THE
GOSPEL OF ST. JOHN
ACCORDING TO
THE EARLIEST COPTIC MANUSCRIPT
EDITED WITH A TRANSLATION
BY
SIR HERBERT THOMPSON

LONDON
BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT
UNIVERSITY COLLEGE, GOWER STREET, W. C. 1
AND
BERNARD QUARITCH
11 GRAFTON STREET, NEW BOND STREET, W.
1924
BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT

PATRON:
F.-M. VISCOUNT ALLENBY, G.C.B., G.C.M.G.

GENERAL COMMITTEE (*Executive Members)

Lord Abercromby
Henry Balfour
Prof. R. C. Bosanquet
*Prof. J. B. Bury
*Somers Clarke
Edward Clodd
Mrs. J. W. Crowfoot
Sir W. Boyd Dawkins
*Miss Eckenstein
Sir Gregory Foster
Sir James Frazer
Prof. Percy Gardner
*Prof. Ernest Gardner (Chairman)

Lord Bishop of Gloucester
Rt. Hon. Sir George T. Goldie
Mrs. J. R. Green
Rt. Hon. F.-M. Lord Grenfell
Mrs. F. L. Griffith
Dr. A. C. Haddon
Dr. D. G. Hogarth
*Basil Holmes
Baron A. von Högel
Prof. A. S. Hunt
Mrs. C. H. W. Johns
Sir Henry Miers
J. G. Milne

Robert Mond
Prof. Montague
*Miss M. A. Murray
P. E. Newberry
F. W. Pocoyd
Dr. Pinches
Sir G. W. Prothero
Dr. G. A. Reesner
Prof. Sir F. W. Ridgeway
*H. Sefton Jones
Mrs. Strong
Lady Tirard
E. Towry White

Honorary Director—Prof. Sir Flinders Petrie
Honorary Treasurer *C. H. Corbett J.P.
Honorary Secretary—Lady Petrie

AMERICAN BRANCH

THE EGYPTIAN RESEARCH ACCOUNT

President
James Henry Breasted, Ph.D.

Vice-Presidents
William J. Holland, Ph.D., Sc.D., LL.D.
Edmund J. James, Ph.D., LL.D.
P. W. Shipton, Ph.D.

Charles F. Thwing, D.D., LL.D.
Benjamin Ide Wheeler, Ph.D., L.H.D., LL.D.
William Copley Winslow, Ph.D., L.H.D., LL.D.

Hon. Secretary
Prof. Mitchell Carroll, Ph.D.
PUBLICATIONS
OF THE EGYPTIAN RESEARCH ACCOUNT
BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT

I. BALLAS, 1895; by J. E. Quibell. (Out of print; obtainable in joint volume NAQADA AND BALLAS, by W. M. F. Petrie. 68 plates. 20s. net.)

II. THE RAMSESSEUM, 1896; by J. E. Quibell. (Out of print.)

III. EL KAB, 1897; by J. E. Quibell.

IV. HIERAKONPOLIS I, 1898; text by W. M. F. Petrie. 43 plates. 20s. net.

V. HIERAKONPOLIS II, 1899; by F. W. Green and J. E. Quibell. 39 plates (4 coloured and 20 photographic).

VI. EL ARABAH, 1900; by J. Garstang. 40 plates. 16s. net. (Out of print.)

VII. MAHASNA, 1901; by J. Garstang and Kurt Sethe. 43 plates. (Out of print.)

VIII. TEMPLE OF THE KINGS, 1902; by A. St. George Caudle. 24 plates. 20s. net. (Out of print.)

IX. THE OSIREION, 1903; by Margaret A. Murray. 37 plates. 25s. net.

X. SAQQARA MASTABAS I, 1904; by M. A. Murray; and Gurob, by J. Loat. 64 plates. 30s. net.

XI. SAQQARA MASTABAS II, 1905; by Hilda Petrie. (In preparation.)

XII. HYKSOS AND ISAELITIC CITIES, 1906; by W. M. Flinders Petrie and J. Garwood Duncan. 40 plates. 25s. net. In double volume with 94 plates. 45s. net. (This latter is out of print.)

XIII. GIZEH AND RIQEH, 1907; by W. M. Flinders Petrie. 40 plates. 25s. net. In double volume with 209 plates. 50s. net.

XIV. ATHRIBIS, 1908; by W. M. Flinders Petrie, J. H. Walker and E. B. Knobd. 43 plates. 25s. net. (Out of print.)

XV. MEMPHIS I, 1908; by W. M. F. Petrie and J. H. Walker. 54 plates. 25s. net.

XVI. QURNEH, 1909; by W. M. F. Petrie and J. H. Walker. 56 plates. (Out of print.)

XVII. THE PALACE OF APRIES (MEMPHIS II), 1909; by W. M. Flinders Petrie and J. H. Walker. 35 plates. 25s. net.

XVIII. MEYDUM AND MEMPHIS (III), 1910; by W. M. F. Petrie, E. Mackay, and G. Wainwright. 47 plates. 25s. net.

XIX. HISTORICAL STUDIES, 1910. 25 plates. 25s. net. (Studies, vol. ii.)

XX. ROMAN PORTRAITS (MEMPHIS IV), 1911; by W. M. F. Petrie. 35 plates. 25s. net.

XXI. THE LABYRINTH AND GERZEH, 1911; by W. M. F. Petrie, E. Mackay, and G. Wainwright. 52 plates. 25s. net.

XXII. PORTFOLIO OF HAWARA PORTRAITS. 24 coloured plates. 50s. net.

XXIII. TARKHAN I AND MEMPHIS V, 1912; by W. M. F. Petrie. 81 plates. 25s. net.

XXIV. HIEROPOLIS I AND KAFR AMMAR, 1912; by W. M. F. Petrie. 58 plates. 25s. net.

XXV. RIQEH AND MEMPHIS VI, 1913; by R. Engelbach, Hilda Petrie, M. A. Murray, and W. M. F. Petrie. 62 plates. 25s. net.

XXVI. TARKHAN II, 1913; by W. M. F. Petrie. 72 plates. 25s. net.

XXVII. LAHUN I, THE TREASURE, 1914; by G. Brunton. 23 plates (8 coloured). 63s. net.

XXVIII. HARAGEH; by R. Engelbach and B. Gunn. 81 plates. 25s. net.

XXIX. SCARABS AND CYLINDERS, 1915; by W. M. F. Petrie. 73 plates. 32s. net.

XXX. TOOLS AND WEAPONS, 1916; by W. M. F. Petrie. 76 plates. 35s. net.

XXXI. PREHISTORIC EGYPT, 1917; by W. M. F. Petrie. 53 plates. 25s. net.

XXXII. CORPUS OF PREHISTORIC POTTERY; by W. M. F. Petrie. 58 plates. 25s. net.

XXXIII. LAHUN II, THE PYRAMID, 1920; by W. M. F. Petrie, G. Brunton, and M. A. Murray. 75 plates. 25s. net.

XXXIV. SEDMENT I, 1921; by W. M. F. Petrie and G. Brunton. 47 plates. 25s. net.

XXXV. SEDMENT II, 1921; by W. M. F. Petrie and G. Brunton. 43 plates. 25s. net.

XXXVI. THE GOSPEL OF ST. JOHN, COPTIC MS.; by Sir Herbert Thompson. 80 plates. 25s. net.

XXXVII. TOMBS OF THE COURTIES AND OXYRHYNCHUS. (In Press.)

Subscriptions of One Guinea for the Annual Single Volumes, or Two Guineas for the Two Annual Volumes, are received by the Hon. Secretary, at the Edwards Library, University College, Gower Street, London, W.C., where also copies of the above works can be obtained.
I wish to render my grateful thanks to Sir Flinders Petrie for entrusting to me the editing of this papyrus; to the Rev. R. Kilgour D. D. and the British and Foreign Bible Society for giving me ready access to the original manuscript; and to the Rev. George Horner whose elaborate editions of the Coptic text of the New Testament have so greatly lightened my work. 

H. T.
CONTENTS

The Discovery of the Papyrus, by Sir Flanders Petrie .......... ix

Introduction:

1. The manuscript ........................................ xi
2. Palæography and date ................................. xiii
3. The text .................................................. xiii
4. The dialect ................................................ xviii
5. The version ............................................. xxi
6. Conclusion ............................................... xxviii

Collation with the Greek text ................................ xxxi

The Coptic text with interleaved plates ...................... 1
Coptic glossary ............................................. 45
English translation ......................................... 53
THE DISCOVERY OF THE PAPYRUS

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

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

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

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

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

Flinders Petrie.
INTRODUCTION

I. THE MANUSCRIPT

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

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

We can tell the structure of the book by the fibres of the papyrus. As all papyrus consists of two layers of fibres at right angles to each other, one face of a papyrus leaf presents fibres running in a horizontal direction and the other face in a vertical direction. These are denoted by H and V respectively. In the present MS. every leaf is numbered and all the leaves bearing numbers up to 50 are VH, that is, they have vertical fibres on the recto, or first side of the leaf and horizontal fibres on the verso; all leaves after 50 are HV; therefore pages 50 and 51 are both H, and formed part of one sheet originally, folded so as to make a double leaf. And so we learn that the book was made by taking 25 square sheets of papyrus about 10 inches each way and laying them one above the other, each with its horizontal fibres upwards, and then folding the whole mass in half so as to form a volume of a single gathering or quire. It must have been a clumsy sort of book; but the method seems to have prevailed for a time when the codex form of book was first introduced, though our evidence does not allow us to say that it preceded the method of multiple quires laid side by side.

The transition from the ancient roll form of manuscript (still used for reading the law and the prophets in Jewish synagogues) to the codex form is still somewhat obscure. It would almost seem to have been in some way bound up with the spread of Christianity. At any rate very few Christian literary fragments written on rolls have survived, and this is the more remarkable when we consider what the Jewish tradition was. The remains of the Pastor of Hermas in Greek at Berlin are parts of an original roll; and the second set of "Sayings of Jesus" (P. Ox. No. 654) is written on the back of a papyrus roll. In Coptic there is in Paris a papyrus with four columns of extracts from the second book of Maccabees in the Achmimic dialect; what remains is only about 20 inches long and probably it never was a complete roll; and the same remark applies to the papyrus fragment with extracts from a Coptic version of the Didache recently acquired by the British Museum. The roll-form continued to be used for legal and other documents to a much later date; but we are dealing only with Christian literary texts. The codex-
form of book is generally supposed to have been suggested by the waxed tablets, which were used either in pairs (diptychs) or in larger numbers fastened together by cords passed through holes bored in the hinder wooden edges. Such a group of tablets seems to have been known as a codex, and the name was passed on to the papyrus or vellum leaves arranged in the same fashion. But for the more convenient holding together of a number of leaves, the system above described of folding sheets of papyrus into double leaves and placing them one inside the other was adopted in some parts of Egypt.

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


Greek examples of single-quired books are:


ii. J. P. Morgan coll., an Iliad papyrus, cent. III-IV.

iii. Stockholm. A work on chemistry.

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

Each leaf of Q measured originally about 10 inches (250 mm.) in height by about 5 inches (125 mm.) in width. The text was written in a single column covering about 8 1/2 inches (210 mm.) by 3 1/2 inches (85 mm.). There were from 33 to 37 lines on a page. Each page was numbered, as is also the case with the Acta Pauli and the Epistola Apostolorum.

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

The only punctuation is a high point; a colon seems to be used once on p. 9, l. 1, perhaps a mistake. The apostrophe so often found both in Greek and Coptic early MSS. is also found here above K, λ, Μ, Ν, Π, Ρ, Τ, Ψ, seemingly to guide the reader, when reading aloud, since there is no word-division, but the principles of its use have never yet been adequately explained. A circumflex accent is found occasionally over ġI when it stands for the verb "come," as elsewhere [BM. Or.7594; Jonah; Rahlfis, Psalmenfr. p. 16], and over 0 the qualitative of ḡPC, doubtless to mark them as such.

The only contractions used are "HIC, XC, FINX. The superlineation for N at the end of the line is never employed.

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

---


2 One cannot say that the single-quire preceded the multiple-quire codex as the latter appears quite as early as the former, e.g. the Odyssey of John Rylands Libr. cent. III—IV is multiple quire (Greek Papyri of the J. Ryl. Libr. ed. A. S. Hunt No. 51).

3 H. I. BELL in an excellent review of the subject in The Library N. S., X. (1900), p. 303 seq, mentions that there is an example as late as the VIIIth cent. in the Brit. Mus. among the Aphrodito papyri (Cat. Greek Pap. IV. No. 1419).

4 There are slight fragments of the fine cord with which the manuscript was sewn still in situ on leaves 21—22, 23—24, 77—78 and 83—84; and there are numerous holes on the inner edges which show that the sheets were held together, not as one would expect by threads carried vertically through the centre of the sheet, but the inner margins were pierced by a number of holes and the threads carried across, so that when opened the pages showed threads passing horizontally across the backs of the leaves. The same arrangement of threads is seen depicted in several mosaics representing open volumes nearly contemporary with Q. Cf. WILPERT, Die römischen Mosaiken und Malereien, 1916, pl. 47, 85, 89 &c.
is considerable (see next col.), and the omissions due to scribal error are unduly numerous, though it is possible and even likely that some of these are due to the scribe of his exemplar. He occasionally crosses out an error with a diagonal line, e.g. in V. 45, X. 37, XI. 27, XIV. 6, XVIII. 6, 36.

2. PALAEOGRAPHY AND DATE

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

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

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

M is square and very similar in both MSS. The round M occurs twice in Q, on p. X the seventh line from the bottom in the word MA, and on p. IX the fourteenth line from the bottom in KOCHOC.

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

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

C like E shows a tendency to flatness at the top.

Y is rather large and less regular than in Vat.

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

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

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

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

"The manuscript to which the writing is most akin is the Codex Vaticanus. There is the same simplicity, the same rounded forms, the same slight irregularities in length of lines (though that is not peculiar to Vaticanus), and a very similar general appearance. The only sign of a rather later date is a tendency to enlarge such letters as γ and ψ, which becomes more marked in manuscripts of the fifth and later centuries. Taking therefore the second quarter of the fourth century as the probable date of the Vaticanus, I should be inclined to assign the St. John to the third quarter; though you know well that dogmatism is entirely out of place in these matters, and that a precise assignment of dates is not possible in dealing with manuscripts of this class and period. The hand is, however, so like the normal Greek hands (which is not the case with most Coptic MSS.), and is so evidently the work of a trained scribe, that one may feel more confidence in assigning a date to it than is often possible with Coptic scripts."

3. THE TEXT OF THE MANUSCRIPT

All manuscripts have peculiar readings, and the earlier the MS., usually the more numerous they are. The first task, however, is to clear out of the way those peculiarities which are due to the scribe. It is not always quite easy to determine the border line and to distinguish between errors and variants. Here follows a list of the errors, or what appear to be such:

III. 21 ποιασίην 2σ for πινοΰτε (v. 17?).

V. 30 γιαοινε for γειοινε probably; the Fut. III is inadmissible with θη.

VI. 31 λυτίς, for λυτίς.

III. 30 δέκτησ for δέκτησ, as elsewhere.

VII. ἀλλα, ἀλλα for ἀλλα, ἀλλα makes nonsense and is omitted by all others.

— 35 ἄλγος for ἄλγος.

— 47 πανα for πανα.

— 49 θηοζε omitted.

— 52 ον for ην.

VIII. 12 κεκόκκε for κεκόκκε.

— 23 οναβαλ for οναβαλ.

— 45 ήε omitted after άε.

IX. 7 ένταττ, for έβεςταττ.

— 25 ουλο omitted, before έκατο 2ο.

— 40 άλια for άλια, but conceivably there is conflation here, as three Sa MSS. read άλι alone, and the scribe may have taken the final άλ to be άλ "α.

X. 9 έτούστ for έτούστ.

— — τέκο for τέκο.

— 32 χαιούσ for χαιούσ.

— 33 ουα for ουα.

— 38 ειατε for εφυτετ.
XI. 2 TE omitted after AE.  
— 9 NOTICE for HNOY.  
— 33 ΛΥΩ 2o should be deleted.  
— 51 έ omitted before παρξ.  
— 53 ά for χη.  
— 55 ΜΒΛ omitted before ΞΤΧΩΡΑ.

XII. 26 ΗΗΕΙ omitted after ΠΑΛΑΙΚΟΗΙ (v. 1.?).

XIV. 21 ΕΠΑΛΛΗ (Fut. III), error for Fut. II or Circumstantial (cf. V. 30 above). Sa has ΕΤΑΡΦΗ = η πηνων.  
— -- ΝΑΙΓΕΙ for ΜΑΙΓΕΙ.  
— 23 ΤΗΟΥΜΑ for ΤΗΟΥΜΑ.  
— 25 ΕΠΕΙΔΧΟΟΥ for ΑΓΛΧΟΟΥ.

XV. 7 ΤΗΟΥΜΠΟ for ΤΗΑΟΗ. (dialect? cf. XVI. 20).  
— 10 ΤΑΓΑΝΗ for ΤΑΓΑΝΗ.

XVI. 4 ΜΠΟΕΧΟΟ for ΜΠΗΧΟΟ.  
— 7 Η[ΕΧΩ], if correct reading, probably error for ΕΕΧΩ.  
— 27 ΜΠΗΤ for ΜΠΗΤ.

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

II. 14 "the oxen and the sheep and the doves"... Sa Bo om the article, with A B &c.; Ν has the article before πεπατε.

III. 21 "the things which he has done in the light" instead of "done in God."

IV. 10 om "to thee" after "saith."

— 42 "we believe thee not the more because of thy word"... "thee" is omitted elsewhere.

— 49 om the title "Lord" before "come down." One Bo MS. has the same omission.

— 52 om "yesterday."

V. 9 om "and walked."

— 18 "seek" instead of "were seeking."

— 28 om "at this" after "marvel not."

— 32 "but another beareth witness" &c... the rest omit "but."

— 44 "how then will ye be able" &c... the rest omit "then."

VI. 24 "when the multitude therefore saw Jesus with them, they called to his disciples, they and their boats; they went to Caph."  
— 25 "how camest thou hither?" instead of "when."

— 26 "that ye may see signs."

— 36 "that ye will see me and ye will not believe:" future instead of past or present.

— 46 "No one has seen the Father," probably a marginal note from L. 18 copied into the text.

— 51 εγω omitted.

— 61 πητη τουτου omitted.

— 63 "the words... are spiris and life."

— 68 ἀκομεν is omitted.

VII. 42 "the Scripture saith."  

VIII. 14 omits "to them."

— 18 omits "who sent me."

— 19 omits ουδα 1o.

— 24 άλα for ουδ.  

— 44 "the liar" (with one Bo MS.) for "the lie."

— 53 "and the prophets" omitting "died."
This is not a scribe's error, as the Coptic for "and" is a preposition lit. "with," which does not admit of a following verb.

VIII. 54 "he is God" omitting the possessive pronoun. If this is a corruption, it is more probably from "our" than "your."

IX. 4 "before the night come" instead of "cometh the night."
--- 22 "his parents therefore . . ." "therefore" is omitted elsewhere.
--- 35 "believe" (imperative) instead of "believeest thou?".

X. 15 "my father."
--- 21 "are saying" for "were saying."
--- 27 "but they follow me" for "and."

XI. 3 om "Lord" . . . also in v. 39.
--- 13 "but Jesus speaks" present instead of perfect.
--- 26 "believest thou me?" instead of "this."
--- 31 "to weep" instead of "in order that she may weep there."
--- 57 "for the chief priests &c.," instead of "but."

XII. 13 om "Osanna."
--- 26 "the place to which I am going" for "in which I am."
--- 28 "I glorify" for "I glorified."
--- 42 om εμοι μενοι.

XIII. 28 add "with him" after τ. ανασκεμηνον.

OMISSIONS

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

A. Omissions arising from causes other than scribal error.

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

ii. Verse V. 4 is omitted in common with all other Coptic MSS. (except a few late Bohairic ones), and with WBC* DW 33 157 314 OL f1 q Vg (2) Syr cu. The additional words at the end of v. 3 εκφερε . . . κοντην are omitted in common with all Sa most Bo N A B C L (but not W) 157 314 OL q Syr cu.

iii. κωπε in addressing Jesus is omitted in three instances, IV. 49, XI. 3, 39. This is not so remarkable as it looks at first-sight. Jesus is addressed as κωπε twenty-nine times in the Gospel, which in the early Greek MSS, is always abbreviated to κωπε. The corresponding word in Coptic, though abbreviated frequently later, is written in full in manuscripts of this period and till much later. Therefore the word itself would not drop out so easily in Coptic as in Greek; but it does disappear in Sa manuscripts in XIII. 25 (2 MSS.) and XIII. 37, in single Bo manuscripts in IV. 19 (also in M. E.).
XI. 27 and XIV. 8. In Sinaiticus it drops out in IV. 19, XIII. 6, 9, 37 and XXI. 21; in Vaticanus once only XI. 21, in Alex. once (but perhaps it was in its exemplar), in C once (perhaps twice), in U once; in eleven minuscules once. So that it is a frequent phenomenon; but rarely due probably to carelessness of scribes so much as to bilingual instances in which Q has it, XI.

Westcott and Hort have omitted it in their marginal readings.

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

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

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

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

viii. XII. 13 Q omits ομοιων without support. In the corresponding passage Mc XI. 9 the same word is omitted by DOLbff, which suggests that there was a tendency in some western texts to omit it, probably from their not understanding the meaning of the word. If so, the omission in Q may possibly point to the influence of the Latin side of a Lat.-Coptic trilingual.\footnote{Cf. Mc 541 kain (in talitha kain) disappears in WOL a g.\textsuperscript{1}}

ix. XII. 42 Q omits εμεις μενεις και.

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

xi. XVII. 11 Q omits ε εδωκας μοι ενα ανασ ην και διωκας γειμις with OL a b c e ffr Syr Sin Hil.

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

xiii. XIX. 5 Q omits και λεγει αυτοις ηδο σο ανθυπος with OL a e ffr, again two versions and though a Greek link has not yet been found, it points in the same tri-lingual direction [D and d hint].

xiv. XIX. 26 Q omits γαρ: in the words from the cross to his mother. This omission also in eleven out of about twenty Bo. MSS., though the word is present in all Sa. The only other supporting text is OL e; neither Cyprian nor any other African authority seems to quote this text.

In addition to these the following, which are all noticed in the list of readings supported mainly by the versions (p. XXVII), may be mentioned here viz. II. 12 (om και 21 μοχθαι αυτω), IV. 6 (om ους), IX. 21 (om αυτον ερωτησα), X. 42 (om δει), XI. 22 (om ο θεοσ), XIII. 37 (om ο πατερος).

B. Omissions due to homoeoteleuton:—

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

1. IV. 40 άχω άχον άμην (possibly 2ανθυ) (12–13).

2. V. 18 άγνωστον άμην άνωνοτε (17).

3. VI. 37 άχω πεντηκον άμα άρα (17).

4. VII. 28–29 ΠΕΓΙ ΠΟΤΟΝ ΕΤΕΤΗΚΑΥΕΝ ΕΝ ΜΜΑ(para) οκιε ΠΟΤΟΝ ΕΤΕΤΗΚΑΥΕΝ ΠΕΡΤΑΥΑΘΙ (71).

5. VIII. 14 ΠΟΤΟΝ ΑΣΕ ΤΕΤΗΚΑΥΕΝ ΕΝ ΕΕ ΝΤΗΚΕ ΤΟ Η ΕΙΘΝΟΣ ΚΩ (39) omitted also by Sa(1) Bo (2 or 3), MSM(2). 28, 33, 69 al Syr pal.

6. — 58 ΣΑΜΗΝ ΣΑΜΗΝ ΧSub (23).

7. IX. 20 ΤΝΣΑΥΝΕΝ ΧΕ (9).

8. XII. 34 ΝΙΜΠ(ΕΓΙ)ΟΠΗΠΝΕΠΡΟΜΕ (18–21). Bo reads Π instead of ΗΕΙ. omitted also by Sa(1) EF G 13, 69, 131 al.

9. — 45 άχω πεντηκον αρα6 άγνωστον άνων ηθηατε θευαθει (or perhaps άνων ηθηατε θευαθει) (28–32) i.e. the whole verse, omitted also by Sa(1) Τ 14, 126, 142, 472, 474 OL b.

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

---

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

4. THE DIALECT OF Q

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

Prof. C. Schmidt has described (p. 14) the dialect of the Acta as being consonantly Sahidic with a vocalisation closely resembling the Achmimic; and this is just what we find in Q. The Achimmic g is wholly absent; so too is the past relative ÆTA2, but there are numerous instances of a primitive past relative ÆP (see below).

The absolute pronoun is MAK, NTA, NTAH, [NTA], AMAN, NTMA, NTAY, constr. NTK.

The suffixed pronoun as in Sa except 1 sg. -G and 2 pl. -THN (- Sa -THYTN). An interesting survival is NTMA6 for Sa NEMAHAYNE IX, 37.

The possessive adjective “my” &c., as in Bo, is distinguished from Sa by the 2 sg. f. NG and 3 pl. NOY, TOY, NOY. The forms of the 2 and 3 sg. and 1 pl. are written usually, e.g. NEK, T6E, NEN, but also alternatively as NE, TN, NH.

The possessive absolute occurs as NDNE, NDN, NDTH, NDG, ND, NAOY.

The demonstrative is NEEG &c.

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

Pres. I as Sa.

Pres. II as in Sa, except 1 sg. 661- and 2 pl. ETETN and EPETN seem to be used indifferently; nominal form EP.

Circumstantial the same as Pres. II, except that the nom. form is usually e, though sometimes ÆP.

Imperfect as Sa, except 1 sg. NGG, 2 pl. NGTETN (XIV, 28) or 6GPTN (VIII, 19); nom. form NEEP or NG.

Perf. I as Sa, except 2 sg. f. A (IV, 18) instead of 6.P.

Negative perf. I as Sa, but 3 sg. MIP and MIP both occur.

Perf. II as Sa, except 1 sg. NTAEL.

Fut. I as Sa, except 2 pl. TETN.

Fut. II as Sa, except 1 sg. 661NA and 61NA, 1 pl. 61NA, 2 pl. ETETNA (V, 47) and EPETNA (VI, 29, XIII, 19); nom. form usually 6EP...NA, but 6...NA (VI, 52).

Fut. III 661A (XI, 11) or 61A (VI, 39), 6KA, 6AA or 661A (XIII, 29), 6CA; 6NA, ETETNA (EPETNA?), 161A.

Neg. fut. III 1 sg. NA, 3 N64, 2 pl. N6TNA, 3 NOY; nom. form NH (once NH XIX, 13).

Consequentinal occurs only in 3 sg. GAYG, GAYG, 3 pl. GAYGOY; nom. form GAG.

Neg. conject. 3 sg. MA, MA, 3 pl. NAOY; nom. form MAN.

Abs. MARAI (Sa MAI).

With -NTA- (OYNTA-), NTA; 1 sg. OYNTAI and OUN - MNTAI; 2 sg. m. NMTG, f. OYNTA (IV, 18), 3 OYNTA, OYNTA (XVI, 21), 2 pl. OYNTAI

Optative 3 sg. MAN, 1 pl. MARY; nom. MAN.

Imperative: note 6E70Y for Sa 6PAOY (VII, 38), 6P1C (XIII, 22) for 6PA; but with Greek words APICTEYG &c. EATCI however in XV, 7, NOY for Sa MAXNA (XVIII, 21), 6X1C (X, 24), 1sg. (XX, 27) for Sa AY*.

Conjunctive fut. (Sa TA6). To this tense seem to belong the following: IX, 3E NAWIKE NIMNE TA6PCTETNA 6PMA = Sa NIMNE XE 6E6PICT., Bo 21NA NTANX 6...

III, 17... 6PAPA 6P EIAKOMOC TAVAIKPIN 6IAKOMOC = Sa XE 6EPKINE, Bo 21NA NTA6...


Causative infini. as in Sa, except 1 pl. TM (VI, 62), 3 TPOY.

Conditional has 6AK instead of Sa 6AK; 1 sg. 6M1A, 2 f. 6M1A, 3 6M1A, 1 pl. 6M1A, 2 ETETM1A, but also 6GKETETN (VI, 62 &c.) and 6OKETETN (XII, 17) and apparently 6AIA61TET (X, 38); nom. form 6G1A and 6G1A.

The Relative. In two instances the form of the future relative seems to be ETA for Sa 6ETA:

² As in Achm., 6. g. V. 8.
XIII. 6 ΠΧΑΛΑΙΚ ΝΤΑΚ Η[Ε]ΣΧΑΙΝ ΠΛΟΥΡΣΤΕ

"Lord is it thou who wilt wash my feet?" where Sa has ΝΤΟΚ ΗΠΗΟΛΑΙΑ... , ΝΟΕΚ ΗΠΗΟΛΑΙΑ...

XVI. 26 ΑΝΑΚ ηΓΑΣΗΣΟΝ ΝΑΠΛΟΝ "It is I who shall pray my Father for you," where Sa has ΑΝΟΚ ΓΗΑΣΗΣ... . Bo ΑΝΟΚ ΓΗΑΣΗΣ...

The past relative is ΝΤΑΚ as in Sa; but there is also a second form which occurs sixteen times, viz. -6P-, which as Prof. Sethe3 has shown, occurs in the Pistis Sophia in two phrases only: (Μ)ΧΩΘΙΝ ΜΗΧΥΤΗΡΙΟΝ (14 times) and ΠΕΡΣΟΥΝΗΜΗΠΗΥΤΕ (once), and is derived from a form familiar in the New Testament and demotic texts. It is always a past relative, having relation to a definite antecedent and is only used where the relative is the subject of the sentence. In Q the antecedent is most frequently a personal or a demonstrative pronoun, but not always. For a list of the instances see Coptic Index.

