

τοῦ λιανῆου·

Καὶ λεπυνεῖται τὰς πόσιν
μοσχόντων λίβανον·

Καὶ ὁ ἡγαθὸς ἄνθρωπος ὡς ἕως μο-
νοκέρως τῶν· φωνὴ κύ· Διὰ
κόπον τὸς φλόγας πυρρός·

Φωνὴ κύ συναίει τὰς ἐρημίας·

Καὶ συναίει σάκος τῆς ἐρημίας καὶ·

Φωνὴ κύ καταρτίζοι μὲν ὅλα
φύσας καὶ ἀποκαλύψει δρυμοὺς·

Καὶ ἐν τῷ βαιῶν αὐτοῦ πασὶν λό-
γῳ· Δόξα· Κε τὸν κατακλιν-
ομένῳ τοῖς ἐν·

Καὶ καὶ εἴπω κε αἰσιν ἁπλῶς
τοῦ αἰῶνος· καὶ ἰσχυρὰ τῶν
αὐτοῦ· Δόξα·

Κε τὸ λόγιόν σου τὸν λαόν σου εὖ
εἰρήνη· εἰς τὸ τέλος ψαλμὸς·

Κθ τῷ· Δαδ· ὃ πῆρ τὸν ἐκκαὶ ἡμεῖς
τοῦ οἴκου·

Υψώσω σε· Κε· ὅτι ὑπελαβὴς
καὶ· Κε· ὅτι φράσας τὸ ὄχθρον
μου ἐπέμει·

Κε· ὅτι μου ἐκείρα· Ζα· ὅτι
καὶ· ὅτι μου ἐκείρα· Κε· ὅτι
ὁ ζῶν σου τῆς ψυχῆς μου·

Εσο· σὺ με· ὅτι· ὅτι· ὅτι·
ροὺ τῶν ἐν τῷ λαῷ σου·



τοῦ τοῦ πατρὸς
τοῦ τοῦ πατρὸς

+ αἰλῶνι τῶ κώοις τοῖς αὐτοῦ·
κ αἰδομολογῶς Θεοῦ αἰνῶν
τῆς ἁγιωσύνης αὐτοῦ·

Ο πορεύτω θυμὸς αὐτοῦ καὶ
ζῶν ἐν τῷ θόλῳ αὐτοῦ·

Τὸ ἐπὶ ῥαυ αὐλὶς Θεοῦ τακτῶ
Θεὸς καὶ εἰς τὸ πρῶτον γαμ
ωσις· ἐγὼ δὲ εἰπαὶ ἐν τῇ
Θηρίᾳ μου μὴ σωλευθῶ εἰς
τοῦ αἰῶνα· κείνῳ θείλῃ
τί σου παρὰ σου τῶ κάλλει
μου δύναιται·

Επίτρεψας δὲ τὸ πρῶτον τοῦ
σου καὶ ἐγὼ θηρτεταρμύδου·

Πρὸς σὲ κέ κέ κράζομαι καὶ πρὸ
τοῦ θυμου· λήθῃ σοι·

Τὸ ὅφελός ἐν τῷ αἵματι μου
ἐν τῷ κατωμαίρει μὲ εἰς δι
αφθοράν· μὴ ὁμολογῇ
σεταῖ σοι χοῦς ἡ ἡμῶν ὅλῃ
τῇ ἁλῇ Θεοῦ σου·

Ηκούσῃς καὶ ἡλῆσός μὲ·

Κεῖν ἐν Θεοῦ μου·

Επίτρεψας τὸ κατεπὶ μου εἰς
χαρὰν μοι· διέρρηξας τοῦ
σαῖκος μου καὶ περὶ ἐξωσας
μὲ ἐν φροσύνῃ·

Ο πῶς αὖν φάλησιν δόξα μου·

A digital facsimile of Walters Ms. W.733, Psalter



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<http://www.thewalters.org/>



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Published 2013

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Shelf mark	Walters Art Museum Ms. W.733
Descriptive Title	Psalter
Text title	Psalter with marginal miniatures
Abstract	<p>This manuscript, illustrated with 155 marginal paintings, is one the few surviving “marginal psalters,” in which images provide a pictorial commentary on the Biblical text. Other examples include the Khludov Psalter (ca. 850 CE, Moscow, State Historical Museum, Muz. 129), the Barberini Psalter (ca. 1050 CE, Vat. Barb. Gr. 372), the Theodore Psalter (1066 CE, London, British Library, Add. Ms. 19,352), and a Cyrillic psalter made in Kiev (1397 CE, Saint Petersburg, National Library of Russia, cod. OLDP, F6). The Walters' psalter was apparently copied from the same eleventh-century model as the Saint Petersburg manuscript, as the iconography of the two is very similar.</p>
Date	Ca. 1300 CE; 16th century CE (fols. 22 and 96)
Origin	Eastern Mediterranean
Form	Book
Genre	Scriptural
Language	The primary language in this manuscript is Greek, Ancient (to 1453).
Support material	Parchment Medium-weight parchment
Extent	Foliation: 102 No flyleaves; modern pencil foliation, upper right corners, rectos
Collation	Formula: Undetermined Catchwords: None Signatures: Sixteenth-century (?), in the center of the lower margin of some quires' last pages Comments: Unbound, incomplete
Dimensions	17.2 cm wide by 21.6 cm high

Written surface	<p><i>fols. 1r - 21v; 23r - 95v; 97r - 102v; 22r - 22v; 96r - 96v:</i> 8.5 cm wide by 13.6 cm high</p> <p><i>fols. 22r - 22v; 96r - 96v:</i> 8.5 cm wide by 14.0 cm high</p>
Layout	<p><i>fols. 1r - 21v; 23r - 95v; 97r - 102v; 22r - 22v; 96r - 96v:</i> Columns: 1 Ruled lines: 23-28</p> <p><i>fols. 22r - 22v; 96r - 96v:</i> Columns: 1 Ruled lines: 19</p>
Contents	<p><i>fols. 1r - 21v; 23r - 95v; 97r - 102v; 22r - 22v; 96r - 96v:</i> <i>Title:</i> Psalter with marginal miniatures <i>Contents:</i> Psalms 28:5–34:4, 34:20–44:14, 45:10–47:4, 49:8–50:12, 51:6–52:5, 60:9–63:2, 67:13–67:26, 68:26–70:7, 71:17–72:13, 72:27–89:17, 90:13–95:9, 96:8–105:20, 105:47–106:26, 106:41–118:63, 118:92–120:7 <i>Text note:</i> The numbering of the Psalms is that of the Greek Old Testament (the Septuagint) <i>Decoration note:</i> Decorated with 145 marginal miniatures; fifty-five ornamented initial letters; rubrics and drawings in red; text in brown ink</p> <p><i>fols. 22r - 22v; 96r - 96v:</i> <i>Title:</i> Replacement leaves <i>Contents:</i> Psalms 44:14–45:10, 118:63–118:77 <i>Text note:</i> Two leaves added in the sixteenth century to fill losses in original manuscript</p>
Decoration	<p><i>fol. 1r:</i> <i>Title:</i> David Drawn from Hades by an Angel <i>Form:</i> Marginal miniature <i>Text:</i> LXX Psalms 28:5-29:4 <i>Comment:</i> The picture here illustrates the psalm verse (marked with three red dots in the text, toward the bottom of the page) "O Lord, you brought up my soul from Hades" (NETS). Hades (Hell) is personified by a monstrous giant. An angel is pulling out a man (perhaps King David, the psalm's author) by his arms . NETS = A New English Translation of the Septuagint and</p>

the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 2r:

Title: Two Sainted Priests Praying to God

Form: Marginal miniatures

Text: LXX Psalms 29:13-30:8

Comment: The lower of these two scenes illustrates the verse (marked with red dots) "But as for me, I hoped in the Lord; I will rejoice and be glad in your mercy, because you looked upon my humiliation." A saint clad in bishop's garments is shown raising his hands in prayer toward Christ. The medallion in which God is portrayed symbolically represents Heaven. A similar scene is repeated above, possibly with reference to the verse "so that my glory may make music to you" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 3r:

Title: Christ Addresses David

Form: Marginal miniature

Text: LXX Psalm 30:16-23

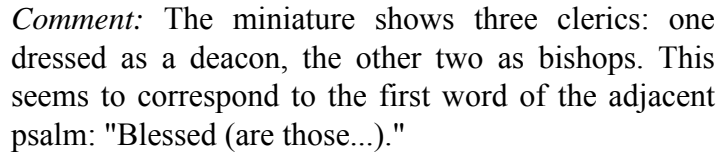
Comment: God, represented as Jesus Christ, is shown here addressing King David, the author of the Psalms. This illustrates the verse "Shine your face upon your slave; save me in your mercy." The lower right corner of the page probably contained images of two falling demons, now erased, which corresponded to the verse (marked with three red dots in the text): "May the impious be shamed and be brought down to Hades" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 3v:

Title: A Deacon and Two Priests below Christ

Form: Marginal miniature

Text: LXX Psalms 30:23-31:5

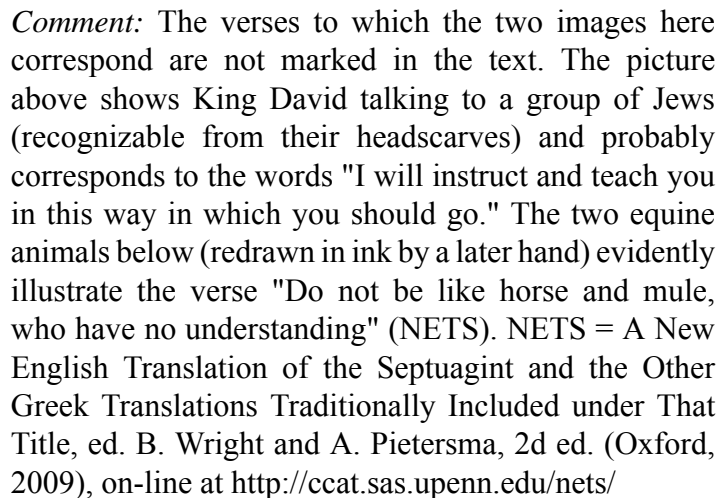
Comment: The miniature shows three clerics: one dressed as a deacon, the other two as bishops. This seems to correspond to the first word of the adjacent psalm: "Blessed (are those...)." 

fol. 4r:

Title: David Addresses a Group of Men; A Horse and a Mule

Form: Marginal miniatures

Text: LXX Psalms 31:5-32:1

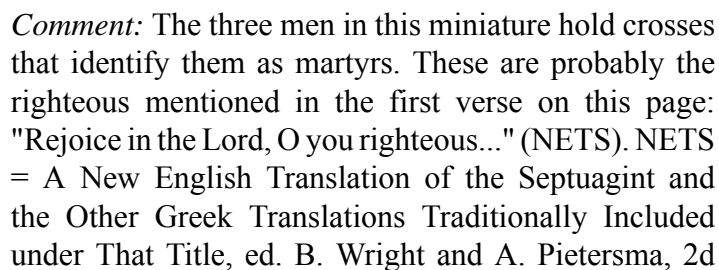
Comment: The verses to which the two images here correspond are not marked in the text. The picture above shows King David talking to a group of Jews (recognizable from their headscarves) and probably corresponds to the words "I will instruct and teach you in this way in which you should go." The two equine animals below (redrawn in ink by a later hand) evidently illustrate the verse "Do not be like horse and mule, who have no understanding" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/> 

fol. 4v:

Title: Three Saints

Form: Marginal miniature

Text: LXX Psalm 32:1-11

Comment: The three men in this miniature hold crosses that identify them as martyrs. These are probably the righteous mentioned in the first verse on this page: "Rejoice in the Lord, O you righteous..." (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d 

ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 5r:

Title: Potiphar Sending Joseph to Prison

Form: Marginal miniature

Text: LXX Psalm 32:11-20

Comment: The meaning of this image becomes clear from a comparison with a Russian psalter (Saint Petersburg, National Library of Russia, Ms. OLDP F.6), where fol. 43r contains an identical scene with explanatory inscriptions: Potiphar is ordering a soldier to put Joseph into prison (Genesis 39:20). The verse illustrated (marked with three dots in the text) is "Look, the eyes of the Lord are on those who fear him, those who hope in his mercy" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 5v:

Title: Christ Addresses the Poor Man

Form: Marginal miniature

Text: LXX Psalms 32:20-33:7

Comment: "Jesus Christ," "a poor man" Later inscriptions in black ink identify the figures here as "Jesus Christ" and "a poor man," referring to the verse "This poor one cried, and the Lord listened to him" (NETS). However, a line connects the figure of Christ to the words "and let us exalt his name together" in the text. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 6v:

Title: Christ Blessing a Tomb; David Praying to Christ;
An Angel Punishing David's Enemies

Form: Marginal miniatures

Text: LXX Psalms 33:18-34:4

Comment: A line connects the miniature above to the words "the Lord will guard all their bones" (NETS). Jesus Christ blesses from heaven a canopy-covered tomb. The second scene, below, evidently illustrates the beginning of the adjacent psalm: "Render judgement, O Lord, on those who do me wrong; fight against those who fight against me!" (NETS). King David prays to God for help, and an angel punishes his enemies. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 7r:

Title: David Praying to God

Form: Marginal miniature

Text: LXX Psalm 34:20-27

Comment: An image of David, in royal dress, praying to God (represented as Jesus Christ) illustrates the verse "O Lord, do not be far from me!" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 8r:

Title: David Venerates the Cross; A Bishop Saint

Form: Marginal miniatures

Text: LXX Psalms 35:10-36:3

Comment: The image of David praying to an image of Christ superimposed upon a cross probably corresponds to the first verse on the page: "because with you is life's fountain" (NETS). The cross is traditionally termed "a fount (or source) of life." Below is a largely re-linked image of a bishop saint, whose precise connection to the first verses of Psalm 36 is unclear. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That

Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 9r:

Title: A Sinner Persecuting a Righteous Man; The Sinners Shooting with Bows and Arrows

Form: Marginal miniatures

Text: LXX Psalm 36:9-14

Comment: The image above probably illustrates the verse "the sinner will closely watch the righteous." The picture below corresponds to the words (marked with three blue dots) "they bent their bow" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 9v:

Title: An Angel Punishing the Sinners

Form: Marginal miniature

Text: LXX Psalm 36:14-22

Comment: The prostrate men punished by a spear-wielding angel must be the sinners mentioned in Psalm 36, on the same page.

fol. 10r:

Title: A Saint Giving Alms

Form: Marginal miniature

Text: LXX Psalm 36:22-28

Comment: The image here evidently illustrates the words "all day long he is merciful and lends" (NETS). The "righteous man" of the psalm is represented by a bishop saint. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 10v:

Title: David Pointing to a Tree

Form: marginal miniature

Text: LXX Psalm 36:28-34

Comment: This image probably illustrates a verse found on the facing page: "I saw an impious one being highly lifted up and being raised up like the cedars of Lebanon" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included Under that Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 11r:

Title: A Man Holding a Moneybag and a Snake

Form: Marginal miniature

Text: LXX Psalm 36:34-40

Comment: The person holding a snake and a money-bag (?) is evidently the impious man in "I saw an impious one being highly lifted up" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 11v:

Title: A Martyr Dragged by a Horse

Form: Marginal miniature

Text: LXX Psalms 36:40-37:7

Comment: In Eastern Orthodox usage the psalter is divided into "sessions" ("kathismata" in Greek). The rubric next to the title of Psalm 37 on this page marks the end of the fifth "session." The man dragged by a horse in this image seems to refer to the verses "There is no healing in my flesh from before your wrath; there is no peace from my bones from before my sins..." (NETS). The saint represented may be Eleutherius, a second-century pope of Rome who was martyred in a similar manner; compare also W.521, fol. 50v. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 12r:

Title: Job and His Friends on the Rubbish Heap

Form: Marginal miniature

Text: LXX Psalm 36:7-13

Comment: "My friends and my fellows approached opposite me and stood" (NETS), reads the verse to which this image is connected by a red line. One sees Job seated on the rubbish heap (Job 2:8) and visited by his three friends (Job 2:11), who according to the Greek translation of the Hebrew Bible were kings. In this miniature, they are identified as such by their attire and by a labeling inscription above their heads. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 13r:

Title: David between Two Men and God

Form: Marginal miniature

Text: LXX Psalms 37:20-38:5

Comment: It is unclear how precisely this miniature corresponds to the first verses of the adjacent Psalm 38.

fol. 13v:

Title: The Rich Laying up Treasures

Form: Marginal miniature

Text: LXX Psalm 38:5-11

Comment: A man "lays up treasures and does not know for whom he will gather them" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 14r:

Title: Peter's Repentance

Form: Marginal miniature

Text: LXX Psalms 38:11-39:3

Comment: "Saint Peter" A line connects the image to the words "do not pass by my tears in silence" (NETS); compare Matthew 26:75; Mark 14:72; Luke 22:62. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 15r:

Title: A Bishop Saint Praying to God

Form: Marginal miniature

Text: LXX Psalm 39:8-13

Comment: The verse illustrated here is probably "Your righteousness I did not hide in my heart; of your truth and your deliverance I spoke" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 16r:

Title: A Saint Giving Alms

Form: Marginal miniature

Text: LXX Psalms 39:18-40:7

Comment: "Happy is he who considers the poor and needy" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 16v:

Title: Judas and the High Priests

Form: Marginal miniature

Text: LXX Psalm 40:7-13

Comment: This miniature is paralleled by one on fol. 56v of Saint Petersburg, National Library of Russia, Ms. OLDP F.6. The scene of Judas betraying Christ to the high priests reads "his heart gathered lawlessness to himself; he would go outside and talk" (NETS).

The haloes round the high priests' heads are a later addition by someone who misunderstood the image.
NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 17r:

Title: David Praying to God; A Deer Drinking Water

Form: Marginal miniature

Text: LXX Psalms 40:14-41:5

Comment: The image above refers to the verse "But as for you, O Lord, have mercy on me." The one below illustrates the figural comparison "Just as the doe longs for the springs of water, so my soul longs for you, O God" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 17v:

Title: David Praying to God; The River Jordan

Form: Marginal miniature

Text: LXX Psalm 41:5-10

Comment: The image of the river Jordan, personified by a man pouring water out of a jar, refers to the verse (marked with three red dots) "therefore I shall remember you from a land of Jordan" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 18r:

Title: A Stylite Saint

Form: Marginal miniature

Text: LXX Psalms 41:10-42:3

Comment: The Stylites were extreme ascetics, spending their lives in seclusion and prayer on top of a high pillar.

Many of them attained sainthood. It is not clear how the image here relates to the text of the adjacent psalm.

fol. 18v:

Title: God, the Sons of Kore, and Their Fathers

Form: Marginal miniature

Text: LXX Psalms 42:3-43:4

Comment: The title identifies the sons of Kore as authors of the adjacent psalm. The image illustrates its beginning: "O God, we heard with our ears; our fathers reported to us a deed which you wrought in their days" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 20v:

Title: David Venerating an Altar

Form: Marginal miniature

Text: LXX Psalms 43:23-44:3

fol. 21r:

Title: The King of Israel Subduing Peoples

Form: Marginal miniature

Text: LXX Psalm 44:3-8

Comment: The miniature illustrates the adjacent words "peoples shall fall under you" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 23r:

Title: The Nations Clapping Their Hands; The Ascension of Christ

Form: Marginal miniatures

Text: LXX Psalms 45:10-46:6

Comment: The two miniatures illustrate the Psalm verses "All you nations, clap your hands" and "God went up with shouting" (NETS). NETS = A New English Translation of the Septuagint and the Other

Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 23v:

Title: A Man Smoking a Pipe

Form: Marginal drawing

Text: LXX Psalms 46:6-47:4

Comment: This drawing of a man smoking a pipe has nothing to do with the psalm text. It was added to the manuscript most probably in the eighteenth century, when tobacco smoking had become widespread.

fol. 24r:

Title: The Sacrifice of Isaac

Form: Marginal miniature

Text: LXX Psalm 49:8-15

Comment: The miniature evidently illustrates God's words (quoted in the adjacent psalm text) "Not for your sacrifices will I rebuke you; nay, your whole burnt offerings are continually before me" (NETS); compare Genesis 22:2. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 25r:

Title: The Penitence of David

Form: Marginal miniature

Text: LXX Psalms 49:21-50:6

Comment: The miniature shows David's rebuke by Nathan and subsequent penitence (2 Samuel 11:2-12:24). The adjacent Psalm 50 was, according to its title, composed by David on that occasion.

fol. 26v:

Title: Christ Observes from Heaven a Man Giving Alms

Form: Marginal miniature

Text: LXX Psalms 51:11-52:5

Comment: The miniature illustrates the verse "God peered down from the sky on the sons of men to see

if there was any who had understanding or who sought after God" (NETS).

fol. 27r:

Title: The Evangelist Matthew; Judas Receiving the Thirty Pieces of Silver

Form: Marginal miniature

Text: LXX Psalms 60:9-61:7

Comment: "Matthew," "Judas" The lower miniature illustrates the verse "But they planned to impugn my honor. They ran with a lie" (NETS). The Greek word for "honor" also means "price," hence the depiction of Judas receiving the payment for his betrayal. The Evangelist Matthew is probably portrayed as the author of Matthew 26:14-15. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 28r:

Title: David Praying in a Cave; David's Enemies Attacked by Foxes in a Cave

Form: Marginal miniatures

Text: LXX Psalms 61:13-62:7

Comment: The miniature above illustrates the whole of Psalm 62, which was, according to its title, composed in the wilderness of Judea while David was hiding from Saul (1 Samuel 23:14-15, 24:1-3). The one below evidently refers to the words found on the next page (f. 28v): "But they sought my soul for no good reason; they shall enter into the deepest parts of the earth; they shall be given over to a sword's power; prey for foxes they shall be" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 28v:

Title: David Shrinks from a Soldier

Form: Marginal miniature

Text: LXX Psalms 62:7-63:2

Comment: The miniature illustrates the words "from fear of an enemy deliver my soul" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 29r:

Title: Jacob's Dream

Form: Marginal miniature

Text: LXX Psalm 67:13-19

Comment: "Jacob," "Ladder" A line connects the mountain in the miniature to the words "the mount which God was pleased to live in." (NETS). The labeling inscription further identifies the mountain as the ladder that Jacob saw in his dream (Genesis 28:12). The image of the Virgin with the Child upon her chest points to the Incarnation, through which heaven and earth were linked. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 30v:

Title: A Fortified City; Two Men Praying at an Altar

Form: Marginal miniatures

Text: LXX Psalms 68:33-69:2

Comment: A line connects the image to the verse "and the cities of Judea will be built" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 31v:

Title: A Bishop Saint Praying to God

Form: Marginal miniature

Text: LXX Psalm 70:1-7

Comment: The verse illustrated here is possibly "because you are my endurance, O Lord" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 32r:

Title: David Pointing to God Above; David Pointing to Heaven

Form: Marginal miniature

Text: LXX Psalms 71:17-72:5

Comment: The two images evidently correspond to the Psalm verses "Blessed be the Lord God, the God of Israel, who alone does wondrous things" and "How good is God to Israel, to the upright in heart!" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 32v:

Title: The Mouths of the Blasphemers

Form: Marginal miniature

Text: LXX Psalm 72:6-13

Comment: The image illustrates the verse "They set their mouths against heaven, and their tongues ranged over the earth" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 33v:

Title: The Burning of the Nikomedean Martyrs

Form: Marginal miniature

Text: LXX Psalms 73:4-10

Comment: The verse "They set on fire your sanctuary with fire" (NETS) is illustrated with the burning of twenty thousand Christians in the city of Nikomedeia at the order of the Roman emperor Maximian. (Compare an identical illustration in London, British Library, Add. Ms. 19352, fol. 95v, where the image carries an explanatory inscription: http://www.bl.uk/manuscripts/Viewer.aspx?ref=add_ms_19352_f095v). By mistake, the pagan emperor and persecutor of Christians has been given a halo by the artist. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 34r:

Title: The Crucifixion; The Baptism of Christ

Form: Marginal miniature

Text: LXX Psalm 73:10-17

Comment: "Crucifixion," "Mother of God," "John," "Satan" Lines connect the two images to the verses "He [God] worked deliverance in the midst of the earth" and "you shattered the heads of the dragons upon the water; it was you who crushed the heads of the dragon" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 34v:

Title: Two Men Praying

Form: Marginal miniature

Text: LXX Psalm 73:17-23

Comment: The verse illustrated here is "the poor and needy will praise your name" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

Fragment 34r:

Title: Crucifixion

Form: marginal miniature

Comment: This paper patch was used to repair folio 34r, from which the image of Christ crucified had been cut out.

fol. 35v:

Title: Sinners Punished by an Angel

Form: Marginal miniature

Text: LXX Psalms 74:8-75:4

Comment: This image illustrates the metaphor at the end of the verse "I said to those who break the law, 'Do not break the law,' and to those that sin, 'Do not raise a horn; do not lift up your horn on high'" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 36r:

Title: A Drowsy Horseman

Form: Marginal miniature

Text: LXX Psalm 75:5-12

Comment: The original, undamaged state of this leaf probably included a second image of a horseman. The miniature illustrates the verse "At your rebuke, O God of Iakob, those mounted on horses became drowsy" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

Fragment 36r:

Title: Jesus Christ Blessing David (?)

Form: Marginal drawing

Text: Parts of LXX Psalm 75:7-10

Comment: "Jesus Christ" This piece of paper was added as replacement for a section of the parchment leaf that

had been cut out together with the image on it. The restorer evidently had no clear idea what had been lost, so he supplied a generic image of Christ blessing a crowned man, probably King David.

Fragment 36v:

Title: Joasaph

Form: Marginal drawing

Text: Parts of LXX Psalm 76:2-6

Comment: "Joasaph" The piece of paper with this drawing was added to repair damage in the original manuscript. Joasaph is probably one of the protagonists of the hagiographical story of Barlaam and Joasaph (a Christianized version of the life of Buddha). The author of the drawing confused him with Asaph, the author of the psalm that begins next to the drawing.

fol. 37v:

Title: Moses and Aaron Leading the Israelites

Form: Marginal miniature

Text: LXX Psalm 76:14-21

Comment: "Aaron," "Moses" The verse illustrated here is "You guided your people like sheep by the hand of Moyses and Aaron" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), online at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 38r:

Title: Christ Enthroned; Moses Teaches the Law to the Jews

Form: Unfinished headpiece; marginal miniature

Text: LXX Psalm 77:1-4

Comment: "The law..." (on the scroll held by Moses) Psalm 77 opens the second half of the psalter. Its beginning on this page was meant to have been marked with a headpiece. The image of Christ refers to the verse "Pay attention, O my people, to my law" (God is addressing His people). Below, a beardless man (probably Moses) displays the text of the Law to a

group of seated Jews (identifiable as such by their headscarves).

fol. 39r:

Title: The Crossing of the Red Sea

Form: Marginal miniature

Text: LXX Psalm 77:8-15

Comment: This is an illustration of the verse "He broke asunder a sea and brought them through" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 39v:

Title: Moses Striking Water from the Rock

Form: Marginal miniature

Text: LXX Psalm 77:15-21

Comment: This is an illustration of the verse "And he brought out water from a rock" (NETS); compare Exodus 17:6. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under that Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 40r:

Title: The Bread of Angels; The Gathering of Quails;
The Gathering of Manna

Form: Marginal miniature

Text: LXX Psalm 77:21-29

Comment: The three scenes here illustrate the verses (marked in the text) "Bread of angels man ate," "and he rained upon them flesh like dust and winged birds like the sand of seas," "and he rained down manna for them to eat" (NETS); compare Exodus 16:2-35. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d

ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 41v:

Title: The Plagues of Egypt

Form: Marginal miniature

Text: LXX Psalm 77:43-49

Comment: The verses illustrated by these miniatures are "And he turned their rivers into blood" and "And he gave their crops over to the rust;" compare Exodus 7:20. The three distressed men in the lower margin are Pharaoh and two of his subjects. Strangely, the verses marked in the text are "He sent a dog-fly among them, and it devoured them," "He killed their vine with hail" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 42r:

Title: The Crossing of the Red Sea

Form: Marginal miniature

Text: LXX Psalm 77:49-55

Comment: The image corresponds to the psalmist's words "their enemies a sea covered" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 43v:

Title: Mount Sion; David Praying to God; The Sack of Jerusalem

Form: Marginal miniatures

Text: LXX Psalms 77:68-78:1

Comment: The first miniature illustrates the words (marked in the text) "Mount Sion, which he [God] loved." David points up to the Virgin and Child with the dove of the Holy Spirit descending upon them:

the Mountain of the Lord is treated as a symbol of the Incarnation. Below, the sack of Jerusalem by the Babylonians (2 Kings 24:8-10) refers to the adjacent verse "O God, nations came into your inheritance; they defiled your holy shrine" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 45r:

Title: God Enthroned among Cherubim; Four Saints

Form: Marginal miniatures

Text: LXX Psalms 78:12-79:4

Comment: The image above corresponds to the words "You who sit upon the cheroubin, appear!" (NETS). The men below are possibly Joseph, King Manasseh, Ephraim, and Benjamin (all mentioned in the psalm's opening verses). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 45v:

Title: The Vine of the Lord; God Speaking to David

Form: Marginal miniatures

Text: LXX Psalm 79:4-11

Comment: The image illustrates literally the metaphor "A vine you transferred from Egypt; you threw out nations and planted it. You cleared the way for it, and you planted its roots and it filled the land. Its shade covered mountains, and its tendrils the cedars of God; it sent out its branches as far as the sea, and as far as the river its shoots" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 46v:

Title: Three Hierarchs

Form: Marginal miniature

Text: LXX Psalms 79:18-80:6

fol. 47r:

Title: Joseph Serving Potiphar

Form: Marginal miniature

Text: LXX Psalm 80:6-13

Comment: The image illustrates the words (referring, in the Greek text, to Joseph) "he removed his back from burdens; his hands slaved at the basket" (NETS); compare Genesis 39:1. The woman seated on the right is evidently Potiphar's wife (Genesis 39:7). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 47v:

Title: Asaph (?) Pointing to God; A Bishop Saint Giving Alms

Form: Marginal miniatures

Text: LXX Psalms 80:13-81:3

Comment: The man portrayed above is probably Asaph, mentioned in the adjacent psalm title. The scene below corresponds to the verses "Give justice to orphan and poor; of lowly and needy maintain the right" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 49v:

Title: A Tree with Birds

Form: Marginal miniature

Text: LXX Psalms 82:18-83:6

Comment: The verse illustrated here is "Indeed, a sparrow found itself a home, and a turtle-dove a nest

for herself, where she will lay her young" (NETS).
NETS = A New English Translation of the Septuagint
and the Other Greek Translations Traditionally Included
under That Title, ed. B. Wright and A. Pietersma, 2d
ed. (Oxford, 2009), on-line at [http://ccat.sas.upenn.edu/
nets/edition/](http://ccat.sas.upenn.edu/nets/edition/)

fol. 50v:

Title: Two Monastic Saints

Form: Marginal miniature

Text: LXX Psalms 83:12-84:6

Comment: The two saints' figures probably correspond
to the adjacent verse "The Lord will not withhold good
things from those who walk in innocence" (NETS).
NETS = A New English Translation of the Septuagint
and the Other Greek Translations Traditionally Included
under That Title, ed. B. Wright and A. Pietersma, 2d
ed. (Oxford, 2009), on-line at [http://ccat.sas.upenn.edu/
nets/edition/](http://ccat.sas.upenn.edu/nets/edition/)

fol. 51r:

Title: The Visitation

Form: Marginal miniature

Text: LXX Psalm 84:6-13

Comment: The image of Mary and Elisabeth embracing
(Luke 1:39-41) corresponds to the psalm verse "Mercy
and truth met; righteousness and peace kissed" (NETS).
NETS = A New English Translation of the Septuagint
and the Other Greek Translations Traditionally Included
under That Title, ed. B. Wright and A. Pietersma, 2d
ed. (Oxford, 2009), on-line at [http://ccat.sas.upenn.edu/
nets/edition/](http://ccat.sas.upenn.edu/nets/edition/)

fol. 51v:

Title: A Poor Man Praying to God

Form: Marginal miniature

Text: LXX Psalms 84:13-85:6

Comment: The miniature illustrates the opening verse
of the nearby psalm: "Incline your ear, O Lord, and
hearken to me, because poor and needy I am" (NETS).
NETS = A New English Translation of the Septuagint

and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 52r:

Title: The Nations Doing Obeisance to God

Form: Marginal miniature

Text: LXX Psalm 85:6-13

Comment: The verse that this miniature illustrates reads "All the nations, as many as you made, shall come and do obeisance before you, O Lord" (NETS). Note the exotic hats worn by some of the bowing men. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 52v:

Title: David Praying; The Cross on Golgotha

Form: Marginal miniature

Text: LXX Psalms 85:13-86:2

Comment: The image of the cross corresponds to the psalmist's words "His foundations are on the holy mountains" (NETS). The God of the Old Testament is here visibly identified with Jesus Christ. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 53r:

Title: David before the City of Sion

Form: Marginal miniature

Text: LXX Psalms 86:2-87:3

Comment: The verse illustrated here can be translated as "'Mother Sion', a man will say. And a man was born in it." The gate represents the city of Jerusalem; the

person born "in it" (i.e. through the Virgin Mary) is Jesus Christ.

fol. 53v:

Title: A Monastic Saint

Form: Marginal miniature

Text: LXX Psalm 87:3-9

Comment: It is not clear what verse the miniature illustrates. The text immediately next to it reads: "Incline your ear to my petition, because my soul was full of troubles and my life drew near to Hades" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 54v:

Title: Solomon and David Praying to God

Form: Marginal miniature

Text: LXX Psalms 87:16-88:5

Comment: The images of David and his son illustrate the verse "I swore to David my slave: 'Forever I will provide offspring for you and will build your throne for generation and generation'" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 55v:

Title: The Transfiguration of Christ

Form: Marginal miniature

Text: LXX Psalm 88:11-17

Comment: A line connects the miniature to the verse "Thabor and Hermon will rejoice in your name" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 56r:

Title: David Anointed by Samuel

Form: Marginal miniature

Text: LXX Psalm 88:17-24

Comment: This image illustrates the Psalm verses "I found David my slave; with my holy oil I anointed him" (NETS); compare 1 Samuel 15:1. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 57r:

Title: God Blessing David and Solomon

Form: Marginal miniature

Text: LXX Psalm 88:31-37

Comment: The psalm verse illustrated by this miniature: "His [David's] seed shall remain forever, and his throne is like the sun before me" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 57v:

Title: The Sun and the Moon

Form: Marginal miniature

Text: LXX Psalm 88:37-44

Comment: "Sun," "Moon" "and his [David's] throne is like the sun before me, and like the moon, established forever" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 58v:

Title: A King Praying to God on a Mountain

Form: Marginal miniature

Text: LXX Psalms 88:51-89:5

Comment: The title of the adjacent psalm identifies Moses as its author, but the miniature nonetheless portrays a king who resembles David.

fol. 59r:

Title: An Old Man

Form: Marginal miniature

Text: LXX Psalm 89:5-10

Comment: The image of an old man illustrates the verse "The days of our years—in them are seventy years, but if in acts of dominance eighty years" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 60r:

Title: A Bishop Saint

Form: Marginal miniature

Text: LXX Psalms 90:13-91:5

Comment: The image of a cleric possibly refers to confession, in correspondence with the verse "It is good to make confession to the Lord."

fol. 63r:

Title: Two Novices Striking Semantra

Form: Marginal miniature

Text: LXX Psalms 93:18-94:2

Comment: The striking of a semamnton (a plank of wood) with a mallet summons the monks for prayer. Thus, the image here probably makes reference to the psalm verse "O come, let us rejoice in the Lord; let us make a joyful noise to God our savior!" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 63v:

Title: David Venerating God

Form: Marginal miniature

Text: LXX Psalm 94:2-8

Comment: The verse illustrated is probably "O come, let us do obeissance and prostrate ourselves before him" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/>

fol. 64v:

Title: Idol-Worshippers

Form: Marginal miniature

Text: LXX Psalm 95:3-9

Comment: "Idols" "because all the gods of the nations are demons" (NETS). The "gods of the nations" are represented as two statues of pagan divinities placed on top of columns. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 66r:

Title: God Enthroned between Cherubim

Form: Marginal miniature

Text: LXX Psalms 97:8-98:5

Comment: "The Cherubim" "He who sits upon the cheroubin--let the earth shake!" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 66v:

Title: The Elevation of the Holy Cross

Form: Marginal miniature

Text: LXX Psalms 98:5-99:2

Comment: The miniature corresponds to the psalm verse "Exalt the Lord our God, and do obeissance

toward his holy mountain, because the Lord our God is holy" (NETS). "Holy mountain" is understood to refer to Golgotha. The miniature shows a company of deacons and bishops raising a cross from a church pulpit, to be venerated by the faithful. In Orthodox churches, this ceremony takes place on September 14, feast of the Universal Exaltation of the Precious and Life-Creating Cross. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 67r:

Title: David Praying to God

Form: Marginal miniature

Text: LXX Psalms 99:2-100:3

fol. 67v:

Title: David Praying to God

Form: Marginal miniature

Text: LXX Psalm 100:3-8

Comment: A line connects the miniature to the psalm words "a crooked heart did not cling to me" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 68r:

Title: God Blessing a Poor Man

Form: Marginal miniature

Text: LXX Psalms 100:8-101:5

Comment: The miniature illustrates the title of the adjacent psalm: "A prayer. Pertaining to the poor one. When he is weary and pours out his petition before the Lord" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright

and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 68v:

Title: David Pointing to a Bird upon a Tree

Form: Marginal miniature

Text: LXX Psalm 101:5-12

Comment: "Raven" In spite of the labeling inscription, the bird on the tree does not look like a raven. The miniature probably corresponds to David's words "I resembled a desert pelican" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 69v:

Title: God Looking Down on Earth; An Angel Saving a Soul from Hades; A Hermit Fed by a Raven

Form: Marginal miniatures

Text: LXX Psalm 101:20-27

Comment: The first two images illustrate the verses "the Lord from heaven looked at the earth" and "to set free the sons of those put to death" (NETS), but the precise referent of the third one is unclear. Perhaps it refers to the words (found on the facing page) "the sons of your servants shall encamp." NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 70r:

Title: David Praying to God

Form: Marginal miniature

Text: LXX Psalms 101:27-102:4

fol. 70v:

Title: An Old Man and an Eagle

Form: Marginal miniature

Text: LXX Psalm 102:4-11

Comment: The image illustrates the words "your youth will be renewed like an eagle's" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 72r:

Title: Water Flowing from the Mountains

Form: Marginal miniature

Text: LXX Psalm 103:1-8

Comment: The verse illustrated here (and marked in the text) is "above the mountains the waters will stand" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 72v:

Title: Waters Flowing amid the Mountains

Form: Marginal miniature

Text: LXX Psalm 103:8-14

Comment: "Between the mountains waters will flow" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 73r:

Title: Birds, Animals, a Tree and a Mountain

Form: Marginal miniature

Text: LXX Psalm 103:15-22

Comment: "The sparrows will build their nests; the home of the heron leads them. The high mountains are for the does" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed.

B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 73v:

Title: The Sea and Sea Monsters

Form: Marginal miniature

Text: LXX Psalm 103:22-28

Comment: "This great and wide sea; there creeping things innumerable, living things, small with great" (NETS). In the miniature, the sea is personified by a woman holding an oar and riding a marine monster. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 74v:

Title: A Female Saint Praying to God

Form: Marginal miniature

Text: LXX Psalms 103:35-104:7

fol. 75v:

Title: Joseph Sold into Slavery

Form: Marginal miniature

Text: LXX Psalm 104:16-24

Comment: "Ioseph was sold as a Slave" (NETS); compare Genesis 37:17-28 NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 76r:

Title: The Plague of Blood; Israel Coming to Egypt

Form: Marginal miniatures

Text: LXX Psalm 104:24-30

Comment: "He changed their waters into blood;" compare Exodus 7:20. "And Israel entered into Egypt" (NETS); compare Exodus 1:1-7. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under

That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 76v:

Title: Two Jews before Pharaoh (?)

Form: Marginal miniature

Text: LXX Psalm 104:31-38

Comment: The lower margin contains the name of one Theodosius Cacuris from Athens and the date August 2, 1724. It is possible that this is an unfinished illustration and that the figure of Moses and Aaron (?) talking to Pharaoh were meant to be supplemented by depiction of the plagues of Egypt. The verse right next to the miniature reads "He spoke, and god-flies came, and gnats in all their territories" (NETS); compare Exodus 8:16-32. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 77r:

Title: The Israelites and the Pillar of Fire; The Quails in the Desert

Form: Marginal miniatures

Text: LXX Psalm 104:38-45

Comment: "He spread a cloud as covering and fire to give light during the night. They asked, and quails came, and with heaven's bread he filled them" (NETS); compare Exodus 13:21-22, 16:13-18. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 78r:

Title: An Egyptian Sinking into the Sea

Form: Marginal miniature

Text: LXX 105:7-13

Comment: "And water covered those who afflicted them" (NETS); compare Exodus 14:27-28. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 78v:

Title: The Jews in the Wilderness; Earth Swallowing Dathan; Flame Burning up the Wicked; The Adoration of the Golden Calf

Form: Marginal miniatures

Text: LXX Psalm 105:13-20

Comment: The uppermost scene corresponds to "[God] sent surfeit into their souls." The following ones illustrates, respectively, "the earth opened and swallowed up Dathan" (compare Numbers 16:32-33), "a flame burned up sinners" (compare Numbers 16:35), "and they made a calf at Choreb and did obeissance to the carved image" (compare Exodus 32:4-6) (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 79v:

Title: A Monastic Saint Giving Alms

Form: Marginal miniature

Text: LXX Psalm 106:6-12

Comment: "Let them acknowledge the Lord for his mercies and for his wonderful works to the sons of men" (NETS) reads the verse next to this image. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 80v:

Title: A Ship

Form: Marginal drawing

Text: LXX Psalm 106:19-26

Comment: The clumsy ink drawing, evidently added a long time after the manuscript had been copied and illustrated, refers to "those who used to go down to the sea in ships, doing business on many waters" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 81v:

Title: The Ascension of Christ

Form: Marginal miniature

Text: LXX Psalm 107:6-11

Comment: "Angels," "Jesus Christ" "Be exalted to the heavens, O God" (NETS); compare Luke 24:51 and Acts 1:9. Note that the apostles are not included in the miniature; the praying woman must be the Virgin Mary. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 82r:

Title: The Seven Sleepers of Ephesus

Form: Marginal miniature

Text: LXX Psalms 107:12-108:5

Comment: The legend about the Sleepers of Ephesus tells of seven Christians who hid in a cave at the time of the pagan persecutions, only to wake up some two hundred years later, when Christianity had already been legalized. The image here probably refers to the verse "And they surrounded me with words of hate and made war on me without cause" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That

Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 82v:

Title: Judas's Suicide

Form: Marginal miniature

Text: LXX Psalm 108:6-11

Comment: "The Hanging" The image illustrates the words of the psalmist's persecutors "Appoint a sinner against him, and let a slanderer stand on his right" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 83r:

Title: A Wicked Man Pursuing the Poor and Needy

Form: Marginal miniature

Text: LXX Psalm 108:11-17

Comment: "Since they [the sinners] did not remember to do mercy and pursued to death a person needy and poor and stunned in heart" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 84v:

Title: A Bishop Saint Praying to God; The Nativity; Melchisedec

Form: Marginal miniatures

Text: LXX Psalms 108:30-109:5

Comment: "From the womb, before Morning-star, I brought you forth" is illustrated with an image of the Nativity. Below, a depiction of Melchisedec (Genesis 14:18), repeated in a later ink drawing, corresponds to "You are a priest forever according to the order of Melchisedek" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed.

B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 85v:

Title: David (?)

Form: Marginal drawing

Text: LXX Psalm 110:5-10

Comment: "Holy God, holy strong," [holy immortal, have mercy on us!] The person who added this naive drawing and the inscription in the upper margin clearly had problems with spelling. The text on the scroll which the unidentified figure holds probably reproduces, lamely, the word "covenant" found the first psalm verse on this page. The figure must have been meant to portray David, the author of most of the psalter.

fol. 87r:

Title: Job on the Trash Heap; The Baptism of Christ

Form: Marginal miniatures

Text: LXX Psalms 112:5-113:6

Comment: "The wife," "Job" The miniature with Job and his wife (Job 2:7-10) illustrates the words "It is he [God] who raises a poor one from the ground, and from a trash heap he lifts a needy one" (NETS). The verse "The sea saw it and fled; Jordan was turned backwards" is accompanied by an image of Christ's baptism, including personifications of Jordan and the (now lost) Sea. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 88r:

Title: David Pointing to an Idol

Form: Marginal miniature

Text: LXX Psalm 113:13-20

Comment: The verses illustrated begin on the facing page: "The idols of the nations are silver and gold, works of human hands. A mouth they have and will not speak" (NETS). The idol is represented as a statue

placed on top of a pillar. NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 88v:

Title: Israel and Aaron

Form: Marginal miniature

Text: LXX Psalms 113:20-114:2

Comment: The verses illustrated are "The Lord was mindful of us and blessed us; he blessed the house of Israel; he blessed the house of Aaron" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 89v:

Title: David Drinking the Cup of Deliverance

Form: Marginal miniature

Text: LXX 115:2-10

Comment: The miniature, showing David in bed as a sick man drinking from a large cup, probably illustrates the verse "A cup of deliverance I will take, and the name of the Lord I will call upon" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 90v:

Title: The Nations Besieging David

Form: Marginal miniature

Text: LXX Psalm 117:5-14

Comment: "All nations surrounded me, and in the name of the Lord I fended them off" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That

Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 91r:

Title: The Gates of Righteousness

Form: Marginal miniature

Text: LXX 117:14-22

Comment: Two angels with their hands covered as a sign of veneration open a pair of celestial gates over a praying man: "Open to me the gates of righteousness" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 92r:

Title: The Blameless Ones

Form: Marginal miniature

Text: LXX Psalm 118:1-8

Comment: Five striding saints, the first of them probably King David, represent the "blameless in way, who walk in the Lord's law" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 97r:

Title: David Praying to God

Form: Marginal miniature

Text: LXX Psalm 118:92-100

Comment: The verse next to David's head reads "Yours I am; save me" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 99r:

Title: St. Zosimus Meeting St. Mary of Egypt in the Desert; The Communion of St. Mary of Egypt

Form: marginal miniatures

Text: LXX Psalm 118:124-132

Comment: St. Mary of Egypt was a repentant harlot who became a solitary hermit. A priest named Zosimas accidentally found her in the desert and managed to bring Holy Communion to her shortly before her death. The upper miniature shows him handing Mary a cloak to hide her nudity. The scene of St. Mary's communion probably corresponds to the verse "I opened my mouth and drew breath, because I was longing for your commandments" (NETS). NETS = A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title, ed. B. Wright and A. Pietersma, 2d ed. (Oxford, 2009), on-line at <http://ccat.sas.upenn.edu/nets/edition/>

fol. 102v:

Title: A Monastic Saint

Form: Marginal miniature

Text: LXX Psalms 119:5-120:7

Provenance

Frederick North, fifth Earl of Guilford (d. 1827), his no. 319

Sold after North's death, London, December 1830

Sir Thomas Phillipps (d. 1872), Middle Hill and Cheltenham, England, by purchase, his no. 10384

Sotheby's and Co., London, sale of July 1, 1946

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Museum purchase, 1946

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Anderson, J. C. "The State of the Walters' Marginal Psalter and Its Implications for Art History." *Journal of the Walters Art Museum* 62 (2004): pp. 35-44.

