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I wish to render my grateful thanks to Sir Flinders Petrie for entrusting to me the editing of this papyrus; to the Rev. R. Kilgour D. D. and the British and Foreign Bible Society for giving me ready access to the original manuscript; and to the Rev. George Horner whose elaborate editions of the Coptic text of the New Testament have so greatly lightened my work.

H. T.
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THE DISCOVERY OF THE PAPYRUS

About twenty-seven miles south of Asyut, 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 minimise risks in transport. The clearance of the ground was completed by Mr. Brunton in December 1923, and brought to light traces of crude brick walls in the immediate neighbourhood, with one carved limestone capital of Byzantine style. Apparently an early church had stood here; and in the rubbish was found a small bronze censer with chains. The pot, the capital, and the censer will all be published in the forthcoming volumes on the excavations at Qau el Kebir.

At University College, on my removing the strips of crumbling linen rag in which the papyrus lay, it was seen to be a tall narrow book of leaves stitched together, which had been sharply doubled twice over, across the height of it. Being stitched at the back, the leaves had skewed in folding and the prospect looked discouraging. It could not be opened in the least without cracking. Damping to render it flexible was a risk, as too much moisture would have made the two layers separate, or have reduced it to pulp. Damp cotton wool was therefore used, from which all spare moisture had been squeezed; this was tussled 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-

\footnote{Abbreviations:
Q, the papyrus here edited.
W, the Washington MS. of the Gospels. The remaining symbols of the Greek and Latin New Testament manuscripts are the usual ones.
G, the Koridethi Gospels, Greg. 018, Sod. 050.
Sa, Sahidic.
Bo, Bahaedic.
M. E., Middle Egyptian.
Gr, Greek.
homoeot., homoeoteleuton.
sac., lacuna.
superl., superlineation.}

\footnote{LACAU, B. I. F. A. VIII. The other fragments in Paris published originally by Houllart and re-edited by Lacau, are written on the backs of old rolls which have been pasted back to back and formed into the leaves of a codex.}

\footnote{Journ. Theol. St. XXV. 225.}
form of book is generally supposed to have been suggested by the waxed tablets, which were used either in pairs (diptychs) or in larger numbers fastened together by cords passed through holes bored in the hinder wooden edges. Such a group suggested by the waxed tablets, which were used either in pairs (diptychs) or in larger numbers for the more convenient holding together of a sheet 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. 139 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 8½ inches (210 mm.) by 3½ inches (85 mm.). There were from 33 to 37 lines on a page. Each page was numbered, as is also the case with the Acta Pauli and the Epistola Apostolorum.

There was no division of the text either by chapter-numbers or by enlargement of initial letters, or by extrusion of them into the margin. The only mark is a > inserted at the ends of lines in 18 instances: their purpose is obscure, for they are not used, as in other MSS., merely to fill up short lines; the number of letters in a line varies from 11 to 25, and they are not used in specially short lines. They have no relation to the titulis 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, Φ, seemingly to guide the reader, when reading aloud, since there is no word-division, but the principles of its use have never yet been adequately explained. A circumflex accent is found occasionally over ġl when it stands for the verb “come,” as elsewhere (BM. Or. 7594, Jonah; Rahlfis, Psalmendr., p. 16), and over O the qualitative of ὕπερ, doubtless to mark them as such.

The only contractions used are ἰ, ὰτο, Χ, Χ, ΠΧ, ΠΘ. The superlineation for Π 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

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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. Hoot 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 Aphroditos papyrus (Cat. Greek Pap. IV. No. 1410).

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1 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, p. 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.

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

M is square and very similar in both MSS. The round М occurs twice in Q, on p. 9 the seventh line from the bottom in the word МА, and on p. ИЯ the fourteenth line from the bottom in КОРОГ.

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 Е shows a tendency to flatness at the top.

Y is rather large and less regular than in Vat. О 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 Ξ and Ω, 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."
XIV. 2 ΤΕ omitted after ΑΕ.
— 9 Ἐν υἱόν for ὑνίον.
— 33 ΛΥΩ 2nd should be deleted.
— 51 Ε omitted before ΠΑΡΧ.
— 53 Α for ΧΙ.
— 55 ΕΩΛ omitted before πιντοπά.

XII. 26 ΙΗΣΙ omitted after ΠΑΙΑΚΩΝ (v. 1.).

XIV. 21 ΔΘΛΗΣ (Fut. III), error for Fut. II or Circumstantial (cf. V. 30 above). Sa has ΕΠΑΡΕΙ = ε τεξων.
— 21 ΝΑΙΝΕ for ΜΑΓΙΑ.
— 23 ΝΟΥΜΑ for ΝΟΥΜΑ.
— 25 ΕΤΓΑΙΧΟΟΥ for ΑΓΛΧΟΟΥ.

XV. 7 ΤΗΛΟΒΟΝ for ΤΗΛΟΒΑ (dialect? cf. XVI. 20).
— 10 ΤΑΓΑΙΝ for ΤΨΑΓΑΙΝ.

XVI. 4 ΤΗΠΟΧΟΟΥ for ΤΗΠΧΟΟΥ.
— 7 Λ[ΓΛΧΩ] if correct reading, probably error for ΓΕΧΧΩ.
— 27 ΜΡΠΙΤ for ΜΡΠΙΤ.

Next follows a list of readings peculiar to Q. These frequently may be a mere error of the scribe who heedlessly writes ἡς for ἡς, ἃ for ἃ, &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 Blachini 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 VIth 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 πυτία.

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 Ι. 18 copied into the text.
— 51 εγώ omitted.
— 61 περὶ τοῦτον omitted.
— 63 "the words... are spirits and life."
— 68 αὐθων is omitted.

VII. 42 "the Scripture saith."

VIII. 14 omits "to them."
— 18 omits "who sent me."
— 19 omits ευω 16.
— 24 διὰ for εῶς.
— 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 "believe 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 ὁμοιομενον. 

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

XIV. 10 add "me" after ἀνακαίην. 
— 21 "this commandment" instead of "my commandments."
— 24 "my Father" for "the F."

XVI. 2 "and they put you out of the syna-
gogue," joining it to the preceding words.
Bo has "if they put" &c., but Sa follows Gr in beginning a new sentence.
— 13 "of truth" omitted after "Spirit," probably a scribe's error as the words are present in XIV. 17, XV. 26.
— 19 "why" instead of "concerning this."
— 23 "ye will not ask of me" omitting "anything."

XVII. 10 "I receive glory" present instead of perfect tense—perhaps a difference of rendering rather than of reading.
— 12 "will perish" future instead of preterite.

XVIII. 5 "was standing" omitting "with them."
— 6 "they fell backwards upon the earth" omitting παταγον. 
— 19 "the doctrine" for "his doctrine."

VIII. 23 "but" omitted before "if well."
— 35 "thy chief priests."
— 37 "it is thou who sayest, Art thou a King?"

XIX. 3 "giving him blows on his face."
— 5 "the officers and the chief priests"—order.
— 26 "whom Jesus loved."

XX. 20 "the disciples rejoiced" omitting conjunctive particle.
— 26 "he said therefore again unto them, Peace unto you."
— 27 "bring thy finger to these places."

OMISSIONS

OMISSIONS may be divided according to whether they are due to the failings of the scribe or not. The former class may be divided into those which are due to what is called homoiooteleuton, 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 homoiooteleuton.

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 Β Κ Β Σ D W 33 157 314 OL l Q V g (2) Syr cu. The additional words at the end of v. 3 εὑρίσκετε... πιστεύσατε are omitted in common with all Sa most Bo n A B C L (but not W) 157 314 OL q Syr cu.

iii. κατε 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 κατε twenty-nine times in the Gospel, which in the early Greek MSS, is always abbreviated to κατε. 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 a frequent phenomenon; but rarely due probably to carelessness of scribes so much as to bilingual

XVI.

texts and insertions from marginal notes. In two to carelessness of scribes so much as to bilingual a frequent phenomenon; but rarely due probably to carelessness of scribes so much as to bilingual

and 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 282 21 21 μαθητας αυτου), IV. 6 (om κουρας), IX. 21 (om αυτων ερωτησε), X. 42 (om ουκετας), XI. 22 (om το θεος), XIII. 37 (om ο πατερας).

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 dialectical 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 ΠΥΩ ΑΥΠΟΥΜΓΕΥ (possibly 2ΩΘΥ) (12–13).
2. V. 18 ΕΦΩ ΜΜΑΧ ΜΜΙΝΟΥΤΕ (17).
3. VI. 37 ΠΥΩ ΠΕΤΜΗΝΗ ζΩ ΑΡΑΗ (17).
4. VII. 28–29 ΠΕΓΗ ΠΣΥΩΝ ΕΤΕΠΗΠΑΛΗΕΝ ΚΑΙ ΜΜΑΧ 49 ΑΝΑΚ ΠΤΩΕΝ ΗΣΙΝ ΚΑΙ ΠΥΩ ΠΕΤΜΗΝΑ ΠΕΡΤΥΑΓΕΙ (71).
5. VIII. 14 ΠΣΥΩΝ ΔΕ ΣΕΠΗΕΠΑΛΗΕΝ ΚΑΙ ΧΟ ΧΟ ΤΟ ΠΕΓΗΝΑΚ ΑΤΟ (39) omitted also by Sa (1) Bo (2 or 3), MSSI. 28, 33, 69 al Syr pal.
6. — 58 ΣΜΗΝ ΣΜΗΝ ΣΣΟ ΜΜΑΧ ΝΗΠΗ ΧΟ (23).
7. IX. 20 ΣΣΑΠΑΛΗΕΝ ΧΟ (9).
8. XII. 34 ΝΜΠΙΓΕΠΟΥΠΕΝ ΝΤΕΠΟΝΜΩΝ (18–21).

Bo reads ΠΠ instead of ΗΠΠ. ommitted also by Sa (1) EF G 13, 69, 131 al.

9. — 45 ΠΥΩ ΠΕΤΜΗΝΑ ΑΡΑΗ (6) ΑΥΠΟΥΜΓΕΥ ΑΠΗΝ ΘΑΓΙΤΕΥΑΕΓΙ (or perhaps ΠΕΤΜΗΝΑ) (28–32) i.e. the whole verse, omitted also by Sa (1) U 64, 126, 142, 472, 474 OL b.
10. XIII. 15 ΟΥΣΜΑΤ ΓΑΡ ΠΕΠΑΘΕΙΟΝ ΝΗΠΗ ΧΕΚΑΚΕ ΚΑΤΑΚΕΟΝ (ΑΝΑΚ) ΝΤΑΘΕΙΟΝ ΝΗΠΗ ΝΗΠΗΝ (ΝΗΠΗΝ) ΣΣΟΥΤΝ ΕΤΕΠΗΛΑ ΠΕΤΜΗΝΑ
INTRODUCTION.

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, 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, 50, 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 Achmimic ε is wholly absent; so too is the past relative ἔθαξα, but there are numerous instances of a primitive past relative ἔπρα (see below).

The absolute pronoun is μικά, τηκά, τοῦ, τητά(τακ), μικάν, τητάθν, τητάγ, constr. τητάκ.

The suffixed pronoun as in Sa except 1 sg. -ει and 2 pl. -θινε (— Sa -θυτίνε). An interesting survival is τήταν σοί for Sa τήτανάς μεν Ἰ. 17.

The possessive adjective "my" &c., as in Bo, is distinguished from Sa by the 2 sg. f. ικε and 3 pl. ιοῦ, τοῦ, ιοῦ. The forms of the 2 and 3 sg. and 1 pl. are written usually, e. g. ικό, τεύ, Σεύ, but also alternatively as ικό, τεύ, Σεύ.

The possessive absolute occurs as ι̣κό, ι̣κό, ι̣κό, ι̣κό, ι̣κό, ι̣κό, ι̣κό, ι̣κό.

The demonstrative is ι̣κό &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. ειθά and 2 pl. ετεθά and επεθά seem to be used indiscriminately; nominal form ἐπέ.

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

Imperfect as Sa, except 1 sg. ι̣κα, 2 pl. ι̣κτήθαν (XIV. 28) or ἔπεθαν (VIII. 19); nom. form ι̣κο and ι̣κε.

Perf. I as Sa, except 2 sg. f. ΄ (IV. 18) instead of ἐπεθά.

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

Perf. II as Sa, except 1 sg. ι̣κασί.

Fut. I as Sa, except 2 pl. τετήθα.

Fut. II as Sa, except 1 sg. Εχιά and ειά, 1 pl. Εχία, 2 pl. Ετεθάν (V. 47) and επεθάν (VI. 29, XIII. 19); nom. form usually Επέ, ι̣κο, but ειά (VI. 52).

Fut. III Εχία (XI. 11) or ι̣κά (VI. 39), Εχία, ειά, οι̣κία or Εχιά (XIII. 29), Εχία; Εχία, Ετεθάν (επεθάν;)? 1 ευά.

Neg. fut. ΙΙΙ 1 sg. ι̣κά, 3 ι̣κα, 2 pl. ι̣κτήθα, 3 ι̣κά; ι̣κά, 2 pl. ι̣κτήθα, 3 ι̣κά; nom. form Ι̣κά (once Ι̣κά XIX. 13).

Consectadinal occurs only in 3 sg. οι̣κα, οι̣κα, οι̣κα, 3 pl. οι̣κα, nom. form οι̣κα.

Neg. consuet. 3 sg. Μά, Μά, Μά, 3 pl. Μά, nom. form Μά.

Abs. Μά (Sa Μά).

With -ντίς (οι̣κόντις, μεντίς) 1 sg. οι̣κόντις and οι̣κόντις, μεντίς, 2 sg. μεντίς, 3 sg. οι̣κόντις (IV. 18), 3 οι̣κόντις, οι̣κόντις (XVI. 21), 2 pl. οι̣κόντις (Μεντίς, 3 Μεντίς.

Optative 3 sg. Μάθειτι, 1 pl. Μάθη; nom. Μάθε.

Imperative: note οι̣κόντις for Sa Σακος (VIII. 38), οι̣κόντις (XIII. 22) for οι̣κόντις; but with Greek words Απεικόνις &c. Απεικόινος however in XV. 7, ι̣κόντις for Sa Μακέντις (XVIII. 21), Εάς (X. 24), Αυτό (XX. 27) for Sa Αυτό.

Conjunctive fut. (Sa Τεφίς). To this tense seem to belong the following: IX. 36 Παρακάτω Νίκμε Ταλπά-πέσευς Αρμάται = Νίκμε Χέ Επικρατ., Bo ι̣κά Ταλπάτα Π... ΙΙΙ. 17...Παρακάτω Νίκμε Ταλπάτα Μακός Μενός = Σα Χέ Επικρατ., Bo ι̣κά Νίκμε Ταλπάτα Π... Παρακάτω Νίκμε Ταλπάτα Μακός Μενός = Σα Χέ Επικρατ., Bo ι̣κά Νίκμε Ταλπάτα Π...

Imperf. fut. 1 sg. ι̣κα, 2 f. ι̣κά, 3 ι̣κά, 1 pl. ι̣κά, 2 pl. ι̣κτήθα, and ι̣κτήθα, 3 ι̣κά.

Causative infin. as in Sa, except 1 pl. Τεφί (VI. 62), 3 Τεφί.

Conditional has οι̣κα instead of Sa οι̣κα; 1 sg. οι̣κα, 2 f. οι̣κα, 3 οι̣κα, οι̣κα, 1 pl. οι̣κα, 2 οι̣κτήθα, but also οι̣κτήθα, (VI. 62 &c.) and οι̣κτήθατε (XIII. 17) and apparently οι̣κα-τεθά (in X. 38); norm. form οι̣κα and οι̣κα.

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

1 The forms of the 1 and 2 pl. are uncertain, being indistinguishable from the Fut. II which is used after ξειλά frequently, more so than in Sa.

2 As in Achm., e. g. V. 8.
XIII. 6 ΠΝΑΟΥΤΟΝ ΝΙΑΚ ΜΗΤΑΙ ΓΩΝΟΥΡΙΣΤΕ
“Lord is it thou who wilt wash who shall pray my Father for you,” where Sa has ΝΙΑΚ ΜΗΤΑΙΑ..., Bo ΝΟΟΚ ΟΘΝΙΑ... 

XVI. 26 ΝΙΑΚ ΓΩΝΟΥΡΙΑΝ ΠΑΓΙΟΤ “It is I who shall pray my Father for you,” where Sa has ΝΟΟΚ ΕΙΝΑΙ ΤΟ... Bo ΝΟΟΚ ΓΩΝΙΑ... 

The past relative is ΝΤΑ-4 as in Sa: but there is also a second form which occurs sixteen times, viz. -6P-, which as Prof. Sethe 1 has shown, occurs in the Pistis Sophia in two phrases only: (Π)ΓΗΧΙ ΜΥΣΤΕΡΙΟΝ (14 times) and ΠΕΡΣΟΥΝΙΜΗΣΗ- ΝΟΥΤΕ (once), and is derived from a form familiar in the New Kingdom 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 Ἐ, as in Bo.

The negative Η (in Ν + ΜΗ) is usually omitted. 
ΟΥΕΙ is occasionally used for the indefinite article ΟΥ, in VII. 26, X. 16, XVIII. 35. 
Η is sometimes replaced by Ι (Achmimic), e.g. 
ΧΙΟΥ, ΟΥΡΙΤΕ and perhaps ΣΙΤΗΣΕ for ΣΙΤΗΣΙΕ. 

The verbal substantive is formed occasionally with ΠΗΒΕΙ- for Sa ΠΕΙΘ- in ΠΜΗΒΩΤΕ (IX. 8), ΠΜΗΒΕΙΑ (IX. 25).


