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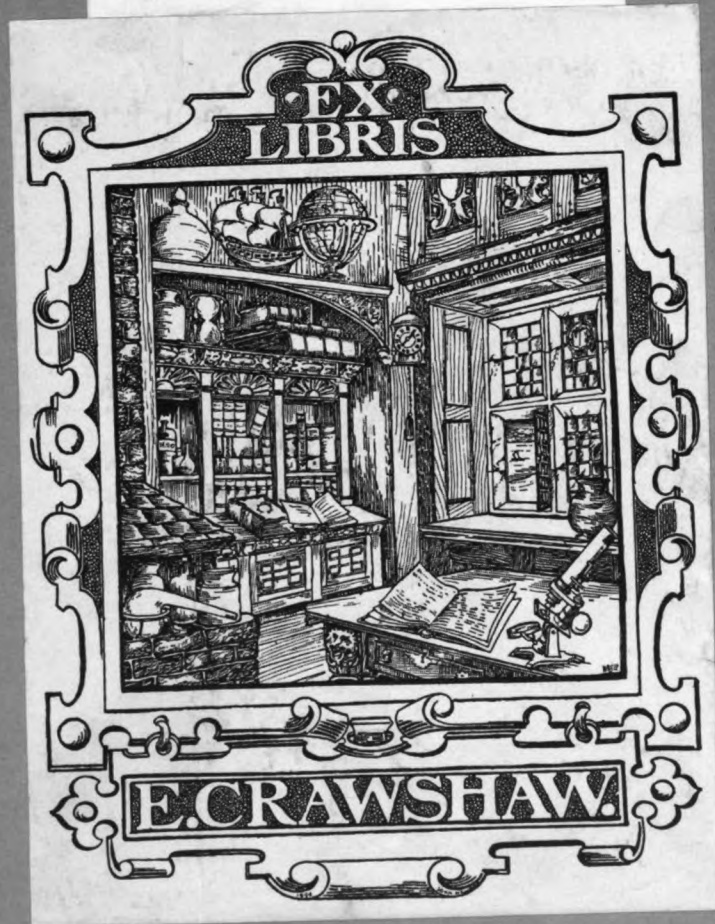
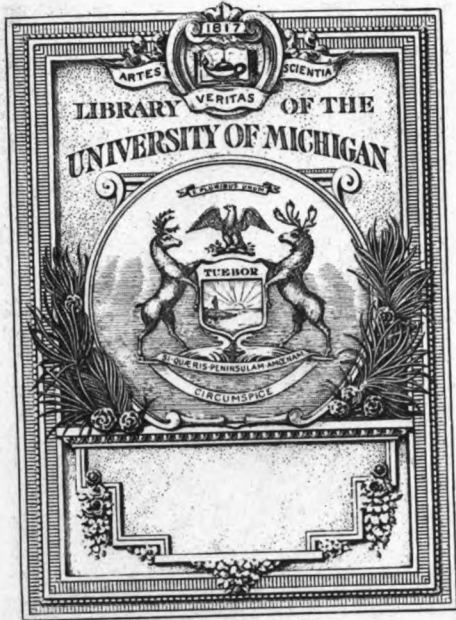
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C O D E X  
Z A C Y N T H I U S.



ΠΟΛΛΑΙ ΜΕΝ ΘΝΗΤΟΙΣ ΓΙΝΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.



\*

# C O D E X   Z A C Y N T H I U S .



Bible. N.T. Luke. Greek.

## GREEK PALIMPSEST FRAGMENTS OF THE G O S P E L   O F   S A I N T   L U K E ,

OBTAINED IN THE ISLAND OF ZANTE, BY THE LATE  
GENERAL COLIN MACAULAY,  
AND NOW IN THE LIBRARY OF THE BRITISH AND FOREIGN  
BIBLE SOCIETY.

DECIPHERED, TRANSCRIBED, AND EDITED, BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

ΠΟΛΛΑΙ ΜΕΝ  
ἑΝΗΤΟΙΣ ΓΑΡΤΤΑΙ,  
ΜΙΑ Δ'ΑΘΑΝΑΤΟΙΣΙΝ.



MULTÆ  
TERRICOLIS LINGUÆ,  
CÆLESTIBUS UNA.

L O N D O N :  
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## P R E F A C E .

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THE first intimation that I had of the existence of the CODEX ZACYNTHIUS was through a letter which I received from Dr. PAUL DE LAGARDE of Berlin, on the 11th of August, 1858, informing me that a Palimpsest MS., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the Library of the British and Foreign Bible Society. This fact had previously been intimated by Dr. de Lagarde in his book, "De Novo Testamento ad Versionum Orientalium fidem edendo Commentatio." Leipsic, 1857. He says, "Eis codicibus quos omnes norunt addendi sunt libri rescripti duo Londinienses. Horum alterum adservatum inveni in bibliotheca sodalitatatis ut breviter dicam Biblicae: quo quum evangelium tertium contineri perspexissem neque possem impetrare ut mihi concederetur, idoneo homini quid rei esset nunciavi, sed operam me perdidisse video. annus enim nunc quartus agitur, postquam illi hunc librum e tenebris protrahendum commendavi. in schedis longe plurimis Lucae evangelium scriptum est, addita in margine Cyrilli explicatione si modo marginem appellare licet qui ipsa pagina latior est. Sed bene memini admista me videre cyrillicis etiam origeneana non nulla neque Titi nomen deesse, bostreni illius ni fallor qui quae contra Manichaeos disputavit quatuor libris comprehensa penes me habeo. earum tamen schedarum quibus Lucas scriptus est nulla Origenis vel Titi in fronte nomen gerebat.\* Ac videbatur Scriptura antiquior satis commode legi posse etiam eis portionibus non adhibitis quibus legi et perire† simul codices rescripti solent. plura de hoc ἐρμαίω addere nequeo: hoc mihi sumo ut hunc Lucae codicem a novi testamenti editoribus inspiciendum esse dicam. nam ut cum Cyrillo Alexandrino rem habere huius saeculi homines ab omni iracundia fraude rabie alienissimos puduerit: Lucae evangelium tanti videri debet ut omnes testes audiantur qui ad eius formam antiquissimam reperiendum accommodari possint." (pp. 1, 2.) The *other* MS. to which Dr. de Lagarde refers is the Codex Nitriensis R of St. Luke's Gospel in the British Museum, concerning which he had learned from Dr. CURETON (to whom Biblical scholars are indebted for its discovery),‡ who mentions it in his Preface to the *Festal Epistles of Athanasius*.

After some correspondence with Dr. de Lagarde, and with the officers of the Institution, I went to London, and inspected the MS., which is noted in the Catalogue, and on

\* I do not know what this can mean; the names of Origen and Titus do appear as authors of the extracts given in the Catena, in the same pages of  $\Xi$  as the Sacred text.

† It should be stated that it is not *necessary* to injure an ancient MS. in the slightest degree in effecting the chemical restoration of the erased writing, if the proper re-agent be rightly applied. Some MSS., such as the Codex Ephraemi (C), at Paris, and the Gothic Fragments at Milan, are irretrievably spoiled.

‡ This will be thankfully owned by Biblical scholars, and especially so when it is remembered how Dr. CURETON's labours have been used without acknowledgement, and appropriated by



the back, "24, *Greek Evangelisterium. Parchment*," (regard being had in this to the *later writing only*.) I was informed by Mr. KNOLLEKE, one of the Foreign Secretaries of the Society, that he had brought this MS. to the notice of Dr. de Lagarde: I also learn that it was *seen* by the late Prof. SCHOLZ, of Bonn, in 1845, but that he was discouraged from even the attempt at collating the buried writing. Even on a cursory examination, the value of the MS. appeared to be great; but as in many parts it was illegible, except in a very good light, and as it would take a considerable time to decipher the Biblical portion, I made application to the Committee, through the Rev. JOHN MEE, one of the Secretaries, for permission to use the MS. at my own abode. This was kindly granted me (September 6, 1858), and thus I was able to prepare the portion containing the text of St. Luke for publication.

The MS., after a few months, was returned to the Library of the British and Foreign Bible Society.

The book in its present form is of a quarto or small folio size (the leaves measure 11 by 7 inches), and consists of 176 folios (to which I have affixed *Arabic* numbers, as there was previously no pagination), folded in twenty-two quires, each of which is marked in Greek numerals, on the upper corner of the first page. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the thirteenth century. The vellum is generally coarse, and a few of the leaves are torn.

In the beginning there is a piece of paper stuck inside the cover, with this writing, *Μνημόσυνον σεβάσματος τοῦ Γ' ππέος Ἀντωνίου Κόμητος. 1820. (sic.)* Then, below in pencil, "*Il Principe Comuto, Zante.*" Then in ink, "*Presented by General Macaulay, November 6, 1821.*" This MS. seems, therefore, to have been given in 1820 to the late General COLIN MACAULAY (brother of the late ZACHARY MACAULAY, uncle therefore of the late Lord MACAULAY),\* who at that time visited Zante and other of the Greek islands, and to have been transferred by him in the following year to its present possessors. There is, I suppose, no trace of its history prior to its having been then in Zante.

The older writing must have been part of a volume of large folio size (14 by 11 inches); for the leaves are now folded across, the later writing running the other way: it consists of eighty-six leaves, and three half leaves, two of which are *sewn together* to make part of one of the modern quires; and one folio of the later writing (173) is supplied by paper. These leaves are of course now intermixed; but for convenience sake, if ever the book is bound with reference to the ancient writing, I have marked the folios *with Roman numerals* from i. to lxxxix. Folio i. begins with (apparently) part of a prologue to the Catena accompanying the text, *Χρήδεδὸν ἐντύγγανοντατῆδε . . .* ending in line 21, *τανοήματα*. The verso of that leaf, and folio ii., contain the *κεφάλαια* of St. Luke's Gospel. The *TEXT* of large portions of St. Luke, from the beginning of the Gospel to chap. xi. 33, is accompanied by *large* Patristic extracts, occupying often the greater part, and at times, the whole of the page. The *Text* is in round full well-formed Uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ἙΘΟC) so *cramped* as to appear to belong to the *eighth* century. There are but few occurrences of accents or breathings; and the fact of their omission must be weighed against that of the form of the letters in the Catena; for in the eighth century their occurrence might have been expected.

others; for instance, in the wholesale adoption of Dr. CURETON's Notes by Cardinal MAI in his edition of the *Festal Letters of Athanasius. Suum cuique.*

\* See page xxiv. for some further notice of General MACAULAY.

There are several notations of *sections* in the book; the ordinary *κεφάλαια* or *τίτλοι* (with the heading either at the top of the page or directly above the text), also *numbers* which appear to refer to sections in the *Catena*: these run up to 100 ( $\bar{\rho}$ ), and then begin again.\* These sections are often also noted in the text above the line: where in some cases they are now probably *quite hid* by the later writing. One of the most remarkable points as to this MS. is the fact that it contains the *same chapters as the Vatican MS. similarly numbered*. This notation is sometimes in the margin in large Greek letters, and sometimes close to the text, and occasionally in both places. To this Vatican notation there is commonly prefixed the letter  $\Psi$ , large and formed like a cross. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. It is at least a peculiar feature in this palimpsest. Occasionally the same portion of Scripture occurs more than once when accompanied by a different Patristic extract.

The notation  $\Xi$  has been adopted as the reference to this MS., that being the first convenient letter hitherto unappropriated.

The character of the *readings* of  $\Xi$ , will be seen at once from those differing from the common text of the beginning of St. Luke's gospel. I add in each case a reference to a few of the more important MSS. with which  $\Xi$  accords in the readings cited. Luke i. 5, *om. του* before *βασιλ.* [BRL] *om. ή* before *γυνη* [BCD] *γυν. αυτω* [BCDL]. 7. *ην ή* *Ελισ.* [(B)DL]. (*lacuna* ver. 10–18 *fin.*) 20. *πλησθησονται* [D]. 21. *εν τω ναφ αυτου* [BL]. (*lacuna* ver. 24–27 *ανδρι.*) \* 28. *om. ο αγγελος* [BL]. (*lacuna* ver. 28 *ειπεν—Μη φοβ.* ver. 30. & ver. 33 *init.—35 fin.*) 36. *συνειληφεν* [BL].—*γηρει* [ABCDL]. 37. *του θεου* [BDL], 41. *του ασπ. της Μαρ. ή* *Ελισ.* [BC\*DL]. 42. *κραυγη μεγ.* [BL]. 44. *εν αγαλλ. το βρεφ.* (*as rec.* with BC\*DL). 50. *εις γενεας και γενεας* [BC\*L]. 56. *ως μηνας* [BL]. 59. *τη ήμ. τη ογδ.* [BCDL]. 61. *ειπαν* [DL]. 61. *εκ της συγγενειας* [ABC\*L]. 62. *στι αν θελοι.* 63. *om. το* before *ονομα* [B\*L]. 66. *ταις καρδιαις* [DL]. (*lacuna* ver. 66 *και χειρ—77 init.*). chap. ii. 1, *om. δε* [A].—*του απογραφ.* [L]. 2. *Κυρηνου ut vid.* 3. *εαυτου πολιν* [BDL]. 4. *Ναζαρετ* [BL].

These examples will suffice to show those who have any acquaintance with Biblical Criticism what is the kind of text found in  $\Xi$ , and how great the affinity which it bears to the *very best* codices. It sustains the same character *throughout*, as will be seen when its readings are examined.†

The MS. is often very difficult to read, but I believe that by examining it in different lights, and using every clear day for about four months, I succeeded in reading and noting every letter in the text of St. Luke: no chemical means were taken for restoring the ancient writing: if this step be needful, the parts requiring it most are those nearly buried in the binding: perhaps the smaller Patristic writing will not be all read without such restoration.

The following nine Ecclesiastical writers are cited by name at the head of the pages, as the authors of the extracts in the *Catena*:—"The Holy John [CHRYSOSTOM] Bishop of

\* Matthaei in speaking of the Moscow Fragments (see Appendix to this Volume), says, "Numeri α. β. γ. δ. ε. ζ. η. θ. etc., spectant scholia propter quae contextus sacer divisus est in sectiones minores, ut singulae centuriae ab α. ad ρ. separatim numerarentur."

† The readings from chap. ii. 4, are inserted in my Greek Testament (with a few oversights here corrected), and also in that of Dean ALFORD, vol. i. (ed. 4).

Constantinople," *four times*. ORIGEN, *eight times* (and *once* with Basil). EUSEBIUS, *once*. "ISIDORE, Presbyter, of Pelusium," *once*. "VICTOR, Presbyter," *twice*. "The Holy BASIL," *three times*. "The Holy CYRIL," *thirty-eight times*. "The Holy TITUS," *nineteen times*. "The Holy SEVERUS, Abp. of Antioch," *five times*. The mode in which the scribe has designated these writers may indicate his Ecclesiastical connections. A later hand (or the original scribe, perhaps from motives of *caution*) seems to have deleted with some care the name of *Severus*. I have noticed extracts from CYRIL of Alexandria in  $\Xi$  identical (though with better readings) with some of those published by Cardinal MAI, in his *Bibliotheca Nova Patrum*, vol. ii., and with the Syriac version of the Homilies of Cyril, edited in 1858 from the Nitrian MSS., by the Rev. ROBERT PAYNE SMITH of the Bodleian Library. Some of the pages of  $\Xi$  are marked  $\epsilon\xi \acute{\alpha}\nu\epsilon\pi\iota\gamma\gamma\alpha\phi\omicron\upsilon$ ; others have no indication of the author of the citation; in such cases there appears to be simply a continuation of the previous quotation: of three folios only the *lower* half is contained in  $\Xi$ .

I do not know of any MS. of equal antiquity accompanied by a Catena; in many respects this most valuable palimpsest is worthy of special attention: it is remarkable that it had remained in this country for nearly forty years unread and unused.

The discovery of this MS., or at least the knowledge of its Text, is a fact of some importance in sacred letters; it is worthy of some notice, even though it may seem to be of small moment when compared with the discovery by Professor TISCHENDORF of the New Testament portion of the Codex Sinaiticus; I speak of it as *his* discovery, for so, as to any availing use of that most important Codex, it is; for its having been seen and described by the Russian Archimandrite Porphyrius in 1846, and also by Major Macdonald, led to no *results*: also it was Tischendorf who, in 1844, himself procured that portion of the LXX. from this Codex Sinaiticus, which has from that time adorned the University Library at Leipsic, and which was there published under the name of Codex Friderico-Augustanus.

The kind of Text found in  $\Xi$  leads to some points of important inquiry: was there, or was there not, a kind of text preserved in MSS. containing Catenæ, of a peculiarly ancient character? It has been said, "The second instance *begins* an induction," and here we are prepared thus to proceed. We have in this MS.,  $\Xi$ , of the eighth century at least, a higher antiquity than in *any* such Codex previously known; next there are the Moscow Fragments, 15 of Matthæi (for the text of which and the description, see Appendix to this Volume); these are assigned to the *ninth* century; and X of the *tenth*, which contains far the larger part of the Four Gospels. In these three oldest documents of the kind, is found that *class* of text which Comparative Criticism proves to be the oldest; and in  $\Xi$  and the Moscow Fragments its purity is such that it may be compared to the extant Codices of the fourth century, B and  $\aleph$  (Tischendorf's Codex Sinaiticus). Thus, as far as facts and Codices are now known, we may form what might be termed a *provisional conclusion*, that the oldest MSS. with Catenæ or Scholia (and those of three successive centuries) are monuments of the older text.\* The fact of the Capitulatio Vaticana being found in  $\Xi$  is here of significance; for those sections are thus shown to have been once of more extended distribution than if they had been a peculiarity of that one Codex, B; and as found in  $\Xi$  a

\* It was remarked by MATTHÆI that MSS. with Scholia have usually such readings as *he* (with his peculiar theories) regarded as the worse; it was his strange notion that these readings crept in from the passages in ORIGEN, placed by the side. The antiquity of these readings may be now considered to be sufficiently vindicated: the discovery of  $\Xi$  carries the argument relative to MSS. with Scholia considerably farther. (Vid. Matthæi Praef. in S. Marc.)

connection is shown even in minute circumstances between the Codices of the fourth century and the most ancient of those with Catena.\*

Folio i. *recto* of the MS. contains apparently part of a Prologue, now very obscure.  
 Folio i. *verso* } κεφάλαια of St. Luke's Gospel, with references to the  
 Folio ii. *recto* and *verso* } parallel sections in the other Gospels.

The following are the contents of the Catena as indicated at the top of each page, so far as any author of the passages is alleged:—those devoid of such indication, are often the continuation of a previous extract.

iii. † τουαγιουιωαννουεπισκ <sup>ο</sup> /κωσταντι- νουπολεως	xvi.
v. τουαυτου Ι	v. εξαεπιγραφου
iv. ωριγενους	xvii.
v. ωριγενους	v.
v. εξαεπιγραφου	xviii.
v. ωριγενους	v.
vi. εξαεπιγραφου	xix.
v.	v.
vii. } lower half of a folio	xx.
v. }	v. εξαεπιγραφου
viii. ωριγενους	xxi. † τουαγιουβασιλειου ομοιωσωρι
v. ditto	v. [γενους
ix.	xxii. τουαγιουβασιλειου
v.	v. ditto
x.	xxiii. ωριγενους
v. ευσεβιου	v.
xi.	xxiv.
v.	v. τουαγιουκυριλλου
xii. ισιδωρουπρεσβυτηλδσιωτδεπιστο	xxv.
v. [ΤΞΓ: λ	v.
xiii. εξαεπιγραφου	xxvi.
v. ditto	v. τουαγιουκυριλλου
xiv.	xxvii.
v. εξαεπιγραφου	v.
xv. βικτοροσπρεσβυτερου	xxviii. ωριγενους
v.	v.

\* MSS. whose age has been reasonably investigated, seem generally from the sixth century and onward to have been written with both accents and breathings.



- xxix. v. τουαγιουτιτου
- xxx. v.
- xxxi. v.
- xxxii. τουαγιουκυριλλ/  
v. τουαγιουκυριλλ/
- xxxiii. v. τουαγιούκυριλλ/
- xxxiv. τουαγιουκυριλλ/  
v. τουαγιουκυριλλ<sup>ο</sup>/
- xxxv. v. τουαγιουκυριλλ/
- xxxvi. v. σενηρουαρχιεπισκ<sup>ο</sup>/αντιοχ/
- xxxvii. τουαγιουτιτου  
v. τουαγιουκυριλλου
- xxxviii. v. τουαγιουκυριλλου
- xxxix. τουαγιουκυριλλου  
v. τουαγιουκυριλλου
- xl. τουαγιουκυριλλου  
v.  $\overline{\text{P}}$
- xli. τουαγιουκυριλλου  
v. τουαγιουτιτου
- xlii. εξαεπιγραφου  
v. τουαγιουτιτου
- xliii. εξαεπιγραφου  
v. ditto
- xliv. ditto  
v. τουαγιουκυριλλου
- xlv. v. τουαγιουτιτου
- xlvi. τουαγιουτιτου  
v. εξαεπιγραφου
- xlvii. v. αλλος
- xlviii. τουαγιουτιτου  
v. τουαγιουκυριλλου
- xlix. τουαγιουσεηρουαρχιεπισκ<sup>ο</sup>/αντιοχει-  
ασεικτηςπροςανασ...νδ.....  
ουεπιστολης  
v.  
l. τουαγιουτιτου  
v. τουαγ/τιτου
- li. v.
- lii. τουαγιουκυριλλου  
v. ditto
- liii. ditto  
v. τουαγιουιωαννουεπισκ<sup>ο</sup>.κωσταντινου<sup>Α</sup>π
- liv. βικτοροςπρεσβυτερ.  
v.
- lv. v. τουαγιουκυριλλου
- lvi. τουαγιου κυριλλου  
v.
- lvii. v. εξαεπιγραφου
- lviii. τουαγιουτιτου  
v. εξαεπιγραφου
- lix. τουαγιου κυριλλου  
v.
- lx. v. τουαγιουκυριλλου
- lxi. v. τουαγιουκυριλλου
- lxii. ditto  
v. τουαγιουσεηρουαντιοεπισκ<sup>ο</sup>/εκτου  
προσιουλιανονσυνταγματος  
κεφαλαιου
- lxiii. v. τουαγιουκυριλλου

lxiv. τουαγιουκυριλλου	lxxvii. τουαγιου τιτου
v. ditto	v. ditto
lxv. ditto	lxxviii. ditto
v. ditto	v.
lxvi.	lxxix. τουαγιου κυριλλου
v. τουαγιουωαννογεπισκωσταντιν <sup>8 A</sup> π	v.
lxxvii.	lxxx.
v. τουαγιουτιτου	v. τουαγιου τιτου
lxxviii. } lower half of a folio	lxxxι. τουαγιου κυριλλου
v. }	v.
lxxix.	lxxxii.
v. τουαγιου τιτου	v.
lxxx. τουαγιουκυριλλου	lxxxiii.
v.	v. τουαγιουσεηρουαρχιεπισκ <sup>αντιοχει-</sup>
lxxxi.	ας απολογ. ΠΘ
v. τουαγιουκυριλλου	lxxxiv. τουαγιουσεηρουαρχι <sup>σκαντιοχειας</sup>
lxxxii.	v. [απολογου ΠΘ
v. τουαγ <sup>ο</sup> /τιτου	lxxxv. εξανεπιγραφ.
lxxxiii.	v. τουαγιου κυριλλου
v. τουαγιου κυριλλου	lxxxvi. ditto
lxxxiv.	v. τουαγιουτιτου
v.	lxxxvii.
lxxxv.	v.
v.	lxxxviii.
lxxxvi. τουαγιου κυριλλου	v. τουαγιου τιτου
v.	lxxxix. } lower half of a folio.
	v. }

These headings on folio lxxi. verso and onward are in red.

