Coptic Treasures

W E CRUM

VARIA COPTICA

TEXTS, TRANSLATIONS,
INDEXES

THE UNIVERSITY PRESS
ABERDEEN
1939

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PRINTED IN GREAT BRITAIN BY THE UNIVERSITY PRESS, ABERDEEN

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PREFACE

THE following texts from papyri and ostraca are published for the first time, with the exception of no. 49, whereof a photograph was given by F. Rossi, no. 53 printed by Pleyte and Boeser, no. 115 reproduced in photograph in the *Archaiologikê Ephêmeris*, 1915 and no. 120 in the *Catalogue* of the Coptic Museum. Professor Farina was so good as to send me a much better photograph of the first of these, the late Dr. Boeser sent one of the second, Dr. Kapsomenos of the Athens Museum kindly collated certain places in the third, while Mr. Abd el-Masih sent a photograph of the last. To these gentlemen I am greatly indebted, as I am also to the Keepers of other collections, who have allowed me the use of their material, and further to Dr. A. H. Gardiner, Professor G. Jéquier, Major Gayer Anderson (no. 52) and the Rev. W. C. Hall (no. 36), who put texts in their possession at my disposal. No. 128 is taken from a photograph given me in 1931 by the late Professor Carl Schmidt. The Bodleian ostraca have mostly been acquired through Mr. N. de G. Davies.

I have this time attempted in every case a translation, but mostly with poor success. Coptic documents, whether contracts or letters, even when flawlessly preserved, seem fated to remain here and there obscure. If that is true of Sa'idic texts, far more is it so of those in Fayyûmic, whereof nos. 114, 115, 116, 128 are fine examples. I have failed to interpret satisfactorily any one of these ; indeed I am often uncertain still how the words are to be divided.

Texts to which it may be worth drawing attention are : no. 3 theological, yet to be identified ; no. 5 our longest piece ; no. 6 two ecclesiastical texts ; nos. 8 ff. so-called " protective promises " (*v.* also 64, 75, 82, 106) ; nos. 37-43 episcopal letters ; no. 44 a protest of orthodoxy ; no. 45 a disciplinary letter ; no. 46 and the other fine papyri of that series (BMEA) came from the Hay collection in the early nineteenth century ; no. 47 probably the oldest manuscript here included ; nos. 50, 51 good Jême texts ; no. 67 datable as referring to the Persian invaders ; no. 76 naming Pesenthius of Koptos ; no. 30 with a notable allusion to a Pachomian monastery at that town ; nos. 114, 115, 116

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the Fayyûmic letters above mentioned; nos. 118, 119, 120 unusually interesting lists.

The abbreviations are those used in my *Coptic Dictionary*, with the following in addition:

Bd = Bodleian Library, Oxford.
Brl = Bristol Museum and Art Gallery.
Dict = Crum, *A Coptic Dictionary*.
Gar = in the possession of Dr. A. H. Gardiner.
Jéq = in the possession of Professor G. Jéquier.
L = Limestone.
P = Pottery.
Pap = Papyrus.
UC = University College, London.

Five dots (. . . . .) in the translations represent a relatively long gap, three (. . .) a shorter one; they imply no precise length. At beginning or end of a line the amount lost is mostly unknown.

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LITERARY TEXTS

1. UC 13. P. Ligatured hand. Psalm xxx, 2-8, first in Greek, then in Sa'idic. A few orthographic lapses (ll. 5, 7, 8, 13). Copt. v. 3*b* omitted; vv. 5, 6 *pjoeis* to be noted.

2. Bd 472. L. Uncials. A prayer.

" . . . God eternal, king of kings, hearken unto our prayer and our entreaty. May our voice come unto Thee; may our repentance attain unto Thy throne; may the lifting up of our hands come into Thy presence. Repel us not from Thy presence because of our sins; put us not to shame because of our iniquities. Make haste and incline Thine ear unto us in Thy manifold mercy and Thine abundant goodness. May we come before Thee openly. As Thou hast made us to be partakers of Thy body and Thy blood, revealed upon earth, (*vo*) so may we partake . . ."

3. Bd 471. P. From a controversial Epistle or Dialogue.

" Wherefore hath it (the soul) need of progress (*προκοπή*), as the body hath need of time, till it be confirmed (*πήσσειν*) and girt and steadfast and grow and get a beard and be able to work? For (*καὶ γάρ*) the soul for its part was created by God with the body, [. . . . .] of the body is small. So it is with the soul: it is small. It likewise hath need of time, till it (can) get breath and [see ?] and hear and taste and speak and discern (*διάκρισις*) between each of these. If [the soul exis]ted before the body, as thou sayest, it is not meet [that it should be sub]ject (*ὑποκεῖσθαι*) unto time (*χρ.*) or suffering (*πάθος*) like the body [. . . . .] shall bring forth the lesser, it must needs have spoken and discerned (*διακρίνειν*) [good and] evil. But soul and body are seen to be [. . . . .], existing together, increasing (*αὐξάνειν*) together, [. . . . .] hindrance, whilst thou utterest all these follies [. . . . .], turning thyself away from the [true] knowledge. . . ."

4. UC 5. P. From a Dialogue between a bishop and a pagan.

" The pagan (*ἕλλην*) said, '[. . . . .] this word, which [. . . . .] I did not make peace [. . . . .] I was not content. They [. . . . .], he saying [. . . . .]' The bishop said, '[. . . . .] the word which [. . . . .] after the sickness had come [. . . . .] peace (?) with the Devil [. . . . .] in his sickness (?) [. . . . .] he . . . . .'"

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LEGAL

5. BM Cat. 445 (*cf.* Pl. I). Pap. From Edfu. Joint declaration (*κοινὴ ὁμολογία*) by Victor and Herai, in favour of their daughter Terêt. On *recto* a Greek text. A.D. 620 ±.

" . . . days of [death . . . . .] shall belong unto Terêt our daughter and [her] daughter, whether house or court or [thing of bron]ze or iron or any chattel at all, from a respected thing to the humblest. And there shall no man, whether stranger or (5) child or kinsman, take aught of ours, after our death-days, save T. and her daughter. And according as we have already said, there shall no man inherit of us save T. and her daughter ; because we found not any man in our trouble save T., of whom we have already written, who tended us in our sickness and our feebleness. And Zacharia shall not take aught of ours, whether (10) house or court or any thing of ours ; because his father [1] brought naught in to me, Erai, neither hath Z. himself shown any kindness toward us, but so soon as we had reared him and he was come to full age (*ἡλικία*), he departed and nourished others with what he had stolen behind our backs, whilst we were feeble and knew not. Since we have not (15) kinsfolk (*κατασάρξ*), we have drawn up this declaration (*ὁμολογία*) one with another, for an assurance unto ourselves and a security (*ἀσφάλεια*) unto T. our daughter and her daughter. There shall no man of ours nor stranger be able to dispute (*ἀντιλέγειν*) it and we for our part shall not be able to repent (*μεταμέλεσθαι*) and to draw up another declaration (*ὁμ.*), neither shall we make a statement (*lit.* give *φωνή*) on our death-days. And if we shall wish and write another declaration or shall make (20) a statement, they shall be invalid (*ἄκυρος*) and this present declaration shall have its authority in every place wherein it may be displayed (*ἐμφανίζειν*). We swear by God Almighty and the weal of our lords the kings that we will not transgress (*παραβαίνειν*) this declaration. Whoso shall dispute (*ἀντιλέγειν*) it or shall transgress (*παραβ.*) it, firstly he shall be in peril (*κίνδυνος*) of the oath (*ὅρκος*) [2] ; thereafter he shall pay 12 *solidi* (*ὁλοκόττινος*) (25) as fine (*πρόστιμον*). And further we declare (*ὁμολογεῖν*) this : Z. shall neither take nor give from us, for we found him not in our trouble ; but T. and her daughter shall inherit (*κληρονομεῖν*) from us, from a respected thing to the humblest, after our death, and she shall bury us and shall pay our charges (*ἀνάλωμα*) and give our offering (*προοφορά*), like every Christian. For an [assurance] unto us and our daughter T. we have drawn up this joint declaration (*κοινὴ ὁμ.*)[. . . . .](30). And we have been questioned as to all these (things) and have declared (*ὁμ.*) them.

" I, Victor, the son of Daniel, and his wife, Heraei, the daughter of Zacharia, who have already written, we assent (*στοιχεῖν*) to this joint declaration (*κ.ὁ.*) and everything that is written therein. I, Andrew, the son of Epiphanius, they requested (*αἰτεῖν*) me and I wrote for them, [for] they know (*νοεῖν*) not to write. I, Dius, the physician (*ἰατρός*), the son of Moses, I am witness (*μάρτυρος*) to this declaration at the request

[1] Is Z. son of Herai's first husband, named after her father (*cf.* l. 31) ?
[2] *Cf.* J 23 57 etc. and 8 below.

of them that drew it up. I, Joannakis (-cius), the son of Martin, I am witness (*μ.*) (35) to this declaration at the request of them that drew it up. I, Dius, the son of Kôstos (Constans ?),[3] humblest lector (*ἀναγνώστης*), I am witness to this declaration [at the request] of them that drew it up. By me, Daniel, this declaration was made."

[3] *Cf.* Mor 37 129 (*Vita Anton.*) *Kostos* = emperor Constans.

6. BMOr 9536. Pap. ↑. From Jême. Application for admission to a monastic congregation. *Cf.* the next.

" In the name of the Father and the Son and the Holy Ghost. I, John and Shenoute my brother, I write unto my father Apa Zacharias and our father Apa Jacob and Apa Theodore and all the brethren according to their names, (saying,) since I myself have desired in my heart's desire, together with my brother, not by constraint, but by my own decision, and am come and have requested our father Apa Zacharia and Apa Jacob, that (5) their pity might reach me and my brother, so that we might be worthy to take part (*μετέχειν*) in prayer with them [1] ; but (*λοιπόν*) they desired to require a declaration (*ὁμολογία*) at our hands, namely, that we will walk in the ordinance (*ἐντολή*), after the manner of all the brethren that walk in obedience (*ὑποταγή*), (and) that we will go nowhere without asking (leave),[2] nor will (do) aught whereat your heart should be pained, beyond (contrary to *παρά*) all the brethren. If I shall commit a fault (*lit.* defile self) [3] and do aught whereat your heart should be pained, ye it is that command and (may) cast me forth. And further, I will not (10) let any . . . . .[4] in unto me, whereat your heart should be pained. I, Theodore, this humblest one, I am witness to everything written therein. I, Ouanophrius, *sim.* I, Charis,[5] *sim.* I, John, this humblest one, who have already written this declaration (*ὁμ.*) with my own hand, I assent (*στοιχεῖν*) thereunto, according as it is written."

[1] *I.e.* to be received into the community.
[2] *Cf.* CO 29 ff. (applications for ordination).
[3] Or ? for *τολμᾶν*. *Tôlm* can scarcely be right.
[4] A word still obscure ; Dict 384*a* and xxii*a*. This text when there quoted was Or 9525 (12).
[5] Masc in ST 242, usually fem.

Ib. Verso →. Same hand. Declaration by erring monk.[1]

" In the name of the Father and the Son and the (Holy) Ghost. I, John the monk, he that dwelleth in the Mount of Jême,[2] under obedience to our father, Apa Kerê (Cyrus) and Apa Theodore, since at this time (*i.e.* recently) I fell from [. . . . .] of the ordinances (*ἐντολή*), according to (*πρός*) the canon (*καν.*) of our fathers, having brought a man in to my dwelling without asking (leave) of the elders according to the canon, (5) whereupon (*ἐπιτιμία*) (on me ?), namely (*ἤγουν*) to cast (me) forth, I besought thy paternity and thou, my father, Apa Karire and Apa Theodore, didst desire to inflict the punishment

[1] Joint author of *recto*, to which the last line on this side refers.
[2] Why this is repeated incorrectly is not clear. No change of hand.

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certain reliable [3] elder brethren that had besought you for us and you did . . . . . for God's sake and your pity reached me and ye received me unto yourselves once more ; so now I declare (ὁμολογεῖν), writing with mine own hand, (saying,) From this day, which is the 18th of the month Mesorê (10) of this 6th year, if the canon of our fathers catch me, or if I suffer (to enter) any [4] strange (ἀλλότριος) man that is not in communion (κοινωνία) with me nor is under your obedience (ὑποταγή), if I do this, ye shall cast me forth, without any repentance (μετάνοια) or forgiveness. For an assurance therefore unto your holiness I have written this declaration (ὁμολογία) with my hand and I assent (στοιχεῖν) thereto. (15) I, Epiphanius,[5] I assent (στ.) to this deed (ἔγγραφον). I, David,[6] the son of Psate, I am witness. I, Peter,[7] the son of Comes *sim.* I, Samuel,[8] the son of the deceased Enoch *sim.*" The declaration (ὁμ.) (of) John and Senouthius.[9]

[3] Or ? ' consenting.' [4] Reading *laau nrôme.* [5] 2nd hand.
[6] 3rd hand. [7] Same hand.
[8] 4th hand. The last 3 witnesses are well-known in the 8th century Jême texts.
[9] Not in John's hand.

7. BMOr 9532. Pap. ↑. From Jême. Declaration regarding a reconciliation.

A. " . . . I, Joseph, the son of [. . .]." **B.** " . . . the love of] God between us [. . .], that there be not [. . . where]fore now [. . .], we having [. . .]." **C.** " . . . your mind disagreed (ἀμφιβάλλειν) as to some small [. . .] by the hater of good, the Devil [. . .] Apa Isaac and Apa Papas [1] and Apa Oue[nafre . . ." **D.** " . . . . . my mind, for I have no . . ., nor will I ever sue (ἐνάγειν) you for aught neither any other man that [. . .] behalf (πρόσωπον), but rather that the love of God be between us one with (5) another, as it befitteth (πρέπειν) brotherhood, according to the rules that our holy and God-fearing (φορεῖν) fathers have laid down for us. Whoso shall transgress (παραβαίνειν) in [. . .] us impudently (τολμηρία), he shall be liable to the peril (κίνδυνος) of the oath [2] and he shall not be reckoned of the portion (μερίς) of our holy fathers. For an assurance unto you I have drawn up this declaration (ὁμολογία) with my hand and I assent (στοιχεῖν) thereto. We wrote (ἐγράφομεν) on Athêr 7th, Indiction . . . (10) I, the humblest Pous, the son of the deceased Demetrius, the monk, I assent (στ.) to this declaration (ὁμ.), even as it is written. I, the humblest Apa Abraham, I am witness (μάρτυρος)."

[1] Heads of the monastery of Apa Paul in JSch no. 1 (which is not by this scribe). The 3rd name does not occur there.
[2] *Cf.* no. 5.

8. BMOr 9526. Pap. ↑. From Jême. A protective promise (*v.* Till, *Kopt. Schutzbriefe,* 1938). *Cf.* no. 9, also no. 64.

" In the name of the Father and the Son and the Holy Ghost, the Trinity that is in unity,[1] indivisible and ineffable. By us, Severus and John, the *lashanes,*[2] writing to

[1] *Cf.* CO 19, J 3 17. [2] This Severus ? in J 44, ST 104.

the holy brethren of the monastery [3] and all those that are with them, according to their names, (saying,) Here is the promise (λόγος) (5) of the Father and the Son and the Holy Ghost [4] unto you, that you may dwell in your holy place, for none shall [molest] you, nor will we suffer (συγχωρεῖν) that any new thing be imposed upon you, beyond (παρά) your deceased fathers that were before you. And if aught be revealed unto us, whether (10) civil (ἀρχοντικός) or ecclesiastical (ἐκκλησιαστικός), not having authority [. . . . .], we are ready (ἑτοῖμος) to signify (σημαίνειν) it to your perfection (-τέλειος),[5] without any hindrance (κατοχή).[6] For an assurance unto your holy paternity (15) we have drawn up this promise (λόγ.), swearing by God Almighty and the weal of our Lords [7] and the prayers of our holy fathers, we have drawn up this promise (λόγ.) and it is incumbent on (ἐπὶ τῷ) us that we observe its authority for you ; and we assent (στοιχεῖν) [8] unto it. Severus and John, the *lashanes,* we assent (στ.) to this promise (λόγ.). Psate, (son) of Pisrael, they authorised (ἐπιτρέπειν) me and I drew up this promise (λόγ.). Written on month Mechir 30th, Indiction 11. Athanasius (son) of Papnoute,[9] the *ex-lashane,* I assent (στ.). Zebedaeus, (son of) George,[10] I assent (στ.). Constantine, (son of) Solomon,[11] (20) I assent (στ.). And the whole community (κοινόν) [12] of the *Castrum,* we assent (στ.) to every thing that is written in [this promise . . ."

[3] Or is *heneete* here a place-name ? *Cf.* Ep I 127, n. 5, TT 182 n.
[4] This variant not found in Till's series. [5] Rare in Coptic : C 42 15. *Cf.* τελειότης.
[6] *Cf.* ST 228, BM 1126. In J *passim* otherwise. [7] *I.e.* the Muslim government.
[8] Plur form of στοιχεῖν (*cf. lašš* above), since its subject is plur.
[9] *V.* JSch 1 129 and refs. [10] Also in J 9 and 37. [11] Also in J 10 etc.
[12] *Cf.* BM 1014, 1227 ; oftener κοινοτής : J 108 13, CO 407, ST 115.

9. BMOr 9529. Pap. ↑. A protective promise, issued by the same magistrates and on the same day as no. 8.[1]

" Severus and John, the *lashanes,* they [write unto] all the brethren, (saying,) Here is the promise (λόγ.) of God [unto you, ..., that you may] come and dwell in your place [2] [. . . . . the bidd]ing (κέλευσις) of our Lord, the most excellent (ὑπερφυέστατος) [. . . . .] (5), the most famous (εὐκλεέστατος) Lord the δούξ,[3] D[. . . . . will not] summon (παράγειν) you for aught [. . . . .] and your brethren that are with you [. . . . .] and we assent (στοιχεῖν) thereto. Written on month Mechir 30th, Indiction 11. Severus and John, the *lashanes,* we assent (στ.) to this promise (λόγ.). I, Psate, the son of the deceased Pisrael,[4] they bade (κελεύειν) [me and I drew up this promise . . .]. We swear by God Almighty and the weal of [our Lords. . . . ."

[1] What is their connexion, if any ? The formulae in this are usual, in 8 not.
[2] The four following letters probably erased.
[3] A *dux* in this series only once : Till no. 26. [4] The well-known Jême scribe.

The separate fragment below cannot belong to this text. " . . . God] the good (ἀγαθός) and beneficent (εὐεργέτης) [. . . . .] holy [. . .] brought about that a little

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quiet [. . . . .] holy [. . .] and that ye dwell.[1] They disagreed (ἀμφιβάλλειν) [. . . . .]eus and Mena and [. . . . ."

[1] Incomplete ?

10. Bd 506. P. A tax receipt, followed by a protective promise, as in Till nos. 60-64. Spelling often incorrect.

" Lo, a reckoned (ἀρίθμιον) [1] *solidus* (ὁλοκ.) hath come to me, through thee, John, as thy tax (διάγραφον) in the first payment (καταβολή). And lo, here is the promise (λόγ.) of God to thee, that I will not require aught else of thee, in this 4th year, beyond this *solidus*. Epiphanius and Athanasius, I (*sic*) assent (στ.)."

[1] *V.* Bell, PLond 4 84 ff.

11. Bd 479. P. A protective promise.

" . . . thou didst [1] [. . . . .] thee [. . . . .], nor will I suffer (συγχωρεῖν) [anyone] to summon (παράγειν) thee for [aught . . .], nor will I imprison thee [2] [. . . . .], but rather I will be of help to [thee] [3] and will come to thine aid (συνέρχεσθαι) [in] every [thing] for good [4] [. . . . .] with thee, without . . ."

[1] *Pot* ? for *pôt* ' flee.' [2] *Ôl ehoun* not elsewhere thus in this group.
[3] As last note. [4] *Cf.* Till 31 and BP 8726 *ti etootou hnhôb nim epagathon* (ἐπ' ἀγαθῷ).

12. UC 39. P. Statement as to shares of inherited property. *Cf.* CO 147 etc., ST 109, 430, TurM 16, Ep 102.

" He that shall obtain the . . . . .[1] shall get the courtyard of the well and the cellars (κατάγιον) that are by (?) the staircase and inward (?),[2] beneath the great doorway that is by the staircase ; (5) the courtyard and what is below [3] it and the stone porch and the staircase and the threshing-floor and the [. . . . .] well [shall] be in common (κοινός) [. . . . .] Senouthius [. . . . .] (10). The [4] basement shall not [. . . . .] the great [. . . . .] and the . . ."

[1] *Thmô*, unknown. *Thmo* θερμασία (Dict 459*b*) is unlikely here. *Thiô* cannot be read.
[2] For ? *mphoun*. [3] *Mnpitn* altered. [4] Smaller, but same hand.

13. UC 47. P. As last and by same scribe.

" He [1] that shall obtain the veranda (ἐξέδρα) on the south shall get the . . . . .[2] that is outside the house ; (5) the courtyard and the stone porch and what is below the courtyard and the threshing-floor and the well and the staircase and the threshing-floor [3] (10) shall be in common (κοι.)."

[1] L. 1 presumably the name(s) of those concerned, as in CO 147, 149.
[2] Greek word, containing ? δέκα. [3] Repeated by error, or another ?

14. UC 31. P. As last.

" Susanna shall get the upper threshing-floor (that is) before the door and she shall get the veranda (ἐξ.) that is to be pierced.[1] The share (μέρος) of Susanna."

[1] A veranda to be constructed after breaking through an outer wall ?

15. UC 9. P. As last.

" . . . the mark [1] that the builder marked. The wall in the midst of the threshing-floor (shall be held by) them together. The outer door and the stair shall be (?) in common (κοι.), up to the open air. And he that shall receive the veranda (ἐξ.) [. . .] (5) above he shall get the courtyard that is within, to the outside of the wall of the stair and shall [. . . . .] [2] to the water-conduit that is . . ." [3]

[1] *Cf.* CO 144, 149. The builder decides questions of this sort : J 3 41, 7 29.
[2] *Ouôr(h) ehoun ?* [3] *Hihoun* or *hihê*.

16. UC 1. P. Relates to shares in house property. Mostly obscure and uncertain.

" . . . on the south [1] [. . . . .] cellar (κατάγ.) that is before it [. . . . .] to its wall southward [. . . . .] leave 2 measures [2] open (to serve as ?) street, other [. . . . .] (5) on the outside of its wall, that shall [. . . . .[3]] the door of the veranda (ἐξ.) [. . . . .] and open it toward the street in common (κοι.). It is lawful (ἔξεστι) to [. . . . .] to the place, to pay him from his share (μ.) [4] of the tax (δημόσιον). The [. . . . .] its boundaries are these, from the ground up to the open air, its [. . . . .] any air (ἀήρ), for he hath paid " (*sic expl.*).

[1] Or verbal prefix, if the person in question is a woman.
[2] Dict 832*b*. [3] A Greek verb ?
[4] Supposing *te* for *ti* (Ep I 247 *sup.*). An ellipse of this verb (*v. ib* II, no. 532 n.) seems unsuitable. *Hm* for *ebol hm* very doubtful.

17. UC 43. P. Acknowledgement of payment.

" . . ., which is the 25th day of Thôth, of the 6th year. I, [A]lexandria,[1] the daughter of Joseph, she that is reckoned of [2] Jême, who writeth [unto . . . . .], (5) the son of Abraham, in this [same] village (saying,) Lo, a *solidus* hath come to me in [. . . . .] house (?), in the house of Elias of . . . . .[3] [. . . . . shall] be under thy authority (ἐξουσία), thou having command (κελεύειν ?) [. . . . . with]out any dispute (ἀμφιβολία). [(10) I, Alexandr]ia, I assent (στοιχεῖν) to this sherd. [I, . . .]eus, (son) of Thomas, I wrote this [sherd. I,] Zacharia, (son) of Psykê,[4] I am [witness . . . . . .] am witness (μάρτυρος). [. . . . .] witness (μ.)."

[1] Only in no. 108. Presumably for Alexandra. [2] So in Ep 87, ST 59 and J *passim*.
[3] *Cf.* ? Ep 270 *Parê* as name, or perhaps a place. [4] *Psekê* ST 235, *Pseke* CO 206.

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18. UC 28. P. Acknowledgement of payment.

" . . . she] writeth [unto . . .]êse,[1] selling to her two rings and my . . . . .[2]; for I have received their price (τιμή) and have expended it on myself. There shall no man be ever able to sue on their account."

[1] *Taêse* rarely if ever at Thebes. [2] *Cf.* Dict 54*b*.

19. Brl 4124. P. From Aswân. Contract as to apprenticeship of a girl.

" Sarapamôn, the priest (πρεσβ.), that writeth to Tshenhôr [1] (saying,) Now I give my daughter to thee (fem.) for 2 years; so that no man shall [. . . . .] [2] (5) of thee, namely the 8th (ὄγδοη) and the 9th (ἔν[νατη).[3] And thou for thy part shalt not neglect (καταφρονεῖν) [her], but shalt teach her her work [. . . . .]. If thou neglect (κ.) her, this writing [shall be] dissolved." [4]

[1] ST 148 *Tsenhôr*, otherwise not found. [2] Verb with following *ntn-*.
[3] Do these refer to taxation? [4] *V.* Dict 558*b*.

20. UC 14. P. Acknowledgement of a money deposit (?).

" Touôre [1] and Sara and Pjakouerête [2] write unto Grampe (saying,) (5) Lo, 24 *še* of bronze (money) didst thou [3] deposit (?) with us for thy rent (φόρος?),[4] at the time when thou wast about to sell the house, namely (the) . . . . . place [. . . . .] threshing-floor . . ."

[1] *Cf.* nos. 36*a*, 55 and Dict 511*a*. [2] Apparently 'the foot-clapper.'
[3] *V.* Ep I 249 *supra*.
[4] Assuming *etephoros*, though this is fem only as a measure (WS 24).

21. UC 37. P. Agreement to pay for or repay corn.

" . . . sell (?) [. . . . .] thy *maje*-measure [. . ., without] any dispute (ἀμφιβολεία) and I assent (στοιχεῖν) (5) [. . . . .]. I, Andreas, the son [of . . . . .], I am witness. I, Anani[as, the son of Con]stantine, I am witness. [I,] Victor, the son of [. . . . .], I wrote this sherd."

22. Bd 499. P. Agreement as to land (?) sold.

". . ., priest (πρεσβ.) of Apa Cyriacus at Jême,[1] I write gladly and contented, I (5) . . . . .[2] to thee, Pastratôlê [3] of Jême, (saying,) Neither I, nor child of mine nor any man akin to me, whether on my father's (side) or my mother's, hath (10) power to build another [. . . . .] new church [. . . . .] enclose another . . ."

[1] For this church *v.* Ep I 116.
[2] What this verb should be I know not; nor is *nak* quite certain.
[3] For ? Apa Astratole. Recurs ST 52. Martyr so named: T. Mina *Epima* 18, Till HM 1 120, Leyd 185; *cf.* Preisigke *Namenb.* 62 *ult.*

23. UC 34. P. Promise to repay loan.

" . . ., the son of Jacob [. . . . . in] the nome of Ermont, I write [unto . . .,] the son of Zebedaeus, [(saying,) I] owe (χρεωστεῖν) thee 3 [. . . . . that I] (5) received from thee for my need (χρεία) [and so God] will, I am ready (ἑτοῖμος) to pay them thee . . ." [1]

[1] The relation of ὄγδοης to the context is obscure.

24. UC 11. P. Promise to repay loan.

" . . . in the nome (νομ.) of Ermont, [. . . . ., the] son of Mêna, that writeth (to) Zacharia, [. . . . .] (saying,) Since (ἐπειδή) I requested (παρακαλεῖν) thee [and thou didst give] me a gold *tremis* (τριμήσιον) for my need (χρεία), [(5) I am ready to] pay (ἀπολογίζειν) it thee in 6 artabas (?) [1] of corn and to deliver them at thy [. . . . .[2] For] a confirmation unto thee I have drawn up this assurance (ἀσφάλεια) . . ."

[1] *Soe* cannot agree with *rtob*; more must be missing from 16.
[2] Probably 'house.'

25. UC 41. P. Promise of repayment.

" I, Misaêl, the son of Athanasius, in Thône,[1] I write to Mariham, the daughter of Basilius (5) in Jême, in this same nome (νομ.) of Ermont, (saying,) By the will of God, I owe (χρτ.) thee, pure and unaltered (καθαρῶς καὶ ἀποκρότως), a *solidus* (ὁλ.), the half in (10) corn, the other half in ôrax,[2] with its interest, namely a half-*tremis* . . ., in Paône, the rent that God shall produce [3] in Paône, without any word of dispute (ἀμφιβολία). I, (15) [Misael] that already wrote above, I [assent (στ.) to this] assurance (ἀσφάλεια) and every thing [written thereon], as already set down (ὡς πρόκειται). It hath authority [wheresoever it shall] be displayed (ἐμφανίζεσθαι) [. . . . .] written, I going surety [(20) . . . . .] the house,[4] without any [. . . . .] I, Thanaêl,[5] [son of Pa]hôm, he asked (ἀιτεῖν?) [me and I have written with] my hand . . ."

[1] *Cf.* Ep 519 n.
[2] Taken to = ἄραξ, on which *v.* Schnabel, *Landwirtsch.* 185. *Cf.* CO 220 n. (adding P 43 59 = *ḳirṭ*, *cf.* Dict 430*b*).
[3] Whatever rent shall be possible. [4] *Pekêi* would be more intelligible.
[5] For Nathanael, as in BM 585.

26. BMEA 44776. P. Promise to repay.

". . . I, Toulitte,[1] [daughter of] Tsôneshêm,[2] that writeth to Peter, (son) (5) of Comes [3] and [. . . . .] of the *Castrum* [of Jême, in the nome] of the city (πόλις) Ermont, [(saying,) Since I] requested (παρακ.) thee and thou didst give [. . . . .], now I am [(10) ready to repay . . .] to thee, pure and un[altered (καθ. κ. ἀποκ.) . . . . . (15) pay it

[1] *V.* Ep 533. [2] Fem of Sanchêm, J 70 61. *Cf.* Tsankoui, Taloušêm.
[3] A man well known in Jême of this name.

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thee [. . . . ., without any] dispute (ἀμφιβ.) [. . . . . where] it shall be displayed (ἐμφανίζεσθαι). [I,] Toulitte, the dau[ghter of . . . . ., . . .] to thee the [. . . . .] before the date (προθεσμία) [. . . . .]. I, Dius, the *lashane* [am witness]. I, Jeremias [. . . . .]. I, [. . . . .]."

27. BMEA 44721. P. Promise to repay.

" I, Sabinus, (son of) Moses, the man of the land,[1] that writeth to Ellô,[2] the man of Jême, (saying,) I am [ready] by God's will, [. . . . .] this *solidus* (ὁλοκ.) [. . . . . month] of Paape [. . . . .] to thee . . ."

[1] Or *Kah* as place-name ? *V.* Ep I 118, Dict 131*b* and no. 56 here.
[2] Ellôt(os), properly gen of Ellô (Hellô), as in J 119.

28. Ryl V 8. P. Authorisation to sow.

". . .[1] Phoebammôn, (saying,) I authorise (ἐπιτρέπειν) thee to sow my part (μέρος) of a field, that is in (5) Psinemoun,[2] namely an *aroura* and a half and that thou pay me its rent (πάκτον), namely 3 *arabas* of seed, for this (10) 9th year, (being) the crop (καρπός) of the 10th, the half in corn, the half in lentils, and that thou measure them by my *maje*-measure. I, Theognostus, . . ."

[1] For *ata* read ? *apa*. Traces of letters in line above might be *Phagios*.
[2] *Cf.* Preisigke *Wörterb.* III 340, but not at Thebes.

29. Bd 427. P. Undertaking to sow a field (in return for loan).

" I, John and Eli,[1] the sons of Isaac, that dwell in the isle of Pesenai [2] in the nome (νομ.) of Kôs, are writing to [. . . . .] (saying,) By God's will we owe (χρεωστεῖν) thee (5) a field of flax and a . . . . .[3] and these I am ready (ἑτοῖμ.) to sow for thee at the time (καιρός) of sowing. If thou shouldst come north and I say, ' I will not sow them for thee,' I will pay 2 *solidi* (ὁλοκ.). And further I will give it its water,[4] namely 3 (waterings). I, John and Eleia (?), we assent (στ.) to this sherd and everything written (10) thereon. We wrote this sherd on the 10th day of Pashons of the 6th (ἕκτη) year. I, Solomon, I am witness (μαρτ.). I, Victor, I wrote this sherd. I am witness (μαρτ.)."

[1] *Cf.* l. 9. Prob = Elias ; Eli not found (except ? ST 347).
[2] *V.* Ep I 121. A Cairo ostr. (Win 64) has Pešena.
[3] For *šop ?* Dict 574*b*. [4] *Cf.* Ep 85.

30. UC 6. P. Agreement as to sowing.

". . . Written (in) month Thôth, first (πρώτη) day, 9th Indiction, beginning (ἀρχή). I, Claudius, the son of the deceased Peshoui (?), (5) in the monastery of Apa Pahôm in the nome of Keft,[1] that write to Philotheus, the son of the deceased Joseph, in the *Castrum*

[1] The monastery at Pboou (Fâu) was in the nome of Diospolis ; that at Tabennêse must therefore be intended (its situation remains uncertain ; *v* Ep 164 n., *ib* I 114, 120 and references).

of Jême, in the nome of Ermont, (saying,) Since (ἐπειδή) thou hast paid me the price (τιμή) of an *aroura* (10) and a half of land, that I should sow it for thee with . . . . .[2] and should give [it] its water ; for I have come to terms [with ?] [3] thee on [every]thing . . ."

[2] *Kla* or *kla nbol* should be the crop. *Cf. ? ġla nbal*, Allberry *Psalmb.* 208, where meaning is obscure.
[3] *Nmmak* or *nmmêk* would be expected.

31. BMEA 44720. P. Promise to repay loan by tilling.

". . . beyond (παρά) 4 [. . . . .] and I obtain 7 and a half [. . . . . of] money to thee as its full payment and [. . . . .] I pay it thee in (on ?) the . . .[1] [. . . . .] (5), without any objection (ἀντιλ.) ; and that I will deliver all the (outcome of the) flooding (βροχή) [2] in thy house, until I repay thee thy *solidus* (ὁλοκ.) in full. Perêt, this humblest deacon, (10) I wrote this sherd. Aaron, (son) of Enoch, [. . .]. Paham, the *lashane*,[3] am witness (μαρ.). Sa[. . .], the [humblest] priest (πρεσβ.), am witness."

[1] *V.* Dict 21*b*. [2] Recurs only in no. 35. [3] This man ? in CO 112.

32. Bd 508. P. Perhaps a receipt.

" Colluthus, the son of the late [. . . . .], I write to Pesenthius, (son of ?) Phel[lo,[1] . . . . .] thy 350 [2] bundles of flax [that are with] me. Lo, Pesenthius came and t[ook them.] (5) I, Colluthus, I assent (στοι.). I, Prau,[3] (son) of Jacob, I am witness. [. . . . .], the son of the deceased [. . . . ., I] wrote according to (πρός) the request (αἴτησις) [of . . . . ., I] am witness."

[1] *Cf.* Phello CO 393, Φελλῶς, Φελό (Preisigke). Not certain in RE 9 143 if a personal name.
[2] *Cf. A teioue. Pek-*, added above, presumably corrects *p̄-*.
[3] Recurs BM 557. *Cf.* ? Proou Hall 144, Ann 8 177. None of these Theban hitherto.

33. BMEA 44717. P. Lease.

" We, Azarias, the son of Konôn,[1] in Taut and Jacob, the son of Isaac, the man of this same *castrum*,[2] that write to the heirs (κληρονόμος) of Tsia, (daughter) of (5) Tagia,[3] (saying,) We lease (-μίσθωσις) of you your fields, those that are beyond the meadow of Mêna, (son) of Kale, on the north of the ditch ; and we will (?) sow them at the sowing [4] of this 11th year, at our costs (ἀνάλωμα) and (with) our beasts (10) and our hirelings and we will pay their [rent] to you in the . . . . .[5] and an *artaba* and a half [for ?] the *aroura* (?).[6] If they be watered, the half (shall be) for you, the half for us.[7] For a confirmation unto you and your [. . . . . shall] be confirmed. Written Thôth 1st, Indiction 12. [We,] (15) Azarias and Jacob that [wrote above, we] assent (στοι.) to this lease (μισ.) . . ."

[1] Several times in J. [2] In Hall pl. 74 *supra* Taut is a *castrum*. *Cf.* Ep 163 n.
[3] Not found. Read ? Talia. [4] Corresponds to *κατασπορά*.
[5] *Cf.* ? *rmpšire* (Dict 585*b infra*), but the meaning is scarcely suitable here.
[6] Perhaps for *stiôh-mahe*, as in ST 422. [7] Half the labour or half the crop ?

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34. UC 24. P. Oath.

"By the holy oil of prayer [1] (I swear that) in (the matter of) the upper . . . . .,[2] namely (5) John's, I have not concealed [3] from Thêre,[4] his daughter, neither for myself nor for Sara my wife; (10) I have not concealed from her, to the value (ἀναλογία) [5] of a *tremis*, save (εἰμήτι) for that which I expended on Thêre (15) and Martha, whilst yet (ἔτι) she was alive. Written Phamenôth 25th, Indiction 7, in presence of Germanus, the *lashane*." [6]

[1] *Cf.* CO Ad 48 n.
[2] *Kam* 'reeds' seems unlikely. If plur, how reconcile with following *pa-*?
[3] *Hape* must = *hôp* as in J 68 37, though the form is unknown.
[4] Th. and daughter Sara in J 23 are not these.
[5] *Cf.* J 68 37, CO 306, BKU 97. [6] Recurs ST 94.

35. Ryl VI 1. P. Oath.

". . . the] oath that . . . . .[1] wrote concerning all the (belongings) of Basilius, that died whilst he (*sc.* the writer) journeyed with him. He did not . . (5) . . . the flooding (βροχή)[2] save 20 *solidi*; and naught of his hath come to light as remaining over,[3] whether money or trading-goods (πραγματεία) [4] or freight-charges; even to the amount (τιμή) of a *tremis* have I not concealed it without displaying (10) it in this oath. Month of Choiak 12th, Indiction 7. This is the oath that Dioscorus sware concerning all the (belongings) of Basilius, as to (?) the tour that he (15) went [5] northward, whereon he died, ere ever he came south (again)."

[1] Psychê should be writer's name, but *cf.* l. 12; for ? Psekê, *cf.* no. 18. Or *l.* (*nta*)*tapsychê*, though 'soul' for 'self' is most unlikely at this date.
[2] Recurs in no. 31. [3] *Cf.* J 7 33, 23 18. [4] *Cf.* J 55 5, JSch 3.
[5] A trading journey; *v.* Dict 126*b*.

36. W C Hall. P. Oath.

"By this τόπος [1] (I swear that) after [2] I have divided the flax with Colluthus I will not take of his flax, (5), I will not exchange (ἀλλάσσειν) (any) of it, I will not send a man (saying,) Exchange (it) and I will not (10) open his door."

[1] Lit. 'By the τ. that is here.' Oaths by a holy place (church, monastery) *cf.* E. Seidl, *Der Eid*, 145.
[2] Assuming *ġn-* = *j(i)n-*.

36 a. UC 42. P. Assignation of pawned property.

"I, Rebecca, write unto Touhôre, (the) daughter of [1] [. . . . .], that lie in pawn with thee [. . . . .], 2 [. . . . .], a . . . . .,[2] [. . . . .] pots,[3] (5) a . . . . ., a vessel, a silver

[1] If *še* as oath or *še* 'hundred,' one would expect preceding *je-*.
[2] *Lôġe, lôke*, prob = λώκιον (Preisigke *Wbuch*).
[3] *N* after *Kalaht* indicates epithet of use or material; a numeral should follow.

[. . . . .] I assign (ἀποτάσσειν) [4] them (?) [. . . . .], nor son, nor any [man shall be able to sue] thee ever for them. I, [. . . . ., they] (10) requested (παρακαλεῖν) me and I [wrote . . . . .] Eusebius,[5] (son) of Macarius, humblest [. . . . .] I, Peter,[6] (son) of Mena, the deacon, I am [witness . . ."

[4] *Cf.* ST 54, TurO 4, Tor 1. [5] He writes a Greek hand. [6] 3rd hand.

LETTERS

37. Bd 491. L. From bishop Abraham.[1] Clumsy script.[2]

"First I greet [you. May] the Lord bless you. (5) Be pleased, so soon as this sherd shall reach [you,] go south and lay hold of Pshinnou . .[3] (10) and . .[. . . him] well (κάλως) and mulct him of 4 jars (ἀγγεῖον) of wine [4] and give him over unto (15) the headmen [. . . . .] cast him (? it) upon the ground.[5] Give it unto Patermoute, the priest (πρεσβ.),[6] and Cyriacus, from Apa Abraham, the bishop (ἐπίσ.)."

[1] *Cf.* no. 40. This piece was inserted here later and could not be placed next the other.
[2] Faded off at ends of ll. 1-10 and beginnings of ll. 15-17.
[3] Or 'the son of Nou . .' [4] Or *agê*[*n*] *nnêrp*. [5] Unintelligible to me.
[6] May be the priest in CO 29, 40, 46.

38. BMEA 10583. Pap. ↑. Letter from one bishop [1] to another.

"Before (coming to) the matter, I greet (ἀσπάζειν) thy pious fraternity and fellow-minister (συνλειτουργός) [. . . . .] and all those with you, heartily in the Lord. Seeing (ἐπειδή) that my sins have not suffered me to come south and salute (προσκυνεῖν) [your] sanctity (ἁγιωσύνη), because of some small things that have come out on my feet,[2] lo, the [. . . . .] Leontius, the notary (νοτάριος), I have sent him unto you, that he may transcribe (μεταγράφειν) the accounts (λόγος) into (?) Egyptian (αἰγύπτιος ?) [3] (5) that ye brought (?) with the epistle (ἐπ.) of our holy lord father the Archbishop (ἀρχιεπ.),[4] even as ye did ordain (κελεύειν). And lo, Apa John the deacon, the bone-setter (?), I have sent him, that he may heal (θεραπεύειν) our brother, Apa Apollo, the priest (πρεσβ.), [. . . . .] I heard you last year, enquiring for a mule (βουρδών), and ye said [to me ?,] 'Seek one for me.' Lo, then (οὖν), I have found one here for sale [. . . . . If] (10) ye wish for it, do ye send and see it and fetch it. And if our brethren that [. . . . .], Apa

[1] Since he uses the term συνλειτουργός. Bishop Taurinus, Constantine, Shenoute cannot but recall P. Grenf. I, no. 66, prob from Edfu, also RE 9 145; but Apollo here points to Middle Egypt. A bishop Taurinus in Ryl 288.
[2] 'On my feet' can hardly refer back to 'come south.' Allusion presumably to a foot disease.
[3] Or 'the Egyptian discourses' (λόγ.).
[4] The Festal Epistle? *Cf.* CO 18, Ad 59, Ep 131 and refs.

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Athanasius and Apa Abraham are with you, be so kind (-ἀγάπη) and greet [them] in my name. And I beseech (παρακαλεῖν) you that you would have mind of me in your [holy] prayers, that God may grant me healing and give me means to do His will and preserve me from [every snare] of the adversary (ἀντικείμενος). Farewell in the Lord, my beloved brother. And I greet [. . . . .] (15) pious brethren, Apa Constantine and Apa Shenoute and all the brethren and thy [. . . . .]. The Holy Trinity."

Verso. "Give it to our beloved, holy and God-loving brother and fellow-minister (συνλ.), Apa Taurinus, the bishop (ἐπ.), from Callinicus, the most humble."

39. BMOr 9533 ro. Pap. ↑. Letter from one bishop to another, regarding a priest whom the former had ordained.

"Before (coming to) the matter I greet (ἀσπάζειν) [. . . . .] in all the fullness of my soul, [. . . . .] all [the congregation] that is under thy holy hand. And (δέ) I inform thy fraternity that, seeing (ἐπειδή) I have been told as to how[1] thy (5) benevolence (ἀγάπη) hath not received our son George, whom I have ordained (χειροτονεῖν) priest (πρεσβ.), lest thou shouldest think (ill) of me again, I have written unto thy sanctity (ἁγιωσύνη). God is my witness, he hath not given a *solidus*, nor a bronze carat (κεράτιον), nor aught else, down to a bronze (10) quarter (τέταρτον)[2] for this matter; but men that presented (συνιστάναι) him to me encouraged (προτρέπειν) me thereto. I, for my part, hesitated (ὀκνεῖν) not to appoint him, knowing that thy angelhood (ἄγγελος)[3] hath me at command (κελεύειν).[4] Indeed (καὶ γάρ) I admonished (παραγγέλλειν) him, at the moment when I was about to give him ordination (χειροτονία), that he should be subject unto thy (15) holiness (ἁγ.). So now, if you approve (κελεύειν), be so kind (-ἀγάπη) and receive him unto you and the brethren, that he may give thanks (εὐχαριστεῖν) for the delivery (? παράθεσις) of my letter and be zealous to serve thy holiness (ἁγ.), being under the hand of his good shepherd, which ye are. And (δέ) pray thou (20) for me, holy father, and write me of thy health often, commanding (κελεύειν) me in all things, to the extent of (κατά) my power. Farewell in the Lord, beloved fellow-minister (συλλειτουργός)."

Verso. ". . . my] pious fellow-minister (συλ.), Apa Michaias, the bishop (ἐπ.),[5] from Isaac, this humblest (ἐλάχιστος) bishop (ἐπ.) . . ."

[1] Doubtful. Recurs Z 269; *v.* Dict 305*a*.
[2] This coin: CO 452, ST 64, Hall 26, BM 1046, 1049, Kr 52, PLond 4 442. It is ¼ carat.
[3] *Cf.* Ep 113, Grégoire in *Festsch. Heisenberg* 641.
[4] Difficult to translate κελ. uniformly here and below. With dative thus: Ep 140, 273, 438, CO 176, 220, 268.
[5] Presumably of Ermont, since the MS belongs to a Jême group.

40. Gar L. From bishop Abraham.[1]

"Lo, they have come and told me that ye have entered (the church ? of) Apa George[2] and overturned the place (5) and have committed other excesses (ἐπηρείασις ?).[3] Every man hath need (-χρεία) of the cross (σταυρός)[4] [. . . . .] hath (?) need (χ.) of [. . . . .] and the angels (ἄγ.) (10) of God are over (?) [. . . . .] my (?) dwelling-place[5] is the church (ἐκ.). So now every man that entered (the church ? of) Apa George (15) is excluded from the feast with his whole house. For (καὶ γάρ) that poor man hath paid his . . . . .[6] Ye have neither been afraid of God nor had shame. So now (20) every one that hath carried off aught from within that place he is excluded from the feast with his whole house, until he [. . . . .]. Give it unto [. . . . .] from Ab[raham, the bishop]."

[1] *Cf.* no. 37 and CO p. xiii, Ep I 134, Mitteis-Wilcken *Grundz.* ii 2 370. Abraham's other letters all open with a greeting.
[2] Church or monastery of G.: Ep I 113, II no. 87, CO 32 and refs.; prob not all the same.
[3] Not found thus; ἐπήρεια only in Ep 186. Here ? ὑπέρθεσις, but scarcely suitable.
[4] Prob the phrase in ST 394 13. In 7 *l* ? *ntap*.
[5] Reading ? *pama*, the words being God's.
[6] Must be ἡμέρα ? 'day's work'; 'wage' with vb. *ti* seems impossible. Who is referred to ?

41. Brl 3041. P. From a bishop or abbot as to certain irregularities.

"Seeing that Pesente and his sons have come to me, ... -ing[1] one with another, so now they are excluded from the clergy (ἀπόκληρος), all (5) three, namely Pesente and Mênas and Jacob. For I have enquired and have found that they have transgressed (παραβαίνειν) the canons (καν.) of the church. Give it unto the archpriest (ἀρχιπρ.)[2] and (10) Apa John, the priest (πρ.), from our father,[3] Papas, by the mercy of God."

[1] *Cf. sige* 'law suit,' 'cause for litigation,' Dict 388*b*, so here 'going to law.'
[2] Similarly instructed: CO 54, 83, 485.
[3] Recalls the usage in WS 84, 142. Not usual at Thebes.

42. UC 40. L. Perhaps from a bishop to a village community, regarding ill-treatment of the poor.[1]

". . . may He bless your whole *Castrum* and (?) [. . . . .] upon you. Lo, the poor husbandmen[2] are come in unto me, saying,[3] Ye have ill-(5)used [us], doling out wine for us; which when ye had given (?) us, ye have[4] now taken from us. So now, be so good and do the right (δίκαιον) by them, that the Lord bless you. If ye dole it out (according to) your custom (ἔθος),[5] it is right (δι.) they should receive (according to) their custom (ἔθ.) (10) likewise. Be so good therefore, refuse not our request (παράκλησις), in that ye ill-use the poor; that God may preserve you. [(*verso*) . . . . .] Give it unto [. . . . . and] the whole people (λαός) [. . . . .] from Cyriacus."

[1] Grievances of the poor as to wine supplied them: Ep 56 and refs.
[2] Reading *nrmoua* (*a*)*uei*.
[3] Word above line not *je*, possibly *tn*.
[4] Reading *atetne-*.
[5] This in a somewhat similar context: Hall 49 *infra* (where *l kata peuaithôs*).

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43. UC 35. P. To a bishop.

"I, Samuel, write unto Apa John, the holy bishop (ἐπ.) [1] and that truly beareth (φορεῖν) Christ, (saying,) Thou didst go forth to the τόπος (5) of Apa Hatre [2] and didst tell me (saying,) I will [3] send (?) the garment out to me. So now send [it]." [4]

[1] On bishops of Ermont thus named, Ep I 135.
[2] Not certainly recognised at Thebes: Ep I 117.
[3] Reading ? *šaitnnoou*.
[4] Or with *ebol*.

44. Bd 470. P. Letter to a superior,[1] protesting orthodoxy.

". . . (3) rather let them say [. . . . .] it is seemly that a [. . . . .] should [. . . . (5) . . .] not a weakness [2] to thee [. . . . .] before God and men [. . . . .] For in truth, my father, [. . . . .] . . ., nor have we [. . . . . thoug]ht of (?) such an iniquity (παρανομία) [. . . . .] (10), nor the Diphysites,[3] nor [. . . . .] the Sabellians, nor the Simeonites [4] [. . . . .]; in short (ἅπαξ ἁπλῶς) all that we have uttered [. . . . .] thoughts of this sort, or even to utter them [. . . . .], for he it is did say it. For this matter is a [. . . . .] (15) estrangeth from God and far be it (from us μὴ γένοιτο) that we should consent (συνευδοκεῖν) [. . . . .], not only (οὐ μόνον) depose (καθαιρεῖν) me, if they should cut me in pieces (μέρος) [or should] drown ([κατα]ποντίζειν) me in the sea, never will I do a deed such as this [. . . . .] never do it and what hath befallen me, thou shalt find that I have stood [. . . . .] of this sort. For there were saints before him,[5] that were confessors (ὁμολογητής), [. . . . .] (20) more than he, inspired (πνευματοφόρος), that talked with God, labouring greatly, [. . . . .] Athanasius, Cyril, Basil, Gregory, all our holy fathers, they uttered no such words. Was then (ἄρα) God not with any one (of) them, save (εἰμήτι) this man and him alone? Were we not Christians until to-day, after that he had thus written, (25) dividing the body (σῶμα) of the Son of God from His blood? [6] For if thou examine . . ."

[1] *V.* l. 7. Possibly a literary extract.
[2] Diminution, inferiority.
[3] Διφυσῖται; rarely thus in Coptic: MR I 62 n.
[4] Presumably = Σιμωνιανός, a name still known to the Copts: JThS 4 393 and refs. *Cf.* PRE[3] 18 359.
[5] Unusual (faulty ?) construction.
[6] To what doctrine does this refer ?

45. Bd 496. L. Presumably from a bishop to a cleric who has transgressed.

"For (γάρ) [1] this is our prayer at all times, that the Lord would help us to solve every disagreement (ἀντιλογία) that Satan, the plotter (ἐπίβουλος) against us (5) from the beginning, spreadeth abroad, striving to set a stumbling-block for each one of us, by means of his neighbour. Now (λοιπόν) when we moved in the matter that had befallen in the congregation,[2] after thy pious fraternity had been admonished (ἀπειλεῖν) (10)

[1] Indicates ? a literary extract or a text continued from a foregoing ostracon. 'John' in l. 17 points rather to the latter. CO 17 begins similarly.
[2] Here and l. 17 *sôouh* may designate a particular monastery: Ep I 115, 127 n. (where delete *ehoun*).

by them that dwell therein, we acted not of ourselves, but we examined [it] with certain magnates [3] and it hath seemed good (δοκεῖν) in this wise: that thy fraternity should (15) continue without communicating (συνάγειν) [4] and John also of the congregation [5] likewise, until there be amendment (διόρθωσις) on both sides (μέρος); that (20) the church (ἐκ.) be not in an upset [. . . . .], but rather be in the discipline (εὐταξία) that befitteth (πρέπειν) her at all times. As for [thy] thought, when I sent to thee, thou didst [prefer it] [6] otherwise (-τρόπος), not only (οὐ μόνον) that thou shouldest wait (ὑπομένειν) [7] (25), that the right decision be come to, but rather (ἀλλά) thou didst find fault,[8] (saying) that we had given judgment (κρίνειν) contrary to (παρά) what is right. Wherefore I beg (παρακαλεῖν) thee to communicate (συνάγειν) [9] in any place that pleaseth thee; thou art at liberty.[10] But the (30) men of the congregation, it is for them to take charge of their (own) affair; I do but (τέως) [11] seek the salvation of every one. Farewell."

[3] Notables, elder (clerics). *Cf.* Ep 143 n.
[4] Or without attending church service. Exclusion as a penance: Ep 141, *ib* I 153, CO 73, 98.
[5] Could this be the John of CO 40 (reading *sôouh* for *sôh*) ?
[6] All uncertain. In 22 [*ek*], in 23 [*r*]; not space for [*eu*].
[7] Ought surely to be 'thou wouldest not wait.'
[8] δέ can scarcely be right.
[9] *V.* note 4.
[10] Reading *r anak* in 28. This sentence seems to contradict ll. 13 ff. *Bêl ebol ?* 'absolved' from above prohibition.
[11] As in Ep 273, Hall 86.

46. BMEA 10577. Pap. ↑. From a subordinate to a *comes*.

"Pkoui [1] it is writeth unto his lordly patron (προστάτης) the *comes* (saying,) Before all things I salute (προσκυνεῖν) you and all the house. Seeing (ἐπειδή) that I wrote north (unto) your lordship that ye should [give] me instructions (τύπος) [2] as to the basins that I have (5) made and their ducts that I [have] made, that bring water in to them; now (καὶ γάρ) the workmen (ἐργάτης) are importuning (ἐνοχλεῖν) me because of their wage. And we have brought 6 ells [3] down from (?) the one basin and other 4 into (?) the other, at (the cost of πρός) a *tremis* the ell, together with his [4] victuals (δαπάνη), according to the custom (κατά, ἔθος) of the nome of Antinoou. And I found . . . . .[5] ells trodden (?) [6] (10) in the 2 ducts that bring water into them and I had them uncover them and I set them in order at the rate (πρός) of an *artaba* of corn for [7] the ell. And according as thy lordship did promise (-λόγος) me (saying,) Whatsoever thou shalt arrange I will not suffer thee to be at any loss therefrom, so now (οὖν) lo, the workmen (ἐρ.) are importuning (ἐν.) me because of their wage and I have not found aught to give them. And lo, (15)

[1] In PLond 4, not elsewhere.
[2] As in BM 1176.
[3] A duct 6 ells long ? ll. 9, 10 make this unlikely. In l. 7 not space for *hntoui*. The prepositions *n-* (or ? *e-*) and *hn-* are ambiguous and the meaning consequently doubtful.
[4] *Tf-* should perhaps be *teu-* 'their.'
[5] If a numeral, some form of 'seven,' Dict 378*a*.
[6] *Sôhm* has various meanings; that suitable here depends upon what 'ell' denotes.
[7] Lit. 'for the satisfaction of.' *Motn* as nn is unique (in Si 17 23 it is not so: Dict 195*a inf*).

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I have sent my man north unto you ; be so kind (-ἀγάπη), the instructions (τύπος) thou shalt give me [. . . . .] Ye know that the stone conduit that giveth out water to the field is spoiled ; it needeth [8] to be put in order, involving outlay (ἀνάλωμα), and the . . . . . [9] that are disturbed, because they are let out [10] daily, since (καὶ γάρ) there are no bricks there ; they need to be made. I have not found (20) aught to give to the bricklayers, that they should lay their bricks for me (and) that I might enclose them.[11] Lo, my small (stock) of fodder lieth without in the field ; I have not found a place wherein to deposit it with the beasts. So (γάρ) if it please you, give me orders—for this is the season [12] (καιρός)—by the hand of the man that I have sent north unto you. For (γάρ) if ye give me not instructions (τύπος) . . . . .[13] I transgress (παράγειν) them again. Farewell in the Lord, my lordly patron (προστ.) the *comes*."

Verso. "Give it unto my lordly patron (προστ.) the *comes*, from Pkoui, the humblest."

[8] Lit. 'it wishes,' 'is desirable.' [9] *V.* Dict 174*a* *moune*, but ? for *mounioone*, 'waters.'
[10] Or 'left open.' *Kaat* only *A*[2] hitherto. [11] The waters ?
[12] Or 'occasion,' 'opportunity.' [13] After *hitn-* something missing.

47. Ryl Sup 49. Pap. ↑. From a priest to a monastic superior.[1]

"Psenpnouthês,[2] (the) prie[st, who] writeth unto his beloved, holy father and in all ways revered, [and] all [thy men], according to their names. Hail (χαῖρε).[3] Before all things (3) I greet your benevolence (ἀγάπη) and your . . . . . toward all men. Seeing that (ἐπειδή) I came north a few days [since], and was not [worthy to] meet thy paternity, so now I beseech (παρακαλεῖν) (5) [thee], seeing that (ἐπ.) I have found grace [. . . . .] with (?) our brother Pšai, the smith, if it be possible, be so kind (-ἀγάπη) and do thou . . . . .[4] them and I will (give ?) [5] the little gift [6] of thy benevolence (ἀγάπη) (7) to the offering (προσφορά) in proportion to their trouble and thy mind shall be at rest. But if not, my lord father, pious and benevolent, thou [. . . . .] . . . . . them, up to capacity of the monastery [7] ; for I know that, if it be possible, thou wilt do it . . .[. . . . .] [8] knowest the urgency (ἀνάγκη) of the matter. Farewell in the Lord, (10) my beloved father. Farewell (ἔρρωσο)." [9]

Verso. "[Give it unto my . . . . .] father, Apa Sie,[10] (the) pr[iest . . .]"

[1] Early script : *cf.* PAmh pl. xxi, Ryl pl. v 292. It would not be surprising to find that this (said to come from Achmîm) belongs with the Meletian letters in Bell, *Jews and Christians*.
[2] This name in Preisigke is from Achmîm. [3] Added above line.
[4] Unknown verb. Again in 8. Scarcely for *touneiatou*. [5] Verb omitted.
[6] Lit. 'blessing.' [7] Lit. 'mount.' [8] But for *eš*, one might read καὶ γάρ.
[9] This (if rightly read), not elsewhere in Coptic letters.
[10] Only PLond 5 134. *Cf.* ? Sei (a martyr) Leyd 193 and Sia BM 1142, Kr 138, Baouit 83.

48. BMEA 10582. Pap. ↑. From a calligrapher [1] to a *comes*.

"Theophanes it is writeth unto the *comes*. Before (coming to) the matter I salute (προσκυνεῖν) you. Now, saith the scholastic (σχολαστ.),[2] I salute (προσκ.) you, and (that) his mother's birthday is to-morrow and (that) he promiseth (συντάσσειν) [3] me (saying,) Either on Saturday (σάββατον) or Sunday (κυριακή) I shall come to Tmou.[4] And help (βοήθει), help (β.),[5] for (ἐπειδή) no man hath answered (-ἀπόκρισις) me as to (?) this quittance (πρόσγραφον). (5) The man came and throttled me [6] (saying,) I will have my things (σκεύη) [7] or my money to-day. If not, said he, and to-day should pass and thou shouldest give me 20 *solidi*, I will not pay it.[8] So now, help (β.) ; let him pay the money to Mark, [. . .] that he bring it me, or let him write the quittance (πρ.) in the name of Aphou, the tax-collector's (χρυσώνης) man, that I may get the money. If not, and thou be not wroth (-χολή),[9] that I may get from him the things (σκ.) of the scholastic (σχ.) [10] and give them to him, so that we pay him the money. (10) So now, help (β.), I entreat ; send me the answer (ἀπόκ.) forthwith or the money or the quittance (πρ.) ; for by God, this man will plague (ἐτάζειν ?) me sore. And, as I besought thee, send me the garment (? βέστον) and the 6 carats (ἓξ κεράτια) by Mark, with a loaf (μερικόν) [11] and some fruit (ὀπώρα). Farewell in the Lord, my patron (προστάτης)."

Verso. "Give it unto my patron (πρ.), the *comes* Zacharia, from Theophanes, the calligrapher (καλλίγρι)."

[1] So in address. Recurs : ImpRussArchSoc xviii p. 026, CCV 1 214, Lant no. 3. Once only in Preisigke. The script is regular, sloping, ligatureless.
[2] Reading ? *peje pescholastikos*, but what does this insertion mean ?
[3] Spelt συντάζειν as here : R I 4 13, Miss 8 28, PO 9 138 ; *cf.* Ryl 399.
[4] Thus, without dependent genitive : Kr 246. *Cf.* no. 53.
[5] Thus (but not repeated) : BM 1170, Ryl 270, 284, 320 etc.
[6] For *ogtt*, 'mishandled' or 'constrained.'
[7] Rarely as masc sg (where written neut pl) : no. 62, C 99 10, ST 255, BKU 163. Means ? 'a piece of property' (for which σκεῦος sg is not used).
[8] Difficult sentence, whose meaning escapes me.
[9] *Ka* superfluous. [10] 'From the scholastic' seems unsuitable.
[11] Once only in Preisigke.

49. Turin Museum (*v.* Rossi I, 1, Tav. iv). Pap. →. From a Moslem official, regarding the supply of post-horses.

"With God. Ard . . a, son of Omar . ., overseer (ἐπικείμενος) [1] of the pagarchy (παγαρχία) of Memphis, writeth unto the villages [2] that I have set out at the foot of my order (σιγίλλιον).[3] Mena, the man of the station (of) Epnarashet,[4] hath told me (5)

[1] So H. I. Bell. Rare in Coptic : Kr 93.
[2] Here and elsewhere the forms are Bohairic.
[3] *Cf.* PLond 4, no. 1384 n. The name following sprawls and ? fills a space left blank.
[4] *Cf.* Pinarasht = Barnasht (Stern *Gr.* p. 438), S. of Dahshûr. Called in Ibn Dukmâk 4 131 Bâgah Barnasht, with which *cf.* P 44 54 vo *bâgah* (unpointed in MS.) 'hippodrome, stadium,' possibly equivalent to *manzil* here.

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(saying that) the month Choiahk is outstanding from you [5] as to the maintenance (δαπάνη) of the post-horses (βέρηδος) [6] for the governor (σύμβουλος)—God keep him—that yet remain from the station (of) Epnarashet. Lo,[7] ye have not paid him aught. If it be the truth, (10) as (πρός) he hath told me,[8] that ye have not paid him aught of the mandate [9] that he sent (?),[10] so now we are come in order to give him his just due (δίκαιον), even as (πρός) I have set out for you. (I have ?) received [11] the mandate from him and have divided it among your payments (ἐξάγιον), as (κατά) last year." [12] (15) Written month of Phamenoth 16, Indiction 8. Mon(achou) [13] $1\frac{1}{4}$ *solidi*. Nêsou $\frac{1}{12}$ $\frac{1}{48}$: $2\frac{1}{2}$. Ibiôn $\frac{1}{24}$ $\frac{1}{48}$: $3\frac{1}{2}$. Kab (?) . $\frac{1}{48}$: 1. (col. 2) . . si(?) $\frac{1}{2}$ $\frac{1}{12}$: ?. Paan (?) $\frac{1}{14}$: 11. Kab (?) $\frac{1}{8}$: $11\frac{1}{2}$. Total (γίνεται) $20\frac{1}{2}$ *solidi*.

[5] Lit. 'is outside you,' as in C 43 75. [6] *Beraton* is in plur. [7] Quite uncertain.
[8] *Te* seems superfluous. [9] Demand-note, statement of claim ? *Cf.* no. 115.
[10] Might be a tr verb with 2nd pl suffix, but I cannot read it. *Tênou* for *tinou* is unlikely.
[11] Supposing *(ai)ji*. If *ji* were imperat, a future should follow.
[12] Last word in 14 obscure.
[13] First 3 villages (if rightly read) are in or near the Fayyûm. With φουλ *cf.* φουλλε[ς] BM 528(51), *fulûs*.

50. BMOr 9535. Pap. ↑. From Jême. From one official to another.[1]

"We salute (προσκυνεῖν) and greet (ἀσπάζεσθαι) the print (ἴχνος) of the feet of your most honoured (τιμιώτατος) lordly fraternity. I have received your honoured letters. Thy fraternity hath written [. . . . . ex]amine what is in doubt (ἀμφίβολον ?) [as to] Leontius and Martha, in God's justice (δίκαιον) ; for (καὶ γάρ) no man knoweth (νοεῖν) justice (δ.) save God. But (ἀλλά) according to (πρός) what hath come before me and before thee also, it is just (δίκαιον) [that . . . . .] (5) bring it in unto the daughter of Martha [. . . . .] Martha give it [2] unto her daughter [. . . . .] she also. What they have acquired together, from a respected thing (εἶδος) to the humblest (ἐλάχιστος), that they shall divide together, Martha for her daughter, Leontius for her (?).[3] And (δέ) as for the marriage-gift, in so far as (ἐν ὅσῳ)[4] she hath begotten children with him, she it is is their owner, but (provided) that she bear the burden (κρῖμα) of the offering (προσφορά) for her daughter and give her burial from [. . . . .] [5] hath received. And (δέ) as for the black garment, Martha shall take it, (10) it being her daughter's, that did tailor [it . . . [6] Let ?] Leontius get confirmation (σύστασις), through trusty witnesses, that he hath (?) the 5 litres (λίτρα) of li[nen [7] that Marth]a gave him. These things have I written. I much embrace (ἀσπ.) your feet until I [meet you] in person (κατὰ πρόσωπον)."

