

STUDI E TESTI

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DETECTING EARLY MEDIAEVAL COPTIC  
LITERATURE IN DAYR AL-ANBĀ MAQĀR,  
BETWEEN TEXTUAL CONSERVATION  
AND LITERARY REARRANGEMENT:  
THE CASE OF *VAT. COPT. 57*

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## ABBREVIATIONS

The following abbreviations are used in this volume:

- BAM** Bundesanstalt für Materialforschung und -prüfung (Berlin)
- CC** *Clavis Coptica*  
Unique identifier attributed to each work (or better textual unit) by the CMCL project (see below)
- CLM** Coptic Literary Manuscript  
Unique identifier attributed to each literary codicological unit by the PATHs project (see below)
- CMCL** Corpus dei Manoscritti Copti Letterati  
Project on Coptic Literature created and directed by Tito Orlandi [www.cmcl.it]
- CPG** *Clavis Patrum Graecorum*  
Mauritius Geerard, *Clavis Patrum Graecorum*, Volumes 1-6 (Turnhout: Brepols, 1974-1998).
- MACA** *Siglum* attributed by the CMCL project to the virtually reconstructed codices from Dayr al-Anbā Maqār, Wādī al-Naṭrūn  
Each MACA *siglum* is followed by two letters (ex.: MACA.AC corresponds to the whole *Vat. copt.* 57 that is dealt with in this volume)
- MONB** *Siglum* attributed by the CMCL project to the virtually reconstructed codices from the White Monastery, Atripe
- PATHs** Tracking Papyrus and Parchment Paths: An Archaeological Atlas of Coptic Literature. Literary Texts in their Geographical Context. Production, Copying, Usage, Dissemination and Storage  
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AGOSTINO SOLDATI

THE FIRST HOMILY PRESERVED BY THE MANUSCRIPT,  
*IN ILLUD: HOMINIS CUIUSDAM DIUITIS UBERES*  
*FRUCTUS AGER* (LC. 12.16)\*

Since the majority of the homilies transmitted by *Vat. copt. 57* is still unedited,<sup>1</sup> it seemed advantageous to present here an edition of the sermon which opens the codex (ff. 1r-6r), the pseudo-Chrysostomic *In illud: Hominis cuiusdam divitis uberes fructus ager* (Lc. 12.16),<sup>2</sup> in order to depict through a textual *specimen* the main features of Bohairic versions collected in the manuscript. The choice of the first homily is justified by the providential availability of a well-founded critical edition of the Greek *Vorlage* recently published by Karl-Heinz Uthemann<sup>3</sup> as well as by the compelling and dutiful task — I hope adequately accomplished — of restoring the textual portion borne by the sole faded page (f. 1r) of the otherwise excellently conserved book.

Overall, the copyist performed his assignment rather painstakingly: the

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\* This edition would not have seen the light of day without the meticulous reading and the countless amendments of Philippe Luisier S.I. and Matthias Müller. To both learned men I owe my deepest gratitude.

<sup>1</sup> If one excepts the second homily, *In Matthaeum 6, 24* (ff. 6v-14r), edited by SATOSHI TODA, *Some Observations on Bohairic Literature: The Case of Vat. Copt. 57, No. 2*, in *Patristica*, Supplementary Volume, 4 [20:4], pp. 1-26, and the fourth one, *De remissione peccatorum (seu in Matthaeum 18, 18)*, edited by S. KIM (avec la participation de P. AUGUSTIN), *Le sermon ps.-chrysostomien De remissione peccatorum (CPG 4629) dans son original grec et une ancienne version copte bohairique*, in *Journal of Coptic Studies* 20 (2018), pp. 81-149.

<sup>2</sup> The title borne by the manuscripts sounds: ΕΒΟΛ ΉΝΠΙΛΟΓΟΣ ΕΤΑΦΤΑΛΟΥΟϚ ΝΧΕΠΙΔΙΟΙΟ ΙΩΑΝΝΗΝΙΣ | ΠΙΧΡΥΣΟΣΤΟΜΟΙΟ ΕΘΕΦΗ ΕΤΣΉΝ[Ο]ΥΤ ΉΝΠΙΕΓΑΓΓΕΛΙΟΝ | ΚΑΤΑΛΟΥΚΑΝ ΧΕΨΝΑΦΟΡΦΟΡ ΝΝΑΠΘΗΚΗ, "From the sermon (λόγος) which Saint (ἅγιος) John the Chrysostom uttered about what is written in the Gospel (εὐαγγέλιον) according to (κατά) Luke, that *I will wreck my storehouse* (ἀποθήκη)". ΛΟΥΚΑ is written *in rasura* by a second hand. See here P. BUZI, p. 70.

<sup>3</sup> K.-H. UTHEMANN, *Eine christliche Diatribe über Armut und Reichtum* (CPG 4969). *Handschriftliche Überlieferung und kritische Edition*, in *Vigiliae Christianae* 48 (1994), pp. 235-290. Some remarks on Uthemann's edition in S. VOICU, *Due nuove omelie pseudocrisostomiche cappadoci* (CPG 4768 e 4969), in *Orpheus, rivista di umanità classica e cristiana* 21 (2000), pp. 164-174: 167-171. In his thoroughgoing description of the manuscript, *Vaticano Copto 57*, in *Coptic treasures from the Vatican Library. A selection of Coptic, Copto-Arabic and Ethiopic Manuscript* cit., pp. 151-161, Voicu legitimately lamented that «no mention whatsoever of the Bohairic tradition is to be found» in Uthemann's work.

only actual mistakes he committed are, the aberrant prothesis [ε]ΝΕΜΠΕΡΓΟΝ (f. 1r, 15), the improper anticipation of ρ in υ[ρ](υ)ΔΡΟΜ (f. 3r, 7) and the omission in ΠΑΝΤΟΥΧΩ (f. 4r, 26: ΙΣΧΕΝ <Μ>ΠΑΝΤ-) and ΗΠΕΠΕΡΖΗΤ (f. 4v, 8). The dialect is the Nitrian variety of Bohairic with desultory and rather dissembled exceptions which could point to a Ṣa'īdic *tréfonds*: the isolated ΕΠΑΤΩΘΕ (f. 2r, 34) besides the normal ΝΑΘΩΘΕΥ (f. 2v, 21), ΗΧΕΝΑΘΩΘΕΥ (f. 2v, 27), and the constant writing of the prefix of *nomina actionis* as ΣΙΝ- in ΞΕΝΠΕΚΣΙΝ† (f. 3v, 4), ΧΕΠΑΣΙΝ† (f. 3v, 33).<sup>4</sup> The apparent incongruence in ΣΕΝΑΡΟΛΜΟΥ· ΗΧΕΛΟΥΓΙΖΙΣ ΗΤΕΝΙΚΙΜΩΝ ΕΤΧΕΜΧΟΜ (f. 2r, 27-28) could also be explained as a stylistic artifice (attraction exerted by ΝΙΚΙΜΩΝ, but Ph. Luisier thinks at c[ε]ΝΑΡΟΛΜΟΥ).

As far as the orthography of Greek loanwords is concerned, the main aberrations of vocalism are of course to be referred to the itacistic pronunciation: e.g. ΝΤΕΦΙΖΥΛΙ (f. 1r, 11-12); ΝΕΠΠΙΔΙΟΝ (f. 1r, 14); ΠΩΙΣΑΓΡΟΣ (f. 2r, 7); ΞΕΠΤΟΥΓΕΓΜΑΛΘΗΑ (f. 1r, 9-10); ΣΤΟΙΚΟΣ (f. 3v, 7: ΣΤΙΧΟΣ); ΞΕΝΟΥΜΟΙΧΑΛΙΝΙΑ (f. 3v, 10-11: ΑΜΗΧΑΝΙΑ), alongside some writings which could recall the ancient learned pronunciation as it can be observed in ΕΤΕΡΕΥΘΕΝΙΝ (f. 2v, 1: ΕΥΘΗΝΕΪΝ). With regards to consonantism, not to mention the usual confusions between surd and sonant, some different renderings of the same word are to be remarked, such as the alternation ΣΤΡΕΒΛ- (f. 1r, 6; 21) / ΣΤΡΕΥΛΟΝ (f. 1r, 9), which points to a spirantisation of the voiced labial sound. Another noteworthy occurrence is the stable nasal insertion before voiced labial in ΠΑΡΑΜΒΟΛΗ (f. 1v, 8; 10: ΠΑΡΑΒΟΛΗ), a well-known vulgar Greek device for averting a fricative utterance of /b/, but also a writing habit somehow fitting the Bohairic *penchant* for *ingeschobenes* η, cp. the *Perfektum* “*noch nicht*”’s base ΗΠΑΝΤΕ- (ff. 4r, 26; 29; 31; 36; 4v, 1-2), as well as, on the other hand, the broadly hereto relevant labial *Übergangslaut* in ΕΜΒΡΙΣ (f. 4v, 3), Ξ ΗΡΙΣ.<sup>5</sup>

The main peculiarity of the translation is, as usual, the consistent resorting to bilingual hendiadyoin for rendering a single word of the *Vorlage*.<sup>6</sup> The Greek loanword (not necessarily the same word of the mod-

<sup>4</sup> For other Ṣa'īdicisms occurring in the texts of the manuscript, see KIM, *Le sermon ps.-chrysostomien* cit., pp. 92-93.

<sup>5</sup> For the nasal epenthesis before labial sound exhibited by many Greek loanwords, see A. SOLDATI, *Nasal infix as index of Semitic loanwords borrowed through the Greek*, in A. BAUSI (ed.), *150 Years after Dillmann's Lexicon: Perspectives and Challenges of Ge'ez Studies*, Wiesbaden, Harrassowitz Verlag, 2016, pp. 149-171. The same nasal epenthesis occurs in ΛΑΜΠΡΟΣ (f. 1r, 7), likely vulgar writing of the rare λάβρες, see *infra*. As far as the prefix ΗΠΑΝΤΕ- is concerned, cp. KIM, *Le sermon ps.-chrysostomien* cit., p. 93 with n. 54. For the inorganic Β, see G. STEINDORFF, *Lehrbuch der koptischen Grammatik*, Chicago IL, The University of Chicago Press, [1951], pp. 26-27.