The κεφάλαια or τίτλοι of  $\Xi$  on folio i. verso and folio ii. stand thus:\*

	$\Delta$	$\bar{\Gamma}$	$\bar{\Theta}$	$\bar{\Lambda}$	$\Delta$	$\bar{\Gamma}$	$\bar{\Theta}$	$\bar{\Lambda}$					
	του καταλου κανένυ αγγελου τα κεφάλαια								$\bar{\Lambda}$ $\bar{\Gamma}$				
$\bar{\Lambda}$	περι της απογραφης								$\bar{\Lambda}$				
$\bar{\beta}$	περι των αγραυλων των ποιμενων								$\bar{\beta}$				
$\bar{\Gamma}$	περι συμεων								$\bar{\Gamma}$				
$\bar{\Delta}$	περι αναστης προφητιδος								$\bar{\Delta}$				
$\bar{\epsilon}$	περι του γενομενου ρηματος προς ιωαννην								$\bar{\epsilon}$	$\bar{\Gamma}$	$\bar{\Gamma}$	$\bar{\Lambda}$	
$\bar{\zeta}$	περι των επερωτησαντων τον ιωαννην								$\bar{\zeta}$				
$\bar{\zeta}$	περι του πειρασμου του σαρ								$\bar{\zeta}$	$\bar{\Gamma}$	$\bar{\Lambda}$	$\bar{\Gamma}$	$\bar{\Lambda}$
$\bar{\eta}$	περι του έχοντος πνευμα δαιμονιου								$\bar{\eta}$	$\bar{\eta}$	$\bar{\beta}$	$\bar{\eta}$	$\bar{\beta}$
$\bar{\theta}$	περι της πενθερας πετρου								$\bar{\theta}$	$\bar{\theta}$	$\bar{\Gamma}$	$\bar{\theta}$	$\bar{\Gamma}$
$\bar{\iota}$	περι των ιαθευτων απο ποικιλων νοσων								$\bar{\iota}$				
$\bar{\iota\alpha}$	περι της αγραστων ιχθυων								$\bar{\iota\alpha}$				
$\bar{\iota\beta}$	περι του λεπρου								$\bar{\iota\beta}$	$\bar{\zeta}$	$\bar{\iota\beta}$	$\bar{\zeta}$	$\bar{\Delta}$
$\bar{\iota\Gamma}$	περι του παραλυτικου								$\bar{\iota\Gamma}$	$\bar{\zeta}$	$\bar{\iota\Gamma}$	$\bar{\zeta}$	$\bar{\iota\Gamma}$
$\bar{\iota\Delta}$	περι λευι του τελωνου								$\bar{\iota\Delta}$	$\bar{\zeta}$	$\bar{\iota\Delta}$	$\bar{\zeta}$	$\bar{\iota\Delta}$
$\bar{\iota\epsilon}$	περι του ξηρανεχοντος την χειρα								$\bar{\iota\epsilon}$	$\bar{\kappa\alpha}$	$\bar{\zeta}$	$\bar{\kappa\alpha}$	$\bar{\zeta}$
$\bar{\iota\zeta}$	περι της τωναποστολων διαταγης								$\bar{\iota\zeta}$	$\bar{\iota\theta}$	$\bar{\iota\zeta}$	$\bar{\iota\theta}$	$\bar{\eta}$
$\bar{\iota\zeta}$	περι των μακαρισμων								$\bar{\iota\zeta}$	$\bar{\epsilon}$		$\bar{\iota\zeta}$	$\bar{\epsilon}$
$\bar{\iota\eta}$	περι του εκατονταρχου								$\bar{\iota\eta}$	$\bar{\zeta}$	$\bar{\zeta}$	$\bar{\iota\eta}$	$\bar{\zeta}$
$\bar{\iota\theta}$	περι του υιου της χηρας								$\bar{\iota\theta}$			$\bar{\iota\theta}$	
$\bar{\kappa}$	περι των αποσταλετων παρα ιωαννου								$\bar{\kappa}$		$\bar{\kappa}$	$\bar{\kappa}$	$\bar{\kappa}$

\* Collation of the κεφάλαια in  $\Xi$ , with those of A.C.R.L. $\Delta$ , none of which MSS. include references to the sections in the other Gospels. These references in  $\Xi$  are confused; some numerals are repeated in *additional* columns; and some have been erased.

No heading A.

No numbers *now* in the margin C.

The three first κεφάλαια in C no longer legible. The *first*, and part of the *second*, not legible in R (begins -λωντων).

$\bar{\Gamma}$  περι συμεωνος  $\Delta$ .

$\bar{\Delta}$  ανης  $\Xi$  at the top of folio xxii. verso.

$\bar{\eta}$  το πνευμα του δαιμονιου C (and  $\Xi$  in head line xxix).

$\bar{\iota\Delta}$  του τελωνη  $\Xi$  in head line xxxii. verso.

$\bar{\iota\epsilon}$  om. την ACRL $\Delta$  (χειρά  $\Delta$ ).

$\bar{\iota\zeta}$  διαταγης] εκλογης ACRL $\Delta$ .

$\bar{\kappa}$  παρα] υπο ARL $\Delta$ .

$\overline{\text{ΚΑ}}$	περιτηςαλιψασηςτουκνμυρω'	$\overline{\text{ΚΑ}}$	$\overline{\text{ΙΒ}}$	$\overline{\text{ΞΒ}}$	$\overline{\text{ΜΑ}}$	$\overline{\text{ΙΒ}}$	$\overline{\text{ΞΒ}}$
$\overline{\text{ΚΒ}}$	περιτηςπαραβοληστουσπειροντος	$\overline{\text{ΚΒ}}$		$\overline{\text{ΚΔ}}$	$\overline{\text{ΚΒ}}$	$\overline{\text{ΚΔ}}$	$\overline{\text{Θ}}$
$\overline{\text{ΚΓ}}$	περιτηςεπιτιμησεωστωνυδατων	$\overline{\text{ΚΓ}}$		$\overline{\text{ΙΑ}}$	$\overline{\text{ΚΓ}}$	$\overline{\text{ΙΑ}}$	$\overline{\text{Ι}}$
$\overline{\text{ΚΔ}}$	περιτουεχοντοςτονλεγωνα	$\overline{\text{ΚΔ}}$		$\overline{\text{ΙΒ}}$	$\overline{\text{ΚΔ}}$	$\overline{\text{ΙΒ}}$	$\overline{\text{ΙΑ}}$
$\overline{\text{ΚΕ}}$	περιτηςθυγατροστουαρχισυναγωγου	$\overline{\text{ΚΕ}}$		$\overline{\text{ΙΕ}}$	$\overline{\text{ΚΕ}}$	$\overline{\text{ΙΕ}}$	$\overline{\text{ΙΒ}}$
$\overline{\text{ΚΣ}}$	περιτηςαιμορροουσης	$\overline{\text{ΚΣ}}$		$\overline{\text{ΙΣ}}$	$\overline{\text{ΚΣ}}$	$\overline{\text{ΙΣ}}$	$\overline{\text{ΙΓ}}$
$\overline{\text{ΚΖ}}$	περιτηςαποστοληστωνδωδεκα	$\overline{\text{ΚΖ}}$		$\overline{\text{ΙΘ}}$	$\overline{\text{ΚΖ}}$	$\overline{\text{ΙΘ}}$	$\overline{\text{ΙΑ}}$
$\overline{\text{ΚΗ}}$	περιτωνπενταεαρτωνκαιτωνδυοιχθων'	$\overline{\text{ΚΗ}}$	$\overline{\text{Η}}$	$\overline{\text{ΚΣ}}$	$\overline{\text{ΚΗ}}$	$\overline{\text{Η}}$	$\overline{\text{ΚΣ}}$ $\overline{\text{Η}}$
$\overline{\text{ΚΘ}}$	περιτηςστωμαθητωνεπερωτησεως	$\overline{\text{ΚΘ}}$		$\overline{\text{ΛΓ}}$	$\overline{\text{ΚΔ}}$	$\overline{\text{ΛΓ}}$	
$\overline{\text{Λ}}$	περιτηςμεταμορφωσεωστουιυ	$\overline{\text{Λ}}$		$\overline{\text{ΛΔ}}$	$\overline{\text{ΚΕ}}$	$\overline{\text{ΛΔ}}$	
$\overline{\text{ΛΑ}}$	περιτουσεληνιαζομενον'	$\overline{\text{ΛΑ}}$		$\overline{\text{ΛΘ}}$	$\overline{\text{ΚΣ}}$	$\overline{\text{ΛΘ}}$	
$\overline{\text{ΛΒ}}$	περιτωνδιαλογιζομενωντισμειζων'	$\overline{\text{ΛΒ}}$		$\overline{\text{ΛΖ}}$	$\overline{\text{ΚΖ}}$	$\overline{\text{ΛΖ}}$	
$\overline{\text{ΛΓ}}$	περιτουμηπειτρεπομενουακολουθειν'	$\overline{\text{ΛΓ}}$		$\overline{\text{Ι}}$	$\overline{\text{ΛΓ}}$	$\overline{\text{Ι}}$	
$\overline{\text{ΛΔ}}$	περιτωναναδειχθεντων $\overline{\text{Ο}}$	$\overline{\text{ΛΔ}}$				$\overline{\text{ΛΔ}}$	
$\overline{\text{ΛΕ}}$	περιτουεπερωτησαντοςνομικου	$\overline{\text{ΛΕ}}$			$\overline{\text{ΝΔ}}$	$\overline{\text{ΛΕ}}$ $\overline{\text{Θ}}$ $\overline{\text{ΝΔ}}$	

- $\overline{\text{ΚΑ}}$  περιτουφαρισαιουτουκαλεσαντοςτονιν' καιτηςαλιψασηςαυτου R.  
 $\overline{\text{ΚΒ}}$  περιτουσπορουπαραβολη C.  
 $\overline{\text{ΚΓ}}$  τωνυδατων] τουανεμουκαιτηςθαλασσης C. τουανεμουκαιτουυδατος R.  
 $\overline{\text{ΚΔ}}$  περι του λεγεωνος ACD.  
 $\overline{\text{ΚΖ}}$  περιτηςστωναποστολωνδιαταγης C. τωνδωδεκα] των  $\overline{\text{ΙΒ}}$  R.  
 $\overline{\text{ΚΗ}}$  πεντε]  $\overline{\text{Ε}}$  R. δυο]  $\overline{\text{Β}}$  RL.  
 $\overline{\text{ΚΘ}}$  περιτηςτουκυεπερωτησεως CL. add. προστουςφαρισεους C. περιτηςπροστουςμαθητας επερωτησαιωστου K[...]R.  
 $\overline{\text{ΛΑ}}$  εβδομηκοντα ACLD. οβ R.  
 $\overline{\text{ΛΕ}}$  περιτουνομικου C.



		Α	Υ	Μ	Ρ
Fol. ii.					
λς	περιτουδεμπεσοντοσειστουςληστας	λς			
λζ	περιμαρθασκαιμαριας	λζ			
λη	περιπροσευχης	λη			
λε	περιτουεχοντοςδαιμονιουκωφου	λε			
μ	περι (a blank left)	μ			
μα	περιτωναιτουτωνσημειων	μα			
μβ	περιτουφαρισαιουτουκαλεσαντοςτων	μβ			
μγ	περιτουταλανισμουτωννομικων	μγ			
μδ	περιτηςζυμηστωνφαρισαιων	μδ			
με	περιτουθελοντοςμερισασθαιτηνουσιαν	με			
μς	περιουνηφορησενηχωραπλουσιου	μς			
μζ	περιτωνγαλιλαιωνκαιτωνεντωσιλωαμ	μζ			
μη	περιτηςεχουσηςπνευμαασθενειας	μη			
μεθ	περιτωνπαραβολων	μεθ	κα	ε	
ν	περιτουεπερωτησαντοςειολιγοιοισωζομενοι	ν			
να	περιτωνειποντωντωνδιαηρωδην	να			
νβ	περιτουυδρωπικου	νβ			
νγ	περιτουμηγαπανταςπρωτοκλησιας	νγ			
νδ	περιτωνκαλουμενωνεντωδειπνω	νδ	να		
νε	παραβοληδιοικοδομηςπυργου	νε			
νς	παραβοληδικατονπροβατων	νς	λη		
νζ	περιτουαποδημησαντοςεισχωρανμακραν	νζ			
νη	περιτουοικονομουτηςαδικιας	νη			
νεθ	περιτουπλουσιουκαιλαζαρου	νεθ			

λς περιμαρθασκαιμαριας A.

λζ περιπροσευχης A.

λη περιτουεχοντοςδαιμονιουκωφου A.

λε περιτουεμπαισοντοσειστουςληστας A. περιτουδεμουζομενουκωφου C.

μ περιτηςεκτουοχλουεπαρασηςφωνην ACLΔ, and Ξ in head line lxxxviii. The title was not finished in Ξ in the list.

From δαιμονι... in λεθ to ... τηςτα β in οδ, R is defective.

με ουσιαν] κληρονομιαν CLΔ.

μς περιτου, etc., L.

μζ ενσιλωαμ C.

νγ πρωτοκλησιας ACLΔ.

νε παραβοληπεριοικод. ALΔ. περιοικοδομηςπυργουπαραβολη C.

νς παραβοληπερικ. AΔ. περιτωνεκατονπροβατωνπαραβολη C.

νζ αποδημησαντος] add. υίου A. om. εισχωραν Δ.

ξ̄	περιτωνδεκαλεπων	ξ̄			
ξ̄λ	περιτουκριτουτηςαδικιας	ξ̄λ			
ξ̄β	περιτουφαρισαιουκαιτουτελωνου	ξ̄β			
ξ̄γ	περιτουεπερωτησαντοςτουινομικου	ξ̄γ		Μλ	ΚΘ
ξ̄δ	περιτουτυφλου	ξ̄δ		Μλ	λλ
ξ̄ε	περιζαχχαιου	ξ̄ε			
ξ̄ς	περιτουπορευθεντοςλαβεινεαντωβασιλειαν	ξ̄ς			
ξ̄ζ	περιτωνλαβοντωνταςμνας	ξ̄ζ		Ξ	
ξ̄η	περιτουπωλου	ξ̄η	Β Ι Δ	ΜΕ	λβ
ξ̄θ	περιωνηρωτησαντωνκναρχιερισκαιπρεσβυ	ξ̄θ		ΜΗ	λε
ο̄	παραβοληδιαμπελωνος	ο̄		Ν	λς
ο̄λ	ερωτησιςδιατουκησου	ο̄λ		Νβ	λζ

ii. verso.

		Δ	Ι	Μ	Μ
ο̄β	περιτωνσαδδουκαιων	ο̄β		Νβ	λη
ο̄γ	ερωτησιςπωσσεστινδαδοχς	ο̄γ		Νε	μ
ο̄δ	περιτηςσταδυολεπτα	ο̄δ			Μλ
ο̄ε	ερωτησιςπερισυντελειας	ο̄ε			Μβ
ο̄ς	περιτουπασχα	ο̄ς		ΞΓ	ξδ
ο̄ζ	περιτωνφιλονεικησαντωντισμειζων	ο̄ζ		λζ	Κζ
ο̄η	περιτηςεξαιτησεωςτουσατανα.	ο̄η		Ξε	ξς
ο̄θ	εξουθενησιςηρωδου	ο̄θ			Μς
π̄	περιτωνκοπτομενωνγυναικων	π̄			Μζ
π̄λ	περιτουμετανοσησαντοςληστου	π̄λ			

- ξ̄γ̄ τον̄]αυτον C. νομικου]πλουσιου ACLΔ.
- ξ̄ε̄ ζαχχαιου A.
- ξ̄ζ̄ ταςδεκαμνας A. ταςμνας before λαβοντων L.
- ξ̄θ̄ περιτωνεπερωτησαντωνκναρχιερωνκαιγραμματαιων CΔ. τον̄ AL.  
καιοιπρεσβ. L.
- ο̄ om. δι AL. περιτουαμπελωνος CΔ.
- ο̄λ̄ περιτωνενκαθετωνδιατουκησου C(Δ). επερωτησηςδιατουκησου L.
- ο̄γ̄ επερωτησεις A. πωσσεστιν̄ςδαδοχς AL.  
(εστιν in E very obscure or doubtful.)  
περιτηςτουκυεπερωτησεως CΔ. add. προς τους φαρισαιους Δ.
- ο̄δ̄ δυο]β. R. (This section is quite omitted in Δ, and a little confusion is thus introduced into the subsequent numbers.)
- ο̄ε̄ επερωτησεις A. περιτηςσυντελειας CA.
- ο̄θ̄ εξουθενησεις C.

$\overline{\text{ΠΒ}}$	περιτῆσαιτησεωςτουκυριακουσωματος	$\overline{\text{ΠΒ}}$	$\overline{\text{ΙΗ}}$	$\overline{\text{ΞΗ}}$	$\overline{\text{ΜΗ}}$
$\overline{\text{ΠΓ}}$	περικλεσα'	$\overline{\text{ΠΓ}}$			
<	<	<	<	<	<

For convenience of reference to the MS., so long as it remains bound in the order of the Lectionary merely, the following Index of the leaves will be found useful. The Roman numerals indicate the pages of the original book, the Arabic point out where in the modern order each of the older folios *begins*.

## ORDER OF FOLIOS IN Ξ.

i.	90 v.	xxiv.	163	xli.	74	lxviii.	173 v.
ii.	44	xxv.	10	xlvii.	73	lxix.	96 v.
iii.	107	xxvi.	37	xlviii.	154	lxx.	155
iv.	170	xxvii.	56	xlix.	65	lxxi.	62
v.	81	xxviii.	119	l.	19	lxxii.	111
vi.	52	xxix.	120	li.	93	lxxiii.	168
vii.	169	xxx.	55	lii.	86	lxxiv.	167
viii.	108	xxxi.	61	liii.	87	lxxv.	112
ix.	132	xxxii.	146	liv.	138	lxxvi.	63
x.	77	xxxiii.	145	lv.	24	lxxvii.	84
xi.	16	xxxiv.	78	lvi.	1	lxxviii.	99
xii.	33	xxxv.	156	lvii.	38	lxxix.	129
xiii.	18	xxxvi.	67	lviii.	39	lxxx.	12
xiv.	131	xxxvii.	46	lix.	94 v.	lxxxi.	11
xv.	51	xxxviii.	97	lx.	4	lxxxii.	130
xvi.	20	xxxix.	122	lxi.	57	lxxxiii.	164
xvii.	117	xl.	121	lxii.	150	lxxxiv.	25
xviii.	140	xli.	98	lxiii.	3	lxxxv.	26
xix.	118	xlii.	47	lxiv.	144	lxxxvi.	30
xx.	41	xliii.	68	lxv.	139	lxxxvii.	29
xxi.	101	xliv.	71 v.	lxvi.	2	lxxxviii.	171
xxii.	126	xlv.	153	lxvii.	149	lxxxix.	176 v.
xxiii.	125						

Of these folios, vii., lxviii., and lxxxix., are only the lower halves of leaves: of which, in the later book, lxviii. is supplied with paper.

$\overline{\text{ΠΒ}}$  τουσωματοςτουκυ ΑCΔ.

$\overline{\text{ΠΓ}}$  κλοπα C.

Subscription τουκαταλου κανεναργε λουτακε φαλαια. A.

