
ΝΙΚΑΝΩΝ ἩΤΕ ΝΙΔΠΟCΤΟΛΟC
ΧΩΜΕ Δ-Ζ (Β-Ζ)



THE APOSTOLIC CONSTITUTIONS
BOOKS 1-6 (OR 2-7)

INTRODUCTION

The Coptic version of *The Apostolic Constitutions* (as titled by Henry Tattam – *vide infra*) is clearly the same general work as the Ge'ez *Book of Herald* (Te'ezaz) and the Arabic Statutes of the Apostles. It is generally a closer match to the Arabic text than to the Ge'ez and lacks the numerous – and extensive – additions in the latter. However, the ordering and division of the canons varies, considerably in some places, and we feel that it deserves a separate, full entry in this collection.

The [Coptic text](#) here presented is that of Henry Tattam's transcription[§] and the English text is based on [his translation](#) in the same work. He says, of the manuscript he used and its provenance: *The manuscript from which the Coptic text is printed was procured in Egypt by His Grace the Duke of Northumberland, who very kindly presented it to me. It is a quarto volume, in Coptic and Arabic, beautifully written. I was informed, when last in Egypt, that it was the only copy in Coptic and Arabic known in Egypt. It is stated at the end of the volume that the Coptic text was translated from the Sahidic, or dialect of Upper Egypt. I have a copy of the greater part of this old Sahidic manuscript from which the Coptic translation was made, which I purchased in Egypt; this I have collated with the Coptic, with which it perfectly agrees.*

Tattam's text comprises seven books; here, we present the first six of these, with the seventh included in this collection as the Coptic version of the [Book of Abtilis](#). The division of the work into numbered sections, up to 39, is after Tattam's Bohairic manuscript, where the numbers cease; from there, the numbers and divisions of his Sahidic manuscript are followed, as far as that extends.

AUTHORSHIP AND DATES

On the origin and authorship of this work in general, see our Introduction to the [Book of Herald](#). The translation into Coptic (most likely Sahidic, from Greek 'originals') is probably very early; however, the extant manuscripts are all of a late date.

—| XXVI-X-MMXXVI |—

§ Henry Tattam in, "*The Apostolic Constitutions (Canons of the Apostles) in Coptic*," W.H. Allen & Co., London: 1848.

ΝΙΚΑΝΩΝ ἩΤΕ ΝΙΔΠΟCΤΟΛΟC

ΝΑΙ ΝΕ ΝΙΚΑΝΩΝ ἩΤΕ ΝΕΝΙΟ† ΕΘΟΥΑΒ ἩΔΠΟCΤΟΛΟC ἩΤΕ
ΝΕΝΟC ἬC ΠΧC ΕΤΑΥΧΑΥ ΕΒΡΗΙ ΗΕΝ ΝΙΕΚΚΛΗCΙΑ.

ΡΑΥΙ Ω ΝΕΝΩΗΡΙ ΝΕΜ ΝΕΝΩΕΡΙ ΗΕΝ ΦΡΑΝ ἩΠΕΝΟC ἬC ΠΧC
ΠΕΧΕ ΙΩΑΝΝΗC ΝΕΜ ΜΕΤΘΗC ΝΕΜ ΠΕΤΡΟC ΝΕΜ ΑΝΔΡΕΑC
ΦΙΛΙΠΠΟC ΝΕΜ CΙΜΩΝ ΙΑΚΩΒΟC ΝΕΜ ΝΑΘΑΝΑΗΛ ΘΩΜΑC ΝΕΜ
ΚΥΦΑC ΒΑΡΘΟΛΟΜΕΟC ΝΕΜ ΙΟΥΔΑC ἩCΟΝ ἩΙΑΚΩΒΟC.

PROLOGUE

ⁱ These are the Canons of our Fathers the Holy Apostles of our Lord
Jesus Christ, which they appointed in the Churches.

Rejoice, O our sons and daughters, in the name of our Lord Jesus
Christ, said John and Matthew, and Peter, and Andrew, Philip and
Simon, James and Nathanael, Thomas and Cephas, Bartholomew, and
Judas the brother of James.

PROLOGUE

ⁱ The prologue here differs from that of both the Ge'ez and Arabic texts; in those versions, the list of Apostles' names is part of Statute 1.

ἁ.

κατα πογαρσαρני ἡπενῶς ἡς πῃς πεσῶρ ἡτενωῶτ nem
nenērhoγ αqponzen nan eφxωῆμος xε ἡπατεnfωω ἡnixωpa
ἐxων ἡπατετεnfωωγ ἐxεν ὀhνογ ρωc δε εῶρε πογαι πογαι ci
ἡπεqμα κατα τετεῆhπi.

ῶωω ἡzanḏziῶma ἡniēpiccopoc oγmaḡzemci ἡniḡpecbγteroc
oγtzi ἡḏiḏkwnin ἡniḏiḏkwnoc oγkatziht ἡniḏnaḡnōcthc
oγmetatnobi ἡnixhpa nem nikeḡbhoγi thpoγ nai etōe εῶρε
†cen† ἡτε †ekkḗhciḏ taχpo ἐβολ ἡḡhtoγ xε ρina ἡτογēmi ἐβολ
ἡḡhtoγ ἡḡtγpoc ἡnhet ḡen niφhoγi ἡτογḏpez ἐpωoγ ἐβολza
ῶλεb niβen oγoḡ ἡτογcωoγn xε cen† logoc ἡφ† ḡen piēzooγ
ἡniω† ἡτε †kphciε εῶβε nhētaγcōtem ἐpωoγ thpoγ oγoḡ
ἡπογḏpez ἐpωoγ.

oγoḡ αqogaρcaρni nan εῶpentaoγḏ ἡnai caxi ἐβολ ḡen
†oikoγmenh thpc.

CHAPTER 1

According to the command of our Lord Jesus Christ, our Saviourⁱ,
that we should meet together, he enjoined us, saying (we had not
yet divided the countries among us), “You shall divide them among
you, so each one may take his place according to your number.

Appoint the orders for bishops, stations for presbyters, and
continual service for deacons: prudent persons for readers, and
blameless for widows; and appoint all other things by which it is
meet that the foundation of the Church should be established, that
by them may be known the type of the things in heaven, that they
may keep themselves from every spot. And they should know that
they shall give account to God in the great day of judgement for all
the things that they have heard and have not kept.

And he commanded us to make known these words in the entire
world.

CHAPTER 1

ⁱ Here, ‘our Saviour’ follows the Sahidic text (πενσῶτηρ), which corrects the Bohairic.

Ḃ.

ḂCḂḂḂḂḂ ḂḂ ḂḂ ḂḂḂ ḂḂḂḂ ḂḂḂ ḂḂḂ ḂḂḂḂḂḂḂ
ḂḂ Ḃ ḂḂḂ Ḃ ḂḂḂḂ ḂḂḂḂ ḂḂḂḂḂ ḂḂḂḂḂ
ḂḂḂḂḂḂ ḂḂḂḂḂḂḂ ḂḂḂḂḂ ḂḂḂḂ ḂḂḂḂḂḂḂ ḂḂḂ
ḂḂḂḂ ḂḂḂḂḂḂ.

CHAPTER 2

ⁱ It also appeared to us, that each one of us should speak as the Lord has given him grace, according to the will of God the Father, by the Holy Spirit, making remembrance of his words, that we may command them to you. They will be remembered, and the fraternal teaching.

CHAPTER 2

ⁱ In both the Ge'ez and Arabic MSS, the text of this chapter is included as part of Statute 1.

Γ.

πεχε ιωαννης δε νιρωμι νιςνηογ ενσωογν δε τεσσατ
λογος ηα νηετ ανσοθμογ ναν νηετ αγρονγεν ιμωογ
ερον ιπερερε πογαι πογαι ιμον σι ιπζο ιπεφωφην
αλλα αρεωαν ογαι ναγ δε πεφωφην χω ιννηετερνογρι
αν μαρεφταρνο ιμογ δε πετεκχωιμογ ογ ενανεφ αν
ασερδοκιν δε νωογ εθρε ιωαννης σαχι ιωορπ.

CHAPTER 3

ⁱ John said, “Men and brothers, we know that we shall give account for those things that we hear, and for those things that have been commanded us. Let not any one of us accept the person of his friend. But, if any one should hear his friend speak of those things which are not profitable, let him restrain him, saying, “What you say is not good.”” Therefore, it pleased them that John should speak first.

CHAPTER 3

ⁱ All three traditions (Coptic, Ge’ez, and Arabic) attribute this Statute to John.

Δ.

πεχε ιωαννης δε ουμωιτ β̄ ετωοπ ουαι φα πωνη πε
κεουαι φα φ̄μογ πε ουον ουωιτ εφοω ηεν παι μωιτ β̄
φ̄μωιτ δε̄ η̄πωνη πε̄ φαι δε̄ εκ̄εμενεⁱ π̄ος̄ πεκνογ̄τ̄ φ̄νετ̄
αφ̄αμιοκ̄ ε̄βολ̄ηεν̄ η̄ρητ̄ τηρ̄α ουορ̄ εκ̄ε̄τ̄ωογ̄ ναφ̄ φαι
ε̄ταφ̄σοτ̄κ̄ ε̄βολ̄ηεν̄ φ̄μογ̄ θᾱι γαρ̄ τε̄ τ̄ωορ̄π̄ η̄εντολη̄.
τ̄μαρ̄ β̄ δε̄ τε̄ θᾱι δε̄ εκ̄εμενε̄ πεκ̄ω̄φ̄ηρ̄ η̄πεκρη̄τ̄
η̄ινομο̄ς̄ η̄εν̄ η̄ῑπροφη̄της̄ ε̄γ̄ᾱωῑ η̄εν̄ τ̄αῑ εντολη̄ β̄τ̄.

CHAPTER 4

John said, "There are 2 ways, one is the way of life, and the other is the way of death; and there is much difference in these 2 ways. But the way of life is this: You shall love the Lord your God with all your heart, who created you, and you shall glorify him who redeemed you from death; for, this is the first commandment.

"But the 2nd is this: You shall love your neighbour as yourself. On these 2 commandments hang the Law and the Prophets."

CHAPTER 4

ⁱ The Sahidic is correct – εκ̄εμενε̄ ('You shall love'). The Ge'ez and Arabic MSS merge Chs 3 & 4 with Ch. 2.

ἔ.

πεχλq ἵχε μετῆος χε ζωβνιβεν ἔτεκναοὔλωου an
ἔθροῦωωπι ἵμοκ ἵθοκ ζωκ on ἵπεραιτοῦ ἵκεοῦαι ἔτε παι πε
χε πετ εκμοϭ ἵμοq ἵπεραιq ἵκεοῦαι ἵθοκ δε ὦ πετροс
πασон ϭῥβω nωου ἔnai ca.χ1.

CHAPTER 5

ⁱ Matthew said, "Everything that you would not want to be done to you, do not do that also to another; that is, *what you hate, do not to another. But you, O Peter my brother, teach them these things."

CHAPTER 5

ⁱ All three traditions (Coptic, Ge'ez, and Arabic) attribute this Statute to Matthew – and there is little difference in the texts.

πεχε πετροс хε ἡνεκῶτεβ ἡνεκερνωικ ἡνεκερ-
 φαρμαγμοс ἡνεκερρεφωini ἡνεκῶρε οὐζῆμι ρει ἔτε
 ἡρηтс ἐπεснт οὐδε ασωανλφοу ἡνεκῶσβεу
 ἡνεκερεπιῶμιν ἡενхай ἡπεκῶφнр ἡνεκερμεῶρε ἡνοух
 ἡνεκхе πετρωου ἡῆλι οὐδε он ἡνεκμεγὶ ἐβολ
 ἐπετρωου ἡνεκερηтт β οὐδε ἡνεκεрлас β οὐφω γαρ
 ἡτε φμοу те тметлас β ἡне πεксахи ωωпи εφωογит
 οὐδε ἡса μεноух ἡνεκωωпи ἡмеи ἡоутои ἡзоуδ οὐδε
 ἡреφωлем οὐδε οὐфωби οὐδε οуρηт εφρωу оуде
 οὐсасиρηт ἡнекхе оусахι εφρωу ἐῶуи ἐπεκῶфнр
 ἡнекместе ῆли ἡрωи αλλα ρανοуон мен екесоги ἡмωу
 ρанкехωуни де екенаи нωу екёуληл ёхен ρανοуон
 екёменре ἡρанкехωуни ἡфрнѣ ἡтекѣхн.

Peter said, "You shall not kill; you shall not commit adultery; you shall not commit fornication; you shall not pollute a youth; you shall not steal; you shall not be a sorcerer; you shall not use divination; you shall not cause a woman to miscarry, neither if she has brought forth a child shall you kill it. You shall not covet anything that is your neighbour's; you shall not bear false witness; you shall not speak evil of anyone, neither shall you think evil. You shall not be double-mindedⁱ, neither shall you be double-tongued; for, a double tongue is a snare of death. Your speech shall not be vain, neither tending to a lie. You shall not be covetous, neither rapacious; nor a hypocrite, nor of an evil heart, nor proud. You shall not speak an evil word against your neighbour. You shall not hate any man, but you shalt reprove some, and shall have mercy on others. You shall pray for some and shall love others as your own soul."

ⁱ 'You shall not be double-minded' translates ἡνεκερηтт β.

Ἱ.

πεχε ἡχε ἀνδρεας χε πατρι φωτ ἐβολῆεν πονηρον νιβεν
ογορ εκεμεστε πετρωου νιβεν ἡπερωπι ἡρεχωντ χε
πιχωντ σιμωιτ ἐδμετῶτεβ ἡχωντ γαρ ογδεμων εφρωου πε
ἡπερρεχορ ἡπερρερεφττων ἡπερρερεμιωι χι ἐβολ γαρ ἡεν
ναι παγῆφε ογφθονος.

CHAPTER 7

ⁱ And Andrew said, “My son, flee from every evil thing, and hate every evil thing. Do not be an angry man, because anger leads to murder; for, anger is an evil demon. Do not be provocative, neither be contentious, nor quarrelsome; for, envy proceeds from these.”

CHAPTER 7

ⁱ This is Statute 5 in the Ge’ez and Arabic MSS; otherwise, the texts are mostly concordant.

ዘ.

πεχε φιλιππος δε πατρις ἡπερωπι ἡρεφερεπιθμιν δε
†επιθμια βιμωιτ εἰθουν εἰθπορνια εσσωκ ἡνιρωμι νας εἰθουν
ἡατῆνε †επιθμια γαρ οὐδεμων ἡεζιμι τε οὐορ εἰωπι ἡρεαωαν
πιδεμων ἡτε ἡχωντ μοχχτ νεμ φα ἡεγδονη ωαγτακο ἡνἡετ
οὐναωποου εἰρωου ἡμωιτ δε ἡπιπῆα ἡπονἡρον πε ἡνωβι
ἡ†ψχἡ οὐορ εἰωαν ἡεωκῶα ἡμαἡεμτον εἰωεναυ
εἰθουν ωαεἰρε πἡμωιτ οὐωωε εἰωλ οὐορ εἰεἰ νεμαε ἡκεπῆα
ἡτεμμαυ οὐορ ἡνεεχα ἡρωμι †νἡατῶ εἰρἡι εἰτἡρηε εἰρεεναυ
εἰτἡεἰμἡι μαρε πετενχωντ χα οὐωι ναε οὐορ ἡτετενἡμονι
ἡμοε ἡογκοχἡ ἡεν οὐεπιεἰτἡι ἡτετενεοκῶ νωτεν εἰεαεογ
χεκαε ἡνεεεἰογἡ ἡμωτεν εἰρἡι εἰεωε εἰεωου ἡχωντ γαρ νεμ
ἡεγδονη εἰεωου ἡωανἡω ἡεογ νἡεν εἰμἡι εἰωλ ωαγωωπι
ἡεανἡεμων οὐορ εἰωαν ἡωανερεῶε εἰρωμι ωαγωἡ† ἡεν
†ψχἡ ἡεεωωπι ἡα οὐνἡω† ἡεωε οὐορ ἡωανεἡτεεἰ εἰρἡι ἡεν
εἰεἰεἡογἡ ἡεἡἡεἡε ωαγεωἡ ἡεωε εἰεεραωἡ εἡεἡ ἡτακο
ἡπἡρωμι εἰτεμμαυ.

CHAPTER 8

Philip said, “My son, do not be of unlawful desires, because
desire leads to fornication, drawing men to it involuntarily; for,
lust is a demonⁱ. For, if the evil spirit of anger is united with that
of sensuality, they destroy those who shall receive them. And the
way of the evil spirit is the sin of the soul. For, when he seesⁱⁱ a
little quiet entering in, he will make the way broad; and he will
take with him all other evil spirits; he will go to that soul and will
not leave the man to meditate at all, lest he should see the truth.
Let a restraint be put to your anger, and curb it with not a little
care, that you may cast it behind you, lest it should precipitate
you into some evil deed. For, wrath and evil desire, if they are
suffered always remaining, are demons. And, when they have
dominion over a man, they change him in soul, that he may be
prepared for a great deed; and, when they have led him into
unrighteous acts, they deride him and will rejoice in the
destruction of that man.”

CHAPTER 8

ⁱ In place of ‘a demon’ (οὐδεμων), the Arabic text has ‘Satan’.

ⁱⁱ Here, ‘when he sees’ follows the Sahidic text (εἰωαν εἰωανἡαυ).

$$\overline{\theta}_.$$

ԹԵՃԱԿ ՈՒՃԵ ՏԻՄՈՒՆ ԵՔ ՍԱԳՆԻՐԿ ՈՒՍԵՐԳՐԱՍԻ ՈՒՐԵԿԵ ՕԿՏԱԿԻ
 ԵՐԶՈՍԿ ՕԿԵ ՕԿՈՒԼՈՐ ՕԿԵ ՈՒՍԵՐԳՐԱՍԻ ՈՒՅԱՏԻՎԱԼ ԵՅՈԼ ԴԱՐ ԿԵՆ
 ՆԱԻ ՊԱՐԵ ԶԱՆՄԵՏՆՈՒԿ ՊՐԱՍԻ.

CHAPTER 9

ⁱ Simon said, “My son, do not be the utterer of an evil expression, nor of obscenity, neither be haughty; for, of these things come adulteries.”

CHAPTER 9

ⁱ This is Statute 7 in the Ge'ez and Arabic MSS; otherwise, the texts are mostly concordant.

ἰ.

πεχλαϥ ἵδε ιακωβος χε πατρι ἡπερωπι ἡρεψιμῆνι ἐπιλῆ
†μετρεψιμῆνι εςσιμωιτ ἐβοῦν ἐοῦμετρεψαμωε ἰδωλον
οὔδε ἡρεψιμοῦ† οὔδε ρεφεῖδωλον οὔδε ἡπερῖτσαβο ἐρωοῦ ιε
ἐσωτεμ ἐρωοῦ ἐβολ γαρ ἥεν ναι παρε οῦμετρεψαμωε
ἰδωλον ωπι.

CHAPTER 10

And James said, “My son, do not be a healer or diviner; for, divination leads to idolatry; neither be an enchanter, nor an astrologer, nor a magician, nor an idolaterⁱ; neither teach them nor listen to them; for, from these things proceeds the worshipping of idols.”

CHAPTER 10

ⁱ The Sahidic text has ‘one that bewitches’ (ρεφεῖρβοονε).

1a.

πελαγ ἡδε ναθανανηλ ἔε πατρὶς ἡπερωτων ἡρεφχεμεθνογχ.
 ἐπιδη ἔε ἡμεθνογχ εςσινωτ ἔθον ἔογμετρεφχεογὰ ογδε
 ἡμαι γατ ογδε ἡμαι ὠογ εφωογτ ἔε ἔβολ γαρ ἥεν ναι φаре
 γανσιογὶ ωωπι.

[illegible]

CHAPTER 11

Nathanael said to him, “My son, do not be a liar, because a falsehood leads to blasphemy. Neither be a lover of silver nor a lover of vain glory; for, from these things, which lead to covetousness,ⁱ thefts arise.

ii “My son, do not be a murmurer, because repining leads a man to blasphemy. Do not be harsh, nor a thinker of evil; for, of all these things contentions are begotten. But be meek; for, the meek shall inherit the earth. And be also merciful, peaceable, compassionate, cleansed in your heart from all evil. Be sincere, gentle, good; trembling at the words of God that you have heard, and keep them. Do not exalt yourself, neither shall you give your heart to pride, but you shall increase more and more with the just and humble. Every evil that comes on you, receive as good, knowing that nothing shall come on you but from God.”

CHAPTER 11

i Tattam lacks ‘*which lead to covetousness*’.

ii In the Ge'ez *MSS*, this second paragraph is a separate Statute (10), spoken by Judas; the Arabic text has it as part of the same Statute (9), as here.

1B.