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τοῦ λιανῆου.

Καὶ λεπυρεῖται τὰς πόσιν
μοσχόντων λίβανον.

Καὶ ὁ ἡγαθὸς μὲν ὡς ὁ οὐρανὸς
ἐκέρχεται· φωνὴ κύ· Διὸς
κόσμον τὸς φλόγα πυρρός.

Φωνὴ κύ συναίρει τὰς ἐρημίας.

Καὶ συναίρει τὰς ἐρημίας καὶ τὰς.

Φωνὴ κύ καταρτίζει μὲν ὅλα
φύσιν καὶ ἀποκαλύπτει δρυμοὺς.

Καὶ ἐν τῷ βαιῶν τῶν πασίων λό-
γι· Δόξα· Κε τὸν κατακλιν-
ομένων τοῖς ἐν.

Καὶ καὶ εἴπω κε αἰσιν ἁπλῶς
τοῦ αἰῶνος· κὶ ἰσχυρὰ τῶν λαῶν
αὐτοῦ· Δόξα.

Κε τὸ λόγι· τὸν λαόν αὐτοῦ
εἰρήνη· εἰς τὸ τέλος ψαλμοῦ.

Κθ τῷ Δαδ· ὁ πῖρ τὸν ἐκ αἰῶνος
τοῦ οἴκου.

Υψώσω σε· κὶ ὅτι ὑπελαβὴν
καὶ· Κεὶν φράσας τὸ ὄχθρον
μου ἐπέμει.

Κε ὅτι μου ἐκείνη· Ζαχαρίας
καὶ ὁ σῶμα· Κε αὖτις
ὁ ζῶν τῆς ψυχῆς μου.

Εσοσας με ἀπὸ τῆς γῆς
τοῦ τῶν ἐν τῷ λαῷ μου.



τοῦ τοῦ πατρὸς
τοῦ τοῦ πατρὸς

+ αἰλῶνι τῶ κώοις τοῖς αὐτοῦ·
κ αἰδοῦ μοι λόγοις Θεοῦ αἰνῶν
τῆς χάριτος αὐτοῦ·

Ο πορτεῖν τῶ θυμῷ αὐτοῦ Κύριε
ζῶν ἐν τῷ θόλῳ αὐτοῦ·

Τὸ ἐπὶ ῥαυ αὐλῖς Θεοῖς ταῖς
Θεοῖς καὶ εἰς τὸ πρῶτον ἡμῶν
οἰσ· ἐγὼ δὲ εἰς πᾶν τὴν εὐ
Θηρίαν μου μὴ σωλευθῶ εἰς
τοῦ αἰῶνα· κί ἐν τῷ θόλῳ
τί σου παρὰ σου τῶ κώλει
μου δύναιται·

Επί τρεῖς δὲ τὸ πρῶτον
σου καὶ ἐγὼ θηρτε ταρμύδης·

Πρὸς σὲ κί κέκραζομαι καὶ πρὸ
τοῦ θύμου· λήθῃ σοι·

Τὸ ὅφελός ἐν τῷ αἵματί μου
ἐν τῷ κατωμαίρει μὲ εἰς δι
αφθοράν· μὴ ὁμοιολογή
σι ταῖς οἰχοῖς ἡ ἡμῶν ὥσθ
τῆς αἰῶνι Θεοῦ σου·

Ηκούσες καὶ ἡλίσσῃς·

Κεῖ ἐν τῇ Θεοῦ μου·

Επί τρεῖς τὸ κατεπὶ τῷ μου εἰς
χαρὰν· οἱ δὲ ἐρρηξαστοῦ
σάκκου μου καὶ περὶ ἐξωσῶ
μὲ ἐν φροσύνῃ·

Ο πῶς αὖ φάλησιν δόξα μου

Καὶ οὐκ ἔστιν ἡ ψυχὴ μου.

Κὺς οὐδ' ἐμὸν εἶς τὸν αἰῶνα ὁ
μολογῆσαι σοι. **29:**

λ **ψαλμοὺς τῷ Δαυὶδ ἐκ τῆς 119:**

Επὶ σοὶ κεν ἠλπίσω ἡ ψυχὴ μου
ἐν τῇ δικαιοσύνῃ σου ῥυσά με

καὶ ὁ ἐχθρὸς μου κληρονομήσῃ
τὸ οὖρον σου τὰ χυμὸν τοῦ ὕδατος
ἐξέλθαι μου. γόνυ μοι εἰς τὴν
περὶ ἀσπίδα καὶ εἰς οἶκον καὶ
ταφύτην τοῦ σώματός μου.

Οτι κραταίωμά μου καὶ καταφυ-
γὴ μου εἶ σύ. καὶ ἐν κέντρῳ τοῦ ὄρου
ματός σου ὁδηγήσῃς με καὶ ὁ
ἀθρὺν ψεύσετό με.

Εξώξεις με ἐκ παγίδος ταύτης
καὶ ἐκρυψάμεν ὅτι σὺ εἶ ὁ σω-
τὴρ ἀσπίδος μου κε.

Εἰς χεῖράς σου παραθήσομαι
τὸ πνεῦμά μου. ἐλυτρώσω με
καὶ ὁ θς τῆς ἀληθείας.

Εμίσῃς σου τοὺς διαφυλάσσοντάς
μας ὅτι τὰς διακερύνῃς.

Εγὼ δὲ ἐπὶ τῷ κέντρῳ ἠλπίσω. λ-
γαμιώσω με καὶ ἀφραγήσο-
μαι ἐπὶ τῷ ἐλέει σου. ὅτι πᾶς
δὲς τὴν ψυχὴν μου.



Εσωσας ἐκ τῶν ἁρμάτων τῆς
ψυχῆ μου· καὶ σὺ σὺν ἐκλή
σας με εἰς χεῖρας ὁχθρῶν·

Επὶ σὺ δὲ ἔντρον χεῖρας τοῦ πο
λασ μου· ἐλέησον μὲ κέ ὅτι
θλίβομαι· ἐγὼ ῥα χθὲν ἐρθὺν
ὁ ὀφθαλμὸς μου·

Υψυχὴ μου καὶ ἡ ζωὰ ἡ μου· ὅ
τι ἐξ ὅλης πνεύσεως ὡς ἡ ζωὴ.

Καὶ τὰ ἔργα μου ἐργαζομαι
ἐν τῇ στερῇ· πτωχὸς ἡ ἰσχύς
μου· καὶ τὰ ὄσα μου ἐγὼ ῥα χ

θῆσα· παρὰ τὰς τοῦ
ὁχθρῶ μου ὁδὸν· ἡμῶν ὁδὸς.

Καὶ τοῖς γένοιτο μοι σφόδρα
ὁ φόβος τοῖς γροασίσι μὲν.

Οὐδὲ ῥοῦν τίς μὲν ὅπως ἐφυγὼν
ἀπὸ τοῦ· ὅτι ὅλη ἡ πόλις ἐν
μελὸς ἀπὸ καρδίας.

Εν τῇ θηρῇ στίς κάσος ἀπολαχ
ὅτι ἡκούσω· τοιοῦτον πολλῶν πα
ροικῶν τῶν κυκλῶν.

Εν τῷ ἐπισυναχθῆναι αὐτοῖς
αἰμαίετι μὲν· τοῦ λαοῦ ἁρτῆς
ψυχῆ μου· ἐβουλεύσατο.

Εν τῷ ἐπισοῖ κέ ἡλπισα·
εἰ πᾶσι εἰ ὁ ὅς μου ἐνταῖς χε
ρίσιν οὐκ ἔστι μὲν.

Ρωαίμδ εκ χειρος ἄθροῦ μου
καὶ εκ τῶν καὶ τῶν διωκομένων
ἐπὶ φωνῇ τοῦ πρὸς ὡς πορεύσου
ἐπὶ τοῦ δούλου σου σῶσόν με
ἐν τῷ ἐλπίσει σου.

Κεῖν καταισχυνθεὶς ὅτι ὁ λόγος
καλεσάμεν σε· αἰσχυνθεὶς ἡ
σαρκὶς σου καὶ κατὰ τὸ εἶναι
σαρκὶς ὡς αὐτοῦ.

Δαυλατὸν ἠθέλω τὰ χεῖλη τὰ
λόγια· τὰ λαλοῦντα κατὰ
τοῦ διηλαίου ἀμοιβῇ.

Εν πτερν φωνίᾳ καὶ ὁ ζουδερῶς
ὡς πολὺ τοῦ πλῆθους τῆς χρησῆς
τῆς τοῦ σου κῆ· ἡ ἐκρῆσθαι τοῖς
φοβουμένοις σε.

Εξεργάσῃ τοῖς ἐλπίζουσιν
ἐπὶ σὲ· ἐν ἀρτίον τῶν ἰσχυρῶν
ἀνδρῶν· κατὰ κρύψαις αὐτοῖς
ἐν ἀπὸ κρύφου τοῦ προσώπου σου.

Απὸ τῶν βαλόντων ἰσχυρὸς καὶ ὡς ὁ
αὐτοῦ· ἐν σκηνῇ ἀπὸ ἀντιλή
μιας γλῶσσης.

Εὐλογητὸς κς ὁ τίς θάψαι αὐτὸν
ἐπὶ τοῖς ὅλοις αὐτοῦ ἐν πᾶσι τοῖς
ἐλοχίῳ· ὡς δὲ εἰς πᾶσι ἐπὶ
ἐκ τῶν σιμωνίων ἐπὶ ἐν πᾶσι
προσώπου σου τῶν ὁφθαλμῶν σου.



Δι αυτού το εὐαγγέλιον τῆς φωνῆς
τῆς δεξιᾶς τοῦ κυρίου τοῦ κτίβρα
γεραιᾶς τῶν ὁσίων.

Γνωθῆτε τὸν κύριον πάντες οἱ
ὁσίοι αὐτοῦ· ὅτι ἡ ληθιασικὴ
ζητυῖα· καὶ ἀνταποδίδω
σι τοῖς περισπῶσι ποιούσιν
ἡ πόρνη φανίαν.

Ανδρίζεσθε καὶ κραταιοῦσθε
ἡ καρδίαι ὑμῶν πάντες οἱ ὁσίοι
βοηθεῖσθε πικρῶς· **ψαλμὸς τῷ**
ΔΑΔ ΣΥΝΕΣΕΩΣ·

ΠΑ
Υ

Μακάριοι ὡν ἡ ψυχή σαρκί ἀνο
μίαι· καὶ σὺν ἀποκαλύφθῃ
σαρκὶ ἀμαρτίαι.

Μακάριος ἄνθρωπος ὃς μὴ λογι
σεται καὶ ἀμαρτίαν.

Οὐδὲ ἄτις ἐν τῷ σωματι αὐτοῦ
δόλος· ὅτι ἐστί τῃ σαρκί αὐτοῦ
ὡς θητὸν ὁ σῶμα μου· ἀπὸ τοῦ
ἀνδρίζεσθαι ὅλην τὴν ἡμέραν·
ὅτι ἡμέρας καὶ νυκτὸς ἐμαρτύ
ρῃ τῷ κυρίῳ ἡ χεὶρ σου.

Ανδρίζεσθαι τὰ λοιπὰ πόριαν ἐν
τῷ ἐμπαγλῇ ναι μεοὶ ἀγαθόν.

Τημερὸς μίσου μου ἀνδρίζεσθαι
τὴν ἀμαρτίαν μου οὐκ ἐκ
λυφαί· εἰ ποῦ ὁ ζωὸς ὁ δόσις



κατεμου την αρομια μου
τω κω και συ αφηκας την α
σεμα αρτησ καρδιασ μου.

Υπὲρ τῶν τῆς προσηύχθαι πρ
σε πᾶς ὁσὶς σὲ καὶ ῥωδιθάω.

Πληρὸν ἐγκωτακλισμὸν ἔδωκ
το λῶν, προσ αὐτοῦ οὐκ ἔστι
οὐσίη· σὺ μου εἰκατω φυγὴ
ἀπὸ θλίψεως τῆς περιέχου
σης αὐτόν.

Τὸ αἰγαρίαιαί μου λύτρωσαι
με ἀπὸ τῶν κυλινδρῶν τῶν
σινετιῶν καὶ συμμαχίῶν σὲ ἐρῶ
δὲ ταύτην πορεύσῃ.

Επὶ ἀκριῶν ὄντι σὲ τοῖς ὀφθαλ
μοῖς μου· μὴ ἐρεσθῇς ἵπ
πος καὶ ἡμῖνος οἷς ἐκείνου
ρισίς· ἐγκημὸν καὶ χαρμὸν
τὰς σιγὰς αὐτῶν.

Αγγαίς τῶν μὴ ὄντων τῶν πρὸς

Πολλὰ αἰμαίαιτις τοῦ αἵματός
τοῦ· ὅς ἐλπίζονται ἐπὶ κῦέ λε
ος κυκλώσι.

Εὐφρανθήτω ἡ καρδία μου
ὡς ὅτε δέξομαι· καὶ ὡς ὅτε
παύται ὁ θυμός μου τὴν καρδίαν
αὐτοῦ· καὶ ὡς ὅτε
ἐπιπράξας πορεύσεται.





γαλλιᾶσθι δίκαιοι ὁρμηκῶν
εὐθεῖσι· ὡρὶ πειραιεῖσι
χομολογίῃ θ' τῶν κωϊνικῶν
μ'· ψαλτηρίῳ δ' ἐκωχοῦ δ' ὡψάλα
τὴν αὐτῶν· ὡσαύτως αὐτῶν ἀσμά
καιμῶν·

Καλῶς ψάλατε αὐτῶν ὁρμηκῶν
λαγμῶν· ὅτι εὐθὺς ὁ λόγος τοῦ
κύ· καὶ παρτατῆρ τῶν αὐτῶν
ἐν· πῶς αὐτῶν· ἡμεῖς δ' ἐκ τῆς αὐτῶν
καὶ κρισινοκο·

Τοῦ ἐλεῶν κύ· ὡς ἡρῆσ' ἡ γῆ
τῶν λόγων κύ· οἱ δ' αὐτοὶ ἐὰν εὐθὺς
αὐτῶν· ὡρὶ τοῦ αὐτοῦ αὐτοῦ
ὡσαύτως αὐτῶν αὐτῶν·

Εὐαγγέλιον αὐτῶν· ὡς ἡρῆσ' ἡ γῆ
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
ροῖς αὐτῶν·

Φοβηθὲν τὸν κύ· ὡς ἡρῆσ' ἡ γῆ
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
οἱ κούμδην·

Οτι αὐτοὶ εὐθὺς αὐτῶν· ὡς ἡρῆσ' ἡ γῆ
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
οἱ κούμδην·

Καὶ αὐτῶν αὐτῶν· ὡς ἡρῆσ' ἡ γῆ
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
οἱ κούμδην·

Καὶ αὐτῶν αὐτῶν· ὡς ἡρῆσ' ἡ γῆ
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
ὡσαύτως αὐτῶν· ὡσαύτως αὐτῶν
οἱ κούμδην·

αὐτῶν
τῶν αὐτῶν
οἱ κούμδην

καρδίας αὐτοῦ, εἰς τὴν καρκὰ
 γόμφα· μακάριος ὁ θεὸς
 οὗ φαίκε ὁ θεὸς αὐτοῦ.

Αὐτὸς οὐδὲ ὅλως ἀποεἰς κλη
 ρομομίαν αὐτῶ.

Σοῦν δὲ ἐπέταλόν τε μοῖς.

Εἰ δὲ πάντας τοὺς υἱοὺς τοῦ
 ἀνθρώπου· ὅτι τοῖς μοῖς κατοικῇ
 τῆς αὐτοῦ· ἐπέταλόν τε μοῖς.

Επὶ πάντας τοὺς κατοικοῦν
 τας τῆς γῆς· ὁ πλάσας κατὰ
 μόρας τὰς καρδίας αὐτῶν.

Θσωτεῖς εἰς πάντας τὰ ἔργα
 αὐτῶν· οὐ σὺ ζάται αὐτοὶ λαὸς
 λίαν πολλὴν δύναιται.

Καὶ γὰρ οὐ σὺ θήσεται ἐν ὧν
 θεῖος λόγος αὐτοῦ.

† Ἄδης ἵππος εἰς ὅραν·
 ἐρδεῖ ὧν θείων αὐτῶν αὐτῶ
 οὐ σὺ θήσεται· ἰδοὺ οἱ ὀφθαλ
 μοὶ κυεῖν ἐπὶ τοῦ θρόνου αὐτοῦ
 αὐτοῦ· τοῦ ὀφθαλμοῦ αὐτοῦ ἐπὶ
 τὸ ἔλεος αὐτοῦ.

Ρωσθαι ἐκ θανάτου τὰς ψυ
 χὰς αὐτῶν· καὶ διαδράσασθαι
 τοὺς ἐν γένει· ἡ δὲ ψυχὴ αὐτῶν
 αὐτῶν ἐπὶ τῷ κτῶ.

Θτις οὐκ ἔστιν ἡ ψυχὴ αὐτῶν



ημῶν ἐστίν· ἐπὶ ὅντων ποδῶν
Θησὶται καρδίαν ἡμῶν·

Καὶ ἐν τῷ ὄρον ματι τῷ ἴδιῳ αὐ
τοῦ ἡλπίσω μόν·

Γενοιτο κὲ τὸ ἔλεος αὐτοῦ ἐφ' ἡμῶν·
καὶ τῷ περὶ ἡλπίσω μόν ἐπίσει·

**ψαλμοὺς τῷ Δαδ· ὁ πότε ἡλλοί
ωσε τὸ πρόσωπον αὐτοῦ· ἐ
κάλπτιον ἄβι μέλεχ· καὶ ἀπε
λυσεν αὐτὸν καὶ ἀπὸ πᾶσι·**

λγ **Ε**υλογήσω τὸν κῆρ παρτίκα
ρῶ· διὰ παρ τὸς ἡμέρις αὐ
τοῦ ἐν τῷ ὄρον ματι μου·

Εν τῷ κῶδω αὐτοῦ ἐθίσαι ἡ ψυχὴ
κουσάτωσαν πρῶται καὶ
φραγθῇ τὸ σαρ· μεθ' αὐτῶν
τε τὸν κῆρ σῶν ἐμοί·

Καὶ ἐν τῷ μόν τὸ ὄρον ματι αὐτὸ
ἐπὶ τὸ αὐτό· ἐξ ὅθεν τὴ σαρ
κῆ καὶ ἐπὶ κούστω μου·

Καὶ ἐκ πασῶν τῶν θλίψεων
μου ἐρύσατο με· προσέλθε
τε προσάψον καὶ φωτίσθη π

Καὶ τὰ προσώπων ἡμῶν οὐκ
κατασχυνθῇ· οὐ τὸς ὀπίσσω
χοστὲ κέκραυγε·

Καὶ ὁ κῶδω σῶν σου αὐτόν
καὶ ἐκ πασῶν τῶν θλίψεων σου



τοῦ ἐσωστρυαίου

Παρτεμυλίου ὡς ἐλεος κύκυ
κλωτῶν φουμου μέγαν αὐτοῦ
καί ρυσεταί αὐτοῦ

Γεύσασθε καὶ ἰ. λάβετε ὅτι χεὶρ οὐκ

Μακάριοι οἱ ἡρώες ὅς ἐλπίζει
ἐπ' αὐτοῦ. φουμήθη πτομήν
παρ' ἐς οἰαίτοι αὐτοῦ.

Οτι οὐκ ἐστὶν ὑπόρρημα τὰ ἰσφο
βου μέγροις αὐτοῦ.

Πλούσιοι ἐπὶ πᾶσι χυσαίματι θωά
ρυσαν. οἱ δὲ ἐκ ζήτησιν τῶν
κρῶν κελατῶσθ' ἵσονται παρ'
τοῦ αἰγίου. δευτετεκρῶν

Κεταίμου φέβον κύδιον ἀζωμ.

Τισὲς αὐτῶν οὐ θέλω ρυσην.

Διὰ τῶν ἡμερῶν οἱ δὲ τῶν αἰγίων

Μαύσονται τῶν γλῶσσῶν σου ἀπὸ
κακῶν. καὶ χίλη σου τοῦ μη
λαλήσαι. λόγον. ἐκ κλίματι
πὸ κακῶν καὶ ποιήσονται αὐτοῦ.

Ζήτησονται ἡνὴν καὶ δίκην αὐτῶν.

Φθῆλαι οὐκ ἔστιν οὐτ

Καὶ ὡς αὐτοῦ ἐκ δὲ τῶν αἰγίων.

Πρὸς αὐτὸν δὲ κύβωτοι οἱ αὐτοῦ

Καὶ καὶ τοῦ ὀλοφρεῖν αὐτοῦ

Γνῶσθ' τὸ μνημόσυνον αὐτοῦ.

Κεκραζαὶ οἱ δὲ καὶ οἱ καὶ οἱ



εἰς ἡκούσιν αὐτῶν·

Καὶ ἐκ πασῶν τῶν θλίψεων
αὐτῶν ἐρύσῃ το αὐτοῦ·

Σωσέτω τοὺς συντετριμένους
τῇ καρδίᾳ· καὶ τοῖς τωπεινῶ
τῶ πρὶ σῶσει·

Πολλὰ αἱ θλίψεις τῶν δικαίων·
καὶ ἐκ πασῶν αὐτῶν ἐρύσῃ αὐ
τοῦ οὐκοῦ· ἡ φυλαίσσει καὶ πάν
τὰς αἰσὰς αὐτῶν·

Σὺ δὲ αὐτῶν οὐ συντριβήσῃ·
αἰνέτης ἀμαρτωλῶν πορνῆρος·

Καὶ οἱ μισοῦντες τοὺς λίαν πλημ
μέλῃ σου σὺν· λυτρώσεται καὶ
ψυχὰς δούλων αὐτοῦ·

Καὶ οὐ μὴ πλημμέλῃ σου σὶ· πάν
τες οἱ ἐλπίζοντες ἐπ' αὐτοῦ·

ψαλμοὺς τῷ Δαδ·

λδ. **Δ**ικασθὲν τοῖς ἀδικούουσιν·
πολέμῃ σου τοῖς πολεμοῦ
σιν· ἐπιλαμψὺς οὐ πλου
τοῦ οὐ καὶ αἰνέτης τῇ
βοήθειᾳ σου·

Σκῆπτρόν σου βάλε καὶ συγκλῆ
σον ἐν καρτίᾳ σου τοὺς καταρ
κόντων· ἐξουτὴν ψυχῇ
οὐρίᾳ σου εἰσέλθων·

Σὺ δὲ ὡς θέλω σαρκαὶ δούλων





Θπὶ μοι ἐν εἰρημικῷ θλάσῳ.
Καὶ ἐπορεύθη· ἀλλ' οὐ διελθὼν
καὶ πλάτυνας ἐπὶ αὐτῷ τὸ σῶμα
αὐτῶν· εἰ πορεύσῃς εἰς εἶδος
οἷο φθαρτοὶ ἡμεῶν.
Εἰ δὲ σκέπη παρὰ σὺν ὡσπύσῃς·
ἐμὴ ἀποφθῆς ἀπὸ τοῦ μου.
Εξήμερ' ἐν τικεῖ καὶ προσχέσῃ
κρίσει μου· ὁ θεὸς μου καὶ ὁ κύριός μου
εἰς τὴν· εὐκηνή μου.
Κρίνον μοι καὶ τὰ τῆς δικαιοσύνης μου· κέσθ' ὅς μου κλέψῃ
ἐπιχαρεῖν σαρμῶν.
Μὴ εἰσποισαὶ καρδίαι αὐτῶν
μεῦτε τῇ ψυχῇ ἡμῶν·
κὴ δὲ εἰσποισαὶ καὶ ἐπὶ ὁμῶν.
Εἰς χυθὴν σαρμῶν ἐν τῇ τραπείῃ
σαρμῶν αὐτῶν ἐπὶ χερσὶν αὐτῶν
καὶ κοῖσ μου· ἐν τῇ τῇ τῇ τῇ
αἰσχύνῃ καὶ ἐν τῇ τῇ τῇ τῇ
χαλῶν μοῦ ὡς ἐπὶ τῇ τῇ τῇ
Διὰ τὴν ἀσθῆσιν καὶ ἐν φραγθῇ
ἐν σαρμῶν θέλοντες τῇ τῇ τῇ
καὶ οὐ σῶν μου καὶ εἰς τῇ τῇ τῇ
διὰ τῇ τῇ τῇ τῇ τῇ τῇ τῇ
Εἰ θέλοντες τῇ τῇ τῇ τῇ τῇ τῇ
δούλου αὐτοῦ· καὶ ἐν τῇ τῇ τῇ
μου ἐν τῇ τῇ τῇ τῇ τῇ τῇ
μου σὺ



λε

λην την ημεραν του επαινονου
Πρετετε τω δολω κη τω λαω
φησιν ο παρωνος του αμαρ
τανειν εν εαυτω· ουκ εστι φο
βος θυ απεναντι των οφθαλ
μων αυτου·

Οτι εδολωσεν ενωπιον αυτου
του αμαρτανων αμαρταν αυτου
εμισησαι· των ημαρταν του
αμαρταν αυτου αμαρταν και
δολος· ουκ εβουληθη συ
ριεναι του αγαθυναι·

Τρομαρ διελαισας τοι επι της
κοιτης αυτου· παρεστη παση
οδω ουκ αγαθη·

Και κωλυσεν ενωπιον σου
και εν τω ουνο τοις λιου σου·

Και η αληθεια σου ενωπιον των
φελων· η δικαιοσυνη σου ως
ορη θυ· τα κριματα σου αμαρ
τας πολλη· αμαρταν και κτηνη
σωσεις κε·

Ος διελθησας τοις λιου σου ο θς
ιδετασιν των ανων εν σκεπη
πτερυγων σου ελπιουσιν·

Μεθυσθησονται απο πιοτητος
οικου σου· και τον χειμαρρυν
της ιερουσολα σου· ωστις εισαγεται

ὅτι παρῶσιν ἡ γῆ καὶ ἡ θάλασσα
ἐκ τῆς φωνῆς σου ὁ φόβος θαρσύνεται
παρὰ τὴν βοήθειάν σου τοῖς
μυρσκούσι σοι.

Καὶ τὴν δικαιοσύνην σου τοῖς
ἀγαπῶσιν τὴν καρδίαν.

Μὴ ἐλθέτω μοι πῶς ἡ
ἐκφάνεισ.

Καὶ χεῖρας ἀρτῶλου μὴ σὺ
λέγῃς· ἐκείνους ποῦ
παρῶσιν οἱ ἐργάζομενοι
ἀνομίαν.

Ἐξωθήσονται καὶ οὐ μὴ δύνωσι
σταθεῖν· ὁ
λαὸς·

ψαλμὸς τῷ Δαβὶδ.

Μὴ παρὰ τὴν ἰσχύον πορνεύσῃς
οὐδέ ποτε· μὴ ἐκ τῆς ἰσχύος τοῦ
ποιοῦντας τὴν ἀνομίαν.

ὅτι ὡς ἰσχυρὸς ταχὺ ἀποχρη-
σάσθης.

Καὶ ὡς ἐλάχων ἀχλὺς
ταχὺ ἀπὸ ποταμῶν.

Ἐλπίσον ἐπὶ κῦμα καὶ ποταμῶν.



χρηστότητά·

Και κατασκήνου τῆς γλῶσ
σοι μαρθέσθαι ἐπὶ τῷ π
τῷ αὐτῆς·

Κατατρυφήσου τοῦ κύ και
δωήσοι τὰ αἰτήματά τῆς
καρδίας σου· ἀποκάλυ
ψον πρὸς κύ τιμὴ ὁδοῦ σου
καὶ ἔλθῃ σου ὅπως αὐτοῦ, και
αὐτὸς ποιήσει·

Καὶ ἔξοίσεις ὡς φῶς τῆς ὁδοῦ
καὶ οὐκ ἔσθαι σου·

Και τὸ κρίμα σου ὡς μέση
βρίσκει· ὑποταγῇ τῷ κύ
δὲ κέτευσον αὐτοῦ·

Μὴ παρὰ ζήλου ὁμολογῶ και
τενοδου μέμνη τῆς ὁδοῦ
αὐτοῦ· ὅπως αὐτὸς ποιῶν τι
παράνομιαν·

Πᾶσαι ἀπὸ ὀργῆς καὶ ὄκα
τὸ λίπε θυμὸν·

Μὴ παρὰ ζήλου ὡς τε πορν
εἶναι·

ὅτι οἱ πορνῆα ὁ μὲν οἰσὶ
λοθρευθῆσονται.

οἱ δὲ ὑπομείνουσιν τὸν κύριον,
αὐτοὶ κληρονομήσουσιν τὴν

καὶ ἐπὶ ὀλίγον καὶ οὐ μὴ ὑπάρ-
ξη ὁ ἁμαρτωλός.

καὶ ζητήσιν τὸν τόπον αὐ-
τοῦ καὶ οὐ μὴ εὑρήσιν.

οἱ δὲ ἐπρωεῖς κληρονομή-
σουσιν γῆν.

καὶ κατατρυφήσουσιν ἐν
πλήθει εἰρήνης.

παρὰ τὴν ῥῆσάν τοι ὁ ἁμαρτω-
λός τοῦ δικαίου.

καὶ ἐνέξει ἐπ' αὐτὸν τὸ ὄ-
δόν τας αὐτοῦ· ὁ δὲ κ' ὅτι
γὰρ λῶσεται αὐτὸν ὅτι προ-
ελάσσει.

ὅτι ἡ ζεὶ ἡ ἡμέρα αὐτοῦ.

ρομφαίαν ἐσπῶσαν τοὺς ἁμαρ-
τωλοὺς· ἐνέπειν αὐτοὺς ὁ κύριος.

τοῦ καταμαλεῖν τοὺς ἁμαρτω-
λοὺς καὶ τὰ ῥήματα





Του σφαιζαί ποιο ἄθεις τῆ καρ
δία· ἡρομφαίαι αὐτῶν ἄσέλ
θοι εἰς τὰς καρδίας αὐτῶν·

Καὶ τὰ ~~τὰ~~ ^{τὰ} χαί αὐτῶν σωτρίβη·

Κρεῖσσον οὐλίγον περὶ δικαίω
πρὸς πλὴν του αἱμαρτωλ
πολῶν· ὅτι βραχίονες ἡμῶν
τωλῶν σωτρίβησονται·

Ὑποσφίξ εἰδὲ τοῦ δικαίου
ὁ κς· μὴ ὡς κεικς τὰς ὁδοῦ
τῶν ἀμώμων·

Καὶ ἡ κληρονομία αὐτῶν εἰς
αἰῶνα εἶσται·

Ού ληταί σχωθήσονται ὄγκοι
ρῶν πορνείας·

Οτι οἱ αἱμαρτωλοὶ ἀπολοῦνται·

Οὐδὲ ὀχθροὶ τοῦ κυρίου αἰματῶν ὁ
θῆναι αὐτοῖς λείψω θῆναι·

Εκλείποντες ὡς εἰκαπρὸς
ὁ ζῆλιτος· δαψείζονται ὁ
αἱμαρτωλὸς καὶ ὁ καταποτίσθαι·

Οὐδὲ δικαίος οἱ κτείρεται καὶ ἀ
λάσσει· ὅτι οἱ ἀλογοῦντες αὐτ



ληρομομήσου σιγῇ.
Οἱ κατὰ τὸν νόμον αὐτοῦ
ὁλοθρευθήσονται.
Παρακύντ' αὖ διαβήματα αὐτῶν
κατευθύεται.
Καὶ τὴν ὁδὸν αὐτοῦ θάλησιν
σφόδρα· ὅταν πέσῃ οὐκα-
ταραχθήσεται.
Ὅτι κ' ἀντιανήριζει χεῖρά αὐ-
τῶν· ὡς δ' ἡρομομήκαί γάρ ἐ-
γέρωσαν· καὶ ἔκκει· λου-
καὶ οὐδ' ἔκωτα λειψιδόρον.
Ὅυδὲ τὸ σπέρμα αὐτοῦ ζήτου
ἀρτοῦ.
Ὅλην τὴν ἡμέραν ἔλεξεν καὶ
λαρεῖζει ὁ δίκαιος.
Καὶ τὸ σπέρμα αὐτοῦ εἰς ἀγα-
θὰ· ἐκ κλήρου αὐτοῦ κακοῦ
σποίνσονται γὰρ οὐ.
Καὶ κατὰ σκῆνον εἰς αἰῶνα αἰῶ-
νος· ὅτι κ' ὡς τὸ ἀκριβές.
Καὶ ἔκκει· ἔκωτα λίψατο ὁ
σῖος αὐτοῦ.



Εἰς τὸ ῥα ὥρα φυλαχθήσονται·
ἄνθρωποι δὲ ἐκλίωθήσονται·
καὶ σπέρμα ἁσβῶν ὀζολοθήσεται·
θήσεται·

Δίκαιοι δὲ κληρονομήσουσι
γῆν· καὶ κατασκηνοῦσιν ἐν αὐτῇ·
σπέρμα αὐτῶν αἰὼν αἰὼν ὀφθαλμοῖς αὐτῶν·

ὁ νόμος αὐτοῦ μὴ ἐκλείψεται·
φίλος αὐτοῦ ἡ γλῶσσα αὐτοῦ
ἐκλήσεται κρῖσιν·

ὁ νόμος τοῦ θυ αὐτοῦ ἐν ἡμέρᾳ
αὐτοῦ·

καὶ ὅχι ποσκέλισθῆσθαι τὸ
δυσμνηματὶ αὐτοῦ·

κατανοεῖ ὁ ἀμαρτωλὸς τὸν
δικαίον· καὶ ζητεῖ τὸν θα
υμαῖόν αὐτοῦ·

ὁ δὲ κς οὐ μὴ ἐκκαταλίπῃ
αὐτὸν εἰς τὰς χεῖρας αὐτοῦ·

ὁ ὕδου μὴ καταλίψῃ αὐτόν·
ὅταν κρῖνται αὐτῶ·

ὑπόμνητον κῆ καὶ φύλα
ζον τὴν ὁδὸν αὐτῶ·



11
Κ αὐτὸς σε τοῦ κατὰ κλη
ρονομῆσαι γένου.

Θ ὅτι ὁλοθρᾶσθαι ἁμαρ
τωλοῖς ὅψαι· εἶδον τοῦ ὄψε
βῆ ὑπερυψούμενον καὶ ὅτι
ἐξείλετο τὰς κέλευθους τοῦ
λιανίου.

Κ αὐτὸς ἤλθοι καὶ ἰδοὺ ἔκκει.

Κ αὐτὸς ἡγήσεται αὐτοὺς καὶ οὐχ
ἐθέσει τὸ πρὸς αὐτοῦ.

Φύλασσε ἁκακίαν· καὶ ἰδεὶ
θύτητας· ὅτι ἐκείνη κατὰ
λείψαν αὐτῶν ἐρηρῆκα.

Θ ἰδεὶ παρὰ μοι ὁλοθρᾶ
θήσονται ἐπὶ τὸ αὐτό.

Τὸ ἄκαταλείψαντα τὸν
ὁλοθρᾶθήσεται.

Γραὺ τῶν δικαίων παρὰ τοῦ.

Κ αὐτὸς ἀπὸ τῆς αὐτῶν ἐκεί
νη καὶ ῥῶθλίψω.

Κ αὐτὸς ἡγήσεται αὐτοὺς ἐκ
καὶ ῥῶθλίψω. Καὶ ἐξελεύσεται
αὐτοὺς ἐκ τῆς μαρτυρίας.



καὶ σὺ στείλεις αὐτοῖς ὅτι ἡλπίσω
ἐν τῷ τῷ: *αὐτὸς καὶ ἐ: φαλῶ*
λζ *τῷ λαῷ εἰς ἀνάμνησιν περὶ αββᾶ:*
Κ ἐμὴ τῷ θυμῷ σου ἐλάβη
ἐμὴ δὲ τῇ ὀργῇ σου παύει
σὺ μοι.

Οτι τὰ ἔργα σου ἐγὼ πάντως
καὶ ὅτι ἐκείνη ἡ ἰσχύς σου

Καὶ ὅτι ἐκείνη ἡ ἰσχύς σου
ἐμὴ τῷ θυμῷ σου ἐλάβη

Οὐκ ἐκείνη ἡ ἰσχύς σου ἐμὴ
τῷ θυμῷ σου ἐλάβη

Οὐκ ἐκείνη ἡ ἰσχύς σου ἐμὴ
τῷ θυμῷ σου ἐλάβη

Οὐκ ἐκείνη ἡ ἰσχύς σου ἐμὴ
τῷ θυμῷ σου ἐλάβη

Οτι αἱ ἀνομίαι μου ὑπερῆραν
τὴν κεφαλὴν μου.

Ὡστε φορτίον βαρὺ ἐμὲ ὥσθι
σὰν ὅτι ἐμὴ τῷ θυμῷ σου ἐλάβη
ἐμὴ δὲ τῇ ὀργῇ σου παύει
σὺ μοι.

Εταλαίπωρος αἰσάνω
καὶ φθινέω στέλεις.

Ὁλην τὴν ἡμέραν σκυθρωπὴ
ζῶν· ὅπως δόμῳ.

Ὅτι αἰψά μου ἐπληόθησαν
ἐμπαιγμάτων.

Καὶ ἔκ' ἐστὶν ἰασις ἐν τῇ σαρκί μου·
ἐκ αὐτῆς ἡνυκαίᾳ· ὥστε ἰσχύω·
ἔως σφόδρα.

Ὁρυόμενός με ἀπὸ σπινθίου τοῦ
καρδίου μου· καὶ ἐν αὐτῷ
πῶς ἠδωίθυμίαι μου.

Καὶ ὁ σπινθίος μου ἀπὸ σοῦ·
καὶ ὡς κρύμῃ· ἡ καρδία μου
ἐπλάγχθη· ὥστε τὸ λυγρὸν
ἡ ἰσχὺς μου.

Καὶ τὸ φῶς τῶν ὀφθαλμῶν μου
καὶ αὐτὸ ἔστιν ἡ ἀνάστασις μου.

Οἱ φίλοι μου καὶ οἱ πλησίον μου
ἐβλαστήσαν με· ὡς ἡ γῆ·
ἐπληρώθη· καὶ οἱ ὄνυχές μου
ἐπληρώθησαν· ὡς ἡ γῆ·
ἐπληρώθη.

Καὶ ὅς ἐβλάστησαν οἱ ζῆτοί μου
τὴν τύχην μου.

Καὶ οἱ ζῆτοί μου ἐπληρώθησαν·
καὶ ὡς ἡ γῆ· ἐπληρώθη.



ὅλῳ λησαυμάτων ὅτι ταῦτα·

Καὶ δολιότητας ὅλην τῇ ἡμέ-
ρᾳ ἐμὴν ἐποίησα.

Θῆν δὲ ὥστε κωφὸς ἔκ ἡκού.

Καὶ ὥστε ἀνάλωσόν μου οἱ ἄνθρωποι
τὸ ὄνομα αὐτοῦ· καὶ ἄχθροί μιν
ὥστε ἄρτος ἔκ ἁκούων.

Καὶ οὐκ ἔχω ἐν τῷ στόματι αὐ-
τοῦ ἐλπίσμον.

Ὁτι ἐπὶ σοὶ κέκλιπται.

Σὺ εἶσα ἡ σὴν κέ οὐ θύμου.

Ὁτι ἐν πορρῇ ποτίσται χερσὶ
σιμεοὶ ἄχθροί μου.

Καὶ ἐν τῷ σωλᾷ θῆναι πόδας
μου ἐπὶ μὲν ἐμὴν ἀνορημότησιν.

Ὁτι ἐν εἰς μαίαινας ἐτοίμος.

Καὶ ἡ ἀρχὴ δόρυ μου ἐν ὥπιον
ἐπὶ ἀνὰ πᾶν τόπον.

Ὁτι τῇ ἀνομιᾷ μου ἐν ὥπιον
ἡ δόρυ· καὶ μερὶς μερὶς ὡς ὑπὲρ
ταῦτα ἀμαρτίας μου.

Ὁὅτι ἄχθροί μου ζῶσι καὶ κελεύ-
ται ὡς ταῦτα ὑπὲρ ἐμὴν.

Καὶ ὁ πληθεὺς ὁν σαροῖς μου
τε με ἀδικῶσιν.

Οἱ αὐτὰρ ποδοδιδόντες μοι κακὰ
ἀντιφάθων· ὅν διέμαχον μέ-
γα κατεδίωκον ἀγαθῶσιν.

Μὴ ἄκαρτί πησιν κέ οὐδ' ἐμὴν
μὴ ἀπο αἵσ' ἀπώσιν μου.

Πρόχες θείης μου ἰσχύος
κέ της σφίσας μου· ἵς τέ λ' ἔχω.

39 **Ε**ἰς τοὺς ὡς αὐτὸν λαῶν
ἰσταφυλάξω τὰς ὁδοὺς μου
τοῦ μὴ αἰμαρτῶν θιγέμεν
τὴν γλῶσση μου.

λν
ἰ



Ἐθίμω τῷ στόματι μου θυ-
λάκην ἐν τῷ στήθει μου
τοῦ λόγῳ μαρτυροῦμαι.

Ἐκωφώθη καὶ ἐταπείνωθη
καὶ ἐσίγησά οὗτος ὁ φάθων.

Καὶ τὸ ἀρετὴ μου ἀρεκαίρῃσθην.

Ἐθέρμαρθην ἡ καρδίᾳ μου ἐν
τοῖς μου καὶ ἐν τῇ ἐκλάσει
ἐκ καὶ τι σεταί πᾶς.

Ἐράμσα ὁν γλῶσση μου μετ' ὅρι

στον μοι κέ το πέρασ μου.

Και του ρωρι θυμου του ημερω
μου τις εαυρι ρω γω τι λα
ρω δω· ι· δου· παραι α α ο θ
τα ο ημερω μου.

Και η· χω ασις μου ωσει ου
Θερε ρω· ωι ο ρ σου.

Πλην τα σμωρ τα μαται οηο
πα ο αρ ος Ζωρ.

Μερ τοιτε θερε κορι διαπορα
Γαι αρ ος πλην ματηρ τα ρα
σται· Θησαυρι Ζει και ουτι
ρω ο κει τι ρισω α Ζει αλτα.

Και ρω τις η· χω ματηρ μου ου
χι κ ος· και η· χω ασις μου
· πα ρ α σου εαυρ.

Απο πα σωρ των χρωμιων
· ρω αι μ ος.

Θυειδος αφρορι δω κασ μοι
· εκω φω θηρ και χ κ η ροι ζα το
· α ο μα μου ο τι συ οποι ησω.

Απο αν σορ αλτε μου τα ο μα
· αι ρ α ο σου· απ ο γαρ της ια χι ος



τῆς χειρὸς σου ἡμῶν ὅτι σὺ
Εὐλόγησάς ἐστις ἡμῶν ὡς
 ὁ πατήρ σου ὁ θεός.

Καὶ ὁ ζῆλος σου ὡς ἀρχὴν
 τῆς ψυχῆς αὐτοῦ πληρῶσαι
 τὸν ἄνθρωπον.

Εἰσακούσθης τῆς προσέχης
 μου καὶ τῆς δεήσεώς μου
 ἐνώπιόν σου.

Τὸν δαίμονά μου μὴ παρὰ
 σιωπῆς ὅτι πάροικος
 ἡμῶν εἰμι παρὰ σοί.

Καὶ παρὰ τὴν δὲ μοῖραν τῆς
 τῶν οὐρανῶν τέρψου.

Ἄνθρωποι ἡμῶν ὡς ἡμεῖς.

Πρὸ τοῦ μὴ ἀπολθῆναι καὶ
 ἐκ τῶν οὐρανῶν παρὰ βῶ.

Εἰς τὸ τέλος τῷ δαδ φαλῶ.

Υπομένω ὑπὲρ ματατοῦ καὶ
 καὶ προσέχεται καὶ εἰσὶν
 ἡμῶν τῆς δεήσεώς μου.

Καὶ ἀνήγαγέ με ἐκ λυλίου
 λαοπορίας ἡμῶν ἀπὸ πολλῶν.



