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THE BOOK OF PARADISE.

VOLUME II.

ENGLISH TRANSLATION—CONTINUED,
INDEX AND SYRIAC TEXT.

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LADY MEUX MANUSCRIPT No. 6.

THE BOOK OF PARADISE

BEING

THE HISTORIES AND SAYINGS OF THE MONKS

AND

ASCETICS OF THE EGYPTIAN DESERT

BY

PALLADIUS, HIERONYMUS

AND OTHERS.

THE SYRIAC TEXTS, ACCORDING TO THE RECENSION OF 'ANÂN-ÎSHÔ' OF BÊTH 'ÂBHÊ, EDITED WITH AN ENGLISH TRANSLATION

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VOL. II.

ENGLISH TRANSLATION—CONTINUED
INDEX AND SYRIAC TEXT

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352 [358]. ABBÂ ḲÎÔPRÔS said, "Whosoever loveth "the gratifying of his own will more than the gratifi- "cation of the will of God hath no fear of God."

352A[1] [358A]. A brother asked ABBÂ AMÔNÎS, saying, "How ought a man to act when he wisheth to begin "some [kind of] work, or when he wisheth to go or "to come, or to go from one place to another, so that "action may be according to the will of God, and may "be free from the error of devils?" The old man said "unto him, "He must first consider in his mind and see "the motive of that which he wisheth to do, and whence "it cometh, and if it be from God or Satan, or from "the man himself, and then let him do the work [which "he contemplateth], but let him flee from going and "coming, and from going from one place to another. "If he [acteth] not [thus] he will finally become a laugh- "ing stock for the devils. But afterwards let him pray "and beseech God that that work which is His he may do, "and then let him begin the work, and afterwards he "may boast in God.

353 [359]. He also said, "Bear with every man in "such a way that God may also bear with thee."[2]

353A [359A]. The disciple of ABBÂ AMMON told the following story:—One night the old man came out and found me lying down in the courtyard of the cell, and he stood up above me, and with lamentation and tears said, "Where is the mind of this brother who "can thus lie down [*or*, sleep] without care?"

354 [360]. There was a certain priest in Thebaïs whose name was DIOSCURUS, and he was the spiritual father of many monks, and at the time when they were about to receive the Holy Mysteries he used to say to the brethren, "Take thought and see lest any man "among you have been snared by the phantom of a

[1] In Bedjan's edition this Saying bears the number 367.
[2] In Bedjan's edition this Saying bears the number 366 (p. 828).

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"woman during the night, and he be so bold as to "receive the Holy Mysteries. Now the emissions[1] "which [Page 707] occur as the result of a phantom "are not caused by the desire of a man, but take place "independently thereof, for they happen naturally, and "are due to the excess of matter [in the body], and "they do not, therefore, lead [a man] into subjection to "sin. But the phantoms which arise from the desire "are the sign of an evil wish. For it is meet that "the monk should be superior to the law of nature, "and that he should not be found with the smallest "impurity of body, but that he should waste the body "and humble it, and should not permit any superfluity "of matter to be found therein. Work out plans, then, "that thou mayest cut off [the superfluity of] matter "by means of a long period of fasting, for if we do "not thus, it will incite the other lusts to come upon "us; and it is not meet that a monk should be occupied "with the lusts which rise up in him daily. And if "we do not thus, in what way are we different from "those who live in the world? For we have observed "that men of this kind often make themselves to be "remote from the desires of their lust, either for pur- "poses of bodily health, or for other reasons which are "not worth mentioning; how very much more, then, "should it thus be especially a care to the monk for "the sake of the health of his spirit, and of his soul, "and of his body?"

355 [361]. They used to say that ABBÂ MACARIUS the Alexandrian at one time dwelt in a cave in the desert, and that beyond his cave was another wherein dwelt a panther; one day when he opened the door of his cave the panther came in and did homage to the blessed man, and she drew nigh and took hold of the corner of his garment, and dragged him along gently and went outside. And the old man answered

[1] The better reading is مَجَدِّيثَا.

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and said, "What can this animal want?" And he went with her until she arrived at her cave, and she left him outside, and went in and brought out her young, which were blind, and dropped them at his feet; and when he saw them, he prayed, and spat in their eyes, [Page 708] which were opened straightway, and the panther gave them suck, and took them and went inside. And on the day following the panther came bringing a sheepskin, and she approached and placed it before him; then the old man smiled to himself at the discernment and knowledge which the animal had shewn, and he took the skin and slept upon it, until it was quite worn out.

356 [362]. Now on another occasion when the door of his cell was shut, and the old man was sitting in his courtyard, that panther leaped down into the courtyard from the wall and came to him carrying one of her young in her mouth; and when the old man saw that the little panther was blind, he spat in its eyes, and they were opened, and its mother took it and departed. And one day later she brought to the blessed man a sheepskin, and the blessed woman MELANIA told me, saying, "I received this same skin from the hands "of the old man as a gift."

357 [363]. A brother asked an old man, saying, "What shall I do if when I have given to my brother "a little bread or money, the devils pollute it, as if "[it were given to gain] thə approbation[1] of men?" The old man said unto him, "Even though the adula- "tion of men may come, we must give to our neigh- "bour that which is necessary," and the old man adduced a proof of this statement, and said, "Two men dwelt "in a certain city, and one sowed [a field] and produced "a crop of somewhat dirty grain, but the other sowed "[no field] at all, and produced no crop of any kind, "neither clean nor dirty; in the time of tribulation which

[1] The better reading is ⲉⲡⲉⲩⲇⲟⲝⲁ.

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"of these two men would live [and not die] of hunger?" And the brother said unto him, "He who produced the "crop of dirty grain;" and the old man said unto him, "Let us then produce a few [good actions], even though "they be defiled, so that we may not die in the time "of famine."

358 [364]. An old man used to say, "Dainty meats "remove [a man] from heavenly honours. For satiety, "and luxurious living in this world, and the multitudes "of lustful habits shut the door in our face and prevent "us from entering into the happiness of God. Consider "now the history of the rich man and LAZARUS; [Page "709] what was it that carried LAZARUS into the bosom "of ABRAHAM? Was it not the immeasurable troubles "among which he had been brought up? And what "brought the rich man to Gehenna? Was it not the "pleasures and lusts which were flaming within his "body? Each one of us, then, according to his measure, "by the nod of the fire of his person which is found "with him, shall receive his deserts in the world which "is to come; and each one of us, unless he be watch-"ful, shall be shaken up with the wood, and the "straw, and the stubble. And since it is necessary for "us to extinguish carefully the lusts which bestir them-"selves in us, we have need [to drink] water, and not "wine."

359 [365]. An old man used to say, "True obedi-"ence is like unto a chaste woman who is betrothed, "and who is not drawn aside after strange voices; and "the ear which turneth away, ever so little, from the "truth, is like an adulterous woman who turneth away "from her husband; and the mind which is led by "every doctrine of error[1] is like unto a harlot, who is "persuaded by every one who calleth her. Let us "then rebuke[2] the wandering mind which is cor-

[1] The better reading is دِيدَبْتَ.

[2] The better reading is نجِهِ.

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"rupted[1] by strange voices, and which loveth the voice "of its seducer[2] instead of that of the true bridegroom; "for it hath accepted to be called by the name of a "stranger, and not by that of Christ."

360 [366]. An old man used to say, "If thou hast "prayed for thy companion thou hast also prayed for "thyself, but if thou hast prayed for thyself only thou "hast impoverished thy petition; and if thou hast shewn "that thy brother hath offended thee, thou hast also "shewn that thou hast offended thyself. Those prayers, "which have not taken their mind with them, when "they have ascended and gone up stand outside the "door, and it is love which openeth the door before "them. The prayer which possesseth not the wings "of the spirit to [mount up] on high standeth before "the mouth of him that prayeth it, and thinking that "it hath flown away he doth not perceive that it re- "maineth [near him]. Offer with thine offering salt, "as it is written.[3] [Page 710] Let the love of thy "Lord be salt for thy sacrifice, for the sacrifice which "hath not salt through His love is despised and rejected "before Him."

361 [367]. One of the holy men used to say thus:— "I have passed the whole period of twenty years in "striving so that a strange thought might not enter "into my heart, and I have seen Satan, until the ninth "hour, with his bow stretched ready to shoot an arrow "into my heart; and when he could not find an oppor- "tunity, he was filled with disgust, and he would depart "each day, having been put to shame."[4]

362 [368]. There was a certain holy man in Egypt who dwelt in the desert, and a little way beyond him

[1] The better reading is ܕܐܬܚܫܝܠ.

[2] The better reading is ܕܡܫܒܚܟܢܗ.

[3] Leviticus II. 13.

[4] In Bedjan's edition there follows:—ܘܐܡܪ ܐܚܕ ܡܢ ܐܒܗܬܐ ܕܐܡܪ ܠܗ ܕܐܢ ܒܥܐ ܐܢܬ ܨܠܘܬܟ ܥܠ ܚܒܪܟ ܐܦ ܥܠ ܢܦܫܟ ܨܠܝ.

was an elder [*or*, priest], who was a Manichean; and this Manichean was obliged to make a journey and to go to one who was of the same faith as himself, and as he was going along the road, he arrived at eventide at the place where the holy man lived, and the Manichean was in great distress, for he had no place near at hand wherein to enter. Now he was afraid to go to the holy man, for he thought that he would recognize him, and would not allow him to enter [his cell]; nevertheless, being sore pressed, and not knowing where [else] to go, he knocked at the door of that holy man; and he opened the door, and the Manichean went in, and the holy man received him with gladness, and he knew who he was, and he urged him to pray, and he relieved all his wants, and the Manichean slept, and was refreshed. And it came to pass during the night that the Manichean came to himself, and said, "How is it that there is nothing which it was seemly "to do which this blessed man hath not done for me? "verily this is a man of God." Then he rose up and fell down at his feet, and said, "From this day on-"wards I shall believe as thou believest;" and he turned to the truth, and he became a friend of the holy man and lived with him always.

363 [368A]. I have heard that ABBÂ ISAAC said concerning ABBÂ MAṬÂÔÎS his Rabbâ, now they both arrived at the dignity of the episcopacy, [Page 711], that first of all ABBÂ MAṬÂÔÎS built his monastery in the country of the HARBĔLÂYÊ (HERAKLEANS), but that being much troubled by the multitudes who came to him, he left that place, and departed, and went to another spot in order that he might find quietness, and he built a monastery for himself there. And by the operation of Satan as it were, he found there a certain brother with whom he was at enmity, and he afflicted him greatly; and the old man saw [this], and he rose up and departed to his village, so that the man might not be vexed through him, and there he built a

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monastery, and shut himself in it. Now after a time, the fathers of that place wherefrom ABBÂ MAṬÂÔÎS had departed gathered together, and they took that brother who was aggrieved, and they went to him in order to entreat him and to bring him to his monastery; and when they had arrived at the place where ABBÂ SÔRÎÔN used to dwell, they left their cloaks there, and the aggrieved brother was with them. And when the fathers had knocked, the old man brought forward[1] a ladder, and he recognized them, and said unto them, "Where are your cloaks?" And they said, "They are "here with us, with such and such a brother." Now when the old man heard the name of that brother, in sheer joy he took an axe and opened the door, and he ran to the place where that brother was, and the holy man fell at the feet of the saint, and he made entreaty to him, and he kissed him, and saluted him, and he brought him and the fathers to his cell, and he refreshed both him and them for three days; and he made ready a meal, which he was not in the habit of doing, and he rose up and went with them with great joy. Now afterwards he was called to the office of Bishop, and he became a worker of signs and miracles, and he also made his disciple ABBÂ ISAAC a Bishop, and he continued to lead a life of spiritual excellence until the end of his life.

364 [369]. They used to say of ABBÂ SERAPION, the Bishop, that whensoever a man came to him to receive [Page 712] the monastic garb, he said these words to him, "When thou prayest say, 'Lord, teach "'me to do Thy will.'"

365 [370]. On one occasion ABBÂ PAPHNUTIUS was living in a remote desert, and it happened that a certain brother came to him and found him sick, and the brother took him, and washed him, and of the food which he had with him he boiled a little, and

[1] Read ܢܦܩ.

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brought it to him to eat. And when he saw [this] he answered and said, "In very truth it had passed[1] "from my mind that this gratification for the children "of men existed;" and he brought him a cup of cream. Now when the old man saw him, he wept, and said, "I never expected that, even to the day of my death, "I should drink wine."

366 [371]. One of the fathers told a story, saying:— On one occasion two brethren according to the body came to the desert to a certain monk, and they conducted themselves in an excellent manner, and they were praised by the whole brotherhood. And it came to pass that one of them fell into a sickness which lasted not a few years, and his brother ministered unto him, and certain fathers came to visit him, and they began to praise him that ministered unto him, saying, "Thy willingness and thine abstinence profit the whole "brotherhood." And he answered and said unto them with great humility, "Forgive me, O my fathers, for I "have not as yet begun to lead a life of rule, but it is "my brother who doeth the works of excellence, and "that ye may indeed learn that such is the case, come "after me, and see." Then he took them in to his brother in the cell wherein he lay, and he said unto him, "Father, where is the axe which I gave thee "yesterday?" And he began to seek for it. Then he said unto him, "See, O my brother, do an act of grace "and seek for it with me," and the sick brother took it upon himself to be asked for that which he had not taken. And having profited [by his example] the fathers departed from that place.

367 [372]. An old man used to say, "Flee from "that love which [Page 713] subsisteth by means of "the things which are corrupt, for with them a man "also passeth away and is destroyed."

368 [373]. ABBÂ ELIJAH used to say, "The love

[1] Read حجدة.

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"which a man possesseth for his neighbour, and which "is caused by some temporal matter is, in the process "of time, turned into fierce enmity."

369 [374]. And he also said, "Whatsoever hath its "being for God's sake endureth and abideth for ever "with those who are true."

370 [375]. On one occasion the priest of PÎLÎSÎÔN heard that certain of the brethren were idle and lazy, and that they were constantly in the city, and that they swam in the baths, and neglected the works of excellence which belong to the life of the monk, and when they came to the congregation he took their monkish dress from them; and having done [this] he was sad at heart, and repented, and he went to ABBÂ POEMEN and informed him about them. And the old man said unto him, "Hast thou nothing of the old "man about thee?" [And he said "Yea."[1] And the old man said unto him], "Therefore thou thyself art "like unto them, and thou art nigh unto sin." Then the priest went and expressed his sorrow to them, and he put on them the dress of monks [once more]. Now they were twelve in all.

371 [376]. On one occasion tribulation came upon the monks in a certain place where they were living, and they wished to forsake it and to come to ABBÂ AMMON; and behold,[2] he was travelling in a boat, and he saw them going along by the side of the river, and he ordered the boatman to bring [the boat] close to land. Then he called these brethren and said unto them, "I am AMMON to whom ye wish to go;" and he entreated them to go back to their place, and he comforted them, and told them to endure patiently, for there was in the matter no[3] loss to the soul, but only human vexation.

[1] Adding, ܐܡܪ ܠܗ ܐܝܟ ܕܟ ܐܢܬ ܒܗ ܐܝܟ ܕܗܢܘܢ.

[2] Read ܗܘ ܐܬܝ.

[3] Read ܠܐ ܡܕܝ ܐܝܟ ܕܟ.

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372 [377]. On one occasion an old man went up from Scete to the brethren in the mountain, and when they saw that he was a man of great ascetic labours, and that he practised stern self-denial, they entreated him to let them make a meal for him, and they brought him a little wine to drink. Now the people [Page 713] of the country heard about him, and they brought him a man who was afflicted with a devil that he might heal him; and when the devil saw him, he began to revile him, saying, "Hast thou brought "this winebibber to me?" And the old man did not wish to cast him out because of the praise of men, but, because the devil had reviled him, he said unto him, "I believe in Christ, and I shall not have drunk "[this] cup of wine until thou hast gone forth;" and as he began to drink that devil cried out, and said, "Thou "art consuming me;" and before the old man could drink that cup [of wine] the devil went forth by the grace of Christ.

373 [378]. They used to say that a certain father who was a recluse had a brother, according to the body, who lived in another cell, and that this brother fell ill, and sent to him a message to come and see him before he died; and his brother said, "I am un- "able to go out for the sake of my brother in the "flesh." And his brother sent him another message, saying, "Come, if it be only in the night, that I may "see thee;" and the recluse said, "I cannot do so, for "if I did my heart would not be pure before God." So the brother died, and they did not see each other.

374 [379]. They once wanted to make ABBÂ ISAAC priest in Scete, and when he heard [this] he fled to Egypt, and he went into a field and hid himself among the crop because the fathers were pursuing him, and when they came to that field they began to weary a little; and they turned the ass which they had with them out to feed, but he left the whole field, and

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went and stood up in that place where ABBÂ ISAAC was hidden. And in the morning they went out to look for the ass, and they found the ass and the old man [together], and they marvelled; and when they wished to make ABBÂ ISAAC take an oath [not to run away] he would not allow them [to do so], and he said unto them, "I shall not flee again, for it is "the will of God, and whithersoever I flee I shall "come to this thing, for this is a consecration by "God."

375 [380]. ABBÂ MACARIUS asked ABBÂ ARSENIUS, saying, [Page 715] "Is it good for a man not to have "any pleasure at all in his cell? I know a brother who "used to have a few garden herbs in his cell, and to "prevent himself from having any gratification there-"from, he pulled them up by the roots;" and ABBÂ ARSENIUS said unto him, "This is good, but every "man [must do] as he is able, and if he hath not the "strength to persist in this perhaps he should plant "others."

376 [381]. The old men who were in Egypt told ABBÂ ELIJAH that ABBÂ AGATHON was a great man. And the old man said unto them, "Considering his "youth he was a great man in his generation, but he "was very far removed from the men of old. I saw "in Scete an old man who was able to hold back the "sun in his course in the heavens like JOSHUA, the son "of NUN;" and when they heard [this] they marvelled and praised God.

377 [382]. A certain brother asked ABBÂ POEMEN about fornication, and he answered and said, "[It cometh "upon a man] because our eyes will not allow us to "see the help of God which surroundeth a man, for "a man is constrained to humility and to the fear "of God at all times, even as he is constrained "[to draw] the breath which goeth forth from his "mouth."

378 [383]. An old man used to say, "If thou wishest

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"to learn to know [thy] neighbour praise him more than "thou rebukest him."

379 [384]. They used to say that whensoever one of the fathers wished to sleep a little, he would sit down in his cell at some distance from the wall, so that whenever he nodded his head he became wide awake.

380 [385]. And whensoever another of the old men lay down he used to hold up a book above him, and when he dropped off to sleep the book would fall down and awake him.[1]

381 [386]. ABBÂ ANTHONY said, "I do not fear God, "on the contrary, I love Him."

382 [387]. One of the old men whilst exhorting the brethren to work of spiritual excellence used to say, "Troubles are hard unto those who are not accustomed[2] "to them. Troubles are like unto dogs; for as dogs "[Page 716] bite those who are not familiar with them, "and wag their tails at those who are, so also are "labours, because they give pain to those who have "no experience of them, and they are pleasing unto "those who are trained in bearing them. This excep- "tion must, however, be made: lusts are wont to pro- "duce troubles and adversities, but troubles are the "cause of pleasure and delights."

383 [388]. On one occasion ABBÂ AMMON came to cross the river, and he found that they were making ready a boat to take [some] men over, and he sat down in it; and behold, there was another boat which was going to take over some women, and they cried out to him, "Come thou, father, and cross over with us." And he answered and said unto them, "If I had not 'been going to cross over in the public boat I could

[1] In Bedjan's edition there follows:—No. 23. Abbâ Besarion said, "I stood up for forty nights, and did not sleep." ❖ ܗܘ ܕܒܫܒ ܐܡܪ ܒܣܪܝܘܢ ܐܒܐ ܐܡܪ ܕܩܝܡ ܐܢܐ ܐܪܒܥܝܢ ܠܝܠܝ ܘܠܐ ܫܟܒ ܥܝܢܝ.

[2] Read ܕܡܬܪܓܠ.

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"not cross [with you]." Now he had with him a bundle of palm leaves, and he sat down and plaited mats until that boat was ready, and then he crossed over the river [in it]. And the brethren expressed their regrets, saying, "Why hast thou done thus?" Then the old man said unto them, "Because I do not at all "times travel in great haste, and because my thoughts "are not always in a turmoil." Now this is a proof that a man should travel on the path of God with a well ordered mind.

384 [389]. One of the old men came to one of the fathers [and asked him] to go and visit ABBÂ JOSEPH, and he said to him, "Tell thy disciple to go "with us;" and the father said, "Call him, and whatso- "ever thou commandest him, he will do." The old man said unto him, "What is his name?" and the Rabbâ of the disciple said, "I know not." The old man said unto him, "And how long hath he been with "thee? Dost thou not know his name?" And the father said, "Behold, he hath been with me for two "years;" then the old man answered and said, "If he "hath been with thee for two years, and thou hast "not learnt his name, how can I learn it in one day?"

385 [390]. A brother asked ABBÂ POEMEN, and said, "On one occasion I was distressed, and I begged "one of the holy men to lend me a certain thing, and "he gave it to me as a free gift; now if God prospereth "me [Page 717] shall I give it to another man, or shall "I return it to him that gave it to me in the time of "my tribulation?" The old man saith, "The gift was "most certainly from God, and it is meet for thee to "return it to him, for it belongeth to him." And that brother said unto him, "Supposing that I carry it to "him, and he refuse to take it, and say unto me, "'Get thee gone, and give it as a free gift to any one "'at thy pleasure,' what am I to do?" The old man said, "The thing still belongeth to him. For if a man "bringeth thee something of his own accord, and thou

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"hast no knowledge about it, in this manner the thing "is his; but if thou hast borrowed something, either "from a monk or from a man in the world, and he "refuseth to take it back, it belongeth to thee,[1] and "thou mayest do as thou pleasest with it."

386 [391]. ABBÂ JOSEPH related that ABBÂ ISAAC said, "I was on one occasion sitting with ABBÂ POEMEN, "and I saw that he was in a state of great stupefaction, "and because I possessed some influence over him, I "offered entreaty to him, saying, "Father, where is thy "'mind?' And after I had pressed him greatly, he "answered and said, 'My mind was in the place of the "'Crucifixion, where the holy woman MARY, [the God-"'bearer], was standing and weeping by the Cross "'of our Reedemer, and I was wishing that I might "'at all times feel thus.'"

387 [392]. They used to say that ABBÂ SISOES the Theban was wont to dwell among the reeds of ARSÂNÎÂ, where there was, at some distance from him, an old man who was sick; and when he heard [of it] he was distressed, for he fasted two days at a time, and that day was the day on which he ought not to eat. And he said in his mind, "What shall I do? For perhaps "the brethren will compel me to eat, and if I wait [to "go to the old man] until to-morrow perhaps he will "be dead. I can only do this. I will go, but will not "break the law and eat;" so he went, and he ate not, and he did not break the rule of life which [he observed] for God's sake.

388 [393]. They used to say [Page 718] that ABBÂ NEṬÎRÂ, who was the disciple of ABBÂ SYLVANUS, and who dwelt in his cell in Mount Sinai, trained his body, and exercised it in ascetic labours with moderation; but when he was called by force to the episcopacy, he afflicted himself with stern and laborious works. And his disciple said unto him, "Abbâ, when we lived

[1] Read جبلي.

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"in the desert thou didst not lead such a life of ab-
"stinence and self-denial as thou now doest;" and the old man said unto him, "There I had the desert, and "silence, and poverty, and I only had to direct my "body in moderation so that it might not become ill; "but here I have the world, and I must vex my body "so that it may not be caught by any lust whatsoever, "and that I may not lose my labours."

389 [394]. They used to relate that ABBÂ POEMEN and the brethren at one time worked with their hands, but he could not sell their work; and they were distressed because they had no one to buy their work; and one of the brethren, who was a friend of theirs, went to a certain believing merchant and informed him of the matter. Now ABBÂ POEMEN [always] refused to accept anything from any man, so that he might not be entreated [for alms] by the multitude. And when the merchant heard [about their need], because he wished to do something for the old man, he made the excuse that he was in need of [the kind] of work [which they did], and he bought a camel and carried away the work as if he had been in need of the same; and the brother who had told the merchant came to ABBÂ POEMEN, and hearing that the merchant had come and carried away what they had to sell, he said before ABBÂ POEMEN, "Verily, O father, the merchant hath "taken [the work] away, although he did not want it." Then ABBÂ POEMEN said to ABBÂ JOB, his brother, "Arise, stop the camel, and bring him back, for if thou "dost not do so POEMEN will not dwell here with you. "For I do not wish to wrong any man by making him "unnecessarily [Page 719] to suffer loss on my account, "and to take my profit." And the brother departed and brought the camel back with great difficulty, and then ABBÂ POEMEN was persuaded to stay with them, and when he saw [the camel] he rejoiced as one who had found a great treasure.

390 [395]. A certain stranger came to Scete, and

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brought there much gold, and he entreated the priest that it might be given to the brethren, and the priest said unto him, "It is useless to them;" and having entreated him many times, and the priest not consenting [to this], the man laid the gold down openly at the door of the church. And the priest said, "My "brethren, if any man hath need let him take [some]," but they refused to touch it, and some of them would not even look at it. Then the priest said unto him, "God hath accepted thy gift, go, and give it to the "poor;" and having been greatly helped he departed.

391 [396]. On one occasion the steward of Scete went up to Constantinople, and the Emperor seeing him asked him how the fathers in Egypt were; and the steward did homage, and answered and said to the Emperor, "Behold, they eat each other, and live." Now when the Emperor heard this, he marvelled, and asked him, "What is the meaning of 'they eat each "'other?'" And the steward said, "The meaning of "'they eat[1] each other' is this:—When it happeneth "that one of them is going to die, he commandeth that "whatsoever he hath shall be given to various men "according to their needs; and similarly when a man "worketh he bringeth [the results of] his labour, and "refresheth all the brethren therewith, and in this way "they live." The Emperor said unto him, "Verily "blessed are ye, for ye are saved and freed from the "cares of the world, and also from the judgment of "Gehenna. We, on the other hand, are troubled by "the cares of this world, and Gehenna is prepared "for us because of our sins."

392. They used to say of Abbâ Baṭîmîs that, when [the brethren] were coming down from the harvest to Scete, they brought down as a gift for the brethren who were there a jar of oil, which contained the measure of a *ḳesṭâ*, and was sealed with plaster. And

[1] Add جنكم.

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at the return of the period the year following when they were going [Page 720] to the harvest, they brought everything which was of benefit to the church; and ABBÂ BAṬÎMÎS made a small hole with a needle in the vessel of oil, and poured out a little of it for himself, and thought that he had done some great thing in not having consumed the whole of the oil which was in the vessel. And when the brethren brought their vessels with the plaster coverings intact and the vessels themselves unopened, whilst his vessel had been perforated, he stood there full of shame, just like a man who thinks that he has been found [committing] fornication.

393. There was a great and holy man who used to dwell in the inner desert, in a state of glorious ascetic excellence, and the gifts of casting out devils and of healing the sick had been given to him by God, and he used to work great miracles in the Name of Christ, and the beasts also made themselves subject to him at his command. For it chanced on one occasion when he was journeying in the desert that he saw a herd of wild asses feeding, and he said to them, "In the Name of our Lord Jesus Christ, let one of you "come hither;" and one of them came, and crouched before him very gently, and the blessed man mounted him, and sat upon him, and the animal carried him whither he wished to go.

394. One day when the blessed ANTHONY was sitting in the desert with the brethren about him, suddenly there fell upon him a state of stupor, and he became exceedingly sad and sorry, and he bent his knees and prayed; and when, after a long time, he stood up, he wept and groaned, and the old man began to pluck out his hair; and to throw it away.[1] Now when the brethren saw him weeping they entreated him to tell them what he had seen; and he answered

[1] Read ⲓⲁⲥⲉ.

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and said unto them, "A great pillar hath fallen this "day from the church." Now he spake concerning that holy man who had fallen from his rule of life. And he sent to him straightway two brethren to see what had happened [Page 721] and to comfort him, and when the holy man saw them, he wailed and cried, and took dust and cast it upon his head, and he fell down before them, saying, "Go ye and say unto ABBÂ "ANTHONY, 'Pray for me that ten days may be given "'me to live, and I believe that I shall repent;'" but he died before five days had passed, and did not remain[1] long enough to offer up repentance for his sin.

395. There was a certain man of noble rank who sold everything which he had, and divided [the money] among the poor and the strangers, and he shaved his head, and went and dwelt in a monastery; now there remained to him a remnant of his possessions sufficient for his wants. And after a little time, when he had obtained freedom of speech, he began to be proud and to exalt himself above the other brethren, saying, "They lack education, and the knowledge of learning;" and the blessed MÂR BASIL, the Bishop, sent him a message in a letter, saying, "Thou hast lost the great "name which thou hadst in the world, for thou wast "called 'nobleman', and thou hast not become a monk."

396. ABBÂ GREGORY made an answer against the thoughts and said to the brethren, "My brethren, inas- "much as we have passed the measure of children, "let us cease from the mind of children, that is to say, "let us free ourselves from the careless habits of filthy "lusts; for it would be a shameful thing for us if, since "childhood hath passed from us, and old age hath come "upon us, the things of shame had not also passed "away from us."

397. They used to say that when ABBÂ MACARIUS was walking in the desert, he went and found a beauti-

[1] Read ܐܫܬܗ.

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ful spot which was like unto the Paradise of God; and there were in it fountains of water, and numerous palm-trees, and trees of various kinds which bore fruit, and when he had come and told the brethren about it, they begged and entreated him to go and settle them there. Then the old men, the aged members of the congregation, who led lives of stern labour, entreated them not [Page 722] to leave their place, and they said, "If pleasure and delight be found in that spot, "and if a man may live therein without vexation and "labour, what pleasure and delight do ye expect to "receive from God? Nay, it is right for us to endure "the hardness of this place wherein we dwell, and to "suffer tribulations so that we may enjoy pleasure in "the world to come." And when he had said these things the brethren were restrained and departed not.

398. There was a certain holy man who used to see visions, and he told the following story, saying, "Once when I was standing up in prayer, I heard a "devil complaining in the presence of his companion, "saying, 'I am[1] [suffering] great labour and trouble.' "And when the other devil asked him[2] so that he "might learn from him the cause of his trouble, he "said to him, 'This is the work which hath been handed "over to me. When I have carried these monks, who "are in Jerusalem and its neighbourhood, to Mount "Sinai I have to bring those who are in Mount Sinai "to Jerusalem, and I have no rest whatsoever."

399. There was a monk who lived in a cell, far away in the desert, and this monk had a brother who lived in the world, and whose end was nigh, for he had to die; and he sent a message to the monk, saying, "For God's sake do an act of grace, and come "that I may see thee before I die." And when the monk heard [this], he shut the door of his cell, and

[1] Read ܐܝܟ.

[2] The better reading is ܗܘ.

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set out to go to him, and as he was travelling through the desert, he saw an old man sitting on the wayside mending nets; now this old man was the Calumniator, who was making ready his snares to catch in them those who were journeying on the road of spiritual excellence. And he was exceedingly anxious to overthrow that brother, and to trip him up by his snares, for he had not only never allowed his foot to become entangled in the meshes of his nets, but he had also slit in pieces and destroyed his pit-falls through the remembrance of God. Now the monk did not know that the man who was sitting by the road-side [Page 723] mending his nets was Satan, and he said unto him, "Why art thou sitting here in this "parched desert? And what art thou doing here?" The Calumniator said unto him, "I am mending my "nets wherewith I wish to catch the gazelle which are "in the desert." And the monk said unto him, "Make "me a net also, for I want to catch with it the gazelle "which go into my garden and lay it waste." Then that devil said unto him, "Get thee on thy journey, "and I will make a net for thee which shall be better "than that which thou now seest." And when the monk had gone to his brother, he saw him, and remained with him for two days, and on the third day his brother died; and he wrapped him in his grave-clothes, and buried him with the honour which is due to believing men. And as he was lying there in his brother's house, his brother's wife rose up by night, and came and lay down by his side through the agency of the Calumniator, and she began to say unto him thus:— "God hath sent thee hither to provide for thy brother's "children, and to bring them up; take me, then, to wife, "and take care of thy brother's house and of his chil- "dren, and stay here in peace in thine own house." And when the monk had heard what she said to him, he was moved to wrath against her, and he said to her, "Fie upon thee, O woman! Get thee behind me,

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"Satan!" And he rose up straightway, and took his staff, and set out to go through the desert to his cell, and as he was journeying along the way, he saw that old man sitting in his place and mending his nets; and the monk said unto him, "Art thou still "sitting here, O old man? Hast thou prepared for "me that net concerning which I spake to thee?" Then Satan became furious, and he looked at him in fierce anger and said, "Get thee forth from my pre-"sence. Yea, thou hast indeed broken the net which "I made for thee. Didst thou not know [Page 724] "that thou wast breaking and slitting in pieces during "the past night that other net which was better than "the first one?[1] I am not able to make a net which "[will catch] thee." And as he was speaking he changed himself into a great serpent. Now when the monk saw this he understood that it was Satan who had appeared unto him; and he fled from the place in fear, and went to his cell, and he gave thanks unto God Who had delivered him from the snare of Satan, who had wished to snare him and to drag him down into his net through his brother's wife.

400. A certain brother had recently received the garb of a monk, and he went and shut himself up in a cell, and said, "I am a desert monk." And when the fathers heard [this], they came and took him out of his place, and made him to go about to the cells of the brethren, and to make apologies to them, saying, "I am not a desert monk, and I have only just "begun to be a disciple."[2]

401. On one occasion ABBÂ ABRAHAM went to ABBÂ ARÊÂ, and whilst they were sitting talking, a certain brother also came to Abbâ, and repeated the following:—There was a certain rich man in Jerusalem who had become rich by means of fraud, and avarice, and

[1] Read ܒܡܦܫܩܬܐ ܕܐܬ.

[2] From Bedjan's edition, p. 853, No. ܡܕ.

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oppression, and wicked acts of various kinds; and when this man came to himself, and understood that there was judgment to come, he drew nigh to a certain teacher, and said unto him, "I beseech thee [to hearken unto me]. My mind is led captive by worldly care, and "by anxieties which are of the earth; make me whole "then, so that I may not perish." And the teacher gave him to read the Book of the Wisdom of Solomon, and as he was reading [it], he found a verse which said, "He who hath compassion upon the poor lendeth "to God." Then he shut the book, and gave it to the teacher, saying, "Who is there that is more sure "and more to be trusted than God, Who if I shew "compassion upon the poor, will give me back both "principal and interest?" Then he went immediately, and sold everything which he possessed and divided it among the poor, and he left nothing whatsoever of it to himself except four *dînârs*, which were to be [spent] in burying him; and he fell into want, and became exceedingly poor, and he went about begging, but no man either shewed compassion upon him or gave him food. Finally he meditated within himself, and said, "I will go to the Lord my God, and will "enter into judgment with Him because He led me "astray and made me scatter all my possessions." Now as he was returning to Jerusalem, he saw two men fighting with each other, and each was striving [Page 725] to take from his companion a certain stone of great excellence, which had fallen from the ephod which was on AARON, the high priest; now the men did not know what the stone was. Then the man said unto them, "Why are ye fighting and con- "tending with each other?" And they answered and said unto him, "We have found a stone, and we do "not know what its value is;" and he said unto them, "Give it to me, and take four *dînârs*," and they gave him the stone gladly. Then the man went into Jerusalem and shewed the stone to a goldsmith, who, as

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soon as he saw the stone, said unto him, "Where "didst thou find this? For behold, because [of the "loss] thereof all Jerusalem hath been in an uproar for "the last three days. But go, and give it to the high "priest, and he will make thee a rich man." Now when he had gone into the temple, the angel of the Lord appeared unto the high priest, and said unto him, "Behold, a man hath come unto thee, and he hath "with him the stone which was lost; give him, then, gold, "and silver, and precious stones according to his "desire, and rebuke him, and say unto him, 'Have no "'doubt whatsoever in thy mind, and restrain not thy-"'self from lending to God as if thou wert not a be-"'liever and a true man, for, behold, I have given unto "'thee twofold in this world [for what thou didst lend "'Me], and in the world to come life everlasting.'"

402.[1] And the fathers also said:—There was a rich philosopher in a certain city, and he never gave anything to any man; and the Bishop of the city said unto him, "Dost thou know, O my beloved brother, "that when we came into this world we brought nothing "in with us, and that we shall not be able to carry "anything out with us? But from that which Christ "hath given unto thee thou shouldst lend in this world, "and in the next He will reward thee several times "over." Then the philosopher said unto the Bishop, "Wilt thou be surety to me that if I lend [money] "unto Him He will reward me?" And the Bishop answered and said, "Yea, I will be surety to thee;" and the Bishop having become surety to him, straightway the rich man began to scatter his possessions, and whensoever he gave alms to any man he used to write thus:—"Behold, I have lent to Christ, such and such "things, Bishop So-and-so being security for the same;" and he did thus until he had scattered all the riches

[1] The following is translated from Bedjan's edition, p. 855, No. صجز ff.

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which he possessed. Now when the day arrived for him to go forth from the world, he commanded his household, saying, "I make you to take an oath by "Christ, in Whom I have trusted, that this paper shall "be laid with me in the grave;" and they took the oath even as he made them to do. And after many days, the Bishop came to the city, and he went to the kinsfolk of the philosopher, and he comforted them, and said unto them, "Did he not give you any com- "mands? And did he not make a will?" And they said unto him, "When he was dying he made us swear "that the paper of indebtedness should be laid with "him [in the grave], and we did even as he said." And the Bishop said unto them, "Come ye and shew "me his grave," and when he had gone and entered into the grave, he saw the paper laid on the breast of the philosopher, and he took it, and opened it, and found that there was written in it thus:—"I, the philo- "sopher So-and-so, have gone to Christ, and every- "thing which I lent unto Him He hath returned unto "me many times over; and henceforward I have no "claim whatsoever, except tranquillity and peace." And every one who saw and heard [this] praised God, unto Whom all things are easy.

403. There was a certain rich man in Alexandria whose name was DÔMYÂNÔS, and he fell sick of a grievous disease, and being afraid that he was going to die he divided thirty pounds weight of gold among the poor; and it happened that he recovered, and then he repented of what he had done. Now he had a rich friend, who was a chaste and excellent man, and he revealed to him everything about which he repented, and the friend answered and said unto him, "Be not "sad, O my brother, for it is meet that thou shouldst "rejoice, because thou hast made an offering unto God "of thy gold;" but the rich man did not agree with him. Then he said unto him, "I will give thee thirty "pounds' weight of gold, and thou must not be vexed,

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"but come with me to the temple of MÂR MÎNÂ, the "martyr, and say thus: 'It is not I who have given "'these alms, but this man,' and take that which is "thine, and go." And having done this, he took thirty pounds' weight of gold, and went to go forth by the door of the church, and the angel of the Lord smote him, and he fell down straightway, and died. Then the priests who were in the temple of MÂR MÎNÂ gathered themselves together, and they said to the friend, "Take thy gold, and be gone." And he said unto them, "God forbid that I should take anything "from Christ, for I have offered it to Him, and it is "His, but if it seem [fit] to you let it be divided among "the poor;" and it was divided according to his command, and every one who heard feared and glorified God. My brethren, let us admire the excellence of that friend, and let us not be sad when we offer alms and oblations unto God, for we [only] offer unto Him that which is His. And He Himself hath written that He is the debtor and the borrower, and hath promised a reward even for a cup of cold water, saying, "Whatsoever ye do unto one of these little ones, ye do "unto Me;"[1] may He make us worthy to do His will. Amen.

[Here follow] the counsels which belong in order to the old man who spake against the thoughts of fornication, saying, "Be like unto a man who passeth "through a street of taverns, &c.[2]]

404. O man, for thy sake was CHRIST born, and the Son of God came that he might make thee to live; He became a babe, He became a child, and He became a man, being [at the same time] God in His Nature, and the Son of God.

405. He Who was the Lawgiver became a reader, and He took the Book in the synagogue, and read,

[1] St. Matthew x. 42; xxv. 40.
[2] See No. 582.

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saying, "The Spirit of the Lord is upon Me, and there-
"fore He hath anointed Me, and hath sent Me to preach
"the Gospel to the poor."[1]

406. Like a sub-deacon He made a whip of cord, and drove out from the temple all those who sold oxen, and rams, and doves, *et cetera.*

407. Like a servant He girded a napkin about His loins, and washed the feet of His disciples, and He commanded them to wash the feet of their brethren.

408. Like a priest He sat among the priests and taught the people.

409. Like a Bishop He took bread, and blessed [it], and brake, and gave unto His disciples. He was beaten for thy sake, He was crucified for thy sake, and He died for thy sake; yet for His sake thou wilt not even bear disgrace! He rose as God, and He ascended as God. He wrought all things for us, fittingly and in order, that He might redeem us. Let us, then, be watchful, and zealous, and constant in prayer; let us do all things which are pleasing unto Him, and which gratify those who love Him, so that we may be redeemed and live. Was not JOSEPH sold into EGYPT, and was he not in a strange land? And the three Holy Children in Babylon, peradventure they acquired knowledge with man and stood in front of them [of themselves]? Nay, it was because they feared God that He helped them, and made them glorious.

410. An old man, who had delivered himself unto God, used to say, "The monk hath no will of his own. "Now he who abideth in ministering unto the will "of God never wearieth, but if thou performest thine "own will thou becomest weary and exhausted, because "God doth not support thee."

411. The old man also said, "When a soldier en-
"tereth the battle he taketh care for himself only, and
"so also is it with the huntsman; let us then be like

[1] St. Luke IV. 18.

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"unto these, for riches, and kinsfolk, and wisdom are "dung without a correct rule of life and conduct.

412. The old man also said, "God dwelleth in the "man who worketh with God, for He said, 'I will dwell "'in them, and I will walk in them, and they shall be "'to Me a people, and I will be unto them a God.'"

413. The old man also said, "God saith unto thee "thus: If thou lovest Me, O monk, that which I wish "do, and do not what I desire not. The life of "a monk are these:—good works, obedience, train-"ing, not to blame his neighbour, not to calumniate "any man, and not to complain, for it is written, 'The "'mercy of the Lord hateth evil things.'"

414. The same old man used to say, "The life and "conduct of a monk are these:—he must not act ini-"quitously, and he must not look upon evil things with "his eyes, and he must not hearken with his ears unto "things which are alien to the fear of God, and he "must not utter calumnies with his mouth, and he must "not seize things with his hands, but must give espe-"cially to those who are in need, he must neither be "exalted in his mind nor meditate with wicked thoughts, "and he must not fill his belly. All these things he "must perform with intelligence, for by them is a monk "known."

415. A certain brother vexed an old man several times by saying unto him, "What shall I do in respect "of the wicked and filthy thoughts of all sorts and "kinds which go through me?" And the old man answered and said unto him, "Thou art like unto a "stagnant pool which is at one time filled with water, "and which at another, when water hath been drawn up "from it, runneth dry. Why canst thou not rather be like "unto the spring which never faileth? Patient persist-"ence is victory, and victory is constancy, and con-"stancy is life, and life is kingdom, and kingdom is God."

416. Abbâ Epiphanius used to say, "Whatsoever "food thou wishest to eat with pleasure desire not to

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"give to thy body, especially when thou art not sick, "and that food for which thou lustest thou shalt not "eat. When, however, thou art eating the things which "are sent unto thee by God, give thanks unto Him at "all times, and be grateful unto Him. We have received "pleasures and delights because of the name of monastic "life, but we perform not the works of monks, and it "shall be that thou art not a monk. What then? Wilt "thou not play the man that, peradventure, thou mayest "be clothed in the apparel which is alien unto thee? "Tell me, O brother, how can a man possess the seal "of service unless he possesseth humility? For the "humble man who seeth another sinning weepeth bit- "terly, saying, 'This man may perhaps sin to-day, "'but how many times shall I sin to-morrow?' But, if "any man sin before thee, no matter who he may be, "condemn him not, but consider thyself to be a greater "sinner than he is, even though he be both a child of "this world, and make people to sin against God."

417. He also used to say, "Know thyself, and thou "shalt never fall. Give work unto thy soul, that is to "say, constant prayer, and the love which is in God, "before another can give it evil thoughts; and pray "ye that the spirit of error may be remote from you."

418. He also used to say, "Whatsoever thou doest "successfully, and makest a boast of, that destroy, for "it is not right for a monk to boast about his good "deeds, and if he boasteth he will fall."

419. "When thou prayest say with a hidden voice "unto God, 'Lord, how am I to acquire Thee? Thou, "'even Thou knowest that I am a beast, and that I "'know nothing. Thou hast brought me to the highest "'point of this life, O redeem me for Thy mercy's sake. "'I am Thy servant and the son of Thine handmaiden. "'O Lord, by Thy wish make me to live."

420. The old man is falsehood, and the new man is truth. Truth is the root of good works, and false- hood is death. If the liar, and the thief, and the

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calumniator, knew that they were to be exposed and made known to all at a subsequent period they would never commit their offences, and it is even thus with those who commit adultery.

421. The sons of ELI, HOPHNI and PHINEHAS were priests of the Lord, but they feared not God, and they and all their house perished.

422. He who layeth hold upon, and bindeth, and taketh to himself the remembrance of evil things, is like unto the man who burieth fire within chopped straw.

423. If thou wouldst talk to a man concerning life, and if thou wouldst say a word unto him with suffering, and with repentance, and with weeping, speak unto him that heareth and doeth; and if thou dost not [do this] speak not at all, lest thou die, and depart without profit from the words wherewith thou didst wish to vivify others. For unto the sinner God saith, "What are the Books of My commandments unto thee, "for thou hast taken My covenant in thy mouth?"

424. ABBÂ EPIPHANIUS said, "When the thought "cometh to fill thy bosom, that is to say, thy heart, "with vain glory or pride, say thou unto it, 'Old man, "'behold thy fornication.'"

425. And he also said, "If we do evil things God "will be unmindful of His longsuffering; but if we do "good things, it will not help us greatly, for in order "to increase the profit of freedom, and that the mer-"chandize of the will may not be spoiled, a man must "rejoice in contending."

426. On one occasion the brethren entreated RABBÂ EPIPHANIUS, saying, "Speak to us, father, something "whereby we may live, even though thou speakest and "we keep not the seed of thy word because our ground "is a salted thing." And the old man answered and said unto them, "He who doth not receive all brethren, "and who maketh distinctions between them, he who "doth this, I say, cannot become perfect."

427. If a man revile thee, bless him, and if he ac-

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cept the blessing it shall be good for both of you; and if he doth not, he shall receive the reward of his reviling, and thou of the blessing.

428. It is right for a monk to live even as ABBÂ ARSENIUS lived. Take care each day to stand before God without sin, and draw nigh unto Him with tears as did the sinful woman; and pray thou unto the Lord God as if He were standing before thee, for He is near, and He looketh at thee carefully.

429. He who wisheth to dwell in the desert must be a teacher by his own knowledge, and he must not be in need of being taught, lest, peradventure, he be harmed by devils, and lest he scrutinize his understanding too closely, and lest, in some form or other, he become a laughing-stock to the beings who are above, and to those who are below.

430. The correct rule of conduct for him that loveth God is to be without blame.

431. A certain old man returned an answer against evil thoughts, and said unto the brethren, "Now I be-"seech you, O my brethren, that we cease from the ascetic "life and its labours, and that we also desist from the "anxieties of evil thoughts. For what are we? A sound "which cometh from the fine dust, or a sound which "cometh from the dust of the ground. JOSEPH of RÂMÂH "having asked to [be allowed to] take away the body "of JESUS removed it and swathed it with swathings "of fine linen, and then laid it in a new grave. Now "the pure heart is the new grave of the new man."

432. The devils said unto one of the old men, wishing to lead him astray, "Dost thou wish to see "Christ?" And he said unto them, "My curse be upon "you, and on that which ye say, for I believe in Christ "Who said, 'If they say unto you, Behold, here is "'Christ, or, Behold, there is Christ, believe them not;'"[1] and immediately the devils disappeared.

[1] St. Matthew XXIV. 23.

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433. What is [the meaning of] the word which the Apostle spake, "To the pure all things are pure?"[1] The old man said unto him, "If a man cometh to this "word, and arriveth at this measure, he will see that "he himself hath more shortcomings than any other "creature, and that he is inferior to every being." The brother said unto him, "How is it possible for me to "consider myself more imperfect than a murderer and "inferior to him? Is it possible for me to consider the "murderer and the fornicator, whose actions are abo- "minable, better than myself?" And the old man answered and said unto him, "If a man attaineth unto "this word, and he seeth his neighbour committing a "murder, or doing something else which is not good, "he will think within himself, saying, 'This is [only] "'one sin, and this man hath only committed this one "'sin, but I am at all times a murderer through hatred "'and a wicked will.'"

434. A brother asked ABBÂ JOB, the brother of ABBÂ POEMEN, concerning a word which the Apostle spake, saying,[2] "Esteem every man to be more ex- "cellent than thyself." And the old man answered and said, "If a man hath arrived at this measure, and he "seeth the offence of his brother, he will conceal it as "if it had never happened."

435. An old man used to say, "I never take a "step without first learning where I am about to put "my foot, but I stand up, and look about me carefully, "and I am not careless, and I do not let [my foot go] "until God guideth me, and leadeth me on the path "to the place which pleaseth Him."

436. An old man used to say, "God giveth a man "the opportunity to repent as long as he wisheth to "do, and in proportion as he wisheth, for it is written, "'Speak first thy sins, and thou shalt be justified.'"

[1] Titus I. 15.
[2] Philippians II. 3.

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437. An old man used to say, "Silence is filled "with all life, but in the speech which is abundant death "is hidden."

438. And the old man also said, "Lying and sin "are wont to lie in ambush in the words which are "long and broad."

439. An old man used to say, "Humility never "becometh angry, and never provoketh a man to "wrath."

440. ABBÂ JOSEPH said unto ABBÂ LÔṬ, "Thou art "unable to become a monk, but thou mayest become "wholly like a flame which burneth and blazeth "fiercely."

441. An old man was asked, "What is humility?" And he said unto him that asked the question, "If "thy brother offend thee, and thou forgive him before "he can repent and entreat thee [that is humility]."

442. An old man also said, "Keep thy conscience "with thy brother, and thou shalt find rest."

443. ABBÂ PAPHNUTIUS used to say, "He who "esteemeth himself as nothing, whithersoever he goeth, "or wheresoever he dwelleth, he shall find rest."

444. The same old man said, "During all the days "of the life of the old men I used to go and visit "them twice each month, and my cell was distant from "them twelve miles, and in respect of every thought "about which I asked them, they never said to me "anything except, 'Wheresoever thou goest esteem thy-"'self as nothing, and thou shalt find rest.'"

445. One of the old men used to say, "Love "knoweth not how to keep a storehouse [full] of "possessions."

446. The same old man also said, "I do not know "the actual thing whereby, on two occasions, the ene-"mies led me into error, and into the committing of "sin, and into the transgression [of the Law]."

447. Certain old men asked John the Less, saying, "When thou wast in Scete with the fathers, how didst

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"thou see them conducting themselves?" And he said unto them, "By night and by day they were perform-"ing with all their might the work of God, that is to "say, [they were reciting] the service, and they prayed, "and read, and were anxious with divine solicitude, "and instead of being idle they worked with their "hands."

448. On one occasion ABBÂ AMMON came to the brethren, and they, whilst expressing regret [for troubling him, asked him] to say some words of excellence to them; and the old man answered and said unto them, "It is right that we all should travel the path of "God with well ordered [minds]."

449. ABBÂ ANTHONY used to say, "When we rise "up in the morning each day let us think that we shall "not abide until the evening, and when we come to "lie down also let us think that we shall not abide "until the morning; for we know not the days of our "life, but they are known unto God. If we do this "each day we shall not sin, and we shall do nothing "wicked before God, and we shall not lust eagerly for "anything belonging to this world, and we shall not "be angry with anyone, but in everything we shall "be regarding our souls, even as men who await death."

450. And he also said, "As fish die when they are "drawn out of the water, even so do monks, who have "forsaken the world, become sluggish, when they remain "with the children of this world or dwell with them; "it is then meet for us to hasten to the mountain even "as fish haste to the water."

451. Now they used to say that ABBÂ ANTHONY was wholly [illumined] by the appearance of the light of the spirit, and that he could see what was happening from a distance; now on one occasion he saw the soul of the blessed Ammon being taken up into heaven by the hands of angels, although he was distant from him ten stages.

452. One of the brethren asked him once about

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the thoughts, and the old man answered and said unto him, "Do not carry them into effect, but let them "settle down and down until they breed worms and "perish."

453. ABBÂ POEMEN used to say, "If a man pass a "hundred years in the cell he will not understand his "departure from this world and become a monk, unless "he attribute sin to himself at all times, and make "himself to be remote, both in his mind and in his "actions, from those things which he knoweth will "separate him from God, and make supplication unto "God at all times through suffering and tears."

454. A brother asked ABBÂ POEMEN, saying, "What "is the repentance of sins?" And he said unto him, "The repentance of sins consisteth in a man not com- "mitting the sin again from the moment wherein he "repenteth of it; and on account of this the righteous "were called 'spotless,' and because they had forsaken "[their] sins, and had cleansed themselves from them."

455. And another brother also asked him, saying, "Shew me a word whereby I may live;" and the old man said unto him, "The first thing of all which the "fathers have given us [to do] is to mourn."

456. ABBÂ POEMEN used to say, "The passions are "four heads;" and a brother said unto him, "What are "they?" The old man said unto him, "Worldly grief "which cometh about many things, the love of money, "vain glory, and fornication; and it is meet that we "should be on the watch against these before all other "passions."

457. He said also, "If a monk hateth two things "he is able to free himself from the world, and these "are," said he, "the gratifications of the body, and vain "glory."

458. The same old man also said, "Wrath is a "natural thing in man, that is to say, but it must be "used to cut off evil passions. Hunger is natural in "a man, but it must be employed [in satisfying] the

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"want of the body, and not [to gratify] the feeling of "eager lust [to eat], even as the blessed DAVID said, "'With him whose eye is lofty and whose heart is "'greedy I have not eaten.'[1] Sleep too is natural in "man, but [it must not be indulged] to satiety."

459. A brother asked ABBÂ POEMEN, saying, "Tell "me, why it is that when I offer repentance to a "brother who is wroth with me I do not see him "pleased with me?" The old man said unto him, "Tell me truly: when thou offerest to him repentance "hast thou not the opinion that thou art not doing it "because thou hast sinned against him, but because of "the commandment?" And the brother said unto him, "It is even thus." The old man said unto him, "Be- "cause of this God doth not permit him to be pleased "with thee, and because thou dost not offer repentance "to him in fulfilment of thine own desire, but as if "thou hadst not sinned against him, but he had sinned "against thee."

460. They used to say that when the disciples of ABBÂ AGATHON were building a cell he remained with them for a period of four months, and when they had finished it, on the first Sabbath on which they dwelt in it, the old man saw in it something which did not afford him profit, and he said unto his disciples, "Arise, let us go away from here." And when they heard [this], they were greatly troubled, and they answered and said unto him, "If thou hadst this thought "to depart, why have we done all this work and built "the cell? Moreover, men will be offended with us, "and will say, 'They have left this place because they "can abide nowhere.'" Now when the old man saw that their souls were grieved, he said unto them, "If "some men be offended at us there are others who "will be edified by us, and they will say, 'These blessed "'men departed for God's sake, and they considered

[1] Psalm CI. 5; CXXXI. 1.

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"'nothing [else].' However, let him that wisheth to "come with me come, for I shall certainly depart." Then they threw themselves on the ground, and entreated him to let them go with him.

461. ABBÂ AGATHON also used to say, "The monk's "cloak is a sign of the absence of wickedness;" and he also said, "God asketh from those who begin the "service of the works of the fear of God nothing ex- "cept that they shall order their bodies by obedience to "the commandments against the passions of the lusts."

462. ABBÂ AGATHON also said, "He who removeth "from before his eyes accusation, and disgrace [*or*, "insult], and loss [*or*, belittlement] is able to live."

463. A brother said unto ABBÂ AGATHON, "Father, "I had the order to dwell in a certain place, and I "have war there, and I want to depart; I would fulfil "the command, but I am afraid of the war." The old man said unto him, "If it were Agathon he would "keep the command, and overcome the war."

464. The same old man also said, "If the inner "man be watchful he will be able to guard the outer "man also; but if he be not, let us guard the tongue "by every means in our power."

465. The old man BENJAMIN was asked by a brother, "Of what consisteth the life of a monk?" And he answered and said, "A mouth of truth, a holy body, "and a pure heart."

466. They used to say concerning a certain old man that, on account of the great humility which he possessed, God gave him the gift of becoming a seer of visions, and he could see beforehand when any one was coming to him, and it was revealed to him concerning it; now the old man was sorry and did not wish for this thing, and he made supplication unto God that it might be taken away from him. And he went to an old Rabbâ and entreated him, saying, "My "brother, labour for me, so that this gift may be "removed from me;" then each of them sat down in

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his cell and made entreaty unto God concerning this matter, and a voice was heard by that old man, saying, "Behold, I remove the gift from thee, but whensoever thou wishest it is thine." And he went straightway to the old Rabbâ and shewed him what had been said unto him, and when he heard [it] he gave thanks unto God.

467. The fathers once asked ABBÂ SYLVANUS, saying, "What work of ascetic excellence hast thou performed "that thou didst receive the wisdom which thou dost "possess, and the gift with which is endowed thy face?" And the old man answered and said unto them with great humility, "[I received these things] because I "never left in my heart a thought which could provoke "God to wrath." And they used to say that the face of the old man Sylvanus shone so brightly, even as did the face of Moses, with the glorious splendour which he had received from God, that no man was able to look upon it with his eyes wide open.

468. ZENO, the disciple of ABBÂ SYLVANUS, said on a certain occasion, "Dwell not in a place which is "famous, and abide not with a man who hath a great "name for ascetic excellence."

469. One of the brethren asked an old Rabbâ, saying, "Abbâ, what shall I do? For whensoever I "see the face of a woman the war of fornication is "stirred up against me." And the old man answered and said, "My son, guard thine eyes against looking "on a woman, and behold, henceforth thou wilt have "no fear." The brother said unto him, "Behold, how "very often doth a man meet women by chance, without expecting to do so!" The old man said unto him, "As far as it is possible for thee to do so keep "thy watch carefully, both within and without; and as "concerning that which happeneth by chance, and a "man meeting women without thinking about it, [in "that case] passion will have no power to bestir itself. "But take good heed to thyself that such a thing doth

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"not happen unto thee of thine own will, for it is this "which the Holy Book condemneth, saying, 'Every "'man who looketh upon a woman to lust after her "'hath already committed adultery with her in his heart.' "For if when thou art not thinking about them thou "meetest women, and the passion stirreth itself up "against thee, lift up thy mind immediately to God, "and He will help thee." Then wishing especially to strengthen that brother, he answered and said unto him, "Behold, my son, know thou that thou hast been "with me for two years, and that I have not as yet "seen what manner of face thou hast, whether it be "good, or whether it be bad, and it was this [fact] "which urged me to tell thee to guard thine eyes from "the sight of women." And afterwards he made a prayer over him, and sent him away to depart to the coenobium, for that brother used to dwell in the church.

470. They used to say about one of the old men that when the church was dismissed, he fled straightway and departed to his cell, and [they said] that he had a devil, but the holy man was [only] fulfilling the work of God.

471. An old man used to say, "Without prayer "thou shouldst do nothing, and afterwards thou wilt "not be sorry."

472. A brother asked an old man, saying, "If I am "in a clean place, and the time for service hath arrived "am I to return?" The old man said unto him, "Who, "when he remembereth riches, will return to poverty?"

473. The old man THEODOTUS used to say, "Con- "stant hunger maketh monks to be emaciated and "driveth them mad."

474. ABBÂ DANIEL used to say, "Constant vigil "especially drieth up and maketh the body to diminish."

475. ABBÂ AMMON asked ABBÂ SISOES, saying, "When "I read in the Book my mind wisheth to arrange the "words so that there may be an answer to [my] question." The old man said unto him, "This is unnecessary,

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"for only purity of heart [is required]." From this it ariseth that a man should speak without overmuch care.

476. ABBÂ THEONÂ used to say, "Because we have "put ourselves out of the sight of God we are led "captive by the passions of the body."

477. ABBÂ POEMEN used to say, "Temptations are "a sure sign whereby a monk may be known."

478. ABBÂ AGATHON once fell sick, and another of the old men with him, and as they both were lying in the cell a brother read the Book of Genesis to them; and when he came to the place where Jacob said unto his sons, "Joseph is not, and Simeon is not, and ye "would take Benjamin away that ye may bring down "my grey hairs with sorrow to Sheol," the old man answered and said, "Were not the ten other sons "sufficient for thee, O JACOB?" And ABBÂ AGATHON said, "Hold thy peace, old man, if God holdeth a man "to be innocent, who shall condemn him?"

479. One of the fathers came to ABBÂ THEODORE of PÎRMÊ, and said unto him, "O father, behold, brother "So-and-so hath gone back to the world." And the old man said unto him, "Dost thou marvel at this? "Wonder not at this, but be surprised when thou "hearest that a man hath been able to flee wholly from "the world."

480. If a man thinketh filthy thoughts, doth he himself become defiled? Some of the old men said, "Yes, he is defiled," and others said, "He is not defiled, "for if he doth it is impossible for simple folk like "ourselves to live at all; but [the truth] is that a man "must not carry his filthy thoughts into deeds."

481. A certain brother went to a strenuous and tried old man, and asked him about this matter, and the old man said unto him, "Every man is required "[to do] according to his ability." Then a brother entreated the old man, saying, "For our Lord's sake "explain these words to me." The old man said unto

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him, "Behold, supposing that some very desirable thing "were placed here, and that two brethren came in, one "being of great stature and the other of little stature. "If now the mind of him that was of full strength were "to say, 'I wish to possess that thing,' and he did not "carry his soul's desire into effect, but straightway cut "it short, the man would not be defiled; if then the "man of lesser strength were to desire the thing, being "incited thereto by his thoughts, and he took it not, "he also would not be defiled. But, if he desiring it "were to take it, he would be defiled."

482. The old men said, "If thou seest a young man "going up to heaven of his own will, lay hold upon "his leg, and sweep him away therefrom; for thus will "a man help him."

483. The same old man used to say, "If thou criest "unto God in prayer with a pure heart thy prayer "shall not return unto thee fruitless."

484. The same old man used to say, "As two words "cannot be uttered [at the same time] by one voice, "and be recognized and understood, so is it with the "mixed prayer which is uttered by a man before God."

485. He also said, "If thou seest the wings of ravens "stretched out in flight, even so is the foolish prayer "of the mind which is lifted up."

486. He also said, "If thou art earnest in asking "God for things, but wilt not pay back as far as thou "art able, thou must hear the words, 'Thou shalt ask "'and shalt not receive, because thou didst accept a loan "'and didst not pay it back.'"

487. He also said, "The words of the mouth of him "that prayeth purely before God are a fetter wherewith "he shall be able [to bind] the devils beneath his feet "like a sparrow; and, as prisoners tremble before him "that is their master, even so will they quake at the "words of his prayer."

488. He also said, "As the rain when it falleth "upon the earth taketh the place of a key in the lock

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"thereof, and openeth [it] and bringeth forth to sight "the growth of the seeds and roots which are in it, "so are the soul and the mind of him that receiveth "and tasteth the heavenly droppings, for by the words "of his lips shall be made known unto man his hidden "conduct before God, I mean to say, that when a man's "request and entreaty about everything are made within "the words of his pure prayer, he openeth the door of "the treasury of the Trinity, Who is the Lord of "treasures, and bringeth out therefrom the treasures "which are hidden for those who are worthy of them."

489. Concerning ABBÂ ANTHONY they used to say:—There was a man with an unclean spirit which sought to cast him into the water, and the monks who were with ABBÂ ANTHONY came and entreated him to pray over the man who was thus troubled, but he excused himself [from doing so]. And when the demoniac had remained with him for a long time, he smote the blessed man on his cheek, whereupon the old man made ready the other cheek; and having done this that evil spirit took to flight.

490. A brother asked ABBÂ MAṬÔÂÎS, saying, "What "shall I do? for my tongue vexeth me. Whensoever "I sit among the brethren I am unable to restrain my-"self, but I condemn them in every good work and "treat them with contempt. What shall I do then?" The old man answered and said unto him, "If thou art "not able to restrain thyself, get thee away, and stay "by thyself, for this is a disease. Now he who sitteth "among the brethren must not possess four corners, "but he must be altogether round, so that he may move "smoothly in respect of every man." And the old man said unto him also, "I myself do not dwell alone as "an example of spiritual excellence, but as an emblem "of feebleness, for mighty men are those who are among "the brethren."

491. When the brethren were talking to an old man about the thoughts they said unto him, "Our

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"hearts are hard, and we do not fear God; what are "we to do so that we may come to fear God?" The old man said unto them, "I think that if a man will "lay hold in his heart upon that which rebuketh him, "it will bring to him the fear of God." And they said unto him, "What is the rebuke?" The old man said unto him, "In every act a man should rebuke his soul, "and say unto it, 'Remember that thou hast to go "'forth to meet God.' And let him say also, 'What "'do I seek with man?' I think that if a man remain "in these things the fear of God will come to him."

492. ABBÂ TIMOTHY said unto a certain brother, "How art thou?" The brother said unto him, "I destroy "my days, O father." And the old man said unto him, "My son, my days also are destroyed, and I give "thanks."

493. An old man used to say, "The Shunammite "woman received ELISHA because she had no human "promise with man; and they spoke of the Shunammite "woman [as] a person of the soul, and of ELIJAH [as] "a person of the Spirit of God; when the soul maketh "itself remote from commotion and trouble, the Spirit "of God abideth on it, and then it is able to bring "forth, though hitherto it hath been barren."

494. ABBÂ AMMON used to say, "I said unto ABBÂ "POEMEN, 'If I go to my neighbour's cell, or he cometh "'to mine concerning any matter whatsoever, are we "'two to be ashamed to speak, lest some alien subject "'of discourse appear between us?' The old man said "unto him, 'Thou wilt do well, for youth hath need of "'care and watchfulness.' And I said unto him, 'What "'do the old men do?' And he said unto me, 'The "'old men have been skilled and have had experience, "'and they have arrived at the measure for speech, "'for in them there is nothing alien which they can "'speak with the mouth.' And I said unto him, 'And "'supposing that I have the necessity to talk with a "'neighbour, wouldst thou that I should speak with the

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"'words of the Scriptures, or with the words of the "'old men?' And he said unto me, 'If thou art not "'able to hold thy peace it is better for thee to use "'the speech of the old men rather than that of the "'Scriptures, for there is danger in a man employing "'the speech of the Scriptures."

495. ABBÂ DANIEL used to say that a man of business once came to ABBÂ ARSENIUS, and brought him the testament of a certain kinsman who had left him a very large inheritance, and having received the deed he wished to tear it to pieces. Then the man of business fell down at his feet, and said, "I beseech thee, "do not tear it up, for if thou dost I shall die." And ABBÂ ARSENIUS said unto him, "I died before he did, "though he hath only now died, but shall I live?" And he sent the man of affairs away without having taken anything.

496. A monk went to a nunnery to visit his sister, for she was sick; now she was a woman who was great with God, and a firm believer, and she never allowed herself to see the face of a man, not even that of her brother, lest through her he might go in among the women. And she sent him a message, saying, "Go, my brother, and pray for me, that Christ, by His "grace, may make me worthy to see thee in that world "of the kingdom of heaven."

497. A brother asked an old man, and said unto him, "What is the best thing for me to do, so that I "may do it and live thereby?" And the old man said unto him, "God [alone] knoweth which is best; but "listen. One of the old men said that the mind which "rebuked a man was his [best] adversary, for it resisted "a man who sought to carry out his desires in the "flesh, and to rebel against God, and not to be obedient "unto Him, and it would also deliver a man over to "his enemies."

498. An old man also said, "It is meet that the "soul should be occupied in the service [of God] by

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"day and by night, even like Huldah, the prophetess, "who used to sit in the house of the Lord with sup- "plication and ministration; and also like Hannah, who "never ceased in her ministrations during a period of "eighty years."

499. A brother asked an old man, saying, "What "shall I do, father? For my belly vexeth me, and I "am unable to restrain it, and therefore I am leading "a life of luxury." The old man said unto him, "If "thou dost not throw on it the fear of fasting thou "wilt never be able to straighten the path. Place be- "fore it the following parable. A certain man had an "ass, and as he was sitting upon it and journeying "along, the animal would not go straight, but went "first to this side of the road and then to that; and "he took a stick and smote it. And the ass said, "'Beat me not, and henceforward I will go straight.' "Now when he had gone a little further on, the man "alighted from the ass, and placed the stick in [his] "cloakbag which was on it, but the ass knew not that "the stick was on his back. And when the ass saw "that its master was not carrying the stick, he began "to hold him in contempt, and he walked among "the crops; thereupon his master ran after him, and "took the stick, and beat him with it until he went "straight. Now the belly of the body is even like unto "the ass."

500. A brother said to THEODORE of PARMÊ, "Speak "a word to me, for behold, I am about to perish." And with great labour the old man said unto him, "I "stand in danger myself, and what have I to say to thee?"

501. ABBÂ ḲÊRÎÔN used to say, "I have performed "more bodily labours than my son ZECHARIAH, but I "have not reached his measure of humility and silence."

502. ABBÂ MACARIUS used to say, "Guard thyself "against freedom of word and deed, for it is meet for "a monk not to permit his thought to be his judge in "anything whatsoever.

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503. MOTHER SARAH used to say to her brethren, "It is I who am a man, and ye who are women."

504. A brother asked ABBÂ POEMEN, "How can it "be right for me to take good heed to my ways when "I am sitting in my cell?" The old man said unto him, "For a season I was a man who had fallen into "the mire up to my shoulders, and a basket full of "gall hung from my neck, and I was crying out to God, "'Have mercy upon me.'"

505. They used to say of the men who were in the CELLS "that their rules were so strict that during "the night they slept four hours, and assembled for ser- "vice four hours, and worked for four hours; that during "the day they worked with their hands until the ninth "hour, and that after that they prepared the small "quantity of food which they ate, and if any man had "anything to do in his cell he then did it. In this way "they filled up their day."

506. A brother asked ABBÂ SISOES, saying, "Why "do not the passions depart from me?" The old man said unto him, "Because their possessions are in thee; "give them their pledge [*or*, security], and they will "depart."

507. On one occasion the fathers were summoned by the Archbishop THEOPHILUS, and they went to Alexandria to him so that he might make a prayer and cleanse a house of idols; and as they were eating with him, flesh of a calf was set before them, and they ate it in simplicity, doubting nothing. And the Archbishop took a piece of meat and gave it to an old man who was near him, saying, "Behold, this piece of meat is "very good, father;" and they all answered and said unto him, "Behold, up to the present we have been eating "herbs, but if it be flesh, we do not eat flesh." And not one of them ate anything more.

508. They used to tell a story of a brother who was the neighbour of an old Rabbâ, and say that he would go into the cell of the old man, and steal what-

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soever he found there, and though the old man saw him he never rebuked him, but worked with his hands and wearied himself the more, saying, "Perhaps that "brother is in need;" and the old man suffered much tribulation at the thought, and ate his food in sadness. And when the old man was about to die, the brethren sat round about him, and when he saw in their midst the brother who used to steal from him, he said unto him, "My son, come near to me;" and when he had drawn nigh to him, he kissed his hands, saying, "My "brother, I am grateful to these hands, for through "them I shall enter the kingdom of heaven." Now when that brother heard these things he was sorry, and he also repented, and he became a well tried monk through the things which he had seen in that old man.

509. On one occasion when ABBÂ AGATHON was travelling, and some young men were with him, one of them found a small bag on the road, and he said to him, "Father, dost thou wish me to take this little "bag?" And the old man looked at him in wonder, saying, "My son, didst thou place it there?" And the young man said, "No." Then the old man said unto him, "If thou didst not place it there, how canst thou "desire to take it?"

