemption, because it is that which shall rise with us and be judged before that awful throne of

the Judge. If at that time thou shalt say, 'Riches and possessions have led me astray,' the Judge shall say unto thee, 'Hast thou not heard [the words], What shall a man profit if he gain the whole world and lose his soul?' And. if thou say, | 'The Calumniator led me astray,' He shall Fol. 60 a say unto thee, 'This that thou sayest, He led me astray, did not even do Eve any good.'

Now therefore, holding fast these things in our souls, let us have understanding, and let us be watchful before the darkness overtake us, and before that great and terrible day come concerning which the prophet said, 'Behold, He cometh! And who shall be able to bear the day of His coming? For that day shall be awful, a day of blackness and thick darkness.' But thou sayest, 'How is it possible for us to save ourselves from these evils which are described?' I, even I, will tell thee. Thou canst not do it by keeping thy body in purity only, but by rewarding with good the evil which cometh upon thee, and by bearing patiently false accusations when they are made against thee, and by returning a blessing for a curse, and by not imagining exalted attributes [for thyself] when thou art fasting, for it is not abstinence from good only, but abstinence from sins, which maketh perfect fasting.

It is meet that we should search the Scriptures. observe how the prophet first of all saw a rod of walnut wood, and afterwards a blazing cauldron, in order that he might make manifest that the fire would receive him that was not afraid of the rod and did not correct his ways. And thus also did Moses make manifest the pillar of fire when he actually cried out saying, 'He who desireth the Law, and will be obedient thereto, shall see the light, him who is disobedient the fire shall find.' Read ye in the Doctrine of our Redeemer, and learn that when we depart from this world no man shall be able to help us, and no brother shall redeem his brother from the tortures which never cease, and no friend [shall help] his friend, and fathers shall not [be Fol. 60 b able to help their] sons, and sons | shall not [be able to help their] fathers.

Why need I say these things? If Noah, and Job, and Daniel were to come there they would not be able to persuade that Judge. But thou wilt say, 'Where is the proof of this?' [And I reply]: 'Observe that man who was not arrayed in the apparel of the feast. When he was cast outside by the bridegroom no man dared to bring forward an entreaty on his behalf. And consider also him unto whom the talent was entrusted and who did not traffic therewith: when he was cast out into the darkness not one man made entreaty on his behalf. And observe, too, the case of the five virgins, for when they remained outside the door the wise virgins were unable to make entreaty on their behalf. Moreover, Christ called them 'foolish'. For after they had trampled down the flame of desire, and after they had quenched the furnace of delight, and after fasting, and vigil, and sleeping on the ground, they were called 'foolish virgins', and rightly so. Because, having guarded carefully the great thing, that is to say their virginity, they did not perform the act of courtesy which ariseth out of a small matter. Observe also the Judge who placeth the sheep on His right hand in the Day of Judgement, and the goats, which are without fruit, on His left. And to those who were on His right hand He said, 'Come, ve blessed of My Father, inherit the kingdom which hath been prepared for you,' whilst those who were on His left hand He sent into the outer darkness. And there was none able to help any one of them.

For true indeed is that which the [Book] saith, 'Behold, a man cometh, and his work is before him.' And again, thou hast heard of that rich man who would not shew loving-kindness to Lazarus, and who, suffering agonies in the place of torment, desired eagerly a drop of water, and

thou knowest | that not even Abraham himself was able Fol. 61 at to shew mercy unto him at that time, and give him relief from his tortures.

Therefore let us help ourselves with this example, and let us give praise to God in our deeds and lives whilst we live, before we depart into the darkness. It is far better to make the tongue dry by fasting here, than to keep it wet and to have to ask there for a drop of water, which they will not give, when one is suffering agonies and endless For through the small labours of this world we can escape great tortures [in the next]. We well understand that we cannot endure here the burning fever which lasteth for three days, and that when we see the punishments which are inflicted by judges in this world, we are undone, and quake with fear, although in this world, even when the punishments are exceedingly severe, the judges have hardly the power to punish for more than fifty years; imagine thou, then, how very much more severe will be the judgement of God, which will not last for fifty years only, and the tortures which it will prolong for endless ages.

Therefore let us enter in through the strait gate in order that we may be able to journey [subsequently] in a wide space, knowing that all visible things which are pleasant are like a dream, and that they are subject to parturition and birth-pangs. For although we possess health of body and strength, sickness can dissipate our joy in them, and old age is a foe to the beauty of the body, and if we delight in an abundant table, when the evening hath come the pleasure therein waneth. And most certainly everything which appertaineth to time is more fragile than the web of the spider, and is snatched away from us more quickly than dreams. For this reason our Redeemer ascribed blessing to those who are afflicted, [and He did so] in order that the pleasure in the things which are fair might not lay fast hold upon him that is involved in them.

Fol. 61 b Therefore as Abraham obeyed [the words], 'Get thee forth from thy country,' let us depart from the customary use of the things which are pleasant to our senses, so that, by meditation upon the mortality of our members which are on the earth, we may make ourselves to become inhabitants of our City which is above. Let us subdue our body and bring it into subjection, in order that it may not make our soul to be subject to the Calumniator. By constant meditation on the Psalms let us put to sleep the lusts which leap up in us like wild beasts, and let us carry at all times death in our bodies. Let us remember him who said, 'Play the man, stand up, be watchful.' For no man who is a sleeper is crowned, neither doth he who is inert and cowardly receive the crown, but he who beareth and suffereth the burden and wounds of blows, he who is found to have grown old in fighting and who sheweth in his body bloody scars and marks of wounds.

> Now therefore we learn by experience that the work of the Calumniator is evil and bitter, for he fleeth from him that is alive to his cunning devices, and he plundereth him that is asleep. Therefore did the wise man say, 'Thou shalt give not sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be delivered like a gazelle from the hunters' trap, and like a bird from the snare.' Let us flee at all times from the traps of this world, and from the care thereof, and let us be like men who have forsaken the world, and let nothing appertaining to the body be found with us, for the ambushes of the Crafty One are many. And [the Book] saith, 'Our Adversary roareth like a lion, and goeth about and seeketh'-not a man to bite, and not a man to break, but-'one whom he can swallow up'. Flee from the cunning of the Crafty One, and say, 'Through Thee I shall be delivered from the robber, and by my God

Fol. 62 a I shall pass over a wall.' Flee not from | labour that thou fall not from the crown. The merchant is not sluggish, and

he endureth the waves in order that he may find profit. The athlete who goeth down into the contest beareth blows, because his eye looketh [beyond them] to the crown, and the husbandman doth not rejoice in crops unless he hath beforehand sweated at the season of sowing. Thus also must it be with those who pursue heaven, and tribulations must be accounted as nothing to them, because they must be strong in the hope of the good things which are to come.

Therefore let us look out at all times and wait, so that, when the Bridegroom shall come to the feast and we hear His voice, we may rise up prepared to meet Him, even as He said, 'Be ye like unto men who are awaiting their lord.' From this our Redeemer ascribed blessing to him that is vigilant, saying, 'Blessed is that servant whose lord shall come and find him watching.' And as He blessed him that is vigilant, so did He contemn and chide him that is unfaithful, saying, 'If that wicked servant shall begin to say, My lord tarrieth in coming, and he begin to beat his companions, and to eat and to drink with the drunkards, his lord shall come on a day when he expecteth him not, and in an hour which he knoweth not, and shall cut him asunder, and set his portion with the unbelievers.' Now if he who saith 'He tarrieth' is cut asunder, what shall happen unto him who never expecteth Him to come at all?

Therefore it is meet for us to be chaste, and to be ready for departure, and we must say at all times, 'My heart is ready, O God, my heart is ready.' We are [engaged] in a great battle in this world, for the wicked march around us, and the sinners stretch their bows. One shooteth an arrow into our sense of hearing that it may incline favourably to | the Calumniator, and another shooteth an arrow into Fol. 62 b the sense of sight that it may gaze lasciviously, and another shooteth an arrow into the tongue that it may vilify the brethren, and another shooteth an arrow into the belly that it may incite it to greed, and another shooteth an arrow

into the hand [to move it to] plunder and robbery, and another shooteth an arrow into the feet so that they may run [to do] wickedness.

Because of these [arrows] Paul clothed us with the armour of the Spirit, and wrote, 'Put on armour and a helmet in order that ye may be able to quench all the flaming arrows of the Evil One.' Let us be persuaded by the voice of the prophet, who saith, 'These things I require of thee, [saith] the Lord. That thou doest judgement, and lovest goodness, and makest thyself ready to go after the Lord thy God.' Therefore forgetting the things which are behind us, we reach out to the things which are before us, to the good things, so that we may eat what our hands have worked for, and may rejoice in the Lord.

Therefore let us not waste the time of our life in empty matters, but as men who have a Lord, let us serve Him with exact service. For behold, He teacheth us, and remindeth us, and testifieth to us, and threateneth, and persuadeth and admonisheth us, and if we will allow ourselves to be persuaded by Him, He will bestow upon us the Kingdom of Heaven as the wages of our obedience. Let us gird up our loins, then, in truth, and let us cultivate the service of this Good Lord. Let us think how much the Redeemer suffered for our sakes, that is, to be born, to suck milk at the breast, to eat, to drink, to sleep, to rise up, to be baptized, to endure guile, to be alarmed and troubled, to be scourged, to be held up to disgrace, and at length to die. For observe, He bore all these things from the sinners who rose up against Him, and up to this present ye have not in your contending resisted sin unto blood.

And how many were the good deeds which He wrought Fol. 63 a for our sakes! The healing of sicknesses, the cleansing | of the lepers, the resurrection of the dead, the persecuting and driving out of the devils, the walking of the lame; and finally He bestowed upon us the Ascension into heaven, so

that through our lives of good deeds we might follow in His footsteps. For it is meet that we should be in our lives that which we have been described as being, the Scripture calling us 'strangers and sojourners', so that we may despise the things which pass away.

Lust is like a dog which, if thou feed it, will abide with thee. For this reason Paul said, 'Stand up against the Calumniator, and he will flee from you.' Let us not remain [idle] whilst we go down into Sheol where the building up of repentance hath no power. For neither when a man gnasheth his teeth there, nor when his tongue is on fire, will any moisten [it] with a drop of water on the tip of his finger, but he will hear the words which that rich man heard.

Now therefore, since we see that all these things fly away and pass like a dream, and that we live [here] by the Divine Decree, and that we are bound in any case to depart, let us take care concerning our road, and let us take with us provisions for the life which is for ever. Let us array ourselves in the apparel which will go with us, the which Paul counselleth us [to take], that is, mercy, and compassion, and goodness. For in that Other World we shall not have need of gold, but of shade wherein to refresh ourselves. In that Other World leaves will not be required, but fruit, not words, but deeds. 'For not every one who saith unto Me, My Lord, my Lord [shall enter in], but he who doeth the will of My Father.'

Therefore let us not deceive ourselves. For supposing that we live our whole life in this world in [fulfilling our] lusts and in pleasure, what is this in comparison to | the labours Fol. 63 b [in the Other World] which are never completed, and are never ending, and never pass away? In this world both good things and evil things come to an end, but in the Other World tortures never pass away. Here if the body burneth, the soul escapeth, but in the Other World, when the indestructible body riseth up the soul shall be tortured

therein always, for sinners also shall rise in indestructibility, not that they may be honoured, but that they may be punished For if we are not able to bear with deathless tortures. excessive heat in the bath, what shall we do in that river of fire? For the fire shall try us all, [to find out] if our gold be pure [or not]. It is meet also that the stamp (or seal) should be seen, lest the treasure of virginity hath been filehed away. It is meet also that that which is hidden, as well as that which is revealed, should be seen; for we must all give the word with confidence, and no man is able to escape the wrath of that Judge.

But perhaps thou wilt say, 'How is it possible for a soul to burn everlastingly in that Other World? How could the body burn in this world with fire continually? For if the body be brought exceedingly low in this world the soul departeth.' [I reply,] In the Other World, because [the body] is never brought low, it followeth of necessity that the soul shall be punished in that burning everlastingly. Doth there, then, exist the man who for the sake of dreams would wish to be tortured everlastingly? For what comparison can be made between dreams and these things which are to be expected [in that Other World]? For if the things [here] are thus transitory, then most assuredly the things which are [there are] abiding.

Come ye, therefore, whilst we have the time, and let us bind up and heal the wounds of the soul by means of tears, Fol. 64 a and let us not be | our own enemies by abiding in wickednesses. For one buildeth up, and another scattereth. What profit have they except labour in vain? For if the prophet Jeremiah lamented concerning that temple which was built of stones, saying, 'Let me weep bitterly, and ye shall not make strong your consolations towards me,' how much more is it meet for us to weep over the soul, which is far more holy than that temple? In the soul there is, it is true, no ark of gold, but in it there dwell the Father, and the Son, and

the Holy Spirit. If we feel pain for those who die, and weep for them, who is there so devoid of feeling that he will not weep over his own soul? He who feedeth his body with dainties killeth his soul, but he who careth for his soul to live doth not make his body to be in a healthy state.

For this reason we ought not to lament for the dead, but we ought to repent for our soul's sake, and pour out floods of tears; we must remember that the time is shortening, and that the Judge is already at the door, for even if He be afar off it will not be meet for us to rely upon [this]. Therefore let us wake up from dreams, for whether they be pleasant, or whether they be painful, they are nothing more than dreams. It is not meet for a man to sleep when he seeth the sun, but he must produce fruits which are equal to repentance, even as it is written. Now as it is easy for us to immerse ourselves in water, so it is easy for the soul to repent. That thief did not need a long time [to repent], and the martyrs were crowned in a short time.

If now the things which are hard and which | lead to Fol. 64 b death pierce us, so long as we have the bandages of redemption let us not despair of our lives. For the falling of a man is not in itself a very evil thing, but the not wishing to rise up again on the part of him that falleth [is evil]. That we should go astray is human, but that we should not repent is of Satan and destruction. For this reason the Good Lord cried out by the hand of the prophet, 'Is there no balm Or are there no physicians there?' For if in Gilead? our body is sick we seek out physicians, we take care to provide ourselves with herbs, and we use every endeavour in order that the member which is sick shall be healed. In respect of our soul, however, which is sick, we are careless, and we take no care at all about that which is of the greatest importance and of the highest value.

Let us, therefore, fear Him that is able to destroy both the body and the soul in Gehenna, and before the time of punishment (or, torture). Come ye, let us cast ourselves into the sea of the mercy of God, saying with that holy man, 'Cleanse me, and I shall be whiter than snow.' Now our Good Shepherd standeth and seeketh to pluck us from the mouth of the lion before he shall swallow us, and He also crieth out now, saying unto us, 'My son, thou hast sinned, sin no more. Shall not he who hath fallen rise up [again]? Shall not he who hath gone backward return? Return ye to Me, My sons, and I will heal your broken [bones].' For He is not a liar Who said, 'I did not come to judge the world'; only let us return. For He desireth not the death of a sinner, but that he should repent and live. No man loveth a woman as much as God loveth the soul that repent the heavest heaven.

Fol. 65 a that repenteth before Him, | for He loveth it so greatly that even after it hath played the whore away from Him He crieth out to it, saying, 'Come thou back to Me.' So great is the loving mercy of our Lord.

And of those who repent He repulseth not one, but He giveth the hand [to them], and saith, 'To-day if ye will hear My voice.' For if through severe pain the physician be driven away [by the sufferer], he doth not neglect him because he hath been treated with contempt, nay, on the contrary, he applieth to him his aids with the more insistence, and he is not angry with the man who may very possibly have struck him. How much more, then, is this the case with that Physician of our souls? Most assuredly I am convinced that no man need be in despair concerning his soul, And also how very many times doth the athlete fall before he at length goeth up crowned from the contest! And the Greek who hath been wounded in war and healed becometh a very much more successful fighter than those who have never fallen in the war. And many of the merchants who have lost their cargoes in the sea have come back and carried on their trade again, and have gotten wealth from the sea.