λθ
 5

ἰλ' ὅς· καὶ ἔτι πρὸς τὴν
τραυτοῦ πόδας μου·

Καὶ κατεύθυνε τὸ δάκρυ μου·

Καὶ ἐνέμαλθον εἰς τὸ αὐτὸ μαρ
αῖμα καὶ τοῦ ἡμιφύτου· τὸ
ἡμιφύτου· ὁ φορμαί πολλοὶ καὶ
φοβηθήσονται·

Καὶ ἐλπιοῦσι ἐπὶ κ'·

Μακάριος ἄνθρωπος ἐστὶ τὸ ὄνομα
κύριον αὐτοῦ· καὶ ἔτι
υψώσονται ματαόγηται·
μαρτίαν ψάδεῖσιν·

Πολλὰ ὁποίησας σὺ κ' ὁ θεός
μου τὰ θαυμάσια σου·

Καὶ τοὶς διαφορίσμοις σου ἔκ
ειπὶ τὸ ὁμοιωθήσεται σου·

Ἄπὴν· καὶ ἔλα καὶ ἔλα λησάτω
πληθύνθησαν ὑπερήφανοι·

Θυσίαν καὶ πρὸς φορὰν σου καὶ
θόλησας σὺ μανθὰς κατηρ
τίσω μοι· ὅλο ἡσυχία καὶ
καὶ περὶ ἀμφοτέρων ἔκ' ὅς·

τησας το τε ει πορι δουηκω
Ενκε φαριδι μιλιουτα ραπη
ριε μου του ποιησαι το θε
λημα σου ο θε μου η βουλη η
Και του ρομου σου εν μεσω τ
κοιλι ασ μου
Ευ η γω λισαμινα δικαιοσυ
νη εν κλησιαις μακαρις
Ιδου τα χεληνα μου ου μη κωρυ
σω κε συ εγρησ
Τη δικαιοσυνη σου εκ κρυ
ψαι εν τη καρδια μου
Τη ανηθεια σου και το σπριου
σου ειπα εκ ερυτα το ελε
ος του και τη ανηθεια σου απο
συναγωγης πολλης
Ευ δε κε μιγαλιρυνης τοις οι
κτιρμοις σου απεμυθ
Το ελεος του και η ανηθεια σου
διαπαρ τοσ αντιλαμοι τοι
Οτι περιεχομεθα και υμεις
κατην αριθμος
Κατελαμομεθα αι αραιαι μου



καὶ οὐκ ἔδωκεν ὁ κύριος τὸν ἄνθρωπον
ἐπὶ τὴν φωνὴν ὁμοῦ ὑπὲρ πάντων
τῶν ἰσχυρῶν κεφαλῶν μου.

Καὶ ἡ καρδίᾳ μου ἀκατέλιπε·
ἐδόκνησον κέ τὸ ῥύσασθαι με.

Κεῖς τὸ μὴ ἐθῆσαι μοι προσ-
χέος· ἵνα τὰ ἰσχυρὰ θείης ἀπὸ
ἐμὲ τὰ πείνης ἀπὸ ἐμῶν· Ζητοῦν-
τες τὴν ψυχὴν μου τοῦ ὄζου
ρα αὐτῆς.

Αποστρέφειν σὰρξ εἰς τὰ ὀπί-
στω· καὶ τὰ ἰσχυρὰ θείης ἀπὸ
ἐμῶν· ὁ λόγος μοι καὶ ἡ αἰσθή-
σις.

Κομισάσθω σὰρξ παρὰ χρῆμα
αἰσχύνην αὐτῶν· οἱ λόγοι τῶν
μου ἀγὸς εὐτό.

Ἰγαλλίασθω σὰρξ αἰσθήσεως
τῶν σαρδίων· οἱ πάντες οἱ Ζη-
τοῦντες σὲ κέ.

Καὶ ὁ λόγος τῆς καρδίας ἀπὸ τοῦ
ἐμῶν· ὁ κύριος ὁ θεός.

Οὐκ ἔλαττω ἡ καρδία σου τὸ ῥύσασθαι με.

Εκώδεται ὁ χόσμος καὶ πῆμα.

κς φροντισί μοι
οκθου μου και λπερω απησ
μου ει συ ο θς μου μη χρορις· 2^ο
εις το τέλος ψαλ τω δαδ :

Μακαριος ο σωιωρ επι πε
χου και πρητα βλ η μδρα
πονηρ ανυσιται αυτο ο κς

Κς διαφυλαζαι αυτο η αιζη
σαι αυτο και μαλιαρισαι αυτο
δω τη γη

Και μη παρωδω αυτο η εισ
χειρας εχθρων αυτου

Κς μοκθησαι αυτω επι λιμν
οδων αυτου

Ολην τιμν κοιτην αυτου εαρθ
ψα ει τη ερρωσ αι αυτου

Εγω ειπα κει ελεησόμε
ται τιμν τιμνη μου ο τιμνηρ
τορ σοι οι εχθροι μου ειπον
και κα μοι

Ποτε αποθαιρειται η αιωρ
λειται το ονομα αυτου

Και εστι ωρ αλασ του ιδρυ





ματὴν δ' αὖ λει·
Ἦ καρδίᾳ αὐτοῦ σιωπῇ τὰ χερ
σὶν μίαν θ' αὖ τῷ·
Εξέπορεύατο ὁ ζωὴ καὶ δ' αὖ λειβ'
τι το αὐτό· κατ' ἐμοῦ δ' ἦ θυ
-ριζοῦ πάντες οἱ ἔχθροί μου·
Κατ' ἐμοῦ ἐλογίζοντο καλῆμοι·
λόγον παρ' αἰνέομαι ἐπὶ θόλῃ
το κατ' ἐμοῦ·
Μὴ ὁ κοιμώμενος οὐχὶ προσ
θήσει τοῦ ἀναισθήτου;
Καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου
ἐφ' ὅν ἤλπισα·
Οὐκ ὀίω γάρ τω μου ἐμὴ γὰ
λιν ἐν δ' ὡς ἐμὴ περὶ σ' μου·
Σὺ δ' ἐκ' ἐβλήσον με καὶ ἀνέστη
πόρ με καὶ ἀνταποδύσων αὐτ'
Εν τῷ τῷ ἁγίῳ ὅτι πᾶσι δ' ἡ κατ'
οἱ σὺ μὴ ἐπὶ χερσὶν ὁ ἔχθροί μου
ἐπὶ με· ἐμοῦ δ' ἐλπίσων
καὶ ἐπὶ τὸ λῆμα μου·
Καὶ ἐπὶ τὸ σῶμα μου ἐπὶ τὸ σῶμα
τοῦ ἐπὶ τῶν αἰώνων·

Εμογητοσ κς ο υ του ιη
Απο του αιωρος αι εις του αι
ωρα γεροι το γεροι το

Εις το τέλος εις εν ης εν τοις
Υοις κορε ψαλμος:-

Ομτροπορ βωπο θειη δ λα
φωσ επι τασ πηγασ των ιδ αυ
ου τασ επι ποθειη ψυχη μου
πεδον ο υ

Εδιδην τε σε η ψυχη μου προσ
πρεσβυτ του ισχυρου του ζωητα
ποτε η ζω και ο φθνησμαι τω
περσα προ του θη

Εγερνηθη τα δα κρυαι μου εμοι
εμοι δρτος ηδρασ και ρυκτοσ
εν τω λεγεσθαι μοι και θελω
σην λιμβραν του αιγροθεσου
ταυτα εμνησθη και εζωχασ
επ' εμε την ψυχη μου

Οτι ο θεε λασομαι εν το ποταμ
νησ θαυμασιωστωσ του σην
του θυ εν φωνησται γιωσ
ωστι εμε ζομο ληστωσ



μα
5



ἡ χου ἰορταζομενος.

Ἰησὺν περίλυπος εἶη· ψυχὴ
μου καὶ ἰησὺν σωτῆρα σώσης.

Ἐλπίσω δὲ τὸν θεὸν ὅτι ὁ
μοχλίσωμαι αὐτῷ· σπῖον
τοῦ προσώπου μου ὁ θεός.

Προσέμαυτο ἡ ψυχὴ μου
παρὰ θεόν· διαποῦτο μὲν
θήσομαι σου ὅς κησὶ ἰορτα
ζοῦ καὶ ἔρμεν· εἰμ ἄνω
ὄρω μὲν κροῦ.

Ἀβυσσος ὡμιαντοῦ ὁ θεὸς κλέϊται
εἰς φωνὴν τῶν καταρακτῶν· ὁ

Πάντες οἱ ἀεωρισμοί σου καὶ
τὰ κύματα σου ὡς ἄμμι δι
ἡμῶν.

Ἡμῶν ἰσχυρὸς ἐπὶ τὸν θεόν· ὁ
θεὸς αὐτοῦ.

Καὶ ἰσχυρὸς ὡς ἡ αὐτῷ παῖς ἡμῶν

Προσευχῇ τῷ θεῷ τῆς ζωῆς καὶ

Ἐρῶ τῷ θεῷ ἀντιλήπτορος
εἰδωτῆ μου ἐπὶ τὸν θεόν.

Καὶ ἰησὺν σκυφτοπαζομενος

ἐλδομαί τῷ ἐκ-θρίμαρ το
ἐχθρῶν
Ερτὸ καὶ τῷ μὲν θά τῷ αἰ
μου ῥεῖ. διζοῦμαι οὐχ θροῖ
Ερτὸ λέγει αὐτοῖς μοι κατὰ
ἀπὴρ ἡμῶν. πού εἰς αὐτὸς οὐχ
Ιρατὶ πρὶ λυποῦσθαι ψυχῆς
ἴρατὶ σωτῆρα ὡς ἡμεῖς
Ελπίσομεν τὴν τοῦ θῦ ὅτι ὁμο
λῶσιν μοι αὐτῷ
Ερὶ οὐ τοῦ προσώπου μου καὶ
ὁ ὅς μου. **ψαλμοὺς τῷ δαδ**
ἀνετίγρα παρὲν βραίοις:
Ερὶ ροῦ μοι ὁ ὅς καὶ δίκῃ σου
Ερὶ τῇ δίκῃ μου ὅς θροῖ οὐχ
σίῳ. ἀπὸ ἀφῶν ἀδικου καὶ
δορίου ῥῖσαι με
Οτι σὺ εἶ ὁ θεὸς ἡραταῖς μάται
Ιρατὶ ἄπὸ σώμα καὶ ἴρατὶ
σκυθροῦ πᾶσι ζωὴ πορ ἐλδομαί
ὅς τῷ ἐκ-θρίμαρ τοῦ ἐχθροῦ
Εξ ἀπὸ αὐλοῦ τοῦ φῶς σου καὶ τ
ἀμὲν ὁ ἄρ σου
Αὐτὰ με ὡς ἡγήσασθαι ἡγῶ

με 6



τοῦ μὲν εἰς ὄρος ἡλίου σου λαί
εἰς τὰ σκηνώματα σου
Καὶ ἐκάλεισέ με πρός τὸ θυ
σιάζεσθαι τοῦ θυ.

Πρὸς τοῦ θυ τοῦ ἀφραγγοῦ τα
την ἡμετέραν ταύ μου.

Εξομολογήσομαι σοὶ κύριε
θάωμαι ὅτι ὁ θεός μου.

Ιμῶν περὶ λυπὸς εἰς ἡ ψυχὴ
μου καὶ ἰμῶν σὺ τὰ ῥάστην.

Ελπίσθαι ἐπὶ τοῦ θυ ὅτι ἐξο
μολογήσομαι αὐτῷ.

Ελπίσθαι ἐπὶ προσώπου μου
ὁ θεός μου. **Δ**όξα ἔτι τοῖς ἁγίοις

Κορὴ εἰς ἐν νεκρῶν ψαλμός.

Οὗ ἐν τοῖς ὡσὶν ἡμῶν ἡκού
σῳμεθα οἱ πρὸς ἡμῶν ἀπὸ
μεγαλῆς ἡμῶν.

Εργὸν ὁ θεὸς ἡμῶν ἐν ταῖς ἡμέ
ραις αὐτῶν ἐν ἡμέραις ἀρχαῖαις.

Ἡ χεὶρ σου ἐθνήστω ὡς λόφους
καὶ κατεψύψουσιν αὐτοὺς.

Εκάλεισας λαοὺς καὶ ὄξενας
αὐτοῦ ἡ γὰρ ἐν τῇ ῥομφαίᾳ



δὲ καὶ

καὶ



19
αὐτῶν ἐκκληρονομήσαντων·
Καὶ ὁ ἐρχόμενος αὐτῶν ἐκείσων
αὐτοῖς· ἄμην δὲ ζήσους· καὶ ὁ
ἐρχόμενος σου καὶ ὁ φωτισμός
τοῦ πρὸ σῶτος σου ὅτι εὐδο
κήσας ἐν αὐτοῖς·

Εὐεῖ αὐτὸς οὐρανὸν καὶ γῆν
καὶ ὅσα ἐν αὐτοῖς·

Ὁ δὲ πᾶς ὁ κόσμος τὰς σῆς
ἐκδόξας· ἐν σοὶ τοῖς ἄλλοις
ἡμῶν κίρατι οὐ μόνον·

Καὶ ἐν τῷ ὀνόματί σου ὁ ζουὺς
ἐν σοὶ μόνον τοῖς ὁσιν ἐν τῇ
ἐκδόξῃ σου· οὐ γὰρ ἐπὶ τὸ τό
ζον σου ὁ λαὸς σου καὶ ἡ ἐκδόξαι
σου οὐ σὺ σέβεις·

Εσωσας γὰρ ἡμᾶς ἐκ τῶν θνή
σκοντων ἡμᾶς·

Καὶ τοῖς μισοῦντας ἡμᾶς ἐκ
τῆς γῆς· ἐν τῷ ὀνόματί σου
μεθυσόμεθα ὅλην τὴν γῆν·

Καὶ ἐν τῷ ὀνόματί σου ὁ ζουὺς
ἐν σοὶ μόνον τοῖς ὁσιν ἐν τῇ
ἐκδόξῃ σου· οὐ γὰρ ἐπὶ τὸ τό
ζον σου ὁ λαὸς σου καὶ ἡ ἐκδόξαι
σου οὐ σὺ σέβεις·

Ημῶν δὲ αἰσώσω καὶ κατηύχου
ραπὴν ἡμῶν.

Καὶ οὐκ ὀβλιύσῃς ὁ θεὸς ἐν ταῖς
δουλαίαις τῆς ἡμῶν.

Λπὲρ ἀρβύας ἡμῶν εἰς τὰ ὅτι
σωπαρῶ τοῖς ἄχθοις ἡμῶν.

Καὶ οἱ μισοῦντες ἡμῶν, διήρπα
ζοντες αὐτοῖς.

Ελποκαὶ ἡμῶν ὡς πρόβατα
βρώσεως· καὶ ἐν τοῖς ὄθρε
σι διέσπειρας ἡμῶν.

Λπὲρ δούλου λαοῦ σου ἀνάστη.

Καὶ ἔκστη· πλὴθος ἐν τοῖς ἁ
λυσμαῖς τῆς ἡμῶν.

Εθου ἡμῶν ὁρῶντες τοῖς γεί
τοσι τῆς ἡμῶν· μνηστῆρας ἡμῶν
καὶ χλῆρας ἡμῶν τοῖς κύκλοις
ἡμῶν· ὅθου ἡμῶν εἰς παρελ
βόλην ἐν τοῖς ἔθροισιν.

Κύριε σιγῆς φωνῆς ἐν τοῖς λαοῖς.

Οληρπύων ἡμῶν ἀνὴρ ἐν τῇ
καταραφῇ τῆς ἡμῶν.

Καὶ ἡμῶν ὁρῶντες τοῖς γείτοσι τῆς ἡμῶν.

ὅ καλύψῃ με·
Πῶς φωνῇς ὁρῶν δὲ ζορτοεῖα
καταραζοῦντος ἀπὸ πρὸ
σω πονεῖ χθρὸν ἡμετέρε καὶ τὰ κοῦτ.
Ταῦτα παρταῖν ἡλθόν ἐφῆμας,
καὶ ἔκ ἐπὶ βλαθόμειθαι σου.
Καὶ ἔκ ἐπὶ κήσας μενέρε τῇ δια
Θήκῃ σου· καὶ οὐ κατέαν ἄς
τὸ ὅτι σὺ ἡ καρδίᾳ ἡμῶν.
Καὶ ὅς ἐκ λῖμας τὰς τρίβοις ἡ
μῶν ἀπὸ τῆς ὁδοῦ σου.
Ὅτι ἔγω πάρωσας ἡμᾶς ἐν τὸ
ποταμῷ καὶ ὅς ἐστις.
Καὶ ἐπεκαλύψῃ με σκιὰ
Θαυμάτου· εἰς βλαθόμειθα
τοῦ ὁρῶματος τοῦ θύ ἡμῶν.
Καὶ εἰδὼ ἅσας μενέρε χεῖρας
ἡμῶν πρὸς θῦ ἄλλοτριον.
Ὅχι ὅθι ἐκζητήσῃ ταῦτα;
Αὐτός γὰρ ἐγὼ σέκει τὰ ἱερῶ
φίλων τῆς καρδίας.
Ὅτι ἐν καὶ σὺ Θεοῦ τοῦ με
Θεοῦ καὶ ἡμῶν ἡμῶν ἡμῶν.

Ελογίσθη μόνω σου παρ' οὐρανοῦ·
Εξ ἁγίου ὁσιότητος σου·
Ανὰ τὴν ἐκκλησίαν σου·
Ινα τὸ πνεῦμα σου ἀπο
στέλῃς ἐπὶ λαὸν σου·
πτοχὴν σου καὶ τὴν θή
ψαν σου·

Οτι ἄνω πνεῦμα ἔχεις·
χρὴς σου· ἐκ κοιλίας σου
ἡ γὰρ ἡμεῶν·

Ἄνιστάσθαι σου ἡμεῖς·

Καὶ λύτρωσαι ἡμᾶς ἐκ πάντων
ὁρμημάτων σου· ἔτις τέλῃς ὑπὲρ
τῶν ἄλλοιων· ἡμεῖς τοῖς υἱοῖς
κορὴ εἰς σὺν ἡμῖν· ὡς ἀνὰ
πρὸς τὸ ἄγαπῆναι·

Εξ ἡμεῶν·
λόγον σου· λαὸς σου
ἐκκλησίαν σου·

Ημεῖς σου καὶ ἡμεῖς σου
κατέως ὁ ζυγός σου·

Εμεῖς σου καὶ ἡμεῖς σου
οἱ τῶν ἁγίων·



21
Εξόχῃ τῇ χωρίσ δὲ χίλις σὺ
Αι αὐτοῦ τοῦ λόγου σὺ σὺ ὁ θεὸς εἰς
τοῦ αἰῶνα.

Περίβωσαι τὴν ῥομφαίαν σου
ἐπὶ τοῦ μηρὸν σου. Ληλατή.

Τῇ ῥαίῳ τῇ τί σου λαί τῷ λαμῶ.

Καὶ ἐν τῇ ῥομφαίᾳ κατὰ δούδ
βασιλέα. ἐν κέντρῳ τῆς φάλαγγος
καὶ πρῶτον τοσκαί. Λικαί ο
σύνησ.

Καὶ ὁ δὲ γῆσι σὺ θάυμα αὐτῶν
ἡδὲ ὁ ζῶν σου.

Τῷ ὅλῳ σου ἡ ἰορὴ μὲν αὐτῶν
ἐπὶ τοῖς ποταμοῖς καὶ τῶν περὶ
ταῖς καρδίαις αὐτῶν ὅτι ὁ ῥῶν τοῦ
μασιλέω.

Ο ἡ ῥομφαία σου ὡς εἰς τοῦ αἰῶ
ματου αἰῶνος.

Ρώμας εἰς θύτην τοῦ ῥῶμα
τῆς βασιλείας σου.

Ελάσῃ σου διὰ τοῦ σῶν καὶ
αἰσῆσας ἁγία.

Αι αὐτοῦ τοῦ ἄχρι σὺ σὺ ὁ θεὸς εἰς
ἐλαορῶ γαλῖα σεωσάτω.



τοῦ ματόχου σου·

Σμύρρα καὶ αἰκτὴν βαῖκασι
ἀπὸ τῶν ῥιματίων σου·

Απὸ βαρέων ὅλε φάρτιον ὀνύ-
χων ἄφραψαι·

Θύγατέρ μου σιλέων ὀνύχων
τῆς τιμῆς σου·

Παρέστη ἡ σωσίλιος ἀπὸ ἐκδοχῶν σου·

Ερὶματισμὸς διαχρύσωσιν περὶ
ὕδατος ὀνύχων σου·

Λέγοντες ὀνύχων σου καὶ ἰδοὺ καὶ
κλῖνον τὸ ὄψον σου·

Καὶ ὅτι λαῶν σου τοῦ λαοῦ σου
τοῦ οἴκου τοῦ πατρὸς σου·

Καὶ ὅτι θυμὸς σου σιλέων
τοῦ λαοῦ σου·

Οτι αὐτὸς αἰκτὸς σου βαῖκα
κινῆσαι αὐτὸν·

Καὶ θυγατέρ σου ὀνύχων σου·

Τὸ ὄψον σου ὀνύχων σου
στρουπύλων τοῦ λαοῦ σου·

Πᾶσα ἡ δόξα τῆς θυγατρὸς
βασιλέως ἔστω·

Εν ἑσθλα τοῖς χρυσοῖς σου·

βββλεμβήν πε ποικίλμβήν .
αὐτρεχθήσονται τῶ βασιλεῖ
παρθβί οἱ ὀπίσω αὐτῆς . αὐτῆς
οἱ αὐτῆς , αὐτρεχθήσονται
σοι . αὐτρεχθήσονται βῆδ
φροσῶν , καὶ ἀγαχχιάσει . αὐτῆς
σονται , εἰς μαρ βασιλῆος . ἀρ
τῆ τῶ πατρῶος σου ἐγερνῆ
θησάν οἱ υἱοί σου . καταστῆ
σει αὐτοῖς , ἀρχοῦται
ἐπὶ πᾶσαν τὴν γῆν . μηδ
θῆσμαι τοῦ ὀνόματος σου ,
βῆ πᾶση γερβᾶ καὶ γερβᾶ .
διὰ τοῦτο , λαοὶ ἐξομολογε
σονται σοὶ εἰς ῥῆ αἰῶνα , καὶ
εἰς τὸν αἰῶνα ῥῶ αἰῶρος :

46 **Θ** αὐτὸ τέλος ὑπὲρ τῶν κρυφί τοῖς υἱοῖς κορυ :

Θ βῆ κῆμοῦ καταφυγῆ καὶ δυνάμει .
Θ βονθὸς βῆ λήψεσι , ταῖς ἀρ οὔσαις

μέ

ἡμᾶς σφόδρα. δι' αὐτοῦτο, οὐ φο-
βηθῆσομεθα ἐν τῷ ταράσσου-
σαι τὴν γῆν. καὶ μετὰ τὴν τοῦ βα-
σῖλτος, ἐν καρδίαις θαλασσοῦ.
ἡχέσας, καὶ ἐταράχθησαν
τὰ ὕδατα αὐτῶν. ἐταρά-
χθησαν τὰ ὄρη, ἐν τῇ κε-
ταί ὅτι τὴ αὐτοῦ. ῥύποντα μου
τὰ ὀρμήματα, ἡ ξηροῦσι
τὴν πόλιν τοῦ ἑαυτοῦ. ἡ γὰρ ἔσπετο
ροῦμα αὐτοῦ, ὁ ἑλπίστος. ὁ δὲ
ἐν μέσσοις αὐτῆς, καὶ οὐ σαλευ-
σθαι. βοηθῆσά αὐτῇ ὁ θεός, το πρῶτον
πρῶτον. ἐταράχθησαν ἔθνη. ἐκλίνα-
ν βασιλεῖς. ἔδωκε φωνὴν αὐτοῦ ὁ ὕ-
ψιστος. ἐσαλεύθη ἡ γῆ. καὶ ὠρδύσασιν,
μὴ ἡμῶν. ἀντὶ τῆς ἰσχύος τοῦ θεοῦ αὐτοῦ.
Δότε καὶ ἰδοὺ, τὰ ἐργα τοῦ ἑαυτοῦ. ἀέθρο-
ν τῶν ἐργῶν ἐπὶ τῆς γῆς. ἀνταναρῶν πο-
μοῖς, μέχρι τῶν νεφελῶν.

Πόρον συν τριψει καὶ συν θρα
στι ὄπλον.

Καὶ θυρεοὺς ἱερῶν καὶ σάββατον
Εχολάσῃ· καὶ γὰρ οὕτως
Εἰμι ὁ Θεός.

Υποθήσασθαι τοῖς ἄλλοις.

Ἰ. ψω θήσονται ἐν τῇ γῇ.

Κς τω ρδω αμδω ρμδθ η πορ

Ἀντιθέτωρ ἡ μαρτυρία τοῦ Θεοῦ ἰσχυρὰ:

20 καὶ αὖ· εἰς τὸ τέλ^{ος} ἡ πέρ

τῇ ἡμέρᾳ κορέσας:

τῶν υἱῶν κορεσάμενος·
 αὐτῶν δὲ λυκίον τήσασθαι
 χεῖρας· ἀλαλάζετε τῷ θῷ
 ἐν φωνῇ ἀγαλλιώσεως·
 ὅτι ἐστὶν ὁ θεὸς φοβερός·

Ε ασι λὰς μέγας, ἐπὶ πᾶσαν
 τὴν γῆν. ὡς αὖτε λαὸς
 ἡμεῖς καὶ ὁ θῆνη ὑπὸ τοῦ πόλε-
 υς ἡμεῶν.

Ε ζελοῦσθε τὸν κύριον
 ἵνα ὑμεῖς ἀποδοτε τὸν
 καρπὸν τῆς ἀγαθῆς ἔργου

Ἄρε ἡνὸς ὁ ὅς ἐν ἀγαλλήμῳ.



Καὶ ἐφ' ὧν ἡ σὰρξ πλάγος
Ψάλασσε τῷ θῷ ἡ μαρμαίρει·
Ψάλασσε τῷ βασιλεὶ ἡ μαρμαίρει·
λάσσε· ὅτι βασιλεύσας πάσης
τῆς γῆς ὁ θς ψάλασσε σαρκαῶς·
Εβασίλευσεν ὁ θς ἐπὶ τῶν ὀθνῶν·
Ο θς καθίσταται ἐπὶ θρόνου ἡ
σου αὐτοῦ·

Αρχοὺς ἐλαλώσων ἡχθίσαν
ἐπὶ τῷ τοῦ θῷ ὡς αἶμα·

Οτι τοῦ θῷ οἱ ἔρρωται οἱ τῆς γῆς
οὐδὲν ὁρῶν ὅτι ἡ θῆσαν·

Μαλ' ὡς αἰὲς τοῖς υἱοῖς κορέ·

Μάσκει καὶ αἰνὰς οὐδὲν ὁρῶν
ἐπὶ τῷ τοῦ θῷ ἡ μαρμαίρει ὁ
ρεῖ ἡ αὐτοῦ·

Εὐρίζων ἡ γὰρ αἰματὶ πᾶ
σης τῆς γῆς·

Ορῶσι ὧν τὰ πλάρ' αὐτοῦ βορᾶ

Ηγὼ λίσ τοῦ βασιλείας τοῦ
μακάριου· ὁ γὰρ ἐν ταῖς κάρβ
σιν αὐτῆς ἡ γὰρ ὁκτα ὅτι
αὐτὴ λαμψαίνεται αὐτῇ·



τοῦ δεῖ καὶ γὰρ

24
οὐκ ἐπιταῖς θυσίαις σου
λάβησέ.

Πᾶν δὲ ὁλοκαυτωμάτων σου
ἐμὸν πρὸς μου ἐαὶ διασπάρτε.

οὐδὲ ζομαίεῃ τοῦ οἴκου σου
μοσχοῦ.

οὐδὲ ἐκ τῶν ποιμνίων σου
χιμάρου· ὅτι ἐμὰ ἐσὶ πάντα
τῶν θηρίων τοῦ ἔρρου.

καὶ τὴν ἐν τοῖς ὄρεσι καὶ βοῶν
ἐμῶν πάντα τὰ περὶ τῆς
τοῦ οἴκου σου· καὶ ὡραὶ ὅτι
ἔρρου ἐμὰ ἐσὶ πάντα.

Εἰς τὴν εἰρήνην σου μεσοῖ ἄνω.

Εἰς τὴν εἰρήνην οἴκου σου
τὸ πληρωμα αὐτῆς.

μὴ φέρομαι κρέατα ἔρρων.

καὶ αἱ ματρώων πρὸς μου.

καὶ ὅσοι τῶν θυσίαν ἀνέδωκε.

καὶ ἀπὸ δόσε τῶν ὑψίστων τοῦ ἄχου.

καὶ ὅτι καὶ ἐμὸν ἐν ἡμέραις
τοῦ φόβου σου.

καὶ ὅτι ἐλθὼν μαίσε καὶ δοξάσει.



Τὴν δὲ ψαλμὸν πολλὰ ἐπὶ τὸ
ρατὶ σου ἐκδὶντὶ τὴν δὲ καὶ
ἐμαυτῶν μου.

κ αὐλαμπαίρεις τὴν δὲ ψαλμὸν
ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.

Εὐχέμεσθε πᾶσι ἀγαθὰ καὶ
ζήτετε τὸν λόγον μου εἰς
τὴν πίσυνον.

Εὐχέμεσθε πᾶσι ἀγαθὰ καὶ
ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.
τὴν δὲ ψαλμὸν ἐπὶ θεοῖς.

Τὸ σῶμα σου ὁ θεὸς ἐκδὶντὶ
καὶ ἡ γλῶσσω σου περιδωλὶκε
δομότητος.

κ αὐτὸς ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.
ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.

κ αὐτὸς ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.
ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.

Τὴν δὲ ψαλμὸν ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.
ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.

Εὐχέμεσθε πᾶσι ἀγαθὰ καὶ
ἐκδὶντὶ τὴν δὲ καὶ ἐμαυτῶν μου.

μείας σου σώπτε δύνται
τω οὐδ' ἴταρ θωρόμενοι
τοῦ θύ.

Δη πο τε ἀρ πά σκ καὶ οὐ μὴ
ἡ ὄρ υ ὀ μένος.

Θωτάρ ἀνρί ας ε δ ο ζ α σ ῆ μ ε .

καὶ ἐκ εἰ ὀ . Δ ο σ ἡ δ εἰ ζ ω αὐ τῷ

τὸ σρί ο ῦ μου . **ἔ**ς τέ λ ῃ ψ α λ

τῷ **Δ Δ Δ** . **Ε**ἡ τῷ εἰ σ ε λ θ εῖ ν

πρὸς αὐ τὸ ν ἡ ἀ θ α η τὸ ν πρ ο

φύ τ η ν . ἡ ἡ ἡ κ α εἰ σ ἡ λ θ εῖ ν π ῶ

Εκ ρ α β εἰ τ ἡ τ ο ῦ ο ἄ ρ ῖ ο ν .

Ελ εἰ σ ο ῦ μ ε ὁ θ ὅ κ α τ ῶ τὸ μ ε

γ α ἑ λ ε ὀ α σ ο υ ἡ α κ α τ ῶ τὸ π ρ ῖ

Εθ ο σ τ ῶ ῥ οἱ κ τ η ρ μ ῶ ρ σ ο ῦ ὀ ζ α

λ εἰ τ ο ρ τὸ α ῥ ὀ μ η μ ᾶ μ ο υ .

Επ ῖ π λ εἰ ο ρ π λ ῦ ω σ η μ ᾶ π ὀ

τ ἡ σ α ῥ ο μ ῖ α σ μ ο υ ἡ α ἰ α τ ὀ

τ ἡ σ α ἡ ρ τ ῖ α σ μ ο υ κ α θ ᾶ ρ ῖ ο ρ

Επ ῖ τ ἡ ῥ ὀ μ ῖ α ρ μ ο υ δ ῶ γ ῖ

ρ ὀ σ κ ω ἡ α ἡ ἡ μ α ρ τ ῖ α μ ο υ ὀ

ρ ὀ π τ ο ῦ μ ο υ ἡ α ἡ α ἡ π α ρ τ ο σ

Εοἱ μ ὀ ρ α ἡ μ ᾶ ρ τ ο ρ κ αὶ τὸ π ο

Η
5



· μηροῖς ποσσὶ ποσσὶ ποσσὶ
Θ πωσ ἀνδρῶν αὐτῶν οὐκ ἔστι
λόγοις σου καὶ ῥῆκῃς σου
· τῷ κρείνεται σὺ ·

Ι δούταρ ἐν ἁγομίαις σωδλή
φθην καὶ ἐν ἁμαρτίαις ἐκίσ
· σι σέ με ἡ μήρ μου ·

Ι δούταρ ἁλὴ θεία ἡ γὰρ ἡ
τῷ ἁλὴ καὶ τῷ κρείνεται
· σοφίας σου ὅδε λῶσαι μοι ·

Ρ αμπιεῖς με ἡσώτω καὶ
· θωρισθήσονται τὰ ῥῆμαί μου
καὶ ἡ πόρξιόν μου καὶ ἡ σὺ

Α κουτιεῖς με ἡσώτω καὶ
· ἀφροσύνην ἡ γὰρ ἡ σὺ
· αὐτῶν τῶν πειρομένων ·

Α πόσῃ τῶν πειρομένων
· ἀπὸ τῶν ἁμαρτιῶν μου ἡ
· πᾶσαι τὰς ἁγομίας μου ὅδε
· λήθον· ἡ γὰρ ἡ σὺ
· κτεῖς με ἡ σὺ ὅδε

Κ αὖτις ὁ θεὸς ἡ καὶ ἡ σὺ
· τοῖς ἁγίοις μου ·

2/6

σαυδολίαν·

Ιωτοῦ τοῦ θεοῦ καθέλεισθ
εἰς τόλῃσ· ἔκτίλαισθ
καὶ μάγω αἰῶσαι σὺ ἀπὸ
σκηνώματός σου·

καὶ τὸ ῥίζωμαί σου ἔκτιν
ζώωντων·

Οποῖται λίλαιοι καὶ φοβη
θήσονται·

Καὶ ἑαυτοῦ γλαίσονται
καὶ ἐρούσιν· ἰ. λουῖ αἰσθ·
οἱ ἔκ· ἔθ' αὐτοῦ· θῦ· μωνθῶ
αὐτοῦ· ἀλλ' ἔπειτα πῶς ἔ
πῶ· τῶ πλήθει τοῦ πρὸ
τοῦ αὐτοῦ·

Ηαὶ ἔν· ἔδωλμῶθ' ἔπει
μασται ὅ· τη· τι αὐτοῦ·

Εν ᾧ δὲ ὡς εἰ ἔλαιοι κατὰ
καρπὸς ἐν τῷ οἴκῳ τοῦ θῦ·
καὶ πῶς ἔπει τὸ ἔλεος τοῦ θῦ
εἰς τὸν αἰῶνα·

καὶ ὁ· τὸν αἰῶνα τοῦ αἰῶνα·
ἐξομολογήσῃ σομαί σοι εἰς

πβ
5

τοῦ αἰῶνα ὅτι ποιήσας
καὶ ὑπομείνω τὸ ὄρομα
ὅτι χρεὼς ὑμῶν ἀντίον
ὁ σίωμός σου· εἰς τὸ τέλος
πῆμα ἐλθέσθαι ἐσέως τῷ λαῷ.

Εἰ πῶς ἀφραδὲς καὶ καρδίᾳ
αὐτοῦ οὐκ ἐστὶ θεός·

ἐφθάρησαν καὶ ἐμδύ-
χθησαν ἐν ὄψει τῆς δάμασι·

οὐκ ἐστὶ ποιῶν χάθον·

θεὸς ἐκ τοῦ ὀνόματος αἰεὶ κυ-
βητοῦ τοῦ ἑοῦς τῶν ἀνθρώπων·

Ποῦν· ἀλλ' εἰ ἐστὶ σωτὴρ ἡ

ἐκζητῶν τοῦ θῆ·

Πάντες οὖν ἐκλίμασιν αἰμα-
λῶν·

χρεὼς ὄντες·

οὐκ ἐστὶ ποιῶν χάθον· οὐκ ἐ-
στὶν ἐσθλὸς ἄνθρωπος·

οὐκ ἔστιν ὁ σωτὴρ πάντων·

οἱ ἐργαζόμενοι τῇ γασ-
τρί· οἱ καταστῆναι τῶν

τοῦ λαοῦ μου ἐν ὑμῶν σῶμα

τοῦ τοῦ θῆ· οὐκ ἐστὶν ἄνθρωπος·



ημεραιο ζημις ος

εφ το τέλος θαλμος τω λυα



υχι τω θω υπο τα γησθα
η ψυχη μου; παρ αυτω γαρ
το σρι ορ μου και γαρ αυτος
Θς μου και σηρ μου



Αρτιλη πωρ μου ου μη σα
λαθω βωι πληορ
ωσ ποτε επι τι θωθθ ε
ωσ πορ φορ ατε παρ τεσ υμω
ωσ τοιχω κεκλισμ βω και
φραγιω ωσ μ βω

Πληρ τηρ τιμη μου εβουλα
σας το απωσας θαϊ εδρα
μορ εν διψι



Τω σωματι αυτω ευλογουν
και τη ιδρυ αυτω χατηρ ωρτο

Πληρ τω θω υπο τα γηθι η
ψυχη μου. οτι παρ αυτω
η πομορη μου

Οτι αυτος θς μου και σηρ η
Αρτιλη πωρ μου ου μη μβα
ρω αυσω βωι τω θω το

στρίορ μου λιπὴν δόξα μου.
Θς τῆς κοινῆς θείας μου καὶ
ἡ ληψίς μου ἐπὶ τῷ θῷ.
Ληψίς σου ἐπὶ τῷ τῷ τῷ
σωσάτω γῆ λαοῦ.

Κχέαιτε ἐν ὧ πτορ αὐτοῦ τὰς
καρδίας ὑμῶν ὅτι ὁ θεὸς βο
νθὸς ὑμῶν.

Πληρὴ ματαίῳι οἱ υἱοὶ τῶν
θροῶν. ψευδεῖς οἱ υἱοὶ
τῶν ἀνθρώπων. Ζυγοῖς τοῦ
ἀδικῆσαι.

Δυποῖ ἐκ ματαίῳι τῆς ποσὶ
ἐπὶ τὸ αὐτό. μὴ δὲ λαοῖς
σωσάτω. Δικίαι καὶ ἐπὶ τῷ
ματαιῷ ἐπὶ τῷ θεῷ.

Πλοῦτος ἐστὶν ἡ ματαιότης
τῆς θωπείας καρδίας.
Ἄπο τῆς ζείλῳ λησὶς ὁ θεὸς
τῶν ταῖν κούσων.

Οτι τὸ κράτος τοῦ θύλακ
σου κέ τὸ ἔλεος σου.

Οτι σὺ ἀποδώσεις ἐκ αὐτοῦ

καὶ τῷ πᾶσι ἔργῳ αὐτοῦ·

ἡ δὲ μοῖρα τοῦ Δαυὶδ ἐν ταῖς ψαλμοῖς αὐτοῦ ἐστι

ἡ ἐν ἑνὶ τῷ τῷ 100 Δαυὶδ ἐστὶν

Θς ὁ θς μου πρὸς σε ὀρ
θρίζω· ἐδίδυμίσεν ψυ
χή μου· πρὸς ἀπλῶστοι
ἡ σὰρξ μου ἐν γῇ ἐρήμῳ
αὐατῶ καὶ ἀνδροῶ·

Ὁὕτως ἐν τῷ ἀγίῳ σου φθνή
σοι τοῦ ἰατρῆς τῆς λύπης
σου καὶ τῷ δόξαν σου·

Ὁπὶ ἐρείσῃς τὸ ἔλεός σου
πρὸς ἐμὲ·

Τῷ χεῖλῳ μου ὅπως μέσου σὺ
ὕτως ἐυλογήσω σε ἐν τῇ ζω
ῇ μου· ἐν τῷ ὀνόματί σου
ἐρχώμαι χεῖρας μου·

Ὡς ἐκείνους καὶ πῶς τὴν
ἐν πλῆθει τῆς τυχῆς μου·

Καὶ χεῖλῳ πολλῶν σὺ αἰ
ρέσει τὸ στόμα μου·

Εν μένῃ μοῖρᾳ σου ὁ σὺ τῆς
ἀρχαίας μου·



ξβ.



+ ἀγαπήσομαι:

Εἰς τοὺς ὀφθαλμοὺς ἐμὸν ἄλγος
Εἰς σὲ ὅτι ἀνέβη ἡ θησαυρο
θήκη μου καὶ ἐν τῇ σκότητι
τῶν πτερύγων σου χάρι
ἀσπαστέ κολλήθη ἡ ψυχὴ
μου ὅτι πιστὸς σου.

Εἰ μὴ οὐδ' ἀντιλάω ἡ δόξα σου.
Αὐτοὶ οἱ σκώματα ὅζ' ἤτησαν τὴν
ψυχὴν μου.

Εἰς τὴν χάσιν ταῖς ταλαιπώ
ταις τῆς γῆς.

Παράδοθήσονται εἰς χεῖ
ρας ῥομφαίας.

Μερίμναι αἰσίων κωρείσονται.
Ὁ δὲ μακάριος ἀφ' ἑαυτοῦ
ταῖς ταλαιπώταις.

Εὐφρανθήσεται πᾶς ὁ ὄμιλος
ὡν ἐβλάστη ὅτι ἐν τῇ φρενὶ
τῇ ἀσμενῶν των ἀδικῶν.

Εἰς τὸ τέλος χαλεπὸς πόνος.

Ἰσὼς καὶ ὁ θεὸς φωτισθεὶς
ὁ δὲ πᾶς δὲ ὡς ταῖς προσεσβ.

Ἀποφύβου ἀχθροῦ ὅζ' ὅλθ.



χιόθαι σκύλα
Εὰν κοιμῇ θῆτις ἄνω μεσση
 τῶν κληρῶν· πτέρυγες πε
 ρι αὐτῆς περὶ τὴν τυρωμένην·
Καὶ τὰ μάφρεμα αὐτῆς ὅλ
 · χλωρό τι τι χρυσιον·
Εἰ τῶ· Διὰ τὸ λειπτὸν ὅπου
 θαμνοῦ βῶσι λείος ἐφ' αὐτῆς
 · χιόνος θήσονται ἐν σέλιμα·
Ορθοῦ τοῦ θυόρος ὁ ποῖος
Ορθοῦ τῆς τυρωμένης ὁρος π
 ῆς· ἡ γὰρ τι· ποταμὸς αὐτῆς
 ὁρῇ τι τυρωμένη·
Ποῖος ὁ εὐ· ἀόκησεν ὁ Θεὸς ἰα
 τρικίαν· ὅλ αὐτῶν·
Καὶ γὰρ ὁ Θεὸς ἰατρίαν· ὁ Θεὸς
 εἰς τέλος· ποταμὸς αὐτῶν
 αὐτοῦ παλάσιον· χιλιὰς δὲ
 εὐθινοῦσιν·
Κὲν αὐτοῖς· ἐν σιγῇ· ἐν τῷ
Αρέωνος εἰς ὑποσῆ· χιμαλῶτιν
 · σὰν αἰχμηλῶσι·
Ελαμὸς ὁ ματῶν· ἐν αὐτοῖς·



Καὶ γὰρ ἠπείθεον τὰς τοῦ κα-
τὰ σκηνῶσαι·

Κς ὁ θς ἀνέστη· ἀνέστη
καὶ ἡ ἀσρα καὶ ἡ ἡσρα·

Καὶ πρὸς ὧσα ἡ μὴ ὁ θς τῶν
σπριῶν ἡ μὴ ὁ

ὁ θς ἡ μὴ ὁ θς τοῦ σώζειν·

καὶ τοῦ κύκυ ἀδιδόχοι τοῦ
θαυμάτου·

Πληρὸς θς σιωθῶσαι κεφαλῇ
ἄθροον αὐτοῦ· ἡ οὐ φησὶν
χρὸς ἀσρα καὶ ἡ μὴ ὁ θς
πληρὸς ἀσρα καὶ ἡ μὴ ὁ θς

Εἰ περὶ κς ἐκ καὶ σαρδῶν ἀρβῶ
σαρδῶν ἀρβῶν θοῖς θαυμά-
σῃς· ὅπως ἀρβῶν ὁ ποῖς
σου ἀρβῶν ματι·

Ηγλῶσα τῶν κυρῶν σου ὅς
χθρῶν πρὸς αὐτοῦ·

Θεωρὴ θς ἀρβῶν πορβῶν
ὁ θς ἀρβῶν αὐτοῦ· θς μου
τοῦ καὶ σιλεῖς τοῦ ἀρβῶν
ρὸς θς ἀρβῶν ἀρβῶν πορβῶν

Γερηθήτων ἡ ἐπαυλις αὐτῆς
ἡρκαίωμένη.

Καὶ ἐν τοῖς σκηνομασίαις αὐτῆς
τῶν μὲν ἑσπερίων κατοικῶν.

Θηορῶν δὲ πάντα ζῶσα αὐτῶν καὶ
πεδίωξαν.

Καὶ ἔπειτα ὁ ἀλγὸς τῶν τραυματιῶν
μου προσέθηκα.

Πρὸς θεοῦ βοήθειαν ἐπέτην
βοήθειαν αὐτῶν.

Καὶ μὲν εἰς ὅλθ' ἐτίωσαν ἐν δίκῃ
οὐκ ἔμελλεν. ὁ δὲ λειψὸν ἐτίωσαν
ἐκ βίβλου ζωῶν τῶν βιβλίων
μᾶλλον δὲ καὶ ὁ μὲν γραφὴν τοῦ

Πτωχοὶ καὶ ἀλγῶν εἰ μὴ δύνανται.

Ησρία σου ὁ θεὸς ἀντιλάμβανέ με.

Αἰνέσω τὸ ὄνομα τοῦ κυρίου μου
μέτ' ὀδῆς.

Μεγαλυνῶ αὐτοὺς καὶ αἰνέστω.

Καὶ αἰνέστω θῶ ὑπὲρ μου.

Χορεύου. κίρῳται ἐκ φέρου
τα καὶ ὁ πᾶς.

Δείτωσαν πτωχοὶ καὶ ἀφραγ.