<sup>6</sup> See also KIM, *Le sermon ps.-chrysostomien* cit., pp. 94.

el) always precedes the Coptic correspondent, to which it is connected through a different syntactic relation. The two terms of such sort of Graeco-Coptic glosses that have crept into the text are sometimes simple juxtapositions, e.g. οἱ μὲν τέκτονες — ΝΙΣΑΜΩΗΟΥ ΜΕΝ ΝΤΕΧΝΙΤΗΣ (f. 1r, 1-2), or the adverbial ἀρηογ ταχα (f. 2v, 29, the only instance where the linguistic hierarchy of the members is reversed), in other cases polysyndetic arrangements, e.g. τὰ στρεβλά τῶν ξύλων — ΜΠΙΣΚΕΥΟΣ ΕΤΟΙ ΝΣΤΡΕΒΛΟΝ ΟΥΟΣ ΕΤΚΟΛΧ (f. 1r, 5-6), ἐκ τῆς ἀπλήστου αὐτοῦ γνώμης — ΝΑΠΛΗΤΩΣ ΟΥΟΣ ἸΜΕΤΑΤΕΙ (f. 1v, 11-12), ἀλλ'οὐδὲν τούτων ἐννοηθεῖς — ΑΛΛΑ ἸΠΕΦΕΡΙΝΟΙΝ ΟΥΔΕ ἸΠΕΚΑΤ ΕΖΛΙ ΞΕΝΝΑΙ (f. 4r, 13-14). Other bilingual tautologies are achieved through the explanatory relative clause ετε- ... πε, e.g. πῶς τὸν οὐράνιον τῷ ἐπιγείῳ κτήσωμαι πλοῦτον — ΠΩΣ ΣΕΝΑΤ ΝΗ ἸΝΙΜΕΤΡΑΜΑΟ ἸΠΕΟΥΡΑΝΙΟΝ ἸΤΩΒΙΩ ἸΝΙΠΙΓΙΟΝ | ΕΤΕΝΑΠΚΑΖΙ ΝΕ (f. 3v, 17-19), οὐπω τοῦ γλεύκου ἀπεγεύσατο — ἸΠΑΝΤΕΥΧΕΜΤΠΙ ἸΠΙΚΛΕΥΚΟΝ ΕΤΕΠΙΜΕΒΡΙΣ ΠΕ (f. 4v, 1-3), as well as simple relative, e.g. καὶ ἤδη ἐμέθυεν, ἐσκοτούτο, παρεφρόνει — ΖΗΔΗ | ΑΦΕΙΒΙ ΞΕΝΟΥΣΚΟΤΙΣΜΟΣ || ΕΦΟΙ ἸΧΑΚΙ ΝΕΜΟΥΜΕΤΑΤΖΗΤ (f. 4r, 36 - 4v, 1), τοὺς κατασκόπους — ΝΗΚΑΤΑΣΚΟΠΟΣ ΕΤΟΙ ἸΧΗΡ ἸΤΕΠΙΤΕΧ (f. 6r, 10-12), or even by means of a nexus in which the Coptic word specifies the Grecism, e.g. διὰ πλεονεξίαν — ΕΘΒΕΛΟΥΠΙΛΕΝΕΟΞΙΑ ἸΤΕΟΥΜΕΤΜΑΙΤΟΙ (f. 4r, 19-20), μὴ γὰρ ἡ γῆ οὐκέτι ἀνατέλλει τὸν ἴδιον χόρτον — ΜΗ ΓΑΡ ΕΦΤΟΥΩ ΕΠΩΩΙ ΑΝ ἸΧΕΠΙΧΟΡΙΤΟΣ ἸΤΕΠΙΣΙΜ ΕΒΟΛ ΞΕΝΚΑΖΙ (f. 5r, 3-4), and the peculiar case of ἐν τῇ ἀπορίᾳ τῶν τροφῶν, amplified in its Coptic rendering through a dicolic *tournaire* ΞΕΝΤΑΠΟΡΙΑ ἸΤΕΤΤΡΟΦΗ ΝΕΜΤΓΥΜΝΑΣΙΑ | ἸΤΕΦΒΩΩ ΕΒΟΛ ἸΤΟΥΣΑΡΧ (f. 2r, 14-16), where the second member exhibits a catachrestic γυμνασία in the meaning of γυμνότης (βωω), as far as I know, not otherwise attested in late and medieval Greek. A further example of a bilingual tautologic nexus is offered by τὸν ζυγὸν τῆς ὁμονοίας διαρρήξασα — ἸΤΕΣΦΑΡΧ | ΕΒΟΛ ΖΑΤΟΜΟΝΙΑ ἸΤΕΦΝΑΖΒΕΦ ἸΤΙΜΕΤΖΗΤ ἸΟΥΑΤ ἸΤΕΤΑΓΑΠΗ (f. 2v, 10-12), where the original hendyadoin is diluted in the general magniloquence of the interpretative translation. An equally bilingual periphrasis οὐκαρπος πε μμον ογίταξ ἸΞΗΤΥ (f. 3r, 24-25) translates the oxymoronic ἄκαρπον βλάστημα of the original.

Remarkable features of the syntax of Grecisms are several accurate concords in number and gender between substantive and its attribute, e.g. ΜΠΙΣΚΕΥΟΣ | ΕΤΟΙ ΝΣΤΡΕΒΛΟΝ (f. 1r, 5-6), ἸΟΥΖΥΛΟΝ | ἸΕΓΑΡΜΟΣΤΟΝ (f. 1r, 16-17), in some instances even between a Coptic inanimate plural pronoun or noun and a Greek neutral plural adjective: ΜΗΗ | ΕΤΟΙ ἸΣΤΡΕΒΛΑ (f. 1r, 18-19), ΘΝΙΑΛΟΧ ΕΤΟΙ ἸΣΤΡΕΒΛΑ (f. 1r, 21). A quite unusual conservation of the Greek case is to be observed in the nexus ΕΒΟΛ | ΖΑΝΙΧΡΙΑ ἸΔΑΝΑΓΚΩΟΝ (f. 2r, 20), rendering δι' ἔνδειαν τῶν ἀναγκαίων. Nevertheless, the most relevant item relating to the treatment of Greek loanwords by the translator



has a lexical nature and is to be found in the rendering of the disjunctive ἢ ῥυκάνη ἢ σκεπάρνω — ρῖϥϥενπικε'οσ'παρ ιε πῖλαμπρεσ (f. 1r, 6-7): while the second term, σκέπαρνον, is rendered, in its first position, by the quite legasthenic truncated writing σκεπαρ (perhaps confused with σκέπας, *tegumentum*?), evidently incomprehensible to a reader who did not dither over correcting it in a more common σκε'οσ'<sup>7</sup> (i.e. σκευος), ῥυκάνη, “plane”, is translated by an at first mysterious λαμπρεσ. The strange word does not seem explicable through Coptic, but could perhaps coincide, graphically altered through the aforementioned nasal insertion before labial, with the rare (αί) λάβρες, a ἄπαξ attested by C. IND. V 148,10 WINSTEDT = V 33 WOLSKA-CONUS, as a variant borne by L and S, and opportunely glossed by *m.* λαβίδες, cp. LAMPE, *PGL* 789b, s.h.v., “tongs”. What appears to be even less probable is a correspondence with the equally seldom λάβρυς (i.e. πέλεκυς, with an unsurprising writing of υ > ε) uniquely attested by PLUT. *Mor.* 2, 302a. In both cases, the translation would result rather coarse-grained, revealing how the Coptic interpreter was patently unaware of the exact meaning of ῥυκάνη and settled for rendering it with the name of whichever carpenter tool came to mind.

It seems to me doubtful that the *lacuna* conjectured by Uthemann for 1, 12 would be confirmed by the Coptic, whilst that supposed for 6, 3 is perhaps filled by ἀγκην ερωου | ρωου (f. 4v, 24-25). The genuineness of the sentence τίς δ' ἂν εἴη ἄφρων ἢ πάντως ὁ μὴ εἰδώς τὸν θεόν, καθὼς ὁ ψαλμωδός (Ps. 13, 1) λέγει· «εἶπεν ὁ ἄφρων ἐν καρδίᾳ αὐτοῦ “οὐκ ἔστιν θεός”» (after 7, 2), expunged by Uthemann as gloss,<sup>8</sup> could perhaps be reconsidered thanks to its *verbatim* correspondence in f. 5r, 25-31: ογῆρ | δε πε παρῖ ἡτμετατρητ ἰε παντωσ | φη ετενφωουγν αν ἡφ(νογ)† εταφθαμιοφ ογορ καλωσ κε σοφωσ | αφτρω ἡχεπιγλωωδοσ εφχω ἡμοσ· χεαπατρητ χοσ ἡεπεφρητ | χεμιμον νογ† ωορ. Only two sizeable textual portions are missing in the Bohairic version: 2, 28-35 and 7, 7-23. Apart from that and few condonable omissions and misconceptions, the Vatican manuscript preserves for this homily a quite faithful translation of the Greek *Vorlage*, showing a passable comprehension of its syntax and its rhetorical intent. The key feature of the version, as partly already noted, is its tendency to amplification attained by means of a continuous *congeries verborum*, which in many cases consists of a mere (mostly bilingual) *exaggeratio a synonymis*. There, the

<sup>7</sup> For the writings of σκευος in Coptic documentary texts see H. FÖRSTER, *Wörterbuch der griechischen Wörter in den koptischen dokumentarischen Texten*, Berlin & New York 2002 (*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, 148), pp. 735-737, s.h.v.

<sup>8</sup> UTHEMANN, *Eine christliche Diatribe* cit., p. 281. Doubts about the convenience of the expunction are expressed by VOICU, *Due nuove omelie* cit., p. 169.

original terms and concepts of the Greek texts resurface in the frame of a sometimes noticeably different construct, albeit semantically relevant to its model. A good exemplification of such procedure is offered by the very *incipit* of the homily, of which the first term of its opening similitude sounds in the sober Greek wording (1, 1-5):

οἱ μὲν τέκτονες ἢ ρυκάνη ἢ σκεπάρνω τὰ στρεβλά τῶν ξύλων εὐμαθῶς περιζέοντες παραγραφίσιν καὶ παραγωνίσκοις ρυθμίζοντες εἰς τὴν τοῦ μέλλοντος εἵδους κατασκευὴν εὐθετον καὶ εὐάρμοστον τὸ ξύλον ἐργάζονται.

Such a linear and balanced sentence is reflected in the magniloquent Coptic (f. 1r, 1-17):

ΝΙΣΑΜΦΗΟΥ ΜΕΝ | ΝΤΕΧΝΙΤΗΣ ΞΕΝΤΟΥ|ΤΕΧΝΗ ΕΒΑΓΕΡΕΠΗΝ'Ο'ΙΝ ΞΕΝΟΥΜΕΤΣΑΒΕ |  
(5) ΕΤΑΡΟ ΕΡΑΤΥ ΝΠΙΚΕΓΟΣ | ΕΤΟΙ ΝΣΤΡΕΒΛΟΝ ΟΓΟΡ ΕΤΚΟΛΧ ΖΗΤΕΝΠΙΚΚΕ'ΟΣ'ΠΑΡ  
ΙΕ ΠΙΛΑΜΠΡΕΣ ΟΓΟΡ | ΝΤΟΥΣΟΥΤΩΝΗ ΟΓΟΡ ΝΤΟΥΩΛΙ ΜΜΑΓ | ΝΠΕΦΣΤΡΕΓΛΟΝ  
ΞΕΝΤΟΥΞΕΓΜΑ|(10)ΘΗΑ | ΟΓΟΡ ΝΤΟΥΩΛΧ ΝΚΑΛΩΣ<sup>9</sup> ΜΠΡΟΓΟ ΝΤΕΦΙΖΓΛΙ ΕΘΟΥΟΜΤ  
ΤΟΤΕ ΝΤΟΥΣΒΑΙ ΕΒΡΗ'Ι | ΞΕΝΝΕΦΚΟΝΙΑ ΝΝΕΦΑΡΙΟΜΟΣ ΕΤΕΡΠΚΕΙΟΙ ΝΕΠΙΤΙΔΙΟΝ  
ΝΑΦ ΕΤΕΦΚΑΤΑΚΕΓΗΝ | (15) [Ε]ΝΕΜΠΕΡΓΟΝ ΕΤΕΦΘΗΩ ΕΡΕΩΒ ΕΡ'Ο'Φ | ΝΝΕΦΗΝΒ  
ΕΘΕΦΩΩΠΙ ΝΩΟΥ ΝΟΥΧΥΛΟ(Ν) | ΝΕΓΑΡΜΟΣΤΟΝ.