The following points may be noted. All Greek verbs are formed with ȓ, as in Bo. The negative H (in N + ΜΗ) is usually omitted. ΟΥΓΙ is occasionally used for the indefinite article ΟΥ, in VII. 26, X. 16, XVIII. 35.

H is sometimes replaced by ȓ (Achmimic), e.g. ΩΗΥ, ΩΥΡΙΤΕ and perhaps ΩΙΘΗΣΕ for ΩΗΙΘΗΣΕ. The verbal substantive is formed occasionally with ΠΜΕΘ- for Sa PΕΘ- in ΠΜΕΘΙΤΩΣΙ (IX. 8), ΠΜΕΘΙΜΑΙ (IX. 25).


The use of Χ for Χ may also be noticed. It occurs in ΑΡΧΙΕΡΈΤΥ as always, in ΑΧΙΘΗ, ΧΙΑΛΧΙΧΟΧ, ΧΙΑΦΑΡΗ and in ΝΑΧΧΑ (once only in ten instances). A similar exchange is found in several other early Achm. and Sa texts, viz. Elias Apocalypse, Pistis Sophia, BM. Or. 7759 (Deut.-Jonah-Acts), the Berlin Clement, Rahib's Berlin Psalter, Acta Pauli and the Exodus and Luke fragments in the Bib. Nat.2

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

ΞΑΑΓΑusal. XI. 39, Sa ΨΙΗ.
ΞΑΜΑΣΤΗ, Sa 6ΨΗ.
ΞΑΡΟΗΑ, Sa ΑΡΟΗΑ, Achm. ΑΡΟΗΑ, Acta Pauli have ΑΡΟΗΑ.
ΞΑΡΟΗΑ "sheepfold," Sa ΟΣΕ, a compound for the simple word.
ΞΑΡΙ, for Sa ΑΙΣΗΑΤ always.
ΞΙΡ VI. 13, Sa ΚΟΤ.
ΞΙΗΚ ΛΑΡΗ, Sa 91 "lift."
ΞΘΕ Υ, Sa ΑΡΟΚ, Bo ΕΤΕΘ ΩΥ.
ΞΙΟΛΣ (?) in phrase ΕΛΕΓΚ ΜΙΟΝΗΕ, Sa ιΙΟΝΕ ΕΡΟΚ.
ΞΟΥΡ XVIII. 22, Sa ΛΑΓ, Bo ΚΟΥΡ; but Q has ΛΑΓ in XI. 3.
ΞΑΓ (constr.), Sa ΤΑΛΑΓΟ.
ΞΑΑΓ ΤΗΤ XI. 33, 38, Sa ΟΣΤ.
ΞΑΜΙΟΥ VII. 28, XII. 35, Sa ΣΟΟΥΝ.
ΞΑΜΙΟΥ, Sa ΩΙΗΠΕ.
ΞΝΟΕΝ, Sa ΝΝΑΛΥ.
ΞΝΩ (qual.), Sa ΝΚΟΚΕ.
ΞΟ "door." X. 7, Bo ΒΕΤΕ (Sa has a v. l. here ΒΕΤΕ "shepherd").
ΞΒΟΥ, Sa ΒΟΕΙΤΕ.
ΞΑΓ, Sa ΡΕΤ for ΚΑΝΗΧΟΚΑΛ, ΚΑΝΗΧΟΥΔΓ.
ΞΟΑΛ ΙX. 6, 11, Sa ΧΩΩ "smear" and IX. 15, Sa ΩΟΓ.
ΞΟΑΝΓΕ, Sa ΦΟΥΟΥ.
ΞΑ ΤΛΟΙΟΤ-, Sa 2ΘΟΙ ΤΛΟΙΟΤ-.
ΞΑΝΝΟ, Sa ΤΑΛΑΓΟ.
ΞΓΠ ΧV. 4, 5, 6, Sa ΌΛΑ; but XV. 2 Q has ΌΛΑ.
ΞΑΓ "buy" IV. 8. V. 5, Sa ΩΟΠ.
ΞΓΤΟ, Sa ΤΣΑΒΟ.
ΞΑΧΟ XVI. 11, Sa ΤΣΑΒΟ.
ΞΟΥΑΔΥ- for Sa ΜΑΛΑΤ- always.
ΞΟΥΑ "love" XI. 5, Sa ΜΕ; elsewhere Q has ΜΑΛΙΘ.
ΞΟΥΑ ΧVII. 10, Sa ΤΩΚΜ.
ΞΟΗΚ, Sa ΡΟΚ.
ΞΟΗΜ for Sa ΚΟΥΙ always.
ΞΟΟΝ XV. 10, XVI. 33, Sa 6ΓΕΓT.

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

2 Cf. I. A. C. M. B. I. F. A. VIII. 57. Dr. W. H. Worrell regards it as "an attempt to represent the sound of χ before ȓ. Cf. Stern § 26" (in a private letter 1919) and 6, one may add; but it does also occur before Α in ΦΗΧΑΧΑ (Apoc. Elias) and ΠΑΧΧΑ in...
The above list hardly gives support to the suggestion that the use of Greek words is a sign of a primitive text.

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

\[\text{ΔΑΙΔΟΝ} \text{VIII. 49, X. 21 for ἔρωταν.} \]
\[\text{ΓΗΜΙΤΙ} \text{III. 2 for ἔρωταν.} \]
\[\text{ΕΙΝΙΑΝ} \text{XIII. 29 for ἔρωταν.} \]
\[\text{ΓΑΤΟΥΣ (ἀδεός) IV. 11 for ἄνελησα.} \]
\[\text{ΚΥΡΙΑΚΗ} \text{XX. 19 for τῆς μακ χαρίσματος.} \]
\[\text{ΛΑΚΜΗ} \text{XIII. 5 for παρθαρχάν.} \]
\[\text{ΜΑΣΤΙΓΗ} \text{II. 15 for φραγέλλων.} \]
\[\text{ΜΗΤΙ} \text{IV. 33 for μή.} \]
\[\text{ΣΤΑΤΕΡΕ} \text{VI. 7, XII. 5 for δηθάν.} \]
\[\text{ΣΤΑΦΩΣ} \text{V. 28 and always for ρημελησαν.} \]
\[\text{ΣΠΑΝΕΙΤΗΣ} \text{II. 14 for χαραταυτάκα.} \]
\[\text{ΣΩΚΟ} \text{V. 7 for ἕως, IX. 5 for ἵνα.} \]
\[\text{ΖΟΤΑΜ} \text{XVI. 25 for ἐκ.} \]

The question of the relation of this dialect (which we might call Sub-achmimic) to its neighbours is a difficult one. It certainly stands between Achmimic and Sahidic; but it is not at all clear whether the relation is geographical or chronological. If geographical, was Sahidic originally the dialect of Thebes and the south, Achmimic that of Achmim and its neighbourhood, and did this Sub-achmimic dialect prevail between them? Or was Achmimic the original dialect of all the south country, and did this develop in course of time into Sahidic through a stage of Sub-achmimic? There are considerable difficulties in the way of either theory. From the geographical standpoint, the Acta Pauli (Sub-achm.) probably came from Edfu, some 70 m. south of Thebes, and Qau lies more than that distance north of Thebes; but as to either is it certain where they were written. Qau also is north of Achmim, and not between the latter and Thebes. Practically all our Achmimic documents come out of the White Monastery, but were not necessarily written there. There is evidence from local graffiti and mummy-labels that Achmimic was spoken in the district of Achmim, and Achmimic vowels are frequently found on Sahidic ostraca as far south as Thebes. On the other hand Sahidic, which is certainly the prevailing dialect of Thebes and the country to a considerable extent north and south of it, is also found as far north as Hermopolis whence the
ERRATUM.

Page XX col. 2 l. 14 from bott. for but as to neither, read but neither as to the Acta nor as to Q.
B. M. Or. 7594 (Deuteronomy-Jonah-Acts) of c. 350 or earlier came. The Acts are written in Sahidic with very few aberrant forms.

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

5. THE VERSION

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

But first it is desirable to refer to another point. The dialect of Q being so closely allied to the Achmimic, the first question that presented itself was whether this was a copy of the Sahidic version or of the Achmimic version. It has usually been stated that the Sahidic and Achmimic were two distinct versions; but Prof. Burkitt in his article in the Encyc. Biblica so long ago as 1903 said that the Sahidic and Achmimic versions were not independent, and after a renewed comparison of all the extant remains of the two versions, I am convinced that this is the correct view, or rather more positively it may be affirmed that they are one and the same version. This being so, presumably the Achmimic remains represent the version in its earliest form, that dialect being certainly nearer to the older language in its vocalisation, so far as our limited knowledge of it in the earlier time goes, and in the use of a considerable number of words and grammatical forms which we may call archaic inasmuch as they did not survive into Sahidic or Bohairic. Then we may take it that the original rendering in Achmimic (as we style it) underwent a gradual transformation of dialect and a considerable amount of revision before it reached the stage in which the ordinary Sahidic version is known to us.

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

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

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

---

1 See list on p. XIX.
2 e.g. Leipoldt, Church Quarterly Rev. 1921, vol. 92, p. 50.
ii. 12 Q omits εις μαθηταν αυτου with Ν OL A B &c. D hiat.
iii. 3 Q εις + Βο (9) . . . om Sa (7) Bo rell Gr ... “and” Sa (6).
--- 11 Q ευρεσαν + Bo (2) Gr ... present tense Sa Bo rell.
iv. 6 Q om αυτος + Gr 1 69 118 124 OL a b e f f i ... hab Sa Bo Gr rell (+ D).
(5) --- 22 Q εις εις add. + Bo (3) Gr ... add εις Sa Bo rell.
--- 52 Q has the order “the seventh hour the fever left him” + Bo Gr ... Sa “the fever left him at the seventh hour.”
v. 9 Q “he arose” + ἀπερχόμην OL a b e Syr, εὑρέθη D Ferr OL ff ... om Sa Bo Gr rell.
--- Q om the xxii περιστεραν of Sa Bo Gr.
--- Q ερευναν s. add. + DOL e ... add εις τα περιστεραινειν Sa Bo Gr rell.
(10) --- 10 Q απερχόμην s. add. + OL e Syr sin (“to him”) ... add τον ευρετοπετεραν Sa Bo Gr.
--- Q om εις + Bo (6) Gr (Text. rec.) Vg ... hab Sa Bo rell A B C* D &c.
--- 15 Q περιέβαλεν αυτου γινει with Gr pler against πα εις γνει των Sa Bo D 1 19 565 &c.
--- 18 Q om μελετον + U OL f Syr cu sin ... hab Sa Bo Gr rell.
--- 26 Q om γινει with Bo (2) ... hab Sa Bo rell Gr.
(15) --- 34 Q “I receive” + Gr ... the imperfect tense in Sa Bo.
--- 37 Q “he hath borne witness” + Gr min 892, omitting the αυτος (v. l. ενεχει) of Sa Bo Gr rell.
vi. 5 Q with Bo (1) om παλαις against Sa Bo rell Gr.
--- 7 Q om αυτον + Bo (1) N OL e ... hab Sa Bo rell A B D &c. OL. rell Syr.
--- Q απερχομεν (present) + A B D &c. ... future Sa Bo L (αστερει).
(20) --- 10 Q om εις + Bo (3) ... hab Sa Bo rell Gr.
--- 11 Q ευρεσαν τε μαθηταις εις εις μαθηται + Bo (ανει) N D &c. OL b e Syr sin ... om Sa Bo N* A B L W Ox 1596 &c. OL (6) Syr rell (Cf. Matt. xiv. 19).
--- 13 Q reads C6616 against ΠΩΥΟΥΟ̣ of Sa (3) Bo. One Sa (Horner 91) conflates ΠΤΑΥΡΩΕΝ ΕΛΥΡΩΣΟΥ. Q probably has the original reading here.
--- 22 Q after εις μη εις om the words εκανεν εις

--- ευρεσαν τε μαθηται αυτου with Bo N* A B L W &c. OL (7) ... hab Sa N* D Gr pler.
--- 33 Q o γαρ αρθον του του θεου + Bo Gr (ε του του θεου N D) ... Sa. “For the bread is the son of God,” a corruption doubtless due to a misunderstanding of the reading of Ν D.
--- 45 Q εν τω προφητη with Syr cu sin pesh ... της προφητης Sa Bo Gr OL.
--- 47 Q om εις ευρεσαν + N B L T W ... hab Sa Bo A &c. OL.
--- 54 Q “his flesh ... his blood” + DOL e Syr sin ... “my flesh ... my blood” Sa Bo N B &c. OL rell Vg Syr cu.
--- 60 Q om ακουσαντες + OL b e Syr sin ... hab Sa Bo Gr OL rell Syr cu.

--- 63 Q. “the words ... are spirits and life” ... “spirit” (sing.) Sa Bo Gr OL (6) Syr sin cu; but OL a c f Vg and Terr, since the subject verba is in the plural have spiritus sunt et vita (with varr.), which suggests an origin for this queer corruption. It may not be necessary to jump at once to a Latin-Coptic bilingual, as it may have come in as a gloss originally from a Gr.-Lat. bilingual.

(30) vii. 10 Q τω κριτον + A 330 ... κριτον Sa N D &c. OL (3) ... pr we Bo B &c. OL (6).
--- 31 Q μη πλασειν σημεια πιστευει εις &c. with Gr ... “do more than the (Bo those) signs which” &c. Sa Bo.
--- 45 Q om εκανει + K U II al OL e Syr sin ... hab Sa Bo Gr rell Syr cu.
--- 50 Q πρες αυτου + N* B D W &c. Syr ... “to Jesus” Sa Bo Gr a few minn OL e.

viii. 14 Q “true is my witness” + Bo N &c. OL pl ... “my witness is true” Sa B W OL b.
--- 19 Q ασπερ. Ιησου + Bo B N W &c. OL pl ... add εις εις αυτος Sa D OL b ... om αυτος Ν minn OL e.
--- 21 Q επειν s. add. + N B D &c. OL b e ... add εις την. Sa Bo Γ Δ &c. OL (5).
--- 40 Q υποκειμεν + Bo pl Gr (exc. D) Syr pesh ... υποκειμεν Sa Bo (7) D* OL Syr sin.
--- 44 Q reads “the liar” (for το φασος) with

1 Resurr. Corn. 37, see Hornsby, Codex B and its allies ii 242.
one Bo MS., making it the subject fo λαγι... Sa Bo have το φ. and make that the subject. Q and Bo (M) represent an early attempt to make sense of a difficult passage—a deliberate emendation.

viii. 46 Q adds ὠν after λεγώ with Bo... om Sa Gr &c.

(40) — 49 Q has διαμανω with Bo (also in vv. 48, 52 and x 21)... διαμανων Sa Gr.

— 52 Q τεσσαρα s. add, with the Sa side of the bilingual Tl (Sod 478, which has εις τ. συνων); the Sa text has been corrected by a later hand to agree with the Gr + D OL b c e f l Syr cu sin... add εις τ. συνων Sa (8) Bo Gr well OL (6).

— 57 Q επεκαν s. add. + Bo pl Syr sin pesh... add ovv Sa Bo (7) Gr.

ix. 4 Q εμε δα: + Bo (2) A C Θ &c. OL Syr and most vers... πασα Sa (10) Bo Gr well N* B D L T W. In the same v. Q also has εμε after περιεβασας + Sa (2) and most Gr, while Bo well adhere to N* L W περιεβασας.

— 7 ad fin. Q "and he saw out" with Bo (1) Syr sin... "he went he saw out" Sa Bo well Gr.

(45) — 9 Q om ovv αλλα with A D &c... hab Sa Bo N B W &c.

— 17 Q τοι τουλάχι + Bo Gr pl... "that one who was blind" Sa OL (illi caeco).†

— 26 Q om ovv + Bo N* OL εις συρ sin pesh... hab Sa N* B D L W OL (6)... εις A &c.

x. 1 Q εκα αναβ. + Bo (1) Αεθ... αλλα Sa Bo Gr.

— 5 Q "they are not wont to follow" with Bo... "they will not follow" Sa εις με αναβ. Gr.

(50) — 7 Q "door" + Bo Gr Syr sin... "shepherd" Achm (Rösch) Sa (9).

— 24 Q om εκα + Bo (5)... hab Sa Bo pl Gr.

— 28 Q "my hands" + Bo (3) Syr sin pesh... sing Achm Sa Bo pl Gr.

— 29 Q "hands" + Sa (1) Bo (1)... sing Sa and Bo well Gr Syr sin.

— 42 ad fin. Q om εκα + Bo (2) Gr minn (3) OL Syr... hab Sa Bo well Gr.

(55) xi. 4 Q εκαν + Bo Gr... imperf. Sa.

† For the variants here see HOSKIER, Codex B &c. ii 263.

INTRODUCTION. XXIII

11 Q εκαν τοις τουτε + Bo (5), all Gr (exc. Δ)... om κατ Sa Bo well Δ Syr sin.

— 14 Q om ovv after περιεβασας + Bo A W &c. 565 579 OL a... hab Sa N B D &c. OL well.

— 39 Q "said Martha to him" s. add. + Θ OL b c e f l Syr sin... add η ακούσα τ. τελεστα... Sa Bo Gr well OL (with variants).

(60) — 47 Q om στι with Bo D... hab Sa Gr.

— 54 Q om εκαν + D &c. OL (exc. f)... hab Sa Bo Gr well.

— Q "a country" + Bo... "the country" Sa Gr.

xii. 1 Q ετεκήμον + Achm Bo A D &c. OL b f f g... om Sa N B L W &c. OL a e e.

— 3 Q "wiped them" + Bo Gr minn 1 της Syr sin... repeat τ. πας αυτ. Sa Gr well OL.

(65) — 9 Q τετεκέρυσα + D OL a b c e f Syr pesh... ετεκέρυσα Achm Sa Bo N A B W Θ &c. OL f g Syr sin.

— 25 Q ετεκέρυσα + Bo Gr Ol. Syr... ετεκέρυσα Sa (cf. Mt. x. 39).

— 33 Q ετεκέρυσα + Bo pl Gr... pres. tense Sa Bo (3).

— 35 Q ουκόν + Sa Bo... add (exc. one) Gr... ουκόν Sa Bo (1).

xiii. 9 Q αλλα s. add. + Bo Gr... add "wash" Sa.

(70) — 15 Q om verse probably from homoeot. which exists in Bo, but not in Sa.

— 19 Q order εκαν γενητη... + Sa (1) Bo A C D W Θ &c. OL. (3)... trs Sa (6) N B L &c. OL. (6)

— 29 Q εκαν + Bo Gr OL... "that I (i.e. Jesus) may give (28)" Sa (10).

— 33 Q "the place where I am" + OL a e (sum)... "to which I am about to go" Sa Bo (το άγιο) Gr, εο, vado OL.

— 37 Q "he said" + D 22 66o... add "Peter" Sa Bo Gr well.

(75) — 35 Q ιστου s. add. + Bo (7) N A B C &c... add εκαν Sa Bo pl Gr pl.

xiv. 13 Q "I will give it" + Bo (1)... παισε... Sa Bo well Gr OL (In v. 14 Q repeats the same error without any support).

— 23 Q εκαν + D OL e Syr cu... 1 plur. Sa Bo Gr and OL well Syr sin.
"But the paraclete &c." as in Gr OL Syrr... "but whenever (or if) the paraclete come" Sa Bo.

Q "all the words that I tell you whatever"+ D II 254 OL a b e ff q... preterite Sa Bo Gr rev OL f.

(Q) 30 Q ευ̱χης K II 42 116 al 5 OL f g... on ευχη ουδεν Sa Bo Gr pl OL pl Syr cu sin... D OL a conflate on ευχη ουδεν ευρεν.

"that I shall tell,\n
And many Fathers incl. ORIGEN, Comm. John. Brooke ii 145... om ακαλυπτεις Gr... "release not this man but release B." Sa Bo Tatam.

"the word of Jesus which he spake" + Bo Gr... "the word which Jesus spake" Sa.

(100) 40 Q om παντες + Λ B L W... hab Sa Bo A &c.

Q "release not this man but Barabbas" with ORIGEN (Comm. John, Brooke ii 145)... om ακαλυπτεις Gr... "release not this man but release B." Sa Bo Tatam.

"But the paraclete..."... Sa Bo.

"that I may give to them eternal life" + Ν * Sod ε 52 (both these have αυτω) ε 183 ο... "that he may give." Sa Bo Gr pl... "that thou mayest give" Bo (fr) LW.

6 Q "they are thine" + Bo... "they were thine" Sa Gr.

Q "I have kept" + OL e ff... "they have kept Sa Bo Gr.

11 Q αυτω + Β 229 254 OL a f... αυτω Sa A C D OL pl... Bo conflation.

Q om all after ευχη. ευ + OL a b c e ff Syr sin... hab Sa Bo Gr.

25 Q και before α ναγω + Bo pl all Gr (exc. D) OL a e g... om Sa Bo (5) D OL b c f q.

(Q) 15 Q τω Ιησ. 2ο order + Bo Gr... trs after αληθη Sa.

23 Q ευπαν s. add. ... add ευπαν Sa Ν W Ferr Syr sin... απερισκη αυτω Gr rev... Bo conflation.

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

A study of it leads to the following conclusions:

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

2 This single Sa MS. is the as yet unpublished Gospels of Mr. Pierpoint Morgan.

3 The rendering η μα τη σωθη by the word καιρως common to Q and the only three extant Sa MSS. seems to be primitive and may go back to the original translation. The Coptic fragment of the Acts of Peter at Berlin (SCHMIDT, Tu xxiv) commences "On the first day of the week (σαββατον) which is the καιρως."
ii. In the above 110 instances Q is opposed to both Sa and Bo in about 63, and in 25 of these Q has Greek support, while in 38 it is supported by Versions only or in company with N or D or both, these being the Greeks most addicted to "Version" readings.

iii. In about 40 instances, where Q differs from Sa, it has the support of a majority of Bo manuscripts, and in 35 of these it has the whole Bo array on its side; or, in other words, in one third of all the cases where Q differs from Sa, it is supported by the whole weight of Bo authority.

This is a surprising result. It would seem to be a necessary inference that the Bo version has a number of early readings in it, and is itself probably of much earlier date than has hitherto been conceded to it. It is true that Hoskier would assign it to the IIIrd cent.; but Leipoldt puts it doubtfully in cent. VII—VIII. Unfortunately Mr. Horner has never, I believe, given an opinion on the age of this version such as he has given for the Sa version. The earliest dated Bo literary manuscripts are a Martyrologium of S. Jacobus Intercessus in the Vatican of A. D. 884 (Hyvernat, Album No. 21) and the Curzon Catena of the Gospels in the Brit. Mus. of A. D. 889. It is true that the earliest dated Sa literary MS. is but little earlier—a Synaxary in Mr. Pierpoint Morgan’s collection is dated 823. But there is this distinction; in the case of the Bo MSS, we have no reason to think that any of the undated ones are earlier than the IXth cent. on paleographical grounds, whereas we have every reason to carry back our Sa MSS. for centuries on such grounds. A fashion of dating manuscripts seems to have prevailed in the IXth cent., and not in Egypt only.

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

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

VII. 10 “When his brethren were gone up to the feast, then he also went up to the feast, not openly but in secret.” The Greeks have εἰς τὴν ἑορτὴν only once, but whereas N B L W &c. place it before τοις, D OL place it after αὐξη.

XII. 20 Here is a somewhat similar repetition of the word “feast.” Q reads ‘There were some Greeks among those who [went] up to the feast to worship [at] the feast.” The reading is not quite assured, but I think there is no practical doubt of the double “feast.” There is no v. I. here among the Greek manuscripts or versions, except the Bohairic which without exception read “went up to the feast” and omit it after “worship” whereas the rest omit it in the first clause.

XIII. 18 Q has “He that eateth my bread with me hath lifted up his heel against me,” which is a conflation of οἱ τρώγοντες μου τὴν ἑορτὴν B C L Sa and οἱ τρ. μετ’ ὑμῶν τῇ ἑορτῇ N A D W &c. and other versions including Bo pl; but Q’s conflation is shared by Bo (4) E OL q.

XVI. 20 Here the Greek text reads κλαίετε καὶ θάνατος καὶ θανάτου N A B D &c. (but θανάτου is omitted by A* Greg. lect. 181 (= Parham 18) . . . κλαίετε καὶ πνιγμένας Λ* and a few minuscules. Sa and Bo have two verbs which undoubtedly correspond to κλαίει and θανάτου. Q has three verbs “weep and lament and sigh” ; the third verb must represent πνιγμένας. Syr sin has “ye will weep and wail and groan,” a similar conflation, which shows that it must be very early.

---

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

2 Church Quarterly Review, July 1906; Gescb. d. NT-Kanonis, 1907, I 85 n.—in one instance. Jo. XV. 3, I think we may see an example of an early reading in the Bo which has been “improved.” The Greek has ἠδότος ἐκ τοῦ ἄντων. Coptic has always had a difficulty in rendering ἠδότος, and its usual paraphrase by a verb is very clumsy. Q tries to express it merely by putting ἠδότω in the past; “ye were cleansed.” All the Sa manuscripts (except one lectorary) have “From now ye are clean,” a correction approximating to the Greek. The Bo version reads “ἠδότω ye were cleansed,” thus retaining Q’s tense and merely prefixing the Greek adverb.
INTRODUCTION.

There is an instance of *emendation* in Q in VIII 44. The Greek reads *καλὴν τὸ ψεῦδος ἐκ τῶν ἰδίων καὶ ὁ πατὴρ ἀυτοῦ* without appreciable v. 1. The Coptic versions both take τὸ ψεῦδος as the subject of the verb and render “Whenever the lie speak, it (he) speaketh out of its (his) own (plur.), for he is a liar and his father also.” But Q has “Whenever the liar speak, he speaketh out of his own (plur.), for he is a lie-monger and his father also.” I have used the words “liar” and “lie-monger” to indicate that Q has two slightly different formations from the same root. The fact that two distinct words are used proves that it is no scribe’s error, but a deliberate emendation of the original Greek.

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

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

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

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

The six instances in which W supports Q against N + B are:—

vi. 3 Q “Jesus therefore went up into the mountain” + W: I 565 OL b e f r ...

x. 13 Q “no one taketh it from me” with practically all Gr except N B.

xii. 13 Q “they were crying out” s. add. + B a L W &c. (Sa and B have the aorist) ...

xiiii. 6 Q λέγει αὐτῷ εἰκονίζει + D L and (with initial Τα) A W &c. ... om εἰκονίζει N B.

xix. 28 Q om οὐκείν with Sa W 1 565 579 700 &c. OL a b c e r ... hab Bo Gr roll OL f ff q.

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

iii. 16 Q “his [only] son”* with Bo, “his son, his only son” Sa, “his μονογενὴς γιος” ME, τ. μονογενὴς γιος N A B L &c. OL Syrr ...

iv. 6 = n° 4 on p. XXII above.

— 5 Q εἴρηκαν δὲ + II 214 T Bo ... των N W &c. καὶ Κ D &c. ... om A B L &c.

vi. 15 Q “make him king” + D and most Gr and verss ... om αὐτῶν N A B L W OL q.

vii. 46 Q “no man speak ever as this man” with Gr pl (A hint) and most verss. (except that Q + Syr (6) omit αὐτῶν ... add λαλίας N * D (ομ αὐτῷ). Syr σιν ... ὑπὲρ. ἓλαθ. αὐτῶν αὐτῷ, s. add. N * B L T W minn (2) Bo.

viii. 28 Q “saw therefore to them Jesus” + Gr pl OL Sa ... om αὐτῶν B L T W al ... add πᾶν N D.

— 38 Q “the things which ye have seen from your father” + Sa Bo pl N * and most Gr Ol pl Syr ... ἔσούσετε Bo N * B C L W al.

ix. 4 Q “It behoves me to work the works of

---

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

2 There is no doubt about the restoration in the bracket.
him who sent me + A N &c... "us... me" Sa B... "us... us" N L W Bo.

— Q om εις αλλα + Α D &c... hab N B C W 0124 Sa Bo.
— 10 Q "they said" (pret.) + D Sa Bo OL b r... ενευε/embed/Gr rell.

x. 29 Q "my Father who gave them to me is above all!" + Sa, ες διδωκεν Α B* al Syr sin (ς διδωκας D)... ες διδωκεν Ν B* L W Bo OL.

xi. 17 Q om την + Α D OL e... hab Gr rell &c.
— 1 Q "[Lazarus] he who died" + εις ταπεινως AD &C. OL b f f g Bo... om N B L W OL a c e Sa.
— 23 Q apokrates + Gr pl. and versas... apokrines aide N B L W 33 579.

xii. 35 Q εις αγαθας αλλαξες 2 69 124 al 1 Sa Bo... εις αγαθας εγετε εν τοιλ. (with var.) Gr rell OL &C.
— 37 Q "he said to him" D 22 660... "Peter said to him" Gr rell Sa Bo. }

xiv. 26 = n° 79 above p. XXIV.

xv. 2 Q "he will cleanse it" + D OL b c e f f g 1 q Sa Bo... pres. tense the rest.
— 21 Q "do to you" probably = γινει Α and Gr pl... εις γινει N B D L Θ 1 33 579 (W hiat).

xvii. 2 Q "that I may give them" with only Sod ε 183* (a late gold on purple min. Athos, Vatop. 747), though N* Sod ε 52 (an VIII cent. pep. une. fragment at Berlin) read "I may give him"... "that thou mayest give LW 594... "that he may give the rest."}

xviii. 7 Q "again he asked them saying + D Sa... om λεγων all others.
— 24 Q "Annas sent him" without conjunction + A al... the Hesych. group and most versas including Sa (2ε) and Bo (2ες) have a conjunction, mostly or ες.
— 33 Q om παλιν + C 3 minn (3) Sa all but one)... hab Gr rell Bo OL &c.

xix. 16/17 In this extremely varied passage Q reads "When they had taken him they brought him forth" i.e. εις τουν Υ + Gr r 209 565 al... των ιερους Gr rell Sa Bo.
— 26 Q "[Jesus] said to his mother" + A D supp θ al OL pl Sa Bo... τη μητη N B LW 1 22.
INTRODUCTION.