510. ABBÂ JOSEPH, the priest of Ascalon, told us the following story, saying:—There was a certain merchant in Ascalon who borrowed from other people much money, and he hired a ship for himself and put out to sea; and a fierce storm rose up against him, and he lost everything which he had with him; but he himself was saved. And when he returned to the city those to whom he owed money seized him, and they took everything which he had in his house, and sold it, and shut him up in prison; but they left him his wife as an act of charity, so that she might beg for him and feed him. And the woman went about from door to door, and she herself begged for bread for her husband; and one day as she was sitting

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and eating bread with her husband, one of the chief men of the city went in to give alms to the prisoners who were there, and he saw the woman and lusted for her, for she was beautiful. And he sent his servant to call her, and she came thinking that he wished to give her alms; but he took her aside, and said to her, "Why hast thou come here?" And she related unto him the whole matter. Then he said unto her, "If I "pay one third of thy husband's debt wilt thou lie with "me this night?" And that chaste, free woman said unto him, "I have heard that the holy Apostle said, "'A woman hath no power over her body, but her "'husband.' I will first ask my husband, and whatso- "ever he commandeth me that will I do." And having come she told her husband, and he was grieved; and he wept, and said unto her, "Go and say unto him, "'I have told my husband, and it hath not pleased "'him; and I have hope in God that He will not for- "'sake us.'" Now there was in the prison-house a certain thief who had been a highway robber, and he was shut up [in a room] inside beyond them, and at that moment he happened to be sitting at a window which faced them, and he heard everything which they were saying; and with tears he said unto himself, "Woe is me! For although these people are in such "great trouble, they are not willing to deliver over "their freedom, and accept money, and go forth from "this place, but they hold their chastity to be more "valuable than riches. What then shall I, the wretched "one, do? For the thought that there is a God hath "never entered my mind, and I never remember hat "my evil deeds will be judged, and I have committed "many wickednesses, and many awful murders. And "I know that when the judge cometh here he will kill "me, without asking a question, as is just." And he answered and said unto the woman and her husband, "Because I have seen that ye preserve the purity of "your bodies for Christ's sake, and that ye have chosen

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"to remain in great tribulation and not to destroy your "chastity, God hath put it into my heart to do unto "you an act of grace which ye deserve, and perhaps "God will shew me mercy through you on the day of "judgment. Go ye to the northern side of the city "wall, and dig there in a certain place, and behold, ye "shall find there a large earthen pot, beneath which "is a vessel full of gold. Take it, and pay your debt, "and may a great blessing abide with you so that ye "may live upon it; but I beseech you to pray for me "continually, that I may find mercy before God in the "day of judgment."

And after three days the judge came to the city, and he ordered them to cut off the head of that thief without [asking any] questions, and after he had been slain, that noble woman said unto her husband, "Wilt "thou command me to go and see if that which the "thief said is true?" and he said unto her, "Go." And she went at the time of evening, and by the indications which the thief had given her, she found the place, and having dug a little, she found the money, even as he had told her, and she took it and went to her house, giving thanks unto God. And she brought it out little by little, and she gave it to the creditors, who thought that she brought it to them as the result of her begging, a little from here, and a little from there; then when she had paid her husband's debt, he came forth from prison, thanking and glorifying God.

Then ABBÂ JOSEPH said unto us, "Behold these men, "O my brethren! Because they chose to live in afflic- "tion, and refused to despise the command of God, God "multiplied His grace unto them without delay. For "even if the woman had hearkened unto that lascivious "man he might not, perhaps, have given her what he "promised her; but, because they preserved their chastity "which is pleasing to God, God rewarded her with the "whole amount of their debts, and brought them to a "greater state of prosperity than [that which they en-

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"joyed] at first. And, my beloved, I think thus con-"cerning ADAM when he was in Paradise. Had he "kept that little command, honour greater than that "which he had at first would have come to him; but when "he transgressed the command of his Lord, he fell "from and was driven out of the delight and pleasure "wherein he lived. May our Lord make us worthy to "keep his commandments! Amen."

511. On one occasion when ABBÂ JOHN and the brethren who were with him were going up from Scete, he who was guiding them lost the way, and the brethren said unto ABBÂ JOHN, "What shall we do, father? For "this brother hath lost the way, and peradventure we "shall die in wandering about." ABBÂ JOHN said unto them, "If ye tell him, he will be grieved and feel "ashamed. But behold, I will feign to be sick, and "will say that I am not able to go on any further;" and the brethren said, "Father, thou hast well said." And they acted thus, and decided that they would stay where they were until the morning, rather than rebuke the brother who was guiding them.

512. ABBÂ SÊRENÔS [SERENUS] used to say, "I have "passed the whole period of my life in cutting and "twisting and sewing palm leaves, and in spite of it "all, had not the hand of the Lord fed me I should "not have had enough to eat."

DEMONSTRATIONS WHICH ARE SUITABLE TO THE LAZY MEN AND SLUGGARDS, AND TO ALL THOSE WHO TAKE NO CARE FOR THEIR SOUL.

513. Those who are in despair, and who have delivered themselves over to the filthy work of their abominable lusts, and who make loose their ways at all times, and who love the lusts which harm them, are like unto the sterile land, and the arid desert, and a house laid waste, and a vineyard without grapes, and an empty vessel, and a body without a [Page 726]

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soul, and eyes without light, and a dead body without a voice, and hands which are cut off, and knees which are bowed, and a paralytic lying on a bed, and a vessel filled with stinkingness.[1]

514. AGAINST THOSE WHO LOVE VAIN GLORY, AND THOSE WHO BOAST OF THEIR ALMS. Those who love vain glory, and those who boast of their fair works and life, are like unto a broken cistern, and a bag with a hole in it, and a tree without fruit, and a naked man, and a moth-eaten garment, and a worm-eaten beam of wood, and unto other things which are consumed by their [false] glory.

515. AGAINST HIM THAT IS NOT CAREFUL [*or*, WATCHFUL] IN RESPECT OF HIS TONGUE. He who is not watchful in respect of his tongue is like unto him whose house door is open, and whose riches are plundered by every man, and he is like unto an uncovered vessel [*or*, unrolled garment], and like that which is unsealed.

516. AGAINST THOSE OVER WHOM EVIL THOUGHTS HAVE DOMINION, AND IN WHOSE MIND WICKED COGITATIONS RISE UP. Those who through their sluggishness give a hand to the thoughts which make a mock of them, and by their negligence help filthy devils to have dominion over them, are like unto an abode which is full of snakes, and a house which is full of evil-smelling things, and a ship which is tossed by the waves, and a poor piece of land which is full of briars and brambles, and unto the thorns that choke it, the end of which is burning.

517. AGAINST HIM WHO DOTH NOT SUPPRESS IN HIMSELF WRATH AND ANGER, AND WHO KEEPETH HIS HATRED AGAINST HIS BROTHER. He who doth not suppress in himself wrath and anger, and who keepeth his hatred against his neighbour, is like unto a savage animal which cannot be tamed, and which goeth along every road, and wandereth about in an erring manner,

[1] Read ⲙⲛⲁⲥⲑⲉ.

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and unto the man who burieth fire in chopped straw, and like the man who putteth in his bosom the spawn of serpents, and like a den which is full of enraged serpents, and like a cleft in the rock which is full of reptiles which emit[1] venom, and a mad dog [Page 727] that barketh at every man, and a wild boar that gnasheth his teeth as soon as he seeth a man, and like the evening wolf which goeth about with his mouth wide open to destroy the simple lambs, and the panther that leapeth upon the gazelle in the desert, and the ship which saileth on the sea with an evil spirit for her steersman, and the savage beast, which cannot be subdued, and which walketh on every road and wandereth about in error without discernment. These [words] are [directed] to those who are not humble, so that they may correct themselves and their savage habits, and to those who are lifted up against their brethren in their pride, and who do not wish to travel in the path of the humility of Christ.

518. AGAINST THE CHANGE OF THE EVIL WILL OF THOSE MEN WHO DENY THE GRACE WHICH IS PERFORMED TOWARDS THEM. One of the teachers said, "If thou hast "made thyself humble, they despise thee without dis- "cernment. If thou hast made thyself angry, they hate "thee without understanding. If thou hast made thy- "self pleasant, they swallow thee, and thou disappearest. "If thou hast made thyself bitter [*or*, cruel], they reject "thee, and thou art reviled. And if thou hast mingled "with folk they hold thee to be a liar, fair-[spoken], "and wandering. If they have fallen ill, they command "thee, and if they are despised, they judge thee; if "they be visited, they abuse thee; and if thou art "whole, they leave thee; and if they are reclining, they "drive thee away; and if aught be required from them, "they curse thee, and if mercy be shown unto them, "they oppress thee. Neither grace [*or*, goodness], nor

[1] Read خَبَّب.

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"justice will ever please those who belong to every evil "of every kind."

CHAPTER XVI.

QUESTIONS BY THE PUPILS AND THE ANSWERS [TO THE SAME] BY THE HOLY FATHERS AND MONKS.

518[A]. BROTHER. How is love [*or*, charity] acquired by men of understanding?

OLD MAN. True and pure love is the way of life, and the haven of promises, [Page 728], and the treasure of faith, and the interpreter of the kingdom, and the herald of that which is hidden.

519. B. I do not know the power of the word.

O. M. If a man loveth not God he cannot believe in Him, and His promises are not true [to him], and he feareth not His judgment, and he followeth Him not. Now because love is not in him [he cannot] be free from iniquity, and await the life which is promised, but he performeth at all times the plans of sin; and this [happeneth] because the judgment of God is [too] exalted in his sight. Therefore let us run after love, wherewith the holy fathers have enriched themselves, for it is able to pay back [what is due] to its nature and its God. This then is praise.

520. B. How doth wisdom dwell in man?

O. M. Now when a man hath gone forth to follow after God with a lowly mind, grace bestoweth itself upon him, and his conduct becometh strengthened in the spirit, and when he hateth the world he becometh sensible of the new conduct of the new man, which is more exalted than the impurity of the human abode; and he meditateth in his mind the humility of the rule of the life which is to come, and he becometh a man of greater spiritual excellence.

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521. B. How is love made known?

O. M. By the fulfilment of works, and by spiritual care, and by the knowledge of faith.

522. B. What are the works?

O. M. The keeping of the commandments of the Lord with the purity of the inner man, together with the labour of the outer man.

523. B. Is he who is destitute of work also destitute of love?

O. M. It is impossible that he who is of God should not love, and it is impossible for him that loveth not to work, and it is impossible to believe that he who teacheth but worketh not is a true believer, for his tongue is the enemy of his action, and though he speaketh life he is in subjection unto death.

524. B. And is he who is in this state free from retribution?

O. M. Such a man who speaketh the things of the spirit, and performeth the things of the body, and supplieth his own wants, is not deprived of reward, but he is deprived of the crown [Page 729] of light, because the guidance of the spirit refuseth to rule him.

525. What are fasting and prayer?

O. M. Fasting is the subjugation of the body, prayer is converse with God, vigil is a war against Satan, abstinence is the being weaned from meats, humility is the state of the first man, kneeling is the inclining of the body before the Judge, tears are the remembrance of sins, nakedness is our captivity which is caused by the transgression of the command, and service is constant supplication to and praise of God.

526. B. Are these able to redeem the soul?

O. M. When internal things agree with external, and manifest humility appeareth in the hidden works which are from within, verily, a man shall be redeemed from the weight of the body.

527. B. And what is internal humility?

O. M. The humility of love, peace, friendship, purity,

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restfulness, tranquillity, subjection, faith, remoteness from envy, and a soul which is free from the heat of anger, and is far from the grade of arrogance, and is redeemed from the love of vain glory, and is full of patient endurance like the great deep, and whose motion is drawn after the knowledge of the spirit, and before whose eyes are depicted the fall of the body, and the greatness of the marvel of the Resurrection, and the demand for judgment which shall come after the revivification, and its standing before the awful throne of God. [If the soul hath these things] redemption shall be unto it.

528. B. Is there any man who fasteth that shall not be redeemed?

O. M. There is one [kind of] fasting which is from habit, and another from desire, and another from compulsion, and another from sight, and another from the love of vain glory, and another from affliction, and another from repentance, and another from spiritual affection; for although each of these seems to be the same as the other in the mind externally, yet in the word of knowledge they are distinct. Now the way in which each is performed by the body is the same, and the way in which each is to be undertaken is wholly the same by him that travelleth straightly on the path of love, and who beareth his burden with patient endurance spiritually, [Page 730] and who doth not rejoice in his honour.

529. B. Who is the true [monk]?

O. M. He who maketh his word manifest in deeds, and beareth his passion with patient endurance; with such a man life is found, and the knowledge of the spirit dwelleth in him.

530. B. Who is the pure habitation?

O. M. He who is destitute of the good things of the body, and who rejoiceth in the love of his neighbours in the love of God; for spiritual relaxation is produced in proportion as need ruleth over the soul.

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531. B. With what is a man able to overcome lust?

O. M. With spiritual remembrance. If the desire for the delights which are to come doth not obliterate that of the things which are here, a man cannot conquer; for if the ship of the merchant did not arrive over and over again by means of hope, he could not endure the storms, and he would go on his way of tribulation.

532. B. How doth a man go forth from the world?

O. M. By forsaking entirely the gratification of desire, and by running to the utmost of his power in the fulfilment of the commandments; for he who doth not act in this way falleth.

533. B. Behold, through what have the men of old triumphed?

O. M. Through the fervour of their supernatural love, and through the death of the corruptible man, and through the contempt for pride, and through the abatement of the belly, and through the fear of the judgment, and through the promise of certainty; through the desire for these glorious things the fathers have acquired in the soul the spiritual body.

534. B. How can I conquer the passions which trouble me when they are fixed in me by nature?

O. M. By thy death to this world; for if thou dost not bury thy soul in the grave of persistent endurance the spiritual Adam can never be quickened in thee. When a dying man hath departed from this temporary life he hath no consciousness of this world, and all his perceptions are at rest and are abated. Now, if thou forsakest that which is of nature[1] naturally, and thou dost not perform it voluntarily in thy person, thou art dead; but if thy desire dieth in repentance, the whole of [thy] nature ceaseth from this temporary life by the death of the spirit just as do [Page 731] the motions of the body at the natural end of time.

[1] Read ڤِصْدِهِ.

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535. B. To what extent is a man held capable of revelation?

O. M. To the same extent as a man is capable of stripping off sin, both internally and externally. For when a man dieth by spiritual sacrifice, [he dieth] to all the words and deeds of this habitation of time, and when he hath committed his life to the life which is after the revivification, Divine grace bestoweth itself upon him, and he becometh capable of divine revelations. For the impurity of the world is a dark covering before the face of the soul, and it preventeth it from discerning spiritual wisdom.

536. B. Is he who loveth money able to believe the promises?

O. M. No. If he believeth, wherefore doth he possess [riches]? Perhaps our hope is [set] upon gold, or perhaps the hand of the Lord is too small to redeem [us]? The body of our Lord is given unto us for [our] happiness, and His blood is the drink of our redemption, and He withholdeth from us the loaves of bread and the apparel which groweth old. He who loveth money is divided in his mind concerning God, and he prepareth for himself pleasures before God giveth them unto him; and though he rejoiceth in the promises in [his] word, he maketh them to be a lie by his deed. True indeed is the word of our Lord which He spake, "It is as difficult for the rich man to enter the kingdom "of heaven as it is for a camel to go through the hole "of the needle;" it is impossible to possess in one dwelling both God and mammon. Monks should, then, not belong unto the things which are seen.

537. B. Who is indeed the man of excellence?

O. M. He who crieth out always that he is a sinner, and asketh mercy from on high, whose word is laden with the feeling of discernment, and his senses with the watchfulness of deeds, and who, being silent, yet speaketh, and who, though speaking, holdeth

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his peace, and whose actions are wholly good fruits for the life of time, and the revelation of Christ.

538. B. What is the way of life?

O. M. The going forth of a man from this world on his entrance into another. But if a man forsaketh his childhood of humility and cometh [Page 732] to the old age of this world in his love, he revealeth the way of life. To go forth truly from this world is to be remote from it.

539. B. And what shall I do in respect of the world which troubleth me?

O. M. This world troubleth thee because its care is in thy mind, and the love of it is in thy body, and its pleasures are in thy heart; forsake the world and it will depart from thee, and root up from thyself all its branches, and behold, the war thereof will die down in thee. For as long as thy body seeketh its gratifications, and its lust is of this world, thou art not capable of life.

540. B. What is pure prayer?

O. M. Pure prayer is little in speech and great in deeds, for if it were not so work would be more excellent than supplication. . . . For if it be not so why do we ask and yet not receive, seeing that the mercy of God aboundeth? The method of penitents is, however, something different, as is also the labour of the humble, for the penitents are hirelings, and the humble are sons.

541. B. From what is the love of money produced?

O. M. From desire, for unless a man desireth he doth not possess. When a man desireth he possesseth, and when he possesseth he hath fulfilled his desire; and when he hath fulfilled his desire, he becometh greedy; and when he hath become greedy he committeth fraud, and when he hath committed fraud his possessions have become many. When his possessions are many his love diminisheth, and when his love hath diminished the remembrance of God is removed from

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his heart. And when the remembrance of God hath been removed from his heart, the mind becometh darkened, and his understanding is blinded; and when his understanding hath become blinded the power of discernment is darkened, and when the power of discernment hath become dark, the soul loseth its sight. And when the soul hath lost its sight good is rooted out therefrom, and wickedness entereth in, and sin taketh up its rule; and when sin hath taken up its rule the thought of God is blotted out, and the passions of the body are stirred up, and they seek to satisfy their needs. And having taken that which they sought for, it is necessary for much money to be collected, and when money is multiplied, the gratification of the body is fulfilled, and it eateth, and drinketh, and committeth adultery and fornication, [Page 733] and it lieth and worketh fraud and oppression, and it transgresseth the covenant, and destroyeth the Law, and treateth the promises with contempt, and the lust for the things which are seen is fulfilled. Let money be an abominable thing in our sight, and let us not love it; but if we perform the lust of the flesh it is an absolute necessity to love money; for money belongeth to the flesh and not to the spirit, even as saith the Apostle, "The flesh hurteth the spirit, and the spirit "the flesh, and both are opponents, each of the other."[1]

542. B. What is the kind of prayer which is not acceptable before God?

O. M. The destruction of enemies, and asking for evil things [to come upon] those who do harm to us, and the health of the body, and a multitude of possessions, and abundance of offspring—prayers for these things are not acceptable before God. But if God beareth with us whilst we are sinners and commit offences against Him, how much more is it right that we should bear with each other? It is not right for

[1] Galatians v. 17.

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us to ask for the things which belong to the body, for the wisdom of God provideth all things.

543. B. What is purity of soul?

O. M. Remoteness from anger and from the error of the remembrance of evil things, and being weaned from the bitter nature, and reconciliation with our enemies, and peace which is beyond troubling, and simplicity of love which is above this world; with these things is the inner man cleansed, and he putteth on Christ and is redeemed.

544. B. What is envy?

O. M. Hatred towards the virtues of other folk, and wickedness towards the good, and a bitter mind towards the innocent, and anger against those who are prosperous in the world, and the cloaking of the upright conduct of those who repent, and vexation with the peace of the lovers of God.

545. B. How ought we to pray before God?

O. M. For the return of sinners, and the finding of the lost, and the bringing near of those who are afar off, and friendliness towards those who wrong us, and love towards those who persecute us, and a sorrowful care for those who provoke to wrath; if a man doeth these things verily there is repentance in his mind, and sinners will often live, and their soul[s] be redeemed in life. [Page 734] For the prayer which our Lord delivered unto us for the need of the body is a word which covereth the whole community, and was not uttered solely for those who are strangers to the world, and who hold in contempt the pleasures of the body. For he in whose dwelling the kingdom of God and the righteousness thereof are found lacketh nothing, even when he asketh [not].

546. B. What is remoteness from the world?

O. M. The thought [*or*, mind] which overcometh the love of the body; for if the body be not trampled upon by the feeling of patient endurance a man cannot conquer in his strife.

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547. B. Is the soul of a man, which is held fast in the lust of the things which are seen, fair in the sight of God?

O. M. Who is able to live chastely when the body is making demands upon him? Or, in what soul is found the love of our Lord which bestoweth itself upon the things which are seen and which are corruptible? A servant cannot serve two masters, and the soul cannot please God with spiritual excellence so long as the memories of the things which are corruptible are in its mind, for the mind of the flesh cannot please our Lord; and except the world die in the heart humility cannot dwell therein, and except the body be deprived of its lusts, the soul cannot be cleansed from thoughts.

548. B. Why is the mind disturbed at meeting women?

O. M. Because they make use of the lust of nature. For, when the sight hath fallen upon the construction for the production of children and the gratification of the body, that old poison layeth hold upon it, and the law of the desire is confounded; now desire conquereth nature, not by the stirring up of the passions, but by the will, [and] by the fulfilling of works of humility, which, by the might of our Lord, conquer everything by their love, and by the patient endurance of the merit of Christ.

549. B. Who is the mighty man, he who is remote from the world, or he who dwelleth therein?

O. M. The mighty man conquereth in every place, whether he be in the world or without. Nevertheless, the fathers departed to the wilderness, the place which is preserved from [Page 735] the uproar of those who are afraid that as long as they dwell in the body the passions which give trouble will cleave to them. Now, for those who have ended the great strife of their conflict in the world Divine grace hath worked with its power, and it still worketh for the remembrance

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and benefit of the community, and truly great is the crown of those whose spiritual ship hath not sunk to the bottom of the tossed and troubled sea of this world, and hath not ceased its course heavenwards by the straight road which is full of fear.

550. B. Is it helpful to the soul to make oneself a stranger?

O. M. With perfect thanksgiving it doth help, provided that the soul beareth chastely afflictions, and rejoiceth in our Lord Who giveth pleasure; but if it doth not, its good seed is made of no effect because it doth not give fruit beloved of God, and if it endureth and uttereth blessing it hath a reward, but if it lack these things it becometh a mere wandering of the mind, and a sight which is without profit. The best thing of all is the quietness of the mind which is akin to God.

551. B. Since all the creatures of God are holy, why do the fathers make the sign of the blessed Cross over the things which they eat?

O. M. It is true that all the creatures of God were pure [when they came from] Him that created them, but because sin gained dominion everything became polluted; but the advent of our Lord came, and sin was abrogated and righteousness had its rule, and everything was made holy, whether it was in the heavens or on the earth. But because the blessed fathers knew the wiles of Satan, and that they would certainly bring upon them that which would do them harm by means of such things as are employed as food, they signed what they ate with the holy sign of the Great Cross so that they might slay all the craftiness of the Calumniator.

552. One of the fathers said, "On one occasion I "was lying down at night, and I thirsted for water to "drink; now there was near me one of the holy men "who lived in a holy manner, and he saw that I took "up the vessel to drink without having made over it

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"the [sign of] the Cross. And he said unto me, 'Wait,
"'master, wait;' [Page 736] and he made the sign of
"the Cross over it, and straightway the Calumniator
"fell from the vessel in the form of a flash of fire;
"now both he and I saw it. And we wondered at the
"great might of our Redeemer, and at the marvellous
"symbol of His merit."

A variant [reads]:—One of the fathers said, "I was
"lying down one night, and I thirsted for water to
"drink. And there was with me a certain widow who
"lived a chaste life, both when she was with her hus-
"band, and afterwards, and she said unto me, 'Wait,
"'master, wait,' and she made the sign of the holy
"Cross over the vessel of water, and straightway there
"fell from it the Calumniator in the form of a flash of
"fire, and both she and I saw him. And we wondered
"at the might of the Redeemer, and at the marvellous
"symbol of His merit."

These things were indeed told to us by the blessed mouth which is remote from falsehood; therefore it is required of us necessarily to do this [*i. e.*, make the sign of the Cross] for the protection of our life. Now the Enemy used to wage war openly against that widow who did these things, even as I have learned from the chosen ones of our Lord, and one of the holy men who heard [this] from her own mouth spake thus:—The blessed woman said as follows:—One day I went to the house of God, and Satan drew nigh, and said unto me, "Why dost thou pray like a man, and say, "Glory be to the Father, and to the Son, and to the "Holy Ghost?" And I said unto him, "How then shall "I pray?" Then Satan said unto me, "Thou shouldst "pray in this wise, and say, Glory be to thee, Mary, "mother of Christ." Then I answered and said unto him, "There is dust in thine eyes, Satan. Why should "I forsake the Lord and worship a handmaiden?" And he disappeared from me.

553. And the blessed man said unto me also:—

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The same old woman said in my presence:—And again I went to the church according to [my] custom, and I entered in and prayed, and then the Enemy came and made blind my eyes, and I could not see, [Page 737] and I called one of the women, and she carried me to my house. And after three days he departed from before my eyes, and he began to go in front of me; then I said unto him, "There is a thing which thou "must do for me. Go thou to where thou didst first "seize upon me," and we went to the church, I and he. And I left him where he had seized me, and went away a short distance, and turning round I looked for him, and I saw him standing like a shadow; then I went a little further, and I turned round again, and I [still] saw him. And I shut the door of the church and went out, and then I opened it again, and went in, and I saw him [still] standing there, and he ceased to practise his wiles upon me. Such were the great things which happened to the blessed old woman. For the monk must not boast himself over the man who is in the world, for in it are mighty men; and if such things as these are to be found in Eve, how much more ought they to be found in the Adam which hath been redeemed by [the second] Adam?

554. One of the fathers said, "Whilst I was sleep-"ing one night, the Enemy came and smote me, and "said unto me, 'Go to the world and work righteous-"'ness; why dost thou shut thyself up like a beast in "'a cave?' And knowing the wickedness of the Enemy "who regarded me with an evil eye, I made the sign "of the Cross, and he fled from me. Then, having "waited a few days, he came and smote me on the "neck in a bantering fashion, saying, 'Now that thou "'hast become a righteous man, go to the world that "'I may not destroy thee;' and when I prayed and "made the sign of the Cross over my face, he departed "from me. And after a short time he came again, "and he took up his seat upon my neck, and then I

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"bade my soul to be of good cheer and stood up, and "made the sign of the Cross, the symbol of merit, be- "fore him, and he disappeared again, for he was not "able to stand before me." Now these things took place and happened in this wise in very truth, and we may therefore know and understand the conduct where- in God rejoiceth, and there is, even as this [story sheweth], no reason for fearing the devils and all the evil spirits. Whosoever holdeth in contempt humility, and penitence of the mind, and the subjugation of the body, and remoteness from the care for the things which are seen, [Page 738] falleth into the inclination of the world, and despiseth the good riches of the fear of God, and his hope for the inheritance of holy men is cut off, and for the delights of heaven which neither pass away nor are dissolved. May we, through the grace and mercy of Christ, be held to be worthy of these things! Amen.

CHAPTER XVII.

QUESTIONS AND ANSWERS ON THE VISION OF THE MIND.

555. A brother asked an old man, saying, In what manner ought a monk to dwell in silent contemplation in his cell? The old man said, He should have no remembrance of man whatsoever whilst he is dwelling in the cell.

556. B. What kind of labour should the heart perform?

O. M. The perfect labour of monks is for a man to have his gaze directed towards God firmly and con- tinually.

557. B. In what way should the mind persecute abominable thoughts?

O. M. The mind is unable to do this of itself, and it hath not the power [to do it], nevertheless when-

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soever a thought [of evil] cometh against the soul, it is required of it to flee immediately from the performance thereof, and to take refuge in supplication [to God], and that shall dissolve the thoughts, even as wax [is dissolved] before the fire, for our God is a consuming fire.

558. B. How did the fathers who dwelt in Scete give[1] answers to their enemies?

O. M. That service also was great and excellent, but there was labour therein, and not every man was able to stand firm therein, and there was in it, moreover, wandering of the understanding.

559. B. How?

O. M. When a thought hath come against the soul, and the soul hath, with great difficulty, been able to drive it out, another thought maketh ready to come, and in this manner the soul is occupied [Page 739] the whole day long in a war against the thoughts, and it is unable to occupy itself with the sight[2] of God, and [to enjoy it] continually.

560. B. With what intent, then, should the mind flee towards God?

O. M. If the thought of fornication rush upon thee, seize thy mind and carry it to God immediately, and raise it upwards with strenuousness, and delay not, for to delay is to be on the limit of being brought low.

561. B. If a thought of vain glory rise up in my mind, and it maketh me think that I can be free from the evil passions, is it not necessary that I should contend against it?

O. M. Whensoever thou contendest against it, it will become exceedingly strong against thee, and will act cruelly and sharply, and thou wilt not, as thou imaginest, become strengthened by the Spirit of God; for it is better able to contend against thee than thou art

[1] Read ܒܡܬܚܣܡ.

[2] Read ܚܙܝܐ.

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able to contend against it, and thou wilt [not] find thyself, apparently, sufficient of thyself to resist the passions of the thoughts. For as it is with the man who hath a spiritual father, that giveth to him his every desire, and who is without any care whatsoever, and who hath, therefore, no judgment with God, so also is it with him that hath committed his soul to God, for it is, henceforward, unnecessary for him in any way whatsoever to fall into care concerning the thoughts, or to allow a thought to enter into his heart. But if it should happen that a thought hath entered, lift it up strenuously towards thy Father, and say, "I myself "know nothing; behold, my Father knoweth." And whilst thou art raising up thy mind, the thought itself will leave it and take to flight halfway, for it cannot ascend upwards with thee, and it dare not stand with thee there. There is no service which is superior to this, for it belongeth to confidence, and it hath no care in all the Church.

562. B. How is it that the fathers who dwelt in Scete made use of answers against their enemies, and pleased God thereby?

O. M. Because they worked in simplicity and in the fear of God, [Page 740] and because of this God helped them, and afterwards the service of the vision of God rose upon them, with His help, because of their works of excellence, and because of the mercy of God, and that old man who taught in this wise said, "Once I went to Scete to visit an old man there who "had become aged in ascetic labours. And having "saluted each other we sat down in silence, and that "old man made [me] no answer whatsoever. Then, "whilst I was sitting down, my mind became occupied "with a vision of God, and that old man continued to "sit there and to make baskets of palm leaves, and "he neither lifted up his gaze to me, nor did he tell "me to eat, and for six whole days I ate nothing "whatsoever. Now that old man was occupied with

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"his work of basket making the whole day long, and "when the evening came he soaked some palm leaves "in water, and worked the whole night through. And "on the following day, after the ninth hour, he answered "and said unto me, 'Brother, when hast thou the power "'[to perform this work of the spiritual vision?' And "I answered and said unto him, 'Yea, father, and whence "'hast thou the power[1]] (to work thus)? We have ac- "'customed ourselves to learn this from our youth.' "And that old man said unto me, 'I have never re- "'ceived teaching of this kind from my fathers. But "'as thou seest me now, even so have I been all [my] "'days. A little work, and a little meditation, and a "'little singing of the Psalms, and a little prayer; I have "'cleansed my thoughts according to my power, and I "'resist [as far as I can] the thoughts which rush upon "'me. And in this manner, afterwards, there dawned[2] "'upon me the spirit of visions, as I learned this "'[faculty], and I knew not that any man possessed this "'gift.' Then I answered and said unto him, 'I have "'learned this from my youth up.'"

563. B. How ought a man to see the order of the divine vision?

O. M. The Scriptures have shewn [him how].

564. B. How?

O. M. Daniel saw Him as the Ancient of Days. And EZEKIEL saw Him on the chariot of the CHERUBÎM. And ISAIAH saw Him upon a lofty and [Page 741] glorious throne. And MOSES persisted in being with Him Who cannot be seen, as if he saw Him.

565. B. And how can the mind see that which cannot be seen?

O. M. A king cannot be seen, as far as his exact image is concerned, when he is sitting on the throne.

[1] Adding, لم هنا هكذا جسدا ذهسعدا. لنا جم هنئه مقفذه كه. لم نحا. ولم هم نحا صعدس.

[2] Read جيئي.

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566. B. And is it right for a man to depict God in this manner?

O. M. And which is the better for a man to depict God in his mind in this manner, or to bow himself down to many abominable thoughts?

567. B. Peradventure this is accounted as sin?

O. M. No. Only thou must hold according to what the Scriptures have shewn [thee], and the fulfilment of the matter will come of itself, even as the Apostle said, "Now, as in a miracle, we see in parable, but "then face to face," the meaning of which is as if a man were to say, "When the mind hath been made "perfect, then it will be able to see with ease and "freedom."

568. B. And is there no confusion in the mind in respect of this?

O. M. If a man performeth his strife in truth there will be no confusion in the mind, "for," said the old man, "I have passed a whole week of days without a "remembrance of any human thing having entered my "heart." And another old man said, "I was once jour-"neying along the road, and behold, I saw two angels "close to me, one on this side, and one on the other, "and they walked along with me, and I did not look "at them."

569. B. Why?

O. M. Because it is written, "Neither angels nor "Powers shall be able to separate me from the love "of God, which is in our Lord Jesus Christ."[1]

570. B. Can the mind be occupied with, and stay with the divine vision continually?

O. M. [Although the mind cannot be occupied with and stay with the divine vision continually], still when it is pressed by the thoughts it can fly to God, and it shall not be deprived of the divine vision. But I

[1] Romans VIII. 39.

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say unto thee that if the mind be made perfect in this respect, it shall be easier for thee to move mountains[1] than to bring it down[2] from above. For as the blind man who is shut up in darkness, if his eyes be opened and he go forth into the light, will be unwilling for the darkness to overtake [Page 742] him again, so the mind, having begun to see the light of its own person, hateth the darkness, and is unwilling to remember it again. And one of the fathers also said, "I wished to look upon my mind, saying, Perhaps if I "allow my mind to do so it will go and wander about "in the world; but when I set it free it stood still, and "was silent, and did not know where to go. And again, "I lifted it up on high, for it knew that if it departed "and wandered about I had to admonish it; quietness "and prayer make strong this class of service." And the same old man said, "If a man prayeth continually "it will bring correction to the mind immediately."

571. B. How is it possible for a man to pray continually? For the body becometh ill through constant prayer.

572. O. M. The standing up of a man in his prayer [once] is not said to be prayer, but [he must do so] continually.

573. B. How is [prayer to be made] continually?

O. M. Whether thou art eating, or drinking, or even travelling on the road, or if thou art doing some piece of work, thou shalt not let prayer be remote[3] from thy heart.

574. B. But suppose I be talking with some one, how is it possible for me to fulfil the command, "Be ye praying continually?"

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[1] The better reading is ܒܛܘܪ ܢܬܒܨ .

[2] Read ܠܡܝܟ

[3] Read ܢܬܪܚܩ

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O. M. Now concerning this the Apostle spake, "In "[all your] prayers, and in [all your] supplications, pray "ye at all times in the spirit; and when it would be "unseemly for thee to pray, because thou art speaking "with another man, pray thou through supplication."

575. B. What manner of prayer is it necessary for a man to pray?

O. M. The prayer in the Gospel which our Lord taught His disciples.

576. B. What limit ought there to be to prayer?

O. M. No measure hath been laid down to prayer; because He said, "Pray ye[1] at all times, and continually," He did not lay down any measure to prayer. For if the monk only really prayeth when he standeth up in prayer, he who is thus doth not pray with the heart but [Page 743] with the mouth only. Now the old man said, "It is necessary for the man who is thus "to look upon all [men] in the same way, and he must "be remote from all calumny for the love of Christ; "to Whom be glory for ever! Amen."

577. In another manuscript I have found the following:[2]—A certain monk who was a foreigner, and was chaste in his conduct, and who came from the city of Antioch, from the monastery which is called Ḳasyân, went once to pray in Jerusalem, and to see the holy places wherein our Lord Jesus Christ went about, and after he had lived there for a long time, and had worked a way which was full of every excellence, he wished to return to his country in peace. Now he lacked food for the journey and the money which was necessary for his wants, and he knew not what to do; and when he had gone in to pray in the great temple of the Resurrection of our Lord, he prayed, and sat

[1] Read ܐܝܟ.

[2] The following story is translated from Bedjan's edition, p. 986.

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down in sorrow, and he was troubled about his departure, and the lack of that which he needed. And having sat down, he dropped into slumber, and slept, and he saw in his dream our Lord Jesus Christ, Who bade him be of good cheer, saying, "Arise, be not "sorrowful, but go in to the steward of My house of the "Resurrection, and say unto him, 'Jesus hath sent me "'unto thee so that thou mayest give me the one "'*dînâr* of which I am in need, and when He cometh "'He will give it [back] to thee for me.'" Now when the monk had awoke from his sleep, he arose, and prayed first and believed the vision which had appeared to him, and he rose up and went to the steward [of the Church] of the Resurrection, as he had been commanded to do, and he spake to the steward, as he had been told in the vision. Then the steward said unto him, "When will Jesus come and "repay me?" And the monk said unto him, "I have "told thee what I have heard from Him, and as for "thee, thou must do what thou wishest." And the steward said unto the monk, "Give me a paper in "thine own handwriting for the *dînâr*, and take [it] and "go;" and the monk sat down and wrote thus: "I, John "the monk, the stranger, from Antioch, a city of Syria, "and from the holy monastery of Ḳâwsyân hereby testify "that I have received from the steward one *dînâr* for "food by the way, and I have, of mine own free will, "set my handwriting thereto saying that when Jesus "cometh He will pay him for me." And after the monk had taken the *dînâr* and departed, the steward saw that same night in a vision of the night, that a man of splendid appearance came and said unto him, "Take "the *dînâr* which thou gavest to that monk, and give "me the written paper which he gave thee." And the steward said in the vision, "My Lord, the monk said "unto me, 'Jesus will come and repay me, and will take "from thee the paper which I have written.'" And the man said to the steward, "I, even I, am Jesus; take thy

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"*dînâr*, and give Me the writing which the monk gave "thee. Or, wouldst thou take anything more from him?" Then the steward took the *dînâr* from Him, and he laid it in his hand, and gave Him the written paper, and He tore it up.

Now when the steward awoke from his slumber he found the *dînâr* in his hand, but the written paper had disappeared; and he marvelled, and wondered, and praised God. Then he sent some of his people to bring back the monk wheresoever he might be found, and having gone they found him praying, and they said unto him, "Come with us; behold, the steward of "the Church of the Resurrection seeketh thee." And when the monk heard [this], he feared greatly, and said in his heart, "Peradventure he wisheth to take back "the *dînâr*;" and he went with them being troubled and sorrowful. Now the steward saw him, he said unto him, "For the love of Christ I entreat thee to eat "with me this day," and whilst they were eating, the steward said unto him, "What hast thou done with "the *dînâr*?" and the monk said, "Behold, it is still "with me." The steward said unto him, "Mâr Abbâ, "take thou as many *dînârs* as thou wishest, only give "me the paper which thou didst write [saying] that "Jesus would come and repay me." And the monk said unto him, "My lord, forgive me, but I have re- "ceived nothing else from thee, for that which I did "take was sufficient for me." Then the steward related unto him that which had appeared unto him, saying, "The *dînâr* hath been paid back to me, and the paper "which thou didst write hath been taken by our Lord "Jesus Christ from me;" and the steward entreated the monk, saying, "Take from me, if thou wishest, ten "pounds of gold, only write me [a paper, saying], "'Jesus will come and pay thee for me,' and do thou, "my lord, depart in peace." And the monk said unto him, "Master, verily I say unto thee, thou shalt not "receive from me another jot, and I will not take any-

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"thing else from thee." And all those who heard [this story] praised God Who neglected not those who call upon him in truth.

CHAPTER XVIII.

An Admonition of the Holy Fathers.[1]

577. Be thou an enemy unto all folly and sin. Dejection driveth away the fear [Page 758] of God, captivity [to sin] driveth away the virtues from the soul. There are three excellences which illumine the mind always; a man must not see the vices of his neighbours, and he must do good unto those who do evil to him, and he must bear with gladness all the trials which come upon him. And these produce three other excellences, namely, a man must not look upon the vices of his brother, and this excellence produceth love; and he must bear the trials which come upon him, and this excellence produceth self-denial. There are three excellences of which the mind hath need, and a man should observe them always:—He should lean away from follies, and he should not be lax in his service, and he should make strong his heart. There are three excellences, the which if a man see them with him he knoweth within himself that he is delivered from devils, namely, knowledge whereby he will be able to understand and to discern between thoughts, and the sight of everything before it cometh to pass, and the power of not becoming entangled with evil thoughts of any kind. There are three things which

[1] The Sayings on pp. 744-757 of the Syriac text are merely selections from the Chapters which have been already translated.

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gain dominion over the soul until it arriveth at great weakness, captivity [to sin], and dejection, and sickness, and these contend against every man's soul, and from them are produced evil thoughts, and when a man buildeth up they overthrow [what he hath built]. There are three excellences which benefit and strengthen the soul, mercy, the absence of lust, and longsuffering; and besides these three excellences the mind hath need to pray without ceasing continually, and a man must fall down and cry out before God, and hate all evil passions.

578. And he also said:—The fear of God driveth away all evil things, but dejection [*or*, lowness] driveth away the fear of God from a man; the wandering of the thoughts driveth away good works from the soul. There are four things which are good:—Silence, the keeping of the commandments, humility, and tribulations. There are four good things which protect the soul:—Love towards every man, absence of lust, longsuffering, [Page 759], and a man severing from himself wickedness. And the soul hath need of the four following virtues at all seasons:—A man must pray without ceasing, and he should pour himself out before God continually, and he should declare his own defects in his heart, and he should judge no man, and his own mind should be tranquil. The four following things help a young monk:—Doctrine, the repetition of the Psalms at every moment, and he should not be lax in obedience to fasting, and he should esteem himself to be of no account whatsoever. Through four things the soul is corrupted:—For a man to walk about through the city without guarding his eyes, for a man to have anything to do with women, for a man to have friendship with the rich men of the world, and for a man to love empty talk. Of four things fornication is begotten, namely, by eating and by drinking overmuch, by sleeping overmuch and by idleness, by laughter and by silly words, and by the arrangement of the apparel. By

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four things the mind is darkened:—by a man hating his neighbour, by hating his brother, by crying out evil things, and by uttering them. By four things is the soul laid waste:—by a man not keeping silent [*or*, tranquil], by loving the works of the world, by trafficking in material things, and by the evilness of the eye. Through four things anger cometh:—By a man giving and taking [*i. e.*, buying and selling] in the world, by doing his own will, by loving to teach, and by thinking in himself that he is a wise man. There are three virtues which a man acquireth by weariness [*or*, exhaustion]:—by mourning always, by observing his sins, and by having his death before his eyes every day. He who taketh care to keep these virtues shall be able to be saved by the mercy of God, and, to speak briefly, these are necessary for the man who seeketh to live:—Faith, and hope, and love, [Page 760], and love of God, and obedience, and humility, and patient endurance, and self-denial, and fasting, and constant prayer, and vigil, and service, and going into exile, and voluntary poverty, and absence of evil passions, and the silence of discretion, and deprivation of various meats. For if a man doth not believe, he can neither hope nor love, nor have affection, nor be obedient; and if he be not obedient, he cannot either be humble, or endure patiently; and if he cannot endure patiently, he cannot practise self-denial, and if he cannot practise self-denial, he cannot draw nigh to fasting. And if he cannot fast, he cannot pray continually, and if he hath no prayer, he cannot keep vigils; and if he keepeth not vigil, service will not be found in him, for he will say and sing the service in a hurried manner. And he who possesseth these things only in a little degree cannot go into exile and become voluntarily poor, and without the love of these things he cannot deprive himself of meats; and a man cannot acquire the silence of discretion when all these things are remote from him. Let us, then, take care to perfect all these

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things in ourselves with all our might, through the help of God, to Whom be glory for ever and ever! Amen.

An exhortation.

579. Now therefore I have written down for thee all these things so that thy soul may not become sluggish, and so that thou mayest not become the cause of [others] being like unto thee. And because of this I counsel thee to take the yoke of pleasantness upon thy neck, for it will help thee to sit by thyself in silence, and to withdraw thyself from human intercourse, and from cares about the things of this world which will hinder thee. And make thyself as the dust in [thy] humility towards every man, knowing [at the same time] that there is hope [for thee]. And let not weeping cease from thine eyes [Page 761], for there is the occasion of tears. And make thy cell a hall of judgment of thyself, and a place for striving against devils and evil passions, and let there be depicted therein the kingdom [of heaven], and Gehenna, and death and life, and sinners and the righteous, and the fire which never is quenched, and the glory of the righteous, and the outer darkness, and the gnashing of the teeth, and the light of the righteous, and their joy in the Holy Spirit, and the Passion of our Lord, and the memorial of His Resurrection, and the redemption of creation. And let thy habitation be free from superfluous things, for one of two things will happen unto thee; either through thinking of them thou wilt suffer injury, or in withdrawing thyself from them thy war will be added to and become fiercer. And take heed lest, through [holding in] honour and sparing other folk, thou bring thyself to evil case in the war; whatsoever belongeth to lust and is of the eyes thou shalt not possess, for the wars of thy passions are sufficient for thee. Heal thou and make whole in thy

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habitation those in whom God hath pleasure; it is He Who knoweth thy sitting down, and thy coming in, and thy going forth. And in all thy conduct be constant in prayer, especially in the night seasons, for [night] is the acceptable time for prayer, as it is written, "Be thou like unto thy Lord, Who prayed to God continually throughout the night until the rising up of the Sun." When all voices are quiet do thou fill thy mouth with praise, and thy tongue with glorifying, and whilst others are lying like dead men on their biers do thou depict in thyself the waking of the Resurrection. The night which is darkness unto other folk shall be to thee[1] bright as the day, and instead of filling thyself with wine as other men do, fill thou thyself with the love of God; and in the night season, when silver and gold are stolen, do thou steal the kingdom [of heaven] like a thief. In the night season, when sinners perform their evil deeds to their own injury, do thou labour for the benefit of thine own soul, and take care, continually, of all excellences. Then He Who is merciful in His gifts, and rich unto every one who calleth upon Him, will come [Page 762] unto thee quickly and will help thee, and thou shalt smite the Evil One, and shalt bring to nought his crafty acts. And thou shalt make thy mind to shine, and the Lord of All shall place in thee the innocent thoughts of uprightness, and He shall comfort thy mind; then shall the rugged ground become smooth before thee, and the difficult ground shall be as a plain, and thy ship shall anchor in [its] haven. And thou shalt lead beforehand the life which is to come, and thou shalt fulfil the Will of God, according to His Will, both in heaven and on earth; and thy knowledge shall grow and thy joy increase in proportion to thy spiritual conduct; and thou shalt be held to be worthy of the sight

[1] Read ﻟﻪ.

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of the righteous by the grace and mercy of Christ our Lord, to Whom, with His Father, and the Holy Ghost, be glory now, and always, and for ever and ever! Amen.

An Admonition of Abbâ Mâr John.

580. Now thou wilt not be able to find a more excellent way than this:—He who would repent to Christ of his sins and follies must fall upon his face many, many times, [and be sorry for] the sins which he hath committed, and he must make supplication and entreaty to the mercy of God. Moreover, our other fathers have incited [us] to kneel down, and he who continually kneeleth down and prayeth rejoiceth in God. Woe is me, me the man of negligence! Now he who sigheth, and weepeth, and sheddeth tears in prayer, possesseth all excellences together; for if we do not keep watch on and remember always our feebleness, whilst despising ourselves, and holding ourselves in contempt, the devils will lead us astray. Wake thyself up, O my beloved one, and keep in thy remembrance always three moments, and forget them not; the first is the moment of death, with its sorrow, and grief, and trouble, which is immeasurable, that overtaketh every man, when [a man shall stand] before [Page 763] the awful throne of Christ; the second moment is the moment of fear and quaking when men and angels shall rise up, when a man doth not know what command shall come forth concerning him, whether it shall be for life everlasting or for torment everlasting; and the third moment is that when the penalty [*or*, decree of doom] shall come forth upon us, with its repentance of soul which shall last for ever, and shall be with us afterwards in the years which shall have no end. At the [remembrance of] these three moments all men fear and quake; may God in His compassion save us from Gehenna and its endless torments! Amen.

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I am an apostle, and I cast out devils, and I perform mighty deeds, but how am I to know that the end of Judas may [not] be mine, and how am I to know that I shall [not] inherit hanging, and be called by our Lord "Satan," and "son of perdition"? If thou seest, moreover, a man who is a murderer, and a thief, and an adulterer, and a shedder of blood, thou mayest think whence I shall know [this]; for if this murderer, at the end, confesseth Christ, he will precede me in the kingdom of heaven, and thou shalt think thus concerning every man. If thou, O man of God, whithersoever thou goest, thinkest these and such like things continually, and if thy humility be in proportion to the greatness of thy power, thou shalt never fall. But if a man be neglectful, even for the twinkling of an eye, of his humility, and if pride be mingled in his negligence, he shall be cut off quickly from the height of the love of God, and he shall fall, even as quickly as a glass vessel full of water, which is suspended by a thread of a spider's web, would fall if that thread were to be severed. Now the conduct of humility is thus. If at the beginning, or in the middle, or at the end, or wheresoever it may be, a man first of all layeth hold upon perfect humility, and upon complete contempt of himself, the devils will be unable to approach him, on the contrary, they will flee before him, like flies before smoke, both they and their thoughts [Page 764]; but if a man [doth not] acquire humility, either at the beginning, or in the middle, or at the end of his career, there is nothing which [can stand up] against the strife and contest. As the holy man EVAGRIUS said, "After "the vanquishing of [all] the other passions, there still "remain two which will wage war against the perfect "man until death, namely, vain glory and pride." And JOHN, the seer of Thebaïs, used to say, "He against "whom the devil of vain glory still fighteth, wandereth "without measure, and is divided [in his mind] to a "boundless degree." The Teacher used to say, "Humi-

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"lity possesseth two characteristics which are superior "to the other excellences of the spirit, for it seeth to "what degree it can abase itself to the lowest depth, "and grace also exalteth humility to God, [and] to the "height which is above; and because grace exalteth it "continually towards God, it acquireth faith at all times, "and strengtheneth confidence. And the second charac- "teristic of humility is that it feareth not that which "opposeth it, that is to say, it feareth neither devils, "nor wild animals, nor evil men, even as the holy man "Evagrius said, 'The man who is proud and wrathful "'is a timid man, but the humble man is without fear.' "And he said, 'Humility by itself vanquisheth both "'passions and devils, and the labours of the body, and "'the contests of the mind only serve to strengthen "'humility the more.'" Therefore there is never a time when the monk hath not need of humility. Now it is right for him that dwelleth in silence wishing to arrive speedily at purity of heart, and to take care of [his spiritual] splendour, to guard the three following things:—he must guard his hearing against listening to any word which may strike him and may rouse him up to anger; and he must guard his tongue, not only against rebuking and chiding any man, even though he be a man of no account whatsoever and a man of ignorance, and he must not [attempt] to teach or to admonish. But if a man ask him for a prayer, he must esteem himself to be the servant of him that asketh him, and he must kneel down [Page 765] before the cross and say, "O Lord, provide for my brethren "according to Thy Will, and according to Thy design, "and according as it may be beneficial for them before "Thee, and make me, a sinner, worthy of Thy mercy "through my prayers;" let him pray after this example, and it shall suffice. Do not think in thy mind, which may lead thee astray, that thou wilt be able to acquire even one spiritual excellence, no matter which it may be, without afflictions and troubles, whether with or

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without the desire; for no man who feedeth his body daintily on lusts is able to enter through the door, even as the camel cannot go through the narrow hole of the needle.

Now the pleasures of the body come into being because of unbelief, because the wretched body doth not believe in those good things which are promised unto the hungry, and in the woes which are prepared for those who are filled with food and who live delicately. Therefore he, who believeth in the promises and threats, goeth hungry, and he denieth himself, and he watcheth in prayer, and he humbleth himself, and he layeth hold upon abstinence, and restraineth himself from the gratification of his pleasures, and he inheriteth the purity which is promised to those who are blessed. But if he leadeth a life of sluggishness and pleasure, from it he shall inherit the impurities and the punishments which are prepared for him in Gehenna. Now the desire of the Holy Spirit is thus:—Remoteness from the habitation of men, continual quiet, weeping and sorrowful cries, joyful hymns, the singing of the Psalms, and praises, fasting, and abstinence, and vigil, poor apparel, a humble gait, the cloaking of the thoughts of the passions, the hidden prayer of the mind; know ye that such are the things in which those who are in the desire of the spirit wish to walk, and they never wish to perform the lusts of the flesh. And to speak briefly unto you, O my brethren, fasting, and service, and standing up, and vigil, and abstinence from meats, are the constituent parts of a fair rule of life and conduct, and those who perform them will receive a reward from the true God if they perform them in truth, and if there be no alien pretence in their service. But hearken, O my brethren, for this is the true work of the monastic life, the binding of the understanding which is in God, [Page 766] and the suppression of the alien thoughts which enter his heart; and whosoever hath his heart [set] upon God acquireth

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for his soul pleasure, and the life which is everlasting. Amen and Amen.

HERE END THE HISTORIES AND THE NARRATIVES OF THE TRIUMPHANT ACTS OF THE HOLY FATHERS AND MONKS WHICH WERE COMPOSED BY THE HOLY AND EXCELLENT PALLADIUS, BISHOP OF THE CITY OF HELENOPOLIS, AND WHICH HE WROTE TO LAUSUS, THE PREFECT. TO GOD BE GLORY, AND HONOUR, AND ADORATION, AND WORSHIP, AND EXALTATION, FOR EVER AND EVER! YEA AND AMEN.

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APPENDIX.[1]

QUESTIONS OF THE BRETHREN, AND ANSWERS OF THE FATHERS, WHICH ARE EXCEEDINGLY FAIR AND BEAUTIFUL.

[Page 895]. 1. The brethren said:—There were two brethren who were the sons of a merchant, and their father died, and they divided their inheritance between themselves, and unto each one there came five thousand *dînârs*. And one of the brethren divided his inheritance among the churches, and the monasteries, and the poor, and he himself became a monk, and he chose for himself a life of continual silence, and fasting, and prayer; now the other brother built a monastery for himself, and gathered brethren to him, and he took care of the strangers, and the poor, and the sick, whom he received and relieved. When the two brothers were dead there was questioning among the brethren about them, and they went to ABBÂ PAMBÔ and asked him, "Which manner of life and conduct was the more "excellent and exalted?" And having learned from God, he said unto them, "They are both perfect, and "in my sight they appear to be of equal merit." Explain to us now the old man's words, for how can the man who is destitute, and the man who hath possessions be equal [in merit]? The old man said, "Since the "whole conduct of these brethren was to God, and "since whatsoever they did they did it for God, with "an upright aim, and since the aim of each was the

[1] For the Syriac text see Bedjan's edition, p. 895 ff.

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"same, they appeared to be in the old man's opinion "of equal merit before God."

2. The brethren asked ABBÂ NESTÎR, "What rule "of life and conduct should a man follow?"

The old man said, "All rules of conduct are not "alike. ABRAHAM was a lover of strangers, DAVID was "a humble man, ELIJAH loved silence, and [Page 896] "God accepted the work of all of them. Whatsoever "work is of God, if thy soul desireth it, that do, and "God be with thee."

3. The brethren said:—ABBÂ PAMBÔ said, "If there "be three monks in one place, and one of them live "in silence [it is] well, and if another be sick and he "give thanks in his weakness, and if another minister "to men and relieve them, all three of them are in the "same service." Reveal to us now the mind of this holy man.

And ABBÂ PAMBÔ said, "If a man dwell in silence "for God's sake, and not for the sake of vain glory, "or any other human thing; and if another, who is "sick, give thanks to God for his sickness, and he "endure him that ministereth unto him with longsuffer- "ing, he becometh like unto him that is in silence; "and if he who ministereth unto men doeth it not for "a reward of this world, but for God's sake, and if he "constraineth himself in everything, and doeth the will "of those who are ministered unto by him in love and "gladness, he thus becometh like unto him who shutteth "himself up in silence, and like unto him that is sick, "and in this way the work of all three is of equal "merit. For ABBÂ JOSEPH and ABBÂ POEMEN divided "the perfect ascetic life into three classes, and there- "fore ABBÂ NESTÎR said to that brother, 'If thou con- "'duct thyself according to any one of the three thou "'shalt be perfect.' And this is well known from that "which ABBÂ ANTHONY said, 'Many have afflicted them- "'selves with labours and tribulations, and because they "'had not in them the [Page 897] power of discernment,

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"'they did not know the way of truth.' And again "he said, 'One man might live in a cell for a hundred "'years, and yet not know how to dwell therein "'[rightly] for one day, because he humbleth not him- "'self, and accounteth not himself a sinner, and a feeble "'man, and ignorant, but he justifieth himself, and "'blameth others; nevertheless it is right that we "'should know that, even though some are sick, and "'others relieve the wants of men and minister unto "'them with an upright aim, those who lead a life of "'silence lead a superior life, and follow a line of con- "'duct which is more excellent than all the rules of "'life which are followed among brethren. And this "'life is superior in the same way that the Spirit of "'God is more exalted than the holy angels, according "'to what we have learned from the history of the "'holy men ABBÂ ARSENIUS and ABBÂ MOSES the "'Ethiopian. For when one of the brethren went to "'the blessed ARSENIUS [to enquire of him] concerning "'the love of a silent life of contemplation, he neither "'set a table for him nor gave him refreshment; then "'he went to the blessed ABBÂ MOSES and he both "'welcomed him and gave him refreshment. And when "'one of the great fathers heard [this], he entreated "'our Lord to reveal to him this matter, saying, 'How "''is it that one fleeth for Thy Name's sake, and "''another welcometh and giveth refreshment for Thy "''Name's sake?' And there appeared unto him on "'the river two ships, in one of which were ABBÂ "'ARSENIUS, and the Spirit of God Who was travelling "'along in silence, and in the other was ABBÂ MOSES, "who was travelling with holy angels that were feeding "'him upon honey, with the comb thereof. And by "'this the fathers understood that the life of silent "'contemplation [Page 898] was as greatly exalted "'above alms and ministrations as was the conduct of "'Matthew the Evangelist above that of ZACCHAEUS "'the taxgatherer.'"

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4. The brethren said:—The brethren asked ABBÂ PAMBÔ, saying, "Supposing that a man who liveth in "the world hath a wife and children, and supposing "that he giveth much alms, and setteth free slaves, "and redeemeth those in captivity, and visiteth the "sick, and relieveth those who are afflicted, and ful- "filleth all the things which are proper for him [to "fulfil], is not such a man equal in labour to one of "the three classes of monks, that is, to the man that "dwelleth in silence, or him that is sick, or him that "ministereth unto the poor?"

And the old man said, "Not altogether."

And the brethren said, "Wherefore?"

And the old man said, "Because, although the man "who is in the world leadeth a life of righteousness, "his whole conduct is outside the body, but all the "labour of the monks is inside the body, that is, fast- "ing, and prayer, and vigil, and hunger, and thirst, "and the constraint of the will at every moment, and "wars, both secret and manifest. And it is well known "and manifest that the men, who are in the world and "who are exceedingly excellent in their conduct, are "not equal to the monks in their labours; for our Lord "Jesus Christ surnamed the monks 'sons of light,' and "those who are in the world 'sons of the world'. Now "the monks with their members, and with their thoughts, "and with their bodies, and with their conduct serve "God perfectly with stern labours and afflictions, and "they offer themselves up to God as a living, and "rational, and holy sacrifice, with rational and spiritual "service, and they are crucified unto the world, and "the world is crucified unto them, according to the "word of our Lord, Who said, 'Whosoever wisheth "'[Page 899] to come after Me, let him take up his "'cross, and follow Me,' that is to say, Let him not "fulfil his own will, but let him do My Will only, and "bear tribulations of all kinds. And monks shall leave "father, and mother, and brothers, and sisters, and

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"kinsfolk, and country, and in return for these they "shall receive a hundred fold, and shall inherit ever- "lasting life. And to the men who are in the world, "He said, 'Acquire for yourselves friends of the mam- "'mon of unrighteousness, so that when it hath come "'to an end they may receive you into their ever- "'lasting habitations.' For as men who are in the "world receive monks into their houses, so shall the "monks receive those who have lived in the world "into the kingdom of heaven; and by this our Lord "shewed that all the good things of God and His "kingdom belong to the monks who, from their youth "even to their old age, have laboured to God in the "excellent works of the ascetic and monastic life. But "it is right that we should know to what degree the "soul is superior to the body. The life which is led "by the monks in silent contemplation, and the works "thereof, are as much superior to the life which is led "by righteous men in the world, as the life and con- "duct of the angels are superior to those of men. And "the life and conduct of the monks are superior to "those of men who are in the world, because the latter "please God because of their love for men, whilst the "monks do so because of their love for God."

6. The brethren said, "Into how many orders have "the fathers arranged the monastic life?" And the old man said, "Into three orders."

7. The brethren said, "What are they?" And the old man said, "The perfect, those who are half perfect, "and the beginners."

8. The brethren said, "Whence canst thou prove "to us that this is so?" [Page 900] The old man said, "From the words of our Lord in the Gospel. For He "said, 'The sower went forth to sow. And some [seeds] "'fell on the road side, and others fell on the rock, and "'others among the thorns.'[1] Now these three [kinds

[1] St. Matthew XIII. 3 ff.

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"of] seed are those who are in the world. And as "concerning the other seed of which He spake, saying "that it fell on good ground, and gave fruit, some "thirty fold, and some sixty fold, and some a hundred "fold, these are the grades of monks, for the seed "which yielded fruit thirty fold is the beginners, and "that which yielded sixty fold is the half-perfect, and "that which yielded one hundred fold is the perfect."

9. The brethren said, "And supposing a man in "the world conducteth himself in a wholly perfect man-"ner, and according to what is right, is not his labour "equal unto that of a beginner?" The old man said, "No."

10. The brethren said, "Why [not]?" The old man said, "Although the monk is little and is a beginner, "he is still more excellent than the man in the world "who keepeth every just [demand] of righteousness."

11. "Why did ABBÂ ANTHONY say unto PAULE, his "disciple, 'Go and dwell in silence that thou mayest "'receive the temptations of devils?'" The old man said, "Because the perfection of the monk ariseth from "spiritual conduct, and spiritual conduct is acquired by "the conduct of the heart, and purity of heart ariseth "from the conduct of the mind, and the conduct of the "mind from prayer which is unceasing, and from strife "with devils; but unceasing prayer, and the contendings "with devils, both in the thoughts and in visions, have "no opportunity for existence without silence and soli-"tariness."

12. [Page 901] The brethren said, "What is the "meaning of that which PAPHNUTIUS and JAMES the LAME "said to MÂR EVAGRIUS, 'Every lapse which taketh "'place through the tongue, or through lust, or through "'an action, or through the whole body, is in propor-"'tion to the measure of pride which a man possesseth?' "Now what is the lapse which cometh through lust? "And what is the lapse which cometh through an action? "And what is the lapse which cometh through the whole

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"body? Enlighten us about these [various] kinds of "lapses." The old man said, "The lapse through lust "is the fall which taketh place inwardly through pride, "even as the blessed MACARIUS said, 'Thou shalt not "'be lifted up in thy heart and in thy mind through the "'knowledge of the Scriptures, lest thou fall into a "'spirit of blasphemy in thy mind.' And the lapse "through the tongue resembleth that into which one "of the monks once fell through his pride, and he "reviled the holy man EVAGRIUS and the fathers who "were in the desert of Scete. And the lapse through "an action resembleth that into which another monk "fell when he became lascivious and abominable; and "the lapse through the whole body resembleth that "when, through his pride, one of the brethren was "abandoned to the hands of thieves, and they burned "him with fire."

13. The brethren said:—PALLADIUS said, "Once the "blessed man DIOCLES said, 'The mind which falleth "'from God is either delivered over to the devil of "'wrath, or to the devil of fornication.' And I said "unto him, 'How is it possible for the human mind to "'be with God [Page 902] uninterruptedly?' And he "said, 'In whatsoever work of the fear of God the "'soul [is engaged], provided that the soul hath due "'care, its mind is with God.' What is the meaning "of the action of which the old man spake?"

The old man said, "He calleth [a man's] care con- "cerning God's promises 'action of the fear of God,' "wishing to say thus:—If thou art unable to bind thy "thought continually in various ways to God, though "thou thinkest about His majesty, and His power, and "His grace, and thou prayest to Him without ceasing "and without wandering [in thy prayer, thy mind can- "not be with Him]; but if thou reducest thine under- "standing by means of the constant labour of prayer "and by the thought which is on God, and more par- "ticularly through the war with devils that [accompanieth]

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"this work, bring down thy mind by degrees from the "thought which is about God, and from prayer, and "fetter it with the thought which is lower than this, "and meditate on the promises of God, and think upon "His commandments, and the correction of thyself. And "set not free thy mind from spiritual care, and do not "make it wander and think the thought of passibility, "but fetter thy mind to some thought of excellence, "which will make it gain profit. And when it hath "rested somewhat, then raise it up on high, and make "it to labour in the thought which is of God, and in "pure prayer which hath no wandering therein. For "as the growth of the capacity of those who are as yet "in the grade of bodily prayer and the reading [of the "Scriptures] still existeth, even when they are exhausted "by standing up and by the singing of the Psalms, and "they rest their bodies for a little by sitting down and "by meditation upon the reading, and when they have "rested their bodies, and their mind hath become en-"lightened through the reading, they stand up for "service and prayer, so also it is right [Page 903] for "those who have arrived at a correct conduct of the "mind, and who think continually about God, and who "pray to Him without wandering, when they are ex-"hausted by this severe labour, to bring down their "minds from time to time, and to relieve it by means "of thought concerning some profitable subject which "is less exalted than the thought about God. And "this thought must take the place to them of reading, "and they must meditate upon God's promises and "commandments, and upon their straightness which is in "God; and if some abominable thought knock [at the "door of their minds] they must quickly make their "minds to enter into prayer and into the thought which "is upon God. And if there stir in their heart a "thought of passion, as soon as they have refreshed "themselves by means of thinking about some profit-"able subject, they must make their mind to enter into

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"the height of prayer, and they must pray without "ceasing, and meditate upon God. And from this we "know that when the soul meditateth with undersanding "upon some profitable subject, or upon some profitable "action, its mind is with God, even as the blessed man "DIOCLES said. Similarly, whensoever a monk thinketh "about the passions of sin, or about deeds connected "with the world, his mind is with Satan."

14. The brethren said, "Why is it that the Divine "Light did not shine in the hearts of all the monks "until a long time after they had been cleansed by "labours and contests? And why is it that the light "of grace did shine upon some men before they went "forth from the world and came to the ascetic life, as "it did in the heart of ABRAHAM ḲINDÔNÂYÂ through "the Divine revelation on the day of his feast, and "straightway [Page 904] he left his feast, and went "forth from the world?" The old man said, "Whenso-"ever this light riseth in its order in the hearts of men, "according to what the fathers say, it cometh in this "wise. First of all Divine Grace maketh a man hot "with the love of God, and he hateth all the glories and "honours of this world; and next he cometh in a state "of poverty to this rule of life, and Divine Grace itself "first giveth him the love of labours, and it maketh "the things which are hard easy to him. And it "protecteth him from the fierce attacks of the war of "devils, so that they may not, whensoever they wish "and will, assault him, but only according to his strength, "and his capacity, and as is convenient for his growth. "And thus after many labours and contests, his heart is "purified with abundant humility, and he shineth with "the light of grace, and he is held to be worthy to "see Christ in a revelation of light. And the fathers "also said, that in proportion as the monk himself "travelleth along the path of ascetic excellences to meet "our Lord by means of labours and contests, so doth "our Lord advance to meet him with light until they

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"meet each other, and then the monk remaineth in "our Lord by means of labours, and our Lord remaineth "in him by means of his light, even as ABBÂ ISAIAH "said in his interpretation of that which our Lord said, "'Remain in Me and I in you.' Thus thou seest, O "my brother, that He wisheth us to remain in Him "first of all by the labours of righteousness, and then "He will remain Himself in us in purity and in light. "And the words, 'The monk travelleth along the path "'of ascetic excellences until he seeth Him and is illu- "'mined by Him,' explain the verse, 'My soul thirsteth "'for Thee, the Living God,' *et cetera*.

[Page 905] **15**. The brethren said, "Why is it that "though the holy fathers incite us continually to the labours "of excellence, and to the contending against passions "and devils, ABBÂ ISIDORE restrained ABBÂ MOSES the "Ethiopian from works, and from contests with devils, "saying, 'Rest thee, MOSES, and quarrel not with the "'devils, and seek not to make attacks upon them, for "'there is a measure [*i. e.*, moderation] in everything'? "doth this apply also to works and to the labours of "the ascetic life?"

The old man said, "Because at the beginning ABBÂ "MOSES was ignorant of the rule of the ascetic life, and "because he was healthy of body, he worked overmuch, "and he thought that he would be able to prevail "mightily against devils by the multitude of his works "alone, and that he would be able to vanquish them. "Therefore, because the devils perceived his object, "they attacked him more severely with frequent wars, "both secretly and openly, but ABBÂ ISIDORE, wishing "to teach him the truth, and to make him to acquire "humility, said unto him, 'Without the power of the "'Spirit which our Lord gave us in baptism for the "'fulfilling of His commandments, the which is con- "'firmed in us each day by the taking of His Body "'and Blood, we cannot be purified from the passions, "'and we cannot vanquish devils, and we cannot per-

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"'form the works of spiritual excellence;' thereupon "ABBÂ MOSES learned these things, and his thoughts "were humbled, and he partook of the Holy Mysteries, "and the devils were conquered, and they reduced their "war against him, and from that time forward he lived "in rest, and knowledge, and peace. [Page 906] Many "monks have imagined that their passions would be "healed, and that they would acquire soundness of soul "merely by their labours and strenuousness, and there- "fore they were abandoned by grace, and fell from the "truth. For as he who is sick in his body cannot be "healed without the physician and medicines, however "much he may watch and fast during the time he is "taking the medicine, so he who is sick in his soul "through the passions of sin, without Christ, the Phy- "sician of souls, and without the partaking of His Body "and Blood, and the power which is hidden in His "commandments, and the humility which is like unto "His, cannot be healed of his passions, and cannot re- "ceive a perfect cure. Therefore, whosoever fighteth "against the passions and the devils by the command- "ments of our Lord is healed of the sickness of the "passions, and acquireth health of soul, and is delivered "from the crafts of the devils."

16. The brethren said, "With what object did those "two monks say to ABBÂ MACARIUS, 'If thou art not "'able to become a monk like us, sit in thy cell, and "'weep for thy sins, and thus thou shalt be like us?'" The old man said, "Because they knew that, if a man "was able to be a solitary in his body, and a dweller "in silent contemplation, and a worker both in his soul "and in his body, who made himself humble and who "wept each day for his sins, and who cut off from "himself all memories of every kind of passion and "anxious thought, and who meditated only upon God "and upon his own correct behaviour, such a man "was a monk (*or*, solitary) in very truth, even as the "blessed EVAGRIUS said, 'The monk who is remote

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"'[Page 907] from the world is he who hath cut off "'from himself all the motions of his passions, and hath "'fastened unto God all the mind of his soul.'"

17. The brethren said, "Why is it that certain of "the Fathers were called MĔSHANNAYÂNÊ (*i. e.*, men who "transferred themselves from one place to another), "since they were recluses, and never departed from "their cells?" The old man said, "Because after much "silent contemplation, and unceasing prayer, and watch-"ing of the mind, they were worthy to depart from "the earth in their minds, and to ascend unto heaven "to CHRIST THE KING. And they did not do this on "occasions only, but continually, for whensoever they "wished, or whensoever they sang the Psalms, or prayed, "or meditated upon God, straightway their mind was "exalted to heaven, and stood before our Lord. But "there were other [kinds of] 'MĔSHANNAYÂNÊ,' that is "to say, those who lived with wild beasts in the de-"serts, such as ABBÂ BESSARION, and others who were "like unto him."

18. The brethren said, "What is [the meaning] of "the fact that when one of the monks saw a brother "in the mountain, he fled from him, and was unable "to bear the smell of the children of men?" The old man said, "The monk fled because he saw that the "brother was carrying silver. And when the brother "saw that the monk fled, he cast off his garments and "pursued him. And when the monk saw that he had "cast off his garments, he waited for him, and wel-"comed him gladly, saying, 'Since thou hast cast off "'the matter which is of this world I have waited for "'thee. I was not able to bear [the sight thereof] "'[Page 908] because I myself am naked.' I looked "beyond my rule of life and saw that he was carrying "a burden upon his shoulder like a man who was in "the world."