Beyond the aforementioned custom of bilingual hendiadyoin, it is to be noticed that the simple carpenters (τέκτονες) of the original text become “the carpenters, craftsmen (τεχνίτης) in their art (τέχνη), sapiently conceive (ways) (+ ἐπινοεῖν) to restore”, where ΞΕΝΟΥΜΕΤΣΑΒΕ renders εὐμαθῶς, at any rate, later explicitly echoed by ΞΕΝΤΟΥΞΕΓΜΑΘΗΑ. Moreover, if in the Greek *Vorlage* they “polish all around” (περιζέοντες) the piece of wood, in the Coptic version they are said “to straighten it and to remove its unevenness (στρεβλόν) through their docility (εὐμάθεια) and to bend perfectly (καλῶς) the excess of its thick matter (ύλη)”, with the semantic decomposition of περιζεῖν in ΣΟΥΤΩΝ, ΩΛΙ and ΩΛΧ<sup>10</sup> and their objects ΝΠΕΦΣΤΡΕΓΛΟΝ and ΜΠΡΟΓΟ ΝΤΕΦΙΖΓΛΙ ΕΘΟΥΟΜΤ. The concrete reference to the scanning (ρυθμίζειν) with “writing instruments” (παραγραφίδες) and “scraping instruments” (παραγωνίσκοι) is transfigured into the abstruse image of the wright inscribing on each angle (a misunderstanding of παραγωνίσκοι?)

<sup>9</sup> For the addition of n- before Greek adverbs see P. E. KAHLE (ed.), *Bala'izah. Coptic texts from Deir el-Bala'izah in Upper Egypt*, I, London 1954, p. 104, § 79A, c.

<sup>10</sup> Plausibly, a *Nebenform* of ΩΛΧ, cp. W. WESTENDORF, *Koptisches Handwörterbuch, bearbeitet auf der Grundlage des Koptischen Handwörterbuchs von W. Spiegelberg*, Heidelberg 2008<sup>2</sup>, p. 291, *s.h.v.*; W. E. CRUM, *A Coptic Dictionary*, Oxford 1939, p. 522a, *s.h.v.*, notes that its transitive use is rather rare. As Matthias Müller suggests to me, one might also be tempted to emend into ΝΤΟΥΚΩΛΧ “and they cut off” and to assume that to be for ΚΩΡΧ, cp. CRUM, *A Coptic Dictionary*, p. 522b, *s.v.* (ΩΛΧ).

of their creation a convenient number, according to the mandate of a customer absent in the Greek original, whose content is summoned merely by the direct quotations ετεγκατασκευηῆ and ἵογχιλον | ἵεγαρμοστον.

An odd alteration of the original text can be traced in the rendering of 2, 18-19: δέδια μή τῇ σπάνει τῶν ἀναγκαίων τὸ κάλλος τῆς σωφροσύνης ἢ σύνευνός μου διαφθείρη, which sounds (f. 2v, 3-6): †ερεο† †εφναερχακι | ἵχεπσαι ἵναδρο† ἵπκω† ἵτογω(5)φροσγνη† θη ετωοπ νεμη ἵογβοῆθος σνατακο ἵχετεσγπολυμψις. The chaste beauty (πσαι - ἵπκω† ἵτογω(5)φροσγνη) is no longer a trait of the wife (ἡ σύνευνός μου) but is attributed to the offspring (ἵναδρο†) while the wife is demoted to a simple aid (βοῆθος) whose reputation (γπολυμψις, ὑπόλη(μ)ψις) could be smeared. Conversely, an obvious oversight seems to have entailed, in the imaginary complaint of the wife, the translation of (2, 26) ὦν ἄν μειζόνως τῆς γείτονός μου ἠύθῃνουν as (f. 2v, 21) ναθεωεγ σεερεπιθμιν, where a mere aural, homophonic mistake εὔθηνεῖν > ἐπιθυμεῖν could have occurred. Another interesting deflection from the Greek model is to be found among the repeated questions constituting the core of the fourth chapter (4, 11-12): πῶς τὰς δίκην λύχνων ἐκλειπούσας ψυχὰς πενήτων τῷ ἐλαίῳ τῆς εὐποιΐας ἀναζωπυρήσω;. The Bohairic interpreter partly obliterates the metaphor of the souls dying out in the manner of lamps, whose flames could be rekindled by means of the oil of beneficence, by splitting it in two separated questions (f. 3v, 20-26): πωσ διναχεμπιρη† | πωσ †ναογαρεμεσρο ἵπιρῆβς ἵτεπιρῆκ† αφαναγ ἵρογρι ετογαπολλαγσις πωσ †ναχφο νηι ἵφνεξ | (25) ἵ†μετρεφερεπθαναεφ ἵνιχωβ | ετερῆαε. The first one exhibits the addition “at the time of evening, for their enjoyment (ἀπόλαυσις)”, of which there is no trace in the Greek tradition.

In the following pages the Coptic text of the homily beside the corresponding Greek one established by Uthemann and a literal, servile translation of the first are provided. The paragraph separation introduced by the Coptic scribe is marked by the use of capital letters. The original punctuation and the diverse looks of *ḡinkim*<sup>11</sup> are reproduced as staunchly as possible. Some considerable textual disagreements are highlighted through the use of bold character.

<sup>11</sup> About the use of *ḡinkim* in the manuscript see KIM, *Le sermon ps.-chrysostomien* cit., p. 94. As far as its form is concerned, Kim conveniently observes that “le *ḡinkim* se trouve en état d’évolution entre un trait et un point: la plupart du temps nous avons à faire avec un point allongé posé par un mouvement de plume allant de gauche à droite (la partie droite des points est un peu plus épaisse)”. More plausibly, it is the stroke which was reduced to a dot.

1. Οἱ μὲν τέκτονες ἢ ῥυκάνη ἢ σκεπάρνῳ τὰ στρεβλά τῶν ξύλων εὐμαθῶς περιξέοντες παραγραφίσι τε καὶ παραγωνίσκοις ῥυθμίζοντες εἰς τὴν τοῦ μέλλοντος εἴδους κατασκευὴν εὐθετον καὶ εὐάρμοστον τὸ ξύλον ἐργάζονται· ὁ δὲ γὰρ κύριος ἡμῶν, ὁ τῶν ἐστρεβλωμένων ψυχῶν διορθωτής, οὐ παραγωνίσκοις ἢ παραγραφίσι τὰς ψυχὰς ἡμῶν κανονίζει, ἀλλὰ λόγοις καὶ διδασκαλίαις πρὸς τὴν ἀλήθειαν κάμπτει, καὶ ποικιλίαις χρώμενος παραβολαῖς πρὸς εὐσέβειαν τὰς ψυχὰς ἡμῶν κατευθύνει. Διὸ καὶ διὰ παραβολῶν παιδαγωγεῖν ἡμᾶς [---] ἴν' ὡσπερ ἐν ἐσόπτρῳ τῇ τοῦ πλουσίου παραβολῇ ἑαυτοὺς θεωρήσαντες φύγωμεν τὰ ἐκ τῆς ἀπλήστου αὐτοῦ γνώμης βλαστήσαντα κακά.

(f. 1) 1. Νηραμοῦ μεν | ἠτεχνιτῆς ἑ-  
ντογίτεχνῆ εαγαγέρειν' ο' ἰν ἑνογμετ-  
cavé | (5) εταρο ερατῆ ἠπισκεγος | ετοι  
ἠστρεβλοῦ ογορ ετκολα ριπτεπισκεπαρ-  
ιε πιλαμπρεσ ογορ | ἠτογσογτωνῆ ογορ  
ντογωλι μμαγ | ἠπεγστρεγλον ἑντογ-  
εγμα.(10)θηα | Ογορ ντογωλα κκαλωσ  
μπρογο ντεγρῆγλι εσογομτ τότε ἠτογ-  
σῆαι ερη' ἴ' | ἑννεγκονια ἠνεγᾶριμος  
ετερπικέοι νεπιτλιον ναγ ετεγκατα-  
σκευῆ | (15) [ε]νεμπεργον ετεγθηῶ  
εερζωβ ερ' ο' γ | ἠνεγνηβ' εερεγωωπι  
νωογ ἠογζγλο(η) | ἠεγαρμοστον | Πενῶ  
δε ρωγ φῆ ετσογτων εβολ ἠνῆ | ετοι  
ἠ(ς)τρεβλα ἑν' τογ' προερεσις εογ' (20)  
ανωρεωσις εγωωλε αν ἑνεζαντῆπος  
εμιαλοξ ετοι ἠστρεβλα ἠτεμὶγγχη  
ἑνογκανωνισμος ντεβξανχαραγμα |  
ἀλλα εγαγσῆαι ερηῆ νῆτην ἠξαν-  
λο(25)γορ νεμζανδιδασκαλιᾶ ντεζαν-  
πετ' | ρεγτῆσβα' εερεσσωογτην ἠμον |  
εβογν ετμεεμη' ογορ ἠτενσισβα ετ-  
μετεγεεβησ' εβολ ριτενὶφμηῶ ἠτενεγ-  
παρὰβολη' ετοι ἠ(5)ογθο ἠρητ' εγταρο  
ερατῆ ἠτενετῆγγχη | εῶβεφαὶ δικεωσ'  
αχερπκεχω ναν | ερηῆ' ἠξανπαρὰβολη  
ἠπαρητ' | ρινα ρωσεβολ ριτενογιαλ  
ἠτεπηγ(10)ποσ ἠτπαρὰβολη ἠπαραμοσ'  
[ε]ερενεερεεωριν ναν ρων' εβολ  
ρατῆγωνη | ναπλητῶσ' ογορ ἠμετατῆ'  
ετασῆσο ἠρηῆ ἠῆητῆ ἠτεπιπετρωογ |

1.7 *incompta manus fusciora atramento* κ  
τοῦ σκεπαρ *refecit*, ος *supra* -επ- *perperam*  
adiexit. 1.19 *eadem manus quae titulum*  
*praeposuit* -τογ- *supra* lineam *supplevisse*  
*videtur*.

Τί γάρ ἠκούομεν, ἀγαπητοί, τοῦ εὐαγγελίου κηρύσσοντος, μᾶλλον δὲ αὐτοῦ τοῦ κυρίου λέγοντος; ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω; ἀνθρώπου τινὸς τῷ μὲν ὀνόματι ἀνθρώπου, τῇ δὲ γνώμῃ ἀπανθρώπου, ὡς μετ' οὐ πολὺ ἀκούσεσθε. ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. ἀλλ' ἡ μὲν χώρα ἠυφόρησεν, ἡ δὲ καρδία αὐτοῦ ἠπόρει διαλογιζομένη καὶ λέγουσα· τί ποιήσω; ἡ χώρα αὐτοῦ τριβόλους οὐκ ἐξήνεγκεν, κάκεινος ὑπὸ τῶν φροντίδων ἐνύττετο. 2. ἀτὰρ οὐχὶ τοιαῦτα καὶ ὁ ἐν ἀμηχανίᾳ πένης στενάζων λέγει· τί ποιήσω; πῶς ἑμαυτὸν καὶ τοὺς ἑμοὺς οἰκονομήσω; πῶς τὸν θησαυρὸν τῆς ἐλευθερίας μου ἐν κλύδωνι τῆς πενίας ἀναυάγητον διασώσω; πῶς τῶν φιλιτάτων μου καλιὰν ἐν τῇ ἀπορίᾳ τῶν τροφῶν ἀναθρέψωμαι; Τί ποιήσω; δέδοικα μὴ δι' ἔνδειαν τῶν ἀναγκαίων οἱ φίλτατοί μου πάθοιεν τι τῶν ἀνηκέστων.