6. CONCLUSION

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

1 Unfortunately the Aehmimic (Rösch) is missing for this verse.

2 This is not absolutely certain, but there is little practical doubt.

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

4 See Tischendorf note ad loc and photographic edition of Cod. Alex.
INTRODUCTION.

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

The only Greek Gospel manuscript of Early date (cent. V) of which we know the provenance is the Washington Gospels (W) belonging to Mr. Charles L. Freer. This was found in Egypt, but the exact spot is not known, though there are indications that it came from a monastery in the neighbourhood of the Pyramids. These two MSS. W and Q, fix the type of Gospel text prevalent in Egypt between about 350 and 450, and afford a standpoint from which to examine the relations of the other MSS. whose provenance is not known, and to test the theories that have been constructed as to their origins, mainly by comparison with quotations from the Fathers.

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

1 W. E. Crum in B. M. Cat. Coptic MSS., p. xi.
2 The Greek fragments of the Gospel and Apocalypse of Peter were found in the tomb of a monk in the cemetery of Akhmim (Miss. Arch. fr. au Caire IX 1892).

1 Bp. Lightfoot in Scrivenor's Plain Introduction 1883, followed by Westcott and Hort (II. 85) 1896 were inclined to place both Sa and B versions in the second century; but Coptic scholars of more recent times have been chary of admitting such an early date, chiefly on the ground that demotic writing was in official use certainly till the end of the second century, and locally later. But it was all pagan: we have not a single Christian document in demotic, and the adoption of the Greek alphabet seems in some mysterious way to be bound up with Christianity. A further reason for caution in fixing too early a date is that it is doubtful whether there was any rapid spread of Christianity in Egypt till the time of Demetrius, consecrated Archbishop in 188—9 (cf. HARNACK, Mission und Ausbreitung des Christentums, Leipzig 1902).
These new religions, unlike the older ones they were replacing, were essentially proselytizing, and each had its holy books and liturgies. The Christian missionaries were obliged, even where the original language was preserved for liturgical purposes (as Greek was in the liturgy at Rome till well on in the second century), to have renderings of the scriptures for reading and they must have preached in the native language of their converts. Hence very soon there sprang up a mass of bilingual literature of which we have only fragments left; but for Egypt we have remains showing that besides the bible, a great deal of early Apocryphal literature was translated into Coptic, and early patristic literature also. The most important part is naturally the remains of the bilingual bible, and the resulting interaction of the various versions one on the other, sometimes indirectly through their associated Greek texts, sometimes directly especially after the fourth century through monks carrying their versions from one country to another e.g. Syrian monks to Egypt, Egyptian monks to Constantinople, Greek monks to Italy and so on. For some years past this has been regarded by many scholars as the most fruitful path of investigation in the text of the New Testament; and so every new early manuscript of any part of it in any of the chief versions, Latin, Syriac or Coptic, is worthy of close study.
COLLATION OF Q WITH THE GREEK TEXT OF WESTCOTT-HORT

II. 12 incipit x. μετὰ αὐτοῦ
- 13 καὶ αὐτῷ ἀνελήμφῃ + αὐτῷ
- 14 om καὶ μαθηταί αὐτοῦ καὶ:
- 15 αὐτῷ, v. l. αὐτῷ] non dist.
- 16 om καὶ
- 18 om ἐν
- 19 καὶ 2ο] + "I" (ἐγώ)
- 20 om ἐν
  lit. "they spent forty-six years building
  this temple"
- 21 πρὶ... αὐτῷ] reading uncertain
- 22 ἐν] ἐν
- 23 τ. Ἱεροσολ.+] "in Hierousalem"; this form
  is always used except in v. 13 above.
  "in the feast of the παγχα"
- 24 παγχα] "every thing"
- 25 om καὶ
  om τῷ before ἀπόφθεγμα

III. 1 om ἐν
- 2 lit. "thou art a teacher who came from
  God"
- 3 "Jesus ἔσω answered"
  ἀνέλήμφη] "again"
- 4 lit. "how shall the man be born again
  being old?"; but this is idiomatic, the
  Fut. II being often used for ἀνελήμφη.

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

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

III. 6 τὸ γεγονότα] + ἔσω
- 7 παγάνου] "again"
- 10 om ἐν
- 16 "his only son"
- 17 "his son"
- 18 ἐν 2ο] + ἔσω
- 20 κελχῆν] "condemned as being evil"
- 21 ἐν ἑνῶ] "in the light"

[III. 22 to IV. 5 τὸ ἑνω] missing]

IV. 6 om ἔσω
- 9 ἐν is uncertain—a space in lac.
- 10 om τῇ 1ο
- 17 om [ἀνελήμφη]
- 18 καὶ καὶ] "and now moreover"
- 20, 21 Ἱεροσολυμῶν] "in Hierousalem"
- 25 οἰκᾶ] "we know"
- 27 καὶ 1ο] ἔσω
  om καὶ 2ο
- 28 om καὶ 1ο 2ο
- 30 εἰς ὡς] + ἔσω
  om καὶ ἡκοτο
- 31 εἰ τ. μαθηταί] "but (ἤ) forthwith"
- 33 καὶ μαθηταί] + αὐτῷ
- 35 λεγαῖ] prob χείρι prec
- 35 om χείρι
- 37 om καὶ (idiom)
- 40 οἰκᾶ] ἔσω
  om καὶ σοιην εἰπάρ
- 41 "believed on him on account of the word"
- 42 "we no longer believe thee on account
  of the (thy?) word; for we have heard
  him and"
&c.
- 43 om τας
IV. 45 "Hierousalem"
   | om και
   | 46 "π. βασιλεύς"
   | 49 om κωπί
   | 51 om γάλ
   | "his servants met him and informed him saying, Thy son liveth"
   | 52 οὐν 1ος δὲ
   | om παρ' αὐτον
   | om οὖν 2ος
   | om εἰκ
   | 53 om οὖν

V. 1 "the feast"
   | 2 προσελθέντες
   | lit. "there being five esto on it"
   | 3 "the multitude"
   | [v. 4 om as in W—H.]
   | 6 lit. "knew that he had waited (long)"
   | 9 καὶ δὲ
   | "he arose he took his bed," om "and walked"
   | om οὖν εἰσήγαγεν τημέρα
   | 10 om τῷ τέθεστέρειμένῳ
   | om καὶ
   | "thy bed"
   | 11 om δὲ
   | 14 "found him"
   | 15 εἰρήνην "he informed the Jews"
   | 16 "the sabbath"
   | 18 om μαλλά"
   | om στ.. η. διώκ (homoeot.)
   | 19 om οὖν
   | 21 om καὶ 2ος
   | 26 om γάρ
   | 27 "the authority"
   | "son of the man"; so everywhere.
   | 28 om τοῦτο
   | 32 ἀλλαζ
   | 39 lit. "because you say that you have eternal life in them"
   | 40 "the life"
   | 42 τὴν αὐτήν om article
   | 43 "you did not receive me"
   | αλλάζεις + δὲ
   | 44 τιτκ + οὖν
   | om [ὅσον]
   | 45 "in whom ye hope"

VI. 2 om δὲ
   | 3 δὲ οὖν
   | om καὶ εκεί
   | 5 om πόλος

VI. 5 "where shall we buy bread?"
   | 7 om αὐτο
   | 10 om δὲ
   | "in that place"
   | 11 "he gave to his disciples and (δὲ) the disciples gave to them that were seated and likewise what they had received of the fishes."
   | 13 "twelve baskets with the fragments which remained over to them who had eaten from the five barley loaves."
   | 14 "the signs which he did"
   | 17 ἑβαθυντείς &c.] "they went on board the ship in order to cross the sea to K." καὶ (before εὐστα] δὲ
   | 19 οὖν δὲ
   | 22 "But (ἢ) on the morrow the multitude which stood on the other side of the sea saw that there was no other ship there save one, and that Jesus did not enter the ship with his disciples, but his disciples alone went"
   | 23 ἀλλα &c.] "and lo other boats came out of Tiberias" pointing to a reading καὶ ἠλθον ἀλλα πλοῖα
   | 24 "when the multitude therefore saw Jesus with them, they called to his disciples, them and their boats, they went to K.; probably some deep-seated corruption."
   | 25 ποιεῖν "how"
   | 26 εἰ δὲ] "not in order that ye may see signs"; a blunder in translation. The usual Sa version has corrected it.
   | 27 "this is he whom God the Father sealed"
   | 30 om οὖν 1ος
   | 31 "bread was given to them"; a scribal error. A change of one letter gives the true reading
   | 32, 34 om οὖν
   | 36 τετελειδεν "ye will see me and ye will not believe"
   | 37 καὶ τον εἰρήνην πρῶς με om by homoeot.
   | 39 "that all those [gender not distinguished] whom he hath given me should not perish but I should raise them up at the last day"
   | 40 εἰρήνην "receive"
   | 44 "my Father"
   | 45 εἰσών γάρ + γὰρ
   | 46 εἰς on &c.] "not indeed that the Father hath been seen [lit. they have seen the
VI. 53 om ςυν
— 54 “he who eateth his (sic) flesh and drinketh his blood”
— 55 “my Father” (bis)
— 56 “your fathers”
— 57 “in the synagogue”
— 60 om ςυν Εούμωνον εις
— 61 om επε θεου
— 62 om ςυν
— 63 πνευμα 2ου “spirits”
— 64 “who it is that believeth not”
— 65 “my Father”
— 66 “on account of this”
— 68 om ανεπανού (probably)
— 69 “thou art the Christ the holy one of God”

VII. om ας
— “out of Galilee”; scribe’s error.
— 8 “I am not yet about (or, intending) to go to the feast”
— 9 αυτος [“he himself” i.e. αυτος probably]
— 10 om δε
 ανεδας + “to the feast” (repeated)

[VII. 11 to 28 ςυν missing]
— 28 ςυν ρητος . . . . 29 αποκελες om by homoeot.
— 30 “his hand”
— 31 om δε
— 35 om ςυν
— 39 ςυν [“for they had not yet received πνεις as Jesus had not yet received glory.”
— 40 “some therefore out of the multitude”
 τ. λεγων των ου διαι αυτοι αν ανωτας
— 41 ἀλλας + δε
 oi δε “[some”
— 42 ςυν, &c., “[the scripture is wont to say that Christ cometh out of the seed of David”
— 44 “his hands”
— 46 “no man spake ever as this man”
— 47 om ςυν αυτος]
“do ye not err?”
— 49 the word “multitude” is omitted, perhaps a scribal error; but the plural verb of the original, preserved in all other Coptic texts, is here altered to the singular, which suggests a false interpretation.

VII. 51 om προτινος
— 52 “search the scriptures”
“and see that a prophet shall arise out of G.;” the negative omitted by error.

[VII. 53 to VIII. 11 omitted]

VIII. 13 om συν
— 14 om αυτος ρητος . . . . υπαρχειν 2ου] om by homoeot.
— 16 “I and my Father who sent me”
— 17 om ςυν
— 19 “ye know not me nor again do ye know my Father”
— 24 “but (ἀλλας) I said” om συν
γην εις “it is I” or “I am he” and so too v. 28
— 26 “from the first I speak to you, having many things to say concerning you and to judge”
— 28 ειπεν συν + “to them”
— 34 om πας
is a servant of sin
— 35 “but (δε) the son indeed remaineth for ever”
— 38 the Coptic does not distinguish between παρε το πι, and παρε τον πι, but renders both “from,” adding the possessive adj. “my . . . your father”
— γενεαται “ye saw”
τοις “do them,” imperative.
— 39 “the children . . . ye would do the works”
— 40 om δε
— 43 “why have ye not known my speech?” probably ςυν was omitted
— 44 to φειδοτες “whenever (ςυν) the liar speaks, he speaks out of his own; for he is a liar and also his father.” The word used for “liar” is not identical in the two places.
— 46 “if I tell you the truth”
— 48 om συν “we, we say well that thou art a Samaritan”
— 52 om εις τον απανον
— 53 om παθανον
— 54 “he of whom ye say that he is God”
— 57 om συν
“and Abraham saw thee?”
— 58 om αρα παθηει λαγοι ωμοι by homoeot. probably
— 59 om δε
IX. 1 "who was born blind"
   — 4 "it is fitting for me to carry out the
       works"
       
       the Greek word is used
       ἐπεθύμησεν, "before the night comes"
       
       5 ἐπεθύμησεν] again the Greek word ἐπεθύμησεν is used
       
       6 "he smeared the clay on his eyes"
       
       7 νεάρα ἡμῶν ἐκείνης ἐτεράτηται, "wash thy face," and so always
       σώστησται, without article here; in v. 11 it has the def. art. "he went therefore, he
       washed his face and he saw out"
       
       9 ἄλλος ἔτερος] + ἐς probably
       ὁμοιότητας] + ἐς
       
       10 om σον ὁμοιότητας
       
       11 om εἰκόνος
       
       12 om κατά
       
       14 om ἐς
       
       15 "how didst thou see out?"
       επεθύμησεν] "smeared a clay on his eyes"
       the same word as in vv. 6, 11.
       
       ἐπεθύμησεν] "I saw out."
       
       16 om σον
       
       17 om σον
       
       18 om πάλιν
       
       19 om ἄυτος λέγοντες
       "of whom ye say, We bore him blind"

   and again in v. 20
       
       20 om αὐτόμεαν ἐπιβραβίζεται by homocot.
       
       21 om ἐς
       
       om ἄυτος ἐπιβραβίζεται
       "also he is of an age to speak for himself"
       
       22 εἰκόνος] + σον
       
       23 Coptic does not distinguish between εἰκόνος and ἐπεθύμησεν.
       
       25 om σον
       
       om εἰκόνος, evidently by error
       
       26 om σον
       
       27 ἀπεράκopeν ἄυτος] "he answered saying"
       
       28 om κατά ἀυτός
       
       30 "this itself therefore (οὐ) is the wonder"
       
       31 ἀπεράκοπτεν] + ἐς
       
       35 "and when he had found him he said to him"
       ὁμοιότατος] "Believe (imperat.) on the son of
       man"
       
       36 ἠκούσαν &c.] "he said, Lord who is he
       that I should believe on him?"
       
       38 om ἐς ἐρήμων to (39) ἐν ἡμών

X. 1 αὐτὸς ἀπεράκοπτεν] + ἐς
       ἄλλος ἔτερος] "and"
       
       3 om θεν
       
       5 ἀπεράκοπτεν] "they do not follow"; om ἐς
       
       8 om τοῦ εἰκόνος
       
       11 "for his sheep"
       
       12 ὅσον] + ἐς
       
       15 "my Father" (bis)
       "I shall lay down my life"
       
       16 ἐς
       
       17 "my Father... because I shall lay down"
       
       18 "no one taketh it"
       
       19 "and there was a schism"; om πάλιν
       
       22 ἀπεράκοπτεν] + ἐς
       "Hierusalem"
       
       25 "and ye believe me not"
       
       28 "out of his hands"
       
       29 "my Father who gave them to me is
       above all"
       "out of the hands of my Father"
       
       38 "if I do them"
       
       39 "but (ἐς) they were seeking to seize him
       and he came out of their hand"
       
       40 om κατά ἀυτός
       "and he abode there"
       
       41 om κατά ἀυτός
       9 om ἐς
       
       42 om εἰκόνος
       
       XI. 1 om ἀυτός
       
       3 om κατά
       
       4 "in order that his son may be glorified
       through it"
       
       5 om ἐς
       
       6 σον] ἐς
       
       7 εἰκόνος] + ἐς
       ὁμοιότατος
       
       10 "in it (the night)"
       
       11 om ἀυτός
       
       12 "if he is asleep he will arise"
       
       13 "but Jesus speaks concerning his death,
       but they think..." perhaps a scribal error
       for the imperfect.
       
       14 om σον
       
       16 om σον
       "his fellow-disciples"
       
       18 "Hierusalem"
       
       19 "their brother"
       
       20 σον] ἐς
       "Maria," and so always except in XX. 16, 18.
XI. 22 "but (ἁλλά) now again I know that whatever thou askest of God he will give them to thee"

— 26 "dost thou believe me?"; the last word corrected from "these (things)"

— 27 "I believe"

— 28 "the teacher has come"

— 33 "he was troubled in spirit as those who are in anguish and he said"

— 36 οὐν ἃ

— 38 οὐν ἃ

— 39 όν η ἀξίληγ τ. τετελευτημένης

— 40 οὐν σοι

— 41 "they took away the stone. Jesus therefore (οὐν for ἃ) lifted his eyes"

— 42 "I know"

— 44 "his feet and his hands" (idiomatic)

— 45, 47 οὐν ἃ

— 48 "and will take from us this place and our nation"

— 50 "it is expedient for us"

— 54 οἰκεῖον, "to a country"

— 57 ἃ] γὰρ

— 58 ἃ] "a commandment"

XII. 1 "Lazarus, he who died and whom Jesus raised up from the dead"

— 3 οὐν uncertain owing to lac.

— 4 οὐν [ἐπὶ] ἃ

— 6 ὃς

— 8 οὐν γὰρ

— 9 "a great multitude," also v. 12

— 10 οὐν ἃ

— 13 "took branches from some palm trees"

— 15 "cometh [to thee]" probably

— 16 οὐν ἃ probably

— 18 οὐν ἃ

— 20 οὐν ἃ

Unfortunately the reading is doubtful here; apparently "among those who [went] up to the feast to worship [in the?] feast"

— 22 ἀνήρευσα] ἃ

— 23 "he answered saying to them"

XII. 26 "and whither I shall go, my servant also will be there"

— 27 "my Father" probably; certainly so in v. 28

— 29 om οὐν

— 31 "now is the judgement of the world"

— 32 the Coptic phrase does not distinguish certainly between πάντας and πάντες, but the former is more likely

— 34 om οὐν

παντες . . . ἀνθρωπων ομ by homoeot.

— 37 "but all the signs he did before them; they did not believe on him"

— 38 om τ. προφητευ

— 40 "he closed up their eyes and he closed up their heart . . . and that I should heal them"

— 41 "he saw the glory of [God]"; there is no doubt of the restoration.

— 42 om εἰμις μενται καὶ

— 43 Coptic does not distinguish between γὰρ and ὡς

— 45 καὶ εἰσερχομ. . . . περιπλανα ὑπ' om by homoeote.

— 47 om μη

— 49 om αυτος

— 50 om οὐν

"my Father"

XIII. 1 "that he should pass from this world and go to the Father"

— 2 "into the heart of Judas the son of Simon the Iscariot that he should betray him"

— 5 οὐσίων] the Coptic uses the Greek word λαοῦν, but this is not decisive that it was in the translator's Greek exemplar. It is a frequent habit of the Copts to render an unfamiliar Greek word by a more familiar one.

— 6 "said that one (ille) to him"

— 8 "I will not suffer thee to wash my feet ever"

— 10 [αἱ μαθηταὶ] are in the Coptic

— 12 οὐν ἃ

εκφυσῃ] "had finished washing their feet"

— 14 om οὐν
XIII. 15 the v. is om probably from homoeot.
- 18 "he who eats his bread with me lifted
up his heel against me"
- 19 "I am he"
- 20 δ καμάζανον to 21 επεν om by homoeot.
- 24 "[Simon Peter] beckoned [to this one to]
ask [him . . . ]" The MS. is imperfect, but
there is no reasonable doubt that it fol-
lowed the ordinary Sahidic text here.
- 25 κακεςουν + σων probably but lac.
- 26 om αυ 1° and 2°. Perhaps "and" before
βασιλευ
gom καμάζανει αξι; "he gave it to Judas the
son of Simon the Iscariot. After he had
received the bread, Satan entered into
him."
- 27 om κακ
- 28 ευ is in the Coptic
"reclining with him"
- 29 γε] ευ om, γε probably scribal error
"that he should give to the poor"
- 30 "when that one had taken the bread,
straightway he went forth"
om ευ
- 31 om κακ
- 33 "[the place in which] I am (sic) ye [will
not be able to go] to it"
- 34 probably the v. began with πληγ as in
other Sa MSS., but it is now missing.
- 35 "if ye love one another"
- 36 "Jesus answered him"
om κακ
om κακ
κακεςουνει ζε εστερον by homoeot.
- 37 om [ε] Πεταρ
The Coptic takes αυ with the follow-
ing clause: "I will lay down now my life for
thee."
- 38 "without thy having denied me thrice"

XIV. 1 "believe on God and believe on me"
- 3 "and moreover if I go"
- 4 "and the place that I go to, ye know it
and ye know the way"
- 7 "and from now ye know him and ye see
him." The final "him" is natural to the
idiom and cannot be relied on to support
an αυ with in the original Greek.
- 9 "hath seen my Father also"
"shew us thy Father"
- 10 "dost thou not believe me that . . ." "my Father" ter probably, and bis in v. 11
XIV. 11 "if not, believe on account of his [works]"
om εγα 1° . . . "go to my Father"
- 14 om [εα]
- 16 "my Father"
- 17 "for he will abide with you and be in you"
- 19 om ως εις ετεος ως probably by homoeot.
- 20 εις ως εις ετεος repeated by dittography
- 21 "this command"
"but he that loveth me, my Father will
love him"
- 22 "said Judas the Kananites, Lord, why
wilt thou manifest thyself to us, and wilt
thou then not manifest thyself to the
world?"
"(then) adversative"
- 23 "and I will come to him and make for
us an abode with him"
- 24 "my word" . . . "but that of my Father
who sent me"
- 25 There is some corruption in the verb render-
ing λαλοτέτα, lit. "these things if I say
them unto you, (while?) I am with you." I
cannot explain the origin of the error.
The other Sa MSS. have the reading of
the chief uncial.
- 26 "and cause you to remember all the words
that I shall say to you"
- 27 ας καθος . . . βίον ως om by homoeot.
- 28 "I shall go away and I shall come again
to you." Stress must not be laid on the
future tense which is idiomatic with verbs
of movement.
"my Father" bis
- 30 "the ruler of this world"
"and he findeth not anything in me"; but
this present "findeth" probably rep-
resents a future ευρετα.
- 31 "I love my Father and as he gave me
commandment, so I do it"

XV. 3 om ειδι; "ye also were cleansed"
- 4 "as the branch cannot bear fruit of itself
unless it remain in the vine, so also ye
will (?) not remain in me." Lacunae render
the last phrase somewhat uncertain.
- 9 "my Father . . . I too loved you. Abide
in my love."
- 10 "my Father"
v. 11 ον to 12 επειπα η αγα om by homoeot.
- 14 ως ας to ετεος om by homoeot.
- 2] "those which I command you"
- 15 "my friends"
XV. 16 om καὶ οὖν οίκος μας probably by homoeot.

"my Father"

— 17 "but (ἐσ) these things I command you
to love one another"; not final = ες, as
in Sa and Bo.
— 19 om ἐς
— 20 om καὶ ἐς
— 22 ἐς] therefore "
— 24 "but now they have seen me and they
have hated me and my Father also"
— 26 "my Father" bis
— 27 om ἐς

XVI. 2 [μας] is expressed in Coptic.
— 3 "and they will do these things to you be-
cause they knew not my Father nor did
they know me"
— 4 om ἀλλα
om αὐτοι 1st and 2nd
"ye should remember that I told them
to you"
— 7 om ἀλλα
— 8 συ.. ἐς. . . κρις all have the def. article,
also in vv. 9—11
— 12 om ας
— 13 om ἐς
om τ. αἰλίθεις
"shall lead you into all truth"
— 15 "therefore I told you that . . ."
— 17 om ὡν
— 18 "and they said . . . "we know not what
he saith"
— 19 "Jesus knew that they were about to
question him; he said to them, Why do
ye say to one another . . ."
— 20 "I say unto you that ye shall weep and
lament and sigh, you; but the world will
rejoice . . . "but your grief shall become
to you for a joy"
— 22 "but hereafter again I shall see you"
The Coptic idiom is not decisive as be-
tween ἀφαί and αφεί.
— 23 om καὶ and οὐδέν
— 25 "but (ἀλλα) an hour cometh"
"but I shall speak to you" (repeating
λαλήσω ὑμοι) "concerning my Father"
— 26 "my Father"
om ἐπει ὑμῶν
— 27 "because ye loved him"
"ye have believed that I come forth from
my Father"

XVI. 28 εἴρημεν εἰς τοὺς παραργσ om by homoeot.

"to my Father"

— 30 "now we knew" sic
— 32 εἰς τα ἀλλα] "to his place"
"but (ἀλλα) I am not alone, for my Fa-
ther is with me"

XVII. 1 "my Father" . . . "in order that thy
son may glorify thee"

— 2 "in order that all that thou hast given
to me I may give them eternal life" Coptic
does not distinguish between διδωμις and δωκις.
— 3 "the true God alone" probably repre-
sents the Greek text.
— 5 "now therefore, my Father, glorify me"
— 6 "and I have kept thy word"
— 7 "now I knew that all that thou gavest
me are from thee"
— 8 om καὶ εγνώσαν
— 10 "and I am glorified in them"
— 11 καὶ αὐτοι] "but (ἐς) they"
κατω] "but (ἐς) I"
"my holy Father"
om ὃ δεδωκασι to κρις
— 12 "(in) the time (of) my being with them",
lit. "I being with them"
om εγω
αὐτοι] "these"
ἀποκάλεσ] "shall he lost"
— 13 om ἐς
— 20 "but on account of the others also who
will believe on me"; the future cor-
corrected from the present prima mani-
— 21 "my Father"
— 22 "and I have given them my glory which
thou gavest me"
om ζα κατω αὐτοι μια αἰ by
homoeot.
— 25 "my Father, O righteous (one)"
"and these knew me that thou art he
who sent me"
— 26 "and moreover I shall manifest it"
om η κατω εν αὐτοι by homoeot.

XVIII. 1 "the χιλιαρχεσ of the κυβερνα"
— 2 om ἐς
"who is about to betray him"
— 3 "Judas therefore took the παρα and
some υπηρετες from the (plur.) ἀρχιερεις
and the Pharisees, he came thither"
Coptic employs the Greek words but
does not decline them.
XVIII. 4 ὅν ὅ
— 5 "we seek Jesus the ναζαρέας. Said Jesus to them, I am he." om καὶ
  "who is about to betray him"
  om μετ' αὐτοῦ.
— 6 om ἀπέλθεν to καὶ, "they fell backwards down on the ground"
— 7 "he asked them saying"
— 10 "having a sword in his hand"
— 11 om ὅν
  "put thy sword into its sheath"
— 13 "Anna" (sic); ἤφη ὅ
  "Kaïphas [so always] the chief priest of that year"
— 15 "and the other disciple; but that disciple the chief priest was acquainted
  (imperf.) with him"
— 16 "outside by the door"
  om o ἀλλ'ος.
— 17 ὅν
  "he said, no"
— 18 om ὅν
  "were standing the servants and the (plur.) υπαρχόντως who had kindled a fire,
  warming themselves, for there was a frost. Peter too moreover was standing warming himself"
— 19 "concerning his disciples and concerning the doctrine" (sic). In this dialect
  the addition of a single letter would restore "his doctrine." It is probably
  a scribal error.
— 20 "I am teaching" (qu. idiom)
— 21 "what (plur.) I said to them"
  om ὅν.
— 22 om υπαρχόντως
  "is this the way to answer the chief priest?"
— 23 ἀπερχότα] "Jesus said"
  om ὅν.
— 24 om ὅν
  "Anna"; "Kaïphas" (as always)
— 27 om Ηήρας
— 28 "after these (things) they brought Jesus from Kaïphas into the πραξιωρίου"
— 29 "against this place" (sic); doubtless merely a scribal error for "man";
  but the phrase as it stands could also be rendered "do ye bring hither"
— 31 "the Jews therefore said to him"
— 33 om πάλαι, probably (lacuna)

XVIII. 3⃣ "thy nation and thy chief priests" sic
— 3⃣7 om ὅν
  "it is thou who sayest, Thou art a king"
  or possibly, a question. In the absence of an interrogative particle, as here, a
  question cannot be distinguished from a statement in Coptic.
— 3⃣9 om ὅν
— 4⃣0 om ὅν πάλαι λέγετε
  "do not release this (man) but B."

