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THE MERCATI FRAGMENTS:  
A NEW EDITION OF RAHLFS 1098

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A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

---

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

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by  
Roberto Adrian Carrera Companioni

December 2022

**APPROVAL SHEET**

THE MERCATI FRAGMENTS:  
A NEW EDITION OF RAHLFS 1098

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---

Robert L. Plummer

Date \_\_\_\_\_

To Allison,

The single constant that has held me together all these years.

This journey would not have been possible without you.

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## LIST OF ABBREVIATIONS

12 <i>Op.</i>	Eusebius, <i>Opuscula duodecim</i>
<i>Comm. Ps.</i>	Eusebius, <i>Commentaria in Psalmos</i>
<i>DGE</i>	Adrados, Francisco R., and Juan Rodríguez Somolinos, eds. <i>Diccionario Griego-Español</i> . 7 vols. Madrid: Consejo Superior de Investigaciones Científicas, 1980–2009
<i>Ex. Ps.</i>	Origen, <i>Exegetica in Psalmos</i>
<i>Exp. Ps.</i>	Athanasius, <i>Expositiones in Psalmos</i>
<i>Exp. Ps.</i>	Didymus, <i>Expositio in Psalmos, ex codd. Vatic. et Nanian.</i>
<i>Fr. Ps.</i>	Diodorus of Tarsus, <i>Fragmenta in Psalmos</i>
<i>Hom. Ps.</i>	Basil, <i>Homiliae in Psalmos</i>
<i>Int. Ps.</i>	Theodoret, <i>Interpretatio in Psalmos</i>
Kantor	Kantor, Benjamin. τὸ ἑβραϊκόν <i>TO HEBRAIKON: Critical Edition of the Second Column of the Hexapla</i> . Leuven: Peeters, forthcoming
LSJ	Liddell, Henry G., Robert Scott, and Henry S. Jones, eds. <i>A Greek-English Lexicon</i> . 9th ed. with a Revised Supplement. Oxford: Clarendon Press, 1996
LXX	Septuagint
Mercati Fragments	Primary layer of writing in <i>Codex rescriptus Bybliothecae Ambrosianae O 39 sup</i>
MS	Manuscript
MSS	Manuscripts
MT	Masoretic Text

O 39	Ambrosiana O 39 sup
OT	Old Testament
PG	Patrologia Graeca [= Patrologia Cursus Completus: Series Graeca]. Edited by J.-P. Migne. 161 vols. Paris: Seu Petit-Montrouge, 1857–1886
RA 1098	Primary layer of writing in <i>Codex rescriptus Bybliothecae Ambrosianae O 39 sup</i>
<i>Strom.</i>	Clement, <i>Stromata</i>
<i>TLG</i>	Pantelia, Maria, ed. “ <i>Thesaurus Linguae Graecae.</i> ” Accessed February 28, 2022. <a href="http://stephanus.tlg.uci.edu">http://stephanus.tlg.uci.edu</a>
Yuditsky	Yuditsky, Alexey Eliyahu. <i>A Grammar of the Hebrew of Origen’s Transcription.</i> Sources and Studies XVI – A New Series. Jerusalem: The Academy of the Hebrew Language, 2017

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## PREFACE

This project is bigger than the sums of its parts. It stands for the years of work that have characterized my post-graduate education. More importantly, however, this project represents a token of trust placed on me by Dr. Peter J. Gentry. The Mercati Fragments occupy a special place among hexaplaric manuscripts. To be entrusted with the task of producing a new edition is an honor.

Personally, I owe Dr. Gentry a debt of gratitude. From the very beginning of my studies, he has shown nothing but grace and patience to me. My failings, mistakes, and errors have been manifold but his kindness in the face of those things has always been greater. I have learned the value of hardwork under his tutelage. I have learned that we are not defined by what we do or know, but rather by the Lord who saved us, Jesus Christ.

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Finally, I dedicate this dissertation to my family and friends. Their patience, kindness, and encouragement have been the fuel that has kept me going, even when I saw no end in sight. Daddy has felt deeply the countless hours absent from home. No more.

Roberto Adrian Carrera Companioni

Louisville, Kentucky

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## CHAPTER 1 INTRODUCTION

### Thesis

This project uses multispectral images of the Mercati Fragments<sup>1</sup> in order to reexamine Rahlfs 1098, the text containing the Hexapla of Psalms 17–88. Before moving forward, it is important to clarify certain terms. First, the codex that contains Rahlfs 1098 is Ambrosiana O 39 sup. This codex is a palimpsest and as such contains an upper layer text (*scriptura superior*) and a lower layer text (*scriptura inferior*). Rahlfs 1098 represents the *scriptura inferior*. In this work, both the name Mercati Fragments and Ambrosiana O 39 sup. (henceforth, O 39) are treated as synonyms. They are both referring to the palimpsest. The aim is (1) to present a new and more accurate transcription of Rahlfs 1098, (2) offer textual evidence related to the Hexapla missed in the first edition, and (3) use both textual and paratextual evidence to offer a palaeographical study and an overview of the orthographic characteristics exhibited in the fragments. The *editio princeps* done by Giovanni Mercati, although significant, still does not present the entirety of the evidence available in Rahlfs 1098. This is in part due to the nature of the paleographical task—“a first edition of a papyrus [or manuscript] is seldom flawless.”<sup>2</sup> Moreover, the situation is exacerbated by the fact that the hexaplaric material in Rahlfs 1098 is the *scriptura inferior* or lower layer of the palimpsest, and thus, one has to deal with interference from the upper layer.

As already mentioned, the *scriptura inferior*, the original layer, contains the hexaplaric Psalms. The second layer or *scriptura superior* contains the *Octoechos*, a

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<sup>1</sup> “Codex Rescriptus Bybliothecae Ambrosianae O 39 Sup.”

<sup>2</sup> Paul Schubert, “Editing a Papyrus,” in *The Oxford Handbook of Papyrology*, ed. Roger S. Bagnall (Oxford: Oxford University Press, 2009), 212.

medieval liturgical book.<sup>3</sup> The fragments represent the largest manuscript of its kind with ca. 150 verses of Psalms. The next largest manuscript, T-S 12.182, contains only thirteen verses.<sup>4</sup> Rahlfs 1098 also contains a catena on all but the first fragment, and marginal glosses according to Rahlfs.<sup>5</sup>

### **Methodology**

The use of multispectral imaging will allow a person to see better under the *scriptura superior*. Through this imaging, it is virtually possible to do away with the text of the *Octoechos* and examine the hexaplaric material afresh. The method of analysis will be twofold. First, I will study the text paleographically with the aim of situating RA 1098 within a specific the style of the writing. Second, the textual profile (orthography) present in the manuscript will be studied.

### **Palaeography**

Paul Schubert in the *Oxford Handbook of Papyrology* delineates the steps involved in editing a papyrus or literary document. These are summarized in terms of decipherment, restoration, translation, and commentary.<sup>6</sup>

**Decipherment.** First, the papyrologist needs to look at the physical form of the document as a whole. This gives an idea of its general state of preservation. One also

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<sup>3</sup> “A liturgical book in the E. Church which contains the variable parts of services on Sundays and weekdays when these services are not taken wholly from one of the other service books.” “Octoechos,” *The Oxford Dictionary of the Christian Church*.

<sup>4</sup> Peter J. Gentry, “Pre-Hexaplaric Translations, Hexapla, Post-Hexaplaric Translations,” in *Textual History of the Bible: The Hebrew Bible*, ed. Armin Lange et al., vol. 1A (Leiden: Brill, 2016), 230.

<sup>5</sup> Alfred Rahlfs, ed., *Psalmi Cum Odis*, Septuaginta Vetus Testamentum Graecum 10 (Göttingen: Vandenhoeck & Ruprecht, 1931), 12.

<sup>6</sup> Schubert, “Editing a Papyrus,” 199–209.

needs to “assess the quality of the hand.”<sup>7</sup> This provides insight into scribal habits and allows the papyrologist to make an educated guess about dating and provenance.

Additionally, decipherment entails the emendation of the text in the event of gaps, stains, mutilations, etc. Decipherment applies to whole words and “sometimes sequences of words.”<sup>8</sup> Schubert describes this process as a back and forth between the mind and the eye.<sup>9</sup> Furthermore, he says that, “a sequence of strokes and curves will suggest to a papyrologist perhaps not a full word but a root or an ending. One then compares this first result with a number of possibilities and reverts to the papyrus, testing those hypotheses iteratively against the written material.”<sup>10</sup>

Careful attention needs to be paid to the style of writing (as described above). There is an element of artistic interpretation in every single letter, shape of the lines, and of the page in general. Because of this, a system of transcription, utilizing “dots and brackets” was invented. This is illustrated in appendix 2. This system allows the scholar to signal when there are missing or illegible letters, gaps, mutilations, abbreviations and many other variants one might find in the document. In this dissertation, I have used the Leiden System or Leiden Conventions as a base for my transcription. The transcription of the text using the Leiden System is the last step in decipherment.

**Restoration.** This step aims to find literary or documentary parallels for the proper decipherment of content in the face of gaps or “holes of various sizes in the papyrus.”<sup>11</sup> When it comes to restoration of the columns, one can apply knowledge of

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<sup>7</sup> Schubert, “Editing a Papyrus,” 199.

<sup>8</sup> Schubert, “Editing a Papyrus,” 201.

<sup>9</sup> Schubert, “Editing a Papyrus,” 201.

<sup>10</sup> Schubert, “Editing a Papyrus,” 202.

<sup>11</sup> Schubert, “Editing a Papyrus,” 203.

translation technique of the recensions. It is also possible to use tools like the *Thesaurus Linguae Graecae* which allows searches of individual words or strings of words within a vast collection of Greek texts. This will be helpful in deciphering the catena.<sup>12</sup>

**Commentary.** In the commentary, I will present a “justification for the choices made in the edition of the original text.”<sup>13</sup> Second, the commentary clarifies “what is new in the papyrus and then give[s] them information on certain technical matters.”<sup>14</sup> Third, reasons for the dating and stylistic grouping of the document will be offered. Lastly, the commentary will offer a reading aid of technical terms encountered in the text.<sup>15</sup>

Schubert includes an additional step of translation.<sup>16</sup> However, since this project is primarily focused on the hexaplaric material in Rahlfs 1098, I will not provide a translation of the catena. Furthermore, a translation of the Hexapla will not be provided because the point of the columns is its layout, allowing comparison of the Greek glosses. For the scholar interested in the Hexapla, a translation of the columns would be a distraction.

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<sup>12</sup> The University of California, Irvine, has developed a research program titled the *Thesaurus Linguae Graecae*, about which the UCI home pages says, “textitThe Thesaurus Linguae Graecae is a research program at the University of California, Irvine. Founded in 1972 the TLG has collected and digitized most literary texts written in Greek from Homer to the fall of Byzantium in AD 1453. Its goal is to create a comprehensive digital library of Greek literature from antiquity to the present era.” See *TLG*.

<sup>13</sup> Schubert, “Editing a Papyrus,” 208.

<sup>14</sup> Schubert, “Editing a Papyrus,” 209.

<sup>15</sup> Schubert, “Editing a Papyrus,” 209.

<sup>16</sup> Schubert, “Editing a Papyrus,” 208.

## A Brief History of the Hexapla

The Hexapla was Origen's attempt to produce a comparative edition of the Hebrew and Greek Old Testament texts.<sup>17</sup> In the Hexapla, Origen compiled primarily the works of Aquila, Symmachus, and Theodotion. These were recensions or systematic revisions of the Septuagint, that is, the Old Greek translation of the Hebrew text.<sup>18</sup> Origen also added the Septuagint text, the Hebrew text commonly attested in the synagogues,<sup>19</sup> and its transliteration in Greek letters. These six texts were placed side by side in columns, hence the name Hexapla, which derives from the Greek ἑξαπλαῖα meaning "sixfold."<sup>20</sup> The general order of the columns was as follows:

1. Hebrew Text
2. Greek Transliteration
3. Aquila
4. Symmachus
5. Septuagint
6. Theodotion

Origen prepared a Greek transliteration of the Hebrew text, in order to "enable Greek-speaking users to pronounce the Hebrew word to which the Greek corresponded."<sup>21</sup> He had selected the three main recensions for their translational features. Aquila was

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<sup>17</sup> Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker Academic, 2015), 40.

<sup>18</sup> Gentry, "Pre-Hexaplaric Translations, Hexapla, Post-Hexaplaric Translations," 228.

<sup>19</sup> That is, "a text already available in the Jewish Synagogue," Jobes and Silva, *Invitation to the Septuagint*, 41.

<sup>20</sup> "ἑξα-πλῶος, ὀη, ὀον," *LSJ*.

<sup>21</sup> Gerard J. Norton, "Observations on the First Two Columns of the Hexapla," in *Origen's Hexapla and Fragments*, ed. Alison Salvesen (Tübingen: Mohr Siebeck, 1998), 113.

known for his literal translational style.<sup>22</sup> Symmachus was halfway between the translational styles of Aquila and the Septuagint.<sup>23</sup> Origen used the Alexandrian form of the Greek Bible because it was the one received and sanctioned by the Church.<sup>24</sup> The last version was that of Theodotion, a first century Jewish proselyte.<sup>25</sup> It is a literal translation, but unlike Aquila's style, it does not align Hebrew and Greek roots together. In this way, Theodotion shows regard for meaning in the target language.<sup>26</sup> It is worth pointing out that the order of the columns does not reflect a chronological order. Theodotion is a first century Jewish proselyte. Aquila is placed around 120 C.E., and Symmacus around 200 C.E.<sup>27</sup>

Besides these three main recensions, Origen also used three other works, the *Quinta*, *Sexta*, and *Septima*.<sup>28</sup> According to Eusebius in his *Historia Ecclesiastica*, Origen used these in his work in the Psalms. Nevertheless, there are readings attributed to these recensions in Kings, Job, Song of Songs, and the Twelve.<sup>29</sup>

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<sup>22</sup> Henry B. Swete, *An Introduction to the Old Testament in Greek*, 2nd ed. (Peabody, MA: Hendrickson Publishers, 1989), 65.

<sup>23</sup> Jobes and Silva, *Invitation to the Septuagint*, 30.

<sup>24</sup> Swete, *An Introduction to the Old Testament in Greek*, 61–62.

<sup>25</sup> Gentry, "Pre-Hexaplaric Translations, Hexapla, Post-Hexaplaric Translations," 226.

<sup>26</sup> Peter J. Gentry, *The Asterisked Materials in the Greek Job*, Septuagint and Cognate Studies 38 (Atlanta: Scholars Press, 1995), 494.

<sup>27</sup> Gentry, "Pre-Hexaplaric Translations, Hexapla, Post-Hexaplaric Translations," 226.

<sup>28</sup> Gentry, "Pre-Hexaplaric Translations, Hexapla, Post-Hexaplaric Translations," 230.

<sup>29</sup> Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible*, trans. Wilfred G. E. Watson (Leiden: Brill, 2000), 157.

## History of Research

### The Mercati Palimpsest

The Mercati palimpsest or *Codex Rescriptus Bybliothecae Ambrosianae* O 39 sup. is one of only four manuscripts displaying the columns of the Hexapla.<sup>30</sup> The manuscript was discovered in Milan in 1896 by Giovanni Mercati (1866–1957) and was posthumously published in 1958.<sup>31</sup> Jellicoe mentions that publication of Mercati’s work involved two parts. The first part (in two volumes) is known now as the Mercati Fragments.<sup>32</sup> The second part, completed by Adrian Schenker, consisted of two other manuscripts containing hexaplaric fragments found in the Vatican.<sup>33</sup>

**Photographic application.** Felix Albrecht provides a helpful overview of the history of methods used for accessing the *scriptura inferior*.<sup>34</sup> The nineteenth century saw the use of three main chemical substances: “oak-gall tincture, various liver of sulphur tinctures, and Giobert tincture.”<sup>35</sup> Of these Oak-gall tincture was the most pernicious to the manuscript, bringing about ink corrosion and changing the color of the parchment.<sup>36</sup> Some methods were intended to make legible the lower layer while others were employed

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<sup>30</sup> Gentry on a footnote lists them as follows: Milan, Biblioteca Ambrosiana, O 39 sup., tenth century C.E. 2) Milan, Biblioteca Ambrosiana, B 106 sup, ca. 966 C.E. 3) Cambridge, University Library, T-S 12.182, fifth-sixth century C.E. 4) Rome, Biblioteca Vaticana, Barberiniana gr. 549, ninth-tenth century C.E. See Gentry, “Pre-Hexaplaric Translations, Hexapla, Post-Hexaplaric Translations,” 230n78.

<sup>31</sup> Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon Press, 1968), 130.

<sup>32</sup> Jellicoe, *The Septuagint and Modern Study*, 130.

<sup>33</sup> Adrian Schenker, *Hexaplarische Psalmenbruchstücke: Die Hexaplarischen Psalmenfragmente der Handschriften Vaticanus graecus 752 und Canonicianus graecus 62*, *Orbis Biblicus et Orientalis* 8 (Göttingen: Vandenhoeck & Ruprecht, 1975).

<sup>34</sup> Felix Albrecht, “Methods in Palimpsest Research,” in *Comparative Oriental Manuscript Studies: An Introduction*, ed. Alessandro Bausi et al., Tredition (Hamburg, 2015), 31–32.

<sup>35</sup> Albrecht, “Methods in Palimpsest Research,” 31.

<sup>36</sup> Albrecht, “Methods in Palimpsest Research,” 31.

to erase the top layer. The Giobert tincture was an example of the latter. It was applied to *Codex Ephraemi Syri rescriptus*.<sup>37</sup> The manuscripts whose lot it was to be used for this chemical methodology “show damage and the scripts can no longer be read.”<sup>38</sup>

Photographic techniques of reinforcement became available at the turn of the twentieth century.<sup>39</sup> The first time modern imaging reinforcement was tried on a palimpsest was in 1912 at the “Palimpsest Institute of the Abbey of Beuron.”<sup>40</sup> The first photographs were analog.<sup>41</sup> The next phase was Infra-red which has been used since the “middle of the 20th century.”<sup>42</sup> Ultra-violet photography interacting via fluorescence with the parchment has also been used.<sup>43</sup> In modern times, multispectral imaging is employed for the study of palimpsests. Fuchs, Albrecht, and Gippert give helpful overviews of this technology.<sup>44</sup> In essence, multispectral imaging refers to photographs taken at different wavelengths on the electromagnetic spectrum. This technology is used in projects such as *Rinascimento Virtuale*, St. Catherine’s Monastery’s Sinai Palimpsest Project, the

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<sup>37</sup> Albrecht, “Methods in Palimpsest Research,” 31.

<sup>38</sup> Robert Fuchs, “The History of Chemical Reinforcement of Texts in Manuscripts - What Should We Do Now?” In *Care and Conservation of Manuscripts*, ed. Gillian Fellows-Jensen and Peter Springborg, 7 (Copenhagen: Museum Tusulanum Press, 2003), 159.

<sup>39</sup> Fuchs, “The History of Chemical Reinforcement of Texts in Manuscripts - What Should We Do Now?” 166.

<sup>40</sup> Albrecht, “Methods in Palimpsest Research,” 32.

<sup>41</sup> Albrecht, “Methods in Palimpsest Research,” 31.

<sup>42</sup> Fuchs, “The History of Chemical Reinforcement of Texts in Manuscripts - What Should We Do Now?” 166.

<sup>43</sup> Albrecht, “Methods in Palimpsest Research,” 32.

<sup>44</sup> Albrecht, “Methods in Palimpsest Research”; Fuchs, “The History of Chemical Reinforcement of Texts in Manuscripts - What Should We Do Now?”; Jost Gippert, “The Application of Multispectral Imaging in the Study of Caucasian Palimpsests,” *Bulletin of the Georgian National Academy of Sciences* 175 (2007): 168–79.



Archimedes Project, and the *PALAMEDES* project.<sup>45</sup>

### Contribution

A new edition of the Mercati Fragments will be a contribution to the field of hexaplaric studies because the fragments have more textual evidence that has not yet been published. This, in turn, is significant because the Hexapla's content provides insight into the textual history of the Hebrew Bible.<sup>46</sup> Furthermore, the present edition of Rahlfs 1098 is extremely expensive and difficult to acquire.<sup>47</sup>

Furthermore, in addition to its importance for the study of the textual transmission of the Septuagint, this manuscript is also important for the "history of the Hebrew language."<sup>48</sup> By studying its Hebrew transcriptions, the Septuagint and, by analogy, the Secunda "reveal vocalization."<sup>49</sup> It bears witness to a phonology prior to the Tiberian tradition.<sup>50</sup> The Secunda may even have the potential to provide information

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<sup>45</sup> Albrecht, "Methods in Palimpsest Research," 33; Dieter Harlfinger, ed., "Rinascimento Virtuale," Accessed January 28, 2022, <http://www.rinascimentovirtuale.eu>; Reviel Netz, William Noel, and Natalie Tchernetska, eds., "Archimedes Project," Accessed January 28, 2022, <http://archimedespalimpsest.net>; Netz, Noel, and Tchernetska, eds., *The Archimedes Palimpsest*, 2 vols. (Cambridge: Cambridge University Press, 2011).

<sup>46</sup> Two topics of contention among hexaplaric scholars are (1) whether Origen ever used Aristarchian signs and (2) whether there was a Hebrew column at all. See Francesca Schironi, "P.Grenf. 1.5, Origen, and the Scriptorium of Caesarea," *Bulletin of the American Society of Papyrologists* 52 (2015): 183–223.

<sup>47</sup> Peter Flint, for example, has lamented that the edition is "very difficult to obtain" and that many scholars, even in the field of Septuagint studies, have not actually seen the work published by Mercati. See Peter Flint, "Columns I and II of the Hexapla: The Evidence of the Milan Palimpsest (Rahlfs 1098)," in *Origen's Hexapla and Fragments*, ed. Alison Salvesen (Tübingen: Mohr Siebeck, 1998), 125.

<sup>48</sup> Ernst Würthwein, *The text of the Old Testament: An Introduction to the Biblia Hebraica*, trans. Erroll F. Rhodes (Grand Rapids: Wm. B. Eerdmans Publishing, 1995), 58.

<sup>49</sup> Joshua Blau, *Phonology and Morphology of Biblical Hebrew: An Introduction* (Winona Lake, IN: Eisenbrauns, 2010), 5.

<sup>50</sup> It is important to keep the following two issues in mind: (1) when the Secunda was composed, and (2) the phonological development of Greek at that time. See Eric D. Reymond, *Intermediate Biblical Hebrew Grammar: A Student's Guide to Phonology and Morphology* (Atlanta: SBL Press, 2018), 64.

about Hebrew phonology around the time of the Second Temple period. Eric Reymond holds a positive opinion about this matter,<sup>51</sup> while Pete Myers at least posits this very question.<sup>52</sup> Lastly, the study of the fragments will add to our knowledge of Greek paleography<sup>53</sup> and scribal habits in Medieval manuscripts.

### **A Defense of the Palaeographical Method**

In order to help one reflect on the validity of this dissertation, I will use Gupta's rubric. Furthermore, I will also deal with the claims of whether OCR technology is fully adequate for transcribing Ancient Greek minuscules.

#### **Elements of a Dissertation**

Gupta mentions three "major elements" involved in the writing of a dissertation: originality, manageability, and feasibility.<sup>54</sup>

**Originality.** Gupta asserts that a dissertation is meant to bring "something new to the discussion."<sup>55</sup> This contribution, however, does not necessarily need to be groundbreaking. Nevertheless, he makes two important points: (1) good research is based on primary and secondary sources, and (2) that contribution carries "existing work

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<sup>51</sup> Reymond says that "the Greek transcription of the Hebrew preserved in the Secunda seems to presuppose, in fact, a version of Greek pronunciation that dates no later than the first century CE." Reymond, *Intermediate Biblical Hebrew Grammar*, 64.

<sup>52</sup> Pete Myers, "Septuagint Transcriptions and Phonology," in *The T&T Clark Handbook of Septuagint Research*, ed. William A. Ross and W. Edward Glenny (New York: T&T Clark, 2021), 60.

<sup>53</sup> Proper description of the style of writing can improve typology of handwriting. See Guglielmo Cavallo, "Greek and Latin Writing in the Papyri," in *The Oxford Handbook of Papyrology*, ed. Roger S. Bagnall (Oxford: Oxford University Press, 2009).

<sup>54</sup> Nijay K. Gupta, *Prepare, Succeed, Advance: A Guidebook for Getting a PhD in Biblical Studies and Beyond* (Eugene, OR: Pickwick, 2011), 63.

<sup>55</sup> Gupta, *Prepare, Succeed, Advance*, 63.

forward.”<sup>56</sup>

In this regard, the Mercati project meets the requirements of originality. First, it consists in working largely with primary sources, while secondary sources will also be consulted. Second, the project advances or carries forward the already established work of Giovanni Mercati in an objective way. Thirdly, upon completion the work, access to the manuscript would be made available to scholars working in other fields.

**Manageability.** Gupta cautions that the scope of the dissertation should be reasonable, “in terms of time and effort.”<sup>57</sup> In our case, this new edition has been completed in three and a half years.

**Feasibility.** This last element touches on whether there is sufficient primary and secondary source material to carry out the research. In the case of the Mercati Fragments this is not a concern. I have worked with the primary source itself.

## **OCR and HTR**

OCR (Optical Character Recognition) has been around for a long time. Even before the advent of computers people have devised ways for machines to automatically “recognize characters.”<sup>58</sup> Nowadays, OCR commonly refers to the machine ability to automatically digitize a “document image into its constituent characters.”<sup>59</sup> OCR works well with “high quality or high resolution images with some basic structural properties such as *high differentiating text and background*” (italics mine).<sup>60</sup> However, OCR

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<sup>56</sup> Gupta, *Prepare, Succeed, Advance*, 63.

<sup>57</sup> Gupta, *Prepare, Succeed, Advance*, 63.

<sup>58</sup> Noman Islam, Zeeshan Islam, and Nazia Noor, “A Survey on Optical Character Recognition System,” *Journal of Information & Communication Technology* 10 (2 December 2016): 1.

<sup>59</sup> Islam, Islam, and Noor, “A Survey on Optical Character Recognition System,” 1.

<sup>60</sup> Karez Abdulwahhab Hamad and Mehmet Kaya, “A Detailed Analysis of Optical Character Recognition Technology,” *International Journal of Applied Mathematics, Electronics and Computers* 4

technology hits a wall when asked to read ancient manuscripts, since these do not show high differentiating texts and backgrounds.

A software like Microsoft OneNote can read handwriting not due to OCR but rather HTR (Handwritten Text Recognition).<sup>61</sup> In terms of its application on ancient manuscripts various methods of *offline* HTR have been developed.<sup>62</sup>

Still, none of these methods can read an ancient minuscule manuscript with 100 percent accuracy. The most recent development of this technology, namely *In Codice Ratio*, has only achieved 65 percent accuracy. Figure 1 shows the type of manuscript with which *In Codice Ratio* works.

HTR technology is still in its infancy. It would be hard pressed to 100 percent accurately decipher the text of Rahlfs 1098 without the human eye. Furthermore, the scholars behind *In Codice Ratio* still recognize the necessity of the human element.<sup>63</sup>

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(Special Issue 2016): 245.

<sup>61</sup> Islam, Islam, and Noor, “A Survey on Optical Character Recognition System,” 2.

<sup>62</sup> Some methods focus on recognition of letters or character (segmentation approach). Nikos Fakotakis, Ergina Kavallieratou, and George Kokkinakis, “Handwritten Character Recognition Based on Structural Characteristics,” in *16th International Conference on Pattern Recognition*, ed. Stephanie Kawada and Bob Werner (Los Alamitos, CA: IEEE Computer Society, 2002). Another approach focuses on word recognition (segmentation-free). See Didier Guillevic and Ching Y. Suen, “HMM Word Recognition Engine,” in *Proceedings of the Fourth International Conference on Document Analysis and Recognition*, ed. Bob Werner, 2 vols. (Los Alamitos, CA: IEEE Computer Society, 1997), 544–47.

<sup>63</sup> “Our goal is to develop a full-fledged system that transcribes as much as possible from the manuscripts, letting the paleographer to complete the produced transcription with local corrections.” See Donatella Firmani et al., “Towards Knowledge Discovery from the Vatican Secret Archives. In Codice Ratio-Episode 1: Machine Transcription of the Manuscripts,” in *Proceedings of the 24th ACM SIGKDD International Conference on Knowledge Discovery & Data Mining*, ed. Yike Guo and Faisal Farooq (New York: Association for Computing Machinery, 2018), 1.

cum curte, p[ar]atib[us], paludib[us], quoc[um]q[ue] ac salub[er]ib[us] om[n]ib[us], a mari usq[ue] ad muros dicte-  
ciuitatis, et cu[m] om[n]ib[us] possessionib[us], postea in monte s[an]c[t]i Stephani, plantis, et curte  
Senogallie de iure ep[iscop]i Senogallie, et Curte que uocatur Trebasillie, cu[m] castro  
q[uo]d uocatur Origo cu[m] om[n]ib[us] hominib[us], et eor[um] bonis, et suis p[ro]prietatib[us], et Castru[m] Vacca-  
rii, Castrum Ramusca, et Castellare filio[rum] Leonis, et Castellare Scorpaleporis.

Figure 1. *Liber septimus regestorum domini  
Honorii pope III  
(Vatican Registers)*<sup>64</sup>

## CHAPTER 2

### PALAEOGRAPHICAL PROFILE

In this chapter I hope to provide insight into the palaeographical character of Rahlfs 1098. First, I will give an overview of the main letter characteristics. Second, I will discuss the distinct graphic features of each letter or group of letters. Lastly, I will put forth reasons for classifying the hand in Rahlfs 1098 as belonging to the Ephraim Type minuscule style. This will be done by considering the overall look or graphic stream of the writing.

The writing or hand of Rahlfs 1098 is a minuscule. Minuscule writing is distinct from its majuscule counterpart both in the shape or graphic features of the letters and in that it is a quadrilinear script.<sup>1</sup> In other words, the scribe imagines four notional lines that guide his drawing of the letters. Furthermore, while majuscule letters are big and square, minuscule letters are small.

Already by the fourth century, there are papyri displaying minuscule writing, though these are not of a literary nature.<sup>2</sup> It is not until the beginning of the ninth century that one sees its use in literary contexts.<sup>3</sup> From then on, minuscule writing becomes the default method of copying until the sixteenth century, “when printed books began to be increasingly common.”<sup>4</sup>

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<sup>1</sup> Bruce Manning Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (Oxford University Press, 2005), 18.

<sup>2</sup> Lidia Perria, *Γραφίς: Una Historia de la Escritura Griega Libraria, del Siglo IV a.C. al Siglo XVI d.C.*, trans. Lucia Benassi and Inmaculada Pérez Martín, *Subsidia Instrumenta* 9 (Madrid: Ediciones Universidad San Dámaso, 2018), 70.

<sup>3</sup> Timothy Janz, “Greek Paleography: From Antiquity to the Renaissance: 2. Introduction to Minuscule Bookhands,” Accessed February 11, 2022, <https://spotlight.vatlib.it/greek-paleography/feature/2-introduction-to-minuscule-bookhands>.

<sup>4</sup> Timothy Janz, “Greek Paleography: From Antiquity to the Renaissance: 11. Fifteenth- and

## General Letter Characteristics

Like majuscules, minuscule writing is divided into different styles. However, determining the style, date, and provenance of a minuscule is often a more difficult task. This is so because minuscule handwriting present the copyist with more stylistic variants. For this reason, it is important that due attention is given to the main characteristics of the hand in Rahlfs 1098; doing so, allows one to make a more educated guess in regard to style, date, and perhaps even provenance of the manuscript.

Thus, I will discuss the following features present in the manuscript: ligatures, axis or inclination of letter, line spacing, word spacing, and the letters (both size and shape).

### Ligatures

The script of Rahlfs 1098 employs ligatures frequently. The more common ligatures are shown in the table below. From this table, it is evident that one of the letters that frequently forms a ligature with the following letter is  $\epsilon$ . Though the pattern is typically  $\epsilon$  plus another letter, it can also be observed that  $\epsilon$  is preceded sometimes by other letters ( $\theta$ ,  $\mu$ ,  $\pi$ ,  $\tau$ ); but this sequence of letters is not as common.

Another letter that is frequently found in a ligature is  $\upsilon$ . This letter has only been found to be preceded by  $\epsilon$ , and  $o$ . Graphically, it seems that out of the all the letters,  $\epsilon$  is much more flexible; it is easier to combine with more letters, both before and after. Furthermore, it should be noted that both  $\epsilon$  and  $\upsilon$  show distinct preferences for which vowels they form a ligature with. In this case,  $\epsilon$  is only found in vowel ligatures with  $\eta$ ,  $\iota$ ,  $\upsilon$ , and  $\omega$  in second position. On the other hand,  $\upsilon$  is either preceded by  $\epsilon$  or  $o$  (as already noted) and followed only by  $\iota$ . Ligatures in Rahlfs 1098 are formed with a vowel, either in first or second position. A consonant-consonant ligature is also found but it is not as

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Sixteenth-Century Hands,” Accessed February 11, 2022,  
<https://spotlight.vatlib.it/greek-paleography/feature/11-fifteenth-and-sixteenth-century-hands>.

common.  $\Sigma$  is the most frequent consonant to which another consonant is connected.

Table 1. Ligatures

$\alpha$	+	$\gamma, \xi, \chi$
$\beta$	+	$\lambda$
$\gamma$	+	$\alpha, \iota$
$\delta$	+	$\iota$
$\epsilon$	+	$\gamma, \zeta, \eta, \iota, \kappa, \lambda, \mu, \nu, \xi, \pi, \rho, \sigma, \tau, \upsilon, \chi, \psi, \omega$
$\zeta$	+	—
$\eta$	+	$\lambda, \nu, \rho, \varsigma$
$\theta$	+	$\epsilon, \eta, \rho$
$\iota$	+	$\nu$
$\kappa$	+	—
$\lambda$	+	$o$
$\mu$	+	$\epsilon$
$\nu$	+	—
$\xi$	+	—
$o$	+	$\sigma, \upsilon$
$\pi$	+	$\epsilon, \iota, o, \tau$
$\rho$	+	—
$\sigma$	+	$o, \pi, \tau, \chi, \omega$
$\tau$	+	$\alpha, \epsilon, \iota, o, \omega^5$
$\upsilon$	+	$\gamma, \delta, \iota, \lambda, \mu, \nu, \pi, \rho, \sigma, \varsigma, \tau, \chi$
$\phi$	+	—
$\chi$	+	$\alpha, \iota, o, \omega$

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<sup>5</sup>  $\tau + \omega$  ligature is rare. Occurs in fol. 50, line 6.



Table 1 continued

ψ +	ο
ω +	—

It should be pointed out that just because the scribe can write ligatures, he is not limited or constrained to write only ligatures every time the right letter combinations appear. There is variation between spelling the same with ligature and without ligature. This is more readily apparent in the hexaplaric portions of the manuscript. For example, in line 5 of Fragment 1.1 (fol. 97) the word ἐκλεκτοῦ is written three times in columns 2, 4, and 5. In column 2, the middle syllable -λεκ- is written with a εκ ligature. In the other two instances, the ligature is not found.



Figure 2. Folio 97, line 6, cols. 2–5

The scribe also displays versatility in forming ligatures by the fact that he can combine letters that belong to two separate words. This feature is visible in Fragment 1.4 (fol. 98), line 15 col. 2: συνεπίσχυσέ μου. The final ε is forming a ligature with the first μ of μου. See figure 3



Figure 3. Folio 98, line 15, column 2

Figure 3 serves to highlight another feature of minuscule writing, i.e., word division. In our contemporary conception of writing, space is used to separate words.

However, in Rahlfs 1098 space is not always the surest means to distinguish two separate words. Rather, the reader needs to take into account both accentuation and breathing marks if he or she aims to correctly divide the sentence into its various parts.

The last feature to be noted regarding ligatures in Rahlfs 1098 is the fact that sometimes the scribe will form a ligature of three letters, rather than two. For example, in ἡ ὁδὸς αὐτοῦ in line 14 col. 5 of fragment 1.2 (fol. 92r-98v), one can see a ligature with the three middle letters of the word αὐτοῦ.



Figure 4. Fol. 92, line 14,  
column 5

### Letter Axis

As we look at the general features of the hand in Rahlfs 1098 we can observe that the writing is a little slanted to the right. The slant, however, is not immediately apparent, but the overall look of the writing has a right-leaning tilt. See for example fol. 22, lines 9–11, in figure 5.

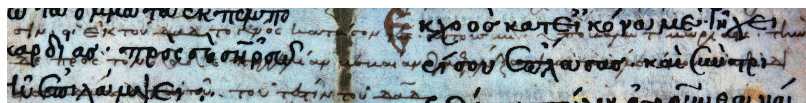


Figure 5. Fol. 22, lines 9–11

## Line Spacing

The relative space between the lines is even. Each folio contains, in general, 20 rule lines, though they are not always filled with text.<sup>6</sup> There are some folios that contain 21 rule lines and others 19. This discrepancy between 21 to 19 lines is due to how the original Hexaplaric manuscript was cut in half. At first, the manuscript consisted of 40 lines per folio. When the folios were bisected the distribution of the lines became unequal. Some folios were severed so as to completely cut out line 20 or 19 of the original sheet.

The even space between the lines of text and the rule lines show that the design and layout of the original manuscript was carefully planned. Under a large enough magnification one can still spot the grooves on the surface where the original rule lines were traced prior to the copying of the text. See for example fol. 53r-52v in figure 6.

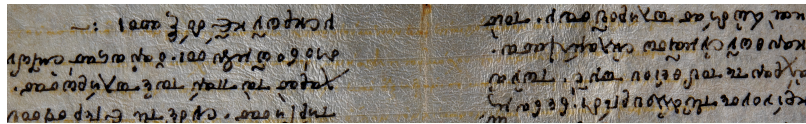


Figure 6. Fol. 53, lines 1–4

As we magnify the image, the groove lines are more noticeable. To be sure, the grooves are original to Rahlfs 1098, that is, the lower layer, not to the later text of the Octoechos. This is evident in that the text of Rahlfs 1098 is always aligned with the grooves, whereas the text of the Octoechos does not line up with the grooves all the time. See figure 7, displaying the groove lines.

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<sup>6</sup> The text in figure 5 is not a good example of empty rule lines. Lines 12 and 13 contain text in red ink which has faded almost completely. See transcription notes.

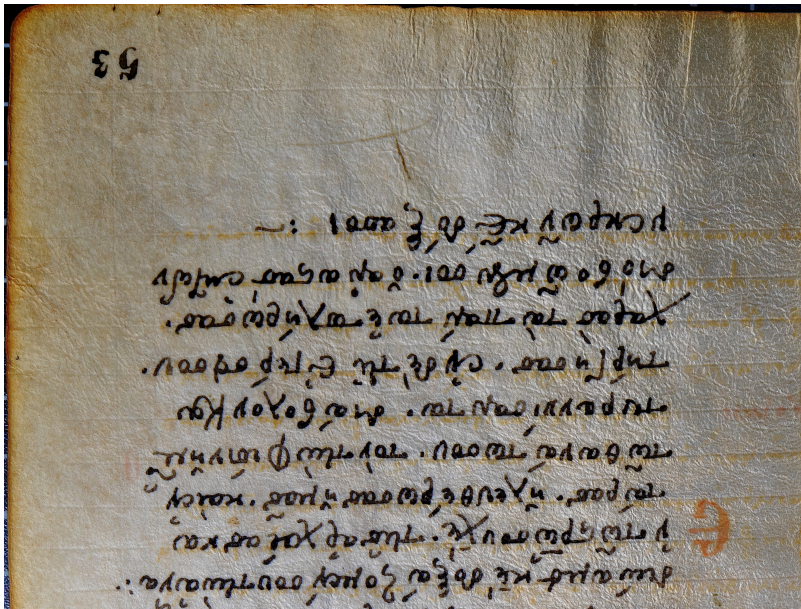


Figure 7. Fol. 53r-52v, top left quadrant magnified

### Word Spacing

Overall, the writing in Rahlfs 1098 enjoys ample space between letters and words. The letters are not too close together. This is noteworthy if we take into account that the writing surface, in an already small fragment, is further reduced by the use of rather wide margins. The resultant effect is that the letter shapes are clearly formed and the words clearly delineated in each line.

### Letters

**Size.** In general, no one letter is drawn bigger or smaller than the rest. However, there are exceptions. As noted earlier, there are letters with a tendency to form ligatures or connect to other letters, and this will sometimes alter the appearance or size of the letter in question. See, for example, the word *ἀγία* in figure 8. In this instance, the first *α* exhibits a ligature with the *γ*, whereas the second *α* does not. This first *α* is slightly smaller than the second one.



Figure 8. Fol. 55, line 11, col. 3

Another exception is with letters at the beginning of words. Word-initial consonants can appear in a bigger font. See line 10, col. 3 in fol. 55 in figure 9.

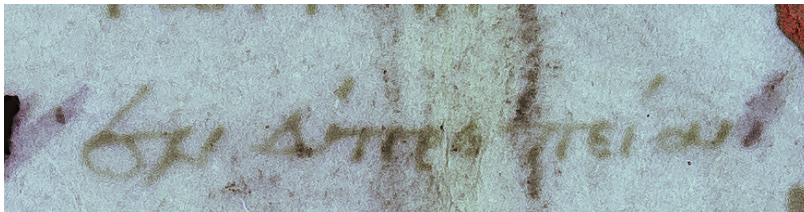


Figure 9. Fol. 55r-50v line 10, col. 3

The reading is ἐν εὐπρεπείαι, the second word exhibiting again an iota adscript. The preposition ἐν stands out as the letter ε is slightly bigger in comparison with the rest of the prepositional phrase.

In figure 10 (fol. 37, line 11 col. 4) the letter κ in initial position is written slightly larger than the rest of the letters in the phrase καὶ εἰπάτωσαν.

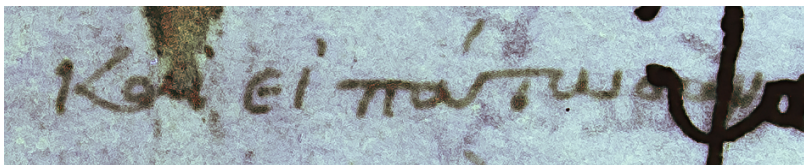


Figure 10. Fol. 37, line 11 col. 4

In the same folio line 3 col. 3 the κ in κατασχυμὸν is also in word initial position. But unlike the previous reading, this κ exhibits a smaller more regular shape.

See figure 11.

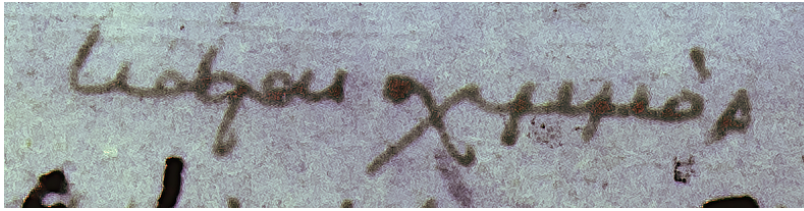


Figure 11. Fol. 37, line 3 col. 3

Lastly, back in fol. 55 in line 3, col. 3 the phrase *καὶ δύναμιν* exhibits a rather large *κ*. See figure 12.



Figure 12. Fol. 55, line 3, col, 3

This brief survey simply proves that there is no hard and fast rule about the shape of consonants in word initial position. More importantly, it shows that the scribe or hand of Rahlfs 1098 had options regarding the graphic representation of the letters, both in shape and size.

### **Graphic Features of the Letters**

The following material follows logically the previous discussion on letters. However, the content is so extensive that requires its own section. I will give an overview of the Greek letters, followed by the Hebrew letters, and finally letters inked red. After this overview, in the next section I will offer certain remarks regarding the look of the

writing as a whole, also known as *graphic stream* in palaeographical circles.<sup>7</sup>

The following format for each category will present the figures first and then a brief remark.

### Greek Letters

**Alpha.** Alpha exhibits a loop starting at the right and circling down and back up from which the stroke follows down to connect to the next letter. The letter does not connect with the preceding letter. In the third image, a more calligraphic majuscule shape is visible. This form, however, is quite rare. See figure 13.

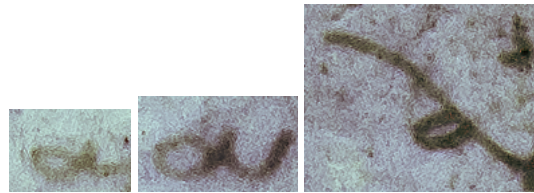


Figure 13. Alpha

**Beta.** The first shape is more majuscule-like with a top curved stroke that is narrower than the bottom one. The other three images display the typical minuscule form: two consecutive upward strokes with connecting strokes to the right. In the third image what appears as a leftward stroke is actually the preceding  $\alpha$  connecting to the  $\beta$ . This letter can be easily mistaken for an epsilon. See figure 14.

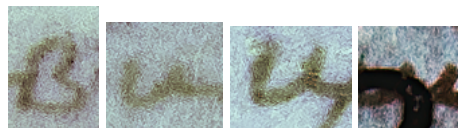


Figure 14. Beta

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<sup>7</sup> Don Barker attributes the use of the term Graphic Stream to Guglielmo Cavallo. See Don Barker, "The Dating of New Testament Papyri," *New Testament Studies* 57, no. 4 (2011): 572. Cavallo uses this terminology in his article, Cavallo, "Greek and Latin Writing in the Papyri."

**Gamma.** The first gamma image exhibits its usual majuscule-like shape. The second gamma is the typical minuscule counterpart. It is like an upsilon but its bottom is extended farther down and is more angular. Unlike the preceding beta, gamma's strokes do not come down to the baseline in order to connect to the following letter; rather they connect from the top. See figure 15.

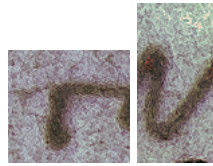


Figure 15.  
Gamma

**Delta.** Likewise delta's first image corresponds to a majuscule shape. It was a long horizontal stroke at the baseline with two additional strokes that come together at the top giving the impression of a triangle. In Rahlfs 1098 the second top stroke sometimes extends over to the left as shown here. On the other hand, the minuscule  $\delta$  displays a loop near the baseline all in one single stroke which extends upward. See figure 16.



Figure 16. Delta

**Epsilon.** For epsilon both the majuscule and the minuscule forms appear to be used in equal amount of frequency. The main characteristic of the majuscule  $\epsilon$  is its three pronged-shape. In the first image the epsilon appears to have been drawn in one single stroke curving in the middle as it moves from top to bottom. The next epsilon seems to have been drawn in two strokes. One stroke forms the back of the letter (like a lunate



sigma) and the second stroke is the middle crossbar. The third image shows the minuscule epsilon. This epsilon seems to have been drawn in one single stroke starting from top and finishing with the middle crossbar. See figure 17.

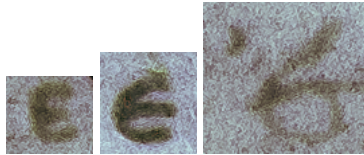


Figure 17. Epsilon

**Zeta.** Zeta has two characteristic shapes which like epsilon are used interchangeably throughout the manuscript. The first and third image show the typical majuscule zeta whereas the second image displays a minuscule form. Both majuscule and minuscule forms are written in one stroke. The only difference is whether the stroke is angular or round on the one hand, and whether there is a middle crossbar or not, on the other. See figure 18.

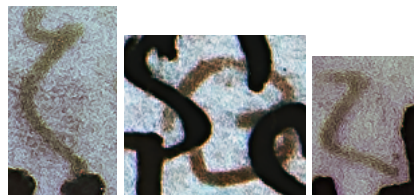


Figure 18. Zeta

**Eta.** Unlike zeta and epsilon, the majuscule eta is not as common in Rahlfs 1098. This majuscule shape is easy to recognize but it can be mistaken for a nu. It is written in three strokes, two vertical ones and one horizontal middle stroke. On the other hand, the minuscule eta is drawn in one single stroke starting from the top left. Like its majuscule counterpart, this eta could be mistaken for another letter, in this case, minuscule kappa. See figure 19.

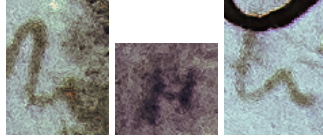


Figure 19. Eta

**Theta.** Majuscule theta consists of one round loop with a middle crossbar. Minuscule theta is like its majuscule counterpart but it leaves the loop open to the left of the baseline as it connects to the previous letter and the middle crossbar extends to the right to connect to the following letter. All this is done in one stroke. See figure 20.

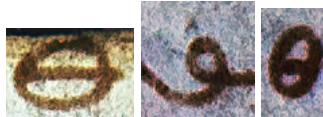


Figure 20. Theta

**Iota.** The basic features of iota's form do not change much throughout. It is a vertical downward stroke. Occasionally, it appears with a dieresis as shown in the first image. The length of the stroke can vary. In the fourth image the stroke is long, extending below the baseline. See figure 21.

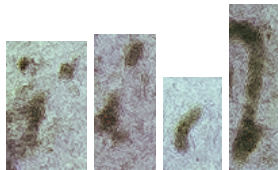


Figure 21. Iota

**Kappa.** Kappa has two basic forms. In the first image the more majuscule-like variant is displayed. This first form consists of two strokes. One is a vertical stroke while the other comes down to the left and then right with a sharp angle in the middle. The

minuscule variant is displays one stroke beginning at the top left and connecting to the following letter near the baseline. This shape can be mistaken for an eta or a mu sometimes. See figure 22.

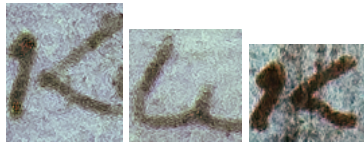


Figure 22. Kappa

**Lambda.** In the first lambda image, the minuscule form is displayed. In contrast to the other images, this minuscule lambda is flatter, as its second leg or stroke does not descend and rather is used to connect to the following letter. The last two images show a more majuscule variant written in two strokes. See figure 23.

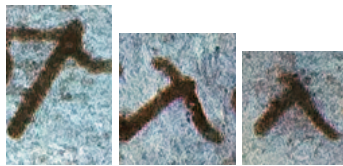


Figure 23. Lambda

**Mu.** Mu remains in its minuscule form throughout. As seen in the first and third images, sometimes mu displays a descender on the left stroke. Some other times, however, this stroke is short displaying only a short tail. The variant with the short tail is the preferred form in the transliteration column. See figure 24.

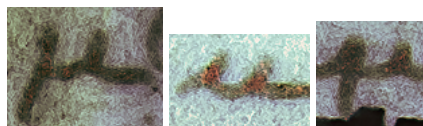


Figure 24. Mu

**Nu.** Nu is a more versatile letter. It has a majuscule and a minuscule form, but even in the minuscule variant the letter can take second form. The hardest form to recognize is the one in the first image. It can easily be confused for a beta, eta, or a mu. This form still displays the two upward strokes but its back tail also comes up to the same height. The second and third images display the other minuscule variant with the long descender on the left. The majuscule nu is more straightforward but it also runs the risk of being mistaken for a majuscule eta. See figure 25.

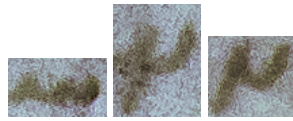


Figure 25. Nu

**Xi.** Xi is like minuscule zeta. It seems to be drawn all in one stroke with a short middle crossbar along the way. What distinguishes this from zeta is that its shape is more angular and its descender is longer with additional curves. See figure 26.

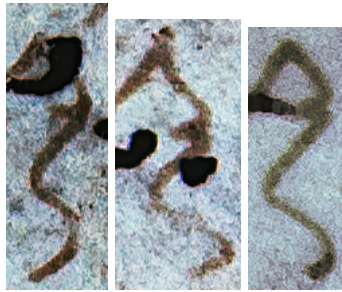


Figure 26. Xi

**Omicron.** In general, omicron is one small round loop. But as the last two images show, omicron can have a tendency of closing the loop at an angle on the top. See figure 27.

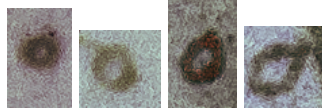


Figure 27. Omicron

**Pi.** Pi can display two forms that are generally interchangeable. Sometimes the majuscule-like form appears and sometimes the other. As noticeable in the images the top horizontal stroke or hat can extend to both sides quite a bit. In the third image we see the variant that if one is not careful can be mistaken for an omega due to the two loops that form the body of the letter. See figure 28.

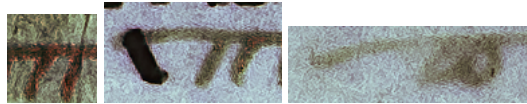


Figure 28. Pi

**Rho.** Rho has one basic shape throughout. It is one loop at the top followed by a curved descender. In Rahlfs 1098, whenever rho connects to the following letter it will do so from the bottom by extending the descender. See figure 29.



Figure 29. Rho

**Sigma.** Sigma displays the majuscule lunate sigma and the more minuscule style form. Both shapes can appear in any position in the word. Like minuscule writings, in Rahlfs 1098 there is no final sigma form. See figure 30.

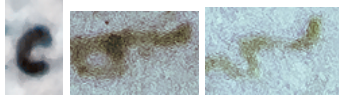


Figure 30. Sigma

**Tau.** The basic features of tau are maintained throughout. It consists of two strokes, one is horizontal and the other one is a vertical stroke. The top horizontal stroke can be either straight or curved as shown in the images. Also, the right portion of the horizontal stroke need not extend fully and might connect immediately to the following letter, as shown in the third image. Lastly, sometimes tau can be written in such a way that it will be taller than the rest of the letters in the word—see the second image. See figure 31.

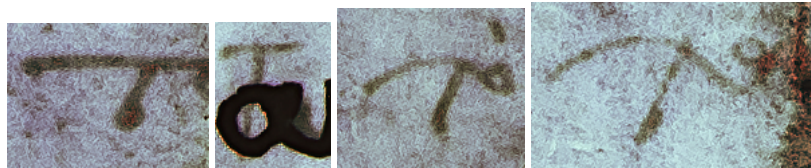


Figure 31. Tau

**Upsilon.** Upsilon consists of a one-stroke curved shaped. The manuscript does not display much variation other than when it is forming a ligature with another letter. See figure 32.

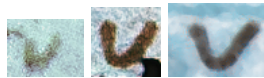


Figure 32. Upsilon

**Phi.** Phi has two shapes. The first shape is a circle with a middle bar or stroke cutting it in half from top to bottom. The second shape replicates this basic pattern but in

one stroke altogether. This causes the second shape to have a shortened middle bar which loops at the top before coming down. In all four of these images, one can observe that the letter in general hangs from the rule line. See figure 33.

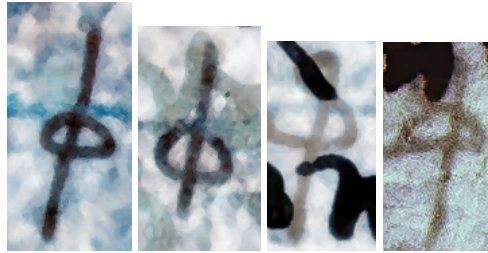


Figure 33. Phi

**Chi.** Chi does not exhibit much variation. The letter can have a more centered crossing of two strokes as shown in the second image, or the strokes can cross at a slightly higher point as show in the first and third image. Like tau, chi can connect with the following letter, leaving very little space to the right. The middle image reads  $\chi\iota$ . See figure 34.

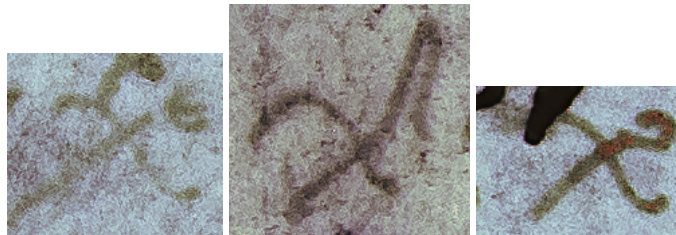


Figure 34. Chi

**Psi.** Like chi, the letter psi consists of two strokes crossing, but this time at right angles. The shape exhibits the basic features throughtout with the option to have a more wavy middle stroke. Also like chi, sometimes there is very little space left before the chi connects to the following letter. The third image reads  $\epsilon\psi$ —the epsilon is forming a

ligature with psi. See figure 35.

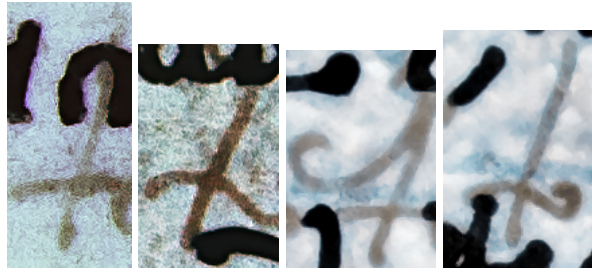


Figure 35. Psi

**Omega.** Finally, omega exhibits the majuscule characteristics in the first and fourth image—two half loops. The minuscule omega shows two loops. It can also be observed that for the minuscule omega the stroke starts in the middle, then curves to the left and down to the baseline and across to the right loop to end up back the middle of the letter. See figure 36.



Figure 36. Omega

As mentioned already, most letters display a form that is more majuscule and a form that is more minuscule. The minuscule shapes are the norm throughout the fragments. Occasionally the majuscule form appears in the Greek text. However, it should be noted that for the transliteration column, the majority of the letters are majuscule shapes. One could posit that the scribe was inspired by a need for precision or accuracy in the transliteration. In other words, it mattered to him or her how to pronounce the Hebrew text. Also, it is noteworthy that the letters ξ and ψ do not appear at all in the transliteration column. Perhaps, this fact should not surprise since these two letters are digraphs, /ks/ and



/ps/, which could be supplanted by combinations of two letters.

In the table 1, the letters  $\tau$ ,  $\chi$ , and  $\psi$  appear in some instances with other vowels either before or after. It was difficult to capture an image in isolation given that these letters have a tendency to connect very early with the vowels around them. This is especially the case with  $\chi$  and  $\psi$ . For the third and fourth  $\tau$  images the reading is  $-\tau\omicron-$  and  $-\tau\omega-$  respectively. Likewise for  $\chi$ , the reading is  $-\chi\varepsilon-$   $-\chi\iota-$   $-\chi\omicron-$ , and for  $\psi$   $-\varepsilon\psi-$   $-\psi\omicron-$  in the third and fourth images. Nevertheless, the appearance of the vowels do not alter the shape of the consonant in view. For  $-\varepsilon\psi-$  we are rather looking at the ligature form of  $\varepsilon$  and  $\psi$  that is one single graphic item, not two. But here, only the  $\varepsilon$  suffers a major change in its graphic features. The same could be said about  $\psi\omicron$  but the line between ligature and letters closely connected become blurry here. Thus, I would prefer not to call this a ligature. Lastly, in all of these images the size relative to one another is true to scale, that is, we can compare the images and get a sense for how big or small the letters are, when compared to each other.

### Hebrew Letters

There are a few instances of Hebrew writing in the manuscript.

**Tetragrammaton.** In Rahlfs 1098, the most clear and common set of Hebrew characters are those of the tetragrammatron: יהוה. See the figure 37. The shape of the tetragrammaton shows that the scribe was familiar the Hebrew characters, both in size proportion and basic graphic features.

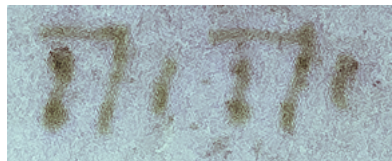


Figure 37. Tetragrammaton

Next, a list of places where the tetragrammaton appears. The number and its decimal represent the fragment and its page respectively. The actual folio number is in parenthesis: 1.2 (92), 1.3 (93), 1.6 (96), 1.8 (94), 2.1 (105), 2.2 (99), 2.7 (49), 2.8 (55), 3.4 (54), 3.5 (102), 3.6 (104), 3.7 (103), 3.8 (101), 4.5 (88), 4.7 (87), 4.8 (89), 5.2 (59), 5.3 (60), 6.2 (85), 6.3 (84), 7.4 (81), 8.4 (107), 8.5 (35), 8.6 (37), 9.7 (67), 9.8 (65r), 11.4 (68), 11.5 (32), 13.6 (6), 13.7 (5), 13.8 (3).

Most of the occurrences appear with another word. The only folios that do not have another word or phrase accompanying the tetragrammaton are fragments 1.2 (92), 1.8 (94), 4.7 (87), and 9.8 (65r). The rest of the occurrences exhibit a range of options for the tetragrammaton plus word combination. By far, the most common combination is יהוה +  $\kappa\varsigma$  where the *nomen sacrum* depending on context will adjust its grammatical case ( $\kappa\epsilon$ ,  $\kappa\omega$ ,  $\kappa\nu$ ,  $\kappa\nu$ ). Moreover, the *nomen sacrum*, as well as other words, that appear with יהוה can appear either before or after.

Additionally, the occurrence of additional words besides יהוה is not limited to the Greek columns. In fragment 3.5 (102) the phrase  $\lambda\eta\eta\omega\delta$  is visible. The image in figure 38 is in the Equalized Histogram layer. This is line 9 col. 1 of fol. 102.

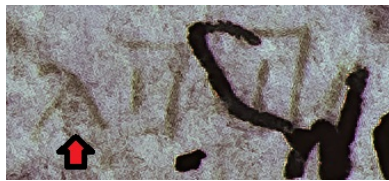


Figure 38. Lambda plus tetragrammaton

In fragment 5.3 (60) one can see the phrase  $\epsilon\theta$  יהוה. See figure 39.

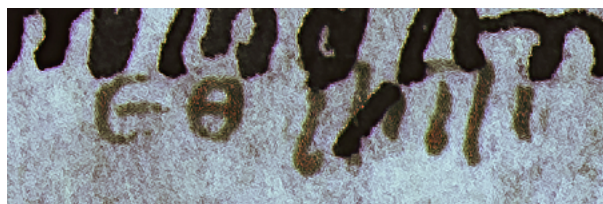


Figure 39. εθ + tetragrammaton

The Greek transcription of the tetragrammaton,  $\pi\iota\pi\iota$ , appears in fragment 2.2 (99) line 8, col. 4, though the second half of  $\pi\iota\pi\iota$  is blocked by the overtext letters  $\tau\alpha$ . See figure 40.

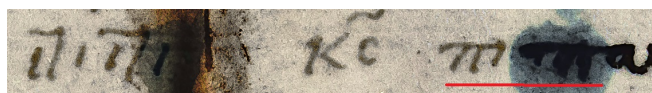


Figure 40. Greek transcription of tetragrammaton

**Lamed.** The only other Hebrew character that has been detected thus far is the letter lamed. It is located in fol. 1r-8v, that is, fragment 13 first page. The text is that of Ps. 88:30 (LXX). Figures 41–44 display the same frame, but in different layers.



Figure 41. 3-D  
Relief layer

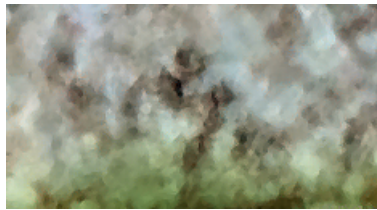


Figure 42. Adaptive  
Luminance layer

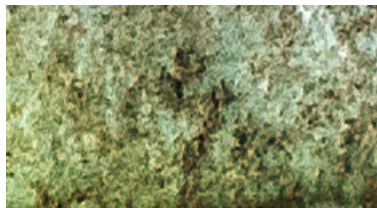


Figure 43. Equalized  
Histogram layer



Figure 44. Basic layer

It seems that there are other markings above the lamed as pointed out in figures 45 and 46.

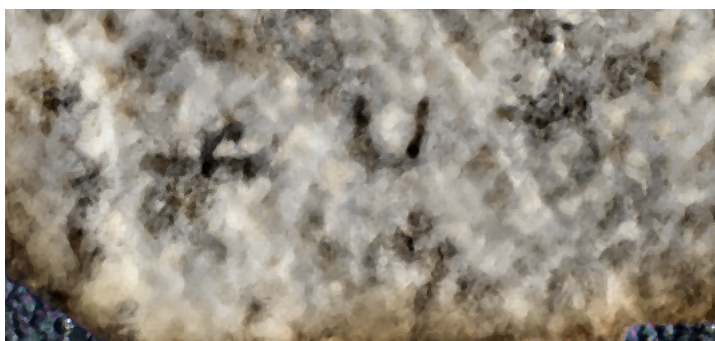


Figure 45. Fol. 1, bottom left corner, part 1

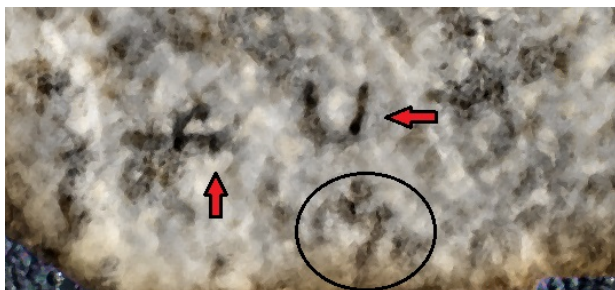


Figure 46. Fol. 1, bottom left corner, part 2

Though it is close to the edge of the page, the lamed appears to be in line 19. Line 20 for the left side of the page has been cut out. Upon seeing this lamed the initial thought was that it corresponded to the word לעד following the textual progression of the

MT. This theory, however, is difficult to sustain for two reasons. First, the lamed is located in line 19 whereas ללע should be in line 20 as hinted by the extant reading in this particular folio. The other difficulty lies in the fact that the rest of the letters for ללע is missing. Alternatively, if it is correct that the other characters do have some significance, then this lamed might likewise be fulfilling a paratextual role. Both the tetragrammaton and the lamed at the very least indicate that the scribe had some knowledge of Hebrew.

### Red Letters

There is another type of writing that belongs to Rahlfs 1098; these are the letters that were written with red ink. These are the most difficult letters to detect because they are fainter than the regular writing in Rahlfs 1098. Throughout the transcription in this present work, these letters or writing are pointed out in the transcription notes. Sometimes the reading is certain and other times it is more conjectural. Here I hope to present a graphic description of them with some of the best images to display them.

It should be kept in mind that the writing in red ink does not occur within the Hexaplaric text; It does not affect how one reads or understands the text. In Mercati's transcription these letters were underlined when either visible or he could guess at the approximate reading. Otherwise, Mercati left empty lines where he could not detect the writing.

Figure 47 exhibits the 3D-relief layer of fol. 47. Lines 19 and 20 are indicated by arrows. The arrows are located near the middle of the folio so the text of the Octoechos is in either is visible on either side.

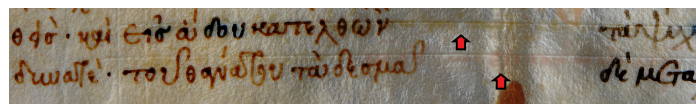


Figure 47. Fol. 47, lines 19–20

Fol. 47 represents one of the few instances in which the red ink is actually

visible without difficulty. This allows one to compare both types of scripts in Rahlfs 1098 in their color variations. Figure 48 shows the same folio and lines but in a hue blend of the Equalized Histogram and Basic layer. The color channel has been adjusted as well so as to make the red ink more visible.

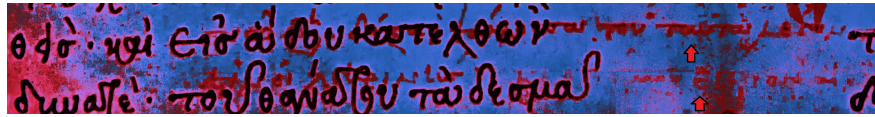


Figure 48. Fol. 47, lines 19–20, in blend mode

The text in red shares the same graphic characteristics discussed earlier. There are instances, however, in which the size of the letter is enlarged. This occurs at the beginning of new sections. In fol. 47, line 12 there is an example of this feature. In figures 49 and 50 the eta marks the beginning of a new section. Figure 49 shows the 3D-Relief layer. Figure 50 is also the 3D-Relief layer with HSL<sup>8</sup> red channel increased to 60 percent.

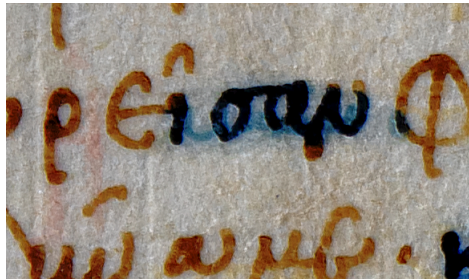


Figure 49. Fol. 47, large eta

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<sup>8</sup> Hue Saturation Level.

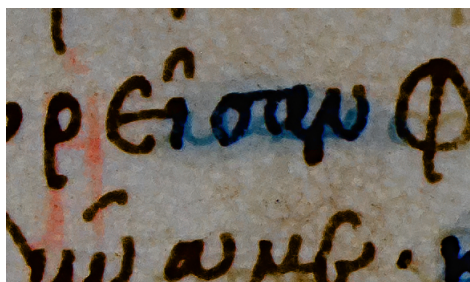


Figure 50. Fol. 47, large eta in red channel enhancement

Next to this eta, on the left margin, one can appreciate another feature of the manuscripts in the catena portion, that is, the names of Church Fathers. In this case, in the margin of line 12 in fol. 47, there appears the name of Origen, abbreviated. See figure 51 where the same color configuration as in figure 50 is in use.

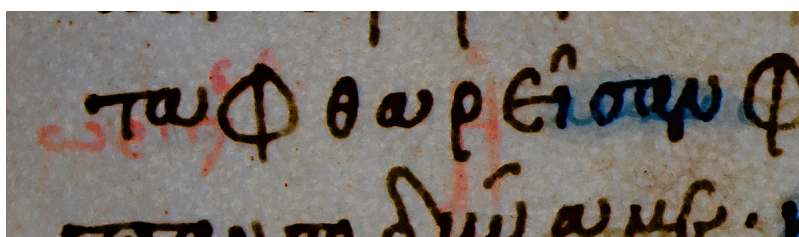


Figure 51. Fol. 47, large eta and Origen's name

### Graphic Stream

After examining the shapes of the various graphemes extant in Rahlfs 1098, it seems now appropriate to discuss some questions regarding the general look of the writing.

First, in general, the letters keep their distinct graphic proportions, no letter seems more laterally compressed or skinnier than it should be. This is not to say that they can't change in size, but when one compares them in relation to the rest of the letters in the particular line there does not appear to be any graphic compromise. The size between letters, however, can change drastically. See for example the phrase ἐκ χειρὸς in fragment 13.7 (fol. 5), line 16, col. 3, where the second epsilon is considerably smaller than the



epsilon in ἐκ. See figure 52.

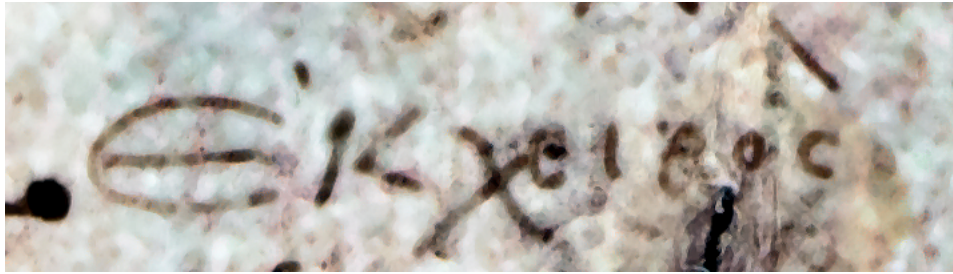


Figure 52. Ἐκ χειρὸς in fragment 13.7 (fol. 5)

Second, the hand or writing is clean looking. The lines or strokes are steady, not shaky. All in all, in terms of drawing or writing performance there are no mistakes. The mistakes or scribal errors that have been noted are of a textual or orthographical nature—and even these are minor. Thus, it can be safely concluded that this person is well practiced in writing, not only Greek but also Hebrew. This coupled with the use of red ink indicates that Rahlfs 1098 was professionally copied.

Third, barring the letters that are inherently rounded, the overall aspect of the script is angular, with sharp turns and corners.

Fourth, the script is also devoid any noticeable shading. The areas where the strokes or lines are thicker are those areas where the line is traced over itself, either because the shape of the letter invites overlap or because the one letter intercepts another at some point. See for example *διάψαλμα* in fol. 5, line 18, col. 3, where the bottom of the iota meets the bottom right corner of delta. See figure 53.

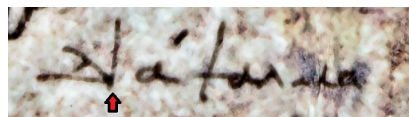


Figure 53. Fol. 5 line 8, col. 3  
Adaptive Luminance layer

One must keep in mind that the general frames on which the letters are written do change due to the fact that Rahlfs 1098 tends to have two sets of scripts, one that is more majuscule and one that is minuscule, as noted earlier.

Nevertheless both majuscule and minuscule scripts are bimodular. For the minuscule script, there is a clear distinction between tall and narrow letters like  $\tau$ ,  $\delta$ , and  $\psi$ , or wide letters like  $\omega$ , and square letters like alpha.

On the other hand, for majuscule shapes, omega and delta are rectangular. Alpha, epsilon (somewhat), mu, nu, lambda, kappa, omicron, pi (sometimes), sigma, gamma, beta, upsilon, and chi are rather square. Psi, tau, phi, rho, zeta, xi, iota, eta (somewhat) are tall and rectangular. The result is that the scribe has a range of options when it came graphically represent the text. The text in general is austere looking. It is devoid of flourishes. Even the portions written in red ink do not show adornment.

### **Stylistic Identification**

Classifying texts based on paleographical descriptions is an art. The task is difficult and somewhat subjective. The difficulty applies to dating manuscripts also. If the manuscript is undated or lacks any datable or “circumstantial evidence (archeological or historical context)”<sup>9</sup> then one must rely on comparing *simila cum similibus*.<sup>10</sup> In other words, one must compare scripts that share similar traits, both at the level of the letter and at the level of the graphic stream.

This fact applies both to majuscules and minuscule literary documents. But in the case of minuscule bookhands the difficulty is compounded by how many more stylistic variants are at play. Timothy Janz explains,

Minuscule scripts naturally have more morphological variables[...]minuscule scripts may also be distinguished by the “connectedness” of the letters (in terms of

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<sup>9</sup> Pasquale Orsini and Willy Clarysse, “Early New Testament Manuscripts and Their Dates,” *Ephemerides Theologicae Lovanienses* 88, no. 4 (2012): 443.

<sup>10</sup> Orsini and Clarysse, “Early New Testament Manuscripts and Their Dates,” 448.

their relative positions), their cursiveness (in terms of ductus), and the frequency of ligatures and/or abbreviations. Letter-shapes also display greater diversity in minuscule, partly because the ligatures add another 20-odd signs, which can be written in peculiar ways, to the 24 letters of the alphabet; and partly because scribes had the option (and made increasing use of over time, as we shall see) of substituting individual majuscule letter-shapes for minuscule ones, so that many letters could be represented by two (or more) completely different shapes.<sup>11</sup>

Still, one should make an attempt at looking for parallel writings in other manuscripts.

This practice provides a starting point for making educated guesses regarding provenance, style, and dating. Perhaps, should the provenance of the manuscript be ascertained, there could be found other manuscripts with a similar textual profile, in our case, hexaplaric material.

Concerning the hand of Rahlfs 1098, there are likely parallels in the Ephraim Type Minuscule. This style is one of several mentioned by Timothy Janz in the Greek Palaeography Pathway from the Thematic Pathways on the Web project.

The style is named after the person who copied the manuscripts Vatop. 747, Marc. gr. 201, and Vat. gr. 124. His subscription appears in all these manuscripts. Janz provides link to the subscription for Vat. gr. 124, which according to him was copied in 947 CE. Figure 54 shows the last page, where the subscription is located.

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<sup>11</sup> Janz, "Greek Paleography."

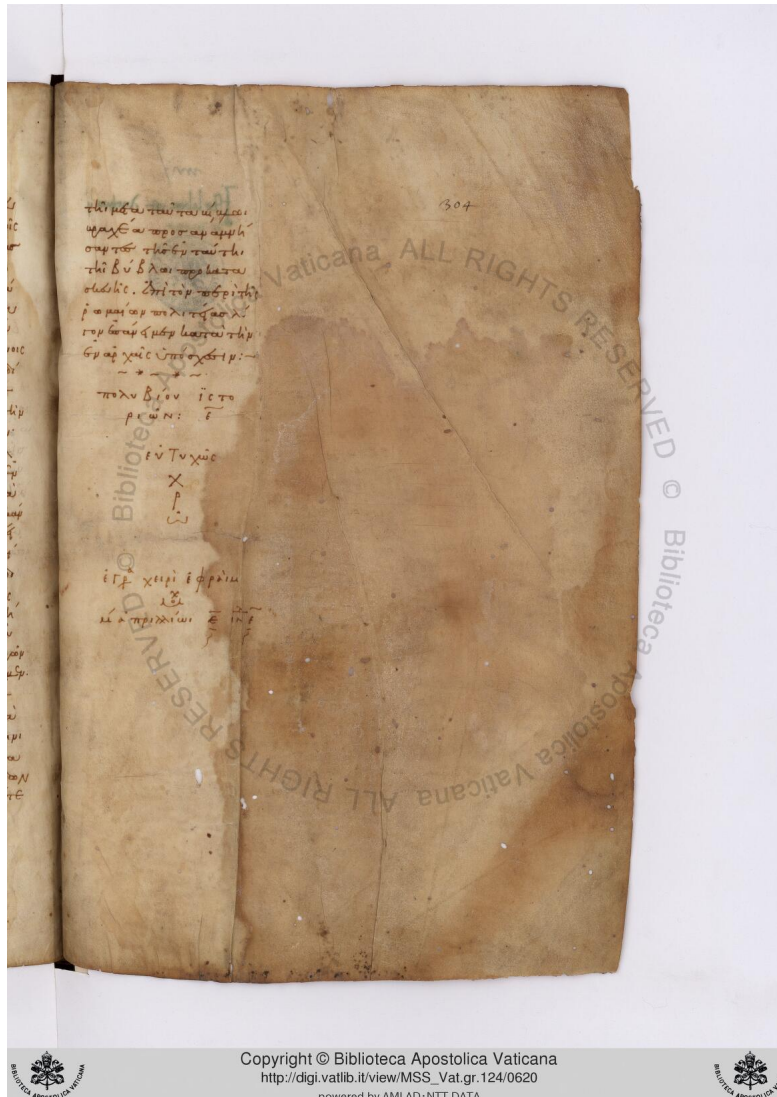


Figure 54. Vat. gr. 124

The script is not exactly like that of Rahlfs 1098; and one should not expect it to be so. However, already here one can see points of contact between the hands in Vat. gr. 124 and Rahlfs 1098. For example, the hand in Vat. gr. 124 appears to use more majuscule-like letters for paratextual purposes. In the case of Rahlfs 1098 the majuscule shapes are also used as paratext, like the abbreviations of church father in the catena portions and the transliteration column which in light of this discussion could be considered a kind of paratext. It is not only that Ephraim in Vat. gr. 124 and Rahlfs 1098

use similar style letters for paratextual information, also in both manuscripts the paratextual portion does not connect letters. The letters in the transliteration column of the Rahlfs 1098 do not join.

Similar styles of abbreviations in Vat. gr. 124 and Rahlfs 1098 have also been observed. First, on the last line of Vat. gr. 124 one can see the initials  $\epsilon \overset{\delta}{\iota} \epsilon$ . I would like to bring attention to the use of horizontal lines above and below the epsilons and the vertical stroke under the lower horizontal line. This finds parallels in Rahlfs 1098 in the catena, specifically in folios 52 and 54.

In the first image (fol. 54) using the 3D-Relief layer the red channel has been increased and the contrast has been modified so as to make the strokes more visible. See figure 55.

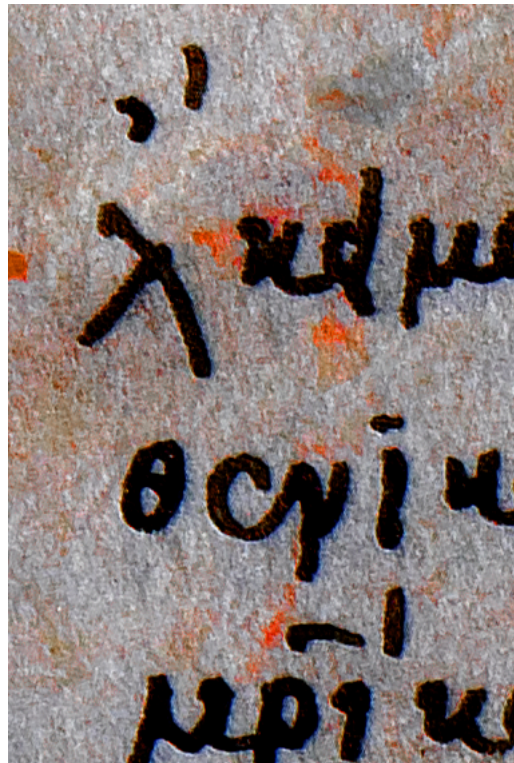


Figure 55. Fol. 54, 3D-Relief layer,  
red channel enhanced

From top to bottom we see delta, theta, a horizontal line below delta, and finally the right-leaning vertical stroke. This is the abbreviation for the name of Theodoret.

In figure 56 (fol. 52), using the Basic layer, one can see again the abbreviation for Theodoret, written with the same sequence of characters as above: delta, theta, horizontal line, and vertical stroke. In addition, there is an accent-like stroke above the delta.

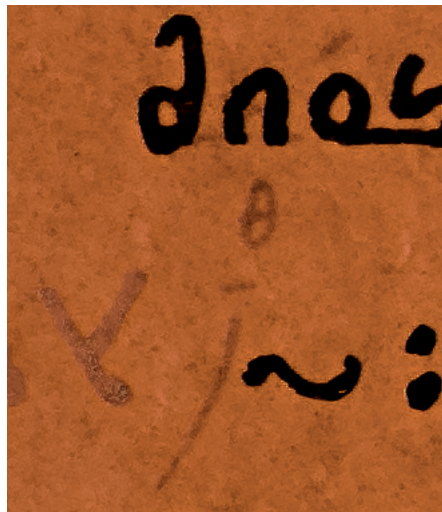


Figure 56. Fol. 52, left margin,  
Basic layer

Nonetheless, I cannot draw any kind of hard and fast rule regarding this style of abbreviation in Rahlfs 1098 since it is rather infrequent. Also, there are other types of abbreviations such as what is used for the name of Origen. See figure 57, from fol. 47 line 12, left margin, displaying Origen's name in red ink.

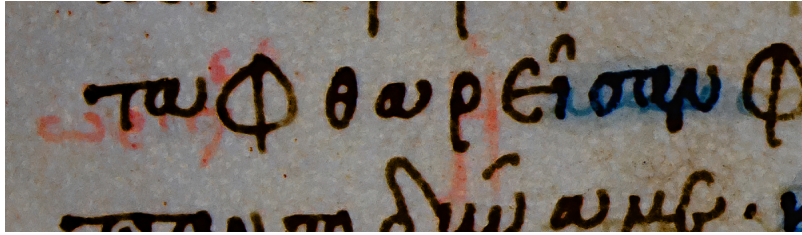


Figure 57. Fol. 47, displaying Origen's name

Other points of contact between Rahlfs 1098 and the Ephraim Type are as follows. First, a tendency for rhos to connect to the following letter from its descender. Janz highlights this one feature, and calls it a “cursive element of note...not found in earlier scripts.”<sup>12</sup> See for example the word *θηρίων* in fol. 52 line 10 in figure 58.

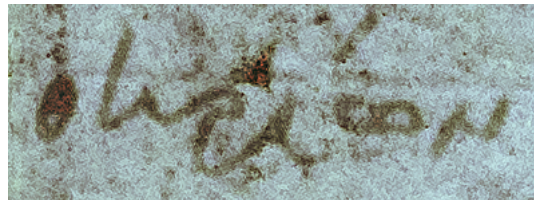


Figure 58. Fol. 52, line 10

Second, the Ephraim style has a tendency to lean ever so slightly to the right. This is something that has already been pointed out for Rahlfs 1098. Figure 59 shows a page from Melodaniensis Ambrosianus B. 106 sup. fol. 195v.

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<sup>12</sup> Timothy Janz, “Greek Paleography: From Antiquity to the Renaissance: 4. Ninth- and Tenth-Century Minuscules,” Accessed February 11, 2022, <https://spotlight.vatlib.it/greek-paleography/feature/4-ninth-and-tenth-century-minuscules>.

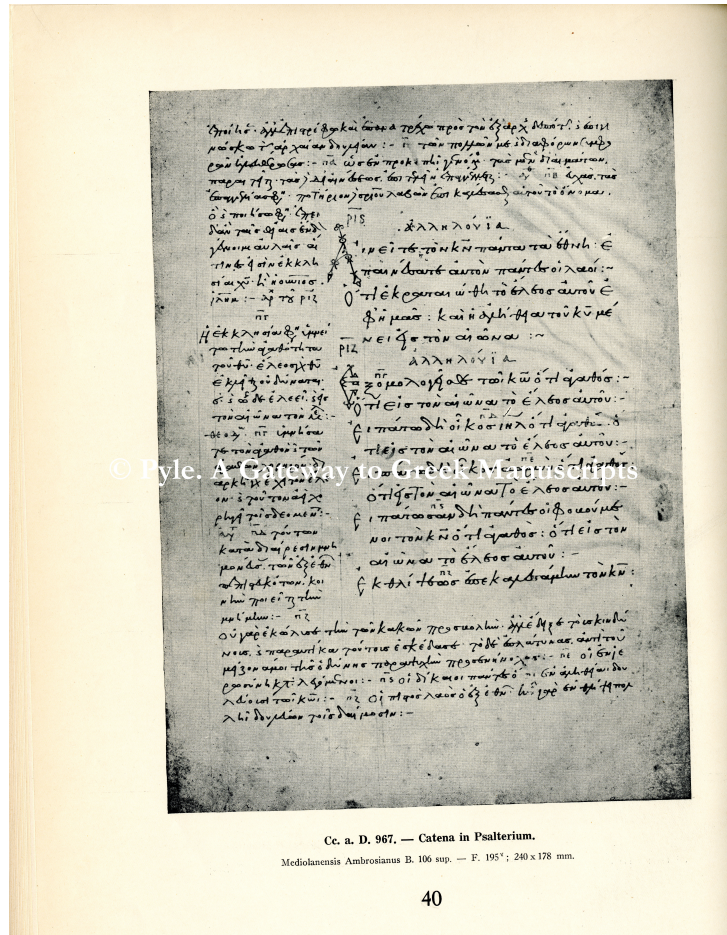


Figure 59. Melodaniensis Ambrosianus  
B. 106 sup. fol. 195v

Third, I would like to elaborate a little on what Janz calls an “impression of well-proportioned harmoniousness.”<sup>13</sup> Janz himself does not specify what he means by this, only that this feature “prefigures the *Perlschrift*.” Still, by reading his description of the *Perlschrift* style, one can deduce that Janz has in mind the even spacing between letters and words as well as the evenness with which the letters were drawn. Figure 60 is an example of this *Perlschrift* style, extracted from the Greek Paleography Pathway site. It is the same image that Janz uses as demonstration of this style. The manuscript is Vat. gr. 1613, p. 124.

<sup>13</sup> Janz, “Greek Paleography.”



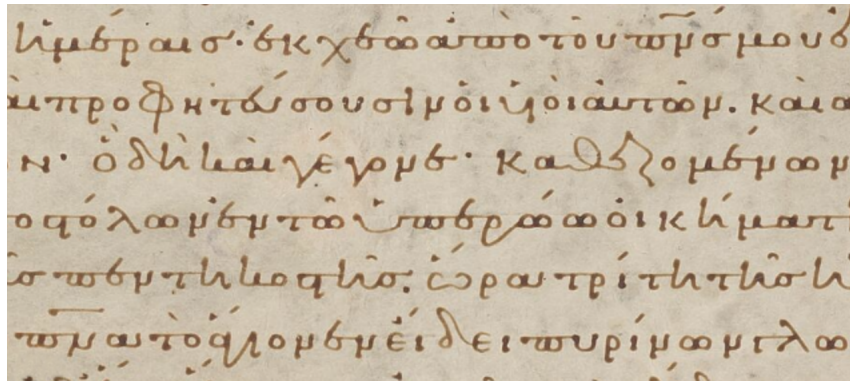


Figure 60. *Perlschrift* style, Vat. gr. 1613, p. 124

The point is that the Ephraim Type also displays even spacing both within the line (between words and letters) and from line to line.

Regarding Rahlfs 1098, it has already been pointed out how the scribe of Rahlfs 1098 used rule lines in order to guide his writing. It has also been pointed out that the letters in their own graphic appearance are not compromised. But the evenness in writing in Rahlfs 1098 is not carried out to the extent that one sees in the *Perlschrift* style.

In conclusion, it appears safe to classify Rahlfs 1098 within the Ephraim Type minuscules. One cannot know with certainty whether it was written by Ephraim himself. Nevertheless, even the dating assigned to Ephraim Type minuscules accords well with that assigned by Mercati to Rahlfs 1098. Ephraim Type minuscules are dated from the early to mid tenth century.<sup>14</sup> Mercati, on the other hand, expressed the view that the writing in Rahlfs 1098 was at the earliest from the late 9th century. In light of the dates assigned to the Ephraim Type, I would also like to assign Rahlfs 1098 a date of mid-tenth century.

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<sup>14</sup> Janz, “Greek Paleography.”

## CHAPTER 3

### ORTHOGRAPHY

This chapter aims to present a comprehensive overview of the most salient orthographical characteristics found in Rahlfs 1098. It is necessary to mention the following *caveat*, however. Since Rahlfs 1098 is the lower layer or *scriptura inferior* in Ambro. O 39, determination of the exact nature of the orthography will sometimes be a matter of interpretation. Additionally, given the nature of the palimpsest, one would not be able to get an exhaustive account of every single orthographical deviation in the text. Nevertheless, the content in this chapter will assist the reader of Rahlfs 1098 in the task of reading the text, whether it is only the images or with the transcription. I use the hyphen to signal that the word in question is broken across two lines. In the following sections, I will be examining these orthographical characteristics one by one.

#### Orthographical Characteristics

##### Names in lower case

It is customary in Rahlfs 1098 to write the names of people in lower case. That is, the graphic features of a name do not receive any special distinction from the rest of the words in the text. See for example the name of Job in fol. 53, line 9, in figure 61.

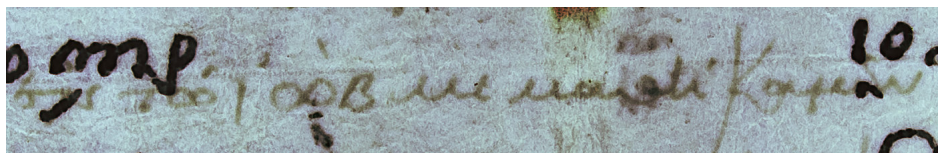


Figure 61. Job's name in fol. 53

Figure 61 provides a little bit more of context with words before and after  $\iota\omega\beta$  in order to be able to compare the name with the rest of the script. The reading in figure

61 is, “ἐν τῷ ἰώβ μεμαθήκαμεν.” In the same fol. 53, in line 3, Moses’ name also appears in the regular minuscule style. See figure 62.

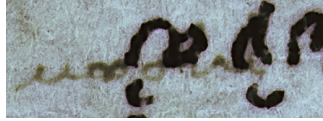


Figure 62. Moses’ name, fol. 53

### Grammatical Errors

This type of scribal error is different from the misspellings because it disrupts or changes the grammar in the sentence.

**Grammatical error by assimilation.** One example of this category is found in fol. 48, beginning of line 7. Here the correct reading should be, “ἐκ τοῦ περι τῶν φευκτῶν.” However, the scribe has written, “ἐκ τῶν περι τῶν φευκτῶν.” The article in the first prepositional phrase has assimilated the number of the article in the second prepositional phrase. See figure 63.

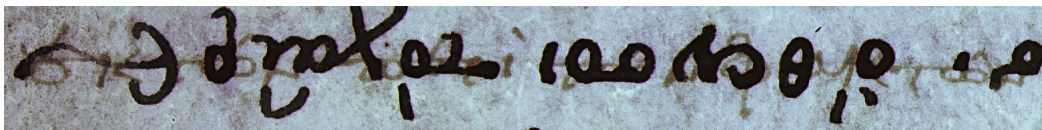


Figure 63. Grammatical assimilation in fol. 48

Another case of this type of grammatical error is in lines 10–11 of fol. 73. The text in question is as follows: “τοῖς τὴν ἐκκλησίαν τοῦ θυ· καὶ τὸ ἐν αὐτῇ θεοσεβὲς πολίτευμα φρου-ρούσαις θείαις δυνάμεσιν· ἀγγέλοις τὲ ἀγίοις.” The definite article at the beginning of this text governs the word δυνάμεσιν (lexical form, δύναμις). Thus, instead of “τοῖς τὴν ἐκκλησίαν . . . ,” it should read “ταῖς τὴν ἐκκλησίαν . . . .” The scribe, however,

has looked ahead at the words ἀγγέλοις and ἁγίοις, and has assimilated the gender of the article to gender of these two words.

**Grammatical error by omission.** Again in fol. 48 there is an example of this type of error. In line 15, one reads, “ἐν τῇ εὐδοκία σου ἔστησα...” The most natural way of parsing the verbal form ἔστησα would be as 2nd person singular, that is, as ἔστησας. Still, in the MS the final sigma is missing. See figure 64.

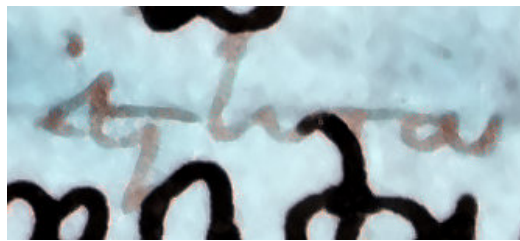


Figure 64. Grammatical omission  
in fol. 48

**Grammatical error by alteration.** This category implies that the word underwent an internal change. In fol. 15, line 7, the word ὅτε should in reality be spelled ὅτι. Thus, instead of, “ὅτε (δὲ) ταῦθ’ οὕτως ἔχει σαφῶς ἡ τῶν βασιλειῶν καὶ π(αρα)-λειπομένων συνίστησιν ἱστορία: . . . ,” the text should read as follows: “ὅτι (δὲ) ταῦθ’ οὕτως ἔχει σαφῶς ἡ τῶν βασιλειῶν καὶ π(αρα)-λειπομένων συνίστησιν ἱστορία: . . . .”  
Meaning: “since these things are so, the account of Kings and Paralipomenon clearly states: . . . .”