Οὐ γὰρ πετανσωτεμ εροϋ ἡφοοϋ να|(15) μενρατ ἡτεπεγαγγελιον · εφερ|κγριττι ἡμοϋ | Μαλλον δε νεοϋ πο̄ εϋχω ἡμοϋ· χεοϋ|ρωμι ἡραμαο· πεχαϋ εασεραϋᾶ ἡχε|τεϋχωρα· ογοϋ ναϋμοκμεκ ἡρηι | (20) ἡρητϋ εϋχω ἡμοϋ· χεοϋ πε ετ|νααιϋ | φαι νεοϋρωμι πε· οϋρωμι μεν πε | βενπιραν· οϋἀπανθεροϋωϋ πε βεν|τεϋγνημη | ρωστε μενεναεθοϋχοϋ εροϋ ριτεν|(25)οϋμηϋ· χεοϋρωμι ἡραμαο· εασεραϋᾶ ναϋτεϋχωρα· αλλα τεϋχωρα μεν | εασεραϋᾶ εαπεϋρητ δε εασεραποριη | βενοϋνηϋτ ἡαπορια ἡτεοϋμετ|ωραϋε· θαι ετασερπκεμοκμεκ εϋ|(30)ρηι ἡρητϋ· εϋχω ἡμοϋ· χεοϋ πε ετ|νααιϋ | Τενχωρα μεν ἡπεσταοϋ εϋωαι ἡξαν|σοϋρι· (cf. Mt. 13.7) φη ετεμηϋ δε ἡεοϋ· αϋϋω|πι εϋωχε ἡμοϋ βεννιϋσοϋρι ἡτε|(35)ποχλοϋ ετοϋ ἡνιϋρωοϋ εμεϋ | ἡμετεϋφληοϋ | 2. Οὐ γὰρ ἡοϋπαιρητ αν πε· ἡεοϋ ετοϋοπ (f. 2) βεντμετρηκι· αλλα ετι εϋοι ἡηϋε | ογοϋ ἡατχομ· ϋραϋϋιαϋον· ογοϋ ἡ|τεϋχοϋ χεοϋ πε ετ|νααιϋ· παϋ· | ιε ναϋ ἡρητ τ|ναϋχεμχομ βεροil(5)κονομιη ἡμοι ἡηαϋατ· νεμηη ετε|νοϋι εϋσοπ | Οϋχε πε ετ|νααιϋ· παϋ πεϋαϋροϋ | ἡτεταελεϋθερια· ναϋχεμχομ ἡ|νοϋεμ εϋπλημηη· εβολ ϋανιρωμι | (10) εμοκε ἡτετμετρηκι· νεμτ|μετρεϋερϋαε· εϋτεμημϋ εϋελϋητ βενοϋμετεϋε· οϋ πε ετ|νααιϋ· παϋ νιϋρηι εταϋϋϋωϋ τ|να|ϋχεμχομ ἡϋανοϋϋοϋ· βεντἀπο|(15)ρια ἡτετ|τροφη· νεμτ|γμηναϋια | ἡτεϋβωϋ εβολ ἡτοϋϋαϋϋ· ἡβηηη | οϋ πε ετ|νααιϋ | τερϋοτ χεμηποτε· εενἀσι ἡκαϋϋ | εα· ϋοϋη ἡμωϋ ἡχεηἀμϋε· εβολ· | (20) ϋανιϋρια ἡἀναϋκεον ἡτεπεϋινωηϋ |

τί ποιήσω; δέδια μήποτε δι' ἔνδειαν τῶν τροφίμων ψεκάδων (τὴν) ὠμὴν τῶν ἐμῶν λαγόνων τὴν χλόην μαραν-θεῖσαν θεάσωμαι. τί ποιήσω; δέδια μήποτε, οὐς ἐλπίζω μου βότρυας τῆ ἡλικία περκάζοντας βλέπειν, τούτους ἔτι κυπρίζοντας ὑπὸ τῆς [τοῦ λιμοῦ] χαλάζης ἔδαφισθέντας σκοπήσω. τί ποιήσω; ποίαν νομὴν τοῖς φιλάτοις μου περιβλέψωμαι; ἔαν εἰς τὰ δεξιά κλίνω τὸ ὄμμα, ὄρω μου τὸν γείτονα πλουτοῦντα καὶ ἐμοῦ διαπτύοντα· ἔαν εἰς τὰ ἀριστερά, ὄρω τὸν ποτέ μου φίλον εὐθηνοῦντα κάμει ἐξουθενοῦντα. τί ποιήσω; δέδια μὴ τῆ σπάνει τῶν ἀναγκαίων τὸ κάλλος τῆς σωφροσύνης ἢ σύνευνός μου διαφθεῖρη. τί ποιήσω; δέδια μήποτε μαθοῦσά τι ἀταξίας τὴν εὐταξίαν λυμῆνται. δέδια μήποτε δι' ἀπορίαν τροφῶν τὸν ζυγὸν τῆς ὁμοιοῖας διαρρήξασα τὴν λαίμαργον ἀπάτην ποθήσῃ. τί ποιήσω; [deest ποίω χρώματι εἰσέλθω μου εἰς τὸν οἶκον;] εὐλαβοῦμαι μὴ πάλιν δακρύουσα ἢ σύνευνός μου τοῖς αὐτῆς ὄνειδισμοῖς σκώψῃ με λέγουσα· “εἴθε μὴ σοι συνέτυχον, εἴθε μὴ σε ἔθεασάμην, νωχελέ(ς) ἄνανδρε, νῦν ἂν μειζόνως τῆς γείτονός μου ἠυθῆνουν ἦς πρὶν εὐγενεστέρα ἐτύγχανον. νυνὶ δε τῶν παιδίσκων ἀτιμότερα διὰ σέ γεγένημαι”. τί ποιήσω; [deest 2.28-35]

οὐ πε εἴηαι· | Μηποτε εβολ ριτενπογ-  
 βαω εβολ | νεντμετρεφερβαέ ἵτερω  
 νιβεν· σεναλω· ογορ ἵτεφωογι | (25)  
 ἵχεφογοτογετ ἵτογρηρι | οὐ πε  
 εἴηαι· †ηαγ χεσενερατῖρελις ογορ  
 σεναρλομογ ἵχελογῖζις ἵτενικιμων  
 ετχεμχο· | Δω ἵννοτ ἵτεογμηνμοι  
 σεναωω(30)πι ἵννιενριτ εταλχφωογ·  
 ηαω ἵρητ πε εἴηαιρο ἵμωογ εγρητ  
 | επεσнт ριχενπικαρι εωωπ γαρ |  
 αιωρηρικι ἵναβαλ σαογίναμ ἵμοι | †ηαγ  
 επατερε· εφοι ἵραμασ | (35) ογορ ἀνοκ  
 εφρηαδ εβολ ἵσω· | εωωπ αιωρηρε-  
 κπαβαλ· σαχαση ἵμοι | †ηαγ εφη ετοι  
 ἵωφηρ εροι· || ἵπχογ εἴερεγεσνιν·  
 αφελκωαι ἵσω ἵενταμετρηκι· | Οὐ  
 χεπε †ηαι· †ερροτ χεφναερχακι |  
 ἵχεπσαι ἵναρηροτ· ἵπκωτ ἵτογω(5)  
 φροσγνη· εη ετωοπ νεννι ἵογβοῖθεος·  
 σνατακο ἵχετερεγπολυγῖ· | μηποτε  
 ἵτεσωωπι ἵογωομοστ ἵπκωτ  
 ἵογἄταξια· ἵτεσερατωαγ· | †ερροτ  
 χεμηποτε· εβολ ριτεντἀπορία | (10)  
 ἵτετμετρεφερβαε· ἵτεσφωρ· | εβολ  
 ρατομονια· ἵτεφναρβεφ ἵτμετρητ  
 ἵογωτ ἵτετἄγαπη· ογορ | ντερικι  
 εβογν επισιωωογ ἵτετἄπατη· ἵτε-  
 τμετλαρητ· | (15) Οὐ πε εἴηαι· παλιν  
 ετι· σἴερμη ἵχεθεαι ερηι εχενπωφит·  
 ἵτενη ετεἵπесκωτ· εσοι ἵχακι ἵεν-  
 νεσλογисμος | εсωω ἵμος ογβη· χεἰμοι  
 ρω ἵπωαωμη | ετεκσγμφορα· | (20) Δμοι  
 πε ἵπερπκεναγ εροκ ὠ φρωμη· | ηαεωεγ  
 σερεπιθγμιν· ἀνοκ δε †οι ἵηαε· ειωοπ  
 ἵενπρηκο νενπληαγ | μενεεσακεκογχι·

3r.24 manus altera -ω[[ω]]ο'β'[[ογ]], cf. CRUM, *Coptic Dict.*, p. 553a. s.v. ωβι.

τί ποιήσω; εἴθε μοι νύκτες ἀνθ' ἡμερῶν ἐτίκτοντο, ἰν' οἱ τοῦ θανάτου γέτονες ὕπνοι τὰς φροντίδας διέλυσον, - εἰ μὴ τάχα πάλιν καὶ ἐν αὐτοῖς τοῖς ὕπνοις τῶν μεθημερινῶν φροντίδων τὰ ἰνδάλματα νύττοντά με διύπνιζον. τί ποιήσω; ὦ πενία, μήτηρ ἀμηχανίας [deest ὦ πενία, ἔνδεια σκω(π)τομένη;] ὦ πενία, σκοτεινόχροον νέφος, [deest ἀθεώρητον πένθος ὦ πενία, χειμῶνος θύελλα κλονοῦσα καὶ ἐκ ῥιζῶν ἀνασκάπτουσα τὰς τῶν πενήτων ὀλιγοψύχους πνοάς.] ὦ βίου ἀνώμαλος τρόπος. 3. ἀγαπητοί, ὁ μὲν τῷ φόρτῳ τῆς πενίας βαρούμενος ἀποδύρεται καὶ στενάζων λέγει τί ποιήσω; ὁ δὲ τῷ ὄγκῳ τοῦ πλούτου βριθόμενος καὶ ἀμηχανῶν οἰκονομῆσαι τὸν πλοῦτον στενάζων λέγει τί ποιήσω; διὰ τί γὰρ μὴ κεράσαντες ἀλλήλους καὶ τῇ ψυχρᾷ πενίᾳ τὴν παφλάζουσαν θέρμην τοῦ πλούτου συμμίζαντες καὶ ἀλλήλους ἀλλήλοις ἰσώσαντες τὸν στεναγμὸν ἐκ μέσης τῆς καρδίας ὑμῶν οὐκ ἐξορίζετε, ἀλλὰ καὶ ὁ πένης στενάζων λέγει τί ποιήσω; καὶ ὁ πλούσιος λέγει τί ποιήσω; ὥστε οὖν καὶ σὺ, πλούσιε, στενάξεις ὡς πένης καὶ λέγεις τί ποιήσω; ὦ στεναγμὸς ἐξ ἀκάρπου καρδίας τικτόμενος ἄκαρπον βλάστημα ὦ στεναγμὸς προοίμιον τῆς μελλούσης αὐτὸν διαδέχεσθαι τιμωρίας.