Did God, think ye, prepare the fire for us? Certainly not. It was for the Calumniator and his angels only. Let us not kindle a fire against ourselves, and we shall [not] hear from Him [the words], 'Depart ye into the light of your fire, and into the flame of your burning.' There is no sickness, not even one, which cannot be healed by the medicines of our Physician. But perhaps thou wilt say, 'I am not able entirely to make manifest a changing (or, conversion) to goodness.' If thou art not able to become like the sun, be thou like the moon; and if thou art not able to become like the moon, be thou like a star. Only draw thyself up from the earth, and begin | to make thyself Fol. 65 b to be like the light-giving stars. It is better that thou shouldst acquire even a very few spiritual excellences than that thou shouldst possess none at all. Let the cup of cold water be offered by thee to God, and the visiting of the sick and of those who are in prison.

Now if they judge us for words and thoughts, all the more shall we receive a reward for our righteousnesses (i. e., alms), even though the spiritual excellences which we practise be few. Therefore let us work for a short time in order that we may not lose the good things which are for ever. And moreover, myriads are the labours which it would be meet for us to undergo in order that we should be worthy to see the Christ when He cometh in His glory, for we shall see the King not by representations, but face to face.

If in this world we admire the beauty of the body which is ashes and worms, and the constitution whereof is humour and watery matter, how very much more shall we admireif it be that we are accounted worthy to see [it]—that intransient and unchangeable beauty [of Christ]! For if when Peter saw in the mountain a very little of that beauty he said, 'Lord, it is a good thing for us to be here,' what shall we say who expect to see the full beauty of His glory? If in this world we admire him who standeth by the side

of the king, when we look upon the ornament of gold, and the purple raiment, and the crown, it is meet that we should be like him (?), when we ourselves stand by the side of Him that hath the power to judge the world in righteousness.

Tell me now. If a man were to call upon thee to become a king [in a certain country], and there were to meet thee on thy way [thither] mountains, and great toil, and difficulty, | wouldst thou not endure everything that thou mightest not lose the kingdom, even though it might possibly be one that would soon pass [from thy hands]? I think that thou wouldst. Therefore from this time onwards thou shalt not say, 'I have fallen into sin, and I cannot possibly turn again to God.' Now even David on one occasion fell, but he rose up [again] in such wise that, a very long time after his death, he became a support for the children of Israel at the time when their city was besieged by the Assyrians, even as it is written, 'For I will protect this city, and I will deliver it, for My sake, and for the sake of David My servant.'

If therefore the enemy hath cast thee down, rise up, and return in repentance, and He will go forth to meet thee, and will accept thee, even as the father met the son who had squandered his possessions. Let us understand that after Solomon became king, and he had planted [gardens] and had built [the Temple], and had enjoyed the things which he had lusted after, and had become richer than all the kings who were before him, he said, 'All is vanity, and vanity, and trouble of spirit.' Tell me. Supposing that a number of vain people were about to praise us, I mean the people who sit in the theatre, should we not move in every possible way, and take the greatest care to snatch for ourselves that empty praise? How much more, then, is it meet for us, amid all the labours and tribulations which come upon us in this world, not only not to notice or to be grieved [by

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them], but to rejoice, even to the same degree, that we shall be applauded and praised by those crowds of angels who are in that theatre of the Other World, before that Righteous Judge. Who rejoiceth in the praise of His servants?

I am afraid lest peradventure the tax-gatherers and the harlots shall precede us in the Kingdom of Heaven. Now we have | in the Scriptures various kinds of medicines. Fol. 66 b When Ahab sinned he saved himself from wrath by the medicine of repentance. The Ninevites [saved themselves] by the medicine of fasting. Belshazzar escaped from the decree of doom through the medicine of mercy; and the harlot was able to placate our Lord by the medicine of tears. Paul, having turned from his sin, became the teacher of the penitent, and that thief became a dweller in Paradise because he believed in our Lord. Let us take these medicines for ourselves, and with them let us heal and bind up our wounds, saying at the same time, 'Heal us, O Lord, and we shall be healed. Heal my soul, for I have sinned against Thee.' Now when the Physician receiveth us He saith, 'I, even I, am He Who blotteth out thy sins, and I will not remember them again.'

Observe thou how many medicines the Physician hath prepared for thee, therefore choose thou the one which thou wishest for. He hath shewn thee a variety of medicines in accordance with the variety of thy sins. If thou art not able to shew mercy like Belshazzar, then repent even as Ahab. If thou art not able to fast like the Ninevites, then even like the harlot do thou shed tears, in order that thou mayest be washed clean of thy sins. And again, if thou thinkest that this is difficult, although it is very easy to him that is sensitive in conscience, confess thou thy sins, and east thy hope upon the mercy of God. And take refuge with David, saying, 'Have mercy upon me, O God, according to the greatness of Thy mercy.'

For it is not the sting of a viper whereto I could apply

the medicine which is suitable, neither is it a splashing of mud which I could wash away with water, but it is the sting Fol. 67 α of the Calumniator | which hath produced in thee the boil of sin which requireth the mercy of the Lover of men. Only, do thou draw nigh to Him, and entreat Him for mercy, for He wisheth to pour out mercy in abundance on those who beseech Him with fervour [to do so]. For He it was Who said, 'If the wicked man will turn away from his evil way, I will not remember against him his iniquities which he hath committed.' Only shew Him thy sickness, and say, 'Have mercy upon me, O God, have mercy upon me. Have mercy on the body and on the soul. Have mercy upon me, both here and in the Other World. Have mercy upon me, both because of the sickness and feebleness of nature, and because of Thy goodness.' Only let Him make thee feel the sickness, and thou shalt be healed.

For this Physician desireth thy life, Who brought back the sheep that had gone astray, and Who sent out into the highways to call to the good and the wicked. Behold now, He offereth to sell thee the Kingdom of Heaven. If thou hast not the wherewithal to buy it in copper money, buy it with sighings; He will exchange the Kingdom of Heaven with thee even for broken pieces of bread. For behold, the prophet crieth out, saying, 'Who is he that will buy life? Who is he that wisheth to see good days?' Ye who have no money take life for yourselves without money. Thou hast, he saith, neither money, nor repentance, nor fasting, nor tears, nor any other of the things which are required.

Keep thy soul from evil, and thy lips that they speak not guile, and these things shall suffice thee for salvation. See, moreover, if thou dost fast that thou art not lifted up. And if thou doest good deeds seek not the praise of men, for it is an empty thing. But when thy fast hath passed reckon Fol. 67 b up what thou hast profited | by thine abstinence, for per-

Fol. 67 b up what thou hast profited | by thine abstinence, for peradventure thou hast come forth therefrom even as thou didst go in. See what sin thou hast washed away from thy soul. or in what matter thou hast advantage, or what rectitude thou hast acquired, or what breach thou hast repaired. [See] if thou hast ceased from thy wrath, and from speaking against thy brother, and from calumniating him, and from hating him secretly, and if thou hast ceased from being negligent, and if thou hast done any of the other fair things. Now if thou hast only restrained thyself from eating, and if thou hast not corrected the other wickednesses, thou hast become no better through thy fast and thine abstinence.

For, behold, I say unto thee, 'Perhaps thou wilt say, I am not able to lead a life of abstinence.' Why hast thou not become reconciled to thine enemies? Why hast thou remained in thine envy and jealousy? Or why hast thou nursed thy wrath against him that hath transgressed and vexed thee? This last is the most evil and destructive of all sins. It is quite possible that there may be a reason for other sins. even though it may not be a true one [, but for the nursing of wrath there is nonel. Now he who nurseth his wrath by day, and by night, and at all seasons, committeth sin. If thou wilt remember these things, no disgrace, and no passion shall be able to rouse thee and make thee to lay hold upon wrath against [any] man, although he shall have injured thee even to the death. For because a man hath entreated thee evilly, or hath insulted thee, that is no reason why thou shouldst insult God, Who commanded thee to endure all evils. For because thou treatest with contempt His commandment, everything which hath been done by thee shall be revealed in the congregation of the whole world. Therefore, before we fall into the pit of sin, let us flee from the punishment which is to come. I

Let us understand that no man is able to deliver us from Fol. 68 a that Hall of Judgement, neither Moses, nor Noah, nor Daniel, and not even the Patriarch Abraham, who loved children, shall be able to deliver us from that punishment.

Let us understand that we are guilty of many sins, both openly and secretly. For this reason [David] saith, 'If thou shalt lay up sins, O Lord, who shall be able to stand?' And why should I speak of the sins that are secret? For if He were to take vengeance on us for the sins that are open, what possible excuse (or, defence) could there be for us or to what kind of forgiveness should we be equal? For if He were to enquire into our carelessness in prayers, or our curtailment of the fast, or our failing to divide with Him the honour when we stand before Him (now we do not honour Him even as soldiers do their captains, though it is meet for us to fear Him and to honour Him more than servants fear their lords and honour them. And we do not even behave towards Him as a friend doth to his friend. Now we hold converse with our friends with respectful solicitude, but when we pray to God about our sins we entreat forgiveness secretly and scornfully, and whilst we place our knees on the earth, our mind wandereth abroad). if He were to seek to take vengeance on us for this only, how could we hide ourselves [from it]? Now what if He were to bring into the midst the accusa-

tions which we make against each other? And if, moreover, He were to enquire into the idle wandering of our gaze, and were to take vengeance for our evil thoughts, and if the Judge were to take vengeance for our blasphemies, should we ever be able to open our mouth at all? Moreover, if Fol. 68 b He were | [to take vengeance] for the vain glory which we seek, that is, that we should be praised for our fasting and our prayers, and for our good deeds-if we ever do anythink ye then that we should ever be able to lift up our gaze to the heavens?

> Now if He were to regard us as sinners because of our guile towards each other, for when our brother is present we speak to him like a brother, and when he is absent we backbite him, then most assuredly we should be liable to

be punished. And if He were to take vengcance for our swearings, and falsehoods, and oppressions, and wrath, and anger without reason, and the breakings of oaths, and the distress which we cause our friends who behave well towards us, and carelessness in respect of the assemblies, and our curtailing of His words when He speaketh to us through the Scriptures (for we forsake Him and hold converse with our companions), what severe judgements are there to which we should not be condemned?

And this is the case even with Gehenna before our eyes! If Gehenna were not threatening us, when should we ever remember our sins? Therefore it is meet for us to set before our eyes that judgement which is everlasting, for behold, He hath told thee beforehand of the penalty so that thou mightest fly from the danger. Now if He telleth thee to deny thyself thou makest weakness of body the excuse [for not doing so]. And if He telleth thee to give alms thou dost also plead poverty as the reason [for not doing so]. And if He telleth thee to attend regularly the assembling of the Church, thou bringest forth anxiety about affairs of business as an excuse [for not doing so].

Now if He telleth thee not to be angry, and not to nurse thy wrath, what hast thou to plead in this case wherein thou hast no reason, neither bodily weakness, | nor poverty, nor Fol. 69 a ignorance, nor anxiety concerning matters of business, that preventeth thee from carrying out this excellent behest 'Thou shalt not be angry'? Therefore this sin of nursing thy wrath is without excuse. How canst thou lift up thine eyes to heaven, or move thy tongue to petition for forgiveness? Thou hast acted wickedly, thou hast cheated, thou hast oppressed, thou hast hearkened unto evil things, and thou hast defrauded men in great matters; abide thou the penalty of the Lord of All.

Now if in the case of a servant who hath abused thee thou dost not strike him, but dost make an accusation

against him to his lord, shouldst thou not do this all the more in the case of Him Who said, 'Vengeance is mine, and I will repay, saith the Lord'?

Thou hast fasted from meats, see what sin thou hast washed away from thee thereby, or in what thing thou hast pleased thy Lord, or what spiritual excellence thou hast acquired, or what breaches thou hast repaired. Now therefore, because thou knowest that thou shalt stand before the awful Throne, where no tongue can prevail, and no advocate avail when thy soul passeth through that unquenchable fire, send thither beforehand dew, and pour out fountains of tears. Thou hast a well, from the depth of thy heart draw up sufferings and sighings. Shake thou the twin pupils of thine eyes, and make streams of water to burst forth! Let thy tears be in proportion to thy sins. If thou hast transgressed but a little, a little weeping will suffice; but if thy sins are very great thou must increase the stream of tears. If, moreover, thou thyself hast purity, and thou hast no Fol. 69 b need to weep, then lend to others | thy tears, and weep on thy brother's behalf.

O that thou wouldst weep because of thine own sins! Where sin entered in from that same place must come the fountain of healing and the unloosing of sin. It is not here sin, and in heaven repentance (now the Redeemer of us all hath power upon earth to forgive sins), and for this reason 'let him that thinketh he standeth take heed that he fall not', and let him that is nigh to falling make haste to stand up. And let him that hath fallen not sink utterly. If any man hath become crooked by his fall, there existeth Him Who straighteneth the crooked ones, the Lord.

Now it happeneth that a man inclineth to fall, even as the holy man said, 'Within a very little my feet had slipped,' and again, 'I said, my feet tottered, but Thy grace, O Lord, held me up.' Now there are some who are thrust out to fall, for [the Book saith], 'I was thrust out that I might fall,

but the Lord held me up.' There is also he who hath fallen: [for him is] the consolation that he need not remain in his fallen state. And there is, peradventure, he that hath fallen and hath not risen up.

But see that thou dost not become sluggish when thou seest the goodness of God. For God is a Judge of truth, and He is mighty, and longsuffering, and as a Lover of man He receiveth at all times those who repent. Nevertheless, His sword He whetteth, and His bow He stretcheth, if ye do not repent! At this time [His sword] He whetteth only, but He cutteth not therewith, so that when thou seest His sword, which is sharp and glittering, thou mayest be afraid and receive no experience of its cutting power. He terrifieth thee so that thou mayest stand up and make thyself abounding in repentance. And thus also is it with the bow which is stretched, but He shooteth no arrow, [for He wisheth] thee to be afraid of the mere form of the bow which He hath stretched. | But thou mayest not despise Fol. 70 6 the Judge, or hold in contempt the bow. For He is ready, and if thou art sluggish He will shoot the arrow, notwithstanding that He is longsuffering.

Hearken thou unto our Redeemer, Who said, 'Make terms with him that hath a case against thee, whilst thou art in the way with him,' for in this world thy fellow-litigant is always with thee, and thou art not able to flee from him. And this doth Paul teach thee, saying, 'The body lusteth against the spirit, and the spirit lusteth against the body, and the spirit shall gain the mastery over the flesh which cometh to an end.' He compareth the lust of the world with the kingdom of heaven; the body decayeth in the carth, but the soul is made in the image of God, and it is meet for it to be like unto Him. Therefore make thou terms with him that hath a case against thee whilst thou art with him in the way in this world, for if this way come to an end, thou wilt not again have time for repentance. And see, lest peradventure he who hath a case against thee deliver thee over to the judge, and the judge hand thee over to those who beat [criminals], that is to say, to the hosts who inflict punishments, and thou fall into prison, that is to say, into the outer darkness, until thou shalt pay to the last farthing. And thou shalt be punished not only for the things which thou hast done, but thou shalt also be judged for the thoughts which thou didst think.

Now therefore that we know all these things, let us assist

ourselves in this world. In the Other World it will be for us to know how bitter are lusts, when we see by experience how many evils have been prepared for us through them, for we shall know how we have placed these things for ourselves. Let us make supplication to God, the Merciful One, that we may not be handed over to the devils, and Fol. 70 b let us | say with that holy man, 'Deliver Thou me not over to my enemies.' For it is they who stir us up to sin, and it is they who become our accusers. Now it is not only the Calumniator who openeth his mouth against us, but also those devils of his, who say, 'Were not we ourselves ministers unto thee in respect of anger, and vain glory, and the slandering of thy brethren?' Let us therefore be afraid of that day wherein they shall reckon against us severe judgements. Let us not abide [with them], that they may not become to us witnesses of iniquity, but from this time onwards let us entreat our Lord with passion and with weeping.