The following Notes on the text of  $\Xi$  should be compared with the text of the MS. as printed, referring as they do to its present state, or to particular readings:—

## FOLIO

- iii. obscure. The title *Ευαγγελιον κατα Λουκαν*, in red.
- iv. obscure. Part of ver. 2 is *repeated* in lines 1 and 2. *και* at the end of line 2, and at the beginning of line 3, the second being erased: line 3 is the real continuation of the text from fol. iii. verso.
- iv. verso, line 1, *εδοξε* as printed, not *εδοξεν*.  
line 3, the letters *κα*— are gone, through a hole in the vellum.
- v. obscure. Perhaps the numeral at the beginning of line 2 is  $\overline{\text{I}}$ , but there is only a small mark now to be noticed after **I**.
- vii. the lower half only of a folio, forming the first folio of the last quire in the *later* book, being sewn on the half of another leaf, fol. lxxxix.
- viii. verso. Obscure.
- ix. and ix. verso, contain the *same* portion of text. In ix. *συγγειησου*, but in ix. v. *συγγειησου*.
- xii. obscure. The line *ριαμμεγαλυνειτηφυχημου* is in the MS., though very illegible.
- xiv. verso. *εστιν ονομα αυτου, sic*.
- xv. line 2, *εν* gone, from the leaf being torn.  
line 4, the termination of *επισκεψατ*— similarly lost; but it appears from the space to have been —ο, not —αι.
- xv. verso. The head line of the first *κεφάλαιον* stands below a portion of the *Catena*, just above the Text.  $\overline{\lambda}$  in the left hand margin, to note the commencement of the first *κεφάλαιον*, if it ever was there, seems now to be buried beneath the upper writing.  
line 3 (of text) *ηξανε* as printed, not —*εν*.
- xvi. line 4. The reading of the MS. is either *Κυρινιον*, or else *Κυρηνου*, certainly not *Κυρηνιον*: the cross strokes of **N** and of **H** (if that letter were there) have disappeared, and it is difficult to form a judgment from the distance apart of the upright lines, whether **N** was formed by the two middle or the two latter of the upright strokes: the latter *seems* to my eye to be probably the case. The reparation of vellum for palimpsest use often causes it to shrink unequally, so that the space between upright lines is no *certain* guide.
- xvi. verso. Obscure.
- xvii. the head line of the second *κεφάλαιον*, below a portion of *Catena*.
- xviii. line 6, *ευδοκια: (sic)*, *clearly* without any correction, so that the MS. could never have read *ευδοκias*.
- xix. xix. verso, and xx., all contain chap. ii. 21, thus repeated: in the margins of xix. and xix. verso, the section  $\overline{\text{I}}$  is noted, but it has been erased: xx. has no notation of any section.
- xx. verso. The notation  $\overline{\text{B}}$  of the larger section (the *Capitulatio Vaticana*) stands thus small *over* that of the 83rd, referring to the *Catena*.
- xxi. verso contains part of what had been given in xxi.
- xxii. verso obscure. The notation **ITZ** of the *Catenary* section appears to be in the



- FOLIO
- margin by the side of  $\overline{\Lambda}$  (which marks the fourth *κεφάλαιον*), but it is now hardly traceable.
- xxiii. verso and xxiv. The *κεφάλαιον*  $\overline{\zeta}$  in the first of these pages stands marked as if it began in the middle of iii. 7, and in the other at the beginning of ver. 14: it is commonly marked at the beginning of ver. 10, a part defective in Cod. Zacynthius.
- xxiii. verso, line 5, half buried in the binding.
- xxiv. head line between Catena and text.
- xxv. verso, lines 8–11 obscure.
- xxvi. and xxvi. verso, obscure.
- xxvi. head line of *κεφ.*  $\overline{\zeta}$  at top of page, with Catena below it.
- xxvii. verso, obscure. The notation  $\overline{\text{KFI}}$  just traceable before line 9.
- xxviii. obscure.
- xxix. head line at top of page.  
lines 2 and 3 of text a little torn.
- xxix. verso, obscure. Line 7 slightly torn.
- xxx. obscure. Head line of *κεφ.*  $\overline{\Theta}$ , above text. After *πετρον* the letters *του...ου* are traceable, though erased as well as the intermediate letters.
- xxx. verso. Head line of *κεφ.*  $\overline{\Gamma}$  at the top of the page.
- xxxi. obscure. Head line of *κεφ.*  $\overline{\text{IF}}$  at the top of the page, erased.
- xxxii. verso, obscure. The head line is at the top of the page, partly erased; but it seems certainly to read *του τελωνην*, a *primâ manu* (the termination perhaps taken from ver. 27).
- xxxiii. obscure.
- xxxiv. verso, obscure.
- xxxvi. obscure. Part of ch. vi. 24, in this *and* the next page.
- xxxvii. line 2 *εχρους*, *sic.* not *εχθρους*.
- xxxvii. verso, obscure.
- xxxviii. obscure; especially lines 8, and 11, 12. The notation  $\overline{\text{FMZ}}$  apparently erased.
- xxxix. verso, obscure.
- xl. obscure, especially line 12. The notation  $\overline{\text{ME}}$  on the left hand side of the page very faint.
- xl. verso. Line 1, *κολεκτουοφθαλμου* repeated from the preceding page; and the two last lines repeated in the next page.
- xli. verso, obscure.
- xlii. obscure. *τας* at the end of the page appears to have been erased.
- xliii. the head line of *κεφ.*  $\overline{\text{IF}}$  above the text.
- xliii. verso, obscure.
- xliv. line 9,  $\overline{\Gamma}$  added smaller above the line.
- xliv. verso, obscure. No number prefixed to the head line of *κεφ.*  $\overline{\text{K}}$ , which stands at the top of the page.  
line 8 (of text),  $\overline{\text{NF}}$  on the left hand margin apparently erased, as also is  $\overline{\text{K}}$  before line 10.  
line 11, especially obscure.  
line 12, *ο* before *ιωαννης*, added small by a corrector.

## FOLIO

- xlv. obscure, especially lines 2, 3, 4, and 8.  
 xlv. verso, line 13, *τους* added in margin smaller.  
 xlvi. line 4, *τριφη* thus, not *τροφη*.  
 xlvii. obscure.  
 xlvi. verso, head line at top of page.  
 line 2 of text obscure.  
 † before  $\text{NS}$  is almost entirely cut off; a little bit shows that it *was* there.  
 l. obscure.  
 lii. the notation  $\overline{\text{H}}$  and  $\overline{\text{G}}$  in the margin very faintly traceable.  
 lii. verso, obscure.  
 liii. obscure.  
 liv. verso, obscure.  
 lv. verso, obscure.  
 lvi. obscure. Line 2, *o* (in *στ*) apparently erased.  
 lines 5, 6, 7, peculiarly obscure.  
 lvii. line 3, *apro a primâ manu, vro a correctore*.  
 lvii. verso, obscure.  
 lviii. obscure.  $\text{N}$  at the beginning of line 4, afterwards erased.  
 lix. obscure (lix., lix. verso, and lx., all contain the same passage).  
 lx. the notation in the marg.  $\overline{\text{A}}$ , quite small.  
 lxi. obscure. The numeral  $\text{zE}$  in the margin very faint. Lines 1, 2, *τετραρχης*  
*a primâ manu: a* deleted by a corrector.  
 lxi. verso. The head line at the top of page.  
 lxii. verso. A repetition of part of the contents of lxii.  
 lxiii. obscure.  
 lxiv. the numeral  $\overline{\text{A}}$  stands twice; opposite the beginning of line 1 it appears to have  
 been erased, and it is so obscure that it was omitted in the *printed* page; see  
 lxiv. verso, obscure. [the facsimile.  
 lxv. obscure.  
 lxvi. contents same as part of lxv. verso, but with a variation of reading.  
 lxvi. verso. Head line at top of page.  
 lxvii. obscure; contents same as lxvi. verso.  
 lxviii. the upper part of this folio is gone, and is supplied in making the later book with  
 a piece of paper.  
 lxviii. verso, obscure. The third line torn near the beginning.  
 lxix. verso, obscure.  
 lxx. obscure. Head line in red at top of page.  
 lxx. verso, part of preceding page repeated.  
 lxxi. verso, obscure.  
 lxxii. obscure. Line 5, a hole at end; not clear whether  $\text{O}$  were there or not.  
 lxxiii.  $\overline{\text{A}}$  apparently in margin, put for  $\overline{\text{B}}$ .  
 lxxiii. verso, obscure. Head line in red at top of page; scratched out, and numeral at  
 the beginning gone. The notation  $\text{OA}$  appears very faintly on each side the  
 text.  $\overline{\text{A}}$  in red.  
 line 4, at end very obscure; but  $\overline{\text{KE}}$  does not appear to have been there.

## FOLIO

- lxxiv. obscure. The notation in the margin of this and the next page in red.  
 lxxv. head line in red (*περι* omitted). Notation  $\overline{\lambda\lambda}$  in the margin in red.  
 lxxv. verso, obscure; especially line 5.  
 lxxvi. obscure.  
 lxxvii. verso, obscure.  
 line 7,  $\overline{\Pi\Omega}$  in the margin, hardly traceable.  
 lxxviii. obscure.  
 lxxix. obscure.  
 lxxx. part of the preceding page repeated.  
 lxxx. verso, obscure.  
 lxxxi. obscure.  
 lxxxii. verso. Head line of *κεφ. λε* in red, close above the text.  
 lxxxii. contents the same as lxxxi. verso.  
 lxxxii. verso, obscure.  
 lxxxiii. obscure. Numeral in marg. hardly traceable.  
 lxxxiv. contents also included in the next page.  
 lxxxv. verso, obscure. Head line in red at the top of page.  
 lxxxvi. head line at top of page in red.  
 lxxxviii. head line at top of page in red.  
 xi. 27, the final  $\lambda$  of  $\epsilon\pi\tau\alpha\rho\alpha\lambda$  added \*\*, smaller.  $\beta\alpha\kappa\tau\alpha\lambda$  sic;  $\kappa\lambda$  omitted.  
 lxxxviii. verso. Head line without any number in red, at top of page.  
 lxxxix. lower half only of a folio.  
 lxxxix. verso, obscure.

In these Notes, I have given my own observations on places of peculiar difficulty in the MS.: many of them I should have had to mark in the printed edition as illegible, had it not been that I was allowed the use of this MS. far from the obscurity of London, so that I was able again and again to examine each point of doubtful reading. Even the letters almost buried in the binding I was able to decipher by observing at least a portion of each.

I have not thought it needful to remark on the orthography of the MS. further than to say that it is carefully retained. I would only here observe, that as to interchange of vowels, and other defects,  $\Xi$  is much more correct than many, or perhaps than most documents of the same antiquity. While the history of the MS., before it passed into the hands of Prince COMUTO, is buried in obscurity; it is at least worthy of note that this is the only Greek New Testament MS. which seems to have come to us from Greece itself; Egypt, Constantinople, and Mount Athos, having been, it seems, the ordinary localities from which our Libraries in Western Europe have been furnished with these precious documents.

It may be useless to hazard conjectures, but so far as may be learned from the *Catena*, it may be evident that wherever this MS. was written (or else that from which it was copied), the name and teaching of CYRIL of Alexandria was held in high estimation: also the five citations of SEVERUS, and the careful mode in which he was designated *a Saint*, and *Archbishop of Antioch*, indicates an admission of his claims, and as a consequence, an adhesion to his *Monophysite* teaching. It need hardly be said that there is nothing in the *readings* of this MS. which show any doctrinal bias: rather, the locality of the Scribe may be con-

jectured, if perhaps, the names and their use should afford a clue to any one who possesses accurate acquaintance with these things.

The *erasure* of the name of SEVERUS is worthy of notice; for whatever be the date of the MS., this alteration seems to have been made by some one who stood in fear of the edict of Justinian, against all who possessed or transcribed the writings of Severus. The scribe of  $\Xi$  evidently gave him the Ecclesiastical honour that he claimed as Archbishop of Antioch;\* so that whether the selection of passages proceeded from him, or whether he copied an older Catena (if indeed any such existed), the leaning towards the Severian branch of the Monophysite school is manifest. In the year 536, under the emperor Justinian, Mennas, Archbishop of Constantinople, exerted himself to root out Monophysitism wherever his influence extended: the law of Justinian, in confirmation of the decree of the local synod (*σύνοδος ἐνδημοῦσα*), not only put forth enactments against the persons of the Monophysite party, but also against the *writings of Severus*: these were to be burned, and no one was to possess or copy them; the penalty against any one who dared to transcribe them was the *loss of his right hand*.†

It might be difficult to show how long this legislation of the sixth century produced practical effects; but in whatever age this MS. was altered by the erasure of the name of Severus, then at least there seems to have been still a dread of the law of Justinian. The alteration is as significant as is the difference between the *republican* (or rather *Cromwellian*) and *Royal* copies of Walton's Polyglot. The MS. might have been written by some one who was ignorant of the proscription of the name of Severus, or it might have been copied in some place in which the edict was not enforced; but at least the writer himself, or some subsequent possessor, showed his caution by the erasure of the forbidden name. That this was done out of caution, and not as anathematizing Severus, seems to be clear, because it is the *name* that has suffered, while the extracts from his works are uninjured.

It is worthy of inquiry if  $\Xi$  may not have been really written before the synod of the year 536, and whether the erasure of the name of Severus did not take place in consequence: this might perhaps be determined if we could be sure *when* the law of Justinian fell into desuetude.

I hope that whenever any competent scholar shall reconsider the whole subject of Greek Palæography, this MS. will receive a due share of attention. On the one hand, the confined letters of the Catena suggest the eighth century; while those of the Text are such as we have been accustomed to ascribe to the sixth, and the general absence of accents and breathings, even from the Catena, seems hardly compatible with the later date. The edict of Justinian, and the erasure of the name of Severus, if taken alone, would make the sixth

\* Severus succeeded Flavian in the See of Antioch, A.D. 512: he was expelled seven years afterwards because of his Monophysite tenets.

† A. D. 536.—Ἡ διάταξις Ἰουστινιανοῦ βασιλέως κατὰ Ἀνθίμου Σενήρου Πέτρου καὶ Ζωορᾶ.

καὶ ὡσπερ οὐκ ἔξεστι τὰ Νεστορίου γράφειν ἢ κεκτῆσθαι βιβλία, διότι τοῖς πρὸ ἡμῶν αὐτοκράτορσιν ἐν ταῖς ἐαυτῶν διατάξεσιν ἔδοξε τοῖς παρὰ Πορφυρίου κατὰ Χριστιανῶν εἰρημένοις ὁμοία καθεστάναι· οὕτω μῆτε τὰ Σενήρω ῥηθέντα τε καὶ γραφέντα μενέτω παρὰ τινι Χριστιανῶ· ἀλλ' ἔστω βέβηλα καὶ ἀλλότρια τῆς καθολικῆς ἐκκλησίας· πυρὶ τε φλεγέσθω παρὰ κεκτημένων εἰ μὴ βούλονται κινδυνεύειν οἱ ταῦτα ἔχοντες· γραφέσθω τε παρὰ μηδενὸς τὸ λοιπόν, μηδὲ τῶν εἰς κάλλος μηδὲ τῶν εἰς τάχος γραφόντων, μηδὲ ἄλλου τινὸς τῶν πάντων, εἰδότες ὡς ἀποκοπὴ χερὸς ἔσται τοῖς τὰ ἐκείνου γράφουσιν ἢ ποιή.— (Hardouin, Concilia. ii. 1408.)

century *probable*, and it is worthy of note that the authors cited were all of them previous; so that there is no contradiction on the ground of anachronism.

But I am not anxious to vindicate a very high antiquity for  $\Xi$ ; for this is a point of hardly any importance in comparison with that of the *goodness of the text*. I only suggest the reasons which make it difficult for me to consider the eighth century (which I at first supposed) to be a settled point, though the more *probable* date. The character of the Text will speak for itself (as indeed it has already), to those who have a true knowledge of MSS., of their readings and affinities, as shown by "Comparative Criticism."

Though  $\Xi$  contains but a small portion of the inspired volume of the New Testament, its maintenance of the ancient readings in that small portion supports that class of text in all other parts; just as a column of an ancient temple may show the kind of building to which it belonged, and may be used to vindicate the true proportions of the particular order in its best examples. I do not think that there is any ancient MS., of which the text has *yet* been published, which exhibits more important readings, or is in proportion to its extent a more valuable contribution to Sacred letters than this CODEX ZACYNTHIUS.

During the last twenty years, far more has been done for obtaining an *exact* knowledge of the readings of the Greek New Testament MSS., by means of *complete* collations and transcripts, than was the case in all preceding ages taken together. The first to be mentioned in connection with such services is Professor TISCHENDORF, who has laboured not only in the accurate collation of many of the MSS., but who has transcribed and published the texts of more than all his predecessors unitedly had done; and besides these important services, he has himself brought to light valuable MSS.; the most remarkable and important of which, the *Codex Sinaiticus*, ranks as one of the first, both in antiquity and value—a discovery which can hardly be over-estimated in importance, the publication of which is earnestly looked for by all who value Critical Studies. Services such as those of Professor TISCHENDORF can hardly be too highly appreciated; they are so extensive, and belong to so many departments, that it is only cause for astonishment that one man can have accomplished so much. The actual publication of the MS. which he was successful in procuring at Mount Sinai is the one great service now ardently expected from his hands.

To mention my own collations immediately after those of TISCHENDORF, may seem as if I were claiming too high a place for my own services. Let me then at once say, I have discovered no MSS.; I have chemically restored none except the valuable Codex Dublinensis (Z of St. Matthew), and I have edited the text of none but that which I am now giving to the public. My labour has been that of collating, as carefully as I could, every known and accessible ancient MS. which contains any part of the Greek New Testament: there are thus few such that I have not used, while some later copies have also been collated; and in this manner my collations, and those of TISCHENDORF, mutually aid, by correcting or confirming one another, to produce absolute certainty as to the text handed down to us in the ancient copies. Besides MSS., far more of my time and attention has been devoted to the re-examination of the *ancient versions*, so as to collect and arrange their readings accurately, and also to the citations of the ante-Nicene Ecclesiastical writers. I have sought to demonstrate the value of authorities by *Comparative Criticism*. I have to say, that in the case of MSS. which we both have collated, TISCHENDORF generally preceded me; and that my collations were made without any consciousness on my part that I had been thus anticipated. The results of my collations, as several can testify, have already

been freely used by Christian scholars: I desire to labour for the common benefit of all who feel the importance of such studies. My obligations to TISCHENDORF are very great: I trust that he may see that no one wishes to detract in the slightest degree from his deserts, by mentioning what he has himself done, or what at any time he intended to do. When any misunderstanding does arise, it is more likely, I think, to be removed by an explicit statement, in a Christian spirit, of facts, or impressions about facts, than by any form of discussion.\*

The labours of the Rev. F. H. SCRIVENER have been mostly directed to the *later* Greek MSS.; many of these he has collated with a care and diligence previously unapplied to documents of this class: and thus, while much of his toil might seem to produce but little *striking* result, he has shown the true character of several of these MSS., and he has thus drawn attention to certain documents which, though not of great antiquity in themselves, are of great importance as to the character of their text. Besides the collation of cursive MSS., and the accurate publication of their results, Mr. SCRIVENER has also rendered good service to sacred learning by his excellent edition of the CODEX AUGIENSIS (F) of St. Paul's Epistles in Greek and Latin. We may expect from his careful toil still more fruit in the field of collation; many of the MSS. thus examined may have but little value in the eyes of those who rest on ancient evidence; but amongst them there are the few whose importance would be unknown if it were not for such labour as that of Mr. SCRIVENER.†

Those who know the loose condition of the collations of MSS. twenty years ago will sustain my assertion that more has been done in this short interval than ever before: in 1840, the text of a *few* MSS. which had been *published*, was known (or at least *might be* known); in 1860, EVERY known and accessible ancient document has been collated independently by different scholars, so that there is hardly a point of uncertainty; many MSS. have been published, so that their text is common property; and several of the best cursive MSS. have been accurately collated, and the general character of these documents is far better known. I am thankful to have been permitted to be one of those who have laboured to this end. The results already attained are such as I dared not hope for twenty years ago.

I have now to mention those to whom I have to acknowledge my obligations in connection with the CODEX ZACYNTHIUS.

\* It would be a mere affectation of simplicity, if I were to write as supposing that those who may read this, are unaware that TISCHENDORF has made statements respecting the publication of R of the Gospels, and D of the Epistles, which are as I believe based on misapprehension. I hope that he may himself see that he has charged me groundlessly. In the "*Additions*" to Horne's Introduction, vol. iv. (just added to the re-issued impression), p. 765, *foot note*, and p. 766, I have referred to the subject as far as I think needful. His letters are in my hands; and I wish so far to value them as the expressions of kindly feeling, and the acknowledgement that I did render some service to him by communicating my collations (as indeed he has stated in print), as to overlook the remarks which he has since put forth, and which I hope that he may wish unsaid.

I have spoken of TISCHENDORF's *Codex Sinaiticus*, and his published "*Notitia*," at the end of the same additions, pp. 775-85.

† We may still expect much benefit to Sacred Criticism from Mr. SCRIVENER's farther collations.

[Since the above was written, I have heard that he is likely to publish the text of Codex Laudianus, E, of the Acts: this will be of much value, as that MS. requires re-examination: also that he intends to re-edit, with more care than was bestowed on Kipling's edition, the most important Codex Bezae.]



To Dr. PAUL DE LAGARDE\* I am indebted for the knowledge of its existence; I am under obligation to the Rev. JOHN MEE and Mr. KNOLLEKE for information and aid in connection with my application to the COMMITTEE of the BRITISH and FOREIGN BIBLE SOCIETY, and to the COMMITTEE for their kindness in permitting me to use the MS. *here* at Plymouth, for some months, and in again placing it in my hands for final examination, and for the preparation of the facsimile now lithographed.

The TRUSTEES of the BRITISH MUSEUM, and especially the Rev. WILLIAM CURETON, D.D., deserve my thanks for their loan of the ALEXANDRIAN Types, which are their property, in order that the CODEX ZACYNTHIUS might appear in an ancient form.

To the Rev. FENTON J. A. HORT, M.A., Vicar of St. Ippolyts, Herts (and formerly Fellow of Trinity College, Cambridge), my thanks are due, and also those of all who use this volume, for the labour which he bestowed in reading the proof sheets, independently of my doing so also, as they passed through the press. His services give me greater confidence in the accuracy of the printed edition of  $\Xi$  than *could* have been the case if I had only depended on my own eyes in correcting the proof sheets: all passed besides under his examination; and this service has been of that sort which to me was most useful and satisfactory at the time, and the permanent benefits of which remain with those who read the text now edited.†

\* Dr. DE LAGARDE gives the following list of his published works:—

- Didascalia Apostolorum Syriace. 1854.
- Reliquiae Juris Ecclesiastici Antiquissimae Syriace. 1856.
- Eaedem Graece. 1856.
- Analecta Syriaca. 1858.
- Ad Analecta Syriaca Appendix Arabica. 1858.
- De Geoponicon Versione Syriaca. 1855.
- De Novo Testamento ad Versionum Orientalium fidem edendo Commentatio. 1857.

B. G. Trübner, Leipsic; Williams and Norgate, London.

These works are specified at the end of "Hippolyti Romani quae feruntur omnia Graece, e recognitione Pauli Antonii de Lagarde." Leipsic and London, 1858. This is a convenient edition of the remains of Hippolytus; amongst which Dr. de Lagarde has given the spurious work, "De mundi consummatione et de Antichristo;" the *Philosophumena* are omitted, as well as "De Charismatibus," and the Fragments in *Proverbia*, published by ΜΑΙ (*Nova Patrum Bibliotheca*, tom. vii. pars 2. 71-76).