XIX. 1 om uncertain (lacuna)
— 3 "giving him blows in his face"
— 4 "P. again went out to them, saying to them"
  om εὖ 2°
  vv. 5 to 17, owing to numerous lacunae
  the text of these verses is sometimes uncertain.
— 5 om εὖ
  "the crown of thorns being on his head
  and the purple garment on him"
  om καὶ λέγει τον αὐθαρίστου
— 6 Transpose ἀρχ. ... υπηρ. "the υπηρ. and
  the ἀρχ."
  "crucify him" ter
— 7 "according to our law," probably
— 8 om ὅν, probably
— 9 om πάλαι
— 10 om ὅν, probably
  "wilt thou not speak to me?"
  "crucify ... [release]"; though the second verb is missing, there is no doubt
  of the order.
— 12 ἐν παρ. missing, but probably the same
  as the other Sa MSS. "on account of
  this"
  om παῖς καὶ καισάρι by homoeot.
— 13 ὅν uncertain, perhaps ὅ
  om ἦς.
— 14 "but it was the time of the sixth hour
  of the ἀκατάκτητος of the Πασχα"
— 15 σταυρωσάτε] the verb is missing, and it is
  not possible to say whether it was in
  the imperf. or preterite.
  om uncertain
  ἀρχ. 2°] this repetition comes at a lacuna in which it does not seem possible to
  find room for it.
  σταυρωσάτε] apparently Pilate repeats the cry of the Jews in the imperative:
  "Crucify your king?"
COLLATION OF Q WITH THE GREEK TEXT OF WESTCOTT-HORT. XXXIX.

16. The reading was probably nearly as in the Sa: "[but they] when they had taken him [they brought him out, 17 he was] bearing his cross . . . called [the place] of the κρατωρ [in Hebr]ew Golgoth[a]?"

From this point the papyrus is in better condition.

— 19 “fixed it to the cross”
“this is Jesus the νεκροψες”

— 20 οὐν] δὲ
“for was nigh to the city the place where Jesus was crucified”

— 21 οὐν] δὲ
[βασιλεύς αὐτοῦ] “the king”

— 23 om οὖν
οὐκ εὐαγγελ.] “the soldiers who had crucified Jesus took his cloak and made it in four parts, a part to each one of the soldiers, and also the tunic; but the tunic was not sewn, but it was a square-woven (piece).”

— 25 “the daughter of Kleopa”
— 26 “his mother” 

om γυνα

— 27 om καὶ
"from that day . . . to his house"

— 28 om ἐνδ. and οὐκ εὐαγγ. η γραφή, the latter by homoeot.

— 30 οὐν] δὲ
— 31 probably εὐαγγεῖος is the Coptic rendering, but εὐαγγεῖον would not be impossible.

— 33 δὲ uncertain
— 35 καὶ ἕδε
— 37 “[and again the] scripture saith”
— 38 om δὲ
From v. 38 of Hil. to XX. 13 λέγει αὐτοῖς

there is a lacuna, save for a few fragments of words.

XX. 13 “because they have taken away [the (or my?)] lord”
— 16 “Mariam... sic, and in v. 18 εἰσαχ] “but (ἐς) she, she turned,” the usual rendering of αὐτοῖς “rabbon[i]” probably
— 17 om γαρ
τ. παραχ 1°] “my Father”
“my Father who is your Father and my God who is your God”

— 18 “I have seen the lord and he said these (things) to me”
— 19 “but (ἐς) the evening of that day, the κρατωρ, the doors being shut of the place in which the disciples were”
“in their midst”

— 20 “his hands and his side”

om οὖν

— 21 om [τ. Παραχ] “my Father”
— 22 καὶ ἕδε
“he breathed into their face”
“receive the holy spirit”

— 23 “whosoever ye forgive their sins, they will be forgiven them; whosoever ye retain theirs, they will be retained”

— 24 om μετ’ αὐτοῦν
“was not there”

— 25 om ἀλλα
“if I do not see the nail-marks in his hands”

om καὶ βαλλειν 1° to φέρειν by homoeot.

— 26 καὶ ἕδε
“in their midst”
“he said therefore again, Peace unto you”
— 27 “bring thy finger to these places and look at my hands and bring thy hand and put (?) it to my side and be not...”
(explicit)
THE COPTIC TEXT
14 λυφ κατάγετε ἵππαμψίσχε
    xice ἴπαρ ἰππαλεε τεει
tε θε ετούνλαξεε ἰπναηρε
15 ἰνπαρμε ἰὲκακε εύαγ νι

16 ἰναγμεν τεει γαρτε θε ἰπναηου
    τε ἰμπενκοσμος ḡακτε ἰφο
    θε ηναυετ ἰεκακε ῥαγ
    αν νιν ε]ἰτπιετε εραγ
    ηνεφειει ἰαλα' ἰαλα ἰεηα
17 ξι ηνοι]ωανε οσ ηναηε. ἰη
tαπννουγετε γαρ ταπαλν ηπε
    ομερ εν α]ἰκοσμος ταρνπ
    κρι)ε ἰπκοσμος . ολα
    δακα κε ἰμπενκοσμος ηα
18 ο]υχεει ἰαλα ἰτοοτρ. ηετη
    πιετετε ερα γεια σειαρκινιε
    ομα εν. ηε[ε]ἰτπιετε
tε δε ερα εν ηαλν αυρ]κινε
    ομα' τε δ]ἰππιετεγε
    απει]εηπηνουετ Ιτηε
19 πνουγετε τεει λεεε τκρ[ι
    ἱε πεη λεολε ει λεικο
    θςο μ]υε ιπροκ[ε
    κε ιπογο ιπουεην. ηε
20 πεο]πουεγε γαρ γαν. ογ
    αν γαρ ηηεμ' εφρε ηηεβαγ
    ιακαετε ιπουεην. ιυο
    η]αι α ιπουεην ζε ιογ
    ζε ιηανεβαμε γε ζεγαγ'
21 πε]τρ ο]ε ♀ηηαημιε οα
tεηπι ληπουεην. λεε
e]εεη λεολε ιπουεην. ιυο
    η]αι α ιπουεην ζε ιογ
    ζε ιηανεβαμε γε ζεγαγ'

4 After ἰπαιιμ apparently a colone, but it could be an apostrophe and a low point. 5 ἰανν sic. 8 Ad fin. probably no
    letter lost between ηι and ηκα ηα. 9 Possibly δαο was written before ουλα at the beginning of the line. 11 ηανεης sic.
16 ηραι]ηε very doubtful. 18 ἰηπνουετ there was probably a superl. over ηη and possibly over η, none over ηγ. 21 ηπουεηε 1ο
    A superl. — ουλα, ηης uncertain. — ηπουεηε 2ο sic.
IV 6 necavisse. neyōouynh

ἱμευ ἰγεῖακαὶ[ε] ἱς ἑε

ἱπαρεῖες ἐχμα[λ] ἑε ἀεημε

ἐτ ἀρήν ἄκκηπην ἑι

7 ἱμευ ἵχανοονperature [ε] ἱγεη

μὲ ἐι ἀβά ἵττακα[ε] ἱπα ᾿ἀμια

μαυ παξε ἱἰσ ἑε ῥ[ε] ἐγεης

8 τακον ἑχμαδον[n] ἱς γαρ ἑε

ἀλφων ἢρῆν ἱττα[ου] ἵρου

9 ταγιεκ ἕαξε[ε]. ἑε[ε] ἱν

τεκμε ἵκαμαρτῆς [ἐ] ἵς ἵς

τακ ἵττογοῦγοτα[ε] Ἔε[ε]


ἱπαρεῖες ἐγεη 

10 μαρῖτης ἱ[ε] ὀυφάδων πα

χεὶ ἱε ἐξ ἐνερεῦλη[ε] ἑε

ἀλα[ρ] ἵττοποῦτα ἱγοῦ


ἰε[ε] ἐκ τακον ἑξατοᾶς ἵτο ἵς

ἱμ[ε] ἐπ ἵς ἵ[ε] ἱοῦμαῦ ἵς

11 λάς ἕαξε[ε] ἑε ἐξ ἐκεῖ[ε]

ἐκοῦ[ε] ἐνερεῖες ἐγεη


ἐνεε[ε] ἰτακ' ἱμ[ε] ἐκοῦ[ε] τ[α]


τ[ε] ἱγοῦ ἱτακ[ε] ἱρ[ε]

ἀβά[ε] ἵς ἱπ[ε] 

13 ταλα[ε] ἱ[ε] ὀυφάδων πα

χεὶ ἱε ἐξ ἐν[ε] ἐτα[ε]


14 α̣[ε] πε[ε] ἐτακο[α] ἐε ἰτακ'][ε]

ἵπακἀ ἱ[ε] ἐκ[ε] ἐτα[ε]


ἱμ[ε] ἐπ[ε] ἐτα[ε]


IΩΑΝ. ΙV.

24 τεσμένη· οὖν ἐνὰς ἰην

25 ὦντε· ἀγω γρή[β]ήνον

ωοῦν· εὐμαγω[γ]ο[ν]τ' ἦν

26 τεσμένη· όὐσε

27 ἦπονουν· ἀς αὐτε[ίν]

28 κυρίω· ἰην[ε]ικ

29 μετά: ἰην[ε]ικ

30 εἰπε· οὖν· ἀς αὐτὲν·

31 πλοιὸς· οὐ ἀρτο· ἦπονου

32 τοῦ· ἰηλικ· τὴν· νῦν

33 τοῦ· κυρίω

34 τοῦ· ἰηλικοῦ· τὸν·

25 τι superl. 27 γ superl. 36 ου superl. — Læmna probably only three letters, perhaps ευω[γ]ον, a blunder of the scribe in omitting the final ε. There seems to have been no 2 superl. 39 Εῦου sicc. 42 τι superl.
ΓΑΡ ΜΙΣΩΙΤΘ ΑΡΑΧ ΑΥΘ ΤΗν
ΕΛΗΝΗ ΧΕ ΠΕΙ ΜΑΜΗΧΕΝΕ
43 ΠΕΩΤΗΡ ΜΗΝΟΚΣΜΟΣ- ΜΗΝ
ΑΣΟΟΥ ΑΕ ΑΕΡΗ ΧΗΛΑ ΤΗν
ΠΗΛΑ ΕΙΔΗΜΕΤ ΑΤΤΑΛΙΑΔ;
44 ΤΑΘ ΓΑΡ ΠΗΣ ΑΗΡΙΤΗΡΕ ΧΕ
ΜΗΙΠΡΟΦΗΤΗΣ ΤΑΙΑΝΤ'
45 ΑΠ ΠΕΩΤΗΡ ΜΗΝ ΜΗ[ΑΡ] ΤΗν
ΤΑΘΕΙ ΣΕ ΑΤΤΑΛΙΑΔ[Α Λ]Υ
ΜΗΝ ΑΡΑΧ ΧΗΛΑΤ[Α]ΛΙΟ[Ω]C;
ΕΑΥΘΕΥ ΑΣΟΒ ΜΗΝ ΤΑΘΕΙ
ΤΟΥ ΑΗΡΙΤΗΡΕΥΣ[ΑΛΗΘ ΤΗn
ΠΗΛΗΕΙΣ ΤΑΤΑΥ ΓΑΡ [ΑΘΟΥ ΑΛ]
46 ΛΥΘ ΑΠΟΛΑΕΙΣ- ΛΗ[Ι] ΣΕ ΑΛ
ΑΤΚΛΑΙΝΑ ΑΤΤΑΛΙΑΔ;
ΜΗΛΑ ΤΑΘΕΙ ΜΑΥ ΥΗΡΠ
ΤΗΜΕΥ- ΑΥΣ ΝΕΥΟΥ[ΥΡACΙ]
ΛΙΚΟΣ ΕΠΕΚΕΦΗΡΕ ΑΘ[ΕΝ] ΤΗn
47 ΚΑΦΑΡΝΟΥΝ ΠΕΕΙ ΤΑΘΕΙ
ΣΟΦΗ ΧΕ ΑΙΝΗ ΑΙ Λ[ΑΛ] ΝΗΓΟΥ
ΑΛΑΙ ΑΤΤΑΛΙΑΔ- ΑΚΒΟΚ ΑΘΑ
ΑΡΑΧ ΛΥΘ ΑΣΟΕΝΟΩΝ ΧΕΚΑ
ΣΕ ΕΑΙΕΙ ΑΗΡΙΗ ΑΗΡΙΠΕΚΕΦΗ
48 ΡΕ- ΝΕΥΜΟΥ ΑΡΑΧ ΠΗΧΕΩ
ΣΕ ΝΕΨ ΧΗΝΗ ΧΕ ΕΤΕΤΤ
ΤΗΜΕΥ ΑΕΝΕΜΙΝ ΤΗn
ΖΕΝΙΛΑΕΝΣ ΤΕΤΝΑΠΗ
49 ΤΕΥΕ ΕΠ- ΠΗΧΕΩ ΝΕΨ ΧΙ
ΠΛΑΣΙΛΙΚΟΣ ΧΕ ΑΜΟΥ ΑΕΗΔ
50 ΝΗΠΙΑΡΘΟΜΟΥ ΑΘΟΥ- ΠΗΧΕΩ
ΜΗΣ ΝΕΨ ΧΕ ΑΘΕ ΠΕΚΑΘΗΡΕ
ΑΛΗ- ΑΗΡΙΤΗΡΕΥΣ ΑΘΙΡΩ
ΜΕ ΑΛΙΕΙΕ ΝΗΙΑΝΗ ΧΟΟΨ
51 ΝΕΨ ΑΥΘ ΑΚΒΟΚ ΑΞΙΝΗΠΗ
ΔΕ ΑΕΗΔ ΑΝΕΠΕΙΘΑΕ ΤΟΤΜ
ΑΡΑΧ ΑΥΘ ΑΥΤΑΜΑΧ ΕΥΧΩ ΑΗΜΑC

44 ΜΗΝ ΣΙΣ. 45 ΙΤ ΑΙ ΘI ΠΟΜ ΣΙΣΘΑΛΕ ΑΛΛΣ- ΑΠΟΟΥ ΑΤ ΛΗΝΕΥ ΑΗΡΙΤΗΡΕ ΧΕ ΝΕΨ ΑΗΡΙΠΕΚΕΦΗ
53 ΑΠΑΜΑ ΚΑΠΗ- ΑΘΗΜΗ ΓΧI
ΝΙΨΤ' ΧΕ ΝΕΨ ΕΙΔΗΜΕΤ
ΤΗΛΑΣ ΥΧΟΨ ΝΕΨ ΧΕ ΠΕΚ
ΑΗΡΙΗ ΑΛΛΣ- ΑΥΘ ΑΑΗΡΙΤΗΡΕΥΣ
54 ΤΑΘ ΑΠ ΜΗΠΕΧΗΝ ΤΗΡΑ ΝΕ
ΣΕ ΑΙ ΑΜΙΝ ΠΕΚΑΘΗΡΕ ΑΚΜΕΙΝ
ΤΑΘ ΦΗΕΕ ΕΕΩ ΤΑΘΕΙ ΑΛΑ ΤΑΘΟΥ ΑΛΑΙ ΑΤΤΑΛΙΑΔ;
51 ΑΗΡΙΗ ΑΛΛΣ- ΑΥΘ ΑΑΗΡΙΤΗΡΕΥΣ
52 ΑΠΑΜΑ ΚΑΠΗ- ΑΤΗΜΗ ΓΧI
ΝΙΨΤ' ΧΕ ΝΕΨ ΕΙΔΗΜΕΤ
ΤΗΛΑΣ ΥΧΟΨ ΝΕΨ ΧΕ ΠΕΚ
ΑΗΡΙΗ ΑΛΛΣ- ΑΥΘ ΑΑΗΡΙΤΗΡΕΥΣ

V. 4 is omitted.

44 MIN sic. 45 It is not impossible, but hardly likely that ΜΗΣ was written after ΑΘΟΥ ΑΛ. 52 ΑΠΑΜΑ probably erasure
for ΑΠΑΜΑ cf. IX. 19, XVII. 7.
καὶ Πεκελᾶς ἢκμαλγέ

9 ἴτουνον δὲ ἀκουξείει
χιπρώμει οὐτων οὐχι νεχ
6ας· ἕνπεκεβατων ἄνε

10 οὐκακ ὡς ἢκμα χινινοὺ
ταξι ἐν πασα[κ]ε[λ][τον]νη

στοείη νεκ' ε[ν] λι [ν]εκ

11 ἔλας· ἀκουξείει (νε)γ χι
πεῖναιγ χε ον [π][πα][τα]ταλ
ὲλει πεῖταξαξοο[ν] ὡ[ν]εν

12 καὶ Πεκελᾶς ἢκμ[α]λγέ δύχνονυν

ος ηκ νεκ ἐν τιρ ἢκ[μα]λγέ

13 πεῖταξαξοον [α][ξ][ε]ν ὡ[σ][ε]

14 γ[κ][λ][τ][ε][θ][ν][ε][γ] χι

15 ἕλεςι ἀ[ψ][π][ν] [α][λ][κ]· λαβοκ
χιπρώμει ληταμανιούτα
εἰ γε ἐν πεῖταξαξοον

16 λαῦ ἐτβε νεει νεπεινιον
ταξι πνήτ σαίνε χε νεπηρ

17 νινει πεῖκεβατων· ἄρι

18 λαῦ λακ· ἵππων ἐτβε νεει
σε σεινε ο[κ][κ][ω] νινητούτα

19 τοπηνυτε· α[ν][ε][κ][κ][ω][ν]

20 τοπηνυτε· α[ν][ε][κ][κ][ω][ν]

8 Both K and ÊK are used for the 2 m. sing. of the Conjunctive tense; the former is the Achm. form.

13 πεῖταξαξοον. sic. error for πεῖταξαξον. 15 ταλαι ηον the final η is certain. 18 πηνυτε, the following words are omitted by homoeot; they are found in the sah. and boh. and all greek texts. 20 ενεγεγρ. l. ενεγρ. 21 τοπηνυτε sic. 22 ἢκμας sic. 23 γ superl.


ΤΑ ΠΑΙΔΙΑ ΠΟΥ ΛΑΘΟΥΣΑΝ ΤΟΝ ΧΡΟΝΟ ΚΑΙ ΤΗΝ ΕΙΔΗΣΗ Η ΑΛΗΤΙΚΗ ΤΟΥ ΚΟΣΜΟΥ Είναι ΕΝΟΣ ΕΝΙΣΧΥΤΗΣ Της ΤΕΧΝΗΤΗΣ ΕΙΔΗΣΗΣ. 

Αυτός ο έλεγχος οφείλεται στην αλητική του κόσμου η οποία δραστηριοποιείται στην ηπειρώτητα της αισθητικής και της τεχνοτροπίας. 

Αυτός ο έλεγχος οφείλεται στην αλητική του κόσμου η οποία δραστηριοποιείται στην ηπειρώτητα της αισθητικής και της τεχνοτροπίας.
30 εἰάγῃς ... εὖ is an error. εἰάγῃς is Fut. III which cannot be negativised by εὖ. The other subj. MSS. read either εἰάγῃς (Pres. II) or εἰαγής (Impf.) followed by the post-negative; in this dialect they would be εἰαγής or εἰαγής. All Greek authorities have the present, and a future tense is inadmissible. 31 εὖ superl. 37 Slight remains of τὸ show that the lacuna after έρτεύξα cannot be filled otherwise. 42 άγαθός σε without article, probably error.
45 After ἕνωτον the scribe wrote in error Ἔ· and crossed it out with a diagonal line, but left the point. I have omitted both.

1 There is a sign > in the margin just before μίνινα. 4 πασχα sic. 6 ᾅ superl. 7 τὰ superl. 9 μίνινα sic.
16 προσ Σ. 18 έποια the foot of the β is still visible. 22 προσ Σ, usually προσ. 24 έποια

a corrupt passage. 26 έποια the scribe wrote CI and altered it to CIE. In v. 12 it is CI.
31 ΑΥ+ sic.
33 [ΠΑΕΙΚ] there is no room for the usual sah. reading ΠΑΕΙΚ ΤΑΠΕΝΟΣ ΠΑΟΜΑΣ ΠΝΗΜΟΥΤΕ.
34 4 superl.
36 Α superl. nearly broken away.
37 Before [ΝΑΜΑΣΧΥ] the words ΛΥΣΟΥΝ ΠΕΤΙΝΗΣΥ ΩΑ ΑΡΑΓΕ have dropped out by homoeote.
39 The true reading Υ is inserted above the line over the Υ which is not struck out.
45 ΚΡΟΥ ... ΚΡΟ οίνο.
47 The point after άναγε is basal, not high as usual.
50 No space for ἀκε before ἀκε in lac.
51 Space for six letters only in lac.
52 άνεγερνυ σε (abs. form).
54 έπερ ἃνακ.
55 άνακε άνακε εὖ αὐτὸν ἀνίων.
56 άνεγερνυ σε (abs. form).
64. πεταπικέτευε sic. 65. [Ἀλα] is uncertain. 66. NEY in the lac. is doubtful. 67. ΤΗ is very uncertain, but the remains are consistent with it and there is a trace of superl., not consistent with ΔΣ; space for three letters before it, qv. ΛΥΘ. 68. ΑΡΑ is a scribe's error and is found in no other authority. 7. ΤΗ is very uncertain, but the remains are consistent with it and there is a trace of superl., not consistent with ΔΩ; space for three letters before it, qv. ΛΥΘ. 10. [XVII] is probably no more at end of the line.
(Two pages are lost, VII 11—28.)

(28) ενεχειςον εὐκόη 

[ΧΕ]

[ΛΧ]

ο ΛΥΩΤΙΑ XE

[ΘΗΜΗ] XE ΛΑΓΚ' ΟΥΕΙΑ

ΒΑΛ' ΤΟ' ΛΥΩ ΩΥΛΕΙ ΕΝ ΧΑ

ΡΑΣΙ ΟΥΔΕΤΕ' ΧΑ ΛΑ ΟΥΜΗΝΕ

30 πέρτεγαλιν η(ε)γερε(ι)νε ΕΕ

31 πατετχοψην[ο]ν [61 - 62] το

32 ετευον· αμφάροιος σωθίν

33 [κασε εγεάσαιν πανε σε εικ] ]

34 βασκ' αλα [πέντατεχε]ιν το

35 ει ει ραχ' πανε σιούτα

ει ιννογερνυ ζε ερε[νεει]

36 δεινην· ευγη πενεισεξε

ΤΑΧΥΧΟΟΧ χξ ΤΕΤΧΟΙ

37 ηι ει επραχ' ρηθι δε τηφλε

38 ρεχθειν ουλ άριει ηςεων' πε

39 ης· ηταχχεπει δε [67]

40 ημαπατ]τηχει ε]ν· 2α[εινε

41 ημπατ]τηχει ε]ν· 2α[εινε

42 ημ]αβ]τηχει ε]ν· 2α[εινε

43 αυπαξε' δε ωμεε 6η]πιμι

44 οι ετευντη· 2α[εινε δε

66 43 αννουον ηςεωνωο
47 ΕΡΕΘΙ ΣΙΣ. — ΠΑΝΑΜΑ error for ΠΑΝΑΜΑ. 52 ΟΥΗ seems to be a scribal error for ΜΗ. 12 ΕΧΕΧΕΧΕ is doubtless an error for ΜΗ.
14 Probably nothing after ΜΑΧ[ΕΙ]. — ΝΤΑΘΙ for ΝΤΑΘΗΙ as frequently elsewhere. — The final portion of this v. is omitted by homoeote. 19 There is space for 66 but no vestige of it. — ΥΘI superfl.
Θνα]ΜΟΥ ἄνετηναβε·
ΠΗ] ΑΝΑΚ᾽ἔναβοκ᾽ΑΡΑΧ·
ΜΗ]ΣΑΜ ΜΩΤΩ ΑΕΙ ΑΜΕΥ·
22 Η]ΕΥΧΑΘ ΜΕ ΜΗΜΑΣ ΧΗΜΟΥΤΑ·
Ε] ΧΕ ΜΗΤΕ ΕΠΙΛΟΥΟΥΤ·
ΜΗ]ΜΑΧ ΟΥΛΕΗΤΧ ΧΕ ΠΧΩ ΜΗ·
ΜΑΣ ΧΕ ΠΗΜ ΑΝΑΚ ΕἸΝΑ·
ΒΟΚ ΑΡΑΧ ΠΙΤΩΤΗ ΤΕΤΝΑ·
23 Ο]Ι ΕΙ ΑΡΑΧ·ΛΥΩΙ ΠΑΙΧΕΙ ΝΕΥ·
ΧΕ] ΠΙΤΩΤΗ ΠΙΤΩΤΗ ΟΥΛΑ·
ΒΛ]Χ' ΖΗΠΑΚΣ·ΑΝΑΚ'ΑΝΑΚ'·
ΟΥ]ΛΑΚΑ ΖΗΠΗΕ·ΠΙΤΩΤΗ·
ΠΙΤΩΤΗ ΓΕΝΑΒΛΑ ΖΗΠΗΚΟΣ·
ΜΟΣ·ΑΝΑΚ'ΑΝΑΚ'ΟΥΛΑΚΑ·
24 Ε]Ν ΖΗΠΗΕΚΟΣΜΟΣ·ΛΛΛΑ·
ΔΕΚΟΟΟΣ ΝΗΤΗ ΧΕ ΤΕΤΝΑ·
ΜΟΥ ΖΗΠΗΕΝΑΒΕ·ΕΡΕ·
ΤΗΝΠΙΣΤΕΥΕ ΓΑΡ ΧΕ·
Α]ΝΑΚΠΕ·ΤΕΤΝΑΜΟΥ ΕΙ·
25 Η]ΣΗΝ]ΑΒΕ·ΝΕΥΖΑΘ ΜΕ·
ΜΗ]ΧΕ ΝΕΥ ΧΙΤΑΚ ΝΗΜ·
ΠΑΧΕΙ [ΛΗ]ΝΕΥ ΧΕ ΧΙΝΔΑ·
26 ΡΕΠ'ΤΕΣΕΙ ΖΗΜΗΤΗΕ ΕΥΝ·
ΤΣΑΣ ΛΧΘ ΕΤΕΗΤΝΕ·ΛΥΩ·
ΓΗΛΚΡΗΝΕ·ΛΛΛΑ ΟΥΜΗΕ·
ΝΕ ΠΕΝΤΑΤΕΤΕΥΕΙΕ·ΛΥΩ·
ΑΝΑΚ'ΝΕΠΤΑΙΕΣΤΜΟΥ·
ΠΙΤΟΤΥ ΝΕΕΙ ΙΧΩ ΜΗΛΑΥ·
27 ΛΗ]ΚΟΣΜΟΣ·ΖΗΠΟΥΜ[ΜΕ·
ΧΕ]ΖΗΠΑΣΧΕΕ ΖΗΜΗΕ·
28 Ε]ΤΡΕ ΠΕΙΑΘ'ΠΛΑΧΕΙ ΕΕ·
ΝΕΥ ΧΙΝΔ ΧΕ ΖΟΤΑΝ ΕΡ·
ΑΠΑΤΗΤΗΧΙΣΕ ΖΗΜΑΠΗΡΕ·
29 ΜΑΥ·ΛΥΩΙ ΠΑΙΟΟΠ ΗΠ]ΜΗ·
ΕΙ ΧΙΝΠΕΤΑΤΤΕΥΕΙΕ·ΜΗ·
ΠΕΡΚΑΛΤ'ΟΥΛΕΗΤΧ ΧΕ·[Λ·
ΑΝΑΚ'ΕΡΕ·ΖΗΠΗΕΝΕ[Ε·
30 ΗΠΟΥΛΙΧΘ ΗΠ]ΜΗ·ΝΕΕΙ [ΕΧΧΑΘ·
ΜΗΛΑ ΛΑΣΖ ΡΙΝΤΕΥΕΓΑΡ ΑΡΑΧ·
31 ΠΗΕ ΝΕ ΠΧΩ ΜΗΜΑΣ·[Η·
ΝΙΟΥΤΛΕΙ ΠΙΓΑΥΠ[ΑΕ·
ΤΕΓΕ ΑΡΑΧ ΧΕ ΕΓΑΝΕ ΝΗ[ΤΩ·
ΤΝ ΕΡΩΣΑΤΕΤΗΘΟΥ ΗΠ]ΝΑ·
ΣΕΙΕ ΠΙΤΩΤΗ ΝΑΜΑΛΟ[Η·
32 ΤΗΣ ΜΑΝΗΗΕ·ΛΥΩ ΤΕΤΝΑ[Η·
ΣΟΥΦΩΝΜΗΣ·ΛΥΩ ΤΜΗΕ·
33 ΝΑΡΤΗΝΕ ΗΡΜΗΕ·ΛΥΟΥ·
ΩΦΒ ΝΕΥ ΧΕ ΛΧΘ ΠΕΠ[ΕΡ·
ΜΑ ΝΑΡΠΛΑΜ[ΛΥΘ ΗΠ]ΠΗΡ·
ΖΗΜΕΞ ΝΑΛΥ[Ε ΛΗΙΗΣΕ·
ΝΕΥ ΝΕΕ ΣΤΑΚ'ΚΧΩ ΜΗ·
ΜΑΣ ΧΕ ΤΕΤΝΑΡΗΕ[Ε·>·
34 ΛΗΠΟΥΛΙΧΘ ΝΕΥ ΖΗΗΕ ΧΕ·
ΓΑΜΗΙ ΓΑΜΗΙ ΤΧΘ ΜΗΜΑΣ·
ΝΗΤΗ ΧΕ ΠΕΡΕ ΠΙΓΑΥ[Ε·
ΤΟ ΣΗΜΕΞ ΖΗΜΑΠΗΡΕ·>·
35 ΠΗΝΣΑΧΑ ΛΕ ΚΑΛΕΟΥ [Ε]Ν·
ΖΗΝΗΕΙ ΦΑ ΛΗΙΗΣΕ[ ΠΗΙΗ]Η·
ΡΕ ΛΕ ΣΤΑΚ ΚΑΛΕΟΥ [ΟΛ·
36 ΛΗΗΕΣ·ΕΠΑΛΑΠΗΡΕ Ε[Ε·
ΠΤΗΝΕ ΗΡΜΗΕ ΟΝΤΑΙΣ·
ΤΕΤΝΑΡΩΝΕ ΗΡΜΗΕ·>·

21 ΜΩΤΗΝ ΝΙΟ. 23 ΠΙΤΩΤΗ 2ο ΝΙΟ. ΟΤΙΝΩΝ ΝΙΟ ΣΑΒ. ΠΙΤΩΤΗ.;
37 ἔσθη οὔτων ὑπερ

38 ἀνακ' ἑντελείαν ἀραγ

39 ἀγωγῷ ἐγχῶν ἕμας ἑν[ρ] Χε]

40 ἦν τετηρημένα σαμα

41 εἰμπεραγαμένευς εἰς· οὕτω

42 εἴπεται ἑντελείᾳ

43 οὕτως ἐσθητο· τέτευ ἐγγ.
50 ὄρωσεν ἤμαλει ἄλλαξεν ἀλάξεν ἀλάξαν
51 ἦσεν ἵκισεν ἴκισαν ἴκισαν
52 ἑρέθη ἔλαυσεν ἔλαυσαν ἔλαυσαν
53 ἠνεκές ἤτακεν ἠπένεκτεν
54 ἁμάς ἠμισόμενος ἠμισόμενον ἠμισόμενον
55 ἀλάξαν ἄλλαξεν ἄλλαξεν ἄλλαξεν
56 ἀκολούθησεν ἀκολούθησεν ἀκολούθησεν
57 ἐστιν ἐγνωσθήκεν ἐγνωσθήκεν ἐγνωσθήκεν

58 ἀκαὶ ἐγραμμέναι οὐκ ἀρκεῖν
59 ὁ μικρὸς εὐχαίριος οὗτος ἄλλαξεν
60 δεικνύεται ἀλλὰ ἀλλὰ ἀλλὰ ἀλλὰ
61 τοῦτο ἀκολούθησεν ἀκολούθησεν
62 ἄλλαξεν ἠμισόμενος ἠμισόμενος
63 ἐστιν ἐγνωσθήκεν ἐγνωσθήκεν ἐγνωσθήκεν
64 ἐστιν ἐγνωσθήκεν ἐγνωσθήκεν ἐγνωσθήκεν
65 ἐστιν ἐγνωσθήκεν ἐγνωσθήκεν ἐγνωσθήκεν
66 ἐστιν ἐγνωσθήκεν ἐγνωσθήκεν ἐγνωσθήκεν
67 ἐστιν ἐγνωσθήκεν ἐγνωσθήκεν ἐγνωσθήκεν

IX. 1 ἀγω εἰμιλέγω εἰμιλέγω εἰμιλέγω
2 δεικνύεται ἀλλὰ ἀλλὰ ἀλλὰ ἀλλὰ
3 ἄλλα ἀκολούθησεν ἀκολούθησεν
4 ἀκολούθησεν ἀκολούθησεν ἀκολούθησεν
5 ἀκολούθησεν ἀκολούθησεν ἀκολούθησεν
6 ἄλλα ἀκολούθησεν ἀκολούθησεν
7 ἄλλα ἀκολούθησεν ἀκολούθησεν

3 πε superl. 7 κιοὺς sic Aed. conjunctive. — κοινωνία sic. 7 εὐαρωγάσθη for εὐαρωγάσθη.
Τον
tο
ψηφο
τόπον

ΜΕ

ΜΕ

ΒΑΛ‘ ΕΝ ΜΗΝΟΥΤΕΝΣ‘ ΧΕ

ΧΑΡΗΣ ΕΝ ΛΑΣΚΑΒΑΛΟΝ‘ >

ΖΕΝΚΑΥΕ ΑΕ ΕΥΧΩ ΝΗΜΑΣ

ΧΕ ΝΕΩ ΝΣΕ ΟΥΝΕΜΗ‘ Ν

ΟΥΡΑΜΕ ΠΡΕΣΒΥΛΛΕ [α]Ρ

ΝΕΣΙΜΑΕΙΝ ΝΤΕΣΙΜΗΝ‘.