### Dieresis

The scribe in Rahlfs 1098 does not consistently use dieresis. Nevertheless, there do appear instances in which a iota or an upsilon is marked with a dieresis. In fol. 51, line 3, the word “ἔρωτιζέτο” is marked with a dieresis. The reason, as I see it, is that the dieresis is helping differentiate graphically between the τ and the ι. Otherwise, the

reader might run the risk of confusing the form -τι- with the letter π. The image in figure 65 is a Color Burn blend of the Equalized Histogram and Adaptive Luminance layers.



Figure 65. Dieresis in fol. 51

One can also notice the bold way in which the accent over the iota has been drawn. Perhaps this is due to a scribal correction, that is, the scribe perhaps omitted the accent mark the first time. By contrast, in lines 13 and 14 of fol. 48 the word “θεί-ας” does not have a dieresis. I mention this one example because Mercati on the other hand did put a dieresis over the iota in his transcription. This highlights the fact that the scribe may be operating with a different rubric for deciding when a dieresis is necessary or not. See figure 66.



Figure 66. Fol. 48,  
end of line 13

On the other hand, the word ὕλιχα in fol. 42, line 15, is written with a dieresis. See figure 67.

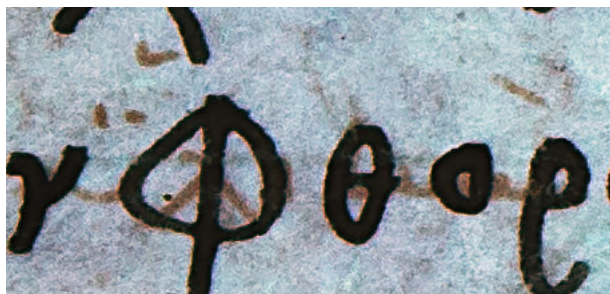


Figure 67. Dieresis in fol. 42

Contemporary textbook definition on the use of dieresis is to make sure that the following two vowel letters (the second one of which is either iota or upsilon) are not to be read as a diphthong.<sup>1</sup> However, in this example this condition is not met. In fact, Paul Canart mentions that in the tenth century diereses are placed over initial ι and υ, but "usually with breathing."<sup>2</sup>

In fol. 13, line 12, there is a dieresis functioning as correcting mark. The word in question is "διεσκόρπισας." The scribe had originally spelled *διεσκόρπησας* (a case of vowel leveling). See figure 68.

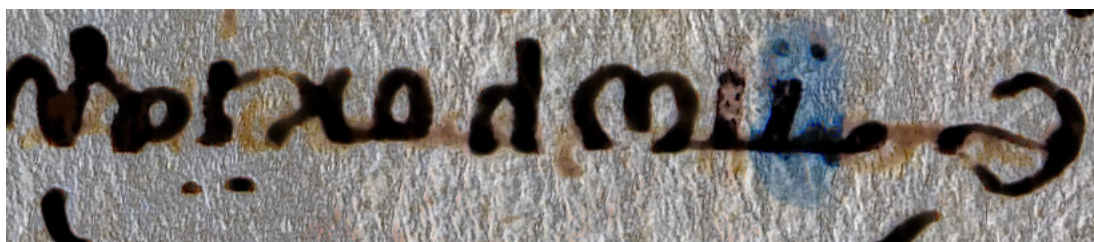


Figure 68. Fol. 13, line 12

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<sup>1</sup> Heinrich Von Siebenthal, *Ancient Greek Grammar for the Study of the New Testament* (New York: Peter Lang, 2019), 25.

<sup>2</sup> Paul Canart, *Lezioni di Paleografia e di Codicologia Greca* (Vatican City: Biblioteca Apostolica Vaticana, 1980), 83.

## Vocalic Leveling

The previous figure 68 exhibits an example of η leveling to /i/, which generated the misspelling. There are other cases leveling in Rahlfs 1098. There is a case of otacism, in fol. 7, line 7, in which the ω was incorrectly written for an ο. The MS says, "τῶν δὲ σάλων τῶν κυμάτων σὺ καταπραΰνεις." Here instead of τῶν δὲ σάλων, the logic of the grammar indicates that the text should read τὸν δὲ σάλον. So the sentence is, "you appease the swell (τὸν σάλον) of the waves." Another case of otacism is found in fol. 63, line 3. The word καταπωλεμούντων should be spelled as καταπολεμούντων, with an omicron in the third syllable.

There is also leveling of αι to ε. The word κενουργήσει in fol. 54, line 4, should be spelled as καινουργήσει. See figure 69.



Figure 69. Vowel leveling in fol. 54

Considering the size of the manuscript, the cases of vocalic leveling are not too frequent. The more common type of vowel leveling, however, is iotacism, or leveling to /i/. Besides the example in figure 68, another example of this is in fol. 52, line 14. The scribe wrote "δριμούς," from a lexical form δριμός. But the problem is that this lexical form is rare, and in context the correct form should be δρυμούς, from δρυμός ("copse, thicket").<sup>3</sup>

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<sup>3</sup> "δρυμός, ό," *LSJ*.

## Nomina Sacra

The scribe of Rahlfs 1098 makes common use of *nomina sacra*. The most frequent forms are those based on the words *θεός* and *κύριος*. The forms appear in all cases, including the vocative. See for example figures 70 and 71.

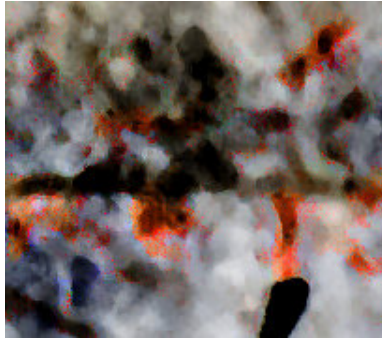


Figure 70. *Nomen sacrum*  
*κύριος*, a

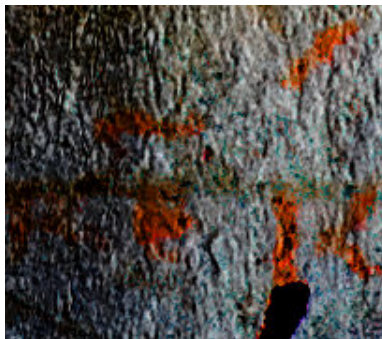


Figure 71. *Nomen sacrum*  
*κύριος*, b

Less common *nomina sacra* are the words *πνεῦμα* and *σωτήρ*. One example of *σωτήρ* as a *nomen sacrum* is in fol. 79, line 5. See figure 72. Also in fol. 53, line 6, the *nomen sacrum* *υ(ι)ός* is found. See figure 73.





Figure 72. *Nomen sacrum* for savior



Figure 73. *Nomen sacrum*  
for son

### **Iota adscript**

Comparatively speaking, the occurrence of iota adscript is common. Here I will show one example. In fol. 55, line 11, we see the word ἀγίαι, with the iota marking the dative case. See figure 74.



Figure 74. Iota adscript

## Scribal Corrections

I include this category because it is important for our understanding of the scribal habits. The hand of the corrector seems to be the same hand as the original scribe. In other words, the scribe is correcting his own errors. Corrections, however, are not as frequent as the various mistakes found in Rahlfs 1098.

In fol. 56, line 7, with the word ὑποδεχόμενοι it seems that the χ was rewritten. Traces of the same letter are still noticeable. See figure 75.

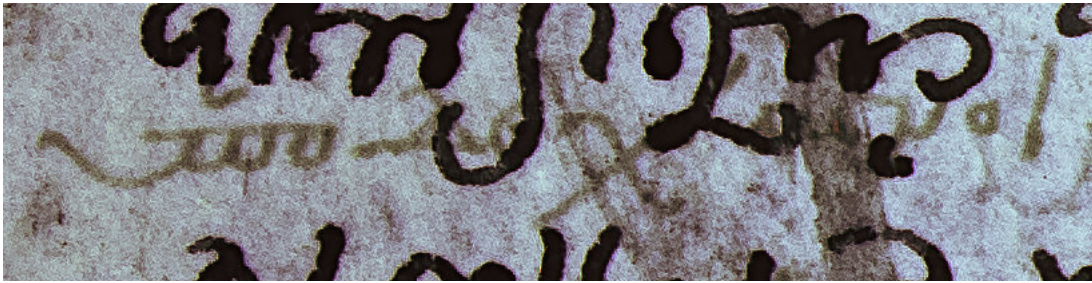


Figure 75. Rewritten chi

In fol. 50, line 1 with the word προσευχομαι, the scribe wrote a xi (ξ) at first and then corrected it. See figure 76.

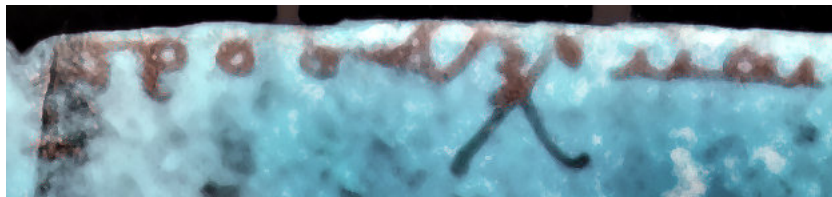


Figure 76. Correction from ξ

Also in fol. 50, in line 14, the scribe originally writes πρὸς τῆς, which he corrects to πρὸ τῆς. See figure 77.



Figure 77. Correction from πρὸς

There are also supralinear corrections. That is, the scribe writes the correction above the word. I can mention two examples. In fol. 51, line 2, we see the following correction: ἀπηλλαγμένως. See figure 78.

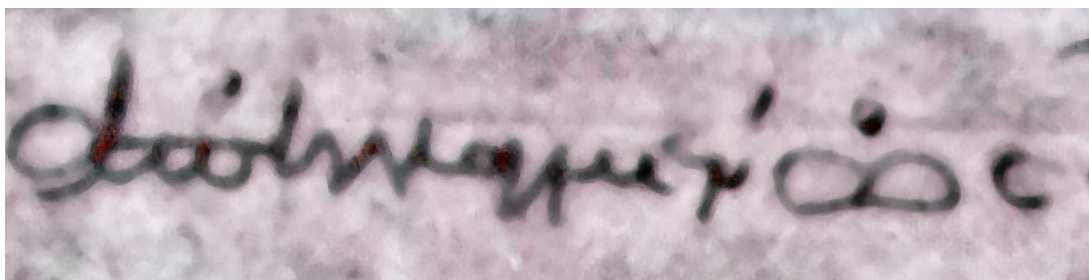


Figure 78. Omicron over omega

The other example is in fol. 51, line 13, where ἦ is a supralinear correction between the first two words of the line. See figure 79.

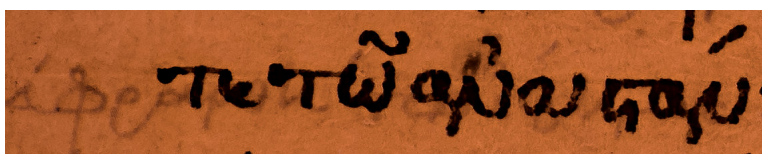


Figure 79. Supralinear eta

## Abbreviations

Abbreviations are quite common in Rahlfs 1098. For the most part, the scribe in Rahlfs 1098 does not deviate from the common scheme already described in other books on minuscules. See for example Gardthausen.<sup>4</sup> Perria mentions two types of abbreviations. One is abbreviation by "suspension" in which the end of word is missing, and abbreviation by "contraction" which omits the middle elements in the word.<sup>5</sup> Of these two types, abbreviation by suspension is the one most commonly found in Rahlfs 1098. The scribe follows a system of supralinear dashes and strokes,<sup>6</sup> usually found on top of the last letter or syllable of the word. At other times, however, instead of the usual abbreviation marks, he will place one of the letters on top, leaving the reader to assume the rest based on context. See for example ἀκάρπ(ους) (fol. 52, line 2) in figure 81. The word is missing the final three letters, while the π has been written over the ρ.

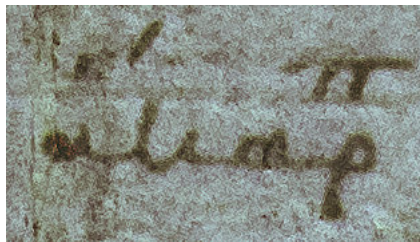


Figure 80. Supralinear pi

Examples of abbreviation by contraction are as follows: ἀν(θρώπ)ων<sup>7</sup> in fol. 52, line 18 αὐτ(ῶ)ν in fol. 35, line 10, col. 4; πν(ευματ)ικὸς in fol. 41, line 9; πν(ευματ)ικῆς in

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<sup>4</sup> Viktor Emil Gardthausen, *Griechische Paläographie: Die Schrift, Unterschriften und Chronologie im Altertum und im Byzantinischen Mittelalter*, 2 vols. (Leipzig: Verlag von Veit & Comp., 1913), 335–52.

<sup>5</sup> Perria, *Γραφίς*, 194.

<sup>6</sup> Gardthausen, *Griechische Paläographie*, 335–52.

<sup>7</sup> This word is a *nomen sacrum*.

fol. 20, line 5. The most common abbreviation by contraction is with the word *ἄνθρωπος*.

### Tachygraphy

Shorthand in Rahlfs 1098 is most prevalent with the conjunctions *δέ* and *καί*. In both cases, they can appear with or without accents. Tachygraphic symbol *δέ* looks like an inverted checkmark, while the one for *καί* looks like the letter s. See figure 81.



Figure 81. Tachygraphy of *δέ* and *καί*

### Misspellings

There are various types of misspellings: by addition, by omission, by alteration, by fusion, and separation. One noteworthy misspelling by addition is found in fol. 92, line 16 where the tetragrammaton has an extra yod. See figure 82.

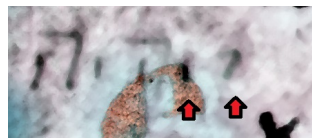


Figure 82. Extra yod

The following examples represent misspellings by omission of a letter:

1. *ἀναγέγραπαι* in fol. 106, 2 is missing the *τ* in *-ται*.

2. ἄκου in fol. 106, line 7 is missing the final epsilon, the correct form being ἄκουε.
5. πρὸς instead of πυρὸς in fol. 51, line 4.

There are also misspellings by alteration:

1. μονοκέρατ(ος) in fol. 53, line 5 should be μονοκέρωτ(ος), if one follows the LXX with the lexical form μονόκερως in the genitive.
2. βελτίωνος in fol. 53, line 17, should be βελτίονος, another case of otacism.

Misspelling by fusion is when two separate words are spelled as if they were one. This category is not based on the spacing between the word only. I have also looked at accents, apostrophes, and breathings as indicators of word division or lack of it. See the following list:

1. ἐπαμφοτέρω in fol. 53, line 12, comes from ἐπ' ἀμφοτέρω. For the second word, there is no apostrophe, but more telling still is the absence of a smooth breathing over the alpha.
2. ἐπεμέ in fol. 101, line 19, should be ἐπ' ἐμέ.
3. κακόνιν in fol. 42, line 5, should be καὶ + κόνιν.

Lastly, I have also detected misspelling by separation of word elements that should in reality be one word. Here I will show the phrase "κατακλυσμένου ἐν ἰδρύσει" from fol. 54, line 2. The correct reading should be, "κατακλυμοῦ ἐνιδρύσει." See figure 83.

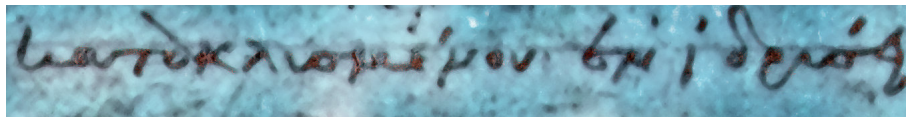


Figure 83. Misspelling by separation

### Accents and Breathings

Accents and breathings will be treated jointly. I have detected the following errors: different accent or breathing, omission of accent or breathing, and superfluous addition of accent. The examples of these kinds of mistakes abound in Rahlfs 1098. The

scribe simply did not follow the rules of accentuation or breathing all the time.

One prominent place where the wrong accent will be found is at the end of a clause. The scribe often writes a grave accent where there should be an acute accent. For example, the word ἀθλητάς in fol. 51, line 5, should be spelled with an acute accent. For more context, I provide part the sentence to which ἀθλητάς belongs, followed by the beginning the next clause: "τοὺς τῆς ἀρετῆς ἀθλητάς· ἐμπρήσει (δέ) . . ."

The scribe also writes grave accents where one should expect a circumflex accent: τοῦ for τοῦ̄ (fol. 52, lines 19). Or, he will do the opposite and write a circumflex accent where one should expect a grave or acute accent: συνε/στᾶναι in fol. 48, lines 4–5, should be spelled συνε/στάναι. The same feature occurs with breathings. For example, in fol. 50, line 14, there is a clear smooth breathing before the epsilon in ἕξεως.

Sometimes accents and breathings are omitted:

1. Fol. 53, line 6 in "ὁ (δέ) ζώην" the conjunction carries no accent.
2. In fol. 56, line 4, the prepositional phrase ἐξ ὑψους has no breathing mark over the word ὑψους, perhaps because the previous consonant already indicates that it is aspirated.
3. καγω in fol. 1, line 9, col. 2 has no accent or breathing visible.

One example of adding an accent to an already accented word is found in τὸσοῦτον in fol. 50, line 10. It looks like the scribe added a grave accent over the first syllable, maybe defaulting into writing a definite article at first. See figure 84.



Figure 84. Double accent

## General Remarks

One observation in light of this overview is that these orthographical peculiarities do not occur in isolation. They are part of a system, and as such they are interconnected, as is evident from some of the examples that could be in one category or another. All together, they paint a picture of the scribal profile, guiding the reader of the present edition in the reading of the text.

One of the main takeaways from this study is the realization that the scribe in Rahlfs 1098 operated with a different spelling standard or a different orthographical scheme. What would be considered nowadays as standard Ancient Greek spelling does not line up one hundred percent with the scribe's own ideas about Ancient Greek spelling. Surely, there are obvious mistakes, omissions, and lapses which are inexcusable regardless of the standard one follows. But when the same sort of orthographical features reoccur over and over, one must reconsider that this spelling was not written by mistake but rather intentionally. In other words, in the mind of the scribe his spelling was the correct one.

This point is important to highlight because it forces the scholar to read with a certain degree of reserve before assigning the label mistake to a word or phrase in the text. Moreover, perhaps instead of looking only for orthographical misspellings, one should keep in mind a broader category of orthographical characteristics, which would include unique features present in the text as well as mistakes.



## CHAPTER 4

### WHY A NEW EDITION?

Giovanni Mercati's *editio princeps* of Rahlfs 1098 was published in 1958. His work represented a milestone in the study of the Hexapla by making the fragments available to scholars outside the confines of the Ambrosian Library. Of course, Mercati's spirit of comradery and sharing was never in question. Since the rediscovery of O 39 sup. in 1896, Mercati showed a willingness to assist scholars interested in the manuscript. Paul Kahle, for example, reached out to Mercati in 1939 asking to gain access to the second column before the publication of an "extensive work on Hebrew grammar."<sup>1</sup> In response to which Mercati sent Kahle, via Einar Brønno, "photographs of the apograph,"<sup>2</sup> the same photographs which he had first shared with Franz Wutz.<sup>3</sup> Another token of his generosity is evident in the fact that not many years later, in 1906, Martini and Bassi had included a description O 39 sup. in the *Catalogus codicum graecorum Bibliothecae Ambrosianae*,<sup>4</sup> and in 1914 Alfred Rahlfs included the manuscript in his *Verzeichnis der griechischen Handschriften des Alten Testaments*.<sup>5</sup>

Nevertheless, there are various reasons for needing a new transcription of the text of Rahlfs 1098. I do not intend, however, to take away from the merit that Mercati

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<sup>1</sup> "Un lungo studio di grammatica ebraica . . ." Giovanni Mercati, *Psalterii Hexapli Reliquiae, Pars i, Codex rescriptus Bybliothecae Ambrosianae O 39 sup, Phototypice Expressus et Transcriptus*, vol. 8, *Codices Ex Ecclesiasticis Italiae Bybliotheccis Delecti Phototypice Expressi Iussu Pii Xii Pont. Max., Consilio Et Studio Procuratorum Bybliothecae Vaticanae* (Vatican City: Bybliothecca Vaticana, 1958), xii.

<sup>2</sup> "le fotografie dell'apografo."

<sup>3</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, xii.

<sup>4</sup> Emidio Martini and Domenico Bassi, eds., *Catalogus Codicum Graecorum Bibliothecae Ambrosianae*, 2 vols. (Milan: U. Hoepli, 1906).

<sup>5</sup> Alfred Rahlfs, *Verzeichnis der Griechischen Handschriften des Alten Testaments, für das Septuaginta-Unternehmen Aufgestellt* (Göttingen: Weidmannsche Buchhandlung, 1914).

and his work deserve. His work did help other scholars make advances in the study of the LXX/Hexapla and related fields. Still, with the advances in technology as well as the changes and development in the field of palaeography, the time is propitious for revisiting the text and producing a second edition. More specifically, then, there are methodological, technological, and also circumstantial reasons that impeded Mercati from producing an accurate transcription by today's standards. I will briefly examine each of these.

### **Methodological Issues**

The biggest area of concern, in my opinion, with Mercati's transcription is his methodology or approach to the text. Put succinctly, Mercati did not have the same approach to the task of transcription as scholars do nowadays. For example, the errors and orthographical features mentioned in the chapter 4 were not represented fully in Mercati's edition. Whenever Mercati encountered an error or a feature that deviates from the standard spelling, he would write the supposed correct reading in the text. There are many instances of this approach to the text. For example, in line 1 of fol. 49, the word "ψῆφου" is a scribal error. It should be "ψήφου," but the MS displays a circumflex accent. Mercati simply writes the corrected form.

Thus, there are many places where Mercati's transcription and mine will differ. I have marked most of them in the endnotes with the phrase *Contra Mercati*. Here I would mention a few:

1. Fol. 18, line 3, for "π(α)τρ(ό)ς" Mercati writes π(ατ)ρ(ό)ς indicating omission of the τ.
2. Lines 10–11 of fol. 50, for πα/ρασκευασμένος Mercati writes πα/ρεσκευασμένος.
3. Fol. 11, line 3, for "αὐτῶ" Mercati writes αὐτῶι.
4. Fol. 18, line 9, for "εὐρύχωρος," Mercati wrote "εὐφύχωρος," a typographical error.
5. Fol. 9, line 5, "(δὲ) is not shown to be abbreviated in Mercati's edition.

Part of the problem is that in order to decipher the text Mercati depended on other textual witnesses. When it came to deciphering the catenae, he would rely upon the text of the *Patrologia Graecae*. Mercati makes mention of the parallels in Rahlfs 1098

with the text of the *Patrologia Graecae* in the critical apparatus. When it came to deciphering the text of the LXX he would rely on Rahlfs' text. But it when it came to deciphering the Hexapla, it would show that he was without textual support at times, since in few instances he leaves the reading unresolved. This reliance on other textual witnesses, in my opinion, produced a certain interference between Mercati and Rahlfs 1098. Though he does not explicitly state it, it appears that in his mind, Mercati was trying to restore a clean copy of the *Vorlage* of Rahlfs 1098, not really seeing the writing before him. The final product is, then, an eclectic text rather than just the actual text of Rahlfs 1098.

His work also contains typographical errors. But to his credit these do not abound. It is a testament of the care with which he handled the elaboration of his edition.

### **Technological Issues**

The *scriptura inferior* in O 39 sup. is quite small and faint. Mercati did take photographs to assist him in reading Rahlfs 1098. However, the photographic technology in the first half of the twentieth century is not what it is now. This aspect has already been mentioned in chapter 1. Suffice it to say that with the new spectral photographs of O 39 sup. one can see many more details, manipulating levels of saturation, light, blend modes, and more.

### **Cicumstantial Issues**

Mercati, in various places, mentions an increasing weakening of the eyes: “The work proceeded discreetly until the close of 1942, when my eyesight weakened not a little . . . .”<sup>6</sup> His problems with eyesight worsened by 1948 as he himself admits, “and more so in 1954, so as to induce me to suspend those comparisons so as to not ruin [them], as I was

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<sup>6</sup> “Il lavoro procedette discretamente fino al declinare del 1942, quando mi si indeboli non poco la vista . . . .” Mercati, *Psalterii Hexapli Reliquiae, Pars i*, xiii.

[so] persuaded.”<sup>7</sup>

This issue, however, was mitigated by the fact that he received assistance from Giorgio Castellino, the person who saw this edition through after Mercati’s death. Still, it seems worthy of mention because Mercati himself makes mention of it in the introduction to his work, and in the section *Avviso Al Lettore* (“Notice to the Reader”).<sup>8</sup> It seems to me that Mercati was aware that this was a handicap bearing on the task of transcribing, and thus it needed to be brought to the reader’s attention.

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<sup>7</sup> “e più ancora nel 1954, tanto da indurmi a sospendere quei confronti e adattamenti per non guastare, com’ero persuaso.” Mercati, *Psalterii Hexapli Reliquiae, Pars i*, xiii

<sup>8</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, ix.

## CHAPTER 5

### TRANSCRIPTION

The following transcription aims to reproduce the text of RA 1098 in its entirety. Not only has the Secunda been transcribed, but also the rest of the columns as well as the LXX text and the catenae. In Fragment VIII.8 (Fol. 36) on page 127, there is a small paragraph which Mercati names “Argumentum.”<sup>1</sup> Even though Jellicoe calls this section an “appended note,”<sup>2</sup> I decided to use the same name that Mercati provides for the sake of continuity. Lastly, for the most part I am following the Leiden System of transcription (cf. appendix 1). No transcription method is perfect, however, which is why I have written the Textual Commentary chapter as an extension of the transcription symbols and further discussion on difficult readings.

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<sup>1</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 61.

<sup>2</sup> Jellicoe, *The Septuagint and Modern Study*, 131.

Fragment I.1 (Fol. 97): Psalm 17:26b-29 (LXX)

5	ουεμ γαβρ θαμιμ θεμαμμάιμ ουεμ ναβαρ θεββαραρ ουεμ εκκλγς θεβφαβθαλ χι αβθα αμ ανι θωει	και μετα άνδρός τέλειου τελειώθησι και μετα έκλεκτου έκλεκτωθήση (και) μετα στρεβλού διαστρέψεις ὅτι σύ λαόν πένγητα σώσεις και ὀφθαλμούς ύψηλούς ταπεινώσεις ὅτι σύ φανείς λύχρον μου	πρός άνδρς ἀκέραιον ἀκέραια πράξεις πρός καθαρόν καθαρεύση και προς σκολιόν σκολιεύση ὅτι σύ λαόν πράον σώσεις ὀφθαλμούς δέ ύπερηφανους ταπεινώσεις συ γάρ φανείς τὸν λύχρον μου	και μετα άνδρς άθωιου άθως ἔση και μετα έκλεκτου έκλεκτός ἔση και μετα στρεβλού διαστρέψεις ὅτι λαόν ταπεινον σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	και μετά άνδρς άμωμου άμωμος ἔση μετά έκλεκτου έκλεκτός ἔση (και) μετά στρεβλού διαστρέψεις ὅτι σύ λαόν πένγητα σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	27
10	θεβφαβθαλ χι αβθα αμ ανι θωει	πρός άνδρς ἀκέραιον ἀκέραια πράξεις πρός καθαρόν καθαρεύση και προς σκολιόν σκολιεύση ὅτι σύ λαόν πράον σώσεις ὀφθαλμούς δέ ύπερηφανους ταπεινώσεις ὅτι σύ φανείς τὸν λύχρον μου	και μετα άνδρς άθωιου άθως ἔση και μετα έκλεκτου έκλεκτός ἔση και μετα στρεβλού διαστρέψεις ὅτι λαόν ταπεινον σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	και μετά άνδρς άμωμου άμωμος ἔση μετά έκλεκτου έκλεκτός ἔση (και) μετά στρεβλού διαστρέψεις ὅτι σύ λαόν πένγητα σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	28	
15	ουναίμ ραμωβ θεοφιλ (χι)αβθα θαειρ νηρι	πρός άνδρς ἀκέραιον ἀκέραια πράξεις πρός καθαρόν καθαρεύση και προς σκολιόν σκολιεύση ὅτι σύ λαόν πράον σώσεις ὀφθαλμούς δέ ύπερηφανους ταπεινώσεις ὅτι σύ φανείς τὸν λύχρον μου	και μετα άνδρς άθωιου άθως ἔση και μετα έκλεκτου έκλεκτός ἔση και μετα στρεβλού διαστρέψεις ὅτι λαόν ταπεινον σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	και μετά άνδρς άμωμου άμωμος ἔση μετά έκλεκτου έκλεκτός ἔση (και) μετά στρεβλού διαστρέψεις ὅτι σύ λαόν πένγητα σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	29	
20	ουναίμ ραμωβ θεοφιλ (χι)αβθα θαειρ νηρι	πρός άνδρς ἀκέραιον ἀκέραια πράξεις πρός καθαρόν καθαρεύση και προς σκολιόν σκολιεύση ὅτι σύ λαόν πράον σώσεις ὀφθαλμούς δέ ύπερηφανους ταπεινώσεις ὅτι σύ φανείς τὸν λύχρον μου	και μετα άνδρς άθωιου άθως ἔση και μετα έκλεκτου έκλεκτός ἔση και μετα στρεβλού διαστρέψεις ὅτι λαόν ταπεινον σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	και μετά άνδρς άμωμου άμωμος ἔση μετά έκλεκτου έκλεκτός ἔση (και) μετά στρεβλού διαστρέψεις ὅτι σύ λαόν πένγητα σώσεις και ὀφθαλμούς ύπερηφανων ταπεινώσεις ὅτι σύ φωτιείς λύχρον μου	29	

Fragment I.2 (Fol. 92): Psalm 17:29b-31 (LXX)

<p>[יהוה] ελωαί· αγι οσχι χι βαχ αρουσ γεδουδ ου·βελωαί εδά·λεγ σουρ αηλ θαιμιν δερχω εμάραθ יהוה σερουφα μαγεν ου λαχολ</p>	<p>[יהוה] ό θς μου φεγγώσεις σκότος μου ότι έν σοί δραμοῦμαι εὐζώνος καί έν θώμ μου ὑπερηγήσω τείχισμα ό ἰσχυρός τελεια ή οδός αὐτοῦ λόγιον יהוה πεπτρωμένον θυρεός έστι πάντων</p>	<p>[יהוה] ό θς μου φωτιείς σκότος μου ότι δια σοῦ καταδραμοῦμαι λοχου καί διά τοῦ θυ μου ἐπιβήσομαι τείχους τοῦ θυ ἄμιμος ή οδός ή ρήσις יהוה δόκιμος ὑπεραπιστήης έστι πάντων</p>	<p>[יהוה] ό θς μου φωτιείς το σκότος μου ότι έν σοί ρύσθήσομαι ἀπο πειρατηρίου καί έν (τω) θώ μου ὑπερβήσομαι τείχος ό θς μου ἄμιμος ή οδός αὐτ(ού) τά λόγια יהוה πεπτρωμένα ὑπεραπιστήης έστι πάντων</p>	<p>[יהוה] ό θς μου φωτιείς το σκότος μου ότι έν σοί δραμοῦμαι μονόζωνος (καί) έν τώ θώ μου ὑπερβήσομαι τείχος ό ἰσχυρός ἄμιμος ή οδός αὐτοῦ το λόγιον יהוה (καί) πεπτρωμενον ὑπεραπιστήης έστι πάντων</p>	<p>30</p>
<p>10</p>	<p>15</p>	<p>20</p>	<p>31</p>	<p>31</p>	<p>31</p>

Fragment I.3 (Fol. 93): Psalm 17:31-34 (LXX)

αωσιμ	των ελπίζόντων	των πεποιθόντων	των ελπίζόντων	των ελπίζόντων(ων)
βω	ἐν αὐτῶ	ἐν αὐτῶι	ἐπ' αὐτόν	ἐπ' αὐτόν
χι μι	ὅτι τις	τίς γάρ	ὅτι τις	ὅτι τις
ελω	θῆ	θῆ	θεος	θεός
μεββελαδη	ἀπὸ ἄνω	ἐκ τῶς	πάρεξ	πάρεξ
ηου	יהוה	του יהוה	του יהוה	του יהוה
ουμ	και τις	τις δε	η τις	(και) τις
σουρ	στερεός	χρ[ι]στ[ι]ταιός	θεός	στερεός
ζουλαθ	παρεκτός	ει μη	πλην	πλην
ελωννου	θυ ἡμών	ο θξ ἡμών	του θυ ἡμών	του θυ ἡμών
αηλ	ισχυρός	ο θξ	ο θεός <sup>ο ισχυρός</sup>	<sup>ο ισχυρός</sup>
αμμααξερηγι	περιζωννύς με	ο περιζωννύων με	ο περιζωννύων με	ο περιζωννύων με
αιδ	εὐ(πο)ρίαν	δύναμιν	δύναμιν	(και) δύναμιν
οϋιεθθεν	και ἔδωκεν	και παρεχων	και ἔθετο	και ἔθετο
θαμιμιμ	τελείαν	ἄμωμον	ἄμωμον	ἄμωμον
δερχι	ὄδον μου	τ[η]ν ὄδον μου	τ[η]ν ὄδον μου	τ[η]ν ὄδον μου
μοσαυε	ἐξισών	ἐξισών	ἐξισών καταρτιζόμεν(ος)	καταρτιζόμεν(ος)
ρεγλαι	πόδας μου	πόδας μου	τοὺς πόδας μου	τοὺς πόδας μου
χαιαλωθ	ὡς ἔλαφον	ταῖς τῶν ἔλαφων	ὡσει ἔλαφων	ὡς ἔλαφων
ουαλ	και ἐπι τα	και ἐπι τα	και ἐπι τα	και ἐπι τα

32

33

34



Fragment I.4 (Fol. 98): Psalm 17:34-37 (LXX)

<p>5 10 15 20</p>	<p>ισμιανι μαλάμιμεδ ιαδαι λαμαλαμα ονναθα κεσθ νεουσα ζερωωθαι ουβεθεν λι μαγεν ισαχα ουεμιναχ θεσοδηνι ουαναυαβαχ θερβηνι θεριβ σααδαι θεθι</p>	<p>στήσει με διδάσκων χείρας μου εις πόλεμον και κατεσκεύασε τόξον χαλκοῦν βραχιόνιας μου και εδωκάς μοι θυρεὸν σ(ωτη)ρίου σου και ἡ δεξιὰ σου συνεπίσχυσέ μου πράττης σου ἐπλήθυνέν με πλατυνεῖς διαβήματά μου ὕψ' ἐμέ</p>	<p>ἴστ[ῶ]ν με διδάσκων χείρας μου εις πόλεμον (και) [ἐδ]ράζων ὡς τόξον χαλκοῦν τοὺς βραχιόνιας μου και δώσεις μοι ὑπερασπισμὸν σ(ωτη)ρίου μου και [ἡ] δεξιὰ σου ὑποστηρίσει με (και) τὸ ὑπακούειν σοι αὐξήσει με εὐρυχώρησας τ(οῖς) βαδίσμασι μου ὑποκάτω μου</p>	<p>ἴστων με διδάσκων χείρας μου εις πόλεμον και ἔθου τόξον χαλκοῦν τοὺς βραχιόνιας μου και ἔδωκας μοι ὑπερασπισμὸν σ(ωτη)ρίας και ἡ δεξιὰ σου ἀντελάβετό μου και ἡ πραυτη σου πλήθυνεῖ με: ἐπλάτυνας τὰ διαβήματά μου ὑποκάτω μου:</p>	<p>35 36 37</p>
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Fragment I.5 (Fol. 95r): Psalm 17:37-40 (LXX)

5	ουλω μαάδου χορσελαϊ ερδοφ οϊεβαι ουεσιγημ. ουλω ασουβ εδ χελλωθαμ εμωσημ ουλω ιουχαλευ κουμ ιεφφολου θεθ ρεγλαι ουβεξορηνι αιλ λαμαλαμα	5	και ου χ· ητόνησεν κωλά μου διώξω έχθρούς μου (και) καταλήψομαι αυτ(ούς) και ου κ· επιστρέψα έως τελεσθῆναι αυτους παισω αυτους και ου δυνήσονται αναστήναι πεσούνται υπο πόδας μου και περιέζωσάς με εύπορίαν εις πόλεμον	38	ινα μη περιτραπώσιν οί ασπράγαλοι μου κατεδιώξα έχθρούς μου (και) κατελάβ(ον) αυτους και ου κ· απεστράφην έως αν άνηλωσα αυτους συγκατεέξω αυτους και ου κ· ηδυνήθησαν υποστῆναι έπεσάν υπο τους πο πόδας μου και περιέθγκας μοι ώσπερ ρίζωμα δύναμιν εις πόλεμον	39	και ου κ· ητόνησεν κωλά μου διώξω έχθρούς μου (και) καταλήψομαι αυτ(ούς) και ου κ· επιστρέψα έως τελεσθῆναι αυτους παισω αυτους και ου δυνήσονται αναστήναι πεσούνται υπο πόδας μου και περιέζωσάς με εύπορίαν εις πόλεμον	40	και ου κ· ητόνησεν κωλά μου διώξω έχθρούς μου (και) καταλήψομαι αυτ(ούς) και ου κ· επιστρέψα έως τελεσθῆναι αυτους παισω αυτους και ου δυνήσονται αναστήναι πεσούνται υπο πόδας μου και περιέζωσάς με εύπορίαν εις πόλεμον
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Fragment I.6 (Fol. 96): Psalm 17:40-43 (LXX)

<p>καμαι θεβαι ουοιεβαι ναβαθ λι ορφ ουμασανεαι ασμιθουμ ἱεσαου ουην μωσι αλ ἰουη ουλω αναμ ουεσοκημ χραφαρ αλ φανα</p>	<p>ἐπανεστηγότας μοι ὑπ ἐμέ (και) ἔχθρους μου ἔδωκας μοι τένοντα και μισοποιοῦντάς με ἐξολοθρεύσ(α) αὐτ(ους) ἀναβλήσουσιν και οὐκ ἔσται σώζων ἐπι ἰουη και οὐ χ' ὑπήκουσ(εν) αὐτ(ών) και λεανώ αὐτούς ὡς χουὶν ἐπι πρόσωπ(ον)</p>	<p>τοὺς ἀνθισταμένους μοι ὑποκάτω μου και τῶν ἐχθρῶν μου παρέσχες μοι ἀγένηα και τοὺς μισοῦντάς με. ἀφώνους ἐπίησας ἐπεκαλοῦντο και οὐκ ἦν ὁ σώζων προς ἰουη και οὐ χ' ὑπήκουσ(εν) αὐτ(ών) (και) ἐλεητικότησ(α) αὐτ(ους) ὡς χουὶν εμ πρόσθεν</p>	<p>τοὺς ἐπανισταμέν(ους) ὑποκάτω μου: (και) τοὺς ἔχθρους μου ἔδωκας μοι νώτον χ(αι) τοὺς μισοῦντας με ἐξωλόθρευσας: ἐκέκραξαν και οὐκ ἦν ὁ σώζων προς ἰουη κῦ και οὐ κ εισηκουσεν αὐτ(ών) και λεπτυνῶ αὐτούς ὡς χουὶν κατα πρόσωπον</p>	<p>41</p>
<p>5</p>	<p>10</p>	<p>15</p>	<p>42</p>	<p>43</p>
<p>20</p>				

Fragment I.7 (Fol. 95v): Psalm 17:43-45 (LXX)

	—	ἀνέμου	ανέμου
	]ὸν	ὡς πηλὸν	ὡς πηλὸν
	]ὼν	πλαταιῶν	πλαταιῶν
	]·σα αὐτ(ούς)	λεανῶ αὐτούς	λεανῶ αὐτούς
5	]ε	ρύσγι με	ρύσγι με
	]·λογι(ῶν)	ἐξ ἀντιλογι(ῶν)	ἐξ ἀντιλογιῶν
	]·	λαοῦ	λαῶν
	]ήσεις με	καταστήσεις με	καταστήσεις με:
	]χόντα	εἰς κεφαλὴν	εἰς κεφαλὴν
	]·	ἔθνῶν	ἔθνῶν
	]·	λαός	λαός
	]·	ὄν οὐ	ὄν οὐ
	]·	κ' ἔγνω	οὐ κ' ἔγνω
	]·	ἔδουλεύσέ μοι	δουλεύσουσί μοι:
15	χ]·	εἰς ἀκοήν	εἰς ἀκοήν
	]·	ῶτίου	ῶτίου
	]κούσει	ὑπῆκουσε	ὑπῆκουσαν
	]·	μοι	μοι
	]·	υἱοὶ	υἱοὶ
20	]ότριοι	ἀλλότριοι	ἀλλότριοι

Fragment I.8 (Fol. 94): Psalm 17:45-48 (LXX)

λ	μοι	μοι	μοι	μοι	μοι	μοι	μοι	46
βανη	υιοι	υιοι	υιοι	υιοι	υιοι	υιοι	υιοι	
νηχαρ	ἀπεξενωμέν(ου)	ἀπτιμωθήσονται	ἀπτιμωθήσονται	ἐπαλαιώθησαν	ἐπαλαιώθησαν	ἐπαλαιώθησαν	ἐπαλαιώθησαν	
5 ιεβαου	(και) συσταλήσονται	(και) ἐντρ[α]πήσον(ται)	(και) ἐντρ[α]πήσον(ται)	και ἐχώλωναν	και ἐχώλωναν	(και) ἐχώλωναν	(και) ἐχώλωναν	
ουιέρουγύ	ἀπο ἐπικλισμ(ων) αὐτ(ών)	ἀπο πε(ρι)φρασμ(ά)τ(ων) αὐ(των)	ἀπο πε(ρι)φρασμ(ά)τ(ων) αὐ(των)	ἀπο τ(ών) τριβ(ων) αὐτ(ών)	ἀπο τ(ών) τριβ(ων) αὐτ(ών)	ἀπο τ(ών) τριβ(ων) αὐτ(ών)	ἀπο τ(ών) τριβ(ων) αὐτ(ών)	
μεμαστωρ(ω)θεαιμ	ζη	ζη	ζη	ζη	ζη	ζη	ζη	47
αι	יהוה	יהוה	יהוה	יהוה	יהוה	יהוה	יהוה	
10 ουβαρουχ	(και) εὐλογητό(ς)	(και) εὐλογητό(ς)	(και) εὐλογητό(ς)	(και) εὐλογητό(ς)	(και) εὐλογητό(ς)	(και) εὐλογητό(ς)	(και) εὐλογητό(ς)	
σουρι	στερεός μου	και κραταιός μου	και κραταιός μου	και θεός μου	και θεός μου	και θεός μου	και θεός μου	
ουϊαρουμ	και ὑψωθήσε(τ)αι	και ὑψηλός ἔστω	και ὑψηλός ἔστω	(και) ὑψωθήτω	(και) ὑψωθήτω	(και) ὑψωθήτω	(και) ὑψωθήτω	
ελώη	δ θεξ	δ θεξ	δ θεξ	δ θεξ	δ θεξ	δ θεξ	δ θεξ	
ι̅εσσι	σ(ωτη)ρίου μου	σωτηρί[ο]ν μου	σωτηρί[ο]ν μου	τῆς σ(ωτη)ρίας μου	τῆς σ(ωτη)ρίας μου	τῆς σ(ωτη)ρίας μου	τῆς σ(ωτη)ρίας μου	
15 αηλ	δ ισχυρος	δ θεός	δ θεός	δ θεός	δ θεός	δ θεός	δ θεός	48
ἀνωθην	δ διδουξ	δ παρασχω̅ν	δ παρασχω̅ν	δ διδουξ	δ διδουξ	δ διδουξ	δ διδουξ	
νακαμωθ	ἐκδικήσεις	τιμωρίας	τιμωρίας	ἐκδικήσεις	ἐκδικήσεις	ἐκδικήσεις	ἐκδικήσεις	
λι	ἐμοι	ἐμοι	ἐμοι	ἐμοι	ἐμοι	ἐμοι	ἐμοι	
ουιεδαιββερ	(και) συνοδώσει	και ὑποτάσσω(ν)	και ὑποτάσσω(ν)	και ὑποτάξας	και ὑποτάξας	(και) ὑποτάσσω	(και) ὑποτάσσω	
20 αμιμιμ	λαουξ	λαουξ	λαουξ	λαουξ	λαουξ	λαουξ	λαουξ	

Fragment II.1 (Fol. 105): Psalm 27:6-7bis (LXX)

5	<p>                 ἰηοὴ                  χι                  σμας                  κωλ                  θανουναι                  ἰηοὴ                  οἶσει                  οὐμαγεννη                  βω·                  βατε                  λεββι                  ου·νάζαρθι                  ουαϊαλεῖς                  λεββι                  οὐμεσσιρι                  αωδεννου                  ἰηοὴ                  ὄζει                  οὐμαγεννι                  βω             </p>	<p>                 ἰηοὴ                  ὅτι                  ἤκουσε                  φωνῆς                  δεήσεώς μου                  ἰηοὴ                  κράτος μου                  (καὶ) θυρεός μου                  ἐν αὐτῷ                  ἐπεποιθήσεν                  καρδία μου                  (καὶ) ἐβοηθήθην                  καὶ ἠγαυριάσατο                  καρδία μου                  (καὶ) ἀπο αἰσματού(ς) μου                  ἐξομολογήσωμ(αι) αὐτ(ῷ)                  ἰηοὴ                  κράτος μου                  καὶ θυρεός μου                  ἐν αὐτῷ             </p>	<p>                 ἰηοὴ                  ὅτι                  εἰσήκουσε                  τῆς φωνῆς                  τῆς δεήσεώς μου                  ἰηοὴ                  βοηθός μου                  καὶ ὑπερασπιστής μου                  ἐν αὐτῷ                  ἠλπισεν                  ἡ καρδία μου                  καὶ ἐβοηθήθην                  (καὶ) ἠγαυριάσθη                  ἡ καρδία μου                  καὶ ἐκ θεληματού(ς) μου                  ἐξομ[ο]λογήσωμαι αὐτ(ῷ)                  ἰηοὴ                  βοηθός μου                  καὶ ὑπερασπιστής μ(ου)                  ἐν αὐτῷ             </p>	<p>                 ἰηοὴ                  ὅτι                  εἰσήκουσε                  τῆς φωνῆς                  τῆς δεήσεώς μου                  ἰηοὴ                  βοηθός μου                  (καὶ) ὑπερασπιστής μου                  ἐν αὐτῷ                  ἠλπισεν                  καρδία μου                  (καὶ) ἐβοηθήθην                  (καὶ) ἐκραταιώθ(η)                  ἡ καρδία μου                  (καὶ) ἀπὸ τοῦ ἄσματού(ς) μου                  (ε)ξομολογήσωμ(αι) αὐτ(ῷ)                  ἰηοὴ                  βοηθός μου                  καὶ ὑπερασπιστής μου                  ἐν αὐτῷ             </p>	<p>                 7                  7bis             </p>
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Fragment II.2 (Fol. 99): Psalm 7bis-9 (LXX)

5	<p>λεββι ου·ναξέρβη ουαίαλεξ λεββι ουμμεσσιρι αωδεννου יהי</p>	<p>καρδία μου και εβρηθήβην και ηγαυριάσατο καρδία μου και από εσματός μ(ου) έξομολογήσαμ(αι) αυ(τῶ) יהי</p>	<p>ή καρδία μου και εβρηθήβην και ελαρύνθη ή καρδία μου και εν ωδαίς μ(ου) ύμνήσω αυτόν יהי</p>	<p>ή καρδία μου και εβρηθήβην και ανέβαλεν ή σάρξ μου και [ε]κ θελήματ(ός) μ(ου) έξομολογήσαμ(αι) αυτ(ῶ) יהי כֵּץ פִּי</p>	<p>καρδία μου και εβρηθήβην και εκραταιώθη ή καρδία μου και από τ(οῦ) εσματ(ός) μ(ου) (ε)ξομολογήσ(ω)μαι αυτῶι: יהי</p>	8
10	<p>οξ λαμου οὔμαοξ ισουωβ μεσιω ου</p>	<p>κράτος ήμων (και) κραταιώμα σωτήριον ηλιμένου αυτ(οῦ) αυτός</p>	<p>ισχύς αυτῶν (και) ενίσχυσις τῶν σωτηριῶν του χριστου αυτ(οῦ) εστίν</p>	<p>ισχύς αυτῶν (και) υπερασπιστής τῶν σωτηριῶν του χριστου αυτου εστιν</p>	<p>ισχύς αυτῶν (και) υπερασπιστής τ(ῶν) σωτηριῶν του χριστου αυτου εστιν</p>	9
15	<p>ιωσια εθαμμαχ οὔβαρεχ εθ</p>	<p>σῶσον τον λαόν σου και (εὐ)λόγησον τήν</p>	<p>σῶσον τον λαόν σου και εὐλόγησον τήν</p>	<p>σῶσον τον λαόν σου (και) εὐλόγησον τήν</p>	<p>σῶσον τον λαόν σου (και) εὐλόγησον τήν</p>	9
20	<p>νελαθαχ ουαρημ</p>	<p>κληρονομίαν σου και νέμησον αυτους</p>	<p>κληρονομίαν σου (και) ιμαν(ον) αυτους</p>	<p>κληρονομίαν σου (και) ποιμαν(ον) αυτους</p>	<p>κληρονομίαν σου (και) ποιμανον αυτους</p>	9

Fragment II.3 (Fol. 100): Psalm 27:9 (LXX)

<p>ουνεσσημ ἀδ αωαιμ</p>	<p>και ἔπαρον αὐτούς· ἕως αἰῶνος</p>	<p>και ὑψωσον αὐτο(ύς) ἕως του αἰῶνος</p>	<p>και ἔπαρον αὐτούς· ἕως του αἰῶνος</p>
	<p>ψαλμος τῷ δαδ</p>	<p>τῷ δαδ</p>	<p>κζ</p>
<p>5</p>	<p>Πρὸς σέ κἔ κεκράξομαι ὁ θεῖ μου· μή ποτε παρασιωπήσῃς ἀπ' ἐμοῦ· και ὁμοιωθήσομαι τοῖς καταβαίουσιν εἰς λάκκον· εἰσάκουσον κἔ τῆς φωνῆς μου τῆς δεήσεώς μου ἐν τῷ δέεσθαί με [π]ρος σέ· ἐν τῷ αἶφρην με χειρας μου πρὸς ναὸν ἄγιον σου μή συνελκύσης με μετὰ ἀμαρτωλῶν· και μετὰ ἐργαζομένων ἀδικίαν μή συναπολέσης με τῶν λαλούντων εἰρήνην μετὰ τῶν πλησίων αὐτῶν· κακὰ (δε) ἐν ταῖς καρδίαις αὐτῶν· δὸς αὐτ(οῖς) κἔ κατὰ τὰ ἔργα αὐτῶν και κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν· κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς· ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς· ὅτι οὐ συνήκα(αν) εἰς τὰ ἔργα κῦ (και) εἰς τὰ ἔργα τῶν χειρῶν αὐτῶν· καθελεῖς αὐτούς και οὐ μὴ οἰκοδομήσης αὐτούς· - ἐυλογητὸς κζ ὅτι εἰσήκουσε τῆς φωνῆς τῆς δεήσεώς μου· κζ βοηθός μου και ὑπερασπιστής μου· [ἐ]π' αὐτῷ ἤλπισεν ἡ καρδία μου και ἐβοηθήθην και ἀνέθαλεν ἡ σάβξ μου· και ἐκ θελήματός μου ἔξο μολογήσομαι αὐτῷ· κζ κραταίωμα τοῦ λαοῦ αὐτοῦ και ὑπερασπιστής τῶν σ(ωτη)ρίων τοῦ χῦ αὐτοῦ ἔστιν [σ]ῶσον τὸν λαόν σου και εὐλόγησον τὴν κληρονομίαν σου· και ποιμανον αὐτούς και ἔπαρον αὐτούς ἕω τ(οῦ) αἰ(ωνος)</p>		
<p>10</p>	<p>πρὸς σέ κἔ κεκράξομαι ὁ θεῖ μου [τ]ῶν και ἀναφερόντων τὰς εὐχὰς εἰ μὲν τὰ ἐπίγεια τίς αἰτοίῃ ἔστιν ἡ φωνὴ αὐτοῦ βραχεῖα· εἰ (δε)</p>		
<p>15</p>	<p>[Ο]ριγέν(ους)</p>	<p>τῶν πρὸς τὸν θῦ βοῶν</p>	<p>κζ</p>



## Fragment II.4 (Fol. 106): Psalm 27 (Catena)

τὰ ἐπιρ[...]

πρὸς τὸν θν ἐκέραξα μὴ παρασιωπήσης ἀπ' ἐμοῦ θς ἀναγέγραπται λελα  
 ληκέναι πρὸς Μουσαία καὶ πρὸς Ἀαρὼν καὶ πρὸς Ἰησοῦν τὸν τοῦ Ναυῖ· τοιοῦτοι γὰρ ἦσαν  
 ἵνα λαλήῃ πρὸς αὐτοὺς ὁ θς καὶ διὰ τῶν προφητῶν ὅτε ὁ λαὸς ἦν τοῦ θυ· (οὔ)κ ἐσίωπα  
 καὶ μὴ νομίσωμεν ἔξωθεν ἡμῖν (λα)λεῖν τὸν θν ἀλλὰ γὰρ τὰ ἀναβαίνοντα ἡμῶν ἐπι τὴν  
 καρδίαν ἄγια ἐκεῖνά ἐστίν ἃ λαλεῖ (ἡ)μῖν ὁ θς οὕτως ἄκουε τὸ ἐλάλησεν ὁ θς πρὸς τὸν δεῖνα  
 ὅτι (δε) το(υ)θ' οὕτως ἔχει ἄκου τῆς γραφῆς αὐτῆς μαρτυρούσης· μακάριος ἀνὴρ· οὗ ἐστὶν ἀν  
 τιληψίς αὐτοῦ παρὰ σοῦ κε· ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο· ἔχομεν γὰρ ἄλλην ἀκοὴν  
 ἀκούσαν λόγου θυ· ὁ θς μοι φη(σιν) μὴ παρασιωπήσης ἀπ' ἐμοῦ· καὶ ὁμοιωθῶμαι  
 τοῖς καταβαίνουσιν εἰς λάκκον· οὐδένα τῶν ἁγίων ὀδοῦμεν λάκκον ὀρύξαντα· ἀλλ' εἴποτε  
 ἅγιον χρεῖαν ἔσχειν ὕδαι(τος)· φρέαρ ὠρύξε· καὶ Σάλομῶν ἐντέλλεται ἀπο φρεάτων πίνειν  
 ὁ (δε) πρωφήτης ἀπέλειψέ τοῖς πίνουσιν ἐκ λάκκου ὡς ἐκ προσώπου τοῦ θυ λέγων· ἐμέ  
 ἐγκατέλιπον πηγὴν ὕδατος· ζῶντος· καὶ ὠρύξαν ἑαυτοῖς λάκκους συντετριμμένους  
 ἀλλ' ὅπως ἴθωμεν τίνες οἱ καταβαίνοντες εἰς λάκκον· ἡ θεία γραφή τὰ θεία λέγει  
 εἶναι θερμά· τὰ (δε) τῆς ἀμαρτίας· καὶ τῆς ὕλης πράγματα ψυχρὰ ἐκεῖ οἶκει ὁ πό  
 λεμιος τῶν ἀν(θρωπ)ων δράκων· ὃς ἀνομάσθη ψύχος· οὐδὲν γὰρ οὕτως τῶν ἐπι γῆς  
 ζῶν ἐστί ψυχρὸν ὡς ὁ δράκων· πᾶσα οὖν ἀμαρτία ψυχρὰ ἐστί· τὰ (δε) θεία ὡς εἶνεκε θερμά  
 ὁ ποιῶν τοὺς ἀγγέλους αὐτ(ου) πν(εῦματ)α· καὶ λειτουργοὺς αὐτοῦ πυρὸς φλόγα· καὶ πῦρ ἦλθον  
 βαλεῖν ἐπὶ τὴν γῆν· καὶ τῶ πν(εῦματ)ι ζέοντες [α]λλως ἐν μεν τοῖς μετὰ χεῖρας  
 Βοας πρὸς τὸν θν ἀφίησιν ὁ προφή(της) παρακαλῶν μὴ ὁμοιωθῆναι τοῖς καταβαίνουσιν

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## Fragment II.5 (Fol. 56): Psalm 27 (Catena)

- εἰς λάκκων· ἐν δὲ τῶι ἐνάτω καὶ εἰκοστῷ καταρθῶσθαι αὐτῷ τὰ τῆς εὐχῆς διδασκεί  
 λέγων· κέ ἀνήγαγες ἐξ αἵτου κατωτάτου τὴν ψυχὴν μου· ἔσωσάς με ἀπὸ τῶν καταβαί  
 νόντων εἰς λάκκων· μάλα δὲ προσφυῶς λάκκος ὠνομασται· τὸ ἐν τῷ ἄδη τῶν  
 5 ψυχῶν οἰκητήριον· ὡς γὰρ ὁ λάκκος δεχεῖόν ἐστιν τῶν ἀνώθεν· καὶ ἐξ ὕψους εἰς αὐτὸν  
 καταφερομένοι υδάτων· τὸν αὐτὸν τρόπον καὶ ὁ τοῦ θανάτου χῶρος ὁ καλούμενος  
 αἴθης τὰς ἀνωθεν ἀπὸ τοῦ τῶν ἀνθρώπων βίου εἰς αὐτὸν καταφερομένης ψυχᾶς  
 ὑποδεχόμενοι προσφυῶς λάκκος ὠνομασται· Τὸ κεκράξομαι ὁ θς μου  
 10 τέθεικεν οὐκ ἐπι φωνῆς ἀνάρμοστον γὰρ τὸ οὕτω προσεῦχεσθαι· δοκεῖ δὲ πως εἶναι· καὶ ἃ  
 τακτον ἀληθῶς τὸ χρῆμα· κείσθαι δὲ πῶς· καὶ φρενοβλαβεῖας οἱ μακρὰν· ἀλλὰ  
 τὸ τῆς διανοίας ἐντονον καὶ ἀπερηρισμένον ἀπερισπάστως πρὸς τὸν θν· κραυγὴν  
 ὠνόμασεν· τὸ δὲ μὴ παρασιωπήσης ἀπ' ἑμοῦ· ἐκ μεταφορᾶς τεθεῖκε τῶν ὑπὸ  
 15 τινων παρακαλουμένων· καὶ πρὸς οὐδὲν ἀποκρίνασθαι βουλομένων· διό φη(σιν) ἔ  
 ἀν παρασιωπήσης ἀπ' ἑμοῦ καὶ μὲ τῆς σῆς βοηθείας γυμνώσης παραυτίκα· τῶι θα  
 γάτωι παραδοθήσομαι· τοῦτον γὰρ ἐκάλεσε λάκκ(ον)· ἐπειδὴ λάκκωι παρακλησιῶς  
 ὁ τάφος ὀρύττεται· εἰσάκουσον τῆς φωνῆς τῆς δεήσ[εως] μου ἐν τῷ θεῷ<sup>δ(αι)</sup>  
 20 ἔμοι δοκεῖ διαφέρειν εὐχὴν δεήσεως· καὶ δοκεῖ μοι ὁ ἀπόστολος πλείονα ὀνόματα  
 εἰς ταύτην τὴν διαφορὰν παραθέσθαι λέγων· παρακαλῶ πρώτον πάντων ποιεῖσθαι  
 δεήσεις προσευχᾶς· ἐντεῦξεις εὐχαριστίας μειζῶνα λέγων ὡς ἔμοι δοκεῖ τῆς δεή  
 σεως τῆς προσευχῆς· καὶ τούτων τὴν ἐντευξίν πάντων δὲ τὴν εὐχαριστίαν· εἰποίμι ἂν  
 οὕν ὅτι τοῦ ἔτι ἐνδεοῦς καὶ οἷς ἔτι ἐνδεῖ τινα· τούτων ἐστιν δέησις· ὅτε δὲ ἦδη τὸ

Κυρι<sup>λλ</sup>

Ἦριγ<sup>ε(νους)</sup>

Fragment II.6 (Fol. 50): Psalm 27 (Catena)

- ἀξίωμα του θεου νοήσας αιτώ τι παρα του θυ· τότε προσευχομαι ὅτε (δε) φίλος ἐπι πλειον  
γένωμαι· τότε εὐχαριστῶ τῷ θῷ· μη συνελκυσῆς μετα ἀμαρτῶν την ζωνη μ(ου)  
Τίς χρεία ταῦτα λέγεσθαι· ἦτοι γάρ ποιεις τὴν ἀμαρτίαν συναπόλλει σε· και μάτην ταῦτα λέγεις  
5 πρὸς τὸν θῦ· ἢ οὐδὲν ποιεις ἀνομον· και οὐκ ἀπολλυει ὁ θς· ὁ θς γάρ οὐχ οὕτως ἀδικός ἐστιν  
τολμῶμεν οὖν ἀπὸ τοῦ εὐαγγελίου και λέγομεν· ὅτι (ὁ) θς συνέλκει τὸν δικαιον μετα ἀμαρ  
τωλῶν· συνέλκει τὸν δικαιον διὰ τῶς ἀμαρτωλούς και τοὺς ἐργαζομένους τὴν ἀνομί(αν)  
10 ἵνα σωθῶσιν· οἱ (δε) μὴ εἰδότες τοῦτο τὸ μυστήριον ἐγκαλοῦσι τῷ Ἰῷ λέγοντες ἐσθβεις  
και πίνεις μετα ἀμαρτωλῶν· αὐτὸς (δε) μακρὰν ἦν τῆς ἀπ' αὐτῶν βλάβης πρὸς τῶ  
και ὠφελειν αὐτούς· και εἴ τις (δε) χῦ μιμητῆς τοῦτο ποιεῖ· ἐὰν μέντοι γέ τις μὴ πα  
ρασκευασμένος ἦ· μὴδὲ δυναμιν ἔχων ἐμβάλληται εἰς τὸσοῦτον κίνδυνον ὡς  
τε γενέσθαι μετα ἀμαρτωλῶν και τῶν ἐργαζομένων τὴν ἀνομίαν· οὔτε ἐκείνους  
ὠφέλησεν ἀλλὰ και ἑαυτὸν προσαπάλλεσεν· μήποτ' οὖν και ἐνθάδε ὁ προφήτης ἐπεὶ  
15 παρασκευάζειν ἑαυτὸν βούλεται· ὥστε δυνασθαι εἶναι μετα ἀμαρτωλῶν και ἐργαζομεν(ων)  
τὴν ἀνομίαν πρὸ τῆς τοιαύτης ἕξεως δέεται μὴ συνελκυσθῆναι αὐτοῖς ἴσως δὲ (και)  
τοὺς τὰ ἀνάτα ἀμαρτάνοντας παρατεῖται τοῦτο λέγων και γάρ προσέβηκεν· τῶν  
λαλούτων εἰρήνην μετα τῶν πλησίον αὐτῶν· κακὰ (δε) ἐν ταῖς καρδίαις σφόδρα γάρ  
ἀσεβεῖς· ὅτι οὔτε ὡς φίλοι διάκενται· οὔτε ὡς ἔχθροὶ λαλοῦσιν ἀλλ' ἔχουσι μὲν  
τὴν ἔχθραν ἑαυτοῖς λόγους (δε) εἰρηνικοῦς υποκρίνονται φίλιαν· τῶν (δε) τοιούτων ἀν  
θρώπων μιαινώτατον οὐκ ἐστιν· τοὺς τοιούτους ὁ δικαιος παραιτεῖται  
20 δὸς αὐτοῖς κέ κατὰ τὰ ἐρ<sup>γ(α)</sup> αὐτῶν και κατὰ ε· Μηθεὶς νομιζέτω τὸν δικαιον ἐπαρᾶσθ(αι) τοὺς ἔχθρούς

ε(νους)  
ᾠδριγ

ε  
Θ

Fragment II.7 (Fol. 49): Psalm 28:1 (LXX)

οὐ γὰρ ἔστιν ἀράς τὰ εἰρημένα· ἀλλὰ ψῆφου δικαίας· ταῖς γὰρ οἰκείας φη(σίν)· ἐπιβουλαῖς περιπέσειεν· ἀς κατ' ἄλλων καττύουσι. τοῦτο καὶ ἐν τῷ ζ' ἔφη ψαλμῷ· ἐπιστρέψει ὁ πόνος αὐτῶν. εἶτα τὴν αἴτιαν τῆς τιμωρίας διδάσκει. ὅτι οὐ συνῆκαν εἰς τὰ ἔργα κϋ· καὶ εἰς τὰ ἔργα τῶν χειρῶν αὐτῶν. τοῦτο γὰρ φη(σιν) θεῖρακασιν οὔτε λόγον οὔτε ἔργον θείον μαθεῖν θελήσαντες. διὸ δὴ καθελεῖς αὐτοὺς καὶ οὐ μὴ οἰκοδομήσῃς αὐτούς· λυσιτελῆς γὰρ τοῖς κακοῖς οἰκοδόμοις ἢ τῆς πονηρᾶς οἰκοδομίας κατέλυσις. καὶ ἐντεῦθεν δῆλον· ὡς καὶ τὰ προειρημένα οὐκ αὐτοῖς ἐπαρόμενος· ἀλλὰ τὰ ἐσόμενα προσθεπίζω(ν) οὐ γὰρ εἶπε κάθελε· ἀλλὰ καθελεῖς καὶ οὐ μὴ οἰκοδομήσῃς αὐτούς· ἄλλως φη(σίν) ἔργα κϋ εἴποις ἂν τὴν τῶν γεννητῶν πάντων ὑπόστασιν· καθ' ἣν ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παρήγαγεν ὁ τῶν ὄλων ποιητῆς καὶ θες· ἔργα δὲ χειρῶν αὐτοῦ· τὴν τῶν γενομένων διοίκησιν· καθ' ἣν προνοεῖ καὶ διέπει ὡσπερεὶ χερσὶν ταῖς ἑαυτοῦ προνοητικαῖς δυνάμεισι διακυβερνῶν τὰ πάντα·—

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κϣ	μαζμωρ	κϣ	μελώδημας	κϣ	ψαλμὸς	κϣ	ψαλμὸς
λδαιειδ	του δαυειδ	ωδῆ	του δαυειδ	τωι δαδ	τωι δαδ	τωι δαδ	τωι δαδ
αβου	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε
πρη	τωι πρη	τωι πρη	τωι πρη	τωι πρη	τωι πρη	τωι πρη	τωι πρη
βνη	υιου	υιου	υιου	υιου	υιου	υιου	υιου
ηλιμ	κριων	κριων	κριων	κριων	κριων	ισχυρων	ισχυρων
αβου	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε	ενεγκατε

15

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### Fragment III.1 (Fol. 53): Psalm 28 (Catena)

- 5 τοῦ ἀσεβοῦς εἶδον γὰρ τὸν ἀσεβῆ ὑπερψοῦμενον καὶ ἐπαιρούμενον ὡς τὰς κέδρους· καὶ λεπτυνεῖ αὐτὰς ὡς τὸν μόσχον τὸν λίβανον· μνήσθητι τοῦ μόσχου τοῦ ἐν τῇ ἐξόδῳ ὃν κατὰ τὴν εἰδωλογατρίαν ἀνέπλασαν· ὃν ἐλέπτυνε καὶ ἐξηφάνισε μωσῆς καὶ ἐπότισεν τὸν λαὸν ἐκεῖνοι τοῖνυν τῷ μόσχῳ· παραπλησίως ὄλον τὸν λίβανον· καὶ τὴν ἐν αὐτῷ κατακρατοῦσαν συνήθειαν τῆς εἰδωλογατρίας ἐξαφανήσει· καὶ ὁ ἠγαπημένος ὡς υἱὸς μονοκέραι(ος)
- 10 Ὁ μονογενὴς υἱ(ὸ)ς ὁ (δε) ζῶν διδοὺς τῷ κόσμῳ· ὅταν μὲν πρόσφῆρη θυσίαν καὶ προσφορὰν ἐαυτ(ὸν) τῷ θῷ ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν· καὶ ἀμνὸς ὀνομάζεσται τοῦ θῷ καὶ πρόβατον· ὅταν (δε) ἀμύνασθαι δέη· καὶ καθελεῖν τὸν ἐχθρὸν τὸν ἐπιφύομενον τοῖς ἀνθρώποις· τότε υἱ(ὸ)ς μονοκέραι(ος) ὀνομάζεται· ζῶν γὰρ ὡς ἐν τῷ ἰώβ μεμαθήκαμεν· ὁ μονόκερός (ἐστιν) ἀμαχὸν τὴν δύναμιν· ἀνυπότακτον τοῖς ἀνθρώποις οὐ γὰρ δῆσεις αὐτὸν φη(σίν) ἱμάντι οὐ(δε) κοιμηθήσεται ἐπι φάτνης καὶ πολλὰ τοῦ ἐλευθεριάζειν τὸ ζῶν ἐν ἐκείνῳ τῷ μέρει τῆς προφητείας εἴρηται καὶ παρατετήρηται· ὅτι ἐπαμφοτέρῳ κέχρηται τῇ εἰκόνι τοῦ μομοκέρωτος ἢ γραφῆ· ποτὲ μὲν ἐπαμνετῶς· ποτὲ (δε) διαβεβλημένως· ῥῦσαι γὰρ φη(σίν) ἐκ ῥομφαίας τὴν ψυχὴν μου καὶ ἀπο κεράτων μονοκεράτων τὴν ταπεινώσιν μου· τὸν πολεμοποιὸν λαὸν διαβάλλων ταῦτα φη(σίν)· πάλιν δὲ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρας μου ἔοικεν οὖν· διὰ τὸ ἀμυντικὸν τοῦ ζώου ἐπὶ τῶν χειρῶν εἰκασίαν πολλὰς παραλαμβάνεσθαι διὰ (δε) τὸ ὑψικρον καὶ ἐλευθέριον πρὸς τὴν τοῦ βελτίωνος ἀγέσθαι εἰκασίαν· καὶ ἐπειδὴ τὸ κέρας ἀντιδυνάμεως πολλὰκις παραλαμβάνεται χῆς (δε) θῷ δύναμις δια τοῦτο ὡς ἔχων κέρας τοῦτέστιν μίαν δύναμιν τὴν τοῦ πρὸς μονόκερος ὀνομάζεται· ἄλλως· ὁ πεπιστευκῶς λαὸς φη(σίν)· καὶ τῆς πλάνης ἐκείνης
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Fragment III.2 (Fol. 51): Psalm 28 (Catena)

- 5 ἀπαλλαγείς και ἀγαπητός τούτου χάριν καλούμενος· ἀήτητος ἔστιν και ἄμαχος ἔτε δὴ τῆς πο  
 λυθείας ἀπηλλαγμένος· και τὴν μίαν πρεσβεύων θεότητα· φωνὴ κὺ διακοπτόντος φλογ(α) πυρ(ος)  
 Πυροειδῆ γὰρ τοῦ παναγίου πν(ευματο)ς δεξιόμενος τῶν ἱερῶν ἀποστολῶν χωρὰς ἐφωτίζετο μὲν οὐκ ἔ  
 καιέτο δέ· κἀν τῷ μέλλοι τὸ δὲ βίωι· ἢ διπλὴ τοῦ πρὸς ἐνέργεια μερίζομένη φωτι  
 σει μὲν τοὺς τῆς ἀρετῆς ἀβλητάς· ἐμπρήσει (δὲ) τοὺς (τ)ῆς κακίας ἐραστάς·— ἄλλως  
 Διεκόπη μὲν και κατὰ τὴν ἱστορίαν· τὴν τῶν τριῶν παιδῶν ἐν τῇ βαβυλωνίῳ ἢ φλόξ τοῦ πυρ(ος)  
 ἐγένετο γὰρ φη(σίν) ὡσεὶ πν(ευμ)α δρόσου διασπρίζον· οἶμαι δὲ ὅτι τὸ πῦρ τὸ ἡτοιμασμένον εἰς κό  
 λασιν τῷ διαβόλῳ και τοῖς ἀγγέλοις αὐτοῦ διακόπεται τῇ φωνῇ τοῦ κὺ ἵνα ἐπειδὴ δύο  
 εἰσὶν ἐν τῷ πυρὶ δυνάμεις ἢ τε κερυστική και ἢ φωτιστική· τὸ μὲν δριμύ και κολαστικὸν  
 τοῦ πυρὸς τοῖς ἀξίος τῆς καύσεως προσπαρμένῃ τὸ δὲ φωτιστικὸν αὐτοῦ και λαμπρὸν τῇ  
 φαιδρότητι τῶν εὐφραينوμένων ἀποκλρωθῆ· φωνὴ κὺ συσσειόντος ἔρημων  
 10 Περὶ ταύτης τῆς ἐρήμου και ἡσαῖα προαγορεύει· εὐρφάνθητι λέγων ἔρημος διψῶσα και παλ(ιν)  
 εὐφρανθήτω ἢ ἔρημος και ἀνθίτω ὡς κρίνον· ἔρημον (δὲ) ὀνομάζει τὰ ἔθνη ὡς ἔρημα  
 πάλαι γεγεννημένα θῦ· ταύτην τὴν ἔρημον ὁ δεσπότης συσσειῶν· δηλοῖ (δὲ) τοῦ θῦ τὴν ἐπι  
 φάνειαν ὁ σεισμὸς τεκεῖν παρασκευάζει τὴν σ(ωτη)ρίαν· τούτου χάριν και κάδης αὐτὴν ὄνο  
 15 μάξει τοῦτ' (ἔστιν) ἀγίαν· τοῦτο γὰρ ἐρμηνεύεται κάδης· τοῦτ(ο) (δὲ) ὁ μὲν σύμμαχος οὐ συσσειόντος  
 ἀλλ' ἐκτοκίζοντος εἴρηκεν ὁ (δὲ) ἀκύλας ὠδίνοντος· συσσειέσει κῆς τὴν ἔρημον κάδης  
 οὐ πᾶσαν ἔρημον ὁ κῆς συσσειέσει ἀλλὰ τὴν κάδης· τοῦτεστιν τὸν ἀγιασμον κάδης γὰρ ἀγιασμι(ος)  
 ἐρμηνεύεται ἄλλως φωνὴ κὺ συντρίβοντ(ος) κέδρους πῆν τοῦ κὺ δηλοῖ φων(ῆν)  
 20 Τὴν λέγουσαν αὐτὴ δὲ ἔστιν ἢ αἰώνιος ζωή· ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θῦ· και ὄν

λ'  
β'ασι

Fragment III.3 (Fol. 52): Psalm 28 (Catena)

ἀπέστειλας· διὰ γὰρ τῆς τοιαύτης φωνῆς· συνέτριψε κς τὰς κέδρους τοῦ λιβάνου τοῦτεστίν τοὺς ἐπιημεμένους καὶ μεγαλαυχούς καὶ ἀκάρπ(ους) φρονήματος τῆς εἰδωλοατρίας· ἀνεδιπλασίασε (δὲ) τὴν λέξιν εἰπὼν καὶ συντρίψει κς τὰς κέδρους τοῦ λιβάνου· δεικνὺς ὡς οὐχ ἀπλῶς συντρίψει τὰς κέδρους λαμβάνεται γὰρ πολλακίς κέδρους καὶ ἐπὶ ἀγαθῶν ὡς εὐῶδες καὶ ἄσγηπτον· καὶ γὰρ ἀλλαχοῦ φη(σίν) ἐκάλυψεν ὄρη ἢ σκιὰ αὐτῆς καὶ πάλιν δὲ σολομῶν κλίην ἡμῶν σύσκιος· δοκοὶ δὲ ἡμῶν κέδροι συντρίψει τοῖνον ἢ φωνῇ τοῦ κς τὰς κέδρους τοῦ λιβάνου δηλοῖότι τῆς εἰδωλοατρίας λιβανον γὰρ τὴν εἰδωλοατρίαν ὀνομάζει· καὶ γὰρ ἀλλαχοῦ φη(σιν) εἶδον τὸν ἀσεβῆ ὑπερψύμενον καὶ πᾶ(λ)ιν ἡσαίας οὐκέτι μικρὸν καὶ μετατεθήσεται ὁ λιβανος εἰς τὸ ὄρος τὸ χειμελ φωνῇ κς καταρτιζομένη ἐλάφους  
 Φύσις ταῖς ἐλάφοις τῶν ἐρησιτικῶν θηρίων καταφρονεῖν· ταύτην δὲ τὴν ἐξουσίαν τοῖς ἱεροῖς ἀποστῆλοισ δέδωκεν· δέδωκε γὰρ ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων : τοῦτ(ω) κρατυνθέντες τῷ λόγῳ τοὺς ἀπατεῶνας τῆς οἰκουμένης ἐξήλασαν δαιμονίας· καὶ τῶν εἰδώλων ἐγύμνωσαν τὴν ἀσθeneian· καὶ τοῦτο ὁ προφητικὸς προηγόρευσε λόγος· φωνῇ κς καταρτιζομένη ἐλάφους καὶ ἀποκαλύψει δρυμοὺς· δρυμοὺς λέγει τὰ τῶν εἰδώλων τεμένη διὰ τὸ ἄκαρπον· τοιοῦτοι γὰρ οἱ δρυμοί, οὗς ἐκκόπτοντες οἱ ἄριστοι γηπόνοι· καὶ τὴν ὑπ' αὐτῶν γυμνοῦντες νεμομένην γῆν· τὰ κάρπιμα φυτεύουσι δένδρα καὶ τὰ ἐδώδημα καταβάλλουσι σπέρματα· δεδράκασι καὶ οἱ τοῦ σ(ωτῆ)ρ(ο)ς ἡμῶν μαθηταὶ πρόρριζα γὰρ ἀνασπᾶσαντες τὰ τῶν εἰδώλων τεμένη· τὰ θείας ἀντ' ἐκείνων ἐκκλειςίας ἐφύτευσαν· κς τὸν κατακλυσμὸν κατοικεῖ (καὶ) κα[θιέται] τὴν τοῦ βαπτίσματος χάριν κατακλυσμὸν ὄνομάζει· ὡς τὴν ἀποπλυναμένην τὰ ἁμαρτήματα ψυχῆν καὶ ἀποκαθηραμένην τὸν πα

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Fragment III.4 (Fol. 54): Psalm 29:1-3 (LXX)

δ	λαιὸν ἀν(θρωπ)ον ἐπιτιγῆδιον εἶναι λοιπὸν πρὸς κατοικητήριον θῦ ἐν πν(εύματ)ι καὶ καθιέται κς βασι				
θ	λεὺς εἰς τὸν αἰῶνα τῆι λαμπουσίηι ψυχῆι ἀπὸ τοῦ κατακαλυσμένου ἐν ἰδρύσει θς· ὄθεν οἶονει				
	θρόνον ἑαυτὸν ἀπεργάζετται· ἄλλως τῆν τῶν χειμάρρων τῆς ἀνομίας καταπον				
	τισθεῖσαν οἰκουμένην· οἰκοδομήσει κενουρήσει καὶ νέαν κτίσιν ἐργάσεται· τοῦτο (δὲ) ποι				
5	ήσας οὐκ ἑάσει λοιπὸν χώραν λαβεῖ(ν) τὴν ἀσέβειαν· ἀλλ' εἰς αἰῶνα βασιλεύσει --	κθ	κθ	κθ	1
	μαζμωρ	μελώιδημα	ἄσμα	ψαλμὸς	
	σιρ	αἰσματος	ῶιδῆς	ῶιδῆς	
	ὀνηχαθ	ἐγκαινισμοῦ	ὑπερ ἐγκαινισμοῦ	τοῦ ἐγκαινισμοῦ	
	αββαιθ	τοῦ οἴκου	τοῦ οἴκου	(χαί) τοῦ οἴκου	
	λδαυειδ	τοῦ δαυεῖδ	τῶι δαῶδ	τοῦ δαῶδ	
	ἐρομμεχ	ὑψώσω σε	ὑψώσω σε	ὑψώσω σε	2
	יהוה	יהוה	יהוה	יהוה	
	כי	ὅτι	ὅτι	ὅτι	
15	δελλιθानη	ἀνέσωσάς με	ἀνιμήσωμεν	ἐξείλω με ἀντελέθου μου	
	σולω	καὶ σὺ	καὶ σὺ	καὶ σὺ	
	σεμεθ	καὶ εὐφρανᾶς	καὶ εὐφρανᾶς	καὶ εὐφρανᾶς	
	οἰεββαῖ	ἐχθρούς μου	τοὺς ἐχθρούς μου	τοὺς ἐχθρούς μου	
	לי	ἐμοὶ	ἐμ(οι)	ἐμ(οι)	
20	יהוה	יהוה	καὶ יהוה	יהוה	3

Fragment III.5 (Fol. 102): Psalm 29:4-6 (LXX)

5	ελεθ μεσσω νεφσι ιθανι μειωρδη βοαρ ζωημέρου ληπιτ'	ἀνεβίβασας ἀπο αἰδου ψυχῆν μου ἐζώσας με ἀπὸ τοῦ καταβῆναι με εἰς λάκακον μελωδήσατε τῶι ἰητ'	ἀνήγαγες ἐξ αἰδου τὴν ψυχῆν μου ἀνεζώσας με τοῦ μὴ κατενεχθῆναι εἰς λάκακον αἰδετε τῶι ἰητ'	ἀνήγαγες ἐξ αἰδου τὴν ψυχῆν μου ἔσωσας με ἀπὸ τῶν καταβαινόντων(ων) εἰς λάκακον ψάλατε τῶι καὶ ἰητ'	5
10	ασιλαυ ουωδου αζεχρ κοδεω χι ρεγε βααφφω αίτιμ βαρσωνω βααρβ ιαλιν βεχι	οἱ ὄσιοι αὐτοῦ ἐξομολογεῖσθε τῶ μνημοσύνω ἡγιασμένοι αὐτοῦ ὅτι ἀθροισμὸς ἐν θυμῶι αὐτοῦ ζωῆ ἐν εὐδοκίᾳ αὐτοῦ ἐν ἔσπεραι αὐλισθήσεται κλαυθμὸς	οἱ ὄσιοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ ὅτι ὄργῃ ἐν τῶι θυμῶι αὐτοῦ κα(ι) ζωῆ ἐν τῶ θελήματι αὐτ(οῦ) ? ἔσπερινῆς αὐλισθήσεται κλαυθμὸς	οἱ ὄσιοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης(ης) αὐτοῦ ὅτι συντέλεια ἐν τῶ θυμῶ αὐτ(οῦ) καὶ ζωῆ ἐν τῶ θελήματι αὐτ(οῦ) τὸ ἔσπερας: αὐλισθήσεται κλαυθμὸς	6
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Fragment III.7 (Fol. 103): Psalm 29:9-11 (LXX)

5	οὐέλ ἀδωναῖ ἐθανναν μεββεσὲ βδαμί βρεδεθι ἐλ σααθ αἰωδέχχα	καὶ πρός κύριον δεηθήσμαι τί πλεονέκτημα ἐν αἵματί μου ἐν τῷ καταβῆναι με πρός διαφθοράῃ μὴ ἐξομολογήσεται σοι χοῦς	καὶ πρός τὸν κύριον δεηθήσμαι τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναι με εἰς διαφθοράν μὴ ἐξομολογήσεται σοι χοῦς	10
10	ἀφαρ αἰεγγιθι ἐμεθθαχ σμα ἰηοη οὐαννηλί ἰηοη αἰη ὠζηρ λι ἀφαχθ	καὶ πρός τὸν θῆ δεηθήσμαι τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναι με εἰς διαφθοράν μὴ ἐξομολογήσεται σοι χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου ἤκουσε <sup>εἰσάκουσ(ον)</sup> κς ἰηοη καὶ ἠλέησέν με ἰηοη ἐγένετο βοηθός μου ἐστρεψας	καὶ πρός τὸν κύριον δεηθήσμαι τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναι με εἰς διαφθοράν μὴ ἐξομολογήσεται σοι χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου ἤκουσε <sup>εἰσάκουσ(ον)</sup> κς ἰηοη (καὶ) δώρησαί μοι ἰηοη ἐγένετο βοηθός μου ἐστρεψας	11
15	ἰηοη ἰηοη αἰη ὠζηρ λι ἀφαχθ	καὶ πρός τὸν θῆ δεηθήσμαι τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναι με εἰς διαφθοράν μὴ ἐξομολογήσεται σοι χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου ἤκουσε <sup>εἰσάκουσ(ον)</sup> κς ἰηοη καὶ ἠλέησέν με ἰηοη ἐγένετο βοηθός μου ἐστρεψας	καὶ πρός τὸν κύριον δεηθήσμαι τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναι με εἰς διαφθοράν μὴ ἐξομολογήσεται σοι χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου ἤκουσε <sup>εἰσάκουσ(ον)</sup> κς ἰηοη (καὶ) δώρησαί μοι ἰηοη ἐγένετο βοηθός μου ἐστρεψας	12

Fragment III.8 (Fol. 101): Psalm 29:12-13 (LXX)

[— λιμαωλ λι φειθεθα σεακι 5 ουεθαζερηγι σεμα λαμαν ιζαμιμερεχ χαβωδ συλω ιαδομ πιτη ελωαι λωλαιμ ωδεχ	— εις χορον εμοι περιελυσας σακκον μου (και) περιεζωσας με ευφροσύνην οπως μελωδησγη σοι δοξα και ου σιωπήσει κε πιτη θει μου εις αιωνα εξιμολογησομ(αι) σοι	— εις χορον εμοι απελυσας τον σακκον μου (και) περιεζωσας με ευφροσύνην ινα αδη σε δοξα και μη αποσιωπήσει πιτη θει μου δι αιωνος αινεσω σε	— εις χαραν εμοι διερρηξας τον σακκον μου και περιεζωσας με ευφροσύνην οπως αν ψαλι σοι η δοξα μου και ου μη κατανηλω κε πιτη ο θς μου εις τον αιωνα εξιμολογησομ(αι) σοι	— εις χαραν εμοι διερρηξας τον σακκον μου (και) περιεζωσας με ευφροσύνην οπως ψαλι σοι η δοξα και ου μη σιωπήσει πιτη ο θς μου εις τον αιωνα εξιμολογησομ(αι) σοι	13
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κθ

εις το τελο(ς) ψαλμος τω δαδ υπερ του εγκαινισμου του οίκου  
 Ύψωσω σε κε οτι υπελαβες με· και ουκ εφρανας τους εχθρους μου επεμε κε ο θς μου εκεραξα  
 προς σε και ιασω με κε ανηγαγες εξ αιδου την ψαλτην μου· εσωσας με απο των καταβαινοντων

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Fragment IV.1 (Fol. 48): Psalm 29 Catena (LXX)

κῦ· και εὐρήσεις τὰ σημαινόμενα· ἡ τάχα και καθολικῶς ὁ αἰὼν οὕτως λέγεται· ἐν ᾧ οἱ μακαρίως κλαύσαντες· τῆς πρωΐας ἐπελθούσης παρακληθήσονται·

Κε̅ ἐν τῷ θελήματί σου παράσχου τῷ κάλλει μου δυναμίν· Οἱ περι ἐξέτασιν τοῦ περ[ι] ἀρετῆς λόγου κατατριβέντες· τὰς μὲν τῶν ἀρετῶν· ἐκ θεωρημάτων ἔφρασαν συνεστάναι ἐν τῷ περι ἀγαθῶν και κακῶν τόποι· τὰς δὲ ἀθεωρήτους· οἷον φρόνησιν μὲν ἐκ θεωρημάτων· τῷ περι ἀγαθῶν και κακῶν τόποι· σωφροσύνην δὲ

ἐκ τῶν περι τῶν φευκτῶν· δικαιοσύνην (δὲ) ἐκ τοῦ περι τῶν ἀπονεμητέων· και ἀνδρείαν ἐκ τοῦ περι δεινῶν και οὐ δεινῶν· κάλλος δὲ και ἰσχὺν ἀθεωρήτους εἶναι ἀρετὰς ἐπακολουθούσας τὰς ἐκ θεωρημάτων· ἐνιοι τῶν σῶν νενοήκασι τὸ κάλλος(ς) καια δὲ ἀποτελεστικὸν τῶν ὑποβαλλομένων ἐκ τῶν θεωρητικῶν ἀρετῶν τὴν ἰσχὺν νενοήκασιν· πλὴν ἴνα και κάλλος ἐπιγένηται τῆι ψυχῆι· και δυναμὶς τῶν δεόντων ἐπιτελεστικὴ θείας εἰς τοῦτο χάριτος χρήζομεν -:- ἄλλως· Ὁ ἀδάμ ἐν τῷ πα

Ραδείσῳι· τῆς ἀρετῆς ἐκεκόσμητο κάλλει και κρείττων ἦν τῆς φθορᾶς τῆς δὲ θείας προνοίας· διὰ τὴν παράβασιν γυμνωθεὶς· τὴν ἀπὸ τῆς θνητῆς βιοτῆς ὑπέμεινε ζάλην· τοῦτο δὲ σαφῶς ὁ σύμμαχος τέθεικεν· κἔ ἐν τῆι εὐδοκίᾳ σου ἔστησα τῷι προπάτορί μου κράτος ὡς εἶναι δήλον· ὅτι ταύ[τα]· τῆς ἀνθρωπείας φύσεως τὸ πρόσωπον φθέγγεται πρὸς τὸν δεσπότην χῦ τῆς ζωῆς αὐτῆ· τὸ μέγα δωρησάμε(ον) δῶρον :-

τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβαίνειν με εἰς διαφθοράν  
Τί μοι φη(σίν) χρεῖαν σαρκὸς εὐπαθείας· και αἵματος πλῆθους μέλλοντος ὅσον οὐδέπω παραδίδουσαι τῆι κοινῆι διαλύσει τοῦ σώματος· ἀλλ' ὑπωπιέζω μου τὸ σῶμα και δουλαγωγῶ

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λ' ε'  
βασίωριγ

λ'  
βασί

Fragment IV.2 (Fol. 42): Psalm 29 Catena (LXX)

5	<p>μήπως εὐεκτουῦντος καὶ ὑπερέξοντος μου τοῦ αἵματος· ἀφορμὴ πρὸς ἀμαρτίαν ἢ πολυσαρκία γένηται· πρὸς σέ κέ κεκράξομαι· Ἡ ἀνθρωπιεὶα φύσις ταῦτα βεβόηκεν εἰ καὶ μὴ πᾶσα ἀλλὰ διὰ τῶν ἁγίων βεβόηκε πρὸς τὸν θῦ τούτοις κεντημένη τοῖς λόγοις· ὅτι δίκαιον ὑμνεῖν σε τὸν ποιητὴν καὶ λόγοις εὐγνώμοσιν ἀμείβεσθαι σοὶ τὰς χάριτας· τοῦτο γὰρ ζώντων ἰ(δ)λιον· οἱ γὰρ εἰς χροῦν κακόνιν διαλυόμενοι καὶ το σωματικὸν ὄργανον ἀπολέσαντες· πῶς ἂν δυναθῆεν τὰς σὰς ἀδειν εὐεργεσίας·— τίς ὠφέλεια ἐν τῷ αἵματί μου κέ πολλὴ βελτιώις καὶ ὠφέλεια γενένηται τοῦ σ(ωτῆ)ρ(ο)ς δόντος τὴν ψυχὴν λύτρον ἀντι πολλῶν· ὡς καὶ τὸ αἷμα αὐτοῦ ἕκαστον λελυτῶσθαι ἐκ τῆς ματαιᾶς ἀνατροφῆς· καὶ γὰρ τοῦ π(ατ)ρὸς ἢ εὐδοκία· τῆ ἐκχύσει τοῦ αἵματος τοῦ ἀμνοῦ αὐτοῦ ἀρθῆναι τοῦ κόσμου τὴν εὐδοκίαν· ἐπειδὴ δέ τινες τῶν ὑπέρ ὧν ἀπέθανεν· ἐπιμένουσι κακία καὶ δυσσεβεία· ἐδοξεν ἢ εἰς τὴν φθορὰν τοῦ σ(ωτῆ)ρ(ο)ς κἀδοδος καὶ ἢ ἔχυσίς τοῦ αἵματος αὐτοῦ μάττην γενεῖσθαι διαφθορὰν (δὲ) λέγει τὴν φύσιν τῆς σαρκὸς ἦν ἐκὼν ἐφόρεσεν· ἢ τὸν θάνατον εἰς ὃν ἐφθασεν· μὴ ἐξομολογῆσεται σοι χροῦς ἀναγγελεῖ τὴν ἀλήθειαν σου</p>	ἔ θ
10	<p>Ὁ διὰ τοῦ τὰ ὑλικά πράττειν καὶ φθονεῖν τὰ ἐπίγεια χροῦς γεγονῶς· καὶ ἐπιμένων τῆι ἀμαρ  <span style="display: block; text-align: center;">ω(ς)</span> τὰ οὐδ' ἐξομολογῆσεται τῷ θῷ ἢ ἀναγγαλεῖ αὐτοῦ τὴν ἀλήθειαν· ἀλλ (θὲ) κατὰ τὸν σύμ  Μίσηρον ἐν τοῖς κακοῖς γενόμενος ἔλεγον· πρὸς σέ κέ βοήσω· καὶ σέ τὸν δεσπότην μου  ἱκετεύσω· τί κέρδος ἐν τῷ αἵματί μου κατενεχθέντος μου εἰς διαφθορὰν· μὴ ἔξομο  λογῆσεταιί σοι κόνις ἢ ἀπαγγελεῖ τὴν ἀλήθειαν σου· ταῦτα καὶ τὰ τούτοις ὅμοια ἴκε  τεύω κάτωθεν κραυγὰς ἀφίεις πυθόμενος μαθεῖν παρὰ σοῦ τοῦ θῷ· τίς ὠφέλεια</p>	ὠργιέ(νους) (καὶ) διδυ(μου)
15	<p>ὠ(ς)  εὐσεβι</p>	
20	<p>εὐσεβι</p>	

Fragment IV.3 (Fol. 41): Psalm 29 Catena (LXX)