Now although the body is weak, yet great is He who is able to help us, and to redeem us, and to bring us to His Kingdom. It is meet that we should love our Lord, as the Beautiful One, and as the Good One, and as the One Who loveth those who serve Him with the whole service of their souls. And we children of men love people for the three following reasons: either for beauty's sake, or because they entreat us well, or because they themselves love us. What, then, is more beautiful than our Lord, even as David

said, 'He is more comely in His visage than the children of men.' Or who is as good as He Who hath prepared for those who love Him that which the eye hath not seen, nor the ear heard, nor hath gone up in the heart of man?

Now who hath ever loved us as He hath? Or what father hath loved his sons as He hath, so that He crieth out and saith, 'Doth a woman ever forget her child? Yes, it is possible that she may, but I, even I, do not forget thee, saith the Lord.' This Good Lord | did David love, Fol. 71 a and he was most urgent to see Him, saying, 'When shall I come and see Thy face?' For he could not endure tarrying in this world, but he was burning to depart from this world that he might see Him Whom he loved. And this arose from the desire of a wise soul which was at all times flying aloft to heaven; do thou also love this thing.

For everything which is visible fleeth like a shadow and passeth away. And at all times do thou be mindful of the life which is everlasting, and of that Kingdom which dieth not, and of that enjoyment [which thou shalt have] with the angels, and that praise which passeth not away, and that abiding with Christ wherefrom all troubles are removed. And moreover, see thou and understand that this world is absolutely nothing, and that it is full of vexations, and envy, and calumny, and pains, and weariness, and sicknesses, and old age, and sin, and death. David saw that these and such like things were found in the world, and he wished to escape from them, and desiring this greatly he said, 'When shall I come and see the face of God,' [and the place] where dwell rest, and peace, and love, and longsuffering, and beauty, and freedom from care, and freedom from anxiety, and all the good things which no speech can describe?

Now therefore, because thou thyself hast the hope of enjoying all these things, be not careless about thy life, and treat it not with contempt. If He were a wretched person, or a poor man who ought to be despised by thee, then in all

Fol. 71 b probability thou wouldst do rightly in | being careless and sluggish in respect of Him. But since He is the Great and Glorious One, and the Lord of the whole Kingdom, Him Whom thou awaitest, . . . let thy lamp be lighted every day, and being prepared, go forth to meet thy Lord, so that thou mayest hear from Him [the words], 'Enter into the joy of thy Lord'—to Whom be glory for ever and ever, Amen.

It is meet for us at all times to be wakeful and to pray. For if, when God said to Satan 'Thou shalt not draw nigh to Job', the Devil was pertinacious and thought that he would conquer him and overthrow him, how much the more will he be pertinacious in the case of us, who ourselves, of our own desire, place ourselves under his hand, and vanquish us and overthrow us according as he wisheth? Therefore vigilance is required. For the Greek who is in military service doth not sleep upon a bed, but on the ground. huntsman also doth not pass the whole night in sleeping, but in standing up. The husbandman and the vineyard keeper manifest extreme wakefulness, so that nothing may injure the vineyard of their lord. And thus was Jacob who said. 'I bore the burning heat of the sun in the daytime, and the cold of the frost in the night season, and sleep departed from my eyes.' And what was the cause of his vigil except that no sheep might be eaten by a wild beast? Now if he manifested such earnest care for a dumb animal, is it meet that we ourselves should be like unto those who have no solicitude for the rational soul, that soul which is more valuable than all the world, that soul which shall stand up with us before that awful Throne of God, that it may make an apology for the things which have been done in the body?

Fol. 72 a For this reason also the Patriarch Jacob himself placed a stone for his pillow when he lay down to sleep at Bethel, in order that he might see that spiritual stone in his dream. And through this he was held to be worthy to see that ladder, and the angels who were going up and coming down

on it, for they were carrying up our prayers, and were bringing down gifts from the Lord for those who were worthy thereof. The athlete is not anointed with unguents. for sweet-smelling spices and perfumes of this kind belong to the effeminate. For no impure thing is wanting in the soul when the body enjoyeth scent in this manner. For as the man with a loathsome disease covereth his hands and his apparel with uncleanness, so also is the impurity of the soul recognizable from the scents of the body.

Therefore it is meet that we should choose a life of strenuous deeds, so that we may not rejoice in pleasure and in the lusts. For what pleasure hath he who lieth down on an ivory couch inlaid with stamped work in metal, except empty care? And this, moreover, inviteth the wrath of God. Other sinners may possibly have pleasure, although it flieth away like a dream; this sinner, however, hath no pleasure at all [therein]. For this reason the prophet in condemning such effeminacy as this spake, saying, 'Those who lie upon ivory couches, and wanton on their beds.' Wouldst thou see the royal couch which was filled with spiritual excellence? Look, then, on that of David, whereon were tears, like pearls, the whole night long!

Now these things were written [concerning these men] for our reproof and admonition, in order that we might Fol. 72 b travel in their footsteps, and might escape and save ourselves from the judgement which is to come. Therefore, before we enter into that Hall of Judgement, let us put off from us the burdens of our follies, for in the Other World there is no place for repentance. He wisheth us to be ready [always], and for this reason He hath hidden from us the day of our departure, so that we may always be in a state of meditation. If in the Halls of Judgement in this world those who are fettered are dissolved and parched with fear if they hear the voice only of him that maketh the proclamation, how much more shall those suffer who are about to stand before the

throne of that Awful Judge? Much have ye suffered in silence in these things which have been spoken. Now at all times conscience smiteth sinners, but especially when we speak unto you concerning that Judgement. But perhaps the rebukes which are [made] in words will benefit them. Would that that rich man had been rebuked in this world, for then his tongue would not have been on fire, and he would not have been tormented!

Dost thou earnestly desire to keep virginity? Keep the commandments, and God will bestow it upon thee. If thou sayest when thou prayest, 'Lord, keep me as the apple of the eye,' He shall say, 'Keep thou My commandments, and My judgements, and My words as the light of thine eyes.' And if thou wouldst be thus [kept], east away from thee all anxiety, and say, 'He Who is nigh unto me is as nigh to me as the apple of mine eyes.'

Now having laid thine hand on the ploughshare, turn thou not behind thee lest thou become a pillar of salt. Let thy tongue be meditating at all times on the judgement which is to come. Thou shalt speak no empty words. Thou shalt not be vanquished by wrath, nor by grief, nor by any of the Fol. 73 a destroying passions, | especially since thou wilt thereby become involved in punishments in the Other World, so that through the fear of that Judge Who shall come thou mayest the more reach forward to the things which are before thee. Let the Law of God be in thy mouth at all times, so that thy words may come forth according to His Will. Set thou the Lawgiver over thy mouth at every hour, and He shall be unto thee a Dwelling-place, and a Counsellor, and One likeminded to thyself. And if thou seest a man faring delicately, and enjoying himself, and also making himself a ruler, know thou that very quickly he will wither like the light grass of the field. He enjoyeth himself with the things which are transitory, but do thou enjoy thyself in the Lord.

Very many of the virgins have testified as martyrs. Since

these have despised death, wilt not thou persist against lust and conquer? That thou must put to death thy members is required of thee; and thou must [be free] not only from lust and anger, but a measure must be set to the tongue. See that thy conscience doth not make thee liable before the time. For the Judge shall come, and everything shall be revealed. In this world thou dost not wish to be stripped bare even before one man, and when we are stripped bare in the Other World before the tens of thousands [of angels], where shall we be able to hide ourselves?

John the virgin was a pure man, and because of this he lay on the breast of his Lord. He who betrotheth his soul to Christ guardeth [his] purity. The tree shall be known by the fruit; the righteous man speaketh faith openly. Remember at all times this good confession, and take into thy mind the Last Day. See that thou dost not become smeared with dirt through thy tongue, for the tongue polluteth the whole body, and when the body is polluted, it followeth of necessity that the mind is destroyed. Well did Paul say, 'Men who destroy their minds, and destroy understandings | with wicked writings Fol. 73 b and converse.

Seck thou Paul even as did Theklâ, in order that thou mayest be persuaded [to do] the things which were spoken by Paul. Thou hast need of wings, and if these be not to thee thou hast promised vainly. Let the gaze of the eves testify to the chastity which is within. Let [thy] gaze incline downwards that the mind may be on high. Extreme carefulness is required by us, for our Adversary is very crafty. And if he drove us out of the Paradise which was upon earth, he cannot be prevented [from obstructing us] now that we would go up to heaven.

See that thou dost not mingle water with the wine: let the Holy Scripture be to thee in the place of water, and the doctrine of our Lord in the place of wine. Hearken thou unto him who said, 'I would that ye should be without care, and that we should not be in trepidation.' Now therefore, if thou dost eagerly desire to ascend into the Kingdom of Heaven in this earthly body, and to fly up into the heavens, reduce thy body so that it may be easy for it to fly and to ascend thither. If a horse eateth a very large meal he cannot run, and the athlete doth not eat all that he desireth. And if Israel had not over-caten he would not have waxed fat and kicked.1

Lift up thy gaze to where He is Whom thou lovest, so that by means of celestial love thou mayest vanquish terrestrial love. On this earth we have fastings, and prayers, and vigils which assist us, and the Scriptures which admonish He who curtaileth [his efforts] in the contests is not crowned. Herein hast thou a pledge of the life which is beyond, that thou hast not a wife. Thou hast not to be in fear concerning the pains of her parturition, thou hast not to weep for one child who is dead, nor for another who is sick, nor for thy daughter lest she should be deserted, but thou art freed from begetting children, and from bringing them up, and from anxiety, and from the vexation of these things. On the contrary, thou dost follow in the footsteps of that Bride-Fol. 74 a groom Who leadeth to the Kingdom, which passeth not away. after Him Who said, 'If ye will walk with Me in truth, I also will walk with you in integrity. But if ye turn aside from Me, I also will act in wrath and in anger.'

> Await thou at all times thy Lord Who is coming. For if he who said, 'He tarrieth in coming,' was cut asunder, what shall happen unto him that doth not expect Him to come at all? Dost thou wish to be like unto Christ? Then follow in His footsteps, for strait is the door whereby the righteous enter in. Hearken thou unto Daniel, who said, 'I Daniel was sitting in grief for three weeks of days. Bread I did not eat, and wine did not enter my mouth.' And John also, who dwelt in the desert, possessed nothing in order that he

¹ Deut. xxxii, 15.

might not be taken by [the goods of this world]; for he was a lamp, and therefore was afraid of the coming of the winds. Remember thou these teachings.

Thou hast chosen for thyself a heavenly course of life, fight thou therefore the good fight in faith, looking forward to the victory, and through victory to the crown, and through the crown to Him that ordereth the contest. Only, let the labour [be performed] with knowledge. For it is a fearful thing to fall into the hands of the Living God. If thou hast looked in times past at the images of the Emperors, thou wilt have observed that the countenances of some of them are pleasant to the sight, and that some of them are frightful and savage; even thus is it in the Other World, for according to the life which a man leadeth in this world doth he appear there.

As then we flee from that shame which is for ever, let us say, like the prophet, 'Keep me, O God, for in Thee have I put my trust, for of my good deeds Thou hast no need.' For He hath no need of the things which are ours, but He is anxious concerning our redemption. Let us offer unto Him | our soul as a living sacrifice, even as it is written, 'Not Fol. 74 b through fire, but by longsuffering.' Now he who endureth to the end shall live, and moreover, weary thyself for ever that thou mayest live for ever and ever. For this reason, even as we would choose for ourselves to live without disturbance and without distraction, let us run well in order that we may overtake. For the debt for which we should be liable would not be small, if after we have promised God that we will travel in this path, we were to turn back.

Therefore let thy tongue and thy gaze be well ordered, and lift thou up thy hands reverently in prayer. And by thy behaviour, and by thy conversation, and by thy patient endurance, and by thy persistence in self-denial, and by thy love of labours, and by thy love for the brotherhood, and by thy health in the faith, make thou thyself to be known as a disciple of Christ. And at all times do thou be meditating

upon that judgement which is to come. Now all these things are little and are easy to be described, but they are very great when they come to be performed in very deed.

Now [the Book] saith, 'The kingdom of heaven is like unto the five virgins who were famous.' He doth not say that it is like the sun, or the moon, or the ornament of the stars, or gold, or silver, or any one of the beautiful things which are transient. For what is there that is greater than the riches of the kingdom which are without care? For this reason Paul, the sponsor of the Church, admonished [us], saying, 'I desire that ye be without care.' Therefore is prayer necessary at all times, for if a man be sick he shall be healed in the spirit, and if he be well, let him take good heed that he fall not, and let him say like that holy man, 'Seven times in the day have I praised Thee because of Thy righteous judgements.'

For it is a beautiful thing that by means of prayer we Fol. 75 a can always hold converse with God. And if | converse with a good man profiteth, how very much more shall we profit if our converse be with God by day and by night! For who is able to sin when he is convinced that God is near him? Therefore [see] that sin doth not find itself able to glide in by means of error. Let us remember him that said, 'Pray ye at all times, and let it not be a weariness to you.' Now the prayer with the lips is good, but the prayer of works is better, and it helpeth those who have need of us, and it is acceptable to God.

Meditate thou on thy death; put to death thy members which are on the earth, for the day of the Lord cometh like a thief. For if, when those who require thy soul come, thou begin to say unto them, 'Permit ye me to fast and to give alms,' thy Lord shall say unto thee, 'Have I not already told thee to take good heed? Have ye not heard [the words], Repent, for the day of the Lord hath drawn nigh? Did ye not hear Paul, who said, 'Whilst we have the time let us

cultivate good works'? For he who is diligent hath no need of a long time for repentance. That thief did not live a long time, but he believed, and gained the treasure of the kingdom; and the martyrs, those of them who poured out their blood. were crowned in a very short time. Do thou pour out tears in abundance.

No liar is He Who said, 'I wish all the children of men to live.' For this reason He doth not admonish us through the Holy Scriptures only, but He correcteth us through the penalties which He bringeth upon others. And moreover, for this reason the physicians also make their cuttings in the presence of all men. And the governors also, when they sit upon the high throne, hack criminals in pieces, in order that we through the wickednesses of others may become better men. Therefore being firmly fixed in the faith, let us advance to knowledge; and from knowledge let us come to love; and from love to the inheritance which | is with the saints. And Fol. 75 b let us strip off sin and array ourselves in righteousness, being constant in prayer, even as it is written, 'Who at any time suffered injury because he was watching?'

And behold, even though the wolves be a long way off, the shepherds watch and keep guard, and their dogs are ready [to spring]. Therefore is it a good thing that we should be vigilant at all times, for although there may be no recompense for thy labours, the exercise (or training), will do thee no harm. Hearken now unto good counsels. Now our fathers according to the body feel great anxiety concerning us in childhood, for they suffer with the suffering, and say, 'Who is sick and I myself am not sick?' And for this reason we must apply the medicine of the Word.

Now when once the soul hath been seized by sin, and it remaineth without pain, it addeth greatly to its sickness. For as the flame which hath once laid hold upon fuel devoureth everything, even so is sin; when once it hath laid hold upon the thoughts of the soul and there is none to cut it off, it can afterwards only be healed with the greatest difficulty, because with growth (or, addition) sluggishness cometh. Now in this way, on many occasions, many who did not at the beginning extinguish the sparks, have suffered great overthrow, for they had not restrained their sin so that it might not advance. And sin is like unto the horse which hath bitten through its bridle, and thrown its rider from the rock. For sick folk have a great prospect of recovery so long as they remain with their physicians; but when once they have no one to care about the sickness, and to check it, they abide subsequently unhealed. And this doth not happen through the law of the sickness, but because of neglect of Him that can heal [it].