ⲡⲉⲭⲁⲓ ⲛⲧⲉ ⲑⲱⲙⲁⲥ ⲭⲉ ⲡⲁⲩⲏⲣⲓ ⲡⲏⲉⲧⲧⲁⲟⲩⲟ̀ ⲉ̀ⲣⲟⲕ ⲛⲏⲓⲥⲁⲭⲓ ⲛⲧⲉ
ⲫⲧ ⲟⲩⲟⲗ ⲁⲩⲱⲱⲡⲓ ⲛⲁⲕ ⲛⲁⲓⲧⲓⲁ̀ ⲙ̀ⲡⲱⲛⲃ ⲟⲩⲟⲗ ⲁⲩⲧ ⲛⲁⲕ
ⲛⲧⲥⲫⲣⲁⲓⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲃⲉⲛ ⲛⲟⲥ ⲉ̀ⲕⲉⲙⲉⲛⲣⲓⲧⲓ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩⲧⲁⲗⲗⲟ
ⲛⲏⲉⲕⲃⲁⲗ ⲁ̀ⲣⲓⲡⲉⲩⲙⲉⲩⲓ ⲁⲉ ⲡⲉⲛ ⲡⲉⲭⲱⲣⲗ ⲛⲉⲙ ⲡⲉⲗⲟⲟⲩ ⲉ̀ⲕⲉⲧⲁⲓⲟⲩ
ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲟⲥ ⲡⲓⲙⲁⲓⲣ ⲉ̀ⲧⲉ ⲡⲓⲥⲁⲭⲓ ⲙ̀ⲙⲉⲧⲟⲥ ⲛⲃⲏⲧⲓ ⲉⲓ ⲙ̀ⲙⲁⲩ
ⲛⲧⲉ ⲡⲟⲥ ⲉ̀ⲕⲛⲁⲩⲱⲛⲓ ⲁⲉ ⲛⲥⲁ ⲡⲉⲩⲗⲟ ⲙ̀ⲙⲏⲏⲓ ⲛⲑⲟⲩ ⲛⲉⲙ ⲡⲓⲕⲉⲥⲉⲡⲓ
ⲛⲏⲏⲉⲑⲟⲩⲁⲃ ⲭⲉⲕⲁⲥ ⲉ̀ⲕⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ⲭⲉⲛ ⲛⲟⲩⲥⲁⲭⲓ ⲡⲏⲉⲧⲧⲟⲙⲓ
ⲓⲣ ⲙ̀ⲙⲟⲩ ⲉ̀ⲛⲏⲉⲑⲟⲩⲁⲃ ⲩⲛⲁⲩⲱⲡⲓ ⲉ̀ⲩⲟⲩⲁⲃ ⲉ̀ⲕⲉⲧⲁⲓⲟⲩ ⲕⲁⲧⲁ
ⲧⲉⲕⲭⲟⲙ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲧⲉⲕⲓⲱⲧ ⲛⲉⲙ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓⲥⲓ ⲛⲏⲉⲕⲭⲓⲭ ⲓⲥⲭⲉ
ⲁ̀ ⲡⲟⲥ ⲓⲣ ⲁⲩⲁⲓⲕ ⲛⲉⲙⲡⲓⲱⲁ ⲉ̀ⲑⲣⲉⲩⲧ ⲛⲁⲕ ⲉ̀ⲃⲟⲗⲗⲓⲧⲟⲧⲓ ⲛⲟⲩⲧⲣⲟⲫⲏ
ⲙ̀ⲡⲓⲛⲁⲧⲓⲕⲟⲛ ⲛⲉⲙ ⲟⲩⲥⲱ ⲙ̀ⲡⲓⲛⲁⲧⲓⲕⲏ ⲛⲉⲙ ⲟⲩⲱⲛⲃ ⲱⲁ ⲉ̀ⲛⲉⲗ
ⲡⲉⲧⲥⲱⲉ ⲗⲱⲕ ⲟⲛ ⲉ̀ⲣⲟⲕ ⲡⲉ ⲛⲗⲟⲩⲟ̀ ⲉ̀ⲑⲣⲉⲕⲧ ⲛⲁⲩ ⲛⲟⲩⲃⲣⲉ
ⲉ̀ⲩⲱⲁⲥⲧⲁⲕⲟ ⲟⲩⲟⲗ ⲟⲩⲡⲓⲟⲥ ⲟⲩⲥⲏⲟⲩ ⲩⲉⲙⲡⲓⲱⲁ ⲓⲣ ⲛⲧⲉ
ⲙ̀ⲡⲉⲩⲩⲉⲭⲉ ⲥⲥⲃⲏⲟⲩⲧ ⲓⲣ ⲭⲉ ⲛⲏⲉⲕⲧ ⲥⲁⲭⲟⲗ ⲉ̀ⲗⲣⲉⲛ ⲉ̀ⲗⲉ ⲉⲓⲣⲓ ⲟⲩⲁⲉ
ⲙ̀ⲙⲟⲛ ⲗⲓ ⲥⲱ ⲛⲟⲩⲙⲁⲛⲁⲗⲟⲗⲓ ⲟⲩⲟⲗ ⲛⲧⲉⲩⲱⲧⲉⲙⲟⲩⲱⲙ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲡⲉⲩⲟⲩⲧⲁⲗ.

CHAPTER 12

Thomas said to him, "My son, he who declares to you the words of God, and has been the cause of life to you, and has given the holy seal to you that is in the Lord, you shall love him as the apple of your eyes, and remember him by night and day; you shall honour him as of the Lord; for, in that place in which the word of power is, there is the Lord; and you shall seek his face daily; him, and those who remain of the saints, that you may rest on their words; for, he who is united to the saints shall be holy. You shall honour him according to your power, by the sweatⁱ of your brow, and by the labour of your hands; for, if the Lord has made you meet that he might impart to you spiritual food, and spiritual drink, and eternal life, by him, it becomes you also the more, that you should impart to him the food that perishes and is temporal; for, the labourer is worthy of his hire. For, it is written, "You shall not muzzle the ox treading out the corn;" neither does any one plant a vineyard and not eat of the fruit thereof."

CHAPTER 12

ⁱ The Coptic text has, literally, 'your sweat' (ⲧⲉⲕⲓⲱⲧ).

ἰΓ.

πεχαρ ἡχε κῦφα χε ἡνεκῖρι ἡγανφωρχ εκεζωτπ
ἡνηετμῳι ἡεν οὔριρηνη nem νογέρηοῦ μαζαπ ἡεν
οὔδικεδςῆνη αςνε σι ρο σορι ἡφηῆταφερνοβι ἔχεν
πεφνοβι ἡπενῆρε †μετραμαδ χεῖχом ἡατεν φ† οὔδε
ἡπερῆμαιε ρανοῶν ἂ ἀζιῶμα χε οὔφελιᾶ αν ἡχε ἡσαι
αλλα αὔραп ἡδικεδςῆνη ἡατεν ἡτηрч ἡπερερρηт ἡ ἡεν
пекῶληλ εκμεγῖ χε φηῆт αkerетin ἡμοφ ἡναῶωπi ῳан
ἡμον ἡπερῳωпi маn акῳанбi εκῳοῦτεn ἡτοтк ἔβολ
акῳанῆ† δε εκῳк ἡτοтк ἔрок ἔῳωпi δε ἔοῶνταк
ἔβολῆен некχix екна† ἔἡсῳ† ἡнекnοbι ἡнекζηΔεcic
екна† οὔδε on акῳан† ἡнекῶремрем εκῳοῶн χε пai
вeχe οὔ ἔβολῆен φ† ἡнеккотк ἔβολ ἡпетῳат
екнаерκοινῳnin Δε nem пiетῳат ἡен ρῳвnιβен ἡнекχoc
χε νογῖ ἡμαῡат ne nαι icχε тетeнoi ἡκοинῳniᾶ nem
нетeнῆrhoῦ ἡен ннaтταко πῳс ῶ μαλλον ἡтетeнῖρι an
ἡен ннeῶнаταко.

CHAPTER 13

Cephas said, "You shall not make schisms; you shall reconcile in peace those who contend with one another. Judge in righteousness without accepting of persons. Reprove him who has sinned, for his sin. Do not suffer wealth to prevail before God, neither justify the unworthy; for, beauty does not profit, but righteous judgment before all. Do not doubtⁱ in your prayer, thinking whether what you have asked of him will be or not. Let it not indeed be that, when you receive, you stretch out your hand, but when you should give you draw your hand to you. But, if you have at hand, you shall give for the redemption of your sins. You shall not doubt, you shall give; neither when you have given shall you murmur, knowing this reward is of God. You shall not turn away from the needy but shall communicate with the needy in all things. You shall not say these things are mine alone. If you communicate with one another of those things that are incorruptible, how much rather should you not do it in those things that are corruptible?"

CHAPTER 13

ⁱ The literal translation of 'Do not doubt' is 'Do not be of two hearts' (ἡπερερρηт ἡ)

ἰ.Δ.

πεχαϛ ἵχε βαρθολομεος χε ††ζο ἐρωτεν ναῶννοϛ ρος
πισνοϛ ἵτεν ὀννοϛ νεν οὔερετιν ωοπ νενωτεν
ἵτετενογονῶχομ ἵμωτεν ἐερ πεῶνανεϛ νωοϛ ἵπερχα
τοτεν ἐβολῆεν ῥλι ἵῥλι οὔονἵτωτεν ἐαιτοϛ.

ἵῥεντ γαρ ἐῥοϛν ἵχε πῆροοϛ ἵπῶς φαι ἐτερε ενχαινιβεν
εῶναϛ ἐρωοϛ ναβωλ ἐβολ οὔορ πεπονηρος νατακο ἵῥητϛ
ἵννοϛ γαρ ἵχε πῶς οὔορ πεϛβεχε νεναϛ.

ωωπι ἵννομοθετис ἐρωτεν ἵμαγᾶταν ὀννοϛ ωωπι
ἵρεϛ†ῶω ἐρωτεν ἵμαγᾶταν ὀννοϛ ρως ἐφ† φηῆτ αὔτσαβε
ὀννοϛ εκῆᾶρεϛ ἐνἵῆτ ακῑτοϛ ἵτεκῶτεμϛ ἵῥητοϛ οὔδε
ἵτεκῶτεμοϛωρ ἐρωοϛ.

CHAPTER 14

ⁱ Bartholomew said, “I beseech you, my brothers, while you have time, and he who asks remains with you, (and) you are able to do good to them, do not fail in anything to anyone, which you have the power to do.

“For, the day of the Lord draws near, in which everything that is seen shall be dissolved, and the wicked shall be destroyed with it; for, the Lord comes, and his reward is with him.

“Be lawgivers to your own selves; be teachers to yourselves alone, as God has taught you. You shall keep those things that you have received, you shall not take from them, neither shall you add to them.”

CHAPTER 14

ⁱ This is Statute 13 in the Ge'ez MSS and Statute 12 in the Arabic.

πελαγ ἡδε πετρος δε νιρωμι νιςνηου ἡκεσει μητηρ ηδω
ἡνιγραφη εθουαβ ρωι ετσαβε θηνου ερωου λνον δε
μαρενχος νωου ἡνηετ αγσαρμι ἡμωου ναν τοτε ασρανωου
τηρου ερε πετρος σαχι.

ⁱ Peter said, “Men and brothers, all the remaining precepts of the holy scriptures are sufficient to teach you; but let us declare them to those to whom we have been commanded.” Then it pleased them all that Peter should speak.

ⁱ This included as part of the previous Statute/Chapter in the Ge’ez (13) and Arabic (12) MSS.

πεχαϳ ἵχε πετρος χε ἐϳωπ αϳϳαν οὔμα πε ἐρε
 ϳανκοὔχι ἵρωμι ἵῃητϳ ἵπιστος ἵπατεϳῶϳαι ἵχε ἵμνω
 ἐοροὔχεμχοι ἐθαμιε ὕϳφισμα ἐθε πιεπισκοπος ϳα ἵϳι
 ἵπῑβ ἵρωμι μαροὔῃαι ἵνιεκκλῃσιῶ ἐτϳικω† ἐρωοὔ πιμα
 ἐτερε οὔμνω ἵπιστος ἵῃητη ἐϳταχρωοὔ.

χεκας ἐγῆι ἵχε ἵῃ ἵρωμι ἵεν πιμα ἐτεμμαὔ ἵσωτι
 ἵσεδοκιμαῳιν ἵεν οὔῃοτῃετ ἵπετεμῑϳα ἵπαι βαθμος
 ἐϳωπ αϳϳαν οὔαι ἐβολῃεν ἵεθνος ἐοὔονταϳ ἵμαὔ
 ἵοὔσωιτ ἐνανεϳ ἐϳοι ἵατῃοβι πε ἐϳοι ἵατχωντ πε πῑμαι
 ϳῃκι πε οὔρεμῑῃητ πε ἵῃακ ἵοὔρεϳῃῃι ἵαν πε ἵοὔπορῃος
 ἵαν πε ἵοὔμει τοι ἵῃοὔδ ἵαν πε ἵοὔρεϳϳωϳ ἵαν πε
 ἵοὔρεϳσιϳο ἵαν πε ἵεμ ἵηετῑνι ἵναι.

οὔῃωβ μεν ἐνανεϳ πε ἐϳωπ αϳϳαν ἵμονταϳ ῃῃι ἐμαὔ
 ἐϳωπ ἵε αϳβι ἵοὔῃῃι ἐοὔονταϳ ἵμαὔ ἵῃανϳῃῃ
 μαρεϳῃῃ ἵεμας ἐϳῶμονι ἵῃῃαι μαρεϳϳωπι ἐϳρεμραὔϳ πε
 μαρεϳερῃοὔδ ἵεν ἵῃῃαῃῃ ἵῃοὔν ἐρωμι ἵιβεν ἵηποτε
 ἵσεερκατῃγοῃιν ἵπιεπισκοπος ἵεν οὔῃωβ οὔοῃ ἵῃαϳωπι
 ἐϳῃῃῃ ἵῃτηῃῃ.

Peter said, “If there should be a place having a few faithful men in it, before the multitude increase, who shall be able to make a dedication to pious uses for the bishop to the extent of twelve men, let them write to the churches round about them, *informing them* of the place in which the multitude of the faithful (assemble and) are established.

“That three chosen men in that place may come, that they may examine with diligence him who is worthy of this grade. And, if one of the people who has a good reputation, being blameless, without anger, a lover of kindnessⁱ, a lover of the poor, prudent, wise, not given to wine, not a fornicator, not covetousⁱⁱ, not a contemner, not partialⁱⁱⁱ, and the like of these things.

“If he does not have a wife, it is a good thing; but, if he has married a wife, having children, let him abide with her, continuing steadfast in every doctrine, able to explain the Scriptures well; but, if he is ignorant of literature, let him be meek; let him abound in love towards every man, lest they should accuse the bishop in any affair, and he should be at all culpable.”

CHAPTER 16

ⁱ Tattam lacks ‘a lover of kindness’.

ⁱⁱ Literally, ‘not a lover of the larger portion’ (ἵοὔμει τοι ἵῃοὔδ ἵαν πε).

ⁱⁱⁱ Literally, ‘not an accepter of persons’ (ἵοὔρεϳσιϳο ἵαν πε).

πεχαϥ ἵχε ιωαννης χε πῆπισκοπος ἔτ οὔνακαθῖστα ἴμοϥ
αϥωαντῆθῆνϥ ἔπισωοῦν nem ἱγῡπομονη ἴμετμαι νοῡτ
ἵννεθενεμαϥ μαρεϥκαθῖστα δε ἵβ ἵπρεσβῡτερος ἕεν
πετρεϥδοκιμαζῖν ἵμωοῡ.

ⁱ And John said, "If the bishop whom they shall appoint has attended to the knowledge and patience of the love of God with those with him, let him ordain two presbyters when he has examined them."

ⁱ This is included as part of the previous Statute in the Ge'ez (14) and Arabic (13) texts.

ἸΗ.

ΟΥΟΣ ΑΓΕΡΟΥΩ ΤΗΡΟΥ ΧΕ Β̄ ΑΝ ΑΛΛΑ Γ̄ ΧΕ ΝΗΕΤΩΟΠ ΔΕ ΚΔ̄
ἸΠΡΕΣΒΥΤΕΡΟΣ ἸΒ̄ ΣΑΟΥΪΝΑΜ ΟΥΟΣ ἸΒ̄ ΣΑΧΔΑΒΗ.

ΠΕΧΔΑϞ ἸΧΕ ΙΩΑΝΝΗΝ ΧΕ ΚΑΛΩΣ ΔΤΕΤΕΝ† ἸΠΕΡΦΜΕΥἸ ἸΝΑΙ Ω̄
ΝΑΨΝΗΟΥ ΝΗΕΤΣΑΟΥΪΝΑΜ ΓΑΡ ΑΥΩΑΝΣΙ ἸΝΙΦΥΔΛΗ ἸΤΟΤΟΥ
ἸΝΙΑΓΓΕΛΟΣ ΩΑΥΒΙΤΟΥ ἔΒΟΥΝ ἸΠΩ̄C ΝΗΕΤΣΑΧΔΑΒΗ ΔΕ
ΕΥἔΔΜΟΝΙ ἔΧΕΝ ἸΜΗΩ ἸΝΙΑΓΓΕΛΟΣ ὅΩΕ ΔΕ ἸΝΙΠΡΕΣΒΥΤΕΡΟΣ
ΕΥἔΩΩΠΙ ΞΕΝ ΠΙΚΟΣΜΟΣ ΞΕΝ ΟΥΨΜΟΤ ἸΜΕΤΉΕΛΛΟ ΣΕΟΥΪΟΥ
ἔΒΟΛ ἔΩΤΕΜῆΡΟΥΒΙΝΕΜ ὅΖΙΜΙ ΕΥΟΙ ἸΡΕΥ† ἔΝΑΝΕΥ ΕΥΟΙ ἸΜΑΙ
CΟΝ ἸCΕCΙ ΖΟ ἸΡΩΜΙ ΑΒ ΕΥΟΙ ἸΚΟΙΝΩΝΙΝ ἸΜΥCΤΗΡΙΟΝ ΝΕΜ
ΠἔΠΙΚΟΠΟΣ ΕΥ†ΤΟΤϞ ΞΕΝ ΖΩΒΝΙΒΕΝ ΕΥΘΩΟΥ† ἸΠΙΜΗΩ
ἔΒΟΥΝ ΕΘΡΟΥΜΕΝΡΕ ΠΟΥΜΑΝἔCΩΟΥ ΝΙΠΡΕCΒΥΤΕΡΟΣ ΔΕ
ΕΤCΑΟΥΪΝΑΜ ΕΥϞΙ ἸΦΡΩΟΥΩ ἸΝΗΕΤΉCΙ ΞΕΝ ΠΘΥCΙΑCΤΗΡΙΟΝ
ΖΙΝΑ ἸΤΟΥΤΑΙῆ ἸΝΗἔΤΕΜΠΩΑ ἸΤΑΙῆ ΝΙΒΕΝ ΟΥΟΣ
ἸΤΟΥΕΡἔΠΙΤΙΜΑΝ ἸΝΗΕΤΕΜΠΩΑ ἸΝΕΠΙΤΙΜΙΔ̄ ΝΩΟΥ
ΝΙΠΡΕCΒΥΤΕΡΟΣ ΕΤCΑΧΔΑΒΗ ΕΥΝΑϞΙΡΩΟΥΩ ἸΠΙΜΗΩ ΧΕΚΑC
ἸΤΟΥΩΩΠΙ ΞΕΝ ΟΥCΩΟΥΤΕΝ ἸΤΕΩΤΕΜ ΞΛΙ ἸΩῆΟΡΤΕΡ ΩΩΠΙ
ΟΥΟΣ ΕΥἔΤCΑΒΩΟΥ ΕΘΡΟΥΩΩΠΙ ΞΕΝ ΟΥΖΥΠΟΤΑΚΗ ΝΙΒΕΝ ἔΩΩΠ
ΔΕ ΑΥΩΑΝ†CΒΩ ΝΟΥΑΙ ΕΥἔΡΟΥΩ ΞΕΝ ΟΥΜΕΤΑΥΘΑΤΗC ἔΡΕ
ΝΗΕΤ CΑΒΟΥΝ ἔΠΙΘΥCΙΑCΤΗΡΙΟΝ ΝΑΕΡ ΟΥΖΗΤ ΝΟΥΩΤ ΝΕΜ
ΟΥἸΝΩΜΗ ΝΟΥΩΤ ἸCΕCΙ ἸΦΒΕΧΕ ἸΠΑΙ ΤΙΜΗ ΚΑΤΑ ΠΕΥΕΜΠΩΑ

CHAPTER 18

ⁱ And all answered, “Not 2 but 3 because there are 24 Presbyters – 12 on the right hand, and 2 on the left.” ⁱⁱ

John said, “You have rightly recalled these things to remembrance, O my brothers; for, when those on the right hand have received the censers from the hands of the angels, they present them before the Lord.” ^{iv} But those on the left hand shall be sustained by the multitude of angels. But it behoves the presbyters that they should be in the world, after the manner of old men, removing far off, that they should not touch a woman, being charitable (and) lovers of the brothers; that they should not accept persons, being partakers of the holy mysteries with the bishop, assisting in all things, collecting the multitude together, that they may love their Shepherd. And the presbyters on the right hand have the care of those who labour at the altar, that they should honour those who are worthy of all honour, and rebuke those who merit their rebuke. The presbyters on the left hand shall have the care of the people, that they may be upright, that no one may be disturbed. And they shall instruct them that they should be in all subjection. But, when they have instructed one, answering contumaciously, those within the altar should be of one heart, and one mind, that they may receive the reward of that honour according

CHAPTER 18

ⁱ This is included as part of the previous Statute in the Ge'ez (14) and Arabic (13) texts.

ⁱⁱ Cf. Rv 4:4: καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

^{iv} Cf. Rv 5:8: καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων.

οὐδὲν ἵκεσεν τῆρου νάεζοτ μῆπως ἡσαρῖκιⁱⁱⁱ οὐδὲν
οὐαὶ ἡμῶυ θοβὶ ἡφρητ ἡοὔταγμα οὐδὲν
ἡσεεμαλωτεῖν ἡμῶυ τῆρου.

to its desert. And all the rest shall fear, lest they should deviate, and
one of them should become a hypocrite, like one wasting away with
a gangrene,^v and all should be brought into captivity.”

ⁱⁱⁱ The Sahidic text has ἡσερῖκε.

^v Tattam has (in his main text) *‘and one of them should become changed like one wasting away’* in place of *‘and one of them should become a hypocrite, like one wasting away with a gangrene’*; here, we follow the Coptic (οὐδὲν οὐαὶ ἡμῶυ θοβὶ ἡφρητ ἡοὔταγμα) and his footnote.

ἰθ.

πεχαῖ ἡδε ἰακωβος ἔπειτα γινώσκων ἐρατὴ ἦεν
πετρεῖς δοκιμαζὴν ἡμῶν ἦεν οὐκ ἔστιν ἡ δοκιμασία
ἐκχαλινού ἡ περὶ τὸν νόμον ὅτι ἂν περὶ τὸν νόμον ὅτι ἂν περὶ
ἡ νικητὴ ἡ περὶ τὸν νόμον ἡ ἐκ τῶν ἐξ ὧν
ἐρεῖται ἡ περὶ τὸν νόμον ἡ περὶ τὸν νόμον
ἡ περὶ τὸν νόμον ἡ περὶ τὸν νόμον ἡ περὶ τὸν νόμον
ἡ περὶ τὸν νόμον ἡ περὶ τὸν νόμον ἡ περὶ τὸν νόμον

CHAPTER 19

James said, "The Reader shall be appointed after he has been fully proved;ⁱ bridling his tongue, not a drunkard, not a derider in his speech, but decorous in his appearance; obedient, being the first to congregate on the Lord's Day; a servant knowing what is meet for him, that he may fulfil the work of publishing the Gospel. For, he who fills the ears of others with his doctrines, it becomes him the more that he should be a faithful workman before God."

CHAPTER 19

ⁱ Literally, 'after he has been proved by a great trial' (ἦεν πετρεῖς δοκιμαζὴν ἡμῶν ἦεν οὐκ ἔστιν ἡ δοκιμασία).