19. The brethren said, "Why did the monk not "permit that brother who came to him to dwell in the

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"cave by his side, but did say unto him, 'Thou art not "'able to bear up against the attack of devils?'" The old man said, "Because he knew his manner of life "and works, and also that he possessed not the labours "and the strenuousness which were sufficient to make "him strong to resist the fierce assault of the savage "nature of the devils which make war against the "monks. For according to the labour of every man, "and according to his striving, and his rule of life and "strenuousness, and according as he is able to bear, "so much the greater are the ferocity, and the wicked-"ness, and the bitterness, and the craftiness of the "devils who make war against him. Similarly, when "one of the brethren entreated ABBÂ APELLEN to allow "him to live with him in the desert, he said unto him, "'Thou art not able to bear the temptation of the "'devils.' Finally, when the brother urged him [to let "him do so], he commanded him to dwell in a cave "by his side. And the devils came against him in the "night and sought to strangle him, until ABBÂ APELLEN "came, and surrounded the cave with the sign of the "Cross, after which the brother was able to live in the "cave. For not all monks are able to fight against "the devils, but only such as are perfect and humble."

20. Why is it that the two Romans who went to ABBÂ MACARIUS, did not, during the whole period of three years which they lived [near him] come to him and ask him, or any other aged man, [Page 909] questions about the thoughts? The old man said, "Because the elder brother was exceedingly wise, and "perfect and humble. Had he gone to ABBÂ MACARIUS, "or to one of the other old men, his perfection would "have been revealed, and he would have [received] "praise throughout Scete from the Fathers, who would "have wondered, saying, 'How is it that a young man "'hath become perfect in three years?' It is, however, "not right for us to make ourselves like unto these "two brethren, and to neglect the doctrine of the old

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"men. As for the two brethren, the elder was perfect, "and the younger was humble, and learned from him."

21. The brethren said, "The history of the triumphs "of BESSARION saith that during all the days of his life "he dwelt in waste places, and in the desert and in "the mountains, and among the rocks. Once having "come to a certain monastery, he stood up by the "door like a wandering beggar, and then sat down "weeping and crying out, even as one who had been "rescued from a storm. And when the brethren en- "treated him to go in and rest with them, he said, "'Before I find the possessions of my house which I "'have lost I cannot endure being under a roof; for "'thieves fell upon me on the sea, and a storm reared "'itself up against me, and I have been robbed of the "'riches which I once possessed, and from being a man "'of high estate I am become of no account.' Now what "were the riches which [he inherited] from his parents "and lost? And what does this [story] mean? Who "are [Page 910] parents? What does he refer to by "the words 'sea, and storms, and waves?' Who were "the thieves? Are these words spoken of himself or "of the other persons?" The old man said, "These "things are said of all the monks who are still striving "and contending against passions and devils, and who "are lacking at the present time purity of heart, and "fruits of the spirit, and visions of our Lord, and they "are not spoken of men who are perfect as he was. "The word 'sea' he applieth to the sea of the mind "whereon the monk saileth with works of spiritual "excellence, wherefrom he entereth the haven of "impassibility, even as the blessed MACARIUS saith, "'He who wisheth to cleave the sea of the mind, "'maketh himself longsuffering.' And he calleth temp- "tations 'storms,' and the passions 'waves', and the "'thieves' are devils, and his 'parents' are the Father, "and the Son, and the Holy Ghost, One God, in "Whose image and likeness we are made, even as our

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"Creator said, 'Come, let us make man in our image "'and likeness,' and also as our Lord said, 'Be ye like "'unto your Father, Who is in heaven.' And he calleth "the spiritual excellences, which contain likenesses of "the similitude of our Father, Who is in heaven, and "which make us heirs of God, and sons of the in-"heritance of Jesus Christ, by the name of 'riches and "'possessions of his parents,' and these are faith, and "hope, and the love of God and man, and joy, and "rest, and peace, and graciousness, and pleasantness, "and lowliness, and humility, and longsuffering, and "patient endurance, and integrity, and simplicity, and "purity, and mercy, and cleanness of heart, and the "holy light of the mind, and pure prayer, and the "divine light which riseth on the heart at the hour of "prayer, [Page 911] and spiritual prayer, and Divine "knowledge, and the visions and revelations of our "Lord. These are the possessions of the soul, some "of which it acquireth naturally, and some by Divine "Grace; now those which it acquireth naturally are they "which the Creator sowed in its nature at the begin-"ning of its creation, and those which it acquireth by "Divine Grace are they which are bestowed upon it "by the baptism in Christ. And these possessions are "lost to a man through pleasures, and honours, and "lusts, and benefits, but they are found and acquired, "and the soul waxeth rich in them, through tribulations, "and revilings, and oppression, and hardships. Now "although ABBÂ BESSARION, and men who were as per-"fect as he was, possessed these things, other men lack "them and are strangers unto them. [And as regards "the words] 'He once came to a certain monastery, "'and sat down outside the door like a wandering "'beggar,' [they mean that] he saw clearly with the "secret eye of the mind that the greater number of "the monks were destitute of this spiritual possession, "and of the spiritual excellences and gifts which have "been already mentioned. And being incited thereto

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"by the law of affection and of brotherly love, he cried "out and wept on their behalf, as if it had been on his "own, and he made supplication to the loving-kindness "of God that He would make them worthy of the "riches of His love, and of the possession of His "Grace."

22. The brethren said, "What were the nine spiritual "excellences which that holy man possessed, and what "did he lack?" The old man said, "[Page 912] Al- "though they are not written down I think that they "were as follows:—1. Voluntary poverty. 2. Abstinence. "3. Constant evening fasting. 4. Vigil. 5. The recital "of the whole of the Book of the Psalms seven times "during the night and day. 6. The reading of the "Holy Books between times. 7. Lowliness. 8. Humi- "lity. 9. Love of man. These are the nine spiritual "excellences which he possessed, and by means of "them he vanquished all passions. By poverty he over- "came the love of money. By abstinence he con- "quered unbridled appetite and gluttony. By fasting "he overcame the passion of the love of the belly. "By vigil he vanquished sleep. By the recital of the "Psalms he did away idleness. By reading he kept "away the converse of evil. By lowliness he dispelled "wrath and anger. By humility he overcame vain "glory and pride. By love of man he conquered "hatred, and spite, and enmity. Now the spiritual ex- "cellence which he lacked, and which is the tenth, was "the constant fervour of the love of God, which is in "our Lord Jesus Christ, and this can [only] be gathered "together, and stablished and acquired by the secret "prayer of the mind, which is unceasing and wandereth "not, and by the strict and constant suppression of the "thoughts of the passions, and the incitements of devils, "when they first begin to bestir themselves in the "heart. And because among all the works of ascetic "excellence there is none more difficult [to do] than "this, for, even as the blessed MACARIUS said, 'All the

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"'fightings and fierce, and crafty, and evil temptations "'of the devils are set in array against it,' the holy "man is not able easily to become perfect [Page 913] "in the love of Christ, which is acquired by the con- "centration of the mind and by deep thought about "God. Therefore the blessed EVAGRIUS said, 'If thou "'canst overcome the wandering of the thoughts, it "'is the end of all ends; and if thou canst make deep "'thought about God have dominion in thee, thou canst "'overcome all passions, and thou shalt be worthy of "'the perfection of the love of Christ.' By the love "of man and by the other virtues a monk may, by "the help of God, vanquish all the passions; but by "the love of Christ he shall conquer the evil passion "of the love of the soul, which is the first of all the "passions, and which embraceth them all, even as "Saint EVAGRIUS said, 'The first of all the passions is "'the thought of the love of the soul, and after it come "'the following eight.' And again he said, 'Conquer "'the strife of the love of the soul which is in thy "'bosom, by that which is towards God.' For until "the monk is worthy of this love, he is unable to ac- "quire exact consolation from the remainder of the "labours of the other spiritual excellences, even though "it be that he obtaineth assistance from them, as ABBÂ "ISAIAH said, 'Although the children of LEAH were a "'help to JACOB, yet he loved JOSEPH most of all, and "'when JOSEPH was born, he wished to leave LABAN "'and to go to his parents,' that is to say, When a "monk hath become worthy, and hath acquired the "perfect love of Christ, which is stablished by silent "contemplation, and the power to pray without ceasing, "and his soul is at all times rejoicing and exulting with "gladness, he will not be content to remain in this "life; but each and every day he will be desiring "eagerly and longing to depart [Page 914] from the "body, and to be with our Lord in Paradise, which "is the habitation of the spirits of just men who have

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"become perfect, and the holy country which is exalted "above the passions, and devils, and the striving of "those who cultivate the virtues until the revelation "of our Lord Jesus, Who loveth to make perfect a "man with the never-ending happiness of His love in a "glorious kingdom."

23. The brethren said, "Explain to us the course "of life and labour of the old man [who made] baskets, "[and dropped] small stones into them." The old man said, "The course of life of that old man was one "which was of the mind, and it was stern, and ex- "cellent, and it swiftly brought the monk unto purity "of heart. And as concerning that which he said, 'I "'set two baskets, one on my right hand and one on "'my left, &c.' it doth not [mean] that he sat the whole "day with his baskets round him, but that his two "baskets were set in two places. And he himself was "occupied with service and prayer, and with his toil, "and for every thought, good or bad, which entered "his mind he cast a pebble [into the baskets], that is "to say, the labour is very severe for the man for a "certain time at the beginning, because the devils are "envious at the purity of heart which is acquired by "him, and therefore they afflicted this old man also for "a long time with the multitude of evil thoughts which "were stirring in him, even as he said, 'Many days I "'have eaten nothing, because the good thoughts did "'not outnumber the bad ones.' Now he used to "[Page 915] afflict his body with the labour of much "fasting, so that he might do away the evil thoughts, "because it is not the soul only which feeleth the "labours of the body, its counterpart through its union "with it, but also those devils which wage war against "the soul, and they feel the labours of the body more "than doth the soul. For immediately the devils see "the monk afflicting his body with labours, they become "afraid, and stagger about, because they are more tor- "mented by the labours than is the man who is

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"engaged in them. Therefore the blessed EVAGRIUS, "when the demon of fornication assailed him, stripped "off his tunic and stood the whole night long, in the "season of winter, under the open sky, and by these "means he made the demon to suffer pain, and he fled "from him. And again, when the demon of blasphemy "attacked him, he stood naked under the open sky, in "the season of winter, for forty days. And because "the thought of gluttony stirred in the heart of ABBÂ "ZENO, and made him to eat a cucumber by stealth, he "crucified his soul in the sun, during the season of "summer, for five days. In this wise the holy men "were afflicting themselves with labours and tribulations, "and when the devils were stirring up in them the "thoughts of sin, the demons were afflicted and tor- "tured far more than they thereby. Now the demons "were afflicted and tormented by the labours of the "patient endurance of the monks not only in their "minds but in their persons, through the operation of "the holy angels, and by the command of God, even "as, on one occasion, one of the devils was tortured "the whole night in the cell of those two brethren who "were brothers naturally, [Page 916] when he wished "to separate them from each other. For when the "younger brother lighted a lamp the devil threw down "the candlestick, and extinguished the light, whereupon "the [elder] brother smote him [on] the cheek; and "the other brother expressed his contrition, and said, "'My brother, have patience, and I will light the lamp "'[again].' And when God saw the patient endurance "and humility of the young man, He commanded his "angel, and he fettered the devil the whole night long "in their cell; and the devil was tormented therein "until the morning because of that [blow on] the cheek "which he made the one brother to suffer from the "other through his wicked agency; and that wicked "devil was fettered and tortured the whole night long. "And the devils are tortured not only when we afflict

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"our bodies with labours, in order that we may not "consent to the will of devils, but also when they stir "up in us evil thoughts; if we constrain ourselves a "little, and cast them from us, at the same time calling "our Lord to our assistance, straightway the holy "angels which cleave unto us will constrain the demons, "and will drive them away from us, and we shall "be full of light, and of fervour, and of gladness. "Even as one of the demons said to ABBÂ PACHOMIUS, "'A certain monk, against whom I wage war, is very "'strenuous, and whensoever I draw nigh unto him to "'sow evil thoughts in him, he betaketh himself to "'prayer, and I, though burning with fire, have to "'depart from his presence blazing(?), even like iron "'which hath been thoroughly well [heated] in the fire.' "Now monks are, at the beginning [of their career] "afflicted [Page 917] for a long time, not only by the "stirring up of the evil thoughts themselves, but also "by their tarrying in the heart; but after a known[1] "time, a man receiveth strength from our Lord, through "their tarrying, and also after a known[1] time their "motion is restrained, and then the monk also hath "rest from strivings, and he is held to be worthy of "purity of heart. For at the beginning of the strivings "the devils stir up evil thoughts in the heart mightily; "sometimes, however, these are destroyed through "prayer at the very beginning of their movement, and "sometimes they remain. And afterwards the mind "becometh strong against them, and doth not permit "them to tarry altogether in the heart, but it is as "yet unable to restrain their violent movement, and "the tribulation [which they cause], even as one of the "old men said, 'I carried on a strife for twenty years "'in order that an evil thought might not enter my "'heart, and until the ninth hour I used to see Satan "'with his bow drawn to shoot an arrow into my

[1] *I. e.*, a considerable time.

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"'heart. And when he found no opportunity of doing "'this, he would become dejected and go away ashamed "'each day.' Now the old man [of whom we first "spake] held fast to his rule in respect of the baskets, "and though he was afflicted for a long time by the "motion of evil thoughts, and sometimes even by "their tarrying in his heart, finally he received power "over their tarrying only, for their rising up remained "for a considerable time. And having laboured in "striving for twenty years against the [Page 918] motion "of the thoughts, finally he became strong [enough to "resist them], and he overcame them. And the devils "fled from him, and he arrived at a state of purity, "and at the haven of impassibility, and he was held to "be worthy of revelations."

24. The brethren said, "If the holy men themselves "afflict themselves with labours of tribulation because "of the tarrying of the evil thoughts which bestir them-"selves in them, and if they sin against God though "not consenting to them, why should we toil against "the motion of the devils? For behold, even as the "blessed EVAGRIUS said, 'Whether they fight against "'us or not, the matter is not in our hands.'"[1] The old man said, "The perfection of the monks ariseth "from a spiritual rule of life, and a spiritual rule of "life cometh from purity of heart, and purity of heart "from divine vision; 'Blessed are those who are pure "'in heart, for they shall see God.' When, therefore, "a monk laboureth, and afflicteth himself because of "the motion of evil thoughts, in order to prevent their "remaining for a long time in his heart, and when "after a considerable time his heart becometh pure, "there remaineth disgust only therein, and it vexeth "the mind of the monk, and preventeth his ascent to "God, and cutteth off his journeying to Him, and doth "not allow him to enjoy the vision of glory. Now

[1] Literally, "is not of us."

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"when a monk worketh for a considerable time because "of the motion of evil thoughts [in him], God hath "compassion upon his trouble, and not only doth "his heart become cleansed, and his soul pure from "every thought of evil, but he is also held to be "worthy of the sight of our Lord in a revelation of "light, and henceforth, the devils never again dare "[Page 919] to stir up evil thoughts in the heart of "him that hath been esteemed worthy of this great "thing. And should it happen that they dare so to "do, they suffer pain and burn even as he suffereth "who is hot, and who kicketh away with his feet the "piercing goads of iron which glow with heat in the "fire. During the interval between the beginning of "the strife against evil thoughts and [the attainment "of] purity of heart, the devils sometimes vex the "monk, and sometimes are vexed by him, even as the "blessed EVAGRIUS said, 'If those who go down to the "'conflict afflict [others], they are themselves afflicted;' "so the devils afflict us, and they are also afflicted by "us. They afflict us when we receive their evil "thoughts, and they are afflicted by us when we, by "means of prayer and wrath, hide (*i. e.*, suppress) their "thoughts. When, then, we labour and afflict ourselves "for a considerable time in order that their thoughts "may not tarry in us, we also afflict ourselves with "labours and prayer so that they may not vex and "hinder us by [their] violent motion, and afterwards "power is given unto us by our Lord to lift ourselves "up upon the necks of our enemies, and thenceforward "our heart resteth and is at peace, not only from the "perception of their thoughts, but from all the violence "of their motion. And the peace and rest of God "rule over our souls, and we see that there remaineth "only the war which is manifest of the visions of "devils until the time of death merely to terrify us, "so that we may not be exalted [unduly] and destroy "ourselves. And should it happen that the devils stir

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"up thoughts in the heart of him that hath been made "perfect, straightway they become extinguished, even "as fire is extinguished when water falleth thereon." [Page 920].

25. The brethren said, "Why do the devils fear "the labours of the monks, even as the Fathers say, "'If thou wishest the devils to be afraid of thee, des- "'pise lusts?'" The old man said, "They are afraid "because of three things. 1. FIRST. Because our "Lord treated with contempt three kinds of passions, "wherein are included and contained all the various "classes of passions, and these are they: the love of "the belly, the love of money, and vain glory. By "means of these the Calumniator fought against our "Redeemer, and through His constancy in the wilder- "ness, and silent contemplation, and fasting, and prayer, "He overcame Satan; therefore all the monks who "travel in His footsteps, and who by means of fasting, "and prayer, and silent contemplation, hide away all "the thoughts of sin, and who perform their labours "in righteousness, our Lord maketh to conquer by "His strength, and He vanquisheth the devils who are "their enemies. And as the demons fear and tremble, "not only by reason of the Crucifixion of Christ, "but even at the sign of the Cross, wheresoever it be "made apparent, whether it be depicted upon a gar- "ment, or whether it be made in the air, so also do "the devils fear and tremble, not only by reason of the "labours of our Lord and His constancy in the wilder- "ness, but also at the existence of the monks in the "wilderness, and at their silent contemplation, and their "fasting, and their prayers, and their patient persistence "in the performance of difficult labours, which take "place for Christ's sake. Therefore on one occasion "ABBÂ MACARIUS said unto PALLADIUS, 'Speak to the "'devils which war against thee with disgust, and "'sluggishness, and despair: if I had no labours of "'spiritual excellence, nevertheless for the sake of Christ

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"'I would guard these walls, [Page 921] and His Name
"'would be sufficient for the redemption of my life.'
"2. SECONDLY. The war and contest which the devils
"[wage] against the monks possess both rule and
"system, and they are neither irregular nor unsyste-
"matic. And as when the devils stir up the monks
"by means of evil thoughts of sin, and the monks
"accept them, and consent to them, and let themselves
"be incited to commit sin thereby, straightway their
"souls become dark, and remote from God, and sorely
"afflicted, and ashamed, and guilty, and weak and
"miserable, so when their souls accept not these thoughts,
"and they do not consent to them, and do not allow
"themselves to be incited to sin thereby, but drive
"them away and cast them out as soon as ever they
"begin to have motion [in them], and call upon our
"Lord to help them, straightway all the former things
"which come against the monks, inasmuch as they do
"not acquiesce in their incitings, are hurled upon the
"demons with greatly intensified force, and they become
"ashamed, and tremble, and are destroyed, even as
"the blessed MARK said, 'As he who breaketh into a
"'house which is not his own taketh to flight with fear
"'and trembling as soon as he heareth the voice of
"'the master of the house, so also doth Satan,' &c.
"3. THIRDLY. Because without labours and humility we
"who are rational beings are unable to please God,
"and because without them neither men nor angels
"can enjoy His love and His blessings, therefore also
"the demons and devils, which live wholly in a state
"of pride and laxity, [cannot enjoy them]."

26. The brethren said, "Why is it that although
"the Fathers gave the admonition, [Page 922] 'When-
"'soever a demon appeareth unto a man in any form
"'whatsoever, let that man make the sign of the Cross,
"'and pray, and that similitude will disappear,' we see
"that on several occasions the devils still remain, and
"not in appearance only, but also in terrors, which

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"remain for a long time, and in many cases in blows "and stripes?" The old man said, "The holy Fathers "gave the admonition because it would apply in the "majority of cases. For since our Redeemer was cru- "cified for us, and since He exposed to disgrace the "Rulers and Dominions, which are evil demons, and "put them to shame openly by His Person, even as it "is written, from that time onwards, whensoever they "have made themselves visible to the adorers of Christ "in divers form [to do them] harm, as soon as a man "hath made mention of the Name of Christ, and hath "signed himself with the sign of the Cross, the devils "have fled straightway, and their forms have disappeared. "And this happeneth not only in the case of holy men, "and perfect men, but also in respect of ordinary men "who possess shortcomings."

27. The brothers said, "Why was the blessed "MARṬÎVÂNÂ, after all the great ascetic practices which "he had acquired, and the gifts of the spirit which he "had received, and after he had burned his fingers for "the sake of the harlot, still afraid of the war of for- "nication, and why, having gone and dwelt in the island "in the sea for thirty years, did he not stay [for] a "season with that woman whom he had brought up from "the sea, but cast himself in the sea being afraid of "the contest?" The [Page 923] old man said, "Because "the whole strength of the demon of fornication was "discharged upon him, and he was, therefore, properly "afraid. For those who have not with them this war "[Page 924] in all its fierceness imagine that they have "overcome it, but let them not boast themselves, and "let them know the truth, that is to say, they have "not vanquished the demon of fornication, and it is only "that he hath not waged war against them with all "his strength, because he hath not been permitted so "to do, and he hath not been permitted to do so be- "cause of their feebleness and laxity. For the war of "fornication which cometh upon a man only attacketh

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"him in the degree which he is able to bear. For, "behold, the great and famous Fathers who endured "this war in all its severity for a long time were always "in a state of fear and trepidation, as was also ABBÂ "ARSENIUS, who was a man eighty years old; and when "the noble lady came to him and said, 'Remember me "'in thy prayers,' he did not hesitate to say, 'I will "'pray to God that He may blot the remembrance of "'thee out of my heart.' And by means of this which "he spake, he put to shame the demon of fornication, "and shewed how great was the hatred for this unclean "passion that warreth against the holy men which he "possessed."

[The story of MARṬÎNYÂNÂ and the harlot is as follows:—There was a certain monk who dwelt in the desert, and whose name was MARṬÎNYÂNÂ, and he laboured in great works, and God wrought by his hands many mighty deeds, and he was applauded by all men. Now when Satan, the Evil One, saw that he was greatly applauded, he became bitterly angry, and he wished to distract and to withdraw him from his rule of life and ascetic labours. One day Satan saw that many folk were glorifying him, and he went and dwelt in a certain harlot, and he sent her to the blessed man in order to make him fall. So the harlot took her attire, and placed it in a bag, and went to the holy man, and when she arrived at his abode it was evening; and she knocked at the door and said, "O SAINT "MARṬÎNYÂNÂ, open the door to me, so that the wild "beasts may not eat me." Now the holy man thought that she was a phantom, and he rose up and prayed, and since meanwhile she ceased not to cry out, he rose up from his prayer, and opened the door to her, and said to her, "Whence comest thou to me, O devil?" And she said, "[My] companions have forsaken me on "the road, and I wandered about in the desert, and "have arrived hither;" and he left her [there], and went into the inner cell, and shut the door thereof

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between himself and her. And after the old man had laid down to sleep, the harlot arrayed herself in her attire, and put on her ornaments, and then sat down; and when the morning had come, the old man went forth from his cell, and seeing her dressed he said to her, "Whence art thou? What is thy business?" And she said, "I am the daughter of people of high degree, "and my parents are dead, and they have left me "great wealth. I heard that thou wast a great man, "and I have come to thee, and I beg thee to come to "my house, and take me to wife, and we will live on "thy excellence." Then the old man said unto her, "How can I forsake my labour and my rule of life, "and take thee to wife, and fall from my covenant?" And she said unto him, "What sin is there in it? Did "not Adam and all the Fathers take wives, and Noah, "and Abraham, from whose seed Christ hath risen?" Now by repeating these and such like things, she well nigh succeeded in leading the holy man away captive, and he said unto her, "O woman, tarry a little so that "I may see, lest peradventure some one may come "and see us." And having gone up to the roof to look, he woke up in his mind, and he made a flame of fire and stood up in it, and stayed in the fire until he burnt his toes; and when the harlot saw this, she fell down at his feet and wept, saying, "I have sinned "against God and thee," and she revealed unto him the whole truth, [saying], "I repent." And the holy man sent her to a nunnery, and he remained in his cell until his feet were healed of the burning of the fire. And after he was healed of his sickness, he rose up and went and dwelt in an island in the sea, where there were neither women nor men.]

28. The brethren said, "What is the meaning of "that which one of the old men said, 'If thou seest the "wings of ravens flying about thou wilt also see the "'prayer of him that is oppressed in mind being exalted?'" The old man said, "As the ravens which are called

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"نحل do not in the course of their flight mount upwards "to the height of heaven like the eagle, but fly close "to the surface of the ground and wheel about [seek-"ing] for their [Page 925] unclean food, so is the mind "of the man who is not fervent in the love of God, "and who is continually in a state of sluggishness and "dejection, for when he standeth up for service or for "prayer, his thought will not be exalted to the height "of the love of Christ, but his mind will wander after "evil passions."

29. The brethren said, "An old man said, 'If thou "'seest a young man who, in his desire, ascendeth unto "'heaven, take hold of his foot and sweep him hence, "'for in this way thou wilt help him;' what is the "meaning of the words, 'who in his desire ascendeth "'unto heaven?'" The old man said, "This resembleth "that which ISAIAH spake, 'If the mind seeketh to ascend "'to the Cross before the feelings cease from feebleness, "'the wrath of God shall come upon him because he "'hath begun to do something which is beyond his "'capacity, without having first of all cured his feelings.' "Now certain of the beginners in the ascetic life are "so silly and bold as to dare to undertake things which "are far above their capacity and their strength; they "do not wish to learn, and they will not be persuaded "by the commands of their Fathers, but, without having "lived the proper period of time in the cœnobium, they "dare to enter the cell, even as it is written concerning "one of the brethren in the Book of Paradise, for im-"mediately he had received the garb of the monk, he "went and shut himself up as a solitary recluse, saying, "'I am a monk of the desert;' and the Fathers went "and brought him out into the monastery [again]. "There are others, too, who seek to shut themselves up "for a week at a time, and [Page 926] it in no wise "helpeth them; and there are others, the children of "this world, who at the beginning of their careers "imitate the exalted rule of life of the Fathers, and

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"who imagine that they can imitate the rule of the "mind, that is to say, of the spirit, when as yet they "have not fulfilled the rule of the body. Therefore "their lives and works are not open to the Fathers, "and they will [not] receive correction, but they live "according to their own desire, and they are delivered "over into the hands of the devils who make a mock "of them."

30. The brethren said, "One of the brethren asked ABBÂ POEMEN, saying, 'My body is feeble, and I cannot "'lead an ascetic life.' ABBÂ POEMEN said unto him, "'Canst thou lead the ascetic life in thy thought, and "'not permit it to go with deceit to thy neighbour?' "Tell us how the feeble man was able to lead the "ascetic life in his thoughts." The old man said, "This question belongeth closely, both in order and "meaning, to that which a certain brother asked ABBÂ "POEMEN, saying, 'My body is feeble, but my thoughts "'are not.' Now in the former case he spake having "regard to those who were afraid that through pains "and sickness they would become negligent of the "labours of spiritual excellence, and, in a different "manner, that they might fall into pains and sickness "by way of punishment; in the latter case he spake "having regard to those who had toiled for a very "long time in the labours of self-denial, and who had "finally become enfeebled, either through old age, or "through pains and sicknesses, and who were ceasing "from ascetic labours. Now this is what ABBÂ POEMEN "[meant] when he said, 'If thou art not now able, by "'reason of thy weakness, to [Page 927] toil in the "'labours of the body as thou didst formerly, toil in "'the labours of the soul, that is to say, the ruling of "'the thoughts, which is the ruling of the mind; if thou "'art unable to fast from meats, fast from evil thoughts; "'and if thou art no longer able, through the weak-"'ness of the body, to stand up and to recite as many "'Psalms as formerly, make thy mind to stand up be-

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"'fore our Lord, and pray before Him vigilantly with "'the prayer which is secret and pure, and be tranquil, "'and humble, and pleasant, and good, and forgiving, "'and merciful; and endure thy sickness and weakness "'with praise, and make no man to be sorry by thy "'tongue; and judge not, and blame not, and condemn "'not thy brother in thy heart. Now these excellences "'may be cultivated in the soul with the labours of the "'mind and not those of the body, and they are not "'impeded by the weakness of the body.'"

31. The brethren said, "Why is it that the monks "are obliged to go round about begging for the meat "and raiment of which they have need, like those who "are in the world, although our Lord promised them, "saying, 'Seek ye first the kingdom of God and its "'righteousness, and that of which ye have need shall "'be given to you?'"[1] The old man said, "This [say-"ing] is a proof of the wisdom and grace of God "towards those who are in the world, for, in the majority "of cases, the righteousness of the children of this world "consisteth of alms and compassion; but the children "of light are righteous men and monks who, in their "persons, and in their members, and in their thoughts, "serve our Lord. And God hath made the monks to "have need of the children of this world because of "His love, so that they may care each for the other, "and may pray each for the other, that is [Page 928] "to say, the children of the world must care for the "monks, and the monks must pray in love for them. "And as the children of the world make the monks "associates with them in the corporeal things of the "world, the monks must make the children of the world "to be associates with them in the things of heaven, "for our Lord spake to the children of the world, "saying, 'Make ye to yourselves friends of this mam-"mon of iniquity, so that when they have become

[1] St. Matthew VI. 33.

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"'perfect they may receive you into their tabernacles "'which are for ever.'[1]"

32. The brethren said, "What is the difference "between [the words], 'I will dwell in you,' and 'I will walk "'in you,' which God spake concerning the righteous? "And what is the meaning of 'dwelling,' and 'walking?'" The old man said, "God dwelleth in the saints through "the constant remembrance with which they remember "Him, as they marvel at Him, and His works; but He "walketh in them by means of His visions and re-"velations [which He sendeth] upon them as they "marvel at His majesty, and rejoice continually in His "love."

33. The brethren said, "With how many, and with "what names is the meditation upon God called?" The old man said, "Its names are six, and they are as fol-"lows:—1. Hope in God. 2. The state of being bound "to our Lord. 3. Continuance with God. 4. Persist-"ence in all the good works of God. 5. Holding fast "to God. 6. Dependence upon God. Hope in God "[meaneth], fix ye your gaze upon Him, and hope in "Him, that is to say, meditate ye upon Him. Being "tied to our Lord [meaneth] that we should be bound "to our Lord, and should fast and pray, until the old "man cometh to an end, both without and within. "[Page 929]. Continuance with God is the state of "being gratified through Him. Persistence [meaneth] "that we should possess persistence in the Lord in all "the good works of God. Holding fast to God "[meaneth], 'Cut off from thyself all cares which are "'not of Him, and let thy mind fasten its gaze upon "'God only.' Dependence upon God [meaneth] 'Hang "'thyself upon God,' to Whom be glory (*or*, praise)! "Amen."

34. The brethren said, "An old man was asked a "question by one of the brethren, who spake thus:—

[1] St. Luke XVI. 9.

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"'If I am in a state of admiration of God, and in purity "'of soul, and the time of prayer arriveth, ought I to "'come to prayer or not?' And the old man said, "'What man who possesseth riches will make himself "'poor?' Explain to us the meaning of the words of the "holy man." The old man said, "The holy man calleth "'admiration of God and purity [of soul]' that to which "the blessed MARK gave the name 'meditation upon "'God' and 'atmosphere of freedom.' There are some "brethren whose hearts become pure after labours and "great strivings, and they become worthy of pure "prayer, and their hearts also become illumined from "time to time by the light of Divine Grace, and they "attain to the meditation which is on God, and to the "spiritual understandings which are superior to custom. "The Fathers would not permit the men who attained "to this capacity, when they were standing in the purity "of soul of this nature, and in the atmosphere which "was free from trouble, and when the beater struck "the board, and the season for prayer arrived, to leave "this enjoyable meditation, and to stand up and sing "the Psalms, but they [allowed] them to remain therein "[Page 930] until it had come to an end. For a man "to sing the Psalms and to perform the service could "always be found, but such meditation and such purity "of the understanding, and the atmosphere of freedom "could not at all times be acquired, and a man is neither "able nor hath the power to attain to this state when-"soever he pleaseth, for it is a gift from heaven which "is given by our Lord from time to time to him that "is worthy thereof. For this reason one of the Fathers "gave the following commandment:—If a man enjoyeth "such meditation whilst he be standing up at the ser-"vice, let him not interrupt it until it cometh to an "end, for such meditation filleth the place of the service "of the Psalms. See then that thou drivest not away "from thee the gift of God, and let thy subservience "(*or*, submission) to the same stand firm; but it is right

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"to know that certain brethren have not as yet at-
"tained to meditation of this kind. They have thought
"that these words were spoken for every man and
"for men of every kind of capacity, and although their
"minds have been illumined somewhat by the Psalms
"and prayers, they have relaxed the fulfilment of the
"canon of their service, wherein are placed their con-
"solation, and their wages, and their profit, and have
"occupied themselves [with the meditation], but on
"several occasions they have been interrupted in the
"meditation which hath come to them by the devils.
"It is, therefore, not right for the brethren who are
"beginners in the ascetic life to do this, but they should
"commit their life and works and meditation wholly to
"God, and if it should happen that this meditation
"cometh to them, let them reveal the matter to one of
"the old men who is acquainted with such things, so
"that the demons may not lead them astray and work
"their destruction."

35. The brethren said, "By what means did the
"Fathers sing the [Page 931] Psalms of the Holy Spirit
"without wondering [of mind]?" The old man said,
"First of all they accustomed themselves whensoever
"they stood up to sing the service in their cells to
"labour with great care to collect their minds from
"wandering, and to understand the meaning of the
"Psalms, and they took care never to let one word
"(*or*, verse) escape them without their knowing the
"meaning thereof, not as a mere matter of history,
"like the interpreters, and not after the manner of the
"translator, like BASIL and JOHN [CHRYSOSTOM], but
"spiritually, according to the interpretation of the
"Fathers, that is to say, they applied all the Psalms
"to their own lives and works, and to their passions,
"and to their spiritual life, and to the wars which the
"devils waged against them. Each man did thus ac-
"cording to his capacity, whether he was engaged in
"a rule of life for the training of the body, or of the

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"soul, or of the spirit, even as it is written, 'Blessed "'are the people who know Thy praises, O Lord,' that "is to say, Blessed is the monk who, whilst glorifying "Thee with praise, collecteth his mind from wandering, "and understandeth clearly the knowledge and meaning "of the Psalms of the spirit, even as it is written, Sing "ye unto God with praise, sing ye unto our King. "When then a man singeth the service in this manner, "and payeth attention to the meaning of the verse, he "acquireth daily the faculty of singing a song mingled "with the meditation of God and with the gaze [which "is fixed] upon Him. And after the time in which he "hath arrived at the spiritual rule of life, immediately "a monk hath begun to sing the Psalms, though one "or two sections of them become too great for him, "he is permitted to sing them with understanding and "with the meditation which is on God, and he refraineth "from the customary Psalms, [Page 932] and he singeth "a song which is superior [to that of] body and flesh, "and which is like unto that of angels, even as the "Fathers say."

36. The brethren said, "By means of what thoughts "of excellence may the children of this world not be "offended by the monks, when they see or hear con- "cerning the stumblings (*or*, lapses) which come upon "them through the frailty of [their] nature, and from "the wars of the devils?" The old man said, "When they "consider and look upon the monks as frail men, who "are clothed with a body which is full of passions, who "although they are monks and are striving to imitate "the life and deeds of angels, yet owing to the weak- "ness of their bodies, and the inclination of their souls, "and the need which cleaveth unto them, and the "strivings of the devils against them, the children of "the world will see that it is quite impossible that the "monks should not be snared, involuntarily, by certain "weaknesses. For behold, some of the perfect men "[mentioned] in the Old and New Testaments were

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"caught in snares, against their will, through the frailty "of their nature and the war of the devils, as, for ex- "ample, the blessed and perfect men MOSES, and AARON, "and DAVID, and SAMSON, and HEZEKIAH, and PETER, and "PAUL."

37. The brethren said, "Why do the monks who "have led a life of hard labour become in their old "age silly, and simple, and act in a foolish way like "children and drunken men?" The old man said, "Because all the ascetic excellences which God hath "placed in the nature of their souls, and which appear "in them from their youth up, perish through the re- "laxing of the will, and through the love of the body, "and the war of the devils, and finally through labours "and contendings. Sometimes they receive them from "our Lord as gifts, [Page 933] even as it is written, "'Except ye turn, and become as little children, ye "'shall not enter the kingdom of God,' even as our "Lord said."

38. The brethren said, "What should be the be- "ginning of the fight against sin of the man who hath "cast all impediments out of his soul, and who hath "entered the arena, and where should he begin the "contest?" The old man said, "It is well known unto "every man that in all the contests against sin and its "lusts the labour of fasting is the first thing [to undertake], "and it is so especially in the case of him that fighteth "against the sin which is within him; and the sign of "the enmity against sin and its lusts becometh ap- "parent in those who go down to this invisible conflict "when they begin to fast. And next cometh the rising "up in the night, and whosoever loveth the occupation "of fasting all the days of his life is a friend of chastity. "For as the pleasure of the belly, and the laxity caused "by the sleep which inciteth to a polluted bed, are "the head and chief of all the sins which are in the "world, and of all the abominations thereof, so fasting, 'and strict vigil in the fear of God, with the crucifying

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"of the body throughout the night against the pleasure "of sleep, are the foundation of the holy path of God, "and of all the spiritual excellences. For fasting is the "strengthener of all spiritual excellences, it is the be- "ginning and end of the strife, and it is the foremost "of all virtues; and as the enjoyment of the light "cleaveth closely to the eyes which are healthy, so "doth the desire for prayer cleave closely to the fasting "[which is observed] with discernment. For as soon "as a man hath begun to fast, he desireth greatly to "converse with God [Page 934] in his mind. The "body which is fasting cannot continue to lie on [its] "bed the whole night, for fasting naturally inciteth to "wakefulness towards God, not only by day, but also "by night; for the empty body is not fatigued over- "much by its conflict with sleep, even though it be "weak in the senses thereof, for its mind is towards "God in supplication, and it is better for it to cease "from labour through weakness than from the weights "of meats. As long as the seals of fasting lie upon the "mouth of man, his thoughts meditate upon repentance, "and his heart maketh prayers to arise; and mildness "lieth upon his countenance, and abominable motions "are remote from him, and rejoicing never, in the "smallest degree, appeareth in his forehead, for he is "a foe of lusts and of unprofitable converse. The man "who fasted regularly and with understanding, and whom "abominable lust brought into subjection hath never "been seen, for fasting is the abode of all spiritual "excellences, and he who holdeth it in contempt dis- "turbeth them all. Now the first commandment which "God laid down for our nature at the beginning gave "[ADAM] warning concerning the eating of food, and "the head of our race fell through eating, therefore, "at the point where the first corruption took place "[in asceticism], must begin the building of the fear of "God, when they lay down the first course for the "observance of the law. And moreover, when our

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"Lord shewed Himself at the Jordan He also began "at this point, for after He was baptized, the Spirit "took Him out into the wilderness, and He fasted for "forty days and forty nights; and all those who travel "in His footsteps lay the [Page 935] beginning of their "strife on this foundation. For who shall treat with "contempt, or hold lightly the armour which hath been "forged by God? If He Who laid down the law "fasted, who is there among those who would keep "the law that hath not need thereof? Immediately "this armour appeareth on a man straightway terror "falleth upon the thoughts of the chief of the rebellion, "that is, Satan; and his power is shattered at the sight "of the arms which our Captain of the host hath "placed in our hands, for as soon as he seeth the "might of this armour on a man he knoweth at once "that he is ready for the contest. What armour is "there which is as strong, or which giveth such bold-"ness in the fight against evil spirits as hunger for "the sake of Christ? For in proportion as a man is "harried and brought low in his body, at the time "when the phalanx of Satan surroundeth him, doth his "heart support itself with confidence, and he who "treateth this with contempt is lax and is a coward "in respect of other spiritual triumphs, because he hath "not upon him the armour whereby the divine athletes "have gained the victory. And at the very beginning "the sign of weakness appeareth in him, and he him-"self giveth the opportunity of defeat to his adversary, "and since he goeth naked into the strife it is evident "that he will emerge therefrom without victory, because "he hath cast away from him the strength which would "stir up in him the divine zeal; for his members are "not clothed with the flame of hunger, that is to say, "fasting. As merchants cannot without labour and "trouble save up riches, so the righteous man without "anguish and labour for the sake of righteousness "cannot expect the crown and the reward" [Page 936].

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39. The brethren said, "If a man attaineth unto "purity of heart, what is the sign thereof? And when "will he know himself if the heart is coming to purity?" The old man said, "When he seeth that all men are "fair, and when no man appeareth to him to be un- "clean or polluted; whosoever is thus indeed standeth "in purity. And if this be not the case, how can he "fulfil the word of the Apostle which saith, 'When a "'man standeth wholly in purity, he will think that "'every man is better than he in heart and in truth,' "unless it be that he attaineth to the state of him of "whom it is said, 'He whose eyes are pure seeth not "'wickedness.'"

40. The brethren said, "What is purity? And to "what length doth its limit extend?" The old man said, "In my opinion purity consisteth in oblivion of "the various kinds of knowledge which are beyond "nature, and which nature hath discovered in the world; "and the limit thereof is that a man should be wholly "free from them, so that he may arrive at the state "of natural simplicity and integrity which he possessed "at first, and which somewhat resembleth that of a "child, except in the case of small matters."

41. The brethren said, "Is it possible for a man "to attain to this state?" The old man said, "Yea. "Behold, one of the old men attained to this state to "such a degree that he was in the habit of asking his "disciple continually if he had eaten or not. And on "one occasion one of the saints, who was a very old "man, became too innocent and simple, and attained to "such a state of simplicity and purity that he did not "even know how to keep watch upon himself so that "he might partake of the Mysteries, or whether he had "done so or not, until at length his disciples kept him "in his cell, and took him that he might partake of "the Mysteries, just as if he had been a child. Now "although [Page 937] he was in this state as regards "the things of this world, he was perfect in his soul."

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42. The brethren said, "What are the [subjects of] "meditation and conversation which it is meet for a "man to have whilst he is living the life of the recluse "and passing his time in silent contemplation, so that "his understanding may not occupy itself with casual "thoughts?" The old man said, "Dost thou ask con- "cerning meditation, what shall a man have wherewith "to put to death the world in his cell? Hath the man "whose soul is strenuous and watchful any need [to "ask] the question as to what labour he shall occupy "himself with when he is alone? What is there for "the monk to occupy himself with except weeping? "If, then, a monk be unoccupied with weeping, and he "be able to pay attention to [any] other thought, what "is the meditation which hath died out of him? And "if we come to silent meditation, we can also be con- "stant in weeping, and therefore let us beseech our "Lord most earnestly with the mind that He may grant "this unto us."

43. The brethren said, "Since, then, a man is not "sufficient for the constant exercise of this faculty, be- "cause of the frailty (*or*, sickness) of his bodily nature, "it is right that he should have something else besides "this which shall be useful for the consolation of his "mind, so that the passions may not attack him through "the idleness of the understanding." The old man said, "The passions cannot attack the soul of the monk, "whose heart hath been cut off from the world by liv- "ing a solitary ascetic life, unless he hath been negli- "gent of the things which it is proper for him to do; "and this is so especially if he hath, besides the em- "ployment [of reading] the Scriptures, the helpful "thoughts of the man who is occupied with spiritual "excellence. And living alone and in silence will help "this [result] greatly, and he will receive in his mind "the hope of the world which is to come, and the "glory which is laid up for the saints."

44. The brethren said, "One of the old men said,

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"'I have toiled for twenty years that [Page 938] I "'might see all men together (*i. e.*, alike).' How can a "man attain to this measure, and when, and by what "means? Give us a demonstration concerning this "matter." The old man said, "It is only the perfect "men who attain to this measure, and according to "what the Fathers say, without contemplation in silence, "and prayer, and great conflicts, and humility, no man "can attain thereto. And there is a similarity to this "demonstration in the case of natural parents, for as "they regard all their children in the same way, and "as they love them all equally, and pity and spare all "of them alike, even though there be among them great "and small, and healthy and sick, and righteous and "sinners, and good-looking and bad-looking, so the "strenuous Fathers, after the labours and the contests "which they have passed through during long periods "of time spent in silent and solitary retirement, regard "all men, both the righteous and the sinners in the "same way, and they love them all alike and without "distinction. And as God maketh the shadow to fall upon "all men, both upon the righteous and upon sinners, "even though He loveth the righteous for their righteous-"ness, yet He sheweth most compassion upon the sinners. "And the coming of our Lord was for the sake of "sinners, for, [saith He], 'I did not come to call the "'righteous' &c."

45. The brethren said, "Why was it, when the "brother, according to the body, of one of the Fathers "who was living the life of a recluse, sent to him, "when he was about to die, to come and see him, that "he would not do so, and that the one brother died "without seeing the other? And what is the meaning "of the words which he spake, 'If I go forth and see "'him my heart will not be pure before God?'" [Page 939] The old man said, "This holy man was living "secluded in a cell, in a habitation of the brethren, "and his brother according to the body was also liv-

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"ing, like the other brethren in another cell, and when "the latter became sick unto death, he wished to see "his brother before he died. Now to the holy man, "since he was keeping silence in respect of all the "other brethren, it did not appear to be right to go "forth to his brother according to the body, and not "to go forth afterwards to his spiritual brethren, that "is to say, to those who dwelt in the monastery with "him. Had he gone forth to his brother according to "the body at the season of his death, and had not "gone forth to his brethren in the spirit, he would not "have found freedom of speech with God at the season "of prayer, but his mind would have passed judgment "upon him, and his mind would have been darkened, "as if he had held in contempt and treated his brethren "in the spirit in a dishonourable fashion, and had done "more honour to his brother according to the body "than to them. This is the meaning of what he said, "'I cannot go forth, for if I do, my heart will not be "'pure before God.'"

46. The brethren said, "The sage said, 'Whosoever "'possesseth not the art of labouring, that is, either "'the things which belong to the labour of the spirit, "'whereby he may find consolation from God in his "'inner man in the spirit, or the things which belong "'to the art of human labour, cannot tarry long in his "'cell; whosoever doth not possess one or other of "'these cannot tarry long in his cell.' Explain to us "the words of the old man." The old man said, "[Page 940] The things which belong to the art of "human labour are well known unto every man; but "things which belong to labour of the spirit he calleth "the following:—fasting, vigil, the singing of Psalms "and hymns, the prayers which are said kneeling down, "anguish, weeping, tears, and other labours which are "like unto these. And together with these [there must "be the recital of] the offices for the seven hours [of "the day and night], and the reading of the Holy

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"Scriptures and of the [books of] doctrine of the old "men, and these make the monk to acquire patient "endurance, and the ability to live the ascetic life alone "in a cell, and they produce for him joy and spiritual "comfort. If he be a beginner in the ascetic life and "strong, and he toileth in labours, he will acquire con- "solation; and if he be a feeble old man, or sick, he "will labour in the labours of the mind, and will find "joy. For as all the objects which are of gold are "wrought by means of anvil, and a hammer, and a "pair of tongs, so by means of the labour of the body "in a place of silence and seclusion, and the striving "of the mind, are wrought all the fruits of the spirit, "which the Apostle said were love, joy, peace, faith, "humility, graciousness, pleasantness, longsuffering, and "patient endurance."

47. The brethren said, "On one occasion, when "the brethren were sitting down and asking questions "about the thoughts, one of them said, It is not a "great matter if a man seeth thoughts afar off. What "did he want to say? Explain to us the words of the "old men." The old man said, "When the brethren "drew nigh to the Fathers and asked them questions "[wishing] to learn concerning the mode of action and "thought in respect of the wars of the devils, the "Fathers did not persuade those among them who "appeared to possess subtlety of thought, and intelligence "[Page 941], and understanding, and to hate the pas- "sions, and to be fervent in the spirit, to cast out "from themselves straightway the thoughts of the "passions whensoever they stirred in them, and to "make them to depart foolishly, but they ordered them "to tarry with them, and to examine carefully how "they arose, and then to contend against them; for in "proportion as they were trained in the knowledge of "strivings and contendings against the passions and "against devils they would benefit not themselves only, "but many other people also. And in this wise acted

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"also EVAGRIUS, that man of understanding, and ABBÂ "POEMEN, and others who were like unto them. There- "fore ABBÂ JOSEPH said to ABBÂ POEMEN, 'When the "'passions rise up in thee, give unto and receive from "'them, and understand carefully their crafty nature, "'and train thyself to contend against them.' Now "there are certain weak and foolish brethren whom "in no way whatsoever doth it benefit to dally with "the rise of the thoughts of the passions which are in "the heart, on the contrary, it is far better for them, "immediately they perceive the motions of the passions, "to cast them forth from them by prayer, and with "anger and hatred. Therefore, when several of the "Fathers were gathered together and were discussing "the conflicts of the thoughts, and whether it was right "to dally with them because of knowledge [concerning "them], or to suppress them by means of prayer "through fear [of them], one of the Fathers said, 'Even "'to understand the thoughts afar off is a great and "'excellent work, but it is a far greater work, and one "'which maketh a man to acquire practice, [Page 942] "'for him to understand the thoughts, and to wage "'war against them. When he hath gained experience "'of their crafty character, then he will suppress them "'and make them to disappear by the power of prayer "'and humility. Now the meaning of this question is "'this. When a man hath laboured in conflict and "'contest against the passions for a long time in "'seclusion, by the grace of our Lord his heart be- "'cometh purified, and rest and peace reign in his "'soul, and he hath relief from tribulation, and he "'rejoiceth in God at all seasons, and the devils have "'no power henceforth to stir up evil thoughts in his "'soul, because his heart is filled with divine thoughts, "'and the understanding of spiritual things, and he is "'never without the mind which is in God, and the "'remembrance of His fear and mercy. And should "'the demons dare to stir up thoughts in him, they

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"'will not [succeed] in rousing those which cause anguish "'and which bring to nought spiritual excellences, but "'only those which are of an ordinary nature, and "'which impede the vision, even as EVAGRIUS said.'"

48. The brethren said, "How is it possible for a "man to live in such a way as to be pleasing to God?" The old man said, "It is impossible for a monk to rise "to the height of the love of God, unless he first of "all regard with affection and love man, the image of "God; for this is the end of all the commandments of "our Lord Jesus Christ, even as He Himself said, 'If "'ye love Me, keep My commandments.'"

49. The brethren said, "An old man said, 'If there "'rise up in thy mind a thought about the need of the "'body, and thou castest it out once, and it cometh to "'thee a second time, and thou castest it out, should "'it come a third time, pay no regard to it, for it "'appertaineth to war;' explain to us [Page 943] these "words." The old man said, "If whilst thou art in "seclusion, and art engaged in spiritual labour, and "Satan, being envious of thee, and wishing to drive "thee out of the cell, or to impede thy spiritual pro- "gress, stir up in thee one of the thoughts which goad "a man into sin, either to eat before the proper time, "or to lie down and sleep, or to visit some one, or "to do something else; and if he sheweth thee thy "power of discretion [saying], 'It is unseemly for thee "'to do this thing;' or again, should some evil devil "constrain thee, and hinder thee, and wishing to make "thee to cease from thy labour, should mock and scoff "at thee; then stand thou up quickly, and bestir thyself "boldly, and bow thy knee before our Lord, and pray, "and ask, and entreat for help, and mercy, and pro- "tection. For that brother who soaked palm fibres in "water, and who sat down to plait ropes and mats, "was engaged in a similar war, and a demon roused "up in him the thought to go and visit one of the "brethren; and he cast the thought from him twice,

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"and thrice. Now finally, because he did not under-
"stand that the war was of the Evil One, who sought
"to stop [his work] and drive him out of his cell, he
"was overcome by the war, and he left the palm leaves
"soaking in the water, and ran and hurried out in great
"haste. At length the matter was revealed unto one
"of the holy men who was a neighbour of his, and he
"cried out to him, saying, 'Captive, Captive,' and made
"him to come back to his cell, and afterwards the devils
"cried out with a loud voice, saying, 'Ye have over-
"'come us, O monks.' For the demons are so wicked,
"and they are so envious of the monks when they
"remain constantly in seclusion for our Lord's sake,
"[Page 944] that on several occasions they have, in
"an irregular manner, driven them out of their cells,
"as if for a good object, but [their] object was not a
"good one."

50. The brethren said, "Why was it that Abbâ
"Ammon was not able to overcome the passion of wrath
"for fourteen years, although he said unto us, that he
"had entreated God, with anguish and tears, both by
"day and by night unceasingly, to give him the victory
"over it?" The old man said, "That passion probably
"overcame him to an excessive degree through the
"natural constitution of his body, but it is quite certain
"that the passions and the devils waged war against
"him like a mighty man and a warrior. For the devils
"made war upon the Fathers with intense fierceness
"and violence, upon each man according to his capacity,
"and in proportion to their power to triumph, through
"longsuffering, that is to say, through patient and per-
"sistent endurance, the battle against them was pro-
"tracted."

51. The brethren said, "Abbâ Dorotheus said,
"'Our lack of ability to distinguish between matters
"'will permit us to acquire great excellence in the
"'virtues;' explain to us what the old man [intended]
"to say." The old man said, "He wished to say as

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"follows:—Because of our lack of ability to distinguish "between matters we do not make progress in the "virtues, and our heart is not quickly purified, and we "do not ascend to perfection, because we do not labour "with the knowledge and power of discernment which "it is right [for us to have]; but [we progress] pain- "fully, and [only] for the sake of vain glory, and as "the result of chance circumstances, and without dis- "cretion. And, as it cometh, this resembleth that which "the blessed EVAGRIUS spake, saying, 'As it is not the "'material foods themselves which nourish the body; "'but the power which is in them, so it is not matters "'themselves which make [Page 945] the soul to grow, "'but the power of discernment which [cometh] from "'them.' And he also said, 'As the feeding, and health, "'and growth of the body do not come through the "'actual materials of [our] foods, for these are cast "'out of the body in the draught, but from the hidden "'power which is in them, so also the nourishment and "'the growth of the soul take place through the fear "'of God. And the healthy state thereof which ariseth "'through impassibility, and the perfection thereof which "'is in righteousness, do not exist through the labours "'of the body only, but from the deeds and acts which "'[are performed] with knowledge, that is to say, with "'a straight object, and from the action of the mind "'which hateth passions, and from the prayer which is "'joined to humility, and from the mind which is in "'God.'"

52. The brethren said, "ABBÂ ARSENIUS said unto "one of the brethren, 'Lead the ascetic life with all the "'strength that thou hast, and the hidden labour which "'is within, and which is performed for God's sake, "'shall vanquish thine external passions;' to what doth "he give the name of 'passions'?" The old man said, "In this case ARSENIUS calleth the labours of the body "'passions'. For labours are also called by the name "of 'passions', because they constrain those who toil,

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"and make them feel pain, even as ABBÂ MACARIUS said, "'Constrain thy soul with pains and labours of every "'kind in ascetic excellence.' And this is what ABBÂ "ARSENIUS said to that brother, Labour with all thy "might in the work of righteousness, and toil with the "labours of the mind more than with all the various "kinds of work of the body. For the labours of the "body only incite and gratify the passions of the body, "but the labours of the mind, that is to say, the thought "which is in God, and prayer without ceasing, and "the suppression of the thought[s] with humility, [Page "946] liberate [a man] from all the passions, and they "vanquish devils, and purify the heart, and make per- "fect love, and make him worthy of the revelations of "the spirit."

53. The brethren said, "What is the meaning of "that which ABBÂ BENJAMIN said, 'Had MOSES not been "'gathering the sheep into the fold he would not have "'seen Him that was in the bush?'" The old man said, "What he said was this:—As the blessed MOSES, "who was held worthy of the vision in the bush, first "gathered together the sheep which he was tending "into one company lest, when going to see that wonder- "ful sight, his mind should be perturbed through anxiety "about the sheep which were [wandering] in the desert, "so also is it with the monk, for if he wisheth and "desireth the purity of heart which looketh upon God "in the revelation of light, it is right that first of all "he should abandon every earthly possession, and his "feelings, and his passions, and he should live in "seclusion always, and should collect his mind and free "it from all wandering and straying, and should have "one object only to gaze upon, that, is God. In this "manner he will become worthy of purity of heart, and "he will enjoy visions and revelations concerning Him."

54. The brethren said, "HIERONYMUS said that the "blessed EVAGRIUS commanded the brethren who were "with him not to drink their fill of water, and said,

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"'There are always demons in the places wherein there "'is water;' what opinion is this?" The old man said, "The blessed EVAGRIUS interpreted these words spiri- "tually, as being suitable to our mode of life, and he "said that which our Lord said, 'The demon goeth "'round about in the places wherein there is no water, "'that he may seek for rest, and he findeth it not;' "[Page 947] which saying maketh us to understand "that when the unclean devil of fornication wageth war "against the monk, if the monk afflicteth himself by "eating food sparingly, and especially by drinking water "sparingly, Satan will never be able to injure him by "means of this passion. And the devil will never be "gratified at the fulfilment of this passion by him, for "there is nothing which will dry up the arteries, and "prevent the accident of the night, and make a monk "to possess chaste and quiet thoughts by day, so much "as the restraining of the belly by thirst. Some fast "the whole day until the evening, and some fast for "[several] nights at a time, yet when they break their "fast and eat a little food, because they drink much "water, they benefit in no wise by their fasting and "by the sparing use of food which they practise because "of the war of lust. For the drinking of much water "filleth the arteries [of the monk] with [excessive] "moisture, and Satan findeth an occasion for exciting "him by means of thoughts in the daytime, and he "trippeth him up by means of dreams by night, and "he depriveth him of the light of purity. Therefore, "in another place, ABBÂ EVAGRIUS admonisheth the "monk, saying, 'If thou wishest for chastity make little "thy food, and restrain thyself in the drinking of water, "and then impassibility of heart shall rise upon thee, "and thou shalt see in thy prayer a mind which emitteth "light like unto a star."

55. The brethren said, "In how many ways doth "Divine Grace call the brethren unto the life of the "solitary ascetic?" The old man said, "In very many

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"and different ways. Sometimes Divine Grace moveth "a man suddenly, even as it moved ABBÂ MOSES, the "Ethiopian, and sometimes by the hearing of the Scrip- "tures, as in the cases of the blessed [Page 948] MÂR "ANTHONY and MÂR SIMON STYLITES, and at others by "the doctrine of the word, as in the cases of SERAPION, "and ABBÂ BESSARION, and others who were like them. "Concerning these three ways whereby Divine Grace "calleth to those who would repent, I would say that "Divine Grace moveth the conscience of a monk in "the manner which is pleasing to God, and that through "these even evil-doers have repented and pleased God. "And there is, moreover, the departure from this world "by the hands of angels, by terrors, and sicknesses, "and afflictions, even as that which took place in re- "spect of the blessed EVAGRIUS; and sometimes God "Himself calleth from heaven and taketh a man out "of the world, as in the cases of PAUL, and ABBÂ "ARSENIUS."

56. The brethren said, "Wherefore is it that the "beginning of the doctrine of the old men is laid down "in the books from the choice (*or*, election) of ABBÂ "ARSENIUS, and on [his] coming forth from the world "into a monastery, and from a monastery of the brethren "in to the seclusion which is in a cell?" The old man said, "Because he was called by God to the monastery, "and from the monastery to the cell, and because it is "certain that these two calls were according to the "Will of God, well was it that the beginning of the "doctrine of the old men [was derived] from the history "of this holy man."

57. The brethren said, "Explain unto us these two "calls of ABBÂ ARSENIUS. What is the meaning of that "which was said in the first call, 'Flee from the children "'of men and thou shalt live,' and what is the signifi- "cation of that which was said at the second call, "'Flee, keep silence and live a life of contemplation in "'silence, for these are the principal things which keep

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"'a man from sinning?'" The old man said, [Page 949] "The meaning of 'Flee from the children of men, "'and thou shalt live,' is this:—If thou wishest to be "delivered from the death which is in sin, and to live "the perfect life which is in righteousness, leave thy "possessions, and family, and country, and depart into "exile, that is, to the desert and mountains to the holy "men; and cultivate with them My commandments, and "thou shalt live a life of grace. And the meaning of "'Flee, keep silence, and live a life of contemplation "'in silence' is this:—Since when thou wast in the "world thou wast drawn towards anxieties about the "affairs thereof, I have made thee to come out from "the world, and I have sent thee to the habitation "of monks, so that after a short time of dwelling in "the cœnobium thou mayest be drawn, first to the "cultivation of My commandments openly, and secondly "to contemplation in silence. And now that thou art "trained in the former sufficiently, thou mayest flee, that "is to say, get thee forth from the monastery of the "brethren, and enter into thy cell, just as thou didst "go forth from the world, and didst enter into the "monastery. And the meaning of 'Keep silence, and lead "'a life of contemplation in silence', is:—Having entered "into thy cell to contemplate in silence, thou shalt not "give the multitude an opportunity of coming in to thee, "and talking to thee unnecessarily, except on matters "which relate to spiritual excellence; if thou dost not "do this thou wilt benefit by sitting in silent con-"templation. For through the sight, and the hearing, "and the converse of the multitude who shall come in "to thee, the captivity of wandering thoughts will carry "thee off, and thy silence and thy contemplation will "be disturbed. But do not imagine that the mere fact "of having left the brethren in the monastery, or not "bringing other men into thy cell to be disturbed by "them will be sufficient to make thy mind to be com-"posed, or to enable thee to meditate upon God, and

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"to correct thyself, unless thou dost take good heed "[Page 950] not to occupy thy mind with them in any "way whatsoever when they are remote from thee. "For until a man arriveth at a state of impassibility, "and overcometh by striving both the passions and the "devils, whensoever a monk remembereth any man in "his cell, he remembereth him in connexion with some "passion, that is to say, with desire [*or*, lust], or with "anger, or with vain glory. And if it should happen "that the mind wandereth in respect of ordinary things "[*or*, means], unless he cutteth them off from him, his "wandering inclineth through absolute necessity, towards "a remembrance which is allied to some passion. And "it is also thus in the case of a neophyte, for whenso- "ever during his contemplation in silence he remembered "women he falleth into the lust of fornication; and "whensoever he remembereth men, he is either wroth "with them in his thoughts, and he maketh accusations "against them, and blameth them, and condemneth "them, or he demandeth from them vain glory, and he "inclineth to passibility. Therefore when ABBÂ MACA- "RIUS was asked, 'What is the right way for a brother, "who is a neophyte, to live in his cell?' he said, 'Let "'no monk when he is in his cell have any remem- "'brance whatsoever of any man, for he cannot profit "'in any way in restraining his feelings from the con- "'versation of men, except he take care to withhold "'his thoughts from secret intercourse with them.' This "is the meaning of the words, "Flee, keep silence, and "contemplate in silence.'"

58. The brethren said, "What is the meaning of "the words which one of the old men spake, saying, "'He who dwelleth with men, because of the commotion "'of worldly affairs is unable to see his sins; but if he "'dwell in the silent repose of the desert he will be "'able to see God in a pure manner?'" The old man said, "The excellences which are [Page 951] cultivated "in the world, and to which our Lord, speaking in

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"the Gospel, ascribed blessing, are loving-kindness, "peace-making, and the other commandments which "are like unto them, and it is quite possible for such "virtues to be cultivated in the world by certain "strenuous persons. But the purity of heart which "seeth God, and to which our Lord ascribed blessing, "saying, 'Blessed are the pure in heart, for they shall "'see God,' cannot be acquired without dwelling in the "desert, and solitary and silent contemplation, and the "monk must acquire it in the following way. First of "all a man must go forth from the world, and dwell "in a monastery, and after his training in the monas- "tery and having gone into his cell, he must die through "contemplation in silence, and through the other labours "of his body, and through striving against the passions, "and through conflict with devils. Then through the "tranquillity of mind [which he will acquire] in silent "contemplation, he will remember his sins, and when "he hateth his passions, and hath petitioned for the "remission of his sins, and hath suppressed his thoughts, "and hath become constant in pure prayer, and hath "cleansed his heart from odious thoughts, then shall he "be worthy to see in his heart, even as in a polished "mirror, the light of the revelation of our Lord [shine] "upon it, even as the Fathers say. Well, then, did "that holy old man say to those brethren, Visit the "sick, reconcile the men of wrath, for he who cul- "tivateth spiritual excellences in the world cannot, by "reason of the commotion of the affairs thereof, see "his sins; but if he continue in silent contemplation "and prayer he shall see God."

59. The brethren said, "What is [the meaning of] "that which ABBÂ SISOES said to [Page 952] ABBÂ "AMMÔN, 'Freedom of my thoughts in the desert is "'sufficient for me?'" The old man said, "SISOES was "a great and a perfect old man, and he dwelt all "the days of his life in the remote desert, and after "he had become old, and was exceedingly feeble, the

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"Fathers brought him to the monastery of the brethren, "who used to go in and visit him each day, for the "sake of some profitable discourse and helpful prayer. "And because he was unaccustomed to feel comfort- "able in the presence of many folks, his mind began "to wander about in remembering the brethren, and "to meditate upon many things, and he was unable to "find that dominant freedom for the continuous, secret "prayer of the mind, which is superior to every in- "fluence that would make it decline, and is free from "every [other] attraction, and he was, therefore, rightly "grieved. Now one day, ABBÂ AMMÔN went to visit "him, and he saw that he was sorry about his coming "from the desert, and he said unto him, 'Father, it is "'not right for thee to be sorrowful because thou hast "'drawn nigh to the place where the brethren dwell, "'for thy body hath become feeble, and thou art unable "'to perform those works wherein thou wert wont to "'labour in the desert.' Now when ABBÂ SISOES heard "these things, he looked at ABBÂ AMMÔN sternly, and "he answered him with indignation, saying, 'What "'sayest thou to me, AMMÔN? Was not the freedom "'of the thoughts which I had in the desert sufficient "'to take the place for me of all labours? And as "'regards thyself also, O AMMÔN, who art conscious of "'the life and acts of the freedom of the mind, and "'who art not subject unto [Page 953] the constraint "'of wandering and disturbance of the mind, and who "'art not impeded by old age and infirmity, tell me "'what thou art able to do in the desert at thy great "'age? Even if I be unequal to the labours of the "'body, because I have become infirm through old age, "'I am better able to perform the labours of the mind "'than I was in the time of my early manhood. Or, "'perhaps in thy opinion the clear shining of the mind, "'which a monk acquireth by a life of contemplation "'in silence, and the constant intercourse with God, "'and the prayer which is without ceasing, and the

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"'remembrance of Christ, and the constant gazing upon "'Him, and the exultation of the soul in Him, and the "'favour of His love, and the affection for His com- "'mandments, and the desire for His good things, and "'the meditation upon His glory, and the thought about "'His excellence and His Majesty, and the admiration "'of His humility, are matters which are small and "'contemptible? All these labours of the mind, and "'many others which are like unto them, neither old "'age nor infirmity impedes, but they are prevented, "'and brought low, and, by degrees, are destroyed, "'by converse with the children of men, and by see- "'ing many people, and by care about worldly affairs.'"

60. The brethren said, "They used to say that "when the service in the church was over, ABBÂ "MACARIUS used to flee to his cell, and that the brethren "said, 'He hath a devil, but he doeth the work of God.' "Now who were those who said that he had a devil? "And what was the work of God which he used to do?" The old man said, "Those who said that he had a "devil were the lazy brethren. [Page 954] Whensoever "Satan seeth the monks who are leading a life of "spiritual excellence in the monastery, the devils stir "up the lazy brethren to wage war against them, by "means of abuse, and revilings, and backbiting, and "calumny, and by means of the trials which they "bring upon them. Now the work of God which ABBÂ "SISOES did when he fled [to his cell] was this:— "Prayer accompanied by weeping and tears, according "to the exhortation of ABBÂ ISAIAH, who said, 'When "'the congregation is dismissed, or when thou risest "'up after eating, sit not down to talk with any man, "'either concerning the affairs of the world, or con- "'cerning matters of spiritual excellence; but go thou "'into thy cell, and weep for thy sins, even as ABBÂ "'MACARIUS the Alexandrian said unto the brethren who "'were with him, Brethren, flee. And the brethren "'said, Father, how can we flee more than [in coming]

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"'to the desert? And he laid his hand upon his mouth,
"'and said unto them, Flee ye in this manner; and
"'straightway every man fled to his cell, and held his
"'peace.'"

61. The brethren said, "ABBÂ ANTHONY said, 'As
"'a fish dieth when it is lifted up out of the water,
"'so doth the monk [die] if he remain long outside
"'his cell;' explain these words to us." The old man said, "Because the remembrance of God is, in our Lord "Jesus Christ, the life of the soul, which the Fathers "call the 'repository of life,' and 'the breath of the life "'of the soul and of the mind,' when the monk tarrieth "in the cities, and in the sight and converse of the "children of men, he dieth in respect of the breath of "life which is in God, that is to say, he forgetteth "God, and the love of Christ groweth cold in his heart, "the love which he hath acquired by many labours, "[Page 955] and he forgetteth his virtues, and he be-"cometh lax in respect of [his] liking for tribulations, and "he loveth pleasures, and hath an affection for lusts, "and the sincerity of his heart is troubled, through the "disturbance which entereth into his senses, that is, "seeing, and speaking, and hearing, which are indeed "the strength of the soul; and it happeneth also that "he falleth into great passions, wherefrom may Christ "God save us! Amen."

62. The brethren said, "The excellent man HIE-"RONYMUS said in the history of the triumphs of the "blessed ISIDORE, the archimandrite, that he had in "his monastery one thousand monks, and that they all "lived within the gate of his habitation, and that none "of them ever went outside it until the day of his "death, except two brethren who only set out there-"from to sell their handi-work, and who brought in "only such things as were required for their absolute "needs. How is it that in an assembly of our early "Fathers, that is, a congregation containing one thousand "brethren, two men only were sufficient [to provide

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"for] their ministrations? In our generation if there "was a congregation of five and fifty monks, only five "would lead a life of ascetic excellence in seclusion, and "the [other] fifty would be going out and coming in "ceaselessly and without rest to supply them with what "they needed." The old man said, "Concerning the "love for labours, and the watch which the early Fathers "kept [on themselves], and concerning the love of "pleasure, and the laxity of ourselves who belong to "a later time, if it be right to tell the truth, we "ought to speak most concerning the laxity and ignor- "ance of the governors of monasteries. In former times "the brethren who lived lives of contemplation and "seclusion and loved spiritual repose [Page 956] were "many, and those who went out on to the high roads, and "entered the cities, and performed outside labours were "few; but in our days, in a congregation which, as ye "have said, containeth five and fifty monks, five will "lead a life of spiritual repose inside the monastery, "and the other fifty will toil ceaselessly in the works "which are outside it, and during the whole time they "will complain and blame the five who are inside, be- "cause they do not go out and serve even as do they. "And through the words of these foolish and insolent "men all the spiritual excellences which are cultivated "in the monastery will perish and come to an end. "And, according to what I say, if the Fathers set the "life of contemplation in silence against the whole of "the labour of the ascetic life, and if it be more ex- "cellent than it all, who would blame him that loveth "spiritual contemplation and repose, and the quiet of "the cell?"

63. The brethren said, "On one occasion a con- "gregation of monks assembled on the great festival "of the Resurrection, and there were gathered together "in the monastery all the Fathers, and all the recluses, "and other monks, and all the old men in the con- "gregation were asked, Which is the mightiest and

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"most severe war which can come upon monks? And "they all agreed that no war is harder or more cruel "than that which maketh a man to leave his cell and "depart, and that when that war is fought down, all "other contests may be easily reduced. Explain to us "the meaning of these words." The old man said, "Constant spiritual repose in a cell hath hope closely "bound up in it, but going out therefrom is united to "despair. As long as a man liveth in spiritual repose, "and loveth the quiet of the cell, little by little he "goeth forward, [Page 957] one step at a time, accord-"ing to the order of succession; and he hath hope "that in our Lord he will vanquish each of the passions, "and that through his repose and labours he will ac-"quire spiritual excellences and the grace of Christ. "But if the life becometh tedious to him, and he go "forth and leave his cell, and wander about, he will "neither vanquish the passions, nor acquire spiritual "virtues, but he will incline to despair, and to utter "destruction. Therefore the Fathers have well said "that no war is more cruel than the war of wandering."