[Dr. DE LAGARDE has since published, "Titii Bostreni contra Manichaeos libri quatuor Syriace." Berlin, 1859: and "Clementis Romani Recognitiones Syriace." Leipsic and London, 1861. These Syriac translations of these works of Clement and Titus are the first and second in the Nitrian MS. (British Museum, No. 12, 150). The third work in the same MS. is Eusebius on the Theophania, published by Dr. LEE, 1842 (with a translation into English, 1843); the last is the History of the Martyrs of Palestine, just edited, with a translation, by Dr. CURETON (1861). The date of this Syriac MS. is A.D. 411; its very remarkable history is given by Dr. CURETON in the Preface to his edition of the Festal Letters of Athanasius, p. xv. (1848). "The several works contained in it are now all printed, and thereby rescued from the chance of being lost for all future time." Eusebius's History of the Martyrs of Palestine is that to which he refers in his Ecclesiastical History, book viii.: its existence, as a work separate from the Compendium inserted in different places in most copies of the Ecclesiastical History, was unknown prior to the discovery of the Syriac copy. (It will be remembered that it was in the Nitrian MS., No. 14,451\*, Dr. CURETON discovered that *most important* ancient version, the CURETONIAN SYRIAC GOSPELS.) Dr. DE LAGARDE's edition of the Apocryphal Books in Syriac has just been announced.]

† Mr. HORT is engaged, in connection with the Rev. BROOKE FOSS WESTCOTT, M.A., formerly Fellow of Trinity College, Cambridge (author of "the History of the Canon of the New

In the facsimile tracing of one page of the MS. I have given the older writing only as it would have appeared before the vellum was devoted to its later use. The different form of the letters in the text and the Catena will at once be seen. The reparation of the vellum to fit it for *palimpsest* use has, in the case of this, as well as some other MSS., somewhat distorted and twisted the lines, so that their original regularity is lost. Whenever the book is opened and unfolded, so as to restore it to the order of the ancient writing, leaf by leaf may be flattened and pressed so as to remove some of the present distortion of the lines; such for instance as that shown in lines 18 and 19 of the Catena in the facsimile, which are brought together from the refolding in the present binding. The existence of such distortion must be borne in mind in all the attempts made to read palimpsest MSS.; for otherwise the partially seen letters may be mistaken for others differing from them in size.

The passage from CYRIL in the Catena in the facsimile, will be found in *Mai Nova Patrum Bibliotheca*, tom. ii. p. 235, line 2 from bottom, to p. 236, line 28; there are these differences of reading: in line 4 (of the facsimile), MAI reads, τοῖς ἔδη προτετ.; line 6, μεμαρτύρηται; line 17, MAI omits τῆς after ἐπι; line 21, MAI reads κατὰ ἀληθ., and omits επεφην; line 28, MAI πᾶσα ἐξουσία; ib. τῆς γῆς; line 29, MAI omits αὐτοῦς, and presently after reads τοῦ υἱοῦ.

#### PALIMPSEST MANUSCRIPTS.

Some into whose hands this volume may come, will possibly ask for a definition of what is meant by a *Palimpsest* MS. Those who are familiar with such terms will excuse what may seem superfluous to them in such a point being stated.

In ancient times, when writing materials were scarce, it was not unfrequent to use the same substance, whether tablet or piece of vellum, more than once: and if the former writing were erased or washed out, it would be almost as suitable for such purposes as it had been at first. Montfaucon says (*Palaeographia Graeca*, 19, 20), "Usi sunt praeterea Veteres charta deletili, sive pugillaribus, ubi prius scripta abradere ac detergere, novaque substituere poterant. Hoc vero pugillarium genus *Palimpsestum* vocat Cicero ad Trebatium [Epp. ad Famil. vii. 18]; *Nam quod in Palimpsesto*, inquit, *laudo equidem parsimoniam; sed miror quod in illa chartula fuerit, quod delere malueris, nisi forte formulas tuas: non enim puto te meas epistolas delere ut reponas tuas.*" Plutarchus item *παλίμψηστον* simpliciter, alibique *βιβλίον παλίμψηστον* appellat, a ψάω, *rado, abstergo, deleo*. Alii *Palinxestum*, vel *Palinxystum* vocant a ξέω vel ξύω ejusdem significationis verbo. Hujusmodi vero pugillares ex membrana adornabantur, et spongiis, si quid prius scriptum erat, ita debebatur, ut ne vestigium quidem pristinae scriptionis remaneret. *Palimpsesta* item in *Tabulis ceratis* fiebant, *in quibus*, ait Quintilianus, *facillima est ratio delendi.*"

When Egyptian Papyrus was less in use in the manufacture of books, it is probable that the employment of palimpsest vellum became more habitual. This was often the case, not from disregard for the books which were destroyed when their material was employed for some new purpose, but because of the older volume having been worn out, or having in part become illegible. They were able to re-use their more expensive material in a way in which we cannot employ our old books. But it appears that a habit sprung up of destroying

Testament during the first four Centuries," "An Introduction to the Study of the Gospels," etc.), in the preparation of an edition of the Greek New Testament, with a revised Text.

\* The note of Manutius is "Palimpsestus membrana fuit iterum abrasa ut aliquid rursus in ea scriberetur."

books in order to use the vellum on which they were written for some new purpose which would have a more ready sale. Thus the Quini-Sext Council, A.D. 692, prohibits (Canon lxviii.) the destruction or cutting up of the books of the Old or New Testament, or of approved Ecclesiastical writers, for various purposes, especially for delivering them to those who are called *βιβλιοκάπηλοι*; unless, indeed, they had been rendered useless by moths, wet, etc. Probably we possess no palimpsest, the later writing of which belongs to so early a period as this.

It has been long known that in various libraries MSS. of the middle ages exist, which have beneath the plain and legible writing, traces of more ancient works. Thus, the Codex Ephraemi, at Paris, was long ago noticed as being written over large portions of the New Testament, and some of the Old; and about a century and a half since, many of its readings were deciphered by WETSTEIN. In 1762, KNITTEL read and edited from a Palimpsest in the Wolfenbüttel Library, portions of two MSS. of the Gospels (P and Q), and parts of the Gothic version of the Epistle to the Romans. At the end of the last century, Dr. BARRETT read much of St. Matthew's Gospel in the Dublin Palimpsest (Z), which he afterwards edited.

But it was reserved to the present age to examine Palimpsest MSS. with real care and attention, and indeed to *search* for earlier writing beneath that which proceeded from the hands of book-copyists of the middle ages. The written vellum stored in libraries has thus rendered to light its buried treasures, almost in the same manner as have the mounds of Nineveh or the plain of Babylon.

Forty years ago the palimpsest researches in the Ambrosian Library at Milan, carried out by the late Cardinal MAI, excited no small measure of attention and interest. Works long supposed to be lost were brought to light; and thus, from the Library already spoken of, and some others, there appeared, edited by MAI and others, such works as the Epistles of St. Paul in the Gothic version of Ulphilas, the Institutes of Gaius, and Cicero *De Republica*.

In the earlier researches of this kind, the chemical re-agents which were employed were such as to injure the vellum greatly: the object sought was to read in any way the older writing; and thus, to make the ancient ink again legible, infusion of galls was used, which made the whole of the MS. thoroughly unsightly. The mode adopted when FLECK obtained permission, at Paris, to apply chemical restoration to the Codex Ephraemi, was somewhat better: but it involved the separate immersion of each leaf in a certain tincture: the older writing was brought to light of a definite blue colour; but the vellum also received stains of various hues in almost every part. Happily it is now known that it is not needful thus to disfigure these precious ancient MSS.: minute and long continued attention will often succeed in deciphering Palimpsest MSS. without any chemical application: and where this is necessary, the vapour of the Hydro-sulphate of Ammonia suffices to combine with the Iron of the ancient Ink still remaining in the vellum; and thus the ancient letters are produced in a distinct green colour.

In examining palimpsests which have not been dealt with chemically at all, it often appears strange that the vellum should have been re-used, with letters of ancient writing so distinct in parts. The fact is that the vellum when re-prepared by washing out the ink, and then re-smoothing the surface, would show not a trace of the original black ink.\* But

\* It is generally found that those parts of re-used MSS., which had been written in *red*, are *entirely* effaced, so that not a trace of the vermilion colour remains: this CODEX ZACYNTHIUS is, however, an exception; perhaps from some peculiarity in the red ink employed, or possibly from the greater coarseness of the vellum.

in the course of ages, the iron in the ink shows itself in the red oxide which has been formed; and this it is that makes the twofold writing visible.

Sometimes the same vellum has been used repeatedly, so that there are traces of three or four writings one over the other.

Almost all palimpsests are fragmentary as regards the ancient writing. For when an old book was cut up to be re-used, much of the vellum might be unsuitable for a second preparation: such portions would of course be rejected and thus lost; while others might be employed in forming various new books: and those parts which remained together in a newly formed volume would be put together without the least regard to the ancient order.

At other times various parts of old books would be used in making one new one: thus the Wolfenbüttel Palimpsest, read by KNITTEL, contained in the older writing parts of two MSS. of the Greek Gospels, and part of the Gothic version of St. Paul's Epistle to the Romans, besides other fragments. A Syriac MS. in the British Museum (belonging to the treasures procured in the Nitrian valleys), had beneath it a large portion of St. Luke's Gospel in Greek (R), and a piece of Euclid, besides the part of the Iliad, read, transcribed, and edited by Dr. CURETON.\* A special reference to this edition of the Homeric part of that MS. may properly close these remarks on Palimpsest MS.; for the six pages lithographed in facsimile at the end of that volume, are the best representations of both writings in a palimpsest that I have ever seen. The black later writing, and the faintly visible ancient letters are *both* represented as the MS. *now* exhibits them: the part beneath the black Syriac writing will show how much care and attention are requisite in the attempt to read the original letters.

In the facsimile of  $\Xi$ , which I have given, I have not attempted to do more than to exhibit the original writing of the MS. as it was first written: in doing this I have been obliged to show the present distortion of some of the lines; but a sufficient notion may be formed of the original MS. It would have been far beyond any artistic powers of mine to have traced the later writing, as well as the ancient, so as to show how the MS. appears in its present state. But in fact, for this volume, occupied wholly with the ancient writing of  $\Xi$ , this might have been an object of interest, but not of importance.†

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I should have been glad to have possessed any information relative to Prince COMUTO, so as to have known *where* he obtained this MS. The inquiries which I made on the subject were fruitless: I now give the only notices which I have found of even his name.

In the very interesting Journal of the late ETIENNE DE GRELLET ‡ (better known in

\* Fragments of the Iliad of Homer from a Syriac Palimpsest. Edited by WILLIAM CURETON, M.A. [now D.D. and Canon of Westminster]. Printed by order of the Trustees of the British Museum, by Richard Taylor, MDCCCLII.

† Photography has been successfully applied to reproduce specimens of some MSS.; that of F (Codex Augiensis), as published by Mr. SCRIVENER may be specified. How far this would do for a Palimpsest may be doubted. For in these MSS. the ancient letters have often lost all *colour*; and both the writing and the vellum are of various shades of brown and yellow. Often too the letters on the opposite side of the vellum show through *more plainly* than those which belong to the side itself.

‡ Memoirs of the Life and Gospel Labours of STEPHEN GRELLET, edited by Benjamin Seebohm [vol. ii., p. 27; ed. 2. 1861], chap. xxxvi.

England and America as STEPHEN GRELLET), who was in the Island of Zante in September 1819, there is the following notice:—

“14th. We had this morning a visit from Prince COMUTO, with whom we had been before. He is a serious aged man. He went with us to a Meeting held at the Protopapa's, which was largely attended by the Greeks and English. Many of the clergy, and military and civil officers, were also present. There appeared to be an open door with them to receive what, in the love of Christ, we felt is our place to proclaim to them.”

In the life of WILLIAM ALLEN (who was with ETIENNE DE GRELLET at that time), this visit of Prince COMUTO is also mentioned under the same date, with a few particulars:—

“Prince COMUTO called, and was very kind and civil. He is an old man, and seems to have much influence; he speaks French, but Italian is the most common language here, next to Greek. We attended the Bible Committee, and I was glad that we were there, as a question arose respecting the propriety of distributing the present edition of the Greek [i. e. *Romaic*] Testament. Prince COMUTO condemned it in the strongest terms, and opposed its circulation. We asked the Proto-papa, who was in the chair, if the sense was affected by the badness of the language, but it was generally admitted that it was not; we then said, that although the language might not be classical, yet if the poor could understand it, they might still derive considerable benefit; and we stated with what eagerness it had been received in the different islands as we came along. This turned the scale, Prince COMUTO gave way; and ISAAC LOWNDES, who is placed here by the London Missionary Society, presented the Committee with seventy copies which had been sent from Malta, and which are to be distributed in the towns and villages. When the Committee broke up, I told Prince COMUTO that BAMBAS, at Scio, was engaged in making a translation of the Scripture lessons into good modern Greek; he exclaimed, it was one of the greatest things which could be done for Greece.”\*

I am indebted to THOMAS MACAULAY, Esq., of Leicester (third son of the late Rev. Aulay Macaulay), for a few particulars relative to General MACAULAY, his uncle: which I give in his own words, combining what he kindly communicated in different letters in answer to inquiries.

“General MACAULAY (whose Christian name was Colin) was a son (I believe the second) of the Rev. John Macaulay, who died [in 1789] Minister of Cardross, in Dumbartonshire, by his wife Margaret Campbell, daughter of “Campbell” of Inveressregan, Argyleshire. He was brother to the Rev. Aulay Macaulay, the well known scholar and antiquary, and also of Zachary Macaulay, consequently Uncle to the Historian, Lord Macaulay. General Macaulay served for about thirty years in India, in the Company's army; he was present at Seringapatam, and was one of Sir David Baird's companions in the well-known two years' imprisonment in Tippoo Saib's underground dungeon, where light was never allowed to penetrate. He was for many years on intimate terms with the late Duke of Wellington, and several letters addressed to him are to be found in Gurwood's and other published letters and dispatches of the Duke's.

“After his return from India in 1811, General Macaulay took very little part in public affairs. He sat in Parliament one Session for the Borough of Saltash, but took no part in any debate. For many years, and partly from his infirm state of health, very much of his time was passed abroad; and I know that he was at Zante about the year 1820, recollecting well his description of the vile abominations which he had witnessed there in the preparation of the dried fruit for the English market.

“General Macaulay was an extremely good scholar, of literary habits, with exquisite taste, and highly polished manners; and I have no doubt that he had a keen perception of the valuable nature of the document which he brought from Zante. Indeed the two things in which he took most interest were the success of the Foreign Bible Society and the Abolition of Slavery. To promote the one, he took advantage of his long residences on the Continent; and to assist the other, he accompanied the Duke of

\* Life of WILLIAM ALLEN, with selections from his Correspondence. Three volumes, 1846. Vol. 2, p. 122.

In the above citations, the name of the Prince is in each case printed CORNUTO, which I have corrected to COMUTO, as given by the Prince himself in Greek, and by General MACAULAY in Italian.

Wellington to the Congress at Verona, where proposals were submitted for the entire Abolition of the Slave Trade.

"He died at Clifton, in the year 1836, and was buried in the Church-yard of the old Church there."\*

In the "Life of William Allen," already referred to, mention is often made of General MACAULAY, and that at first while William Allen was also at Verona at the time of the Congress. General MACAULAY appears (ii. p. 275) to have reached Verona, October 18, 1822; his endeavours were earnest to use the Duke of Wellington's influence that the Slave Trade should be declared to be Piracy by the united voice of the Congress. Two days afterwards Mr. Allen writes, "General MACAULAY came in to say, that he was ordered to leave Verona to-morrow, having been sent for to the Police, and his permission to stay withdrawn. I advised him to lose no time in seeing the Duke of Wellington upon this extraordinary procedure." The next day the entry respecting General MACAULAY is, "the Duke has settled his business with the Police." As General MACAULAY was able to remain at Verona to urge the suppression of the Slave Trade, William Allen soon left: the Duke undertook to do what he could on behalf of this object, and also in relation to the sufferings of the Waldenses: on the former subject "the Duke said that he had received instructions to urge the matter of Piracy, and should certainly do so" (p. 279); and of the latter, "with regard to the Waldenses, he said that Canning had written to him on the subject, and it would come before Congress" (p. 282); and the writer also states that on "the subject of the persecution of the Waldenses, the Duke of Wellington informed me that he had received instructions from Canning, to remonstrate with the King of Sardinia" (p. 284).

These were the two objects which led General MACAULAY to remain at Verona, where he was encouraged by the countenance of the British Plenipotentiary there, and of the Foreign Secretary at home; both of whom considered the claims of humanity, and the rights of conscience, as understood by Protestant Christians, to be worthy of their support, even when Foreign Powers might be least disposed to admit either.

The CODEX ZACYNTHIUS is the only Uncial Palimpsest of the Greek Testament yet described of which the later writing is also Biblical. Perhaps a more full examination of Lectionaries, and other Greek Testament MSS., written from the twelfth to the fourteenth century, would bring to light portions of the Sacred Text in ancient writing, preserved for our use like this, in the Providence of God, by being buried.

S. P. TREGELLES.

PLYMOUTH, *Christmas*, 1860.

\* The following is all the inscription on his tombstone, on the north side of the old Church at Clifton:—"Sacred to the Memory of Lieut.-General COLIN MACAULAY, who departed this Life February 20th, 1836, aged 76 Years."



## P O S T S C R I P T.

THE PREFACE was drawn up soon after the text of the MS. was printed, and the greater part was in the printer's hands, several months ago. Had this not been the case, I should have been unable to do what was needed in order to place the text of  $\Sigma$  in the hands of those who may value critical studies. Severe illness has made me incapable for several months of doing anything which requires mental or bodily exertion.

It was soon after I had completed all the preparations for issuing the second portion of my Greek Testament that I was thus attacked. I am thankful that I had previously been able to complete the Four Gospels, which have been issued (or may be issued) to those whose subscriptions have been sent (or yet may be sent) to me direct.

I wish thus to mention what has caused delay in the publication of this CODIX ZACYNTHIUS; and also that it has been only this severe visitation which has prevented the publication of the MURATORIAN CANON (of the second century), the oldest list of the New Testament books (kindly undertaken for me by the University of Oxford), in a *facsimile*, with notes. My Greek Testament has of course been suspended from the time that the Four Gospels were completed. I trust, however, that by the mercy of Almighty God, such measure of health and mental ability may yet be granted to me, that I may, after a while, continue and *properly complete* this edition of the Text of the New Testament from Ancient Authorities. I trust that I may find the labour of so many years not left unfinished.

I understand that the Committee of the British and Foreign Bible Society will cause the CODIX ZACYNTHIUS to be properly bound in the order of the ancient writing.

It is some satisfaction to me now to be able to state that the desire, which I expressed (p. xix, foot note), that Professor TISCHENDORF might see that he had acted under misapprehension in the charges which he made against me, has been realized: he now writes to me in a wholly different tone. It is well that there should now be no expressions connected with the editing of Holy Scripture, such as were indulged in by Wetstein or Matthæi. All may make mistakes; but such mistakes need not be supposed to spring from any wrong motives: those who charge others *may perhaps* be themselves in the wrong; but let us always be ready to receive candid explanations so as if possible to remove causes of dissension, and maintain that Christian spirit which should be connected with Christian studies.

S. P. T.

PLYMOUTH, *June 29*, 1861.