$\overline{\kappa}.$

πεχαρ ἡδε ματῆος ἐῖπ' ἐρμῆρε ἥα ποῦβιος ῥσαῖ γαρ ἔ
 ριτεν πωρ ἡμῆρε β' ιε γ' ἐρε σαῖ ριβεν ὄρι ἐρατῇ μαρογῶπι
 ἔαγ' ἀοκίμαζιν ἡμῶγ ἥεν διὰ κωνιά ριβεν εἶερμῆρε
 ἥαρῶγ ριτεν πῖλαος τηρῇ ἔαγ' ῥεμσι nem οὐῖρῖμι νογῶτ
 ἔαγ' ῶανῶ ἡνογῶηρι καλῶς εἶτογβηογτ εἶοι ἡρεμῖρῖητ εἶοι
 ἡρεμῖαγ ἡκαῖ ἡῖεῖχῖος ἔζανρεφκοσκες αν ne
 ἔζανρεφῖρεμρεμ αν ne ἡσειοι αν ἡλας β' ἔζανρεφῖωντ αν ne
 ἡῖωντ γαρ ῶαγτακο ἡνῖαβεγ ἔζανῶοβι αν ne ἡσεμοκῖ αν
 ἡῖρῖηκῖ ἡσειοι αν ἡῖρῖο ἡραμαῖ ἡσειοι αν ἡρεφσε ηρῖ ἔναῶωγ
 εἶγ' μοτεν ἡσιῖοι ἥεν διὰ κωνιά ριβεν ἔνανεγ εἶρῖηπ εἶροογτ
 εῖπτοπος εἶἀναγκῖηζιν ἡνῖεῖρῖηογ ἔτε οἶοντῶογ ἔροογῶων
 ἡτογῖα. ἐτ' οἶοῖ ἡῶογ ρῶογ οἷ εἶοι ἡρεφτ' ἔνανεγ εἶοι
 ἡκοῖνωνῖκον ἔεκας ἐρε ἡλαος ναῶωπι ἡσεταῖδ' ἡμῶγ ἥεν
 ταιῖδ' ριβεν nem ροτ' ριβεν εἶῖροσῖχε ἥεν οἶνῖωτ' ἡῖποδῖη
 ἔνῖεῖμοῶι ἀτακτος οἶοῖ οἶον nem ἔρογτ' ῖβῶ ναῶγ
 ρανοῖον εἶερῖεπιτῖμαν ναῶγ ρανκεχωῖνῖ δε ἔρογῖερκοῖν
 ἡμῶγ ἡηετκαταῖροῖν δε nem ἡρεφῶωῶ μαρογῖνοῖογ
 ἔβολ εἶσῶογῖν ἔε ρῶμῖ ριβεν ἡρεφῖογῶῖεμ ιε ἡρεφσαῖογῖ εἶτ'
 οἶβε πῖς.

CHAPTER 20

ⁱ Matthew said, "Let the Deacons be appointed by three testifying to their life. For, it is written, 'By the mouth of two or three witnesses shall every word be established.' Let them be proved in every service, all the people bearing witness to them, that they have resided with one wife, have brought up their children well, being humble, prudent, meek, sober, quietⁱⁱ; not vehement, nor murmurers; not double-tongued, nor wrathful; for, wrath destroys the wise; nor hypocrites. They shall not afflict the poor, neither shall they accept the person of the rich; they shall not be drinkers of much wine, being ready to act in every good service in secret. Cheerful in their habitations, constraining the brothers who have, that they should open their hand to give. And they also being givers, the goods being in common, that the people may honour them with all honour, and all fear, beseeching with great earnestness those who walk in dissimulation. And some they should teach, and some they should rebuke, but the rest they should prohibit. But let those who despise, and the contumelious, be cast out, knowing that all men who are vehement, or slanderers, fight against Christ."

CHAPTER 20

i This is Statute 16 in the Ge'ez MSS and Chapter 15 in the Arabic.

ii In place of ‘quiet’, the Arabic text has ‘guides’.

Ka.

πεχαϋ ἵχε κηφας δε μαρογκαθιστα ἡγ̅ νχηρα β†
 εθροϋπ̅ροσκαρτηριὰ ρι οϋσοп ἐπιϋληλ εθβε ογοννιβεν
 ετ̅θεν νιπρασμοс οϋορ εθρογαитоϋ ἡzan̅μοτ εθβε
 πετοϋλ̅ζοϋ ἡсωϋ τ̅κεοϋι δε он εθροϋxас c̅χη h̅ατεn νιzi̅οmi
 ε̅τοϋπ̅ραzin ἡmωϋ h̅εν zανωwни εсi̅ακwнин καλωс
 εсερ̅νγμfhn εсxω ἡν̅ιπ̅ρεсvτepос ἡn̅h̅ε̅τωп ἡογ̅μαι ρhoϋ
 ἡ̅ὺλwϋ an τε εсoi an ἡπεϋθ̅ιh̅ι xεκαс εс̅ε̅xεm̅xom ἐn̅γμfhn
 ε̅pεс̅Δ̅i̅ακwнин ἡ̅ε̅xωp̅ρ οϋορ ε̅ωwп ε̅ογон кеοϋι οϋωw
 ε̅ογw̅з ε̅το̅тс̅ ε̅ер zαν̅h̅bhoϋi ε̅n̅a̅n̅eϋ μαpεс̅i̅pi κα̅та̅ п̅ε̅ρο̅γот̅
 ἡ̅п̅εс̅ρ̅h̅т̅ nαι γαρ ne νi̅λ̅γα̅θон̅ ε̅т̅ a̅ п̅o̅с̅ wop̅п̅ ἡ̅zoноϋ̅.

CHAPTER 21

i Cephas said, "Let three widows be appointed; two, that they may give their whole attention to prayer for everyone who is in temptations, and that they may render thanks to him whom they follow. But the other one should be left constantly with the women who are tried in sickness, ministering well; watching and telling the presbyters the things that take place. Not a lover of filthy lucre; not given to drink, that she may be able to watch, that she may minister in the night. And, if another one desires to help to do good works, let her do so according to the pleasure of her heart; for, these are the good things that the Lord first commanded."

CHAPTER 21

i This is Statute 17 in the Ge'ez MSS and Chapter 16 in the Arabic.

KB.

πεχαզ ἡδε ἀνδρεας χε νιδιάκωνος μαροῦῳῳπι ἡεργατης
 ἐζανῆβνοῖ ἐνανεῦ εὔτοῖοι ἡπιἐζοοῦ nem πιέχωρρ ἡεν mai
 niben ἡσεῖσι ἡμῳῦ an ἐχεν νιηκι οὔδε ἡσεῖ an ἡῖρο
 ἡπιραμαῶ εὔνασοῦεν πετμοκρ ἡσεῖ naq ἐβολῆεν ποῦῳῳα
 εὔἀναγκηzin ἡνηῆτε οὔονῳῳom ἡμῳῦ ἡζανῆβνοῖ
 ἐνανεῦ ἐσοοῦροῦ nῳῦῦ ἡῖοῖn εὔῑῑῑῑοῦ ἐνιcαχι ἡπενcαῖ
 χε naῖρκο ἀτετεντεmμοι nῑετ ἀγδιάκωνin γαρ ἁῖνε nobi
 ῳαῖῖῖῖ nῳῦῦ ἡοῖπαττῑcῑῑῑ ἡναῳῳc.

CHAPTER 22

ⁱ Andrew said, “Let the Deacons be doers of good works, drawing near, by day and night, in every place. They must not exalt themselves above the poor; neither must they accept the persons of the rich. They shall know the afflicted, that they may give to him out of their store of provisions, constraining those who are able for good works to gather them in, attending to the words of our Master, “I was hungry and you gave me meat.” For, those who have ministered without sin, gain for themselves much confidence.”

CHAPTER 22

i This is Statute 18 in the Ge'ez MSS and Chapter 17 in the Arabic.

Ἦ.

πεχαϥ ἡδε φιλιππος δε πιδαικος μαρεϥωτεμ ἡσα
νιῖροςδρομα ἡτοῦτηιτοῦ ἐτοτοῦ ἡνιλαϊκος εὔσνεχωου
ἡνηετῆροϥτ ἐπιθῦσιαστηριον ποῦαι ποῦαι μαρεϥεῖραναϥ
ἡφτ ἡεν πιμα ἐταῦωωϥ ναϥ ἡσεοι αν ἡμαι χαχι ἐνοῦεῖρηοῦ
ἡσεχοc αν εῖβε ἡμα εῖθηνω ἡποῦαι ποῦαι αλλα ποῦαι
ποῦαι μαρεϥχω ἡεν πιωρην ἐταῦθαρημεϥ ἡῖητϥ
ἐβαλριτεν φτ ἡπερῶρε οῦαι ωῖνι ἡσα τῶροπ ἡπεϥῶφερ ἡεν
πεϥῶρομοc ἐταϥφητ ἡῖητϥ οῦδε γαρ νιαγγελοc ἡποῦερ
ἡνολ ἡποῦαρχαρηνι ἡπῶc.

CHAPTER 23

ⁱ Philip said, "Let the laymen obey the decrees that have been delivered to them for the laity, being in subjection to those who serve at the altar. Let each one please God in the place to which he has been appointed. They should not love hostility to one another. They should not envy for the situation that is appointed for each one; but let each one abide in the calling to which he has been called of God. Do not let anyone inquire after the offence of his neighbourⁱⁱ, in his course on which he has entered; for, the angels do not exceed the command of the Lord."

CHAPTER 23

ⁱ This is Statute 19 in the Ge'ez MSS and Chapter 18 in the Arabic.

ⁱⁱ Here, 'his neighbour' follows the Sahidic text and a marginal reading by a later hand (ἡπετῖριτοῦωϥ); the Bohairic (main) text has 'his friend' (ἡπεϥῶφερ).

ΚΔ.

πεχδϣ ἵχε ἀνδρεας χε ογζωβ ἐνανεϣ πε ἐθηϣ ἐξανζιδμι
ἐαιτοϣ ἵδιᾶκονος.

CHAPTER 24

ⁱ Andrew said, “It is a good thing to appoint women to be made deaconesses.”

CHAPTER 24

ⁱ The Ge’ez (Statute 20) and Arabic (Chapter 19) have a different – and rather longer – text for this chapter.

κε.

πελαγ ἡδε πετρος δε ανωρη εἶηαι εἶβε νιπροσφορε
δε ἡπισωμα nem νιςνογ ἡτε νος τενηαογωνε ἡπρω εἶβολ
ἡεν ογῃοτῃετ.

CHAPTER 25

ⁱ Peter said, “We have first to appoint this concerning the Eucharist, and the body and blood of the Lord; we will (then) make known the thing diligently.”

CHAPTER 25

ⁱ The Ge’ez (Statute 21) and Arabic (Chapter 20) have a rather longer text for this chapter; see the footnotes to the following chapters.

$$\overline{\kappa\zeta}.$$

πεχαρ ἡχε ἰωαννης δε ἀτετενερωωω ὦ νιςννογ
 ἡπιεζοογ ἡτε πενσαῖ σι ἡπωικ nem πιποτηριον αχςμογ
 ἐρωογ εφχωῖμος δε φαι πε πασωma nem παςνογ
 ἀτετενναγ δε ἡπεφτ ma ἡνιζιὸμι ερωγττοτογ nemωογ
 αςερωὼ ἡχε μαρθα δε εθε μαριὰ δε αφναγ ἐρος εσσωvi
 πεχε μαριὰ δε αισωvi αν αχχος γαρ ριτεν φηετχορ.

CHAPTER 26

ⁱ John said, “Have you forgotten, O my brothers, in the day that our Master took the bread and the cup he blessed them, saying, “This is my body and my blood?” You have seen that he gave no place for the women, that they might help with them. (Martha answered for Mary because he saw her laughing: Mary said, “I did not laugh.”) For, he said to us, teaching, that the weak shall be liberated by the strong.”

CHAPTER 26

ⁱ This is included as part of the previous Statute in the Ge'ez (21) text; the Arabic *MSS* include (out of order) as part of Chapter 19.

$$\overline{KZ}.$$

CHAPTER 27

πεχαρ ἡχε κηφας δε γανογον χος δε πετ̃ωε πε ἡνιζι̃ομι ἑ̃ωληλ ε̃γο̃ρι ε̃ρατο̃υ ο̃γο̃ρ ε̃ω̃τε̃μ̃θο̃υ̃ρα̃βο̃υ̃ ε̃̃ρη̃ι ε̃χε̃ν ἡ̃κα̃ρι.

ⁱ Cephas said, "Some say it becomes the women to pray standing, and that they should not cast themselves down upon the earth."

CHAPTER 27

i This is the first part of Statute 21 in the Ge'ez MSS and of Chapter 20 in the Arabic.

КН.

քաճզ նիւ ի աճաւոճ չի անաճոյճեմճոմⁱ թոնոյ ննրչոնն
 ելլաճկոնն թեղ թէլ ճաճկոնն նքարիճ նքարաճ չեկաճ
 ելլեճոճոճ նքարաճ.

CHAPTER 28

ii James said, “We shall be able to appoint women for a service, besides this service only, that they assist the indigent.”

CHAPTER 28

i We should read $\Delta\text{NN}\Delta\text{W}\Delta\text{EM}\Delta\text{OM}$.

ii This is included as part of the previous Statute in the Ge'ez (21) and Arabic (20) texts.

$$\overline{\kappa\theta}.$$

πεχαυ ἰχε φίλιππος χε μιςσηου εθε ἡτ φηετ ερζωβ
 εφωουτ ναυ εβουν νογδζο ενανευ πετωουτ δε ναυ
 εβουν νογδζο ενανευ εφωουτ ναυ εβουν ἡτμετογρο ἡτε
 νιφνογι σεναοπι νογεργατης εμμην εβολ ψα ενεζ.

CHAPTER 29

i Philip said, “Brothers, concerning the gift, he who labours gathers for himself a good treasure; but he who collects for himself a good treasure, collects riches for himself in the kingdom of heaven. He shall be reputed a workman of God, continuing for ever.”

CHAPTER 29

ⁱ This is included as part of the previous Statute in the Ge'ez (21) and Arabic (20) texts.

CHAPTER 30

ⁱ Peter said, “Brothers, the authority is not of one, by constraint, but as we were commanded by the Lord.

“I pray you that you keep the commandments of God, not taking anything from them, nor adding to them; in the name of our Lord Jesus Christ, whose is the glory for ever. Amen.”

The First Book of the Canons of our Fathers the Apostles is finished, which are in the hands of Clemens; and this is the Second Book, **ii** in the peace of God. Amen.

CHAPTER 30

i This is included as part of the previous Statute in the Ge'ez (21) and Arabic (20) texts.

- ii The 'missing' First Book cannot be identified with certainty; however, we suspect that it may be the [Order of Zion](#).

$$\overline{\lambda\alpha}.$$

ἦεν φραν ἡθριας ἐθ.

πλῶν ἡμᾶρ ὅ ἐβόληεν νικάνων ἵτε νενιοῖ ἡ ἀποστολος
 εἵηεν νενχίχ ἡ ἀκλήμης ἡ ἰοὺ πε πλῶν ἡμᾶρ ὅ.

ΕΘΒΕ ΝΙΕΠΙΣΚΟΠΟΣ

ΕΥΧΕΙΡΟΔΟΝΙΝ ΜΠΙΕΠΙΣΚΟΠΟΣ ΚΑΤΑ ΠΙΣΑΧΙ ΕΤΑΝΧΟΥ ΝΩΡΟΠ
 ΕΔΥΟΤΠΙ ΕΒΟΛΗΕΝ ΠΙΜΗΩ ΤΗΡΩ ΕΦΟΙ ΔΕ ΝΑΤΝΟΒΙ ΠΑΙ
 ΑΥΩΑΝΤΡΕΝ ΠΕΦΡΑΝ ΟΥΟΖ ΝΑΥΕΡΑΝΑΥ ΕΡΕ ΠΙΛΑΟΣ ΤΗΡΩ
 ΘΟΥΗΤΗ ΝΕΜ ΝΟΥΕΡΗΟΥ ΖΙ ΟΥΣΟΠ ΟΥΟΖ ΝΙΠΕΣΒΥΤΕΡΟΣ ΝΕΜ
 ΝΙΔΙΑΚΩΝΟΣ ΉΕΝ ΠΙΕΖΟΥΟ ΝΤΚΥΡΙΔΑΚΗ ΕΡΕ ΝΙΕΠΙΣΚΟΠΟΣ ΤΗΡΟΥ
 ΕΥΤΜΑΤ ΟΥΟΖ ΝΤΟΥΧΑ ΝΟΥΧΙΧ ΕΞΗΡΗ ΕΧΩΩ ΝΙΠΡΕΣΒΥΤΕΡΟΣ
 ΖΩΟΥ ΕΥΔΖΙ ΕΡΑΤΟΥ ΉΕΝ ΟΥΣΕΜΝΙ ΟΥΟΖ ΝΘΩΟΥ ΤΗΡΟΥ
 ΕΥΧΑΡΩΟΥ ΖΙ ΟΥΣΟΠ ΟΥΟΖ ΝΣΕΩΛΗΛ ΉΕΝ ΠΟΥΖΗΤ ΕΘΡΕ ΠΠΝΑ
 ΕΘΟΥΑΒ Ι ΕΞΗΡΗ ΕΧΩΩ ΟΥΟΖ ΦΗΕΤΕΜΠΩΑ ΕΒΟΛΗΕΝ ΝΙΕΠΙΣΚΟΠΟΣ
 ΕΥΔΖΙ ΕΡΑΤΟΥ ΝΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΦΧΑ ΝΕΦΧΙΧ ΕΧΕΝ ΠΙΕΤΟΥΝΑΔΙΩ
 ΝΙΕΠΙΣΚΟΠΟΣ ΕΦΩΛΗΛ ΕΞΗΡΗ ΕΧΩΩ ΕΩΩΠ ΧΕ ΑΦΩΑΝΕΡ
 ΟΥΕΠΙΣΚΟΠΟΣ ΜΑΡΕ ΟΥΟΝ ΝΙΒΕΝ Τ ΝΟΥΖΙΡΗΝΗ ΝΑΩ ΉΕΝ ΡΩΟΥ
 ΕΥΑΣΠΑΖΕΣΘΕ ΝΜΟΥ ΜΑΡΕ ΝΙΔΙΑΚΩΝΟΣ ΔΕ ΑΝ ΤΠΟΣΦΟΡΑ ΕΪΟΥΝ
 ΕΡΟΥ ΦΑΙ ΔΕ ΑΦΩΕΝΧΩ ΝΤΕΦΧΙΧ ΕΧΕΝ ΤΠΡΟΣΦΟΡΑ ΝΕΜ
 ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΜΑΡΕΦΧΟΣ ΝΟΥΧΑΡΙΣΤΙΑ ΧΕ Δ ΚΣ ΜΑΤΑ ΠΑΝΤΩΝ
 ΝΜΩΝ ⁱⁱ ΜΑΡΕ ΠΙΛΑΟΣ ΤΗΡΩ ΧΟΣ ΧΕ ΜΕΤΑ ΤΟ ΠΝΑΤΟΣ ΣΟΥ

CHAPTER 31

i In the name of God, the Most Holy.

The Second Book of the Canons of our Fathers the Apostles, by the hands of Clemens, which is the Third Book.

CONCERNING BISHOPS

A Bishop shall be ordained according to the word that we before said, who has been chosen by all the people, and is blameless. This one, when his name has been named and they have agreed, all the people shall assemble together, and the presbyters and deacons, on the Lord's Day, all the bishops consenting; and the *bishops* shall lay their hands on him, and the presbyters standing quietly, and they all being silent together, they shall pray in their heart that the Holy Spirit may descend on him. And he who is worthy out of the bishops, everyone standing, puts his hand on him whom they have made a bishop, praying over him.ⁱⁱⁱ And, when he is made a bishop, let all give *the salutation* of peace to him, saluting him with the mouth. And let the deacons present the Holy Communion to him. And he, when he has put his hand on the Eucharist with the presbyters, let him say the thanksgiving, "The Lord be with you all." Let all the people say, "And with your spirit." He shall say, "Lift up your hearts." The people shall say, "We are praying to the Lord."

CHAPTER 31

i The older Ge'ez and Arabic MSS have no break here, with the numbered statutes/chapters continuing unbroken. The Ge'ez text is considerably longer.

ii The Sahidic MS has $\gamma\mu\omega\eta$.

iii According to the first Apostolic Canon, with two others.

εὐεἰχος καὶ ἐχῶμεν πρὸς τὸν κν εὐεἰχος ὅν καὶ
εὐχαρίστησώμεν τὸν κύριον εὐεἰχος ἡ καὶ ἡ λαὸς τῆς καὶ
ἀζιον κε δίκειον οὐδὲ μαρεφῶληλ ἡπαίρητ ἐφῶ ἡννεῶνηοῦ
μενεῖσα καὶ κατὰ ἡς μοτ ἡτῆροςφορα ἐθοῦαβ.

He shall say again, "Let us give thanks to the Lord." All the people shall say, "(He is) worthy and just." And let him pray thus, saying the (prayers) following these, according to the form of the Holy Communion.

λβ.

εἴθε νῆπρεσβύτερος.

ἐρε πῆπισκοπος δε ναχιροδονιν ἡπιῆρεσβύτερος εφναχα
νεφχιχ ἐχεν τεφὰφε ἐρε νῆπρεσβύτερος τηροῦ σορ ἐροῦ
οὔορ μαρεφῶληλ ἐχωφ κατα ἡσμοτ ἐτανχοφ εἴθε
πῆπισκοπος.

CHAPTER 32

OF PRESBYTERS

ⁱ And, (when) the bishop shall ordain a presbyter, he shall put his hands on his head, all the presbyters shall touch him. And let him pray over him, according to the form that we have spoken of concerning the bishops.

CHAPTER 32

ⁱ This is Statute 23 in the Ge'ez text and Chapter 22 in the Arabic.

ⲗⲅ.

ⲉⲑⲃⲉ ⲛⲓⲁⲓⲁⲕⲱⲛⲟⲥ.

ⲉ̀ⲣⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲁⲉ ⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲛⲟⲩⲁⲓⲁⲕⲱⲛⲟⲥ ⲉ̀ⲁⲩⲥⲟⲩⲧⲓⲕ ⲕⲁⲧⲁ
ⲛⲛⲉ̀ⲧ ⲁⲛⲱⲟⲣⲓ ⲭⲱⲟⲩ ⲉ̀ⲣⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲛⲁⲭⲁ ⲛⲉⲩⲭⲓⲭ ⲉ̀ⲭⲣⲛⲓ
ⲉ̀ⲭⲱⲩ.