5	<p>γίνεται· ἢ ἔμοι ἢ ἑτέροις ἐκ τοῦ ἔμοῦ αἵματος· ἢ τί πλεόν ἂν(θρώπι)οις ὑπάρξει ἐκ τοῦ ἔμέ  ἐλθεῖν εἰς διαφθοράν· ἑτέρου μὲν γὰρ ἐν τῷ αἵματι μου ὑπάρξει πολλή τις καὶ μεγάλη  ὠφέλεια τῷ παντὶ κόσμῳ· ἐπειδὴν ὁ σὸς ἀμνὸς ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου πρό  βρατον ἐπί σφαγῆν ἔλθη· τοῦτου γὰρ τῷ αἵματι ἀπολύτρωσις πάσι τοῖς δι' αὐτοῦ σωθῆγο  μένοις γενήσεται· ἀλλὰ καὶ ἡ κατὰβασις ἐκείνου ἢ μέγρι τῶν διαφθαρέντων καὶ ἐν  θανάτῳ γενομένων πολλοῖς αἰτία σ(ωτη)ρίας γενήσεται· πολλὸς γὰρ χροῦς καὶ πολλῆ κόνις  τῶν πάλαι καὶ σαρκίνων καὶ χοϊκῶν ἂν(θρώπ)ων ἐξομολογήσεται σοι· οἱ καὶ ἐπὶ τὸ κρεῖττον  μεταβληθέντες ἀπαγγελοῦσι τὴν ἀλήθειαν σου· μήτι οὐκ καὶ ἐν τῷ ἔμῳ αἵματι ἔσταί τι  τοιούτων ἀγαθῶν τῷ κόσμῳ· ἢ ὠφελήθησεται τις ἐμοῦ κατασπυρέντος ὑπὸ τοῦ θανάτου  ἢ ὁ ἀπὸ τοῦ χροῦς ληφθεῖς· καὶ γεγὼνός ἂν(θρώπ)ος μεταβληθῆς ἀπὸ τοῦ χοϊκοῦ καὶ γενόμενος  πν(ευματ)ικὸς ἀπαγγελεῖ τὴν ἀληθειάν σου· ἀλλὰ γὰρ οὐδὲν ἔσται ἐξ ἐμοῦ τοιούτων· διὸ ἱκετεύω  μὴ ὁμοιωθῆναι τοῖς καταβαίνουσιν εἰς λάκαρον· ἄλλως οἱ γὰρ ἄπαξ τεθνεῶ  τες· καὶ ταῖς αἰδοῦ πύλαις γεγονότες κάτοχοι ἀποπαύσονται· τάχα ποῦ καὶ τὸ δόξολο  γεῖν· προσεπιθέειν δ' ἂν οἷς εἰργάσαντο παντελῶς οὐδὲν μένουσι δὲ μάλλον  ἐν οἷς κατελήφθησαν· καὶ τὸν τῆς καθύλου κρίσεως ἐκδέχονται καιρὸν· ἄλλως·  Τοῦτοις καὶ ὁ μακάριος ἐξ(ε)κίας ἐχ(ρ)ήσατο τοῖς λόγοις ὡς καὶ ἡ τετάρτη τῶν βασιλει(ῶν)  ἱστορία διδάσκει· καὶ τοῦ θειοτάτου ἡσαίου ἢ προφητεία· τὸ ὅπως ἂν ψάλη  σοι ἡ δόξα μου καὶ οὐ μὴ ἀποσιωπήσῃ· ἀντὶ τοῦ προσήκει ταύτης ἕνεκα τῆς  ευεργεσίας· διηνεκῶς ἀδεν σε καὶ ἕμνεῖν τοὺς τὸ σαύτης δόξης τετυχηκότας  ἐν μλθνεὶ καιρῷ σιωπῶντας καὶ ἡ κατάνυξις (δὲ) στιγνῆν ἐπολεῖ· οἱ ὁ τοῖνον</p>
10	<p>λλ(ου)  κυρι</p>
15	<p>ῥ  θ</p>
20	



Fragment IV.4 (Fol. 47): Psalm 29 Catena (LXX)

εὐσεβί	<p>ἀντι σιγῆς θεθείκασι τὴν κατάνυξιν:— ἤκουσε κς̄ και ἠλήσεν με· καὶ ἐγγηγι(θην) βο          ἠθος μου: -?- ταῦτά φη(σιν) δεηθέντος μου ὁ μὴ μακρὰν ἐστὼς τῶν καθαρῶς          ἐπικαλουμένων αὐτὸν κς̄ ἤκουσεν· και ἀκούσας ἠλέησέ με· ταῦτα ὡς πρὸς ἡμ(ᾶς)          διαλεχθεὶς και τὰ συμπεβηγῶτα αὐτῶι διδάξασ ἡμᾶς ἐπιστρέφει πάλιν τὴν εὐχαρι          στίαν ἐπ' αὐτὸν τὸν θν̄· τὰς εἰς αὐτῶ(ν) εὐεργεσίας διεξιῶν· ἐν μὲν γὰρ τῶι κα          ταβῆναι με φη(σιν) εἰς διαφθορὰν ὧ δέσποτα· οὐ (δὲ) μία τίς ἦν ὠφέλεια· οὔτε ἐμοὶ          οὔτε ἐτέροις· ἐν (δὲ) τῶι μεταβολεῖν σε τὸν κοπετόν μου εἰς χαρὰν ἐμοὶ· και ἐν          τῶ διαρρήξει σε τὸν σάκκον μου και περιζῶσαι εὐφροσύνην οὐχ ἡ τυχεύουσα          γεγένηται ὠφέλεια· ἀπολαβὴν γὰρ τὴν προτέραν ἐμαυτοῦ δόξαν διὰ ταῦ          τῆς σοι· ψαλλῶ οὕτω τε διατελέσω· εἰς τὸν σύμπαντα αἰῶνα ἐξομολογουμένός          σοι· και τὰς σὰς διαπαντὸς εὐεργεσίας· τὰς εἰς ἐμέ διεξιῶν:— ἄλλως          Ἡμῶν ὠφελουμένων· και ἐξομολογουμένων· και τὴν ἀλήθειαν τοῦ θῷ ἀναγγελόν          των κς̄ ἐπικουῶσθαι ὁμολογεῖ· και ἠλεῖσθαι ὑπὸ τῶ(υ) π(ατ)ρ(ὸ)ς και τῷ περὶ ἡμῶν πένθος          δεήσει ἀλλ' εὐφροσύνην διαρραγέντος τοῦ σάκκου· ἴν' εὐφρανθεὶς τὴν δόξαν ἀπολαβῶν          εἴπη ἄπῳς ἀν ψαλλῆ σοι ἡ δόξα μου· εἴπη (δὲ) και τὸ οὐ μὴ κατανυγῆ· τοῦ κατανυττο          μένου· ἀντὶ τοῦ λυπουμένου τεταγμένου:— ἄλλως τὸ ἔστρεψας δηλοῖ· τὴν ἐκ τοῦ          κόπεσθαι και λυπεῖσθαι εἰς χαρὰν μεταβολὴν τὸ (δὲ) οὐ μὴ κατανυγῶ οὐ μὴ κατα          γνῶ φη(σιν)· δόξα (δὲ) ψάλλουσα τοῦ ταῦτα λέγοντος τῶι θῷ ὀρθῇ πολιτεία και γνῶσις          ἔσστιν εἰλικρινής· κὲ ὁ θς̄ εἰς τὸν αἰῶνα ἐξαμ(ολογήσεται) ἀντὶ τοῦ ἐπὶ πᾶσι τοῖς συμβαί</p>
5	10
εἴ ὠργιν	<p>15</p> <p>20</p>

Fragment IV.5 (Fol. 88): Catena on Psalm 29:13; Hexapla, Psalm 30

	λ	λαμνασση μαζμωρ λδαιειδ	λ	τῶι νικοποῶι μελώδημα τοῦ δαιειδ	λ	εἰς τὸ τέλος ψαλμὸς τῶι δαδ	λ	τῶι νικοποῶι <sup>(επι)</sup> εἰς τὸ τέλος	1
5	λ	ἐν σοι ἠηη ἀσπιθι	λ	ἐπι σοι ἠηη ἐπιποιθησα	λ	ἐπι σοι <sup>επι</sup> εἰς	λ	ἐπι σοι <sup>επι</sup> εἰς	2
	λ	ἠβωσα λωλαμ βσεδκαθαχ φελλεττη εττη	λ	καταισχυνηθην εἰς αἰῶνα ἐν δικαιοσύνη σου διάσωσόν με κλῖνον	λ	καταισχυνηθην εἰς τὸν αἰῶνα ἐν τῇ δικαιοσύνη σου ρύσάι με (και) ἐξελοῦμ(αι) κλῖνον	λ	καταισχυνηθην εἰς τὸν αἰῶνα ἐν τῇ δικαιοσύνη σου ρύσάι με κλῖνον	3
10	λ	ἰλεῖ οζναχ μηηρα εσιληνη αιη:λι ασουρ	λ	πρός με οὗς σου ταχέως ρύσάι με γενοῦ μοι εἰς στερεὸν	λ	πρός με τὸ οὗς σου τάχυνον τοῦ ἐξελεσθαι με γενοῦ μοι εἰς θη <sup>φύλακα</sup>	λ	πρός με τὸ οὗς σου τάχλ <sup>τάχυν(ον)</sup> ἐξελοῦ με <sup>τοῦ ἐξελεσθ(αι)</sup> γενοῦ μοι σπερεὸν <sup>εἰς θη</sup>	
15									
20									

Fragment IV.6 (Fol. 86): Psalm 30

5	μασζ λβηθ μσουδωθ λωσιγηι χι σελει ουμσουδαθι αθθα ουλιμαν σεμαχ θενγηι ουθνεελνι θωσιγηι μερεσθ ζου ταιμου λιχι αθθα μασζι βιαδαθ	κραταιώματα(ς) εις οίκον όχυρωμάτων του σώζειν με ότι πέτρα μου και οχύρωμα μου σύ και διά ονόμα σου καθοδηγήσεις με και διαβαστάσεις με έξάξεις με άπο δικτύου τούτο έκρουσαν έν εμοι ότι σύ κραταιώμα μου έν χειρί σου	ισχυρον εις τόπον καταφυγής εις το σώζειν με ότι πέτρα μου και καταφυγή μου σύ εγώ και ένεκα του ονόματός σου όδηγήσεις με και τημελήσεις μου έξάξεις με άπο δικτύου ού κατέκρουσαν μοι ότι σύ άητησία μου εις χείράς σου	ύπεραπιστην και εις οίκον καταφυγής του σώσαι με ότι κραταιώσις μου και καταφυγή μου εγώ σύ (και) ένεκεν του ονόματός σου όδηγήσεις με και διαθρεψεις με έξάξεις με έκ παγίδος ταύτης ής έκρουσαν μοι ότι σύ εγώ ό ύπεραπιστής μου κέ εις χείράς σου	κατοιχητήριον εις οίκον καταφυγής του σώσαι με ότι στερέός <sup>κραταιώσις</sup> και καταφυγή μου εγώ σύ ένεκεν και εγώ(και) του ονόματός σου όδηγήσεις με και διαθρεψεις με: έξάξεις με: έκ παγίδος ταύτης ής έκρουσαν μοι ότι σύ ό ύπεραπιστής μου εις χείράς σου	4	5	6
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Fragment IV.7 (Fol. 87): Psalm 30

ἔφικιδ ρουη φαλιθ ωβι ιουη ηλ ημεθ σαιηβι ασσωμεφιμ αβλη σου ουανι ελ ιουη βαταθι αγίλα ουσεμα βεεζδαχ εσερ ραιθ	παραθήσομαι πν(εὐμ)ά μου ἐλυτρώσω με ιουη ισχυρὲ ἀληθείας ἐμίσησας τοὺς φυλάσσοντας ματαιότητας εἰχῆι καὶ ἐγὼ πρὸς ιουη ἐπεποιθήσα ἀγαλλιάσομαι καὶ εὐφρανθήσομ(αι) ἐν ἐλέω σου ὡς εἶδες	παραθήσομαι τὸ πν(εὐμ)ά μου ἐλυτρώσω με ιουη ὁ θς τῆς ἀληθείας ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητας διὰ κενῆς ἐγὼ δὲ ἐπὶ τῶι ιουη ἤλπισα ἀγαλλιάσομ(αι) καὶ εὐφρανθήσομ(αι) ἐπὶ τῶ ἐλέει σου ὅτι ἐπέιδες	παραθήσομαι τὸ πν(εὐμ)ά μου ἐλυτρώσω με ιουη ισχυρὲ ὁ θς ἀληθινὲ <sup>τ(ῆς) ἀληθείας</sup> ἐμίσησας τοὺς φυλάσσον(τας) <sup>τ(ὸς) διαφυλάσσοντας</sup> ματαιότητας ψευδεῖς <sup>διὰ κεν(ῆς)</sup> ἐγὼ δὲ ἐπὶ τῶ ιουη ἤλπισα ἀγαλλιάσομαι (καὶ) εὐφρανθήσομ(αι) ἐπὶ τῶ ἐλ[έει] σου ὅτι εἶδες <sup>ἐπέειπ(α)</sup>	7
5	10	15	20	8

Fragment IV.8 (Fol. 89): Psalm 30

εθνη ιαδαθ	τὴν κακουχίαν μ[ου]	τὴν κακωσιν μου	τὴν ταπεινωσιν μου	τὴν πτωχειαν μου	
βσαρωθ	ἐγνων	ἐγνων	ἔσωσας ἐγν(ω)κ(ας)	ἐγνων	
νεφσι	ἐν θλίψεσι	τὰς θλίψεις	ἐκ τῶν ἀναγκῶν	ἐκ τῶν ἀναγκῶν	
ουλω	ψυχῆς μου	τῆς ψυχῆς μου	τὴν ψυχῆν μου	τὴν ψυχῆν μου	9
εσγερβανι	και οὐ	και οὐ	και οὐ	και οὐ	
βιεδ	κ ἀπέκλεισας με	κ ἐξέκλεινας με	συνέκλεισας με	συνέκλεισας με:	
ωνιβ	ἐν χειρὶ	εἰς χεῖρας	εἰς χεῖρας	εἰς χεῖρας	
εεμεδεθ	ἐχθροῦ	ἐχθροῦ	ἐχθροῦ	ἐχθροῦ	
βαιμιμαρ	ἔστησας	ἔστησας	ἔστησας	ἔστησας	
εργλαι	ἐν πλατύτητι	ἐν εὐρυχώρῳ	ἐν εὐρυχώρῳ	ἐν εὐρυχώρῳ	
ὄνηνι	πόδας μου	τοὺς πόδας μου	τοὺς πόδας μου	τοὺς πόδας μου	
ηοη	δῶρησαι μοι	οὐκτεῖρόν με	ἐλέησον με	δῶρησαί μοι	10
χι	ηοη	ηοη	ηοη	ηοη	
σαρ	ὅτι	ὅτι	ὅτι	ὅτι	
λι	στὲνδν	θλιβομαι	θλιβομαι	φλιβω	
ασσα	ἐμοί	-	-	μοι	
βαχας	αὐχμῶθ	ἐθολῶθ	ἐταράθθ	ἐταράθθ	
ηνι	ἐν παροργισμῶι	διὰ παροργισμῶν	ἐν θυμῶ	ἐν θυμῶ	
νεφσι	ὁ σφθαλιμός μου	ὁ σφθαλιμός μου	ὁ σφθαλιμός μου	ὁ σφθαλιμός μου	
	ψυχῆ μου	ἡ ψυχῆ μου	ἡ ψυχῆ μου	ἡ ψυχῆ μου	

Fragment V.1 (Fol. 61): Psalm 30

5	<p>ραβ  του βααχ  εφερ  σαφανθα  [?]ριεαχ  φααλθα  [λ]αωσιμ  βααχ  νεγδ  βνη  αδαμ  θεσφιρην  βεσθρ  φαναχ  με[.]αχση  εις  θεσσφ[.]νεμ  βσ[.]υαχα  μριβη  λ[σ]νωθ</p>	<p>πολύ  ἀγαθόν σου  δ  συνέκρυψας  τοῖς φοβουμένοις σε  κατειργάσω  τοῖς ἐλπίζουσιν  ἐν σοὶ  κατέναντι  υἱῶν  ἀνθρώπων  ἀποκρύψεις  ἐν ἀποκρύφῃ  πρόσωπόν σου  ἀπο τραχυτήτων  ἀνδρός  συγκρύψεις αὐτοῦς  ἐν συσκασιμῶι  ἀπὸ δικασίας  γλωσσῶν</p>	<p>πολύ  τὸ ἀγαθόν σου  δ  ἔκρυψας ἀπόθετον  τοῖς φοβουμένοις σέ  εἰργάσω  τ(οῖς) προσδοκῶσιν  σε  ἀντικρυς  τῶν  ἀνθρώπων  σκεπάσεις αὐτοῦς  ἐν σκέπηι  τοῦ προσώπου σου  ἀπο παραδειγματισμοῦ  ἀνθρώπων  κρύψεις αὐτοῦς  ἐν σκέπηι  ἀπὸ ἀντιλογι(ῶν)  γλωσσῶν</p>	<p>πολύ τὸ πλῆθος  τῆς χρηστότητός σου  ῆς  ἔκρυψας  τοῖς φοβουμένοις σε  ἐξεργάσω  τ(οῖς) ἐλπίζουσιν  ἐπι σέ  ἐναντίον  τῶν υἱῶν  τῶν ἀνθρώπων  κατακρύψεις αὐτοῦς  ἐν ἀποκρύφῃ  τοῦ προσώπου σου  ἀπο ταραχῆς  ἀνδρός  σκεπάσεις αὐτοῦς  ἐν σκῆπηι  ἀπο ἀντιλογίας  [γλωσσῶν]</p>	20
10	<p>10  αδαμ  θεσφιρην  βεσθρ  φαναχ  με[.]αχση  εις  θεσσφ[.]νεμ  βσ[.]υαχα  μριβη  λ[σ]νωθ</p>	<p>πολύ τὸ πλῆθος  τῆς χρηστότητός σου  ῆς  ἔκρυψας  τοῖς φοβουμένοις σε  ἐξεργάσω  τ(οῖς) ἐλπίζουσιν  ἐπι σέ  ἐναντίον  τῶν υἱῶν  τῶν ἀνθρώπων  κατακρύψεις αὐτοῦς  ἐν ἀποκρύφῃ  τοῦ προσώπου σου  ἀπο ταραχῆς  ἀνδρός  σκεπάσεις αὐτοῦς  ἐν σκῆπηι  ἀπο ἀντιλογίας  [γλωσσῶν]</p>	21		
15	<p>15  με[.]αχση  εις  θεσσφ[.]νεμ  βσ[.]υαχα  μριβη  λ[σ]νωθ</p>	<p>πολύ τὸ πλῆθος  τῆς χρηστότητός σου  ῆς  ἔκρυψας  τοῖς φοβουμένοις σε  ἐξεργάσω  τ(οῖς) ἐλπίζουσιν  ἐπι σέ  ἐναντίον  τῶν υἱῶν  τῶν ἀνθρώπων  κατακρύψεις αὐτοῦς  ἐν ἀποκρύφῃ  τοῦ προσώπου σου  ἀπο ταραχῆς  ἀνδρός  σκεπάσεις αὐτοῦς  ἐν σκῆπηι  ἀπο ἀντιλογίας  [γλωσσῶν]</p>	21		
20	<p>20  με[.]αχση  εις  θεσσφ[.]νεμ  βσ[.]υαχα  μριβη  λ[σ]νωθ</p>	<p>πολύ τὸ πλῆθος  τῆς χρηστότητός σου  ῆς  ἔκρυψας  τοῖς φοβουμένοις σε  ἐξεργάσω  τ(οῖς) ἐλπίζουσιν  ἐπι σέ  ἐναντίον  τῶν υἱῶν  τῶν ἀνθρώπων  κατακρύψεις αὐτοῦς  ἐν ἀποκρύφῃ  τοῦ προσώπου σου  ἀπο ταραχῆς  ἀνδρός  σκεπάσεις αὐτοῦς  ἐν σκῆπηι  ἀπο ἀντιλογίας  [γλωσσῶν]</p>	21		

Fragment V.2 (Fol. 59): Psalm 30

βαρουχ πιητ'	εὐλογητὸς πιητ' ὅτι ἐθαυμάστωσεν ἔλεον αὐτοῦ ἐμοί ἐν πόλει περιοχῆς καὶ ἐγώ εἶπα ἐν θαμβήσει μου ἐξέριμαι ἀπο κατέναντι ὀφθαλμῶν σου ἄρα ἤκουσας φωνῆς δεησῶς μου ἐν ἀναβοήσει μου προς σέ	εὐλογητὸς πιητ' ὅτι παραδοξάσας τὸ ἔλεος αὐτοῦ ἐμοί ὡς ἐν πόλει περιπεφραγμένη ἐγὼ δὲ εἶπον ἐν ἐκπλήξει μου ἐξεκόπην ἐξεμπροσθεν τῶν ὀφθαλμῶν σου ὄντως εἰσήκουσας τῆς φωνῆς τῆς ἱκεσίας μου ἐπικαλουμένου σέ	εὐλογητὸς πιητ' κς ὅτι ἐθαυμάστωσε τὸ ἔλεος αὐτοῦ ἐμοί ἐν πόλει περιοχῆς ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου ἀπέριμαι ἀπο προσώπου τῶν ὀφθαλμῶν σου διὰ τοῦτο εἰσήκουσας τῆς φωνῆς τῆς δεησῶς μου ἐν τῷ κέκραγέναι με πρὸς σέ	εὐλογητὸς πιητ' ὅτι ἐθαυμάστωσεν ἔλεον αὐτοῦ ἐμοί ἐν πόλει περιοχῆς ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου ἐκβέβλημαι ἀπέναντι τῶν ὀφθαλμῶν σου διὰ τοῦτο ἐπήκουσας τῆς φωνῆς τῆς δεησῶς μου ἐν τῷ κέκραγέναι με πρὸς σέ	22
5					
10				23	
15					
20					

Fragment V.3 (Fol. 60): Psalm 30

24

αβου	ἀγαπήσατε	ἀγαπήσατε	ἀγαπήσατε	ἀγαπήσατε	ἀγαπήσατε
εθ' ἡοῦ	τὸν ἡοῦ	τὸν ἡοῦ	τὸν ἡοῦ	τὸν ἡοῦ	τὸν ἡοῦ
χολ	πάντες	πάντες	πάντες	πάντες	πάντες
ασιδαν	οἱ ὅσοι αὐτοῦ	οἱ ὅσοι αὐτοῦ	οἱ ὅσοι αὐτοῦ	οἱ ὅσοι αὐτοῦ	οἱ ὅσοι αὐτοῦ
εμουνιμ	πιστοὺς	πιστοὺς	πιστοὺς	πιστοὺς	πιστοὺς
νωσγρ	διατήρει	φυλάσσει	φυλάσσει	ἐκζητεῖ	ἀλήθειαν
ἡοῦ	ἡοῦ	ἡοῦ	ἡοῦ	ἡοῦ	φυλάσσει
ουσαλιμ	καὶ ἀποδίδωσι	καὶ ἀπαποδίδωσι	καὶ ἀπαποδίδωσι	καὶ ἀπαποδίδωσι	(καὶ) ἀποδίδοι
αλ	ἐπὶ	τοῖς	τοῖς	τοῖς	τοῖς
ιεθερ	περισσὸν	περισσῶς	περισσῶς	περισσῶς	περισσῶς
ωση	ποιούσιν	πράσσουσιν	ποιούσιν	ποιούσιν	ποιούσιν
ραυα	ὑπερφανίαν	ὑπερφανίαν	ὑπερφανίαν	ὑπερφανίαν	ὑπερφανίαν
εζακ	ἐνισχύεθε	κρατύνεσθε	κρατύνεσθε	ἀνδρίζεσθε	ἀνδρίζεσθε
ουαιμας	καὶ καρτερούσθω	καὶ στερουσθῶ	καὶ στερουσθῶ	καὶ κραταιούσθω	(καὶ) κραταιούσθω
λεββαβεχεμ	καρδία ὑμῶν	ἢ καρδία ὑμῶν	ἢ καρδία ὑμῶν	ἢ καρδία ὑμῶν	ἢ καρδία ὑμῶν
χολ	πάντες	πάντες	πάντες	πάντες	πάντες
αμμηαλιμ	οἱ περιμένοντες	οἱ ἐλπίζοντες	οἱ ἐλπίζοντες	οἱ ἐλπίζοντες	οἱ ἐλπίζοντες
ἡοῦ	τὸν ἡοῦ	ἐπὶ ἡοῦ	ἐπὶ ἡοῦ	ἐπὶ ἡοῦ	ἐπὶ ἡοῦ
-	-	-	-	-	-
					λ.

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Fragment V.4 (Fol. 62): Psalm 30

Ἐπί σοι κέ ἤλπισα μὴ κατασχυνθεῖν εἰς τὸν αἰῶνα· ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με  
καὶ ἐξελοῦ με· κλίνον πρὸς με τὸ οὖς σου τάχυνον τοῦ ἐξελεσθαι με· γενοῦ μοι εἰς θῦ  
ὑπερασπιστήν· (καὶ) εἰς οἶκον καταφυγῆς τοῦ σώσαι με ὅτι κράταίωμά μου καὶ καταφυ  
γὴ μου εἶ σύ καὶ ἔνεκεν τοῦ δυνάματός σου ὀδηγήσεις με καὶ διαθρέψεις με· ἐξάξιός με  
ἐκ παγίδος ταύτης ἧς ἔκρυψαν μοι ὅτι σύ ὁ ὑπερασπιστής μου κέ· εἰς χεῖρας σου πα  
ραθήσομαι τὸ πν(ευμ.)α μου· ἔλυτρώσω με κέ ὁ θς τῆς ἀληθείας ἐμίσησας τοὺς διαφυλάττοντ(ας)  
ματαιότητάς διὰ κενῆς· ἐγὼ δὲ ἐπὶ τῷ κῶ ἤλπισα· ἀγαλλιάσομαι καὶ εὐφρανθήσομαι(αι)  
ἐπὶ τῷ ἐλέει σου· ὅτι ἐπέιδες ἐπὶ τὴν ταπεινωσίν μου· ἔσωσας ἐκ τῶν ἀναγκῶν  
τὴν ψυχὴν μου· καὶ οὐ συνέλκυσάς με εἰς χεῖρας ἐχθρῶν· ἔστησας ἐν εὐρυώρῳ τοὺς πό  
δας μου ἐλέησόν με κέ ὅτι θλιβοίμαι ἐταράχθῃ ἐν θυμῷ ὁ σφθαλμός μου· ἡ ψυχὴ μου  
καὶ ἡ γαστήρ μου· ὅτι ἐξέλιπεν ἐν δόλυνῃ ἡ ζωὴ μου καὶ τὰ ἔτη μου ἐν στεναγμοῖς· ἠσθένη  
σεν ἐν πτωχείᾳ ἡ ἰσχὺς μου καὶ τὰ ὀστά μου ἐταράχθησαν· παρα πάντας τοὺς ἐχθρούς  
μου ἐγενήθην ὄνειδος καὶ τοῖς γείτοσί μου σφόδρα καὶ φόβος τοῖς γνωστοῖς μου  
Οἱ θεωροῦντες με ἔξω ἔφυγον ἀπ' ἐμοῦ· ἐπελήσθην ὡσεὶ νεκρὸς ἀπο καρδίας· ἔγε  
νήθην ὡσεὶ σκεῦος ἀπολωλὸς ὅτι ἤκουσα ψόγον πολλῶν παροικούντων κυκλόθεν  
'Ἐν τῷ ἐπισυναχθῆναι αὐτοὺς ἅμα ἐπ' ἐμέ· τοῦ λαβεῖν τὴν ψυχὴν μου ἐβουλεύσαντο· ἐγὼ  
δὲ ἐπὶ σοὶ κέ ἤλπισα· εἶπας σὺ εἶ ὁ θς μου· ἐν ταῖς χερσὶ σου οἱ κλήροι μου·  
'Ῥῦσαί με ἐκ χειρὸς ἐχθρῶν· καὶ ἐκ τῶν καταδικώντων με· ἐπίφανον τὸ πρῶσω  
πόν σου ἐπὶ τὸν δούλον σου· σώσον με ἐν τῷ ἐλέει σου κέ μὴ κατασχυνθεῖν  
ὅτι ἐπεκαλεσάμην σε· αἰσχυνθείησαν ἀσεβεῖς καὶ κατασχυνθείησαν εἰς αἶδου

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Fragment V.5 (Fol. 64): Psalm 30

5	<p>ἸΑ  λαλα γενηθήτω τὰ χεῖρα τὰ δόλια· τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν· ἐν ὑπερη  φάνιαι καὶ ἐξουθενώσεται· ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου καὶ ἥς ἔκρυψας  τοὺς φοβουμένους σε· ἐξεργάσω· τοὺς ἐλπίζουσιν ἐπὶ σοὶ ἐναντίον τῶν ἰσθμῶν τῶν  ἀν(θρώπων)· κατακρύψει αὐτούς· ἐν ἀποκρύφῳ τοῦ προσώπου σου ἀπο ταραχῆς ἀν(θρώπων) σκεπτά  σης αὐτούς· ἐν σκηνῇ ἀπο ἀντιλόγιαν γλώσσῶν· εὐλογητός κς ὅτι ἐθαυμάστωσε  τὸ ἔλεος αὐτοῦ ἐν πόλει περιοχῆς· ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου· ἀπέριμαι ἄ  [π]ὸ [προσώπου] τῶν σφραλισμῶν σου· διὰ τοῦτο ἐ(σ)τήκουσας τῆς φωνῆς τῆς δεήσεώς μου  ἐν τῷ κερραγένοι με πρὸς σέ· ἀγαπήσατε τὸν κς πάντες οἱ ὄσιοι αὐτοῦ ὅτι ἀληθεῖ(ας)  ἐκζητεῖ κς καὶ ἀνταποδίδωσι τοὺς περισσῶς ποιῶσιν ὑπερηφανίαν ἀνδρῖ  ξεσθε καὶ κραταιοῦσθε ἢ καρδία ὑμῶν πάντες οἱ ἐλπίζοντες ἐπὶ κς·—</p>	
10	<p>—  εἰς τὸ τέλος ψαλμὸς τῷ δαδ ἐκστάσεως λ:  Ὅποτε ἐν τῇ ἐβραϊκῇ γραφῇ· ὅποτε παρὰ τοῖς λοιποῖς ἐρμηνευταῖς ἢ προγραφῇ  περιέχει ἐκστάσεως· μήποτε (δὲ) διὰ τὸ ἐμφερῆ(αι) τῷ ψαλμῷ· ἐγὼ (δὲ) εἶπα  ἐν τῇ ἐκστάσει μου ἀπεριρριμμαι τὴν προσθήκην τὴς ἐποίησατο ἐν τῇ προ  γραφῇ εἰς τὸν καιρὸν καθ' ὃν ἐκστάσει γενόμενος εἶπεν ἀπέριμμαι ἀπὸ  προσώπου πλὴν εἰς τὸ τέλος τοῦ ἐντυγχάνοντος παραπέμπει· ἦτοι διὰ τὸ  προφητεύειν τινὰ· περὶ τῶν κατὰ τὸ πάθος τοῦ σ(ωτῆ)ρ(ο)ς πεπραγμένων ἃ δὴ γί  νεσθαι ἔμελλεν ἐπὶ συντελείᾳ· τῶν αἰώνων ἢ ἐπειδὴ καὶ τοῦ δαδ· ἐλπίδας  [ὑπογρά]φ[ει] ἀγ]αθὰς [αἰτίνες ἤμελλον αὐτῶ] εἰς τὸν μέλλοντα χρόνον ἀποδίδουσθ(αι)</p>	
15		Εὐσεβίου
20		ἀ[λλ]ο[φ]

Fragment V.6 (Fol. 58): Psalm 30

5	αἰνίττεσθαί μοι δοκεῖ κατὰ τὸν οὐρίαν· λέγει γὰρ ἐν αὐτῶι τῶι ψαλμῶι· ἐγὼ δὲ εἴητα ἐν τῇ ἐκστάσει μου ἀπερίμμαι ἀπο προσώπου τοῦτεστίν ὠήθην ἡμαρ τηκῶς τῆς σῆς γενυμνώσθαι προνοίας· εἰρήσθαι (δὲ) ἔοικεν ὁ ψαλμὸς· οὗτος ὑπὸ τοῦ μακαρίου δαδ· καθ' ὃν καιὸν ὑπὸ τοῦ ἀβεσαλώμῃ ἐδιώκετο καὶ τούτο σαφέ στερον ἢ τῶν ῥητῶν ἐρμηνεῖα διδάξει· ἔπι σοὶ κέ ἤλπισα· μὴ καταισχυν θείην εἰς τὸν αἰῶνα ἐν τῇ δικαιοσύνη σου ῥύσαι με καὶ ἐξελοῦ μ(ε)	δ' Θ
10	Αἰσχύνῃ με φη(σί) περιέβαλλον ἢ ἄμαρτία πολλή· ἱκετέω δὲ μὴ μέχρη πολλοῦ ταύτ(ην)· ἐπιμεινῆί μοι διὰ τὴν ἐπι σοὶ γεγενημένην πεποίησιν· ἐν τῇ δικαι οσύνη σου φη(σί) ῥύσαι με οὐκ ἀλλή οὐση τοῦ μονογενεοῦς σου ἐκ τῶν περίεσθηκο των· καὶ ἐξελοῦ ἐκ τῶν προσπολεμειν βουλομένων καὶ ἐπει μὴ φθάνει ἢ ἡμετέρα κραυγὴ πρὸς τὸ σὸν ὕψος κλῖνον τὸ οὖς σου πρὸς με· διὰ τὸ συγκα τάβαινεῖν με· τούτο γὰρ ὑπάρξαντός μου δεξιμένός μου τὴν προσευχὴν ἀμέλλητῇ ἐξελέσθαι με θελήσεις·— ἔνεξεν τοῦ ὀνόματός σου ὁδη(γήσεις)	δ' Θ
15	Τὸ διαθρέψεις με ὁ σύμμαχος τημελήσεις με τέθεικεν λέγει (δε) ὅτι παντο δαπῆς με προνοίας ἀξιώσεις διὰ τὸ ὄνομά σου ἐφ' ᾧ πέποιθα· ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητ(ας) καθόλου πᾶς ματαιότητας φυλάσσω· διὰ κενῆς τούτο πριεῖ ἦτοι τὸ ἀβέβαι ον εἶναι· ἢ τῶ κενῶς καὶ περιττῶς γινεσθαι τὴν ματαιότητα μισητῇ (δε) αὐτῇ οὖσα τῶ θῶ μισητοὺς ποιεῖ τοὺς διαφυλάσσοντας αὐτήν·— ἐταράχθη [ .....-?·- ..... ] τούτο ὁ σύμμαχος οὕτως εἴρηκεν	διδύ(μου) δ Θ
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Fragment V.7 (Fol. 57): Psalm 30

5	<p>ἐθολώθη διὰ παροργισμὸν ὁ ὀφθαλμὸς μου· παροργίσας γάρ σε διὰ τῆς ἀμαρτίας  δικαρεύειν διηλεκτῶς ἀναγκάζομαι· καὶ μὲν δὴ καὶ ἡ ψυχὴ μου ζήλης καὶ θυροῦβου  ἐμπέπλισται· γαστέρα (δὲ) ἐνταῦθα τὸ τῶν λογισμῶν ταμῖον ἐκάλεσεν· οἱ λο  γισμοὶ γάρ· ἀλλ' οὐχ ὁ γαστήρ ἐταράττετο ἑταράχθη ἐν θυμῷ  Ἐν θυμῷ φη(σί) τῷ σωτ(έσ)τι) τοῦ θυ· ὀργισθέντος σου γάρ φη(σί) τὸ στυτοῖς περιέπεσον  κακοῖς· ὡς καὶ τοὺς ὀφθαλμοὺς ληφθέντας ὑπὸ παραχῆς μη(δὲ) ὄραν δύνασθαι  ἠσθένησεν ἐν πτωχεῖα σημ[ε]ω]τέον ὅτι τὴν ἕξιν ἀντὶ τοῦ ἔχοντος εἶπεν  οὐ γάρ ἡ ἰσχύς ἀσθενεῖ· ἀλλ' ὁ ἔχων αὐτήν· ὥσπερ οὐ(δὲ) τὴν ἐπιστήμην ἀγνοεῖν· ἀλ  λὰ τὸν ἐσχληκῶτα φαμὲν  <sup>παρὰ πάντας τοὺς ἔχθρους</sup></p>	διδύ(μου)
10	<p>Ἄντὶ τοῦ παρὰ πάντων τῶν ἐχθρῶν ὠνειδίσθην·—  ἀλλαγα γενήθη(ω) τὰ χεῖλ(η) ὡς πολὺ [τὸ] πλεθ(ος) τῆς χρηστότητος καὶ ἤς Ἐκρυψας  Ταῦτα φη(σίν) ἰκέτευσα ἐπιφάναι τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου καὶ σωθῆναι  τῷ ἐλεέει σου· καὶ μὴ καταισχύνηται· ὅτι ἐπεκαλεσάμην σε· πεπεισ  μένος ὡς ἡ σὴ χρηστότης· πολλή τις καὶ ἄφατος τυγχάνει· πλοῦτου τῆ γέμει  πολλοῦ· ἀλλὰ νῦν μὲν οὐ πάσι φανερὰν ποιεῖς τὴν χρηστότητά σου κρύπτεις  δὲ αὐτήν καὶ ταμῖεωι φυλάττων τοῖς φοβουμένοις σε· ἐπει καὶ ἐξεργάσω  αὐτήν· καὶ παρέξεις γε αὐτήν κατὰ καιρὸν πρὸ τῶν ὀφθαλμῶν τῶν υἱῶν  τῶν ἀν(θρώπ)ων· ὥστε πάντας ἰδεῖν τὴν σὴν χρηστότητα καιρῶι τῆς τῶν ἀγαθῶν  ἀμοιβῆς διδομένην τοῖς δικαί(οις) δίοπερ καὶ ἐγ(τῶ) βίωι [τὰς σοὶ ἀνακαίμενας]</p>	εὐσεβι <sup>ου</sup>
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Fragment V.8 (Fol. 63): Psalm 30

5	διδύμ(ου) δ' θ	ψυχάς κατὰ τοὺς τῶν πειρατηρίων καιροὺς· τῆς παρὰ σαυτοῦ σκέπης κα ταξιών· ἀποκρύπτεις· ρυόμενος αὐτοὺς ἀπο παραχῆς ἀν(θρώπ)ων εἰς τὸ μῆδεν κατὰ βλάπτεισθαι· μήτε ὑπὸ τῶν λόγοις αὐτοὺς καταπαλεμούντων· μήτε ὑπὸ τῶν δι' ἔργων τὰς κατ' αὐτῶν μηχανάς συσκευαζόμενων ἀλλ(ος) ὑπακού(ε) φη(σίν)
10		νῦν αὐτῶν ἀπόκρυφον τοῦ προσώπου τοῦ θυ ἔρεις τὸ μὴ ἐφικτὸν νῦν πρὸς γνώσιν· φανερωθισόμενον (δὲ) τότε· ὅτε ὀψόμεθα αὐτὸν καθὼς ἔστιν ὡς φη(σιν) ὁ ἀπόστολος ἄλλως ἱστορικωτέραν ἐρμηνείαν ἀποδοῦς χεῖλη δόλια γινόμενα ἀλαλα φη(σι) τὰ τοῦ ἀχιτόφελ· προμηνύων αὐτοῦ τὸν θάνατον· ὃς φίλος ὦν τοῦ δαδ καὶ σύμβουλος τὸν παλαιὸν ἐγύμνωσε δόλιον καὶ κατὰ τοῦ μῆδεν ἠδύκη κότος τὴν γλώτταν ἐκίνησεν· ὑπερηφανίαν (δὲ) καὶ ἐξουδένωσιν τὴν συμβουλήν ἐκείνην εἰκότος ἐκάλεσεν· ἐπειδὴ παιδα κατὰ τοῦ π(ατ)ρ(ὸ)ς· διήγειρεν εἰς σφαγὴν· ὡς πολὺ τὸ πλήθος τῆς χρησ[τότητος] σου κἔ
15	-?-	Τὸ ὡς οὐ παρεβολικῶς ἀλλ' ἐπιτατικῶς τέθεικεν· ταύτην δέ· τὸ ρήτὸν τὴν διὰ νοίαν ἔχει· τῶν φοβουμένων σε φη(σι) δέσποτα· τοὺς μὲν μισθοὺς καὶ τὰ ἔπαθλα κρύ πτεις· καὶ ταῦτα πολλὰ ὄντα καὶ μεγάλα καὶ θαυμαστά· ἰδρώσι (δὲ) καὶ ταλαιπω ρίαις πρὸς παλαίειν ἑαῖς· ἀλλ' ὅμως ἔστιν ὅτε καὶ γυμνοῖς τὰ βραβεῖα παραβαρ ρύνων τοὺς αἰθλητάς· τοῦτο γὰρ ἐπήγαγεν εἰπὼν ἐξεργάσω τοῖς ἐλπίζουσιν ἐπι σὲ ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων εἶτα τὴν κατὰ μέρος αὐτῶν διέξεισι πρόνοιαν εἰπῶν· ὡς ἀρκεῖ σου φη(σίν) ἡ ἐπιφάνεια· τοῦτο γὰρ καλεῖ πρό σωπον πᾶσης αὐτοὺς παραχῆς καὶ ζήλης ἀν(θρωπ)ίνης ἐλευθερώσαι· καὶ ἀποληφθέντ(ας)
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Fragment VI.2 (Fol. 85): Psalm 31

5	ασα αλαχ ηγι ελιθεουι χισους χφαρα ην αβιν βαμεθγε ουαρεσν αδιω λαβλωμ βαλ καρωδ ηλαχ ραββιμ μαχωβιμ λαρασα ουαβωρη ηη	βουλεύομαι ἐπι σέ ὀφθαλμοῦ μου μὴ γίνεσθε ὡς ἵππος ὡς ἡμίονος οὐκ ἔστι συνιέναι ἐν κημῶι καὶ χαλινῶ κατακόσμησιν αὐτοῦ ἐπιστρέψαι οὐ μὴ ἐγγίση προς σέ πολλά ἀλγήματα τοῦ ἀσέβοϋς (καὶ) τὸν πεποιθότα ἐν ἠῶι	βουλεύομαι περὶ σοῦ τῶι ὀφθαλμῶι μ(ου) μὴ γίνεσθε ὡς ἵππο(ς) ὡς ἡμίονος ἀνόη τοι διὰ κημοῦ καὶ χαλινοῦ περιθέσεως ἵνα μὴ ἐγγίση προς σέ πολλὰ καταπονῆσεις τοῦ παρανόμου τὸν δὲ πεποιθότα ἠῶι	[...?-...] ἐπι σέ τοὺς ὀφθαλμοῦς μου μὴ γίνεσθε ὡς ἵππο(ς) καὶ ἡμίονος οἷς οὐκ ἔστι σύνεσις ἐν κημῶι καὶ χαλινῶι τῆς σιαγόνιας αὐτο(ῶν) ἄγξαι τῶν μὴ ἐγγιζόντων προς σέ πολλὰ αἱ μάστιγες τοῦ ἀμαρτωλοῦ τὸν δὲ ἐλπίζοντα ἐπι ἠῶι	ἐπιστηριῶ ἐπι σέ τοὺς ὀφθαλμοῦς μου μὴ γίνεσθε: ὡς ἵππος ὡς ἡμίονος καὶ οἷς οὐκ ἔστι σύνεσις ἐν κημῶ (καὶ) χαλινῶ τῆς σιαγόνιας αὐτῶν ἄγξαι (καὶ) οὐ τῶν μὴ κεγγιεῖ ἐγγιζόντ(ων) προς σέ πολλὰ αἱ μάστιγες τοῦ ἀμαρτωλοῦ τὸν δὲ ἐλπίζοντα ἐπι ἠῶι	9
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15						
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Fragment VI.3 (Fol. 84): Psalm 31: Hexapla & Catena

εσδ	ελεος	ελεος	ελεος	ελεος	ελεος	11
ισωβαβέννου	περικυκλώσει αὐτ(όν)	κυκλώσει αὐτ(όν)	κυκλώσει	κυκλώσει	κυκλώσει	
ιεμου	εὐφρανθήτε	εὐφραίνεσθαι	εὐφρανθήτε	εὐφρανθήτε	εὐφρανθήτε	
ιουη	ἐν ἰουη	ἐν ἰουη	ἐπι ἰουη	ἐπι ἰουη	ἐπι ἰουη	
5 ουγιλου	καὶ ἀγαλλιᾶσθε	καὶ εὐθυμεῖτε	καὶ ἀγαλλιᾶσθε	καὶ ἀγαλλιᾶσθε	καὶ ἀγαλλιᾶσθε	
σαδδixim	δίκαιοι	δίκαιοι	δίκαιοι	δίκαιοι	δίκαιοι	
ουερνίνου	καὶ αἰνοποιεῖτε	καὶ εὐφ/μεῖτε	καὶ καυχᾶσθε <sup>ἐθαλιέεστε</sup>	καὶ ἀλαλαξάτε <sup>καυχασθε(ε)</sup>	καὶ ἀλαλαξάτε	
χολ	πάντες	πάντε[ς]	πάντες	πάντες	πάντες	
ισρη	εὐθεῖς	οἱ εὐθεῖς	οἱ εὐθεῖς	οἱ εὐθεῖς	οἱ εὐθεῖς	
λεβ	καρδίαι	τῆι καρδίαι	τῆι καρδίαι	τῆι καρδίαι	τῆι καρδίαι	

ψαλμὸς

τῶι δαδ

συνέσεως

λα

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι· καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι· μακάριοι ἀνὴρ ὧ σὺ μὴ λογίσῃται κέ ἀμαρτίαν οὐ δὲ ἔσται ἐν τῶι στόματι αὐτοῦ δόλος· ὅτι ἐσίγησα ἐπαλαιώθη) τὰ ὀστέα μου ἀπὸ τοῦ κράξιν με ὄλην τὴν ἡμέραν· ἐν τῶ ἐμ(παγ)ίηται μοι ἀκανθαν· τὴν ἀνομίαν μου ἐγνώρισα καὶ τὴν ἐστράγγην εἰς ταλαιπωρίαν· ἐν τῶ ἐμ(παγ)ίηται μοι ἀκανθαν· τὴν ἀνομίαν μου ἐγνώρισα καὶ τὴν ἀμαρτίαν μου οὐκ ἐκάλυψα· εἶπα ἐξαγορεύσω κατ' ἐμοῦ τὴν ἀνομίαν μου τῶ κῶ καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς καρδίας μου· ὑπὲρ ταύτην προσεύξεται πρὸς σὲ πᾶς ὅσιος ἐν καιρ(ῶ) εὐθέτω·— πλὴν ἐν κατακλυσμῶ ὑδάτων πολλῶν πρὸς αὐτον οὐκ ἐγγιούσι· σὺ μου εἶ καταφυγὴ ἀπο θλίψεως τῆς περιεχούσης με· τὸ ἀγαλλίαμά μου λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με· συνετιῶ σε



Fragment VI.4 (Fol. 90): Psalm 31 Catena

καὶ συμβιβῶ σε· ἐν ὁδῶι [ταύτη ἢ πορεύσῃ] ἐπιστηριῶ ἐπὶ σέ τοὺς ὀφθαλμοὺς μου·  
 μὴ γίνεσθε ὡς ἵππο(ς) καὶ ἡμίονο(ς) οἳ οὐκ ἔστι σύνεσις· ἐν κινήῳ καὶ χαλινῶ τὰς σταγόνιας αὐτῶν ἀγέξῃς  
 τῶν μὴ ἐργιζόντων πρὸς σέ· πολλὰὶ μάστιγιες τοῦ ἀμαρτωλοῦ· τὸν δὲ ἐλπίζοντα ἐπι κύν· ἔλεος  
 κυκλώσει· εὐφράνθητι ἐπι κύν καὶ ἀγαλλιάσθε δικαιοί· καὶ καυχάσθε πάντες οἱ εὐθεῖς τῇ καρδίαι·

5

τῶι δαδ̄ συνέσεως λα΄

εὐσεβίου

Πολλὰ κακώσας ἑαυτὸν ἐπὶ τῶι συμβεβηκότι πολμήματι ὁ δαδ̄· φροντίζων καὶ ἀγωνιῶν  
 τὴν τοῦ θύ κρίσιν ἐφ' οἳ αὐτὸς ἑαυτῶ συνεργάκει· εἶτα τῶι πν(εύματι)· τῶι ἐγίω πὴν διὰ τῆς σ(ωτη)ρίου  
 χάριτος μέλλουσαν ἔξεσθαι πᾶσιν ἀνθρώποις συγχώρησιν τῶν ἀμαρτημάτων ἐπιγυνοὺς  
 τρισμακαρίους τούτους ἀποφαίνει διὰ τῶν προκειμένων:— καὶ ἐπει πολλὰ κε

10

διδύ(μου)

κρυμμένα· ὁ ψαλμὸς ἔχει συνέσεως χρεῖα τῶ ἐντυγχάνοντι ἵνα συνιέναι δυναθῇ ἕκαστον  
 τῶν ἀσαφῶς εἰρημένων μακάριοι ὧν ἀφείθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησ(αν)

διδύ(μου)

Ἀνομιῶν καὶ ἀμαρτιῶν διαφορὰν εἶναι φα(σι) τοιαύτην· αἱ ἀμαρτίαι· τῶν μὴ δὲ ὄντινῶν νόμον  
 προσηκαμένων ἀνομιῶι καλοῦνται· τῶν κατα παράβασιν νόμου πραττομένων ἀμαρτιῶν  
 ὀνομαζομένων· μακάριοι οὖν εἰσὶν ὧν ἀφίενται αἱ ἀνομίαι ἄρτι τῶι θεῶ λογῶι προ  
 σερχομέν(ων)· μακάριοι (δε)· καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι ὅταν παρακούσαντες  
 τοῦ νόμου ὕστερον μετανόησιν· ἄφεσις μὲν ἐπὶ τῶν ἀνομιῶν· ἐπικάλυψις δὲ ἐπὶ  
 τῶν ἀμαρτιῶν εἴρηται τῶ τὰς ἀνομίας πάντη ἀφίεσθαι συγγνωστοὶ γὰρ οἱ δίχα νόμου  
 ἀμαρτάνοντες τῶν ἐπικρυπτομένων ἀμαρτιῶν οὐ πάντη ἀφιεμέν(ων) ἀλλ' ἐξ ἀνάγκης  
 ἐπισκιαζομέν(ων) ἀγάπη γὰρ καλύπτει πλήθος ἀμαρτιῶν:—

15

20

Fragment VI.5 (Fol. 45): Psalm 31 Catena

<p>χρῶνται δὲ τινες τὸ μὲν μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι· ἐπὶ τῶν το λυτρὸν εἰς ἄφρασι  ἀμαρτιῶν ἐσχηκότων· το δὲ καὶ ὧν ἐπεκαλύφθησαν· ἐπὶ τῶν ἐν μετανόιαι ἐπικρι  ψάντων τὰ ἀμαρτήματα· εἰσὶ (δὲ) οἱ λαμβάνουσι τὴν μὲν προτέραν ἐπὶ τῶν πιστευόντων  ἐθνῶν τὴν (δὲ) δευτέραν ἐπὶ τῶν ἐκ περιτομῆς· ἄλλως οὐκ ἔστιν δευτέρα ἀνα τ(οῦ) θεολό(γου)  Γέννησις οὐ(δὲ) ἀνάπλασις· οὐ(δὲ) εἰς τὸ ἀρχαῖον ἀποκαταστάσις· ἐπιζήτῶμεν (δὲ) ταύτην ἐν πολλ(οῖς)  στεναγμοῖς τε καὶ δάκρυσιν· ἐξ ὧν συνούλωσις ἔρχεται· λόγισ κατά γε τὸν ἔμῳ ὄρον  καὶ νόμον· ἔρχεται γὰρ καὶ πιστεύομεν· εἰ (δὲ) καὶ τὰς οὐλὰς ἐξαλείφωμεν ἀγαπῶν ἄν· ἔ  πειδὴ καὶ αὐτὸς Χρῆστω φιλαν(θρωπ)ίας· μακάριοι ὧν ἀφέθησαν</p> <p>Οὗτος ὁ μακαρισμὸς ἐγένετο ἐπὶ τοῖς ἐκλελεγμένοις ἀπὸ τοῦ θῦ διὰ ἰὺ χῦ καλύπτει μὲν  οὐδ' ἀγάπη πλῆθος ἀμαρτιῶν· ἀπαλείφει (δὲ) ὁ πτὴν μετάνοιαν τοῦ ἀμαρτωλῶν μάλλον  ἢ τὸν θάνατον αἰρούμενος· οἱ λογίζονται δὲ ὅσαι μὴ κατὰ προαίρεσιν γίνονται· ὁ γὰρ  ἐπιθυμήσας ἤδη ἐμοίχευσε φη(σίν) ἀφήσει δὲ τὰς ἀμαρτίας ὁ φωτίζων λόγος·-  ὅτι ἐστὶν ἡσθα ἐπαλαιώθη τὰ ὄστα μου ἀπὸ τοῦ κράξιν με διάψαλμα  Ἐκείνοι μὲν οὖν εἰσι μακάριοι· οὐς τῷ πν(εύματι) γνοὺς ἐμακάρισα· ἐγὼ (δὲ) πολλὰ κοπιήσας· ἐν  μαχῶς ὅτι ἀπεστῆσα ὁ (δὲ) θεοδοτίων ὅτι ἐκοπίασα· ἀπέκαμον καὶ ἐστῆσα· ἀνθ' οὗ ὁ μὲν σύμ  νοῦ φωτὸς καταναγαζόμενος ἐν ἡμέρα διήγον· καὶ ἐν ὄληι ταύτη ἐκράζον ὑμῶν (καὶ)  εὐχόμενος ἐπεί οὐδ' ἀπο ταυτης τῆς κραυγῆς ἐξ ἀπροσεξίας ἐστῆσα ἐπαλαιώθη τὰ  ἰσχυρὰ καὶ τὰ εὐτονα τῶν δογμάτων ὄστα μου ὁμομαζόμενα· σημαίνει (δὲ) τὴν μετὰ  πτωσιν τοῦ ταῦτα λέγοντος ἀ(λλως ἦν) ἰκα τῆν (ἀμαρ)τίαν ἐκείνην εἰργάσατο</p>	<p>Γρηγο(ρ)ίου</p> <p>κλή(μεντος)</p> <p>εὐσεβίου</p> <p>διδύ(μου)</p> <p>δ' θ</p>
<p>5</p> <p>10</p> <p>15</p> <p>20</p>	

### Fragment VI.6 (Fol. 43): Psalm 31 Catena

οὐ παραχρήματα τοῖς τῆς μετανοίας φαρμάκοις ἐχρήσατο· ἀλλὰ μετὰ τὸν ἔλεγχου τοῦ νόθου·  
 τοῦτο τοῖνον ἐνταῦθα βοᾷ· ἐπειδὴ παραυτία· δοξάμενος τὴν πλῆγην οὐχ ὑπέ  
 δειξα τὸ ἔλκος τῶ ἱατρῶι ἀλλὰ ἐσίγησα κρύψαι πειρωμένος τοῦτο· κατεγήρασα.  
 βοῶν καὶ τῆς ἁμαρτίας κατηγορῶν τὴν ἁμαρτίαν μου ἐγνώρισα καὶ τὴν ἁμαρτίαν μου  
 Ὁ εἰς ἁμαρτίαν ἐμπεσὼν· ὅσον ἐνεργεῖν αὐτὴν βούλεται· σκέπται καὶ κρύπτει αὐτήν· ὁ δὲ  
 μισήσας αὐτὴν φανερὰν ποιεῖ τῶι δυναμένωι ἰάσασθαι· ἀλλὰ καὶ τὴν ταύτην κα  
 τὰλλῳλον ἀνομίαν ἀποκαλύπτει· εἶδος γὰρ ἀνομίας ἡ ἁμαρτία· πᾶς γὰρ ὁ ἀνομῶν ἀ  
 μαρτάνει· οὐ παντὸς ἁμαρτάνοντος ἀνομῶντος· παραγματικῶς (δὲ) εἰπὼν ἐξαγορεύειν  
 κατ' ἐμαυτοῦ ἢν πεποιήκα ἀνομίαν· πλέον οὐ ἠτησάμην ἔσχον· οὐ μόνον γὰρ ταύτην  
 ἀλλὰ καὶ τὴν τῆς καρδίας ἀσέβειαν ἀφῆκεν ὁ θες· ἀσέβεια (δὲ) καρδίας εἶναι δύναται  
 ἢ συμβαίνουσα τοῖς πολλοῖς δυσἀρεστῆσις τῆς προνοίας· ἐκ τῆς δοκούσης τῶν πραγμᾶτ(ων)  
 ἀνομαλίας· ἐπιστημῆνασθαι προσήκει ὅτι οὐκ ἔφη ἀφῆκας τὴν ἁμαρτίαν  
 ἀλλὰ τὴν ἀσέβειαν τῆς ἁμαρτίας τούτ(έστιν) οὐ πρὸς ἀξίαν με τῆς παρανομίας ἐκόλασας  
 ἀλλὰ τὴν μὲν ὑπερβολὴν τῆς ἁμαρτίας συνεχώρησας· συμμέτρῳ (δὲ) παιδεία· τὴν  
 θεραπείαν ἐπέβηκας τοῦτο καὶ ἡ ἱστορία διδάσκει· εἰρηκότη γάρ· ἡμάρτηκα  
 τῷ κῶ ἀπεκρίνατο νόθου· καὶ κῆ ἀφείλε τὸ ἀμάρτημα σου  
 Ἡπείδησε μέντοι παντοδαπῶν ἐμπλήσειν τὴν οἰκίαν αὐτοῦ συμφορῶν· οὕτω κἀνταῦθ(α)  
 ἔδει με φη(σίν) ἐκεῖνα τετολμηκότα εὐθύς κατὰ τὸν νόμον θανάτωι παραδοθῆναι ἀλ  
 λά φιλιαν(θρωπ)ία χρησάμενος· θανάτω μὲν οὐ παρέδωκας· μετρίας (δὲ) παιδείαις ἰάτρευσας

5

διδύ(μου)

10

δ  
θ

15

Fragment VI.7 (Fol. 44): Psalm 31 Catena

[...?...] 5	<p>Εἰ καὶ πρακτικῆς ἀνομίας· καθαρῶν οἱ ὄσιον· ἀλλὰ γέ χρανομένους· ἔχουσι τοὺς λογισμοὺς  πολλάκις ἐκ τῆς εἰρημένης καρδίας ἀσβείας· καίτοι οὐ περὶ ἀνομίας ἤς οὐκ ἔχουσι οἱ προσευ  χόμενοι· ὑπὲρ τῆς ἀσβείας προσεύχονται ἄφρασι αὐτοῖς αἰτούμενοι ἐν εὐθέτῳ καιρῷ  εὐθετος δὲ καιρὸς προσευχῆς· περὶ τῆς εἰρημένης ἀφέσεως ὅτε τίς ἀπο πράξεως ῥυπαρ(ᾶς)  καθαρεῖται· καὶ ὡσπέρ τις τραυματίας ὅλος ὢν· περὶ ἀμυχῆς οὐκ ἀπαιτῆσει ἱατρὸν θερα  πείαν· οὕτως οὐδεὶς πράξεων ἐναγῶν πεπληρωμένος· περὶ καθαρῶτος λογισμῶν  προσεύξεται ἀλλὰ μόνος πᾶς ὄσιος· καιρὸν εὐθετον λέγει τῆς καινῆς διαθήκ(ης)  τὴν πολιτεῖαν ἐν ἧ κατὰ πᾶσαν γῆν καὶ θάλασσαν· ταῖς τοῦ δαδ ὑμνωδίας οἱ πεπιστευκό(τες)</p>
10	<p>γεραίουςι τῷ θῶι· καὶ γὰρ πῶς· εἰκαμεν τὰ τοῦ δαδ φεγγόμενοι ῥήματα τὴν ἐκείνου  γλώτταν ἀναλαμβάνειν· ἐπὶ τὸ τὸν θῶ ἀνυμνεῖν· πλὴν ἐν κατακλυσιῶι ὑδάτι πολλῶι  πρὸς αὐτὸν οὐκ ἐγγιῶσιν·— ὅταν κατακλυσιῶς πολλῶν πν(ευματ)ικῶν ὑδάτω(ν)  γένηται· ἐσχηκόςτος τινὸς ἐν ἑαυτῷ· πηγὴν ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον  τοῦτ(ῆστιν) ὑδάτων ἐξαφανιζόντων πάντα τὰ ἀμαρτήματα· καὶ τὴν ἐπ' αὐτοῖς ἀσβείαν  τῆς καρδίας· οὐκ ἐγγιῶσιν ἢ ἀσβεία καὶ ἡ ἀνομία τῶν ὑπὲρ αὐτῶν προσευξαμένων·—  αὐτὸν μὴ ἐγγίσει· ὁ σπουδαῖαν ἡσ(ί) προσφέρων τὴν ἰκετεῖαν παντοδαπῆς ἀπο  λαύσεται προμηθείας· ὡστε κἀν διαφοροῖς συμφοραῖς περιπέση· δικὴν αὐτὸν ὑδάτ(ων)  περικλύζεσθαι περιγενέσθαι τούτων· καὶ κρείττονα δεχθῆναι τῶν λυπηρῶν·— ἄλλως  Διὰ τοῦτ(ῆστι) πᾶς ὄσιος ὑπόδειγμα λαβῶν· ἐκ τῶν κατ' ἐμὲ πεπραγμένων· προθυμότητα  καὶ εὐθαρσῶς (προσεύξεται σοι· εἴ ποτε καιρὸς αὐτὸν καλῆ)· ἐπὶ τὴν ὁμοίαν ἐμοὶ προσευχ(ήν)</p>
15	<p>εὐσεβίου</p>
20	<p>εὐσεβίου</p>

Fragment VI.8 (Fol. 46): Psalm 31 Catena

ἐλθεῖν· προσευξαμένου (δε) αὐτοῦ· κατὰ τὸ ὑπόδειγμα τὸ ἐμὸν καὶ αὐτοῦ ἐπακούσεις πα  
 ρέξεις τὲ αὐτῷ· τὴν παρα σοῦ σ(ωτη)ρίαν· ὥστε μηδὲν αὐτὸν βλαβῆναι· κἀν μυρία κατὰ  
 κλύζοντα ὕδατα κατ' αὐτοῦ φέρηται· διὰ γὰρ τὴν σὴν φιλακὴν οὐδὲ πλησιάσαι  
 αὐτῷ οὐ(δέ) ἔγγυς γενέσθαι δυνήσεται· καὶ ταύτην γε τὴν διάνοιαν ἢ τοῦ συμμάχου παρέσθη  
 ἡρμηνεία· ἐὰν δὲ κατὰ τοὺς ο λέγεται ὑπερ ταύτης προσεῖξεται πρὸς σὲ  
 πᾶς ὅστις ἐροῦμεν ὅτι ὑπερ ταύτης δηλαδὴ τῆς ἀφέσεως τῆς ἐμοὶ γενομένης διὰ  
 γὰρ τὸν σὸν ἔλεον καὶ τὴν εἰς ἐμέ γενομένην φιλαν(θρωπ)ίαν πᾶς ὅστις εὐελπίς ἔσται τῶν  
 ὁμοίων παρα σοῦ τυχεῖν· εἴ ποτε αὐτῷ γένοιτο ὡς ἀν(θρώπ)οι σάρκα περικειμένω τοιούτῳ τι  
 σφάλιμα· καὶ καιρὸς δεόμενος ὁμοίας ἐμοὶ ἐξομολογήσεως καὶ προσευχῆς·  
 καὶ συμβιβῶ σε ἐν ὁδοῖ· ταύτη ἢ πορεύσει· ἐπιστηριῶ ἐπι σὲ τοὺς ὀφθαλμούς μου

5

10

εὐσεβίου

Εὐχομένου καὶ τὴν δέησιν ἀνεπέμποντος τοῦ δαδ· τὸ πν(εύμα) τὸ θεῖον  
 ἀποκρίσεως αὐτὸν ἀξιοῖ· θαρσεῖν αὐτὸν παρακελεύομενον· ἐγὼ φάρ σε φη(σί) συνετιῶι καὶ  
 συμβιβῶι ἀνθ' οὗ ὁ σύμμαχος φη(σι)· συνετίσω σε καὶ ὑποδείξω σοι ὁδὸν ἣν ὁδεύσεις·— ἄλλως  
 Ἐκτραπέντα φη(σί)· καὶ ἐπιγνοντα τὴν πλάνην ἐπανάξω πάλιν εἰς τὴν εὐθείαν ὁδὸν· καὶ  
 γνώσιν σοι ταύτης καὶ εἶδησιν ἐνθήσω· μεταδώσω δέ σοι καὶ τῆς προτέρας εὐνοίας  
 τοῦτο γὰρ εἶπεν ἐπιστηριῶι ἐπι σὲ τοὺς ὀφθαλμούς μου ἐκ μεταφορᾶς τῶν φιλικῶς  
 περὶ τινα διακειμένων· καὶ ἀποβλέπειν εἰς αὐτὸν ἐθελόντων διηλεκτῶς· ἄλλως  
 χεῖ ὁδὸν ἔδωκεν ἡμῖν ἐτέραν τὴν τῶν εὐαγγελίων συνετίξει (δε) ἡμᾶς ἐν αὐτῇ τοῦτέστιν  
 τὴν παλαιὰν τοῖς νέοις παρατιθείς· καὶ τῇ συγκρίσει παρασκευάζων ἐλέσθ(αι) τὰ δεύτερα·—

15

ἡσυ(χίου)

Fragment VII.1 (Fol. 80): Psalm 31 Catena

5 κεντημέ]λους ὀνόματα τοῖούτων καὶ παρ' αἰγυπτίους ἐστὶ τὸ φαραώ· φαίνεται γὰρ φαραώ  
 λεγόμενος· καὶ ὁ ἐπὶ μωσῆ φαραώ· καὶ ἐπὶ ἰωσήφ· καὶ ὁ κατὰ τοὺς χρόνους σο  
 λομώντος καὶ ὁ κατὰ τοὺς χρόνους τῆς προφητείας ἱερεμίου φαραώ προσηγό  
 ρευτο· οὕτω δὲ καὶ ἀβιμέλεχ· κατὰ τοὺς χρόνους ἦν ἀβραάμ καὶ κατὰ τοὺς χρόνους  
 ἰσαάκ· καὶ ὁ νῦν λεγόμενος ἐπὶ τοῦ δαδ τὸ κοινὸν τῆς βασιλείας ὄμοια ἀγγχους  
 δὲ παραδίδονται ὑπὸ τῆς ἱστορίας· ὅπερ ἰδίως ἦν αὐτῶ ἐκ γενετῆς ἐπικεί  
 10 μενον· ἐπὶ τούτω τῶνυγ ἠλλοίωσεν αὐτοῦ τὸ πρόσωπον· καὶ διεσώθην ὡς φη(σιν) ἢ  
 γραφή· ὡς οὖν ἐκ μεγάλου κινδύνου· διαφυγών(ι) ταύτην ἀναπέμπει εὐχαριστίαν τῶι  
 ῥυσαμένῳ αὐτὸν θεῷ·— εὐλογήσω τὸν κῦ ἐν παντι καιρῶι διὰ παντὸ(ς) ἢ αἴνεσεις  
 αὐτοῦ δοκεῖ ἀδυνατῶν τι ἐπαγγελλεσθαι ὁ προφήτης· πῶς γὰρ διὰ παντὸ(ς)  
 ἢ αἴνεσις τοῦ θῦ ἐν τῷ στόματι ἀν(θρώπ)ου εἶναι δύναται· ὅτε διαλέγεται τὰς συνήβεις καὶ βι  
 15 ωτικὰς ὁμιλίας οὐκ ἔχει τὸν αἶνον τοῦ θῦ ἐν τῷ στόματι· ὅτε καθεύδει σιωπήσεται πᾶν  
 τως· ἐσθλιόντος δὲ καὶ πίνοντος πῶς ἐνεργήσει τὸ στόμα εἰς αἴνεσιν· προς (δε) τοῦ  
 το λέγομεν· ὅτι ἔστι καὶ νοητὸν στόμα τοῦ ἔνδον ἀν(θρώπ)ου· ὡι τρέφεται μεταλαμβάνων] τοῦ  
 λόγου τῆς ζωῆς ὅς ἔστιν ἄρτος ἐκ τοῦ οὐ(ρα)νοῦ καταβάς· περὶ ἐκείνου φη(σι) καὶ ὁ κς·  
 ὁ προφήτης φη(σί)· τὸ στόμα μου ἠνοιξα καὶ εἴλκυ]σ[α πν(εῦ)μα· περὶ ἐκείνου φη(σι) καὶ ὁ κς·  
 20 πλάτουνον τὸ στόμα σου· καὶ πληρώσω αὐτό· δύναται οὖν τετυπωμένη ἀπαξ καὶ οἶνει  
 ἐσφραγισμένη πάντως τῶ ἡγεμονικῶς τῆς ψυχῆς ἔννοια αἴνεσις ὀνομάζεσθαι θῦ  
 διὰ παντὸς ἐν ὑπάρχουσα τῇ ψυχῇ δύναται καὶ κατὰ τὴν ἀποστολικὴν ὑποθήκ(ην)  
 ὁ σπουδαῖος· πάντα ποιεῖν εἰς δόξαν θῦ· ὥστε πᾶσαν πράξιν· καὶ πᾶν ῥῆμα· καὶ

βασί(λειου)

Fragment VII.2 (Fol. 78): Psalm 33 Catena

<p>[πάσαν ἐνέργειαν νοεράν· ἀνέσεως ἐπέχειν δύναιμιν· εἶτε γὰρ ἐσθίετε] καὶ πίνετε· εἶτε τί ποίητε· πάσαν εἰς δόξαν θυ ποίητε· παρεμβολαίει ἀγγελος κύ κύκλω τῶν φοβουμένων εἰ φοβουμένους τὸν κύ τὸς τὸ πν(εὐμ)α τῆς δουλείας ἔ χοντας ἐνταῦθα δηλοῖ ἀγγέλων οὗτοι περικυκλούντων αὐτοὺς δέονται ῥυσομένων ἐκ τῶν βλάπτειν αὐτοὺς βουλομένων ὥσπερ καὶ οἱ μικροὶ τῶν πιστεύοντων ἐπὶ τὸν σ(ωτή)ρα ἀγγέλους ἔχουσι τῶν τελείων τὸν θῆ τῶ(ν) ἀγγέλων ἐχόντων συνόντα· εἰ δὲ τελείους ἐκλαμβάνοιμεν τοὺς θῆ φοβουμένους παρεμβάλλοντα κύκλω αὐτῶν ἀγγελον ἐπὶ τὸ ῥύεσθαι αὐτοὺς οὐκ ἄλλον ἐροῦμεν ἢ τὸν τῆς μεγάλης βουλῆς ἀγγελον τοῦ θῆ σ(ωτή)ρα· ἄλλως ἔαν ἔχῃς ἐν τῆι ψυχῇ ἄξια φυλακῆς ἔργα ἀναγκαί(ους) φρουροὺς σοι καὶ φύλακας παρακαθίστησιν ὁ θς· καὶ περιτερίζει σε φυλακῆι ἀγγέλων· σκόπει (δὲ) πηλίκη ἐστὶν τῶν ἀγγέλων ἡ φύσις· ὅτι ὅλω στρατοπέδωι (καὶ) παρεμβολῆι παρεικάζεται ὁ εἰς ἀγγελος· διὰ μὲν οὖν τοῦ φυλάσσαντός σε παρεμβολῆν σοι χαρίζεται ὁ θς διὰ δὲ τὴν ἰσχύν τοῦ ἀγγέλου· οἰνεὶ περιτοίχῃ σε παντοθεν· τούτο γὰρ σημαίνει τὸ κύκλωι Ἰεῦσασθ καὶ ἴδετε ὅτι χ(ρητὸ)ς ὁ κς Πανταχοῦ τετηρήκαμεν· ὅτι τοῖς ἔξωθεν μέλεσιν ὁμωνύμως αἰ τῆς ψυχῆς προσαγο ρεύονται δυνάμεις· ἐπειδὴ ἄρτός ἐστιν ἀληθινὸς ὁ κς ἡμῶν· καὶ ἡ σάρξ αὐτοῦ ἀληθῆς ἐστὶν βρώσις ἀνάγκη τὴν ἡδονὴν τῆς εὐφροσύνης τοῦ ἄρτου δια γεύσεως ἢ μῖνονητῆς ἐγγίνεσται· γεύσασθε (δὲ) εἶπεν· καὶ οὐχὶ ἐμπλήσθητε· διότι νῦν μὲν ἐκ μέρους γινώσκομεν καὶ διεσώπρου βλέπομεν καὶ αἰνίγματος τὴν ἀλήθειαν ἤξει δὲ ποτε ὅτε ὁ νῦν ἀρραβὼν καὶ τὸ γεῦμα τούτο τῆς χάριτος εἰς τελειότητα</p>	<p>διδύ(μου)</p> <p>βασι(λείου)</p> <p>βασι(λείου)</p>
5	
10	
15	
20	

Fragment VII.3 (Fol. 79): Psalm 33 Catena

δ θ	ἡμῖν τῆς ἀπολαύσεως καταντήρησι· εἰρηκῶς προσέλθετε· προτρέπει και γεύσασθε τῆς πείρας φη(σί) και μάθετε τὴν ἀγαθότητα τοῦ δεσπότου· μακαρισμὸν γὰρ ἐντεῦθεν τρυγήσετε· ἢ μάλλον τῶν θείων μυστηρίων τὴν χάριν αἰνίττεται φη(σιν)· διὰ γὰρ τοῦ παγαγίου βαπτίσματος ὁ θεὸς φωτισμὸς τοῖς προσοῦσι προσγίνεται και τῆς ζωοποιῦ τροφῆς ἢ γεῦσις τὴν ἀγαθότητα τοῦ σ(ωτή)ρ(ο)ς δείκνυσιν ἐναργῶς ὀφθαλμοὶ κυ
5	Οὗς (και) τὸ πν(εύμ)α τὸ ἅγιον ὄλως (δὲ) ὀφθαλμὸς ἐστὶν ὡς τὰ πάντα ἐφορῶν πρόσωπον δὲ τ(ὴν) τῶν πραγμάτων ἐνδείξιν ὀνομάζει· πολλὰ αἰ θλίψεις τῶν δικαίων
10	Συγχωρεῖ μὲν αὐτοὺς εἰς τὸ πᾶν θλ(ί)ψων κατιέναι γυμνάσιον· ἐπαρκεῖ δὲ και κρείττους ἀποφαίνει τῶν συμφορῶν κρατύνων αὐτῶν τοὺς λογισμοὺς και στεγανούς ἐργαζόμενος ὁστᾶ γὰρ τοὺς λογισμοὺς ἀπεκάλεσεν· καθάπερ γὰρ ἐπὶ τῶν ὁστῶν ὀστερεμῶν τὸ λοιπὸν φέρεται σῶμα· οὕτω διὰ τῶν λογισμῶν ἢ ψυχῆ τὴν σ(ωτη)ρίαν καρποῦται· φυλάσσει κς πάντα τὰ ὁστᾶ αὐτῶν ἐν ἐξ αὐτῶν οὐ συντριβήσεται
15	Τὰ ὁστᾶ τῶν δικαίων ὄντα· ἤτοι δόγματα ἀληθείας ἢ ψυχῆς δυνάμεις φυλάξει ὁ κς οὐκ ἐὼν οὐ(δὲ) τὸ τυχὸν αὐτῶν συντριβῆναι· τῶι μή (δὲ) τὰ δόγματα τοῦ δικαίου μῆδε αὐτὰς δυνάμεις αὐτοῦ ἀνατρέπεσθαι·- ἄλλως εἰσιν ἐν τῇ ἐκ κλησία τινὲς οἱ διὰ τὴν οἰκίαν (στ)ερρότητα· τὰ ὑπερρήματα δύνανται τῶν ἀσθενῶν των βαστάζειν· και ὅσπερ τὰ ὁστᾶ συνάπτονται ἀλλήλοις κατὰ τὰς διαβρώσεις νύτροις και συνδέσμοις ἐπιπεφυκόσιν· οὕτως εἶη ἀν· [και ὁ τῆς ἀγάπης και τῆς εἰρήνης] σύνδεσμος· συμφύϊαν τινὰ και ἔνωσιν τῶν πν(ευματ)ικῶν ὁστέων ἐν τῇ ἐκκλησίᾳ τοῦ θυ κατεργαζόμενος· ὅταν ταῦτα δισώζῃ τὴν οἰκίαν ἀριονίαν φυλασ
20	



Fragment VII.4 (Fol. 81): Psalm 33 Catena & Hexapla

[σόμενα ὑπὸ τοῦ κυ· οὐδὲ ἐν αὐτῶν συντριβήσεται· ἀλλ' ἀξιά ἐστι δόξα ἀναφέρειν τῷ θῶ]

πάντα γὰρ τὰ ὀσπᾶ μου ἐρούσι κέ κέ· τίς ὁμοίός σοι· θάνατο(ς) ἀμαρτωλοῦ ποιηρό(ς)

βασι(λείου)

Ποιηρός θάνατος· ἦτοι ὁ ἐναντίος τῆι ἀγαθῆι ζωῆ· ἐπὶ στερήσει· τῶν ἐντολῶν πα

5 ἀθ(ανασίου)

ραγινόμενος· ἦ ὁ πόνον ἐμποιῶν τῶι ὑποκειμένῳ· οὕτω γὰρ καὶ ἔλκει ποιηροῦ  
ἐπαίθη ὁ ἰώβ· τῶι δηλονότι πόνον ἐμποιοῦντι· ἄλλως θάνατον

ποιηρὸν λέγει τὸν τῆς ψυχῆς· ὁ(ν) διαδέχεται πῦρ αἰώνιον· καὶ σκότος ἐξώτερον·—

λδ

λδ

λδ

λδ  
λδ  
ριβα  
יהוה  
εθ

τοῦ δαυεῖδ  
δικασαι  
יהוה  
συν

τοῦ δαδ  
δικασαι  
יהוה  
πρός

τῶι δαδ  
δικασον  
יהוה κέ  
τοὺς

τῶι δαεῖδ  
δικασον·  
יהוה  
τῆν

1

10  
ιριβαῖ  
λοομ  
εθ

δικαζόμενοις με  
πολέμησον  
τοὺς

τοὺς ἀντιδίκους μου  
πολέμησον  
το(ὺ)ς

ἀδικούντας με  
πολέμησον  
τοὺς

δικην μου  
πολέμησον  
τοὺς

15  
εεξεκ  
μαγεν  
ουσεννα  
ουκούμ  
βαεζράθι

πολεμούντας με  
ἐπιλαβοῦ  
θυρεοῦ  
καὶ ἀσπίδος  
καὶ ἀνάστηθι  
ἐν βοηθεία μου

πολεμούντας με  
κράτησον  
ἀσπίδ(ος)  
καὶ ἐν πανοπλίαι  
στήθι  
εἰς βοήθειάν μου

πολεμούντας με  
ἐπιλαβοῦ  
ὄπλου  
καὶ θυρεοῦ  
καὶ ἀνάστηθι  
εἰς βοήθειάν μου

πολεμούντας με:  
ἐπιλαβοῦ  
ὄπλου  
καὶ θυρεοῦ  
καὶ ἀνάστηθι <sup>ἀνάστη(ε)</sup>  
εἰς βοήθειάν μου·

2

Fragment VIII.1 (Fol. 108): Psalm 34 Hexapla

ουανι	καὶ ἐγὼ	ἐμοῦ δὲ	ἐγὼ δὲ	ἐν τῷ	ἐγὼ δὲ	13
βαλωθαμ	ἐν ἀρρωστίαις αὐτ(ῶν)	τοὺς παρενοχλεῖν μοι	τοὺς παρενοχλεῖν μοι	ἐν τῷ	ἐν τῷ	
λεβουσι	ἐνδυσίς μου	τὸ ἔνδυμα	ἐνεδύμην	ἐν τῷ	ἐν τῷ	
σεχ	σάκκος	σάκκος	σάκκος	ἐν τῷ	ἐν τῷ	
ἐννηθι	ἐκακούχουν	ἐκάκουν	καὶ ἐταπείνουν	ἐν τῷ	ἐν τῷ	
βασωμ	ἐν νηστείαι	ἐν νηστείαι	ἐν νηστείαι	ἐν τῷ	ἐν τῷ	
νεφσι	ψυχὴν μου	τὴν ψυχὴν μου	τὴν ψυχὴν μου	ἐν τῷ	ἐν τῷ	
ουφέλλαθι	καὶ προσευχή μου	καὶ ἡ προσευχή μου	[καὶ] ἡ προσευχή μου	ἐν τῷ	ἐν τῷ	
αλγκι	ἐπὶ κόλπον μου	εἰς τὸν κόλπον μου	εἰς κόλπον μου	ἐν τῷ	ἐν τῷ	
θασουβ	ἐπιστρέψει	ὑπέστρεψεν	ἀποστραφίσεται	ἐν τῷ	ἐν τῷ	
χρηε	ὡς ἐταίρωι	ὡς πρὸς ἐταῖρον	ὡς πλησίον	ἐν τῷ	ἐν τῷ	
χαα· λι	ὡς ἀδελφῶι μου	ὡς πρὸς ἀδελφὸν	ὡς ἀδελφὸν ἡμέτερον	ἐν τῷ	ἐν τῷ	
εθαλλαχθι	ἐμπεριεπάτησα	ἀνεστράφη	ὡς πειθῶν	ἐν τῷ	ἐν τῷ	
χσεβλ	ὡς πένθος	ὡς πειθῶν	ὡς πειθῶν	ἐν τῷ	ἐν τῷ	
εμ	μητρὸς	ὀμμήτριον	καὶ στυ	ἐν τῷ	ἐν τῷ	
κηδαρ	σκυθρωπάξ(ων)	σκυθροπῶς	[θ]ρωπάξων	ἐν τῷ	ἐν τῷ	
σεωθι	κατέκρυψα	ἐκρυφον	οὕτως ἐταπεινούμην	ἐν τῷ	ἐν τῷ	
ου·βσαλη	καὶ ἐν σκαιμῶι μου	σκαζόντος δέ μου	καὶ κατ' ἑμοῦ	ἐν τῷ	ἐν τῷ	
σαιμου	εὐφράνθησαν	ἠυφραίνοντο	εὐφράνθησαν	ἐν τῷ	ἐν τῷ	
ουνεσαάφου	(καὶ) συνελέγησαν	συνήγοντο	[συν]ήχθησαν	ἐν τῷ	ἐν τῷ	

Fragment VIII.2 (Fol. 110): Psalm 34 Hexapla

[...]	[...]	[...]	[...]	[...]	[...]
νηχιμ ουλω δαμμου	πεπληγότες και ου κ εσιώπησαν	πλήνκται ου γρ(άφεται) ἀπορήσαντες κ ἠρέμουν	μάστιγες μαστιγῶν(τες) και ου [?] ἐσιώπησαν κατενύγησαν	μάστιγες διεσχίσθησαν και ου (και) ἐσιώπησαν κατενύγησ(αν)	16
5 βαάνφη λαγη· μαωγ αρώκ ἀλαϊ	ἐν ὑποκρίσει λέξεων περιβήροισιμοῦ ἐβρυξαν ἐπ' ἔμμε οδόντας αὐτῶν κύριε	ἐν ὑποκρίσει φθέγμασι πεπλασιμένοις ἐπριον κατ' ἔμοῦ οδόντας αὐτῶν κύριε	ἐπέρασάν με [ἐξ]εμυκτηρίσάν με μυκτηρισμῶ ἐβρυ[[ζ]]ξαν ἐπ' ἔμμε τ[ου]ς οδόντας αὐτῶν κ[ε]	ἐν ὑποκρίσει ἐπέρασ(άν) με μυκτηρίζοντες (ἐξ)εμυκτηρίσ(αν) ἐξεχλεύσαν με μυκτηρισμ(ῶ) ἐβρυξαν ἐπ' ἔμμε οδόντας αὐτ(ῶν)	17
10 σεννημω ἀδωναϊ χαμιμα θερς ασίβα	πόσα ὄψει ὄψι γρ(άφεται) ἐπόψει ἀποκατάστησον ψυχὴν μου ἀπὸ τῆς βίας αὐτ(ῶν) ἀπὸ σκύμωνων μυαχὴν μου ἐξομολογήσομαι σοι ἐν ἐκκλησία	πόσα ὄψει ὄψι γρ(άφεται) ἐπόψει ἀποκατάστησον ψυχὴν μου ἀπὸ τῆς βίας αὐτ(ῶν) ἀπὸ λεόντ(ων) ὀλοθρευόντ(ων) τ[ην] μονογενῆ μου ἐξομολογήσομαι σοι ἐν ἐκκλησία	πόσα ὄψει ἐπόψει ἐπίστρεψον τὴν ψυχὴν μου ἀπὸ τ(ῆς) λαλουργί(ας) αὐτ(ῶν) ἀπὸ λεόντ(ων) τὴν μονογενῆ μου ἐξομολογήσομαι σοι ἐν ἐκκλησία	18	
15 νεφσι μεσσαηεμ μεχφεριμ ἰδαθι ωδεχ 20 βααααλ	ψυχὴν μου ἀπὸ τῆς βίας αὐτ(ῶν) ἀπὸ λεόντ(ων) ὀλοθρευόντ(ων) τ[ην] μονογενῆ μου ἐξομολογήσομαι σοι ἐν ἐκκλησία	ψυχὴν μου ἀπὸ τῆς βίας αὐτ(ῶν) ἀπὸ λεόντ(ων) ὀλοθρευόντ(ων) τ[ην] μονογενῆ μου ἐξομολογήσομαι σοι ἐν ἐκκλησία	τ[ην] ψυχὴν μου ἀπὸ τ(ῆς) λαλουργί(ας) αὐτ(ῶν) ἀπὸ λεόντ(ων) τὴν μονογενῆ μου ἐξομολογήσομαι σοι ἐν ἐκκλησία		

Fragment VIII.3 (Fol. 109): Psalm 34 Hexapla

5	<p>ραβ βααμ ασουμ ελλελεχ ελ ισουμοχ λι</p>	<p>πολλή ἐν λαῶι ὄσπεϊνῶι ὑμνήσω σε μὴ εὐφρανθείησάν μοι</p>	<p>πολλῶι ἐν λαῶι παμπληθεῖ ὑμνήσω σε μὴ ἐπιχαρείησάν μοι</p>	<p>μεγάλη <sup>πολλή</sup> ἐν λαῶι βαρεῖ αἰνέσω σε μὴ ἐπιχαρείησάν μοι</p>	<p>19</p>
10	<p>ωβη σεκρ σωνη ἐναμ ἱκερσου αἶν χι·λω σαλωμ ἰσαβήρου</p>	<p>ἐχθροῖ μου ψεύδους μισοῦντές με δωρεάν κρίζοντες ὀφθαλμῶ ὅτι· οὐ κ εἰρήνην λαλήλουσι</p>	<p>οἱ ἐχθροί μου οἱ ψευδεῖς οἱ μισοῦντές με ἀνιτίως μὴ ἐπίδοιεν μοι οὐ γὰρ εἶς εἰρήνην λάλοῦσι</p>	<p>οἱ ἐχθραίνοντες μοι ἀδίκως οἱ μισοῦντές με· μάτην <sup>δωρεάν</sup> διανέουσιν ὀφθαλμῶ· ὅτι οὐ <sup>ἐμοὶ</sup> μὲν κ εἰρήνην <sup>εἰρημικά</sup> λαλήσουσι <sup>ἐλάλου</sup></p>	<p>20</p>
15	<p>οὐαλ ρεγη αρε δάβρη μαρμωθ</p>	<p>ἀλλὰ περι συναρπαγῆς ἐν τῇ γῆι λόγους δολίου</p>	<p>καὶ ἐπ' ὄργην γῆς ἐλάλου δόλου δὲ</p>	<p>καὶ ἐπὶ συντέλειαν γῆς ρήματα <sup>ἐλάου</sup> δόλια <sup>δόλου</sup></p>	
20					



Fragment VIII.5 (Fol. 35): Psalm 34 Hexapla

λερβι εφθῆγι χσεδχαδ	εἰς δικαίωσίν μου κρῖνόν με κατα δίκαιόν σου	εἰς τ(ῆν) δικαιοσύνην μου κρῖνόν μοι κατὰ τ(ῆν) δικαιοσύνην μου	εἰς τὴν δίκην μου κρῖνόν μοι· κατὰ τ(ῆν) δικαιοσύνην σου τὸ ἔλεός σου	24
ἡוה עלואי וועל יעסעמו לי על	יהוה θεέ μου καὶ μὴ εὐφρανθείησαν μοι μὴ εἴπαισαν	יהוה כֶּעֶ ὁ θεός μου (καὶ) μὴ ἐπιχαρείησάν μοι μοι μὴ εἴπαισαν	יהוה ὁ θεός μου καὶ μὴ ἐπιχαρείησάν μοι μὴ εἴπαισαν	25
ווער באלבאבאמ אא נעפטנו על	ἐν καρδίᾳ αὐτῶν ααα ψυχῆι ἡμῶν μὴ εἴπαισαν	ἐν καρδίαις αὐτῶν εὐγε· τῆι ψυχῆι ἡμῶν μὴδὲ εἴπαισαν	ἐν καρδίαις αὐτ(ῶν) εὐγε ἡ ψυχῆ ἡμῶν μὴ εἴπαισαν	25
ווער בעללענוווער ווער ווער ווער ווער	κατεπιτόμεν αὐτόν αἰσχυνθείησαν καὶ καταισχυνθείησ(αν) ὁμοῦ οἱ εὐφραϊνόμενοι·	κατεπιτόμεν αὐτόν αἰσχυνθείησαν (καὶ) καταισχυνθείησαν ἅμα οἱ ἐφραϊροντες	κατεπιτόμεν αὐτ(όν)· αἰσχυνθείησαν (καὶ) ἐντραπεύησαν ἅμα οἱ ἐπιχαίροντες	26

Fragment VIII.6 (Fol. 37): Psalm 34 Hexapla

5	βράβη [-?]ου [-?]ου [-?]μμα [-?]μαγδιλιμ αδαί	χάρβια μου ένδυσάσθωσαν αίσχύνην (και) έντροπήν οί μεγαλύνοντες ἐπ' ἐμέ	τῆι κακίσει μου ἀμφιεσθήτωσαν καταισιχημῶν και ἀσχνησύνην οί καταμεγαλυνοῦμε νοί· μου	τοῖς κακοῖς μου ένδυσάσθωσαν αίσχύνην και έντροπήν οί μεγαλορημονοῦν τες ἐπ' ἐμέ	τοῖς κακοῖς μου ένδυσάσθωσαν αίσχύνην (και) έντροπήν οί μεγαλορημονοῦν τες ἐπ' ἐμέ	27	
10	ἱαρόνιου ουειεσάμου ώφση σεδκι ούλωμρου θαιμιδ ἱεγδελ πιπ'	αἰνεσαίσαν (και) εὐφρανθήσ(αν) βούλομενοι δικαίον μου (και) εἰπάτωσαν ένδλεχῶς μεγαλυνοθήτω πιπ'	εὐφημείτωσαν (και) εὐφρανθήσ(αν) οί θέλοντες την δικαιοσύνην μου και λεγέτωσαν διηγεκῶς μέγασ πιπ'	ἀγαλλιάσθωσαν (και) εὐφρανθήσ(αν) οί θέλοντες τ(ην) δικαιοσύν(ην) μου (και) εἰπάτωσαν διαπαντὸς μεγαλυνοθήτω· πιπ'	ἀγαλλιάσθωσαν (και) εὐφρανθήσ(αν) οί θέλοντες τ(ην) δικαιοσύν(ην) μου (και) εἰπάτωσαν διαπαντὸς μεγαλυνοθήτω· πιπ'	οἱ θελοντες τ(ην) δικαιοσύν(ην) μου (και) εἰπάτωσαν διηγεκῶς μέγασ πιπ'	28
15	αλφῆς σαλωμ αβδω ούαλασωνι θαάγε σεδικαχ	οί θελοντες την εἰρήνην τοῦ δούλου αὐτοῦ και ἡ γλώσσα μου μελετάτω την δικαιοσύν(ην) σου	οί θέλοντες την εἰρήνην τοῦ δούλου αὐτοῦ (αι) ἡ γλώσσα μου μελετήσει την δικαιοσύνην σου	οἱ θέλοντες την εἰρήνην τοῦ δούλου αὐτοῦ (και) ἡ γλώσσα μου μελετήσει την δικαιοσύνην σου	οἱ θέλοντες την εἰρήνην τοῦ δούλου αὐτοῦ (και) ἡ γλώσσα μου μελετήσει την δικαιοσύνην σου		
20							

Fragment VIII.7 (Fol. 38): Psalm 34 Hexapla & Catena

χολ	ὄλην	πᾶσαν	ὄλην	ὄλην
αἰωμ	τὴν ἡμέραν	ἡμέραν	τὴν ἡμέραν	τὴν ἡμέραν
θελαθαχ	ὑμνησίν σου	τὸν ὕμνον σου	τὸν ἔπαιμόν σου	τὴν αἰνεσίαν σου

5

[Δ]ίκασον κέ τοὺς ἀδικοῦντάς με· πολέμησον τοὺς· πολειμοῦντας με· ἐπιλαβοῦ ὄπλου (καὶ) θυρεοῦ καὶ ἀνάστηθι εἰς τὴν βοήθειαν μου· ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἑναντίας τῶν καταδικωμένων με· εἶπον τ(ῆ) ψυχῆ μου σ(ωτη)ρία σου εἰμι ἐγώ· αἰσχυνοθήτωσαν καὶ ἐντραπήτωσαν οἱ ζητοῦντες τὴν ψυχὴν μου· ἀποστραφήτωσαν εἰς τὰ ὀπίσω· καὶ κατασχυνοθήτωσαν οἱ λογιζόμενοι μοι κακά· γεννηθήτωσαν ὡσεὶ χυλός· κατὰ πρόσωπον ἀνέμου· καὶ ἄγγελός κῦ καταδικῶν αὐτούς· ὅτι δωρεὰν ἔκρυψάν μοι διαφθοράν παγίδος αὐτ(ῶν) μάτην ὠνειδίσαν τὴν ψυχὴν μου· ἐλθέτω αὐτῶ παγίς ἣν οὐ γινώσκει καὶ ἡ θύρα ἣν ἔκρυψε συλλαβέτω αὐτόν· [ῆ] δὲ ψυχὴ μου ἀγαλλιᾶσεται ἐπὶ τῷ θῷ· τερφθήσεται ἐπὶ τῷ σ(ωτη)ρίῳ αὐτοῦ· πάντα τὰ ὀστέα μου ἔρουσι κέ κέ· τίς ὁμοίός σοι· ῥύομενος· πτωχὸν ἐκ χειρὸς στερηωτέρων αὐτοῦ· καὶ πτωχ(όν) καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν· ἀναστάντες μοι μάρτυρες ἀδικοὶ· ἃ οὐκ ἐγίνωσκον ἠρώτων με· ἀνταπεδίδοσαν μοι πονηρὰ ἀντι ἀγαθῶν καὶ ἀτεκνίαν τὴν ψυχὴν μου [ἐ]γὼ δὲ ἐν τῷ αὐτοῦ παρενοχλεῖν μοι· ἐνεδύομην σάκκον· καὶ ἐταπείνουν ἐν νηστείᾳ τὴν ψυχὴν μου· καὶ ἡ προσευχὴν μου εἰς κόλπον μου ἀπόστραφήσεται· ὡς πλησίον ὡς ἃ δελφὸν ἡμέτερον οὕτως εὐηρέστουν· ὡς πενθῶν καὶ σκυθρωπάζων· οὕτως ἐταπεινούμην· καὶ κατ' ἐμοῦ εὐφράνθησαν· καὶ συνήχθησαν ἐπ' ἐμὲ μάστιγες καὶ οὐκ ἐργων