οἱ πε εἴνααιϛ ἀμοι πε̄ χεάππεχωρρ |  
 (25) αωπι νηι ἵαρεβιω ἵπεροογ̄ χερινα  
 | ἵτογεραφρη̄ νεραραωις νεμηι ἵογ-  
 |κογχι ἵχεναθεωεγ̄ ἕνετμεριμνα |  
 |νεναἰκαγρ̄ | ἀρηογ̄ ταχᾱ χεερηι  
 ἕνεπαραωις ἵ(30)τογὰσιαῑ εχωῑ ἵχε-  
 |ναερωογῑ εἴμερ̄ μγιαρομ̄ οἱ πε  
 εἴνααιϛ ὦ̄ τμετρηκῑ ἵμαγ̄ ἵτμετατ-  
 |χομ̄ | Ω̄ τμετρηκῑ πιχερετς̄ ἵρεφ-  
 |θαμειάκῑ ἕνεπρητ̄ | (35) ὦ̄ τμετρηκῑ  
 ἵη̄ ετφωρη̄ ἵτρηκων̄ ἵκαίε̄ ετογσομ̄  
 ερος̄ ἵτεπιρο̄ εἴρογ̄ν̄ εογμετχαιε̄ || 3.  
 (f. 3) τ̄ετφω̄ ετρορᾱ ἵτετμετρηκῑ  
 εγιαρομ̄ | εσμη̄ν̄ ογορ̄ ερηρηῑβῑ ἵμηι  
 εσχω̄ ἵἵμος̄ χεογ̄ πε̄ εἴνααιϛ̄ πιογκος̄  
 δε̄ ρωγ̄ | ἵτετμετραμαο̄̄ χερβερ̄ ογορ̄  
 χερ(5)ἀπορῑν̄ εχχιμ̄ ἵπρητ̄ ἀν̄ εεροί-  
 |κονοιμ̄ ἵτεεμετραμαο̄̄ | ἀλλα  
 χ[ε]χ(4)ιάρομ̄ ερηῑ ἵρητγ̄ εχω̄ ἵμος̄  
 χελογ̄ πε̄ εἴνααιϛ̄ εθε(χε)γαρ̄ ἵπογερ-  
 |περαἴνῑν̄ ογορ̄ ἵτογεωτ̄ ἵπογχιάρομ̄ |  
 (10) ἕνεπαιργ̄σο̄ς̄ ἵογωτ̄ νεμνογερηογ̄  
 | ειασχῑ εἴτγ̄χριᾱ ἵτετμετρηκῑ νεμ̄πι-  
 |βερβερ̄ ετοῑ ἵθερμος̄ ἵτετμετ̄ραμαο̄̄  
 ἵτογμοχτογ̄ νεμνογερηογ̄ | εγσοπ̄ |  
 (15) Ογορ̄ πιεναγμο̄ς̄ εἴθενομη̄τ̄  
 ἵπελτερη̄τ̄ εθερενερεζωριζῑν̄ ἵμ'ο'ϛ̄  
 | ἀλλᾱ χερπκεχιάρομ̄ ρωγ̄ ἵχεπρηκῑ |  
 εγσοπ̄ εχω̄ ἵμος̄ χεογ̄ πε̄ εἴνααιϛ̄  
 ογορ̄ παρη̄τ̄ ρωγ̄ πικεραμαο̄̄ | (20) χχω̄  
 ἵμος̄ χεογ̄ πε̄ εἴνααιϛ̄ | ρωσχεογ̄ν̄χε  
 πκεἴθοκ̄ ρωκ̄ ὦ̄ πραἴμαο̄̄ κχιάρομ̄  
 ἵφρη̄τ̄ ἵπικερηκῑ | ογορ̄ κχω̄ ἵμος̄  
 χεογ̄ πε̄ εἴνααιϛ̄ | πεκχιάρομ̄ γαρ̄ ογ-  
 |καρπος̄ πε̄ ἵμον̄ ογ(25)ταρ̄ ἵρητγ̄  
 ερηνογ̄ επαωῑ ἕνεπεκ̄ρη̄τ̄ ἵἀλοκιμος̄  
 ογβλαστημᾱ πε̄ ἵλατκαρπος̄ | Παιχιάρομ̄  
 φᾱῑ ογπροοίμιον̄ πε̄ ἵτετ̄γεενᾱ ἵτε-  
 |νικολασῑς̄ εἴθηᾱ εαω(30)πῑ νεμηιαἴ-  
 |μωριᾱ ετεκνααοπογ̄ ερ'ο'κ̄ | ἕνεἀμενη̄τ̄

4. ἀνθ' ὧν ἔδει συναγαγεῖν φίλους, γείτονας, πλουσίους, πένητας, ἰδιώτας, σοφούς, καὶ πάνδημον ἄγειν ἑορτὴν τῷ κυρίῳ καὶ εὐχαριστηρίους φωνὰς αὐτῷ ἀναπέμπειν καὶ λέγειν τὰ τοῦ ψαλμῶδοῦ· ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου καὶ ἐκ τούτου μεταδοῦναι τοῖς πένησιν [καὶ τὸν ἑξῆς στίχον τοῦ ψαλμοῦ, τὸ ἀπὸ καρποῦ σίτου καὶ οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν]. νυνὶ δὲ ἀμηχανῶν στενάζει· ἀπολέγεται τὴν ζωὴν, καὶ στενάζων λέγει· τί ποιήσω; ἀνθ' ὧν ἔδει λέγειν· τί ποιήσω; πῶς τὸν πλοῦτον τοῦτον ἀμείψωμαι; πῶς τὸν οὐράνιον τῷ ἐπιγείῳ κτήσωμαι πλοῦτον; πῶς τοὺς πένητας οἰκονομήσω; πῶς τὰς δίκην λύχνων ἐκλείπούσας ψυχὰς πενήτων τῷ ἐλαίῳ τῆς εὐποιΐας ἀναζωπυρήσω; τί ποιήσω; πῶς τὴν ἀπειλοῦσάν μοι φλόγα τῆς γεέννης κατασβέσω; πῶς δὲ τὸ μεταξὺ Λαζάρου καὶ τοῦ πλουσίου πυροφλεγές χάος ἐξομαλίσω; ἦ ὄχι δὴλον ὅτι τῆ τῶν ἄρτων μου πλουσίᾳ εἰς τοὺς πένητας καταβολῆ;

4. εἶμα χενασῖπῶα νακ | μαλλον πε  
εωουγτ εβουγν ἡρανω|φην ἡμελος  
ἡτακ· ρανρηκι εγσοπ | νεμρανατχομ· |  
(35) ρανρηλιωτης· νεμρανλημος ερ-  
ωαι | νεμωου· ἡεννιωαι ἡτεπετε ογορ |  
ἡτεκογωρπ επωωι ἡρανσμη ἡεγ|χα-  
ριστηριον· ογορ ἡτεκχω ναγ ἡληη  
εταπιψαλωωδος δαγιδα χοτογ εφιεψα-  
λιν· χεακτ ἡογογνομ ερηι | επαρητ  
ογορ εβολ ἡενπεκσιντ | (5) νωου  
ἡνεκαγαθον εερογογομογ | ἡχενιρηκι  
εερεκχωκ εβολ ἡπσωχπ | ἡπιστοιχος  
ἡτεπιψαλωμ· | Χεεβολ ἡενογταρ  
ἡτεογχογο· ογἡρηπ νεμογνερ ἡτωου  
αγαωαι (Ps. 4.7) τἡνο'γ' | (10) δε κερ-  
σκεγιπν ἡμοκ· ἡενογμοιχα|ηιδ· νεμογ-  
γιαδρωμ νακερον· εκερδ|ποριν ἡενπε-  
κωνη· εκχω ἡμος χε|ου πε ετἡνααιγ |  
εἶμα εερεκχος καταπετσαε· χεου |  
(15) πε ετἡνααιγ αω πε πρητ ετἡνασι  
νη | ἡκεμετραμαο ἡταεβιω ἡταιμε-  
τρα|μαο· πως σενατ νη ἡνιμετραμαο |  
ἡεπογρανιον· ἡταεβιω ἡνιεπιγιον |  
ετεναπκαρι νε· εεροικονομιν ἡ|(20)  
νιχρια ἡτενιρηκι· πως διναχεμπ|ρητ |  
Πως τἡναογαρεμσερο· ἡπἡηβς ἡτε|νιρη-  
κι· ωαφἡαγ ἡρογρι· ετογδ|πολλαγσις· πως  
τἡναχφο νη ἡφἡερ | (25) ἡτμετρεφερ-  
πεθνανεφ· ἡνιχωβ | ετερἡαε· ου πε  
ετἡνααιγ· πως τἡκρ|σις ετεραπλιςεε εροι  
ἡπἡχωμ ἡ|ατσενο ἡτετἡεενηα· εογον |  
ωχομ ἡμοι εεενογ | (30) Πως τἡναω-  
χεμχομ ἡογονετ ἡεν|ομητ ἡλαζαρος·  
νεμππαραμο ετεμ|μαγ ετἡεπἡχωμ·  
νεμπἡακι ετ|σαβολ φογονε εβολ χεπα-  
σιντ ἡ|παωικ πε ἡνιρηκι· ογορ ἡταερ-  
κατα|(35)βαλλιν ἡμογ ἡενογμετραμαο  
ἡνη | ετερἡαε |

3v.33 manus recentior supra σ τοῦ πασιντ  
crucem apposuit, in margine dextero σ pro  
χ in χιν semper notavit.



τί ποιήσω; ἀνθ' ὧν ἔδει λέγειν· ἡ χώρα μου ἠυφόρησεν, κἀγὼ εὐποιήσω· δείξω μου τὸν πλοῦτον τῷ κτησαμένῳ [με] θεῷ· κτήσομαι φίλους τοὺς πλουσίους ἐν εὐχαίς πένητας, οἱ ὑπὲρ στρατόπεδον ὀπλομάχων εἰσίν, ὅτι τὸ μὲν στρατόπεδον τῶν ὀπλομάχων κωλύσαι θάνατον οὐκ ἰσχύει, εὐχαὶ δὲ πενήτων δυσωποῦσαι θεόν, λύουσι θάνατον. 5. ἀλλ' οὐδὲν τούτων ἐννοηθεῖς ὁ σχέτλιος ἔλεγεν· τί ποιήσω; ἐστέναζεν, οὐχ ἵνα δι' ἀμαρτίαν θεὸν δυσωπήσῃ, ἀλλ' ἵνα διὰ πλεονεξίαν θεὸν παροργίσῃ. ἡ χώρα αὐτῷ λαμπρὰ δράγματα προσέφευρεν, κἀκεῖνος σκοτεινὰ πράγματα ἐν τῇ καρδίᾳ ἐτέκταινεν· ἡ ἄλω(ς) αὐτῷ θίνας προσεκόμιζεν, κἀκεῖνος λιμὸν ἐαυτῷ προσεπόριζεν. οὐπω σίτος ἀπέτεθη, κἀκεῖνος ὑπὸ σιτῶν διησθίετο. οὐπω βότρυς ἐκ τῆς ἀμπέλου ἐτμήθη, κἀκεῖνου ἡ ψυχὴ ἐκρέματο. οὐπω αἱ ληνοὶ τοὺς βότρυας ἐδέξαντο, κἀκεῖνου ἡ τῆς καρδίας δεξαμενὴ ἐστενοχωρεῖτο. [Οὐπω τοῦ οἴνου ἐγεύσατο, καὶ ἤδη ἐμέθυεν, ἐσκοτοῦτο, παρεφρόνει. Οὐπω τοῦ γλεύκου ἀπεγεύσατο. καὶ ἤδη τὸν ἄφρον τῆς κακίας ἐκ καρδίας ἠρεύγετο. [*deest* Οὐπω τοῦ γλεύκου ἐγεύσατο, καὶ ἤδη πρὸς ἀλαζονεῖαν ἀνεφύσατο.]]