ⲉⲑⲃⲉ ⲟⲩ ⲁⲉ ⲁⲛⲭⲟⲥ ⲭⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲛⲙⲁⲕⲁⲧⲓⲕ ⲛⲉⲧⲛⲁⲧⲁⲗⲉ
ⲛⲉⲩⲭⲓⲭ ⲉ̀ⲭⲥⲉⲛ ⲛⲓⲁⲓⲁⲕⲱⲛⲟⲥ ⲑⲁⲓ ⲧⲉ ⲧ̀ⲁⲧⲓⲁ ⲛ̀ⲛⲓⲣⲱⲃ ⲭⲉ
ⲉ̀ⲩⲛⲁⲭⲓⲣⲟⲗⲟⲛⲓⲛ ⲛ̀ⲙⲟⲩ ⲁⲛ ⲉ̀ⲟⲩⲙⲧⲟⲩⲛⲃ ⲁⲗⲗⲁ ⲉ̀ⲩⲩⲣⲉⲧⲉⲧⲛⲥ
ⲛ̀ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲉ̀ⲟⲣⲉⲩⲓⲣⲓ ⲛ̀ⲛⲛⲉ̀ⲧ ⲉ̀ⲩⲛⲁⲟⲩⲁⲩⲥⲁⲩⲛⲓ ⲛ̀ⲙⲱⲟⲩ ⲛⲁⲩ
ⲟⲩⲁⲉ ⲉ̀ⲩⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲛ̀ⲙⲟⲩ ⲁⲛ ⲉ̀ⲟⲣⲉⲩⲱⲱⲛⲓ ⲛ̀ⲥⲩⲙⲃⲟⲗⲱⲛ
ⲛ̀ⲛⲓⲕⲗⲛⲣⲟⲥ ⲧⲛⲣⲓ ⲁⲗⲗⲁ ⲉ̀ⲟⲣⲉⲩⲥⲓ ⲉ̀ⲩⲣⲱⲟⲩⲱ ⲛ̀ⲛⲛⲉ̀ⲧⲱⲱⲛⲓ ⲟⲩⲟⲩ
ⲉ̀ⲩⲧⲉⲧⲁⲙⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲁⲉ ⲉ̀ⲩⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲛ̀ⲙⲟⲩ ⲁⲛ
ⲉ̀ⲟⲣⲉⲩⲥⲓ ⲛ̀ⲛⲓⲛⲓⲛⲁ ⲛ̀ⲧⲙⲉⲧⲛⲓⲱⲧⲓ ⲫⲁⲓ ⲉ̀ⲧ ⲉ̀ⲣⲉ ⲛ̀ⲛⲓⲣⲉⲥⲃⲱⲧⲉⲣⲟⲥ ⲥⲓⲧⲓⲕ
ⲁⲗⲗⲁ ⲉ̀ⲟⲣⲉⲩⲱⲱⲛⲓ ⲛ̀ⲁⲩⲩⲟⲥ ⲉ̀ⲑⲃⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲛⲓⲥⲧⲉⲩⲉ̀ ⲛⲁⲩ
ⲉ̀ⲛⲛⲉ̀ⲧⲥⲱⲉ ⲉ̀ⲑⲃⲉ ⲫⲁⲓ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲛⲙⲁⲕⲁⲧⲓⲕ ⲛⲉⲧⲛⲁⲭⲓⲣⲟⲗⲟⲛⲓⲛ
ⲛ̀ⲛⲓⲁⲓⲁⲕⲱⲛⲟⲥ.

ⲛ̀ⲛⲓⲣⲉⲥⲃⲱⲧⲉⲣⲟⲥ ⲁⲉ ⲉ̀ⲣⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ ⲛⲁⲭⲓⲣⲟⲗⲟⲛⲓⲛ ⲛ̀ⲙⲟⲩ ⲛ̀ⲥⲉⲭⲁ
ⲭⲓⲭ ⲉ̀ⲭⲱⲩ ⲭⲉ ⲛⲁⲓ ⲛ̀ⲛⲁ ⲛ̀ⲟⲩⲱⲧ ⲛⲉⲑⲛⲛⲟⲩ ⲉ̀ⲭⲣⲛⲓ ⲉ̀ⲭⲱⲩ
ⲛ̀ⲛⲓⲣⲉⲥⲃⲱⲧⲉⲣⲟⲥ ⲕⲁⲣ ⲱⲁⲩⲥⲓ ⲛⲙⲁⲕⲁⲧⲓⲕ ⲛ̀ⲙⲟⲛⲧⲁⲩ ⲉ̀ⲩⲟⲩⲥⲓⲁ ⲛⲙⲁⲩ
ⲉ̀ⲧ ⲕⲗⲛⲣⲟⲥ ⲉ̀ⲑⲃⲉ ⲫⲁⲓ ⲛⲁⲩⲛⲁⲉⲱ ⲕⲁⲑⲓⲥⲧⲁ ⲁⲛ ⲛ̀ⲕⲗⲛⲣⲟⲥ
ⲉ̀ⲱⲁⲩⲥⲫⲣⲁⲓⲩⲛ ⲛ̀ⲛⲓⲣⲉⲥⲃⲱⲧⲉⲣⲟⲥ ⲛⲙⲁⲕⲁⲧⲓⲕ ⲉ̀ⲣⲉ ⲛⲓⲉ̀ⲛⲓⲕⲟⲛⲟⲥ
ⲛⲁⲭⲓⲣⲟⲗⲟⲛⲓⲛ ⲛ̀ⲙⲟⲩ.

CHAPTER 33

OF DEACONS

ⁱ And the bishop shall appoint a deacon who has been chosen according to those things that we have before stated; the bishop shall lay his hands on him.

And why we have said that the bishop alone shall put his hands on the deacon, this is the cause of the thing; because he shall not be ordained for the priesthood, but for the service of the bishop, that he may do those things that he shall command him. Neither shall he be appointed that he may be of the counsel of all the clergy, but that he may take care of the sick, and he shall make them known to the bishop. Neither shall he be appointed that he may receive the spirit of greatness that the presbyters shall receive, but that he may be worthy, that the bishop may believe him in those things which it behoves him. On this account, the bishop alone shall ordain the deacon.

But the bishop shall ordain the presbyter. He shall put the hand on him, because that same spirit comes on him; for, the presbyter only receives it; he has not power to give it to the clergy; therefore, he will not be able to appoint the clergy. The presbyter is sealed only;ⁱⁱ the bishop shall ordain him.

CHAPTER 33

ⁱ This is Statute 24 in the Ge'ez text and Chapter 23 in the Arabic.

ⁱⁱ Possibly, the practice of the Coptic Church may explain this expression.

ΠΙΘΜΟΛΟΓΙΤΗΣ ΔΕ ΙΣΧΕ ΕΤΑΦΩΠΙ ΉΝ ΖΑΝΜΟΡ ΕΘΒΕ ΦΡΑΝ ΜΠΟΣ
 ΝΝΟΥΧΑ ΧΙΧ ΕΧΩΦ ΕΘΒΕ ΟΥΔΙΑΚΟΝΙΑ ΙΕ ΟΥΜΕΤΠΡΕΣΒΥΤΕΡΟΣ
 ΟΥΟΝΤΑΦ ΓΑΡ ΜΜΑΥ ΝΤΤΙΜΗ ΜΜΕΤΠΡΕΣΒΥΤΕΡΟΣ ΖΙΤΕΝ
 ΤΕΦΘΜΟΛΟΓΙΑ ΕΩΠ ΔΕ ΕΥΝΑΚΑΘΙΣΤΑ ΜΜΟΦ ΝΟΥΕΠΙΣΚΟΠΟΣ
 ΕΥΝΑΧΑ ΧΙΧ ΕΧΩΦ ΙΣΧΕ ΟΥΘΜΟΛΟΓΙΤΗΣ ΔΕ ΠΕ ΜΠΟΥΒΙΤΦ ΕΒΟΥΝ
 ΝΑΖΡΕΝ ΝΙΕΖΟΥΣΙΑ ΟΥΔΕ ΜΠΟΥΚΟΛΑΣΙΣ ΜΜΟΦ ΉΝ ΖΑΝΜΟΡ ΟΥΔΕ
 ΜΠΟΥΖΙΤΦ ΕΒΟΥΝ ΕΠΙΩΤΕΚΟ ΟΥΔΕ ΜΠΟΥΚΑΤΑΚΡΙΝΙΝ ΜΜΟΦ ΉΝ
 ΞΛΙ ΝΤΔΔΙΚΙΑ ΑΛΛΑ ΚΑΤΑ ΟΥΧΩ ΕΑΥΦΩΦ ΜΜΑΥΑΤΦ ΕΧΕΝ
 ΦΡΑΝ ΜΠΕΝΟΣ ΟΥΟΖ ΑΥΚΟΛΑΣΙΣ ΜΜΟΦ ΉΝ ΟΥΚΟΛΑΣΙΣ ΝΗΙ ΟΥΟΖ
 ΑΦΕΡΘΜΟΛΟΓΙΝ ΚΛΖΡΟΣ ΝΙΒΕΝ ΨΕΜΠΩΑ ΜΜΩΟΥ ΕΥΝΑΧΑ ΧΙΧ
 ΕΧΩΦ.

ΕΡΕ ΠΙΕΠΙΣΚΟΠΟΣ ΔΕ ΝΑΕΥΧΑΡΙΣΤΟΥ ΚΑΤΑ ΝΗΕΤ ΑΝΦΩΡΠ ΧΩΟΥ
 ΟΥΠΑΝΤΩΣ ΤΑΝΑΓΚΗ ΕΡΟΦ ΕΘΡΕΥΤΑΟΥΘ ΝΝΑΙ ΣΑΧΙ ΝΟΥΩΤ
 ΕΤΑΝΦΩΡΠ ΝΧΩΟΥ ΖΩΣ ΕΦΕΡΜΕΛΕΤΑΝ ΉΝ ΟΥΣΠΟΔΗ
 ΕΦΕΥΧΑΡΙΣΤΟΥ ΜΦΤ ΑΛΛΑ ΚΑΤΑ ΤΧΟΜ ΜΠΙΟΥΑΙ ΠΙΟΥΙΑ ΨΝΑΩΛΗΛ
 ΕΩΠ ΔΕ ΕΟΥΟΝΩΧΟΜ ΜΜΟΦ ΕΩΛΗΛ ΉΝ ΟΥΜΕΤΡΙΚΑΝΟΣ ΝΕΜ
 ΟΥΠΡΟΣΕΥΧΗ ΕΣΤΑΙΝΟΥΤ ΟΥΔΓΑΘΟΝ ΠΕ ΕΩΠ ΔΕ ΟΝ
 ΑΦΩΑΝΩΛΗΛ ΝΑΦΤΑΟΥΘ ΝΟΥΠΡΟΣΕΥΧΗ ΉΝ ΟΥΦΙ ΜΜΟΝ ΞΛΙ
 ΚΩΛΙΝ ΜΜΟΦ ΜΟΝΟΝ ΜΑΡΕΦΩΛΗΛ ΕΦΟΥΟΧ ΉΝ ΟΥΜΕΤΟΡΘΟ-
 ΔΟΖΟΣ.

ⁱ But the confessor, if he has been in bonds for the name of the Lord, they shall not lay hands on him for a service or priesthood; for, he has the honour of priesthood by his confession. But, if they will appoint him for a bishop, they shall lay hands on him. But, if he is a confessor, he shall not have been taken in before the authorities; neither shall he have been punished with bonds; neither shall he have been cast into prison; neither shall he have been condemned in any injustice. But according to the word, because he has been reviled alone for the name of our Lord, and has been punished with punishment in a house, and has confessed, he is worthy of every sacerdotal office from them, they shall lay hands on him.

ⁱⁱ And the bishop shall give thanks according to those words that we have before spoken. Truly, it is necessary for him that he should make known these same words that we have before spoken, that he may meditate on them diligently, giving thanks to God. But each one shall pray according to his ability; but, if he is able to pray suitably, and the prayer acceptable, it is good. But if, when he again prays, he sends forth a prayer in (a certain) measure, no one forbidding him, let him only pray entirely in a right faith.

CHAPTER 34

ⁱ This is Statute 25 in the Ge'ez text and Chapter 24 in the Arabic.

ⁱⁱ Tattam does not have this paragraph break in his translation; here, we reflect that of his transcription.

λς.

εἴθε πρὸς ὑποδιακόνους.

ἢ νοῦχα χιχ ἔχεν ὑποδιακόνους ἀλλὰ ἐγναδονομάσει ἢ μοῦ
εἰρενογάργ ἢ σα νιδιακόνος.

CHAPTER 36

OF THE SUBDEACON

ⁱ They shall not lay hands on a subdeacon, but he shall be named,
that he may follow the deacons.

CHAPTER 36

ⁱ This is part of Statute 27 in the Ge'ez text and of Chapter 26 in the Arabic; in both, it is merged with the preceding canon.

λζ.

ΕΘΒΕ ΝΙΧΗΡΑ.

ΟΥΧΗΡΑ ΔΕ ΑΥΘΑΝΚΑΘΙΣΤΑ ἸΜΟC ἸΝΟΥΧΙΡΟΔΟΝΙΝ ἸΜΟC ΑΛΛΑ
ΕΥΝΑCΟΤΠΙC ΕΒΟΛ ΉΕΝ ΦΕΡΑΝ ΕΩΩΠ ΔΕ Ἰ ΠΕCΖΑΙ ΜΟΥ ΉΔΧΕΝ
ΟΥΝΙΩΤ ἸΝΟΥ ΜΑΡΟΥΚΑΘΙCΤΑ ἸΜΟC ΕΩΩΠ ΔΕ ἸΠΕCΩCΚ ΙCΧΕΝ
ΕΩΩΠ ΑCΕΡΉΕΛΛΩ ΜΑΡΟΥΔΟΚΙΜΑΖΙΝ ἸΜΟC ΖΙΤΕΝ ΠΙΖΧΡΟΝΟC
ΠΟΛΛΑΚΙC ΓΑΡ ΩΑΡΕ ΠΙΠΑΘΟC ΖΩ ΟΥΕΡΉΕΛΛΟ ΝΕΜ ΠΕΤΝΑΧΑ ΜΑ
ΝΩΟΥ ἸΉΗΤΥ.

ΜΑΡΟΥΚΑΘΙCΤΑ ἸΤΧΗΡΑ ΉΕΝ ἸCΑΧΙ ἸΜΑΥΑΤΥ ἸCΕΜΟΡC ΕΉΟΥΝ
ΝΕΜ ἸΚΕCΕΠΙ ἸΝΟΥΧΑ ΧΙΧ ΕΧΩC ΕΒΟΛ ΧΕ ἸΝΕCΤΑΛΕ ἸΠΟCΦΟΡΑ
ΑΝ ΕΞΡΗΙ ΟΥΔΕ ἸΝΕCΛΙΤΟΥΡΓΙΑ ΔΑΤΧΙΡΟΔΟΝΙΑ ΔΕ ΩΑCΩΩΠΙ
ΝΕΜ ΠΙΚΛΖΡΟC ΕΘΒΕ ΝΙΤΟΥΡΓΙΑ ΤΧΗΡΑ ΔΕ ΖΩC ΕΩΑΥΚΑΘΙCΤΑ
ἸΜΟC ΕΘΒΕ ΠΙΩΛΗΛ ΦΑΙ ΔΕ ΟΥΟΝΝΙΒΕΝ ΠΕ.

CHAPTER 37

OF WIDOWS

ⁱ But, when a widow is appointed, she shall not be ordained, but she shall be chosen by name; and, if her husband has been dead for a long time, let her be appointed. But, if she has not delayed from the death of her husband, do not believe her. But, if she has become old, let her be proved for a time; for, often, even the passion grows old and will have place in them.

Let a widow be appointed by word only. She shall be united with the rest. They shall not lay hands on her, because she shall not put on the Eucharist, neither shall she perform public service. But imposition of hands shall be with the clergy for the Ministry. But the widow is appointed for prayer, and that is of all.

CHAPTER 37

ⁱ This is Statute 26 in the Ge'ez text and Chapter 25 in the Arabic; in both, it precedes the canon(s) concerning readers and subdeacons.

λη.

ΕΘΒΕ ΝΙΠΑΡΘΕΝΟΣ.

ἵννοῦχα χιχ ἔχεν παρθενος ἀλλὰ τεσπρωζαίρεσι ἵμαγατς
τε τεσίρι ἵμος ἵπαρθενος.

CHAPTER 38

OF VIRGINS

ⁱ They shall not lay hands on a Virgin; for, it is her choice alone that makes her a virgin.

CHAPTER 38

ⁱ In the Ge'ez text, this is merged with Statute 27 (with Readers and Subdeacons) and, in the Arabic it is part of Chapter 26.

ለፀ.

ፍፁሜ ከጸሎት ስታለህ.

ፍፁሜን ማግኘት ለፍፁሜ ስታለህ ጸሎት
ማፍፀም ስታለህ ለፍፁሜ ጸሎት ስታለህ
ፍፁሜ ስታለህ ፍፁሜ ስታለህ.

CHAPTER 39

OF THE GIFTS OF HEALING

ⁱ If one shall say, "I have received the gifts of healing by a revelation," they shall not lay hands on him; for, the thing itself will be manifest if he speak truth.

CHAPTER 39

ⁱ This is merged with the preceding Statute/Chapter in Horner's Ge'ez (27) and Arabic (26) text.

OF NEW MEN WHO HAVE NOT ARRIVED AT THE FAITH

iii But those who shall be brought into the new faith to hear the word, let them be brought in first to the teachers before the people come in, and they shall inquire the cause of the thing, for what reason they have drawn near to the faith. And let those who brought them in witness for them, if they be able to hear the word. And let them inquire after their life, of what sort it is; whether he has a wife, or if he is a servant of a faithful man, and that this has pleased his lord, *then* let him hear. If his lord has not witnessed to him that he is good, let him be rejected. If his lord is a heathen, he shall be taught that he should please his lord, that no one may be blasphemed^{**iv**}. But, if he is one who has a wife, or she a woman who has a husband, let them be taught that the man should content himself with his wife, and that the wife should content herself with her husband. But, if he is one who has not dwelt with a wife, let him be taught not to commit fornication, but either that he marries according to the law, or that he remains (single) according to the law. But, if one has a demon, let him not hear the word of teaching until he has been purified.

CHAPTER 40

iv In place of ‘blasphemed’, the Arabic text has ‘defamed’.

ΕΥΝΑΦΙΝΙ ΔΕ ἸΣΑ ΝΠΟΠΕ ΝΕΜ ΝΙΖΒΗΟΥἸ ΝΝΗΕΤΟΥΝΑΕΝΤΟΥ
ΕΒΟΥΝ ΕΚΑΘΙΣΤΑ ἸΜΩΟΥ ΧΕ ΖΑΝΟΥ ΝΕ.

ΕΦΩΠ ἈΡΕΩΑΝ ΟΥΑΙ ΟΥΠΟΡΝΟΒΟΣΚΟΣ ΕΤΕ ΟΥΡΕΦΑΑΝΩ ΠΕ
ἸΖΑΝΠΟΡΝΗ ΜΑΡΕΦΛΟ ΙΕ ΜΑΡΟΥΖΙΤΥ ΕΒΟΛ ΕΦΩΠ ΔΕ
ΟΥΡΕΦΘΑΜΙΕ ΤΟΥΩΤ ΠΕ ΙΕ ΟΥΖΩΓΡΑΦΟΣ ΠΕ ΜΑΡΟΥΤΕΒΩ ΝΩΟΥ
ΕΩΤΕΜΕΡΟΥΘΑΜΙΕ ἸΔΩΛΟΝ ΜΑΡΟΥΛΟ ΙΕ ΜΑΡΟΥΖΙΤΟΥ ΕΒΟΛ.

ΕΦΩΠ ΕΟΥΑΙ ΟΥΘΕΑΤΡΙΚΟΣ ΙΕ ἸΘΟΥ ΕΦΑΦΕΡ ΟΥΠΥΔΗΖΙΣ ΉΕΝ
ΠΘΥΑΔΡΟΝ ΜΑΡΕΦΛΟ ΙΕ ΜΑΡΟΥΖΙΤΥ ΕΒΟΛ ΙΧΧΕ ΕΦΤΣΑΒΟ
ἸΝΙΚΟΥΧΙ ΝΑΝΕΣ ΜΕΝ ΕΘΡΕΦΛΟ ΕΦΩΠ ΜΕΝΤΑΥ ΤΕΧΝΗ ἸΜΑΥ
ΜΑΡΟΥΧΩ ΝΑΥ ΕΒΟΛ.

ΟΥΕΝΟΧΟΣ ΩΜΑΙΟΣ ΕΦΑΓΩΝΙΖΙΝ ΟΥΟΖ ΕΦΩΕΝΑΥ ΕΠΙΔΓΩΝ
ΜΑΡΕΦΛΟ ΙΕ ΜΑΡΟΥΖΙΤΥ ΕΒΟΛ ΟΥΑΙ ΕΦΟΙ ἸΜΟΝΟΜΑΧΟΣ ΙΕ ἸΘΟΥ
ΕΦΤΣΑΒΟ ἸΖΑΝΜΟΝΟΜΑΧΟΣ ΕΜΩΙ ΙΕ ΚΥΝΗΚΟΣ ΕΦ ΉΕΝ
ἸΚΥΝΗΚΙΟΝ ΙΕ ΟΥΔΙΜΩΣΙΟΣ ΕΦ ΉΕΝ ἸΜΟΝΟΜΑΧΙΟΝ ΜΑΡΟΥΛΟ ΙΕ
ΜΑΡΟΥΖΙΤΟΥ ΕΒΟΛ.

ΟΥΑΙ ΕΦΟΙ ἸΝΟΥΟΗΒ ἸΝΙἸΔΩΛΟΝ ΙΕ ἸΘΟΥ ΟΥΡΕΦΔΡΕΖ ΕΝΙἸΔΩΛΟΝ
ΜΑΡΟΥΛΟ ΙΕ ΜΑΡΟΥΖΙΤΟΥ ΕΒΟΛ.

ΟΥΜΑΤΟΙ ΕΦ ΉΕΝ ΟΥΕΖΟΥΣΙΑ ἸΠΕΡΘΡΕΦΩΤΕΒ ἸΡΩΜΙ
ΕΦΩΑΝΟΥΑΖΣΑΖΝΙ ΝΑΥ ἸΠΕΡΘΡΕΦΙΝΣ ΕΠΙΖΩΝ ΟΥΔΕ
ἸΠΕΡΘΡΕΦΩΡΚ ΕΦΩΤΕΜΟΥΩΩ ΔΕ ΜΑΡΟΥΖΙΤΥ ΕΒΟΛ.

CHAPTER 41

OF ACTIONS AND WORDS

ⁱ They shall inquire after the actions and works of those who shall be brought in, what they are, that they may appoint them.

If one has been a bawd, who is a supporter of prostitutes, let him cease, or let him be rejected. But if one is a maker of shrines, or a painter (of idols), let such be taught that they should not make idols. Let them cease or let them be cast out.

If one is pleased with theatrical shows, or he has been an announcer in the theatre, let him cease, or let him be cast out. If he teaches the young (in heathen principles), it is good that he should cease. If he does not have a trade, let him be forgiven.