Fragment VIII.8 (Fol. 36): LXX, Psalm 34; Argumentum

[δ]ιεσχίσθησαν· και οὐ κατενόγη[ησαν]· [ἐπέειράσαν με] (και) ἔξε[μικ]τήρισάν με μυκτηρισμῶ· [ἔ]βρυξαν ἐπ' ἐμέ τούς ὀδοντας αὐτῶν κέποτε ἐπ' ὄψει· ἀποκατάστησον τήν ψυχ[ήν μου] ἀπό τῆς κακουργίας αὐτῶν· ἀπό λεόντων τήν μονογενήν μου ἔξομολογήσομαι σοι (ἐν ἔκ) κλησία πολλή· ἐν λαῶι βαρεῖ αἰνέσω σε· μή ἐπιχαρείησάν μοι οἱ ἐχθραίνοντες μ(οι) ἀδίκως οἱ μισοῦντες μέ δωρεάν και διανεύοντες ὀφθαλμοῖς· ὅτι ἐμοι μέν εἰρηνικά ἐλά λουν· και ἐπ' ὄργην δόλον διελογίζοντο· ἐπλάτυναν ἐπ' ἐμέ τὸ στόμα αὐτῶν· εἶπον εὐγχε εἶδον οἱ ὀφθαλμοὶ ἡμῶν· εἶδες κέ μή παρασιωπήσης κέ μή ἀποστής ἀπ' ἐμοῦ (ἐ)ξεγέθητι κέ· και πρόσχες τῆι κρῖσει μου· ὁ θς μου και ὁ κς μου εἰς τήν δίκην μου· κρι νόν μοι κέ κατὰ τήν δικαιοσύνην σου· κέ ὁ θς μου και ἡ μῶν· μή δέ εἴποσαν κατεπίομεν αὐτόν· σαν ἐν καρδίαις αὐτῶν· εὐγχε· εὐγχε τῆι ψυχῆι ἡμῶν· μή δέ εἴποσαν κατεπίομεν αὐτόν· εἰσχυνθείησαν και ἐντραπήησαν· ἅμα οἱ ἐπιχαίροντες τοῖς κακοῖς μου ἐνδυσάσθωσ(αν) αἰσχύνην και ἐντροπήν οἱ μεγαλορημονοῦντες ἐπ' ἐμέ· ἀγαλλιάσθωσαν και εὐφραυθή τωσαν οἱ θέλοντες τήν δικαιοσύνην μου· και εἰπάτωσαν διά παντός μεγαλυνοθήτω ὁ κς· οἱ θέλοντες τήν εἰρήνην τοῦ δούλου αὐτοῦ· και ἡ γλώσσα μου μελετήσει τήν δικαιοσύνην σου· ὅλην τήν ἡμέραν τὸν ἔπαινόν σου·-

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[ὄ]τι μέν ἡλαύνετο ὑπό τοῦ σαουλ και τῶν σὺν αὐτῷι παρίστησιν ἡ ἰστωρία και ὡς ἐν φυγῆ ὦν ταύτας ἠφείη πρὸς τὸν θῆν τὰς φωνάς· και ὁ πρὸ τούτου ψαλμὸς ἐδιδάξεν εἰρημένης καθ' ὃν τρόπον τὸν σαουλ ἀποδιδάσκων ἀφήκετο εἰς νοβὰ τήν πόλιν τῶν ἱερέων και ἐκείθεν εἰς γέθ πρὸς τὸν ἀγγχούς·-

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## Fragment IX.1 (Fol. 40): Psalm 34 Catena

- 5 Οἱ μὴ δικαιοσύνης· ἀλλ' ἀδικίας μάρτυρες διαναστάντες· καὶ διεγεί  
ραντες· ἐαυτοὺς σοφιστικῶς ἐπερωτῶσιν ἃ οὐ γνώσκω· οὐδὲν γάρ· τῶν φαύλων γινώσκει  
ὁ σπουδαῖος· τουτέστιν οὐδενὶ τῶν πονηρῶν ἀνακέραται· μαρτύριον τὸ ὁ φυλάσων ἐντολήν  
οὐ γινώσκειται βῆμα πονηρόν· καὶ ἐνταῦθα γάρ τὸ οὐ γινώσκειται ἀντι τοῦ οὐ πεποιῶται· οὐδὲ ἀνα  
κέραται ἀνα βῆμα) πονηρόν·  
Ἐντεῦθεν εἰσάγεται τὸ χῦ πρόσωπον παρὰ τὴν κρίσιν τῶν ἀρχιερέων συκοφαντούμενον· αἰτεκνι((αν)  
δὲ φη(σι) τῆς ψυχῆς αὐτοῦ· διὰ τὸ ἀναξίους αὐτοὺς ὀφθῆναι τοῦ κληθῆναι τέκνα θυ· ἐπέμβει δὲ  
αὐτῶν καὶ τὴν ἀπώλειαν· ὡς καὶ λυπεῖσθαι καὶ ἀ(δη)μονεῖν· καὶ διακρίνειν καὶ εὐχεσθαι ὑπὲρ  
τῆς ἀμαρτίας αὐτῶν· διὸ καὶ ἔλεγεν· ἐν τῷ αὐτοῦς παρενοχλεῖν μοι ἐνεδεδόμην σάκκον καὶ  
ἐταπεῖνον ἐν νηστείᾳ τὴν ψυχῆ(ν) μου καὶ ἡ προσευχὴ μου εἰς κῶλον μου ἀποστραφήσεται· τοῦτο ση  
μαντικὸν εἶη τοῦ ἐναπομεῖναι ἐκείνους τῆ ἀμαρτίας οὐδὲν γάρ ὠφελήθησαν φησὶν ὑπερ  
βολῆ τῆς ἀνοίας· τὴν προσευχὴν ὥσπερ ἐπανακάμψαι ποιήσαντες·—
- 10 Ἐμοῦ φιλοτιμουμένου τὰ πρὸς πάντας καθήκοντα· ἀμέμπτως ἐπιτελεῖν βούλεσθαι· αὐτοὶ ἀντι  
τούτων τῶν καλῶν πονηρὰ ἀνταπεδίδου μοι· ἐχθροὶ καὶ δυσμενεῖς διὰ πάντων ἀναφαί  
νόμενοι· τὸ ὅσον δὲ ἐπ' αὐτοῖς τὴν ἐν καλοῖς εὐτεκνίαν τῆς ψυχῆς μου ἀναφρεῖν ἐπεχείρουν  
εἰ γοῦν πεισθεῖς αὐτῶν ταῖς ἐρωτήσεσιν τοιοῦτους ἐγογόνειν· οἷον ἤθελόν με ποιῆσαι· ἦτε  
κνώθη ἂν ἡ ψυχὴ μου μὴ κετι δεχομένη τὰς θείας τοῦ ὑψίστου γοιᾶς· ἄλλως  
ἐπειδὴ τὰ προκείμενα συνῆπται τοῖς ἐν τῷ λγ' ψαλμῷ προλελεγμένοις· ἐκεῖνα δὲ τῆς ἰ  
στορίας ἐμνημόνευε τῆς κατα τοῦ ἀβιμέλεχ· δύναται καὶ τὰ μεταχείρας ἐπ' ἐκεῖνα
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ἀββα

Fragment IX.2 (Fol. 34): Psalm 34 Catena

ἀνάφρασθαι· μαθὼν γὰρ ὁ σαοὺλ παρὰ του δῶγκ· ὡς ἀφίκεται δαδ πρὸς ἀβιμέλεχ και  
 σέσωσται· πάντας ἀνείλεν τοὺς ἱερεῖς τοῦ κῦ· δύναται οὖν ταῦτα ὁ δαδ εἰς πρό  
 σωπον τὸν σαοὺλ εἰρηκέναι· ὡς και πάντα τὸν ψαλμὸν εἰς ἐκείνον ἀναφέρεσθαι τὸν  
 καιρὸν καθ' ὃν δῶγκ ἐψευδομαρτύησεν παρὰ τῶι σαοὺλ· και τάχα τὸ πν(εῦμ)α τὸ ἅγιον τὰ πα<sup>80</sup>  
 τῶν ἱερέων ὑπογράφον· τὰ προκείμενα ἀνεφώνει λέγον· δίκασον κέ τοὺς ἀδικούντας  
 με πολέμησον· τὰ δὲ μονοτρόπως εἰρημένα περι ἑνὸς τινὸς· οἷον τὸ ἐλθέτω αὐτῶ παγίς  
 ἦν οὐ γινώσκει· και ἐξῆς δύναται τῶι δῶγκ ἐφαρμόζειν και τὸ ἀνασπίντες μοι μάρτυρες  
 ἀδικοι· ἐκ προσώπου λεχθείη ἂν τοῦ δαδ πάντας τοὺς ἐνδιαβέλλοντας αὐτὸν παρα  
 τῶι σαοὺλ λέγων· ποτὲ μὲν γὰρ οἱ ζιφαῖοι ἐλεγὼν ἐλθόντες· ἰδοὺ δαδ κέρυπται παρ  
 ἡμῖν και ἄλλοτε ἄλλους εἰκὸς κεχαρισμένα τῶι βασιλεῖ πράττοντας· πολλὰ καιτ' αὐτοῦ  
 ψευδομαρτυρεῖν· τὸ (δὲ) ἀνταπεθίδοσαν μοι καιὰ ἀντι ἀγαθῶν· δύναται εἰς τὸν σαοὺλ ἀνα  
 φέρεσθαι· ἐπειδὴ πολλάκις εὖ παθῶν ὑπὸ τοῦ δαδ τοῖς ἐναντίοις αὐτοῦ ἡμείβετο  
 δεῖνὰ καιτὰ τῆς ψυχῆς αὐτοῦ μηχανώμενος· και ἀτεκνίαν αὐτῆι ἐνεργῶν· ἀτεκνία δὲ ψυχῆς  
 ἔστιν ὅτ' ἂν τὰ ἑαυτῆς σπέρματα ἀ καταβάλλ(λετ)ει διευποϊῶν εἰς ἑτέρους· ἦ και  
 διδασκαλίας μὴ φέρη καρπὸν· οὕτω γοῦν· πολλὰ γεννώντος ἀγαθὰ τοῦ δαδ εἰς τὸν  
 σαοὺλ ἀτεκνίαν αὐτῶ· ὁ σαοὺλ εἰργάζετο μὴ ἀξίως προφέρων καρποὺς· τῶν εἰς  
 αὐτὸν ἐσπαρμένων·— ἄλλως  
 Ἐγὼ μὲν γὰρ φη(σι) τὸν γολιάθ ἀνείλον καιτὰ παντὸς νεανιευόμενον τοῦ λαοῦ και ἄλλο  
 φύλους κατηγωνισάμην πολλάκις (και) τοῖς πν(ευματ)ικοῖς κρούμασι τῆς δαιμονικῆς αὐτὸν· ἦ  
 λευθέρου μανίας· αὐτὸς δὲ με τολεμῶν οὐ παύεσται θανάτῳ παραδοῦναι και λήθη

### Fragment IX.3 (Fol. 33): Psalm 34 Catena

- 5 βουλόμενος ἀτεκνίαν γάρ τὴν λήθην ὠνόμασεν· ὡς διὰ τῶν παίδων· φυλαττομένης τῆς μνήμης·— τῇ μου ἀπί[—?]—  
 Προς τοὺς ἀποδθησίαν ἐπίσχεψαι μὴποτε τὰ προκείμενα ἐφαρμόξεν δύναιται τῷ λέγων κατὰ τὸ ἀν(θρώπ)ινον· πρὸς τὸν ἑαυτοῦ π(ατέ)ρα· τὴν ἀρχὴν τοῦ ψαλμοῦ ἕως τὸ και συγκλείει σον ἐξ ἐναντίας τῶν καταδικαζόντων με· και ἐν τῷ κα ψαλμῷ· σαφῶς ὑπ' αὐτοῦ λε λεγμένωι εἴρηται· εἰς τὴν βοήθειάν μου πρόσχες· ἀλλὰ και ἐν τοῖς εὐαγγελίοις) τῇ προσευχῇ σχολιάζων ἰστορεῖται· σφόδρα δ(ἐ) ἀρμόζει τῷ τοῦ σ(ωτῆ)ρ(ο)ς ἡμῶν προσώπωι και τὸ ἀνα σπάντες μοι μάρτυρες ἀδικοὶ ἃ οὐκ ἐγίνωσκον ἀνταπεδίδωσαν μοι πονηρὰ ἀντὶ ἀγαθῶν και ἀτεκνίαν τῆ ψυχῆ μου· ἀτεκνίαν γάρ αὐτῷ εἰργάσαντο πάντα πράττοντες· ἐπι τῷ συναγαγεῖν αὐτοὺς και ἀναγεννήσαι αὐτῷ· ὃ δὴ και ἐδήλου λέγων· ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὅτι τρόπον ὄρνις· οὕτω γοῦν ἀνταπεδίδωσαν αὐτῷ πονη ρὰ ἀντὶ ἀγαθῶν· και ἀτεκνίαν τῆ ψυχῆ μου· ἀλλὰ γάρ ἐν τούτοις ταῦτα θεσπίσας διὰ τῶν ἐξῆς τὸ αὐτοῦ φιλάν(θρωπ)ον παρίστησι λέγων· ἐγὼ (δὲ) ἐν τῷ αὐτοῦς παρενοχλεῖν μοι ἐνεδύο μιν σάκκον και ἐταπεινῶν ἐν νηστείαι τὴν ψυχὴν μου· ἀντι (δὲ) τοῦ αὐτοῦς παρενοχλεῖν μοι σφόδρα θαυμαστῶς ὃ μὲν ἀκύλας φη(σί) και ἐγὼ ἐν ἀρρωστίαι αὐτῶν ἔνδυμα σάκκος· ἐπὶ γάρ τοῖς σάκκος· ὃ (δὲ) σύμμαχος· ἐμοῦ ἐν ταῖς ἀρρωστίαις αὐτῶν ἔνδυμα σάκκος· ἐπὶ γάρ τοῖς ἐκείνων κακοῖς και ταῖς ἀρρωστίαις τῆς αὐτῶν ψυχῆς συμπίσχων ὃ σ(ωτ)ῆρ πένθους (και) και ὀδυρμῶν σύμβολα ποιεῖ· ἀλλὰ και ἐταπεινῶν ἐν νηστείαις τὴν ψυχὴν αὐτοῦ διὸ (και) ἔλεγεν· περιλυτῶς ἔστιν ἡ ψυχὴ μου ἕως θανάτου· και νῦν ἡ ψυχὴ μου τετάρακται· ταῦ
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- 15
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Fragment IX.4 (Fol. 39): Psalm 34 Catena

5           τα γάρ ὑπερβολῆ φιλαν(θρωπ)ίας ὑπέμεινεν· ὑπεραλῶν (ο)ί(α) ἔφ' υἱοῖς ἀπολ  
 λυμένοις· διὸ ἔλεγεν ἐν προφήταις περὶ αὐτοῦ· ἀν(θρωπ)ος ἐν τιμῇ ὧν· καὶ εἰδῶς  
 φέρειν μαλακίαν· καὶ πάλιν· οὗτος τὰς ἀμαρτίας ἡμῶν φέρει· καὶ περὶ ἡμῶν  
 ὀδυνᾶται· καὶ αὐθις· αὐτὸς δ' ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν καὶ με  
 μαλακίσται διὰ τὰς ἀνομίας ἡμῶν· διὸ καὶ ἐν ταῖς ἀρρωστίαις αὐτῶν· καὶ ἐν τῷ  
 παρενοχλεῖσθαι αὐτοὺς ἐκείνους θεωρῶν ὁ σ(ωτ)ήρ τὸν κρταληψόμενον αὐτοῖς δ'λεθρο(ν)  
 καὶ τὴν ἐσχάτην ἀπώλειαν· ὑπὲρ αὐτῶν ἐνεδύετο σάκκον καὶ ἐταπεινὸν ἐν  
 νηστεία τὴν ψυχὴν αὐτοῦ· οἱ (δὲ) τοιαῦτα ἔπραττον· ὡς τὴν εὐχὴν αὐτοῦ τὴν ὑπὲρ  
 αὐτῶν· μὴ παραπέμπεσθαι εἰς τὰ ὧτα τοῦ π(ατ)ρ(ό)ς· ἀλλ' ὥσπερ ἀντικρουομένην  
 ὑπὸ τοῦ μεγέθους τῆς αὐτῶν θυσσεβείας καὶ θέλκεσθαι καὶ ἐπαναστρέφειν πρὸς  
 αὐτὸν· διὸ ἔλεγεν· καὶ ἡ προσευχὴν μου εἰς κόλπον μου ἀποστραφέσῃται· ἄλλως  
 ἔντεῦθεν παιδευόμενα· πῶς δεῖ λύειν τὰς συμφορὰς σάκκον γὰρ ἀμπεχόμενος καὶ  
 νηστεία κατατηγόμενος· τῷ γὰρ (ἦ) προσεύχην μου εἰς κόλπον μου ἀποστραφέσῃται· τοῦτο  
 10           τήσεως τοὺς καρπούς· τὸ γὰρ (ἦ) προσεύχην μου εἰς κόλπον μου ἀποστραφέσῃται· τοῦτο  
 δ           κόλπον μου ἐπλήρου (ἄ)λλως [φ]ησὶν τοῦ καλῶς προσευξαμένου ἢ προσευχῆ  
 θ           εἰς αὐτὸν ἀνακάμπτει· φέρουσα τὰ ἀγαθὰ ὑπὲρ ὧν γέγονε καὶ ἀποστραφέσῃ εἰς κόλ  
 15           πον συστρέφεται τοῦ ἀναπέψαντος αὐτήν· σημαίνει (δὲ) ὁ κόλπος τὸ ἡγεμονικόν  
 διδου           αὐτῶν· οὗτος γὰρ ὁ φαυλισμὸς αὐτῶν ἐν γῆ αἰγυπτίῳ εἰς κόλπον αὐτῶν· καὶ εἰς  
 20           κόλπον ἐπέρχεται πάντα τοῖς ἄδικοις· καὶ ταύτη καὶ πάντες οἱ δίκαιοι εἰς κόλπον

Fragment IX.5 (Fol. 66): Psalm 34 Catena

- ἀβραάμ χωροῦσι τουτ(έστιν) εἰς τὴν αὐτὴν αὐτῶν γνώμην καὶ ἐπαγγελοῦμαι·—  
 [...]·?·...·] ὥσπερ ὑπερ συγγενῶν καὶ ἀδελφ(ῶν)  
 οὕτως ἔσπευδον προσφέρειν εὐχὰς ἐπὶ τὸ εὐαρεστήσαι τὰ κατ' αὐτοὺς· καὶ ἐπειδὴ ἄπε  
 5 τύγχανον ὡς πενήτων καὶ σκυθρωπάζων οὕτως ἐπαιπεινούμην· δύναται καὶ ἐπὶ  
 τοῦ σαοῦλ μόνου ὡς ἐκ προσώπου τοῦ δαδ εἰρήσθαι· πᾶσαν αὐτῷ φη(σί) θεραπεῖαν ὡς ἀδελφ(ῶ)  
 γησίω προσέφερον· καὶ ἀσχέλλοντος καὶ πενθοῦντος ἐμιμούμην ταπεινώσιν· οὐκ ἄνε  
 χόμενος μέγα φρονεῖν ἐπὶ τοῖς κατορθώμασιν· [...]·?·...·]  
 Ἄσύμφωνοι φη(σί) πε(ρί) τὰς κατηγορίας ἠύρισκοντο· τῷ γὰρ μὴ ἀληθεύειν αὐτοὺς συμφωνεῖν οὐ  
 10 παρεσκευάζεν ὁμῶς οὐ μετεμέλλοντο· τοῦτο γὰρ λέγει οὐ κατηνύγησαν· ἀλλ' ἐπέμεινον  
 τῷ κακῷ·— [...]·?·...·] ἄλλως ἄπ[...·?·...·]  
 μονογενῆ λέγει τὴν ψυχὴν ἑαυτοῦ· τῷ μόνῳ αὐτὴν ἐσχηκέναι· οὐ γὰρ προσεκτέον τῆς  
 περὶ μεταψυχώσεως μυθοποιῖα· ἢ τάχα μονογενῆς ἄλλη παρὰ τὴν ψυχὴν αὐτ(οῦ) ἢ οὐσία  
 τοῦ συνέξυγμένου τῆι ψυχῇ· πν(εῦματό)ς ἐστὶ· μονογενῆς γὰρ αὕτη τῷ ἀποκεχωρισθαι ἀπὸ  
 15 πάντων τῶν ἐν ἡμῖν κατὰ θεϊότητα· ἀλλο(ς) εἰς τὸ ἀπολατάσθησον τὴν ψυχὴν μου  
 κρείττονα μου τὴν ψυχὴν τῶν μηχανημάτων ἀπόφθνον· μονογενῆ μου· (δέ) φη(σιν) ἀντὶ τοῦ τὴν  
 μονότητα κατὰ σύμμαχον· τὴν πάσης ἀν(θρωπ)ίνης ἔρημον βοηθείας·  
 [...]·?·...·]  
 ἢ μὲν ἐρχῆ τῆς προφητείας δικῆν καὶ πόλεμον ἐπελεύσεσθαι ἠπέλιγ κατὰ τῶν ἀδίκων  
 σάντων καὶ πολεμησάντων τὸν προφητευόμενον· τὰ (δέ) μέσα τὸν τρόπον αὐτὸν διέ  
 20 βαλεν· τὰ δὲ ἐπὶ τέλει· τὴν καταλαβοῦσαν αὐτοὺς διέγραφεν αἰσχύνῃ καὶ ἐντροπῇ

Fragment IX.6 (Fol. 65v): Psalm 34 Catena

[·?·](δέ) [ἐ]λ[η]ς[ε] προφη[τείας]·?·...·θ[ε]...  
 εὐαγγελίζεται· τοὺς τὴν δικαιοσύνην αὐτοῦ θέλοντας· ν[...]  
 τὴν θεότητα αὐτοῦ ἐλαβὼν· καὶ οὗτος μὲν ὁ συγγρά[...]  
 τὸν χ(ριστὸ)ν ἐξέλαβε τὸν ψαλμὸν· μάλλον δὲ εἰς τὸν χ(ριστὸ)ν[...]  
 ὁ (δέ) τρίτος εἰς τὸν δαδ μόνον· περὶ δὲ τοῦ κατεύχεσθ[...]  
 κῶς ἔφη λελέχθαι τὰ μέλλοντα συμβήσεσθαι(ι) εἰ[...]  
 ταῦτα λέγεσθαι· τῷ αἰσχυνομένῳ αὐτοὺς καὶ ἐντραπῆν[...]  
 ἀμαρτημάτων (καὶ) εἰς τούτιςω χωρήσαι τῆς ὁδοῦ[...]  
 ὁ δὲ νομικὴν φη(σι) καὶ οὐκ εὐαγγελικὴν ζῆν τὸν δαδ πολιτε[...]  
 τὸν πλησίον καὶ τὸν ἐχθρὸν μισῆσαι· κακῶς (δέ) το[...]  
 μένος ὁ δαδ ἔφρασκεν· εἰ ἀνταπέδωκα τοῖς ἀντα[...]  
 οὗτος προφητικῶς ἔφη ταῦτα εἰρῆσθαι· ἀλ[...]  
 ἔφησε ταῦτα εὔχεσθαι τὸν δαδ· μίαν μὲν βελτιωθῆν[...]  
 ἵνα ὡδε μαστιζόμενοι κουφοτέρως πειραθῶσι τῆς[...]  
 ταῖς τούτων μαστιξίν ἄλλους εὐρεθῆ μαστιζῶν· ἢ κ[...]  
 των· πέμπτην· ἵνα μὴ καὶ αὐτοὺς αὐτῶι μαθητεύσω[...]  
 φοβηθέντες· ἔχτον ἵνα μὴ εἴπωσί τινες· ποῦ [...]  
 δικεῖ καὶ σώζει οὐκ ἔστι γὰρ σ(ωτη)ρία αὐτῶι ἐν τῷ θῶ[...]

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Fragment X.1 (Fol. 82): Psalm 35 Catena

5 ἡνίκα (και) τὸ πτερύγιον αὐτοῦ τῆς διπλοῖδος ἀφείλετο· προσάπερ ὁ σοῦλ ἀπεκρίνατο ῥήμασι  
 χρισάμενος· κεχρωσμένοις· προστέθεικε (δὲ) τοῖς λόγοις και ὄρκους σχιψάμενος μετὰ μέλειαν  
 τῆνικαῦτα τοῖν τὸν ψαλμὸν τοῦτον ὁ μακάριος ἔφη δαδ· κατηγορίαν ποιούμενος  
 τῶν πονηρῶν συζώντων και τῆν διαπάντων διήκουσαν τοῦ θῦ προμήθειαν ἀνακηρύττει(ων)  
 ἀνέμιξε (δὲ) και θεολογίαν τοῖς λόγοις και προφητεῖαν· οὐ δὴ χάριν και ἡ ἐπιγραφή εἰς τὸ τέλος  
 παραπέμπει τὸν ἐντυγχάνοντα· φησὶν ὁ παράνομος τοῦ ἀμαρτάνειν ἐν ἑαυτῷ(ῶ)  
 ὁ κακία συντεθραμμένο(ς) οἶεται φη(σι)· μηδένα θεωρεῖν τῆς ψυχῆς αὐτοῦ τὰ κεκραμμένα βουλεύμα  
 τα· τὸ γὰρ φη(σιν) ἀντὶ τοῦ ἡγείται· και ὑπολαμ[βάν]ειν τέθεικεν:—  
 10 μηδενὸς ἄλλου πρὸς τὸ ἀμαρτάνειν συνωδούντος· παρ' ἑαυτῶ και οἰκοθεν τῶν θείων νόμ(ων)  
 πάντα καταφρονήσας βουλεύεται και μελετᾷ· τὴν ἀμαρτίαν ποεῖν· τι δὴ· ποτε ὅτι  
 οὐκ ἔστι φόβος θῦ· ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ ἐνώπιον αὐτοῦ  
 διὰ τοῦτο μεμελέτηκεν ἐν ἑαυτῷ τοῦ διὰ παντὸς ἀμαρτάνειν· ὅτι τὸν θείον φόβον ἀπώ  
 σατο παντελῶς· ἀπώσατο (δὲ) τούτον· ὅτι τὰς φυσικὰς περὶ θῦ και κοινὰς ἐννοίας ἐδό  
 15 λωσεν αὐτὸς ἐν ἑαυτῷ· τὰς πονηρὰς ἐθυμῆσεις· ἀπογεννῶν· τούτο γὰρ σημαίνει τὸ  
 ἐνώπιον αὐτοῦ τουτέστι πρὸς ἑαυτὸν· και καθ' ἑαυτὸν ἐδολίου· τὰς ἐμφύτους ἐννοίας  
 πειρώμενος τὴν μὲν ἰδίαν ἀνομίαν εὐρεῖν· πρὸς [τὸ] ποεῖν αὐτὴν ἀδελῶς· μισῆσαι δὲ  
 κατὰ τὸ μᾶλλον πάσαν ἀκολούθως ἰδεῖν τῆς ἀρετῆς:— ...ἐν ἐναυτω  
 ...ῶς Ὁ γωνῶς παράνομος· εἰδῶς τὴν ἀνομίαν αὐτοῦ  
 μιστήν τυγχάνουσαν εἰ θεωρηθεῖ· δολοῖ ἐνώπιον αὐτοῦ· πρὸς τὸ μὴ εὐρίσκεισθαι τὸ  
 αἴσχος τῆς ἀνομίας ὥστ' ἂν αὐτὴν μισθῆται· τούτο ποιῶσιν οἱ σοφιστικῶς συναγορεύοντες  
 ...]τ[...

τ:

διδύ(μου)

Fragment X.2 (Fol. 76): Psalm 35 Catena

[Ἐ]κὼν φη(σ) ταύτην ἔχει τὴν ἀγνοίαν· οὐ βουλόμενος λογιστεύσαι τὰ πεπραγμένα· καὶ μισῆσαι τὰ κακῶς πεπραγμένα·— οὐ(δὲ) τοῦτο φη(σ) λογιζέται· ὅτι ὁ θς εὐρίσκει τὴν ἀμαρτίαν αὐτοῦ καὶ εὐρῶν μισεῖ αὐτὴν καὶ αὐτόν· [οὐκ ἐβ]ουλῆθη συγιέναι τοῦ ἀγαθ(ῆ)ναι) πρὸς τὴν τοιαύτην φη(σ) παραφροσύνην αὐθαιρέτως κατώλισθεν· οὐκ ἐθέλων κατανοῆσαι τὸν γενεσιουργὸν ἐκ τῆς καλλονῆς τῶν κτισμά[τω]ν πρὸς το περιελέσθαι τὸ ἀγαθὸν καὶ τὴν ἴδιαν ἀγαθῆναι ζώην· [...διε]λογίσαστο[...]

Τῶν φθασάντων διασαφεῖ τὴν διάνοιαν μονονοῦχι λέγων ὡς τὸ φάσκειν ἐν ἑαυτῶ τὸν παράνομον ἀμαρτάνειν τούτω πάντως ἐδήλου τὸ καθ' ἑαυτὸν· ἐπὶ τῆς κοίτ(ης) αὐτοῦ διαλογίξασθαι καὶ μελετᾶν τοῦ διὰ παντὸς ἀμαρτάνειν· ὃς (καὶ) τῶν ὀφθαλμῶν τῆς ἰδίας καρδίας τὸν θείου φόβου ἐξοστρακίας· παρίστησι πάσῃ δῶ οὐκ ἀγαθῇ τῇ τοῦ νοῦ θεωρία· καὶ ταῖς τῶν λογισμῶν ἐνθυμήσει· πᾶσαν ἀναιτυπῶν αὶ σχροργίαν· καὶ πονηροπραγίαν· ἅτε δὴ μηδεμιᾶ προσοχσίας κακία τὸ σύνολον· κἔ [ἐ]ν [τῶ] ῥῆ[α]ν[ω] [τὸ ἑλός] σῶν [ὁ] μὲν παράνομος φη(σ)ν) ὡς μηδενὸς ἔφορῶντος· ταῦτα πράττειν ἐπιχειρεῖ· σὺ δὲ δέσποτα καὶ ἔλεον ἔχεις ἀμέτρητον καὶ ἀλήθειαν ἀσπάθμητον καὶ δικαιοσύνην ὅρσει παραβαλλομένην μεγίστοις τὸ σαύτην δὲ ἔχων ἀλήθειαν καὶ δικαιοσύνην· τίνος ἔνεκα μακροθυμεῖς ἀγνοῶ· τὸ τῆς ἀβύσσου γὰρ ἀθεώρητον μιμεῖταιί σου τα κριματα· καθάπερ γὰρ ἐκείνης ἀν(θρώπ)οις ἀθεώρητος ὁ βυθὸς οὕτως ἀνέφικτος τῶν σῶν ρημάτων ἢ κατανόησις·— ἀλλ(ως) Κἀλεῖ νῦν ἔλεος τὴν διὰ σπλάγχνα ἐλέους γεγενημένην ἐπὶ τοῦ νόεε παρὰ τοῦ θεοῦ

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Fragment X.3 (Fol. 77): Psalm 35 Catena

- 5  
 διαθήκην πρὸς τὸ ἀν(θρώπ)ινον γένος· εἰς τὸ μὴ καταφεῖραι πᾶσαι τὴν γῆν· γέγραπται γὰρ·  
 καὶ εἶπε κς ὁ θς τῷ νῶε ππῶτο τὸ σημεῖον τῆς διαθήκης ἧς ἐγὼ δίδωμι ἀναμέσον ἐμοῦ  
 καὶ ἀναμέσον πάσης ψυχῆς· ὅς ἐστι μεθ' ὑμῶν εἰς γενεὰς αἰωνίους· τὸ τόξον μου τίθημι  
 ἐν τῇ νεφέλῃ· εἰς σημεῖον· καὶ τὰ ἐξῆς· τοιγαροῦν φη(σί) κἔ τῶν ἀν(θρώπ)ων οἱ δόλοι καὶ αἱ  
 πράξεις παντελεῖ διαφθορᾶ· καθιστώσιν αὐτοὺς ὑποδίκους· ἀλλ' ἐν τῷ οὐ(ρα)νῶ  
 τὸ ἔλεος σου ἐστίν· τοὔτέστιν τοῦ ἐλέους σου τὸ σημεῖον καὶ ἔως τῶν νεφελῶν ἡ ἀλή  
 θεια τῆς σῆς πρὸς τὸ ἀν(θρώπ)ινον γένος ἐπαγγελίας καὶ διαθήκης κατήλθεν· δηλουμένη  
 δῆπουθεν ἐν αὐταῖς καθὼ καὶ δ(ι') ἦν ἀνεχόμενος ἐν ἀφάτῳ μακροθυμία· καὶ τοὺς  
 παρούσης ζωῆς ἀναξίους· καταξίους ζῆν·— ἡ δικαιοσύνη σου ὡς ὄρη θῦ  
 10  
 Διὰ μὲν τῆς δικαιοσύνης· τὴν ἐπιτημένην τοῖς ἀσεβεσι δικαίαν τιμωρίαν ἐνέφηγε  
 διὰ δὲ τῶν ἐοικότων ἀβύσσῳ πολλῇ κριμάτων· τῆς ἐπ' αὐτοὺς μακροθυμίας τὸ ἀ  
 κατάληπτον· ὄρη (δὲ) θῦ προσηγόρευσε· τὰ ὕψη καὶ μεγέθη τῶν οὐ(ρα)νίων ἀντύγων· μο  
 νονουχί λέγων· ὡς ἡ μὲν δικαιοσύνη σου πεφανερωμένη πᾶσιν (ἐστίν) δίκην τῶν οὐ(ρα)νίων  
 ὑψωμάτων καὶ κύκλω· καθ' ὃν δίκην εἰσπράττειν ὠριστὰς τοὺς παρανόμους· ἀλλ' ἐπειδ(ὴ)  
 15  
 τῶν σῶν κριμάτων ἡ ἀβυσσὸς ἡμῖν (ἐστίν) ἀκατάληπτος· τούτου χάριν οὐκ ἴσμεν αὐτῆς  
 ἀκριβῶς τὴν αἰτίαν· δι' ὃν ἀ(νέ)χρη τῶν παρανόμων· ἀνθρώπους καὶ κτῆ  
 νη σώσεις· κἔ τούτου χάριν οὐ μόνον φήσι τοὺς ἐν τῆς τῶν ὄρων τῆς ἀν(θρώπ)ινης  
 φύσεως διαμένοντας· σώσεις νῦν τε (καὶ) εἰς τὸ μέλλον διὰ τῆς ἐνάνθρωπῆσεως τοῦ υἱοῦ σου  
 20  
 ἀλλὰ καὶ τοὺς τὰς φυσικὰς κρίσεις ἠθετηκότας· καὶ παρασυμβληθέντας τοῖς κτῆ  
 νεσι τοῖς ἀνοήτοις· καὶ ὁμοιωθέντας· ἐπειδὴ τὸ σούτον ἐπλήθυνας τὸ ἔλεος σου ὁ θς·—

Fragment X.4 (Fol. 83): Psalm 35 Catena

Σημαίνει· ὡς οἱ τὴν ἀρχαίαν τῆς ἀν(θρωπ)ίνης φύσεως ἀξίαν τοῦ κατ' εἰκόνα φυλάξεντες  
 σπουδαῖοι· βλέποντες παρανόμους εὐδοκιοῦντας· οὐ δυσχεραίνουσι· ἀλλὰ μᾶλ  
 λον ἐν τῇ σκέπῃ τῶν πτερύγων τοῦ θ̄υ· τοῦ(έστιν) ἐν ταῖς φυλακτικαῖς θυγάμεισι τῆς θεο  
 πρεποῦς αὐτοῦ προνοίας κέκτηνται τὰς ἐλπιδὰς οἱ και δι' αὐτὸ τοῦτο μεθήουσ(ιν)  
 ἤγουν ἐμπίπλαται τῆς ἀν(ω)θεν τοῦ θεοῦ οἴκου πίστητος· ἤγουν τῆς θείας γλυ  
 κύτητος· ἐν ταῖς νοεραῖς φαγτασίαις· πίνουσι γάρ τὴν τοῦ πν(εύματο)ς χάριν· ἐν ταῖς θεί  
 αῖς ἐλλάμψεισι κατα τὸν κυριακὸν λόγον· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος ὁ ἐγὼ δῶσω  
 αὐτὸν οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· χειμάρρουν αὐτῷ προσηγόρευσεν οὐχ ὡς κενού  
 μενον ποτὲ και ξηραινόμενον· οὐσιώδης γάρ αὐτῷ πέφυκεν πᾶσα θεοπρεπῆς ἰδι  
 ότης ἀλλ' ὡς οὐκ ἀεί· και πᾶσιν ἀπλῶς διδόμενον και πινόμενον· μόνους (δέ) τοῖς ἀξι(οῖς)  
 τρυφῆς δέ σου φη(σιν) ἤγουν τοῦ θ̄υ· δηλῶσαι βουλόμενος τὴν γινομένην διὰ τῆς  
 χέριτος τοῦ παρακλήτου· ἔλλαμψιν θείαν και γλυκασμόν και εὐφροσύνην και ἀγαλλίασι(ν)  
 διόπερ ἐπήγαγεν· ὅτι παρα σοὶ πηγὴ ζωῆς δηλαδὴ παρὰ τῷ θ̄ωι και π(ατ)ρι  
 πηγῆς γάρ δικὴν ἐξ αἰδοῦ τῆς π(ατ)ρικῆς ὑποστάσεως ὁ συναΐδιος λόγος ἀπεκνήθη  
 ζωὴ κατὰ φύσιν ὑπάρχων· ἐγὼ γάρ εἰμι ἡ ζωὴ· ἔτι (δέ) (και) τὸ πν(εύμα) τὸ ἅγιον· τῆς αὐτῆς  
 ἐκπορεύεται πηγῆς· ζωὴ πεφικῶς ἀληθῶς· φη(σὶ) γάρ ὁ χς· τὸ πν(εύμα) ἔστι τὸ ζωοποιῶν  
 πηγὴ τοῖνον ὁ π(ατ)ηρ ζῶσα προβαλλομένη· ζῶην και ζῶην τὴν μὲν τῷ τρόπῳ  
 τῆς ἀκαταλήπτου γεννητικῆς ιδιότητος· τὴν (δέ) τῷ τῆς ἐκπορεύσεως  
 Ἐν τῷ φωτὶ [σ]οῦ [ὀψό]μεθα [φῶς] Ἐν τῷ φωτὶ σοῦ τοῦ θ̄υ και π(ατ)ρ(ὸ)ς ὀψόμεθα φῶς

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Fragment XI.1 (Fol. 69): Psalm 44 Catena

ρηγνται γάρ ἀλλήλων οἱ χροσοί· καὶ πάλιν ἤωνται· ὡς τῆς αὐτῆς ἐξηγητημένοι στολῆς·— ἀλλ(ως)  
 Νόησεις φη(σί)· πῶς χροσοῖς χροσοῖς περιβέβληται· παύλου λέγοντος ἀκούων· ἐκ μέρους  
 γινώσκωμεν καὶ ἐκ μέρους προφητεύομεν· ἢ γὰρ γνώσις ἢ ἐκ μέρους ἢ ἀκοῖς μόνοις  
 χρυσοῦ τὸν κόσμον αὐτή· περιτίθησιν· ὁτῶν (δέ) ἔλθῃ τὸ τέλειον φη(σί) τὸ ἐκ μέρους κα  
 ταργηθήσεται· ἐπειδὴν εἰς τὴν ἔπου(ρά)νιον ἐκκλησίαν μεταστῆι τὸ τῆνικαὐτα ἀποσω  
 θήσεται μὲν τὰ χροσωτὰ τὰ χρυσά· τὴν ἐκ μέρους γνώσιν· ἐν ἱματισμῶι δὲ χρυσῶ· τελεια —  
 τῆι γνώσει κοσμηθήσεται: [-?]-[τα[-?]-]

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[E]πειδήπερ οὐχ ἄπαντες τὴν ἀκραν ἔχουσι τελεί(τη)τα τοὺς μὲν καλεῖ νύμφην ὡς τελείους  
 ἐν ἀρετῇ· τοὺς δὲ παρθένους ὡς ἀκήρατον φυλάτταντας· ἢν παρέλαβον πίστιν· λέγει (δέ) ὁμ(ως)  
 καὶ ταύτας ἀκαλοῦθου εἶναι τῆς βασιλίδος· καὶ εἰς τὸν βασιλικὸν σὺν αὐτῇ· εἰσιέναι  
 νεών· ταύτην ἡμῖν τὴν διαφορὰν καὶ ὁ κς ἐν τοῖς εὐαγγελίοις ἐδίδαξε φήσας πολλὰι μὸν(αι)  
 παρὰ τῶι π(ατ)ρί μου καὶ ὁ παύλος ἔκαστον ἐν τῶι ἰδίῳ τάγματι

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Τούτέστιν ἐν τάξει π(ατέρ)ων γεγύμισι τὰ τέκνα· καὶ γὰρ ἦσαν ἰουδαῖοι καὶ ἐξ ἰουδαίων καὶ υἱοὶ  
 τῆς ἰηρικήδε συναγωγῆς οἱ θεοσέπειοι μαθηταί· ὅτι π(ατέ)ρες γεγόνασι τῶν πεπιστευκότων  
 ἀκουε παύλου λέγοντος· ἐν γὰρ χῶ ἰὺ διὰ τοῦ εὐαγγελίου· ἐγὼ ὑμᾶς ἐγέννησα· καὶ πάλιν  
 τεκνία μου οὗς πάλιν ὠδίνω·— ἀντι τῶν π[(ατέ)ρων] σοῦ ἐγενήθησαν υἱοὶ σοι καὶτα  
 στήσεις αὐτοὺς ἀρχοντας ἐπ[ ] τὴν γῆν]

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Τούτων τὴν διάνοιαν σαφέστερον ἀποδοδῶκασι οἱ λοιποί· ὁ μὲν ἀκύλας εἰπὼν· ἀν  
 τὶ τῶν π(ατέ)ρων σου ἔσονται σοι υἱοί· ὁ (δέ) σύμμαχος· ἀντι τῶν π(ατέ)ρων ἐγένοντο οἱ υἱοὶ σου  
 οἱ ἐν σοὶ καὶ ὑπο σοῦ γεγεννημένοι· ἀντι π(ατέ)ρων γενήσονται σοι· ἔξεις γὰρ αὐτοὺς π(ατέ)ρας  
 [οὗς αὐτῇ γεγέννηκας· νοήσεις δὲ τοῦ λόγου τὸ ἀποτελεσμα· ἐπιστήσας] ὅπως ἐξ ἔ

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Fragment XI.2 (Fol. 75): Psalm 44 Catena

θνῶν ἀλλόφυλοι προσελθόντες τῇ ἐκκλησίᾳ τοῦ θυ· καὶ ἀναγεννηθέντες ἐν αὐτῇ  
 υἱοὶ αὐτῆς γήγονται· κάπειτα ἐπιδόντες τῇ προκοῇ· π(ατέ)ρες αὐτῆς καθίστανται· προ  
 ἀγόμενοι εἰς τὴν αὐτῆς προστασίαν· καὶ τῆς ἱερατικῆς λειτουργίας καταξιούμενοι·- ἄλλως  
 Ἐπεὶ πρὸς χν λέγεται τὰ πλείωνα τοῦ ψαλμοῦ· καὶ οὗτος ὁ στίχος λέγει· ἀντὶ τοῦ ὧν  
 εἶχες κατὰ σάρκα π(ατέ)ρων· τοὔτεστι τῶν ἐκ περ(ιτο)μῆς ἐγενήθησάν σοι ἐκ τοῦ αὐτοῦ  
 γένους ὡς οἱ προσηγόμενοι τὸν εὐαγγελικὸν λόγον· τούτους (δὲ) κατέστησας ἄρχοντας ἐπι  
 πάσαν τὴν γῆν· φάσκων αὐτοῖς· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη·-

5	[Λ]αμνασση ἀβνηκορ αλ·αλμωθ σπ ἐλωειμ μασε· ουοζ ἔζρ βσαρῶθ νεμσα· μωδ	τῶι νικοποϊῶι τῶν υἱῶν κορέ ἐπι· νεανιοτήτων ἄσμα λανου ἐλπῖς καὶ κρατό(ς) βοήθεια ἐν θλίψεσιν εὐρέθης σφόδρα	ἐπινίκιος τῶν υἱῶν κορέ ὑπὲρ τῶν αἰωνίων ὠδῆ ὁ θς ἡμῶν πεποιθῆσῖς (καὶ) ἰσχύς βοήθεια ἐν θλίψεσιν εὐρισκόμενο(ς) σφόδρα	εἰς τὸ τέλος) ὑπὲρ τῶν υἱῶν κορε ὑπὲρ τῶν κρυφίων ψαλμός· ὁ θς ἡμῶν καταφυγὴ (καὶ) δύναιμις βοηθός ἐν θλίψεσι ταῖς εὐρούσ(αις) ἡμ(ᾶς) σφόδρα <sup>εὐφρόνηστα</sup> διὰ τοῦτο οὐ φοβηθήσμεθ(α)	τῶι νικοποϊῶι εἰς τ(ὸ) τέλο(ς) τοῖς υἱοῖς κορέ ὑπὲρ τῶν κρυφί(ων) ὠδῆ ψαλμ(ὸ)ς) ὁ θς ἡμῶν καταφυγὴ (καὶ) δύναιμι(ς)· βοηθός ἐν θλίψεσιν εὐρέθης σφόδρα <sup>ταῖς εὐρούσαις ἡμᾶς</sup> διὰ τοῦτο οὐ φοβηθήσμεθ(α)	2
10	15	3				







Fragment XI.5 (Fol. 32): Psalm 45 Hexapla

<p>5</p> <p>λχου εξου μαφαλῶθ ποιη εσερ· σαμ σιμῶθ βααρς μισβιθ μαλαμῶθ ἀδ· κασῆ καρς [-ῖ-] ααρς [-ῖ-]βερ οὐκισσεσ ἀνιθ ἀγαλῶθ ισροφ βαεσ αρφου ουαδου χι· ἀνωχι ἐλωειμ· αρουμ βααρς ποιη σαβαῶθ εμμανου μισγαιβ λανου [-ῖ-]</p>	<p>δεῦτε ὀραματίσθητε κατέργασμα ποιη ὄσους ἔθηγεν ἀφανισμοὺς ἐν πῆ γῆ διαλιμπάνων πολέμους ἕως τελευταίου τῆς γῆς τόξ(ον) συνίρψει (καὶ) κατακόψει δόρου ἀμάξας ἐμπρήσι ἐν πυρί ιάθητε καὶ γνώτε ὅτι ἐγὼ εἶμι ὁ θς ὑψωθήσομαι ἐν γῆ ποιη στρατειῶν μεθ' ἡμῶν ὑπερπαρτῆς ἡμ(ῖν) ιακῶ[β]</p>	<p>ἔρχεσθε θεάσασθε ἀ διεπράξατο ποιη ἀς ἐποίησεν καταργήσεις ἐν τῆ γῆ ἔπαυσεν πολέμους ἕως τῶν περάτων τῆς γῆς τόξον ἐπέκλασε (καὶ) κατέκοψε λόγχας ἀμάξας κατέκαυσεν πυρί ἔασατε ἵνα γνώτε ὅτι ἐγὼ εἶμι ὁ θς ὑψούμενος ἐν τῆ γῆ ποιη τ(ῶν) δυνάμεων μεθ' ἡμῶν ὀχύρομα ἡμῶν [-ῖ-]</p>	<p>δεῦτε (καὶ) ἴδετε τὰ ἔργα ποιη ἀ ἔθετο τέρατα ἐπι τῆς γῆς ἀνταναιριῶν πολέμους μέχρι τ(ῶν) περάτων τῆς γῆς τόξον συνίρψει (καὶ) συγκλάσσει ὄπλον καὶ θυρεοὺς κατακαύσει ἐν πυρί σχολάσαε καὶ γνώτε ὅτι ἐγὼ εἶμι ὁ θς ὑψωθήσομαι ἐν τῆ γῆ ποιη τ(ῶν) δυνάμε(ων) μεθ' ἡμῶν ἀντιλήπτωρ ἡμῶν [-ῖ-]</p>	<p>δεῦτε (καὶ) ἴδετε [-ῖ-] τὰ ἔργα ποιη ἀ ἔθετο ἠφρανισμένα ἐν τῆ γῆ καταπαύων ἀνταναιρι(ῶν) πολέμους ἕως τ(ῶν) περάτ(ων) τῆς γῆς τόξον συνίρψει καὶ συγκλάσσει ὄπλον (καὶ) ἄρματα θυρεοὺς κατακαύσει ἐν πυρί· σχολάσατε καὶ γνώτε ὅτι ἐγὼ εἶμι ὁ θς ὑψωθήσομαι ἐν τῆ γῆ ποιη τ(ῶν) δυνάμε(ων) μεθ' ἡμῶν ἀντιλήπτωρ ἡμῶν [ισ]κ[ωβ]</p>	<p>10</p>	<p>15</p>	<p>20</p>
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Fragment XI.6 (Fol. 26): Psalm 45 Hexapla, Biblical Text, Catena

σελ ἀει [-?] διάψαλμα ἀεὶ

Ὁ θς ἡμῶν καταφυγή και δύναμις· βοηθός εν θλιψοις ἡμᾶς σφόδρα  
[δ]ιὰ τοῦτο οὐ φοβηθήσομεθα ἐν τῷ· παράσσεσθαι τὴν γῆν· ξαὶ μετατίθεσθαι ὄρη ἐν καρδίαις  
θαλασσῶν· ἤχησα και ἐταράχθησαν τὰ ὕδατα αὐτῶν· ἐταράχθησαν τὰ ὄρη ἐν τῇ  
κραταιότητι αὐτοῦ· τοῦ ποταμοῦ τὰ ὀρμήματα εὐφραίνουσι τὴν πόλιν τοῦ θῦ· ἡγίασε  
τὸ σκήνωμα αὐτοῦ ὁ ὕψιστος· ὁ θς ἐν μέσσω αὐτῆς· και οὐ σαλευθήσεται· βοηθήσει αὐτῇ ὁ θς  
τὸ πρὸς πρωί· ἐταράχθησαν ἔβνη· ἔκλιναν βασίλειαι· ἔδωκε φωνὴν αὐτοῦ ὁ ὕψιστος  
[ἐ]σαλευθῆ ἡ γῆ· κς τῶν δυνάμεων μεθ' ἡμῶν· ἀντιλήπτωρ ἡμῶν ὁ θεός Ιακώβ  
[δ]εῦτε (και) ἴδετε τὰ ἔργα τοῦ θῦ· ἀ ἔθετο τέρατα ἐπὶ τῆς γῆς· ἀνταναιρῶν πολέμους μέχρη  
τῶν περτάτων τῆς γῆς· τάξον συντρίψει και συνθλάσσει ὄπλον και θυρεοὺς κατα  
[κ]αύσει ἐν πυρὶ· σχολάσατε και γνώτε ὅτι ἐγὼ εἶμι ὁ θς· ὕψωθήσομαι ἐν τοῖς ἔθνεσιν  
ὑψωθήσομαι ἐν τῇ γῆ· κς τῶν δυνάμεων μεθ' ἡμῶν· ἀντιλήπτωρ ἡμῶν ὁ θς Ιακώβ·

[-?]-]βεν

Προβλεπόμενος ὁ προπεταγμένος ψαλμὸς περὶ τῆς ἐκ δυσσεβῶν ἔθνῶν συλλεγείσθης εκ κλησίτας και δείξας τοὺς αὐτῆς ἀρχοντας πάσης τῆς γῆς ἀποφανθέντας ὑπο



### Fragment XI.8 (Fol. 32): Psalm 45 Catena

Τούτο ἀκύλας καὶ σύμμαχος οὕτως ἠρμήνευσεν· τοῦ ποταμοῦ αἱ διαίρεςεις· εὐφραίνουσι  
τὴν πόλιν τοῦ θῆ· νοήσεις δὲ τὰς διαίρεςεις ἀκούων παύλου λέγοντος· διαίρεςεις χαρισ  
μάτων εἰσι τὸ (δε) αὐτὸ πν(εῦμ)α καὶ διαίρεςεις διακονικῶν· ὁ δὲ αὐτὸς κς· ποταμὸν ἐν  
ταύθῃα τὸ ἄγιον πν(εῦμ)α φησὶν ὁ γὰρ πιστεύων εἰς ἐμέ· ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσου  
σιν ὕδατος ζῶντος· ὅτι δὲ ποταμὸς καὶ ὁ κς ὀνομάσθη πλεισταχῶς τῶν ἱερῶν  
γραμμμάτων· οἶδε που πάντως ὁ φιλομαθής· ἔφη μὲν γὰρ αὐτὸς περὶ ἡμῶν δι' ἐνός  
τῶν ἁγίων προφητῶν· ἰδοὺ ἐγὼ ἐκκλίνω ἐπ' αὐτοὺς ὡς πταμὸς εἰρήνης· καὶ ὡς χει  
μάρρους· ἐπικλύζων δόξαν ἐθνῶν· εὐ (δε) δὴ σφόδρα το ἐκκλίνω φη(σὶν) ἦν μὲν γὰρ ἡ  
πορεία φη(σὶν)· ἦτοι ἡ ὁδὸς αὐτῶν πρὸς τοὺς ἐξ αἵματος ἰ(σρα)ήλ· ἐπειδὴ (δε) ἀπεώσαντο· τὴν  
πίστιν καὶ τῶν ἱερῶν αὐτοῦ ναμάτων τὴν μέθεξιν· οὐδενὸς ἤξιωσαν λόγου· ταύτη ται καὶ  
μᾶλα εἰκότως ἐκκέκλικεν εἰς ἡμᾶς τοὺς ἐξ ἐθνῶν κεκλιμένους· καὶ γέγονεν ἡμῶν  
ποταμὸς εἰρήνης καὶ χεῖμαρρος ἐπικλύζων·— ἄλλως ποταμὸν ἐνταῦθα τὸ  
εὐαγγελικὸν προηγόρευσε κήρυγμα· πόλιν δὲ τῶν εὐσεβῶν τὸ πολίτευμα τὸ τοῖς ποταμοῦ  
ρεύμασιν εἰς καρπογονίαν ἀρδόμενον τὴν αὐτὴν (δε) ἐκάλεσεν καὶ σκῆνωμα· ἐνοικησῶ γὰρ  
ἐν αὐτοῖς καὶ ἐνπεριπατήσω· καὶ ἔσομαι αὐτῶν θς· ὁ θς ἐν μέσῳ αὐτῆς καὶ οὐ σαλευ  
θήσεται· τοῦτο καὶ ὁ κς ἐν τοῖς εὐαγγελίοις ὑπέσχετο· ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡ  
μέρας· καὶ ὅπου εἰσι δύο ἢ τρεῖς συναγμαινοὶ εἰς τὸ ἐμὸν ὄνομα· ἐκεῖ εἰμι ἐν μέσῳ  
βοηθήσει αὐτῆ ὁ θς ταχέϊαν φη(σί) καὶ ὄξειαν τῆ· ἐαυτοῦ πῶλει παρέξει βοήθειαν τῶν ὄλων κς  
πρωῖ γὰρ καὶ πρωῖ· τὸ ταχὺ καὶ ὄξυ προσηγόρευσεν·—

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Fragment XII.1 (Fol. 71): Psalm 47 Catena

5	<p>ὠδίνες ὡς τικτούσης· τὸ δ' ἐξῆς εἰρημένον ἐν πν(εῦματ)ι βιαίω συντρίψεις πλοία θαρσεῖς· ἢ κατὰ τὸν σύμμαχον· διανέμου βιαίου κατεάξεις ναῦς θαρσεῖς· νοήσεις ἐπιστήσας ὡς νῆες θαρσεῖς ἐλέγοντο· πλοῦτον μέγαν φέρειν τῷ σολομῶντι ποτὲ κατὰ τὴν ἱστορίαν τὴν ἐν ταῖς βασιλείαις· οὕτως οὖν καὶ τῶν προλεχθέντων βασιλέων τὸν πλοῦτον καὶ τὴν δυναστείαν συντριβήσσει· δλόστολόν τε καὶ κατα βυθῶν χωρήσειν ὁ λόγος ἠνίξατο διὰ τῶν θαρσεῖς τῶν συντριμμένων·- (ἄ)λλ(ως) Ἐν τῇ πόλει οἱ βασιλεῖς ἐληλυθότες· καὶ εἰς αὐτὴν συναχθέντες ἐπὶ τὸ αὐτὸ γεγεννημένοι κατάρτι σθέντες τῷ αὐτῶι νοί· καὶ τῇ αὐτῇ γνώμη· εἰσι (δὲ) οἱ βασιλεῖς οὗτοι οἱ κατὰ θῦ βασιλευσάντες οἷος ἦν ἀβραάμ· πρὸς δὲ εἰπόν τινες· βασιλεὺς παρα θῦ σὺ εἶ ἐν ἡμῖν· οὗτοι ἰδόντες τοὺς παλαὶ πλευρὰ ὄντας τοῦ βορρᾶ τόσοῦτον ὕψος ἀναβάντας ὡς εἶναι τὴν σιῶν ὄρη· ἐθαύμασαν ἐκπλαγέντες· τὴν περὶ τὴν λογικὴν φύσιν γενομένην τροπὴν·- (ἄ)λλ(ως) Φη[...-?-...]·[...-?-...M]ία μὲν ἔστι κατὰ πᾶσαν γῆν καὶ θάλασσαν ἐκκλησια διήρηται δὲ πάλιν αὐτῇ κατὰ πάλεις καὶ κόμας καὶ ἀγρούς ἅς βάρεις ὁ προφητικὸς προσηγόρευεν λόγος· ὡσπερ ἐκάστη πόλις· πολλὰς ἔνδοθεν οἰκίας ἔχει δεικνυμένας μία (δὲ) ὅμως ὀνομάζεται πόλις· ἐν ταύταις(ς) ἔφη τὸν ὄλων θῦ ἐπιφαιεσθαι τὴν οἰκίαν ἐπικουρίαν ὀρέγοντα· [...-?-?...]</p>
10	<p>[Τ]οῦτεστὶ τὰ πλοῖα τῆς ἀποστασίας τὰ κακῶς τῇ θα[λ]ιάσση τοῦ βίου ἐπιπολάζοντα· ὁ δὲ τῆς τῶν πράξεων ἱστορίας τὴν μνημὴν ἔχων· οὐκ ἀγνοεῖ τὴν βιαίαν πνοὴν τὴν ἐν τῷι ὑπερώω τοῖς μαθηταῖς γνωσθεῖσαν·- [...-?-?...εὐ]φρανθ[ῆ]τω ὁρος σιῶν κ[αί] ἀγαλιὰσθωσαν [...-?-...] Ὅρος σιῶν τοὺς τὸ ὕψος</p>
15	<p>τῆς θεολογίας πεπιστευμένους ἐκάλεσεν· θυγατέρας δὲ τῆς ἰουδαίας τὰς κατὰ τὴν οἴκου</p>
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Fragment XII.2 (Fol. 73): Psalm 47 Catena

τὸ γένος· παρεγγυᾶι (δὲ) καὶ τοῖς κηρύττουσι καὶ τοῖς ἀκούουσιν· εὐφραίνεσθαι καὶ γάννυσθ(αι)  
 ἔνεκεν τῶν δικαίων κριμάτων· οἷς χρησάμενος· τὴν τῆς οἰκουμένης· ἐπραγματεύσατο  
 σ(ωτη)ρίαν· (ἀ)λλ(ως) ὅρος μὲν σιῶν τὴν ἐκκλησίαν εἶρηκεν τοῦ χυ· θυγατέρας δὲ αὐτ(ᾶς)  
 τὰς ἐν αὐτῇ τεθραμμένας τῶν ἁγίων ψυχᾶς· ἦτοι τῆς ἐκκλησίας τέκνα τῆς τῆν  
 ἐν πν(εῦμα)ι λαχοῦσης περιτομῆς·— .. -?- [-?-]...ν ἐλαυνεὶ ἡμας ....ν τῆν  
 εὐ]φρανθήτῳ -?- [1]ἂ μὲν προλεχθέντα πάντα· θεο  
 λογίαν περιέχεν τοῦ τοσαῦτα ἐν ἀνθρώποις κατορθωκότος· τὰ (δὲ) προκείμενα προ  
 σφωνεῖται εἰς προσωπον τινῶν· ὡς ἂν τὴν προλεχθεῖσαν πάλιν τοῦ θυ διαλαβοῖεν  
 κυκλώσαντες αὐτὴν καὶ ταῖς χερσὶ περιλαβόντες· τίσι (δὲ) ἄρα προστάσσεται ταῦτα  
 ποιεῖν· οἶμαι ὅτι· τοῖς τὴν ἐκκλησίαν τοῦ θυ· καὶ τὸ ἐν αὐτῇ θεοσεβῆς πολίτευμα φρου  
 ρούσαις θείαις δυνάμεσιν· ἀγγέλοις τὲ ἁγίοις· τούτοις οὖν αὐτοῖς τῷ πν(εῦμ)α τὸ ἔργον προσφω  
 νεῖ λέγον κυκλώσατε σιῶν καὶ περιλάβετε αὐτήν· ἦτοι περιερχήσατε κατὰ τὸν σύμ  
 μαχον· ἀντὶ (δὲ) τοῦ διηγῆσασθε ἐν τοῖς πύργοις αὐτῆς ὁ μὲν ἀκύλας ψηφίσατε φη(σιν)· ὁ δὲ  
 σύμμαχος ἀριθμήσατε ἐν τοῖς πύργοις αὐτῆς μάλιστα γὰρ τὰ ἐξοχώτατα τῶν οἰκο  
 δομημάτων καὶ τὰ ὄχυρώτατα τῆς πόλεως ὡς ἂν κρείττονα τῶν λοιπῶν παραδὲ  
 δοται σὺν ἀριθμῷ τοῖς ἐρηγμένοις φρουροῖς φυλάττειν ἐπιμελῶς· ὡς ἂν παραδῶεν  
 πάλιν σῶον καὶ πλήρη ὃν παρειλήφασιν ἀριθμῶν· νοήσεις (δὲ) τὸ λεγόμενον ἀπο τῆς  
 σω(τη)ρίου φωνῆς δι' ἧς τοῖς αὐτοῦ μαθηταῖς ἔλεγεν· ὑμῶν (δὲ) καὶ αἱ τριῖς κεφαλῆς  
 ἠριθμημέναι εἰσὶν· ὁ γὰρ εἰς τὸσοῦτον ὕψος αὐτοὺς ἐπάρας· καὶ πύργους τῆς ἐκ

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Fragment XII.3 (Fol. 72): Psalm 47 Catena

κλησίας αὐτοὺς καταστήσας· ὡς ἂν μὴ τινα πάθοιεν ὑπὸ τῶν ἐχθρῶν· μείζουσιν  
αὐτοὺς φύλαξιν ἁγίοις ἀγγέλοις παραδίδωσι· διδάσκει (δὲ) καὶ περὶ τῶν μικρῶν τῆς ἐν  
τοῖς οὐρανοῖς ἐκκλησίας· εἰκότως οὖν προστάττει ὁ παρῶν λόγος τούτοις αὐτοῖς  
λέγων· ἀριθμήσατε τοὺς πύργους αὐτῆς· εἴθ' ἐξῆς τὸ τάξατε τὰς καρδίας ὑμῶν  
εἰς τὴν δύναμιν αὐτῆς· καὶ καταδιέλεσθε τὰς βάρεις αὐτῆς· κατὰ (δὲ) τὸν σύμμαχον· τάξα  
τε τὰς καρδίας ὑμῶν εἰς τὸν περιβόλον αὐτῆς· διαμετρήσατε τὰ βασίλεια αὐτῆς ταῦ  
τα πάντα προστάττονται ποιεῖν· οἱ φρουροὶ τῆς ἐκκλησίας παρεμβάλει γὰρ ἄγγελοι  
κύ κύκλω τῶν φοβομένων αὐτόν· ποίας (δὲ) βάρεις φη(σιν)· ἢ περὶ ὧν καὶ ἀνωτέρω ἐ  
λέγετο· ὁ θς ἐν ταῖς βάρεσιν αὐτῆς γινώσκειται ὅτ᾽ ἂν ἀντισταθμίζονται·  
ἐλέγμεν πῶλιν μὲν νοεῖσθαι· πᾶν τὸ θεοσεβὲς πολίτευμα τὸ καθολικῆς τῆς οἰκουμένης  
βάρεις (δὲ) αὐτῆς τὰς κατὰ μέρος ἐκκλησίας· αὐτὰς οὖν ταύτας τὰς κατὰ τόπον ὁ  
παρῶν λόγος προστάττει καταδιελέσθαι βούλεται γὰρ ἕκαστον τῶν ἀγγέλων ἀφ᾽ οὗρου  
μένως ἐκκλησιῶν τινῶν φρουρὸν ἐπιστήσῃ· εἴτ' ἐπιλέγει τούτοις· ὅπως ἂν διη  
γήσασθε εἰς γενεὰν ἑτέραν· ἀγγέλων γὰρ ἦν τὸ εἰς γενεὰς διαφόρους δύνασθαι  
τὰς ἀρετὰς τοῦ οὐ διηγῆσασθαι· καὶ ὅτι οὗτος ἔστιν ὁ θς ἡμῶν· αὐτὸς ποιμανεῖ ἡμᾶς  
εἰς τοὺς αἰῶνας· ὑμεῖς μὲν γὰρ φρουρὸν ἂν εἴητε· καὶ ὥσπερ ποιμνὴς φύλα  
κες· ὁ (δὲ) τῶν θρεμμάτων ποιμνῆν· ἄλλος ἂν εἴη· τίς δὲ οὗτος· ἢ ὁ εἰπῶν ἐγὼ εἰμι  
ὁ ποιμνῆν ὁ καλός·— (ἅ)λλως ...?·...  
A[ ]νίσσεται δια τούτων οἶμαι τοὺς ὑψηλοὺς δεξαμένους τὸν λόγον· ὑψηλοὺς ὡς πύργους  
ἔσεσθαι καὶ βεβαίους· ἐν τε τῇ πίστει καὶ τῇ γνώσει στήσεσθαι· (ἅ)λλως



Fragment XII.4 (Fol. 70): Psalm 47 Catena & Psalm 48 Hexapla

...?-?...]γγ[...?-?...

καὶ διατρέχειν· καὶ τοὺς τε πύργους στηρίζειν τῇ διδασκαλία· τὴν τε ἄλλην δύναμιν αὐ-  
 τῆς βεβαιούν· πρὸς δὲ τούτοις καὶ διανεμίσασθαι τὴν τῶν ἐκκλησιῶν ἐπιμέλειαν· καὶ  
 τοῦτο οὐχ ἄπαξ οὐ(δέ) δις· ἀλλὰ καθεκάστην γενεῶν ἐπιτελεῖσθαι κελύει· ἤρη γὰρ γενεῶν  
 ἐκάστη· τῇ μεταυτὴν παραδίδόναι· ἃ παρὰ τῆς προτέρας παρείληφεν· ἐπειθὴ (δέ) τὸ  
 πομαίνειν αὐτοῖς ἐνεχείρισεν· [ἀ]ναγκαιῶς ἐδίδαξεν· ὅτι εἰς ποιμνὴν ὁ τὴν ψυχὴν αὐτοῦ  
 τεθεικῶς ὑπερ τῶν προβάτων· εἰς αἰῶνα ποιμαίνων·- κ[υκλώσατε σιών]  
 καὶ περιλάβετε αὐτήν ταῦτα τὸ πν(εῦμ)α τὸ ἅγιον τοῖς ἀποστόλοις παρακελεύεται· οἱ  
 οὐκ εἰσὶν αὐτοὺς γενέσθαι τῆς σιών· τοῦτέστι τοῦ θεοσεβούς πολιτεύματος· πύργοι (δέ) τῆς  
 ἐκκλησίας οἱ κατα καιροῦς αὐτῆς ἠγούμενοι οἱ καὶ διηγούνται τοῦ κυ τὰ μεγάλα·-  
 Δύναμις (δέ) πάλιν τῆς ἐκκλησίας ὑποστηρίζοντες αὐτὸν λόγοι· οὗς καὶ ἐξ ἄλλης καρδίας κε-  
 λεύει τοὺς ἁγίους ἀποστόλους νοθετεῖν· ἕκαστος δὲ φη(σὶν) μέρος βασιλευσάτω τῶν ἔθνων·  
 διείλοντο γὰρ τὴν οἰκουμένην οἱ δώδεκα·-

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Λαμμανασση λαββη· χορ μαζμοφ σιμου· ζωβ χολ· ααμιν σεζιμου· χολ	τῶι νικασπιῶ τῶν υἱῶν χορῆ μελώδημα ἀκούσατε ταύτην πάντες οἱ λαοὶ ἐνωτίσασθε πάντες	ἐπινίκιον τῶν υἱῶν χορῆ ἄσμα ἀκούσατε τοῦτο πάντα τὰ ἔθνη ἐνωτίσασθε πάντες	εἰς τὸ τέλος τοῖς υἱοῖς χορῆ ψαλμός ἀκούσατε ταῦτα πάντα τὰ ἔθνη ἐνωτίσασθε πάντες	τῶι νικασπιῶ εἰς τ(ὸ) π(ε)λ(α)ς) τοῖς υἱοῖς χορῆ ψαλμός ἀκούσατε ταῦτα πάντες οἱ λαοὶ τὰ ἔθνη ἐνωτίσασθε πάντες
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Fragment XII.5 (Fol. 30): Psalm 48 Hexapla

5	εωσβιβε ολδ γαμ βιη αδαμ γαμ·βιη·εις ιαδατρ ουεβιων φι· ιδαββερ αχαμωβ· ουαγουβ λεββι θβουνωβ αττε λαμεσαλ οζνι· εφθα βχεννωρ ιδαθι λαμα· ιρα· βιμη· ρα αων	καθημενοι καταδυσιν καιγε υιοι ανθρωπων καιγε υιοι ανδρος αμα πλουσιος και πτωχος στομα μου λαλησει σοφίαν και μελετη καρδιας μου φρονήσεις κλινω εις παραβολην ουξ μου ανοιξω εν κιθαρα αινιγμα μου εις τι φοβησισμ(αι) εν ημεραις πονηρου ανομια	οι κατοικουντες την εγκατα η τε ανθρωποτης προσφιτι δε και υιοι εκάστου ανδρος ομου πλούσιος και πένης το στόμα μου λαλήσει σοφίαν και μηνυρίσει η καρδια μου σύνεσιν κλινω παραβολήι το ουξ μου· ανοιξω δια ψαλτηριου το πρόβλημά μου δια τι φοβοῦμαι εν ημέραις κακου η ανομια	οι κατοικουντες την οικουμενην οι τε γη γενεις και υιοι των αν(θρωπ)ων επι το αυτο· πλουσιος και πένης το στόμα μου λαλήσει σοφίαν και η μελετη της καρδιας μου σύνεσεις κλινω εις παραβολην το ουξ μου ανοιξω εν ψαλτηριω το πρόβλημά μου ινα τι φοβησισμ(αι) εν ημεραις πονηραι η ανομια	3
10			οι κατοικουντες την καταδυσιν <sup>οικουμένην(ς)</sup> καιγε· υιοι <sup>οι τε γηγεν(εις)</sup> των αν(θρωπ)ων <sup>γενεις</sup> καιγε υιοι ανδρος <sup>υιοι τ(ων) αν(θρωπ)ων</sup> επι το αυτο πλουσιο(ς) και πένης το στόμα μου λαλήσει σοφίαν και η μελετη της καρδιας μου σύνεσεις κλινω εις παραβολην το ουξ μου ανοιξω εν ψαλτηριω το πρόβλημά μου ινα τι φοβησισμ(αι) εν ημεραις πονηραι η ανομια	4	
15			οι κατοικουντες την οικουμενην οι τε γη <sup>καθη</sup> γενεις <sup>υιοι αν(θρωπ)ων</sup> και υιοι των αν(θρωπ)ων επι το αυτο· πλουσιος και πένης το στόμα μου λαλήσει <sup>μελετήσει</sup> σοφίαν και η μελετη της καρδιας μου σύνεσιν κλινω εις παραβολην το ουξ μου· ανοιξω εν ψαλτηριω το πρόβλημά μου ινα τι φοβοῦμαι εν ημέραις κακου η ανομια	5	
20			οι κατοικουντες την καταδυσιν <sup>οικουμένην(ς)</sup> καιγε· υιοι <sup>οι τε γηγεν(εις)</sup> των αν(θρωπ)ων <sup>γενεις</sup> καιγε υιοι ανδρος <sup>υιοι τ(ων) αν(θρωπ)ων</sup> επι το αυτο πλουσιο(ς) και πένης το στόμα μου λαλήσει σοφίαν και η μελετη της καρδιας μου σύνεσεις κλινω εις παραβολην το ουξ μου ανοιξω εν ψαλτηριω το πρόβλημά μου ινα τι φοβησισμ(αι) εν ημεραις πονηραι η ανομια	6	

Fragment XII.6 (Fol. 28): Psalm 48 Hexapla

5	ακορβαι ισαββουσι αββωτέειμ αλ· ηλαμ ουεβροβ οσραιμ ἰθαλλάλου αλώ [[Φ]] φασω ἱεφαι εις· λῶ· ἱεθεν· ἐλωειμ χοφρω ουϊκαρ φεδιων γ[ε]φ[σαμ] ιεθαλ λωλαιμ ουαι ἱ ωδ λανες λω· ἱερε	5	πιτέρων μου κυκλώσει με οί πεποιθότες ἐπι εὐπορία αὐτ(ῶν) και ἐν πλῆθει πλούτου αὐτῶν ὑμνούμενοι ἀδελφοι οὐ λυτρούμενο(ς) λυτρῶσεται ἀνῆρ οὐ δώσει τῶι θῶι ἐξίλασμα αὐτοῦ και τιμῆν λυτρώσεως [ψ]υχ[η]ς αὐτ[οῦ] και ἐπαύσατο εἰς αἰῶνα και ζήσεται ἔτι εἰς νίκος οὐκ ὄψεται οὐκ ὄψεται(αι)	7	[-?]·[?]·[-?] κυκλώσει με οί πεποθότες ἐπι τῇ δυνάμει αὐτῶν και ἐπὶ τῶι πλῆθει τοῦ πλούτου αὐτῶν <sup>πλούτου</sup> καυχώμενοι ἀδελφός οὐ οὐ λυτροῦται λυτρῶσεται ἀν(θρωπο)ς οὐ δώσει τῶι θῶι ἐξίλασμα αὐτοῦ και τῆν τιμῆν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ και ἐκοπίασεν εἰς τὸν αἰῶνα (και) ζήσεται (και) ζήσεται εἰς [[τέλος·]] τέλος ἔτι οὐκ ὄψεται	8	τ[ω]ν π[ε]ρ[ω]ν μου κυκλώσει με: οί πεποθότες ἐπι τῇ δυνάμει αὐτῶν και ἐπὶ τῶι πλῆθει τοῦ πλούτου αὐτῶν καυχώμενοι ἀδελφός οὐ: οὐ λυτροῦται <sup>λυτρώσει</sup> λυτρῶσεται ἀνῆρ οὐ δώσει τῶι θῶι ἐξίλασμα αὐτοῦ (και) τῆν τιμῆν τῆς λυτρώσεως (και) ἐκοπίασεν εἰς τὸν αἰῶνα (και) ζήσεται ἔτι εἰς νίκος ἔτι ὅτι οὐκ ὄψεται	9	10
10									
15									
20									

Fragment XII.7 (Fol. 27): Psalm 48 Hexapla

5	ασσαβθ χι ερα· αρχαιμι ιαμουθω ιαδε· χειλ ουβααρ ιβαδου ουαζβου λαηριμ ηλαμ καρβαμ βηθαμου λωλαμ μισχνωθαμ αδωρ ουαδωρ κερου βσεβωθαμ αλη αδαμωθ ουαδαμ βακαρ	τὴν διαφθορὰν ὅτι ὄψεται σοφούς ἀποθνήσκοντας ἀμα ἀνόητος καὶ ἀσύνετος ἀπολοῦνται καὶ καταλείψουσιν εἰς ἑτέρους εὐπορίαν αὐτῶν ἐν μέσσοι αὐτῶν οἰκίαι αὐτῶν εἰς αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν· καὶ γενεάν ἐκέλευσαν ἐν δόξασιν αὐτῶν ἐπι χθόνας (καὶ) ἄν(θρωπ)ος καὶ ἄν(θρωπ)ος ἐν τιμῇ	τὴν διαφθορὰν ὅτ' ἂν βλέπει σοφούς ἀποθνήσκοντας ὁμοῦ ἀνόητος καὶ ἀμαθής ἀπολοῦνται (καὶ) καταλείψουσιν ἑτέροις τὴν ἰσχὺν αὐτῶν τὰ ἐντός τῶν οἰκείων αὐτῶν εἰς αἰῶνα τὰς κατασκηνώσ(εις) αὐτῶν καὶ γενεάν καὶ γενεάν ὀνομάσαντες ἐπ' δόξασιν αὐτῶν ταῖς γαίαις ἄν(θρωπ)ος δὲ ἐν τιμῇ οὐκ ἀλ	καταφθορὰν ὅτ' ἂν ἴῃ σοφούς ἀποθνήσκοντας ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται καὶ καταλείψουσιν ἀλλοτρίοις <sup>ἐτέροις</sup> τὸν πλοῦτον αὐτῶν καὶ οἱ τάφοι αὐτῶν οἰκία αὐτῶν εἰς τὸν αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν καὶ γενεάν ἐπεκαλέσαντο τὰ δόγματα αὐτῶν ἐπὶ τῶν γαιῶν καὶ ἄν(θρωπ)ος ἐν τιμῇ ὧν	διαφθορὰν ὅτι ὄψεται σοφούς· <sup>στ' ἂν ἴῃ</sup> ἀποθνήσκοντας ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται (καὶ) καταλείψουσιν ἑτέροις τὴν δυναμὶν αὐτῶν (καὶ) ἐν μέσσω αὐτῶν <sup>προσέρχονται</sup> οἰκίαι αὐτῶν <sup>εἰς τὰς οἰκίας</sup> εἰς τὸν αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν καὶ γενεάν ἐπεκαλέσαντο τὰ δόγματα αὐτῶν ἐπὶ τῶν γαιῶν καὶ ἄν(θρωπ)ος ἐν τιμῇ ὧν	11
10	καρβαμ βηθαμου λωλαμ μισχνωθαμ αδωρ ουαδωρ κερου βσεβωθαμ αλη αδαμωθ ουαδαμ βακαρ	τὴν διαφθορὰν ὅτι ὄψεται σοφούς ἀποθνήσκοντας ἀμα ἀνόητος καὶ ἀσύνετος ἀπολοῦνται καὶ καταλείψουσιν εἰς ἑτέρους εὐπορίαν αὐτῶν ἐν μέσσοι αὐτῶν οἰκίαι αὐτῶν εἰς αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν· καὶ γενεάν ἐκέλευσαν ἐν δόξασιν αὐτῶν ἐπι χθόνας (καὶ) ἄν(θρωπ)ος καὶ ἄν(θρωπ)ος ἐν τιμῇ	καταφθορὰν ὅτ' ἂν ἴῃ σοφούς ἀποθνήσκοντας ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται καὶ καταλείψουσιν ἀλλοτρίοις <sup>ἐτέροις</sup> τὸν πλοῦτον αὐτῶν καὶ οἱ τάφοι αὐτῶν οἰκία αὐτῶν εἰς τὸν αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν καὶ γενεάν ἐπεκαλέσαντο τὰ δόγματα αὐτῶν ἐπὶ τῶν γαιῶν καὶ ἄν(θρωπ)ος ἐν τιμῇ ὧν	12		
15	καρβαμ βηθαμου λωλαμ μισχνωθαμ αδωρ ουαδωρ κερου βσεβωθαμ αλη αδαμωθ ουαδαμ βακαρ	τὴν διαφθορὰν ὅτι ὄψεται σοφούς ἀποθνήσκοντας ἀμα ἀνόητος καὶ ἀσύνετος ἀπολοῦνται καὶ καταλείψουσιν εἰς ἑτέρους εὐπορίαν αὐτῶν ἐν μέσσοι αὐτῶν οἰκίαι αὐτῶν εἰς αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν· καὶ γενεάν ἐκέλευσαν ἐν δόξασιν αὐτῶν ἐπι χθόνας (καὶ) ἄν(θρωπ)ος καὶ ἄν(θρωπ)ος ἐν τιμῇ	καταφθορὰν ὅτ' ἂν ἴῃ σοφούς ἀποθνήσκοντας ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται καὶ καταλείψουσιν ἀλλοτρίοις <sup>ἐτέροις</sup> τὸν πλοῦτον αὐτῶν καὶ οἱ τάφοι αὐτῶν οἰκία αὐτῶν εἰς τὸν αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν καὶ γενεάν ἐπεκαλέσαντο τὰ δόγματα αὐτῶν ἐπὶ τῶν γαιῶν καὶ ἄν(θρωπ)ος ἐν τιμῇ ὧν	13		

Fragment XII.8 (Fol. 29): Psalm 48 Hexapla

<p>[ -? - ] λ. γ νεμισάλ χαβημιωθ νεδμου ξεδραρχαμ χεσλ· λαμου οὐδαρήεμ βαφιεμ ιαροσου 10σελ</p>	<p>[ -? - ] παρεβλήθη ὡς κτήνη ἐξωμοιώθησαν τοῦτο ὁδὸς αὐτ(ῶν) ἀνοησ(ῶ) αὐτ(οῖς) καὶ μεταυτοὺς ἐν στόματι αὐτ(ῶν) θραμοῦνται ἄει</p>	<p>[ -? - ] παρασκευάσθη κτήνεσι(ν) ὡς κτήνη σιωπηθήσονται αὐτῆ ἡ ὁδὸς αὐτ(ῶν) ἀνοίας αὐτοῖς οἱ δὲ μεταυτοὺς κατα λόγον αὐτῶν εὐδοκήσουσιν διάψαλμα ὡς βοσκήματα ἄδου ἔταξαν ἑαυτοὺς θάνατος νεμήσει αὐτοὺς καὶ ἐπικρατήσουσ(ιν) ἐν αὐτοῖς εἰς πρώϊαν καὶ χαρρακτῆρ αὐτ(ῶν) εἰς κατατρίψαι ἄϊδην</p>	<p>[ -? - ] παρασκευάσθη κτήνεσι(ν) · καὶ ὡμοιώθη(ν) αὐτοῖς αὐτῆ ἡ ὁδὸς αὐτῶν σκάνδαλον αὐτοῖς καὶ μετὰ ταῦτα ἐν τῷ στόματι αὐτ(ῶν) εὐδοκήσουσιν διάψαλμα ὡς πρόβατα ἐν ἄδει ἔθεντο θάνατος πομανεῖ αὐτοὺς (καὶ) κατακυριεύσουσ(ιν) οἱ εὐβεῖς εἰς τὸ πρωῖ (καὶ) ἡ βούθρα αὐτ(ῶν) παλαιωθήσεται ἐν τῷ ἄϊδην ἐν ἄϊδην</p>	<p>οὐκ αὐλισθήσεται συνεβλήθη καὶ τοῖς κτήνεσιν· τ(οῖς) ἀνοήτ(οῖς) (καὶ) ὡμοιωθή(ν) αὐτ(ῶν) ὡμοιώθη αὐτῆ ἡ ὁδὸς αὐτ(ῶν) σκάνδαλον αὐτ(οῖς) (καὶ) μετ αὐτοὺς εἰς τούτῳ(ω) αὐτ(ῶν) ἐν τ(ῷ) στόματι αὐτ(ῶν) εὐδοκήσουσιν θραμοῦσ(ιν) ἄει εἰς τ(ῶν) αἰῶνα ὡς πρόβατα εἰς ἄδην κατατρίβονται θάνατος πομανεῖ αὐτοὺς (καὶ) κατακυριεύσουσιν οἱ εὐβεῖς εἰς τὸ πρωῖ (καὶ) ἡ ἰσχὺς αὐτ(ῶν) κατατρίβήσεται ἐν τ(ῷ) ἄϊδην τ(οῖς) ἄϊδην</p>	<p>14</p>
<p>χασων· λασωλ σαθου· μαιυθ ιερημ 15ουι·αρδου βαμ λαβεκρ ουσουραμ λαβαλιωθ 20σωλ</p>	<p>ὡς ποιμνι(ον) εἰς ἄδην ἔθεντο θάνατος νεμήσει αὐτοὺς καὶ ἐπικρατήσουσ(ιν) ἐν αὐτοῖς εἰς πρώϊαν καὶ χαρρακτῆρ αὐτ(ῶν) εἰς κατατρίψαι ἄϊδην</p>	<p>ὡς βοσκήματα ἄδου ἔταξαν ἑαυτοὺς θάνατος νεμήσει αὐτοὺς καὶ ὑποτάξουσ(ιν) αὐτοὺς ἐν τῷ ὄρθρω τὸ δὲ κρατερὸν αὐτ(ῶν) παλαιώσει ἄϊδης</p>	<p>ὡς πρόβατα εἰς ἄδην κατατρίβονται θάνατος πομανεῖ αὐτοὺς (καὶ) κατακυριεύσουσιν οἱ εὐβεῖς εἰς τὸ πρωῖ (καὶ) ἡ ἰσχὺς αὐτ(ῶν) κατατρίβήσεται ἐν τ(ῷ) ἄϊδην τ(οῖς) ἄϊδην</p>	<p>15</p>	

Fragment XIII.1 (Fol. 1): Psalm 88 Hexapla

5	ἰαδω οὐβαιαρῶθ ιμινῶ οὐϊκρασνηι αἴβι αθθα· ηλι ουσουρ ἱεσσο[υ]αθε αφ· ανι βχωρ εβηήου ελιων λαμαλχῆ αφρ λωλαμ εσμωνλω εσδι ουβριθι ...?-..νεεμάναθ· λῶ λουσαιμθι [-?·-] [-?·-]	χεῖρα αὐτοῦ καὶ ἐν ποταμοῖς δεξιῶν αὐτοῦ αὐτὸς καλέσει με π(ατ)ήρ μου σὺ ἰσχυρὸς μου καὶ στερεός σ(ωτη)ρίας μου καὶ ἵππερ ἐγὼ πρωτότοκον δώσω αὐτῶν -?- τοῖς βασιλευῶσι γῆς εἰς αἰῶνα φυλάξω αὐτῶ ἐλεος μου καὶ συνθήκη μου πιστὴ αὐτῶι καὶ θήσω [-?·-] [-?·-]	χεῖρα αὐτοῦ καὶ ἐν ποταμοῖς δεξιῶν αὐτοῦ αὐτὸς ἐπικαλέσεται με π(ατ)ήρ μου εἴ σὺ· θξ μου ὁ θξ καὶ ἀντιλήπτωρ τῆς σ(ωτη)ρίας μου καὶ ἐγὼ πρωτότοκον θήσομαι αὐτὸν ὑψηλὸν παρὰ τοῖς βασιλευσι τῆς γῆς εἰς τὸν αἰῶνα φυλάξω αὐτῶ τὸ ἐλεός μου καὶ ἡ διαθήκη μου πιστῆ αὐτῶ καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος(ς) [τὸ σπέμα αὐτοῦ]	27
10	...	...	...	28
15	...	...	...	29
20	...	...	...	