[1] Do the phrases in l. 1 and *verso* indicate a superior ?
[2] Prob 'that M. should, on her part, give it.'
[3] *Haros* seems the reading, but *harof*, 'for himself,' would suit better.
[4] Taking *en hoson* as = this : Ep 230.
[5] Or '(defrayed) from what she hath received.'
[6] Must be *ouajes*, though there is a space after *e*.
[7] More prob than 'barley' ; *v.* Dict 88*a*.

Verso. "[Give it unto my . . . . .] brotherly patron (προστάτης) Macarius,[8] (from) Onophrius, thy brother."

[8] Three crosses thus CO 132, Ad 60 (both writer's name). In JSch 5 crosses over various names (and words). *Cf.* also J 12 55.

51. Verso of last. →. Letter relating to the production of linen.

"We, the humblest brethren, write greeting our holy fathers and all our brethren by (κατά) their names. As to the account (λόγος) [1] of the bundles of linen : 4. And also as to their account (λ.) in litres : 130. And further also their total account (λ.), one by one : 160 and 3, one by one. Lo, 10 *še* (worth) [2] have we given to be spun, but there hath not been spun up to the half thereof till now. (5) Lo, the other half they are (at work) on them likewise. Further, if ye have need (χρεία) of one (bundle ?) to be spun, be so kind, send us a little very good tow (σίππιον), that we may give it too to be spun, ere the . . . . .[3] be ended, and may send the rest of the linen north to you. Lo, Basil that (dwelleth) in Peiae [4] is sick and his brethren are beside him ; their trouble is concerning him. They have not wrought the flax for us, but indeed we will find a little more in addition thereto.[5] If ye would (10) wait without sending until their brother be recovered and they complete them (*sc.* their weaving) for us, it is your concern ; for what they have done [6] is lying with me already. Farewell in the Lord, our holy fathers. Be so kind, pray for us in charity (ἀγάπη)."

[1] I cannot interpret the following figures, which seem without mutual relation.
[2] A thousand would hardly be expressed thus. On *še* the coin Dict 547*a*.
[3] Meaning of *hôh* unknown. Read ? *hôb*, Dict 262*a*.
[4] Or 'in the valley,' Dict 73*a*. [5] Or ? 'with them,' *sc.* the spinners.
[6] Reading *nentauaau ; nentaiaau* less likely.

52. R G Gayer-Anderson. Pap. ↑. Instructions about various articles of clothing.

"So soon as thou shalt receive this letter (ἐπιστ.) send the robe and the head-cloth (φακιᾶριον) and the dyed cloak (πάλλιον) that I bought of Thecla. But (ἀλλά) delay not to give them to Moses, the sailor, that is coming north. Thou hast not decided to bear with me.[1] Send me them therefore (οὖν) quickly (ταχύ), for I will give them that they may be cleaned. And tell Tsimothe,[2] the gardener, to send me a . . . . .[3] of dates. And send the . . . . .[4] north, that I may give it (5) to be worked [5] (?). Give it unto Martha from Ma(g)istôr." [6]

Verso.[7] "Give it unto Martha from Ma(g)istôr."

[1] Unintelligible to me. *Npr-* as 2nd sg *f* is rare : BMis 105 *ult.* It may here be neg imperat 'do not.' If *š-* were 'be able,' what of *te-* ? Perhaps a parenthetic apology for importunity.
[2] *Cf.* Τσεμοῦθες (Preisigke), Simothe (fragt pap Fitzwilliam Mus).
[3] Dict 142*a*. Perhaps 'bunch.'
[4] *Cf.* ῥάχνη, apparently a garment (Preisigke *Wbuch*).
[5] 'Made' would be the right meaning.
[6] Note the pronunciation without *g*. *Cf.* BM 458 *makeistôr*.
[7] Address written over a tachygraphic text, partly effaced.

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53. Leyd p. 486. Pap. →. To a priest asking for an interview.[1]

"Before all things (πρὸ πάντων) I greet (ἀσπάζεσθαι) thy holy, fatherly sanctity (ἁγιωσύνη), thinking [2] ye would come north at this Pascha, (but) I was not found worthy of you. I met (ἀπαντᾶν) a man of Jême at Tmoue [3] and I sent him unto you (saying,) Enquire for Cyril and fetch him on account of the affair [4] (ἀπόκρισις). Lo, I went in so as to meet (ἀπ.) the bishop (ἐπ.) and I found him at work in there. (5) Be so kind, if it be possible, give yourself the trouble and come the distance (σκυλμός) [5] to us, that I may speak with you as to this matter; perchance God will give direction (διοίκησις),[6] for never have I gone alone in [7] a matter such as this. Do it then, for the τόπος sake, and meet me, either (κἄν) to-day or (κ.) to-morrow, ere he [8] depart. Farewell in the Holy Trinity (τριάς). Give it unto my beloved father, Apa Mark, the priest (πρ.), from Athanasius, the humblest. . . ."

[1] Printed by Pleyte and Boeser, p. 486, here from a photograph and collation.
[2] One expects *aimeeue*, 'I thought.'
[3] Recurs in no. 48. If *hi-* is right, 'the isle' is more likely than a place-name.
[4] Or 'the answer' (to my enquiry). [5] *Cf.* Ep 152, 336.
[6] *Cf.* RE 9 137. [7] Undertaken? [8] Cyril or the bishop or the man sent?

54. UC 2. P. To a superior, as to a delivery of sesame.

"Before (coming to) my very humble affairs, I salute (προσκυνεῖν) your (5) holy paternity. God knoweth, like a thirsty land that longeth for water, even so have I thirsted for thy holiness;[1] for (καὶ γάρ) (10) thy holiness told me (saying,) When thou art departing thou mayest enquire for me.[2] Seeing (ἐπειδή) thou didst tell me as to the small (quantity of) sesame, (saying), Thou shalt send it me now. No thanks (are due) to me (if I) [3] do thee service. (15) If God ordain and I come to terms concerning the threshing-floor, I will come [4] south and salute (πρ.) thee.[5] (21) And let me find the little sesame in thy house and I will bring it north myself [6] and send it thee. Farewell. Have mind of me in the lifting up (25) of your hands. Give it to my brother Paul, him that truly beareth (φορεῖν) Christ, from Shenoute, (19) your humblest servant."

[1] *Cf.* Job 29 23; sim BKU 290. [2] Pay me a visit. [3] *V.* Ep 327 n.
[4] For *ouaiei*. [5] Ll. 19, 20 follow 28, below which there was not space.
[6] Is *ntoot* literal here, 'with my own hand'?

55. UC 21. P. Fragment of uncertain purport.

"Give it unto Touhôre,[1] from Azarias and Psan. Seeing that (ἐπειδή) . . ." The writers use 1st sing.

[1] *Cf.* no. 36*a*.

56. UC 12. P. Relating to the writer's needs and a legal decision.[1]

"I, Peisynthius, I write unto Koullouthus of the lands of [2] [. . . .] necessity (ἀνάγκη) overtook me and I went (?) [. . . .] befell before [. . . .] (5) judgment [. . .]"

[1] Perhaps not a letter, but an acknowledgment of debt.
[2] *Cf.* no. 27. Not elsewhere in plur.

57. UC 4. P. A tailor's wage.

"Concerning the garment thou hast cut (tailored) for me, I have paid thee 6 measures [1] (and) they amount to a (5) gold *tremis*."

[1] Dict 208*a*. The form here is new.

58. Jéq 6. P. From Epiphanius to Philotheus.[1]

"We have received the letters of your piety and are aware of what is therein. As to how I spake with thee about the secret (μυστήριον) whereof I told thee, regarding Peter and Pahôm: (5) if Peter is come to get [2] his full (payment), as I told thee, it is they must see to paying him in seed (or) to paying him in anything they will; they it is are masters of their affair. As for me, I have no authority (ἐξουσία) over (any) cave.[3] If I have yet a little property (σκεῦος) within the cave, (10) they are entrusted therewith; for (καὶ γάρ) they are men whom nought hindereth in this matter (μέρος).[4] As to the key of the vault,[5] be so kind, if the thing be easy for thee, keep it by thee and let no man in to it save us. (15) Farewell in the Lord [. . . .] Farewell."

Verso.[6] "Give it unto Philotheus, from Epiphanius, this humblest one. (20) The conclusion of all (is that) we greet your piety, Apa Papnoute and Apa Philotheus and Apa Macarius and all that are with you. I, Epiphanius and (25) Jacob, we embrace (ἀσπάζεσθαι) the footprints of your piety till God make us worthy to behold one another face to face (?).[7] Farewell."

[1] Prob hand of Ep 457.
[2] Supposing *ai-* for *e-*. But *af-* could be read: 'and hath gotten.' For *ǧn jôk*, *cf.* CO 116 8. May be 'ascertain the result.'
[3] Used as store-rooms? *Cf.* J 65 33, 75 10.
[4] This cannot be right. Phrase not found elsewhere, but *cf.* Ep 434 29.
[5] Dict 114*a*. [6] Same hand. [7] Reading *hmpho*.

59. UC 36. P. Demands payment of a debt.

"I, Papnoute, I write unto the wife of Zekiêl, (saying,) Lo, thou art (5) estranged from [1] the Father and the Son and the Holy Ghost,[2] if thou (give) me not [3] my half- (10) *tremis* this month, or (ἢ) my 5 . . . . .[4] of flax."

[1] Lit. 'outside of.' [2] The writer therefore a cleric?
[3] Assuming ellipse of a verb. *Cf.* Ep 532. [4] Unknown word.

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60. UC 32. P. From Ganadla. Announcing delivery of corn.

". . .[1] for Mesorê. John it is writeth (unto) Amba [2] John, (saying), Lo, 8 sacks have I sent thee by Apollo : corn *artabae* 16."

[1] Possibly *pmpa*, as in 2. If so, the next word recalls ST 352 *hamsoure* ; but this is unlikely.
[2] Transcribes ? Arabic *anba* (*cf.* Dict 13*a*) or *papa* (*cf.* WS 85 n).

61. UC 7. P. Asking for a gift of palm-trees.

" Be so kind (-*ἀγάπη*) and do thou grant (*χαρίζειν*) us those male [1] palms that are in the meadow (and) that we give them unto this . . . . .,[2] for it (?) lieth open.[3] Send me (5) the answer (*ἀπόκρισις*). Lo, I am come north that I may visit Apa Matthias and fell them at the same time.[4] (10) Give it unto the pious brother Apa Jacob, the priest (*πρεσβ.*) and prior (*προεστώς*), from Pesynthius, this humblest one."

[1] Or ' wild,' but less probable here.
[2] *Hel* for *hal* (*hmhal*) is unlikely. Perhaps a piece or kind of soil. *Bôk* transit mostly ' send to,' ' put in.'
[3] *Ouôrh ehrai* not elsewhere. [4] *šaatou*, ' demand ' (tax, rent) less likely.

62. Bd 469. P. To an ecclesiastic (?), with various requests.

" We greet thy pious, revered fraternity. May the Lord Jesus Christ bless thee and thy children. Believe (*πιστεύειν*) us, pious brother, (5) that we have great love (*ἀγάπη*) toward thee. Lo, this *maaje*-measure of corn have we sent thee. Be so kind and bring us some linen, light and fully wrought,[1] that we may put it . . . . .[2] for the bandages (*κειρία*). (10) Be so kind and send us a soaking trough, until the Lord give us means that we bring our little belongings (*σκεύη*) [3] south so that (15) God bless thee. And (*δέ*) as for (20) the camel, do us [4] this kindness (*ἀγάπη*) and send it us, laden with water from the well. (25) We will transfer it [5] forthwith and send it (*sc.* camel) thee. For it is a great labour to move away (?) the tanks (*λάκον*). The good (*ἀγαθός*) God keep (30) thee and thy children. Have mind of us in thy holy prayers in these holy days ; perhaps the Lord will preserve (*νήφειν*) us." [6]

[1] Precise meaning uncertain. According to Ep I 71 mortuary bandages were of wool.
[2] For *hê* possibly *hp*, but less likely ; what could ' in front ' here mean ?
[3] As singular. *Cf.* no. 48.
[4] *Nak-* should be optative, but the form is abnormal.
[5] Pour it from the camel into ? the tanks. But *λάκον* can be ' jar ' : Ep 283 *n*.
[6] Lit. ' keep us sober, well behaved.' Transitive thus : C 99 145, 201, 301 etc.

63. Bd 475. P. On various matters.

" Be so kind and do ye pray for me, for we have not attained to sowing (?) [1] my (5) small crop (*καρπός*). Lo, the lentil flour I have sent and the pot of olives and thy . . . . .,[2]

[1] *Njo* just possible. *Taho ebol* rare and obscure.
[2] Penult letter ? *p*, but probably not. Then word would be *alaus* (if *kalaus*, why *pe-* ?).

that was brought to Souai yesterday. Lo, the [3] basket that the wife of Maeih [4] hath brought to-day, she said, (10) The daughter of Pisraêl brought it to me at even. Papas sent unto me (saying,) Thou shalt go unto Apa Joseph [5] and do the service [6] (*συνάγειν*). I went at the holiday [7] of Tôbe ; I will go again to-day and to-morrow and quench the fire (15) of wrath, for I saw how that he was wroth. Lo, the letters (*ἐπ.*) have I sent thee ; Zacharias brought the one at the Little Fast (*νηστεία*),[8] Job's hireling brought the (20) other."

[3] Possibly *tabire*, ' my basket.' [4] Or *Maêh*. Not found. *Cf.* ? *Μαίος*.
[5] *Cf.* Ep I 118. In JEA 3 198 a saint so named on a lamp.
[6] Perform service as priest, or communicate as participant.
[7] On *ouôš v.* Ep 284, Till Bau 136. [8] *Cf.* Ep 226.

64. Ryl VI 2. P. From a magistrate, embodying a protective promise.[1]

" Forgive me for that I have not found papyrus (*χάρτης*). Before all things (*πρὸ πάντων*) I salute (*προσκυνεῖν*) your pious paternity. Seeing that (*ἐπειδή*) you have written to me concerning Sabinus, the camel-herd, that I should give a promise (*λόγος*) unto him and his (5) camel,[2] that he may come in unto his house ; so now, lo, here is the promise (*λ.*) of God to him and his camel, that he may come in unto his house and work with his camel. For I will not suffer aught of evil to reach him, nor will I permit (*συγχωρεῖν*) evil (10) to reach him. And lest thou shouldest disagree (*ἀμφιβάλλειν*),[3] I assent (*στοιχεῖν*).[4] Written (*γράφειν*) Pharmouthi 13, Indiction 14. Give it unto the pious, holy father, Apa Moses, the priest (*πρ.*), (15) from John, your son. John,[5] I assent (*στ. μοι*)."

[1] *Cf.* nos. 9 ff. Among Till's collection none occurs exactly thus, in a letter. The writer would be a *lašane*.
[2] Till's 58, 59 concern camel-herds, perhaps 88.
[3] Or for ? *nnethmnt*[*mainoute*] *amph*[*ibale*], the usual formula.
[4] 2nd hand. [5] 3rd hand.

65. UC 25. P.

" Be so kind (-*ἀγάπη*) and do thou take every thing that shall be brought to Joseph the deacon (*διακ.*) (5) to him. If thou hast decided . . ."

66. BMEA 44719. P. Of obscure purport.

" I salute (*προσκυνεῖν*) thy pious, honoured fraternity and (5) I greet my beloved brother John, the priest (*πρεσβ.*) and Apa Sophonia (?) and all thy children by (*κατά*) name. My lord brother, be so kind, when thou art celebrating the feast,[1] be at the trouble [2] and come out. For (?) [3] (10) I went to Tame [4] and Kasmoui seized me . . . . . and

[1] Easter ? *Cf.* CO 53 n, Ep I 153. Or could this here mean ' when taking a holiday ' ?
[2] As in CO *l.c.*, Ep 207, 234, ST 179. [3] Reading *mmon*.
[4] If a place, *cf.* ? Hall 122 *infra* Tam[. Or ?? *tameak* = *tamak*, ' to tell thee,' when following name would be Smoui.

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he took five [5] from me. He said . . . . . me, 'Money hath not been taken from thee [. . . . .] thou hast taken them (*sc.* money), saying, They stripped me [of] them. I said unto him, My brother Soua is (? was) (15) there and Kater [6] and Paeiom [7] and the rest. Be so kind therefore (*οὖν*) and be at the trouble and come out, my beloved brother . . ." [8]

[5] Or ?? *biteou* = *bitou*, 'took them.' But ll. 10-14 are too imperfect to justify translation.
[6] *Cf.* Katêr CO 168. [7] *Cf.* Dict 77*b*.
[8] Possibly the two signs in l. 18 give the writer's name. Ll. 19, 20 look like a postscript.

67. Bd 497. P. From a man fleeing before the Persians.[1]

"Before all things I greet my holy father, Apa Elisaius, the priest (*πρεσβ.*). From (5) Papas. Be so kind (-*ἀγάπη*) and enquire as to the matter (*ἀπόκρισις*) for me. For I am come north because of the Persian (*Περσος*) [2] and [3] have brought my wife and my children north with me. For I found (10) (the) children lacking (-*χρεία*) bread. Indeed I will not leave them there, for no corn can come south, but will bring them north, that they may live. Howbeit (*πλήν*) stay not without enquiring as to the matter, lest (*μήποτε*) (15) the Persian come [4] north and have not patience (*ἀνέχεσθαι*) waiting for (?) me and there be words."

[1] *Cf.* Ep I 100 ff.
[2] Thus as sing Ep 324. Persians coming north : Cairo 8074 (but this is from the neighbourhood of Shmûn).
[3] Two illegible letters, ? *nt-*. For following *ai-* possibly *pi-*, but *mpi-* seems impossible in this context.
[4] On *emnte-* *v.* Ep I 251.

68. Gar L. Arrangements for meeting.

"Before (coming to) the matter I greet thee. As (*πρός*) I said to thee, if thou come (5) north, so meet me to-morrow, that is, early on the first day of holiday.[1] But (*ἀλλά*) bring the ass whereon thou wilt (10) ride, a[nd ? brin]g [. . . . .] meet me early. Give it unto Joseph."

[1] *Cf.* no. 63. Reading *eie tahoi nraste etešôrp*.

69. UC 8. P. Asking the loan of a book.

"We greet your honoured, pious paternity. Be so kind, if the thing please (*ἀρέσκειν*) you,[1] and do ye (5) give us the book of Jesus, (son) of Nauê. For they are writing [2] it for us (and) we find not a copy (*ἀντίγραφον*). Do the kindness with it. Farewell in the (10) Lord, our brethren [3] Apa Daniel, John the priest (*πρεσβ.*), Soua. From Thomas, this [humblest. . . ."

[1] *Cf.* CO 355, Ep 178, 238.
[2] Possibly 'if they write . . ., we shall not find.' Grammar forbids 'they will write.' On copying books *cf.* Ep I 193.
[3] Vocative ?

70. Bd 503. P. From a woman about a pious offering.

"Rebecca, (daughter) of Papas, that writeth unto my beloved, holy father Apa Elias, the priest (*πρεσβ.*). Be so kind (-*ἀγάπη*), seeing that (*ἐπειδή*) at the time when I came (5) to the community,[1] we entrusted certain chattels (*σκεύη*) to Maria, thy sister, and Pkounthos [2] went and took them and I said unto him, Give me something, that I may give it for the offering (*προσφορά*) of my father. And he said unto me, (10) There is a censer (*θυμιατήριον*) [3] there, that I did not take ; go and take it. Be so kind (-*ἀγ.*) therefore (*οὖν*) and say (to) [4] thy sister, that she give it me and I sell it and bring an offering (*πρ.*) for my parents. Farewell in the Lord. (15) Forgive me for that I have not found papyrus (*χάρτης*)."

[1] Dict 373*b* *infra* and ? no. 119. She had become a nun. [2] *Cf.* Ep I 144.
[3] *L.c.* no. 548. Suff -*s* ? represents neuter.

71. Bd 473. P. Asking for a loan to someone else.

"Before all things I embrace (*ἀσπάζεσθαι*) the feet of your holy, paternal piety : Paipous from Pathêas.[1] (5) Be so kind (-*ἀγάπη*), the charity that ye did toward (lit. with) Paul, do it toward him again this year. Whatsoever ye shall give him, I it is will undertake (*κινδυνεύειν*) to pay it unto thee in corn in (the month) Pauni and to deliver it to thee at the place (10) where ye shall ordain (*κελεύειν*), without fail.[2] Be so kind (-*ἀγ.*) and have mind of me in the lifting up of your holy hands. Paithuma [3] and Paipous, (from) Pathêas, your son."

[1] With the 1st *cf.* ? Papous-Pepous (Preisigke) ; for the 2nd Pathaios (Esdras) is unlikely.
[2] Lit. 'without any thing (of uncertainty),' Dict 653*a* mid.
[3] Not found. These names have an un-coptic air.

72. Bd 474. P. To a superior, on various matters.

"Before (coming to) the matter, I salute (*προσκυνεῖν*) thy paternity. And (*γάρ*) I inform thee that after (?) . . . . . forth from Kebt, I found not occasion (*εὐκαιρία*) (5) to come in and meet (*ἀπαντᾶν*) [thee]. For they told me that men had [gone] toward [1] thy house and had despoiled it. So now be so kind (-*ἀγάπη*) and send me the 2 lists (? *λόγος*) . . . . .[2] to the (10) headman (*πρωτοπολίτης*),[3] by the hand of him that bringeth thee this sherd ; and send me the camel that I may deliver the wine for thee and the money [? for] the . . . . .[4] Be so kind (-*ἀγ.*) and pray (15) for me in thy prayers, that God preserve me from this sickness.[5] Farewell in the Lord, my beloved father."

[1] Lit. (if *bôk* right) 'had gone, going to.' The following verb should continue this tense.
[2] *Cf.* ? J 85 38, equally obscure. *Tês* for ? *taas* (*cf.* *tis* J 63 8, Ep 351) = *ngtaas*.
[3] In Coptic only TMina, *Epima* 24 = C 43 144 and C 86, 88, not in documents.
[4] *Pham n*[*tôp*] or *phamn*[*t*]. Here *šêue* can scarcely be 'altar.' *Cf.* Dict 601*b*.
[5] *Cf.* Ep I 163.

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73. Bd 484. P. Of obscure purport.

"According (πρός) as our humility (-ἐλάχιστος) wrote, beseeching (παρακαλεῖν) your fraternity concerning [. . . . .] Lo, we have learned of your zeal [. . . . .] (5) David, that is your master [. . . . .] . . . . .,[1] we wrote and besought (παρακ.) [. . . . . yo]ur letters and he bring your word [. . . . .] concerning the words [. . . . .] what he did order (κελεύειν) [. . . . .] (10) man hath need (-χρεία) of [. . . . .] you . . ."

[1] What is visible is hardly like *jaje*.

74. UC 17. P. Reproaches for neglect.

"First I salute (προσκυνεῖν) and greet (ἀσπάζειν) the sweetness of thy pious, holy paternity. (5) I marvel at thee, how that, after all the times [1] that I have sent in unto thee, (saying,) Send me the jars (κοῦφον, ? κούφινον) and the . . . . .[2] and 2 cakes . . ." "[. . . from thy] humblest servant." [3]

[1] Lit. 'every visit (turn).' *Cf.* Ep 300, BKU 296.
[2] *Tēg̈me.* Dict 466*a* is of uncertain reading and meaning. [3] *[Hm]hal.*

75. Bd 494. P. From a magistrate to a monastic superior, regarding a protective promise.[1] Said to come from Dêr el-Bakhît.[2]

"Before all things I salute (προσκυνεῖν) thy paternity. Now let [3] thy paternity give a promise (λόγος) unto the jar-maker [4] (5) and let him come up [5] for this urgent matter (ἀπόκρισις, ἀναγκαῖος). And I will observe for him the promise (λ.), that naught of ill befall him, whether (εἴτε) from me or (εἴ.) from other men; rather (ἀλλά) I will contend for him [6] (10) until I shall deliver (καθιστάναι ?) [7] him at thy holy τόπος. But anyhow (ἀλλὰ πλήν) give him a promise (λ.) and let him come, for it is urgent (χρεία). Farewell in the Lord. Give it unto my beloved father, Abba Paham, the priest (πρεσβ.), from John the *lashane* of Trakatan." [8]

[1] *Cf.* no. 64. [2] *Cf.* Ep I 115. [3] *Ma-* = *mare-* (Ep I 249).
[4] Assuming *kôk* = *kôt* (Dict 120*a koeis*). [5] Or ? 'down.'
[6] 'Defend him.' Not thus in any of Till's texts.
[7] What other verb could this represent ? Presumably on the analogy of καταστασις.
[8] *Cf.* Ep 468, *ib* I 177.

76. UC 10. L. Probably hand of CO pl. 1 (Turin).[1] To Psan, probably the disciple of Epiphanius,[2] and naming Pesenthius of Keft.

"[I have] met (ἀπαντᾶν) our holy lord father the bishop (ἐπ.), Apa Pesynthius, him of Keft. He greeteth (ἀσπάζειν) thee (5) much. And (δέ) further he hath promised (συντάσσειν) me that he will come south to-day, which is the first day of (the) holidays,[3] or to-morrow, which is the (10) second day of holiday. But (δέ) I did not attain to [. . . . .]

[1] *Cf. l.c.* p. xvi. [2] *Cf.* Ep I 222. [3] *Cf.* Ep 284 and no. 63 here.

tell it thee. If [. . . . .] tell it unto [. . . . .] (15) slake this place [4] [. . . . .] Wherefore I have written [. . . . .] thy pater[nity . . . . .] thou await him, lest (μήποτε) thou reckon me (20) as neglectful (καταφρονητής). (To) my father, Apa Psan. . . ." [5]

[4] Unlikely; agricultural processes incongruous here. Read ? *tsto peima[thêtês ebol]* 'expel this disciple.'
[5] Apparently not *episkopos*.

77. Brl 1755 B. L. Giving instructions as to a heretic (?).

". . . in to me [. . . . .] the brethren have gathered together [. . . . .] (5) we will not suffer him in our [midst ? [1] . . .] that [blas]phemer.[2] But if he wish [. . . . .] whilst he is there. Be so kind, then (οὖν), and charge (παραγγέλλειν) Azarias that he (10) quit the cave [3] and depart. For the men have [. . . . .] to me that [. . . . .] me that [. . . . .] upset (ἀνατρέπειν) [. . . . .] (15) he hindered (κωλύειν) [. . . . .] we will not permit the man (?) [. . . . .] for him (it ?). Be so kind [. . . . .] quickly (σπουδή). Let him come forth [and de]part, lest they [4] come in and (20) upset (ἀνατ.) him (it ?); for [5] he [. . . . .] and our mind will be disturbed. Lo, the conclusion,[6] then (οὖν), have I sent thee; send what is concluded to me. Give it unto Moses (25) from Victor."

[1] *M[ête* ?
[2] Reading ? *refji] oua etmmau.* But if *pheretikos*, 'the heretic,' follows, one would need *m(p)ma.*
[3] *Bêb* in Theban texts only J 65 and 75, where it seems to = monk's cell, and here no. 58.
[4] *Cf.* Ep I 351. [5] Reading *emon*, followed by future.
[6] Reading *jôk*, or ? *Pjakoul* as name (Dict 763*a*).

78. Bd 504. P. Asking help in sickness.[1]

"I salute (προσκυνεῖν) your benevolence (ἀγάπη), my dear brethren whom I love. I have been shrivelled (?) [2] with cold, chill hath slain me. Help (βοηθεῖν) me, my brethren; I am sore frozen. Neglect (ἀμελεῖν) me not; pass not day after (5) day (without) giving me [3] according to (πρός) my asking (αἴτησις). Ye know that my body (σῶμα) is grown weak . . . . .[4] I know that I have asked (αἰτεῖν) much, but I have been in trouble. Neglect (ἀμ.) not to open the doors of your heart to me quickly. Cast not the matter behind (you) because of (10) what hath befallen (?). I expect you this week (σάββατον).[5] Farewell in the Lord. Lo, my weakness have I shown you. Give it unto my dear brethren, from their humblest brother."

[1] Perhaps a mere formal exercise. Hand good, sloping, ligatureless.
[2] For *skorkr*, properly 'roll, be rolled.' Refers ? to ague. [3] For ? *ngtmti nai.*
[4] 'Because of the little pity for me' seems impossible, *phoui nanai* equally so.
[5] *Cf.* Ep 171.

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79. BMEA 44768. P. Declaration of obscure meaning.

"Verily I will eat the fat of the . . . . .[1] [I will eat ?] those [2] here. I will eat (5) the loaves here. I will eat everything here, but I will not be . . . . .[3] for it (him ?). Farewell."

[1] Read ? *mpeima*, 'here.' [2] Probably not so. The *m* of *ouôm* would not be superlined.
[3] On *saχo v.* no. 6.

80. Bd 507. P. Three short letters, the first and last incomplete.

". . . Farewell in the [Lord.][1] I, Severus, I [write unto] Phoebammôn, my friend according to (*κατά*) God. I greet thee (5) and Peter and Sabinus, thy brother, and Pahôm, the son of Athanasius, in the nome [2] of Shmoun. Since (*ἐπειδή*) thou didst say, 'In Paône I will come south (10) and [3] fetch my mother and my brother and leave [them] in the nome of Shmoun for ever and I will not . . . . .,[4] delaying [5] in Paône,' I will come without [? . . . . .] (15). I,[6] Theodore, I [write unto Joh]n . . . . . [7] [. . . . .] and I will find . . ."

[1] If rightly read, this ends a preceding letter.
[2] I have not found *tah* for *taš*. *Cf.* Ep I 244.
[3] *Etta-*, thrice here, for *nta-*.
[4] Letters above l. 13 might be *ne*. It is hard to say where the quoted words end.
[5] Taking *eroi* for *dat commodi*. After *hn* ? nothing.
[6] A third letter begins. [7] A name ?

81. Gar L.

"Jesus Christ, have mercy upon us. This humblest (*ἐλάχιστος*) Frange [1] of Petemout, dwelling in the Mount (5) of Jême, writeth, greeting his beloved lord father Apa David, son of Laz(arus).[2] I greet thee much and thy wife and thy children. (10) The Lord bless thee and all thy house in peace (*εἰρήνη*). Amen. I know [3] well thou wilt not refuse me. (15) Accept these cords and send me an *artaba* of good corn, which is needed (*χρεία*) . . ."

[1] Scribe of many texts, *v.* CO 394 n., Ep 119 n.
[2] *Las* for ? Lasaros (rather than as Dict 145*a supra*). *Cf.* no. 92.
[3] *Verso* surrounded by a waved framing line.

82. Bd 495. P. To a magistrate, asking for a 'promise' to a third person. As no. 75.

"Forgive me that I have not found papyrus (*χάρτης*). Before all things I salute (*προσκυνεῖν*) thy paternal, alway holy lordship, that beareth (*φορεῖν*) (5) Christ in truth. Seeing that (*ἐπειδή*) thy paternity gave [1] me the loaves at the door of the cellar (*καμάρα*),[2] I have not received them. This is the token.[3] Be so kind (-*ἀγάπη*) and let thy paternal

[1] Or 'sold.' [2] Written as here J 4, 25 etc., but always fem.
[3] *Cf.* Dict 678*b*. Obscure as elsewhere. Does it emphasize the authenticity of the present letter ?

lordship give a promise (*λόγος*) unto Pkôl and let him come up.[4] (10) Lest thou shouldest dispute (*ἀμφιβάλλειν*) I have subscribed this promise (λ.) with my hand. Soua [5] assenteth (*στοιχεῖν*). Give it unto my holy lord father, Apa Abraham, the headman, from . . . . ., the *lashane*. Philoxenus, (15) the priest (*πρεσβ.*), am witness (*μαρτύρεσθαι*)."

[4] Or 'down.' On *ntef- v.* Ep I 248 *infra*. [5] In an unskilled hand.

83. Bd 533. L.

"Seeing that (*ἐπειδή*) I have been told that ye were enquiring for camels,[1] (saying,) We would . . . . . in. So now (5) ye may (?) work [2] with [them] to-day and [3] to-morrow and we will [4] bring them in. But let the boy watch (10) them till evening and perhaps (*πάντως*) [5] we will send a man at evening that he may lie by them. (15) But let Pheou come in with you."

[1] Sequel shows plur is meant. [2] Reading *r-hôb*. [3] Lit. 'till.'
[4] Unless we read *ntetn-*, 'ye shall.'
[5] Thus with *on* : RE 9 167 (leg. *p. on oun*), Ep 327 12. With following subjunct, in these and no. 93 here, meaning seems 'perhaps.'

84. Bd 498. P. About the making of certain clothes.

"Give it unto my beloved brother, Cholô,[1] from this humblest Ananias. Before (all) things I greet thy holy paternity. Thereafter I inform thee (saying,) Even as (*κατά*) I said (5) to thee respecting the two linen garments, so now lo, I have come to terms with the man for 5 *artabas* of corn, at the rate of (*πρός*) 100 *ġôr* for a *maje* of linen [2] (in exchange) for them. Now . . . . .[3] and thou adorn [them ?] (10) forthwith [4] and I . . ."

[1] *Cf.* Ep 401. For these 2 names together *l.c.* 122.
[2] Not elsewhere weighed with this measure. *Iôt* cannot be read.
[3] The *r* might be *i* or *h*. [4] *Nanou* merely adds emphasis. Gender of *ġepê* unknown.

85. Bd 480. L. About a commemorative offering.

"I [have been] told that thou (fem.) didst omit thy mother's [1] offering (*προσφορά*) [2] yesterday. God knoweth, if word come to my ears that thou hast (5) omitted thy mother's offering (*πρ.*) again, not a *phollis* (*φ.*) shall be paid.[3] And . . . . .[4] to me ever and I will take thy [5] belongings (*σκεύη*) and give (pay) them (10) on its (the offering's) behalf. Farewell in the Lord."

[1] *Mô* and *mou* are known (Dict 197*a*). This combines them. [2] *Cf.* Ep 254 n.
[3] *Mau-* ? altered from *mai-*, 'I will not pay.' Bearing of the phrase not evident.
[4] *Nšane* I cannot explain. Perhaps *e* for verb *ei* (but *cf.* l. 4), as *be* ? for *bi* in next line (*cf.* Ep I 238 *supra*). The script of this text is particularly clear.
[5] Reading *ne-* ; *nes-* would be 'her belongings.'

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86. UC 29. L. To an ecclesiastical superior, about the readmission of an interdicted cleric.

". . . salute (*προσκυνεῖν*) before all things the footstool (*ὑποπόδιον*) of the feet of our holy lord father. But (*δέ*?) [1] my sins (5) have bereft (*ἀποστερεῖν*) me of receiving the blessing of my holy lord father to-day, albeit (*καίτοι*) I greatly thirst for the same. But seeing that (*ἀλλὰ ἐπειδή*) the augustal (*αὐγουστάλιος*) is (not) here, neither (*οὐδέ*) the servant lad,[2] I found not means to come [. . . . .] (10) the great man [3] himself (*or* alone), that I might come [. . . . .] Patermoute, (son) of Eulogius came [. . . . .] yesterday and Patermoute, (son) of Pelou,[4] being willing and . .[. . .] admit him to the holy (15) liturgy (*λειτουργία*) [. . . . .]."

Verso. Nothing consecutively intelligible. In 16 " he said unto them " ; 19 " in Ermont " ; 21 " But Patermoute (?) " ; 25, 27 " the clergy " ; 28 " his transgression " (*παρανομία*) ; 29 " await (*κατέχειν*) [5] them till they come " ; 30 ends " The Holy Trinity."

[1] If *anok* follows, it can only be for emphasis.
[2] Is without a negative (*an* at end of 8), *οὐδέ* is inexplicable. *Agoustalios* without article, as if a name. *Cf.* CO 320.
[3] Abbot or lay notable ? *Cf.* Dict 250*b*. Little if anything lost at end of 9.
[4] Recurs CO 312. [5] With following *e-* : Ep 387, R I 3 61, BMar 44.

87. Bd 432. P. Instructions as to camel-herds and their duties.

" Samuel, (the) worthless,[1] writeth unto his brother Peter, the steward (*οἰκονόμος*) of the *τόπος*, (saying,) As for the matter of the camel-herds [2] of the *τόπος*, he (5) that shall omit the 7th day and shall (not ?) come in unto the *τόπος*, without (*χωρίς*) sleeping [3] [. . . . .] the camel is sick, or (*ἤ*) [. . . . .] beyond (*παρά*) its strength [4] [. . . . .] that I gave them, do not [. . . . .] (10), nor feed him, nor [. . . . .] come forth [. . . . .], but thou [. . . . .] me, thou shalt go [. . . . .] thou it is shalt do them . . ." Rest too fragmentary.[5]

[1] *Cf.* Ep 128. [2] *Cf.* Ep I 165.
[3] Neglecting to sleep beside the sick beasts ? But reading uncertain.
[4] Fem here and in 9 indicate ? an order (*ἐντολή*) or sim.
[5] In 14 ? *ptopos etouaab*.

88. Jéq 5. L. To an expected visitor.

" Be so kind, if thou come, think not that I am within and have not answered. Nay, but (*ἀλλά*) I am gone south to (5) the church (*ἐκκλ.*), for it is my mother's (commemoration) day.[1] Lo, the door, then (*οὖν*), have I left open for thee. I had wished to leave out some bread for us,[2] (but) have not left it, because [3] [. . . . .] (10) leave me [4] until the morning. Come [. . . . .] Pouhar [5] and the men that seek . . ."

[1] In CO 103 a similar expression. [2] At end of 8 not *nak*.
[3] A line ? lost after 9. [4] *Kaau*, ' leave them,' should ? be read.
[5] Place or person ? *Cf.* Dict 511*a*.

89. Bd 476. L. Relates to baking.[1] Very obscure.

" Pray for us. Lo, we are baking. Lo, I have 40 loaves and 60 . . . . .[2] and good barley [3] and a few grapes and (5) . . . . .,[4] sealed. Transfer it [5] to a . . . . . and do thou send it. Pour (out) the . . . . .[6] and put the . . . . . on it and send it that I may make it. Let the camel come at once. (10) Farewell."

[1] *Cf.* Ep I 162. [2] Unknown word. [3] Supposing this a plur of *eiôt*.
[4] Before *e* possibly *š*, so *še nχria* (Ep 159). The next word indicates a substance kept in sealed jars.
[5] Suffixes *-f* and in l. 7 *-s* are difficult to account for.
[6] Dict 844*b*. A kind of bread ? If so, *l. šoue*,' dry.'

90. Bd 477. P. A request to a hermit.

" Isaac, the *lashane* of Esou,[1] that writeth and saluteth (*προσκυνεῖν*) his beloved father and lord, Ananias, the anchorite (*ἀναχωριτής*) (5) of Tpekê.[2] Through thy holy prayers and thy sweet words that thou hast sent me [3] (and) that watch over us hitherto,[4] be so kind (-*ἀγάπη*) and (10) write a word in [to [5] me ?], that I . . ."

[1] Not elsewhere. [2] ' The Well.' *Cf.* Ep I 115 n.
[3] *Nêi* possibly for *nai*, which would be in place here.
[4] This phrase perhaps an adjuration, though *še* would be expected, not *hitn-*.
[5] Or ' for,' on my behalf.

91. UC 18. L. Invitation to come and celebrate the eucharist.

" I greet (*ἀσπάζειν*) [thy] pious fraternity. Seeing that (*ἐπειδή*) I told the matter (*ἀπόκρισις*) [1] to thy fraternity (5) already,[2] that thou shouldest come and [celebrate] the feast, so now lo, I am relying (*θαρρεῖν*) upon thee.[3] Come in on the Sabbath (*σαβ.*) and communicate (*συνάγειν*) the brethren (?), so that (10) I [. . . . .] [4] Farewell. Give it unto the priest (*πρεσβ.*) Apa John, from Kalapesius, this hu[mblest one]."

[1] Or ' the affair.' [2] Lit. ' ere to-day.' [3] *Cf.* Ep 431, Hall 51, AZ 23 71.
[4] Prob ' may thank thee,' as in CO 152, 228 etc.

92. Bd 468. P. Asking help from a holy man.

" I, Tšemšai,[1] the mother of Laz(arus),[2] the carpenter, do greet thy holy paternity. Be so kind and cause thy life-giving word to attain unto me. For (5) the mother of the girl [3] hath carried off all that she (*sc.* the mother) had and hath not given her aught. Moreover they are detaining me, that I should swear on her behalf.[4] Be so kind and do thou send David the *lashane*,[5] that he may take [6] the girl's belongings ; for she is an (10)

[1] Not elsewhere. *Cf.* ? *Σενψάις*. [2] Common at Thebes, though not thus. *Cf.* no. 81.
[3] Possibly a name : Miss I 399, but l. 9 makes this less likely.
[4] As to property carried off. [5] Recurs : CO 382, BKU 296. [6] Or ' bring.'

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orphan (ὀρφ.). He will not repulse thee. Forget not Laz(arus), for he is thy son.[7] For (γάρ) thou it is hast pity on the orphans (ὀρφ.)."

[7] Does this imply any spiritual relationship ?

93. Gar L. Hand of CO 158 etc. Enquiries as to one journeying on a ship.

" Seeing that (ἐπειδή) thy fraternity came in to-day and said, I purpose to go north ; so now be so kind, if thou go north, do thou enquire for (5) Samuel, the man of Hameioor,[1] that is aboard the *comes's* ship, and the said ship is at the gate that is without the church (ἐκ.). If thou find him in the [village], do thou enquire as to how many days (10) he stayeth in the village, or where he will [. . . . .] and do thou send us the answer (ἀπόκρισις), for it is (15) urgent (χρεία). For (γάρ) we know that thou wilt be diligent (σπουδάζειν) in the matter. And (δέ) if thou find a man and send the answer (ἀπ.), it is well (καλῶς) ; but (δέ) if not, perhaps (πάντως) [2] we may persuade (πείθειν) (20) George that he come north and thou mayest send us the answer (ἀπ.) by him and we pay him his wage. [Give it] unto our beloved [brother, from] David . . ."

[1] *Cf.* Ep I 124. (This is the ostr. there mentioned.) [2] *L.c.* no. 194.

94. Brl 1847. P. Two letters, from and to the same persons.

" I, Thecla, write unto Pous. As to (κατά) how I left thee,[1] in the matter of the coverlets (λῶδιξ) belonging unto the woman of (5) Petemout,[2] be so kind (ἀγάπη) and send them to me. The woman of Petemout will [3] complain of me at Constantine's.[4] If thou hast sold (?) them, send (10) [. . . . .] them. If not (?),[5] send a [. . . . . by] this man [. . . . .] thee . . . . . I, Thecla, write (15) [unto] Pous (saying,) As regards the male garment, if it hath pleased the man, do thou send the woman and let her fetch [6] the wool. But if (20) it please (him) not, send me the money by this man."

[1] Similar opening : CO 128, ST 255, Ep 353.
[2] Women from P. : ST 421, Hall 113 *inf.*
[3] For ? *šare-*.
[4] Perhaps ' in respect of C.,' Dict 154*a*.
[5] *Mmon* hardly fills space.
[6] ' Bring ' less likely.

95. Bd 500. P. About work on a cistern.

" Indeed (καὶ γάρ) [1] I spent 3 *solidi* on the cistern and ye have set free [2] the water . . . . .[3] of the field and (5) have sown a strange field [4] and spoilt the cistern. If thou wouldst [5] set free my [place ?],[6] even as the other, send . . ."

[1] *Cf.* Ep 162.
[2] Should mean same as in l. 7 ; ' let loose,' ' open,' ' permit ' are alternatives.
[3] ' For the benefit of ' would be an unknown location.
[4] *Eiôhe nšmmo*, Ruth ii 8, ' the property of another.'
[5] Or *l pekouoše*, ' thy wish.'
[6] Space for *ma*.

96. Bd 478. P. An agreement come to with a third person.

" Apa Joseph is come unto me, in the name of your paternity and I went to Joseph the priest (πρεσβ.), regarding the affair (5) of my brother Elias, and I spake with him. (The) thing whereof we told him he hath consented to (στοιχεῖν) and he sware to me that he will not . . ."

97. BMEA 44761. L. Two letters. A, mostly washed off, relates to tailoring work. B merely transmits a message.

A. " Before all things we salute (προσκυνεῖν) thy paternity. Since (ἐπειδή) thy benevolence bade (κελέυειν) (5) (saying,) Go to the dwelling of Apa Têrmos [1] and cut the mat (?) of . . . . . Peter hindered (κωλεύειν) (10) me and said, Comest thou to Tome with me ? [2] He departed secretly."

B. " Lo, the priest (πρεσβ.) Papnoute sent me to thee, for he desired to enquire about the feast. I found thee not. (5) Howbeit (πλήν), lo, he hath sent unto thy lordship. Give it unto my beloved father the priest (π.) (10) Victor, from David the . . . . ." [3]

[1] *Cf.* Ep 383 Apa Têrenos, CO 145D Patêrnê.
[2] Or ' Thou comest (shalt come).'
[3] On *saχo cf.* no. 6.

98. Bd 502. L. Explains absence and gives instructions.

" First I greet thee and the whole place.[1] Seeing (ἐπειδή) thou didst send, (saying,) Come in because of the man, we have not found means to come, because of the . . . . .[2] of fodder that (5) I have gathered, lest men . . . . .[3] it. Lo, (here is) the man ; I have sent him in ; let him write it down. But he needs (χρεία) must add witnesses (μάρτυρος) below it. If thou hast not found means [4] to publish (ἐμφανίζεσθαι) it, seeing (ἐπειδή ?) thou didst not find means to speak . . ."

[1] *I.e.* monastery, just as in Miss 4 694.
[2] ' Bundle ' or sim ; *šlop* elsewhere ' strand, ply ' of cord, wick.
[3] *Troprp* ? repetitive from *tôrp*, ' seize.'
[4] *Math-* ? for *mpath-*. I have no other explanation.

99. UC 44. P. Requests and instructions.

". . ., that I might work at the [. . . . .] oil, for it was urgent (χρεία). Thou didst not agree (ἀνέχειν) up till now and wast neglectful (-ἀμελής). For (καὶ γάρ) (5) thy fraternity knoweth that I shall find leisure.[1] Take it as if [2] I had come in and saluted (προσκυνεῖν) thy paternity. Indeed (καὶ γάρ) I have given orders unto the deacon Joseph. (10) Let thy paternity then (οὖν) send thy things (σκεύη) by the camel herds [3]

[1] Reading *je-eina-*.
[2] *V.* Dict 820*b supra*.
[3] ' Camel ' here plur, since there is more than one herd, as in BP 5182 (Dict 818*b*).

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and we fetch them, ere the field suffer again (?),[4] being without boat (15); we will bring them on it.[5] If that is not to be done, we will care for them until the Lord ordain. Give it unto Moses, the priest and prior (προεστώς) . . ."

[4] Read ? *nkesop*. Meaning of *mkah* uncertain.
[5] While a boat is still available ?

100. BMEA 10580. Pap. ↑. Expressing dependence upon the recipient.

"With God. Peace unto thee.[1] I tell thee, thou knowest that I have no man in the world (κόσμος) (5) beside (παρά) thee and I rely upon thee as it were my brother."

[1] This opening often in Ashmunain and Fayyûm texts: BM 546, 606, 1128, 1164; not in Theban.

101. UC 46. L. Appealing for the payment of a debt.

"I, Elias (?), [. . . . . greeteth] his beloved, pious [. . . . .] And[rew. May God bless] you and keep you and increase (αὐξάνειν) (5) you in all good[1] and preserve you in every trial (πειρασμός). Be so kind and send me the *tremis*, for it is urgent (χρεία) and the limit (of time) hath come that thou shouldest pay it me; for I am idle.[2] Leave me[3] not (10) in straits. Oft hast thou befooled me and hast not paid it me so far. Be so kind (-ἀγάπη) and send me the *tremis* quickly, for I have need (χρεία) of it. Suffer not my heart to be troubled. Farewell in the Lord. The Holy Trinity (τρίας)."

[1] *Cf.* CO 84, 278. [2] Am earning nothing. [3] On *kaai cf.* Ep I 250 *supra*.

102. Bd 433. P. To an ecclesiastical superior, about sending wine.

"First I salute (προσκυνεῖν) thy paternal, alway honoured holiness. (5) Be so kind and send me the wine;[1] for Azarias [. . . . .[2]] aught, he . . . give (sell) it, not under (10) compulsion.[3] Give it unto our pious, holy father, Apa . . ."

[1] On gender *cf.* Ep I 250.
[2] In l. 7 *oeit* cannot be the qual. Dict 257*a*. *Koeit* would be unknown.
[3] A mere guess. *Cf.* Dict 708*b*.

103. UC 50. P. On behalf of a sick brother.[1]

"Before all things I greet your (5) alway revered piety. Seeing that (ἐπειδή) I told thee of the brother's sickness, be so kind and do thou bring the pieces[2] of cake and (10) the garment (?)[3] and the meat[4] and take them to the brother; for it is urgent (χρεία).[5] Farewell in the Holy Trinity (τρ.). (Give it to) our pious brethren John and Ananias, (from) Pegôsh, this humblest one."

[1] Uncouth script, mistaken spellings and common names make this text suspicious.
[2] *Cf.* Ep 345 n. [3] Supposing *hboos* intended.
[4] Reading *af*. [5] Reading *teχreia*.

104. Bd 483. P. About binding a book.

"The skin will be[1] of no use for the book. I have undone the first . . . . .[2] [. . . . .] and four quaternions (τετράς).[3] Be pleased[4] to give a fresh (?) [. . . . .] to me. Lo, another have I not [. . . . .] (5) to thee for it; and (please) to give me the . . . . .[5] of papyrus (χάρτης) and that I send (?) the pieces that I have cut off. I hope (ἐλπίζειν) that it[6] will be suitable this time. I have undone[7] four and have . . . . . them. My father will not speak with Pous concerning (10) . . ."

[1] Supposing *me-* (and in l. 9) for *mere-*.
[2] *Pork* Dict 269*a* is fem; the masc word seems unsuitable here.
[3] I have not found this meaning. [4] Dict 500*b supra*.
[5] *Kihe, hêše* ? a measure or quantity. [6] This masc prefix refers ? to the skin.
[7] Spaces between ll. 7-8 and 8-9 are wider than usual.

105. UC 15. P. Relates to money matters.

"Terheu[1] that writeth unto Antonius [. . . . .] So soon as Basilis[2] shall reach [. . . . .] of money, Antonius a[3] [. . . . .] of coin. Lest ye should settle the affair, I [. . . . .] (5) your mind be troubled [. . . . .] my be[loved . . .]"

[1] Recurs Hall 115. On names in *-hêu*: Ep 336.
[2] For ? Basilius. Basilissa very rare. Before it *nteunou*.
[3] *Trôm*[*sic*. Hardly for *tremision*.

106. UC 16. P. Relates to an official promise.[1]

". . . I will [. . . . .] that thou hast written [. . . . .] If thou wilt not [. . . . .] (5) after he hath taken [. . . . .] his brother and he settle [. . . . .] Isaac left it (? him) in his house [. . . . .] his children and he [. . . . .], even as all the poor, (10) he will not go to law. If . . . . .,[1] Lo, I . . . . . Be pleased to give him a promise (λόγος), [that he[2] may] dwell in his house . . ."

[1] *Cf.* no. 9 ff.
[2] Ll. 11-13 perhaps broken on left. The verb *ôrk* with *ebol* is not known.
[3] Either *nf-* is lost, or must be read for *naf*.

107. UC 27. P. Asking the recipient to visit him.

"Give it (unto) Pesente, from Jeremias, this humblest one. (He writeth, saying,)[1] I have been told that thou art gone (5) down to Egypt.[2] When thou comest,[3] come in and I will tell thee of this matter, when thou comest. Lo, Tlaa[4] is come. (10) God hath ordained[5] and she [. . . . .] Tarry not [without coming] in . . ."

[1] Beginning thus with elliptic *je-*: Ep 114, 455, CO 196, ST 198.
[2] Babylon (Cairo) or ? the river-valley contrasted with desert monasteries. *Cf.* CO 385 n., Dict 110*a*, adding C 100 355 (= Miss 4 591).
[3] 'On thy return,' repeated in 8 by error. [4] Not elsewhere.
[5] Reading *taas*.

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108. UC 30. P. Regarding redemption of pledges.

" . . . find thee (fem.) [. . . . .] Alexandria [1] [. . . . .] give me the pledges [2] [. . . . .] (5) Lo, Daniel, (son) of Antherus,[3] have I sent unto thee. Give him the pledges (ἐνέχυρον), that he bring them in to me and I send thee the *solidus* (ὁλοκ.). Anyhow (ἁπλῶς) tarry not without (10) sending me them. Lo, the *solidus* waiteth." [4]

[1] *Cf.* no. 17. Presumably not recipient here.
[2] What difference between *euô* and ἐνέχυρον below ?
[3] *Cf.* Ep 163 Antheris. Both prob for Antherius.
[4] Or ' lieth at plege.'

109. Bd 482. P. From a sick person.

" Before all things I salute (προσκυνεῖν) thy paternity. Be so kind (-ἀγάπη) and do the charity and pray for me, for I am suffering greatly (lying) in bed. Only (πλήν) be so kind (-ἀγ.) and send two [. . . . .], for it is urgent (χρεία) . . ."

110. Bd 505. P. Not Theban.[1] An order for pickles.

" Ask [2] for 10 jars (λάκον) of pickled food (ταριχεῖον) [3] from John of Tmonahi.[4] Total (γίνεται) : 10 (ten) λάγι(ον). Tybi 26th."

[1] Ostraca of this type : ST 319, Aegyptus 13 556 ff., Mich 9683.
[2] The sign in no. 111 forbids reading here *tišine*, ' I ask.'
[3] Fish or other food. *Cf.* Ep I 148.
[4] BM 1171 and ? Ryl 338. To be sought further north than Thebes.

111. Ryl V 5. P. Similar to last.

" Ask for 2 vessels (ὄργον) [1] and 2 jars (λάκον) from Abraham (of) Tbak.[2] (5) Total (γίνεται) : 2 ὄργον of pickled food (ταριχεῖον), 2 λάκον of pickled food (τ.). Written (γράφειν) Phamenoth 23d, Indiction 15th, day . . . . ., reckoned to day 6." [3]

[1] *Cf.* WS 25.
[2] Tbake cannot be read, though probably intended. *Cf.* BM 1075, Ryl 155.
[3] Or ' reckoned as 6 days.' *Eli* perhaps in different hand. Meaning ?

112. Bd 509. P. Concerning a money payment.

" I, Pesau, I write to Paham, (saying,) Seeing that (ἐπειδή) thou didst say to me, When the feast is come I will [1] (5) [pay] thee the money. So now [here is] [2] the man. I have given my [. . . . .] he reach . . ."

[1] Dict 470*a*.
[2] Reading *oun eis* or *eis*.

113. UC 23. P. Of obscure purport.

". . . (3) open toward the door of [. . . . .] up to the *symposium* [1] (5) [. . . . .] or (ἤ) . . . . .[2] beneath the bed [. . . . .] to go in with thee [. . . . .] when thou shalt depart ere I come, whilst thou [. . . . .] thou take the key and give it . . ."

[1] *Cf.* spelling in ST 298.
[2] Plur of *ksour* unlikely.

114. BMEA 10585. Pap. ↑ To an ecclesiastic.

" [. . .] In the name of God first. I, Beliamin,[1] I write and salute (προσκυνεῖν) the feet of my lord father, alway honoured with God and men. My whole household, from small (5) to great, saluteth (πρ.) thy honoured paternal lordship. There[after] I let thy lordship know that I have cast my care upon thee and (that) the day when I left thee thou didst say to me, Buy [2] not a field ere thou tell me. If thou hast not leisure to come unto me, send me the . . . . .[3] And (λοιπόν) see, I have relied (θαρρεῖν) on the . . . (10) . . here and I have relied (θ.) on them in the north. And (λοι.) I gave God's promise (λόγος) and thine that the place whither God and thou shalt summon me, (thither) I will go. And I came away from thee, (understanding) that we were ready [4] to sow one with another,[5] the three (of us ?) ; and see, I am leaving the matter involved.[6] And (λοι.) (15) be so good (ἀγαθός), tell us thy view [7] in this matter also. By these letters peace (εἰρήνη) unto thee. Farewell in the Lord. And [8] I salute (πρ.) the footstool (ὑποπόδιον) of thy feet. Do not suffer my affair to be a care to thee . . . . .,[9] for I depend upon God and thee ; for sinful men are we. (20) And (λοι.), my holy father, instruct me as to the place whither thou wouldest I should go and I will go ; for there is naught thou (?) [10] mightest command (κελεύειν) me. Peace (εἰρ.) unto thee. Farewell in the Lord. With God. Give it unto my lord father, Apa Dami(anus ?), from Beliamin."

[1] Benjamin, as in Ryl 217.
[2] Unless *ġa* = *ja* ' sow.' But unlikely, as *ja* is in 13.
[3] On *saχo cf.* no. 6.
[4] Reading *oueš-*. *Cf.* BM 582 (2).
[5] *Cf.* BM 605.
[6] Reading *heit tiouôh* and *ġlemlôm̀* ; but text and meaning are obscure.
[7] So in BP 5550.
[8] Different ink and ? hand.
[9] In 18 read ? *nk* for *nok*.
[10] For *šan-* read ? *šak-* or *šatn-*. Sentence apparently unfinished.

115. *Arch Eph.* Pap. ↑ *F.* Concerns money matters. Very obscure. From Arsinoe.[1]

" In the name of God before all things. I, Severa, write and inform thee that, on the day when I came . . . . . I came (?) that I might . . . . . result with you.[2] (5) But (ἀλλά) thou wast [3] lying (sick ?). Be not distraught (ἀπορεῖν ?) and if Abraham go to

[1] Text printed (by A. Ch. Chatzês) and photographed in *Archaiologikê Ephêmeris* (Athens) 1915, p. 31, Pl. 1. Dr. Kapsomenos kindly collated doubtful places.
[2] *S* ? *hahtênou*.
[3] *Hak-* = *ak-*. *Cf.* BM 580 5, 7, *Didachê* (ZNTW 24, 84) and l. 14 below.

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renounce his promise (λόγος), do thou go with him. Lo, the receipt [4] for 2 *solidi* is within (10) with Touhên [5] and Pesati hath paid 2 *solidi* thereof [6] to Nonna. And I have paid in 1½ *solidi* in (to ?) Babylon. If he claim [8] another (*solidus*) against us, pay it him. What he may claim of me,[9] lo, I have (15) spent a *solidus ;* give it unto Abraham for the [9] . . . . . And . . . . . left with its remainder (λεῖμμα).[10] I greet thee well (καλῶς). Farewell in the Lord."

[4] *Ei* = *eis*, as AZ 23 34 (10). *Alpara* = *al-barâah* (Dozy I 63) recurs BM 584 11, Ryl 377, here no. 49.
[5] Fem name ? *Cf.* Ep 336 n.
[6] *Hleu, v.* Dict 645*b*. Relations between this and *hilu* (BM 580 17, 585 12, 643, CMSS 51 etc.), *helu* (BM 582 i 20, 587 ii 4, 612 4, AZ 23 34, Kr 226 etc.), *hêlu* (BM 665) need definition. Last two ? = *S haro*.
[7] *Taha* ' attain to ' seems to have this meaning here.
[8] *Hetei, cf.* 4 *hetenou*. [9] Is *šaliu* or *Pšinšaliu* a name ? Dict 561*a*.
[10] AZ 23 34, Kr 226.

116. BMOr 6948. Vellum. Various instructions.[1]

" Before all things I greet you. As for me, I have you in remembrance and you, ye [2] have no care for (σπουδάζειν) my affair. I have sent 3 *solidus* (-worth) of bundles to Constantine's son, (saying,) Send the books,[3] whereof I am due to [4] receive the old ones (ἀρχαῖος) for (?) fresh (? καθαρός). (5) And he that shall . . . . . me, would that [5] he importune (σιαίνειν) [6] me not ! For (γάρ) see,[7] there are other 2 *solidi* Cosmas hath brought [8] and taken them and (?) hath used compulsion (ἀνάγκη) [9] as to the books. If beyond (παρά) [10] . . . . . ., let (him) [11] give a half *solidus* to George, (son of) Moui, let (10) him bring them out (to) the estate (οὐσία)." [12]

Verso. " Give it unto my beloved father Mena, from Sergius, the son of . . ."
Lower down : " In the name of God . . . . . to you.[13] Peace unto you."

[1] Script relatively early. A good specimen of half unintelligible Fayyûmic.
[2] *Tene-* = *nteten-*. [3] Account-books ? For *Kan- v.* Dict 93*b*.
[4] Doubtful. What follows still more so. [5] For *ešjepe* ?
[6] *Cf.* BM 1131. [7] *Ei* = *eis* as AZ 23 34. *Cf. hei* Dict 86*a*.
[8] For *ntou ;* again in 10. [9] *Cf.* BM 1108, Ryl 321.
[10] An obscure passage, wherein *esakousa* ? = *nsakesa*. [11] For *malet-*.
[12] *Cf.* BM 629. [13] I see no explanation of this.

LISTS AND ACCOUNTS

117. Bd 486. P. The books of the Old Testament.[1]

". . . Jes]us (son) of Naue. The Judges. The [first ? of] the Kingdoms and the [second ? of Kingdom]s.[2] The Chronicles. [. . . . . an]d the first of Esdra and the [second . . . . .] and the Psalter and the Pro[verbs and the Preacher] and the Song of Songs. The twelve [Prophets. Es]aias and Jeremias, Barouch [. . . . .] of the Idols (εἴδωλον),[3] being in a [single] book. These be the twenty-two [books of the . . . . . Testame]nt." [4]

[1] The total, 22, is normal (Swete, *Introd.*[1] 220).
[2] The filling of these gaps depends on how much is lost.
[3] Presumably the Epistle of Jeremiah, wholly concerned with the folly of idolatry. I have not found it so named elsewhere.
[4] *Tpalaia diathêkê* ?, or only *teidiathêkê*, ' this testament,' since *tdiathêkê nas* is impossible.

118. Brl 1755 A. P. Dimensions of a sand-bag (θαλίς 1, 4), another bag (*šatela* 7), a λεβίτων [1] (14) and an unidentified object [2] (18). Ll. 22-24 unintelligible. Beside 20 something in the margin. In 25 the writer's name. The measurements are hard to separate and I find translation impossible. In 2 read ? *mab oukas*, in 5 *pkôtf* (*cf.* 21), in 15 *mntsnoous*. The dimensions are found elsewhere, except *bôre ;* all are reckoned in ' palms ' *šop*. For similar texts *v.* Ep 9 n.

[1] *V.* WS no. 161 n. The present form not elsewhere. [2] Probably a Greek word.

119. Bd 492. P. Objects left in pawn.

" The list (λόγος) of the chattels (σκεύη). A scarlet (κόκκος) garment with sleeves (χειρίς) [1] : 2 *tremis* for it, belonging to Kakô.[2] (5) Two woman's garments, one scarlet (κ.) and one . . . . .,[3] for 2 *tremis ;* these belong unto (the women ?) of Tsauhs.[4] The man's garment and the man's (10) coverlet (λῶδιξ) belonging unto Phêu, for a *tremis*. Two bronze wheels [5] for a *tremis*. A scarlet (κ.) garment with sleeves (χ.) for another *tremis*. Six *likna*.[6] A waggon for threshing [7] belonging unto the son of David, (son) of (15) Hatapê,[8] pledged for a half *tremis*. All these have I paid thee (fem.) for thy . . . . .[9] share (μέρος) that the village paid [10] thee. Thou it is hast possession of them,[11] and mayest take usury of them and possess them. (20) If their owners [12] come and ask

[1] *Cf.* Ep 570.
[2] *Ta-* in 14 shows that *na-* is not dative. But why in plur. ? Kakô is an Aswân name : ST 96 and refs.
[3] Doubtless = *ebriein*, Dict 53*b*, a colour name.
[4] As a place (not ' the congregation '), *v.* no. 70.
[5] *Cf.* no. 122, CO 454, ST 125. Whether ' wheel ' is the meaning may be doubted.
[6] *Cf.* Ep 313. [7] Like the modern *nôrag*.
[8] *Cf.* CO Ad 5, Hall 57. In latter this same man. [9] What is *hô ?*
[10] *Taau* is altered. [11] Lit. ' art their lord.' [12] For *nêb*.

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for them, that they may redeem them, and say Thou (fem.) hast (25) [13] other pledges (ἐνέχυρον) in hand, thy heirs (κληρονομία) shall settle (pay) it among themselves. (30) Theodore, (son) of Joseph, Solomon, (son) of Moses,[14] I am witness (μάρτυρος). Papnoute, (son) of Paul, I am witness (μ.)."

[13] At most 2 letters in 25. [14] This man ? in J 2 and 3, Hall 19.

120. Coptic Museum 4998. P. List of *varia* sold.[1]

" In the name of the Father and the Son and the Holy Ghost. I, Alexander, this humblest monk (ἐλάχιστος, μον.), I write the chattels (σκεύη) that I have (5) sold, which are these : 2 *solidi* (ὁλοκ.) of bread and a half (*solidus*) of money (*lit.* gold) [2] and a *tremis* of money and a *tremis* of linen and 2 *tremis* of . . . . . rope (?) [3] and a *tremis* of gourd rope (?) [4] and a (10) half-*tremis* of . . . . . pepper and 2 flaggons (λάγηνος) [5] of wine, in 3 baskets for each (flaggon), and a carat of . . . . . and a (15) carat of dates and 4 sixths (ξέστης) [6] of oil and an *artaba* of corn (that) I (gave) to thee [7] and thou didst pay it as a milling-wage, and . . . . . of thine with my father Shenoute and a carat (20) of tow (σίππιον) . . . . . of (with ?) me [8] for thee with my father Shenoute ; we have pledged them [9] for my camel's foal ; 10 *artabae* of barley and 5 *artabae* of corn and a bundle of fodder and (25) an *artaba* of chick-pea.[10] All these were sold in (from ?) the monastery of Apa Daniel." [11]

[1] *Recto* reproduced vol. I, p. 57 of *Guide* (Arabic) to Coptic Museum, 1930.
[2] This and next should indicate coin, but how could that be ' sold ' ?
[3] *Nôh* cannot = *neh*, since that occurs (*nêh*) in 16.
[4] For ' gourd ' read ? ' bed ' ; neither is intelligible here. [5] Only in ST 133, 134.
[6] Rather ξέστριξ, as Ryl 465. [7] *Cf.* Ep 532 n.
[8] Reading *ntoot*. [9] Reading *anouahou*. [10] Dict 806*a*.
[11] Daniel, a Theban ascete, figures in Paris *arabe* 4895, but not his monastery.