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Therefore | it is meet to curb sin from the very beginning, like a fierce and obstinate horse. For after our departure from this world we can neither repent nor correct our ways. even as the athlete cannot be crowned when the contest is ended. Therefore let us snatch for ourselves the glory of the crown in this world that we may escape the disgrace of the next, for disgrace is more evil than burning. For if the servant of a man burn he suffereth loss, but every disgrace is more severe than burning. Now if we seek not to be disgraced no one shall disgrace us. It is said, 'Thou shalt not revile the man who turneth from his sins.' For if in this world it is not seemly for us to revile the adulterer whose disgrace is not forgotten, how much more in that synagogue of the Other World, where there is no bribe and nothing else, should he be able to do away for himself that disgrace?

Therefore open thou thy mouth with the word of God, and not with idle words. For if instead of an idle word we give a portion of the Psalms, how much more should we give instead of a deed which we have sinfully committed? Let not the pleasure of the things which are seen lead us astray; for as we cannot overtake our own shadows, so also we cannot [overtake] the deeds of men. Now some of them are dis-

solved before our death, and others afterwards, and more rapidly than a mountain torrent they are exhausted, and fly away.

Now the things which are about to be change not, neither do they become old, nor are they transformed, but they are joyous at all times, and in their beauty they abide. Marvel not at the wealth which doth not abide with those who possess it, but which forsaketh them, and leapeth from this man to another, and also from that man to another. And it is meet that we should despise all these transitory things, for it should be sufficient for us to hear him who said, 'God is the Judge of | truth, the Mighty One, and the Long- Fol. 76 b suffering One.' Frequent vigil is necessary for thee [if] thou wouldst guard thyself against thieves, for thine Adversary, the Calumniator, seeketh to cast thee down s that thou mayest not ascend to that place wherefrom he fell. Flee from his snares, and from his His nets are many. traps, so that thou mayest be able to say, 'He shall deliver thee (me?) from the snare of stumbling, and from the words of emptiness.'

Thou hast need at all times not only of a lamp, but also of a light [therein] because of the craftinesses which are from afar; for although thou hast feet thou wilt not be able to walk unless the Lamp of the Law is with thee. And although thou hast hands and eyes thou wilt be able neither to work nor to see whilst the light is not near thee. travellest on the road every day, and the light is necessary for thee, that thou mayest not fall from the rock if thou meetest thieves. Be thou above the snares at all times, saying, 'Skip about, and dwell on the mountains, like a goat'; and 'Would that I had wings like doves, so that I could fly away, and dwell, and be afar off!'

The nature of the pupil of the eye is the eye, whatever it may be. Thou shalt be chaste as a virgin under the tamarind trees, so that thou mayest arrive in the bed-chamber. Also,

as the tongue is restrained between the two high hedges of the lips, and like a modest virgin, let us utter every word in knowledge and in order. And seeing beforehand the Judge Who is to come, let us say, 'What then is the river of fire like? And the outer darkness? And the gnashing of teeth?' In thy mind shalt thou receive [the knowledge thereof], and thou shalt be able to please God.

Now because [the loins of] the Bridegroom are girded up, Fol. 77 a guard thou for Him thy conscience in purity | until He come in His glory. And sing thou a Psalm, saying, 'My soul is in Thy hands always, and Thy Law have I not forgotten.' Inasmuch as thou art above snares thou shalt not fall into them, so that thou mayest be able to say, 'My soul hath escaped like a bird from the snare of the fowler.' At all times fear thou God, as the righteous Judge; and if thou dost not love the dwelling with angels, be afraid lest thou be tortured with Satan. See how death cometh, light thy lamp, and let thy lamp burn with a good flame, so that thou mayest not tarry [through] sleep. Consider not the labours, but look upon Paradise; reckon not the sufferings, but be of good courage with victory. Thou shalt not be anxious about the stripes, but the honour. Thou shalt not see those who have fallen, but be thou like unto those who were trained and who conquered, who were crowned not with the [crowns of] earth, but with those of heaven.

The martyrs offered themselves to God, but let us offer the labours which are great. Thou thinkest sleep pleasant, but understand thou the sweetness of the spiritual song. If thou find it to be a hardship to sleep upon the ground, observe thou that the martyrs fell down on coals of fire. If thy mouth be bitter through fasting, ponder thou that to Him Who created sweetness did they give gall for thy sake. And if thou weep it is for thyself, for hitherto thou hast not poured out tears, like Paul, for the redemption of others.

Give courage to thy soul with all these things. Labour is

for a little time, but the rest is everlasting. Conquer the world by hope. Tribulation receiveth enjoyment. Consider that lust is of time, that everlasting punishment is prepared for thee, and flee from pleasure because of the penalty | which Fol. 77 b is attached to the fight. Let not thy members become arrows for the Calumniator, neither through thy sight, nor through thy mouth, nor through thy hand, nor through thy belly, lest with the arrows which come from thyself he shoot thee through and through. Now consider that nation which, through fasting, passed over the Sea of Sedge (Red Sea), which through drunkenness worshipped the calf, and was swallowed up in the pit of wickedness; and have understanding concerning sins, and flee from falls. For if God doth not spare the natural branches He will not spare thee.

May our Lord then grant unto all of us to find mercy before Him, through the supplication and prayer of all His saints, and through the grace and love for man of our Lord Jesus Christ, to Whom be glory and dominion, together with His Father and His Holy Spirit, now, and always, and for ever and ever. Amen.

Here endeth the Discourse of Mar John, Bishop of Constantinople, which was pronounced by him on Virginity, and Repentance, and Admonition.



TRANSLATION OF THE SYRIAC VERSION 1 OF THE DISCOURSE OF PROKLOS, BISHOP OF CONSTANTINOPLE, WHICH HE DELIVERED ON THE SUNDAY PRECEDING LENT.

(From a MS. in the Vatican.)

RICH are the beautiful streams of the Divine Goodness. Cod. Syr. Vat. Innumerable are the benefits of spiritual assemblings. A glorious thing is the merchandise of the Ecclesiastical Market and beloved in the honour of the feast at the altar. Glorious are the profits 2 of the Cross. Indescribable is the trodden-out 3 produce of Salvation. Unenvied and abundant is the treasure of the celestial gifts. Grace knoweth no poverty, for Christ doth not borrow riches from [any] other place.

And, O my beloved, look into, if thou wishest, the Divine Books, and thou shalt know with exactness the immeasurableness of the riches, and the greatness of the gift of the Giver. For they shall teach thee with exactness | how, at Fol. 47a col. 2 divers times and in multitudinous ways, our Lord Jesus Christ hath never ceased to confer benefits upon the human race since the beginning. For first of all Adam, [who] was driven forth from Paradise; He took [him], and after he had been condemned,4 He made him a fellow-occupant of His throne in heaven. Abel, who had been slain as a sacrifice; after his death He made the shepherd to become the accuser of the murderer (?). He saw Noah sailing in the ark, and He preserved him [as] the spark of the race. He found Abraham a sojourner in a strange land, and

¹ Translated from the text published by Chabot. Rendiconti della Reale Accademia dei Lincei. Serie Quinta. Vol. V. Rome, 1896, p. 191.

² Or, merchandise. ³ The allusion is to the treading-out of grapes.

⁴ The text is not clear, and this rendering is unsatisfactory.

He made him the Father of Nations. He saw Joseph in

bonds, and He set him up for ever as a pattern of chastity. He found Moses a fugitive from Egypt, and He made him the governor of a people which could not be counted. Joshua, the spy of Palestine, He made to be the man who put a bridle on the Sun and Moon. He took David from [following] a small flock, and made him the root of kings, and the head of the generations of the Awful Mystery. The she-ass of Balaam, though she was without reason, He made to be endowed with the faculty of speech. [For] the Red Sea, because of the necessity, He gave sailors (?). He made the dry rod of Aaron to be the mother of blossoms out of the ordinary course of nature. He set up a serpent of brass [to be] a marvellous physician in the wilderness. Elijah, a fugitive slave on the earth, He made to be mounted on a heavenly chariot. He made the flame of the Babylonian furnace to be the nurse of the Three Children. He made the lions that were in the pit to stand up like disciples before the instruction of Daniel. He turned the fish of the sea into the couch of prophecy. He changed the house of Rahab the harlot into an altar of the love of receiving strangers. The tongue sufficeth not to relate [the instances of His lovel, for the wealth thereof surpasseth speech.

Now therefore, every house of the merchandise of salvation is filled at the Ecclesiastical Festival. For there are terrestrial gifts and celestial rewards, and here are the selling of passions and the acquisition of spiritual excellences. There are the offerings of possessions and the selling of reward[s], [and here]¹... There are (sic) the cloud which produceth rain [and] the Gospel healing, and here are the Trinity uncreate and the Apostolic Trumpets. There, instead of savage passions, hymns of praise set to tones of music are sung. Here are the dismissal of Adam of

Fol. 47 b cel. 1

¹ Some words are omitted here.

the dust and the lightning flashings of the Lord from heaven. There are the expulsion of the old tyrant and the worship of the Virgin mystery. Here the hand-written list of sins is torn up, and a bill of freedom is ordered and written. There are the death of the passions and the joy of souls.

O festival, he who is below. . . . 1 And all his merchandise. There with a loud voice repentance is preached, [and there Fol. 47 b col. 2 are] the beneficial binding up of the Forty Days' Fast, [and] the reward of the wages of continence and angelic virginity, [and] the almsgiving which is acceptable, [and] the happiness of simplicity (or, integrity), [and] the incalculable understanding of longsuffering, [and] the patient endurance which cannot be wrecked, [and] the faith which is without perversity, [and] the incomprehensibility of the coming [of our Lord] in the flesh. Now in whatsoever way thou shalt thresh the matter with the mind, thou wilt find that this miracle is in the greatest degree beyond all possibility of investigation.

For the mind is too feeble which seeketh to discover how God, Who is immutable, became man, and how the Word, Who cannot mingle [with anything], became united unto clay, and how the impassible God became a form in the flesh without having changed: because He is of the Father Who hath no beginning, and because He cannot be depicted. For He Himself is very God, and, without falsehood, man; with the Father because He is equal in substance; with myself because He is equal in race, [except] that He hath not sinned. Of Divine Nature. Uncreate is He. [His] assumption [of humanity] is without falsehood. And He is One, the Son, and is not divided into Two Natures, but the Adorable Government hath united to the Two Natures One Person. One is the Son, even though the heretics scoff, and the Jews rave, | and the heathen are shaken [in Fol. 48 a col. 1 derision]. He was not separated from the Father, and

¹ If correctly published the text is corrupt.

dwelt with the children of men. He took upon Himself flesh, and was not changed. He became man, and was not separated (or, divided). The whole of Him was in heaven, the whole of Him was on earth, and in every place is the whole of Him, for the Divine Nature cannot be divided. He endured sufferings in that which He put on (i.e., flesh); He was free from sufferings because of that which He was. We say the Son, not God, Who is of grace, but by Nature God the Word: as the Son of the Father in Nature indivisible; Wisdom, as the Governor of things divine and human; Power, as the Preserver of all things which exist; Truth, as the veritable Form of the Father; Image, as equal in substance with His Begetter Who is immutable; Light, as the Sun of souls; Life, for in Him we live, and move, and have our being; Righteousness (or, Justice), as He Who rewardeth every man according to his works; Holiness, as the destroyer of sin; Salvation, as He Who by blood bought the world; Resurrection, as the Restorer of him that had been cast into the grave.

But is it necessary that I should say other things? I say, however, O Jew, and I am not ashamed, and I will ery with a loud voice: it was the adorable Dispensation Fol. 48 a col. 2 of God that negotiated my | redemption. For what He was, He was because of Himself. What He became, He became because of me. He wrought wonderful things as God, and He bore sufferings as the Son of man. In what He was He remained. And because He loved He became man, because of the leaven of that which had been formed (i.e., the lump) He is the Son of man, for in truth having taken flesh from a woman He was born [like a man]. He is the Way, like a guide, to the Father; the Door, like one who leads into the Paradise; the Shepherd, like him that seeketh [the sheep] which he hath lost; the Ram, like one who is sacrificed on behalf of the world; the Lamb, as the Purifier of the uncleanness of the world.

The Divine Dispensation of God [worketh] in many ways. High priest, that is, He was God, [and] He was. Without mother, that is, He was superior to us. Without father, that is, He was like unto us. He was not reckoned among the generations in any place. Above He was ineffable: below (i. e., on the earth) He was never expounded, and in every place He could not be interpreted. Body, soul, mind, He assumed, that through all these He might become (?) a likeness [of ourselves].

Because of these things, and because He redeemed [thee], be ashamed, O Jew, and also because of the sufferings which He bore for thee, and the miracles [which He wrought] on thy behalf. But [thou sayest], Are they miraeles? And, O fighter against God, what hast thou to shew in this respect which can be compared with what we have? Which | miracle is more worthy of admiration: Fol. 48 b col. 1 the heaven which rained bread, or the God Who put on flesh? The sea which was divided by the passage [of the Israelites], or the Virgin who, after giving birth to a child, was still a virgin? The rod which turned a rock into a watery deep, or the Cross which bought and sanctified the world? Be ashamed of [these] miracles [, O Jew], and worship thou Him that put on flesh.

But [thou sayest,] are these | things [truly] miracles? Fol. 486 col. 2 These (i.e., the following) I say [are] miracles. The conception which took place without seed. Birth-pangs which did not follow carnal union. The Virgin undestroyed. Virgin and mother, and virgin again. The course of the star [in the East]. The praise of the angels. The fear of the shepherds. The presentation of the offerings of the Magians. The obedience (or, submission) of the sea. The flight of the winds. The walking on the sea. The stilling of the storm. The leaping of the paralytic. The keen sight of the blind men. The smiting of the devils. The

lamentation of the heavens. The darkening of the Sun. The rending of the rocks. The cleaving of the Temple. The overthrow of Sheol. The emptying of the graves. The death of the thief. The fixing of the handwriting [on the Cross]. The dissolution of the Synagogue. The growth of the Church. The increase of the fear of God. The worship of the Cross. And when thou hast vomited forth error, proclaim, with Moses, 'This is my God, and I will worship Him'—to Him be praise, and honour, for ever and ever. Amen.

Here endeth the Discourse of the Sabbath which bringeth in the Fast.

THE HOMILY PREACHED BY PROCLUS. BISHOP OF CYZICUS, ON THE INCAR-NATION OF OUR LORD JESUS CHRIST ON THE DAY OF THE FESTIVAL OF THE NATIVITY.

(Brit. Mus. MS. No. 16,200 (A), with variants from Oriental No. 749 (B).)