ΛΥΨ ΝΕΡΟΥΟΥΧΙΣΜΑ ΦΟ

17 ΟΠ‘ ΝΗΝΤΟΥ· ΠΑΧΕΥ Ν

ΠΕΤΟ ΝΠΛΛΕ ΧΕ ΝΤΑΚ

ΕΚΧΩ ΝΗΜΑΣ ΧΕ ΕΥ ΕΤΒ[ΗΤ]Ρ‘

ΧΕ ΧΟΥΕΝ ΛΙΓΕ‘ΚΒΕ‘ Ν

ΤΑΤ ΑΕ ΠΑΧΕΥ ΧΕ ΟΥΝΠΟ

18 ΦΙΝΤΗΣΕ· ΝΕΥΡΙΝΣ‘

ΤΕΥΕ ΕΝ ΕΤΒΙΤΗ ΧΙΝΟΥ

ΤΑΣ ΧΕ ΝΕΟΥΒΛΑΣ ΛΥΨ

ΑΠΕΓΩ ΑΒΑΛ' ΟΝΑΝΤΟΥ

ΜΟΥΤΕ ΛΕΙΑΤΕ ΜΠΕΝ

19 ΤΑΝΕΥ ΑΒΑΛ’ ΛΥΧΝΟΥ

ΧΕ ΝΕΠΕΕΙΝΕ ΝΕΤΠΙΩΗ

ΡΕ ΕΤΕΤΝΧΩ ΝΗΜΑΣ ΧΕ

ΝΤΑΝΧΠΑ ΔΨΟ ΝΠΛΛΕ

ΝΕΩ ΝΣΕ ΦΜΟΥ ΦΝΕΥ Λ

20 ΒΑΛ· ΔΑΝΕΙΩΣΦΕ ΟΥΒΑΘ‘

ΠΑΧΕΥ ΧΕ ΝΕΕΙΝΕ ΦΝΟΗ

ΡΕ ΛΥΨ ΧΕ ΝΤΑΝΧΠΑ

21 ΔΨΟ ΝΠΛΛΕ· ΝΕΩ ΝΣΕ >

ΝΟΥ ΚΙΝΕΥ ΑΒΑΛ‘ ΤΙΣΛΑΥ

ΝΕ ΕΝ· Η ΝΙΜ‘ ΠΕΙΤΑΧ‘

ΟΥΓΝ ΝΕΚΕΒΧ ΛΙΜΑΝ

ΤΙΜΜΕ ΕΝ· ΝΤΑΚ

ΣΜΟΥΡ ΧΡΤΕ ΝΕΚΣΕ ΣΑ

22 ΡΑΧ· ΝΤΑΤΥΧΕΝΕΙ ΣΑ

ΞΙΝΕΧΕΙΑΤΕ ΧΕ ΝΕΥΡΡ

ΣΑΤΕ ΖΙΤΟΥ ΝΙΝΟΥΤΑ

8 ΜΑΣΣΤ sic. 15 ΑΕΙΑ for ΑΕΙ(6)ΙΑ. 16 ΣΧΙΧΜΑ sic. 19 ΧΝΟΥ sic for ΧΝΟΥΟΥ. — ΧΝΗΣ is for ΧΕ ΕΝΕ.

22 There is a distinct point over the Ε of ΖΑΤΕ and the second stroke of Ν in ΖΗΤΟΥ; their meaning is obscure. — ΚΩΝΣΕ sic.
ei pe· neγωνω γαρ εύχην 
ne ἡμᾶς χιλιοῦττει xε 
ερεβοῦσε προμολογία ἃ 
μαχ xε πάχυνε εὐχωμεν ἃ
23 ἀπογυρνάγος· ετέλε πε 
ει απεκείτε ζυος xε ἃ
24 ἤρτε πακχύσε· λυμωύτε 
6 ἃν απρόκε μὴν
κ]πε' σχέ επεμεκο nβα 
κ]παξεγ ἢν xε ]τελ' ἄ 
πι]ούτε ἀμαν τίσα
e] [πεπρώμε xε υργες
25 π]ναβενε· λυμωώβ τε[πε 
τιμεγ xε ]τιλυμε εν λ 
μακ' xε ωυμεπηπαβενε 
α]μακ' πε[πρώμε ἄμακ 
xε νεειο π]βαλε xε λυω
26 τ]νοῦ ]τεγ xαλ' παξεγ 
νεγ xε εγ ρετακεθε xεκ 
οταξουεν λεκεβα' ἄ
27 εφ ναε· λυμωώτε εικω 
μιμας xε ηειου εικω 
μιμας πιττι λυω xινε 
τικωτι· εγ λυ πετε 
τιπωδι κωτι κρατι· μη 
επετηπαυο γεουτι
28 α]ριχνήντες νεγ· λυ 
λυμωή κρατι εικω μιμα 
xε ητακ' πιλρηνής 
ηπετιπομευ· αλαν xε 
αλαν πιλρηνής μιμα
29 ὑψιχε· αλαν τίσαγιν 
xε]ε λυμωύτε κεξε μι 
μο[ὑψιχε πεγι xε ἄταγ
25 οὐλ has dropped out before ἀμακ 27. 32 γεωξιακ sic i. εαγρωξιακ. 34 τηρεκ sic. 37 κε an interesting survival of the O. Eg. st. The whole of v. 38 and the first words of v. 39 are omitted. 39 ητακεi for ητακει.
40 ΝΕΤΤΙΣΘΑΙ Sic for ΝΕΤΤΙΘΘΑΙ. — ΑΜΑΙ is just possible that ΑΜΑΙ is the construct form of ΑΜΑΙ, but much more likely that it is a blunder and should be deleted. 5 ΜΑΥΩΛΑΣΟΥ Sic for ΜΑΥΩΛΑΣΟΥ (neg. consuet.). 6 χεί Sic for χε ὃ, 9 ΤΙΤΟΥΤ ΣιC ΤΙΤΟΥΤ. 10 ΤΣΕΚΟ Sic apparently error for ΤΕΚΟ. 12 ω superl.
ΜΜΑΩΗ ΛΨΩ ΑΝΑΚ' +ΣΛΥ
ΝΕ ΝΗΛΕΙΩΤ' ΛΨΩ ΧΑ
ΚΟΥ ΝΤΑΨΥΧΗ ΖΑΝΑΕ
16 ΣΛΥ' ΟΥΝΘΕΙ ΆΕ ΑΝ Ν
ΜΕΥ ΝΕΝΙΚΕΣΚΑΥ' ΕΕΝ
ΑΛΛ' ΕΝΝΗ ΝΕΝΙΚΕΛΕ
ΣΛΥ' ΛΨΩ ΝΕΝΙΜΗΕΥ ΆΜ
ΣΧΛΑΟΥΟΥΥ ΝΙΣΕΚΟΥΤΗ
ΑΤΑΣΜΗ' ΝΕΝΙΚΕΟΝΕ ΝΟΥ
ΕΛΕΣΚΑΥ ΝΟΥΥΓΝΩ ΟΥΝ
17 ΝΟΥΥΓΝΩ' ΕΤΤΕ Ν[ΕΕ]Ι ΝΑΙνΟΤ
ΜΑΕΙ ΜΗΜΑΕΙ Χ[Ε] ΚΝΑΚΟΥ
ΝΤΛΨΥΧΗ Χ[Ε]ΚΑΣΕ ΑΝ
18 ΕΕΙ ΝΑΧΙΤΣΙ' Ν[ΙΝ]ΛΆΥΕ ΨΙ Ν
ΜΑΣ ΝΤΟΟΤ' Α'ΑΛΛ' ΑΝΑΚ
ΕΤΚΩ ΜΗΜΑΣ [ΖΑΡΑΕΙ ΟΥΔ
ΕΤ'] ΟΥΗ' ΤΕΣΟΥΟΥΣΙΑ Λ
ΚΑΛΑ ΛΨΩ ΟΥ[Ν]' ΤΕΣΟΥΟΥΣΙΑ
ΑΛΛΙΤΣΙ' 'ΕΝΤ[ΟΧΝΗ ΝΤΛΑΕΙ
ΧΣΤΕ ΛΒΛΑ' ΙΤΝ[Ν]ΝΛΑΙΩΤ'
19 ΛΨΩ ΛΟΥΣΧ[ΙΝ]ΜΑ ΟΥΜΗΝΕ Ν
ΝΟΥΤΛΑΕ ΕΤΤΕ ΝΕΝΙΚΕΧΕ
20 Ν[Ε]ΥΝΗΣΕ ΑΕ ΖΩ ΜΗΜΑΣ ΝΗΙ
ΤΟΥ ΞΕ ΟΥΛΑΜΙΟΝΙΟΝ ΝΕ
ΤΙΝΗΣΕ' Λ[ΛΨΩ] ΕΧΛΑΒΕ: Ε
ΤΕΒΕ' ΕΓΕ ΤΕΤΙΝΩΤΗ ΑΡΑΗ'
21 ΣΕΝΛΧ[ΛΞ]ΥΕ ΕΥΧΩ ΜΗΜΑΣ ΞΕ ΝΕ
ΕΙΣ[ΕΙ]Ε ΥΛΟΥΕΕ ΕΝΝΗ ΕΡΟ
ΝΑΛΛ[ΗΝ]ΗΝΗ' ΝΙΟ ΟΥΝ'ΕΜ'
ΝΟΥΛΑΜΙΟΝ ΛΟΥΕΝ ΑΝ
22 ΒΛΑ' ΝΟΥΛΑΛΕ ΛΨΩ
ΝΕ ΔΕ ΑΝΙΠΟΥΛΑΛΕ ΕΤΜ
ΜΕΥ ΧΙΠΙΛΑΓΚ' ΑΝΟΙΕ
ΠΛΟΥΣΙΛΗΝ' ΝΕΤΝΡΩΤΕ'
23 ΛΨΩ ΝΕΝΙΜΛΑΛΕ ΝΕ ΧΗΝΗ

15 ΠΑΙΝΣΙΑΤ 28' sic. 16 ΠΕΝΗΝΡΩΤΥ the scribe first wrote ΝΗ6Ν4 by mistake, crossed out 4 with a diagonal line and
wrote 1 over it. — ΟΥΝΘΕΙΑΚΩΥ, ΟΥΤΗ ΦΟΥ ΙΥΦ. VII 28 note. 19 ΚΟΧΙΚΑ the bare line of the Κ still remains, the rest of
the letter is effaced, cf. ΙΧ 16. 22 ΒΛΑ' ΝΟΥΛΑΛΕ ΛΨΩ
ΝΕ ΔΕ ΑΝΙΠΟΥΛΑΛΕ ΕΤΜ
ΜΕΥ ΥΝΗΧΙΝΔΕ ΧΙΠΙΛΑΓ,
ΠΛΟΥΣΙΛΗΝ' ΝΕΤΝΡΩΤΕ'
23 ΛΨΩ ΝΕΝΙΜΛΑΛΕ ΝΕ ΧΗΝΗ

24 ΛΟΜΑΗ' ΛΨΩΤΕ ΜΕ ΑΡΑΗ
ΧΙΝΙΟΥΤΛΑΕ' ΝΑΧΕΥ ΝΗ[Ι]
ΞΕ ΟΥΛΑΜΙΕΥ ΑΜΠΕ ΕΚΗ
ΜΠΑΗ' ΕΟΝΗ ΝΤΑΚ'
ΝΕ ΠΑΟΧ ΕΕΝΗ ΝΕΝ' ΝΟΥ
25 ΝΑΡΡΗΣΙ' ΛΨΩΤΑ' ΝΕΥ
ΞΙΝΗΣ ΞΕ ΑΝΙΧΕΟΟΣ ΝΗ[Ι]
ΛΨΩ ΤΕΤΙΝΩΤΕΥΕ Ε[Ν
ΑΡΑΗ]' Ν[Ξ]ΒΗΥΕ ΑΝΑΚ Ε[Ν
ΕΙΡΕ Ν[Π]ΛΥ ΝΗΠΕ ΝΗΧΣ
ΕΙΒΤ [ΝΕ]ΕΙ ΝΕΤΙΝΟΝΠΡΕ
26 ΕΤΣ[Η]Τ' ΑΛΛ' ΝΙΤΛΑΗ ΤΕ
ΤΗ[Ν]ΝΙΤΣΤΕΥΕ ΕΝ ΞΕ ΝΤ[Ο
ΤΗ [ΝΕΝΑΛΑ] ΒΛΑ' ΝΕ ΝΗΛΑΔ
27 ΣΛΥ' ΝΑΛΑΣΔΥ ΛΨΩ ΑΝΑΚ' ΟΔΑ
ΡΟΥΣΩΤΉ ΑΤΑΣΜΗ' ΛΨΩ
ΤΣΛΥ[Φ] ΝΗΜΑΓ ΝΙΣΤΑΛ ΔΕ
28 ΣΕΝΛΧ[ΛΞ]ΥΟΥ ΝΙΣΕΙ' ΛΨΩ
ΝΑΛΚ' ΝΗ[ΛΞ] ΝΕΥ ΝΟ[ΥΩΝΗΣ
ΟΔΑ ΝΗΝΗΣ' ΝΙΣΕΚΟΥΣ
Ε ΒΛΑ' ΟΔΑ ΝΗΝΗ ΛΨΩ Ν[Ε]
ΛΛΥΕ ΤΑΡΠΟΤ ΒΛΑ' ΝΕ
29 ΝΑΛΗΚ' ΝΛΑΙΩΤ ΝΤΑΗ [ΤΕ
ΕΥ ΝΗΕΙ ΝΙΚΙΝΟΥΛΑ[Η] ΝΗΧ
ΛΨΩ ΝΗΜΑΓ' ΝΗΛΑΓ ΛΑ[ΤΑΡ
ΝΟΥ ΒΛΑ' ΝΗΝΗΕΙΞ ΝΗΛΑ
30 ΕΙΔΤ' ΑΝΑΚ ΝΗΝΗΚΑΔΤ
31 ΑΜΑΝ ΟΥΕΣ' ΛΨΩ ΟΝΙΕ
ΕΝ ΧΙΝΙΟΥΤΛΑΕ' [ΧΕΚΑΣΕ
32 ΕΥΝΛΑΧΟΥ ΑΡΑΗ' ΛΨΟΥΔ
ΟΔ ΝΕΥ ΞΙΝΗΣ ΞΕ ΝΕΙ
ΣΤΕΠΛΑΤ ΒΛΑ' ΝΗΦ[ΛΗ]
30 ΝΟΥΔ ΒΛΑ' ΝΗΠΛΛΕΙΩΤ
33 yey by sic.
37 Before αρατε is an i struck out; perhaps the scribe began writing nτατε.
42 ei τετενθενει · λυγα αξα[2]
41 τωσ · τιναν του[ν]αν αρατε

34 nyn ey by
35 τωσ τιναν του[ν]αν ει[ν]
36 αλλα τ' αν[θανατ]ηται
38 ει[ν] ει[ν] ει[ν]
39 ει[ν] ει[ν] ει[ν]
40 ει[ν] ει[ν]
41 ει[ν] ει[ν] ει[ν]

\[\text{JOAN. X.—XI.}\]
10 Ἰννιείκοςμος· ἐφασθείς
εὲ δὲ μακε ἀντογυνα ἐμαρέχ 
11 ὅπ' ἄρτι ἴντας· νεεὶ ἄμοι[ὁ
οὐ· λῦον ἔμοιος παξηγέ 
λασαρος πιστικὴμακατί
tά· ἀλλὰ εἰναιθέ 
12 ες εὐθεονεχή· παξεγ
εὲ νεβῖ χῦμανθῆς 
παλαις ἐσθε 

13 θηταμων· ἐφείγε 
ἵμας εὐπορία πενμοὺ· ἢν ἄλλα 
εὐμερεῖς πε πεθερα 
νεεὶ λακατε ττ[ε]ποκα
14 τοτε ἰσχὸς 
νευ ἤπιον 
παρθενία 
ἐλαζαρος ἀμοιο
15 λαγ[υ]ε 
θεδεί 
εὐθείαν 
κασ 

16 πο 
αρα 

17 

18 ὅ[ο]ς 

19 οὔ ]

20 ἐτε 

21 

[σ]
ΛΥΩ ΕΤΣΑΛΑΣΥ ΜΜΑΣ· ΝΗΤΑ
ΡΟΥΝΕΥ ΑΜΑΡΙΑ ΖΕ ΑΣΤΩΘΙΝ
ΘΙΟΥΓΓΑΜ ΑΣΙ ΑΛΛ' ΑΥΩΥ
ΛΣΟΥ ΝΙΟΣΟΣ ΕΥΧΩ ΜΜΑΣ ΖΕ
ΕΣΑΒΩΚ ΑΛΛ' ΑΛΤΑΦΟΣ ΑΡΗΜΕ·
32 ΜΑΡΙΑ ΕΕ ΆΙΔΑΡΕΙ ΑΛΛ' ΑΜΑΣ
ΕΤΕΙΝΗ ΚΗΝΤΨΥ· ΛΥΩ ΑΣΗΕΥ
ΑΡΑ· ΑΧΑΙΑΣ ΑΝΟΥΟΡΤΙΕ
ΕΣΧΩ ΜΜΑΣ ΝΕΧ ΖΕ ΠΧΑΙΕΙΣ
ΝΕΚΝΙΜΕΙΜΑ ΝΕΡΟΝΑΣΑΝ
33 ΝΑ]ΜΟΥ ΕΝ· ΗΙΝ ΕΕ ΆΤΑΡΕΙ
ΝΕΥ ΑΡΑΣ ΕΧΙΜΕ [Λ]ΥΩ ΝΙΟΥ
ΤΑΕΙ ΆΤΑΛΕΙ ΝΙΜΕΣ ΕΥΡΜΕ
ΛΥΩ ΛΗΣΟΤΑΡΡ [ΗΙΝ[ΝΗΛΑ] ΝΕΕ
34 ΝΗΤΜΑΧ' ΝΗΕΝ ΆΛΧΟΝ] ΠΑ[ΧΕΩ
ΖΕ ΆΤΑΤΕΙΤΚΑΛ ΤΟ· ΠΑΣΕΥ [ΝΕΧ
35 ΖΕ ΠΧΑΙΕΙΣ ΜΜΟΥ [ΝΙΚΕΥ'] ΑΧΡΙ
36 ΜΕ ΖΙΝΗΣ· ΝΕΥΧΩΔ ΑΕ [Ε ΜΜΑΣ
ΧΙΝΟΥΤΑΙΕ ΖΕ ΛΗΣ[Υ ΑΕΟ Ε
37 ΤΑ]ΜΑΙΕΙΣ ΜΜΑΧ· ΖΑΕ[Ν]ΗΕ ΑΕ
ΖΕΝΗ]ΤΟΥ ΠΑΣΕΥ ΖΕ ΝΕΕΙ Ν
ΤΑΧ]ΟΥΕΝ ΑΝΕΑ ΝΙΠΛΕΛΕ
ΝΕΚΝΙΜΑ]Ν ΜΜΑΣ ΠΕ ΑΗΜ
38 ΤΡΕΠΝΕΙΜΟΥ· ΗΙΝ ΕΕ ΑΛ ΝΕΗ
ΜΑ]ΧΕ ΚΗΝΗΣ' ΓΡΗΕ ΚΗΝΤΨΥ· ΑΧΡΙ
ΑΠ]ΤΑΦΟΣ· ΝΕΥΝΕΕΥ ΠΕ ΕΥ
39 ΝΟ[ΥΟΝΕ ΑΡΨΥ· ΠΑΧΕ ΗΙΝ
ΖΕ ΑΛΛΟΣ ΑΠΟΝΕ ΝΙΜΕΥ·
ΠΑΧΕ ΜΑΡΘΑ ΝΕΗ ΖΕ ΝΑΝ
ΛΙΨΤΑΕΙ ΠΕΤΤΑΤΥ ΓΑΡΜΕ·
40 ΠΑΧΕ ΗΙΝ ΝΕΗ ΖΕ ΝΙΠΧΟΟΣ
ΖΕ ΕΡΕΥΑΝΠΙΣΤΕΥΕ ΤΕΝΑ
ΝΕΥ ΑΝΕΥ ΓΙΝΟΥΤΕ·
ΛΥΨΗ ΝΑΜΕ ΝΙΜΕΥ· ΗΙΝ ΕΕ
41 ΛΛΨΗ ΝΕΚΑΟΓΑ ΛΑΡΗ ΑΤΗΕ
ΕΧΧΩΝ] ΜΜΑΣ ΖΕ ΠΛΕΙΟΝΤ' ἔ

32 ιαν. 37 ΝΗΜΑΙΘΜΑΙΝ probably not space for more than three letters in the lac.; ΗΙΝ is uncertain however. 39 ΝΑΗΜ
sic. omitting ΠΧΑΙΑΝ. 40 ΝΙΠΧΟΟΣ nothing more at the end of the line. 42 ΧΟΟΘΗ ηκ. — ΕΥ[Α sic possibly ΕΥ[ΗΑ
Fut. II instead of Fut. III. 47 Perhaps [π was [ΟΥ. 48 ΝΕΠΗΜΑ ηκ.
ιοαν. χι—χιι.

53. ἄψοου σίκ, probably error for ξενι ορ ξενι. 54. The γ of αὐχορᾶ is not certain but probable cf. Boh. 55. ΕΕ. 56. ΕΕ is practically certain.
XIΩΓΕ ἩΝΕΤΟΥΝΟΥΧΕ
7 ἸΝΑΥ ἈΡΧ· ΠΑΞΕΥ ὙΕ ΧΗ 
8 ΕΣ· ΝΕΚΕ ἩΝΜΗΤΗ Ἡ
9 ΟΥΛΕΙΟΝ ἩΜ ἘΝΑΚ ΔΕ ὉΝΜΗΤΗ ἩΝΟΥΛΕΙΟΝ ἩΝ’ >
10 ἩΝΗΜΑΤΟΥῊΤ’ ΛΫΧΙΑ
11 ΛΑΖΑΡΟΣ ΧΕ ΝΕ[ΡΕΙ]ΑΣ ἩΗΗ
12 ΗΝΗΦΕΡΕΤΕ ΟΥΜΗΟΕ ΕΝΑ
13 ΛΗΞΕΡΟΥΣΗΛΗ ΛΥΧΙ ΖΕΗ
14 ΗΗ ΠΕΡΕΙΦΟΥΧΟΥΝΟΥΦΑΙ
15 ΧΕ ΠΡΡΩΤΑΣ [ΥΝΙΤΕΡΕ] ΝΗΙ
16 ΝΕΚΛΑΜΟΞΗΛΗ ΚΡΟΥΝΗΜΗ
17 ΕΤΒΗΝΙῊ· ΛΥΦ ΝΕΕΙ ΝΕΗ
18 ΤΑΞΕΤΟΥ ΝΕΗ· ΛΥΦΗΝ
19 ΑΦΙΝΗΜΗΜΗΣ· ΝΗΡΑΙΣΙΟΞ
20 ΛΑΧΕΥΤΟ ΝΟΥΓΡΗ ΧΕ ΤΕ
21 ΓΕΝΗ ΗΝΗΡΩΦΗΠ ΧΕ ΤΕ
22 ΑΗΝΟΥῊΤ’ ΛΕΞΟΙΝΟΥΗ
23 ΑΗΝΟΥῊΤ’ ΛΕΞΟΙΝΟΥΗ
24 ΠΟΝΗΡΕ ΠΡΗΜΗ· ΖΑΜΗΝ
25 ΖΑΜΗΝ Τράχ· ΩΓΖ ΝΩΜΗ ΝΤΙΝ
26 ΧΕ Ε[ΡΕΙΝ]ΤΕΒΙΛΕ ΩΚΟΥΟ
27 Ζ[ΕΙΝ]ΑΡΗΙ] ΛΝΗΚΑΛΗ ΦΣ
28 ΜΟΥ ΩΡΕΟΣ]ΟΥΟΥ ΩΛΕΙΤΗΣ
29 Ε[ΩΦΗΝ ΑΕ Ε]ΣΩΜΑΤΟ ΩΡΕΟΣ
30 ΠΟΥΧΑΡΝΟΣ ΕΝΑΛΟΨ· ΝΕΤ
31 ΜΑΓΕΙΡ ΠΡΗΜΗ ΦΨΧΗ ΧΙΛΑΡΟΡ
32 ΜΕΣ ΛΥΦ ΝΕΤ]ΝΑΜΕΣΤΩ

15 The form C15 (Aehm.) is uncertain, C16 the sab. form.
16 ΧΙ the dots over the two letters probably indicate their deletion.
17 ΕΤΒΗΝΙῊ sic. 19 ΤΙ superl.
20 [ΨΗΚ] uncertain, hardly space for ΗΝΗΓΥ. - 31[ΨΗΚ . . ] is very doubtful, but I think it is a case of dittography.
24 The superl. over ΤΜ remains. - 31[ΨΗΚ] seems to fill the lac. better than ΕΥΜΗ.
25 ΜΕΣΤΟΙ sic and no more.
[Image content not legible]
25 2 superl. 27 Α[Ε]Περί crisis for ΑΕΠΓΙ as often. 29 Νενε apparently error for Νενε. 32 [ΖΣΓΧ] the superl. remains with space for two letters before it. 34 The last clause of the v. has fallen out by homoeost. 35 Α superl. —
IOAN. XII-XIII.