121. UC 3. P. Measurements (?) of fields.

" From the border of the meadow (of) Kalba [1] northward to the field (of) the . . . . .[2] consent (στοιχεῖν) thereto. From the border of the field of the . . . . . northward. (9) From The Dyke [3] northward." The intervening figures I cannot interpret.

Verso. Names preceded by figures. " 3 Souai (son of) Senagapê. 10 Psates (son of) Senetom. 2 Kosmas (son of) Êmai. 1 Longinus (son of) Pa(i)êu. 6 Victor (son of) Meus. 7 Athanasius (son of) Pan(ias ?). 8 Kolluthus (son of) Constantine.[4] 5 Pa . . . (son of) Cyriacus. 9 Comes (son of) Chaêl.[5] 4 George (son of) Ôr . . . . ."

[1] *Cf.* Ep 302.
[2] This should be a name. After it ? στίχοι, not vb. Recurs prob in next line.
[3] Monastery so named, Ep I 115. [4] Man so named in J 115.
[5] Man so named in J *passim*.

122. Ryl V 13. L. List of utensils.

". . . A basket. A bronze (?) cup. A vessel for cup-washing (ποτηροπλύτης).[1] A . . . . . pot (κάδος). A . . . . . (5) . . . . . A small wheel [2] . . . . . A large wheel . . . . . vessel. A bronze (?) cup. A sprinkling (?) vessel.[3] A vessel of . . . . . (14) [A han]d-washing basin [4] (?) . . ."

[1] *Cf.* Ep 549. [2] *Cf.* no. 119. [3] *Cf.* Dict 839*a*. [4] *Cf.* ?? χερνίψ.

123. Bd 501. P. List of deliveries or payments in wine.

" The rope-maker,[1] [. . .] jars (διπλοῦν).[2] The bucket-maker, [. . .] jars. Peter, 1 jar. The deacon, 80 (?) jars. (5) Matthaius, 100 jars. Elisaius, (the) shoemaker, 1 jar. Jacob of Tbêhe,[3] 2. Pjoui, 2 jars. Samuel and his son and (10) the sons of Shenêm,[4] 2 jars. Parê, 1 jar. Moses and his son, 2 jars. Solomon, a jar. Ouenafr and his sons, [. . .] jars. Elias, a jar. (15) Zacharias, . . ."

[1] Or ' seller.' [2] This word recurs in each entry.
[3] Presumably a place. [4] Unknown. For the next *v.* Ep 270.

124. Jéq 3. L. List of amounts of corn, herbs etc.

" The chattels (σκεύη) that I will sell (give ?) to Matoi. 8 *artabae* of good corn. 7 *maaje*-measures of sesame. An *oipe*-measure (5) of safflower. A *ment*-measure of lupines (θέρμος). 16 *jêse*-measures [1] of fodder on the ground and a *maaje*-measure of sesame. (10) 4 . . . . . *maaje*-measure of corn to [2] Phelô, that I gave him (?) for himself, for the seed-corn . . . dates that he ate . . . (15) rind.[3] 14 . . . . . of bundles of . . . . .[4] herbs and eating (?) herbs . . . . . (21) . . . a camel-load of chaff . . ."

[1] Dict. 790*b* *supra*. Elsewhere a land measure. Different word ? ' On the ground ' = ? the growing crop. Not *npkah*.
[2] Much doubtful in 13 ff. [3] Difficult to connect *bnne* and *kouk* (Dict 100*b*).
[4] *Mpise ?* ' cooking herbs,' *ouôm* in 20.

125. Bd 428. P. Payments (? loans) made.

" For the *lashanes*, 1 *solidus*. For Mac(arius), the son of Daniel, (son) of Peter, 2 *sol.* A sheepskin, ⅔ *sol.*[1] (5) Elesaius, ½ *sol.* The fine of Sara, (daughter) of Sêth, 12 carats. The son of Masmak,[2] a *tremis*, without usury. Panobhe of . . . . ." [3]

[1] For this sign *v.* PLond 4 60, PMon 53. [2] Unknown name.
[3] Title, rather than name : Dict 358*a* (unless Psrahme there is the full name).

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126. Bd 485. L. Various expenses.

"Elisaius 6. The man of Sehbôn[1] 1. For the . . . . . of (the) linen.[2] The . . . . . 3. (5) Severa[3] for the . . . . . and ours (?). Give it unto the priest (πρεσβ.) Job, from Mark, this humblest one. Papnoute of . . ."

[1] *Cf.* Ep 304.
[2] So in Ep 284. *Hboos ?* 'garments'; *hêne* ? the material for them (*cf.* CO 465).
[3] Not elsewhere in Coptic texts.

127. UC 38. P. List of metal objects, with witnesses thereto.

". . .] of (to ?) Ananias, which are these . [. . .] pans, 4 vessels, [. . .] bronze dishes (λακάνη), [. . . .] pan (? κούκουμα),[1] a bronze jar (κάδος), (5) [. . . .] bronze. I, Philotheus, [am witnes]s.[2] I, Epiphanius, [am witness.] I, Kôlthe, [deac]on of (the church of) St (ἅγιος) George,[3] [I wrote] this list (γνῶσις) with my hand [and am witness]."

[1] *Cf.* Ep 549. [2] Or ? 'assent' (στοιχεῖν), if this is the author. [3] *Cf.* no. 40.

128. C Schmidt. P. List of fields. From the Fayyûm.

"The field of Bellabok,[1] a . . . . . $5\frac{1}{2}\frac{1}{12}$ measures,[2] on (?) the field of Iahnouti. The field of Prammi of Pirkahra, (5) a half thirty.[3] The little . . . . .[4] fields of Thaol of Pirkahra. Little fields below Piahkoubi, that is . . . . . the field of Pieou the black. The side of . . (10) . . . The little fields of Temšanti."

[1] Recalls the name of κύαμος ἑλληνικός, Dict 31*b*. [2] Dict 790*b*.
[3] The relation of 'half' and 'thirty' and whether the foregoing words are indeed names remains—like much else in this text—uncertain.
[4] The usual meanings of *apê* seem unsuitable.

129. BMEA 10581. Pap. List of persons, some with Arab names.

"With God. The *melke*[1] Susinnius, son (υἱός) of Cosma and Ali, son of Ouelit (Walid) and . et, son of Mark. The *melke* Hômise, the watchman. (5) The *melke* Hatit (Hadîd), the . . . . .,[2] son of the son of Apoulagar.[3] The *melke*, son of Alê (Ali) of the . . . . .[4]"

[1] Doubtless a derivate of *mlk*, but which ? *Milkî* 'Melkite' seems unlikely. Mr. Guest suggests *milkî*,' landowner, farmer.'
[2] *Cf.* no. 6. [3] Not recognised.
[4] A place ? *Tespahmi*. In this line father's name lacking.

130. UC 33. P. Unintelligible. Not Coptic ?

TEXTS

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1.

]αι[3] κλινο
]ν ϯ εξελεσθαι
]πιστην ϛ εις οικο
]ωσαι με[4] ωτι κρατει
]ου ει[sic] δου ϛ ενεκεν
]δηγησεις με ϛ δια
]με εκ[sic] υπαγιδος των
]τι ου ει[sic] υπερασπιστης
]παραδηδομαι το πνα
]ο θς της αληθειας[7] εμι
]βοντας καταιοτητας

]ω κω ελπισα[8] αγαλλιασο
]αι επι τω ελεει σου[2] + [sic] ενικα
]ωιπε ωαεηεϥ ναϩμετ ηγτογ[χοϊ]
]ϯεκμαϩε εροϊ ηγβετιη ετ[χ]
]γω πωμα ῡπιωτ ετβε
]ϩιτ ϩητ αγω ῡτεαηογωτ
]εϩβοβϩ ῡταυϩοπϩ εροι·
]ωωτε πϩοεις[6] + ναϩβοιλε ῡ
]εκβιϫ πϩοεις[7] ακεωτε μ
]εις πηογτε ῡτμε ακμε
]τϩαϩϥ ενπετωογειτ:
]νοκ δε ικα ϩτηι επϩο[
[8] + ηατελπιλ τϩευφ
ρανε εϫμπεκ
ναϯ

2.

[. . .]ῡντῡ. ηνογτε πωϩε
[νεϥ] ῡρρο ῡῡερρωογ· εωτῡ [ε]
ῡ̣ε̣ηνω[ϧ]η[ϧ] μῡῡπεηϩοῡϩ· μα[ρεπεη]
ϩ̣ρ̣ο̣ογ ε̣ι ωαρακ· μαρετε̣ημετ[ανοια]
πωϩ ωαπεκαρονος· μαρεπιι[εϩραι]
[ν]ενβιϫ· ει ῡπεκῡτο εβολ ῡ[πρ]
[τϩτ]ον επαϩογ ῡπεκῡτο εβολ ετβ̣[ε]
[ν]εννοβε· ῡπρϯ ωιπε ναν ετβ̣[ε]
νενανομια· δεπη ρικε ῡπεκμ[ϫ]
αϫε ερον ϩῡπεκνα ετοιϩ ῡῡν
τεκῡῡταραδοϫ ετναωωϩ·
μαρῡνει εβολ ϩητῡκ ϩῡνογογ
ωῡϩ εβολ· ῡθε ενταϩαλαν ῡ
κοινωνος επεκωνα ῡῡν
πεϩϩνογ ετογοῡϩ εβολ
ϩιϫῡπιπαϩ·

verso μαρῡκοινω[νει
5 or 6 lines washed off

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3.

ⲉⲧⲃⲉ
ⲟⲩ̈ ⲥ̅ⲣ ⲭⲣⲉⲓⲁ ⲛ̅
ⲟⲩⲡⲣⲟⲕⲟⲡⲏ ⲛ̈ⲑⲉ
ⲙ̈ⲡⲥⲱⲙⲁ ⲉⲩⲣ̅ ⲭⲣⲉⲓⲁ ⲛ̈ⲟⲩⲟⲩⲟ
5 ⲉⲓϣ ϣⲁⲛ̅ⲧ̅ⲩⲡⲏⲥⲥⲉ ϣⲁⲛ̅ⲧ̅ⲩⲙⲁⲩⲣ
ϣⲁⲛ̅ⲧ̅ⲩⲁⲅⲉ ⲣⲁⲧⲩ ϣⲁⲛ̅ⲧ̅ⲩⲭⲁⲧⲉ ϣⲁⲛ̅ⲧ̅ⲩⲣ
ⲙⲟⲣⲧ ϣⲁⲛⲧⲃⲱⲗ ⲃⲟⲗ ⲉⲣ̅ ϩⲓⲃ· ⲕⲁⲓ ⲅⲁⲣ ⲧⲉⲩⲩⲭ[ⲏ]
ϩⲱⲥ, ⲉⲩⲥⲱⲛ̅ⲧ̅ ⲙ̈ⲙⲟⲥ ϩⲓⲧ̅ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲙ̈ⲛ̈ⲡⲥⲱⲙⲁ ⲛ̣.[
ⲑⲉ ⲙ̈ⲡⲥⲱⲙⲁ ⲟⲩⲕⲟⲩⲓ̈ⲡⲉ· ⲧⲁ̈ⲓ̈ⲧⲉ ⲑⲉ ⲛ̈ⲧⲉⲩⲩⲭⲏ ⲉⲩⲕⲟ[ⲩⲓ̈ⲧⲉ]
10 ϣⲁⲥ̅ⲣ̅ ⲭⲣⲓⲁ ϩⲱⲥ ⲛ̈ⲟⲩⲟⲉⲓϣ ϣⲁⲛ̅ⲧ̅ⲥⲛⲓⲩⲉ ϣⲁⲛ̅ⲧ̅ⲩ̅.]
ϣⲁⲛ̅ⲧ̅ⲥⲥⲟⲧⲙ̈ ϣⲁⲛ̅ⲧ̅ⲥⲭⲓ ϯⲡⲉ· ϣⲁⲛ̅ⲧ̅ⲥⲩⲁⲅⲉ· ϣⲁⲛ̅ⲧ̅ⲉ
ϣⲁⲛ̅ⲧ̅ⲃⲏ̈ ⲛ̈ⲁⲓⲁⲕⲣ[ⲓⲥⲓⲥ] ⲙ̈ⲡⲟⲩⲁ̈ ⲡⲟⲩⲁ̈ ⲛ̈ⲛⲁⲓ· ⲉⲛⲉⲣⲉⲧ[
ⲟⲡ ⲛ̈ϣⲟⲣⲡ ⲉⲡⲥⲱⲙⲁ ⲛ̈ⲑⲉ ⲛ̈ⲧⲟⲕ ⲉⲧⲕ̅ϣⲱ ⲙ̈ⲙⲟⲥ, ⲛ̈ϣ̅ϣ̅ⲉ̅ ⲁ̣ⲛ̣]
ⲕⲓⲥⲑⲁⲓ ⲛ̈ⲟⲩⲭⲣⲟⲛⲟⲥⲡⲉ· ⲛ̈ ⲟⲩⲡⲁⲑⲟⲥ ⲛ̈ⲑⲉ ⲙ̈ⲡⲥⲱⲙⲁ. ⲁ̣[
15 ⲛⲁⲙⲁ̈ⲧ̅ ⲡⲕⲟⲩⲓ̈ ⲛⲉⲡⲉⲧⲉⲩϣⲩⲉ ⲉⲣⲟϥⲡ̣ⲉ̣ ⲉ̣ϣ̅ⲁ̅ⲅⲉ· ⲁⲩⲱ ⲉⲁⲓⲁⲕⲣⲓ[ⲛⲉ
..ⲡⲡⲉⲑⲟⲟⲩ· ⲁⲗⲗⲁ ⲧⲉⲩⲩⲭⲏ ⲙ̈ⲛ̈ⲡⲥⲱⲙⲁ ⲥⲉⲟⲩⲱⲛ̅ϥ̅ ⲉ̅ⲃⲟⲗ [
.... ⲉ̣ⲩϣⲱⲡⲉ ϩⲓⲟⲩⲥⲟⲡ ϩⲙ̈ⲡⲧ̅ⲣⲉⲩⲁⲩϩ̅ⲁⲛⲉ ⲙ̈ⲛ̈ⲛⲉ[ⲩⲉⲣⲏⲩ
..... ⲛ̈ϫ̅ⲣⲟⲡ ⲉⲕⲧⲁⲩⲟ̈ ⲛ̈ⲛⲓⲙⲛ̅ⲧ̅ⲁϣⲏⲧ ⲧⲏⲣⲟⲩ [
.....ⲕⲣⲁϫⲧ̅ⲕ ⲉⲃⲟⲗ ⲙ̈ⲡⲥⲟⲟⲩⲛ[
.....ⲛ̣ⲁ̣ⲛ̣.[

4.

+ ⲡⲉϫⲉ ⲡⲓⲉⲗⲗ[ⲏⲛ
ⲡⲉⲓϣⲁϫⲉ ⲛ̈ⲧ[
ⲙ̈ⲡⲉⲓ̈ⲣ̅ ⲉⲓⲣⲏⲛ[ⲏ
ⲡⲓⲙ̈ⲧⲟⲛ ⲁⲩⲟⲣϥ.[
5 ⲉⲩϫⲱ ⲙ̈ⲙⲟⲥ ⲉⲛ[
ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟϩ. ϩ̣[
ⲡϣⲁϫⲉ ⲛ̈ⲧⲁϩ̣[
ⲛ̈ⲧⲉⲫⲉⲡϣⲱⲛⲉ ⲉⲓⲉ[
ⲛⲏ ⲙⲛⲧⲇⲓⲁϩ̣[ⲟⲗⲟⲥ
10 ϩⲙ̈ⲡⲉⲩϣ̣[
ⲉⲩⲉ[

verso mostly illegible

5.

ϩⲟⲟⲩ ⲙ̣[ca. 40 let. | ⲛⲁϣⲱⲡⲉ ⲛ̈ⲧⲉⲫⲛⲏⲧ ⲧⲉⲛϣⲉⲣⲉ ⲙ̣ⲛ̣ⲧⲉⲥ̣[ϣⲛⲏⲉ ⲉⲓⲧⲉ ⲛⲉⲓ ⲉⲓⲧⲉ ⲟⲛ̈ϩ
ⲉⲓⲧⲉ|[? ⲃⲁϣ̣ⲱ̣]ⲧ̣ ⲉⲓⲧⲉ ⲡⲉⲛⲓⲡⲉ ⲉⲓⲧⲉ ⲗⲁⲁⲩ [ⲛ ?]ⲕⲉⲥⲕⲉⲩⲏ ⲁⲡⲗⲱⲥ ϫⲛⲟⲩⲉⲧⲁⲟⲥ|ⲉⲩ-
ⲧⲁⲓⲛⲩ ϣⲁⲟⲩⲉⲗⲁⲭⲓⲥⲧⲟⲛ ⲉⲛⲉⲕ[ⲉ]ⲗⲁⲁⲩ ⲁⲉ ⲛ̈ⲣ̅ⲱⲙⲉ ⲉⲓⲧⲉ ϣ̅ⲙⲙⲟ ⲉⲓⲧⲉ|5ϣⲛⲏⲉ ⲉⲓⲧⲉ
ⲥⲩⲛⲧⲉⲛⲏⲥ ⲉⲛⲉⲩϫⲓ ⲗⲁⲁ[ⲩ] ⲉⲡⲱⲛⲏⲉ ⲙ̈ⲛ̈ⲛⲥⲁⲛⲉⲛϩⲟⲟⲩ ⲙ̈ⲙⲟⲩ|ⲥⲁⲧⲉⲣⲏⲧ ⲙ̈ⲡⲧⲉⲥϣⲛⲏⲉ
ⲁⲩⲱ ⲡⲣⲟⲥⲑⲉ ⲛ̈ⲧⲁⲛ̅ⲣ̅ ϣⲟⲣⲡ ϫⲟⲥ ⲉⲛⲉⲣⲱⲙⲉ|ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙ̈ⲙⲟⲛ ⲥⲁⲧⲉⲣⲏⲧ ⲙⲛ[ⲧ]ⲉⲥ-
ϣⲉⲣⲉ ⲉⲃⲟⲗ ϫⲉⲙ̈ⲡⲛⲉ ⲉⲗⲁⲁⲩ|ⲉⲣⲱⲙⲉ ϩⲙ̈ⲡⲉⲛ̈ϩⲓⲥⲉ ⲥⲁⲧⲉⲣⲏⲧ ⲧⲁⲛ̅ⲣ̅ ϣⲟⲣⲡ ⲥⲩϊⲥ
ⲉⲁⲥ̅ⲣ̅ ϩⲙ̈ϩⲁⲗ ⲛ̈ⲁⲛ ϩⲙ̈|ⲡⲉⲛϣⲱⲛⲉ ⲙ̈ⲡⲧⲉⲛⲙⲛ̈ⲧ̅ⲃⲱⲃ ⲉⲛⲉϩⲁⲭⲁⲣⲓⲁ ⲁⲉ ϫⲓ ⲗⲁⲁⲩ ⲉⲡⲱⲛ
ⲡⲉ ⲉⲓⲧⲉ|10ⲛⲉⲓ ⲉⲓⲧⲉ ⲟⲛ̈ϩ ⲉⲓⲧⲉ ⲗⲁⲁⲩ ⲛ̈ⲛⲕⲁ ⲉⲡⲱⲛ̅[ⲧ̅]ϥ̅ⲉ ⲉⲃⲟⲗ ϫⲉⲙ̈ⲡⲉⲧⲉⲩⲉⲓⲱⲧ ⲉⲓⲛ̈ ⲗⲁⲁⲩ|
ⲛ̈ⲛⲕⲁ ⲉⲣⲟⲩⲛ ⲉϫⲱⲓ̈ ⲁⲛⲟⲕ ⲏⲣⲁⲉⲓ ⲉⲩⲧⲉ ⲛ̈ⲧⲟϥ ϩⲁϩⲁⲣⲓⲁ ⲙ̈ⲡ̈ϥⲟⲩⲟⲛ̈ϩ ⲟⲩⲗⲁⲁⲩ|ⲙ̈ⲡⲛⲙⲁⲓ-
ⲣⲱⲙⲉ ⲉϥⲟⲩⲛ ⲉⲣⲟⲛ ⲁⲗⲗⲁ ϩⲛ̈ⲧⲉⲩⲛⲟⲩ ⲛ̈ⲧⲁⲙⲥⲁⲛⲟⲩϣ̅ϥ̅ ⲉⲩⲉⲓ ⲉⲓⲥ|ⲏⲗⲓⲕⲓⲁⲛ ⲁⲩⲛⲁϫⲱ-
ⲣⲉⲓ ⲛⲁϥ ⲁⲩⲧⲣⲉϥⲉⲓ ⲛ̈ϩⲉⲛⲕⲉⲣⲱⲙⲉ ϩⲙ̈ⲡⲉⲧⲉϥϣⲱϥ̅|ⲙ̈ⲙⲟϥ ϩⲓⲧⲁϩⲟⲟⲩ ⲙ̈ⲙⲟⲛ ⲉⲛⲱ ⲛ̈ϭⲱⲃ
ⲉⲛⲉⲙⲉ ⲁⲛ ⲉⲃⲟⲗ ϫⲉⲙ̈ⲡⲧⲏ̈ ⲕⲁⲧⲁ|15ⲥⲁⲣϫ̅ ⲙ̈ⲙⲁⲩ ⲁⲛⲕⲱ ϯⲟⲙⲟⲗⲟⲅⲓⲁ ⲉϩⲣⲁⲓ̈ ⲙ̈ⲛⲛⲉⲛⲉⲣⲏⲩ
ⲉⲩⲱⲣϫ̅ ⲕⲁⲛ ⲁⲩⲱ|ⲉⲩⲁⲥⲫⲁⲗⲉⲓ̈ ⲛ̈ⲧⲉⲣⲏⲧ ⲧⲉⲥϣⲉⲣⲉ ⲙ̈ⲡⲧⲉⲥϣⲛⲏⲉ ⲉⲛⲉⲗⲁⲁⲩ ⲛ̈ⲣ̅ⲱⲙⲉ ⲉ-
ⲡⲱⲛⲡⲉ|ⲏ ϣⲙ̈ⲙⲟ̈ ⲉⲩ ⲃⲙⲃⲟⲗ ⲛ̈ⲁⲛⲧⲓⲗⲉⲧⲉ ⲟⲩⲃⲏⲥ ⲁⲩⲱ ⲁⲛⲟⲛ ϩⲱⲛ ⲉⲛⲉⲛ̈ⲃⲏ̈ⲃⲟⲗ|ⲙ̈ⲙⲉⲧ-
ⲁⲙⲉⲗⲉⲓⲥⲑⲁⲓ ⲛ̈ⲧⲏⲛⲕⲟ ⲕⲉϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲩⲣⲁⲓ̈ ⲟⲩⲧⲉ ⲉⲛⲉⲛ̈ϯ ⲟⲩⲫⲱⲛⲏ|ϩ̅ⲛ̈ⲛⲉⲛ̈ϩⲟⲟⲩ ⲙ̈ⲙⲟⲩ
ⲉⲛϣⲁⲛⲟⲩϣⲱ ⲁⲉ ⲛ̈ⲧⲏⲥⲉⲣⲁⲓ̈ ⲕⲉϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲏ̈ ⲛ̈ⲧⲏⲛϯ|20ⲟⲩⲫⲱⲛⲏ ⲉⲩⲛⲁϣⲱⲡⲉ ⲛ̈ϫⲩ-
ⲣⲟⲛ̈ ⲛ̈ⲧⲉϥϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲧⲏⲓ̈ ϣⲱⲡⲉ ⲉⲟⲩⲛ̈ⲧⲁⲥ ⲙ̈ⲙⲁⲩ|ⲛ̈ⲧⲉⲥⲃⲟⲗ ϩⲙ̈ⲙⲁ ⲛⲓⲙⲉⲩⲛⲁⲉⲗⲫⲁ
ⲛⲓⲍⲉ ⲙ̈ⲙⲟⲥ ⲛ̈ϩⲏⲧ̅ϥ̅ ⲉⲛⲱⲣ̅ⲕ̅ ⲙ̈ⲡⲛⲟⲩⲧⲉ|ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̈ⲡⲛⲟⲩϫⲁⲓ̈ ⲛ̈ⲛⲉⲛϫⲓⲥⲟⲟⲩⲉ
ⲛ̈ⲉⲣⲱⲟⲩ ϫⲉⲉⲛⲉⲛⲡⲁⲣⲁⲃⲁ ⲛ̈ⲧⲫⲟ|ⲗⲟⲅⲓⲁ ⲡⲉⲧⲙⲁⲁⲛⲧⲓⲗⲉⲧⲉ ⲟⲩⲃⲏⲥ ⲛ̈ ⲡ[ⲉ]ⲧⲛⲁⲡⲁⲣ-
ⲁⲃⲁ ⲙ̈ⲙⲟⲥ ϣⲟⲣⲡ ⲙⲉⲛ| ⲉⲩⲛⲁϣⲱⲡⲉ ϩⲁⲡⲕⲓⲛⲇⲩⲛⲟⲥ ⲙ̈ⲡⲟⲣⲕⲟⲥ ⲙ̈ⲛ̈ⲛⲥⲱⲥ ⲛ̈ϥ̅ ⲙ̈ⲡⲧⲉⲛⲟ-
ⲩⲥ ⲛ̈ⲫⲟ[ⲗⲟ]ⲅ̅ⲕ̅ⲓ̈ⲁ 25 ⲙ̈ⲡⲣⲟⲥⲧⲓⲙⲟⲛ ⲧⲏⲫⲟⲗⲟⲅⲓ ⲟⲛ ⲙⲡⲁⲓ̈ ϫⲉⲉⲛⲉϩⲁⲭⲁⲣⲓⲁ ϫⲓ ⲟⲩⲧⲉ ⲉⲛⲉϥ̅
ϩⲁⲣⲟⲛ| ⲉⲧⲃⲉϫⲉ ⲙ̈ⲡⲧⲏⲉ ⲉⲣⲟⲩ ϩⲙ̈ⲡⲉⲛϩⲓⲥⲉ ⲁⲗⲗⲁ ⲉⲣⲉⲧⲉⲣⲏⲧ ⲙⲛⲧⲉⲥϣⲉⲣⲉ ⲛ̈ϫⲕⲗⲏⲣⲟⲛⲟⲙⲓ
|ⲙⲙⲟⲛ ϫⲛ̈ⲟⲩⲉⲓⲁⲟⲥ ⲉⲩⲧⲁⲓ̈ⲛⲩ ϣⲁⲟⲩⲉⲗⲁⲭⲓ ⲙ̈ⲛ̈ⲛⲥⲁⲡⲉⲛⲙⲟⲩ ⲛ̈ⲥⲃⲱⲥⲛ̈ ⲛ̈ⲣ̅ ⲡⲉⲛ|ⲁⲗ̈
ϣⲙⲁ ⲛ̈ⲥ̅ϥ̅ ⲧⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̈ⲑⲉ ⲛϫ[ⲣⲓ]ⲥⲧⲓⲁⲛⲟⲥ ⲛⲓⲙ ⲉⲩ[ϣⲱⲣϫ̅ ⲛ̈]ⲁⲛ ⲙⲛⲧⲉⲛ|ϣⲉⲣⲉ
ⲧⲉⲣⲏⲧ ⲁ̈ⲛ̈ⲕⲱ ϯⲕⲟⲓⲛⲏ ϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲁ̣[ca 18 let.]|30ⲁⲩⲱ ⲁⲩϫⲛⲟⲩⲛ ⲉⲛⲁ̈ⲓ̈ ⲧⲏⲣⲟⲩ ⲁ̈ⲛ̈
ϩⲟⲙⲟⲗⲟⲅⲓ ⲙ̈ⲙⲟⲟⲩ ϯ ϯⲁⲛⲟⲕ [ⲃⲓⲕ]ⲧⲱⲣ ⲡⲓⲛⲏⲣⲉ ⲛ̈ⲇⲁⲙⲏⲗ̣|ⲙ̈ⲛ̈ⲧⲉⲩϩ̅ⲥⲓⲙⲉ ϩⲏⲣⲁⲓ̈
ⲧⲓⲛⲏⲣⲉ ⲛ̈ϫⲁⲭⲁⲣⲓⲁ ⲛⲉⲧⲓⲣⲣⲓ ⲥⲟⲩ ⲧ̅ⲛ̈ⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲕⲟⲓⲛⲏ ϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲙⲛ|ϩⲱⲃ
ⲛⲓⲙ̈ ⲉⲩⲥⲏϩ̅ ⲉⲣⲟⲥ ϯ ⲁⲛⲟⲕ ⲁⲛⲁⲣⲉⲁⲥ ⲡⲓⲛⲏ[ⲣ]ⲉ ⲛ̈ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲁⲩⲁⲓⲧⲓ ⲙⲙⲟⲓ̈ ⲁ̈ⲥϩⲁⲓ̈ ϩⲁ-
ⲣⲟⲟⲩ|[ϫⲉⲉ]ⲛⲟⲓ̈ ⲁ̈ⲛ̈ ⲛ̈ⲥϩⲁⲓ̈ ϯ ϯⲁⲛⲟⲕ ⲁⲓⲟⲥ ⲡⲓⲓ̈ⲁⲧⲣⲟⲥ ⲡⲓ[ⲛ]ⲉ ⲙⲙⲱⲩⲥⲏⲥ ϯⲟ̈ ⲙ̈ⲙ[ⲁⲣ-
]ⲧⲩⲣⲟⲥ ⲉⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ| ϩⲓⲧ̅ⲛ̈ⲧⲁⲩⲧⲏⲥⲓⲥ ⲛ̈ⲛⲉⲛⲧⲁⲩⲥⲙⲏⲧⲥ ϯ ϯⲁⲛⲟⲕ ⲓⲱ[ⲁ]ⲛⲛⲁϫⲏⲥ ⲡ-
ⲡⲓⲛⲏⲣⲉ ⲛ̈ⲙⲁⲣⲧⲓⲛⲟⲥ ϯⲱ ⲛ̈ⲙⲁⲣⲧⲩⲣⲟⲥ| 35ⲉ̅ϯϩⲟⲙⲟⲗⲟⲅⲓⲁ ϩⲓⲧ̅ⲛ̈ⲧⲁⲩⲧⲏⲥⲓⲥ ⲛ̈ⲛⲉⲛⲧⲁⲩⲥⲙⲏ-
ⲧⲥ ϯ ϯⲁⲛⲟⲕ ⲁⲓⲟⲥ ⲡⲓⲛⲏⲣⲉ ⲛ̈ⲕⲱⲥⲧⲟⲥ ⲡⲓⲉⲗⲁⲭⲓ| ⲛ̈ⲛⲁⲅⲛⲟⲥⲧⲏⲥ ϯⲱ ⲙ̈ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ-
ⲧⲉⲓϩⲟⲙⲟⲗⲟⲅ̅ⲕ̅ⲓ̈ⲁ ?]ⲛ̈ⲛⲉⲛⲧⲁⲩⲥ[ⲙ̣]ⲏⲧⲥ + | + ϩⲓⲧⲟⲟⲧ̅ ⲁⲇⲏⲛⲏⲗ ⲁϩⲟⲙⲟ-
[ⲗⲟⲅⲓⲁ ⲡ̣]ⲱⲡⲉ ϯ

https://coptic-treasures.com/

ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲓⲱⲧ ⲙ̄ⲡⲡ̅ⲛ̅ⲟ̅ⲩ̅ⲣ̅ⲉ̅ ⲙ̄ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲟⲕ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̄ⲡⲛ̅ⲩ̅ⲉⲛⲟⲩⲧⲉ
ⲥⲟⲛ· ⲉⲓⲥϣⲁⲓ̈ ⲙ̄|ⲡⲁⲉⲓⲱⲧ ⲁⲡⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲙ̄ⲡⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲉⲗⲓⲁⲃ ⲙⲛ̄ⲁⲡⲁ ⲑⲉⲱⲧⲟ-
ⲥ ⲙ̄ⲡⲛ̅ⲥⲟⲛ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ|ⲛⲉⲩⲣⲁⲛ ϫⲉⲉⲡⲓⲧⲏ ⲛⲓⲟⲩⲱⲛ ϣ̄ⲡⲛ̅ⲟⲩⲱⲛ ⲛ̄ϩⲏⲧ· ⲙ̄ⲙⲓⲛ ⲙ̄-
ⲓ̈ ⲙ̄ⲡⲛ̅ⲁ̅ⲥⲟⲛ ϣ̄ⲛⲟⲩϫⲧⲟⲣ ⲁⲛ ⲁⲗⲗⲁ ϣ̄ⲡⲛ̅ⲁ|ⲧⲱⲧ ⲛ̄ϩⲏⲧ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲓ̈ ⲁⲓⲉⲓ̈ ⲁ̈ⲡⲓⲣⲁⲕⲁⲗⲉⲓ
ⲍⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲍⲁⲭⲁⲣⲓⲁ ⲙ̄ⲛ̅ⲁ̅ⲡⲁ ⲉⲓϣⲱⲃ ⲧⲁⲣⲉ|ⲡⲉⲩⲛⲁ ⲧⲁϩⲟⲓ̈ ⲙ̄ⲡⲛ̅ⲁ̅ⲥⲟⲛ ⲉⲧⲣⲉⲛϩ̄ ⲡⲉ-
ⲩⲁ· ⲙ̄ⲙⲉⲧⲓϫⲉ ⲉⲡⲓϣⲗⲏⲗ ⲛ̄ⲙⲙⲁⲩ ⲙ̄ⲡⲱⲛ ⲁⲩⲟⲩⲱϣ ⲉⲧ|ⲣⲉⲩϣⲓⲛⲉ ⲛ̄ⲥⲁⲟⲩϩⲩⲙⲟⲗⲟ-
· ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲛ ⲉⲧⲉⲧⲁⲩⲧⲉ ϫⲉⲛⲛⲁⲙⲁϫⲉ ϩ̄ⲛⲧⲉⲛⲧⲟⲗⲏ ⲡⲣⲟⲥ ⲑⲉ|ⲛ̄ⲛ̄ⲥⲏⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲙⲁ-
ϩ̄ⲛⲑⲉⲡⲟⲧⲁⲕⲏ ϫⲉⲛ̄ⲛⲉⲛⲃⲱⲕ ⲉⲗⲁⲁⲩ ⲙ̄ⲙⲁ ϫⲱⲣⲓⲥ ϣⲓⲛⲉ ⲟⲩⲁⲉ ⲛ̄ⲛ̄|ⲗⲁⲁⲩ ⲛ̄ϩⲱⲃ ⲉⲩⲁ-
ⲉⲧⲛ̅ϩⲏⲧ ϩⲓⲥⲉ ⲛ̄ϩⲏⲧ̄ⲩ ⲡⲁϩⲁ ⲛⲉⲥⲛⲏⲩ ⲧⲏⲣⲟⲩ ⲉⲓϣⲁⲛⲧⲱⲗⲙ ⲛ̄ⲧⲁϩ̄ ⲗⲁⲁⲩ|ⲛ̄ϩⲱⲃ ⲉⲩⲁⲣⲉ-
ⲧⲛ̅ϩⲏⲧ ϩⲓⲥⲉ ⲛ̄ϩⲏⲧ̄ⲩ ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲧⲱⲩ ⲛ̄ⲧⲉⲧⲛ̅ⲛⲁϫ ⲉⲃⲟⲗ ⲁⲩⲱ ⲟⲛ ⲛ̄ⲛⲉⲓ|ⲟⲩⲟϩ̄ ⲗⲁⲁⲩ
ϩⲁϫⲱ ⲉϩⲟⲩⲛ ⲉϫⲱⲓ̈ ϣⲁⲣⲉⲡⲉⲧⲛ̅ϩⲏⲧ ϩⲓⲥⲉ ⲛ̄ϩⲏⲧ̄ⲩ |ϯⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲓⲉⲗⲁⲩ
ⲙ̄ⲙⲏⲧⲣⲉ ⲉϥⲱⲃ ⲛⲓⲙ ⲉⲩⲥⲛⲏ ⲉⲣⲟⲥ +|ⲁⲛⲟⲕ ⲟⲩⲁⲛⲟⲫⲣⲓⲟⲥ ϯⲱ ⲙⲏⲧⲣⲉ ⲉϥⲱⲃ ⲛⲓⲙ
ⲥⲛⲏ ⲉⲣⲟⲥ|ⲁⲛⲟⲕ ϫⲁⲣⲓⲥ ϯⲱ ⲙⲏⲧⲣⲉ ⲉϥⲱⲃ ⲛⲓⲙ ⲉⲩⲥⲛⲏ ⲉⲣⲟⲥ|ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲗ-
ⲗⲓⲥ ⲡⲉⲛⲧⲁϥⲱⲣⲡⲥⲁⲓ ⲧⲉϩⲟⲙⲟⲗⲟⲕⲓⲁ ⲛ̄ⲧⲁⲃⲓϫ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲓ̈ ϯⲥⲧⲏⲓϫⲉ ⲉⲣⲟⲥ ⲛ̄ⲑⲉ ⲉⲧ-
ⲥⲛⲏ ⲙ̄ⲙ[ⲟⲥ +]

50

ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲓⲱⲧ ⲙ̄ⲡⲡ̅ⲛ̅ⲟ̅ⲩ̅ⲣ̅ⲉ̅ ⲙ̄ⲡⲉⲡⲛ̅ⲁ̅ ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲙⲟⲛⲟϫⲟⲥ ⲡⲁⲓ
ⲟⲩⲏⲥ ϩⲓⲡⲧⲟⲟⲩ|ⲛ̄ϫⲏⲙⲉ ⲉⲏⲥ ϩ̄ⲙⲡⲧⲟⲟⲩ ⲛ̄ϫⲉⲙⲉ ϩⲁⲑⲏⲡⲟⲧⲁⲕⲏ ⲙ̄ⲡⲉⲛⲉⲓⲱⲧ
ⲁ ⲕⲉⲣⲏ ⲙ̄ⲛⲁⲡⲁ ⲑⲉⲱⲣⲟⲥ|ⲉⲡⲏⲧⲉ ϩ̄ⲙⲡⲉⲟⲩⲟⲉⲓⲱ ⲡⲁⲓ ⲁⲓⲇⲉ ϩ̄ⲛⲓ̈[. .] ⲛ̄ⲛⲉⲓⲏⲛⲧⲟⲗⲏ ⲡⲣⲟⲥ
ⲁⲛⲟⲛ ⲛ̄ⲛⲉⲛⲉⲓⲱⲧⲉ|ⲉⲁⲓϫⲓ ⲟⲩⲣⲱⲙⲉ ⲉϥⲟⲩⲛ ⲉⲡⲓⲙⲁ ⲛ̄ⲟⲩⲱϩ ⲁϫⲏⲩⲓⲛⲉ ⲛ̄ⲛⲟⲃ ⲛ̄ⲣⲱ-
ⲃ ⲡⲣⲟⲥ ⲡⲕⲁⲛⲟⲛ|5ⲙ̄ⲡⲛ̅ⲥⲱⲥ ⲛ̄ⲧⲟⲕ ⲡⲁⲱⲧ ⲁⲡⲁ ⲕⲁϩⲓⲣⲉ ⲙ̄ⲛⲁⲡⲁ ⲑⲉⲱⲣⲟⲥ ⲁⲧⲉⲧⲛ̅ⲟⲩⲱϣ
ⲟϫ ⲉⲧⲉⲡⲓⲧⲏϥⲙⲁ ⲉⲕⲟⲩⲛ ⲉⲛⲟϫ ⲉⲃⲟⲗ ϫⲓⲡⲁⲣⲁⲕⲁⲗⲉ ⲛ̄ⲧⲉⲧⲛⲙⲙⲏⲧⲉⲓⲱⲧ ⲁⲩⲱ ϩⲉⲛⲛⲟⲃ
ⲟⲛ|ⲛ̄ⲧⲉⲧϩ̄ⲛⲧ ⲉⲃⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲱⲧⲛ̄ ϩⲁⲣⲟⲛ ⲁⲧⲉⲧⲛ̅ⲛⲁⲓ̈ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲁⲡⲉⲧⲛ̅ⲛⲁ
ϩⲣⲟⲓ̈ ⲁⲧⲉⲧⲛ̅ϣⲟⲡⲧ ⲉⲣⲱⲧⲛ̄ ⲛ̄ⲕⲟⲩϫⲟⲡ ⲧⲉⲛⲟⲩ ⲇⲉ ϯⲑⲉⲟⲇⲟⲗⲟⲕⲉⲓ ⲉⲥϩⲁⲓ̈ ϩ̄ⲛⲧⲁⲃⲓϫ |ⲙ̄-
ⲛ ⲙ̄ⲙⲟⲓ̈ ϫⲉⲙⲛ̄ⲛ̄ⲥⲁⲡⲟⲟⲩ ⲛ̄ϩⲟⲟⲩ ⲉⲧⲉⲥⲟⲩⲙⲏⲧⲛ̅ⲩⲙⲛⲏⲡⲉ ⲙ̄ⲡⲉⲃⲟⲧ ⲙⲉⲥⲟⲣⲏ|10ⲛ̄ⲧⲉ
ⲡⲉ ϩ̄ⲛⲕⲧⲏⲥ ⲉⲣⲓⲩⲁⲛⲧⲕⲁⲛⲟⲛ ⲛ̄ⲛⲉⲛⲉⲓⲟⲧⲉ ⲕⲱⲡⲧ ⲏ ⲛ̄ⲧⲁⲕⲁ ⲗⲁ. ⲣⲱⲙⲉ|ⲛⲁⲗⲗⲱⲧ-
ⲟⲥ ⲉⲩϣⲩ ⲕⲉⲛⲟⲛⲓⲁ ⲁⲛ ⲛ̄ⲙⲙⲁⲓ̈ ⲟⲩⲇⲉ ⲉⲩϩⲁⲧⲉⲧⲛ̅ϩⲩⲡⲟⲧⲁⲕⲏ ⲁⲛ|ⲉⲓϣⲁⲛϩ̄ ⲡⲁⲓ ⲉⲧⲛ̅ⲁⲡⲟ-
ⲉⲃⲟⲗ ⲁϫⲛ̄ⲗⲁⲁⲩ ⲙ̄ⲙⲉⲧⲁⲛⲓⲁ ϩⲓⲕⲱ ⲉⲃⲟⲗ ⲉⲩⲟⲩⲱϩ̄ϫ|ⲟⲩⲛ ⲛ̄ⲧⲉⲧⲙⲙⲏⲧⲡⲉⲧⲟⲩⲁ-
ⲓⲥⲁⲓ̈ ⲧⲉϩⲓⲙⲟⲗⲟⲅⲓⲁ ⲛ̄ⲧⲁⲃⲓϫ ⲁⲩⲱ ϯⲥⲧⲏⲩⲓⲛⲉ|ⲉⲣⲟⲥ. |15ϯϯ ⲁⲛⲟⲕ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ

ϯⲥⲧ̄ⲉⲡⲓⲉⲅⲅⲣⲁⲫⲟⲛ +|+ⲁⲛⲟⲕ ⲇⲁⲩⲉⲛⲧ ⲡⲛⲩⲣⲉ ⲙ̄ⲫⲁⲧⲉ ⲧⲓⲟ ⲙⲙⲏⲧⲣⲉ +|+ⲁⲛⲟⲕ ⲡⲉⲧ-
ⲣⲟⲥ ⲡⲛⲩⲣⲉ ⲛⲕⲱⲙⲉⲥ ⲧⲓⲟ ⲙⲙⲏⲧⲣⲉ +|ⲥⲁⲙⲟⲩⲏⲗ ⲡⲛⲩⲣⲉ ⲙ̄ⲡⲙⲁⲕⲁⲣ/ ⲉⲛⲱϫ ⲧⲓⲟ ⲙⲙⲏⲧ-
ⲣⲉ +| ϯⲧⲉⲟⲙⲟⲗⲟⲅⲓⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲥ̄ ⲥⲉⲛⲟⲩⲑⲓⲟⲩ +

7.

A]ⲁⲛⲟⲕ ⲓ̈ⲱⲥⲏϕ ⲡⲛⲩⲣⲉ ⲛ̄ⲛⲉ.ⲉⲃ̣.[B ⲛ̄]ⲛⲟⲩⲧⲉ [ⲛ̄]ⲧⲉⲛⲙⲏ[ⲧⲉ ϫⲉ]ⲕⲁⲥ ⲛ̄ⲛⲉ[
]ⲡⲁ̈ⲓ ⲧⲉⲛⲟⲩ ⲉ[ ]ⲉⲁⲛϯ̄ ⲡⲛ̄[ ]ⲥⲁϕ. . . . ⲛ̣ⲧ̣ⲉⲗ̣ⲛ̣[
C ⲅⲁⲛ ⲙ̄ⲡⲉⲧ̄ϩ̄ⲉⲧⲁⲙϕⲓⲃⲁⲗⲉ ⲉⲧⲃⲉϩ̄ⲉⲛⲕⲱⲩⲓ ⲛ̄[|]ⲧⲉ ϩⲓⲧⲙ̄ⲡⲙⲁⲥⲧⲡⲉⲧⲛ̅ⲁⲛⲟⲩϥ ⲡⲁⲓⲁ
ⲃⲟⲗⲟⲥ ⲛ̄ⲧⲟ̣[|]ⲁⲡⲁ ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲛⲁⲡⲁ ⲡⲁⲡⲁⲥ ⲙ̄ⲛⲁⲡⲁ ⲟⲩⲉ̣[
D]ⲙ̣ⲛ̣ⲣ̣[.]ⲧ̣ⲛ̣ ⲕⲁⲛ ϩⲓ̣[|ϫⲉⲁⲧⲉⲃⲉ ⲡⲁϩⲛⲧ ϫⲉⲙⲛ̄ⲧⲁ̣ⲓ̣ ⲗⲁⲁⲩ ⲛ̄[]ⲟⲩⲇⲉ ⲙⲁ̈ⲓⲉⲛⲉⲧⲉ ⲛⲏⲧⲛ ϣⲁ-
ⲉⲛⲉϥ ⲇⲁⲗⲁⲁⲩ ⲛ̄ⲛⲓⲕⲁ ⲟⲩⲧⲉ ⲕⲉϩⲱⲙⲉ ⲉⲩⲣⲣ̣. [ⲡⲣⲟⲥⲡⲟⲛ ⲁⲗⲗⲁ ⲛ̄ⲧⲉⲟⲩⲁⲅⲁⲡⲏ ⲛ̄ⲧ[ⲉ] ⲡ-
ⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ϩ̄ⲛⲧⲉⲛⲙⲏⲧⲉ ⲙ̄ⲛⲏ[ⲉⲛⲉ]|5ⲣⲏⲩ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲣⲉⲡⲉⲓ ⲛ̄ⲧⲙⲏⲧⲥⲟⲛ ⲡⲣⲟⲥ ⲛ̄-
ⲕⲱⲧ ⲛ̄ⲧⲁⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧ[ⲟⲩ]|ⲗⲁⲃ ⲁⲩⲱ ⲉⲧⲫⲟⲣϯ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲕⲁⲁⲩ ⲉⲩⲣⲁⲓ̈ ⲛⲁⲛ ⲡⲉⲧⲛⲁϩⲁ
ⲣⲁⲃⲁ ϩ̄ⲛ̄[|ϩⲏⲧⲏ ϩ̄ⲛⲟⲩⲧⲟⲗⲙⲏⲣⲓⲁ̄ ⲉⲩⲛⲁϣⲱⲡⲉ ⲉⲩⲕⲏⲡ ⲉⲡⲃⲓⲏⲧⲓⲛⲟⲥ ⲙ̄ⲡⲁⲛⲁⲩ|ⲁⲩⲱ
ϫⲉⲛⲛⲉⲩⲱⲡ ⲛ̄ⲧⲙⲉⲣⲓⲥ ⲛ̄ⲛⲉⲛⲓ̈ⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲩⲱⲣϫ ⲛⲏⲧⲏⲛ ⲁ̈ⲥⲓ[ⲛ̄]|ⲧⲓϩⲟⲙⲟⲗⲟⲅⲓⲁ ⲛ̄ⲧⲁ-
ⲃⲓϫ ⲁⲩⲱ ϯⲥⲧⲟⲓ̈ⲧⲉ ⲉⲣⲟⲥ ⲉⲧⲣⲁⲫⲱⲗⲉⲉⲛ ϧⲏⲣ ϫ̄ ⲛ̄ⲁⲓⲕ. |10[+ⲁⲛ]ⲟⲕ ⲡⲉⲓⲉⲗⲁⲩ ⲡⲟⲩⲉ ⲡⲛⲩ-
ⲣⲉ ⲙ̄ⲡⲙⲁⲕ/ ⲇⲓⲙⲏⲧⲣⲓⲟⲥ ⲡⲙⲟⲛⲟϫ/ ϯⲥⲧⲟⲓⲭⲉ ⲉⲧ[ⲓϩⲟⲙ]|[ⲟⲗⲟ]ⲅⲓⲁ ⲛ̄ⲑⲉ ⲉⲧ̄ⲥⲛⲏ ⲙ̄ⲙⲟⲥ +
ⲁⲛⲟⲕ ⲡⲉⲓⲉⲗⲁⲩⲟⲥ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ|ϯⲱ ⲙ̄ⲙⲁⲣⲧⲉⲣⲟⲥ

8.

ϩⲙⲡⲣⲁⲛ̄ ⲙⲡⲉⲓ̈ⲱ ⲙ̄ⲡⲡ̅ⲛ̅ⲟ̅ⲩ̅ⲣ̅ⲉ̅ ⲙ̄ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧϩ̄ⲛⲟⲩ|ⲙ̄ⲧⲟⲩⲁ ⲛ̄-
ⲁⲧⲡⲱⲙ ⲁⲩⲱ ⲛⲁⲧⲱⲁϫⲉ ⲉⲣⲟⲥ ϩⲓⲧⲟⲟⲧⲏ̄ ⲥⲉⲩⲛⲣⲟⲥ ⲙ̄[ⲛ̄]|ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲛ̄ⲗⲁⲱ/ⲏ/ ⲉⲩⲥⲁⲓ̈ ⲛ̄ⲛⲉⲛ-
ⲥⲛⲏⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲑⲉⲛ[ⲉⲉ]|ⲧⲉ ⲙ̄ⲛⲉⲧⲱⲟⲡ ⲛⲙⲙⲁⲩ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲩⲣⲁⲛ̄ ϫⲉⲉⲓⲥ ⲡⲗⲟⲅ-
ⲟⲥ|5ⲙ̄ⲡⲉⲓⲱⲧ ⲙ̄ⲡⲡ̅ⲛ̅ⲟ̅ⲩ̅ⲣ̅ⲉ̅ ⲙ̄ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲧⲟⲟⲧⲧⲏⲩⲧⲏ̄|ⲛ̄ⲧⲉⲧⲛ̄ⲟⲩⲱϩ ϩⲙⲡⲉⲧⲛ-
[ⲙ̄]ⲁ̄ [ⲉⲧⲟⲩ]ⲁⲁⲃ ϫⲉⲙⲛ̄ⲉⲗⲁ[ⲁⲩ ca 8 lat.]|ⲧⲏⲩⲧⲏ̄ ⲟⲩⲇⲉ ϫⲉⲉⲛⲉⲓ̈ⲥⲩⲭⲱⲣⲉⲓ ⲛ̄ⲧⲉⲗⲁⲁⲩ ⲛ̄ϩⲱⲃ ⲛ̄ⲣⲱ-
ⲣⲉ|ⲟⲩⲱϩ ⲉⲣⲱⲧⲏ̄ ⲡⲁⲣⲁ ⲛⲉⲛⲉⲧⲛⲉⲓⲟⲧⲉ ⲙⲙⲁⲕⲁⲣ/ ⲛⲧⲁⲩⲱϣⲡⲉ|ϩⲁⲧⲉⲧⲛ̄ϩⲉ ⲁⲩⲱ ⲣ̄ϣⲁⲛ ⲣ̄
ⲗⲁⲁⲩ ⲛ̄ϩⲱⲃ ϭⲱⲗⲡ ⲉⲣⲟⲛ ⲟⲩⲇⲉ ⲛⲁⲣ|10ⲭⲱⲛⲧⲓⲕⲟⲛ ⲏ ⲛⲉⲕⲕⲗⲏⲥⲓⲁⲥⲧⲓⲕⲟⲛ ⲉⲙⲛ ⲃⲟⲗ ⲙⲙⲟ[. .
. .]|ⲧ̄ⲛ̄ⲟⲩⲟ ⲛ̄ϩⲉⲧⲟⲓⲙⲱⲥ ⲛ̄ⲧⲡ̄ⲥⲏⲙⲁⲛⲉ ⲙⲙⲟⲩ ⲛ̄ⲧⲉⲧⲛⲙⲛⲧ|ⲧⲉⲗⲓⲟⲥ ⲁϫⲛ̄ⲗⲁⲁⲩ ⲛ̄ⲕⲁⲧⲟⲭⲏ ⲉⲩ-
ⲱⲣϫ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛⲧⲉⲱⲧ |ⲉⲧⲟⲩⲗⲁⲃ ⲁⲛⲥⲙⲏ̄ ⲡⲓⲗⲟ[ⲅⲟⲥ ⲉⲡ]ⲱⲣⲕ [ⲙ̄ⲡⲛⲟⲩⲧⲉ] ⲡⲁ[ⲛⲧⲟⲕⲣⲁⲧⲱⲣ]
|ⲙⲛⲡⲟⲩϫⲁⲓ̈ ⲛⲛⲉⲛϫⲓⲥⲟⲟⲩⲉ ⲙⲛⲛⲉⲓ̈ⲱⲗⲏⲗ ⲛⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ|15ⲁⲛⲥⲙⲏ̄ ⲡⲉⲓⲗⲟ ⲁⲩⲱ
ⲉⲡⲓ ⲧⲱ ⲉⲣⲟⲛ ⲛ̄ⲧⲡ̄ϩⲁⲣⲉϥ ⲛⲏⲧⲏ̄ ⲉⲧⲉⲩⲃⲟⲗ/|ⲁⲩⲱ ⲧⲏⲥⲧⲟⲓⲭ/ⲭ/ ⲉⲣⲟϥ # ⲥⲉⲩⲛⲣⲟⲥ ⲙⲛⲓⲱ-
ⲁⲛⲛⲏⲥ ⲛ̄ⲗⲁⲱ/ⲏ/|ⲧⲏⲥⲧⲟⲓⲭ/ ⲉⲡⲓⲗⲟ + ψⲁⲧⲉ ⲙⲡⲓϣⲁⲛⲗ ⲁⲩⲉⲡⲓⲧⲣⲓⲡⲉ ⲛⲁⲓ ⲁⲓⲥⲙⲏ̄|ⲡⲓ-
ⲗⲟⲅⲟⲥ + + ⲉⲩⲣ/ ⲙ̄ ⲙ̄ ⲗ ⲓⲛⲟ/ ⲓⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲙⲡⲁⲡⲛⲟⲩⲧⲉ|ⲡⲁⲡⲟⲩⲗⲁⲱ/ ϯⲥⲧⲟⲓⲭ/ ⲍⲉⲃⲉ-
ⲇⲁⲟ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯⲥⲧⲟⲓ̈ ⲕⲱⲛⲥⲧ̄ⲁ̄ ⲥⲟⲗⲟⲙⲱⲛ|20ⲧⲓⲥⲧⲟⲓⲭ/ ⲁⲩⲱ ⲧⲕⲟⲓⲛⲱ̄ ⲙⲡⲕⲁⲥⲧⲣⲟⲛ
ⲧⲏⲣϥ̄ ⲧⲏ̄ⲥⲧⲟⲓⲭ ⲉϣⲱⲃ ⲛⲓⲙ ⲉⲩⲥⲛⲏ ⲛ̄[

https://coptic-treasures.com/

ⲙ ⲥ̅ⲩⲛⲏⲣⲱⲥ (sic) ⲙ̅ⲡⲓⲱⲁⲛⲛⲏⲥ ⲛ̅ⲗⲁⲁ̅ⲩ̅ⲩ̅ ⲉⲩ[ⲥⲁⲛ ? |ⲥⲛⲏⲩ ⲧⲏⲣⲟⲩ ϫⲉⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ
ⲓⲡⲛⲟ[ⲩⲧⲉ ? |ⲉⲓ ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲱϣ ϩⲙⲡⲉⲧⲛ̅ⲙⲁ ⲛ̅ⲧⲁ[ⲧ ? |ⲥⲓⲥ ⲙⲡⲉⲛ̅ϫⲟⲥⲓⲥ
ⲉⲣⲫⲩⲉⲥⲧⲁⲧ[ⲟⲥ ? |5 ⲛ̅ⲧⲟⲩ ⲡⲉⲩⲕⲗⲟ̅ⲩ̅ ⲛ̅ϫⲟⲉⲓⲥ ⲛ̅ⲁⲟⲩϩ̅ ⲁ[? |ⲡⲁⲣⲁⲅⲉ ⲙ
ⲱⲧⲏ̅ ϩⲁⲗⲁⲁⲩ ⲛ̅ϩⲱⲃ [? |ⲙⲛⲛⲉⲧⲛ̅ⲥⲛⲏⲩ ⲉⲧⲛ̅ⲛ̅ⲙⲏⲛⲧⲏⲛ (sic) ⲙ[? |ⲁⲩⲱ
ⲛ̅ⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟⲩ ⲉⲩⲣ ⲙ̅ ⲙⲉϫⲉⲓⲣ ⲗ ⲓⲛⲇ̅ ⲉⲛⲇⲉⲕⲁⲧⲏⲥ + [+ⲥ̅]ⲉⲩⲏⲣⲟⲥ ⲙⲛⲓⲱⲁⲛⲛⲏⲥ̅ |ⲛ̅ⲗⲁ-
ⲁⲩ̅ⲩ̅ ⲧⲛⲥⲧⲟⲓⲭⲩ̅ ⲉⲡⲓⲗⲟ̅ + ⲁⲛⲟⲕ ⲯⲁⲧⲉ ⲡⲓⲩⲏⲣⲉ ⲙⲡⲙⲁⲩ̅ ⲡⲓϩⲁⲛⲁ̅ ⲁⲩⲕⲉⲗⲉⲩⲉ |10 ?
]+ ⲉⲛ[ⲱⲣ]ⲕ [ⲙ̅ⲡ]ⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲟⲕⲣⲁⲧ[ⲱⲣ] ⲙ̅ⲡⲛⲟⲩϫⲏⲓ̅ ⲛⲛⲉ[ⲛ̅ϫⲓⲥⲟⲟⲩⲉ

ragment by same hand
ⲓⲁⲣⲁⲇⲟⲥ ⲁⲩⲱ ⲡⲉⲩⲉⲣⲅⲓⲧ[ⲏⲥ ? |ⲉⲧⲟⲩⲁⲁⲃ + ⲑⲉ ⲛ̅ⲧⲉⲟⲩⲕⲟⲩⲓ̅ ⲛ̅ⲉⲃⲣ[ⲁⲓⲟⲥ ?
ⲧⲟⲩⲁⲁⲃ ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲱϣ̅ ⲁⲩⲁⲙⲫⲓ[ⲃⲁⲗⲉ ? |ⲥ̅ⲩ̅ⲥ ⲙ̅ⲙⲏⲛⲁ ⲙ̅ⲛ̅[

1.

ⲉⲓⲥ ϩⲟⲗⲱⲕ ⲛ̅ϩⲣⲉⲑⲙ ϩⲁⲓ
ⲟⲩ ϩⲛⲧⲟⲕ ⲛ̅ⲧⲟⲕ ⲓ̅ⲱ̅ⲁ̅ⲛⲛⲓⲁⲥ
ⲓ̅ⲩ̅ⲡⲓⲕⲧⲓⲁⲅⲣⲁⲫⲟⲛ ϩⲉⲧⲉⲡⲓ̅ⲱ̅ⲣⲧⲉ (sic)
ⲥⲁⲧⲁⲃⲱⲗⲏ ⲁⲩⲱ ⲉⲓⲥ ⲡⲗⲟⲅⲟⲥ
ⲧⲛⲟⲩⲧⲉ ⲛ̅ⲧⲟⲕ ⲭⲓⲛⲏⲭ̅ⲟⲩⲕ (sic)
ϫⲉⲗⲁ ϩⲛⲧⲉⲣⲙⲡⲉ ⲧⲉⲧⲁⲩⲧⲉ
ⲏⲥⲁⲡⲉⲇⲟⲗⲱⲕ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲙⲛⲁⲑⲁ
ⲛⲁⲥⲓⲟⲥ ⲧⲓⲉⲥⲧⲉϫⲉ

2.

ⲡⲉⲧⲛⲁⲧⲁϩⲱ ⲡ̅ⲉ̅ⲑ̅ⲙ̅ⲱ̅ ⲉⲩⲛⲁⲃⲓ
ⲧϩⲉⲉⲓⲧ ⲛ̅ⲧⲓⲱⲱⲧⲉ ⲙ̅ⲡⲓⲛ̅ⲕⲁⲧⲁ
ⲅⲓⲟⲛ ⲉⲧϩⲓⲡⲉⲧⲟⲣⲧⲉϩ̅ ⲙ̅ⲛϩⲟⲩⲛ
ϩⲁⲧⲛⲟⲃ̅ ⲙ̅ⲡⲉⲛⲉ ⲧⲉⲧϩⲓⲡϩⲓⲣ
ⲉⲣⲉⲧϩⲉⲉⲓⲧ ⲙ̅ⲛⲡⲓⲧⲛ ⲙⲁⲓⲟⲥ
ⲙ̅ⲡⲛ̅ⲕⲉⲛϩⲉ ⲉⲛⲱⲛⲉ ⲙ̅ⲛⲡⲧⲟⲣ (sic)
ⲙ̅ⲛϫⲏⲣⲉ ⲙ̅ⲛⲧⲱⲱⲧⲉ ⲛ̅.[...]
ⲱⲱⲧⲉ ⲛ̅ⲕⲉⲓⲛⲱⲛ + [
ⲥⲉⲛⲟⲩ̅ (sic) ⲁⲛ[
ⲙⲉⲣⲉⲡⲓⲧⲛ̅[
ⲛ̅ⲧⲛⲟⲃ̅ⲛ̅[
ⲙ̅ⲛⲧⲕ[
ⲛ̅[

11.

ⲁ̅[
ⲁⲕⲡⲟ[
ⲙⲙⲟⲕ ⲉⲧ.[
ⲟⲩⲇⲉ ⲛ̅ⲛⲉⲓ ⲥⲩⲛⲭ[ⲱⲣⲉⲓ
5 ⲛ̅ⲩ̅ⲡⲁⲣⲁⲅⲉ ⲙ̅ⲙⲟⲕ ϩⲛ̅[
ⲟⲩⲇⲉ ⲛ̅ⲛⲉⲓⲁⲗⲕ ϩⲣⲟⲩⲛ [
ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲱⲱⲡⲉ ⲉⲓⲱ̅ⲡ̅ ⲧ[ⲟⲟⲧⲕ(?)
ⲛ̅ⲧⲁⲥⲉⲛⲉⲗⲑⲉⲓ ⲛ̅ⲙⲙⲁ[ⲕ
ⲛⲓⲙ̅ ⲉⲡⲡⲉⲧⲛⲁⲛⲟⲩ[ϥ
10 ⲛ̅ⲙⲁⲕ ⲛⲁ̅[

13.

. . . . ⲛ̅ ⲩ ⲟⲩ. ⲥⲧⲏⲥ
+ ⲡⲉⲧⲛⲁⲧⲁϩⲱ ⲇⲉϫⲉⲧⲣⲁ
ⲧⲁϩⲏⲥ ⲉⲩⲛⲁⲃⲓ ⲧⲧⲉ
ⲕⲁⲧⲁⲓⲛⲉ ⲉⲧϩⲓⲃⲟⲗ ⲙⲡⲏⲓ
5 ⲉⲣⲉⲧϩⲉⲉⲓⲧ ⲙⲛⲛⲕⲉⲛϩⲉ
ⲉⲛⲱⲛⲉ ⲙⲛⲛⲡⲓⲧⲛ
ⲛⲧϩⲉⲉⲓⲧ ⲙⲛⲧϫⲏ
ⲣⲉ ⲙⲛⲧⲱⲱⲧⲉ ⲙ̅ⲛ (sic)
ⲡⲧⲟⲣⲧⲉⲣ ⲙⲛϫⲏⲣⲉ
10 ⲉⲩⲛⲁⲱⲱⲧⲉ
ⲛⲕⲉⲓⲛⲱⲛ

14.

+ ⲉⲣⲉⲥⲟⲩⲉⲁⲛ
ⲛⲉ ⲛⲁⲃⲓ ϫⲏⲣⲉ
ⲛ̅ⲧⲡⲉ ϩⲓⲑⲏⲛ
ⲡⲣⲱ ⲛⲥⲃⲓ ⲧⲉϫⲉ
5 ⲁⲣⲁ ⲉⲧⲉⲩⲛⲁ
ϫⲁⲧⲥ
ⲡⲛⲉⲣⲟⲥ ⲛ̅ⲥⲟⲩ
ⲥϫⲏⲛⲉ

15.

ⲱ[ⲱϩ̅ⲑ̅ ⲛ̅ⲧⲁⲡⲉⲕⲱⲧ ⲱⲟⲗϩ̅ⲩ
ϫⲟⲉ ⲛ̅ⲧⲙⲏⲧⲉ ⲛ̅ϫⲏⲣⲉ ⲙⲛⲛⲉⲩⲉⲣⲏⲩ.
ⲡⲣⲟ ⲛⲃⲁⲗ ⲙ̅ⲡⲏⲧⲱⲣⲧ ⲉⲩⲣ̅. . ϩⲉ ⲛⲕⲟⲓⲛⲟⲛ
ⲱϫⲣⲁⲧⲛⲩ ⲁⲩⲱ ⲡⲉⲧⲛⲁⲧϩⲟ ⲧⲉϩⲉⲇⲣⲁ ⲛϩⲏ.
5 ⲁⲧⲡⲉ ⲉⲩⲛⲁⲃⲓ ⲧϩⲛⲉⲓⲧ ⲉⲧϩⲓϩⲟⲩⲛ ⲱ.
ⲃⲟⲗ ⲧ. ϫⲟⲉ ⲙ̅ⲡⲧⲱⲣⲧ ⲛϩⲟⲩⲱ.
ⲉ̣ⲟⲟ. . ⲉ̣ⲧⲃⲁ̅ⲓ̅ⲙⲟⲟⲩ ⲉⲧϩⲓϩ̅.
blank

16.