64. The brethren said, "ABBÂ THEODORE and ABBÂ "LÛḲÎ passed fifty years in being harassed by their "thoughts which urged them vexatiously to change "[their] place [of living]; and they said, When the "winter cometh we will change. And when the winter "had come, they said, We will change in the summer; "and thus they continued to do until the end of their "lives. Reveal to us if it was the devils who were "urging these famous Fathers to go forth from their "cells for a period of fifty years, that is, until their "death." The old man said, "The devils urged the "great Fathers to wander and to go forth from their "spiritual repose because they well knew the benefit "which accrued to them therefrom, and these holy "Fathers were urged by the devils also, but did not "leave their cells. To-day, however, in this gene-"ration, the same devils harass the monks, and drive

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"them out of their cells, by this war of departure, and "therefore the great Fathers who have felt this war "of wandering and of departure have said, [Page 958] "'There is no war which is more cruel to the monk "'than this; may Christ help us and deliver us from it.'"

65. The brethren said, "ABBÂ ANTHONY used to "say, 'He who dwelleth in the desert is free from "'three wars, that is, from speaking, hearing, and see-"'ing;' explain these words to us." The old man said, "The old man did not speak [thus] because the "strife of him that dwelt in spiritual repose in the "desert was less fierce than that of him that wandered "about and mingled with men, but that he might shew "how much more hard and laborious was the war of "devils which taketh place in the heart of those who "dwell in spiritual repose than that which cometh in "the heart of those who dwell with brethren. And "because of this the fathers pursued after a life of "contemplation in silence, lest when the wars of speak-"ing, and seeing, and hearing were added unto that "which was already in their heart, they would fall by "reason of their severity, even as actually happened "on one occasion, for a woman came to the monks "who were living a life of silent contemplation, and "there was added to the war which was already in "their hearts the wars of seeing, and hearing, and "speaking, and they would have been vanquished by "the severity thereof had it not been that the grace "of our Lord supported them. That the war which "taketh place in the senses of the soul against the "monks who live a life of silent contemplation is "mightier and fiercer than that which taketh place "in the senses of the body, is well known from the "words which the blessed EVAGRIUS spake, saying, "Against the monks who lead a life of silent con-"templation the devils in person wage war, but against "those who lead a life of spiritual excellence in a "general assembly of brethren, the devils only stir up

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"and incite the lazy brethren; [Page 959] but the war "which ariseth from the sight, and the hearing, and "the speech is much less fierce than that which is "waged against the monks who dwell in silent solitude."

66. The brethren said, "What is the meaning of "that which ABBÂ ANTHONY said, 'A monk's cell is the "'furnace of Babylon, and it is also a pillar of light?'" The old man said, "There are two things peculiar to "the cell; the one warmeth and setteth on fire, and the "other giveth light and rejoicing. To neophytes it is "oppressive and troublesome, by reason of the many "wars and the dejection which are therein, but it re-"joiceth the perfect and maketh them glad, with purity "of heart, and impassibility, and revelations of light; "and it is even thus with those who begin to live in "silent contemplation, for although at the beginning "they are for a considerable time afflicted by the "wars of the passions, and by devils, they are never "forsaken by the help of Divine Grace. For our Lord "Himself, the Son of God, JESUS CHRIST, cometh to "them secretly, and He becometh to them a helper "and a companion, and after they have overcome both "passions and devils, according to systematic order, "He maketh them worthy of the happiness which is "in His perfect love, and the revelation of His glorious "light."

67. The brethren said, "ABBÂ MOSES the Ethiopian "was on one occasion reviled by certain men, and the "brethren asked him, saying, 'Wast not thou troubled "'in thy heart, O father, when thou wast reviled?' "And he said unto them, 'Although I was troubled, "'yet I said nothing.' What is the meaning of the "words, 'Although I was troubled [Page 960] I spake "'not?'" The old man said, "The perfection of monks "consisteth of two parts, that is to say, of impas-"sibility of the senses of the body, and of im-"passibility of the senses of the soul. Impassibility of "the body taketh place when a man who is reviled

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"restraineth himself for God's sake and speaketh not,
"even though he be troubled; but impassibility of the
"soul taketh place when a man is abused and reviled,
"and yet is not angry in his heart when he is abused,
"even like JOHN COLOBOS. For on one occasion when
"the brethren were sitting with him, a man passed by
"and upbraided him, but he was not angry, and his
"countenance changed not; then the brethren asked
"him, saying, 'Art thou not secretly troubled in thy
"'heart, O father, being reviled in this fashion?'
"And he answered and said unto them, 'I am not
"'troubled inwardly, for inwardly I am just as tranquil
"'as ye see that I am outwardly;' and this is perfect
"impassibility. Now at that time ABBÂ MOSES had not
"arrived at this state of perfection, and he confessed
"that although outwardly he was undisturbed, yet he
"was waging a contest in his heart, and he maintained
"silence and was not angry outwardly; and even this
"was a spiritual excellence, although it would have
"been a more perfect thing had he not been angry
"either inwardly or outwardly. And the blessed NILUS
"made a comparison of these two measures of excellence
"in the cases of the blessed men MOSES and AARON.
"The act of covering the breast and heart with the
"priestly tunic which AARON performed when he went
"into the Holy of Holies representeth the state of a
"man [Page 961] who, though angry in his heart, sup-
"presseth his wrath by striving and prayer; and the
"state of a man not being angry at all in the heart,
"because he hath been exalted to perfection by [his]
"victory over the passions and the devils, NILUS com-
"pared to that which is said of the blessed MOSES,
"saying, 'MOSES took the breast for an offering, because
"'the soul dwelleth in the heart, and the heart in the
"'breast.' And SOLOMON said, 'Remove anger from
"'thy heart,' and concerning AARON the Book saith,
"'He was covering his breast with the ephod and tunic,'
"and this teacheth us monks that it is meet for us to

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"cover over the wrath which is in the heart with "gentle, and humble, and tranquil thoughts, and that "we should not allow it to ascend to the opening of "our throat, and that the odiousness and abomination "thereof shall be revealed by the tongue."

68. The brethren said, "Why is it that, although "all the fathers used to admonish the brethren to ask "the old men questions continually, and to learn from "them, and to reveal to them their thoughts, and to "live according to their directions, one of the old men "said to one of the brethren, 'Go, sit in thy cell, and "'thy cell shall teach thee everything?'" The old man said, "There is no contradiction in these words of "the Fathers, and what the old man said hath an ob-"ject, the meaning of which is well known. The old "man who admonished the brother that he should learn "like a beginner was great and famous, and to that "brother who asked him the question he spake thus:— "In the early days when thou goest to thy cell, [Page "962] lay hold upon the habits (*or*, orders) of the "neophytes, and live according to them for a consider-"able period, that is to say, with fasting, and vigil, "and reading, and reciting the offices, and all the "other things, until at length, after the lapse of time, "the life of contemplation in silence shall give thee "the order which befitteth thy seclusion, and will add "those things which are seemly, and will diminish those "which are not. This is the meaning of that which "was said by the holy man, 'Sit in thy cell, and it "'shall teach thee everything.'"

69. The brethren said, "One of the old men used "to say, 'A man shall have no care, and he shall con-"'template in silence, and shall cover up himself; three "'meditations shall teach purity.' What is the meaning "of these three words?" The old man said, "'A man "'shall have no care' means that he shall not care "concerning the shortcomings of others, and that all "his anxiety shall be concerning his own shortcomings.

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"And, 'He shall contemplate in silence' means that he "shall not speak even concerning matters of spiritual "excellence if it will trouble any man or condemn him. "And 'He shall cover up himself' meaneth that he shall "not reveal his life and deeds, but, as far as possible, "he shall be unknown and unhonoured. Now by these "things is established the purity of heart which seeth "God in a revelation of light."

70. The brethren said, "How is it possible for a "monk to die every day for the love of Christ, even "as the blessed PAUL said, 'I swear by your boasting, "'my brethren, that, in our Lord Jesus Christ, I die "'daily, and the world is dead unto me, and I am "'crucified unto the world, [Page 963] and the world "'is crucified unto me, and I live, yet not I, but "'Christ liveth in me?" The old man said, "A man "[can do this] if he contemplate in silence at all seasons, "and perform the other works of the body, I mean "fasting, and vigil, and the recital of the books of the "Psalms, and prayers, and genuflexions, and groanings, "and pain, and weeping, and tears, and sighs, and the "reading of the Holy Scriptures. And he must espe-"cially take care concerning the works of the mind, "that is, the constant remembrance of God, and medi-"tation upon Him and His blessings, and upon His "commandments and His threatenings; and his gaze "must be always on our Lord, and his prayer must "be without ceasing and without wandering, and the "odiousness of the passions must be away from the "heart, and he must suppress with keenness the thoughts "of the devils which arise at their prompting. And "he must possess that excellence which is the first "and most important of all the spiritual virtues, and "of all the labours of the ascetic life of the mind, "that is to say, death in respect of all the anxieties "and cares of this world. And a monk must have no "care, and no anxiety, and he must not think about "anything, or seek anything, or desire anything, or

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"lust for anything, except for the time when he will "attain to the perfect love of God in our Lord Jesus "Christ. And he must fulfil at all times the command "of the blessed PAUL, and his admonition to us wherein "he said, 'Love ye your Lord, rejoice in your hope, "'pray without ceasing, be fervent in spirit, endure "'your tribulations, be not anxious about anything, "'cast all your care upon the Lord; and let all your "'prayers, and all your requests, and all your petitions "'be made known unto God, to Whom be glory for "'ever and ever! Amen.'" [Page 964].

71. The brethren said, "How can love be acquired "by men of understanding?" The old man said, "True "and pure love is the way of life, and the haven of "promises, and the treasure of faith, and it sheweth "[the way of] the kingdom, and it is the expositor of the "judgment, and the preacher concerning what is hidden."

72. The brethren said, "We do not know the power "of the word." The old man said, "If a man doth "not love God he will not believe in Him, and His "promises are not certain to him, and he feareth not "His judgment, and he goeth not after Him; but, be- "cause love is not in him, so that he may flee from "iniquity, and wait for the life which hath been pro- "mised, he is always performing the work of sin. And "he doeth this because His judgment is raised too far "above his eyes. Therefore let us run after love, "wherein the holy fathers were rich, for it is able to "reward its nature, and its God, and this is its praise."

73. The brethren said, "In what way doth wisdom "live in a man?" The old man said, "Now when a "man hath gone forth to follow God with a sincere "mind, Grace taketh up its abode in him, and his life "and deeds are strengthened in the Spirit, and he hath "taken a hatred to the world, for he perceiveth that new "spiritual life which is in the new man, and which is "exalted above the impurity of human life, and in his "mind he thinketh upon the humility of the life and

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"works which are to come, and which are [more] ex-
"cellent than those here."

74. The brethren said, "By what is love made
"known?" [Page 965] The old man said, "By the
"fulfilment of work, and by spiritual meditation, and by
"the knowledge of faith."

75. The brethren said, "What are works?" The old man said, "The keeping of the commandments of "God in the purity of the inner man, together with "the [performance of] labours by the outer man."

76. The brethren said, "Is every man who is desti-
"tute of works also destitute of love?" The old man said, "It is impossible for the man who is in God "not to love, and it is impossible that he who loveth "should not work; and it is incredible that he who "teacheth and doth not work is indeed a believer, for "his tongue is the enemy of his actions, and although "he speaketh life he is in subjection unto death."

77. The brethren said, "And is he who is in this
"state destitute of reward?" The old man said, "The "man who speaketh the things of the spirit, and who "performeth the things of the body is not destitute of "reward, and that which he needeth is fulfilled for "him: but he is deprived of the crown of light, be-
"cause he desireth not that the rule of the spirit shall "have dominion over him."

78. The brethren said, "Fasting and prayer: what
"are they?" The old man said, "Fasting is the sub-
"jugation of the body, and prayer is converse with "God, vigil is the war with Satan, abstinence is the "being weaned from meats, standing up is the humility "of the primitive man, genuflexion is the bowing down "before the Judge, tears are [Page 966] the remem-
"brance of sins, nakedness is our captivity through "transgression, and [reciting the] service is constant "supplication and the praising of God."

79. The brethren said, "Are these things able to
"redeem the soul?" The old man said, "When the

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"things which are within agree with the things which "are without, and the humility which is manifest ap- "peareth in the hidden works which are within, in very "truth a man is redeemed from the heaviness of the body."

80. The brethren said, "And what is internal hu- "mility?" The old man said, "It is humility of love, "peace, concord, purity, restfulness, gentleness, subjec- "tion, faith, remoteness from envy, [and it is] the soul "which lacketh the fervour of anger, and is remote "from the lust of arrogance, and is separated from "vain glory, and is filled with patient endurance like "the great deep, and whose motion is drawn after the "knowledge of the spirit, and before whose eyes is "depicted the departure from the body, and the great "marvel of the Resurrection, and the call to judgment, "which [shall come] after the quickening, and its "standing before the awful throne of God, and the "being redeemed."

81. The brethren said, "Is it possible for a man "to fast and not to be redeemed?" The old man said, "There is a fasting which is a matter of habit, and an- "other which is of desire, and another is of constraint, "and another which is of the sight, and another which "is of vain glory, and another of tribulation, and an- "other of repentance, and another of spiritual love; "and although each one of them is the same outside "the mind, yet in the word of knowledge they are "distinct. Now although the manner of each in respect "of the body is the same, yet each should be under- "taken with thorough purpose, and a man should journey "straightly [Page 967] along the way of love, and "should bear his burden with spiritual patience, and "he should not rejoice in his honour."

82. The brethren said, "Who is the true [monk]?" The old man said, "He who maketh his word mani- "fest in deed, and endureth his pain patiently; with "such a man new life is found, and the knowledge of "the spirit dwelleth in him."

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83. The brethren said, "Who is he that liveth "purely?" The old man said, "He who is free from "the delights of the body, and who rejoiceth in the "love of his neighbours in the love of God; for in "proportion as need hath rule over the soul is spiritual "repose produced [therein]."

84. The brethren said, "With what can we vanquish "lust?" The old man said, "With the remembrance "of the good things of the spirit; for, if the desire for "the good things which are to come doth not abrogate "the lust for the delights of this world, a man cannot "overcome at all. Except the merchant's ship be laden "with manifold hope it will not be able to endure the "storms, and will sail on the path of tribulation."

85. The brethren said, "In what way doth a man "go forth from the world?" The old man said, "He "doeth this when he forsaketh the gratification of all "his lust, and when, so far as it lieth in his power, he "runneth to fulfil the commandments; the man who doth "not do this will fall."

86. The brethren said, "Through what did the men "of old triumph over nature?" The old man said, "Through the fervour of their love which was above "nature, and through the death of the man which is "corruptible, and through contempt of arrogance, and "through abatement of the belly, and through the fear "of the judgment, and through the sure and certain "promise; through the desire of these glorious things "[Page 968] the Fathers acquired in the soul a spiritual "body."

87. The brethren said, "How can we vanquish the "passions which afflict us, since they are placed in our "nature?" The old man said, "Through your death "to the world, for except a man burieth himself in the "grave of continence the spiritual Adam can never be "quickened in him. For when a dead man departeth "from this temporary life, he hath no perception of the "world, and all his senses are at rest and they are

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"useless. Now if that which appertaineth to thy natural "body thou dost forsake naturally, and thou dost not "do the same voluntarily in respect of thine own per- "son, thou wilt die; but if thy desire dieth through "repentance, [thy] nature will cease from this tempo- "rary life in the death of the spirit, even as the "natural emotions of the body ceased through its na- "tural end."

88. The brethren said, "To what extent is a man "held to be worthy of revelations?" The old man said, "To the same extent as he is held to be worthy to "cast off sin inwardly and outwardly. For when a man "dieth through spiritual slaughter to all the con- "versation of this temporary life, and when he hath "committed his life to the life which is after the "quickening, Divine Grace alighteth upon him, and he "is held to be worthy of divine revelations; for the "impurity of the world is a dark covering to the "soul, and it preventeth it from discerning spiritual "meanings."

89. The brethren said, "Can the man who loveth "money be faithful to the promises?" The old man said, "If he believeth why doth he possess [anything]? "Is our hope fixed upon gold? [Page 969] Or is the "hand of the Lord too short to redeem? He gave us "the Body of our Lord for happiness, and His holy "Blood as a drink unto our redemption; and hath He "kept back from us the loaf of bread and the apparel "which grow old? He who loveth money hath a doubt "in his mind concerning God, and he prepareth [the "means of] life before God giveth them unto him; and, "although in his words he rejoiceth in the promises, "he maketh them to be a lie by his deeds. True is "the word of our Lord, Who said, 'It is as difficult for "'a rich man to enter into the kingdom of God, as "'for a camel to go into the eye of a needle;'[1] to

[1] St. Matthew XIX. 24.

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"possess both God and mammon in one abode is im-
"possible. Now those who follow the ascetic life do
"not belong to the things which are seen."

90. The brethren said, "Who is truly the man of "ascetic excellence?" The old man said, "He who "at all times crieth out that he is a sinner, and asketh "mercy from the Lord, whose speech beareth the sense "of discretion, whose feelings bear the excellence of "works, who though silent yet speaketh, and who though "speaking yet holdeth his peace, and whose acts and "deeds bear good fruit to his temporary life and the "manifestation of Christ."

91. The brethren said, "Which is the way of life?" The old man said, "That whereby a man goeth forth "from this world in his entrance into the other; but if "a man forsaketh his childhood of humility, and cometh "to the old age of this world in his love, he revealeth "the way of life. Now the true departure from [Page "970] this world is remoteness therefrom."

92. A brother said, "What shall I do to this world "when it troubleth me?" The old man said, "The "world troubleth thee because the cares thereof are in "thy mind, and love therefor is in thy body, and its "delights are in thy heart. Let the world depart from "thee, and tear out from thee all the roots (*or*, branches) "thereof, and lo, the war thereof will cease from thee. "For as long as thy body seeketh [its] pleasures, and "its lust is of the world, it is impossible for thee to live."

93. The brethren said, "What is pure prayer?" The old man said, "That which is of few words and "is abundant in deeds. For if [thy] actions be not "more than thy petition, thy prayers are mere words "wherein the seed of the hands is not; and if it be "not thus, why do we ask and not receive, since the "mercy of Grace aboundeth. The manner of the penitent "is one thing, and the labour of the humble is another; "the penitent are hirelings, but the humble are sons."

94. The brethren said, "By what is the love of

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"money produced?" The old man said, "From lust, "for except a man lusteth he will not possess [money], "and if he doth not possess [money] he will not lust. "When a man lusteth he possesseth [money], and having "acquired it he fulfilleth his lust; and having fulfilled "his lust, he becometh greedy, and having become "greedy he committeth fraud; and having committed "fraud his possessions increase, and when his posses- "sions have increased love becometh little in him. "And when love hath diminished [Page 971] the re- "membrance of God is wanting in the heart, and the "intelligence becometh darkened, and his power of "discernment becometh blinded, and when the power "of discernment hath become blinded, the power of "distinguishing is darkened, and when the power of "distinguishing hath become darkened, the soul goeth "blind. And when the soul hath become blind good- "ness is rooted out therefrom, and wickedness entereth "in, and sin hath dominion; and when sin hath ob- "tained dominion the thought of God is blotted out, "the passions of the body are roused up, and they seek "for the means for working out their needs. And when "they have obtained that which they seek it becometh "necessary for much money to be gathered together, "and when money hath multiplied the pleasure of the "body is fulfilled, and a man eateth, and drinketh, and "committeth adultery and fornication, and he lieth and "acteth fraudulently, and transgresseth the covenant, "and he destroyeth the Law, and despiseth the pro- "mises, and lust is fulfilled, and God is wroth. For if "the lust for the things which are seen be hated in our "sight, we shall not love money, but if we perform the "lust of the flesh it is necessary to love money, because "it belongeth to the flesh and not to the spirit, even as "the Apostle said, 'The flesh hurteth the spirit, and the "'spirit the flesh, and both are opponents each of other.'"[1]

[1] Galatians v. 17.

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95. The brethren said, "What kind of prayer is "that which is not acceptable before God?" The old man said, "[The prayer for the] destruction of enemies. "When we ask that evil things [may come] upon those "who do harm to us, and for bodily health, and abund- "ance of possessions, and fertility in respect of children, "these requests are not acceptable before God. [Page "972] If God beareth with us, who are sinners and who "offend him, how much more is it right that we should "bear each with the other? It is, then, not meet that we "should ask for the things which concern the body, "for the wisdom of God provideth everything [neces- "sary]."

96. The brethren said, "What is purity of soul?" The old man said, "Remoteness from anger, and the "error of remembrance of evil things, being weaned "from a bitter disposition, friendliness towards our ene- "mies, peace which is superior to troubling, and sincere "love which is above the world; by means of these "the hidden man is purified, and he putteth on Christ, "and is redeemed."

97. The brethren said, "What is envy?" The old man said, "Hatred towards the virtues of others, "and wickedness towards the good, and a bitter dis- "position towards the innocent, and anger against "those who are prosperous in this world, and the "concealment of the upright acts and deeds of the "penitent, and vexation at the peace of the friends of "God."

98. The brethren said, "In what way ought we to "pray before God?" The old man said, "For the "repentance of sinners, and the finding of the lost, and "the drawing nigh of those who are afar off, and "friendliness towards those who do us harm, and love "towards those who persecute us, and sorrowful care "for those who provoke God to wrath. And if a man "doeth these things truly and with a penitent mind, the "sinners will often gain life, and the living soul will be

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"redeemed. Now the prayer which our Lord delivered "to us as to the needs of the body, is one which applieth "to the whole community, [Page 973] and it was not "uttered for the sake of those who are strangers to "the world, and with whom the pleasures of the body "are held in contempt. He in whose habitation (*or*, life) "the kingdom of God and his righteousness are found "lacketh nothing, even when he asketh not."

99. The brethren said, "What is remoteness from "the world?" The old man said, "The thought which "vanquisheth the love of the body, for if the body be "not trodden down by the lust of patient endurance, a "man cannot conquer in the fight."

100. The brethren said, "Can the soul of a man who "is held fast in the love of the things which are seen "be pleasing unto God?" The old man said, "Who is "able to live in chastity when the body is making de- "mands upon him? Or, how can be found the love "of our Lord in the soul which hath its abode with "the things which are seen and are corruptible? No "man can serve two masters, and the soul cannot please "God with spiritual excellence so long as the remem- "brances of corruptible things are in its mind, for the "mind of the flesh is not able to please God; except "the world dieth out of the heart humility cannot live "therein, and except the body be deprived of its lusts, "the soul cannot be purified from thoughts."

101. The brethren said, "Why is the mind disturbed "at the meeting with females?" The old man said, "Because they are employed in the fulfilment of the "lust of nature. When the gaze falleth upon the struc- "ture which [is intended for] the production of children, "and for the pleasure of the body, the poison of olden "time [Page 974] seizeth upon a man, and the law of "his will becometh confused; now the will conquereth "nature, not by the stirring up of the passions, but "by the fulfilment of works. The humble by the "power of our Lord conquer everything by their love

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"through the patient endurance of the merit of our "Lord."

102. The brethren said, "Who is the mightier man? "He who is remote from the world, or he who dwel- "leth therein?" The old man said, "The mighty man, "wheresoever he dwelleth, conquereth whether he be "in the world or out of it. Now the Fathers departed "to the desert place which was free from noise and "tumult, because they were afraid that so long as they "abode in the body the passions which afflicted them "would cleave unto them; but those who have com- "pleted the great strife of their contest in the world "[have performed] an act of grace the power whereof "hath worked, and still worketh, for the help and "benefit of the community. And verily their crown "shall be a great one, because into the disturbed "and troubled sea of the world their spiritual ship, "which was on its way to heaven along the straight "path which was full of fear, hath not gone down."

103. The brethren said, "If a man maketh himself "a stranger to the world, is it helpful to his soul?" The old man said, "If it fulfilleth with praise it is "helpful, and if it endureth tribulation in chastity, and "rejoiceth in our Lord, it is beneficial, but it is not, "if it doeth away the good seed and preventeth it from "producing beloved fruit unto God. If it beareth and "is blessed, it hath a reward, but if it lack these things it "becometh a wandering to the mind, and a sight which "is profitless; but best of all these things [Page 975] is "the tranquillity of the mind which is nigh unto God."

104. The brethren said, "Since all the creatures "which God hath made are holy, why were the Fathers "in the habit of making the sign of the blessed Cross "over such of them as they ate as food?" The old man said, "Verily, all God's creatures are pure, through "the Grace of Him that created them, yet, because "sin obtained dominion, everyone of them became pol- "luted; then came the advent of our Lord and ab-

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"rogated sin, and righteousness obtained dominion, and "everything became sanctified, whether it was in the "heaven or on the earth. But because the blessed "Fathers knew the harmful disposition of Satan, who "even by means of such things as are used as food "carrieth on a war to our injury, they sealed their foods "with the holy sign of the Great Cross, that they "might bring to nought all the crafts of the Calum- "niator. For one of the old men said, 'On one oc- "'casion, when I was lying down at night, I thirsted "'for water to drink. And there was near me a holy "'man who lived chastely, and he saw me take up a "'vessel of water to drink without having made over "'it the sign of the Cross. And he said unto me, "'Wait, master, wait,' and he made the sign of the "'Cross over it, and straightway there fell from the "'vessel the Calumniator in the form of a flash of fire; "'and both he and I saw this, and we marvelled at "'the great power of the Redeemer, and at the wonder- "'ful sign of His merit.' Another version of the "story reads:—[Page 976] And one of the Fathers said, "'On one occasion I was lying down at night, and I "'thirsted for water to drink. And there was near me "'a certain widow, who led a chaste life, both when "'she was with her husband, and afterwards, and she "'said to me, 'Wait, master, wait,' and she made the "'sign of the Holy Cross over the vessel of water, "'and straightway the Calumniator fell from the vessel "'in the form of a flash of fire; and both she and I "'saw it, and we marvelled at the great power of our "'Redeemer, and at the wonderful sign of His merit.' "These things were indeed spoken by that holy mouth "which was remote from falsehood. Therefore we "must necessarily do this (*i. e.*, make the sign of the "Cross over our food) for the protection of our life. "For against this holy woman, who did these things, "the Enemy waged war openly, according to what I "have learned from a certain saint, a chosen man of

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"God, who heard the matter from her own mouth, and "he spake thus:—The blessed woman spake unto me, "saying, One day I went to the house of God, and "Satan drew nigh, and said unto me, Why dost thou "pray like a man, and say, Glory be to the Father, "and to the Son, and to the Holy Ghost? And I said "unto him, If I am not to pray thus, how shall I pray? "And the blessed woman said, Satan said unto me, "Pray thus, and say, Glory be unto thee, O Mary, "mother of Christ. Then I answered and said unto "him, [There are] ashes in thine eyes, O Satan. Why "should I forsake the Lord and [Page 977] adore the "mother? And Satan disappeared. And the blessed "man also said unto me, This same old woman said "unto me:—On another occasion I went to church "according to custom, and I knelt down and prayed, "and then the Enemy came and made blind mine eyes, "and I could not see, and I called to one of the women, "and she led me to my house. After three days Satan "departed from before mine eyes, and he began to go "away from before me, and then I said unto him, "There is something which I must make thee do. Go "thou to the place where thou didst seize upon me; "and we went to the church, both he and I, and I left "him where he seized upon me. Then I went away "a short distance, and when I turned and looked at "him I saw that he was standing like a shadow; and "I went on again, and then turned, and still I saw him. "And I shut the door of the temple and went forth, "and then I opened [it again and went in, and I saw "him still standing [there], and at that time his wiles "ceased from me. Such were the great things which "happened to that blessed old woman. For the monk ,'must not boast himself over the man who liveth in "the world, for there are mighty men in the world; "for if such qualities are found in Eve, how much "greater ones should be found in the Adam which is "redeemed by Adam?"

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"One of the Fathers said unto me, One night whilst "I was sleeping, the Enemy came and smote me, and "said unto me, Get thee into the world and cultivate "righteousness, for why dost thou shut thyself up like "a beast in caves? And knowing the wickedness of "the Enemy, who was looking at me with an evil eye, "I made the sign of the Cross [Page 978] in his face, "and he fled from me. Then he waited a few days, "and came and smote me on the neck, and said unto "me mockingly, Now thou art a righteous man, rise "up, and get thee into the world, that I may not "destroy thee; and having prayed, and made the sign "of the Cross over my face, he departed from me. "And a little while afterwards he came again, and sat "upon my neck; then I made myself bold, and stood "up, and made the sign of the Cross, the emblem of "merit, before him, and again he disappeared, for he "was unable to resist me. For all these things took "place, and happened in very truth, and we may there-"fore know and understand that there is no rule of "life in which God so much rejoiceth, or which is so "terrible unto the devils and unto all evil spirits, as "the rule of humility, and penitence of mind, and the "subjection of the body, and remoteness from the "things which are seen. Whosoever despiseth these "things will fall into the mire of the world; and who-"soever holdeth in contempt the good riches of the "fear of God, shall have his hope of the inheritance "of the saints cut off, and of the delights of heaven, "which never pass away and never end. May we all "be held worthy of these through the grace and mercy "of our Lord Jesus Christ, the True God, to Whom, "with His Father, and the Holy Spirit, be glory, now, "and always, and for ever and ever! Amen."

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Fol. 352a. ⁘ ⁘ ⁘

ܡܝܕܐ ܕܡܣܬܟܠ ܐܝܟܢܐ ܕܠܐ ܟܠܝܐ. ܡܢܐ ܕܡܐ ܟܐ ܒܥܐ ܒܠܚܕ ܫܠܡ ܐܡܝܢ ❊

ܟܬܒ ܡܫܠ ܕܐܡܪ ܒܫܠܡ ܐܢܫ ܡܢ ܕܠܐ ܫܠܡ ܒܠܒܗ ܠܐ ܫܠܡ ܒܦܘܡܗ ❊

ܐܡܪ ܐܢܫ ܠܚܒܪܗ ܐܚܝ ܐܢܬ ܠܐ ܐܚܝ ܠܝ ❊

ܐܡܪ ܐܢܫ ܠܚܒܪܗ ܐܚܝ ܐܢܬ ܠܐ ܐܚܝ ܠܝ ❊

ܐܡܪ ܐܢܫ ❊

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ܒܪܝܫ ܟܠܗܝ ܡܢ ܫܡܐ ܕܐܠܗܐ ܕܐܒ ܫܪܝܪܐ ܘܫܠܡܐ ܕܒܪ ܒܪ ܘܪܘܚ
ܩܕܫܐ. ܡܢ ܒܝܕܗ ܕܟ ܡܢ ܒܪܟܐ. ܐܠܐ ܒܫܡܐ ܕܐܒܐ ܕܫܡܝܐ
ܟܠܗܘܢ. ܘܒܪ ܐܢܫ ܠܐ ܝܕܥ ܠܗ ܡܢ ܐܝܢ. ܟܕ ܟܠ ܡܕܡ ܫܬܟܠ
ܒܡܫܟܐ ܟ ܕܒܥܐ ܐܢܐ ܕܐܡܪ ܐܦ ܫܒܐ ܒܝ ܡܢ ܐܝܢ ܕܐܡܪ
ܐܢܐ ܠܟ ܐܠܐ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܡܪ ܐܢܐ
ܠܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܡܪ
ܐܢܐ

ܗܘ ܕܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܟܠ ܝܘܡܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ
ܒܟܠ ܫܥܬܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܟܠ ܫܥܬܐ ܘܐܢܐ ܐܫܬܟܚ
ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ
ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕܐ
ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ
ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ
ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ
ܠܝ ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ
ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ
ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ ܚܕܐ
ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ ܒܫܥܬܐ
ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕܐ ܘܐܢܐ ܐܫܬܟܚ ܠܟ
ܒܫܥܬܐ ܚܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܝ ܒܫܥܬܐ ܚܕ

ܕܐܡ ܥܕܝ ܕܥܒܕ ܒܗ ܫܠܡܐ ܕܥܒܝܕ ܐܢܫ ܠܐ ܕܝ

ܒܠܒܐ ܕܐܢܐ ܠܐ ܐܡܪ ܐܡܝܪ ܟܠ. ܐܠܐ ܡܢ ܕܐܢܐ ܐܡܪ

Fol. 349b. ܡܢ ܒܝܬ ܟ| ܥܠܝܐ. ܡܚܠ ܕܝܢ ܐܢܐ ܩܕܡ ܠܕܝܢ. ܐܡܪ ܠܗ ܐܢܐ ܐܝ ܐܝܬ ܠܟ ܡܕܡ ܕܐܝ ܠܐ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܒܝܬܐ ܘܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܒܝܬܐ ܐܝܟ ܕ

ܕܝܫܐ. ܘܕܝܟܝܢ ܐܢܐ ܕܐܡܪ ܠܟ ܐܢܬ ܕܐܡܪ ܠܝ

ܐܟܬܒ ܐܢ ܐܡܪ ܠܗ ܐܝ ܕܟܬܒ ܠܟ ܐܓܪܬ ܕܫܠܡ ܐܢ ܐܡܪ ܠܗ ܐܝ ܕܟܬܒ ܠܟ ܐܓܪܬ ܕܫܠܡ

ܐܝܟ ܕܐܢܫ ܒܥܠ ܒܝܬ ܐܘ ܕܐܢܫ ܒܥܠ ܒܝܬ

ܕܐ ܕܡܪܝ ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܡܥ ܠܗ ܗܟܝܠ ܕܐܡܪ ܠܗ ܐܢܐ ܐܝܬ ܠܝ ܒܝܬ ܐܒ ܘܐܡ ܘܐܚ ܘܐܚܬ ܘܐܫܬ ܘܒܪ ܘܒܪܬܐ ܘܒܥܠ ܘܐܢܬ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܐܠܗܐ ܒܠܚܘܕ ܒܪܝܬ ܥܠ ܕܐ ܐܢܐ ܐܡܪ ܠܟ

ܗܘ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܐ ܬܫܬܘܩ ܘܐܢ ܐܡܪ ܠܗ ܐܠܗܐ ܐܢ ܐܫܬܘܩ ܐܢܐ ܘܐܢ ܐܡܪ ܠܗ ܐܠܗܐ ܐܢ ܐܫܬܘܩ ܐܢܐ ܘܐܢ ܐܡܪ ܠܗ ܐܠܗܐ ܐܢ ܐܫܬܘܩ ܐܢܐ ܐܠܐ

ܒܗ ܕܐܝܬ ܠܗ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ ܘܠܐ ܐܝܬ ܠܗ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ܠܗ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܠܡܐ ܐܝܬ ܠܟ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܐܡܪ ܠܗ ܠܐ ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ܠܗ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܐܡܪ ܠܗ ܠܡܐ ܐܡܪ ܠܟ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ܠܗ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܐܡܪ ܠܗ ܠܐ ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ܠܗ ܠܡܫܬܘܬܐ ܕܒܝܬ ܐܠܗܐ. ܐܡܪ ܠܗ ܠܡܐ ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ

ܐܡܪ ܐܒܐ ܕܐܬܪ ܠܐ ܐܝܬ ܠܗ ܒܪ ܢܫܐ ܕܢܫܬܟܚ ܒܗ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ.

ܟܬܒ ܕܝܫܘ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܘܡܫܬܘܬܐ ܕܡܝܬ. ܘܟܕ ܫܡܥ ܐܒܐ ܩܕܝܫܐ ܕܐܡ ܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܫܦܝܪ ܠܐ ܢܫܬܟܚ ܠܗ ܐܦ ܚܕ ܡܢ ܟܠ ܡܐ ܕܒܥܐ ܠܡܥܒܕ ܠܗ ܐܦ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ ܘܟܠ ܡܠܟܘܬܐ ܕܥܠܡ ܟܠ ܥܠܡܝܢ ܘܥܠܡܝ ܥܠܡܝܢ ܐܡܝܢ ܀

ܗܕܐ ܣܦܪܐ ܕܫܐܠܬܐ ܘܦܘܪܫܢܐ ܕܐܒܗܬܐ ܩܕܝܫܐ ܀

ܫܠܡ

ܒܝܬ ܐܒܗ ܕܢܚ ܐܡ ܐܝܟ ܕܐ ܐܝܟ ܐܢ ܐܢ ܐܝܟ ܐܢ ܐܢ ܐܝܟ ܐܢ ܐܢ

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ܫܡܫܐ ܕܐܡܪ ܐܢܐ ܒܪ ܫܒܝܠ ܐܘܠ ܟܠ ܫܒܝܠ ܕܪ: ܫܒܝܠ ܐܢ
ܒܪܐ ܐܝܟ ܕܐ. ܟܕ: ܐܒܪ ܐܒܪ ܒܪ ܐܡܪ ܟܘܫܝ. ܟܪ: ܐܒܪ
ܫܟܝܚ ܐܢܐ ܒܪ ܫܒܝܠ ܐܡܪ ܐܢ ܐܡܪ ܒܪ ܐܒܪ ܐܢ ܐܡܪ
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ܐ

ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܢܫ ܕܐܬ ܒܗ ܒܥܝܪܬܐ ܘܐܬ ܒܗ ܒܫܘܩܐ ܘܒܥܐ ܠܡܫܬܐ ܠܗ ܒܟܠ ܡܕܡ ܕܒܥܐ ܠܗ ܘܠܐ ܡܫܟܚ ܠܗ ܐܠܐ ܚܕ ܡܕܡ ܒܠܚܘܕܘܗܝ ܕܐܢܫ

ܒ. ܐܠ ܬܫܬ ܡܒܗܒ ܒ ܘܫܒ. ܕܡܟ ܚܒܝ ܐܠ ܡܢ ܕܟ ܒܫ ܕ ܐܡ ܕܝ ܒܗ ܕܒܕܒ. ܕܡܟ
ܒ ܐܠ ܬܫܬ ܡܒܗܒ ܒ ܘܫܒ. ܕܡܟ ܚܒܝ ܐܠ ܡܢ ܕܟ ܒܫ ܕ ܐܡ ܕܝ ܒܗ ܕܒܕܒ. ܕܡܟ
ܒ ܐܠ ܬܫܬ ܡܒܗܒ ܒ ܘܫܒ. ܕܡܟ ܚܒܝ ܐܠ ܡܢ ܕܟ ܒܫ ܕ ܐܡ ܕܝ ܒܗ ܕܒܕܒ. ܕܡܟ
ܒ ܐܠ ܬܫܬ ܡܒܗܒ ܒ ܘܫܒ. ܕܡܟ ܚܒܝ ܐܠ ܡܢ ܕܟ ܒܫ ܕ ܐܡ ܕܝ ܒܗ ܕܒܕܒ. ܕܡܟ
ܒ ܐܠ ܬܫܬ ܡܒܗܒ ܒ ܘܫܒ. ܕܡܟ ܚܒܝ ܐܠ ܡܢ ܕܟ ܒܫ ܕ ܐܡ ܕܝ ܒܗ ܕܒܕܒ. ܕܡܟ

Fol. 343b. ܒ ܐܠ ܬܫܬ ܡܒܗܒ ܒ ܘܫܒ. ܕܡܟ ܚܒܝ ܐܠ ܡܢ ܕܟ ܒܫ ܕ ܐܡ ܕܝ ܒܗ ܕܒܕܒ. ܕܡܟ

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ܫܡܥ ܦܘܕܝܢ ܐܝܬܘܗܝ ܗܢܐ ܡ: ܕ: ܐܘ ܕܝ ܕܟ ܐܘ ܩܛ
ܚܝܐ ܣܒܝܢ. ܐܝ ܕܐܝܬܘܗܝ ܒܝ ܟܠܡܐ. ܐܙܕܒܕ ܐܢ ܕܝܢܝܫܘܥ.
ܦܘܕܝ ܟܝ ܟܝܘܕܝܘܐ. ܐܘ ܕܝ ܐܘܒ ܐܒܕ ܐܒܕ. ܕܝ ܐܒܕ ܐܢ ܐܝ
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ܐܡܠܟ. ܟܝ ܕܝ ܐܒ ܐܙܕ ܐܙܕ ܐܘ ܐܙܕ ܐܙܕ ܐܙܕ ܐܙܕ ܐܙܕ
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ܟ ܒܝܕ ܫܡܥ. ܐܠܐ ܐ ܐܡܪ. ܕܟܝ ܕܡܐ ܕܐܢܘܟ. ܟ
ܒ ܙܩܦ ܫܘܐ ܙܟܐ ܡܢ. ܟ: ܙܒܕ ܫܡܫ. ܐܟܐ ܙܟ
ܐܬܐ. ܫܘܐ ܟ ܒܫܟܕ ܒܬܟܝܟ ܐ ܕܒܕܫܐ. ܫ
ܕܐ ܫܘܐ ܙܒܕ ܐ ܫ ܟܝ ܟ. ܒܟ ܫܟ ܙܕ. ܒܫ
ܒܐܒܐ ܐܬܝ ܐܟܕ ܟܝܟܒ. ܟܝܟܒ ܐܟ ܐ ܐ
ܫ: ܙܩܦ ܫ ܒ ܫܟ ܟ. ܒ ܫ ܐ ܫ ܐ ܫ ܟ
ܒܐܒܐ ܟ ܐ ܫ ܒ ܐ ܫ ܟ. ܒ ܫ ܐ ܫ ܟ ܐ ܫ
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ܫ: ܙ ܫ ܟ ܐ ܫ ܟ. ܒ ܫ ܐ ܫ ܟ ܐ ܫ ܟ ܐ ܫ
ܫ ܐ ܫ ܟ ܐ ܫ ܟ. ܒ ܫ ܐ ܫ ܟ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܢܦܠ ܒܝܕ ܓܒܪܐ ܕܐܚܪܢܐ ܗܘ ܕܢܫܬܒܩ ܒܗ ܘܢܗܘܐ

ܟܠ ܕܒܝܫ ܕܥܒܕ ܒܗ ܕܐܡ ܚܕ ܡܢ ܫܘܠܛܢܐ ܕܐܝܬ ܒܗ ܐܦ ܒܝܬ ܡܫܟܒ

ܟܝܢ ܕܐܢ ܐܝܬ ܠܗ ܒܥܠ ܕܒܥܠ

ܕܫܠܡ ܠܗ ܠܐ ܐܬܐ ܠܗ ܕܢܦܫ ܒܝܫܬܐ ܕܥܒܕ ܒܝܫ ܐܝܟ ܕܐܢܫ ܕܫܠܡ ܠܗ ܠܐ ܐܬܐ ܠܗ ܕܢܦܫ ܛܒܬܐ ܕܥܒܕ ܛܒ ܐܝܟ ܕܐܢܫ ܕܫܠܡ ܠܗ ܠܐ ܐܬܐ ܠܗ ܕܢܦܫ ܫܦܝܪܬܐ ܕܥܒܕ ܫܦܝܪ

ܐܳܦ ܟܺܝ ܐܲܢ ܐܺܝܬ ܒܗ ܡܕܺܝ ܕܲܐ ܐܲܡܪ ܠܗ. ܐܳܦ ܟܺܝ ܐܲܢ ܐܺܝܬ ܒܗ ܡܕܺܝ ܕܲܐ ܐܲܡܪ ܠܗ.
ܕܲܐ ܐܲܡܪ ܠܗ ܡܕܺܝ ܐܲܢ ܐܺܝܬ ܒܗ ܡܕܺܝ ܕܲܐ ܐܲܡܪ ܠܗ. ܐܲܢ ܐܺܝܬ ܒܗ ܡܕܺܝ ܕܲܐ ܐܲܡܪ ܠܗ.

ܗ: ܡܪܝ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܐܢܫ ܠܐ ܢܫܬܘܠ ܒܥܠܡܐ ܗܕܐ ܐܠܐ ܐܢ ܠܐ ܢܫܬܘܠ
ܒܥܠܡܐ ܗܘ ܐܚܪܢ. ܘ: ܐܡܪ ܠܗ ܐܢ ܠܐ ܢܫܬܘܠ ܒܥܠܡܐ ܗܕܐ ܐܝܟ ܢܫܬܘܠ
ܒܥܠܡܐ ܗܘ ܐܚܪܢ. ܙ: ܐܡܪ ܠܗ ܐܢ ܠܐ ܢܫܬܘܠ ܒܥܠܡܐ ܗܕܐ ܐܠܐ ܐܢ ܠܐ
ܢܫܬܘܠ ܒܥܠܡܐ ܗܘ ܐܚܪܢ. ܚ: ܐܡܪ ܠܗ ܐܢ ܠܐ ܢܫܬܘܠ ܒܥܠܡܐ ܗܕܐ
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ܡܢ ܕܐܡܪ ܕܒܥܠ ܡܘܬܐ ܢܫܠܡ ܠܗ. ܐܦ ܥܠ ܦܝ ܗܢܐ ܐܡܪ ܡܪ ܐܒܗ ܕܝܘܚܢܢ ܒܪ ܙܒܕܝ ܕܐܡܪ

ܕܝ ܕܢܥܠܡ ܟ ܡܕܝ ܒܟ ܗܘܢܦܫ ܕܦܠܓܢ. ܐܠܐ ܘܡ ܒܟ Fol. 337a.
ܚܟܡ ܟܠ ܕܙܒܢ. ܐܟܐ ܠܢܦܫܗ ܠܥܠܡ ܢܥܒܕ. ܕܢܦܫ
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ܘܟܝܠ ܘܒܟܒ. ܘܒܟܕ ܒܟ ܡܢܐ. ܡܫܟ ܩܡܐܐ. ܘܟܘܕ
ܒܟ ܡܘܠܟܬܐ. ܘܟܫܒܘܠܝ ܟܠܟ ܕܡܒܘܫܬܟ ܐܐܐܝ ܕܒܫܬ.
ܟ ܩܢܡܒ ܥܐܟ. ܝܟܕܡ ܟܠܐ ܕܥܐܕ ܝܟܟܕ. ܙܩܐ ܘܟ
ܥܡܕܫ ܥܐܟ. ܡܥܠ ܕܥܐܟ ܥܐܟ. ܡܟ ܟܕܡ. ܝܡ
ܕܝܒܕ ܟܟܫ. ܥܐܟ ܙܟ ܟܕ. ܡܕܡ ܥܡ. ܘܡܩܐ
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ܕܫܡܥ ܐܢܫ ܠܚܒܪܗ ܘܫܐܠ ܠܗ ܡܕܡ ܕܠܐ ܝܕܥ ܐܢܫ ܠܡܫܐܠ ܠܚܒܪܗ ܐܝ ܠܐ ܐܡܪ ܠܗ ܠܐ ܝܕܥ ܐܢܐ ܐܡܪ ܠܗ ܐܝ

ܟܬܒ ܐܢܐ ܒܪ ܫܠܡ ܕܥܒܕ ܒܝ ܫܠܡ ܐܡ ܐܢ ܐܡܪ ܠܗ ܐܢܐ ܒܪ

ܐܡܪ ܠܗ ܡܪܝ ܠܡܢ ܕܫܒܩ ܠܗ ܒܪܗ ܘܢܬܪ ܠܗ ܒܪ ܒܪܗ. ܗ:

ܕܒܪ ܫܡܥܐ ܕܐܡܪ ܐܢ ܐܝܬ ܠܗ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ ܫܡܥܐ ܐܝܬ ܠܗ ܒܪ

ܐܠܐ ܕܢܗܘܐ ܒܥܝܢ ܕܫܡܝܐ ܘܒܥܝܢ ܕܒܪ ܐܢܫ. ܗ: ܐܡܪ ܐܒܐ ܐܝܣܝ ܒܪ ܝܘܣܦ ܕܐܡܪ ܠܝ ܐܒܝ ܕܐܢ ܐܬܝ ܠܝ ܐܢܫ ܕܢܫܬܘܩ ܠܝ ܒܝܬ ܡܝ ܐܢܐ ܐܫܩܐ ܠܗ. ܘܐܢ ܐܡܪ ܠܝ ܐܢܐ ܐܬܝ ܠܝ ܒܝܬ ܡܝ ܐܢܐ ܐܫܩܐ ܠܗ. ܐ: ܐܡܪ ܐܒܐ ܐܝܣܝ ܒܪ ܝܘܣܦ ܕܐܡܪ ܠܝ ܐܒܝ ܕܐܢ ܐܬܝ ܠܝ ܐܢܫ ܕܢܫܬܘܩ ܠܝ ܒܝܬ ܡܝ ܐܢܐ ܐܫܩܐ ܠܗ. ܘܐܢ ܐܡܪ ܠܝ ܐܢܐ ܐܬܝ ܠܝ ܒܝܬ ܡܝ ܐܢܐ ܐܫܩܐ ܠܗ

ܗܘ ܕܐܡܪ. ܐܠܐ ܕܐܢ ܐܡܪ ܠܗ ܐܢܬ ܠܐ ܬܕܥ ܐܢܐ ܐܡܪ ܠܟ ܐܢܬ ܠܐ ܬܕܥ. ܗܢܐ ܗܘ ܕܐܡܪ

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ܘܟܬܒ ܒܝ ܒܬܪ ܒܝ ܒܢ. ܘܐܡܪ ܒܝ ܒܢ ܒܝ ܒܢ. ܘܐܡܪ ܒܝ
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ܒܝ ܟܬܒ ܟܡܐ ܕܡܐ ܒܝ ܒܝ ܒܝ

ܐܰܘ ܠܡܶܐܡܰܪ ܠܰܚܕ ܡܢ ܫܘܬܦܶܗ ܕܐܶܢ ܫܰܪܝ ܐܰܢܬ ܠܡܶܫܬܰܘܬܶܦ ܥܡ ܚܰܒܪܶܟ ܒܰܪ ܡܢ ܕܰܪܓܐ ܐܰܚܪܢܐ ܕܰܠܐ

ܟܠ. ܕܒܗ ܢܫܬܘܕܥ ܕܒܪ ܡܪܝ ܐܠܗܐ ܕܒܪ ܐܢܫ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ

ܟܬ ܗܘ ܕܐܡܪ ܕܒܪ ܫܒܥ ܫܢܝܢ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܢܚܙܐ ܒܥܠܡܐ ܕܐܬܐ ܘܠܐ ܢܫܡܥ ܒܩܠ ܫܘܦܪ ܘܠܐ ܢܫܬܟܚ ܒܥܠܡܐ ܕܐܬܐ ܘܠܐ ܢܫܬܟܚ ܒܥܠܡܐ ܗܕܐ

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ⲛⲁⲓ ⲛⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉ

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ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܕܐܡܪ ܠܢ ܒܟܬܒ ܩܕܫܐ ܕܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܒܐܠܗܐ ܐܝ ܒܗ ܬܫܒ ܠܗ ܒܐܡܘܢܐ ܕܫܪܝܪ ܐܝ ܒܗ ܬܫܒ ܠܗ ܒܐܡܘܢܐ ܕܫܪܝܪ ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܝ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ

ܕܒܪ ܐܢܫ ܠܐ ܢܫܬܘܩ ܠܗ ܡܢ ܟܠ ܡܕܡ ܕܥܒܕ ܒܥܠܡܐ ܗܕܐ ܐܦ ܒܥܠܡܐ ܕܐܬܐ

ܒ ܙܟܝ. ܗܝ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢܫ ܕܢܣܒ ܠܗ ܐܝܟ ܕܐܢܫ ܐܚܪ ܠܐ ܙܟܝ. ܒ ܕܐܢܫ ܕܐܬܐ ܠܘܬ ܚܒܪ ܐܢܫ ܐܚܪ ܠܐ ܙܟܝ. ܐܦ ܗܟܢܐ ܒ ܡܢ

ܕܟܪ ܡܒܝܢ ܒܡܕܒܪ ܕܡܒܝܢ ܫܟܝܚ. ܡܟܪܟܐ ܕܡܒܝܢ ܒܡܕܒܪ
ܡܒܝܢ. ܗܘ ܒܝܬ ܢܒܝܐ ܐܝ ܒܬܟܐ. ܡܐ ܟܬܒ ܟܬܒ ܕܟ
ܡܒܝܢ ܕܡܐ. ܗܟܐ ܡ ܕܒܪ ܕܡܕܪܟ ܟܬܒ ܕܡܐ. ܐܡܪ
ܗܘ ܝܕܝܢ ܕܝ. ܕܟܝܢܐ ܫܪܝ ܝܬ ܕܫܐܠ ܐܒܐ ܒܝܬ.
ܕܝ ܒܟܐ ܫܢܐ ܐܡܪ ܝܕ ܝܗ ܟܐ: ܟܟ: ܝܗ ܕܐ ܝܗ ܐܡܪ
ܕܒܪ ܡܢ ܐܡܪ ܕܒܪ ܫܐ ܕܡܪ ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ
ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ

ܕܢܫܐ ܕܒܗ ܡܬܚܙܐ ܠܗ ܒܥܠܡܐ ܗܢܐ ܘܠܥܠܡܐ ܕܐܬܐ. ܐܡܪ ܐܒܐ ܐܚܐ ܕܐܒܐ ܐܢܐ ܠܐ ܐܫܬܟܚ ܠܟ ܒܥܠܡܐ ܗܢܐ ܐܠܐ ܐܚܕ ܒܪ ܐܢܫ ܒܥܠܡܐ ܗܢܐ ܘܐܚܕ ܒ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܥܒܕ ܠܝ ܟܕ ܐܢܐ ܐܡܪ ܠܟ ܐܥܒܕ ܠܝ ܐܦ ܐܢܬ ܐܡܪ ܠܝ ܐܝܟ ܐܢܐ ܐܥܒܕ ܠܟ ܘܐܝܟ ܕܐܡܪ ܠܗ ܐܢܐ ܐܥܒܕ ܠܟ

ܒܗ ܒܟܐ ܡܫܬܟܚ ܕܒܝܬ ܡܫܝܚܐ ܕܢܦܩ ܠܗ ܠܒܪ ܢܫܐ ܕܐܝ ܠܐ ܢܫܬܟܚ ܠܗ ܒܗ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܡܢ

ܒܗܘ ܕܐܡܪ ܀ ܙܒܢ ܓܒܪܐ ܕܚܙܐ ܠܐ ܡܫܟ ܙܢܐ ܕܐܢ
ܕܚܕܐ. ܕܐܡܪܘ ܕܐܦ ܠܐ ܒܥܐ. ܘܟܕ ܐܡܪ ܠܗ ܐܝܟ
ܙܢܐ ܕܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܢܬ ܕܐܡܪ ܠܝ ܐܝܟ ܐܢ
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ܐܢ

ܒܟ ܙܕ ܗܘܐ ܙܝܢ ܟܐ ܙܝܢ ܕܡ ܙܕ ܒܟ ܐܡ ܕܝ ܙܕ ܟܐ ܕܝ ܙܕ ܟܐ ܕܝ ܙܕ ܟܐ

ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܫܘܠܛܢܐ ܘܚܝܠܐ ܘܥܘܬܪ ܘܥܒܕ ܟܠ ܡܕܡ ܕܒܥܐ ܠܗ ܘܢܬܠ ܠܗ

ܕܟܟܘܬ ܐܡܪܟ ܡܢ ܕܒܪܫܐ ܠܐ ܫܢܝ ܠܡܐ ܕܢܬ
ܡܢܡܫ ܕܒܚܝ ܒܝܬ ܟܠ ܕܒܝܢ ܒܝܬ. ܡܒܝܢ ܟܠ ܕܒܝܢ
ܟܠܝܢ. ܟ ܡܢ ܫܢܝ ܫܬ ܒܕܟܝܢ. ܕܒܟܒܝ ܡܢܝܟܡ
ܢܡܪ ܕܡܪ ܒܝ ܒܝ ܫܟܠ. ܒܝ ܒܡܢܡܫ. ܐܝ ܙܡܪ ܕܡܪ
ܕܒܡܒ ܟܠܡ ܕܒܝ ܡܢ ܡܢ ܫܟܠ ܕܒܝ ܡܢ ܫܟܠ
ܒܝ ܫܟܠ ܕܒܝ ܡܢ ܫܟܠ ܕܒܝ

ܐܡܪ ܠܗ ܐܦ ܗܟܝ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܫܬܒܩ ܒܗ ܡܢ ܫܡܝܐ ܘܢܬܪ ܠܟ ܒܗ ܘܢܫܬܒܩ ܠܟ

ܕܢܡܟ ܕܕܟܪ ܦܫܩܐ ܕܐܡܪ. ܐܟܐ ܟܐ ܡܢ ܫܒܥ ܕܒܬ ܐܢ
ܟܕ ܡܢ ܫܒܥ ܟܒܝܪ. ܐܡܪ ܒܗ ܕܐ ܕܐ ܠܐ ܕܒܝ. ܡܢ ܒܗ ܐܡܪ
ܕܒܝ ܐܡܪ. ܕܒܝ ܐܡܪ ܒܗ ܐܢ ܟܐ ܡܢ ܫܒܥ ܟܒܝܪ ܐܡܪ.
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ܕܒܝ. ܐܟ ܫܐܠ ܐܢ ܟܐ ܕܒܝ ܐܢ ܟܐ ܡܢ ܫܒܥ ܟܒܝܪ
ܐܡܪ

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ܐܡܪ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܡܪ ܠܗ ܐܢ ܐܡܪ

ܐܢ ܠܐ ܢܗܘܐ ܠܗ ܒܪ ܢܫܐ ܕܢܫܐ ܠܗ ܐܢ ܠܐ ܢܗܘܐ ܠܗ ܒܪ ܢܫܐ ܕܢܫܐ ܠܗ

ܕܒܝܫ ܐܢܐ ܕܐܡ ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܐܢ ܫܬܩ ܠܝ

ܘܐܡܪ ܠܗ ܐܢܐ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ

ܒܬܪ ܕܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܐܚܪ ܕܢܗܘܐ

ܒܟ ܣܒܪܬ ܡܢܕܥ ܡܢ ܕܥܒܕ ܠܗ ܐܝ ܕܬܒܥ ܐܢܫ ܐܚܪ. ܝ
ܙܕ ܫܘ ܣܒܪܬ ܠܐ ܕܡܫ. ܟܘ: ܙܡܪܢ ܕܝ ܢܡܪ. ܕܐ ܢܬܒܥ
ܟܗܘܢ ܕܐܬܟܠܠ ܕܐ. ܙ ܣܓ ܥܕܟ. ܟܣ: ܙܡܪ ܢܕ |
ܟܚ. ܕܡܟ. ܕܐܡܥܕ ܟܡ ܕܢܒܥ ܒܟ ܢܥܕ ܟ ܒܕܟ ܟ. Fol. 32 b.
ܒܟ ܕܢ ܫܟܕ ܙܒܢ ܣܒܪܬ ܓܙ ܒܕܟ ܟ. ܟܡ ܕܫܟ
ܕܐܡܢ. ܢܕܝ ܕܡܢ ܢܥܒܕ ܐܡܪ ܠܐ ܢܫܢ ܕܐܡܢ ܟܗܘܢ
ܟ. ܟܟ: ܙܡܪ ܒܟ ܕܒܟ ܟܐܡܢ ܙܟܝ ܕܒܟܬ.
ܕܐܡܟ ܐܢ ܒܢ ܙܟ ܟܡܙܡܢ ܟܡܙܡܢ. ܒܟܟ ܙܡܪ ܒܟ ܙܟ
ܟܟ: ܙܡܪ ܢܐܡܪ ܟܕܟ ܕܐ ܢܒܥ ܟܡ ܙܟ. ܕܐ
ܒܟ ܕܐ ܙܡܪ ܟܡ ܙܟ ܟ. ܟܐ ܢܒܥ ܟܡ ܙܟ. ܕܐ
ܟ ܒܕ ܟܡܙܡܢ ܕܐܡܢ ܙܟ ܟ. ܙ ܢܒܥ ܟܡ ܙܟ

ܒܝܬ ܫܡܫܐ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܟ. ܟܐ:

ܕܟܬܒ ܡܢ ܕܡܬܪܓܡ ܐܢ ܠܐ ܢܗܘܐ ܐܢ ܠܐ ܢܗܘܐ ܐܢ ܠܐ ܢܗܘܐ

ܒܪ ܐܢܫ ܠܐ ܢܥܒܕ ܐܠܐ ܒܬܪ ܕܢܦܫܗ ܡܬ. ܟ: ܐܡܪ ܐܒܐ ܒܪ ܐܢܫ ܠܐ ܢܥܒܕ ܐܠܐ ܒܬܪ ܕܢܦܫܗ ܡܬ.

Fol. 320b. ܟܠ ܡܢ ܕܐܝܬ ܠܗ ܐܠܐ ܚܡܫ ܒܢܝܢ ܛܒܝܢ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܢܗܘܝܢ ܐܠܐ ܟܐܝ

ܐܝܟ ܕܠܐ ܢܗܘܐ ܒܥܠܡܐ ܗܢܐ ܡܢ ܕܠܐ ܢܫܬܘܩ ܒܗ ܠܒܪ ܡܢ ܕܠܐ ܢܫܬܘܩ ܒܗ ܠܥܠܡܐ ܕܐܬܐ ܐܝܟ ܕܠܐ ܢܗܘܐ ܒܥܠܡܐ ܗܢܐ

ܟ ܙܕ ܙܝܕ ܫܡܥ ܐܡܪ ܠܗ ܐܒܐ ܕܝܢ. ܐܝܟ ܠܡܐ ܐܡܪ ܐܢ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܟܠ ܒܫܒܬ ܘܐܦ ܒܝܘܡ ܛܒ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܟܠ ܒܫܒܬ ܘܠܐ ܒܝܘܡ ܛܒ. ܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܟܠ ܒܫܒܬ ܘܠܐ ܒܝܘܡ ܛܒ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܟܠ ܒܫܒܬ ܘܐܦ

ܒܝܬ ܐܒܗܬ ܕܐܝܟ ܐܒܐ. ܐܒܐ ܕܐܝܬ ܠܗ ܫܘܐ ܒܝܬ ܐܒܗܬ.
ܐܒܐ ܕܐܝܬ ܠܗ ܒܢܝܢ ܘܠܐ ܒܢܬ ܐܝܟ ܐܒܐ ܐܝܬ ܠܗ ܒܢܬ.
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ܐܝܟ ܐܒܐ ܐܝܬ ܠܗ ܐܚ ܘܠܐ ܐܚܬ ܐܝܟ ܐܒܐ ܐܝܬ ܠܗ ܐܚܬ.
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ܟ ܙܕ ܙܝܕ ܫܡܥ ܐܝܟ ܕܐܡܪ ܗܘ ܐܒܐ ܕܟܠ ܡܕܡ ܕܐܬܐ ܠܥܠܡ ܐܬܐ ܠܗ ܠܡܐ

ܒܝܬ ܐܒܗ ܕܒܝܬ ܐܒܐ ܐܝܟ ܐܒܗ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܒܐ ܕܒܝܬ ܐܒܗ ܐܝܟ ܐܒܐ

ܟ ܫܒܝܕܐ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܩܛܝܢܐ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܝܕܥ ܠܗ ܠܡܪܝܐ. ܐܡܪ ܠܗ ܐܝ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܕ ܒܪ ܐܢܫ ܕܐܬܐ ܠܥܠܡܐ. ܐܡܪ ܠܗ ܐܡܪ ܠܝ ܡܢ ܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ

ܒܝܬ ܡܢ ܕܥܒܕ ܟܠ ܡܕ ܕܒܥܝ ܠܡܥܒܕ ܒܗ ܘܠܐ ܢܫܬܟܚ ܡܢܗ ܐܦ ܚܕ ܡܠܬܐ ܕܠܐ ܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܗܟܢܐ ܘܠܡܐ ܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܗܟܝ ܡܛܠ ܕܠܐ ܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܗܟܢܐ ܐܠܐ ܡܛܠ ܕܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܗܟܝ ܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܗܟܢܐ ܘܠܐ

ⲙⲡⲓ ⲛⲉⲙ ⲡⲉⲕⲛ[illegible]ⲟⲩⲟⲉⲓⲛⲉ ⲛⲧⲉ ⲡⲉⲕⲛⲟⲩⲟⲉⲓⲛⲉ ⲛⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲉⲕⲙⲁ ⲛⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲩ

ܟܬܒܘ ܒܗ ܩܠܝܠ. ܗܕܡܢ ܕܒܫܥ ܫܢ ܒܥܝܢ ܩܛܝ. ܘܐܝ ܕܝ ܙܒܢ
ܒܥܠ ܡܕܒܪ ܕܡܝ. ܒܡܐ ܕܒܛ ܕܒܢܝ ܕܒܪܟ ܘܐܡܪ ܕܒܪ ܫܡ
ܕܒܛ. ܒܗ ܙܒܢ ܕܒܛ ܒܥܠ ܒܝܬ ܐܒܝܗ ܘܐܡܗ ܘܐܚ ܘܐܚܬ
ܩܛܝ. ܐܒܐ ܫܠ ܒܪ ܐܢܫ ܟܬܒ ܐܓܪܬ ܫܠ ܒܪ ܐܢܫ ܒܝܕ ܒܪ
ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܗܘ: ܐܡ ܒܥ ܐܢܫ
ܒܝܬ ܒܪ ܐܢܫ ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܐܝ
ܕܐ ܐܢܫ ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܐܝ ܕܐ
ܐܢܫ ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܐܝ ܕܐ ܐܢܫ
ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܗܘ: ܐܡ ܒܥ ܐܢܫ
ܒܝܬ ܒܪ ܐܢܫ ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܐܝ
ܕܐ ܐܢܫ ܕܐܡܪ ܠܗ ܩܛܝ ܐܢܫ ܐܚܪ ܕܐܡܪ ܠܗ ܩܛܝ. ܐܝ ܕܐ
ܐܢܫ

ⲁⲛⲟⲕ ⲛⲉⲓⲙ. ⲁⲡⲁⲩⲗ ⲥⲁⲣⲝ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲙ̀ⲡⲉⲕⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲛⲓⲙ ⲁⲧⲉⲕⲙⲁⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉ

ܡܢ ܕܐܒ ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܕܐܒ ܐܢܐ ܗܘ ܐܝ ܠܐ ܐܡܪ ܠܝ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܘܠܐ ܢܗܘܐ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ. ܐܦ ܥܠ ܦܝ ܗܢܐ ܡܬܬܝܗܒ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ. ܐܦ ܥܠ ܦܝ ܗܢܐ ܐܡܪ ܡܪ ܥܩܒܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܘܠܐ ܢܗܘܐ ܒ

ܡܳܪ ܟܠ ܒܪ ܐܢܫ ܕܢܬܝܗ ܒܥܠܡܐ ܗܳܕܐ ܘܠܐ ܢܫܬܘܕܥ ܒܥܠܡܐ ܕܐܬܐ ܗܘ ܐܦ ܒܥܠ ܕܝܢ ܕܢܬܝܗ ܒܥܠܡܐ ܕܐܬܐ ܘܠܐ ܢܫܬܘܕܥ ܒܥܠܡܐ ܗܳܕܐ ܗܘ ܐܦ ܒܥܠ ܕܝܢ

ܕܚܠܝܢ ܒܢܝ ܐܢܫܐ ܫܟܝܢ. ܘܐܡܪ ܠܗ ܡܪܝ ܒܪܟ ܐܢܬ. ܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܟ ܒܪܟ ܐܢܬ. ܐܢ ܫܟܝܢ ܐܢܐ ܠܟ ܐܡܪ ܠܟ. ܐܢ ܠܐ ܫܟܝܢ ܐܢܐ ܠܟ ܐܡܪ ܠܟ. ܐܡܪ ܠܗ ܡܪܝ ܒܪܟ ܐܢܬ. ܐܡܪ ܠܗ ܐܝܟ ܐܡܪ ܠܟ ܒܪܟ ܐܢܬ. ܐܡܪ ܠܗ

ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܟܚ ܠܗ ܐܢ ܐܡܪ ܠܗ ܠܐ ܐܫܟܚ ܠܗ ܐܡܪ ܠܗ ܐܢ

ܕܫܘܥ ܒܪ ܢܘܢ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܐܝܟ ܐܢܐ ܐܡܪ ܠܟ

ܒܪ ܐܢܫܐ ܗܘ ܕܢܫܬܘܠ ܠܗ ܒܥܝܢ ܡܢ ܫܡܝܐ ܘܠܐ ܢܫܬܘܠ ܠܗ ܒܥܝܢ ܡܢ ܐܪܥܐ ܐܝ

ⲟⲩⲱⲙⲉ ⲉⲩⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲧⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲡⲉⲩⲣⲟ ⲙⲡⲉⲩⲕⲁⲕⲓ ⲛⲁⲩ.
ⲇⲕⲏ: ⲁⲡⲁⲧⲉ ⲁⲃⲃⲁ ⲡⲓⲟⲩ ⲫⲏⲧⲉ. ⲉⲓⲛⲉ ⲉⲣⲉ ⲡⲉⲛⲟⲩⲃ ⲛⲧⲟⲧⲟⲩ ⲉⲣⲏⲧⲟⲩ.
ⲉⲣⲉ ⲙⲡⲓ ⲉⲣⲱⲟ ⲉⲩⲉⲓⲛⲉ. ⲕⲅ: ⲙⲁⲣⲟⲙⲛ ⲧⲟⲩⲉ ⲛⲓⲧⲟⲩ ⲛⲉⲓⲣⲏ ⲙⲁⲁⲕ
ⲉⲩⲉⲙⲟⲩ ⲟⲩⲃⲱⲕ ⲉⲣⲟ ⲡⲉⲕⲉ. ⲟⲩⲱⲙⲉ ⲙⲁⲁⲩ ⲛⲉⲙⲁⲩ ⲉⲩⲉⲙⲟⲩ ⲉⲣⲟⲥ
ⲛⲉⲕ ⲉⲩⲙⲟⲩⲛⲉ ⲉⲣⲱⲥ. ⲟⲩⲟ ⲙⲡⲉ ⲉⲣⲉ ⲉⲣⲏⲓ ⲉⲩⲙⲟⲩⲛⲉ ⲉⲣⲟⲥ.
ⲟⲩⲙⲉⲧⲣⲉ ⲉⲩⲛⲁⲙⲟⲩ ⲉⲣⲁⲛ ⲙⲡⲉ ⲙⲁⲣⲟⲙⲛ ⲥⲛⲏⲩ. ⲉⲙⲁⲁⲩ ⲉⲧ ⲙⲁⲓ
ⲟⲩⲙⲁⲓⲛⲉ ⲉⲩⲛⲁⲙⲟⲩ ⲉⲣⲁⲛ ⲛⲁⲓ ⲛⲓⲙⲉⲧⲣⲉ ⲛⲁⲓ ⲉⲓ ⲉⲩⲙⲁⲓⲛⲉ
ⲙⲙⲟⲟⲩ. ⲟⲩ ⲙⲁⲣⲟⲙⲛ ⲙⲁⲣⲁⲙⲓⲁ ⲥⲛⲏⲩ ⲟⲩⲙⲁⲓⲛⲉ ⲉⲩⲛⲁⲩ ⲉⲣⲱⲟ. ⲉⲩⲙⲟⲩ
ⲙⲁ ⲧⲁⲣⲉⲛⲧ ⲛⲉⲩⲉⲓⲣⲏⲛⲏ ⲥⲛⲏⲩ. ⲟⲩⲉⲙⲟⲩ ⲛⲁⲕⲁⲁⲩ ⲙⲡⲉ ⲛⲉⲩⲣⲟ
ⲙⲉⲩⲣⲉ ⲛⲉⲩⲙⲁⲓⲛⲉ ⲉⲣⲟⲥ. ⲟⲩⲟ ⲙⲡⲉ ⲉⲣⲉ ⲛⲉⲩⲙⲁⲓⲛⲉ ⲉⲣⲟⲥ ⲉⲃⲟⲗ
ⲛⲁⲩ

ܒܝܬ ܡܫܝܚܐ ܕܐܬܝ ܠܡܐ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܬ ܕܐܬܝ ܐܢܐ ܐܙܠ ܠܡܐ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܬ ܕܐܙܠ ܐܢܐ ܐܬܐ ܠܡܐ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܬ ܕܐܬܐ

ܦܘܩܕܢܐ ܕܝܠܗ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܥܒܕ ܠܝ ܗܟܢܐ ܘܐܢܐ ܐܥܒܕ ܠܟ ܐܦ ܗܟܢܐ. ܟܕ: ܐܬܐ ܚܕ ܐܚܘܗܝ ܕܐܬܟܠܡ ܥܡ ܐܒܘܗܝ ܕܐܬܟܠܡ ܥܡ ܐܒܘܗܝ ܕܐܬܟܠܡ ܥܡ ܐܒܘܗܝ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܥܒܕ ܠܝ ܗܟܢܐ ܘܐܢܐ ܐܥܒܕ ܠܟ ܐܦ ܗܟܢܐ. ܟܕ: ܐܬܐ ܚܕ ܐܚ

ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܥܒܕ ܠܝ ܗܟܝܠ ܕܐܢܐ ܐܥܒܕ ܠܟ ܗܟܝܠ ܕܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܐܝ ܐܢܬ ܐܡܪ ܠܟ ܐܝ ܐܢܐ ܐܡܪ ܠܗ ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܐܝ ܐܢܐ ܐܡܪ ܠܟ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܫ ܕܚܟܡ ܗܘ ܒܥܐ ܠܡܗܘܝ ܠܡܐ ܕܐܢܫ ܕܠܐ ܚܟܡ ܗܘ ܒܥܐ ܠܡܗܘܝ ܠܡܐ

ܒܪ ܐܢܫ ܕܐ ܫܡܥ ܡܢ ܡܠܟܐ ܕܡ ܒܥܐ ܕܒܪܗ ܘܐ. ܟܗ: ܐܡܪ ܐܒܐ ܕܒܪ ܚܝ
ܫܒܝܩ ܡܢ ܟܠܗܘܢ ܒܥܐ ܟܬܝܒ. ܕ ܫܡܥܘܢ ܒܝ ܕܬܬܟܪܟܘܢ.
ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ
ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܐ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ
ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ.
ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ
ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܒ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ
ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ
ܫܡܥܘܢ ܟܠ ܚܕ. ܟܓ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ
ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ.
ܟܕ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ
ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܗ: ܐܡܪ ܐܒܐ ܕܡ
ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ
ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܘ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ
ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ.
ܟܙ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ
ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܚ: ܐܡܪ ܐܒܐ ܕܡ
ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ
ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܛ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ
ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ.
ܟܝ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ
ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܟ: ܐܡܪ ܐܒܐ ܕܡ
ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ
ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܟ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ
ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ.
ܟܠ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ
ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܡ: ܐܡܪ ܐܒܐ ܕܡ
ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ
ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ. ܟܢ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ
ܐܢܫ ܒܝ ܫܘ. ܠܐ ܢܫܬܩ ܟܠ ܚܕ ܡܢ ܐܢܫ ܒܝ ܫܡܥܘܢ ܟܠ ܚܕ.
ܟܣ: ܐܡܪ ܐܒܐ ܕܡ ܒܥܐ ܕܒܪ ܚܝ ܕܬܬܟܪܟ ܐܢܫ ܒܝ ܫܘ. ܠܐ
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Fol. 307a. ܒܢܝܪ. ܐܦܠ ܐܗܘܕ ܡܕܡ ܕܐܠ ܫܘܕܝܢ | ܠܡܝ ܕܚܝܬ. ܡܟ
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ܕܒܪܢܫ ܕܒܝܫ ܗܘ ܐܢܫ ܕܛܒ ܗܘ ܡܢ ܕܒܪܢܫ ܕܒܝܫ ܗܘ
ܐܢܫ ܕܛܒ ܗܘ ܡܢ ܕܒܪܢܫ ܕܒܝܫ ܗܘ ܐ

ܒܬܠܝܗ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܒܬܠܝܗ ܐܦ

ܟܠ ܒܗ ܐܡܪ. ܕܝܫܘܥ ܙܩ ܕܐܬܝ ܐܝܟ ܕܐܡܪ ܠܝ ܡܢ ܟܬܒ
ܐܘܪܝܬܐ ܘܐܠ ܬܘܣܦ ܥܠܝܗ ܘܐܠ ܬܓܪܥ ܡܢܗ ܘܐܢ ܟܬܒ ܠܟ
ܐܝ ܕܐܬ ܠܗ ܒܠܒܟ ܕܐܢ ܐܢܐ ܐܬܝ ܘܐܫܠܡ ܠܟ ܐܢ ܠܐ ܐܬܝ
ܐܢܐ ܐܫܠܚ ܠܟ ܠܘܬ ܡܠܐܟ ܡܘܬܐ ܕܢܦܪܫ ܢܦܫ ܡܢ ܓܘܫܡܐ.
ܘܢܫܠܡ ܠܟ ܐܓܪܐ ܛܒ ܡܢ ܡܪܝ ܥܠܡܐ ܕܐܬ ܠܗ ܒܠܒ ܫܠܡ
ܘܠܐ ܬܗܘܐ ܠܗ ܫܘܠܛܢ ܒܗ ܐܠܐ ܒܡܐ ܕܢܗܒ ܠܟ ܡܪܝ ܥܠܡܐ.
ܐܡܪ ܠܗ ܫܡܥܘܢ ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ
ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ
ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ ܐܝ ܐܢܬ
ܐܡܪ ܠܝ ܐܝ ܐܢܬ ܐܡܪ ܠܝ

ܦܘܩ ܡܫܠ ܒܪ ܢܫܐ ܕܐܡܪ ܠܗ ܠܐ ܬܫܩܘܠ ܐܢܐ ܠܟ ܡܢ ܐܝ ܡܕܝܢܬܐ ܐܬܐ ܐܢܬ ܐܡܪ ܠܗ

ܕܒܬܝ ܐܢܐ ܗܘ ܕܐܡܪ ܠܝ ܕܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܝ ܫܐܠ ܠܝ ܘܐܫܐܠ ܠܟ ܘܐܡܪ ܠܝ ܐܝ ܕܒܥܐ ܐܢܐ ܕܐܫܐܠ ܠܟ ܐܫܐܠ ܠܟ ܐܝ ܕܒܥܐ ܐܢܐ ܕ

ܟܬܒܘ ܠܗ ܒܫܘܠܡܐ ܘܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܢ ܐܘ ܠܡܠܦܢ ܠܟ ܡܕܡ ܕܢܫܐܠ ܠܟ ܐܘ ܠܡܠܦܟ ܠܗ ܡܕܡ ܕܢ

ܒܗ ܕܐ ܐܡ ܕܐ ܒܗ ܐܡ ܕܐ ܒܗ ܐܡ ܕܐ ܒܗ

Fol. 300b. ⲛⲓⲙ ⲙⲡⲉⲥⲧⲁⲩⲣⲟⲥ. ⲟⲩ ⲛⲓⲃⲉ ⲛⲧⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲙⲡⲉⲥⲧⲁⲩⲣⲟⲥ. ⲁⲩⲱ ⲛⲓⲙ ⲛⲧ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܫ ܕܐܬܐ ܠܥܠܡܐ ܕܐܬܐ ܠܗ ܘܐܬܐ

ܕܝܢ ܐܡܪ ܐܢܐ ܠܟ ܐܒܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܐܝܬ ܒܗ ܚܟܡܬܐ ܘܢܒܝܐ ܘܫܠܝܚܐ ܘܐܦ ܐܢܐ ܐܡܪ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘ ܕܐܡܪ ܠܝ ܐܝܟ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܐܢܬ

ܒܗ ܐܡ ܐܢ ܐܝܟ ܕܐܢ ܐܢ

ܕܒܪ ܫܒܝ ܕܒܝܬ ܡܢ ܐܢܫ ܠܐ ܢܫܬܘܩ ܒܗ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܦ ܥܠ ܓܒ ܕ

ܗܘ ܠܗ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܫܘܠܛܢ ܥܠ ܟܠ ܡܕܡ ܕܒܥܐ ܐܢܐ ܘܐܥܒܕ ܠܗ

ܡܫܬܐ ܕܒܝܬ ܡܕܪܫܐ. ܐܡܪ ܠܗ ܡܐ ܛܥܡܐ ܕܥܠ ܗܕܐ ܕܐܡܪ ܠܐ ܢܫܬܘ ܐܢܫ ܡܝ ܕܠܐ ܐܟܠ ܠܚܡܐ ܕܒܝܬ ܡܕܪܫܐ ܐܦ ܐܢܐ ܠܐ ܐܟܠ ܠܚܡ

ܕܒܫܠܡ ܒܕܢܫܐ ܕܟܠ ܫܘܡܪܐ ܕܝܠܗ ܟܬܝܒ. ܐܘ ܟܠ
ܕܒܫܠܡ ܒܕܢܫܐ ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܫܘܥ. ܐܡܪ ܠܢ ܝܫ
ܠܢ ܡܢ ܕܢܫܬܟܚ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܕܐ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܡܐ ܘܚܝܐ ܕܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܝܢ. ܐܡܝܢ ܣܠܐ ܠܗ ܕܒܪ ܫܘܒܚܐ ܘܝܩܪܐ ܘܬܫܒܘܚܬܐ ܠܡܪܝܐ ܕܟܠ ܫܘܒܚܐ ܘܝܩܪܐ ܘܬܫܒܘܚܬܐ ܕܡܫܬܒܚܢ ܒܦܘܡ ܟܠ ܚܝܐ ܬܡܝܕ ܢܫܒܚ ܠܟ ܡܪܢ ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܠܗ ܕܒܪ

ܕܒܫܟܐ ܟܘܡܗܝ. ܘܟܬܝܒ ܕܐܡܪ. ܘܐܡܪ ܐܒܗ ܕܡܪ ܫܡܥܘܢ. ܐܡܪ ܐܢܐ ܐܒܗ ܕܡܪ ܫܡܥܘܢ ܐܡܪ ܠܝ ܐܒܗ ܕܡܪ ܫܡܥܘܢ ܕ

ܫܘ ܕܒܪ ܡܒܘ ܡܒܝܠ ܙܒܢ ܙܒܢ. ܐܦ ܕܝ ܡܝܢ ܙܒܢ ܟܠ.
ܕܫ ܡܟܬ ܙܐ ܠܡܕܒܪ. ܡܟܒܗܢ ܟܠ ܕܡܕܒܪ ܕܝܢ.
ܕܒܙܒܢ ܒܠܟ ܐܙܐ. ܙܒܢ ܟܐ ܫܒܩ. ܟ ܗܒ ܙܒܢ
ܕܐܙܐ ܙܒܢ. ܙܒܢ ܟܠ ܫܩ. ܟ ܐܫ ܙܝ ܕܒܟ.
ܕܡܐ ܒܙܒ ܟܠ ܕܡܕܒܪ ܡܐܟܐ. ܡܐܟ ܟܠ ܕܡܕܒܪ
ܫܩ. ܐܙܐ ܡܝܟ ܕܐ ܒܟ ܙܝ ܫܡ ܙܒܢ: ܙܡܝܟ
ܟܠ ܕܡܕܒܪ ܒܡܒ. ܐܙܒܢ ܟܠ ܡܝܢ. ܫܐ ܫܐ. ܫ ܙܝ | Fol. 295b.
ܙܐ. ܐܙܒܢ ܙܐ ܙ ܙܝ ܟ ܙܝ ܟܒ ܒܙܒܢ. ܐܡܝܢ ܙܐܟ
ܒܡ. ܒܙܝ ܙܒܢ ܟ ܐܙ ܙܒ ܟ ܙܒ ܒܡ. ܙ: ܙܒܢ ܐܙ ܙ ܟ
ܐ: ܙܒܢ ܐܙ ܙ ܟ ܟܡ ܒ ܙ ܟ ܙ ܙ ܟ. ܙ ܟ ܐ ܙ ܟ ܙ ܟ
ܐ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ
ܐ: ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ ܙ ܟ

ܐܰܒ ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ. ܐܝܟ ܕܐܡܪ ܐܢ ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ ܗܟܝ ܐܡܪ ܐܢ ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ ܐܦ ܐܢ ܐܡܪ

ܒܟ ܒܗ. ܐܡܪ ܠܗ ܐܒܐ ܕܐܬܪ ܐܢ ܐܬ ܒܗ ܐܢ ܐܬ ܒܗ ܐܢ ܐܬ ܒܗ

Fol. 294a. ܐܡܪ ܠܗ ܐܦ ܐܢܐ ܠܐ ܐܫܬܘܝܬ ܠܗ ܒܗ ܕܐܡܪ ܠܟ ܐܢܐ ܠܐ ܐܫܬܘܝܬ ܠܗ ܒܗ ܐܠܐ

ܟܠܡܬܐ ܕܐܡܪ ܐܒܗ ܕܝܘܚܢܢ ܒܪ ܙܒܕܝ ܠܐ ܐܫܬܟܚ ܠܗ ܐܢܫ ܒܥܠܡܐ ܗܕܐ ܐܠܐ ܡܢ ܕܐܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܘ ܐܬܐ ܠܡܐ ܕܐܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܕܐ ܐܬܐ ܠܡܐ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ ܘܐܢܐ ܐܡܘܬ ܒܠܚܘܕܝ ܘܐܢܐ ܐܩܘܡ ܒܠܚܘܕܝ ܘܐܢܐ ܐܬܝ ܒܠܚܘܕܝ ܘܡܢ ܝܕܥ ܕܪܘܚܝ ܐܢܐ ܒܗ ܒܥܝܢ ܕܐܢܐ ܐܬܝ ܘܐܢܐ ܐܬܐ ܒܗ ܒܥܝܢ ܕܐܢܐ ܐܬܐ ܘܐܢܐ ܐܬܝ ܒܗ ܒܥܝܢ ܕܐܢܐ ܐܬܝ ܘܐܢܐ ܐܬܐ ܒܗ ܒܥܝܢ ܕܐܢܐ ܐܬܐ ܘܐܢܐ ܐܬܝ

ܟܠ ܡܢ ܕܢܚܬܝܢ ܒܗ ܕܐܢܫ ܢܫܬܒܩ ܒܥܠܡܐ ܗܢܐ ܡܛܠ ܕܢܫܬܟܚ ܒܥܠܡܐ ܕܐܬܐ ܗܘ ܐܦ ܢܫܬܟܚ ܒܥܠܡܐ ܕܐܬܐ ܘܐܦ ܢܫܬܒܩ ܒܗ ܒܥܠܡܐ ܗܢܐ ܡܛܠ ܕܢܫܬܟܚ ܒܥܠܡܐ ܗܢ

ܡܬܝܗ ܟܡܐ. ܕܝܢ ܡܠܟܐ ܙܕ ܫܐܠ ܐܡܪ ܠܗ ܒܟ ܡܝܢ.
ܗܕܟ: ܐܡ ܒܝܢ ܟܝ ܐܡܪ ܐܡܐ ܡܝܬ ܟܡ. ܟܠܡܢ ܢܟܒ ܙܕ
ܡܝܢ ܟܒ ܐܡܪ ܟܡ ܕܒܫܒܝ ܐܠ ܡܝܬ ܕܝܢ. ܐܡܪ ܠܗ ܡܝ
ܫܒ. ܫܒܒ ܟܝ ܐܡܪ ܠܢ ܒܫܡܐ ܐܡܪ. ܐܡ ܐܡ ܢܝ ܕܝܢ
ܟܪ ܒܐ. ܝܟ ܟܪ ܐܡ ܕܝ. ܡܢܝܢ ܒܐ ܟܒ ܐܡ ܟܪ
ܡܟܒܝܢ ܒܝ ܐܡ ܕܡܝ. ܐ ܐܡ ܐܡ ܐܡ ܐܡ ܐ ܡܝ.
ܕܝܢ ܐܡ ܝܢ ܡܢ. ܐܠ ܢܐ ܐܡ ܡܝܬ ܕܝ. ܗܕܟ: ܝܝ ܡܝ
ܐ ܐܡ ܐ ܐ ܐ

ܗܘ ܡܬܝ. ܒܗܝ ܡܕܡ ܕܐܡܪ ܠܐ. ܐܦ ܠܐ ܐܬܝ ܠܗ ܒܥܠ

ܒܝܬ ܡܫܝܚܐ ܕܐܢ ܐܡܪ ܠܟ ܐܢܐ ܕܐܠܗܐ ܐܡܝܪ ܐܢܐ ܠܟ ܕܬܫܬܘܩ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܗܕܐ ܘܬܗܘܐ ܠܟ ܠܚܝܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ: ܗܕܟܝ: ܐܡܪ ܐܒܪܗܡ ܠܐ ܐܫܬܘܩ ܐܢܐ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܗܕܐ ܐܠܐ ܒܐܝ ܐܢܐ ܠܡܐܪܝ ܕܐܠܗܐ ܐܡܝܪ ܐܢܐ ܠܟ ܕܬܫܬܘܩ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܗܕܐ ܘܬܗܘܐ ܠܟ ܠܚܝܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ: ܗܕܟܝ: ܐܡܪ ܐܒܪܗܡ ܠܐ ܐܫܬܘܩ ܐܢܐ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܗܕܐ ܐܠܐ ܒܐܝ ܐܢܐ ܠܡܐܪܝ ܕܐܠܗܐ ܐܡܝܪ ܐܢܐ ܠܟ ܕܬܫܬܘܩ

ܕܫܡܥ ܐܝܟ ܕܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܫ ܠܐ ܒܬܪ ܕ

ܡܢ ܫܠܝܛ. ܐܒܐ ܐܡܪ ܕܝ ܥܒܕ ܒܥܡܠ ܐܚܪ ܕܐܬܪ.
ܡܫܬܡܥ ܒܗ ܫܡܐ. ܐܡܪ ܒܟܠ ܟܐܢ ܫܒܚ. ܫܒܚ ܠܐ ܡܫܬܡܥ.
ܒܫܒܚ ܐܚܪ ܥܒܕ ܥܒܕܐ ܕܐܬܪ. ܫܡܥ ܟܕ. ܐܡܪ ܫܒܚ
ܫܒܚ ܕܐܚܪ ܥܒܕ ܥܒܕܐ. ܫܡܥ ܫܒܚ ܫܒܚ ܕܐܡܪ ܐܡܪ.
ܫܡܥ ܐܡܪ ܫܒܚ ܠܐ ܒܥܐ ܫܡܥ ܐܡܪ ܫܒܚ ܠܐ ܒܥܐ

ܫܡܫܐ ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܥܒܕ ܟܝ. ܐܢܐ ܗܘ ܕܐܡܪ ܠܟ ܕܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܡܫܐ
ܕ ܥܒܕ ܟܢܬ ܡܢܝ. ܐܡܪ ܠܗ ܕܐܝܟ ܐܢ ܐܡܪ ܠܝ ܕܥܒܕ ܐܢܬ ܠܝ ܐܡܘܢܐ ܕܫܡܫܐ.
ܫܦܪ ܟܝ ܟܕ ܫܡܥ ܕܐܡܪ: ܐܡܪ ܠܗ ܬܘܒ ܠܐ ܐܡܪ ܐܢܐ ܠܟ
ܕܡܚܠܦܐ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ. ܐܢܐ ܐܡܪ ܠܟ ܟܝ. ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ
ܠܡܟܬܒ. ܐܡܪ ܠܗ ܟܒ. ܐܝܟ ܟܬܒ ܡܢ ܫܡܝܐ ܐܦ ܐܢܐ ܐܟܬܒ. ܐܦ
ܐܢܐ ܐܢܐ ܠܐ ܐܡܪ ܐܢܐ ܡܫܡܥ ܐܡܪ ܟܝ. ܐܝܟ ܟܬܒ ܐܢܐ
ܕܡܚܠܦܐ. ܐܡܪ ܠܗ ܟܒ ܫܬܩ. ܐܢܐ ܐܢܐ ܡܚܠܦ ܐܢܐ ܕܥܒܕ ܠܟ
ܐܢܐ ܕܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܟܝ. ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܕܐܢ ܐܝܬ ܠܟ
ܫܬܩ. ܟ ܒܟܐ ܐܢܐ ܠܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ
ܕܫܡܫܐ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܡܫܐ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ
ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܡܫܐ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܡܫܐ.
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܡܫܐ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܝܬ ܠܟ
ܐܡܘܢܐ

ܗܲܠܹܝ ܒܲܪ ܫܡܥܘܢ ܠܐ ܫܡܥ ܐܢ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܕ ܬܠ̈ܡܝܕ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܬܪ̈ܝܢ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܬܠ̈ܬ̈ܐ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܐܪ̈ܒܥ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܡ̈ܫ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܬ̈ܐ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܒ̈ܥ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܡ̈ܢ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܬܫܥ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܐܚܕ ܥܣܪ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܬܪ̈ܝܢ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܬܠ̈ܬ̈ܐ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܐܪ̈ܒܥ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܡ̈ܫ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܬ̈ܐ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܒ̈ܥ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܡ̈ܢ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܬܫܥ ܥܣܪ̈ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܡ̈ܐܐ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܐܠ̈ܦ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܪ̈ܒ̈ܘ ܬܠ̈ܡܝܕ̈ܐ. ܐܝܬ ܠܗ ܬܠ̈ܡܝܕ̈ܐ ܗ̈ܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܫܒ̈ܥ ܡ̈ܐܐ

ܕܐ ܐܝܟ ܐܢܫ ܐܢܬ ܐܠܐ ܐܢ ܐܢܬ ܐܢ ܐܢܫ ܐܝܟ ܐܠ ܐܢ ܐܢ ܐܢ

ܐܡܪ ܠܗ ܐܒܐ ܡܢ ܐܝܟ ܕܥܒܕ ܐܢܫ ܠܐ ܢܬܟܠܡ ܥܠ ܐܢܬܬܐ ܐܦ ܥܠ ܦܘܪܫܢܐ ܕܐܝܬ ܠܗ ܒܥܠ ܒܝܬ ܐܘ ܠܐ

ⲙⲡⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉ ⲡⲓⲥⲁⲃⲉ ⲛⲧ

ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܟ ܐܠܗܐ ܐܚܪ ܐܠܐ ܐܢܬ

ܕܝܢ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠ

ܗܟܐ ܐܒܐ ܐܟܪ ܠܐ ܒܕܢܬ ܕܥܒܝܕ. ܘܡܬܢܝܢ ܒܪܝܫܐ ܒܪ
ܒܪܟܐ. ܦܥܕܢ ܠܐ ܟܝܢ. ܘܒܟܘܗܝ ܠܐ ܦܠܝܢ. ܗܕܐ: ܐܡܪ
ܡܪܝ. ܟܕ ܬܢ ܐܟܪ ܠܐ ܚܝܗܝܢ. ܐܟ ܘܡܬܢܝܢ ܒܪܝܫܐ.
ܘܒܟܘ ܕܡܟ ܫܘܩܠܟ ܒܚܒܪ. ܦܥܝ ܒܚܒܪ ܟܐܦ
ܐܕܟ ܐܡܪ: ܐܝܟ ܡܢ ܐܡܪ ܠܟ ܡܪܝ ܒܪ ܐܢܫ ܟܐ.
ܟܐ ܕܡܪ ܒܪ ܐܢܫ ܐܝ ܠܐ. ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܡܠܐܟ
ܡܪ ܒܪ ܐܢܫ ܘܠܐ ܡܫܟܚ ܠܗ. ܐܡܪ ܠܗ ܐܝ ܐܢ ܐܡܪ ܠܟ
ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܠܐ ܡܫܟܚ ܠܗ. ܐܡܪ ܠܗ ܐܝ

ܟܬ ܙܕ ܙܕ. ܐܕܡܗ: ܙܕ ܕܢܟܘܦܘܗ ܕܒ ܡܙܐ ܙܒܐ ܡܟ
ܬܕܘ ܒܐ ܕܟܘܐ ܙܒܐ ܕܒܕܕ ܬܕܘ ܒܐ ܕܟܘܐ ܙܒܐ ܕܒܕܕ ܬ
ܡܙܐ ܙܒܐ. ܐܕ ܕܒ ܙܒܐ ܟܬ. ܙܕ ܟܘܐ ܣܙܕ ܙܕ ܙܒ
ܟܘܐ. ܙܕ ܒܕ ܙܒܐ ܟܬ. ܙܕ ܟܘܐ ܣܙܕ ܙܕ ܙܒ ܟ

ܗܵܝ ܕܵܐ ܕܵܐ ܐܵܡܵܪ ܠܹܐ ܐܹܝܟ

ܐܠ ܐܝܟ ܕܒܥܕܐ. ܕܒܐ ܫܪܝܐ ܒܗܒ ܐܟܪܐ ܒܟܐ ܡܢ ܐܕܐ.
ܡܢܘܢ ܒܟܝܢ ܒܐܕܐ ܕܝܠܗ. ܘܠ ܐܢ ܒܥܪ ܠܡܗܒ ܒܟܝܢ
ܒܝܒܟ ܒܐܕܐ ܕܝܠܗ. ܡܢ ܐܢ ܟܡܐ ܐܢ ܒܗ ܒܐܕܐ ܕܝܠܗ.
ܐ ܒܥܐ ܒܐܟܐ ܡܢܘܢ ܒܐܕܐ ܕܝܠܗ. ܡܢܘܢ ܐܝܟ ܒܗ
ܡܢ ܒܐܕܐ ܕܝܠܗ. ܐ ܐܢ ܒܥܐ ܒܐܟܐ ܡܢ ܒܐܕܐ ܕܝܠܗ.
ܡܢ ܒܐ ܐܢ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ ܒܐ.
ܐ ܐܢ ܒܐ

ܒܫܡܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܚܕ ܗܘ ܐܠܗܐ ܡܫܒܚ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܠܡܪܝ ܒܪ ܐܝܠܝܐ ܐܡܪ ܠܝ ܡܪܝ ܐܒܐ ܠܐ ܐܬܝ ܠܝ ܠܡܫܐܠ ܡܢ ܐܒܐ ܐܠܐ ܐܢ ܐܬܝ ܠܝ ܐܝܟ ܕܐܒܐ ܐܦ ܐܢܐ ܐܫܐܠ ܡܢ ܐܒܐ ܘܐܡܪ

ܟܬܒ ܠܗ ܕܐܡ ܐܢܫ ܐܚܕ ܒܥܐ ܠܡܫܐܠ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܡܕ

ܕܒܝܬ ܡܫܝܚܐ ܕܐܢ ܐܝܬ ܠܗ ܒܪ ܐܘ ܠܐ ܐܡܪ ܠܢ ܡܪܝ ܗܝ ܕܐܡܪ ܠܢ ܐܝ ܒܪ ܐܢ ܐܝ

ܒܪܝܟ ܐܢܬ ܡܪܝ ܡܢ ܕܫܐܠ ܠܟ ܐܘ ܕܡܫܐܠ ܠܟ ܡܢ ܐܢܬ ܒܪܝܟ ܐܘ ܕܐܬ ܐܢܬ ܕܫܐܠ ܠܡܪ ܡܢ

ܕܡܫܬܐ ܒܝܬ ܐܢܬܬܐ ܕܒܟܝ ܐܝܬ ܠܗ ܫܘܠܛܢ ܥܠ ܒܝܬ ܐܢܬܬܐ ܕܐܚܪ
ܐܦ ܒܥܠ ܕܝܢܐ ܒܥܠ ܐܢܬܬܐ. ܐܝܬ ܠܗ ܥܠ ܒܝܬ ܐܢܬܬܐ. ܗܘ
ܕܟܐ ܠܐ ܫܪܝ ܕܫܠܡ ܒܪܐ. ܟܕ ܡܬܟܢܫ ܒܪܐ ܫܠ ܚܒܪܬܗ
ܥܠ ܒܥܠ. ܐܝܬ ܠܗ ܥܠ ܟܣܦ ܒܝܬ ܐܒܝܗ. ܐܝܬ ܠܗ ܥܠ ܒܝܬ
ܕܟ ܠܐ ܐܡܪ ܠܗ ܡܬܟܢܫ ܒܪܐ | ܫܠ ܚܒܪܬܗ ܥܠ ܒܥܠ. Fol. 283a.
ܫܟ ܕܡ ܡܢ. ܥܡܐ ܒܥܐ ܕܐܡܪ ܠܟ ܐܬܐ. ܐܝܬ ܠܗ ܥܠ.
ܟܕ ܡܬܚܫܒ ܡܬܟܢܫ ܕܟܪ ܐܢܬܬܐ ܒܝ ܫܪܝ ܒܥܐ.
ܡܬܐ ܕܐܫܬܒܚ ܥܠܟ. ܕܒܩܫ ܒܪܐ. ܐܦ ܣܝ ܒܪ ܟܕ.
ܟܐ ܠܐܪܒܥ. ܐܦ ܐܢ ܐܟܐ ܫܝ ܐܠ ܐܝܬ ܠܗ ܒܪ.
ܟܐ ܒܥܠ ܕܒ ܫܠ ܒܝܬ ܐܒܝܗ ܥܠ ܒܥܠ ܐܡܗ ܐܦ ܒܪ
ܐܚܪ ܐܢ ܐܡܪ ܠܗ ܐܝ ܐܢ ܐܬ ܠܝ ܐܝ ܐܢ ܐܬ ܠܝ ܐܝ
ܐܢ ܐܬ ܠܝ ܐܝ ܐܢ ܐܬ ܠܝ ܐܝ ܐܢ ܐܬ ܠܝ ܐܝ ܐܢ ܐܬ
ܠܝ ܐܝ ܐܢ ܐܬ ܠܝ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܐܡܪ ܠܝ ܐܢܐ ܐܝܟ ܐܢܬ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܐܢܐ ܐܢܬ ܐܡܪ ܠܝ

ⲛⲁⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲥⲱⲟⲩⲛ ⲛ̀ⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲥⲱⲟⲩⲛ ⲛ̀ⲥⲁⲣⲝ.

Fol. 282a. ⲡⲉⲓⲣⲱⲙⲁ | ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲡⲉ ⲁⲩⲱ

ܟܬܒܝ ܐܢ ܐܢܫ ܒܥ ܐܚܝܢ ܕܥܒܕ ܥܡܐ ܕܐܚܝܘ. ܘܟܕ ܡܬ ܐܚܕ ܡܢ ܗܘ ܐܚ ܐܢܫ ܕܐܚܝܘ ܠܐ ܢܫܬܒܩ ܠܗ ܐܠܐ ܚܕ ܒܪ ܐܢܫ ܕܐܚܝ ܠܗ ܘܐܚ ܐܢܫ ܕܐܚܝ ܠܗ ܐܚ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܡܕܡ ܘܠܐ ܡܬܟܠܝ ܡܢ ܟܠ ܡܕܡ ܐܠܐ ܡܢ ܗܘ ܕܒܪ

ⲛⲁⲓ ⲉⲣⲟⲓ ⲛⲁⲓ ⲙⲡⲉⲛⲓⲱⲧ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲁⲓ.
ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲁⲓ

ܡܫܘܚ ܙܕ ܠܟܦ. ܕܠܡܕ ܠ ܐܢ ܙܕܝܗܦ. ܕܠܡܕ ܟ ܐܢ
ܝܡܟܦ. ܕܠܡܕ ܟ ܡ ܗܕܝ ܝܡܐܗܦ. ܕܠܡܕ ܟܗ ܡ ܡܕܙܟ
ܕܒܟ ܒܟܐܗ. ܚܟ ܟܒ ܐܒ ܕܡܫܗ. ܡܫܕ ܕܝܐܗ
ܟܠܟ ܝܐܗ ܙܡܟ. ܙܡܕ ܟܗ ܫܕ. ܫܕ ܐܗܟ ܕܡ
ܗܡܟ ܟ. ܐ ܕܝܡܟ ܟ ܕܫ ܝܕ. ܙܡܕ ܟܡ. ܝܕ
ܕܟ ܡܟ ܙܕ ܟܦ. ܡܟ ܙܕ ܟܦ ܕ. ܙܡܕ
ܟ. ܡܟ ܙܕ ܟܦ ܕ. ܙܡܕ ܟ ܐ ܕ ܝ ܟ ܐ ܕ ܙ ܟ ܐ ܕ
ܝ: ܐܒ ܗܫ ܫܕ ܡ ܡܫܟ ܕܒ ܗܡ. ܐܡܕ ܕܕܟ ܕܫܟܕ
ܝܕܡܟ ܗܡ. ܡܫ ܝܕܫܟ ܡ ܡܫ ܙܝܟܡ ܕܕܟ. ܡܐܡ
ܟ ܕ ܕ ܕܡܕ ܕܟܡ. ܡܕܫ ܟ ܡܕ. ܡܕܡ ܟ ܕ
ܫܟ ܙܕ. ܫܕ ܟ ܕܡ ܡܕ ܡ ܙܕ ܐܕ. ܫ ܕ ܕ ܡ ܕ
ܟ. ܕ ܡ ܟ ܐ ܕ. ܡ ܫ ܟ ܐ ܕ ܡ ܕ ܕ ܡ ܕ ܕ ܡ ܕ
ܙ ܕ. ܕ ܡ ܟ ܕ ܐ ܕ ܡ ܕ ܕ ܡ ܕ ܕ ܡ ܕ ܕ ܡ ܕ
ܟ. ܕ. ܙ ܕ ܟ. ܡ ܐ ܕ ܕ ܡ ܕ ܕ ܡ ܕ ܕ ܡ ܕ
ܙ ܕ. ܕ ܡ ܟ ܕ ܐ ܕ ܡ ܕ ܕ ܡ ܕ ܕ ܡ ܕ ܕ ܡ ܕ
ܕ ܡ ܟ ܕ ܐ ܕ ܡ ܕ

ܕܒܪ ܒܪܝܬܐ ܕܐܠܗܐ ܘܐܝܟ ܕܐܡܪ ܒܢܝ ܒܟܪܝ ܠܝ ܐܦ ܐܢܐ ܒܢܝ ܒܟܪܝ ܠܟ ܘܐܝܟ ܕܐܢܬ ܡܬܚܙܐ ܠܝ ܐܦ ܐܢܐ ܐܬܚܙܐ ܠܟ ܘܐܝܟ ܕܐܢܬ ܡܬܩܪܒ ܠܝ ܐܦ ܐܢܐ ܐܬܩܪܒ ܠܟ ܘܐܝܟ ܕܐܢܬ ܡܬܪܚܩ ܡܢܝ ܐܦ ܐܢܐ ܐܬܪܚܩ ܡܢܟ ܘܐܝܟ ܕܐܢܬ ܡܬܟܪ ܠܝ ܐܦ ܐܢܐ ܐܬܟܪ ܠܟ ܘܐܝܟ ܕܐܢܬ ܡܬܪܥܐ ܠܝ ܐܦ ܐܢܐ ܐܬܪܥܐ ܠܟ ܘܐܝܟ ܕܐܢܬ ܡܬܒܥܐ ܠܝ ܐܦ ܐܢܐ ܐܬܒܥܐ

ܫܡܘܢ ܕܩܛ ܠܚܕ. ܕܟܬܒ ܠܗ ܒܪ ܕܩܛ ܕܟ ܪܒܝ ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ ܐܡܪ ܥܠ ܬܠܬ ܫܡܥ ܐܢܐ ܕܟܬܒ ܠܟ ܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܒܟ ܒܪ ܐܢܫ ܕܚܫܝܒ ܐܢܐ ܕܐܬܝ ܠܡܐܡܪ ܠܟ ܐܠܐ ܡܢ ܦܘܡܟ ܕܐܢܫ ܐܚܪܢ ܠܐ ܡܫܟܚ ܠܡܐܡܪ ܠܗ ܐܠܐ ܡܢ ܦܘܡܗ

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ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܫ ܕܐܝܬ ܠܗ ܒܢܝܢ ܘܐܝܬ ܠܗ ܒܢܬ ܘܐܝܬ ܠܗ ܒܝܬ ܘܐܝܬ ܠܗ ܡܐܐ ܕܙܗܒ ܘܐܝܬ ܠܗ ܡܐܐ ܕܟܣܦ ܘܐܝܬ ܠܗ ܡܐܐ ܕܚܛܐ ܘܐܝܬ ܠܗ ܡܐܐ ܕܙܟܘ ܘܐܝܬ ܠܗ ܡܐܐ ܕܫܘܬܦ ܘܐܝܬ ܠܗ ܡܐܐ ܕܡܫܟܢ ܘܐܝܬ ܠܗ ܡܐܐ ܕܡܫܟܢ ܒܐܪܥ ܚܕܬ

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ܒܝܬ ܡܕܡ ܕܐܡܪ ܐܢܐ ܗܘ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܡܪ ܠܝ

Fol. 276b. ܘܐܡܪ ܐܒܐ ܕܐܡܬ ܐܢܐ ܒܪ ܐܢܫ ܕܐܡܪ ܠܟ ܕܐܢܐ ܐܠܗܐ ܐܢܐ ܒܪ ܐܢܫ ܐܢܐ ܒܪ ܐܠܗܐ ܐܢܐ

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ܒܝܫܐ ܠܡܗܝܡܢܘܬܐ ܕܡܫܬܕܪܐ ܠܗ ܒܐܝܕ ܓܒܝܐ ܕܐܠܗܐ ܘܠܐ. ܐܠܐ
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ܐܡܪ: ܟܬܒ ܠܡܬܬܝܗ ܕܝ ܒܫܡܥ: ܩܪܒ ܠܡܫܕ ܡܕܡ ܕܐܢ ܐܬ ܠܟ ܐܢ Fol. 273b.
ܟܕ ܐܬܐ ܠܐ ܢܫܬܕܪ ܠܟ. ܘܟ ܟܒܫ. ܘܟ ܟܠܡ. ܘܟ ܐܡܪ ܠܟ ܐܢ
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ܐܝܟ ܠܐ ܐܬܐ ܫܒܩ ܠܟ ܐܒܐ ܕܝܘܡܐ ܕܐܬܐ ܕܡܫܝܚܐ ܐܝܟ
ܕܐܬܐ. ܐܡܪ ܐܒܐ ܕܐܢܛܘܢܝܘܣ ܠܐ ܢܫܒܩ ܠܟ ܐܠܐ ܡܢ ܕܝܢܐ ܕܐܠܗܐ
ܕܐܬܐ. ܐܒܐ ܗܘ ܕܐܡܪ ܠܐ ܐܬܐ ܗܘ ܕܡܫܝܚܐ ܕܐܬܐ ܐܠܐ ܐܚܪܢ

ܕܐ ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܢܐ. ܐܡܪ ܐܒܐ ܕܝܘܣܛܝ

ܒܪ ܩܛܝܢܐ ܕܐܡܪ ܠܐ ܐܬܝ ܠܝ ܒܪ ܐܢܫ ܕܐܡܪ ܐܢ

ܐܝܟ ܕܐܡܪ ܫܠܡܘܢ ܒܪ ܝܘܚܢܢ ܐܝܟ ܕܐܡܪ ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ ܐܝܟ ܕܐܡܪ ܝܥܩܘܒ ܒܪ ܝܘܚܢܢ ܐܝܟ ܕܐܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܐܝܟ ܕܐܡܪ ܝܘܚܢܢ ܒܪ ܙܟܪܝܐ ܐܝܟ ܕܐܡܪ ܙܟܪܝܐ ܒܪ ܒܪܟܝܐ ܐܝܟ ܕܐܡܪ ܒܪܟܝܐ ܒܪ ܐܝܕܘ ܐܝܟ ܕܐܡܪ ܐܝܕܘ ܒܪ ܥܕܐ ܐܝܟ ܕܐܡܪ ܥܕܐ ܒܪ ܐܡܕܝ ܐܝܟ ܕܐܡܪ ܐܡܕܝ ܒܪ ܢܚܘܡ ܐܝܟ ܕܐܡܪ ܢܚܘܡ ܒܪ ܡܬܬܝܐ ܐܝܟ ܕܐܡܪ ܡܬܬܝܐ ܒܪ ܝܘܣܦ ܐܝܟ ܕܐܡܪ ܝܘܣܦ ܒܪ ܝܘܣܬܘܣ ܐܝܟ ܕܐܡܪ ܝܘܣܬܘܣ ܒܪ ܝܘܚܢܢ ܐܝܟ ܕܐܡܪ ܝܘܚܢܢ ܒܪ ܪܘܒܝܠ ܐܝܟ ܕܐܡܪ ܪܘܒܝܠ ܒܪ ܫܠܬܝܐܝܠ ܐܝܟ ܕܐܡܪ ܫܠܬܝܐܝܠ ܒܪ ܢܪܝ ܐܝܟ ܕܐܡܪ ܢܪܝ ܒܪ ܡܠܟܝ ܐܝܟ ܕܐܡܪ ܡܠܟܝ ܒܪ ܥܕܝ ܐܝܟ ܕܐܡܪ ܥܕܝ ܒܪ ܐܝܕܘ ܐܝܟ ܕܐܡܪ ܐܝܕܘ

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ܡܫܝܚܐ ܕܐܢ ܠܐ ܢܫܬܘܕܥ ܒܗ ܡܫܝܚܐ ܕܫܘܪܝܐ ܗܘ ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܕܡܪܢ ܒܟܬܒܐ ܕܐܡܪ ܐܢ ܐܢܐ ܐܫܬܘܕܥ ܠܟ

ܡܫܠ ܩܛܝܢ ܕܒܝܬ ܡܕܪܫܐ ܕܡܫܠ ܠܗ ܠܐ ܡܫܠ ܠܗ ܐܠܐ ܒܝܬ ܡܕܪܫܐ. ܐܦ
ܒܝܬ ܡܕܪܫܐ. ܐܠ ܬܗܘ ܟܡܢ ܕܐܡܪ ܠܟ ܐܢܬ ܒܝܬ ܡܕܪܫܐ. ܐܦ
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ܐܦ ܠܐ ܡܢ ܟܠ ܒܪ ܐܢܫܐ ܕܢܗܘܐ ܒܥܠ ܒܝܬ ܡܫܬܐ ܘܒܥܠ ܒܝܬ ܡܫܟܒ

ܕܒܪ ܐܢܫ ܠܐ ܢܫܬܘܕܥ ܒܗ ܐܠܐ ܒܫܥܬܐ ܕܡܬܐ ܗܘ ܒܗ ܒܟܠ ܫܥܬܐ ܕܚܝ ܗܘ ܒܗ ܘܡܢ ܕܠܐ ܢܫܬܘܕܥ ܒܗ ܐܢܫ ܠܐ ܢܕܥ ܐܝܟ ܢܫܬܘܕܥ ܒܗ ܐܢܫ ܐܝܟ ܕܠܐ ܢܫܬܘܕܥ ܒܗ ܐܢܫ ܐܝܟ ܕ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܐܢܐ ܘܐܒܝ ܘܐܡܐ ܗܘ

ܒܪ ܐܢܫ ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܒܪ ܐܢܫ ܐܢܬ ܐܠܗܐ ܐܢܬ ܐܠܗܐ ܐܢܬ ܐܢܫ ܐܢܬ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܫ ܕܐܝܬ ܠܗ ܒܢܝ ܘܒܢܬ ܘܐܬܬ ܠܗ ܟܠܬܐ ܘ

ܕܐ ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܗܘܐ ܠܟ ܠܐ ܬܫܬܘܩ ܠܗ ܘܐܢ ܠܐ ܐܝܬ ܠܟ ܡܕܡ ܕܬܗܘܐ ܠܟ ܬܫܬܘܩ ܠܗ

ܒܗܝ ܡܫܟܚ ܐܢ. ܕܒܗ ܐܒܕ ܐܢ ܕܐܡ ܒܗ ܕܐܡ ܒܗ ܕܐܡ ܒܗ

ܡܢ ܕܠܐ ܕܒܩܝܡ ܒܗ. ܐܝܟ ܕܐܡܪ ܠܝ ܐܒܐ ܠܐ ܬܫܬܘܩ. ܗܫܟܚ: ܒܝܫ ܐܝܟ ܒܗ ܒܗܡܐ ܕܐܝܟ ܕܒܝܬ ܐܢܫ ܐܢܐ. ܐ ܙܕܩ ܡܙܕܩ ܠܐܢܫ ܐܚܪܢ ܐܠܐ ܐܢ ܙܕܩ ܠܗ ܐܝܟ ܕܐܢܫ ܐܚܪ ܠܐ ܡܙܕܩ ܠܗ. ܐܢ ܐܢܫ ܐܚܪ ܠܐ ܡܙܕܩ ܠܗ ܐܝܟ ܕܐܢܫ ܐܚܪ ܠܐ ܡܙܕܩ ܠܗ. ܐ

ܒܪܝܫ ܒܝܬ ܡܫܟܢܐ ܕܐܒܗܬ ܩܕܡ ܟܠ ܫܪܝܐ ܕܒܝܬ ܡܫܟܢܐ ܕܐܒܗܬ ܐܬܐ ܒܪ ܐܢܫ ܘܐܬ ܐܢܫ

ܘܐܡܪ ܠܗ ܐܢܐ ܠܐ ܝܕܥ ܐܢܬ ܡܢ ܐܝܟ ܐܢܬ ܐܡܪ ܠܗ ܐܢܐ ܠܐ ܝܕܥ ܐܢܐ ܡܢ ܐܝܟ

ܕܫܘܒܚܐ ܒܟ ܒܟܝܟ. ܟܝ ܕܝ ܒܥܘܕ ܙܝܢ ܒܝ ܟܝ ܒܥܘܕ ܙܝܢ ܒܟ ܕܫܘܒܚܐ
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ܟܝ ܕܝ ܒܥܘܕ ܙܝܢ ܒܟ ܕܫܘܒܚܐ. ܡܝܟ ܒܥܘܕ ܟܝ ܙܝܢ ܒܝ ܟܝ ܒܥܘܕ ܙܝܢ ܒܟ
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ܙܝܢ

ܟܠ ܡܬܕܒܪܐ. ܐܦ ܐܢ ܬܗ ܒܬܡܗܝ ܫܡ ܐܡܪ. ܡܝܬܐ ܐܢ ܠܐ ܫܕܐ ܠܗ ܫܘܠܡܐ. ܒܐܘܟ ܟܝ ܠܐ ܩܒܠܢܝܢ ܕܐܡܪ. ܟܝ ܐܬܟܢܫ ܒܝ ܚܕ ܡܝܬ ܠܐ ܫܕܐ ܐܢܫ ܠܡܝܬ. ܐܦ ܟܕ ܐܢ ܐܡܪ ܠܗ ܠܡܝܬ ܩܒܠܢܝܢ ܕܐܡܪ. ܡܬܕܒܪܐ ܡܬܟܠܝܢ ܐܢ ܐܡܪ ܠܗ ܠܡܝܬ ܩܒܠܢܝܢ ܕܐܡܪ. ܡܝܬܐ ܐܢ ܐܡܪ ܠܗ ܠܡܝܬ ܩܒܠܢܝܢ ܕܐܡܪ. ܟܠ ܡܬܕܒܪܐ ܐܦ

ܗܲܒܶܝ. ܕܺܝ ܙܲܟ ܒܲܪ ܒܲܪ ܙܲܟ ܕܲܥܒܲܪ ܠܲܟ ܒܲܪ ܡܲܥܒܲܪ
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ܗܲܒܶܝ. ܕܲܡܲܐ ܙܲܟ ܒܲܪ ܙܲܟ ܕܲܥܒܲܪ ܠܲܟ ܒܲܪ ܡܲܥܒܲܪ
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ܒܗܘ ܕܐܡ ܠܐ ܢܫܬܘܩ ܒܗ ܐܦ ܒܪ ܐܢܫ ܗܘ ܕܢܫܬܘܩ ܒܗ ܐܡ ܐܦ ܒܪ ܐܢܫ ܗܘ ܕܠܐ ܢܫܬܘܩ ܒܗ ܐܡ

ܒܝܬ ܐܒܐ ܕܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܟ ܒܝܬ ܐܒܐ ܕܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܟܚ ܠܟ

ܗܘ ܕܒܟ ܡܢ ܒܪܝܫ. ܐܡܪ ܕܝ ܐܢ ܕܡܢ ܕܚܝܪ ܒܪ
ܙܒܢܐ ܕܟ ܬܘ ܕܝܫܘܥ ܠܙܟܝܘ. ܢܒ ܚܕ ܝܬ ܕܫ
ܡܟܬܒ ܚܒܟ ܙܬ. ܙܒܕ ܩܛ. ܘ ܟܐ ܕܟܒܕ ܡ ܐ ܟܡ.
ܐܢܐ ܕܡ ܘ ܟܐ ܕܟܡ ܡ ܐ ܕܟܒܕ. ܐܢ ܘܕ ܕܝ ܝܫ
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ܕܟܚ. ܐ ܕܒܢ ܡ ܟܚ. ܐܢ ܕܝ ܝܫ. ܡܢܝ ܡܢ
ܟܐ ܕܫ ܕܒ ܟ ܒܟ. ܒ ܒܫܕ ܫܟܝ ܕܟ ܒܫ.
ܕܟܚ ܐ ܕܒ ܡ ܡ ܟܒ. ܕܫ ܕܒ ܙܒܕ. ܡ ܡ ܡ ܡ ܡ ܡ ܡ
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ܟ ܕ ܙ ܡ ܡ ܒ ܙ. ܐ ܕ: ܙܒܕ ܡ ܙ ܒ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
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ܒܝܬ ܐܢܫ ܠܡ ܢܬܟܘܢܢ ܒܟܠ ܡܕܡ ܕܐܡܪ ܠܗ ܐܢܫ ܐܚܪ ܡܢܐ ܐܬ ܥܒܕܬ ܗܕܐ ܠܡ ܥܒܕܬ ܐܢܐ ܡܫܬܟܚ ܠܝ ܐܢ ܐܬ ܐܡܪ ܠܝ

ܕܫܘܝܐ ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܐܒܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ ܘܫܪ ܒܝܬ ܐܢܫ ܕܐܬܐ ܠܘܬ ܐܚ̈ܝܗ ܘܐ̈ܚܘܗ ܕܐܒܗ ܘܐܡ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܐ ܠܡܫܬܠܛ ܒܗ ܐܠܐ ܒܡܫܝܚܐ ܕܒܝܬ ܡܫܝܚܐ ܗܘ ܕܐܬܐ ܠܡܫܪܝ ܠ

ܒܝܬ ܫܡܝ ܗܘ ܕܐܡܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܥܠ ܦܢܝ. ܐܢܐ ܗܘ ܕܐܡܪ ܐܢܟ ܗܘ ܕܐܡܪ ܠܐ ܬܣܓܕ ܠܦܣܝܠ ܘܠܟܠ ܕܡܘܬ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܩܛܠ ܘܠܐ ܬܙܢܐ ܘܠܐ ܬܓܢܘܒ ܘܠܐ ܬܣܗܕ ܒܪܥܝܐ ܣܩܪ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܫܒܘܥ ܒܫܡܝ ܠܫܘܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܣܒܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܥܠ ܦܢܝ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܥܒܕ ܠܟ ܐܠܗ ܐܚܪ ܐܠܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܥܠ ܦܢܝ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܥܒܕ ܠܟ ܐܠܗ ܐܚܪ ܐܠܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܫܒܘܥ ܒܫܡܝ ܠܫܘܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܣܒܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܥܠ ܦܢܝ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܩܛܠ ܘܠܐ ܬܙܢܐ ܘܠܐ ܬܓܢܘܒ ܘܠܐ ܬܣܗܕ ܒܪܥܝܐ ܣܩܪ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܫܒܘܥ ܒܫܡܝ ܠܫܘܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܣܓܕ ܠܦܣܝܠ ܘܠܟܠ ܕܡܘܬ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܩܛܠ ܘܠܐ ܬܙܢܐ ܘܠܐ ܬܓܢܘܒ ܘܠܐ ܬܣܗܕ ܒܪܥܝܐ ܣܩܪ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܫܒܘܥ ܒܫܡܝ ܠܫܘܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܣܒܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܥܠ ܦܢܝ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܥܒܕ ܠܟ ܐܠܗ ܐܚܪ ܐܠܐ ܐܢܐ ܗܘ ܕܐܡܪ ܠܐ ܬܗܘܐ ܠܟ ܐܠܗܐ ܐܚܪܢܐ ܥܠ ܦܢܝ

ܗܘ ܕܢܐ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܥܒܕ ܠܝ ܗܟܝܠ ܐܢܐ ܐܥܒܕ ܠܟ ܗܟܝܠ ܐܡܪ ܠܗ ܐܢ

ܗܘ ܕܐܡܪ ܠܐ ܐܬܐ ܡܫܝܚܐ ܐܠܐ ܒܕܝܠ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܬܐ ܗܘ ܡܫܝܚܐ. ܐܦ ܗܟܢܐ ܐܡܪ ܠܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܬܐ ܗܘ ܡܫܝܚܐ. ܐܠܐ ܐܢܐ ܐܡܪ ܠܟ

ܟܠ ܙܒܢ ܕܐܝܬ ܠܗ ܠܒܪ ܐܢܫ ܕܢܫܬܘܕܥ ܠܗ ܒܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܡܫܬܘܕܥ ܐܢܐ ܠܟ ܒܟܠ ܙܒܢ ܕܐܝܬ ܠܟ ܠܡܫܬܘܕܥ ܠܐ ܬܫܬܘܕܥ ܠܐ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܡܫܬܘܕܥ ܐܢܐ ܠܟ ܒܟܠ ܙܒܢ ܕܐܝܬ ܠܟ ܠܡܫܬܘܕܥ ܠܐ ܬ

ܡܫܚܠ ܟܠܗ ܡܕܡ ܕܐ ܒܕܝܢ ܕܝܢ ܕܕܗܒ. ܝܗ ܗ |
Fol. 259a. ܟܠ ܫܡܕܗܢ. ܗܝ ܕܡ ܗܢ ܒܕ. ܟܠ ܝܢ ܟܫܗܢ
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ܕܒܪܝܫ ܡܢ ܕܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܚܪ ܕܐܝܬ ܠܗ ܒܪ ܐܚܪ ܐܦ ܗܘ ܐܝܬ ܠܗ ܒܪ ܐܚܪ ܘܠܐ ܡܫܟܚ ܠܗ ܐܠܐ ܚܕ ܒܪ ܐܚܪ ܕܠܐ ܐܝܬ ܠܗ ܒܪ ܐܚܪ ܘܗܘ ܐܝܬ ܠܗ

ܡܬܩܝ̈ܡ ܀ ܕܢܐ ܟܝ ܕܐܒܕ ܕܡܫܟܚ ܙܟܝܘܬ̈ܐ ܀ ܐܡܪ ܐܒܐ ܫܡܥܘܢ ܒܪ ܐܒܝ ܙܢܝ̈ܪ ܒܪ ܚܠܦ ܟܕ ܐܙܠ ܠܗ ܒܪ ܐܒܐ ܀ ܫܡܥ ܡܢ ܐܢܫ ܚܕ ܕܐܡܪ ܠܐ ܫܡܥܬ ܐܠܐ ܫܡܥ ܬܪ̈ܝܢ

ܐܬܚܙܝ ܠܗ ܒܟܠ ܫܥܐ ܘܫܥܐ. ܘܟܕ ܒܟܠ ܫܥܐ ܕܐܬܚܙܝ ܠܗ ܐܬܪ ܠܐ ܡܫܟܚ ܐܢܫ ܕܢܬܪ ܠܗ ܒܟܠ ܫܥܐ ܘܫܥܐ. ܐܦ

ܟܬܝܒ. ܟܠܣ: ܙܒܢ ܙܒܢ ܒܝܫ ܙܒܢ ܟܕ ܙܒܢ ܡܨܕܩ ܒܝܫ ܥܒܕ
ܠܟ. ܙܒܢ ܙܒܢ ܠܒ ܒܟܬܒ ܕܒܢ ܟ ܥܒܕ ܙܒܢ ܡܨܕܩ.
ܘܠ ܟܬܒ ܒܪܟ ܥܒܕ ܒܝܫ ܙܒܢ. ܥܒܕ ܫܠ ܥܒܕ ܙܒܢ
ܙܒܢ ܚܙܩ. ܥܒܕ ܥܒܕ ܟܬ ܡܨܕ. ܙ ܥܒܕ ܟ ܡܨܕ. ܘܠ
ܙܒܢ ܟ ܥܒܕ. ܙܒܢ ܟ. ܙ ܙܒܢ ܟ ܡܨܕ ܡܨܕ. ܘܠ
ܟܒܫ ܒܟ ܙܒܢ ܥܒܕ. ܟܬܒ ܒܕܒ ܒܕܒ ܙܒܢ. ܥܒܕ ܟܒ
ܡܨܕ ܥܒܕ. ܒܟ ܙܒܢ. ܥܒܕ ܟ ܡܨܕ. ܟ ܥܒܕ ܒܘ
ܟ ܒܙܟ. ܥܒܕ ܟ. ܙܒܢ ܟ ܡܨܕ. ܫܘ ܒܒ ܒܒܕ
ܙܒܢ. ܟ ܙܒܢ ܟ ܒܘ ܟ ܥܒܕ. ܒܒ ܙ ܒܒܕ ܒ ܒܘ ܟ
ܒܙܟ. ܒ ܙ ܙ ܒܒ ܙ ܟ ܡ ܒ ܙ ܒ ܟ ܒ ܟ ܒ ܟ

ܟܝ ܡܠܟܐ ܕܠܐ ܡܫܬܟܚ ܒܗ ܡܢ ܒܢܝ ܐܢܫܐ. ܐܦ ܥܠ ܦܝ ܗܢܐ ܐܡܪ ܡܪܝ ܝܫܘܥ ܕܟܠ ܡܢ ܕܢܫܩ ܠܐ ܢܫܬܟܚ ܒܗ ܡܢ ܒܢܝ ܐܢܫܐ. ܐܠܐ ܐܢ ܢܫܩ ܠܐ ܢ

ܒܝܬ ܡܫܟܚܐ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܒܗ ܡܕܡ ܕܠܐ ܐܝܬ ܒܗ ܡܕܡ ܐܠܐ ܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܐܝܬ ܒܗ ܡܕܡ ܐܢ ܠܐ ܐܝܬ ܒܗ ܡܕܡ ܐܠܐ ܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܐܝܬ ܒܗ ܡܕܡ ܐܢ

ܐܟܬ ܫܡܥ. ܘܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ. ܡܐ ܕܥܒܕ ܒܪ ܐܢܫ ܕܠܐ ܢܫܬ ܠܗ
ܒܪܬ ܐܢܬܬܐ ܘܠܐ ܒܢܝܢ. ܘܐܡܪ ܠܗ ܐܝܢ ܐܢܐ ܢܫܬ ܠܗ ܒܪܬ ܐܢܬܬܐ
ܘܠܐ ܒܢܝܢ. ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܐܢܐ ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ.
ܐܡܪ ܠܗ ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ. ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܐܢܐ
ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ. ܐܡܪ ܠܗ ܐܝ ܐܢܬ ܐܢܐ ܐܡܪ ܠܟ ܐܒܐ ܩܕܝܫܐ.
ܐܡܪ ܠܗ ܐܝ ܐܢܬ

ܡܢ ܚܕ̈ܐ ܕܒܝܬ ܐܒ̈ܗ̈ܬ. ܟܕ ܐܡܪ ܠܗ ܐܒܐ ܕܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܫܐܠ
ܠܝ ܫܐܠ. ܐܡܪ ܠܗ ܐܝܟ ܐܫܐܠ ܐܒܐ ܩܕܝܫܐ

ܐܦ ܕܐܡܪ ܠܗ ܕܫܪܝ ܐܢܐ ܠܟ ܒܝܬ ܡܫܟܒܐ ܕܢܫܟܒ ܒܗ ܒܪ ܐܢܫ ܘܐܢܐ ܐܩܘܡ ܘܐܫܬܡܫ ܒܟ ܒܝܬ ܡܫܟܒܐ ܕܢܫܟܒ ܒܗ ܒܪ ܐܢܫ ܘܐܢܐ ܐܩܘܡ ܘܐܫܬܡܫ ܒܟ ܐܦ ܐܡܪ ܠܗ ܕܫܪܝ ܐܢܐ ܠ

ﻟﺤﻠﻜﺔ. ٨٥٥: ﺃَﻨَﺒَﺔُ ﻣَﻮ ﺑِﺄَﻟﻤَﺒِﺔ ﺑِﺄَﺑَﺔ ﺑِﺄَﻧَﻮَﺑَﺔ. ﺑِﺄَﺑَﺔ ﺑَﻮﺑَﺔ ﺑَﺔَﺑَﺔ ﺑِﺄَﺑَﺔ ﺑِﺄَﺑَﺔ ﺑِﺄ

ܕܢܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܠ ܥܡ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ ܘܐܢܐ ܡܫܬܘܠ ܥܡ
ܡܠܟܐ ܕܫܡܝܐ. ܐܡܪ ܠܗ ܐܢ ܐܢܬ ܡܫܬܘܠ ܥܡ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ ܐܬܐ ܠܟ
ܠܡܫܬܘܠ ܥܡ ܡܠܟܐ ܕܫܡܝܐ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܠ ܥܡ ܫܘܠܛܢܐ ܕܥܠ
ܐܪܥܐ ܐܬܐ ܠܟ ܠܡܫܬܘܠ ܥܡ ܡܠܟܐ ܕܫܡܝܐ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܠ
ܥܡ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ ܐܬܐ ܠܟ ܠܡܫܬܘܠ ܥܡ ܡܠܟܐ ܕܫܡܝܐ. ܐܡܪ ܠܗ ܐܝܟ
ܐܢܬ ܡܫܬܘܠ ܥܡ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ ܐܬܐ ܠܟ ܠܡܫܬܘܠ ܥܡ ܡܠܟܐ ܕܫܡܝܐ.
ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܠ ܥܡ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ ܐܬܐ ܠܟ ܠܡܫܬܘܠ ܥܡ
ܡܠܟܐ ܕܫܡܝܐ. ܐܡܪ ܠܗ ܐܝܟ

ܕܥܒܕ ܠܗ ܒܝܬ ܡܫܟܒܐ ܘܠܐ ܡܫܟܚ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܠܐ ܡܬ ܠܥܠܡ ܠܥܠܡܝܢ ܐܡܝܢ ܀ ܗܘ ܕܐܡܪ
ܠܐ ܢܫܬܘܩ ܐܢܫ ܡܢ ܡܠܬܐ ܕܫܪܝܪܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܠܐ ܡܬ ܠܥܠܡ
ܠܥܠܡܝܢ ܐܡܝܢ ܀ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܫ ܡܢ ܡܠܬܐ ܕܫܪܝܪܐ
ܕܐܝܬ ܒܗ ܚܝܐ ܕܠܐ ܡܬ ܠܥܠܡ ܠܥܠܡܝܢ ܐܡܝܢ ܀ ܗܘ ܕܐܡܪ ܠܐ ܢܫܬܘܩ
ܐܢܫ ܡܢ ܡܠܬܐ ܕܫܪܝܪܐ ܕܐܝܬ ܒܗ ܚܝܐ ܕܠܐ ܡܬ ܠܥܠܡ ܠܥܠܡܝܢ ܐܡܝܢ ܀
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ܠܥܠܡ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܕܒܪ ܐܢܫ ܗܘ ܕܢܫܬܟܚ ܠܗ ܒܥܠ ܕܒܪ ܐܢܫ ܗܘ ܐܝܟ ܕܠܐ

ܟܬܒ ܐܢ ܠܟ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ. ܫܐܠ ܐܒܐ ܐܡ ܐܢ ܐܬ ܬܗܘܝ
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ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ
ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ
ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ
ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ
ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ
ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ
ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ
ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ.
ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ
ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ ܬܗܘܝ ܠܝ. ܐܡܪ ܠܗ ܡܢ ܐܝܟ ܐܢ ܐܬ

ܕܢ ܐ ܟ ܐ ܡ ܕ ܐ ܡ ܕ ܐ ܡ ܕ

ܗܘ. ܗܘܐ ܐܝܟ ܕܡ ܡܬܬܥܒܕ ܒܗ ܐܢܫ ܒܟܠ ܝܘܡ ܘܝܘܡ ܡܢ ܝܘܡ ܠܝܘܡ
ܐܚܪ ܕܐܢ ܠܐ ܢܥܒܕ ܐܦ ܠܐ ܢܫܬܟܚ. ܐܦ ܗܟܢܐ ܐܢ ܐܢܫ ܡܬܬܥܒܕ
ܒܝܘܡ ܫܒܬܐ ܘܠܐ ܡܬܬܥܒܕ ܒܝܘܡ ܐܚܪ ܐܦ ܠܐ ܢܫܬܟܚ. ܐܦ ܗܟܢܐ
ܐܢ ܐܢܫ ܡܬܬܥܒܕ ܒܝܘܡ ܫܒܬܐ ܘܠܐ ܒܝܘܡ ܐܚܪ ܐܦ ܠܐ ܢܫܬܟܚ.

ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܢܝ ܘܒܢܬ ܘܐܝܬ ܠܗ ܥܒܕ ܘܐܡܬ ܘܐܝܬ ܠܗ ܒܢܝ ܘܒܢܬ ܘܐܝܬ ܠܗ ܥܒܕ ܘܐܡܬ ܕܐܝܟ ܡܢ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܢ ܐܝܬ ܠܟ ܒܢܝ ܘܒܢܬ ܘܐܝܬ ܠܟ ܥܒܕ ܘܐܡܬ ܘܐܢܐ ܠܝ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܚܕ ܒܪ ܚܕ

ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܪܝܬ ܐܢ ܠܐ ܐܝܬ ܠܗ ܒܪܝܬ ܐܝܟ ܕܐܢ

ܒܪܝܫ ܒܪ ܫܡܥܘܢ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܚܒܪܗ ܐܚܝ ܐܢܬ ܒܥܝܢ ܕܐܦܠܐ ܠ

ܒܗ. ܘܒܟ ܐܢܫ ܡܫܟܚ ܙܕܝܩܐ ܒܟܠ ܙܒܢ ܕܠܐ ܚܛܐ ܘܠܐ ܥܒܕ ܥܘܠܐ.
ܕܐܢ ܫܘܐ ܐܢ ܕܥܒܕ ܥܘܠܐ ܐܝܟ ܕܐܢ ܫܘܐ ܐܢ ܕܠܐ ܥܒܕ ܥܘܠܐ.
ܐܝܟ

ܟ ܐܢ ܠܡܐ. ܡ ܟ ܫ. ܐܡܪ ܐܒܐ ܣܒܐ ܕܐ ܒܐܪܝ.
ܐܟ ܐܫܬ ܙܐ ܕܐܡܪ ܐܢ ܒܐ ܐܬܬܐ. ܐܒܐ ܟ ܒܐ.
ܙܐ ܟ ܕܟ ܐܡܪ. ܐܢ ܟ ܙܐ ܟ. ܒܐ ܐܒܐ ܟ.
ܕܒܐ ܟ ܐܒܐ ܐܫܬ ܟ ܐܒܐ. ܐܫܬ ܐܒܐ ܐܫܬ ܟ.
ܒܐ. ܐܡܪ ܐܒܐ ܐ ܐ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܫ ܕܠܐ ܡܫܬܡܥ ܠܗ ܡܠܬܐ ܕܐܠܗܐ ܘܠܐ ܡܩܒܠ ܠܗ ܡܠܟܘܬܗ ܘܠܐ ܡܨܠܐ ܠܗ ܘܠܐ ܡܫܬܒܚ ܠܗ ܘܠܐ ܡܫܬܒܚ ܠܗ ܘܠܐ ܡܫܬܒܚ

ܕܢܐ ܗܟܝ ܕܥܒܕ ܐܢܫ ܠܚܒܪܗ ܕܐܝ ܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܟܕ ܟܕܐ ܕܢܐ
ܐܢܫ ܕܐܡܪ ܠܗ ܠܡܐ ܥܒܕܬ ܟܕ ܟܕܐ

ܒܪܝܟ ܡܪܢ ܕܐܡܪ ܠܢ. ܐܝܟ ܫܦܝܪ ܐܢܬ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܒܢܝ ܐܢܫܐ.
ܘܐܝܟ ܫܦܝܪ ܐܢܬ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܐܡܪ ܠܗ ܐܝܟ ܫܦܝܪ ܐܢܬ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܐܡܪ ܠܗ Fol. 246b.
ܐܝܟ ܫܦܝܪ ܐܢܬ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܐܡܪ ܠܗ ܐܝܟ ܫܦܝܪ ܐܢܬ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܒܢܝ ܐܢܫܐ. ܐܡܪ ܠܗ

Fol. 246a. ܡܢ ܗܘ ܕܐܡܪ ܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܐܒܐ ܐܠܐ ܐܢܐ ܐܬܐ ܠܘܬ ܒܪܢܫܐ ܕܐܡܪ ܐܢܐ ܐܬ

אדם: זָכְרִי סַהְדוּתָא דְּלָא תְּהֵי. דְּיָהֲבִי אֲמִירָתָא דְּמִשְׁקְרָא בְּסָהֲדוּתָא.
דְּיָהֲבוּן. שְׁמֵיהּ מֵאֲחִדְהָכִי כַּסְּהָדוּתָא. זָדִים כִּי אִשְׁקִי לָהּ. כִּי
נְהָרָא. כַּכְּלָא דְּאִי שָׁקֵיל. זָדִים דְּמִשְׁקְרָא בְּסָהֲדוּתָא. כַּכְּלָא
שְׁבוּעָא אִסְתַּכַּל בָּהּ. זָדִים דְּמִשְׁקְרָא בְּסָהֲדוּתָא. כְּלְהוּ אֲתוֹ
כַּמְּדַבֵּר אִתָּהּ. אדם: זָכוּ אֲהָרוֹן וְיִתְפָּרַשׁ זָכְרוֹנוֹ. כְּלוּם לֹא
דְּיָהֲבִי וְהָוֵי דְּבִיבִי. זָכוּ כַּכְּלָא שְׁמָא שְׁמוּ. זְיִן זָכוּ
דְּמִבְּזִי כַּסְּהָדוּתָא. כְּיָהֲבוּ כִּי כְּרוּתָא אִתְּרָא כַּסְּהָדוּתָא.
סְלִיקוּ זְיִן דְּיָהֲבִי פְּלִיגָא. דְּיָהֲבוּהִי בָּכִי זָכוּ. סְלִיקוּם
אֲהָרוֹן זָכוּ. סְיָהֲבִי דְּיָהֲבִי זָכִי אֲלָהָא דְּיָהֲבִי. כְּמוּ שֶׁם
סְכוּתָא דְּפָּתְחִי אֲמִירָתָא. אכה: סְיָהֲבוּ שְׁמוּתָא דְּיָהֲבִי.
כְּלוּ יִשְׂרָאֵל וְהָוֵי דְּבִיבִי. זָכִי כְּלְהוּ כְּיָהֲבוּ זָכוּ זְיִן כְּמוּ
דְּמִבְּזִי. סְשָׁכִי שְׁמוּתָא זָכִי דְּאִתְּרָא אֲכוּתָא אֲמִירָא זָכְרִי:
זָכוּ כַּכְּלָא אֲמִירָא זְיִן. כְּלָא כְּלְהוּ שְׁבִיקוּ. זָכוּ כְּלְהוּ
כְּזָכוּ. זָכִי כְּכוּתָא שְׁמוּתָא דְּהָוֵי אֲכוּתָא זָכִי. זָדִים כְּמִי
דְּאָמְרִי אֲמִירָא זָכִי כְּמִשְׁבְּחִי. סְיָ כְּמִשְׁבְּחִי כִּי זָכְרִי שְׁכוּתָא.
זָכִי כְּאָמְרִי אֲכוּתָא דְּמִשְׁבְּחִי כְּמִשְׁבְּחִי שָׁכִי שְׁבִיקוּם.
סְכוּתָא אֲמִירָא כְּלְהוּם כְּלְהוּם דְּיָהֲבוּ. דְּאָמְרִי כְּמִשְׁבְּחִי כְּמִי
אֲמִירָא כְּלְהוּ. סְכִי שָׁמַיִם כְּלְהוּם כְּלְהוּ זָכִי כְּאָמְרִי.
סְכוּתָא שְׁמוּתָא כְּלְהוּם דְּמִשְׁבְּחִי כְּמִשְׁבְּחִי כְּמִשְׁבְּחִי.
שְׁמוּתָא כְּלְהוּ אֲמִירָא. שָׁכִי כִּי כְּמִי זָכִי שָׁמַיִם שְׁמוּתָא.
זָכְרִי כְּמִשְׁבְּחִי כְּלְהוּ כְּמִשְׁבְּחִי כְּמִשְׁבְּחִי. זָדִים זָכְרִי
שְׁכוּתָא כְּלְהוּ כְּמִשְׁבְּחִי כְּמִשְׁבְּחִי. זָכִי כְּמִשְׁבְּחִי כְּמִשְׁבְּחִי
שְׁכוּ כִּי כְּלְהוּ שְׁבִיקוּ. זָכוּ שְׁכוּ כִּי כְּלְהוּ זָכִי כְּלְהוּ. זָכִי כִּי כְּמִי

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ܐܠܐ ܒܬܪ ܕܢܦܫ ܒܪ ܐܢܫ ܐܝܬ ܠܗ ܐܦ ܒܗܡܬܐ ܕܝܠܗ ܘܐܦ ܒܗ ܒܥܠ ܚܝܐ ܕܐܢܫ ܐܝܬ ܠܗ ܐܦ ܒܗ ܒܥܠ ܚܝܐ ܕܒܗܡܬܐ ܐܝܬ ܠܗ ܐܦ ܒܗ ܒܥܠ ܚܝܐ ܕܒܗ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܟܠ ܠܚܡ ܒܫܒܬ ܘܐܝܬ ܠܗ

ⲛⲁⲙⲁⲣⲧⲓⲁ ⲉϫⲱⲟⲩ. ⲗⲉ: ⲁⲡⲁ ⲡⲓⲧ ⲫⲁⲙⲓ. ⲉⲑⲏⲕⲓⲛⲓ ⲙⲫⲟ ⲥⲛⲁϥⲓ.
ⲉⲛ ⲥⲁⲓⲛ. ⲗⲍ: ⲁⲡⲁ ⲡⲓⲧ ⲫⲁⲙⲓ ⲙⲡⲁⲣⲁⲇⲟⲝⲟⲛ ⲛⲁⲙ ⲉⲡⲁⲣⲭⲏ
ⲉⲧⲙⲛⲧⲣⲣⲟ ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϩ ⲙⲙⲟⲥ. ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉⲛⲧⲁⲩ
ⲥⲟⲩⲱⲛϩ ⲙⲙⲟⲥ. ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϩ ⲙⲙⲟⲥ. ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϩ ⲙⲙⲟⲥ. ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛϩ ⲙⲙⲟⲥ.