Fragment XIII.2 (Fol. 24): Psalm 88 Hexapla

ζαρω	σπέρμα αὐτοῦ	τὸ σπέρμα αὐτ[οῦ]	[τὸ σπέρμα αὐτοῦ]	
ουχέσσω	καὶ θρόνον αὐτοῦ	καὶ τὸν θρόνον αὐτοῦ	καὶ τὸν θρόνον αὐτοῦ	
χιμη	ὡς ἡμέρας	ἐφ' ὅσον αἱ ἡμέραι	ὡς τὰς ἡμέρας	
σαμμαίμ	οὐρανοῦ	τοῦ οὐρανοῦ	τοῦ οὐρανοῦ	
εμ· ἱέζεβού	ἐν καταλίπτωσι	(καὶ) ἐν ἐγκαταλίπτωσι	ἐν ἐγκαταλίπτωσι(ν)	31
βαναυ	οἱ υἱοὶ αὐτοῦ	οἱ υἱοὶ αὐτοῦ	οἱ υἱοὶ αὐτοῦ	
βαραβι	νόμον μου	τὸν νόμον μου	τὸν νόμον μου	
ουβμ ε/σφασι	(καὶ) ἐν κρίμασί μου	(καὶ) τοῖς κρίμασίν μου	(καὶ) τοῖς κρίμασί μου	
λω· ἰαλληχουν	μὴ πορευθῶσιν	μὴ ὀθεύσωσιν	μὴ πορευθῶσιν	
εμ· ὀκκωθαί	εἰ ἀκριβείας μου	ἐὰν τὰ προστάγματα μου	ἐὰν τὰ δικαιώματά μου	32
ιαλλήλου	βεβηλώσουσι	βεβηλώσωσι	βεβηλώσωσι	
ουμσωθαί	καὶ ἐντολάς μου	(καὶ) τὰς ἐντολάς μου	(καὶ) τὰς ἐντολάς μου	
λω· ἱεσμωροῦ	μὴ φυλάξουσιν	μὴ φυλάξωσιν	μὴ φυλάξωσιν	
οὐφραδθι	(καὶ) ἐπισκέψομαι	ἐπισκέψομαι	καὶ ἐπισκέψομαι	33
βσαβτ	ἐν σκήπτρῳ	ἐν ῥάβδῳ	ἐν ῥάβδῳ	
φσαμ	ἀθεσίας αὐτῶν	τὰς παραβάσεις αὐτ(ῶν)	τὰς ἀσεβείας αὐτ(ῶν)	
οὐβανγαίμ	καὶ ἐν ἀφαιῖς	καὶ ἐν ἀφαιῖς	καὶ ἐν μάστιγι	
αυωναν	ἀνομίαν αὐτῶν	τὰς ἀδικίας αὐτῶν	τὰς ἀνομίας αὐτ(ῶν)	
ιεσδι	καὶ ἔλεόν μου	τὸ (δὲ) ἔλεός μου	τὸ δὲ ἔλεός μου·	34

Fragment XIII.3 (Fol. 8): Psalm 88 Hexapla

5	λω ἀφ'ἰρ μη εἰμῶσαι ουλω ἀσσανκερ βαεμουναθι λω· ααλλελ βριθι ουμωσα σφωθαῖ λω· ασσανε ααθ	ουκ ἀκυρώσω ἀπ' αὐτοῦ καὶ οὐ ψεύσομαι ἐν πίστει μου οὐ βεβηλώσω συνθήκην μου καὶ ἔξοδον χειλέων μου οὐκ ἀλλοιώσω μίαν ὥμοσα ἐν ἠγιασμένῳ μου εἰ τῶι δαδ διαψεύσομαι σπέρμα αὐτοῦ εἰς αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος καατέαντι μου ὡς ἡ μήγη	οὐ μὴ διασκεδάσω ἀπ' αὐτοῦ οὐδὲ μὴ ἀδικήσω ἐν τῇ ἀληθείᾳ μου οὐδὲ μὴ βεβηλώσω τὴν διαθήκην μου καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου οὐ μὴ ἀθετήσω ἅπασι ὥμοσα ἐν τῶ ἀγίῳ μου εἰ τῶι δαδ ψεύσομαι τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μένει καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου	35
10	νεσβαθι βεκοδσι εμ· λδαυειδ ἐχαξιβ ζαρω λωλαμ ιειε	ουκ ἀλλοιώσω μίαν ὥμοσα ἐν ἠγιασμένῳ μου εἰ τῶι δαδ διαψεύσομαι σπέρμα αὐτοῦ εἰς αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος καατέαντι μου ὡς ἡ μήγη	οὐκ ἀλλοιώσω μίαν ὥμοσα ἐν τῶ ἀγίῳ μου εἰ τῶ δαδ ψεύσομαι τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου	36
15	ουχεσσω χασαμς νεγδι χι· αρη	ουκ ἀλλοιώσω μίαν ὥμοσα ἐν ἠγιασμένῳ μου εἰ τῶι δαδ διαψεύσομαι σπέρμα αὐτοῦ εἰς αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος καατέαντι μου ὡς ἡ μήγη	οὐκ ἀλλοιώσω μίαν ὥμοσα ἐν τῶ ἀγίῳ μου εἰ τῶ δαδ ψεύσομαι τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου	37
20		ουκ ἀλλοιώσω μίαν ὥμοσα ἐν ἠγιασμένῳ μου εἰ τῶι δαδ διαψεύσομαι σπέρμα αὐτοῦ εἰς αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος καατέαντι μου ὡς ἡ μήγη	οὐκ ἀλλοιώσω μίαν ὥμοσα ἐν τῶ ἀγίῳ μου εἰ τῶ δαδ ψεύσομαι τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα ἔσται καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου	38





Fragment XIII.5 (Fol. 4): Psalm 88 Hexapla

5	γαδρωθας σαμβ μαβσαρραυι ε μεεθθα σασουου χολ ωβρη δερχ αεα αφφ λσχηνηαυ αρηημωθ ιμιν σαραυ εσμεθ χολ οιβαυ αφ θασιβ σουρ [	περιφράγματα αὐτοῦ ἐβηκας ὄχυρωμα αὐτοῦ πηγῆζιν συνήρπασαν αὐτὸν πάντες παρερχόμενοι ὁδὸν ἐγένετο {ἐγεν} ὄνειδο(ς) τοῖς γείτοσιν αὐτοῦ ὑψωσας δεξιάν θλιβόντων αὐτὸν ἐξέυφρανας πάντας ἐχθροὺς αὐτοῦ καίπερ· ἐπέστρεψας στερεὸν	τοὺς βριγκοὺς αὐτοῦ ἐποίησας πάντα τὰ περιφράγματα αὐτοῦ ἤτησιν διήρπασαν αὐτὸν πάντες οἱ παροδεύοντες ὁδὸν ἐγένετο ὄνειδος τοῖς γείτοσιν αὐτοῦ ὑψωσας τὴν δεξιάν τῶν θλιβόντων αὐτ(όν)· ἐπέυφρανας πάντας τοὺς ἐχθροὺς αὐτοῦ ἀλλὰ καὶ ἀπέστρεψας· τὴν στερρότητα τῆς] μαχαίρας αὐτοῦ	τοὺς φραγκοὺς αὐτοῦ ἐβου τὰ ὄχυρώματα αὐτοῦ εἰς ταπεινώσιν διήρπασαν αὐτὸν πάντες οἱ διαπαρευόμενοι τὴν ὁδὸν ἐγενήθη ὄνειδος τοῖς γείτοσιν αὐτοῦ ὑψωσας τὴν δεξιάν τῶν θλιβόντ(ων) αὐτὸν ἐπέυφρανας πάντας· τοὺς ἐχθροὺς αὐτοῦ καίτε ἀπέστρεψας τὴν στερρότητα τῆς ρομφαίας αὐτοῦ	42
10				43	
15					
20					

Fragment XIII.6 (Fol. 6): Psalm 88 Hexapla

5	δὺλω· ἀκιμῶθ βραιμαλαμα εσβεθ ματ ἄρω οὐχέσσω λααρς μαγαρθ εκσερθ ιμη ἀλουμαι εετηθ αλαυι βωσα σελ αδ· μα πιητ θεσθερ λανες· θεβαρ	καὶ οὐ κ ἀνέστησας αὐτὸν ἐν πολέμῳ διέλειψας κεκαθαρισμ(όν) αὐτοῦ καὶ θρόνον αὐτοῦ εἰς γῆν ἀποκατέσπασας ἐκολόβωσας ἡμέρας νεανιότητ(ων) αὐτοῦ ἀνεβόλησας ἐπ αὐτόν αἰσχύνην ἀει ἕως τίνος πιητ ἀποκρυβῆ εἰς νῆκος ἀναφῆθησετ(αι)	καὶ οὐ χ ὑπέστησας αὐτόν ἐν τῷ πολέμῳ ἀπέπαυσας τὴν καθαρότ(η)τ(αι) αὐτοῦ (καὶ) τὸν θρόνον αὐτοῦ εἰς γῆν ἀνέστρεψας συνέτεμες τὰς ἡμέρας τῆς νεότητο(ς) αὐτοῦ ἡμφίεσας αὐτόν αἰσχύνην διάψαλμα ἕως τίνος πιητ ἀποκρυβήσσει εἰς τέλος φλεγῆσετ(αι)	καὶ οὐ κ ἀντελάβου αὐτόν ἐν τῷ πολέμῳ κατέλυσας ἀπο καθαρισμοῦ τὸν θρόνον αὐτοῦ εἰς γῆν κατέρραξας ἐσμικρινας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ κατέχεας αὐτόν αἰσχύνην διάψαλμα ἕως πότε πιητ ἀποστρέψη εἰς τέλος ἐκκαυθήσετ(αι)	καὶ οὐ χ ἔστησας αὐτόν ἐν τῷ πολέμῳ ἀνέκοψας τοὺς κεκαθαρισμένους (καὶ) τὸν θρόνον αὐτοῦ εἰς τ(ὴν) γῆν κατέρραξας ἐσμικρινας τὰς ἡμέρας τῆς νεότητο(ς) αὐτοῦ περιέβαλες ἐπ αὐτόν αἰσχύνην ἀει σελ <sup>εἰς ἀει ὄν</sup> ἕως πότε πιητ ἀποκρύψει εἰς τέλος ἐκκαυθήσεται	45
10					46	
15						47

Fragment XIII.7 (Fol. 5): Psalm 88 Hexapla

<p>χαμω· ες ἐμθάλαχ ζυγορ ανι 5 μγοδ αλ· μα· σου βαραβα χολ βνη· αδαμι μι γαβρ ἰεῖε ου· λω· ιερε μάυθ ιμαλλετ νεφσω μειδ σωλ σελ 20 αἰη· εσθαχ ἀρισωνιμ· ροη</p>	<p>ὁμοίως πυρὶ χόλος σου μνησθητι ἐμοῦ ἐκ καταδύσεως ἐπι τί εἰκῆ ἐκτισσας πάντας υἱοὺς ἀν(θρώπ)ων τίς ἀνὴρ ζήσεται καὶ οὐκ ὄψεται θάνατον περισσώσει ψυχὴν αὐτοῦ ἐκ χειρὸς αἵτου αἰεὶ ποῦ ἐλέη σου οἱ πρόωτοι ροη</p>	<p>ὡς πῦρ ἡ ὄργῃς σου μνησθητι τίς μου ἡ ὑπόστασις μὴ γὰρ· ματαιῶς ἐκτισσας πάντας τοὺς υἱοὺς τῶν ἀν(θρώπ)ων τίς ἔστιν ὁ ἀν(θρώπ)ος ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον ρύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς αἵτου διάψαλμα ποῦ ἔστιν τὰ ἐλέη σου [τ]ῆ ἀρχαίᾳ ἡ[ι]η[ι]</p>	<p>ὡς πῦρ ἡ ὄργῃς σου ὁ θυμὸς σου μνησθητι ἀνέμνησ(ε) μου ἐνώ ἐκ καταδύτου ἐπι τί ματαιῶς ἐκτισσας πάντας τοὺς υἱοὺς τῶν ἀν(θρώπ)ων τίς ἀνὴρ τ(ίς) ἔστιν ἀν(θρώπ)ος ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον ρύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς αἵτου αἰεὶ σελ εἰς αἰεὶ ὧν ποῦ ἔστιν τὰ ἐλέη σου —</p>	<p>48</p> <p>49</p> <p>50</p>
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Fragment XIII.8 (Fol. 3): Psalm 88 Hexapla

νισβαθ	ὤμοσας	ὤμοσας	ὤμοσας	ὤμοσας	ὤμοσας
λδᾶδ	τῶι δᾶδ	τῶι δᾶδ	τῶι δᾶδ	τῶι δᾶδ	τῶι δᾶδ
βραμουναθαχ	ἐν πίστει σου	ἐν τῇ ἀληθείας σου	ἐν τῇ ἀληθείας σου	ἐν τῇ ἀληθείας σου	ἐν τῇ ἀληθείας σου
η̅ζ̅ϸ̅ορ̅ αδ̅ωναι̅	μνησθητι κἔ	μνησθητι κἔ	μνησθητι κἔ	μνησθητι κἔ	μνησθητι κἔ
5 αρ̅φαθ̅	ἀνειδισμοῦ	ἀνειδισμοῦ	ἀνειδισμοῦ	ἀνειδισμοῦ	ἀνειδισμοῦ
αβδαχ	δούλων σου	δούλων σου	δούλων σου	δούλων σου	δούλων σου
σαθι βγηχι	ἀφροντός μου ἐν κόλπ(ω)	ἐν ἐβάστασα ἐν τ(ῶ) κόλπ(ω) μου	ἐν τ(ῶ) κόλπ(ω) μου	ἐν τ(ῶ) κόλπ(ω) μου	ἐν τ(ῶ) κόλπ(ω) μου
χολ· ραββιμ	πάσας ἀδικίας	πάσας ἀδικίας	πάσας ἀδικίας	πάσας ἀδικίας	πάσας ἀδικίας
ἀμμ̅ ε̅σερ	λαῶν· ὧν	ἐθνῶν ὧν	ἐθνῶν οὖ	ἐθνῶν ὧν	ἐθνῶν ὧν
10 η̅ρ̅φου	ὠνειδισαν	ὠνειδισαν	ὠνειδισαν	ὠνειδισαν	ὠνειδισαν
ο̅ι̅βα̅χ· ρ̅ι̅η̅	οἱ ἐχθροί σου ρ̅ι̅η̅	οἱ ἐχθροί σου ρ̅ι̅η̅	οἱ ἐχθροί σου ρ̅ι̅η̅	οἱ ἐχθροί σου ρ̅ι̅η̅	οἱ ἐχθροί σου ρ̅ι̅η̅
ε̅σερ· ἡ̅ρ̅φου	οὗ ὠνειδισαν	ὧν ὠνειδισαν	οὗ ὠνειδισαν	οὗ ὠνειδισαν	οὗ ὠνειδισαν
ἐκβῶθ	πτερινώσεις	τὰ ἴχνη	το[ῦ] ἀντάλλαγμα	τὰ ἴχνη	τὰ ἴχνη
μ̅σι̅α̅χ	ἡλιμμένου σου	τοῦ χριστοῦ σου	τοῦ χριστοῦ σου	τοῦ χριστοῦ σου	τοῦ χριστοῦ σου
15 βαρουχ ρ̅ι̅η̅	εὐλογητός ρ̅ι̅η̅	εὐλογητός ρ̅ι̅η̅	εὐλογητός ρ̅ι̅η̅	εὐλογητός ρ̅ι̅η̅	εὐλογητός ρ̅ι̅η̅
λω̅λαι̅μ	εἰς αἰῶνα	εἰς αἰῶνα	εἰς τὸν αἰῶνα	εἰς τὸν αἰῶνα	εἰς τὸν αἰῶνα
αμην	πεπιτωμένως	ἀμήν	γένοιτο	ἀμήν	ἀμήν
ουαμην	(καὶ) πεπιτωμένως	(καὶ) ἀμήν	γένοιτο	καὶ ἀμήν	καὶ ἀμήν

Fragment XIII.9 (Fol. 13): Psalm 88 Catena

...?-?....

- 5 Τὰ ἑλέη σου κέ εἰς τὸν αἰῶνα ἄσονται· εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν ἀλήθειαν σου ἐν τῷ στόματί μου· ὅτι εἶπας· εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται· ἐν τοῖς οὐ(ρα)νοῖς ἐτοιμασθήσεται ἡ ἀλήθεια σου ἐν αὐτοῖς· διεθέμην διαθήκην τοῖς ἔκλεκτοῖς μου ὥμοσα δὲ τῷ δούλῳ μου ἕως τοῦ αἰῶνος ἐτοιμάσω τὸ σπέρμα σου καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου· ἐξομολογήσονται οἱ οὐ(ρα)νοὶ τὰ θαυμάσια σου κέ καὶ γὰρ τὴν ἀλήθειαν σου ἐν ἐκκλησίαι ἀγίων· ὅτι τίς ἐν νεφέλαις ἰσώθήσεται τῷ κῶ ὁμωθήσεται τῷ κυρίῳ ἐν υἱοῖς θῷ· ὁ θς ἐνδοξαζόμενος ἐν βουλή ἀγίων μέγας (καὶ) φοβερὸς ἐπι πάντας τοὺς περικύκλιω αὐτοῦ· κέ ὁ θεὸς τῶν δυνάμεων τίς ὁμοίός σοι δυνατὸς εἶ· κέ καὶ ἡ ἀλήθειά σου κύκλω σου· σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραῦνεις· σὺ· ἐταπείνωσας ὡς τραυματίαν ὑπερήφανον (καὶ) ἐν τῷ βρεχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθροὺς σου σοὶ εἶσιν οἱ οὐ(ρα)νοὶ· καὶ σὴ ἔστιν ἡ γῆ· τὴν οἰκομένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσ(ας) τὸν βορρᾶν καὶ θαλάσσης σὺ ἔκτισας· θαβῶρ καὶ ἔρμων ἐν τῷ ὄνοματί σου ἀγαλλί-  
 10 ἄσσονται· σὸς ὁ βραχίον μετὰ δυναστείας· κραταωθήτω ἡ χεὶρ σου ὑψώθητω ἡ δεξιὰ σου δικαιοσύνη καὶ χριμα ἐτοιμασία τοῦ θρόνου σου· ἔλεος καὶ ἀλήθεια προπορεύονται προ προσώπου σου· μακάριος ὁ λαὸς ὁ γνώσκων ἀλαλαγμὸν· κέ ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύσονται· ἐν τῷ ὄνοματί σου ἀγαλλιάσονται ὅλην τὴν ἡμέραν· καὶ ἐν τῇ δικαιοσύνῃ σου ὑψωθήσεται· ὅτι καύχημα τῆς δυνάμεως αὐτῶν εἶ· σὺ· καὶ ἐν τῇ εὐδοκίᾳ σου ὑψωθήσεται(αι)  
 15 τὸ κέρας ἡμῶν· ὅτι τοῦ κῦ ἡ ἀντιληψίς ἡμῶν καὶ τ[οῦ ἀγίου ἰ(σρα)ηλ] βῆσιλῆως ἡμῶν· [τό]τε[ε] ἔ

Fragment XIII.10 (Fol. 11): Psalm 88 Catena

5 λάλησας ἐν ὀράσει τοῖς ὁσίοις σου· καὶ εἶπας ἐβειην βοήθειαν ἐπὶ δυνατον· ὕψωσα ἐκλεκτὸν ἐκ  
 τοῦ λαοῦ μοι· εὖρον δαδ τὸν δούλον μου· ἐν ἐλαίῳ ἀγίῳ μοι ἔχρισα αὐτόν· ἢ γὰρ χεῖρ μου  
 συναντήμηται αὐτῷ καὶ ὁ βραχίον μου κατισχύσει αὐτόν· οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ· καὶ υἱὸς μι  
 ἀνομίας οὐ κακώσει αὐτόν· καὶ συγκόψω ἀπὸ προσώπου αὐτοῦ τοὺς ἐχθροὺς αὐτοῦ· καὶ τοὺς μι  
 σοῦντας αὐτὸν τροπώσωμαι· καὶ ἡ ἀλήθεια μου· καὶ τὸ ἔλεος μου μετ' αὐτοῦ· καὶ ἐν τῷ ὄνῳ  
 ματὶ μου ὑψωθήσεται τὸ κέρας αὐτοῦ· καὶ θήσομαι ἐν θαλάσσει χεῖρα αὐτοῦ καὶ ἐν  
 ποταμοῖς δεξιὰν αὐτοῦ· αὐτὸς ἐπικαλεούσεται με π(ατ)ήρ μου εἴ σύ· θς μου καὶ ἀντιλήπτωρ  
 10 [[μου]] τῆς σ(ωτη)ρίας μου καὶ ἐγὼ πρωτότοκον θήσομαι αὐτόν· ὑψηλὸν παρὰ τοῖς βασιλευσὶ  
 τῆς γῆς εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεός μου· καὶ ἡ διαθήκη μου πιστὴ αὐτῷ  
 καὶ θήσομαι εἰς αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ· καὶ τὸν θρόνον αὐτοῦ ὡς  
 τὰς ἡμέρας τοῦ οὐ(ρα)νοῦ· ἐὰν ἐγκαταλίπωσιν οἱ υἱοὶ αὐτοῦ τὸν νόμον μου· καὶ τοῖς κρι  
 μασί μου μὴ πορευθῶσιν· ἐὰν τὰ δικαιώματά μου βεβηλώσωσι· καὶ τὰς ἐντολάς μου  
 μὴ φυλάξωσιν· ἐπισκέψομαι ἐν ῥάβδῳ τὰς ἀνομίας αὐτῶν· καὶ ἐν μάστιγι τὰς ἀδικί  
 15 ας αὐτῶν· τὸ δὲ ἔλεός μου οὐ μὴ διασκεδάσω ἀπ' αὐτοῦ· οὐδὲ μὴ ἀδικήσω ἐν τῇ ἀλη  
 θεία μου· οὐ(δὲ) μὴ βεβηλώσω τὴν διαθήκην μου· καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων  
 μου οὐ μὴ ἀθετήσω· ἀπάξ ὤμοσα ἐν τῷ ἀγίῳ μου· εἰ τῷ δαδ ψεύσομαι· τὸ  
 σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μένει καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου· καὶ  
 ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα· καὶ ὁ μάρτυς ἐν οὐ(ρα)νῷ πιστός· σὺ δὲ  
 20 ἀπίστω καὶ ἐξουδένωσας ἀνεβάλου τὸν χριστὸν σου· κατέστρεψας τὴν διαθήκην τοῦ  
 δούλου σου· ἐβεβήλωσας εἰς τὴν γῆν τὸ ἀγίασμα αὐτοῦ· καθεῖλες πάντας τοὺς

Fragment XIII.11 (Fol. 12): Psalm 88 Catena

φραγμούς αὐτοῦ· ἔθου τὰ ὄχυράματα αὐτῶν δειλίαν· διήρπασαν αὐτὸν πάντες οἱ παραπο  
 ρευόμενοι τὴν ὁδόν· ἐγενήθη ὄνειδος τοῖς γείτοσιν αὐτοῦ ὕψους τὴν δεξιάν τῶν θλιβόν  
 των αὐτῶν· εὐφρανas πάντας τοὺς ἐχθροὺς αὐτοῦ· ἀπέστρεψas τὴν βοήθειαν τῆς ῥομφαί  
 ας αὐτοῦ καὶ οὐκ ἀντελάβου αὐτοῦ ἐν τῷ πολέμῳ· κατέλυσas ἀπο καθαρισμοῦ τὸν θρό  
 νον αὐτοῦ εἰς τὴν γῆν κατέρραξas· ἐσμίκρυνas τὰς ἡμέρας τοῦ χρόνου αὐτοῦ κατέχεas  
 αὐτοῦ αἰσχύνην· ἕως πόττε κἔ ἀποστρέψῃ εἰς τέλος· ἐκκαυθήσεται ὡς πῦρ ἡ ὄργῃ σου  
 μνήσθητι τίς μου ἢ ὑπόστασις· μὴ γάρ ματαίως ἔκτισas πάντας τοὺς υἱοὺς τῶν  
 ἀν(θρώπ)ων· τίς ἐστὶν ὁ ἀν(θρώπ)ος ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον· ῥύσεται τὴν ψυχὴν αὐτοῦ  
 ἐκ χειρὸς αἰδοῦ· ποῦ ἐστιν τὰ ἔλεῃ σου τὰ ἀρχαία ἡ ἰητὴ ἃ ὤμοσas τῷ δαδ  
 ἐν τῇ ἀληθεία σου· μνήσθητι κἔ τοῦ ὄνειδισμοῦ τῶν δούλων σου· οὗ ὑπέσχου ἐν  
 τῷ κόλπῳ μου πολλῶν ἐθνῶν· οὗ ὠνείδισαν οἱ ἐχθροί σου κἔ· οὗ ὠνείδι  
 σάν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου· εὐλογητὸς κς εἰς τὸν αἰῶνα γένοιτο γένοιτο:-

...-?-...][N][..][μω][...?-?...  
 ...-?-...][αἰθαν][...?-?...][τῶν][...?-?...  
 ...-?-...][α][!][...?-?...]

ε. Ἐπειδὴ προϊὼν ἐξῆς μέλλει λέγειν ποῦ εἰσὶν τὰ ἐλέει σου τὰ ἀρχαία κἔ· ἃ ὤμοσas τῷ  
 δαδ προθεραπεύει τὸ μέλλον ῥηθήσεται διὰ τῶν προκειμένων δυνάμει τοῦτο  
 λέγων· εἰ καὶ τὰ ἀν(θρώπ)ινα πράγματα τὴν ἐμὴν ψυχὴν εἰς ἀμνηστίαν ἐμβολόντα ταράττει  
 ἴλιγγόν τε καὶ ἀπορίαν μὴ ποιεῖ τῶν σῶν ὧ κἔ κριμάτων· ὡς μέλλειν μικρὸν ὕ  
 στερον ἀποτολμαῖν καὶ ἀπορεῖν· ὑπὲρ ὧν σὺ μὲν ὁ ἀψευδῆς θς πρὸς τὸν δαδ επαγγελι(ῶν)  
 [πεποιήσαι· τάναντία δὲ] συμβέβηκε ταῖς σαῖς ὑποσχέσεσι· ἀλλ' ὅμως πεπεισμένος



Fragment XIII.12 (Fol. 14): Psalm 88 Catena

- 5 πεποιήσαι· [τάναντία δὲ συμβέβηκε ταῖς σαῖς ὑποσ]χ[έσσει· ἀλλ' ὅμως πεπεισισμένος]  
 ὅτι μὴ διαψεύσεται σου ἡ ἐπαγγελία· οὐδὲ διασπεύεται ἡ τοῦ σου λόγου ἀλήθεια· προ  
 λαβὼν τοὺς μέλλοντας ἐξ ἀν(θρωπ)ίνης ἀσθειείας ῥηθῆρεσθαί μοι λόγους τὴν ἐμαυτοῦ  
 πίστιν προ ἀσφαλίζομαι διό φημι· πὰ ἐλέη σου κέ εἰς τὸν αἰῶνα ἄσομαι· ἀκριβῶς (δὲ) εἶδ(ως)  
 ὅτι ἀπαξ ἐπαγγελιάμενο(ς) τὰς ἐν τῷ ψαλμῷ [[πολιτείας]] προφητείας οὐ διαψεύσῃ· ἄτε θς ὦν  
 ἀληθής· διόπερ οὐ μόνον τὰ ἐλέη σου εἰς τὸν αἰῶνα ἄσομαι ἀλλὰ καὶ τὴν ἀλήθειαν σου  
 καθεκάστην γενεαν ἀπαγγελῶ· δι ὧν γράφω ψαλμῶν ὁ (δὲ) πᾶς λόγος τὸν ἐκ σπέρματος  
 δαδ γένεσιν τοῦ χς καὶ τὴν βασιλείαν αὐτοῦ θεσπίζει·—  
 ὅτι εἶπας] εἰς τὸν αἰῶνα ἔλξος οἰκοδ[μη]θήσεται ἐ[ν] το[ῖς] ουρανοῖς  
 10 ἐτοιμασθήσεται ἡ ἀλήθειά σου Ἄντι τοῦ εἶπας· ὁ μὲν ἀκύλας ἡρμῆ  
 νευσεν· ὅτι εἶπα· ὁ (δὲ) σύμμαχος ὅτι εἶπον· καὶ ὁ θεοδοτίον ὅτι εἶπον· καὶ ἡ ἐκδοσις ὁμοίως  
 ὡς ἐκ προσώπου· τοῦ προφήτου λεγομέ(νου) τοῦ λόγου· οὗτος (δὲ) ἦν αἶθαν ἡ ἐξραίτης ὡς ἡ προγραφή  
 παρίστησι τοιαύτην (δὲ) διάνοιαν ὑποβάλλοι ἀν ὁ προφήτ(ης) φθάσας ἦδη πρότερον εἶπ(ον) ὅτι τὰ  
 15 ἐλέει τοῦ κϋ· εἰς τὸν αἰῶνα ἄσομαι· τοῦτο (δὲ) πῶς ποτ ἀν γένοιτο ἢ τοῦ πρώτου ἐλέους  
 τοῦ θῦ τοῦ ἐξαρχῆς καὶ ἀπο πρώτης κοσμογονίας καταβληθέντος εἰς ἀν(θρωπ)ους ἐπίδοσιν  
 κατὰ χρόνους λαμβάνοντος· καὶ δικην οἰκοδομῆς αὐξήσεται οὐ προσήκει τοῖνον ἀγνοεῖν ὅτι  
 τοῦ λόγου ἡ ἀλήθεια ἐν τοῖς οὐ(ρα)νοῖς ἐτοιμασθήσεται ἐπειδὴ γὰρ αἱ ἐπαγγελίαι τοῦ θῦ  
 αἱ πρὸς τὸν δαδ γεννημέναι· θείαι καὶ οὐ(ρα)νικαὶ τυγχάνουσιν· καὶ οὐχ ὡς ἀν ὑπολάβοιεν  
 20 ἰουδαίων παῖδες· γεῶδεις καὶ σωματικαὶ εἰκότως διὰ τοῦτο προδιαστέλλεται ὁ  
 προφήτης· ὅτι μὴ ἐπι τῆς γῆς· ἀλλ' ἐν αὐτοῖς οὐ(ρα)νοῖς ἡ ἀλήθεια τῶν ἐπαγγελιῶν  
 ἐτοιμασθήσεται ἄλλως ἔτι λόγος πρὸς δαδ εἰρημέ(νος) ὡς φυλάξει

Fragment XIII.13 (Fol. 10): Psalm 88 Catena

τὸν ἔλεον εἰς τὸν αἰῶνα τῶι σπέρματι τῆς ἐπαγγελίας· τοῖνον ταύτης ὑπομιμνήσκει σὺ εἴ-  
 πας φη(σίν) αὐξήσῃν ἀλλ οὐ μειώσῃ τὸν ἔλεον· τὸ γὰρ οἰκοδομηθ(ήσεται) ἀντὶ τοῦ πρὸς διαθήκην  
 λήψεται τέθεικεν:— [...?·-...]  
 5 ...?·-...]τὸν [θρόνον σου] Ἰὼ εἶπας· καὶ ταῦτα συνήπται· ὅτι ταύτας  
 πρὸς τοὺς ἐκλεκτοὺς ἀγίους ἐποιήσαμην συνήκας· ἐκλεκτοὺς (δὲ) καλεῖ τὸν ἀβραάμ  
 ἰσαάκ καὶ τὸν ἰ(σρα)ήλ ἔφη γὰρ πρὸς τὸν ἀβραάμ· ἐν τῷ σπέρματι σου εὐλογηθήσεται πάντα  
 τὰ ἔθνη· πρὸς (δὲ) τούτοις ἔφησθα ὁμιμοκέναι· καὶ τῶι δᾶδ ἀνώλεθρον αὐτοῦ διαφυλάξ(ειν)  
 τὸ σπέρμα· καὶ ἐν πάσῃ γενεᾷ τὸν τούτου θρόνο ἀνθήσειν ἐν τε ταῖς βασιλείαις (καὶ)  
 ἐν ταῖς παραλειπομέναις τὸ (δὲ) ὤμοσα λεγόμενον ὑπὸ τοῦ θυ τὸ βέβαιον τῆς προ(ς)  
 10 τὸν δᾶδ ἐπαγγελίας παρίστησιν ὡς γὰρ ὁ ὁμνὺς ἀπαράβιατον πρόθεσιν φυλάττει τῶι  
 τὸν ὄρκον εἶναι λόγον ἐμπαιδούμενον μετὰ θυ παραλήψεως· οὕτως (καὶ) ὁ θεὸς οἷς αἰωνί(ως)  
 καὶ βεβαίως χαρίζεται ὁμνῦναι λέγεται οὐ κατ' ἄλλου· εἴρηται γοῦν κατεμαυτὸν ὤμοσα λέγει κς·  
 οὐχ ὅτι ἀπωμοτικοῖς· ἢ καταμοτικοῖς χρεᾶται ἐπιφρ(ήμασιν) ἀλλ' ὅτι ὡς ἄτρεπτος (καὶ)  
 ἀμετάβλητος βουλὴν ἔχων ὑπισχυνεῖται· ἐπεὶ οὖν καὶ ἡ βούλησις αὐτοῦ ἢ πε(ρὶ) τοῦ ἐκ δᾶδ  
 15 ἀν(θρωπ)ον γενέσθαι τὸν υἱὸν αὐτοῦ ἀμετάθετος ἦν εἰκότως τὸ [ὤμοσα] δᾶδ τῶι δούλω μου εἶπε:—  
 φησὶ ζητῶν παρ ἑμαυτῷ τὴν αἰτίαν δι' ἃν οὐδενὶ μὲν ἄλλω τῶν ἀγίων μόνω (δὲ) τῶι δᾶδ  
 δι ὄρκου πεποιήται τῆς πε(ρὶ) τοῦ σπέρματος αὐτοῦ ἐπαγγελίαν ὁ θεὸς· δοκῶ μοι ταύτην εὐρηκέν(αι)  
 καταλαβῶν καὶ αὐτὸν τὸν δᾶδ ὄρκω κεχρημένον προ τῆς πρὸς αὐτὸν ἐπαγγελίας τοῦ θυ· ὁμιω  
 μοκέναι (δὲ) αὐτὸν διδάσκει τὸ θεῖον πν(εῦμ)α ἐν ρλα λέγον· μνησθητι κε τὸ δᾶδ καὶ  
 20 πάσης τῆς πραότητος αὐτοῦ· ὡς ὤμοσε τῷ κῶ· ηὔξατο τῷ θεῷ· ἰακωβ· εἰ εἰσελεύσομαι  
 —?—

(ἕ)λλως

Fragment XIII.14 (Fol. 16): Psalm 88 Catena

5 —?— ]τα εὐξάμενον και ἐπαγγελιαμένω τῶι  
 δαδ· και ἐπι τούτοις ὁμοιοκῶσι· τὴν ἴσθιν ἀμοιβὴν ἀντιδιδούς αὐτῶ, ὁ θς ἰάντῶ  
 μινυσι και αὐτὸς και ἀντεπαγγέλλεται ἐν ἀθηνὸς διδούς και ὄρκω τὸν ὄρκον ἀμειβόμενος  
 διόπερ ἐν αὐτῶ· ἐν ᾧ λέγεται ὁμοιοκῆναι ὁ δαδ· συνήπται ἐξῆς ἢ τοῦ ἁγίου πν(εύματος) μαρ  
 τυρία ὡδε πη λέγουσα· ὡμοσε κς τῶι δαδ ἀλθ(εϊαν)· και οὐ μὴ ἀθετήσῃ αὐτὸν· ἐκ  
 καρποῦ τῆς κοιλίας σου θήσμαι ἐπι τὸν θρόνον σου οὐκοῦν πρώτος ὡμοσεν ὁ δαδ· εἴπα  
 ἀμειβόμενος αὐτὸν ὁ θς ἀντωμοσίαν πρὸς αὐτὸν ἐποίησατο· τί (δὲ) βούλεται ἢ τοῦ δαδ  
 μεθ' ὄρκου ἐπαγγελία θεωρήσας τὰ καθ' ὅλης τῆς οἰκουμένης ἔθνη τῆς δαιμονικῆς πλάνης  
 10 δεδουλωμένα· και πανταχοῦ γῆς· ναοὺς και τμῆνη τοῖς πονηροῖς δαίμοσιν ἐγγερεμέν(α)  
 ἐν τε πόλεσιν και χώραις και κώμαις τὴν ἀντικειμένην δύναμιν παρά πᾶσιν ἀν(θρώπ)οις τιμω  
 μένην θῦ (δὲ) τοῦ πάντων ποιητοῦ και δημιουργοῦ μηδαμῶ μνημην παρά τισι γίγνο  
 μένην δηχθεῖς τὴν ψυγὴν ἐπὶ τῶι πράγματι· και ζῆλον ἀγαθὸν ζηλώσας εὐχγὴν ἠῤξετο  
 και ἐπαγγελίαν ἐπαγγέλατο και ταύτην ὄρκω κατεδήσατο· ἢ μὴν τῶι παμβασί  
 15 λει θῶ πρώτος νεῶν ἐπι γῆς και ἱερὸν ἁγι(ο)γ οἰκοδομήσειεν ἔνθα τὴν σκηνὴν  
 τοῦ μαρτυρίου και τὴν κιβωτὸν τῆς διαθήκης τὴν ὑπο μωσέως και τὴν ἔρημον  
 ἐκ προστάγματος θῦ κατασκευασθεῖσαν ἀποθέμενο(ς) ἀναπαύσειεν περιήγετο γοῦν ὡδε κα  
 κείσε μέχρι τῶν τοῦ δαδ χρόνων· τόπον ἐκ τόπου μετακομιζόμεν(η)· (και) πε(ρι)φερομέν(η)  
 ποτὲ μ(ὲν) ἐν γαλαγαίλοις· ποτὲ (δὲ) ἐν μασοφᾶ ποτὲ (δὲ) ἐν σολῶ και ἄλλοτε παρ ἄλλοφύλοις  
 20 κάκειθεν εἰς βηθσαμῆς· ἔνθ(εν) εἰς καριαθιαρεμῆ· εἴπα εἰς οἶκον ἀμιναδάβ· κάκειθ(εν)  
 εἰς οἶκον ἀβεδαρα· ἔνθεν εἰς σιών· τὴν πόλιν ὁ δαδ μετεστῆσατο· ὁ δὴ συνιδῶν γινώ  
 μενον διενεθήθῃ οἶκον ἱερὸν ἐγειραί (και) ναὸν οἰκοδομήσῃ· ἐνταῦθα (δὲ) τὴν κιβωτ(ὸν) ἰδρῦσαι

Fragment XIII.15 (Fol. 15): Psalm 88 Catena

- 5 τοῦ θύ· και περὶ τούτου ἴμοσε δᾶδ τῶ κῶ· ταῦτα (δέ) αὐτοῦ διανηθέντος τὴν  
 μὲν προαίρεσιν τῆς εὐσεβείας ἀποδέχεται ὁ θς· οὐ μὴν ἐπιτρέπει τὸν οἶκον  
 γενέσθαι· μὴ γὰρ δεῖσθαι θῦ ὄντα οἴκου αἰσθητοῦ μηδ' ἐξ ἀψύχων λύθων οἴκο  
 δομῆς συστησάμενου· ἀλλ' ἡ ἀρα χρῆ θῶ οἰκεῖν ἐπι γῆς ἐκ σπέρματος αὐτοῦ  
 τοῦ δᾶδ προελευσασθαι κατὰ σάρκα τὸν κν ἰ(ησοῦ)ν τὸν υἱὸν αὐτοῦ τὸν μονογενῆ και εἰς  
 σύμπαντας διαρκούντα τοὺς αἰῶνας· και τὴν δι αὐτοῦ καθολῆς τῆς οἰκουμένης  
 συστησάμενῃν ἐκκλη(σίαν) ὅτε (δέ) ταῦθ' οὕτως ἔχει· σαφῶς ἡ τῶν βασιλειῶν και πι(αρα)  
 λειπομένων συνίστησιν ἱστορία· ὅτ[ι] [εἴπας] εἰς [τὸν] εἰ[ῶ]να ἔλεος· οἰχοδομηθή(σεται)  
 εἰ[π]ας ὅτι εἴπας εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται· δείκνυσιν ἐναργῶς ὡς  
 τὸ οἰκοδομηθῆμενον ἔλεος και ἡ ἐν τοῖς οὐ(ραν)οῖς ἡτοιμασθησμένη ἀλήθ(εια) τοῦτέστι(ν)  
 10 παρὰ τῶν πανευφήμων ἀποστόλων κηρυχθησομένην πίστιν τοῖς ἔθνεσι· χς ἔστιν ἡ  
 ἐλπίς πάντων τῶν περάτων τῆς γῆς και διὰ τοῦτο ἔξομολογήσονται οἱ οὐ(ραν)οὶ  
 τὰ θαυμασία σου· ἐκκλησίαν (δέ) ἀγίων τὴν ἐξ ἐθνῶν ἐκκλησίαν·— ἐν [νεφέλαις]  
 [...?...] τ[ί]ς ἰσῶθ[ί]σ[ε]ται [τ]ῶ χῶι [...?...] ]  
 15 Τῶ εἰπεῖν ἐν υἱοῖς θύ· μὴδένα κατ ἰσοροπίαν ἢ καθ ὁμοίτητα τοῦ κῦ εὐρίσκεσθ(αι)  
 τὸ παράπαν ἐν ταῖς νεφέλαις ἦγουν ἐν τοῖς οὐ(ραν)οῖς ἀγγέλοις ἢ τοῖς ἐπι τῆς γῆς  
 κούφως και μεταστῶς βιώσασι και τούτου χάριν υἱοῖς θῦ γεγονόσι και προσηγορε  
 θεῖσι δείκνυσι σαφῶς ὡς ἄνω που και ταῖς ἐξοχωτάταις ἀσυγκρίτως ὑπεροχαῖς  
 ὑπερκειμένην ἔχει τὴν ἴδιαν ὑπόληψιν· και δόξαν· πρὸς τοὺς κατὰ χάριν και  
 20 θεσιν υἱοὺς ὁ χς ὡς ἀληθῶς κατὰ φύσιν τοῦ θῦ μόνος υἱός  
 —?

Fragment XIII.16 (Fol. 9): Psalm 88 Catena

	Τούτο περὶ τῆς τοῦ χυ̅ ἀναλήψεως [έ]πι τοῦ ὄρους [εις] τὸν οὐ(ραν)ὸν [π]ρο[ς] τ[ὸ]ν [αὐτοῦ π(ατέ)ρα δὲ οὐκ ἔλιπε ποτέ ὡς θς φη(σιν) ἢ προφητεία· εἰ γὰρ καὶ ἡλίου ἀνελήφθη· ἀλλ οὐ κ ἐν νεφέλῃ οὐδ' εἰς τὸν οὐ(ραν)ὸν· ἀλλ ἐν ἄρματι καὶ ὡς εἰς τὸν οὐρανὸν -?- [ει]-?- [υ]ί]ος καλεῖ τοὺς θεοὺς· ὡς υἱοὺς ἀν(θρώπων) τοὺς ἄν(θρώπων)ους [κ]α[τ]α[ρ]ε[ῖ] [δὲ] θεοὺς ὡς ὄντας ἀλλ' ὡς παρὰ τοῖς ἀπίστοις νομιζόμενους [-?-] λέ(γει) τοῖνυν ὅτι καὶ τῶν ἐπου(ρα)νίων καὶ τῶν ἐπι γείων ὑπέρχεται· καὶ πάντων ἀσυγκρίτως ὑπέρτερος εἶ καὶ οὐδεὶς σοὶ τῶν ὄν των παραβλήθηναὶ δυνήσται· ἐλέγχεται γὰρ τῶν ὑπὸ τῶν ἀν(θρώπων)ων θεοποιημένων τὸ ψεῦδος· ἢ (δὲ) σὴ δύναμις διαρκῆς καὶ ἀνώλεθρο(ς)· ταύτην (δὲ) ποιῶνται τὴν παρεξέτασιν οὐκ ἀγκοῦντες οἱ προφῆται τῆς διαφορᾶς τὴν ὑπερβολὴν ἀλλὰ τῆ τῶν ἀπίστ(των) ἀσθενεία σήμετρον διδασκαλίαν προφέροντες·- [-?-]-[ει]-?-] Οὐδεὶς τῶν ἐκ θυ̅ γεγεννημένων τῶ παραδεχθῆναι τὸ τῆς υἰοθεσίας πν(εῦμ)α ὁμοιωθῆναι τῶ κῶ δυνήσεται αὐτὸς γὰρ μόνος κατὰ ἀλήθειαν γένημα θυ̅ οἱ δ' ἄλλοι τῶ μετέχ(ειν) αὐτοῦ καλοῦνται υἱοὶ θυ̅· οὐδεὶς (δὲ) κατ οὐσίαν υ(ι)ὸς θυ̅ ἢ μόνος ὁ σ(ωτ)ήρ· ἴδιος καὶ μόν(ος) ἰσοσύσιος (ἔστι) τῶι π(ατ)ρί ὁμοιωθῆσο[ν]ται (δὲ) αὐτῶ οὔτοι· οὐ κατ οὐσίαν· ἀλλὰ κατὰ ποιότητα ἴσπερ καὶ τῶι π(ατ)ρί οἰκτιρμονες ὡς αὐτὸς γινόμενοι· καὶ τέλει οἷος ὁ π(ατ)ήρ· ἅγιοι γὰρ ἔσεσθε· ὅτι ἐγὼ ἅγιός εἰμι οὗτος δὴ ὁ κς ἔρχεται εἰπι τῶν νεφελῶν τοῦ οὐ(ρα)νοῦ μετα δυνάμεως καὶ δόξης πολλῆς· καὶ οἱ ἅγιοι ἀρπαγίσονται ἐν νεφέλαις εἰς ἅπαν τησιν τοῦ κῶ εἰς ἄερα· τῶ πάντοτε συν αὐτῶι εἶναι τοῦ τοῖνυν κῶ καὶ τῶν ἀγί(ων) ἐν νεφέλαις ὄντων οὐδεὶς τῶν ἀρπαγέντων· ἐν νεφέλαις· ἰσωθήσεται τῶι ἐρχομένῳ ἐπὶ τῶν νεφελῶν τοῦ οὐ(ρα)νοῦ μετα δυνάμεως καὶ δόξης πολλῆς εἰ γὰρ (καὶ) ἕκαστο(ς) μετα δόξης ἠρπάγη ἀλλ' οὐ πολλῆς· ἐκείνην γὰρ τὴν δόξαν εἶχεν
5	-?-
10	-?-
15	
20	

Fragment XIII.17 (Fol. 20): Psalm 88 Catena

ἦν ἔλαβεν ὁ (δὲ) σ(ωτ)ήρ μετα δυνάμεως και δόξης ἠρπαγή· ἀλλ οὐ πολλῆς· ἐκείνην γὰρ τὴν  
 δόξαν εἶχεν ἦν ἔλαβεν ὁ (δὲ) σ(ωτ)ήρ μετα δυνάμεως και δόξης ἥς παρέχει ἐλεύσεται· και ἕκαστο(ς)  
 ἐκείνων ἐν νεφέλαις· οὗτος (δὲ) ἐπὶ τῶν νεφελῶν· παρίστησι (δὲ) ἡ ἐπὶ τῶν νεφελῶν λέξις  
 τὸ αὐθεντικὸν και βασιλικόν· ὅθεν οὐδεὶς ἐν νεφέλαις (δὲ) σωθήσεται τῶι κῶ· ἔτι μὴν ἔ  
 κάστου τῶν ἁγίων νεφέλης ὄντως πν(ευματ)ικῆς· ὑούσης τὸν νοητὸν ὑετὸν αἰ νεφέλαι γὰρ  
 βανάτωσαν δικαιοσύνην οὐ(δὲ)μία· τῶν τοιούτων νεφελῶν ἰσωθῆναι τῶι κῶι· δυ  
 νήσεται τυγχάνοντι και αὐτῶ· νεφέλη ἐπίπερ ἐκάστη ἐκείνων ὀλίγους ποτίζει  
 αὐτῆ (δὲ) οὐ πάντας ἀν(θράπ)ους μόνον ἀλλὰ και πάντα τὰ λογικὰ· -γ[-?]·  
 [-?]·] ἐν [βουλῆ] ἀγίῳ] μέ[γας] ἐπι παντας τοὺς πε(ρι) [αὐ]τῶ  
 [ἐ]οικεν τὴν ἐκκλησίαν τῶν πρωτοκόων τῶν ἀπογεγραμμένων ἐν οὐ(ρα)νοῖς βουλῆν ὠνο  
 μακέναι ἀναλόγως εἶπαι και αὐτῆ βουλή (δὲ) τῆ βουλῆ τῶν ἁγίων  
 ἐνδοξαζόμενος εἶπαι ὁ μὴ ἔχων σύγκρισιν με(δὲ) ὁμοίωσιν πρὸς τοὺς ὠνομαζομένους  
 υἱὸς θυ· και οὐ μόνον ἐνδοξαζόμενος ἀλλὰ και φοβερὸς ὑπάρχει· ἐπι πάν  
 τας τοὺς περικύλῳι αὐτοῦ· τούτων γὰρ ἐν μέσω εἰσὶ· και ὑπο τούτων δορυφορούμενο(ς)  
 ἐνδοξαζόμενος εἶρη(ται)· και μέγας και φοβερὸς τούτοις· ἄτε δη πελάζουσιν αὐτῶι  
 και τὴν ἀρρητον αὐτοῦ γινώσκουσι δύναμιν· φοβερὸς δ' (ἐστὶ)· και τοῖς ἐναντίοις ἀπει  
 λῶν κολάσεις και ἐπιφῆρων κατὰ τῶν λειποτακτούντων τῶν θείων αὐτοῦ προστα  
 γμάτων ὅσοι γὰρ ἐγγὺς αὐτοῦ τυγχάνοντες τῶ παραδεδεχθαι τὴν θείαν αὐτοῦ διδασκαλί(αν)  
 ἀμαρτάνοντες ἐγγὺς τοῦ πυρὸς εἰσιν· ὡς εἶρηται που ὑπὸ τοῦ σ(ωτῆ)ρ(ο)ς ὁ ἐγγὺς μου ἐγγὺς  
 τοῦ πυρὸς· ὁ (δὲ) μακρὰν ἀπ ἑμοῦ· μακρὰν ἀπὸ τῆς βασιλείας· ὅθεν και ἐν τῆ προκειμένῳ  
 -?-

5

10

15

20

εϋ

Fragment XIII.18 (Fol. 7): Psalm 88 Catena

5	<p>[ -? ] πέπι[ -? ] τῶν ἐν γῆ          λαῶν αὐτοῦ· φοβερὸς ἔστιν μέγας ὢν τοῖς δι' ἀρετῆν περιεχομένους αὐτ(οῦ)· ? μέγας (και) φοβερ(ος)          κύκλωι αὐτοῦ τυγχάνουσιν· οἱ ἐπι πλείον τῆς αὐτοῦ κατάνοήσεως ἐξιοῦμενοι:— [ -? ]          -?-</p>
10	<p>Και ἐν τούτοις οὐδένα φη(σίν) ὅμοιον τῶν γεννητῶν εἶναι τῶι θεολογούμενῳ· δύναμιν γάρ          ἔχεις σύνδρομον τῇ βουλήσει· ἀληθῆ τε πάντα και βέβαια παρὰ σοι· σὺ δεσπόξεις          τοὺς κρείτους τῆς θαλάσσης τῶν δὲ σάλων τῶν κυμάτων σὺ καταπραΰνεις          τῶν ἐν τῇ θαλάσσει γεγεννημένων ἀναμιμήσκει· ὑπερήφανον γάρ τὸν φαραῶ καλεῖ          και ἐχθροῦς τοῖς αἰγυπτίους οὗς ἐν τῇ θαλάττῃ παρέδωκεν (και) διέσωσεν τὸν οἰκείον λαόν          σοι οὐ(ρα)ν]οῖ και τὸ πλ[ήρωμα αὐτῆς][ -? ]δ[ -? ](και)[ -? ]          [Π]άντων εἰ φη(σίν) ποιητῆς και δημιουργός· οὐ μόνον τῆς θαλάσσης ἀλλὰ και τοῦ οὐ(ρα)νοῦ          και ἡ ξηρὰ (δὲ) οὐσά η τοῖς οὐ(ρα)νοῖς ὑποκειμένη γῆ σῆ ἔστιν (και) αὐτῆ· ὅτε τρίνον τὰ σὺν          πάντα τοῖς σοῖς νεύμασι δουλεύει και σὺ πάντων κρείτεις κς ὢν ἀπάντων και βασι          λεύς· τίς ἀντιστήσεται σοι· ἢ τί τὸ ἐμποδῶν [ἔσται το]ῦ μὴ πιστώσασθαι τὰς σὰς πρὸς τὸν          ἐκλεκτόν σου δαδ· ἐπαγγελίας ἀς μεθόρκου πρὸς αὐτὸν ἐποίησω· κατεξείρατ(ον)          (δὲ) ἐνταῦθα τὸ οἰκούμενον μέρος τῆς οἰκουμένης ὠνόμασεν· ἀποδιαστείλας τῆς          ἐρήμης και ἀοικίτου ἀλλά και τὸ πλήρωμα αὐτῆς τῆς οἰκουμένης προσέθηκεν          οὕτω σημήνας τὸ τῶν ἀν(θρώπ)ων γένος τῶν τὴν οἰκουμένην πληρούντων:— ἀλλῶς          [Ο]ὕχ ἀπλῶς τῶν ὁθῶ τμημάτων ἐμνημόνευσεν τούτων· ἀλλ ἐπεοδῆ τῆς ἰ(ρουσα)λήμ και          τα νότον μὲν εἶσιν οἱ αἰγύπτιοι· κατα βορρὰν (δὲ) ἄσσυριου καταλύσας (δὲ) τῶν αἰγυπτί(ων)          τὸ θράσος τὴν ἐλευθερίαν αὐτοῖς ἐδωρήσατο· ραῖδιον (δὲ) σοι φη(σι) καταλύσαι και</p>
15	<p>θ[εο]δ</p>
20	<p>θ[εο]δ</p>

Fragment XIII.19 (Fol. 21): Psalm 88 Catena

5 τούτους ὡς ἐκείνους· οὐ γινομένου· θαβῶρ καὶ ἐρμών ἐν τῷ ὀνόματί σου ἀγαλλιᾶσονται  
 διὰ τούτων (δέ) πάσαν τὴν γῆν τῆς ἐπαγγελίας παρεδήλωσε· ταῦτα (δέ) ἐκείνης ἦν  
 τὰ ὄρη τῆς γῆς· τὸ (δέ) ἀγαλλιᾶσονται· ὁ μὲν ἀκύλας· αἰνέουσιν· ὁ (δέ) σύμμαχος εὐφρ  
 μήσουσιν εἴρηκεν· οὐ μὴν τὰ ὄρη τοῦτο δράσειν εἴρηκεν· ἀλλὰ τοὺς παρὰ τὰ ὄρη  
 οἰκοῦντας ἀν(θρώπων)ους -?- μετὰ δυναστείας Μ.Ι.αυ υ.ν τῆν ..ν αν..-?-  
 Βραχίονα λέγει(ει) τὴν παντοδύναμον ἰσχύιν χεῖρα (δέ) τὴν ἐρευνητικὴν δύναμιν· τὸν βραχί  
 10 ονα ἐπὶ τῆς ἐνεργείας· τὴν (δέ) δυναστείαν ἐπὶ τῆς δυνάμεως ἔλαβεν· ἰδίόν σοι  
 τῶν φη(σίν)· τὸ δυνατῶς ἅπαντα ἐνεργεῖν· πολλάκις (δέ) εἰρήκαμεν· καὶ ὡς μὲν διὰ τῆς  
 χειρὸς ἐνεργεῖαν δηλοῖ διὰ (δέ) τῆς δεξιᾶς· τὴν ἀγαθὴν ἐνεργεῖαν διπλῆς τοῖ  
 νων τῆς ἐνεργείας δεόμενοι ἀμφοτέρων ἐμνήσθησαν· καὶ γὰρ τοὺς πολέμους κατα  
 15 λυθέντας ἐπιθυμοῦσιν ἰδεῖν· καὶ αὐτοὶ τῆς σ(ωτη)ρίας ποδοῦσι τυχεῖν· οὐ δὴ χάριν  
 ἀήττητον μὲν τὴν χεῖρα κατὰ τὸν ἀκύλαν ὑψηλὸν (δέ) καλοῦσι τὴν δεξιάν ὡς δύνα  
 μένην καί κείνους κολᾶσαι· καὶ αὐτοὺς ἐλευθρῶσαι· τούτου (δέ) δια τῶν ἐπιφερομένων(ων)  
 δηλοῦσι· αὐτοῖς γὰρ καὶ βαβυλωνίους δικάσαι τὸν θῆ ἵκετεῦοσι· καὶ κατ ἐκείνων μὲν  
 τὴν δικαίαν ψῆφον ἐξενεγκεῖν· αὐτοῖς (δέ) τὸν ἔλεον παρασχεῖν καὶ τῆς ὑποσχέ  
 20 σεως τὴν ἀλήθειαν δεῖξει· διὰ τοι τοῦτο· τῆι μὲν δικαιοσύνηι καὶ τῷ κρίματι τὸν δι  
 καστικὸν ἔφασαν κεκοσμηῆσθαι θρόνον· ἔλεον (δέ) καὶ ἀλήθειαν τοῦ θῆ προοδεύειν  
 ὡς προ πολλῶν γενεῶν· τῆς ὑποσχέσεως γενομένης·-  
 ἀλλ. α..... ι. αφ. ἰκέτην ἀλλ ἔτι τ.. τι εἴπε ταύτην τ. τού τε..  
 Ἀλαλαγμός· ὡς πολλάκις εἰρήκαμεν νενικηκότων φω(νῆ) ἐπειδὴ τοῖνον ἠττηθέντες  
 -?-



Fragment XIII.20 (Fol. 2): Psalm 88 Catena

- 5 [ἠνδραποδίσθησαν· μακαρίζουσι τοὺς νικήσαντας· προθεσπίζει δὲ ὁ λόγος καὶ τὸν] λα(όν) τὸν ἐν πάσῃ τῇ γῆ καὶ θαλάσῃ τὸν μυτικὸν ἀλαλαγμὸν προσφέροντα [τῶ]· θῶ καὶ τὸν ἐπινίκιον ὕμνον ἄδοντα· ταύτη (δέ) τῆς διανοίας· καὶ τὰ ἐπαγόμενα συμφῶ νεῖ· ἀλαλάζουσι γὰρ κατὰ τῶν ἐχθρῶν· παιανίζουσί σοι φη(σιν) τῶι νικοποιῶ τὸν ἐπί νίκιον ὕμνον προσφέροντες· τῆι σῆι ἐπιφανεῖαι καταναζόμενοι καὶ τὸ παρὰ σοῦ δεχόμενοι φῶ(ς)· καὶ διηγεοῦς ἀπολαύοντες θυμῆδίας καὶ τὴν γενεοθετῆ μένην κατορθούντες δικαιοσύνην· καὶ ὑψηλοὶ καὶ περιφανεῖς ἐνγεῦθεν γινόμε(ῖ)σι [-?]· [π[-?]·]μ[-?]·]εῖ [-?]·] τῆ· εἰ[θ]υ[ς] δε μέγα φη(σιν) ἐπι τῆ σῆι δυνά μει φρονῶσι παρα σου γάρ ταύτην ἐδέξαντο·- τ· ε· γ· [-?]·]αμ[-?]·]π· [-?]·] [-?]·] καὶ ἡμεῖς φη(σι) ταύτην ἔχομεν τὴν ἐλπίδα· καὶ τὴν σὴν ἐπι κουρίαν προσμένομεν ταύτη (δέ) τῆ ἐλπίδι τρεφόμεθα σέ· βασιλέ(α) ἔχοντες (καὶ) ὑπο τὴν σὴν κηδεμονίαν τελοῦντες·- (ἄ)λλως [ε]ῖς τὸ ὅτι τοῦ κῦ ἀντίλη(ψ)ις καὶ τοῦ ἁγίου ἰ(σρα)ηλ βασιλέ(ως) ἡμῶν ὁ βασιλεὺς τοῦ ἀληθινοῦ ἰ(σρα)ηλ τοῦ ὀρών[τ]ος ἁγίος (ἔστυν) ὁ αὐτὸς ὡς τῶ κῦ ὅς ἐστιν ἡ ἀντίληψις· δύναται ἡ αὐτῆ ἀντίληψις τοῦ κῦ εἶναι ὡς ἐνεργομένη ὑπ αὐτοῦ καὶ τοῦ ἁγίου ἰ(σρα)ηλ· ὡς ὑπομένοντος αὐτῆν (καὶ) ἁγίον (δέ) ἰ(σρα)ηλ ἐν τούτοις ἐρεῖς τὸν ἀγιαζόμενον ἐν τῶ νῶ καθορᾶν αὐτόν· τὸ (δέ) βασιλεὺς ἡμῶν ἀνακτέον ἐπι τὸν κν· τοῦ ὑπερβατοῦ ὄντος ἀποκαθισταμένου ὅτι τοῦ κῦ βασιλέως ἡμῶν ἡ ἀντίληψις καὶ τοῦ ἁγίου ἰ(σρα)ηλ·-
- 10 [-?]·]ται[-?]·]  
-?-
- 15

[ρ]ητῶς ἤδη τὴν ἐπαγγελίαν διέξεισι τὴν γεγεννημένην διὰ νάθαν τοῦ προ

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Fragment XIII.21 (Fol. 23): Psalm 88 Catena

φήτου προφητικῶς δηλῶν ἐξ ἑνὸς οὐς και υἱοὺς θυ καλεῖ· ἢ ὡς οἱ λοιποὶ ἔρμηνεύ  
 ουσιν ὁσίους θυ· φη(σι) (δε) εἰρηκέναι τὸν θυ· ὅτι θυνάμειως μετέδωκεν τῷ δαδ και  
 εἰς δόξαν προήγαγεν αὐτὸν ἐπιλεξάμενος κατα τὸ ἔλαβόν σε ἐκ τῆς μάδρας (και)  
 ἐξόπισθεν τῶν ποιμνίων τοῦ εἶν(αι) εἰσηγούμενον ἐπι τὸν λαόν μου ἰ(σρα)ηλ· ἑυρῶν (δε)  
 αὐτὸν ἀρεστὸν· ἐλαίωι τῷ ἀγίωι πρὸς τὴν βασιλείαν ἔχρησεν· παρῆν τε αὐτῷι συν  
 κατεργαζόμενος ἀπάντα· και τῶν ἔχθρῶν τὰς ἐπαναστάσεις ἀκύρους ποιῶν  
 και συγκόπτων τὰς ἐκείνων στρατιάς· και εἰς σφυγὴν καθηστάς κατα τὸ ἦμην  
 μετα σοῦ ἐν πάσιν οἷς ἐπορεύθης· και ἐξωλέθρευσας πάντας τοὺς ἔχθρους σου ἀ  
 πὸ πρόσωπου σοῦ ὡς περ εἶρη(ται) διὰ τοῦ προφήτου νάθαν ἄλλως  
 Ὁ ἀντιλαμβανόμενος προφορικῶς λόγου· εἰ μὲν αὐτὸ μόνον αἰσθαιτο αὐτοῦ· ἢ ἀκουστός  
 εἶη ἐν ἀκοῇ λέγοντα ἔχει τὸν λαλοῦντα εἰ (δε) νοοῖη τὰ ἀπαγγελόμενα οὐκ ἀκοῇ ἀλ  
 λ ὀράσει νοῦ ἀντιλαμβάνεται τῆς λαλιᾶς τοῦ προφέροντος αὐτὴν· ἐπεὶ οὖν ὁ θεὸς ἐ  
 δείκνυεν τὰ πράγματα ἐτι μάλλον ἢ ἀπαγγέλων αὐτὰ· λαλεῖν τοῖς δια προκοπεῖν  
 και τελειόττητα· χρηματίσασιν αὐτοῦ υἱοὺς· οὐκ ἐν ἀκοῇ ἀλλ ἐν ὀράσει οὕτω γοῦν και  
 περὶ τοῦ ἰ(σρα)ηλ ἀναγέγραπται· και ὁ λαὸς ἑώρα τὴν φωνὴν κυ· δέον εἰπεῖν  
 ἤκουσεν εἰρήναι (δε) ἀντι τοῦ ἑώρα τὴν φωνὴν τοῦτέστι ἐνόησε ταύτην ὀράσεις ἑώρων  
 οἱ προφήται· οὐ γὰρ αἰσθητῶν τινῶν ἀντιλαμβανόμενοι και ὄψει καταληπτ(τ)ῶν  
 ὀρᾶν ἐλέγοντο ἄλλα νῶ πρὸς βάλλοντες κάλλει πραγμάτων νοητῶν· ταῦτα μὲν ὁ  
 διδύμος καλῶς προηγέκατο· τὰ δ' ἐξῆς προφανῶς διαιρῶν τὸν ἕνα χν ἐξη  
 γήσατο· ἀ δια τὰς προφανεῖς αὐτοῦ δυσφημίας παρέλειψα· δύο γὰρ πρόσωπα

5

10

15

20

-?-

Fragment XIII.22 (Fol. 19): Psalm 88 Catena

εὐσέβιος (δέ) διὰ τῶν ὁμοίων διδύμω πρόεσιν ἐνθυμιάτων: [-?·-]  
 τῆ ἀνή...παύ[τα]ς .γ..φ . . . χαιρω α..[-?·-]εν τφ[-?·-]απ[-?·-]  
 Ἄρμόζει γε ἐντεῦθεν πάντα ἐπὶ τὸν χῦ· τὸν ἐκ σπέρματος δᾶδ γενησόμενον ἀνα  
 φέρεσθαι εἰ γοῦν τις μὴ τούτων ἐκλάβοι τὸν τρόπον ἀλλ ἐπὶ τὸν δᾶδ ἀνάγοι  
 5 τὰ προκειμένα· ἀσύστατος εἶη ἂν ὁ λόγος αὐ[τ]ῶ· πῶς γὰρ τοῦ δᾶδ ἐν θαλάσῃ ἔταξ(εν)  
 ὁ θς τὴν χεῖρα· καὶ ἐν ποταμοῖς δεξιάν· ὁ βουλόμενος ἐρμηνεύτω· οὐ (δέ) γὰρ ἐκράττη  
 σεν ὁ δᾶδ τῆς περαλίου χώρας ἢ πῶς πε(ρι) τοῦ δᾶδ λέγοιτ ἂν· αὐτὸς ἐπικαλέσεται  
 με π(ατ)ήρ μου εἰ σὺ· καγὼ πρωτότοκον θήσομαι αὐτὸν ὑψηλὸν παρὰ τοῖς βασιλεῦσι  
 10 τῆς γῆς· μόνῃς γὰρ τῆς ἰουδαίας φαίνεται βασιλεύσας· εἰ (δέ) ἐκλάβοις ταῦτα ἐπὶ  
 τὸν ἐκ σπέρματος αὐτοῦ προελθόντα ἰ(ησοῦ)ν· βεβαιότατα καὶ κυριώτατα εὔροισ  
 ἂν ἐφαρμόζοντα αὐτῶ τα λελεγμένα· αὐτοῦ γὰρ καὶ οὐκ ἔλλου ἢ χεῖρ· καὶ ἡ δεξιά κατε  
 κυρίευσε τῆς οἰκουμένης ἀπάσης· ἐν ποταμοῖς καὶ θαλάσσης· ἐπεὶ καὶ τὰς νόσ  
 15 σους τῶν ἐθνῶν ἐπλήρωσεν ἢ διδασκαλία αὐτοῦ· καὶ πανταχοῦ γῆς κῦ αὐτὸν καὶ θῦ  
 καὶ βασιλέα· πᾶν γένος ἀναγορεύει· ὅμοιον τούτ(ω) ἐν τῷ σᾶ ψαλμῷ· καὶ κατακυρι  
 εὔσει ἀπο θαλάσσης ἕως θαλάσσης καὶ ἀπο ποταμῶν ἕως περάτων τῆς οἰκουμένης  
 ἀρξάμενος γοῦν ὁ σ(ωτ)ήρ ἀπὸ τοῦ βαπτίσματος τοῦ κατὰ τὸν ἰορδάνην ποταμὸν τὴν βα  
 20 σιλειαν τοῦ θῦ κηρύττειν· τὴν πᾶσαν ἐπλήρωσεν οἰκουμένην· καὶ ἐν ζαχαρία (δέ) τῷ  
 ποπφή(τ)ῃ λέλεκται· χεῖρε καὶ εὐφραίνου θυγάτηρ σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι  
 πρᾶυς καὶ ἐπιβεβηκώς ἐπὶ ὑποζυγίου καὶ πῶλον νέον· καὶ κατάρξει ἀπο θαλάσ  
 σης ἕως θαλάσσης· καὶ ποταμῶν διεκβολὰς γῆς· εἴποι δ ἂν τις ἀπορροτότερον

Fragment XIII.23 (Fol. 18): Psalm 88 Catena

- 5 και ἄλλως δια τούτων· τὴν μὲν δεξιὰν αὐτοῦ ἐν ποταμοῖς λέγεσθαι διὰ τὸ πάντας τοὺς ἐκ δεξιῶν αὐτοῦ δια λουτροῦ παλιγγενεσίας καθαίρεισθαι· δεξιούς (δε) αὐτοῦ{ς} ἐδιδάχθημεν νοεῖν ἐκείνους οἷς ἐπηγγείλατε· φήσας· δεῦτε οἱ εὐλογημένοι τοῦ π(α)τρ(ό)ς μου τούτους γὰρ ἐν τοῖς δεξιῶς στήσειν ἐπηγγείλατο· δῶπερ κατα βαθύτερον λόγον· ἢ δεξιὰν αὐτοῦ λέλεκται ἐν ποταμοῖς ἔσεσθαι· ποταμοὶ (δε) εἰρηγται και οἱ λαοὶ αὐτ(οῦ) κατὰ τὸ ποταμοὶ κρο τήσουσι χεῖρὶ ἐπὶ τὸ αὐτοῦ{ς} και πάλιν ἐπήραν οἱ ποταμοὶ κε ἐπήραν οἱ ποταμοὶ φω νὰς αὐτῶν· και ἐπὶ τούτους γὰρ τοὺς αὐτοῦ ποταμοὺς τὴν δεξιὰν αὐτοῦ θήσειν ἐπαγγέλετ(αι) τὴν δ' ἑτεράν αὐτοῦ χεῖρα· ὃν καταλείποιεν ἡμῖν· νοεῖν ἀριστεράν οὖσαν· θήσειν ἐν θαλάσσῃ) φη(σὶν) ἐν τοῖς ἀλμυροῖς· τοῦ βίου κύμασιν ἔνθα και ὁ δράκων τὰς ἑαυτοῦ ποεῖται διατρι βὰς· κατὰ τὸ αὐτὴ ἢ θάλασσα ἢ μεγάλη και εὐρύχωρος ἐκεῖ ἔρπητὰ μικρὰ μετα μεγάλων· δράκων οὕτως ὃν ἐπλάσας ἐμπαίξειν αὐτῶ ἐπὶ τούτων γὰρ τῶν δρακόντων και τῆς οὕτω νοηθείσης θαλάσσης οὐχ ὁ δεξιὰ· ἀλλ ὁ ἑτέρα ἐπιτεθῆ σεται χεῖρ· κολάζουσα και τιμωρομένη τοὺς ἐχθροὺς· και ταπεινοῦσα τοὺς αὐτόθι δράκοντας [-?] | α[-?] - | α[-?] - |
- 10 οὐχ ἀπλῶς φη(σὶν) εἰς ἓνα μόνον τὸν παρόντα αἰῶνα· ἀλλὰ και εἰς τὸν μετέπειτα τὸ σπέρμα φη(σὶν) τοῦ δηλωθέντος κέρως θήσομαι και τὸν θρόνον αὐτοῦ· οὐ πρὸς ὀλίγον· ἀλλὰ ταῖς ἐμέραις τοῦ οὐ(ρα)νοῦ οὐ συμπαρεκτείνεσθαι ποιήσω· σπέρμα (δε) τοῦ χυ τί χρῆ νοεῖν· ἢ τὰς καθόλης τῆς οἰκουμένης συνεστάσας ἐξ αὐτοῦ ἐκκλη(σίας) και τοὺς ἐν πάσῃ τοῖς ἔθνεσιν ἀναγεννηθέντας αὐτῶι λαοὺς· ἢ σπέρμα αὐτοῦ δηλαδὴ
- 15 -? -] δ[-?] - | γ[-?] -
- 20 -? -

Fragment XIII.24 (Fol. 22): Psalm 88 Catena

5 ρευσ· κατα την λεχθείσαν υπ αυτου παραβολην· δι γς ειρηται· εξηλθεν ο σπειρ[(ων)]  
 του σπειραι και τα εξής· θρόνος (δέ) αυτού τυγχάνει· ό κατά τήν έκκλησίαν αυτού  
 καθ' όλης τής οικουμένης διά τών εξ αυτού κατα διαδοχήν προέδρων ιδρυμέ(νος)  
 δυνατα διαμένεις φη(σιν)· ώς τάς ή μέγας του ού(ρα)νου· εί (δέ) συμβή ποτέ φη(σιν) πλημμυλειν  
 τον λα(όν)· και τους υίους του προφητευομένου· λέγων (δέ) τους διαδόχους αυτού· πει

ραθήσεσθαι μέν αυτούς· έπιστρεφείας τής δια τών διωγμών μη μήν έκπε  
 σείσθαι ποτέ τον θρόνον· μη (δέ) στερηθήσεσθαι του έλέους του θύ· άλλοι δέ  
 είς τον δαδ αυτόν τά ήγητά εξήγησαντο· κών μυρία φη(σιν) παράνομα δράσω  
 σιν· οί εκ του δαδ τó γένος κατάγοντες· αυτούς μέν υποβαλώ τιμωρίες· τήν  
 δέ προς τον δαδ επαγγελίαν βεβαίαν διαφυλάξω και τó έλεός μου ού μη δι  
 ασκεδάσω άπ αυτού· τουτέστιν του δαδ [-?]·|αι|[-?]·

-?-]α|?-]-]φη(σιν)|[-?-]  
 -?-]τφ[-?-]αν|[-?-]βα·ν

15 Άποδέδεικται ταύτα τή σοματικωτέρα δαδ έφαρμόττειν διαδοχή και τή σω  
 ματική αυτού βασιλεία· ήτις καθηρέθη κατά τους χρόνους τους είς βαβυλώνα  
 αιχμαλωσίας του Ιουδαίων λαού· εξ εκεινου γάρ και ό χς τουτέστιν ό αισθητός βασι  
 λευς ό άπογένους δαδ διαλέλοιπεν· και ό θρόνος τής βασιλείας αυτού καταρράγη  
 και τά λοιπά πάντα τά πεπροφητευμένα πεπλήρωται και γάρ αίχμαλωτοί  
 άπήχθησαν οί δύο του δαδ άπόγονοι ίεχονίας και σεδεκίας· είς τούτους (δέ)  
 20 κατέληξεν ή του δαδ βασιλεία· ζοροβάβελ γάρ ό μετα τήν αιχμαλωσίαν ήγεμο

## CHAPTER 6

### TEXTUAL COMMENTARY

In this chapter I provide remarks and observations on the transcription. I hope to allow the reader see my rationale for some of the readings in the transcription. Also, I briefly note any disagreement with Mercati's edition. In such cases, I have decided to use the phrase *Contra Mercati*. This phrase expresses a disagreement with Mercati's own transcription as it stands in the first volume.<sup>1</sup> If at any point I interact with Mercati's Observations volume I will cite it in the footnotes.<sup>2</sup> I will use a hyphen in the Textual Commentary to signal whenever a word is broken across two lines in the MS, and to introduce the respective columns to which the words in the Hexapla belong. Lastly, the notes are organized following the sequence of the text itself. Thus, the reader should not be alarmed that the folio numbers are out of order.

#### Fragment I

##### I.1 (Folio 97)

Line 1

καὶ μετα—The preposition *μετα* does not carry an accent in any of the columns, except in col. 5.

Line 3

ἀμωμου—If the accent is there, then it is really small and is covered by the overtext. See figure 85.

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<sup>1</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*.

<sup>2</sup> Giovanni Mercati, ed., *Psalterii Hexapli Reliquiae, Pars i «Osservazioni», Commento Critico al Testo dei Frammenti Esaplari*, vol. 8, *Codices Ex Ecclesiasticis Italiae Bybliotheccis Delecti Phototypice Expressi Iussu Pii Xii Pont. Max., Consilio Et Studio Procuratorum Bybliothecae Vaticanae* (Vatican City: Bybliotheca Vaticana, 1958).

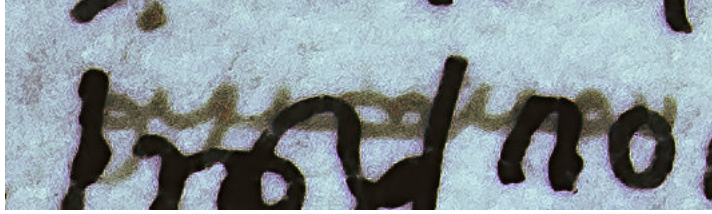


Figure 85. Fol. 97, line 3, column 5

Line 4

ἀθώος ἔσηι - col. 4—Contra Mercati, the word ἀθώος has an acute accent and no iota subscript.

Line 5

μετὰ—Only the last instance of this word in col. 5 has the accent.

Line 8

μετὰ—The word in cols. 4 and 5 does have the accent.

Line 10

διαστρέψεις—In cols. 4 and 5 the diphthong -ει- is abbreviated, unlike in col. 2.

Line 11

χι αθθα - col. 1—The space between these two words is quite reduced giving the impression that it is one word.

ὄτι The rough breathing is represented by a small stroke, more like a dot.

Line 13

ταπεινον—Has no visible accent, contra Mercati.

Line 15

δὲ - col. 3—Notice the shape of the epsilon. See figure 86.

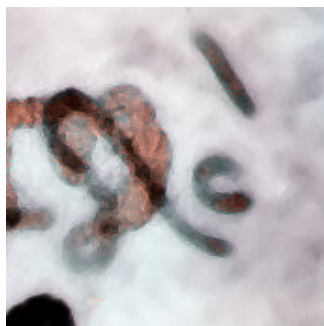


Figure 86. Fol. 97, line 15  
column 3

Line 18

συ γὰρ - col. 3—The word *συ* appears to be without an accent, contra Mercati.

### I.1 (Folio 92)

Line 4

σκάτος—A case of otacism. The scribe wrote an omega instead of the correct omicron. Mercati does not note it in the apparatus.

Line 5

There is writing that does not belong to either of the layers next to the third column. Probably ink impression left from the facing page when the manuscript was closed. See the figure 87.



Figure 87. Fol. 92, line 5, column 3

ὅτι - col. 4—It appears that the breathing and the accent were written together



in one stroke. See figure 88.

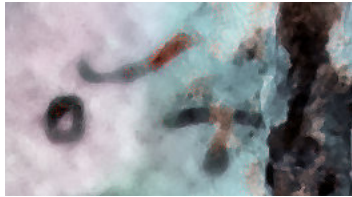


Figure 88. Fol. 92, line 5,  
column 4

Line 7

ῥυσθήσομαι - col. 4—The breathing over rho is very small.

Line 8

For εὐζῶνος (col. 2) see figure 89.



Figure 89. Fol. 92, line 8, column 2

It appears that the scribe meant to correct the omega into an omicron. The correct spelling, however, does have an omega. Mercati writes in the apparatus, “*male mutatum*”(incorrectly changed).

λοχου - col. 3—It is possible that the accent is covered by the overtext.

ἀπο - col. 4—There is no accent.

Line 9

τοῦ θύ̇ - col. 3—Contra Mercati, an acute accent, not a circumflex, is used for the *nomen sacrum*.

θῶ - col. 4 and 5—Contra Mercati, an acute accent, not a circumflex, is used for the *nomen sacrum*.

Line 11 In Mercati's edition, there is a period after the Greek gloss, in each of the columns. However, there is no period in the manuscript, contra Mercati.

Line 12

τοῦ θῦ - col. 3—There is no accent over this *nomen sacrum*. Mercati also transcribes this orthography as it appears in the manuscript.

ὁ ἰσχυρὸς - col. 5—Contra Mercati, there is a grave accent over this word.

Line 13

τελεια - col. 2—There is no visible accent.

Line 14

αὐτ(οῦ) - col. 4—Mercati does not note this abbreviation for -οῦ.

Line 16

ⲡⲏⲓⲓ—The tetragrammaton has an extra yod. Scribal error? Contra Mercati, Mercati does not note this in his transcription. See figure 90.

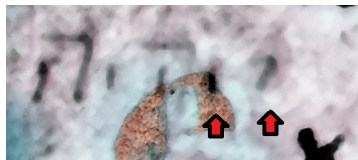


Figure 90. Fol. 92, line 16, column 1

Line 17

πεπυρωμένον - col. 5—The accent might be blocked by the overtext.

Line 18

ὑπεραπιστής - col. 3 and 5—There is a grave accent, not acute, contra Mercati.

ὑπεραπιστής - 4—It is possible that the accent is blocked by the overtext.

Line 19

ἔστι - col. 2—The grave accent is likely blocked by the overtext.

ἔστί - col. 3–5—There is a grave accent in columns 3–5, contra Mercati.

### I.3 (Folio 93)

Line 1

των - col. 2—The accent is likely blocked by the overtext.

Line 2

ἐν ἀντῶ - col. 2—Contra Mercati, there is no iota subscript.

Line 3

ᾔτι τις - col. 2—There does not appear to be an accent over τις.

Line 4

θεὸς - col. 5—Only the word in col. 5 has an accent, contra Mercati.

Line 6

Mercati adds punctuation mark in his edition, but this is not present in the manuscript.

Line 7

ουμ - col. 1—This appears to be a scribal error. There is no iota written, as in Mercati's edition. See figure 91.



Figure 91. Fol. 93, line 7,  
column 1

ἦ τις - col. 4—The breathing might be blocked by the overtext, as well as the accent that should be over τις.

Line 9

ζουλαθ - col. 1—Like ουμ in line 7, the iota appears to be missing. This could be a scribal error or, the scribe may have had a different *Vorlage* in front of him.

πλην—The accent might be blocked by the overtext.

Line 10

Mercati transcribes a question mark in the text, but this is not in the manuscript.

θύ̄ - col. 2—Contra Mercati, the *nomen sacrum* has an acute accent.

θξ̄ - col. 3—There is no visible accent in the *nomen sacrum* in col. 3.

θϣ̄—Unlike the acute accent in col. 2, the *nomen sacrum* in cols. 4 and 5 have a circumflex accent.

Line 11

ὁ θξ̄ - col. 3—The accent is not visible, maybe due to damage on the surface.

ὁ ἰσχυρ(ὸς) - col. 4—The last two letters of the word are abbreviated, not just the sigma. It appears that this word is a marginal note on column 4, since there is a considerable space between ὁ θεὸς and ὁ ἰσχυρ(ὸς). See figure 92.

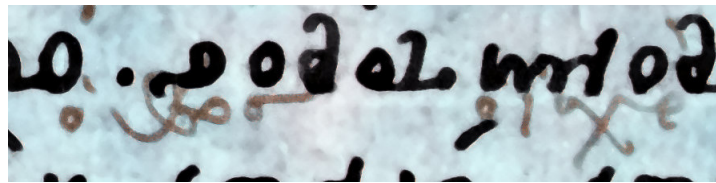


Figure 92. Fol. 93, line 11, column 4

Line 12

περιζωννύον - cols. 4 and 5—This is a scribal error that Mercati does not transcribe. The correct spelling should be περιζωννύων, that is, with a omega in the final syllable. See figure 93 showing the word in column 5.

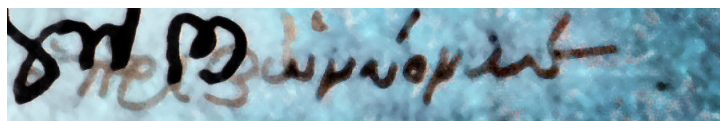


Figure 93. Fol. 93, line 12, column 5

Line 18

ρεγλαῖ - col. 1—The straight horizontal line over the iota is possibly serving as a dieresis.

Line 19

ἐλαφῶν - cols. 3 and 4—There is no accent.

Line 20

τα - col. 2—There is no accent.

ἐπι - cols. 2–5—There is no accent.

#### I.4 (Folio 98)

Line 1

The first line in this folio is missing, save for a few bottom strokes in column 5. See figure 94.

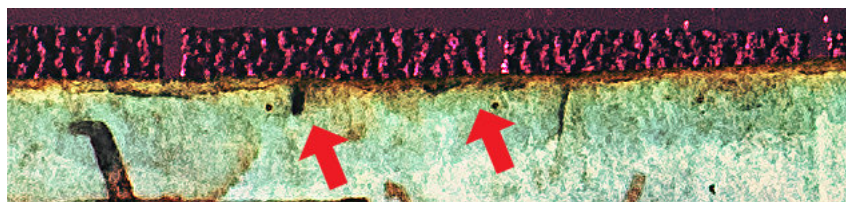


Figure 94. Fol. 98, line 1, column 5

Mercati is transcribing “ὕψηλὰ” in column 4, but in the manuscript this reading is not visible. He might be following Rahlfs edition of the LXX, which reads in Ps 17:34b,

“καὶ ἐπὶ τὰ ὑψηλὰ ἰστῶν με.”<sup>3</sup>

Line 2

ισμιαννι - col. 1—The second iota has no dieresis, contra Mercati.

Line 4

χειρας μου - col. 4—There are no accents visible in the fourth column. They might be blocked by the overtext.

Line 14

σ(ωτη)ρίας - col. 5—There is no pronoun σου after this word, contra Mercati.

See figure 95.

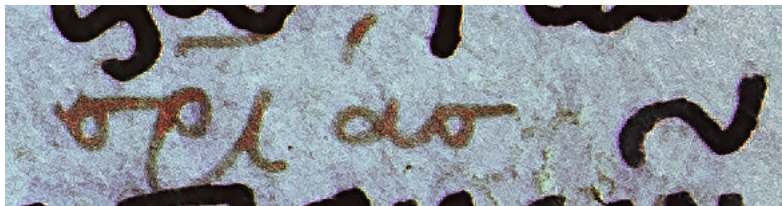


Figure 95. Fol. 98, line 14, column 5

Line 15

θεσρδηνι - col. 1—Mercati could not figure out the exact letter for the second syllable. I think it is an omicron. See figure 96.



Figure 96. Fol. 98, line 15, column 1

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<sup>3</sup> Rahlfs, *Psalmi Cum Odis*, 103.

## I.5 (Folio 95r)

Line 6

(καὶ) - col. 2—This conjunction is also abbreviated in the manuscript, contra Mercati.

Line 9

εδ - col. 1—Mercati could not decipher the reading for the first letter. I think it is an epsilon. See figure 97.



Figure 97. Fol. 95r, line 9, column 1

Line 10

αὐτοῦς - col. 2—The accent is not visible, but it might be blocked by the overtext.

Line 15

ἔπεσαν—Here the scribe, perhaps, though the correct reading was ἔπεσον with an omicron in the final syllable. See figure 98.

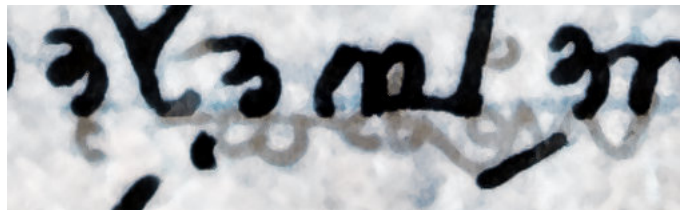


Figure 98. Fol. 95r, line 15, column 3

Line 16

υπο τούς πο - col. 3—The breathing for υπο might be blocked by the overtext. Also, notice that the word πο, at the end, may be a scribal error. The scribe may have started to write πόδας but stopped halfway.

## I.6 (Folio 96)

### Line 1

The first line in the folio is missing, but traces of the bottom strokes are still visible. See figure 99.

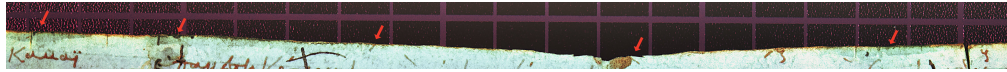


Figure 99. Fol. 96, line 1

For column 2 and column 4, Mercati provides κάμψεις and συνεπόδισας respectively. However, he does not provide a reason for choosing these readings, neither in the apparatus nor in the Observations volume.<sup>4</sup> For συνεπόδισας, one could still see the parallel in the LXX.<sup>5</sup>

### Line 3

ὕπ ἐμὲ - col. 2—There is no apostrophe.

ἐπ ἐμὲ - col. 4—There is no apostrophe.

### Line 4

ἐχθρούς - col. 4—There are two ligatures. One is ε and χ, and the other ο and υ.

See figure 100.

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<sup>4</sup> See Mercati, *Osservazioni*, 21.

<sup>5</sup> See Rahlfs, *Psalmi Cum Odis*, 104.



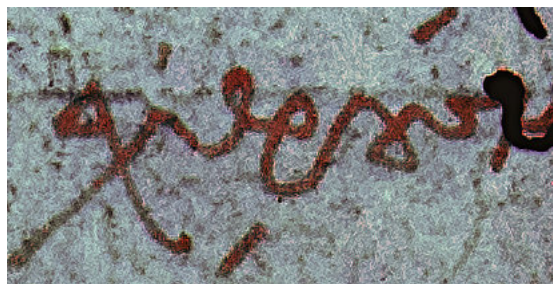


Figure 100. Fol. 96, line 4, column 4

Line 8

με. - col. 3—There is a period after με. It appears only in this column.

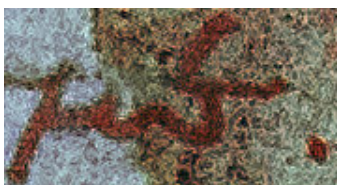


Figure 101. Fol. 96, line 8,  
column 3

Line 9

The epsilon in (ἐ)ξωλόθρευσας, column 4, is abbreviated. See figure 102.

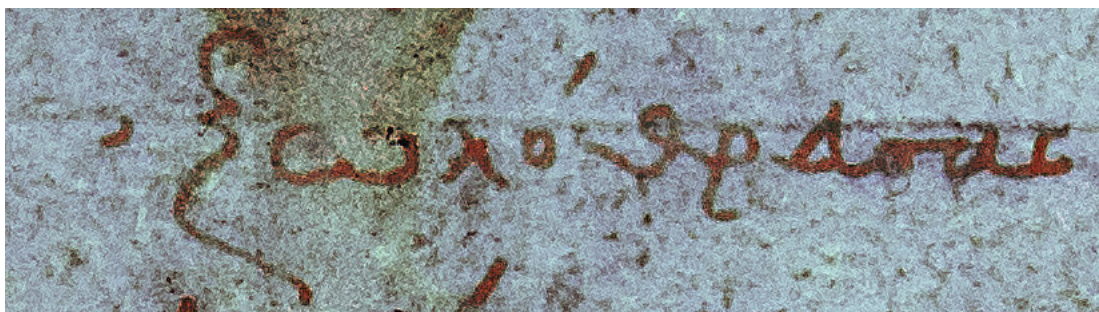


Figure 102. Fol. 96, line 9, column 4

Line 13

None of the words in line 13 have accents.

Line 15

The breathing over οὐ in column 4 is drawn at right angles, like a square cut in half.

Line 17

λεανώ - col. 2—Appears to be written with an acute accent, not a circumflex accent.

Line 19

None of the words in line 19 have an accent.

Line 20

προσθεν—This word has no visible accent.

### **I.7 (Folio 95v)**

Line 1

ἀνέμου - col. 3—The breathing and accent are barely visible.

ανεμου - col. 4—The overtext might be blocking the breathing and accent.

Line 10

ἔθνῶν - cols. 4 and 5—Contra Mercati, there is no punctuation mark following the words in cols. 4 and 5.

Line 13

οὐ κ ἔγνων - col. 5—The way the kappa is written gives the impression that it is a separate element from the negative particle οὐ. See figure 103.

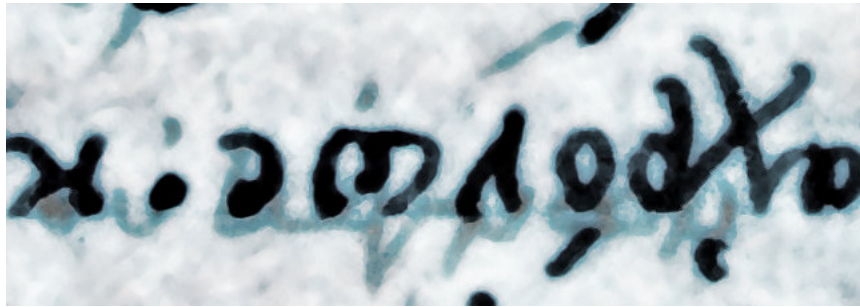


Figure 103. Fol. 95v, line 13, column 5

### I.8 (Folio 94)

Line 1

The first line is missing but a few strokes are still visible. See figure 104.



Figure 104. Fol. 94, line 1

Line 7

μεμαστωρ(ω)θεαιμ - col. 1—This reading is difficult. Mercati indicates that the final diphthong is -ει-. I think, however, that it is -αι-. See figure 105.



Figure 105. Fol. 94, line 7, column 1

Line 8

ζη—None of the instances of ζη appear to have the accent.

Line 13

ὁ θῆ̄ - col. 4—Only in col. 4 does this *nomen sacrum* appear with an accent.

Line 18

ἔμοι - col. 4—The accent is not visible. It might be blocked by the overtext, or it might simply not be there.

## Fragment II

### II.1 (Folio 105)

Line 7

ὀζει - col. 1—Mercati adds a breathing over the omicron. But I do not see it. It is possible that it was simply erased, as in line 18 the same word does appear with the breathing. See figure 106.



Figure 106. Fol. 105, line 1,  
column 1

Line 8

Mercati adds a punctuation mark at the end of the phrase in columns 2–5, but this is not in the manuscript.

Line 12

ου·νᾶζερθι - col. 1—Mercati's reading is ου·νᾶζερθι, with an epsilon in the third syllable. The reading is difficult. See figure 107.

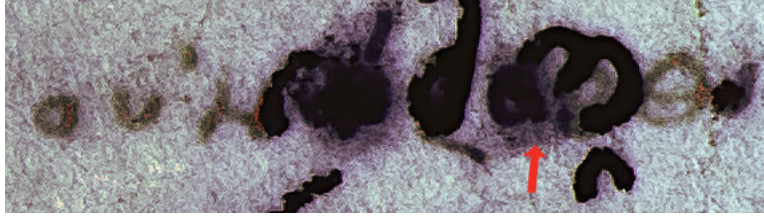


Figure 107. Fol. 105, line 12, column 1

Line 18

$\delta\zeta\epsilon\iota$  - col. 1—Unlike line 7, the word here does exhibit clearly a breathing. See figure 108.

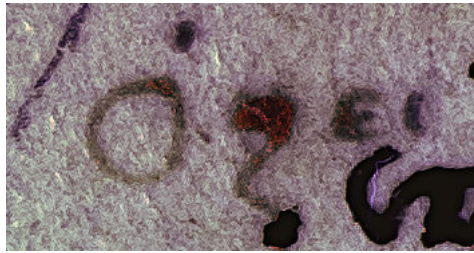


Figure 108. Fol. 105, line 18,  
column 1

Line 20

$\beta\omega$  - col. 1—There might a Greek semicolon after this word. However, it is not clear. It could have been erased.

## II.2 (Folio 99)

Line 1

The first line is missing. There are visible bottom strokes by col. 5. See figure 109.

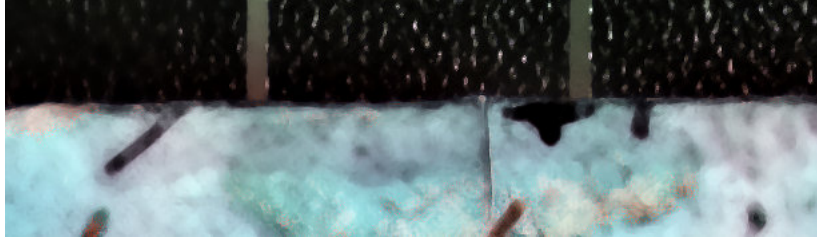


Figure 109. Fol. 99, line 1, column 5

Line 2

In this line, Mercati inconsistently punctuates the phrases. In col. 2 he uses a Greek semicolon, in 3 and 4 a comma, and in col. 5 no punctuation at all.

Line 13

ηλιμμένου - col. 2—The breathing might be blocked by the overtext.

### II.3 (Folio 100)

There seems to be some kind of decorative separator line dividing hexaplaric and catenaic texts. The ink is very faint. Mercati mentions a dot after column 2 and 4 in line 1: *Punctum post αυτους in c et e perspicuum est*. But the dot after col. 2 appears to be more than a dot. It seems connected to another dot by an intervening curved line.

Line 8

[π]ρος σε—It has grave accent over epsilon, according to manuscript and no accent over [π]ρος. Mercati adds a grave over [π]ρος and an acute over σε.

Line 9

The first word of the line is μῆ (like Mercati's edition). This reading is based on the context of the line and the fact that the first word of line 10 has a very faint first letter. This increases the probability of also a faint mu in line 9. Finally, I have detected traces of ink where the mu would have been, and the shape of the mu seems lightly impressed on the surface.

Line 10

There is no accent visible on second word, *κατα*, but the other instances of the same word in that line do have the accent.

Line 12

The overtext does not allow one to see whether there is a period or semicolon in between sentences. The beginning of a new sentence or LXX verse is clear by the amount of space between the sentences. Cf. line 8 where in addition to a semicolon there is ample space between sentences of the same verse (LXX Ps. 27:2).

Line 14

Contra Mercati, it appears that the line ends with a colon.

Line 15

After *σάρξ μου* there appears to be a greek period, not a greek semicolon. In other words, the position of the punctuation mark is near bottom of the line, rather than hanging in the middle.

Line 18

There is a repetition of the psalmic title, only in a different order, *τῷ δαδ ψαλμὸς κζ* (versus *ψαλμὸς τῷ δαδ* in line 4). The line begins with a symbol, followed by an ornamentation which is interrupted by the psalmic title. All this is written in faint red ink, same as in line 4.

Line 19

Faint red ink is used. There seems to be an epsilon or an ornamentation before the word *τῶν* on the other side of the line

Line 20

The first letter of the marginal note and first letter of line are both completely erased, as in previous lines.

The dot after *βραχεῖα* might be a semicolon or a period. Mercati wrote a semicolon.

## II. 4 (Folio 106)

### Line 1

This line is virtually irrecoverable. Mercati seems to fill in the details from PG 12:1284.<sup>6</sup> His reading of the line at the beginning, however, is tentative. The first three letters could be interpreted as  $\tau\omega\iota$  just as well as  $\tau\alpha\epsilon\pi\omicron$  . . . . This is line 21 in his edition. My reading is thus,  $\tau\alpha\epsilon\pi\omicron$ [..?..]

### Line 2

The second to last word,  $\acute{\alpha}\nu\alpha\gamma\acute{\epsilon}\gamma\rho\alpha\pi\alpha\iota$ , seems to be missing the  $\tau$ , as in  $\acute{\alpha}\nu\alpha\gamma\acute{\epsilon}\gamma\rho\alpha\pi\alpha\iota$ .

### Line 3

In faint red ink, the line begins with a large majuscule lambda.

The second letter - $\eta$ - is not drawn as usual.

I see no breathing marks with the word  $\tilde{\iota}\eta\sigma\omicron\tilde{\upsilon}\nu$

Position of the dot after  $\text{Ναυ}\acute{\iota}$  is ambiguous. it could be a semicolon or a period.

### Line 4

In  $\acute{\iota}\nu\alpha$  the breathing mark is faint, and the accent mark is probably blocked by the overtext.

After  $\tau\omicron\tilde{\omega}\theta(\epsilon\omicron)\tilde{\omega}$  the dot is clearly near the bottom of the line. Mercati transcribes it as a comma.

### Line 6

Mercati puts a period after  $\acute{\alpha}\lambda\alpha\lambda\epsilon\acute{\iota}[\acute{\eta}]\mu\acute{\iota}\nu\acute{\omicron}\theta\acute{\xi}$ , but I have doubts. Mercati is not consistent, and the text itself is not consistent. The dot looks more like a short line or comma.