The use of Χ for Μ may also be noticed. It occurs in ΑΡΧΙΕΡΕΥΚ, always, in ΑΧΙΜΑ, ΧΙΑΛΙΑΡΧΟΣ, ΧΙΑΜΑΡΧΟΣ and in ΠΑΧΧΑ (once only in ten instances). A similar exchange is found in several other early Achm. and Sa texts, viz. Elias Apocalypesy, Pistis Sophia, BM. Or. 7594 (Deut.-Jonah-Acts), the Berlin Clement, Rahlf's Berlin Psalter, Acta Pauli and the Exodus and Luke fragments in the Bib. Nat. 2

2 Cf. Lassner, B. I. F. A. VIII. 57. Dr. W. H. Worrall regards it as “an attempt to represent the sound of Χ before Ι. Cf. Stern § 26” (in a private letter 1919) and 6, one may add; but it does also occur before Α in ΠΠΑΧΧΑ (Apoc. Elias) and ΠΑΧΧΑ in

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

ΑΛΛΕΝ, XI. 39, Sa 41. 
ΑΜΑΣΤΗ, Sa 60H.
ΑΟΓΙΑ, Sa ΑΟΓΙΑΚ, Achm. ΑΟΓΙΑΝ, Acts Paul have ΑΟΓΙΑ.
ΑΛΟΓΟΥ “sheepfold.” Sa ΟΞΕ, a compound for the simple word.
ΑΡΓΙ, for Sa ΑΡΓΙΟΝTHT always.
ΒΠ VI. 13, Sa ΚΟΤ.
ΔΗΘ ΑΡΗΛ, Sa 91 “lift.”
ΟΥΕΙ, Sa ΑΡΠΟΚ, Bo ΕΤΡΕΌΥ.
ΚΟΘΑ (?) in phrase ΚΛΑΘΕΚ ΜΙΘΩΝΕ, Sa ΣΙΔΗΝΕ ΕΡΩ.
ΚΟΥΡ XVIII. 22, Sa ΑΑΣ, Bo ΚΟΥΡ; but Q has ΛΑΓ in XIX. 3.
ΛΑΣ (constr.), Sa ΤΑΛΑΣ.
ΜΑΧ ΝΗΤΗ XI. 33, 38, Sa ΟΟΤ.
ΜΜE VII. 28, XII. 35, Sa COOYN.
ΜΑΣΣΗ, Sa ΜΙΝΗ." 
ΝΚΕΝ, Sa ΝΑΛΑ." 
ΝΗΛ (qual.), Sa ΝΟΚΟΙ.
ΡΟ “door” X. 7, Bo C6G (Sa has a v. l. here ΑΙΩΝC ε - “shepherd”).
ΡΟΥΝ, Sa ΡΟΓΙΟΣ.
ΚΑΣ, Sa ΠΟΥ in CANXOGA, CANXIOYG.
ΟΥΑΣ ΙΧ. 6, 11, Sa ΧΩΒ “smear” and IX. 15, Sa ΩΟ6.
ΟΥΑΝ, Sa ΡΙΟΥ.
ΑΧΟΥ, Sa 2ΗΟΥΟΥ.
ΑΤΟΥΟΥ, Sa 2ΗΩΥΟΥ ΕΤΟΥΟΥ.
ΤΑΝΟ, Sa ΤΑΛΑΟ.
ΤΕΦ XV. 4, 5, 6, Sa ΩΑ2; but XV. 2 Q has ΩΑ2.
ΤΑΥ “buy” IV. 8, V. 5, Sa ΤΑΠ.
ΤΕΤΟ, Sa 6ΤΕΟ.
ΤΑΧΟ XVI. 11, bo ΤΑΘΔΙΟ.
ΟΥΑΘΕΤ- for Sa ΜΑΥΑΤ- always.
ΟΥΑΟΥ “love” XI. 5, Sa 6Ε6; elsewhere Q has ΜΑΛΕ6.
ΟΤΡΞ XVIII. 10, Sa ΤΩΚΜ.
ΟΚΙ, Sa ΟΚΟΥ.
ΟΜΗ for Sa ΚΟΥΙ always.
ΟΥΟΝ XV. 10, XVI. 33, Sa ΜΕΘ.
XX

INTRODUCTION.

能够让有自然阅读感的文本：

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:—

ΑΛΜΟΝ VIII. 49, Χ. 21 for ἀμώνων.
ΣΗΜΗΤΙ ΙΙΙ. 2 for ἵπτηδώ.
ΕΠΙΔΑΧ ΙΙΙ. 29 for ἑπιδάχτυδ.
ΣΑΤΟΥΣ (ἡδωίς) ΙV. 11 for ἠδήκωσ.
ΚΥΡΙΑΚΗ ΧΧ. 19 for τῷ μὴ αὐτάτων.
ΛΑΚΛΗΗ ΙΧΙΙ. 5 for ιεντη.
ΜΑΣΤΙΓΗ ΙΙ. 15 for σφαλέλον.
ΜΗΤΙ ΙV. 33 for μή.
ΣΤΑΤΕΤΈΡΗ VI. 7, XII. 5 for δηοίδον.
ΤΑΦΟΣ V. 28 and always for ρημέλον.
ΤΡΑΝΣΩΤΗΘΗΣ II. 14 for κερατόκεα.
ΖΟΤΧΙ V. 7 for ἐν τῷ, IX. 5 for ἔτοι.
ΖΟΣΜΑΝ ΙΧΙV. 25 for ἐτέ.

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 whether it is 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
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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 Vth. 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.

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1 See list on p. XIX.
2 e.g. Leipoldt, Church Quarterly Rev. 1921, vol. 92, p. 50.
3 F. Rösch, Bruchstücke des ersten Clemensbriefes, Leipzig 1910.
ii. 12 Q omits v. 12 μαθηταί αυτοῦ with N OL a b ε. 11 hab Sa Bo A B &c. [D hist].

iii. 3 Q τίς + Bo (g) . . . om Sa (?). Bo rell Gr . . . “and” Sa (6).

— 11 Q εὐφραξάνθη + Bo (2) Gr . . . present tense Sa Bo rell.

iv. 6 Q om αὐτός + Gr i 69 ii8 124 OL a b ε. 11 hab Sa Bo Gr rell (+ D).

(5) — 22 Q χρίσας s. add. + Bo (3) Gr . . . add τὸ 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” + ηερίθη N OL a b e Syr, εὐφραξάνθη D Ferr OL ε. 11 . . . om Sa Bo Gr rell.

— 2 Q om the 22 τῷ εὐφραξάνθην of Sa Bo Gr.

— 9 Q αὐτός s. add. + D OL ε . . . add ε. τ. εὐφραξάνθη Sa Bo Gr rell.

(10) — 10 Q ἐδωκε s. add. + OL e Syr sin (“to him”) . . . add τῷ εὐφραξάνθην Sa Bo Gr.

— 10 Q om τῷ + Bo (6) Gr (Text. rec.) Vg . . . hab Sa Bo rell N A B C* D &c.

— 15 Q παρατείνεται αὐτοῦ γὰρ with Gr pler against παρατείνεται. 11 . . . of Sa Bo D i 19 565 &c.

— 18 Q om ἐκλαύνων + U OL f Syr cu sin . . . hab Sa Bo Gr rell.

— 26 Q om γὰρ 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 αὐτός (v. 1 εὐφραξάνθη) of Sa Bo Gr rell.

vi. 5 Q with Bo (1) om πελώς against Sa Bo rell Gr.

— 7 Q om αὐτός + Bo (2) N OL e . . . hab Sa Bo rell N A B D &c. OL. rell Syr.

— 9 Q αὐτός (present) + N A B &c. . . . future Sa Bo L (ἐφανέρακε).

(20) — 10 Q om τίς + Bo (3) . . . hab Sa Bo rell Gr.


— 13 Q reads C6616 against ἡ ὑπόθεσιν of Sa (3) Bo. One Sa (Horner 91) confutes ἡ ὑπόθεσιν εἰς ὑπόθεσιν. Q probably has the original reading here.

— 22 Q after 6 μὴ cu om the words εἰς αὐτὸν εἰς ὑπόθεσιν with Bo N D Gr pler.

vi. 33 Q εἰς ὁρεῖν ὑποθετεῖν τοῦ θεοῦ + Bo Gr (τοῦ θεοῦ N D) . . . Sa “For the bread is the son of God,” a corruption doubtless due to a misunderstanding of the reading of N D.

(25) — 45 Q om τῷ προφητῇ with Syr cu sin pesh . . . τῷ προφητῇ Sa Bo Gr OL.

— 47 Q om εἰς σμή + N B L T W . . . hab Sa Bo A &c. OL.

— 54 Q “his flesh. . . his blood” + D OL e Syr sin . . . “my flesh. . . my blood” Sa Bo N B &c. OL rell Vg Syr cu.

— 60 Q om κατανέσται + OL b ε 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 Tert, since the subject verba is in the plural have spiritus sunt et vita (with var.), 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 om τῷ κρίστῳ + A 330 . . . κρίστῳ Sa N D &c. OL (3) . . . pr we Bo B &c. OL (6).

— 31 Q μὴ πλασών σημαία παραπτεῖ εἰς &c. with Gr . . . “do more than the (Bo those) signs which” &c. Sa Bo .

— 45 Q om κατανέσται + K U I I al ol e Syr sin . . . hab Sa Bo Gr rell Syr cu.

— 50 Q πρὸς αὐτοῦ + N B D W &c. Syr . . . “to Jesus” Sa Bo Gr a few min Ol e.

viii. 14 Q “true is my witness” + Bo N &c. OL pl . . . “my witness is true” Sa B W OL b.

(35) — 19 Q καταφέρει. 117. + Bo B N W &c. OL pl . . . add κ. καταφέρει αὐτοῖς Sa D OL b . . . om αὐτοῖς N minn OL e.

— 21 Q εἰπεῖν s. add. + N B D &c. OL b . . . add ε. 117. Sa Bo Γ Δ A &c. OL (5).

— 40 Q φασιν + Bo pl Gr (exc. D) Syr pesh . . . φασιν Sa Bo (7) D* OL Syr sin.2

— 44 Q reads “the liar” (for τῷ προφητῇ) with

1 Resurr. Corit. 37, see Horstien, Codex B and its allies ii 242.
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one Bo MS., making it the subject fo λαγ... 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 ων after λεγω with Bo... om Sa Gr &c.

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

— 52 Q θανατου s. add, with the Sa side of the bilingual P (Sod 178, which has ης τ. αυτων); the Sa text has been corrected by a later hand to agree with the Gr + D OL b c eff 1 Syr cu sin... add ης τ. αυτων Sa (8) Bo Gr Well OL (6).

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

ix. 4 Q εμε δο + Bo (2) A C 6 &c. OL Syr and most vers... παζε Sa (to) Bo Well Ν* B D L Ti W. In the same v. Q also has εμε after περιπετευς + Sa Bo (2) and most Gr, while Bo Well adheres to Ν* L W παζε.

— 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 ov γ αλλα with A D &c., hab Sa Bo Ν* B D OL (11) &c.

— 17 Q των των + Bo Gr pl... “that one who was blind” Sa OL (illi caeco).†

— 26 Q om ov + Bo Ν* OL a ερ Syr sin pesh... hab Sa Ν* B D L OL (6)... δό A &c.

x. 1 Q και αναφ. + Bo (1) Aeth... αλλα Sa Bo Gr.

— 5 Q “they are not wont to follow” with Bo... “they will not follow” Sa ευ μν αναφ. Gr.

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

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

— 28 Q “my hands” + Bo (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 και + Bo (2) Gr minn (3) OL Syr... hab Sa Bo Well Gr.

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

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

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1 Lit. "that I shall tell you," but the fut. is used idiomatically in Coptic to express ἢς ἢς, or ποιεῖ σάει and participle.
3 Hoskinn, Codex B ii 298.
ii. In the above 110 instances Q is opposed to both Sa and Bo in about 63, and in 25 of these Q has Greek support, while in 38 it is supported by Versions only or in company with N or D or both, these being the Greeks most addicted to "Version" readings.

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

This is a surprising result. It would seem to be a necessary inference that the Bo version has a number of early readings in it, and is itself probably of much earlier date than has hitherto been conceded to it. It is true that Hoskier would assign it to the 3rd 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 Interclusus 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 τὸν έστίνειον only once, but whereas N B L W &c. place it before τοις, D OL place it after ανέβη.

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. 1. 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 ὁ πρῶτος μου τὸν αἵματος B C L Sa and ὁ πρ. τῷ ἐπού τ. αἵματος N A D W &c. and other versions including Bo pl; but Q's conflation is shared by (4) E OL q.

XVI. 20 Here the Greek text reads κλαύσετε κ. θραγμ. Ν. A. B. D &c. (but θρ. is omitted by A * Greg. lect. 181 (= Parham r8) ... κλαύσετε κ. πνεύματε Α * and a few minuscules. Sa and Bo have two verbs which undoubtedly correspond to κλαύ, and θρησκία. Q has three verbs "weep and lament and sigh": the third verb must represent πνεύματε. Syr Sin has "ye will weep and wail and groan," a similar conflation, which shows that it must be very early.

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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 scriptorum.

2 Church Quarterly Review, July 1906; Gesch. d. NT-Kanon, 1907, I 83 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 ἔδος ὢν κατηρρείν τον. Coptics has always had a difficulty in rendering ἔδος, and its usual paraphrase by a verb is very clumsy. Q tries to express it merely by putting ὢς in the past: "ye were cleansed." All the Sa manuscripts (except one lectionary) have "From now ye are clean," a correction approximating to the Greek. The Bo version reads "ἐδος ye were cleansed," thus retaining Q's tense and merely prefixing the Greek adverb.
XXVI

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There is an instance of *emendation* in Q in VIII 44. The Greek reads *καθι μαθή τι θεωρεῖ εκ των άνων καθεί στι θεωρεῖ εκοι και ο πατήρ ουκοι* without appreciable v. I. The Coptic versions both take το θεωρεῖ 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 “lie” 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 ου γε τον πατερα κορεσεις τοι. 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 *qui patrem deum nemo vidit unquam*. It probably began as a marginal gloss from I.18 and was inserted by a later scribe as part of the text.

Now to pass to more general considerations. Q belongs, as has been said more than once to the Sahidic version, and therefore is allied to the group of Greek MSS. headed by the uncials 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 Ferr 565 OL b e f r . . . ανθριβαν ει Sa (3) N A B Θ &c. OL q . . . ανθριβαν (particles various) N D &c. OL a ff.

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

xi. 50 Q reads εσμεραν ημιν with A &c. and W Θ . . . υμιν B D etc. . . . εσμεραν οι ε ν. N.

xii. 13 Q “they were crying out” s. add. + B2 L W &c. (Sa and B* have the aorist) . . . add λαυτες N A D &c.

xiii. 6 Q λαγι ου και εκανες + D L and (with initial ηαι) A W &c. . . . om εκανες N B.

xiv. 28 Q om τεθη with Sa W i 565 579 700 &c. OL a b c e r . . . hab Bo Gr sell OL f ff q.

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

iii. 16 Q “his [only] son”2 with Bo, “his son, his only son” Sa, “his μονογενής son” ME, τ. ουν αυτοι τ. μονογενής N A &c. OL Syrr . . . om αυτοι N B W.

xiv. 6 = n° 4 on p. XXII above.

vi. 30 Q εξερθησεν ει + II 1241 Bo . . . των N W &c., και CD &c. . . . om A B L &c.

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

vii. 46 Q “no man speake ever as this man” with Gr pl (A hint) and most verss. (except that Q + Sa (6) omit αυτοι) . . . add λαγι Ν D (om α και ημα). Syr sin . . . και θεος ελλ. εισερχεται αυτοι s. add. N B L T W minn (2) Bo.

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

— 38 Q “the things which ye have seen from your father” + Sa Bo pl N & most Gr Ol pl Syr . . . γενομένη 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.
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Lastly we give a list of readings which find their main support in the versions, occasionally in the company of D N or W, the Greek codices most frequently given to "Version" readings.

i. 12 Q om καὶ οἱ μαθηταὶ αὐτοῦ with N Gr a few minm OL a b e ff I Arm... hab Sa Bo Gr rell [D hiat].

ii. 19 Q "and I (ἐγώ) I shall raise it up in three days" + Sa a papyrus fragment in the Brit. Mus. (= Horner p) and a vellum fragment prob. cent. VI also there, Bo (5), Syr pesh... om ἐγώ Sa and Bo rell Gr OL &c.

iv. 6 = n° 4 above p. XXII and v. g = n° 7 ibid.

v. 19 Q "Jesus answered" om conjunction + Sa (4) Bo (12) Gr 33 lect. 184 al 3 OL a b c e ff I... add ssu Sa (1) N AB (om α σ) ... add ἐν Bo rell Syr pesh.

vi. 3 Q ων + Sa (1) D 1 fam 13 OL... δε Sa rell Bo (7) N* A B al... xαυ N* Syr... om Bo pl.

vii. 27 Q κοιμηθεῖν imperf. with Sa (2 oldest) Bo pl N D I 69 OL... εἰκαν Sa (6) Bo (2) Gr rell.

vii. 39 Q "they had not yet received σεμεία" (representing δεδεμένων with little doubt) + Sa OL (7) and verss generally against Bo N K T θ II Ψ al; the other Greeks add αὐτόν with or without δεδεμ. In any case δεδεμ. is probably secondary and introduced by the Versions whose translators felt some explanation of an obscure sentence to be required.

viii. 47 Q "Are ye also led astray?" with Bo (doubtful) and Syr cu sin.

57 Q "and did Abraham see thee?" + Sa N* 0124 Syr sin... all others have εὑρέθηκεν. The two Gr uncials above named read εἰκανον, which is curious that B* 6 W have the dialectic form εἰκανον here.²

² HÖRNERS, Cod. B ii 261 notes that θ reads εἰκανον for εἰκασ in Jo. ix. 37. B also reads εἰκανον in Jo. xvii. 7, 8, Acts xxii. 22.
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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 the origin and early history is almost entirely a matter of inference. The Vatican MS. has been attributed by distinguished scholars to Egypt, Caesarea, South Italy or Rome; codex Bezae to

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1 Unfortunately the Aechmimic (Rösel) 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 Like "that I shall tell you"; the fut. is used idiomatically in Coptic for ५ भ or नक्न विश्व with participle.

5 See Tischendorf note ad loc and photographic edition of Cod. Alex.
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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 shows 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 Greek 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 development of traffic and movement throughout the Roman empire, and especially in the lands surrounding the Mediterranean basin, which was not then—as it has been since the Arab conquests of the seventh century—cut in two by a diagonal line drawn from Armenia to the Straits of Gibraltar; but it was a continuous ring of civilized provinces. All this movement and intercommunication must have given rise to a great demand for bilingual literature, mostly of an ephemeral nature, to meet the demands of Orientals travelling in the west, and the crowds of Roman officials, military and civil, who were always moving to and fro. The most important side to us of this bilingual literature was that which arose in the propagation of the new religions which came from the east to fill the place left by the moribund cults of the west.

1 W. E. Crum in B. M. Cat. Coptic MSS., p. xii.
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).
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 καὶ τὸ μὴπορ ἀπετυ 
   ἀπελεύθ. + ἀπετυ 
   om καὶ 31 μᾶθηται ἀπετυ καὶ: 
   — 13 καὶ 2οις + εἰς 
   — 14 om καὶ 1ο 
   "the oxen and the sheep and the doves" 
   — 15 αὐτῷ, v.l. αὐτῷ] non dist. 
   — 16 om καὶ 
   — 18 om οὖν 
   — 19 καὶ 2οις] + "I" (εἰς) 
   — 20 om οὖν 
   lit. "they spent forty-six years building 
   this temple"
   — 21 μαρτι... ἀπετυ [reading uncertain 
   — 22 οὖν] + εἰς 
   — 23 τ. Ἰερουσ.] "in Hierousalem"; this form 
   is always used except in v. 13 above. 
   "in the feast of the παγίων" 
   — 24 παγίων] "every thing" 
   — 25 om οὖν 
   om οὖν before ἀπετυμποῦ 
   III. 1 om οὖν 
   — 2 lit. "thou art a teacher who came from 
   God" 
   — 3 "Jesus θας answered" 
   αὐτῷ] "again" 
   — 4 lit. "how shall the man be born again 
   being old?"; but this is idiomatic, the 
   Fut. II being often used for ἑωεσθαι. 