ድርሳን: ዘጵቅሎስ:¹ (sic) ጳጳስ: በሀገረ: ቂዝፋስ: ዘደረሰ: A Fol. 1175 በቁስጠንጤትጰሊስ: በበሀለ: ² ጌና: በእንተ: ትስብአቱ: B Fol. 98 b ለእግዚአነ: ኢየሱስ: ክርስቶስ: እንዘ: ሀሎ: ናስጦርስ: ዕልው፤ ከመ: ይለሀዕርው: እንተ: ድንባል: ሀዐል: ዮም: ልሳንነ: ለታወየ: ውስተ: ወ*ደ*ሴ: ትጹውዕ: ዛቲ: ³ ዕለት: አስመ: ንጹሕ: ዘአልበ: ጥልቀት: ለነገሩ: ወለትመልደ: ለንስት: መክህ: መአቱ: ዘንደርስ:: መክብር: ሎቶን: በእንተ: ድንባል: ወእም: ዛቲ: ክብርት: ሲኖደስ: ወነዮን: ምድር: ወባሕር: | ይኬልሳሃ: ⁵ ለድንግል:: ባሕርሰ: ዘባና: B Fol. 98 b ውጤዋ: በዛጎኝ: ⁶ ለአሕማር: ምድርኒ: ⁷ እስው: ዓሠሮው:⁸ ለአለ: ይከይድዋ: በተፋ*ሠሕ*ት: ትትዌክፋ: ወታንፈርዕጽ: 9 ወትት ታሠይ: 10 ፋጥረት: ለንስትኒ: 11 ይትከበራ: ወይት ነሠይ: ሰብአ:: ወኵሱ: 12 ምድር: እስመ: አ**ጥ**: 13 በዝታት: 14 ታጤአት: 15 ህየ: 16 ፈድፋደ: 17 ጸጋ: ወጽድቅ: ለስተጋብለተ:¹⁸ ቅድስት: ማርያም: ¹⁹ ዘይአቲ:²⁰ ¹ **ዘጵር**ቀሎስ: ² በበዓለ: ³ ወዛቲሂ: ⁴ ሕበ: በዛታን: ⁷ ወምድር: ኒ: ⁸ ሕሠሮሙ; ¹⁰ ፍጥረት: ወትትታውድ;: ¹¹ ወሕንስትኒ: ታበ: ¹⁴ በዝታ; ¹⁵ ታጢ**ልት: ጥ**ቀ; ¹⁷ ወፊ.ድፋድ; ¹⁸ ሕስተጋብሕተ; ⁵ ይኬልልዋ: ⁶ በዛታን:

12 OFA: 13 70:

9 ወታ ንፈርዕፅ:

¹⁶ ህየ: በዝታ: 19 ማረድ: and not written in red. 20 ዛይአቲ:

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ንዋየ: ድንግልና: ዘለልበ:1 ሙስና: ወይእቲ: በደ|ግም: ንጽሕት: እንተ: በቲ: ተመርዓወ: ቃል: ለሀጋ: እንተ: በለማን: ዕፀ: ጳጦስ: እንተ: ባቲ: ነፋስ: ወሊያውዐያ: አሳተ: መለኮት: እንተ: በለማን: ዕራቃ: ደመና:: ወጾረቶ: ምስላ: ለሠጋሃ: ለዘመልዕልተ: ኪሩቤል: ወለዘአምሰማይ:⁶ ዝናም: ንጹሕ: ፀጦር:⁷ ዘአምኔሃ:⁸ ኖላዊ: ለብሰ: በግዓ: ማርያም: የ ዘይአቲ: ዓመት: ወአም: የ ወድንግል: 11 ሰማይኒ:12 ይእቲ:13 ዘይእቲ: ተንከተው: እግዚአብሔር: ኮነት: ኅበ: ሰብአ: ዘትስብአቱ: ለሕይወትነ:¹⁴ ምእናም: ግርመት: 15 ዘበቲ: 16 ተለንመ: ዘ*ለ*ሠጋሁ: 17 ዕፁብ: ልብሰቱ: መንበረሁ: መንፈስ: ቅዴስ: ወአናሚሁ: ዘኢምልዑል: ጽሳሎተ: ታይል:: ወስፋሉ: ዘእምጥንተ: ለሀጋሁ: ለአዳም: መፋዕው: 18 ዘአምድንግል: WD: ንጹሕ: 19 ወውስቂሁ: ጸጋሁ: ዘለብሰ::²⁰ ወኪንያሁ: ቃል: ዘበሰሚዐ:²¹ ለቡሁ: ለዘበሶማይ: ²² ኢያንምሮ: ኢጸበበ: ²³ ማትፀነ: ድንግል: ወተወልደ: እምብእሲት: አምላክ: ኢዕራቁ: እምለሀን: ወሊብስሲ: ትሎት። ለሳ: አምሳክ: ምስለ: ለሀጋሁ: ወዘትካ ነት: 24 ለንቀጸ: ዘሰብአ: ለንቀጸ: ለድካኖ: ዘጽድቅ: ረሰየ: 25 ዘተወልደ: ወካበ: አርዌ: 26 ምድር: ህምዘ: 27 ቂዓ: ²⁸ በኢሰሚዕ: ²⁹ ህዖ: ቃል: በሰሚዕ: ቦዊኦ: ³⁰ አሕዖዋ: ወለዘእምኔሃ:31 ቀዳማይ:32 ገባራ:33 ታጤአት: ቃዮን:

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col. 2

B Fol. 99 a col. 1

> ¹ ዘአልቦ: ² ይአቲ: ³ በዐለ: 4 8.C3: 5 ወኢያውዓያ: ⁶ ዘአምስማይ; 7 84°C: 8 ዘሕ*ምኔ*ሁ: 9 0926: ¹¹ ድንፖል: ¹² ወሰማይኒ: ¹⁵ 7ሩም: ¹⁶ ዘቦፑ: ¹⁰ ወአመሂ: 13 Omits Pat: ¹⁴ ለሕወት}: 17 HM 280: 18 ወ4ሕሙኒ: 21 ዘበሰማኒዓ: ²³ ኢጸበበ: ²⁴ ዘትካተ: ²⁵ ራስደ: ²² ወዘሰማይ: ²⁹ በሰማ.ዕ: ³⁰ በዊቭ: ³¹ መዘአ*ም*ኔሃ: 27 4 90H: 28 \$9: 32 ф. **2**079 ф. 33 70%;

ተወልደ: እምኔሃ:¹ ካዕበ: ተወልደ:² መድሓኒነ: ሊየሱስ: ክርስቶስ፤ ዘአንበለ: ዘርአ: ሠርፀ:³ ወሊ ታፈረ: መፋቀረ: ሰብአ: ተወልደ: አምብአሲት: አስመ: ሕይወት: መአቱ: ተግባሩ: ወሊጠየቀ: ታደረ። ውስተ: ማኅፀና: ዘውአቱ: ፈጥራ:⁴ እንበለ:⁵ ታሣር:: ሶበሰ: ኢነበረት: *ድን*ግለ: ወሲዳ: ለምሳክ: ለማነ: የብስሲ: ትሑት: የ ዘተወልደ: እምኔሃ: ወሊመንክር: ልደቱ: እመሰ:⁹ እምድኅረ: ወሰደት: ነበረት: ድንባለ: ለማነ: **ው**ንክር: ¹º ዘተወል*ደ*: ወእንዘ: ጽምረ ተ: ህሳቄሁ: 14 አእሚ*ሮ*: ጸርሐ: ወይቤ: እግዚእየ: В Fol. 99 а ወለምሳኪየ: ኢትትፈር: ልደቶ: እምብእሲት:: እስመ: ይእቲ: ከነተነ: ምክንያተ: መድታኒት: ሰበሰ: ሊተወልደ: እምብአሲት: እው:¹⁵ ሊምት: በ*ለ*ሠጋሁ:: ወሰበ:¹⁶ ሊሞተ: እ<u>ም</u>ኢሠዐ*ሮ*: ¹¹ በምቱ: ለዘይአትዝ: ምተ: ዴያ | ብሎስ: A Fol. 118 b ሊታሣር: ለነዳቂ: ታደር:¹⁸ ተበ: ዘሐነጸ:¹⁹ ወኢያማስና: ጽቡር: ለንባሬ: ለብሐ: ሶበ: ይሔድክ: ልህኵቶ:: ወከማሁ: 20 ሊደማስኖ: ልደቱ: ዘአምድንግል: ንጹሕ:: ወሰበ: ፈጠራ:21 ኢጠየቀ:22 ወከማሁ:23 ሰበ: ይትወለድ: እምኔሃ: ሊማሰነ:: ኦከርለሀ: ዘባቲ: ተጽሕፈ: ባዕዛንነ:²⁴ ለነጕሉ: ዓለው: አማኅፀኝ: ዘበቱ: ተንብረ: ወልታ: ዘጥት:: አ**ገራህት: ዘባቲ: ሠ**ረፁ: ዘፋጥረት: ሐራሲ: ዘ**እንበ**ለ: ዘር**ስ**:: አጽርሕ:²⁵ ዘበቱ: ኮነ:²⁶ አግዚለብሔር:²⁷ ሊቀ: ካህናት: አኮ: ህላዊሁ:²⁸ ዘሚጠ:²⁹ አሳ: በምሕረቱ:³⁰

¹ ወአምኔን: ² Omitted. ³ ሠረፀ: ⁴ ፌጠራ: ⁵ ዘሕንበሰ: 6 ሕማን: 7 ብλሲ: 8 ተኩተ: 9 ወእመስ: 10 መንክር: ውእተ:
11 ዕፀው: 12 መዓፀት: 13 ወትማስኒ: 14 ህላዊሁ:
15 አምኤምተ: (sic). 16 ወስባስ: 17 ህዓር: 18 ታደር:
19 ሐያጸ: 20 ከማሁ: 21 ይልጥራ: 22 ኢጠሰቅ: 23 ከማሁ:

B Fol. 99 b col. 1 A Fol. 118 b col. 2

ለብሰ: ዘከመ: ሠመቱ: ለመልከ: ጼዴቅ:: ወይአዜኒ: ንነባር: ቀል: ለሀጋ: ከነ: መለአመ: አይሁድ: አበዩ: አሚኒ: ለእግዚ አብሔር: እግዚ አብሔርሰ: ሥጋ: ገብር: ሰብሰ: ወለአው: አረሚ: ሐለይወ: ለመለሀጤር: በአንተዝ: ተጽሕፈ: ለአይሁድ: ዕቅፋት: ወለአሕዛብ: ዕበድ: ዘመ አቱ: መስቀል: መልዕልተ: ኵሉ: ነገር: መእቱ: መንክር::² ሶበ: ሊታደረ:³ ቃል:⁴ ውስተ: ማኅፀን: መስቱ: ለአምሳክ: ኅደር: ውስተ:6 ማኅፀን: ታሣረ: እመከኖ**ሙ: ለመ**ላእክት: ይትለአ<mark>ዅ: ለእ</mark>2ለ: አ<mark>መ</mark>ሕዖው: ዘበህሳዊሁ፤፣ አልበ: ሕማም፡ በእንተ፡ ምሕረትነ፡ ኮነ፡ ዘየሐምም: በለሠጋሁ: ወኢኮኒ: በረኪበ: ሢጭት: ዘኮኒ: አምላከ: ክርስቶስ: ሐሰ::8 ለሳ: በእንቲስነ:9 እንዘ: አምለክ: ውእቱ: ኮነ: ሰብለ: ወከመዝ: ነለምን: ወኮነ:10 ስብአ: ዘኮነ: አምሳክ: ወዘተመይጠ:¹¹ ዘንስብክ::¹² ለሳ: እግዚአብሔር:¹³ ዘተ/ሠገወ: ነለምን: ወእንቲለሁ: αሙተ:¹⁴ አሙ:¹⁵ ረሰየ: ወበህላዊ:¹⁶ መለከቱ: አልበ: እም:¹⁷ ወበሀሳዊ:¹⁸ ዘ*ພ*ጋ:¹⁹ አልበ: አብ: በምድር: ወምስለ: አብ: ሀሎ:: አፈ: ይመስሎ: መልከ: ጹዴቅ: ዘለተጽሕፋ: ²⁰ ለቡሁ: ወእጭ: እመ: ትሎት: ብእሲ: መስቱ: ክርስቶስ: ሊኮነ: ዘለልበ: አም:: እስሙ: በቱ: አመ:²¹ በምድር: ወአመ: አምሳክ:²² መስቱ: ከዊኖሂ:²³ እ*ም. ለ*ጋ: ሊኮነ: ዘለልበ: ለብ: እስመ: በቱ: ለብ:

A Fol. 119 a col. 1

¹ የሐወልዶዎ: ² መንክሩ: ³ ኢንደረ: ⁴ Is omitted here and placed after ውስተ: ማንፀን: ⁵ አምኢነበረ: ⁶ ዴበ: ማንፀን: ⁷ ዘቦሀሳዌሁ: ⁹ በእንቲኔ፤ ኮ፤: ሰብኔ: እንዘ: ኔ*ም*ሳክ:: ¹⁰ ወ**አ**ኮ: ¹¹ ዘተመይጠ: 15 **390**: ¹⁶ ወበህለዊ: 17 መበሰማ C: 21 290;

በሰማይ: ይእዚሂ:¹ ለክርስቶስ:² አልበ: አም: በሳዕሉ: አስመ: ፈጣሪ: ውስቱ: ወለልበ: ለብ: በታሕቱ: | አስመ: В Fol. 99 6 ተፈጥረ: በለሠጋሁ: ኅፈር: ጥቀ: ለመኃሁ: ፣ ለመልአክ:: አስመ: ንብርኤል: ስሙ: ለዘለሙታ: ለማርያም: ወትርጋሚሁ: በዕብራይስጥ: ለምሳክ: ውእቱ: ለቅዳጭ:5 ለምትታ::⁶ ከመ: ይትለመን: *ለ*ሀጋዊሁ:⁷ ለቡ: አብእሲ: ብዙ 5: ትፈደ: ፋጥረተ: የሰብእ: ወ5 ሙለቱ: እምፋ ደሁ: 10 እስመ: በአዳመ: ረሰየነ: 11 ታጥለነ: ወለባብርተ:: ለጥረቦነ: ደያብሎስ: ማኅቶተነ:¹² እንዘ: ይጸወር: ወክርታሲሁ: ረሰየ: ሕማው: *ພ*ጋነ: ወይቀውም: እኩይ: ጸሐፌ:¹³ ፋልስጣ: ወተምያን: እንዘ: ይሬሊ:¹⁴ መጽሐፈ: ዕደነ: ወይትፈደየነ: በምት: 15 አምዝኪ: ነጕሉ: መፋትው: ይአዜኒ: B ሊይኩን: Ō ለነተልነ: ይትፈየነ:16 ዘአመቅስትነ: አስመ: ኵሉ: በዐዘከማሁ:¹⁷ አግዚአነ: ይትወሀብ: ለቤዛነ:: እስመ: ሎቱ: ነጕሉ: ጽድቅ: ለአድትኖ: ብእሲሰ: ትሁት: 18 አደላኖ: እምሊክህለ:: እስመ: ወአቱ: 19 ይፈደ: መስሴነ: A Fol. 119 a ዕዳ:: መልአክሂ: ²⁰ አምሊክህለ: ተሣይጡትነ::²¹ አስመ: አልበ: በዘይቤዝወነ: WO: መፋትመኪ:²² ይእዜ: በእንቲለነ:²⁵ | ለውስቱ:²⁶ ፈጣሪ: ዘውስቱ: አምዘ: ለልበ: B Fol. 100 a ፈጠ*ሮ*:²⁷ ለኵሉ: ወአምጽአ: ወስተ: ህልው:²⁸ ሊስሁን:

¹ ወይሕዜሰ: ² ክርስቶስ: ³ *አምጓሁ* ⁵ አምኆታ: ° አቅደመ: ⁷ ሥጋዌሁ: ³ አ*ያ*ውነሁ: 4 ዘአምኃ: 8 ለዘተሰብአ: 12 093++1: ¹¹ ለ**አ**የልት: ረሰየት: ¹³ ጸሐፌ: ¹⁴ ደር**ኢ**: ¹⁵ በሞትት። ¹⁷ አተሱ: አበሳ: ዐዘከማሁ: ¹⁸ ትሑት: 16 P. T. L. L. P. S. ¹⁹ ው.እቱሃ: ²⁰ ወመል እስሂ: ²¹ ተሣይ ጥተነ: ²² መፍተው: 23 Htap: ²⁴ ይእቲ: በእንተ: ኃመ*እ*ተነ: እንተ: ታይጓ}}: 25 በሕንተአሁ: ²⁶ ው.ኢት: ²⁷ ዘሬጠር: ²⁸ ሀልዎ:

ሎቱ: ወኢጮንትኒ:¹ ለጸግዶ: ወለውሂብ: ይእዚሂ: ረከበ:² ጸንስተ: ወድሎተ:³ ሕይወት: ለመለብሰን:⁴ ወሰስረተ:⁵ ምት: እኝተ: ት*ደ*ሉ:: መበከው: የአመር: ሙእቱ: ተሠገወ: ወኮኑ: ሰብእ: ከማኑ: ወሞተ: በዘተሠገወ: ወቤዘወ: በዘለብለ:: በከመ: ይቤ: ጳውሎስ: ዘበቱ: ረከብነ: ወደም: 6 ቤዛነ: ን ታድንተ: ታጤለትነ: ለንቱ: ነጋር: ሊሰባዕድ: የ ወተንብረ: 10 ሊመዊት: አስመ: መእቱ: ዘኢይመጠት:: ወዘከማሁኒ: ባዕድ: በ*ለ*ሠጋሁ: አልቦ:¹¹ ወሊይከውን: ወሊይሄሉ: ዘአንበለ: መእቱ: በሕቲቱ: ዘአመድንባል: ተወልደ: አምሳክ:: ተሠጌው:¹² ወከነ:¹³ ^A Fol. 119 b! በመድሎት: እንተ: ትደለው: ¹⁴ ምስለ: ብዙ ታን: ዘቤዘ ወነ: ለእለ: አበሰነ: አላ: ለእንተ: ተዐቢ:¹⁵ እምኔነ: እምኵልነ: በኵሉ: ነጋር: መበኵሉ: ሐሳብ: ቤዛ: ቤዘወነ: በከዊነ: መልድ: ዘዕሩይ: ምስለ: አቡሁ: ያድጓኝ: ወበከዊነ: ፈጣሪ: ኃይሉ: ዘኢይነትግ::¹6 ወበከዊነ: መፋቀሪ:¹¹ ኢዖስተቶ: ምሐር::¹8 አላ: ሐም: በአንቲአነ: 7ዛደ: ወበእንተ: ከዊነ: ሲቀ: ካህናት: ስአለተ: ዚአነ:¹⁹ አብአ:²⁰ ጎበ: አቡሁ: ምአመን:: ወሊይተሜቍስ: ወዘ ከመዝ:²¹ ባዕድ: ለወ: ዘይመስሎ: በአይቴ: ይትረክብ: ወሊበምንት:²² ወርሊ: ፋቅሮ: ዘበጎበ:²³ ሰብλ: ፈተ*ው*:²⁴ ተ*ፖ*የነነ: ወለአው<u>፤</u>²⁵ ሰቀልው: አሕየወ: ምወቶሙ: ወሚጠ: አበሳሆሙ: ለአለ:

col. 1

B Fol. 100 a col. 2

አምሊክህለ: አድትኖ:: አስመ: ትሁት:²⁸ ወአቱሂ:

ነ ወኢምንት: ³ ወድልውተ: ¹ ለመሕብሳን; ² ረክባ: ⁷ በደሙ; ⁸ ኃጢአት; 9 ሰባዕድ: ⁵ ወሥዕረተ: 6 ቤዛያ: ¹¹ አልቦቹ: ¹² ተ**ሥ**ረዎ: ¹³ ወ**አ**ከ: 14 ት ያለው: ¹⁰ ኢተንብረ: ¹⁶ ዘኢይትዝተን: ¹⁷ መፍቀራ: 18 904 C: 15 1.30: 22 ወኢበምንትኒ: 20 Is omitted. ²¹ መበዘከሙዝ: 27 ብአሲ: 23 H'An: 24 6.tp: ²⁵ ወሰአለ: ²⁶ ትሑት: 28 Traber:

ይፈቅድ: ዘያድኅኖ :: በከመ: ይቤ: ጳውሎስ: ኵልነ: አበስነ: ወለበሳነ: ያቅርበነ: ለደያብሎስ: ወደያብሎስ: ይሚ夺ወነ: ለምት: ወውስተ: ዐቢይ: ሕማም: ኮነ: ትመልደ: ሰብአ: ዘይባልሕ:¹ አልቦ: አለኒ:² ተፈነው:³ ዓቀብተ: ⁴ ሥራይ: ⁵ ነቢያት: ስእካ: ⁶ አሕይው: | ወሰበ: A Fol. 119 6 ርእዩ: ከመ: አምኵሉ: ኪን: ዘሰብአ: ጳፀበ: ፣ ቀኑስል: ዘአምሰማይ: ዓቃቤ: ሥራይ: ጻሬሆጭ: ይጹመው: በዘይቤ: 8 አግዚኦ: ለ*ጽኅ*ን: ሰማይቲከ: ወረድ:: 9 በዘይቤ: 10 መነለ: ለድኅነነ:: በዘይቤ:¹⁴ ከማሁ: ይኅድር: እግዚ ለብሔር: ምስለ: ሰብአ:: ¹⁵ በዚይቤ: ¹⁶ ፋጡን: ይርከበነ: ምሕረትከ: አግዚአ::¹⁷ ወበ: ዘይቤ: አሌ: ሊተ: እግዚአ: ነጽር: ወስተ: ረደኦትየ: እግዚአ: አፋጥን: B Fol. 100 b ረዴአትየ:: ወበ: ዘይቤ: ዘሀው: ይምጻአ: ወሊይኮንደ:: ወበ: 20 ዘይቤ: ተረሣዕኩ: ከመ: በግዕ: ዘተንድፈ: ጎ*ለ*ለለለ: ²¹ ለገብርከ: ወበዝንቱ: ኵሱ: ሊይትሐየዖ: ²² ለፋጥረት:: እንዘ: ትትገፋዕ:²³ ዘበአማን: ንጉሥ: በህሳቄሁ: ለሳ: መጽአ: ዘሀው: ወትረ: ወወሀበ: ቤዛ: ዘዚለሁ: ወበአንተ: ትውልደ:²⁴ ሰብአ:²⁵ ወሀበ: ሳውሳጦ:²⁶ ለሞት: ዘእምድንግል: ለብሰ: ሥጋ: ወተሣየጡ: ለዓለም: እውርገመ: አሪት፲:²፣ ይእዜኪ: ዘቤዘወነ: ሊኮነ: ት|ሑተ: A Fol. 120 a

¹ ወዘደባልሕ: ² ወአሰስ: ³ ተፈነዉ: ' ዐቀብተ: 8 ወቦ: Hይቤ: 5 m.c. 6 ስዕፉ: ⁷ 0θΩ: 9 On the margin Let: ? Ye: i.e. in the Psalms. 10 00: HLG: 11 አሕይወነ; and adds አንዚል; 12 On the margin አሪተ: ዘፍፕረ: i.e. in the Pentateuch (Genesis). 13 wo: Hes: 14 ወቦ: ዘደው: ¹⁵ ዳዊት: ሮ፰: ¹⁶ ወቦ፡ ዘይቤ፡ ¹⁷ ኢሰየደስ: (Isaiah). 20 On the margin AP: III:

ለታጤለት: ኮኒ:: ወቤዘወነ: ወሊኮነ: ለምሳክ: ሰራቄ:² አምሥጋ: አስመ: ሥጋ: ጸረ:³ አመኝኪ ወስ:⁴ ሰበሰ: ሊለበስነ: እምሊያድታነነ: ለሳ: ወስተ: ከርሠ: ድንግል: ለዘለበሰ: ህየ: ለብሰ:: ወበህየ: ኮነ: ተውሳጥ: ግሩሙ: ዘቤዛወነ: ወለክ: ማንፈስ: ዘተሠገወ: አሳ: ወእቱ: ወልድ: ነሥለ: አምድንባል: ሥጋ:⁵ መንፈስ: ጸሰሳ: ለወልድ: ተሠገወ: አምኔሃ: አመሰ: ትቤ: ካልአ: ክርስቶስ:: መከልእ: ቃል: ሊካነ: በለሀሳሲ: ዘየአመኝ:፣ አላ: በርበዔ: ይእዜኒ:⁸ ኢትስጥጥ:⁹ ልብስተ: *ሠ*ጋሁ: ዘእም ሳዕሉ: ተለንመ: ሊትኩን: ረድአ: ለአርዮስ: እስመ: ዝከቲ: በጽርፈት: ይመትር: ዘመሳሴ: ህሳዌ: ለንተሂ:10 በጽርፈት:11 ጽምረተ: ህሳዊሁ:¹² ለክርሰቶስ: ኢትሌሊ:: አስተርአዮሙ: ለአለ: ይነብሩ: መስተ: ጽልመተ: ወጽሳሎተ: ምት:: ወመት: ወእቱ: ዘይነብር: መስተ: ጽልመት:: ስምወ: ለጳ<u>ም</u>ሎስ: በከ<mark>ም</mark>: ይቤ: ዘባልሐነ: ¹³ እምመልጣኒ: ጽልመት:: ወካዕበ: ይቤ: አስመ: ቀ ደሙ: ጽልመት: ለንትም: ወሙት:¹⁴ ምእቱ: ዘለስተርለየ: ደዋት: ይሚህረነ:15 እንዘ: ይብል: ቡሩክ: ዘይመጽአ: በስመ: አግዚ አብሔር :: ወጭት: መእቱ: ዝንቱ: ዘይመጽእ: ንስማዕ: እመዳዊት: ካዕበ: ገሀደ:16 አግዚአብሔር: አግዚአ: ለስተርለየ: ለነ: ተጸመረ:¹⁷ ህሳዌ: ጽመረተ:¹⁸

B Fol. 100 b col. 2

A Fol. 120 a col. 2

ውውፋትው: በምተ: ²⁰ ዚአሁ: ዝንተ: ²¹ ጕሎ: አα:

ለአድዓኖ:

ነ ብእሴ: ² ዕራ**ቀ**: ³ ፀረ: ⁴ አጣኒኬደዎስ: ⁵ Is omitted. 9 ትሥጥጥ: 6 ወአመሰ: ⁷ ዘነአ*ም*ን: 8 ይእዜኩ: 11 Is omitted. 12 **ህ**ሳዌሁ: 13 Hደባልሐነ: 15 6.09112h: 16 77 C: 17 ተፀ*ም*ረ: 14 maps, h.: 20 Oappi: 18 Is omitted. 19 WINZ: 8:00-4: 21 mH3:1:

እምክህለ: ብእሲ: ትሎት: ለድትኖ:: አምላክሂ:¹ ዕራቁ: እም*ለ*ሀጋ:² እምሊክህለ: ሐሚው: ለሳ: እንዘ: አምላክ: መእቱ: ከነ: ሰብአ: ወበመለከቱ: *ያ*ድካን: መበዘተሠጋወ: **ሐመ: በ**ሥጋሁ:: ወበእንተዝ: ሰበ: ርእየቶ: ቤተ: ክርስቲ*የ*ን: እንዘ: ይኬልልው: በአክሊለ: ሠክ: እንዘ: ታበክያ: ለምነጕራብ: ትብል: ለዋሉ*ል*: ሊየሩሳሌም: ጸዓ: ወረአየ: ይ Fol. 101 a ለክሲለ: ዘክለለ፣ እሙ:: እስመ: መአቴ: ለብሰ: ለክሲለ: ዘእምለስዋክ:⁵ ወአሕየወ: ዘ<mark>እም</mark>ለስዋክ: ሕማው: መእቱ: ዘሀው: በሕፅነ: አቡሁ: ወበማኅፀነ: ድንግል: ወስቱ:፣ በአአ|ዳወ: እጭ: ወበለክናፈ: ነፋሳት: A Fol. 120 እ ይሴባሕ: ውእቱ: ዘእመላእክት: ይስባድ: ወምስለ: ወጲሳጦስ: የሐትቶ: ንብር: ይጾፋለ:10 ወፋጥረት: ትርአድ:11 አምኔሁ: ለመስቀል: ይተክልወ: መመንበር: ሊዓርቀ:¹² በመቀብር: ይተዓይ: 13 ወሰማየ: ይስፋሕ:: ከመ: ሠቅ: ወበማለኮቱ:¹⁴ ንቁሕ: ለምመታኝ:¹⁵ ይትዔቅ:¹⁶ ወበሲአል: የሐመክ:17 መበዝየ: በታሕቱ: ይትዔመፅ: ከመ: ሐስዊ: መበላዕሉ: ይትቁደስ:: አስመ: ቅዴስ: መአቱ: አላ: ዘከመዝ: አኔጽር:¹⁸ መንክራቲሁ: ወእስብክ: መለከፋ: ለማትሌልሰ: ለንቀጸ: ድንባል: ሊፈትሐ: ከመ: ሰብእ: ወመዘግህተ:¹⁹ ድንግልና: ሊበተከ: እስመ: አምላክ:: ወበከ<mark>ም: ቦ</mark>ለ: በማካፀን: ዘእንበለ: ጭስና: ተወል*ደ*:²º እስመ: ከማሁ: ተፀንሰሂ:²¹ ቦለ: እንበለ:²² ሙስና: ወወፅለ: በከመ: ይቤ: ሕዝቅሌል: ነቢይ: ሚጠኒ:

¹ ወአምሳክሂ: ² አምሥጋሁ: ³ ባሕ: ⁴ ወትርሕደ:
⁵ ዘሕስዋክ: ⁶ ወውስተ: ማንፀ፤: 7 ውሕቱ: ዘሀሎ: በሕደወ:
⁵ ውሕቱ:፬ሱራፌን: º ሕይሔውጽዎ: ¹⁰ ይጻፍዎ: ¹¹ ትርዕድ:
¹² ሕዓርቂ: ¹³ ይተዓጾ: ¹⁴ ወመስኮቱ: ¹⁵ በሙታን:
¹⁶ ይተ-ኖለቍ: ¹¹ የሀውክ: ¹ѕ ኢኔጽር: ምሥጢረ: ¹⁰ ወሙዛንሕተ:
²⁰ ተወልደ: ዘሕንበብ: ሙስና: ኢስሙ: ²¹ ተፀንስ: ²² ዘሕንበብ:

A Fol. 120 b col. 2 B Fol. 101 a col. 2

በፋኖተ: ለንቀጽ: ዘቅደሰን: ጸናፊት: ለንቀጽ: እንተ: ትሑወጽ: ለጽባሕ: ወዕፁት: ይእ|ቲ:: ወ|ይቤለኒ: እግዚአብሔር: ወልደ: እኋለ: አመሕዖው: ዛቲ: ለንቀጽ: ዕፁት: ይእቲ: ወኢትትረታው: ወሊጭት: ሊይበውእ: መስቴታ: ዘእንበለ: ለምላክ: እስራሌል: በሕቲቱ: ይበመእ: በቲ: ወይወፅአ: ወትከመኝ: ዕፁቲ: ነዋኪ: መዝማር: ዘበለማኝ: ወግሁድ: ዘቅድስት: ወሳዴተ:² ለምሳክ: ማርያም: ይት ታደባኬ: ለአምይአዜ: ኵሉ: ወክህ:3 ወካህድ: ወዘቅደሳን: * መጸሕፋት: ለአመሮ: ንብራህ: ከመ: ይክፋለነ: መንግለሀተ: ሰማያት: በክርስፋስ: ኢየሱስ: እግዚአነ: ዘቦቱ: ምስራሁ: ለአብ: ስብሐት: ወልዲዝ: ወምስለ : ፣ ማንፈስ: ቅዴስ: ለዓለሙ: ዓለም: ለሚን :: ::

¹ ወኢትተረንው: ² ወወሳዲተ: 3 መክሀት: ' ወበዘቅዱሳን: 5 *ም*ስለ።

TRANSLATION OF THE ETHIOPIC VERSION OF Fol. 117 b THE HOMILY WHICH PROKLOS, BISHOP OF THE CITY OF CYZICUS, PREACHED IN CON-STANTINOPLE, ON THE DAY OF THE FESTIVAL OF THE NATIVITY, ON THE INCARNATION OF OUR LORD JESUS CHRIST, WHEN NES-TORIUS WAS PRESENT.