$\tau\acute{\omicron}\acute{\epsilon}\lambda\acute{\alpha}\lambda\eta\sigma\epsilon\nu\acute{\omicron}\theta\bar{\xi}\pi\rho\acute{\omicron}\varsigma\tau\acute{\omicron}\nu$ —Mercati surrounds the text in quotation marks, but this is not in the manuscript.

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<sup>6</sup> Origen, *Ex. Ps.* Ps 27:1 (PG 1284).



#### Line 7

ὅτι (δε) το(υ)θ'—Mercati did not transcribe these words at the beginning of this line. After the first word ὅτι, what follows could be the word (δε) but with no accent mark. After δε, the word τουθ' is written, but with the omission of the upsilon, being replaced by a tilted supralinear stroke. It looks like an accent mark. Mercati interpreted this sign as a grave accent over το. But my interpretation fits the scribal profile better.

ἄκου—This verbal form is missing the final epsilon, as in ἄκουε.

μαρτυρούσης—It is not clear how the tau and upsilon are connected in this word, or whether the rho is forming a ligature with the subsequent tau. The word as a whole, however, is clear. We can see traces of a semicolon after μαρτυρούσης.

There might be another semicolon after μακάριος ἀνήρ.

ἔστίν—This word has an accent, contra Mercati.

Starting with μακάριος in line 7 all the way to διέθετο in line 8, the text is in quotation marks in Mercati's edition.

#### Line 8

After διέθετο there seems to be a left leaning stroke. It could be signaling a citation or a textual addition to the *Vorlage*, since διέθετο is not in Migne's PG.<sup>7</sup>

#### Line 9

There is a space after ἀκούουσιν λόγου θεοῦ· indicating a new section, perhaps. Here the manuscript deviates from PG.<sup>8</sup>

φησιν—This word is in abbreviated form.

ἐμοῦ·—This word is punctuated, but it is difficult to determine whether it is a period or semicolon.

#### Line 10

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<sup>7</sup> Origen, *Ex. Ps.* Ps 27:1 (PG 1284).

<sup>8</sup> Origen, *Ex. Ps.* Ps 27:1 (PG 1284).

ἀλλ'—The stroke of the last lambda extends downward beyond the imaginary line.

Line 11

ὑδατ(ος)—The tau is written supralinearly.

ὑδατ(ος)· φρέαρ ὄρυξε·—There are two clear semicolons. Mercati transcribes them differently; the first one is a comma in his edition.

ἀπο—This preposition does not appear to have an accent mark.

Line 12

ἀπειλεῖ—It seems that Mercati followed closely the reading in PG.<sup>9</sup> This text was difficult to transcribe. The spelling, as it stands in the MS, is not improbable if the scribe used a ligature for -ει- in the second syllable.

λέγων·—There seems to be a period followed by a semicolon after this word.

Line 13

ζῶντος—It appears surrounded by semicolons.

Between lines 13 and 14 on the right margin there is a dot hanging. This dot might be marking the end of the citation in line 13. From line 13 to 14 the manuscript skips “Μήποτε οὖν παρασιωπήσης ἀπ’ ἐμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον,” from PG.<sup>10</sup> This text instead appears in lines 9 and 10 of the manuscript.

Line 14

καταβαίνοντες—The second syllable is not completely cut off.

λάκκον. - The word is followed by a clear period.

Line 15

θερμὰ—It ends with a grave accent.

(δὲ)—The abbreviation shows a grave accent.

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<sup>9</sup> Origen, *Ex. Ps.* Ps 27:1 (PG 1284).

<sup>10</sup> Origen, *Ex. Ps.* Ps 27:1 (PG 1284).

πό The last syllable of the line has an accent, contra Mercati and PG.<sup>11</sup>

Line 17

ζῶον—There is a sign above this word. Like a small lambda. It is noteworthy that the word above this sign in line 16 is λέμιος. Positionally, the sign is placed below the lambda. See figure 110

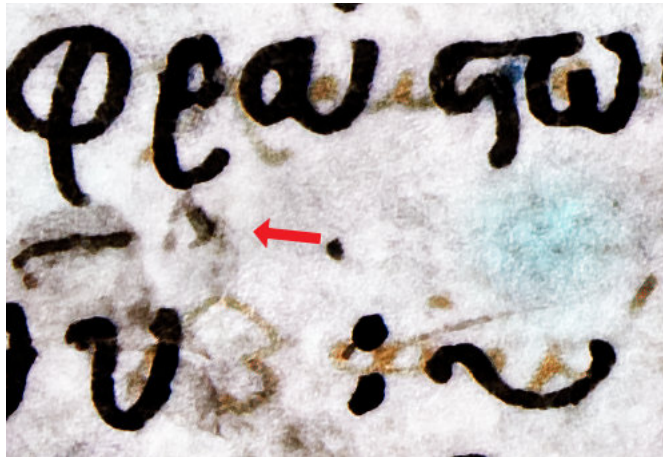


Figure 110. Fol. 106, line 17

Line 18

αὐτ(ου)—The -ου- is written above the line.

ἄλθον—It seems to be written with a rough breathing mark. But the sign itself is ambiguous.

Line 19

[α]λλως—It surrounded by space before and after. The first letter is completely omitted.

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<sup>11</sup> Origen, *Ex. Ps.* Ps 27:1 (PG 1284).

## II.5 (Folio 56)

Mercati sees the name Eusebius in the top left corner above the catena text. I do not see it. According to Mercati lines 11–15 come from Theodoret.<sup>12</sup>

### Line 3

το ἐν—The definite article looks like it could have an omega, not an omicron.

Context determines the former.

### Line 4

ἐξ ὑψους—There might be no breathing mark over ὑψους because the previous consonant already indicates that it is aspirated.

### Line 6

ἀιδης—After this word there is downward stroke leaning from left to right.

Mercati does not transcribe it. See figure 111.

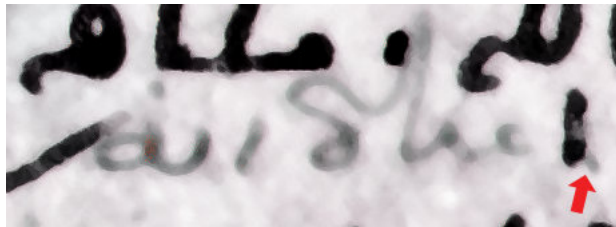


Figure 111. Fol. 56, line 6

τοῦ τῶν—The accent over του looks like an acute accent. The accent over τῶν is faint but it is still there.

### Line 7

ὑποδεχόμενοι—It appears that the χ was rewritten. We can notice traces of the first letter.

τὸ—After the gap, with Equalized Histogram and Basic layers in hue blend the

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<sup>12</sup> Theodoret, *Int. Ps.* Ps 27:1 (PG 1057).

letter tau becomes more visible. See figure 112.

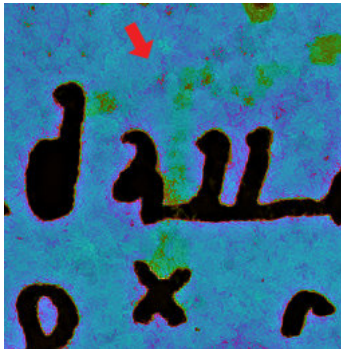


Figure 112. Fol. 56, line 7

Κυριλλ/—It seems from Gardthausen (pg. 343–352) that forward slash was a common way to abbreviate ends of words with flexibility as to case ending being signaled.<sup>13</sup>

Line 10

θῆ̄—This *nomen sacrum* does not show an accent mark, but next to it is what could be a semicolon. Perhaps Mercati thought this was an accent.

Line 11

ἀπ' ἐμοῦ—After this I see an ornamentation. One dot and six dots around it. See figure 113.

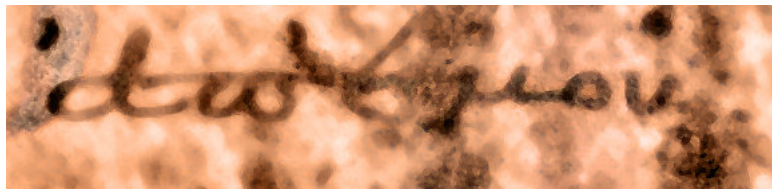


Figure 113. Fol. 56, line 11

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<sup>13</sup> See Gardthausen, *Griechische Paläographie*, 343–52.

Line 13

παραυτίκα—It looks like the word is followed by a semicolon, but it is more of a small vertical line than a dot. See ζιδης in line 6.

Line 14

παραδοθήσομαι—Contra Mercati, I do not see any semicolon following this word. Line 15

δρύττεται:—Contra Mercati, I see two dots after this word, not one.

εἰσάκουσον τῆς φωνῆς τῆς δεήσεώς μου—I believe Mercati is correct. But the ink is quite faint. Still I can make out certain letters. Moreover, Mercati did not transcribe the complete line. He missed “ἐν τῷ δεεσθαι” at the end. Traces of this reading are visible on the MS and match what I see in Theodoret’s text (PG 80:1057, second paragraph).<sup>14</sup> Though the line agrees with Theodoret, the margin attributes it to Origen. Unless this is also found in Origen.

Line 16

ἐμοι—Mercati transcribes this reading correctly, but makes no mention of the fact that the epsilon is in red ink.

## II.6 (Folio 50)

Line 1

προσευχομαι—There seems to be a correction where the χ is. It looks like the scribe wrote a ξ at first and then corrected it.

Line 2

There is faint red ink writing.

μ(ου)—At the end of the line the last two vowels are abbreviated in an embellished way.

Line 3

---

<sup>14</sup> Theodoret, *Int. Ps.* Ps 27:2 (PG 1057).

Τις—The first letter is in the faint red ink.

λέγεσθαι—It is difficult to tell if there is an actual greek question mark after this word.

ὠριγενους—There is a mark under the gamma. See figure 114.

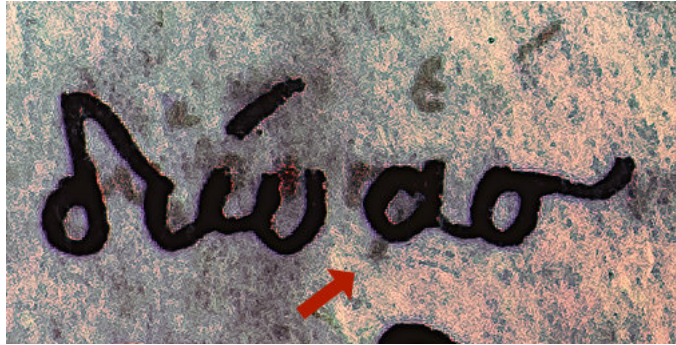


Figure 114. Fol. 50, line 3

ἀδικός ἐστιν—There is no accent over the alpha, contra Mercati.

Line 6

τωλῶν—The first syllable (tau-omega) is forming a ligature, which is not common.

Line 10

πα/ρασκευασμένος—Contra Mercati, there is an alpha after the rho in the second syllable. In Mercati's edition the reading is *παρεσκευασμένος*.

ἐμβάλληται—The first lambda is hard to see but I think it is there.

τὸσοῦτον—It looks like the scribe added a grave accent, maybe defaulting into writing a definite article at first.

Line 13

ἐργαζόμεν(ων)—The accent is not visible.

Line 14

πρὸ τῆς—This is a misspelling. It seems the scribe initially wrote *πρὸς* then

corrected it.

ἔξεως—This is a misspelling. There is a clear smooth breathing before the epsilon, contra Mercati.

Line 15

προσέθηκεν τῶν—Mercati writes a semicolon between these two words. It is difficult to tell because there is ink damage on that spot.

Line 17

ἔχουσιν μὲν—Contra Mercati, it looks like there is a three prong mu, which is atypical. Maybe this is from a contraction between nu and mu.

Line 18

ἔχθραν ἑαυτοῖς—Contra Mercati, I see no preposition ἐν in between.

## II.7 (Folio 49)

The MS starts with the last 2 words of line 5, in paragraph 4 of column 1057 in PG 80.<sup>15</sup> Between lines 2 and 3, LXX Psalm 7:17 is cited: “ἐπιστρέψει ὁ πόνος αὐτοῦ.”<sup>16</sup>

Line 1

ψῆφου—It should be ψήφου, but the MS displays a circumflex accent, contra Mercati who follows PG 80.<sup>17</sup>

δικαίας—There might be a punctuation after this word but the overtext does not allow one to tell with precision. I follow Mercati and PG.<sup>18</sup>

Line 4

δεδράκασιν—The two letters -εδ- between the first delta and the rho are really faint. But the amount of space permits this reading.

---

<sup>15</sup> Theodoret, *Int. Ps.* Ps 27:4 (PG 1057).

<sup>16</sup> Rahlfs, *Psalmi Cum Odis*, 88.

<sup>17</sup> Theodoret, *Int. Ps.* Ps 27:4 (PG 1057).

<sup>18</sup> Theodoret, *Int. Ps.* Ps 27:4 (PG 1057).



ἔργον—There is a blotch or stain covering the final vowel omicron.

Line 5

αὐτούς—The letters are blurry, but an upsilon-sigma ligature can be distinguished at the end of the word.

καὶ οὐ μὴ οἰκοδομήσης—This is blurry.

Line 6

πονηρᾶς and ἐντεῦθεν—The circumflex accents of both do not have the typical form.

ἐντεῦθεν—Mercati adds space before this word. But this is not in the MS.

Line 7

ὡς καὶ τὰ προειρημένα—After this phrase, Mercati inserts a dagger symbol.

Perhaps signalling the absence of εἶπεν which does appear in PG 80 col. 1060.<sup>19</sup>

Line 8

οὐ γὰρ εἶπε κάθελε.—I see a punctuation mark after this phrase, contra Mercati.

οἰκοδομήσης αὐτούς:—After this phrase, the manuscript cites a different Church Father (cf. line 9 below).

ἄλλως—The first letter and marks are in a very faint red ink. The breathing mark is visible, but not the accent. Since the letter and breathing mark are so faint it is possible that the accent was originally written but it faded completely or it is covered by the overtext.

Line 9

καὶ οὐ μὴ οἰκοδομήσης αὐτούς:—This phrase marks the end of Theodoret's citation.

The following lines, from 9 to 12, appear to be from Eusebius.<sup>20</sup> Mercati

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<sup>19</sup> Theodoret, *Int. Ps.* Ps 27:5 (PG 1060).

<sup>20</sup> Eusebius, *Comm. Ps.* Ps 27:5 (PG 248).

remarks that the name of author is minimally written in the margin. It is my opinion that it is not there at all.

φη(σιν)—Contra Mercati, I think that the stroke after the word is a grave accent, not a punctuation mark.

Line 10

παρήγαγεν—Contra Mercati, he seems to have been confused about this reading. In his *Observations* volume, p. 53, he says that the Eusebian reading is *παρήγαγεν* but that the MS has *προήγαγεν* which is what he writes in his transcription.<sup>21</sup> However, the MS preserves the Eusebian reading.

In Mercati's transcription, line 13 is occupied by a decorative divider line. In the fragment, however, line 13 contains the heading for the following hexaplaric text of Psalm 28, contra Mercati.

## II.8 (Folio 55)

Line 11

ἀγία—It is written with iota adscript.

Line 5

ηη[ι]—There is a gap or lacuna cutting out the yod.

Line 15

τῶν ὑδάτων τοῦ ὕδατος - col. 4—The phrase τοῦ ὕδατος is actually written under τῶν ὑδάτων.

---

<sup>21</sup> Mercati, *Osservazioni*, 53.

### Fragment III

#### III.1 (Folio 53)

The text is extracted from Basil. Line 1 is from PG 29 col. 293<sup>22</sup> and lines 2–20 from cols. 296–297.<sup>23</sup> In line 20, after “ἄλλως” the text comes from Theodoret.<sup>24</sup>

##### Line 2

λίβανον·—The punctuation after this word is not just a dot. It is a small curved stroke. Mercati represents this by quotation marks in his transcription but the problem is that he is not consistent. He interprets other dots as quotation marks, contra Mercati. Cf. mark after κέδρους in line 1.

##### Line 3

ἀνέπλασαν·—The punctuation mark is like the one in line 2 after λίβανον, only smaller. Mercati transcribes a Greek semicolon.

μωσῆς—The name of Moses is in lowercase.

ἐπότισεν—The sigma and epsilon seem to be forming a ligature. There seems to be secondary accent above the last syllable. In the MS it is small, but it is still clearly there. Mercati did not transcribe it. Basil’s text also does not have the accent.<sup>25</sup> Perhaps, the MS is treating the following τὸν as an enclitic.

λαδὸν—Contra Mercati, the accent is clearly a grave accent. Mercati did not transcribe this scribal misspelling. There is also no punctuation mark visible.

##### Line 4

καὶ·—The shape of the semicolon is rather curved.

##### Line 5

---

<sup>22</sup> Basil, *Hom. Ps.* Ps 28:5 (PG 293).

<sup>23</sup> Basil, *Hom. Ps.* Ps 28:5 (PG 296b-297a).

<sup>24</sup> Theodoret, *Int. Ps.* Ps 28:6 (PG 1068).

<sup>25</sup> Basil, *Hom. Ps.* Ps 28:5 (PG 296b).

συνήθειαν—There are three dots above this word. See figure 115.



Figure 115. Fol. 53, line 5

ἐξαφανήσει—Scribal misspelling: iotacism, contra Mercati who transcribed the correct spelling.

μονοκέρατ(ος)—Contra Mercati, scribal misspelling: The MS says -ατ(ος), not ωτ(ος).

Line 6

Ὁ μονογενής—The line begins with an uppercase omicron in red ink.

υ(ιὸ)ς—Abbreviated as a *nomen sacrum*.

ὁ (δε) ζῶν—Contra Mercati, the conjunction δε seems to be there in abbreviated form.

ἔταν—Above the last syllable there is another dot like in line 3 ἐπότισεν.

μὲν—Another dot after this word which Mercati does not transcribe.

πρόσφρη—It seems the scribe added the first accent by accident, thinking that it was a separate word. Scribal misspelling.

Line 9

ἰώβ—The name of Job is written in lowercase.

(ἔστιν)—This is the first instance ἔστιν is abbreviated.

Line 10

ἀν(θρώπ)οις—Contra Mercati, I do not see a punctuation mark after this word.

Line 12

ἐπαμφοτέρω—It is written as one word, instead of ἐπ’ ἀμφοτέρω.

Line 15

πολεμοποιὸν—It looks like an accent was placed on -ποι- as well. Scribal misspelling.

Line 17

βελτίωνος—Contra Mercati who wrote βελτίονος.

Line 18

κερας—There is no accent visible.

ἀντιδυνάμενος—This reading could be written as one word, hence the lack of accent for ἀντι, contra Mercati who breaks up the word. DGE recognizes ἀντιδύναμος as a possible word.<sup>26</sup>

Line 19

δια—It is clearly without an accent.

τοὔτέστιν—This is written together, instead of τοὔτ’ ἔστιν.

Line 20

ἄλλως—I see a dot after this word. It seems intentional.

---

<sup>26</sup> “ἀντιδύναμος,” *DGE II*: ἄλλα - ἀποκοινώνητος.

### III.2 (Folio 51)

Lines 1–5 are from Theodoret,<sup>27</sup> lines 6–11 from Basil,<sup>28</sup> 11–17 from Theodoret,<sup>29</sup> and lines 17 to the first word of line 19 come from Basil again.<sup>30</sup>

#### Line 1

Most of the accents were cut out but it was probable they were originally written.

#### Line 2

ἀπηλλαγμένως—Scribal correction. There is an omicron above the original omega of the last syllable.

φωνῆ κυ διακοπτόντος φλογ(α) πυρ(ο)—This is visible but not one hundred percent clear.

#### Line 3

χωράς—This is a scribal error. The correct reading appears to be χορός, which is what Mercati puts in his edition, following Theodoret.<sup>31</sup>

ἐφωτῖζετο—There is dieresis over iota to avoid confusion with a pi. Also, the accent is drawn boldly perhaps as an after the fact scribal correction.

μὲν—Accent grave, contra Mercati.

#### Line 4

πρὸς—The correct reading should be πυρὸς, but the scribe omitted the upsilon.

#### Line 5

ἀθλητὰς—Accent grave in MS. Should be acute.

---

<sup>27</sup> Theodoret, *Int. Ps.* Ps 28:6–7 (PG 1068).

<sup>28</sup> Basil, *Hom. Ps.* Ps 28:6 (PG 297).

<sup>29</sup> Theodoret, *Int. Ps.* Ps 28:7 (PG 1068).

<sup>30</sup> Basil, *Hom. Ps.* Ps 28:6 (PG 297d).

<sup>31</sup> Theodoret, *Int. Ps.* Ps 28:7 (PG 1068).

ἔραστας—Accent grave in MS. Should be acute.

Line 6

This line follows Basil.<sup>32</sup> The writing on the right margin is extremely faint. A lambda, however, can be made out, accompanied by a stroke on its right side. Below the lambda, one can see the traces of “βασι.” All in red ink. See figure 116 in which the 3D-Relief layer is displayed, first with no color enhancement and then with the red channel enhanced.

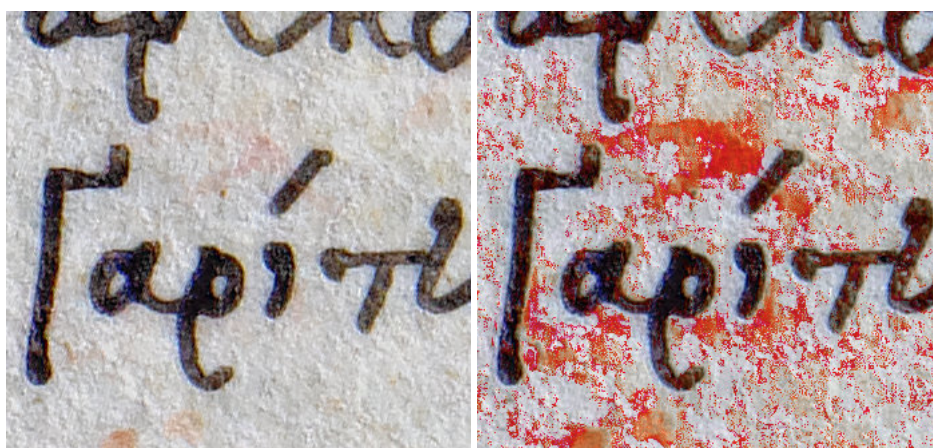


Figure 116. Fol. 51, line 6

Line 8

φωνῆ—Contra Mercati, there is no iota adscript.

Line 9

φωτιστικῆ—There is grave accent, but it should be acute, contra Mercati.

Line 10

φωνῆ κυ̅ συσσειόντος ἔρημον—It is all very faint red ink but most of it is visible.

Line 11

παλ(ι)ν—I see no accent.

---

<sup>32</sup> Basil, *Hom. Ps.* Ps 28:6 (PG 297).

Line 13

ῆ—Supralinear correction between the first two words of the line.

Line 16

τοῦτ' (ἔστιν)—The accents indicate two distinct words.

Line 17

εἶρηκεν ὁ—There probably is a greek semicolon between these two words. But the overtext blocks it.

ᾠδίνοντος:—The following text is not in red ink. This is noteworthy because in general in RA 1098 one would expect red inked text after the colon.

Line 18

τοῦτεστίν—The absence of a breathing mark indicates one word, not two.

ἀγιασμ(ός)—The end is written supralinearly.

Line 20

ὄν—This is the last word of the line. There is a scribal misspelling: the breathing should be rough.

### III.3 (Folio 52)

This is a continuation of the text in folio 51. Lines 10–18 come from Theodoret..<sup>33</sup>

Line 1

There is some kind of punctuation after the first word. It is a small circle, located by the ruling line. Also Mercati mentions traces of writing near the margin but I see none. See figure 117.

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<sup>33</sup> Theodoret, *Int. Ps.* Ps 28:9 (PG 1068d–1069).



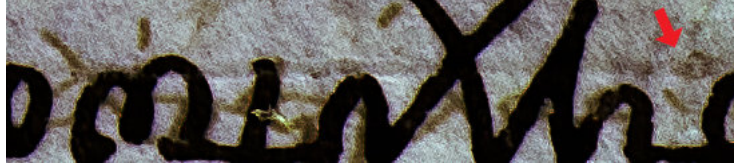


Figure 117. Fol. 52, line 1

κέρδους—Written with a omicron-epsilon ligature.

τοῦτεστίν—Written as one word.

Line 2

ἀκάρπ(ους)—π is written supralinearly.

Line 3

τάς—Scribal misspelling. It is the wrong accent. It should be grave.

κέρδους—Written with a omicron-epsilon ligature.

Line 5

σύσκιος.—There is a clear dot or period after this word.

Line 11

σκορπίων : τούτ(ω)—Two dots after this word closely precede the next word.

τούτ(ω)—This spelling need not have iota subscript since it is not rare for the scribe to omit it in other instances.

Line 13

Contra Mercati, both instances of punctuations on this line have the same position and spacing relative to the script. Yet in Mercati's edition one is a greek semicolon and the other one a period. Moreover, in Migne's edition of Theodoret's text instances are semicolons.<sup>34</sup>

ἐγύμνωσαν—Mercati was unsure about the spelling of this word. But the new images confirm this reading.

Line 14

---

<sup>34</sup> Theodoret, *Int. Ps.* Ps 28:9 (PG 1069).

κύ—This *nomen sacrum* appears to have the acute accent.

δριμῶς—The actual word δριμός (with a iota) is rare. This should say δρυμός. Mercati transcribed it with a grave accent, but should be acute. In other words, Mercati did not transcribe the scribal error.

δρυμῶς—Contra Mercati’s spelling, δρυμάς. Paleographically, it is hard to support reading an alpha in the last syllable. This could be a short-hand abbreviation of -ου-.

Line 15

δρυμοί—Looks like a comma follows this word.

Line 16

ἐδώδημα—The correct spelling should be ἐδώδιμα. This is a case of iotacism.

Line 17

σπέριματα—After this word there is a large punctuation mark. So it is interpreted as a period.

Line 19

κα[θειῖται]—The rest of the word is not visible. Mercati says the θ stands above the -κα-.

τού—Not written with a circumflex accent.

Line 20

Mercati sees Basil’s name abbreviated on the margin. But I do not see it. If it is there, then it is quite faint. Perhaps, because it is almost invisible Mercati felt the need to leave a comment in his apparatus. He says, “In the left margin the name of the author, in red [ink], is undoubtedly there.”<sup>35</sup>

### III.4 (Folio 54)

This folio is part catena and part hexapla.

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<sup>35</sup> “*In sin. marg. nomen auctoris rubrum indubie adest.*” Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 21.

Line 2

κατακλυσμένου ἐν ἰδρύσει—Scribal error. Mercati corrects this error, but notes the scribal error in his apparatus. The correct reading should be “κατακλυσμοῦ ἐνιδρύσει.” On the other hand, the variant in Basil’s text reads, “κατακλυσμοῦ ἐνιδρυθεῖς.”<sup>36</sup>

Line 3

There are traces of letters in red on the left hand margin, though they are hardly visible. Mercati is right that under the -κει- of the overtext there is a delta and theta above and under, respectively. After ἄλλως and all the way through line 5 the reading belongs to Theodoret.<sup>37</sup> The writing for Theodoret’s abbreviation on the left margin is quite faint. The colors have been enhanced for the red channel and the contrast has also been modified. One will see first the delta followed by theta and then a horizontal stroke under which there is a right leaning vertical stroke. See figure 118.

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<sup>36</sup> Basil, *Hom. Ps.* Ps 28:10 (PG 304d).

<sup>37</sup> Theodoret, *Int. Ps.* Ps 28:10 (PG 1069b).

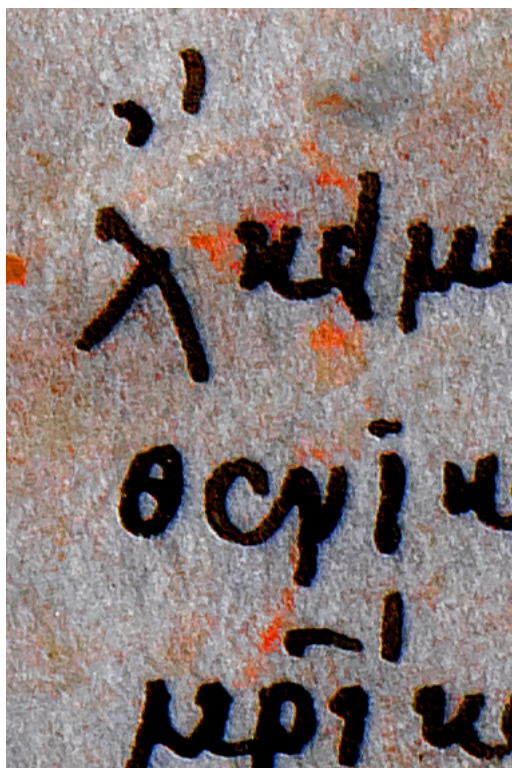


Figure 118. Fol. 54, left margin,  
cols. 3–4

Line 4

καινουργησει—Scribal misspelling. The word should be spelled καινουργησει. Compare with Theodoret, “και νεουργησει.”<sup>38</sup> Theodoret’s reading, as it stands in *Patrologia Graeca*, assumes that και is a conjunction. On the other hand, the reading in Rahlfs 1098 interprets και- as part of the verb καινουργεω. According to LSJ, both νουργεω and καινουργεω can mean “to make something new.”<sup>39</sup>

Line 6

κθ—These letters are visible with the 3D-Relief layer. All columns except the middle one have κθ. Above this there is an ornamentation separating the catena from the

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<sup>38</sup> Theodoret, *Int. Ps.* Ps 28:10 (PG 1069b).

<sup>39</sup> See “νουργεω,” *LSJ*, and “καινουργεω,” *LSJ*.

Hexapla.

Line 7

ἄσμα—Scribal misspelling. Should be ἄσμα.

### III.5 (Folio 102)

Line 1

εελεθ—Mercati had difficulty seeing the letter epsilon. I see the top and bottom strokes of the letter. See figure 119.



Figure 119. Fol. 102, line 1,  
column 1

Line 9

ασιλαυ - col. 1—Mercati transcribes this word correctly. It is interesting, however, to note that the supposed hebrew *Vorlage* is םיִדִּסְל. In other words, the lambda in the Greek is corresponding with a daleth in the Hebrew.

Line 11

τῶ μνημοσύνω - col. 2—There are no iota subscripts.

τῆ μνήμη - col. 5—There are no iota subscripts.

Line 14

πρὸς ὀλίγιστην - col. 3—Mercati writes πρὸς ὀλίγιστον, but the actual spelling in the MS has an eta.

Line 18

? ἐσπερινῆς—There is a stroke before the word ἐσπερινῆς that gives the impression of a superscripted letter. See figure 120.



Figure 120. Fol. 102, line 18, column 3

τὸ ἐσπέρας: - col. 5—There are two dots (not one as in Mercati's edition) closing this line.

### III.6 (Folio 104)

Line 1

The first line is cut out.

Line 2

ρηγᾶ: - col. 1—The word is difficult to read because the surface has suffered damage. Still, I believe I see the letters. There is also a Greek colon after the alpha. See figure 121.

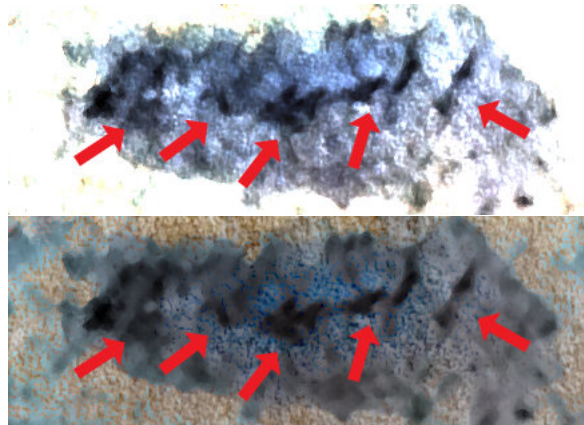


Figure 121. Fol. 104, line 2, column 1

ἀίν. . - col. 2—The damage on the surface is worse on this spot. Figure 122 shows that there is, however, a very clear stroke on top which could be interpreted as a circumflex accent. Figure 123 can aid in making out the first three letters, albeit with some difficulty.

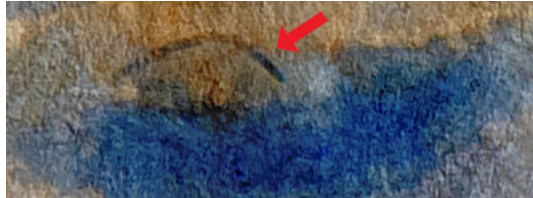


Figure 122. Fol. 104, line 2, column 2

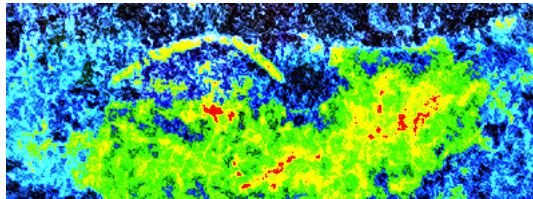


Figure 123. Fol. 104, line 2, column 2

ἀρεταλογία - col. 3—The first half of this word is difficult to read, but all the elements are present. Also, the accent is clearly over the last omicron. This is a scribal error, which Mercati simply ignores as he puts the accent over the correct vowel in his edition. See figure 124.



Figure 124. Fol. 104, line 2, column 3

ἀγαλλίασις: - col. 5—The last word in the line exhibits a dieresis over the first iota. Additionally, the word is punctuated at the end by a colon.

Line 3

και εἰώ—The accent over the conjunction is not visible, but it is possible that it may have been erased. Likewise, if there was supposed to be a breathing over the epsilon, this is no longer visible.

ἐν τῇ μ ἐρεμία μου—There appears to be a letter μ between the article and the word ἐρεμία. See figure 125.

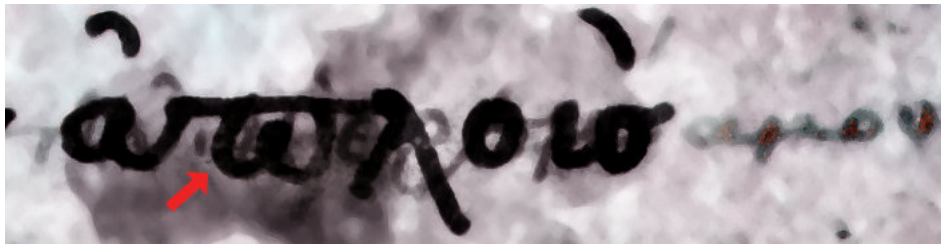


Figure 125. Fol. 104, line 5, column 3

Line 6

οὐ μη - col. 2—It is possible that the missing grave accent over μη might be blocked by the overtext.

Line 7

<sup>μ</sup>  
εματ—There is a μ written over this word, perhaps as a scribal correction indicating two μ, not one.

Line 16

ἐγεννήθ(ην) - col. 4–5—The theta in both columns is written above the word.

Line 18

προς σὲ - cols. 2, 4, 5—The accent is only over the personal pronoun.

πρὸς σε - col. 3—The accent is only over the preposition.

Line 20



εκρα - col. 1—Mercati adds an epsilon at the beginning, so εεκρα. But the reading is not very clear. See figure 126.

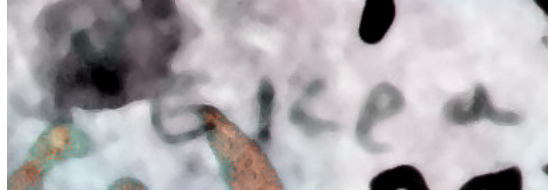


Figure 126. Fol. 104, line 20, column 1

### III.7 (Folio 103)

Line 3

δεηθησομαι - col. 4—No visible accent. See figure 127.

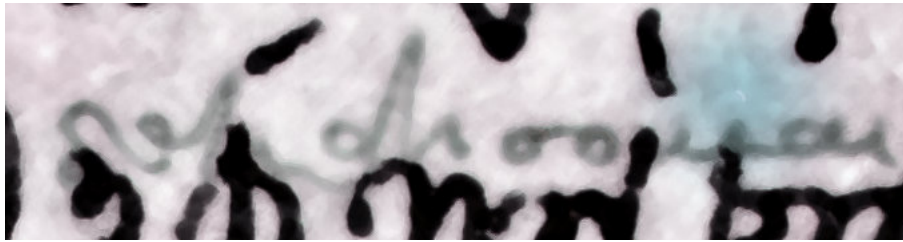


Figure 127. Fol. 103, line 3, column 4

Line 4

τίς ὠφελεια - col. 4—No visible accent.

Line 6

ἐν τῷ καταβῆναι με - cols. 2 and 5—There is no accent over the final -ναι of καταβῆναι.

Line 8

διαφθοραν - cols. 3 and 4—No visible accent.

διαφθορὰν - col. 5—The accent in the MS is grave, not acute.

Line 12

ἀλήθειαν - cols. 2 and 3—There is no secondary accent.

Line 15

ουαννηνί - col. 1—In the MS there spelling has two ν's between α and η, contra Mercati. See figure 128.

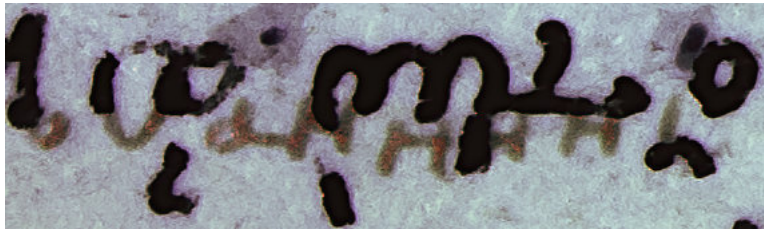


Figure 128. Fol. 103, line 15, column 1

### III.8 (Folio 101)

The first 16 lines are hexaplaric, followed by a line of ornamentation separating hexapla from catena. Lines 18–20 belong to the catena.

Line 12

σιωπήισι - col. 5—Mercati misses the first iota adscript.

Line 19

ἐπεμέ—It should be ἐπ' ἐμέ.

Line 20

ἄιδου—The placement of the breathing and accent marks gives the impression that they have been written over the alpha, not the iota. If this assessment is correct, then this spelling would count as a scribal error. Since the reference is to Hades, the correct spelling should be αἴδου.

### Fragment IV

#### IV.1 (Folio 48)

Line 2

ἐπελθούσης—The omicron has an uncharacteristic shape, and There is a bold stain covering the theta.

Line 4

Between κατατριβέντες and τὰς there is a small vertical stroke that does not fit with the flow of the text. It could be a Greek semicolon. See figure 129.

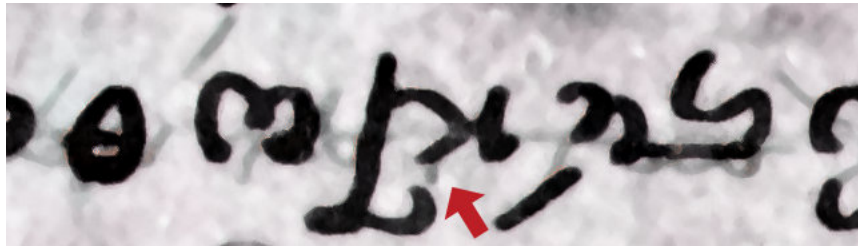


Figure 129. Fol. 48, line 4

Lines 4–5

συνε/στᾶναι—The accent should be acute. Scribal misspelling.

Line 6

Another small vertical stroke after ἐκ θεωρημάτων. I interpret it as a Greek semicolon. Additionally, its placement in the text coincides with the word “συνεστάναι” in Basil’s text (omitted here).<sup>40</sup>

Line 7

ἐκ τῶν—It should be “ἐκ τοῦ,” as it appears in Basil’s text.<sup>41</sup> But it anticipated the grammatical number from “περὶ τῶν.”

Line 9

ἐπακολουθούσας τὰς—Scribal misspelling. It should be ταῖς.

Line 10

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<sup>40</sup> Basil, *Hom. Ps.* Ps 29:5 (PG 316c).

<sup>41</sup> Basil, *Hom. Ps.* Ps 29:5 (PG 316c).

κατα δὲ—There is no visible accent on κατα.

Line 13

θεί- —Last word of the sentence. I do not see a dieresis mark on the iota, contra Mercati.

Line 15

ἔστησα—Contra Mercati, who reads ἔστησας. See figure 130.



Figure 130. Fol. 48, line 15

Line 16

ταύ[τα]—Scribal error. It appears to have an acute accent, not a circumflex.

Line 17

χν—*Nomen sacrum* for Χριστον.

#### IV.2 (Folio 42)

Line 2

κέ—With an acute accent.

Line 5

κακόνιν—Scribal mistake. It should be two separate words: καὶ and κόνιν.

Line 7

First sentence in red is extremely difficult to decipher. The rest of the line

(where the commentary begins) does not agree with Origen's text..<sup>42</sup> The margin makes reference to Origen and Didymos. The reference to Didymos, however, is uncertain. Rather, Mercati points to PG 12:1296d-1297,9.<sup>43</sup> Nevertheless, Origen's text in PG matches lines 10–14 in this folio, not line 7.<sup>44</sup>

Line 8

ἀντι πολλῶν—No accent on final iota of ἀντι. There is a small hook after the word πολλῶν which separates the text from what comes next; I interpret this stroke as a semicolon.

Line 13

ἐκὼν—Should have a rough breathing.

ὄν—Scribal mistake. It should have a rough breathing.

Line 15

ῥιλιὰ—Written with a dieresis and breathing mark over the upsilon.

γεγονῶς—This word is followed by a semicolon.

Line 16

αὐτοῦ—In his apparatus, Mercati mentions that the actual spelling in the MS is αὐτῶ, but correctly interprets it as αὐτοῦ. I think the actual spelling is αὐτοῦ all along.

Line 18

μῆ—Scribal mistake. Seems to have been written with two accents. See figure

131.

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<sup>42</sup> Origen, *Ex. Ps.* Ps 29:9, 10 (PG 1096d).

<sup>43</sup> Mercati, *Osservazioni*, 90.

<sup>44</sup> See Mercati, *Osservazioni*, 90.



Figure 131. Fol. 42,  
line 18

Line 19

ἀλήθειαν σου—After σου there is a Greek semicolon, but it is spaced out farther than usual. This could be interpreted as period, since its position on the vertical axis is not clear.

#### IV.3 (Folio 41)

Line 2

διαφορὰν—A grave accent is written. Scribal mistake, since this word marks the end of a sentence.

Line 3

ἐπίδαν—Appears to have two accents. Scribal mistake.

Mercati inserts ὡς before πρό- at the end of the line, because he recognizes “πρό-βατον ἐπί σφαγὴν” as a citation from Isaiah 53:7. The text in the folio however does not have ὡς, contra Mercati.

Line 4

ἐπί—Scribal mistake. The word appears to have an acute accent, but technically it should be grave.

Line 6

γενομένων—There is something like a small lambda after this word. It could just represent a semicolon. See figure 132.

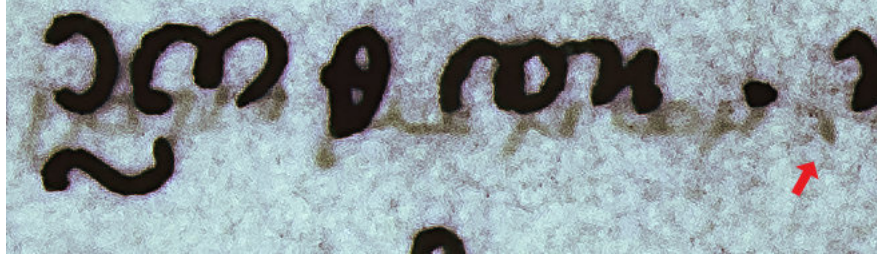


Figure 132. Fol. 41, line 6

χοῦς—Above this word there appears to be an omega. See figure 133.

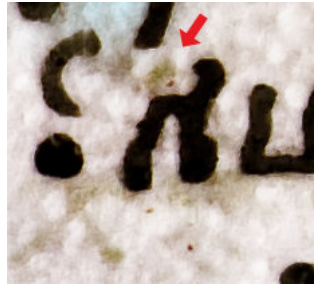


Figure 133. Fol. 41,  
line 6

πολλῆ—Scribal mistake. It should be πολλή.

Line 8

ἔσταί—Appears to have two accents.

Line 9

κόσμωι—There appears to be a small left leaning stroke after this word, maybe used as a semicolon.

θανάτου—Last two vowels written supralinearly.

Line 11

πν(ευματ)ικὸς—It has grave accent, but it should be acute since it marks the end of a sentence. However, there is no punctuation after this word.

Line 17

προφητεία—After this word I see a small left leaning stroke perhaps as a punctuation mark.

τὸ ὅπως—Contra Mercati who writes “τὸ δ ὅπως.”

Line 19

εὐεργεσίας—No visible breathing mark.

τὸ σαύτης—Scribal mistake. It should be τσσαύτης.

#### IV.4 (Folio 47)

Line 1

The second half of the line is written in red ink, but it is legible.

ἀντι—I see no accent.

κᾶ—Scribal mistake. It should be κζ̄.

ἐγηνη(θην)—The theta is omitted and the accent is not visible.

Line 2

After the left marginal note there appears to be a small symbol in the shape of a lambda. See figure 134.



Figure 134. Fol. 47, left margin of line 2

καθαρώς—The omega has a round stroke attached at the bottom.

There is a space between the words *ἦθος μου* and *ταῦτά* in which there might be more words written, but it is not certain. The space might also be marking the end of a



section. The image is the 3D-Relief layer with the color red saturated to 60% in HSL. See figure 135.



Figure 135. Fol. 47, line 2

Line 3

The overtext is blocking the first few words of the line. Mercati is probably following the text from Eusebius.<sup>45</sup> Close examination confirms that Mercati's reading is correct.

ἤκουσεν· καὶ ἀκούσας The punctuation mark coincides with the portion of text extant in Eusebius,<sup>46</sup> but omitted in RA 1098.

Line 6

οὐ (δὲ) μία—Written as three separate words, instead οὐδεμία.

Line 13

ἐπικοῦσθαι—Scribal misspelling (iotacism). It should be ἐπηκούσθαι.

Line 14

πε(ρὶ) ἡμῶν—Epsilon and omega are written supralinearly. I think the final nu is in the form of a ligature so it need not be in a parenthesis (as in Mercati's edition).

Line 15

εὐφρανθεις—Scribal correction. It seems that the scribe wrote an eta first and then corrected it to be an epsilon-iota ligature. I do not see an accent but it could have been blocked. It appears to be the same hand making the correction.

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<sup>45</sup> Eusebius, *Comm. Ps.* Ps 29:11–13 (PG 264a).

<sup>46</sup> Eusebius, *Comm. Ps.* Ps 29:11–13 (PG 264a).

Line 16

κατανυγῆ—Contra Mercati who writes *κατανυγῶ*, correcting this scribal error.

Still, the correct form, *κατανυγῶ*, appears in line 18.

Line 19

λέγοντος—Last three letters are faint.

ὀρθῆ—Appears to have a circumflex accent. Mercati writes it with an acute accent.

Line 20

ἔξομ(ολογήσομαι)—Only the first four letters are extant. The mu is written supralinearly. In figure 136 the arrow points to the mu.

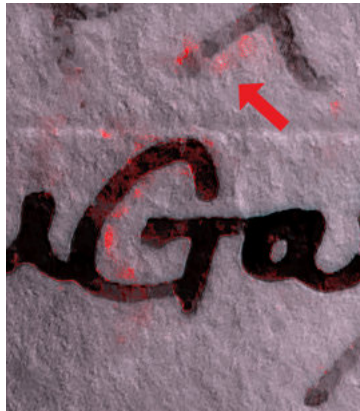


Figure 136. Fol. 47, line 20

#### IV.5 (Folio 88)

Line 1

νουσιν—First and last nus have different shapes.

Line 2

The columns are separated from the preceding catena text by a decorative line.

At the top of each column is the letter lambda for Psalm 30.

Line 3

There is a marginal comment in column 5 . It begins with the abbreviated form for *καί*.

Line 13

φελλετηνι—Nu and eta look similar.

#### **IV.6 (Folio 86)**

Line 1

ἰσχυρον, ὑπεραπιστην—The accent is not visible for either of these two words, but it is likely that it was cut out from the page.

Line 10

τοῦ ὀνόματός σου - col. 3—I do see a second accent. The word is faint, and the application of the chemical solution has complicated the reading.

Line 12

καί - col. 2—The only thing visible is the accent and a faint iota.

Line 17

ὄτι - col. 2—The last two letters are somewhat visible. The omicron is not but the breathing and accent are there.

Line 18

ἀθῶ—The accent and breathing marks could just be there as a reflection of the scribe's unconscious habits.

#### **IV.7 (Folio 87)**

Line 5

cols. 4 and 5—Contra Mercati, after the tetragrammaton I do not see *κε* in col. 5, nor traces of letters in col. 4.

Line 9

ασσωμεριμ - col 1—Mercati does not transcribe the epsilon, but it might be forming a ligature with the rho. Typically a rho will have a line coming off its top in order

to form -ερ-. Here the epsilon seems partially blocked by the overtext. See figure 137.



Figure 137. Fol. 87, line 9, column 1

Line 11

εἰ̇κῆ̇ - col. 3—The iota has a dieresis mark above.

Line 18

ἐλ[έει]—There is no lacuna in the text, but the stain blocks the letters completely.

#### IV.8 (Folio 89)

Line 1

εθονι - col. 1—Scribal correction. The middle vowel looks like an alpha. The back of the vowel bends slightly inward, and there is a small tail coming off its back at the bottom. Nevertheless, I think the vowel in the text was corrected for an omicron. It looks like the scribe traced a straight line more boldly over the original alpha. See figure 138.



Figure 138. Fol. 89, line 1,  
column 1

μ[ου] - col. 2—The vowels are not extant. They may have been written supralinearly and then cut out.

τὴν ταπεινωσιν μου - col. 4—It appears that Mercati may have seen some writing after this phrase. But I think it is just the chemical solution.

Line 2

ἐγν(ω)κ(ας)—The macron on top of nu and kappa is not just for the missing omega but also for the ending of the verb. No other clue besides context is given in order to read this word.

Line 6

εσγερθανι - col. 1—Scribal correction. The sigma appears to have been corrected from a different letter.

κ απέκλεισας - col. 2—I see no breathing mark.

Line 8

ἐχθοροῦ—The last col. exhibits a different pattern for writing -ου-. The first three instances are a ligature.

Line 15

στενὸν - col. 2—Not sure about the shape of sigma and epsilon.

φλίβω - col. 5—Contra Mercati, what is actually written is φλίβω which LSJ lists as a variant of θλίβω.<sup>47</sup> See figure 139.

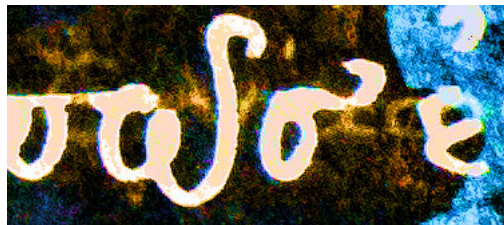


Figure 139. Fol. 89, line 15, column 5

Line 16

Cols. 3–4—These are empty spaces. There is no need for a translation of the

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<sup>47</sup> “φλίβω,” *LSJ*, 1944.

hebrew because the sense of the Hebrew לִי צַר was completed in line 15 with θλίβομαι. However, in cols. 2 and 5 the sense was not completed, thus the reading ἐμοί and μοι, respectively.

Contra Mercati, the symbols used to indicate the absence of a lemma are not just a dot. He says that “there is a simple dot in the book.”<sup>48</sup> Rather, they have a geometrical shape, two small lines joining at right angles, or like a sharp looking rough breathing mark. See figure 140.

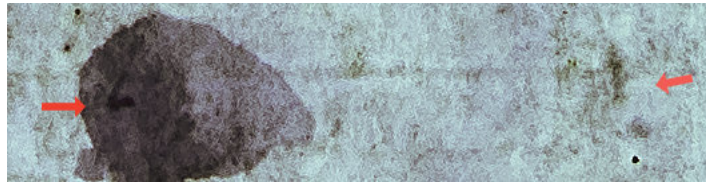


Figure 140. Fol. 89, line 16, column 3

μοι - col. 5—It appears that the reading is *μαι*. But it could be the omicron tied to the iota—though this is atypical. Mercati seems to think that this lemma is the ending of the word above resulting in *θλίβομαι*. But the above lemma renders this conclusion unlikely.

Line 18

παροργισμὸν - col. 3—Scribal correction. The scribe corrected from *παροργισμῶν*.

Line 20

μου - col. 3—Scribal correction. Corrected from *μῶν*.

ἡ ψυχὴ μου - col. 3—Contra Mercati, he writes *ἡ φυχή μου*, but the letter phi is not in the text. Perhaps, this was a typographical error.

<sup>48</sup> “*In libro punctum simplex est.*” Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 33.

## Fragment V

### V.1 (Folio 61)

Line 2

τοῦβαχ - col. 1—Difficult to determine if there is in fact a letter after the χ. The chemical solution gets in the way. Mercati seems to think there is a letter after χ.

ἀγαθόν - col. 2—Looks like a rough breathing mark. But the faint script makes this determination uncertain.

Line 4

συνέκρυψας - col. 4— Beginning portion is extremely difficult to read.

Line 5

[?]ριαχ - col. 1—Extremely difficult to read.

σῆ - col. 3 It is accented. Line 7

[λ]αωσιμ - col. 1—The lambda is missing.

Line 9

κατέναντι - col. 2—The kappa is rather large and drawn with care.

Line 10

υῖών - col. 2—Very faint. Only under a highly magnified image (200%) was I able to notice the strokes for this word.

Line 11

ἀνθρώπων - col. 2—Contra Mercati, this word is not abbreviated. The magnified image allows one to notice strokes for the entire word.

Line 12

θεσθιργην - col. 1—This reading is tentative.

Line 13

βεσθρ - col. 1—Contra Mercati who writes “βσεθρ.”

ἀποκρυφῆι—The chemical solution makes it virtually impossible to discern most letters. The φ is clear enough.

Line 15

με[. ]αχση - col 1—This reading is tentative.

Line 16

[ε]ι[ς] - col. 1—This reading is tentative. The only visible letter is the iota.

Line 17

θησσφ[ ]νεμ - col. 1—Contra Mercati, I see two sigmas standing for the letter tsade. The vocal shewa after the peh is also represented in the transliteration, the space between the phi and the nu hint at this.

Line 18

βσ[ ]υχα - col.1—Contra Mercati, I think after the beta follows a sigma.

Line 19

μριβη—The beta looks as though it was drawn in a rushed manner.

Line 20

λ[εσσ]νωθ - col.1—I can see the lambda and the last three letters, but the middle letters are more tentative.

γλωσσων - col. 4—The word is cut out across the middle so that only the top portion of the letters is visible.

[γλωσσων] - col. 5—Only the top stroke of the lambda and the circumflex accent are visible. Fol. 59 displays the bottom portion of this word.

## V.2 (Folio 59)

Line 1

Line 1 above col. 5 shows the bottom part of the last word in folio 61 (cf. line 20 col. 5).

Line 3

δ - col. 3—Contra Mercati, Mercati does not transcribe the accent mark. There is also a scribal correction. It seems that the scribe originally wrote *δτι* (error). He then erased the last two letters of the words (correction) but did not erase the accent. The



following word is a participle so contextually the definite article fits in the context. I think traces of the iota in ὅτι are still visible

Line 4

εφλι - col. 1—It appears that the scribe erased letters at the end of the word.

Where the iota stands it seems that there was a gamma followed by a delta omicron ligature.

ἔθαυμάστωσε - col. 4—Notice the shape and size of the epsilon. See figure 141.

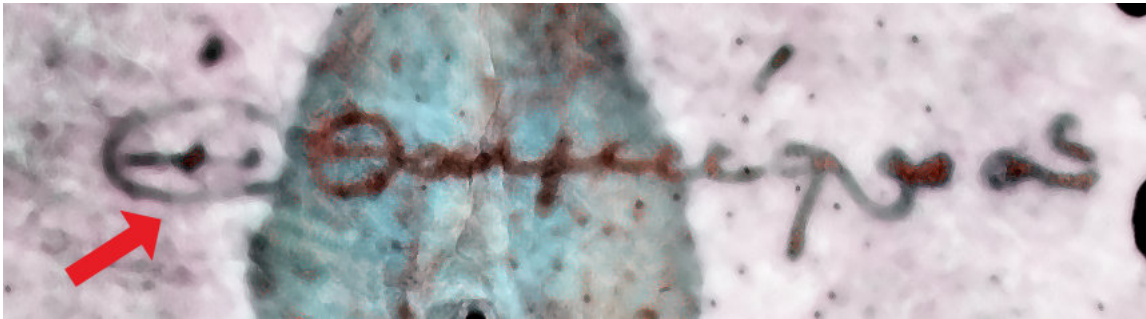


Figure 141. Fol. 59, line 4, column 4

Line 6

ἔμοί - col. 2—Contra Mercati, there is an acute accent, not grave.

Line 7

βεειρ - col. 1—Mercati thinks that the final letter is a sigma but nevertheless transcribes it as a rho.<sup>49</sup> I think the final letter is a rho but the top portion is compressed in such a way that it gives the overall appearance of a sigma. Furthermore, the positioning of the letter in relation to the rest of the word supports a rho reading, since the rho is placed a little further down than the rest of the letters. The bottom stroke of the letter crosses the bottom notional line. See figure 142.

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<sup>49</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 35.



Figure 142. Fol. 59, line 7, column 1

$\eta/\nu$  - between cols. 1 and 2—This graph seems very purposely written, which is why I am making a note about it. Sometimes, it is difficult to distinguish between the letters eta and nu. This seems to be a Scribal error. The scribe probably started writing the letter nu to form the word  $\acute{\epsilon}\nu$  but realized that it was not within the margin of col. 2, so he stopped. But this hypothesis invites the question of why he would write nu first. See figure 143.



Figure 143. Fol. 59, line 7, 1

$\epsilon\nu$  - col. 4—Scribal error. It appears not to have an breathing mark. But Mercati transcribes it with the breathing mark.

Line 9

$\kappa\alpha\iota \acute{\epsilon}\gamma\omega$  - col. 2—No accent visible on the second word.

Line 14

$\eta\alpha\chi\omicron\upsilon$ —Contra Mercati, I do not see an accent in the Secunda. Moreover, Mercati does not transcribe the last two vowels. But I see traces of ink after the chi that could be interpreted as an alpha or an omicron-epsilon ligature.

Furthermore, the spectral image shows the presence of ink. It is not clear whether this was intentional on the part of the scribe or a mistake. See figure 144.

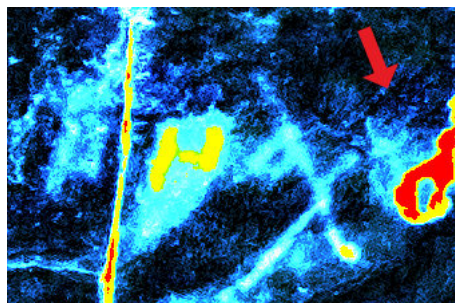


Figure 144. Fol. 59, line 14,  
column 1

Line 15

ἄχην - col. 1—I see both an accent and breathing mark. Mercati transcribes what appears to be a breathing mark but misses the other mark.

Line 19

κέκραγέναι - col. 4—Mercati does not transcribe the first accent.

Line 20

πρὸς σέ - col. 2—Contra Mercati who writes “πρὸς σέ” instead.

πρὸς σέ - col. 4—Notice placement of accents. See figure 145.

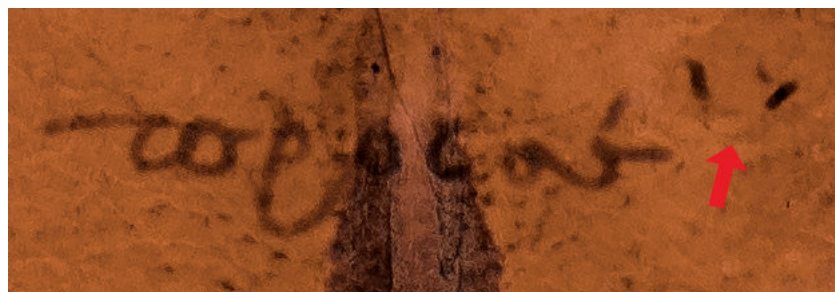


Figure 145. Fol. 59, line 20, column 4

### V.3 (Folio 60)

Line 2

In col. 4, Mercati says that after “τὸν ἦη” there are traces of letters. He calls

attention to the final sigma of the overtext word “ἀδιαφθόρος” where he notices the *nomen sacrum* “*κν*.” However, I cannot see the letters clearly enough.

Line 11

ποιῶσιν—The first iota appears to have a dieresis.

Line 12

δύπερηφανίαν· - col. 5—This word appears to have a dot at the end.

Line 17

αμμηαλιμ - col. 1—The eta is not very clear or visible. It could be there.

Mercati is not sure either.

Line 19

In line 19 near col. 1 I see an example of the divider line between Hexapla and catena. See figure 146. The red channel has been enhanced so as to make the decorative line more visible.



Figure 146. Fol. 60, line 19, column 1

Line 20

There seems to be a lambda in faint red ink near col. 2. See figure 147.

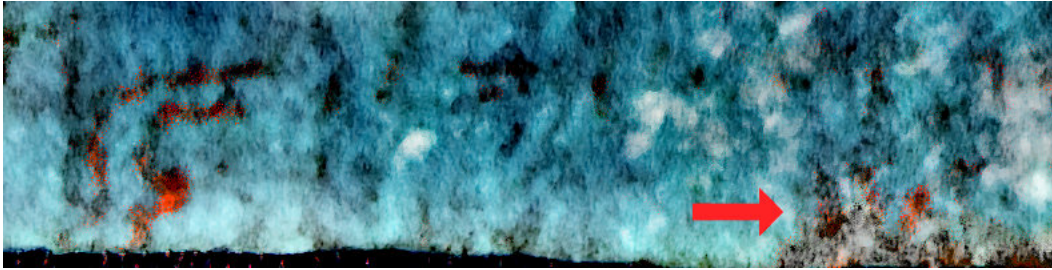


Figure 147. Fol. 60, line 19, column 1

#### V.4 (Folio 62)

Line 1

Line 1 begins with a big majuscule epsilon in red ink.

Line 2

ἐξελεσθαί—Contra Mercati, the accent is placed on the ultima.

Line 3

καταφυγῆς—It appears that this word has an additional circumflex accent on the penult, unless it is just a stain or general damage on the page.

Line 4

ἐνεκεν—Scribal error. It appears that the word is marked with a smooth breathing mark.

διαθρέψεις—It is difficult to see the epsilon before the consonant psi. Both letters are forming a ligature whereby epsilon is joint to the top of the middle bar of psi.

Line 5

χεῖρας—Contra Mercati, I do not see a second accent.

σου πα—Toward the end of the line the text is very faint.

Line 10

δας μου—Mercati places a period after “μου,” but this is unclear at best. The overtext covers the area where the punctuation sign is supposed to be.

Line 12

ὄστιά—Contra Mercati, the word has an acute accent.

παρα—Contra Mercati, there is no accent.

Line 17

μου:—Contra Mercati, he notices one dot (Greek semicolon), but two dots are visible.

Line 19

ἐν—The preposition has not visible accent.

κε—Contra Mercati, the *nomen sacrum* does have an acute accent.

### V.5 (Folio 64)

On average, each folio has 20 lines. However, in this folio there are 21 lines, including the line where the majuscule alpha is located.

Line 1

Mercati does not respect the lineation found in the folio. Line 1 is empty except for the majuscule alpha at the beginning. This letter forms the beginning of the word “ἄλλαλα” with the rest of the word appearing in the beginning of line 2. See figure 148.

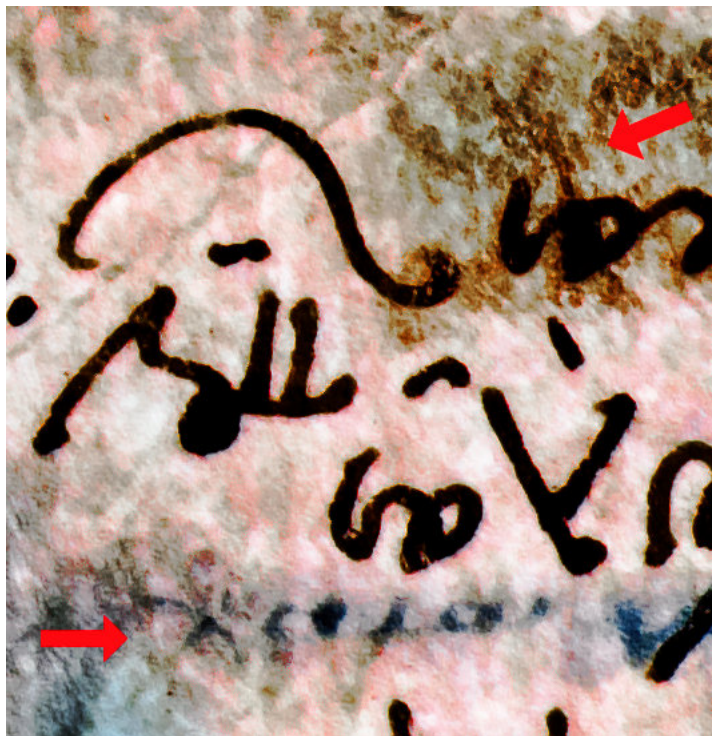


Figure 148. Fol. 64, line 1

Line 3

φανίαι—Looks like a small iota adscript was written.

Line 4

ἐξειργάσω·—There seems to be a greek semicolon after this word.

Line 5

κατακρύψης—Contra Mercati, he does not transcribe the iotacism, but rather writes “κατακρύψεις”.

Line 6

σης—Scribal error. The spelling should be “σκεπά-σεις,” contra Mercati who does not transcribe the error.

αὐτούς;—Two dots after αὐτούς, contra Mercati.

σκηῆι—Small iota adscript written.

γλωσσῶν—Scribal error. The correct accentuation is “γλωσσῶν.”

Lines 6–8

Between lines 6 and 8 there is a marginal note that Mercati does not transcribe. Based on the shape of the letter, it is probable that this is not part of the undertext. Also, it does not fit the literary context since at this point only the text of Psalm 30 is being cited.

Line 8

[π]ὸ [προσώπου]—The text seems to be extant, but it warrants a reconstruction because it is completely blocked by the overtext in addition to being quite faint.

Line 9

The beginning of the line is very faint.

Line 10

ἐκζητεῖ—Notice this shape of the epsilon in figure 149. The epsilon is missing its top half with the result that it looks more like a sigma. Also, the last two letters are completely faded.

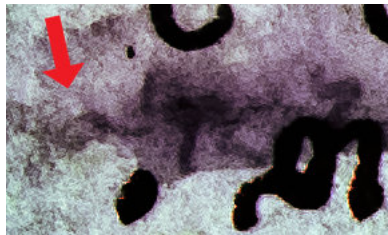


Figure 149. Fol. 64, line 10

Line 11

Accent on last *nomen sacrum*.

Line 12

Contra Mercati, the line does not begin with a lambda. Mercati likely confused a circumflex accent from the overtext with a lambda. This line is all in red ink. Lambda at the end of the line has macron next to it, not above.

Line 14



Οὐτε ἐν τῇ ἐβραίων—The first letter is written large with red ink. Moreover, these words are quite faint. Over the word “ἐβραίων” the accent mark has the shape of a large upsilon. with a sharp curve at the bottom. Figure 150 shows that this accent mark looks like a βραχεία.<sup>50</sup> As the name suggests, this sign marks a vowel or syllable as short.

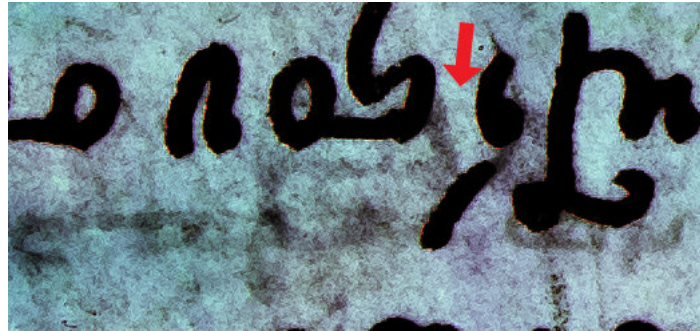


Figure 150. Fol. 64, line 14

γραφή—Mercati omits the semicolon after γραφή.

ἐρμηνευταῖς—It appears that the MS employs a smooth breathing, which could be considered a scribal error.

προγραφή—It appears the word has a circumflex accent. Mercati, on the other hand, transcribes this word with a grave accent.

Εὐσεβίου—Marginal note. The first letter is written in red ink.

Line 15

περιέχει—The word is extant, but it is difficult to make out the exact graphic boundaries of its letters.

ἐν—Very faint, almost invisible.

ἀπέριμμαι—Contra Mercati, Mercati identifies the spelling as “ἀπέριμμαι,” that is, with a missing rho. However, the MS shows a second rho after -ρι-.

τίς—MS shows an accent, contra Mercati.

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<sup>50</sup> Gardthausen, *Griechische Paläographie*, 389.

τῆι—Mercati misses the iota adscript.

Line 16

γραφή—Faint writing.

ἀπέριμμαι—This is a scribal error.

Line 21

ἄλλως—Most of the first half of the line has been cut off. But the second half is legible enough. The reconstruction, like in Mercati’s edition, follows Eusebius.<sup>51</sup> Parts of this word are cut off, but the following folio (fol. 58) shows the double lambda. The word seems to be abbreviated at the end, hence the long curved stroke drawn over the word. See figure 151.

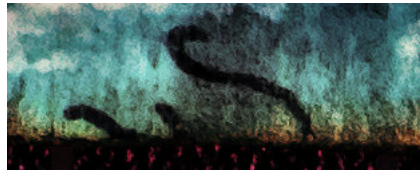


Figure 151. Fol. 64, line 21

## V.6 (Folio 58)

According to Mercati, Theodoret is being cited in lines 1–5. (cf. PG 80:1077).<sup>52</sup>

Line 2

ἀπέριμμαι—Scribal error. The scribe originally wrote “ἀπέριμμαι,” but then changed the spelling to “ἀπέριμμαι.” There are traces of the first spelling still noticeable. The correct spelling should be “ἀπέριμμαι.”

Line 3

προνοίας—Very faint.

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<sup>51</sup> Eusebius, *Comm. Ps.* Psalm 30 (PG 265).

<sup>52</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 39.

ὁ ψαλμὸς· οὗτος—Between “ὁ ψαλμὸς” and “οὗτος” there is a semicolon. The function of this semicolon is not clear.

Line 4

ἀβεσαλῶμ—Scribal error. The spelling is missing a sigma: ἀβε-σσ-αλῶμ.

Line 6

αἰῶνα—Very difficult to see. It has been reconstructed based on how the line agrees with Theodoret’s text.<sup>53</sup>

μ(ε)—This word is written above “ἐξελοῦ” in abbreviated form. It is functioning as the circumflex sign for the same word “ἐξελοῦ.” See figure 152.

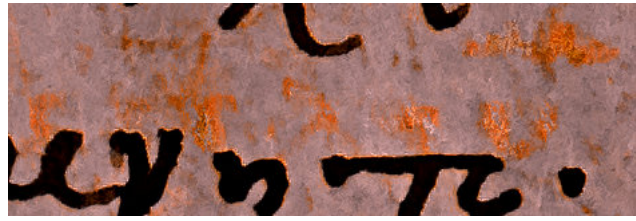


Figure 152. Fol. 58, line 6

Line 7

περιέβαλεν—The order of the words in the MS is different than in Theodoret’s text, “ἡ ἀμαρτία περιέβαλε πολλῆ.”<sup>54</sup> Contra Mercati, the MS spells περιέβαλεν with one lambda, not περιέβαλλεν with two.

πολλή—Scribal error. In Migne’s edition, the spelling is “πολλῆ,”<sup>55</sup> unless the scribe meant to write πολλή meaning “*much* sin.”

Line 8

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<sup>53</sup> Theodoret, *Int. Ps.* Ps 30:2 (PG 1077).

<sup>54</sup> Theodoret, *Int. Ps.* Ps 30:2 (PG 1077).

<sup>55</sup> Theodoret, *Int. Ps.* Ps 30:2 (PG 1077).

γεγεννημένην—There are two accent marks, one on top of the other. Perhaps, the scribe meant to indicate a correction. See figure 153.



Figure 153. Fol. 58, line 8

Line 9

μονογενούς—Scribal error. The word should have a circumflex accent.

περίεστηκο-των—Scribal error. Notice the wrong placement of the accent, instead of *περιεστηκότων*.

Line 15

πέποιθα:—Contra Mercati, after the colon I do not see a line.

Line 16

ματαιότητ(ας)—The tau is written above the eta and the last two letters are to be inferred. At first glance, it may seem that the accent mark is a circumflex. But this is probably due to deterioration on the part of the folio.

Line 17

Didymus' name on the margin is written in two different ink colors. See figure 154.

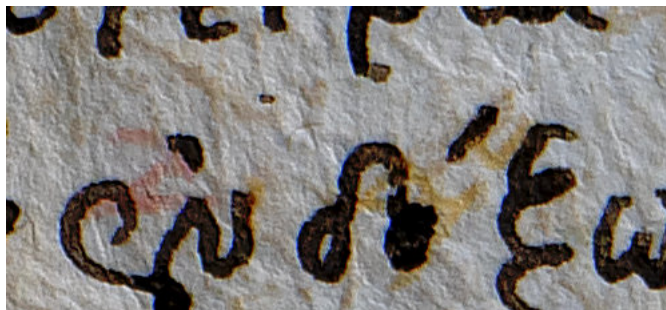


Figure 154. Fol. 58, line 17

τὸ—Scribal error. It should be τῷ in order to match the syntax in the following line. Thus: “ἦτοι τῷ ἀβέβαιον εἶναι ἢ τῷ κενῶς καὶ περιττῶς γίνεσθαι . . . .”

Line 18

μισητῆ̃—Contra Mercati, the scribe wrote a circumflex accent.

Line 20

Very faint writing. After the initial word “ἐταράχθη,” there is more text in red ink. However, it is too faint to make out. One possible reading could be “ἐταράχθη [ἐν θυμῷ ὁ ὀφθαλμός μου],” a citation from Psalm 30:10b. Also, the phrase “ἐταράχθη ἐν θυμῷ” appears in fol. 57 line 4. In figure 155, one can appreciate how the initial ε has been written over by a large omicron from the secondary text.

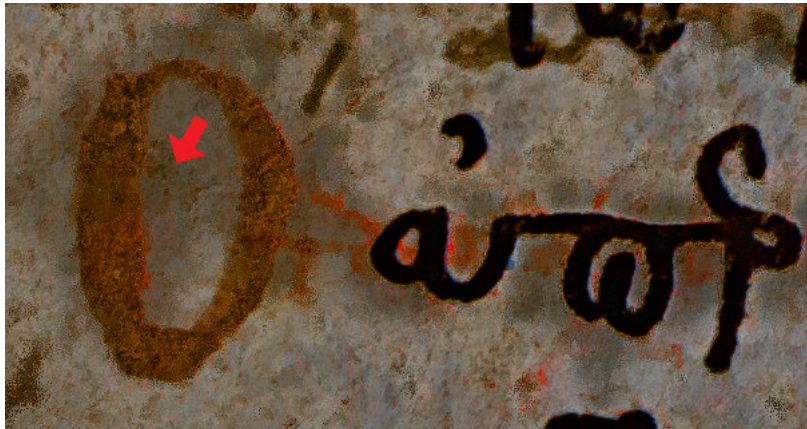


Figure 155. Fol. 58, line 20

οὕτως—Scribal error. The word has been written with a smooth breathing mark.

## V.7 (Folio 57)

Line 3

ἐκάλεσεν—The reading is not in doubt, but the last three letters before the final nu are blurry.

Line 5

τουτ(έστι)—The accent should be on the penultimate.

τὸσρουτοις—Scribal error. Wrong accent placement.

Line 7

σημ[ειω]τέον—An alternative reading is *σημαντέον*, having the same basic meaning of “to be noted.” I follow Mercati’s spelling. In regards to Didymus the Blind, Mercati compares the content in the MS with what appears in Didymus the Blind’s text.<sup>56</sup> Mercati says that in sections c and d of col. 1313, “there is an ungainly compendium with various changed phrases, in a passage taken from the catena of Vat. gr. 1682.”<sup>57</sup>

Line 8

οὐ(δέ)—Contra Mercati, the shape of the two letters does not match “μη-” but rather “οὐ-.” If this assessment is correct, then this would count as Scribal error. See figure 156.



Figure 156. Fol. 57,  
line 8

Line 9

φαιμέν—Scribal correction. It appears the scribe initially wrote a grave accent and then wrote an acute accent as a correction.

Line 10

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<sup>56</sup> Didymus, *Exp. Ps.* Ps 30 (PG 1313c–d).

<sup>57</sup> “ce n’è uno sgraziato compendio, con varie frasi mutate, dentro un passo ricavato dalla catena del Vat. gr. 1682.” But Mercati is also availing himself of Vat. gr. 754. See Mercati, *Osservazioni*, 154.

Mercati thinks there might be some writing (i.e. the name of the author of the catena excerpt) on the left margin, under the word κύριος of the overtext. I do not think this is the case. But in Mercati's favor, the scribe might have started to write Eusebius's name on line 10 and then corrected it to line 11. This is why there might be traces of an epsilon. Nevertheless, this could be just the surface of the MS playing tricks on the eye.

Line 11

If Mercati is right, then this line combines the first part of v. 19 with the first part of v. 20 (LXX)

τὰ χεῖλ(η)—It appears that the lambda is written supralinearly and the eta is simply omitted.

πλεθ(ος)—Scribal error: ε for η. The lambda is written above the word and the last two letters appear to be indicated by an sign above the θ.

κε ἦς Ἐκρουσας—Mercati does not transcribe these words. He comments, in the apparatus, that the line is written with difficulty.<sup>58</sup>

Line 12

Ταῦτά—The height of the tau appears to span two lines. See figure 157.

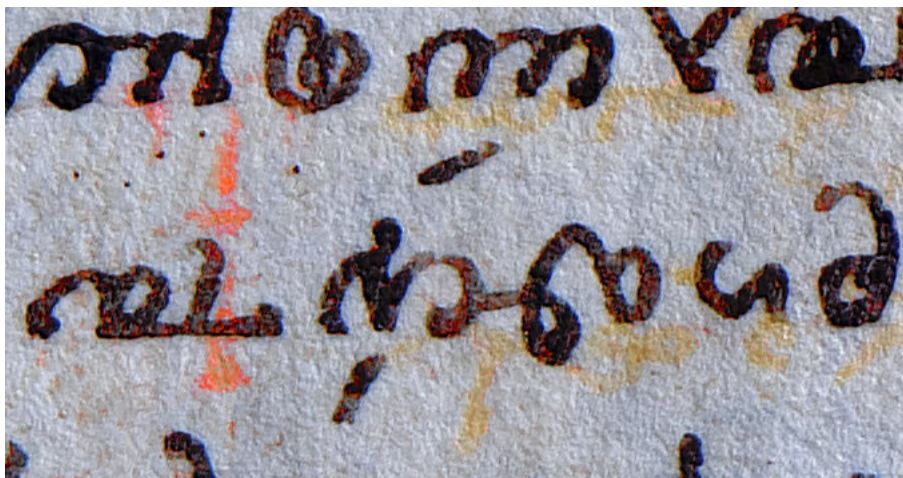


Figure 157. Fol. 57, line 12

<sup>58</sup> "Sic, versuum initio vix scriptum." Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 41.

There is a second accent written on the last alpha.

Line 13

ἐλέεει—Scribal error. One too many epsilons. The spelling should be “ἐλέει.”

Line 14

σῆ—Scribal error. Circumflex for grave accent.

πλούτου τε γέμει—Mercati says that he is not sure whether the conjunction is “δέ or “”τε.”<sup>59</sup> I think, however, that the MS shows τε. The image in figure 158 shows a vertical bar which would correspond with the vertical stroke of the tau.

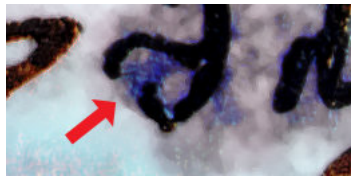


Figure 158. Fol. 57, line 14

Line 15

κρύπτεις—Small error on Mercati’s part. He placed a grave accent on this word.

Line 17

παρασχέιν—Scribal error: grave for circumflex.

Line 18

αὐτήν—Scribal error: grave for acute.

Line 20

[τάς σοι ἀνακειμένας]—The rest of the line virtually cut out of the MS. One can see traces of the upper portion of various strokes, but this is too little information. Thus, I

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<sup>59</sup> “Scripsi δε cum ed., verum sitne δε an τε non video.” Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 41.



follow the text in Eusebius.<sup>60</sup>

### V.8 (Folio 63)

Line 3

καταπωλεμούντων—Scribal error: omega for omicron. It should be “καταπολεμούντων.”

Line 4

ἄλλ(ος) ὑπακού(ε) φη(σίν)—Mercati only transcribes the first and last words, but the MS shows a second word whose tentative reconstruction might be “ὑπακού(ε).”

Line 5

υἱων αὐτων—After some color adjustments, the image does reveal writing at the beginning of the line, contra Mercati. See figure 159.



Figure 159. Fol. 63, line 5

This is a paleographically sound reading of the beginning of the line, which Mercati missed. The text is so faint it is virtually invisible to the naked eye. This reading would accord well with the last portion of line 4: “ὑπακού(ε) . . . υἱων αὐτων.” The reading also matches the thought flow of the LXX text, since at the end of Ps 30:20 one reads “ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων.” Additionally, the text is found in Didymus.<sup>61</sup>

ἀπόκρυφον—Scribal correction, Mercati observes that the shape of the φ is

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<sup>60</sup> Eusebius, *Comm. Ps.* Ps 30:20, 21 (PG 273a).

<sup>61</sup> Didymus, *Exp. Ps.* Ps 30:20, 21 (PG 1316d).

porbably due to a correction from a wrongly placed “ψ.”<sup>62</sup> See figure 160.

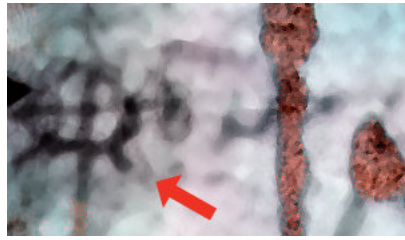


Figure 160. Fol. 63, line 5

Line 7

ἄλλως—Mercati observes the right spelling in his apparatus, yet transcribes “ἄλλος.”<sup>63</sup> This seems to indicate that he considered “ἄλλως” incorrect. However, I disagree with this conclusion, since in the catena the MS habitually employs the form “ἄλλως” to signal a change of author cited.

Line 11

π(ατ)ρ(ὸ)ς—The accent is not in the MS. It seems that the Greek punctuation mark following this word is indicating a logical break for the phrase “κατὰ τοῦ πατρὸς,” thus serving as syntactical guide.

Line 12

On the left margin one can make out a dieresis right above “τέ-,” the second syllable of the line in the overtext. The spectral rays layer shows that the dieresis belongs to the undertext. See figure 161.

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<sup>62</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 41.

<sup>63</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 41.

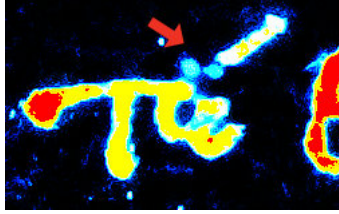


Figure 161. Fol. 63,  
line 12

χρησ[τότητος]—The second half of the word is completely erased.

σου κε—After this phrase there appears to be another two letters written, but they could also just be unintentional ink impressions on the surface of the MS.

Line 13

ῶς—Scribal error. Added a circumflex where none was needed.

Line 14

φη(σι)—Mercati does not transcribe this word. Moreover, he does not make mention of it in his apparatus or in his Observations volume.

Line 16

πρὸς παλαίειν—Not a Scribal error. The form “πρὸς” suggest that these are intended as two separate words.

Line 17

εἰπὼν—Scribal error: grave for acute. Mercati adds a punctuation mark, but one cannot determine this from looking at the MS.

Line 19

εἰπὼν—Scribal error: acute accent for grave.

Line 21?

Mercati adds a 21st line: “Διδύμου” on the left margin followed by the line “σκεπάσεις αὐτούς.” This reading is not extant in the manuscript, however.

## Fragment VI

### VI.1 (Folio 91)

It appears that a line of text was cut at the top edge of the folio. See figure 162.

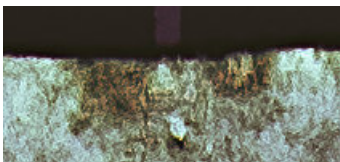


Figure 162. Fol. 91,  
top edge

#### Line 7

ιγγιου - col. 1—I see no accent

κεγγιοῦσι - cols. 4–5—The reading is κ ἐγγιοῦσι, but it appears that the kappa has taken the place of the smooth breathing and has been prefixed to the verb.

#### Line 8

[εῖ] col. 4—While there is a gap, the corresponding smooth breathing and circumflex accent are still visible.

#### Line 10

μεσσαρ - col. 1—It seems that Mercati felt unsure about the shape of the last vowel, whether it is “μεσσωρ” or “μεσσαρ.” Nevertheless, he rightly points to other instances of the same word, namely Ps. 30:8 (fol. 89 line 3) and Ps 88:43 (fol. 4 line 14). This should count in favor of the spelling “μεσσαρ.”<sup>64</sup> Thus, this might be an instance of scribal correction. The scribe wrote “μεσσωρ” first and then corrected it to μεσσαρ.

#### Line 11

θεσσέρηγι—This reading is tentative.

#### Line 12

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<sup>64</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 43.

ρανη - col. 1—Mercati posits three variant spellings for this word: ρα-, ρε-, ρο-. He appeals to plaques by P. A. Dold in which he says the reading appears to be ρε-.<sup>65</sup> Of the three variants, only ρα-, or ρε-, seem possible. The problem lies in the shape of the strokes. Paleographically, it could be possible that the reading be ρε-. I prefer the reading ρα-. See figure 163.



Figure 163. Fol. 91, line 12

γρ(άφεται) αἶνε αἶνέ μου - col. 2—The word “αἶνε” is written twice in column 2. The first instance might represent a scribal note indicating that “αἶνε” should be written.

Line 13

ἐκφεύξις - col. 3—Scribal error: accent in wrong place. The correct spelling should be “ἔκφευξις.”

Line 14

θσωβαβηγι - col. 1—Mercati does not transcribe the last iota. Instead he interprets it as a dot.

Line 15

ἄϊεί - col. 2—Mercati does not put a breathing mark, but I think that traces of a breathing mark are visible in the MS.

Line 16

εσχίλεχ - col. 1—The iota in the middle of the word is clear in our images. Still, Mercati did not transcribe it. See figure 164.

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<sup>65</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 43.

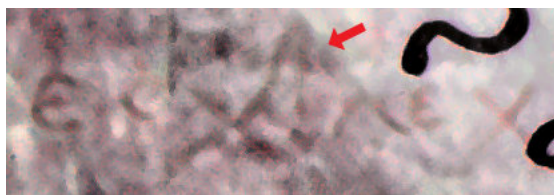


Figure 164. Fol. 91, line 16, column 1

Line 17

συμβιβ(ῶ) [σε] - right margin—The reconstruction of the personal pronoun “[σε]” follows the trend exhibited already in lines 9, 11, and 14 where the pronouns are also extant.

Line 18

ἐν δδῶ - col. 5—Observe that in cols. 2 and 4 the same phrase is written with a iota adscript. So it is probable that a iota adscript was also written here, but the overtext does not allow one to determine its existence with certainty.

Line 20

τληχ - col. 1—Mercati is wrong with his transcription of “θηληχ.” See figure 165.

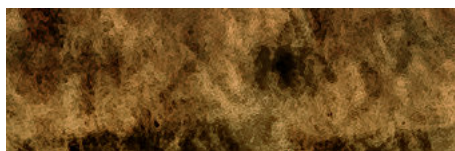


Figure 165. Fol. 91, line 20,  
column 1

πορεύση - col. 2—No iota adscript is visible.

πορεύση - col. 5—Under this word, one can see the top strokes and accent of a word in the line that was cut out below. See figure 166.

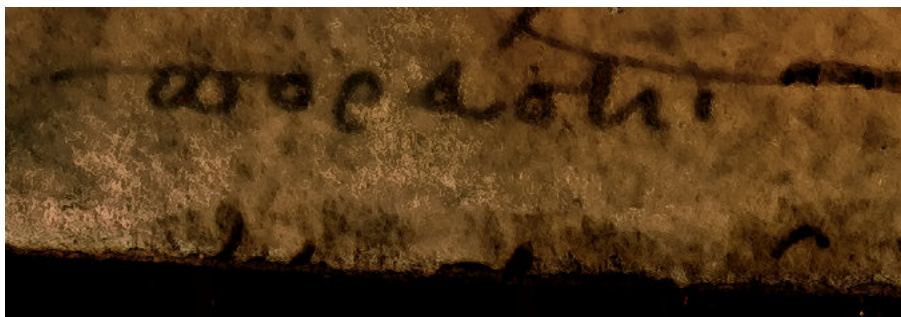


Figure 166. Fol. 91, line 20, column 5

## VI.2 (Folio 85)

Line 1

ασα - col. 1—Mercati questions whether there is an extra letter at the beginning.

But I think there is no extra letter.

[...-?-...] - col. 4—This word is completely cut out. Mercati's reconstruction is based on the tendency for the last two columns to agree.

Line 2

ἐπι σὲ - col. 5—Contra Mercati, I see no accent on “ἐπι.” I think Mercati was led astray by the overtext. See figure 167.

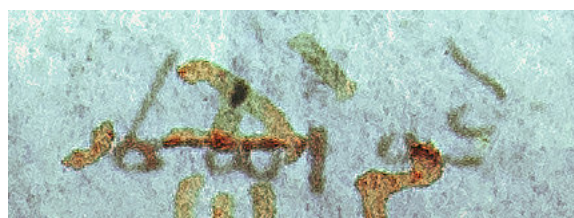


Figure 167. Fol. 85, line 2, column 5

Line 4

ελ?θεουĩ—The reading is difficult. Unlike Mercati's transcription, I see an epsilon after the theta as well as a final iota with a circumflex accent on top. Between the “ελ-” “-θ-” there is a character that I cannot decipher. See figure 168.

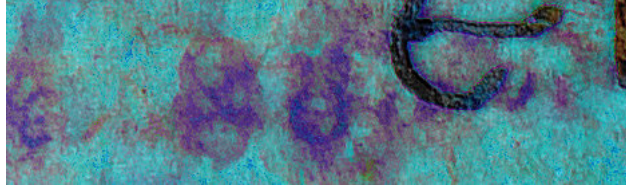


Figure 168. Fol. 85, line 4, column 1

μη γίνεσθε - col. 4—Scribal correction. “γίνεσθε” was corrected from “γίνεσθαι,” but the former spelling is still visible.

Line 6

χφαρα - col. 1—Mercati transcribed χφαρδ. But this reading is not what is in the MS. See figure 169.



Figure 169. Fol. 85, line 6, column 1

Line 7

ἔσῑ - col. 4—Dieresis is written over the iota in MS.

Line 9

ἐν κημῶ - col. 5—Iota adscript may or may not be there. Overtext could be covering it.

Line 10

χαλινῶ - col. 5—Notice how the chi is written in figure 170.



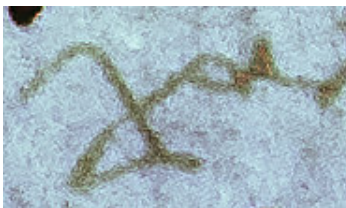


Figure 170. Fol. 85, line 10,  
column 5

Line 11

αὐτοῦ - col. 2—The last two vowels are written above the word at the end.

Line 12

ἐπιστρέψαι - col. 2—Contra Mercati who indicates that the reading should be “εἰσεπιστρέψαι,” but prefix “εἰσ-” is not visible.

ἴναι - col. 3—Scribal correction. The correct reading is ἴνα. The scribe wrote ἴναι with the added iota and then tried to correct it. Additionally, in support of this reading we can look to the following phrase “μὴ ἐγγίση” in lines 13 and 14, where the verb form is in the subjunctive. Mercati struggles to see this word clearly. Our images show the first three letters clearly enough. The hardest the part of the word is the last letter which if my reading is correct would not really fit the context. Thus, it is considered a scribal correction.

Line 13

οὐ μὴ - col. 2—The accent over the second word is not visible. It is probable, however, that it has been covered by the overtext or that it is too faint to see.

Line 14

καρωθ - col. 1—Contra Mercati, he thinks the actual spelling in the MS is κπρωθ. Nevertheless, in the apparatus he recommends that one should read “καρωβ.”<sup>66</sup> See figure 171.

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<sup>66</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 43.

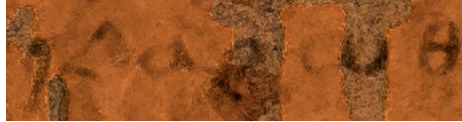


Figure 171. Fol. 85, line 14,  
column 1

Line 17

καταπονῆσεις col. 3—Scribal error: circumflex for acute accent.

Line 18

ἁμαρτωλοῦ - col. 4—Tau written above the omega.

### VI.3 (Folio 84)

Line 2

ισωβαβέννου - col. 1—Contra Mercati, the nu-eta in Mercati's edition could be interpreted as nu-nu.

Line 3

εὐφραίνεσθαι—Scribal error: “-θαι” for “-θε.”

Line 7

ἀλαλαξατε - col. 5—There is no visible accent.

καυχασθ(ε) - margin of col. 5—No accent.

Line 9

καρδίαι - col. 2—Contra Mercati, this is a iota adscript, not a nu.

Line 14

LXX Psalm 31 is the text source.

μακάριος—Scribal error: circumflex for acute accent.

Line 15

λογίσηται—The accent looks more like a circumflex, but it is hard to tell.

ἔστιν—It looks like it has a recessive accent.

Line 19

πρὸς αὐτον—“αὐτον” does not seem to have an accent.

#### VI.4 (Folio 90)

Line 1

[ταύτη ἧ πορεύση]—Reconstruction of text simply follows Rahlfs’ *Psalmi Cum Odis* text.<sup>67</sup> Mercati seems to have done the same.

Line 2

κιμῶ—Scribal error: iota for eta. Iotacism.

Line 4

εὐφράνθητι—Scribal error: iota for eta. Iotacism.

Line 10

Contra Mercati, the marginal note with Didymus’ name appears on the following line (line 11), not in this line.