1 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 to γεγονεῖ,] + οὖν 
   — 7 παρθεν.] "again" 
   — 10 om οὖν 
   — 16 "his only son" 
   — 17 "his son" 
   — 18 τ. 2οί] + εἰς 
   — 20 εἰς θανατο" "condemned as being evil" 
   — 21 om οὖν] "in the light" 

[III. 22 to IV. 5 to οὖν ἀπετυ missing] 

IV. 6 om οὖν 
   om οὖν] om οὐκ 
   — 9 οὖν is uncertain—a space in lac. 
   — 10 om οὖν 1ο 
   — 17 om [αὐτῷ] 
   — 18 καὶ οὖν] "and now moreover" 
   — 20, 21 Ἰερουσαλημ] "in Hierousalem" 
   — 25 οὖν] "we know" 
   — 27 καὶ 1οις] + εἰς 
   — 28 om καὶ 1ο 2ο 
   — 30 εἰς θανατ. + οὖν 
   om καὶ ἑωεσθαι 
   — 31 συν τ. μαθητ.] "but (θας) forthwith" 
   — 33 οι μαθηταὶ] + αὐτῷ 
   — 35 λεγεῖ] prob γέρο prec. 
   — 35 om θα 
   — 37 om καὶ (idiom) 
   — 40 om] + οὖν 
   om καὶ ἑωεσθαι οὖν 
   — 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 γέρο
IV. 45 “Hierousalem”
   om καὶ
   — 46 "π. βασιλεὺς"
   — 49 om κυριε
   — 51 om γένεις
   υπογράφουν] “his servants met him and informed him saying, Thy son liveth”
   — 52 om ἔν τῷ δέ
   om παρ’ αὐτον
   om σὺν 2ο
   om εἰδεῖς
   — 53 om εὖν
V. 1 “the feast”
   — 2 βραδοῦνα
   lit. “there being five estoι on it”
   — 3 “the multitude”
   [v. 4 om as in W—H.]
   — 6 lit. “knew that he had waited (long)”
   — 9 καὶ δέ
   “he arose he took his bed,” om “and walked”
   om εν σκόποι η τημερα
   — 10 om τω τεθερεπομενῳ
   om καὶ
   “thy bed”
   — 11 om δέ
   — 14 “found him”
   — 15 εἰς τὴν [“he informed the Jews”]
   — 16 “the sabbath”
   — 18 om καλλόν
   om στὶ... τ. θεῷ (homoeot.)
   — 19 om εὖν
   — 21 om καὶ 2ο
   — 26 om γαρ
   — 27 “the authority”
   “son of the man”; so everywhere.
   — 28 om τοῦτο
   — 32 ἀλλας + δέ
   — 39 lit. “because you say that you have eternal life in them”
   — 40 “the life”
   — 42 τιν αὐτῇ] om article
   — 43 “you did not receive me”
   ἀλλας] + δέ
   — 44 πας] + εὖν
   om [ἥκω]
   — 45 “in whom ye hope”
VI. 2 om δέ
   — 3 δέ] om καὶ εἰκά
   — 5 om πόλις
VI. 5 “where shall we buy bread?”
   — 7 om αὐτῷ
   — 10 om δέ
   “in that place”
   — 11 “he gave to his disciples and (δέ) 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 ἔρωταις &c.] “they went on board the ship in order to cross the sea to Κ.”
   καὶ (before στῦλα)] δέ
   — 19 εὖν] δέ
   — 22 “But (δέ) 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 ἀλλὰ &c.] “and other boats came out
   of Tiberias” pointing to a reading καὶ ἀλλὰ πλοῖα
   — 24 “when the multitude therefore saw Jesus
   with them, they called to his disciples, them and their boats, they went to Κ.”;
   probably some deep-seated corruption.
   — 25 ποιεῖν] “how”
   — 26 εἰς τῇ] “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 εὖν 1ο
   — 31 “bread was given to them”; a scribal error. A change of one letter gives the
   true reading
   — 32, 34 om εὖν
   — 36 ἐφημωσατέ] “ye will see me and ye will not believe”
   — 37 καὶ τοῦ ἐφημωσαν τὸς 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 εἴχε] “receive”
   — 44 “my Father”.
   — 45 εὖν γερέω] + γάρ
   — 46 εἰς τῇ &c.] “not indeed that the Father
   hath been seen [lit. they have seen the
Father; no one hath seen the Father save he that is from God, he hath seen the Father." A slight emendation would convert the rendering into "not indeed that (any) one hath seen" &c.

VI. 53 om τοιοῦτον
— 54 "he who eateth his (sic) flesh and drinketh his blood"
— 57 "my Father" (bis)
— 58 "your fathers"
— 59 "in the synagogue"
— 60 om τοιοῦτον οἰκονομικάς
— 61 om πέρα τοῦτον
— 62 om τὸν
— 63 πνεῦμα 2ον "spirits"
— 64 "who it is that believeth not"
— 65 "my Father"
— 66 "on account of this"
— 68 om αὐθεντού (probably)
— 69 "thou art the Christ the holy one of God"

VII. 1 om κατα
"out of Galilee"; scribe's error.
— 8 "I am not yet about (or, intending) to go to the feast"
— 9 αὐθεντού "he himself" i.e. αὐθεντού probably
— 10 om ἐκ αὐθεντού + "to the feast" (repeated)

[VII. 11 to 28 εἰς ως missing]
— 28 εἰς ως . . . 29 αἰτεῖται om by homoeotel.
— 30 "his hand"
— 31 om ἐκ
— 35 om τοῦ
— 39 om αὐθεντού "for they had not yet received πνεῦμα as Jesus had not yet received glory."
— 40 "some therefore out of the multitude" τ. λέγων τοῦτον owing to a lac. it is uncertain whether Q had the sing. (as in other Σα) or the plural.
— 41 αὐθεντού + ἐκ 01 ἐκ ["some"
— 42 εἰς, &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 τοῦ αὐθεντού "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 προτερούν
— 52 "search the scriptures"
— 53 "and see that a prophet shall arise out of G."; the negative omitted by error.

[VII. 53 to VIII. 11 omitted]

VIII. 13 om τοῖς
— 14 om αὐθεντού
— 16 "I and my Father who sent me"
— 17 om κατα
— 19 "ye know not me nor again do ye know my Father"
— 24 "but (ἀλλὰς) I said" om τοῖς εἰς ἐμοὶ "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 εἰς τοῖς + "to them"
— 34 om τοῖς
— 35 "but (ὅς) the son indeed remaineth for ever"
— 38 the Coptic does not distinguish between πάρε ὑμῖν Π. and πάρε τῶν π. but renders both "from," adding the possessive adj. "my . . . your father"
— 39 om τοῖς + om by homoeotel.
— 40 om ἐκ
— 43 "why have ye not known my speech?" probably εἰς was omitted
— 44 ἐν τοῖς ψευδοκείων "whenever (ἐν τοῖς) 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 εἰς "we, we say well that thou art a Samaritan"
— 52 om εἰς τοῦ αἰτεῖται
— 53 om αἰτεῖται
— 54 "he of whom ye say that he is God"
— 57 om τοῖς + "and Abraham saw thee?"
— 58 om αἰτεῖται λέγων υἱὸν by homoeotel. probably
— 59 om ἐκ
IX. 1 “who was born blind”
   — 4 “it is fitting for me to carry out the works”
      &ως] the Greek word is used
      ἐρχ. νυσ] “before the night comes”
   — 5 εἰς] again the Greek word &ως is used
   — 6 “he smeared the clay on his eyes”
   — 7 νῦν] “wash thy face,” and so always
      σύνοπ τιμούμενοι without article here; in v. 11
      it has the def. art. “he went therefore, he
      washed his face and he saw out”
   — 9 ἀλλαὶ &τοί] + ἄπειρον
      ἐκεῖνος] + ἄπειρον
 — 10 om &νῦν 1ο
 — 11 om ἐκεῖνος
 — 12 om ἄγιο
 — 14 om ἄπειρον
 — 15 “how didst thou see out?”
      ἐρχθραφαν] “smeared a clay on my eyes”
      the same word as in vv. 6, 11.
      ἰδεῖα] “I saw out.”
 — 16 om &νῦν
 — 17 om &νῦν
 — 18 om παῦλο
 — 19 om αὐτοὺς λέγοντες
      “of whom ye say, We bore him blind”
      and again in v. 20
      om &νῦν and also in v. 20
 — 20 om ἐδαμαρ δια homocot.
 — 21 om ἄπειρον
      om αὐτοῦ εὑρομαιται
      “also he is of an age to speak for him-
      self”
 — 22 εἰπάρ] + &νῦν
 — 23 Coptic does not distinguish between ἐπι-
      στεν. and ἐρωτ.
 — 25 om &νῦν
      om εὐ, evidently by error
 — 26 om &νῦν
 — 27 εἰπάρ. αὐτοῖς] “he answered saying”
 — 28 om ἄγιο 1ο
 — 30 “this itself therefore (&νῦν) is the wonder”
 — 31 εἰδάμαρ] + ἄπειρον
 — 35 “and when he had found him he said to him”
      &νῦσ πατρώλιας] “Believe (imperat.) on the son
      of man”
 — 36 αἰκοροδι &κ.] “he said, Lord who is he
      that I should believe on him?”
 — 38 om ἄπειρον ἄπειρον to (39) ἄπειρον
X. 1 &τοίς &άλλος &τ. πρόβ.] “to the sheep”
   — 3 om ἄπειρον
   — 5 ἐρχθρ.] “they do not follow”; om ἄπειρον
   — 8 om παrowave
 — 11 “for his sheep”
 — 12 μαθηταῖς] + ἄπειρον
 — 15 “my Father” (bis)
      “I shall lay down my life”
 — 16 ἄγιο 1ο
 — 17 “my Father... because I shall lay down”
   — 18 “no one taketh it”
      om παῦλο
 — 19 “and there was a schism”; om παῦλο
 — 22 ἐρχθραφαν] + ἄπειρον
      “Hierousalem”
 — 25 “and ye believe me not”
 — 28 “out of my hands”
 — 29 “my Father who gave them to me is
      above all”
      “out of the hands of my Father”
 — 38 “if I do them”
 — 39 “but (&νῦν) they were seeking to seize him
      and he came out of their hand”
 — 40 om ἄγιο 1ο
      “and he abode there”
 — 41 om ἄγιο 1ο
      om ἄπειρο
 — 42 om ἐκεῖ
XI. 1 om &καί
 — 3 om &καί
 — 4 “in order that his son may be glorified
      through it”
 — 5 om ἄπειρο
 — 6 &νῦν ἄπειρο
 — 7 εἰπάρ] + ἄπειρον
      om παῦλο
 — 10 “in it (the night)”
 — 11 om αὐτοῖς
 — 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 &νῦν
 — 15 om &νῦν
      “his fellow-disciples”
 — 18 “Hierousalem”
 — 19 “their brother”
 — 20 &νῦν ἄπειρον
      “Maria,” and so always except in XX. 16, 18.
XI. 22 "but (ἀλλὰ) now again I know that whatever thou askest of God he will give 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 σὺν ἕ
   — 38 om ἕ
   — 39 om ἡ ἀρξή τ. τετελευτημένης om κυρί
   — 40 om σε
   — 41 om σὺν
   "they took away the stone. Jesus therefore (σὺν for ἕ) lifted his eyes"
   ... "my Father"
   — 42 "I know"
   — 44 "his feet and his hands" (idiomatic)
   — 45, 47 σὺν ἕ
   — 48 "and will take from us this place and our nation"
   — 50 "it is expedient for us"
   — 54 om κεκελομέν., "to a country"
   — 57 ἐκαγόρης "a commandment"

XII. 1 "Lazarus, he who died and whom Jesus raised up from the dead"
   — 3 σὺν uncertain owing to lac.
   "wiped them with the hair of her head"
   — 4 om [ἕ]
   — 6 om ἕ
   om στ. 2°
   — 8 om γὰρ
   — 9 "a great multitude," also v. 12 σὺν ἕ
   — 13 "took branches from some palm trees"
   om ὅπωρ
   om καὶ 2°
   — 15 "cometh [to thee]" probably
   — 16 om σὺν probably
   — 19 σὺν ἕ
   — 20 om ἕ

Unfortunately the reading is doubtful here; apparently "among those who [went] up to the feast to worship [in the?] feast"
   — 22 Ἀνάρξεοι + ἕ
   om ἐφηκτεῖ 2° and καὶ 3°
   — 23 "he answered saying to them"

XII. 26 "and whither I shall go, my servant also will be there"
   — 27 "my Father" probably; certainly so in v. 28
   — 29 om σὺν
   "this is thunder," probably; the reading is not quite certain ἀλλὰ] + ἑ
   — 31 "now is the judgement of the world"
   — 32 the Coptic phrase does not distinguish certainly between πάντας and πάντας, but the former is more likely
   — 34 om σὺν
   πὶς ἐστιν ... συνήκετο om by homoeot.
   — 37 "but all the signs he did before them; they did not believe on him"
   — 38 om τ. προφήτου
   — 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 μεντι καὶ
   "more than the glory of God"
   — 43 Coptic does not distinguish between γὰρ and ὅτε
   — 45 τὰ πασχαλίαν ... πεμφάντα μέ om by homoeotel.
   — 47 om μὴ
   — 49 om ἄνωτα
   — 50 om σὺν

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 οὐκαὶ 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"
   "answered saying (or, and said) to him"
   — 10 [μὴ τ. πάντας] are in the Coptic
   — 12 σὺν ἕ
   εὗρεν] "had finished washing their feet"
   "he lay down again and said to them"
   — 14 om σὺν
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 λαμβάνον to 21 εἰπεν om by homoeot.
   — 24 “[Simon Peter] beckoned [to this one to] ask [him . . .]” The MS. is imperfect, but there is no reasonable doubt that it followed the ordinary Sahidic text here.
   — 25 αὐσεκου] + ovs probably but lac.
   — 26 om ovs 1° and 2°. Perhaps “and” before βραδός
     om λαμβάνει xvi; “he gave it to Judas the son of Simon the Iscariot. After he had received the bread, Satan entered into him.”
   — 27 om xvi
   — 28 ἔστε is in the Coptic
     “reclining with him”
   — 29 γε] δε om. κε probably scribal error
     “that he should give to the poor”
   — 30 “when that one had taken the bread, straightway he went forth”
     om δε
   — 31 om 62
   — 33 “[the place in which] I am (sic) ye [will not be able to go] to it”
   — 34 probably the v. began with πληγας as in other Sa MSS., but it is now missing.
   — 35 “if ye love one another”
   — 36 “Jesus answered him”
     om νων
     om αὐσεκους δε υπερηφ by homoeot.
   — 37 om [3] Πέτρος
     The Coptic takes οτι with the following clause: “I will lay down now my life for thee”
   — 38 “without thy having denied me thrice”

XIV. 1 “believe on God and believe on me”
   — 3 “and moreover if I go”
   — 4 “and the place that I go to, ye know it and ye know the way”
   — 7 “and from now ye know him and ye see him.” The final “him” is natural to the idiom and cannot be relied on to support an αὐσεκου 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
   — 11 “if not, believe on account of his [works]”
     om εγω 1° . . . “go to my Father”
   — 14 om [ος]
   — 15 “my Father”
   — 17 “for he will abide with you and be in you”
   — 19 om ως εις θεονετε με probably by homoeot.
   — 20 εις ως ομ. εις repeated by dittography
   — 21 “this command”
     “but he that loveth me, my Father will love him”
   — 22 “said Judas the Kananites, Lord, why wilt thou manifest thyself to us, and wilt thou then not manifest thyself to the world?”
     (“then” adversative)
   — 23 “and I will come to him and make for us an abode with him”
   — 24 “my word” . . . “but that of my Father who sent me”
   — 25 There is some corruption in the verb rendering λαλητη, lit. “these things if I say them unto you, (while?) I am with you.” I cannot explain the origin of the error. The other Sa MSS. have the reading of the chief uncials.
   — 26 “and cause you to remember all the words that I shall say to you”
   — 27 αο καθως . . . διδομε υμιν om by homoeot.
   — 28 “I shall go away and I shall come again to you.” Stress must not be laid on the future tense which is idiomatic with verbs of movement.
     “my Father” bis
   — 30 “the ruler of this world”
     “and he findeth not anything in me”; but this present “findeth” probably represents a future αφησε.
   — 31 “I love my Father and as he gave me commandment, so I do it”

XV. 3 om χαρ; “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 υιω τω 12 εντολη γ η υμιν om by homoeot.
   — 14 εις εις om by homoeot.
   — 2] “those which I command you”
   — 15 “my friends”
XV. 16 om και έρχεται μας probably by homoeot.
   "my Father"
   — 17 "but (εϊ) these things I command you
   to love one another"; not final = ος, as
   in Sa and Bo.
   — 19 om ες
   — 20 om και ες
   — 22 ές = "therefore"
   — 24 "but now they have seen me and they
   have hated me and my Father also"
   — 26 "my Father" ες
   — 27 om ες

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 αλλα
   — 15 om ουτος 1ο and 2ο
   "ye should remember that I told them
to you"
   — 7 om αλλα
   — 8 απο... δια... καις all have the def. article,
   and also in vv. 9—11
   — 12 om ας
   — 13 om ες
   — 14 om εις
   "shall lead you into all truth"
   — 15 "therefore I told you that . . ."
   — 17 om ουν
   — 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 αρι and αριν.
   — 23 om και and εος
   — 25 "but (αλλα) an hour cometh"
   "but I shall speak to you" (repeating
   λαληθημεν ανω) "concerning my Father"
   — 26 "my Father" ες
   — 27 "because ye loved him"
   "ye have believed that I come forth from
   my Father"

XVI. 28 εξηλθην εν τω παπας om by homoeot.
   "to my Father"
   — 30 "now we knew" sic
   — 32 εις τα δεικτα "to his place"
   "but (αλλα) I am not alone, for my Fa-
   ther is with me"

XVII. 1 "my Father" . . . "in order that thy
   son may glorify thee"
   — 2 "in order that all that thou hast given
to me I may give them eternal life"
   Coptic does not distinguish between
dεδωκας and εδωκας.
   — 3 "the true God alone" probably repre-
   presents the Greek text.
   — 5 "now therefore, my Father, glorify me"
   — 6 "and I have kept thy word"
   — 7 "now I knew that all that thou gavest
   me are from thee"
   — 8 om και εγνωσαν
   — 10 "and I am glorified in them"
   — 11 και ουτοι “but (εϊ) they”
   κατω “but (εϊ) I”
   "my holy Father"
   om ω δεδωκας to καις
   — 12 "(in) the time (of) my being with them”,
   lit. “I being with them”
   om εγω
   αυτοις "these"
   αποκλαιτος "shall he lost"
   — 13 om ες
   — 20 "but on account of the others also who
   will believe on me”; the future cor-
   rected from the present prima manu
   — 21 "my Father"
   — 22 "and I have given them my glory which
   thou gavest me”
   om εν ως to ει δεδωκας μοι ες 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 εγω εν αυτοις by homoeot.