Likewise, he who is guilty of contending, and goes into the contest, let him cease, or let him be cast out. One who is a gladiator, or he who teaches gladiators to fight, or a hunter in the chase, or a public servant in the gladiatorum, let them cease, or let them be cast out.

One who is a priest of the idols, or he who is a keeper of the idols, let them cease, or let them be cast out.

ⁱⁱ A soldier who is in authority, let him not kill a man; or, if he is commanded, let him not hasten to the act; neither let him swear. But, if he is not willing (to observe these commands), let him be rejected.

CHAPTER 41

ⁱ In the Ge'ez text, this is the second part of Statute 28 and, in the Arabic, of Chapter 27.

ⁱⁱ At about this point, a separate canon starts in the Ge'ez (Statute 29) and Arabic (Chapter 28) texts.

ἀΝΘΝ ΔΕ ΙCΧΕ ΑΝΧΑ ΚΕ ῒΛΙ ΝῒΩΒ ΕΦΑΡΟΥ ΝΙῒΒΗΟΥῐ ΝΑῒΤCΑΒΕ
ΘΗΝΟΥ ΕΒΟΛ ΑΝΘΝ ΓΑΡ ΤΗΡΕΝ ΟΥΟΝῒΤΑΝ ῒΜΑΓ ῒΠΠῒΝᾶ ῒΤΕ
Φῒ.

But, if we have omitted anything, then the instruction of the other things will teach you; for, we all have the Spirit of God.

iii Here, a separate canon starts in the Ge'ez (Statute 30) and Arabic (Chapter 29) texts.

ἸΒ.

εἴθε πῶρονος ἡννετσωτεμ ἐπισαχι μενεσα νηοπε νεμ
νηεπιστιμη.

μαρε νικατηχομενος ερ Γ ἡρομπι εγσωτεμ ἐπισαχι ἐωωπ δε
ἀρεωαν ογαι εγςποδη ογορ εφῆροσκαρτηριὰ ἐῖρωβ καλωσ
ἡνεκρινιν ἡπιχρονος αλλα πιτροπος ἡμαγατq πετογνακρινιν
ἡμοq ἡμαγατq.

CHAPTER 42

OF THE TIME FOR THOSE HEARING THE WORD AFTER THE ACTIONS
AND WORKS

ⁱ Let the catechumens be 3 years hearing the word; but, if
one has been diligent and perseveres well in the work, the
time shall not decide, but the application alone shall entirely
decide it.

CHAPTER 42

ⁱ In the Ge'ez text, this is Statute 31 and, in the Arabic, Chapter 30.

$$\overline{\text{M}\Gamma}.$$

ΕΘΒΕ ΠΧΙΝΩΛΗΛ ΝΗΗΕΤCΩΤΕΜ ΕΠΙCΑΧΙ.

20 ԵՄԱՆ ԶՐԵՊԱՆ ՓՐԵԳԻՇԵՄ ԼՕ ԵԳԿԱԾՈՒՈՒՆ ՄԱՐԵ ՈՒԿԱԾՈՒՅՈՒՄԵՆՈՍ
 ԳՆԻԼ ԵԱՐԻ ԵԱՐՈՅ ԵԳՓՈՐԻ ԵՅՈՒ ՈՒՄ ՈՒՍՏՈՍ ՕԳՈՋ ՄԱՐԵ ՈՒՂԻՈՒ
 ԾՐԻ ԵՐԱՏՈՅ ԵԳՆԻԼ ԵՆ ՕԴԱ ԵՆ ԴԵԿԿԼԻՏԻՁ ԵԱՐԻ ԵԱՐՈՅ ՈՒՄ
 ՈՒՄՈՅ ԻՏԵ ՈՒՂԻՈՒ ՈՒՍՏՈՍ ԻՏԵ ՈՂԻՈՒ ՈՒԿԱԾՈՒՅՈՒՄԵՆՈՍ
 ԵԳՊԱՆՈՅՁ ԴԵ ԵԳՆԻԼ ՈՒՍԵՐԾՐՈՅԴ ԶԻՐՈՒՆ ՈՒՍԱՏՈՅՊԻ
 ԵՏՈՅԱՅ.

μαρε νιπιστος δε ασπαζεσε ἡνογῆρνογ ἡμαγᾶτογ νιζοογτ
 nem νιζοογτ ογορ νιζῶμι nem νιζῶμι ἡπερῆρε ζοογτ δε
 ασπαζεσε ἡςζιμι νιζῶμι δε τηρογ μαρογρεβς ἡχωογ ἥεν
 ογπαλλιν αλλα ἥεν ογειδος ἡιαγ ἡμαγατq νογῆλγμμα γαρ πε
 φαι.

CHAPTER 43

OF THE PRAYER OF THOSE HEARING THE WORD

i When the teacher has ceased exhorting, let the catechumens pray by themselves apart, and the faithful. And let the women stand praying in a place in the Church, apart by themselves, whether the faithful women, or the women catechumens. And, when they conclude praying, let them not give the salutation **ii** before they are become pure.

Let the faithful salute one another, the men with the men alone, and the women with the women. But do not let a man salute a woman. And let all the women not cover their heads with a Ballinⁱⁱⁱ, but with a fine cloth of cotton alone; for, this is their veil.

CHAPTER 43

i In the Ge'ez text, this is Statute 32 and, in the Arabic, Chapter 31.

ii This probably refers to the blessing of peace.

- iii Tattam notes that he does not know what kind of covering this is.

ΜΔ.

ΕΘΒΕ ΠΧΑ ΧΙΧ ΕΧΕΝ ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ.

ΕΡΕΩΑΝ ΠΕΤΤΪΒΩ ΜΕΝΕΝΣΑ ΠΩΛΗΛ ΧΕ ΧΙΧ ΕΧΕΝ
ΝΙΚΑΤΗΧΟΥΜΕΝΟΣ ΜΑΡΕΦΩΛΗΛ ΕΦΧΑΥ ΕΒΟΛ ΙΤΕ ΟΥΕΚΚΛΗΣ-
ΙΑΣΤΗΣ ΠΕΤΤ ΙΤΕ ΟΥΛΑΙΚΟΣ ΠΕ ΜΑΡΕΦΙΡΙ ΜΠΑΙΡΗΤ.

ΕΩΩΠ ΑΥΩΑΝΔΜΑΖΤΕ ΝΟΥΚΑΤΗΧΟΥΜΕΝΟΣ ΕΘΒΕ ΦΪΡΑΝ
ΜΠΟΪ ΜΠΕΡΘΕΡΕΡΖΗΤ Β ΕΘΒΕ ΘΜΕΤΜΕΘΡΕ ΔΩΑΝΩΩΠ
ΓΑΡ ΝΣΕΒΙΤΥ ΝΧΟΝΣ ΝΣΕΒΟΘΒΕΥ ΜΠΧΩ ΕΒΟΛ ΝΝΕΦΝΟΒΙ
ΣΕΝΑΘΜΑΙΟΥ ΑΦΒΙ ΒΑΠΤΙΣΜΑ ΓΑΡ ΞΕΝ ΠΕΦΝΟΦ ΜΜΙΝ
ΜΜΟΦ.

CHAPTER 44

OF THE LAYING OF HANDS ON THE CATECHUMENS

When the teacher, after the prayer, shall lay *his* hands on the catechumens, let him pray, dismissing them; whether he is an ecclesiastic or a layman who delivers it, let him do thus.

If a catechumen has been apprehended for the name of the Lord, let him not hesitate concerning the testimonyⁱ; for, if it has come to pass that they have taken him by violence, that they may kill him, he will be justified in the forgiveness of his sins, for he will have received baptism in his own blood.

CHAPTER 44

ⁱ The word can also mean 'martyrdom'.

ΕΘΒΕ ΝΗΕΤΝΑΒΙ ΒΑΠΤΙΣΜΑ.

ΕΩΩΠ ΔΕ ΑΥΩΑΝCOTΠΙ ΝΗΕΤΘΗΩ ΕΒΙ ΒΑΠΤΙΣΜΑ ΕΑΥΘΟΤΗΕΤ
ΕΠΟΥΒΙΟC ΧΕ ΕΝΕ ΑΥΩΝΗC ΉΕΝ ΟΥΜΕΤCΕΜΝΟC ΕΥΟΙ
ΝΚΑΤΗΧΟΥΜΕΝΟC ΧΕ ΕΝΕ ΑΥΤΑΙΟ ΝΗΙΧΗΡΑ ΧΕ ΕΝΕ ΑΥΧΕΜΠΩΝΙ
ΝΗΕΤΩΩΝΙ ΧΕ ΕΝΕ ΑΥΧΗΚ ΖΩΒ ΝΙΒΕΝ ΕΒΟΛ ΕΝΑΝΕΥ ΟΥΟZ
ΑΡΕΩΑΝ ΝΗΕΤ ΑΥΕΝΤΟΥ ΕΒΟΥΝ ΕΡΜΘΡΕ ΉΑΡΩΟΥ ΧΕ ΑΥΙΡΙ
ΜΠΑΙΡΗΤ ΜΑΡΟΥCΩΤΕΜ ΕΠΙΕΥΑΓΓΕΛΙΟΝ ΉΕΝ ΦΝΑΥ ΔΕ
ΕΤΟΥΝΑΦΟΡΧΟΥ ΕΒΟΛ ΜΑΡΟΥΧΑ ΧΙΧ ΕΧΩΟΥ ΉΕΝ ΠΙΕΖΟΥ
ΕΤΕΜΜΑΥ ΕΥΕΖΟΡΓΙZΙΝ ΜΜΩΟΥ.

ΕΡΕΩΑΝ ΠΙΕΖΟΥ ΔΕ ΉΩΝΤ ΕΒΟΥΝ ΕΤ ΟΥΝΑΒΑΠΤΙCΜΑ ΜΜΩΟΥ
ΝΗΗΤΥ ΜΑΡΕ ΠΙΕΠΙCΚΟΠΟC ΕΖΟΡΓΙZΙΝ ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΜΩΟΥ
ΧΕΚΑC ΕΥΕΕΜΙ ΧΕ CΕΟΥΑΒ.

ΕΩΩΠ ΔΕ ΟΥΟΝ ΟΥΑΙ ΕΟΥΚΑΛΩC ΑΝ ΠΕ ΙΕ ΟΥΚΑΘΑΡΟC ΑΝ ΠΕ
ΜΑΡΟΥΚCΑΥ ΝCΑ ΟΥCΑ ΧΕ ΜΠΕΥCΩΤΕΜ ΕΠCΑΧΙ ΉΕΝ ΟΥΠΙCΤΙC
ΕΒΟΛ ΧΕ ΜΜΟΝΩΧΟΜ ΕΘΡΕ ΜΙΩΕΜΜΟ ΖΩΠ ΕΝΕZ ΜΑΡΟΥΤCΒΩ
ΔΕ ΝΗΕΤΘΗΩ ΕΒΑΠΤΙCΜΑ ΕΘΡΟΥΧΩΚΕΜ ΟΥΟZ ΝCΕΑΙΤΟΥ
ΝΡΕΜΖΕ ΝCΕΙΑΤΟΥ ΜΠΕ ΝΠCΑΒΒΑΤΟΝ ΕΩΩΠ ΔΕ ΟΥCΖΙΜΙ ΤΕ
ΕCΩΟΠ ΉΕΝ ΜΑΡΕΒΙ ΒΑΠΤΙCΜΑ ΝΚΕΕΖΟΥ.

ΜΑΡΟΥΕΡΝΗCΤΕΥΙΝ ΝΧΕ ΝΗΕΘΝΑΒΙ ΒΑΠΤΙCΜΑ ΝΤΠΑΡΑCΚΕΥΗ
ΜΠCΑΒΒΑΤΟΝ ΠΙCΑΒΒΑΤΟΝ ΔΕ ΑΡΕΩΑΝ ΝΗΕΘΑΒΙ ΒΑΠΤΙCΜΑ
ΘΩΟΥΤ ΕΥΜΑ ΝΟΥΩΤ ΖΙΤΕΝ ΤΓΝΩΜΗ ΜΠΙΕΠΙCΚΟΠΟC
ΜΑΡΟΥΟΥΑΖCΑΖΝΙ ΝΩΟΥ ΤΗΡΟΥ ΕΩΛΗΛ ΟΥΟZ ΕΚΩΛΧ ΝΝΟΥΦΑΤ

CHAPTER 45

OF THOSE WHO SHALL RECEIVE BAPTISM

And, when they have chosen those appointed to receive baptism, *and* have investigated their life, if they have lived in chastity, being catechumens, if they have honoured the widows, if they have visited the sick, if they have fulfilled every good work, and if those who introduced them have witnessed to them that they have done thus, let them hear the Gospel. And, at the time when they shall be separated, let them lay hands on them in that day, exorcising them.

And, when the day approaches in which they shall be baptized, let the bishop exorcise each one of them, that he may know that they are pure.

ⁱ But, if anyone is not good, or is unclean, let them put him apart, so he may not hear the word with the faithful; for, it is impossible for a stranger to be concealed. Let them teach those appointed for baptism that they should wash and be made free, so they should be made such on the 5th Sabbath. And, if there is a woman who is menstruatingⁱⁱ, let her be put apart, and let her receive baptism another day.

Let those who shall receive baptism fast on the preparation of the Sabbath. But the Sabbath when those who shall receive baptism have been gathered together in one place, by the advice of the bishop, let them all be commanded to pray, and to kneelⁱⁱⁱ; and,

CHAPTER 45

ⁱ Tattam lacks this paragraph break in his translation, here reflecting his transcription.

ⁱⁱ Literally, 'after the custom of women'.

ⁱⁱⁱ The literal translation of 'kneel' is 'bend their knees'.

ΟΥΟΖ ΑΦΩΞΕΝΧΑ ΤΕΦΧΙΧ ΕΧΩΟΥ ΜΑΡΕΦΕΞΟΡΓΙΖΙΝ ΜΠΝΑ ΝΙΒΕΝ
ΝΩΕΜΜΟ ΕΘΡΟΥΦΩΤ ΣΑΒΟΛ ΜΜΩΟΥ ΟΥΟΖ ΝΩΩΤΕΜΚΟΤΟΥ
ΕΒΟΥΝ ΕΡΩΟΥ ΙΧΧΕΝ ΠΑΙ ΝΑΥ ΟΥΟΖ ΑΦΩΑΝΟΥΩ ΕΦΕΞΟΡΓΙΖΙΝ
ΜΑΡΕΦΝΙΦΙ ΕΒΟΥΝ ΕΞΡΑΥ ΟΥΟΖ ΑΦΩΑΝΟΦΡΑΓΙΖΙΝ ΝΤΟΥΤΕΖΝΙ
ΝΕΜ ΝΟΥΜΑΩΧ ΝΕΜ ΝΟΥΩΑΙ ΜΑΡΕΦΤΟΝΟΟΟΥ ΕΞΡΗΙ ΟΥΟΖ
ΜΑΡΟΥΕΡΩΡΩΙΣ ΜΠΙΕΧΩΡΖ ΤΗΡΦ ΕΥΩΩ ΕΡΩΟΥ ΟΥΟΖ
ΕΥΕΡΚΑΘΗΚΙΝ ΜΜΩΟΥ ΝΗΕΤΝΑΒΙ ΒΑΠΤΙΣΜΑ ΔΕ ΜΠΕΡΘΕΡΟΥΒΙ
ΝΞΛΙ ΉΕΝ ΝΗΕΤΣΑΒΟΥΝ ΕΒΗΛ ΕΦΑΙ ΜΜΑΥΑΤΦ ΦΗΕΤ ΕΡΕ ΠΙΟΥΑΙ
ΠΙΟΥΑΙ ΝΑΕΝΦ ΕΒΟΥΝ ΕΘΒΕ ΤΕΥΧΑΡΙΣΤΙΑ ΠΕΤΩΕ ΓΑΡ ΠΕ ΜΦΗΕΤ
ΑΦΕΜΠΩΑ ΕΘΡΕΦΕΝ ΤΕΦΠΡΟΟΦΟΡΑ ΕΒΟΥΝ ΝΤΟΥΝΟΥ.

when he has laid his hand on them, let him exorcise every strange spirit to flee from them, and not to return into them from that time. And, when he has finished exorcising, let him breathe on them; and, when he has sealed their foreheads, and their ears, and the opening of their mouths^{iv}, let him raise them up; and let them watch all the night, reading to them, and exhorting them. And let those who shall receive baptism not receive anything within *them*, but that alone which each one shall bring in for the thanksgiving; for, it is becoming him who is worthy, that he should bring in his offering immediately.

^{iv} For 'their mouths', the Coptic has 'their noses' but the word, ΝΟΥΩΑΙ, was probably preceded by a word such as ΉΑ (giving 'beneath their nose'), which has been omitted by copyists.

MS.

ΕΘΒΕ †ΠΑΡΑΔΟΣΙΣ ἸΒΑΠΤΙΣΜΑ ἘΘΟΥΑΒ.

ἡφναγ δε εσβε παλєктωρ намоγт мароγῶληηλ ἡωορп
 ἔхєη φηωογ марєқωωпп ἡхє ппмωογ єқсωк ἕθογη
 ἔтқолγмвθєра ιє єқһат ἔβολ зпхωқ марєқωωпп дє
 ἡпайрһт ιсхє ἡмон ῒлп ἣнагкһ ἡмаγ ἔωωп дє ογὰнаһкһ
 пє мароγхωω Һєη тқолγмвһθєра ἡппмωογ ἔтоγнахємқ
 ογοз мароγвоωογ ογοз ἡтєтєнєрωοрп ἡβαптисма
 ἡηкоγχп оγон дє ηивєη ἔтє оγонῶхом ἡмωογ ἔсаχп
 Һарωογ мароγсаχп ηη дє ἔтє ἡмонῶхом ἡмωογ ἔсаχп
 марє нογιοт саχп Һарωογ ιє кє ογαι єқһп Һєη πογтєηос
 мєηєηса ἔрєтєηβαптисма ἡηпωмп ἡηωт ἔпһаḗ дє ηιγiḗмп
 ἔаγвєλ нογқωп ἔβολ тһроγ ογοз єγхω ἔһрһп ἡηикосмһсп
 ἡηογв зп зат єтхп зпхωογ ἡпєрḗрє ῒлп сп єпдос ἡωєммо
 нємақ ἔһрһп ἔφηωογ ἡφнаγ дє ἔтоγθηω ἔβαптисмаммарє
 ппєпскопос єγχαριςτιὰ ἔһрһп ἔхєη ἡпєз єқхақ Һєη
 ογςкєγос єқḗмογт ἔроқ хє ἡпєз ἡтєγχαριςτιὰ ἡтєқсп он
 ἡкє нєз єқḗзоргизп ἔһрһп єхωқ єқḗмογт ἔроқ хє ἡпєз
 ἡппзоргисмос.

[illegible]

CHAPTER 46

OF THE INSTITUTIONⁱ OF HOLY BAPTISM

ii And, at the time of the crowing of the cock, let them first pray over the water. Let the water be drawn into the font, or flowing into it. And let it be thus, if they have no scarcity. But, if there is a scarcity, let them pour the water that shall be found into the font; and let them undress themselves, and the young shall be first baptized. And all who are able to answer for themselves, let them answer. But those who are not able to answer, let their parents answer for them, or one other numbered among their relations. And, after the great men have been baptized, at the last the women, who having loosened all their hair, and having laid aside the ornaments of gold and silver that were on them. Let not anyone take a strange garment with him into the water. And, at the time that is appointed for the baptism, let the bishop give thanks over the oil, which, putting into a vessel, he shall call the oil of thanksgiving. Again, he shall take other oil, *and* exorcising over it, he shall call it the oil of exorcism.

And a deacon shall bear the oil of exorcism and stand on the left hand of the presbyter. Another deacon shall take the oil of thanksgiving and stand on the right hand of the presbyter. And, when the presbyter has taken hold of each

CHAPTER 46

i The Arabic text has '*precept*'.

ii In the Ge'ez text, this is Statute 35 and, in the Arabic, Chapter 34.

ΠΙΟΓΑΙ ἸΝΗΕΘΝΑΣΙ ΒΑΠΤΙΣΜΑ ΜΑΡΕΦΟΥΑΖΣΑΖΝΙ ΝΑΦ ΕΘΡΕΦΧΩΛ
ΕΒΟΛ ΕΦΧΩΜΜΟΣ ΧΕ ΤΝΑΧΩΛ ἸΜΟΚ ΠΙΣΑΤΑΝΑΣ ΝΕΜ
ΠΕΚΩΕΜΩΙ ΤΗΡΦ ΝΕΜ ΝΕΚΖΒΗΟΥΙ ΤΗΡΟΥ ΟΥΟΖ ΑΦΩΑΝΧΩΛ
ἸΝΑΙ ΤΗΡΟΥ ΕΒΟΛ ΜΑΡΕΦΘΑΖΣΦ ἸΠΝΕΖ ἸΠΙΖΟΡΓΙΣΜΟΣ
ΕΦΧΩΜΜΟΣ ΧΕ ΜΑΡΕ ΠΝΑ ΝΙΒΕΝ ΟΥΕΙ ΣΑΒΟΛ ἸΜΟΚ ΟΥΟΖ ΠΑΙΡΗΤ
ΜΑΡΕ ΠΙΕΠΙΣΚΟΠΟΣ ΣΙΤΦ ΕΦΒΗΩ ΙΕ ΠΙΠΕΣΒΥΤΕΡΟΣ ΕΤΑΖΟΦ
ΕΡΑΤΦ ΖΙΧΕΝ ΦἸΜΩΟΥ ΕΠΒΑΠΤΙΣΜΑ ὨΜΑΙΟΣ ΔΕ ΜΑΡΕ
ΠΙΔΙΑΚΩΝΟΣ ΩΕ ΝΕΜΑΦ ΕἸΡΗΙ ΕΠΙΜΩΟΥ ΟΥΟΖ ΜΑΡΕΦΧΟΣ ΝΑΦ
ΕΦΤΤΟΤΦ ΕΘΡΕΦΧΟΣ ΧΕ ΤΝΑΖΤ ΕΦΤ ἸΜΗΙ ἸΜΑΓΑΤΦ ΦΙΩΤ
ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΝΕΜ ΠΕΦΜΟΝΟΓΕΝΗΣ ἸΩΗΡΙ ΕΘΟΥΑΒ
ἸΡΕΦΤΑΝῆΟ ΤῆΡΙΑΣ ἸΟΥΜΟΥΝΑΖΤ ἸΟΥΩΤ ΟΥΩΜΣ ἸΟΥΩΤ ΞΕΝ
ΤΚΑΘΟΛΗΚΗ ἸΔΠΟCΤΟΛΙΚΗ ἸΕΚΚΛΗΣΙΑ ΕΘΟΥΑΒ ΕΥΩΝῆ ΩΑ ΕΝΕΖ
ΔΜΗΝ.