Line 12

μακάριοι...ἐπεκαλύφθησ(αν)—This is written all in red ink.

ἀφείθησαν—I think the evidence leans in the direction of this reading. Mercati, on the other hand, sees the spelling “ἀφήθησαν.” This is probably a case of iotacism which Mercati simply corrected in his edition.

Line 13

μη δὲ—Both words are accented, so they have been transcribed as separate words.

Line 15

εἰσιν—The MS shows a grave accent.

Line 17

δὲ—Contra Mercati, the second to last word of this line is not abbreviated.

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<sup>67</sup> Rahlfs, *Psalmi Cum Odis*, 126.

## VI.5 (Folio 45)

Line 1

1st τὸ—Scribal error: τὸ for τῶ (acc. for dat.).

ἀφέθησαν—Scribal correction. It seems that “-εῖ-” was written originally and then the iota was erased.

2nd το—No accent visible.

Line 2

το—Scribal error: τὸ for τῶ (acc. for dat.). Additionally, there is no visible accent.

μετανοίαι—Scribal correction. The scribe changed “-ας” into “-αι” (from gen. to dat.).

Line 7

ἄν—Grave accent, not acute.

## VI.6 (Folio 43)

Line 3

ἔλκος—Scribal error: wrong breathing mark.

Line 6

ταύτην—Scribal error. The word should be in the dative since it is governed by “κατάλληλον.”<sup>68</sup> Line 13

ἀσέβειαν—Scribal error: two accents.

τούτ(έστιν)—Both elements of this word have accents.

Line 16

ἀπεκρίνατο νάθαν—There is no direct article before νάθαν.

ἀφείλε—Scribal error: ἀφείλε{το}. The last syllable was omitted.

Line 18

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<sup>68</sup> “κατάλληλ-ος, ον,” *LSJ*.

φη(σιν)—Accent is written as grave.

Line 19

θανάτω—No iota adscript.

## VI.7 (Folio 44)

Line 1

Mercati mentions that there might be a name written on the left margin of this line. Unfortunately, the strokes do not display any distinct pattern. This possibility is maintained due to the fact that the epsilon of the word “εἰ” is also very faint and is only made visible with great difficulty.

ἀλλά γέ—Both words are accented with an acute accent. See figure 172.

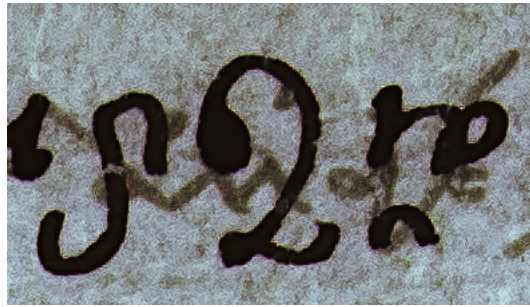


Figure 172. Fol. 44, line 1

Line 3

αὐτοῖς—In his edition, Mercati suggests “αὐτῆς” as the correct reading. Perhaps this is a case of iotacism where -οι- and -η- were mixed up.

Line 4

τίς—Scribal error. This word should have no accent.

Line 5

ὡσπερ—Scribal error. Accent should be on the penult as in “ὡσπερ.”

περι—No accent visible.

Line 6

περι—No accent visible.

Line 9

τ(όν) θω̄

τῶι θῶι.—Scribal correction: the above writing is the corrected text. See figure

173.

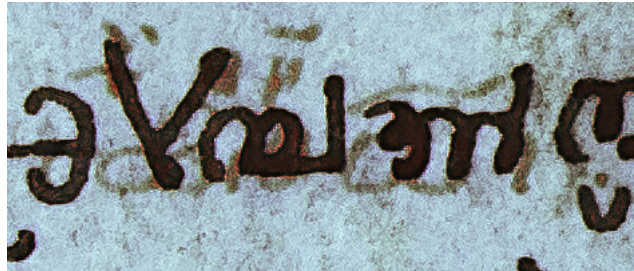


Figure 173. Fol. 44, line 9

εοίκαμεν—Scribal error: wrong breathing mark. It should be a smooth breathing mark.

Line 11

ὅταν—There are other diacritical signs above this word. See figure 174.

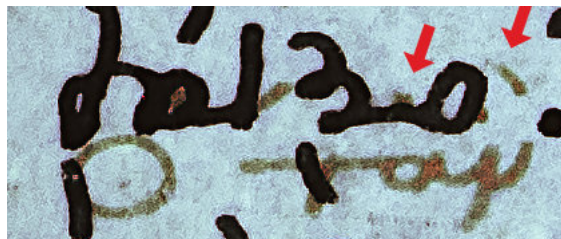


Figure 174. Fol. 44, line 11

Line 12

ἀλλομένου—Scribal error. Smooth breathing for rough breathing.

Line 13

τοῦτ(ἔστιν)—Fully accented as if two separate words.

Line 14

τῶν—Scribal error: “τῶν” for “τῶι.”

Line 16

ὁ—Mercati thinks he sees “οἶ” or “ὄς.” But I think this rather is interference from the overtext.

Line 17

κάν—There is only one accent mark and it is not clear whether it is acute or grave.

Line 18

περικλύζεσθαι—Scribal error: “περικλύζεσθαι” for “περικλυζούσαις.” Possibly, the scribe was anticipating the following word when writing “περικλύζεσθαι” and confused the verb forms.

## VI.8 (Folio 46)

Line 2

παρα—No visible accent.

Line 4

παρέστη—Scribal error? The form “παρέστησεν” would make more sense in this context.

Line 8

παρα—No visible accent.

τοιούτό—Two acute accents.

Line 12

συνετιῶι—Scribal error: iota adscript added.

Line 13

συμβιβῶι—Scribal error: iota adscript added.

Line 14

ἐπιγοντα—here is no accent visible, but it is possible that it has been erased.

Line 16

ἐπιστηριῶι—Scribal error: iota adscript.

Line 19

συγκρισει—No visible accent.

## Fragment VII

### VII.1 (Folio 80)

On the left margin we see some writing by lines 3 and 7. The letters are cut out from the margin. Mercati does not comment. See figure 175.



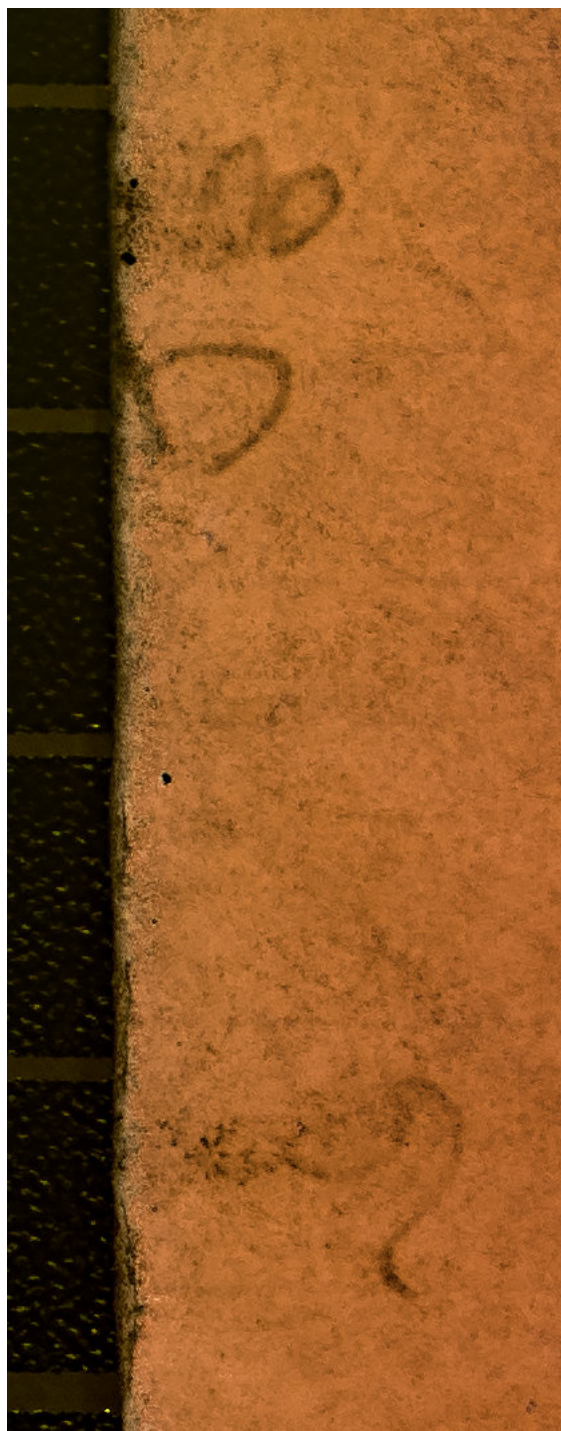


Figure 175. Fol. 80, left margin

Line 1

κεκτημέ]νους—The folio begins with only part of a word, “-νους.” The

reconstruction “τὰ κύρια ἐαυτῶν κεκτημένους” follows the text of Basil.<sup>69</sup>

Line 2

λεγόμενος· καὶ—Between these two words there is a left leaning stroke. I think it is meant to be a semicolon.

μωσεῖ . . . ἰωσηφ—Mercati does not see the circumflex accent on top of “μωσεῖ.” There is a small stroke above “ἰωσηφ.” Its shape and position make it look like a grave accent. Mercati thinks it is a breathing mark.<sup>70</sup> See figure 176.

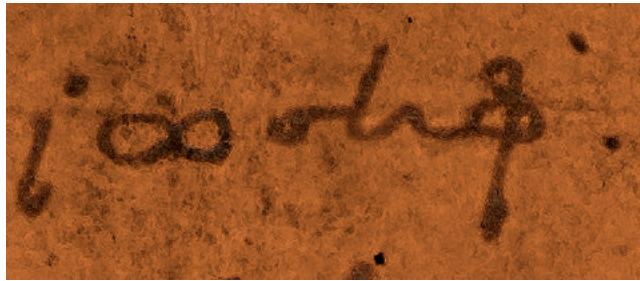


Figure 176. Fol. 80, line 2

Line 3

προσηγό- —There is an acute accent written, contra Mercati.

Line 4

ἦν—There is an extra stroke or accent mark that does not fit with this word or the following. See figure 177.

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<sup>69</sup> Basil, *Hom. Ps.* Ps 33:1 (PG 349d).

<sup>70</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 51.



Figure 177. Fol. 80,  
line 4

Line 5

ἰσαάκ—Seems to be written with a rough breathing mark. Mercati does not assign any breathing mark in his edition.

Line 7

τούτω—Mercati corrects it to “τούτου,” following Basil.<sup>71</sup>

τοίνυν—The first three letters are very faint, but one can still see traces of the original strokes. See figure 178.



Figure 178. Fol. 80, line 7

διεσώθην—Scribal error: “διεσώθην” for “διεσώθη.”

Line 9

παντι—No accent visible.

αἴνεσεις—Scribal error: αἴνεσεις for αἴνεσις. Iotacism.

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<sup>71</sup> Basil, *Hom. Ps.* Ps 33:1 (PG 352b).

Line 11

αἴνεσις—Scribal error: written with a rough breathing.

Line 14

The last phrase in this line suffered extreme erasure. The surface of the MS is visibly damaged. See figure 179. Reconstruction follows Basil’s text.<sup>72</sup>

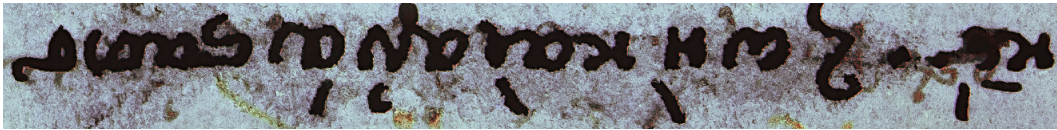


Figure 179. Fol. 80, line 14

Line 16

εἴλυ[σ]α—Scribal error: smooth instead of rough breathing.

Line 17

ὄν τετυπωμένη—Mercati adds a definite article “ἡ” between these two words.

But this article is not extant in the MS.

Line 19

ἐν ὑπάρχουσα—Scribal error: though written as two words, the reading stands for “ἐνυπάρχουσα.”

ἀποστολικην—No visible accent.

## VII.2 (Folio 78)

Traces of line 1 are partially visible in the top margin of the folio. Mercati reconstructed the text based on Basil’s text.<sup>73</sup>

Line 1

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<sup>72</sup> Basil, *Hom. Ps.* Ps 33:1 (PG 353b).

<sup>73</sup> Basil, *Hom. Ps.* Ps 33:1 (PG 353c).

This is a reconstruction. But it differs from Mercati's reconstruction in two minor details: (1) Mercati adds “φησιν” after “γάρ.” This reading is simply impossible to corroborate. (2) Mercati uses commas and periods. I used the Greek semicolon as this is more in line with the scribe's habit.

Line 2

τί—Written with an accent.

πάσαν—Mercati writes “πάντα.”

παρεμβαλλεῖ—Scribal error: extra lambda written. The correct form is “παρεμβαλεῖ.” See also Ps 33:8 (LXX). Nevertheless, Mercati writes its present tense form “παρεμβέλλει.”

Line 9

θ(εο)ϗ̄—Mercati does not see the circumflex, but rather a grave accent.

Line 11

ἐστιν—No visible accent.

Line 13

δια—No visible accent.

Line 14

παντοθεν—No visible accent.

Line 16

ἄρτός—There seems to be another accent above “-τός.” The following word, “ἐστιν,” might be considered an enclitic. See figure 180.

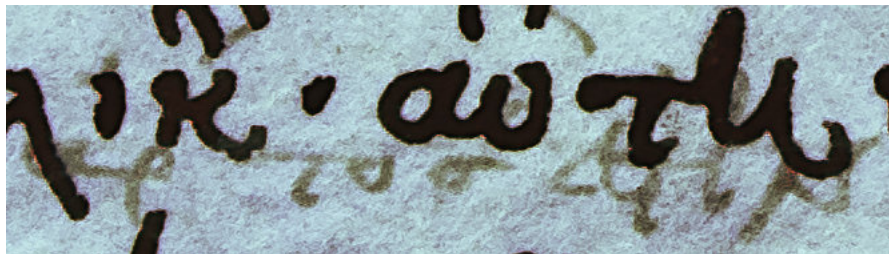


Figure 180. Fol. 78, line 17

ἔστιν—No visible accent.

Line 17

δια—No visible accent.

Line 19

διεσόπτρου—Scribal error: written as one word. It should be “δι’ ἐσόπτρου.”

Line 20

ἤξει—Seems to be written with a smooth breathing.

### VII.3 (Folio 79)

Line 2

(γρύ)-σασθε—Scribal correction: Corrected from “-σασθαι.”

Line 5

Mercati writes a note on the right margin of line 5: “Σ(ωτῆ)ρ(ο)ς,” but it is not in the MS.<sup>74</sup>

Line 6

ἰ(ε)ρω(νυμου)—In line 6 there is a note on the left margin which Mercati does not put in his edition. But he does acknowledge its presence in the apparatus, saying that it is either the name of an author or indication of verse numbers. Unfortunately the overtext makes it very difficult to determine the exact reading. According to Mercati’s observations, the reading might be “ἰ(ε)ρω(νυμου),” and what looks like a breathing mark is in reality a dieresis.<sup>75</sup> Furthermore, Mercati makes reference to Jerome’s *Anecdota Maredsolana* vol. 3 part 2, the section called *Tractatus de Psalmo XCIII*.<sup>76</sup> In page 129 of

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<sup>74</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 53.

<sup>75</sup> Mercati, *Osservazioni*, 194.

<sup>76</sup> In Mercati’s apparatus, he points to page 125, but this is a mistake. The correct page number is 129 which he rightly points out in his Observations volume. D. Germanus Morin, ed., *Anecdota Maredsolana seu Monumenta Ecclesiasticae Antiquitatis ex MSS. Codicibus Nunc Primum Edita aut Denovo Illustrata*, vol. III, Pars II: Sancti Hieronymi Tractatus sive Homiliae in Psalmos, in Marci Evangelium Aliaque Varia Argumenta (Maredsous, Belgium: Maredsolii apud Editorem. Oxoniae apud J. Parker & Soc.

this work, line 18, one can see the parallel text to line 6 in our fragment. Specifically, the parallel is between the Latin “*Ego autem dico quod Deus totus oculus est, totus manus est, totus pes est. Totus oculus est, quia omnia videt; totus manus est, quia omnia operatur; totus pes est quia ubique est,*” and the Greek “ὅλως (δὲ) ὀφθαλμός ἐστιν ὡς τὰ πάντα ἐφορῶν.” This makes Mercati’s reading of the marginal note highly plausible.<sup>77</sup>

Nevertheless, contra Mercati, I think the reading of marginal note is rather “ἰ(ε)ρω(νυμου),” with a rough breathing mark over the iota and not a dieresis. Mercati goes against the natural interpretation of the stroke because (1) he seems to expect a dieresis and (2) he argues that a dieresis could also take the shape of a dash (“*trattenatti transversale*”).<sup>78</sup> However, (1) in RA 1098 there are clear examples of dieresis written with two dots. (2) There are also places where the dieresis is not demanded in an initial iota plus vowel combination. See figure 181.

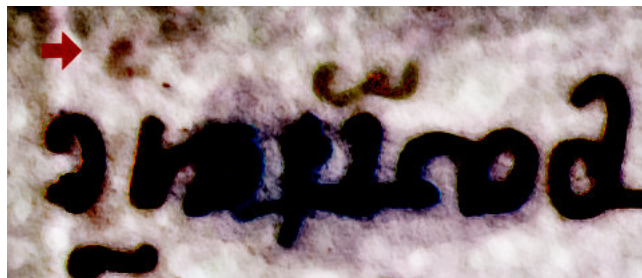


Figure 181. Fol. 79, line 6

τ(ῆν)—This word appears to be abbreviated.

Line 10

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Bibliopolas, 1897), 129.

<sup>77</sup> Swete’s article in *The Expositor* journal 5th Series vol. 5 provides helpful background about *Anecdota Maredsolana* vol. 3. See Henry B. Swete, “St. Jerome on the Psalms,” *The Expositor* 5 (1895): 424–34.

<sup>78</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 194.

ἀπεκάλεσεν· καθάπερ—The punctuation mark between these two words is not a dot but rather a small linear stroke.

ώστερμνίων—Scribal error: “ώστερεμνίων” for “ώς στερεμνίων.”

Line 14

μη (δέ)—In Mercati’s edition they are written as one word, “μηδέ.” But in the MS they each have an accent; so they should be considered two separate words.

Line 15

μηδε—In Mercati’s edition the spelling is “μηδ’.” He does not see the epsilon.

α̂ τὰς—In favor of this reading, as opposed to “αὐτάς,” is the fact that there is space between these two words. When “αὐτάς” or its variants are written, the word is written with little or no space before the tau.

Line 17

ὀστα̂—Scribal error: grave accent for circumflex.

Line 18

[καὶ ὁ τῆς ἀγάπης καὶ τῆς εἰρήνης]—This reading is based on Basil’s text.<sup>79</sup>

Mercati thinks that the phrase “καὶ τῆς εἰρήνης” was added later by a corrector, since the writing where that phrase is supposed to be located is quite faint, almost non-existing. See figure 182 displaying the same spot in the folio with two images. The first image is the 3D-Relief layer what the folio would look like to the naked eye. The second image is the 3D-Relief layer blended with the Spectral Rays layer and the Basic layer.

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<sup>79</sup> Basil, *Hom. Ps.* Ps 33:21 (PG 384c).



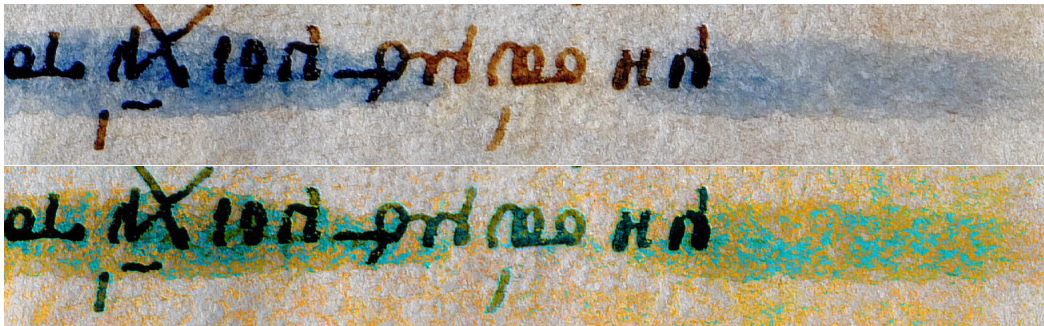


Figure 182. Fol. 79, line 18

Line 19

ἐκκλησίαι—Iota adscript.

Line 20

ὄταν—It appears there is an extra accent on top of this word. See figure 183

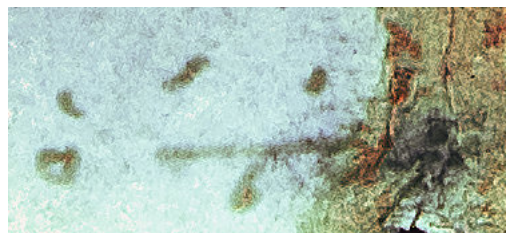


Figure 183. Fol. 79, line 20

#### VII.4 (Folio 81)

There is a problem with Mercati’s edition at line 22 of his transcription<sup>80</sup> (corresponding to line 2 of folio 81). He adds the following text: “Ἱερω(νύμου) Ὁ Ὑ(ιδ)ς καὶ τὸ Πν(εῦμ)α.” The first word, “Ἱερω(νύμου),” is in the left margin of his edition. However, this reading is not in either folio 79 or 81. The support for this reading is his reference of Vat. gr. 1789, but does not specify where exactly. It is argued here, however, that this reading is not required of the MS.

<sup>80</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 53.

Line 1

Line 1 has been cut out, but traces of the bottom part of the writing are still visible.

Line 2

κε̄—There is an accent over the first “κε̄.”

Line 8

δαείδ - col. 5—It appears that the upsilon was omitted.

Line 11

συν - col. 2—No visible accent.

Line 20

βοηθεία - col. 2—I see no iota adscript. Mercati mistakes the final stroke of the alpha with an extra iota.

### Fragment VIII

#### VIII.1 (Folio 108)

Line 1

α[ύτους] - margin of col. 5—This reading is highly probable. The last word was blocked by the over text, so a reconstruction was necessary.

Line 3

λεβούσι—The MS shows a dot above this letter. See figure 184.



Figure 184. Fol. 108, line 3, column 1

Line 11

ὡς πλησί(ον) - col. 4—margin Mercati does not transcribe “ὡς,” but I see traces of this word.

Line 12

χααλι—The MS displays a dot after the second alpha, which Mercati’s edition reflects. But I think that this is only the final curved stroke of the letter which was interrupted halfway up and then resumed. This points to two separate strokes. If the dot is truly intentional, then maybe it would coincide with the space between the word perhaps fonetically indicating a hiatus. See figure 185.



Figure 185. Fol. 108, line 12, column 1

ἡμέτερ(ον)—Mercati puts dots under the last two letters indicating that he is not sure whether they are there or not. But the MS shows these letters were abbreviated.

Line 14

ὡς πενθῶν - col. 3—The epsilon is not visible. It is probable that it has been written supralinearly forming a ligature with the following nu, and the overtext is blocking it.

Line 17

κατέ[κ]υψα—The first three letters are visible as well as the last three. The middle kappa is completely blocked.

Line 18

ου·βσαλη—The upsilon is partially visible. There is also a dot separating “ου” from “βσαλη.” It appears that Mercati saw it at first, but at the time of the transcription did

not notice it. He acknowledges as much in the apparatus: “υ is quite far from β, but the middle dot, which now I do not see, I remove.”<sup>81</sup> See figure 186.



Figure 186. Fol. 108, line 18, column

### VIII.2 (Folio 110)

This folio has large gaps in the middle. Only 19 of the 20 lines per folio are extant.

Line 1

Small ink strokes are noticeable in col. 5.

Line 2

μάστηγες - col. 4—Scribal error: “μάστιγες.” Iotacism.

Line 3

[?] ἐσιώπησαν margin of col. 4—Mercati adds “(γρ)άφεται” before “ἐσιώπησαν,” but this reading is not clear from the images. See figure 187.



Figure 187. Fol. 110, line 3, column 4

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<sup>81</sup> “υ a β distat valde, sed punctum medium, quod nunc non video, expungo.” Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 55.

Line 4

(καὶ) ἐσιώπησαν - col. 5—Mercati’s edition has “ἐσιώτησαν” with a tau, but this must be a typographical error. The MS reads “ἐσιώπησαν” with a pi.

⋮  
ὑποκρίσει - col. 5—This word is marked by what appears to be an asterisk.

⋮  
ἐπίρασ(άν) - on margin of col. 5—This word is also marked by a four dot punctuation above. See figure 188 displaying in the first image the word “ὑποκρίσει” and in the second “ἐπίρασ(άν).” Mercati does not include the signs in his transcription.

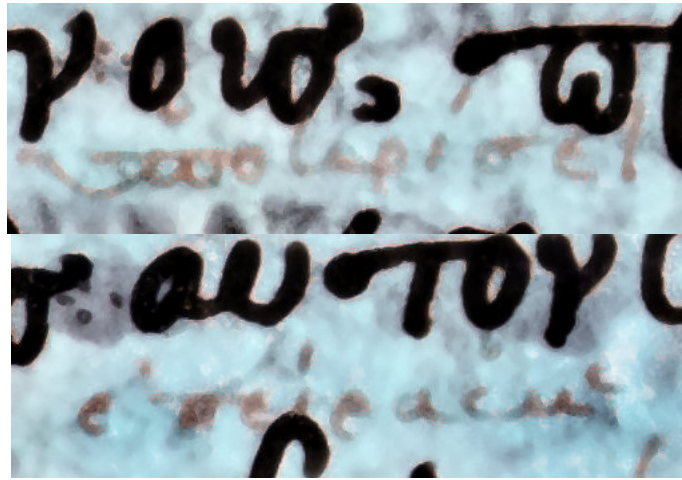


Figure 188. Fol. 110, line 4, column 5

Line 6

(ἐ)ξεμυκτήρι(σαν) - margin of col. 5—The epsilon is not visible but it can be safely inferred. It could just have been omitted or it is forming a ligature with the following letter which the overtext is blocking.

Line 8

ἄωκ - col. 6—There is a small stroke over the rho. See figure 189.



Figure 189. Fol. 110, line 8,  
column 1

ἔβρου[[ζ]]ξαν - col. 4—Scribal correction. This word displays an erasure of “ζ”  
by the scribe.

Line 9

ἀλαῖ - col. 1—Smooth breathing over alpha.

Line 11

ἀδωναῖ—Smooth breathing over alpha.

Line 12

πότε—Mercati does not put this word in his edition but his dots show that he  
suspected there was something there. See figure 190.



Figure 190. Fol. 110, line 12,  
margin, column 5

Line 19

ἔξομολογήσομαί σοι - col. 4—Mercati adds “κε” in his edition, but this is not  
visible in the images. See figure 191.

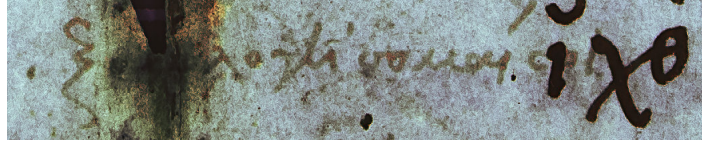


Figure 191. Fol. 110, line 19, column 4

### VIII.3 (Folio 109)

Line 1

πολλή—Scribal error: “ πολλή” for “πολλῆ.”

Line 4

αἰνέσω σε<sup>οι</sup>—The MS reflects a scribal correction from “σε” to “σοι.”

Line 8

ἐχθοροῖ - col. 2—Scribal error: circumflex accent for acute.

ἐχθοροί - col. 3—The accent is actually not very visible.

μοῖ<sup>ου</sup> - col. 4—Scribal correction: We see a correction over the pronoun.

Line 10

μισοῦντες - cols. 3 and 5—No acute accent visible.

Line 11

ένναμ—Scribal correction. The second nu was added above the line, maybe as a correction to the spelling.

Line 13

μέν - margin of col. 5—Seems to have been written with an acute accent.

Line 16

λαλήλουσι - col. 2—Scribal error. This form seems to be a blend of the present indicative and the future indicative of “λαλέω.” Both present and future forms appear in the cols. 3 and 5 respectively.

Line 17

ἀθροῖ<sup>α</sup> - col. 2—The reading should be “ἀθρόα” from “τὸ ἀθρόον” which is a

variant of “τὸ ἄθροισμα.” Scribal correction: It appears that the scribe wrote two rhos and then corrected the spelling by writing the alpha on top of the syllable. The second rho appears to be forming a ligature with an alpha. See figure 192.

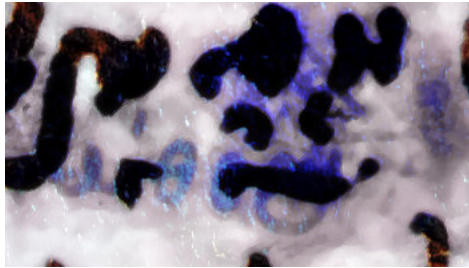


Figure 192. Fol. 109, line 17,  
column 2

περι - col. 3—In Mercati’s edition, one is given the impression that the syllable “-ρι” has been abbreviated. In reality, the last three letters, “-ερι,” are connected in ligatures, epsilon to rho and rho to iota. This series of ligatures shortens the amount of space required to write the word but it is not technically an abbreviation or omission. The basic components of the letters are still present.

συναρπαγήις - col. 3—Scribal error: correct spelling should be “συναρπαγής,” without the iota.

Line 18

τή Scribal error: acute accent for circumflex.

#### VIII.4 (Folio 107)

Line 1

The first line is almost completely missing, barring a few strokes in the first two columns. Mercati’s reconstruction is based on his reading of the word “יחשבון.”

Line 2

οὐ<sup>ε</sup>ιεριβου—Scribal correction. The epsilon was added on top as a correction.



Line 3

κατ' ἐμοῦ—It appears that the phrase “κατε ἐμοῦ” was originally written and then corrected.

Line 9

ρασι[?]<sup>82</sup>—Mercati speculates that the last part of this word could be “-θ” or “-θα.”<sup>82</sup> See figure 193.

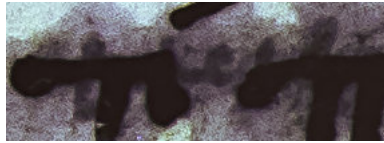


Figure 193. Fol. 107, line 9, column 1

Line 14

μεμμεμ' —Contra Mercati, I think the first vowel is not a iota but rather an epsilon. Also the last consonant looks like a mu. Moreover there is a final accent mark which suggests that an extra letter is being covered at the end. See figure 194.



Figure 194. Fol. 107, line 14, column 1

There is writing at the bottom of the page. Both on the right and left there are some marks hanging, and they do not seem to be part of the main text. See figure 195. The first image is bottom left and the second bottom right of folio 107.

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<sup>82</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 57.

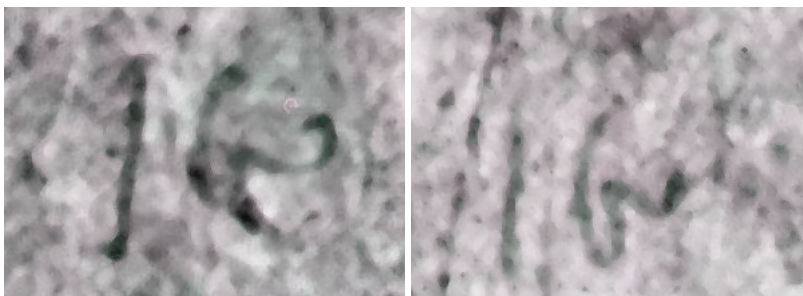


Figure 195. Fol. 107, bottom

### VIII.5 (Folio 35)

In the apparatus Mercati comments that there are a lot of errors "in this page," referring to folios 35 and 37. Mercati's style of annotation in the apparatus is slightly different, perhaps reflecting a different time period.<sup>83</sup>

Line 1

λερβι - col. 1—Scribal error? If the Hebrew indeed is "לריב," then the word is missing an iota.

Line 3

μου - col. 4—Mercati's edition puts the omicron in parentheses indicating that it was abbreviated or omitted. But the writing shows an "-ου-" ligature.

τὸ ἔλεός σου - col. 5—It is not clear whether this phrase should be part of the main text or a marginal note. In favor of it being a marginal note is the fact that in column 4 only the phrase "κατὰ τὴν δικαιοσύνην μου" is extant. This fact is significant because typically columns 4 and 5 tend to agree with each other. It is noteworthy that this particular phrase is in fact written under "κατὰ τὴν δικαιοσύνην σου." Thus, another interpretation is that "τὸ ἔλεός σου" is a correction. See figure 196.

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<sup>83</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 59.

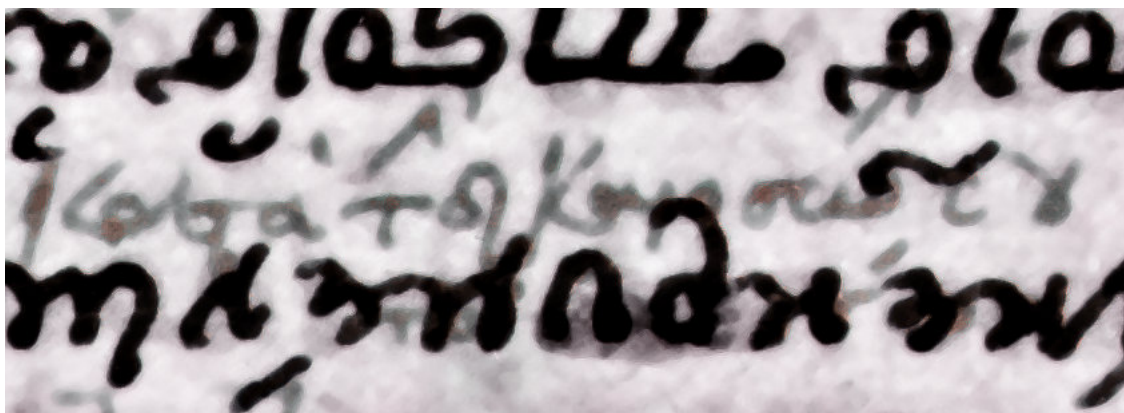


Figure 196. Fol. 35, line 3, column 5

Line 9

μη - col. 2—No visible accent.

Line 10

εἴπαισαν - col. 2—Scribal error. I think the scribe meant to write an aor. act. opt. 3pl, as the form “εἴποιεν” in col. 3. This form maybe was obtained by analogy to “εἴπαιμεν” which is a variant form for aor. act. opt. 1pl, along with “εἴποιμεν.”

Line 11

αὐτ(ῶ)ν - col. 4—Mercati puts the nu in parentheses. I think the nu is actually written on the line and the omega is abbreviated above.

Line 16

βελλενομου - col. 1—The final omicron seems to be a correction from a different letter.

κατἐπίομεν - col. 3—Scribal error. This form was written with a smooth breathing over the epsilon. Maybe it was intended as two separate words: “κατ’ ἐπίομεν.”

κατεπίομεν - col. 4—There is an unusual amount of space between “κατε-” and “-πίομεν” giving the appearance of two separate words.

Line 17

καταίσχυνθεισαν - col. 3—The MS shows a breathing mark over “-αι-.”

Line 20

σμηη—Contra Mercati, he writes “σμην” with a nu but it seems more probable that here we have two etas.

### VIII.6 (Folio 37)

This folio has big lacunas in the corners. Some of the text is lost.

Line 1

Cols. 1 and 2 can only be recovered by looking at the bottom of folio 35. See figure 197. But the rest of the line is visible in folio 37.

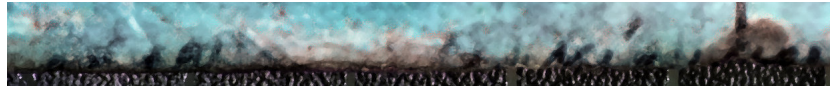


Figure 197. Fol. 35, bottom left

Line 7

αἰνεσαίσαν - col. 2—Scribal correction: This word is problematic. It is difficult to ascertain the correct reading for both the correction and the previous erroneous text. On the surface, the corrected reading appears to be “αἰνεσαίσαν.” However, Mercati disagrees and argues that the corrected reading is “αἰνέσαιεν.”<sup>84</sup> He bases his argument on the shape of the three middle letters (after the second alpha and the final nu). He says the original letters were: “ν,” “σ,” and “α.” Thus, the original reading would have been “αἰνεσανσαν,” according to Mercati. He argues that the “ν” was turned into an “ι,” the “σ” turned into “ε,” and the “α” was cancelled out by means of an oblique bar across it indicating its cancellation. Still, the biggest difficulty with this interpretation is that the second of the middle letters, i.e. “σ,” does not really look like an epsilon. In fact, it looks intact. The second biggest difficulty with Mercati’s reading is that the alpha does not seem to be

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<sup>84</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 59.

cancelled out. It rather looks as if its shape was only highlighted by retracing its bottom curved line. To my eyes it seems that the alpha is part of the corrected text and a different vowel hides underneath. Lastly, I do agree with Mercati that the “ι” is part of the corrected text. Furthermore, it is possible that the letter underneath the correction could be a “ν.” In summary, of the three letters mentioned by Mercati (ν, σ, α) (1) only the “ν” was corrected into “ι.” (2) The sigma was never corrected. It stands as is. And (3) the alpha was not corrected either but was rather a correction of a previous letter. The suggested corrected reading in this edition, then, is “αἰνεσαισαν.” This is an aor. act. opt. 3pl. of αἰνέω. One matter not discussed by Mercati is the placement of the accent. The images show an accent placed on the third syllable of the word “-σαί-”, but this is a grammatical error. Mercati simply places the accent in its grammatically correct position. See figure 198.

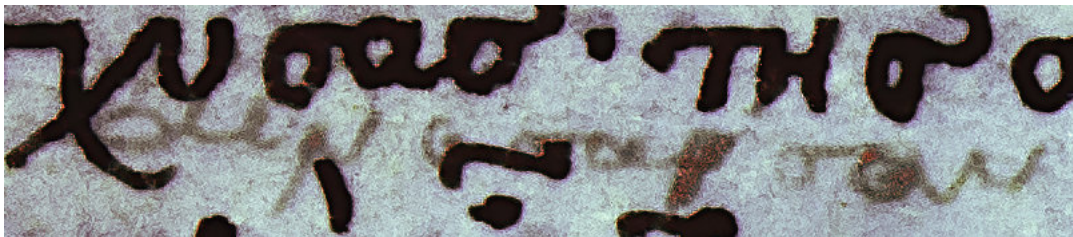


Figure 198. Fol. 37, line 7, column 2

Line 9

ῶφση - col. 1—In the MS it looks like a small grave accent. But perhaps a smooth breathing was intended.

βούλομενοι - col. 2 Scribal error: accent incorrectly placed on the first syllable.

Line 10

μου - col. 3—The final upsilon is so narrow it looks more like a broad iota.

διὰ παντὸς - col. 4—There is an accent on “δια,” thus in this edition I transcribed two separate words for column 4. In col. 5 there is no accent on “δια.”

Line 16

εἰρήνη - col. 2—Scribal error: written in the nominative case, though the sense demands accusative.

Line 17

αὐτοῦ - col. 3—Contra Mercati, the omicron is not omitted.

Line 18

γλώσσα - col. 3—Scribal error: acute accent instead of circumflex.

γλώσσά - col. 4—The accents were corrected here.

Line 20

τήν - col. 4—Corrected with heavy strokes.

### VIII.7 (Folio 38)

Line 5

Psalm 34 is the content of most of this folio and the next. What is missing in line 5 is the psalm title “τῷ δαυιδ.” If there ever were traces of any heading preceding this section, they are not visible in the images. Either there never was a heading or it has completely faded away.

Line 6

δίκασον—The delta is no longer visible.

Line 8

εἶπον—Scribal error: it should be “εἰπὸν.”

ψυχῇ It is accented twice, once with circumflex and once with an acute accent.

Line 9

-τωσαν—The “τ” is there but quite faint.

Line 12

ῆν—Scribal error: should be a rough breathing.

Line 13

ῆ—The article has completely faded away.

ὀστᾶ—Accented with a circumflex and an acute accent.

Line 16

την ψυχὴν—The accent on “την” is not visible. It is probably faded. Mercati, however, places an acute accent on την. This is likely to be a typographical error in his edition.

Line 20

εὐφράνθησαν—Scribal error: should “ἠὺφράνθησαν.” Mercati does not correct this reading. In his edition he also writes “εὐφράνθησαν.”

μάστηγες—Scribal error: should be “μάστιγες.” Iotacism.

### VIII.8 (Folio 36)

Line 1

Parts of the line are cut out but are still visible from the bottom of fol. 38. The text was included as line 1 of this folio for consistency sake, as each folio in general contains 20 lines.

μυκτηρισμῶ—Scribal error: should be “μυκτηρισμόν.”

Line 2

ὀδοντας—No visible accent.

ποτε ἐ ἐπ’ ὄψει—Various things: The scribe omitted the accent for “ποτε.”

There is an extra “ἐ.” The accentuation on the verb ὄψει suggests that the scribe had two separate words in mind, not a compound form.

Line 5

ἐμοι—No visible accent.

Line 13

μου—There seems to be a small scribal correction where the last “υ” was corrected from an “ο.”

παντός—Mercati writes παντός with an acute accent, but the MS uses a grave accent.

Line 15

ἡμέραν—The rough breathing mark is not visible but it is probable that it has been blocked by the overtext.

σου:— —After this, follows a decorative line separating this text from the next section.

Line 16

Line 16 is empty. In the left margin of lines 16 and 17 Mercati says in the apparatus that the name of Eusebius might be written. But the images prove to be inconclusive in this determination. I cannot see traces of writing in the left margin.

Line 17

ἄτι—Only the “ο” is not visible. The rest of the word is still extant. In his edition, however, Mercati suggests that the whole word is missing.

Line 18

ῶν—Scribal error: circumflex instead of grave accent.

ταύτας—Scribal correction: the circumflex was corrected into an acute accent.

εἰρημένης The MS has “εἰρημένης,” but Mercati writes in his edition “εἰρημένος.”

Line 19

ἀφῆκετο—Scribal error: should be “ἀφίκετο.”

## Fragment IX

### IX.1 (Folio 40)

Line 1

The text is from Eusebius.<sup>85</sup>

Line 2

εἰαυτοῦς—Scribal error: breathing mark over “-αυ-.”

Line 3

τὸ—MS has grave accent, but Mercati has acute accent.

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<sup>85</sup> Eusebius, *Comm. Ps.* Ps 34:9, 10 (PG 300d).



ἐντολήν—MS has acute accent, but Mercati ha grave accent (Scribal error?).

Line 5

ἀνα—No visible accent.

ἀθα—On the right margin, under the overt text there are see traces of writing but it is not clear. Mercati thinks he sees “Αθα,” for Athanasius. But he expresses uncertainty. See figure 199.



Figure 199. Fol. 40, line 5,  
right margin

Line 7

δὲ—The accent is not clear.

Line 10

ψυχῆ(ν) μου—At first glance, it appears that the final nu in ψυχῆν was omitted.  
see figure 200.



Figure 200. Fol. 40, line 10

Line 13

Empty line.

Line 14

φιλοτιμουμένου—Scribal correction: there seems to be a correction around the syllable “-μου-.”

άντι—No visible accent.

Line 18

μή κετι—Scribal error: it seems the scribe was confused about the spelling of “μηκέτι.”

Line 20

κατα—No visible accent.

## IX.2 (Folio 34)

Line 1

Top portion of most of the words are cut out. Nevertheless, I can still make out the general outline of the strokes.

Line 2

σέσωσται—Scribal error: τ for θ.

Line 4

πα<sup>θθ</sup>—The double θ seems part of the text. It is here assumed that this is the way the scribe has abbreviated the second half of the word “πάθη.”

Line 6

περι—No visible accent.

ένος τινός—Scribal error: both words have grave accents.

τὸ—Accent grave. Mercati’s editon displays an acute accent.

Line 7

τὸ—Grave accent in the MS.

Line 8

προσώποῦ—Scribal error: extra circumflex accent.

παρα—No visible accent.

Line 9

λέγων—It seems that Mercati could not see this word. He left this blank in his edition. In the apparatus of his edition he speculates that the reading is λέγοντος. But this is not correct. See figure 201.



Figure 201. Fol. 34, line 9

Line 12

ἡμείβετο—Scribal error. The breathing mark has rather the shape of a rough breathing.

Line 13

ψυχῆς—Scribal error: grave for circumflex accent.

ψυχῆς—This word is doubly accented with a circumflex and an acute accent.

See figure 202.

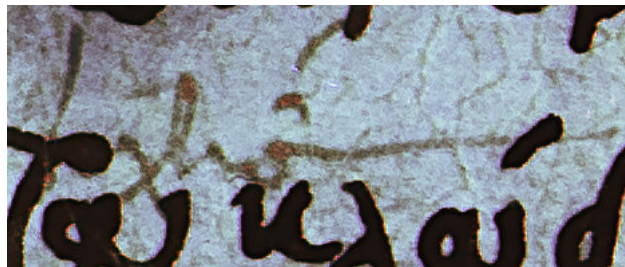


Figure 202. Fol. 34, line 13

Line 14

διευποιῖῶν—The way this word is accented, it reads as one word not two. The breathing mark over “-ευ-” is not extant.

### IX.3 (Folio 33)

Line 2

In line two Mercati remarks that the red letters faded away. But the images show a few of them. However, I have not been able to match this sequence of letters to any text.

Line 4

ἡμῶν—In Mercati’s edition the transcription indicates that the omega is abbreviated, but in reality it is extant. It is written above the nu.

Line 5

π(ατέ)ρα—Mercati transcribes the *nomen sacrum* as “πατῆρω.” But this is an error. Paleographically, he may have mistaken the last letter of the *nomen sacrum* for an ω. But upon close examination, the letter is an α. Mercati also has no basis for transcribing an η. The accusative of “πάτηρ” is “πατέρα” and this is the form present in Eusebius’s text.<sup>86</sup>

ἕως τὸ—It appears that “ἕως του” may have been originally traced. The shape of an υ appears indented on the surface.

Line 6

ψαλμῶ—Mercati adds a iota adscript. I think, however, that there is no iota adscript but rather a punctuation mark. My reading would then coincide with the text in Eusebius’s text.<sup>87</sup>

Line 7

εἰς—Appears to be written with a rough breathing mark.

Line 10

---

<sup>86</sup> Eusebius, *Comm. Ps.* Ps 34:13 (PG 304b).

<sup>87</sup> Eusebius, *Comm. Ps.* Ps 34:13 (PG 304b).

πράττοντες—Mercati’s edition has “πράττοντι,” but this reading is not supported by the MS. In favor of his reading, however, Mercati is following Eusebius’s text.<sup>88</sup> Thus, perhaps, the spelling in the MS could be considered a scribal error.

Line 12

ὅτι—Mercati’s edition says “ὄν.” Mercati follows the text in Eusebius.<sup>89</sup>

Line 14

(δὲ)—This word is abbreviated. The abbreviation is typically indicated in Mercati’s edition, but not this time.

Line 16

φη(σί)—Mercati’s edition indicates a lacuna, but this is probably a typographical error.

Line 18

συμπάσγων—The spelling is μ before π, but Mercati saw erroneously ν before π. (καὶ) Mercati’s edition puts brackets around the parentheses, but this is probably a typographical error.

Line 20

ἔως—Scribal error. The breathing is smooth.

#### IX.4 (Folio 39)

Line 6

αὐτοῖς—The reading in the MS is “αὐτοῖς.” Mercati corrects it to “αὐτοῦς” in his edition.

ἄλεθο(ν)—The ν appears to be abbreviated.

Line 7

ἐνεδύετο—Scribal error. It appears to be a rough breathing in the MS.

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<sup>88</sup> Eusebius, *Comm. Ps.* Ps 34:13 (PG 308a).

<sup>89</sup> Eusebius, *Comm. Ps.* Ps 34:13 (PG 308a).

Line 10

καὶ θέλκεσθαι—Mercati's edition corrects this word to “καθέλκεσθαι.”

προς—No visible accent.

Line 11

ἡ προσευχὴν—Scribal error. The noun should be in the nominative case.

Line 13

κατατηρόμενος—Scribal correction. It seems that “κατανηρόμενος” was the original and then it was corrected.

Line 16

The name of Didymus is on the left margin of line 16, in my view. Mercati puts it in the following line.

(ἄ)λλως—It is typical in this MS to see the word “ἄλλως” abbreviated such that the initial alpha is not actually written.

[φ]ησὶν—It seems that the initial letter of this word has faded away. In the MS the accent is grave, not acute.

Line 18

συστρέφεται—The first epsilon has rather the shape of an omicron. But within the letter we can see a cross bar. It is likely that omicron was written first and then corrected.

Line 19

φαυλισμὸς—In the textual apparatus, Mercati remarks that the actual reading is “φαυλισμοὶ.” But the images reveal that “φαυλισμὸς” is indeed the reading extant in the MS.

## **IX.5 (Folio 66)**

Line 2

The first half of the line is irrecoverable. The ink has faded completely. This happens when red ink is used, which is typically used for citing Scripture in this MS.

Seeing as line 4 cites the second half of Ps 34:14, it is probable that verse 14a is the content of the faded text in line 2, namely, “ὡς πλησίον, ὡς ἀδελφὸν ἡμέτερον, οὕτως εὐηρέστου,” following the text in Rahlfs’s Göttingen edition.<sup>90</sup>

Line 7

The text in red ink is no longer visible. Given the content of the following lines, the missing text in line 7 might come from Ps 34:15 (LXX).

Line 8

Ἀσύμφωνοι—The alpha is quite faint in red ink, almost invisible, in uppercase.

τῶι—Scribal error. Perhaps “τό” is the more appropriate form here.

Line 9

ὅμως—Scribal correction from “ἡμῶν,” it seems.

μετεμελλοντο—Scribal error. It should have one λ, as it comes from

“μεταμέλομαι.”

μετεμέλλοντο· τοῦτο—In Mercati’s edition a long horizontal dash separates

these two words. But this is not in the MS.

Line 10

κακῶι—Scribal correction. The letter κ has been drawn in an irregular shape.

Perhaps it has been corrected from “καιρῶι.”

The rest of the text in line 10 is virtually irrecoverable.

Line 11

τῆς—Scribal error. This form does not fit the context. This error could arise from the word anticipation of the word “μονογενής” in the following line, which would explain the similar -ης ending. The correct form should be in the dative case as the article is governing the word “μυθοποιία” (also in the dative case) in the following line.

Line 14

θειότηα—The accent is over the omicron, not the iota as in Mercati’s edition.

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<sup>90</sup> Rahlfs, *Psalmi Cum Odis*, 132.

Line 17

This line is also virtually irrecoverable. In the second half of the line there are traces of ink but they do not provide enough information to make out complete words.

Line 18

ἡπείλη—Scribal error. It should say “ἡπείλει.”

Line 19

αὐτὸν—Scribal error: should be “αὐτῶν.”

Line 20

ἐπι—No visible accent.

## IX.6 (Folio 65v)

This folio has been cut in half and contains only 18 lines.

Line 1

This line is missing from the MS. The bottom of folio 66 only shows the top most portions of strokes and some accents. However, folio 66 and 65v together yielded enough information so as to provide a reconstruction. Unlike Mercati’s edition which provides the full text of line 1 (line 21 in his edition), this reconstruction is based only on the extant evidence in the MS. Mercati, on the other hand looked to the following manuscripts for help: Barocc. gr. 234, Vat. gr. 1789, and Monac. 359.<sup>91</sup> It gives the impression that Mercati might actually know what the right reading is, which is not possible because the line is cut out. Though he is probably correct as to the general content of the line, it is impossible to know the right wording.

Line 8

τοῦπίσω—Crisis of “τό” and “ὀπίσω.”

Line 14

ῶδε—Scribal error. The breathing mark has the shape of a smooth breathing,

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<sup>91</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 67.



not a rough breathing.

Line 15

ταῖς—Scribal error. It should be “τοῖς.”

Line 16

αὐτοῦς—Scribal error. This should probably say “αὐτοί.”

Line 17

ἕκτον—Mercati thinks the correct form is “ἕκτην.”

ποῦ. —Mercati’s edition continues with “ἔστιν.” The images, however, are not helpful in determining the shape of the letter after “ποῦ.”

### IX.7 (Folio 67)

I am counting 21 lines in this folio due to how the original folio (67–65r) was cut.

Line 1

The first line of the folio is decorative marking the beginning of the hexaplaric text for Psalm 35 (LXX). Mercati says he sees traces of the greek numeral 35 (λε´) which he places above column 3 and 4. For column 3, the λ is extant but the ε quite faint. As far as column 4, the letters are not visible; it is possible that, though once extant, these letters have completely faded away.

Line 2

δλαμανασση - col. 1—The λ seems to have been written in red ink. It is almost imperceptible.

Line 5

τῶι - col. 3—Scribal correction. The ω seems to have been doubly accented.

τῶι - col. 5—Scribal correction. The correction for the right case ending is written above the word. This is noteworthy because typically col. 5 follows col. 4 and corrects to align with col. 4. Here, however, col. 5 is correcting away from col. 4.

Line 8

ταῖ ἀμαρτωλοῖ - col. 5—Scribal correction: case endings have been corrected above the words.

Line 13

ἐλωειμ - col. 1—The short stroke above the first letter of this word could be interpreted as a breathing mark. Mercati places an acute accent on the last syllable, but it is not in the MS.

Line 14

ἄντικρυς - col. 3—The breathing mark has the shape of a rough breathing mark, but this may be due to size of the stroke rather than a scribal error.

Line 15

ὀφθαλμῶν - col. 2—Breathing mark looks like a rough breathing mark. See figure 203.

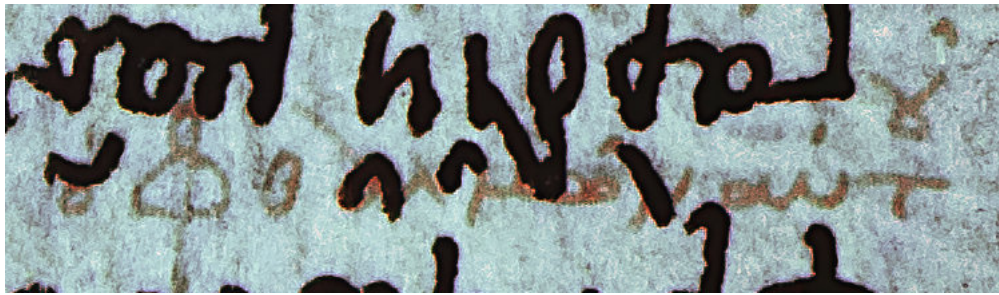


Figure 203. Fol. 67, line 15, column 2

Line 17

ἐδῶλωσεν - col. 5—Scribal error: ω for ο.

### IX.8 (Folio 65r)

We count 20 lines in this folio. However, the first line corresponds to line 21 in folio 67, due to how the original 67–65r was cut. Only columns 3–5 are extant.

Line 1

There is some indistinguishable writing in col. 5.

Line 2

καὶ μισῆσαι - col. 3—Mercati places a punctuation mark after “μισῆσαι,” but it is not extant in the MS.

Line 3

λόγοι—The λ is not completely cut out.

Line 5

ἀνομί(α) - col. 5 margin—It seems that only the α is abbreviated.

Line 9

Mercati places a semicolon after each word but this is not extant in the MS.

Line 15

πᾶσι ὁδ(ῶ) - col. 5—margin Scribal error: “πᾶσι” for “πάση.”

Line 16

οὐκ αγαθῆι - col. 4—There does not seem to be a smooth breathing mark over “αγαθῆι.” See figure 204.



Figure 204. Fol. 65r, line 16, column 4

Line 19

κ ἀπόσεται—There does not seem to be a smooth breathing mark over “ἀπόσεται.”

## Fragment X

### X.1 (Folio 82)

This folio has 21 lines of text. Only a tau is extant in line 21.

Line 1

αὐτοῦ—Mercati omitted the circumflex accent, perhaps a typographical mistake.

προσάπερ—Seems to have been written as one word, instead of “πρὸς ἄπερ.”

Line 3

τηνικαῦτα—It seems there was a minor correction with the last “-α.” The scribe may have written “-αι,” but the erased the final ι.

Line 4

διαπάντων—It seems to have been written as one word.

Line 7

ὁ κακία—Mercati thinks the definite article was written with red ink and then faded away. I think it was just mostly covered by the overtext.

Line 9

Mercati makes mention of Metrophanes in the apparatus. He claims that lines 9–17 should be ascribed to him. He also identifies the letter tau with an angular stroke on top in the right margin of line 9. He thinks that this marginal note is pointing to Metrophanes.<sup>92</sup> Mercati mentions that *Pseudo Eracleota* (Catena del Corderio. I, 650) contains a textual parallel, albeit with some omissions and variants.<sup>93</sup> The writing, however, is very faint and only with the help of image enhancement can one see it. See figure 205.

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<sup>92</sup> Mercati, *Osservazioni*, 300–301.

<sup>93</sup> Mercati, *Osservazioni*, 301.

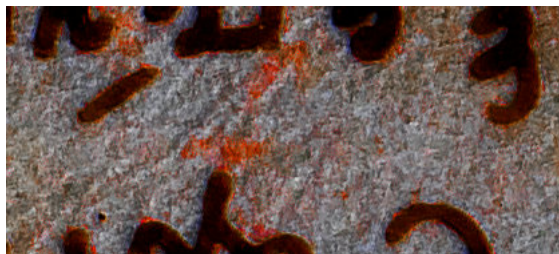


Figure 205. Fol. 82, line 9

ὑπολαμ(βὰ)νειν—The current condition of the Fragments are not what they were when Mercati looked at them. Proof of this is that the gap in the word “ὑπολαμ[βὰ]νειν” is bigger so as to cut out the β. Mercati’s images show a smaller gap and one can see the β. See figure 206. The image in black and white comes from Mercati’s edition.<sup>94</sup>

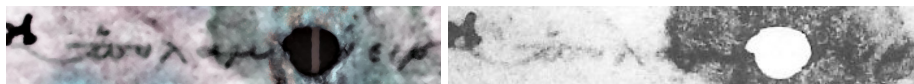


Figure 206. Fol. 82, gap

Line 12

διὰ παντὸς—There is an accent over “διὰ” giving the impression that the scribe meant to write two separate words.

Line 14

αὐτὸς—The accent is not visible but it is probably covered by the overtext.

τὸ—The accent in the images appear to be grave not acute.

Line 15

ἑαυτὸν—The accent is quite faint but it appears to be grave, not acute.

Line 16

προς [τὸ] ποεῖν—Mercati reconstructs the gap based on his reading of

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<sup>94</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 70.

Metrophanes. Grammatically, the definite article fits well in this context since it is making the following infinitive articular. There is no accent visible on “προς.”

Line 17

On the margin, I see Didymus’ name. It is rather in between lines 17 and 18, but vertically closer to line 17.

Line 18

The first half of the line is virtually irrecoverable.

Line 20

Mercati states in his first volume that from line 40 of this folio all the way to line 9 of the next folio (p. 73 of his transcription) the text comes from Metrophanes.<sup>95</sup>

ἀνομίας—There is a typographical error in Mercati’s edition. He wrote “ἀνομίας,” with a rough breathing.

ὥστε—The ω has an irregular shape and the ε seems to be written above the τ.

σοφιστικῶς—Scribal correction. The ο was corrected from an α.

## X.2 (Folio 76)

This folio contains only 19 lines.

Line 1

[Ε]κῶν—The ε is reconstructed because it is not visible in the images. Mercati capitalized the letter on the assumption that this was originally written in red ink. However, another option is that the ε belonged to the previous line which has been lost. The accent is quite faint. Mercati thinks there might have been names written on the right margin. But there are no ink traces visible.

Line 2

τοῦτό—There is an accent on the final omicron.

εὐρῶν—Mercati’s edition contains a typographical error. He wrote a smooth

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<sup>95</sup> Mercati, *Osservazioni*, 304.

breathing instead of a rough breathing.

Line 3

The images allowed us to fill in the gaps in the second half of the line. It is following the last line of Ps. 35:4 (LXX). Additionally, Mercati thinks that on the right margin of this line there was some name written.

Line 5

το—No visible accent.

περιελέσθαι—From “περιαιρέω,” aor. middle-passive inf. Mercati was not able to discern this reading. See figure 207.



Figure 207. Fol. 76, line 5

Line 6

Mercati left the second half of the line empty, but it does contain text. The writing is quite faint. But this corrects Mercati's edition, since in his edition one gets the impression that there is no text at all. Part of the problem is that there are letter impressions on the surface of this folio from a different page, thus blocking the view of the original. See figure 208.

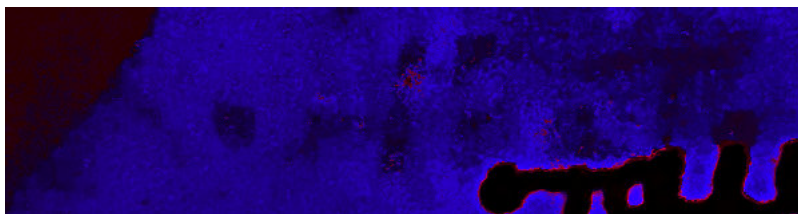


Figure 208. Fol. 76, line 6

[διε]λογίσατο—This text comes from Ps. 35:5 (LXX).

Line 8

τούτω—Scribal error: “τούτω” for “τοῦτο.”

Line 9

μελεταῖν—Infinitive written with a *iota adscript*.

Line 10

παρίστησι—There seems to be an extra *iota* after the *eta*. Mercati thinks it is a scribal correction, from *iota* to *eta*. But this view is problematic since in the MS the correction is typically written over the error. In this case, the letter is still visible. So this is not a scribal correction. It is rather a scribal mistake.

πᾶση—Scribal correction. The *iota* was corrected into an *eta*. The correction was written as a *majuscule* letter. The accent was not corrected, however. It should be an acute accent.

Line 12

πονηροπραγίαν—Scribal correction. The second *rho* was originally omitted and then written above between *pi* and *alpha*.

Line 13

Most of the first half of line 13 is a reconstruction, based on Ps. 35:6 (LXX). The images do show us a few glimpses of writing, but not enough to discern a full word, with the exception of the *nomen sacrum* κἑ. Mercati’s images are not much better. Perhaps he saw something with the naked eye. Mercati writes an abbreviated name on right margin. But the abbreviation is not visible in our images.

Line 14

ἔλεον—Scribal error. It should be “ἔλεος.”

Line 15

τὸ—Scribal error. It should not have an accent as this is part of the word “τοσαύτην.”



Line 17

τα κρίματα—Mercati writes the article with a circumflex accent i.e., “τᾶ.” But this might be a typographical error.

καθαπερ—No visible accent.

ἐκεῖνης—Scribal correction: corrected from “-οις.”

Line 18

ὁ βυθός—Mercati writes an acute accent. I think the accent is grave.

σῶν—It is not clear whether the accent is there or not.

Line 19

σπλάγχνα—There seems to be scribal correction on the letter nu.

### X.3 (Folio 77)

Line 8

ἀνεχόμενος—The breathing mark looks more like a rough breathing, but the stroke is rather small. See figure 209.



Figure 209. Fol. 77, line 8

Line 11

ἔουκότων—The iota has a dot above, quite like an actual i.

Line 13

δικαιοσύνης—Scribal error. The word is in the nominative but a final sigma was wrongly added.

πᾶσιν—Mercati’s edition writes an acute accent on the ultima of this word. But

this is not visible in the text.

Line 14

κύκλω—Mercati writes κύκλωνς. It is a typographical error. Then he writes the correct form in the apparatus.<sup>96</sup>

Line 16

ὄν—Scribal error: should be a rough breathing.

Line 17

ἐν τῆς τῶν—Scribal error. The article “τῆς” does not really belong in this phrase. In reality, the word intended is “ἐντός.” The scribe, however, divided the word and then turned the ending “-τός” into “τῆς.” The correct reading is “ἐντὸς τῶν . . . .”

Line 18

τε (καί)—All written as one graph.

Line 20

τὸ σούτον—Scribal error. It should be “τοσοῦτον.”

#### X.4 (Folio 83)

This folio is only 19 lines. The top of the folio was cut out.

Line 3

θύ̇—The accent mark resembles an acute accent rather than a circumflex accent.

Line 4

μεθήουσ(ιν)—Scribal error. It should be “μεθύουσ(ιν).”

Line 5

ἐμπίπλαται—Scribal error. In context the sense of the word requires a plural form, not singular, that is, “ἐμπίπλανται,” not “ἐμπίπλαται.” Additionally, in the apparatus, Mercati wrongly notes a spelling “ἐμπίπλαται,” where the second mu is missing. Nevertheless, the images show “ἐμπίπλαται.”

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<sup>96</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 73.

Line 7

κατα—No visible accent.

Line 8

αὐτὸν—Scribal error. After “δώσω” from the previous line, one should expect “αὐτῷ.”

χειμάρρουν αὐτῷ—Scribal error. Here the context suggests a neuter singular pronoun, “αὐτό.”

Line 9

(κενού-)μενον—Mercati adds an acute accent on the last syllable of “κενούμενον,” rendering “κενούμενόν.” However, the MS does not have this second accent.

ποτὲ—Mercati omits the grave accent.

Line 10

ἄει—Mercati writes the correct spelling but in the apparatus he mistakenly comments that the word is “ἄοι.”

Line 11

σου—No visible accent.

Line 13

παρα—No visible accent.

π(ατ)ρὶ—Mercati leaves the *nomen sacrum* unresolved. I think it is “πατρὶ,” in the dative case.

Line 14

αἰδίου—The MS shows no breathing mark nor visible accent. Mercati places breathing mark above the first iota. However, if the iota is marked by a dieresis then there should have been a breathing on the preceding alpha.

Line 15

ζωη—No visible accent.

## Fragment XI

### XI.1 (Folio 69)

This folio is 21 lines. The last line is only partially extant.

Line 1

ἄλλ(ως)—Mercati puts the alpha in brackets indicating that it is not visible.

However, the images show traces of red ink. See figure 210.

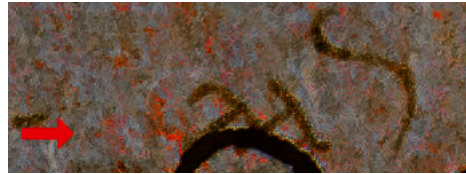


Figure 210. Fol. 69, line 1

Line 4

ὄτᾰν—Accented as if it were two words, instead of “ὄταν.”

τέλειον—Scribal error. It should be “τέλειος.”

Line 5

ἐπειδᾰν—Scribal error. The words has additional breathing marks.

ἔπου(ρά)νιον—Notice the accent stroke.

Line 7

[-?-)τα[-?-)—The syllable “-τα-” was detected toward the middle of the line.

See figure 211.

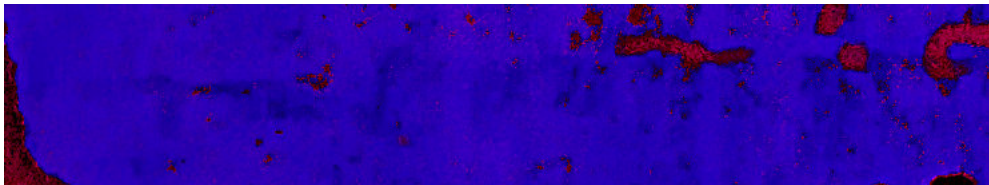


Figure 211. Fol. 69, line 7

Line 13

Τούτέστιν—It appears the first syllable is also accented.

τέκνα·—The semicolon after τέκνα is more like a dash than a dot.

ιουδαῖοι—Mercati transcribed “ιουδαῖθα.” The MS, however, clearly shows  
ιουδαῖοι.

\*\* Two asterisk signs follow the end of line 13 in Mercati’s edition, indicating  
the possibility of writing there. But the images do not show any trace of writing.

Line 15

χῶ ἰῶ—Indicating “Χριστῶ Ἰησοῦ.”

Line 16

υἱοὶ σοι—In Mercati’s edition, these two words are in the reverse order.

Line 19

ἐγένοντο οἱ υἱοὶ σου—Scribal correction. “οἱ υἱοί” was corrected from “οἱ υἱός.”

## XI.2 (Folio 75)

This folio is only 19 lines.

Line 4

ἀντὶ τοῦ—Mercati’s edition puts “τοῦ” in brackets giving the impression that the  
word is not visible. However, it is visible.

Line 8

Empty line with minor decoration.

Line 9

αμανασση - col. 1—It should say “λαμανασση,” but there are no traces of a λ.

Line 10

ἀβνηκορ - col. 1—It seems from his Observations volume that Mercati is  
reading “λ’βνηκορ.” He explains the missing alpha as the result of haplography.<sup>97</sup> He

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<sup>97</sup> Mercati, *Osservazioni*, 316.

states, "thus, an error of haplography, rather than an interchange between λ and α(?), as if it was pronounced l'b."<sup>98</sup> Nevertheless, going against his own arguments, he transcribes "ἀβνηκορ." I prefer the reading "ἀβνηκορ," and not "λάβνηκορ" or "λ'βνηκορ." Just like "αμανασση" in line 10, there are no traces of a lambda. The initial letter could be read as a λ. But the smooth breathing above is suggestive of a α. See figure 212.

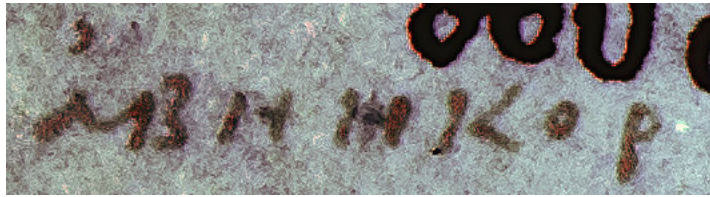


Figure 212. Fol. 75, line 10, column 1

ὑπὲρ τῶν υἱῶν κορε - col. 4—The scribal corrections are sublinear. This is the first instance of that placement. Usually, the corrected reading is placed on the right side of the column.

Line 11

ὑπερ τῶν κρυφί(ων) - col. 5—No visible accent over "ὑπερ."

Line 13

ἐλωεῖμ λανου—Written over two columns. This is a first! So, only three columns with Greek translations are extant. See figure 213.



Figure 213. Fol. 75, line 13, column 1

Line 17

<sup>98</sup> "Quindi un errore di aplografia, anziché di scambio tra λ e α(?), quasi si fosse pronunciato l'b."

εὐρέθης σφόδρα - col 5—In the correction written underneath. Mercati  
ταῖς εὐρούσαις ἡμᾶς  
transcribed “εὐρεύσαις,” but this is an error.

Line 18

ἐπι τούτῳι - col. 2—No visible accent over “ἐπι.”

Line 19

οὐ φοβηθήσόμεθ(α) - col. 3—Scribal error. It is accented on the second eta also.

### XI.3 (Folio 74)

This folio is 21 lines. The last line is only partially extant. Line 1

ταῖς - col. 3—Mercati writes “τῶι.” The textual apparatus is rather vague but it seems he believed this was a scribal correction. However, there are no traces of a second hand correcting the word.

Line 4

·ῥρη· - col. 3—Appears with a dot on both sides.

Line 9

αὐτῶν - col. 4—Scribal correction: the ω was corrected from an α.

Line 15

Cols. 4 and 5 have different readings, yet there is no correction for either one of the readings.

Line 18

κοδς - col. 1—There is something written on top of the final σ.

Line 21

[ὁ θς̄] - cols. 3 and 4—Col. 3 is completely missing. The reconstruction is based on the data gleaned from the rest of the line. With col. 4 the macron signaling a *nomen sacrum* is still visible. Col. 5 shows enough of the definite article and the beginning of the word “θεός,” which seems to be written in full.

#### XI.4 (Folio 68)

This folio is 19 lines. Fols. 74 and 68 would have formed one single page of 40 lines.

##### Line 2

οὐ - col. 5 margin—The word is not altogether clear. I do not include it in the transcription because I think it is not extant. This would be an instance where there is no correction between cols. 4 and 5. In the textual apparatus of his edition, Mercati also shows himself hesitant about this word. See figure 214.



Figure 214. Fol. 68, line 2, column 5

##### Line 3

σαλευθησεται - col. 4—There is no visible accent. Or it might be covered by the stroke of following the epsilon which draws a curved line above the line. There is a correction for col. 5, namely, “θη.” However, this reading is very tentative as the overtext is blocking a clean view of the text.

##### Line 4

αὐτῆι - col. 2—Scribal correction. “αὐτῆι” was corrected from “αὐτήν.”

##### Line 6

προς - col. 4—No visible accent. Mercati also leaves the word unaccented, which is atypical for his edition.

##### Line 8

μου - col. 1—Notice the shape of the upsilon with a vertical stroke at the end.



See figure 215.



Figure 215. Fol. 68, line 8, column 1

συνηχθησαν - col. 3—No visible accent, but it is possible that it is hidden near the crease at the center of the folio.

ἐταράχθ(ησαν) - margin of col. 5 The θ is not quite visible but I think it is sitting above the chi. See figure 216.

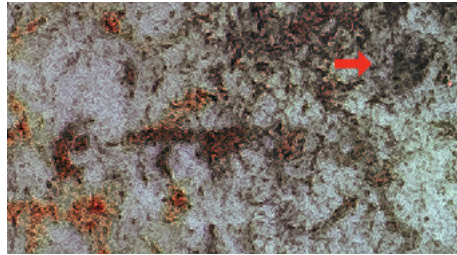


Figure 216. Fol. 68, line 8, margin, column 5

Line 10

In cols. 2–5—Mercati adds a semicolon after each word, but this is not extant in our MS.

Line 12

ὁ ὑψιστο(ς)—This word is halfway between cols. 4 and 5. It is rather closer to col. 5, but readings correcting a column usually are located to the right of the column. So I have placed this reading to the right of col. 4.

Line 13

τακήσεται - col. 5—The last half of this word is basically a reconstruction since it is completely blocked by the overtext.

ἔσαλεύθη - margin of col. 5—The first half of this word has faded away. We can still make out the general shape of the other letters.

Line 14

Mercati adds a period at the end of the words in cols. 2–5. The MS, however, does not display any punctuation sign.

Line 17

ὑπερέπαρσ(ις) - col. 2—Scribal error. Here, the word is accentuated as if it were two separate words.

ἀντιλήπτωρ - col. 4—Notice how the rho is written above the omega. Creativity and artistry. See figure 217.

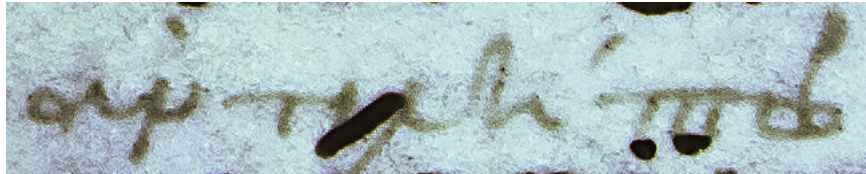


Figure 217. Fol. 68, line 17, column 4

Line 19

ἰακωβ - col. 2–5—No visible accent, and no period.

διάψαλμα - col. 3—There is a typographical error in Mercati's edition, an epsilon in place of a iota, “δεάψαλμα.”

### XI.5 (Folio 32)

This folio is 21 lines. The last line is only extant in a few strokes for cols. 2 and 5.

Line 1

λχου εξου - col. 1—There are two epsilons in the MS. Mercati acknowledges this in the textual apparatus.

Line 2

[-?-] - col. 5—There is some small writing before the main reading in this column. See figure 218.

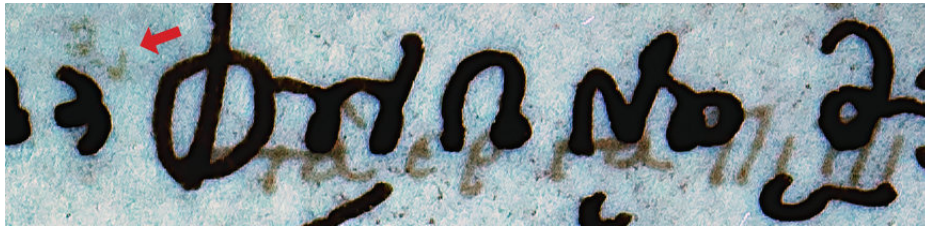


Figure 218. Fol. 32, line 2, column 5

Line 7

ἔως - col. 2—Scribal error: written with a smooth breathing. In the following column, the overtext covers the breathing mark. I cannot determine whether it was written smooth or rough.

Cols. 4 and 5 have different readings, and there is no correction.

Line 8

[-?-] - col. 1—There are traces of writing visible after the word *ααρς*. The overtext, however, makes it difficult to discern the reading.

τῆς γῆς - col. 5—Scribal error: the word is written with a iota.

Line 9

καθι[σα]βερ - col. 1—Reconstruction is based on possible consonant and vowel values and also the space between the iota and beta makes it possible for there to be two letters in between. Mercati writes -βηρ but the images show an epsilon instead of an eta. See figure 219.



Figure 219. Fol. 32, line 9, column 1

τόξ(ον) - col. 2—The second half of the word is not visible. However, the short amount of space between this word and the next suggest that “-ον” must have been abbreviated. Moreover, the overtext is blocking the abbreviation.

ἐπέκλασε - col. 3—Mercati writes “ἐπέκλασεν,” but the nu is not visible. It is possible that it was never extant.

Line 10

ἀνιθ—Mercati writes an acute accent, but the MS shows a grave accent.

λόγχας - col. 3—Mercati misses the accent.

συγκλάσεις—Mercati misses the kappa. It is probably a typographical error.

There is also a scribal error. The verb form is spelled as a 2nd sg. form, as opposed to a 3rd sg.

Line 12

Mercati adds a period after the words in columns 3 and 4, but there are no periods in the MS.

Line 15

ὁ θξ̄—I see a grave accent. Mercati does not write the accent.

Line 17

Mercati adds a period after each word. But there is no period in the MS.

Line 20

ἡμῶν - col. 3 and 5—Mercati indicates that the nu is somehow abbreviated. I think it is written right after the mu forming a ligature.

## XI.6 (Folio 26)

Only 19 lines. Lines 2–3 and 15–16 have no text. If there was any writing in these lines, then it has completely faded.

Line 1

[?-] - col. 3—The ink has completely faded away. Mercati's transcription for this word is a reconstruction.

Line 4

Beginning of the biblical text of Psalm 45 (LXX). It begins in verse 2. It is possible that in line 3, verse 1 could have been written in red ink and subsequently faded away.

ὁ θ̄ζ—The article is barely visible. I think it is written in red in majuscule style.

There is no double dot at the end of the line.

Line 5

[δ]ιὰ—The δ is not visible.

Line 9

τὸ—Mercati does not transcribe the omicron.

Line 17

I can see traces of writing in the first half of the line. However, it is not possible to make out any clear word. See figure 220.

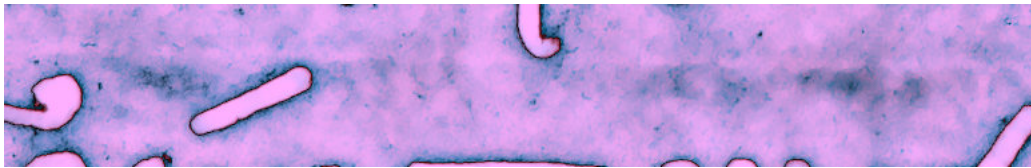


Figure 220. Fol. 26, line 26, column 17

## XI.7 (Folio 25)

This folio is 21 lines.

Line 3

χορὸς· τῆι—There is a dot between these two words, which is not noted in Mercati's edition.

πεφραγμένος· τῶν—Another dot in between these words.

Line 4

ἔχοντες· τὸν—There is a dot between these words.

θν—Mercati's edition places a grave accent over this *nomen sacrum*, but the accent is not visible on the text. Furthermore, there are clear instances where the *nomen sacrum* has no accents.

Line 6

ταραττομένην: —This word is followed by two dots. Mercati's edition omits the dots.

Line 9

ᾄγκον·—Dot is not transcribed in Mercati's edition.

Line 10

γνώμας·—Dot is not transcribed in Mercati's edition.

ῥαδίως·—Dot is not transcribed in Mercati's edition.

ἀπατης—No visible accent.

Line 12

περινοστούντων·—Dot is not transcribed in Mercati's edition.

Line 14

μαθηταῖς ἀμὴν—It is not clear whether there is a dot in between these words.

Mercati places one in his edition.

Line 17

ᾄρη—Appears to be written with a rough breathing.

κατα—No visible accent.

Line 21

We can only see textual strokes in the first half of the line. According to Mercati the reconstruction should be “αὐτοῦ κατα σύμμαχον.”

### **XI.8 (Folio 31)**

This folio is 19 lines.

Line 1

ἡρμήνευσεν—This word could count as a scribal error since the context demands a plural form “ἡρμήνευσαν,” which is what Mercati writes in his edition.

Line 3

εἰσι—Contra Mercati, the accent is grave, not acute.

Line 6

περι—There does not seem to be an accent for this word.

Line 7

ἐπ’ αὐτοῦς—Mercati writes “εἰς αὐτοῦς,” but this is not what the MS has, contra Mercati.

Line 8

το ἐκκλίνω—It is not clear whether “το” has an accent or not . In other instances, it does not have an accent when it introduces a citation.

Line 9

ἐξ αἵματος—There seems to be some additional strokes or correction below the letter mu.

Line 14

ρεύμασιν—There is no visible breathing over rho.

αὐτήν—It seems that the scribe wrote an initial breathing and then rewrote it in a different place.

Line 15

ἐνπεριπατήσω—There is a nu before the pi. Mercati spells the word with a μ.

Line 18

αὐτῆ—Scribal correction. It seems that the eta was corrected from an omicron.

## Fragment XII

### XII.1 (Folio 71)

This folio is 21 lines.

Line 2

διανέμου—For “δι’ ανέμου.” Written as if it were one word, not two.

Line 3

τὴν ἱστορίαν—Scribal correction. The final ν in both words was corrected from a σ.

Line 5

κατα βυθῶν—It could be written as one word since (1) “κατα” has no accent and (2) there is no break of ink between these two words. The writing is continuous.

ἤνιζατο—The shape of the breathing mark is that of a rough breathing.

διὰ τῶν νοῶν—Scribal error. It should be “νηῶν.”

συντριμμένων—Scribal error: omission of syllabic reduplication “-τε-” as in “συν(τε)τριμμένων.”

(ᾀ)λλ(ως)—Abbreviation resolved. It does not appear that the alpha was accidentally omitted. Mercati’s use of angle brackets give the impression that this was an omission by error. I think it is omission by design, i.e. an abbreviation.

Line 6

ἐληλυθότες—The word appears to have a rough breathing.

γεγεν{ν}ημένοι—Scribal error. The perfect participle of “γεννάω” was used instead of the perfect participle “γίνομαι.” The difference is the addition of nu. The text in Didymus the Blind is “γεγενημένοι.”<sup>99</sup>

Line 7

κατὰ θ(εὸ)ν—The accent on “κατά” has an irregular stroke pattern. It is the

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<sup>99</sup> Didymus, *Exp. Ps.* Ps 47:5 (PG 1380c).



grave accent with a hook coming off from the right.

Line 8

βασιλεὺς παρα—No visible accent on “παρα.”

Line 9

τὸσοῦτον—Doubly accented.

τῆν—Scribal error. It should be “τῆς,” following the text from Didymus the Blind.<sup>100</sup>

Line 10

λογικῆν—Written with a dieresis.

(ἄ)λλ(ως)—The text follows the same abbreviation style as in line 5. Mercati, however, transcribes the α as if it is extant, contra Mercati.

Line 11

First half of line 11 is quite faint. Mercati left it empty, saying in the apparatus that maybe there are letters in that empty space.<sup>101</sup> The new images helps us see that there are indeed letters written but the overtext is blocking most of the writing underneath. See figure 221.

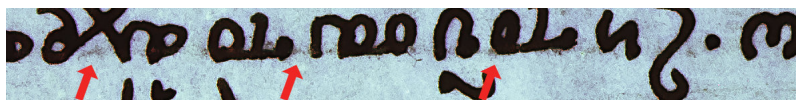


Figure 221. Fol. 71, line 11

Line 12

αὐτῆ—This reading is different from Theodoret’s text, where the word is

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<sup>100</sup> Didymus, *Exp. Ps.* Ps 47:5 (PG 1380d).

<sup>101</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 83.

“αὐτη.”<sup>102</sup>

κατα—No visible accent.

ἀγροῦς—The word has a grave accent, not acute.

Line 13

ἐνδοθεν—Mercati’s edition omits the accent, possibly an oversight.

Line 14

(δὲ)—There is a grave accent written above the conjunction “δέ.” Mercati transcribes this word with an apocopated epsilon, thus “δ’.” However, an apocopated form would not have an accent. I think this is an abbreviation.

ταύται(ς)—Scribal error. The final σ was erroneously omitted.

Line 15

οὐ-κίαν—Scribal error. The correct spelling is “οὐκείαν.”

[...-?-...]—There is writing in the second half of line 15. However, it is so faint that Mercati probably did not see it.

Line 16

[T]οὔτεστί—The first letter is no visible. Over the first diphthong “-ου-” there seems to be a circumflex accent. The final accent is over the ultimate syllable, not the penultimate as in Mercati’s edition, contra Mercati.

θα[λ]άσσηι—In Mercati’s edition, his images show that the lambda is still somewhat visible. In the current images the lambda is no longer visible. The lacuna has gotten bigger since the time Mercati’s images were taken.

Line 18

The second half of this line is also quite faint. Nevertheless, the images reveal enough of the original strokes to distinguish a reading. The text comes from v. 12 of

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<sup>102</sup> Theodoret, *Int. Ps.* Ps 47:4 (PG 1213a).

Psalm 47 (LXX) in Theodoret's commentary.<sup>103</sup> Mercati left this space empty.

Line 19

The first half of the line is more faint than line above. One could only surmise that it is a continuation of Ps 47:12 (LXX).

Line 20

ἐκάλεσεν—Written with a rough breathing.

κατὰ τὴν—Mercati puts a circumflex over the eta, but this is not correct, contra Mercati.

Line 21 There are strokes of a missing line of text toward the end of the line.

The text comes from Theodoret.<sup>104</sup>

## **XII.2 (Folio 73)**

This folio is 19 lines.

Line 3

αὐτ(ὰς)—Mercati's use of angle brackets is replaced by parentheses in this new edition because I believe the end of the word has been abbreviated by way of shorthand strokes above the τ.

Line 4

τῆς (end of line)—The images show how the stroke of the writing instrument was lifted after finishing writing the τ. See figure 222.

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<sup>103</sup> Theodoret, *Int. Ps.* Ps 47:12 (PG 1216b).

<sup>104</sup> Theodoret, *Int. Ps.* Ps 47:12 (PG 1216b).

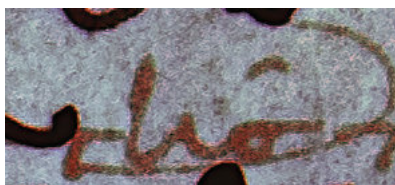


Figure 222. Fol. 73, line 4

Line 5

Mercati's edition gives the impression that the line was empty. The line however is not empty. In his observations volume, Mercati does not address the empty space in lines 26 and 27 of his edition. The text seems to be paraphrase or a shortened version of Ps 47:14–15 (LXX). The following lines, however, cite the text from Eusebius.<sup>105</sup> On the other hand, the text could also be a paraphrase of Eusebius's citation of Ps 47:13–15. There are a number of illegible letters. There is also a gap or lacuna in the middle. Before the lacuna, the text of the undertext is completely blotted out. The reading in general is tentative as most of the lines have blurry and faint outlines. However, the images show the presence of text.

Line 6

The first half of the line is quite damaged. Nevertheless, unlike Mercati, we are able to confirm that there is writing in that space.

Line 7

ἐν ἀνθρώποις—This would be one of the few instances in which the word ἀνθρωπος is not abbreviated.

κατορθωκότος—Scribal error: spelling mistake. It should be “κατωρθωκότος.”

Line 8

προσωπον—No visible accents.

Line 9

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<sup>105</sup> Eusebius, *Comm. Ps.* Ps 47:13–15 (PG 425d).

αὐτὴν—Seems to have been corrected from “αὐτὸν.”

Line 10

οἶμαι—Scribal error: written with a rough breathing.

τοῖς—Scribal error. Here the scribe matched the grammatical gender of the article with the words “ἀγγέλοις τε ἁγίοις” in the following line. However, it makes sense that the article would govern the word “δυνάμεσιν” (line 11).

Line 11

ἀγγέλοις τε ἁγίοις—Accent added over the “τε” by the scribe.

Line 12

σιῶν—Scribal error: wrong accent.

Line 13

αὐτης—The final σ appears to have been written above the τ. The surface of the manuscript is so stretched out that there is an empty space splitting the η in two. See figure 223.



Figure 223. Fol. 73, line 13

ψηφίσατε—Scribal correction. The ι seems to have been corrected from an α.

Line 14

ἐξοχώτατα τῶν—The graphic shape of the accents in both words is identical, but the latter “τῶν” should be a circumflex.

Line 17

ἀπο τῆς—No visible accent on the preposition “ἀπο.”

Line 19

τὸσοῦτον—Written with two accents.

### XII.3 (Folio 72)

Line 2

παραδίδωσι.—Scribal correction: The punctuation mark after “παραδίδωσι” is written below the line. The scribe did not leave enough space after writing the following word.

Line 4

ἀριθμησατε—No visible accent.

Line 5

καταδιέλεσθε—There seems to be some kind of scribal correction in the last vowel.

Line 7

ἄγγελοι—Scribal error. The word should be singular: “ἄγγελος.”

Line 8

περι—No visible accent.

Line 9

ὄτᾶν—Scribal error. The second half of this word was marked as if it was the particle “ἄν” standing on its own.

Line 10

καθόλης—Scribal error: written as one word instead of two, “καθ’ ὅλης.” There seems to be a scribal correction in the last syllable with η.

Line 12

παρῶν—This word is doubly accented. See figure 224.



Figure 224. Fol. 72, line 12

Line 17

ποιμνήν· ἄλλος ἂν εἴη—The accent on “ποιμνήν” and the following punctuation mark separate the word from the rest of the sentence. Grammatically, it should still be read as one unit.

Line 18

(ἄ)λλως—The  $\alpha$  appears to have been intentionally omitted. The same type of omission occurs at the end of line 20. For this reason, I have refrained from using angle brackets which would indicate an omission by error. However, the omission in these lines are not by error, but rather by design.

There are faint glimpses of writing in the second half of the line, but the text is completely irrecoverable.

Line 19

Αἰνίσεται—Scribal error. A grave accent was used.

δια—No visible accent.

ὑψηλοῦς—Scribal error. Following Clement’s text, the correct spelling should be “ὑψηλῶς.”<sup>106</sup>

ὑψηλοῦς—Scribal correction. Here “-ῶς” was corrected into “-οῦς,” but the previous form is still visible.

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<sup>106</sup> Clement, *Strom.* 7.13 (PG 516c).

#### XII.4 (Folio 70)

There are 20 lines in this folio but the first line is only extant in a few visible strokes.

Line 1

The text is citing Theodoret.<sup>107</sup>

Line 3

διανειμασθαι—No visible accent.

Line 4

καθεκάστην—Scribal error: written as one word instead of “καθ’ ἐκάστην.”

χρη—No visible accent.

Line 5

μεταυτήν—Scribal error: written as one word as opposed to “μετ’ αὐτήν.”

Line 6

Here Mercati uses angle brackets to transcribe the gap in the line. But by modern convention he should have used square brackets, [ ].

Line 7

ὑπερ—No visible accent.

κ[υκλώσατε σιών]—Only a faint κ can be observed in this latter part of the line.

For the reconstruction, I depend on Athanasius.<sup>108</sup>

Line 8

Between lines 7 and 8 on the left hand margin there appears to be some writing.

παρακελεύεται—The MS contains the right spelling. Mercati’s edition places the accent on the wrong syllable.

Line 9

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<sup>107</sup> Theodoret, *Int. Ps.* Ps 47:13, 14 (PG 1216c).

<sup>108</sup> Athanasius, *Exp. Ps.* 47:13 (PG 221c).



τειχος—Scribal correction: corrected from “τοισχος.”

τουτέστι—Retaining the accent of each individual component, but written as one word.

θεοσεβους—Scribal error. It should take a circumflex accent.

Line 10

κατα—No visible accent.

Line 11

Δύναμις—The δ is clearly written in majuscule style. See figure 225.

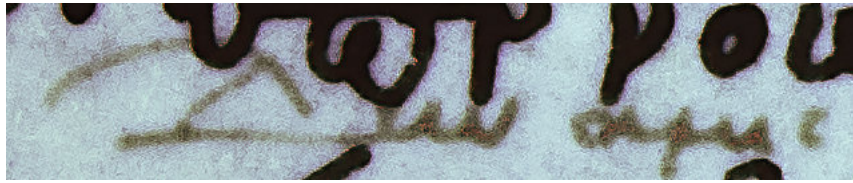


Figure 225. Fol. 70, line 11

υποστηρίζοντες αυτον λόγοι—This text differs from the text in Athanasius: “οι υποστηρίζοντες αυτην λόγοι.”<sup>109</sup> Besides the participle not having the definite article, “αυτον” should be feminine, if it is indeed referring back to “ἐκκλησία.”

Line 14

This line is seemingly empty, but most likely the psalmic numeration for the hexaplaric text has faded away.

Line 18

σιμου· ζωθ—There is in fact very little space between these two words.

## XII.5 (Folio 30)

Line 1

εωσββε - col. 1—Mercati has “εωσεβ\*,” but the problem is that the fourth letter

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<sup>109</sup> Athanasius, *Exp. Ps.* 47:14 (PG 221c).

does not look like an ε. In my estimation it resembles the letter β. The bottom stroke, missing in this instance, could have faded away. See figure 226.

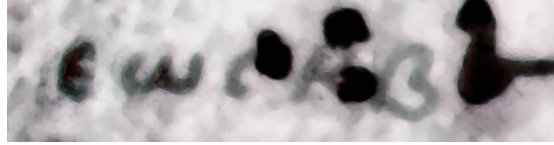


Figure 226. Fol. 30, line 1, column

Line 2

τὴν ἐγκατα - col. 3—Mercati left this word as is. He supposes there is a tachygraphical sign written above to complete the word, but it is covered by the overtext. He suggest the reading “ἐγκατάδυσιν” in his apparatus.<sup>110</sup>

Line 5

ἀνδρὸς - col. 3—The accent in the MS is grave.