οὔ πε εἴηνααιφ εἴμα εἴεσαε εἴχοσ (f. 4)  
 χεοὔ πε εἴηνααιφ ἀσερωαḡ ἡχεταλχωρα·  
 ἀνοκ ρω οὔ πε εἴηνααιφ ματαλμοι ετα-  
 μετραμαο· θη εταλχεμσ εβολ | ριτενφη  
 εταφερχαριζεσεθσ ἡμοσ | (5) νηι φϜ· εβολ  
 ριτοτσ μαριθαμιο νηι | ἡρανωφρη εγοι  
 ἡραμαο ἡεννηιωλη· | ρανρηκι ἡτωεβιω  
 ἡρανστρατοπελων | ἡφαιροπλον· εθε-  
 χεπιστρατοπε|(10)λον μεν ἡφαιροπλον·  
 ἡπαφωχεμχομ | εερκαωλιν ἡφμοḡ  
 νιωλη δε ἡεωοḡ | ἡτενιρηκι ωαḡ-  
 εετρητ ἡφϜ | ωαḡβαωλ εβολ ἡφμοḡ 5.  
 ἀλλα ἡπεφρῆνοιν οḡδε ἡπεφκαϜ ερλι  
 ἡεννηαι ἡχε|(15)πατρητ· | Ναφχω ἡμοσ  
 εφφιαρομ· χεοḡ πε εἴηνααιφ· εφῆρι ἡφαι  
 αν εφοι ἡἡκαρ ἡρητ | εθεβεραννοβι  
 χερινα ἡτεφθετρητ | ἡφϜ εθερεχαḡ  
 ναφ εβολ· ἀλλα εθεβε|(20)οḡπλενοσιὰ·  
 ἡτεοḡμετῆαιτοι ἡρλοḡ· εθερεϜχωητ  
 ἡφϜ· | Τεφχωρα μεν ἀσινη εβολ  
 ἡρανκηναḡ· | ἡμετλαμπρον· πετεμμαḡ  
 δε ρωφ | ἀφῆρι εβολ· ἡενπεφρητ ἡρα-  
 νοḡταρ | (25) ἡχακι εḡρωοḡ· | Ισχεν  
 (μ)παντοḡχω ἡπισοḡο ἡενϜρο | ἡτεπε-  
 φενωοḡ ἀπετεμμαḡ ερἀποριν εθερε-  
 φωαιρι· | ἡπαντοḡφωωτ εβολ ἡπισμερ·  
 ἡενϜ|(30)βα ἡἀλολι ἀπετεμμαḡ ιαυ  
 επωωι | ἡτεφϜρη· ἡπαντεφεφρωτ |  
 ερχωριν ἡνισμερ πετεμμαḡ ρωφ | ἀφῆρι  
 εḡοḡν ἡρανφιαρομ ἡαρωοḡ | ἡενπεφρητ·  
 χεσεναερχωριν αν· | (35) ἡνοḡτενῆμα· |  
 ἡπαντεφχεμϜπι ρω ἡπιρητ· ρηδ· |  
 ἀφῆρι· ἡενοḡσκοτισμοσ· || εφοι ἡχακι·  
 νεμοḡμετατρητ· ἡπαντεφχεμϜπι ἡπι-  
 κλεγκον· ετε|πεμβριε πε· οḡορ ρηδ·  
 ἀφεβι επῶωι ἡοḡκακια ἡχεπεφρητ  
 ἡαδοκι|(5)μοσ |

4.20 cruce[m] supra a τοῦ ἡτεοḡμετῆαιτοι ma-  
 nus recentior apposuit.

οἱ κλάδοι τῶν ἐλαίων κατεκλῶντο, κἀκείνος πρὸς εὐποιΐαν οὐ (κατ)εκάμπτετο. αἱ ἐλαῖαι πολύχυτον τὸ νᾶμα τοῦ ἐλαίου ἐπήγαζον, κἀκείνου τὰ τραύματα τῶν φροντίδων οὐκ ἰῶντο. τὰ δένδρα τῷ βάρει τῶν καρπῶν εἰς τὴν γῆν ἐπέβλεπον, κἀκείνος τῷ βάρει τῶν κακῶν εἰς οὐρανὸν οὐκ ἀνέβλεπεν, ἀλλ' ἔλεγεν ἐν ἑαυτῷ ἀπορῶν· «τί ποιήσω;» 6. «καθελῶ μου τὰς ἀποθήκας», φησίν. καὶ εἶθε, ἀγαπητοί, μέχρι τούτου τὸν λογισμὸν αὐτοῦ ἔστησεν καὶ τὸν λόγον. καθαιρουμένων γὰρ αὐτῷ τῶν ἀποθηκῶν συγκαθηρεῖτο \*...\* αὐτῷ τῶν κακῶν τὰ ἀπόθετα. καὶ τί φησιν· «καθελῶ μου τὰς ἀποθήκας»; οὐχ ἵνα φίλους οἰκονομήσῃ, ἀλλ' ἵνα μείζους οἰκοδομήσῃ. καθελῶ μου τὰς ἀποθήκας καὶ μείζους οἰκοδομήσω. ἀγνοεῖς, ὦ ἄνθρωπε, ὅτι ὄσω μείζους οἰκοδομείς τὰς τῶν καρπῶν ἀποθήκας, τοσοῦτω (καὶ) μείζους [οἰκοδομείς] (σοὶ δεῖ θέσθαι) τὰς τῶν κακῶν διαθήκας διὰ τὰς τῶν παθῶν παραθήκας; καθελῶ μου τὰς ἀποθήκας καὶ μείζους οἰκοδομήσω. (τί;) οὐκ ἐξεδέχετο τὸ θέρος ἰδεῖν; οὔτε τὸ ξανθὸν ἔαρ θεάσασθαι; μὴ γὰρ ἡ γῆ οὐκέτι ἀνατέλλει τὸν ἴδιον χόρτον, ὦ ἄνθρωπε; μὴ οὐκέτι ὁ οὐρανὸς ἐπομβρεῖ τῇ γῆ καὶ ὁ ἥλιος ἐκθάλλει τὰ τῆς γῆς πεδία; τί τοσοῦτον ἀπορεῖς; τί τοσοῦτον στενοχωρῆ; τί θλίβῃ καὶ λέγεις· «τί ποιήσω;

Νικλαδος ἡτενεφιαρχωιτ· ἀγκωλχ | επεσχιτ νεμπογαογιν· πετεμμαγ | δε ἡπεπεφρητ κωλχ επεσχιτ εθρεφιρι νογμετρεφερπεθνανεφ | (10) νεγαγαθον ἀγαραι ναφ· ἡθοφ δε ρωφ | ἀγαραι ναφ· ἡχενιερωτ ἡτενεφιριρωγαφ | ἀγκωβ ναφ ἡογμηφ ἡκωβ ἡχενεφιδγαθον ετρηχενπικαρι ἡεπογρρωφ | (15) ἡθοφ δε ἀγρρωφ εχωφ ἡρογο ἡχελνεφπετρωφ ἡπογερᾶνεχεσεφ | ναφ εθρεφσομς ετφε· ἀλλα ναφχω | ἡμοσ πε ἡρρη ἡρητφ· εφερᾶποριν | χρωφ πε ετῆααιφ | 6. (20) †ναωρωφερ ἡναᾶποθηκη πεχαφ· ογ'ο'ε | ἀμοι πε ναμενρα†· ἀφορι ερατφ πε | τραπαιμα· ἡχεπεφλογισμοσ νεμπεφιδαχι εγσοφ· χεῖνεπχινηρεφωροφωφερ ἡνεγαποθηκη· ἀγκηνη ερωφ | (25) ρωφ· ογορ ἀγωρωφερ ἡχενιαποθηκη ἡτενεφπετρωφ | ἀλλα οφ πε εταφχωφ· †ναωρωφερ πελχαφ ἡναᾶποθηκη· ἡτακοτοφ ἡνιω† | κοι ἡᾶτεμι ρωκ ω φρωμη· χεροσον | (30) εκιρι ἡμωφ ἡνιω†· νακ· ἡχενιαποθηκη ἡτενεκπετρωφ· καταπαιρη† οη πε ετεφακκοτοφ· νακ | εγοι ἡνιω† ἡχενικωτ· μαλλονχε | νιωρωφερ ἡτενεκπετρωφ· εφ | (35) (ερ)παραθηκη· νακ ἡεν†· γενηνα· | †ναωρωφερ πεχαφ ἡναᾶποθηκη· ἡτακοτοφ ἡνιω† ἡπεφερᾶνεχεσεφ (f. 5) ρω ερωπ ερωφ· εθρεφναγ επιρωμη· | ογδε πικαγσων ἡτεπιρωμη· | Μη γαρ εφτοφω επιρωμη· ἡχεπικωρ | τοσ ἡτεπσιμ εβολ ἡενπκαρι· ιε | (5) μη ογκετφ ἡπαρετφε ρωφ ἡογ | μογνηρωφ ριχενπικαρι· ογορ πιρη | ἡπαφερλαμπη· εχεννιογοτογετ | ἡτετκοι ερωγαῖα· εθβεοφ κερᾶποριν ἡπαιρη†· εθβεοφ κερῶλιβεσ | (10) θε· ἡενταιστενοχορια ἡται· ναιη· | εκχω ἡμοσ χρωφ πε ετῆααιφ |

4v.25 obelus in margine laevo. 4v.34-35 Luisier coniecit; Müller παραθήγειν intellegit

καθελῶ μου τὰς ἀποθήκας καὶ μείζους οἰκοδομήσω, καὶ ἐρώ τῇ ψυχῇ μου· «ψυχὴ, ἔχεις πολλὰ ἀγαθὰ· φάγε, πίε, εὐφραίνου.» Ὡ ψυχῆς ἀκορέστου. Οὐτε τῇ γυναικὶ οὔτε τοῖς τέκνοις λέγει, ἀλλὰ μόνῃ τῇ ἰδίᾳ ψυχῇ. «ψυχὴ, ἔχεις πολλὰ ἀγαθὰ· φάγε, πίε, εὐφραίνου.» [deest ἢ τάχα καὶ ἐκφέρου]. 7. ἀλλ' ἀκούσωμεν ἀξίαν τῆς γνώμης αὐτοῦ τὴν παρὰ τοῦ θεοῦ αὐτῷ εἰρημένῃν ἀπόφασιν. εἶπεν αὐτῷ, φησίν, ὁ θεός· «ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν παρὰ σοῦ». διὰ τί ταύτη τῇ νυκτὶ καὶ οὐ <ταύτη> τῇ ἡμέρᾳ; ὅτι τ(ῷ) σκότῳ τῆς γνώμης αὐτοῦ ἀπέικασεν τὴν νύκτα· ὁ γὰρ τοιαῦτα σκοτεινὰ λογισάμενος οὐκ ἐν ἡμέρᾳ διήγεν, ἀλλ' ἐν νυκτί. [deest 7.7-23] 8. τί οὖν, ὦ ἄνθρωπε; οὐ λέγεις τὴν τῶν κακῶν αἰτίαν φιλοχρημοσύνην; ἢ οὐκ οἶδας ὅτι ἐν τοῖς χρήμασιν φύεται τὰ ἐγκλήματα καὶ δι' ἐκείνων ἡμῖν γίνεται τὰ τῶν φροντίδων δαίματα καὶ τὰ τῶν ἀμαρτημάτων τραύματα; ὡςπερ [γὰρ] τὰ σπέρματα (τὰ) ἐπὶ τῆς γῆς σπειρόμενα ἐπὶ τῆς γῆς θερίζεται, οὕτως καὶ τὰ ἐν τῷ οὐρανῷ καταβαλλόμενα ἐκεῖ τὴν πρόσσodon ἔχει.