θη τω σαρ· ἔκζητήσατε
τοῦ θῆ καὶ ζήσεται ἡ ψυχὴ

υμῶν·

Οτι εἰσὶ κούσε τῶν περὶ
τῶν ὁκεί·

Καὶ τοῦ περὶ πιδι μόνου αὐ
τοῦ ἔκζητου δέρωσιν·

Ληψάτω σαρ αὐτοῖς οἱ οὐνοὶ
καὶ ἡ γῆ· θάλασσα καὶ πάν
τῶν περὶ ὧν ταῦ αὐτῆ·

Οτι ὁ θεὸς σώσει τὴν σιών·

Καὶ οἱ Ἰουδαῖοι θήσονται αἱ
πόλεις τῆς ἰουδαίας·

Καὶ κατοικήσουσιν ἐκεῖ· καὶ
κατωκλήσουσιν αὐτὴν· καὶ τὸ πέραν τῶν ὁρίων
λαῶν σου θαυμάσουσιν αὐτήν·

Καὶ οἱ Ἰσραηλῖταις τὸ ὄνομα αὐτοῦ
κατωκλήσουσιν αὐτήν·
εἰς τὸ τέλος τῶν ἡμερῶν· εἰς
τὸ σῶσαι με· κἔ



Θεὸς τῆς βοῆς τῶν δούλων
προσχες· κἔ εἰς τὸ σῶσαι με



Θήσω μοι αὐτοῦ σου

Δίχην θήτω σαρκαὶ βρ τρω
πνίτω σαρκοὶ ζή τοῦ πνεύματος
ψυχῆ μου

Απο αἰσθητήτων σαρκοῦ τὰ οὐ
πίστω καὶ καταδύω ἐν τῇ

Απο αἰσθητήτων σαρκοῦ τὰ οὐ
καὶ ἀδύω ὁ μὲν οἱ λείπει
τὸς μοι εὐτὸ εὐτε

Αγαπή αὐθόσ σαρκαὶ ἀφρα
θήτω σαρκοῦ τὸς οὐ πνίτω
οὐ ζή τοῦ πνεύματος ὁ

Καὶ λείπει σαρκαὶ ἀπὸ τὸς
γαρήνη τὸς οὐ

Οὐ γὰρ πνίτω τὸς οὐ πνίτω
οὐ σου ἀπὸ τὸς οὐ πνίτω
καὶ τὸς οὐ πνίτω τὸς οὐ πνίτω

Σὸν θὸς μου καὶ ῥύσασθε μου
οὐ ὁ θὸς μου καὶ ῥύσασθε μου

καὶ τὸς οὐ πνίτω τὸς οὐ πνίτω
καὶ τὸς οὐ πνίτω τὸς οὐ πνίτω
καὶ τὸς οὐ πνίτω τὸς οὐ πνίτω



αἰ σοὶ κεῖν ληψω· ἀνὴρ
ταῖς χερσὶν αὐτοῦ τοῖς ἰσχυ-
ρά· ἐν τῇ δικαιοσύνῃ σου
ῥύσαι μὲ καὶ ἐξέλθου μὲ·
μὴ φοβῆσθαι τὸ ὄνομα σου
σωσόμεθα.

Γερουμοι εἰς ἡμῶν ὑπερασπί-
στην· εἰς τὸ πρὸς ἡμᾶς
τοῦ σώσαι μὲ.

Ὅτι αἰτῶμαι μου καὶ κατα-
φυγὴ μου εἰς σὺ.

Ὅθι μου ῥύσαι μὲ ἐκ χειρὸς
ἁμαρτωλοῦ· ἐκ χειρὸς πα-
ράνομου τοῦ καὶ ἀδικού·

Ὅτι σὺ εἶ ἡ σωτηρία μου· ἐκ
ἐκείνης ἐλπίσ μου· ἐκ νεότη-
τός σου ἐδόξασεν ἡ δύναμις σου
ἐν τοῖς ἁγίοις· ἐκ κοιλίας μητρὸς μου
ἐκείνη ἐκδόξασεν.

Ἐν σοὶ ἡ ἔμνησις μου διαπαρ-
τός· ὡς ἰσχυρὰς ἐν ἡμῖν· θη-
τοῖς πολλοῖς καὶ συμνηθὸς
ἐκ κραταῖος.



αὐτοῦ ἐν λήν τοῦ κς' οἱ θε
ἱηλ ὁ ποιῶν θαυμασίων
Καὶ ἔννοια μόνον τοῦ ὀνόμα
της Δόξης αὐτοῦ ὅς τοῦ αἰ
ῶνα εἰς τοῦ αἰῶνα τοῦ αἰῶ
Καὶ πληροθύνεται τῆς δόξης
αὐτοῦ πῦσαι ἡ γέννησις τοῦ
ροῖτο

*ἡ ἐξελίξις τοῦ ἡμῶν δαδ τοῦ ἡ
ἱεσά. ἡ λμὸς πῶ ἀσάφ :*

Ως ἡ δόξα τοῦ ἱηλ τοῦ α
θεοῦ τῇ καρδίᾳ.

Καὶ μόνον ὅς ὁ δὲ μόνον εἶσαι
λάθης αὐτοῖς πῶ δα

Παρορίτον ὅς ἡ χύθηται διὰ
τῆς ματῶν μου ὅτι ὅς ἡ λω
σάβωι τοῖς ἁρώμοις ἁρῶν
ἁμαρτωλῶν θειορῶν.

Οτι οὐκ αἰνῶν ῥωσισ ὅς
φωρῶν αὐτῶν.

Καὶ αἰνῶν ματῶν τῇ ματῶν
αὐτῶν. Ἐκ ποιοῖς ἁρῶν
κεῖσι ματῶν αὐτῶν
αἰνῶν θειορῶν



Διαποῦ το ἐκράτησεν αὐτοῖς
ἢ ὑπερῆ φωνίᾳ εἰς τὸ λχ.
Περὶ μαίλον τοῦ ἀδικίαν
ὡς ἐκράτησεν αὐτῶν.

Εξέλειψεν ταῦς ἐκαστοῦ
ἢ ἀδικίαν αὐτῶν.

Ἦν ἡλθον εἰς διὰ θεοῦ καρ
δίας. Διότι ἡ θησαυρὸς
λάμψαν ἐν πορνείᾳ.

Δδικίαν εἰς τὸ ὑψοῦσθαι ἄμω.

Ελθόντες εἰς οὐκ οὐκ τὸ ἀσώματον.

Καὶ ἡ γλῶσσαι αὐτῶν διήλθον
ἐν τῇ στήθι.

Διαποῦ τοῦ εἰσέλθαι ὅλας
ἐν τῇ τῶν.

Καὶ ἡ μέρα πλήρης εὐεθῆ
σπονδῶν αὐτοῖς.

Καὶ εἰπα πῶς ἄνω ὁ θεὸς
εἰς τὴν γῆν ἐν τῇ ὑψίστῃ.

Ιδοὺ οὐ τοῖς μαρτυροῖς
ἀποδοῦντες εἰς τὸ γαῖον
καὶ τὰ χόρτων τοῦ.

Καὶ εἰπα ἄνθρωποι ὡς ἐ



Εξολόθρευσας πάντας τοὺς
πορρᾶς τὰς πόλεις σου·

Εμοὶ δὲ τὸ πρὸς ἑλὸς λαὸς τῆς
τῶ θῶ ἄντα θοῦνται·

Πιθῶμαι δὲ τῷ κῶ τῶν ὅλ-
πίδων· τοῦ ὅζω ὅλαι
μὲ πᾶσας τὰς ἀρετὰς σου·

Εν ταῖς πύλαις τῆς θυγατρὸς
σιωμ· *Εν τῇ ἐσθλῇ τῇ ἀσάφ*

74 **Ε**ν ταῖς πύλαις τῆς θυγατρὸς
σιωμ· ὁ θεὸς ἀπὸ σῶν ἐστὶν τόλ-
μῳ· ὁ θεὸς θυμὸς σου δὲ πρὸς
πρόβω τῶν ὁμῶν σου·

Εν τῇ θυγατρὶ τῆς σωτηρίας σου
ὁ δὲ κτίσας ἀρχὴν σου·

Ελυτρώσας ἀπὸ κληρο-
νομίας σου·

Ορροσίων τοῦ τοῦ ἑλπεσκῆ
μωσας δὲ τῶν τῶν·

Επαροῦνται χεῖρας σου ὅτι
τὰς ἐπὶ τῇ φωνῇ αὐτῆς ὁ
τόλος· ὅσα δὲ ὁ ἑλπίσας το
ὁ δὲ θρὸς ἐν τῇ γένεσιν σου·

Καὶ ἐν τῇ ἐλπίσας τοῦ οὐρανοῦ



πρόσθε δὲ μὲσω τῆς εὐρυ-
Εθερ το τὰ σὴ μάω αὐτῶν
μάω λαὶ δὲ κ' ἀφ' αὐτῶν
Ως εἰς τὴν ὄξο λαοὺς υπέρω
Ως δὲ δρυμὸς χύλωρ ἀζύμω
ὄξο κοτὰ τὰς θύρας αὐτῆς
ἐπὶ τὸ αὐτό
Εν τῷ λείκει λαὶ λαοὺς ἐν τῇ
κατ' ἑρ' ἀζαυ αὐτῇ
Εμε τῷ ρισμῷ ἐν πυρὶ τὸ αἶμα
αἵριον σου· εἰς τὴν γῆν
Βε μὲρ σαυ τὸ σκῆρω ματ
ορόματὸς σου
Εἰ παρ δὲ τῇ καρδίᾳ αὐτῶν
αἰσὺς γέμει αὐτῶν ἐπὶ τὸ
αὐτό· δὲ π' ἐλὰ κατὰ πᾶν
με μ' πᾶσαι τὰς εὐρτάς τοῦ
Θυ ἀπὸ τῆς γῆς
Τὰ σὴ μάω αὐτῶν δὲ κ' εἰδοί
ὕκ' αὐτῇ τὴν προφῆτην καὶ
μασ' οὐ γράσειται ἐπὶ
Εως πότε τὸ θῶ οὐριδεῖο
χθρὸς παροξυνεῖο πτῶν

200
 200
 200

. το σπυδαίου σου ὄψον πόλιν
Ιρατι ἀπο ἀρίφεισ τήν χει
 ρά σου καὶ τήν δεξιάν σου
 ἐκ μέσου τοῦ κολπου σου ὄψον
 πόλιν· ὁ δὲ θυμὸς σου ὡς ἡ
 μῶν προαίωρων·
Εἰργάσατο στήν ἀνέμωσιν τῇ
Ευέλπισταίωσας ἐν τῇ δουαί
 μέσου τῆς θάλασσαν·
Ευσωγίτας τὰς κεφαλὰς
 τῶν δρῶν κοῦ τῶν αἰσίου τοῦ ἰδῶ
Ευσωγίτας τῶν κεφαλῶν
 τοῦ δρῶ κοῦ τοῦ
Εδωλῶσ ἀντὶ τοῦ ὠμασίου
 τοῖς αἰθίοψιν·
Ευδιέρρηξας πηγὰς καὶ χει
 μάς ῥοῶ· σὺ δὲ ῥαῖρας πο
 ταιμῶν ἡ θάλασσα·
Εκείνη ἡ μερῶν καὶ σὺ δὲ τῶν
 ῥῶ· σὺ καὶ τῶν τῶν φῶ
 σι καὶ ἡ λιοῦ·
Ευχοίησας πάντα τὰ ὄρη
 τῆς γῆς· θέροσιν ἡ ἀρσὺν ἐ



Καὶ λαὸς ἄφρων· παρῴζει
τὸ ὄρομα σου· καὶ ὠδρα
τοῖς θηρίοις ψυχὴν ὀξοῖ
ἀνθρώποις.

τῶν υἱοῦ τοῦ θεοῦ τῶν δὲ ἀδελ-
 φῶν σου ὅτι ἐσπληρώθησαν
 οἱ ὀφθαλμοὶ σου τῶν υἱοῦ τοῦ
 θεοῦ.

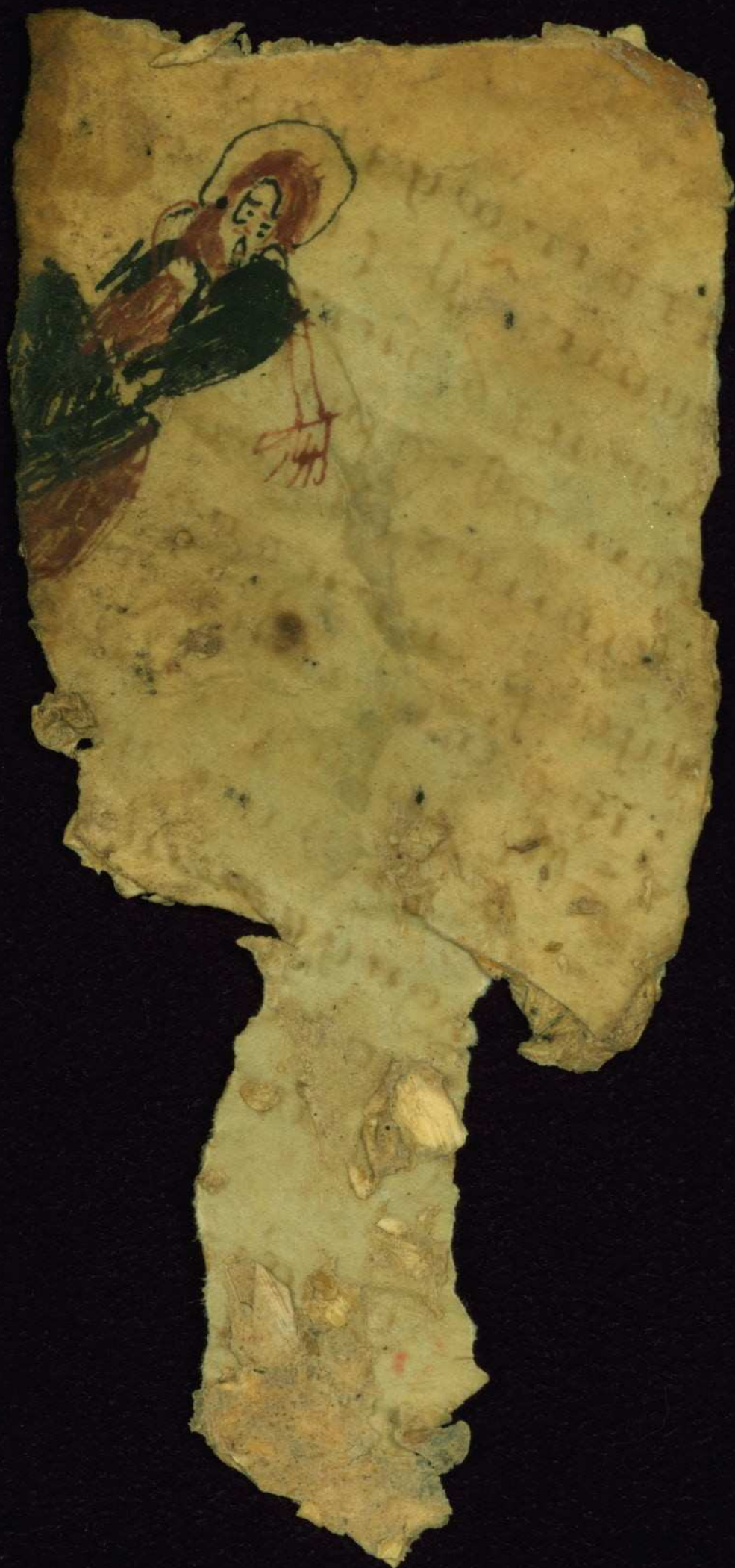
Πτωχὸς ἐπὶ ῥησάμεντος
τὸ ῥομά σου· ἀνάστα ὁ
δικαστὴς τῆς δικῆς σου.

Μνησθητι τοῦ ὄρου δις μου
τοῦ παύσασθαι ἀφ' ὧρος ὁλην τὴν
ἡμέραν· μή ἐσθλαθῇ τὸ
φωρὸς τῆς ἐκείνου.

Η ἑπὶ τῇ φωνῇ αὐτῶν μισῶ







ταρ σὺν μέανδρα παρὰ τοῦ
εἰς τὸν οὐρανὸν ἀφ' ἑρῆς τῶν
σάφ-φαλμός.

Σομολογῆσόν με θάσοι οὐ
Σομολογῆσόν με θάσοι
αἰ ἐπὶ κωλίσόν με θάτο ὄρομας.
ἡ γὰρ σομαι παρὰ ταῦθ' αὐ
μαίσι αἰ σου.

ταρ λάβω καιροῦ ἀνὰ θύτη
τας κρινῶ. ἐπὶ κητὴν ἡ γὰρ
παρὰ τὰς οἰκατοικοῦντες ἐν
αὐτῇ. ἀλλ' ἐπερὶ σὺ τοῦ αὐ
λὸς αὐτῆς.

Εἰ παρὰ τοῖς παρὰ μου σι
μὴ παρὰ μου εἶπες.

Καὶ τοῖς ἁμαρτάνουσι μὴ
ψοῦτε κέρας.

Μὴ ἐπαίρειτε εἰς ὕψος τὸ κέρας
ὑμῶν. Σμύλα λεῖτε κατα
τοῦ θύ οὐρανίου.

Οτι οὐτε ὁ ὁδὸν οὐτε αὐ
ποδὸς οὐτε ἀπὸ ἑρῆς
ὁρέων οὐτε ἀνὰ κρινῶν.

Δ.
-
Οδ.
5

Φωτισθεσ οὐθω μα αὐτῶ
αὐτὸ ὁρῶμαι ὡρίων.
Επὶ τῷ χθονὶ παρὰ τοῖς ὡσὺ
μετοίτη καρδίᾳ.
Υπὲρ σαρκοῦ καὶ ὡρίων ὡρίων
ἄχρον ὡρίων. παρὰ τοῖς
ἄν. ἀρὰ τοῦ ὡρίων τοῦ τῶ
χερσὶν αὐτῶν.
Απὸ βῶτι πᾶσι σε ὡσὺ σου ὡρίων
ἰακῶβ. ὡρίων σε ἀρὰ τοῖς
βῶτι κόπτε τοῖς ὡρίων.
Εὐφροσύνη εἰς ἡμῶν τῶ
σε ταῖς σοι. ἀπὸ τοῦ τῶ
σου δὲ τοῦ ὡρίων ὡρίων
κρίσιν.
Γῆ εὐφροσύνη εἰς ἡμῶν τῶ
Επὶ τῷ αὐτῷ αὐτῷ εἰς κρί
ση. τοῦ ὡρίων παρὰ τοῖς
πρὸς εἰς τῶ τῶ.
Οπὲρ θύμῳ αὐτῶν ὡρίων
γῆ σε ταῖς σοι. καὶ ὡρίων
εἰς τῶ αὐτῶν τῶ σε σοι.
Εὐφροσύνη ἀπὸ τοῦ τῶ τῶ



θῶ η μου· πάντες οὐκ ἔκλινον
αὐτοῦ οἱ σὺν σὶ δῶ ρα·

Πῶ φουδρῶμαι ἀφ' αἰρου μὲν
ρω πῶ τὰ ἀρχοῦ τῶν·

Θοβε ρῶ παρ' αὐτοῖς κασιλά
σι τῆς γῆς· εἰς δ' ἐπὶ λος ὑπὲρ Ἰλῖ

Ιοῦ με φελλὸς τῶ ἀσάφ· +

Ωρῆ μου πρὸς κῆ ἐκέκρω
τοῖς φθῶν μου πρὸς τοῦ θῆ

ρῶ σὺ χε μοι·
ρῶ ρα θῆ ρῶ σὺ μοι τοῦ

ρῶ σὺ χε μοι·
ρῶ ρα θῆ ρῶ σὺ μοι τοῦ

ρῶ σὺ χε μοι·
ρῶ ρα θῆ ρῶ σὺ μοι τοῦ

ρῶ σὺ χε μοι·
ρῶ ρα θῆ ρῶ σὺ μοι τοῦ

ρῶ σὺ χε μοι·
ρῶ ρα θῆ ρῶ σὺ μοι τοῦ

Προκατελῶ μου το φυρακαῶ
ρῶ σὺ χε μοι·

Θρα ρῶ θῆ ρῶ σὺ μοι τοῦ
ρῶ σὺ χε μοι·

Διόλυσω μερῆς μερῶς ἀρχαίας·

πν

ιο

αυααη

ωρ γη

υ οας

οβη

οηη του

τουδ



Ἡω πούφ

Φ



καὶ αὐτὸς

Ερμηνεύει
τοὺς ἀνθρώπους
ταῖς χαί-
την αὐτῶν
ἀπὸ πῆνης
ἐν ψυχῇ
τοῦ ἀνθρώπου
ἡ δοχὴ οὐ
στὸ πρῶτον
πρὸς καὶ
ἡ ὁδοῦ
ἐστὶν

Καὶ ἐτι ἀνωρίαν ἐμνησθήσῃς
ἐμὸν λένειν.

Μυκτός μ' ἀπὸ τῆς καρδίας μου
ἡ δολιχόχρως καὶ ὡκαλλετο
παρῶ μου· μὴ εἰς τὸ ὠάν
ρασ ἀπὸ σάαι κς, καὶ οὐ προσ
θήσει τοῦ ἁδοκῆσαι ἔτι;

Ἡ εἰς τέλος τὸ ἔλεος αὐτοῦ ἀ
ποκόψῃ; συνετέλεσθ' ῥῆμα
ἀπὸ μερῶν εἰς γόρυα;

Μὴ βωβλήσεται τοῦ οἰκτερεῖν
σε ὁ θεός; ἡσώδξει δὲ τῇ ὀργῇ
αὐτοῦ τοῦ οἰκτερεῖν αὐτοῦ;

Καὶ εἰ παρῶν ἡρξάμεθα.

Κυτὴν ἀλλοίωσις τῆς δοξίας
τοῦ ὑψίστου· ἐμνησθήσονται
ἐργῶν κυοῦ τι μνησθήσομαι
ἀπὸ τῆς ἀρχῆς τῶν θαυμα
σίων σου.

Καὶ μὴ λάβω βρπῶσι τοῖς
ἐργοῖς σου καὶ ἐρτοῖς ἐπὶ τῇ
λάμψει σου ἁδολεχθῶ.

Οὐδ' ἐν τῷ γίω ἡ ὁδός σου.

πιστὸς ἦς μέγας ὡς ὁ θεὸς ἡμῶν.
Εὐεῖ ὁ θεὸς ὁ ποιητὴς θαυμάσιος.
Εγκώριος ἐκ τοῖς μαοῖς τῆς
δαύω ἡμῶν σου.

Ελυτρώσω ἐν τῷ κραδίῳ σου
τοῦ λαοῦ σου τοῦ ἱδρὸς
ἰσχυρῶς καὶ ἰωσήφ.

Εἰδοσάμεν ἰδὼν τὸν θεόν.

Εἰδοσάμεν ἰδὼν τὴν εὐφρο
νήθειαν. Ἐπαύθησαν αἱ
μυαοὶ τῆς ψυχῆς ἡμῶν ἰδὼν.

Φωρὴν ἔδωκεν ἡμεῖς φέλας.

Καὶ γὰρ τὸ ἔλεος σου ἀπορρά
σονται. Φωρὴν τῆς ψυχῆς σου.

Εν τῷ τροχῷ.

Εφαπαύθη ἡ πρᾶξις σου τῇ οἰ
κουμένῃ. Ἐσαλεύθη καὶ ἔρ
τρομος ἡ ἐκκλησία σου.

Εν τῇ θαλάσῃ ἡ ὁδός σου καὶ
τρίαινας σου ἐκείναι ποταμοὶ.

Σταῖς χρύσεα οὐ γινώσκουσιν.

Θλήτησας ὡς τὰ ῥοπαλιὰ τοῦ
οἴσου ἐν χάριτι καὶ ἐλεήσει.

καὶ
καὶ



+ΣΥΝΕΕΩΘΑΛΑΦ:

Κὲν ἔσχε τέλος μου πῶρ
 αἰών μου· κληρονομήσω
 μερῶν εἰς τῶν ἡμετέρων αὐ
 τῶν μου.

Αρρίζω ἐν πωρωμολαῖς τὸ
 σῶμα μου· φθάνομαι προ
 ἡμετέρων ἀπάντη.

Οσὴν κέσται μόνος καὶ ἄρρωστος
 αὐτῶν.

Καὶ οἱ πρὸς ἡμῶν ὀνητήται
 πολέμῳ· ὅς κ' ἐκρύβη ἀπὸ τοῦ
 τέκρου αὐτῶν.

Εἰς γὰρ ἀνέτεραν· ἀπὸ ἀλλο
 τῶν τῶν αἰρέσεων τοῦ κυκλίου.



τας δυνάμεις αὐτῶν·

Καὶ τὰ θάνατά σ' αὐτοῦ ἐπέ-
νοσεν· καὶ ἀνέστησεν μαρτυρί-
ον ἐν Ἰωκὼβ, καὶ ἐμόρθησεν
ἐν Ἰηλ·

Θσάβρε τέλει τοὺς πατέρας
σὺν μοῦ· τοῦ γένεσθαι αὐτῶν
τοὺς υἱοὺς αὐτῶν·

Θπῶς ἀνέγειρεν ἐτέρους
τόχους μόροι·

Καὶ ἀνέστησεν ταὶς ἀπαι-
τάς σου ἐν αὐτῶν τοὺς υἱοὺς
αὐτῶν· ἵστασθαι ἐπὶ τοῖς
θῦν τῶν ὀλῶν· δαυαὶ τῶν·

Καὶ ἐλθέτω λαὸς τῶν ἐρ-
χων τοῦ θῦ·

Καὶ τὰς ἐντολάς αὐτοῦ ἐκζη-
τήσωσιν· ἵνα μὴ γένωνται
ὥς οἱ πρὸς αὐτῶν·

Γένεσθαι ὁλὴν καὶ παρὰ πᾶ-
σαν· γένεσθαι τὸ οὐ-
κ ἐπὶ θωπὴν καρδίαν·

Καὶ ἔστω ὁ θῦν αὐτοῦ θῦ

το πρῶτον
Υοὶ δὲ φράμδν πειμοντάς
μαλλον τὰ τοιοῦτα
Εσθλῆσαν δν μὲρσ πολέ
Ουκὶ φύλαζαν τὴν διαθήκην
τοῦ θυ καὶ δν τῶν ὁ
μεσ αὐτοῦ ἔκην μολήθησαν
πορεύεσθαι
Καὶ ἐπὶ λάθον το τῶν ἄεργ
σι τῶν αὐτοῦ
Καὶ τῶν θαυμασίων αὐτοῦ
ὡς εἶδεν αὐτοῖς
Εμαρτίον τῶν πρὸν αὐτῶν
ὡς τοῖς σόθαι μασίαν δν γῆ
αὐτῶν πεδίον τὰ ὅσα
Δερεῖζε θάλασσαν λιπιδὴν
γὰρ αὐτοῖς
Παρὰ τὴν ὁδὸν ἴδαντες ἵνα σκο
καὶ ὡς αἶγνισεν αὐτοῖς ἐρρεφί
λην ἡ μὲρσ καὶ ὁ ληρ τῶν
μύκταν ἐν φωτισμῶ πυροῦ
Διερρηξε πῆτρα δν ἐρήμω
καὶ ὡς τοῖς αὐτοῖς ὡς ἐν



ἡ ψαύτω πολλή.

Καὶ ὁ ζήγων περὶ ὕδωρ ἐκ πίτρε.

Καὶ κατὰ τὴν γαλβρῶσ ποτα-
μοῦ ὕδατα· καὶ προσέθε-
το ἔτι τοῦ ἁμαρτάνειν αὐτῶν.

Παρετίβρωμα τὸν ὕψιστον
ἐν ἁγνύ· ἀρῶ.

Καὶ ὁ ζωτὶ ρα σαρτὸν θῆρτα
καρ· δίασ αὐτῶν.

Τοῦ αὐτῆς αἰμαρῶ μα· ταῖς
ψυχαῖς αὐτῶν· καὶ κατέβα-
λιν σαρτὸν θῆ· καὶ εἶπορ.

Μὴ λυθῆσθαι ὁ θεὸς ἄνοιμα
· σαι τράωσζα· ἐρῆρ ἡμερῶν.

Επὶ ἑωπῶ· τα· ζε· τῶ· τῶ· τῶ·
ἐρρύνσας ὕδατα· καὶ χεῖ-
μαρροι κατεκλίθησαν·
καὶ καὶ ἄρ· τὸν δ' αὖδ· ται δ' οὐρ·
καὶ ἄνοιμα· σαι τράωσζα· τῶ
λαῶ αὐτοῦ.

Διὰ τοῦ τοῦ ἡκουσθ· κός· καὶ αὐ-
ρεὺ· δ' ἄο· καὶ τῶ· ῥά· ἡ· θῆ·
ἐρῆ· ἀ· κ· σ· β· καὶ ὁ· ῥ· γῆ· ἡ· ῥ· ἡ·

ὅτι τοῦ ἰηλ· ὅτι δὲ καὶ
στουσαί μ τῷ· θῶ·

Οὐ γὰρ ἦλ· πτωσαί δὲ τὸ σῆριον
αὐτοῦ· καὶ ἐρετρίλατο ριφί
λασ· περὶ αὐθῶν·

Καὶ θύρασ οὐνοῦ ἀνέωξε·

Καὶ ἐκρεξε ραὐτοῖς μαί ραφα
γείρ· καὶ ἀρτομ οὐνοῦ ἔδω
κερ αὐτοῖς·

Λετορὸν ἄλλω ρέφω γδράπος·

Επι σι τις μορῶν ἐατελερεῖς
πλησμορην· ἀπὸ ἑρδνρό
τορὸν οὐνοῦ· καὶ ὁ πηγατερ
ἐρτῇ· ἀνὰ λμῆ αὐτοῦ ριμα·

Καὶ ἐβροξ ἑρδῶ αὐτοῦ ὡσεὶ
χρῶν σάρκας·

Καὶ ἐστὶ ἀμμορ θάλασσαν π
πιδάπτει τῶν·

Καὶ ὁ τῶ· πῶ ἑρ εἰς· μῶτορ· πῶ
παρεμολῆσ αὐτοῦ·

Κύλιμα· τῶν σκηρῶν ματῶν αὐ
Καὶ ἐφαγορ καὶ ἑρδῶ λησθῶν
σφῶ· ἀρα· καὶ τῶν ἐπαθῶν·



αὐτοὶ ἤρσαν· κτεν αὐτοῖς·

Οὐκ ἐστε ῥῆθνησαν ἀπὸ τῆς ἐ-
πιθυμίας αὐτῶν·

Ετι τῆς ἐρωσεως οὕσης ἐν
τῷ στόματι αὐτῶν·

Καὶ ὀργῇ τοῦ θυμοῦ ἐκείνου·

Καὶ ἀπέκτεινεν ἐν τοῖς πλεί-
οσι αὐτῶν· καὶ τοὺς ἐκλεκ-
τοὺς τοῦ Ἰησοῦ δωσὸν διδοῖ·

Εν πᾶσι τοῖς ἡμέτεροις·

Καὶ οὐκ ἐπίστανται ἐν τοῖς θα-
μασίοις αὐτοῦ·

Καὶ ὅτι ἐλπίσονται ἐν ματαίᾳ
αἰνέσει αὐτῶν·

Καὶ ἐκ τῶν αὐτῶν μάταια σπουδῆς·

Οὐ γὰρ ἀπέκτεινεν αὐτοὺς τότε
ὅτι ἐζητοῦσιν αὐτόν·

Καὶ ἐπὶ ἀρεφονίᾳ καὶ ὀργῇ
πρὸς τὸν Θεόν· καὶ ἐμνήσθη-
σαν ὅτι ὁ Θεὸς αὐτῶν·

Καὶ ὁ Θεὸς οὐκ ἔσβησεν τὴν
αὐτῶν ἐλπίδα· καὶ ἡ γὰρ ἡσυχία
αὐτῶν ἐν τῷ στόματι αὐτῶν·

41
Καὶ τὴν γλῶσσην αὐτῶν ἐψάσαν
το αὐτῶ· ἡ δὲ καρδίᾳ αὐτῶν
ἔκρινεν αἰνῶμα αὐτοῦ.

Οὐδὲ ὅσιν αὐθιγὰν ἐν τῇ Λι
αθίκῃ αὐτοῦ.

Αὐτοὶ δὲ ἑαυτοὶ κτήρεσιν
ἰμαῖσάιναι ταῖς αἰμαρτίαις αὐ
τῶν· καὶ οὐ διαφθερεῖ.

Καὶ πληθυνεῖ τοῦ αὐτοῦ ἀρέθου
τοῦ θυμοῦ αὐτοῦ.

Καὶ ἔκκλυσεν πᾶσαν τὴν
οἰκὴν αὐτοῦ· καὶ ἰμνήσθη
ὅτι σφάζει σὶ.

Πρῶτον ῥα δόξα μου ἐκ τῆ
ἀρέθου· ποσαῖς παρθε
νικραμαρ αὐτοῦ ἐν τῇ ἀνύδρῳ.

Καὶ ὅσιν ἀρέθου καὶ ὅσιν αὐ
σαν τοῦ θῆ· καὶ τοῦ ἰσχυροῦ τῶ
ἰσχυροῦ ζωῶν.

Οὐκ ἐμνήσθησαν τῆς χειρὸς
αὐτοῦ ἡ ἰσχύς.

Ἦς ὅλυν τρέψαντο αὐτοὶ ὡς ἐκ
χειρὸς θλίψεως τοῦ.



Ως ἐθετο ἐν αἰῶνι τὰς ἐν-
μαρτίαι αὐτοῦ· καὶ τὰ τέρατα
αὐτοῦ ἐν πᾶσι τοῖς αἰῶ-
Καὶ μετέσφενδύσας αἱ ματαί-
ες τῶν μοῦν αὐτῶν ἐν ταῖς
βρῆμαται αὐτῶν ὅπως ἐν
πύσιν· **Ζ**απὲρ ἐπὶ λευκοῖς
αὐτοῖς κυνοῖς ἐν ἀρῇ καὶ
φθῆν αὐτοῖς·
Καὶ ἐστραχον καὶ διέφθαρ-
αὐτοῖς· καὶ ἐδάκε τῇ ἐν-
σίῳ τοῦ καρπῶν αὐτῶν·
Καὶ τοῦ πόρου αὐτῶν τῇ
ἐνρίδι· ἀπὲρ ἐκ τῆς ἐνρί-
λαΐης τῆς αἰσώλου αὐτῶν·
Καὶ τὰς συλαμῖνας αὐτῶν
τῇ πάχρῃ·
Καὶ παρέδωκεν ὁ χάρις
τῶν κτήρων αὐτῶν·
Καὶ τῶν πορξῶν αὐτῶν τῷ
πυρί· ὅς ἀπὲρ ἐπὶ λευκοῖς
ὀφθαλμοῖς αὐτοῦ·
Θυμὸν ἐκείνου ἐκείνου ἐκείνου

ἀπο τὴν διὰ νόμον ὁδὸν
ἔρχομαι· ὡδοποιήσας· ἵρῃ βο-
τῇ ὁρμή αὐτοῦ·

Θὕκε φείσασθε ἀποθανόν-
των ψυχῶν αὐτῶν·

Καὶ τῷ κτήρει αὐτῶν ῥάσθαι
τοῦ σωέλεός· καὶ ὅσα
τάζει παρ' αὐτοῦ τοκοῦ δὲ
γῆ ἀγρύπαι· ἀπ' ἀρχῆς π-
τὸς πόρου αὐτῶν ἐν τοῖς σκη-
νώμασι χαίμ·

Καὶ ἀπὸ τῆς ὁδοῦ ὡρὸ βασιλεὺς
λαοὺ αὐτοῦ· καὶ ἀνέγνω
αὐτοῖς ὥστε ποιῆσαι ὅσα
ἐκέλευεν·

Καὶ ὁ ἀνέγνω αὐτοῖς ὅτι ἐλ-
πίδι καὶ ἔκεί· ἀλάλῃ αὐτοῦ·

Καὶ τοῦ ἄθροισ αὐτῶν ὁ καμ-
ψάσθαι λαοῦ αὐτοῦ· καὶ ῥήματα
αὐτοῦ εἰς ὅρατα ἡσασθε
αὐτοῦ·

Ορὸς τοῦ τοῦ ἐκτίσασθε ὁδὸν
ἐν αὐτοῦ· καὶ ὁ ζῆλος αὐτοῦ



προσώπου αὐτῶν ἔθνη·
Καὶ ἐκκληροδότησεν αὐτοῖς
ἐραχοὶν ἰσχυρὰ κληροδοσία·
Καὶ κατεσκήνωσεν ἐν τοῖς σκη
νωμασιν αὐτῶν τὰς φυλάς
τοῦ ἱηλ· καὶ ἐπείρωσεν καὶ
παρετίκρηνεν τὸν θῦν τοῦ
ἱηλ.

Καὶ τὰ μαρτύρια αὐτοῦ ἔκε
φυλάξαι το.

Καὶ ἠπείαριψεν καὶ ἠθέησεν
καθὼς καὶ οἱ πατέρες αὐτῶν·

Μετὰ τὰς ἀφῆσεν αὐτοῖς τὸ ζῶον ἀρ
μοῦ· καὶ παροργίσαν αὐτο
ὓς τοῖς μούροις αὐτῶν·

Καὶ ἐν τοῖς ἐλπίοις αὐτῶν
παροργίσαν αὐτοῦ·

Καὶ τὸν θεὸν καὶ τὸν πατέρα αὐτοῦ·

Καὶ ὅς οὐ δύνανται σφὸν ἀρᾶν
τοῦ ἱηλ· καὶ ἀπαώσαντο τὴν σκη
νήν ἐκ λωί.

Εσκήνωμα ὁ κατεσκήνωσεν
ἐν αὐτοῖς· καὶ παρέδωκεν

43
εἰς αἰχμαροσὶ ἀντιπώχων
αὐτῶν· καὶ τὴν καλλομένην
τῶν εἰς χεῖρας ἄθρων·

Καὶ σὺ ὅκλεισθῆς ῥομφαί-
αν τοῦ λαοῦ αὐτοῦ·

Καὶ τὴν κληρονομίαν αὐτοῦ
ὑπερεῖλον· τοῦ μαρτυροῦ
αὐτῶν κατὰ φρεσίν·

Καὶ αἱ παρθένοι αὐτῶν ἔκ-
τερον ἐγένοντο·

Οἱ ἱερεῖς αὐτῶν ὅκλεισθῆς
ἑσέσου· καὶ αἱ χεῖρες αὐτοῦ
οὐκ ἐλασθήσονται·

Καὶ ὅξνη ἐγένετο ὡς ὁ ὑπὸ
ὁ δαυαλὸς καὶ κεκρατῶ
ληκῶς ὅξου·

Καὶ ὅξνη ἐγένετο ὡς ὁ ὑπὸ
αὐτοῦ εἰς τὸ ὅξιν·

Ορεῖδος αἰῶνι οὐδὲ κεραῖ
τοῖς· καὶ ἀπώσατο τὸ σκῆ-
νωμα ἰωσήφ·

Καὶ τὴν φυλὴν Ἰφραὶμ ἔκ-
τερον ἔλατο· καὶ ἔκτερον ἔλατο



τῆς φυλῆς σου.
Τὸ ὄρος τοῦ ὁ ἁγίου σου
 καὶ ὁ κοῦδος σου ὡς μοροκε
 ρωτος τοῦ ἁγίου σου
Εν τῇ γλ' ὅθ' ἐβλίωσεν αὐ
 τὴν εἰς τὸν αἶσιν.
Καὶ ὁ βλ' ὅθ' αὐτοῦ λαοῦ σου
 λον αὐτοῦ.
Καὶ ὁ βλ' ὅθ' αὐτοῦ ἐκ τῶν
 ποιμνίων σου πρὸς αὐτῶν.
Εξο... σου πρὸς αὐτοῦ.
Ποιμαίνον σου πρὸς αὐτοῦ
 αὐτοῦ καὶ τῇ κληρονομίᾳ σου.
Καὶ ὁ βλ' ὅθ' αὐτοῦ ἐν τῇ
 ἀκακίᾳ τῆς καρδίας σου.
Καὶ ἐν τῇ σωίσει σου πρὸς αὐτοῦ.
Φαλμός σου...
Θὁ βλ' ὅθ' αὐτοῦ ἐν τῇ
 κληρονομίᾳ σου ἐν τῇ
 τῶν σου...



11
Εὐρυτοίρου σάμην ἄσ' ὅπω
ροφυάκιον·

Εὐρυτοτῶ θρησιμαῖ αὐτῶν ὁ
λωρ σου· βράματα τοῖς πύ-
τειροις τοῦ ὁῦου·

Παύσαίλασ τῶν ὀσίων σου·
Θηρίοις τῆς γῆς·

Εξέχευ τὸ αἷμα αὐτῶν ὡς
ὑδρὸς κύκλω ἰλμὶ καὶ ὕ-
κηρ ὁ θάλασσαν· ἄβρῃ θημι
ὄρει· δὸς τοῖς γείτοσι γῆν·

Μικτήρις μὸς καὶ χλασμός
τοῖς κύκλῳ ἡμεῶν·

Εως πότε κέ ὄρμις θήσῃ ἄσ'
τέλος· ἐκκαθήσεται ὡς
πύρρ' ὁ Ζήλοός σου·

Εκ χειρὶ τῶν ὀργῶν σου ὁ πῖ-
τὸς θνήτα μὴ γινώσκοντάς·

Καὶ ὁ πῖβωσι δαίαι αὐτὸ ὄρο-
μα σου· ἔκβωσι κατὰ τὰ·

Οτι καὶ τί φροντορίω κωβ
στον τὸ πορῶν τοῦ ἡρώου·

Μη μνησθῇς ἡμῶν ἀφ' ἡμῶν

ἀρχαῖον· ταχὺ πρὸς
τὴν λωμύωσάν ἡμᾶς οἰοῖς
τὴν μοῖ σου κε·
Ὅτι ἐπιώχυνσάν με σφόδρ·
Σοὴ θησομένην ὁ θεὸς ἡμῶν·
Ερεκβρτῆς ὁ δόξῃς τοῦ ὀνόμα-
τός σου κε· ῥύσαι ἡμᾶς καὶ
Ἰλασθήναι τὰς ἁμαρτίας
ἡμῶν· ἔρεκβρ τοῦ ὀνόματός·
Μὴ ποτε εἰπωσὶ τῷ ἔθνει
αὐτῶν ὁ θεὸς αὐτῶν·
Καὶ γινώσκω ἰν τοῖς ἔθνε-
σιν ἔρωπτον τῷ ὀφθαλ-
μῶν ἡμῶν·
Ἦ ἐκ λίκνιστος τοῦ αἵματος
τῶν δούλων σου τοῦ ἐκ κῶ-
μβου· εἰς ὁλθῆν ὁ δὲ πῶ-
τος οὐ σου ὁ αἰνῶμος τῶν πᾶ-
σιν ὁ δὲ μέγας·
Καὶ τὴν ἡμέραν σῶσιν τοῦ
βελχίονός σου· περιποιή-
σαι τοῖς υἱοῖς τῶν ἔθνεων
τῶν μέγας·

Αποδοσ τοῖς τει το σιμῆ μου
ὅτι πω πασι ορα ὅς τοῦ κόλ
πορ αὐτῶν.

Τοῦ οἰδοῖς μου αὐτῶν οἰώ
μειδισαί σε κε· ἡ μήδ δὲ λα
οὐ σου λιλῆ πρόστατο μοῦ καὶ

Αρ· το μο λη σο μ β θ ῶ σοι ὁ θς
Εἰς τοῦ αἰῶνα.

Εἰς γερε αἰ λιλῆ γερε αἰ ὁ ζ α ν θ
λ δ ο μ β θ η η α ἰ ρ ε σ ῖ μ σου· ^{ωρ}
Εἰς τὸ τέλος ὅς αὐτῶν ἀλ ο ι ω θ η σο μ β θ
μαρτυροῦν τῶ ἁ σ ῶ φ· **ψα λ μ ος**
ὕ π ῖ ρ τὸ γ ἁ σ ῶ ρ ῖ ο γ·

ὁ θ
ζ

Ποι μαι μωρ τοῦ τῆ λ προ ὁ ρ α
ὁ ο δ η γ ῶ ρ α σ ῖ π ρ ὁ α τ ο ρ
τοῦ ἰ ω σ ῆ φ·

Ο Καθί μ β ρ ο σ ὅ τ ῖ τ ῶ ν χ ε
ι μ β ρ ῖ φ ἁ ρ η θ ῖ· ὁ ρ α ρ τ ῖ ο ρ
Ε φ ρ α ἰ ω λ ι α ἰ β ρ ι α ρ ῖ ρ ι α μ α
ρ α σ ῆ·



Εξ ἄ λ ο ρ ο ρ τ ῖ α ὡ δ ι α α ἰ ἰ α ρ ῖ ο δ
καὶ ὁ λ θ ῖ ε ὅς τὸ σ ῶ σ α ἰ η μ α σ·

Ο θς ὁ π ῖ α ρ θ ῖ ο ρ η μ α σ·





Καὶ βίη φάγοι τὸ πρόσωπο
σου καὶ σοθῇς μέθω.

Κὼς ὁ θεὸς τῶν δυνάμεων ῥέωσ
τὸ τέργιζνέωι τῇ προ
σάχηι τῶν δούλων σου.

Ψωμείσῃ μαὸ ἀρτοὶ δακρυ.
καὶ ποτρίσῃ μαὸ ἐν δάκρυ
σιμῶν.

Εθουήμας δὲ ἀρτιχίαν τοῖς
λείτοσι νημάτων· καὶ οἱ δόχθροι
ἡμῶν ἐμυκτῆρι σαρῇ μα.

Κὼς ὁ θεὸς τῶν δυνάμεων ῥέωι
ἀρθῶν ἡμῶν.

Καὶ βίη φάγοι τὸ πρόσωπο
σου καὶ σοθῇς μέθω.

Αναβλῶν δὲ μετὰ σου με
ρῶν· ὅξεν ἀνάγει θρηνημα
τι φύτινσας αὐτίκω.