Line 6

ἐπὶ τὸ αὐτὸ ᾿πλοῦσιος - col. 4—There is a vowel prefixed to the word “πλοῦσιος.” The overtext is covering most of its shape but it could be a ι, η, or an ε, in my opinion.

Line 7

ουεβιων—Mercati adds a circumflex accent on the “-ω,” but it is not visible in the MS.

Line 8

μελετήσει - col. 4—This reading is placed right below “λαλήσει.”

ουαγουθ The top horizontal stroke of the gamma is visible. The rest of the letters are really difficult to see but an omicron or upsilon can be discerned after the gamma. I believe the theta is still somewhat visible between the lines of the overtext decorative design. My reading is based on the word *θηγη*. In the first image the arrow points to where

<sup>110</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 87.

I think the theta is located. See figure 227.

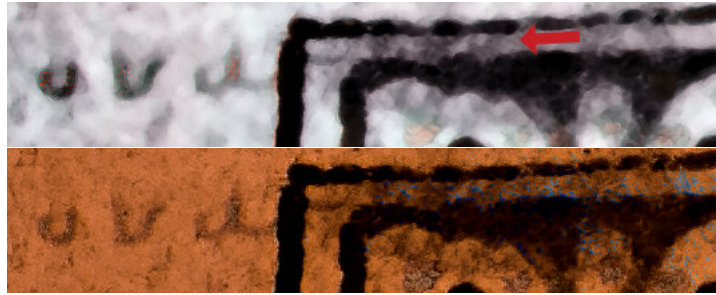


Figure 227. Fol. 30, line 10, column 1

Line 12

σύνεσεις - col. 4—Scribal error. The accent should be in the second syllable (penult) in the plural form. There is also a scribal correction: the correct word was written on the right. See figure 228.



Figure 228. Fol. 30, line 12, column 4

Line 14

λαμεσαλ - col. 1—The rest of the word is simply not visible.

παραβολῆν - col. 5—Scribal correction: originally “παραβαλεῖν” was written, and then the vowels were corrected but the circumflex accent remained.

Line 16

ἐν χιθάρᾳ - col. 2—Mercati adds a iota adscript at the end, but it is not visible in the images. He could have mistaken the final stroke of the α for a ι.

Line 18

Cols. 4 and 5 The columns have variant readings. Moreover, there is no marginal note correcting in favor of either of these columns.

Line 19

ἡμέραις - col. 3—Scribal correction. There is a small correction where the η stands, covering an ο.

## XII.6 (Folio 28)

Line 1

Parts of line 1 are cut out.

ακοββαι—Mercati puts a dieresis over the ι, but the MS cuts the top of the ι out.

πτερνων μου - col. 2—Accent is cut out.

Line 2

ισαββουνι - col. 1—Mercati writes “ισωββουνι,” but the MS shows an α for the second syllable.

Line 4

ἐπι - cols. 2 and 5—No visible accent.

Line 8

[[φ]] - col. 1—It appears the scribe meant to erase this letter, which is why there is a *linea occultans* above. See figure 229.



Figure 229. Fol. 28, line 8, column 1

ἀδελφοι—Scribal error. The scribe wrote either “ἀδελφοι” or “ἀδελφον.”

Additionally, there is no visible accent.

Line 13

τιμήν - col. 4—Scribal error. There should be a grave accent.

Line 16

First two columns were quite damaged.

ἐκοπίασεν - col. 5—Mercati says in his apparatus that there are some words on the margin after col. 5. But these words are not visible in our MS.<sup>111</sup>

Line 18

ουαῖι—This reading is tentative.

Line 19

νίκος—Scribal error: written with an acute accent.

Line 20

οὐκ ὄγεται οὐκ ὄγεται—The phrase is repeated twice.

## **XII.7 (Folio 27)**

Line 1

τήν διαφθοραν - col. 3—The accent is not visible, but it could have faded away.

The second half of the folio exhibits some kind of damage to the surface.

καταφθοραν No visible accent.

Cols. 4 and 5 have different readings, without any correction.

Line 2

βλέπει - col. 3—Scribal error. It should be the subjunctive, “βλέπη.”

Line 3

ἀποθησκοντας - col. 2—The accent is not visible. It is likely blocked by the overtext.

Line 4

---

<sup>111</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 87.

ἀνόητος - col. 2—The rough breathing is not visible.

Line 6

ιοβαδου - col. 1—The first *o* could also be interpreted as an *ε*.

Line 7

καταλήψουσιν - col. 3–5—Scribal error: “-η” written instead of “-ει.”

Line 8

ἑτέρ(οις) - col. 8—This word appears to be an addition on the margin of column

4.

Line 9

δυναμιν - col. 5—Accent seems to be blocked by overtext.

Line 11

οἰκείων—Mercati writes “οἰκῶν.” But see figure 230.



Figure 230. Fol. 27, line 11, column 3

Line 15

γενεάν—In every column the accent is acute.

Line 18

ἐπι - col. 2—No visible accent.

## XII.8 (Folio 29)

Line 1

οὐκ αὐλισθησεται - col. 5—The breathing marks and accent are cut out on top.

Line 2

παρεβλήθη - col. 2—Scribal correction. The accent was corrected from grave to acute.

συνεβλήθη - col. 5—Column 5 was left as is, without a marginal note correcting toward col. 4.

Line 3

ἀνωήτ(οις) - margin of col. 5—Scribal error: ω instead of ο. The sign at the end of the first line on the marginal note looks like a *καί* abbreviation. If that is the case, then the *καί* abbreviation is repeated twice. See figure 231.

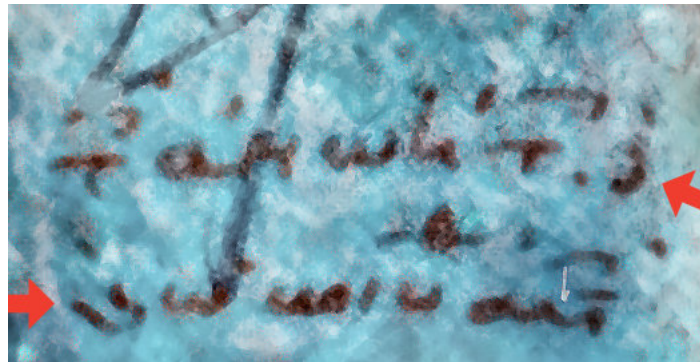


Figure 231. Fol. 29, line 3, margin of column 5

Line 4

καί - col. 4—There is a letter or punctuation mark before the “καί,” but the overtext covers most of it.

Line 6

ἀνοησίω - col. 2—Scribal error. It should be “ἀνοησία.”

Line 7

μεταυτους - col. 2—Scribal error: written as one word altogether. No visible accent.

μεταυτούς - col. 3—Scribal error: written as one word.

μετ αὐτοῦς - col. 5—No apostrophe visible.

Line 8

κατα - col. 3—No visible accent.

Line 13

μαυθ - col. 1—Mercati does not transcribe the word in its entirety.

Line 14

αὐτους - col. 5—No visible accent.

Line 17

πρωῖ - col. 4—The ι appears with an additional grave accent.

το - col. 5—No visible accent.

Line 18

Cols. 4 and 5 differ.

Line 20

ἄιδης - col. 3—There seems to be a scribal correction in the last syllable.

### Fragment XIII

#### XIII.1 (Folio 1)

There are 21 lines visible in this folio. The last two lines are not fully extant.

Line 7

περιτεῖχισμὰ—Scribal error. There seems to be a grave accent on the α.

Line 8

ἰεσσο[υ]αθε - col. 1—It seems that there are two sigmas, as the first ε is forming a ligature with the first sigma, and then the another sigma follows.

Line 9

καγω - col. 2—No accent or breathing mark visible.

Line 12

[-?-] - col. 2—The letters are not discernible from the general surface. See figure 232.





Figure 232. Fol. 1, line 12, column 2

Line 18

πιστῆ̄ - col. 4—Scribal error. It should be a grave accent.

Line 19

καὶ - cols. 2 and 3—Mercati indicates that “καὶ” in columns 2 and 3 is abbreviated, but in fact it is written in full.

Line 21

This line corresponds with line 1 of fol. 24. I can see the top strokes of the writing in columns 4 and 5.

### XIII.2 (Folio 24)

Only 19 lines in this folio.

Line 3

ἐφ ὄσον - col. 3—No apostrophe written.

Line 8

ουβμσφατι - col. 1—There is a letter written above the sigma. This could be an addition that could not otherwise have been inserted in the line. See figure 233.

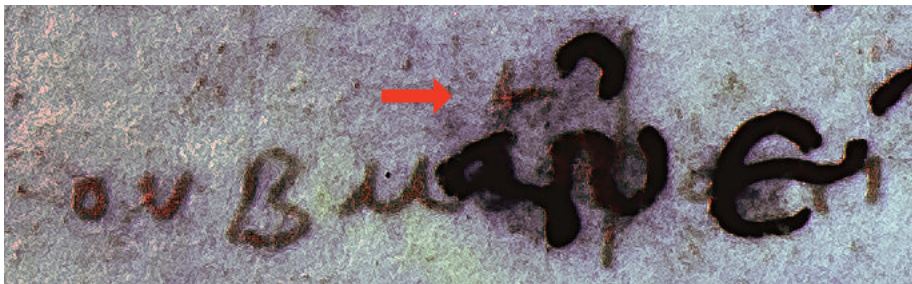


Figure 233. Fol. 24, line 8, column 1

κριμασί - col. 2—No other accent is visible.

Line 9

ὀδεύσωσιν - col. 3—Scribal error. It should have used a rough breathing.

Line 10

ακριβείας - col. 2—Scribal error: no smooth breathing visible.

Line 16

ἀθεσίας - col. 2—The last letter is a final σ, not a ν as in Mercati's edition, contra Mercati.

Line 17

οὐβανγαῖμ - col. 1—Contra Mercati, the last letter is a μ, not a β. He did not see the initial stroke of the letter and thus mistook it for a β in middle position.

Line 20

ιεςδι - col. 1—There is no dot dividing this word as in Mercati's edition, contra Mercati.

### **XIII.3 (Folio 8)**

There are 21 lines. Line 21 corresponds with line 1 of folio 17.

Line 1

λω ἄφιρ - col. 1—Contra Mercati, he writes ἄφις, but this reading is wrong.

Line 3

ουλω ασσακερ - col. 1—The first vowel is ο, not α, contra Mercati.

Line 4

μου - col. 4—The υ is round like an ο. Is this a scribal error? Or just a slip of the pen? See figure 234.



Figure 234. Fol. 8, line 4, column 4

Line 9

οὐκ αλλοιώσω - col. 2—I do not see the breathing on the second word.

Line 11

νεσβαθι - col. 1—At first glance, it appears that there is a ι after the θ.

Line 12

βεκοδσι - col. 1—The last letter is uncertain. The σ (if indeed it is a σ) does not have its habitual shape. There is also a curved line on top of the σ. See figure 235.

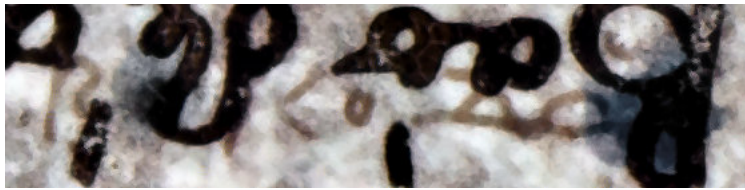


Figure 235. Fol. 8, line 12, column 1

ἀγιασμού - col. 3—Scribal error: should be a circumflex accent.

τῶ - col. 4—Mercati writes a iota adscript but this is not quite clear in the MS.

Line 13

εμ - col. 1—The first letter is mostly blocked. However, its initial curved stroke, the only visible part, is suggestive of an ε.

Line 15

σπέρμα - col. 1—The accent is not quite visible.

Line 16

δι αἰῶνος—The apostrophe is not actually written.

Line 17

μένει - col. 4—Scribal error. There should be a circumflex accent on the last syllable “-ει.” Contra Mercati, he writes the corrected form in the edition, “μενεῖ.”<sup>112</sup>

Line 21

The reading in cols. 4 and 5 is found in folio 17.

#### **XIII.4 (Folio 17)**

This folio is only 19 lines.

Line 1

The reading for the first two columns are extant in folio 8.

Line 2

έτοιμασθήσεται - col. 2—The breathing mark has been cut out.

έδραία - col. 3—Scribal error. The breathing is smooth, but it should be rough.

Line 3

δαιῶνο(ς) - col. 3—There is no apostrophe written between “δι” and “αἰῶνο(ς).” It is all rather written as one word.

αἰωνί(ως) - col. 3 margin—Mercati does not transcribe the accent, but it is written.

Line 4

ὁ δ(ἐ) διαμαρτυρόμενο(ς) - col. 3—The ε in “δ(ἐ)” is not visible. May have been omitted by the scribe on accident. There is some damage on the surface of the MS that has disfigured “-μα-” in διαμαρτυρόμενο(ς).

Line 9

ὀυαθθεμας - col. 1—Contra Mercati, his reading “ουαβθεμας” seems inaccurate. The first β can also be interpreted as a θ, which would make better sense of the Hebrew

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<sup>112</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 93.

טאמתי where the ת would be doubled because of the waw-consecutive form. Another example of consonant doubling is found in the form “εθαββαρθ” from line 10 col. 1.

ἐξουδένωσας - col. 3—Scribal error. It should be a smooth breathing.

Line 10

ἐχολώθης - col. 3—The last two letters are quite faded.

Line 11

σου - col. 3—Contra Mercati, there is no accent.

Line 12

μ\ν/ηερθ - col. 1—Scribal Correction: there is a ν written above the μ signaling a correction, from “μηερθ” to “νηερθ.”

Line 17

ἀφόρισμα - col. 2—Scribal error. It should be a smooth breathing.

ἀφορισμένον - col. 5—Scribal error. It should be “ἀφωρισμένον.”

### **XIII.5 (Folio 4)**

Line 1

γαδρωθας - col. 1—If one were to follow a *Vorlage* גדרתג then the final consonant would need to be ν not σ. Mercati makes a similar comment in his edition.<sup>113</sup>

Line 3

μαβσαραι - col. 1 margin—On the margin of col. 1 there is what appears to be an ε written above the line. See figure 236.

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<sup>113</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 95.



Figure 236. Fol. 4, line 3, column 1

ὄχυρωμα - col. 2—Scribal error: correct accentuation is “ὄχύρωμα.” Mercati in his apparatus remarks that the reading in the MS is “ὄχυρωμα” with a rough breathing.<sup>114</sup>

Line 5

διήρπασαν αὐτὸν—The word “αὐτὸν” is quite difficult to see. Traces of the alpha are still noticeable.

Line 7

οἱ - col. 4—The article is not really visible. It is possible, however, that it has completely faded. The surface does exhibit some damage.

Line 8

δερχ - col. 1—The ε is written below the δ. See figure 237.

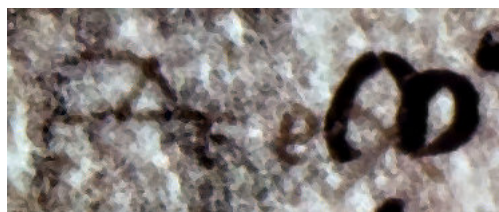


Figure 237. Fol. 4, line 8, column 1

ὀδδν - col. 4—The omicrons are not visible. The surface is too damaged.

Line 10

{έγεν} - col. 2—Scribal error. The scribe started copying the word from line 9,

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<sup>114</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 95.

“ἐγένετο.” He then stopped halfway. Mercati mentions in the apparatus a line traced over “ἐγεν,” but it is not visible in our digital images.

ὄνειδος—The omicron is not visible.

Line 12

ἀρημωθ - col. 1—The spelling could be regarded as iotacism of η for ι.

Line 14

σαραυ - col. 1—Mercati transcribes it as “σαραυι” with final iota. But this reading is not supported in the MS.

### XIII.6 (Folio 6)

There are 19 lines in this folio.

Line 1

ὄυλω· - col. 1—There seems to be a smooth breathing over the ο.

line 2

κ ἀνέστησας αὐτὸν - col. 2—The κ is connected to the following α giving the impression that it is all one word. Scribal correction: above the “-τὸν” the scribe has scratched off “οὔ.”

Line 5

ἀπο - col. 4—No visible accent.

τοὺς - col. 5—Mercati makes an error with the accent mark. In his edition he writes “τοῦς,”<sup>115</sup> but the scribe in the MS does not make this kind of mistake.

Line 10

ἡμερας - col. 5—The accent is not visible but it probably faded away.

Line 11

ἀλουμαυ - col. 1—It appears as if the first α has a smooth breathing.

Line 13

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<sup>115</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 95.

ἐπ αὐτόν - cols. 2 and 5—There is no apostrophe indicating the apocope after “ἐπ.” The accent in the MS is acute, not grave, contra Mercati.

Line 15

ἀεὶ - col. 5 margin—Acute accent written, not grave, contra Mercati.

Line 18

λανες . - col. 1—Mercati is not sure whether there is an additional letter or marking written after the final sigma. However, he compares this reading with the reading in fragment 12.6 (folio 28) where the reading “ὠδ λανες” in line 18, col. 1 is clear. See below, figure 238.

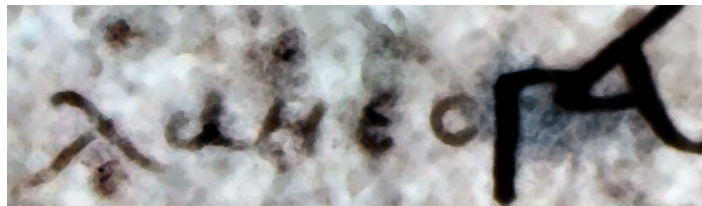


Figure 238. Fol. 6, line 18, column 1

### XIII.7 (Folio 5)

Line 2

There is no question mark in the MS, contra Mercati.

ὀργῆς - cols. 4 and 5—Mercati indicates that the final sigma is missing. But the letter is actually extant, contra Mercati.

Line 5

καταδύσεως - col. 2—Contra Mercati, he adds a semicolon after this word. But it is not there.

ὦν - col. 3—Contra Mercati, the accent in the MS is grave, not acute.

Line 6

ἐπι - cols. 2, 3, 5—No visible accent.



Line 9

There is no question mark in the MS, contra Mercati.

Line 10

τ(ις) - col. 5 margin—Contra Mercati, he says only the σ is abbreviated. I think it is both the ι and the σ.

Line 11

δς ζήσεται - col. 4—Typographical error: Mercati writes “χήσεται.”

Line 14

περισώσει - col. 2—Contra Mercati, he indicates that the second σ is missing, but it is actually extant in the MS.

Line 20

τὰ ἀρχαῖα - col. 4—I follow Mercati’s reconstruction, which corresponds well with the extant top portions of the strokes. See figure 239.



Figure 239. Fol. 5, line 20, column 3

### XIII.8 (Folio 3)

Line 3

ἀληθεία{ς} - col. 4—Scribal error. The word should be in the dative case, with no final σ.

Line 7

ὄν - col. 3—Scribal error: smooth breathing for rough breathing.

ἐν τ(ῶ) - col. 3—Mercati writes “ἐντ(ῶ).” It is a typographical error as there should be a space in between these two words.

⟨έν⟩ - col. 5—The έν is not visible. The scribe either omitted it (scribal error) or it faded away.

Line 11

ἐχθροί{ς} - col. 5—Scribal error: final σ erroneously added.

Line 13

το{ϋ̃} - col. 3—Scribal error: wrong case. It should be “τό.”

Line 12

ὡς ὠνειδισαν - col. 5—Scribal error. “ὡς” should be “ὡν.”

Line 14

χριστού{ς} - col. 5—Scribal error. It should be “χριστοϋ̃.”

Line 19

This last line is only used to trace a decorative line, marking the end of the Psalm.

### **XIII.9 (Folio 13)**

The text of the Psalms is being cited in full.

Line 1

In the apparatus, Mercati remarks that the first two lines in this folio have faded away.<sup>116</sup> However, Mercati was mistaken in the count. He is only missing one line of text.

Line 2

ἀλήθειαν—Mercati adds a second accent but this is not visible in the MS.

Line 7

τῶ κω̄—The iota adscript (as in Mercati’s edition) is not visible. There is no circumflex accent over the *nomen sacrum*.

Line 8

(καὶ)—Contra Mercati, the “καὶ” is abbreviated.

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<sup>116</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 99.

Line 9

ἐπι—No visible accent.

Line 12

διεσκόρπισας—Scribal correction: it appears that the dieresis was placed over the ι to correct from an η.

Line 15

κραταιωθήτω—What differentiates the initial κ from being read as an η is the absence of a breathing mark. The graphic form is almost identical.

Line 17

προ—No visible accent.

ἀλαλαγμὸν—Scribal error. It should be acute accent.

Line 18

ἀγαλλιάσονται—Scribal error. It should have a smooth breathing.

Line 19

ὕψωθῆσεται—It appears that this word is either accented with a rather large circumflex accent, or it was not accented at all. See figure 240.

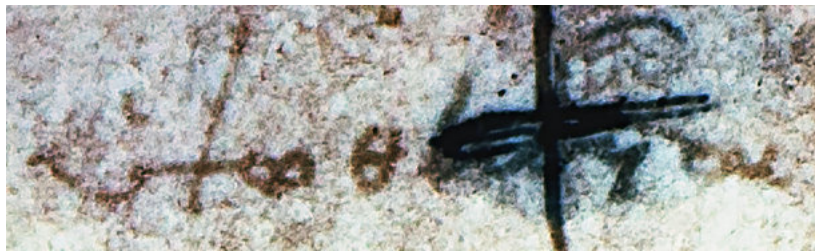


Figure 240. Fol. 13, line 19

Line 20

Only the top portion of the strokes, accents, and breathing marks are visible. They correspond well with v. 19 in Ps 88 (LXX).

ἰ(σρα)ηλ—There is no grave accent visible.

### XIII.10 (Folio 11)

Line 1

ἐθεμην—No visible accent.

ἐπι δυνατον—No visible accent for either word.

Line 3

αὐτῶ—Contra Mercati, there is no iota adscript.

Line 5

ἀλήθεια μου—No second accent on ἀλήθεια, contra Mercati.

ἔλεος μου—No second accent on “ἔλεος,” contra Mercati.

Line 6

1st μου—Scribal correction. The μ in “μου” seems to have been a correction from another letter. Mercati thinks perhaps “αυ” was corrected into μ.<sup>117</sup>

Line 7

ἐπικαλεύσεταιί—Contra Mercati, there is an accent in the last syllable.

Line 8

[[μου]]—Scribal correction. This word is crossed out in the MS. See figure 241.



Figure 241. Fol. 11, line 8

Line 9

πιστή—Scribal error. The accent should be grave. See figure 242.

There is a mark like the head of a bull at the end of the line.

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<sup>117</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 99.



Figure 242. Fol. 11, line 9

Line 14

ἀπ' αὐτοῦ—This is one of the few times where the apostrophe is actually written in the MS.

Line 17

μένει—Scribal error. The form should be in the future tense. Mercati's edition shows a typographical error in which both accents, for present and future tense respectively, have been written.

Line 19

διαθήκην—Mercati's edition erroneously placed a grave accent.

### XIII.11 (Folio 12)

21 lines are visible in this folio. The last line is only partially extant. It corresponds to line 1 of fol. 14.

Line 2

ᾠνειδος—It looks like the breathing mark was written in two strokes. See figure 243.

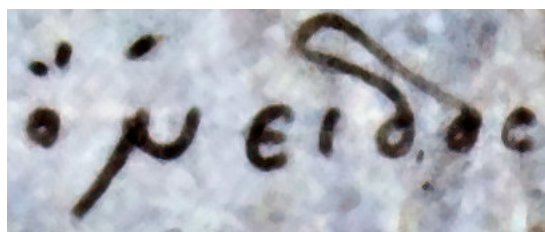


Figure 243. Fol. 12, line 2

αὐτοῦ ὑψωσας—The MS exhibits no formal way of distinguishing one verse from the next in this instance, contra Mercati who adds the editorial separation.

Line 4

ἀπο—No visible accent.

Line 6

ἕως—Scribal error: wrong breathing mark.

Line 13–15—The text was written in red ink. Mercati does not see anything on his part.

Line 16

The text corresponds to the beginning of Eusebius’s commentary on Psalm 88 (LXX).<sup>118</sup>

προῖων—The grave accent, if it is present, is blocked by the overtext.

ἐξῆς—The rough breathing is partially blocked by the overtext.

μέλλει—Scribal correction from λ on the first letter.

ἐλέει—Scribal error. The scribe wrote ει for η.

ῶμοσας—Scribal error: rough breathing instead of smooth breathing.

Line 18

ἐμβάλοντα—Scribal error: rough breathing instead of smooth breathing.

Line 20

ἀποτολμᾶν—A stroke is drawn at the bottom between λ and μ. See figure 244.

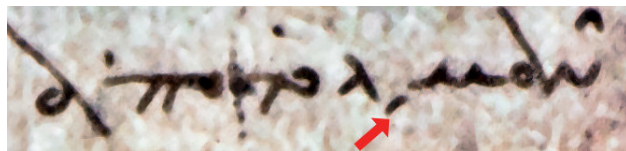


Figure 244. Fol. 12, line 20

<sup>118</sup> Eusebius, *Comm. Ps.* Ps 88:2 (PG 1069b).

επαγγελι(ῶν)—There is no visible smooth breathing.

### XIII.12 (Folio 14)

There are 21 lines in this folio.

Line 1

Line 1 corresponds to the last line of fol. 12. Only the first word is extant. See figure 245. The rest is still visible in fol. 12. The only word that is not fully recoverable is “τάναντία.”

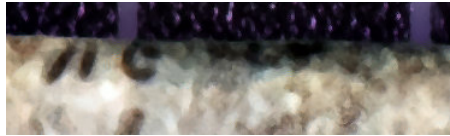


Figure 245. Fol. 14, line 1

Line 3

ἀσθενείας—The middle portion of the word is quite faded.

ἐμαυτοῦ—Scribal error: a second breathing written by error.

Line 4

προ ἀσφαρίζομαι—The smooth breathing would indicate that the scribe considered this verb as two separate words. The fact that προ has no accent only confirms the scribe’s habit not to accent prepositions.

Line 5

[[πολιτείας]]—Scribal correction: this word was crossed out in the MS.

Line 6

ἀληθῆς—Scribal error: grave accent instead of acute. Mercati does not note this.

ἀλήθειαν—Contra Mercati who adds a second accent, on “-αν.” But the stroke seems to belong to the overtext.

Line 7

καθεκάστην—Written as one word as opposed to καθ’ ἐκάστην.

γενεαν—No visible accent.

πᾶς λόγος—Faint accent marks.

The following text corresponds to Eusebius’s text.<sup>119</sup>

τὸν—Scribal error. The article governs the word γένεσιν, so the correct form should be “τὴν.”

Line 8

θεσπίζειι—After “θεσπίζειι” there is a sign marking the end of the text. There does not seem to be any more writing in line 8.

Line 9

The text in line 9 corresponds to col. 1072 C, commentary for v. 3.

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<sup>119</sup> Eusebius, *Comm. Ps.* Ps 88:2 (PG 1072a).



Lines 9–10—The lines are in bad shape but the images allows one to see enough of the text so as to provide a reconstruction where needed.

Line 11

θεοδοτίον—Scribal error. It should be spelled “θεοδοτίων.”

Line 13

προφήτ(ης)—The accent is technically not written. But perhaps the final τ, written above the η, serves also as an accentuation mark.

Line 14

έλεει—Scribal error: misspelling of έλέη, cf. Fol. 12, l. 16.

ποτ ðν—No apostrophe written to signal the apocopation of the final ε in ποτε.

Line 15

έξαρχῆς—Written as one word. This form is attested by LSJ and by DGE.<sup>120</sup>

Mercati transcribed it as two separate words.

απο—No visible accent. Also, the smooth breathing is not visible but it is probably blocked by the overtext.

Line 17

ού(ρα)νοῖς—Contra Mercati, in his edition Mercati indicates that the ν is also omitted. But I believe the ν is actually written, connected in one stroke to the preceding υ.

έτοιμασθήσεται—Scribal error. It should be a rough breathing. Mercati does not note this error.

Line 18

γεγεννημένοι· θεῖαι—There is a dot between these two words, visually splitting a phrase that grammatically is one unit.

τυγχάνουσιν·—There is also a dot after τυγχάνουσιν. Perhaps these two dots are working in concert.

ού(ρά)νιαι—Though the accented vowel is omitted, the scribe still writes the

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<sup>120</sup> See “έξαρχῆς,” *LSJ*; and “έξαρχῆς,” *DGE* VII: έκπελλεύω - έξαυος.

accent.

Line 20

ἐπι—No visible accent.

Line 21

ἐτοιμασθήσεται—Scribal error. It should be a rough breathing.

ειρημέ(νος)—The smooth breathing is not visible but it's probably blocked by

the overtext.

### XIII.13 (Folio 10)

Line 1

τὸν ἔλεον—The word is masculine.<sup>121</sup>

Line 2

ἀλλ—No apostrophe to mark the apocopation.

μειώσει—Mercati's edition has “μειώσει(ν),”<sup>122</sup> but is movable nu really

warranted?

Line 3

Beginning in line 3, Theodoret's text is being cited.<sup>123</sup>

Lines 3–4

In the empty gaps in lines 3 and 4 of Mercati's edition there are clear signs of writing. Unfortunately I have not been able to conclusively make out the shape of any complete word.

Line 6

ἰ(σρα)ῆλ—Contra Mercati, the accent is grave, not acute.

Line 7

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<sup>121</sup> See “ἔλεος, ὄ,” *LSJ*

<sup>122</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 103.

<sup>123</sup> Theodoret, *Int. Ps.* Ps 88:3–5 (PG 1577c).

δωμοκένοι—Scribal error. It should be a smooth breathing.

Line 8

τούτου—Scribal correction: the erasure of a circumflex accent is noticeable.

See figure 246.



Figure 246. Fol. 10, line 8

(καί)—After this word there is a stroke on top, to the right. See figure 247.

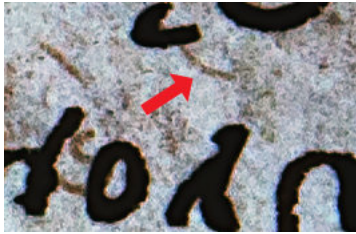


Figure 247. Fol. 10, line 8

Line 9

παραλειπομέναις...τὸ (δέ)—There appears to be a gap between these words, but the MS shows what I think is traces of ink.

θυ̅—Mercati's edition shows a circumflex accent, but this is not in the MS.

προ(ς)—There is no visible accent. The stroke on top is the tachygraphical sign for σ.

Line 10

παρίστησιν ὡς γὰρ—Between “παρίστησιν” and “ὡς γὰρ” there is no large empty

space as it is shown in Mercati's edition.

τῶι—I think the MS shows a iota adscript.

Line 11

ἐμπαιδούμενον—Mercati's edition corrects the spelling. But this is a scribal error—"αι" for "ε." Also, Mercati's edition is misleading by putting the initial ε in angle brackets. This would give the impression that the letter was originally omitted (either by error or design). However, the strokes of this letter are visible in the MS.

ἐφ οἴζ—No apostrophe written.

Line 12

κατ'—This time there is an apostrophe, but it is written above the α giving the impression that it is an accent.

γοῦν—It appears that this word had also an acute accent, perhaps a scribal error.

κατεμαυτόν—Scribal error. Conflating pronominal forms, the independent 3rd person pronoun with the 1st person reflexive pronoun. Additionally, the smooth breathing that should be at the beginning of "εμαυτόν" is missing, giving the impression that, along with κατά, this is a single word.

Line 13

ἀπωμοτικοίς—Scribal error: smooth breathing for circumflex accent.

Line 14

ἀμετάβλητος—Mercati's edition has "ἀμετάβλητον"<sup>124</sup> but the MS has "ἀμετάβλητος," contra Mercati.

Line 15

[ῶμοσα]—The word was erased from the surface of the MS.

Line 16

φησὶ—The φ is written in red ink. The accent is grave, not acute.

δι' δν—Scribal error. It should be "δι' ἦν."

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<sup>124</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 103.

(ᾷ)λλωϛ—The α is omitted intentionally. It is a form of abbreviation seen elsewhere in the Fragments.

Line 18

προ—No visible accent.

θῡ—I am not sure that the abbreviation has an accent or not.

Line 19

ρλα—It is citing the text of Psalm 131:1 (LXX).

Line 20

πραότητος—The text of the LXX in Ps 131:1 has “πραῦτητος.”

Line 21

Line 21 was added because one can see the very top strokes of accent marks belonging to this line.

### **XIII.14 (Folio 16)**

This folio is 21 lines. The first line, which is only partially extant, corresponds to the last line of fol. 10.

Line 2

ἐπι—No visible accent.

ὀμωμοκότι—The last two letters are a little faded.

ἱάντώ-μνυσι—Scribal error. There is a iota at the beginning of the word. Also, the second syllable should have an omicron.

Line 3

ἀνθενός—Written as one word, instead of “ἀνθ’ ἐνός.”

Line 4

λέγ[εται] ὀμω[μοκένοι]—There is no gap in the text but these letters are quite faded.

Line 5

ἀθετήση—Scribal error: η for ει.

Line 6

ἐπι—No visible accent.

σου οὐκοῦν—Between these two words I do not see a Greek semicolon. Maybe it faded away.

Line 8

μεθ' ὄρκου—This is a rare instance of both words are clearly demarcated. There is an apostrophe signaling apocopation and the second word also has the breathing and accent marks.

καθ' ὄλης—There is an apostrophe, but no breathing mark. The scribe, perhaps confused, added the apostrophe after θ. However, he might have intended to write one word because he omitted the rough breathing that should be on “ὄλης” (as in ὄλης).

Line 13

ῆ—Mercati corrects it to ῆ.<sup>125</sup>

Line 14

ἐπι—No visible accent.

Line 15

ὑπο—No visible accent.

Line 18

μασοφᾶ—Above the word, there is a sigma, along with two other marks. One is like a grave accent or the tachygraphic sign for a vowel. The other one is a horizontal line.

See figure 248

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<sup>125</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 103.

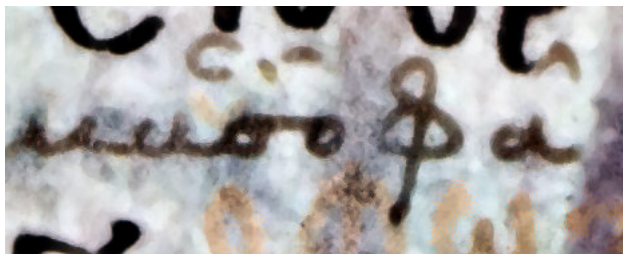


Figure 248. Fol. 16, line 18

παρ—No apostrophe visible.

Line 19

καριαθιαρειμ—Mercati adds an accent over the last syllable “-ρειμ,” but I do not see in the MSS.

Line 20

ἀβεδδαρα—Mercati adds a circumflex accent over the final *α*. The overtext in the MS, however, blocks the space where the accent would be.

Line 21

(καί)—The chemical solution has blocked the text. See figure 249.

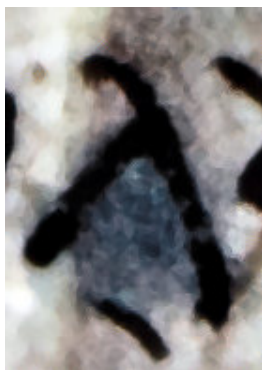


Figure 249. Fol. 16,  
line 21

κιβωτ(όν)—Both the accent and the tachygraphical sign are written.

### XIII.15 (Folio 15)

Line 1

(δὲ)—Mercati should have put this conjunction in parentheses.

Line 3

λύθων—Scribal error: iotacism. It should be λίθων. Mercati did not note this.

Line 4

συστησάμενου—Scribal error. It should be συστησομένου, according to Mercati.<sup>126</sup> But this is a difficult text.

ἀλλ' ἢ ἄρα—Scribal error: should be “ἀλλ' εἰ ἄρα.” Iotacism, and loss of the smooth-rough breathing distinction.

ἐπι—No visible accent.

Line 6

καθολης—Scribal habit or error. It should be καθ' ὅλης. See note in fol. 72 line 10 and fol. 16 line 8. I could not see the accent.

Line 7

συστησαμένην—Mercati corrects to “συστησομένην.”

ἐκκλη(σίαν)—There is a small dot written above the ε, then there is bigger stroke which I take to be the actual smooth breathing. The dot could have been a slip of the pen.

ὅτε—Mercati corrects to “ὅτι.”<sup>127</sup>

ταῦθ' οὕτως—This phrase shows that the scribe knows how to use apostrophes correctly.

π(αρα)—This is the first instance of this particular tachygraphical sign.<sup>128</sup>

Line 9

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<sup>126</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 105.

<sup>127</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 105.

<sup>128</sup> Gardthausen, *Griechische Paläographie*, 339.



εἰπ]αζ—Mercati could not make out these letters. The final two letters are clearly visible, “-αζ.” It is also clear that the word begins with a vowel, due to the presence of a smooth breathing, though the accent is not visible.

Line 10

Left margin—Mercati thinks that maybe there is the word “(ἄ)λλως” written on the left margin between lines 9 and 10.<sup>129</sup>

τοῦτέστι(ν)—The accents from the original two forms are present.

Line 11

πῖστιν—Scribal error. It should be an acute accent.

Line 14

I was able to reconstruct part of the line. It is not an exact citation from the LXX. Ps. 88:7 (LXX) says, “τίς ἐν νεφέλαις ἰσωθήσεται τῷ κυρίῳ.”<sup>130</sup> The fact that the phrase “ἐν υἰοῖς θυ” appears cited in line 15 makes me think that this phrase could have also been extant in line 14, either before or after “τίς ἰσωθήσεται τῷ κυρίῳ.”

Line 15

Τῷ—The initial τ is faint yet visible in the images. Mercati’s edition seems to fill in the missing letter, but he should have used an underdot.

κατ—No visible apostrophe. Mercati mentions some unclear letters in the left margin of line 15, but I think this is the uppercase τ playing tricks with his eyes.

Line 16

ἐπι—No visible accent.

Line 21

The last line is only extant but for a few top strokes. The bottom of half of the line is extant in fol. 9, line 1.

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<sup>129</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 105.

<sup>130</sup> Rahlfs, *Psalmi Cum Odis*, 233.

### XIII.16 (Folio 9)

Line 1

Τοῦτο—For τ Mercati should have used an underdot.

For the second half of line 1, the reading is tentative.

Line 2

ἀλλ οὐ—No apostrophe.

Line 3

οὐ(ραν)ὸν—Should be acute.

Line 4

On the left margin there seems to be some small writing which unfortunately is covered by the overtext.

θεοὺς ὡς ὄντας—Difficult reading. Mercati has: “θεοὺς οὐχ ὡς ὄντας.”<sup>131</sup>

However, the MS does not actually have the negative particle, contra Mercati.

Line 5

[-?-]—There is some kind of sign right where the gap is. See figure 250.

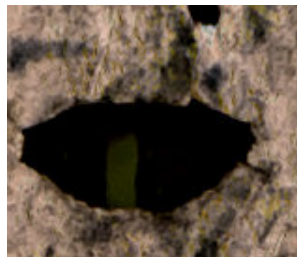


Figure 250. Fol. 9,  
line 5

τοῖνον—Scribal error. It appears that this word was written with a circumflex accent.

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<sup>131</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 105.

Line 8

(δὲ)—Mercati does not write this as abbreviated, contra Mercati.

Line 12

κατα—No visible accent.

γένημα—Scribal error: spelled with one ν, instead of two, contra Mercati.

μετέχ(ειν)—The final abbreviation is difficult to see.

Line 13

κατ—No visible apostrophe.

μόν(ος)—Cannot see the abbreviation.

Line 14

π(ατ)ρὶ—Mercati put the wrong accent on the word. It is a grave accent.

οὐ κατ οὐσίαν· Before and after this phrase there is Greek semicolon.

Line 15

αὐτὸς—Mercati used the wrong accent.

Line 16

εἶπι—Scribal error: the scribe wrote an additional iota after the epsilon.

Line 17

μετα—No visible accent.

Line 19

ἄρπαγέντων· ἐν—In between these two words there seems to be a vertical stroke or bar. In my estimation, it is a Greek semicolon drawn too long. See figure 251.

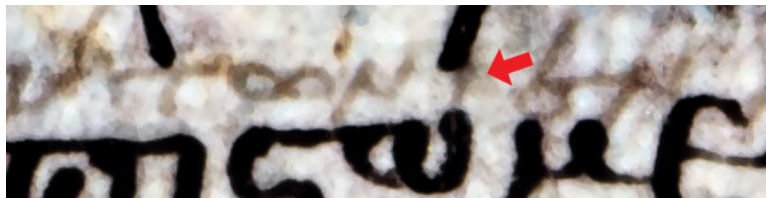


Figure 251. Fol. 9, line 19

τῶι—The presence of a iota adscript strongly suggests that the vowel in question is an omega. However, the shape of the strokes is ambiguous. I think the scribe originally wrote “τοῦ” and then tried to rectify this error.

Line 20

ἐπι—Rare instance where the accent is present.

μετα—No visible accent.

Line 21

ἠρπάγη—Scribal error: wrong breathing mark.

### XIII.17 (Folio 20)

From lines 10 through to the end, the text corresponds to Eusebius.<sup>132</sup> Mercati poses the possibility that the text may come from Didymus. But in RA 1098, lines 11 through halfway of 14 correspond to PG 23:1084d lines 8 through the 15. In lines 14 and 15, RA 1098 then jumps to 1085a citing lines 5–7 of that section.

Line 1

μετα—No visible accent.

καί—The accent is not visible but this word always carries the accent in all other clear instances.

ἠρπαγή—Scribal error: wrong breathing mark.

ἀλλ—No apostrophe.

Scribal error. Beginning with ἠρπαγή in line 1 and ending with δόξης in line 2, the text has been repeated.

Line 2

μετα—No visible accent.

Line 3

ἐπι—Both instances with the accent mark present. This is rare for the MS.

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<sup>132</sup> Eusebius, *Comm. Ps.* Ps 88:8 (PG 1084d).

Line 4

βασιλικὸν—The accent in the MS is grave. But Mercati writes an acute accent.

Line 5

ὄντως—It is not clear as to whether this form is an adverb (as in the MS), or whether it is the participial form (following Mercati's edition).

The citation in lines 5 and 6 comes from Is 45:8 (LXX).

πν(ευματ)ικῆς—After this word there is a punctuation sign, not represented in Mercati's edition, contra Mercati.

Line 6

κω—After the *nomen sacrum* there is a Greek semicolon that Mercati does not put in his edition, contra Mercati.

Line 8

λογικὰ—Scribal error. It should have ended with an acute accent.

Line 11

κατα—No visible accent.

Line 13

ἐπι—No visible accent, but the overtext is blocking the view. It could go either way.

Line 14

ὑπο—No visible accent.

Line 15

εἶρη(ται)—Mercati says the η is part of the abbreviation, but it is not. It is extant in the MS.

ἄτε δη—No visible accent over “δη.”

Line 16

φοβερος—No visible accent.

δ' (ἐστί)—See figure 252.

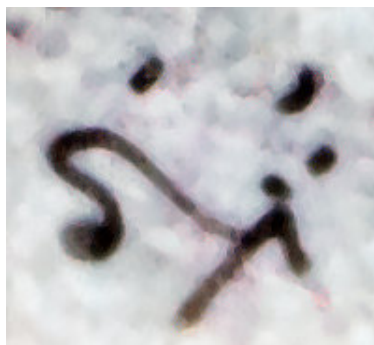


Figure 252. Fol. 20,  
line 16

Line 17

κατὰ—Accented form.

Line 18

θείαν—The letter θ is quite narrow.

Line 19

εἰσὶν—In the MS the word is accented with a grave accent, contra Mercati.

Line 20

πυρὸς—Grave accent in the MS.

Line 21

Not fully extant, but the upper strokes of a few of its letters are still visible at the beginning. Mercati fills in the blank line following the text from Ambros. F 126 sup., housed in the Ambrosian Library of Milan.<sup>133</sup>

### **XIII.18 (Folio 7)**

This folio is made up of 21 lines.

Line 1

The text is only partially extant toward the end of the line. This line corresponds to line 21 of folio 20.

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<sup>133</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 107.

Line 2

φοβερος—It should have an accent but it is not visible because of the damage on the surface.

? μέγας (καὶ) φοβερ(ός)—Before the word “μέγας” at the end of the line there is a sign that Mercati is not able to identify. Following Gardthausen pg. 296, this sign could be the letter π written in tachygraphic form. Gardthausen states that the letter “π discarded the first and third stroke in Antiquity; in the Middle Ages only the first.<sup>134</sup> The result is that the letter π has the shape of an uppercase gamma, but inverted. See figure 253. This is one possible explanation of this particular sign. Still, it is hard to justify why it would appear in this context or what kind of error (perhaps) the scribe made. Another explanation is that this sign is part of the overtext and its ink has somehow blended with the ink of the undertext.



Figure 253. Fol. 7, line 2

Line 3

ἐπι—No visible accent.

κατάνοήσεως—Scribal error: there appears to be a smooth breathing over the second α.

Line 4

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<sup>134</sup> “π hat im Altertum den ersten und dritten Strich abgeworfen; im Mittelalter nur den ersten.” Gardthausen, *Griechische Paläographie*, 296.

Line 4 is irrecoverable.

Line 6

παρὰ σοι—The overtext covers the accent. It is not actually visible.

Furthermore, over “σοι” there is a sign that maybe is the actual accent so that we are reading “παρα σοι” instead.

Line 7

τῶν δὲ σάλων—Scribal error: the correct reading is “τὸν δὲ σάλον.” This is a case of otacism.

Line 11 seems to be a paraphrase of Eusebius’ text.<sup>135</sup> 23 col. 1089 lines 39–47. Lines 12–18 cover col. 1089 lines 48–53 and then jumps to col. 1092 line 3–8 of Eusebius’ text in PG.

[Π]άντων εἶ φη(σὶν) ποιητῆς—This line illustrates how Mercati’s own notion of punctuation could distort the evidence slightly. There is no comma before or after “φη(σὶν)” and so this word should be accented with a grave accent, contra Mercati.

δημιουργός—Grave accent.

Line 12

σύν—The last letter looks like a ν and not a μ.

Line 14

[ἔσται το]ῦ—The words are too blurred to be legible.

Line 15

μεθόρκου—Scribal error or habit? It should be written “μεθ’ ὄρκου.”

κατεξαίρετ(ον)—Not “κατ’ ἐξαίρετον.” By analogy with κατεξαίρομαι attested in Pape’s lexicon.<sup>136</sup>

Line 18

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<sup>135</sup> Eusebius, *Comm. Ps.* Ps 88:12, 13 (PG 1089, 1092).

<sup>136</sup> “κατεξαίρομαι,” *Pape 2*.



ἀν(θρώπ)ων—There is a typo in Mercati’s edition where he typed “δ” instead of “θ.”<sup>137</sup>

I believe at the end of the line there is the word ἄλλως faintly written. Moreover, in the right margin the abbreviated form of the name Theodoret is present.

Line 19

[ο]ύχ—The ο has faded completely. This leads me to believe that it was written in red ink and possibly in majuscule style.

ἰ(ρουσα)λήμ *Nomen sacrum*. I do not see the grave accent. Beginning in this line through fragment 13.20 (folio 20) the text corresponds to Theodoret’s commentary for Ps 88:13–19.<sup>138</sup>

Line 20

κα-τα—No visible accent.

μὲν εἰσὶν—The accent on “μὲν” is grave, and there is also a grave accent on εἰσὶν, contra Mercati. Scribal error: “εἰσὶν” should not have an accent because the preceding word has an accent on its ultima.

κατα—No visible accent.

βορρὰν—The text in the MS uses a grave accent.

ἄσσυρίου—Mercati remarks in his apparatus that one should read “ἄσσυρίοι” instead.<sup>139</sup>

Line 21

φη(σὶ)—Mercati puts a comma which in turn makes him put an acute accent on this word.

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<sup>137</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 107.

<sup>138</sup> Theodoret, *Int. Ps.* Ps 88:13–19 (PG 1581c–1585a).

<sup>139</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 107.

### XIII.19 (Folio 21)

Line 1

ἐρμῶν—Mercati does not write the smooth breathing.

Line 5

The red ink portion of the line is very tentative.

Line 6

λέγ(ει)—Contra Mercati, I think only the last two letters are abbreviated. The γ is still visible.

ἰσχὺν—The MS has a grave accent, not acute, contra Mercati.

Line 7

ἐπι—Actually accented.

Line 9

δηλοῖ—Scribal error. The scribe wrote a grave accent instead of a circumflex.

Line 11

τυχεῖν·—The punctuation mark is a straight stroke rather than the typical dot.

Line 12

ὑψηλὸν—Scribal error or confusion. It seems the original reading is “ὑψηλὸν,” but then the scribe wrote a suppressing line over the final ν. The line could stand for an α as well, but this option would render the following reading: “ὑψηλονᾶ” (?), perhaps by analogy to the word ὑψηλό-νους, ουν. Mercati believes that the scribe corrected “ὑψηλο-” into “ὑψηλη-” rendering “ὑψηλη(ν)” as in his edition.<sup>140</sup> But there are three problems with this view. One, the correction supposes that the ο be clearly corrected either by crossing it out or by writing over it, but neither of these methods are employed. In the MS, the ο stands clearly without correction. Two, in Mercati’s reading the letter ν is in parenthesis, indicating that it has been written in shorthand. But neither of the strokes at the word

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<sup>140</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 109.

commonly represent the letter  $\nu$  in tachygraphic style. Three, even if the suppressing line above the  $\nu$  was meant to suppress the last two letters (both  $o$  and  $\nu$ ), the tachygraphic stroke above the word would render the form  $\acute{\upsilon}\psi\eta\lambda(\acute{o}\nu)$ , not  $\acute{\upsilon}\psi\eta\lambda(\eta\nu)$ . For these reasons, Mercati's reading, though making sense of flow of the text, is problematic. My position is that we can still make sense of the intended meaning and function of the word while at the same time recognizing that here the scribe made an error due to a confusion over which form to use. See figure 254.

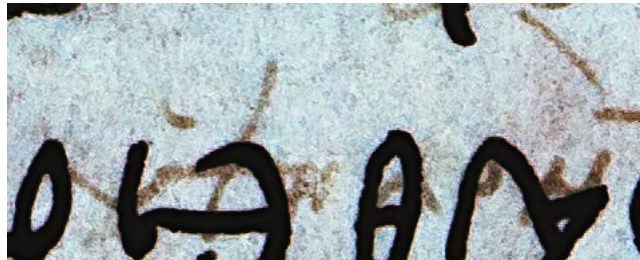


Figure 254. Fol. 21, line 12

#### Line 13

$\kappa\omicron\lambda\tilde{\alpha}\sigma\alpha\iota$ —Scribal error. The MS has a circumflex accent. It should be an acute accent. Mercati does not mention this error in his apparatus.

$\kappa\omicron\lambda\tilde{\alpha}\sigma\alpha\iota\ \kappa\alpha\iota\ \acute{\alpha}\upsilon\tau\omicron\upsilon\varsigma\ \acute{\epsilon}\lambda\epsilon\upsilon\theta\rho\tilde{\omega}\sigma\alpha\iota$ —Mercati is also ignoring the punctuation in the MS.

$\tau\acute{o}\upsilon\tau\omicron\upsilon$ —Scribal error. Mercati's reading might be the correct one. The problem, however, is that the tachygraphic strokes used in the MS do not support that reading. The right leaning stroke that looks like an acute accent is indeed an acute accent. The  $\tau$  above  $\tau\omicron\upsilon$  is used to indicate the pronoun  $\tau\acute{o}\upsilon\tau\omicron\upsilon$ .<sup>141</sup> See figure 255.

<sup>141</sup> Gardthausen, *Griechische Paläographie*, 351.



Figure 255. Fol. 21, line 13

Line 14

καί—No visible accent but it is probably blocked by the overtext. It is not typical for *καί* to be missing the accent.

δικάσαι—Scribal error and correction. The scribe writes the circumflex accent first and then seems to write the acute accent right next to it.

κατ' ἐκείνων—No apostrophe.

Line 15

ἐξενεγκεῖν—Scribal error: wrong breathing.

παρασχεῖν—The accent is barely present. It is just a dot over the syllable.

Line 18

προ—No visible accent.

Line 19

Extremely difficult line to read.

Line 20

ἡττηθέντες—Scribal error: wrong breathing.

Line 21

This line only shows the top most portions of the strokes.

### **XIII.20 (Folio 2)**

Line 1

The first line corresponds with line 21 of fol. 21. Reconstructed based on the

text is from Theodoret's commentary.<sup>142</sup> Mercati's reconstruction is based on MS Ambros. F 126 sup. (RA 1675).

Line 2

προσφέροντα—The last two letters in “προσφέροντα” appear to be cut out.

[τῶ]<sub>ι</sub>—The “τῶ” is not visible. Perhaps when Mercati saw the MS the surface was in better shape and he was able to see the whole word. In the current images, however, a iota adscript is still visible.

Line 3

ἄδοντα—Scribal error. It should have been written “ἄιδον” instead.

Line 4

κατὰ τῶν ἐχθρῶν—The accents are really hard to see.

σοι φη(σιν) Technically, the accent should be on the first enclitic. Mercati solves this problem by adding a punctuation marks between these two words, thus the enclitics are separated. The scribe circumvents this problem by simply abbreviating the word φη(σίν).

At the end of the line there is a number 2 in blue ink. I am not sure whether it is part of one of the two layers or even a later addition. See figure 256.

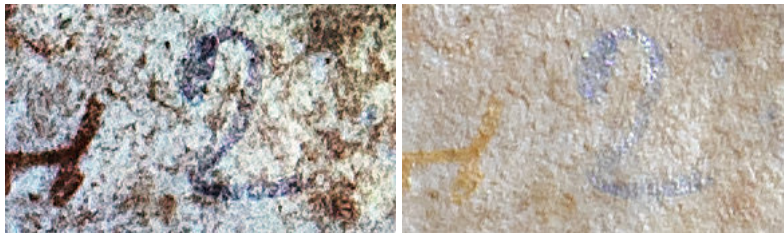


Figure 256. Fol. 2, line 4

Line 5

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<sup>142</sup> Theodoret, *Int. Ps.* Ps 88:16 (PG 1584b).

ἐπιφανεῖαι—It appears there is a small iota adscript written at the end of the word.

Line 6

φῶ(ς)—Only the σ is omitted.

Line 7

ἐντεῦθεν—The shape and outline of the middle letters is not clear. The overall reading is clear, however.

γινόμε(εν)οι—The elements necessary for a coherent reading are present. I am not sure about where and how the abbreviation is taking place.

Line 8

First half of the line is difficult to see.

φη(σιν)—It seems the scribe wrote a grave accent over the abbreviation of this word.

ἐπι—No visible accent.

τῆ—I see no iota adscript, contra Mercati.

Line 9

φρονοῦσι—I see no Greek punctuation. Around the line there are various dots, and I consider these as part of the surface rather than written by the scribe.

παρα—No visible accent, but it could be hidden by the overtext.

Line 10

First half is irrecoverable.

φη(σι)—Why does Mercati write an acute accent instead of no accent. This seems to be a typographical error, contra Mercati.

ἐλπίδα:—Mercati omits the punctuation after “ἐλπίδα.”

Line 12

ὑπο—No visible accent.

Line 13

1st and 2nd ἰ(σρα)ηλ—No visible accent.

Line 15

ὕπ αὐτοῦ—No apostrophe visible.

ἰ(σρα)ηλ—No visible accent.

αὐτῆν—The scribe used a grave accent, not acute, contra Mercati.

Line 16

ἐν—I do not see the breathing but it could be blocked.

καθορᾶν—Scribal correction: corrected from “καθηρᾶν.”

αὐτόν.—It is unusual to see the acute accent correctly placed over the last word preceding a punctuation mark. Typically, one sees the grave accent, regardless of whether it is the end of the sentence or not.

Line 21

Mercati affirms that the text starting in line 21 is found in PG vol. 33 col. 1621B, by Apollinaris of Laodicea.<sup>143</sup> The text, however, comes from Diodorus of Tarsus.<sup>144</sup> The commentary belongs to v. 20 of Psalm 88 which Mercati omits in his edition.

διὰ—The accent is not visible but it could be blocked by the overtext.

### **XIII.21 (Folio 23)**

In folio 2 and in this folio at the end of line 3 Mercati does not indicate that the words are abbreviated.

Line 1

ἐρμηνεύ—Scribal error. It should be a rough breathing.

Line 3

αὐτόν—Scribal correction: from “αὐτῆν” to “αὐτόν.”

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<sup>143</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 109.

<sup>144</sup> Diodorus of Tarsus, *Fr. Ps.* Ps 88:16 (PG 1621b).

Line 4

είσηγούμενον—Written as one word, contra Mercati.

ἐπι—No accent.

Line 5

ἔχρησεν—Scribal error: iotacism.

Line 7

καθηστάς—Scribal error: iotacism.

κατα—No visible accent.

Line 8

μετα—No visible accent.

ἐχθρούς—Scribal correction: from grave to acute accent.

Line 8–9

ἀ-πὸ—The preposition has an accent which is atypical.

Line 9

πρόσωπου—Scribal error: accent on the antepenult instead of on the penult.

Line 10

προφορηκοῦ—Scribal error: iotacism.

Line 11

ἐν ἀκοῇ—In the MS it would appear that these two words were written as one.

But the overtext could very well be covering the smooth breathing.

(δὲ)—Mercati omits the fact that the word is abbreviated. It seems he had trouble seeing this word, but was guided by the other MSS he was reading.

ἀπαγγελλόμενα—Scribal error. There seems to be only one lambda, contra Mercati.

Line 12

ὀράσει—No apostrophe before this word.

αὐτήν—The correct accent was used here.



θεος—No visible accent.

Line 13

ἀπαγγέλων—Scribal error: only one lambda, contra Mercati.

δια—No visible accent.

προκοπεῖν—Scribal error: iotacism.

Line 14

τελειότητα—Scribal correction: the final α seems to be a correction of a letter that was slightly traced.

Line 16

εἰρήναι—Scribal error. It seems the accent was placed over the η. Contra Mercati, I think the intended reading is “εἰρήνη” which he correctly deduces by comparing with Ambros. F 126 sup. The final “-αι” should be instead “-η.”

ἀντι—No visible accent.

τοῦ ἑώρα τὴν φωνήν—Mercati interpolates a different reading: “τού □ του τὸ □ ἑώρα τὴν φωνήν” based on his comparison with Ambros. F 126 sup., contra Mercati.

τοῦτέστιν—Scribal error: two accents.

Line 17

καταληπ(τ)(ῶν)—Scribal error. The letter τ is not actually indicated by the abbreviated portion of the word and it also not written after the π.

Line 18

ἀλλα—No visible accent.

πρὸς βάλλοντες—Written as two separate words. This is evident because both words have their own accent, contra Mercati.

Line 19

δ' ἐξῆς—The apostrophe it is present.

Line 20

δια—No visible accent.

αὐτοῦ—It has two accent marks. See figure 257.

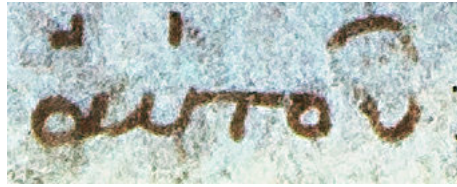


Figure 257. Fol. 23, line 20

Line 21

Only the top portion of the strokes are visible, as the rest is cut out of the folio. Mercati supplies his reconstruction by comparing MSS Ambros. F 126 sup. and Regin. gr. 40: “φανερῶς ὑφίτησι καὶ υἱοὺς δύο, καὶ εἰς τὸ τῆς προβοιτῆς ἀπάγει δόμα. καὶ.”<sup>145</sup>

### XIII.22 (Folio 19)

Line 1

Most of the accents and breathings are cut out.

Line 2

ἐπὶ—It is accented.

Line 4

ἀλλ ἐπὶ—No apostrophe. The preposition is accented.

ἀνάγοι—Scribal correction: from “ἀνάγει” or “ἀνάγον.”

Line 6

ἐρμηνεύτω—Scribal error: wrong breathing, contra Mercati.

Line 7

παραλίου—The iota is hard to see.

λέγοιτ ἄν—No apostrophe.

Line 8

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<sup>145</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 111.

σὺ—Scribal error. It should have used an acute accent at the end of the sentence.

Line 9

ἐπὶ—Correctly accented.

Line 11

τα—Scribal error. It seems that the accent was left out by accident.

οὐκ—Typographical error in Mercati's edition—"αὐκ."

Line 12

θαλάσσης—The MS has "θαλάσσης." Mercati wrote "θαλάσσαις," contra Mercati.

Line 12–13

νόσ-σους—Scribal error. It should be "νήσσους."

Line 15

1st and 2nd ἀπο—No visible accent.

Line 16

σ(ωτ)ηρ—No visible accent.

ἀπὸ—Accented.

Line 17

εν—Scribal error: no visible breathing.

Line 18

ποπφήτ(η)—This word shows that the correct interpretation of the abbreviation sometimes depends on the context. The same characters could also be read as "προφητ(ων)."

εὐφραίνου—Scribal error: wrong breathing.

σιών—Correct punctuation used.

Line 19

ἐπὶ—Correctly accented.

ὑποζυγίου—Mercati changed "ὑποζυγίου" to "ὑποζύγιον," following MS Ambros. F 126 sup., contra Mercati.

ἀπο—No visible accent.

Line 20

δ ἄν—No apostrophe.

ἀπορροτότερον—Scribal error. It should be “ἀπορρητότερον.”

### XIII.23 (Folio 18)

Line 1

καί—Scribal error: wrong accent. It should be grave.

δια—No visible accent.

Line 2

δια—No visible accent.

αὐτοῦ {ς}—Scribal error. It should be “αὐτοῦ̄.”

Line 3

εὐλογημένοι—Not sure if the accent is there or not. It could be blocked by the overtext.

π(α)τρ(ό)ς—Contra Mercati, I see the letter τ.

Line 4

κατα—No visible accent.

Line 5

αὐτ(οῦ̄)—The accent is not written.

Line 6

ἐπι—Correctly accented.

αυτὸ {ς}—Scribal error. The smooth breathing was left out and the scribe wrote a sigma at the end.

Line 7

ἐπι—No visible accent.

Line 8

δ' ἑτεράν—Apostrophe written.

δν—Scribal error. It should be “ῆν.”

καταλέλοιπεν—The accent is cut out by the lacuna.

ἀριστερὰν—I do not see the accent. It could be blocked by the overtext.

Line 9

ἀλμυροῖς—Scribal error. It should be rough breathing.

Line 10

εὐρύχωρος—Contra Mercati who wrote “εὐφύχωρος.”<sup>146</sup> This is a  
typographical error.

έρπετὰ—The breathing is so small that it could read either smooth or rough.

μετα—No visible accent.

Line 12

ὁ δεξιὰ—Scribal error. The article is not agreeing in gender.

δεξιὰ—Scribal error. It should be an acute accent.

ἀλλ ὁ ἑτέρα—No apostrophe.

ὁ ἑτέρα—Scribal error. The article is not agreeing in gender.

Line 13

ἐχθροῦς—Scribal error. It should be an acute accent before the punctuation  
mark.

Line 16

ἀπλω̄ς—The breathing is not visible, but it might be blocked by the overtext.

Scribal correction. It seems the ω was corrected from an original ο?

Line 18

ὀλίγον—Mercati recognizes that “ὀλίγον” is the reading in the MS but he writes  
“ὀ λόγον.” This might be a typographical error on his part, contra Mercati.

οὐ—Mercati indicates that this word should not be in the text.

Line 19

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<sup>146</sup> Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 113.

καθόλης—Written as one word, contra Mercati.

ἐξ—The breathing looks rough, but the writing is so small that it could go either way. Perhaps not a scribal error, but he was not careful either.

Line 20

τοῦς—Scribal error. It should be a grave accent.

Line 21

Only the top strokes of accents and breathings are visible, and only for the first half of the line. Mercati provides a reconstruction following the text of Eusebius,<sup>147</sup> “τοῦ Μονογενοῦς τοῦ θεοῦ, ἣν ἔσπειρεν ἐπὶ γῆς διδασκαλίαν, αὐτὸς γεγόμενος αὐτῆς πορευῆς.”

The last three letters are extant in fol. 22 line 1.

### XIII.24 (Folio 22)

Line 1

The accents and breathings are cut out. I am assuming that the last word had the last two letters “-ων” abbreviated.

Line 3

καθ’ ὀλης—The correct spelling of this word is noteworthy.

αὐτοῦ—Scribal error. It appears as if the word is written with a rough breathing.

κατα—No visible accent.

ἰδρυμέ(νος)—Scribal error: wrong breathing.

Line 4

διαμένεις—Scribal error. The expected verbal form is an infinitive, “διαμένειν.”

ποτέ—Contra Mercati, this form does have an accent.

φη(σὶν)—There appears to be a grave accent over the abbreviation of this word.

Line 5

λα(όν)—The accent is not specified but it should be an acute accent, since it is

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<sup>147</sup> Eusebius, *Comm. Ps.* Ps 88:30–35 (PG 1108d).

at the end of phrase before a punctuation mark. Mercati does not include the punctuation in his edition.

Line 6

δια—No visible accent.

μη—No visible accent.

Line 7

ποτέ—The MS has an accent, contra Mercati.

Line 8

κᾶν—The accent is not visible but it could be blocked by the overtext.

φη(σὶν)—There seems to be a grave accent written along with the abbreviation.

Line 9

τιμωρίαεις—Scribal error: iotacism in the final diphthong. It should be “-αις.”

Line 10

δὲ—The accent is not visible but it could be blocked by the overtext.

Line 11

ἀπ αὐτοῦ—No apostrophe.

τοὔτέστιν—Doubly accented.

Line 15

βαβυλῶνα—Scribal correction. The final  $\alpha$  seems to be covering an error, perhaps “-εν.”

Line 16

αἰχμαλωσίας—Scribal error. The scribe appears to have used a rough breathing.

εκείνου—The smooth breathing is not visible.

τοὔτέστιν—Doubly accented.

Line 19

ἰεχονίας—What might be interpreted as a punctuation mark, could be read as a smooth breathing for “ἰεχονίας.”

Line 20

βασιλεία—Scribal correction. There is a tachygraphical sign above the last syllable that usually indicates the letter combination “ων.”

μετα—No visible accent.



APPENDIX 1  
LEIDEN SYSTEM

Table A1. Leiden System

<b>Editorial Marks</b>	<b>Explanation (wording as it appears in Schubert's article)</b>
aḅ	Letters about the reading of which there is a genuine doubt or that are so mutilated that without the context they might be read in more than one way.
...	Illegible letters, the approximate number of which is known.
[...]	Missing letters, the approximate number of which is known.
[ or [ ] or ]	Missing letters, the number of which is unknown.
[abc]	Letters restored by the editor of the text.
⟨ ⟩ or ***	Omissions of the scribe.
⟨abc⟩	Additions made by the editor in order to fill such omissions.
a(bc)	Resolutions of abbreviations.
{abc}	Interpolations (i.e., letters or words wrongly added by the scribe and canceled by the editor of the text).
[[abc]]	Erasures by the scribe.
‘abc’	Interlinear addition that would be impractical to print between the lines.

## APPENDIX 2

### INDEX OF VARIANT READINGS IN THE SECUNDA

In this appendix I want to show the transcriptional variants between my edition, that of Kantor,<sup>1</sup> and of Yuditsky.<sup>2</sup> Only the variant readings will be shown. If either of the two transcriptions agrees with my reading then it will be left out. The material is organized following the sequence of Psalms in the LXX numbering. The folio number will be shown in parenthesis. The asterisk indicates that either Kantor or Yuditsky recognize in RA 1098 the corresponding spelling for the lemma in question.

Table A2. Secunda Transcriptional Variants

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
Fol. 97	Ps 17:26–29			
15	οὐνναῖμ	οὐηναῖμ	ουηναῖμ	οὐνναῖμ
Fol. 92	Ps 17:31			
15	ἐμάραθ	ἐμάραθ	εμάραθ	ἐμάραθ
Fol. 93	Ps 17:31–34			
7	ουμ <sup>3</sup>	ουμι	ουμι	ουμι
9	ζουλαθ <sup>4</sup>	ζουλαθι	ζουλαθι	ζουλαθι <sup>5</sup>
10	ἐλωννου	ἐλωηνου	ελωηνου	ἐλωννου

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<sup>1</sup> Kantor.

<sup>2</sup> Yuditsky.

<sup>3</sup> See Textual Commentary.

<sup>4</sup> See Textual Commentary

<sup>5</sup> Both Yuditsky and Mercati show uncertainty about the reading in the last two letters. See Yuditsky, 236; and Mercati, *Psalterii Hexapli Reliquiae, Pars i*, 5

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
18	ρεγλαῖ	ρεγλαῖ	ρεγλαῖ <sup>6</sup>	ρεγλαῖ
Fol. 98	Ps 17:34–36			
2	ισμιαννι <sup>7</sup>	ισμίαννι	ισμίαννι	ισμίαννι
6	ουνααθα	ουνααηθα	ουνα <sup>α</sup> αθα?	ουνααθα
10	οὔθεθθεν	ου <sup>θ</sup> εθθεν	ουθεθθεν	οὔθεθθεν
Fol. 95r	Ps 17:36–40			
2	μαάδου	μαα <sup>α</sup> δου	μαάδου	μαάδου
9	εδ	αδ	οδ	*δ
18	οὔθεζορῆνι	ου <sup>θ</sup> ε <sup>ε</sup> ζορῆ <sup>ν</sup> ι	ουθεζορῆνι	οὔθεζορῆνι
Fol. 96	Ps 17:43			
17	οὔεσοκημ	ουέσοκημ	ουεσοκημ	οὔεσοκημ
Fol. 94	Ps 17:46–48			
7	μεμαστρω(ω)θειαιμ	μεμαστρωρθειειμ	μεμαστρω[ω]θειειμ	μεμαστρω(ω)θειειμ
13	ελώη	ελωη	ελωη	ελωη
14	ἴεσσι	ἴεσσι	*ἴεσει?	ἴεσσι
16	ἄνωθην	α <sup>α</sup> νωθην	άννωθην	ἄνωθην
19	ουἰεδαββερ	ουἰεδαββερ	ουιεδαββερ	ουἰεδαββερ
20	αμιμιμ	α <sup>α</sup> μιμιμ	αμιμιμ	ἀμιμιμ
Fol. 105	Ps 27:7–7bis			
7	οζει	ο <sup>ο</sup> ζει	οζει	ὀζει
8	οὔμαγεννη	ου <sup>ο</sup> μαγεννη	ουμαγεννη	οὔμαγεννη
12	ου <sup>ο</sup> νάζερθι	ου <sup>ο</sup> νάζερθι	ου.νάζερθι	ου <sup>ο</sup> νάζερθι
15	οὔμεσσιρι	οὔμεσσιρι	ουμεσσιρι	οὔμεσσιρι
18	ὀζει	ο <sup>ο</sup> ζει	οζει	ὀζει
19	οὔμαγεννι	οὔμαγεννι	ουμαγεννι	οὔμαγεννι
Fol. 99	Ps 27:7bis–9			

<sup>6</sup> See Textual Commentary.

<sup>7</sup> See Textual Commentary

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
1	—	—	βατε	[βατε]
2	ου·ναζέρθι	ούναζερθί	ου.ναζέρθι	ου·ναζέρθι
11	ούμαοζ	ου'μαοζ	ουμαοζ	ούμαοζ
15	ιωσια	ιωσία	ιωσία	ιωσία
17	ούβαρεχ	ου'βαρεχ	ουβαρεχ	ούβαρεχ
Fol. 100	Ps 27:9			
2	άδ	άδ	αδ	άδ
Fol. 100	Ps 28:1–3			
3	ουοζ	ουοζ'	ουοζ'	ουοζ'
4	αβου	α'βου	αβου	άβου
17	άχχαβωδ	α'χχαβωδ	αχχαβωδ	άχχαβωδ
Fol. 54	Ps 29:1–2			
9	όννεχαθ	ο'ννεχαθ	οννεχαθ	όννεχαθ
10	αββαιθ	αββαιθ	αββαιθ	αββαιθ
12	έρωμεμεχ	ε'ρωμεμεχ	ερωμεμεχ	έρωμεμεχ
Fol. 102	Ps 29:4–6			
1	εελεθ	εελιθ	εελιθ	εελ*θ
2	ϊθανι	ϊθανι	ϊθανι	ϊθανι
15	βααφω	βαφω	βααφω	βααφω
16	άτιμ	άτιμ	ατιμ	άτιμ
Fol. 104	Ps 29:6–9			
1	—	[ου]λ[α]ββ[οκρ]	—	—
2	ρινα	—	—	—
7	εμ\μ/ατ	ε'μ\μ/ατ	εμ\μ/ατ	εμ\μ/ατ
20	εκρα	ε εκρα	εκρα	εεκρα
Fol. 103	Ps 29:9–11			
3	έθανναν	ε'θανναν	εθανναν	έθανναν
4	μεββεσε	μεββεσε'	μεββεσε	μεββεσε
9	αϊωδέχχα	αϊωδε'χχα	αϊωδέχχα	αϊωδέχχα

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
12	έμεθθαχ	ε' μεθθαχ	εμεθθαχ	έμεθθαχ
18	ώζηρ	ώζηρ	ωζηρ	ώζηρ
20	άφαχθ	άφαχθ	αφαχθ	άφαχθ
Fol. 101	Ps 29:12–13			
4	φέθεθα	φε'θεθα	φέθεθα	φέθεθα
9	ιζαμμέρεχ	ιζαμμερεχ	ιζαμμερεχ	ιζαμμερεχ
11	ούλω	ούλω	ουλω	ούλω
16	ώδεχ	ώδ'εχ	ωδεχ	ώδεχ
Fol. 88	Ps 30:2			
8	ασιθι	ασιθι	ασιθί.	ασιθί.
Fol. 88	Ps 30:5			
15	ζοϿ	ζοϿ	ζου	ζοϿ
18	άθθα	α'θθα'	αθθα	άθθα
Fol. 87	Ps 30:6			
1	έφικιδ	εφικιδ	εφικιδ	έφικιδ
9	ασσωμεριμ	ασσωριμ	ασσωριμ	ασσωριμ
Fol. 89	Ps 30:9–10			
10	βαμμαρ	βαμμαρ[α]β	βαμμαρ <sup>oo</sup>	βαμμαρ*
12	όνηνι	όνηνι	όννηνι	όνηνι
Fol. 61	Ps 30:20–21			
2	τοϿβαχ	τοϿβαχ[α]	τοϿβαχ <sup>o</sup>	τοϿβαχ*
5	[?]ριαχ	λειρηαχ	λε'ριαχ	λε'ριαχ
7	[λ]αωσιμ	λαωσιμ	λαωσιμ	λαωσιμ
13	βεσθρ	βσεθρ	βσεθρ	βσεθρ
15	με[ ]αχση	μ[η]ροχση	*μηροχση?	μ**υχση
17	θεσφ[ ]νεμ	θεσφ[ο]νεμ	θεσφονεμ	θεσφ*νεμ
18	βσ[ ]υχχα	βεσοχχα	β <sup>oo</sup> οχχα	β***χχα
20	λ[σρ]νωθ	λσωνωθ	λσονωθ	λσ*νωθ
Fol. 59	Ps 30:22–23			

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
7	βειρ	βειρ'	βειρ	βειρ
14	ηναχου	ήναχ	ήναχ	ήναχ
15	ἄχην	ἀ'χην	αχην	ἄχην
16	σαμάθ	σαμ'αθ	σαμ'αθ	σαμ'αθ
19	βεσαύει	βεσαυεί	βεσαύει	βεσαύει
20	ήλαχ	η'λαχ	ηλαχ	ήλαχ
Fol. 60	Ps 30:25			
17	αμμηαλιμ	αμμιαλιμ	αμμιάλιμ?	αμμηαλιμ
Fol. 91	Ps 31:6–8			
7	ιγγιου	ιγγι'ου	ιγγίου	ιγγίου
10	μεσσαρ	μεσσαρ	μεσσορ	μεσσο*ρ
11	θεσσέρηνι	θεσσορηνι	θεσσορηνι	θεσσορηνι
14	θσωβαβηνι	θσώβαβηνι	θσωβαβηνη	θσωβαβην.
20	τληχ	θηληχ	θηληχ	θηληχ
Fol. 85	Ps 31:8–9			
1	ασα	ιασα	ιασα	*ασα
4	ελ'θεουϊ	ελ'θου	ελθιου? & ελ θου?	ελ:θου
Fol. 84	Ps 31:10			
2	ισωβαβέννου	ισωβαβε'ννθ	ισωβαβέννου	ισωβαβέννου
3	ιεμου	ιεμου	ισμου	ιεμου
Fol. 81	Ps 34:1			
8	λδαιείδ	λδαιειδ'	λδαιειδ	λδαιειδ
12	ιριβιάϊ	ιριβάϊ	ιριβιάϊ?	ιριβιάϊ
Fol. 108	Ps 34:13–15			
5	έννηθι	ε'ννηθι	εννηθι	έννηθι
8	ουθφέλλαθι	ουθφε'λλαθι	ουθφέλλαθι	ουθφέλλαθι
18	ου·βσαλη	ου[α]βσαλη	ουβσαλη	ουβσαλη
20	ουνεσσάφου	ούνεσσάφου·	*ουνεεσαφου?	ουνεεσαφου.
Fol. 110	Ps 34:15–17			

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
1	—	—	αλαϊ	—
8	αρώκ	αρώκ	αρωκ	αρώκ
9	άλαϊ	αλ'αϊ	αλαϊ	αλαϊ
11	άδωναϊ	α'δωναϊ	αδωναϊ	άδωναϊ
17	μεχφεριμ	μεχφιριμ	μεχφιριμ?	μεχφεριμ
Fol. 109	Ps 34:18–20			
4	ελλέλεχ	σελλε'λεχ	ελλέλεχ	ελλέλεχ
	ένναμ	ε'νναμ	ενναμ	ένναμ
12	ϊκερσου	ϊκερσ'ου	ϊκερσου	ϊκερσου
14	χι·λω	χι:λφ	χι.λω	χι' λφ
16	ιδαββήρου	ι'δαββη'ρου	ιδαββήρου	ιδαββήρου
17	ούαλ·ρεγη	ούαλ·ρεγη	ουαλ.ρεγη	ούαλ·ρεγη
19	δάβρη	δαβρη	δάβρη	δάβρη
Fol. 107	Ps 34:20–23			
1	.ια· βδο	ιασαβου	ιοβoo	ι<ακ>β<ου>
3	άλαϊ	άλ'αϊ	αλαϊ	άλαϊ
8	ηνηνου	ηνην'ου	ηνηνου	ηνηνου
9	ρασι[?]	ρασιθ[α]	ρασιθo	ρασι**
12	αδωναϊ	αδωνα'ϊ	αδωναϊ	αδωναϊ
14	μεμμεμ'	μεμμενι'	μιμμενι	μιμμεν
18	έλωαϊ	έλωαϊ	ελωαϊ	έλωαϊ
Fol. 35	Ps 34:24–25			
2	εφτθνη	εφττηνι	σφττηνι	εφττηνι
15	ιωμρου	ϊωμρου	ιωμρου	ιωμρου
Fol. 37	Ps 34:26–28			
2	[-?-]ου	[ιελβασ]ου	ooooου	*****ου
3	[-?-]	[βοσθ]	—	—
4	[-?-]μμα	[ουχλε]μμα	ooooμμα	*****μμα
5	[-?-]μαγδιλιμ	[αμ]μαγδιλιμ	οομαγδιλιμ	**μαγδιλιμ

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
7	ἱαρόννου	ιαρο'ννου	ιαρόννου	ιαρόννου
8	ουείεσάμου	ουει'εσομου	ουείεσεμου	ουείεσαμου
	αλφής	αλφής	αλφής	αλφής
18	οὐαλσωνι	ου'αλσωνι	ουαλσωνι	οὐαλσωνι
19	θαάγε	θαα'γε 1098(corr)	θαάγγε?	θαάγε
Fol. 67	Ps 35:1–3			
1	λαμανασση	[λ]αμανασση	αμανασση	<Λ>αμανασση
2	λα αβδ	λααβδ	λα αβδ	λα αβδ
10	λέββω	λε'ββω	λέββω	λέββω
13	ἐλωειμ	ε' λωείμ	ελωείμ	ἐλωείμ
19	βεηναυ	βενναυ	βηηναυ	β*νναυ
Fol. 75	Ps 45:1–2			
9	[Λ]αμανασση	λαμανασση	αμανασση	Λαμανασση
13	ἐλωείμ	ε'λωειμ	ελωείμ	ἐλωείμ
15	έζρ	ε' ζρ	έζρ	έζρ
16	βσαρωθ	βσαρωθ'	βσαρωθ	βσαρωθ
Fol. 74	Ps 45:3–6			
3	οὐβαμωτ	οὐβομωτ	ουβαμωτ	οὐβαμοτ
8	ιέμρου	ιε'μρου	ιεμρου	ιέμρου
10	ιεράσουσι	ιερα'σου	ιεράσου	ιεράσουι
17	ιρ' ἐλωειμ	ιρ'ε'λωειμ	ιρ.ελωειμ	ιρ' ἐλωειμ
18	κοδς <sup>?</sup>	κοδς	κοδς	κοδς <sup>8</sup>
21	ἐλωείμ	ε'λωειμ	ελωείμ	ἐλωείμ
Fol. 68	Ps 45:6–8			
5	ελωειμ	'ελωείμ	ελωείμ	ἐλωείμ
9	ματου	μα'του	μάτου	μάτου
18	ἐλωή· ιακώβ	ε'λωή·ιακω'β	ελωη ιακώβ	ἐλωή· ιακώβ

<sup>8</sup> Kantor, Yuditsky, and Mercati do not note the scribble above the word.



Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
Fol. 32	Ps 45:9–12			
1	λχου εεζου	λχούεεζου	λχου εζου	λχου εζου
2	μαφαλώθ πιπῖ	μαφαλωθ'·πιπῖ	μαφαλώθ' πιπῖ	μαφαλώθ' πιπῖ
4	σιμώθ βααρς	σιμ'ωθ·βααρς	σιμωθ βααρς	σιμωθ' βααρς
6	μαλαμώθ	μαλαμωθ	μαλαμώθ	μαλαμώθ
7	ἀδ·κασέ	α'δ κασε'	αδ.κασέ	ἀδ'κασέ
8	ααρς [-?·-]	ααρς	ααρς	ααρς , **
9	κασθ ι[σα]βερ	κασθ ισσαβερ	κασθ ι <sup>οοο</sup> βηρ?	κασθ ι*βηρ
10	ούκισσες ἀνίθ	ου'κ[ε]σσες ἀνίθ	ουκ <sup>ο</sup> σσες ἀνίθ	ούκ*σσες ἀνίθ
11	ἀγαλώθ	ἀγαλω'θ	αγαλώθ	ἀγαλώθ
12	ισρόφ βαες	ισ'ροφ'βαες	ισροφ βαες	ισροφ' βαες
15	χι·άνωχι ἐλωειμ·	χι·άνωχ(ι)ε'λωειμ·	χι.ανωχι.ελωειμ·	χι'άνωχι ἐλωειμ'
16	άρουμ	άρουμ	αρουμ	άρουμ
18	πιπῖ σαβαώθ	πιπῖ σαβαω'θ	πιπῖ σαβαώθ	πιπῖ σαβαώθ
20	μισγαβ λανου	μισγαβλανου		μισγαβ λανου
21	[-?·-]	[ελωη] [ιακωβ]	οοοοκ <sup>οο</sup>	<ἐλωη' ια>κ<ώβ>
Fol. 70	Ps 48:1			
16	λαβνη·κὸρ	αβνη·κο'ρ	λαβνη.κὸρ	λαβνη' κὸρ
Fol. 30	Ps 48:2–6			
1	εωσββε	εωσηβ	εωσεβο	εωσεβ*
3	γαμ βνη	γαμ·βνη	γαμ.βνη	γαμ·βνη
4	ἀδαμ	α'δαμ	αδαμ	ἀδαμ
5	γαμ·βνη·ε'ί'ς	γαμ·βνη·είς	γαμ.βνη.είς	γαμ·βνη·είς
7	ουεβιων	ουεβιῶν	ουεβιῶν	ουεβιῶν
9	ἀχαμωθ·	α'χαμωθ·	αχαμωθ·	ἀχαμωθ·
10	ουαγουθ	ουαγηθ	ουαγιθ?	ουαγ***
11	λεββι	λεββι	λεββι	λεββι
14	λαμεσαλ	λαμασαλ	λαμασαλ?	λαμεσαλ
15	οζνι·εφθα	οζνι·ε'φθα'	οζνι.εφθά	οζνι·έφθά

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
16	βχέννωρ	βχε'ννωρ	βχέννωρ	βχέννωρ
20	αών	αων'	αών	αών
Fol. 28	Ps 48:6–10			
1	ακοββαι	ακοββαϊ	ακοββαϊ	ακοββαϊ
2	ισαββουνι	ϊσο'ββουνι	ϊσοββουνι	ισαββουνι
3	αββωτέειμ	αββωτε'ειμ	αββωτέειμ	αββωτέειμ
7	ϊθαλλάλου	ϊθαλαλ'ου	ϊθαλλάλου	ϊθαλλάλου
8	αλώ [[φ]]	αλώ Φ	αλώ	αλώ Φ
10	ϊεφαε εις·	ϊεφάε·εις	ϊεφαε.εις	ϊεφαε·εις
11	λώ· ἱεθεν· ἔλωειμ	λω'·ἱεθεν· ε'λωειμ	λώ.ἱεθεν.ελωειμ	λώ ἱεθεν· ἔλωειμ
18	ουαῖ ἱ	ουαῖ	ουαῖ	ουαῖ**
19	ωδ λανες	ωδλανες		ωδλανες
20	λω· ἱερε	λω·ἱερε	λω.ιερε	λω·ἱερε
Fol. 27	Ps 48:10–13			
1	ασσααθ	ασσααθ	ασσααθ	ασσααθ
6	ιοβαδου	ιεβαδου	ιοβαδου	ιοβαδου
18	αλη ἀδαμωθ	αλη α' δαμωθ	αλη αδαμωθ	αλη ἀδαμωθ
19	οὐαδαμ	ου'αδαμ	ού αδαμ	ο·υ ἀδαμ
Fol. 29	Ps 48:13–15			
1	[-?]-λ ν	[βα]λ <ιαλιν>	ολ	λ
2	νεμσάλ	νεμσα'λ	νεμσάλ	νεμσάλ
7	οὐδαρήεμ	ου'δαρήεμ	ουδαρήεμ	οὐδαρήεμ
12	σαθου·	σαθου	σαθου	σαθου
13	μαυθ	μαυθ	μωθ	**υθ
15	ουι'αρδου	ουι'αρδου	ουιαρδου	ουί αρδου
19	λαβαλώθ	λαβαλω'θ	λαβαλώθ	λαβαλώθ
Fol. 1	Ps 88:27–29			
2	οὐβαναρωθ	οὐβαναρωθ	ουβαναρωθ	οὐβαναρωθ
6	αθθα· ηλι	αθθα·ηλι	αθθα.ηλι	αθθα·ηλι

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
8	ἰεσσο[υ]αθε	ἰασουαθι	ιεσοαθο	ιεσο*αθ*
11	εθνήου	ε'θνήου	εθνήου	εθνήου
13	λαμαλχή	λαμαλχη	λαμαλχή	λαμαλχή
14	αρς λωλαμ	αρς:λωλαμ	αρς.λωλαμ	αρς· λωλαμ
15	εσμωνρω	εσμων ρω	εσμωνρω	εσμωνρω
18	νεεμάναθ· λώ	νεεμα'ναθ·λω	νεεμάναθ.λώ	νεεμάναθ·λώ
Fol. 24	Ps 88:30–34			
2	ουχέσσω	ουχεσ'σώ	ουχέσσω	ουχέσσω
9	λω· ιαλληχουν	λω·ιαλληχουν	λω.ιαλληχουν	λω· ιαλληχουν
10	εμ· όκκωθαϊ	εμ·όκκωθαϊ	εμ.οκκωθαϊ	εμ·όκκωθαϊ
11	ιαλλήλου	ιαλλη'λου	ιαλλήλου	ιαλλήλου
13	λω· ἰεσμωνρου	λω·ι'εσμωνρου	λω.ιεσμωνρου	λω·ἰεσμωνρου
14	ούφαδθι	ούφαδθι	ούφαδθι	ούφαδθι
16	φσαμ	φσαμ	φσαμ	φσαμ
17	ούβαναγαϊμ	ου'βαναγαϊμ	ουβαναγαϊμ	ούβαναγαϊβ
19	ιεσδιεσ	ιεσδι	ιεσ'δι	ιεσ·δι
Fol. 8	Ps 88:34–38			
1	λω· άφιρ	λω·άφιρ	λω.άφιρ	λω·άφρις
2	μη εμμωαυ	μηεμμωαυ	μηεμμωαυ	μηεμμωαυ
3	ουλω· ασσακερ	ουλω·ασσακερ	ουλω·ασσακερ	αυλω·ασσακερ
4	βαεμουναθι	βαμουναθι	βαεμουναθι	βαεμουναθι
5	λω· ααλλελ	λω·ααλλελ	λω.ααλλελ	λω·ααλλελ
9	λω· ασσανε	λω·ασσανε	λω.ασσανε	λω·ασσανε
10	ααθ	ααθ	αάθ	ααθ
11	νεσβαθι	νεσβαθι	νεσβαθο	νεσβαθ*
12	βεκοδσι	βεκοδσι	βεκοδο	βεκοδ*
13	εμ· λδαυειδ	[ε]μ·λδαυειδ	ομ.λδαυειδ	*μ.λδαυειδ
14	έχαζεβ	έχαζεβ	εχαζεβ	έχαζεβ
21	χι· αρη	χι·αρη	χι·αρη	χι·αρη

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
Fol. 17	Ps 88:39–40			
8	ου, άθ· ζαναθ	ου,αθ·ζαναθ	ου αθ.ζαναθ	ου, αθ·ζαναθ
9	όυαθθεμας	ουαθθεμας	ουαθθεμας	ουαβθεμας
11	εμ· μσιαχ	εμ·μσιαχ	εμ.μσιαχ	εμ·μσιαχ
15	ελλελθ	ε'λλελθ	ελλελθ	ελλελθ
Fol. 4	Ps 88:41–44			
3	μαβσαραυι <sup>ε</sup>	μαβσαραυ	μαβσαραυ	μαβσαραυι
11	λσαχηναυ	λσαχηναυ	λσαχηναυ	λσαχηναυ
12	άρημωθ	αρ'ημωθ	αρημωθ	άρημωθ
15	έσμεθ	'εσμεθ	εσμεθ	έσμεθ
17	οιβαυ	οίβαυ	οιβαυ	οιβαυ
18	αφ θασιβ	αφ·θασιβ	αφ.θασιβ	αφ·θασιβ
Fol. 6	Ps 88:44–47			
1	όυλω·	ουλω·	ουλω.	όυλω·
2	άκιμωθω	α'κιμωθω	ακιμωθω	άκιμωθω
5	ματ άρω	ματ α'ρω	ματ αρω	ματ άρω
6	ούχέσσω	ου'χεσ'σω	ουχέσσω	ούχέσσω
11	άλουμαυ	αλουμαυ	αλουμαυ	αλουμαυ
13	αλαυι	αλαυ	αλαυ	αλαυι
16	αδ·μα	αδ·μα	αδ.μα	αδ·μα
18	λανες.	λανες	λανες	λανες*
Fol. 5	Ps 88:47–50			
1	χαμω·ες	χαμω·ες	χμω.ες?	χαμω·ες
2	έμαθαχ	έμαθαχ	εμαθαχ	έμαθαχ
6	αλ·μα·σαυ	αλ·μα·σαυ	αλ.μα.σαυ	αλ·μα·σαυ
9	βνη·αδαμ	βνη·αδαμ	βνη.αδαμ	βνη·αδαμ
19	αιη·εσδαχ	αιη·εσδαχ	αιη.εσδαχ	αιη·εσδαχ
20	άρισωνιμ· ηηη'	αρ'ισωνιμ. ηηη'	αρ'ισωνιμ. ηηη'	αρ'ισωνιμ. ηηη'
Fol. 3	Ps 88:50–53			

Table A2 continued

	<b>Carrera</b>	<b>Kantor</b>	<b>Yuditsky</b>	<b>Mercati</b>
4	ηζχορ αδωναϊ	ηζχοραδωναϊ	ηζχορ αδωναϊ	ηζχορ αδωναϊ
7	σαθι βηηηκι	σαθιβηηηκι	σαθι βηηηκι	σαθι βηηηκι
8	χολ·ραββιμ	χολ·ραββιμ	χολ.ραββιμ	χολ·ραββιμ
9	ἀμιμ εσερ	α'μιμεσερ	αμιμ εσερ	ἀμιμ εσερ
11	οϊβαχ· ηηη	οϊβαχ·ηηη	οϊβαχ.ηηη	οϊβαχ. ηηη
12	εσερ· ήρφου	εσερ·η'ρφου	εσερ.ηρφου	εσερ· ήρφου
13	έκβωθ	ε'κβωθ	εκβωθ	έκβωθ

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## ABSTRACT

### THE MERCATI FRAGMENTS: A NEW EDITION OF RAHLFS 1098

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This project uses multispectral images of Rahlfs 1098 in order to reexamine the text of the *scriptura inferior* (lower layer) containing the Hexapla of Psalms 17-88. In chapter 1, I present the aim of the project which is as follows: (1) to present a new and more accurate palaeographical transcription of the *scriptura inferior* of Rahlfs 1098, (2) offer textual evidence related to the Hexapla missed in the first edition, and (3) use both textual and paratextual evidence to study the scribal orthography exhibited in the fragments. In chapter 2, a palaeographical study of the writing is presented. This is followed by chapter 3 in which the orthography is studied. Chapter 4 deals with reasons why a new edition is necessary. In chapter 5, I present the transcription of the text. Finally, in chapter 6, a textual commentary on difficult readings is offered. The *editio princeps* done by Giovanni Mercati, although significant, still does not present the entirety of the evidence available in Rahlfs 1098. This is in part due to the nature of the palaeographical task—“a first edition of a papyrus [or manuscript] is seldom flawless.” Moreover, the situation is also exacerbated by the fact that the hexaplaric material in Rahlfs 1098 is the *scriptura inferior* or lower layer of the palimpsest.

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