42 Ἱούσαννε σικ τοι δια τον τον ην ιὴν τον. 45 This v. omitted by homoeot. 46 ητταίεις for ητταίειος. 47 Probably not space in lac. for ητταίειος. 48 έτοιμωσε. 49 This error for ηλ. — πλοῦτι σικ. 4 [ΚΟΥ is not certain. 5 Probably not space in lac. for έγιο. either form is admissible. 7 η[?]ΤΑΙΙΑ. qu. l. ηΤΑΙΙΑ.
9 tek'meros ἴμινει· πα
xeç nec xícimōn petros
xe πxαeic ou monon na
ouprite ἵλα ὕκεικ τῆ[ν]
10 ταλε· παξε ὧς nec xe [πεῖ
ταττηκα] ἤπιξὰὴν en ei
mēn ὑμανεινοὐρρίπτε ἵλα
πτούβλεπ' τηρὶ' ἤπιξ[tή
πο]γύν̣ τεττούβλεπ'̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣Haracter
IOAN. XIII—XIV.

29 $\xi$ superl.  31 $\text{Không}^1$ is not certain, but there is a vestige of a high point above the vanished letters which suggests a circumflex; there is not space for it and the vestige is not that of a $\xi$.

30 The first clause is omitted by homoeot.

31 $\alpha$ is not certain, but there is a vestige of a high point above the vanished letters which suggests a circumflex; there is not space for it and the vestige is not that of a $\xi$.

32 The last clause is omitted by homoeot.

33 $\kappa$ may have contained $\gamma$ or $\alpha$, i.e. conjunctive as in Boh. or poss. $\text{ντρίος}$. In view of the similar lac in v. 3 the former is more likely.

34 $\nu$ is not certain, but seems necessary to fill the lac.

35 $\text{γραφε}^1$, $\gamma$ or $\alpha$, is not certain, but seems necessary to fill the lac.

36 The scribe wrote $\text{γραφε}^1$, $\gamma$ or $\alpha$, but by two diagonal lines.

37 $\text{γραφε}^1$, $\gamma$ or $\alpha$, is not certain, but seems necessary to fill the lac.
IOAN. XIV.

12 AN superfl. 19 There is hardly space for Ὁ before ΚΟΣΜΟΣ and if it had been there traces of the ο should be visible.
20 ἀγῳ ὑπὸτινι ὑπὶ τοῦ διτογραφία. 21 ECHAP[sic] probably error for CMAP, or CHNAR. — NAMING sic error for MAGIC — ΟΥΑΝΑΣΤ[sic].
24 ἰατρὴν· πετεύλθας εἰς Ἐν ᾿Ιουμα ποσεῖ ἀγὼ ποτήρι πνευματικὸν ἐν τῷ κοσμῷ· ἀπέδρασεν ἀπὸ τοῦ ἡλίου τετειλισμένος καὶ εἰς τὸ πλὴν τὴς οἰκίας·

25 Περιέβαλεν ἅγιον οἶκον καὶ ἔστησεν σπάσιν· 

26 ἐπιστεύει Παρακλήτος οὗ τῷ τῇ ἐπιστεύτων· αὐτῷ εἰς τὸ στὸ εἰς τὸν ναόν· ἡ προσευχὴν εἰς τοῦ Πατρὸς εἰς τὸν κόσμον·

27 τῇ ἡμέρᾳ τῆς Παρακλήτου οὗ τῷ τῷ εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

28 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

29 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

30 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

31 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

32 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

33 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

34 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

35 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

36 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

37 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

38 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

39 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·

40 οὕτως εἰς τὸν ναόν· ἡ προσευχὴν εἰς τὸν κόσμον·
10 ἐτέτμησαρος ἀνέδειξεν

tετνασι
καταξε ζωοῦται ἡμεῖς
11 +ὑοοον ἡμεῖςναν· οἴδει 

(13) ζοοον ἡμῖν ἐκασκα ετε

13 ὡ τί ἡμεῖςπότερον· ἀντε

14 Χ[ν] ζανε[ω]γε[επ]· ἐτέτμησα

15 τ[ε] ἡμείς· ἡ[μ]ούστε ζε ἐν ἀρφ

16 ἀ[π]λα· ἡ[μ]οῦτι en η[ερ]

17 παρεν ἑκάσει ἡμῖν· ἀνα

18 διηπεπεθμηρητηρη
eπε

19 εἰς ἡ[μ]πεπεθμηρητηρη
eπε

20 τε ἡ[μ]οῦτι· θριν[εγ]ε[ε]

21 σα[λ]αρ[α]ς ἀν[α]ν ἀλλὰ

22 άρει· ἐν[η]μι τ[α]κσε ἡ[μ]ν

23 ε[ι]ς τ[ε]νεναμε· ὑ[ε]τμακτετε


eπε

27 κα[π]ε[θ]ηρετηρη
eπε

28 ἐ[ι]ς'[ε]τηθηρε 

10 ΤΧΑΜΗν sic. 11 ἡμῖν part of vv. 11, 12 have dropped out here by homoeot. 13 ἐν[εο]ν sic. 14 The first 

clause dropped by homoeot. 15 [ε] ζε [θ] no space for more than five letters in the lac. 20 ἐ superl. — ΜΗ[Ω]ΤΗν ἀν probably ἀν was written here as the vestige of the final λ in the line shows that it extended about two letters further than the preceding line and there have been six or seven letters in the lac.
XVI 1 heii xeixooj nithi xe ka  
2 de netpiskanallaze ncef  
   tine nipscoynlagosco  
   alla ciphiy xioyoyiom  
   nteyouyi nim' etnamou  
   ouyt nmoat ngeye xe epi  
   pe ponuyxpe nmpoyute  
3 lyw eynahnei nithi xe m  
   nposcogenneiatx' oude hi  
4 nposcogenneit' ngei leixo  
   ou nithi xekace ephato  
   noy e' retpaumxepve xe  
   alak' lex[0]ouy nithi  
   neei de finouyx[0]ouy nithi ximba  
5 repi xe ne[ei]nihiti' xnoy  
   de eipna[b][k] ola peitaptey  
   leiu lyw f[i]lxye xtinne  
   xnoy nmaei xe ekinha ato  
6 all x[e xe]xenei nithi  
7 atti[yth] maspeitt's' al  
   alak' a[eixe] nithi nhtih  
   ciphiy [n]nithi xekace alak'  
   eipna[b][k* eipth]maok' gar  
   impakantos nhipy en ola  
   xrothi' e[ei]xamoak de x[i]la  
8 tialnuq ola xrothi lyw  
   netmpey eipndxi fnaxna  
   pkosco[c] etbe phace etbe  
   taikaiocynh' etbe tkipiic  
9 etbe phace men xe cernic  
10 teye en araci etbe alak'  
   osynh xe alak' eipna  
   book ola plaotx lyw tetna  
11 ney araci en e' etbe tkipiic  
   xe nparxion nnpexocmoc ly  
12 taka' eti oymh' xai ncehexe  

IOAN. XVI. 

34 oz  

13 thxoyi en* zotim epeho  
   netmpey e' pinia na  
   ximahit' xthine  
   mne nim' eipnacexxe gar  
   en garac ouyacetx' alla  
   eipnacexpeiatxcami  
   lyw xnatamxoti xne  
14 thxoyini' netmpey  
   nax' elu xei xe eipnaxi  
   all' epmetenaciem  
15 nixax aronfl' nimeen nim'  
   eteuytece plaotx nae  
   ne' etbe neei [xe]xwoc nih  
   thi xe naxaxi ab[a]x epelte  
16 naeine nixax aronfl' ka  
   omyne' teplxi[0] eteix  
   nwy araci lyw kaiwym'  
   pe nteinyu[y] xrapa  
17 naxxe xalene nih[eipma]on  
   the fipnoyer[ny] xe eyne  
   neei etiu[ad] mi[n]y nyn  
   xe eti kaimi[n]pe nhte  
   nteinyx arasi lyw kai  
   omyne' nteinye xrap  
   ei' lyw alak' e[ei]zmaok  
18 ola plaotx lyw naxxy xe  
   eyne nepisy[0] [e]t[0]xiao x  
   mak' nteinyxen xe ey  
19 xesy' amme xinse xe ey  
   naxnoyu* naxxy nyn xe  
   etbe ey eteinyaxxe nii  
   nteipyx xe xeixocce xe  
   kaimhie tetnalo e  
   nteinyx arasi lyw kai

4 fipnoxyooy sic. 10'' superl. 13 methe sic. 15 eteuytece, the C written small and rather above the line, but probably not a later insertion; three Sab. MSS. have it. Perhaps the scribe found it in his exemplar and feeling it to be incorrect copied it under protest. 16 KAI sic, I. KG.
25 ΝΗΜΗΔΙ, τόν has disappeared, but the superl. remains — a superl.  28 The first clause has dropped out by homoeot
— ἀξιόν for ἄξιον.  32 [ἀσφ] is uncertain.
...ους οἱ άνθρωποι τέκνης...
IOAN. XVII—XVIII.

20 ΜΑ superl. 22 After ΜΑ all the rest of v. 22, all v. 23 and 24* have dropped out by homoioot. 25 Very slight remains are consistent with ΜΑ in the lac.

26 ΜΑ superl. — the last clause of the v. is omitted.

3 ΜΑ superl. 6 ΜΑ the scribe wrote ΜΑ and crossed out the ΜΑ, but that still leaves a mutilated sentence compared with all other texts.

7 ΜΑ probably crisis for ΜΑ. 10 ΜΑ sic.
ANC. XVIII.

πε

12 σημιρρχουσί τη δεξιά μην ἄλλα

16 ἴππας τινὰ. τοῦτον δὲ λύων πείλαι

13 λύω λύτητι οὐδὲ ἄνω ἄνω[λ]επ' ἡνεγναμ' λεπεῖν ἰκλισὰς παραξιζ

14 ερεύς ἐπιτραπένε εἰς Μίλης οὖν ἡς λεπποτίκει τε κεφάλη οὐρα [γι]

15 ῥωμηνούσας θηρίονς λαξάλοι[ς] ἡς οὔσις δὲ σημεῖα xηριανης πετρος οὐκέμελητας ἤμαθεν

17 εὐητελευτεῖ δεινανεφ' ἐρεύς πετρος ἐκεῖ χειμα στιχομενης πετρος

18 προμηνειας παραχεῖν οὖν εἶναι. η[π]ερ επτερος τοῦ κεφαλα ἔρευς πυθηνοῦτες παραχεῖν οὔσις δὲ σημεῖα xηριανης πετρος

19 δε ἐρεύς επιτραπένε ἰκλισὰς πετρος τοῦ κεφαλα ἔρευς πυθηνοῦτες παραχεῖν οὔσις δὲ σημεῖα xηριανης πετρος

20 λεγόντας λύω εὐθεῖα τέσσαρεν αὐ[τ]ούς ὡς χινὲι ἐκλαψ' ἐν τεικεῖ διακοπομοῦς κεφαλαῖς λαξάις οὐγουνεῖν η[π]ερ επτερος τοῦ κεφαλα ἔρευς πυθηνοῦτες παραχεῖν οὔσις δὲ σημεῖα xηριανης πετρος

21 πειναὶ λαξάις ἤμαθεν εἶναι εἰς ἔρευναν, χειμα τελευτεῖ τετελευτεῖς

22 εὐητελευτεῖ δεινανεφ' ἐρεύς 

23 ἐρεύς παραχεῖν οὖν ἐκλαψ' λαξάις εὐητελευτεῖ τετελευτεῖς

24 διακόπτει ὡς εἰς κεφαλαὶ τρεις

25 οὐχ οὐδὲ λειπόν τινα ἢττον

26 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

27 ἄναμεν οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

12 σημιρρχουσί τη δεξιά μην ἄλλα

16 ἴππας τινὰ. τοῦτον δὲ λύων πείλαι

17 ερεύς οἰκλεοῦσας τοῦτον δὲ λύων πείλαι, κεφαλαῖς παραχεῖν

18 δε μην τοῦ κεφαλα ἔρευς πυθηνοῦτες παραχεῖν οὔσις δὲ σημεῖα xηριανης πετρος

19 εὐητελευτεῖ τετελευτεῖς

20 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

21 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

22 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

23 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

24 ὁ σημεῖα οὐκ εὑροῦσιν οὐκ ἀπατεῖν

25 διακόπτει οὐκ εὑροῦσιν οὐκ ἀπατεῖν

26 αὐτοῖς ἄναμεν οὐκ εὑροῦσιν οὐκ ἀπατεῖν

27 αὐτοῖς ἄναμεν οὐκ εὑροῦσιν οὐκ ἀπατεῖν

12 σημιρρχουσί τη δεξιά μην ἄλλα

16 ἴππας τινὰ. τοῦτον δὲ λύων πείλαι

17 ερεύς οἰκλεοῦσας τοῦτον δὲ λύων πείλαι, κεφαλαῖς παραχεῖν

18 δε μην τοῦ κεφαλα ἔρευς πυθηνοῦτες παραχεῖν οὔσις δὲ σημεῖα xηριανης πετρος

19 εὐητελευτεῖ τετελευτεῖς

20 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

21 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

22 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

23 οὐκ οὐκ εὑροῦσιν οὐκ ἀπατεῖν

24 ὁ σημεῖα οὐκ εὑροῦσιν οὐκ ἀπατεῖν

25 διακόπτει οὐκ εὑροῦσιν οὐκ ἀπατεῖν

26 αὐτοῖς ἄναμεν οὐκ εὑροῦσιν οὐκ ἀπατεῖν

27 αὐτοῖς ἄναμεν οὐκ εὑροῦσιν οὐκ ἀπατεῖν
IOAN. XVIII—XIX.

29 n super.
31 v super.
35 οὗτος οὐκέτα — περὶ οὐκέτα. 1 οὐκέτα. 36 After οὗτος the scribe wrote οὗτος and then crossed out the οὐκέτα — the two missing letters after οὗτος were either οὐκέτα or οὐκέτα.
21
22
23
24
25
26
27
28
29

21 NIN' NENXWO AE NNAC {N'NAC
TOS XINAPREPEE YNIAOTA
EI XE MMPSAEEX EE XPRP NUNOY
TELX ALAA XE XEP'THEEX YEP
XOC XE ALMACEE PPRP NUNOY
22 TEIX AYOUPHAV XNIAATOC XG
23 NEN'TLAECAEX XEIXCEX YNATOC 
EIE XNAXFTSUWP HINC AYXI 
XNIPROUN AYRO AYEEEP XEP'TAY
NOYO[X OYXAW NUNOYE [OYE N 
NNATLACI AYDX XEKELEITE 
TLEITE AE NECXLACEE EN
24 ALAA NENOCACTYAYTE [PAACE 
OE NUNOY[EN]Y XE MM'TREN 
PAAC: ALAA MARNO . . . .
NIM' APAC XE XEAL'TANIEM' X[eka 
CE XEYPTRIFH NAXOX[ACLE 
XEX XAYNOXE NNALXITEA[XWMOY 
AYU ANXAX][KHROC ALX[XTAS 
COY' MMATOC GE XAY[NHEE.
25 NEYACEX AE ARETOY XOPTINAY 
POS HINC XITEEEMEG' AYUX[TDCO 
HE XITEEEMEG MARA TIG[6 
ERE NAKWPEL AYRO MARA TMA 
26 XELANH:i: WEC GE XITEPCEEEX 
XITEEEMEG AYU PIAXATOC 
ETUMLAEIE XMACH XINPE ECXAE 
ARET:X NAXEX XITEEEMEG XE XE 
27 NEXHPRIE: X[ITA NAXEX XHMACX 
THX XE EC TCKEEEX: XNIFO 
OU ETH[M]EEH XALMONTIS 
28 XICT ESXOYI XNPEER: XNIN 
SC PE[E]E[EC]LAYNE XINPE XE 
AXAW NIM' AXOK AXAL' NAXEX 
29 XE [LIC: NEYOUPYIKEEEN KA
IOAN. XIX—XX.

37 ΚΑ[ΑΗΣ filling of lac. doubtful. 38 The filling of the lacunae of this fragmentary page and its verso is largely conjectural — ὁρμε reading certain as also in XX 19. 4 CΗΥ sic followed perhaps by ΜΗΝΟΥΦΗΝΥ.
See text
COPTIC GLOSSARY.

A

- formative of perf. tense
- prep. "to" pass. with pronom. suff. AP-
- prep. "at" 11/28, -N, -X, -K 11/33,
- prep. 14/8, -GTR 3/12, 14/8, -AY 14/12.
- prep. from "than" 14/12
- sb. "bread" 4/8, 6/5, 9, 11, 13,
- etc. XIAMN sb. "dedication" 10/22
- vb. "take, seize" 8/20, 10/39,
- sb. m. "chay" 9/6, 11,
- 14, 15
- adv. "whether" 8/21, 11/8,
- 18/2
- imperat. "come" 4/19, 11/34, 43
- pl. AMHET 4/29
- sb. m. "water" 4/22, 42, 6/42.
- 69, 8/33, 9/40, AMI constr.
- form (f) 9/40 (prob. error)
- sb. m. "head" 12/3, 13/9,
- 19/2, 30
- vb. "keep, guard" pass.
- AMH 17/12
- (d) sb. m. "blow, stroke" 19/3
- vb. "on account of,
- concerning" 2/21, see ETBE
- vb. imperat. "give, bring" 4/7, 10
- constr. AY 20/272
- conj. "and" pass.
- AMASAM vb. "wish" 16/20
- AMELA vb. "cry" 7/27, 11/43,
- 12/13, 44 (18/40)
- AM vb. see OX
- AMAY sb. m. "herd" 10/16
- AMAY (S. GBAY) prep. see OX
- prep. "because" 2/21, see ETBE
- prep. "on account of,
- concerning" 2/25, 4/39, 6/65,
- 35, 14/37, 19/37, 19/14, 19/15,
- etc., see ETBE
- vb. "companion" in INTEPHE,
- NOVEPHE pass.
- sb. m. "sheepfold" 10/16
- prep. see OX
- prep. "which is it?" 1
- AMiq 4/27, 18/21, AMpio 20/15
- prep. "on" pass. pronom. AXA-.

B

AM (S. BAY) sb. m. "branch" 12/13
- sb. f. m. "tree" 15/1, 42
- sb. m. "wages" 4/36, XASAAM sb.
- m. "herding" 10/12, 13
- vb. pass. BK 12/11
- in adv. compds. KALL, sb. "out
- of, from" pass.; XASAAM sb. "to the
- end" 11/1, OXYAAM sb. "a native,
- derived from" 7/9, 12/34, 14/36, 16/29.
- 30, 10/16, HNIA adv. "outside" (6/18),
- wr. MIS 19/16, 18
- sb. m. "eye" 4/35, 6/5, 9/6,
- 10. 11, 14, 15, 17, 20, 30, 32
- sb. m. "egg" 2/19, 3/18, 10/35,
- sb. m. "loose, dissolve" 8/32, 36;
- sb. m. "branch" 12/3, 318.
- prep. lost. 11/44
- prep. "the", "a" 12/4
- adj. "blind" 13/8, 15.
- adv. "again" pass.
- sb. m. "fruit" 3/12, 39.
- vb. "behold" 13/9, 19/13,
- 19/14, 19/15, 19/20.
- vb. "behold" 17/12, 19/24
- vb. "pass." (pass.) 12/3, 13/7
- "behold" 3/12, 33.
- vb. "behold" 8/32, 36;
- vb. "behold" 3/12, 33.
- vb. "behold" 8/32, 36;
- vb. "behold" 8/32, 36;
- vb. "behold" 8/32, 36;
- vb. "behold" 8/32, 36;
COPTIC GLOSSARY.

P

PO sb. m. "door" 10/1. 2. 7. 8. 18/26. pl.
POYQ 20/19. 26. prom. POQ 11/38. 28/18/16
PO adv. "indeed" 9/30
POQ 23 vb. "bend" 19/30
POXQ 2 vb. "burn", pron. PAXQ (OY) 15/8
PINE vb. "weep" 11/3. 33. 39. 16/20. 20/15
POME vb. m. "man" pass., constr. POMEN 9/25. POMEOY 9/31. POMEOY 4/33. POME
POME pass. POXQEA 8/44. POCCE
POYQEMON (f) 2/15. POYQEPQEMQ 8/44
PAME (S. PAME) sb. f. "year" 5/5. 8/57. 11/49. 51. 18/13
PINE vb. "free man" 8/32. 36. PBINE vb. 8/33
PON (S. PAN) sb. m. "name" 3/18. 5/43. 10/3. 25
PPO (S. PPO) sb. m. "temple" 2/14. 20. 5/4 etc.
PFO vb. m. "king" 6/15. 12/13. 15. 18/33. 37. 19/3. 15. 21. 18. PIPPO 3/3. 5. 18/36
PETE (S. PACTE) vb. "morrow", PACTE 6/22. 12/13
PETQ (S. PATE) 13/8 in APET- 6/22. 9/13. 13/3 (see OPET-). OPET- 12/13
POYQ (S. POYQ) sb. "anxiety" 10/13. 12/6
PBUE vb. "suffer" 6/8
PBUE sb. m. "garment" 19/23
PBUE vb. "evening" 20/19. see PIPPOYQ

CA sb. m. "side etc." 10/1. CANCA "on this side" 19/18. CAUC "on one side" 20/7
CA adv. "towards, after etc." 15/20 passim
NCA 5/36. 6/23 pass. NCAQ 6/26 etc.
MUNCA 4/35 adv. MUNCQ 11/7. 13/1
CA sb. m. "man" in comp., see XIOVEQ, XIA
CQ 12/3

CAI pronom. suffix - of CAI 1/7.
-CZUQ 3 pl. in XAIYCE 17/18
CG "yes" 11/27
CEI vb. "be satisfied" 6/26. wr. CI 6/12
CAYQ 6/26 pass. pron. CAYQ 6/55. 17/25 and CAYQ 14/7. 16/3. 17/3. 28. COYQ 18/20
CMNQ 4/5. 18/42. 27. 34. 14/7. 16/3
COYQ 12/3
COYQ "be satisfied" 6/26.
COPTIC GLOSSARY.

COVU sb. m. "blasphemy", vrb. OYUE 10/33, vrb. OYUNA 10/36
OYUKU sb. m. "husbandman" 15/1
OYUKI (1) sb. m. "approach" 12/21
OYUE (S. OYUK) sum. "one" pass., vrb. OYU- 7/26, 10/16 and OUYE 18/35, 10/23
OYUB vrb. "cease" 9/22, 27, 13/12, 10
OYUKA vrb. in qual. 6/69, 14/26, 17/11, 20/22, 23
OYUKA4 vrb. "to be white" 4/35
OYUN (1) vrb. "be" in constr. OYUN 4/21, 5/26, 7/25, 8/49, with vrb. NUYA 3/1, 4/6, 40, 15, 23, 13, 10, 10, 16 and OYUN 8/6, 10/8, 10/16, -TE 4/11, -TE 10/15, -TE 10/18, -TE 10/24, etc., -T(o) 10/15, 21, pl. OYUNTHET 5/39, 12/35, 36, nom. OYUN 5/26
OYUN (S. OYUN) in OYUN HUM "every one" 3/16, 10/53
OYUNG (S. OYUNIN) sb. m. pass., vrb. OYUNG 5/35
OYUN (S. OYUNIN) vrb. "open" with dir. obj. 9/14, 21, 10/3, with vrb. 9/17, 26, 30, 32, 10/31, 11/37, qual. OYUN 9/10
OYUNA sb. m. "portion" 19/53
OYUNAM sb. f. "right (hand)" 18/10
OYUNA sb. m. "wolf" 10/12
OYUNA (S. OYUNRA) vrb. "reveal" 3/21, 7/10, 9/3, wr. OYUNERA 17/26, pron. OYAMA 7/4, wr. OYANER 14/21, 22, 17/26, constr. OYANER 17/6
OYUNT sb. "foot" 11/2, 52, 34, 12/3, 13/5, 6, 9, 12, 14, 19/31
OYUNAT adj. "alone" pass.
OYUNAT adj. "one, single" 8/41, 10/16, 11/50, 18/14, sb. 4/35
OYUNAT vrb. "break in" 10/4
OYUNA sb. f. "night" 3/29, 9/4, 11/10, 11/30
OYUNKI sb. m. "time" pass.
OYUNKU vrb. "answer" pass., wr. OYUNKU 19/5, constr. OYUNKU 18/22, 26
OYUNKAT vrb. "worship" 4/20, 22, 23, 12/20 etc.

OYUKI vrb. "break" 7/31-33
OYUKI vrb. c. NCA "follow" 8/12, 10/4, 5, 27, qual. OYUK pass.
LIST OF FOREIGN WORDS.

ΛΓΜΗΝ 15/9, 17/26
ΛΤΕΛΟΚ 12/29
ΑΜΕΤΗ 12/48
ΔΤΗ 14/13, 14, 15/7, 16, 16/23, 24
ΛΤΑ 18/38
ΛΛΑΣΤΑΚ 13/38, 18/27
ΑΛΑΣΤΑΚ 5/29, 11/24, 25
ΑΛΟΣΤΑΛΟΣ 13/16
ΛΜΟΥΣΑΛΟΓΟΣ 9/22, 12/42, 16/2
ΑΡΝΑ 13/38
ΑΡΧΗ (7) 13/5
ΑΥΣΜΟΥΣ 7/45, 11/47, 49, 51, 12/10, 18/3, 10, 13, 15, 16, 19, 22, 24, 26, 35, 19/6, 21
ΑΡΧΗΝ 3/4, 7/48, 12/42, 14/30, 16/11
ΛΥΜΛ 18/15
ΒΑΣΙΔΗ 10/40
ΒΑΣΚΑΛΟΣ 4/46, 49
ΒΙΝΑ 19/13
ΓΑΣ pass.
ΓΑΣΟΦΥΛΙΟΣ 8/20
ΓΑΛΟΛΟΚΟΜΟΝ 12/6, 13/29
ΓΡΑΦ pass.
ΛΑΣΜΟΝΙΘ 8/48, 52, 10/20
ΛΑΜΜΟΝ 8/49, 11/21
ΔΑ pass.
ΔΑΣ pass.
ΔΑΣΙΜΟΥΣ 6/70, 8/44, 13/2
ΔΑΚΟΝΙ 12/2, 26
ΔΑΚΟΝΟΣ 12/26
ΔΑΣΟΡΙΑ (κε) 7/35
ΔΑΚΗΛΟΣ 17/25
ΔΑΣΟΛΟΣ 16/8
ΔΛΙΝΟΣ 12/2, 13/2
ΔΟΠΟ (πωλ) 11/56
ΔΟΡΦΕ 4/10
ΕΓΝ Ι7/12, ΕΓΝΗΙ 3/2, 13, 19/16, 5/19, 6/14, 146, 65, 7/31, 10/10, 13/10, 19/15?
ΕΙΡΩΝ 14/27, 16/33, 20/19, 26, 20
ΕΤΑ 19/27
ΕΙΝΟΣΘ 10/18, 11/57, 12/49, 50
ΕΙΣΘ (ΟΥΚ ΕΣ) 18/31
ΕΙΣΟΥΣ 10/18, 17/2, 19/10, 11
ΕΙΣΗ 13/29
ΕΠΙΟΥΜΑ 8/44
ΕΠΗ 7/33, 11/30, 12/35 etc.
ΕΥΑΓΙΩΣΤΙ 6/23
Η (?) 4/27, 6/19, 9/21
ΗΛΜ 3/18 (45/5), 11/39
ΟΛΑΛΣΑ 6/1, 16, 19, 23
ΟΛΑΛΣΟΝ 16/21, 33 Πλάθυτοι d[αλάς] θηλ[ας]
ΛΑΣΙΑ 4/17, 4/13, 4/4, 4/3, 4/3, 4/16, 6/14, 11/16, 13/25
ΚΑΚΟΣ 18/23
ΚΑΛΑΜΟΣ 4/17, 8/18 (13/23), 18/23
ΚΑΜ 8/14, 16, 10/38, 11/25
ΚΑΣΟΝ 4/36, 15/2 etc.
ΚΑΤΑ 3/14, 8/15 etc., ΚΑΤΑ(ΒΕ) 5/30, 6/57 pass.
ΚΑΤΑΛΟΘ 17/24
ΚΑΤΩΡΙΑ 5/45
ΚΑΤΩΡΙΟΙ 18/29
ΚΑΤΩΤΟ (κε/σικ) 4/11
ΚΕΔΟΙΟΣ 18/11
ΚΕΡΕΩ 3/14
ΚΗΝΟΠ 18/11, 26
ΚΗΝΟΣ 19/24
ΚΟΛΥΜΠΟΝ (7) 1/24 (καλλούγον)
ΚΟΛΥ(μ) ΒΙΩΡΑ 3/7, 7, 9/7
ΚΟΤΟΣ pass.
ΚΡΑΙΝΟ 19/17
ΚΡΗΣ pass.
ΚΡΗΣ 3/19 etc.
ΚΥΡΙΑΚΗ 20/19
ΛΑΚΑΣ 13/5
ΛΑΜΠΙΑΣ 18/3
ΛΑΟΣ 11/50, 18/14
ΛΕΙΤΟΝ 13/4, 5
ΛΕΓΑ 12/3, 19/39
ΛΟΓΟΣ 11/50
ΛΟΓΗΝ 15/94
ΛΥΜΛ 16/8, 20, 21
ΛΑΚΑΙΣ pass.
ΜΑΝΗΛ 6/31
ΜΑΧΔΙΣ 2/14
ΜΑΧΩΓΟΥ 19/1
ΜΒΗ 11/6, 19/9, 22
ΜΠΟΣ 13/8
ΜΗΠ 4/33, 8/22, 18/35
ΜΟΝΟΝ 5/18, 11/52, 13/9
ΜΠΑΖΟΣ Λ/3
ΜΟΓΙ 12/40
ΜΟΝΟΣ 7/49, 51, 8/17 etc.
ΟΙΝΟΣ 8/25
ΟΡΦΑΙΟΣ 14/18
ΟΥ, see MONOH
ΟΥΔΕ 4/21, 11/50, (ΟΥΤΕ) 4/21, 5/37, 8/19
ΟΥΚ, see EΙΣΘ
ΟΥΚΟΥΝ 18/37
ΟΥΗ 9/30, 10/21
ΟΥΤΕ 9/3
ΠΑΠΑΛΑΙΟΥ 16/64 etc.
ΠΑΡΑΛΙΑΚΟΣ 14/16, 26, 15/26, 16/7
ΠΑΡΑΣΚΟΥΗ 19/14, 31
ΠΑΡΟΣΙΑ 7/4, 10/24, 11/14, 54, 16/25, 29, 18/20
ΠΑΣΚΥΜΑ 10/16, 16/25, 29
ΠΑΣΧΑ 1/3, 13, 11/55, 12/1, 13/1, 18/28, 39, 19/14, ΠΑΣΞ ΖΑ 6/4
ΠΑΤΗ 4/6
ΠΑΠΑΣ 4/6
ΠΕΤΕΥΓΕ pass.
ΠΛΗΙΣ 7/47
ΠΙΛ pass.
ΠΟΛΙΟΣ 4/8, 30, 39, 11/54
ΠΟΜΠΡΟΣ 17/15
ΠΟΡΑΚ 8/42
ΠΡΙΓΜΑΣΟΝ 18/28, 33
ΠΡΟΒΚΗΣ 5/2
ΠΡΟΣ 5/35
ΠΡΟΦΕΤΕΥΣ 11/81
ΠΡΟΦΗΤΙΣ 4/19 etc.
ΡΑΒΙ 3/4, 4/32, 6/25
ΡΑΣΟΥΘ 20/16
ΣΑΒΛΑΝΟΣ 5/9 pass.
ΣΑΡΠ 3/6 pass.
ΣΕΛΛΙΚ 18/32 (12/33)
ΣΚΑΝΑΛΑΜΕ 6/61, 16/1
ΣΚΙΝΟΝΩΠΗ 7/2
ΣΟΥΛΑΙΟΝ 11/44, 20/7
ΣΠΕΡΙΑ 18/3, 12
ΣΠΕΡΙ 7/42, 8/33, 37
ΣΠΟΤΟΣ 19/29
ΣΤΑΛΩΝ 6/19, 11/18
ΣΤΑΚΣΟΡ 617 (5. CAT.) 12/5
ΣΤΑΡΟΣ 19/17, 25, 31
ΣΤΡΙΦ 19/10, 15, 16, 18, 20, 23, 32, ΣΤΑΡΟΥ 19/6
ΣΤΟΛ 5/2, 10/23
ΣΥΜΠΑΓΩΝ 6/59, 18/20
ΣΥΜΠΗΠΟΣ 18/36
ΣΥΜΠΑΓΩΝ 11/47
ΣΥΜΠΗΠΑ 6/27
ΣΧΟΜΑ 9/16, 10/19
ΣΟΜΑ 19/38
ΣΩΤΗΡ 4/42
ΣΠΟΤΟΣ 5/28, 11/17, 31, 38, 20/3, 4/6
ΣΙΛΙΟΣ 19/20
ΣΟΤΗ 7/10, 8/28, 11/6, 14, 19/1
ΣΠΟΤΟΣ 2/15
ΣΠΟΤΗΣ 2/14
ΦΑΙΝΟΣ 18/3
ΦΙΛΟΣ (19/3)
ΦΙΛΑΡΧΟΣ 18/12
ΦΙΛΑΡΧΟΣ 18/1
NOTE TO TRANSLATION.