Ολοποιήσας ἐλπίσιν σου θράν
ηὲ καὶ κατεφύγεινσας τὰς
ρίζας αὐτῆς καὶ ὅλην ῥωσ
τῇ γῆι. **Ε**κώχου θέρμην
οὐκ ἰσχυρὴ καὶ αἰῶν ὁ δὲ



δράδω αὐτῆς τὰς κέδρους
τοῦ θυ· **ὅ**ξέπειρε τὰ κλήμα
τα αὐτῆς ἕως θαλάσσης·

Καὶ ἔως ποταμῶν τὰς παρὰ
φυάδας αὐτῆς·

Ἰρατὶ βαθείας τοῦ φρενῶν
αὐτῆς· καὶ τρυγῶσιν αὐτὴν
πάντες οἱ παρωπορῶντες
ροὶ τῆς ὁδοῦ·

Ελυμήνατο αὐτὴν ἡ σέκεδρος·

Καὶ μορὶος ἄριστος βατρεμὴ
σάτο αὐτὴν· ὁ θς τῶν δυνά
μειων ἐπὶ ἀρετῶν δὴ·

Καὶ δώδεκα τοῦ ὅξου αὐτοῦ καὶ ἰδί·

Καὶ δώδεκα σκόβα τῆς ἀμωβλῶν
ταυτῆς·

Καὶ βατρεμῶν αὐτῆς ἡ ἐφύ
τις ὁρὴ δόξια σου·

Καὶ ὅτι ἡ ἀνὰ σου ὁρὴ κραταί
ωσας σταυτῶ· ἔως τῶν ὀρίων
αὐτῆς· καὶ ἀνὰ σου ἀνὰ
ρὴν ἀνὰ σου ἡ ἀνὰ σου τῶν
σάτων σου ἀνὰ σου·

Μαρτύριον ἐν τῇ ἰωσὶ φ' 40



αὐτό· ἐν τῷ ὄχλῳ θείῳ αὐτό
ἐκτίσθαι αἰνύπτου·

Γλωσσὴν ἡμῶν κ' ἄνω ἡ κεκοιμη-
Ανῶσιν ἐν ἀπὸ ἄρσενος τοῦ ἡ-
τοῦ αὐτοῦ· αἰχτὶς αὐτοῦ ἐν
τῷ κοφίμῳ· δουλεύσας·

Εν θλίψει δαίμων ἡμῶν καὶ
ἐρρυσάμενος·

Εν κοίτῃ σου ἐν ἀποκρύφῳ
καταγέδωσ·

Εδοξίμωσάν σε δαίμονες ἀν-
τιλογίας· ἄκουσθαι μου
καὶ διαμαρτύρομαί σοι·

Ιηλὶα ἀκούσθαι μου·

Οὐκ ἔστι δέ σοι· θοὶ προσφάτ·

Οὐδὲ προσκυνήσις θωάμ-
τρίω· ἡ γὰρ ἐμὴ ἐξ ὅσων
ἄρσενος ἐκτίσθαι αἰνύπτου·

Πλάττωσιν τὸ σῶμα σου ἡ πλη-
ρῶσά αὐτό· ἡ δὲ οὐκ ἡκούσθαι
ὁ λωός μου τῆς φωνῆς μου·

Καὶ ἡ λούσθαι σὺ μοι·

Καὶ ὁ δαίμων αἰνύπτου ἡ αἰνύπτου



τῷ ὅτι τῇ δυνάμει τῶν
καρδιῶν αὐτῶν·

Πορεύονται δὲ τοῖς ὁδοῖς
δαίμωνι αὐτῶν·

Εἰ ὁ λαὸς μου ἠκούσθ μου·
ἰηλταὶς ὁδοῖς μου ἄβυσσος ἔσθι·

Εἰ τῷ μηδὲν ἂν τοῦ ἄχθου
αὐτῶν ἐταπείνωσαι·

Καὶ ὅτι τοῦ θλίψουσιν αὐτοὺς
ἐπὶ μαργαρίτην χειρὶ μου·

Οἱ ἄχθοι κύε ψάσαντο αὐτῶν·

Καὶ ἔσθι ὁ καιρὸς αὐτῶν εἰς τὸν
αἰῶνα· καὶ ὁ θῶμιός τῶν αὐτῶν
ἐκ αὐτοῦ κυρίου·

Καὶ ἐκ τῶν τρεσὺς μόλις ἄχθουσιν
αὐτοὺς· **ψαλμὸς τῷ ἀσάφ·**

Παῖς· **ὁ** ὁ θεὸς ἀνέβη συναγωγῇ θεῶν
ἐν ἡμῶν δὲ θεοῦ διακριθεῖ·
Εως πότε κρινάσθαι ἀδικίαν·
καὶ πρὸς ὧπα ἡμῶν πολλῶν
λαμψάντες·

Κρίνα πτόρφα ῥῶμα ἡμῶν ποχῶ·
Ταπεινὸν καὶ πένοντα δίκαιον·



ώσατε· ὅξ ἔλεσθ· πέρηται
καὶ πτωχόν·


Εκ χειρὸς ἁμαρτωλοῦ ῥύσαι
θεῷ αὐτόν· ὁ κάρωσαρ οὐδὲ
σωήκαρ ὁρσκότει διαπο
ρᾶσται·

Εω λάθῃ τωσαρ παύτατα
θεμβλιατῆς τῆς·

Εγὼ εἰπα θεοὶ ἔα καὶ υἱοὶ ὑ
ψίστου παύτα· ὑμᾶς δὲ ὡς
ἄνθρωποι ἀποθνήσκετε·

Καὶ ὡς εἷς τῶν ἀρχόντων πί
πτει· ἁρῶ αὐτὸς κρεῖρον
τῶν τῶν·

Οτι σὺ κατακληρονομήσεις
ἐν πᾶσι τοῖς ἔθνεσιν·

Ὡς δὲ φησὶ τὸ πᾶσι
 **Ὡς δὲ φησὶ τὸ πᾶσι**
θεὸς τίς ὁμοιωθήσεται σοι·
μή τις γένησιν ὅς καταπρά
ξῃ σὸν ὄνομα· ὅτι οἱ δοῦλοι ἄχθροι
σου ἠχίσαν·

Καὶ οἱ υἱοὶ σου τίς σὲ ἠραυκε φά
λην· ὅτι τὸν λαόν σου κατε

π β
ζ

παυροὺς γεύσασθαι τὸ γινώμην.
Καὶ ἐμευλεύσας τὸ κατὰ τῶν
ὠτίων σου.

Εἰ παρδευτὸς ἐὰν ὀξολοθρά
σω μέναι τοῦ ὀξέθρου.

Καὶ οὐ μὴ μνησθῆς τὸ ὄρο
μαίην λ' ἔτι.

Οτι ἐμευλεύσας τὸ ἐμὸ μοροῖαι
ἔσται το αὐτό· ἐσται σοῦ διαθή
κη καρδίας ὁ θρόνος.

Τὰ σκηνώματα τῶν ἰδουμαίων
ἐν ἡμαῖοις ἰσχυρήνται.

Μωαὶ ἐὰν οἱ ἀντιρρητοί.

Γεμεῖα καὶ ἀμμοὶ καὶ ἀμμοὶ.

Αλλόφυλοι μὲν τῶν κατοικούντων τὴν
τῶν τῶν τῶν.

Καὶ γὰρ καὶ ὡς οὐρ σου ὑπερβύ
μεν το μὲν τῶν.

Εγὼ γὰρ ἔθνη εἰς ἀντίληψιν
τοῖς υἱοῖς λαῶν.

Ποίησον αὐτοῖς ὡς τῇ μαδία
καὶ τῶσι σώρῃ· ὡς τῇ αὐτῇ
ὡς τῇ χειρὶ ὑπερβύ κιστῇ.

47
Εξωλοθράθησαν βρωδωδωρ
γδρηθησαν ωσι κωπρασ
τητη. Θου τοω αρχορτασ αυ
τωι ως τορ ωρ ηβ και ζηβλια
Ζευς ελιασμιων αν παρτασ
τοω αρχορτασ αυτωρ.

Θιτι ρισι πορ κληρομομιο
μδρη αυτοισ το ηλιασμηριον
του θυ. ο θε μου θυ αυτοισ
ωσ τροχον.

Ωσ λιαμμη κωτω προσωπο
αρε μου. ωσι πωρ ο διαφλο
ζειδρυμωρ.

Ωσι φλοζ κωτω λιαυσαι ορμη.

Ουτω κωτω διοζεισ αυτοισ
δρ τη λιαται γι. Δισου.

Και δρ τη οργη σου σωταιρ αυ
ζεισ αυτοισ. πληρ ωσον
τω προσωπα αυτωρ ατι
μιασ και ζητησουσι το ορο
μα σου κε.

Υιχωθητωσαν λιαταραχθη
τωσαν εις τορ αιωνων του αμω.



Καὶ ἐν τραπεζῇ τῶ σαρκεαὶ ἀπο
λῶθωσαν καὶ γρῶ τῶ σαρ
ὅτι ὁμομαῖ σοι κς·

Συμόρος ἦτος δὲ πᾶσι πᾶσι
τῶ γῆν· *εἰς τὸ πέλος ὃ πὲρ τῶ κλη*
μῶν τοῖς υἱοῖς κορε·

Εὐαγγεῖον τῶ τῶ σκηνῶμα
τῶ σου κέ τῶν δυνάμεων
ἐπιποθεῖ καὶ ἐκλείπειν
ψυχὴ μου εἰς τὰς αὐλὰς τοῦ κυ·

Ηκαρδία μου καὶ ἡ σὰρξ μου
ἡ γαλχιά σου τοῖς πῶ θῆζων
τα· καὶ γὰρ αὐτοῦ θίου εὐρεῖ
δαν τῶ οἰκίαν·

Καὶ τρυγῶν ῥοσιαν δαντὴ
οὐ θήσι τῶ ροσίαν δαντὴ·

Τῶ θωσιαν ῥοσίαν σου κέ τῶν δυν
μῶν σου ροσιαν λαοσμοῦς
ὁ υἱός μου· μακάριοι οἱ λαο
τοὶ κοῦν τῶ ἐν τῶ οἴκῳ σου·

Εἰς τῶ αἰῶνα τῶν αἰῶνων
ἀντί σου σὺ·

Μακάριος ὁ ρὴν δέειται ἀντί·

· λη· τις αὐτῷ παρὰ σοῦ·

Ἀρρωασίαις ἐν τῇ καρδίᾳ αὐ
τοῦ δι' ἔθας·

Εἰς τὴν λιναίαν δάπτου κλαυθμῶ
ρος εἰς τὸν τόπον οὐ δι' ἔθας·

Καὶ γὰρ εὐλογίαν δώσιν ὁμομο
θετῶν· πορεύσονται ἐκ δε
· μῶν ὥς εἰς δύνανται·

Ὡφθίσειται ὁ θεὸς τῶν θεῶν ἐν
σιωπῇ· κ' ἐὼς τῶν δυνάμε
ων εἰσώκουσιν τῆς προστι
· χύσεως·

Ερωτίσαι ὁ θεὸς ἰακώβ·
· περὶ αὐτῶν ἡμῶν· ἵνα ὁ
· θεὸς καὶ δώῃ· ὑποβρεῖς τὸ πρό
· σωπον τοῦ χυσοῦ·

Οτι κρείσσων ἡμῶν αὐτὸς ἐν
ταῖς αὐλαῖς σου· ὑπὲρ χιλι
· ὀδας· ὅς ἐστις ἀμνηρ· παραι
· ρητῆς θαυμάτων οἴκου το
· θούμου πολλοῦ·

Ἡοικεῖν με ἐν σκηνώματι
· ἁμαρτωλῶν·



πρ
3

Θ π'έλεος καὶ ἀλήθεια ἡ ἀγάπη
πᾶς· ὁ θς χάρις καὶ εὐ
ζαφ· δώσι·

Κς οὐ στερήσι τὰ ἀγαθὰ τοῖς
πορευομένοις ἐν ἀκρίαι·

Κς ὁ θς τῶν δυνάμεων
καίριος ἄνθρωπος ὁ ἐλπίς ζωῆς
τοῖς· *εἰς τὸ τέλος τοῖς υἱοῖς κορέ*

ψαλμός +



δοκῆσαι κε τῶν ἡμερῶν σου·
ἀντίρριψας τὴν ἁμαρτίαν
σίαν· ἀκύνει·

Αφῆκας τὰς ἀνομίας τῶν
ὠσόν· ἐκάλυψας τὰς
ταῖς ἀμαρτίαις αὐτῶν·

Κατέπαυσας πᾶσαν τὴν ὀργήν σου·
ἀντίρριψας ἀπὸ
οἰκῆς τοῦ θυμοῦ σου·

Επί ἀντίρριψας ὁ θς τῶν
σπινθῶν ἡμῶν·

Καὶ ἀπὸ ἀντίρριψας τοῦ θυμοῦ
σου ἀφῆκας· μὴ εἰς τοὺς
αἰῶνας ὀργισθῇς ἡμῶν·

Η διατρεῖς τὴ μορφήν σου
λποτρεῖς εἰς γέμειν

Ὁ θς σὺ ἐπὶ ἀρέφας ζωῶ
σεις ἡμῶν καὶ ὁ λαός σου

Δίφραμ θήσεται ἐπὶ σοί·

Δείξορ ἡμῖν κέ τὸ ὄλεός σου·

Καὶ τὸ σπρίορ σου δώησ ἡμῖν·

Τὸ κοσμοματί λωλήσει ἐν μοι

κς ὁ θς· ὅτι λωλήσει ἄρην ἡμῖν

ὡς τὸ μλαορ αὐτοῦ καὶ ἐπὶ

τοῦ ὁσίου αὐτοῦ·

Καὶ ὅτι τοῦ ὁσίου ἀρέφοντας

καρδίαν ὁπτατοῦ·

Πληρὸν ὡς τῶν φοβουμένων

αὐτῶν τὸ σπρίορ αὐτοῦ·

Ποῦ κατασκηνώσας ὁ ζαμ

ἐν τῇ γῇ ἡμῶν·

Ελίσσεται ἡ ἀλήθεια σωτηρίας

ἐν ἡμῖν καὶ εἰρήνη κατα

φίλησιν· ἀφ' ἧς αἰκτῆς

ἀρέτει λει καὶ δικαιοσύνη

ἐκ τοῦ οὐνοῦ δέξου·

Καὶ γὰρ ὁ κς δώσει χρῆσιν



Κυρίου σου τον αγγελο σου οχλοειν

Και ητι ημεων δωσει τον καρ
πον αυτην.

Και ια σωσεν ερωπιον αυτου
προπορευσαι.

Και θησιν εισ οδον των διαση
ματων αυτου.

Πε



προσευχη τω δαδ

Κα' Ιβ:

Λιγορκε το οω σου και επα
κουσον μου. οτι πτωχος ε
ωβρησει με εγω.

υλαζοντην ψυχη μου οτι
οσιος ειμι. σωσον τον δο
λον σου ο θς μου τον ελπι
ζοντα εως σβ.

Ελεησον με κε οτι προα
κεκραζομαι ολην την ν
υκτα. αφραντην ψυ
χη του δουλου σου οτι πε
σε ηρωτιω ψυχη μου.

Οτι συ κε χρησος και εως
κνησ και πολυ ελεος πασι
τοις εωι λαου μενοις σβ.

Ερωτουνται κε την προσοχην.

Καὶ πρὸς ἧς τῇ φωνῇ τῇ
δὲ ἡσὺς μου· ἐν ἡμέρᾳ
θρῆν ψαλμοῦ ἐκέκραζα
πρὸς σὸ ὅτι δὴ κούσασαι·

Οὐκ ἐστὶν ὁμοίος σοι ἐν θεοῖς
κέκασται οὐκ ἔστι λατὰ τῶ ἔργῳ·

Πάντα τὰ ἔθνη ὁσαύτως οἰκοῦσιν
ζουσι καὶ προσκυνησουσιν
ἐνώπιόν σου κέ·

Καὶ δοξάσουσι τὸ ὄνομα σου
ὅτι μέγας εἶ σύ·

Καὶ ποιῶν θαύματα σου εἰ
ὁ θεὸς μέγας· ὁ δὲ ἔγνων με
κέ ἐν τῇ ὁδῷ σου·

Καὶ πορεύσασθαι ἐν τῇ ἀληθείᾳ
σου· ἀφραθήν τω ἡ καρδίᾳ
μου τοῦ φρονεῖν τὸ ὄνομα σου·

Εξομολογήσομαι σοι κέ ὁ θεὸς
ἐν ὅλῃ καρδίᾳ μου·

Καὶ λοξάσω τὸ ὄνομα σου ὅς
τοῦ αἰῶνα· ὅτι τὸ ἔλεός σου
μέγας ἐστὶν με·

Καὶ ἐρρύσω τὴν ψυχὴν μου·



ζαΐδου λατῶν τῶντων.

Θς παρὰ μοι ὄψω μέτησιν.
ὥς μὲν· καὶ σωματικῇ κρα-
ταιῶν ὀζήτησιν τὴν ψυχὴν.

Καὶ οὐ προέβην τοσέτω ποιοῦ
αὐτῶν· καὶ σὺ κέ οἱ ἴσθι μοι οἱ
κτερίων καὶ ὀλέων μα-
κροθυμίας καὶ πολυόλεος
ῥάλη θιγῶς.

Επίμνητον ὄψ' μὲν καὶ ὀλέη-
σόν μὲν· λὸς τὸ κράτος σου
τῷ παιδί σου.

Καὶ σὺ σὺν τῷ υἱῷ τῆς παιδίας
κησῶν· ποίησον μετ' ἐμοῦ σὺν
μάγοις ὁσίων.

Καὶ ἰδὲ σαρκοὶ μου ὥς τὸ μὲν
καὶ αἰχμὴ θήτωσαν.

Θτι σὺ κέ ἐμοὶ ἠθέλησας μοι λαλῶν
παρεκαλεσάσ' μὲν.

ΠΡΟΣΕΥΧΗ ΤΩ ΔΑΔ.

Θς μέγιστοι αὐτοῦ ἐν τοῖς ὄρε-
σι τοῖς ἱεροῖς· ἀγῶν πᾶν κέ τὸ
πῦρ σιῶν καὶ πᾶν τὰ

ω S
ε

Ασκηρώματα ἰακωβ.
Αβδοξασ μέγα βλαβή θηπὸ
ρισού η πόλις τοῦ θυ.
Μνησθήσο μαρσάιαι μα
μυλῶρος τοῖς γίρω εκουσίμ.
Καὶ ἰδοὺ ἄνθρωποι καὶ τύρος
καὶ λαὸς τῶν παλαιῶν
τοῖς ἐπερὶ θησὶν εἰ.
Μηρσιώρ ἐρεῖ ἄψος. καὶ ἄψος
ἐπερὶ θησὶν αὐτῇ.
Καὶ αὐτὸς ἐθελέσει αὐτῇ
ὁ ὑψιστος. καὶ δώσει αὐτῇ
γραφὴν λαῶν.
Καὶ ἀρχόντων τοῦ τῶν παλαιῶν
μερὶς αὐτῇ.
Ὡς ἀφραγο μέρων παμ τῶν
κατοικίω ἱεροῖς.
Ὡς δὲ τὰ μὲν τοῖς υἱοῖς κορέ. εἰς τὸ
ἐλθόν πρὸς μάλ' ἐθ. τοῦ ἀποκρίθῃν αὐ
τῶν σεως αἰετῶν. ὡς ἐρανλίτκ.
Καὶ ὁ θεὸς τῶν σφίγσας μου ἡ μέγ
ἐκεί κρηθῶ καὶ ἐνρυκτῇ
μαρτυρίᾳ σου εἰς ὅλ' ἅω ἰσώπ



~
σ 3
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~



ορσου η̄ προσευχη̄ μου.
Κληρο̄ν το̄ ο̄ψ σου εις τη̄ν δο̄-
κην μου. ο̄ τι δωλη̄σθ̄ και
κωρη̄ ψυχη̄ μου και η̄ ζωη̄ μου
βᾱδην̄ με̄ σο̄

Προσ̄λογισ̄ τω̄ν μᾱταιων̄ και
ταιμᾱριων̄ τω̄ν ρεις̄ λᾱλων̄.

Εγ̄ρη̄θην̄ ο̄στῑς̄ απο̄σ̄ταση̄σθ̄
το̄ς̄ ε̄ν̄ κρο̄ις̄ ε̄λᾱθε̄ρος̄.

Ωσ̄τῑ τραυμᾱτιᾱ καῑ θῡνον̄
τῑς̄ εν̄ τᾱφ̄ω̄ ω̄ν̄ ε̄κεῑνη̄σθ̄
ε̄τῑ καῑ αῡτο̄. ο̄ κ̄τη̄ς̄ χεῑρο̄
σοῡ ᾱνω̄σθη̄σαῑ.

Εθ̄ρη̄το̄ με̄ ε̄ν̄ λᾱκκω̄ λᾱτω̄
τω̄τω̄ ε̄ν̄ σκο̄πῑνο̄ις̄ καῑ εν̄
σκῑω̄ θ̄ω̄ρᾱτοῡ.

Ετω̄ με̄ ε̄νω̄σθη̄ς̄ ο̄ θῡμος̄
σοῡ. καῑ παρ̄τας̄ το̄ις̄ μᾱτῑω̄
ρῑσ̄ μο̄ῑ σοῡ δω̄τε̄ τᾱ γ̄ω̄γε̄ν̄τᾱ.

Εμᾱκρυν̄ας̄ το̄ις̄ γρᾱσο̄ις̄ με̄
ω̄ς̄ πο̄ς̄ μοῡ.

Εθ̄ρη̄το̄ με̄ ε̄ν̄ ε̄λ̄ῡμᾱῑσ̄ταῑ.
Ανω̄σθη̄σθ̄ καῑ ε̄κ̄ε̄ξ̄ ε̄νω̄ρᾱσθ̄.

ε̄ν̄
χεῑ
σοῡ

34
Ο ὁ φθαρτοί μου ἠὲ θέρησαν
ἀπὸ πτωχείας·

Ε κέκραζαν πρὸς σὲ κέ ὀληρ-
την ἡ ὁρᾶν· λίγες τὰς πατε-
ρες τὰς χεῖρας σου·

Μὴ τοῖς ῥέκρεῖς ποιήσῃς θω-
μασίαν· ἢ ἰσχυροὶ ὑβρίσῃ σου
σι· καὶ ὁ λόγος σου ταῖς σὺν-

Μὴ δὲ ἡγήσῃς ταῖς ἐν τῷ πάθῳ
τοῦ θεοῦ σου·

Καὶ τὴν ἀλήθειάν σου ἐν τῇ
ἀπολείᾳ· καὶ ἡ γνῶσθῃς
ἐν τῷ σκότει· καὶ θάψῃς
αὐτοῦ·

Καὶ ἡ δικαιοσύνη σου ἐν τῇ
ἐπιλόλῃς σου·

Καὶ ὡς πρὸς σὲ κέ ἔκκραζαν
καὶ τὸ πᾶν· ἢ πρὸς ἀχίμ
ποροφθασίαν·

Ισχυρὸν ἐκείνη τὴν ψυχὴν
ἀποτρεῖς τὸ πρὸς σωπὴν
σου ἀπὸ τοῦ πτωχοῦ· καὶ
ἀνὴρ ἐν κόποις ἐκρεῖται

τοῖς μου. Ὡς θεὸς δὲ ἔα
περὶ ὧν καὶ ὁ ξηπορήθη.
Επὶ μὲ δὲ ἡ ληθραὶ ὀργαί σου
αἱ φουβρίαι μοί σου ὁ ζάρα
ζαυ μὲ ἐκύκλωσάν με ὡς ἅ
ῶδωρ. Ὁ ληρτηρὴν μὲ βρα
περὶ ὧν καὶ ὁ ξηπορήθη.

Εμακρυνῶσά με τοῦ φίλου
καὶ πολλοῦ σου.

Καὶ τοῖς γρασίοις μου ἀποτα
λαιωπόριαι. **ΣΥΝΕΣΕΩΣ**

ΑΙΘΑ. ΤΩΙΣ ΕΥΧΑΡΙΣΤΗ

Παῖς σου ἐξ ὅσων τοῖς αἰῶνα
ωσσομαι ὅσων γένηται τὸ γένος σου
ἀπὸ τῶν ὧν καὶ τὸν αἰῶνα σου
ἐν τῷ στόματί μου.

Εὐχέσθω εἰς τοῖς αἰῶμαί σου ὅτι
οἱ κοδομήθης σου.

Εν τοῖς οἰκείοις σου ἀποιμαίνεσθαι
ἡ ἀληθεία σου δι' ὅτι μὴ
διαθήκη τοῖς ἐκλέκτοις σου.

Ωμοσάτω τῷ δούλῳ σου.

Εὐχέσθω τοῖς αἰῶμαί σου ἀποιμαίνω

Π



58
τὸ σπέρμα σου.

Καὶ οἱ κοδομήσωντες περὶ αὐ-
καὶ γενεὰν τὴν ἐξ ἑσέως σου
ἐξομολογήσονται οἰκισαί-
θαι μαῖσιν σου κέ.

Καὶ γὰρ τὴν ἁλήθειαν σου ἐν
ἐκκλησίαις ἁγίω.

Οτι πῶς ἐρεθίσαι σὺ θή-
σεται τῷ κς· ὁμοιωθήσε-
ται τῷ κς ἐν ὑοῖς σου.

Ο ἅς ἐνδοξαζόμενος ἐν ἡ-
μῖν ἁγίω· μέσος καὶ φοβέ-
ρος ἐστὶν ἐν παντί τοῖς
περικύκλω αὐτοῦ.

Κεὶ ὁ θς τῶν δυνάμεων πο-
ῶμαι ἐσσι· δυνάμις ἐξ ἐ-
καὶ ἡ ἀλήθειά σου κύκλωσεν.

Εὐδεαὶ οἱ ζῆστοι τοῦ ἑσπερίου πο-
θαλάσσης.

Ποῦ δὲ σάλον τῶν κύματων
συλατῶν πρῶτον.

Εὐετῶν πείρασος πρὸς τὴν
πίσιν καὶ φανερή.

Καὶ ἐν τῷ κραχίονι τῆς δυνά-
μει σου διέσκαρψας
τὸ ὄχθρόν σου.

Σοὶ εἰσι τοὶ οὐνοὶ καὶ σὴ αἱ
ἡμέραι· τῇ οἰκουμένῃ καὶ
τὸ πλήρωμα αὐτῆς σου ἐθ-
νολίωσαν.

Τὸν ποταμὸν καὶ τὴν θάλασσαν
σύ ἐκτίσας· θάλασσαν καὶ ἑρ-
μῶν ἐν τῷ ὄρει αὐτῆς σου ἡ
λιώσονται.

Σὺ ὁ βελάων ἐν δυνάμει·
κραταὴ ὡθέν τῃ ἡχείρ σου
ψωθέν τῃ ἡδοξίᾳ σου.

Δικαιοσύνη καὶ κρίμα ἔσονται
ἐκ τοῦ θρόνου σου.

Ελεος καὶ ἄληθεια προπορεύ-
σονται πρόσωπῳ σου·
μακάριος ὁ λαὸς ὁ γινώ-
σκων τὰς ἐλεησέμεν.

Κεῖ ἐν τῷ φωτὶ τοῦ προσώ-
που σου πορεύσονται.

Καὶ ἐν τῷ ὄρει αὐτῆς σου ἡ ταχὺ



56
αὐτοῖς ταῖς ὅλης τῇ ἡμέρᾳ·
Καὶ ἐν τῇ δικαιοσύνῃ σου ἔσται
θῆσορται.

Ὁτι ἐὰν χηματῇς διὰ τὴν
ὡς αὐτῶν σου εἶ.

Καὶ ἐν τῇ ἀδελφείᾳ σου ἔσται
σῶσαι τὸ κέρας ἡμῶν.

Ὁτι τοῦ κυνὸς ἀντίληψις ἐστὶ τοῦ
αἰγίου ἡ ληψίαν δὲ τὸ κέρας ἡμῶν.

Τότε ἐλάλησας ἐν ὁράσει τοῖς
υἱοῖς σου.

Καὶ εἰπὼς ἐθέλησεν ἰδεῖν
ἐν τῇ ὁράσει· ἔσται δὲ κλέ-
κτορ ἐκ τοῦ βασιλείου μου.

Εὐρεῖς δὲ τὸν δούλον σου.

Εν τῇ ἐλπίδι μου ἔσται ἡ σωτηρία μου.

Ην ἡ χεὶρ μου σῶσά με ἀπὸ τῆς
ταπεινότητος· καὶ ὁ ἰσχυρὸς ἡμῶν
καταχύσει αὐτῶν.

Ὁὅς κ' ἐθέλησιν ἔχθρος ἐμῶν.

Καὶ ὁ υἱὸς ἀνομίας οὐ προσθή-
σει τοῦ κακῶσαι αὐτόν.

Καὶ σου γὰρ ἔσται ἡ σωτηρία.



αὐτοῦ τοῦ ὄχθρου αὐτοῦ.

Καὶ τοῦ μισοῦντας αὐτὸν τρο-
πώσομαι· καὶ ἡ ἀλλήθειά
μου καὶ τὸ ἔλεός μου ἐν αὐτοῦ.

Καὶ ἐν τῷ ὀνόματί μου ἴω-
θήσεται τὸ κέρας αὐτοῦ.

Καὶ θήσομαι ἐν θαλάσῃ χεῖ-
ρα αὐτοῦ.

Καὶ ἐν ποταμοῖς δοξιάσῃ αὐ-
τὸν.

Δύτὸς δώσει λαόνταί με τῇ
μου εἰς· καὶ ἀντι-

λήπτωρ τῆς σρίας μου.

Καὶ ὡς πρὸς τὸ ἕλκερ θήσομαι
αὐτόν· ὅτι ἡ λοῦσά των αὐτοῖς
μασι λένει τῆς γῆς.

Εἰς τὸν αἰῶνα φυλάξω αὐ-
τὸν τὸ ἔλεός μου.

Καὶ ἡ διαθήκη μου πιστή αὐ-
τῷ· καὶ θήσομαι ὅς τὸν αἰ-
ῶνα τοῦ αἰῶνος τὸ σῶμα
αὐτοῦ.

Καὶ τὸν θρόνον αὐτοῦ ὡς τὰς
ἐκδόρας τοῦ οὐανοῦ.

Εκκαταλίπω σιμοὶ υἱοὶ
 τοῦ τοῦ μορμουλίου
 τοῖς κρίμασι μου μελπο
 ραθῶ σιρ' ἰαυτὰ δι' ἡμῶ
 ματῶ μου ἡδὺν ἡλώσωσι
 καὶ τὰς ἐντολάς μου μελ' φυ
 λάττωσιν.

Επισκέψομαι ἐν ῥά ἡδὺ τὰς
 ἀνομίας αὐτῶν.
 αἱ ἐν ματαίᾳ τὰς ἡδὺν
 αὐτῶν. τὸ δὲ ἔλεος μὲν
 μελ' διασκεδάσω ἀπ' αὐτῶν.
 ὕδου μὴ ἀδικήσω ἐν τῇ
 ἁλῇ θείᾳ μου.

Οδοῦ μελ' ἡδὺ σωτὴρ
 διαθήκη μου.

Καὶ τὰς ἐκ πορθέων ἀνδρῶν
 τῶν χειλέων μου οὐ μὴ ἀ
 θήσω. ἀπαζώμοσα
 ἐν τῷ ἁγίῳ μου εἰπὼ λῶλ
 ψάσομαι.

Τὸ σπέρμα αὐτοῦ ὅς τὸ ῥαῖον
 ῥα μέρει. καὶ ὁ θρόνος αὐτοῦ





ὡς ὁ ἡλίουσ ἐν ἀντίορμου.
Καὶ ὡς ἡ σὸ λήρη κατὰ τὸ
 μέρη εἰς τοῦ αἰσῶρα.
Καὶ ὁ μαρτυρῶν ὁ ὡπιατός.
Σὺ δὲ ἄνω σω καὶ ὄξου δὲ
 ρωσας ἀρεμάου τοῦ χριστοῦ
 σου. Κατέαρβας τῆς δι
 αθηκῆς τοῦ δούλου σου.
Εβελίρωσας τῶν γλῶσσῶν τὸ
 γίαν μα αὐτοῦ.
Κατέλις παρτάς τοῦ σφρα
 γμοῦ αὐτοῦ.
Εθου τὰ ὀχρῶματα αὐτοῦ
 δειλίαν. Διήρ παζορά
 τοῦ παρτίες οἱ διοδάου τῶ
 ὁδοῦ.
Ενδρὴ θηόρειδος τοῖς γάτο
 σιν αὐτοῦ. ὕψωσας τῆς δι
 ξιαῦ τῶν θμῶν τῶν αὐτοῦ.
Εψφωρῶ παρτάς τοῦ σφ
 ραγμοῦ αὐτοῦ.
Απὲρ βας τῆς ὑπὸ θάλα
 τῆς ρομφαίας αὐτοῦ.

Καὶ ἔκαρτε λαὸν σου αὐτοῦ ἐν
τῷ πολέμῳ.

Κατέλυσας ἀπὸ λευθαρίσ-
μου αὐτοῦ· τὸν θρόνον αὐ-
τοῦ εἰς τὴν γῆν κατέβραχ.

Ἐσμίκνωσας τὰς ἡμέρας τοῦ
χρόνου αὐτοῦ.

Κατέχευας αὐτοῦ αἰσχύνῃ·
ὡς πότεκε ἀποάρβυλλός
τόλπος· ἐκκαυθήσεται ὡς
πυρρὴ ὀργή σου.

Μηρόθητι πέμψῃ· ὡς αἰσίοις.

Μη γαρ ματαίως ἐκτίσας παρ-
τάς τοις ἰοῖς τῶν ἁγίων.

Τὸ ἀνέρας ἐσθῆσαι καὶ ἔ-
κότεται θάνατον.

Ῥώται τὴν ψυχὴν αὐτοῦ ἐκ
χειρὸς αἰδοῦ.

Ποῦ εἰσὶ τὰ ὄπλα σου τὰ ἄρμα
- ακέ· αἰώμοσας τῷ λαῷ
ἐν τῇ ἀληθείᾳ σου.

Μηρόθητι κέ τοῦ ὀρειδισμοῦ
τῶν δούλων σου.

Θὺ ὑπὸ χου δὲ τῶ ἑλ-τω
μου πολλῶν ἑθ-νῶν.

Θυμὴ. αἰσῶν ἰσχυροῦ σου κέ.

ὁ ὡς ἰδοὺς τὸ ἀντάλλαγμα
τοῦ Χριστοῦ σου. 207

ὁ λογιζόμενος εἰς τὸ αἰῶνα ἡ
 ῥοι τοῦ γένους τοῦ προσευχῆ τῶ
μεως ἡ ἀνθρώπου τοῦ Θεοῦ :

Καταφυγησιν εις την θηραν ημεν
 εν τω καινω και παλαιω· προ του
 οργισθην θηραι και τρασθην
 ραι τινος και τινος ομιλουν·
Και απο του αιωνος και εως
 του αιωνος σου ει·

Μη αὖτε ἀρ' ὅτις ἀφορεῖς τὰ πα-
ρωσιν· καὶ ἐπὶ τὰς ἐπὶ ἀρ' ὅτι
πρὸς τοὺς παρ' αὐτῶν.

Οτι χίλια ἔτη ὡς ἓξ ἡμέραι
 σου κεώσῃ· ἡ μὲν βραχὺ ὁ δὲ
 ἔτι σὸν δὲ ἦλθε καὶ φυλακὴ ἐν
 ῥυτί·

Πῶς οὖν ὁ θεὸς ματαίωται
τὴν σφραγίδα τοῦ πατρὸς ἡμῶν

χλόν παρ δλθοι.

Ποτὲρ οἱ ἀνθήσαι καὶ παρίλθοι· τὸ ἐσπέραις ἀποπέσει

σκληρυνθεὶς καὶ ζήραν θῆν.

Οτι ὄζει λίπτο μὲν τῇ ὀργῇ σου.

Καὶ ἐν τῷ θυμῷ σου ἔταρα

χθὲν μὲν.

Εθου τὰς ἀνομίας ἡμερῶν ἡμαρτίου σου.

Ο αἰσῶν ἡμερῶν εἰς φωτισμὸν τοῦ προσώπου σου.

Οτι πᾶσαι αἱ ἡμέραι ἡμερῶν ὄζει λίπτο· καὶ ἐν τῇ ὀργῇ σου ὄζει λίπτο μὲν.

Ταῖς τῇ ἡμερῶν οὐσίαις ἀράχρηθ μόλις τῶν· καὶ ἡμέραι τῶν τῶν ἡμερῶν ἐν αὐτοῖς εὐδομή· κορτῶν ἐτι.

Εὰν δὲ ἐν δυνάμει αἰσὸς ὁ γδοὴ κορτῶν ἐτι· καὶ τὸ πλῆθος αὐτῶν κόπος καὶ πόρος.

Οτι ὁ πᾶν λθὲν πρὸς ὅτις ἐφῆμας καὶ παιδευθῆσόν με βασιλεὺς καὶ παιδευθῆσόν με βασιλεὺς



Τὸ μισέεις τὸ κράτος τῆς
οργῆς σου

Καὶ ἀπὸ τοῦ φόβου σου τὸν
θυμὸν σου ὀξυρρήνισαται.

Τὴν δόξαν σου οὐτως γὰρ
σοὶ μοι καὶ τοῦ πεπαισμέ-
νου τῆς καρδίας ἐν σοφίᾳ.

Επί αὐτοῦ κέδωσ' ὅτι
καὶ παρὰ κλήθῃσι τοῖς
δούλοις σου.

Εν βάλανθῃ μὲν τὸ πρῶτον τοῦ
ἐλέους σου καὶ ἡ γαλλῖα
σάμβη καὶ αἰφραθήμην.

Εν πάσαις ταῖς ἡμέραις ἡ
αἰφραθήμην.

Λὲν θῶν ἡμέρας ἐταπείνω-
σας ἡμᾶς.

Εν τῇ ῥείδῃ μὲν καὶ.

Καὶ ἡ δόξα τοῦ δούλου σου
καὶ ὅτι τὰ ἔργα σου καὶ ὁ δὲ
μίσος τοῦ υἱοῦ αὐτῶν.

Καὶ ἐσὼν ἡ λαμπρότης τοῦ
κυρίου ἡμῶν.

60
λέοντα και δράκοντα·
Οτι επειμὸς ἤλπιον· και ρε-
σομαι αὐτοῦ· ὡς οὐρανὸς
Εκ δὲ πᾶσι αὐτοῖς· ὁτι· ἦν τὸ
ὄφρα· μαφίου· και· ἔρα· ζῆται·
πρὸς· ἐμὸς· και· ἐπι· κέ· σο· μα·
αὐτοῦ· ὡς· οὐ· σ· γ· α· μ· φ· ο· ἡ· ο·
Μετὰ· τοῦ· εἰ· μὲν· θ· ρ· ἰ· ψ· ε·
Εξ· ὁ· λ· οῦ· μα· αὐ· τ· οῦ· και·· λ· ο· ζ· α·
σ· ω· αὐ· τ· οῦ· μα· κ· ρ· ο· τ· η· τ· α· ἡ· μ· ε·
ρ· ε· οῦ· με· αὐ· τ· η· ὅ· σ· ω· αὐ· τ· οῦ·

Και· ο· τ· ἰ· ζ· ω· α· μ· π· ὡ· τ· ο· σ· ρ· ἰ· οῦ· μου·
ψαλμοὶ εὐδακ. εἰς τὴν ἡμέραν
πενθισα ββ αὐτοῦ

Αγαθὸν τὸ ὅτι· μο· λ· γ· ὁ· θ· ἰ·
τῶ· κ· ε· ο·· και· τ· α· λ· λ· ε· ἰ· μ· τ· ο· ο·
ρ· ο· μα· τ· ἰ· σου· ὅ· τ· ἰ· α· τ·

Τοῦ· ἀ· μ· α· ν· ὁ· λ· λ· ε· ἰ· μ· τ· ο· ο· ρ· ο· ἰ· τ· ο·
ὁ· λ· ε· ο· σ· σου·

Και· τῶ· αὐ· λῇ· θ· ἡ· ἀ· μ· σου· ἡ· α· π· α·
ρ· ὡ· κ· τ· α·· ἔ· ρ· ο· τ· και· χ· ο· ρ· ὁ· ω·
ψ· α· λ· τ· η· ρ· ἰ· ω· μ· ἄ· τ· ο·· ἀ· ἡ· ὁ· εἰ·
κ· ἰ· θ· ὡ· ρ· α·· ὅ· τ· ἰ· ἀ· φ· ρ· α· ἰ· μ· α· σ· ἡ·

20
κα
10
4
3



Κε θε το δοινμα τής

Κε εν τω ποιηματι σου
Και εν τοις εργοις των χει
 ρων σου αγαπισσαμαι
Ως εν μακρυνη τα εργα σου
 κε σφοδρω θυμω θυωθησαι
 οιδι αλγισμοι σου
Λη η ρα φρων ου γινωσκειται
 σωσει το σους ω η σαρτα
Εν τω αμαρτωλω αμαρτωλ
 ωσι χορτον
Και διεκυσαν παντες οι ε
 ννομοι την ανομιαν
Οπως αμολοθρα θωσιν
 εις τον αιωνα του αιωρος
Εν δε υψιστος εστις τον αιωνα
 κε· οτι ιδου οι εχθροί σου κε
Οπιιδου οι εχθροί σου απολου
Και διασθηνισθησονται
 παντες οι εργα νομοι
 ανομιαν
Και υψωθησας ως μορφη
 ος το κερας μου
Και το κερας μου εν βλαωπι
 ορι

Καὶ ἐν τοῖς ἔργοις τῶν χειρῶν ^{ἐκ}

Καὶ ὡς ἰδοὺ ὁ ὀφθαλμὸς μου
ἐν τοῖς ἐχθροῖς μου.

Καὶ ἐν τοῖς ἐπαριπαυμένοις
ὡς ἐμὸς πορνὴρ ἀσεβέσις
ἀκούσῃαι τὸ ὄψον μου.

Δίκαιος ὡς φοῖβιζαὶ θήσεται
ὡς ἐκείνος ἀρὸς ἡ δὲ τὴν λυγρὰν
ρωτὴν θωθήσεται.

Πεφυτευμένοι ἐν τῷ οἴκῳ
κύριου ἐν ταῖς αὐλαῖς τοῦ κυρίου
ἡμῶν ὡς ἀνθήσουσιν.

Ἐπιπληθύνουσι θήσουσιν ἐν
γῆν ὡς ἀνθή.

Καὶ ἐν τῷ θούμῳ τῶν ἐσθίων
τοῦ ἀγαλλεῖν.

Ὅτι ἡ ἀνάστασις ὡς ἡμεῖς

ὡς καὶ αἰνὰ διὰ τὴν ἀνάστασιν

εἰς τὴν ἡμέραν τὴν ἐσχάτην. ὁ
κατὰ τὴν ἐκείνην ἡμέραν τὴν ἐσχάτην



Καὶ ἐκείνη ἡμέρα ἡμεῖς ὡς
ἀνδρεδύσωτο. ἐν ὅδῳ
τοῦ κυρίου. Διὰ τὴν ἀνάστασιν
ζώσωτο. Καὶ τὰ ῥήματα

την οἰκουμένην ἡτίσθης
λάθηςται.

τοίμος ὁ θρόνος σου ἀπὸ τοῦ
πτεροῦ τοῦ αἰῶνος σου εἰ.

καὶ ῥαροὶ ποταμοὶ καὶ ὕδατι
οὐρανοὶ ποταμοὶ φωνῶσιν αὐτῷ.

ῥοῦσι μοὶ ποταμοὶ ὕδατι τρεῖς
ψαλμοὶ αὐτῶν ἀπὸ φωνῶν ὕ-

δατων πολλῶν.

καὶ ῥαροὶ ποταμοὶ καὶ ὕδατι
οὐρανοὶ ποταμοὶ φωνῶσιν αὐτῷ.

καὶ ῥαροὶ ποταμοὶ καὶ ὕδατι
οὐρανοὶ ποταμοὶ φωνῶσιν αὐτῷ.

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οὐρανοὶ ποταμοὶ φωνῶσιν αὐτῷ.

καὶ ῥαροὶ ποταμοὶ καὶ ὕδατι
οὐρανοὶ ποταμοὶ φωνῶσιν αὐτῷ.

Εως ποτε ἁμαρτωλοὶ ἔσονται
χί' ὄνται·
Φθίζονται καὶ λαλήσουσιν
ἠδικίαν·
Λαλήσουσι πάντες οἱ ὀργιστοὶ
μέτροι πλὴν ἀνομιᾶν·
Ποῦ λωὸς σου κ' ἔσται πείρω
σαρρῖλαι τῇ κληρονομίᾳ
σου ὅ καὶ κώσαν·
Χήραι αἰὲρ φωνοῦν αὐτὴν κτῆ
μαρ καὶ προσήλυτοι ἐφό
νισαν·
Καὶ εἰ πάντες κ' ἔσται κ'·
Οὐδ' ἐσπῶνται οὐδ' ἐσπῶνται·
Εὐαγγέλιον ἀφ' ὧν ἐσπῶνται·
Καὶ μωροὶ ποτε φρονησάντες
φυτεύσας τὸ οἶον οὐ χι' ἄλλ'·
Ηὁ πλάσας τὸν ὀφθαλμὸν ὅ
χι λίαν ποιεῖ;
Ο παιδάριον ὅθρη ὅχι ὁ λάζαρος·
διδάσκων ἀνομιᾶς·
Κὅτι ἔρωσκει τοῖς διαμοισ
μοῖς τῶν ἀνθρώπων εἰς ἡμέρας·

ἔλεως καὶ ἀλεθίαν σὺν τῷ δαυ

Μακάριος ἄνθρωπος ὁρᾷ παιδά
σὺν ΚΕ· καὶ ἐκ τοῦ στόματός
σου διδάσκει αὐτόν·

Τοῦ πρᾶξαι αὐτὸν ἀφ' ἡμέρας
πονηρῶν·

Εως οὐ ὀρυγίτῳ ἀμαρτωλῷ
βόθροσιν·

Ὅτι ἔκ ἀποστάσει τοῦ ματοῦ
αὐτοῦ· καὶ τὴν κληρονομίαν
αὐτοῦ ἔκ ἀκατωλείας·

Εως οὐ δικαιώσῃται ἀρβύ
ψιν εἰς ἡρίσιν·

Καὶ ἄχρονόμοι αὐτῆς πάντες
οἱ εὐθεῖς τῇ καρδίᾳ·

Τὸ ἀγαθὸν αἵμαί μοι δώσει πο
νηρὰς νόμους·

Ἡτις συμπαράγαθὸν αἵ μοι
δώσει τοῖς ἐργασίαις νόμους τῇ
ἀνομίᾳ·

Εἰ μὴ ὅτι ἐβόηθυσέ μοι·

Παρὰ πρῶτον πρῶτον κησέτω
ἡ ψυχή μου·

Εἰ δὲ λάβοι σῶλάνται ὅτι οὐκ ἔστιν·

Τὸ ἔλεός σου κέκοιμήθη μοι.