]ⲁⲙⲉ ⲧⲁϩⲉⲥ
ⲕ̣]ⲁⲧⲁⲣⲧⲟⲛ ⲉⲧϩⲁϩ̅ϫ̅
]ⲧ̣ ⲉⲥⲧⲓ ⲧⲁ̅ⲥ ⲉⲧⲉⲥϫⲟⲉ̅ ⲉⲣⲏⲥ
]ⲕⲱ ⲥⲛⲁⲁⲩ ⲛ̅ⲕⲁⲥⲧ ⲉⲃⲟⲗ ⲛ̅ϩⲉⲣϩⲓⲣ ⲕⲉⲛ̣[
5 ⲙⲡⲃⲉⲗ ⲛ̅ⲧⲉⲥϫⲟⲉ̅ ⲉⲧⲛⲁⲁⲛⲁⲗⲉ̣ ⲙ̅ⲡⲣⲟ ⲛ̅ⲧⲉϩⲉⲧⲣⲁ ⲉ̣[
ⲛ̅ϥⲟⲩⲁⲛ ⲙ̅ⲙⲟⲟⲩ ⲁⲧϩⲉⲣϩⲓⲣⲉ ⲕⲟ̣ⲓⲛⲟⲛ ⲉϩⲓⲥⲧⲉ ⲛⲁ̣[
ⲉⲡⲙⲁ ⲉⲧⲉⲛⲁϥ ϩ̅ⲙ̅ⲡⲉϥⲙⲉⲣⲟⲥ ⲛ̣ⲁⲏⲙⲟⲥⲓⲟⲛ ⲧ̣ⲥ̣ⲉ[
ⲛⲉϥⲧⲟⲱⲧⲉ ⲛⲁⲓ̅ ϫⲉⲙ̅ⲡⲕⲁϥ ⲱϫⲣⲁⲧⲉⲩ ⲉⲛⲉⲩⲉ̣[
ⲗⲁⲩⲉ ⲛ̅ⲁⲉⲣ ϫⲉϩ̅ⲙⲟϩ
blank

17.

]ⲡⲁⲓⲧⲉ ⲥⲟ̅ⲩ̅ⲕⲉ ⲛ̅ⲑⲱⲱⲑ
ⲛ̅ⲧⲣⲟⲙⲡⲉ ⲛ̅ⲑⲉⲕⲧⲏⲥ
+ ⲁⲛⲟⲕ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲧⲱⲉ ⲛ̅ⲓ̅ⲱ
ⲥⲛⲫ ⲧⲁⲓ̅ ⲉⲧⲏⲡ ⲉϫⲏⲙⲉ ⲉⲧϩⲁⲓ̅
5 ⲓ̅ⲃ̅ ⲡⲱⲏ ⲛⲁⲃⲣⲁϩⲁⲙ ϩ̅ⲙⲡⲉⲛϯⲙⲉ
ϫ[ⲉⲉⲓⲥ ⲟⲩϩⲟⲗⲟⲕ ϧⲉⲓ̅ ⲉⲧⲟⲟⲧ ϩ̅ⲛ
]ⲏⲓ̅ ϩ̅ⲛⲡⲏⲓ̅ ⲛ̅ϩⲏⲗⲓⲁⲥ ⲙ̅ⲡⲁⲣⲁ ϫⲉ
ⲱ[ⲱⲡⲉ ϩⲁⲧⲉⲕⲉϩⲟⲩⲥⲓⲁ ⲉⲕⲕⲉ
ⲁϫ̅ⲛ̅ⲗⲁⲁⲩ ⲛ̅ⲁⲙⲫⲓⲃⲟⲗⲓⲁ
10 ⲗⲉϩ̅ⲁⲛⲁⲣ[ⲓⲁ ϯⲥⲧⲉϫⲉⲓ ⲉⲧⲉⲛⲃ̅ⲗⲁϫⲉ
]ⲉⲟⲥ ⲛ̅ⲑⲱⲙⲁⲥ ⲁⲓⲥϩⲁⲓ̅ ⲧ̣
]ϫⲁϫⲁⲣⲓⲁ ⲛ̅ⲯⲩⲕⲏ ϯⲱ̅
ⲙ[ⲁⲣⲧⲩ̅ (sic) ⲙ̅ⲙⲁⲣⲧⲩⲣⲱ +
]ⲣⲱ +

18.

ⲉⲧϩⲁ[ⲛ
ⲏⲥⲉ · ⲉⲥϯ ⲉⲃ̅[ⲟⲗ]
ⲛⲁⲥ ⲛⲥⲛⲱ ⲛ
ϩ̅ⲟⲩⲣ · ⲙⲛⲛⲁ
5 ⲉⲓ̅ⲕⲧⲉ ϫⲉⲁⲓ̅
ϫⲓ̅ ⲧⲉⲩⲧⲓⲙⲏ
ⲁⲓ̅ϫⲟⲥ ⲉⲃⲟⲗ
ⲉϩⲟⲓ̅ ⲙ̅ⲡ̅ ⲗⲁⲩ
ⲉ ⲛ̅ⲣ̅ⲱⲙⲉ ⲛⲁ
10 ⲱ (sic) ⲉⲃⲟⲗ ⲉϩⲟⲟⲩ
ⲉⲛⲉϥ

https://coptic-treasures.com/

19.

† ϩⲁⲣⲁⲡⲁⲙⲱⲛ ⲡⲣⲉⲥⲃⲩⲧ[ⲉⲣⲟⲥ]
ⲉⲧϩⲁⲓ ⲛ̄ϫⲉⲛϩⲱⲣ ⲧⲉⲛⲟⲩ
ⲧⲓ† ⲛ̄ⲧⲁⲩϣⲉⲣⲉ ⲛⲉ ⲛ̄ⲥⲏⲡⲉ
ⲛ̄ⲣⲁⲙⲡⲉ ϫⲉⲛ̄ⲛⲉⲫⲱⲙⲉ ⲟⲩ[
ⲛ̄ⲧⲟⲧⲉ ⲉⲧⲉⲑⲟⲕⲧⲟⲉ ⲙ̄ⲛ̄ⲑⲉⲛ[ⲛⲁⲧⲉ
ⲛ̄ⲧⲟ ϩⲟⲧⲉ ϫⲉⲛ̄ⲛⲉⲕⲁⲧⲁⲫⲣⲟⲛ[ⲉⲓ
ⲁⲗⲗⲁ ⲛⲧⲉⲧⲥⲁⲃⲟⲥ ⲉⲡⲉⲥϩⲱⲃ [
ⲉⲱϣⲁⲣⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̄ⲙⲟⲥ ⲡⲓⲥϩⲁⲓ
ϣⲏⲗ ⲛ̄ⲃⲟⲗ

20.

† ⲧⲟⲩϣⲣⲉ
ⲙ̄ⲛ̄ⲥⲁϩⲁ
ⲙ̄ⲛ̄ⲡϫⲁⲕⲟⲩⲣⲏⲧⲉ
ⲉⲩⲥϩⲁⲓ ⲛ̄ⲧⲣⲁⲙⲡⲉ
ϫⲉⲉⲓ ϫⲟⲩⲧⲁⲩⲧⲉ ⲛ̄ⲱⲏ
ⲛ̄ϩⲟⲙⲧ ⲁⲧⲉⲧⲁⲁⲩ ⲉϩⲟⲩⲛ
ϩⲣⲟⲛ ⲉⲧⲫⲟⲛⲟⲥ ⲙ̄ⲡⲛ̄ϣ̄
ⲧⲉⲛⲁ† ⲡⲏⲓ ⲉⲧⲉⲙⲁ ⲛ̄
]ϫ̣ⲏ̣ⲣ̣ⲉ ⲉ̄ⲃ̄ⲟⲗ

21.

]ⲙⲉ † ⲉⲃ̣[ⲟⲗ
]ⲧⲉⲕⲙⲁϫⲉ ⲛ[
ⲗ̄ⲁ̄ⲁ̄ⲩ ⲛⲁⲛⲫⲟⲃⲟⲗⲓⲁ ⲉⲩⲱ
ϩ̄ⲁ̄ⲓ ⲧⲉⲁⲥⲫⲁⲗⲉⲁ ⲁⲩⲱ † ⲧⲟⲧⲉ
] ⲁⲛⲟⲕ ⲁⲛⲇ̄ⲣ̄ⲉ̄ⲁ̄ⲥ̄ ⲡⲓⲛⲏⲣⲉ
] † ⲱ ⲙⲏⲧⲣⲉ ⲁⲛⲟⲕ ⲁⲛⲁⲛⲓ
ⲕⲱ[ⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ † ⲱ ⲙⲏⲧ[ⲣⲉ]
ⲁⲛⲟⲕ] ⲃ̄ⲓⲕⲧⲱⲣ ⲡⲓⲛⲏⲣⲉ ⲛ̄
ⲁ̄ⲓ̄ϩ̄ⲁ̄ⲓ ⲧⲉⲃ̄ⲗ̄ϫ̄ⲉ̄

22.

]ⲁ̣ⲥ [
ⲡⲣⲉⲥⲃ̄ⲩ ⲛ̄ⲁ̄ⲡ̄ⲁ̄ ⲕ̄ⲩ̄
ⲣ̄ⲓ̄ⲕ̄ⲟⲥ̄ ϫ̄ⲏ̄ⲙ̄ⲉ̄ ⲉ̄ⲓ̄ϩ̄ⲁ̄ⲓ̄ ⲉ̄ⲓ̄
ⲣ̄ⲁ̄ⲱ̄ⲉ̄ ϩ̄ⲙ̄ⲟⲩⲧ̄ⲱ̄ⲧ̄ ⲛ̄ϩ̄ⲏ̄ⲧ̄ ⲉ̄ⲓ̄
ϫ̣ⲡ̣ ⲛ̄ⲁ̄ⲕ̄ ⲡ̣ⲁ̣ⲥ̣ⲧ̣ⲣ̣ⲁ̣ⲧ̣ⲱ̣ⲗ̣ⲏ̣ ⲡ̣ⲣ̣ⲙ̄
ϫ̣ⲏ̣ⲙ̣ⲉ̣ ϫ̣ⲉ̣ⲓ̣ⲉ̣ⲓ̣ⲧ̣ⲉ̣ ⲁ̣ⲛ̣ⲟ̣ⲕ̣ ⲉ̣ⲓ̣ⲧ̣ⲉ̣
ϣ̣ⲏ̣ⲣ̣ⲉ̣ ⲧ̣ⲏ̣ⲓ̣ ⲉ̣ⲓ̣ ⲗ̄ⲁ̄ⲁ̄ⲩ ⲛ̄ϣ̄ⲁ̄ⲱ̄ⲙ̄ⲉ̄
ⲉ̣ⲩ̣ϫ̣ⲛ̣ϩ̣ ⲉ̣ϩ̣ⲟⲩⲛ̄ ⲉ̣ⲣ̣ⲟⲓ̣ ⲉ̣ⲓ̣ⲧ̣ⲉ̣ ϩ̣ⲁ̣
ⲡ̣ⲁ̣ⲉ̣ⲓ̣ⲱ̣ⲧ̣ ⲉ̣ⲓ̣ⲧ̣ⲉ̣ ϩ̣ⲁ̣ⲧ̣ⲁ̣ⲙ̣ⲁ̣ⲁ̣ⲩ̣ ⲉ̣ⲩ̣
[ⲃ̄ⲗ̄]ⲃ̄ⲟⲙ̄ ⲛ̄ⲕ̄ⲱ̄ⲧ̄ ⲕ̄ⲉ̄ ⲗ̄ⲁ̄ⲁ̄ⲩ̄ ⲛ̄
ⲉ̣ⲕ̣[ⲕ̣ⲗ̣ⲏ̣ⲥ̣ⲓ̣ⲁ̣ ⲃ̣ⲣ̣ⲣ̣ⲉ̣ ⲛ̣ⲁ̣
]ⲓ̣.ⲉ̣ⲁ̣ⲱ̣ⲣ̣ⲃ̣ ⲉ̣ⲃ̣ⲉ̣
]ⲏ̣ⲡ̣ⲉ̣
]ⲡ̣ⲉ̣

23.

ⲡ̣ⲱ̣ⲏ̣ ⲛ̣ⲉ̣ⲓ̣ⲁ̣ⲕ̣ⲱ̣ⲃ̣ [
ⲡ̣ⲧ̣ⲟⲱ̣ ⲛ̣ⲣ̣ⲙ̣ⲟⲛⲧ̣ ⲉ̣ⲓ̣ⲥ̣ϩ̣ⲁ̣ⲓ̣ ⲛ̣
ⲡ̣ⲱ̣ⲏ̣ ⲛ̣ⲥ̣ⲉ̣ⲃ̣ⲁ̣ⲇ̣ⲉ̣ⲓ̣ⲟ̣ⲥ̣ [
ϫ̣ⲣ̣ⲉ̣ⲱ̣ⲥ̣ⲧ̣ⲁ̣ ⲓ̣ⲁ̣ⲕ̣ ⲛ̣ⲱ̣ⲟ̣ⲙ̣ⲁ̣ⲣ̣ⲧ̣ ⲛ̣[
ⲁ̣ⲓ̣]ϫ̣ⲓ̣ⲧ̣ⲟⲩ̣ ⲛ̣ⲧ̣ⲟ̣ⲟ̣ⲧ̣ⲕ̣ ⲉ̣ⲧ̣ⲁ̣ϫ̣ⲣ̣ⲓ̣ⲁ̣[
ⲡ̣[ⲛ̣ⲟⲩ̣ⲧ̣ⲉ̣ ϯ̣ ⲛ̣ϩ̣ⲁ̣ⲕ̣ ⲛ̣ⲟ̣ⲕ̣ⲧ̣ⲟ̣ⲛ̣ⲟ̣ⲥ̣
ϩ̣[ⲟ̣ⲗ̣ⲟ̣ⲕ̣ ⲛ̣ⲁ̣ⲕ̣ ⲛ̄
]ⲉ̣ⲱ̣ⲡ̣ⲉ̣ ⲙ̄ⲡ̣
]ⲉ̣ ⲙ̄ⲡ̣ⲟ̣.
]ⲕ̣ⲛ̣[

24.

ⲡ̣[ⲛ̣ⲟⲙⲟⲥ ⲛ̣ⲣ̣ⲙ̣ⲟⲛⲧ̣
ⲡ̣ⲱ̣ⲏ̣[ⲣ̣ⲉ̣ ⲙ̣ⲙ̣ⲏ̣ⲛ̣ⲁ̣ ⲉ̣ⲧ̣ⲥ̣ⲁ̣ⲓ̣ ⲥ̣ⲁ̣ϫ̣ⲁ̣ⲣ̣ⲓ̣ⲁ̣
]ϫ̣ⲉ̣ⲉ̣ⲡ̣ⲓ̣ⲁ̣ⲛ̣ ⲁ̣ⲡ̣ⲁ̣ⲣ̣ⲁ̣ⲕ̣ⲁ̣ⲗ̣ⲉ̣ⲓ̣ ⲙ̣ⲙ̣ⲟ̣
ⲧ̣ⲣ̣ⲓ̣[ⲙ̣ⲏ̣ⲥ̣ⲓ̣ⲟ̣ⲛ̣ ⲛ̣ⲛ̣ⲟ̣ⲩ̣ⲃ̣ ⲛ̣ⲁ̣ⲓ̣ ⲉ̣ⲧ̣ⲁ̣ϫ̣ⲣ̣ⲓ̣ⲁ̣
]ⲁ̣ⲡ̣ⲟ̣ⲗ̣ⲟ̣ⲅ̣ⲓ̣ⲍ̣ⲉ̣ ⲙ̣ⲙ̣ⲟ̣ⲩ̣ ⲛ̣ⲁ̣ⲕ̣ ⲛ̣ⲥ̣ⲟ̣
[ⲛ̣ⲣ̣ⲧ̣ⲟ̣]ⲃ̣ ⲛ̣ⲥ̣ⲟ̣ⲩ̣ⲟ̣ ⲛ̣ⲧ̣ⲁ̣ⲧ̣ⲁ̣ⲗ̣ⲟ̣ⲟ̣ⲩ̣ ⲁ̣ⲡ̣ⲉ̣ⲕ̣
]ⲩ̣ⲱ̣ⲣ̣ϫ̣ ⲛ̣ⲁ̣ⲕ̣ ⲁ̣ⲥ̣ⲙ̣ⲛ̣ † ⲫ̣ⲥ̣ⲫ̣
[ⲗⲓⲁ̣

25.

† ⲁⲛⲟⲕ ⲙ̣ⲓ̣ⲥ̣ⲁ̣ⲏ̣ⲗ̣
ⲡ̣ⲱ̣ⲏ̣ⲣ̣ⲉ̣ ⲛ̣ⲓ̣ⲱ̣ⲁ̣ⲛ̣ⲁ̣ⲥ̣ⲓ̣ⲟ̣ⲥ̣
ϩ̣ⲛ̣ⲑ̣ⲱ̣ⲛ̣ⲉ̣ ⲉ̣ⲓ̣ⲥ̣ϩ̣ⲁ̣ⲓ̣ ⲛ̣ⲁ̣
ⲙ̣ⲁ̣ⲣ̣ⲓ̣ϩ̣ⲁ̣ⲙ̣ ⲧ̣ⲩ̣ⲉ̣ⲉ̣ⲣ̣ⲉ̣ ⲃ̣ⲁ̣ⲥ̣ⲉ̣
ⲗⲉ ϩ̣ⲛ̣ϫ̣ⲏ̣ⲙ̣ⲉ̣ ϩ̣ⲛ̣ⲡ̣ⲉ̣ⲛ̣ⲟ̣ⲙ̣ⲟ̣ⲥ̣
ⲟ̣ⲩ̣ⲱ̣ⲧ̣ ⲛ̣ⲉ̣ⲣ̣ⲙ̣ⲟ̣ⲩ̣ⲧ̣ ϫ̣ⲉ̣ⲛ̣ⲡ̣ⲟ̣ⲩ̣
ⲱ̣ⲱ̣ ⲙ̣ⲡ̣ⲛ̣ⲟ̣ⲩ̣ⲧ̣ⲉ̣ † ϫ̣ⲣ̣ⲉ̣ⲟ̣ⲥ̣ † ⲛ̣ⲓ̣
ⲕ̣ⲁ̣ⲑ̣ⲁ̣ⲣ̣ⲟ̣ⲥ̣ ⲕ̣ⲁ̣ⲓ̣ ⲁ̣ⲡ̣ⲟ̣ⲩ̣ⲕ̣ⲣ̣ⲟ̣ⲧ̣ⲟ̣ⲥ̣
ⲛ̣ⲟ̣ⲩ̣ⲉ̣ⲗ̣ⲟ̣ⲃ̣ⲟ̣†ⲛ̣ⲟ̣ⲥ̣ ⲧ̣ⲡ̣ⲛ̣ⲱ̣ⲉ̣ ⲛ̣ⲉ̣
ⲟ̣ⲩ̣ⲟ̣ ⲧ̣ⲕ̣ⲉ̣ⲡ̣ⲛ̣ⲱ̣ⲉ̣ ⲛ̣ⲱ̣ⲣ̣ϫ̣ ⲙ̣ⲛ̣ⲧ̣ⲉ̣ϥ̣
ⲙ̣ⲛ̣ⲥ̣ⲉ̣ ⲉ̣ⲧ̣ⲉ̣ⲟ̣ⲩ̣ⲡ̣ⲛ̣ⲱ̣ⲉ̣ ⲧ̣ⲉ̣ⲣ̣ⲙ̣ⲛ̣ⲥ̣ⲉ̣ ⲙ̣
ⲛ̣ⲥ̣ⲉ̣ⲙ̣ⲟ̣ⲩ̣ⲧ̣ⲉ̣ ϩ̣ⲛ̣ⲧ̣ⲁ̣ⲱ̣ⲛ̣ⲉ̣ ⲡ̣ⲓ̣ⲱ̣ⲣ̣ ⲉ̣ⲧ̣ⲉ̣ⲣ̣ⲉ̣
ⲡ̣ⲛ̣ⲟ̣ⲩ̣ⲧ̣ⲉ̣ ⲛ̣ⲁ̣ⲛ̣ⲧ̣ⲩ̣ ⲉ̣ⲃ̣ⲟ̣ⲗ̣ ϩ̣ⲛ̣ⲧ̣ⲁ̣ⲁ̣ⲩ̣ⲟ̣ⲩ̣ⲉ̣ ⲛ̣ⲁ̣ⲧ̣
ⲗ̄ⲁ̄ⲁ̄ⲩ̄ ⲛ̄ⲩ̄ⲁ̄ϫ̄ⲉ̄ ⲛ̄ϩ̄ⲫ̄ⲉ̄ⲃ̄ⲟ̄ⲩ̄ⲗ̄ⲓ̄ⲁ̄: ⲁ̄ⲛ̄ⲟ̄ⲕ̄
[ⲙ̣ⲓ̣ⲥ̣ⲁ̣ⲏ̣ⲗ̣] ⲡ̣ⲉ̣ⲛ̣ⲧ̣ⲁ̣ⲩ̣ⲱ̣ⲣ̣ⲡ̣ ⲥ̣ⲁ̣ⲓ̣ ⲛ̣ⲧ̣ⲡ̣ⲉ̣ †
[ⲥ̣ⲧ̣ⲟ̣ⲓ̣ϫ̣ⲉ̣ⲓ̣ ⲉ̣ϥ̣]ⲁ̣ⲥ̣ⲫ̣ⲁ̣ⲗ̣ⲉ̣ⲓ̣ⲁ̣ ⲙ̣ⲛ̣ϩ̣ⲱ̣ⲃ̣ ⲛ̣ⲓ̣ⲙ̣
[ⲉ̣ⲧ̣ⲉ̣ⲛ̣ϩ̣ ⲉ̣ⲣ̣ⲟ̣ⲥ̣] ⲱ̣ⲥ̣ ⲡ̣ⲣ̣ⲟ̣ⲕ̣ⲟ̣ⲡ̣ⲉ̣ ⲟ̣ⲩ̣ϫ̣ⲟ̣ⲉ̣ⲓ̣ⲥ̣ⲧ̣ⲉ̣
ⲉ̣ⲙ̣ⲫ̣ⲁ̣ⲛ̣ⲏ̣ⲥ̣ ⲙ̣ⲟ̣ⲥ̣ ⲛ̣ⲛ̣ⲧ̣ⲩ̣
]ⲥ̣ⲁ̣ⲓ̣ ⲉ̣ⲓ̣ⲱ̣ⲧ̣ⲱ̣ⲣ̣ⲡ̣
]ⲉ̣ⲡ̣ⲏ̣ⲓ̣ ⲛ̣ⲁ̣ⲧ̣ⲗ̄ⲁ̄ⲁ̄ⲩ̄
ⲁ̣[ⲛ̣ⲟ̣ⲕ̣ ⲑ̣ⲁ̣ⲙ̣ⲁ̣ⲛ̣ⲓ̣ⲗ̣
]ϩ̣ⲱ̣ⲙ̣ ⲁ̣ⲩ̣ⲉ̣ⲓ̣
]ⲧ̣ⲁ̣ⲃ̣ⲓ̣ϫ̣ ⲛ̣

26.

]ⲩ̣ⲣ̣ⲉ̣
]ⲕ̣ ⲇ̣ⲟ̣ⲩ̣ⲗ̣ⲓ̣ⲧ̣ⲧ̣ⲉ̣
ⲛ̣[ⲧ̣ⲥ̣ⲱ̣ⲛ̣ⲉ̣ ⲱ̣ⲛ̣ⲏ̣ⲙ̣
[ⲉ̣]ⲧ̣ⲥ̣ⲁ̣ⲓ̣ ⲙ̣ⲡ̣ⲉ̣ⲧ̣ⲣ̣ⲟ̣ⲥ̣
[ⲛ̣]ⲕ̣ⲱ̣ⲙ̣ⲉ̣ⲥ̣ ⲙ̣ⲡ̣ⲛ̣
]ⲙ̣ⲡ̣ⲕ̣ⲁ̣ⲥ̣ⲧ̣ⲣ̣ⲟ̣ⲡ̣
]ⲛ̣ⲧ̣ⲡ̣ⲱ̣ⲥ̣ⲉ̣ⲥ̣ ⲣ̣ⲙ̣ⲁ̣ⲛ̣ⲧ̣
ⲡ̣ⲁ̣ⲣ̣ⲁ̣ⲕ̣ⲁ̣ⲗ̣ⲉ̣ ⲙ̣ⲙ̣ⲟ̣ⲕ̣ ⲁ̣ⲕ̣†
]ⲁ̣ⲓ̣ † ⲛ̣ⲟ̣ⲩ̣ ⲧ̣ⲉ̣
] ⲛ̣ⲁ̣ⲕ̣ ⲕ̣ⲁ̣ⲑ̣ⲁ̣
[ⲣ̣ⲱ̣ⲥ̣ ⲕ̣ⲁ̣]! ⲁ̣ⲡ̣ⲟ̣
[ⲕ̣ⲣ̣ⲟ̣ⲧ̣ⲱ̣ⲥ̣
verso † ⲙ̣ⲛ̣[
ⲙ̣ⲙ̣ⲉ̣]
† ⲩ̣ ⲛ̣ⲁ̣[ⲕ̣
ⲙ̣ⲉ̣ⲙ̣ⲉ̣ⲃ̣[
ⲛ̣ⲁ̣ⲙ̣ⲫ̣ⲉ̣ⲃ̣[ⲟ̣ⲗ̣ⲓ̣ⲁ̣
† ⲁ̣ⲥ̣ⲫ̣ⲁ̣ⲗ̣ⲉ̣ⲁ̣ⲥ̣
ⲉ̣ⲩ̣ⲛ̣ⲁ̣ⲙ̣ⲫ̣ⲁ̣ⲛ̣[ⲓ̣ϫ̣ⲉ̣
ⲧ̣ⲟ̣ⲩ̣ⲗ̣ⲓ̣ⲧ̣ⲧ̣ⲉ̣ ⲧ̣ⲱ̣ⲏ̣[
ⲉ̣ⲧ̣ⲱ̣ⲧ̣ⲉ̣ⲕ̣ ⲙ̣ⲡ̣ⲓ̣ϫ̣ⲱ̣[
ⲱ̣ⲁ̣ⲧ̣ⲉ̣ⲡ̣ⲣ̣ⲱ̣ⲑ̣ⲉ̣ⲙ̣ⲓ̣[ⲁ̣
ⲁ̣ⲛ̣ⲟ̣ⲕ̣ ⲇ̣ⲓ̣ⲟ̣ⲥ̣ ⲡ̣ⲗ̣ⲁ̣ⲱ̣[ⲁ̣ⲛ̣ⲉ̣
† ⲁ̣ⲛ̣ⲟ̣ⲕ̣ ⲉ̣ⲓ̣ⲉ̣ⲣ̣ⲉ̣ⲙ̣ⲓ̣ⲁ̣ [
† ⲁ̣ⲛ̣ⲟ̣ⲕ̣ [

27.

† ⲁ̣ⲛ̣ⲟ̣ⲕ̣ ⲥ̣ⲁ̣ⲃ̣ⲓ̣ⲛ̣ⲟ̣ⲥ̣ ⲙ̣ⲟ̣ⲩ̣ⲉ̣ⲛ̣ⲟ̣
ⲡ̣ⲣ̣ⲙ̣ⲡ̣ⲕ̣ⲁ̣ϩ̣ ⲉ̣ⲩ̣ⲥ̣ϩ̣ⲁ̣ⲓ̣ ⲛ̣ⲁ̣ⲉ̣ⲗ̣ⲗ̣ⲱ̣ⲧ̣ [
ⲡ̣ⲣ̣ⲙ̣ϫ̣ⲏ̣ⲙ̣ⲉ̣ ϫ̣ⲉ̣ϩ̣ⲟ̣ ⲛ̄[
ϩ̣ⲙ̣ⲡ̣ⲟ̣ⲩ̣ⲱ̣ⲱ̣ ⲙ̣ⲡ̣ⲛ̣ⲟ̣ⲩ̣ⲧ̣[ⲉ̣
ⲡ̣ⲉ̣ⲓ̣ϩ̣ⲟ̣ⲗ̣ⲟ̣ⲕ̣ⲟ̣ⲩ̣ ⲛ̣[
ⲙ̣ⲡ̣ⲁ̣ⲁ̣ⲡ̣[ⲉ̣
ⲛ̣ⲁ̣ⲕ̣ †[
ⲛ̄ⲧ̄[

28.

ⲁ̣ⲧ̣ⲁ̣ ⲫ̣ⲟ̣ⲓ̣ⲃ̣ⲁ̣ⲙ̣ⲙ̣ⲱ̣
ϫ̣ⲉ̣†ⲉ̣ⲡ̣ⲓ̣ⲧ̣ⲣ̣ⲉ̣ⲡ̣ⲉ̣
ⲛ̣ⲁ̣ⲕ̣ ⲉ̣ⲧ̣ⲣ̣ⲉ̣ⲕ̣ϫ̣ⲟ̣ ⲡ̣ⲁ̣
ⲙ̣ⲉ̣ⲣ̣ⲟ̣ⲥ̣ ⲛ̄ⲉ̣ⲓ̣ⲱ̣ϫ̣ⲉ̣ ⲉ̣ⲧ̣ⲣ̣ⲓ̣
ⲯ̣ⲓ̣ⲛ̣ⲉ̣ⲙ̣ⲟ̣ⲩ̣ⲛ̣ ⲉ̣ⲁ̣ⲉ̣ ⲟ̣ⲩ̣
ⲥ̣ⲓ̣ⲧ̣ⲓ̣ⲱ̣ϫ̣ⲉ̣ ⲟ̣ⲩ̣ⲃ̣ⲟ̣ⲥ̣ⲧ̣ⲉ̣
ⲛ̄ⲧ̄† ⲡ̣ⲉ̣ⲥ̣ⲡ̣ⲁ̣ϫ̣ⲧ̣ⲟ̣ⲛ̣ ⲛ̣ⲁ̣ⲓ̣

https://coptic-treasures.com/

ⲉⲁⲉ ϣⲟⲙⲧ ⲛ̀ⲣ̀ⲧⲁⲃ ⲛ̄ⲃⲣⲉⲓ
ⲛⲉ ϩⲁⲧⲓ[sic]ⲣⲟⲙⲡⲉ ϯⲉⲛ
10 ⲛⲁⲧⲏ ⲡⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉⲕⲁⲧ
ⲧⲡⲁϣⲉ ⲛ̄ⲥⲟⲩⲟ ⲧⲡⲁϣⲉ
ⲛ̄ⲁⲣⲓϣⲓⲛ ⲛ̄ⲣ̀ϣⲓⲧⲟⲩ ⲛ̀
ⲧⲁⲙⲁϣⲉ + ⲁⲛⲟⲕ ⲑⲉⲟⲣⲛⲱⲥ
ⲧⲟⲥ

29.

ⲁⲛⲟⲕ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙ̄ⲛ̀ϩⲏⲗ
ⲛ̄ϣⲏⲣⲉ ⲓ̈ⲥⲁⲕ ⲛⲁⲓ̈ ⲉⲧⲟⲩⲏϩ ϩⲓⲧⲙⲟⲩⲉ
ⲙ̄ⲡⲉⲥⲉⲛⲁⲓ̈ ϩⲁⲡⲛⲟⲙⲟⲥ ⲛ̄ⲕⲱⲥ ⲉⲩⲥϩⲁⲓ̈ ⲛⲁⲡ
..ⲁ̣ ϫⲉϭⲙ̄ⲡⲟⲩⲱϣ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲛⲭⲣⲉⲓⲱⲥⲧⲉⲓ ⲛⲁⲕ
5 ⲛ̄ⲟⲩⲥⲧⲓϣⲉ ⲙⲁϩⲉ ⲙ̄ⲛⲟⲩϩⲟⲡ ⲁⲩⲱ ⲛⲁⲓ̈ ⲧⲏ̄ ⲛ̄ⲧⲁϩⲉⲧⲟⲓⲙⲟ[ⲥ]
ⲛ̄ⲧⲁϫⲁⲁ̣ⲩ ⲛⲁⲕ ϩⲙ̄ⲡⲕⲁⲓⲣⲟⲥ ⲙ̄ⲡϫⲟ̀ · ⲉⲕϣⲁⲛⲉ̈ⲓ ⲉⲛϩⲉⲧ
ⲛ̄ⲧⲁϫⲟⲟⲩ ϫⲉⲛⲁ̈ⲓϫⲁ̣ⲩ ⲛⲁⲕ ⲉⲓⲉϯ ⲥⲛⲁⲩ ⲛ̄ϩⲟⲗⲟⲕⲓⲧⲓⲛⲟⲥ[sic]
ⲁⲩⲱ ⲟⲛ ⲛ̄ⲧⲁϯ ⲛⲉϥⲙⲟⲟⲩ ⲉⲣⲟϥ ⲉⲧⲉϣⲟⲙⲛ̄ⲧⲛⲉ ⲁⲛⲟⲕ ⲓ̈ⲱϩⲁⲛ
ⲛⲏⲥ ⲙ̄ⲛ̀ϩⲏⲗⲓⲁⲛⲉⲥⲧⲟⲭⲉⲓ ⲉⲧⲉⲃ̄ⲗⲗϫⲉ ⲙ̄ⲛ̀ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲥⲛϩ
10 ⲉⲣⲟⲥ ⲛ̄ⲧⲁⲛϩⲁⲓ̈ ⲧⲉⲃ̄ⲗⲗϫⲉ ⲛ̄ϩⲟⲩⲙⲏⲧ ⲙ̄ⲡⲁϣⲟⲛⲥ ⲛ̄ⲧⲣⲟⲙⲡⲉ[sic]
ⲛ̄ⲉⲕⲧⲏ + ⲁⲛⲟⲕ ⲥⲟⲗⲟⲙⲱⲛ ϯⲟ ⲙⲁⲣⲧⲩⲣⲱⲥ ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ
ⲁⲓ̈ϩⲁⲓ̈ ⲧⲉⲃ̄ⲗⲗϫⲉ ϯⲟ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ +

30.

+
ⲉⲧ ? [
ⲉⲧⲣ̀ⲁ ⲙ̀ ⲑⲱⲑ ⲡⲣⲱ̄ ⲓⲛ̄ⲑ ⲑⲁϩⲩ +
ⲁⲛⲟⲕ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡϣⲏⲣⲉ ⲙ̄ⲡⲙⲁϩ ⲡⲉϣⲟⲩ
5 ϩ̄ⲛⲑⲉⲛⲏⲧⲉ ⲛ̄ⲁⲅⲁⲡⲏⲧⲟⲥ ⲡⲁϩⲱⲙⲓ̄ ϩⲙⲡⲧⲟϣ
ⲛ̄ⲕⲃⲧ ⲉⲧⲥϩⲁⲓ̈ ⲛⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲡϣⲏⲣⲉ
ⲙ̄ⲡⲙⲁϩ ⲓ̈ⲱⲥⲏⲫ ϩⲙⲡⲕⲁⲥⲧⲣⲟⲛ
ⲛ̄ϫⲏⲙⲉ ϩⲙⲡⲧⲟϣ ⲉϩⲙⲟⲛⲧ ϫⲉ
ⲉⲡⲓⲁⲛ ⲁϫϯ ⲧⲧⲓⲙⲏ ⲛ̄ⲟⲩⲉⲧⲓ
10 ϣϩ ⲟⲩⲕⲁⲥ ⲛ̄ⲕⲁϩ ⲛⲁⲓ̈ ⲧⲁϩⲉ[ⲓ]
ϫⲟⲥ ⲛⲁⲕ ⲛ̄ⲕⲗⲁ ⲛ̄ⲃⲟⲗ ϩ̄ⲛ̄
[. .]ⲁⲩⲱ ⲛ̄ⲧⲁⲧⲓ ⲡⲉⲥⲙⲟⲟⲩ
[ⲛⲁⲥ] ⲉⲧⲃⲉϫⲉⲛⲡⲱⲗⲕ
]. ⲛ̣ⲧ̣ⲕ̣ ⲉϥⲱⲃ
15]ⲛ̄ϫ̣

31.

]ⲟⲟⲩ ⲙ̀ⲡⲁⲣⲁ ⲩⲧⲟⲑ ⲁ̣[
]ⲕ ⲛ̄ⲧⲁⲧⲁϩⲟ̀ ⲥⲁϣⲃⲉ ⲟⲩⲕ̣ⲟ̣[ⲥ
ϩ̣]ⲟⲙ̄ⲧ ⲛⲁⲕ̀ ϩⲁⲡ̄ϥⲙⲟⲩϩ̣ ⲁⲩⲱ [
]ϣ̣ ⲛ̄ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ̀ ϩ̄ⲙⲡⲁⲩⲛ̄ⲧ[
5]ⲙⲧⲉ̀ ⲛ̄ϣⲟⲩ ⲗⲁⲁⲩ ⲛⲁⲩⲧⲩⲗⲟ[ⲅⲓⲁ
]ⲁⲩⲱ ⲧⲡⲣⲟϫⲏ ⲧⲏⲣ̄ⲥ ⲛ̄ⲧⲁⲕⲁ
[ⲁⲥ ⲛ̄]ϩ̣ⲟⲩⲛ ⲙ̄ⲡⲉⲕⲛⲓ̈ ϣⲁⲛϯ
ⲙⲁϩ̄ⲕ̀ ⲙ̄ⲡⲉⲕϩⲟⲗⲟⲕ
ⲡⲉϩⲛⲧ ⲡⲉⲧⲉⲗⲁϫ ⲛⲁⲓ̈[ⲁⲕ]
10 ⲁⲓ̈ϩⲁⲓ̈ ⲧⲉ[sic]ⲃ̄ⲗⲗϫⲉ
ⲁⲁⲣⲱⲛ ⲛ̄ⲉ
ⲛⲱϫ
·ϩ̣ⲁⲃ̣

verso

ⲡⲁϩⲁⲙ ⲡⲗ̣[ⲁⲩⲁ]
10 ⲛⲉ ⲙⲁⲣ ⲥⲁ̣[
ⲙ̄ⲡⲣⲉⲥⲃ ⲙ̣[ⲁⲣ]

32.

+ ⲕⲟⲗ̀ⲑ ⲡϣⲏⲣⲉ ⲡⲙ[ⲁϩ
ⲉⲓⲥϩⲁⲓ̈ ⲛⲁⲡⲉⲥⲏ̄ ⲡⲫⲉⲗ[ⲗⲟ
ⲡⲉϫ[sic]
ⲡ̄ϣ̄ⲙϫⲉⲧⲏ̄ⲩⲉ ⲙⲏⲣ ⲙⲁϩ[ⲉ ⲉⲧϩⲁ]
ⲧⲏⲓ̈ ⲉⲓⲥ ⲡⲉⲥⲏ̄ ⲁϥⲉⲓ ⲁϥⲃ̄[ⲓⲧⲟⲩ]
5 ⲁⲛⲟⲕⲟⲗ̀ⲑ ϯⲥⲧⲉϫⲉ
ⲁⲛⲟⲕ ⲡⲣⲁⲩ ⲛ̄ⲓ̈ⲁⲕⲱⲃ
ϯⲱ ⲛⲙⲛⲧⲣⲉ

verso]ⲁ̣ ⲡϣⲏⲣⲉ ⲡⲙⲁϩ
ⲉ̄ⲓ̈ⲥϩⲁⲓ̈ ⲡⲣⲱⲥ ⲧⲏⲧⲏⲥ
10 ϯ]ⲱ ⲛⲙⲛⲧⲣⲉ +

34.

+ ϣⲉ ⲡⲓⲛⲉϩ
ⲛ̄ϣⲩⲗⲏⲗ ⲉⲧⲟⲩ
ⲁⲁⲃ ϩⲣⲁⲓ̈ ϩⲛⲏ
ⲕⲁⲙ ⲙⲡⲉ ⲉⲡⲁ
5 ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉ
ⲛ̄ⲡⲛⲓ̈ⲣ̄ ϩⲁⲡⲉ ⲉ
ⲑⲏⲣⲉ ⲧⲉϥϣⲏⲣⲉ
ⲟⲩⲇⲉ ϩⲁⲣⲟⲓ̈ ⲟⲩⲇⲉ
ϩⲁϩⲁⲣⲁ ⲧⲁϩⲓⲙⲉ
10 ⲛ̄ⲡⲛⲓ̈ⲣ̄ ϩⲁⲡⲉ ⲉⲣⲟⲥ
ϣⲁⲧⲁⲛⲁⲗⲟⲅⲓⲁ ⲛ̄
ⲟⲩⲧⲣⲓⲙⲏⲥⲓⲟⲛ

verso

ⲉⲓⲙⲏⲧⲓ ⲉⲡⲉⲛ
ⲧⲁⲓ̈ϫⲟⲟϥ ⲉⲃⲟⲗ ⲉⲑⲏⲣⲉ
15 ⲙⲛⲙⲁⲣⲑⲁ ⲉⲧⲓ ⲉⲥⲟⲛϩ
ⲉⲧⲣ̄ⲡ̀ ⲫⲁⲙⲉⲧⲱ̄ ϫⲉ ⲓ̈ⲛⲁⲓⲕ
ϫ ⲛⲁϩⲣⲛ̄ⲅⲉⲣⲙⲁⲛⲟⲥ
ⲡⲗⲁϣⲁⲛⲉ

https://coptic-treasures.com/

35.

πα]
ⲛⲁϣ ⲧⲁ ⲯⲩⲭⲏ ⲥϩⲛⲧϥ ϧⲁ
ⲡϣⲱⲃ ⲧ̣ⲏⲣϥ ⲛ̄ⲃⲁⲥⲓⲗⲓⲟⲥ ⲛ̄ⲧⲁϥ
ⲙⲟⲩ ⲉϥⲙⲟⲩϣⲉ ⲛ̄ⲙⲙⲁϥ ⲙ̄ⲡⲉⲃ..ⲓ
5 ⲛⲉ...ⲉ̣ϩⲟⲩⲛ ⲉⲧⲣⲟ̣ϫⲏ ⲛ̄ⲥⲁϫⲟⲩⲱ̄
ⲛ̄ϩ̣[ⲟ̣]ⲗ̣[ⲟⲕ] ⲁϥⲱ ⲙ̄ⲡⲉⲗⲁⲁⲩ ⲉⲡⲱϥⲡⲉ ϭⲱⲗⲡ
ⲉⲃ̣[ⲟⲗ] ⲉϥϣⲱϫⲡ ⲉⲡⲁϩⲟⲩ ⲉⲓⲧⲉ ⲛⲟⲩⲃ ⲉⲓⲧⲉ
ⲡⲣⲁⲕⲙⲁⲧⲓⲁ ⲉⲓⲧⲉ ϧⲓⲙⲉ ϣⲁϩⲣⲁ ⲉⲧⲁⲓⲙⲏ
ⲛⲟⲩⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲙ̄ⲡⲉϩⲟⲡϥ ⲛ̄ⲁⲧⲟⲩⲟⲛϩϥ
10 ⲉⲃⲟⲗ ϧⲓⲡⲉϫⲁϣⲁϥ
ⲙ̅ⲅ̅ ⲭⲟⲓⲁⲕ ⲓⲃ ⲓⲛ̅ⲇ̅ ⲍ̅
ⲡⲁⲓⲡⲉ ⲡⲁⲛⲁϥ ⲛ̄ⲧⲁⲇⲓⲟⲥⲕⲟⲣⲟⲥ
ⲟⲣⲕϥ ϧⲁϩϣⲱⲃ ⲧⲏⲣϥ ⲛ̄ⲃⲁ
ⲥⲓⲗⲓⲟⲥ ϧⲁⲡⲕⲟⲧ ⲛ̄ⲧⲁϥ
15 ⲃⲱⲕ ⲉⲛϩⲏⲧ ⲁϥⲙⲟⲩ
ϧⲓⲱϥ ⲙ̄ⲡⲁⲧⲩⲉⲓ
ⲉⲣⲏⲥ +

36.

+ ϣⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲛⲏⲡⲓ
ⲙⲁ ⲟⲛⲧⲁⲓ̈ⲡⲱϣ
ⲛⲓⲙⲁϩⲉ ⲙⲛⲓⲕⲟⲗⲟⲑ
ⲟⲥ ⲙⲉ̈ⲓⲃⲓ ϧⲛⲛⲉϥⲙⲁ
5 ϧⲉ ⲙⲉⲓⲁⲗⲏⲥ ⲛ
ϧⲏⲧⲟⲩ ⲙⲉⲓ
ϫⲟⲟⲩ ⲣⲱ
verso ⲙⲉ ϫⲉⲁⲗⲏⲥ
ⲁⲩⲱ ⲙⲉ̈ⲓ
10 ⲟⲩⲓⲛ ⲛ̄ⲡ
ⲉⲩⲣⲱ +

36a.

ⲁⲛⲟⲕ ϧⲉⲣⲉⲃⲉⲕⲕⲉ ⲉⲓⲥ
ϧⲁⲓ̈ ⲛⲧⲟⲩϣⲱⲣⲉ ϣⲉⲛⲉϩ[
ⲉⲧⲟⲩⲛϩ ϧⲁⲧⲉ ⲛⲉⲟⲩⲱ ⲗ[
ⲥⲛⲧⲉ ⲟⲩⲗⲱⲃⲉ ⲕⲁⲗⲁϣⲧ ⲛ[
ⲟⲩⲗ̣ϣⲕⲉ ⲟⲩⲃⲟⲛϩⲟ̄ⲩ ⲙ̣[
ⲗⲉ ⲛϩⲏⲧ ϯⲁⲡⲟⲧⲁϩⲉ ⲙⲙ̣[
ⲗⲟⲕⲟⲧ̣ϩ̣ⲉ̣ ⲛ̣.. ⲧⲥⲓ̣ⲩⲛ[
ⲟⲩⲇⲉ ϣⲛⲣⲉ ⲟⲩⲇⲉ ⲗⲁⲩⲉ̣[
ⲉⲣⲱ ϧⲁⲣⲟⲟⲩ ⲁⲛⲉϩⲉ ⲁⲛ̣[ⲟⲕ
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ ⲁⲉ̣[
+ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲙⲁⲕⲁⲣⲓⲟⲩ ⲉⲗⲉ̣[
ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲙⲙⲓⲛⲁ ⲡⲁⲓⲕ̣ⲟ̣ ⲧⲟ[

37.

[+]ϣⲟⲣⲡ[ⲙⲉⲛ]
+ϣⲓ̈ⲛⲉ[
ⲡϫⲟⲉⲓ[ⲥ ⲉⲩⲉ]
ⲥⲙⲟⲩ ⲉⲣⲱ[ⲧⲛ
5 ⲟⲩⲱϣⲉ·ⲟⲩ[ⲛ ⲛⲧⲉⲩ]
ⲛⲟⲩ ⲉⲧⲉⲣⲉ[ⲧⲉⲓⲃⲗ]
ϧⲉ ⲛⲁⲧⲁϣⲱ[ⲧⲛ
ⲃⲱⲕ ⲉⲣⲏⲥ ⲛⲧⲉⲧⲛ[ⲟ̅]
ⲱⲡⲉ ⲙⲡϣⲓ̈ⲛⲛⲟⲩ.
10 ⲛⲧⲉⲧⲛⲧⲥⲁⲙ̅.

ⲕ̣ⲁⲗⲟⲥ ⲛⲧⲉⲧⲛϣ̣[ⲓ]
ⲧⲩ ⲛⲩⲧⲟⲟⲩ ⲛⲁϩ̣ⲏ
ⲛ ⲛⲏⲣⲡ·ⲛⲧⲉⲧⲛ
ⲧⲓ̈ⲩ ⲉⲧⲟⲧⲩ
15 ⲛⲁⲡⲏⲩⲉ
ⲛⲟ...ⲉ̣ ⲉⲛⲁϩ̅ⲩ
ⲉⲡⲕⲁϩ ⲧⲁⲁⲥ
ⲙ̣ⲡⲁⲧⲉⲣⲙⲟⲩⲧ[ⲉ]
ⲡⲡⲣ/ ⲙⲛⲕⲉⲣⲓ̈ⲕⲟⲥ
20 ϧⲓ̈ⲧⲛⲁⲡⲁ ⲁⲃⲣⲁϩⲁ
ⲙ ⲡⲉⲡⲓ̈ⲥⲕⲩ

38.

+ ϧⲁϑⲏ ⲙⲉⲛ ⲙ̄ⲡϣⲁϫⲉ ϯⲁⲥⲡⲁϩⲉ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲡⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲥⲟⲛ ⲁⲩⲱ ⲛ̄ⲥⲩⲛⲗⲉⲓⲧⲟⲩⲣⲅⲟ̅ⲥ ....
...]|ⲙ̄ⲛⲛⲉⲧⲛ̄ⲙⲙⲏⲧⲛ̄ ⲧⲏⲣⲟⲩ ⲉⲡⲉ̈ⲓⲁⲏ ϫⲉⲙⲡⲉⲛⲁⲛⲟⲃⲉ ⲕⲁⲁⲧ ⲧⲁⲉⲓ ⲉⲣⲏⲥ ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ|[ⲛ̄ⲧⲉ-
ⲧ̄]ⲛ̄ϩⲁⲣⲓⲟⲥⲩⲛⲏ ⲉⲧⲃⲉⲡ̄ⲛ̄ⲗⲁⲁⲩ ⲛⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ϧⲛ̄ⲛⲁⲟⲩⲉⲣⲏⲧⲉ ⲉⲓⲥ ⲡ̄[.....]|ⲗⲉⲟⲛⲧⲓⲟⲥ ⲡⲛⲟⲧⲁⲣ-
ⲓⲟⲥ ⲁ̈ϫⲟⲟⲩ ⲛⲛⲧⲏⲛ ⲧⲁⲣ̄ϕ̄ⲙⲉⲧⲁⲩⲣⲁϕⲉ ⲛ̄ⲛ̄ⲓⲗⲟⲅⲟⲥ ⲛ̄ⲁⲩⲅ̄[ⲡⲧ.....]|5ⲛ̄ⲧ̄[ⲁ]ⲧⲉⲧ̄ⲛ̄ⲛ̄[ⲧϕ̄]ⲩ ⲙ̄ⲡⲧⲉⲡⲓ-
ⲥⲧⲟⲗⲏ ⲙ̄ⲡⲓⲛ̄ϫⲟⲉⲓⲥ ⲛ̄ⲉ̈ⲓ̈ⲱ̄ⲧ̄ ⲉⲧⲟⲩⲁⲁⲃ̈ ⲡⲁⲣⲭⲓⲉⲡ̄[ⲓⲥⲕⲟⲡⲟⲥ]|ⲡⲣⲟⲥ ⲑⲉ ⲛ̄ⲧⲁⲧⲉⲧ̄ⲛ̄ⲕⲉⲗⲉⲩⲉ ⲁⲩⲱ
ⲉⲓⲥ ⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲇⲓⲁⲕⲟⲛⲟⲥ ⲡⲙ̄ⲫ̄ⲣⲕⲁⲥ ...]|ⲁ̈ϫⲟⲟⲩϥ ⲧⲁⲣ̄ϕ̄ⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̄ⲡⲓ̈ⲛⲟⲟⲛ ⲁⲡⲁ ⲃⲁⲥⲓ-
ⲗⲱⲛ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ [.....]|ⲙ̈ⲥⲱⲧⲙ̄ ⲉⲣⲱⲧⲙ̄ ⲛ̄ⲥⲛⲟⲩϥ ⲉⲧⲉⲧ̄ⲛϣⲓⲛⲉ ⲛ̄ⲥⲁⲟⲩⲃⲟⲩⲣⲧⲟⲛ ⲁⲩⲱ
ⲁⲧⲉⲧ̄ⲛϫⲟⲟⲥ .....]|ϫⲉϣⲓⲛⲉ ⲛⲁ̈ ⲛ̄ⲥⲁⲟⲩⲁ ⲉⲓⲥ ⲟⲩⲁⲟⲩⲛ ⲁ̈ϫⲉ ⲉⲣⲟϥ ⲙ̄ⲡⲓⲙⲁ ⲉⲩϯ ⲙ̄ⲙⲟϥ
ⲉ̈ⲃ̈ⲟⲗ ....]|10ⲧⲉⲧ̄ⲛⲟⲩⲁϣ̄ϥ ϫⲟⲟⲩ ⲧⲉⲧ̄ⲛⲛⲁⲩ ⲉⲣⲟϥ ⲧⲉⲧ̄ⲛⲩⲓⲧ̄ϥ ⲉϣⲱⲡⲉ ⲇⲉ ⲛ̄ⲛ̄ⲥⲛⲛⲩ ⲉⲧⲁⲩ[..
...]|ⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ̄ⲛⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ϧⲁⲡ̄ⲛ̄ⲧⲛⲩⲓ̈ⲧ̄ⲛ̄ ⲁⲣⲓ ⲧⲁⲣⲁⲡⲓⲛ ⲧⲉⲧ̄ⲛϣⲓⲛⲉ [ⲉⲣⲟ-
ⲩ]|ⲙ̄ⲡⲁϩⲁⲛ ⲁⲩⲱ ϯⲡⲁϩⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲱⲧⲛ̄ ⲧⲉⲧ̄ⲛⲉⲣ ⲡⲁⲙⲉⲉⲩⲉ ϧⲛ̄ⲛⲉⲧ̄ⲛϣⲗⲏⲗ[.....
...]|ⲧⲉⲡⲛⲟⲩⲧⲉ + ⲡⲧⲁⲗⲃⲟ ⲛⲁ̈ⲓ ⲁⲩⲱ ⲛ̄ⲩϯ ⲑⲉ ⲛⲁ̈ⲓ ⲉⲧⲣⲁⲉⲣ ⲡ̄ϣⲟⲩⲱϣ ⲩⲛⲁϩⲙⲉⲧ ⲉⲃ̈ⲟ-
ⲣⲃ̈ ⲛⲓⲙ]|ⲛ̄ⲧⲉ ⲡⲁⲛⲧⲓⲕⲉⲓⲙⲉⲛⲟⲥ ⲟⲩϫⲁ̈ⲓ ϧⲙ̄ⲡϫⲟⲉⲓⲥ ⲡⲙⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ ϯϣⲓⲛⲉ ⲇⲉ ⲉⲛ[...
....]|15ⲛ̄ⲥⲛⲛⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲙ̄ⲛⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ ⲙ̄ⲛⲛⲉⲥⲛⲛⲩ ⲧⲏⲣ-
ⲟⲩ ⲙ̄ⲡⲧⲉⲕ[.....]| + ⲏ ⲁⲡⲁ ⲧⲣⲓⲁⲥ +

verso

+ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ (ornament) ⲙ̄ⲙⲁ̈ⲓⲛⲟⲩⲧⲉ ⲛ̄ⲥⲩⲛⲗⲉⲓⲧⲟⲩⲣⲅⲟ̅ⲥ
ⲁⲡⲁ ⲧⲁⲩⲣⲓⲛⲟⲥ ⲡⲉⲡⲓⲥⲕⲩ| + ϧⲓⲧⲛ̄ⲕⲁⲗⲗⲓⲛⲓⲕⲟⲥ ⲡⲓⲉⲗⲁⲁⲩ +

39

+ ϣⲟⲣⲡ ⲙⲉⲛ ⲙ̄ⲡϣⲁϫⲉ ϯⲁ̈ⲥⲡⲁϩⲉ [ca 12 let.]|[...]ϧⲙ̄ⲡϫⲱⲕ ⲧⲏⲣϥ ⲛ̄ⲧⲁⲯⲩⲭⲏ [ca
12 let.]|ⲧⲏⲣϥ ⲉⲧϣⲟⲟⲡ, ϧⲁⲧⲉⲕⲃⲓ̈ϫ̄ ⲉⲧⲟⲩⲁⲁⲃ· + ⲧⲁⲙⲟ ⲇⲉ ⲛ̄ⲧⲉⲕ|ⲙⲛ̄ⲧⲥⲟⲛ ϫⲉⲉⲡⲉⲓⲇⲏ ⲁⲩ-
ⲧⲁⲙⲟⲓ̈ ϫⲉϣⲁⲡⲉⲣⲛⲧⲉ ⲙ̄ⲡⲉⲧⲉⲕ|5ⲁ̈ⲅⲁⲡⲏ ϣⲟⲩⲏ̄ ⲡⲉⲛϣⲛⲣⲉ ϫⲉⲱⲣⲅⲓⲟⲥ ⲉⲣⲟⲥ ⲡⲁⲓ̈ ⲛ̄ⲧⲁⲓ̈|ϫⲉⲓⲣⲟ-
ⲧⲟⲛⲉⲓ ⲙ̄ⲙⲟⲩ ⲙ̄ⲡⲣⲉⲥⲃ,· ϫⲉⲕⲁⲁⲥ ϫⲁⲣ ⲉⲛⲉⲕ|ⲙⲉⲉⲩⲉ ⲉⲣⲟⲓ̈ ϧⲛ̄ⲕⲉⲥⲟⲛ, ⲁ̈ⲥϣⲁⲓ̈ ⲛ̄ⲧⲉⲕϣⲁⲣⲓⲱⲥⲩ-
ⲛⲏ·| ⲡⲛⲟⲩⲧⲉⲡⲉ ⲡⲁⲙⲛ̄ⲧⲣⲉ ⲙ̄ⲡⲓ̈ϥ + ⲛⲁ̈ⲓ ⲟⲩϣⲟⲗⲟⲕⲟⲧⲥⲉ ⲟⲩⲧⲉ|ⲟⲩⲕⲉⲣⲁⲧⲥⲉ ⲛ̄ϩⲟⲙⲛ̄ⲧ ⲟⲩ-
ⲧⲉ ⲃⲓⲗⲁⲁⲩ̄ ⲛ̄ϩⲛⲱ̄ ϣⲁⲟⲩⲧⲉⲧⲁⲣⲧⲟⲛ|10ⲛ̄ϩⲟⲙⲛ̄ⲧ, ϧⲁⲡⲓϣⲱⲃ· ⲁⲗⲗⲁ ϧⲉⲛϣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲥⲩⲛϩⲓⲥⲧⲁ|
ⲙ̄ⲙⲟⲩ ϧⲁϯⲛⲓ̈ ⲉⲩⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̄ⲙⲟⲓ̈ ⲉⲡⲁⲓ̈· ⲁⲛⲟⲕ ϣⲱ̄ ⲙ̄|ⲡⲉ̈ⲟⲕⲛⲉⲓ ⲉⲧⲟⲩϣ̄ⲩ ⲉ̈ⲓ̈ⲥⲟⲟⲩⲛ ϫⲉⲩⲁϕⲉ-
ⲡⲉⲕⲁⲣⲧⲉⲗⲟⲥ|ⲕⲉⲗⲉⲩⲉ ⲛⲁ̈ⲓ· ⲕⲁⲓ ϫⲁⲣ ⲁ̈ⲡⲁⲣⲁⲣⲧⲉⲓⲗⲉ ⲛⲁϥ ⲙ̄ⲡⲛⲁⲩ ⲛ̄|ⲧⲁ̈ⲓ̈ⲉ̈ⲓ ⲉϥ ⲛⲁϥ ⲧ̄ϫⲉⲣ-
ⲟⲧⲟⲛⲓⲁ ⲉⲧⲣⲉⲩ̄ϣ̄ ϧⲙ̄ϕⲁ̄ⲗ ⲛⲁⲧⲉⲕ|15ϧⲁⲣⲱⲥⲩⲛⲏ· ⲧⲉⲛⲟⲩ ⲉⲩϣⲡⲉ ⲧⲉⲧ̄ⲛⲕⲉⲗⲉⲩⲉ ⲁⲣⲓ ⲧⲁⲣⲁⲡⲏ
|ϣⲟⲡ̄ϥ ⲉⲣⲱⲧⲛ̄ ⲙ̄ⲛ̄ⲛⲥⲛⲛⲩ· ϫⲉⲕⲁⲁⲥ ⲉⲩⲛⲁⲉⲩϫⲁ|ⲣⲓⲥⲧⲉⲓ ⲛ̄ⲧⲡⲣⲁϕⲉⲥⲓⲥ ⲛ̄ⲛⲁϩϣⲁⲓ̈ ⲛ̄ϥⲟⲩ-
ⲣⲟ̄ⲧ ⲉ̄ⲣ̄|ϧⲙ̄ϕⲁ̄ⲗ ⲛ̄ⲧⲉⲕϣⲁⲣⲱⲥⲩⲛⲏ· ⲉⲩϣⲟⲟⲡ ϧⲁⲧⲃⲓ̈ϫ̄|ⲙ̄ⲡⲉⲥϣⲱⲱⲥ̄ ⲉⲧⲛⲁⲛⲟⲩϥ ⲉⲧⲉⲓ̈ⲧⲱ-
ⲧ̄ⲛ̄ⲡⲉ ϣⲗⲏⲗ|20ⲇⲉ ⲉϫⲱⲓ̈ ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲉⲓⲱⲧ ⲛ̄ⲧϣⲁⲓ̈ ⲡⲉⲕⲟⲩϫⲁⲓ̈| ⲛⲁ̈ ⲛ̄ϩⲁϩ̄ ⲛ̄ⲥⲟⲡ ⲉⲕⲕⲉ-
ⲗⲉⲩⲉ ⲛⲁ̈ⲓ ⲛ̄ϩⲱⲃ ⲛⲓⲙ ⲕⲁⲧⲁ ⲧⲁⲃⲟⲗ̄|ⲟⲩϫⲁ̈ⲓ ϧⲙ̄ⲡϫⲟⲉⲓⲥ|ⲡⲙⲉⲣⲓⲧ ⲛ̄ⲥⲩⲗⲗⲉⲓⲧⲟⲩⲣⲅ̅ⲟ̅, +

verso

ⲉⲧⲟ]ⲩⲁⲁⲃ ⲛ̄ⲥⲩⲗⲗⲉⲓⲧⲟⲩⲣⲅ̅ⲟ̅ ⲁⲡⲁ ⲙⲓⲭⲁⲓⲁⲥ| + + (ornament) ⲡⲉⲡⲓⲥⲕⲩ
ϧⲓⲧⲛ̄ⲓ̈ⲥⲁⲁⲕ ⲡⲉⲓⲉⲗⲁⲩ ⲛ̄ⲉⲡⲓⲥⲕ[

https://coptic-treasures.com/

40.

ϯ ⲉⲓⲥ ϩⲏⲧⲉ ⲁⲩⲉⲓ ⲁⲩϫⲟ
ⲟⲥ ⲛⲁⲓ ϫⲉⲁⲧⲛⲉⲃⲱⲕ
ⲉϩⲟⲩⲛ ⲉⲁⲡⲁ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲧⲉⲡⲛ̅ⲃ̅ⲗ ⲡⲙⲁ ⲉⲃⲟⲗ ⲁϫ[ⲱ]
ⲁⲧⲉⲡⲛ̅ⲣ̅ ϩⲉⲛⲕⲉ ⲉⲡⲉϩ̣
ⲉⲓⲥⲓⲥ ⲣⲱⲙⲉ ⲛⲓⲙ ⲣ ϫⲣⲓⲁ
ⲙ̅ⲡⲉⲥⲧⲁⲩ[ⲣ]ⲟ̣ⲥ̣ ⲛⲧⲁ̣ⲗ̣.
. . . ⲉ̣ⲡⲉ ⲣ ϫⲣⲓⲁ ⲛ̣ⲛⲉ
. . . ⲁⲩⲱ ⲛⲁⲅⲅⲉ[ⲗⲟⲥ]
ⲙ̣ⲡⲛⲟⲩⲧⲉ ⲉⲩⲱ̣.
ⲉϫ̣.ⲡ̣ⲓ . . .
verso ⲡⲁ̣ⲓ̣ⲙⲁ ⲛⲟⲩⲱϩⲡⲉ ⲧⲉⲕⲕ̣ⲗ̣
ϯⲛⲟⲩ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲁⲩⲃⲱⲕ
ⲉϩⲟⲩⲛ ⲉⲁⲡⲁ ⲅⲉⲱⲣⲅⲓⲟⲥ
[ϥϩ]ⲓⲃⲟⲗ ⲙ̣ⲡⲱϣ̅ ⲙ̣ⲛ̣ⲡⲉⲩⲏⲓ
[ⲧ]ⲏⲣϥ ⲕⲁⲓ ⲅⲁⲣ ⲁⲣⲓϩⲏⲕⲉ ⲉⲧⲙ̅
ⲙⲁⲩ ϯⲧⲉϥϩⲏⲙⲏⲣⲁ ⲙ̅ⲡⲉⲧⲛ
ⲣ ϩⲟⲧⲉ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲟⲩⲇⲉ
ⲙ̣ⲡⲉⲧⲛ̣ⲱ̣ⲓⲡⲉ ϩⲏⲧⲛ̅ ϯⲛⲟⲩ
ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲁⲩⲃⲓ ⲗⲁⲁⲩ ⲛ̣ϩ̣
ⲟⲩⲛ ⲙ̣ⲙⲁⲩ ϥϩⲓⲃⲟⲗ ⲙ̣ⲡⲱϣ̅ ⲙⲛ
ⲡⲉⲩⲏ! ⲧⲏⲣϥ [ϥ]ⲁ̣ⲛ̣ⲧϥ.
ⲙⲁ ⲧⲁⲁⲥ ⲙ[
ϩⲓ̣ⲧⲛⲁⲃ[ⲣⲁϩⲁⲙ

42.

]. ⲱ̣ⲱ[
? ⲉⲩⲉ̣ⲥ̣ⲙ̣ⲟⲩ ⲉⲡⲉⲧⲛⲕⲁⲥⲧⲣⲟⲛ ⲧⲏⲣϥ ⲁⲩ
? ⲉⲩⲉ̣ⲓ̣ⲛ̣.ⲛ̣: ϩⲓ̣ϫ̣ⲱ̣ⲧ̣ⲛ̣: ⲉⲓⲥ ⲛⲉϥⲉⲕⲉ ⲛⲣⲙ̣
]ⲟⲩ ⲁⲩⲉⲓ ⲉϩⲟⲩⲛ ⲛⲁⲓ̈ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲉⲧⲛϫⲓ̈ ⲙ.
]ⲛ̣ⲃ̣ⲟⲛⲥ: ⲉⲧⲉⲧⲛ̣ⲱ̣ⲓ̈ ⲙⲙⲟⲛ ⲛϩⲉⲛⲏⲣⲡ: ⲛⲉⲧⲉⲧ
ⲩ̣.ⲛⲧⲁⲩ ⲛⲁⲛ ⲁⲧⲉⲃ̈ⲓⲧⲟⲩ ⲛⲧⲟⲧⲛ ⲧⲉⲛⲟⲩ: ⲧⲉ[ⲛ]
[ⲫ]ϫ̣ⲁⲣ̈ⲓ̈ ⲧⲁⲅⲁⲡⲏ ⲣ ⲡⲁ̈ⲓ̈ⲕ̣ ⲛⲉⲙⲁⲩ ⲛⲧⲁⲣⲉⲡϫⲟ
[ⲉⲓⲥ] ⲥⲙⲟⲩ ⲉϥⲱⲧⲛ̣: ⲉⲩϣⲱⲡⲉ ϣⲁⲧⲛϣ̅ⲓ̈ⲧⲟⲩ ⲙ
ⲡⲉⲧⲛⲉⲑⲟⲥ: ⲡⲁ̈ⲓ̈ⲕ̣ ⲛ̣ⲉϫ̣ⲓ̈ ⲡⲉⲩⲉⲑⲟⲥ sic

41.