XVIII. 1 "the χοιρός of the κράσις”
   — 2 om ες
   "who is about to betray him"
   — 3 "Judas therefore took the σαφα and
   some υποτεθετ from the (plur.) αγγελους
   and the Pharisees, he came thither”
   Coptic employs the Greek words but
does not decline them.
XVIII. 4 σὺν] δὲ
   — 5 "we seek Jesus the ναζουρασ. Said Jesus to them, I am he." om καὶ
   "who is about to betray him" om μετ' αὐτοῦ.
   — 6 om ἐπιθέν το καὶ, "they fell backwards down on the ground"
   — 7 "he asked them saying"
   — 10 "having a sword in his hand"
   — 11 om σὺν
   "put thy sword into its sheath"
   — 13 "Anna" (sic); ἤρπη δὲ
   "Καὶφας [so always] the chief priest of that year"
   — 15 "and the other disciple; but that disciple the chief priest was acquainted
   (imperf.) with him"
   — 16 "outside by the door"
   om ο άλλας
   — 17 σὺν] δὲ
   "he said, no"
   — 18 om δὲ
   "were standing the servants and the (plur.) υπαρχείσας 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 δὲ
   — 22 om παρετεθημεν
   "is this the way to answer the chief priest?"
   — 23 ἀπεκρήθη] "Jesus said"
   om δὲ
   — 24 om σὺν
   "Ἀννα"; "Καὶφας" (as always)
   — 27 om Πριφας
   — 28 "after these (things) they brought Jesus from Καὶφας into the προστιμων"
   — 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 πάλαν, probably (lacuna)

XVIII. 35 "thy nation and thy chief priests" sic
   — 37 om σὺν
   "it is thou who sayest, Thou art a king" or possibly, a question. In the absence
   of an interrogative particle, as here, a question cannot be distinguished from
   a statement in Coptic.
   — 39 om δὲ
   — 40 om σὺν μακίνας λέγετε
   "do not release this (man) but B."

XIX. 1 σὺν uncertain (lacuna)
   — 3 "giving him blows in his face"
   — 4 "P. again went out to them, saying to them"
   om εἴω 2ο
   vv. 5 to 17, owing to numerous lacunae
   the text of these verses is sometimes uncertain.
   — 5 om εἴω
   "the crown of thorns being on his head
   and the purple garment on him"
   om καὶ λέγει το αὖθρομος
   — 6 Transpose ἀρχ. . . . ἅπασ. "the ἅπασ. and the ἀρχη"
   "crucify him"  ἐτε
   — 7 "according to our law," probably
   — 8 om σὺν, probably
   — 9 om πάλαν
   — 10 om σὺν, probably
   "wilt thou not speak to me?"
   "crucify . . . [release]?; though the second verb is missing, there is no doubt
   of the order.
   — 12 σὺν uncertain, missing, but probably the same
   as the other Sa MSS. "on account of this"
   om πασ. . . . καὶσαρ. by homoeot.
   — 13 σὺν uncertain, perhaps δὲ
   om καὶ
   — 14 "but it was the time of the sixth hour
   of the παρακλησία of the πάγων"
   — 15 ἐκαυσατον] the verb is missing, and it is
   not possible to say whether it was in
   the imperf. or preterite.
   σὺν uncertain
   σὺν 2ο] this repetition comes at a lacuna in which it does not seem possible
   to find room for it.
   σταρωσα] 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

καταφης] a lacuna, but it is practically certain that the word "king" which precedes καταφης in all other Sa MSS. was not inserted here.

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

From this point the papyrus is in better condition.

16 "fixed it to the cross"
19 "this is Jesus the καταφης"
20 "for was nigh to the city the place where Jesus was crucified"
21 [τάσιλης 2] "the king"
23 om ουν] κτε σεταφρ.] "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 Klopa"
26 "his mother" bis
27 om γυναικι
28 om ωδι and ου παλιν η γυναικι, the latter by homoeot.
30 ουν] δε
31 probably ξεβανον is the Coptic rendering, but ξεβανον would not be impossible.
33 δε uncertain
35 και 1st] δε
37 "[and again the] scripture saith"
38 om δε

From v. 38 to XX. 13 λαγει αυτοις there is a lacuna, save for a few fragments of words.

XX. 13 "because they have taken away [the (or my?)] lord"
16 "Mariam," sic, and in v. 18 χαβανον] "but (δε) she, she turned," the usual rendering of ουνι "rabboun[i]" probably
17 om ιων
18 om απε απε εστιν ιωνι "my Father"
19 "I have seen the lord and he said these (things) to me"
18 "but (δε) the evening of that day, the χαβανον, the doors being shut of the place in which the disciples were"
20 "his hands and his side"
21 om ουν
22 om [ειπε] "my Father"
23 om και 1st] δε
24 om μετ' αυτοιν
25 om αλλοι "was not there"
26 om και "if I do not see the nail-marks in his hands"
27 "in their midst"
28 "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
After the superlineation is visible.

15 possibly

16 (sic)
5 ἔπαυ: ἄογώμαξ χίνην χε
2αμνι 2αμνίν ἤκω ἁμα
νεκ ἥν εὐγενεῖαν οὐ
ἀβαλ' ἐπομαυ λ' φούτην

6 ἰππίρρο ρηπούτε μη
ταῦχνα ἃς ἀβάλ ἵπταρξ
ουσάρευ ἄω ἡ[ε]νταὐχαν
ἀβαλ ἐπιφην ᾧ[γη]ν[λ]νε

7 ἰππίρρεις ἃς ἀβᾶκοος

8 νε ἰκεσάν' πε[πία] μι

9 ἰππίππα ἄφκδαμος
οὐ[γη]νἀυ βαξέχ μεν χε
νεμ η[ε]ς ερενεῖ αὐρανθη

10 ἰςο ὀγὼβ βαξέχ ἃς ρτ[ακ]
η[ε]ς πελλαμ' υ[λο] μ[κ]αγ

11 νε ἐν ρίνει' 2αμνι 2α

12 εἰπεν αἰεαχ ἵνην ἀκα[λ]
ἀγω ἵπτηρπεστηεύε γ[η]

13 ἀγῳ ἰππαλαξε βοῦκ αρ[η]

14 ἀγῳ καῦξε ἵππακώυσις

5 ἔναν σικ. 8 ἄφτα, προβολικὸν και ἀντιστοπὴ ἡ ἄγωμας καὶ ὁ ἀντιστοπὴ ἡ ἀμη. 9 ἀμη. 10 ἐπομαυ αἱ ἐπομαυ ἀβαλ ἐπιφην ᾧ[γη]ν[λ]νε. 11 ἰππίρρεις μην ἀβᾶκοος. 12 εἰπεν αἰεαχ ἵνην ἀκα[λ] ἄγω ἵπτηρπεστηεύε γ[η] ἰππίρρεις μην ἀβᾶκοος.
IV 6 necavit:· nevyōpyndh

īmēy ɨteîxâqâ[7] ɨnc 6ē
ɨntarēxîce ēcma[λ]26 âîfēmē
cē ɨrēhî āxîîtnîgh:· ne
7 nînēy ɨnwarzqen[e:] āyga
me ɵî əvâl ɵntca[m]ârîh ɨmâs
may nâxē ânîc neç [x]6 âyēic
8 tâxâw• nêmâmawâ[n]c ɡâr ne
âvōuk əxînì âtn[xml]c âtrop
9 tāyâek• pâxâc[. - nēc] jî
tcîmē ɨnîsîmâritc [xē ɵ
 tâk ɵntkoîyōuîta[5i]. nēw
înē ɵkoyçqâw əvâl 2 . . . .
eânâk' ɵycsm[fe] ɵnc[am]ârihtc
mârîîọuîlcl ɡâr əxî2 âsc
10 mârîhtc: ɵnc ɵwqâq
nêc jîh ɵkîh ɵnêpēscâyîne ne
âtâwframe ɨtēnînoûte âwq
jîh ɵm nētqâw ɵmâc jîh ây
âîc tâxâw• nêrâtôb ɵtô ɵ
may [x]4ثن ne ɵqâw mây ɵq
11 âmâs• pâxâc nêc jî ɵxâcîc
mînâtýuc ɵtûotkâ ɵwq
tyôtîe ɵqâc' eîyîcîk ɵe
12 əvâl tô ɵmâlîm elamâs: mî
\nêngêek ɵtôk' ənîmîqîy: ɪə
kaw. nêeî ep fh. nêî ɵtôfâ
la ɵwq ɵtôk ɵxçou əvâl ɵ
əntc ɵmîncîphîrî ɵmîcê
13 ūnâyâc: ɵnc ɵwqâq
nêc jîh ɵmân nîm' ɵtcîw
əvâl' ɵîngâmîmî ɵxîbîe
14 ahn netnâsç dê ɵtôk əvâl'
inîmîy ɵnîm' ɵnâk' ɵfîmî
têgq nêc ɵxîbîeîne en oâ x
îhēe

10 MMAC sic. NE omitted.
11 EP+ sic see Introduction p. XIX. 14 MMâU written below the line. — MMAY 2° superl. 18 ñx, no more at end of line.
12 ñîc see Introduction p. XIX. 13 ñûw written below the line. — MMAY 2° superl. 19 ñîk superl. 21 ñîc instead of the usual ñînî. 23 MMâU sic (s. NâMâ, A. NâMî).
IOAN. IV.

25 τοις, superl. 27 η superl. 36 ου superl. — Lacuna probably only three letters, perhaps ευῳδιν, a blunder of the scribe in omitting the final η. There seems to have been no η superl. 39 Ην εν ετοι σιc. 45 η superl.
It is not impossible, but hardly likely that this was written after [XIOY AN.]
Both K and Κ are used for the 2 m. sing. of the Conjunctive tense; the former is the Achm. form.  13 ἑντάκτω, sic.  15 ταῦτα the final ῥ is certain.  18 ποιοῦτε, the following words are omitted by homoeote; they are found in the sah. and boh. and all greek texts.  20 ἐνεργεύ, energy.  21 οὐχαίρε, sic.  22 ἀλλάς, sic.  23 γ' superl.
IOAN. V—VI.

45 After ΝΤΩΤΩΤ the scribe wrote in error Ν· 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 ΝΩΝΗΩΝ.
4 ΠΑΝΣΧΑ sic. 6 η superl. 7 ι superl. 9 ΜΗΝΗΩΝ sic.
the foot of the 8 is still visible.
a corrupt passage.
The point after AMHN is basal, not high as usual.

50 No space for AE before TNE in lac.

51 Space for six letters only in lac.

52 NEVEKIYY sic (neb. form).

54 Q superl.

55 Probably ZWYW or ZWYC, hardly space for

ZWYW cf. XIV. 12.

56 [TACAP] probably no space for more in the lac.

58 [CWYO] or CWYY possibly.
IOAN. VI—VII.

64 περὶπτετεύεσι sié. 65 [ἈΒΑ] is uncertain. 66 NE¼ in the lac. is doubtful. 1 ἈΒΑ is a scribe's error and is found in no other authority. 7 ΜΠ 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, ΥΩ. 97 ΝΤΙΚΟΣ is probably no more at end of the line.

64 περὶπτετεύεσι sic. 65 [ἈΒΑ] is uncertain. 66 NE¼ in the lac. is doubtful. 1 ἈΒΑ is a scribe's error and is found in no other authority. 7 ΜΠ 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, ΥΩ. 97 ΝΤΙΚΟΣ is probably no more at end of the line. —
(Two pages ΛΓ—ΛΛ, are lost, VII 11—28.)

(28) ἐπειρήσας τοὺς ἡμᾶς. ἦσαν ἡμᾶς ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν ἦσαν }
47 ΕΡΕΘΗ sic. — ΠΑΝΑΜΑ error for ΠΑΝΑΜΑ. 52 ΟΥΗ seems to be a scribal error for ΟΥΗ. 12 ΕΡΕΘΗ is doubtless an error for ΑΝΟΣ.

14 Probably nothing after ΠΑΧ[ΕΙ]. — ΝΤΑΜΗ for ΝΤΑΜΗ as frequently elsewhere. — The final portion of this v. is omitted by homoeot. 19 There is space for ΟΤ but no vestige of it. — ΟΤ super.
37 ἵππῳ ὶ εὐτῶθι πνεήρ
μᾶλ γὰρ ἐπρεπόμενον τίνα τετῆναι πνεύματι
πρὸς ἀντιπαράξεσθαι εὐθείᾳ
πλασμόν τε ὑποίησιν ἑν ἀντίθεσιν.
38 Αὐτῷ δὲ εὐπρεπῶς ἔφαγεν
ὁ πρὸς ἀντιπαράξεσθαι εὐθείᾳ
μᾶλ γὰρ ἐπτῶθι εἰς δοξάσθη
νῦν τῇ ἀντιπροσώπῳ πλασμῷ
πλασμάτῳ ἑπτήσθεν εἴητούτι.
39 Ἀγγέλους ἔχον χώρας ἁμαρτίας ἐν ἓρμα
πλησιάσθηναί τινος ἄρσεν
πάλιν γὰρ ἐν ὑπεράρσει
τῇ ἀναξίᾳ ἐπεράσας ἐνεργεῖ
τῇ ἀναφανείᾳ ἐπεράσας.
40 Ἰησοῦ δὲ ἐπέστηκεν καὶ ὁ ὄφωμεν εἰς ἅξων ἡν
τῇ ἀνθρωπείᾳ ἀνθρωποεύμην
ἀπαξ εἰς πνεύματι πνεύμων τούτης
διὰ ἀναξίας ἐπεράσας ἐν ἑκάστῳ
41 ἐπεράσας ἐν ἑκάστῃ ἀνθρώπῳ
τῷ τετευρεῖν θεούν τε ἐν
πλησιάσθαι πάντες ἐν ἑκάστῳ
καὶ ἀναξίας ἐπεράσας ἐν ἑκάστῃ
ἐπενθυμοῦσι τοῦ ἐκείνου ἑκάστῳ
42 ἐπενθυμοῦσιν τοὺς πάντας
ἵνα ἐν ὑπεράρσει
ἐπεράσθην τοῦ θεοῦτος
τῆς ἀναφορᾶς γὰρ ἐν
τῇ ἀναξίαις ἐπεράσας ἐν
τῇ ἀναξίαις ἐπεράσας.
43 Ἐπεστῆκαν δὲ ἐκεῖνοι ἐν

43 Probably no more at end of line after θεοῦ.
50 ἀνὰκ ἴματι· ἄνὰκ· ἐς ἧς ἢς· ἐς ἦς

51 παντεὶ πάντει· ἀνὰκ· ἐς ἦς· ἐς ἦς

52 ἀνὰκ· πάντει πάντει· ἀνὰκ· ἐς ἦς· ἐς ἦς

53 ἤς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

54 ἦς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

55 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

56 ἤς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

57 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

58 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

59 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

60 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

61 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

62 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

63 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

64 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

65 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

66 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

67 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

68 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

69 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

70 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

71 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

72 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

73 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

74 ἢς ἵματи· ἵματι· ἵματι· ἵματι· ἵματι

75 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

76 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

77 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

78 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

79 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

80 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

81 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

82 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

83 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

84 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

85 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματι

86 ἢς ἵματι· ἵματι· ἵματι· ἵματι· ἵματi

87 ἢς ἵματi· ἵματi· ἵματi· ἵματi· ἵματi

88 ἢς ἵματι· ἵματi· ἵματi· ἵματi· ἵματi

89 ἢς ἵματi· ἵματi· ἵματi· ἵματi· ἵματi

90 ἢς ἵματi· ἵματi· ἵματi· ἵματi· ἵματi
8 ἐξακτ. sic. 15 Ἀδωνις for Ἀδω(ν)ίς. 16 σχισμα. sic. 19 ἔσχον sic for ἐσχοῦν. — ἔσχον is for ἔσχεν.

There is a distinct point over the ζ of ζῆτε and the second stroke of ι in ιητῶν; their meaning is obscure. — ιητῶν sic.
25 οὐλ has dropped out before ἀνακ 26.
32 εὐχάριστας sic. εὐχάριστοι.
34 τίμης 'sic.
35 οἰκείοι.
37 ἀπερχόμενοι.
39 οἱ τάξεις οὖν ἐν οἴκειον κατασκεύασαν.
40  δευατὶ  ἐλαλὴν ἐμνὶ  ἐστὶν  

41  ἐντὸς ἑγερθεὶς ἐξελείψει  

5  ἀμοῦς ἄργνος ἄργον  

6  ἐν τεθεμένῳ  ἵππῳ  

7  πάσχει  καὶ  οὐ  νεῦ  χρῆς  

8  πρὸς  ἑισαγαγὸν  ὅμοιον  

9  αὐτῷ  πρὸς  ἑρεμοῦ  

10  πρὸς  ἑισαγαγὸν  ὅμοιον  

11  γίνομεν  πρὸς  

12  ἐξαποθεοῦμεν  ἑσυχαῖς  

13  ἀποθεοῦμεν  ἑσυχαῖς  

14  ἐπιτεθέντος  

15  εἰ  κληνεῖ  

40  καταστάματος.  sic  for  κατασταθήματος.  —  καταστάματος  it  is  just  possible  that  ἀλλὰ  is  the  construct  form  of  ἀλλᾶς,  but  much  more  likely  that  it  is  a  blunder  and  should  be  deleted.  5  μαρίας  σικ  for  μαριάς  (neg.  consuet.).  6  καὶ  σικ  for  καὶ  σὺ,  9  τίτοτον  σικ  for  τίτοτον.  10  τοσκο  σικ  apparently  error  for  τέκο.  12  οὖ  αὔξετ.
15 παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 16 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 17 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 18 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 19 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 20 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 21 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 22 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί. 23 Παραρτήματα ταύτα τὰ και μέτα τοῦ γραφείου τὸν Ναοναί.
33 oxy...sic.  37 Before άρασι is an ι struck out; perhaps the scribe began writing ά...της.  38 ά...superl. —

34 οὗτος...sic.  38 ά...superl. —

35 τοῦτο... sic.  39 τοῦτο... sic.  40 ó... sic.  41 ó... Sic.
10. It seems to me that doubt is justified by the context.