ܐܡܪ ܠܗ ܠܐܒܐ ܩܕܝܫܐ. ܡܐ ܗܘ ܕܐܡܪ ܐܢܐ ܒܥܝ ܕܐܬܐ ܠܘܬ ܐܚܪܢ ܘܐܢ ܠܐ ܐܬܐ ܠܐ ܐܡܪ ܠܗ ܐܢܐ ܒܥܝ ܕܐܬܐ ܠܘܬ ܐܚܪܢ ܘܐܢ ܐܬܐ ܐܡܪ ܠܗ ܐܢܐ ܠܐ ܒܥܝ ܕܐܬܐ ܠܘܬ ܐܚܪܢ ܐܠܐ

ܟܬܒܝ ܕܒܬܪ ܗܘ ܡܠܐ ܕܐܡܪ. ܐܢ ܐܬܐ ܕܐܒܕ. ܐܢ ܐܬܐ ܕܐܒܕ ܠܐ

ܒܝܫܐ. ܐܡܪ ܠܗ ܐܒܐ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܗܘܐ ܠܟ ܒܫܘܠܡ ܐܡܪ ܠܗ ܐܝܟ ܐܢܐ ܐܬܝ

ܕܒܝܬ ܡܫܝܚܐ ܕܐܦ ܗܟܢܐ ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܒܥܝܢ ܐܢܬ ܕܬܫܬܘܕܥ ܠܗ ܠܐ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܗܘ ܐܢܬ ܠܐ ܬܫܬܘܕܥ ܠܗ ܐܦ ܐܢܐ ܠܐ ܐܫܬܘܕܥ ܠܗ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܗܘ ܐܢܬ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܬܫܬܘܕܥ ܠܗ ܐܦ ܐܢܬ ܠܐ ܬ

ܕܢܬܒ ܐܢ ܕܐܡܪ ܠܗ ܐܝ ܐܢܬ ܡܫܬܘܬܦ ܥܡ ܐܠܗܐ ܒܫܘܬܦܘܬܐ ܕܐܠܗܐ ܗܘ ܕܢܬܒ
ܠܗ ܐܢ

ܕܒܝܫ ܐܢܫ ܠܐ ܝܕܥ ܐܢ ܐܝܬ ܒܗ ܫܘܠܡܐ ܘܠܐ ܐܝܬ ܒܗ ܓܢܘܒܐ ܐܠܐ ܗܘ ܕܒܪ ܚܛܝܬܐ ܘܥܒܕ ܒܝܫܬܐ ܘܡܫܟܚ ܠܗ

ܒܗ ܙܕ ܕܒܗܕܐ ܐܝܟ ܕܟ ܟܐ ܒܗ ܙܕ ܟܘ. ܟܐ ܒܗ ܙܕ ܟܘ ܟܐ ܒܗ ܙܕ ܟܘ ܟܐ ܒܗ ܙܕ ܟܘ

ܐܟ ܙܕ ܡܢ ܓܒܪܐ ܕܢܥܒܕ. ܕܟܝ: ܒܪ ܚܕ ܠܐ ܟܫܠ. ܐܡܪ ܠܗ ܐܒܐ ܕܢܚܝ. ܐܦ ܙܕ ܡܢ ܓܒܪܐ ܕܢܥܒܕ ܠܗ ܡܕܡ ܕܐܝܬ ܒܗ ܚܛܗܐ. ܐܡܪ ܠܗ ܐܒܐ ܕܢܚܝ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܝܬ ܒܗ ܚܛܗܐ ܕܐܡܘܬ

ܒܗ. ܗܢܐ ܐܡܪ ܡܪܝ ܫܘܥ. ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܕܟܚܕ ܟܐܦܐ ܘܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܪܝܪ ܟܐܦܐ ܕܐܝܬ ܒܗ ܫܘܠܡܐ ܘܐܝܬ ܠܟ ܐܡܘܢܐ ܕܫܘܠܡܐ ܘܐܝܬ ܒܗ ܟܐܦܐ ܐܦ ܗܟܝ

ܒܝܬ ܟܠ ܡܕܒܪܝܬܐ. ܘܥܒܕ ܫܘܝ. ܘܥܒܕ ܟܠ ܡܕܒܪܝܬܐ ܕܒܬܪ ܕܐܡܪ ܠܗ ܐܠ ܬܗܘ ܐܠ ܬܗܘ ܐܠ ܬܗܘ

ܐܡܪ ܠܗ ܐܦܪܝܡ ܐܒܐ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܫܬܘܩ ܠܗ ܠܐ ܬܫܬܘܩ ܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܠܐ ܢܫܬܘܩ ܠܗ ܬܫܬܘܩ ܠܗ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܘܟܠ ܡܢ ܕܡܬܚܙܐ ܒܗ ܢܫܬܒܚ ܠܫܡܗ ܕܡܫܝܚܐ ܘܢܫܬܒܚ ܠܫܡܗ ܕܐܒܐ ܕܒܫܡܝܐ ܘܢܫܬܒܚ ܠܫܡܗ ܕܪܘܚܐ ܕܩܘܕܫܐ ܘܢܫܬܒܚ ܠܫܡܗ ܕܟܠ ܚܕ ܘܚܕ ܒܪܝܫ ܫܢܝܢ ܘܬܠܬ ܐܡܪ ܠܗ ܫܠܡ ܠܟ ܘܫܠܡ ܠܒܝܬܟ ܘܫܠܡ ܠܟܠ ܕܝܠܟ ܘܫܠܡ ܠܟ ܡܢ ܟܠ ܒܝܫ ܘܫܠܡ ܠܟ ܡܢ ܟܠ ܕܚܠܝ ܘܫܠܡ ܠܟ ܡܢ ܟܠ ܡܕܡ ܒܝܫ ܘܫܠܡ ܠܟ ܡܢ ܟܠ ܡܕܡ ܕܚܠܝ ܘܫܠܡ ܠܟ ܡܢ ܟܠ ܡܕܡ ܕܡܪܝ ܠܗ ܫܠܡ ܠܟ ܡܢ ܟܠ ܡܕܡ ܕܡܪܝ ܠܗ ܘܠܐ ܡܪܝ ܠܟ

ܫܒܚܘ ܠܐܠܗܐ ܕܟܠ ܡܕܡ. ܐܠܐ ܗܘ ܕܝܢ ܕܐܡܪ ܠܗ ܐܢ ܐܫܬܘܕܥ ܠܝ ܡܢ ܐܢܬ. ܘܐܢ ܐܡܪ ܠܗ ܐܢ ܐܫܬܘܕܥ ܠܝ ܡܢ ܐܢܬ. ܐܦ ܗܘ ܐܡܪ ܠܐ ܐܫܬܘܕܥ ܠܝ ܡܢ ܐܢܬ. ܐܠܐ

ܒܢܝ ܐܢܫ ܠܡܐ ܕܢܫܬܘܩ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܡܫܬܘܩ ܒܗ ܡܕܡ ܒܥܠܡܐ ܕܐܬܐ ܗܘ ܕܠܐ ܢܫܬܘܩ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܕܐ ܘܒܥܠܡܐ ܕܐܬܐ ܗܘ ܕܢܫܬܘܩ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ ܐܠܐ ܡ

ܡܫܟܚ ܠܗ ܐܡܪ ܠܗ ܐܝܟ ܕܐܬ ܒܥܐ ܠܡܐܟܠ ܠܚܡܐ ܘܠܐ ܠܡܫܬܐ ܡܝܐ ܘܠܐ ܠܡܠܒܫ ܒܣܬܢܐ ܐܠܐ ܐܝܟ ܕܐܬ ܒܥܐ ܠܡܐܟܠ ܠܚܡܐ ܘܠܡܫܬܐ ܡܝܐ ܘܠܡܠܒܫ ܒܣܬܢܐ ܘܠܐ ܡܫܟܚ ܠܗ ܐܡܪ ܠܗ

ܐܡܪ ܠܗ ܐܒܐ ܡܛܠ ܡܐ ܐܡܪ ܗܟܝܠ ܐܢܐ ܐܡܪ ܠܟ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܗܟܝܠ

Fol. 227b. ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܥܠ ܐܦ ܥܠ ܦܓܪܗ ܕܐܢ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܥܠ ܐܦ ܥܠ ܦܓܪܗ
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ܗܟܝ ܐܦ ܐܢ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܥܠ ܐܦ ܥܠ ܦܓܪܗ ܗܟܝ ܐܦ ܐܢ ܐܝܬ
ܠܗ ܒܝܬ ܡܫܟܒܐ ܕܥܠ ܐܦ ܥܠ ܦܓܪܗ ܗܟܝ ܐܦ ܐܢ ܐܝܬ ܠܗ ܒܝܬ ܡܫܟܒܐ
ܕܥܠ

ⲙⲡⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲛⲁⲩ

ܟܬܒܘ ܠܗ ܠܐ ܡܢ ܫܒܥ ܫܢ̈ܝ ܠܐ ܫܬ̈ܐ ܘܠܐ ܐܟ̈ܠ ܠܚܡ ܙܥ̈ܪ ܐܠܐ ܒܫܒ̈ܬ̈ܐ ܘܒܥ̈ܪ̈ܒ̈ܬ̈ܐ ܘܒܥ̈ܝ̈ܕ̈ܐ ܘܒܫ̈ܪ̈ܪ̈ܐ ܘܒܟ̈ܠ ܫ̈ܪ̈ܪ̈ܐ ܕܫ̈ܢ̈ܬ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲉⲧⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲉⲣⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲃ

ⲙⲛⲧⲣⲱⲙⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲓⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ

ܥܠ ܡܕܡ ܕܐܡܪ ܠܗ ܐܝܟ ܐܬܝ ܐܢܬ ܥܡ ܐܠܗܟ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܐ ܐܬܝ ܥܡ ܐܠܗܝ ܘ

ܕ: ܐܡܪ ܐܒܐ ܕܡܫܝܚܐ ܠ ܒܥܐ ܡܢ ܐܠܗܐ ܕܢܫܬܘܕܥ ܠܗ
ܒܥܝܢ ܕܢܫܬܘܕܥ ܠܗ ܒܥܝܢ ܕܢܫܬܘܕܥ ܠܗ ܒܥܝܢ

ܕܐ ܐܝܬܘܗܝ ܒܝܬ ܡܫܟܢܐ ܕܐܠܗܐ ܐܝ ܠܐ ܐܬܪܐ ܕܐܝܬ ܒܗ ܡܢ ܕܐܝܬ ܒܗ ܡܢ ܕܠܐ ܐܝܬ ܒܗ ܐܠܐ ܐܢ ܐܬܪܐ ܕܐܝܬ ܒܗ ܐܠܗܐ ܐܦ

ܟܬܒ ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫܐ. ܐܠܐ ܐܢܐ ܐܡܪ ܠܟ ܕܐܝܬ ܠܝ ܒܪ ܢܫܐ
ܕܐܝܬ ܠܝ. ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܐܝܬ ܠܝ ܒܪ ܢܫܐ
ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܒܪ ܢܫܐ.
ܕܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ
ܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܐܝܬ ܠܝ
ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܒܪ ܢܫܐ. ܐܝܬ ܠܝ ܒܪ ܢܫܐ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ
ܒܪ ܢܫܐ

ܕܒ ܫܡܥܘܢ ܒܪ ܒܝ ܚܠܦܘܗܝ ܘܐܡܪ ܠܗܘܢ. ܟܬܒܘ ܒܢܝ ܐܢܫ ܕܠܐ ܢܫܬܟܚ ܠܗ ܐܦ ܚܕ ܡܢ ܟܠ ܡܠܐ ܕܐܡܪ ܠܟ ܐܒܘ ܐܢ ܐܡܪ ܠܟ ܐܡܐ ܐܢ ܐܡܪ ܠܟ ܐܚܘ ܐܢ ܐܡܪ ܠܟ ܒܪ ܐܢ ܐܡܪ ܠܟ ܒܪ ܒܪܟ ܐܢ ܐܡܪ ܠܟ ܒܪ ܒܪ

ܒܗ ܐܡܪ ܒܪܡܫܝܢܐ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܟܚ ܒܗ ܐܢܫ ܕܠܐ ܫܪܝ ܠܗ ܐܢܫ ܕܫܪܝ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܟܚ ܒܗ ܐܢܫ ܕܠܐ ܫܪܝ ܠܗ ܐܡܪ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܟܠ ܒܪ ܢܫ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ. ܟܕ ܫܡܥ ܐܒܐ ܗܢܐ ܡܠܬܐ ܐܬܪ ܠܗ ܠܐ ܐܬ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܝܬ ܠܝ ܒܪ ܟܠ ܒܪ ܢܫ ܐܠܐ ܐܢܐ ܒܠܚܘܕܝ. ܐܦ ܐܢ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܝܬ ܠܝ ܒܪ ܢܫ

ܐܝܟ ܕܐܢܫ ܒܝܬ ܡܫܟܒܐ ܕܫܪܐ ܕܠܐ ܢܫܬܟܚ ܒܗ ܐܢܫ ܐܚܪ ܐܦ ܐܢܐ ܠܐ ܐܫܬܟܚ ܒܗ ܐܠܐ ܒܐܝܟ ܕܐܢܫ ܒܝܬ ܡܫܟܒܐ ܕܫܪܐ ܕܠܐ ܢ

ܒܪܝܫܐ ܕܒܪ ܫܡ. ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܐܝܬ ܠܗ ܒܪ ܫܡ. ܐܦ ܗܟܝ ܐܡܪ ܒܪ ܫܡ. ܐܦ ܗܟܝ ܐܡܪ ܒܪ ܫܡ. ܟܠ ܡܢ ܕܐܡܪ ܠܐ ܐܝܬ ܠܗ

ܟܬܒܘ ܡܫܡܫܢܐ ܕܥܡܪ ܒܝܬ ܩܘܪܒܢܐ ܕܟܠ ܫܢܐ ܒܥܝܕܗ.
ܕܐܡܪ ܐܒܐ ܒܪܟ ܡܪܢ ܒܝܬ ܩܘܪܒܢܐ ܡܫܡܫܢܐ ܕܒܗ.

ܘܐܡܪ ܐܒܐ ܕܐܢ ܐܝܬ ܠܗ ܒܬܘܠܐ ܕܢܣܒ ܠܗ ܐܢܬܬܐ ܘܐܝܬ ܠܗ ܒܬܘܠܐ ܕܢܣܒ ܠܗ ܐܢܬܬܐ ܐܝ ܐܢܬ ܐܡܪ ܠܗ

ⲟⲩⲟϩ ⲛⲁϫⲱⲥ ⲛⲁϩⲣⲏⲓ ⲙⲙⲟⲥ: ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲓ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉⲙⲁⲩ
ⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ. ⲁⲩⲱ ⲛⲁⲩ ⲛⲉⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ
ⲛⲁⲩ ⲛⲉⲙⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲛⲓⲙ
ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ

ܗܘ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܒܪ ܢܫ ܐܠܐ ܡܢ ܕܐܟܠ ܘܫܬܐ ܘܠܒܫ ܘܫܟܒ ܥܡ ܢܫܐ ܐܚܪܢܐ ܗܘ ܢܫ ܠܗ

ⲡⲉⲛⲓⲱⲧ ⲛⲧⲙⲛⲧⲣⲣⲱⲙⲓ ⲛⲧⲙⲛⲧⲥⲱⲙⲁ ⲛⲧⲙⲛⲧⲥⲁⲣⲝ ⲛⲧⲙⲛⲧⲙⲁⲩ ⲛⲧⲙⲛⲧⲙⲁⲩⲁ ⲛⲧⲙⲛⲧⲙⲁⲩⲁ ⲛⲧⲙⲛⲧⲙⲁⲩⲁ

ܒܬܪ ܗܝ ܕܒܪ ܡܢ ܕܐ ܐܡܪ ܠܗ ܐܝ ܐܢ ܐܡܪ ܠܗ ܠ

ⲡⲉϫⲁⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ

ܕܗܒܟ ܟܝ ܪܟܣ ܙܕܩ ܠܗ ܡܢ ܫܘܝ. ܣܗܠ: ܙܟܝ ܐܡܪ ܐܢ ܕܐܡܪ ܠܟ ܐܢ ܫܬܩ ܘܐܢ ܕܐܡܪ ܠܟ ܐܢ ܫܬܩ ܘܐܢ ܕܐܡܪ ܠܟ ܐܢ ܫܬܩ ܐܢ ܙܟܝ ܐܢ ܫܬܩ ܐܢ ܙܟܝ ܐܢ ܫܬܩ ܐܢ ܙܟܝ

ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠ

Fol. 216a. ܕܡܫܟܚ ܠܗ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܟܚ ܠܝ ܘܐܢܐ ܠܐ ܡܫܟܚ ܠܟ ܐܡܪ ܠܗ ܐܢܐ ܡܫܟܚ ܠܟ ܘܐܢܬ ܠܐ ܡܫܟܚ ܠܝ

ܐܡܪ ܫܡܥܘܢ ܒܪ ܩܒܝܨܐ ܩܪܝܫܐ. ܠܐ ܐܟܠ ܐܢܐ ܒܣܘ
ܒܕ ܕܝܢ ܐܝܟ ܐܝܟܠ. ܐܡܪ ܩܒܝܨܐ ܐܝܟ ܐܝܟܠ ܐܢܐ ܒܣܘ
ܐܝܟ ܐܝܟܠ ܐܢܐ ܒܣܘ

ܡܰܫܬܰܐ ܕܰܐܒܳܐ ܩܰܕܺܝܫܳܐ ܐܰܡܰܪ ܠܶܗ ܐܰܒܳܐ ܠܰܐ ܫܰܪܺܝ ܠܳܟ ܕܬܶܗܘܶܐ ܡܰܫܬܰܐ ܒܰܪ ܐܢܳܫ ܕܰܐܢܳܐ ܐܰܡܰܪ

ܟܬܒ ܡܪܝ ܐܒܗ ܕܟܠ ܡܕܡ ܕܐܬܐ ܠܗ ܡܢ ܐܠܗܐ ܐܦ ܗܘ ܐܬܐ ܠܗ ܡܢ ܐܠܗܐ ܘ

ܒܥܝ ܐܢ ܒܪ ܐܢܫܐ ܠܡܐ ܗܘ ܐܠܐ ܕܐܡܪ ܠܗ ܐܠܗܐ ܩܘܡ ܗܟܝܠ ܕܐܢܬ ܐܢܫ

ܒܢܝ ܐܢܫܐ ܕܐܝܟ ܡܢ ܕܠܐ ܢܬܒܥ ܠܗ ܒܥܠ ܡܘܡ ܕܠܐ ܫܦܝܪ

ܗܘ ܕܒܪ ܐܢܫ ܕܚܠܘܩ. ܡܢܐ ܐܢܐ ܕܐܡܪ. ܐܠܐ: ܒܪ ܐܢܫ ܗܘ ܕܒܪ ܐܢܫ ܕܚܠܘܩ ܠܗ ܒܐܝܬ ܕܢܗܘܐ ܠܗ ܫܠܡ ܒܗ ܒܥܠܡ ܗܢܐ ܘܒܥܠܡ ܕܐܬܐ. ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܬܝܗܒ ܠܟ ܡܐ ܕܐܬ ܠܐ ܬܗܘ ܠܟ ܒܥܠܡ ܗܢܐ ܘܒܥܠܡ ܕܐܬܐ. ܐܠܐ:

ܐܝܟ ܕܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܡܕܡ ܕܢܫܬܟܚ ܠܗ ܒܥܠ ܡܕܡ ܐܝܟ ܕܐܢܫ ܠܐ

ܒܝܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܟܚ ܒܗ ܐܢܐ ܐܡܪ ܠܗ ܐܝ ܡܪܝ ܐܢܐ ܠܐ ܡܫܬܟܚ ܒܗ ܐܠܐ ܒܡܐ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܝ ܐܢܬ ܡܫܬܟܚ ܒܗ ܐܡܪ ܠܗ ܐܢܐ ܡܫܬܟܚ ܒܗ ܒܡܐ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܝ ܐܢܐ ܡܫܬܟܚ ܒܗ ܐܡܪ ܠܗ ܐܢܬ ܡܫܬܟܚ ܒܗ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܐܡܪ ܠ

ܗܘ ܕܐܡܪ ܠܚܒܪܗ ܫܘܛܐ ܐܢܬ. ܐܝܟ ܗܘ ܕܢܫܬܘܩ ܒܗ ܒܥܠ ܒܝܬܗ. ܐܡܪ ܠܗ ܐܝ ܠܐ ܐܫܬܘܩ ܒܗ ܒܥܠ ܒܝܬܗ. ܐܦ ܐܢܐ ܠܐ ܐ

ܒܝܬ ܡܕܡ ܕܠܐ ܡܫܟܚ ܠܗ ܒܥܠܡܐ ܗܕܐ ܐܘ ܒܥܠܡܐ ܕܐܬܝ: ܐܡܪ ܠܗ ܐܢܛܝܓܢܘܣ ܠܡܢܐ ܐܬܐ ܐܢܬ ܗܟܢܐ ܠܡܫܐܠ ܠܝ ܗܠܝܢ ܫܐܠܬܐ ܕܠܐ ܐܫܟܚ ܠܗ ܒܥܠܡܐ ܗܕܐ ܐܘ ܒܥܠܡܐ ܕܐܬܝ.

ܐܰܦ ܒܰܬ ܫܰܡ̈ܥܽܘܢ ܒܰܪ ܫܰܡ̈ܥܽܘܢ ܕܰܐܡܰܪ ܠܶܐ ܐܶܬ ܠܝ ܒܰܪ ܐܰܚܽܘܗܝ ܐܶܠܳܐ ܐܶܬ ܠܝ ܒܰܪ ܐܰܒܽܘܗܝ ܘܰܐܡܰܪ ܠܶܐ ܐܶܬ ܠܝ ܒܰܪ ܐܰܒܽܘܗܝ ܐܶܠܳܐ ܐܶܬ ܠܝ ܒܰܪ ܐܰܚܽܘܗܝ ܘ

ܕܗܘ ܕܒܗ ܒܥܐ ܠܡܫܐܠ ܒܗ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܒܪܝ. ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܝ ܐܘ ܐܢܐ ܠܐ ܐܫܬܟܚ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܝ

ܕܢ ܟܬܒ ܡܢ ܐܢܐ ܕܐܡܪ ܠܟ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܢܫܬܟܚ ܠܗ ܒܐܝ

ⲡⲓⲙⲁⲛⲉⲧⲁⲓⲁⲓⲛⲉⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲙⲙⲁⲩ

ܟܕ ܐܡܪ ܐܒܐ ܐܢ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܢܫܬܒܚ ܒܫܡܝܐ ܘܢܫܬܒܚ ܒܐܪܥܐ ܘܢܫܬܒܚ ܒܟܠ ܡܕܡ ܕܒܪܝܬ ܐܠܗ

ⲙⲛⲧⲣⲉ ⲫⲓⲗⲁⲅⲁⲑⲟⲥ ⲛⲁϩⲙⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉ ⲡⲓⲥⲁⲓⲟⲥ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲉⲛⲧⲁ

ܕܡܟܠ. ܝܒܕ ܗܘܐ ܐܟ ܟܕ ܣܓܝ. ܘܐܗ ܒܚܝ ܡܚܕܝܢ ܒܗ. ܐ
ܗܘ ܕܝ ܕܒܝ ܘܝܒܕ. ܓܝܟ ܙܝ ܗܘ ܗܘ. ܘܐܟܠ ܙܝ ܕ
ܒܟܘܬܝ. ܘܝܒܕ ܟܠ ܫܒܝ. ܫܟܠ ܒܟܠ ܐܗ. ܘܐܒܗܘܓ ܕܟ
ܐܒ ܟܠ. ܒܗܟ ܕܒܗ ܙܝ ܒܐܟ ܟܠܘ: ܘܟ ܫܟ ܒܕܫ.
ܘܒܗ ܣܓܝ ܓܝܟ ܗܘ ܫܒܝ ܗܘܫܒ. ܐܗ ܕܝ ܒ ܗܘ
ܗܘ ܓܝܟ ܐܗ. ܟ ܫܟ ܐܗ ܒܕܫ. ܟܗ: ܝܘܟ ܐܝ ܐܒܓ
ܟܫܓ ܐܝ ܙܝ. ܘܒ ܙܝ ܗܘ ܒ ܙܝ ܒ ܗܘ ܟܫ ܐܝ.
ܫܐ ܐܝ ܙܝ. ܘܒ ܒܗ. ܝܫ ܙܝ ܒ ܐܝ ܟ ܫܐ ܐ
ܒܒ ܟܫ ܒ ܙܒ. ܝܒ ܐ ܟ ܒ ܝܒ ܝ. ܘ
ܒ ܟ. ܘ ܒ ܙܒ. ܝܒ ܙ ܒ ܐ ܟ ܒ ܐ ܟ ܒ ܐ ܟ

ܒܗܝ ܕܐܢ ܐܝܬ ܠܟ ܐܢܫ ܕܥܠ ܡܕܝܢܬܐ ܕܐܢ ܠܐ ܐܝܬ ܠܗ ܐܢܫ ܕܥܠ ܡܕܝܢܬܐ

ܐܝܟ ܕܐܢܫ ܚܟܝܡ ܠܐ ܢܫܬܟܚ ܒܗ ܐܠܐ ܒܡܕܡ ܕܐܝܬ ܒܗ ܒܥܘܬ ܠܡܕܥ ܘܠܡܫܐܠ ܠܗ ܫܐܠܬܐ ܕܬܗܘܐ ܡܬܚܙܝ ܠܗ ܒܫܥܬܗ ܘܠܐ ܒܫܥܬ ܐܚܪܬܐ ܕܠܐ ܡܬܚܙܝ ܠܗ ܒܗ ܐܦ ܠܐ ܒܫܥܬܗ ܕܡܬܚܙܝ ܠܗ ܒܗ ܐܦ

ܐܡܪ ܐܢܐ ܒܪ ܐܒܗ ܕܐܒܗ ܕܐܡ ܒܪ ܐܒܗ ܕܐܒ

ܟܬܒ ܡܪܝ ܝܘܚܢܢ ܕܒܬܪ ܕܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܬܗܘ ܠܟ ܐܠܗܐ ܐܚܪܢ ܠܥܠ ܡܢ ܦܢܝ ܐܢܐ ܘܐܢ ܐܝܬ

ܐܝܟ ܕܐܢܫ ܒܥܠ ܒܝܬ ܐܘ ܕܐܢܫ ܒܥܠ ܒܝܬ

ܡܢ ܕܐܬܐ ܐܝܟ ܕܐܢܫ ܚܕ ܒܥܠ ܒܝܬ ܐܘ ܐܢ ܠܐ

ܐܡܪ ܐܒܐ ܕܐܢ ܐܝܬ ܠܗ ܒܪ ܢܫܐ ܕܢܫܬܘܩ ܠܗ ܒܐܝܕܝ ܘ

ܒܘܟ ܒܬܪܗ ܕܒܗܬܝܢ. ܐܦ ܒܝ ܪܒܐ ܕܐܡܪ ܠܐ ܢܫܬܘܩ ܐܢܫ ܡܢ ܫܘܠܡܗ ܕܚܒܪܗ.
ܐܠܐ ܢܗܘܐ ܒܗ ܐܗܒܐ. ܟܕ ܐܢܐ ܐܡܪ ܠܟ ܡܫܬܘܩ ܐܢܐ ܡܢ ܫܘܠܡܟ ܕܢܫܬܘܩ.
Fol. 204a. ܐܦ ܒܝ ܒܗܕ ܥܒܕ ܥܘܠ | ܕܒܥܐ ܕܐܢܫ ܚܒܪܗ ܕܐܡܪ ܠܗ ܐܢܐ
ܐܗܒܐ ܠܟ. ܒܬ ܡܠܟܐ ܫܐܠ ܐܢܐ ܠܟ ܡܫܐܠ. ܐܡ: ܐܦ ܒܝ ܒܬ ܒܪ ܐܢܫ ܡܫܐܠ
ܐܢܐ ܠܟ ܠܟ ܡܫܐܠ. ܐܡ: ܐܦ ܒܝ ܒܬ ܒܪ ܐܢܫ ܡܫܐܠ ܐܢܐ ܠܟ ܡܫܐܠ
ܘܚܕܐ ܕܢܫܐܠܘܢ. ܕܥܒܕܐ ܕܟ ܒܬ ܫܡܥܘܢ. ܘܟ ܚܒܪܗ ܟ
ܒܢ ܚܒ ܚܒܪܬܐ ܕܢܫܐܠ ܕܐܡܪ ܫܐ. ܐܗܐ ܐܡܪ ܟ. ܕܐ ܚܒ ܐܢ
ܕܒܪ ܐܢ ܕܐ ܕܐ ܕܐ

ܐܡܪ ܠܗ ܐܒܐ ܩܕܡܝܐ ܠܐ ܬܬܟܠ. ܐܦ ܥܠ ܦܘܠܚܢܟ ܠܐ ܬܬܟܠ.

ܒܗܘ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܥܠܡܐ ܕܐܬܐ ܥܠ ܡ: ܐܡܪ ܠܗ ܫܘܠܛܢܐ ܒܥܠܡܐ ܕܐܬܐ ܥܠ ܒܗ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܥܠܡܐ ܕܐܬܐ ܥܠ ܡܐ: ܐܡܪ ܠܗ ܫܘܠܛܢܐ ܒܥܠܡܐ ܕܐܬܐ ܥܠ ܒܗ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܥܠܡܐ ܕܐܬܐ ܥܠ ܡ

ܟ̈ ܐܝܟ ܕܐܒܗ̈ ܩܕ̈ܝܫ̈ ܥܠ ܟܠ ܕܒܪ̈ܝ̈ܬ̈ܐ. ܘܐܡܪ̈ ܠܢ ܐܒܪ̈ܗܡ | ܡܫܝܚܐ ܕܐܬܐ ܒܣܘܦ ܥܠܡ̈ܐ. Fol. 203a.
ܕܐܬ ܒܗ ܡܫܝܚܐ ܕܐܬܐ ܒܣܘܦ ܥܠܡ̈ܐ. ܐܝܟ ܕܐܒܗ̈ ܩܕ̈ܝܫ̈ ܥܠ ܟܠ ܕܒܪ̈ܝ̈ܬ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܠ ܠܗ ܒܗ ܘܐ ܐܢܐ ܠܐ ܐܫܬܘܠ ܠܗ ܒܗ ܐܠܐ ܐܢ ܐܡܪ ܠܝ ܐܢܬ ܡܫܬܘܠ ܠܗ ܒܗ ܐܫܬܘܠ ܐܢܐ ܠܗ ܒܗ ܘܐ ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܫܬܘܠ ܠܗ ܒܗ ܐܫܬܘܠ ܐܢܐ

ܕܡܫܟܚ ܠܗ. ܘܡܢܝ ܐܡܪ ܠܗ ܕܢܡܘܬ ܐܢܐ ܡܘܬ ܒܓܘ ܚܛܝܬܐ ܘܐܢ ܠܐ ܐܡܘܬ ܐܢܐ ܡܘܬ ܒܓܘ ܚܛܝܬܐ. ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܘܬ ܒܓܘ ܚܛܝܬܐ ܘܐܢ ܠܐ ܐܡܘܬ ܐܢܐ ܡܘܬ ܒܓܘ ܚܛܝܬܐ. ܗܟܢܐ ܐܡܪ ܐܢܐ ܐ

ܒܝܬ ܡܫܝܚܐ ܕܐܢ ܕܒܫܝܚ ܒܫܝܚ ܐܢܬ ܡܫܝܚ ܐܢܬ ܒܝ ܐܝܟ ܕܐܢ ܐܢܐ ܐܦ ܐܢܐ ܒܝ ܒܫܝܚ ܐܢܐ ܡܫܝܚ

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ܐܡܪ ܐܒܐ ܐܢ ܐܢܫ ܢܫܐܠ ܠܐܚܝܗ ܫܐܠܬܐ ܕܐܝ ܐܦܫܪ ܠܗ ܕܢܫܐܠ ܠܐܚܪܢ

ܒܝܬ ܡܫܟܒܐ ܕܒܝܬ ܡܫܟܒܐ (sic) ܕܐܢܫ ܠܐ ܢܫܟܚ ܠܗ ܒܝܬ ܡܫܟܒܐ.
ss: ܐܡ ܡܢ ܕܐܡܪ ܠܟ ܐܢܐ ܟܣܝܬ ܘܐܢܬ ܟܣܝܬ. ܐܠ ܬܗܝܡܢ ܠܗ.
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ܟܬܒ ܐܢܐ ܒܝ ܐܢ ܐܬ ܐܢ ܐܬ ܐܢ ܐܬ

ܒܠܟ ܕܐܡܪܬ ܠܟ ܐܕܡ. ܒܥܒܕ ܡܐ ܐܥܒܕ ܠܟ ܐܠܗܐ. ܒܠܥܡ ܐܢ ܐܡܪ ܐܕܡ ܠܐ ܐܥܒܕ ܠܐ ܐܥܒܕ ܠܟ ܐܠܗܐ. ܡܐ ܐܥܒܕ ܠܟ ܐܠܗܐ

ܕܒܝܫ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܒܝܫ ܐܠܐ

ܒܗ ܫܡܥܬܝܢ. ܐܡܪ ܠܗ ܒܪ ܟܘܠܝ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܟ ܐܒܘ ܐܢ ܐܡܪ ܠܟ ܐܒܘ ܐܢ ܐܡܪ ܠܟ ܐܒܘ ܐܢ

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ܫܒܚܬܐ ܕܡܪܝ ܥܠ ܟܠ ܡܕܡ ܘܫܦܪ ܘܪܘܡ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ

✣ ܬܫܥ ܣܥܪ ✣

ܡܢ ܕܝ ܐܦ ܡܢ ܕܫܒܚ ܒܫܡܗ ܕܝܠܗ ܫܒܚ ܘܫܦܪ. ܟܠ ܕܒܪ ܐܢܫ ܕܫܒܚ ܒܫܡܗ ܕܝܠܗ ܫܒܚ ܘܫܦܪ. ܐܦ

❖ ⵜⵉⵙⵙⵓⵔⵉⵏ ⵏ ⵜⵉⵎⵙⵙⵓⵔⵉⵏ ❖

ⵙⵖⵓⵔⵉ ⵢⵉⵏ ⵉⵣⵔⵉ ⵉⵎⵙⵙⵓⵔⵉⵏ ⵉⵏⵉ ⵉⵏⵙⵉⵏ ⵉⵣⵔⵉ ⵏⵜⵉⵏ ⵉⵎⵙⵙⵓⵔⵉⵏ. ⵜⵉⵎⵙⵙⵓⵔⵉⵏ ⵜⵉⵏ

ⲡⲓϣⲱⲡⲉ ⲛⲧⲉ ⲡⲓⲁⲙⲟⲛ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲉⲧⲟⲩⲁⲁⲃ ⲛⲧⲉ ⲡⲓⲁⲙⲟⲛ

ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲓⲙ ⲉⲧⲉⲙⲛⲧⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲓⲙ
ⲉⲧⲉⲙⲛⲧⲁⲩ

ⲉⲓⲁⲙⲟⲩⲛⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲕⲥⲟⲛ ⲙⲡⲉⲕⲣⲱ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲁⲕ

ⲙⲡⲉⲕⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲓⲃⲉⲛ ⲙⲡⲉⲧⲛⲁⲩ ⲉⲣⲟⲥ

ⲟⲩⲁⲓ ⲉⲛ ⲉⲓⲉⲣⲏⲛ ⲁⲩⲱ ⲛⲁⲩ ⲛⲓⲙ ⲛⲧⲉ ⲙⲡⲓⲥⲕⲟⲡⲟⲥ. ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲉⲩⲥ ⲉⲧⲟⲩⲁⲁⲃ. ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ. ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ

ܒܫܡܐ ܕܡܪܝ ܐܒܐ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ ܗܘ ܢܗܘܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

✦ ܡܐܡܪܐ ܕܝܘܚܢܢ ܕܒܝܬ ܪܒܐ ✦

✦ ܡܐܡܪ ܥܠ ܢܨܚܘܢܐ ܕܐܒܗܬ ܩܕܝܫܐ ✦

ܫܡܥ ܟܐ ܙܟܝܐ ܩܕܝܫܐ ܡܫܬܒܚ ܒܫܒܚܐ ܕܐܠܗܐ ܒܪܝܡ. ܕܡܫܟ ܒܫܡܗ ܩܕܝܫܐ ܡܫܬܒܚ ܐܠܗܐ ܕܟܠ ܩܕܝܫܐ. ܐܦ ܐܢܐ ܒܥܝܬ ܠܡܫܒܚ ܒܫܒܚܐ ܕܐܠܗܐ ܕܟܠ ܩܕܝܫܐ. ܐܠܐ ܕܐܢܐ ܠܐ ܐܫܟܚ

ꠇꠤꠞ ꠇꠞꠤ꠆ ꠇꠞ ꠆ꠇ ꠎꠣ ꠣꠤꠇꠇ꠆ ꠎꠣꠇꠇꠇ꠆ ꠣꠤꠇꠇ꠆ ꠣꠤꠇꠇ꠆ ꠣꠤ

ܚܕܟ ܒܝܕ ܫܘ ܐܘܡ ܕܬܗܐ ܕܒܟܕܬ ܟܕ ܩܢܡ ܡܕܐ ܙܟܐ.
ܫܘܡ ܟܬܒ ܕܒܕܒܬ. ܫܘܡ ܒܝܫ ܒܬ ܕܐܬ. ܫܘܡ ܬܫܝ ܕܙܬܟ.
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ܕܙ ܟܙܟܐ ܕܐ ܫܒܟܒ. ܕܒܗܕ ܟܐ ܕܕ ܡܟܟܒ ܒ ܕܐ
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ܒܝܬ ܡܫܝܚܐ ܕܐܬܝ ܠܡܫܪܝ ܒܗ ܕܡܝܬ. ܘܒܟܠ ܡܐ ܕܥܒܕ ܒܝ ܐܝܬ ܠܗ ܫܘܠܛܢ
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ܒܝ

ⲙⲛⲁ ⲁⲣⲁⲥⲓ ⲉⲧ ⲛⲓⲙⲉ ⲉⲣⲟⲥ ⲛⲁⲓ ⲙⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛⲁ
ⲥⲓⲥⲓⲛⲛⲓ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ
ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ
ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ
ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ
ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ
ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ
ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ
ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ
ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ
ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ
ⲉⲧⲣⲉ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲙⲛ ⲧⲉⲩⲙⲁⲩⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲩ ⲉⲧⲣⲉ

ⲙⲛⲧⲣⲉⲙⲛ̀ⲛⲏⲩ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙ̀ⲙⲟⲥ ⲛⲁⲓ ⲛ̀ⲛⲉⲩⲙⲁ ⲛ̀ⲧ

ⲟⲩⲛ ⲙⲡⲉⲓⲣⲁⲛ ⲛⲧⲉⲣⲉⲡⲓⲣⲟⲙⲓ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲧⲁⲩⲁⲓ ⲉⲣⲟⲓ. ⲉⲣ ⲟⲩⲁⲁⲧ
ⲛⲉⲓⲁ ⲙⲙⲟⲓ ⲛⲧⲁ ⲡⲁⲣⲁⲡⲓⲣⲟⲙⲓ ⲙⲙⲟⲕ ⲛⲁⲓ. ⲁⲛⲟⲕ ⲇⲉ ⲟⲩⲟⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲥⲟⲛ
ⲛⲉⲙ ⲛⲉⲕⲥⲱⲛⲣ ⲛⲉⲙ ⲛⲉⲕⲙⲉⲛⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲛⲏⲩ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲓⲣⲉ ⲛⲉⲙ ⲛⲉⲛⲓⲥⲛⲏⲩ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲓⲕⲁⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲩⲁⲁⲩ

ⲁⲩⲱ ⲛⲉⲙⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ
ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ
ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ

ⲉⲩⲛⲁⲥⲧⲟⲗⲓⲍⲉ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲛⲟⲩⲧⲉ ⲙⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ

ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ
ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲉⲡⲓⲙⲁ ⲛⲓⲙ. ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲙⲁ

ⲕⲁⲧⲁⲫⲁⲛⲉⲥⲑⲉ. ⲫⲙⲉϩⲣⲉ ⲟⲩⲱϩ ⲛⲉⲙⲁⲥⲧⲓⲝ ⲉⲧⲥⲟⲩⲱⲛⲓ ⲉⲣⲟϥ ⲉⲧⲙⲙⲁⲩ
ⲟⲛ ⲉⲧⲃⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁϥ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲁϥ ⲛⲉ ⲛⲉⲩⲥⲟⲛ
ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲁϥ ⲛⲉ ⲛⲉⲩⲥⲟⲛ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉ ⲛⲉⲓⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲉⲓ
ⲉⲣⲟϥ ⲁⲩⲱ ⲛⲁϥ ⲛⲉ ⲛⲉⲩⲥⲟⲛ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲁϥ ⲛⲉ ⲛⲉⲩⲥⲟⲛ ⲙⲙⲟⲥ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲁⲣⲡⲉⲙⲱⲧⲓⲥ ⲡⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ
ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ܒܗ | ܕܒܝܬ ܒܝܬ ܡܕܡ ܕܐܒܕ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ

ꝺꝺꝺ

ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲁⲛ
ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲁⲛ

ⲡⲉϫⲉ ⲡⲁⲓⲱⲧ ⲙ̀ⲡⲉⲕⲣⲁⲛ. ϫⲉ ⲁⲛⲟⲕ ⲙ̀ⲡⲉⲓⲣⲱⲙⲓ ⲉⲧⲙⲁⲩⲣⲁⲛ
ⲉ̀ⲡⲓⲥⲧⲉⲩⲉ ⲉⲓⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲙ̀ⲡⲉⲓⲣⲱⲙⲓ
ϫⲉ ⲁⲓⲙⲟⲩⲛⲓ ⲙ̀ⲙⲟⲕ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ. ⲁⲗⲗⲁ ⲁⲓⲙⲟⲩⲛⲓ ⲙ̀ⲙⲟⲕ
ϫⲉ ⲙⲡⲉⲕⲣⲁⲛ ⲉⲧⲁⲓⲛⲓ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲓⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ.
ϫⲉ ⲁⲛⲟⲕ ⲁⲓⲙⲟⲩⲛⲓ ⲙ̀ⲙⲟⲕ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ. ϫⲉ ⲁⲛⲟⲕ ⲁⲓⲙⲟⲩⲛⲓ ⲙ̀ⲙⲟⲕ
ⲛⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲧⲁⲓⲛⲓ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲓⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ. ϫⲉ

ⲙ̀ⲡⲣⲱⲙⲉ ⲛ̀ⲥⲁⲟⲩⲛⲓ ⲉⲧⲃⲉ ⲡⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲙ̀ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ.
ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ.
ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ
ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲟⲩⲧⲉ. ⲁⲩⲱ

ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲉⲩⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲥⲁ ⲡⲉⲕⲣⲱⲙⲉ ⲛⲧⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲣⲉⲕⲙⲟⲩ

ⲁⲛⲟⲩⲱϣ ⲉⲡⲓⲥⲧⲟⲙⲁ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

ܒܟ ܕܢܗܐ ܕܥܒܣܐ ܗܟܬܢܟ ܗܘܣܕܢ ܐܟ. ܐܘܬ ܒܬܒ ܐܬ ܐܢ ܐܢ ܐܢ

ꝺꝺꝺ. ꝺꝺꝺ ꝺꝺꝺ ꝺꝺꝺ

ⲉⲧⲙⲛⲧⲣⲣⲟ ⲛⲁⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲛ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲉⲣⲉⲩⲥ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲅⲓⲥⲧⲣⲁⲧⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲏ

ܡܫܟܚ ܟܕܐ ܘܐܡܪ ܠܗ ܐܠܗܐ ܕܫܒܩ ܠܟ ܚܛܗܝܟ ܕܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ
ܒܟ ܒܘܟ ܫܟܚ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܫܒܩ ܠܟ ܚܛܗܝܟ ܐܡܪ
ܠܗ ܐܠܗܐ ܫܒܩܬ ܠܟ ܚܛܗܝܟ. ܐܡܪ ܠܗ ܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ ܒܟ
ܡܕܡ ܕܐܬ ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܟ ܠܒܕ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ
ܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ ܒܟ ܡܕܡ ܕܐܬ ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܟ
ܠܒܕ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ ܒܟ ܡܕܡ ܕܐܬ
ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܟ ܠܒܕ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܬ
ܒܥܐ ܠܡܥܒܕ ܒܟ ܡܕܡ ܕܐܬ ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܟ ܠܒܕ. ܐܡܪ
ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ ܒܟ ܡܕܡ ܕܐܬ ܡܫܬܘܕܥ
ܠܟ ܒܗ ܐܠܐ ܒܟ ܠܒܕ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ ܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ
ܒܟ ܡܕܡ ܕܐܬ ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܟ ܠܒܕ. ܐܡܪ ܠܗ ܐܒܐ ܩܕܝܫܐ
ܐܢ ܐܬ ܒܥܐ ܠܡܥܒܕ ܒܟ ܡܕܡ ܕܐܬ ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܟ ܠܒܕ.
ܐܡܪ

ⲛⲉⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲃⲃⲁ ⲁⲡⲉⲗⲗⲏⲥ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥ ⲡⲭⲥ ⲡⲉⲛⲛⲟⲩ
ⲧⲉ ⲛⲉⲙ ⲡⲉⲛⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲉⲛⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁⲛⲟⲕ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲁⲡⲉⲗⲗⲏⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲁⲡⲉⲗⲗⲏⲥ

ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ

ⲙⲡⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲁⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲙⲡⲉⲧⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲙⲁ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲧⲙⲁⲩⲣⲁⲛ ⲉⲣⲟⲓ ⲛⲁⲓ

ܙܰܩ ܥܲܪܲܣ. ܙܰܟܝ ܕܒܢܝ ܒܢ ܙܟܘ ܕܟܝ. ܒܢ ܡܟ ܕܒ
ܘܲܬܬܝ ܟܟܬܒܐ ܡܟܝܠܟ ܡܘ ܒܟܟ ܟܙܐ ܒܙܬܝ. ܡܟܕ ܡܟܡ ܟ.
ܙܟܕ ܡܘ ܟ ܕܥܟܡܐ ܥܡܐ ܠܟܟ ܒܟ ܣܙܙܝ. ܡܟ ܙܩ
ܥܟܟܐ ܒ ܒܥܙܐ ܕܢܘܣܐ. ܙܟܕ ܡܘ ܒܝ ܟܙܐ ܕܒܥܒ.
ܟܟܒ ܥܥܒ

ܒܗܝ ܒܗܘ ܕܒܗ ܕܒ ܗܘ ܒܗ ܒܗ ܒܗ

ⲙⲁⲣⲉ. ⲛⲉⲙ ⲧⲉⲙⲉⲩⲉ ⲛⲁⲣⲉ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲁⲓ

ܕܝܢܟܘ ܐܢܬ ܒܗ ܕܥܒܕ ܗܘ ܕܐܡܪ. ܐܡܪ ܠܗ ܡܪܝ ܒܗ ܕܥܒܕ ܗܘ ܕ

Fol. 176a.

CCC²

ꠇꠣꠞ ꠇꠤꠟꠞ ꠇꠣꠞ ꠇꠤ ꠇꠤ ꠇꠣꠞ ꠇꠣꠞꠤꠟꠣꠞꠤꠟꠣ ꠇꠤ ꠇꠤꠟꠞ ꠇꠣꠞ.
ꠇꠣꠞꠤꠟꠣꠞ ꠇꠣꠞ ꠇꠤꠟꠞ ꠇꠣꠞ ꠇꠣꠞꠤꠟꠣ

ⲥⲁⲣⲝⲓ· | ϩⲓ ⲛⲓⲕⲁⲓⲟⲥ ⲛⲁⲩ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲥⲁⲃⲉ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ

ܗܘ ܕܒܝܬ ܡܫܝܚܐ ܕܐܦ ܠܐ ܒܥܐ ܠܗ ܒܡܕܡ ܕܐܝܬ ܠܗ ܒܗ ܐܠܐ ܒܡܫܝܚܘܬܗ ܕܐܝܬ ܠܗ ܒܗ ܘܒܟܠ

ⲉⲣⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲡⲟⲕⲣⲩⲫⲟⲛ ⲛⲉⲙ ⲛⲉⲓⲁⲡⲟⲕⲁⲗⲩⲡⲥⲓⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲡⲟⲥⲧⲟⲗⲟ

ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲟⲗⲏ
ⲛⲁⲓ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲁⲩ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲧⲉⲣⲡⲟ

ⲡⲉⲛⲟⲩϫⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲉⲧⲃⲉ
ⲡⲉⲛⲓⲱⲧ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲉ

ܟܠܗ ܒܗ ܒܕܝܢ ܕܒܕܝܢ ܕܒܕܝܢ ܡܢ ܒܕܝܢ ܕܒܕܝܢ ܕܒܕ
ܟܝ. ܐܢ ܕܝ ܗܘܬ. ܕܢܬܒ ܕܒܕ ܟܝܐ ܒܗ ܒܕܝܢ ܕܒܕ
ܒܕ. ܟܠܫܬ ܟܗܒܕ ܒܕܝܢ ܒܕ ܒܕ ܕܒ ܒܕ. ܟܒܕ ܒܗ
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ⲙⲛ ⲛⲓⲙ. ⲛⲁⲓ ⲛⲉ ⲛⲓⲙⲁⲛⲧⲓⲟⲛ

ⲡⲓⲙⲁⲛⲧⲁⲥⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉ ⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲟⲗⲗⲱⲛ

ܕܚܩܘܕܝ ܘܟܕ ܐܢܐ ܩܐܡ. ܫܡܥ ܐܢܟ ܩܠܝ ܕܐܣܝ ܕܚܩܘܕܝ ܘܟܕ ܐܢܐ ܩܐܡ ܒܨܠܘܬܝ ܘܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ

ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ

Fol. 170b. ܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ ܐܡܪ ܠܝ ܐܠ ܬܕܚܠ ܠܡܫܐܠ ܒܝ ܐܠ ܬܫܐܠ ܠܡܕ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܡܪ ܠܟ

Digitized by Microsoft®

ܒܗܘ ܕܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܒܪܝ ܕܐܢܬ ܗܘ ܕܐܡܪ ܠܝ ܐܢܐ ܗܘ ܕ

ܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܬܝܬ ܠܡܐ ܕܐܬܝܬ ܐܢܐ ܐܦ ܐܢܐ ܐܬܝܬ ܠܡܐ ܕܐܬܝܬ ܐܢܬ ܐܦ ܐܢܬ. ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܬܝܬ ܠܡܐ ܕܐܬܝܬ ܐܢܐ ܐܦ ܐܢܐ. ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܬܝܬ ܠܡܐ ܕܐܬܝܬ ܐܢܬ ܐܦ ܐܢܬ. ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܐ

ⲁⲛⲟⲩⲱϣ ⲉⲡⲉϥⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲉⲣⲙⲏⲛⲓⲁⲥ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲣⲕⲟⲩⲗⲗⲟⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲁⲃⲣⲁⲁⲙ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲁⲛⲟⲩⲡ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲁⲃⲁⲕⲟⲩⲙ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲥⲁⲙⲟⲩⲏⲗ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲇⲁⲩⲓⲇ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲧⲑⲁⲓⲟⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲗⲟⲩⲕⲁⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲧⲑⲁⲓⲟⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲗⲟⲩⲕⲁⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲇⲁⲩⲓⲇ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲁⲃⲣⲁⲁⲙ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲁⲛⲟⲩⲡ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲁⲃⲁⲕⲟⲩⲙ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲥⲁⲙⲟⲩⲏⲗ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲇⲁⲩⲓⲇ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲥⲟⲗⲟⲙⲱⲛ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲧⲉ ⲡⲓⲁⲡⲁ ⲙⲁⲧⲑⲁⲓ

ܒܗܘ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܒܪ ܐܢܫܐ

ⲙⲛⲧⲥⲟⲩⲛ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲉⲙ

ܟ ܚܒܒ ܠ ܒܝܬ ܕܝܬܐ. ܒܝ ܡܕܝܢܐ ܕܒܒܐ. ܫܒܐ ܒܝܬ ܟ
ܒܐ ܫܒ ܫ. ܐܝܟܐ ܟ ܟ ܒܟܫܒܐ ܣܒܒܐ ܕܒܝܐ
ܝܬܒܫ ܫܒ ܒܝܬ ܕܒܟܝܐ ܡܫܐ ܕܒܐ. ܒܫܒܒ ܒ ܟ
ܝܒ. ܝܒܐ ܐܒܟܟ ܡ ܕܒܒܒܐ. ܐܒܐܐ ܫܒ ܣܒܒܝ
ܒܫ ܫܒ ܒ ܟ ܒܟܟ. ܒܒ ܒ ܟ ܟ ܒ ܒ ܒ

ⲁⲃⲃⲁ ⲱⲣ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲛⲓⲙ ⲉⲧⲥⲱⲟⲩⲛ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣ

ⲁⲩⲱ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲃⲣⲁⲁⲙ ⲁⲩⲱ ⲁⲃⲣⲁⲁⲙ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲥⲏⲫ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲥⲏⲫ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲱⲩⲥⲏⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲱⲩⲥⲏⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲁⲣⲱⲛ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲁⲣⲱⲛ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲉⲗⲉⲁⲍⲁⲣ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲉⲗⲉⲁⲍⲁⲣ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲩⲁⲛⲛⲁ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲩⲁⲛⲛⲁ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲣⲕⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲣⲕⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲗⲟⲩⲕⲁⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲗⲟⲩⲕⲁⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲧⲑⲁⲓⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲧⲑⲁⲓⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲑⲱⲙⲁⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲑⲱⲙⲁⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲑⲁⲇⲇⲁⲓⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲑⲁⲇⲇⲁⲓⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲑⲑⲁⲓⲁⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲑⲑⲁⲓⲁⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲁⲕⲱⲃⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲁⲕⲱⲃⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲥⲏⲫ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲥⲏⲫ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲇⲁⲩⲓⲇ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲇⲁⲩⲓⲇ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲏⲗ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲏⲗ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲧⲑⲉⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲧⲑⲉⲟⲥ

ܘܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܬܟܠܡ ܥܠ ܒܝܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܬܟܠܡ ܥܠ ܒܝܬ ܡܫܝܚܐ
ܕܐܢ ܐܡܪ ܠܟ ܡܕܡ ܕܬܬܟܠܡ ܥܠ ܒܝܬ ܡܫܝܚܐ

Fol. 166a. ܗܢܛܒܐ. | ܘܐܬܝ ܡܪܝ ܝܘܚܢܢ ܠܒܝܬ ܡܕܪܫܐ ܕܟܠ ܥܡܐ ܕܐܬܘ ܠܘܬ ܐܒܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ ܘܟܠ ܡܕܝܢܬܐ ܕܐܬܘ ܠܘܬ ܡܪܝ ܝܘܚܢܢ ܠܡܫܡܫ ܠܗ ܘܠܡܕܪܫܐ ܕܟܠ ܥܡ

ⲉⲓⲙⲉ ⲉⲧⲙⲙⲁⲩ ⲙⲛ ⲧⲉⲩⲉⲣⲅⲁⲍⲓⲁ ⲛⲧⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ. ⲁⲩⲱ ⲛⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ
ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲓⲙ

ⲙⲛⲧⲉⲣⲟ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉϥⲣⲁⲛ ⲛⲉⲙ ⲡⲉϥⲙⲁⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲛⲧⲓⲁ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲉⲥⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲑⲉⲛⲟⲥ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲑⲉⲛⲓⲁ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣ

ⲛⲁⲓ ⲉⲡⲉϫⲱⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲉⲧⲁⲓⲛⲓ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲙⲁ ⲉⲧⲁⲓⲥⲱⲧⲙ ⲉⲡⲓⲙⲁ ⲉⲧⲁⲓⲙⲁⲣⲧⲩⲣⲉⲓ ⲉ

ܕܒܫܡܐ ܕܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

ZZ

ܕܒܫܡܐ ܕܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

ܐܝܬ ܠܝ ܐܦ ܗܕܐ ܡܠܬܐ ܕܫܡܥܬ ܡܢ ܦܘܡܗ ܕܐܒܐ ܩܕܝܫܐ ܐܦ ܗܘ ܐܡܪ ܠܝ ܕܐܝܬ ܒܗ ܒܥܝܪܐ ܕܒܝܬ ܐܒܐ ܕܡܢ ܩܕܡ ܐܬܝܠ ܗܘܐ ܠܗ ܠܐ ܐܟܠ ܐܠܐ ܒܥܫܒ ܒܣܡܐ ܘܒܥܫܒ ܒܣܡܐ ܐܬܪܦܐ ܗܘܐ ܒܗ ܘܒܗ ܐܬܪܦ ܘܒܗ ܐܬܪܦ ܐܢܐ ܐܦ ܗܟܢܐ ܒܥܝܢ ܐܡܪ ܠܝ ܐܒܐ ܕܐܝ ܐܬ ܠܟ

ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܗܘܝܬ ܒܗܕܐ ܒܝܬ ܡܫܝܚܐ ܘܠܐ ܝܕܥܬ ܠܗ.

ܒܬܒܬ ܕܡܕܒܬ ܗܒܒ ܘܐ ܡܐ ܒܒܒܒ. ܒܒܐ ܒܟܟ
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ܗܘ ܕܒܝܬ ܡܫܝܚܐ ܘܠܐ ܫܠܛ ܒܗ ܡܘܬܐ ܕܠܥܠܡ ܐܠܐ ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܕ

ܕܒܟܬܐ ܕܚܠܝܢ. ܐܡ ܕܠܐ ܕܒܥܝܢ ܕܒܫܘܬ ܙܕܩ ܒܗ ܒܕܒܕ.
ܥܡ ܠܐ ܫܟܚ ܐܘ ܫܡ ܒܪ ܕܒܢܝ ܕܒܢܕܒ. ܘܕܡ ܫܘ ܕܒܟ ܕܥ
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ܕܒܟܠܐ ܫܘ ܒܗ ܒܕܒܕ ܕܒܢܝ. ܐܟܠ ܕܙܟܝ ܒܗ ܒܕܒܕ ܫܘ
ܕܒܒܕ. ܚܒܬ ܟܕ ܕܒܗ ܐܟ ܕܒܝ ܙܕ ܙܟܝ. ܐܘ
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ܒܝܒ ܙܕ ܟܠ. ܐܟ ܒܝܢ ܕܙܟܝ ܡܢ ܒܙܒ ܕܙܟܝ ܒܝܟ. Fol. 162a.
ܒܝܒ ܫܘ. ܐܟܠ ܒܝܢ ܒܒ ܒܟ ܒܝ ܒܟ. ܐܟ ܒܝܢ ܕܙܟܝ ܒܝܟ.
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ܙܒ

ܡܥܒܕܘ ܕܫܡܗ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܙܟܝ ܕܗܘ ܒܪ ܙܟܝ.
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Fol. 161ὁ. ܒܗܠܝܢ ܟܬܒ̈ܐ ܕܐܡܪ ܠܟ ܡܢ ܙܟܝ ܕܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ
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ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ. ܐܠ ܐܡ ܐܡܪ ܠܟ
ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ.
ܐܠ ܐܡ ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ
ܐܡܪ ܠܟ ܡܢ ܙܟܝ. ܐܠ ܐܡ ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ
ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ. ܐܠ ܐܡ ܐܡܪ ܠܟ ܡܢ ܙܟܝ
ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ ܐܡܪ ܠܟ ܡܢ ܙܟܝ. ܐܠ ܐܡ
ܐܡܪ ܠܟ ܡܢ ܙܟܝ ܐܦ ܐܢ

ܐܘܢ ܕܟܠ ܫܘܠܛܢܐ ܕܥܠܡܐ ܕܒܫܡܝܐ. ܘܟܕ ܫܡܥ ܡܪܝ ܝܘܚܢܢ ܕܐܬܐ ܠܘ ܐܢ ܕܠܐ ܐܬܒܛܠ ܐܢ ܐܬܩܛܠ. ܐܢ ܐܬܒܛܠ ܐܝܟ ܕܐܡܪ ܐܢ ܐܬܩ

ܫܘܒܚܐ ܫܡܝܐ ܘܐܪܥܐ ܕܟܠ ܟܝܢ ܐܝܬ ܠܗ ܒܪܝܬ ܟܠ ܡܕ ܐܝܬ ܒܗ ܘܟܠ ܡܕ ܕܐܝܬ ܠܗ ܒܪܝܬ ܟܠ ܟܝܢ ܐܝܬ ܠܗ ܒܪܝܬ ܟܠ ܡܕ ܕ

ܒܬܘܠܬܐ ܕܡܪܝ ܝܘܚܢܢ ܕܡܫܝܚܐ ܒܝܘܡ ܫܒܬܐ. ܐܝܟ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܕܐܬܐ ܒܫܒܬܐ. ܒܝܘܡ ܫܒܬܐ ܐܬܐ ܠܗ ܠܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ. ܐܝܟ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܐܬܐ ܠܗ

ܟܠ. ܘܐܡܪ ܠܗ ܐܢܐ ܒܥܝܬ ܠܟ ܒܪ ܐܢܫ ܚܝ ܘܠܐ ܡܝܬ ܘܠܐ ܐܫܬܐܠ ܠܗ
ܡܕܡ ܒܗ ܕܐܢ ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ
ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ
ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ
ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ ܐܡܪ
ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ
ܐܚܪܢ ܐܢܐ ܐܥܒܕ ܠܗ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܐܝܟ ܕܐܢܫ ܐܚܪܢ ܐܢܐ ܐܥܒܕ
ܠܗ

ܒܬܟ ܟܬܒ ܡܫܝܚܐ ܕܐܬܝ ܒܥܢܢܐ ܘܥܠ ܥܠ ܒܪ ܐܢܫ ܕܢܬܬ ܠܗ ܫܘܠܛܢ ܘܟܒܘܕ ܘܬܫܒܘܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܀ Fol. 159b.

ܘܗܫܐ ܐܚܝ ܒܝ ܕܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܬܫܐܠ ܠܝ ܐܘ ܐܡܪ ܠ

ܘܐ ܗܘ ܕܒܝܬ ܡܫܝܚܐ ܕܐܬܐ ܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܐܠܗܐ ܕܟܠ ܥܠܡܝܢ ܐܡܝܢ ׃

ܒܪܟܘܬܐ

ܫܒܚ ܠܐܠܗܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ ܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܒܗ ܐܬܓܠܝ ܠܢ ܐܒܘܗܝ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ׃ ܕܒܗ ܐܬܒܪܟ ܐܬܪ ܫܡܗ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܠܥܠܡ ܥܠܡܝܢ ׃ ܐܡܝܢ ׃ ܐܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܐܠܗܐ ܕܟܠ ܥܠܡܝܢ ܐܡܝܢ ׃

ܫܒܚ ܠܐܠܗܐ ܕܒܪܝܬ ܟܠ ܒܪܝܬܐ ܒܫܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܐܠܗܐ ܕܟܠ ܥܠܡܝܢ ܐܡܝܢ ׃

ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙⲙⲟⲥ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲟⲩⲙⲉⲛⲉ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧ

ⲉⲓⲙⲉ. ⲁⲩⲱ ⲉⲓⲙⲉ ⲛⲧⲉⲣⲉ ⲡⲓⲉⲣⲙⲏⲛⲉⲩⲉ ⲛⲧⲉ ⲡⲓⲙⲉ. ⲉⲓⲥ
ϩⲙⲏⲧ ⲉⲓⲙⲉ ⲛⲥⲁ ⲉⲓⲙⲉ ⲛⲧⲙⲛⲧⲣⲙⲛⲧⲉ. ⲉⲃⲏⲗ ϩⲓⲧⲛ ⲡⲓⲥⲱⲙⲁ
ⲉⲧⲥⲙⲏ ⲛⲥⲟⲩⲱϣ. ⲁⲩⲱ ⲉⲓⲛⲉ ⲛⲧⲟⲥ ⲉⲓⲛⲉ. ⲉⲓⲛⲉ ⲛⲧⲟⲥ ⲉⲓⲛⲉ.
ⲁⲩⲱ ⲛⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ
ⲙⲡⲉⲧⲉⲣⲉ ⲡⲓⲉⲣⲙⲏⲛⲉⲩⲉ ⲛⲧⲉ ⲡⲓⲙⲉ ⲉⲧⲣⲉ ⲡⲓⲉⲣⲙⲏⲛⲉⲩⲉ ⲛⲧⲉ
ⲡⲓⲙⲉ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ
ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ
ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ
ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ
ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ
ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ
ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ
ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ
ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ
ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ
ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ
ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ
ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ
ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ
ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ
ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ
ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ
ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ
ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲉ ⲛⲧⲉ ⲛⲓⲃⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲧⲓⲟⲛ
ⲛⲧⲉ

ⲟⲩⲙⲉⲧⲣⲉⲙⲛⲓⲃⲉ ⲙⲡⲉⲛⲧⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲓⲱⲧ ⲙⲡⲉⲛⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ

ⲙⲛⲧⲣⲉⲙⲛⲓⲙⲓ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲓ ⲉⲣⲟⲟ

ܒܝܬ ܡܢܘܢ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ܕܐܠܗܐ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܒܪܝ ܕܐܠܗܐ

ܐܦ ܒܗܝ ܕܝܢ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

ⲙⲡⲉⲓⲱⲧ ⲉⲣⲟⲓ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛⲧⲉ ⲡⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲩⲟⲛⲓ

ܡܢ ܒܝܬ ܡܫܝܚܐ ܕܐܬܐ ܠܗ ܠܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܠܟܠ ܩܕܝܫܝ ܐܠܗܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘܠܟܠ ܩܕܝܫܝ ܐܠܗܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܕܐܬܐ ܠܗ ܠܡܪܝܡ ܐܡܗ ܕܐܠܗ

ܒܗܝ ܕܐ ܕܒܝ ܐܢܫ ܒܗ ܕܐ ܒܗ ܐܢܫ ܕܒܝ ܗܝ

ⲟⲩⲟ ⲙⲁⲣⲉ ⲡⲉⲓⲁⲙⲁ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲥⲥⲟ ⲛⲁⲓ ⲛⲓⲙ
ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲥⲥⲟ

ⲙⲡⲟ ⲉⲗⲙⲁ ⲛⲧⲉⲣⲉⲙⲛⲏⲥⲧⲓⲁ ⲛⲓⲙ ⲉⲧⲃⲉⲡⲁⲓ ⲛⲧⲉⲣⲉⲙⲛⲏⲥⲧⲓⲁ ⲙⲡⲉⲕⲟ.
ⲁⲩⲱ ⲛⲁⲣⲉⲙⲛⲏⲥⲧⲓⲁ ⲙⲙⲟⲥ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲧⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲉⲧⲁⲓⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲉⲧⲁⲓⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲉⲧⲁⲓⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲉⲧⲁⲓⲛⲁ

Fol. 153a. ⲙⲡⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲕⲁⲗⲱⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲣⲟⲥ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲩ

وَهُوَ فِي كُلِّ مَكَانٍ وَلَا يَخْلُو مِنْهُ مَكَانٌ. وَهُوَ مَعَ خَلْقِهِ وَلَيْسَ هُوَ
كَهُمْ. وَهُوَ مُحِيطٌ بِكُلِّ شَيْءٍ وَلَا يَحْوِيهِ شَيْءٌ. وَهُوَ مُدَبِّرُ الْأُمُورِ
وَلَا يَحْتَاجُ إِلَى مُشِيرٍ. وَهُوَ يَعْلَمُ مَا كَانَ وَمَا يَكُونُ وَمَا لَمْ يَكُنْ
لَوْ كَانَ كَيْفَ كَانَ يَكُونُ. وَهُوَ يَعْلَمُ السِّرَّ وَأَخْفَى. وَهُوَ يَعْلَمُ
خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ. وَهُوَ يَعْلَمُ مَا كَانَ فِي الْأَزَلِ
وَمَا يَكُونُ فِي الْأَبَدِ. وَهُوَ يَعْلَمُ مَا كَانَ وَمَا لَمْ يَكُنْ وَمَا
سَيَكُونُ. وَهُوَ يَعْلَمُ مَا يَكُونُ فِي الْأَرْضِ وَمَا يَكُونُ فِي السَّمَاءِ:
وَهُوَ يَعْلَمُ عَدَدَ الرَّمْلِ وَالْحَصَى وَعَدَدَ الْقَطْرِ وَالْمَطَرِ. وَهُوَ
يَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا فِي الْجِبَالِ وَالْقِفَارِ. وَهُوَ
يَعْلَمُ مَا فِي الْأَرْضِ وَمَا فِي السَّمَاءِ وَمَا فِي الْهَوَاء

ﻛﻠﻜﻨﺘﻪ. ﻣﺪﻩ ﻛﻨﻨﺘﻪ ﻣﺘﻌﻮﻣﻪ ﻛﻢ. ﺗﺴﺘﻪ ﻛﻬﻮ ﻣﺼﻮﻣﻪ ﻛﻬﻮ ﻩﺪﻩ.
ﻣﻜﻪ ﺩﻬﻮﻣﻠﻨﻪ ﻣﺪﻨﺪﻬﻮ. ﻛﻩﻮﻩ ﺩﻛﻤﻪ ﻛﻮﻩ ﻫﺪﻨﻪ ﻣﺪﻨﺪﻬﻮ.
ﻣﻮﻫﻪﺪﻩ ﻣﺪﻨﻪ ﻫﻮﻩﻪ ﻫﻮﻩﻪ ﻫﻮﻩﻪ: ﻩﺪﻩ ﻛﻢ ﻫﻮﻩﻪ ﻫﻮﻩﻪ ﻫﻮﻩﻪ:
ﻣﻪ ﻛﻨﻨﺘﻪ ﺩﻩ ﻣﺪﻩ: ﻫﻮﻩﻪ ﻫﻮﻩﻪ ﻫﻮﻩﻪ

ﻭﺍﻟﺪﻩ ﻭﺍﻟﻰ ﺑﻠﺪ ﺍﻟﻴﻤﻦ ﻓﻠﻤﺎ ﺳﻤﻊ ﺍﻟﻮﺯﻳﺮ ﻛﻼﻡ ﺍﺑﻨﻪ ﻏﻀﺐ ﻋﻠﻴﻪ ﻏﻀﺒﺎ ﺷﺪﻳﺪﺍ ﻭﻗﺎﻝ ﻟﻪ ﻳﺎ ﻭﻟﺪ ﺍﻟﺴﻮﺀ ﻭﺍﻟﻠﻪ ﻟﻮ ﻛﺎﻥ ﻟﻚ ﺫﻧﺐ ﻭﺍﺣﺪ ﻓﻘﻂ ﻟﻜﺎﻥ ﻳﻜﻔﻴﻚ ﻋﻘﻮﺑﺔ ﻟﻜﻞ ﻣﺎ ﺻﺪﺭ ﻣﻨﻚ ﻣﻦ ﺍﻟﺬﻧﻮﺏ ﻭﻟﻜﻦ ﻟﻢ ﻳﻜﻦ ﻟﻚ ﺫﻧﺐ ﻭﺍﺣﺪ ﻓﻘﻂ ﺑﻞ ﻟﻚ ﺫﻧﻮﺏ ﻛﺜﻴﺮﺓ ﻭﻣﻦ ﺟﻤﻠﺔ ﺫﻧﻮﺑﻚ ﺍﻧﻚ ﺗﺘﻌﺮﺽ ﻟﻠﻨﺎﺱ ﻭﺗﺘﻜﻠﻢ ﻓﻴﻤﺎ ﻻ ﻳﻌﻨﻴﻚ ﻭﻻ ﻳﺴﺎﻭﻱ ﺭﺃﺳﻚ ﺍﻥ ﺗﺘﻜﻠﻢ ﻓﻴﻪ

ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܒܫܘܪܐ

ڪوهيڪ ڏڏڙ ڏيڏڻ ڪي ڪاڪڏ هي. ڏڪ ڏڪ ڪاڪڏ

ܗܵܝ ܕܵܐ ܒܵܗ ܐܵܡ ܕܵܐ ܒܵܗ ܐܵܡ ܕܵܐ ܒܵܗ ܐܵܡ

ꞇꞓ ꞏꞏꞏ

ﻣﻦ ﺍﻟﻠﻴﻞ ﺍﻟﺸﺒﺢ ﺍﻟﺬﻱ ﺭﺃﻳﺘﻪ ﻓﻲ ﺍﻟﻠﻴﻞ. ﻭﻫﻮ ﺍﻟﺬﻱ ﺃﺧﺒﺮﻧﻲ ﺑﺄﻧﻪ ﺭﺃﻯ ﺍﻟﺸﺒﺢ ﻓﻲ ﺍﻟﻠﻴﻞ.