Κατὰ τὸ πλῆθος τῶν ὀνύχων
μου ἐν τῇ καρδίᾳ μου.

Αὐτὰρ ἀλημίσεις σου ἀφραγ-
τὴν ψυχὴν μου.

Μὴ συμπροσέσῃ μοι θρόνον
ἀρρομίας.

δοτὶ προταγμαθῆναι δοσούσιν

Οὐ γὰρ σὺ ῥησὶς ποιοῦ τῇ ψυ-
χῇ δικαίου· καὶ αἵμα ἁγίου
ὡρκατωδὶ κάσονται.

Καὶ ἐγὼ μετὰ μοι κς εἰς κατα-
φυγὴν· καὶ ὁ θεός μου εἰς
κοιμήθη· ὁ ὄνυχός μου.

Καὶ ἀποδώσει αὐτοῖς κς τὴν
ἀρρομίαν αὐτῶν.

Καὶ κατατίθω πορνείαν αὐτῶν
ἐν τῇ καρδίᾳ αὐτῶν· καὶ ὁ θεός

**αἴμος ὡδὴς τῶν ἀλλήλων ἐπὶ
γραφῶν παρ' Ἑβραίοις :**

**Εὐ, τὴν ἀλλοτρίαν μου ἐπὶ τῷ
κῶ· ἀλλὰ λαζώμεν τῷ θεῷ
τῶ σπινθῆρα.**

Προφθάνω μετὰ τὸ πρὸς ὅσον



αὐτοῦ ἐν ὁμογενίᾳ·
Καὶ ἐν ταλμοῖς ἀλαλάζω
ἐν αὐτῷ·

Οτι ὁ μέγας κς· καὶ κασιχὰς
μέγας δαί· πῶς αὐτῇ γῆρ·
Οτι ἐν τῇ χειρὶ αὐτοῦ τὸ πᾶν
ῥατὰ τῆς γῆς·

Καὶ τὰ ὑψηλὰ ὁρῶ αὐτοῦ
Εἰσι γ· **Ο**τι αὐτοῦ ἐπὶ ἡ θά-
λασσα καὶ αὐτὸς δαυνοῖς ἐν
αὐτῇ·

Καὶ τῇ θηρᾷ ὡς αὐτοῦ ἐπὶ τὰς
Αεὺ τε πρὸς κινῆσαι ἐν τῇ
πρὸς πέσω ἐν αὐτῷ·

Καὶ κλάω ἐν γὰρ πόρκυ
τοῦ ποιήσαι τοσὴν ἡμᾶς·

Οτι αὐτὸς ἐπὶ ὁ θς ἡμεῶν·

Καὶ ἡμεῖς λαὸς ῥομῆς αὐτοῦ·

Καὶ πρὸς αὐτῶν χεῖρὸς αὐτοῦ·

Εν ὅν ὁ δαί τῆς φωνῆς αὐ-
τοῦ ἀκούσῃ τὸ·

Μὴ σκληρύνῃται τὰς καρδίας
ἡμῶν ὡς ἐν τῷ πωραπ



64
κρασμοῦ· λατὰ τὴν ἡμέραν
τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ·

Οὕτως εἰς τὴν ἡμέραν τοῦ πειρασμοῦ
ἐδοκίμασαν αἱ ψαῖδες
εἰδομένη τὴν ἐργασίαν μου·

Τὸ πειρασμὸν τὸν ἐκείνῳ
ἐποίησεν ὁ θεὸς τῷ Ἰσραὴλ ἐν τῇ ἐρήμῳ·

Καὶ εἰς τὴν ἡμέραν τοῦ πειρασμοῦ
ἐδοκίμασαν αἱ ψαῖδες
εἰδομένη τὴν ἐργασίαν μου·

Αὐτοὶ δὲ οὐκ ἐδοκίμασαν τὸν θεόν
ἐν τῇ ἐρήμῳ· ὡς ὁμοιωθήσονται
οἱ ἄγγελοι μου· εἰς τὴν ἐρήμον
ἐπιστήσω καὶ τὰς ψαῖδας μου·

Ὡς δὲ τὸ δόγμα τοῦ οἴκου ἐκδοθήσεται
ἐν τῇ ἐρήμῳ· ὅτε καὶ τὸ
κρίνον ἐκείνη·

96

Αὐτοὶ δὲ οὐκ ἐδοκίμασαν τὸν θεόν
ἐν τῇ ἐρήμῳ· ὡς ὁμοιωθήσονται
οἱ ἄγγελοι μου· εἰς τὴν ἐρήμον
ἐπιστήσω καὶ τὰς ψαῖδας μου·

Εὐαγγέλιον ζωῆς ἐν τῇ ἐρήμῳ
ἐδοκίμασαν αἱ ψαῖδες μου·

Παῖδες γὰρ λατρεῖς τοῖς ἰδίοις θεοῖς

45



την δόξαν αὐτοῦ.
Εἰπῶσι τοῖς λαοῖς τὰ θαυμά
σια αὐτοῦ.
Ὁτι μέγας κς καὶ αἰρετὸς σφό
δρα· φουδρός ἐστιν· πᾶν
πᾶν τὰς τοῦ Θεοῦ.
Ὁτι πᾶν τις οἱ θεοὶ τῶν ἔθν
δαιμόνιων.
Ὁ δὲ κς τοῦ οὐνοῦ ὁ ποιητὴς.
Εξομολόγησις καὶ ὁραὶ τῆς
ἐκείνου αὐτοῦ.
Ἦμι σὺν καὶ μέγαλο πρὸς
αὐτῷ τῷ ἁγίῳ ματρί αὐτοῦ.
Εράκατε τῷ κῶ αἰπατρίαι τῷ
ἔθνει.
Εράκατε τῷ κῶ δόξαν καὶ τιμήν.
Ερετκατὸ τῷ κῶ δόξαν ὁ
ματρί αὐτοῦ· ἁγία θυσία
καὶ εἰς πορὰ εἰς εἰς τὰς
αἰῶνας αὐτοῦ.
Προσκυνήσωτε τῷ κῶ ἐν
λαῶν αὐτοῦ.
Εαδὲ τῶ ἀπὸ προσώπ

97/8
Ερεκεν τῶν κρημάτων σου
Οτι οὐκ ἐπὶ τὸς ἐπὶ πᾶσαν
τῆς γῆς· σφόδρα ὑπερυ-
ψώθησεν ὑπὲρ πάντας τοὺς
θεοὺς·

Οὐ αὐτῶν τις τὸν κῆμισά
τε πορνεύει·

Φυλασσει καὶ τὰς τύχας τῶν
οσίων αὐτοῦ· ἐκ χειρὸς
ἁμαρτωλοῦ ῥύσεται αὐτοῦ·

Φωσάει περὶ τῶν δικαίων·
Καὶ τοὺς ἀθέτοις τῇ καρδίᾳ

ἀφροσύνην·
Εὐφραίνεται δὲ καὶ οἱ ἅγιοι
καὶ ὁμοθυμαδὸν πᾶσι
μνήμη τῆς ἀγαθότητος
αὐτοῦ· **Ταλμὸς ὁ δαὲν ἐπὶ τῆς αἰφρο-**

98
σωπὲ τῶν καὶ ἀσμάτων·
ὅτι θαυματὰ ἔποιησεν ὁ
κύριος· ἔσωσεν αὐτοὺς ἐκ
αὐτοῦ·

Καὶ ὁ υἱὸς τοῦ κυρίου αὐτοῦ
Εγνώρισεν τὸ σῶμα αὐτοῦ·

45
3

Εραυτίον τῶν ἔθνων ἄπεκώ
λυται τὴν διαιουσίαν
αὐτοῦ.

Εμνήσθη τοῦ ἐλέους αὐτοῦ
τῷ ἰακώβ· καὶ τῆς ἀληθεί-
ας αὐτοῦ τῷ οἴκῳ ἰσλ.

Εἰδοσαμπαύται τὰ τέρατα
τῆς γῆς τὸ σῆμα τοῦ θυῆ.

Αλαλᾶζατε τῷ κῶπῳ σαυ-
γῆ· ὠσαυτε καὶ ῥαυγίσθητε
καὶ ψάλατε.

Ψάλατε τῷ κῶπῳ ἐκίθαρι.

Εκίθαρι καὶ φωνῇ ψαλμοῦ.

Εκίθαρι γζιρέ λαταῖς καὶ

φωνῇ σάλπιγγος κираπῆ.

Αλαλᾶζατε ἐν ὅπῳ τοῦ υἱοῦ
σιλέωσιν.

Εωλάθη τῷ ἰσραὴλ το
πλήρωμα αὐτῆς.

Ηοἴκου μένη καὶ παύεισθαι
τοικοῦντες ἐν αὐτῇ.

Ποταμοὶ ἱεροτήσουσι χεῖρι
ἐν τῷ αὐτῷ· τὰ ὄρη ἁγιάζουσιν.

ἀσπάζεται ἀπὸ προσώπου κυ

ὅτι ἐρχάται.

Ὅτι ἡ κεῖ κρῖναι τὴν γλῶσσαν.

Κριθεὶ τὴν οἶκον ἐδὲν ἡμεῖς.

καὶ οὕτως ἡ λαοὺς ἐν δὲ

θύτῃ τῇ· εἰς ὅτε λ' φάλαξ ἀνεπιγραφῇ.

Κ' εἰς αἰσιν ἀσπάζονται τὴν

σαρκὰς· ὅτι αὐτὴ ἐδὲν ὁσὶ

τῶν χρόνων ἐμὲ σωλευθὴ

τῇ γῇ.

Κ' ἐδὲν σὺν ἐμὲ καὶ ὑπὸ τοῦ

ἐν δὲ πᾶσι τοῖς βασιλεῦσι.

Εξομολογήσας θωσαρτῶ ὁ

ρόματι σου τῷ ἐμὲ ὅτι

φοβεροὶ αὐτῷ ὅτι ἐσσι.

Κ' αἰτῇ αἰσιν ἐως ἐρίσιν αὐ

γαθῶ· σὺ ἡ τοῖς βασιλεῦσι

τῇ τῶν.

Κ' ἐρίσιν αὐτῶν καὶ οὕτως ἐδὲν

ἰακῶν σὺ ἐπὶ ἡσασ.

Υψοῦ τὸ κρῖναι τὴν γλῶσσαν

προσκυνεῖ τῇ τῶν ὑποπο

δαίω τῶν ποδῶν αὐτοῦ ὅτι αὐ

4^η 3^{ος}



πρόειπαι· μοῦσιν ἰαὶ ὧλ
- ρῶν δὲ τοῖς ἱερᾶσι ραῖτοῦ·
Καὶ σὺ μοῦν ἔχου τοῖς δὲ τῶν
κλήροις τὸ ὄνομα αὐτοῦ·

Επεὶ ἰαλοῦντο τὸν κῆρ καὶ αὐ
τοῖς ἱερεῖσι κούρι αὐτοῖς· **ἐν τῷ ὄνοματι**

Φελέλα πρὸ αὐτοῦ· **Ο**τι ἐφύλασσον τὰ μαρτύρια
αὐτοῦ ἰαὶ τὰ ῥαῖμα
ταῦ αὐτοῦ ἔδωκεν αὐτοῖς·

Κεὶ ὁ θεὸς ἡ μοῦν σὺ δὲ κούρι σὰν
τῶν· **Ο** θεὸς σὺ δὲ ἄριστος ἐξ
ου αὐτοῖς·

Καὶ ἐκ δίκῶν δὲ παρὰ τῶν
ἐπιτελεῖσθαι αὐτῶν·

Υψοῦτε κῆρ τὸν θεὸν ἡ μοῦν·

Καὶ τὰ ῥαῖμα κούρι τε εἰσὶ ὄνομα
αὐτοῦ· **Ο**τι αἱ γὰρ κού
ρι ὁ θεὸς ἡ μοῦν· **ψα μος**

Εἰς ἐξομολογίαν·

Λαλᾶσατε τῷ θεῷ πάντες

ἡ γὰρ δουλεύσατε τῷ κῆρ

ἀφροσύνη·

Εἰσέλθατε δὲ ὁ ὄνομα αὐτοῦ ἐν



ἀγαλλιάσει· ἡρώ· τε ὅ· τί· κέ·

Αὐτοῦ· ἔ· τι· ῥο· θῶ· ἡ· μοῦ·
Αὐτοῦ· ἔ· πο· ἰ· νο· σῶ· ῥή· μα· σ· ἡ· αἰ· ὄ·
χ· λῶ· με· ἰ· ε·

Υμᾶς· δὲ· λα· οῦ· σ· αὐ· τοῦ· ἡ· αἰ· πρό·
βα· τω· ρο· μῆ· σ· αὐ· τοῦ·

Εἰσ· ὁ· λ· θᾶ· τε· εἰ· σ· τὰ· σ· πύ· λα· σ· αὐ·
τοῦ· ὁ· ῥο· ὄ· ζο· μο· λ· γῆ· σᾶ·

Εἰσ· τὰ· σ· αὐ· λα· σ· αὐ· τοῦ· ἐ· ῥ· ἡ· μοῦ·

Εξο· μο· λ· γῆ· σῶ· θε· αὐ· τῶ· αἰ· ῥ· εἰ·
τε· τὸ· ὁ· ῥο· μα· αὐ· τοῦ·

Οπι· χ· ρη· α· τοῦ· κ· ὁ· εἰ· σ· τοῦ· αἰ· ῥ· α·
τὸ· ἔ· λε· ο· σ· αὐ· τοῦ·

Καὶ· ἔ· ῥο· ῥ· ῥ· ε· αἰ· σ· ἡ· αἰ· λῆ· θῶ· αὐ· τοῦ·
τῶ· δα· δ· φα· λ· μο· σ·



λε· ο· ῥ· ἡ· αἰ· κ· ρῖ· σῶ· σ· ο· μαῖ· σῶ·
κ· ε· φα· λῶ· καὶ· σῶ· ἡ· σῶ· ὁ·
ὁ· δ· ῥ· αἰ· μῶ· με· τ· πό· τι· ἡ· ζῆ· σ·
π· ρο· σ· με·

Αὐτοῦ· ῥ· αἰ· μῶ· με· τ· ῥ· αἰ· κ· α·
κα· ρ· αἰ· α· σ· με· δ· ἐ· ῥ· με· σῶ· τοῦ· οἰ·
κου· μου· ὁ· ῥ· π· ρο· ῥ· αἰ· θῶ· με·
π· ρο· ὁ· θ· θα· μῶ· ρ· μου· π· ρᾶ·



παράνομον·

Ποιῶντας παρανομίας
ἐμίσησα· ὅτι ἐκολλήθη
μοι καρδία σκαμνίσκος·

Εκ κλίματος αὐτοῦ τοῦ
πορνῆ· ὅτι ἐκείνος κορ·

Πορκατω λαλοῦντα δὲ
τοῦ πλῆσιόρα αὐτοῦ·

τοῦ τομὸξιδίου κορ·

Υπερὶ φῶρος φθαρμῶ καὶ
χτήνασιν καρδία·

τοῦ τοῦ οὐ συνήσθιον·

Οὗτος φθαρμοί μου ὅτι τοῦ
παισίου τῆς γῆς τοῦ συ·
καὶ ὁ θάνατος αὐτοῦ μέγας·

Πορκατω μέγας ὁ τοῦ δῶ αὐτοῦ
μοῦ ὅτι τὰς μοι ὁ λόγος αὐτοῦ·

Οὕτως καὶ ἐβλάστησεν ὁ
κίσος μου παῖς· ὁ δὲ φθαρ-
μὸς· λαλοῦντα δὲ καὶ ὁ κα-
πὺς· ὁ δὲ φθαρμὸς αὐτοῦ·
ὁ δὲ φθαρμὸς αὐτοῦ·

Εἰς τὸν πόρον αὐτοῦ ἀπὸ κτίρον

παρτασ τοῦ αμαρτωλοῦ
τῆς γῆς.

Ποῦ βολο-θρεῦσαι ἐκ πόλε-
ως κὺ παρτασ τοῦ βργα
Ζομβρω τῆς αρωμίας:

*προσιγχι τῷ πτωχῷ ὅτι μακρὰ ἀσθεν
καὶ ἐμαρπον κὺ ἐκ χεῖν τῆς δε-*
ῆς αὐτοῦ :



Πα-
Εἰς αὐκτορ τῆς προσά-
χῆς μου· καὶ ἡλιρ αὐγίμου
πρὸς σὶ δλ θάω.

Πα-
ἡ ἀπο αὐτῆς τὸ πρόσωπο
σου ἀπὲς μου.

Ερῆ αὐτῆς ἀβρω θρίψω μαίρι
μορ πρὸς μὲ τὸ ὄω σου.

Ερῆ αὐτῆς ἀβρω θρίψω μαίρι
μορ πρὸς μὲ τὸ ὄω σου.

Οτι βόλι πορῶ σὶ κα πρὸς
αὐτῆς ἀβρω μου.

Καὶ τῷ ὄσῳ μου ὡ σὶ φρύμον
σω σὶ φρύψαυ.

Επλήγῃ ὡ σὶ χορ τοῦ αὐτοῦ
ἐλῶ θῆκαρ δία μου.

20
4
κα
15



3
3



Οτι οτι βλαβόμην τοῦ φθιῖν
Ἰσῆς τὸν μου.
Ἄπο φωνῆς τοῦ αἰνιγμοῦ.
ἐκολλήθη τὸ σῶμα μου τῇ
σαρκί μου. ὦ μοι ὦ θνήπε
λεκῶν ἱερὴ με κῶ.
Εμνήθη ὡς τὸν κτυπὸν
ἐροῖ μοι ὡς δῶ.
Ἐγὼ πρὶν σαλευθῆναι
ὡς αἶμα θύομαι μοι ὡς
τὴ ψαλμοῦ.
Ολην τὴν ἡμέραν ὡρεῖται
ζόρμεν οἱ ἄχθοί μου.
Καὶ οἱ ὄψαι μου πένε κατὰ
μου ὡς μνησθῶ.
Οτι ἀποδοῦναι ὡς τὸν φλ
γοῦ. καὶ τὸ ὡς μου με
τὰ κλαυθμοῦ ἐκίρρω.
Ἄπο προσώπου τῆς οργῆς
σου καὶ τοῦ θυμοῦ σου. με
Οτι ὡς δὲ σαλευθῶ ὡς
ἡ μερὶς μου ὡς τὸν σῶμα
κλίθησαν. ἡ γὰρ ὡς

χορ· τοσ' ὀζηράν· θήν·
Εὐ· λὲ· κέ· εἰς· τὸν· αἰ· ὠ· ρα· μέρ· ος·
Καὶ· τὸν· μὲν· μὸ· στω· ορ· σου· εἰς·
 ἡ· ρε· ἀν· καὶ· ἡ· ρε· ἀν·

Εὐ· ὠ· ρα· τὰς· οἰ· κ· τε· ρή· σας· τῆν·
 σι· ων· **Ο**· τι· λ· αἰ· ρ· ος· τοῦ· οἰ· κ· τῆ·
 ῥ· ὁ· μοι· αὐ· τῆν· ὅ· τι· ἡ· κει· λ· αἰ· ρ· ος·
Ο· τι· εὐ· δό· λ· η· σα· ρ· οἰ· δ· οὐ· λ· οἰ· σου·
 τοῖς· μὲν· τοῖς· αὐ· τῆς·

Καὶ· τὸν· χ· οῦ· αὐ· τῆς· οἰ· κ· τε· ρή·
 σου· σι· καὶ· φ· ο· μ· η· θῆ· σου· τῶν·
 τῶν· ὅ· θ· ην· τὸ· ὄ· ρο· μα· κ· ῥ·

Καὶ· παρ'· τες· οἰ· α· σι· λ· εἰς· τῆς·
 ῥ· ἡ· σ· τῆν· ὀ· ζ· α· ρ· σου·

Ο· τι· οἰ· λ· ο· δ· ο· μ· η· σι· κ· ῥ· τῆν· σι· ων·

Καὶ· ὁ· φ· θῆ· σι· ται· εὐ· τῆ· δ· ὀ· ζ· η· αὐ·
 τοῦ· ὅ· π· ε· μ· ὅ· τε· μ· ὅ· ται· τῆν· προ·
 σι· χ· η· ῥ· τῶν· τῶν· πει· ρῶν·

Καὶ· οὐ· κ· ῥ· οῦ· λ· ὄ· ρω· σι· τῆν· δ· ε·
 η· σι· ρ· αὐ· τῶν·

Γρα· φ· ῆ· τω· αὐ· τῆ· εἰς· τῆν· ἀν· αἰ· ρ·
Καὶ· λ· α· ο· σ· ὁ· κ· τι· ζ· οῦ· μ· η· ρ· ο· σ· αἰ· ρ·
 σι· τὸν· κ· ῥ· ὅ· τι· ὀ· ζ· η· κ· ῥ· η· ρ·



ὅζον τοῦ ᾧ οὐ αὐτοῦ.
Κεῖξον αὐτοῦ δῶι τὴν γῆν ὅτι
υψοῖτε. τοῦ ἀλγεῖν τοῦ αἰμα-
γμοῦ τῶν πεπαιδευμένων.
Ποῦ λῦσαι τοῦ υἱοῦ τῶν τῶν
Θωρακισμένων.
Ποῦ ἀμαρτεῖλαι ἐν σιῶν τοῦ
ρομακῦ.
Καὶ τῶν αἰρεσιγὰν τοῦ ἐρίλῃ.
Εν τῷ δῶι σωθῆναι λαοὺς
ἐπὶ το αὐτὸ καὶ πασι λείσ-
του δουλεύειν τῷ κτῶ.
Λπειρίθῃ αὐτῷ ἐν ὁ αὐτοῦ
χρὺς αὐτοῦ.
Τὴν ὁμιλίαν τῶν ἡμερῶν
μου ἀμαρτιολογμοί.
Μὴ ὡρῶν γὰρ σὺ ἐν ἡμῖς
ἡμερῶν μου.
Εν γὰρ τῷ περὶ τῶν ἐπισ-
καρτῶν σου σὺ κετὴν γῆν ὅτι
ἐβλίωσας.
Καὶ ἐργασιῶν χειρῶν σου ἐ-
στὶν οἱ οὐνοί. αὐτοὶ ἀπὸ τοῦ οὐ-



σὺ δὲ διαμέγεις·

Καὶ πάντες ὡς ἰμάτιον ποταμῶ·
θήσονται· καὶ ὡς εἰς ὕπερ
βόλαιον ὁλίξεις αὐτοὺς καὶ
ἀλλοιήσονται·

Εὐ· ἅς ὁ αὐτός· εἰ καὶ τῶ ἔτιος
ἔκλειψουσιν·

Οὐ· οἱ τῶν δούλων σου ἡσυχά-
ται σὺν ῥώσῳ σου·

Καὶ τὸ ἀπὲρμα αὐτῶν εἰς τὴν
ἀῶν· κατευθώθησαν·

τὸ δὲ αὐτὸς ἐλκύνει αὐτὸν

Εὐ· ἡ ψυχὴ μου τὸν κῆρ· **ρρ**
σὺ παρὰ τῶ ἔτιος μου τὸ
ὄρομα τοῦ ἰσχυροῦ αὐτοῦ· **τ**

Εὐ· ἡ ψυχὴ μου τὸν κῆρ·
καὶ μὴ ὅτι λαβὼν πᾶσας
τὰς ἀνταποδόσεις αὐτοῦ·

Πορὲ ὑἱ λατρεύονται πᾶσαι
ταῖς ἀνομίαις σου·

Πορὲ ὡς μέγας πᾶσαι τὰς ῥο-
σῶσός σου· τὸν λυτρουμένον
ἐκ φθορᾶς τῆς ζωῆς σου·





Τὸ ραί φωνοῦν πάντες ἐν ἔλε
ει καὶ οἱ κτήριοι.

Τὸ ρεῖν πρὸς τὰς ἁγίας
τοῖς τῆς ἐπιθυμίας σου.

Ἀρραβανισθήσεται ὡς ἄνθρωπος
ἡριότητος σου.

Ποιῶν ἔλεος ἐν ὅσῳ καὶ
ἐν ἡμιπᾶσι τοῖς ἀδικουμένοι
μοις. Ἐν ὅσῳ τὰς ὁδοὺς
σου τῷ μακροσὶ τοῖς υἱοῖς
ἐν ἡμῖν ἔλεος μακάριον αὐτοῦ.

Οὐκ ἐν ὅσῳ καὶ ἔλεος μακάριον.

Μακροθυμία καὶ πολὺ ἔλε
ος. Ἐκείνος ὁ ὅστις ὀργισθήσεται
οὐδέ τις τοῖς ἁγίοις μα
καρίσι.

Οὐκ ἀπὸ τὰς ἀνομιῶν ἡμῶν
ἐσθίει ὁ ὅστις ἡμῶν.

Οὐδέ κατὰ τὰς ἀμαρτίας ἡμῶν
ἀφ' ὧν πᾶς ὁ ὅστις ἡμῶν.

Οτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ
ἐστὶν ἡ δόξα σου.

Ελεῖς αὐτάς ὅς καὶ τὸ ἔλεος αὐτῶν

ὅτι τοῦ φόβου μέγιστος αὐτοῦ

Καθὼς οὐρανὸς ἐκ τοῦ οὐρανοῦ
λαὶ ἀπὸ δισμῶν, ἐμάλειψεν
ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν.

Καθὼς οὐκ ἐκτείνει τὴν ἡσυχίαν.

Οκτερίστω καὶ τοῦ φόβου μέ-
γιστος αὐτοῦ.

Οτι αὐτὸς ἔρρωτο τὸ πλάσμα
ἡμῶν· ἐμνησθὲν ὅτι χεῖρ ἐστὶν

Αρὸς ὡς ἰσχυρὸς αἱ ἡμέραι
αὐτοῦ· ὡς ἰσχυρὸς τοῦ ἔργου
οὕτως ὅξαρθήσιν.

Οτι πρῶτα ἠλθὲν ἑνὶ αὐτῷ
ἔχοντες.

Καὶ ἐκτερίστωσιν αὐτὸν
τὸ πλάσμα αὐτοῦ.

Τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰ-
ῶνος καὶ ἔως τοῦ αἰῶνος
ἐπὶ τοῦ φόβου μέγιστος αὐτοῦ.

Καὶ ἡ δικαιοσύνη αὐτοῦ ὅτι
ἡσυχίαν· τοῖς φυλάσσου-
σι τὴν διαθήκην αὐτοῦ.

Καὶ ἐμνησθῶσιν αὐτοῦ

λαῶν αὐτοῦ τοῦ ποιῆσαι αὐτ.
Κεῖν τῷ οὐρανῷ ἡτοιμασέν τὸν
θρόνον αὐτοῦ.

Καὶ ἡ καταλείψαι αὐτοῦ πάντ
διὰ τοῦ θείου.

Εὐλογεῖτε τοῦ κῆρ· πάντες οἱ
ἄγγελοι αὐτοῦ· ἀνωτατοὶ ἰσ-
χυὸς· ποιῶντες τὸν λόγον αὐ-
Τοῦ ἀκούσαι τῆς φωνῆς τῶν
λόγων αὐτοῦ.

Εὐλογεῖτε τοῦ κῆρ· πάντα αἱ
δυνάμεις αὐτοῦ.

Λειτουργοὶ αὐτοῦ· ποιῶντες
τὸ θέλημα αὐτοῦ.

Εὐλογεῖτε τοῦ κῆρ· πάντα τὰ
ἔργα αὐτοῦ ἐν παντί τόπῳ
τῆς δεσποτίας αὐτοῦ.

Εὐλογεῖ ἡ ψυχὴ μου τοῦ κῆρ·
ἀλλήλῃ τῷ δαδ, ἐπὶ τῇ τοῦ κόσμου γενέσει.

Εὐλογεῖ ἡ ψυχὴ μου τοῦ κῆρ· *104*
Κεῖ οὐθὺν μου ἐμεγαλύνθησιν
σφόδρα.

Εξομολογήσιν ἡαὶ μεγαλοπρέ

• πεινέμεν δύνω.
Αρωμαλλόμοσ φώσως ἔ
μαίπορ. ἔκτεινεν τοῦ ὄψωρ
• ὡσεὶ δέριν.
Ο αἰγά ζώον ἔδωκε τῷ ὑπε
ρῶ αὐτοῦ.
Ο τι θεὸς μέφει τῇ ὄψι αὐτοῦ
αὐτοῦ. ὅτε ῥιπῶ τῶν ὀπίπε
• ρύγων ἁμέμων.
Ο ποιῶν τὸ ὠν ἄλλο αὐτοῦ
πῶτα. καὶ τὸ ὠ λειτοῦργίῳ
• αὐτοῦ πυρρὸς φλόγω.
Ο θεὸς μόλις τῇ γῇ ὄψι τῇ
• αὐτῇ ἀφ' αὐτῆς.
Ο ὑκλίσθησάν εἰς τὸν αἰῶ
• νατοῦ αἰῶνος.
Α μωτος ὡς ἱμαίπορ τὸ πτερί
• βόλας αὐτοῦ. ὅτι τῶν ὀρε
• ων αἵ σὲται ἔδωκε.
Α πό ὄψι τι μέσως σου φευ
• ζοῦται. ἀπὸ φωρῆς υφ' ὅ
• σου δ' ἁλῖός σου σιμ.
Α ρωμαίρου σιμ ὅρῃ καὶ κατὰ



βαίρουσι πεδίω.

Εἰς τὸν τόπον οὗ ἐστι μέλι
σας αὐτῶν. ἐριονέθου οὐκ
ῥέλει σέται.

Οὐδὲ ἔστι ἀρέθουσι λευγαίαι
τῆς γῆς. ὁ δὲ ἀπὸ ἀόλων
μασὶν φάραγγιν.

Ἄραι μέσον τῶν ὁρέων διελα-
σόμεται ἕδωτα.

Ποτιοῦσι πάντας τὰ θηρία τοῦ
ἔθνους. πρὸς δόξονται ὅρα
ἡρώεις. δι' ἡμᾶς τῶν.

Επὶ τὰ τὰ πτερὰ τοῦ οὐ-
ρανοῦ.

Εκ τῶν τῶν πετρῶν δώσου-
σι φωνήν. ποτίξονται οὖν
τῶν πτερῶν αὐτοῦ.

Ἀπὸ καρπῶν τῶν ἔργων σου
χορτασθήσεται ἡ γῆ.

Οὐκ ἔσται ἀόλων χορτοὶ τοῖς
κτήρεσι. καὶ χλόη τῆς γῆς
λείπῃ ἀπὸ τῶν.

Ποῦ δὲ γαίης ἀπορίκτῃς γῆς.



73
Καὶ οἶμος εὐφραίνει καρδίαν.
Τοῦ ἰμαρῶναι πρὸς τὴν πορὴν
ἐλαίω καὶ ἄρτος καρδίαν
ἀποῦσιν ἰζει.

Χορτασθῆσάαι τὰ ζύλα τοῦ
πεδίου· αἱ ἑσδροὶ τοῦ μυῶ
ρου αὐτοῦ φύτευσας.

Εκείνου θίγει ἡ καρτεῖ σου σι-
Τοῦ ἐρχομένου ἡ καρτεῖ σου σι-
ταῖς αὐτοῦ.

Ορμὴ τῶν ὑψηλῶν τῶν ἐλαίων.
πέτρας αὐτῶν φυγὴ τοῖς λα-
νοῖς· ἐποίνεσε σὺ λήνην
εἰς λαοὺς.

Ο ἡ λῆσος ἔρωτι τῶν δούλων αὐτοῦ.

Εθου σκότος καὶ ἔσβετο ὁ ὕμνος.

Ερωτοῖ διδύσειται παρὰ τῶν
θηρίων τοῦ ὄρους.

Εκ κεκοιμήτων ὁμοιωτοῦ αὐτοῦ
σὺ καὶ ζήτῃσαι παρὰ τοῦ

ἐκ κεκοιμήτων αὐτοῖς.

Ανὰ τὴν ὄρεον ἡ λῆσος καὶ σὺ ἡ χθὴν
σαρ· καὶ εἰς τὰς μαρδρας



αὐτῶν κοιτᾷ στήσονται·
Εξέλυσται ἄρσος δὲ τὸ ἔργον
αὐτοῦ· καὶ δὲ τὴν ἔργωσιν
αὐτοῦ δὲ σὲ ἀπέραις·

Ως ἐμεγαλυνήσῃ τὰ ἔργα σου
καὶ παρταύσῃ σοφίαν βωρίης·
Επληρώσῃ τὴν γῆν κτίσας
ὡς σου·

Αὐτὴ ἡ θάλασσα ἡ μεγάλη
καὶ ἑρὺ χωρὸς·

Εκεῖ ἔσται τὸ ὄρυξ ἀπὸ ἀριθ-
μοῦ· ζῶα μὲν αὐτῆς
γαλῶν·

Εκεῖ πλοῖα διαπορεύονται·
Αρᾶν κοροῦτος ὁρᾷ τὰς
ἐπιπὰς ζεῖν αὐτῶν·

Πᾶν τὰ πρὸς σὲ πρὸς δοκῶσι·
Αοῦναι τὴν τροφήν αὐτῶν εἰς
εὐκαιρόν·

Αοῦτος σου αὐτοῖς συλλέξει·
Αροῖς αὐτοῦ δὲ σου τὴν χεῖρα
καὶ συσπάρτα πλησθήσονται
χρηστέα τοῦ σου·



Απο αρέ ψαυ τοσ δέ σου το πρό
σοο πορ τω ραχθ ή σου ρται.

Αρ τω ρ βλεις το τω ρ α ατω ρ
καί εκ λει του σι.

Και εις το ρ χρω ατω ρ δ τι αρ
ψου σι ρ. ζαω αβλεις το τω ρ
σου λαι κ τι σθη σου ρται.

Και α ρα και ρι εις το τω ρ ο σ
πορ της ρησ.

Ετω η δόξα κυ εις το ω αι ω ρα.

Εψ ρα ρ θη σε ται κε δωι τοις
εργοις ατω ρ.

Οτι υψω ρ δωι τη ρ η ρ λαι
ποιω ρ ατω ρ τρε μιν.

Ο απτο μδ ρος τω ρ ο ρ δω ρ και
κατω ρι ζο ρται.

Ασω τω κω δ ρ τη ζω η μδ.

Και λω τω θω μου δω ρ υπαρ χ.

Εδω θει η ατω η δια ροτη μου.

Εγω δ σ αψ ρα ρ θη σο λαι δωι
τω κω. εκ λει τοις αρ αμα
το λωι ατω της ρησ.

Και α ρο μοι ω σ τε μ η υπαρ χη ρ



152



7



αὐτοῦ· ἡ δὲ ψυχὴ μου
τοῦ κ̅ρ̅· **αλλὰ λόγιαι·**

ζομολογεῖσθε τῷ κ̅ω̅ καὶ ἐ-
πιλαμῶσθε τὸ ὄρομα αὐτοῦ·
παγγέλαιτε ἐν τρισὺς θρησι τῷ
ἐργῷ αὐτοῦ·

Ασάπτε αὐτῷ καὶ ψάλατε αὐτῷ·

Αιμύσασθε πάντες τὰ θαυμά-
σια αὐτοῦ· δοξαριέσθε ἐν τῷ
ὀνόματι τῷ ᾧ αὐτοῦ·

Εὐφρανθήτω καρδία ζητούν-
των τοῦ κ̅ρ̅·

Σιτήσατε τοῦ κ̅ρ̅ καὶ ἐρατῇ
ὥθιτε· ζητήσατε τὸ πρό-
σωπον αὐτοῦ διαπαντός·

Ηρησθήτι τῶν θανμασίων
αὐτοῦ ὡς ῥοῖναι·

Αντίρατω αὐτοῦ καὶ τὰ ἱερίμα-
τα αὐτοῦ ὁ ὄματος αὐτοῦ·

Επὶ μαῶν αἰμαδύμοι αὐτοῦ·

Υποὶ αὐτῶν ἐκλέκτοι αὐτοῦ·

Αὐτὸς κ̅ς̅ ὁ θεὸς ἡμῶν·

Εμπάσθη ἐν τῷ ἱερὶ ματα

αὐτοῦ· ἐμνήσθη εἰς τὸ ἅ
ωρον διαθήκης αὐτοῦ·

Λόγου οὐ ἐρετίλωτο εἰς χιλι
τηρεῖας· οὐδὲ ὅθεν τῷ αὐρα
- αμειναι τοῦ ὀρκου αὐτοῦ τῷ
ἰσαάκ·

Καὶ ἔαμειν αὐτὸν τῷ ἰσαάκ ὡς
πρόσαιμα·

Καὶ τῷ ἡλεις δὲ ἀθήκη αὐ
ριον· ἡλωρ σοὶ δώσω τῆς
χαρᾶς ἀφ' οἷς μεμαλκρο
ρομίᾳς ὑμῶν·

Ερ τῷ εἶναι αὐτοῦ ἄριθμῶ
ν ἄρχεῖς· ὀλιγοσύνῃ αὐτῷ πα
ροίκοις θραυτῇ·

Καὶ δι' ἡλωρ ὅς ἐθροισάς ἐθρῶν·

Καὶ ὅς κεν αὐτῷ εἰσέλωσιν
στερον· ὅς κεν φῆκεν αὐτῷ
δικῆσαι αὐτοῖς·

Καὶ ἡλῶρ ὅς κεν αὐτῷ εἰσέλω
σι λειῶν· μὴ ἀππεσθῇ τῷ ἡλ
ωρ μου καὶ ἐν τοῖς τροφῇ
ταις μου καὶ τῷ ἡλῶρ μου·

Καὶ ἐκάλει σελιμὸν ὁ θεὸς τὴν
Παρθένον μαῖαν τοῦ σαῦ ἀνι-
ψθῆναι αὐτὴν· ὁ δὲ ἰσχυρὸς
θεὸς αὐτῶν ἄνθρωπος·

Εἰς δούλον δ' ὡρμήθη ὡς ἰψ-
τω· πείρωσάν ἐν· ὅθεν αὖτε
τοῦ ποταμοῦ αὐτοῦ·

Εἰδὼν δὲ ἡ λυβὴ ψυχὴ αὐτῆς
ἀχρί τοῦ ὅλθου τοῦ λυβῶντος·
Πόλον γὰρ κύε· πύρωσιν αὐτοῦ·
Αὐτὴ αὖτε αὐτὴ σιλήω καὶ ὅλ-
ος αὐτοῦ·

Λέχωνται οὖν καὶ ἀφ' ἡμέρας·
Καὶ ἐπ' αὐτὸν κῆρ τοῦ οἴκου
αὐτοῦ· καὶ ἀρχὴν παῖσιν
τῆς κτήσεως αὐτοῦ·

πρὸς παιδίσκῃ τοῦ ἀφ' ἡμέρας
αὐτοῦ ὡς δαυτὸν·

Καὶ τοῦ ὡρεῖσθαι αὐτοῦ
σοφίσαι· καὶ εἰς ἡλὴν ἡλ-
εἰς αἴλῃαν·

Καὶ ἰσχυρὰ παρὰ τὴν σφίγγιν
χαρὶ· καὶ ἡνέζησε τὸν λαόν·



αὐτοῦ σφόδρα.
Καὶ ἐβραταίωσεν αὐτὸν ἐπὶ
τοῦ ἰχθύος αὐτοῦ.
Μετὲν ἔφην καρδίαν αὐτῶν
τοῦ μισῆσαι τὸν λαὸν αὐτοῦ.
Τοῦ δουλιῶσθαι ἐν τοῖς δούλοις
αὐτοῦ.
Εξαπαίτειλε μωσῆς τὸν ρό-
λον αὐτοῦ. ὡς ὅτε ὁρῶν ἐξελ-
ξατο εἶναι τῷ.
Εδοξέσθαι αὐτοῖς τοῖς ἰσχυροῦσι τῶν
σημείων αὐτοῦ καὶ τῶν ἐν-
εργειῶν αὐτοῦ ἐν γῆ ἁγίᾳ.
Εξαπαίτειλε σκότος καὶ σκο-
τάσθην. ὅτι πᾶσι ἐβρα-
βυντο ὡς λόγος αὐτοῦ.
Μετὲν ἔρθε τὸ ὕδωρ αὐτῶν
εἰς αἷμα.
Καὶ ἀπέκτεινε τὸν ἰχθύν
αὐτῶν. ὅς ἐστιν φθνήτῃ αὐτῶν
βασιλεῖς.
Εν τοῖς τῶν μέσσοις τῶν ἡμε-
ρῶν αὐτῶν.





Εἰπερὶ αὐτῆς ἡλθὲς κύριός μεναι
σκρίπτεσθαι πᾶσι τοῖς ὁρί-
στοις αὐτῶν.

Επὶ αὐτὰς ὑποχάσ αὐτῶν χά-
λαζαν· πῶς καταφλάσθαι
ἐν τῇ γῇ αὐτῶν.

Καὶ δὲ αὐτὰ ζετασ ἀμπόλοισ
αὐτῶν· αὐτὰς συκάς αὐτῶν.

Καὶ συνέτριψεν πᾶν ξύλον ὁρί-
ου αὐτῶν· εἰπερ καὶ ἡλθὲν
αἰερίσ.

Καὶ ὑποχάσ οὐδ' ἐκὶν ἄριθμῶ-
αὶ κατέφαγε πᾶν τὰ χορτοῦ
ἐν τῇ γῇ αὐτῶν.

Καὶ κατέφαγε πᾶν τὸ ῥιζοῦ
πορτῆς τῆς γῆς αὐτῶν.

Καὶ δὲ αὐτὰ ζετασ πᾶν τὸ
τοκορεν τῇ γῇ αὐτῶν.

Απαχλῶν πᾶν τὸς πόρους αὐ-

Καὶ ὁ ζῆλος ἐκείνου ἐν ἄρ-
ρι καὶ χρυσίῳ.

Καὶ ἐκὶν ἐνταῦθα φυλαῖς αὐτῶν
ὁ ἀσθερῶν· ἔφραμ· θηαί γε

1724 — II. 4. 10
Theod. 10. 4. 10

πρὸς ἐν τῇ ὁδῷ αὐτῶν·
Ὅτι ἐπὶ πάντεσσι φόβος αὐτῶν
 ἐγένετο τοῦτο.

Διδῶν ἅσπερ μεφ' ὅλην εἰσέκε
 πη αὐτοῖς· καὶ πῦρ τοῦ φω
 τίσαι αὐτοῖς τῶν ῥύκτων.

Ἡτησαν ἡ αἰὶ καὶ ἡ λ' ὁρτυγομήρα.

Καὶ ἄρτο τοῦ οὐνοῦ ἐρέπλησεν
 αὐτοῖς· διερχόμενοι περὶ τῶν
 ἐρρύνσαν ὕδατων.

Επορεύθησαν ἐν ἁγίοις
 ποταμοῖς.

Ὅτι ἐμνήσθη τοῦ ἔργου τοῦ αἰ
 αὐτοῦ· τοῦ πορὸς αἰωνία ἀμὶν
 τοῦ δούλου αὐτοῦ.

Καὶ ὁξήτωτε τοὺς λαοὺς αὐτοῦ ἐν
 ῥαλλιάσι· καὶ τοῖς ἐκλεκτοῖς
 αὐτοῦ ἐν εὐφροσύνῃ.

Καὶ ὁδὸν κεράτοισι χερσὶν ὁθρῶν.

Καὶ ποταμοὶ λαοὶ ἄρκασι κληρο
 νόμησαν· ὅπως ἀμφυλάζω
 σι τῷ διδύμῳ αὐτοῦ.

Καὶ τοὺς ῥόμους αὐτοῦ ἐκζητήσιν.



ρε
ζ

106
Ἀλληλοῦ ἰαφελοῦς +



χομολογεῖσθε τῷ κυ ὅτι χρεῖ
στε· ὅτι εἰς τοῦ αἰσῶματος
αὐτοῦ.

Τὸ ῥα λήσῃ τὰς δυνάμεις
τοῦ κυ· ὡκουσας ποιήσῃ
πάσας τὰς αἰρέσεις αὐτοῦ.

Μακάριοι οἱ φυλάεσθες πνεύμα
τις ποιῶντες δικαιοσύ
νην ἐν ταπεινότητι.

Μνησθῇ τῇ μὲν ἐν τῇ ἀδελφότητι
κίλ τοῦ λαοῦ σου.

Επίσκεψαι ἡμᾶς ἐν τῷ σπρίωσ·
τοῦ διδόντος ἐν τῇ χρηστότητι τῷ
ἐκλόκῳ τῶν σου.

Τοῦ ἀφραθῆναι ἐν τῇ ἀφρο
σύνῃ τοῦ ἔθροισ σου.

Τοῦ δυνάμεισθαί μᾶλλον τῷ
κληρονομίᾳ σου.

Ἡμᾶς το μὲν μᾶλλον τῶν πρῶν
ἡμεῶν· ἡρομίσσω μὲν ἡ δὲ
κήσω μὲν.

Οἱ πρῶτοι ἡμῶν ἐν αἰγλήτῳ

26
οὐ σωθήσεται τὰ θαυμάσια
Οὐκ ἐμνήσθησαν τοῦ πλῆθους
τοῦ ἐλέους σου.

Καὶ παρετίληραν ἀναιδέως
ροῦτε ἐν τῇ ἐρυθρᾷ θαλάσῃ·
καὶ ἐσωσάτω ἑμὲ
κερ τοῦ ὁμοματοῦς αὐτοῦ.