May the festival of the Virgin this day make to blossom our tongue, O my brethren! May it be called upon to give praise, and may it become unto us this day, and unto those who have gathered together [here], a guide of salvation, a faithful one. For pure and without blemish is His word, and He Whom we preach is the glory of the generation of women. And there is honour to them because of the Virgin, and through this honour the Synods of the Church are glad, and earth and sea crown the Virgin. The sea [because on] its back multitudes of ships come and go, and the earth because it receiveth the footsteps of those who journey over it with gladness; and creation exulteth and rejoiceth. Women are held in high honour, and men utter cries of gladness throughout all the earth, for, to oppose the multitudes of sins which are exceedingly many in this world, grace and righteousness have been gathered together by Saint Mary, who is the vessel of virginity which eannot be destroyed. She is the garden of the spirit of the | Second Adam. She is the union Fol. 118 a of existence, and she is the possessor of salvation, whereby she hath purchased us. [She is] the pure edifice wherein one liveth daintily. [She is] the Word, the flesh, and is indeed the wood of the bush, wherein was a soul, which the fire consumed not. [She is] the Deity, whereof in truth the cloud hath

been stripped away. And she carried with her flesh Him Who was above the Cherubim, and Who came [down] from heaven. [She is] the pure rain [upon] the wool, wherefrom the Shepherd clothed Himself in the garb of the Lamb, Mary, the handmaiden, mother and virgin.

She is heaven, and she became the bridge from God to man, [the bridge] of His incarnation in our life, wherein was woven the awful fabric of His flesh. His apparel was miraeulous, the Fashioner thereof was the Holy Spirit, the thread thereof was from above, the shadow of the Power, the fibre thereof existed from the beginning, the flesh of Adam, the web thereof was of the virgin, [whose] flesh was pure, and the Weaver was His Grace which He put on. And His Maker was the Word which was obedient to His Father which is in heaven.

The womb of the Virgin was not too strait for Him in any

Fol. 118 a col. 2

respect, and He was brought forth by a woman, God, not stripped of flesh, and not man an inferior, but God with His flesh. And He Who was in times past the | door, the door of man, redeemed him; He Who was brought forth worked righteousness. By the obedience of a woman at His coming He healed woman, who had disobeyed His word, of the venomous vomit of the serpent, and by woman, by whom was brought forth Cain, the first worker of sin, was brought forth our Redeemer Jesus Christ, without seed of offspring. And the Lover of man was not ashamed to be brought forth by a woman, for what He had made was life, and He Who was the Creator did not destroy His habitation in her womb, and He was without disgrace. Had she not remained a virgin after giving birth to God, verily He Who was brought forth by her would have been an ordinary man, and His birth would not have been miraculous. But, seeing that after she had given birth to Him she continued to be a virgin, verily He Who was born of her was a miraculous Being, for through a closed barrier God came. Thomas, His disciple, having

perceived the nature of His substance, cried out and said, 'My Lord and my God.'1

Thou shalt not be ashamed of His birth from a woman, for a woman became the means of salvation. If He had not been born of a woman, His mother, He could not have died in His flesh. And if He had not died in His flesh, He could not have destroyed by His death him that hath dominion over death, Diabolos. |

The materials used by the architect when he buildeth them Fol. 118 b into a building are not disgraced, and the brickmaker doth not destroy the clay whereof the bricks are made when he restoreth old brickwork, and in like manner by His birth from a pure virgin He was not destroyed. When He created her He was not defiled, and similarly, when He was born of her He was not destroyed.

Hail, Belly, wherein was written the freedom of all the world! Hail, Womb, wherein was wrought the shield against death! Hail, Field, wherein germinated the Crop of the Ploughman without seed! Hail, Palace, wherein lived God the High-Priest, Whose nature is unchanging, and Who, in His mercy, arrayed Himself after the manner of the order of Melchisedek!

And now, we say, the Word became flesh, and although the Jews have refused to believe in God, yet did God make flesh, and put it on [Himself], even though the Arami² vainly imagine it to be a mystery.3 Because of this thing it is written, 'To the Jews a stumbling-block, and to the Nations (or, Heathen) madness,' 4 that is to say, the Cross, which is marvellous above all speech. If the | Word did not Fol. 118 b dwell in the womb we shall not sit [in] our flesh on the great throne. If God suffered disgrace by dwelling in the womb,

¹ John xx. 28.

² Originally the 'Aramean', KasiK, but later the word meant 'pagan', and finally 'Greek'.

³ i.e., an impossible, ununderstandable thing.

^{4 1} Cor. i. 23.

the angels who are sent to the children of men suffer degradation in their office.

He Who in His own nature could not suffer pain, by reason of His compassion for us, became one who could suffer pain in His flesh. He Who was the Lord Christ did not thereby acquire the qualities (or, attributes) thereof—God forbid!—but for our sakes, being God, He became a man, and even thus do we believe. And we do not preach a man who became God, having changed himself, but we believe in God, Who became incarnate, and Who made a handmaiden to be [His] mother.

Now, in His Divine Nature, He had no mother, and in His

fleshly nature He had no father on the earth; for He is of like substance with the Father. How can one liken Him to Melchisedek, [the names] of whose father and mother were not written [in genealogies], if He was an ordinary (or, humble) man? Christ was not without a mother, for He had a mother on the earth. And as He was God His Being was not of the flesh, because He had no [earthly] | father, for He had a Father in heaven. Now, in his character of Christ, He had no mother in heaven above, for He is the Creator, and He had no father [on earth] below, for He was created in His flesh.

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The salutation of the angel caused Mary to be greatly ashamed; now 'Gabriel' was the name of the angel who saluted Mary, and the interpretation thereof in Hebrew is 'he is God'. He saluted her first of all in order that His incarnation might be believed [by her]. Understand, O man, the means whereby He came, and glorify the power of Him that became incarnate. Much did the first generation of man owe as the debt for his sin, for through Adam the Devil made us sinners and slaves. The Devil had taken possession of us, and he bore the testimony [which was against] us, and he set down on his bill of indictment the suffering of our flesh. And the Evil One stood up and wrote a statement of claim against us, and

he acted craftily in respect of us, and he watched the bill of our debts increasing, and [at last] he demanded us in death.

Now from all this it follows of necessity that there cannot be two [Persons]. One Person hath redeemed all of us from our litigation, and similarly One [Person], our Lord, was given for the redemption of us all. For to Him is all righteousness to save man, and degraded man did He deliver | from a state of helplessness. For us He redeemed the Fol. 119 a debt. From a state of helplessness He bought us into a state of divinity; for there was no being of flesh who could redeem Therefore it was necessary for Him that had no sin in Himself to die in His flesh because of our sin. This was the means whereby He Who is Himself the Creator Who created saved us from our sins. Nothing is impossible with His graciousness, nothing is [too great] for Him to give.

Now He obtained strength and gladness of life for sinners. and caused the overthrow of death, which was right. And according to the design which He Himself knew, He became incarnate, and He became a man like unto ourselves, and He died in the flesh wherewith He had clothed Himself. He redeemed [us] by that which He had put on, according to that which Paul saith, 'For in Him we have found our redemption by His Blood, [and] the remission of our sins'.1 This thing could not have been wrought by any other than He. He is not mortal, for He is the Being Who cannot die. And like unto Him there is no other in respect of His flesh: there is none who shall be, and there is none who hath been, He Who was brought forth by the Virgin, that is, God, Who became incarnate, standeth alone. And He was [not] of weight like unto the many who were weighed with Him, for He Who redeemed | us is greater than we, greater than Fol. 119 b all of us, in every matter, and in every computation. redeemed us [and made us] to be redeemed men because He was the Son Who was equal with His Father, and He

saved us because He was the Creator, Whose power is infinite.

And because He was the Loving One He did not disdain to shew mercy upon us, nay, He suffered for us openly; and because He was the High Priest, He brought us to His faithful Father as something for which He had made petition, and would not be denied from possessing. Where can be found another who is like unto Him, or who shall be compared with Him? Nowhere.

And consider His love towards the men who wished to condemn Him to death! After they had crucified Him He made their dead to live, and He changed the transgressions of those who slew Him into [their] salvation. He saved degraded man from his helpless state, and because he was degraded He wished to save him, even as Paul saith, 'We have all sinned,' 1 and our sins have brought us nigh unto the Devil, and the Devil hath given us over unto death.2 And the generation of man was in great suffering, and there was none to deliver [him], and those who had been sent, the keepers of medicine,3 the Prophets, were unable to heal him. And when they saw that the wound was waxing sore in the whole nature of man, they cried out unto the Keeper of medicine 4 Who was in the heavens, and spake, and one said, Lord, bow the heavens, and come down.' And another said, 'Heal Thou me, and I shall be healed.' 6 And another said, 'Lift up Thy power, and come, deliver us.' And another said, 'Thus shall God dwell with man.'8 another said, 'Let Thy mercy find us quickly.' And another said, 'Woe is me, O Lord, for the good man hath perished from the earth.' 10 And another [said], 'O Lord, look Thou to my help; O Lord, hasten to my help.' 11 And another said,

Fol. 119 b col. 2

Rom. iii. 23.
 Heb. ii. 14.
 i. e., physicians.
 The Physician, Christ.
 Ps. exliv. 5.
 Jer. xvii. 14.
 Ps. lxxx. 2.
 Ezek. xliii. 7.
 Ps. xc. 14.

¹⁰ Ps. xii. 1. ¹¹ Ps. lxxi. 12.

'He Who is shall come, and shall not tarry.' And another said, 'I have gone astray like a sheep which is lost, seek Thou Thy servant.' 2

With all these [prayers], however, creation was not healed, nay, she was oppressed. But He Who is in truth King in His Being, and Whose Being is eternity, came, and He gave Himself [to be] the redemption, and He Who put on flesh of the virgin gave the price of death for the generation of man, and He bought him for ever from the curse of the Law. Now, He Who redeemed us was not | an ordinary man, Fol. 120 a O Jew, for the race of man was in bondage to sin, but He redeemed us; and the Lord was not a mediator through the flesh, for the flesh is an enemy. O Manichean, had He not put on [the flesh], He could not have saved us. But in the womb of the virgin, there did He put on that which had sinned, and there took place the awful change in Him that redeemed us. And it was not the Spirit which became incarnate, but He, the Son, took flesh from the virgin, and the Spirit overshadowed the Son as He became incarnate of her.

Now if thou sayest, [There are] 'Two Christs' and 'Two Words', know that it is not so in the Trinity wherein we believe, but in a Tetrad. Now, therefore, hold not in abhorrence the garment of His flesh which was woven in heaven above, and become not a disciple of Arius, for this man blasphemously divided Him Whose Being is a Trinity, and thou shalt not separate blasphemously the substance of the Being of Christ. Who was it that appeared unto those who sat in the darkness and shadow of death? 3 And who is he who dwelleth in the shadow? Hearken unto Paul who saith, 'Who hath delivered us from the shadow.' 4 And again he saith, 'For ye are the | first of darkness.' 5 And who is He that appeared? Fol. 120 a David taught us, saying, 'Blessed is He Who cometh in the Name of the Lord.' 6 And who is He that shall come? Let

² Ps. exix. 176. ¹ Cf. Isa. xlvi. 13. ³ Isa. ix. 2. ⁵ 1 Cor. xv. 20; Col. i. 18. 4 Col. i, 13. ⁶ Ps. exviii. 26.

us hearken unto David again: 'God hath declared Himself. The Lord hath appeared unto us.' [His] Being was joined in union, and He remained without change. He came to save him (i. e., man), and His own death was necessary.

[Besides] all this, how was it possible for an ordinary man

to save him (i.e., man)? It was impossible for God, his Mediator, to suffer in the flesh, but being God He became man, and through His Divinity He saved him; and in that He had become incarnate He suffered in the flesh. And for this reason when the Church saw Him, as they were crowning Him with the crown of thorns, weeping for the Temple, she cried out, 'O children of Jerusalem, get ye forth and see the erown wherewith His mother hath crowned Him.' For He put on the crown of thorns, and He made whole him that had suffered from the thorns. He Who was in the bosom of His Father was in the womb of the virgin. He Who was in | the arms of His mother was glorified on the wings of spirits. He before Whom the angels bowed in homage reclined at meat with the tax-gatherers. He upon Whom [not] one of the Seraphim dared to look did Pilate examine in the hall of judgement. And creation trembled because of Him. They set up the Cross. No place was empty of Him. He was shut in the grave. And heaven was laid out (or, rent) like sackcloth. And in His Divinity He was watching. He was counted among the dead: He moved about in Sheol. And He Who was treated with contumely like a thief here below was proclaimed holy above, for He is holy.

But I see [the mystery of] the miracles of Him Who was thus, and I preach His Divinity. Emmanuel did not open the door of the virgin, like a man; He did not burst the bolt of her virginity, for He was God. As He entered the womb without corruptible matter, so was He produced, and so was He eonceived; He came in without corruptible matter, and He went out without corruptible matter, even as Ezekiel the Prophet saith, 'He brought me by the way of the gate of

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saints, outside the door which looketh towards the east, and it was | closed. And God said unto me, Son of man, this gate Fol. 120 b is closed, and it shall not be opened. And no one shall go in through it except the God of Israel. He alone shall go in through it, and come out from it, and it shall remain closed.'1 Behold, then, the true and open testimony concerning the holy God-bearer, Mary. And now, from this time onwards, let there be cast aside all contention and unbelief, and let us expound the knowledge of the Holy Scriptures, so that God may give us a portion in the kingdom of heaven, in Christ Jesus our Lord, to Whom, and to the Father, and to the Holy Spirit, be glory and power, for ever and ever. Amen.

¹ Ezek, xliv, 1-3,



THE DISCOURSE OF THE BLESSED MAN ALEXANDER ON THE INCARNATION OF OUR LORD, AND ON THE SOUL AND BODY.

(Brit. Mus. MS. Add. 17,192.)

φος. «Υκ. τροτιγ γεσιείοω. ~ κφλεκιοφω: εκί. ο~ κεν σεν σεν εγίν:

Fol. 278 a

بیلمه . محمله دسته معدده م بینه دهمیم . در میلی سميل بحمدان حر سانع بالمدلم، شيم who keep and dir is pelor . a combin מיבינה שניין לעובר הלמיבינה לאמו אולין جر داسلم فسر. حملاقدم مناهدس و بماسم. حد Fol. 278 ، من در اسلام به ندحم مدلم مديل مند بقيد د دميلم ومهد مسمام معتداعه : دلممسعه ماه مسل مما درد مهما، بازه بوعدم حر حداد قدينه ددميه ما Kom cominks, Ksano Kharson alsoo ومزمد مدنمه مدنده مدددم horas: upo mal esis rupes. La clupe حملهم. على محدديم. وخديم درو معددورهم. that cis. an is no or is us, hal سهده: مام دلسه، دحاله، مام محقدی، وسد cerm esiary alery. odoc 1/2 mos sign حلحه مهم وحدالهم مام وخديم لعلم لين ححلهم صح. لم دم محملهم محضدم. له دن בלעתה שפחל לח לאומא: מי, הואמין. ובבה בינוצא حملحه مو دوردهم وبل مان مالحلم حديم بمود مرامه کرز معد حوزی حر برندی و کواله لدزيع دراهم مددهمه دله. دد بدس دم بعدمه دشه دسه مدم لنعد شه مدد سديل אם של בינצא בנד לחבות ומהחלא מדוק. אחבת tion has been the working popular. KIM ELLO ENOKIN LEDICIN. NIGHER WOOD LIE LENGT ECHELDIN WOOD CHILAN. CEDUNAN

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مناعا معجد بفرهند ما عدمه لعلنه والمن وو عدم حماد من والم ودو مهادسية Lesse: more every lie pobs. Lelmo _ six ciurs سمه مدهدهد دوردی دوم مر وزورهم مهمتع : مهماقع، معتد، معم منهما والمقالم و مقلله وديم المعتبر المعالم ملسر ليغ محقوم الحمله: دو عل دويعم موليد. אינוא ניטוב ושעתמנים. אינטים, מסא מבעל حزید، دلم لمحدم مدلم حدوزیم. مدلم صمم اله سیم حمامج. محمد, لیز سیم دزیدم دوزیم . תואה השתה מונה מונה שה לבו שה לא השארו er applian alex esoes who ke applian تهد حمل مد حملا به دام دمه حمدهم. مو شب مسروده مدله مد حلا علىحده בא אה שא אר ואר בה מאב הא אם הי, דאו Kohu mon. Kell airingh (sic) okll aneim בר תות : תוח בני הישנה שובה אות : תוח : תוח ב מחבות הכת הלה כוק בלחם בשלין מחם כאוביה Fol. 280 a in al Kajaja Kjan kana his kill معتدم احمله، حمعشمه ممدهم ملم مدد عسد مهم دزدیم. مدل مهد مدر מושלא המשוחה הכונצא: בה משתאה הלתביב دولزم حبنهم وزره معدم: مصدحم حباكم.