﴿ ﺍﻟﺸﺒﺢ ﺍﻟﺬﻱ ﺭﺃﻯ ﺍﻟﻠﻴﻞ ﻭﺍﻟﺬﻱ ﺃﺧﺒﺮ ﺑﻪ ﴾

ﻭﻗﺎﻝ ﺍﻟﺮﺍﻭﻱ ﻭﻫﻮ ﺍﻟﺬﻱ ﺃﺧﺒﺮﻧﻲ ﺑﻬﺬﺍ ﺍﻟﺤﺪﻳﺚ ﻭﻫﻮ ﺍﻟﺬﻱ ﺭﺃﻯ ﺍﻟﺸﺒﺢ ﺍﻟﺬﻱ ﺭﺃﻯ ﺍﻟﻠﻴﻞ.

ܒܗ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܝܬ ܒܟ ܚܘܫܒܢܐ ܕܐܠܗܐ ܘܐܢ ܠܐ ܐܝܬ ܒܟ ܚܘܫܒܢܐ ܕܐܠܗܐ ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܕܐܢ

ܗܝ ܕܟ ܀ ܡܫܡܫ ܒܪܝܫܐ ܕܥܠ ܟܠ ܐܢܫ ܡܬܟܢܝ ܐܢܐ ܀ ܗܝ ܕܟ
ܥܠ ܫܡܥܘܢ ܒܪ ܐܡܐ ܀ ܒܪ ܐܡܐ ܕܫܡܥ ܐܢܐ ܀ ܥܠ ܕܐܡܪ ܠܗ
ܒܪ ܫܡܥܘܢ ܀ ܐܡܪ ܠܗ ܫܡܥܘܢ ܒܪ ܝܘܢܐ ܀ ܐܡܪ ܠܗ ܫܡܥܘܢ
ܒܪ ܝܘܢܐ

ܗܘ ܕܐܡܪ ܠܗ ܐܢܬ ܕܥܒܕ ܠܝ ܫܘܒܚܐ ܘܐܢܐ ܐܫܒܚ ܠܟ

ܒܬܪ ܗܘ ܕܐܬܐ ܠܗ ܠܡܪܝ ܒܝ ܐܢܐ ܡܫܬܟܚ ܠܟ ܠܡܐ ܕܐܬܝܬ ܠܝ ܐܝ ܠܐ ܐܬܐ ܐܢܐ ܠܘܬ ܐܢܬ ܐܠܐ ܐܡܪ ܠܝ ܡܢ ܐܢܬ ܐܢܐ ܕܐܬܝ ܠܟ ܐܡܪ ܠܗ ܡܪܝ ܐܢܐ ܠܐ ܐܬ

ⲉⲛⲉ ⲛⲉⲩ. ⲡⲉⲛⲧⲁⲩⲉⲓⲣⲉ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲛⲧⲁⲩⲉⲓⲣⲉ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲁⲩⲱ ⲛⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲩⲱ ⲛⲓⲙⲁⲛⲁⲅⲓⲟⲥ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲛⲧⲉ ⲡⲓⲱⲧ

ⲙⲡⲉϫⲱⲟⲩ ⲛⲁⲓ ⲛⲁⲛ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲛⲧⲉ ⲡⲉⲕⲛⲟⲩⲥ ⲉⲧⲙⲙⲁⲩ

ⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲛⲏⲩ ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲛⲏⲩ ⲙⲡⲉⲓⲱⲧ
ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲛⲏⲩ ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲛⲏⲩ ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉ
ⲛⲉⲥⲛⲏⲩ ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲛⲏⲩ ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉ ⲛⲉⲥⲛⲏⲩ
ⲙⲡⲉⲓⲱⲧ

ⲙⲛⲧⲣⲉⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲣⲧⲩⲣⲟⲥ. ⲁⲩⲱ ⲙⲛⲧⲣⲉⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲣⲧⲩⲣⲟⲥ. ⲁⲩⲱ

ⲉⲓ ⲉⲓⲗⲉ ⲙⲉⲓⲏⲓ ⲟⲩⲁⲙⲟⲩ ⲛⲧⲉⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩ ⲉⲣⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲉⲧⲃⲉ
ⲡⲉⲛⲥⲁⲃⲉ ⲛⲧⲉⲛⲧⲁⲩ ⲉⲣⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ
ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ
ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ
ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ
ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ
ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ
ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ
ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲙⲁⲩⲁⲧ
ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ
ⲡⲉⲛⲙⲁⲩⲁⲧ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲉⲓⲱⲧ
ⲛⲧⲉ

ⲟⲩⲙⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲕⲥⲟⲛ ⲙⲡⲉⲕⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲩ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲓ

Fol. 143b. ⲉⲧⲙⲙⲁⲩ ⲉⲡⲉϥⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲱⲧ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲡⲛⲁ ⲛⲓⲙ

ڈکر بک ٹیٹ حبد ہوم۔ ہمد ہدیدہ کیدوہ ہنو |
ہوم میووہ۔ ٹیدہ ڈیدیدہ ڈیڈیٹ ہنو۔ ٹمکہ ڈیدیدہ ڈیووہ
ہوم ٹیووہ۔ ٹیدہ ڈیدیدہ ڈیڈیٹ ہنو۔ ٹمکہ ڈیدیدہ ڈیووہ
ٹمیڈ حد۔ ٹی ہوجہ ٹہ ہدہ کیدوہ۔ میحک ہمد بدیدہ ہدہدہ
ٹمکہ ہوم ہدہ بکہ ٹڈہ ٹڈہ حدید ہٹیدہ ہدہ ٹڈہ
ہدہ ہدہ ٹڈہ ٹڈہ لڈہ ٹڈہ حدید ہٹیدہ ہدہ ٹڈہ
ڈیڈیٹ ہدہ ہدہ ٹڈہ ٹڈہ لڈہ ٹڈہ حدید ہٹیدہ ہدہ ٹڈہ

ڪڪڊ. ڊوڊ ڊڊڊڊ ڏڊڊ ڪڊ ڊڊڊڊ ڏڊڊڊڊڊڊ ڊڊڊڊڊڊڊڊ ڊڊڊڊڊڊڊڊ ڊڊ

ⲉⲧⲙⲛⲧⲣⲣⲟ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲁⲩⲱ ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲛⲧⲁⲥⲓⲁ ⲛⲓⲃⲉⲛ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲙⲟⲥ

ⲉⲧⲥⲱⲧⲡ ⲟⲛ ⲛⲁⲣⲭⲏ ⲉⲃⲟⲗ ⲛⲁⲓ. ⲛⲓⲙⲁⲣⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ
ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ
ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ
ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ
ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ
ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ
ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ
ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ.
ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ
ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ
ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ
ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ
ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲣⲉ ⲡⲓⲙⲁ
ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ
ⲉⲣⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲉⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ.

ⲙⲡⲉⲓⲣⲏⲛⲏ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

ⲉⲓ ⲛⲓⲁⲓ ⲙⲡ ⲉⲙⲟⲩ ⲁⲛⲟⲕ ⲡⲓⲙⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲁⲛⲟⲕ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲓⲙ ⲉⲧⲁⲕⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲁⲕⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲕ ⲛⲁⲓ

ܕܟܦܐ ܒܟܪܙ. ܘܙܢܚܙܐ ܘܕܐ ܠܡܚܒܝܢܐ ܠܡܥܒܕ ܒܟܠ ܒܕܟܝ.
ܦܟܝܬܐ ܕܡܢ ܦܟܥܒܕܘܗܡ. ܦܒܦܟܥܐ ܒܚܙ. ܥܒܕܐ ܕܟܠ ܡܟܝ
ܡܟܝܠ ܒܟܝ ܕܡܒܝܟܝ ܟܐ ܕܡܟܝ ܕܡܕܙ ❖

❖ ܟܟ ܠܘܡ ܕܒܙܐ ܒܕܒܙ ܕܒܒܐ ❖

ܘܒܕ ܚܒܒܟ ܒܝ ܐܡܘܡ ܐܡܘܡ. ܒܙܐ ܐܘ ܡܐܘܡ ܟ ܕܟ ܒܙ.
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ܐܬܐ ܠܟ ܠܘܬ ܗܕܐ ܒܝܬ ܐܒܝ ܘܐܡܐ ܘܐܚܝ ܘܐܚܬ. ܘܐܡܪ ܠܗ ܡܢ ܐܢܬ ܐܢܐ
ܐܬܐ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲛⲧⲁⲩⲥⲱⲧⲙ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ. ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

ܘܐ ܕܝܢ ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܬ ܡܫܝܚܐ ܕܐܬܐ ܠܡܗܘܐ ܕܐܢܫ ܚܛܝܐ ܠܡܬܒ ܒܬܪ ܡܘܬܗ ܘܠܐ ܡܫܬܡܥ ܠܗ ܠ

ꠢꠤꠞ ꠇꠞꠣ ꠞꠤꠣꠞ ꠢꠞꠣ ꠞꠤꠣ ꠇꠞ

ඔබ ඔ ඉඹ ඔබ ඔබ ඔ ඉඹ ඔබ ඔබ ඔ ඉඹ ඔබ

Fol. 137b.

Fol. 137a. ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲙⲟⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩϯ ⲛⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ ⲙⲙⲟⲛ ⲛⲁⲛ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲣⲉⲓ ⲛⲁⲓ ⲉⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ

ܐܘ ܗܘ ܕܝ ܒܪܝܫܐ ܕܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܗܟܝ ܐܢܐ ܐܫܬܘܝ ܠܟ
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ܐܫܬܘܝ ܠܟ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ

Fol. 135b.

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ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀

ⲁⲩⲱ ⲛⲓⲙ ⲁⲛⲟⲕ ⲛⲉⲧ ⲡⲓⲭ̀ⲥ̀. ⲉⲩⲛⲁⲩ ⲙ̀ⲙⲟⲥ ⲛⲁⲓ. ⲉⲩⲛⲁⲩ ⲙ̀ⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲧⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀. ⲁⲛⲟⲕ ⲧⲛⲏⲧⲛ ⲛⲁⲓ ⲛⲉⲧⲛⲁⲓ ⲛⲉⲧⲛⲁⲥⲱⲧⲙ ⲙ̀ⲙⲟⲓ. ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲧⲛⲁⲓ ⲛⲉⲧⲛⲁⲥⲱⲧⲙ ⲙ̀ⲙⲟⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀

ⲁⲛⲟⲕ ⲛⲉⲧ ⲫⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀

ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀ ⲡⲉ ⲫⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀. ⲁⲩⲱ ⲛⲓⲙ ⲁⲛⲟⲕ ⲛⲉⲧ ⲫⲁⲓ ⲛⲁⲓ. ⲁⲩⲱ ⲛⲓⲙ ⲁⲛⲟⲕ ⲛⲉⲧ ⲫⲁⲓ ⲛⲁⲓ ⲛⲉⲧⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ̀. ⲁⲛⲟⲕ ⲧⲛⲏⲧⲛ ⲛⲁⲓ ⲛⲉⲧⲛⲁⲓ ⲛⲉⲧⲛⲁⲥⲱⲧⲙ ⲙ̀ⲙⲟⲓ. ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲧⲛⲁⲓ ⲛⲉⲧⲛⲁⲥⲱⲧⲙ ⲙ̀ⲙⲟⲓ ⲛ̀ⲧ

ⲙⲁⲣⲉⲡⲥⲱⲙⲁ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛ
ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ
ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛ
ⲉⲃⲟⲗ ⲙⲙⲟⲥ

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ꠇꠤꠞ ꠇꠤꠞꠣꠇꠤꠞꠣ ꠇꠤꠞꠣꠇꠤꠞꠣ ꠇꠤꠞꠣꠇꠤꠞꠣ

ꠀꠞꠤ ꠇꠣ ꠀꠞꠤꠀꠞꠤ ꠞꠤꠀꠞꠤ ꠞꠤ

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ⲛⲁⲓ ⲛⲉⲙ

ⲙⲛⲧ ⲧⲙⲏⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ

ܕܗܘܐ ܕܒܝܬ ܡܫܪܝܬܐ ܕܒܝܬ ܐܒܘܟܝ. ܘܫܪܝ ܠܗ ܒܝܬ ܐܒܘ ܒܫܠܡܐ. ܘܐܡܪ ܠܗ ܐܒܘ ܐܢ ܐܬ ܒܪ ܐܠܗܐ ܐܢ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ. ܐܠ ܬܗܘ ܐܢ ܕܡܬܚܙܐ ܠܐ ܐܬ ܒܪ ܐܠܗܐ. ܐܠ

ܒܝܬ ܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢ ܐܬ ܡܫܝܚܐ ܐܠܗܐ ܕܚܝܐ ܐܢܬ ܠܐ ܡܫܬܟܚ ܠܗ ܐܠܐ ܡܢ ܒܪ ܐܢܫܐ ܕܐܝܬ ܒܗ ܚܛܝܬܐ ܘܐܢ ܐܢܬ ܐܡܪ ܕܠܝܬ ܠܟ ܚܛܝܬܐ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܐܠܗܐ ܘܐܢܬ ܡܫܝܚܐ ܘܐܢܬ ܐܝܬ ܠܟ ܒܪ ܐܢܫܐ ܕܠܐ ܐܝܬ ܒܗ ܚܛܝܬܐ ܘܐܢ ܐܢܬ ܐܡܪ ܕܐܝܬ ܠܟ ܚܛܝܬܐ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܐܢܫ

ⲙ̀ⲡⲉⲕⲙⲁⲩ ⲛ̀ⲧⲁⲓ ⲛⲁⲓ ⲛ̀ⲥⲁⲣⲝ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲉⲕⲛⲟⲩⲥ ⲛⲉⲙ ⲡⲉⲕⲯⲩⲭⲏ ⲛⲉⲙ ⲡⲉⲕⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲉⲙ ⲡⲉⲕⲙⲉⲧⲉⲩⲭⲏ ⲛⲉⲙ ⲡⲉⲕⲙⲉⲧⲉⲣⲅⲁⲥⲓⲁ ⲛⲉⲙ ⲡⲉⲕⲙⲉⲧⲉⲛⲉⲣⲅⲓⲁ ⲛⲉⲙ ⲡⲉⲕⲙⲉⲧⲉⲛⲧⲟⲗⲏ

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ⲙⲡⲉⲓⲱⲧ ⲉⲃⲏⲗ ⲛⲁⲓ. ⲛⲓⲙ ⲇⲉ ⲛⲉⲙⲁⲩ ⲛⲧⲉⲣⲟⲩ ⲉⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲃⲏⲗ ⲙ̀ⲡⲉⲛⲟⲩⲱϩ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܘܡܠܟܘܬܐ ܒܟܠ ܥܠܡܐ ܕܥܠܡܝܢ ܐܡܝܢ ܀ ܘܒܗܕܐ ܙܒܢܐ ܐܬܐ ܠܘܬ ܐܒܐ ܩܕܝܫܐ ܘܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܡܪܝ ܠܬܠܡܝܕܘܗܝ ܐܢ ܒܥܐ ܐܢܬ ܕܬܗܘܐ ܠܟ ܠܐܠܗܐ ܘܠܐ ܢܗܘܐ ܠܟ ܐܠܗ ܐܚܪܢܐ ܠܡܬܩܪܒ ܠܘܬ ܐܠܗ ܐܚܪܢܐ ܐܠܐ ܐܢܐ ܗܘ ܕܐܦܩܬ ܠܟ ܡܢ ܐܪܥܐ ܕܡܨܪܝܢ ܘܡܢ ܒܝܬ ܥܒܕܘܬܐ ܀ ܘܗܫܐ ܐܡܪ ܠܝ ܡܢ ܐܢܬ ܕܐܠܗܟ ܘܡܢ ܐܝܟ ܐܠܗ ܐܬܬ ܠܟ ܠܡܗܘܐ ܐܠܗ ܠܟ ܐܠܐ ܐܢܐ ܗܘ ܕܐܦܩܬ ܠܟ ܡܢ ܐܪܥܐ ܕܡܨܪܝܢ ܘܡܢ ܒܝܬ ܥܒܕܘܬܐ ܀ ܐܠܐ ܕ

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ܐܢܫ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ

ⲙⲁⲣⲕⲟⲥ ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲛⲓⲃⲓⲃⲗⲟⲥ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲙⲁ

ܒܗܝ ܕܐܢ ܠܐ ܐܬܝ ܠܗ ܠܒܪ ܡܢ ܗܘ ܕܫܡܗ ܐܬܩܪܐ ܥܠܝܗ. ܘܐܦ

ܘܐܡܪ ܠܗ ܐܢ ܐܝܟ ܐܬ ܒܥܐ ܠܡܫܬܐ ܗܕܐ ܕ

ܟܬܒ ܗܘ ܕܥܒܕ ܒܫܘܠܡ ܥܡ ܟܠ ܡܢ ܕܐܬܐ ܒܫܠܡ ܘܒܫܠܡ ܢܦܩ ܠܗ ܘܐܬܐ ܠܒܝܬ ܐܒܘܗ ܘܐܡܗ ܘܐܚܘܗ ܘܐܚܬܗ ܘܟܠ ܡܢ ܕܐܝܬ ܠܗ ܒ

ܗܘ ܕܐܡܪ ܠܗ ܕܐܢܐ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܘܡܪܝ ܟܠ ܒܪܝܬܐ ܘܟܠ ܡܐ ܕܒܝܢܬܝܗܘܢ ܘܐܢ ܠܐ ܐܫܬܟܚ ܠܟ ܐܠܐ ܚܕ ܒܠܚܘܕ ܐܢܐ ܐܫܬܟܚ ܠܟ

ܟܠ ܐܣܟܠ ܕܙ ܙܟܝܐ ܕܫܘ ܫܒܘ ܐܙܒܕ ܘܐ. ܙܐ ܫܒܘ ܐܙܒܕ ܘܐ ܙܟ
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ܒܝܬ ܡܫܟܒܐ ܕܐܢܫ ܐܚܪ ܘܠܐ ܫܡܥ ܠܗ ܩܠ ܐܢܫ ܘܠܐ ܡܫܟ ܥܝܢ ܠܡܚܙܐ ܐܠܐ ܒܠܝܠܝܐ ܒܚܠܡܐ ܘܒܟܠ ܙܒܢ ܕܐܬܝ ܠܘܬ ܒܥܠ ܒܝܬܐ ܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܐܢܬܬܐ ܐܘ ܒܪ ܐܢܫ ܐܘ ܒܪ ܐܢܫ ܐܚܪ ܐܘ ܒܪ ܐܢܫ ܐܚܪ ܐܘ ܒܪ ܐܢܫ ܐܚܪ

ꠇꠞꠝ ꠇꠞꠝ ꠇꠞꠝ

ⲙⲛ ⲧⲁⲓⲁ ⲡⲉⲥⲱⲙⲁ ⲉⲧⲃⲉ ⲫⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛ

ⲙⲡⲉ ⲡⲥⲱⲙⲁ. ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲥⲱⲕ ⲉⲡⲉⲕⲣⲏⲧ ⲙⲡⲉ ⲡⲥⲱⲙⲁ.

ⲙⲁ

ⲛⲁⲓ ⲇⲉ ⲛⲉ ⲡⲓⲙⲁ ⲉⲧⲥⲱⲕ ⲉⲡⲉⲕⲣⲏⲧ ⲙⲡⲉ ⲡⲥⲱⲙⲁ. ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ ⲡⲓⲙⲁ ⲉⲧⲥⲱⲕ ⲉⲡⲉⲕⲣⲏⲧ ⲙⲡⲉ ⲡⲥⲱⲙⲁ.

ⲙⲃ

ⲡⲓⲙⲁ ⲉⲧⲥⲱⲕ ⲉⲡⲉⲕⲣⲏⲧ ⲙⲡⲉ ⲡⲥⲱⲙⲁ. ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲉ ⲡⲓⲙⲁ ⲉⲧⲥⲱⲕ ⲉⲡⲉⲕⲣⲏⲧ ⲙⲡⲉ ⲡⲥⲱⲙⲁ.

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ᐊᓂᔑᓇᐯᒧᐎᓐ ᓂᐲᑎᑫᓄᑖᓐ ᐋᓂᑲᓇᐸᐎᓐ ᐋᓂᑲᓇᐸᐎᓐ ᐊᓂᔑᓇᐯᒧᐎᓐ ᐊᓂᔑᓇᐯᒧᐎᓐ ᐊᓂᔑᓇᐯᒧ

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ⲙⲛ ⲁⲡⲁⲧⲉⲛⲟⲩⲉ ⲛⲁⲓ ⲛⲉⲙ ⲡⲉⲛⲥⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ

ꠇꠣꠍꠤ ꠅꠞ ꠉꠉꠞ ꠉꠣꠞꠇ ꠅꠞ ꠉꠉꠞ ꠇꠣꠍꠤ. ꠇꠣꠍꠤ ꠅꠞ ꠉꠉꠞ ꠉꠣꠞꠇ ꠅꠞ ꠉꠉꠞ

ꝺꝺꝺ

ܒܬܪܝܗ ܕܐܝܟ ܕܐܡܪ ܠܗ ܐܢܬ ܒܪ ܐܢܫ ܕܐܬ ܐܢܐ ܒܪ ܐܢܫ. ܘܐܡܪ ܠܗ

Fol. 118b.

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ⲟⲩⲟ ⲙⲡⲉϫⲓⲥⲧⲟⲛ. ⲛⲓⲙ ⲛⲓⲃ ⲛⲑⲉ ⲛⲑⲁⲧ ⲙⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉ
ⲡⲓⲣⲱⲙⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ
ⲙⲡⲉⲛⲓⲱⲧ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ
ⲙⲡⲉⲛⲓⲱⲧ

ⲙⲡⲉⲓⲣⲉ ⲛⲁⲓ ⲙ̀ⲙⲟⲥ. ⲁⲩⲱ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲩⲥⲟⲩⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁ

ⲛⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ

ⲡⲉⲧⲉⲣⲟⲩⲱϣⲧ ⲛⲁⲩ ⲛⲉⲙ ⲡⲉⲛⲥⲱⲙⲁ ⲙⲡⲉⲛⲥⲁⲣⲝ ⲛⲉⲙ ⲡⲉⲛⲛⲟⲩⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ
ⲁⲓⲛⲁⲩ ⲉⲡⲉⲓⲱⲧ ⲉⲧⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲡⲓⲉⲣⲉⲩⲥ ⲛⲉⲙ ⲡⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲉⲙ
ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲓⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲉⲥ ⲛⲉⲙ
ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲓⲥⲥⲁ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲉⲥ
ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲉⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲁⲓ
ⲛⲉⲙ ⲛⲓⲙⲁⲛⲁⲭⲱⲣⲓⲧⲉⲥ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃⲓ ⲛ̀ⲥⲕⲏⲧⲓ. ⲁⲩⲱ ⲡⲓⲣⲱⲙⲉ ⲡⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ. ⲁⲛⲟⲕ ⲙ̀ⲡⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃⲓ ⲛ̀ⲥⲕⲏⲧⲓ ⲙ̀ⲡⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃⲓ ⲛ̀ⲥⲕⲏⲧⲓ ⲁⲩⲱ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃⲓ ⲛ̀ⲥⲕⲏⲧⲓ ⲙ̀ⲡⲉ

ܗܘܝ ܕܢܦܫ ܒܪ ܐܢܫܐ ܕܢܬܩܛܠ ܒܝܘܡ ܚܕ ܡܢ ܫܒܥܐ ܝܘܡܝܐ ܕܫܒܬܐ ܗܘ ܕܢܬܩܛܠ ܒܝܘܡ ܫܒܬܐ ܐܦ ܗܘ ܒܝܘܡ ܚܕ ܡܢ ܫܒܬܐ ܐܚܪܢ

ⲙⲡⲉ. ⲉⲩⲥⲱⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲟⲩⲥⲟⲟⲩ

ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ

ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܡܬܩܪܐ ܝܘܚܢܢ. ܗܘ ܐܬ ܒܪ ܐܢܫ ܕܡܬܩܪܐ ܝܘܚܢܢ.
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ܟܬܒ. ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܠܗܐ ܘܐܢ. ܐܡܪ ܠܗ ܐܝܟ ܐܬ ܒܪ ܐܢܫ

ⲙⲡⲉϥϫⲱ ⲛⲁϩⲣⲏ ⲉⲡⲓⲙⲁ ⲛⲓⲙ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉϥⲉⲓ ⲉⲣⲟϥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ

ܐܬܝ ܕܐܢ ܐܡܪ ܠܗ ܡܢ ܐܝܟ

ܕܒܗ ܕܝܢ. ܐܝܟܢ ܕܐܡܪ ܠܗ ܝܫܘܥ ܟܐ ܐܢܐ ܗܘ ܕܐܬܐ ܒܫܡ ܐܒܝ. ܒܗ
ܒܟܬܒ̈ܐ ܕܐܬܟܬܒ ܥܠܝ ܒܟܠ ܙܒܢ ܕܐܬܐ ܠܘܬ ܐܒܝ. ܐܦ ܐܢܐ
ܐܡܪ ܠܟ ܒܐ. ܐܡܪ ܠܝ ܫܘܬܦܝ. ܐܦ ܒܐ ܕܐܡܪ ܠܟ ܕܐܢܐ ܐܫܐܠ
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Fol. 112a. ܐܢܐ ܒܥܝ ܕܐܬܝ ܠܘܬ ܐܢܬ ܒܫܘܠܡܐ. ܘܐܡܪ ܠܗ ܡܪܝ ܐܢܐ ܒܥܝ ܕܐܬܝ
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ܕܢܚܬ ܟܝ ܒܟܝܢ ܐܝܬ. ܐܡܪ ܠܗ ܕܢܟܪ. ܡܢܘ ܐܝܟ ܕܐܡܪ ܠܝ ܐܢܐ ܐܚܘܟ ܐܢܐ ܐܚܘܟ ܐܢܐ ܐܚܘܟ

ܗܘ ܕܐܝܟ ܕܐܢ ܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܕܐܝ ܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠ ܒܝܬ ܐܢܬܬܐ

ⲡⲉⲧⲉⲣⲟⲩⲱⲛϩ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲣⲭⲏ ⲛⲉⲙ ⲛⲉⲓⲉⲝⲟⲩⲥⲓⲁ. ⲁⲩⲱ ⲛⲉⲓⲇⲩⲛⲁⲙⲓⲥ. ⲁⲩⲱ ⲛⲉⲓⲑⲣⲟⲛⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲕⲩⲣⲓⲟⲧⲏⲥ. ⲁⲩⲱ ⲛⲉⲓⲉⲝⲟⲩⲥⲓⲁⲥⲧⲏⲥ. ⲁⲩⲱ ⲛⲉⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲡⲛⲉⲩⲙⲁ ⲛⲉⲙ ⲛⲉⲓⲯⲩⲭⲏ. ⲁⲩⲱ ⲛⲉⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲉⲓⲕⲱⲛ ⲛⲉⲙ ⲛⲉⲓⲥⲧⲁⲩⲣⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲥⲧⲁⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲉⲓⲥⲧⲁⲩⲣⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲡⲁⲧⲏⲣ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲧⲏⲣ

ܕܒܗܘܢ ܐܢܫܐ ܕܐܬܝ ܠܗ ܠܡܪܝ ܝܘܚܢܢ ܕܐܬܐ ܠܘܬ ܡܪܝ ܝܘܚܢܢ ܕܐܬܐ ܠܘܬ
ܡܪܝ ܝܘܚܢܢ ܕܐܬܐ ܠܘܬ

ܙܒܢ ܙܝܢ ܡܢ ܟܠ. ܒܟ ܡܢ ܙܒܢ ܟܝ ܪܘܟܠ. ܡܢ ܡܢ ܙܒܢ
ܡܢ ܡܢ ܟܠ. ܡܙܘܟ ܙܝܢ ܟܝ ܙܝܢ. ܡܙܘܟ ܙܝܢ ܟܝ

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ܟܡ ܕܚܘܒܫܘ ܒܘ ܐܘܐ ܒܚܒܐ ܕܢ ܢܫ ܕܒ ܐܘܐ ܒܢܐ ܟܡ.
ܐܘܐ ܟܡ. ܕܒ ܒܢܐ ܟܚܒܫ ܫܒ ܫܚܒܫ ܐܘܐ ܒܢܐ ܟܡ.
ܟܚܫ ܐܘܐ ܐܫܐ. ܘܫܢܐ ܕܘ | ܐܘܐ ܫܘܢܐ ܕܘܒܘܢ ܫܒ ܒܚ Fol. 107a.
ܟܚܫ. ܐܘܐ ܕܒ ܒܢܐ ܟܚܫ ܐܘ ܫܒ ܟܚܫ ܐܘ ܒܢܐ ܕܒ ܟܚ.
ܟܚ ܐܘ ܒܢܐ ܐܘܐ ܟܚ. ܒܢܐ ܕܒ ܟܚ. ܒܢ ܐܘ ܐܘܐ ܒܢܐ.
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ܕܫܘܝ ܗܘ ܕܐܬܐ ܕܐܠܗܐ ܕܒܗ ܐܬܦܠܓ ܐܢܫ ܘܐܬܐ ܕܐܠܗܐ

ⲙⲛ̀ⲧⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲛⲟⲩ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲟ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲥⲁⲣⲝ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲥⲛⲏⲩ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲟⲩ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲛⲁⲩ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲛⲟⲩⲥ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲉⲩⲉ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲓ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲉⲛ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁ ⲛⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲱⲙⲉ

ⲛⲁⲓ ⲛⲁⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ

ⲡⲉⲓⲥⲁⲣⲝ ⲛⲁⲓ ⲛⲉⲙ ⲛ

Fol. 104b. ⲡⲉⲛⲟⲩⲥ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲛⲁⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲙ̀ⲡⲁⲅⲁⲑⲟⲛ ⲙ̀ⲡ

ⲙⲛⲧⲣⲉϥⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲉϥⲙⲟⲩ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧ

ⲛⲓⲙ ⲁⲛ ⲛⲁⲓ ⲛⲓⲃⲉ ⲛⲉⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲟ

ܕܒܥܝܢ ܒܗ ܚܛܝܬܐ ܕܟܬܒܬ ܒܦܝܫܐ. ܐܝܟ ܕܟܬܒ ܒܣܦܪ ܫܡܘܐܝܠ ܒܪ ܢܚܝ. ܘܐܝܟ ܕܟܬܒ ܒܣܦܪ ܡܠܟܝܡ ܩܕܡܝܐ. ܘܐܝܟ ܕܟܬܒ ܒܣܦܪ ܫܡܘܐܝܠ ܒܪ ܢܚܝ. ܘܐܝܟ ܕܟܬܒ ܒܣܦܪ ܕܒܪ ܝܡܝܢ. ܕܒܬ ܡܠܟܐ ܕܒܝܬ ܝܗܘܕܐ ܒܟܠ ܡܕܝܢܬܐ ܕܒܝܬ ܐܠܗܐ ܕܒܝܬ ܝܗܘܕܐ ܘ

✧ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲧⲉ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲫⲓⲗⲟⲑⲉⲟⲥ ✧ ⲉ ✧

ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙ̀ⲡⲣⲟⲫⲏⲧⲏⲥ ⲙ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲡⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲙⲡⲓⲣⲉⲛⲓⲕⲟⲥ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲓⲟⲩⲟⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲡⲓⲙⲟⲛⲁⲭⲟⲥ ⲙⲡⲓⲁⲥⲕⲏⲧⲏⲥ ⲙⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲓⲁⲣⲭⲏⲅⲟⲥ ⲙⲡⲓⲁⲣⲭⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲙⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲁⲣⲭⲓⲙⲁⲣⲧⲩⲣⲟ

ܐܬܝ ܠܗ ܒܪܝܫ ܡܠܟ̈ܐ. ܘܐܦ ܒܥܕܢ ܕܢܦܩ ܠܐ ܫܒܩ ܠܗ ܡܢ ܡܠܟܘܬܗ. ܐܬܝ ܠܗ ܒܪܝܫ ܡܠܟ̈ܐ ܕܡܕܝܢܬܐ ܕܐܝܪܢ ܘܐܦ ܕܐܬܘܪ ܘܐܦ ܕܐܪܡܢ ܘܐܦ ܕܐܪܒܝܐ ܘܐܦ ܕܡܨܪ ܘܐܦ ܕܐܦܪܝܩܐ ܘܐܦ ܕܐܬܝܘܦܝܐ ܘܐܦ ܕܐܬܝܘܦܝܐ ܕܠܒܪ ܡܢ ܐܝܢ ܕ

ⲡⲉⲓⲱⲧ ⲛⲁⲓ. ⲛⲉⲙ ⲡⲉⲓⲥⲟⲛ ⲛⲉⲙ ⲡⲉⲓⲥⲱⲛⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲛⲟⲩⲏⲗ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲣⲓⲁ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲣⲓⲁ ⲧⲉⲧⲛⲁⲓ

ⲉⲓⲙⲏ ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲉ ⲡⲉⲕⲙⲁ. ⲙⲡⲉ ⲉⲛⲁⲥ ⲛⲁⲓ ⲛⲉⲙⲁⲥ ⲉⲧⲉ ⲡⲉⲕⲙⲁ ⲉⲓⲙⲏ

ܕܒܗܕ ܐܦ ܡܢ ܕܐܡ ܒܗ ܐܢܫ ܕܐܬ ܠܗ ܒܗ ܕܐܡ ܐܢ

ܐܝܟ ܕܐܢ ܠܐ ܢܫܬܟܚ ܠܟ ܒܬܘܒ ܐܢܬ ܐܦ ܠܐ ܬܫܬܟܚ ܠܝ ܒܬܘܒ ܐܢܐ ܘܐܦ ܠܐ ܢܫܬܟܚ ܠܢ ܒܬܘܒ ܐܢܬܘܢ ܘܐܦ ܠܐ ܢܫܬܟܚ ܠܗܘܢ ܒܬܘܒ ܗܢܘܢ ܐܠܐ ܐܢ ܐܢܬ ܐܢܐ ܘܗܢܘܢ ܢܫܬܟܚ ܠܢ ܒܬܘܒ ܐܢܬ ܘܗܢܘܢ ܢܫܬܟܚ ܠܝ ܒܬܘܒ ܐܢܐ

ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲓⲉⲣⲏⲩ ⲛⲉⲙ ⲡⲉⲓⲁⲅⲅⲉⲗⲟⲥ

ⲁⲩⲱ ⲡⲉⲛⲥⲟⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲟⲩ ⲛⲓⲙ. ⲙⲡⲣⲟⲥⲱⲡⲟⲛ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ
ⲡⲉⲛⲥⲟⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲟⲩ ⲛⲓⲙ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ
ⲡⲁⲓ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ
ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ

ⲡⲉⲧⲉⲣⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲛⲟⲩⲥ

ܒܝܬ ܐܠܗܐ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܒܥܐ ܐܢܬ ܢܫܬܘܩ ܠܝ ܘܐܢ ܠܐ ܐܢܬ ܒܥܐ ܠܝ ܠܐ ܐܫܬܘܩ ܠܟ ܘܐܢ ܐܢܬ ܒܥܐ ܠܝ

ⵍⵍⵉⵜ. ⵔ ⵍⵎⵜ ⵎⵎⵔ ⵉⵉⵍⵍⵓ ⵣⵣⵜ ⵢⵉⵎⵉⵔⵜⵓⵎ ⵎⵉⵢⵉⵜ. ⵜⵜⵜⵜⵔ
ⵙⵎⵉⵜⵜ ⵢⵎ ⵜⵔⵙⵎⵓⵎ ⵢⵎ ⵜⵜ. ⵙⵙⵔⵎ ⵓⵙⵙ ⵢⵉⵎⵎⵜⵜⵜ
ⵎⵓⵙⵙ: ⵓⵉⵜⵜⵔⵔⵓⵎⵜ ⵢⵉⵎⵎⵜⵜ: ⵓⵉⵎⵎⵔⵎⵓⵎ ⵓⵎⵜⵜ ⵓⵎⵙⵙ
ⵍⵉⵎⵎⵉⵔ ⵎⵎⵓⵎⵓ. ⵓⵎ ⵎⵙⵔⵜⵜ ⵓⵉⵎⵜⵜⵜ ⵣⵔⵙⵙ. ⵉⵉ ⵢⵔⵙⵙ
ⵜⵜⵜ ⵢⵎ ⵢⵔⵙⵙⵓⵎ ⵙⵎⵔⵙⵙⵔ ⵉⵎ ⵎⵎⵔⵙⵙ ⵓⵙⵙ ⵔⵙⵙⵓ
ⵎⵉ ⵎⵎⵓⵎⵓⵎⵜⵜ ⵢⵎⵙⵙⵓⵎ ⵓⵎⵙⵙⵓⵎ ⵜⵜⵜ ⵍⵍⵓⵎ
ⵢⵔⵙⵙ ⵢⵎⵙⵙⵓⵎ ⵎⵎⵓⵎⵓⵎⵜⵜ. ⵓⵎ ⵎⵎⵔⵙⵙ ⵢⵎ ⵎⵎⵓⵎⵓⵎⵜⵜ
ⵎⵎⵓⵎⵓⵎⵜⵜ: ⵓⵎ ⵎⵎⵔⵙⵙ ⵢⵎ ⵎⵎⵓⵎⵓⵎⵜⵜ. ⵓⵎ ⵎⵎⵔⵙⵙ
ⵎⵎⵓⵎⵓⵎⵜⵜ ⵓⵎⵙⵙ ⵢⵎ ⵎⵎⵓⵎⵓⵎⵜⵜ: ⵓⵎ ⵎⵎⵔⵙⵙ ⵢⵎ
ⵎⵎⵓⵎⵓⵎⵜⵜ ⵓⵎⵙⵙ ⵢⵎ ⵎⵎⵓⵎⵓⵎⵜⵜ.

ⲡⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩϯ ⲉⲧⲣⲉⲛⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩϯ ⲉⲧⲣⲉⲛⲥⲱⲧⲉⲙ
ⲛ

ሃሌ ሆነ ደብረ ሰላም ገዳም ሄዶ ከዚያ ያሉትን አበው ሁሉ ሰብስቦ። ከእነርሱ ጋር ሆኖ ሥርዓት ሠራ። ከዚህም በኋላ ወደ ቤቱ ተመልሶ ሄደ። ከዚህ በኋላ ሃሌ ሆነ ደብረ ሰላም ገዳም ሄዶ ከዚያ ያሉትን አበው ሁሉ ሰብስቦ ከእነርሱ ጋር ሆኖ ሥርዓት ሠራ። ከዚህም በኋላ ወደ ቤቱ ተመልሶ ሄደ።

፴፪ ። ስለ ሃሌ ሆነ ደብረ ሰላም ገዳም ሲሄድ

ሃሌ ሆነ ደብረ ሰላም ገዳም ሲሄድ፡ ከእርሱ ጋር ሄዶ ሊሰናበተው፡ ከሰዎች ብዙ ሰዎች ተሰበሰቡ፡ ከእነርሱም ጋር ሆኖ ሊሰናበተው ሄደ።

ܕܒܬܪ ܐܢܫ ܕܐܬ ܒܗ ܡܢ ܫܘܠܛܢܐ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܬ ܒܗ ܡܢ ܫܘܠܛܢܐ: ܐܝܟ ܕܐܬ ܒܗ ܡܢ ܫܘܠܛܢܐ ܕܐܢ ܐܢܫ ܐܝ ܠܐ ܡܫܬܡܥ ܠܗ ܘܠܐ ܡܫܬܡܥ ܠܗ: ܐܝܟ ܕܐܢ ܐܢܫ ܐܝ ܠܐ ܡܫܬܡܥ ܠܗ ܘܠܐ ܡܫܬܡܥ ܠܗ

ܟܬܒ ܐܠܗ ܒܟܠܗ. ܟܕ ܒܕ ܐܬ ܕܝ ܒܟܠ ܐܠܗ ܐܠ ܬܗ ܐܠ ܬܗ ܐܠ ܬ

ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉϫⲁⲥ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ
ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ
ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛⲁⲓ
ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ
ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ
ⲛⲓⲙ

ܗܝ ܕܢ ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܢ ܐܬ ܒܥܐ ܠܡܫܕ ܒܗ ܘܐܬ ܡܫܟ ܒܗ ܘܐܬ ܡܫܟ ܒܗ ܘܐܬ ܡܫܟ

ܘܟܕ ܐܬܝ ܠܗ ܠܡܪܝ ܝܘܚܢܢ ܕܐܟܘ: ܐܡ ܐܢܐ ܟܐ ܡܪܝ ܐܝܟ
ܕܥܒܕ ܠܝ. ܗܢܐ ܐܝܟ ܐܢܐ ܟܐ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܝ ܐܢܐ ܐܥܒܕ ܠܟ.
ܐܝܟ ܕܐܡܪ ܠܝ ܐܢܐ ܐܥܒܕ ܠܟ. ܘ

Fol. 94b. ܒܗ ܐܬܬ ܐ | ܕܒܪ ܐܡ ܐܡܐ ܕܐ ܒܝ ܒܪ ܐ ܕ ܐ ܐ ܐ

ܒܝܬ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܒܫܡܝܐ ܘܒܐܪܥܐ: ܘܐܦ ܠܐ ܡܫܬܘܬܦ ܥܡ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢܐ ܐܠܐ ܒܥܠܡܐ ܕܐܬܝ

ⲙⲉⲧⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲉⲙⲁⲓ ⲛⲁⲓ ⲛⲉⲙ

ܐܬܝ ܠܗ ܒܪ ܐܢܫ ܕܐܢܬ ܡܫܟܚ ܠܗ ܒܟܠ ܝܘܡ ܘܐܢܬ ܠܐ ܡܫܟܚ ܠܗ ܒܗ ܐܦ ܒܚܕ ܫܥܬܐ ܕܠܐ ܐܬܝ ܠܗ ܒܗ ܐܦ ܒܚܕ ܫܥܬܐ ܕܐܬܝ ܠܗ ܒܗ ܐܦ

ﻣﻦ ﺍﻟﺴﻤﺎﺀ ﻭﺍﻟﺮﺽ ﻭﻣﺎ ﺑﻴﻨﻬﻤﺎ ﻭﻫﻮ ﺭﺏ ﺍﻟﻌﺮﺵ ﺍﻟﻌﻈﻴﻢ ﻭﻳﻘﻮﻝ ﺍﻟﺤﻖ ﻭﻫﻮ ﻳﻬﺪﻯ ﺍﻟﺴﺒﻴﻞ ﻭﻫﻮ ﻳﺠﻴﺮ ﻭﻻ ﻳﺠﺎﺭ ﻋﻠﻴﻪ ﻭﻫﻮ ﻳﻌﻠﻢ ﺧﺎﺋﻨﺔ ﺍﻷﻋﻴﻦ ﻭﻣﺎ ﺗﺨﻔﻲ ﺍﻟﺼﺪﻭﺭ ﻭﻫﻮ ﻳﺠﺰﻱ ﺍﻟﺴﻴﺌﺔ ﺑﺎﻟﺴﻴﺌﺔ ﻭﺍﻟﺤﺴﻨﺔ ﺑﺎﻟﺤﺴﻨﺔ ﻭﻫﻮ ﻳﻐﻔﺮ ﺍﻟﺬﻧﻮﺏ ﻭﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ ﻭﻫﻮ ﻳﺴﺘﺠﻴﺐ ﺍﻟﺪﻋﺎﺀ ﻭﻳﻘﻀﻲ ﺍﻟﺤﻮﺍﺋﺞ ﻭﻫﻮ ﻳﺮﺯﻕ ﺍﻟﺨﻠﻖ ﻭﻫﻮ ﻳﻤﻴﺖ ﻭﻳﺤﻴﻲ ﻭﻫﻮ ﻳﻔﻌﻞ ﻣﺎ ﻳﺸﺎﺀ ﻭﻫﻮ ﻳﺤﻜﻢ ﻣﺎ ﻳﺮﻳﺪ ﻭﻫﻮ ﻳﻘﻠﺐ ﺍﻟﻘﻠﻮﺏ ﻭﺍﻷﺑﺼﺎﺭ ﻭﻫﻮ ﻳﺒﺪﻱ ﻭﻳﻌﻴﺪ ﻭﻫﻮ ﻳﺒﺪﻝ ﺍﻟﺪﻫﺮ ﻭﻳﺤﻮﻝ ﺍﻷﺯﻣﻨﺔ ﻭﻫﻮ ﻳﻨﺸﺊ ﺍﻟﺴﺤﺎﺏ ﻭﻳﺮﻓﻊ ﺍﻟﺴﻤﺎﻙ ﻭﻫﻮ ﻳﺒﺴﻂ ﺍﻟﺮﺯﻕ ﻭﻳﻘﺒﻀﻪ ﻭﻫﻮ ﻳﺮﻓﻊ ﺍﻟﻤﻴﺰﺍﻥ ﻭﻳﺨﻔﺾ ﻭﻫﻮ ﻳﻌﻄﻲ ﺍﻟﻤﻠﻚ ﻭﻳﻨﺰﻋﻪ ﻭﻫﻮ ﻳﻌﺰ ﻭﻳﺬﻝ ﻭﻫﻮ ﻳﺒﻌﺚ ﺍﻟﺮﻳﺎﺡ ﻭﻳﺮﺳﻞ ﺍﻟﺼﻮﺍﻋﻖ ﻭﻫﻮ ﻳﺮﺳﻞ ﺍﻟﻤﻼﺋﻜﺔ ﺑﺎﻟﺮﺳﺎﻟﺔ ﻭﻳﺤﻔﻆ ﺍﻟﻌﺒﺎﺩ ﻭﻫﻮ ﻳﺤﻔﻆ ﺍﻟﺴﻤﺎﺀ ﺃﻥ ﺗﻘﻊ ﻋﻠﻰ ﺍﻷﺭﺽ ﺇﻻ ﺑﺈﺫﻧﻪ ﻭﻫﻮ ﻳﻤﺴﻚ ﺍﻟﺴﻤﺎﺀ ﺃﻥ ﺗﻘﻊ ﻋﻠﻰ ﺍﻷﺭﺽ ﺇﻻ ﺑﺈﺫﻧﻪ ﻭﻫﻮ ﻳﻤﺴﻚ ﺍﻟﺠﺒﺎﻝ ﺃﻥ ﺗﻤﻴﺪ ﺑﺎﻟﻨﺎﺱ ﻭﻫﻮ ﻳﻤﺴﻚ ﺍﻟﺒﺤﺎﺭ ﺃﻥ ﺗﻐﺮﻕ ﺍﻟﻨﺎﺱ ﻭﻫﻮ ﻳﻤﺴﻚ ﺍﻟﻨﺎﺱ ﺃﻥ ﻳﻘﻊ ﺑﻌﻀﻬﻢ ﻋﻠﻰ ﺑﻌﺾ ﺇﻻ ﺑﺈﺫﻧﻪ ﻭﻫﻮ ﻳﺮﺣﻢ ﺍﻟﺨﻠﻖ ﻭﻫﻮ ﻳﺮﺯﻗﻬﻢ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﻳﺴﺮﻭﻥ ﻭﻣﺎ ﻳﻌﻠﻨﻮﻥ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﺗﻜﺴﺒﻮﻥ ﻭﻣﺎ ﺗﻌﻤﻠﻮﻥ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﺗﺨﻔﻲ ﺍﻟﺼﺪﻭﺭ ﻭﻣﺎ ﺗﻌﻠﻦ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﺗﺴﺘﺮ ﺍﻟﻠﻴﻞ ﻭﻣﺎ ﺗﺒﺪﻱ ﺍﻟﻨﻬﺎﺭ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﺗﺤﻤﻞ ﺍﻷﻧﺜﻰ ﻭﻣﺎ ﺗﻀﻊ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﻳﻠﺞ ﻓﻲ ﺍﻟﻘﺒﻮﺭ ﻭﻣﺎ ﻳﺨﺮﺝ ﻣﻨﻬﺎ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﻳﻌﺮﺝ ﻓﻲ ﺍﻟﺴﻤﺎﺀ ﻭﻣﺎ ﻳﻨﺰﻝ ﻣﻨﻬﺎ ﻭﻫﻮ ﻳﻌﻠﻢ ﻣﺎ ﻳﻠﺞ ﻓﻲ ﺍﻟﺒﺤﺎ

ﻣﻦ ﻟﻜﻢ. ﺑﺎﻟﻤﺤﺒﺔ ﻛﻢ ﻟﻢ ﻳﻜﻦ: ﻓﻤﺒﺸﺮ ﻛﻢ ﻟﻢ ﻳﻜﻦ ﻟﻜﻢ ﻣﺒﺎﻟﻤﺤﺒﺔ
ﻳﺤﺒﻜﻢ ﻣﻦ ﻳﺤﺒﻜﻢ ﻣﻦ ﻳﺤﺒﻜﻢ: ﻭﻗﺎﻝ ﻳﺤﻴﻰ ﻣﻦ ﻳﺤﺒﻜﻢ ﻳﺤﺒﻨﻲ ﻭﻣﻦ
ﻳﺒﻐﻀﻨﻲ ﻳﺒﻐﺾ ﻟﻠﻪ. ﻭﺷﺎﺑﻬﺖ ﺍﻟﺪﻫﺮ ﻟﻠﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻟﻠﺪﻫﺮ
ﻣﻦ. ﺣﻴﺚ ﻣﻦ ﻳﻜﻮﻥ ﻳﻤﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﺍﻟﺰﻣﺎﻥ ﻭﺣﻴﺚ ﻳﻜﻮﻥ
ﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﺍﻟﺪﻫﺮ: ﻛﻤﺎ ﺍﻥ ﺍﻟﺰﻣﺎﻥ ﻳﺸﺘﻤﻞ ﻋﻠﻰ ﺍﻟﺪﻫﺮ ﻭﻳﻜﻮﻥ
ﻓﻴﻪ. ﻛﺬﻟﻚ ﺍﻟﺪﻫﺮ ﻳﺸﺘﻤﻞ ﻋﻠﻰ ﺍﻟﺰﻣﺎﻥ ﻭﻳﻜﻮﻥ ﻓﻴﻪ. ﻭﻟﻜﻦ ﻻ
ﻳﻜﻮﻥ ﺍﻟﺰﻣﺎﻥ ﻛﺎﻟﺪﻫﺮ ﻓﻲ ﺍﻟﻄﻮﻝ. ﻭﻟﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﺍﻛﺜﺮ ﻣﻦ
ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﺍﻗﻞ ﻣﻦ ﺍﻟﺪﻫﺮ: ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﻤﺎ.
ﻭﻟﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺪﻫﺮ: ﻭﻫﺬﺍ
ﻫﻮ ﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﻤﺎ. ﻭﻟﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﻣﻦ
ﺍﻟﺪﻫﺮ: ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﻤﺎ. ﻭﻟﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ
ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺪﻫﺮ: ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﻤﺎ. ﻭﻟﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﻣﻦ
ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺪﻫﺮ: ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺮﻕ ﺑﻴﻨﻬﻤﺎ. ﻭﻟﻜﻦ
ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺪﻫﺮ: ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺮﻕ
ﺑﻴﻨﻬﻤﺎ. ﻭﻟﻜﻦ ﺍﻟﺪﻫﺮ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺰﻣﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﻳﻜﻮﻥ ﻣﻦ ﺍﻟﺪﻫﺮ:

ⲉⲡⲁⲓ ⲛⲓⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲛⲓⲥⲏⲛ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁ ⲛⲉⲙ ⲛⲉⲛⲓⲕⲁⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲣⲧⲩⲣ ⲛⲉⲙ ⲛⲉⲛⲓⲟⲥⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲇⲓⲕⲁⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲛⲉⲛⲓⲁⲅⲁⲡⲏⲧ

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ﻣﻦ ﺍﻟﺘﻲ ﺍﺳﺘﻮﻟﺖ ﻋﻠﻴﻬﺎ ﺍﻟﻤﻨﻴﺔ ﻭﺍﻟﺸﻬﻮﺓ ﻭﺍﻟﻐﻠﺒﺔ ﻭﺍﻟﻘﻬﺮ ﻭﺍﻟﺤﺮﺏ ﻭﺍﻟﻤﻮﺕ ﻭﺍﻟﺨﻮﻑ ﻭﺍﻟﺤﺰﻥ ﻭﺍﻟﻔﺮﺡ ﻭﺍﻟﺠﻬﻞ ﻭﺍﻟﻌﻠﻢ ﻭﺍﻟﻐﻨﻰ ﻭﺍﻟﻔﻘﺮ ﻭﺍﻟﺴﺨﺎ ﻭﺍﻟﺒﺨﻞ ﻭﺍﻟﺤﻴﺎﺓ ﻭﺍﻟﻤﻮﺕ ﻭﺍﻟﺼﺤﺔ ﻭﺍﻟﺴﻘﻢ ﻭﺍﻟﻘﻮﺓ ﻭﺍﻟﻀﻌﻒ ﻭﺍﻟﺸﺒﻊ ﻭﺍﻟﺠﻮﻉ ﻭﺍﻟﺮﻱ ﻭﺍﻟﻌﻄﺶ ﻭﺍﻟﺤﺮ ﻭﺍﻟﺒﺮﺩ ﻭﺍﻟﻠﻴﻞ ﻭﺍﻟﻨﻬﺎﺭ ﻭﺍﻟﺼﻴﻒ ﻭﺍﻟﺸﺘﺎ ﻭﺍﻟﺮﻳﺢ ﻭﺍﻟﻤﻄﺮ ﻭﺍﻟﺜﻠﺞ ﻭﺍﻟﺒﺮﻕ ﻭﺍﻟﺮﻋﺪ ﻭﺍﻟﺰﻟﺰﻟﺔ ﻭﺍﻟﺨﺴﻒ ﻭﺍﻟﻜﺴﻮﻑ ﻭﺍﻟﻨﺠﻮﻡ ﻭﺍﻟﺴﻤﺎ ﻭﺍﻟﺮﻣﻞ ﻭﺍﻟﺤﺼﻰ ﻭﺍﻟﺒﺤﺮ ﻭﺍﻟﺒﺮ ﻭﺍﻟﺠﺒﺎﻝ ﻭﺍﻟﻮﻫﺎﺩ ﻭﺍﻟﺴﻬﻮﻝ ﻭﺍﻟﻤﺎﺀ ﻭﺍﻟﻨﺎﺭ ﻭﺍﻟﺘﺮﺍﺏ ﻭﺍﻟﻬﻮﺍﺀ ﻭﺍﻟﺤﻴﻮﺍﻧﺎﺕ ﻭﺍﻟﻄﻴﺮ ﻭﺍﻟﺴﻤﻚ ﻭﺍﻟﺤﻴﺎﺕ ﻭﺍﻟﻌﻘﺎﺭﺏ ﻭﺍﻟﺪﻭﺍﺏ ﻭﺍﻟﺒﻬﺎﺋﻢ ﻭﺍﻟﺴﺒﺎﻉ ﻭﺍﻟﻮﺣﻮﺵ ﻭﺍﻟﺠﻦ ﻭﺍﻟﺸﻴﺎﻃﻴﻦ ﻭﺍﻟﻤﻼﺋﻜﺔ ﻭﺍﻟﺴﻤﻮﻡ ﻭﺍﻟﺮﻳﺎﺡ ﻭﺍﻟﺰﻭﺍﺑﻊ ﻭﺍﻟﺮﻭﺍﺳﻲ ﻭﺍﻟﺒﺮﺍﻛﻴﻦ ﻭﺍﻟﺴﺤﺎﺏ ﻭﺍﻟﻀﺒﺎﺏ ﻭﺍﻟﻐﻴﻢ ﻭﺍﻟﺼﻮﺍﻋﻖ

ⲁⲛⲟⲩ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲩ. ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲣⲉⲡⲙⲁⲩ ⲉⲣⲟⲕ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲛ̀ⲧⲁⲓ ⲛⲓⲙ ⲉⲧⲉⲕⲙⲁⲩ ⲉⲣⲁⲓ ⲛⲁⲕ ⲛⲁⲓ

ꝺꝺꝺꝺ ꝺꝺꝺꝺ ꝺꝺꝺꝺ

ܫܠܡܐ. ܘܦܪܣܗ ܠܡܪܝ ܒܪܟܬܐ ܕܒܝܬ ܩܒܘܪܬܗ ܒܫܠܡ
ܒܚܝܐ. ܒܟܠ ܫܥܬܐ ܗܢܐ. ܐܟ ܐܡܐ ܕܡܪܝܡ ܐܟܣܢܝܬ.
ܟܬܒ ܒܝܕ ܡܪܝ ܐܦܣܩܘܦܐ ܕܐܠܟܣܢܕܪܝܐ ܘܫܠܚ ܠܗ ܫܠܡ Fol. 89b.
ܒܝܕ ܐܚܬܗ ܕܡܪ ܐܦܪܝܡ ܕܒܝܬ ܩܒܘܪܬܗ ܕܡܪ ܐܦܪܝܡ
ܕܐܦ ܐܚܬܗ ܕܡܪ ܐܦܪܝܡ ܫܠܚ ܠܗ ܫܠܡ. ܟܬܒ ܒܝܕ

ܡܟܟܝ ܘܗܘܝ. ܘܒܗ ܟ ܗܝ ܕܝ ܟܫܝܫ

ܒܗ ܕܐ ܐܝܟ ܕܐ ܐܬܝ ܒܗ ܐܠܐ ܒܬܪ

ܕܒܝܬ ܡܠܟܐ ܕܐܢܛܘܟܝܐ ܘܐܬܝ ܠܗ ܒܫܠܡ ܘܐܦ ܠܐ ܫܒܩ ܠܗ ܡܕܡ ܒܝܬ ܡܠܟܐ ܐܠܐ ܗܘ ܒܠܚܘܕܗ ܕܐܬܬܐ

ܕܢܦܠ ܠܗ ܒܥܠ ܒܝܬܐ ܘܐܡܪ ܠܗ ܐܢܬ ܗܘ ܕܐܬܐ ܠܡܫܕܐ ܒܝ ܘܐܢܐ ܐܙܠ ܐܬܪ ܥܒܕܝ ܕ

ܗܘ ܕܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܐܢܬ

ⲛⲁⲓ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲙⲡⲉⲥⲟⲩⲱⲛⲓ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ

ⲁⲛⲟⲩⲱϣ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲙⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲁⲩⲱ

ⲙⲡⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲱⲧ ⲙⲡⲉⲓⲱⲧ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛⲁⲩ

ⲛⲁⲣⲱⲙⲓ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ⲙⲁⲣⲉ ⲡⲉⲧⲉ ⲛⲉⲛⲉⲓⲙⲉ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲉⲙ

ܒܪ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝ ܠܐ ܐܫܬܟܚ ܠܟ ܐܠܐ ܗܢ ܐܢ

ⲙⲁⲣⲓⲁⲛⲏ ⲙⲁⲣⲉⲧⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲙⲁⲣⲓⲁⲛⲏ ⲙⲁⲣⲓⲁⲛⲏ ⲙⲁⲣⲓⲁⲛⲏ

ⲙⲁⲣⲉⲡⲥⲱⲧⲉⲙ ⲉⲡⲉϥⲙⲁⲩ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ. ⲁⲩⲱ ⲁⲩ

ⲧⲉⲛⲟⲩ | ⲛⲓⲙ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ Fol. 83a.
ⲉⲑⲟⲩⲁⲁⲃ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲣⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉϫⲱⲟⲩ
ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ
ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲁⲃ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲣⲁ
ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉϫⲱⲟⲩ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ.
ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲁⲃ
ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲣⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉϫⲱⲟⲩ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ
ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ
ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲁⲃ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲣⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ
ⲉϫⲱⲟⲩ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ
ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲁⲃ ⲛⲁⲛ ⲉⲧⲃⲉ
ⲡⲓⲣⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉϫⲱⲟⲩ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ
ⲡⲓⲭⲣⲓⲥⲧⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲡⲉⲛⲓⲱⲧ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲉⲩⲓ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲉⲩⲓ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲉⲩⲓ

ⲛⲁϩⲣⲏⲓ ⲙⲡⲉϫⲟⲥ ⲙⲡⲉⲛⲧⲁⲩⲥⲱⲧⲙ ⲉⲣⲟϥ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ
ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ
ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ⲛⲉⲙⲥⲟ ⲛⲓⲙ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙⲁⲣⲉⲧⲏ

ⲟⲩⲟ ⲛⲓⲙ ⲛⲉⲙⲁⲩ ⲉⲧⲣⲉⲩⲙⲟⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲡⲓⲥⲧⲟⲗⲏ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲛⲁⲩⲓ ⲛⲓⲙ ⲉⲧⲉⲓⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲙⲁⲛⲉⲙⲛⲓ ⲛⲓⲃⲓ ⲛⲁⲓ ⲛⲁⲓ ⲉⲧⲁⲓⲣⲓ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲓⲙ

ⲁⲩⲱ ⲁⲛⲁⲭⲱⲣⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛ

ܕܝܢ ܕܐܡܪ ܠܗ ܐܝܠܝܐ ܫܟܚ ܠܝ ܗܟܢܐ ܕܐܡܪ ܐܢܐ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ
ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ
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ܠܟ

ܘܐܡܪ ܠܗ ܐܝܠܝܐ ܠܐ ܐܝܬ ܒܟ ܐܠܐ ܗܘ ܕܢܣܒ ܠܟ ܘܢܫܬܐ ܠܟ ܒܝܬ ܐܒܘܟ ܘܐܡܗ ܘܐܚܝ ܐܒܘܟ ܘܐܚܝ ܐܒܘܟ

ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲣⲓⲙⲓ ⲛⲧⲉ ⲡⲉⲛⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲓⲙ ⲛⲓⲙⲁ
ⲛⲧⲉⲣⲟⲩⲱⲓⲛⲉ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲙⲁⲩ ⲛⲧⲉ ⲡⲓⲛⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲩ
ⲛⲧⲉ ⲡⲓⲛⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲩ ⲛⲧⲉ ⲡⲓⲛⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲩ ⲛⲧⲉ

ⲙⲁⲣⲓⲁ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲧⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲧⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛ

ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲕⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕ

ⲙⲡⲉⲓⲱⲧ ⲛⲁⲓ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲩⲧⲉ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ

ܕ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܠܐ ܝܕܥ ܐܢܐ ܡܢ ܐܝܟ ܐܬܝ. ܕ
ܒܗ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܗܟ ܐܢܐ ܐܡܪ ܠܟ.
ܐܬܝ. ܐܟ ܐܡܪ ܠܗ ܒܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܗܟ ܐܢܐ
ܕ ܐܬܐ ܕܐ ܐܡܪ ܠܗ ܒܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܗܟ ܐܢܐ
ܒ ܐܬܐ ܐܡ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܗܟ ܐܢܐ ܐܬܐ
ܕ ܐܡܪ ܠܗ ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܗܟ ܐܢܐ ܐܬܐ ܐ
ܐ

ⲁⲛⲟⲕ ⲇⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲣⲟⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ ⲙⲡⲉⲛⲟⲩⲟⲉⲓⲧ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ

ܕܐ ܐܝܟ ܕܐܬܝ ܠܗ ܠܐ ܒܥܝ ܠܡܫܬܐ ܒܗ ܐܠܐ ܒܫܠܡܐ. ܐܡܪ ܠܗ ܐܒܘܗ ܐܢ ܐܝܟ ܕܐܡܪ ܐܢܬ

Fol. 75a. ⁘ ⁘ ⁘

ⲁⲩⲱ ⲥⲙⲁⲣⲁⲅⲇⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲓⲙ ⲡⲉⲕⲉⲗⲁⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲧⲓⲕⲟⲛ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲁⲛ ⲙⲛ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ ⲛⲁⲓ ⲛⲁⲛ ⲙⲛ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲛⲁⲓ ⲛⲁⲛ ⲙⲛ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲙⲟⲛⲁⲭⲟⲥ ⲛⲁⲓ ⲛⲁⲛ ⲙⲛ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲕⲏⲛⲏ ⲛⲁⲓ ⲛⲁⲛ ⲙⲛ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲕⲉⲩⲟⲫⲩⲗⲁⲝ

ⲙⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲓⲁⲓⲱⲛ ⲛⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ.
ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ
ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ
ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ

ⲁⲛⲟⲕ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲓⲥⲁⲗⲏⲙ ⲛⲁⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲓ

ܒܝ ܒܣܡ ܡܫܒܚܝܢ ܡܫܠ ܠܐ ܫܩܠ ܐܢ ܐܡܪ ܒܝ ܒܣܡ ܕܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ

ܘܚܢ ܠܗ ܗܘ ܕܐܡܪ ܠܗ ܐܢ ܐܝܬ ܒܗ ܡܕܒܪܢܘܬܐ ܐܚܪܢܐ ܕܠܐ ܫܡܥ ܠܗ ܐܦ ܠܐ ܚܕ ܡܢ ܐܠܝܢ ܕܐܡܪ ܠܗ. ܕܐܒܕ ܠܗ. ܕܫܡܥ ܠܗ ܐܚܪܢܐ ܕܐܝܬ ܒܗ ܡܕܒܪܢܘܬܐ ܐܚܪܢܐ ܕܠܐ ܫܡܥ ܠܗ ܐܦ ܚܕ ܡܢ ܐܠܝܢ ܕܐܡܪ ܠܗ ܐܢ ܐܝܬ ܒܗ ܡܕܒܪܢܘܬܐ ܐܚܪܢܐ ܕܠܐ ܫܡܥ ܠܗ ܐܦ ܚܕ ܡܢ ܐܠܝܢ ܕܐܡܪ ܠܗ

ܟܕ ܗܘ ܕܐܡܪ ܠܗ ܐܢ ܐܝܬ ܒܗ ܡܕܒܪܢܘܬܐ ܐܚܪܢܐ ܕܠܐ ܫܡܥ ܠܗ ܐܦ ܚܕ ܡܢ ܐܠܝܢ

ܒܗ ܠܗ ܒܗ ܡܝ ܕܚܒܝܒ ܒܝ ܐܡ ܕܐܡ ܒܝ ܐܡ ܕܐܡ ܒܝ ܐܡ ܕܐܡ ܒܝ ܐܡ ܕܐ
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ⲛⲁϥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲣⲁⲛ ⲛⲉⲙ ⲡⲓⲣⲁⲛ ⲛⲉⲙ ⲡⲓⲣⲁⲛ ⲛⲉⲙ

ⲛⲉⲧⲁⲩ ⲥⲱⲧⲙ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲁⲭⲱⲙⲓⲟⲥ ⲡⲉⲛⲓⲱⲧ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲓⲱⲧ ⲛⲓⲙ. ⲛⲉⲩⲣⲁⲛ ⲙⲛ ⲛⲉⲩⲥⲱⲙⲁ ⲛⲓⲙ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲛⲁⲓ
ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲧⲁⲩⲟ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲧⲉ
ⲡⲉⲛⲧⲁⲩⲟ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲧⲁⲩⲟ. ⲁⲩⲱ
ⲁⲩⲛⲁⲩ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲧⲁⲩⲟ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲛⲁⲓ ⲉⲃⲟⲗ

ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲁⲓ ⲛⲁⲓ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲭⲁ ⲛⲓⲙ ⲛⲧⲉ ⲡ

ꠟꠣꠎ ꠇꠤ꠆. ꠞꠣ ꠞꠤꠎ ꠞꠤꠎ. ꠞꠥꠟꠣꠎ ꠟꠣꠎꠤꠞ ꠞꠤꠎ. ꠉꠍ ꠞꠤ ꠇꠤꠑ꠆ ꠞꠣꠎ꠆ ꠟꠣꠎꠤꠞ ꠞꠤꠎ ꠟꠣꠎꠤꠞ ꠞꠤꠎ ꠟꠣꠎꠤꠞ ꠞꠤꠎ

ⲁⲩⲱ ⲁⲛⲟⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲉⲧⲁⲩⲥⲱⲧⲙ ⲉⲡⲓⲙⲁ ⲉⲧⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲁⲩⲓ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

ꝺꝺꝺ ꝺꝺꝺ ꝺꝺꝺ

ⲡⲉⲛⲟⲩϫⲓ ⲙⲡⲉⲛⲉⲣⲡⲟⲩⲱϣ ⲛⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ
ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ

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ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

ⲛⲁϥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩϯ ⲙⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩϯ ⲛⲉⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉ

ܟܠܗ ܕܢܦܫ. ܘܒܗܝ ܫܥܬܐ ܐܬܐ ܠܘܬ ܐܒܐ ܘܐܡܪ ܠܗ. ܫܠܡ ܠܟ ܐܒܐ
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ܠܝ

ⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲙ̀ⲡⲉⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲉⲧⲣⲉⲛⲁⲛⲁⲡⲁⲩⲉ ⲙ̀ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲕⲩⲣⲓⲁⲕⲏ ⲙ̀ⲡⲉⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲉⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲡⲓⲕⲟⲩⲓ ⲛ̀

ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲧⲉⲣⲉⲙⲛ̀ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲙ̀ⲙⲟⲥ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ.
ⲉⲧⲉⲛⲁⲛⲁⲡⲁⲩⲥⲓ ⲙ̀ⲙⲟⲥ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ
ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ
ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ.
ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ
ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ
ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ
ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲩⲛⲁⲩ

ⲙⲛⲧⲣⲟ ⲉⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲛⲓⲃⲉ ⲛⲓⲙ ⲉⲧⲉⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲛⲉⲙ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲁⲣⲉϥⲣⲱⲙ

ܘܐܡܪ ܠܗ ܐܢܐ ܐܫܬܘܝ ܠܟ ܒܪܝܟ ܐܠܐ ܐܢ ܬܗܘܐ ܠܝ ܐܝܟ ܐܢܐ ܐܦ ܐܢܐ ܐܗܘܐ ܠܟ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܐܠܐ ܐܢ ܐܫܬܘܝ ܠܝ ܒܪ ܐܢܬ ܐܦ ܐܢܬ ܬܗܘܝ ܠܝ ܐܝܟ ܐܢܐ ܐܡܪ ܠܟ ܐܠܐ ܐܢ ܐܫܬܘܝ ܠܟ ܒܪ

ܒܟܠ ܡܕܡ ܕܐܬܐ ܒܟܬܐ ܕܟ ܡܢ ܡܟܬܐ ܕܐܬ

ⲉⲓⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ
ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ
ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲧⲉ ⲡⲉⲛⲟⲩⲧⲉ ⲛⲁⲓ

ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁ

ⲁⲛⲟⲩⲛⲁⲩ ⲛⲁⲕ ⲛⲁⲓⲙⲁⲣⲙⲁⲣⲟⲛ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ

ⲙⲁⲣⲓⲁ ⲙⲛ ⲡⲓⲙⲁⲣⲓⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲉⲓⲣⲓ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲓⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲉⲓⲣⲓ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ
ⲛ

ⲙⲁⲣⲓⲁ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲉⲕⲥⲟⲛ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲕ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲛⲧⲁⲥ

ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲓⲥⲱⲧⲙ ⲉⲡⲓⲥⲧⲟⲗⲏ

ⲛⲁⲓ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ

ܟܝ. ܢܗܝ ܟܠ ܒܟܢ. ܐܟܣܕ ܗܘܝܠ ܙܕ ܟܟܠ ܫܡ. ܡܗܟ
ܕܫܢܕ. ܐܡܫ ܢܗ ܟܝ. ܒܗܫ ܕܝܒܙ ܒܙܙ. ܫܟܝ ܒܟ ܗܘܕܕ.
ܫܕܝ ܕܢ ܙܕ ܡܙܝ ܟܕ ܒܗܫ ܡܡ ܕܟܗ ܢܗܘ ܫܕ
ܐܢܒܟܘܫ ܟ ܐܟܣܕ. ܫܕܝ ܒܗ ܒܟܙ ܒܗܫ ܕܘܒܙ ܗܡ.
ܡܢܕܫ ܕܝ ܕܗܫ ܐܟ ܒܟ ܐܢܢ. ܐܟ ܙܢܗ ܐܢ ܕ
ܕܫܐܡ ܟܟ ܗܡ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐ
ܟܫ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐܟ ܐ
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ܒܗܘ ܐܝܬ ܠܗ ܒܪ ܚܕ ܕܐܬܐ ܠܡܚܙܐ ܠܟ. ܐܡܪ
ܠܗ ܡܢܘ ܐܢܬ ܘܡܢ ܐܝܟ ܕܐܬܝܬ ܠܘܬ ܐܢܐ. ܐܡܪ
ܠܗ ܐܢܐ ܐܝܠܝܐ ܕܐܠܗܐ ܐܢܐ ܘܐܝܟ ܕܐܠܗܐ ܐܢܬ
ܐܝܟ ܕܐܠܗܐ ܐܢܬ ܘܐܝܟ ܕܐܠܗܐ ܐܢܐ. ܐܡܪ
ܠܗ ܡܢܘ ܐܢܬ ܘܡܢ ܐܝܟ ܕܐܠܗܐ ܐܢܬ ܘܐܝܟ
ܕܐܠܗܐ ܐܢܐ. ܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܐܠܗܐ ܐܢܐ
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ꠎꠛꠔꠎꠣ ꠘꠔꠤ ꠣꠞ ꠞꠥꠣꠞ ꠔꠞꠞꠣ. ꠣꠞꠔꠞꠞꠣ ꠘꠔꠤ ꠎꠛꠔꠎꠣ ꠣꠞꠔꠞꠞꠣ
ꠞꠥꠣꠞ.