11. On the other hand, it seems that the text is correct.

12. It is possible that the text is correct.

13. Perhaps there may be another letter or two at the line break.

14. But perhaps it is not certain.

15. Perhaps it is not certain.

16. Perhaps it is not certain.

17. It seems that the text is correct.

18. Perhaps there may be another letter or two at the line break.

19. Perhaps there may be another letter or two at the line break.

20. Perhaps there may be another letter or two at the line break.

21. Perhaps there may be another letter or two at the line break.

22. Perhaps there may be another letter or two at the line break.

23. Perhaps there may be another letter or two at the line break.

24. Perhaps there may be another letter or two at the line break.

25. Perhaps there may be another letter or two at the line break.

26. Perhaps there may be another letter or two at the line break.
IOAN. XI.

32 ΛΥΩΕ ΕΤΩΛΑΞΑ ΝΜΑΣ· ΝΙΤΑ
ΡΩΥΗΕΥ ΑΜΑΡΙΑ ΖΕ ΑΣΤΩΛΗΝ
ΤΙΟΩΣΚΛΑ ΑΣΙ ΑΒΑΛ' ΛΥΟΥ
ΛΣΟΥ ΝΙΣΩΣ ΕΥΧΩΝ ΝΜΑΣ ΖΕ
ΕΣΑΒΩΚ ΑΒΑΛ' ΛΙΤΑΦΟΣ ΑΡΙΜΕ·
33 ΜΙΑΡΙΑ ΕΕ ΝΙΤΑΡΕΙ ΑΒΑΛ' ΑΙΜΑ
ΕΤΕΙΝΗΣ ΝΙΓΚΤΥΣ· ΛΥΩΕ ΑΝΕΙΥ
ΑΡΑ· ΑΣΝΑΧΣ ΛΙΕΧΟΥΡΙΣ
ΕΙΣΧΩ ΝΜΑΣ ΝΕΟ ΣΕ ΠΝΛΑΙΣ
ΝΕΚΜΙΝΕΙΜΑ ΝΕΡΕΝΑΚΑΝ
34 ΝΛ]ΜΟΥ ΕΝ· ΤΙΣ ΕΕ ΝΙΤΑΡΕΙΝ
ΝΕΥ ΑΡΑΣ ΕΥΡΙΜΕΣ [Α] ΛΥΩΕ ΝΙΟΥ
ΤΑΕΙ ΝΙΤΑΥΗΛ ΝΙΜΗΣ ΕΥΡΙΜΕ
ΛΥΩΕ ΑΛΘΟΥΤΡΙ ΤΙ[Ν]ΙΝΑΙ ΝΕΕ
35 ΝΙΣΤΗΜΑΣ ΝΙ[Ν]ΗΝΤΑ ΛΥΩΕ] ΝΑ[ΧΕΙ
ΖΕ ΝΙΣΤΗΜΙΚΑΛΛΑ ΤΟ· ΠΝΚΕΥ [ΝΕΙ]
36 ΖΕ ΠΝΛΑΙΣ ΜΟΥ [ΝΙΚΕΥ· ΧΑΡΗ
37 ΜΕ ΖΗΝΗΣ· ΝΕΥΧΩΝ ΛΕ ΝΜΑΣ
ΞΙΝΟΥΤΑΙΣ ΖΕ ΛΕΙ[Υ] ΛΕΩ ΕΕ
38 ΤΑΗ]ΜΑΕΙΕ ΝΜΑΣ· ΖΑΕ[Π]ΝΗΕ ΖΕ
ΝΗΣ' ΤΟΥ ΠΝΚΕΥ ΖΕ ΝΕΕΙ Ν
ΤΑΗΝΟΥΝ ΑΝΕΙΑ ΗΠΑΛΛΕ
ΝΕΝΤΙΚΛΑΝ ΝΜΑΣ ΠΕ ΑΤΜ
39 ΤΡΕΙ]ΝΕΙΜΟΥ· ΤΙΣ ΕΕ ΛΗ ΝΕΗ
ΜΑΧ' ΝΗΝΤ' ΓΡΙΝ ΝΙΓΚΤΥΣ· ΑΤΙ
ΑΝ]ΤΑΦΟΣ· ΝΕΥΝΙΕΕΥ ΠΕ ΕΥ
40 ΝΟ]ΥΟΝΙΕ ΑΡΑΨ· ΠΝΚΕ ΤΙΣ
ΖΕ ΑΛΛΟΣ ΑΠΩΝΕ ΝΙΜΕΥ·
ΠΝΚΕ ΜΑΡΔΛ ΝΕΗ ΖΕ ΝΑΝ
ΛΙΦΣΤΑΙΕ ΠΕΚΤΑΤΑΓ ΓΑΡΗ·
41 ΛΠΑΧΕ ΤΙΣ ΝΕΗ ΖΕ ΝΙΜΑΧΟΟΣ
ΖΕ ΕΡΕΦΑΝΙΝΣΤΕΥΕ ΤΕΝΑ
ΝΕΥ ΑΝΕΛΥ ΝΙΝΟΥΤΕ·
ΛΥΧΗ ΠΑΝΕ ΝΙΜΕΥ· ΤΙΣ ΕΕ
42 ΛΧΗΙ ΝΕΗΧΕΙ' ΛΕΡΗ ΛΤΗΕ
ΕΥΧΩΝ] ΝΜΑΣ ΖΕ ΠΝΛΑΙΩΝ' 

ΦΥΣΜΑΤ' ΝΙΣΟΟΤΚ' ΖΕ
43 ΛΑΚΩΣΤΙΝ ΑΡΑΣ· ΑΛΑΚ ΑΕ
[Α]ΣΝΑΧΣ ΖΕ ΚΣΩΤΗΛ ΑΡΑΣ·
ΝΟΥΛΕΙΟΥ ΝΗΜ' ΑΛΑ Ν
ΤΑΕΙΧΩΟΥ ΕΤΕΒΕ ΡΝΗΚΟΕ
ΤΑΕΙΧΕ ΑΡΕΤΩ ΖΕΛΑΣΕ ΕΥ[ΧΑ]
ΡΝΝΙΣΤΕΥΕ ΖΕ ΝΙΣΑΚ ΝΕΗ
44 ΤΑΚΤΙΝΙΝΛΟΥΤ' ΛΥΩΕ Ν
ΤΑΡΕΙ ΖΕΝΕΕΙ ΔΑΛΦΗΝΑ' ΑΒΑΛ' ΖΗΝΟΥΝΑ ΝΕΗ ΖΕ [Ε
45 ΛΑΛΑΦΟΣ ΑΜΟΥ ΑΒΑΛ' ΑΗΙ Α
ΒΑΛ' ΖΗΝΕΝΤΑΜΟΥ ΕΥΜΗΡ
ΝΙΜΕΟΥ[Τ]ΡΙΤΕ ΝΙΝΗΕΥΛΑ' Ν
ΤΑΕΙΧΩΟΥ ΕΤΕΒΕ ΡΝΗΚΟΕ
ΤΑΕΙΧΕ ΑΡΕΤΩ ΖΕΛΑΣΕ ΕΥ[ΧΑ]
ΡΝΝΙΣΤΕΥΕ ΖΕ ΝΙΣΑΚ ΝΕΗ
46 ΝΙΣΤΗΜΑΣ ΝΙ[Ν]ΗΝΤΑ ΛΥΩΕ] ΝΑ[ΧΕΙ
ΖΕ ΝΙΣΤΗΜΙΚΑΛΛΑ ΤΟ· ΠΝΚΕΥ [ΝΕΙ]
47 ΑΝΕΝΤΑΙΗΣ ΕΕΤΟΥ Ζ [ΝΑΡ]
ΖΕΡΕΥΣ· ΑΕ ΝΙΜΦΑΡΧ[ΣΑΙ]
ΟΣ ΛΥΩΟΥΣ ΛΣΟΥΝ Ν[Π]
ΣΥΝΕΛΑΠΙΟΝ ΠΝΚΕΥ ΖΕ
ΕΥ ΡΕΤΛΑΕΕΙ ΝΙΕΓΡΗΜΕ
48 ΠΙΡΕ ΝΙΛΟΣ ΝΙΜΑΕΙΝ· ΕΝΟΙΑ
ΚΑΛΑ ΝΙΤΕΙΣ ΕΥΛΑΙ ΝΗΜ'
ΝΑΡΠΝΙΣΤΕΥΕ ΑΡΑΣ· ΛΥΩΕ Ν
ΣΕΕΙ ΧΙΓΡΗΜΑΙΟΣ ΝΙΕΦΗ
ΝΙΣΟΟΤΚ' ΝΙΝΕΙΜΑ ΛΥΩΕ
49 ΝΙΣΟΟΤΚ' ΠΝΚΕΥ ΔΕ ΑΒΑΛ'
ΝΙΣΟΟΤΚ· ΠΝΚΕΥ ΔΕ ΚΑΦΑΣ [ΕΝΠΑ]
The Υ of ΛΥΧΟΡΑ is not certain but probably of Boh. 55 E[]
4 πομή is practically certain.
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The form ΙΧΘ (Achm.) is uncertain, ΙΧΘ the sub. form. 15 The dots over the two letters probably indicate their deletion. 16 ΧΘ the dots over the two letters probably indicate their deletion. 17 ΧΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘTheta...
IOAN. XII.

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remains with space for two letters before it. 34 The last clause of the v. has fallen out by homoeot. 35 & superl. —
36 &C for &DC. 37 TIP[OY there was more in the lac., perhaps NEEI before &EETOY. 40 TUM sic.
42 ἐνογύωνεν sic. 43 This v. omitted by homoeoteleuton. 44 ἰτακεῖν crisis for ἰτακεῖν. 45 Probably not space in lac. for ἀπόκαθιν. 46 ἐστὶν error for ἐστίν. 47 Probably not space for πρῶτος. 48 ἐστὶν error for ἐστὶν. 49 πρῶτος error for πρῶτος. 50 ἐστὶν error for ἐστὶν. 51 probably not space in lac. for ἀπόκαθισεν.
υ.

10 ΤΑΛΔΕ• ΠΑΛΕ ινις ΝΕΥ ΧΕ [ΠΕΝ ΜΑΧΑΚΙ] ΝΗΦΧΡΑ ΕΝ ΕΙ ΜΗΤΙ ΝΗΧΑΝΕΟΙΥΡΙΤΕ ΑΛΑΑ ΠΟΥΒΛΕΓ’ ΤΗΡΙ• ΝΗΦΤΗ ΠΩΟΤΥΝ ΤΕΤΠΟΥΔΑΕΓ’

11 ΑΛΛΑ ΤΗΡΙ ΕΝ• ΝΕΥΣΛΑΥ ΝΕ Γ]ΑΡ ΝΑΠΗΝΑΡΑΛΑ[ΟΥ ΝΜΑ]· ΕΤΒΕ ΠΕΙΙ ΛΧΟΟΟΣ ΧΕ ΤΕΤΠΟΥΔΑΕΓ’ ΕΝ ΤΗΡΙ[Η]


13 [ΝΤΑΛΕΙΣΙ ΝΗΤΝ· ΝΗΦΤΗ] [ΤΕΤΠΟΥΔΕ ΑΡΣΕ ΧΕ ΠΣΑΑ] ΑΥΩ ΠΧΛΑΕΙΣ] ΑΥΩ [ΚΑΛΩΣ ΝΗΤΝ]Ν ΜΑΛ[Σ· ΔΙΑΚ

14 ΠΑΡΕ Ε]ΟΙΝΕ ΑΗΑΚ [ΔΕΙΘΑ ΝΕΤΠΟΥΡΙΤΕ ΠΧΛΑΕΙΣ [ΛΠΟ ΠΣΑΑ]· ΝΗΦΤΗ ΠΩΟΤΥΝ ΣΔΟΥ[Η]ΤΝ Σ ΦΕ ΑΡ[ΩΝ] ΛΕΙΜΝΟΥΡΙΤΕ Ν

16 ΝΕ]Τ[Η]ΕΡΗΝ· ΑΛΜΗΝ 2Α ΝΗ]ΗΝ ΖΧΩ ΝΜΑΣ ΝΗΤΝ ΧΕ ΝΗΧΕΙΣ ΕΝΕΕΠ ΛΠΕΩ ΝΛΕΙΣ· ΟΥΑΕ ΝΗΝΑΠΟΣΤΟ ΛΟΕ ΕΝΕΕΠ ΛΠΕΝΤΛΑΕΓ’[

17 ΛΠΕ ΕΑΠΝΕ ΤΕΤΠΟΥΔΑΥΝ ΝΗ]Ε ΕΙ ΝΕΓΕΝΤΕΤΝΗΕ ΕΡΕΠ[Λ

18 ΤΕΤΠΟΥΔ[Ο]Υ· ΕΗΑΛΕΡΩ[ΗΝ ΤΗΡΙ ΕΝ ΑΗΑΚ ΕΤΣΑ[Υ ΝΕ ΝΗΛΑΕΙΓΑΤΠΟΥ

20 ΑΛΛΑ ΧΕΚΑΣΕ ΕΡΕΓΡΑΦΗ ΝΑ ΧΩΚ’ ΑΛΛ’ ΧΕ ΠΕΤΟΥΨΗ Ν ΠΑΛΕΙΚ’ ΝΗΜΗΓΕ ΑΝΗΠΕΓ’

21 Ε]Ε ΛΡΗΗ ΔΧΩΕΙ· ΧΗΝΠΟΥ ΓΤ Χ]Ω ΝΜΑΣ ΝΗΤΝ ΕΜΠΑΤΨΟΥ ΝΕ ΧΕΚΑΣΕ ΕΗΑΛΜΟΨΗΕ ΕΡΕ ΤΕΤΨΙΝΕΓΕ ΧΕ ΛΑΚΗΝΕ’

23 ΕΤΒΕ ΝΗΙ’ ΝΕΥΠΟΥΕ[Ε ΑΕ ΑΛΑΞ ΝΗΗΜΩΛΑΕΓ’[Ε ΕΝ ΝΗΧ] ΣΗΝΙΩΥΝΗ ΝΗΗ]

24 ... ΜΑ]ΕΙΕ ΝΗΧΤΟΣ· ΧΧΩ [ΠΗ ΕΟΥΕ ΠΕΙΙ ΧΙ ΣΙΜΩΝ] ΠΕΤΡΟΣ Λ]ΧΙΟΥΣ ΧΕ ΝΗΙ

25 ΠΕΤΨΕΞΕΞΕ ΑΡΑΣ Α[ΜΗ

26 ΕΣ ΝΗΜΕ]· ΧΙΩΥΟΩΦ ΧΙ[ΗΗ ΧΕ ΝΕ] ΝΗΛΑΜΩΛΑΕΓ’ ΝΗΤΑΓΕ ΕΙ[Η ΝΕ[Η] ΠΕΤΨΜΕΥΝΗ · ΛΩΦ ΧΙΛΑΜΩΛΑΕΓ’ ΑΓΤΕΣ [ΝΙΟΥ ΛΑΣ ΠΟΗΡΕ ΝΗΣΙΜΟΝ ΝΙΣΚΑ

27 ΡΑΤΛΗΣ ΝΗΠΙΑΤΡΕΧ[Η] ΝΑ ΕΙΚ’ ΑΠΣΑΤΑΜΑΣ ΒΟΚ ΛΓΟΥΝ ΑΡΧΗ ΠΑΛΕΟ ΕΣ ΝΕΤ ΧΙ ΠΗ ΧΕ ΝΗΣΤΧΛΕΕ ΕΡΙΑ ΝΗΟΥΣΛΑΜ’

28 ΝΗΠΑΛΥΣ ΔΕ ΝΗΝΗΝΗ’ ΝΗΜΙΣΗ ΝΗΕ ΕΤΒΕ ΕΥ ΑΚΗΝΕΕΙ ΝΕΣ ΝΕΡΕΖΕΕΝΕ ΛΕ ΜΕΣΥΕ ΧΕ ΕΠΙΑΝ ΠΓΟ

14 [ΣΥΗ]Η Ό [ΣΥΗ]ΟΙΗ Η either form is admissible.  V. 15 is omitted probably by homoeot. Most of v. 20 and part of v. 21 omitted by homoeot. 24 The filling up of this verse is merely copied from the Sah: 26 ΛΥΩ is uncertain: the initial ΑΝ of the next line is certain, therefore the reading was not ΤΕΤΑΨΕΘ.
29 e superl.

31 6[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 1 661 and the vestige is not that of a 6.

32 The first clause is omitted by homoeot.

33 3m = ke. 36 The last clause is omitted by homoeot.

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

3 3NY AN the basal tip of γ is visible over the t of ARAE in the line below; AN is uncertain, but seems necessary to fill the lac.

6 NTIAC, the scribe wrote ZI-TOOT^ and deleted the q by two diagonal lines.
Φιλαππος ΜΕΧ ΧΕ ΠΛΑΙΕΙ
ΜΑΤΣΕΒΑΝ ΑΠΕΚΕΙΩΤ' ΛΥΨ
9 ἦκασ ΑΡΧΗ ΑΠΕΧΕ ΜΗΣ ΝΕΧ
ΧΕ ΠΕΡΙΟΥΛΕΙΟΤ' ΤΗΡΗ ΠΗΜΗ
ΜΗΤΗ ΛΨ ΑΠΕΚΕΕΟΥΡΙΟΕΝΤ ἸΠΠΗΟ
ΠΕΠΟΝΗ ΠΕΠΟΝΕΤΥΓ [ΑΡΗ]
ΕΙ ΕΙΝΗΓΗ ΑΠΑΚΕΕΕΟΤ' ΛΥΨ
ΜΕΩ ΠΝΕΙΤΑΚ' ΚΧ [Α ΜΗΛΑΣ
ΧΕ ΜΑΣ] ΜΑΤΣΕΒΑΝ ΑΠΕΚΕΙΟΕΝΤ'
10 ΝΠΡΙΠΙΣΤΕΥΕ ΝΗΜΝ ΕΞ ΧΕ
ΑΝΑΚ ΠΠΑΠΑΝΕΙΤ' ΛΥΨ ΠΝ
ΕΚΩΤ ΝΗΝΤΗ ΝΕΚΕΣ ΑΝΑΚ ΕΞ
ΧΩΝ ΜΗΝ ΛΨ ΝΗΝΤΗ ΕΕΙ [ΧΩΝ Ν
ΜΑΥ ΟΠΑΧΕΩΣ' ΕΝ ΠΑΝΑΕ
ΩΤ ΔΕ] ΠΕΤΩΟΟΝ ΝΗΝΤΗ ΦΕΙΡΕ
11 ΝΗΝΙΟΠΗΝΗ." ΑΡΗΝΙΣΤΈΥΕ ΝΗ
ΕΙ ΧΕ] ΑΝ [ΑΚ] ΠΠΑΠΑΝΕΙΤ [ΛΥΨ
ΠΑΓΩΤ ΝΗΝΤΗ' ΕΩΗΝΕ ΜΗΜΑΝ
ΑΡΗΝΙΣΤΈΥΕ ΕΤΕΤΕ ΝΕΚΕΙΑΝΗΗΕ ΝΗ
12 ΔΗΜΗΝ] ΔΗΜΗΝ ΠΠΑΠΑΝΕΙΤ [ΜΗΜΑΝ
ΝΗΝΤΗ] ΧΕ ΝΕΤΡΙΠΙΣΤΕΥΕ [Ε ΑΡΗ]
ΕΙ ΝΗΝΙΟΠΗΝΗ ΕΝ ΕΙΡΗΕ ΜΗΜΑΝ
ΠΕΤΝΗΜΗ ΕΓ ΤΑΜΠΗΝ ΠΑΓΟΤΟΥ
ΛΨ ΝΗΜΑΠΗΝΗΕΥ ΑΡΗΥ
ΧΕ ΑΝΑΚ [Κ] ΕΘΕΙΝΟΟΚ' ΟΜ ΠΑ
13 ΕΙΚΩΤ ΛΨ ΠΕΤΕΤΑΡΑΛΑΙΤΙ
ΜΗΜΑΝ ΖΩΠΑΡΕΝ ΠΕΙ ΤΗΛ
ΤΕΕΩ ΕΚΑΣ ΕΡΕΦΕΕΟΤ' ΠΑ
14 ΧΙΕΑΥ ΖΩΠΑΡΕΝ ΕΤΕΤΕΝ
ΩΛΑΡΙΤΙ ΠΟΥΣΑΟ ΖΩΠΑΡΕΝ
15 ΠΕΙ ΠΠΑΤΕΕΕ ΕΤΕΤΙΝΑ
ΝΗΡΙΤ ΠΕΤΕΤΑΡΑΛΗΝ ΛΜΕΝ
16 ΤΟΛΗ ΛΨ ΑΝΑΚ ΖΩΟΥΤ'
ΠΠΑΤΕΕΕ ΠΟΠΑΠΑΝΕΙΤ' ΛΨ
ΩΝΑΛ ΝΗΝΤΗ ΝΚΕΝΑΡΑΚΑΝΤΟΤΣ
ΟΛΑ
17 ΤΗΝ ΟΛΑ ΑΝΗΝΕ ΝΗΗΝ Ν
ΤΜΗΜΕΝ ΠΕΤΕΝΙΚΕΛΑΙΜ
ΠΚΟΣΜΟΣ ΛΧΙΤΤ' ΧΕ ΩΘΕΥ
ΑΡ [ΑΛ ΕΝ ΩΥΣΑ ΝΗΣΑΥΝΗ Ν
ΜΑΥ ΕΝ ΚΩΤΟΤΝ ΤΕΤΕΝ
ΣΑ ΝΗΝΕ ΜΗΜΑ ΧΕ ΩΘΕΥ
18 ΠΗΤΗΝΗΕ ΛΨ ΝΗΣΑΟΟΝ [Ε
19 ΠΗΝ ΚΗΝ ΟΜ ΑΡΗΝΕ ΤΕΙ
ΟΥΝΗΜΗ ΛΨ [ΠΚΟΣΜΟΣ
ΝΑΝΤΕΥ ΑΡΗΙΕ ΧΕ [ΑΝΑΚ]
ΛΑΝΕ ΛΨ ΠΩΤΟΤΝ ΛΟΟΥ Γ
20 ΠΗΝ ΣΕΤΣΑΛΟΑΝΣ ΣΗΝΙΟ
ΟΥ ΕΙ ΤΕΤΜΗΤΕ ΤΕΤΝ [ΛΜ
ΜΕ] ΠΟΤΟΤΝ ΧΕ ΑΝΑΚ [-ΖΗ]
ΝΑΓΟΤ ΛΨ ΝΤΟΤΝ Ν
ΣΗΤ ΛΨ ΠΟΤΟΤΝ ΝΕΔΗΝ
ΠΗΣΗ' ΛΨ ΑΝΑΚ [ΠΗΤΗΝΗ
21 ΠΕΤΣΕΥΝΤΕΥ ΠΗ [ΕΝΤΟΛΗ
ΛΨ ΝΕΔΑΡΗΑ ΑΡΗ [ΛΝ ΠΕΤΝΗ
ΜΕΥ ΠΕΤΝΑΕΙΝΕ [ΜΗΜΕ]
ΠΕΤΣΕΥΝΤΕΥ ΔΕ ΗΜΗΙΑΙ ΠΑ
ΕΙΚΩΤ ΝΗΜΑΠΗΤ' [ΛΨ ΑΝΑΚ
ΖΩΟΥΤ ΠΗΝΑΡΚΠΤΥΤ' ΛΨ
Ω ΠΗΝΟΥΛΑΝΕΤ ΝΕΗ ΑΛΑΛ'
22 ΠΑΧΕ ΠΟΥΛΑΝ ΠΚΑΜΑΗ]
ΤΗΝ ΧΕ ΠΛΑΙΕΙΣ ΕΤΕΕ ΕΥ
ΕΚΝΟΥΛΑΝΕΚ' ΝΕΗ ΑΛΑΛ
ΛΨ ΕΚΝΟΥΛΑΝΕΚ ΠΗΤΑΚ
23 ΕΗ ΑΛΑΛ ΠΚΟΣΜΟΣ' ΛΗΝΗ
ΟΥΝΗΜΗ ΠΑΧΕ ΝΕΗ ΧΕ ΕΡΕΥΛ
ΟΥΝΗΜΗ ΠΟΤΟΤ' ΠΑΡΗΑΛ ΑΠΑ
ΣΕΕ ΛΨ ΠΕΤΕΤΕΥ ΠΗΝΑΡΚΠΤΥΤ' ΛΨ
ΛΨ ΠΗΝΗΝ ΟΜ ΑΡΗ ΠΗΓΑ
Before  the line.  the end