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

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

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

II. 12 [P. 7]... and his mother and his brethren; they abode there a few days. 13 But the pass-over of the Jews was at hand and Jesus went up to Jerusalem. 14 He found them in the temple selling oxen and sheep and doves, and the changers of money seated; 15 and he made a scourge of cords and cast everyone out of the temple and the sheep and the oxen; he [poured] out the money of the changers and he overturned their tables. 16 He said to them that sold the doves, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it is written, The zeal of thine house will eat me up. 18 The Jews answered, they said unto him, What sign showest thou unto us that thou doest these things? 19 Jesus answered, he said unto them, Destroy this temple and I will raise it up in three days. 20 The Jews said, They spent forty-six years in building this temple; and thou, wilt thou raise it up in three days? 21 But he, he spake of the... [P. 8]

And when he rose from the dead, his disciples remembered that this was what he said, and they believed the scripture and the word which Jesus said. 23 But he being in Jerusalem at the feast of the Passover, many believed on his name beholding the signs which he did. 24 But he, Jesus, did not trust himself to them, because he knew all things, 25 and he needed not that one should bear witness concerning (any) man: for he, he knew what was in the man.

III. There was a man of the Pharisees whose name was Nicodemus, being a ruler of the Jews. 2 This one came to him by night, he said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs which thou doest except God be with him. 3 But Jesus answered, he said to him, Verily verily, I say unto thee, Except one be born of water and spirit, he cannot enter the Kingdom of God. 4 But he that is born of the flesh is flesh, and he that is born of the spirit is spirit. 5 Marvel not that I said unto thee, Ye must be born again. 6 The spirit bloweth (or breatheth) whither it listeth and thou hearest its voice, but thou knowest not whence it cometh and whither it goeth: so is everyone that is born of the spirit. 7 Nicodemus answered, he said unto him, How can these things be? 10 Jesus answered, he said, Art thou the teacher of Israel and thou knowest not these things? 11 Verily verily, I say unto thee, That which we know, we speak, and that which we have seen, we bear witness to it, and ye receive not our witness. 12 If I told you earthly things and ye believe not, how, if I tell you heavenly things, will ye believe? 13 And no one hath ascended into heaven, but he that descended out of heaven, the son of the man... [P. 10]

14 And as Moses lifted up the serpent in the desert, even so must the son of the man be lifted up, 15 that whosoever believeth in him may have in him eternal life. 16 For God so loved the world that he gave his only son that whosoever believeth on him should not perish, but should receive eternal life. 17 For God sent not his son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him shall not be judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only Son of God. 19 But this is the judgement that the light came into the world, and men loved the darkness rather than the light, for their works were evil. 20 For everyone that doeth evil hateth the light, and cometh not to the light that his works may not be convicted of being evil. 21 But he that doeth the truth cometh to the light, that his works may be made manifest that he hath wrought them in the light.
[P. 13] IV 5 his son. 6 There was a spring there of Jacob. Jesus therefore, when he was weary with walking sat down by the spring; it was the sixth hour. 7 There came a woman from Samaria to draw water. Jesus said unto her, Give me to drink. 8 For his disciples had gone up to the city to buy bread. 9 The Samaritan woman [therefore] said unto him, Thou art a Jew; how dost thou desire to drink of me which am a Samaritan woman? For Jews have no relations with Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith, Give me to drink; thou, thou wouldst have asked of him and he have given thee living water. 11 She said to him, Lord, thou hast no vessel and the well is deep; from whence then hast thou the living water? 12 Art thou greater than our father Jacob, he who gave us the well and himself drank thereof and his sons and his cattle? 13 Jesus answered he said unto her, Everyone that drinketh of this water shall thirst again, 14 but he indeed that drinketh of this water which I shall give him will never thirst, [P. 14] but the water which I shall give him will become in him a spring of water welling up unto eternal life. 15 The woman said unto him, Lord, give me this water that I thirst not, and come not hither to draw water. 16 He said unto her, Go, and call thy husband and come hither. 17 The woman answered saying, I have no husband. Jesus said unto her, Well saidst thou, I have no husband; 18 for thou hast married five husbands, and now moreover he whom thou hast is not thy husband; this is a truth that thou hast said. 19 The woman said to him, Lord I perceive that thou, thou art a prophet. 20 Our fathers worshipped in this mountain, and ye say that the place where it is meet to worship is in Jerusalem. 21 Jesus said unto her, Believe me, woman, that an hour cometh when ye shall not worship the Father either in this mountain or in Jerusalem. 22 Ye, ye worship that which ye know not; we worship that which we know, for salvation is from the Jews. 23 But an hour cometh, which now is, when the worshippers in truth shall worship [P. 15] the Father in spirit and truth, for the Father seeketh after some who will worship him in this wise. 24 God is spirit and they that worship him must worship him in spirit and truth. 25 The woman said to him, We know that Messias cometh, he who is called the Christ. When that one cometh he will declare unto us all things. 26 Jesus said unto her, I that speak unto thee am he. 27 But straightway came his disciples, they marvelled that he was speaking with a woman; yet no one said, What seekest thou? or Why speakest thou with her? 28 So the woman left her waterpot, she went into the city, she said to the men, 29 Come and see a man which told me all things that I have done; is not this the Christ? 30 But they went out of the city to him, 31 But at that time his disciples prayed him saying, Rabbi, eat. 32 But he said unto them, I have food to eat which ye, ye know not. 33 His disciples therefore were saying one to another, Hath anyone brought him (aught) to eat? [P. 16] 34 Jesus said, to them, It is my food that I should do the will of him that sent me and that I should accomplish his work. 35 Do you not say, There are four more months and the harvest cometh? behold I say unto you, Lift up your eyes and look on the fields that already they are white for reaping them. 36 He that reapeth receiveth a wage and he gathereth a fruit unto life eternal: so that he that soweth and he that reapeth may rejoice together. 37 For the saying is true herein, One soweth, another reapeth. 38 I sent you to reap that whereon ye bestowed not labour: other men labourd and ye entered into their labour. 39 But from that city many Samaritans believed on him because of the saying of the woman who testified, He told me everything that I have done. 40 But when the Samaritans came to him, they besought him that he would tarry with them for two days; 41 and a great multitude believed on him on account of the word. 42 They were saying to the woman, We believe not any more because of the (thy?) saying, for we, [P. 17] we have heard him and we know that this is indeed the Saviour of the world. 43 But after two days he went forth from thence to Galilee. 44 For Jesus himself testified that a prophet is not honoured in his own village. 45 So when he had come to Galilee, the Galilaeans received him, having seen everything that he did in Jerusalem at the feast; for they also went unto the feast. 46 So Jesus came again to Cana of Galilee where he made the water wine. And there was a royal officer whose son was sick at Capernaum. 47 He, when he heard that Jesus was come out of Judaea to Galilee, went to him and besought him that he would come down and heal his son, for he was about to die. 48 So Jesus said to him, If ye see not signs and wonders, ye will not believe. 49 The royal officer said to
him, Come down ere my son die. 50 Jesus said to him, Go, thy son liveth. The man believed the word that Jesus spake unto him and he went his way. 51 But as he was going down his servants met him and they told him saying, [P. 18] Thy son liveth. 52 But he asked them concerning the hour in which he had relief. They said, At the seventh hour the fever left him. 53 The father knew that that was the hour when Jesus said to him, Thy son liveth. And he believed, himself and his whole house. 54 This again is the second sign that Jesus did when he was come out of Judaea to Galilee.

V. 1 After these things there was the feast of the Jews and Jesus went up to Jerusalem. 2 But there was a pool at Jerusalem by the sheep gate which is called in Hebrew Bedesdaide, there being five porches beside it. 3 There were lying within these the multitude of the sick the blind and the lame and the withered. 5 But there was a man there, he was 38 years in his sickness. 6 When Jesus saw this one lying, he knew that he had been long so, he said to him, Dost thou wish to be whole? 7 The sick man answered him, Lord, I have no man so that when the water is troubled he may put me down into the pool. But while I am coming, another goeth down before me. 8 Jesus said to him, Arise [P. 19] and take up thy bed and walk. 9. But straightway the man was whole, he rose, he took up his bed. But it was the sabbath. 10 So the Jews said, It is the sabbath; it is not lawful for thee to take up thy bed. 11 That one answered them, He who healed me is he who said unto me, Take up thy bed and walk. 12 They asked him, Who is the man who said to thee, Take it up and walk? 13 But he that was healed wist not who it was; for Jesus had withdrawn himself, there being a crowd in that place. 14 After these things Jesus found him in the temple, he said to him, Behold thou art whole; turn not to do sin lest a worse thing than this befall thee. 15 The man went, he told the Jews that it was Jesus who had healed him; 16 and on account thereof the Jews were persecuting Jesus because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now and I work. 18 For this therefore the Jews seek him to kill him because not only he is breaking the sabbath, but he saith, God is my Father. 19 Jesus answered, he said to them, Verily verily [P. 20] I say unto you, the Son can do nothing of himself alone, unless he see the Father doing them; for the things that that one doeth, these also in like manner the Son doeth. 20 For the Father loveth the Son and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will. 22 For the Father doth not judge anyone, but all judgement he hath given to the Son, 23 so that every one may honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father who sent him. 24 Verily verily I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and he cometh not to judgement; but he hath passed out of death into life. 25 Verily verily I say unto you, An hour cometh, which is this hour, when the dead shall hear [P. 21] the voice of the Son of God; and they that hear shall live. 26 As the Father hath life in himself, even so also he gave to the Son to have life in himself; 27 and he gave him authority to execute judgement because he is the son of man. 28 Marvel not that an hour will come when all that are in the tombs shall hear his voice 29 and shall come forth, they that have done good to a resurrection of life, they who have done evil to a resurrection of judgement. 30 It is not possible for me to do anything of myself alone, and my judgement is true, because I seek not mine own will, but the will of him who sent me. 31 If I bear witness of myself my witness is not true; 32 but it is another that beareth witness of me, and I know that his witness is true that he witnesseth of me. 33 Ye sent unto John and he bare witness to the truth. 34 But I do not receive the witness from man: howbeit I say these things that ye may be saved. 35 That one was the lamp that burneth and giveth light; [P. 22] but ye were willing to rejoice for an hour in his light. 36 But I have a greater witness than that of John; for the works that the Father gave me that I might accomplish them, the very works that I do, bear witness of me that the Father is he who sent me. 37 And the Father who sent me hath borne witness of me; neither have ye heard his voice at any time nor have ye seen his form. 38 And ye have not his word existing within you; for whom he sent, him ye believe not. 39 Search the scriptures, because you, ye say that ye have eternal life in them, and these are they which bear witness concerning me; 40 and
...ye are not willing to come to me that ye may receive the life. 41 I receive not glory from men, but I have known you that ye have not the love of God in you. 42 I came in my Father's name, and ye received me not; but if another come in his own name, that one ye will receive. 44 How then you, [P. 23] can ye believe, receiving glory of one another, and the glory which is from the one only ye seek not? 45 Think not that I will accuse you before the Father: there is he that accuseth you before the Father: there is he that wrote concerning me. 46 For if ye had believed Moses ye would believe on me: for he wrote concerning me. 47 But if ye believe not the writings of that one, how shall ye believe my words? VI. 1 After these things Jesus went to the other side of the sea of Galilee of Tiberias. 2 A great multitude was following him, because they were beholding the signs which he did on them that were sick. 3 So Jesus went up into the mountain, he sat alone with his disciples. 4 But the Passover the feast of the Jews was at hand. 5 Jesus therefore lifted up his eyes, he saw that a great multitude cometh to him. He said to Philip, Where shall we buy bread that these may eat? 6 But he saith this [P. 24] tempting him; for he himself knew what he would do. 7 Philip answered, Two hundred staters of bread are not sufficient for them that everyone may take a little. 8 Said one of his disciples, Andrew, Simon Peter's brother. 9 There is a lad here which hath five barley loaves and two fishes; but what will these do for this multitude? 10 Jesus said to them, Let the men sit down. There was much grass in that place. So the men sat down being about five thousand. 11 Jesus therefore took the loaves and gave thanks: he gave to his disciples; but the disciples gave to them that were set down and likewise what was meet for them of the fishes. 12 But when they were filled he said to his disciples, Gather up the fragments which remain over that nothing be lost. 13 So they gathered them up, they filled twelve baskets with fragments which remained over unto them which had eaten of the five barley loaves. 14 The men therefore, when they saw the sign which he had done, said, [P. 25] This is of a truth the prophet that cometh into the world. 15 Jesus therefore, when he knew that they would come and take him by force that they might make him king, withdrew again to the mountain alone. 16 But when evening was come his disciples went down to the sea, 17 they entered the boat to go across the sea to Capharnaum. But it was now dark, Jesus not having come to them, 18 and there being a great wind the sea rose. 19 But when they had rowed about five and twenty or thirty stadia they beheld Jesus walking on the sea, he having drawn nigh unto the boat, and they were afraid. 20 But he said unto them, It is I, be not afraid. 21 They were willing therefore to receive him into the boat, and straightway the boat landed at the shore to which they were going. 22 But on the morrow the multitude which stood on the other side of the sea saw that there was none other boat there save one, and that Jesus entered not into the boat with his disciples, but it was his disciples alone who went, 23 and beheld some other boats came from [P. 26] Tiberias nigh unto the place where they ate the bread, the Lord having given thanks over it. 24 When the multitude therefore saw Jesus with them they called to his disciples, themselves and their boats, they came to Capharnaum seeking Jesus. 25 And they found him across the sea, they said to him, Rabbi, how camest thou hither? 26 Jesus answered saying, Verily, verily I say unto you, Ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. 27 Work not for the food that perisheth, but the food that abideth unto eternal life, that which the son of man shall give unto you, for him God the father hath sealed. 28 They said therefore unto him, What are we to do that we may work the works of God? 29 Jesus answered, he said unto them, This is the work of God that ye believe on him whom he sent. 30 They said to him, What then is the sign that thou doest in order that we may see [P. 27] and believe thee? What is the thing that thou doest? 31 Our fathers ate the manna in the wilderness, as it is written, They gave them bread to eat out of heaven. 32 Jesus said unto them, Verily, verily I say unto you, It was not Moses that gave you the bread out of heaven, but my Father giveth you out of heaven the true bread. 33 For the bread of God is that which cometh down out of heaven and giveth life unto the world. 34 They said to him, Lord, give us this bread at all times. 35 Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger and he that believeth on me shall never thirst. 36 But I said unto you, You shall see me
and you shall not believe. 37 All that which the Father giveth to me, will come to me; and that which cometh to me1 I will not cast it out. 38 For I came not from heaven to do my will, but the will of him that sent me. 39 But this is the will of him that sent me, that all those that he hath given [P. 28] to me I should lose none of them, but I should raise them up at the last day. 40 For this is the will of my Father that every one that beholdeth the Son and believeth on him should have eternal life and that I should raise him up at the last day. 41 The Jews therefore were murmuring concerning him because he said, I am the bread which came down from heaven. 42 And they were saying, Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came not from heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No one can come to me unless the Father who sent me, draw him: and I too will raise him up at the last day. 45 For it is written in the prophet, they shall be all taught of God. Everyone that hath heard from the Father and hath learned cometh unto me. 46 Not that the Father hath been seen; no one hath seen the Father [P. 29] save he which is from God, this one hath seen the Father. 47 Verily verily I say unto you, he that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat the manna in the desert and they died. 50 This is the bread that cometh from heaven that one may eat thereof and not die. 51 I am the living bread which came from heaven; if one eat of this bread, he shall live for ever: but the bread which I shall give is my flesh for the life of the world. 52 The Jews therefore strove with one another saying, How can this man give us his flesh for us to eat? 53 Jesus said to them, Verily verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in you. 54 He that eateth his flesh and drinketh his blood hath eternal life; and I will [P. 30] raise him up at the last day. 55 For my flesh is true food and my blood is true drink. 56 He that eateth my flesh and drinketh my blood abideth in me and I in him. 57 As my living Father sent me, and I also live because of my Father, and he that eateth me, he also will live because of me. 58 This is the bread which came from heaven, not as your fathers ate and died: he that eateth this bread will live for ever. 59 These things he said in the synagogue while teaching in Capharnaum. 60 Many of his disciples said, This saying is hard; who can hear it? 61 But Jesus knowing in himself that his disciples murmured, said unto them, Doth this give you offence? 62 What if ye see the son of man ascending to the place in which he was at first? 63 The spirit it is that quickeneth, the flesh profiteth nothing; the words that I have spoken to you are spirits and are life. 64 But there are some of you [P. 31] that believe not. For Jesus knew from the beginning who he was that believed not and who it was that should betray him. 65 And he said, For this cause have I said unto you that it is not possible for anyone to come unto me except it be given unto him of my Father. 66 On account of this many among his disciples went back, they ceased from walking with him. 67 Jesus said therefore unto the twelve, Ye also do ye wish to go? 68 Simon Peter answered him, Lord, to whom shall we go? Thou hast words of life. 69 And we have believed and we have known that thou art the Christ the Holy One of God. 70 Jesus answered, Was it not I that chose you the twelve, and one of you is a devil? 71 But he spake of Judas the son of Simon the Iscariot, for he it was that should betray him, being one of the twelve.

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

1 The words in italics are omitted by scribal error. Note that Coptic does not distinguish between masc. and neut., and this passage may refer to things or beings.
2 Sic.
he also went up to the feast, not openly, but in secret. 11 The Jews...

(Two pages missing.)

[Page 58]

28... teaching and saying, Ye know me and ye know whence I am, and I am not come of myself, but he that sent me is true. 29 They were seeking therefore to seize him, and no one laid his hand upon him, because his hour was not yet come.

31 Many believed on him of the multitude, and they said, If the Christ come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to seize him. 33 Jesus therefore said, Yet a little while I am with you, and I shall go to him that sent me. 34 Ye will seek me and ye will not find me, and where I am ye will not be able to come. 35 The Jews said to one another, Whither will this one go, that we shall not find him? Will he go up to the dispersion of the Hellenes and teach the Greeks? 36 What is this word that he said, Ye shall seek me, ye shall not find [P. 36] me? and the place in which I am, ye cannot come to it? 37 But in the last great day of the feast Jesus stood and cried saying, He that thirsteth, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, Rivers shall flow from his belly of living water. 39 But he spake this concerning the spirit which they should receive who believed on him, for they had not yet received spirit, because Jesus was not yet glorified. 40 Some therefore of the multitude when they heard this word, say, This is of a truth the prophet. 41 But others said, This is the Christ. Some said, Doth the Christ come out of Galilee? 42 The scripture is wont to say that Christ cometh from the seed of David, and from Bethlehem the village where David was. 43 So there was a division in the multitude because of him. 44 But some of them were wishing [P. 37] to seize him, but no one laid his hands on him. 45 The officers therefore went to the chief priests and the Pharisees, and they said unto them, Why did ye not bring him? 46 The officers answered, No man spake ever as this man. 47 The Pharisees answered, Are ye also led astray? 48 Hath any believed on him of the rulers or of the Pharisees? 49 But this multitude which knoweth not the law is under the curse. 50 Nicodemus said to them, he that came to him before, being one of them, 51 Doth our law judge the man except it hear him and know what he doeth? 52 They answered saying unto him, Art thou also from Galilee? Search the scriptures, and see that a prophet shall not arise out of Galilee.

(VII 53—VIII 11 omitted.)

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

1 The rest of v. 28 and the whole of v. 29 are omitted.

2 Or these words.

3 om. by error.

4 Negative omitted by error.

5 Error for “spoke”.

6 The rest of the verse is omitted.
and I do nothing of myself alone, but according as my Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone, for I do that which pleaseth him at all times. 30 As he spake these things, many believed on him. 31 Jesus therefore said to the Jews who believed on him, If ye abide in my word, ye are truly my disciples; 32 and ye shall know the truth and the truth will make you free. 33 They answered unto him, We be Abraham's seed and have never been in bondage to anyone; how sayest thou, Ye shall be made free. 34 Jesus answered them, Verily verily I say unto you, He that committeth sin is the bondservant of sin. 35 But the bondservant abideth not in the house for ever; but the son indeed abideth for ever. 36 If therefore the son make you free, ye will be free indeed. 37 I know that ye are Abraham's seed; but ye seek me to kill me, because my word dwelleth not in you. 38 The things I have seen from my Father, I tell them; ye therefore also the things ye have seen from your father, do them. 39 They answered saying unto him, Our father is Abraham. Jesus said unto them, If ye were the sons of Abraham, ye would do the work of Abraham. 40 Now ye seek to kill me, a man that hath not been in bondage to anyone; how sayest thou, Ye shall be made free. 41 Ye do the works of your father. They said We were not born of fornication; but one father we have, even God. 42 Jesus said unto them, If God were your Father, ye would love me, for I came forth and I come from God; for I came not of myself alone, but he it is that sent me. 43 Why have ye not known my speech? Because ye cannot hear my word. 44 Ye, ye are of your father the devil; and ye wish to do the lusts of that father of yours. He was a murderer from the beginning and stood not in the truth because there is no truth in him. When the liar speaketh, he speaketh from those that are his own, for he is a lie-monger and his father also. 45 But I speak the truth, ye believe me not. 46 Who of you will convict me of sin? If I tell you the truth, why do ye not believe me? 47 He that is of God heareth the words of God; therefore ye, ye hear not because ye are not of God. 48 The Jews answered saying unto him, Well do we say that thou art a Samaritan and hast a demon. 49 Jesus answered, I have not a demon, but I honour my Father; ye, ye [P. 43] scorn me, so but I seek not mine own glory; there is one who seeketh and judgeth. 51 Verily verily I say unto you, He who will keep my word will never see death. 52 The Jews said unto him, Now we knew that thou hast a demon. Abraham died and the prophets, and thou sayest, He who will keep my word will not taste the things of death. 53 Art thou greater than our father Abraham, he who died, and the prophets? Whom maketh thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me; he of whom ye say that he is God. 55 And ye have not known him; but I know him. If I say that I know him not, I shall be a liar like unto you. But I know him and I keep his word. 56 Abraham your father rejoiced that he might see my day and he saw, he was glad. 57 The Jews said unto him, Thou art not yet fifty years old; and [P. 44] did Abraham see thee? 58 Jesus said unto them, Before Abraham was, I am. 59 They took up stones therefore to cast at him. Jesus hid himself, he went out of the temple.

IX. 1 And as he passed by he saw a man who was born blind. 2 And his disciples asked him saying, Rabbi, who did sin, this man or his parents that he should be born blind? 3 Jesus answered, Neither did this man sin nor his parents, but in order that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day; before the night cometh when no one can work. 5 While I am in the world, I am the light of the world. 6 When he had said these things he spat on the ground, he made clay of the spittle, he smeared the clay on his eyes, 7 and he said unto him, Go to the Silouam, that is the pool of Silouam, that which is interpreted, [P. 45] That which is sent. He went therefore, he washed his face, he saw. 8 The neighbours therefore and they which saw him aforetime that he was a beggar, said, Is not this he that sat, receiving alms? 9 Some said, It is he: but others, He is like him. But he said, I am he, 10 They said unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made a clay, he smeared it on his eyes and he said to me, Go to the Silouam and wash thy face. So I went, I washed my face, I saw. 12 They said unto him, Where is he? He said, I know not. 13 They brought him that was blind to the Pharisees. 14 It was the sabbath when Jesus made the clay and opened his eyes. 15 Again
therefore the Pharisees asked him, How didst thou see? But he said unto them, He smeared a clay on my eyes and I washed my face, I saw. 16 But some of the Pharisees said This man [P. 45] is not from God because he keepeth not the sabbath. But others say, How can a man that is a sinner do such signs? And there was a division among them. 17 They said to the blind man, What sayest thou concerning him, because he opened thine eyes? But he said He is a prophet. 18 The Jews were not believing concerning him that he was blind and saw, until they called the parents of him that saw. 19 They asked them, Was this one your son of whom ye say, We bore him blind? How doth he now see? 20 His parents answered, they said, This is our son and we bore him blind. 21 How now he seeth we know not, or who opened his eyes we know not. He also is of an age to speak for himself. 22 These things therefore said his parents because they feared the Jews. [P. 47] For the Jews had already agreed that if anyone should confess him to be the Christ, he should be put out of the synagogue. 23 Therefore his parents said, He is of age, ask him. 24 So they called a second time the man that was blind, they said to him, Give glory to God, we know this man that he is a sinner. 25 That one answered, I know not, I, whether he is a sinner. What I know is that I was blind and now I see. 26 They said unto him, What did he unto thee? how opened he thine eyes? 27 He answered saying, Already I told you and ye did not hear. What again do ye wish to hear? Do ye also wish to be disciples unto him? 28 They reviled him saying, Thou art the disciple of that one; but we, we are the disciples of Moses. 29 We know that God spake unto Moses, but as for this man [P. 48] we know not whence he is. 30 The man answered saying unto them, This therefore is the wonder that ye know not whence he is, and he openeth my eyes. 31 But we know that God is not wont to listen to sinners; but if one is a man of God and doeth his will, he heareth him. 32 Never did anyone hear that anyone opened the eyes of a blind man who had been born blind. 33 If this one were not from God, he could not do anything. 34 They answered saying unto him, Thou wast altogether born in sin and is it thou that wilt teach us? And they cast him out. 35 Jesus heard that they had cast him out and when he had found him, he said unto him, Believe on the Son of Man. 36 He said Lord, who is he that I should believe on him? 37 Jesus said unto him, Thou hast seen him and he that speaketh with thee is he. 38 I came into this world unto judgement in order that they that see not [P. 49] should see, and that they which see should become blind. 39 Some of those who were with him of the Pharisees heard and said unto him, Are we also blind? 40 Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see. Your sin stands firm. 41 So they called a second time the man that was blind, they said to him, Give glory to God, we know this man that he is a sinner. 25 That one answered, I know not, I, whether he is a sinner. What I know is that I was blind and now I see. 26 They said unto him, What did he unto thee? how opened he thine eyes? 27 He answered saying, Already I told you and ye did not hear. What again do ye wish to hear? Do ye also wish to be disciples unto him? 28 They reviled him saying, Thou art the disciple of that one; but we, we are the disciples of Moses. 29 We know that God spake unto Moses, but as for this man [P. 48] we know not whence he is. 30 The man answered saying unto them, This therefore is the wonder that ye know not whence he is, and he openeth my eyes. 31 But we know that God is not wont to listen to sinners; but if one is a man of God and doeth his will, he heareth him. 32 Never did anyone hear that anyone opened the eyes of a blind man who had been born blind. 33 If this one were not from God, he could not do anything. 34 They answered saying unto him, Thou wast altogether born in sin and is it thou that wilt teach us? And they cast him out. 35 Jesus heard that they had cast him out and when he had found him, he said unto him, Believe on the Son of Man. 36 He said Lord, who is he that I should believe on him? 37 Jesus said unto him, Thou hast seen him and he that speaketh with thee is he. 38 I came into this world unto judgement in order that they that see not [P. 49] should see, and that they which see should become blind. 39 Some of those who were with him of the Pharisees heard and said unto him, Are we also blind? 40 Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see. Your sin stands firm.
me, but I lay it down of myself alone. I have authority to lay it down and I have authority to take it. This commandment I received from my Father. 19 And a division arose among the Jews because of these words. 20 But many of them said, He hath a demon and he is mad; why hear ye him? 21 Others say, These are not the sayings of one who hath a demon. Can a demon open the eyes of a blind man? 22 But it was at that time the dedication at Jerusalem: it was the winter. 23 And Jesus was walking, according to the custom of the feast, up to the Samaritan city of Bethsaida. 24 The Jews therefore came round him, they said unto him, How long dost thou hold in suspense our heart? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believe me not; the works that I do in my Father's name, these bear witness of me. 26 But ye believe not because ye are not of my sheep. 27 My sheep hear my voice, and I know them, but they follow me. 28 And I give unto them eternal life, and they perish never, and no one can snatch them out of my hands. 29 My Father who hath given them unto me is above all, and no one is able to snatch them out of my Father's hands. 30 I and my Father, we are one. 31 The Jews took up stones again to cast them at him. 32 Jesus answered them, I have shown you many good works do you cast stones at me? 33 The Jews answered him, We will not cast stones at thee for a good work, but for blasphemy because thou art a man that makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, those to whom the word of God came, and the scripture cannot be dissolved, 36 then whom the Father sanctified and sent into the world, of him ye say, Thou blasphemest, because I said, I am the Son of God. 37 If I do not the works of my Father, believe me not. 38 But if I do them, even if ye believe me not, believe my works, that ye may know and understand that my Father is in me and I in him. 39 They believed not because they were seeking to take him, and he went forth out of their hand. 40 He went again across the Jordan to the place where John was at first baptizing and he abode there. 41 A multitude went unto him and they were saying, John indeed did no sign: every word that I spoke concerning this man was true. 42 And many believed on him.