ϯ ⲉⲡⲓⲇⲏ ⲁⲡⲉⲥⲛⲧⲉ
ⲙⲛⲉϥϣⲏⲣⲉ ⲉⲓ ⲛⲁⲓ ⲉⲩ
ϫⲓ ⲥ̣ⲓⲕⲉ ⲙ̣ⲛⲛⲉⲩⲉ̣ⲣⲏⲩ ϯ
ⲛⲟⲩ ⲥϣⲱ ⲛ̣ⲁ̣ⲡⲟⲕ̣ⲗ̣ⲏⲣⲟⲥ ⲙ̣ⲡ
5 ϣ̣ⲟⲙⲧ ⲉⲧⲉⲡⲉⲥⲛⲧⲉⲡⲉ ⲙⲛ
ⲙⲏⲛⲁⲥ ⲙⲛⲓⲁⲕⲱⲃ ϫⲉⲇⲓϣⲓ
ⲛⲉ ⲇⲓⲩⲛⲥ ⲁⲩⲡ̣ⲁ̣ⲣⲁⲃⲁ ⲛ
ⲛⲕⲁⲛⲱⲛ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲧⲁⲥ ⲙ̣ⲡⲁ̣ⲣ̣ϫ̣ⲓ̣ⲡ̣ⲣ̣ⲉ̣ⲥ̣ⲃ̣ ⲙⲛ
10 ⲁⲡⲁ ⲏ̣ϩ̣ⲁⲛⲏⲥ
ⲡⲣⲉⲥⲃ̣
verso ϩⲓ̣ⲧⲛ̣ⲡⲉⲛⲉⲓ̣ⲱⲧ
ⲡⲁⲡⲁⲥ ϩⲙ̣
ⲡⲛⲁ̣ ⲙ̣ⲡⲛⲟⲩ
15 ⲧⲉ

ϩⲱⲟⲩ: ⲁϣ̣ⲓ̣ ⲧⲁⲅⲁⲡⲏ ⲟⲩⲛ ⲙ̣ⲣ̣ⲣ̣ⲥⲧⲁ
ϯⲛ̣ⲡ̣ⲁ̣ⲣⲁⲕⲗ̣ⲏⲥⲓⲥ ⲉ̣ⲃ̣ⲟⲗ ⲛ̣ⲧⲉⲧⲛⲉ̣ⲓ̣ⲛ̣
ϩⲉⲕⲉ ⲛ̣ⲃ̣ⲟⲛⲥ ⲛ̣ⲧⲁ̣ⲣⲉⲡⲛⲟⲩⲧⲉ
ϩⲁⲣⲉϥ ⲉϥⲱⲧⲛ̣
verso
mostly washed off
113–5 ? ⲛⲟⲩ ⲧⲁⲁⲥ ?
? ⲛ̣ⲁⲁⲥ ⲧⲏⲣϥ ?
? ϩⲓ̣ϯⲛ̣ⲕⲩⲣⲓⲕⲟⲥ

43.

ϯ ⲁⲛⲟⲕ ⲥⲁⲙⲟⲩⲏⲗ ⲥⲩⲥ
ϩⲁⲓ ⲛⲛⲁⲡⲁ ⲓ̈ⲱ̣ⲁⲛⲛⲓⲥ ⲡⲉⲡⲓⲥⲕ̣ⲟ̣
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲫ̣ⲱ̣ⲣⲓ̣ ⲙ̣ⲡⲉϫⲥ ϩ̣[ⲛ]
ⲟⲩⲙⲉ ϫⲉⲁⲕⲉⲓ ⲉⲃⲟⲗ ⲉⲡⲧⲟⲡⲟⲥ
5 ⲛⲛⲁⲡⲁ ϩ̣ⲁ̣ⲧ̣ⲣ̣ⲉ̣ ⲁⲕⲧⲁⲙⲟⲓ̈ ϫⲉⲱ̣ⲁ̣ⲧ̣ⲛ̣ⲛ̣.[ⲟⲟⲩ]
ⲧ̣ⲃ̣ⲟⲥ ⲉⲃⲟⲗ ⲛⲁ̈ⲓ̈ ⲧⲉⲛⲟⲩ ⲇⲉ ⲧⲏⲛⲟ̣[ⲟⲩⲥ]
blank

44.

]ⲛ̣ⲧⲟⲩ ⲛ̣[
]ⲥ̣ⲱ̣ⲡⲉ ⲛ̣[
]ⲙ̣ⲁ̣ⲣ̣ⲟⲩϫⲟⲟⲥ ⲛ̅ⲧⲟⲩ[
]ⲡⲉⲧ̈ⲧⲟⲟⲙⲉⲡⲉ ⲉⲧⲣⲉⲟⲩ[
5]ⲉⲓⲁ ⲛ̣ⲟⲩⲃ̣ⲱ̣ϫ̣ⲃ̣ ⲛⲁⲕ ⲁⲛⲡⲉ[
]ⲛⲧⲙⲡⲛⲟⲩⲧⲉ ⲙ̅ⲛ̣.ⲣ̣ⲱ̣ⲙ̣ⲉ̣.[
] ⲕⲁⲓ ⲅⲁⲣ ⲛ̣ⲁⲙ̣ⲉ ⲡⲁⲉⲓⲱ̣[ⲧ
]ⲩ̣ ⲙ̣ⲙ̣ⲁ̣: ⲟⲩⲇⲉ ⲙ̅ⲡⲉⲛⲉ.[
]ⲩ̣ⲉ̣ ⲉⲧⲉⲓⲡ̣ⲁ̣ⲣ̣ⲁⲛⲟⲙⲓⲁ ⲛ̅ⲧⲉⲓ̣.ⲙ̣[ⲓ̣]ⲛⲉ
10]ⲉ̣: ⲟⲩⲇⲉ ⲛ̅ⲇⲓⲫⲩⲥⲓⲧⲏⲥ: ⲟⲩⲇⲉ.[
]ⲛⲥⲁⲃⲉⲗⲗⲓⲟⲥ: ⲟⲩⲇⲉ ⲛⲥⲓⲙⲱ̣ⲛ[
[ϩⲁⲡ]ⲁ̣ϫ̣ ϩ̣ⲁⲧ̣ⲱ̣ⲗⲱⲥ ϫⲉⲛⲉⲛⲧⲁⲩⲟⲟⲩ ⲧⲓⲣⲟⲩ[
[.]ⲡⲉ ⲉϥⲉⲛⲙⲉⲉⲩⲉ ⲛ̅ⲧⲉⲙⲓⲛⲉⲏ ⲉⲧⲁⲩⲟⲟⲩ ϩ̣ⲟⲗⲱⲥ ⲁ.[
ϫⲉⲛ̅ⲧⲟⲩ ⲡⲉⲛⲧⲁⲩϫⲟⲟⲩ ⲕⲁⲓ ⲅⲁⲣ ⲡⲉⲓϩ̣ⲱⲃ̣ ⲡⲁⲓ ⲟⲩϩ̣[
15 ⲟⲩⲉ ⲉⲃⲟⲗ ⲙ̣ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲙⲏ ⲅⲉⲛⲟⲓⲧⲟ ⲉⲧⲣⲉⲛϥⲩⲛⲉⲩⲁϥ[ⲕⲉⲓ
ⲟⲩ ⲙⲟⲓ̈ⲟⲛ sic ϫⲉⲕⲁⲑⲁⲣⲟⲩ ⲙ̅ⲙⲟⲓ: ⲉⲩϣⲁⲛⲁⲁⲧ ⲙ̅ⲙⲓⲫⲟⲥ ⲙ̅ⲣ̅[ⲟⲥ
ⲡⲟⲛⲧⲓϩⲉ ⲙ̅ⲙⲟⲓ ⲉⲑⲁⲗⲁⲥⲥⲁ ⲛ̅ⲧⲛⲁ̅ϩ̅ ϩⲱⲃ̅ ⲛ̅ⲧⲉⲙⲓⲛⲉ ⲁⲛ ⲉⲛⲉϩ̣.[
ⲁⲁϥ ⲁⲛ ⲉⲛⲉϩ̣ ⲁⲩⲱ ⲛⲉⲛⲧⲁⲩⲉⲓ ⲉϥⲩⲛ ⲉϫⲱⲓ: ⲕⲩⲣⲁⲉ ⲉⲣⲟⲥ ⲁⲓⲁⲉ ⲣⲁϥ̣ⲧ
ⲛ̅ⲧⲉⲓⲙⲓⲛⲉ ⲕⲁⲓ ⲅⲁⲣ ⲡⲉⲧⲟⲩⲁⲁⲃ ⲱⲩⲡⲉ ϩⲁⲧⲉϥϩ̣ⲏ ⲉϥⲉⲛϩ̣ⲟⲙⲟⲗⲟⲅⲏⲧⲏ[ⲥⲛⲉ
20 ⲛ̅ϩ̣ⲟⲩⲟ ⲉⲣⲟⲩ ⲙ̣ⲡⲛⲁⲧⲟⲫⲟⲣⲟⲥ ⲉⲩϣⲁⲁⲉ ⲙ̅ⲡⲡⲛⲟⲩⲧⲉ ⲉⲩⲡ̣ ϩ̣ⲓⲥⲉ ⲛ̣ϩ̣ⲟⲩⲟ[
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲃⲁⲥⲥⲓⲗⲓⲟⲥ sic ⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⲛⲉⲛⲉⲓⲟⲧⲉ
ⲧⲏⲣⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̅ⲡⲟⲩⲧⲁⲩⲉ ϣⲁⲁⲉ ⲛ̅ⲧⲉⲓⲙⲓⲛⲉ ⲁⲣⲁ ⲙ̅ⲡⲉ
ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲛⲟⲩⲁ sic ϩ̣ⲏⲧⲟⲩ ⲉⲓⲙⲏⲧⲉⲓ ⲡⲁⲓ ⲙⲁⲩⲁⲁⲩ ⲛ̅ⲧⲟⲩ ⲙ̅ⲡ̣
ⲣ̅ ⲭⲣⲉⲓⲥⲧⲓⲁⲛⲟⲥ ϣⲁⲡⲟⲟⲩ ⲙ̅ⲛ̅ⲥⲁⲧⲣⲉⲩⲉϩ̣ⲁⲓ ⲛ̅ⲧⲉⲓϩ̣ⲉ
25 ⲉⲩⲡⲱⲣ̅ϫ̅ ⲙ̣ⲡⲥⲱⲙⲁ̅ ⲙ̣ϣⲏⲣⲉ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲉ
ⲡⲉⲩⲥⲛⲟⲩ ⲕⲁⲓ ⲅⲁⲣ ⲉⲕϣⲁⲛⲙⲟⲩϣⲧ

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45.

ϯϩ ⲡⲉⲛⲱⲗⲏⲗ ⲅⲁⲣⲡⲉ ⲡⲁⲓ̈
ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲡϫⲟⲉⲓⲥ
ϯ ⲧⲟⲟⲧⲛ̄ ⲉⲧⲣⲉⲛⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄ⲁⲛⲧⲓ
ⲗⲟⲅⲓⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲡⲥⲁⲧⲁⲛⲁⲥ ⲡⲉⲛⲉⲡⲓ
5 ⲃⲟⲩⲗⲟⲥ ϫⲓⲛⲛ̄ⲱⲟⲣⲡ̄ ⲥⲱⲣ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ
ⲉϥⲟⲩⲱⲱϥ ⲉϯ ϫⲣⲟⲓ ⲙ̄ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲛ
ϩⲓⲧⲙ̄ⲡⲉⲧϩⲓⲧⲟⲩⲱϥ· ⲗⲟⲓⲡⲟⲛ ⲛ̄ⲧⲉⲣⲉⲛ
ⲕⲓⲙ ⲉⲡϩⲱⲃ ⲉⲛⲧⲁϥⲱⲱⲡⲉ ϩⲙ̄ⲡⲥⲱⲟⲩϩ
[ⲛ̄]ⲧⲉⲣⲟⲩⲁⲡⲓⲗⲉⲓ ⲉⲧⲉⲕⲙⲛ̄ⲧⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛ̄ϩ[ⲟⲛ]
10 [ϩⲓ]ⲧⲛ̄ⲛⲉⲧⲟⲩⲛϩ ⲛ̄ϩⲏⲧϥ, ⲙ̄ⲡⲛ̄ⲣ̄ ⲡϩ[ⲱⲃ]
ϩⲁⲣⲓϩⲁⲣⲟⲛ, ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲛⲙⲟⲱϯ[ϥ]
ⲙ̄ⲛ̄ϩⲉⲛⲛⲟϭ ⲛ̄ϩⲱⲙⲉ·[ⲛ̄ⲧ]ⲁⲥ
ⲁⲟϫⲉⲓ ⲛ̄ⲧⲉⲓ̈ϩⲉ ⲉⲧⲣⲉ
ⲧⲉⲕⲙⲛ̄ⲧⲥⲟⲛ
verso 15 ϭⲱ ⲛⲟⲩ
ⲉⲱ ⲛⲥⲩⲛⲁϩⲉ ⲁⲩⲱ
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲟⲛ ⲡⲁⲡⲥⲱⲟ[ⲩϩ]
ⲛ̄ⲧⲉⲓ̈ϩⲉ ⲱⲁⲛⲧⲉⲟⲩⲁⲓⲟⲣⲑ[ⲱⲥⲓⲥ]
ⲱⲱⲡⲉ ⲙ̄ⲡⲙⲉϩⲟⲥ ⲥⲛⲁⲩ ⲉⲧⲙ̄[ⲡⲣⲉ]
20 ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲱⲱⲡⲉ ϩⲛ̄ⲟⲩⲱⲧⲟⲣⲧⲣ[.]
[.]ϩ..ⲡ, ⲁⲗⲗⲁ ⲉⲧⲣⲉⲥⲱⲱⲡⲉ ϩⲛ̄ⲧⲉⲩⲧⲁϩ[ⲓⲁ]
ⲉⲧⲡⲣⲉⲡⲉⲓ ⲛⲁⲥ ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ· ⲉⲧⲃⲉⲡ[..]
ⲙⲉⲉⲩⲉ ϫⲉϩⲙ̄ⲡⲧⲣⲁϫⲟⲟⲩ ⲛⲁⲕ, ⲁⲕⲙⲉ[
ⲉⲕⲉⲧⲣⲟⲡⲟⲥ, ⲟⲩ ⲙⲟⲛⲟⲛ ⲉⲧⲣⲉⲕϩⲩⲡⲟⲙⲓⲛⲉ
25 ⲛ̄ⲧⲉⲡⲧⲱⲓ̈ ⲉⲧⲣ̄ ⲱⲁⲩ ⲉⲓ ⲉⲃⲟⲗ ⲁⲗⲗⲁ ⲁⲕϭⲛ̄ⲁ
ⲣⲓⲕⲉ ⲇⲉ ϫⲉⲛ̄ⲧⲁⲛⲕⲣⲓⲛⲉ ⲡⲁⲣⲁ ⲡⲉⲧⲱⲱϥ
ⲉⲧⲃⲉⲡⲁⲓ̈ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ ⲉⲧⲣⲉⲕ
[ⲥ]ⲩⲛⲁϩⲉ ϩⲙ̄ⲙⲁ ⲛⲓⲙ ⲉⲧⲛⲁⲣ̄ ⲛⲁⲕ
[ⲁⲩ]ⲱ ⲕⲃⲏⲗ ⲉⲃⲟⲗ· ⲡⲥⲱⲟⲩϩ ⲇⲉ ⲛ̄ⲛⲓ
30 [ⲣ]ⲱⲙⲉⲡⲉ ⲛ̄ⲧⲟⲟⲩ ⲉⲧⲣⲱⲱϥ ⲉⲡⲉⲩ
ϩⲱⲃ· ⲁⲛⲟⲕ ⲧⲉⲱⲥ ϯⲱⲓⲛⲉ
ⲛ̄ⲥⲁⲡⲟⲩϫⲁⲓ̈ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ
ϯ ⲟⲩϫⲁⲓ̈

46.

ϫⲙⲡⲩⲑ |ϯϩ ⲡⲕⲟⲩⲓ̈ ⲡⲉⲧϩⲁⲓ̈ ⲉⲣⲁⲧⲩ ⲛ̄ⲡⲉⲩⲡⲣⲟⲥⲧⲁⲧ, ⲛ̄ϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲟⲥ (sic) ϫⲉⲩⲁⲫⲓⲛ
ⲛ̄|ϩⲱϥ ⲛⲓⲙ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ (sic) ⲛⲏⲧⲛ̄ ⲙ̄ⲡⲛⲏⲓ̈ ⲧⲏⲣⲉϥ ⲉⲡⲓⲁⲛ ⲁⲓ̈ϩⲁⲓ̈ ⲉϩⲛⲧ|ⲧⲉⲧⲉⲙⲉⲧϫⲟⲉⲓⲥ
ϫⲉⲉⲧⲛⲁ[ⲧⲓ]ⲧⲏⲡⲟⲥ ⲛⲁⲓ̈ ⲉⲧⲩⲏⲡⲥⲁⲙⲉⲧⲛⲧ (sic) ⲛ̄ⲧⲁⲓ̈|ⲥⲙⲛ̄ⲧⲟⲩ ⲙ̄ⲡⲉⲩⲉⲉⲩⲓ̈ⲛ ⲛ̄[ⲧⲁ]ⲓⲥⲙⲛ̄ⲧⲟⲩ
ⲉⲩⲧⲓ ⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉϩⲟⲟⲩ|ⲕⲁⲓ̈ ⲅⲁⲣ ⲛⲁⲣⲅⲁⲧⲏⲥ ⲉⲛⲱ[ϫ]ⲗⲓ ⲙⲟⲓ̈ ⲉⲧⲩⲏⲡⲉⲩⲃⲉⲕⲉ ⲁⲩⲱ—|
ⲁⲛⲛ̄ ⲥⲟⲟⲩ ⲙ̄ⲙⲁϩⲉ ⲉⲣⲁⲓ̈ [ⲛⲧⲟ]ⲩⲓ̈ ⲛⲥⲁⲙⲉⲛⲧ ⲁⲩⲱ ⲕⲉⲃⲧⲟⲟⲩ—|ϩⲛ̄ⲧⲟⲩⲓ̈ ⲡⲣⲟⲥ ⲟⲩⲧⲣⲓⲙ
ⲏ[ⲥⲓ]ⲛ ⲉⲡⲙⲁϩⲉ ⲙ̄ⲛ̄ⲧⲩⲧⲁⲡⲓⲛⲏ (sic) ⲕⲁⲧⲁ|ⲡⲉⲑⲙⲟⲥ (sic) ⲛ̄ⲧⲧⲟⲩ ⲛⲁⲛⲧⲓⲛ[ⲟⲟⲩ] ⲁⲩⲱ ⲁⲓ̈ⲃⲏ̄
ⲥⲉϥ: ⲙⲁϩⲉ ⲉⲩⲥⲁϫⲙ̄—|10 ϩⲙ̄ⲡⲉⲟⲩⲓ̈ⲛ ⲥⲛⲁⲩ ⲉⲧⲓ ⲙⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉⲣⲟⲟⲩ ⲁⲓ̈ⲧⲉⲧⲟⲩⲃⲟⲗⲡⲟⲩ ⲉ-
ⲭⲟⲗ|ⲁⲓ̈ⲥⲙⲛ̄ⲧⲟⲩ ⲛ̄ⲡⲣⲟⲥ ⲟⲩⲣⲧⲟⲩ ⲛ̄ⲥⲱⲟ ⲙ̄ⲡⲙⲟⲧⲛ̄ ⲉⲡⲙⲁϩⲉ ⲁⲩⲱ|ⲕⲁⲧⲁ ⲇⲉ ⲛ̄ⲧⲁⲧⲉⲙⲉⲧ- (sic)
ϫⲟⲉⲓⲥ ϯ ⲗⲟⲅⲟⲥ ⲛⲁⲓ̈ ϫⲉⲡⲉⲧⲉϥⲛⲁ[ⲥ]ⲙⲉⲛ̄ⲧ̄ⲩ |[.]ⲕⲁⲁⲕ ⲉⲧⲓ ⲁⲥⲉ ⲛⲁⲗⲁⲟ̈ⲩ ⲁⲛ ϩⲓⲱⲱϥ ϯⲛⲟⲩⲟⲩⲛ
ⲉⲓⲥ ⲛⲁⲣⲅⲁⲧⲏⲥ|ⲉⲛⲱϫⲗⲓ ⲙⲟⲓ̈ ⲉⲧⲩⲏⲡⲉⲩⲃⲉⲕⲉ ⲙ̄ⲡⲓϩⲉ ⲗⲁⲟⲩ ⲉⲧⲓ ⲛⲁⲩ ⲁⲩⲱ ⲉⲓⲥ|15 ⲡⲁⲣⲱⲙⲉ
ⲇⲓⲧⲛⲟⲟⲩϥ ⲛⲏⲧⲛ̄ ⲉϩⲛⲧ ⲉⲣ ⲧⲁⲅⲁⲡⲏ ⲡⲧⲩⲡⲟⲥ ⲉⲕⲁⲧⲁⲗⲁⲃ ⲛⲁⲓ̈|ⲧ̣ⲟⲟⲩ.ⲓ̣ⲛⲩⲓ̈ ⲛ̄ⲧ.ⲟ.....
ⲓ̣ϩⲏ ⲧⲉⲧⲉⲥⲟⲟⲩⲏ ϫⲉⲧⲃⲟⲟ: ⲛⲱⲛⲉ|ⲉⲧϯ ⲙⲟⲟⲩ ⲉϥⲟⲗ ⲉⲡⲓⲱϩⲉ ⲉⲥⲧⲁϫⲛⲩ ⲥⲟⲩⲱϥ ⲥⲙⲛ̄ⲧⲉ
ⲉⲟϫⲓ|ⲁⲛϩⲁⲗⲱⲙⲁ ⲉⲣⲟⲥ ⲙⲉⲛⲉⲙⲟⲩⲛⲟⲟⲩⲉ ⲉⲧⲱⲉⲣⲱⲱⲣ ϫⲉⲥⲟⲩⲕⲁⲁⲧ|ⲉⲃⲟⲗ ⲙⲏⲛⲉ ⲕⲁⲓ
ⲅⲁⲣ ⲙ̄ⲛ̄ ⲧⲱⲟⲩⲉ ⲉⲙⲙⲁⲩ ⲥⲟⲩⲱϥ ⲥⲙⲛ̄ⲧⲟⲩ ⲙ̄ⲡⲓϩⲉ|20 ⲗⲁⲟⲩ ⲉⲧⲓ ⲛⲉⲡⲉⲡⲓ: ⲧⲁⲣⲟⲩⲥⲙ̄ⲛ ⲧⲟⲩⲧⲱ-
ⲃⲉ ⲛⲁⲓ̈ ⲧⲁⲣⲟⲩⲟⲩ ⲉⲣⲟⲩⲛ|ⲉⲓⲥ ⲡⲁϣⲏⲙ ⲛ̄ϭⲣⲉ ⲟⲩⲛϩ ⲙ̄ⲡⲟⲗ ϩⲛ̄ⲧⲥⲱϥⲉ ⲙ̄ⲡⲓϩⲉ ⲙⲁ|ⲉⲛⲟϫϥ
ⲉⲣⲟⲩⲛ ⲉⲣⲟⲩ ⲙⲉⲛⲉⲧ̄ⲩⲛⲟⲟⲩⲉ ⲉⲱϣⲱⲡⲉ ⲉⲣⲏⲛⲏⲧⲛ̄ ⲅⲁⲣⲡⲉ|ⲧⲓ ⲧⲱϥ ⲛⲁⲓ̈ ϫⲉⲡⲕⲉⲫⲟⲥⲡⲉ
ⲡⲁⲓ̈ ⲛ̄ⲧⲉⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲓ̈ⲧⲛⲟⲟⲩϥ ⲛⲏⲧⲛ̄ ⲉϩⲛⲧ|ⲉⲱϣⲱⲡⲉ ⲅⲁⲣ ⲧⲉⲧⲛⲁⲧⲓ ⲧⲏⲡⲟⲥ ⲛⲁⲓ̈ ⲁⲛ
ϩⲓⲧⲛ̄ⲧⲁⲡⲁⲣⲁϫⲉ ⲙ̄ⲙⲟⲟⲩ—|25 ⲕⲉⲥⲟⲡ ⲟⲩϫⲁⲓ̈ ϩⲙ̄ⲡϫⲟⲉⲓⲥ ⲡⲁⲡⲣⲟⲥⲧⲁⲧ, ⲛ̄ϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲟⲥ
ϯϯϯ
verso + ⲧⲗⲁⲥ ⲛ̄ⲡⲓϫⲡⲣⲟⲥⲧⲁⲧ, (ornament) ⲛ̄ϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲟⲥ ϩⲓⲧⲛ̄ⲡⲕⲟⲩⲓ̈ ⲉⲗⲁϫ,

47.

ϯ ⲯⲉⲛⲡⲛⲟⲩⲑⲏⲥ ⲡⲣⲉⲥⲃⲩ[ⲧⲉⲣⲟⲥ ⲡⲉⲧϩ]ⲁⲓ̈ ⲙ̄ⲡⲉⲩⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ|
ⲉⲧⲧⲁϩⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟ[ⲧ ⲛⲓⲙ ⲙ̄ⲛⲉⲕⲣⲱⲙ]ⲉ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ ϫⲁⲓⲣⲉ ϩⲁⲑⲏ ⲛ̄ϩⲱⲃ
ⲛ̄ⲓ[ⲙ]|3 ϯⲱⲓⲛⲉ ⲉⲧⲉⲧ̄ⲛⲁⲅⲁⲡⲏ ⲙⲛⲡⲉⲧ[ⲛ̄. . . .]ⲉϥⲟⲩⲛ ⲉϥⲱⲙⲉ ⲛⲓⲙ ⲉⲡⲉⲓⲁⲛ ⲁⲓ̈ⲉⲓ̈ ⲉϩⲛⲧ|
[ϩⲁⲑⲏ ⲛⲟⲩ]ⲕⲟⲩⲓ̈ ⲛ̄ϩⲟⲟⲩ ⲙ̄ⲡⲓϩ̄ ⲙ̄[ⲡⲱⲁ ⲛ̄ⲧⲱ]ⲙ̄ⲛ̄ⲧ ⲉⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ ϯⲛⲟⲩ ϯⲡⲁⲣⲁⲕⲁ-
ⲗⲉⲓ|5 [ⲙ̄ⲙⲟⲕ] ⲉⲡⲉⲓⲁⲛ ⲁ[ⲓ]ⲱⲉ̣ⲛ̣ ϩ[ⲙⲟⲧ . . . . . ⲛ̄]ⲧⲟⲟⲧⲩ ⲙ̄ⲡⲉⲛⲥⲟⲛ ⲡⲱⲁⲓ̈ ⲡ̣ⲃ̣ⲉ̣ⲥ-
ⲛⲏⲧ ⲉⲱ[ⲱ]|ⲡⲉ ⲟⲩⲛ̄ ϭⲟⲙ ⲁϩⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲧⲟⲩⲛ̄ⲧⲟⲩ ⲛ[. . . .]ⲛ ⲁⲩⲱ ϯⲛⲁ (sic) ⲡⲕⲟⲩⲓ̈
ⲛ̄ⲥⲙⲟⲩ ⲛ̄ⲧⲉⲕⲁⲅⲁⲡⲏ|7 ⲉⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̄ⲁⲡⲱⲁⲩ ⲙ̄ⲡⲉⲩϩⲓⲥⲉ ⲛ̄[ⲧⲉⲧⲉⲕϩⲛⲧ ⲙ̄ⲧⲟⲛ· ⲉ-
ⲱⲱⲡⲉ ⲇⲉ ⲟⲛ ⲙ̄ⲙⲟⲛ ⲡⲁϫⲟⲉⲓⲥ|ⲛ̄ⲉⲓⲱⲧ ⲙ̄ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲙ̄ⲙⲁⲓ̈ⲣⲱⲙⲉ ⲕ[. . . .]ⲟⲩⲛ̄ⲧⲟⲩ
ⲱⲁⲓ̈ⲃⲟⲙ (sic) ⲙ̄ⲡⲧⲟⲟⲩ ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ|ϫⲉⲉⲱⲱⲡⲉ ⲟⲩⲛ̄ ϭⲟⲙ ⲕⲛⲁⲁⲩ ⲉⲱϣⲕⲁ[. . . .]ϥ̣ⲟⲟⲩⲛ
ⲛ̄ⲧⲁⲛⲁⲅⲕⲏ ⲙ̄ⲫⲱⲃ ⲟⲩϫⲁⲓ̈ ϩⲙ̄ⲡϫⲟⲉⲓⲥ|10 ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲉⲣϯ
verso] (ornament) ⲉⲓⲱⲧ ⲁⲡⲁ ⲥⲓⲉ ⲡⲣ[

https://coptic-treasures.com/

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ⲑⲉⲟⲫⲁⲛⲉ ⲡⲉⲩⲥϩⲁⲓ ⲙ̀ⲡⲕⲟⲙⲉⲧ ϩⲁⲑⲏ ⲙ̀ⲡ̀ⲛⲟⲩϫⲱⲉ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲏⲧⲏ̀ⲛ | ⲉϥⲛⲟⲩ
ⲉϫⲛ̀ⲡⲉⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ ϫⲉϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲏⲧⲏ̀ⲛ ⲁⲩⲱ ⲫⲟⲩⲙⲓⲥⲉ ⲛ̀ⲧⲉⲩ | ⲙⲁⲁⲩ ⲣⲁⲥ-
ⲉ ⲁⲩⲱ ⲧⲩⲥⲛⲧⲁϩⲉ ⲛⲁⲓ ϫⲉⲛ̀ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲛ̀ ⲧⲕⲩⲣⲓⲁⲕⲏ ϯⲛⲏⲩ ⲉⲧⲙⲟⲩ· | ⲁⲩⲱ ⲃⲱⲏⲑⲓ
ⲛⲏⲓ ⲉⲡⲉⲓⲁⲛ ⲙ̀ⲡⲉⲗⲁⲁⲩ ⲛ̀ⲣⲱⲙⲉ ⲣ̀ ⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲓ ⲙ̀ⲡⲉⲓⲡⲣⲟⲥⲣⲁⲫⲟⲛ | ⲁⲡⲣⲱⲙⲉ
ⲁⲩⲟⲃ̅ⲧ ϫⲉⲥⲓⲟⲩⲱϣ ⲡⲁⲥⲕⲉⲩⲏ ⲛ̀ ⲛⲁⲛⲟⲩⲃ ⲉⲡⲟⲟⲩ ⲉⲩϣⲡⲉ ⲡⲉϫⲁⲩ ⲙ̀ⲙⲟⲛ | ⲉⲣⲉⲡⲟ-
ⲟⲩⲱ̀ ⲉϥϯ ϫⲟⲩⲱⲧ ⲛ̀ⲥⲟⲗⲟⲕⲟⲧⲧⲓⲛ ⲛⲁⲓ ⲙⲉⲓⲧⲁⲁⲩ· ⲉϥⲛⲟⲩ ⲃⲱⲏⲑⲓ ⲙⲁⲣⲟⲩϯ |ⲛⲉⲛⲟ-
ⲙ̀ⲙⲁⲣⲕⲟⲥ ⲧ[..]ⲛ̀ⲩⲉⲛⲧ[ⲟⲩ] ⲛⲁⲓ ⲛ̀ ⲙⲁⲣⲉⲩⲥⲁⲓ ⲡⲉⲡⲣⲟⲥⲣⲁⲫⲟⲛ ⲉⲡⲣⲁⲛ | ⲛ̀ⲁϥⲟⲩ
ⲙ̀ⲡⲉϫⲣⲩⲥⲱⲛⲏⲥ ⲧⲁϫⲓ ⲛⲛⲟⲩⲃ· ⲉⲩⲱⲡⲉ ⲙ̀ⲙⲟⲛ ⲁⲩⲱ ⲡ̀ⲣⲕⲁῒ ϫⲟⲗⲏ ⲁⲛ | ⲧⲁϫⲓ ⲡⲉ-
ⲉⲩⲏ ⲛ̀ⲧⲟⲟⲧⲩ ⲙ̀ⲡⲉⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲩ ⲱⲁⲛⲧⲏⲛϯ ⲛ̀ⲛⲟⲩⲃ ⲛⲁⲩ |[10] ⲉϥⲛⲟⲩ
ⲛⲏⲓ ⲉⲓⲕⲱⲣⲱ̀ ϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲓ ⲛ̀ⲥⲟⲟⲩⲧⲏⲛ ⲛ̀ ⲛ̀ⲟⲩⲃ ⲛ̀ ⲡ̀ⲉⲡⲣⲟⲥ |ⲭⲣⲟⲫⲟⲛ (sic) ⲙⲟⲛ ⲱⲉ ⲡ-
ⲩⲧ[ⲉ] ⲡⲉⲣⲱⲙⲉ ⲛⲁⲁⲛⲁⲓϫⲉ ⲙ̀ⲙⲟⲓ ⲧⲟⲛⲟⲩ· ⲁⲩⲱ ⲕⲁⲧⲁϩⲉ |ⲛ̀ⲧⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̀ⲙⲟⲕ ϫⲟ-
ⲡⲃⲉⲥⲧⲟⲛ ⲙ̀ⲡ̀ⲧⲣⲉϩ ⲕⲉⲣⲁⲧⲓⲁ ⲛⲁⲓ ⲛ̀ⲧⲟⲟⲧⲩ |ⲙ̀ⲙⲁⲣⲕⲟⲥ ⲙ̀ⲡⲛⲟⲩⲙⲉⲣⲓⲕⲟⲛ ⲁⲩⲱ ϣⲏ-
ⲱⲣⲁ ϯ |ⲟⲩϫⲁⲓ ϣⲙ̀ⲡϫⲟⲉⲓⲥ ⲡⲁⲡⲣⲟⲥⲧⲁⲧⲏⲥ ϯ
ⲥⲟ·

ⲧⲁⲁⲥ ⲙ̀ⲡⲁⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲡⲕⲟⲙⲟⲥ ϫⲁ(ornament)ϫⲁⲣⲓⲁ ϣⲓⲧⲏ̀ⲑⲉⲟⲫⲁⲛⲉ ⲡⲕⲁⲗⲗⲓⲡ/

49.

ⲁ ⲁⲣⲁ..ⲁ ⲩⲓ ⲟⲙⲁⲣ/ ⲉⲡⲓⲕ̅ ⲡⲁⲅⲁϯ̅ ⲙⲉⲙⲫⲉ̅. |ⲉⲃⲥϩ[ⲁ]ⲓ̈ ⲛⲛ̀ⲧⲓⲙⲓ ⲛ̀ⲧⲁⲓⲟⲩⲟⲛϩⲟⲩ ⲁⲃⲟⲗ |ⲥⲁ-
ⲥⲏⲧ [ⲛ̀]ⲡⲁⲥⲓⲕⲉⲗⲉ ⲁ̀ⲙⲉⲛⲁ ⲡⲣⲱⲙⲓ |ⲛ̀ⲡⲁⲗⲙⲱ̈ⲥⲏⲗ ⲉⲡⲉⲣⲁⲛⲱϣ̅ ⲧⲁⲙⲟⲓ |[5] ϫⲉⲉⲣⲉⲡⲁⲃⲟⲧ
ⲟⲓ̈ⲥⲁⲃⲟⲗ ⲛ̀ⲙⲱⲧⲛ̀ |ϩⲛ̀ⲧⲁⲡⲁⲛⲓ ⲛ̀ⲛⲉⲃⲉⲣⲁⲧⲟⲛ ⲛ̀ⲡⲥⲩⲛⲃⲟⲗⲟⲥ |ⲉⲣⲉⲡⲛ̀ⲟ̀ⲩⲧⲉ ϩⲁⲣϩ ⲉⲣⲟⲃ ⲉⲧⲟⲩ-
ⲉⲃⲟⲗ |ϩⲛ̀ⲡⲁⲗⲙⲱⲥⲏⲗ ⲉⲡⲛⲁϣⲱⲉⲧ |ϩⲉⲥ ⲛ̀ⲡⲉⲧⲏϯ ⲗⲁⲩ ⲛⲁⲃ ⲉⲱⲱⲡⲉ ⲧⲙⲏⲓⲧⲉ |[10] ⲡⲣⲟⲥ ⲑⲉ ⲛ̀ⲧ-
ⲁⲙⲟⲓ ⲧⲉ ϫⲉⲡⲉⲧⲏϯ ⲗⲁⲩ ⲛⲁⲃ |ⲛ̀ⲁⲙⲡⲁϣⲁ ⲛ̀ⲧⲁⲃϣⲧⲟϩ ⲧⲏⲛⲟⲩ ⲁⲛⲓ ⲉⲧⲓ ⲡⲩ|ⲁⲓⲕⲁⲓⲟⲛ ⲛⲁⲃ
ⲓⲥ ⲑⲉ ⲛ̀ⲧⲁⲓⲟⲩⲟⲛϩⲟⲩ ⲉⲃⲟⲗ |[N]ⲏⲧⲏ̀ⲛ ϫⲓ ⲁⲗⲡⲁϣⲁ ⲛ̀ⲧⲟⲧⲩ ⲁⲩⲱ ⲁⲡⲟϣⲟⲩ |ⲉⲃⲟⲗ ϩⲓϫⲱⲡⲉⲧⲛⲉϩⲁⲣⲓ
ⲧⲁ ⲥⲛⲟⲩϥ ⲡⲁ. |[15] ⲉⲩϩ ⲙ̀ ⲫⲁⲙ̀ ⲓⲍ ⲓⲑ̅ ⲏ |

	φοῦ		φοῦ
μοῦ · αϛ̅	?	..σι̅ · ϛ ιβ̅	?
νηδ̅ · ιβ μη̅	βϛ	ⲡⲁⲁⲛ̅ · ιδ̅	ιᾳ
ιβιωϋ̅ · κδ̅ μη̅	γϛ	καβ̅ · η̅	ιᾳϛ
καβ̅ · · μη̅	α		

20

γι/ · κϛ

50.

+ ⲧ̀ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲩⲱ ⲧ̀ⲡⲓⲥⲧⲓⲛⲉ ⲉϫⲙ̀ⲡⲓϩⲛⲟⲥ ⲛ̀ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛ̀ⲧⲉⲧⲛ̀ⲧⲓⲙⲓⲱ̈ ⲛ̀ϩⲟⲉⲓⲥ ⲛ̀ⲥ[ⲟⲛ] | ⲁ̀ϫⲓ
ⲛⲉⲧⲛ̀ⲥⲁⲓ̈ ⲉⲧⲧⲁⲓ̈ⲛⲩ ⲉⲡⲉⲓⲇⲏ [ⲁⲧⲉⲕⲙⲁⲣ̀ⲧ]ⲥⲟⲛ ⲥⲁⲓ̈ [. . . . . ⲙⲟⲩ]ⲱ̈ⲧ ⲡ[ⲁ]ⲙⲫⲓⲃⲁⲗⲟⲛ [. . ⲗⲉ-
ⲟⲛ] |ⲧⲓⲟⲥ ⲙ̀ⲙⲁⲣⲑⲁ ⲉⲡⲇⲓⲕⲁⲓⲟⲛ ⲙ̀ⲡⲛ̀[ⲟ]ⲩⲧⲉ ⲕⲁⲓ ⲅⲁⲣ ⲙ̀ⲡ̀ ⲣⲱⲙⲉ ⲛⲟⲓ̈ ⲙ̀ⲡⲇⲓⲕⲁⲓⲟⲛ ⲛ̀ⲥⲁⲣⲛⲟⲩ
[ⲣⲉ] | ⲁⲗⲗⲁ ⲡⲣⲟⲥ ⲡⲉⲛⲧⲁⲩⲉⲓ ⲛ̀ⲛⲁⲇⲣⲁⲓ · ⲁⲩⲱ ⲛ̀ⲛⲁⲇⲣⲁⲕ ϩⲱⲕ ⲡⲁⲓⲕⲁⲓⲟⲛⲡⲉ ⲡⲉ . . . . . |[5] ⲩⲓⲧ̀ⲧⲩ ⲉ-
ϩⲟⲩⲛ ⲉⲭⲛ̀ⲧⲱϣ̅ ⲙ̀ⲙⲁⲣⲑⲁ [. . . .]ⲏⲧⲩ[. . . .]ⲙⲁⲣⲑⲁ ⲧⲁⲁⲩ ⲛⲧⲉⲥⲱϣⲉⲉⲣⲉ ϫ. . . . ⲩ | ϩⲱⲱⲥ ⲡⲉⲛⲧ-
ⲁⲩϫⲡⲟⲩ ⲙ̀ⲙⲉⲩ[ⲉⲣⲏⲩ . .] ϫⲛⲟⲩⲉⲓⲇⲟⲥ ⲉⲧⲧⲁⲓ̈ⲛⲩ ⲱϫⲟⲩⲉⲗⲁϫⲓⲥⲧⲟⲛ ⲉⲩⲛⲁⲡⲟ|ⲱ̈ⲩ ⲙ̀ⲙⲉⲩ-
ⲉⲣⲏⲩ ⲙⲁⲣⲑⲁ ϩⲁⲧⲉⲥⲱ[ⲥⲉⲣ]ⲉ ⲗⲉⲟⲛⲧⲓⲟⲥ ϩⲁⲣⲟϩ ⲉⲧⲃⲉⲡⲥϫⲁⲧ ⲇⲉ ⲉⲛ ϩⲟⲥⲟⲛ ⲁϫⲱⲡⲉ | ⲱⲛⲣⲉ
ⲛ̀ⲙⲁⲩ ⲛ̀ⲧⲟⲥ ⲉⲧⲟ̀ ⲙ̀ⲡⲉⲩ[ϫⲟⲉⲓⲥ ⲁⲗ]ⲗⲁ ⲛ̀ⲥⲧⲱⲟⲩⲛ ϩⲁⲡⲕⲣⲓⲙⲁ ⲛ̀ⲧⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̀ⲧⲉⲥ|ⲱⲉⲉⲣⲉ
ⲛ̀ⲥϯ ⲧⲉⲥⲕⲁⲓⲥⲉ ⲉⲣⲟⲥ ϩⲛ̀ⲧ[. . . . .]ⲭⲓⲧ̀ⲧⲩ ⲉⲧⲃⲉⲧϩⲟⲓⲧⲉ ⲕⲁⲙⲓ ⲇⲉ ⲉⲣⲉⲙⲁⲣⲑⲁ ⲛⲁⲩⲓⲧⲉ |[10] ⲉⲡⲁⲙ
ⲧⲉⲥⲱⲉⲣⲉⲧⲉ ⲛⲧⲁⲥⲟⲩⲁϫⲉ [. . . . ⲗⲉⲟⲛ]ⲧⲓⲟⲥ ⲟ̀ⲛ ⲥⲩⲥⲧⲁⲥⲓⲥ ϩⲓⲧⲏ̀ϩⲉⲛⲙⲏ̀ⲧⲣⲉ ⲉⲩⲛ̀ϩⲟⲧ | ϫⲉ-
ⲟⲩⲛ̀ⲧⲁⲩ ⲧⲧⲓⲉ ⲛⲗⲓⲧⲣⲁ ⲛ̀ⲉ̀ⲓ̈ⲱ [. . . . .]ⲁ ⲧⲁⲁⲩ ⲛⲁⲩ ⲛⲁⲓ ⲉⲓⲥϩⲁⲓ̈ ⲙ̀ⲙⲟⲟⲩ ϯⲣ̀ ϩⲟⲩⲉ ⲁⲥ-
ⲡⲁϫⲉ ⲉϫⲛ̀ⲛⲉⲧⲛ̀ⲟⲩⲉⲣⲏⲧⲉ ⲱⲁⲛϯ[. . . . . ⲕⲁ]ⲧⲁ ⲡⲣⲟⲥⲱⲡⲟⲛ +

verso

]. . ⲙ̀ⲡⲣ̀ ⲛ̀ⲥⲟⲛ ⲙ̀ⲁⲕⲁϩⲉ (ornament) + ⲟⲛⲟⲫ̀ⲣⲓⲟⲥ ⲡⲉⲕⲥ̀ⲟⲛ +

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ϯⲁⲛⲟⲛ ⲛⲉⲥⲛⲏⲩ ⲛ̀ⲉⲗⲁϫ̀/ ⲉⲛⲥϩⲁⲓ̈ ⲉⲡ̀ⲱⲓⲛⲉ ⲉⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̀ⲙⲛⲉⲛⲥⲛⲏⲩ ⲧⲏⲣ-
ⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲩⲣⲁⲛ | ⲉⲧⲃⲉⲡⲗⲟ̀ⲅ ⲛ̀ⲙⲙⲟⲩⲣ ⲛ̀ⲉⲓⲁⲁⲩ · Δ ⲉⲧⲃⲉⲡⲉⲩⲗⲟ̀ⲅ ⲟⲛ ⲛ̀ⲗⲓ̀ⲧ ⲣ̅ϫ̅ϯ | ⲙ̀ⲙⲛ̀ⲛⲥⲱⲥ
ⲟⲛ ⲡⲉⲩⲗⲟ̀ⲅ ⲧⲏⲣⲟⲩ ⲟⲩⲁ ⲟⲩⲁ · ⲣ̅ϫ̅ ⲙ̀ⲛ̀ⲱⲟⲙⲛⲧ ⲟⲩⲁ ⲟⲩⲁ ϯ | ⲉⲓⲥ ⲙⲛⲧ ⲛ̀ⲱⲉ ⲁⲛⲧⲁⲁⲩ ⲉⲧⲣⲉⲩ-
ϫⲓⲥⲧⲟⲩ ⲁⲗⲗⲁ ⲙ̀ⲡⲟⲩϫⲓⲥⲉ ⲱⲁⲧⲟⲩⲡⲏⲱⲉ ⲱⲁⲧⲉⲛⲟⲩ | [5] ⲉⲧⲥ ⲧⲕⲉⲡⲏⲱⲉ ⲥⲉⲣ ⲉϫⲱⲟⲩ ⲟⲛ
ⲉⲱⲱⲡⲉ ⲟⲛ ⲱⲁⲧⲉⲡ̀ⲣ̀ ϫⲣⲉⲛⲁ ⲟⲛ ⲛ̀ⲟⲩⲟⲛ ⲉⲧⲣⲉⲩϫⲓⲥⲉ | ⲁⲣⲓ̈ ⲡⲓⲛ̀ⲁ ⲧ̀ⲛⲛⲟⲟⲩ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̀ⲥⲓⲡ
ⲡⲱⲛ ⲉⲛⲁⲛⲟⲩⲟⲩ (ⲧⲱⲛⲟⲩ) ⲁⲛ ⲛⲁⲛ ⲛ̀ⲧⲛ̀ⲧⲁⲁⲩ ⲟⲛ | ⲛ̀ⲥⲉϩⲓⲧⲟⲩ (sic) ⲙ̀ⲡⲁⲧⲉⲫⲱϩ ⲡⲱⲗⲃ̀ ⲉⲃⲟⲗ ⲛ̀ⲧⲛ̀ϫⲟⲟⲩ
ⲡⲕⲉⲥⲉⲡⲉ ⲛ̀ⲉⲓⲁⲁⲩ ⲉⲛϩⲏⲧ ⲛⲏⲧⲏ̀ⲛ | ⲉⲓⲥ ⲃⲁⲥⲓⲗⲉⲟⲥ ⲉⲧϩⲓⲡⲉⲓⲁⲉ ⲱⲱⲛⲉ ⲉⲣⲉⲛⲉⲩⲥⲏⲛⲩ ϩⲁⲧ-
ⲏⲩ ⲉⲣⲉⲡⲉⲩϩⲟⲥⲉ (sic) ⲉⲧⲃⲏⲛⲏⲧⲩ | ⲙ̀ⲡⲟⲩⲣ̀ ⲙ̀ⲁⲇⲉ ⲛ̀ϩⲱⲃ ⲛⲁⲛ ⲙ̀ⲙⲟⲛ ⲱⲁⲛⲃ̀ⲛ̀ ⲕⲉⲕⲟⲩⲓ̈ ⲟⲛ
ϩⲓⲱⲟⲩ ⲉⲱⲱⲡⲉ ⲧⲉⲧⲛ̀ⲟⲩⲉⲱ | [10] ⲃ̀ⲱ ⲛ̀ⲟⲩⲉⲱ ⲧ̀ⲛⲛⲟⲟⲩ ⲱⲁⲛⲧⲉⲡⲉⲩⲥⲟⲛ ⲙ̀ⲧⲟⲛ ⲛ̀ⲥⲉⲥⲙⲏ̀-
ⲧⲟⲩ ⲛⲁⲛ ⲛ̀ⲧⲱⲧⲛ̀ ⲧⲉⲧⲛ̀ⲣⲱⲱⲉ | ⲙ̀ⲙⲟⲛ ⲉⲣⲉⲛⲧⲁⲁⲩ (sic) ⲕⲏ ⲉⲩϩⲁⲓ̈ ϩⲁⲧⲟⲟⲧ ϩⲁⲑⲏ ⲙ̀ⲡⲟⲟⲩ
ⲟⲩϫⲁⲓ̈ ϩⲙ̀ⲡϫⲟⲉⲓⲥ ⲛⲉⲛⲉⲓⲟⲧⲉ | ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲓ ⲡⲓⲛ̀ⲁ ⲱⲗⲏⲗ ⲉϫⲱⲛ ⲛ̀ⲁⲅⲁⲡⲏ + + +

52.

ⲉϥϩ ⲁ̀ⲛⲧⲉⲩⲛⲟⲩ ⲉϥⲁϫⲓ ϯⲉⲡⲓⲥⲧⲟⲗⲏ: ϫⲟⲟⲩ ⲧⲉⲩⲧⲏⲛ ⲙ̀ⲡⲫⲁⲃⲣⲉⲛ ⲁⲩⲱ ⲡⲁⲗⲗⲓⲛ ⲛ̀ϫⲛⲃⲉ |
ⲛ̀ⲧⲁⲓ̈ⲱⲟⲡⲩ ⲛ̀ⲑⲉⲕⲗⲁ: ⲁⲗⲗⲁ ⲛ̀ⲡ̀ⲣⲃ̀ⲱ ⲛⲁⲧⲧⲁⲁⲩ ⲛ̀ⲙⲱⲩ̈ⲥⲏⲥ ⲡⲛⲉϵ̅ⲃ̅ ⲉⲩⲛⲏⲟⲩ ⲉϥⲛⲧ̀ | ⲛ̀ⲡ-
ⲣ̀ⲧⲉⲱ ⲧⲱⲟⲩⲛ ϩⲁⲣⲟⲓ̈ ϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ̈ ⲟⲩⲛ ⲧⲁϫⲩ ϫⲉⲉⲉⲓⲁⲧⲁⲁⲩ ⲥⲟⲩⲧⲟⲃⲥ̅ⲟⲩ: ⲁⲩⲱ ⲁϫⲓⲥ |
ⲉⲧⲥⲓⲙⲟⲑⲉ ⲡⲉⲃⲙⲉ ⲃⲧⲁⲗⲟ ⲟⲩⲗⲓⲗⲱϩⲉ ⲛ̀ⲃⲉⲛⲛⲉ ⲛⲁⲓ̈: ⲁⲩⲱ ϫⲟⲟⲩ ⲧⲣⲁϫⲛⲉ ⲉϥⲛⲧ̀ ⲧⲁⲧⲁ-
ⲁⲥ | [5] ⲥⲟⲩⲧⲁⲛⲟⲥ ϥ ⲧⲁⲁⲥ ⲙ̀ⲙⲁⲣⲑⲁ ϩⲓⲧⲏ̀ⲙⲁⲓ̈ⲥⲧⲱⲣ +

verso + ⲧⲁⲁⲥ ⲙ̀ⲙⲁⲣⲑⲁ + ϩⲓⲧⲏ̀ⲙⲁⲓ̈ⲥⲧⲱⲣ ϥ

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53.

ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ⲧⲓⲁⲥⲡⲁⲍⲉ ⲛ̀ⲧⲉⲧⲛⲁⲅⲓⲱⲥⲩⲛⲏ ⲛ̀ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲓⲙⲉⲉⲩⲉ ⲭⲉ|ⲉⲧⲉⲧⲛⲁⲉⲓ̈
ϩⲓⲧ ϩⲙⲡⲉⲓ̈ⲡⲁⲥⲭⲁ ⲙⲡⲉⲓ̈ⲣ ⲡⲉⲧⲡ̀ⲙⲱⲁ̀ ⲁ̈ⲓⲁⲡⲁⲛⲧⲁ ⲉⲩⲣⲙⲭⲏⲙⲉ|ϩⲓⲧⲙⲟⲩⲉ ⲁ̈ⲓϫⲟⲟⲩϥ ⲛⲏⲧⲛ
ϣⲓⲛⲉ ⲛⲥ̀ⲕⲩⲣⲓⲗⲗⲉ ⲛ̀ⲧⲉⲧⲛⲏⲧϥ̀ ⲉⲧⲃⲉⲧⲁⲅⲟⲕⲣⲓⲥⲓⲥ|ⲉⲓⲥ ϩⲏⲧⲉ ⲁ̈ⲓⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲣⲁⲁⲡⲁⲛ-
ⲉⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ̈ⲓⲃⲏⲧϥ̀ ⲉⲩⲣ ϩⲱⲃ ⲛ̀ϩⲟⲩⲛ ⲙ̀ⲙⲁⲩ|[5]ⲁⲣⲓ ⲡⲛ̀ⲁ ⲉϣⲱⲡⲉ ⲟⲩⲛ ⲑⲉ ⲛ̀ⲧⲉⲧⲛ̀ϯ ϩⲓⲥⲉ ⲛⲏⲧⲛ
ⲉⲧⲛ̀ⲃⲱⲕ ⲡⲥⲕⲩⲗⲙⲟⲥ ⲱⲁⲣⲟⲛ|ⲛ̀ⲧⲁϣⲁⲭⲉ ⲛⲙⲙⲏⲧⲛ̀ ⲉⲧⲃⲉⲡⲉⲓ̈ϩⲱⲃ ⲁⲣⲏⲩ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲣ ⲟⲩⲁⲓ-
ⲕⲏⲥⲓⲥ ϫⲉⲙⲡⲉⲓ̈|ⲃⲱⲕ ϩⲛ̀ϩⲱⲃ ⲛⲧⲉⲓ̈ⲙⲉⲓⲛⲉ ⲙⲁⲩⲁⲁⲧ̀ ⲉⲛⲉϩ ⲁⲣⲓ̈ⲥ ⲟⲩⲛ̀ ⲉⲧⲃⲉⲡⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲧⲛ̀ⲧⲁ|ϩⲟⲓ̈
ⲛⲛ ⲡⲟⲟⲩ ⲕⲁⲛ ⲣⲁⲥⲧⲉ ⲙⲡⲁⲧⲱⲃⲱⲕ ⲛⲁϥ̀ ⲟⲩϫⲁⲓ̈ [ⲓⲥ]ⲧⲉⲧⲣⲓϫⲉ ⲉⲧⲟⲩⲁⲁⲃ-| + ⲧⲁⲁⲥ ⲙ̀ⲡⲁⲙⲉⲣⲓⲧ ⲛ̀ⲉⲛ-
ⲧ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲡⲣ[ⲉ] + ϩⲓⲧⲛ|[10]ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲉⲛⲁ[ϫ]

54.

+ ϩⲁⲑⲏ ⲙ̀ⲡ[ⲁ]
ϣⲁϫⲉ ⲛⲉⲗⲁϫⲓⲥ
ⲧⲟⲥ +ⲡⲣⲟⲥⲕⲩⲛⲏ
ⲛ̀ⲧⲉⲧⲛⲙⲙⲏⲧⲓⲱⲧ ⲉⲧⲟⲩ
5 ⲁⲁⲃ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ
ϫⲉⲛⲑⲉ ⲛⲟⲩⲕⲁϩ ⲉⲩⲟⲃⲉ
ⲉⲩⲃ̀ⲱⲱⲧ ϩⲛ̀ⲧⲩ ⲙ̀ⲡⲙⲟⲟⲩ
ⲧⲁⲓⲧⲉ ⲑⲉ ⲛ̀ⲧⲁⲓⲉⲓⲃⲉ ⲛ̀ⲧⲉⲕ
ⲙ̀ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲕⲁⲓ ϩⲁϩ
10 ⲁⲧⲉⲧⲛⲙⲙⲏⲧⲧⲟⲩⲁⲁⲃ ⲧⲁⲙⲟⲓ
ⲭⲉⲉⲕϣⲁⲛⲃⲱⲕ ⲛⲁⲕ ϣⲁⲕϣⲓⲛⲉ
ⲛⲥⲱⲓ̈ ⲉⲡⲓⲇⲏⲙ ⲁ̈ⲕⲧⲁⲙⲟⲓ ⲉⲧⲃⲉⲡⲓⲕⲟⲩⲓ
ⲛⲥⲙⲉⲓⲙ ϫⲉⲉⲕⲛⲁⲃⲁⲕϥ ⲛⲁⲓ ⲧⲉⲛⲟⲩ
ⲙ̀ⲛ ϩⲙⲟⲧ ⲉⲣⲟⲓ ⲉⲣ ϩⲙϩⲁⲗ ⲛⲁⲕ
15 ⲉⲣⲡⲓⲛⲟⲩⲧⲉ ⲧⲱⲱϥ ⲛⲧⲁⲡⲱⲗⲕ ⲉⲃⲟⲗ
ϩⲓϫⲏⲣⲉ ⲟⲩⲁⲓ̈ ⲉⲣⲏⲥ ⲛⲧⲁ
ⲡⲣⲟⲥⲕⲩⲛⲉ
ⲛⲁⲕ

verso
20 ⲡⲉⲧⲛⲏⲙϩⲁⲗ
ⲛⲉⲗⲁϫⲓⲥⲧⲟⲥ
ⲁⲩⲱ ⲙⲁⲣⲉⲓϣⲉ ⲉⲡⲕⲟⲩⲓ̈ ⲡ̀ⲥⲙⲓⲙ
ϩⲙⲡⲕⲏⲓ ⲛⲧⲁⲓ̈ⲧⲧⲩ ⲉⲛϩⲏⲧ
ⲛ̀ⲧⲟⲟⲧ ⲛ̀ⲧⲁϣⲁⲕⲩ ⲛⲁⲕ
ⲟⲩϫⲁⲓ̈ ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ ϩⲙⲡⲃⲓ ⲉϩⲏ
25 ⲛⲛⲉⲧⲛⲃⲓϫ ⲧⲁⲁⲥ ⲙ̀ⲡⲁⲥⲟⲛ
ⲡⲁⲩⲗⲟⲥ ⲡⲁⲓ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̀ⲡⲉϫ
ϩⲛⲟⲩⲙⲉ ϩⲓⲧⲛⲓⲱⲉ
ⲛⲟⲩⲧⲉ +

55.

+ ⲧⲁⲁⲥ ⲛ̀ⲧⲟⲩϩⲱⲣⲉ ϩⲓⲧⲛ̀ⲁϫⲁ
ⲣⲓⲁⲥ ⲙ̀ⲛ̀ⲯⲁⲛ ⲉⲡⲉⲓⲁⲛ ⲁ[
ⲛ̀ⲡⲃⲉⲥⲛⲩ ⲙ̀ⲛⲁⲗⲉ[
ⲁ̈ϫⲟⲟⲥ ⲛⲓⲏ ϫⲉ[
5 ⲛ̀ⲧⲁϯ ⲡϩⲟ[
ϣⲉ ⲟⲩ[
ϣ[

57.

ϯ ⲉⲧⲃⲉⲧϩⲟⲓ̈ⲧⲉ
ⲉⲛⲧⲁ̀ⲕⲟⲩⲁϫⲓⲥ
ⲛⲁ̈ · ⲁ̈ⲓϯ ⲥⲟⲟⲩ ⲙ̀ⲙⲁ̈ⲓ
ⲉ̀ⲣ̀ ⲛⲁⲕ · ϣⲁⲩ̀ⲣ̀ ⲟⲩ
5 ⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ̀

58.

ϯ ⲁⲛⲁⲓ ⲛⲉϩϩⲁ̈ⲓ ⲛ̀ⲧⲉⲧⲛ̀ⲙⲛ̀ⲧⲙⲁ̈ⲓⲛⲟⲩ
ⲧⲉ ⲁⲛⲉⲓ[ⲙⲉ ⲉⲛⲉ]ⲧⲛ̀ϩⲏⲧⲟⲩ · ⲉⲧⲃⲉⲑⲉ
ⲛ̀ⲧⲁ̈ⲓϣⲁϫⲉ ⲛ̀ⲙⲙⲁⲕ ⲉⲧⲃⲉⲧⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̀ⲧⲁ̈ⲓϫⲛⲟⲩⲕ ⲉⲧⲃⲏⲧϥ ϩⲁⲡⲉⲧⲣⲟⲥ ⲙ̀ⲡⲛⲁϩⲱⲙ ·
5 ⲉϣⲱⲡⲉ ⲁⲡⲉⲧⲣⲟⲥ ⲉ̀ⲓ ⲁ̈ⲃⲁ̀ⲛ ⲡⲉϥϫⲱⲕ ⲛ̀ⲑⲉ ⲛ̀ⲧⲁ̈ⲓ
ϫⲛⲟⲩⲕ · ⲛ̀ⲧⲟⲟⲩ ⲉⲧⲣⲱϣⲉ ⲉⲙⲁϩϥ̀ ⲛ̀ⲉⲃⲣⲁ̀ ⲉⲙⲁ
ϩϥ̀ ⲛ̀ϩⲛⲁⲁⲩ ⲛⲓⲙ ⲉⲩⲟⲩⲁϣϣϥ̀ ⲛ̀ⲧⲟⲟⲩ ⲉⲧⲟ ⲙ̀ⲡⲓϫⲟⲉⲓⲥ
ⲙ̀ⲡⲉⲩϩⲱⲃ · ⲁⲛⲟⲕ ⲙ̀ⲛ̀ⲧⲁ̈ⲓ ⲉϩⲟⲩⲥⲓⲁ ⲉⲃⲛⲃ ⲉⲱⲡⲉ
ⲟⲩⲛ̀ⲧⲁ̈ⲓ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̀ⲥⲕⲉⲩⲟⲥ ⲛ̀ϩⲟⲩⲛ ⲙ̀ⲡⲃⲛⲃ ⲟⲛ
10 ⲥⲉⲧⲁⲛϩⲛⲩⲧ ⲉⲣⲟⲩ ⲕⲁ̈ⲓ ϩⲁϥ ⲛ̀ⲣⲱⲙⲉ ⲉⲙⲡⲛⲧⲟⲩ
ϫⲣⲟⲡ ϩⲁⲡⲉⲓ̈ⲙⲉⲣⲟⲥ · ⲉⲧⲃⲉⲧϩⲟⲩⲣ ⲟⲛ̀ ⲛ̀ⲧⲕⲏ
ⲡⲉ ⲣ̀ ⲡⲛⲁ ⲉϣⲱⲡⲉ ⲫⲱⲃ ⲙⲟⲧⲛ̀ ⲉⲣⲟⲕ
ⲕⲁⲁⲩ ⲛ̀ⲧⲟⲟⲧⲕ ⲙ̀ⲛ̀ⲧⲉⲣⲱⲙⲉ ⲗⲁⲁⲩ
ⲛ̀ϩⲟⲩⲛ ⲙ̀ⲙⲁⲩ ⲛ̀ⲥⲁⲃ̀ⲗⲗⲁⲛ
15 ⲟⲩϫⲁⲓ̈ ϩⲙ̀ⲡϫⲟⲉⲓⲥ
illegible
ⲟⲩϫⲁⲓ̈
verso ⲧⲁⲁⲥ ⲙ̀ⲫⲓⲗⲟⲑⲉⲟⲥ ϩⲓⲧⲛ̀
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲓⲉⲗⲁϫⲩ ..
20 ⲡϫⲱⲕ ⲛ̀ϩⲱⲃ ⲛⲓⲙ ⲧⲛ̀ϣⲱⲓⲛⲉ ⲉⲧⲉ
ⲧⲛ̀ⲙⲛ̀ⲧⲙⲁ̈ⲓⲛⲟⲩⲧⲉ ⲁⲡⲁ ⲡⲁⲓⲛⲟⲩ
ⲧⲉ ⲙ̀ⲛⲁⲡⲁ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲙ̀ⲛⲁⲡⲁ ⲙⲁ
ⲕⲁⲣⲓⲟⲥ ⲙ̀ⲛⲛⲉⲧⲛ̀ⲙⲙⲏⲧⲛ̀
ⲧⲏⲣⲟⲩ ⲁⲛⲟⲕ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲙ̀ⲛ
25 ⲓ̈ⲁⲕⲱⲃ ⲡⲛⲁⲥⲡⲁⲍⲉ ⲛ̀ⲛⲧⲁⲃⲥⲉ
ⲛ̀ⲧⲉⲧⲛ̀ⲙⲙⲏⲧⲙⲁ̈ⲓⲛⲟⲩⲧⲉ ϣⲁⲛ
ⲧⲉⲡⲓⲛⲟⲩⲧⲉ ⲁⲁⲛ ⲛ̀ⲙ̀ⲡϣⲁ ⲛ̀ⲛⲁⲩ
ⲉⲛⲉⲛⲉⲣⲏⲩ ⲉ̀ⲙⲫⲟⲟⲩ
ⲟⲩϫⲁⲓ̈ :

59.

+ ⲁⲛⲟⲕ ⲡⲁⲡⲛⲟⲩ
ⲧⲉ ⲉⲓⲥϩⲁ̈ⲓ ⲛ̀ⲧⲉ
ϩⲓⲙⲉ ⲛⲥⲉ̀ⲕⲓ
ⲛ̀ⲗ ϫⲉⲉⲓⲥ ϩⲛⲧⲏ ⲧⲉⲣ
5 ϩⲓⲃⲟⲗ ⲙ̀ⲡⲓⲱⲧ ⲙ̀ⲛ
ⲡⲱⲛⲣⲉ ⲙ̀ⲛⲡⲉ
ⲡⲛⲉⲩⲙⲁ ⲁ̈ⲧⲟⲩⲃ
ⲉ̀ⲩⲱⲡⲉ ⲛ̀ⲁϩ
ⲛⲉⲉⲓ̈ ⲧⲁⲡⲉⲱ
10 ⲧⲉⲣⲙⲉⲥⲓ
ⲟⲛ ϩⲙⲡⲓⲉ
ⲃⲁⲧ

verso
ⲛ ⲡⲁⲧⲓⲟⲩ ⲛⲕⲁⲙⲉϥ
ⲙⲙⲁϩⲉ

61.