ΠΕΤΣΙ ΔΕ ΖΩΦ ΜΑΡΕΦΧΟΣ ΚΑΤΑ ΝΑΙ ΤΗΡΟΥ ΧΕ ΤΝΑΖΤ ἸΠΑΙΡΗΤ
ΟΥΟΖ ΕΡΕ ΦΗΕΤΤ ΝΑΧΑ ΤΟΤΦ ΕἸΡΗ ΙΕΧΕΝ ΤΔΦΕ ἸΦΗΕΤΣΙ
ΕΦΟΜΣΦ ἸΓ ἸCΟΠ ΕΦΕΡΟΜΟΛΟΓΙΝ ἸΝΑΙ ΚΑΤΑ ΟΥCΟΠ ΟΥΟΖ
ΜΕΝΕΝCΩC ΟΝ ΜΑΡΕΦΧΟΣ ΧΕ ΚΝΑΖΤ ΕΠΕΝΟC ἸΗΣ ΠΧC ἸΩΗΡΙ
ἸΟΥΩΤ ἸΤΕ ΦΤ ΦΙΩΤ ΧΕ ΑΦΕΡ ΡΩΜΙ ΞΕΝ ΟΥΩΦΗΡΙ ΕΘΒΗΤΕΝ
ΞΕΝ ΟΥΜΕΤΟΥΑΙ ἸΑΤΩΤΑΖΟΣ ΞΕΝ ΠΕΦΠΝΑ ΕΘΟΥΑΒ ΝΕΜ
ΕΒΟΛΞΕΝ ΜΑΡΙΔ ΤΠΑΡΘΕΝΟΣ ΕΘΟΥΑΒ ΑCΝΕ CΠΕΡΜΑ ἸΡΩΜΙ ΟΥΟΖ
ΧΕ ΑΥCΤΑΥΡΟΝΙΝ ἸΜΟΦ ἸΑΡΟΝ ΝΑΖΡΕΝ ΠΟΝΤΙΟC ΠΙΛΑΤΟC
ΑΦΜΟΥ ΞΕΝ ΠΕΤΕΖΝΑΦ ἸΑ ΠΕΝΟΥΧΑΙ ΖΙ ΟΥCΟΠ ΑΦΤΩΝΦ ΞΕΝ
ΠΙΜΑΖ Γ ἸΕΞΟΟΥ ΑΦΒΩΛ ΕΒΟΛ ἸΝΗΕΤΗΗΡ ΑΦΩΕΝΑΦ ΕΠΩΩΙ
ΕΝΙΦΗΟΥΙ ΑΦΖΕΜCΙ CΑΟΥἸΝΑΜ ἸΠΕΦΙΩΤ ἸΔΓΑΘΟC ΞΕΝ ΝΗΕΤCΟCΙ
ΟΥΟΖ ἸΝΗΟΥ ΟΝ ΕΤΖΑΠ ΕΝΗΕΤΟΝῆ ΝΕΜ ΝΖΕΘΜΩΟΥΤ ΚΑΤΑ
ΠΕΦΟΥΩΝΖ ΕΒΟΛ ΝΕΜ ΤΕΦΜΕΤΟΥΡΟ.

one of those who are about to receive baptism, let him command him to renounce, saying, "I will renounce you, Satan, and all your service, and all your works." And, when he has renounced all these, let him anoint him with the oil of exorcism, saying, "Let every spirit depart from you." And let the bishop or the presbyter receive him thus unclothed, to place him in the water of baptism. Also, let the deacon go with him into the water, and let him say to him, helping him that he may say, "I believe in the only true God, the Father Almighty, and in His only begotten Son Jesus Christ, our Lord and Saviour, and in the Holy Spirit, the Life-Giver; the Trinity, of the same essence; one Sovereignty, one Kingdom, one Faith, one Baptism; *and* in the Holy Catholic Apostolic Church, *and* in the life everlasting. Amen."

And let him who receives (baptism) repeat after all these, "I believe thus." And he who bestows it shall lay his hand on the head of him who receives, dipping him three times, confessing these things each time. And, afterwards, let him say again, "Do you believe in our Lord Jesus Christ, the only Son of God the Father; that he became man in a wonderful manner for us, in an incomprehensible unity, by his Holy Spirit, of Mary the Holy Virgin, without the seed of man; and that he was crucified for us under Pontius Pilate, *and* died of his own will once for our redemption, *and* rose on the third day, loosening the bonds (of death); he ascended up into heaven, *and* sat on the right hand of his good Father on high, and he comes again to judge the living and the dead at his appearing and his kingdom?

οΥΟΖ ΚΝΑΖΤ ΕΠΙΠΝΑ ΕΘΟΥΑΒ ΝΑΓΑΘΟΣ ΟΥΟΖ ΝΡΕΦΤΑΝΘΟ
ΕΤΤΟΥΒΟ ΜΠΤΗΡΥ ΉΕΝ ΤΕΚΚΛΗCΙΑ ΕΘΟΥΑΒ.

ΠΑΛΙΝ ΟΝ ΜΑΡΕΦΧΟΣ ΧΕ ΤΝΑΖΤ ΟΥΟΖ ΜΑΡΟΥΦΩΝΑΦ ΕΞΡΗΙ
ΕΒΟΛΉΕΝ ΦΜΩΟΥ ΟΥΟΖ ΝΤΕΦΘΑΖCΥ ΝΧΕ ΠΙΠΡΕCΒΥΤΕΡΟC ΉΕΝ
ΟΥΝΕΖ ΝΤΕ ΤΕΥΧΑΡΙCΤΙΑ ΕΦΧΟC ΧΕ ΤΘΩΖC ΜΜΟΚ ΝΟΥΘΩΖC ΉΕΝ
ΟΥΝΕΖ ΕΦΟΥΑΒ ΉΕΝ ΦΡΑΝ ΝΗC ΠΧC ΠΑΙΡΗΤ ΠΚΕCΕΠΙ ΠΟΥΑΙ
ΠΟΥΑΙ ΑΦΘΑΖCΟΥ ΟΥΟΖ ΕΦΤΖΙΩΤΟΥ ΠΑΙΡΗΤ ΠΚΕCΕΠΙ ΟΥΟΖ
ΜΑΡΟΥΦΕ ΕΉΟΥΝ ΕΤΕΚΚΛΗCΙΑ.

ΜΑΡΕ ΠΙΕΠΙCΚΟΠΟC ΧΑ ΤΕΦΧΙΧ ΕΧΩΟΥ ΉΕΝ ΟΥCΙΦΩΦΩΟΥ
ΕΦΧΩΜΜΟC ΧΕ ΠΟC ΦΤ ΚΑΤΑΦΡΗΤ ΕΤΑΚΘΡΕ ΝΑΙ ΕΡΠΕΜΠΩΑ
ΝΤΟΥCΙ ΜΠΧΩ ΕΒΟΛ ΝΤΕ ΝΟΥΝΟΒΙ ΕΠΙΕΝΕΖ ΕΘΟΥ ΛΡΙΤΟΥ
ΝΕΜΠΩΑ ΕΜΑΖΟΥ ΕΒΟΛΉΕΝ ΠΕΚΠΝΑ ΕΘΟΥΑΒ ΟΥΟΖ ΟΥΩΡΠ ΕΞΡΗΙ
ΕΧΩΟΥ ΜΠΕΚΖΜΟΤ ΖΙΝΑ ΝΤΟΥΦΕΜΩΗΤΚ ΚΑΤΑ ΠΕΚΟΥΦ ΧΕ
ΦΩΚ ΠΕ ΠΙΩΟΥ.

ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΉΕΝ ΤΕΚΚΛΗCΙΑ ΕΘΟΥΑΒ
ΤΝΟΥ ΝΕΜ CΗΟΥΝΙΒΕΝ ΝΕΜ ΩΑ ΕΝΕΖ ΝΤΕ ΠΙΕΝΕΖ ΟΥΟΖ ΕΦΧΩΦ
ΜΠΠΕΖ ΝΤΕΥΧΑΡΙCΤΙΑ ΕΧΕΝ ΤΕΦΧΙΧ ΟΥΟΖ ΕΦΧΑ ΤΟΤΥ ΕΧΕΝ
ΤΕΦΔΦΕ ΕΦΧΩΜΜΟC ΧΕ ΤΘΩΖC ΜΜΟΚ ΝΟΥΘΩΖC ΉΕΝ ΟΥΝΕΖ
ΕΦΟΥΑΒ ΖΙΤΕΝ ΦΤ ΦΙΩΤ ΠΠΑΝΤΟΚΡΑΤΩΡ ΝΕΜ ΗC ΠΧC ΝΕΜ
ΠΠΝΑ ΕΘΟΥΑΒ ΟΥΟC ΕΦΕCΦΡΑΓΙΖΙΝ ΕΧΕΝ ΤΕΦΤΕΖΝΕ ΕΦΤΦΙ
ΕΡΩΦ ΟΥΟΖ ΕΦΕΧΟC ΧΕ ΠΟC ΝΕΜΑΚ ΝΤΕΦΕΡΟΥΩ ΝΧΕ ΦΗΕΤ
ΟΥΕΡCΦΡΑΓΙΖΙΝ ΜΜΟΥ ΧΕ ΚΕ ΜΑΤΑ ΤΟΥ ΠΝΑΤΟC CΟΥ ΠΑΙΡΖΤ
ΕΥΡΙ ΝΧΕ ΠΟΥΑΙ ΠΟΥΑΙ ΝΕΜ ΠΚΕCΕΠΙ ΟΥΟΖ ΜΑΡΕ ΠΛΑΟC ΤΗΡΥ
ΩΛΗΛ ΖΙ ΟΥCΟΠ ΟΥΟC ΕΥΕΦΩΠΙ ΝΧΕ ΝΑΙ ΕΤΟΥCΙ ΒΑΠΤΙCΜΑ
ΤΗΡΟΥ ΕΥΩΛΗΛ ΜΑΡΟΥΧΩ ΝΟΥΖΙΡΗΝΗ ΉΕΝ ΡΩΟΥ.

ⁱⁱⁱ And do you believe in the Holy good Spirit, and Life-Giver, who wholly purifies in the Holy Church?"

Let him again say, "I believe." And let them go up out of the water, and the Presbyter shall anoint him with the oil of thanksgiving, saying, "I anoint you with holy anointing oil, in the name of Jesus Christ." Thus, he shall anoint each one of the rest, and clothe them as the rest, and they shall enter the Church.

Let the bishop lay his hand on them with affection, saying, "Lord God, as you have made these worthy to receive the forgiveness of their sins in the coming world, make them worthy to be filled with your Holy Spirit, and send on them your grace, that they may serve you according to your will; for, yours is the glory.

"The Father, and the Son, and the Holy Spirit, in the Holy Church, now and always, and for ever and ever." And he shall pour of the oil of thanksgiving in his hand, and put his hand on his head, saying, "I anoint you with the holy anointing oil, from God the Father Almighty, and Jesus Christ, and the Holy Spirit." And he shall seal on his forehead, saluting him. And he shall say, "The Lord be with you." He who has been sealed shall answer, "And with your spirit." Each one doing thus with the remaining. And let all the people pray together. And all those who receive baptism shall be praying; let them say peace with their mouths.

ⁱⁱⁱ Tattam lacks this paragraph break in his translation, here reflecting his transcription.

ΝΑΙ ΔΕ ΑΥΤΗΝΙΤΟΥ ΕΡΩΤΕΝ ΉΕΝ ΟΥΩΩΤ ΕΒΟΛ ΕΘΒΕ ΠΙΒΑΠΤΙΣΜΑ
ΕΘΟΥΑΒ ΝΕΜ †ΠΡΟΣΦΟΡΑ ΕΘΟΥΑΒ.

But these things have been delivered to you briefly, with regard to the Holy Baptism and the Holy Eucharist.

ἐπιΔρ ἀγογῶ εὔκαθκιν ἡμῶτεν εἴθε ἵτῳοῦν ἡτῆαρζ νέμ
νικεχῳοῦνι τηροῦ καταφῆρῆτ ἐτῆνοῦτ.

ἐφωπ Δε οὔον κε ῥῳβ ἐτῆρε ἑταοῦοῦ μαρε πιῆπισκοπος
χοῦ ἐννεῇνασι βαπτισμα ἥεν οὔῳρωις ἡπερῆρε ἡλπιστος
Δε ἐμὶ ἐβηλ ἐτῆνασι βαπτισμα ἡωορπ θαι τε ῑψυφος
ἡοῦωβωῳ ἑτα ἰωαννης χος χε οὔον οὔραν ἡβερι σηῃ ἐρος
ἡμον ῥλι σῳοῦν ἡμος ἐβηλ ἐφνεῇνασι ἡῑψοφος.

And, since they have ceased instructing you concerning the
resurrection of the flesh and all the remaining things, as written.

And, if there is any other thing that it becomes us to make known, let
the bishop declare it diligently to those who shall receive baptism.
But let not the unbelieving know, but he who shall receive baptism
first. This is the white stone that John said has a new name written on
it, which no one knows but he who shall receive the stone.

MZ.

ΕΘΒΕ †ΝΗCΤΙΔ.

ΝΙΚΗΡΑ ΝΕΜ ΝΙΠΑΡΘΕΝΟΣ ΜΑΡΟΥΕΡΝΗΣΤΕΥΙΝ Ν̄ΣΟΠ ΟΥΟΖ
 ΜΑΡΟΥΩΛΗΛ ΉΕΝ ΢ΕΚΚΛΗΣΙΑ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΩΜΑΙΟΣ ΝΕΜ
 ΝΙΛΑΙΚΟΣ Μ̄ΦΝΑΥ ΕΤΟΥΟΥΩΩ ΜΑΡΟΥΕΡΝΗΣΤΕΥΙΝ Μ̄ΜΟΝΩΧΟΜ ΔΕ
 Μ̄ΠΙΕΠΙΣΚΟΠΟΣ ΕΡΝΗΕΤΕΥΙΝ ΕΒΗΛ ΕΠΙΕΞΟΥ ΕΤΕ ΠΙΛΑΟΣ ΤΗΡΥ
 ΝΑΕΡΝΗΣΤΕΥΙΝ ΣΝΑΩΩΠΙ ΓΑΡ ΟΥΟΝ ΟΥΑΙ ΟΥΩΩ ΕΣΙ Ν̄ΖΛΙ
 Ε΢ΕΚΚΛΗΣΙΑ ΟΥΟΖ Μ̄ΜΟΝΩΧΟΜ Μ̄ΜΟΥ ΕΘΡΕΦΑΡΝΑ ΑΥΩΑΝΦΩΩ ΔΕ
 Μ̄ΠΩΙΚ ΠΑΝΤΩΣ ΨΝΑΧΕΜ΢ΠΙ Μ̄ΠΩΙΚ ΕΦΟΥΩΜ ΔΕ Μ̄ΜΟΥ ΝΕΜ
 ΖΑΝΚΕΧΩΟΥΝΙ Μ̄ΠΙΣΤΟΣ ΝΕΜΑΥ ΜΑΡΟΥΒΙ ΕΒΟΛΉΕΝ Τ̄ΧΙΧ
 Μ̄ΠΙΕΠΙΣΚΟΠΟΣ ΝΟΥΚΛΑΣΜΑ Ν̄ΩΙΚ ΕΤΖΑΡΟΥ ΟῩΣΜΟΥ ΓΑΡ ΠΕ ΠΑΙ
 ΟΥΟΖ ΝΟΥΕΥΧΑΡΙΣΤΙΑ ΑΝ ΤΕ Μ̄ΦΡΗ΢ Μ̄ΠΙΣΩΜΑ Μ̄Π̄ΟΣ.

CHAPTER 47

OF FASTING

i Let widows and virgins fast often and let them pray in the church; likewise, the presbyters and the laity, let them fast when they will. But the bishop is not able to fast, except on the day that all the people shall fast. For, it will be, that someone will wish to take something in the Church, and it is not possible for him to deny. And, if he breaks the bread at all, he will taste the bread, and eat it, and the rest of the Faithful with him. Let them receive from the hand of the bishop, a portion of the same bread, before each one shall divide the bread that is for him; for, this is a blessing and is not a thanksgiving like the body of the Lord.

CHAPTER 47

i In the Ge'ez text, this is Statute 36 and, in the Arabic, Chapter 35.

ἡ.

ἔθε πίναγ ἡγῶμ.

οὔον δε ἡβεν ἡπατοῦσῶ πετῶε ἔρωγ πε ἔρωγβι ἡγῶφῶτ ἡσεεχαρίστοῦ ἔρῃ ἔχῶγ ἡσεσῶ οὔοῖ ἡσεοῦσῶ εὔτοῦβῃοῦτ ἡπαρητ ἡκαθῃχοῦμενος δε μαροῦτ ἡωγ ἡγῶικ ἡἔζοργισμος ἡεμ οὔῶφῶτ.

CHAPTER 48

OF THE TIME OF EATING

ⁱ It becomes everyone before they drink to take the cup and give thanks over it, that they may drink and eat with purity. And, thus, let them give to the catechumens of the bread of exorcism, and a cup.

CHAPTER 48

ⁱ In the Ge'ez text, this is the first part of Statute 37 and, in the Arabic, of Chapter 36.

ἡθ.

εἴθε καὶ ἡπεύχῃε ἀν πε εἴρε νικατηχοῦμενος οὖωμ νεν
νίπιστος.

ἡπερὲρ νικατηχοῦμενος ἰ εἴοῦν ἥεν ἡρίπνον ἡπὼς νεν
οὖπιστος μαρε φνεθοῦωμ δε ερφεμεγὶ ἡφνὲταφθαζμεφ
κατα σοπ νιβεν εὔοῦωμ εἴθε φαι γαρ ἡταφσεπσωποῦ κα
εὔεἰ εἴοῦν ἡα τεφουεζωι.

CHAPTER 49

BECAUSE IT IS NOT BECOMING THAT THE CATECHUMENS SHOULD EAT
WITH THE FAITHFUL

ⁱ Let not the catechumens come to the Lord's Supper with a faithful person. And let him who eats remember him who has called him, as often as they eat. For, on this account, he constrained them that they should come in under his roof.

CHAPTER 49

ⁱ In the Ge'ez and Arabic MSS, this canon is merged with the previous one.

BECAUSE IT IS FITTING TO EAT WITH REASON AND CONTENTMENT

i And, when you eat and drink in tranquillity, do not drink so that you may be drunken, and so that men may deride you, and he who has called you is sorrowful for your dissoluteness. But that he shall pray the holy to go in to him; for, he has said, “You are the salt of the earth.”

If they have given to you all the portions together, you shall come bearing your part alone. And, when you have been called to eat, you shall eat only what suffices you, in order that those who remain to you, he who has called you shall do what he pleases with, so that they remain for the holy, and he will rejoice in your entering him.

And those who have been called shall surely eat, but let them eat in peace, and not contentiously. And, if the bishop should command anyone to seek for a word, let him answer him. And, if the bishop has spoken, let everyone be silent with attention, until he interrogates them again. And, if a bishop is not there, but the faithful alone are at the supper, let them receive the blessing from the presbyter, if he is there; but, if he is not *there*, let them receive it from a deacon. Likewise, that the catechumen receives the bread of exorcism. The laity being by themselves without a clergyman, let them eat with moderation, but the layman cannot give the blessing.

i In the Ge'ez and Arabic *MSS*, this canon is merged with the previous one.

ἩΔ.

ἔσθῃτε ὁποῦ περὶ ἐσθῆτε ὡς οὐχ ἐπελόμενοι.

πιοῦναι ὁποῦναι μαροῦσθῶν ὡς οὐχ ἐπελόμενοι ὡς φῆραν ἡφῆται
γὰρ περὶ πετέρῃ ἐπὶ ἡμέτρῃ ἐσθῆτε νοῦν ὡς ἅπαντες ἐν ἐσθῇ
τῇ ἐν ἡμῶν οὐχ ἔρε νικηθῶντος οὐχ ἔρον.

CHAPTER 51

BECAUSE IT IS MEET TO EAT WITH THANKSGIVING

ⁱ And let each one eat with thanksgiving, in the name of God; for, this is proper for the servant of God, that we all should be watchful, and the Gentiles will emulate us.

CHAPTER 51

ⁱ In the Ge'ez and Arabic MSS, this canon is merged with the previous one.

NB.

ἔθβε πᾶσι πνόν ἡνίχηρια.

ἔφωπ ἄρεφᾶν οὔαι οὔωφ ἡούχοφ ἔθαζεμ νίχηρα οὔοννιβεν
ἔασερῃελλω μαρεφτεμμωφ ναφχαγ ἔβολ ἡπατε ρούρι φωπι
οὔορ ἔφωπ ἡμονῶχом ἡμωφ ἔθβε πῖκληρος ἔταγκληροφ
ἔροφ εἰ μαρεφτ νωφ ἡούηρη νεμ οὔενχαι ἔοφωм οὔορ
сенаофωм ἡен πογнι ἡφρηт ἔτοφοφωс.

CHAPTER 52

OF THE SUPPER TO THE WIDOWS

ⁱ If anyone desires for a time to call the widows, let him feed each one who is become old, and send them away before the evening comes. And, if it is impossible for the clergyman to whom they have ministered to come, let him give them wine, and something to eat, and they shall eat in their own house, as they will.

CHAPTER 52

ⁱ In the Ge'ez text, this is Statute 39 and, in the Arabic, Chapter 38.

ἸΓ.

εὖθε νικαρπος εἰς τὸν ἐπὶ ἀναγκῇ ἡπιέπισκοπος.

μαρε οὐοννιβεν ἱποδὴ ἐβὶ ἐβοῦν ἡπιέπισκοπος ἡχοῦ
νιβεν νιδπαρχὴ ἡτε νικαρπος ἡωρπ ἡγενῆμα.

πιέπισκοπος δὲ ζω μαρεφβίτοῦ ἡεν οὔρεπῆμοτ εφῆςμοῦ
ἐρωοῦ εφονωμασε ἡφραν ἡφνηετ ἀφβίτοῦ ναφ ἐβοῦν
εφχωῆμος χε.