Τοῦ γινώσκειν τὴν δύναμιν αἰσθάν
αὐτοῦ· καὶ ὅπως ἐμνήσθη
ἐρυθρᾷ θαλάσῃ καὶ ὅπως ἔκ
κρηται.

Καὶ ὡδήγησεν αὐτοὺς ἐν ὕμνῳ
σωσάτω ἑμὲ ὁμοματοῦς αὐτοῦ.

Καὶ ἐσωσεν αὐτοὺς ὁ **Κ**· χεῖρ
μισοῦντος.

Καὶ ἐλύτρωσαν αὐτοὺς ὁ **Κ**
χεῖρ ἐκ χειρῶν.

Εκάλυψεν ὁ ὁρταῶν θάλασσαν
αὐτοῦ.

Εἶς ὁ ἀντιπρὸς αὐτοῦ· καὶ ἐλάλησεν.

Καὶ ἐτίθει τὰ πόδας αὐτοῦ
ἐπὶ τὰς πέδας αὐτοῦ.

Καὶ ἔστη ἐπὶ τὴν ἀντιπρὸς αὐτοῦ.

Εταίχων ἀπὸ ἐλάθους τὰς
ἐκκρήσεις αὐτοῦ.



ὕχοντες μάρτυρ τῆς σου λῆρ
αὐτοῦ· καὶ ἐπεθύμησαν ὅτι
θυμίαν ἐν τῇ ὀργῇ σου.



Καὶ ὅτε ῥά σαρτορ θῆ ἑρῶν
ὁ ῥω· καὶ ὁ δὲ κεραιτοῖς τοῖς
αἰτημασιν αὐτῶν.

Εξωπείσθητε πλὴν μορῆς
ταῦ ψυχῶν αὐτῶν.

Καὶ παρῶρμισαν τοὺς μοῦσας
ἐν τῇ παρικομῇ.

Τοῦ ὁρῶν τοῦ ὁρῶν.



Ηοὶ χθονῆς καὶ κατέπεσε
λατῶν· καὶ ἐκάλυψεν ὁ
τῆς σωφροσύνης αὐτῶν.

Καὶ ὁ δὲ καὶ τῇ πύρρῃ τῇ σωφρο
σύνη αὐτῶν.

Φλόξ κατέφλοξεν αἱ μάρτυ
λοι· καὶ ἐπὶ τῇ σωφρο
σύνη αὐτῶν καὶ ἐπὶ τῇ σωφρο
σύνη αὐτῶν.

Καὶ ἡ ἀλάζαρτος τῆς δόξης αὐ
τοῦ ἐν μοῦσας αὐτῶν· καὶ
ὁ δὲ ὁρῶν τοῦ ὁρῶν.



ροματι σου τω γιω.

Που ελκευχασθαι ερτη αιμα εδ.

Ευλογητος εσ ο θς ιη λυτο
του αιωρος και εως του αιωρ.

Και ερτι πασ ολων οσχοι τοι

μοι το **αλληλογγια**

Ε
Ε
Ε

μοι τοις ομοιοις οτις τω κω οτις χρη
τος. οτις εις το ραιωματοδ
λεος αυτου.

Ει πατωσαμοι λελυτρω
μοι. απο κυ οω ελυτρωσαι
τοις χειρος αχθων.

Και εκ των χορων αυτων ηγαθ
αυτω. ποσιν ατολων και
δυσμορ και υερ ρα και θα
λας οκιστω λωρη θησαυριτι
ενημορ αυδρω.

Οδορ πολωσ καταικνητιρι
αχαρορ. επιρωρ τω λιαι δι
πορτιση ψυχην αυτων οραυ
τοις οδω λιτιρ.

Και εκ κρυσταλινωρ κριμα
θλιβωθαι αυτω.

Δ
Ρ
Α
Ε

Καὶ ἐκ τῶν ἀρχαίων αὐτῶν
ἐρρύσαστο αὐτοῦ.

Καὶ ὠδήγησέν αὐτὸν εἰς τὸ
δοῦν αἰθέρα.

Τοῦ πόρου αἰθέρα εἰς πόρον
καὶ τοῦ κτηρίου.

Εξομολογήσεται πάντες
τὰ ἔθνη αὐτοῦ ἐν τῷ θαυμά-
σιῳ αὐτοῦ τοῖς υἱοῖς τῶν
ἀνθρώπων· ὅτι ἔχοντες ψυχ-
κέρη.

Καὶ ψυχὴν περὶ ὅσων ἐβόη-
σεν ἡ γὰρ.

Καὶ ἐν μέσσοις ἐσκοτίσθη
σκία θανάτου.

Πεπεδν μέσσοις ἐβόησαν
ἐν τῷ ὕδατι· ὅτι παρετίλη-
θεν τὰ ἔθνη αὐτοῦ.

Καὶ τὴν βουλήν τοῦ ὑψίστου
παρῶσαν.

Καὶ ἐταπεινώθη ἐν ὕδατι
καὶ καρδία αὐτῶν.

Ησθῆνσαν ἐν ὕδατι καὶ ἐν ὕδατι.



Καὶ ἐκέλευσεν ἄρ' ὅπως κῆρυ
τῷ θλίψαι αὐτοῖς.

Καὶ ἐκ τῶν ἀργαλέων αὐτῶν β-
σωσεν αὐτοῖς.

Καὶ ὅξιν ἔλαβεν αὐτοῖς ἐκ σκοτῆ
καὶ σκιᾶς θανάτου.

Καὶ τοῖς δεσμοῖς αὐτῶν διέ-
ρυσεν. ὅμοιοι λογισαί
θώσαν τῷ κῶ τῷ ὅλῳ αὐτοῦ
ἐν ταῖς θαύμασι αὐτοῦ τοῖς
ἰσχυροῖς τῶν ἀνθρώπων.

Ὅτι σωεί τριψόφυλλος χαλκός
καὶ μοχλοῖς σιδηροῖς καὶ
θρασίῃ. ἡ δὲ λῆψις αὐτῶν
ὅς ὁ δούλωσεν αὐτῶν ἔλα-
βεν ὡς θήνη.

* διὰ γὰρ τὰς αὐτοῦ
μίας αὐτῶν

Πάντες οὖν αὐτοῖς ἐβδόλυντο ἡ
ψυχὴ αὐτῶν.

Καὶ ἠγάπησεν ὡς τῶν πυλῶν
τοῦ θανάτου. καὶ ἐκέλευσεν
ἄρ' ὅπως κῆρυ τῷ θλίψαι αὐτοῖς.

Καὶ ἐκ τῶν ἀργαλέων αὐτῶν

Ἡ δὲ σωσθῆναι αὐτοὺς
πρὸς τὴν ἐκτέλεσιν τοῦ νόμου αὐτοῦ· ἵνα
ἰσώσασθαι αὐτοὺς· ἵνα ὁρῶσιν αὐτοὺς
ἐκ τῶν διαφθορῶν
αὐτῶν·

Εξομολογησάσθαι τῷ κυρίῳ
τὰ ὅσα ἐποίησεν αὐτοῖς· ἵνα τὰ θαύματα
αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων·

Καὶ θυσάσθαι αὐτῷ· θυσίαν
ἀμύνησιν·

Καὶ ὁ ζῶν· ἐκτελέσας τὰ ἔργα
αὐτοῦ ἐν ἡμετέροις·

Οἱ καταμαρτυροῦντες εἰς τὴν αἰσχύνην
αὐτοῦ ἐν πολλοῖς·

Ποιοῦντες ἔργα σιὰ ἐν ᾧ
σὺ πολλοῖς· αὐτοὶ ἐκδοῦνται
ἐν ἡμετέροις· ἵνα τὰ θαύματα
αὐτοῦ ἐν τῷ βυθῷ·

Εἰπὼν καὶ ἔσται πνευματικαὶ
γίδοσ· καὶ ἡ ψαλμὸς τῶν κύμων
αὐτῆς·

Ἡ βασιλεία σου ἔως τῶν οὐρανῶν
καὶ ἡ βασιλεία σου ἔως τῶν



Χριστολογος ερωτη
Διευθυνων βασιλεως

Και εως θησος περνητικη
χειρα· και εθασωσ· προβα
τω πατριασ·

Οφονται· αθεις και αφραυθη
σονται· και πασα αρομια
εμφραζει το αομα αυτης·

Πισσοφος και φυλαζει ταυτω·

Και σωνησονται τα ελεη του κυ

ωδ η τω κυ τω δαδ·

τοιμη η καρδια μου ο θς·

τοιμη η καρδια μου· ασοει

σφαωσ· τη δοξη μου·

ασομαι και τω λωσ· τη δοξη·

οξωσ· τη δοξα μου·

εξειρθητι φατηριον και λι

θωσ· οξειρθησονται

θρου οξωσ· μο λωσ· μο λωσ·

κυλωσ· οι σκε· φαλωσ· οι ερβ

εθρεσιν·

Οτι μελυσωσ· αιγω των σωων

το ελεος σου·

Και τωσ των ριθωσ· ρησ·

θειωσ· ου· ωσ· τη δωσ· τοι



οὐρανῶν ὁ θεός·
Καὶ ὅτι πᾶσαν τὴν γῆν ἡ ἀό-
 ζω σου· ὅπως ἀνθρώποις
 οἰσιν τοῖς σου·
Εὐσομτὶ δὲ ὁ ζῶ σου καὶ ὅπως
 κουσοῦ μου· ὁ θεὸς ἐλάλησεν
 ἐν τῷ ἱερῷ αὐτοῦ·
Αγαλλιάσομαι καὶ διαμῶρι,
 ὥς κιμαί· καὶ τὴν κοιλίαν
 μου τῶν σκερῶν· ἀγαλλιάσομαι·
Εμοὶ ἐαίγαυα καὶ ἐμοὶ
 ἐπιμαρτυροῦ·
Καὶ ἐφραμὰν τὴν ψιστήν
 κεφαλῆς μου·
Ιοῦ· ἀσβασίλας μου·
Μετὰ βλῆμας τῆς ἐλπίδος·
Επὶ τῇ μου καὶ ἀντίμα
 λῶ τοι πόδῃ μου·
Εμοὶ ἄλλοφυλοι ὑπετήλω·
Τὶς ἀπαίξει με εἰς πόλιν πε-
 ριοχῆς·
Ητίς οὐκ ἀνέλσιν εἰς τὴν
 ἰδουμαίαν· ὅτι οὐκ ἔστι·

ὁ πᾶς ὁ κόσμος ἐν τῇ
ἐκκλησίᾳ τοῦ κυρίου

ἀποσταλέντος ἡμῶν

Καὶ ὁ κύριος ἐλευσὲς ἡμᾶς
ἀποσταλέντος ἡμῶν
ὅς ἡμῶν βοήθειαν ἐκ θλίψε
καὶ ματαίωσιν ἡμῶν

Εν τῷ κυρίῳ ποιήσωμεν δυνά
μιν· καὶ αὐτὸς ὁ κύριος ἀντι
στην τοῦ θλίβοντος ἡμᾶς

Εἰς τὸ τέλος φησὶς τῷ δαδ.

ὅτι τὴν αἰνέτην μου μηδὲ
ὁρασίω πῶσιν· ὅτι τὸ μα
κάριον τοῦ κυρίου καὶ ἡ δόξα
αὐτοῦ ὡς ἡμεῖς ἡμεῖς ἡμεῖς

Ελῶλησαν ἡμεῖς τὸν κύριον
δοξίαν

Καὶ λόγοις μίσου ὁ κύριος
σῶν ἡμᾶς· καὶ ὁ κύριος ἡμῶν
μὲν δυνάμει

Αντι τοῦ κυρίου ἡμῶν ἐν δυνάμει
λόγῳ μὲν ἡμῶν ἐν δυνάμει

Καὶ ὁ κύριος ἡμῶν καὶ ὁ κύριος
ἡμῶν ἐν δυνάμει

Καὶ ἡμῶν ἐν δυνάμει ἡμῶν
ὡς ἡμῶν



ῥα
με





Καὶ τὰ ἀνθρώποις ὅτι τὸν ἄνθρωπον
πολὺν.

Καὶ διὰ τοῦτο σήμερον ἐκδοξί-
ωρ αὐτοῦ· ὅτι τὸν ἰδὲν ἔσται
αὐτὸν ὅτι ὅλθῃ οὐρανὸν δεξι-
κασμὸς.

Καὶ ἡ προσάχλῃ αὐτοῦ γένε-
θω εἰς ἅμαρτίαν.

Γερὴν· ἦν τὸν σαρκαὶ ἡ μερῶν
τοῦ ὀλίγου.

Καὶ τὴν βίωσιν αὐτοῦ
λαοὶ ἐπεροσ.

Γερὴν· ἦν τὸν σαρκοὶ υἱοὶ αὐτοῦ
ὁρῶντες· καὶ ἡ γυνὴ αὐτοῦ
χέρων.

Γαλεὺς ἄνθρωποι μαρτυροῦντες
σαρκοὶ υἱοὶ αὐτοῦ καὶ ὅτι
τὸν σαρκαὶ ὅτι καὶ ὅτι
τὸν σαρκαὶ ὅτι ὅτι ὅτι ὅτι
αὐτῶν· ὅτι ὅτι ὅτι ὅτι ὅτι
μετὰ τὸν σαρκαὶ ὅτι ὅτι ὅτι
χέρων.

Καὶ διαρῖπται σαρκαὶ ὅτι

τριοι τοῦ πόρου αὐτοῦ·
Μὴ παρζάτω αὐτῷ ἀρτιλή
πτωρ· μὴ δὲ γένηθῃ τῶι
κτίρμασιν τοῖς ὀρφανοῖς αὐ·
Πένη θήτω τὰ τέκνα αὐτοῦ
εἰς ὄχλο θρασυ·
Εργεῖ αὐτῷ ἐξαλειφθή·
τὸ ὄρομα αὐτοῦ·
Πραμνησθήνῃ ἁρομίαντων
πρωῶν αὐτοῦ ὄραπτικῷ·
Καὶ ἡ αὐτῇ μαρτίᾳ τῆς μὲν αὐτοῦ
μὴ ὀξαλειφθεῖν·
Πένη θήτωσαν ὄραπτικῷ
Διωπαρτος·
Καὶ ὄχλο θρασυ ἐκ γῆς τὸ
μνημόσυνον αὐτοῦ·
Αὐτῶν γὰρ ἐμνησθῇ ποιῆσαι
ὄλεος· καὶ καταδιώξουσιν
θρονοῦ πύργον καὶ ταύχον·
Καὶ καταρενυμώσονται τῇ
Δίατον θωρατῶσαι·
Καὶ ἡ γυνὴ σὺν πατρὶ καὶ
ὕψι αὐτῷ καὶ γὰρ ὄλεος



ἀλογίαν, καὶ μαλινωθή
σθαι ἀπ' αὐτοῦ.

Καὶ ἐμεθύσαντο κατὰ ραν
ὡς ἱμάτιον.

Καὶ εἰσῆλθον εἰς τὸ δωρεῖο
τῶν ἐκ τῆς αὐτοῦ.

Καὶ ὡς τὸ ἐλαιον εἰς τοὺς ὀφθ.
οὺς αὐτοῦ. καὶ ἔθηκεν αὐτῷ
ὡς ἱμάτιον ὁ περιεβάλλων.

Καὶ ὡς τὸ ζώον ἐν τῷ διαπαρῇ
περιζώονται.

Τοῦτο τὸ ἔργον τῶν ἐν διαπαρῇ
τοῦ τῶν μετὰ παρὰ κύ.

Καὶ τῶν μαλινωτῶν πορνῶν
κατὰ τῆς ψυχῆς μου.

Καὶ σὺ κέ κε ποίνῃς μετὰ μου
ἐν ἐκ τῶν ὀφθαλμῶν σου.

Οτι χρῆσθαι τὸ ἐλεός σου.
Ῥύσαι με ὅτι πτωχὸς καὶ πέ
νησ ἄμην. καὶ ἡ καρδία με
τετάραι κατὰ τὸς μου.

Ὡς τὸ σκιά ἐν τῷ ἐκλίπαι αὐτῇ
ἀπ' ταῖν ῥέθην. ὅς ἐστιν ἄχθῃ.

ὥστε ἀκρίδα·

Τὰ γόρατά μου ἐθένησαν ὡς
πὸ ρηαίω.

Καὶ ἡ σὰρξ μου ἠλκοι ὡς θη-
δαιον· κατὰ ἀνὴρ ἦν ἡ ῥομφα-
δος αὐτοῖς.

Εἶδον σὰν μὲ ἐσάμαρκεψαν
λαοὶ αὐτῶν· βοήθησον μοι κὶ
ὁ θεὸς μου καὶ σῶσον με ὑπὸ
τὸ ἔλεός σου.

Καὶ γράψαντες ὅτι ἡ χεὶρ σου
αὕτη καὶ σὺ κ' ἐποίησας αὐτ.

Καταρᾶσθαι αὐτοὶ καὶ σὺ
ἀβυσσοὶς.

Οἱ ὀψωριταὶ μέγροί μοι αἰχμη-
τή τωσαν· ὁ δὲ δούλος σου ἀ-
φραθήσεται.

Ερ-λυσάσθωσαν οἱ ἐν δυνάμει
λαοὶ τὰς ἐντροπῆν.

Αὐτὴ περιεπαλάτωσαν ὡς δὲ
πλοῖα ἐν αἰχμηταῖς αὐτῶν.

Εξομολογήσονται τῷ κτίοντι
ἀνθρώπῳ τὸ ὄμματί μου.

Καὶ ἐμὲ σω πολλῶν ἁρῶν
αὐτοῦ· ὅτι πωρῶν ἐκ δόξι
ῶν περιήτοσ·

Τοῦ σῶσαι ἐκ τῶν διακόντων
τῆς ψυχῆς μου·

τῶν δαδ φαλμῶν

ἰπερὸς ἐκ τῶν κῶ μου λῶν σου
ἐκ δόξιῶν μου· ἕως ἁρῶν
τοῦ ἔχθρου σου ὑποπόδι
ον τῶν ποδῶν σου·

ῥῶν δὲ δὲ λῶν σου ὅσα πο
σὶς εἰς σοὶ ἐκ σιῶν·

Καὶ κατακυριὰς ἐν μέσῳ τῶν
ἐχθρῶν σου·

Μετὰ σοῦ ἡ δὲ χεὶρ ἡ ἐμὴ ῥῶν
δὲ λῶν σου ἐν ταῖς λαμ
πρότησι τῶν ῥῶν σου·

Εἰς γὰρ ἀρὸς πρὸς τὸς φόρου
ἐν μέσῳ σου·

ὡς ἐκ λῶν σου μὴ μὴ λῶν
σῶν· σὺ ἰδὼς εἰς τὸν αἰῶ
να λῶν τῆς τῶν ζῶν λῶν
σε δὲ· ἐκ δὲ δόξιῶν σου



σωθέντων σὲν ἡμέρῳ ὁ
ἦς αὐτοῦ καὶ σιλεῖς.

Κρίνει δὲ τοῖς ἔθνεσι πᾶσι
ὡς ἐπιπῶντα.

Σωθήσεται κεφαλὰς ὡς ἡ
πολλῶν· ἐκ χειρὸς αὐτοῦ
ὁ λαὸς πίεται.

Αὐτοῦ τοῦ ὑψώσεται κεφαλὴν·

+ ἀλλήλογίᾳ +

Σχομολογήσονται σοὶ κε ἐν ὅ
λην καρδίᾳ μου· ἐν βουλή
καὶ ὁσὲν ἡ σωτηρία ἡ
ἐλπίς αὐτοῦ· ἐν γὰρ κὺ.

Εξόζητη μένεις ὁ πᾶν τῶν
θεσπιάτων αὐτοῦ.

Σχομολήσονται καὶ μέγα
πρέπια τοῦ ἔργου αὐτοῦ.

Καὶ ἡ δόξα σου ἡ αὐτοῦ μέγα
εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Κρίνει ἀποκρίσας τοὺς θανά
σιων αὐτοῦ· ὁ λείμων ἡ
οἰκτὴρ μωρὸς ἐπὶ τῇ
δωκε τοῖς φόβου μέτροις αὐτοῦ.



Ἰσως ὡς ἀποδείκνυται

Μνησθήσεται ἰς τὸν αἰῶνα
διαθήκησ αὐτοῦ.

Ἰσὺ δ' ἔργων αὐτοῦ ἀνήγγαλε
τῷ λαῷ αὐτοῦ.

Τοῦ δοῦναι αὐτοῖς ἑμνηρο
μίσθων.

Ἐργα χειρῶν αὐτοῦ ἀληθεύει
καὶ κρίσις· τίς αὖτε πᾶσαι
αἱ ἐργασίαι αὐτοῦ.

Ἐστὴν ἐκδοῦναι ἰς τὸν αἰῶνα
τοῦ αἰῶνος· πεποινημένοι

Λύτρωσιν ἀπὲς αἰῶνα τῷ λαῷ
αὐτοῦ.

Ἐμνησθήσεται ἰς τὸν αἰῶνα δια
θήκησ αὐτοῦ· ἡ δὲ φόβος
ἐστὶν τὸ ὄρομα αὐτοῦ.

Ἀρχὴ σοφίας φόβος κυ.

Ἐκδοῦναι δὲ ὡς ἐκδοῦναι τοῖς
ποιοῦσιν αὐτήν.

Ἡ ἀντίδοτος αὐτοῦ μὲν εἰς τὸν
αἰῶνα τοῦ αἰῶνος.

ἡ ἀληθεία.

α. 2α
112
Καὶ ῥίος ἀνὴρ ὁ φοῦς μὲ
ρος τοῦ κῆ· ἐν ταῖς ἐντολαῖς
αὐτοῦ· θύλῃ σι σφόδρα·
Ἄνω αὐτὸν ἐν τῇ γῇ· εἶσαι τὸ σπέρ
μα αὐτοῦ·

Εν δὲ αὐτῷ ὅπως εὐλογηθήσεται·
Ὁ ζωὴ αὐτοῦ τοῦ ἐν τῷ οἴκῳ
αὐτοῦ· καὶ ἡ δικαιοσύνη αὐτοῦ
μέγιστος τοῦ αἰῶνος αὐτοῦ αἰῶνος·

Εξωμείψις ἐν τῷ σκοτεινῷ φῶς
τοῖς ὀφθαλμοῖς·

Ελεῖ μωροὺς αὐτοῦ· οἱ κτεῖ μωροὺς
δικαίους· χρῆται δὲ ἀνὴρ ὁ οἰ
κτεῖρον καὶ κτεῖρον·

Ὁ ἰσχυρὸς αὐτοῦ τοῖς λόγοις αὐ
τοῦ ἐν τῇ γῇ·

Ἦτι ἐν τῷ αἰῶνος αὐτοῦ σωλὰ
θήσεται·

Εἰς μνημόσυνον αἰῶνος ὁ
παῖς αὐτοῦ· ὑπὸ ἀκροῦ πο
νήσας οὐ φοβηθήσεται·

Επὶ μὲν καρδία αὐτοῦ ἐλπίς
ζῆλον κῆ·

ρ. 1α
3

Γαήρικται ηδελφ

Εαήρικται ηδελφία αὐτοῦ ὅ
μη φουληθῇ· ἕως οὗ ἐπίλει
ἐπιτοῦ ὄχθροῦ αὐτοῦ·

Εσκόρπισεν ὁ δὲ κε τοῖς πέ
ρησιν· ἡ δὲ δειλαὸς αὐτοῦ
μόρει εἰς τὸν αἰῶνα τοῦ αἰ
ῶρος·

Τὸ κέρας αὐτοῦ ὑψώθη σάα
ἐν δόξῃ· ἀμαρτωλὸς ὁ ψ
ταίλα ὀργισθήσεται·

Τὸ δὲ ὁδοῦ αὐτοῦ βρῖζει
στακθήσεται·

Επιθυμία ἀμαρτωλοῦ ἀπο
λείπεται· ~~ψαλμὸς τῷ δαυὶδ ἀλχη~~
ἱρὸν τὸ παιδάκι ἄνθρωπος τὸ
ὀρομακὺ· εἴη τὸ ὀρομακὺ
ἀνθρώπου ἀπὸ τοῦ ῥυ
δωσ τοῦ αἰῶρος·

Απὸ ἀνατολῶν ἡλίου μέχρι
δυμῶν αἰρετὸν τὸ ὀρομα
κὺ· ὑψηλὸς ἐπὶ πάντα
ὀθρη ὁ κοῖ·

Επιτοῦ οὐνοῦ ἡ δόξα αὐτοῦ·

Τὸ ὡς κς ὁ θς ἡμῶν.
ἐν ὑπὸ τοῖς λατοικῶν καὶ
τῶ τῶ τειρῶ ἐφορῶν.

Εν τῷ οὐν καὶ ἐν τῇ γῇ.

Οὐκ ἔρω ῥά ποτε τῆς πτωχοῦς
ἀπὸ κοτρίας ἀρυψῶν πέ-
ρηται.

Τοῦ καθίσει αὐτοῦ μάτ' ἀρχό-
των. μάτ' ἀρχοῦ τῶν λαῶν
αὐτοῦ.

Ο Κατοικί ζωρὰ ἄρα ἐν οἴκῳ.

Μοῦ ἐπὶ τέκροισι ἀφραμοῦ
μηρ.

ἀλλήλογίαι

Εν δὲ ὁ δὲ πλοῦτος καὶ πτωχὸς.

Οἱ κοῦϊα κῶβ ἐκλαοῦ υδρὸς
ρου.

Επερὶ θείου δαίματος αὐτοῦ.
ἐν πλοῦσι αὐτοῦ.

Ηθ' ὡς λαοὶ εἶδε τὴν αἰετὸν
οἱ οὐρανὸν δὲ ἰσάφηνε τῶ
ὁ πῶς τῶ ὁρῆεσθ' ἐκ τῆ
σῶν ὡς κριτοῖ.

Καὶ οἱ μουροὶ ὡς ἀρρίαν προ-
βάτ.



*ρίτ
ζ*



Τί σοι χαί θάμασ σα ὅτι ἐφυγά-

Καὶ σὺ ἰορδάνη ὅτι ἀπράφνης ἔσ-
ταὶ ὁ πῖσας.

Ταὶ ὁρῇ ὅτι ἐσκιρτήσας περὶ σά-
βρι οἱ, καὶ οἱ βουροὶ ὡς ἀρρία
προματῶν.

Απὸ προσώπου κυβήλα
Θηλή γῆ. ὑπὸ προσώπου
τοῦ θυϊακῶν.

Τοῦ ἀρβάρτος τῆς πέτρας
λίμνης ὕδατων.

Καὶ τῆς ἀμρότο μορῆς τῆς γῆς
ὕδατων. μὴ ἡ μὴ κέ μὴ ἡ μὴ.

Αλλὴ τῶ ὀροματί σου δὸς δόξ-
Επὶ τῷ ὀλίγῳ σου καὶ τῇ ἄλλῃ

Θείᾳ σου. μὴ ποτε εἴπω
σι τῷ ὀθρῇ σου ἀπὸ τοῦ αὐτοῦ.

Οὐδὲ ἡ μωρὴ τῶ ὀυῶ καὶ
ἐν τῇ γῇ παρτα ὅταν ἡ θόλη
στὴν ὀνοίη σε.

Τα εἰ δὲ λαοὶ τῶν ὀθρῶν ἄρ-
γῶν ὀρῆ καὶ χρυσοῖ ἔργα
χειρῶν ἄνθρωπων.

Ετόμα' ἄχουσι ἡ αἰ οὐ λαι λήσου
σιμ' ο φ· θαμμοῖσ' ἄχουσι ἔδκο
ψομ·ται·

ὦ τω' ἄχουσι ἔδκω κούσουμ·ται·

ῥίμασ' ἄχουσι ἔδκόσφραμ·θή
σουμ·ται· χεῖρας ἄχουσι ἡ αἰ
οὐ ψηλὰ φήσουσι·

Πόδας ἔχουσι ἡ αἰ οὐ περὶ πτω
τή σου σιμ' οὐ φωμήσουσιμ·

Εν τῷ λάρυγγι αὐτῶν·

Ομοιοι αὐτοῖς γέμοιμ· τοιοῖτοι
οὐω τισ αὐτῶν·

Καὶ παρ' τισ οἱ πε· ποί· θό· τῶ
ἐπ' αὐτοῖς· **οἱ** λιοσ' ἡ λήπῃ
σεμ· δ' ωῖ κμ· βοη· θός ἡ αἰ ὑπε

τρασσι αὐτῶν ἔστι·

Οικος· λαρὼν ἡ λήπῃ σεμ· δ' ωῖ κμ·

Εοη· θός καὶ λαρὼν αὐτῶν ἔστι·

Οὐ φοιτοῦ μέμοι· τὸν κμ· ἡ λήπῃ
σαμ· ἐπ' ἡ κμ· μωη· θός ἡ αἰ

περὶ αὐτῶν ἔστι·

Κε· μνησθῆσ' ἡ μωρὲυ· λήμωρ





ἡμᾶς· εὐχόμεσθε τοῖς κορίνθι-
Εὐχόμεσθε τοῖς κορινθιαῖς·
Εὐχόμεσθε τοῖς φοβουμένοις ὑ-
ποκρί-
Τὸς μικροῖς μὲν τῶν μακάρι-
Προσθήκη ἐστὶν ἡμᾶς·
Εὐχόμεσθε καὶ ὑπὲρ τοῦ υἱοῦ ὑμῶν·
Εὐλογούμενοι ὑμεῖς τῷ κ-
Τῷ ποιήσαντι τοῦ ὁσίου τῆς
Οὐσίας τοῦ ὁσίου τῷ κ-
Πηρὶ δὲ τῆς ἐδωκε τοῖς υἱοῖς
τῶν ἀνθρώπων· ἔχοντες ἐν ἑαυτοῖς
σου σίσκει·
Οὐδὲ πάντες οἱ λαοὶ βαίνο-
μεν εἰς ὕδου·
Αλλὰ καὶ οἱ ζῶντες ἐν λογί-
σμοις τῶν κ- ἀπὸ τοῦ ῥ-
θῶς τοῦ αἰ- ῥ-
Ἀλληλολογία
Εὐχόμεσθε ὅτι ἡσυχία καὶ
τῆς φωνῆς τῆς δεξιᾶς ὑ-
Οὐκ ἐκλίπετε τὸ ὄνομα αὐτοῦ ἐμοὶ
καὶ ἐν ταῖς ἡμέραις μου

Η ΔΕ ΑΜΑΡΤΑΝΟΤΗΣ

πικαλέσμαι.

ΠΕΡΙΩΧΟΜΕΩΔΙΡΩΘΩΡΑΤ.

ΚΑΛΩΟΙΩΔΟΥΕΥΡΟΣΑΜΕΩ.

ΕΛΙΨΙΡΕΛΙΑΩΔΩΗΡΕΥΡΟΡΕΛΙΑ

ΤΟΟΡΟΜΑΚΥΩΤΕΛΩΛΩΑΜΕΡ.

ΩΚΕΡΩΣΑΤΩΨΥΧΗΜΟΥ.

ΕΛΕΜΩΡΩΚΩΛΙΑΔΙΚΑΙΟΥΣ

ΣΩΘΩΗΜΩΡΩΔΕΕΙΤ.

ΦΥΛΑΩΣΩΤΩΡΗΠΩΟΚΩ.

ΤΑΠΕΙΡΩΘΗΡΕΛΙΑΕΩΣΕΜΕΩ.

ΠΙΑΡΩΘΩΡΨΥΧΗΜΟΥΩΣΤΗΡ.

ΩΡΑΠΩΑΩΣΙΩΣΟΥ.

ΟΠΙΚΩΕΥΩΡΕΤΩΣΕΩΣ.

ΟΠΙΩΖΕΙΛΕΤΩΤΗΡΨΥΧΗΜΟΥ

ΕΚΘΩΡΑΤΟΥ.

ΤΟΩΟΦΘΑΜΩΩΜΟΥΩΠΩΩ

ΚΡΥΩΡΕΛΙΑΤΩΠΩΩΑΩ

ΩΠΩΟΛΙΩΘΗΜΑΤΩ

ΕΥΩΡΕΑΠΩΩΩΩΩ

ΧΩΡΑΩΩΩΩΩ

ΩΩΩΩΩ

ΩΩΩΩΩ

ΩΩΩΩΩ



Εγὼ δὲ εἰ-παθὲν τῆς καύσε-
μου· πᾶς ἄνθρωπος ψάλησ.

Πίαντα ποδώσω τῷ κῶ· πῶ-
ρι· πᾶν τὸν ῥᾶντα πῶδω
κέ μοι· ποτήριον σωτηρίας
λή· τοιαυταῖς τὸ ὄρομαι κύ-
δω· ταχέως μοι.

Πᾶς ἀχάσμου τῷ κῶ· ἀποδώ-
σω ἐμὴν τὴν παρτοσ τοῦ
λαοῦ αὐτοῦ.

Τίμιος ἐμὴν τὴν κῶ· ὁ θῶμα
τοῦ παῖδος ὁ σίωρ αὐτοῦ.

Ὡκὲν ὁ κῶ· δούλος σός.

Εγὼ· δούλος σός· ταῖς ἡμέ-
ραις σου.

Διέρρηξας τοῦ ὁδὸς μοῦ μου·

ὁ θυσιῶν θυσίαν ἀνέβωσ.

ὁ νόμος κυδὼν ταχέως

αὐτῷ κῶ· ἀπο-

πάρτοσ

ἐμὴν· ὁ νόμος

σου ἡλμ-

ἰσ πόδας κού
μήτος' ἔ

Τ
Τ

α'

Fragment of a papyrus scroll with Greek text. The text is written in a cursive hand and includes several lines of script. A large, stylized initial or symbol, possibly a lambda (λ) or a similar character, is visible near the top center. The fragment is heavily damaged, with significant portions missing and the edges frayed.

Fragment of a papyrus scroll, likely the reverse side or a continuation of the text. The text is mostly illegible due to damage and fading, but some faint traces of script are visible. The fragment is heavily damaged, with significant portions missing and the edges frayed.

ἁλληλογόγια

Α

ἰρεῖτε τὸν κύριον πανταπῶς
θρηνῶσαι μέσατε αὐτὸν παν
τὰ οἰκτικοί.

ρ 14
5

Ὅτι ἐκραταιώθη τὸ ἔλεος
αὐτοῦ ἐφ' ἡμᾶς.

7

καὶ ἡ ἀληθεῖα τοῦ κυρίου

Ε

εἰς τὸν αἰῶνα· ἁλληλογόγια·
χομολογεῖς θεῷ καὶ ὅτι
γαθὸς ὅτι εἰς τὸν αἰῶνα τὸ
ἔλεος αὐτοῦ.

ἁλληλογόγια· 118

ρ 13
5

Ε

ἰπᾶτω δὴ οἱ κοῦντες ἡ
γαθὸς ὅτι εἰς τὸν αἰῶνα
τὸ ἔλεος αὐτοῦ.

Ε

ἰπᾶτω δὴ οἱ κοῦντες ἀγαθὸν
ὅτι γαθὸς ὅτι εἰς τὸν αἰῶνα
τὸ ἔλεος αὐτοῦ.

Ε

ἰπᾶτωσαν δὴ πάντες οἱ
φοβούμενοι τὸν κύριον ὅτι
θεὸς ὅτι εἰς τὸν αἰῶνα τὸ
ἔλεος αὐτοῦ.

Ε

κ' θλίψετε ὅτι ἡ σω
μὴν τὸν κύριον καὶ ὁ πνεῦμα

Εἰς πρῶτον μου·

Κς ἐμοὶ μὲν θὸς καὶ οὐ φοβῶμαι
Θησομαι τί ποιήσεις μοι

ἄνθρωπος· κς ἐμοὶ μὲν θὸς, καὶ

γὰρ ὁ πότος μοι τοῖς ἔχθροῖς·

Αγαθὸν πεποιθήματα ἐπὶ κρ,

ἢ πεποιθήματα ὁδῶν μου·

Αγαθὸν ὅτι ἐπὶ ζεῖρε πικρῶν·

ὅτι ἐπὶ ζεῖρε παύχουσι·

Πάντα τὰ ὅθρη ἐκύκλωσάν με

ἐν τῷ ὁράματι κυνῶν μου

αὐτοῖς·

Κυκλώσάν με ἐκύκλωσάν με

καὶ τῷ ὁράματι κυνῶν μου

αὐτοῖς·

Εκύκλωσάν με ὡς ὁ λύκος

σπικνέει· καὶ ὡς ὁ ζεῖρε καὶ

σπικνέει· καὶ ὡς ὁ ζεῖρε καὶ

καὶ τῷ ὁράματι κυνῶν μου

αὐτοῖς·

Ως ὁ λύκος ἀνὰ τὴν πόλιν τοῦ πεσόντος·

Καὶ ὡς ὁ λύκος ἀνὰ τὴν πόλιν τοῦ πεσόντος·

Ισχύς μου καὶ ὡς ὁ λύκος ἀνὰ τὴν πόλιν τοῦ πεσόντος



71
ὁ κς, καὶ ἄνδρε το μοι ἴς σρίαρ;
Φωρὴ ἁγία λιλιά σόω ὁ καὶ σρίας
Περσκηραῖς δι λιλίωρ.
Ποξίω κὺ δ' ποίησε δύνω αμρ.
Ποξίω κὺ ἔτω σί με.
Ποξίω κὺ δ' ποίησε δύνω αμρ.
Οὐκ ἔχω θωροῦμαι ἀλλὰ ζή
σομαι καὶ διηγήσομαι τὰ ἐρ
γα κὺ· παιδάς ρ' ὁ παῖδά
σὸ με ὁ κς, τῷ δ' ἔθωρα τῷ
οὐ παρ' ὁ δώκέ με.
Αρρίξαιτέ μοι πύλας δι λιλίω
σώης.
Εἰ σὸ λθωρ δ' ἄντα ὁ ὅμο
λογη' σομαι τῷ κῷ.
Αυτὴ ἡ πύλη τοῦ κὺ δ' ἱλαί οἱ
Εἰ σὸ λάσονται δ' ἄντῃ.
Εξομολογήσομαι σοι ὅτι ἐ
πήκουσας μου· καὶ ἄν
μου μοι εἰς σρίαρ.
Πιθορὸν ἄνω· δοκίμασαν
οἱ οἶκο· δομοῦντες οὗτος
ἄνδρῃ· θη' ὁ κς· κι φωληρ' ὁ γωρ.



Παρά κὺ ἄβραάμ αὐτῇ.
Ταῖς αἰθαιμασὶ τοῖς ὄφθαλμοῖς ἡμῶν.

Αὐτῇ ἡλὲν ἄβρααμ ὁ ποιὴς τὸν
ὁκτὸς· ὡς γὰρ ἔλασεν τὸν ἄβρααμ
εὐφραθὸς μετὰ αὐτῇ.
Ως κέ σὺ σὺν δὲ· ὡς κέ εὐόδο
σὺν αὐτῇ.

Εὐλογητὸς ὁ βρῆχος μετὰ
ἐν ὁρόματι κὺ.

Εὐλογητὸς μετὰ ὑμῶν ὁ ζοῖκ
κὺ· ὅς κ' ἐλάττει τὴν φωνὴν αὐτῇ.

Εὐαγγέλιον ὁρτὶν ἐν τοῖς
πυλῶν ζουσι ἐως τῶν κε
ρατῶν τοῦ θυσιαιαρίου.

Θς μου εἰσὺν ἐλάττει ὁμοιο
σομαί σοι.

Θς μου εἰσὺν ἐλάττει ὑψώσας
ὁμοιοσομαί σοι ὅτι τὴν
κουσας μου ἐλάττει ἄβρααμ
εἰς σπρίαν· ὁμοιοσομαί σοι
τὴν κὺ ὅτι αὐτὸς ὅτι εἰς
τοῖς αἰῶνις ἔλκει αὐτοῦ.

15

119.



ΑΛΗΛΟΥΙΑ ΡΙΗ: Π

αβωριοι οι αμαμοι εν οδω
 οι πορδομοροι εν ομοκω
 αβωριοι οι οξερειρωτοι
 τω μαρτυριω αυτου εν ολη
 καρδια εκζητησουσιν αυτο
Ου γαρ οι εργαζομενοι την
 αρωμια εν ταυτο οδοις αυ
 του σωραθησαν
Ευερετειλωτα εν τω λαω
 σου του φυλαξασθαι σφο
Οφιλοκαπειυθω την σαρ
 αιολοι μου του φυλαξασ
 θαι τα διαιωματα σου
Τοτε ου μη αιχμηθω εν τω
 μο εωι μελωπει εν τω πωσας
 τα εντολα σου
Εξομολογησομαι σοι εν αθυ
 τητι καρδια εν τω μο μου
 θη εν αιμα τα κριματα
 της διαιωσης σου
Ταυτα και ωματα σου φυλα
 ξω με εν καταλιπας



ἔωσ σφ' ὄδρῳ.

Ε ἢ τίρι καταρ-θώ στείρεώ τε
ρος τῶν ὁ-δοῦ αὐτοῦ, ἐν τῷ
φυλάξασθαι τοῦ λόγου σου.

Ε ἢ ὅλη καρδίᾳ μου ὄξος ἔ-
τησά σε μή ἀπόσῃς ἀπὸ
τῶν ἐν πολλῶν σου.

Ε ἢ τῇ καρδίᾳ μου ἐκρυψά-
τω λόγιόν σου ὅπως ἀμύ-
νημαρ τῶ σοι.

Ε ἢ ὅλη τοῖς εἰκέδιδάζομαι
ἐν τῷ διδάσκαλόν σου.

Ε ἢ τοῖς χεῖλεσί μου ὄξος ἔ-
λαπαρ τῶ τῷ ἱερὶ ματατοῦ
ἀόματός σου.

Ε ἢ τῇ ὁδῷ τῶν μαρτυρίων
σου ἔσθ' ὅθι ἔκλυω ὅς ἐπὶ πᾶ-
σι τῶ λού τῶ.

Ε ἢ ταῖς ἐν πολλαῖς σου ἁδο-
λάς χέσω καὶ καταροή-
τας ὁ-δοῦ σου.

Ε ἢ τοῖς δικαίωμασί σου ἐν-
τάλῳ ὅθι ἔκλυω ἰλήσομαι

τῶν ἰσχυρῶν σου.

Αρτῶ πόδες τῶ δουλεύω
σου Ζήσομαι καὶ φυλάξω
τοῦ λόγου σου.

Αποκάλυψον τοῦ ὀφθαλμοῦ μου καὶ λατρεύσω
ταῖς θαυμασίαις ἐκ τοῦ νόμου σου.

Πάροικος ἐγὼ εἰμι ἐν τῇ γῇ.
μὴ ἀποκρύψῃς ἅπτε μου
τὰς ἐντολάς σου.

Επειπόθησεν ἡ ψυχή μου
τοῦ δοῦναι θυμῇσαι τὰ κρίμα
τά σου ἐν παντί καιρῷ.

Επετίμησας ἡ πόρνη φάρσις
ἐπὶ λατῶν αὐτοὶ οἱ ἐκ κλήρο
τά σου ἀπὸ τῶν ἐντολῶν σου.

Περίβλεπὲ μοι ὁργίλος
ὁ οὐδὲν ὡς ἵπ ὅτι τὰ μαρ
τυρίων σου ὁξέζητησα.

Καὶ γὰρ ἐλάθισαν ἄρχοντες
καὶ λαὸς τῆς μερῆς λατρεύοντες.
ὁ δὲ δούλος σου ἡ δολὴ
χειρὶς τοῦ διδιδάσκοντος.

Καὶ γὰρ τὰ μαρτυρία σου με-
λέτη μου ἐστὶ· καὶ αἰσιν μου
λίαν μου τὰ διηαιώματα.
Εκολλήθην τῷ ὁδῷ φεικῆ ψυ-
χῆ μου· ζήσορ με κατὰ τὸ
λόγον σου.

Παῦδ' ὁδοῦ μου ὁ ζήνωνας
ἐπὶ κούσας μου· διδάξέ
με τὰ δικαίωμά σου.

Οδοὶ δικαίων σου σου
μέτισόν με· καὶ ἄδο λάχμι-
σιν ἐν τοῖς θαυμασίοις σου.

Εμύσα· ζερὴ ψυχῆ μου ἀπὸ
ἀκῆ· λίαν, ὡς καὶ ὁ σορ με
ἐν τοῖς ἔργοις σου.

Οδοὶ ἀδικίας ἀποστροφῆς
ἀπὸ μου· καὶ τῶν ὀμμάτων σου
ἐλθέη σορ με.

Οδοὶ ἄληθειας ἡ ἐκείνη σάμην
τῶν κίματά σου· ἐκ δὲ τῶν λα-
θόντων.

Εκολλήθην τοῖς μαρτυρίοις
σου· κίμα με· καὶ ταπεινώσῃς.

Ὁδοὺν ἐν πολλῶν σου ὁδραμοῖς
ὅταν ἐπλάτυνας τὴν καρ-
δίαν μου.

Ὡς μοι θῆναι σὺ μοι κέτι τὴν ὁ-
δοὺν τῶν δικαιοματιῶν σου.
Ὡς ἐκζητήσω αὐτὴν διὰ παρτί.

Συνέτισόν με καὶ ὁξερὰν ἴ-
σω τὸν ῥόμον σου καὶ φυλά-
ξω αὐτὸν ἐν ὀλίγῳ καρδίας μου.

Ὁδήγησόν με ἐν τῇ τριῇ σου
τῶν ἐν πολλῶν σου ὅτι αὐτὴν
ἠθέλησα.

Κλίνομαι τὴν καρδίαν μου εἰς
τὰ μαρτύριά σου καὶ μὴ εἰς
πλεοροξίαν.

Ἀποστροφὴ τοῦ ὀφθαλμοῦ
μου τοῦ μὴ ἰδεῖν ματαιότη-
τα ἐν τῇ ὁδῷ σου ζῆσόν με.

Στήσον τὸν δούλω σου τὸν ῥό-
μόν σου εἰς τὸν φόβόν σου.

Περίελε τὸν ὀρειανισμὸν μου
ὅτι ἀποπνεύσω ὅτι τὰ κρί-
ματά σου χρεώ.