+ ⲁⲣⲓ ⲧⲁϩⲁⲡⲏ ⲛ̀ϯ
ϫⲁⲣⲓⲍⲉ ⲛⲁⲛ ⲛ̀ⲛⲉⲓ̈ⲃⲏ̀
ϩⲟⲟⲩⲧ ⲉⲧϩⲓϩⲟⲓ̈ ⲛ̀ⲧⲡ̀ⲛⲃⲟⲕⲟⲩ
ⲉⲡⲉⲓ̈ϩⲉⲗ ϫⲉⲉϥⲟⲩϣϥ̀ ⲉϩϩⲁ̈ⲓ ϫⲟⲟⲩ
5 ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁ̈ⲓ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁ̈ⲓⲉ̈ⲓ
ⲉⲛϩⲏⲧ ϫⲉⲉⲓ̈ⲛⲁⲃⲙ ⲡⲱⲓⲛⲉ ⲛ̀ⲁ
ⲡⲁ ⲙⲁⲑⲏⲧⲏⲥ ⲧ̀ⲧⲁϣⲁ
ⲁⲧⲟⲩ ⲙ̀ⲡⲉⲓⲥⲟⲡ ⲛ̀
ⲟⲩⲱⲧ

verso
10 ⲧⲁⲁⲥ ⲙ̀ⲫⲙⲁ̈ⲓⲛⲟⲩ
ⲧⲉ ⲛ̀ⲥⲟⲛ ⲁⲡⲁ ⲓ̈ⲁⲕⲱⲃ
ⲡⲉⲡⲣⲉⲥⲃ ⲁⲩⲱ ⲡⲉⲡⲣⲟ
ⲉⲥⲧⲟⲥ ϩⲓⲧⲙ̀ⲡⲉⲥⲩⲛⲑⲓⲟⲥ
ⲡⲉⲓⲉⲗⲁϫⲩ

60.

+ ⲡ̀ⲙⲡⲁ ϩⲁⲙⲉⲥⲟⲩⲣⲏ
ⲓ̈ⲱϩⲁⲛⲛⲓⲥ ⲡⲉⲩⲥϩⲁ̈ⲓ ⲡⲙⲡⲁ
ⲓ̈ⲱϩⲁⲛⲛⲓⲥ ϫⲉⲓⲥ ϣⲙⲟⲩⲛⲉ
ⲛⲃⲟⲩⲛⲉ ⲁⲧⲉⲛⲟⲩⲥⲟ ⲛⲁⲕ
5 ϩⲉⲧⲉⲛⲁⲡⲱⲗⲱ ⲥⲓ ⲁⲣ ⲓϛ

https://coptic-treasures.com/

62.

ϯϩ ⲧ̅ⲛ̅ϣⲓⲛⲉ ⲉⲧⲉⲕⲙ̅ⲡ̅ⲧⲥⲟⲛ
ⲙ̅ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲉⲧⲧⲁⲓ̈ⲛⲩ ⲡⲉⲛϫⲟⲉⲓ̈ⲥ
ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲉⲩⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙ̅ⲛ̅ⲛⲉⲕϣⲏ
ⲣⲉ ⲓ̅ⲥ̅ⲧⲉⲩⲉ ⲛⲁⲛ ⲡⲉⲛⲥⲟⲛ ⲙ̅ⲙⲁⲓⲛⲟⲩ
5 ⲧⲉ ϫⲉⲟⲩⲛ̅ⲧⲁⲛ ⲟⲩⲛⲟϭ ⲛⲁϩⲁⲡⲏ ⲉ
ϩⲟⲩⲛ ⲉⲣⲟⲕ ⲉⲓⲥ ⲧⲉⲓ̈ⲙⲁⲁϫⲉ ⲛ̅ⲥⲟⲩⲟ
ⲉⲛⲁⲛⲟⲩⲥ ⲁⲛⲧ̅ⲛ̅ⲛⲟⲟⲩⲉ ⲛⲁⲕ ⲁⲣⲓ ⲡⲛⲁ̀
ⲛ̅ⲧ̅ϫⲓ ⲟⲩⲉⲓⲱ ⲉⲩϣⲟⲟⲙⲉ ⲛⲁⲛ ⲁⲩⲱ
ⲉⲩϫⲓⲕ ⲛ̅ⲧ̅ⲛ̅ⲛⲟϫ̅ⲩ ⲛ̅ϩⲏ ⲉⲛⲕⲉ
10 ⲣⲉⲁ ⲁⲣⲓ ⲡⲛⲁ̀ ⲛ̅ⲧ̅ⲛⲛⲟⲟⲩ ⲟⲩ
ⲗⲁϩⲙⲉ ⲛ̅ⲧⲱϩ̅ⲃ̅ ⲛⲁⲛ ϣⲁⲛ
ⲧⲉⲓϫⲟⲉⲓⲥ ϯ ⲑⲉ ⲛⲁⲛ ⲛ̅
ⲧ̅ⲛ̅ⲛ̅ ⲡⲉⲛⲕⲟⲩⲓ̈ ⲛ̅
ⲥⲕⲉⲩⲏ ⲉⲣⲏⲥ ϫⲉ
15 ⲕⲁⲥ ⲉⲣⲉⲡⲛⲟⲩ
ⲧⲉ ⲛⲁⲥ
ⲙⲟⲩ

verso

ⲉⲣⲟⲕ
ⲉⲧⲃⲉ
20 ⲡⲃ̅ⲁⲙⲟⲩⲗ
ⲁⲉ ⲛ̅ⲁⲕϩ̅ ⲧⲉⲓ̈ⲁ
ϩⲁⲡⲏ ⲛ̅ⲧ̅ⲙⲙⲁⲛ ⲛ̅ⲧ̅
ⲧ̅ⲛ̅ⲛⲟⲟⲩϥ ⲛⲁⲛ ⲉϥ
ϫⲏⲥ ⲙ̅ⲙⲟⲟⲩ ϩ̅ⲛ̅ⲧⲱⲱⲧⲉ
ϣⲁⲛⲡⲟⲟⲛⲉϥ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅
25 ⲧ̅ⲛ̅ⲧ̅ⲛⲟⲟⲩϥ ⲛⲁⲕ ⲙ̅ⲙⲟⲛ ⲟⲩ
ⲛⲟϭ ⲛ̅ϩⲓⲥⲉⲡⲉ ϥⲓ ⲛ̅ⲗⲁⲕⲱⲛ
ⲉⲃⲟⲗ ⲡⲛⲟⲩⲧⲉ ⲡⲁϩⲁⲑⲟⲥ ⲙ̅
ⲙⲁ̈ⲣⲱⲙⲉ ⲉⲩⲉϩⲁⲣⲉϥ ⲉ
30 ⲣⲟⲕ ⲙ̅ⲛⲛⲉⲕϣⲏⲣⲉ ⲁⲣⲓ ⲡⲉⲛ
ⲙⲉⲉⲩⲉ ϩ̅ⲛⲛⲉⲕϣⲗⲏⲗ ⲉⲧⲟⲩ
ⲁⲁⲃ ϩ̅ⲛⲛⲉⲓϩⲟⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ
ϩⲁⲣⲏⲩ ⲛ̅ⲧⲉⲡϫⲟⲉⲓ̈ⲥ ⲛⲏⲫⲉ
ⲙ̅ⲙⲟⲛ ϯ

63.

ϯ̅ ⲡⲛⲁ̀
ⲛ̅ⲧⲉⲧ̅ⲛ̅ϣⲗⲏⲗ
ⲉϫⲱⲓ̈ ϫⲉⲛ̅
ⲧ̅ⲛ̅ⲧⲁϩⲟ ⲉⲃⲟⲗ ⲁⲛ
ⲛ̅. ⲡⲁⲕⲟⲩⲓ̈ ⲛ̅ⲕⲁⲣⲡⲟⲥ
ⲉⲓⲥ ⲛ̅ⲛⲟⲉⲓⲧ ⲛ̅ⲁⲣϣⲓⲛ ⲁ̈ⲧⲛⲛⲟ
ⲟⲩⲥ ⲙ̅ⲛ̅ⲧϩⲁⲧⲉ ⲛ̅ϫⲟⲉⲓⲧ ⲙ̅ⲙ
[ⲡⲉⲕⲁⲗⲁⲩⲥⲛⲉ
ⲛ̅ⲧⲁⲩⲏⲛ̅ⲧϥ ⲛ̅ⲥⲟⲩⲁⲓ̈ ⲙ̅ⲡⲕⲉϩⲁⲩ · ⲉⲓⲥ ⲧⲉⲃⲓⲣⲉ
ⲛ̅ⲧⲁⲧⲉϩⲓⲙⲉ ⲙ̅ⲙⲁⲉⲓϩ ⲏⲛ̅ⲧⲉ ⲙ̅ⲡⲟⲟⲩ ⲡⲉϫⲁⲥ
ⲟ ϫⲉⲛ̅ⲧⲁⲧⲱⲉⲉⲣⲉ ⲙ̅ⲡⲓⲥϩⲁⲛⲗ ⲏⲛ̅ⲧⲥ ⲛⲁⲓ̈ ⲛ̅ⲣ[ⲟⲩ]

ϩⲉ · ⲁⲡⲁⲡⲁⲥ ϫⲟⲟⲩ ⲛⲁⲓ̈ ϫⲉϣⲁⲕⲃⲱⲕ ⲉ
ⲁⲡⲁ ⲓ̈ⲱⲥⲏϕ ⲛ̅ⲧⲥⲩⲛⲁⲩⲉ ⲁⲓ̈ⲃⲱⲕ ⲙ̅
ⲡⲟⲩⲱϣ̀ ⲛ̅ⲧⲱⲡⲉ : ϯⲛⲁⲃⲱⲕ ⲟⲛ ⲙ̅
ⲡⲟⲟⲩ ⲙ̅ⲛ̅ⲣⲁⲥⲧⲉ · ⲛ̅ⲧⲁⲱϣ̀ⲙ̅ ⲡⲕ̅
15 ϩⲧ ⲙ̅ⲡⲃ̅ⲱⲛⲧ · ϫⲉϯⲛ̅ϩ̅ ⲉⲣⲟⲩ ⲉϣⲛ̅ϧ̅
ⲃ̅ⲥ̅ · ⲉⲓ̈ⲛ̅ⲉⲡⲓⲥⲧⲟⲗⲏ ⲁⲓ̈ⲧⲛ̅ⲛⲟⲩⲥⲉ ⲛⲁⲕ
ⲁϩⲁϫⲁⲣⲓⲁⲥ ⲏⲛ ⲧⲟⲩⲉⲓⲉ · ϣⲁ
ⲧⲛⲓⲥⲧⲓⲁ ϣⲏⲙ ⲁⲡϫⲁⲓ̈
ⲃⲉⲕⲉ ⲛ̅ⲓ̈ⲱⲃ ⲏⲛ ⲧⲕ̅
ⲟⲩⲉⲓⲉ

64.

ϯ ⲕⲱ ⲛⲁⲓ̈ ⲉⲃⲟⲗ ϫⲉⲙ̅ⲡⲉⲓⲃ̅ⲛ̅ ϫⲁⲣⲧⲏⲥ [ⲡⲣⲟ] ⲡⲁⲛ
ⲧⲱⲛ ϯⲡⲣⲟⲥⲕⲉⲓⲛⲉ ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲙ̅ⲡ̅ⲧⲙⲁⲓⲛⲟⲩⲧⲉ
ⲛⲉⲓⲱⲧ · ⲉⲡⲉⲓⲁⲛ ⲁⲧⲉⲧ̅ⲛ̅ϩⲁⲓ̈ ⲛⲁⲓ̈ ⲉⲧⲃⲉϩⲃⲓⲛⲟⲥ
ⲡⲙⲁⲛⲕⲁⲙⲟⲩⲗ ⲉⲧⲣⲁϥ ⲗⲟⲅⲟⲥ ⲛⲁϥ ⲙ̅ⲡⲛⲉϥ
5 ⲕⲁⲙⲟⲩⲗ ⲛ̅[ϥⲉⲓ ⲉϥⲣⲁⲓ̈ ⲉⲡⲏⲛⲓ̈ ⲧⲉⲛⲟⲩ ⲉⲓⲥ
ⲡⲗⲟⲅⲟⲥ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲛⲧⲟⲧ̅ϥ ⲙ̅ⲡⲉϥⲕⲁⲙⲟⲩⲗ
ⲛ̅ϥⲉⲓ ⲉϥⲣⲁⲓ̈ ⲉⲡⲉϥⲛⲓ ⲡ̅ϥ̅ϣ̀ϣⲃ ϩⲓⲡⲉϥⲕⲁ
ⲙⲟⲩⲗ̀ ϫⲉⲛⲉⲓⲃ̅ⲱ ⲗⲁⲁⲩ ⲛ̅ⲡⲉⲑⲟⲟⲩ ⲉⲧⲁ
ϩⲟϥ ⲟⲩⲇⲉ ⲛⲉⲓⲥⲩⲅⲭⲱⲣⲉ ⲙ̅ⲡⲉⲑⲟⲟⲩ
10 ⲉⲧⲁϩⲟϥ̀ ϫⲉⲛⲉⲧ̅ⲕⲙ̅ⲡ̅ⲧ̅ ⲁⲙⲫ,
ϯⲥⲧⲟⲓⲭⲉⲓ ⲉⲅⲣⲁⲫ, ⲫⲁϩ̅ⲙ̅ ⲓ̅ⲅ̅
ⲓⲁ̅ ⲓⲁ̅ ⲧⲁⲁⲥ ⲙ̅ⲡⲛⲙⲁ̈ⲓ
ⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲙⲱⲩⲥⲛⲟ ⲡⲣⲉⲥⲃ,
15 ϩⲓⲧ̅ⲛ̅ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲧ̅ⲛ̅
ϣⲏⲣⲉ ⲓ̅ⲱⲁⲛⲛⲏⲥ
ⲥⲧⲟⲓⲭⲉ ⲙⲟⲓ

65.

ϯ ⲁⲣⲓ ⲧⲁϩⲁ
ⲡⲏ ⲛ̅ⲅ̅ϫⲓ ϩⲛⲁ
ⲁⲩ ⲛⲓⲙ ⲉⲩⲛⲁⲛⲧϥ
ⲛ̅ⲓ̈ⲱⲥⲏϕ ⲡⲁⲓⲁⲕϥ
5 ⲛⲁϥ ⲉϣⲱⲡⲉ ⲁⲕ
ϣⲱⲱⲧ ⲉⲃⲟⲗ ϩ̅·[
ϫⲉⲕⲃⲏⲗ ϯ[
ⲡⲗⲁⲓ̈ⲛⲟⲩ[
ⲡⲉⲧ[

66.

ϯⲡⲣⲟⲥ
ⲕⲩⲛⲉⲓ ⲛ̅ⲧⲉⲕ
ⲙ̅ⲡ̅ⲧⲙⲁⲓⲛⲟⲩⲧⲉ
ⲛ̅ⲥⲟⲛ ⲉⲧⲧⲁⲓⲛⲩ ⲁⲩⲱ
5 ϯϣⲓⲛⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛ̅ⲥⲟⲛ
ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡ̅ⲡ̅ϩ̅, ⲙ̅ⲛ̅ⲁⲡⲁ ⲥⲱϕ
ⲱⲛⲓⲁ ⲙ̅ⲛ̅ⲛⲉⲕϣⲏⲣⲉ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ
ⲛⲉⲩⲣⲁⲛ ⲡⲁϫⲟⲉⲓⲥ ⲛ̅ⲥⲟⲛ ⲁⲣⲓ ⲡⲛ̅ⲁ̀ ⲉⲕ
ϣⲁⲛ̅ϩ̅ ⲡϣⲁ̀ ⲉⲕϯ ϩⲓⲥⲉ ⲛⲁⲕ ⲉⲕⲉⲓ̈ ⲉⲃⲟⲗ ⲙ̅
10 . . . ⲁ̈ⲃⲱⲕ ⲉⲧⲁⲙⲉ ⲁⲕⲁⲥⲙⲟⲩⲓ̈ ⲃⲟⲧ̅ⲧ̅ ⲉ
? ⲓ̅ⲣⲓ̅ⲁⲥⲡⲉ ⲁⲩⲃ̅ⲧ̅ⲉⲟⲩ ⲛ̅ⲧⲟⲟⲧ̅ ⲡⲉϫⲁⲩ
? ⲟⲟⲥ ⲉⲣⲟⲓ̈ ϫⲉⲙ̅ⲡⲟⲩⲃⲓ ⲡⲟⲩⲃ̅ ⲛ̅ⲧⲟⲟⲧ̅ⲕ
? ⲁⲕⲃⲓⲧⲟⲩ ⲉⲕϫⲟⲟⲥ ϫⲉⲛ̅ⲧⲁⲩⲃⲟⲱϣ̅ⲧ
? ⲧⲟⲩ ⲁ̈ϫⲟⲟⲥ ⲛⲁⲩ ϫⲉⲡ̅ⲁⲥⲟⲛ ⲥⲟⲩⲁ ⲙ̅
15 ⲙ̅ⲁⲩ ⲙ̅ⲡ̅ⲕⲁⲧⲉⲣ ⲙ̅ⲡ̅ⲡⲁⲥⲉ̈ⲓⲟⲙ ⲙ̅ⲡ̅ⲡⲕⲉ
[ⲥ]ⲩⲡⲉ ⲁⲣⲓ ⲡⲛ̅ⲁ̀ ⲟⲩⲛ ⲛ̅ⲅ̅ϯ ϩⲓⲥⲉ ⲛⲁⲕ
ⲛ̅ⲅⲉ̈ⲓ ⲉⲃⲟⲗ ⲡⲁⲙⲉⲣⲓⲧ ⲛ̅ⲥⲟⲛ
ϯϫ ϩⲉⲉⲗⲁϫ,
ϩⲉⲥⲡⲱ ⲕⲟⲩⲓ ⲡ̅ϩ̅.
20 ϫⲉ ⲧ̅ⲛ̅ⲛⲟⲟⲩ.
? ?

https://coptic-treasures.com/

67.

ϯ ⲛ̄ϣⲟⲣⲡ
ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ
ⲧⲉϣⲓⲛⲉ ⲉⲡⲁⲉⲓⲱⲧ ⲉⲧⲟⲩ
ⲁⲁⲃ ⲁⲡⲁ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲡⲣⲉϥϥ ϩⲓⲧⲛ
5 ⲡⲁⲡⲁⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲛ̄ⲧⲉϣⲓⲛⲉ ⲛ̄ⲥⲁⲧⲁⲡⲟⲕⲣⲓⲥ ⲛⲁⲓ
ⲙ̀ⲡⲛ ⲉⲓⲉⲓ ⲁ̀ⲛϩⲏⲧ ϩⲁⲡ̀ⲡⲉⲣⲥⲟⲥ
..ⲁⲓⲧⲁⲗⲱ ⲧⲁϩϩⲓⲙⲉ ⲙ̄ⲛⲛⲁ
ϣⲏⲣⲉ ⲁ̀ⲛϩⲏⲧ ⲛⲓⲙⲁⲓ ⲙ̄ⲙⲟⲛ ⲁⲃⲓⲛ
10 ϣⲏⲣⲉ ϣⲏⲙ ⲉⲁⲩⲣ ϫⲣⲓⲁ ⲛⲛⲟⲉⲓⲕ
ⲙⲟⲛ ⲙⲁⲓⲕⲟⲟⲩ ⲙ̄ⲡⲉⲙ̄ⲧⲁ ϫⲉⲙⲟⲛ ⲉⲃⲣⲉⲓ
ⲉⲓϣ ⲉⲓ ⲁⲣⲏⲥ ⲁⲗⲗⲁ ⲉⲓⲛⲁⲃⲓⲧⲟⲩ
ⲁⲛϩⲏⲧ ⲛ̄ⲥⲟⲩⲱⲛ̄ϩ ⲡⲗⲏⲛ ⲙ̄ⲡ̀ⲣⲕⲱ
ⲛ̄ϣⲟⲩϣⲓⲛⲉ ⲛ̄ⲥⲁ̀ⲡϩⲱⲃ ⲉⲙⲏⲡⲟⲁⲉ
15 ⲉⲙ̄ⲛ̀ⲧⲉ ⲡⲉⲣⲥⲟⲥ ⲉⲓ ⲁⲛϩⲏⲧ
ⲉⲙⲛ̀ⲧⲩⲁⲛⲉϫⲉⲓ ⲩ̀ⲥⲱ
ⲙⲛ̀ⲧ ⲉⲣⲟⲓ ⲛ̄ⲧⲉϩⲉⲛ
ϣⲁϩⲉ ϣⲱⲡⲉ

68.

[+ ϣⲟ]ⲣⲡ ⲙⲉⲛ ⲙ̄
[ⲡ̀]ϣⲁϩⲉ ϯϣⲓⲛⲉ ⲉⲣⲟⲕ
ⲡⲣⲟⲥ ⲑⲉ ⲛ̄ⲧⲁⲓ̀ϫⲟⲟⲥ ⲛⲁⲕ
ⲉϣⲱⲡⲉ ⲕⲛⲏⲩ ⲉ̀ⲛ
5 ϩⲏⲧ ⲉ̄ⲓ ⲧⲁϩⲟⲓ̈ ⲛ̄ⲣϫⲉ sic
ⲉⲧⲉϣⲟⲣⲡ ⲙ̄ⲡϣⲟ
ⲣⲡ ⲛ̄ϩⲟ̀ⲩ ⲛ̄ⲟⲩϣⲱϣ
ⲡⲉ ⲁⲗⲗⲁ ⲁⲛⲓ̈
ⲡⲉⲓⲱ̄ ⲉⲧⲕⲛ[ⲁ]
10 ⲁⲗⲉ ⲉⲣⲟ̄ⲩ ⲁ̀[ⲛ]
[.]ⲓ̈ ⲛ̄ⲧ[ⲉ]
verso [ϯ]ⲁ̀ϩⲟⲓ̈ ⲛ̄ϣⲟⲣ̀[ⲡ]
[.ϣ]ⲟⲣ̀ⲡ +
ⲧⲁⲁⲥ ⲛ̄ⲓ̈ⲱⲥⲏϕ

69.

ϯ ⲧⲛ̀ϣⲓⲛⲉ ⲉⲧⲉⲧⲛ̀ⲙⲛ̀ⲧ
ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛ̀ⲉⲓⲱⲧ̀ ⲉⲧ
ⲧⲁ̈ⲉⲓ̈ · ⲣ̀ ⲡⲛ̀ⲁ ⲉϣⲱⲡⲉ ⲡϩⲱⲃ
ⲁⲣⲓⲥⲕⲉ ⲛⲏⲧⲛ̀ ⲛ̀ⲧⲉⲧⲛ̀
5 + ⲡ̀ϣⲱⲙⲉ ⲛ̀ⲉⲧ̄ⲥ ⲛ̀ⲛⲁⲩ
ⲏ ⲛⲁⲛ · ⲙ̀ⲙⲟⲛ ⲉⲩϩⲁⲓ̈
ⲙ̀ⲙⲟⲩ ⲛⲁⲛ ⲙ̀ⲛ̀ ⲟⲛ̀ ⲁⲛ
ϯⲣⲁⲫⲟⲛ · ⲣ̀ ⲡⲛⲁ ⲛ̀ⲙ
ⲙⲟⲩ: ⲟⲩϫⲁⲓ ϩⲙ̀ⲡϫⲟ
10 ⲉⲓⲥ ⲛⲉⲛ̀ⲥⲛⲏⲩ ⲁⲡⲁ
ⲁⲛⲓⲏⲗ ⲓ̈ⲱϩⲁⲛⲛ
ⲛⲥ ⲡⲣⲉⲃⲉ ⲥⲟⲩ
ⲁ ϩⲓⲧⲛ̀ⲑⲱ
ⲙⲁⲥ ⲡⲉ[ⲡ]

70.

ϯ
ⲏⲣⲉⲃⲉⲕⲕⲁ ⲛ̄ⲡⲁⲡⲁⲥ
ⲉⲧϩⲁⲓ̈ ⲛ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲏⲗⲓⲁⲥ ⲡⲣⲉⲥⲃ ⲁⲣⲓ ⲧⲁ
ⲅⲁⲡⲏ ⲉⲡⲉⲓⲁⲏ ⲙ̄ⲡⲛⲱ ⲛ̄ⲧⲁⲓ̈ⲉⲓ̈
5 ⲉⲧⲥⲟⲟⲩϩⲥ ⲁⲛⲃⲉⲗⲱ ϩⲉⲛⲥⲕⲏⲩⲉ
ⲉⲙⲁⲣⲓⲁ ⲧⲉⲕⲥⲱⲛⲉ ⲁⲩⲱ ⲁⲡⲕⲟⲩⲛ
ⲑⲟⲥ ⲃⲱⲕ ⲁⲩϫⲓⲧⲟⲩ ⲁⲩⲱ ⲁⲓ̈ϫⲟⲟⲥ ⲛⲁⲩ
ϫⲉϯ ⲟⲩⲗⲁⲩⲉ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲧⲁⲁⲩ ϩⲁⲧⲡⲣⲟⲥ
ⲫⲟⲣⲁ ⲛ̄ⲡⲁⲉⲓⲱⲧ̀ ⲁⲩⲱ ⲁⲩϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ
10 ⲟⲩⲛ̄ ⲟⲩⲑⲩⲙⲓⲁⲧⲏⲣⲓⲟⲛ ⲙ̄ⲙⲱ̀ ⲛ̄ⲡⲉⲓϫⲓⲧ̄ⲥ
ⲃⲱⲕ ϫⲓⲧ̄ⲥ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲟⲩⲛ̄ ⲛ̄ⲅϫⲟⲟⲥ (ⲛ̄)
ⲧⲉⲕⲥⲱⲛⲉ ⲛ̄ⲥⲧⲁⲁⲥ ⲛⲁⲓ̈ ⲛ̀ⲧⲁϯⲁⲥ
ⲉⲃⲟⲗ ⲛ̀ⲧⲁⲃⲓ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ
ϩⲁⲛⲁⲉⲓⲟⲧⲉ ϯ ⲟⲩϫⲁⲓ ϩⲙ̀ⲡϫⲟⲉⲓ[ⲥ]
15 ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲛ̄
ⲡⲉⲓⲃⲛ̄ ϫⲁⲣ
ⲧⲏⲥ

71.

+ ϩⲁⲑⲏ ⲙⲉⲛ̄ ⲛ̄ϩⲱⲃ ⲛ̀ⲓⲙ̀
ϯⲁⲥⲡⲁϩⲉ ⲉϫⲛ̄ⲛ̄ⲟⲩⲣⲏⲧⲉ
ⲛⲧⲉⲧⲛ̄ⲙ̄ⲛ̀ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲡⲁⲓⲡⲟⲩⲥ ϩⲓⲧ̀ⲛ̀ⲡⲁⲑⲏ[ⲁⲥ]
5 ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ̀ ⲡ̄ⲛⲁ ⲛ̀ⲧⲁⲧⲉⲧⲛ̄ⲁ̀ϥ
ⲙ̄ⲛ̀ⲡⲁⲩⲗⲟⲥ ⲛ̀ⲧⲉⲧⲛ̄ⲁ̀ϥ ⲛⲉⲙⲁ̀ϥ
ⲛ̀ⲧⲣⲟⲙⲡⲉ̀ ⲟⲛ ⲡⲉⲧⲉⲧⲛ̄ⲛⲁⲧⲁϥ ⲛⲁϥ
ⲁⲛⲟⲕ ⲉⲧⲃ̀ⲛ̀ⲧⲉⲛⲉⲩⲉ ⲛ̀ⲧⲁⲧⲁϥ ⲛⲁⲕ
ⲛ̀ⲥⲟⲩⲟ ϩⲛ̀ⲡⲁⲩⲛⲓ ⲛ̀ⲧⲁⲧⲁⲗⲟⲩ ⲛⲁⲕ ⲉⲡⲙ̀ⲁ
10 ⲛ̀ⲧⲉⲧ̀ϥⲛⲁⲕⲉⲗⲉⲩⲉ ⲙ̄ⲙⲟⲩ ⲛⲁⲧⲗⲁⲁⲩ
ⲛ̀ϣⲱⲃ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̀ⲧⲉ̀ϥ sic ⲡⲁⲙⲉⲩⲉ
ⲙ̄ⲡⲉⲃⲓ ⲉϥⲣⲁⲓ̈ ⲛⲛⲉⲧⲛ̄ⲃⲓϫ ⲉⲧⲟⲩⲁⲁⲃ
ⲡⲁⲓ̈ⲑⲩⲙⲁ ⲙ̄ⲛ̀ⲡⲁⲓ̈ⲡⲟⲩⲥ ⲡⲁⲑⲏⲁⲥ
ⲡⲉⲧⲛ̀ϣⲏⲣⲉ

72.

ϯ ϩⲁⲑⲏ ⲙⲉⲛ ⲙ̀ⲡϣⲁϩⲉ ϯⲡⲣⲟⲥ
[ⲕ]ⲩⲛⲉⲓ ⲛ̀ⲧⲉⲕⲙ̀ⲛ̀ⲧⲉⲓⲱⲧ̀ ϯⲧⲁ
ⲙ[ⲟ] ϩⲁⲣ ⲙ̄ⲙⲟⲕ ϫⲉⲛ̀ⲧⲉⲁ̀ⲛ[. . .]
ⲉ[ⲃ]ⲟ̀ⲗ ϩⲛ̀ⲕⲃⲧ ⲙ̄ⲡⲉⲓⲃ̀ⲛ ⲉⲩ[ⲕⲉⲣⲓⲁ]
5 ⲛⲉⲓ ⲉϩⲟⲩⲛ ⲛ̀ⲧⲁⲁⲡⲁⲛ[ⲧⲁ ⲉⲣⲟⲕ]
ϫⲉⲁⲩⲧⲁⲙⲟⲓ̈ ϫⲉⲁϩⲉⲛⲣⲱⲙ[ⲉ ⲃⲱⲕ]
ϫⲉⲉⲩⲛⲁ̀ ⲉⲧⲉⲕⲏⲓ̈ ⲛ̄ⲥⲟⲩϣⲁⲗⲏ̄[ⲉⲃⲟⲗ]
ⲧⲉⲛⲟⲩ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲅϫⲟⲟ[ⲩ ⲙ̄]
ⲡⲥⲛⲁⲩ ⲛ̄ⲗⲟⲅⲟⲥ ⲛⲁⲓ̈ ⲛ̀ⲧⲏⲥ ⲙ̀ⲡⲣⲟ
10 ⲡⲟⲧⲟⲣⲓⲧⲏⲥ ⲛ̀ⲧⲟⲟⲧⲟⲩ ⲙ̄ⲡⲉⲧⲛⲏⲩ
ⲛⲁⲕ ⲙ̀ⲛ̀ϯⲃⲗⲁϩⲉ ⲛⲁⲕ̀ ⲁⲩⲱ ⲛ̀ⲧⲟⲩ
ⲛⲟⲟⲩ ⲡⲕⲁⲙⲟⲩⲗ ⲛⲁⲓ̈ ⲛ̀ⲧⲁⲧⲁⲗⲟ
ⲛ̄ⲛⲏⲣⲓ ⲛⲁⲕ ⲙ̀ⲛ̀ⲫⲁⲙⲏ[..]
ⲛⲱⲏⲩⲉ · ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲱ[ⲗⲏⲗ]
15 ⲉϫⲱⲓ̈ ϩⲛ̀ⲛⲉⲕⲱⲗⲏⲗ ⲛ̀ⲧⲉ
ⲡⲓⲛⲟⲩⲧⲉ ϩⲁⲣⲉϥ ⲉⲣⲟⲓ̈ ⲉⲛⲉⲓⲱ[ⲙ]
ⲛⲉ · ϯⲟⲩϫⲁⲓ̈ ϩⲙ̀ⲡϫⲟⲉⲓⲥ
ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ +

73.

ϯ ⲡⲣⲟⲥ ⲑⲉ ⲉⲛ
ⲧⲁⲧⲉⲛⲙ̀ⲛ̀ⲧⲉⲗⲁϫ ϩⲁⲓ ⲉⲛⲡⲁ
ⲣⲁⲕⲁⲗⲉⲓ ⲛ̀ⲧⲉⲧⲛ̄ⲙ̀ⲛ̀ⲧⲥⲟⲛ ⲉⲧⲃⲉⲡ[
ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲉⲡⲉⲓⲛ̄ⲟⲩⲣⲟ[
5 ⲁⲩⲉⲓⲁ ⲡⲉⲧⲟ ⲛ̄ϫⲟⲉⲓⲥ ⲉⲣⲱⲧⲏ̄[
ϫⲁϫⲉⲡⲉ ⲁⲛⲥⲁⲓ̈ ⲁⲛⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ
ⲧⲛ̄ⲥϩⲁⲓ̈ ⲛ̄ⲩⲛ̄ ⲡⲉⲧⲛ̄ϣⲁϩⲉ ⲛ̄[
ⲉⲧⲃⲉⲛ̄ϣⲁϩⲉ ⲉ..ϩⲉ̄ ϣⲉⲛ[
]ⲛⲓⲙ ⲡⲉⲛⲧⲁⲩⲕⲉⲗⲉⲩⲉ ⲛ̄[
10]ⲡ ⲛ̄ⲣⲱⲙⲉ ⲣ̄ ϫⲣⲉⲓⲁ ⲛⲟ[
]ⲉⲧⲏⲩⲧⲛ̄ ⲛ̄ⲃⲟⲗⲡ̄ ⲛ̄[
] illegible [
]ⲁϯⲉ ⲛϩⲟⲩ[
]ⲟⲛⲓ[

74.

ϯ ϣⲟⲣⲡ ⲙⲉⲛ ϯⲡⲣⲟⲥⲕⲩ
ⲛⲉⲓ̈ ⲁⲩⲱ ϯⲁⲥⲡⲁϩⲉ̄ ⲙⲡⲉⲓ̈
ϩⲗⲟ̄ⲃ̄ ⲛ̄ⲧⲉⲕⲛ̄ⲧⲉⲕⲙ̀ⲛ̀ⲧ sic
ⲙⲁⲓⲛⲟⲩⲧⲉ̄ ⲛⲉⲓⲱⲧ̄ ⲉⲧⲟⲩ
5 ⲁⲁⲃ ϯϯ ϣⲡⲏⲣⲉ̄ ⲙⲙⲟⲕ̄ ϫⲉ̄
ⲙ̀ⲡⲛⲥⲁⲕⲟⲧ ⲛⲓⲙ̄ ⲉⲁⲓϫⲟⲟⲩ ⲩ̄
ⲉϥⲟⲩⲛ̄ ⲛⲁⲕ̄ ϫⲉⲧⲛⲛⲟⲟⲩ ⲛ̄
ⲕⲟⲩⲫⲛⲓ̈ ⲛⲁⲓ̈ ⲙⲛⲛⲧⲉ
ⲕⲙⲉ̄ ⲙⲛⲥⲩⲛⲧⲉ̄ ⲛ̄ⲃⲁⲃⲉ̄
10 ⲛⲧ[ ]ⲡⲕⲟⲩⲓ̈

verso ϩⲁⲗ ⲛⲛⲉⲓ
ⲗⲁϫⲛ

https://coptic-treasures.com/

75.

† ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̄ϣⲱ
ⲃ ⲛⲓⲙ ϯⲡⲣⲟⲥⲕⲩⲛⲉ ⲛ̄ⲧⲉⲕ
ⲙ̄ⲡⲉϣⲱⲧ ϯⲛⲟⲩ ⲙⲁⲧⲕⲙⲏⲧ
ⲉⲓⲱⲧ ϯ ⲗⲟⲅⲟⲥ ⲛ̄ⲧⲓⲕⲱⲕ ⲛ̄ⲓⲕⲟ
ⲉⲓⲥ ⲛ̄ϣⲉⲓ ⲉϥϩⲁⲓ ⲛ̄ⲧⲉⲁⲡⲟⲕⲣⲓⲥⲓⲥ
ⲛ̄ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲁⲩⲱ ϯⲛⲁⲣⲟⲉⲓⲥ
ⲛⲁϥ ⲉⲡⲗⲟⲅⲟⲥ ⲙ̄ⲡⲧⲉⲗⲁⲟⲩⲉ ⲛ̄ⲧⲉⲓ
ⲑⲟⲟⲩ ⲧⲁϩⲟϥ ⲉⲓⲧⲉ ϩⲁⲣⲟⲓ ⲉⲓⲧⲉ ⲕⲉ

76.

† [ⲁⲓⲁ]ⲛⲧⲁ ⲉⲡⲉⲛ
ϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲡⲉⲧⲓⲥⲕⲟⲡⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲩⲛ
ⲑⲓⲟⲥ ⲡⲁⲕⲃ̄ⲧ · ⲩⲁϩⲡⲁϩⲉ ⲙ̄ⲙⲟⲕ
ⲉⲙⲁⲧⲉ ⲙ̄ⲛ̄ⲛⲥⲱⲥ ⲁϥⲥⲩⲛⲧⲁ
ϩⲉ ⲇⲉ ⲛⲁⲓ ϫⲉϣⲁϥⲉⲓ ⲉϥⲛⲓⲥ
ⲙ̄ⲡⲟⲟⲩ ⲉⲧⲉⲡϣⲟⲣⲡ ⲛ̄ϩⲟⲟ[ⲩ ⲛ̄]
ⲛ̄ϩⲟⲟⲩ ⲡⲟⲩϣⲱⲡⲉ ⲛ̄ⲓ [ⲣⲁ]
ⲥⲧⲉ ⲉⲧⲉⲡⲙⲉϥ
ⲥ̣ⲛ̣[ⲁⲩ] ⲛ̄
verso
ϩⲟⲟⲩ ⲡⲟⲩϣⲱ
]. ⲙ̄ⲡⲓⲧⲁϩⲟ ⲇⲉ
]ⲧⲁϩⲟⲟⲥ ⲛⲁⲕ̀ⲉϣ
ⲧ]ⲣⲁϩⲟⲟⲥ ⲛⲁⲧⲉⲓ
]ⲡⲥⲟ̀ ⲡⲉ̈ⲙⲁ
ⲉⲧ]ⲃⲉⲡⲁⲓ ⲁ̈ⲓϩⲁⲓ
]ⲧⲉⲕⲙ̄ⲧⲉⲓ
]ⲕⲟ̀ⲱⲡ̄ϯ ϩⲛ
ⲧϥ ⲙⲡⲛⲟⲧⲉ ⲛ̄ⲧⲱⲧ̄
ⲉⲕⲁⲧⲁϥⲣⲟⲛⲏⲧⲏⲥ
ⲡⲁⲉⲓⲱⲧ ⲁⲡⲁ ϕⲁⲛ [.]
ⲥ̣..ⲕⲟ..[

ⲣⲱⲙⲉ ⲁⲗⲗⲁ ϯⲛⲁϣⲱϫⲉ ⲉϫⲱϥ
ⲛ̄ϣⲁⲛⲧⲁⲕⲁⲧⲁϩⲁⲓⲉ ⲙ̄ⲙⲟϥ
ⲉⲡⲓⲕⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲗⲗⲁ ⲡⲗⲏⲛ
† ⲗⲟⲅⲟⲥ ⲛⲁϥ ⲛ̄ϥⲉⲓ ϫⲉⲧϫⲣⲉⲓⲁⲧⲉ ⲟⲩϫⲁⲓ
ϩ̄ⲛⲡϫⲟⲉⲓⲥ † ⲧⲁⲁⲥ ⲛ̄ⲧⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ
ⲁⲃⲃⲁ ⲡⲁϩⲁⲙ ⲡⲣⲉⲥⲃ, ϩⲓⲧⲏ̄
ⲓ̈ⲱϩⲛⲏⲛⲏⲥ ⲡⲗⲁϣⲁⲛⲉ ⲛ̄ⲧⲣⲁ
ⲕⲁⲧⲁⲛ †

77.

? [
†ϩ̄ⲛ̣ⲏ̣![
ϩⲣⲩⲛ ⲛⲁⲓ ⲁ[
ϥ ⲁⲛⲥⲛⲏⲩ ⲥⲱⲟⲩ.[ϩ
ⲙⲁⲛⲕⲁⲁϥ ϩ̄ⲛ̄ⲧⲉⲛⲏ̣[
ⲟⲩⲁ̀ ⲉⲧⲙ̄ⲙⲁ· ⲙ̄ⲡϩⲉⲣ.[
ⲉϣⲱⲡⲉ ⲇⲉ ⲉϥⲟⲩⲱϣ ⲡ[
ⲡⲉ ⲙ̄ⲙⲁϥ ⲁϩⲓ ⲡⲛⲁ̀ ⲟⲩⲛ[ⲛ̄]
[ⲡⲁ]ⲣⲁⲅⲅⲉⲓⲗⲉ ⲛ̄ⲁϩⲁⲣⲓⲁⲥ ⲛ̄[ϥ]
[ⲉ̄]ⲓ ⲉⲃⲟⲗ ϩ̄ⲙ̄ⲡⲃⲏⲃ ⲛ̄ϣⲃ
ⲱⲕ ⲛⲁϥ ⲙ̄ⲙⲟⲛ ⲁⲛⲣ
ⲱⲙⲉ
verso
] ⲛⲁⲓ ϫⲉ
ⲁ]ⲛ̣ⲁⲧⲣⲉⲡⲉ̣
]ⲁⲩⲕⲱⲗⲩ ⲙ
] ⲙⲁⲛⲕⲱⲛ̀ⲣⲱ
] ϩⲁϩⲟϥ ⲁϩⲓ ⲡⲛⲁ ⲟⲩ
ⲥ]ⲡⲟⲩⲇⲏ̄ ⲙⲁϩⲉϥⲉⲓ ⲉⲃ
[ⲟⲗ ⲛⲩⲃⲱ]ⲕ ⲛⲁϥ ⲙⲛⲧⲟⲩⲉⲓ ⲉϥⲟⲩⲛ ⲛ
ⲁⲛ̀ⲃ̀ⲧⲣⲉⲡⲉ ⲙⲙⲟϥ ⲉⲙ.ⲛ ϥ
]ⲛ̣ ⲛⲧⲉⲡⲉⲛϩⲏⲧ ⲧⲱϩ ⲉⲓⲥ ⲡϫⲟ̣
ⲕ ⲟⲩⲛ̣ ⲁⲓⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲕ̣
ⲧⲛⲛⲟⲟⲩ ⲡϫⲱⲕ ⲛⲁ̣ⲓ̣
[ϫ]ⲉⲟⲩⲡⲉ ⲧⲁⲁⲥ ⲙⲙⲱⲩⲥⲏ
ϩ̄ⲓⲧⲛⲃⲓⲕⲧⲱⲣ

78.

† † ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲁϩⲁⲡⲏ ⲛⲁⲙⲉⲣⲁⲧⲉ
ⲛ̄ⲥⲟⲛ ⲉϥⲙⲉ ⲙ̄ⲙⲟⲟⲩ · ⲇⲓⲥ̄ⲕⲩⲣⲕ̄ⲣ ϩⲁⲡⲁⲣⲟⲩ
ⲁϣⲟϫⲉ ⲙⲟⲟⲩϯ̀ ⲃⲟⲏⲑⲉⲓ̀ ⲉⲣⲟⲓ̈ ⲛⲁⲥⲛⲏⲩ ⲇⲓⲱⲃ̄ⲣ
ⲉⲙⲁⲧⲉ ⲙ̄ⲡ̄ⲣⲁⲙⲉⲗⲉⲓ̀ ⲉⲣⲟⲓ̈ ⲙ̄ⲡⲣϯ ϩⲟⲟⲩ ⲛ̄ⲥⲁ
ϩⲟⲟⲩ ⲛ̄ϯⲛⲁⲓ̈ ⲡⲣⲟⲥ ⲧⲁⲁⲓⲧⲏⲥⲓⲥ ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ
ϫⲉⲁⲡⲁⲥⲙⲁ ⲣ̄ ⲃⲱⲃ ⲉⲣⲟⲓ̈ ⲙ̄ⲡⲕⲟⲩⲓ̈ ⲛ̄ϫⲁⲛⲁⲓ̈ ·
† ⲥⲟⲟⲩⲛ ϫⲉⲁⲓ̈ϣ ϩⲟⲩⲟ ⲁⲓⲧⲉⲓ̀ ⲁⲗⲗⲁ ⲁⲓϩⲛⲱ ·
ⲙ̄ⲡⲣⲁⲙⲉⲓ̀ ⲁⲟⲩⲱⲛ, ⲛ̄ⲛ̄ⲣⲟ ⲙ̄ⲡⲉⲧⲛ̄ϩⲏⲧ ⲉⲣⲟ̀ⲩ
ⲉⲣⲟⲓ̈ ϩⲛⲟⲩⲃⲉⲡⲏ ⲙ̄ⲡ̄ⲣⲛⲉϫ ⲡϣⲱⲃ ⲉⲡⲁϩⲟⲩ ⲡⲣⲟⲥ
ⲡⲉⲛⲧⲁⲩⲉⲓ̀ ⲉⲃⲟⲗ † ϭⲱⲙ̄ⲧ̄ ϩⲏⲧⲧⲏⲩⲧⲏ̄ ϩ̄ⲙ
ⲡⲉⲓ̈ⲥⲁⲃⲃⲁⲧⲟⲛ : ⲟⲩϫⲁⲓ̈ ϩ̄ⲙ̄ⲡϫⲟⲉⲓⲥ : ⲉⲓⲥ
ⲧⲁⲙⲏ̄ⲧⲃⲱⲃ ⲁⲓ̈ⲟⲩⲟⲛϩ̄ ⲉⲣⲱⲧⲏⲛ · ⲧⲁⲁⲥ
ⲛ̄ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛ̄ⲥⲟⲛ ϩⲓⲧⲏ̄ⲛⲡⲉⲩ
ⲥⲟⲛ ⲛ̄ⲉⲗⲁϫⲩ

79.

ϩ̄ⲛⲟⲩⲙⲉ ϯⲛⲁ
ⲟⲩⲱⲙ ⲛ̄ⲓⲕⲏⲛⲉ ⲙ̄
ⲡⲥⲓ̈ϩ ? ⲙ̄ ⲛ̄ⲓ̄
ⲙ̄ⲡⲉⲙⲁ ϯⲛⲁⲟⲩⲱⲙ
ⲛ̄ⲕⲁⲕⲉ ⲙ̄ⲡⲉⲙ[ⲁ]
ϯⲛⲁⲟⲩⲱⲙ ⲛ̄ⲕⲁ̀
ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲉⲙⲁ
ⲁⲗⲗⲁ ϯⲛⲁ
ⲣ̄ ⲥⲁϫⲱ ⲉⲣⲟⲩ
ⲁⲛ ⲟⲩϫⲁⲓ̈

80.

[ⲟⲩϫ]ⲁⲓ̈ ϩ̄ⲙ̄ⲡϫ[ⲟⲉⲓⲥ
[ⲁⲛⲁ]ⲕ ⲥⲉⲩⲛⲣⲟⲥ̀ ⲉⲓ[ⲥϩⲁⲓ̈
[. .]ⲫⲟⲃⲁⲙⲱⲛ̀ ⲡⲁⲱⲃ[ⲛⲣ̀ⲕⲁ]
ⲧⲁ ⲡⲛⲟⲩⲧⲉ̀ ⲉⲓ̈ⲱⲓⲛⲉ ⲉⲣ.[ⲟⲕ]
ⲙ̄ⲛ̄ⲡⲉⲧⲣⲟⲥ̀ ⲙ̄ⲛ̄ⲥⲁⲃⲓⲛⲉ̀ ⲡⲉⲕ
ⲥⲁⲛ̀ ⲙ̄ⲛ̄ⲧⲁϩⲱⲙ̀ ⲡⲱⲛⲣⲉ
ⲛ̄ⲛⲁⲑⲏⲛⲁⲥⲉ̀ · ϩ̄ⲛ̄ⲡⲧⲁϥ̀
ⲛ̄ⲱⲙⲟⲩⲛ̀ ⲉⲡⲏⲧⲉ ⲁⲕϫⲁϥ sic
ϩ̄ⲛ̄ⲡⲁⲟⲩⲛⲉ̀ ϯⲛⲁⲉⲓ̀ ⲁ̈ⲣⲏⲥ ·
ⲉⲧⲧⲁⲃⲓ ⲧⲁⲙⲁⲁϥ · ⲙ̄ⲛ̄ⲡⲁⲥⲁⲛ
ⲉⲧⲧⲁⲕ[ⲁϥ ϩ̄ⲛ̄ⲡⲁⲱ sic ⲛ̄ⲱⲙⲟⲩⲛ
ⲱⲁⲛⲉϥⲉ̀ ⲛ̄ⲓ̈ⲁⲛⲉϥ̀ ⲁⲩⲱ̀ ϯⲛⲁ
we
ⲱⲧ̄ ⲁⲛ̀ ⲉⲓ̈ⲣ̄ ⲟⲩⲱⲱ ⲉⲣⲟⲓ̈ ϩ̄ⲛ̄[. .]
ⲡⲁⲟⲩⲛⲉ̀ ϯⲛⲁⲉⲓ̀ ⲛⲁ[. . . .]
ⲱⲏ XXX
ⲁⲛⲟⲕ ⲑⲉⲟ̀ⲇⲣⲉ̀ ⲉⲓ[
ⲛⲏⲥ̀ ϫⲉⲗⲏⲃⲁⲩ̀[
ⲉⲧⲧⲁⲕⲏⲛ̀
]. ⲉⲁ̀ ⲛ[
]ϩ̄.[

81.

† ⲓⲥ ⲡⲉϫⲥ ⲛⲁ ⲛⲁⲛ
ⲡⲓⲉⲗⲁϫⲓⲥⲧⲟⲥ ϥⲣⲁⲛϫⲉ
ⲡ̄ⲣ̄ⲙ̄ⲡⲉⲧⲉⲙⲟⲩϯ ·
[ⲉ̄]ⲩⲟⲩⲛϩ̄ · ϩ̄ⲙ̄ⲡⲧⲟⲟⲩ
ⲛ̄ϫⲏⲙⲉ · ⲉϥⲥϩⲁⲓ̈ ⲉⲩⲱⲓⲛⲉ
ⲉⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̄ϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ
ⲁⲡⲁ̀ · ⲇⲁⲩⲉⲓⲁ · ⲛ̄ⲗⲁⲥ · ϯⲱ[ⲓ]
ⲛⲉ ⲉϥⲟⲕ ⲉⲙⲁⲧⲉ · ⲉⲙⲁⲧⲉ ⲙ̄[ⲛ̄]
ⲧⲉⲕⲥϩⲓⲙⲉ ⲙ̄ⲛⲛⲉⲕⲱⲛⲣⲉ
ⲡϫⲟⲉⲓⲥ · ⲉⲩⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲙ̄ⲛ̄ⲡⲉⲕⲛⲉⲓ̈ ⲧⲏⲣϥ̄ ϩ̄ⲛ
ⲟⲩⲉⲓⲣⲏ[ⲛⲏ ϩⲁ]ⲙⲏ[ⲛ]
verso † ⲁⲛⲟⲕ ϣⲱ ϯⲥⲟⲟⲩⲛ
ϫⲉⲕⲁⲥⲧⲁⲓ̈ ⲉⲃⲟ[ⲗ]
ⲁⲛ · ⲭⲓ ⲛⲉⲛⲱϩ ⲛⲁⲕ
ⲛ̄ϫⲟⲟⲩ · ⲟⲩⲣ̄ⲧⲁⲃ
ⲛ̄ⲥⲟⲩⲟ · ⲉⲛⲁⲛⲟⲩϥ ⲛⲁⲓ̈
ⲉⲧⲉϫⲣ[ⲓⲁ . .]ⲛⲡϩⲱⲃ
]ⲛ̣

https://coptic-treasures.com/

82.

† ϫω ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲛⲡⲉⲓⲕⲏ
ϫⲁⲣⲧⲏⲥ ϩⲁⲑⲉ ⲙⲉⲛ ⲛ̀ϩⲱⲃ ⲛⲓⲙ
ⲁⲓⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̀ⲧⲉⲕⲙⲛϫⲟⲉⲓⲥ ⲛ̀ⲉⲓⲱ
ⲧ ⲉⲧⲁⲩⲁⲃ ⲕⲁⲧⲁ ⲥⲙⲁⲧ ⲛⲓⲙ ⲡⲉⲓ ⲉⲧⲫⲱ
ⲣⲉ ⲛ̀ⲡⲉϫ̅ⲥ ϩⲛⲟⲩⲙⲉ ⲉⲡⲉⲓⲁⲛⲧⲉ ϫⲧⲉⲕ
ⲙⲛ̀ⲧⲉⲓⲱⲧ ⲧⲉⲓ ⲛⲉⲕⲁⲕⲉ ⲛⲁⲓ ϩⲓⲣⲏⲡⲣⲟ
ⲛ̀ⲡⲕⲁⲙⲁⲣⲉ ⲛ̀ⲡⲉⲓϫⲓⲧⲟⲩ ⲫⲉⲙⲡⲛⲧⲱⲣⲡ̅ⲉ̅
ⲡⲁⲓ ⲁⲣⲓ ⲧⲁⲣⲁⲡⲏ ⲛ̀ⲧⲉⲧⲉⲕⲙⲛⲧϫⲟⲉⲓⲥ ⲛ̀ⲉⲓⲱⲧ

† ⲗⲟⲅⲟⲥ ⲛ̀ⲧⲡⲕⲱⲗ ⲛ̀ⲧⲉϥⲓ ⲉϥⲣⲁⲓ ϩⲁⲣⲁⲓ
ϫⲉⲕⲁⲥ ⲉⲛⲉⲕⲁⲙⲫⲓⲃⲁⲗⲉⲓ ⲛⲥⲉⲁⲓ ϩⲉⲡⲉⲗⲟⲕ
ⲟⲥ ⲛ̀ⲧⲁⲃⲓϫ + + ⲥⲁⲩⲁ ⲥ̀ϯϫⲏ
ⲧⲁⲁⲥ ⲛ̀ⲡⲁϫⲟⲉⲓⲥ ⲛ̀ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲁⲣⲃⲁⲁⲙ (sic) ⲡⲁⲡⲏ ϩⲓⲧⲏⲥ̀.ⲁⲓ̀ⲟ̀
ⲡⲗⲁϣⲁⲛⲉ ⲫⲓⲗⲟϫⲉⲛⲟⲥ
ⲡⲣⲉⲥⲃ ⲙⲁⲣⲧⲩⲣⲱ

83.

† ⲉⲡⲉⲓⲇⲏ ⲁⲩⲧ[ⲁⲙⲟⲓ]
ϫⲉⲁⲧⲉⲧⲛ̅ⲱⲩⲓⲛ[ⲉ ⲛ̀ⲥ]
ⲁⲕⲁⲙⲟⲩⲗ ϫⲉⲉⲛⲁ̀[
ⲟⲟⲩ ⲉϩⲟⲩⲛ † ⲛⲟⲩ.[
ⲧⲉⲧⲛ̅ϩⲱⲃ ⲛ̀ⲧⲙⲙ[ⲁⲩ]
ⲙ̀ⲡⲟⲟⲩ ⲱⲁϩⲁ[ⲥ]
ⲧⲉ ⲛ̀ⲧⲛ̀ⲛ̀ⲧⲟⲩ ⲉϩ[ⲟ]
ⲩⲛ ⲁⲗⲗⲁ ⲙⲁⲣⲉ
ⲡⲱⲛⲣⲉ ⲣⲟⲉⲓⲥ
ⲉϩⲟⲟⲩ
ⲱⲁϩ[ⲟ]ⲩϩⲉ
ⲡⲁⲛⲧⲱⲥ ⲟⲛ ⲛ̀ⲧⲛ̀
ϫⲟⲟⲩ ⲣⲱⲙⲉ ⲉⲣⲟⲩϩ
ⲉ ⲛ̀ⲩⲛⲕⲟⲧⲕ̅ ⲉϩⲟⲟⲩ
ⲁⲗⲗⲁ ⲙⲁⲣⲉⲫⲉⲟⲩ
ⲉⲓ ⲉϩⲟⲩⲛ ⲛ̀ⲙⲙⲏ
ⲧⲛ̅ +

84.

† ⲧⲁⲁⲥ ⲛ̀ⲡⲁⲙⲉϩⲓⲧ ⲛ̀ⲥⲟⲛ ϫⲟⲗⲱ ϩⲓⲧⲛ̅
ⲁⲛⲁⲛⲓⲁⲥ ⲡⲉⲓⲉⲗϫⲁⲩ ⲛ̀ⲩⲟⲣⲡ̅ ⲙⲉⲛ̀ ⲛ̀ϩⲱⲃ
† ⲩⲓⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲉⲓⲱ̀ ⲉⲧⲟⲩⲁⲃ ⲙ̀ⲛ̀ⲛ̀ⲥⲱⲥ
† ⲧⲁⲙⲱ ⲙ̀ⲙⲟⲕ ϫⲉⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲁ̀ⲓ̀ⲁⲟⲥ
ⲛⲁⲕ ⲉⲧⲃⲉⲧⲥⲛ̀ⲧⲉ ⲛ̀ϩⲟ̀ⲓ̀ⲧⲉ ⲛ̀ϩⲃⲟⲥ ⲧⲉⲛⲟⲩ
ⲉⲥ ⲡⲣⲱⲙⲉ ⲁ̀ⲡⲱⲗⲟ̀ ⲛⲉⲙⲁⲩ ⲉϯⲟⲩ
ⲛ̀ⲁϥⲧⲁⲃ ⲛ̀ⲥⲟⲩⲟ ⲡⲣⲟⲥ ⲙⲏ ⲙ̀ⲃⲱⲣ
ⲉⲩⲗⲁϫⲉ ⲛ̀ⲓ̀ⲱ ϩⲓⲟⲟⲩ ⲧⲉⲛⲟⲩ
ⲉⲡⲟⲩⲁⲁⲣⲉ ⲛ̀ⲟ̀ⲧⲥⲩⲛⲟ.[..]
ϩ̀ⲛ̀ⲟⲩϩⲉⲡⲏ ⲉⲛⲁⲛⲟ[ⲩ.]
ⲁ̀ⲛ̀ⲟⲕⲧⲉ ⲛ̀ⲥⲟⲩⲟ[
ⲉⲥ ⲛ̀ⲩⲁ̀
a line on right edge, illegible

85.

[ⲁⲩⲧ]ⲁⲙⲟⲓ ϫⲉⲁⲣⲕⲱ̀ ⲧⲉⲡⲣⲟⲥⲫⲟ
[ⲣⲁ] ⲛ̀ⲧⲉⲙⲱⲩ ⲉⲃⲟⲗ ⲙ̀ⲡⲕⲟⲩⲥⲁⲩ [ⲡ̀]
[ⲛ̀]ⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ, ϫⲉⲉⲣⲱⲩⲁⲛⲡⲱⲁ
ϫⲉ̀ ⲉⲓ̀ ⲉⲛⲁⲙⲁⲁϫⲉ ϫⲉⲁⲩ̀
ⲕⲱ̀ ⲧⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̀ⲧⲉ
ⲙⲱⲩ ⲉⲃⲟⲗ ⲛ̀

verso ⲕⲉⲥⲟⲡ · ⲙⲁⲩϯ ⲟⲩⲫⲟⲗⲗⲏⲥ
ⲁⲩⲱ ⲛ̀ⲩⲁⲛⲉ ⲉⲣⲟⲓ̀ ⲱⲁⲉⲛⲉϩ
ⲛ̀ⲧⲁⲃⲉ ⲛⲉⲥⲥⲕⲏⲩⲉ + ⲧⲁⲧⲟⲩ
ϩ̀ⲁⲣⲁⲉ ⲟⲩϫⲁⲓ̀ ϩ̀ⲙ̀ⲡϫⲟⲉⲓ
[ⲥ]

86.

]ⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ ϩⲁⲑⲏ ⲛ̀
[ϩⲱ]ⲃ ⲛⲓⲙ ⲙ̀ⲡⲉϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ
[ⲛ̀ⲛ̀]ⲟⲩⲉⲣⲏⲧⲉ ⲙ̀ⲡⲉⲛϫⲟⲉⲓⲥ ⲛ̀
[ⲉⲓ]ⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ · ⲁⲛⲁⲛⲟⲃⲉ ⲁ̀[.]
[.]ⲛ̀ⲟⲕ ⲁⲡⲟⲥⲧⲉⲣⲉⲓ ⲙ̀ⲙⲟⲓ̀ ⲙ̀ⲡϫ̀[ⲓ]
ⲥⲙⲟⲩ ⲙ̀ⲡⲁϫⲟⲉⲓⲥ ⲛ̀ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲙ̀ⲡⲟⲟⲩ ⲕⲁⲓⲧⲟⲓ ⲉⲓ̀ⲟⲃⲉ ⲙ̀ⲡⲛⲁ̀ ⲉⲙⲁ[ⲣⲉ]
ⲁⲗⲗⲁ ⲉⲡⲉⲓⲇⲏ ⲁⲣⲟⲩⲥⲧⲁⲙⲟⲥ̀ ⲙ̀ⲙⲁⲩ [?]
ⲟⲩⲇⲉ ⲡⲕⲟⲩⲓ̀ ⲛ̀ⲧⲙ̀ϩⲁ̀ ⲙ̀ⲡⲓⲃⲏ̀ ⲑⲉ ⲛ̀ⲓ
ⲡⲛⲟⲃ ⲛ̀ⲣⲱⲙⲉ ⲙⲁⲩⲁⲁⲩ ⲛ̀ⲧⲁⲉⲓ̀ · ⲁⲩ.
ⲁⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ ⲛ̀ⲉⲩⲗⲟⲅⲟⲥ ⲉⲓ̀ ⲉ[
ⲡⲕⲉⲥⲁⲩⲉ̀ⲥⲁⲩ (sic) ⲙ̀ⲡⲁⲧⲉⲣ[ⲙⲟⲩⲧⲉ ⲛ̀]
ⲡⲉⲗⲟⲩ ⲉⲩⲟⲩⲱⲱⲩ ⲉⲩⲧⲉⲓ ⲙ̀ⲡ[
ⲕⲁⲁⲩ ⲉϩⲟⲩⲛ ⲛ̀ⲧⲁⲙ̀ⲧⲟ[ⲩ]ⲣⲅⲓ̀ⲁ
[ⲉ]ⲧⲟⲩⲁⲁⲃ · [

verso] ⲁϥϫⲟⲟⲥ ⲛⲁⲩ ⲛ̀[
]ⲣⲏⲧⲏⲛ ϩⲁⲧⲙ̀ⲛ̀ⲧ
]ⲧⲁⲁⲩ ⲛ̀ⲧⲁⲩⲛ̀[
].ⲣⲏⲥ ϩ̀ⲛ̀ⲉⲣⲙⲟ[ⲛⲧ
ⲧ̀ⲉⲩⲡⲁⲣⲁⲛⲟ[ⲙⲓⲁ
]ⲟ̀ⲩⲧⲉ ϩ̀ⲱⲱⲩ[
]ⲙ̀ⲛ̀ⲡⲁϫⲁ[
ⲥ̀]ϩⲁ̀ⲓ̀ ⲉⲧⲙⲟⲗⲓϩ̀[
ⲓ̈ⲱ]ⲁⲛⲛⲏⲥ ⲙ̀ⲡⲉ[
ⲛ̀ⲙ̀ⲕⲉⲕⲗⲏⲣⲓⲕⲟ[ⲥ
]ⲟⲩ ⲁϥⲧ̀ⲛⲛⲟⲟⲩⲥ̀[ⲟⲩ
]ⲉ ϩⲓⲧ̀ⲛ̀ⲛⲉⲕⲗⲏ[ⲣⲓⲕⲟⲥ .]ⲁ̈ⲥϩ̀ⲁ̈ⲥⲟⲩ
]ⲧⲉⲩⲡⲁⲣⲁⲛⲟⲙⲓ̀ⲁ̀[
ⲕ̀]ⲁⲧⲉϫⲉ ⲉⲣⲟⲟⲩ ⲱⲁⲛⲧⲟⲩⲉⲓ
]ⲛ̀ϫⲟⲉⲓⲥ̀ ⲛ̀ⲉⲓ̀]ⲱⲧ + ⲁⲩⲓⲁ
ⲧⲣⲓⲁⲥ +

87.

† ⲥⲁⲙⲟⲩⲏⲗ ⲁⲧⲱⲁⲩ ⲉⲧⲥϩⲁ̀ⲓ̀
ⲙ̀ⲡⲉⲩⲥⲟⲛ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲕⲟⲛⲟ
ⲙⲟⲥ ⲙ̀ⲡⲧⲟⲡⲟⲥ ϫⲉⲉⲧⲃⲉ ⲡⲣⲱⲃ
ⲛ̀ⲙⲙⲁⲓ̀ⲃⲁⲙⲟⲩⲗ ⲙ̀ⲡⲧⲟⲡⲟⲥ, ⲡⲉ
ⲧⲛⲁϫⲁ ⲡⲙⲉϩⲥⲁⲩ̀ⲱ̀ ⲛ̀ϩⲟⲟⲩ ⲉⲃⲟⲗ ⲉ
]ⲉⲓ ⲉϩⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲭⲱⲣⲓⲥ ⲛ̀ⲕⲟⲧ̀ⲕ̅
]ⲙ̀ⲛ̀ⲁ̀...ⲃⲁⲙⲟⲩⲗ ⲱⲱⲛⲉ · ⲛ̀ ⲟⲩ
]ⲛ̀ⲧⲉ ? ? ⲡⲁⲣⲁ ⲧⲉϩⲃⲟⲗ
].ⲉ ⲛⲧⲁⲓ̈ⲧⲁⲁⲥ ⲉⲧⲟⲟⲧⲟⲩ, ⲙ̀ⲡ̀ϫ̀[
]. ⲟⲩⲇⲉ ⲙ̀ⲡ̀ⲧ̀ⲙⲟⲩ ⲟⲩⲇⲉ ⲙ̀
] ? ⲛ̀ ⲉⲓ ⲉⲃⲟⲗ . . . . .
]. ⲛ̀ⲥⲱⲓ̈ ϩⲱⲱⲕ, ⲕⲛⲁⲩⲉ
]ⲛ̀ⲧⲟⲕ ⲉⲧⲉⲓⲣⲉ ⲙ̀ⲙⲟⲟⲩ ⲛ̀
] ? ? ⲥⲉⲧⲟⲩ
] ? ⲉⲱⲱⲡⲉ ⲙ̀
] ? ⲛ̀ⲥⲉⲃⲱⲕ ⲛⲁⲩ
2 more lines

88.