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ΤΟΥ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ

Ἡ̅ ΚΑΙ ΤΟΙ ΠΩΣ ΜΑΛΛΟΝ ΕΔΕΙΤΟΥΣ ΜΑΦΗΤΑΣ ΤΟΙΣ ΑΠΑΝΤΑΧΟΣ ΕΚΗΡΥΤΤΕΙΝ ΑΥΤΟΝ·  
 ΤΟΥΤΟ ΓΑΡ Η ΝΕΡΓΟΝ ΤΩΝ ΠΑΡΑΥΤΟΥ ΠΡΟΚΕΧΕΙΡΙΣ ΜΕΝΩΝ ΕΙΣ ΑΠΟΣΤΟΛΗΝ· ΑΛΛ'  
 ΩΣ ΦΗΝ ΕΙΝ ΤΟ ΓΡΑΜΜΑ ΤΟ ΙΕΡΟΝ ΚΑΙ ΡΟΣ ΠΑΝΤΙ ΠΡΑΓΜΑΤΙ· ΕΔΕΙΤΟΙΣ ΠΑΡΕ  
 ΑΥΤΟΥ ΚΗΡΥΓΜΑΣΙΝ ΑΙΚΟΛΟΥΦΗΣΑΙ ΤΑ ΛΕΙΠΟΝΤΑ ΤΟΙΣ ΗΝ ΠΡΟΤΕ ΤΕΛΕΣΜΕ  
 ΝΟΙΣ· ΤΟΥΤΟ ΑΕ ΗΝ Ο ΣΤΡ̅Σ· ΤΟ ΠΑΦΟΣ· Ο ΚΑΤΑΣΑΡΚΑ ΦΑΝΑΤΟΣ· Η ΕΚ ΝΕΚΡΩΝ  
 ΑΝΑΣΤΑΣΙΣ· ΤΟ ΜΕΓΑΛΟ ΚΑΙ ΕΞ ΑΙΣΙΟΝ ΑΛΗΦΩΣ ΣΗΜΕΙΟΝ· ΔΙΟΥ ΜΕ ΜΑΡΤΥΡΕΙΤΑΙ  
 Φ̅ΣΩΝ ΑΛΗΘΕΙΝΟΣ ΚΑΙ Υ̅Σ ΚΑΤΑΦΥΣΙΝ ΤΟΥ Φ̅ΥΚΑΙ ΠΡ̅Σ ΕΜΜΑΝΟΥΗΛ· ΤΟ ΓΑΡ

ΟΛΩΣ ΚΑΤΑΡΓΗΣΑΙ· ΦΑ  
 ΝΑΤΟΝ ΚΑΙ ΑΝΑΤΡΕ  
 ΨΑΙ ΤΗΝ Φ̅ΘΟΡΑΝ·  
 ΚΑΙ ΙΣΚΥΛΕΥΣΑΙ ΤΟΝ  
 ΑΔΗΝ· ΚΑΙ ΙΚΑΤΑΛΥ  
 ΣΑΙ ΤΟΥ ΔΙΑΒΟΛΟΥ ΤΗΝ  
 ΤΥΡΑΝΝΙΔΑ· ΚΑΙ  
 ΕΙΣ ΜΕΣΟΥΠΟΙΗΣΑΙ  
 ΤΗΝ ΜΑΡΤΙΑΝ ΚΑΙ  
 ΑΝΟΙΞΑΙ ΤΟΙΣ ΕΠΙΤΗΣ  
 ΓΗΣ ΤΑΣ ΑΝΙΠΛΑΣ

Ἡ̅ ΟΙ ΔΕ ΑΠΟΚΡΙΘΕΝΤΕΣ ΕΙΠΟΝ  
 Ἡ̅ ΙΩΑΝΝΗΝ ΤΟΝ ΒΑΠΤΙΣΤΗΝ·  
 ΑΛΛΟΙ ΔΕ ΗΛΙΑΝ· ΑΛΛΟΙ ΔΕ ΟΤΙ  
 ΠΡΟΦΗΤΗ ΤΙΣ ΤΩΝ ΑΡΧΑΙΩΝ  
 ΑΝΕΣΤΗ· ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ·  
 Ἡ̅ ΜΕΙΣ ΔΕ ΤΙΝΑ ΜΕΛΕΓΕΤΕ ΕΙ  
 ΝΑΙ· ΠΕΤΡΟΣ ΔΕ ΑΠΟΚΡΙΘΕΙΣ

ΕΙΠΕΝ· ΤΟΝ Χ̄Ν ΤΟΥ Θ̄Υ·  
Ο ΔΕ ΕΠΙ ΤΙ ΜΗ ΣΑΥΤΟΙΣ ΠΑΡΗΓ  
ΓΕΙΛΕΝ ΜΗ ΔΕ ΝΙ ΛΕΓΕΙΝ ΤΟΥΤΟ·

ΕΙΠΩΝ·

ΜΥΣΤΗΡΙΟΝ ΑΧΡΙ ΣΑΝ ΟΣΥΜ ΠΑΣΤΗΣ ΟΙΚΟΝΟΜΙΑΣ ΛΟΓΟΣ ΕΙΣ ΤΟ ΔΥΤΩ ΠΡΕΠΟΝ ΕΞΕΛ  
ΦΗ ΠΕΡΑΣ· ΤΟΤΕ ΓΑΡ ΕΓΗΓΕΡ ΜΕΝΟΣ ΕΚ ΝΕΚΡΩΝ ΑΠΟ ΓΥΜΝΟΥΣ ΦΑΙΤΟΙΣ Α ΠΑΝ  
ΤΑΧΟΣ ΕΓΗΣ ΠΡΟΣ ΤΕΤΑΧΕ ΤΟ ΜΥΣΤΗΡΙΟΝ· ΠΡΟΦΕΙΣ Α ΠΑΣΙ ΤΗΝ ΕΝ ΠΙΣΤΕΙ ΔΙΚΑΙ  
ΩΣΙΝ· ΤΗΝ ΔΙΔΑΧΤΟΥ ΑΓΙΟΥ ΒΑΠΤΙΣΜΑΤΟΣ ΚΑΤΑΡΣΙΝ· ΕΦΗΓΑΡ Ε ΑΘΦΗ ΜΟΙ Ε  
ΞΟΥΣΙΑ ΠΑΣΑ ΕΝ ΤΕΙ ΟΥΝΩ ΚΑΙ ΕΠΙ ΓΗΣ· ΠΟΡΕΥΦΕΝ ΤΕ ΣΜΑΦΗ ΤΕ ΥΣΑΤΕ ΠΑΝΤΑ ΤΑ  
ΕΦΗΝ ΒΑΠΤΙΖΟΝΤΕΣ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ Π̄ΡΣ ΚΑΙ ΤΟΥ ῩΙΟΥ ΚΑΙ ΤΟΥ ΑΓΙΟΥ Π̄ΝΣΚ

ΓΗΣ ΤΑ ΣΑΝ Ω ΠΥΛΑΣ  
ΚΑΙ ΟΥΝ ΑΤΑΙ ΤΗΝ ΓΗ  
ΟΥΝ Ω· Φ̄Ν ΟΝ ΤΑ ΚΑ  
ΤΑ ΛΗΦΕΙΑΝ ΕΠΕΦΗΝ  
ΑΠΕΦΗΝ ΕΝ ΑΥΤΩΝ  
ΟΥΚ ΟΥΝ ΕΝ ΚΑΙ ΡΩ  
ΚΕΛΕΥΕΙ ΣΙ ΓΗΣ ΑΙ ΤΟ

ΤΑ ΕΞΗΣ·

*A. P. Froegelles*  
Dec. 17. 1880.



iii.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ

ⲁ Ⲓ ⲈⲡⲈⲒΔⲎⲤⲤⲞⲘⲘⲐⲒⲤⲤⲈⲤⲈⲒⲤⲞⲘⲎ ⲫ ⲁ [i. 1]  
ΛⲎⲘⲤⲘⲤⲘⲐⲒⲒⲒⲤⲤⲐⲤⲐ

iii. verso.

ⲤⲤⲐⲤⲞⲘⲎⲤⲤⲤⲤⲎⲤⲤⲞⲤⲤⲞⲘⲎ  
Ⲉ ⲈⲤⲤⲞⲘⲎⲤⲤⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ [2]  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎ

iv.

Ⲉ ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ [i. 2]  
ⲞⲐⲘⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ

iv. verso.

Ⲥ ⲈⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ [i. 3]  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
Ⲥ ⲈⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ [4]  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ

ⲫ Ⲃ ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ [i. 5]  
ⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎⲤⲤⲞⲘⲎ  
ⲤⲤⲞⲘⲎ



v.

ᾠ̅ ΙΕΡΕΥΣΤΙΣΟΝΟΜΑΤΙΖΑΧΑΡΙΑΣ [i. 5]  
 ἱ̅ ΕΞΕΦΗΜΕΡΙΑΣΒΙΑ·ΙΚΑΙΓΥΝΗ  
 ΛΥΤΩΕΚΤΩΝΘΥΓΑΤΕΡΩΝΑΡῶ  
 ΙΚΑΙΤΟΟΝΟΜΑΛΥΤΗΣΕΛΙΣΑΒΕΤ  
 ΗΣΑΝΔΕΔΙΚΑΙΟΙΑΜΦΟΤΕΡΟΙ [6]  
 ΕΝΩΤΤΙΟΝΤΟΥΘΥ

v. verso.

ἱ̅ ΠΤΟΡΕΥΟΜΕΝΟΙΕΝΤΑΣΑΙΣΤΑΙΣ [i. 6]  
 ΕΝΤΟΛΑΙΣΚΑΙΔΙΚΑΙΩΜΑΣΙΝΤΟΥ  
 ΙΚΥ̅ΑΜΕΜΠΤΤΟΙ·ΙΚΑΙΟΥΙΚΗΝΑΥΤΟΙΣ [7]  
 ΤΕΚΝΟΝΙΚΑΘΟΤΙΗΝΗΕΛΙΣΑΒΕΤ  
 ΣΤΕΙΡΑ·ΙΚΑΙΑΜΦΟΤΕΡΟΙΤΤΡΟΒΕΒΗ  
 ΙΚΟΤΕΣΕΝΤΑΙΣΗΜΕΡΑΙΣΑΥΤῶ [8]  
 ΗΣΑΝ· ΕΓΕΝΕΤΟΔΕΕΝΤῶΙ  
 ΕΡΑΤΕΥΕΙΝΑΥΤΟΝΕΝΤΗΤΑΞΕΙ  
 ΤΗΣΕΦΗΜΕΡΙΑΣΑΥΤΟΥΕΝΑΝ  
 ΤΙΤΟΥΘΥ̅ΚΑΤΑΤΟΕΘΟΣΤΗΣΙΕ  
 ΡΑΤΕΙΑΣΕΛΑΧΕΝΤΟΥΘΥΜΙΑΣΑΙ [9]  
 ΕΙΣΕΛΘΩΝΕΙΣΤΟΝΗΛΑΟΝΤΟΥ

ΙΚΥ̅

\* \* \*

Κ̅Γ̅ Κ̅Α̅Ι̅ Τ̅Ο̅Ι̅ Κ̅Ρ̅Ι̅Θ̅Ε̅Ι̅Σ̅ Ο̅ Α̅Γ̅Γ̅Ε̅Λ̅Ο̅Σ̅ Ε̅Ι̅Π̅Ε̅Ν̅      [i. 19]  
 Α̅Υ̅Τ̅Ω̅ Ε̅Γ̅Ω̅ Ε̅Ι̅Μ̅Ι̅ Γ̅Α̅Β̅Ρ̅Η̅Λ̅ Ο̅ Τ̅Τ̅Α̅Ρ̅Ε̅  
 Σ̅Τ̅Η̅Κ̅Ω̅ Σ̅Ε̅Ν̅Ω̅ Τ̅Τ̅Ι̅Ο̅Ν̅ Τ̅Ο̅Υ̅ Θ̅Υ̅·̅ Κ̅Α̅Ι̅ Α̅  
 Τ̅Τ̅Ε̅Σ̅Τ̅ Α̅Λ̅Η̅Ν̅ Α̅Λ̅Λ̅Η̅Σ̅ Α̅Ι̅Τ̅Τ̅Ρ̅Ο̅Σ̅Σ̅Ε̅Ι̅ Κ̅Α̅Ι̅ Ε̅Υ̅  
 Κ̅Α̅ Α̅Γ̅Γ̅Ε̅Λ̅Ι̅Σ̅ Α̅Σ̅Θ̅Α̅Ι̅Σ̅ Ο̅Ι̅Τ̅ Α̅Υ̅Τ̅Α̅·̅ Κ̅Α̅Ι̅ Ι̅  
 Δ̅Ο̅Υ̅ Ε̅Σ̅Η̅Σ̅Ι̅Ω̅ Τ̅Τ̅Ω̅Ν̅ Ι̅Κ̅Α̅Ι̅Μ̅Η̅ Δ̅Υ̅Ν̅Α̅Μ̅Ε̅  
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<sup>NG</sup> ΓΕΝΕΑΣ ΤΟΙΣ ΦΟΒΟΥΜΕΝΟΙΣ ΑΥ  
<sup>NA</sup> ΤΟΝ· <sup>ND</sup> ΕΠΟΙΗΣΕΝ ΚΡΑΤΟΣ ΕΝ ΒΡΑ  
<sup>NE</sup> ΧΙΟΝΙΑΥΤΟΥ· <sup>NE</sup> ΔΙΕΣΚΟΡΤΤΙΣΕΝ  
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<sup>NS</sup> ΑΥΤΩΝ· <sup>NS</sup> ΚΑΘΕΙΛΕΝ ΔΥΝΑΣΤΑΣ  
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<sup>NZ</sup> ΤΤΕΙΝΩΝΤΑΣ ΕΝ ΕΤΤΑ ΗΣ ΕΝ ΑΓΛΩΝ  
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 ΚΑΙ ΑΓΓΕΛΟΣ ΚΥΕΤ ΤΕΣΤΗΛΥ [9]  
 ΤΟΙΣ ΚΑΙ ΔΟΞΑ ΘΥΤ ΠΕΡΙ ΕΛΛΑΜ  
 ΨΕΝ ΑΥΤΟΥΣ· ΚΑΙ ΕΦΟΒΗΘΗ  
 ΣΑΝ ΦΟΒΟΝ ΜΕΓΑΛΗ· ΚΑΙ ΕΙΠΤΕ [10]  
 ΑΥΤΟΙΣ Ο ΑΓΓΕΛΟΣ· ΜΗ ΦΟ  
 ΒΕΙΣ ΘΕ· ΙΔΟΥ ΓΑΡ ΕΥΑΓΓΕΛΙ  
 ΖΟΜΑΙ ΥΜΙΝ ΧΑΡΑΝ ΜΕΓΑΛΗΝ  
 ΗΤΙΣ ΕΣΤΑΙ ΤΑΝΤΙ ΤΩ ΛΑΩ  
 ΟΤΙ ΕΤΕΧΘΗ ΥΜΙΝ ΣΗΜΕΡΟΝ [11]  
 ΣΩΤΗΡ· ΟΣ ΕΣΤΙΝ Χ̄C̄ ΙC̄C̄ ΕΝ  
 ΠΟΛΕΙ ΔΑΔ· ΚΑΙ ΤΟΥΤΟΥ ΜΙΝ [12]  
 ΣΗΜΕΙΟΝ· ΕΥΡΗΣΕΤΕ ΒΡΕΦΟΣ  
 ΕΣΤΑΡ ΓΑΝΩΜΕΝΟΝ ΚΑΙ ΚΕΙΜΕ  
 ΝΟΝ ΕΝΦΑΤΗΝ·

ΚΑΙ ΕΞΕΦΗΝ ΣΕ ΓΕΝΕΤΟΣ ΥΝ [ii. 13]  
 ΤΩ ΑΓΓΕΛΩ ΤΗ ΘΕΟΣ ΣΤΡΑΤΙΑΣ  
 ΟΥΡΑΝΙΟΥ ΑΙΝΟΥΝΤΩΝ ΤΟΝ  
 Θ̄Ν ΚΑΙ ΛΕΓΟΝΤΩΝ· ΔΟΞΑ ΕΝΥ [14]  
 ΨΙΣ ΤΟΙΣ Θ̄Ω ΚΑΙ ΕΤΤΙ ΓΗΣ ΕΙΡΗ  
 ΝΗ ΕΝ ΑΝΘΙΣ ΕΥΔΟΚΙΑ·

ψ̄

π̄

ΚΑΙ ΓΕΝΕΤΟ ΩΣ ΑΠΗΛΘΟΝ ΑΠΛΥ

[ii. 15]

ΤΩΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΟΙ ΑΓΓΕ

ΛΟΙ ΟΙ ΤΟΙΜΕΝ ΕΣΕΙΤΑΝΤ ΠΡΟΣ

π̄α ΑΛΛΗΛΟΥΣ· ΔΙΕΛΘΩΜΕΝ ΩΣ

ΒΗΘΕΕ ΜΙΚΑΙΙΔΩΜΕΝ ΤΟ ΡΗΜΑ

ΤΟΥΤΟ ΤΟ ΓΕΓΟΝΟΣ· ΟΟΙΚΣΕ ΓΝΩ

ρ̄ΙΣ ΕΝ ΗΜΙΝ· ΚΑΙ ΗΛΘΑΝ ΤΙΣ ΤΕΥ

[16]

ΣΑΝΤΕΣ· ΚΑΙ ΕΥΡΑΝΤΗΝ ΤΗΝ ΕΜΑΡΙ

ΛΜΙΚΑΙ ΤΟΝ ΙΩΣΗΦ ΚΑΙ ΤΟ ΒΡΕΦΟΣ

ΚΕΙΜΕΝΟΝ ΕΝ ΤΗ ΦΑΤΝΗ· ΙΔΩ

[17]

ΤΕΣ ΕΓΝΩΡΙΣΑΝΤ ΠΕΡΙ ΤΟΥ ΡΗΜΑ

ΤΟΣΤΟΥ ΑΛΛΗΘΕΝΤΟΣ ΑΥΤΟΙΣ

ΠΕΡΙ ΤΟΥΤΑΙΔΙΟΥΤΟΥΤΟΥ·

ΚΑΙ ΤΑΝΤΕΣ ΟΙ ΑΙΚΟΥΣΑΝΤΕΣ ΘΑΥ

[18]

ΜΑΣΑΝΤ ΠΕΡΙ ΤΩΝ ΑΛΛΗΘΕΝΤΩ

ΥΠΟ ΤΩΝ ΤΟΙΜΕΝΩΝ ΤΠΡΟΣ ΑΥΤΟΥΣ·

Η ΔΕ ΕΜΑΡΙΑ ΜΠΑΝΤΑΣΥΝΕΤΗΡΕΙΤΑ

[19]

ΡΗΜΑΤΑ ΤΑΥΤΑ ΣΥΜΒΑΛΛΟΥΣΑ Ε

ΤΗ ΚΑΡΔΙΑ ΑΥΤΗΣ·

\* \* \*

xix.

ⲛⲧⲃ̅ ⲛⲗⲓⲟⲩⲧⲉⲉⲧⲧⲗⲏⲥⲟⲛⲥⲗⲏⲏⲏⲙⲉⲣⲗⲓⲟⲓⲕⲧⲱ  
ⲛⲗⲓ ⲧⲟⲩⲧⲧⲉⲣⲓⲧⲉⲙⲉⲓⲛⲗⲱⲧⲟⲛⲓⲕⲗⲓⲉ  
ⲓⲕⲗⲏⲑⲏⲧⲟⲟⲛⲟⲙⲗⲱⲧⲟⲩⲓⲕ̅ⲧⲟ  
ⲓⲕⲗⲏⲑⲉⲛⲱⲧⲧⲟⲧⲟⲩⲁⲓⲓⲉⲗⲟⲩⲧⲧⲣⲟ  
ⲧⲟⲩⲥⲱⲗⲗⲏⲙⲫⲑⲏⲏⲗⲓⲁⲩⲱⲧⲟⲛⲉⲛ  
ⲧⲏⲓⲕⲟⲓⲗⲓⲁⲛ̅

xix. verso.

ⲛⲗⲓ ⲛⲧⲃ̅ ⲛⲗⲓⲟⲩⲧⲉⲉⲧⲧⲗⲏⲥⲟⲛⲥⲗⲏⲏⲏⲙⲉⲣⲗⲓⲟⲓⲕⲧⲱ  
ⲧⲟⲩⲧⲧⲉⲣⲓⲧⲉⲙⲉⲓⲛⲗⲱⲧⲟⲛⲓⲕⲗⲓⲉⲓⲕⲗⲏ  
ⲑⲏⲧⲟⲟⲛⲟⲙⲗⲱⲧⲟⲩⲓⲕ̅ⲧⲟⲓⲕⲗⲏⲑⲉ̅  
ⲱⲧⲧⲟⲧⲟⲩⲁⲓⲓⲉⲗⲟⲩⲧⲧⲣⲟⲧⲟⲩⲥⲱⲗⲗⲏⲙ  
ⲫⲑⲏⲏⲗⲓⲁⲩⲱⲧⲟⲛⲉⲛⲧⲏⲓⲕⲟⲓⲗⲓⲁⲛ̅

xx.

ⲛⲗⲓⲟⲩⲧⲉⲉⲧⲧⲗⲏⲥⲟⲛⲥⲗⲏⲏⲏⲙⲉⲣⲗⲓⲟⲓⲕⲧⲱ  
ⲧⲟⲩⲧⲧⲉⲣⲓⲧⲉⲙⲉⲓⲛⲗⲱⲧⲟⲛⲓⲕⲗⲓⲉ  
ⲓⲕⲗⲏⲑⲏⲧⲟⲟⲛⲟⲙⲗⲱⲧⲟⲩⲓⲕ̅ⲧⲟ  
ⲓⲕⲗⲏⲑⲉⲛⲱⲧⲧⲟⲧⲟⲩⲁⲓⲓⲉⲗⲟⲩⲧⲧⲣⲟ  
ⲧⲟⲩⲥⲱⲗⲗⲏⲙⲫⲑⲏⲏⲗⲓⲁⲩⲱⲧⲟⲛⲉⲛ  
ⲧⲏⲓⲕⲟⲓⲗⲓⲁⲛ̅

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ΚΛΙΟΤΕΕΤΤΛΗΣΘΗΣΑΝΛΙΗΜΕΡΛΙΤΟΥ  
ΚΑΘΑΡΙΣΜΟΥΑΥΤΩΝΙΚΑΤΑΤΟΝ  
ΝΟΜΟΝΜΩΥΣΕΩΣ

[ii. 22]

\* \* \*

xxi.

ΘΑΥΜΑΖΟΝΤΕΣΕΤΤΙΤΟΙΣΑΛΛΟΥ

[ii. 33]

ΜΕΝΟΙΣΤΤΕΡΙΑΥΤΟΥΚΛΙΕΥΛΟ

[34]

ΓΗΣΕΝΑΥΤΟΥΣΣΥΜΕΩΝΙΚΑΙΕΙ

ΤΤΕΝΤΠΡΟΣΜΑΡΙΑΜΤΗΝΜΗΤΕΡΑ

πς

ΑΥΤΟΥ·ΙΔΟΥΟΥΤΟΣΚΕΙΤΛΙΕΙΣ

ΤΤΩΣΙΝΙΚΑΙΑΝΑΣΤΑΣΙΝΤΠΟΛΛΩ

ΕΝΤΩΙΗΛΙΚΑΙΕΙΣΣΗΜΕΙΟΝΑΝ

ΤΙΛΕΓΟΜΕΝΟΝ·

πς

ΙΔΟΥΟΥΤΟΣΚΕΙΤΛΙΕΙΣΤΤΩ

[ii. 34]

ΣΙΝΙΚΑΙΑΝΑΣΤΑΣΙΝΤΠΟΛΛΩΝ

ΕΝΤΩΙΗΛΙΚΑΙΕΙΣΣΗΜΕΙΟΝ

ΑΝΤΙΛΕΓΟΜΕΝΟΝ·

xxii.