XI. 1 But a certain one was sick, Lazarus of Bethania, the village of Mary and Martha his sister. 2 But it was this Mary which anointed the Lord with ointment and wiped his feet with her hair, she whose brother Lazarus was sick. 3 His sisters therefore sent unto him saying, Behold he is sick whom thou lovest. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God that his Son may be glorified thereby. 5 Jesus loved Mary and Martha her sister and Lazarus. 6 But when he heard that he was sick, at that time indeed he abode two days in the place where he was. 7 But after this he said to his disciples, Let us go to Judaea. 8 The disciples said to him, Rabbi, now were the Jews seeking to stone thee, and again wilt thou go thither? 9 Jesus answered, Are there not twelve hours in the day? If one walk in the day, he stumbleth not because he was seeing the light of the Father. 10 But if one walk in the night, he stumbleth because there is no light in him. 11 These things spake he; and after this he said, Lazarus our friend is fallen asleep, but I will go that I may raise him up. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will arise. 13 But Jesus speaks it of his death, but they think that he referred to this taking rest in sleep. 14 Then Jesus said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes, to the intent that ye may believe, that I was not there; nevertheless let us go unto him. 16 Thomas, who is called Didymus, said to his fellow-disciples, Let us go also that we may die with him. 17 So when Jesus came, he found him four days in the tomb. 18 But Bethania was nigh unto Jerusalem about fifteen stadia. 19 But many of the Jews had come to Martha and Mary to console them concerning their brother. 20 But Martha, when she heard that Jesus was coming, went out to meet him, but Mary was seated in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But even now I know that whatsoever thou shalt ask of God, he will give it thee. 23 Jesus said unto her, Thy brother shall rise. 24 Martha said unto him, I know that he will rise in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, he shall live; 26 and whosoever liveth and believeth on me, he shall never die; believest thou me? 27 She said unto him, Yea, Lord; I believe that thou art the
Christ the Son of God, he that cometh into the world. 28 And when she had said these things she went, she called Mary her sister saying unto her secretly, The Master has come and he calleth thee. 29 But she when she heard, she arose quickly, she went out to him. 30 But Jesus was not yet come into the village, but was still in the place where Martha met him. 31 The Jews therefore that were in the house with her [P. 57] and were comforting her, when they saw Mary that she rose up quickly and went out, followed her, saying, She will go out to the tomb to weep. 32 Mary therefore when she had gone out to the place where Jesus was and she saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping and the Jews who came with her weeping, and [P. 57] he was troubled in the spirit as those who grieve. 34 And he said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 But some of them said, This one who opened the eyes of the blind, could not he cause this man not to die? 37 Jesus therefore again was grieved in heart within himself, he went to the tomb. It was a sepulchre, a stone being at its mouth. So Jesus lifted up his eyes, saying, My Father, I, [P. 58] I thank thee that thou hearest me. 38 But I know that thou hearest me always; but I said it because of the multitude which stoodeth round that they may believe that it is thou that didst send me. 39 And when he had said these words, he cried with a loud voice, Lazarus, come forth. 40 He that was dead came forth, bound in his feet and his hands in grave-bands, and his face was bound with a napkin. Jesus said unto them, Loose him and let him go. 41 But many of the Jews which came to Mary and saw that which he did, believed on him; 42 but some of them went to the Pharisees, they told them of the things which Jesus did. 43 But the chief priests and the Pharisees gathered the council, they said, What shall we do? This man doeth many signs. 44 If we leave him thus, all will believe on him and the Romans will come and take from us this place and our nation. 49 But one of them, Kaiphas, being [P. 59] the chief priest of that year, said unto them, Ye know nothing, nor do ye take account that it is expedient for us that one man should die for the people, and that the nation should not perish. 50 But he said this not of himself alone, but he was the chief priest of that year prophesying that Jesus should die for the nation; 51 and not for the nation only, but also that he might gather together in one place the children of God that are scattered abroad. 52 So from that day they took counsel that they might put him to death. 53 Jesus therefore walked no more openly among the Jews, but he went to a country near to the desert to a city called Ephraim, he was there with his disciples. 54 But the passover of the Jews was at hand, and many went up to Jerusalem from the country before the passover to purify themselves. 55 They sought therefore for Jesus and they spake one with another standing in the temple, What think ye? That he cometh not up to the feast? 56 For the chief priests [P. 60] and the Pharisees had given commandment that if anyone knew where he was, he should tell them in order that they might seize him.

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

---

\(^1\) Sic.  
\(^2\) Lit. faithful.
the chief priests took counsel that they might put Lazarus also to death, 11 because many Jews were going by reason of him and believing on Jesus. 12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches from some palm trees, they went forth to him and they cried out, Blessed is he that cometh in the name of the Lord, the King of Israel. 14 But Jesus having found an ass sat thereon, as it is written, 15 Fear not, daughter of Sion: behold thy king cometh sitting on an ass's colt. 16 His disciples understood not these things at first, but when Jesus was glorified, then they remembered that these things were written [P. 62] of him and these things were done unto him. 17 The multitude therefore that was with him bare witness that he called Lazarus out of the tomb and raised him from the dead. 18 For this cause also the multitude went before him because they heard that he had done this sign. 19 But the Pharisees said to each other, Ye see that ye profit nothing: lo, the world is gone after him. 20 There were some Greeks out of those who went up to the feast and they asked him saying, Lord, we wish to see Jesus. 22 But before the feast of the passover Jesus knowing that his hour was come that he should depart out of this world [P. 66] and go to the Father, he loved his own which were in the world, he loved them unto the end. 23 And when it was supper, the devil having already put it into the heart of Judas the son of Simon the
Iscariot to betray him, 3 as Jesus knew that the Father had given all things into his hands and that he came forth from God and goeth unto God, 4 he arose from the supper, he laid down his garments, he took a towel, he girded himself with it; 5 and he poured water into the basin, he began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. 6 So he came to Simon Peter. Said that one to him, Lord, is it thou who washest my feet? 7 Jesus answered, he said unto him, What I do, thou knowest not now, but hereafter thou wilt understand it. 8 Peter said unto him, I will never suffer thee to wash my feet. Jesus answered, he said unto him, If I wash not thy feet, [P. 67] thou hast no part with me. 9 Simon Peter said unto him, Lord, not only my feet but my hands also and my head. 10 Jesus said unto him, He that hath washed needeth not save to wash his feet but he is clean every whit; ye also are clean but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12 But when he had ceased washing their feet, he took his garments, he reclined again and said unto them, Know ye what I have done to you? 13 Ye call me Teacher and Lord, and ye say well; for so am I. 14 If I have washed your feet, the Lord and the Teacher, you also it is meet for you to wash one another's feet. 15 Verily verily I say unto you, A servant is not greater than his lord, nor an apostle greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I refer not to you all; I know those whom I have chosen [P. 68], but that the scripture may be fulfilled, He that eateth my bread with me hath lifted his heel against me. 19 From henceforth I speak it unto you before it come to pass that, whenever it come to pass, ye may believe that I am he. 20 Verily verily I say unto you that one of you shall betray me. 22 The disciples therefore were looking on one another wondering of whom he spake. 23 There was one of his disciples reclining in the bosom of Jesus whom (?) Jesus loved. 24 Simon Peter therefore beckoneth to him to ask him of whom he spake. 25 He therefore reclined on Jesus' breast, he said unto him, Lord, who is it? 26 Jesus answered, He for whom I shall dip the bread and give it him, he it is. And he dipped the bread, he gave it to Judas the son of Simon the Iscariot. 27 When he had received the bread, Satan entered into him. Jesus therefore said unto him, That thou wilt do, do quickly. 28 But no one of those who were reclining with him knew wherefore he said this to him; 29 but some thought that since [P. 69] the bag was in the hand of Judas, Jesus said to him, Buy what we have need of for the feast, or that he might give to the poor. 30 When therefore that one had received the bread,-straightway he went out. It was night. 31 When he had gone out Jesus said, Now the Son of man was glorified and God was glorified in him; 32 and God shall glorify him in himself and straightway shall he glorify him. 33 My children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, where I am, ye will not be able to come, I say it to you also. 34 But I give a new commandment unto you that ye should love one another, even as I loved you that ye also may love one another. 35 By this shall all men know that ye are my disciples, if ye love one another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, The place that I go unto, thou canst not follow me. 37 Peter said unto him, Lord, why shall I be unable to follow thee? I will lay down even now my life for thee. 38 Jesus answered [P. 70] Wilt thou lay down thy life for me? Verily verily I say unto thee, the cock shall not crow before thou hast denied me thrice.

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

1 V. 15 is omitted.
4 The rest of v. 20 and part of v. 21 are om. by error.
doeth his works. 11 Believe me that I am in my Father and my Father in me; if, not, believe for his works' sake. 12 Verily verily I say unto you, He that believeth on me, the works that I do he also again shall do, and he shall do greater than they, because I shall go to my Father. 13 And what ye shall ask in my name, that I will give, in order that the Father may be glorified in the Son. 14 If ye ask anything in my name, that will I give. 15 If ye love me ye will keep my commandments; 16 and I also will pray my Father and he shall give you another Paraclete, [P. 72] that he may be with you for ever, 17 the spirit of truth, whom the world cannot receive, for it beholdeth him not neither knoweth him: ye know him, for he will abide with you and will be in you.

18 I will not leave you orphans; I come unto you. 19 Yet a little while and the world will see me not, because I live and ye also shall live in that day. 20 Ye will know that I am in my Father and ye in me and I in you. 21 He that hath my commandment and keepeth it, he it is that loveth me: but he that loveth me, my Father will love him and I shall manifest myself unto him. 22 Judas the Kanaites said, Lord, why wilt thou manifest thyself unto us and yet thou wilt not manifest thyself unto the world? 23 Jesus answered, he said unto him, If one love me he will keep my word and I will come unto him and [P. 73] I will make us an abode with him. 24 He that loveth me not will not keep my word: and the word which ye hear is not mine but my Father's who sent me. 25 If I say unto you these things, I am with you. 26 But the Paraclete, the holy spirit whom the Father will send in my name, he shall teach you all things and cause you to remember all the words that I shall tell you. 27 I leave unto you peace; my peace I give unto you. Let not your heart be troubled, neither let it be faint. 28 Ye heard that I said unto you, I shall go away and I shall come again unto you. If ye loved me ye would rejoice that I shall go to my Father, for my Father is greater than I. 29 And now I have told you before it came to pass, so that if it come to pass ye may believe. 30 I shall not say many more words unto you; for the ruler of this world cometh and he findeth nothing in me; 31 but that the world may know that I love my Father, and as he gave me commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine and my Father is the husbandman. 2 Every branch [P. 74] in me that beareth not fruit, he will cut off and every branch that beareth fruit he cleanseth it that it may yield more fruit. 3 Ye also were cleansed because of the word which I spake unto you. 4 Abide in me and I in you. As the branch cannot yield fruit of itself alone except it abide in the vine, so also ye, unless ye abide in me. 5 I am the vine, ye are the branches. He that abideth in me and I in him, he will yield much fruit, for apart from me ye will be able to do nothing. 6 If one abide not in me he is cast forth as the branch and is withered; and they gather them and cast them into the fire and they are burned. 7 If ye abide in me and my words abide in you, what ye will, ask for it and it shall be done unto you. 8 Herein hath my Father been glorified that ye may yield much fruit and ye become unto me disciples. 9 As my Father loved me, I also have loved you; abide in my love. [P. 75] 10 If ye keep my commandments ye shall abide in my love, even as I also have kept the commandments of my Father and I dwell in his love. 11 These things have I spoken unto you that ye should love one another even as I have loved you. 12 No one hath greater love than this, that he lay down his life for his friends. 13 Ye are my friends if ye do the things which I command you. 14 No more will I call you servants, for the servant knoweth not what his lord doeth; but you have I called my friends, for all those things which I heard from my Father I have made known unto you. 15 It was not you who chose me, but I who chose you, that ye might go and yield fruit and that your fruit should abide for ever; that whatsoever ye shall ask of my Father in my name, he may give it you. 16 But these things I command you, to love one another. 17 If the world hateth you, know that it hated me before you. 18 If ye were of the world, the world would
love its own; but because ye are not of the world, [P. 76] but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me they will per-secute you. If they kept my word, they will keep yours also. 21 But all these things will they do unto you for my name's sake because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; now therefore they have no excuse for their sin. 23 He that hateth me, hateth also my Father. 24 If I had not done among them the works which none other did, they had not had sin: but now, they have seen me and hated me and my Father also, 25 but in order that the word may be fulfilled that is written in their law, They hated me without a cause. 26 When the Paraclete cometh whom I will send unto you from my Father, the spirit of truth which cometh from my Father, he will bear witness of me, and ye also bear witness because from the first ye are with me.

XVI. 1 [P. 77] These things have I said unto you that ye be not offended, 2 that they should put you out of the synagogue. But an hour cometh that everyone who killeth you thinketh that he doth a service to God. 3 And these things will they do unto you because they have not known my Father nor have they known me. 4 These things have I spoken unto you, so that if the hour cometh ye may remember that I told them to you. But these things I said not unto you from the beginning because I was with you. 5 But now I shall go unto him that sent me, and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 I have told you the truth; it is expedient for you that I go away; for, if I go not, the Paraclete will not come unto you. 8 And he when he cometh, he will convict the world in respect of sin, in respect of righteousness, in respect of judgement; 9 in respect of sin indeed because they believe not on me; 10 in respect of righteousness because the ruler of this world hath been condemned. 12 I have yet many words [P. 78] to say unto you, but ye cannot bear them. 13 When he cometh, the spirit shall guide you in all truth, for he will not speak of himself alone, but he will say that which he hath heard and he will declare unto you the things which are to come. 14 He will glorify me for he will take of that which is mine and will declare it unto you. 15 All things that my Father hath are mine; therefore I said unto you that he will take of that which is mine and declare it unto you. 16 Yet a little it is and ye see me no more, and again a little it is and ye see me. 17 Some of his disciples said one to another, What is this that he saith unto us, Yet a little it is and ye see me not, and yet a little it is and ye see me, and I shall go to my Father? 18 And they said, What is this little, that he speaketh of? We know not what he saith. 19 Jesus perceived that they were about to question him; he said unto them, Concerning what do ye take counsel with one another, that I said, A little it is and ye shall see me no more, and a [P. 79] little it is and ye shall see me? 20 Verily verily I say unto you, Ye shall weep and lament and sigh, but the world will rejoice; ye shall be sorrowful, but your sorrow shall become unto you a joy. 21 The woman who comes unto childbirth has sorrow that her day has come, but when she has borne the child she remembereth no more the anguish for the joy that a man is born into the world. 22 Ye indeed also now have sorrow: but hereafter again I shall see you and your heart shall rejoice and no one will take your joy from you. 23 In that day ye will not question me. Verily verily I say unto you, That which ye shall ask of my Father he will give unto you in my name. 24 Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be fulfilled. 25 These things have I spoken to you in parables; but an hour cometh when I shall no more speak to you in parables; but I shall speak to you plainly concerning [P. 80] my Father. 26 In that day ye shall ask in my name, and I shall say not unto you that I will pray my Father for you; 27 for the Father himself loveth you because ye have loved him, and ye believed that I come from my Father. 28 I came forth from my Father and I came into the world: again I shall leave the world and go to my Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no parable. 30 Now we have perceived that thouknowest all

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

2 Sic. error for "me."

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

XVII. 1 These things spake Jesus and he lifted up his eyes to heaven saying, My Father, the hour is come: glorify thy Son that thy Son may glorify thee: 2 even as thou gavest him the authority over all flesh, that whatsoever thou hast given to me, I may give unto them eternal life. 3 But this is the life eternal, that they should know thee the only true God and him whom thou didst send Jesus the Christ. 4 I have glorified thee on earth; I have accomplished the work which thou gavest me to do. 5 Now therefore, my Father, glorify me with thyself with the glory which I had with thee before the world was. 6 I manifested thy name to the men whom thou gavest me out of the world: thine were they and thou gavest them to me and I have kept thy word. 7 Now I have known that all things whatsoever thou hast given me are from thee. 8 For the words which thou gavest me, I have given unto them and they received them of a truth that I came forth from thee, and they believed that it was thou that didst send me. 9 I pray for them; I pray not for the world, but for those whom thou hast given me, for they are thine, [P. 82] 10 and all mine are thine, and thine are mine, and I am glorified in them. 11 And I am no more in the world; but these are in the world, but I come to thee. My holy Father, keep them in thy name. 12 The time of my being with them, I was keeping them in thy name which thou gavest me and I kept them without one of them perishing save the son of perdition, that the scripture might be fulfilled. 13 Now I am coming to thee, and these things I speak in the world that they may have my joy fulfilled in them. 14 I have given them thy word, and the world hated them because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest keep them from the evil one. 16 They are not of the world as I also am not of the world. 17 Sanctify them in the truth; thy word is truth. 18 As thou didst send me into the world, I also send them into the world. 19 And I sanctify [P. 83] myself that they also may be sanctified in the truth. 20 But I pray not for these only, but for the others also who will believe on me through their word, 21 that they may all be one; even as thou my Father art in me and I in thee, that they also may be in us, in order that the world may believe that it was thou who didst send me. 22 And I gave them my glory which thou gavest unto me; 23 for thou lovedst me before the foundation of the world, 24 And I made manifest to them thy name and moreover will make it manifest; that the love wherewith thou lovedst me may be in them.

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

---

1 The rest of v. 11 is omitted.

---

2 The masc. form of the Gk. word αὐτοῖς is used.
3 The rest of v. 22, all v. 23 and first part of v. 24 are omitted by scribal error.
4 Sic. no more.
sword into its sheath. The cup which my Father hath given me, shall I not drink it? 12 So the cohort and the chiliarch and the officers of the Jews seized Jesus, they bound him, 13 and they led him to Anna first: but he was father in law of Kaiphas the chief priest of that year. 14 But Icaiphas was he who gave counsel to the Jews that it was expedient that one man should die for the people. 15 But Simon Peter followed Jesus with the other disciple; but that disciple the chief priest knew and he entered with Jesus into the court of the chief priest. 16 But Peter was standing without at the door. So the disciple whom the chief priest knew went out and he spake to her that kept the door, 1 he brought Peter in. 17 But the maid that kept the door said unto Peter, Art not also thou one of the disciples of this man? He said, Nay. 18 The servants and officers were standing, having kindled a fire, warming themselves, because there was a frost. Peter also was standing warming himself. 19 The chief priest therefore asked Jesus concerning his disciples and concerning the teaching. 20 Jesus answered him, I have spoken to the world openly, and I spake unto them. Those know whither I spake unto them. 21 Again he denied; straightway the cock crew. 22 And when he had had said these words, one of the officers smote Jesus a blow saying, Is this the way of answering the chief priest? 23 Jesus said, If I have spoken wrongly, bear witness of the evil; if well, why smitest thou me? 24 Annas sent him bound to Icaiphas the chief priest. 25 But Simon Peter was standing warming himself. They said therefore unto him, Art not thou also one of his disciples? He denied saying, Nay. 26 One of the servants of the chief priest, being a kinsman of him whose ear Peter cut off said, Did I not see thee in the garden with him? 27 Again he denied; straightway the cock crew. 28 After these things they brought Jesus from Icaiphas into the praetorium; but it was dawn, 29 and they did not go into the praetorium that they might not be defiled, but might eat the passover. 30 Pilate therefore went out to them and said, What accusation bring ye into this place? 31 They answered saying unto him, If this man had not done wrong, we should not have delivered him to thee. 32 Pilate therefore said unto them, Take him yourselves and judge him according to your law. The Jews said therefore unto him, It is not lawful for us to put anyone to death: 33 that the word of Jesus might be fulfilled which he spake signifying by what manner of death he should die. 33 Pilate therefore went into the praetorium and he called Jesus, he said unto him, Art thou the king of the Jews? 34 Jesus answered, Sayest thou this of thyself, or is it others who said it to thee concerning me? 35 Pilate answered, Am I a Jew? Thy nation and thy chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my officers would fight that I should not be delivered to the Jews. But now is my kingdom not from hence. 37 Pilate said [P. 88] unto him, Art thou therefore a king? Jesus answered, It is thou who sayest, Thou art a king. I was born for this purpose and I came into the world for this, that I should bear witness of the truth. Everyone that is of the truth heareth my voice. 38 Pilate therefore said unto him, What is the truth? And when he had said this, he went out again to the Jews, he said unto them, I, I find no guilt in him. 39 Ye have a custom that I should release one unto you at the passover: will you therefore that I release unto you the king of the Jews? 40 They cried out, Release not this man, but Barabbas. But Barabbas was a robber.

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

---

1 Lit the door-keeper (feminine). 2 The original reads “We who saw thee...” The insertion of two letters only, probably omitted in error, gives the above rendering in accordance with the Greek.

1 Error for “against this man.” The words of the Ecce homo are omitted.
wered, We have a law and according to our law it is right that he should die, because he made himself the son of God. 8 Pilate when he had heard this saying was the more afraid, and he went into the praetorium, he said unto Jesus, Whence art thou? But Jesus answered not unto him. 10 Pilate said unto him, Wilt thou not speak to me? Knowest thou not that I have authority to crucify thee, and I have authority to release thee? 11 Jesus answered, Thou wouldst have no authority over me except it were given thee from above; therefore he that delivered me to thee hath a great sin.

12 On this account Pilate sought to release him, but the Jews cried out saying, If thou release this man, [P. 90] thou art not the King's friend. 13 When Pilate therefore heard these words, he brought Jesus out, he . . . to the judgement seat, a place called the Lithostroton, but in Hebrew . . . 14 But it was the time of the sixth hour of the Paraskeue when he had heard this . . .

15 But they cried out, Take him away, crucify him. Pilate said unto them, Crucify, your king? The chief priests answered, We have no other king . . . 16 Then he delivered him unto them to be crucified . . . when they had taken him . . . 17 . . . his cross to the place called the Place of the Skull, in Hebrew Golgotha; 18 where they crucified him and the two others with him, one on this side, one on that, but Jesus in their midst.

19 But Pilate wrote a title, he fixed it [to the cross], but [there was written] on it, This is Jesus the Nazoraean, the King of the Jews. 20 But this title many of the Jews read, for the place where they crucified was nigh to the city . . . Hebrew [Roman, and Greek] [P. 91] 21 But the chief priests of the Jews said to Pilate, Do not write, The King of the Jews; but that he it was who said, I am the King of the Jews. 22 Pilate answered, What I have written, I have written. 23 The soldiers who had crucified Jesus took his cloak and they made it in four parts, a part to each one of the soldiers, and also the tunic; but the tunic was not sewn, but it was a square-woven piece. 24 They said therefore to each other, Let us not rend it; but let us cast lots for it whose it shall be; that the scripture might be fulfilled, They parted my garments among them and they cast lots for my vesture. The soldiers therefore did these things. 25 But were standing by the cross of Jesus his mother and the sister of his mother Mary the daughter of Clopa and Mary the Magdalene. 26 Jesus therefore when he saw his mother and the disciple whom Jesus loved standing, said unto his mother, Behold, thy son. 27 Then he said to the disciple, Behold, thy mother. From that day the disciple took her into his house. 28 After this Jesus knowing that all things were finished said, I thirst. 29 There was a vessel [P. 92] set down full of vinegar; so they put a sponge full of the vinegar on a hyssop, they reached it to his mouth. 30 But when Jesus had received the vinegar, he said, It is finished; and he bowed his head, he gave up the spirit.

31 The Jews therefore, because it was the Paraskeue, in order that the bodies should not remain on the cross on the sabbath, for the day of the sabbath was a high day, asked Pilate that their legs might be broken and they might be taken away. 32 The soldiers therefore came, they brake the legs of the first and of the other one who was crucified with him. 33 When they came to Jesus and they found him already dead, they brake not his legs; 34 but one of the soldiers pierced his side with a spear and straightway there came out blood and water. 35 But he that hath seen hath borne witness and his witness is true; and he knoweth that he saith true, that ye also may believe.

36 For these things came to pass that the scripture might be fulfilled, A bone shall not be broken of him. 37 And again the scripture saith, [P. 93] They shall look on him whom they have pierced. 38 After these things Joseph of Arimathæa, being a disciple of Jesus but concealed for fear of the Jews, prayed Pilate that he might take away the body of Jesus, and Pilate gave it to him. He . . . 39 There came also . . . he who . . . by night . . . myrrh . . . pounds 40 . . . of Jesus . . . spices . . . Jews . . . was . . .

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

---

1 The rest of v. 12 is omitted.
2 The MS. is imperfect at this page, but for the more part the reading is certain; where it is not so, I have left dots.
3 The imperative is repeated from the preceding words.
4 The final α is uncertain.
side... [P. 95] 13... she said unto them, Because they have taken away the Lord and I know not where they have laid him. 14 When she had said these things, she turned herself back, she saw Jesus standing; she knew not that it was Jesus. 15 Jesus said unto her, Woman, why weepest thou? whom seekest thou? But she thinking that he was the gardener, said unto him, Lord, if thou hast taken him away, tell me where thou hast laid him; I will take him away. 16 Jesus said unto her, Mariam. But she turned herself, she said unto him in Hebrew, Rabbouni, which is interpreted, Teacher. 17 Jesus said unto her, Touch me not; I am not yet ascended to my Father; but go to my brethren and say unto them, I shall ascend to my Father who is your Father and my God who is your God. 18 Mariam the Magdalene went, she told the disciples, I have seen the Lord and he said these things to me. 19 But the evening of that day, the Lord's day, the doors being closed of the place where the disciples were for fear of the Jews, Jesus came, he stood in their midst, he said unto them, Peace unto you. 20 And when he had said this, he showed unto them his hands and his side. The disciples were glad when they saw the Lord. [P. 96] 21 He said therefore again, Peace unto you; as my Father hath sent me, I also send you. 22 But when he had said this, he breathed in their face; and he said unto them, Receive the Holy Spirit. 23 Those whose sins ye shall forgive, they shall be remitted unto them: those whom ye retain theirs, they shall be retained. 24 But Thomas, one of the twelve, called Didymus was not there when Jesus came. 25 The disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see the marks of nails in his hands and I put my hand to his side, I shall not believe. 26 But after eight days his disciples were within again and Thomas also with them. Jesus came, the doors being closed, he stood in their midst. He said therefore again unto them, Peace unto you. 27 Then he said to Thomas, Reach thy finger to these places and see my hands and reach thy hand and put it to my side, and be not...