† ⲣ̀ ⲡⲛ̀ⲁ ⲉⲕⲱⲁⲛⲉⲓ ⲙ̀
ⲡ̀ⲣⲙⲉⲉⲩⲉ ϫⲉⲉⲓⲛ̀ϩⲟⲩⲛ ·
ⲙ̀ⲡⲉⲓⲟⲩⲱⲱ̀ⲃ ⲙ̀ⲙⲟⲛ
ⲁⲗⲗⲁ ⲛ̀ⲧⲁⲓ̈ⲃⲱⲕ ⲉϥⲏⲥ ⲉ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ϫⲉⲡϩⲟⲟⲩ ⲛ̀
ⲧⲁⲙⲁⲁⲩⲡⲉ ⲉⲓⲥ ⲡⲣⲟ ⲟⲩⲛ̀
ⲁ̈ⲓⲕⲁⲁⲩ ⲉϥⲟⲩⲏⲛ ⲛⲁϫ̀ ⲁⲓⲟⲩ
ⲱⲱ ⲉⲕⲁ ϩⲉⲛⲟⲉⲓⲕ ϩⲓⲃⲟⲗ ⲛⲁ̈
ⲙ̀ⲡⲉⲓⲕⲁⲁⲩ ⲉ̀ⲧ̀ⲃ̀ⲉ̀

verso · ⲕ̀ⲁⲁⲧ ⲱⲁϩⲧⲟⲟⲩⲉ
11 ⲁⲙⲟⲩ ⲉⲡ̀ ?
ⲡⲟⲩϩ̀ⲁ̀ⲣ ⲙ̀ⲛ̀ⲛ̀ⲣⲱⲙⲉ
ⲉⲧⲕⲱⲧⲉ ⲛ ?
? † ⲥ

https://coptic-treasures.com/

89.

+ ϣⲗⲏⲗ ⲉϫⲱⲛ ⲉⲓⲥ ϩⲓⲧⲉ
ⲧⲛ̀ⲧⲱⲃ · ⲉⲓⲥ ϩⲙⲉ̀ ⲛⲁⲓ ⲛ̀ⲟⲉⲓⲕ ·
ⲙ̀ⲛ̀ⲥⲟⲉ̀ ⲙ̀ⲡⲓⲕⲡⲓⲃⲉ · ⲙ̀ⲛ̀ⲛⲓⲟⲧⲉ ⲉⲧ
ⲛⲁⲛⲟⲩⲟⲩ · ⲙ̀ⲛ̀ⲛⲓϣⲏⲙ ⲛ̀ⲉⲗⲟⲗⲉ · ⲁⲩⲱ
. . . . . ⲉ ⲛ̀ϫⲣⲓⲁ ⲉⲧⲧⲟ̀ⲃⲉ · ⲡⲟⲛⲉⲩ ⲉⲩⲥⲉⲡⲓ!

ⲛ̀ⲧϫⲟⲟⲩϥ ϣⲟⲩⲟ̀ ⲛⲓⲕⲁⲕⲟⲩϩⲟⲟⲣ · ⲛ̀ⲧ
ⲃⲱⲕ ⲡⲱⲁ̀ ⲉⲣⲟⲥ ⲛ̀ⲧϫⲟⲟⲩϥ ⲛ̀ⲧⲁⲥⲧⲏ̀
ⲧⲏ̀ ⲙⲁϩⲉⲡⲕⲁⲙⲟⲩⲗ ⲉⲓ̀
ⲛ̀ⲥⲟⲟⲩⲧⲛ̀
ⲟⲩϫⲁⲓ̈ +

90.

ⲏ̈ⲥⲁⲕ ⲡⲗⲁⲩⲁⲛⲉ ⲛ̀ⲉ
ⲥⲟⲩ ⲉⲧⲥϩⲁⲓ̈ ⲉⲧⲡⲣⲟⲥⲧⲓ̀ⲛⲉ
ⲙ̀ⲡⲉⲩⲙⲉⲣⲓ̀ⲧ ⲛ̀ⲓ̈ⲱⲧ ⲁⲩⲱ
ⲛ̀ϫⲟⲉⲓ̈ⲥ ⲁⲛⲁⲛⲓ̈ⲁⲥ ⲡⲁⲛⲁϫⲱ
ⲣⲓⲧⲓ̈ⲥ ⲛ̀ⲧⲡⲉⲕⲏ ϩⲓ̈ⲧⲛ̀ⲛⲉⲕ

ϣⲗⲏⲗ̀ ⲉⲧⲟⲩⲁⲁⲃ ⲙ̀ⲛ̀ⲛⲉⲕ
ϣⲁϫⲉ ⲉⲧϩⲟⲗⲕ̀ ⲉⲧⲉⲕϫⲟⲟⲩ
ⲙ̀ⲙⲟⲟⲩ ⲛⲏⲓ̈ ⲉⲧϩⲟ̀ⲓⲉⲓⲥ ⲉϩⲟⲛ
ϣⲁⲧⲉⲛⲟⲩ ⲁϩⲓ ⲧⲁⲕⲁⲡⲏ ⲛ̀ⲧ
ⲉϥⲁⲓ̈ ⲟⲩϣⲁϫⲉ ⲉϩⲟⲩⲛ [. . . .]
ⲛ̀ⲧⲁⲙⲟ.[

91.

[ϯ]ⲧⲁⲥⲡⲁⲍⲉ ⲛ̀ⲧⲉⲕ
ⲙⲛ̀ⲧⲥⲟⲛⲓ̀ ⲙ̀ⲙ[ⲁⲓⲛ̀]ⲟⲩ[ⲧⲉ]
ⲉⲡⲉⲓⲁⲏ ⲁⲓⲧⲁⲩ[ⲟ] ⲧⲁⲡⲟ[ⲕⲣⲓ]
ⲥⲓⲥ ⲉⲧⲉⲕⲙⲛ̀ⲧⲥⲟⲛ ϩⲁ[ⲟⲏ]
ⲙ̀ⲡⲟⲟⲩ ⲉⲧⲣⲉⲕⲉⲓ̀ ⲛ̀[ⲅⲣ]
ⲡⲱⲁ̀ ⲧⲉⲛⲟⲩ ⲉⲓⲥ ϩⲏ̀[ⲏⲧⲉ]
ⲁ̈ⲑⲁⲣⲣⲉⲓ ⲉⲣⲟⲕ · ⲁⲛⲟⲩ
ⲉϩⲟⲩⲛ ⲙ̀ⲡⲥⲁⲃⲃⲁ[ⲧⲟⲛ ⲛ̀ⲅ]
ⲥⲩⲛⲁⲅⲉ ⲛ̀ⲛⲉϩ[ⲏⲛⲩ ? ϫⲉ]
ⲕⲁⲥ ⲉⲓⲛ̀ⲁ

verso

(l.6) ⲟⲛ[
ⲙ̀ⲙⲁ[
ⲛ̀ⲉⲗⲁϫⲩ ⲟⲩ[ϫⲁⲓ
ⲧⲁⲁⲥ ⲙ̀ⲡⲣⲉⲥⲃ[
ⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲏ[ⲥ ϩⲓⲧⲏ]
ⲕⲁⲗⲁⲡⲏⲥⲓⲟⲥ ⲡⲓⲉ[ⲗⲁϫ]

92.

ϯⲁⲛⲟⲕ ⲧⲱⲙⲱⲁⲓ̈ · ⲧⲙⲁⲁⲩ · ⲛ̀
ⲗⲁϩ · ⲫⲁⲙ̀ ⲉ̈ⲓ̈ϣⲓⲛⲉ̀ ⲉⲧⲉⲕⲙⲛ̀ⲧⲉⲓⲱ̀
ⲉⲧⲟⲩⲁⲁⲃ · ⲁⲣⲓ ⲡⲛⲁ · ⲛ̀ⲧⲣⲉⲡⲉⲕ
ϣⲁϫⲉ̀ ⲉⲧⲙⲉϥ · ⲛ̀ⲱⲛ̀ϩ · ⲧⲁϩⲟⲓ̈ · ϫⲉⲁ
ⲧⲙⲁⲁⲩ · ⲛ̀ⲧⲗⲉⲗⲟⲩ · ϣⲏⲙ̀ ϥⲓ · ⲡⲉⲧⲛ̀
ⲧⲁⲥ̀ ⲧⲏⲣϥ · ⲙ̀ⲡⲥϯ · ⲗⲁⲁⲩ · ⲛⲁⲥ · ⲥⲉⲁ
ⲙⲁϩⲧⲉ · ⲟⲛ · ⲙ̀ⲙⲟⲓ̈ · ⲉⲧⲣⲁⲱⲣ̀ⲕ · ⲛⲁⲥ
ⲁⲣⲓ ⲡⲛⲁ · ⲛ̀ⲧϫⲟⲟⲩ · ⲛ̀ⲁⲁⲩⲉⲓⲁ · ⲡⲗⲁⲩⲁⲛⲉ
ⲛ̀ⲧⲩⲭⲏ · ⲡⲗⲁⲩⲉ · ⲛ̀ⲧⲓⲩⲉⲉⲣⲉ · ϣⲏⲙ · ⲛⲁⲥ · ϫⲉⲟⲩ
ⲟⲣⲫⲁⲛⲟⲥ̀ ⲧⲉ · ϥⲛⲁⲧ̀ⲥⲧⲟⲕ · ⲉⲃⲟⲗ · ϧⲛ · ⲙ̀ⲡ̀ⲣ̀
ⲡ̀ ⲡⲱⲃ̀ϣ · ⲛ̀ⲗⲁϫ · ϫⲉⲡⲉⲕϣⲏⲣⲉ̀ ⲡⲉ ·
ⲛ̀ⲧⲟⲕ · ⲅⲁⲣ̀ ⲉⲧⲛⲁⲉ̀ ⲛ̀ⲛ
ⲟⲣⲫⲁⲛⲟⲥ +

93.

ϯϩ ⲉⲡⲉⲓⲁⲏ ⲁⲧⲉⲕⲙⲛ̀ⲧⲥⲟⲛ
ⲉⲓ ⲉϥⲟⲩⲛ ⲙ̀ⲡⲟⲟⲩ ⲁⲕϫⲟⲟⲥ ϫⲉⲉⲓ
ⲟⲩⲱϣ ⲉⲃⲱⲕ ⲉⲛϩⲏⲧ ϯⲛⲟⲩ ⲁⲣⲓ ⲡⲛⲁ-
ⲉⲕϣⲁⲛⲃⲱⲕ ⲉⲛϩⲏⲧ ⲉⲕϣⲓⲛⲉ ⲛ̀ⲥⲁ-
ⲥⲁⲙⲟⲩⲛⲁ ⲡⲣⲙ̀ϩⲁⲙⲉⲓⲟⲟⲣ ⲉϥⲧⲁ-
ⲗⲏⲩ ⲉⲡϫⲟⲓ̈ ⲙ̀ⲡⲓⲕⲟⲙⲉⲥ ⲁⲩⲱ ⲉⲡⲉ!
[ϫⲟ]ⲓ̈ ϩⲓⲡⲣⲟ̀ ⲉⲧⲙ̀ⲡⲥⲁ ⲛ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲕ
[ⲕⲗ]ⲏⲥⲓⲁ ⲉⲕϣⲁⲛϩⲉ ⲉϩⲟⲩ ϩⲙ̀.
[ⲡϯⲙ]ⲉ ⲉⲕϣⲓⲛⲉ ϫⲉϣⲁⲩⲃⲱ
[ⲛ̀ⲁ]ϣ ⲛ̀ϩⲟⲟⲩ ϩⲙ̀ⲡϯ
[ⲙⲉ] ⲓ̈. ϫⲉϣⲁⲩ
? ?

verso [ⲛ̀]ⲁϣ ⲙ̀ⲙⲁ̀ ⲛ̀ⲧⲧⲛ̀ⲛⲟⲟⲩ
ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲛ ϫⲉϫⲉⲧⲉ
ϫⲣⲉⲓⲁⲧⲉ ⲧⲛ̀ⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ
ϣⲁⲛⲟ̀ⲛ ⲣⲱⲙⲉ ⲇⲉ ⲛ̀ⲧⲧⲛ̀ⲛⲟⲟⲩ
ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲓⲉ ⲕⲁⲗⲱⲥ ⲉϣⲱⲡⲉ
ⲇⲉ ⲙ̀ⲙⲟⲛ ⲡⲁⲛⲧⲱⲥ ⲛ̀ⲧⲛ̀ⲡⲓⲥⲧⲉ
ⲛ̀ⲧⲉⲱⲣⲣⲓⲟⲥ ⲛ̀ⲩⲉⲓ ⲉⲛϩⲏⲧ ⲛ̀ⲧⲧⲛ̀[ⲛ]
ⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲛ ⲅⲓⲧ[ⲟⲟⲧⲩ]
ⲛ̀ⲧⲛ̀ϯ ⲡⲉⲩⲃⲉⲕⲉ ⲛⲁ[ⲩ ⲧⲁⲁⲥ]
ⲙ̀ⲡⲉⲙⲙⲉⲣⲓⲧ [ⲛ̀ⲥⲟⲛ ⲅⲓⲧⲛ̀]
ⲁⲁⲩⲉⲓⲁ [

94.

+ ⲁⲛⲟⲕ ⲑⲉⲕⲗⲁ ⲉⲓⲥϩⲱ
ⲙ̀ⲡⲟⲩⲥ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓ
ⲃⲱⲕ ϩⲓⲧⲟⲟⲧⲕ ϩⲁⲡϩⲱⲃ
ⲛ̀ⲛⲁⲱⲧⲓϫ ⲛ̀ⲧⲣⲙ̀ⲡⲉⲧⲉ
ⲙⲟⲩⲧ̀ ⲁⲣⲓ ⲧⲁⲣⲁⲡⲏ ⲛⲧ
ⲧⲛⲛⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ̈ ⲱⲁⲧⲣⲙ
ⲡⲉⲧⲉⲙⲟⲩⲧ ⲥⲓⲙⲉ ⲁⲣⲟⲓ̈
ⲙⲁ ⲛ̀ⲕⲱⲉⲧⲁⲛⲧⲓⲛⲟⲥ
[ⲉⲱ]ⲡⲉ ⲁⲕⲧⲁⲁⲩ ϫⲟⲟⲩ
ⲧⲁ]ⲁⲩ ⲛⲁⲩ ⲉⲱⲡⲉ
]ⲟ̣ⲛ ϫⲟⲟⲩ ⲡⲟⲩ
ⲙ̀]ⲡⲉⲓⲣⲱⲙⲉ
]ⲁⲕ ⲛ̀ⲁ̣ⲛ̣ⲱ
verso [+ⲁⲛ]ⲟⲕ ⲑⲉⲕⲗⲁ ⲉⲓⲥϩⲁⲓ
[ⲙ̀ⲡ]ⲟⲩⲥ ϫⲉϩⲁⲡϩⲱⲃ ⲛ̀
ⲧϩⲟⲓⲧⲉ ⲛⲉⲓ̈ϩⲟⲟⲩ̀ ⲉⲱⲡ
ⲡⲉ ⲁϥ ⲁⲛⲁⲩ ⲙ̀ⲡⲣⲱⲙⲉ
ⲛ̀ϫⲟⲟⲩ ⲧⲉϥⲓⲙⲉ ⲉⲃⲟⲗ
ⲛⲥϥⲓ ⲡⲥⲟⲟⲣⲧ ⲉⲱⲡⲉ
ⲙⲉⲩⲣ ⲉⲛⲁⲩ ⲟ̀ⲛ ϫⲟⲟⲩ
ⲡⲛⲟⲩⲃ ⲛⲁⲓ̈ ⲛⲧⲟⲟⲧⲩ
ⲙ̀ⲡⲉⲓⲣⲱⲙⲉ + + [+]

95.

ϯⲕⲁⲓ ⲅⲁⲣ ⲁⲓϫⲱ ⲱⲟ
ⲙⲛ̀ⲧ ⲛ̀ϩⲟⲗⲟⲕ̀ ⲉⲃⲟⲗ ⲉⲡⲱ
ⲏⲓ̈ ⲁⲧⲛⲉⲟⲩⲱϣ̀ ⲡⲙⲟⲟⲩ
ⲉⲃⲟⲗ ⲁⲡⲛ̀ⲁ ⲙ̀ⲡⲉⲓⲱϩⲉ ⲁⲧ
ⲧⲛⲉϫⲱ ⲉⲓⲱϩⲉ̀ ⲱⲙⲙⲟ ⲁⲧ
ⲧⲛⲉⲧⲁϫⲟ ⲡⲱⲛⲏⲓ̈ ⲉⲱϫⲉ
ⲧⲉⲕⲟⲩⲱⲱϣⲉ ⲁⲟⲩⲱϩ̀ ⲁⲡⲁ
[. .]. ⲉⲃⲟⲗ ⲛ̀ⲑⲉ ⲙ̀ⲡⲕⲉⲟⲩⲁ ϫⲟⲟⲩ

96.

+
ⲁⲁⲡⲁ ⲓ̈ⲱⲥⲏⲫ
ⲉⲓ ⲛⲁⲓ̈ ⲙ̀ⲡⲣⲁⲛ ⲛ̀ⲧⲉ
ⲧⲛ̀ⲙⲛ̀ⲧⲉⲓⲱⲧ ⲁⲓ̈ⲃⲱⲕ ϣⲁ
ⲓ̈ⲱⲥⲏⲫ ⲡⲣⲉⲥⲃ, ⲉⲧⲃⲉⲡϩⲱⲃ
ⲙ̀ⲡⲁⲥⲟⲛ ϩⲓⲗⲓⲁⲥ ~~ⲁⲧⲫ~~ sic
sic ~~ⲁⲧⲙⲙⲁⲩ~~ ⲁⲓ̈ϣⲁϫⲉ ⲛ̀ⲙⲙⲁⲩ
ϩⲱⲃ ⲉⲁⲛⲧⲁⲩⲟⲩ ⲛⲁⲩ
ⲁⲩⲉⲧⲟⲓϫⲉⲓ ⲉϥⲟⲩ ⲁⲩⲱ
ⲁⲩⲱⲣⲕ ⲛⲁⲓ ϫⲉⲙⲁⲩ
4 or 5 more illegible

https://coptic-treasures.com/

97.

A

† ϩⲁϯ̀ⲛ̀ ⲙⲉⲛ ⲛ̀
ϩⲱⲃ ⲛⲓⲙ ⲧⲉⲛⲡ̀ⲣⲟⲥⲕⲩ
ⲛ̀ⲧⲉⲕⲙ̀ⲛ̀ⲧⲉⲓⲱⲧ ⲉⲡⲓⲁⲛ
ⲁ̀ⲧⲉⲕⲁ̀ⲣⲁⲡⲏ̀ ⲕⲉⲗⲉⲩⲉ
5 ϫⲉⲃⲱⲕ ⲉⲛⲁ ⲛ̀ⲁⲅⲁⲡⲏ̀
ⲣⲛ̀ⲟ̀ⲥ ⲛ̀ⲕⲟⲩⲱϫⲉ ⲡ̀ⲧⲁ̀ⲙ
ⲛ̀ⲧⲃ̀ⲣⲓ̀ⲣ̀ⲧⲱⲁ̀ ϩⲛ̀...
? ⲱⲕ ⲁⲡ
[ⲉ]ⲧ̀ⲣⲟⲥ ⲕⲱⲗⲉⲩⲉ
10 [ⲙ̀]ⲙⲟⲓ̀ ⲡⲉϫⲁⲩ
ϫⲉⲉⲕⲛⲏⲩ ⲉⲧⲟ
ⲙⲉ ⲛⲉⲙⲁ̀ⲓ
ⲁⲩⲃⲱⲕ ⲛ̀
ϫⲓⲟⲩⲉ

B

† ⲉⲓⲥ ⲡ̀ⲣⲏⲥⲃ̀ⲡⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲩϫⲟⲟⲩⲧ
ⲛⲁⲕ ϫⲉⲉϥⲁⲩⲓⲛⲉ ⲉⲧⲃⲉ
ⲡ̀ⲩⲁ ⲙ̀ⲡⲓ̀ϩⲉ ⲉ̀ⲣⲟⲕ
5 ⲡ̀ⲗⲏⲛ ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲁϥ
ϫⲟⲟⲩ ⲱⲁⲧⲉⲕⲙⲛⲧ
ϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙ̀ⲧⲁⲙⲉ
ϩⲓⲧ̀ ⲛⲉⲓⲱⲧ ⲡ̀ⲣⲉⲥⲃ̀ⲡ
10 ⲃⲓⲕⲧⲱⲣ ϩⲓ̀ⲧⲛ
ⲧⲁⲩⲉⲓⲁ̀ ⲡⲥⲁ
χ̀ⲟ

98.

† ⲱⲟⲣⲡ̀ ⲙⲉⲛ † ⲩⲓⲛⲉ
ⲉ̀ⲣⲟⲕ ⲙ̀ⲛ̀ⲡ̀ⲙⲁ ⲧⲏⲣⲟ̀ ⲉⲡⲓⲉⲓⲁⲛ ⲁⲕ
ϫⲟⲟⲩ ϫⲉⲙⲟⲩ ⲉ̀ϩⲟⲩⲛ ⲉⲧⲃⲉⲡⲣⲱⲙⲉ
ⲙ̀ⲡⲛ̀ⲟ̀ⲩ̀ ⲑⲉ ⲛ̀ⲉⲓ̀ ⲉⲧⲃⲉⲡⲱⲗⲟⲡ̀ ⲛ̀ϩⲣⲉ [ⲉ]
5 ⲧⲉⲓⲃⲱⲗ̀ ⲙ̀ⲙⲟⲩ ϫⲉⲛ̀ⲣⲱⲙⲉ ⲧⲣⲟⲡ̀ [ⲣⲡ̀]
ⲙ̀ⲙⲟⲩ, ⲉⲓⲥ ⲡ̀ⲣⲱⲙⲉ ⲁⲓϫⲟⲟⲩϥ ⲉ̀ⲣⲟⲩ[ⲛ̀]
ⲙⲁⲣⲉⲩⲥⲁϩ̀ⲥ̀ ⲁⲗⲗⲁ ⲧⲭ̀ⲣⲉⲓⲁⲧⲉ
ⲉⲩⲥⲟ ⲛ̀ⲩⲃⲱⲕ ⲙⲁⲣⲧⲩⲣⲟⲥ
ϩⲁϩⲏⲧⲥ ⲙ̀ⲁⲧ̀ⲕⲟ̀ⲛ̀ ⲑⲉ ⲛ̀
5 ⲉⲙⲫⲁⲛⲓϩⲉ ⲙ̀ⲙⲟⲥ ⲉⲡⲉ[...]
ⲙⲁⲕⲟ̀ⲛ̀ ⲑⲉ ⲛ̀ⲩⲁϫⲉ ⲉϥ[....]

99.

ⲛ̀ⲧⲁⲫⲉⲓⲣ ϩⲱⲃ ⲉⲡⲕ[....]
ⲛⲛⲉ̀ϥ̀ ϫⲉⲁⲧⲉϫⲣⲓⲁ̀ ⲱⲡⲡⲉ
ⲙ̀ⲡⲉⲕⲁⲛⲓϫⲉ̀ ⲱⲁⲧⲉⲛⲟⲩ̀
ⲉⲕⲕⲟ̀ ⲛⲛⲁⲙⲉⲗⲛⲓ̀ⲕⲉ̀ ⲕⲁⲓ ⲅⲣ̀ⲅ̀
5 ⲧⲉⲕⲙⲛⲧⲥⲟⲩ̀ⲛ̀ ⲥⲟⲟⲩⲛ̀ ϫⲉⲛⲁ̀ⲉⲓ
ⲥⲣⲩⲉ̀ ⲃ̀ⲛⲧⲉ ϫⲓⲉⲓ̀ ⲉ̀ⲣⲟⲩⲛ̀
ⲁⲓ̀ⲡⲣⲟⲥⲕⲩⲛⲉⲓ̀ ⲛ̀ⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ̀ ⲕⲁⲓ ⲅⲣ̀ⲅ̀ ⲁⲩⲱⲛ̀ ⲉⲧⲟ
ⲟⲧⲩ̀ ⲙ̀ⲡⲁⲓⲁ̀ⲓ̀ⲕⲩ ⲓ̀ⲱⲥⲏⲫ
10 ⲙⲁⲣⲉⲧⲉⲕⲙⲛⲧⲓⲱⲧ̀ ⲟⲩⲛ̀
ⲧⲏⲛⲟⲟⲩ̀ ⲛ̀ⲕⲥⲕⲏⲩ̀ⲉ̀ ϩⲓⲧⲛ
ⲙ̀ⲙⲁⲛⲕⲁⲙⲁⲩⲗⲉ̀ ⲛ̀ⲧⲛⲛ
ⲧⲟⲩ̀ ⲉ̀ϥⲣⲁⲓ̀ ⲙ̀ⲡⲁⲧⲉⲧⲕⲟⲉ̀
ⲛ̀ⲕⲁϩ̀ ⲛⲕⲉ̀ ⲉ̀ⲣ̀ ⲁϑⲁⲗⲙⲉ
15 ϩⲉ ⲧⲏⲛⲁⲛ̀ⲧⲟⲩ ϩⲓ̀ⲱⲥ ⲉ
ⲙ̀ⲡⲧⲥⲉⲓ̀ⲣⲉ̀ ⲧⲏⲛⲁϩⲁⲣⲉϥ ⲉ
ⲣⲟⲟⲩ̀ ⲱⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲧⲱⲱⲛ
ⲧⲁⲁⲉ̀ ⲙⲙⲱⲩⲟⲛⲥ ⲡⲣⲉⲥⲃ
[ⲁⲩⲱ ⲡ̀]ⲉ̀ⲡⲣⲟⲉⲥⲧⲟ̀.[
20 [ⲣ̀]ⲕⲟⲥ[

101.

[†] ⲁⲛⲟⲕ [ϩ̀]ⲏ̀ϫ̀[ⲁⲥ
[ⲛ̀]ⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̀ⲛ̀[
[ⲙ̀]ⲙⲁⲓⲛⲟⲩⲧⲉ, ⲁⲛⲁ̀[ ]ⲓ̀ⲉⲥ[ⲙⲟⲩ]
ⲉ̀ⲣⲱⲧⲏⲛ ⲛ̀ϥϩⲁⲣⲉϥ ⲉ̀ⲣ[ⲱⲧ]ⲏⲛ ⲛⲩⲁϩ̀ⲁⲛⲉ
ⲙ̀ⲙⲱⲧⲏⲛ ϩⲙ̀ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲓⲙ ⲛⲓⲙ
ⲛ̀ⲩⲛⲉϥⲙ̀ⲧⲛⲩⲧⲏⲛ ⲉⲡⲓⲣⲁⲥⲙⲟⲥ
ⲛⲓⲙ· ⲁⲣⲓ ⲡⲛⲁ̀ ⲛ̀ϫⲟⲟⲩ ⲡ̀ⲧⲣⲉⲙⲛⲥ[ⲉ]
ⲛⲁⲓ̀ ϫⲉⲧⲉϫⲣⲓⲁⲧⲉ, ⲁⲩⲱ ⲁⲡ̀ⲱⲓ ⲱⲱ[ⲡⲉ]
ⲛ̀ⲧⲁⲁⲩ ⲛⲁⲓ̀ ϫⲉϯⲟⲩϫⲉ̀ⲩ̀ ⲙ̀ⲡ̀ⲣⲕⲁⲁ̀
10 ⲉ̀ϩⲛⲱ· ⲁϫⲥⲱⲃⲉ ⲛ̀ⲙⲟⲓ̀ ⲛ̀ⲩⲁϩ̀ ⲛ̀ⲥⲟⲡ ⲙ̀ⲡ̀ⲕ[ⲧ]
ⲁϥ̀ ⲛⲁⲓ̀, ⲱⲁⲧⲉⲛⲟⲩ· ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲛ̀ⲅ̀
[ϫ]ⲟⲩ ⲡ̀ⲧⲣⲉⲙⲛⲥⲉ ⲛⲁⲓ̀ ϩ̀ⲛⲟⲩⲃⲉⲡⲏ, ϫⲉ[ⲣ]
[ϫⲣⲓ]ⲁ ⲛⲁϥ ⲙ̀ⲡ̀ⲣⲕⲱ̀ ⲡⲁϩⲏⲧ̀ ⲛ̀ⲩϩⲓⲥ[ⲉ]
[ⲟⲩ]ϫⲁⲓ̀ ϩ̀ⲙ̀ⲡϫⲟⲉⲓⲥ ⲏ ⲁⲅⲓⲁ [ⲧⲣ]ⲓⲁⲥ

102.

ϯϫⲉ ⲱⲟⲣⲡ̀
ⲙⲉⲛ † ⲡⲣⲟⲥⲕⲩⲛⲉⲓ̀ ⲛ̀ⲧⲉⲕ
ⲙⲛⲧⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲓⲱⲧ̀
ⲉⲧⲧⲏ̀ ⲕⲁⲧⲁ ⲥⲙⲟⲧ̀ ⲛⲓⲙ̀
ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ̀ ⲛ̀ϫⲟⲟⲩ̀
ⲧⲏⲣⲡ̀ ⲛⲁⲓ̀ ⲙ̀ⲙⲁⲓ̀ ⲁϫⲁⲣⲓⲁⲥ
[...]ⲏ̀ⲣⲡ̀ ⲧⲉⲕⲟⲉⲓⲧ̀ⲱ[
verso ⲟ̀ⲩ̀ⲗⲁⲁⲩ
ⲉϥ̀ ⲛⲧⲁⲁϥ ⲛ̀ⲕⲁ
10 ⲧⲁ ϩⲟⲣϩⲉⲣ ⲁⲛⲧⲉ
ⲧⲁⲁⲥ ⲙ̀ⲡⲉⲛⲙⲁⲓ̀ⲛⲟⲩⲧⲉ
ⲛ̀ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲁ
[ⲧ̀]..[

103.

ϩⲁⲑⲉ ⲙⲉⲛ
ⲛ̀ϩⲱⲃ ⲛⲓⲙ ⲧ̀ⲛ̀
ⲱⲓⲛⲉ ⲉⲧⲉⲧ̀ⲛ̀
ⲙ̀ⲛ̀ⲧ: ⲙⲁⲓ̀ⲛⲟⲩⲧⲉ
5 ⲉⲧⲧⲁⲛⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲩⲧ
ⲛⲓⲙ ⲉⲡⲓⲁⲛ ⲁⲓ̀ϫⲟⲟⲥ
ⲛⲁⲕ ⲉⲧⲃⲉⲡⲱⲱⲛ̀ⲉ̀
ⲙ̀ⲡⲥⲟⲛ ⲣ̀ ⲡⲓ̀ⲛⲁ ⲛ̀ⲧ
ⲛ̀ ⲡⲗⲓⲩ̀ⲉ̀: ⲛ̀ⲃⲉⲃⲉ ⲙ̀ⲛ̀
10 ⲡⲓⲉⲟ̀ⲟⲥ: ⲙ̀ⲛ̀ⲡⲓ̀ϥ
ⲛ̀ⲧⲛ̀ⲧⲟⲩ ⲙ̀ⲡⲥⲟⲛ:
ϫⲉϫⲣⲉⲓⲁⲧⲉ ⲟ̀ⲩ
ϫⲁⲓ̀ ϩ̀ⲛ̀ⲧⲉⲧⲣⲓⲁⲥ
ⲉⲧⲁⲩⲁⲁⲃ ⲛⲉⲛⲉⲛⲏⲩ
15 ⲛ̀ⲙⲁⲓ̀ⲛⲟⲩⲧⲉ ⲓ̀ⲱϩⲁⲛⲛ
ⲛⲉ ⲙ̀ⲛ̀ⲛⲁⲛⲓⲁⲥ ⲡ̀ⲉ
ϭⲱⲱϥ ⲡⲓⲉⲗⲁϫ/

104.

† ⲙⲉⲡⲱⲁⲣ ⲣ̀ ⲱⲁⲩ, ⲉ
ⲡ̀ϫⲱⲙⲉ· ⲁⲓ̀ⲃⲱⲗ ⲡ̀ⲱⲟⲣⲡ̀ ⲙ̀ⲡⲟⲣ̀ⲕ [.....]
ⲙ̀ⲛ̀ⲩⲧⲟ̀ⲩ ⲛ̀ⲧⲉⲧⲣⲁⲥ, ⲟⲩⲱⲱ ⲛ̀ⲧ̀ † ⲥ̀[.....]
ⲛ̀ⲟⲩⲱⲧ ⲛⲁⲓ̀ ⲉⲓⲥ ⲕⲉⲟⲩⲉⲓ̀ ⲙ̀ⲡⲉⲓ̀ⲙ̀[.....]
5 ⲧⲉ ⲛⲁⲕ ϩⲁⲣⲟⲥ ⲁⲩⲱ ⲟⲛ ⲛ̀ⲧ̀† ⲧⲕⲓϩⲉ ⲛ̀ϫⲁⲣ
ⲧⲏⲥ ⲛⲁⲓ̀ ⲛ̀ⲧⲁⲧⲁⲗⲁ ⲉⲙⲡⲟⲃⲉ ⲛ̀ⲧⲁⲓ̀ⲱⲟⲧⲟⲩ
† ϩⲉⲗⲡⲓⲍⲉ ϫⲉⲩⲛⲁⲥⲙⲓⲛⲉ ⲙ̀ⲡⲉⲥⲟⲡ
ⲁⲓ̀ⲃⲱⲗ ⲥⲧⲟ̀ⲩ ⲁⲓ̀ϩ̀ϫ̀ⲟⲟⲩ
ⲙⲉⲡⲁⲉⲓⲱ̀ⲧ ⲱⲁϫⲉ ⲙ̀ⲛ̀ⲡⲟⲩⲥ ϩ̀ⲁ[...]
10 ⲙⲉ.....ⲛⲁⲓ̀ illegible [

105.

† ⲧ̀ⲣ̀ϩⲉⲩ ⲉⲧⲥ̀ϩⲁⲓ̀ ⲛ̀ⲁⲛⲁⲱⲛⲏ ⲙ̀[
ⲛⲟⲩ· ⲉⲧⲉⲃⲁⲥⲓⲗⲓⲥ· ⲛⲁⲡⲱϩ̀· ⲉⲣ[
ⲛ̀ϩⲟ̀ⲙⲧ· ⲁⲛⲁⲱⲛⲏ· ⲟⲩⲧⲣⲱⲙ[
ⲛ̀ⲱϩ̀· ⲙ̀ⲛ̀ⲧⲉⲧⲛⲓ̀ⲧⲟ̀ⲗⲕⲏ· † ⲏ̀[
5 ⲧ̀ⲛ̀ϩⲏⲧ· ϩ̀ⲓⲥⲉ ⲧ̀[
ⲛⲁⲙⲉⲣ[

https://coptic-treasures.com/

106.

ⲙ[
ϯⲛⲁϣ[
ⲧⲁϫⲥⲟⲩⲟ[ⲩ
ⲉϣⲱⲡⲉ ⲙⲁϫⲏ[
5 ⲙⲡⲏⲥⲁⲧϥⲉⲩϫⲓ[
ⲡⲉⲩⲥⲟⲛ ⲛ̄ⲩⲡⲱϫ̄ⲕ[
ⲓⲥⲁⲕ ⲕⲟⲩ ϩⲙⲡⲉⲩⲛⲓ[
ⲛⲉⲩϣⲩⲛⲣⲉ ⲛ̄ϥϣⲟⲟⲡ[
ⲑⲉ ⲡ̄ⲛϩⲛⲕⲉ ⲧⲏⲣⲟⲩ
10 ⲙⲁⲩϫⲓ ϩⲁⲣⲓ ⲉϣⲱⲡⲉ ⲡⲟ̅ⲣ̅ⲕ̅
ⲉⲃⲟⲗⲡⲉ ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲩⲟ̅
ⲣ̅ⲕ̅ ⲉⲃⲟⲗ ⲟⲩⲱϣⲉ
ⲛ̄ϯϯ ⲗⲟⲅⲟⲥ ⲛ̅ⲁ̅ϥ̅
ϫⲟⲩⲱϩ ϩ̄ⲛⲡⲉⲩ
15 ⲏⲏ̈

107.

ϫ̅ⲣ̅ ⲧⲁⲁ̅ⲥ̅ ⲡ̄ⲉⲥⲛⲧⲉ
ϩⲓⲧⲡ̄ⲉ̄ⲣ̄ⲏⲙⲓⲁ̅ⲥ̅ ⲡ̄ⲉ
ⲉⲗⲁϫⲓⲥ̅ⲧ̅ⲟ̅ⲥ̅ ϫⲉⲁ̅ⲩ̅
ⲧⲁⲙⲁⲓ ϫⲉⲁ̅ⲕ̅ⲃ̅ⲱ̅ⲕ̅
5 ⲉ̄ⲣ̄ⲁ̅ⲛ̅ ⲉ̄ⲕ̄ⲛ̄ⲙ̄ⲉ ⲉ̄ⲕ̄ϣ̄ⲁ̅
ⲛⲉⲓ ⲁ̅ⲙ̅ⲟ̅ⲩ̅ ⲉϥⲟⲩⲛ
ⲛ̄ⲁ̅ⲓ̅ⲧ̅ⲁ̅ⲙ̅ⲁ̅ⲕ̅ ⲉⲡ̄ⲉ
ϩ̄ⲱⲃ ⲉ̄ⲕ̄ϣ̄ⲁ̅ⲛ̅ⲉⲓ
ⲉ̄ⲥ ⲧ̄ⲗ̄ⲁ̅ⲁ̅ ⲉ̄ⲓ ⲁ̅
10 ⲡⲛ̄ⲟ̅ⲩ̅ⲧ̅ⲉ̅ ⲧ̅ⲁ̅ⲥ̅ⲁ̅ⲥ̅ⲛ̄[
ⲙ̄ⲡ̄ⲣ̄ⲱ̅.[
ⲉϥⲟⲩⲛ [

109.

ϯ ⲩⲟⲣⲡ̄ ⲙⲉⲛ ⲛ̄ϩⲱⲃ ⲛⲓⲙ
ϯⲡⲣⲟⲥⲕⲩⲛⲉ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄
ⲉⲓⲱ̄ⲧ̄ ⲁⲣⲓ ⲧⲁⲡⲏ (sic) ⲛ̄ⲩ̄ⲣ̄ ⲡ̄ⲛ̄ⲁ̅
[ⲛ̄]ⲩ̄ⲗⲏⲗ ⲁϫⲱⲓ̈ ϫⲉϥⲣⲟ
5 [ⲥ̄]ⲉ ⲧⲱⲛⲟ ϩⲓⲡⲉⲃⲗⲟⲃ
ⲡⲗⲏⲛ ⲁⲣⲓ ⲧⲁϩⲁⲡⲏ ⲛ̄[ⲅ̄]
ϫⲟⲟⲩ ⲥ̄ⲛ̄ⲧⲉ [ⲛ̄
ϫⲉⲧⲉϫ̄[ⲣ̄]ⲓⲁⲧⲉ

111.

ϯ ⲩⲓⲛⲉ ⲛ̄
ⲥⲁⲟⲣⲧⲉⲛ ⲥⲛⲁ
ⲩ̄ ⲙ̄ⲛ̄ⲗⲁⲕⲟⲛ ⲥⲛⲁⲩ
ϩ̄ⲓⲧⲛ̄ⲁⲃⲣⲁϩⲁⲙ ⲧⲃⲁⲕ
5 [ⲅ̄]ⲩ̄ ⲧⲁⲣⲓⲭ̄ ⲟⲣⲅ̄ⲃ̄ ⲧⲁⲣ̄ⲗⲁϫ̄ⲃ̄

ϯ ⲉⲩⲣⲁⲫ̄ⲫⲁⲙ̄ ⲕⲩ̄
ⲓⲛⲇ̄ ⲓⲉ̄ ⲩ̄ⲙⲉⲉ̄ⲥ̄ ⲩ̄ⲗⲓ
ⲩ̄ⲛ̄ⲧⲉϩⲟⲟⲩ̄ sic
ϥ̄

112.

ⲁⲛⲟⲕ ⲡⲉⲥⲁⲩ
ⲉ̈ⲓⲥⲁ̈ⲓ̈ ⲙ̄ⲡⲁϩⲁⲙ
ϫⲉⲡⲛ̄ⲧⲉⲁⲕϫⲟϥ
[ⲛ̄]ⲏ̈ ϫⲉⲉⲡⲥⲩⲁ ⲉ̈ⲓ̈ ⲟⲩⲁ!
5 [ϯ ⲛ̄ⲁ̅]ⲕ̄ ⲛ̄ϩⲁⲙ̄ⲧ̄ ⲧ̄ⲛ̄ⲟⲩ
ⲡ̄ϩⲱⲙⲉ ⲁ̈ⲧ̈ⲓ̈ ⲡⲁ
ⲉⲩⲡⲱϩ ⲉ̄
ϫ̅ⲁ̅ϫⲉ ⲉⲛ

113.

ⲙ̄ⲣⲓ
ⲓ̄.ⲗ̄. ϩⲓⲡⲁ
ⲟⲩⲏⲛ ⲉⲡⲣⲟ̄ ⲛ̄
ⲉⲣⲁ̈ⲓ̈ ⲉⲡⲥⲁⲛⲡⲱⲥⲉ
5 ⲓⲥ̄ ⲛ̄ϩⲟⲟⲩⲗⲉ ϩⲁⲡⲟⲗⲟ̄
ⲙⲉ ⲉⲃⲱⲕ ⲉϥⲟⲩⲛ ⲛ̄ⲙⲛⲁⲕ
ⲉⲕⲃⲱⲕ ⲛⲁⲕ ⲙⲡⲁⲧⲁⲉⲓ ⲉⲕⲱⲉ
ⲓ̄ⲱ̄ⲥ̄[ⲉⲕⲃⲓ ⲡϩⲟⲩⲣ ⲉⲕⲧⲁⲁϥ

114.

[. ϩ]ⲉⲙⲡⲗⲉⲛ ⲙⲡⲛⲟⲩⲧⲓ ⲩⲁⲣⲡ ⲁⲛⲁⲕⲧⲉ ⲃ̄[ⲉⲗⲓⲁ̄]ⲙⲓⲛ ⲉ̄[ⲓ̈]ⲥⲉⲓ̈ ⲉⲓⲱⲓⲛⲓ ⲁⲩⲱ ⲉⲡⲣⲱⲥⲕⲱⲛⲏⲛⲓ (sic)
ⲛⲉⲟⲩⲉⲣ̄[ⲧⲓ̈]| ⲙⲡ[ⲁ̄ϫ̄]ⲁⲓⲥ ⲓⲱⲧ ⲉⲧⲧⲁ[ⲓ̈]ⲏⲧ ⲕⲁⲧⲁ ⲥⲙⲁⲧ ⲛⲓⲃⲓ ⲛⲧⲉ ⲡ|[ⲛⲟⲩ]ⲧⲓ ⲙⲉⲛⲉⲗⲱⲙⲓ ⲛ̄ϫ̄
5
ⲡⲁⲏⲓ ⲧⲏⲗⲉⲃ ⲃⲓⲛⲡⲉⲩⲕⲟⲩⲓ|[ⲩⲁⲡⲉⲩ]ⲛⲁϭ ⲡⲣⲱⲥⲕⲏⲛⲓ ⲧⲉⲕⲙⲉⲧϫⲁⲓ̈ⲥ ⲓⲱⲧ ⲉⲧⲁⲛⲟⲧ|[ⲙⲉ-
ⲛⲉ]ⲁⲛⲉⲓ ⲧⲓⲧⲁⲙⲁ ⲛⲧⲉⲕⲙⲉⲧϫⲁⲓⲥ ϫⲉⲁⲓⲛⲁϫ ⲡⲁⲗⲁⲩ|ϣ ⲉ̄[ⲗⲁ]ⲕ̄ ⲁϩⲁ ⲫⲁⲩ ⲛⲧⲁⲗⲁ ϩⲁ-
ⲃⲁⲗ ⲙⲁⲕ ⲁⲕϫⲁⲥ ⲛⲉⲓ ϫⲉⲙ|ⲡ̄ⲉ̄ⲗⲃⲁⲡ ⲓⲱϩⲓ ⲩⲁⲛⲧⲉⲕϫⲁⲙⲁⲓ ⲩⲱⲧ ⲙⲉⲕϫⲓⲗⲃⲓ|ⲛ̄ⲕⲓ ⲛⲉⲓ
ⲧⲁⲟⲁ ⲡⲥⲁϫⲁ ⲛⲉⲓ ⲗⲓⲡⲱⲛ ϩⲉⲓⲧ ⲁⲑⲁⲣⲓ ⲛⲛⲁⲩ ϩⲉⲥⲁϩⲛⲧ ⲗⲓ-
ⲡⲱⲛ|ⲁ̄ⲓ̈ⲁⲓ ⲡⲗⲱⲣⲱⲥ ⲙⲡⲛⲟⲩⲧⲓ ⲙⲉⲛⲉⲕ ϫⲉⲡⲙⲉ ⲛⲱⲁⲗⲉ|ⲡⲛⲟⲩⲧⲓ ⲙⲉⲛⲉⲕ ⲧⲁϩⲙⲉⲧ ⲉⲗⲗⲃ
ⲩⲁⲡⲱⲧ| ⲁϩⲁ ⲁⲓⲉⲓ ϩⲁⲃⲁⲗ ⲙⲁⲕ ϫⲉⲁⲛⲟⲉⲱϫⲁ ⲙⲉⲛⲡⲉⲛⲁⲗⲗⲟⲩ ⲡ̄ⲩⲁⲙⲧ ⲁϩⲁ ϩⲉⲓ ⲧⲓⲱϩ ⲫ-
ⲱⲃ ⲉⲃⲗⲉⲙⲗⲱⲙ ⲗⲓⲡⲱⲛ|ⲉⲗ̄ ⲡⲁϫⲁⲑⲱⲛ ⲧⲁⲙⲁⲛ ⲉⲡⲉⲕⲓⲱϩ ⲉⲃⲁⲗ ϩⲉⲡⲉⲕⲉϩⲱⲃ|ϩⲓⲧⲉⲛⲉⲓ-
ⲥⲉⲓ ⲑⲓⲣⲏⲛⲉⲕ (sic) ⲟⲩϫⲉⲓ ϩⲉⲡϫⲁⲓⲥ +|ⲁⲩⲱ ⲧⲓⲡⲣⲱⲥⲕⲩⲛⲓ ⲙⲡⲩⲡⲱⲡⲱⲧⲓⲱⲛ ⲛⲉⲕⲟⲩⲉⲣⲏⲧⲓ ⲙ-
ⲡ|ⲉⲕⲕⲉ ⲡⲁϩⲱⲃ ⲉⲃⲁⲗ ⲗⲁⲟⲩϣ ⲛⲉⲕ ⲛ̄ϩⲕⲧⲁ ⲡ̄ⲡⲁⲓ ⲙⲁⲛ ⲁⲓⲉⲩ|ⲓ ⲡⲛⲟⲩⲧⲓ ⲙⲉⲛⲉⲕ ⲙⲁⲛ ⲁⲛⲁⲛ
ϩⲉⲗⲉⲃⲉⲗ ⲛⲁⲃⲓ ⲗⲱⲙⲓ|ⲗⲟⲓⲡⲱⲛ ⲡⲁⲓⲱⲧ ⲉⲧⲟⲩⲉⲃ ⲥⲉⲃ ⲓⲏⲧ ⲉⲃⲁⲗ ⲉⲡⲙⲉ ⲉⲕⲟⲩ|ⲉⲱ ⲧⲁⲡⲱⲧ ⲉⲗ-
ⲁⲃ ⲧⲁⲡⲱⲧ ⲙⲁⲛ ⲙ̄ⲉ̄ ⲗⲁⲡⲥ ⲉϥⲱⲃ ⲱⲁⲛ|ⲕⲉⲗⲉⲩⲉⲓ ⲛⲉⲓ ⲑⲓⲣⲏⲛⲓ ⲛⲏⲕ ⲟⲩϫⲉⲓ ϩⲙⲡ̄ⲟ̄ⲥ̄ +

verso

ϯ ⲥ̄ⲩ̄ ⲧⲉⲓⲥ ⲡⲁϫⲁⲓⲥ ⲓ̄ⲱ̄ (ornament) ⲁⲣⲓⲁ ⲁⲙⲏ̄ ϩⲓⲧⲉⲛ|ⲃⲉⲗⲓⲁⲙⲓⲛ

115.

ϩⲉⲙⲡⲗⲉⲛ ⲉⲡⲛⲟⲩⲧⲓ ⲩⲁⲣⲡ ⲉϩⲟⲃⲓ [ⲛ̄]ⲓ̈|ⲃⲓ ⲁⲛⲁⲕⲧⲉ ⲥⲟⲩⲏϩⲁ ⲉⲓⲥϩⲉⲓ ⲉ̄[ⲓ̈]ⲧⲁ|ⲙⲁ ⲙⲁⲕ ϫⲉⲡϩⲁ-
ⲟⲩ ⲧⲁⲉ̈ⲓ̈ ⲉ̄ⲓⲭ̄.|ⲁⲉⲓ ϫⲉⲧⲁ [erased] ϩ̄ⲱⲕ ϩⲉⲧⲉⲛ̄ⲟⲩ|ⲁ̄ⲗⲗⲁ ⲡ̄ [erased] ⲉⲧⲁⲃⲓ ϫⲱⲓ ⲁⲗ|ⲗⲁ ϩⲁⲕⲕⲉ ϩⲛⲏⲓ
5
ⲡⲉⲗⲗ ⲁⲡⲱⲗⲓ|ⲁϩⲁ ⲙⲁⲁⲃⲣⲁϩⲁⲙ ⲡⲱⲧ ⲉⲃⲱϩⲉⲗ|ⲡⲉⲃⲗⲱⲕⲉⲥ ⲡⲱⲧ ⲛⲉⲕ ⲙⲉⲛⲉⲃ|ⲉⲓ ⲧⲁⲗⲡⲁϩⲁ
ⲁⲃ ⲗⲟⲩⲕⲱⲧⲥⲓ ϩⲟⲛ|ⲙⲉⲛⲧⲟⲩϩⲏⲩ ⲁϩⲁ ⲁⲡⲉⲥⲁϥ ⲧⲓ ⲁ̄ϩ̄.. |ϩⲟⲛ
10
ⲡⲁⲃⲓⲗⲱⲛ ⲙⲁⲃⲧⲁϩⲁ ⲕⲉ|ⲟⲩⲉⲓ ⲉⲗⲁⲛ ⲧⲉⲓⲥ ⲛⲉⲃ ⲡⲉⲧⲱⲁⲃ|ⲧⲁϩⲁⲃ ϩⲉⲧⲉⲓ ϩⲛⲧⲓ ⲟⲩⲗⲟⲩⲕⲱ̄|ⲥⲓ
15
ⲃⲁⲗ ⲧⲉⲓⲥ ⲙⲁⲃⲣⲁϩⲁⲙ ϩⲁⲡⲱⲓ̈|ⲱⲁⲗⲩ ⲁϩⲁ ⲁϣⲕⲏ ⲙⲉⲡⲉⲃⲗⲙⲉⲙⲁ ⲧⲓⲱⲓⲛⲓ ⲉⲗⲁⲕ ⲕⲁⲗⲱⲥ|ⲟⲩ-
ϫⲉⲓ ϩⲡⲟⲥ

https://coptic-treasures.com/

ⲁϯⲟⲩ ⲙⲉⲛ ⲉⲟⲃ ⲛⲓⲃⲓ ⲧⲓϣⲓⲛⲓ ⲉⲗⲁⲧⲉⲛ ⲁⲛⲁⲭⲧⲉ ⲧⲓⲉⲗ|ⲡⲉⲧⲛⲉⲙⲛⲟⲩⲏ ⲁϥⲱ ⲧⲁⲧⲉⲛ ⲧⲉ-
ⲡⲟⲩⲧⲁⲥⲓ ⲉⲡⲁⲟⲃ| ⲉⲛ ⲁ̈ⲧⲁ[ⲟⲩ]ⲁ ϣⲁⲙⲓⲧⲧⲓ ⲛⲟⲗⲟⲕⲟⲧⲥⲓ ⲙⲉ̈ⲓⲗⲓ ⲁϥⲛⲕⲟ̈ⲥⲧⲁⲧⲉ| ⲭⲉⲧⲁ-
ⲛⲉⲕⲁⲛⲭⲱⲙⲉ ⲉⲧⲉϩⲓϣ ⲙⲡⲁ̈ⲭⲓ ⲛⲁⲣⲭⲉⲟⲛ ⲕⲁⲧⲁ|ⲣⲓⲟⲛ ⲁⲩⲱ ⲡⲉⲧⲛⲉϩⲱ ⲧⲏⲛⲟⲩⲁ ⲛⲁ̈
ⲥⲉ̈ⲓⲡⲉ ⲙⲉⲃⲥⲓⲉⲛⲓ| ⲙⲁ̈ⲓ ⲁⲛⲉⲩ ⲅⲁⲣ ⲉ̈ⲓ ⲕⲁⲓⲟⲗⲟⲓ̈ⲕⲟⲧⲥⲓ ⲥⲛⲟⲩⲧⲓ ⲁⲕⲟⲥⲙⲁ ⲛⲓⲧⲟⲩ|ⲭⲓⲧⲟⲩ
ⲧⲓ ⲁⲛⲁⲭⲏ ⲉⲃⲁⲗ ⲉⲛⲉⲕⲁⲛⲭⲟⲙⲉ ⲁⲩⲟⲡⲉ| ⲡⲁⲣⲉ ⲕⲉϣⲛⲁ ⲁⲩⲱⲡⲓ ⲉⲥⲁⲕⲟⲩⲥⲁ ⲁⲗⲉⲕⲉ ⲛⲁϩ
ⲙⲱⲥ| ⲉⲣⲁⲓ ⲛⲁⲭⲓ ⲙⲁⲗⲧⲓ ⲛⲟⲩⲡⲉⲩⲓ ⲛⲟⲗⲟⲕⲟⲧⲥⲓ ⲅⲓⲟⲣⲅ ⲙⲟⲩⲓ̈ ⲙⲁ|ⲗⲉⲃⲛⲓⲧⲟⲩ ⲡⲟⲗ ⲧⲟⲩⲥⲓⲉ
ϩⲟ
ⲧⲉⲓⲥ ⲉⲡⲁⲙⲉⲗⲏⲧ ⲉ̣ⲛⲓ(ornament)ⲟⲧ ⲙⲏⲛⲁ ⲓⲧⲉ ⲥⲉⲣⲅ ⲡⲉϣⲏ̣ⲗ ⲛ̣[

ⲡⲗⲉ ⲉⲡⲛⲟⲩⲧⲓ ⲧⲓϣⲓⲛⲓ ⲛⲓⲙⲁ̈ⲓ ⲉⲗⲁⲧⲉⲛ ⲧⲏⲣⲏⲛⲏ ⲛⲉⲧⲉⲛ +

117.

ⲓⲏⲥ]ⲟⲩⲥ ⲛ̄ⲁⲩⲉ: ⲛⲉⲕⲣⲓⲧⲏⲥ
]ⲛ̄ⲃⲁⲥⲉⲗⲓⲁ: ⲁⲩⲱ ⲧⲙⲉϩ
ⲛ̄ⲃⲁⲥⲉⲗⲓ]ⲁ: ⲙ̄ⲡⲁⲣⲁⲗⲉⲡⲟⲙⲉ
ⲁϣⲱ ⲡⲓϣⲟⲣⲡ ⲛⲉⲥⲁϣⲁ· ⲙ̄ⲛ̄ⲡⲙⲉ̈ϩ
5] ⲙ̄ⲛ̄ⲯⲁⲗⲧⲏⲣⲓⲟⲛ· ⲙ̄ⲛ̄ⲛ̄ⲡⲁⲣ
] ⲙ̄ⲛ̄ⲡⲭⲱ ⲛ̄ⲛ̄ϫⲱ: ⲡⲙ̄ⲛ̄ⲧⲥⲛⲟ
ⲛⲉϩⲁ̈ⲓⲁⲥ: ⲙ̄ⲛ̄ⲉⲣⲏⲙⲓⲁⲥ ⲃⲁϩⲟⲩϫ
] ⲛ̄ⲛ̄ⲉⲓⲧⲟⲗⲟⲛ ⲉⲩϩⲓⲟⲩϫⲱⲙⲉ ⲛ̄
]: ⲛⲁ̈ⲓⲛⲉ ⲡϫⲟⲩⲧⲉⲛⲟⲟⲩⲥ
10 ⲁⲓⲁⲑⲏ]ⲕⲏ: ϯ

118.

ϯⲑⲁⲗⲓⲥ ⲛ̄ϣⲟ
ⲟⲩⲕⲁϊ̈ ⲙ̄ⲁⲃ ⲛ̄ϣⲟⲡ
ⲥⲁϣϥ̄ ⲟⲩⲕⲁϊ̈ ⲛ̄ⲃⲱⲣⲉ̄
ⲑⲁⲗⲓⲥ ⲛ̄ϣⲟ̄ ϫⲟⲩⲧ̄ⲁ-
5 ⲥⲉ ⲛ̄ϣⲟⲡ ⲙ̄ⲛ̄ⲕⲱⲧϥ
ⲥⲟⲟⲩ ⲛ̄ⲟⲩⲕⲁϊ̈ ⲛ̄ⲃⲱⲣⲉ
ϣⲁ̄ⲧⲉⲗⲁ̄ ϥ̄ⲧⲟⲟⲩ̄ ⲛ
ϣⲟⲡ ⲙ̄ⲛ̄ⲥⲛⲁⲩ ⲙ̄ⲡⲟ̄
ⲣ̄ⲕ ⲕ̄ⲉϥⲧⲟⲟⲩ ⲙ̄ⲛ
10 ⲁⲓⲟ̄ⲩ̄ ⲟⲩⲕⲁϊ̈ ⲙ̄ⲡⲟ̄ⲣⲕ
ⲙ̄ⲛ̄ⲩⲧⲟⲟⲩ̄ ⲛ̄ϣⲟⲡ
ⲙ̄ⲛ̄ⲥⲛⲁⲩ ⲛ̄ϣⲟⲡ ⲙ̄

ⲡⲟ̄ⲣⲕ ⲙ̄ⲛ̄ⲕⲉϥⲧⲟⲟⲩ
ⲛ̄ⲥⲱϫⲉ̄ ⲗⲁ̄ⲃⲓⲧⲟⲩ
15 ⲙ̄ⲛ̄ⲥⲛⲟⲟⲩ̄ⲥ̄ ⲛ̄ϣⲁⲡ̄
ⲛ̄ⲃⲱⲣⲉ̄ ϫⲟⲩⲧ̄ⲁϥⲧⲉ
ⲛ̄ϣⲓⲉ
verso ⲓ̄-ⲭⲩⲗⲙⲉ
ⲥⲟⲟⲩ ⲛ̄ϣⲟⲡ ⲛ̄
?ⲡⲟ.? ⲃⲱⲣⲉ ⲯⲓⲥ̄ ⲙ̄ⲛ
21 ⲡⲕⲱⲧϥ
ⲡϫⲟ.ⲯⲁⲛⲟ
ⲡⲃⲟⲗ ϫⲱ ⲡⲣⲟⲧⲱⲙⲏⲛ̄
ⲙ̄ⲡϣⲟ ϫⲟⲓⲫⲉⲓⲟ̄ⲓ
ⲁⲛⲟⲕ ⲕⲁⲙⲟⲩⲗ ⲉ̣ⲗⲩ

119.

ϯⲡⲗⲟⲅⲟⲥ ⲛ̄ⲛ̄ⲥ̄ⲕⲏⲩⲉ
ⲟⲩϩⲟ̈ⲓⲧⲉ ⲛ̄ⲕⲱⲕⲏⲥ
ⲉⲥϫⲓ̈ ϫⲉⲣⲓ̈ⲥ ⲥⲛⲁⲩ ⲛ̄ⲧⲉⲣ
ϩⲁⲣⲟⲥ ⲛⲁϫⲁϫⲱ
5 + ⲥⲛⲧⲉ ⲛ̄ϩⲟ̈ⲓⲧⲉ ⲛ̄ⲥϩⲓⲙⲉ
ⲟⲩⲕⲱⲕⲏⲥ ⲙⲛⲟⲩⲃⲣⲏⲉ̈ⲓ
ⲛⲉ ϩⲁⲥⲛⲁⲩ ⲛ̄ⲧⲉⲣ ⲛⲁⲓ ⲥⲉⲛⲁ
ⲣⲙⲧⲥⲁⲩϩⲥ +
ⲧϩⲟ̈ⲓⲧⲉ ⲛ̄ⲉϩⲟⲟⲩⲧ ⲙ̄ⲛ̄ⲧⲗⲱⲧⲏϫ
10 ⲛⲉϩⲟⲟⲩⲧ ⲛⲁⲫⲏⲩ ϩⲁⲟⲩⲧⲉⲣ
ⲥⲛⲁⲩ ⲛ̄ⲕⲁⲗⲕⲓ̈ⲗ ⲛ̄ϩⲟⲙⲛ̄ⲧ
ϩⲁⲟⲩⲧⲉⲣ ⲟⲩϩⲟ̈ⲓⲧⲉ ⲛ̄ⲕⲟⲕⲏⲥ
ⲉⲥϫⲓ ϫⲉⲣⲓⲥ ϩⲁⲕⲉⲧⲉⲣ + ⲥⲁⲩ ⲛ̄ⲗⲓⲕⲏⲉ
ⲟⲩⲁⲕⲟⲗⲧⲉ ⲛϫⲓ̈ ⲧⲁⲡⲓⲛⲏⲣⲉ ⲛ̄ⲁⲁⲩⲉⲓⲁ ⲛ̄
15 ϩⲁⲧⲁⲡⲏ ⲉⲥⲟⲩⲏϩ ϩⲁⲟⲩⲡⲏⲓ̈ⲛ̄ⲧⲉⲣ
ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲓ̈ⲧⲁⲁⲩ ⲛⲏ ϩⲁⲛⲉ
ϩⲱ ⲙⲉⲣⲟⲥ ⲛ̄ⲧⲁⲡϯⲛⲉ ⲧⲁⲁⲩ ⲛⲏ

ⲛ̄ⲧⲱ ⲉⲧⲱ ⲛ̄ⲡⲉⲩϫⲟⲉⲓⲥ ⲛⲧⲉϫⲓ
ⲙⲏⲥⲉ ϩⲁϩⲟⲟⲩ ⲛ̄ⲧⲉⲣ ⲡⲉⲩϫⲟ
20 ⲉⲓⲥ ⲉⲣϣⲁⲛⲛⲉⲩⲛⲏⲡ ⲉ̈ⲓ
ⲛ̄ⲉϣⲓⲛⲉ ⲛ̄ⲥⲱⲟⲩ ϫⲉ
ⲉⲩⲛⲁⲥⲁⲧⲟⲩ
ⲛⲥⲉϫⲟⲟⲩ
ϫⲉⲟⲩⲛ̄ⲧ
25 ?
verso ⲕⲉⲉⲛⲏϫⲉⲣⲱⲛ ⲛ̄ⲧⲟⲧⲉ
ⲉ̄ⲧⲉ̄ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ
ⲛⲁⲙⲱϥ ⲙ̄ⲛ̄ⲛⲉⲩ
ⲉⲣⲏⲩ
ⲑⲉⲱⲧⲟⲣⲟⲥ ⲛ̄ⲓⲱⲥⲏⲫ
ⲥⲟⲗⲱⲙⲱⲛ ⲙⲙⲱⲩⲥⲏⲥ
ϯⲱ ⲙⲙⲁⲣⲧⲩⲣⲱ
ⲡⲁⲡⲛⲟⲩⲧⲉ ⲛ̄ⲡⲁⲩⲗⲟⲥ
ϯⲱ ⲙⲙⲁⲣⲧⲩⲣⲱ

120.

ϯϫ ϩⲙⲡⲣⲁⲛ ⲙ̄ⲡⲉⲓⲱⲧ ⲙ̄ⲛ
ⲡϣⲏⲣⲉ ⲙ̄ⲛ̄ⲡⲛ̄ⲁ ⲁⲓⲧⲟⲩⲁⲃ
ⲁ̄ⲛⲟⲕ ⲁ̄ⲗⲉ̄ⲝⲁⲛⲇⲣⲟ̄ⲥ ⲡⲉⲓ̈ⲉ̄ⲗⲁϫϩ̄ⲧⲟⲥ ⲙ̄.
ⲙ̄ⲟⲛⲟϫⲟ̄ⲥ ⲉ̄ⲓⲥϩ̄ⲓ̈ ⲛ̄ⲛ̄ⲓ̈ⲥⲕⲏⲩⲉ̄ ⲛ̄ⲧⲁⲓ
5 ϫⲟⲟⲩ ⲉⲃⲟⲗ ⲉ̄ⲧⲉ̄ⲛⲉ̄ⲓⲛ̄ⲉ̄ ⲥⲛⲁⲩ ⲛ̄ϩⲟⲗⲟⲕⲟⲧⲥ
ⲛ̄ⲁⲉ̄ⲧⲕ ⲙ̄ⲛ̄ⲟ̄ⲩ̄ⲡ̄ⲛϣⲉ ⲛ̄ⲛⲟⲩ̄ⲃ ⲙ̄ⲛ̄ⲟ̄ⲩ̄ⲧ̄ⲣ
ⲙ̄ⲛ̄ⲥ̄ⲉ ⲛ̄ⲛⲟⲩ̄ⲃ ⲙ̄ⲛ̄ⲟ̄ⲩ̄ⲧ̄ⲣ̄ⲙ̄ⲛ̄ⲥ̄ⲉ ⲛ̄ϩⲃⲟⲥ
ⲙ̄ⲛ̄ⲥⲛⲁⲩ ⲛ̄ⲧ̄ⲣ̄ⲙ̄ⲛ̄ⲥ̄ⲉ ⲛ̄ⲛⲱϩ ⲛ̄ⲃ̄ⲱ̄
ⲙ̄ⲛ̄ⲟ̄ⲩ̄ⲧ̄ⲣ̄ⲙ̄ⲛ̄ⲥ̄ⲉ ⲛ̄ⲛⲱϩ ⲛ̄ⲃ̄ⲗⲟ̄ⲃ̄ ⲙ̄ⲛⲟⲩ
10 ⲡⲛ̄ϣ̄ ⲧ̄ⲣ̄ⲙ̄ⲛ̄ⲥ̄ⲉ ⲙ̄ⲡⲓⲡⲉ̄ⲓⲣ ⲡ̄ⲣ̄..
ⲙ̄ⲛ̄ⲥⲛⲏⲧⲉ ⲛ̄ⲗⲁⲕⲓⲛⲉ ⲛ̄ⲛⲏⲣⲡ̄ ⲛ̄
ϣⲟⲙⲡⲧ̄ ⲛ̄ϫⲛⲟϥ ⲁ̄ⲧⲟⲩⲉⲓⲉ
ⲧⲟⲩⲓⲉ ⲙ̄ⲛⲟⲩⲅⲉⲣⲁⲧ[ⲥⲉ]
ⲛ̄ⲁ̄.ϣ̄ϣ̄.ⲙ̄ⲛⲟⲩ

verso ⲅⲉⲣⲁⲧⲥⲉ̄ ⲛ̄ⲃ̄ⲛ̄ⲛ̄ⲉ̄ ⲙ̄ⲛ̄ 15
[ϥ]ⲧⲟⲟⲩ ⲛ̄ϩⲏⲥⲧ̄ⲣ̄ⲉ̄ ⲛ̄ⲛⲏϩ ⲙ̄ⲛⲟ̄ⲩ̄.
ⲣ̄ⲧ̄ⲟ̄ⲃ̄ ⲛ̄ⲥⲟⲩⲟ̄ ϫⲓ̈ⲛⲉⲕ̄ⲩ ⲁⲕⲧ̄ⲓ̄ⲩ
ⲛ̄ⲃⲏⲕⲉ̄ ⲛⲟⲩ̄ⲧ̄ ⲙⲛ̄..ⲃ̄ ⲛ̄ⲧⲏⲕ
ϩ̄ⲓⲡⲁⲉⲓⲧ̄ ϣ̄ⲉⲛⲟⲩⲧⲉ ⲙ̄ⲛ̄ⲟ̄ⲩ̄ⲧ̄ⲉ̄ⲣ̄ⲁ
ⲧ̄ⲥⲉ ⲛ̄ⲥⲓⲡⲡⲟ̄ⲩ̄.... ⲛ̄ⲧ̄ⲱⲧ̄ ϩⲁ 20
ⲣⲟⲃ̄ ϩ̄ⲓⲡⲁⲉⲓⲧ̄ ϣ̄ⲏⲛⲟⲩⲧⲉ ⲁ̄ⲙⲟ̄ⲩ̄
ⲁϩⲟ̄ⲩ̄ ⲛⲁⲛ̄ ϩⲁⲧⲡⲁϩ̄ⲕ̄ ⲙ̄ⲡⲁϩⲣⲱⲙⲟ
ⲩⲗ̄ ⲙ̄ⲡⲧ̄ ⲛ̄ⲣ̄ⲧ̄ⲟ̄ⲃ̄ ⲛ̄ⲉⲓⲱⲧ̄ ⲙ̄ⲛ̄ϥ̄ⲟ̄ⲩ̄
ⲛ̄ⲣ̄ⲧ̄ⲟ̄ⲃ̄ ⲛ̄ⲥⲟⲩⲟ̄ ⲙ̄ⲛ̄ⲟⲩϣ̄ⲱ̄ⲗ̄ ⲙ̄ⲥ̄ⲓⲙ ⲙ̄ⲛ̄
ⲟⲩⲣ̄ⲧ̄ⲟ̄ⲃ̄ ⲛ̄ϫ̄ⲁ̄ϥ̄ⲕ̄ⲁ̄ϥ̄ ⲛⲉⲓ̈ ⲧⲏⲣⲟⲩ̄ 25
ⲛ̄ⲧ̄ⲁⲩϫ̄ⲟ ⲉⲃⲟⲗ ϩ̄ⲛ̄ⲑⲏⲛⲏⲧⲉ ⲛ̄
ⲁ̄ⲡⲁ ⲇ̄ⲁⲛⲓ̈ⲏⲗ

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21.