†ναγορωεϛ ἡναλποθηκη ἡτακοτοϋ | ἡνιαϋ† ογοϛ ἡταχοϛ ἡταϋχη· δε†ταϋχη· ογον ἡτεῖμαγ· ἡρανημα | (15) ἡαγαθον εγχι νε ερηι· ογωμ· ογοϛ | σω· ογνοϋ ἡμο· | Ω †ϋχη ετοι ἡταει· ογδε κχω ἡναι | αν ερηι εχεν†εριμ· ογδε νιαηρι· | αλλα θη εθεωκ ἡϋχη ἡμαγατ· | (20) ταϋχη ογον ἡτε ἡογμηϋ ἡαγαθον | ογωμ σω ογνοϋ ἡμο 7. αλλα σωτημ | επημα ἡτεϋγηνωμη ετρωοϋ | εβολ ριτεν†εμη ἡτεϋ† ετχω ἡμοϛ ναϋ· | (25) Πεχε ϋ† ναϋ πεχασ χεπιατη† ογηρ | δε πε παρι ἡ†μετατη† ἡε παντωϛ | φη ετηνϋσωγη αν ἡφ(νοϋ)† εταϋθαμιοϋ ογοϛ καλωϛ κε σοφωϛ | αφ†εω ἡχεπ†αλημωλοϛ εϋχω ἡ(30)μοϛ χεπιατη† χοϛ ἡεπηϋρη† | χεῖμον νοϋ† ερη (Ps. 13.1) | Πιατη† ερηι ἡεπαιεχωρ· σεναωλι ἡτεκϋχη· εθεωϋ χεερηι | ἡεπαιεχωρ· ογοϛ ἡεπηεροϋ | (35) ἡεοϋ αν· εθεεχεερηι ἡεπηακι· ε†εμεωμ ἡτετεϋγηνωμη· | αϋσω†π ναϋ ἡπιαζ ἡεπεχωρ· || Φη γαρ εθεγι εροϋ ἡεραηλογιϛμοϛ | ἡακι ἡπιαρη† ἡεοπ αν λοιπον ἡε†φοϋωιμι με†π ἡεπεροϋ· αλλα ἡε†πιακι ἡεπεχωρ· | 8. (5) Ογχεογη πε ετεκμεγι εροϋ· ω φρωιμ ἡατη† χναχω νη αν λοιπον ἡ†πιαϋ† ἡετρωοϋ ἡτε†με†τηα†χημα· σεσωγη αν ἡχενηχημα | εεροϋ†οϋω επωωι ἡραηεκλημα· | (10) εβηλ χεογωβ ἡοϋω† ἡμετεφληνοϋ πε†ωοπ ναωϋ ετηνιϋρωλοϋϋ νε ἡτενηεριμη· νεμηα†ταζια | ἡτενηπα†ρα†ι†τωμα εγσοπ· | Σπερημ νιβεν ἡτενηχωρ· ε†οϋε† | (15) ἡμωοϋ ριχε†νηκαρι· εϋαϋοϋεοϋον· | ομωο ριχεν†πηκαρι· | †με†τη†η† δε ἡεοϛ ἡμαγατ· εϋαϋατ· | με† ριχεν†πηκαρι· ἡ†οϋοϋεοϛ δε ερ†ρηι ἡε†ε†ε†

πρόπεμψον οὖν τὸν πλοῦτον (τὸν) τῶν ἐκεῖ ἀγαθῶν οἰκονόμον. μίμησαι τὸν Ἰώβ, καὶ ποιήσας τὰ ἐκείνου λέγε καὶ σύ· «ἐγὼ ἤμην ὀφθαλμὸς τυφλῶν, πούς δὲ χωλῶν· ἐγὼ ἤμην ἀδυνάτων.» μίμησαι τὸν Λώτ, ὃς ἐλεημοσύνης χάριν ὑποδεξάμενος τοὺς ἀνδρας καὶ ἐν σήματι ἀνδρῶν ἀγγέλου θεοῦ φιλοφρονησάμενος ἐλεθθεῖς ἐσώθη καταφλεγομένων Σοδομιτῶν, καὶ φυλάσσειται ζῶν. ἐλεήμων ἀνὴρ καὶ φιλευσεβῆς Ἰωβίας ἐλεθθεῖς ὑπὸ θεοῦ λαμβάνει τὸ φῶς ἐκ χειρὸς ἀγγέλου κυρίου. ἐλεήμων Ῥαὰβ ἡ πόρνη, εὐσεβείας τρόπῳ κατακρύψασα τοὺς κατασκόπους, ἐλεθθεῖσα σῶζεται ἀπολυμένης πόλεως καὶ τῶν ἐν αὐτῇ. οὕτως πᾶς ἄνθρωπος ἡμέραν κρίσεως ἐκδεχόμενος ἐλεείτω τὸν πέλας, ἵνα ἐλεθθῆ. μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεθθήσονται ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ἀριγορπ ἵνογορπ βα|(20)χωκ· ἵτε-  
κμετραμαο· βενπιμα ετεμιμαγ ἵτε-  
νιδγαθον· | Ωωπι εκτενωωτ εμετοι-  
κονομος | ἵπιδικεος ιωβ·βενπιχινερκιρι  
χωκ | ἵνη εταφη ετεμμαγ αιτογ εκχω  
ἵ|(25)μος νεμαγ ἵπαιρητ· | Χεδνοκ  
εναιωπ ἵβαλ ἵνιβελλεγ· | ογορ ἵφατ  
ἵνισαληγ· ἀνοκ εναιοι | νιωτ ἵνιατχοι·  
(Iob 29.15) τενωωκ οη ελωτ | χωστε  
εβολ ριτεντμετναητ· α|(30)ωωπ ερογ  
ἵρανωμι· ετερφοριη | ἵογσχημα  
ἵρωμι· εραναγτελος νε | ἵτεφτ· | Ογορ  
εβολ ριτεντφιλοφροσγη· | ἵτετεμε-  
τταιρωμι· νεμτεμετ|(35)ναητ αγναι  
ναγ· εθερωορεμ επιρωκε ετοι ἵροτ  
ἵτενικοδομιτησ· | (f. 6) δωρωσ ερογ  
εφοη· χεογρωμι ἵναλητ πε· ογορ  
τφιλεγεσβια· ντε|τογβια· ασωωπι ἵογ-  
ργπογραφη· | εσμηη εβολ ναγ· βεν-  
πιχινερογ|(5)ναι ναγ εβολ ριτενφ(νογ)  
τ· ογορ ἵτεφερχαριζεσεε ναγ ἵπιογωιη  
| ἵκεσοπ· εβολ βεντμετναητ· | νεμ-  
τμετταιρωμι· | δτκεπορηη ρωσ ωωπι  
ἵεγσεβησ· | (10) βενπιχινερσεχωπ βα-  
τοτς· νηικατασκοπος· ετοι ἵχηρ  
ἵτεπι|εχ· επιλη χενασθηω ρωσ πε  
ε|τακο εγσοπ· νεμνικεχωογνι | ἵτε-  
πεσλαος· ογορ ασνορεμ· | (15) ροπκ ρωκ  
επιδριθμοσ ἵτεναι· χεβρινα ἵτογμογτ  
εροκ νεμωογ | εγσοπ· | Χεδουγ νιδτογ  
ἵνιναητ· χεἵθεω|ογ πε ετογναηαι ναωγ  
βενπ|εσ· | (20) ἵησ· πενδς· φη ετεφωγ πε  
πιδ|ογ· νεμπιμαηαρι ωαενερ δμηη—

1. Th(os)e carpenters, craftsmen (τεχνίτης) in their art (τέχνη), sapiently conceive (ways) (+ ἐπινοεῖν) to restore the distorted (στρεβλός) and twisted object (σκευός) by the axe (σκέπαρνον) or the tong(s) (λάβρες), to straighten it and to remove its unevenness (στρεβλόν) through their docility (εὐμάθεια) and to bend perfectly (καλῶς) the excess of its thick matter (ῥλη). And then (τότε) they write into its angles (γωνία) its numbers (ἀριθμός),

which is also fitting (ἐπιτήδειος) for its preparation (κατασκευή) and the agreed upon work (ἔργον) to be accomplished for its owners, so that a well-crafted (εὐάρμοστον) piece of wood (ξύλον) could be supplied to them. Thus, our Lord, the one who straightens the things which are distorted (στρεβλά) in their will (προαίρεσις) with a view to restoration, does not impress marks upon the forms of the soul (ψυχή) in its distorted (στρεβλά) angles, in a frieze (κανονισμός) of engraved marks (χάραγμα), rather (ἀλλά) he always writes through the words (λόγος) and the teachings (διδασκαλία) of teachers, so that we may straighten ourselves towards righteousness so that we are being taught about the piety (+ εὐσεβής) through the multitude of his manifold and soul (ψυχή) uplifting parables (παραβολή); therefore, he has righteously (δικαίως) put down for us suchlike parables (παραβολή), so that (ἵνα), like (ὡς) through a mirror, the model (τύπος) of the parable (παραβολή) of the rich man might make us comprehend (+ θεωρεῖν) to our own advantage the greedy (ἄπληστος) and immoderate intention (γνώμη) which has been sown inside him through the evil one. What is that which we hear today, o my beloved ones, the Gospel (εὐαγγέλιον) stating (something) (κηρύττειν), or rather (μᾶλλον δέ) God himself saying that *a rich man, being his estate (χώρα) prosperous, even so was pondering in his heart, saying: what shall I do.* This one, he was a man: a man only by name, a savage (ἀπάνθρωπος) in his purpose (γνώμη) so that (ὥστε) he was afterwards called by many *a rich man, the estate (χώρα) of which was prosperous*, however (ἀλλά), his estate (χώρα) was prosperous indeed (μέν), whilst (δέ) that of his heart was poor (ἀπορεῖν) in great desolated need (ἀπορία). This was the one who pondered within himself, saying: *what shall I do?* His estate (χώρα) had not yet cast away the thorns, that one was stifled in the thorns of the massive crowd (ὄχλος) of troubles filled with vanity.