حبه محدل می مهم دوندی محدم در المدهم سحم در المدهم سحم در المدهم مدهدد کر مدهده در المدهد در ال

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סולהומא בעלבא בבסבא. הדובתה וכן בבהא: סתולה בששא: הנלמבן כאובא. התעהם כל حمل محتام المالم مهتم. محمد مر وبمليم مهمه. יניבא מי ובל כונדא מוכן קבוא. ולמוא כונדא נפוֹסם דאכנד מסא: איף דמוצם כנד נבנא סאמו. الا المعلم عدم المالم: حدة الم المعلم حراللي.. معدد سته مسقده مديده. ملمد دم תבשא הפבהולא. מבוא בין אף אתי כוד ובוא האעולם לבה כבו מבול האעולם בבא וציבא. Lima cias kusias on : Kima ok om oflow, last febons. et eison, ciebr ule لمقدم محمل به سله سده مهد محمله سله سته: להם עני דוכםום מחא מוליותם. המאשא מחא יני בחם. בחשב אלה מחא בדכומהם. בחשב ה Fol. 281 מ במום ב دهنی مله بعد المام المام در المام (sic) مام در المام (sic) مل منهم: سره دیل مه دنندیم. شری دلمی عدّدهم لمحيشهم سدّههم. لهله على صعم لشه rollin lajean: ouerom, lino rocem Lelean. مان بهممعد عده : متلسا منع، مشا منعده لين ويعدد الانعام معدد عدد منا مورد المرام האמן אינישהם .. סד צלומה בות בות בול בובן لیمه دردد سده دسامی معدومه راشه وهدمرم مهم تخیلم مدم دسید. مله در محد لهلم حل and the safe acis. sand shehuh: منقع نقعمه معده حقام ممالهامه هيكسم حم مالم وعده دعمز علم وعد معدلت مهم י משלבו שותי

حن دم دعه الحملاء معنه مدد لحدددهه، محصنه المعنى محصنه المعنى محميم المدلم سعى دادمه المالك المالك در كانت ده دوليه المولية والمالك المولية المالك المولية ال

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ملحجم لعة تهدلس، محمل حجم عملهادد: בעדה המצעה. אובם מוא איף כלבוו. הפחסה شدهم مر مدتدم. معممه مر كهتدم. منحله لم معدز عدم لدم : عدم معسم. מתוץ אובא לא מובוה פלוח וכון. ומבון מחא حض ماحمه دم دد مخنه. دهند سه علم حم حتبه المملد بدار به المرادة ا عمل : معدله وحد دوريه معربه ماعمه على الم الحلمودة ولانه در بخده عادم سام المحدمة. حال حديم دنسه لماحد. مالم حالا دانيم: شه بحدية مهم حدليه، محدل بمديم مشامد بداد : برناعه معاكم بده بريم بدام وحداله وعد سوسل دلس ولايم عندم سهم ميدم : دد در مد مدم مام ماد در در در مدمده مهديب درحملهم هد دوريم. هد رممليم. هد לבף. מבנה, לאדת. מנון בת מוא מן כול «تله للالله مهتب» حد هدمه الملكم charrage fre tax .

> صديع ملصم عدّدهم ودريتك مهوزمم ووحديسه . עד עם : בואדר האמשים באאלר בעל זש and how, Leiun: neion Leiun. nala לבויסבא ושבשה. כו כשם מסוכוא לאכא. לם

THE INCARNATION OF OUR LORD, ETC. 415

LA : Adie A Sin Ala : Ala :

محم دو هنون دست وله: حدونها زهم حجوه وندم وحقدم: زير فلسقوم وهلاتهم، مسلمهم وحودم، مدنه ومونعلم عنونوم، مسلمه ودودلم، مهادم لحلم حلحم محمر،

علم..



TRANSLATION OF THE SYRIAC VERSION OF THE DISCOURSE ON THE INCARNATION OF OUR LORD, AND ON THE SOUL AND BODY, BY THE BLESSED MAN ALEXANDER.

(Brit. Mus. MS. Add. 17,192, fol. 278 ff.)

Now the Word was sent [down] from heaven without Fol. 278 a grudging, and it is ready to give drink to our hearts, if it be that we ourselves are ready to be [obedient] to the power of the Word. For power [cometh] not by what we say, but by our hearkening [thereto]. As the rain produceth not fruit without the earth, nor doth the earth [produce fruit] without the rain, so neither doth the Word produce fruit without hearing [on our part], nor doth hearing produce fruit without the Word. For the Word produceth speech in us, but it is the hearkening [thereto] which giveth us the faculty of listening. Since now the Word giveth power, do ye also, without grudging, give hearing, having first of all purified yourselves from all envy and unbelief. For envy and unbelief are evil possessions and the enemies of righteousness. For envy is the opposite of love, and unbelief of belief, just as bitterness is the opposite of sweet, and darkness of light, and wickedness of good, and death of life, and falsehood of truth. Now, therefore, those who are filled with these opposites are dead men. For those who possess envy and unbelief hate love and faith, and those | who hate these are the enemies Fol. 278 b of God.

For ye know now, O my beloved brethren, those who possess envy and unbelief are the enemies of righteousness. Guard ye yourselves against the enemies of justice,

and receive ye faith and love, for through them cometh salvation to all the saints, from the beginning until this day. Therefore make ye manifest the fruits of love, not only in word, but also in deed, and the works to the Lord through patient endurance. For behold, our Lord also made manifest towards us His love, and not in word only, but in deeds, for He gave Himself as a redemption for us, and also that we should not be like unto the world, either in word or in deed. For the world standeth by the word, but we [stand] by both word and deed. For it was not sufficient for God to say only, 'Let us make man in Our own image and likeness,' but unto the word He united action. For God took dust from the earth, and He formed man in His own image and likeness, breathing into him the breath of life, that Adam might become a living soul. Now therefore man having, through error, turned aside somewhat to death, that which had been fashioned required to be fashioned anew for redemption by the Handicraftsman. For it was that which had been fashioned that had become corruption in the earth. That breath which appertaineth to the living soul is, when it is separated from the body, seized Fol. 279 a and carried off | to a dark place which is called Sheol.

Now the soul and the body are separated: the former becometh a fettered thing in Sheol, and the latter lieth free in the earth. Now between these, the soul and the body, there is a great gulf [fixed], so that the flesh is set free, being dissolved, but the soul is unable [to escape], being fettered. For like a king who hath been taken prisoner, the city having been destroyed; or again, like a general who is loaded with fetters, his troops having been scattered; or like a steersman who hath fallen [into the water], his ship having sunk; even so is the soul which is fettered, its body being set free, for it is like unto a city which hath no king, and its members are like unto the troops which have no governor, and they are sunk in

death, like the ship which hath no steersman. Now the soul was wont to govern its man, for it was to the body like the king of a city, and also like the governor of a troop, and like the steersman of a ship. Now therefore it can no longer govern its man, because the soul hath been chained to immovability. Therefore doth it wander away into error, because it hath turned aside from the straight way, and it hath joined itself to the courses which tempt [the soul], to fornication, and idolatry, and to murders, and deeds of blood, whereby it hath destroyed its man.

Now the soul, having been taken to Sheol, is bound in fetters by the Evil Tempter. But as a king reconstructeth a city which hath fallen down, or a general collecteth together [again] the soldiery who had been scattered, or the steersman | maketh ready [again] the ship which had Fol. 279 b foundered, so also is it with the soul. It was a helper of its body before it was dissolved in the earth, for it itself was not in bonds. Now the soul is fettered, not by bonds, but by sins. Therefore being unable [to free itself] it left its body lying free in the earth. It itself, however, having been struck down into Sheol, became a footstool for death. For it became a thing worn out for all the children of men. Man went forth from Paradise to this region, where are gatherings of iniquities, and adulteries, and fornications, and murders, and deeds of blood; now these are the things which destroy man, and all of them make [him go] to death. [And whilst Sheol] was fighting against man, in order that it might also destroy him, man was without any one to encourage him and to be a helper [to him]; and he would never [enjoy] rest.

Now at what period of his life doth a man rejoice? Is it when in the womb of his mother? But there he is nigh unto death. Is it when he is being fed with milk at the breast? But he never enjoyeth happiness there. Is it when he is in the vigour of early manhood? But that period

also is one of danger because of the vigour of the lusts [of his body]. Is it when he is an old man? But in that period he groaneth because of his old age, and because of his expectation of death. For what is old age except the expectation of death? But all who are on the earth die, Fol. 280 a young men and old men, little and great; | for the measures of the statures [of men] do not subdue death, for man is destroyed however [large he be]. Now the sight of the death of a man is a sorrowful thing. When one looketh at a dead body [one seeth that] the face is changed, the form [is that of] a dead thing, the body is shrunk, the mouth is silent, [the body is] cold to the touch, the eyes are closed, the limbs are without motion, and the body of the dead man becometh in the ground decaying flesh. The ligaments are rotten, the bones are bleached, the muscles are dissolved, the body is fine dust, and is not a man.

What, then, is man? He is a flower which bloometh for a [short] time. In the womb he knoweth nothing, in his youth he suffereth pain, and in old age he is made helpless by death. Now therefore after all this service of death, and the destruction of man, God visited the formation which He had formed in His own image and likeness. And He visited it for this reason—that it might not be any longer the mark of death continually. God the Father sent His Son, Who was without flesh, from heaven, that He might put on flesh in a virgin womb. And He became a man like unto thyself that He might redeem man who was lost, and He gathered together all his limbs which had been scattered. Now that was a matter for the Divine Providence: having divided man [into two parts], these did Christ bring together, and He made one [in] the man. And for this reason also Christ suffered in order that we Fol. 280 b might live for ever. If this be not so, | why did Christ also die? Was He, think ye, under the obligation of the liability of death? Why, then, did He put on the flesh?

Was He not arrayed in glory? Also, why did He become man? For was He not God? Why, then, did He come down upon the earth, and put on flesh in the womb? For was He not reigning in heaven? In what manner now was it necessary that God should come upon the earth, and put on flesh, and be laid in swaddling bands in a manger, and be fed with milk at the breast, and be bantized by a servant, and hung upon the Cross, and buried in the earth, and rise again from the dead on the third day? In what way, I say, was it necessary?

It is well known that for the sake of man He bore disgrace, in order that He might redeem man who was lost, even as He cried out by the hand of the prophet, 'I have endured pain like a woman in birth-pangs.' For it is indeed true that He bore suffering for our sake, and endured pains, and revilings, and scourgings, and also death and burial. For thus also hath He said by the hand of the prophet, 'He hath brought me down into the depth.' Who was it, then, that brought Him down? The wicked nation.

Observe ye, O children of men! Observe the reward wherewith Israel rewarded Him! They killed Him, who wrought benefits for them, having rewarded Him with evil things for good things, and affliction for gladness. and death for life. For Him Who had raised up their dead, and healed their lame folk, | and cleansed their lepers, and Fol. 281 a given light to their blind, Him, I say, did they kill and hang upon a tree.

Observe ye, O children of men, for all generations saw new and wonderful things. They hung upon a tree Him that hung out the earth, and they fastened thereto Him that had fixed the world [in its place]. And they bound Him that had unbound sins. And they made to drink vinegar Him that had made [them] to drink righteousness. They tore the Hands and the Feet of Him that had healed their hands and their feet. And they compelled Him to shut His Eyes, Him that had made them to see. And they buried Him that had raised the dead before He suffered.

But whilst our Lord was hanging on the tree, the graves were rent, and Sheol was opened, and souls came forth, and the dead rose, and many of those who had risen appeared in Jerusalem when the mystery of the Cross was fulfilled.

Now our Lord dissolved Death, and also dissolved the enmity [thereof]. He bound the strong one, and set up against him the passion of the victory (or, merit) of the Cross. He lifted up His own Body on the Cross, in order that it might be seen that it was the body which had been lifted up, and that it was Death which had fallen under the feet of the flesh.

Then the heavenly hosts were stupefied with admiration, and the angels marvelled, and the [Four] Elements were shaken (or, moved), and all creation tottered when it saw [this] new mystery, and the awful sight which had been [seen] on the earth. The people as they mocked rejoiced, and at the same time, when as yet the mystery was not known, the earth tottered. The mountains and the valleys Fol. 281 b rocked and were shaken, I the sea was greatly disturbed, and the whole Creation of God was troubled. The luminaries in the heavens were terrified, the sun fled, and the moon also fled, the stars ceased to shine, and the day did not abide. An angel came forth in trouble from the temple, and rent in twain the curtain of the temple; darkness covered the earth, because the Eyes of the Lord thereof were closed. A light went round about Sheol, and beyond there arose the planet Venus. Then the Lord went down into Sheol, not in the body, but in the spirit, for in every place He was operative. In the body He raised up the dead, but in the spirit He set free the souls from Sheol. For whilst the Body of our Lord was hanging [on the Cross], then were the graves rent asunder, and Sheol was

opened, and the dead were rising, and the souls were ascending into heaven when the Lord dissolved Sheol. And He trod under foot Death, and rent asunder the Enemy. Now the souls came forth from Sheol, but the dead appeared from the earth.

Observe ye therefore how much His dying was able [to effect]. The Elements could not endure His Passion, nor the earth His Body, nor Sheol His Spirit. For everything was troubled, and everything was moved (or, shaken) at the Passion of Christ. The Lord cried out, as in the matter of Lazarus, 'Come forth, O dead, from your graves! Come forth from your coffins! I announce unto you the Resurrection, I Christ,' Then the earth could not endure the Body of our Lord which was buried in it, and it cried out, saying, 'My Lord, spare me these evils. | Remove from me wrath, Fol. 282 a release me from the curse, because I received the blood of the righteous and the bodies of men. And moreover, Thine own Body was buried in me. What is this wonderful mystery? Why didst Thou descend into the earth but for the sake of man, who is scattered about in every place? For in every place Thy beautiful image is scattered. But if Thou speakest the word of command, all bodies shall stand up before Thee. Now however that Thou hast come to the earth, and dost seek out the members of the creatures whom Thou hast fashioned, take Thy man, take Thy deposit, take Thine Image, take Adam.'

Then the Lord rose from the dead on the third day, the third part of man only having been dead. Then all the generations of the children of men were redeemed by Christ, for One had been judged and myriads were set free. Now this One was the cauterisation of the sore in man, and He redeemed man. And He ascended into the heights of heaven, and took up [as] an offering to the Father, neither gold, nor silver, nor precious stones, but man whom He had fashioned in His own image and

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likeness. This One did the Father exalt at His right hand, on a high throne, and He made Him the Judge of the Gentiles, and the Captain of the armies of the angels, and the Charioteer of the Cherubim, and the Son of the true Jerusalem, and the Bridegroom of the Virgin, and King for ever and ever. Amen.











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