+ ϫⲛⲓⲡⲧⲟⲩ ⲛⲧⲕⲁⲉ ⲕⲁⲗⲃⲁ
ⲉϩⲏⲧ ⲉⲡⲉⲓⲟⲉ ⲡⲕⲁⲗⲩⲭⲓ ⲥⲧⲏ ⲉⲣⲟ

α	η	ϫⲛⲓⲡⲧⲟⲩ ⲙⲡⲉⲓⲟⲉ ⲙⲡⲕⲁⲗ
β		ϫⲉ ⲉϩⲏⲧ
γ		
δ		α
ε		β
ϛ		γ
ζ		ϫⲛⲡⲁⲉⲛⲉ ⲉϩⲏⲧ
		α δ κ θ
		β ε κα ι
		γ ϛ κβ ια
		ζ κγ ιβ
		[η] κδ ιγ
		κε ιδ

verso

μ ϭⲟⲩⲁⲓ ϭⲉⲛⲁⲣ
ⲓ̈ ⲡⲣⲁⲧ ϭⲉⲛⲉⲧ
β ⲕⲟϭⲙ̄ ⲛⲙⲁⲓ
α ⲗⲟⲅⲓⲟ̄ ⲧⲁ.ⲟ̄
ϛ ⲃⲓⲕ̄ⲓ ⲙⲉⲩⲥ
ζ ⲁⲑⲁⲩ̄ ⲡⲁⲩ̄
η ⲕⲟⲗⲗⲟ̄ ⲕⲟⲩⲟ̄
ε ⲡⲁ. ⲕⲩⲣⲓⲁⲕ̄
θ ⲕⲟⲙⲉⲥ ϫⲁⲓⲗ
ι ϭⲉⲱⲣⲅⲉ ⲱⲣⲟ̄ⲓ
ⲣⲱⲙⲟⲙ

22.

ⲟⲩⲁ ?
ϕⲩⲃⲓⲣ [..] ⲟⲩϫⲱ ⲛ̄ϩⲟ[ⲙⲛⲧ
ⲡⲟⲧⲏⲣⲟⲡ]ⲣⲏⲧⲏⲥ·ⲟⲩ...ⲛ
·ⲉϩ[..]ⲕⲁⲧⲟⲥ·ⲟⲩⲛ..ⲉ̈ⲣⲟ
ⲡⲉ[..]+ ⲟⲩⲕⲁⲗⲕⲓⲗ sic ⲟⲩⲕⲟⲩ!
..ⲟⲩ..ⲁ+ ⲟⲩⲕⲁⲗⲕⲓⲗ ⲟ ⲛⲟ.
..]ⲕ̄ⲛ̄ϩⲟⲩ ⲟⲩϫⲱ ⲛϩⲁⲙ
[ⲛ̄ⲧ] ⲟⲩⲕⲁⲩⲕ̄ⲩ̄ⲱ ⲟⲩⲕ̄ⲛ̄ϩⲟⲩ ⲛ̣.
·]ϩ̄ⲃ̄ⲥ + ⲟⲩⲙ̣ⲟⲓⲟⲕ̄ⲣ̄ⲙ̄ⲣⲟⲩ
..]ⲉⲟⲩⲧⲏⲛⲧ̄ⲱ ⲟⲩⲛⲟ.
ϩ[ⲁ]ⲙⲛ̄ⲧ̄ ⲟⲩ!]
]ⲉ̈ϩϩⲁ[
ⲛⲓⲟ]ⲕ̣ⲁⲧⲟⲟⲧ.[
]ⲣ̣ⲟⲛⲓⲱ.[

123.

ⲡ]ⲥⲁⲛⲛⲱϩ ⲇⲓ/[
ⲡⲥⲁⲛⲃⲏⲥⲉ ⲇⲓ/[
ⲡⲉⲧⲣⲉ ⲇⲓ/ ⲁ̄
ⲡⲇⲓⲁⲕ ⲇⲓ/ γ̄
5 ⲙⲁⲑⲑⲓⲟⲥ ⲁⲓⲡⲗⲟⲩⲛ ⲣ̄
ⲉⲗⲓⲥⲁⲓⲟⲥ ⲕⲏⲥⲉ ⲇⲓ/ ⲁ̄
ⲓ̈ⲁⲕⲱⲃ ⲛ̄ⲧⲃⲏϩⲉ ⲃ̄
ⲡϫⲟⲩⲓ̈ ⲥⲛ̄ⲧⲉ ⲛ̄ⲁⲓⲡⲗⲉ
ⲥⲁⲙⲟⲩⲏⲗ ⲙ̄ⲡ̄ⲛⲉⲩϣⲏⲣⲉ ⲙ̄ⲛ̄ⲛ̄
10 ⲛ̄ϣⲏⲣⲉ ⲛ̄ϣⲉⲛⲛⲓⲗ ⲥ̄ⲛ̄ⲧⲉ ⲛ̄ⲁⲓⲡⲗⲉ
ⲡⲁⲣⲓ ⲟⲩⲁⲓⲡⲗⲉ ⲙⲱⲩⲥⲏⲥ ⲙ̄ⲡ̄ⲡⲩϣⲏⲣⲉ
ⲥ̄ⲛ̄ⲧⲉ ⲛ̄ⲁⲓⲡⲗⲉ ⲥⲟⲗⲟⲙⲱⲛ ⲟⲩⲁⲓⲡⲗⲉ
[ⲟⲩⲉ]ⲛⲁⲩ̄ⲣ̄ ⲙ̄ⲛ̄ⲛⲉⲩϣⲏⲣⲉ ⲁⲓⲡⲗⲉ[
[ϩ]ⲏⲗⲓⲁⲥ ⲟⲩⲁⲓⲡⲗⲉ
15 ϫⲁϫⲁⲣⲓ[ⲁⲥ

124.

+ ⲛ̣ⲉⲥⲕⲏⲩⲉ ⲉϣⲁⲓⲁⲁⲩ
ⲉⲙⲁⲧⲟ̈ⲓ ϣⲙⲟⲩⲛ ⲛ̄ⲣⲧⲟⲃ
ⲛ̄ⲥⲟⲩⲟ ⲉⲛⲁⲛⲟⲩⲟⲩ ⲥⲁϣⲩⲉⲙ
ⲙⲁⲁϫⲉ ⲛ̄ⲥⲓⲙⲥⲓⲙ ⲟⲩⲁ̈ⲓⲡⲉ
5 ⲛ̄[ⲟ]ⲟⲩϫ ⲟⲩⲙ̄ⲛ̄ⲧ ⲡ̄ⲟⲁⲣⲙ̄ⲥ
ⲙⲛ̄[ⲧ]ⲁⲥⲉ ⲛ̄ϫⲏⲛⲥⲉ ⲛ̄ϩⲣⲉ
ⲉ̣ⲡⲕⲁϩ ⲙ̄ⲡⲟⲩ
ⲙ[ⲁ]ⲁϫⲉ ⲛ̄
ⲥⲓⲙⲥⲓⲙ
10 ϥⲧⲟⲉ

2- illegible lines

vo. ⲙⲁϫⲉ ⲛ̄ⲥⲟⲩⲟ ⲛ̄.ϕ̣
ⲉⲗ̣ⲱ̣ ⲛ̄ⲧⲁ̈ⲓⲧⲁ[ⲁ]ⲩ ⲛ̣.
15 ⲉ̈ϫⲱϥ ⲉⲧⲉⲃⲣⲓⲥⲱϣⲉ ⲛ̣.
ⲃⲛⲛⲉ ⲉϣⲩⲟⲩⲟⲙⲟⲩ ...
ⲕⲟⲩⲕ ⲙ̄ⲡⲧⲁϥⲧⲉ ⲛ̄ⲉ̣ⲗ.
ⲙ̄ⲙⲁ̈ⲓⲣⲉ ⲛ̄ⲟⲩⲟⲧⲉ ⲙ̄ⲡ
ⲥ.ϩⲓⲟⲩⲟⲧⲉ ⲛ̄
20 ⲱⲙ ⲉⲧⲉ!
ⲁ ⲙ̄ⲡⲧⲟ!
ⲙ̄ⲛ̄ⲗ.
on edge [.]ⲛⲏⲩ ⲟⲩⲃ̣ⲙⲟⲩⲗ ⲛ̄
ⲧⲱϩ ⲟⲩⲣ̣ⲟⲙ̣ⲧϩⲉⲛⲥ
25 ⲛ̄ϩ ?

125.

ϩⲁⲛ̄ⲗⲁϣⲛⲛⲟⲩ ⲛ̄̊ α
ϩⲁⲙⲁⲝ̄ ⲡⲱⲛ ⲛ̄ⲇⲁⲛⲓⲏⲗ ⲛ̄̊ β
ⲙ̄ⲡⲉⲧⲣⲟ̣ⲥ
ϣⲁⲁⲣ ⲛ̄ⲉⲥⲟⲟⲩ ⲛ̄̊ ϛ
5 ϩⲉⲗⲉⲥⲁⲓⲟⲥ ⲛ̄̊ ζ
ⲡⲟⲥⲉ ⲛ̄ⲥⲁⲣⲁ ⲛ̄ⲥⲏⲑ ⲕⲉⲣ, ιβ
ⲡⲱⲛ ⲙ̄ⲙⲁⲉⲙⲁⲕ ⲟⲩⲧⲣⲏ,
ⲛ̄ⲁⲧⲙⲏⲥⲉ
ⲡⲁⲛⲟⲃϩⲉ ⲛ̄ⲥⲣⲁϩⲙⲉ [

126.

ⲉⲗⲓⲥⲁⲓ[ⲟⲥ] ϛ
ⲡ̄ⲣ̄ⲉⲥϩⲃⲱⲛ̄ α
ϩⲁⲑⲏⲛⲉ ⲛ̄ϩⲃⲟⲟⲥ·
ⲡⲱ̣..ϩⲏⲛⲉ · ⲅ
5 ⲥⲉⲩⲏⲣⲁ ϩⲁⲑⲏⲛⲉ ⲙ̄ⲛ̄ⲟⲩⲛ̄
+ ⲧⲁⲁⲥ ⲙ̄ⲡⲡⲣ̄ⲉ ⲓ̈ⲱⲃ + ϩⲓⲧ̄ⲛ̄ⲙⲁϩ
ⲕⲟⲥ ⲡⲉⲓ̈ⲉⲗⲁϫⲓⲥⲧⲟⲥ +
ⲡⲁⲡⲛⲟⲩⲧⲉ ⲛ
5 more ll. washed out

127.

] ⲛⲁⲛⲁⲛⲓⲁⲥ ⲉⲧⲉⲛⲁⲓⲛⲉ
ⲁ]ⲅⲏⲛⲧ ϥⲧⲟⲟⲉⲓ ⲛⲕⲟⲩⲛϫ̄ sic ⲉ̣[ⲛ]
ⲛ]ⲁⲕⲁⲛⲉ ⲛⲃⲁⲣⲟⲧ
]ⲙⲟⲟ̄ⲩ ⲟⲩⲕⲁ̈ⲇⲟⲥ ⲃⲁⲣⲟ̄ⲣ sic
5 ⲃ̣ⲁ]ⲣⲟⲧ + ⲁⲛⲟⲕ ⲫⲓⲗⲱⲑⲓⲟⲥ
ⲙⲛⲧ̄ⲣ]ⲉ ⲁⲛⲟⲕ ⲉⲡⲉⲫⲁⲛⲓⲟⲥ
] ⲁⲛⲟⲕ ⲕⲱⲗⲑⲉ
ⲇⲓⲁⲕⲟ̄]ⲛⲟⲥ ⲛⲫⲁⲅⲓⲟⲥ ⲅⲉⲟⲣ
ⲧ̄ⲓⲣⲛⲟⲥⲓⲥ ⲛⲧⲁⲃⲓϫ
10]+

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128.

+ πιωϩι ⲛⲃⲉⲗⲗⲁⲃⲟⲕ ⲟⲩⲧⲓϩι
ⲱⲁⲓⲙ ⲉϩ ⲓ̅ⲃ̅ ⲛϫⲓⲥⲓ ϩⲓⲡⲓ
ⲓⲱϩι ⲛⲓϩϩⲛⲟⲩⲧⲓ · ⲡⲓⲓⲱ
ϩⲓ ⲛⲡⲣⲁⲙⲙⲓ ⲛⲡⲓⲣⲕⲁϩϩⲁ
ⲡⲉϣϩι ⲙⲁⲃ : ⲛⲕⲁⲛⲁⲡⲏ ⲛ
ⲓⲱϩι ⲛϭⲟⲗⲗ ⲛⲡⲓⲣⲕⲁϩϩⲁ
ⲕⲁⲛⲓⲱϩι ⲛⲡⲓⲥⲏⲧ ⲛⲡⲓⲁϩ
ⲕⲟⲩⲃⲓ ⲉⲧⲗⲁⲃ ⲉⲡⲓⲓⲱϩι ⲡⲓ
ⲏⲟⲩ ⲛⲕⲁⲙⲉ : ⲡⲉⲥⲡⲓⲣ ⲛⲉⲁ
ϩⲓⲫⲓⲥⲧⲓ : ⲛⲉⲕⲁⲛⲓ
ⲱϩι ⲛⲧⲉⲙⲩⲁⲛⲧⲓ

129.

+ ⲥⲩⲛ̅ ⲡⲁⲗⲙⲏⲗϫⲉ ⲥⲟⲩⲥⲓⲛⲛ̅ⲉ ⲩ̅ ⲕⲱⲥⲙⲁ
ⲙⲉⲁⲗ ⲩ̅ ⲟⲩⲉⲗⲓⲧ
ⲙⲉⲛⲉⲧ ⲩ̅ ⲙⲁⲣⲕⲟⲥ
ⲡⲁⲗⲙⲏⲗϫⲉ ϩⲱⲙⲓⲉ̅ ⲡⲣⲉⲩⲣⲟⲥⲓⲥ
ⲡⲁⲗⲙⲏⲗϫⲉ ϩⲁⲧⲓⲧ ⲡⲥⲁϫⲟ ⲩ̅ ⲡⲱⲉⲛ
ⲁⲡⲟⲩⲗⲁⲣⲁⲣ
ⲡⲁⲗⲙⲏⲗϫⲉ ⲩ̅ ⲁⲗⲏ ⲛⲧⲉⲡⲁϩⲙⲓ

130.

ⲗⲉⲓⲃ
ⲑⲉⲓⲁ
ⲡⲗⲟⲇⲡⲁⲣⲁⲇ
ⲅ
ⲑⲉⲓⲁ
ⲗⲉⲓⲃ
ⲡⲗⲟⲇ
[illegible]ⲧⲓⲗⲉⲅ
[illegible]ⲗⲏ

INDEXES

NAMES

f = father. m = mother. s = son. d = daughter.
bp = bishop. pr = priest. de = deacon. la = lashane.
pa = passim

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ⲅⲉⲱⲣⲅⲓⲟⲥ f ϩⲉⲃⲉⲇⲁⲓⲟⲥ [1 19 8
——— 39 5, 93 20, 116 9, 121 25
ⲅⲣⲁⲙⲙⲉ 20 4. [44 21
ⲅⲣⲏⲅⲟⲣⲓⲟⲥ saint ('theolog.')

ⲇⲁⲛⲓⲏⲗ s ⲁⲛⲑⲉⲣⲟⲥ 108 5
——— f ⲃⲓⲕⲧⲱⲣ 5 20
——— f ⲙⲁⲕ ? 125 2
——— 5 27, 69 11
ⲇⲁⲩⲓⲇ la 92 8
——— s ⲯⲁⲧⲉ 6 vo 16
——— s ϩⲁⲧⲁⲡⲏ 119 14
——— 73 5, 81 7, 93 24, 97 B 11
ⲇⲏⲙⲏⲧⲣⲓⲟⲥ f ⲡⲟⲩⲥ 7 10
ⲇⲓⲟⲥ la 26 23

ⲇⲓⲟⲥ s ⲕⲱⲥⲧⲟⲥ 5 35
——— s ⲙⲱⲩⲥⲏⲥ 5 33
ⲇⲓⲟⲥⲕⲟⲣⲟⲥ 35 12

ⲉⲗⲓⲥ(ⲥ)ⲁⲓⲟⲥ pr 67 4
——— 123 6, 125 5 (ϩⲉⲗ-), [1 126
ϩⲉⲗⲗⲏⲛ 4 1
ⲉⲗⲗⲱ 27 2. Cf ⲫⲗⲗⲟ.
ⲉⲛⲱϫ f ⲁⲁⲣⲱⲛ 31 11
——— f ⲥⲁⲙⲟⲩⲏⲗ 6 vo 18
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ f ⲁⲛⲇⲣⲉⲁⲥ 5 32
——— 6 vo 15, 10 17, 58 19, 24, 127 6
ⲉⲩⲗⲟⲅⲓⲟⲥ f ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ [86 11
Εὐσεβιος s. Μακαριος 36 a 11

ⲍⲁⲭⲁⲣⲓⲁ(ⲥ) comes 48 15
——— s ⲯⲩⲕⲏ 17 12
——— 5 pa, 6 2, 24 2, 63 17, 123 15
ⲍⲉⲃⲉⲇⲁⲓⲟⲥ s ⲅⲉⲱⲣⲅⲓⲟⲥ [8 19
——— (ⲥⲉⲃ.) 23 3

ⲏⲙ ? 111 7
ⲏⲗⲓⲁⲥ pr 70 3
——— s ⲓⲥⲁⲁⲕ 29 1, 9
——— s ? ⲡⲁⲣⲁ 17 7
——— 96 5, 101 1, 123 14
Ημαι f Κοσμα 121 18
ⲏⲣⲁⲉⲓ 5 11

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ⲁⲛⲁⲏⲗ 25 21
ⲁⲟⲗ? 128 6
ⲉⲕⲗⲁ 52 2, 94 1,14
ⲑⲉⲟⲇⲱⲣⲟⲥ s ⲓⲱⲥⲏⲫ 119 30
——— 6 2, vo 2, 80 16
ⲑⲉⲟⲫⲁⲛⲉ 48 1, 15
ⲓⲱⲙⲁⲥ 17 11, 69 13

ⲓⲁⲕⲱⲃ pr 61 11
——— s ⲓⲥⲁⲁⲕ 33 2
——— s ⲡⲉⲥⲛⲧⲉ 41 6
——— 6 2, 23 1, 58 25, 123 7
ⲓⲉⲣⲉⲙⲓⲁⲥ 26 24, 107 2
ⲓⲏⲥⲟⲩⲥ biblical 69 5
ⲓⲥⲁⲁⲕ bp 39 25
——— la 90 1
——— f ⲓⲁⲕⲱⲃ 33 3
——— f ⲓⲱⲁⲛⲛⲏⲥ 29 2
——— 7C, 106 7
ⲓⲱⲁⲛⲛⲁⲕⲓⲥ s ⲙⲁⲣⲧⲓⲛⲟⲥ [5 34
ⲓⲱ(ⲁ)ⲛⲛⲏⲥ bp 43 2
——— pr 41 10, 66 6, 69 11, 91 15
——— de 38 6
——— la 8 3, 9 1, 75 15
——— s ⲓⲥⲁⲁⲕ 29 1
——— 6 1, vo 1, 10 2?, 34 5, 45 17, 60 2,3, 64 15,16, 86 24, 103 15, 110 3
ⲓⲃ pr 126 6
——— 63 19
ⲓⲥⲏⲫ de 65 4, 99 9
——— s ⲛⲉ... 7A
——— f ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ 17 3
——— f ⲑⲉⲟⲇⲱⲣⲟⲥ 119 30
——— 30 7, 68 14, 96 1,4

ⲕⲁⲕⲱ 119 4
ⲕⲁⲗⲗⲓⲛⲓⲕⲟⲥ 91 16
ⲕⲁⲗⲉ f ⲙⲏⲛⲁ 33 7
ⲕⲁⲗⲗⲓⲛⲓⲕⲟⲥ 38 18
ⲕⲁⲙⲁⲩⲗ 118 25
ⲕⲁⲣⲓⲣⲉ v ⲕⲉⲣⲏ
ⲕⲁⲥⲙⲁⲩⲓ? 66 10
ⲕⲁⲧⲉⲣ 66 15
ⲕⲉⲣⲏ (var ⲕⲁⲣⲓⲣⲉ) 6 vo 2,5
ⲕⲗⲁⲩⲇⲓⲟⲥ s ⲡⲉϣⲟⲩⲓ 30 5
ⲕⲟⲗⲟⲩⲑⲟⲥ & vars s Konstantinos 121 22
——— 32 1, 36 3, 56 2, 127 7
ⲕⲟⲙⲉⲥ f ⲡⲉⲧⲣⲟⲥ 6 vo 17, [5 26
——— s ⲭⲁⲓⲗ 121 24
ⲕⲟⲛⲱⲛ f ⲁⲍⲁⲣⲓⲁⲥ 33 1
ⲕⲟⲥⲙⲁ s ⲏⲙⲁⲓ 121 18
——— f ⲥⲟⲩⲥⲓⲛⲛⲉ 129 1
——— 116 6
ⲕⲩⲣⲓⲁⲕⲟⲥ & vars f Πα? 121 [23
——— 37 19, 42 16
ⲕⲩⲣⲓⲗⲗⲟⲥ saint 44 21
——— 53 3
ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ s ⲥⲟⲗⲟⲙⲱⲛ 8 19
——— f Κολλουθος 121 22
——— 38 15, 94 8, 116 3
ⲕⲱⲥⲧⲟⲥ f ⲇⲓⲟⲥ 5 35

ⲗⲁⲁⲉⲓ? 107 9
ⲗⲁⲍ(ⲁⲣⲟⲥ) s ⲧⲱⲙⲱⲁⲓ 92 2
ⲗⲁⲥ (cf Last) 81 7
ⲗⲉⲟⲛⲧⲓⲟⲥ 38 4, 50 pa
Λοϩμινος s Πα? 121 19

ⲙⲁⲑⲁⲓⲟⲥ 123 5

ⲙⲁⲑⲑⲓⲁⲥ 61 7
ⲙⲁⲓⲥⲧⲱⲣ 52 5,6
ⲙⲁⲕⲁⲣⲓⲟⲥ s ⲇⲁⲛⲓⲏⲗ 125 2
——— f Ευσεβιος 36a 11
——— 50 13, 58 22
ⲙⲁⲣⲑⲁ 34 15, 50 pa
ⲙⲁⲣⲓⲁ d ⲡⲁⲡⲁⲥ 70 6
ⲙⲁⲣⲓϩⲁⲙ d ⲃⲁⲥⲉⲗⲉ 25 4
ⲙⲁⲣⲕⲟⲥ pr 53 9
——— 48 7, 13, 126 6, 129 3
Μαρουαν 6 protocol [5 34
ⲙⲁⲣⲧⲓⲛⲟⲥ f ⲓⲱⲁⲛⲛⲁⲕⲓⲥ
ⲙⲁⲥⲙⲁⲕ 125 7
ⲙⲁⲧⲟⲓ 124 2
ⲙⲏⲛⲁ s ⲕⲁⲗⲉ 33 7
——— s ⲡⲉⲥⲛⲧⲉ 41 6
——— f ⲡⲉⲧⲣⲟⲥ 36a 12
——— 9 fragt, 24 2, 49 3
116 11
Μεις f Βικτωρ 121 20
ⲙⲓⲥⲁⲏⲗ s ⲁⲑⲁⲛⲁⲥⲓⲟⲥ 25 1
ⲙⲓⲭⲁⲓⲁⲥ bp 39 24
ⲙⲱⲩⲥⲏⲥ pr & prior 99 18
——— f ⲇⲓⲟⲥ 5 33
——— f ⲥⲁⲃⲓⲛⲟⲥ 27 1
——— f ⲥⲟⲗⲟⲙⲱⲛ 119 31
——— 52 2, 77 24, 123 11

ⲛⲁⲩⲏ biblical 69 5
ⲛⲉ... f ⲓⲱⲥⲏⲫ 7A
ⲛⲱⲛⲛⲉ 115 11

ⲟⲩⲉ... 7C
ⲟⲩⲉⲗⲓⲧ f ⲁⲗⲓ 129 2
ⲟⲩⲉⲛⲁⲩⲣ 123 13, ⲟⲩⲁⲛⲟⲫⲣⲓⲟⲥ 6 12, ⲟⲛⲟⲫ. 50 13

ⲡⲁⲓⲟⲙ 66 15
Πα? f Λοϩμινος 121 19
ⲡⲁⲑⲉⲁⲥ 71 4,13
ⲡⲁⲓⲑⲩⲙⲁ 71 13
ⲡⲁⲓⲡⲟⲩⲥ 71 4,13
Πⲁⲩ f Αθανασιος 121 21
ⲡⲁⲛⲟⲃⲇⲉ? 125 9
ⲡⲁⲡⲁⲥ f ⲣⲉⲃⲉⲕⲕⲁ 70 1
——— 7C, 41 13, 63 11, 67 5
ⲡⲁⲡⲛⲟⲩⲧⲉ pr 97B 1
——— s ⲡⲁⲩⲗⲟⲥ 119 33
——— f ⲁⲑⲁⲛⲁⲥⲓⲟⲥ 8 18
——— 58 21, 59 1, 126 8
ⲡⲁⲣⲏ? 123 11
ⲡⲁⲥⲧⲣⲁⲧⲱⲗⲏ 22 5
ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ pr 37 18
——— s ⲉⲩⲗⲟⲅⲓⲟⲥ 86 11
——— s ⲡⲉⲗⲟⲩ 86 12
ⲡⲁⲧⲣⲏⲛⲟⲥ (? ⲁⲡⲁⲧⲣⲏⲛ.) 97A 5
ⲡⲁⲩⲗⲟⲥ f ⲡⲁⲡⲛⲟⲩⲧⲉ [33 119
——— 54 26, 71 6
ⲡⲁϩⲁⲙ pr 75 14
——— la 31 14
——— 112 2
ⲡⲁϩⲱⲙ saint 30 5 (ⲡⲁϩⲱⲙⲓⲱ)
——— s ⲁⲑⲁⲛⲁⲥⲓⲟⲥ 80 [6
——— 58 4
ⲡⲉⲗⲟⲩ f ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ [86 13
ⲡⲉⲣⲏⲧ de 31 9
ⲡⲉⲣⲥⲟⲥ 67 7, 15
ⲡⲉⲥⲁⲩ 112 1
ⲡⲉⲥⲩⲛⲟⲑⲟⲥ bp 76 3
——— s ? ⲫⲉⲗⲗⲟ 32 2
——— f ⲙⲏⲛⲁⲥ &

ⲓⲁⲕⲱⲃ 41 1
——— 56 1, 61 13, 107 1
ⲡⲉⲧⲣⲟⲥ s ⲕⲟⲙⲉⲥ 6 vo 17, 26 4
——— s ⲙⲏⲛⲁ 37 12
——— f ⲇⲁⲛⲓⲏⲗ 125 3
——— 58 4, 80 5, 87 2, 97A 8, 123 3
ⲡⲉϣⲟⲩⲓ f ⲕⲗⲁⲩⲇⲓⲟⲥ 30 4
ⲡⲉⲃⲱϣ 103 16
ⲡⲓⲛⲟⲩ? 128 8
ⲡⲓⲥⲣⲁⲏⲗ f ⲯⲁⲧⲉ 8 17, 9 9
——— 63 10
ⲡⲕⲟⲩⲓ 46 2
ⲡⲕⲟⲩⲛⲑⲟⲥ 70 6
ⲡⲕⲱⲗ 82 9
ⲡⲟⲩⲥ s ⲇⲏⲙⲏⲧⲣⲓⲟⲥ 7 10
——— 94 2, 15, 104 9
ⲡⲟⲩϩⲁⲣ 88 12
ⲡⲣⲁⲩ s ⲓⲁⲕⲱⲃ 32 6
ⲯⲁⲛ 55 2, 76 21
ⲯⲁⲧⲉ s ⲡⲓⲥⲣⲁⲏⲗ 8 17, 9 9
——— s Σενετομ 121 17
——— f ⲇⲁⲩⲓⲇ 6 vo 16
——— (ⲡⲉⲥⲁϯ) 115 10
ⲯⲉⲛⲡⲛⲟⲩⲑⲏⲥ pr 47 1
ⲯⲩⲕⲏ f ⲍⲁⲭⲣⲓⲁ 17 12
ⲡⲱⲙ 47 5
ⲡⲱⲓⲛⲛⲟⲩ. 37 9
ⲫⲉⲗⲗⲟ f ⲡⲉⲥⲩⲛⲑⲟⲥ 32 2
ⲫⲉⲟⲩ 83 15
ⲫⲏⲩ 119 10
ⲫⲁⲕⲟⲩⲣⲏⲧⲉ 20 3
ⲫⲟⲩⲓ 123 8

ⲣⲉⲃⲉⲕⲕⲁ (ⲣⲉⲃ.) d ⲡⲁⲡⲁⲥ [70 1

(ⲣⲉⲣⲉⲃ.) 36a 1

ⲥⲁⲃⲉⲗⲗⲓⲟⲥ heretic 44 11
ⲥⲁⲃⲓⲛⲟⲥ s ⲙⲱⲩⲥⲏⲥ 27 1
——— 64 3, 80 4
ⲥⲁⲙⲟⲩⲏⲗ s ⲉⲛⲱϫ 6 vo 18
——— 43 1, 87 1, 93 5, 123 9
ⲥⲁⲣⲁ d ⲥⲏⲑ 125 6
——— 20 2, 34 9
ⲥⲁⲣⲁⲡⲁⲙⲱⲛ pr 19 1
ⲥⲁⲧⲁⲛⲁⲥ 45 4
ⲥⲉⲃⲉⲇⲁⲓⲟⲥ v ⲍⲉⲃ.
ⲥⲉⲕⲓⲏⲗ (ⲓⲉⲍⲉⲕ.) 59 3
Σεναρακη f Σουαι 121 16
Σενετομ f Ψⲁⲧⲉ? 121 17
ⲥⲉⲛⲟⲩⲑⲓⲟⲥ v ⲱϣⲉⲛⲟⲩⲧⲉ
ⲥⲉⲣⲅⲓⲟⲥ 116 11
ⲥⲉⲩⲏⲣⲁ 115 2, 126 5
ⲥⲉⲩⲏⲣⲟⲥ la 8 2, 9 1
——— 80 2
ⲥⲏⲑ f ⲥⲁⲣⲁ 125 6
ⲥⲓⲉ 47 11
ⲥⲓⲙⲉⲱⲛⲓⲧⲏⲥ 44 11
ⲥⲟⲗⲟⲙⲱⲛ s ⲙⲱⲩⲥⲏⲥ 119 [31
——— f ⲕⲱⲥⲧⲁⲛⲧ. 8 19
——— 29 11, 123 12
ⲥⲟⲩⲁ 66 14, 69 12, 82 11 (ⲥⲁⲩⲁ)
Σουαι s Σεναρακη 121 16
——— 63 8
ⲥⲟⲩⲥⲁⲛⲛⲁ 14 1
ⲥⲟⲩⲥⲓⲛⲛⲉ s ⲕⲱⲥⲙⲁ 129 1
ⲥⲱⲫⲟⲛⲓⲁ? 66 6

ⲧⲁϯⲁ m ⲧⲉⲓⲁ 33 5
ⲧⲁⲩⲣⲓⲛⲟⲥ bp 38 17
ⲧⲉⲣⲏⲧ 5 pa

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ⲉⲗⲟⲩⲱⲛⲙ? 92 5
ⲟⲩⲗⲓⲧⲧⲉ (ⲇⲟⲩ-) 26 2,20
ⲓⲩⲉⲛⲩ? 115 10
ⲓⲩ(ⲉ)ⲱⲣⲉ 20 1,37 2,55 1
ⲉⲉⲩ 105 1
ⲓⲁ ⲇ ⲧⲁⲣⲁ 33 4
ⲓⲙⲟⲑⲉ 52 4 [26 3
ⲓⲱⲛⲉⲱⲛⲙ ⲙ ⲧⲁⲩⲗⲓⲧⲧⲉ
ⲉⲛⲉⲱⲣ (ⲧⲁⲉ-) 19 2 [1
ⲩⲙⲱⲁⲓ ⲙ ⲗⲁⲍ(ⲁⲣⲟⲥ) 92
ⲓⲣⲉ ⲇ ⲓⲱⲇⲁⲛⲛⲏⲥ 34 7

ⲓⲗⲟⲑⲉⲟⲥ ⲥ ⲓⲱⲥⲏⲫ 30 6
——— 58 10, 127 5
ⲓⲗⲟⲍⲉⲛⲟⲥ ⲣⲣ 82 14
ⲟⲓⲃⲁⲙⲙⲱⲛ saint 28 1
——— 80 3

ⲕⲏⲗ f Κομες 121 24
ⲁⲗⲱ 84 1

ⲉⲛⲏⲙ 123 10
ⲉⲛⲟⲩⲧⲉ, ⲥⲉⲛⲟⲩⲑⲟⲥ
6 1 (ⲱⲩ.), vo 19 (c.), 12 9 (c.),
38 15 (ⲱⲩ.), 54 27 (ⲱⲩ.), 120 19
(ⲱⲩ.)

ⲣⲁⲛⲧⲉ 81 2

ⲥⲧⲁⲡⲏ f ⲇⲁⲩⲉⲓⲇ 119 15
ⲥⲧⲣⲉ saint 43 5
ⲥⲧⲓⲧ ⲥ ⲁⲡⲟⲩⲗⲁⲅⲁⲣ 129 5
ⲱⲙⲓⲥⲉ 129 4

PLACES

ⲁⲛⲧⲓⲛⲟⲟⲩ 46 9
ⲃⲁⲃⲩⲗⲱⲛ (ⲡⲁⲃ.) 115 12
ⲃⲉⲗⲗⲁⲃⲟⲕ? 128 1
ⲉⲡⲉⲣⲁⲛⲱⲧ 49 4,9
ⲉⲥⲟⲩ 90 1
ⲓⲁϩⲕⲟⲩⲃⲓ 128 7
ⲓⲁϩⲛⲟⲩⲧⲓ 128 3
Ⲓⲃⲓⲱⲛ 49 19
Ⲕⲁⲃ^υ 49 19,20
ⲕⲁⲗⲃⲁ 121 1
ⲕⲁϩ, ⲛ- 56 2
———, ⲡ- 27 2
ⲕⲃⲧ 30 6, 72 4, 76 4
ⲕⲏⲙⲉ 107 5
ⲕⲱⲥ 29 3
ⲙⲉⲙⲫⲓⲥ 49 1
Ⲙⲟⲩ̄ 49 17
Ⲛⲏⲥ^υ 49 18
Ⲡⲁⲁⲛ^υ 49 18
ⲡⲉⲓⲁⲉ 51 8
ⲡⲉⲥⲉⲛⲁⲓ 29 3
ⲡⲓⲣⲕⲁϩⲣⲁ? 128 4,6
ⲡⲕⲁⲗⲭⲓ^τ (var ⲡⲕⲁⲗ^ϩⲭⲉ^ⲗ)?
121 2,3
ⲯⲓⲛⲉⲙⲟⲩⲛ 28 5
ⲣⲙⲟⲛⲧ (ⲉⲣⲙ.) 23 2, 24 1, 25 6,
26 7 (-ⲙⲁⲛⲧ), 30 2, 86 19
ⲥϩⲃⲱⲛ 126 2
ⲧⲁⲙⲉ? 66 10 (Cf ⲧⲟⲙⲉ)
ⲧⲁⲩⲧ 33 2
ⲧⲃⲁⲕ? 111 4
ⲧⲃⲏⲇⲉ 123 7
ⲧⲉⲙⲱⲁⲛⲧⲓ 128 11
ⲧⲏⲛⲉ (ⲡⲇⲏⲛⲉ) 121 9
ⲧⲙⲟⲛⲁϩⲓ 110 3
ⲧⲙⲟⲩ(ⲉ) 48 3, 53 3
——— ⲙⲡⲉⲥⲉⲛⲁⲓ 29 2
ⲧⲟⲙⲉ? 97A 11 (Cf ⲧⲁⲙⲉ)
ⲧⲡⲉⲕⲏ (ⲧⲡⲏⲩⲏ) 90 5
ⲧⲣⲁⲕⲁⲧⲁⲛ 75 15
ⲧⲥⲡⲁϩⲙⲓ? 129 7
ⲧⲱⲁⲧⲥ 33 7
ⲑⲱⲛⲉ 25 3
ⲱⲙⲟⲩⲛ 80 8,11
ϩⲁⲙⲉⲓⲟⲟⲣ 93 5
Ϫⲏⲙⲉ 6 vo 2, 17 4,
22 3.6, 25 5 27 3,
53 2, 30 8, 81 5

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ⲅⲉⲱⲣⲅⲓⲟⲥ 40 3, 127 8
ⲇⲁⲛⲓⲏⲗ 120 26
ⲓⲱⲥⲏⲫ 63 12 ?
ⲕⲩⲣⲓ(ⲁ)ⲕⲟⲥ 22 2
ⲡⲁϩⲱⲙ, ϩⲉⲛⲏⲧⲉ of 30 5

GREEK

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(-ⲣⲓ), ⲃⲣⲉⲓ 28 8
ⲉⲃⲁⲧ 59 11, ⲁⲃⲟⲧ 49 5
ⲉⲕⲱⲧ 15 1
ⲉⲗⲟⲟⲗⲉ 89 4
ⲉⲛⲉϩ (ⲁⲛⲉϩⲉ) 36a 9, 80 12
ⲉⲥⲏⲧ, ⲥⲁⲛ- 49 3
ⲉⲥⲟⲟⲩ 125 4
ⲉⲩⲱ 36a 3, 108 3
ⲉ(ⲟ)ⲩⲓⲛ 46 5, 10
ⲉⲱϫⲉⲡⲉ? (ⲉϫⲉⲉⲓⲡⲉ) 116 5

ⲏⲓ 5 2, 40 15, 46 3, 64 5, 7, 72
[7]
ⲏⲣⲡ 37 12, 42 5, 72 13, 120 11,
f 102 6

ⲉⲓ auxil 39 14
——— ⲉⲃⲟⲗ 2 12, 18 10, 38 3, 43
4, 45 25, 66 9, 17, 77 10, 18, 78
[10]
——— ⲉϩⲟⲩⲛ 42 4, 44 18, 72 5,
77 19, 83 16, 87 6, 91 7, 93 2
98 3, 99 6, 107 6
——— ⲉϩⲣⲁⲓ 64 5, 7, 75 5, 82
[9]
——— ⲉϫⲛ- 115 5
——— ⲛⲛⲁϩⲣⲛ- 50 4
ⲉⲓⲁ eye 114 20 (ⲓⲏⲧ)
ⲉⲓⲱ ass 68 9
ⲉⲓⲱ linen v ⲉⲓⲁⲁⲩ
ⲉⲓⲃⲉ 54 6, 8, 86 7
ⲉⲓⲕⲧⲉ 18 5
ⲉⲓⲛⲉ 48 7, 63 17, 19, 116 6,
10 (ⲛⲓⲧ)
——— ⲉⲃⲟⲗ 25 13
——— ⲉϩⲟⲩⲛ 83 7, 108 7
——— ⲉϩⲟⲩⲛ ⲉϫⲛ- 5 11
——— ⲉϩⲣⲁⲓ 46 7, 99 12
——— ϩⲓ- 99 15
ⲉⲓⲣⲉ 57 4, 99 16
——— ⲉϫⲛ- 51 5
ⲓⲱ(ⲣ)ϩ ⲉⲃⲁⲗ nn 114 15
ⲉⲓⲥ (ⲉⲓ) 115 9, 116 6
ⲉⲓⲱⲧ (ⲉⲓⲧ) 120 19, 21
——— title 6 2, 41 12, pa
ⲓⲱⲧ barley? 89 3
ⲉⲓⲧⲛ 12 5, 13 6
ⲉⲓⲁⲁⲩ 51 2, 7, ⲉⲓⲱ 50 11,

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9, 84 8?
-(ϵϣ) 114 18
ϧϥ
ϵ 28 4, 46 17, 95 4, 5, 114 8
128 pa, plur 33 6
ϵϣϣϵ 28 6, 29 5, 30 9
ϣϩ ⲙⲁ 33 12

ϭⲟⲩ) 6 vo 8, 39 9 (61-)
ϵ 99 14
ϭϭ 13, ⲕⲁϵ 121 1
ϧ 6 13, 67 11, 77 5, 16, 101 9,
ϭ 6 7
ⲃⲟⲗ 16 4, 46 13, 64 1,
, 82 1, 85 1, 87 5, nn 6

ϩⲟⲩⲛ 86 14
ϩⲣⲁⲓ 5 15, 19, 76, 51 11,

ⲡⲛ- 58 13
ⲓⲃⲟⲗ 88 8
124 17
nn 75 4
cake 79 5, 82 6
ⲩϩⲟⲟⲣ nn 89 6
ⲃⲟⲗ 30 11
ⲗⲗ 119 11, 122 5, 6
ϩⲧ 36 a 4
34 4
ϵ- 45 8
50 9, 128 9
ⲩⲗ v ϭⲁⲙⲟⲩⲗ
ϥϥ 59 13
ⲕⲟⲩⲓ ⲛ-) 116 4, 128 pa
79 2
ϵ 126, 135

ⲕⲟⲩⲛϫⲟⲩ & vars 36 a 5, 122 7, 8, 127 2
ⲕⲏⲡⲉ 58 11
ⲕⲱⲣϣ 48 10
ⲕⲁⲥ v ⲙⲟⲩⲣ & ϭⲟⲥ
ⲕⲟⲉⲓⲥ 75 4
ⲕⲱⲱⲥ, ϭⲁⲥ 5 27
ⲕⲁⲓⲥⲉ 50 9
ⲕⲏⲥⲉ 123 6
ϫⲟⲩⲣ 18 4, 58 11, 113 8
ⲕⲟⲧ 35 14, 74 6
ⲕⲱⲧ 22 10, nn 7 5
ⲕⲱⲧⲉ 88 13
ⲕⲱⲧϥ 118 5, 21
ϫⲟⲟⲩⲗⲉ 113 5
ⲕⲁⲩⲕⲩⲱ nn 122 8
ⲕⲁϩ 37 17, 124 7 Cf 27 2
ⲕⲓϩⲉ nn 104 5
ⲕⲟⲓϩϩⲕ, ϫⲟⲓⲁⲕ 35 11, 49 5
ⲕⲱϩⲧ 63 14

ⲗⲟ (ⲗⲁ) ϩⲁⲃⲁⲗ 114 7
ⲗⲁⲕⲏⲛⲧ 127 2
ⲗⲉⲗⲟⲩ (or ? name) 92 5
ⲗⲓⲗⲱϩⲉ 52 4
ⲗⲁⲙⲗⲉⲙ 114 14
ⲗⲁⲡⲥ 114 21
ⲗⲓⲯⲉ 103 9
ⲗⲁⲁⲩ 38 3, ⲗⲁⲩⲉ 36 a 8, 70 8, 92 9
ⲗⲁⲩⲁⲛⲉ 26 23, 31 14, 34 18, 75 15, 82 14, 90 1, 92 8, plur 8 3, 9 1, 125 1
ⲁⲡⲟⲗⲁⲩⲁⲛⲉ 8 19
ⲗⲁϩⲙⲉ 62 11
ⲗⲱϭ 128 8

ⲗⲱϭⲉ, -ⲕⲉ 36 a 4, 5

ⲙⲁ 40 4, 98 2, 94 8. Cf ϵϣϣϵ
ⲙⲁ- (ⲙⲁⲣⲉ-) 75 3
ⲙⲁ- if, when 115 7
ⲙⲉ- neg 104 1
ⲙⲏⲓ truth 49 9
ⲙⲟⲩ, ϩⲟⲟⲩ ⲙ- 5 5, 19
ⲙⲕⲁϩ 99 14
ⲙⲙⲟⲛ neg vb 47 7, 48 5, 11, 93 [19]
——— nay 88 3
——— verily 51 9, 11, 62 26, 67 7, 9, 11, 69 3, 77 11, 102 6, 114 (ⲙⲁⲛ) pa
ⲙⲁⲛ- herd 64 4, 87 4, 99 12
ⲙⲏⲛϵ 46 19
ⲙⲛⲧ 124 5
ⲙⲛⲧ, last 67 16, 75 7, 77 19, 99 16, 105 4
ⲙⲟⲩⲛϭⲟⲩϵ ? 46 18
ⲛ̀ⲡⲁ nn 60 1, 2
ⲙⲡⲱⲁ, ϩ 47 4, 53 2, 58 27
ⲙⲏϩ nn 32 3
ⲙⲟⲩϩ 3 5, nn 51 2
ⲙⲁϩⲕⲁⲥ ? 38 6
ⲙⲁⲓϩⲉ 124 18, ⲙⲉⲓⲗ 116 3
ⲙⲟⲣⲧ, ϩ 3 7
ⲙⲏⲥⲉ 25 11
ⲁⲧⲙ. 125 8
ϫⲓ ⲙ. 119 19
ⲙⲓⲥⲉ 3 15
ϩⲟⲩⲙ. 48 2
ⲙⲉⲥⲟⲣⲏ 6 vo 9, 60 1
ⲙⲟⲥⲧⲉ 7C
ⲙⲁⲧ; ? neg 98 9
ⲙⲧⲟⲛ 47 7, 51 10, 58 12

nn 46 11
ⲙⲁⲁⲩ 48 2, 92 1, 5, ⲙⲱⲩ 85 [2, 6]
ⲙⲟⲟⲩ 95 3
ⲃⲁⲓⲙ. 15 7
† ⲙ. 29 8, 30 12, 46 pa
ϫⲓ ⲙ. 33 12
ⲙⲉⲉⲩⲉ 39 7, 53 1
ϩ ⲡⲙ. 116 2
ⲙⲟⲩⲟⲩⲧ 78 3
ⲙⲟⲟⲩϵ (ⲙⲁⲩⲉ) 6 6, 7
——— ⲙⲛ- 35 4
ⲙⲟⲩⲱⲧ 44 26, 45 11
ⲙⲉϫⲉⲣ 9 8
ⲙⲁⲩϵϩ 57 3, 63 9?
ⲙⲟⲩϩ 16 9, 31 8, 58 6, 119 [28]
nn 31 3
ⲙⲁϩϵ all 46 pa
ⲙⲁϩϵ flax 29 5, 32 3, 36 3, 51 9, 59 14
ⲙⲁⲁϫⲉ ear 85 4
ⲙⲁ(ⲁ)ϫⲉ measure 21 2, 28 13, 62 6, 84 8, 124 pa

ⲛⲁ go 72 7
ⲛⲁ have mercy 78 6?, 81 1, 92 12, nn 6 vo 7, 41 14, 71 5, 95 4? ϩ, ⲁϥⲓ ⲡⲛⲁ pa
ⲛⲉⲉⲃ 52 2
ⲛⲏⲃ (ⲛⲏⲡ) 119 20
ⲛⲟⲩⲃ 24 4, 35 7, 48 pa, 57 5, 66 12, 94 21, 120 6, 7
ⲛⲟⲃⲉ 86 4
ⲗⲉⲩⲉⲗⲛⲁⲃⲓ 114 19
ⲛⲕⲟⲧⲕ 83 14, 87 6
ⲛⲓⲙ (ⲛⲓⲃⲓ) 115 1, 116 1
ⲛⲁⲛⲟⲩ- 51 6, 62 7, 81 17, 84 10, 89 4, 124 3
ⲛⲟⲉⲓⲧ 63 6
ⲛⲟⲩⲧ, ⲃⲏⲕⲉ- 120 18
ⲛⲧⲉ gen 92 5
ⲛⲁⲩ vb 63 15 (ⲛⲟ)
ⲛⲁⲩ nn (ⲛⲱ) 70 4
ⲛⲏⲩ 68 4
ⲛⲓϩⲉ 3 10
ⲛⲉϩ 99 2, 120 16
——— ⲛⲩⲗⲏⲗ 34 1
ⲛⲟⲩϩ (ⲛⲱϩ) 81 15, 120 8, 9, 123 [1]
ⲛⲟⲩϩⲙ 101 6
ⲛϩⲟⲧ 50 10
ⲛⲟⲩϫⲉ 37 16, 62 9, 114 6
——— ⲉⲃⲟⲗ 6 vo pa
——— ⲉⲡⲁϩⲟⲩ 78 9
——— ⲉϩⲟⲩⲛ 46 22
ⲛⲟⲩϭⲉ 63 15

ⲟⲃϩⲉ, ⲡⲁⲛ- 125 9
ⲟⲉⲓⲕ 67 10, 89 2, 120 6
ⲟⲓⲡⲉ (ⲁⲓⲡⲉ) 124 4
ⲟⲥⲉ 46 13 (ⲁⲥⲉ), 125 6

ⲡⲉ, ⲧ- above 14 3, 15 5, 34 [14?]
ⲡⲓⲕⲡⲓϭⲉ nn 89 3
ⲡⲱⲗϭ, -ⲕ 30 13, 105 4, 106 [16]
——— ⲉⲃⲟⲗ 51 7, 57 15
——— ⲙⲛ- 84 6
ⲡⲁⲱⲛⲉ 25 12, ⲡⲁⲟⲩⲛⲉ 80 9, 14, ⲡⲁⲩⲛⲓ 71 9
ⲡⲱⲱⲛⲉ 62 25, 89 5
ⲡⲉⲛ(ⲛ)ⲉ 12 4
ⲡⲁⲁⲡⲉ 25 13?, 27 6
ⲡⲱⲱⲡⲉ (ⲡⲉⲡⲓ) 46 20
ⲡⲓⲡⲉⲓⲣ 120 10

ⲡⲁⲣⲁ nn ? 17 7
ⲡⲟⲣⲕ 104 2, 118 pa
ⲡⲁⲣⲕ foal 120 22
ⲡⲁⲣⲙⲟⲩⲧⲉ (ⲫⲁⲣⲙⲟⲩⲑⲓ) 64 11
ⲡⲁⲣⲙⲟⲧⲡ (ⲫⲁⲙⲉⲛⲱⲑ) 34 16, 49 15, 111 6
ⲡⲱⲣϣ ⲉⲃⲟⲗ 49 13
ⲡⲱⲣϫ 44 25
ⲡⲱⲧ 114 12, 21, 115 7, 8
ⲡⲱϣ 36 2
——— ⲙⲛ- 50 6
ⲁⲧⲡ. 8 2
ⲡⲁϣⲉ 28 11, 33 12, ⲡⲏ. 25 9, 51 4, 5, 120 5, ⲡⲉϣ 116 9, 128 [15]
ⲡⲉϥ- 59 9, ⲡⲏϥ- 119 15
ⲡⲁϣⲟⲛⲥ 29 10
ⲡⲱϩ 105 2, 112 7
ⲡⲁϩⲟⲩ, ϩ- 5 14
ⲡⲟⲃⲉ 104 6

ⲣⲟ door 14-4, 15 3, 16 5, 36 11, 88 6, 93 7, 113 3
ⲣⲓⲕⲉ ⲉⲃⲟⲗ 3 19
ⲣⲱⲙⲉ, ⲛⲟⲃⲛ- 6 vo 4, 45 12, 86 10
ⲣⲟⲙⲡⲉ 17 2, 71 7
ⲣⲱⲩⲁⲣⲉ ? nn 33 11
ⲣⲁⲛ 38 12, 48 7, 51 1, 66 8, 96 2, ⲗⲉⲛ 114 1, 115 1, ⲗⲉ 116 11
ⲣⲣⲟ 5 22
ⲣⲏⲥ 13 3, 16 3, 35 19, 37 8, 38 2, 54 16, 62 14, 67 12, 76 6, 80 9, 86 19?, 88 4
ⲣⲟⲉⲓⲥ 75 6, 83 9, 90 8
ⲣⲉⲩⲣ. 129 4
ⲣⲁⲥⲧⲉ 48 2, 53 8, 63 14, 68 5

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,83 6
39 4
4 6, 60 5, 120 pa, 124 2
28 8, 81 16, ⲁⲣⲧⲟⲃ 33 11,
ⲃ 84 7
(ⲛⲁⲩⲱ) 114 6, 18
52 4
22 4
45 30, 51 10, 58 6
63 10, 83 11, 13

ⲥⲁ 5 6, 7
123 1, 2
101 10
41 3
ⲣ 78 2
0 24
37 4, 42 2, 8, 62 3, 16, 81
3, nn 47 6, 86 6
(ⲥⲓⲙⲉ) ⲉ- 94 7
5 34, 35, 46 pa, 51 10,
104 7
ⲧⲧ 46 4, 7
54 13, 21, ⲥⲓⲙⲉ. 124 [4, 9
ⲧ 67 16
ⲛⲏⲩ) 51 1
ⲣⲁ- 66 14, 96 5
ⲛⲟⲃⲛ- 6 vo 6
ⲩ 5 12
38 8, 49 14,
8, 104 7
28 9
ⲟⲗ 45 5
94 19
9 6, ⲥⲏⲁⲃⲓ 114 8
125 9

ⲥⲱⲧⲉ redeem 119 22
ⲥⲧⲟ 49 11
—— ⲉⲃⲟⲗ 81 14
ⲥⲟⲩⲟ 24 6, 25 9, 28 11, 46 11, 62 6, 71 9, 81 16, 84 7, 120 17, 24, 124 3, 13
ⲥⲟⲟⲩⲛ 93 15, 100 3
ⲥⲟⲟⲩⲧⲛ, ⲛ- 48 10, 89 9
ⲥⲱⲟⲩϩ 77 4, nn 45 8, 17, 29
ⲥⲟⲟⲩϩⲉ 70 5, ⲥⲁⲩϩⲉ 119 8
ⲥⲱⲩⲉ 46 21
ⲉⲃⲣⲓⲥ. 124 15
ⲥⲁϥ 55 3 (ⲥⲏϥ), 63 8, 85 2, 86 12
ϩⲉⲛ 5 8, 35 2, 64 3, 69 6, 73 2, 90 10, 98 7, 106 3
ⲥⲁϫⲟ 97B 11, 6 10-ⲱ, ⲥⲁϫⲁ 114 9
——, ⲣ 79 9
ⲥⲱϩⲉ nn 118 14
ⲥⲱϩⲙ 46 9
ϩⲓⲙⲉ 59 2, 63 9, 67 8, 94 13, [119 5
ϩⲉⲁⲧ(ⲥϫ.) 50 7
ⲥⲃⲣⲁϩⲧ 9 frag

† (ϯϥ) 26 15, 37 14 (ⲧⲓϥ), 85 9 (ϯⲟⲩ), 120 17 (ⲧⲓϥ)
—— ⲉⲃⲟⲗ 18 2, 38 9, 70 12 (ϯϩⲁ) 115 15
—— ⲉⲧⲛ- 87 9
—— ⲉϩⲟⲩⲛ 20 6
—— ⲛⲥⲁ- 78 4
—— ⲧⲟⲟⲧⲥ 45 3
ⲧⲁⲓⲟ 50 6, 114 3
ⲧⲱⲃⲉ brick 46 19, 20
ⲧⲱⲃⲉ seal 89 5

ⲧⲱⲃⲉ month? 63 13, ⲧⲩⲃⲓ 110 5
ⲧⲃⲃⲟ? 7 2
ⲧⲃⲛⲏ 33 9, 46 22
ⲧⲁⲕⲟ 46 17, 95 6
ⲧⲉⲕⲙⲉ 74 8
ⲧⲁⲗⲟ 24 6, 52 4, 67 8, 71 9, 72 12, 93 5, 104 6,
ⲧⲱⲗⲙ 6 8
ⲧⲁⲗⲃⲟ nn 38 13
ⲧⲁⲙⲟ 39 3, 43 5, 49 4, 54 10, 12, 72 2, 6, 84 4, 85 1, 100 2, 107 4, 114 6, 8, 115 2
† ⲙⲉ 17 5, 49 2, 93 9, 10, 119 [17
ⲧⲟⲟⲙⲉ 44 4
ⲧⲙⲙⲟ 87 10
ⲧⲱⲙⲛⲧ 47 4
ⲧⲁⲛⲟ 52 5
† ⲛⲟⲩ (ⲉϯⲛⲟⲩ) 48 pa
ⲧⲟⲛⲟⲩ 48 11, ⲧⲱⲛⲟ 109 5
ⲧⲛⲛⲟⲟⲩ 43 i, 46 15, 51 6, 10 60 4, 62 pa, 63 6, 16, 72 11, 74 7, 77 22, 86 26, 93 pa, 94 6, 99 11
ⲧⲁⲛϩⲟ 58 10
ⲧⲣⲱⲙ[? 105 3
ⲧⲣⲟⲡⲣⲏ 98 5
ⲧⲱⲣⲧ 15 3
ⲧⲟⲣⲧⲉⲣ 12 3
ⲧⲏⲥ, ⲛ-? 72 9
ⲧⲥⲁⲃⲟ 19 7, 114 20 (ⲥⲉⲃ-)
ⲧⲥⲩⲛⲟ? 84 9
ⲧⲥⲧⲟ 42 10
—— ⲉⲃⲟⲗ 92 10
ⲧⲱⲧ (ⲧⲉⲧϩⲏⲧ) 6 vo 7
—— ⲛϩⲏⲧ nn 6 4, 22 4
ⲧⲏⲩ, ⲣⲁ- 15 4, 16 8

ⲧⲟⲟⲩ 45 30, 47 8, 81 4
ⲧⲁⲩⲟ 44 pa, 91 3, 96 7, 114 9, 116 4
ⲧⲱⲟⲩⲛ ϩⲁ- 50 8, 52 3
ⲧⲟⲩⲛⲧ, 47 6, 8
ⲧⲟⲩ 16 8, 23 2, 30 6, 8, 46 9, 80 7 (ⲧⲁϩ), 11 (ⲧⲁⲩ), 121 1, 3
ⲧⲱⲩ 6 9, 39 13, 52 3?, 54 15, 99 17, nn 45 25, 46 23
ⲧⲁϩ v ⲧⲟⲩ
ⲧⲱϩ 77 21, 124 24
ⲧⲁϩⲟ 12 1, 13 2, 15 4 (ⲧϩⲟ), 31 2, 37 7, 53 7, 56 3, 64 9, 10, 68 5, 75 8, 76 12, 92 4, 115 12 [D3
—— ⲉⲃⲟⲗ 63 4
ⲧⲱϩⲃ 62 11
ⲧⲱϩⲙ 114 12
ⲑⲙⲱ nn 12 1
ⲑⲟⲟⲩⲧ(ⲑⲱⲑ) 17 1, 30 3, 33 14
ⲧⲁϯⲣⲟ ⲉϫⲛ- 100 5
ⲧⲱϭⲥ 52 3
ⲧⲱϭ bake 89 2
ⲧⲁϭⲥⲉ 58 25

ⲟⲩⲁ" vt 54 16, 112 4
ⲟⲩⲉ ⲉⲃⲟⲗ 44 15
ⲟⲩⲱ cease 48 6
ⲟⲩⲱⲙ 79 pa, 124 16
ⲟⲩⲱⲛ 16 6, 36 10 (ⲟⲩⲓⲛ), 78 8, 88 7, 113 3
ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ 5 12, 35 9, 49 2, 12
ⲟⲩⲁⲁⲣⲉ? nn 84 9
ⲟⲩⲣⲟⲧ 39 17, 73 4
ⲟⲩⲱⲣϩ ⲉⲃⲟⲗ 95 3, 7
—— (ⲟⲩⲟⲣ) ϩⲟⲩⲛ 6 10

ⲟⲩⲱⲣϩ ϩⲣⲁⲓ 61 4
ⲟⲩⲉⲣⲏⲧⲉ 38 3, 50 1, 12, 71 2, 86 3, 114 2
ⲟⲩⲱⲥϥ 101 9
ⲟⲩⲱⲧ fresh? 104 4
ⲟⲩⲟⲧⲉ 124 19
ⲟⲩⲉⲩ, ⲛ- 45 15, 51 10
ⲟⲩⲱϣ 5 19, 63 5, 46 17, 19, 48 5, 51 9, 58 7, 77 7, 86 13, 88 7, 93 3, 104 3, 114 13, 20
ⲟⲩⲱϣⲉ 37 5, 95 7, 106 12
—— ⲛϩⲏⲧ nn 6 3
ⲟⲩⲱϣ nn holiday 63 13, 68 7, 76 8, 11, ⲣ ⲟⲩ. 80 13
ⲟⲩⲱϣϧ 88 3
ⲟⲩⲱϩ await 108 11
—— dwell 6 vo 1, 8 6, 9 3, 29 2, 45 10, 81 4, 106 14
—— put 114 14, 120 21
—— ⲉ- 8 8
—— ⲉⲃⲟⲗ 49 8
—— ⲛⲃⲟⲗ 46 21
—— ϩⲁ- 36a 3, 119 15
——, ⲙⲁⲛ- 6 vo 4, 40 12
ⲟⲩϫⲏ nn 39 20, 45 32, 50 10
ⲟⲩⲱϫⲉ 57 2, 97A 6

ⲱⲃϣ, ⲣⲡ- 92 11
ⲱⲗ ⲉϩⲟⲩⲛ 11 6
ⲱⲛⲉ 12 6, 13 6, 46 16
ⲱⲛϩ 67 13, nn 92 4
ⲱⲡ 7 8, 17 4, 116 4?
—— ⲉ- 76 19
ⲱⲣⲃ 22 12
—— ϩⲟⲩⲛ 46 20
ⲱⲣⲕ 5 21, 8 13, 9 10, 35 13, 92 [E7,

96 9
—— ⲉⲃⲟⲗ? 106 10, 11
ⲱⲣϫⲛ 5 15, 6 vo 12, 7 8, 8 11, 24 7 33 13
ⲱϣⲙ 63 14
ⲱϭⲣ 78 3
ⲱϭⲧ 48 5

ϣⲁ feast 40 15, 21, 66 9, 91 6, 97B 4, 112 4
ϣⲁ nn? 89 7
ϣⲉ in oath 34 1, 36 1, 48 11
ϣⲉ coin 20 5
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ϩⲧⲟⲣ 6 3
ϩⲁⲧⲥ 63 7
ϩⲧⲟⲟⲩⲉ 88 10

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——, † 45 6
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ⲭⲁⲧⲉ 3 6
ⲭⲱⲧⲉ 14 6
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——— ⲉⲃⲟⲗ 94 18, 95 8
——— ⲉϩⲟⲩⲛ 74 6, 98 6
ⲭⲓⲟⲩⲉ ⲛ- 97A 13
ⲭⲱϩ ⲉϩⲟⲩⲛ? 22 8
ⲭⲁϩⲭϩ? 104 8
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ϭⲱ 45 15, 52 2, 64 8, 67 13, 93 9, 107 11, 108 9, nn 120 8
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ϭⲁⲃϭⲁⲃ (ⲅⲁⲕⲁⲕ) 120 25
ϭⲱⲗ vb 98 5
ϭⲁⲗⲱ 70 5
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ϭⲱⲡⲉ ⲃⲛⲟ 10, 7 7, 37 8, 66 10, 114 8
ϭⲱⲣ nn 84 7
ϭⲟⲥ 28 6, 30 10 (ⲕⲁⲥ), 118 pa [K.]
ϭⲁⲥⲧ 16 4
ϭ(ⲟ)ⲟⲩⲛⲉ 60 4
ϭⲱⲕⲧ ϩⲛⲧⲥ 54 7, 76 13, 78 [10]
ϭⲓϩ 39 3
ϭⲟⲩⲭ 124 5
ϭⲱⲭⲃ nn 44 5
ϭⲁϭⲉ 74 9, 103 9 (ϭⲉ.)

ARABIC

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ⲧⲁⲗ- 115 9
ⲙⲏⲗⲭⲉ, ⲡⲁⲗ- ملكي 129 pa
ⲙ(ⲏ)ⲛⲥⲏⲗ, ⲁⲗ- منزل 49 4,8

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