2. Is he not like someone who is poor, while (ἀλλά) moreover (ἔτι) being in want and powerless, constantly sighing and saying: *what shall I do? How (πῶς) or in which manner will I be able to manage (οἰκονομεῖν) myself and those who are my relatives, what shall I do then? How (πῶς) can the treasure (θησαυρός) of my freedom (ἐλευθερία) be rescued to the shore (λιμὴν) from the men who suffer from poverty and need, so as not to sink down in a drowning? What shall I do? How (πῶς) shall I be able to sustain the sons which I begot in their want (ἀπορία) for food (τροφή) and the nakedness (γυμνασία pro γυμνότης) of their wretched flesh (σάρξ)? What shall I do? I fear that (μήποτε) my children could suffer pain within them(selves) by reason (χρεία) of the bare necessities (ἀναγκαῖον / ἀναγκαίων) of the means of life. What shall I do? (I fear) that through their nakedness and the state of deprivation of everything the greenness of their flowers will wither and shrivel. What shall I do? I foresee that they will become hopeless (ἐλπίς) and that they will be seized by a cold*

blast of winter's (χειμών) severe winds (ψύξις). What comfort from places of pasture will be there for my beloved ones that I begot? In which manner shall I watch over them when struck down onto the ground? If indeed (γάρ) I turn my eyes to my right, I see my neighbour who is rich and he spits after me; if I turn my eyes to my left, I see him who is my friend in times when I thrive (εὐθηνεῖν), but who sneezes at me in my poverty. What shall I do? I fear that the beauty of my children concerning their chastity (σωφροσύνη) will darken. The (female) one who is with me as a helper (βοηθός), (I fear that) her reputation (ὑπόληψις) will be blemished, that (μήποτε) she will become detestable about disorderly behaviour (ἀταξία), and that she will become unworthy; I fear that (μήποτε), because of the dismay of the state of deprivation, she will part from the concord (ὁμόνοια) of the yoke within charity's (ἀγάπη) unanimity and that she will bend towards the deceit (ἀπάτη) of greed instead. What shall I do? In turn (πάλιν), again (ἔτι), this one cries for the shame of those whom she has not visited, and, clouded in her thoughts (λογισμός), she says to me: would that I had not met your misfortune (συμφορά), would that I also had not seen you, o man! My neighbours covet (ἐπιθυμεῖν) me, but I am in want, suffering from the hunger and the frost after a while. What shall I do? Would that the night were for me in place of the day, so that (+ ἵνα) my neighbours might share with me the wakefulness in the solicitude (μέριμνα) of my sorrows a little. Perhaps (τάχα) my tears full of groans might relieve [my pain] during my time of wakefulness. What shall I do? O poverty, mother of the powerlessness! O poverty, the blackness which creates darkness in the heart! O poverty, who turns the beheld beautiful image (εἰκών) of the face into ugliness.

3. Poverty's heavy burden is constantly groaning and mourning every day, saying: *what shall I do?* The bulk (ὄγκος) of the wealth surges up and he is perplexed (ἀπορεῖν), as unable to manage (οἰκονομεῖν) its wealth, but (ἀλλά) groans within him saying: *what shall I do?* For why, indeed (γάρ), they did not halt (περαίνειν) and mingle their groan into this very same (ἴσος) one together, I am referring to the coldness (ψυχρία) of poverty and the boiling heat (θερμός) of wealth — so that they are being blend together; and the sigh (στεναγμός) which is amidst your (pl.) heart, so that you might banish (ἐξορίζειν) it, but (ἀλλά) the pauper sighs again at once, saying: *what shall I do?* And likewise the rich man says as well: that (ὥστε) now also you, o rich man, are sighing like the pauper too and you say: *what shall I do?* For your groan, indeed, is a fruit (καρπός), that has no fruit inside, growing out of your reprobate (ἀδόκιμος) heart, it is a barren (+ καρπός) bud (βλάστημα), this groan; it is a prelude (προοίμιον) to the Gehenna (Γέεννα) of the punishments (κόλασις) which are imposed and the tortures (τιμωρίας) you will suffer in hell.

4. Instead you rather (μᾶλλον) should have gathered together choir (μέλος) fellow friends of yours, paupers together with powerless ones, laymen (ιδιώτης) and plebeians (δημος), to celebrate with them at the feasts of the Lord and to raise voices of thanks (εὐχαριστήριον) and you might say to him those things that the psalmist (ψαλμωδός) David said singing to a harp (+ ψάλλειν): *you brought joy unto my heart*, and, through giving them your goods (ἀγαθόν), so that the poor could eat them, so that the remaining part of the verse (στίχος) of the psalm (ψαλμός) (might be fulfilled): *from their season of grain and wine and oil they multiplied*. Now, then (δέ), you consider (σκέπτειν) yourself in distress (ἀμηχανία) and groan in bad times (ἄκαιρον), being at a loss (+ ἀπορεῖν) in your life, saying: *what shall I do?* Instead of saying, as (κατά) one should: *what should I do? How will I obtain other wealth for this wealth, how (πῶς) will heavenly (ἐπουράνιον) riches be given to me in exchange for the mundane (ἐπίγειος) ones, namely ones of the earth, in order to provide (οἰκονομεῖν) for the needs (χρεία) of the poor people? How (πῶς) will I find the means? How (πῶς) will I reignite the lamp of the poor at the time of evening, for their enjoyment (ἀπόλαυσις)? How (πῶς) will I acquire for me the oil of beneficence towards the weak who are in need, what shall I do? How (πῶς) would I have the power to extinguish the judgement threatening (ἀπειλείσθαι) me with the unquenchable fire of the Gehenna (Γέεννα). How (πῶς) can I show myself between Lazarus and that rich man who is in the fire and the outer darkness? It becomes clear that it is my giving of my bread to the poor and that I pay (+ καταβάλλειν) it abundantly for those who are in need. What shall I do?* Instead (of this), it would be appropriate to say: *what shall I do? My estate (χώρα) is prosperous, me, what will I do? Inform me about my wealth, which I obtained through the one who granted (+ χαρίζεσθε) it to me, God. Through it let me make friends, who are wealthy in prayers, pauper instead of an army (στρατόπεδον) under weapons (+ ὄπλον), for troops (στρατόπεδον) under weapons (+ ὄπλον) is not able to hinder (κωλύειν) death, but the prayers of the poor sooth the heart of God, and dissolve death.*

5. Yet (ἀλλά) the fool did not conceive (+ νοεῖν) nor understand any of these things, he said groaning: *what shall I do?*, while he was not doing this being pained by the sins so that (ἵνα) he might please the heart of God, for He might forgive him, but (ἀλλά) out of greediness (πλεονεξία), covetousness, so as to incur the wrath of God. His estate (χώρα) was yielding sheaves of splendour (+ λαμπρός), yet (δέ) he was yielding in his heart the wicked dark fruits. When the wheat was not yet piled up in the heap of grain of his threshing floor, that one was bemused (+ ἀπορεῖν) by its threshing; the bunch in the vine was not yet trimmed, that one hung up his soul (ψυχή); his vine-presses did not yet receive (+ χωρεῖν) the bunches, that one

brought groan into his heart for their produce (γένημα) has not yet been received (+ χωρεῖν); he had not yet even tasted the wine, that he became already (ἤδη) drunk in a gloomy darkness (σκοτισμός) and senselessness; he did not yet taste the sweet new wine (γλεῦκος), that is the must, and already (ἤδη) his reprobate (ἀδόκιμος) heart is brimming with evil (κακία). The branches (κλάδος) of his olive grove bent downward with their load, he then did not bend downward to accomplish a good deed; his goods (ἀγαθόν) increase for him, the strokes of his worries increase for him; his good things (ἀγαθόν) multiplied for him upon the earth many times in their burden, yet his evil (deeds?) burden him more, they did not make him suffer (ἀνέχεσθαι) as to make him behold the sky, but (ἀλλά) he said to himself, puzzled (+ ἀπορεῖν): *what shall I do*.

6. *I will wreck my storehouses* (ἀποθήκη), he said, and, would that, my beloved ones, that his reasoning (λογισμός) and his words together would stand up to here. For when he pulled down his storehouses (ἀποθήκη), the storehouses (ἀποθήκη) of his wicked deeds ceased and were destroyed. But (ἀλλά) what did he say? *I will wreck*, he said, *my storehouses* (ἀποθήκη) *and I will build them bigger*; are you unaware, o man, that as much (ὅσον) you enlarge for yourself the storehouses (ἀποθήκη) of your wickedness, as (κατά) you are enlarging the building for you, the more then (μᾶλλον +) the overthrowing of your wickedness for your down payment (παραθήκη) to hell (Γέεννα). *I will wreck*, he said, *my storehouses* (ἀποθήκη) *and I will build them bigger*; did he not suffer, again, to accept it, that he might not see the summer nor the of summer burning heat (καύσων)? No (μή), of course (γάρ) not, for the fodder (χόρτος) of the grass does not grow from the earth, does it? or (μή) does the sky no longer (οὐκέτι) rain a rain upon the earth? And does not the sun shine (λάμπειν) upon the herbs of the field so that they increase? Why are you puzzled (ἀπορεῖν) in this manner? Why are you afflicted (θλίβεσθαι) by these straits (στενοχωρία) of this kind, saying: *what shall I do? I will wreck my storehouses* (ἀποθήκη) *and I will build them bigger and I will say to my soul* (ψυχή): *soul of mine* (ψυχή), *you have plenty of goods* (ἀγαθόν), *that are put aside for you: eat and drink, rejoice, o insatiable soul* (ψυχή), you are not saying these things for your wife and your sons, but (ἀλλά) that which is your own, your own soul (ψυχή): *soul of mine* (ψυχή) *you have plenty of goods* (ἀγαθόν), *eat, drink, rejoice*.

7. But (ἀλλά) listen to the worthiness of his warped intention (γνώμη) from the voice of God saying to him: *the fool, how great is the measure of foolishness* or generally (πάντως), the one who does not know God who created him? And gracefully (καλῶς) and wisely (σοφῶς) the psalmist (ψαλμωδός) taught (him) saying that *the fool said in his heart: there is no God. O fool, during this night your soul* (ψυχή) *will be taken*. Why during



this night and not in the day? Because in the gloom which is stifling his will (γνώμη) he chose the veil of the night. Indeed (γάρ), whosoever thinks of it in this way in his gloomy reasonings (λογισμός) is not properly (λοιπόν) in the light of day, at any rate (μέντοι), but (ἀλλά) in the gloom of the night.

8. So (οὖν), what are you thinking, o foolish man? Will you not tell me then (λοιπόν) the great wickedness of greed (+ χρῆμα)? Do riches (χρῆμα) not know that they grow accusations (ἔγκλημα)? Except that it is a single issue of vanity which is in them, that is to say the worries of troubles (μέριμνα) and the disorders (ἀταξία) of the transgressions (παράπτωμα) at one time, each of the snares sown upon the earth seed (σπέρμα) is harvested likewise (ὁμοίως) on the earth. Conversely (δέ), however, only charity is sown upon the earth and then is harvested in heaven. Start to transfer your riches for early on for you into that place of the good things (ἀγαθόν); be an imitator of the parsimony (+ οἰκονόμος) of Job, the righteous (δίκαιος)! While you do what that one did, saying with him thusly: *I was the eye of the sightless men, and the foot of the lames, me, I was the father of the powerless*. Emulate also Lot, inasmuch as (ὥστε) through his charity he greeted men bearing (φορεῖν) human appearance (σχῆμα) although they were angels (ἄγγελος) of God. Who, thanks to the benevolence (φιλοφροσύνη) of his man-loving demeanour and his charity, was granted with the mercy to be saved from frightful burning of the Sodomites (Σοδομίτης). He was protected because he was a charitable man. And the godliness (φιλευσεβία) of Tobit was a type (ὑπογραφή) which lasted for him, when he was being granted with mercy from God, so that he gratified (χαρίζεσθαι) him with the light (of his eyes) once again thanks to charity and a man-loving demeanour. But even the prostitute (πόρνη) was pious (εὐσεβής), when she was hiding by herself the spies (κατάσκοπος), who were the examiners of Israel, since (ἐπειδή) she would have also been destined to perish along with the others of her people (λαός). And she was saved. Hide yourself amidst the number (ἀριθμός) of these people, in order to (ἵνα) be called alongside them for blessed are the merciful, for they shall obtain mercy? In Jesus (Ἰησοῦς) Christ (Χριστός), our Lord, he to whom belong the glory and the power forever, amen.



Fig. 1. Vat. capt. 57, f. 1r.