28 Before  is space for two letters e.g.  ee.  31  3  the scribe put a point at the end of the line by mistake.  6  and  8  % is written in smaller letters rather above the line.  5 % there may be space for two more letters in the bracket.
10 ετετημαρχησε Αλεξανδρα[ν]ν
11 τετημας οι[ν]δι Αντιπατρο[ν]ν
12 καταξε διογυν Αλεξαρχ[ν]
13 Αλεξαρχος σημειοιων ου[ν]
14 ΞΟΥΟΥ ΝΗΝ ΤΧΗΚΑΣΕ ΕΤΕ
15 ΤΗΝ ΤΡΗΤΗΝΕΡΩΝΗΝ ΚΑΤΑ
16 ΧΞΗ[Ν] ΗΝΗΓΕ[Ν]ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
17 ΤΗΝ[Ν] ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
18 ΑΡΔΑΤ[Τ] ΝΗΝ ΒΕΥ ΝΗΝ
19 ΦΑΝ ΕΤΕΤΗΜΑΧΑ ΕΤΕΤΗΜΑΧΑ
20 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
21 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
22 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
23 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
24 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
25 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
26 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ
27 ΚΑΤΑ ΝΗΝ ΒΕΕΡΠ ΕΤΕΤΗΜΑΧΑ

10 ΤΗΝΗ part of vs. 11, 12 have dropped out here by homoeot. 13 ΕΤΕΤΗΜΑΧΑ
14 The first clause dropped by homoeot. 15 T[G XH 37] no space for more than five letters in the lac. 16 ΑΛΕΞΑΝΔΡΟΣ AN
probably AN was written here as the vestige of the final A 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.
XVII

1 nee1 aleipov nhiny xeka

2 te neipsekanallize eceu
tyhe aleipovs

aaa cihy nihoynoy

ntepoyn nii etnamo

nyt nhmlyy meuye xe epi

pe noyymoy nihoyute

3 ayw eynaphey4 nhiny xe

noysoynghnepat ouile

4 noysoynghnepat neei leixo

ou nhiny xekace efmxoy

noy e pietyynheye xe

anak leix[o]oy nhiny neee

dg noyoyx[o]oy nhiny xinva

5 rey xe ne(e)nhnh

noy de eina[k]a ok neppxtey

leu yd y(y)lyye nyyihne

xnoy nhmey xe echiph lto

6 ally xe e[el]exnheoi nhiny

7 teleyn nh mapeynsh t a

nak a[eixay] nhiny nhnm

cahnpe [n]nhiny xekace anak

eina[k]a[e][e][e][e]mbayk hly

npapakntos nhiny en oka

apoyh e[e][e][e]yamayk de y[ya]

8 teleyn oka apryn ayw

petmyey echiph phaxpa

phcsc(e) teby phaye teby

talalcyynhe eby tkrckh

9 teby phayh men xe cernh

10 teye en aruay eby akhay

ocynhe de xe anak ekay

bok oka pepn[ayw tayw thyn

11 ney aray eby eby tkrckh de

xe paryon nhpnycosvoc ay

12 taxay eti ouwy2 xay npexh

IOAN. XVI.

34

13 telhoy en gottay epeyay

petmyey e pi plei nh

ximnayt ayhnh h

mne nhm eynaycayg hly

en erna oynayetcy alla

eynaycaynhcayt

aywy nhayamayt hly

14 talyayeye petmyey

na[e]ly nhney xe eynayh

alay anenaycayne

15 nacy ayw npoyt nhkie nhim

eteyytec peayayt nhay

ne etby nee [he]xyxoc nh

th xe cynayh ab[la] ayynet

16 npayyene nacy ayw npoyt

kay

wnye teth[la]e teth

ney aruay aywy kaynyh

ne ytbyynayg y[ya]racy

17 nacy ganeye nhce[amaynh]
yh

the npoyyeryyxe ye eyne

neey etxywy nhn[a] yne

xe eyl kayyhn[ne] nh

ntymuy ayruay aywy kay

ynyme ytbyynayg ary

ey aywy anak e[e][e][e]yamayk

18 oka plynayt aywy nacy wy xe

eye neyayh[e]y[t][a]yay np

mayh nhynacyayg en xe ey

19 xayuy ylimhe xipy xe ey

naxhoyh nacy wy xe

etby ey etbynacyy nh

nethpynh xe aleixoc xe

kayynmen tetyak e

temyey aruay aywy kay

4 noyoyxoy sic.

10 ye super).

15 etynyte, the C written small and rather above the

line, but probably not a later insertion; three Sah. MSS, have it. Perhaps the scribe found it in his exemplar and feeling it to be

incorrect copied it under protest.

16 kay sic, l. kg.
οἱμ' ἤτετήμενεν ἀρετα.
20 οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα.
21 λόγος ἐκινε 
22 σοιά ἐκινε 
23 τοὺς ἐκινε 
24 παρεν. ἐκινε 
25 οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα.
26 παρεν. ἐκινε 
27 σοιά 
28 οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα.
29 οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα.
30 οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα.
31 οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα. οἰμ' ἤτετήμενεν ἀρετα.
32 τοῖς ἐκινε 
33 τοῖς ἐκινε 

25 ἦττημένεν, τοί has disappeared, but the superl. remains — a superl. 
28 The first clause has dropped out by homoeote 
—aet for aget. 32 [xap] is uncertain.
Τίς ἄπτικοσμὸς ἄλλα τακ

Πα

ναὶ τιθεμεν ἄπικοσμὸς

XVII 1 ΝΕΙΝ ΑΠΘΟΟΥ ἅντιν ΛΑΦΙΝ ΛΑΗΗ

ζέβελα λαρπες ιτπες εικοδω μας

κε ΠΕΛΑΟΤΑ οτουΝΟΥ εί ἑλυ

απεκαθερ εκεκας εινεν

καὶ

μήρα παλέλυ νεκ' κατασκεύα

ψτακτα γε ιτπενουσια ιςαρχ

καὶ ξέκακες ουμα ιμ' ηττακ

τετεον νεει εις ταυτα

ονεις οις νεει λεειν

παλασ οις ινεες ξεκας ευγ

νατοουσικ' πιοφτε ιπνε

ουλεμτη αυω πεντακτηνα

ουμ ιτοκ παναι Λαηηκ' απελελυ

νεκ' αιςλικας λαηηκ' φεδε

απει ιττακ' ταεν ινει ιτρα

6 ΕΠΟΥ ΔΕΣ ΠΑΣΟΤΗ ΤΕΛΕΙ

νεει ηεζεν' φρη ιπελυ τον

τεθυμενι ιεζενθ' ενια

6 ΤΕΠΦΚΟΣΜΟΣ ΦΡΟΝΕ ΛΕΙΟΥΜΕΝΕΣ

πεκρεν απει ιπερομε ιττακ

τετεον νεει απει ζεπκοσμος

ενακεν αυω ακτετεον νεει

7 ΛΑΦΙΝ ΛΑΗΗ ΛΕΙΟΥΜΕΝΕΣ,

μποη νεκ' ηττακ

τετοεν νεει γενεβαλ' ετο

8 ΟΤΚ'ΝΕΙ ΖΕΞΕΝΗ ΙΤΤΑΚ'

τετεον νεει λεητετεον νες'

αυω ιττακ λαηητομ καπνε

κε ιτταει απει ιτταοτκ' αυω

αυτητευε ιε ιττακ' ερτη

9 ΝΑΟΥΤ' ΛΑΗΗ ΕΙΣΚΟΣΜΙΣ

τετητομ οικοτιμει ιπκοσμος

απετα ετεον ΝΕΝ

ΤΑΣ ΤΕΤΕΟΝ ΝΕΕΙ ΖΕ ΝΟΚΕΝ

10 ΛΑΦΙΝ ΝΑΛΗ ΤΗΡΟΥ ΝΑΟΚ'ΙΝΕ

ΛΑΦΙΝ ΝΑΛΗ ΝΟΕΔΕΝ- ΛΑΦΙΝ Ι

11 ΧΙΕΛΑ YΝΙΣΤΟΥ- ΛΑΦΙΝ ΥΝΟΟΝ' 

66 ΕΝ ΤΕΠΦΚΟΣΜΟΣ ΙΤΤΑΥ

δες σεπετκοσμος Λαηηκ

κε εινινη αις αρακ' ΝΑ

εινοτ' πετουλαλ' αρη λ

12 ΡΑΨ ΠΕΝΕΡΕΝ' ΠΟΥΛΙΕΙΩΝ

εινινη ηι' ενεαρης αραυ

ηες ζεπκρεν ιττακτην

νεεις αλαφιν αραι Αραυ

ειναλυγε απει ιτταυ

ατεκο εαμη πιοφτε ιν

πιτεκο ζε ερετηρη

13 ΣΑΚ ΛΛΑ' ΠΟΥΛΙΕΙΩΝ εινινην

αις αρακ' αυω νεει εεκω

μμαυ ζεπκοσμος ζε

κακε ευακω νεει εμεφ

ηες εεκην Αλαφι φη πην

14 ΤΟΥ ΛΑΗΗ, ΑΠΗ' ΝΕΕΙ ΝΕΕΚ

ειςεε οικοσμος ηινεμε

τωσοι ζε γενεβαλ' εν ιπ

πεπκοσμος καταος ι

νακ' ουβαλαε εν ζεπκοσ

15 ΜΟΣ' ΕΙΣΚΟΣΜΙΣ ΕΝ ΖΕ ΕΚΑ

κιτου απει ζεπκοσμος

απει ξεκας εκαρφης αραυ

16 ΑΠΑΛ' ΕΙΣΦΟΝΝΗΡΟΣ' ΖΕΝ

απει εν ζεπκοσμος

καταος ξωουτ' αιηκ' ου

17 ΑΛΑΛ' εν ζεπκοσμος ια

τωσαλ' ρηθα ιπιμη' πεκ

18 ΕΙΣΗΝΕ ΤΗΗΗ ΚΑΤΑΟΣ

ιττακτεγελει ζεπκοσμος

αις ξωουτ' οικοσμει α

19 ΠΕΠΚΟΣΜΟΣ' ΛΑΦΙΝ ΤΟΥΒΑΙ Μ

1 ΝΑΣ ΣΙΚ. 5 ΟΥΠΕΚΤΗΜ ΣΙΚ. 1. ΟΥΠΕΚΤΗΜ. 6 ΛΕΙΑΡΗΣ ΣΙΚ. 1 ΑΧΙΣ ΛΑ, the scribe originally wrote ΛΑ at the end of the line, but erased the Υ with a knife; it is however still legible — the last clause of v. 11 has dropped out.
I0

MA&l
2ApAy
X€KAC€
ZWOy
6)
~aywns
~roye~s~r'
zcN
20
TMHG'
&ElChIlCfl'
A& FN
€TB€

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

21

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

XIII

22

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

10

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

VIII

23

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

IX

24

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

7

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

6

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

5

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

4

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

3

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

2

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

1

MA&l
3ApAy
X€KAC€
ZWOy
Eyaqwne
zp[Hi
~yw
ANAK'

20 NA super. 22 After MA; the rest of the v. 22, all v. 23 and 24* have dropped out by homoeot. 26 NA super. — the last clause of the v. is omitted. 25 Very slight remains are consistent with ξνοȷ in the lac. 1 XIX. sic. 3 ιςις, sic. 6 2MAΘ the scribe wrote 2MAΘ and crossed out the ι, but that still leaves a mutilated sentence compared with all other texts. 7 ξνοȷ probably stands for ξνοȷ in the lac. 8 2ιους the scribe wrote 2ιούς and crossed out the ι, but that still leaves a mutilated sentence compared with all other texts.
21 NIN[i] NEYXEO AE 
22 TOC XHOPCHUEREVS INOYTA
23 TXE INPEPCH XE IPPE INHOY
24 TAEI ALPE XE NEMHNY EBP
25 XOC XE AXBEPE IPPE INHOY
26 NENXAECSAX XEIAXEP XIMATOC XE
27 PENTLAECSAX XEICAXEP XIMATOC XE
28 NEYXEO AE APETOY XATNPEX [TAY
29 RAC XE ECAPTANIM X[EKA
30 XE EPEITRAGF NAXOK [EAL
31 XE AXPOX ENEAELTAX [AXOY
32 AXF AYNAX [KHROC AX[ [TAE
33 COY [ MMATOE OE AY[ [HEP
34 NEYXEO AE APETOY XATNPEX [TAY
35 ROC XE INPE INPEMHEEP Y UFO [TAC
36 NE NTMHEEP MAPA TAC [E
37 EPE UKONPA AXF MAPA TAC
38 GALLNHN XEC AE NTAEPEXEE
39 NTMHEEP AXF PHONHIEE
40 EPMHEEP XEXICH XINPE
41 XE EC TEPMHEEP XINF OY EPM[NEY AXMHEEP
42 XITE XGOY AXNNH [ HIN
43 CA PEE AEE]LYNE XINPE XE
44 AXASK XLM XOK AXAL PAXOE
45 XE AXAPE NEYPOYKIKEN KA

23 MATOBE [MATASE sic — [ITAXCT. sic — OYOUN 2° sic for OYOUN — NOYNE sic — XAEME E[IN there is space for more letters after EIN. 25 The word before EKHOH 2° was 60 or 6E — C [GOYTHN the vowels uncertain. 31 N [HE[N uncertain, only the superl. remains of the two 15 and the other letters are conjectural — 16 superl. — [EYOUNKH very doubtful, the word is broken in every instance and there are possible conjectures in connection with XGOYTH (Achm.) and KGOY (Boh.). 35 Perhaps OIME would fit better than CALYNE. 35 [GOYTHN uncertain, perhaps NTDOT. 36 [HEYKE] very uncertain.
37 καὶ ἀνέγραφα τὸ λαξ. δύσκολον. 38 The filling of the lacunae of this fragmentary page and its verso is largely conjectural — ὑπερίδος reading certain as also in XX 19. 4 χινύ sic followed perhaps by μηνοσφυ.
(13) πάξες οὐς ἥν εἰς ἀκαλ ἐξ ἀγαθ[η]ν

14 ταύτα λαμβάνοντες ἴσος εἰς [πεν]ῆν[ε]

15 οὐκείνος πᾶξες ἔνεκ χίνας ἐξ τῇ ἀκαθ[η]

16 οὐκείνος πᾶξες ἔνεκ χίνας ἐξ τῇ ἀκαθ[η]

17 πᾶξες ἔνεκ χίνας ἐξ τῇ ἀκαθ[η]

18 εὐπροσθένθη τὸν ἄν

19 δῆτε ὁπως ἐν διάθητον τὸν ἀν[ε]

20 υἱὸν ἀν[η]τερχ

21 πᾶξες σε ἀν ἔχε ἧμιν ην

22 ἀν ἴδαυ ἰδανητής ἢτα

23 ἐν ἱππίας ἀποκρίνεται εὐς ἔνεκ ἐν ην

24 σελάμα[ς] ἐν ματής ἔως

25 μᾶς ἡμᾶς οὐς ἔνεκ χίν

26 εὐπροσθένθη τὸν ἄν

27 μᾶς ἡμᾶς οὐς ἔνεκ χίν

Explicit.)
COPTIC GLOSSARY.