ΚΛΙΣΟΥΑΥΤΗΣΤΗΝΨΥΧΗΝΔΙ

[ii. 35]

ΕΛΕΥΣΕΤΑΙΡΟΜΦΛΙΑ·ΟΤΤΩΣ

ΑΤΤΟΚΑΛΥΦΘΩΣΙΝΕΚΤΠΟΛΛΩ

ΚΑΡΔΙΩΝΔΙΑΛΟΓΙΣΜΟΙ·



Δ ΠΕΡΙ ΑΝΝΗΣ ΤΗΣ ΠΡΟΦΗΤΙΔΟΣ

ψ ι α  
π ζ α

ΚΑΙ ΗΝ ΑΝΝΑ ΤΡΟΦΗΤΙΣ ΘΥ  
ΓΑΤΗΡ ΦΑΝΟΥ ΗΛΕΚΦΥΛΗΣ  
ΑΣΗΡ· ΑΥΤΗ ΤΡΟΒΕΒΗΚΥΙΑ Ε  
ΝΗ ΜΕΡΑΣ ΤΤΟΛΛΑΙΣ ΖΗΣΑΣΑ ΜΕ  
ΤΑ ΑΝΔΡΟΣ ΕΤΗ ΕΤΤΑ ΑΤΤΟΤΗΣ

[ii. 36]

ΤΤΑΡΘΕΝΕΙΑΣ ΑΥΤΗΣ· ΚΑΙ ΑΥΤΗ  
ΧΗΡΑ ΕΩΣ ΕΤΩΝ ΟΓΔΟΗΚΟΝ  
ΤΑ ΤΕΣΣΑΡΩΝ ΗΟΥΧΑΦΙΣΤΑ  
ΤΟ ΤΟΥ ΙΕΡΟΥ ΝΗΣΤΕΙΑΙΣ  
ΚΑΙ ΔΕ ΗΣΕ ΣΙΝ ΑΛΤΡΕΥΟΥΣΑ

[37]

ΝΥΚΤΑ ΚΑΙ ΗΜΕΡΑΝ· ΚΑΙ ΑΥΤΗ ΤΗ  
ΩΡΑ ΕΤΙΣΤΑΣΑ ΑΝΘΩΜΟΛΟΓΕΙ  
ΤΟ ΤΩ ΘΩ ΚΑΙ ΕΛΛΕΙΤ ΠΕΡΙΑΥΤΟΥ  
ΤΤΑΣΙΝ ΤΟΙΣ ΤΤΡΟΣ ΔΕΧΟΜΕΝΟΙΣ

[38]

ψ ι ε  
ΑΥΤΡΩΣΙΝ ΙΑΝΗΜ· ΚΑΙ ΩΣ ΕΤΕ  
ΛΕΣΑΝ ΤΤΑΝΤΑ ΤΑ ΚΑΤΑ ΤΟΝ ΝΟ  
ΜΟΝ· ΚΥ ΕΤΤΕΣ ΤΡΕΨΑΝΕΙΣ ΤΗΝ  
ΓΑΛΙΛΑΙΑΝ ΕΙΣ ΤΗΝ ΤΤΟΛΙΝ ΕΛΥΤΩ  
ΝΑΖΑΡΕΘ·

[39]

\* \* \*

xxiii.

Δ̄ ΚΑΙ ΠΑΝΟΡΟΣ ΚΑΙ ΒΟΥΝΟΣ ΤΑ ΤΤΕΙ  
ΝΩΘΗΣ ΕΤΑΙ· ΚΑΙ ΕΣΤΑΙ ΤΑΣ ΚΟ  
ΛΙΑΙΣ ΕΥΘΕΙΑΣ ΚΑΙ ΑΙ ΤΡΑΧΕΙΑΙ  
ΕΙΣ ΟΔΟΥΣ ΛΕΙΑΣ· ΚΑΙ Ο ΨΕΤΑΙ ΤΑ  
ΣΑ ΣΑΡΞ ΤΟΣΩΤΗΡΙΟΝ ΤΟΥ ΘΥ

[iii. 5]

[6]

xxiii. verso.

ΕΛΕΓΕΝ ΟΥΝ ΤΟΙΣ ΕΚ ΤΟΡΕΥΟ  
ΜΕΝΟΙΣ Ο ΧΛΟΙΣ ΒΑΤΤΙΣ ΘΗΝΑΙ  
ΥΠ ΤΑΥΤΟΥ ΓΕΝΝΗΜΑΤΟΣ ΔΕ ΧΙΔΝΩ  
ΤΙΣ ΥΠ ΤΕ ΔΕΙΞΕΝ ΥΜΙΝ ΦΥΤΕΙΝ  
ΑΠΟ ΤΗΣ ΜΕΛΛΟΥΣΗΣ ΟΡΓΗΣ ΤΟΙ  
ΗΣ ΑΤΕΟΥΝΙΚΑΡΤΤΟΥ ΣΑΖΙΟΥΣ ΤΗΣ  
ΜΕΤΑΝΟΙΑΣ·

[iii. 7]

[8]

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̅̅̅ ΠΕΡΙ ΤΩΝ ΕΠΕΡΩΤΗΣΑΝΤΩΝ ΤΟΝ ΙΩΑΝΝΗΝ

ΨΙΗ̅̅̅ [11] ΚΛΙΟΕΧΩΝ ΒΡΩΜΑ ΤΛΟΜΟΙΩΣ [iii. 11]  
 ΨΙΗ̅̅̅ [12] ΠΤΟΙΕΙ ΤΩ· ΗΛΘΟΝ ΔΕ ΙΚΑΙ ΤΕ ΛΩ [12]  
 ΝΑΙ ΒΑΤΤΙ ΣΘΗΝΑ ΙΚΑΙ ΕΙΠΟΝ ΤΤΡΟΣ  
 ΑΥΤΟΝ ΔΙΔΑΣΚΑΛΕ ΤΙ ΤΤΟΙ ΗΣΩ  
 ΜΕΝ· Ο ΔΕ ΕΙΠΕΝ ΤΤΡΟΣ ΑΥΤΟΥΣ [13]  
 ΜΗ ΔΕΝ ΤΤΛΕΟΝ ΤΤΑΡΑ ΤΟ ΔΙΑ ΤΕ  
 ̅̅̅ ̅̅̅ ΤΑ ΓΜΕΝ ΟΝ ΥΜΙΝ ΤΤΡΑ ΣΕΤΑΙ Ε [14]  
 ΤΤΗΡΩ ΤΩΝ ΔΕ ΑΥΤΟΝ ΚΑΙ ΣΤΡΑ  
 ΤΕΥΟΜΕΝΟΙ ΛΕΓΟΝ ΤΕ ΣΤΙ ΤΤΟΙ  
 ΗΣΩΜΕΝ ΙΚΑΙ ΗΜΕΙΣ

## xxiv. verso.

ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΜΗ ΔΕΝ Α [iii. 14]  
 ΔΙΑ ΣΕΙ ΗΣΤΕ· ΜΗ ΔΕ ΣΥΙΚΟ  
 ΦΑΝΤΗΣΗΤΕ· ΚΑΙ ΑΡΚΕΙ ΣΘΑΙ  
 ΨΙΘ̅̅̅ [15] ΤΟΙΣ ΟΨΩΝΙΟΙΣ ΥΜΩΝ· ΤΤΡΟ [15]  
 ̅̅̅ ̅̅̅ Σ ΔΟΙΚΩΝ ΤΟΣ ΔΕ ΤΟΥ ΑΛΛΟΥ  
 ΚΑΙ ΔΙΑΛΛΟΓΙΖΟΜΕΝΩΝ ΤΤΑΝ  
 ΤΩΝ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤῶ  
 ΤΤΕΡΙ ΙΩΑΝΝΟΥ ΜΗ ΤΤΟΤΕ ΑΥ  
 ΤΟΣ ΕΙ ΗΟΧ̅̅̅ ΑΤΤΕΙ ΚΡΙΝΑ ΤΟ [16]  
 ΟΙΩΑΝΝΗΝ ΣΤΤΑ ΣΙΝ ΛΕΓΩΝ  
 ̅̅̅ ΕΓΩ ΜΕΝ ΥΔΑΤΙ ΒΑΤΤΙ ΖΩΥ  
 ΜΑΣ· ΕΡΧΕΤΑΙ ΔΕ ΟΙΣ ΧΥΡΟΤΕΡΟΣ ΜΟΥ·

ΟΥΟΥΚΕΙΜΙΙΚΑΝΟCΑΥCΑΙΤΟΝ [iii. 16]  
 ΙΜΑΝΤΑΤΩΝΥΤΤΟΔΗΜΑΤΩΝΑΥ  
<sup>ι̅ε̅</sup>  
 ι̅ε̅ ΤΟΥ·ΑΥΤΟCΥΜΑCΒΑΤΤΙCΕΙΕΝ  
 ΤΤ̅Ι̅ΑΓΙΩΚΑΙΤΥΡΙΟΥΤΟΤΤΥ̅Ο̅ [17]  
 ΕΝΤΗΧΕΙΡΙΔΥΤΟΥ

## xxv. verso.

ΚΑΙΔΙΑΚΑΘΑΡΙΕΤΗΝΑΛΩΝΑΛΥ [iii. 17]  
 ΤΟΥ·ΚΑΙCΥΝΑΞΕΙΤΟΝCΙΤΟΝΕΙ  
 CΤΗΝΑΤΤΟΘΗΚΗΝΑΥΤΟΥ·ΤΟΔΕ  
 ΑΧΥΡΟΝΙΚΑΤΑΚΑΥCΕΙΤΥΡΙΑCΒΕ  
<sup>ι̅ς̅</sup>  
 ι̅ς̅ CΤΩ·ΠΟΛΛΑΜΕΝΟΥΝΙΚΑΙΕΤΕ [18]  
 ΡΑΤΤΑΡΑΚΑΛΩΝΕΥΗΓΓΕΛΙΖΕΤΟ  
<sup>ι̅ζ̅</sup>  
 ι̅ζ̅ ΤΟΝΑΛΟΝ·ΟΔΕΗΡΩΔΗCΟΤΕ [19]  
 ΤΡΑΡΧΗCΕΛΕΓΧΟΜΕΝΟCΥΤΤΑΥ  
 ΤΟΥΤΤΕΡΙΗΡΩΔΙΑΔΟCΤΗCΓΥ  
 ΝΑΙΚΟCΤΟΥΑΔΕΛΦΟΥΑΥΤΟΥ  
 ΚΑΙΤΤΕΡΙΤΤΑΝΤΩΝΩΝΕΤΤΟΙΗCĒ  
 ΤΤΟΝΗΡΩΝΟΗΡΩΔΗCΤΤΡΟCΕ [20]  
 ΘΗΚΕΝΙΚΑΙΤΟΥΤΟΕΤΤΙΤΤΑCΙΝ  
 ΚΑΤΕΚΛΕΙCΕΝΤΟΝΙΩΑΝΝΗΝ  
 ΕΝΦΥΛΛΙΚΗ·

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xxvi.

Σ ΠΕΡΙ ΤΟΥ ΠΕΙΡΑΣΜΟΥ ΤΟΥ ΟΥΡΣ.

ΚΕ Σ ΚΒ | Σ ΔΕ ΤΗ ΛΗΡΗΣ ΤΗ Ν Σ ΑΓΙΟΥ ΥΠΕΣΤΡΕ  
ΨΕΝΑ ΤΤΟ ΤΟΥ ΙΟΡΔΑΝΟΥ.

[iv. 1]  
ΚΕ

xxvi. verso.

ΚΓ ΚΛΗΓΕΤΟ ΟΝ ΤΩ ΤΗ Ν ΙΕΙΣ  
ΤΗ Ν ΕΡΗΜΟΝ Η ΜΕΡΑΣ ΤΕΣ  
ΣΑΡΚΟΝ ΤΑ ΤΤΕΙΡΑΖΟΜΕΝΟΣ  
ΥΠ ΤΟ ΤΟΥ ΔΙΑΒΟΛΟΥ.

[iv. 1]

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ΚΑΙ ΕΙΠΤΕΝ ΑΥΤΩ ΔΙΑΒΟΛΟΣ

[iv. 6]

ΣΟΙ ΔΩΣΩ ΤΗΝ ΕΞΟΥΣΙΑΝ ΤΑΥ

ΤΗΝ ΑΤΤΑΣΑΝΙΚΑΙ ΤΗΝ ΔΟΞΑΝ ΑΥ

ΤΩΝ· ΟΤΙ ΕΜΟΙ ΤΤΑΡ ΔΕΔΟΤΑΙ

ΚΑΙ ΩΣ ΑΝ ΘΕΛΩ ΔΙΔΩΜΙ ΑΥΤῆ

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ΟΜΕΝ ΕΤΕΣ ΕΝ ΤΗ ΠΑΡΑ ΤΗΝ

ΟΔΟΝ· ΚΑΙ ΚΑΤΕΤΡΑΤΗΘΗ·

ΚΑΙ ΤΑ ΤΕΤΕΙΝΑ ΤΟΥ ΟΥ

ΡΑΝΟΥ ΚΑΤΕΦΑΓΕΝ ΑΥΤΟ·

ΚΑΙ ΕΤΕΡΟΝ ΚΑΤΕΤΕΣΕ

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ΤΗ ΠΑΡΑ ΤΗΝ ΤΕΤΡΑΝ ΚΑΙ ΦΥ

ΕΝΕΞΗΡΑΝΘΗ ΔΙΑ ΤΟΜΗ

ΕΧΕΙΝ ΙΚΜΑ ΔΑ· ΚΑΙ ΕΤΕ

[7]

ΡΟΝ ΕΤΕΣ ΕΝ ΕΜΜΕΣΩ

ΤΩΝ ΑΙΚΑΝΘΩΝ ΚΑΙ ΣΥΜ

ΦΥΕΙΣ ΑΙ ΑΙΚΑΝΘΑΙ ΤΕ

ΤΗΝ ΙΞΑΝ ΑΥΤΟ ΚΑΙ ΕΤΕΡΟ

[8]

ΕΤΕΣ ΕΝ ΕΙΣ ΤΗΝ ΓΗΝ ΤΗΝ

ΑΓΛΘΗΝ· ΚΑΙ ΦΥΕΝ ΕΤΤΟΙΗ

ΣΕΝΙ ΚΑΡΤΤΟΝ ΕΚΑΤΟΝ ΤΑ ΤΤΑ

ΣΙΟΝ ΑΥΤΑ ΛΕΓΩΝ ΕΦΩΝ ΕΙΟΕ

ΧΩΝ Ω ΤΑ ΛΙΚΟΥ ΕΙΝΑ ΛΙΚΟΥ ΕΤΩ·

- ΕΠΗΡΩΤΩΝ ΔΕ ΑΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΙΣ ΑΥΤΗΝ ΤΑΡΒΟΛΗ· [viii. 9]  
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- ιη̄ ΕΣΤΙΝ ΔΕ ΑΥΤΗ ΤΑΡΒΟΛΗ· ΟΣΤΙΝ ΟΣΤΙΝ Ο ΛΟΓΟΣ ΤΟΥ Θ̄Υ· [11]  
 ΡΟΣ ΕΣΤΙΝ Ο ΛΟΓΟΣ ΤΟΥ Θ̄Υ·
- ιβ̄ ΟΙ ΔΕ ΤΑΡΑ ΤΗΝ ΟΔΟΝ ΕΙΣΙΝ ΟΙΑΚΟΥΣ· ΑΝΤΕΣ ΕΙΤΑ ΕΡΧΕΤΑΙ Ο ΔΙΑΒΟΛΟΣ ΚΑΙ ΑΙΡΕΙ ΤΟΝ ΛΟΓΟΝ ΑΠΟ ΤΗΣ ΚΑΡΔΙΑΣ ΑΥΤΩΝ· ΙΝΑ ΜΗ ΤΤΙΣ ΤΕΥΣΑΝΤΕΣ ΩΩΣΙΝ· [12]

ΟΙ ΔΕ ΕΠΙ ΤΗΣ ΤΕΤΡΑΣ ΟΙΟΥΤΑΝ  
ΛΙΚΟΥΣ ΩΣΙΝ ΜΕΤΑΧΑΡΑΣ ΔΕ  
ΧΟΝΤΑΙ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΟΥΤΟΙ  
ΡΙΖΑΝ ΟΥΚ ΕΧΟΥΣΙΝ ΟΙ ΤΡΟΣ  
ΚΑΙ ΡΟΝ ΤΤΙΣ ΤΕΥΟΥΣΙΝ ΚΑΙ ΕΝ  
ΚΑΙ ΡΩΤΤΕΙΡΑΣ ΜΟΥ ΑΦΙΣΤΑΝΤΑΙ

[viii. 13]

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Ὶ ΤΟ ΔΕ ΕΙΣ ΤΑΣ ΚΑΚΑΝ ΘΑΣ ΤΤΕΣ ΟΝ  
ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΛΙΚΟΥΣ ΑΝ  
ΤΕΣ ΚΑΙ ΥΤΤΟ ΜΕΡΙΜΝΩΝ ΚΑΙ  
ΤΤΛΟΥ ΤΟΥ ΚΑΙ Η ΔΟΝΩΝ ΤΟΥ  
ΒΙΟΥ ΤΤΟΡΕΥΟΜΕΝΟΙΣ ΥΜΤΤΝΙ  
ΓΟΝΤΑΙ ΚΑΙ ΟΥΤΕΛΕΣ ΦΟΡΟΥΣΙΝ

[viii. 14]

ΤΟ ΔΕ ΕΝ ΤΗ ΚΑΛΗ ΓΗ ΟΥΤΟΙ  
ΕΙΣΙΝ ΟΙ ΤΙΝΕΣ ΕΝ ΚΑΡΔΙΑ  
ΚΑΛΗ ΚΑΙ ΑΓΛΑΘΗ ΔΙΚΟΥΣΑΝ  
ΤΕ ΤΟΝ ΛΟΓΟΝ ΚΑΙ ΤΕΧΟΥ  
ΣΙΝ ΚΑΙ ΤΕΛΕΣ ΦΟΡΟΥΣΙΝ  
ΕΝ ΥΠΤΟΜΟΝΗ

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κ̄α ΟΥΔΕΙΣ ΔΕ ΛΥΧΝΟΝ ΑΨΑΣ  
ΚΑΛΥΠΤΕΙ ΑΥΤΟΝ ΣΚΕΥΕΙ  
Η ΥΠΤΟ ΚΑΤΩ ΚΛΗΝΗ ΣΤΙΘΗ  
ΣΙΝ· ΑΛΛΕ ΤΙ ΛΥΧΝΙΑ ΣΤΙΘΗ  
ΣΙΝ ΙΝΔΟΙ ΕΙΣ ΤΟ ΡΕΥΟΜΕ  
ΝΟΙ ΒΛΕΠΩΣΙΝ ΤΟ ΦΩΣ

[16]

<sup>κβ</sup> ΟΥΓΑΡΕΣΤΙΝΙΚΡΥΠΤΤΟΝ·ΟΥ  
 ΦΑΝΕΡΟΝΓΕΝΗΣΕΤΑΙ·ΟΥ  
 ΔΕΑΠΟΚΡΥΦΟΝΟΟΥΜΗ  
 ΓΝΩΣΘΗ·ΚΑΙΕΙΣΦΑΝΕΡΟΝ

[viii. 17]

<sup>κγ</sup> ΕΛΘΗ·ΒΛΕΠΤΕΤΕΟΥΝΤΩΣ

[18]

<sup>κδ</sup> ΑΚΟΥΕΤΕ·ΟΣΑΝΓΑΡΕΧΗΔΟ  
<sup>κδ</sup> ΘΗΣΕΤΑΙΑΥΤΩ·ΚΑΙΟΣΑΝ

ΜΗΕΧΗ·ΚΑΙΟΔΟΚΕΙΕΧΕΙΝ

<sup>κε</sup> ΝΘ <sup>κε</sup> ΑΡΘΗΣΕΤΑΙΑΥΤΟΥ·ΤΤΑΡΕ

ΨΝΘ

[19]

ΓΕΝΟΝΤΟΔΕΤΠΡΟΣΑΥΤΟΝΗ

ΜΗΡΙΚΑΙΟΙΑΔΕΛΦΟΙΑΥΤΟΥΚΣ

ΟΥΚΗΔΥΝΟΝΤΟΣΥΝΤΥΧΕΙΝ

ΑΥΤΩΔΙΑΤΟΝΟΧΛΟΝΑΤΤΗΓ

[20]

ΓΕΛΗΔΕΑΥΤΩΟΤΙΗΜΗΡΣΟΥ

ΚΑΙΟΙΑΔΕΛΦΟΙΣΟΥΕΣΤΗΚΑ

ΣΙΝΕΞΩΙΔΕΙΝΘΕΛΟΝΤΕΣΣΕ

Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΙΠΕΝ ΤΗ ΠΡΟΣ  
ΑΥΤΟΥ ΣΜΗΤΗΡ ΜΟΥ ΚΑΙ ΔΕΛ  
ΦΟΙΜΟΥ ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ  
ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΥΪΑΚΟΥ  
ΟΝΤΕΣ ΚΑΙ ΤΤΟΙΟΥΝΤΕΣ·

[viii. 21]

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ΚΔ ΠΕΡΙ ΤΟΥ ΕΧΟΝΤΟΣ ΤΟΝ ΛΕΓΩΝΑ·

ΕΘΑΥΜΑΣΑΝ· ΤΤΡΟ<sup>ς</sup> ΑΛΛΗΛΟΥΣ  
ΛΕΓΟΝΤΕΣ ΤΙΣ ΑΡΑ ΟΥΤΟΣ ΕΣΤΙ  
ΟΤΙ ΚΑΙ ΤΟΙΣ ΑΝΕΜΟΙΣ ΕΤΤΙ ΤΑΣ  
ΣΕΙ ΚΑΙ ΤΩ ΔΑΤΙ ΚΑΙ ΥΤΤΑΚΟΥ  
ΟΥΣΙΝ ΑΥΤΩ· ΚΑΙ ΚΑΤΕΤΤΛΕΥ  
ΣΑΝ ΕΙΣ ΤΗΝ ΧΩΡΑΝ ΤΩΝ ΓΕΡ  
ΓΕΣΗΝΩΝ· ΗΤΙΣ ΕΣΤΙΝ ΑΝΤΙΤΤΕ

[viii. 25]

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† ζ Α ΚΔ ΡΑ ΤΗΣ ΓΑΛΙΛΑΙΑΣ ΕΞ ΕΛΘΟΝΤΙ ΔΕ † ζ Α  
ΑΥΤΩ ΕΤΤΙ ΤΗΝ ΓΗΝ· ΥΤΤΗΝ ΤΗΣ ΕΝ  
ΑΝΗΡΤΙΣ ΕΚ ΤΗΣ ΤΤΟΛΕΩΣ ΟΣ ΕΙ  
· ΧΕΝ ΔΑΙΜΟΝΙΑ· ΚΑΙ ΧΡΟΝΩΙΚΑΝΩ  
ΟΥΚ ΕΝ ΕΔΥΣΑ ΤΟΙΜΑΤΙΟΝ ΚΑΙ ΕΝ  
ΟΙΚΙΑ ΟΥΚ ΕΜΕΝΕΝ ΑΛΛΕΝ ΤΟΙΣ  
ΜΝΗΜΑΣΙΝ·

[27]