τενωεπῆμοτ ἡτοτκ πῶς φτ οὔορ τεῖνι νακ ἐβοῦν
ἡτῶπαρχὴ ἡνικαρπος ἐτακῆιτοῦ ναν εφρενσι ἐβολῆ-
ῆτοῦ ἐακχοκοῦ ἐβολῆτεν πεκσαχι οὔορ ἀκοῦαρχαῆνι
ἡπκαῆι εφρεφταοῦε καρπος νιβεν ἐῆρῆι εῖνοφρι οὔορ
εῖοῦνοφ νεν οὔτροφῆ ἡπγενος ἡνιρῶμι νεν νισῶντ
τηροῦ τεῖςμοῦ ἐτοκ φτ ἐῆρῆι ἐχεν ναὶ νεν νικεχωῦνι
τηροῦ ἐτακεῖεργεῖτιν ἡμον ἡῆντοῦ ἐακκοσῆνι ἡπῶντ
τηρῶ ἡεν νικαρπος εὔρεβίωοῦ ῆτεν πεκῶνρι ἐθοῦαβ ἡς
πῆς πεῖος.

φαι ἐτε ἐβολῆιτοτῶ πῶοῦ νακ νημαφ νεν πῆπα ἐθοῦαβ
ῶα ἐνεῆ ἡτε πῆνεῆ ἡμῆν.

CHAPTER 53

OF THE FRUITS THAT ARE REQUISITE FOR THE NECESSITY OF THE BISHOP

ⁱ Let everyone hasten to take to the bishop, at all times, the first fruit of the fruits, and the first of the produce.

And the bishop shall also receive them with thanksgiving, and shall bless them, and name the name of him who brought them into him, saying:

We give thanks to you, O Lord God, and we present to you the first fruit of the fruits that you have given to us, to partake of them, which you have perfected by your word; and you have commanded the earth to produce every fruit for use, and for gladness, and food for the race of men, and for all creation. We bless you, O God, for these, and all other things by which you have benefitted us. You have adorned all creation with the various fruits, through your holy Son Jesus Christ our Lord.

ⁱⁱ The glory which is by him, be to you, and him, and the Holy Spirit, for ever and ever. Amen.

CHAPTER 53

ⁱ In the Ge'ez text, this is Statute 40 (the 2nd version) and, in the Arabic, Chapter 39.

ⁱⁱ Tattam lacks this paragraph break in his translation, here reflecting his transcription.

$$\overline{N\Delta}.$$

ΤΕΥΛΟΓΙΑ ἩΝΙΚΑΡΠΟΣ.

ΝΑΙ ΝΕ ΝΙΚΑΡΠΟΣ ἔΤΟΥΝΑΪΜΟΥ ἔΡΩΟΥ ΠΙΛΛΟΛΙ ΠΙΚΕΝΤΕ
 ΠΙΕΡΜΑΝ ΝΙΧΩΙΤ ΠΙΠΑΠΙΔΙΟΝ ΠΙΧΕΜΦΑΞ ΠΙΠΕΡΙΚΟΝ ΠΙΚΕΡΑΣΙΟΝ
 ΠΙΔΗΜΗΚΔΑΛΙΟΝ.

ἡνοῦςμοῦ δὲ ἐπιλωσ οὐδὲ ἐπιεμχῶλ οὐδὲ ἐπιεφχῆν
οὐδὲ ἐπιπεπῶν οὐδὲ ἐπιμελωπεπῶν οὐδὲ ἐπιφῶδῶβε οὐδὲ
ἡκεῖλι ἦεν ἡλαχῆνον.

ἐναυωπι δε εὐρογερῖπροςφεριν ἡγανανθεὸς μαρούσι ἡοιήρτ
ἐβοῦν nem πῖkrinon νικεχωούνι δε ἡπερῑρογῑττοῦ ἐβοῦν
ἐνχαῖ δε νῑβεν ἐτοῦναογομοῦ εὔεωεπῆμοτ ἡτοτq ἡφ† ογoρ
ἡσεχεν†πῑ ἡμωοῦ εὔε†ωοῦ ναq.

CHAPTER 54

THE BLESSING OF THE FRUITS

i These are the fruits that shall be blessed: the vine, the fig, the pomegranate, the olive, the prune, the apple, the peach, the cherry, and the almond.

But they shall not bless the garlic, nor the onion, nor the melon, nor the cucumber, nor the melon cucumber, nor the immature date, nor any other thing of the pot-herbs.

It shall be that they shall offer flowers; let them offer a rose, and the lily. But the rest they shall not offer. But everything that they shall eat they shall give thanks to God for. And, when they shall taste them, they shall give glory to him.

CHAPTER 54

ⁱ In the Ge'ez text, this is a continuation Statute 40 (the 2nd version) and, in the Arabic, of Chapter 39.

NE.

ԵՅԵ ՃԵ ՆՍԵՏՇՊԵ ԸՆ ՍԵ ԵՅԵ ՋԼԻ ՆՐՈՄԻ ՏԻ ՋԼԻ ԿԵՆ ՍԻՍԱՏՃԱ
ԿԱՃԵՆ ԺՕԴՈՍ ԵՏՇՊԵ ԵՕԿՈՄ ՆԾԻՏ.

[illegible]

CHAPTER 55

BECAUSE IT IS NOT FITTING THAT A MAN SHOULD TAKE ANYTHING IN
THE PASSOVER BEFORE THE TIME WHEN IT OUGHT TO BE EATEN

ii They shall not compute this fast thus, if they have celebrated the Passover before the time when the fast is completed. But, if anyone is ill and is not able to fast for two days, let him fast on the day of the Sabbath, on account of the affliction, contenting himself with bread, and salt, and water. And, if anyone is on the sea, or he does not know the day of the Passover: when he knows it, let him perform his fast after the Pentecost. For, it is not a Passover that we should keep; for, it is a type of that which should come. Therefore, we say not in the second month, but when he knows the truth, he shall enter the fast.

CHAPTER 55

i The margin has $\kappa\alpha\chi\omega\omicron\gamma$.

ii In the Ge'ez text, this is Statute 41 and, in the Arabic, Chapter 40.

ἡς.

εἴθε καὶ περὶ τῶν περὶ ἡνιδιακῶνος ἔταμε πῆπισκοπος.

πιογαὶ καὶ πιογαὶ ἡνιδιακῶνος καὶ νιγυποδιακῶνος
μαρουταχρο οὐοὺ ἡςεταμε πῆπισκοπος καὶ νῆν πετῶνι δεκα
εὐφρανῶν ἡπῆπισκοπος ἡναδεμπούνι φαρὲ νηετῶνι
γαρ σολελ ἀφρανναγ ἑπογρχηερεὺς εὐδεμπούνι οὐοὺ
ἡσεεμπούμεγῖ.

CHAPTER 56

BECAUSE IT IS MEET FOR THE DEACONS TO TELL THE BISHOP

ⁱ And let every one of the deacons and subdeacons be established, and they shall show the bishop who is sick that, when he approves, he may visit them. For, the sick are consoled when they see their Chief Priest visiting them, and they are remembered.

CHAPTER 56

ⁱ In the Ge'ez text, this is Statute 42 and, in the Arabic, Chapter 41.

NZ.

ἔσβε ἵνα γ ἐτῶε ἐῶλη.

πιστος δε νιβεν ἡφῆνα γ ἐτογνανεζσι ἡπατογχι τοτογ ἐῶλι
ἡζωβ ματογῶληλ ἐπῶς ογορ παρητ μαρογτῆπογογοι
ἐνογῆβηογῖ.

ἐωωπ δε ἄρεωαν ἡσαχι ἡτκαθηκσις ωωπι μαρογcotπc
νωογ ἡρογδ ἐρογθενωογ ἡσεωτεμ ἐἡσαχι ἡφτ εγταχρο
ἡτογτγχι μαρογῆποδazin δε ἐρογθενωογ ἐτῆκῆλησιδ
πῖμα ἐτερε πῖπῆδ τούω ἡῆητγ.

CHAPTER 57

OF THE TIME WHEN IT BEHOVES US TO PRAY

ⁱ And let all Believers, when they shall wake up, before they put their hand to any work, pray to the Lord; and, thus, let them approach their works.

But, when there shall be a word of instruction, let them prefer it greatly to go to hear the word of God for the establishment of their souls. And let them hasten, that they may go into the Church, the place in which the Spirit quickens.

CHAPTER 57

ⁱ In the Ge'ez text, this is Statute 43 and, in the Arabic, Chapter 42.

NH.

ԵՅԵ ՎԵՄՇՈՂԵ ՔԵ ԵՅԻ ԵՅՈԼԻՅԵՆ ԺԵՂԻՄԻՆԻՆՈՒՆ ԵՄՈՐՔԻ ՆՔԻՆԱՎ
 ԵՏՈՂՆԱԳԵՐՈՍ ԵՂՐԻՆԻ ՆՔԱՏՈՂՎԵՄԻՔԻ ՆՂԼԻ ԻՅՆ ՇԱՆՂԼԻ.

ΠΙΠΙΣΤΟΣ ΔΕ ΝΙΒΕΝ ΜΑΡΟΥΣΠΟΔΑΖΙΝ ΕΣΙ ΕΒΟΛΗΕΝ ΤΕΥΧΑΡΗΣΤΙΑ
 ΜΠΑΤΕΟΥΧΕΜΤΠΙ ΝΖΛΙ ΉΕΝ ΖΑΝΖΛΙ ΕΨΩΠ ΓΑΡ ΟΥΟΝ ΖΑΝΠΙΣΤΟΣ
 ΝΉΝΤΟΥ ΕΥΕΣΙ ΜΜΟΣ ΔΡΕΨΑΝ ΟΥΑΙ † ΝΑΟΥ ΝΟΥΦΑΉΡΙ ΜΜΟΥ
 ΝΪΝΑΔΪΧΕΜΧΟΜ ΕΡΟΥ ΑΝ.

CHAPTER 58

BECAUSE IT IS RIGHT TO PARTAKE OF THE EUCHARIST THE FIRST TIME IT
IS PRESENTED, BEFORE THEY TASTE ANYTHING ELSE

i And let every Believer hasten to partake of the Eucharist, before he tastes anything else. For, if they are believers in it, if anyone has given him receiving it deadly poison, it shall have no power over him.

CHAPTER 58

ⁱ In the Ge'ez text, this is Statute 44 and, in the Arabic, Chapter 43.

$$\overline{\text{N}\Theta}.$$

ԵՅԵ ՎԵ ՄԵՏՉՈՂ ՍԵ ԵՐՈՎԻ ԿԵՆ ՕԿԾՈՒՅԵՏ ԷՒԵՂԻՃԱՐԻՍՏԻԱՆ.
 ՄԱՐԵ ՕԿՈՆՆԻՅԵՆ ՇԻՐՈՎՈՂ ԿԵՆ ՕԿԾՈՒՅԵՏ ԷԾՄԵՄԸՐԵ ԱՍԻՏՈՍ
 ՕԿՈՄ ԷՅՈՒԿԵՆ ԴԵՂԻՃԱՐԻՍՏԻԱՆ ԻԵ ՕԿՍԻՆ ԻԵ ԿԵՇՈՂԻ ԻԵ ՈՒԵ ԿԵՂԼԻ
 ԶՎՈՍ ԶԵԻ ԷՅՈՒՆ ՈՒՅՈՒՏ ԷԱԶՇՈՐԵՄ ՍՇՈՄԱ ՍԵ ՈՒՄԻՃ ՓԱԻ ԷՏԵՐԵ
 ՆԻՍԻՏՈՍ ԴԻՐՈՂ ՇԻ ԷՅՈՒՆ ՈՒՅՈՒՂ ՕԿՈՂ ՈՒՇՈՂ ԱՆ ԷԿԱՏԱՓՐՈՆԻՆ
 ՈՒՄՈՂ.

CHAPTER 59

BECAUSE IT IS RIGHT TO WATCH SCRUPULOUSLY AT THE EUCHARIST

i Let everyone take care by investigation that no unbeliever eats of the Eucharist; or a mouse, or other creature, or that any other thing indeed has fallen into it which has strayed. This is the body of Christ, which all believers partake of, and it is not becoming to despise it.

CHAPTER 59

i In the Ge'ez text, this is Statute 44 and, in the Arabic, Chapter 43.

Σ.

ΕΘΒΕ ΧΕ ἸΠΕΤΨΕ ΑΝ ΠΕ ΕΦΩΝ ῒΛΙ ΕΒΟΛ ΉΕΝ ΠΙΠΟΤΗΡΙΟΝ.

ΕΚΩΘΑΝΣΕΜΟΥ ΓΑΡ ΕΠΙΠΟΤΗΡΙΟΝ ΉΕΝ ΦΉΡΑΝ ΜΦΤ ΑΚΣΙ ΕΒΟΛ
 ΝΉΝΤΥ ΖΩΣ ΕΠΕΣΝΟΥ ΜΠΧΣ ΠΕ ΛΡΕΖ ΕΡΟΚ ΕΜΑΩΩ ΜΠΕΡΦΩΝ
 ΕΒΟΛ ΝΉΝΤΥ ΧΕ ΝΝΕ ΠΝΑ ΝΩΕΜΜΟ ΛΟΧΖΥ ΧΕ ΝΝΕ ΦΤ ΧΩΝΤ
 ΕΡΟΚ ΖΩΣ ΝΘΟΚ ΠΕΤ ΑΚΚΑΤΑΦΡΟΝΙΝ ΟΥΟΖ ΕΚΕΩΩΠΙ ΝΑΙΤΙΟΣ
 ΜΠΕΣΝΟΥ ΜΠΧΣ ΉΕΝ ΠΕΚΩΕΩΥ ΝΟΥΤΑΙΘ ΕΤΑΥΩΟΠΚ ΕΒΟΛ
 ΝΉΝΤΣ.

ΝΙΔΙΑΚΩΝΟΣ ΔΕ ΝΕΜ ΝΙΠΡΕСВΥΤΕРОС ΜΑΡΟΥΘΩΟΥΤ ΜΗΝΗΙ
 ΕΠΙΜΑ ΕΤΕ ΠΙΕΠΙΣΚΟΠΟС ΝΑΟΥΑΖСАЖИ ΜΜΟQ ΝΩΟΥ ΟΥΟZ
 ΝΙΔΙΑΚΩΝΟС ΜΕΝ ΜΠΟΥΔΜΕΛΗC ΕΠΙΧΙΝΘΩΟΥΤ ΝΝΑΥ ΝΙΒΕΝ ΕΒΗΛ
 ΧΕ ΟΥΩΩΝΙ ΕРΚΩΛΙΝ ΜΜΩΟΥ ΑΥΩΑΝΘΩΟΥΤ ΕΒΟΥΝ ΤΗΡΟΥ
 ΜΑΡΟΥΤΑМЕ ΝНЕТ ΉΕΝ ΤΕΚΚΛΗCΙΑ ΟΥΟZ ΠΑΙΡΗΤ ΑΥΩΑΝΩΛΗΛ
 ΜΑРЕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΤΜΠΕQΟΥΟΙ ΕΝΙΖΒΗΟΥΙ ΕΤΘΗΩ ΝΑQ.

CHAPTER 60

BECAUSE IT IS NOT BECOMING TO POUR ANYTHING FROM THE CUP

i For, if you have blessed the cup in the name of God, and have partaken of it, like as of the blood of Christ, keep yourself with the greatest care: do not spill of it, lest a strange spirit should lick it up, that God may not be angry with you as one who has despised it, and you shalt be guilty of the blood of Christ by your contempt of the price by which you were purchased.

ii Let the deacons and the presbyters assemble daily in the place in that the bishop shall command them; and the deacons shall not be negligent in assembling to see to all things, unless sickness hinders them. When they have collected all, let them make known to those in the Church and, thus, when they have prayed, let each one proceed to the employments appointed him.

CHAPTER 60

ⁱ In the Ge'ez text, this is the 2nd part of Statute 44 and, in the Arabic, of Chapter 43.

ii Tattam lacks this paragraph break in his translation, here reflecting his transcription. This is a separate Statute/Chapter in Horner's Ge'ez (46) and Arabic (45) texts.

ῒα.

ἔῑβε ἡμαῖῑῑῑῑ.

ἡπερῑροῑβαρει ἡρωῑ ἔῑῑῑ ρωῑ ἕεν ἡκοῑῑῑῑῑῑῑ ἡρωῑ
γαρ φα ρῑῑ ἡῑῑῑ πε ἡῑῑ ἡαροῑῑ ἡῑῑῑῑ ἡῑῑῑῑῑῑ
ῑῑῑῑ ἡῑῑ ῑῑῑ ἡῑῑῑῑῑῑ ἡῑῑ ἕεν ἡῑῑ ῑῑ ἔῑῑῑῑῑ
ῑῑῑῑ ἡῑῑῑῑῑ ἡῑῑ ἡῑῑῑῑῑῑ ῑῑῑῑῑῑ ῑῑῑῑ
ἡῑῑῑῑῑῑ ἔῑῑ ἕεν ἡῑῑῑῑῑῑῑ ἔῑῑῑῑῑῑ.

CHAPTER 61

OF BURIALS

ⁱ Let them not burden a man to bury men in the cemeteries; for, it is the work of all the poor. But let them give wages to the workman who digs, and a gift to the keepers, and to those in that place who have had the care of it. Let the bishop support them, that no one may press on them among those who go to those places.

CHAPTER 61

ⁱ In the Ge'ez text, this is Statute 47 and, in the Arabic, Chapter 46.

$$\overline{\Sigma B.}$$

ΕΘΒΕ ΦΝΔΥ ΕΤΣΩΕ ΕΨΛΗΛ.

ΠΙΣΤΟΣ ΔΕ ΝΙΒΕΝ ΖΙ ΠΙΣΤΗΣ ΔΥΩΔΑΟΥΝ ΝΩΩΡΠ ΕΒΟΛΗΕΝ
ΠΙΖΥΝΙΜ ΜΠΑΤΟΥΣΩΖ ΕΞΕΛΙ ΝΖΩΒ ΜΑΡΟΥΙΑ ΝΟΥΧΙΧ ΝΣΕΩΛΗΛ
ΕΞΡΗΙ ΕΦΤ ΟΥΟΖ ΠΑΙΡΗΤ ΜΑΡΟΥΤΜΠΟΥΟΥΟΙ ΕΝΟΥΞΒΗΟΥΙ.

ԵՍԾԱՆԾՈՒ ԴԵ ՆՏԵ ՕԿԱԾՈՒՄՆԵՐ ԾՈՒՆԴԱՅԻՆ ՄԻՔՈՒՆԵՐԻ ՄԱՐԵ ՕԿՈՆՆԻՎԵՆ ՏՈՒՄՆԵՐ ՈՒՅՆԱԿ ԵՄԵՆԱԿ ԵՄՄԱ ԵՏԵՄՄԱԿ ԵԾՈՒ ՆՓԱԻ ԻՆ ՍԵՐԿՆԻ ԵՓ ԲԵՏԱԿԾՈՒՄԵՆ ԵՐՈԿ ԵԿԾԱՅԻ ԻՆ ՍԵՐԿԱԾՈՒՄԵՆ ԵԿԾՆԻԼ ԴԱՐ ԻՆ ԲԵՐԿԿԼԻՆԻԱ ԵԿՆԱԵԾԻՄԾՈՒՄ ԴԱՐ ԵՍԱՐԵԼԹԵ ՆՏԿԱԿԻԱ ՆՍԻՆԵՐՈՍԿ ՄԱՐԵ ՍԵՐԵԿԵՐԶՈՒ ՕՍԿ ԵՓ ՕԿՆԻԾԻ ՆՈՒՍԻ ՍԵ ԵԿԾԱՆԾՈՒՄԵՆԱԿ ԵՄՄԱ ԵՏՕԵՐԿԱԾՈՒՄԵՆ ՆՅՆԿ ՄԱԼԻՏԱ ԴԵ ՕԿՈՆԾՈՒՄ ՆՈՒԿ ԵԾԾ ԻԵ ԵՐԵԾԱՆ ՖՐԵԿԻՇՅՈ ԵԿԻ ՆՍԵԿԵՐԵ ԶԼԻ ՆՄՈՒՄԵՆ ԵՐԻԱԵ ԵՒԵԿԿԼԻՆԻԱ ՍՄԱ ԵՏՕԻՒՇՅՈ ՆՅՆԿ ԾՈՒՄ ՇԵՆԱԲ ՆՓՆԵՏ ԾԱՅԻ ԵՐԵԿԴԱՕԿՈ ՆԵՏ ԵՐՈՒԿՐԻ ԵՕԿՈՆՆԻՎԵՆ ՕԿՈԶ ԿՆԱԾՈՒՄԵՆ ԵՆՆԵՏԵԿՄԵԻ ԵՐԾՈՍ ԶՆ ԵԿՓԵԼԵԻ ԻՆ ՆՆԵՏ ԵՐԵ ՍԻՍՆԱ ԵՅՕԿԱՎ ՆԱԴՆԻՏՈՍ ՆԱԿ ԵՅՈԼԻՆ ՍԵՐԿԱԾՈՒՄԵՆ ՍԱՐԻՒ ԴԵ ՏԵԿՍԻՏԻՆ ՆԱԾՈՒՄԵՆ ԵՏԱԽՐՈՍԻՏ ԵՃԵՆ ՆՆԵՏԱԿՏՈՅՈՍ ՇԵՆԱԾՈ ԴԵ ՆԱԿ ՕՆ ԻՆ ՍՄԱ ԵՏԵՄՄԱԿ ՆՆՆԵՏԾԾԵ ԵՐՈԿ ԵԶԻՏՈՍ ԻՆ ՍԵԿՆԻ ԵՅՅԵ ՓԱԻ ԴԵ ՄԱՐԵ ՍԻՕԿԱԻ ՍԻՕԿԱԿ ՇՍՈԴԱԶԻՆ ԵՄԵՆԱԿ ԵՒԵԿԿԼԻՆԻԱ ՍՄԱ ԵՏԵՐԵ ՍԻՍՆԱ ԵՅՕԿԱՎ ԴՕԿՈ ՆՅՆԿ.

ՅՊՈՒ ԱԿՄԱՆ ՕԿԵՂՕՕԿ ՆՄՈՆ ԿԱԾՈՒԿՆԻՍ ԸՆԴՈՒ ԵՐԵ ՍՈՂԱԻ
ՍՈՂԱԻ ԵՆ ՍԵՈՒ ՄԱՐԵԳԵԻ ՆՕՂԺԱՄ ԵԳՕԴԱՅ ԵԿԱԿ ԵՓՐԱԿԻ
ԸՆԴՈՒ ԵՏԸԸՕԿԻՆ ՆԱԳ ԺԵ ՉԵՐԿԱԿ.

CHAPTER 62

ON THE TIME WHEN IT IS RIGHT TO PRAY

i And all believers, men and women, when they rise in the morning from sleep, before they do any work, let them wash their hands and pray to God; and, thus, let them proceed to their works.