Ιδούδωκε θύμην σάτασ ἐν τῷ
λαῷ σου ἐν τῇ δικαιοσύνῃ
σου ζῆσόν με.

Καὶ ἔλθοι δώξέ με τὸ ἔλεός σου
κέ τὸ σπρίον σου κατὰ τὸν λό
γον σου.

Καὶ ἀποκριθήσομαι τοῖς ὀ
ρείδίζουσί με λόγον ὅτι ἔ
πισται ἐπὶ τοῖς λόγοις σου.

Καὶ μὴ περὶ ἄλλοις ἐκ τοῦ υἱοῦ
τοῦ βουλόγον ἁλὴ θάσσω
οὐδ' ὅτι ἐπὶ τοῖς ἱρί
μασί σου ὁ θεὸς ἠλάττω.

Καὶ φυλάξω τὸν ῥόμον σου
ἀπαρτὸς εἰς τὸν αἰῶνα καὶ
εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Καὶ ὁ θεὸς ἀόμνη ἐν πλάττω
με ὅτι τὰς ἐν τῷ λαῷ σου ὁ
ζήτησω.

Καὶ ἔλαλουν ἐν τοῖς μαρτυρί
οις σου ὁρατὶ ὁρῶσι λέων
καὶ ὄκνησιν ὁ μὴ.

Καὶ ἐμὲ λήττω ἐν ταῖς ἐν τῷ

λαῖσ σου αἶσ ἡγάπησας σφό
δρα· καὶ ἡ ῥα τὰς χεῖρας
μου πρὸς τὰς ἐν τοῖς λαοῖς
αὐτῶν ἡγάπησας· καὶ ἡ δολωχοῦ

ἐν τοῖς δικαιομασί σου·

Μνησθήτι τῶν λόγων σου
δούλω σου ἐν δόξῃ σου
σας με·

Αυτὴ με παρὲκάλει σὲ ἐν
τῇ ταπεινώσει μου ὅτι το
λόγιόν σου ὀξήσας με·

Υπὲρ ἡφαιροι παρηρόμοι
ἐως σφόδρα· ἀπὸ δὲ τοῦ
ῥόμου σου ἔκζελε μὲν·

Εμνησθήτι τῶν κριμάτων σου
ἀπὸ τῶν ὧν ἐκείνη παρὲκλή·

Αθυσία κατὰ χεῖρας ἀπὸ
ἁμαρτωλῶν τῶν ἐκείνη
λιπαροῦ τῶν τοῦ ῥόμου σου·

Ψαλτὰ ἡ σὰν μοι τὰ δειλά σου
ἐν τῷ παροικί
σας μου·

Εμνησθήτι ἐν ῥυκτὶ τοῦ ὄρου

ματὸς σου καὶ φύλα

ζατοῦ μου σου.

Αὐτὸς ἐρεῖ μοι ὅτι τὰδι
καὶ ὡματὰ σου ὁζοθήτησιν.

Μερίσ μου ἐκεῖ ἐν πατοῦ φυ
λάζασθαι τοῦ νόμου σου.

Εὰν ἡ θηρ τοῦ πρῶτου
σου ἐν ὅλη καρδίᾳ μου, ἐλέ
ησόν με κατὰ τὸ λόγιόν σου.

Τὸ ἐλογίσαι μεν τὰς ὁδοὺς
σου καὶ ἐπὶ ἀρεταῖς τοῖς πο
δαῖς μου εἰς τὰ μαρτύριά σου.

Εἰ τοι μὲν θηρ καὶ οὐκ ἐταρῶ
χθην τοῦ φυλάζασθαι τὰς
ἐντολάς σου.

Εχοιρίαι αἱ μαρτολῶν περι
επλάκησαν μοι. καὶ τοῦ νό
μου σου ἔκδωκε λαθόν μεν.

Μεσσηύκτις ὁζοθήτηται μοι
τοῦ ὁμολογεῖσθαί σοι ἐ
πὶ ταῖς κρίμασι τῆς δικαιο
σύνης σου.

Μετὰ χροσφῶν μετὰ τῶν

α
α/πα

φοβουμῆρ σου, καὶ τῶν φύλα-
τορ τῶν τὰς βῆτολας σου. τοῦ
ἐλθόντος σου, πλῆρη σὴ γῆ.
τὰ δίκαιά σου, διδάζομε.
χρηστὴ τὰ ἐποίησας μετὰ τοῦ
δούλου σου, καὶ καὶ τοῦ λόγου.
χρηστὴ τὰ, καὶ παιδείαν, καὶ
γνώσιν διδάζομε, ὅτι ταῖς
βῆτολας σου ἐπίστασα. πρὸ
τοῦ μετανοήσω θῶαι, ἐγὼ ἐπλη-
μύνησα. διὰ τοῦτο, τὸ λο-
γίόν σου ἐφύλαξα. χρηστὸς ἔ-
σὺν, καὶ βῆτῃ χρηστὴ τί σου.
Διδάζομε τὰ δίκαιά σου.
σου. ἐπληθύνθη ἐπ' ἐμὲ ἀδικί-
α ὑπερφάνορ. ἐγὼ δὲ βῆτολῃ
καρδία μου, ἐξεδύνησας τὰς
βῆτολας σου. ἐτύρω θῆ

α/πα — ἀμνήνι μαίον — δ — ἔγραψα ἐγὼ θε-
όδωρος οἰκονόμος ἐκ πόλεως μαίης, καὶ καλὸ
τυχος ὁ ποῦ ἔγραψε ἐπ' αὐτὸ τὸ ψαλτήριον καὶ ἔ-
χῃ, τὴν μνήμην αἰώνιον.

100

72
μαρτυροῦμαι
ἐκ τῆς
χρυσῆς

13
03
3η
X παραδεδω

καὶ ἡ ἀγαθή καρδίᾳ αὐτῶν· ἡ
δε· τὸν νόμον σου ἐμύθλη
τησα· ἀγαθὸν μοι ὅτι ἐ-
ταπείνωσάν με, ὅπως
ἀρμάθω τὰ δίκαιά μου
σου· ἀγαθὸν μοι ὁ νόμος τοῦ
στόματός σου· ὑπὲρ χιλιά-
δας χρυσίου καὶ ἀργυρίου·

παραδεδω
4η φρο.
τοιαύτη
π
χρυσ.
παρ
9ος
μι
φρ
μ
χρυσ.
πρ
διαμ
φρο
9η
χρυσ.
παρ

Ο ἰκεῖν σου ἐποίησαν· καὶ ἐ-
πλάσαν με· σὺ ἐπισόρμη·
καὶ μαθήσομαι τὰς ἐντολάς
σου· οἱ πόδες μου οἵ σε ὀφθαλμοί μου·
καὶ ὡς ἡ ἀλήθεια σου, ὅτι ἡ ἀλήθεια σου
ἐπληρώσα· ἐγνώκεν,
ὅτι δίκαιον ἦν τὰ κρίματά σου,
ἐσάληθ' αὐτὸν ὡς ἡμεῖς· ἡ ἀλήθεια σου
ἀπὸ τῶν ἐχθρῶν σου, τὸν παρὰ καλῶς με κατὰ
τὸν λόγον σου· τὸν δούλον σου· ἐλθέτωσαν μοι
οἱ οἰκτιρ-

καὶ ἡ ἀλήθεια σου

Ἐν τῇ ταπεινώσει μου.
Εἰς τὸν αἰῶνα οὐ μὴ ἄποιλάθω
 ματιῶν δι καιωμάτων σου ὅ
 τι ἐν αὐτοῖς ὄξησάς με.
Εὐ εἰ μὴ ἄνω σὺ σὸν με ὅτι ἄ
 δικαίᾳ ματιῶν σου ὄξησάς με.
Εμὲ ἔπεισες μαρτυρῶντων
 τοῦ ἀπολῶναι με. τῶ μαρτυρί
 ῳ σου σὺ καὶ.
Πάσης σου τέλει εἰδὼν πᾶ
 ρας πλῆν τῆς ἐντολῆς σου
 ὁφείλω.
Ὡς ἡ γὰρ πῆσατο ἡ μοῖρα σου καὶ
 ὅλην τὴν ἡμέραν ἐμὴν ἔτι μου
 ἐστίν.
Ἦπερ τοῖς ἄχθοις μου ἐσώθρι
 σάς με τῇ ἐντολῇ σου ὅτι
 εἰς τὸν αἰῶνα ἐστίν.
Ἦπὸρ πάντας τοὺς διδασκα
 λούς με σὺ καὶ ὅτι τῶ μαρ
 τυρίῳ σου ἐμὴν ἔτι μου ἐστίν.
Ἦπερ πᾶσι τοῖς ἐροῦσιν ἡ
 ὅτι τὰς ἐντολὰς σου ὄξησάς με.



ἡ ψυχή σου ὁ δὲ πόρνη ἂν ἐλθὼν
καταποιοῦ πόδας μου ὅπως
ἐν φυλάξω τοῖς λόγοις σου
Απὸ τῶν κριμάτων σου οὐκ ἐ-
ξέκλιμα ὅτι σὺ ὁμοθέτη-
σάς με.

Ως ἐλκεῖ ἀπὸ λάρυγγός μου τὰ
λόγια σου. ὡς ἐν μέλιτι τὸ στόμα
τί μου.

Απὸ τῶν ἐν τῷ λῶν σου σωῆκα
διὰ τοῦ τοῦ μίσους σου ὁ
δοῦν ἄδικίαν.

Λύχνος τοῖς ποσί μου ὁ ὁρμός
σου. καὶ φῶς ταῖς τρίβοις μου.

Ωμοσα καὶ ἐψησάτο ὁ φυλάξας
θαυτὰ ἐν ῥίματι τοῦ ἀνθρώπου
σώης σου.

Εταπῶν ὡς κρέως σφόδρα
κέζησόν με κατὰ τὸν ῥόγον σου.

Πῶς ἐκείνη τοῦ στόματός μου. Ἐν
δόκῃ σου ὡς κέ. καὶ τὰ ἐν ῥίματι
σου διδάξόν με.

Ητύχη μου ἐν ταῖς χερσίν σου δι

77
ἀπαρτὸς, καὶ τοῦτό μου σου ὄ
κ' ἐπὶ λαθόμην.

Εθέρτο ὡμαρτωλοὶ πατρίδαί.
Σέκτωρ ἐρτολῶρ σου ὄκ' ἐπ' ἡ
ρήθηρ.

Εκληροδόμησά τῳ μαρτύριαι
σου εἰς τὸν αἰῶνα· ὅτι ἡ ἀμάρτια
τῆς καρδίας μου εἰσὶν.

Εκλιπατήρ καρδίαν μου τοῦ ποι
ῆσαι τὰ δίκαια ὡματῶ σου εἰς
τὸν αἰῶνα· ὡματῶν τὰ μέγα τῆρ.

Παραρρόμοις ἐμίσησά τοι τὸ
ῥόμορ σου ἡγάγησά· βοηθός
μου καὶ ἀντιλήπτωρ μου εἶσιν.

Εἰς τὸ ὡλόγοισόν σου ἐπήλπισα.
Εκκλίματό ἀπ' ὅ μου πορνηρό
μυσοὶ, καὶ ὄξ' ἐβράρηνσάν τας ἐρτο

λαὸς τοῦ θυμου.

Αντιλαμοῦ μου λατῶ τὸ λῆγιτό
καὶ ζήσομαι· καὶ μελικάταις
χίνης με ἀπὸ τῆς πρὸς δοῦ
ας με.

Βοήθησόν μοι καὶ σωθήσομαι.

εὐφραίνετα
δὲ τὸ

καὶ μελέτησιν ἐν τοῖς διαι
· αἷμασί σου διαπαντός·
Εξουδένωσας τοὺς ἀποστατούν
τας ἀπὸ τῶν διαιματιῶν
σου· ὅτι ἄδικον τὸ ἐνθύμη
μα αὐτῶν·

Παραβαίνοντας ἐλογισάμην
πάντας τοὺς ἀμαρτωλούς
τῆς γῆς· διαπούντων ἡ γῆ
σὺν μαρτυρίᾳ σου·

Καθήλωσον ἐκ τοῦ φόβου σου
τὰς σάρκας μου· ἀπὸ γὰρ τῶν
· λιριμάτων σου ἐφοβήθην·

Εποίησα λίριμα καὶ δικαιο
σύνην· μὴ παρὰ δὲ μετὰ τοῖς
· ἀδικούσι·

Εκδόξαι τὸν δούλόν σου ἅς ἀ
γαθὸν μὴ σὺ ληφάρτησάντω
σάρκα ὑπερήφανοι·

Οἱ ὀφθαλμοί μου ἐξέλιπον ἅς
τὸ σπρίον σου· καὶ εἰς τὸ λῆγον
τῆς δικαιοσύνης σου·

Ποίησον μέγα τὸν δούλον σου ἵνα

τὰ τὸ ἔλθός σου· καὶ τὰ δίκαι
ώματά σου· δίδασκέ με.

Αούλος σου εἰμὶ ἀγωνιστὴς πο
νέρος καὶ γινώσκω μαρτύρι
όν σου.

Καὶ ῥοὸς τοῦ ποιεῖσαι τῷ κέντρῳ
σκεῖδωσα τὸ ῥόμον σου.

Δια τοῦ τοῦ ἡγάπησάς τοὺς ἐν τοῖς
σουλῶν χρυσίον καὶ τὸ πῶς

Δια τοῦ τοῦ πρὸς πάντας τοὺς ἐν τοῖς
λαοῖς σου κατὰ τὴν ἐκκλῆσαν, πᾶ
σαν ὁδὸν αἰδικοῦ ἐμίσησα.

Θαύμασά τα μαρτύριά σου· δι
α τοῦ τοῦ ὅτι ἡ ἀληθεύσας τῷ
ψυχῇ μου.

Η ἀληθεύσας τῷ λόγῳ σου φω
τίθει καὶ σωτὴρ εἶναι πᾶσι.

Τὸ αὐτὸ καὶ μου ἡροίσει καὶ ἡλκίω
σάν με· ὅτι τὰς ἐν τοῖς λαοῖς σου ἐ
πέποθον.

Στάσεις ἔ
παι μὴ λήθω ὅτι ἐλθὼς με καὶ ἐλθὼς
με· καὶ τὰ τὰ κρίματά σου ἡγά
γανται τῷ ὄνοματί σου.



Πάδια καὶ μάτια μου καὶ τὸ
θεωρεῖσθαι τὸ λόγιόν σου. **Σ**
καὶ κατακυριεύσω μου πᾶ
σα ἁρμύα.

Λύτρωσαί με ἀπὸ συκοφαν
τίας ἀνερῶν καὶ φυλάττω τὰς
ἐντολάς σου.

Τὸ πρόσωπόν σου ὁρίσθη
μοι ἐπὶ τὸν δούλόν σου καὶ
αἰδάζομαι τὴν δόξαν σου.

Αὐτοὶ οὖν ἰδοὺ τὴν ἁγίαν
οἰκὸν σου ὅτι ἐκείνη φυ
λάττει τὰς ἐντολάς σου.

Δίκαιος εἶ κέ καὶ ὁ θεὸς αἰνί
σσις σου ἐν πείλῃ δικαιοσύ
νης τῶν μαρτύρων σου. καὶ ἡ
ἀγάπη σου ὡς ἡ ἀγάπη σου.

Εξέτηξί με ὁ ἄγγελός σου ὅτι ἐ
πέλασθον τὸ τῶν λόγων σου
οἱ ἐχθροί μου.

Πεπνεύματόν σου τὸ λόγιόν σου
ὡς ἡ ἀγάπη σου καὶ ὁ δούλος σου καὶ

100
γῶπῃ σὸν αὐτό.

Μέσος περὸς ἀνὴρ καὶ ὄξουδε
ρω μένος τῶ δικαίωματός
σου ὅκ' ἐπὶ λανθάνῃ.

Ἡ δὲ λαιὸς σὺν σου δι' καιὸ σὴν
εἰς τὸν αἰῶνα καὶ ὁ ρόμος
σου ἄλῃ θείῃ.

Θλίψις καὶ ἀργὴ καὶ εὐροσάμῃ
αἰὲρ τοῦ λαοῦ σου μόχλ' ἔτι μου.

Δικαιοσύνη τὰ μὲν τύριά σου
εἰς τὸν αἰῶνα σωῖς ἐπισοῦ
μέ καὶ ζήσομαι.

Εκέκραζ' αἰὲρ ὅλη καρδίᾳ μου
ἐνώκουσόν μου κ' ἐτὰ δὲ λαι
ώματά σου ἐκζήτησιν.

Εκέκραξά σοι σὺ σὸν μέ καὶ
φυλάξω τὰ μαρτύριά σου.

Προίφθασα δὲ ἄνω ῥαῖα καὶ
ἐκέκραξα εἰς τὸ ὠλόγισον
σου ἐπὶ ἡλπίσα.

Προίφθασα τοῖς ὀφθαλμοῖς
μου πρὸς ὄρθρον τοῦ μέλ' ὅ
τῶν τῶ λόγιόν σου.

Τῆς φωνῆς μου ἄκουσον κέκα-
τὰ τὸ ἔλεός σου· κατὰ τὸ κρί-
μα σου ζήσόν με.

Προσέμισαν οἱ καταδιώκο-
ντές με ἀνομίαν· ἀπὸ δὲ τοῦ
ρόμου σου ἐμαλινώθησαν.

Εγὼ εἰσὺν κέκατῶσαι αἱ ὁ-
δοί σου ἄληθιναι.

Κατὰ χάριν ἠρώρεκ τῶν μαρ-
τυρίων σου ὅτι εἰς τὸν αἰῶ-
να ἔθελον εὐδοκίῶσαι αὐτά.

Ιδοὺ τὴν ταπείνωσίν μου·
ὅσον ἔλαθαι, ὅτι τοῦ ρόμου
σου ἔκσταλα θόρυβος.

Κρίνον τὴν κρίσιν μου καὶ λύ-
τρωσά με· διὰ τὸ ἔχονός
ζήσόν με.

Μακρὰν ἀπὸ ἀμαρτωλῶν ὁρίσθαι·
ὅτι τὰ δικαίωματά σου ἔ-
κδοξοθήσονται.

Οἱ οἰκτιρμοί σου πολλοὶ κέ-
κατὰ τὸ κρίμα σου ζήσόν με.

Πολλοὶ οἱ ἐκδιώκοντές με

καὶ θρήνων τέ μὲν ἐκ τῶν
μαρτυριῶν σου ἔκτε κλίμα·

Εἰδορᾶσιν τὸ ὕψος καὶ ὄξε
τὴ κόμην ὅτι τὰ λόγια σου

ἔκτε φυλάξαι το·

ἰδοὺ ὅτι τὰς ἐντολάς σου ἠγά
πησάν· ἐν τῷ ἔλεός σου ζῶ

σοῦ μὲν·

Αρχὴ τῶν λόγων σου ἀλήθεια·

καὶ εἰς τὸν αἰῶνα πάντα

κρίματα τῆς δικαιοσύνης αὐτοῦ·

Αὐχὸν τέσσεσιν ἐξάρμυξεν
ρεῖαν· καὶ ἀπὸ τῶν λόγων σου

ἐδείλυσεν ἡ καρδία μου·

Αγαλλιάσομαι ὡς ἐπὶ τὰ λό
για σου ὡς ὁ εὐρισθεὶς κῦλ

λαπτολά·

Αδικίαν ἐμίσησας καὶ εὐδὲ
λιν ζάμην· τὸν δὲ ῥόμον σου

ἠγάπησας·

Επὶ κιστῆς ἡμέρας ἠγάπη
σεν ὅτι τὰ κρίματα τῆς δι

καιοσύνης σου·

Εἰς τὴν πόλιν τοῦ αἰγίου Καρ

ἱρὴν πολλὴν τοῖς ἁγίοις
τοῦ ἔθνους σου, καὶ ὅς κ' αἰρ
αὐτοῖς σκαί-δαλον.

Προσβόδ' κωρ τὸ σπρί οῦ σου κτ
καὶ τὰς ἑρ το λαὸ σου ἡγάπησα

Εὐφύλαξεν ἡ ψυχὴ μου ταῖς
 τύραις σου· καὶ ἡ γαλήνη σε βάλῃ
 σφόδρα.

Εφύλαξαι τὰς ἐντολάς σου·
τὴν μαρτυρίαν σου ὅτι πᾶ-
σαι αἱ δόξεις μου ἐμὰ τίνομαι.

Επιστάτω ἡ δόξα σέ μου ἐν
τις ὁρῶν σου κ.ε. κατὰ τὸ λόγον
σωτὴρ μου.

Εἰς ὅλθοι τὸ ἀζίζιον μαί μου
μὴ πιόσ σου κῆ· κατὰ τὸ λόγι
οῦ σου ῥῦσαί με.

Εξέρχεται τὸ τῷ χείλει μου
μυρον· ὁ καρδι. δαΐνης μετὰ
δικαιώματά σου.

Θηλει το η̄ λωσά μου τα ῥή-
μαί σου· ὅτι πᾶσαι αἱ ἐν το
λαί σου διέσωσάν με.

102
Πόθεν ὦν χεὶρ σου τοῦ σώσαι
μέ· ὅτι τὰς ἐντολάς σου ἠρε-
τισάμην·

Επεπόθησάν σου ὁρμαὶ
καὶ ὁ ὀρμος σου ἐν μέτη μου· ἡ
ἐξουσία ἡ ψυχὴ μου καὶ αἰρήσῃ
σέ· καὶ τὰ κρίματά σου ὡς
ἡθέλησάν μοι·

Επληρύνθη ὡς πρόβατος ὁ
ποταμός· ζήτησόν τοῦ λαοῦ
λογου σου· ὅτι τὰς ἐντολάς σου
ἔκδοσαν ὡς νόμον·

120 **Ὡς δὲ τῶν ἀγαθῶν θεῶν·**

Πρὸς κὲν ἐν τῷ θλίψαί με
ἐκείνη κέκραζεν καὶ ἐξήκουσέν μου·
ἐρύσας τὴν ψυχὴν μου ἀπὸ χε-
λέως καὶ δίκης καὶ ἀπὸ γλῶσ-
σης δουλείας·

Πίδοθὲν σοι καὶ τί προστέθῃ
ἡ σοὶ πρὸς γλῶσσαν δουλείαν·

Τὴν ἐντολήν τοῦ δυνάστη ἡ ἐντολὴ
ἐν ὅσῳ σώσῃ τοὺς ἀφ' ἡθρᾶς τοῖς
ἐρημικοῖς· ὅι μοι ὁτι ἡ πα-

20' καὶ 13

ρθι
5

200
3

2000
2000
2000

2000
200
300

ὅλως

1000
2000
2000

δοξα σου μακαριον εστιν
τις σου δοξα σου δοξα σου
δοξα σου δοξα σου

Γοχα σου δοξα σου
δοξα σου δοξα σου
δοξα σου δοξα σου
δοξα σου δοξα σου

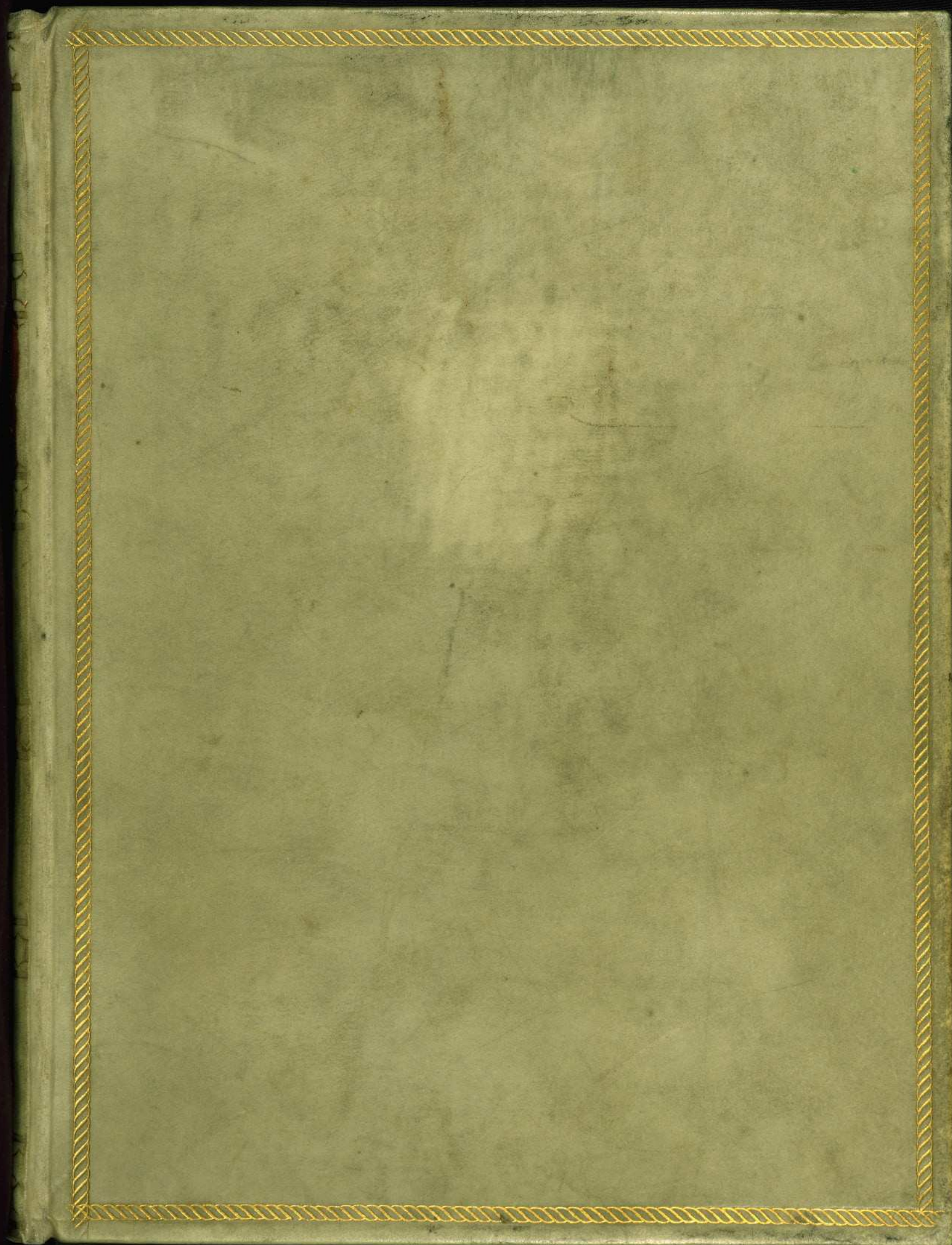
Ω δὴ τῶν βασιλέων

Η αὐτοῦ οὐρανὸν καὶ γῆν
οὐρανὸν καὶ γῆν
οὐρανὸν καὶ γῆν
οὐρανὸν καὶ γῆν

Κ εὐχαριστοῦμεν σε
εὐχαριστοῦμεν σε
εὐχαριστοῦμεν σε
εὐχαριστοῦμεν σε

Η εὐχαριστοῦμεν σε
εὐχαριστοῦμεν σε
εὐχαριστοῦμεν σε
εὐχαριστοῦμεν σε

Κ εὐχαριστοῦμεν σε
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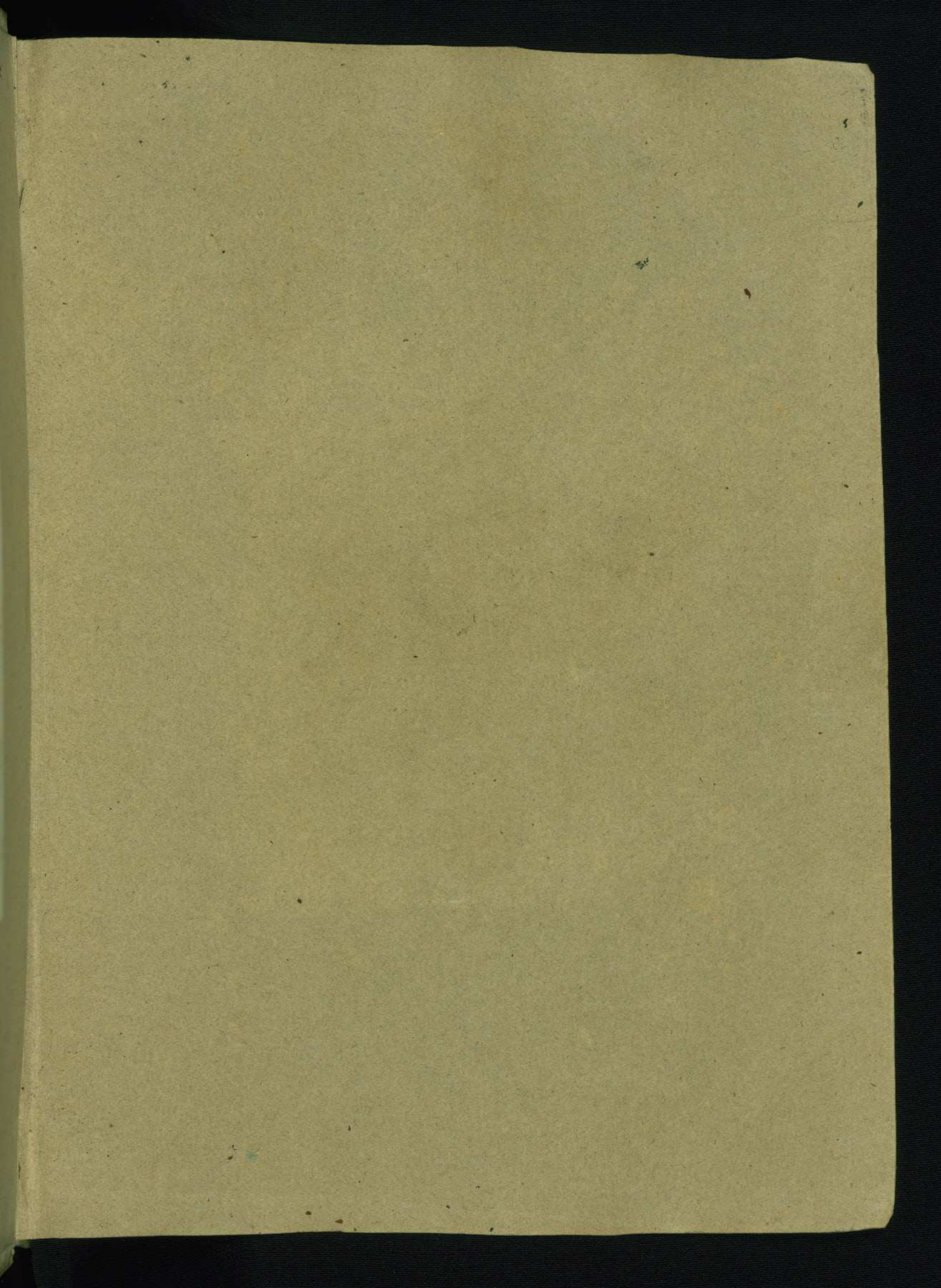
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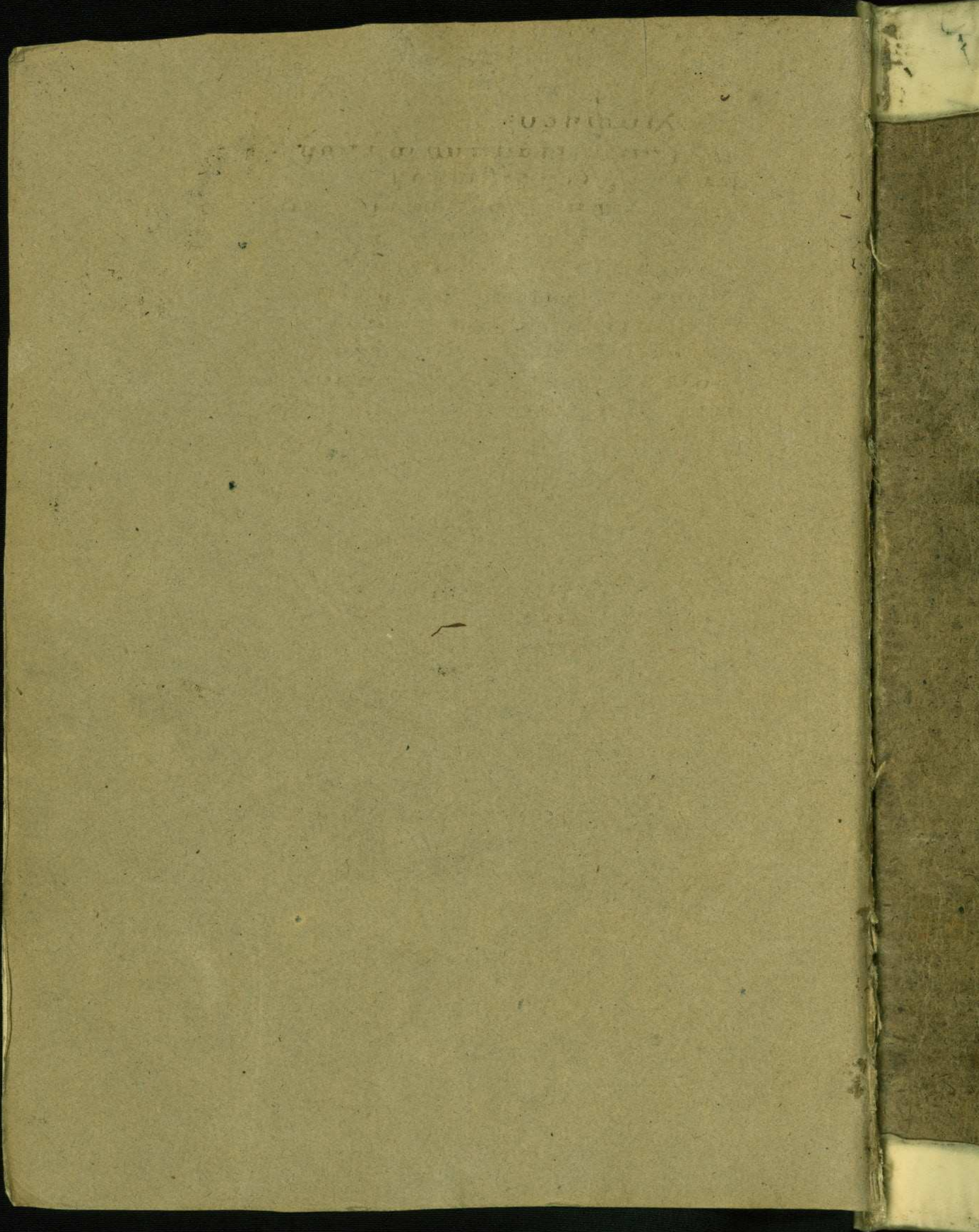
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Sir Thos. Phillipps sale

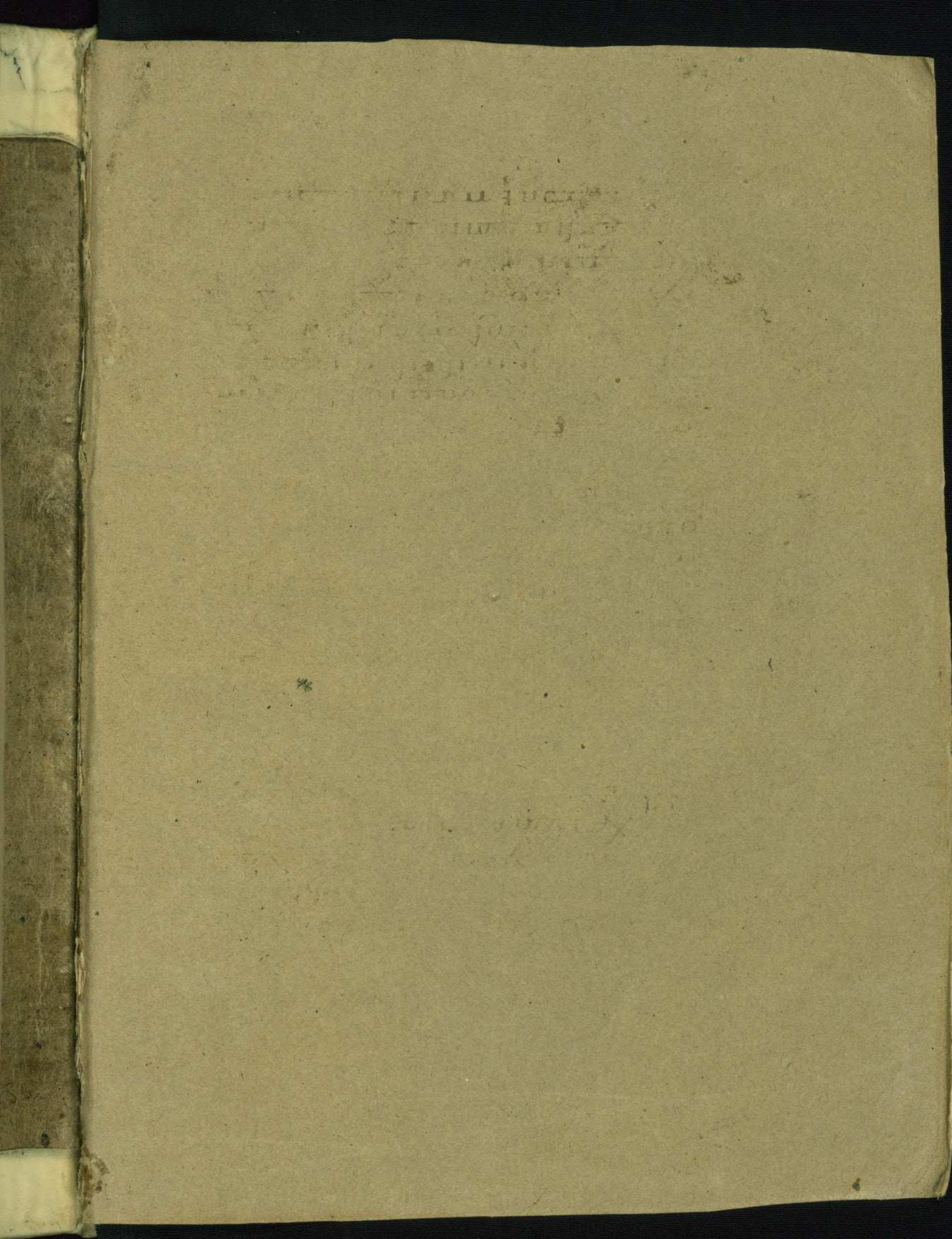
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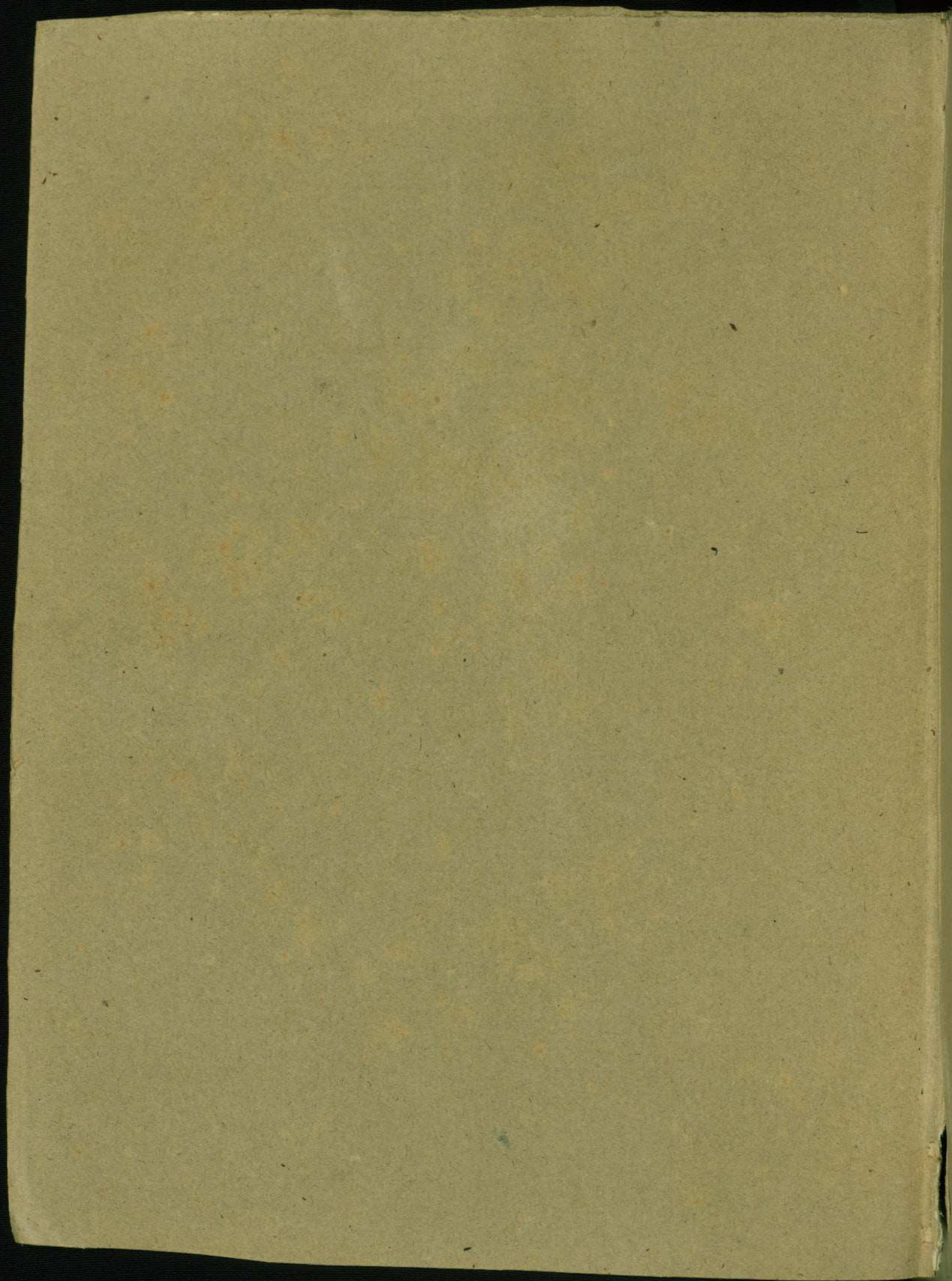


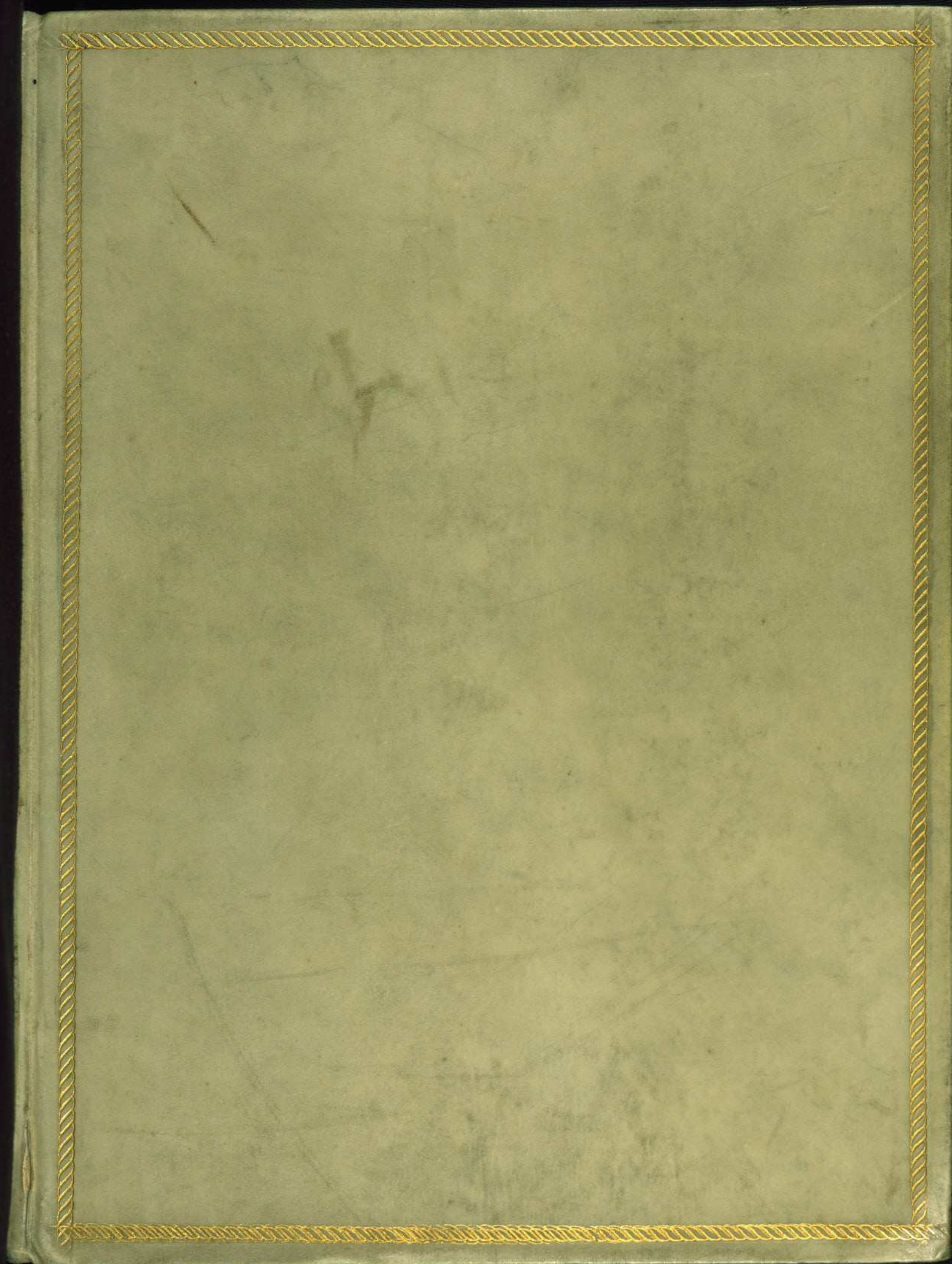
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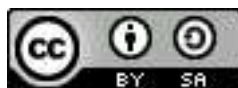
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ΤΟΥ ΔΑΥΙΔ

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