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 ΕΠΕΣΕΝ ΑΥΤΩ ΚΑΙ ΦΩΝΗ ΜΕΓΑ  
 ΛΗΙΤΤΕΝΤΙ ΕΜΟΙ ΚΑΙ ΟΙ ΪΥ̅  
 ΤΟΥ ΥΨΙΣΤΟΥ· ΔΕ ΟΜΕΣ ΟΥΜΗ  
 ΜΕΒΑΣ ΑΝΙΣΤΗΣ· ΤΤΑΡΗΓΓΕΙΛΕΝ [29]  
 ΓΑΡ ΤΩ ΤΤ ΝΕΥΜΑΤΙ ΤΩ ΚΑΙ ΘΑΡΤΩ  
 ΕΞΕΛΘΕΙΝ ΑΠ ΤΟΥ ΑΝΘΟΥ· ΤΤΟΛΛΟΙΣ  
 ΓΑΡ ΧΡΟΝΟΙΣ ΣΥΝΗΡΤΤΑ ΚΕΙ ΑΥΤΩ  
 ΚΑΙ ΕΔΕΣ ΜΕΥΕΤΟ ΑΛΥΣΕΣΙΝ ΚΑΙ  
 ΤΤΕΔΑΙΣ ΦΥΛΑΣΣΟΜΕΝΟΣ  
 ΚΑΙ ΔΙΑΡΡΗΣΣΩΝΤΑ ΔΕΣΜΑ  
 ΗΛΛΥΝΕΤΟ ΑΠ ΤΟΥ ΔΑΙΜΟ  
 ΝΙΟΥ ΕΙΣ ΤΑΣ ΕΡΗΜΟΥΣ

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ΕΤΤΗΡΩΤΗΣΕΝ ΔΕ ΑΥΤΟΝ Ο Ι̅Σ ΛΕ [viii. 30]  
 ΓΩΝ ΟΤΙ Ο ΙΟΝΟΜΑ ΕΣΤΙΝ  
 Ο ΔΕ ΕΙΠΤΕΝ ΛΕΓΕΩΝ ΟΤΙ ΔΑΙ  
 ΜΟΝΙΑ ΤΤΟΛΛΑ ΔΕΙΣ ΗΘΕΝΕΙΣ  
 ΑΥΤΟΝ ΚΑΙ ΤΤΑΡΕΚΑΛΕΙ [31]  
 ΑΥΤΟΝ ΙΝΑ ΜΗ ΕΤΤΙ ΤΑΞΗ ΑΥ  
 ΤΟΙΣ ΕΙΣ ΤΗΝ ΑΒΥΣΣΟΝ  
 ΑΤΤΕΛΘΕΙΝ

ΗΝ ΔΕ ΕΙΚΕΙΑ ΓΕΛΗ ΧΟΙΡΩΝ ΙΚΑΝΩ̄ [viii. 32]  
 ΒΟΣΚΟΜΕΝΩΝ ΕΝ ΤΩ ΟΡΕΙ ΚΑΙ  
 ΤΑ ΡΕΙ ΚΑΛΕΣΑΝ ΑΥΤΟΝ ΙΝΑ ΑΥ  
 ΤΟΙΣ ΕΤΤΙ ΤΡΕΨΗΕΙΣ ΕΚΕΙΝΟΥΣ  
 ΕΙΣ ΕΛΘΕΙΝ ΚΑΙ ΕΤΤΕ ΤΡΕΨΕΝ  
 ΑΥΤΟΙΣ· ΕΞ ΕΛΘΟΝΤΑ ΔΕ [33]  
 ΤΑ ΔΑ ΙΜΟΝΙΑ ΑΠ ΤΟΥ ΑΝΩ̄ ΟΥ ΕΙΣ  
 ΗΛΘΟΝ ΕΙΣ ΤΟΥΣ ΧΟΙΡΟΥΣ  
 ΚΑΙ ΩΡΜΗΣΕΝ ΑΓΕΛΗ ΚΑΤΑ ΤΟΥ  
 ΚΡΗΜΝΟΥ ΕΙΣ ΤΗΝ ΛΙΜΝΗΝ ΚΑΙ  
 ΑΠΤΕΤΝΙΓΗ· ΙΔΟΝΤΕΣ ΔΕ ΟΙ ΒΟ [34]  
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 ΚΑΙ ΑΤΤΗ ΓΓΕΙΛΑΝ ΕΙΣ ΤΗΝ ΤΤΟΛΙΝ  
 ΚΑΙ ΕΙΣ ΤΟΥΣ ΑΓΡΟΥΣ·  
 ΕΞ ΗΛΘΟΝ ΔΕ ΙΔΕΙΝ ΤΟ ΓΕ [35]  
 ΓΟΝΟΣ· ΚΑΙ ΗΛΘΟΝ ΤΤΡΟΣ  
 ΤΟΝ ΙΝΙ ΚΑΙ ΕΥΡΟΝ ΚΑΘΗΜΕ  
 ΝΟΝ ΤΟΝ ΑΝΩ̄Ν ΑΦΟΥ ΤΑ ΔΑ Ι  
 ΜΟΝΙΑ ΕΞ ΕΛΗΛΥΘΕΙ·

\* \* \*



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ΑΠΟΕΤΩΝ ΔΩ ΔΕΙΚΑ ἩΤΙΣΙΑ ΤΡΟΙΣ  
ΠΡΟΣΑΝΑΛΩΣΑΣ ΛΟΛΟΝ ΤΟΝ ΒΙΟΝ  
ΟΥΚΙΣ ΧΥΣΕΝ ΑΠΟΥ ΔΕΝΟΣ ΘΕ  
ΡΑ ΤΤΕΥΘΗΝΑΙ ΤΠΡΟΣΕΛΘΟΥΣΑ  
ΟΤΤΙΣ ΘΕΝ ἩΨΑ ΤΟ ΤΟΥ ΚΡΑΣΤΤΕ  
ΔΟΥ ΤΟΥ ΙΜΑΤΙΟΥ ΑΥΤΟΥ· ΚΑΙ  
ΠΑΡΑΧΡΗΜΑ ΕΣΤΗ ΗΡΥΣΙΣ ΤΟΥ  
ΛΙΜΑΤΟΣ ΑΥΤΗΣ

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lvii. verso.

ΚΑΙ ΕΙΤΤΕΝ ΟΙΣ ΤΙΣ ΑΨΑ ΜΕΝΟΣ ΜΟΥ  
ΑΡΝΟΥΜΕΝΩΝ ΔΕ ΤΤΑΝ ΤΩΝ

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ΑΡΝΟΥΜΕΝΩΝ ΔΕ ΤΑΝΤΩΝ  
ΕΙΠΕΝ ΟΤΤΕ ΠΡΟΣΚΛΙΘΙΣΥΝ  
MB ΑΥΤΩ· ΕΠΙΣΤΑΤΑΙ ΟΙΟΧΛΟΙΣΥΝ  
ΝΕΧΟΥΣΙΝ ΣΕ ΚΑΙ ΑΠΘΕΛΙΒΟΥ  
ΣΙΝ ΚΑΙ ΛΕΓΕΙΣ ΤΙΣ Ο ΑΨΑΜΕΝΟΣ  
ΜΟΥ· Ο ΔΕ ΕΙΠΕΝ ΗΨΑΤΟ ΜΟΥ  
ΤΙΣ ΕΓΩ ΓΑΡ ΕΓΝΩΝ ΔΥΝΑΜΙΝ Ε  
ΞΕΛΘΟΥΣΑΝ ΑΠΕΜΟΥ

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μα | ΔΟΥΣΑΔΕΗΓΥΝΗΟΤΙΟΥΚΕΛΛ  
 ΘΕΝΤΡΕΜΟΥΣΑΗΛΘΕΝΙΚΑΙ  
 ΠΡΟΣΤΡΕΣΟΥΣΑΛΥΤΩΔΙΗΝΑΙ  
 ΤΙΑΝΗΨΑΤΟΥΤΟΥΑΤΤΗΓΓΕΙΛΕΝ  
 ΕΝΩΤΤΙΟΝΤΑΝΤΟΣΤΟΥΛΛΟΥ·  
 ΚΑΙΕΥΘΕΩΣΙΑΘΗΤΤΑΡΑΧΡΗΜΑ·

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ΟΔΕΙΤΤΕΝΑΥΤΗ·ΘΥΓΑΤΕΡΗΤΤΙ

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ΣΤΙΣΣΟΥΣΕΣΩΚΕΝΣΕΤΤΟΡΕΥ

ΟΥΕΙΣΕΙΡΗΝΗΝ·ΕΤΙΑΥΤΟΥ

[49]

ΛΑΛΟΥΝΤΟΣ·ΕΡΧΕΤΑΙΤΙΣΤΤΑΡΑ

ΤΟΥΑΡΧΙΣΥΝΑΓΩΓΟΥΛΕΓΩΝ

ΟΤΙΤΕΘΗΝΗΚΕΝΗΘΥΓΑΤΗΡΣΟΥ

ΜΗΣΚΥΛΛΕΤΟΝΔΙΔΑΣΚΑΛΟΝ·

ΟΔΕΙΣΑΙΚΟΥΣΑΣΑΤΤΕΚΡΙΘΗΑΥΤΩ

[50]

ΜΗΦΟΒΟΥΜΟΝΟΝΤΤΙΣΤΕΥΣΟΝ

ΚΑΙΣΩΘΗΣΕΤΑΙ·

\* \* \*

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ΚΖ ΠΕΡΙ ΤΗΣ ΑΠΟΣΤΟΛΗΣ ΤΩΝ ΔΩΔΕΚΑ

ΣΔ  
ΜΘ

ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ ΔΕ ΤΟΥΣ ΔΩ  
ΔΕΚΑ ΑΠΟΣΤΟΛΟΥΣ ΕΔΩΚΕΝ  
ΑΥΤΟΙΣ ΔΥΝΑΜΙΝ ΚΑΙ ΕΞΟΥΣΙΑΝ  
ΑΝΕΤΙΠΤΑΝΤΑ ΤΑ ΔΑΙΜΟΝΙΑ  
ΚΑΙ ΝΟΣΟΥΣ ΘΕΡΑΠΤΕΥΕΙΝ·

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ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΔΩ  
ΔΕΚΑ ΑΠΟΣΤΟΛΟΥΣ ΕΔΩΚΕΝ  
ΑΥΤΟΙΣ ΔΥΝΑΜΙΝ ΚΑΙ ΕΞΟΥΣΙΑΝ  
ΕΤΙΠΤΑΝΤΑ ΤΑ ΔΑΙΜΟΝΙΑ ΚΑΙ ΝΟ  
ΣΟΥΣ ΘΕΡΑΠΤΕΥΕΙΝ·

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ΣΔ ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ ΔΕ ΤΟΥΣ  
ΔΩ ΔΕΚΑ ΑΠΟΣΤΟΛΟΥΣ Ε  
ΔΩΚΕΝ ΑΥΤΟΙΣ ΔΥΝΑΜΙΝ  
ΚΑΙ ΕΞΟΥΣΙΑΝ ΕΤΙΠΤΑΝΤΑ ΤΑ  
ΔΑΙΜΟΝΙΑ ΚΑΙ ΝΟΣΟΥΣ  
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ΛΕΙΣΗΘΕΛΗΣΑΝΙΔΕΙΝΑΥ  
ΜΕΙΣΒΛΕΤΤΕΤΕΚΑΙΟΥΚΙ  
ΔΑΝ·ΚΑΙΑΚΟΥΣΑΙΑΗΚΟΥ  
ΣΑΤΕΚΑΙΟΥΚΗΚΟΥΣΑΝ

[x. 23]

[24]

λ̄ε̄ ε̄ ΠΤΟΥΕΠΕΡΩΤΗΣΑΝΤΟΣΝΟΜΙΚΟΥ

† ̄Ο̄Θ̄ ̄Ο̄Θ̄ ̄Ψ̄Ζ̄ | ΚΑΙ ΔΟΥΝΟΜΙΚΟΤΙΣΑ

[x. 25]

ΝΕΣΤΗΕΚΤΤΕΙΡΑΖΩΝΑΥ

ΤΟΝΛΕΓΩΝΔΙΔΑΣΚΑΛΕ

ΤΙΤΤΟΙΗΣΑΣΖΩΗΝΑΙΩΝΙ

ΟΝΙΚΛΗΡΟΝΟΜΗΣΩ·

̄Ψ̄Ζ̄ | ΚΑΙ ΔΟΥΝΟΜΙΚΟΤΙΣ

[x. 25]

ΑΝΕΣΤΗΕΚΤΤΕΙΡΑΖΩΝ.

ΑΥΤΟΝΛΕΓΩΝΔΙΔΑΣΚΑ

ΛΕΤΙΤΤΟΙΗΣΑΣΖΩΗΝΑΙΩ

ΝΙΟΝΙΚΛΗΡΟΝΟΜΗΣΩ·

Ο ΔΕ ΕΙΠΕΝΤΙ ΠΡΟΣ ΑΥΤΟΝ ΕΝ [x. 26]  
ΤΩ ΝΟΜΩ ΤΙ ΓΕΓΡΑΤΤΑΙ ΤΩΣ  
ΛΗΛΑΓΙΝΩΣ ΚΕΙΣ Ο ΔΕ ΑΠΟΚΡΙ [27]  
ΘΕΙΣ ΕΙΠΕΝ ΑΓΑΤΤΗ ΣΕΙΣ Κ̄Ν  
ΤΟΝ Θ̄Ν ΣΟΥ ΕΞ ΟΛΗΣ ΚΑΡ  
ΔΙΑΣ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΨΥ  
ΧΗΣ ΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΣΧΥΙ  
ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΔΙΑΝΟΙΑ  
ΣΟΥ ΚΑΙ ΤΟΝ ΠΛΗΘΟΣ ΣΟΥ  
ΩΣ ΣΕ ΑΥΤΟΝ ΕΙΠΕΝ ΔΕ [28]  
ΑΥΤΩ ΟΡΘΩΣ ΑΠΕΚΡΙΘΗΣ  
ΤΟΥΤΟ ΤΟ ΕΙΠΕ ΚΑΙ ΖΗΣΗ Ο [29]  
ΔΕ ΘΕΛΩΝ ΔΙΚΑΙΩΣ ΑΙΕΛΥΤΟ  
ΕΙΠΕΝΤΙ ΠΡΟΣ ΤΟΝ ῙΝΙΚΑΙ ΤΙΣ  
ΕΣΤΙΝ ΜΟΥ ΤΤΛΗΘΟΣ

46 ὙΠΟΛΑΒΩΝ ΔΕ ΟἶΣΕΙΤΤΕΝ [x. 30]  
 ΑΝΘΟΣΤΙΣ ΚΑΤΕΒΑΙΝΟΝ ΑΥΤΟ  
 ΙΑΝ ΜΕΙΣΙ ΕΡΕΙΧΩ· ΚΑΙ ΑΗΣ  
 ΤΑΙΣΤ ΠΕΡΙΕΤΤΕΣ ΕΝ ΟΙΚΛΙΕΚ  
 ΔΥΣΑΝΤΕΣ ΑΥΤΟΝ ΚΑΙ ΤΤΑ Η  
 ΓΑΣΕΤΤΙΘΕΝΤΕΣ ΑΤΤΗΛΘ  
 ΑΦΕΝΤΕΣ Η ΜΙΘΑΝ Η ΚΑΤΑ [31]  
 ΣΥΓΚΥΡΙΑΝ ΔΕΙ ΕΡΕΥΣΤΙΣ  
 ΚΑΤΕΒΑΙΝΕΝ ΕΝ ΤΗ ΘΩΕ  
 ΚΕΙΝΗ ΚΑΙ ΔΩΝ ΑΥΤΟΝ ΑΝ  
 ΤΙΤΤΑΡ ΗΛΘΕΝ ΟΜΟΙΩΣ ΔΕ [32]  
 ΚΑΙ ΛΕΥΙΤΗΣ ΚΑΤΑ ΤΟΝ ΤΟ  
 ΠΤΟΝ ΕΛΘΩΝ ΚΑΙ ΔΩΝ ΑΝΤΙ  
 ΤΤΑΡ ΗΛΘΕΝ·

lxxxiii. verso.

̅̅̅ Ϛ̅̅̅ ΣΑΜΑΡΕΙΤΗΣ ΔΕ ΤΙΣ Ο ΔΕΥ [x. 33]

ΩΝ ΗΛΘΕΝ ΚΑΤ' ΑΥΤΟΝ ΚΑΙ ΠΔΩ

ΕΣΤΙ ΛΑΓΧΝΙΣ ΘΗΚΑΙ ΤΡΟ [34]

ΣΕΛΩΝΙΚΑ ΤΕ ΔΗΣΕΝ ΤΑ

ΤΡΑΥΜΑΤΑ ΑΥΤΟΥ ΕΤΤΙΧΕ

ΩΝ ΕΛΕΘΟΝ ΚΑΙ ΟΙΝΩ

lxxxiv.

̅̅̅ Ϛ̅̅̅ ΕΤΤΙ ΒΙΒΑΣΑΣ ΔΕ ΑΥΤΟΝ Ε [x. 34]

ΤΤΙ ΤΟΙ ΔΙΟΝΙΚΤΗΝ ΟΣΗ ΓΑ

ΓΕΝ ΑΥΤΟΝ ΕΙΣ ΤΤΑΝ ΔΟΚΙ

ΟΝ ΚΑΙ ΕΤΤΕ ΜΕΛΗ ΘΗΝ ΑΥΤΟΥ



[x. 34]  
 Ἄ ΕΤΤΙΒΙΒΑΣΑΣΔΕΛΥΤΟΝΕΤΤΙΤΟ  
 ΙΔΙΟΝΙΚΤΗΝΟΣΗΓΑΓΕΝΑΥΤΟΝ  
 ΕΙΣΤΤΑΝΔΟΚΙΟΝΙΚΛΙΕΤΤΕΜΕ  
 ΛΗΘΗΛΥΤΟΥ·ΚΛΙΕΤΤΙΤΗΝΑΥ  
[35]  
 ΡΙΟΝΕΚΒΑΛΩΝΔΥΟΔΗΝΑΡΙΑ  
 ΕΔΩΚΕΝΤΩΤΤΑΝΔΟΧΕΙΚΛΙΕΙ  
 ΤΤΕΝΕΤΤΙΜΕΛΗΘΗΤΙΑΥΤΟΥ  
 ΚΛΙΟΤΙΑΝΤΠΡΟΣΔΑΤΤΑΝΗΧΗΣ  
 ΕΓΩΕΝΤΩΕΤΤΑΝΕΡΧΕΣΘΑΙ  
 ΜΕΛΤΤΟΔΩΣΩΣΟΙ·

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 Β ΤΙΣΤΟΥΤΩΝΤΩΝΤΡΙΩΝ  
 ΤΤΑΝΣΙΟΝΔΟΚΕΙΣΟΙΓΕΓΟΝΕ  
 ΝΑΙΤΟΥΕΜΤΤΕΣΟΝΤΟΣΕΙΣ  
 ΤΟΥΣΑΝΣΤΑΣΟΔΕΕΙΤΤΕΝ  
[37]  
 ΟΤΤΟΙΗΣΑΣΤΟΕΛΕΟΣΜΕ  
 ΤΑΥΤΟΥ



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ΛΗ ΠΕΡΙ ΠΡΟΣΕΥΧΗΣ

ΤΓΑ ΛΗ ΚΑΙ ΓΕΝΕΤΟ ΕΝ ΤΩ ΕΙΝΑΙ  
ΑΥΤΟΝ ΕΝ ΤΟΤΩ ΤΙΝΙ ΠΡΟΣ  
ΕΥΧΟΜΕΝΟΝ ΩΣ ΕΤΤΑ ΥΣΑ  
ΤΟ

ψ ΤΓΑ [xi. 1]

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Ξ ΕΙΠΕΝ ΤΙΣ ΤΩΝ ΜΑΘΗΤΩΝ  
ΑΥΤΟΥ ΠΡΟΣ ΑΥΤΟΝ ΙΚΕΔΙ  
ΔΔΞΟΝ ΗΜΑΣ ΠΡΟΣΕΥΧΕ  
ΣΘΑΙ ΚΑΘΩΣ ΚΑΙ ΩΑΝΝΗΣ  
ΕΔΙΔΑΞΕΝ ΤΟΥΣ ΜΑΘΗΤΑΣ  
ΑΥΤΟΥ· ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ Ο  
ΤΑΝΤ ΠΡΟΣΕΥΧΗΣ ΘΕΛΕΓΕΤΕ

[xi. 1]

[2]

\* \* \*

lxxxvii.

ια ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΤΤΙ  
ΟΥΣΙΟΝ ΔΙΔΟΥ ΗΜΙΝ ΤΟ  
ΚΑΘΗΜΕΡΑΝ

[xi. 3]

lxxxvii. verso.