ꠎꠛꠔꠎꠣ ꠘꠔꠤ ꠣꠞ ꠞꠥꠣꠞ ꠔꠞꠞꠣ ꠎꠛꠔꠎꠣ ꠘꠔꠤ ꠣꠞꠔꠞꠞꠣ ꠞꠥꠣꠞ

ꠎꠛꠔꠎꠣ ꠘꠔꠤ ꠣꠞ ꠞꠥꠣꠞ ꠔꠞꠞꠣ. ꠎꠛꠔꠎꠣ ꠘꠔꠤ ꠣꠞꠔꠞꠞꠣ ꠞꠥꠣꠞ

ܗܘ ܕܐܬ ܒܗ ܒܥܝܢ ܕܐܠܗܐ ܘܒܥܝܢ ܕܟܠ ܐܢܫܐ. ܘܐܡܪ ܠܗ ܐܠܗܐ ܐܝܟ ܕܐܢܬ ܚܙܝ ܠܝ ܗܟܢܐ ܐܦ ܐܢܐ ܚܙܝ ܠܟ. ܘܐܬ ܒܥܝ ܕܐܢܬ ܡܫܐܠ ܡܢ ܐܠܗܐ ܡܫܐܠ ܘܢܬܠ ܠܟ. ܘܐܡܪ ܠܗ ܐܠܗܐ ܐܝܟ ܕܐܢܬ ܡܫܐܠ ܗܟܢܐ ܐܦ ܐܢܐ ܐܥܒܕ ܠܟ. ܐܠܐ ܕܐܢܬ ܫܐܠ ܡܢ ܐܠܗܐ ܕܢܬܠ ܠܟ ܡܕܡ ܕܬܒܥܐ ܡܢ ܐܠܗܐ ܘܢܬܠ

ܟܝ. ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܥܒܕܬ ܠܟܠ ܡܢ ܕܫܐܠ ܡܢܟ ܫܘܐܠ
ܕܡܬܠ ܕܐܢܐ ܥܒܕ ܠܟ ܗܟܢܐ ܀

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ܗܘ ܕܐܬ ܒܗ ܐܘܪܚܐ ܕܐܬܐ ܡܢ ܒܝܬ ܡܕܝܢܬܐ ܘܐܬܐ ܠܒܝܬ ܡܪܕܝ
ܐܟܠ ܒܝܬ ܡܕܝܢܬܐ ܘܫܬܐ ܒܗ ܒܝܬ ܡܪܕܝ ܐܟܠ ܒܝܬ ܡܕܝܢܬܐ
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ܕܝ ܕܢܝܬ ܗܘ ܫܦܪ. ܐܡܪ ܠܗ ܡܪܝ ܐܡܬܝ ܗܘ ܫܡܥܢ. ܐܟܐ ܢܦܩ
ܘܐܘ ܫܡܥ ܒܪܗ ܒܟܠ ܒܝܬ ܒܝܬ ܗܘ ܟܠ ܫܡܝܗ. ܟܕ ܐܬܝ ܒܪܗ
ܟܝ ܐܢܐ ܐܒܕ ܠܟ ܐܠܐ ܕܝ ܠܐ ܐܡܪ ܩܕܡ. ܐܝܟ ܐܡܪ ܐܢܐ
ܟܝ ܐܡܪ ܠܟ ܐܠܐ ܕܝ ܠܐ ܐܡܪ ܩܕܡ. ܐܝܟ ܐܡܪ ܐܢܐ
ܐܡܪ ܠܟ ܐܠܐ ܕܝ ܠܐ ܐܡܪ ܩܕܡ. ܐܝܟ ܐܡܪ ܐܢܐ
Fol. 59a. ܫܡ ܕܢܩܛܝܢ. ܒܥ ܟܕ ܐܬܐ ܐܢܐ ܕܢܐ ܕܢܐ ܟܕ ܐܬܐ ܐܢܐ ܕܢܐ ܕܢܐ ܟܕ ܐܬܐ ܐܢܐ ܕܢܐ ܕܢܐ ܟܕ ܐܬܐ ܐܢܐ ܕܢܐ ܕܢܐ ܟܕ ܐܬܐ ܐܢܐ ܕܢܐ ܕܢܐ ܟܕ ܐܬܐ ܐܢܐ ܕܢܐ
ܐܫܬܐ ܐܡܐ ܕܐ ܒܐ ܒܝ ܐܬܐ ܟܝ ܐܡܪ ܐܢܐ. ܐܫܬܐ ܐܡܐ ܕܐ ܒܐ ܒܝ ܐܬܐ ܟܝ ܐܡܪ ܐܢܐ. ܐܫܬܐ ܐܡܐ ܕܐ ܒܐ ܒܝ ܐܬܐ ܟܝ ܐܡܪ ܐܢܐ. ܐܫܬܐ ܐܡܐ ܕܐ ܒܐ ܒܝ ܐܬܐ ܟܝ ܐܡܪ ܐܢܐ.
ܒܪܐ ܕܐ ܐܡܪ ܠܗ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ ܐܡܪ ܠܟ ܐܢܐ

ⲙⲡ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

ܒܬܘܠܬܐ ܕܐܦܣܘܣ ܕܐܦܣܘܣ ܗܘ ܕܐܬܝ ܠܗ ܒܬܘܠܬܐ

ⲙⲁⲣⲓⲁ ⲉⲧⲣⲉⲥⲙⲁⲣⲉ ⲛⲁⲓ ⲛⲁⲓⲁⲛⲟⲥ ⲛⲁⲓⲁⲛⲟⲥ ⲙⲛ ⲧⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲛ ⲧⲉⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲛ ⲛⲓⲙ ⲉⲑⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ

ⲁⲛⲟⲛ ⲛⲉⲙⲱⲟⲩ. ⲁⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛⲓⲙ ⲛⲓⲃⲓⲁⲓⲱⲙⲁ ⲙⲛ
ⲛⲓⲙⲁⲅⲓⲁ. ⲁⲩⲱ ⲁⲩⲉⲣⲱⲧⲁⲡⲁⲕⲣⲓⲛⲉ ⲛⲁⲓ ⲛⲉⲙⲱⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲙⲁ
ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙⲱⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙⲱⲟⲩ
ⲛⲁⲓ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ

ⲛⲁⲓ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧⲉⲓⲱⲧ ⲛⲧⲉⲥⲙⲏⲧ ⲛⲧⲉⲩⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲉⲓⲣⲱⲙⲓ

ⲙⲡⲉⲕⲣⲁⲛ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉⲛⲁⲥⲕⲉⲩⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉ. ⲁⲗⲗⲁ ⲛⲓⲙ ⲉⲧⲉⲣⲉⲛⲁⲥⲕⲉⲩⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉ

ꠇꠣꠝꠇꠤ ꠞꠟ ꠘꠣꠛꠤꠇꠤ ꠞꠤꠔꠤ ꠇꠤ. ꠇꠣꠛꠤ. ꠞꠟꠣ ꠔꠤ ꠇꠤꠛꠤꠇꠤꠘꠣ ꠞꠟ ꠇꠣꠝꠇꠤ
ꠛꠤꠇꠤ ꠘꠣꠛꠤꠇꠤ ꠔꠟ ꠛꠤꠇꠤꠘꠣ ꠔꠤ ꠇꠤꠛꠤꠇꠤ ꠘꠣꠛꠤꠇꠤ ꠞꠟ ꠛꠤꠇꠤꠘꠣ

ꞏ ꞏ ꞏ

ⲡⲉⲓⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ
ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ
ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ
ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ
ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲓⲁⲓ ⲛⲁⲓ

ⲡⲉⲛⲓⲱⲧ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲉⲧⲃⲉ ⲛⲓⲙ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲁⲩⲥⲱⲧⲡ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟⲥ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ.

ⲁⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲓⲥⲁⲓⲁⲥ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲛⲧⲉ ⲡⲓⲙⲁⲛⲁⲭⲟⲥ ⲛⲧⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲁⲩⲱ ⲛⲓⲙ ⲛ

ⲛⲧⲁⲓⲁⲙⲓ. ⲉⲩⲛ ⲉⲛⲉⲓⲛⲉ ⲙⲉⲛⲉ. ⲃⲉⲛⲁ ⲉⲙ ⲡⲙⲟⲩⲛⲉ ⲛⲧⲉⲩⲉ ⲙⲛⲧ
Fol. 53b. ⲥⲏ | ⲥⲉⲙⲉⲛⲁⲩ. ⲁⲩⲱ ⲛⲁⲓ ⲙⲡⲉⲥⲏⲟⲩⲉ. ⲁⲩⲱ ⲛⲧⲟⲩⲛⲟⲩ ⲥⲉⲥⲱⲕ ⲙⲙⲟⲥ. ⲛⲥⲉ
ⲣⲱⲙⲉ ⲛⲧⲉⲩⲉ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲙⲡⲉⲕⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲓⲙ
ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲧⲟⲩⲛⲟⲩ ⲥⲉⲥⲱⲕ
ⲙⲙⲟⲥ. ⲛⲥⲉ ⲣⲱⲙⲉ ⲛⲧⲉⲩⲉ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲙⲡⲉⲕⲣⲱⲙⲉ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲧⲟⲩⲛⲟⲩ ⲥⲉⲥⲱⲕ ⲙⲙⲟⲥ. ⲛⲥⲉ ⲣⲱⲙⲉ
ⲛⲧⲉⲩⲉ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲙⲡⲉⲕⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ
ⲡⲉⲕⲣⲱⲙⲉ. ⲁⲩⲱ ⲛⲧⲟⲩⲛⲟⲩ ⲥⲉⲥⲱⲕ ⲙⲙⲟⲥ. ⲛⲥⲉ ⲣⲱⲙⲉ ⲛⲧⲉⲩⲉ ⲥⲉⲙⲟⲩ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲙⲡⲉⲕⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲁⲩⲱ
ⲛⲧⲟⲩⲛⲟⲩ ⲥⲉⲥⲱⲕ ⲙⲙⲟⲥ. ⲛⲥⲉ ⲣⲱⲙⲉ ⲛⲧⲉⲩⲉ ⲥⲉⲙⲟⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ
ⲡⲉⲕⲣⲱⲙⲉ. ⲙⲡⲉⲕⲣⲱⲙⲉ

ܒܝܬ ܡܫܟܢ̈ܐ. ܘܟܕ ܐܬܝ ܠܘܬ ܫܡ̈ܥܘܢ ܡܢ ܐܒ̈ܗܬ ܩܕ̈ܝܫ̈ܐ ܕܐܬ̈ܪܐ ܗܢܐ ܕܐܬ̈ܝܪ̈ܐ ܒܗ ܐܠܗ̈ܐ ܘܐ̈ܢܫ̈ܐ. ܘܐܝܟ ܕܐܡ̈ܪ ܡܪܢ ܫܠ̈ܡܘܢ ܐܦ̈ܝ ܠܟ̈ܠ ܐܢ̈ܫ̈ܐ ܕܒܥ̈ܠܡ̈ܐ ܗ̈ܠܝܢ ܕܢ̈ܫ̈ܬ̈ܘܢ ܘܢ̈ܫ̈ܬ̈ܘܢ ܘܐ̈ܢ̈ܫ̈

ⲉⲓⲙⲁⲣⲓⲁ ⲡⲉⲛⲧⲁⲥⲑⲟⲟⲩ ⲛⲁⲓ ⲛⲁⲛ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣ
ⲙⲁⲣⲉⲛⲧⲁⲓⲟ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲧⲣⲉⲛⲧⲁⲓⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲕⲣⲁⲛ ⲡⲓⲁⲅⲓⲟⲛ ⲙⲁⲕⲁⲣⲓⲟⲥ
ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲡⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲛⲓⲙ
ⲉⲧⲙⲛⲧⲣ ⲙⲁⲣⲉⲛⲧⲁⲓⲟ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉⲧⲣⲉⲛⲧⲁⲓⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲕⲣⲁⲛ ⲡⲓⲁⲅⲓⲟⲛ

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲣⲁⲛ ⲛⲁⲓ. ⲁⲡⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁⲥⲕⲉⲩⲁⲍⲉ ⲙ̀ⲡⲉⲥⲟⲩⲱⲛⲓ ⲉⲡⲓⲥⲁⲕⲓ
ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁ ⲙ̀ⲡⲓⲁⲑⲟⲩⲗⲟⲥ
ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁ ⲙ̀ⲡⲓⲁⲑⲟⲩⲗⲟⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ
ⲉⲣⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁ ⲙ̀ⲡⲓⲁⲑⲟⲩⲗⲟⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ
ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁ ⲙ̀ⲡⲓⲁⲑⲟⲩⲗⲟⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ
ⲙ̀ⲡⲉⲩⲙⲁ ⲙ̀ⲡⲓⲁⲑⲟⲩⲗⲟⲥ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁ
ⲙ̀ⲡⲓⲁⲑⲟⲩⲗⲟⲥ

ⲟⲩ ⲉⲓⲉⲓⲏⲧ ⲙⲙⲟⲥ ⲙⲡⲉⲙⲁⲓ ⲛⲁⲣⲁⲕ ⲛⲉⲣⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲓⲙ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ
ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ
ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ
ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ
ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲣⲟ.

ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲓⲱⲧ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲛⲉ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲛⲉ ⲛⲉⲙ ⲛⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲉⲙ
ⲛⲉⲛⲓⲱⲧ ⲛⲁⲓ

ⲟⲩⲙⲉⲧⲣⲉϥⲥⲱⲙⲁ ⲉⲃⲟⲗ ⲙⲡⲉϥⲣⲟ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲛⲉⲙ ⲛⲉⲥⲙⲏⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛⲉ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱϣ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲉⲩⲧ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲉⲩⲧ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲣⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱϣ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛⲉ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲛⲉⲙ ⲛⲉⲥⲙⲏⲓ

ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ. ⲛⲁⲓ ⲇⲉ ⲛⲉⲙⲁⲩ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲙⲙⲁⲩ

ܒܢܝ ܐܢܫܐ ܕܐܝܬ ܠܗ ܒܪܬ ܚܕܐ ܫܡܗ ܕܝܘܪܬܐ ܘܗܘ ܐܦ ܗܘ ܒܥܐ ܠܡܫܡܫܢܘܬܐ ܒܗܝܟܠܗ ܕܡܪܝ ܡܪܝ ܒܟܠ ܝܘܡ ܒܫܥܬܐ ܕܬܫܥ ܠܡܨܠܝܬܐ ܘܟܕ ܗܘ ܩܐܡ ܒܨܠܘܬܗ ܫܡܥ ܩܠ ܒܟܝܐ ܘܐܡܪ ܠܗ ܡܢܐ ܐܢܬ ܡܪܝ ܕܒܟܝܬ ܐܢܐ ܠܡ ܕܐܝܬ ܠܝ ܒܪ ܐܘ ܒܪܬ ܐܘ ܐܚ ܐܘ ܐܚܬ ܐܘ ܒܥܠ ܐܘ ܐܢܬ ܐܠܐ ܐܝܟ ܕܐܝܬ ܠܟ ܒܢ

ⲁⲛⲟⲕ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲓⲙ ⲉⲧⲉⲕⲥⲟⲟⲩⲛ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲛⲧⲉⲕⲙⲉⲧⲁⲙⲁⲑⲏⲥ ⲁⲩⲱ ⲛⲧⲉⲕⲙⲉⲧⲁⲙⲁⲑⲏⲥ

Fol. 49a. ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉϥⲛⲁⲩ

ⲛⲁⲩ ⲛⲓⲙ ⲁⲛⲟⲕ ⲙⲡⲉⲓⲣⲉ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ

ⲟⲩ ⲛⲁⲣⲭⲱⲛ ⲙⲡⲣⲉϥⲥⲱⲧⲙ. ⲙⲡⲉϥⲥⲱⲧⲙ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ
ⲛⲓⲙ ⲙⲁⲣⲉϥⲥⲱⲧⲙ ⲙⲙⲟϥ. ⲟⲩⲟϩ ⲁⲩⲱ ⲁⲣⲉϥⲥⲱⲧⲙ ⲙⲙⲟϥ
ⲙⲡⲉϥⲥⲱⲧⲙ. ⲉⲣⲉ ⲡⲓⲙⲁ ⲛⲧⲁϥⲥⲱⲧⲙ ⲛⲁϩⲣⲁⲛ. ⲟⲩⲉ ⲡⲓⲙⲁ
ⲛⲧⲁϥⲥⲱⲧⲙ ⲛⲁϩⲣⲁⲛ ⲛⲧⲉⲣⲉ ⲡⲓⲙⲁ ⲛⲧⲁϥⲥⲱⲧⲙ ⲛⲁϩⲣⲁⲛ
ⲙⲡⲉ

ⲙⲛⲧⲉⲣⲟ ⲉⲓⲥⲓⲇⲱⲣⲟⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲗⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲁⲙⲟⲛ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲗⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲁⲡⲁ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲗⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲗⲟⲥ ⲡⲓⲁⲃⲃⲁ ⲁⲡ

ⲙⲡⲉⲓⲱⲧ. ⲁⲩⲱ ⲁⲛ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲉⲛⲓⲱⲧ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲉⲛⲓⲱⲧ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲁⲩ ⲉⲃⲟⲗ
ⲙⲙⲟⲥ

ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲧⲁⲩⲟ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ. ⲁⲩⲱ ⲛⲓⲙⲁⲛⲧⲁⲩⲟ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲉⲙ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܕܠܐ ܢܣܒ ܠܗ ܒܪ ܐܢܫ ܕܠܐ ܢܫܒܩ

ⲙⲁⲣⲉⲛⲧⲁⲩⲟⲩⲱϣ ⲉⲣⲟⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲛⲥⲟⲛ ⲙⲡⲉⲛⲣⲱⲙⲉ ⲛⲓⲃⲉ ⲛⲉⲛⲥⲟⲛ ⲛⲉⲙ ⲛⲉⲛⲙⲁⲛⲁⲅⲓⲁ

ܗܘܝ ܕܒܬ ܕܒ ܟܬܒ ܫܡ. ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܕܒ ܐܝܬ ܠܝ ܐܠܐ ܚܕ ܒܬܪ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܗ ܡܕܡ ܕܢܬܒܥ ܒܗ ܐܢ ܠܐ

ⲙⲡⲉⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ
ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲓ

ܕܒܝܬ ܡܕܝܢܬܐ ܕܐܠܟܣܢܕܪܝܐ ܘܫܪܝ ܠܗ. ܘܒܗܝ ܒܬܪ ܡܫܟ ܐܢܫ ܠܐ ܡܫܟ ܐܢܫ ܐܠܐ ܒܬܪ ܕܐܬܐ ܡܢ ܐܠܟܣܢܕܪܝܐ ܠܡܕܝܢܬܐ ܕܐܬܝ ܠܗ ܫܡ

ܫܟ ܘܡܢ ܐܚܪܬ ܕܢܟܬ ܒܝܫ ܠܟܠ ܐܚܪܢ ܀
ܫܐܠ ܡܢ ܠܐܚܪܬ ܐܝܬ. ܠܢܟܬ ܒܝ ܡܐ ܐܡܪ ܀
Fol. 43b. ܫܐܠ ܐܢ ܐܫܬ ܢܟܪ ܫܐ ܒ ܢܫܬܐ | ܠܫܢܬ ܐܚܪ ܐܡܪ
ܠܡ ܀

ܐ ܒܪ ܢܫ ܢܟܪ ܐܢ. ܐ ܫܡܫ ܐܢ ܫܐ ܐ ܢܫ
ܠܟ ܐܬ ܢܫ ܐ ܡܐ ܐ ܐ ܀ ܐ ܐ ܢ ܢܫ ܐ
ܐ ܐ ܐ

ꠇꠤꠞ .. ꠎꠥꠔꠎ ꠎꠣꠣꠞꠤꠞ. ꠥꠎꠞꠇ ꠔꠎꠥꠔꠣꠞꠞ. ꠇꠥꠞ ꠐꠐ
ꠞꠣꠞꠣꠇꠞ ꠔꠥꠔꠣꠥꠤ꠸

ꠓꠥꠔ ꠔꠎꠞꠎꠥꠇ ꠞꠣꠇꠞ ꠞꠎꠇꠞ : ꠎꠣꠞꠇ ꠔꠞ ꠞꠎꠎꠇ ꠔꠥꠓꠥꠞ
ꠣꠞꠣꠞꠇ. ꠎꠥꠔꠇꠞ ꠣꠇ ꠞꠎꠇꠞ ꠥꠓꠎꠔꠎꠞ ꠣꠓꠎꠔꠎꠞ. ꠎꠥꠓꠎꠇ ꠔꠞ
ꠥꠓꠣꠞꠥꠓꠎꠔꠇ ꠔꠞ ꠥꠓꠎꠔꠎꠞ꠸

ꠓꠎꠔꠇ ꠔꠎꠔꠎꠓ ꠥꠓꠎꠔꠎꠞ ꠣꠓꠎꠔꠎꠞꠣꠥꠔꠎꠞ ꠔꠞꠇꠞ ꠞꠎ ꠎꠞꠞꠇ. ꠇꠎꠇ
ꠥꠓꠣꠞꠥꠓꠎꠔꠇ ꠥꠓꠎꠔꠎꠞ ꠓꠎꠔꠎꠞ ꠔꠞꠓꠎꠔꠎꠞ ꠔꠥꠓꠎꠇ꠸

ꠎꠞ ꠎꠎꠔꠎ ꠔꠥꠓꠎꠔꠎꠞ ꠇꠥ ꠓꠎꠔꠎꠞ ꠔꠞ ꠓꠎꠓꠎꠔ. ꠇꠥ ꠎꠎꠔꠎ
ꠣꠞꠣꠞꠇ꠸

ꠎꠞꠇ ꠔꠎꠔꠎꠞ ꠎꠎꠔꠎꠞ ꠓꠎꠔꠎꠞ ꠔ

ܗܘ ܕܒܝܬ ܡܫܬܐ ܕܐܠ ܗܘܐ ܕܝܢ ܐܝܟ ܕܐܡܪ ܐܢܐ ܕܒܝܬ ܡܫܬܐ ܕܐܠ ܗܘܐ ܕܝܢ ܐܝܟ ܕܐܡܪ ܐܢܐ
ܕܒܝܬ ܡܫܬܐ ܕܐܠ ܗܘܐ ܕܝܢ ܐܝܟ ܕܐܡܪ ܐܢܐ

ܕܒܝܬ ܡܫܬܐ ܕܐܠ ܗܘܐ ܕܝܢ ܐܝܟ ܕܐܡܪ ܐܢܐ

ܗܘ

ⲙⲡⲉⲥϩⲏⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲟⲩⲱⲛⲉ ⲛⲉⲙ ⲛⲉⲥⲙⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲥⲟⲡ

ܫܟܚ. ܒܥܝ ܟܝ ܐܝܕ ܙܟܝ ܡܢ ܙܝܥܒܐ ܒܙܝܥܐ ܕܝܢ ܬܐ ܒܙܝܥܐ ܙܥܒܫ.

:: ܒܟ ܒܥ ܒܟܣ ܙܟܐ ::

ܕܐ ܐܐ ܕܟ ܕܥܒ ܒܐ ܙܒܐ ܒܟ. ܒܥܒܥ ܒܥܒ ܒܥ ܙܒܐ ܐܒܟ ܙܒ ܙܒ ܙܒ

ܒܗܝ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܕܐ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܗܕܐ ܐܝܬ ܠܗ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܕܠܐ ܢܦܠ ܥܠ ܐܢܫ

Fol 41a. ܗܘ ܡܟܬܒ ܠܡܚܒܐ ܕܐܠܗܐ ܕܒܝܫܘܥ ܕܙܩܦܐ ܒܒܝܬܐ ܫܬܝܐ ܒܡܕܒܪܐ ܕܦܠܕܝܣ

ܐܓܪܬܐ ܕܦܠܕܝܣ:

ܩܕܡ ܟܠ ܡܕܡ ܕܐܝܬ ܠܟ ܒܐܪܥܐ ܘܒܫܡܝܐ ܐܦ ܒܐܢܫ ܠܐ ܬܬܪܥܐ ܐܘ ܬܬܒܥ ܠܐ ܬܬܒܥ ܐܘ ܬܬܒܥ ܠܐ ܬܬܪܥܐ ܐܦ ܒܐܢܫ ܠܐ ܬܬܪܥܐ ܐܘ ܬܬܒܥ ܠܐ ܬܬܒܥ ܐܘ

ﻣﺎﺭﺍ ﺑﺎﺯﺍﺭ ﺑﺎﺯﺍﺭ ﺍﺳﺖ ﺗﺎ ﺩﺭ ﺍﻭ ﺑﺎﺯﺍﺭ ﺍﺳﺖ. ﺍﺯ ﺍ

ⲡⲓⲙⲁ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲥⲁⲣⲝ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙⲁ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲥⲁⲣⲝ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉ

ⲡⲓⲙⲁ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲥⲁⲣⲝ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉ ⲡⲓⲙⲁ ⲛⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲉⲩⲥⲁⲣⲝ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉ

ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲉⲓⲱⲧ ⲛⲁⲓ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲁⲓⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲡⲉⲕⲙⲁⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲁⲛ ⲛⲓⲙ ⲉⲧ

Fol. 39b. ⟨ⲉⲓⲙⲏ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲁⲩ ⲛⲁⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ

ראש בין בוכה ויבך אמר אנתוני אל תעשה לי כן כי אני
עתה מת ואתה תחיה ואל תתן שמי לרע בעיני הגוים
ואל תאמר עליי שהייתי חכם ויודע בתורת אלהי כי
אמת הדבר אשר אמרתי לך ואל תעשה לי כן כי אני
ירא מן הגוים פן יחשבו עליי שהייתי מכשף ומלמד
תועבות ויקברו אותי בתוך ביתי ולא יביאו אותי
אל בית הקברות ואל תשים על קברי שום סימן
ואל תכתוב עליו שם איש כי אם אך ורק שנה אשר
מתתי בה ואל תעשה לי כבוד גדול בעת מותי כי
אם כבוד קטן ואל תלך אחרי המטה ואל תשא
קול בקבורתי ואל תשים על קברי שום דגל ואל
תעשה לי שום מלאכה ואל תשים על קברי שום
מאכל ואל תשים על קברי שום כלי יין ואל תשים
על קברי שום כלי מתכת ואל תשים על קברי שום
כלי חרס ואל תשים על קברי שום כלי עץ ואל
תשים על קברי שום כלי זכוכית ואל תשים על
קברי שום כלי נחושת ואל תשים על קברי שום
כלי ברזל ואל תשים על קברי שום כלי כסף ואל
תשים על קברי שום כלי זהב ואל תשים על קברי
שום כלי אבנים יקרות ואל תשים על קברי שום
כלי פנינים ואל תשים על קברי שום כלי מרגליות
ואל תשים על קברי שום כלי אבני שוהם ואל תשים
על קברי שום כלי אבני ספיר ואל תשים על קברי
שום כלי אבני נפך ואל תשים על קברי שום כלי
אבני יהלום ואל תשים על קברי שום כלי אבני
תרשיש ואל תשים על קברי שום כלי אבני שבו
ואל תשים על קברי שום כלי אבני אחלמה ואל
תשים על קברי שום כלי אבני תרשיש ואל תשים
על קברי שום כלי אבני יהלום ואל תשים על קברי
שום כלי אבני נפך ואל תשים על קברי שום כלי
אבני ספיר ואל תשים על קברי שום כלי אבני
שוהם ואל תשים על קברי שום כלי פנינים ואל
תשים על קברי שום כלי מרגליות ואל תשים על
קברי שום כלי זהב ואל תשים על קברי שום כלי
כסף ואל תשים על קברי שום כלי ברזל ואל תשים
על קברי שום כלי נחושת ואל תשים על קברי שום
כלי זכוכית ואל תשים על קברי שום כלי עץ ואל
תשים על קברי שום כלי חרס ואל תשים על קברי
שום כלי מתכת ואל תשים על קברי שום כלי יין
ואל תשים על קברי שום מאכל ואל תשים על
קברי שום דגל

ⲉⲩⲧⲁⲓⲟ ⲙⲡⲓⲛⲁ ⲛⲁⲩ ⲛⲥⲉⲙⲛⲧⲁⲙⲟ ⲛⲧⲉⲣⲟⲩ ⲉⲣⲁⲥ ⲙⲡⲉⲕⲣⲁⲛ.
ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲛⲧⲉⲣⲟⲩ ⲉⲣⲁⲥ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉ
ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲛⲧⲉⲣⲟⲩ ⲉⲣⲁⲥ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲛⲧⲉⲣⲟⲩ
ⲉⲣⲁⲥ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ

ⲙⲁⲣⲉϥⲛⲁⲩ ⲙⲙⲟϥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙⲁ ⲛⲓⲃⲉ ⲛⲓⲙⲁ

ڤَتَّحْ ڤَتَّحْ ڤَتَّحْ

ܒܗ ܫܒܝܩ ܐܝܬ ܠܗ ܒܥܠ ܕܢܦܫ

ܕܒܝܬ ܡܫܝܚܐ ܘܠܐ ܢܗܘܝܢ ܒܥܠ ܡܪܝܐ ܕܒܝܬ ܡܫܝܚܐ ܗܘ ܕܠܐ ܢܗܘܐ

ⲙⲡⲉ ⲁⲡⲁⲃⲁ ⲛ̀ⲧⲟⲩ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲙⲙⲟⲥ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ.
ⲙⲡⲉ. ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉⲕⲥⲁⲣⲝ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲁ ⲉⲧⲃⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ.
ⲛⲉⲙ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉⲛ ⲙ̀ⲡⲉⲕⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲁⲧⲟⲩ ⲉⲣⲟⲕ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ
ⲡⲉⲕⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲉⲕⲥⲁⲣⲝ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ
ⲡⲉⲕⲥⲁⲣⲝ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉⲕⲥⲱⲙⲁ ⲉⲡⲓⲙⲁ
ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ. ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉⲕⲥⲁⲣⲝ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ.
ⲁⲩⲱ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉⲕⲥⲱⲙⲁ ⲉⲡⲓⲙⲁ ⲛ̀ⲧⲉ

ܗܘ ܕܒ ܕܝ ܒܝ ܐܡܪ ܕܝܢ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܟ ܐܢܐ

ⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲉⲛⲓⲱⲧ ⲛⲧⲁⲓⲟⲩⲱϣ ⲛⲁⲕ ⲛⲓⲙ ⲛⲓⲙ ⲛⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲧⲁⲕⲙⲟⲩ ⲉⲡⲓⲙⲁ

ܘܐܬܝ ܠܗ ܡܠܐܟ ܡܪܝܐ ܘܐܡܪ ܠܗ ܐܢܬ ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܛܘܢܝܘܣ ܘܐܡܪ ܠܗ ܐܢܐ

ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲣⲉⲕⲥⲱⲧⲙ ⲉⲡⲓⲥⲁⲧⲛ ⲉⲃⲟⲗ ⲙ̀

ܗܢܐ ܕܐܦ ܒܝܬ ܡܫܝܚܐ ܠܐ ܡܬܚܫܒ ܐܠܐ ܟܐܝܠܘ ܗܘ ܕܐܬܐ ܠܡܫܪܝ ܒܗ ܠܥܠܡ ܐܦ ܒܗ

ܕܝܢ ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܐܢܫ ܕܐܝܬ ܒܗ ܐܡܘܢܐ ܘܐܝܬ ܒܗ ܕܚܠܬܐ ܘܐܝܬ ܒܗ ܕܚܘܫܒܢܐ ܘܐܝܬ ܒܗ ܕܥܒܕ ܛܒܬܐ ܘܐܝܬ ܒܗ ܕܥܒܕ ܒܝܫܬܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܚܒܪܗ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܥܠܡ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪܗ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܠܟܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܐܠܗܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܫܝܚܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܪܘܚ ܩܕܫܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܟܢܝܫܬܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪܝ ܝܘܚܢܢ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܫܡܥܘܢ ܟܐܦܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܥܩܘܒ ܐܚܘ ܡܪܝ ܝܘܚܢܢ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܥܩܘܒ ܒܪ ܙܒܕܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܐܢܕܪܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܦܝܠܦܘܣ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܒܪܬܠܡܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܬܐܘܡܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܡܬܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܥܩܘܒ ܒܪ ܚܠܦܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܬܕܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܫܡܥܘܢ ܩܢܢܝܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܗܘܕܐ ܐܚܘ ܕܝܫܘܥ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܗܘܕܐ ܐܝܫܩܪܝܘܛܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܘܣܦ ܒܥܠ ܡܪܝܡ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܘܣܦ ܐܪܡܬܝܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܢܩܘܕܝܡܘܣ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܓܡܠܝܐܠ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܐܢܢܝܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܙܟܪܝܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܘܚܢܢ ܡܥܡܕܢܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܝܘܚܢܢ ܐܦܣܛܘܠܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܐܢܕܪܘܣ ܐܚܘ ܟܐܦܐ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܦܝܠܝܦܘܣ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܒܪܬܠܡܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܡܬܝ ܘܐܝܬ ܒܗ ܕܡܫܠܡ ܠܡܪ ܬܐܘܡܐ

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ⲙⲁⲣⲉⲧⲥⲱⲧⲉⲙ ⲙⲡⲉⲕⲥⲧⲁⲩⲣⲟⲥ ⲉⲧⲉ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲉ ⲡⲉⲕⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲉ ⲡⲉⲕⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲧⲉ ⲡⲉⲕⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲉ ⲡⲉⲕⲙⲁⲣⲧⲩⲣⲟ

ܡܫܝܚܐ. ܘܐܡܪ ܠܗ ܫܠܡܐ. ܒܪܟ ܐܢܬ ܒܪ ܝܘܢܐ ܒܫܡܥܘܢ ܐܒܐ ܕܝ
ܓܒܪ ܒܟܝܢ ܕܐܦ ܥܠ ܒܣܪܐ ܘܕܡܐ ܠܐ ܓܠܝ ܠܟ ܐܠܐ ܐܒܐ ܕܒܫܡܝܐ
ܗܘ ܡܓܠܐ ܠܟ. ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܐܢܐ ܐܡܪ
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ܕܐܦ

ܒܫܘܬ ܡܕܡ ܕܐܢ ܐܝܬ ܒܗ ܫܘܚܠܦܐ ܕܡܫܬܢܝ ܠܗ ܒܟܠ ܙܒܢ ܘܥܕܡܢ ܕܢܗܘܐ ܒܗ ܫܘܚܠܦܐ ܕܫܘ

Fol. 31b. ⲙⲁⲣⲉⲛⲧⲁⲩⲟ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲃ

ⲙⲡⲉ ⲥⲁⲟⲩⲥⲉ. ⲥⲉⲧⲉ ⲙⲁⲓ ⲉⲛ ⲛⲁⲧ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲣⲉⲡⲉⲕⲣⲱⲙⲓ. ⲙⲡⲉ
ⲃⲓⲧ ⲥⲁⲟⲩⲥⲉ ⲛⲥⲁ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲣⲉⲡⲉⲕⲣⲱⲙⲓ. ⲟⲩⲟⲛ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲱⲙⲉ
ⲉⲧⲃⲉ ⲡⲁⲓ ⲉⲧⲣⲉⲛⲁⲥⲧⲁⲥⲓ ⲙⲙⲟⲥ ⲛⲥⲁ ⲡⲓⲙⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲁⲥⲧⲁⲥⲓ ⲙⲙⲟⲥ
ⲛⲥⲁ ⲡⲓⲙⲁ ⲛⲓⲙ

ⲡⲓⲙⲁ ⲉⲧⲉ ⲡⲓⲥⲟⲛ. ⲛⲉⲙ ⲡⲓⲣⲱ ⲛⲉⲙ ⲡⲓⲥⲁⲃⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲩ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲉ ⲡⲓⲕⲁⲕⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲉ ⲡⲓⲛⲟⲩⲧⲉ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲉ ⲡⲓⲙⲁⲩ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲉ ⲡⲓⲥⲁⲃⲓ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲉ ⲡⲓⲣⲱ ⲛⲉⲙ ⲡⲓⲙⲁ ⲛⲓⲃⲉ ⲉⲧⲉ ⲡⲓⲥⲟⲛ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲛⲁⲩ ⲉ

ⲙⲛⲏⲣⲉ ⲛⲓⲁⲣⲓⲁⲛⲟⲥ ⲉⲧⲃⲉ ⲡⲓⲣⲉϥⲥⲱⲧⲡ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲏⲓⲉⲣⲉⲩⲥ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ
ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲉ ⲣⲱⲙⲏ ⲁⲩⲱ ⲛⲓⲙ
ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛⲧⲉ ⲡⲓⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ
ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ

ܐܝܟ ܕܠܐ ܢܫܬܟܚ ܠܗ ܒܥܠܡܐ ܗܕܐ ܐܦ ܒܥܠܡܐ ܕܐܬܐ ܠܐ ܢܫܬܟܚ ܠܗ ܐܦ ܒܗܘ

ⲛⲓⲙⲁⲩⲁⲧⲟⲩ ⲛⲁⲓ ⲙ̀ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲙ̀ⲙⲟⲟⲩ ⲉⲧⲃⲉ ⲡⲓⲟⲩⲱϩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲓⲥⲁⲩⲛ ⲛ̀ⲧⲁⲓ ⲛ̀ⲥⲟⲩⲱⲛⲓ ⲛ̀ⲛⲓⲙⲁⲩⲁⲧⲟⲩ ⲛⲁⲓ

ⲡⲉϫⲉ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲁⲛⲟⲕ ⲁⲓⲣⲉ ⲡⲁⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲓⲙ ⲁⲓⲛⲁⲩ ⲉⲣⲟⲓ ⲙⲙⲟⲛ ⲁⲩⲱ ⲁⲓⲥⲱⲧⲙ

ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧⲃⲏ ⲫⲁⲓ ⲉⲛ ⲛⲟⲩ ⲥⲱⲟⲩ. ⲉⲓⲛⲁⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ
ⲡⲉⲛⲓⲱⲧ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲣⲟⲓ. ⲛⲓⲙ ⲁⲛ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ
ⲉⲣⲟⲓ ⲁⲗⲗⲁ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ
ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲓ
ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲓⲙ
ⲉⲧⲣⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲣⲟⲓ ⲙⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ

ⲁⲛⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲉⲩⲙⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

ڤيت ڤيڤ ڤيڤس. ڤيڤت ڤمڤ ممڤڤمڤڤڤ ڤڤت ڤيڤت ڤمت
ڤڤ ڤيڤ ڤيڤس ڤيڤت ڤمڤ ڤيڤ ڤيڤ ڤي

ⲡⲉⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁ

ⲙ̀ⲡⲉϥⲣⲁⲛ ⲙ̀ⲡⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛ̀ⲧⲟⲟⲩ ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲣⲟϥ ⲙ̀ⲡⲉⲩⲉⲣⲏⲩ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲁⲩⲱ ⲁⲩⲥⲱⲕ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲣⲟ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲥⲁⲣⲝ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲥⲁⲛⲓ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁⲩ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲕⲁⲣⲇⲓⲁ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲏⲡⲁⲣ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲥⲡⲗⲏⲛ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲉⲧⲣⲁ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲉⲛⲓⲛⲝ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁⲥⲧⲟⲥ ⲁⲩⲱ ⲁⲩⲙⲟⲩ ⲉⲣⲟϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲩⲙⲁⲙⲙⲏ

ⲟⲩⲟⲛ ⲙⲡⲁⲥⲱⲙⲁ ⲛⲧⲉⲩⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁ ⲛⲓⲃⲉ ⲛⲉⲙ ⲛ

ܗܘ ܕܐܬܬܐ ܕܒܟܢܐ ܒܗ ܫܘܡ ܘܟܬܒܘ ܒܗ ܒܥܕܐ
ܡܢ ܪܘܟܝܟ. ܘܥܒܕܬ ܐܬ ܒܗ ܐܚܕ ܫ ܒܝܬ ܐܝܕܥܘ.
ܐܬܐ ܕܐܬܬܐ ܗܕܐ ܒܥܠ ܒܝܬ ܐܚܕ ܕܐܬ ܒܗ ܒܥܠ
ܒܝܬ ܐܚܕ. ܒܟܝ ܕܒܟܢ. ܐܬܐ ܕܐܬܬܐ ܕܐ ܒܥܠ
ܒܝܬ ܐܚܕ ܕܐܬ ܒܗ ܒܥܠ ܒܝܬ ܐܚܕ ܕܐ ܒܗ ܒܥܠ
ܒܝܬ ܐܚܕ. ܒܟܝ ܕܒܟܢ. ܐܬܐ ܕܐܬܬܐ ܕܐ ܒܗ ܒܥܠ
ܒܝܬ ܐܚܕ ܕܐ ܒܗ ܒܥܠ ܒܝܬ ܐܚܕ. ܒܟܝ ܕܒܟܢ.
ܐܬܐ ܕܐܬܬܐ ܕܐ

ܒܗ ܡܟܠ ܫܟܠ ܐܡ ܐܢ ܒܪ ܐܕܡ. ܗܘ ܐܡܪ ܠܗ ܐܢ ܐܝܬ ܒܟ ܚܝܠ ܠܡܫܟܚ ܠܗ ܐܢ ܐܬܐ ܐܢ ܐܬ ܒܝ ܐܢ ܐܬ ܒܝ ܐܢ ܐܬ ܒܝ

ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ ⲙⲡⲉⲥⲧⲟⲗⲏ ⲉⲧⲥⲟⲟⲩⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ
ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲙⲡⲓⲁⲅⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲓⲙ
ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ ⲙⲡⲉⲥⲧⲟⲗⲏ ⲉⲧⲥⲟⲟⲩⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲛ ⲉⲧⲃⲉ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲙⲡⲓⲁⲅⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ ⲙⲡⲉⲥⲧⲟⲗⲏ ⲉⲧⲥⲟⲟⲩⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ
ⲙⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲙⲡⲓⲁⲅⲓⲟⲛ
ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ ⲙⲡⲉⲥⲧⲟⲗⲏ ⲉⲧⲥⲟⲟⲩⲛ
ⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ
ⲙⲡⲓⲁⲅⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ ⲙⲡⲉⲥⲧⲟⲗⲏ
ⲉⲧⲥⲟⲟⲩⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ
ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲙⲡⲓⲁⲅⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ
ⲙⲡⲉⲥⲧⲟⲗⲏ ⲉⲧⲥⲟⲟⲩⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲙⲡⲓⲁⲅⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲁⲛ
ⲉⲧⲃⲉ ⲡⲉⲛⲣⲟ ⲙⲡⲉⲥⲧⲟⲗⲏ ⲉⲧⲥⲟⲟⲩⲛ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲙⲙⲟⲛ ⲉⲧⲃⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ
ⲡⲓⲭⲣⲓⲥⲧⲟⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲙⲡⲓⲁⲅⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙⲛ

ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲙⲁⲣⲉϥⲙⲟⲩ ⲛⲥⲁⲧⲁⲛⲁⲥ ⲉⲧⲃⲉ ⲡⲉϥⲣⲁⲛ ⲁⲩⲱ ⲛⲉϥⲣⲁⲛ ⲁⲩⲱ ⲛⲉϥⲙⲁⲓ

Fol. 23½. ⲁⲛⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙ̀ⲙⲟ ⲛ̀ⲧⲉⲣⲉ ⲡⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ | ⲉⲡⲓϣⲏⲣⲉ
ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ
ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ
ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲁⲛⲧⲱⲛⲓ ⲉⲡⲓϣⲏⲣⲉ ⲙ̀ⲡⲉⲛⲓⲱⲧ

ⲡⲉⲓⲙⲁ ⲛⲓⲙ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲁⲕ ⲉⲣⲉ ⲡⲓⲱⲟⲩ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲁⲛⲟⲕ ⲙⲡⲉⲓⲙⲁ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲙⲡⲉⲓⲙⲁ ⲛⲓⲙ

ܙܩܝ. ܕܢܫܬܟܚ ܡܢ ܚܝܕܐ ܕܐܢܫ ܐܢܐ ܕܐܬܐ ܕܐܦ ܠܐ ܡܢ ܟܠ ܙܒܢ ܕܢܫܬܟܚ ܡܢ ܟܠ

ⲁⲛⲟⲛ ⲛⲉⲙⲁⲩ ⲉⲧⲣⲉⲛⲁⲥⲕⲉⲓ ⲙⲙⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲓⲙ

ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲙⲡⲉⲕⲣⲁⲛ

ⲙⲁⲣⲉⲡⲓⲥⲕⲉⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲉⲣⲉ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ. ⲁⲩⲱ ⲙⲡⲉⲕⲙⲁⲩ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲙⲡⲉⲕⲥⲁⲣⲝ ⲙⲡⲉⲕⲥⲁⲣⲝ ⲛⲧⲉ ⲡⲉⲕⲛⲟⲩⲥ. ⲁⲩⲱ ⲙⲡⲉⲕⲛⲟⲩⲥ ⲛⲧⲉ ⲡⲉⲕⲙⲁⲩ ⲉⲧⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲙⲡⲉⲕⲥⲁⲣⲝ ⲛⲧⲉ ⲡⲉⲕⲛⲟⲩⲥ

ⲙⲡⲉⲓⲱⲧ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲛⲟⲕ ⲇⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲛⲟⲕ ⲛⲁⲓ ⲛ

ⲡⲉⲛⲓⲱⲧ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲉⲧⲉ

ⲡⲉⲛⲧⲁϥⲥⲱⲙⲁ ⲛⲁⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ

ⲡⲁⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ. ⲟⲩⲁⲓⲛⲉ. ⲟⲩ ⲫⲁⲓ ⲉⲓⲛⲁⲓ ⲛⲁⲧⲁⲗⲟ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ ⲉⲛⲉⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ. ⲟⲩ ⲛⲁⲓ ⲉⲓⲛⲁⲓ ⲉⲧⲃⲉ ⲛⲓⲙ. ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ ⲉⲛⲉⲓ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ. ⲟⲩⲁⲓⲛⲉ. ⲟⲩ ⲫ

ⲉⲧⲁⲩⲛⲁϩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲛⲓⲙⲁ ⲉⲧⲉⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲥⲁⲣⲝ ⲛⲁⲓ ⲉⲃⲟⲗ

ܒܗܝ ܕܐܢ ܐܝ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܬܐ ܕܫܘܐ. ܒܗ ܡܬܒܥ ܒܥܐ ܕܐܢ ܐܝ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܬܐ ܕܫܘܐ. ܒܗ ܡܬܒܥ ܒܥܐ
ܕܐܢ ܐܝ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܬܐ ܕܫܘܐ. ܒܗ ܡܬܒܥ ܒܥܐ ܕܐܢ ܐܝ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܬܐ ܕܫܘܐ. ܒܗ ܡܬܒܥ ܒܥܐ

ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲛⲁⲓ ⲛⲉⲧⲙⲛⲧⲣ ⲙⲛ

ⲁⲛ. ⲉⲓⲙⲁⲓ ⲥⲉ ⲛⲁⲓ ⲙⲡⲉⲛⲧⲁⲩⲧⲟⲩ ⲛⲓⲙ ⲙⲡⲉⲛⲥⲱⲙⲁ ⲉⲧⲃⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ.
ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲙⲡⲉⲛⲥⲱⲙⲁ. ⲁⲩⲱ ⲁⲛⲟⲕ ⲁⲓⲙⲁⲓ ⲉⲧⲃⲉ
ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲙⲡⲉⲛⲥⲱⲙⲁ.

ⲙⲁⲣⲉϥⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲧⲟⲩⲟ ⲛⲓⲃⲉ. ⲁⲩⲱ ⲧⲟⲩⲟ ⲁⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ. ⲁⲩⲱ

ܐܝܟ ܕܐܢ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܥܒܕ ܠܗ ܫܘܒܚܐ ܘܬܫܒܚ ܠܗ ܒܟܠ ܝܘܡ ܘܒܟܠ ܫܥܬܐ ܕ

ⲙⲡⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲉ ⲡⲓⲣⲱⲙⲉ ⲉⲧⲃⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲉⲧⲙⲁⲩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲛⲁⲩ

ܟܬܒ ܫܕܪ. ܚܕ ܒ ܗܢܐ ܡܟܫܐ. ܟܟܫܕܐ ܗܘܐ ܕ
ܡܢ. ܟܐ ܟܠ ܡܠ ܡܟ ܢܗܐ ܒܢܚܕ ܫܐ ܡ ܡܟ. ܗܟ
ܒܚܕܟ ܟ ܟܟܗ ܢܗܐ ܗ ܡܢ ܢܚܕ * ܗܟ ܡ ܡܢܗ
ܫܡ. ܗܟ ܡ ܕ ܢܕ ܡܟ ܗ ܕܡܢ * ܒܟܟܫ ܟܗ
ܡ ܒ ܢ. ܡ ܟ ܡ ܒ ܢ ܡ ܟ ܡ ܢ ܡ ܟ ܡ ܢ ܡ ܟ ܡ ܢ
ܡ ܟ ܡ ܢ ܡ ܟ ܡ

ⲛⲁⲓ ⲛ̀ⲥⲁⲡⲓⲣⲟⲛ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲙ̀ⲡⲉⲥⲟⲩⲱϣ ⲛ̀ⲥⲁ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ

ܟܬܒ ܒܗ ܒܠܒܐ ܒܐܝܬ ܙܕ ܡܠܟܐ ܕܪܘܚܐ ܒܓܘ ܠܒܐ ܕܒܣܝܡ.
ܐܠܐ ܕܫܟܝܢ ܠܡܠܟܐ ܒܓܘ ܐܢܫ. ܟܬܒ ܒܗ ܟܕ ܐܝܬ
ܫܟܝܢܐ ܕܡܠܟܐ ܒܓܘ ܐܢܫ. ܐܡܪ ܟܬܒ ܒܗ ܕܟܬܒܐ
ܣܒܪܐ ܒܗ ܒܠܒ ܕܒܢܝ ܐܢܫܐ ܫܟܝܢ ܐܠܗܐ. ܗܘ ܒܠܒ
ܐܝܬ ܒܗ ܒܢܝ ܐܢܫ. ܟܕ ܒܥܐ ܐܡܪ ܠܗ. ܐܝ ܗܘ ܐܝܟ
ܒܠܒ ܒܗ ܒܢܝ ܐܢܫ. ܟܬܒ ܒܗ ܗܘ ܕܒܥܐ ܐܝ ܒܢܝ
ܐܢܫ ܟܕ ܗܘ ܒܠܒ ܕܒܥܐ ܐܝ ܒܢܝ ܐܢܫ. ܐܠܐ ܗܘ ܒܠܒ
ܕܐܠܗܐ ܒܗ ܒܢܝ ܐܢܫ. ܐܡܪ ܟܬܒ ܒܗ

ⲉⲧⲉⲣⲟⲩⲱϣ ⲛⲁⲣⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲥⲱⲙⲁ ⲁⲩⲱ ⲙⲡⲉⲥϩⲏⲧ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲥⲙⲁⲩⲣⲉ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲥⲙⲁⲩⲣⲉ ⲁⲩⲱ ⲛⲉⲥⲥⲟⲛ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲥⲙⲁⲩⲣⲉ ⲁⲩⲱ ⲛⲉⲥⲥⲟⲛ ⲁⲩⲱ ⲛⲉⲥⲥⲉⲛⲏ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲥⲙⲁⲩⲣⲉ ⲁⲩⲱ ⲛⲉⲥⲥⲟⲛ ⲁⲩⲱ ⲛⲉⲥⲥⲉⲛⲏ ⲁⲩⲱ ⲛⲉⲥⲛⲏⲩ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲥⲙⲁⲩⲣⲉ ⲁⲩⲱ ⲛⲉⲥⲥⲟⲛ ⲁⲩⲱ ⲛⲉⲥⲥⲉⲛⲏ ⲁⲩⲱ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲉⲧⲉⲣⲟⲩⲱϣ ⲉⲃⲟⲗ ⲙⲙⲟⲥ ⲛⲁⲩ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲉⲥⲛⲁⲩ ⲁⲩⲱ ⲛⲉⲥⲙⲁ ⲁⲩⲱ ⲛⲉⲥⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲉⲥⲧⲁⲓⲟ ⲁⲩⲱ ⲛⲉⲥⲙⲏⲓ ⲁⲩⲱ ⲛⲉⲥⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲥⲙⲁⲩⲣⲉ ⲁⲩⲱ ⲛⲉⲥⲥⲟⲛ ⲁⲩⲱ ⲛⲉⲥⲥⲉⲛⲏ ⲁⲩⲱ

ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲱⲙⲁ ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲱⲙⲁ
ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲱⲙⲁ. ⲁⲩⲱ ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲱⲙⲁ
ⲛⲉⲙ ⲡⲓⲥⲱⲙⲁ. ⲁⲩⲱ ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲉⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲱⲙⲁ. ⲁⲩⲱ

ڕەحمەتی خوای لێ بێت. هەتا خۆی دەخاتە ژێر بێهێزی
یەزدان بە ژمار. خۆی وێڕا ئەو ژنەی کە بێهێزی
دەبێت. هەتا لەو هۆیەی ئەمڕۆ بە ژمار. ئەو هەتا
ئەبێت. هەتا خۆی دەخاتە ژێر بێهێزی | Fol. 13b.
ئەبێت. بۆ وەڵامدانەوەی ئەو هۆیەی کە
بێهێزی دەبێت بە یەکەم. خۆی لە یەکەمدا
ژنەکەی دەبێت. ژن لە لەشی پیاو دروست
بووە. ئەو لە پەڕەی دووەمی تەورات. ئەو
هەتا ئەمڕۆ بە ژمار. ئەو هۆیەی ئەو
ژنەی لە پیاو دروست بووە. ئەو هۆیەی
ئەو ژنە بێهێزە. ئەو هۆیەی ئەو ژنە
ئەشکەنجەدراوە. ئەو هۆیەی ئەو ژنە
ئەشکەنجەدراوە. هۆیەکی لە ئاسمانەوە
دابەزیوە. لە ئاسمانەوە دابەزیوە. ئەو
هۆیەی ئەو ژنە بێهێزە. ئەو هۆیەی ئەو
ژنە ئەشکەنجەدراو

ⲛⲁⲕⲱⲧⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲡⲁ ⲁⲃⲁ ⲡⲉⲕⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲕⲱⲧⲉ
ⲉⲃⲟⲗ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁⲓ ⲉⲧⲙⲁⲩⲧⲁⲗⲟ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲛⲟⲕ ⲇⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ
ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲉ ⲙⲡⲉⲕⲣⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲉ
ⲙⲡⲉⲕⲣⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ. ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲉ ⲙⲡⲉⲕⲣⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ.
ⲁⲩⲱ

Fol. 12b. ⲡⲉⲛⲟⲩϫⲓ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛⲁⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲁⲛ

ܟܬܒ. ܟܠܡܐ ܕܐ ܒܥܐ ܕܐܠܗܐ ܕܫܡܥ ܠܗ ܘܠܐ ܡܨܝ ܠܗ ܠܡܥܒܕ ܒܗ ܐܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܒܗ ܫܘܬܦܐ. ܟܝ ܐܝܬ ܠܡܢ ܕܢܫܬܘܕܥ

ⲡⲉⲛⲧⲁⲩⲙⲟⲩ ⲛⲁⲓ ⲛⲁⲛⲟⲩⲃ ⲛⲁⲓ ⲛⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲣⲓⲧⲏⲥ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲣⲧⲩⲣⲓⲥⲥⲁ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲣⲧⲩⲣⲓⲥⲧⲏⲥ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲣⲧⲩⲣⲓⲥⲧⲣⲓⲁ ⲛⲁⲓ ⲛⲁⲣⲭⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ⲡⲉⲛⲧⲁⲩ ⲛⲓⲙ ⲛⲁⲓ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲣⲟⲕ ⲙⲡⲉⲧⲛⲁⲥⲱⲧⲉⲙ ⲉⲣⲟⲕ ⲙⲡⲉⲧⲛⲁⲥⲱⲧⲉⲙ ⲉⲣⲟⲕ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲁⲓ ⲛⲉⲙ

ܒܬܘܒ ܐܝܟ ܕܐܢ ܐܢܫ ܒܥܐ ܠܡܫܕܐ ܒܫܘܠܡܐ ܘܠܐ ܡܫܬܟܚ ܠܗ ܒܥܠ ܡܫܬܟܚ ܠܗ ܒܥܠ ܡܫܬܟܚ ܠܗ ܒܥܠ

ܟܠ ܡܕܡ ܕܒܬܟ. ܘܦܢ ܐܢܐ ܕܥܡ ܒܢܝ ܐܝܬܝ ܒܟ ܕܐܡ ܒܝ ܐܝ ܕܐ ܒܟ ܕܝ

ܟܬܒ ܐܦ ܗܘ ܠܗ ܠܐܢܛܘܢܝܘܣ ܕܢܦܫ ܒܬܘܒ ܘܐܬܝ ܠܘܬ ܒܢܝ ܐܢܫܐ ܕܢܬܚܙܐ ܠܗ ܘܢܫܡܥ ܠܗ ܡܠܬܐ ܕܢܬܟܠܡ ܥܡ ܒܢܝ ܐܢܫܐ ܐܠܐ ܡܢ ܒܝܬ ܛܘܪܐ ܕܐܝܠܝܢ ܕܐܬܝ ܠܗ ܘܐܬܚܙܝ ܠܗ ܒܬܪ ܫܢܝܢ ܒܢܝ ܐܢܫܐ

ⲛⲓⲙ ⲁⲛⲟⲕ ⲙⲡⲉⲓⲱⲧ ⲉⲧⲥⲟⲩⲱⲛⲓ ⲛⲁⲕ ⲉⲧⲃⲉ ⲡⲓⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲙⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲏⲧⲥ ⲛⲁⲕ ⲙⲙⲟⲥ

ⲙⲁⲣⲉ ⲡⲓⲁⲛⲁⲭⲱⲣⲓⲥⲧⲏⲥ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲩⲙⲟⲩ ⲛⲁⲛ

ⲁⲛⲟⲛ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ ⲁⲡⲁ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲙⲡⲣⲣⲱ ⲙⲡⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ

ⲙⲡⲉϥⲟⲩⲱϣ ⲉⲃⲟⲗ ⲛⲁⲩ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲙⲁ ⲉⲧⲣⲉϥⲛⲁⲩ ⲉⲣⲟϥ

ⲉⲣⲉ ⲡⲁϣⲏⲣⲉ ⲛ[ⲓ]ⲙⲁⲛⲧⲁⲥⲓⲁ ⲛⲓⲃ ⲉⲧⲃⲏⲧ ⲛⲁⲩ ⲛⲁⲣⲁⲃⲟⲗⲟⲥ.
ⲟⲩⲇⲉⲙⲟⲛ. ⲟⲩⲇⲣⲁⲕⲱⲛ ⲇⲉⲇⲉⲛ ⲙⲁⲙⲟⲩⲛ ⲛⲟⲩⲙⲁⲛⲧⲁⲥⲓⲁ ⲇⲉⲗⲟⲥ ⲩⲉⲛ.
ⲛⲟⲩⲙⲁⲛⲧⲁⲥⲓⲁ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲓⲙⲁ ⲉⲧⲣⲉⲛⲟⲩ ⲉⲣⲟⲓ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲟⲩ
ⲉⲣⲟⲓ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ ⲛⲉ ⲛⲓⲙ

ڤوصاوه. ڭر ڤونچ مسڠجاه دڕ مستوكن. وجد دمد
ج
مسؤصاوه وجڤكتصاوه* هوڤد دن ڠهله ڭر ڠاجدچ مد
وصاوه. وصاوه ڭر ڠاجدچ مد ڤوصاوه مسڠجاه
ڭر ڠاجدچ مد ڤوصاوه. ڭر ڤونچ مسڠجاه دڕ مستوكن.
وجد دمد ڠاجدچ مد ڤوصاوه. ڭر ڤونچ مسڠجاه دڕ
مستوكن. وجد دمد ڠاجدچ مد ڤوصاوه. ڭر ڤونچ
مسڠجاه دڕ مستوكن. وجد دمد ڠاجدچ مد ڤوصاوه.
ڭر ڤونچ مسڠجاه دڕ مستوكن. وجد دمد ڠاجدچ
مد ڤوصاوه. ڭر ڤونچ مسڠجاه دڕ مستوكن. وجد

ܗܘ ܕܐܢ ܐܝܬ ܒܗ ܡܕܡ ܕܢܦܫ ܐܢܫ ܠܡܬܐ. ܗܘ ܕܐܙܠ ܠܒܝܬ ܩܒܘܪܐ ܘܫܪܐ ܒܬܪ ܒܒ ܕܐܢܫ ܐܚܪ ܕܐܬܐ ܠܡܬܐ ܘܢܦܠ ܥܠ ܦܬܚܐ ܕܩܒܪܐ ܘܐܫܟܚ ܠܗ ܒܬܪ ܫܥܬܐ ܚܕ ܘܐܬܐ ܠܘܬ ܩܒ

ⲙⲡⲉⲓⲱⲧ. ⲁⲩⲱ ⲛⲓⲙ ⲛⲓⲙⲁ ⲛⲧⲉⲣⲟⲩ ⲉⲣⲉ ⲡⲉⲕⲣⲱⲙⲓ

ⲁⲛⲟⲕ ⲛⲁⲓ ⲛⲁⲧⲁⲕⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲧⲁⲕⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲁⲛ

Fol. 5b. ܐܝܟ ܕܐܦ ܠܐ ܒܥܝ ܠܡܫܕܐ ܒܗ ܐܠܐ ܒܬܪ ܕܢܦܫܗ ܕܐܢܫܐ ܗܘ ܕܢܬܒܥ ܠܗ ܘܢܬܪ ܡܢ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܢܬܪܟ ܠܗ ܠܐ ܒܝܬ ܐܘ ܒܪ ܐܘ ܒܪܬ ܐܘ ܐܚ ܐܘ ܐܚܬ ܐܘ ܐܒ ܐܘ ܐܡ ܐܠܐ ܐܦ ܐܢܐ ܠܐ ܐܫܬܘܩ ܠܗ

ⲡⲓⲙ ⲉⲣⲉ ⲡⲁⲓ ⲛⲉⲙⲁⲥ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲁⲛ ⲛ

ⲙⲡⲉϥⲣⲁⲛ ⲛⲁⲓ ⲛⲁⲓ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲥⲛⲏⲩ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲛⲟⲕ
ⲁⲓⲛⲁⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲙⲡⲉⲕⲣⲁⲛ ⲛⲧⲉ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲁⲩⲱ

ܗܘ ܕܟ ܕܒܫܘܬ ܐܢܫ ܒܥܠ ܕܒܫܘܬ ܗܘ ܐܝܟ ܕܐܡܪ ܫܠܡܘܢ ܐܢ ܐܝܬ ܒܗ ܒܥܠ ܕܒܫܘܬ ܐܢ ܐܝܬ ܒܗ

ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ

ꠇꠣꠞꠣ ꠘꠣꠇ꠆ ꠞꠣꠘꠣꠞ ꠞꠣꠇꠣ ꠘꠣꠞꠣ ꠞꠣꠇꠣ ꠇꠣꠞ

ﻣﻦ ﺑﺸﺎﺭﺓ. ﻭﺍﻟﺪ ﺍﻟﻤﻠﻚ ﻟﻢ ﻳﻜﻦ ﻟﻪ ﻭﻟﺪ ﻏﻴﺮﻩ. ﻭﻛﺎﻥ ﻳﺤﺒﻪ ﻛﺜﻴﺮﺍ ﻭﻳﺮﻳﺪ ﺃﻥ ﻳﺠﻌﻠﻪ ﻭﻟﻴﺎ ﻟﻌﻬﺪﻩ ﻭﻣﻠﻜﺎ ﻣﻦ ﺑﻌﺪﻩ. ﻓﻠﻤﺎ ﺣﻀﺮﺕ ﻭﻓﺎﺓ ﺍﻟﻤﻠﻚ ﺃﺑﻲ ﺍﻟﻤﻠﻚ ﺍﻟﻤﺴﻴﺢ ﺍﻟﻤﺘﻮﺳﻂ ﻟﻪ ﻭﻟﻠ

ཨཱན་ཏོ་ནི་ཡོ་ཧཱན་ཞེས་པ་ཡང་ངོ་* ཡང་ཁོ་ནས་ཀྱང་ཡོ་ཧཱན་ཞེས་པ་ཡིན་ཏེ།

ﻣﻦ ﺍﻟﻰ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ. ﺍﻥ ﻫﺬﻩ ﺍﻟﻤﺴﺎﺋﻞ ﺍﻟﺘﻰ ﺍﺷﺮﺕ ﺍﻟﻴﻬﺎ ﻫﻰ ﻣﻦ ﺍﻟﻤﻬﻤﺎﺕ. ﻭﻗﺪ ﺍﺣﺘﺎﺝ ﺍﻟﻰ ﺍﻟﺒﺤﺚ ﻋﻨﻬﺎ ﻛﺜﻴﺮﻭﻥ. ﻓﺎﺭﺩﺕ ﺍﻥ ﺍﺟﻤﻊ ﻛﻼﻣﻬﻢ ﻓﻰ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﻟﻴﻜﻮﻥ ﻣﺮﺟﻌﺎ ﻟﻤﻦ ﺍﺭﺍﺩ ﺍﻟﻮﻗﻮﻑ ﻋﻠﻰ ﺍﻗﻮﺍﻟﻬﻢ ﻓﻰ ﻫﺬﻩ ﺍﻟﻤﺴﺎﺋﻞ ﻭﻟﻴﺴﺖ ﺍﻟﻐﺎﻳﺔ ﺍﻟﻘﺼﻮﻯ ﻣﻨﻬﺎ ﻫﻰ ﺍﻟﺘﻰ ﺍﺷﺮﺕ ﺍﻟﻴﻬﺎ ﻓﻘﻂ ﺑﻞ ﻫﻰ ﻣﻘﺪﻣﺎﺕ ﻟﻤﺎ ﻳﺘﻠﻮﻫﺎ ﻣﻦ ﺍﻟﻤﺴﺎﺋﻞ ﺍﻟﺘﻰ ﻫﻰ ﺍﻟﻐﺎﻳﺔ ﺍﻟﻘﺼﻮﻯ ﻣﻦ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﻭﻫﻰ ﺍﻟﺘﻰ ﺍﺷﺮﺕ ﺍﻟﻴﻬﺎ ﻓﻰ ﺍﻟﺒﺪﺍﻳﺔ ﻭﻟﻜﻦ ﻟﻤﺎ ﻛﺎﻥ ﺍﻟﻜﻼﻡ ﻓﻰ ﺍﻟﻤﻘﺪﻣﺎﺕ ﻳﺠﺮ ﺍﻟﻰ ﺍﻟﻜﻼﻡ ﻓﻰ ﺍﻟﻤﻘﺼﻮﺩ ﺍﺣﺘﺠﺖ ﺍﻟﻰ ﺍﻟﺘﻨﺒﻴﻪ ﻋﻠﻰ ﺍﻣﻮﺭ ﻛﺜﻴﺮﺓ ﻟﻴﺴﺖ ﻣﻦ ﺍﻟﻤﻘﺼﻮﺩ ﻓﻰ ﺷﻰﺀ ﻭﻟﻜﻦ ﻟﻤﺎ ﻛﺎﻧﺖ ﻣﻦ ﺍﻟﻤﻘﺪﻣﺎﺕ ﺍﻟﻀﺮﻭﺭﻳﺔ ﻟﻤﻦ ﺍﺭﺍﺩ ﺍﻟﻮﻗﻮﻑ ﻋﻠﻰ ﺍﻟﻤﻘﺼﻮﺩ

ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲙ ⲛⲁⲓ ⲛⲓⲙ ⲙⲡⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ | ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲥⲁⲣⲝ ⲛⲓⲙ ⲙⲡⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲥⲁⲣⲝ Fol. 2a.
ⲛⲓⲙ ⲙⲡⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲥⲁⲣⲝ ⲛⲓⲙ ⲙⲡⲉ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲙⲛ ⲧⲥⲁⲣⲝ

Fol. 1a.

ཀཱལཱཙཀྲ

ཨོཾ ཨཱཿ ཧཱུྃ ཨོཾ ཨཱཿ ཧཱུྃ ཨོཾ ཨཱཿ ཧཱུྃ

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ﺑﻚ ﺳﻠﻪ ﺩﻤﺪ ﻫﺪﻫﺪﻫﺪﺳﺪ ﻣﺘﺨﺴﺐ ﻟﻤﺤﻪﺪ

ﺣﻪﻚ ﺩﻪﺘﺤﻨﻪ ﻫﺘﺠﻤﺠ ﺩﻪﺘﻪﻪ ﻤﺤﻤﺘﺪ ﻣﺴﺘﺪﻪ

ﻤﺪﺪﺤﺪ ﺩﻬﻪﻪ ﻟﻨﻠﻤﻪ ﻭﻟﺤﻠﻪ ﺩﻠﻪ ❖

ﺩﻤﺤﻤﺪ ﻟﻤﺤﺠﺘﻪ ﻭﻤﻨﻪﺩ ﻤﺪﺩ ﻘﻠﺤﻪ

ﺩﻬﻤﻪﻪﻘ ﺩﻫﻠﻠﻪﻠﻪ ﻣﺪﺠﻨﻪ ❖

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