A

- formative of perf. tense
A prep., "to" pass. with pronom. suff. AP-
A, *A, -O 1/28, -4, -AC 11/33,
-AN 14/8, -ANTH 3/12, 14/8, -AY 14/12,
17/1; "than" 4/12
AEK sb. m. "bread" 4/8, 6/17, 9, 11, 13 -
6 etc. XAAN sb. "dedication" 10/22
ANAYE vb. "take, seize" 8/20, 10/30,
20/23
AN (S. ON) sb. m. "clay" 9/6, 11,
14, 15
Arapy adv. "thither" 8/21, 11/8,
18/2
ANAYE vb. imperat. "come" 4/19, 11/34, 43
pl. ANAYE 4/29
AN (S. Oni) adv. "again" pass.
ANAYI pron. "I" pass. pl. ANAIH "we"
4/22, 4/2, 6/12, 8/33, 9/40, ANI constr.
form (?) 9/40 (prob. error)
ANAYE (S. EGE) 13/8, QAAMAYE pass.
AN 2 sb. f. "head" 13/3, 13/9, 19/2, 30
ANAYE (S. FGE) vb. "keep, guard" pass.
imperat. ANAYE 17/12
[AA (?)]C sb. m. "hail, stroke" 19/3
ANAYE (S. ETE) prep. "on account of,
concerning" 2/21, see ANAYE
ANAYI vb. imperat. "give, bring" 4/7, 10
constr. ANAYE 20/27
ANAYI conj. "and" pass.
ANAYE vb. "wall" 16/20
ANAYE vb. "cry" 7/25, 11/34, 13/3, 44
(18/40)
ANAYE vb. see ANAYE
ANAYE (S. EGE) sb. m. "sheepfold" 10/16
ANAYE (S. GAY) prep., see ENAY
ANAYE prep. "interrog. particle "why" is it?"
ANAYE 4/27, 18/21, APAY 20/15
ANAYI (S. EGE) prep. "on" pass. pronom.
ANAYI.

E

BAE (S. BA) sb. m. "branch" 12/13
BAE sb. f. "tree" 15/1, 42
BAE sb. m. "wages" 4/36, XAEBEKE sb.
E (S. BAYE) sb. m. "hiring" 10/12, 13
BAE vb. pass., BAE 12/11
BAE (S. BAYE) in adv. compds. BAAH "out
of, from" pass.; QAABAY sb. "to the
end" 13/1, OYAYAR sb. "a native,
derived from" 7/52, 8/1, 43, 9/6, 29,
30, 10/16, ONAY adv. "outside" (6/18),
wh. ONA 18/16, 18
BAE (S. BAE) sb. m. "eye" 4/35, 6/5, 9/6,
10, 11, 14, 15, 17, 21, 30, 32
BAE vb. "look, dissolve" 2/19, 5/18, 10/35,
- pronom. BAA 11/44
BAE adj. "head", pl. BASSY 5/4, vb. P-
loads 9/1, 11, 17, 19, 20, 32
BAAE sb. f. "palmtrees" 12/13
BBE sb. f. "basket" 6/13

E

- formative of Pres. II and circumstantial
tenses
BAAT (S. EAY) sb. m. "month" 4/35
BAALAE (S. EALOE) sb. m. "wine" 15/1, 42
BAI (S. AY) post-negative pass.
BAE (S. EAY) sb. "companions" in ETHSHE,
NOPOY pass.
BAE (S. BAYE) sb. "sheep" 2/14, 15,
10/1-4, 7, 8, 13 etc., see ANAYE
ETE prep. "on account of, concerning"
2/25, 4/39, 6/65, pronom. ETESHT 5/39,
48, 6/57, 12/30, ETESHT 7/12, 24, 43 etc.,
ETEHT 8/25, 11/15, 12/30
0Y (S. OEE) interrog. "what?" pass.
BAE (S. BAYE) sb. m. "honour" 8/50 pass.,
XAEY 51/4, 5/40
UENAYE "how?" pass.
BAE (S. GAYE) conj. "if" pass.
BAE (S. GAYE) sb. m. "merchant" 2/16
BAE (S. BAYE) sb. f. "front, forepart" 10/4,
15/18
BAE (S. GAYE) sb. pl. "cattle, oxen" 2/14, 15
54 etc. 7/36, 18/4, 38, GI 5/34, 12/30,
13/1, 31, 15/12, 16/4, 13, 17/1, 8, 13 =
15/18, 12/38
BAEY (S. EGEY) vb. "wash" 13/12, wr. IOOGE
9/7 (13/5), constr. BAYE 13/6, 8, 14, 5,
wh. UE 9/7, 11, 15, 13/10
BAE vb. "ass" 12/14, 15
BAE vb. "thirst" 4/13, 14, 6/35, qu. ANE
7/37, 10/28
BAE vb. "bring" 4/33, 9/13, 10/4, 18/29,
wh. INE 19/13, pronom. IN 7/45, 10/3,
18/13, 19/4, constr. NOE 7/30, 44, 13/18
BAE vb. "semble", wr. INE 9/9
BAYE vb. "do, make etc." pass., wr. IP2 2/23,
3/2, 20, 5/16, 19, 27 etc., pronom. EG-6 pass.
pl. EGTEY pass. (but ETOY 4/39),
constr. F pass. (PETHE 8/32, 36); with
greek verbs; qual. o. ch. 9 pass. 14/18;
imperat. IPAY 13/27, ETE-GEY 8/38, APAY
4/21, 9/35, 10/38, 12/36, 14/1, 11, 15/20,
18/3, 19/6, P 17; neg. imper. IPAY pass.
BAE (S. GAYE) sb. pl. "rivers" 7/38
BAY "behold" 6/25, 19/26, wr. GE 15/27;
8ETAY 4/35, 5/14, 11/3, 16/29, 32, 19/4
BAEY sb. m. "father" pass., wr. KAT 4/3, 13/15, 14/6, pl. GAEY 4/20, 6/31, 49, 9/18
BAEY sb. m. "barley" 6/9, 13
BAYE sb. "small", see AYI

H

BAE (S. H) sb. m. "house" 2/16, 17, 4/35,
8/25, 11/20, 31, 12/3, 14/2, 19/27
BAYE sb. m. "wine" (4/46)

K

BAE adj. "other" pass., wr. KAI 13/33, 16/16,
17/1, 19, pl. KE 6/25, in KINAY (= KE-
The text is not clearly legible due to the image quality. It appears to be a page from a Coptic glossary, but the content is not discernible in its current state.
LIST OF FOREIGN WORDS.
NOTE TO TRANSLATION.

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

III. 1 There was a man of the Pharisees whose name was Nicodemus, being a ruler of the Jews. 2 This one came to him by night, he said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs which thou doest except God be with him. 3 But Jesus answered, he said to him, Verily verily, I say unto thee, Except one be born of water and spirit, he cannot enter the Kingdom of God. 4 Nicodemus said unto him, How can these things be? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and spirit, he cannot enter the Kingdom of God. 6 But he that is born of the flesh is flesh, and he that is born of the spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The [spirit] bloweth (or breatheth) whither it listeth and thou hearest its voice, but thou knowest not whence it cometh and whither it goeth: so is everyone that is born of the spirit. 9 Nicodemus answered, he said unto him, How can these things be? 10 Jesus answered, he said, Art thou the teacher of Israel and thou knowest not these things? 11 Verily verily, I say unto thee, That which we know, we speak, and that which we have seen, we bear witness to it, and ye receive not our witness. 12 If I told you earthly things and ye believe not, how, if I tell you heavenly things, will ye believe? 13 And no one hath ascended into heaven, but he that descended out of heaven, the son of the man [P. 10] 14 And as Moses lifted up the serpent in the desert, even so must the son of the man be lifted up, 15 that whosoever believeth in him may have in him eternal life. 16 For God so loved the world that he gave his only son that whosoever believeth on him should not perish, but should receive eternal life. 17 For God sent not his son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him shall not be judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only Son of God. 19 But this is the judgement that the light came into the world, and men loved the darkness rather than the light, for their works were evil. 20 For everyone that doeth evil hateth the light, and cometh not to the light that his works may not be convicted of being evil. 21 But he that doeth the truth cometh to the light, that his works may be made manifest that he hath wrought them in the light.
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. There came a woman from Samaria to draw water. Jesus said unto her, Give me to drink. For his disciples had gone up to the city to buy bread. The Samaritan woman said to him, Lord I perceive that thou, thou art a prophet, art aprophet, for thou hast said, If thou knewest the gift of God and who it is that is to give it thee and to whom it is to be given. 11 She said to him, Lord, thou hast no vessel and the well is deep; from whence then hast thou 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? Jesus answered and said unto her, If thou knewest the gift of God and who it is that is to give it him who is to be given, thou wouldst have asked of him and he would have given thee living water. 13 She said to him, Lord, thou hast no vessel and the well is deep; from whence then hast thou the living water? 14 Art thou greater than our father Jacob, he who gave us the well and himself drank thereof and his sons and his cattle? Jesus answered and said unto her, Everyone that drinketh of this water shall thirst again, but he that drinketh of the water which I shall give him will never thirst. 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; 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. 18 The woman said to him, Lord I perceive that thou, thou art a prophet. 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. But an hour cometh, which now is, when the worshippers in truth shall worship 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 seest thou? or Why speakest thou with her? 28 So the woman left her waterpot, she went into the city, she said to the men, Come and see a man which told me all things that I have done; is not this the Christ? 29 But they went out of the city to him, 30 But at that time his disciples prayed him saying, Rabbi, eat. 32 But he said unto them, I have food to eat which ye know not. 33 His disciples therefore were saying one to another, Hath anyone brought him (aught) to eat? 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 lo, the harvest is already come and the labourers are few; beseech one of the husbandmen to send labourers into his vineyard. 36 He that reapeth may rejoice together. But an hour cometh, and that hour is now come, when the true worshippers shall worship in spirit and in truth; for the Father seeketh such who will worship him. 37 For the saying is true herein, One soweth, another reapeth. 38 I sent you to reap that whereon ye bestowed not labour: other men laboured and ye entered into their labour. 39 But from that city many Samaritans believed on him because of the saying of the woman who testified, He told me everything that I have done. 40 But when the Samaritans came to him, they besought him that he would tarry with them for two days. And there was a royal officer whose son was sick at Capharnaum. 47 He, when he heard that Jesus was come out of Judaea to Galilee, went to him and besought him that he would come down and heal his son, for he was about to die. 48 So Jesus said to him, If ye see not signs and wonders, ye will not believe. The royal officer said to
After these things there was the feast of the Jews and Jesus went up to Jerusalem. But there was a pool at Jerusalem by the sheep gate which is called in Hebrew Bethesda, 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. But there was a man there, he was thirty-eight 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. 8 But while I am coming, another goeth down before me. 9 Straightway the man was whole, he rose, he took up his bed. 10 But it was the sabbath. 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 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 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 and shall come forth, they that have done good to a resurrection of life, they who have done evil to a resurrection of judgement. 29 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. 30 If I bear witness of myself my witness is not true; 31 but it is another that beareth witness of me, and I know that his witness is true that he witnessed of me. 32 Ye sent unto John and he bare witness to the truth. 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, 42 but I have known you that ye have not the love of God in you. 43 I came in my Father's name, and ye received me not; but if another come in his own name, that one ye will receive. 44 How then you, [P. 23] can ye believe, receiving glory of one another, and the glory which is from the one only ye will receive? 45 Think not that I will accuse you before the Father; there is he that will accuse you even Moses, he on whom ye set your hope. 46 For if ye had believed Moses ye would believe on me: for he wrote concerning me. 47 But if ye believe not the writings of that one, how shall ye believe my words?

VI. 1 After these things Jesus went to the other side of the sea of Galilee of Tiberias. 2 A great multitude was following him, because they were beholding the signs which he did on them that were sick. 3 So Jesus went up into the mountain, he sat alone with his disciples. 4 But the Passover the feast of the Jews was at hand. 5 Jesus therefore lifted up his eyes, he saw that a great multitude cometh to him. He said to Philip, Where shall we buy bread that these may eat? 6 But he saith this [P. 24] tempting him; for he himself knew what he would do. 7 Philip answered, Two hundred staters of bread are not sufficient for them that everyone may take a little. 8 Said one of his disciples, Andrew, Simon Peter's brother, 9 There is a lad here which hath five barley loaves and two fishes; but what will these do for this multitude? 10 Jesus said to them, Let the men sit down. There was much grass in that place. So the men sat down being about five thousand. 11 Jesus therefore took the loaves and gave thanks; he gave to his disciples; but the disciples gave to them that were set down and likewise what was meet for them of the fishes. 12 But when they were filled he said to his disciples, Gather up the fragments which remain over that nothing be lost. 13 So they gathered them up, they filled twelve baskets with fragments which remained over unto them which had eaten of the five barley loaves. 14 The men therefore, when they saw the sign which he had done, said, [P. 25] This is of a truth the prophet that cometh into the world. 15 Jesus therefore, when he knew that they would come and take him by force that they might make him king, withdrew again to the mountain alone. 16 But when evening was come his disciples went down to the sea, 17 they entered the boat to go across the sea to Capharnaum. But it was now dark, Jesus not having come to them, 18 and there being a great wind the sea rose. 19 But when they had rowed about five and twenty or thirty stadia they beheld Jesus walking on the sea, he having drawn nigh unto the boat, and they were afraid, 20 But he said unto them, It is I, be not afraid. 21 They were willing therefore to receive him into the boat, and straightway the boat landed at the shore to which they were going. 22 But on the morrow the multitude which stood on the other side of the sea saw that there was none other boat there save one, and that Jesus entered not into the boat with his disciples, but it was his disciples alone who went, 23 and behold some other boats came from [P. 26] Tiberias nigh unto the place where they ate the bread, the Lord having given thanks over it. 24 When the multitude therefore saw Jesus 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 dost in order that we may see [P. 27] and believe thee? What is the thing that thou dost? 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

1 The following words differ from all other texts and are evidently corrupt. 2 An error for: He.
and you shall not believe. 37 All that which the Father giveth to me, will come to me; and that which cometh to me $^1$ 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 it is 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 it is the will of him that sent me. 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 down 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 the Father $^2$. 46 Not that the Father hath been seen; no one hath seen the Father. 47 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. 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 $^7$ Galilee: for he would not walk in Judaea because the Jews were seeking him to kill him. 2 But the feast of the Jews, the sheniop gia, was at hand. 3 His brethren therefore said to him, Depart hence and go up to Judaea that thy disciples may behold thy works which thou 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

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$^1$ 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.

$^7$ Scribal error for "in."
he also went up to the feast, not openly, but in secret. 11 The Jews...

(Two pages missing.)

[P. 35] 28... teaching and saying, Ye know me and ye know whence I am, and I am not come of myself, but he that sent me is true. 29 They were seeking therefore to seize him, and no one laid his hand upon him, because his hour was not yet come. 30 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 cannot come. 35 The Jews said to one another, Whither will this one go, that none of us knoweth of him? but what he doeth? 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. 53—VIII I aimed therefore Jesus spake to them, I am the light of the world; he that followeth me shall not walk in the darkness; but shall have the light of life. 54 The Pharisees said unto him, Thou [P. 38] bearest witness of thyself, thy witness is not true. 55 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. 56 Ye judge after the flesh; I judge no one. 57 But even if I judge, my judgement is true; because I am not alone, but I and my Father who sent me. 58 But it is written moreover in your law that the witness of two men is true. 59 I bear witness of myself and my Father too beareth witness of me. 60 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. 61 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. 62 He said therefore again unto them, I shall go and ye will seek me; and [P. 39] ye will die in your sin. Whither I shall go, ye cannot come. 63 The Jews therefore said, Will he kill himself that he saith, Whither I shall go, ye cannot come? 64 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. 65 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. 66 They said therefore unto him Who art thou? Jesus said unto them, From the beginning I speak to you. 67 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. 68 They perceived not that he spoke to them of the Father. 69 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.

Negative omitted by error.

Error for "spoke".

The rest of the verse is omitted.
and I do nothing of myself alone, but according as my Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone, for I do that which pleaseth him at all times. 30 As he spake these things, many believed on him. 31 Jesus therefore said to the Jews who believed on him, If ye abide in my word, ye are truly my disciples; 32 and ye shall know the truth and the truth will make you free. 33 They answered unto him, We be Abraham's seed and have never been in bondage to anyone; how sayest thou, Ye shall be made free. 34 Jesus answered them, Verily verily I say unto you, He that committeth sin is the bondservant of sin. 35 But the bondservant abideth not in the house for ever; but the son indeed abideth for ever. 36 If therefore the son make you free, ye will be free indeed. [P. 41] 37 I know that ye are Abraham's seed; but ye seek me to kill me, because my word dwelleth not in you. 38 The things I have seen from my Father, I tell them; ye therefore also the things ye have seen from your father, do them. 39 They answered saying unto him, Our father is Abraham. Jesus said unto them, If ye were the sons of Abraham ye would do the work of Abraham. 40 Now ye seek to kill me, a man that hath told you the truth which I heard from God; this did not Abraham. 41 Ye do the works of your father. They said We were not born of fornication; one father we have, even God. 42 Jesus said unto them, If God were your Father, ye would love me, for I came forth and I come from God; for I came not of myself alone, but he it is that sent me. 43 Why [P. 42] have ye not known my speech? Because ye cannot hear my word. 44 Ye, ye are of your father the devil; and ye wish to do the lusts of that father of yours. He was a murderer from the beginning and stood not in the truth because there is no truth in him. When the liar speaketh, he speaketh from those that are his own, for he is a lie-monger and his father also. 45 But [P. 43] I speak the truth, ye believe me not. 46 Who of you will convict me of sin? If I tell you the truth, why do ye not believe me? 47 He that is of God heareth the words of God; therefore ye, ye hear not because ye are not of God. 48 The Jews answered saying unto him, Well do we say that thou art a Samaritan and hast a demon. 49 Jesus answered, I have not a demon, but I honour my Father; ye, ye [P. 43] scorn me, 50 but I seek not mine own glory; there is one who seeketh and judgeth. 51 Verily verily I say unto you, He who will keep my word will never see death. 52 The Jews said unto him, Now we knew that thou hast a demon. Abraham died and the prophets, and thou sayest, He who will keep my word will not taste the things of death. 53 Art thou greater than our father Abraham, he who died, and the prophets? Whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me; he of whom ye say that he is God. 55 And ye have not known him; but I know him. If I say that I know him not, I shall be a liar like unto you. But I know him and I keep his word. 56 Abraham your father rejoiced that he might see my day and he saw, he was glad. 57 The Jews said unto him, Thou art not yet fifty years old; and [P. 44] did Abraham see thee? 58 Jesus said unto them, Before Abraham was, I am. 59 They took up stones therefore to cast at him. Jesus hid himself, he went out of the temple.