ιβ ΚΑΙ ΑΦΕΣ ΗΜΙΝ ΤΑ ΣΑΜΑΡ  
ΤΙΑ ΣΗΜΩΝ· ΚΑΙ ΓΑΡ ΑΥΤΟΙΑ  
ΦΙΕΜΕΝ ΤΑΝΤΙΟΦΙΛΟΝΤΙ  
ΗΜΙΝ·

[xi. 4]

\* \* \*

UN

Μ̄· ΠΕΡΙ ΤΗΣ ΕΚΤΟΥ ΟΧΛΟΥ ΕΠΑΡΑΣΗΣ ΦΩΝΗΝ

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ΝΟΝΤΟ ΤΕ ΤΤΟΡΕΥΕΤΑΙ ΚΑΙ ΤΤΑ [26]

ΡΑΛΛΑΜΒΑΝΕΙ ΕΤΕΡΑ ΤΤ ΝΕΥΜΑ

ΤΑ ΤΤΟΝ ΗΡΟΤΕΡ ΔΕ ΔΥΤΟΥ Ε

ΤΤΑΙ ΚΑΙ ΕΙΣΕΛΘΟΝΤΑΙ ΚΑΤΟΙΚΕΙ

ΕΙΚΕΙ· ΚΑΙ ΓΙΝΕΤΑΙ ΤΑΣΧΑ ΤΑ ΤΟΥ

ΑΝΘΥΕΙ ΚΕΙΝΟΥ ΧΕΙΡΟΝ ΑΤΩΝ·

ΤΤΡΩΤΩΝ· <sup>ΚΣ</sup> <sub>Τ</sub> ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ [27]

ΛΕΓΕΙΝ ΑΥΤΟΝ ΤΑΥΤΑ· ΕΠΑΡΑΣΑΤΙΣ

ΓΥΝΗ ΦΩΝΗΝ ΕΚΤΟΥ ΟΧΛΟΥ

ΕΙΠΕΝ ΑΥΤΩ· ΜΑΚΑΡΙΑ Η ΚΟΙΛΙΑ

Η ΒΑΣΤΑΣΑ ΣΕΙ ΚΛΙΜΑΣΤΟΙΟΥΣ

ΕΘΗΛΑΣΑΣ·

ΠΕΡΙ ΤΩΝ ΑΙΤΟΥΝΤΩΝ ΣΗΜΕΙΩΝ

✠ ΠΠ̄ ΑΥΤΟΣ ΔΕ ΕΙΠΕΝ ΜΕΝΟΥΝ ΜΑ [xi. 28]  
ΚΑΡΙΟΙ ΟΙ ΔΙΚΟΥΝΤΕΣ ΤΟΝ ΛΟ  
ΓΟΝ ΤΟΥ ΘῩΚΑΙ ΦΥΛΑΣΣΟΝΤΕΣ  
ΠΠ̄ ΤΩΝ ΔΕ ΟΧΛΩΝ ΕΤΤΛΘΡΟΙΖΟΜΕ [29]  
ΝΩΝ ΗΡΞΑΤΟ ΛΕΓΕΙΝ· Η ΓΕΝΕΑ  
ΑΥΤΗΣ ΓΕΝΕΑ ΤΤΟΝ ΗΡΔΕΣ ΤΙΝ ΣΗ  
ΜΕΙΩΝ ΖΗΤΕΙ ΚΑΙ ΣΗΜΕΙΩΝΟΥ  
ΔΟΘΗΣΕΤΑΙ ΑΥΤΗΣ ΙΜΗΤΟ  
ΣΗΜΕΙΩΝΙ ΩΝ Α· <sup>ΚΗ</sup> ΚΑΘΩΣ ΓΑΡ Ε [30]  
ΓΕΝΕΤΟ ΩΝ ΑΣΤΟΙΣ ΝΙΝΕΥΪ  
ΤΑΙΣ ΣΗΜΕΙΩΝ·

\* \* \*

lxxxix.

COΛOMΩNOCΩΔE

[xi. 31]

\* \* \*

lxxxix. verso.

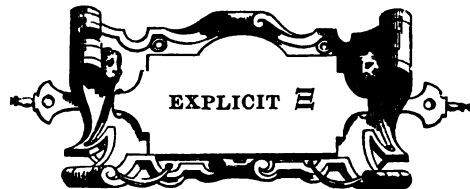
ΙΩΝΑΩΔΕ·ΟΥΔΕΙCΔΕΛΥΧΝΟΝ

[xi. 32, 33]

ΑΨΑCΕΙCΚΡΥΤΤΗΝΤΙΘΗCΙ

ΑΛΛΕΤΤΙΤΗΝΑΥΧΝΙΑΝ·

\* \* \*



A P P E N D I X .





## A P P E N D I X.



THE Moscow fragments edited by Matthaei, and called by him Cod. 15 (by Tischendorf, O; by me, in my Greek Testament, *Fragmentum Mosquense*), resemble so much in certain characteristics the Codex Zacynthius, that it appears suitable here to add not only the text of these fragments, but also the full description as given by Matthaei. This description, with the fragments, is found in that volume of his larger Greek Testament which contains the Epistles to the Thessalonians and those to Timothy (Riga, 1785), pp. 257–263; and the facsimile of the MS. is found in the volume containing the Apocalypse (Riga, 1785).

The following is the full account of this Moscow Codex, at the beginning and end of which are found the fragments of the New Testament, the text of which Matthaei introduces into the description:—

### COD. 15.

Membranaceus bibliothecae Sanctissimae Synodi in fol. num. cxx. Continet in foliis ccclxxxv. priores xxxii. homilias Chrysostomi in Genesin. In fine homiliae ultimae pauca quaedam exciderunt. Fuit quondam in monte Atho in monasterio Dionysii. Nam fol. i. legitur *διονυσίου*, et folio a fine quarto, *ἀφιερῶθη τὸ βιβλίον τοῦτο, ὡς καὶ τὰ λοιπὰ ἐν τῇ μονῇ τοῦ κυροῦ διονυσίου ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ μαξιμου μοναχοῦ, διὰ μνημόσυνον τοῦ πατρός μου. ὁ δὲ συλῆσαι θελήσας, ἐχέτω τὰς ἀρὰς τῶν ἁγίων πατέρων.* Sed hae notae scriptae sunt a manibus recentissimis sec. xv. et xvi. Codex ipse scriptus est sec. x.

Hunc codicem ideo hic laudo, quod in principio quatuor et in fine totidem folia membranacea a bibliopega addita habet, in quibus fragmenta evangelii Joannis cum scholiis leguntur. De his jam diligentius exponen-

APPENDIX.

dum. Est enim haec hujus Codicis pars ita\* vetusta, ut inter omnes codices, scholiis instructos, qui ad nostra tempora pervenerint, unus ex vetustissimis haberi debeat. Scholia scripta sunt litteris minusculis ad formam Codicum sec. ix. Contextus Sacer scriptus est litteris majusculis. Comparandis Codicibus sec. ix. qui certam aetatis notam habent, intellexi, hoc fragmentum ad sec. viii. referendum esse.† Videamus primo de contextu. In quinque prioribus paginis leguntur quinque hęc.‡

	Α	ΕΝΑΡΧΗΗΝ ΟΛΟΓΟC.
Pag. 6.	Β	ΚΑΙΟΛΟΓΟCΗΝ ΠΡΟCΤΟΝΘ̄Ν
Pag. 7.	C	ΚΑΙΧΩΡΙCΑΥΤΟΥΕΓΕ ΝΕΤΟΟΥΔΑΕΕΝ.
	Z	ΟΓΕΤΟΝΕΝΕΝΑΥΤΩ ΖΩΗΗΝ.

Ita versus tertius et quartus olim legebantur, ut ex rasura adhuc apparet. Sed recentior manus litteris etiam majusculis fecit sic:

		(post ΟΥΔΑΕΕΝ)ΟΓΕΤΟΝΕΝ ΕΝΑΥΤΩΖΩΗΗΝ.
Pag. 8.	Z	ΕΝΑΥΤΩΖΟ ΗΗΝ.

\* Aetate fere aequales sunt Codices evangeliorum 13 et 14 nec non epistolarum Cod. g. qui etiam scholia exhibent. [See further as to these MSS. 13, 14, and g, after all the citation from Matthaei.]

† [There is nothing apparently in the form of the letters in this MS. that would suggest quite so high an antiquity: "noni videtur esse saeculi," says Tischendorf; and his judgment will, I believe, be generally accepted as to this point. Matthaei's experience of MSS. in Uncial letters was not very extensive. And afterwards (in 1788) he modified his judgment as to the antiquity of 15. See his Preface to his Volume containing St. Mark: "seculo octavo aut ineunte nono scriptum arbitror meum . . . g. et 15," p. xxiii.]

‡ Numeri α. β. γ. δ. ε. ζ. η. θ., etc., spectant scholia, propter quae contextus sacer divisus est in sectiones minores, ita scilicet, ut singulae centuriae ab α ad ρ. separatim numerarentur.

A P P E N D I X.

Pagina a fine octava.\*

ΜΖ
 Ἀπὴλαθονοῦν πάλιν πρὸς ἑαυτοῦ σοίμαθῆ  
[xx. 10]  
 ταὶ μαριὰμ δὲ ἵστηκε πρὸς τὸ μνημεῖ  
[11]  
 ον ἔξω κλαίουσα ὅς οὔν ἔκλαιεν παρ᾽ ἐκ  
 νεῖς τὸ μνημεῖον· καὶ θεωρεῖ δὺο ἄγ  
[12]  
 γέλους ἐνάεγκοῖς καθεζομένουσ, ἕνα  
 πρὸς τὴ κεφαλὴ καὶ ἕνα πρὸς τοῖσ ποσὶ  
 ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰη· καὶ λέγου  
[13]  
 σιν αὐτῆ ἐκεῖνοι· γυναίτικαί εἰς;

Pag. 7.

ΜΗ
 λέγει αὐτῆσ· γυναίτικαί εἰς;  
[15]  
 τίνα ζητεῖς· ἐκεῖνη δὸ κοῦσα ὅτι  
 ὀκνηποὺρὸς ἐστὶν ἀλεγειὰ τῶ· κείεῖς  
 ἐβάστασας αὐτὸν εἰπέ μοι ποῦ ἔσθῃ κας  
 αὐτὸν κάγω αὐτὸν ἀρῶ.

\* This piece is engraved in Matthaei's facsimile; and thus the facsimile itself is followed, and not the merely printed portion of text with divided words: the other fragments are now printed in a similar *manner*; though of course there is not the same certainty as to the position of points, breathings, etc. In these particulars, and in the contractions, the analogy of the facsimile has been followed.

† Hujusmodi sunt Codices scholiis instructi, etiam vetustissimi. Attentus enim scriba ad scholia, verso folio, in principio secundae paginae omisit omnia Cap. xx. v. 13, a λέγει αὐτοῖς ad ver. 15 λέγει αὐτῆ. Duplici ergo λέγει deceptus est. Sic mox est ἔξω κλαίουσα [ver. 11] pro κλαίουσα ἔξω, item additum ἐβραῖστί [ver. 16] πορεύου ὄν [ver. 17] pro πορεύου δέ, abest etiam ὁ ἰησοῦς [ver. 21] post αὐτοῖς. Debebat scriba enim bis scribere ΟΙΣ. ἀποστέλλω [ver. 21] pro πέμπω. [The omission noticed thus by Matthaei, cannot properly be called a various reading: as to those which he afterwards specifies, they are all *ancient* readings; all supported by *some* authority, and some of them no doubt such as should be recognized as genuine.]

Pag. 6.

ΜΘ ΔΕΓΕΙΑΥΤΗΟΙΣΓΥΝΑΙ·ΤΙΚΛΑΙΕΙΣΤΙΝΑΖΗΤΕΙΣ; [15]  
 ΕΚΕΙΝΗΔΟΚΟΥΣΑΟΤΙΟΚΗΠΟΥΡΟΣΕΣΤΙΝΑΔΕΓΕΙΑΥΤΩ·  
 ΚΕΕΙΣΥΕΒΑΣΤΑΣΑΣΑΥΤΟΝΕΙΠΕΜΟΙΠΟΥΕΘΗΚΑΣ  
 ΑΥΤΟΝΚΑΓΩΑΥΤΟΝΑΡΩ.

Ζ ΔΕΓΕΙΑΥΤΗΙΣ·ΜΑΡΙΑΜ·ΣΤΡΑΦΕΙΣΑΕΚΕΙΝΗΔΕΓΕΙΑΥ [16]  
 ΤΩΕΒΡΑΙΣΤΙ·ΡΑΒΟΥΝΙΟΔΕΓΕΤΑΙΔΙΔΑΣΚΑΛΕ.

Pag. 5.

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Pagina ultima glutine juncta est operculo ligneo. Jam de scholiis videamus.

Pag. 1.

*ἔδειξεν\* ὡς ἕτερός ἐστιν—καὶ οὐσία ἡ αὐτή.  
 Ἄμμωνίου πρεσβυτέρου· ὁ λόγος μίαν οἶδεν ἀρχὴν—τῶν τριῶν  
 ὑποστάσεων.*

Pag. 2.

*Ἐπιγένους· δημιουργὸν τῶν πάντων—ἐν ταῖς θεολογίαις ὀνομάζεται.  
 Θεοδώρου μομφουεσ. (sic) οἱ περὶ τὴν τῶν ὀνομάτων—καὶ εὐτελής.*

Pag. 6.

*Βασιλείου καισαρείας· πάλιν τὸ ἦν, διὰ τοὺς βλασφημοῦντας—τῇ  
 διδασκαλίᾳ τοῦ πνεύματος.  
 Κυρίλλου ἐπισκόπου· διὰ τοῦ εἰπεῖν, καὶ ὁ λόγος—παρ' ἑαυτῷ νοεῖτο  
 ὑπάρχειν.*

Pag. 7.

*Ἄμμωνίου πρεσβυτέρου· τὴν σαβελλίου αἵρεσιν—καθὰ μυθεύων ὁ  
 λιβύς εἶπεν.  
 Τοῦ αὐτοῦ· μίαν ὑπόστασιν—παῦλος σαμοσατεύς, μάρκελλος.  
 Ἄμμωνίου πρεσβυτέρου· ἔμφασιν ἔχει ὁ λόγος—τῆς μιᾶς οὐσίας  
 ὑποστάσεις.*

Pag. 8.

*Ἰωάννου κωνσταντινουπόλεως· εἰπὼν περὶ τῆς δημιουργίας—  
 τοῦτο προσήγαγεν.  
 Κυρίλλου ἀλεξανδρείας· πάλιν δὲ τὸ ἦν, ἐπὶ τῆς ζωῆς—καθόλου  
 τὴν γενητήν. (sic)  
 Τοῦ αὐτοῦ· οὐ μόνον φησί, δι' αὐτοῦ—ὁ ὑπὲρ ταύτην θεός.*

\* Hoc a principio est mutilum. Simile huic scholium habet Cod. d. quod Severo tribuitur. ["d" of Matthaei is 237 of the Gospels in Scholz's list.]

APPENDIX.

Ἀμμωνίου πρεσβυτέρου· πάντα ὅσα ἐποίησεν ὁ πατήρ—ἡ ἀληθῶς  
ζωή.  
Θεοδώρου· ἐν αὐτῷ ζωὴ ἦν, ἀντὶ τοῦ πηγάζει—ἀλλὰ γὰρ καὶ ζώσας \*

Pagina a fine octava.

- Ἀμμωνίου· οἱ μαθηταὶ καὶ πρὸ τοῦ—τὸ τοῦ κυρίου σῶμα.  
 Τοῦ αὐτοῦ· διὰ φιλοστοργίαν—ἀγγέλων ὀπτασίας.  
 Τοῦ αὐτοῦ· ἵνα ἐπὶ πλείον δακρύσῃ—λευχμονοῦντες ἐφαίνοντο.  
 Διὰ τοῦ λευκοῦ θεωρεῖ—κατὰ τοὺς μαθητάς.  
 Κυρίλλου· οὐ τὴν αἰτίαν τῆς—καὶ δυνάμεων ἁγίων κύκλω.  
 Pag. 7. Ἰωάννου· τί φησιν, οὐδέπω περὶ ἀναστάσεως—ἀναγαγεῖν, ἀλλ' ἡρέμα.  
 Ἀμμωνίου· καταποθεῖσα ὑπὸ τῆς λύπης—τῆς ἀναστάσεως.  
 Ἐκείνοις μὲν ὥφθη—αὐτὸν εἶναι φήθη.  
 Ὁρᾷ τὸν κύριον—δυνάμει ἐκάλυπτεν ἑαυτὸν.  
 Κατ' οἰκονομίαν ἐστράφη—ὅτι νεκρὸς ἦν.  
 Ἀπολιναρίου· μὴ ἐνεγκοῦσα τῶν ἀγγέλων—αὐτὸν ὑπ' αὐτῆς.  
 Ἄλλος γνωστικός· εἰ μὴ ἐστράφη—τὸν κύριον ἐθεάσατο.  
 Pag. 6. Ἰωάννου· πάλιν οὖν αὐτὸς ἐρωτᾷ—αὐτὸν καὶ τὰ ἐξῆς.  
 Τοῦ αὐτοῦ· πάλιν θέσιν καὶ ἄρσιν—ἡ φιλοστοργία τῆς γυναίκος.  
 Σευήρου· τάχα δὲ οὐκ ἔξω—θειοτέρων καὶ ὑψηλῶν.  
 Ἀμμωνίου· εἰδώς, τί ἤθελεν ἡ γυνή—τὸ ἐπ' αὐτῷ πάθος.  
 Ἰωάννου· οὐδὲν ὑψηλὸν—τοῦ εἰπεῖν ὅτι ἐστράφη.  
 Pag. 5. Κυρίλλου· τουτέστι, περίσσειόν σου τὸ δάκρυον—συνήθη προσάγει  
 τιμὴν.  
 οἰκονομίας ἦν, τὸ στραφῆναι—τοῦ γενομένου τὸ μέγεθος.  
 μετὰ τιως ἤθους—ἀνέστη καὶ παρῆν.  
 τοῦτο φησίν, ὡς ἐμοὶ δοκεῖ—ἀδελφούς μου καὶ τὰ ἐξῆς.  
 καί τοι οὐκ ἔμελλεν εὐθέως—καὶ οὐδὲ ἔστιν εἰπεῖν, ὅσον.  
 Pag. 4. Κυρίλλου, ἐκ τῶν κατὰ ἰουλιανοῦ· πρὸ μὲν γὰρ τοῦ σωτηρίου—μεθ'  
 ἡμῶν κατὰ σάρκα.  
 Τοῦ αὐτοῦ· οὐκ εὐκάτοπος τοῖς πολλοῖς—πρὸς τὸν πατέρα φησίν.  
 καὶ μετ' ὀλίγα· ἐπειδὴ τὴν καθ' ἡμᾶς—τοῖς ἡγιασμένοις ἐν πνεύματι.  
 Pag. 3. Σευήρου ἀντιοχείας ἀπὸ λόγου ὧς ταύτης, φησίν, ἤδη τυχοῦσα.†  
 Pag. 2. ἀκούεις‡ πῶς ἤρξαντο—τῇ περισσοτέρᾳ λύπῃ καταποθῆ.

Thus far Matthaei's description of the Moscow fragments: it is remarkable to find so many definitely ancient readings in so small a portion of St. John's Gospel as is here preserved: the kind of text which they

\* Hoc in fine est mutilum.

† Hoc caret fine.

‡ Hoc scholium initio caret.

APPENDIX.

exhibit strongly resembles that of Codex Zacynthius; and these two MSS. when considered in connection with X of the Gospels, seem to shew that a comparatively ancient text must have accompanied such catenae as were written in the eighth, ninth, and tenth centuries, or at an earlier period. Of such MSS. this Codex Zacynthius is the oldest known.

The MSS. 13 and 14 with which Matthaei compares the Moscow fragments of St. John, are two which he describes in the same volume of his Greek Testament (pp. 218–222). He attributes them to the *ninth* century; both are written (he says) by the *same* hand; and the writing differs from the Moscow fragments in being in slanting capitals: “in quibus litterae paullulum se inclinant ad dextram partem.” (Praef. to St. Mark, p. xxiii.) A facsimile of 13 is given in Matthaei’s volume which contains St. Mark.

13 contains Scholia on St. Matthew and St. John out of Chrysostom. 14 contains Scholia on St. Luke and St. Mark. Of the *latter*, Matthaei says,—“In evangelio Marci ante scholia leguntur fragmenta sacri contextus, quae cum optimis Codd. plerumque consentiunt” (p. 221). I do not remember that Matthaei anywhere gives an *Index* of the passages of St. Mark found in 14; but the following, I think, are all the places in which it is cited by him:—

- i. 6 *ὁ Ἰωαννης.* 7. *om. κυψας.* 11. *ηυδοκησα.* 14. *om. ὁ ante Ἰησ.*  
27. *προς ἑαυτους.* 32. *παντας προς αυτου.*
- ii. 1. *εισηλθεν ὁ Ἰησ. παλιν.* 9. *αφειωνται σου. εγειρε. τον κραβαττου σου.* 10. *ιδητε.* 11. *εγειρε.* 12. *ιδωμεν.* 14. *παραγων ὁ Ἰησους. ιδεν.*
- iii. 7. *εις την θαλ.* 12. *φανερων αυτον ποιησωσι.* 27. *ουδεις δυναται.*  
35. *αυτος αδελφος. μητηρ μου εστι.*
- iv. 3. *non om. του ante σπειραι.* 9. *om. αυτοις.* 20. *ter ἐν sic.* 21. *om. η ante ὑπο την.*
- v. 3. *μνημασι* 11. *προς το ορει sic.*
- vi. 15. *om. η ante ὡς.* 16. *απεκτεινα pro απεκεφαλισα.* 29. *om. τφ ante μνημ.* 32. *απηλθεν.* 33. *om. οί οχλοι.* 44. *om. ὡσει.*
- vii. 31. *εξελθων ὁ Ἰησους.*
- viii. 5. *αρτους εχετε.* 13. *om. το ante πλοιον.* 22. *Βηθσαιδα.* 34. *οπισω μου ακολουθειν.* 38. *ὅς γαρ εαν.*
- ix. 16. *επηρωτησαν. ουν ζητειτε (pro συνζητειτε).* 28. *ελθοντα (pro εισελθ.)*  
41. *om. μου.* 42. *ὅς εαν. των πιστων.*
- x. 16. *ευλογει.* 28. *om. και ante ηρξ.*
- xi. 3. *αποστελλει.* 7. *ἐπ’ αυτα pro ἐπ’ αυτω.*
- xii. 44. *εβαλλεν.*
- xiii. 4. *μελλει.* 21. *πιστευετε.* 32. *εκεινης η ὡρας. αγγελοι εν ουρανω.*
- xiv. 27. *om. εν εμοι εν τη νυκτι ταυτη.* 30. *ὅτι συ σημερον.* 42. *αγωμεν εντευθεν.* 43. *om. ων.* 51. *ηκολουθησεν.* 65. *ελαβον pro εβαλλον.*
- xvi. 8. *om. ταχυ.* 20. *fin. habet αμην.*



## A P P E N D I X.

As MSS. of any real antiquity with Scholia or Catenae seem to preserve a valuable text, this Moscow MS. deserves to be re-examined so as to know what it contains, though it only has apparently a *few* passages prefixed to the Scholia. If it had contained the text at large, it would have been like the Codex Zacynthius, an Uncial MS. with an Uncial Catena or Commentary.

Matthaei's "g" (K Tischendorf) is described in the volume of his larger Greek Testament, which contains Romans, Titus, and Philemon (pp. 265-267). The facsimile is in the volume of the Catholic Epistles. It belongs apparently to the ninth century, and contains the Catholic Epistles (perfect), and those of St. Paul (with a few chasms); it is accompanied throughout by a Catena.









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