IX. 1 And as he passed by he saw a man who was born blind. 2 And his disciples asked him saying, Rabbi, who did sin, this man or his parents that he should be born blind? 3 Jesus answered, Neither did this man sin nor his parents, but in order that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day; before the night cometh when no one can work. 5 While I am in the world, I am the light of the world. 6 When he had said these things he spat on the ground, he made clay of the spittle, he smeared the clay on his eyes, 7 and he said unto him, Go to the 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 aforesight that he was a beggar, said, Is not this he that sat, receiving alms? 9 Some said, Is it 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

1 Probably "because" has dropped out here.
therefore the Pharisees asked him, How didst thou see? But he said unto them, He smeared a clay on my eyes and I washed my face, I saw. 16 But some of the Pharisees said This man [P. 48] 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 He now see? 20 His parents answered, they said, How can a man that is a sinner do such signs? And there was a division among them. 22 These things therefore said his parents because they feared the Jews. [P. 49] For the Jews had already agreed that if anyone should confess him to be the Christ, he should be put out of the synagogue. 23 Therefore his parents said, He is of age, ask him. 24 So they called a second time the man that was blind, they said to him, Give glory to God, we know this man that he is a sinner. 25 That one answered, I know not, I, whether he is a sinner. What I know is that I was blind and now I see. 26 They said unto him, What did he unto thee? how opened he thine eyes? 27 He answered saying, Already I told you and ye did not hear. What again do ye wish to hear? Do ye also wish to be disciples unto him? 28 They reviled him saying, Thou art the disciple of that one; but we, we are the disciples of Moses. 29 We know that God spake unto Moses, but as for this man [P. 48] we know not whence he is. 30 The man answered saying unto them, This therefore is the wonder that ye know not whence he is, and he opened my eyes. 31 But we know that God is not wont to listen to sinners; but if one is a man of God and doeth his will, he heareth him. 32 Never did anyone hear that anyone opened the eyes of a blind man who had been born blind. 33 If this one were not from God, he could not do anything. 34 They answered saying unto him, Thou wast altogether born in sin and is it thou that wilt teach us? And they cast him out. 35 Jesus heard that they had cast him out and when he had found him, he said unto him, Believe 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. 39 I came into this world unto judgement in order that they that see not [P. 49] should see, and that they which see should become blind. 40 Some of those who were with him of the Pharisees heard and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see. Your sin stands firm.

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

1 The whole of v. 38 and part of 39 are omitted.
me, but I lay it down of myself alone. I have authority to lay it down and I have authority to take it. This commandment I received from my Father. 19 And a division arose among the Jews because of these words. 20 But many of them said, He hath a demon and he is mad; why hear ye him? 21 Others say, These are not the sayings of one who hath a demon. Can a demon open the eyes of a blind man? 22 But it was at that time the dedication at Jerusalem: it was the winter.

23 And Jesus was walking [P. 52] in the Temple under Solomon's porch. 24 The Jews therefore came round him, they said unto him, How long dost thou hold in suspense 1 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 hear witness of me. 26 But ye believe not because ye are not of my sheep. 27 My sheep hear my voice, and I know them, but they follow me. 28 And I give unto them eternal life, and they perish never, and no one shall snatch them out of my hands. 29 My Father who hath given them unto me is above all, and no one is able to snatch them out of my Father's hands. 30 I and my Father, we are one. 31 The Jews took up stones again to cast them at him. 32 Jesus answered them, I have shown you many good works do you cast stones at me? 33 The Jews answered him, We will not cast stones at thee for a good work, but for blasphemy because thou a man makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, those to whom the word of God came, and the scripture cannot be dissolved, 36 then whom the Father sanctified and sent into the world, of him ye say, Thou blasphemest, because I said, I am the Son of God. 37 If I do not the works of my Father, believe me not. 38 But if I do them, even if ye believe me not, believe my works, that ye may know and understand that my Father is in me and I in him. 39 But they were seeking to take him, and he went forth out of their hand. 40 He went again across the Jordan to the place where John was at first baptizing and he abode there. 41 A multitude went unto him and they were saying, John indeed did no sign: every word that [P. 54] John spoke concerning this man was true. 42 And many believed on him.

XI. 1 But a certain one was sick, Lazarus of Bethania, the village of Mary and Martha her sister. 2 But it was this Mary which anointed the Lord with ointment and wiped his feet with her hair, she whose brother Lazarus was sick. 3 His sisters therefore sent unto him saying, Behold he is sick whom thou lovest. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God that his Son may be glorified thereby. 5 Jesus loved Mary and Martha her sister and Lazarus. 6 But when he heard that he was sick, at that time indeed he abode two days in the place where he was. 7 But after this he said to his disciples, Let us go to Judaea. 8 The disciples said to him, Rabbi, now were the Jews seeking to stone thee, and again wilt thou go thither? 9 Jesus answered, Are there not twelve hours in the day? If one walk in the day, he stumbleth not because he was seeing the light [P. 55] of this world. 10 But if one walk in the night, he stumbleth because there is no light in him. 11 These things spake he; and after this he said, Lazarus our friend is fallen asleep, but I will go that I may raise him up. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will arise. 13 But Jesus speaks it of his death, but they think that he referred to this taking rest in sleep. 14 Then Jesus said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes, to the intent that ye may believe, that I was not there; nevertheless let us go unto him. 16 Thomas, who is called Didymus, said to his fellow-disciples, Let us go also that we may die with him. 17 So when Jesus came, he found him four days in the tomb. 18 But Bethania was nigh unto Jerusalem about fifteen stadia. 19 But many of the Jews had come to Martha and Mary to console them concerning their brother. 20 But Martha, when she heard that Jesus was coming, went out to meet him, but Mary was seated in the house. [P. 56] 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But even now I know that whatsoever thou shalt ask of God, he will give it thee. 23 Jesus said unto her, Thy brother shall arise. 24 Martha said unto him, I know that he will rise in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, he shall live; 26 and whosoever liveth and who believeth on me, he shall never die; believest thou me? 27 She said unto him, Yea, Lord; I believe that thou art the
Christ the Son of God, he that cometh into the world. 28 And when she had said these things she went, she called Mary her sister saying unto her secretly, The Master has come and he calleth thee. 29 But she when she heard, she arose quickly, she went out to him. 30 But Jesus was not yet come into the village, but was still in the place where Martha met him. 31 The Jews therefore that were in the house with her [P. 57] and were comforting her, when they saw Mary that she rose up quickly and went out, followed her, saying, She will go out to the tomb to weep. 32 Mary therefore when she had gone out to the place where Jesus was and she saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping and the Jews who came with her weeping, and he was troubled in the spirit as those who grieve. 34 And he said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 But the Jews were saying, See how he loved him. 37 But some of them said, This one who opened the eyes of the blind, could not he cause this man not to die? 38 Jesus therefore again was grieved in heart within himself, he went to the tomb. It was a sepulchre, a stone being at its mouth. 39 Jesus said unto him, Already he stinketh, for it is his fourth day. 40 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. 41 They took away the stone there. So Jesus lifted up his eyes, saying, My Father, I, [P. 58] I thank thee that thou hearest me. 42 But I know that thou hearest me always; but I said it because of the multitude which standeth round that they may believe that it is thou that didst send me. 43 And when he had said these words, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound in his feet and his hands in grave-bands, and his face was bound with a napkin. Jesus said unto them, Loose him and let him go. 45 But many of the Jews which came to Mary and saw that which he did, believed on him; 46 but some of them went to the Pharisees, they told them of the things which Jesus did. 47 But the chief priests and the Pharisees gathered the council, they said, What shall we do? This man doeth many signs. 48 If we leave him thus, all will believe on him and the Romans will come and take from us this place and our nation. 49 But one of them, Kaiphas, being [P. 59] the chief priest of that year, said unto them, Ye know nothing, 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 and very precious; she anointed the feet of Jesus and she wiped them with the hair of her head; but the house was filled with the odour of the ointment. 4 Judas the Iscariot one of his disciples, he that should betray him, said, 5 Why was not this ointment sold for three hundred staters and given to the poor? 6 He said this not because his care was for the poor, but he was a thief and he had the bag and he [P. 61] stole what was put therein. 7 Jesus therefore said, Leave her alone that she may keep it for the day of my burying. 8 The poor are with you always, but I am not with you always. 9 But a great multitude of the Jews heard that he was there and they came, not for Jesus' sake alone, but also that they might see Lazarus whom he raised from the dead. 10 But

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1 The scribe has written "in" for "from" by mistake.
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 bore witness that he called Lazarus out of the tomb and raised him from the dead. 18 For this cause also the multitude went before him because they heard that he had done this sign. 19 But the Pharisees said to each other, Ye see that ye profit nothing: lo, the world is gone after him. 20 There were some Greeks out of those who went up to the feast to worship at the feast. 21 These therefore approached (?) Philip who was out of Bethsaida of Galilee, and they asked him saying, Lord, we wish to see Jesus. 22 Philip came, he told Andrew; but Andrew and Philip told it to Jesus. 23 But he answered saying unto them, The hour is come that the Son of man must be lifted up. 24 Verily verily I say unto you, Except a grain of wheat fall on the earth and die, it abideth by itself; but if it die, it giveth much fruit. 25 He that loveth his life loseth it, and he that hateth his life for my sake shall keep it unto life eternal. 26 If any one serve me, let him follow me; and where I am, my servant also shall be there: if anyone serve me, my Father will honour him. 27 Now my soul has been troubled; and what shall I say? My Father, save me from this hour, but for this cause I came unto this hour. 28 My Father, glorify thy name. A voice therefore came out of heaven, I glorify and further I will glorify. 29 The multitude that stood by and heard said, It is thunder: but others said, It is an angel that hath spoken to him. 30 Jesus answered saying, This voice hath not come for my sake but for yours. 31 Now is the judgement of this world; now shall the ruler of this world be cast out. 32 I also, if I be lifted up from the earth, shall draw every one unto me. 33 But he said this signifying in what manner he should die. 34 The multitude answered him, We have heard out of the law that the Christ shall abide for ever [P. 64] and how sayest thou, The Son of man must be lifted up? 35 Jesus therefore said unto them, Yet a little while is the light with you. Walk while ye have the light that the darkness may not overtake you, and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light that ye may become the sons of the light. These things spake Jesus, and he departed, he hid himself from them. 37 But all the signs he did before them, they did not believe on him, 38 that the word of Esaias might be fulfilled which he spake, Lord, who hath believed our voice, and the arm of the Lord to whom hath it been revealed? 39 For this cause they could not believe for that Esaias had said again, 40 He closed up their eyes and he closed up their heart that they should not see with their eyes nor understand with their heart and they should turn and I should make them to live. 41 These things said Esaias because he saw the glory of God and he spake of him. 42 Of the rulers [P. 65] many believed on him, but because of the Pharisees they did not confess it, that they might not be put out of the synagogue. 43 For they loved the glory of men more than the glory of God. 44 But Jesus cried saying, He that believeth on me believeth not on me, but on him that sent me. 45 I am the light that came into the world that all who believe on me should not abide in the darkness. 46 And if anyone hear my sayings and keep them, I shall not judge him; for I came not to judge the world but to save it. 47 He that rejecteth me, receiving not my sayings, hath him that will judge him: the word that I spake, that it is which will judge him in the last day. 48 I spake not from myself alone; but my Father who sent me hath given me a commandment what I shall say and what I shall utter. 49 And I know that his commandment is life eternal: the things that I speak, even as my Father hath said unto me, so I speak.

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

1 V. 45 is omitted probably by scribal error.
Ischariot 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 washeth 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 to wash his feet but he is clean every whit; ye also are clean but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12 But when he had ceased washing their feet, he took his garments, he reclined again and said unto them, Know ye what I have done to you? 13 Ye call me Teacher and Lord, and ye say well; for so I am. 14 If I have washed your feet, the Lord and the Teacher, you also it is meet for you to wash one another's feet. 15 Verily verily I say unto you, A servant is not greater than his lord, nor an apostle greater than he that sent him. 16 If ye know these things, blessed are ye if ye do them. 17 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. 18 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. 19 Verily verily I say unto you that one of you shall betray me. 20 The disciples therefore were looking on one another wondering of whom he spake. 21 There was one of his disciples reclining in the bosom of Jesus whom (?) Jesus loved. 22 Simon Peter therefore beckoneth to him to ask of him of whom he spake. 23 He therefore reclined on Jesus' breast, he said unto him, Lord, who is it? 24 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. 25 When he had received the bread, Satan entered into him. Jesus therefore said unto him, That thou wilt do, do quickly. 26 But no one of those who were reclining with him knew wherefore he said this to him; 27 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. 28 When therefore that one had received the bread, straightforward he went out. It was night. 29 When he had gone out Jesus said, Now the Son of man was glorified and God was glorified in him; 30 and God shall glorify him in himself and straightway he shall glorify him. 31 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. 32 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. 33 By this shall all men know that ye are my disciples, if ye love one another. 34 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, The place that I go unto, thou canst not follow me. 35 Peter said unto him, Lord, why shall I be unable to follow thee? I will lay down even now my life for thee. 36 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.
2 The rest of v. 20 and part of v. 21 are om. by error.
doth 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 For as the Father knoweth me, even so knoweth the Son, and shall bear witness of me. 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 commandments and keepeth it, he it is that loveth me: but he that loveth me, my Father will love him and I will love him and I will manifest myself unto him. 22 Judas the Kananites said, Lord, why wilt thou manifest thyself unto us, and yet thou wilt not manifest thyself unto the world? 23 Jesus answered, he said unto him, If one love me he will keep my word and my Father will love him and I will come unto him and [P. 73] I will make us an abode with him. 24 He that loveth me not will not keep my word: and the word which ye hear is not mine but my Father's who sent me. 25 If I say unto you these things, I am with you. 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 cleaneth 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; 5 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 4 if ye do the things which I command you. 15 No more will I call you servants, for the servant knoweth not what his lord doeth; but you have I called my friends, for all those things which I heard from my Father I have made known unto you. 16 It was not you who chose me, but I who chose you, that ye might go and yield fruit and that your fruit should abide for ever; that whatsoever ye shall ask of my Father in my name, he may give it you. 17 But these things I command you, to love one another. 18 If the world hateth you, know that it hated me before you. 19 If ye were of the world, the world would

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1 The punctuation of the MS seems to show that these words were to be taken as part of the preceding phrase and not as the opening words of v. 70.
2 And ye in me is repeated by error.
3 There is some corruption in this verse.
4 Or whatsoever I tell you.
5 Probably three or four words have dropped out here.
6 His om. in error.
7 The remainder of v. 11 and first words of v. 12 are omitted in error.
8 Omitted in error.
love its own; but because ye are not of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me they will persecute you. If they kept my word, they will keep yours also. 21 But all these things will they do unto you for my name’s sake because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; now therefore they have no excuse for their sin. 23 He that hateth me, hateth also my Father. 24 If I had not done among them the works which none other did, they had not had sin: but now, they have seen me and hated me and my Father also,

25 but in order that the word may be fulfilled that is written in their law, They hated me without a cause. 26 When the Paraclete cometh whom I will send unto you from my Father, the spirit of truth which cometh from my Father, he will bear witness of me, and ye also bear witness because from the first ye are with me.

XVI. 1 [P. 77] These things have I said unto you that ye be not offended, 2 that they should put you out of the synagogue. 3 But an hour cometh that everyone who killeth you thinketh that he doth a service to God. 4 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. 11 I have yet many words [P. 78] to say unto you, but ye cannot bear them. 12 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 me and my Father? 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 hour is 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 shall ye see me 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 thou knowest 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; 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 shouldst take them out of the world, but that thou shouldst 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, 25 my Father the righteous. And the world knew thee not, but I knew thee and these knew that it was thou who sentest me. 26 And I made manifest to them thy name and moreover will make it manifest; that the love wherewith thou lovedst me may be in them.

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

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1 The rest of v. 11 is omitted.
2 The masc. form of the Gk. word noutos 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 Kaiphas was he who gave counsel to the Jews that it was expedient that one man should die for the people. 15 But Simon Peter followed Jesus with the other disciple; but that disciple the chief priest knew and he entered with Jesus into the court of the chief priest. 16 But Peter was standing without at the door. So the disciple whom the chief priest knew went out and he spake to her that kept the door, 1 he brought Peter in. 17 But the maid that kept the door 1 said unto Peter, Art not also thou one of the disciples of this man? He said, Nay. 18 The servants and officers were standing, having kindled a fire, warming themselves, because there was a frost. Peter also was standing warming himself. 19 The chief priest therefore asked Jesus concerning his disciples and concerning the teaching. 20 Jesus answered him, I have spoken to the world openly, I, at all times teaching in a synagogue and in the temple the place where all the Jews for gather: and I spake nothing in secret. 21 Why askest thou me? Ask them which heard what things I spake unto them. Those know what I said. 22 But when he had said these words, one of the officers smote Jesus a blow saying, Is this the way of answering the chief priest? 23 Jesus said, If I have spoken wrongly, bear witness of the evil; if well, why smitest thou me? 24 Annas sent him bound to Kaiphas the chief priest. 25 But Simon Peter was standing warming himself. They said therefore unto him, Art thou not 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 2 see thee in the garden with him? 27 Again he denied; straightway the cock crew. 28 After these things they brought Jesus from Kaiphas into the praetorium; but it was dawn, 29 and they did not go into the praetorium that they might not be defiled, but might eat the passover. 29 Pilate therefore went out to them and said, What accusation bring ye into this place? 30 They answered saying unto him, If this man had not done wrong, we should not have delivered him to thee. 31 Pilate therefore said unto them, Take him yourselves and judge him according to your law. The Jews said therefore unto him, It is not lawful for us to put anyone to death: 32 that the word of Jesus might be fulfilled which he spake signifying by what manner of death he should die. 33 Pilate therefore went into the praetorium and he called Jesus, he said unto him, Art thou the king of the Jews? 34 Jesus answered, Sayest thou this of thyself, or is it others who said it to thee concerning me? 35 Pilate answered, Am I a Jew? Thy nation and thy chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my officers would fight that I should not be delivered to the Jews. But now is my kingdom not from hence. 37 Pilate said [P. 88] unto him, Art thou therefore a king? Jesus answered, It is thou who sayest, Thou art a king. I was born for this purpose and I came into the world for this, that I should bear witness of the truth. Everyone that is of the truth heareth my voice. 38 Pilate said unto him, What is the truth? And when he had said this, he went out again to the Jews, he said unto them, I, I find no guilt in him. 39 Ye have a custom that I should release one unto you at the passover: will you therefore that I release unto you the king of the Jews? 40 They cried out, Release not this man, but Barabbas. But Barabbas was a robber.

XIX. 1 Then Pilate took Jesus, he scourged him. 2 And the soldiers plaited a crown out of thorns, they put it on his head and they arrayed him in a purple garment. 3 And they came unto him saying, Hail, King of the Jews, buffeting him on his face. 4 Pilate again went out unto them saying unto them, Behold I have brought him out to you that [P. 89] ye may know that I find no guilt in him. 5 Jesus therefore came out again, the crown of thorns being on his head and the purple garment on him. 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-

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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.
Jesus was crucified was nigh to the city
me
saying was the more afraid, and he went into
thou not that I have authority to crucify thee,
the son of God. 8 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; there-
fore 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 Paraskuea
of the passover; and he said unto the Jews, Behold,
your king. 15 But they cried out, Take him away,
crucify him. Pilate said unto them, Crucify 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
Jesus was crucified was nigh to the city . . . He-
brew [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 sol-
diers 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 Para-
skeue, 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 know-
est that he saith true, that ye also may believe.
36 For these things came to pass that the scripture
might be fulfilled, A bone shall not be broken of
him. 37 And again the scripture saith, [P. 93] They
shall look on him whom they have pierced. 38 After
these things Joseph of Arimathaea, being a disciple
of Jesus but concealed for fear of the Jews, prayed
Pilate that he might take away the body of Jesus,
and Pilate gave it to him. He . . . 39 There came
also . . . he who . . . by night . . . myrrh . . . pounds 40 . . .
of Jesus . . . spices . . . Jews . . . was . . .

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 a 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 seest 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, Mar"... 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...
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