And, when it comes to pass that there shall be an exhortation of the word of God, let everyone choose for himself to go to that place, reckoning this in his heart, that he has heard God speaking in the exhortation; for, praying in the church will prevail. For, when the darkness of the day is passed by, let the timid reckon that it is a great sin if he does not go to the place in which they exhort; and especially he who is able to read. Or, when the teacher comes, let not anyone of you be last in the church, the place in which they instruct. Then it shall be given to him who speaks that he shall declare things useful to everyone, and you shall hear the things you do not think, and you shall profit by those things that the Holy Spirit shall give to you by the exhortation; and, thus, your faith shall be established by those things that you have heard. And they shall speak to you again in that place of those things it becomes you to do in your house. Therefore, let everyone hasten to go into the church, the place where the Holy Spirit stirs up.

When there is a day in which there is no exhortation, let everyone being in his house take a holy book, reading in it sufficiently, what appears to him useful.

CHAPTER 62

i In the Ge'ez text, this is Statute 48 and, in the Arabic, Chapter 47.

ἔφωπ δὲ ὅν οὐκ ὄντα ἔτι μὴ ὅλην καὶ μετὰ τὸν ὄντα
οὐκ ὄντα δὲ ἡ παρὰ τὸν ὄντα ἐκλῶσιν καὶ ἔθουν ἔμα
ἐκ ὅλην ἡ μαγὰτκ οὐκ ἐκκῶτκ ὅν ἐπεκμα ἡ κεκοπ ἡ ὅκ δὲ
φνῆτ μὴρ ἐπὶ γαμος ἡ περταρνο ἐὼλην τετενδαῖεν γὰρ ἀν
νὴ ἐταχῶκεν γὰρ ἡ σεερῶριὰ ἀν ἡ χῶκεν ἡ κεκοπ ἐβὼλ χε
σετοῦβνοῦτ οὐκ σεοι ἡ καθαρος.

ἐκ τῶν νηὶ δὲ ἐτεκχίχ ἐκ σφραγίζιν ἡ μοκ ἡ ἐν τῷ παρὰ
ἐτεκναῖεν τὰ βολ ἡ ἐν πῶλ φάκωπ ἐκ τοῦ βνοῦτ τκρκ φά
νεκρὰτ τῶ δωρον γὰρ πε φαι ἡ πῖπῶν ἐθούαβ οὐκ νιτελτίλι
ἡ πῖμωοῦ νε ἡ πῖβαπτισμα εὔνηοῦ ἐρῖν ἡ ἐν οὐπῖγν ἔτε πα
πε ἡ ρῆτ ἡ πῖστος ἐφτοῦβο ἡ φῆσθαρ.

οὐκ ἀναγκῆ δὲ ὅν πε εὐρε νῖ ὅλην ἡ τῶ οὐνοῦ ἐτεμμάχ κε γὰρ
νῖ πρεσβύτερος ἡ ὅωοῦ ῥωοῦ ὅν νὴ ἐτ ἀγτ ἡ παρ ῥωβ ἐτότεν
οὐκ ἀγτ καὶ εἶατεν ἐβὼλ ἡ παρῖντ χε ἡ ἐρῖν ἡ ἐν τῶ οὐνοῦ
ἐτεμμάχ ἡ πῶντ τῆρ φάκω φεῖμοῦ ἐφτ.

νῖ σῖοῦ καὶ νῖ ὁ ὡν καὶ νῖ μωοῦ σεοι ἡ φῖρῖτ ἡ νῖ ἐτ ὁ
ἐρατοῦ τστρατῖα τῆρ ἡ ἀγγελος λῆτοργος καὶ νῖ ῥῖν
ἡ νῖ ἀικεος σεερῶμνος ἐφτ πῖπαντοκρατῶρ ἡ φῖνὰχ ἐτεμμάχ
εὐρε φαι ὁ φε ἡ νῖ πῖστος ὅλην ἡ ἐν τῶ οὐνοῦ δὲ ἐτεμμάχ.

πῶ δὲ ὅν ἀφῶς ἡ παρῖντ ἐφερμερε ἡ φαι ἐφῶ μῖμος χε ἡ ἐν
τῷ φάτῃ ἡ τε πῖ ἐχῶρ ἡ οὐκ ὄν ἀφῶπ χε ἡ πῖ πατῶλητ ἀφῖ
ἀμῶνι ἐβὼλ ἐρῶ φά οὐκ ἀφῶ ὡρῆν ἡ καχ ὅν ἐφῶ μῖμος χε
εὐρε φαι δὲ πῶ ἡ τετενῶοῦν ἀν ἡ πῖ ἐρῶ οὐκ ὄν τῶ οὐνοῦ
ἐτε πῶνρ ἡ φῖνὰχ ἐτ ἐρε ἡ λεκτῶρ νῖ μῶτ ὅλην χε ἐτ ἀ
νῖ ἐνρ ἡ πῖ ἡ ἀρῖα ἡ πῖ ἡ φῖνὰχ ἐτεμμάχ φαι ἐτανῶοῦν
ἡ μοφ ἀν ὅν νῖ ἐσθαρ ἐροφ ἡ ἐν τῷ πῖστος ἐν ὁφῶτ ἐβὼλ ἡ ἀτῖν

And, if you have a wife, pray together with one another. But, if she
has not yet believed, you shall withdraw yourself into a place and
shall pray alone, and return again to your place. But you who are
bound in marriage, refrain not from prayer; for, you are not defiled.
For, those who have washed have no need to wash again; for, they
are purified and are clean.

And, if you breath in your hand, sealing yourself with the vapour
that shall come out of your mouth, you shall be all clean to your
foot; for, this is the gift of the Holy Spirit. And the drops of water
are the baptismal drops coming up from the fountain, that is, the
heart of the believer, purifying him who believes.

There is a necessity again that prayers should be at that hour
for the Elders; for, they who delivered this work to us,
likewise, taught us thus to wash; for, in that hour, all
creation is silent, praising God.

The stars, and the trees, and the waters, are as all the host of angels
who stand around, serving with the souls of the just, praising God
Almighty at that time. Therefore, it becomes believers to pray at that
hour.

The Lord again has spoken after this manner, witnessing to
this, saying, "In the middle of the night, behold, there was a cry,
'Behold the bridegroom comes, come out to meet him.'" And he
interpreted the word again, saying, "Watch, therefore, because
you do not know the day, neither the hour, when the Son of man
comes." Likewise, if you shall rise at the time of the cock crowing,
pray, because the children of Israel denied Christ at that hour.

նօյջէլբիս նսա քիճօօյ նփօյցօւնի զա ենք փա թնաքօյցօւնի
երօն զա ենք իւն իճնաստսիս ննհեթմօյտ նա ճէ նօտեն
տիրօյ նփիստօս էտետենժանժօկօյ էբօլ օյօշ նտետենքմեյ
էտետենժնօն ննետենքնօյ օյօշ նտետենժսե նիկատիօյ-
մենօս քօրօյաիտօյ նմօն ջլի նաքքիւրազին նմօտեն օյօշ
նտետենքշնիւ ճն ենք էտետեննիւ նփմեյ նփք նփօյ նիւն ճի
նփա րան ճէ ննաչ նիւն էսփրազին նտէքտէքնէ իւն օյշօժ փա
գար քէ քիմնիւն էտօյնիւն էրօյ օյօշ էտօյնօշ էբօլ քա էքարէ
քիճիւնօլօս տաօ էբօլշիտօս աքժանաւի իւն օյփիստիս կօյցօն
նմօկ էբօլ նաշքն նիւրմի նմաչաժօյ ճն ալլա իւն նփօյն
էտաքօնտնշիտ էշրիւն էքօյ նփրիտ նօյթիւրօն էքիճն
քանտիքիւմենօս քիճիւնօլօս էքօրին նտէքօն նփշիտ նմաչատ
օյօշ աքժաննաչ էքիւրմի էտսաքօյն ճէ օյլօգիկօս քէ
էրսփրազին սաքօն նէմ սաքօլ իւն տսփրազի նփիւլօգօս նտէ փ
ժաքփօտ նիտօյնօյ էքփիտ նփօյ շիտեն քիքքնա էթօյաւ փա
էտէն քիւրմի էտաքա մա նաք նիշիտք.

քա օն քէտ ա մօյսիս քիքքօփիտիս ժօրք նտէսաքօն էրօյ շիտեն
քիքսա նէմ քիէսօյ էտաչիւնօլօք աքօյաշսաշնի քօրօյնօք
նփնօնօյ էքէտօյա նէմ տօյէքրօ սէնտ ճնօյտ էքտաօ նմօն
էտփիստիս էտէնիտեն տնօյ թա էտաչտիս նան շիտեն քիէսօյ
նտէլիօն թա ճնժանսփրազին նտէ տէքնէ նիշիտս իւն նէնքիւ
տէննանօշէն էննէթօյցօյ էքթօթէն.

նա ճէ էտետենժանսիտօյ իւն օյժշէքնօտ նէմ օյնաշտ
էտսօյտօն սէնաքէտ թնօյ օյօշ նսէքօն քօտեն նօյցօն զա
էնէք.

նա նէ ճնժա նմօյ քօտեն էճքէք էքօյ նօտեն ննէտէ
օյօն շիտ նմօյ էքէքան օյօն գար նիւն օյճօյ նսա

This we have known who believe in him by faith, looking
for the hope of the day of light for ever, which shall enlighten us
for ever in the resurrection of the dead. And all you believers,
if you fulfil these things, and remember that you teach one
another, and instruct the catechumens to perform them,
nothing shall try you, and you shall not mourn for ever. Remember
Christ continually, and receive this name at all times, sealing
your forehead in fear; for, this is the sign that is known and
manifest, and by this the devil is ruined. If you have done it
in faith, you are known, not only before men, but by the knowledge
that you have acquiesced in it, as a sign, because the adversary
the devil looks to the power of the heart only; and, if he sees
the inner man that is rational, sealed within and without with
the seal of the word of God, he flees immediately, fleeing from
him through the Holy Spirit that is in the man, who has granted
him a place in himself.

This also Moses the Prophet first taught us by the Passover. And he
commanded that they should sprinkle the blood of the lamb that
had been killed, on the lintel and the two doorposts, showing to us
the faith that is now in us, which was given to us by the perfect
Lamb. If we have sealed with this on our foreheads, with our hands,
we shall be delivered from those who wish to destroy us.

And, if you receive these things with thanksgiving and a right
faith, you shall be converted, and (you shall be) received into eternal
life.

We have written these things to you to keep, you who have a
heart for them. For, whoever shall follow these traditions of the

ΝΙΠΑΠΑΔΟCΙC ἸΝΙΔΠΟCΤΟΛΟC ΝΑΙ ἘΤΑΥCΩΤΕΜ ἘΡΩΟΥ ΟΥΟZ
ἸCΕΔΡΕZ ἘΡΩΟΥ ἸΜΟΝ ZΛΙ ἸZΕΡΕΤΙΚΟC ΝΑῶΧΕΜΧΟΜ ἘΠΛΑΝΗ
ἸΜΩΟΥ ΟΥΔΕ ZΛΙ ἸΡΩΜΙ ἘΠΤΗΡQ ΜΑΙΡΗ† ΓΑΡ ἸΤΟΥΑΥΖΑΝΕ ἸΧΕ
ΝΙΖΑΡΕCΙC ΕΤΩQ ΕΘΒΕ ΧΕ ἸΠΕ ΠΗΕΤ ἸΡΟZΙCΤΑ ΟΥΩQ ἘCΙῚΒΩ ΕΤΕ
ἸΡΟCΖΑΡΕCΙC ἸΝΙΔΠΟCΤΟΛΟC ΑΛΛΑ ΚΑΤΑ ΝΟΥΖΥΔΟΝZ ἸΜΙΝ
ἸΜΩΟΥ CΕΙΡΙ ἸΝΗΕΤ ΑΥΟΓΔΩΟΥ ἸΝΗΕΤἸΡΕΠΙ ΑΝ.

ΙCΧΕ ΔΗΧΑ ZΛΙ ΔΕ ἘΒΟΛ ὦ ΝΕΝΜΕΝΡΑ† ἸΝΝΑΙ Φ† ΝΑΕΡZΜΟΤ
ἸΝΗΕΤΕΜἸΩΑ ΕQ ΚΕΒΕΡΝΙΤΗC Ἰ†ΕΚΚΛΗCΙΔ ΕΤΕΜἸΩΑ ἘΜΟΝΙ
ἘΠΛΥΜΗΝ ἸΧΑΜΗ.

ΑQΧΩΚ ἘΒΟΛ ἸΧΕ ΠΙΧΩΜ ἸΜΑZ Β ἘΒΟΛῤΕΝ ΝΙΚΑΝΩΝ ἸΝΕΝΙΟ†
ἸΔΠΟCΤΟΛΟC ἸΧΩΜ ἸΜΑZ Γ ΠΕ ῤΕΝ ΟΥΖΙΡΗΝΗ ἸΤΕ Φ† ΕΤCΟCΙ
ΔΜΗΝ.

Apostles, which they have heard, and shall keep them, not
any heretic shall be able to seduce them, nor any man
whatsoever. For, thus many heresies increase because those who
preside are not willing to learn the doctrines of the Apostles. But,
after their own lusts, they do those things that they desire,
which are not becoming.

If we, O beloved, have omitted any of these things, God will grant
to those who are worthy a pilot of the Church, worthy to conduct
them into a calm harbour.

The Second Book of the Canons of our Fathers the Apostles is
ended (it is the Third Book), in the peace of the Most High God.
Amen.

СΥΝ ΘΩ ΙCΧΥΡΟC.

πᾶ ἡμᾶς ᾧ ἐβόληεν νικάνων ἵτε νενιοῖ ἐθοῡγᾶν ἡ ἀποστολος
 εἴ ἦεν νενχίχ ἡ κλημης ἐτε ἡθοῡ πε πᾶων ἡμᾶς Δ.

ΕΘΕΒΕ ΝΙΧΑΡΙCΜΑ ΝΕΜ ΝΙΧΙΡΟΔΟΝΙΔ ΑΔΩΤΕΜΘΕΡΕ ΞΛΙ ΤΟΥΤΟΥ
ΜΜΟΥ ΕΧΩΟΥ.

նենոյտ օյօջ քենսօտիք $\overline{\text{ihc}}$ $\overline{\text{pxc}}$ եփտ էտօտեն ննինուտ
 նմյստիւրիօն նէմէտրեփեմեփե ույտ օյօջ եփօաջեն ննիւյճա
 նեմ նիւյինին տիւրօյ Երօյսօյեն փտ նմին փիւտ նմալատ
 կատաֆրէտ էտալլաւմօս նէ $\overline{\text{poc}}$ իեն օլմա եփեքէմօտ էճեն
 քօլլա ննիէտալնաէտ էրօլ չէ ալօլաւնջ նեքրան էւօլ
 ննրաւմի էտակտիտօլ ննի ալլեկ իշաւ էւօլ էտակտիտլ ննի
 Երիւլ օյօջ եփճալլօն էջրին շա քեփաւտ Եւիտեն փալլօս չէ
 քաւտ փջէթօլաւ նքէ քկօսմօս սօլաւնկ ձնօկ ճէ ալօլաւնկ
 օյօջ նա շաւլօն ալսօլաւնկ.

ΠΙ ΕΤΕΡΪΡΕΠΙ ΝΑΝ †ΝΟΥ ΠΕ ΕΘΡΕΥΧΟΣ ΝΑΝ ΤΗΡΕΝ ΔΑΝΟΝ ΝΗΕΤ
 ΔΑΝΕΡΤΕΛΙΟΣ ΕΘΒΕ ΝΙΧΑΡΙCΜΑ ΕΤΑΥΤΗΝΙΤΟΥ ΝΑΝ ΖΙΤΕΝ ΠΕΥΨΑ
 ΕΘΟΥΑΒ ΧΕ ΝΑΙ ΜΗΝΙ ΝΑΟΥΩΝΖ ΕΝΗΕΘΝΑΖ† CΕΝΑΔΙΟΥΪ
 ΝΝΙΔΕΜΩΝ ΕΒΟΛ ΉΕΝ ΠΑΡΑΝ CΕΝΑCΑΧΙ ΉΕΝ ΝΙΔCΠΙ CΕΝΑΦΑΙ
 ΝΝΙΖΟΥ ΉΕΝ ΝΟΥΧΙΧ ΚΑΝ ΔΥΩΑΝCΩ ΝΟΥΦΑΪΡΙ ΜΗΩΟΥ
 ΝΝΕΦΕΡΒΛΑΠΤΙΝ ΜΗΩΟΥ CΕΝΑΧΩ ΝΝΟΥΧΙΧ ΕΧΕΝ ΖΑΝΟΥΟΝ
 ΕΥΩΩΝΙ ΝCΕΕΜΤΟΝ.

ΝΙΚΑΡΙΣΜΑ ΔΕ ΕΤΕ ΝΑΙ ΝΕ ΑΥΤΗΝΙΤΟΥ ΝΑΝ ΝΩΟΡΠ ΛΝΟΝ
ΝΙΔΠΟΣΤΟΛΟΣ ΜΦΝΑΔ ΕΤΕΝΘΩ ΕΠΞΙΩΙΩ ΜΠΙΕΑΓΓΕΛΙΟΝ

CHAPTER 63

In the name of the Powerful God.

The Third Book of the Canons of our Holy Fathers the Apostles, by the hands of Clemens. The same is the Fourth Book.

OF GIFTS AND ORDINATIONS. LET NOT ANYONE BE PROUD
BECAUSE OF THEM

i Our God and Saviour Jesus Christ has given us the great mystery of godliness, and has called the Jews and all the Greeks that they may know the only true God, the Father; as the Lord said in a (certain) place, giving thanks for the salvation of those who have believed in him, "I have manifested your name to the men that you have given me. I have finished the work that you gave me to do." And, speaking again to his Father concerning us, he said, "Holy Father, the world has not known you, but I have known you, and these also have known you."

It is evident to us now that he has said to us all who have become perfect, concerning the gifts that he has given us by his Holy Spirit, "These signs shall appear in those who believe. They shall cast out devils in my name, they shall speak with tongues, they shall take up serpents in their hands, *and* if they shall drink any deadly thing, it shall not hurt them. They shall lay their hands on those who are sick, and they shall recover."

And these are the gifts that were first given to us the Apostles, when we were ordained to preach the Gospel to every creature, that we

CHAPTER 63

ⁱ In the Ge'ez text, this is Statutes 48–52a and, in the Arabic, Chapter 47; here, it comprises the entire third (or fourth) book.

ΟΥΔΑΝΑΓΚΗ ΟΝ ΔΕ ΑΝ ΤΗΝΟΥ ΠΕ ΕΘΡΕ ΠΙΣΤΟΣ ΝΙΒΕΝ ΖΙΟΥΪ
 ΝΗΙΔΕΜΩΝ ΕΒΟΛ ΙΕ ΕΤΟΥΝΟΣ ΝΙΡΕΦΜΩΟΥΤ ΙΕ ΕΣΑΧΙ ΉΕΝ ΖΑΝΣΠΙ
 ΑΛΛΑ ΠΕΘΝΑΕΡΕΜΠΩΑ ΝΗΝΑΙ ΖΜΟΤ ΪΝΑΕΡΕΜΠΩΑ ΪΜΟQ ΠΑΝΤΩΣ
 ΔΟΝΕ ΠΥΑΙΤΙΑ ΝΗΧΡΥΣΙΜΩΝ ΕΘΒΕ ΠΟΥΧΑΙ ΝΗΝΗΑΘΝΑΖΤ ΕΥΧΦΩΟΥ
 ΕΒΟΛΖΙΤΟΤQ ΧΕ ΕΠΙΔΗ ΪΠΟΥΩΩ ΕΩΩΠ ΕΡΩΟΥ ΪΦΟΥΩΩΖ ΕΒΟΛ
 ΪΠΣΑΧΙ ΕΘΒΕ ΦΑΙ ΑΥΘΡΕΝΕΡΧΡΙΑ ΝΤΕΝΕΡΓΙΑ ΝΝΙΜΗΝΙ ΛΡΗΟΥ
 ΣΕΝΑΟΥΧΑΙ ΟΥΔΕ ΓΑΡ ΝΙΑΣΕΒΗΣ ΩΠΙ ΕΥΧΠΙΩΟΥ ΕΒΟΛΖΙΤΕΝ
 ΝΩΠΗΗΡΙ ΟΥΟΖ ΝΘΟQ ΟΝ ΦΤ ΕΥΕΡΜΕΘΡΕ ΪΦΑΙ ΪΦΡΗΤ ΕΤΑQΧΟΣ
 ΉΕΝ ΠΠΟΜΟΣ ΧΕ ΝΗΡΗΙ ΉΕΝ ΖΑΝΚΕΑΣΠ ΝΕΜ ΖΑΝΚΕΣΦΟΤΟΥ
 ΤΝΑΣΑΧΙ ΝΕΜ ΠΑΙ ΛΑΟΣ ΟΥΟΖ ΝΣΕΝΑΣΩΤΕΜ ΕΡΟΙ ΑΝ ΪΤΚΕΖΕ
 ΠΕΧΕ ΠΟΣ ΟΥΔΕ ΓΑΡ ΪΠΕ ΝΙΡΕΜΝΗΧΗΙ ΝΑΖΤ ΕΦΤ ΕΤ ΕΡΕ ΜΩΪΣΗΣ
 ΠΠΡΟΦΗΤΗΣ ΕΡ ΝΑΙ ΜΗΝΙ ΝΗΙΩΤ ΝΕΜ ΝΑΙ ΩΦΗΡΙ ΝΗΖΤΟΥ.

But there is no need now that every believer should cast out devils, or raise the dead, or speak with tongues. But he who is worthy of these graces is altogether worthy, without the advantageous cause for the salvation of unbelievers, who may profit by it. For, since they would not receive them by the demonstration of the word, they have caused the necessity that we should work miracles, if perhaps they shall be saved. For, not *all* the ungodly are ashamed who are reproved by wonders. And God himself witnesses to this, as he has said in the Law, "With other tongues and other lips will I speak with this people, and they will not listen to me, says the Lord." For, neither did the Egyptians believe in God, when Moses the Prophet did those great signs and wonders among them.

ii In the margin, ἐὼπειθε ἡμοῦ.

ΟΥΔΕ ΟΝ ΕΠΕ ΠΜΗΩ ΝΗΠΟΥΔΑΥ ΝΑΖΤ ΕΦΗΕΤΟΙ ΝΗΩΤ ΕΜΩΥΣΗΣ
ΕΤΕ ΠΧΣ ΠΕ ΕΤΑΥΤΑΛΘΟ ΝΩΩΝΙ ΝΙΒΕΝ ΖΙ ΛΟΧΛΕΧ ΝΙΒΕΝ ΕΤΕ
ΝΗΗΤΟΥ.

ΟΥΔΕ ΟΝ ΕΠΕ ΠΩΒΩΤ ΞΠΙΕ ΝΗΗΕΤΕΜΜΑΥ ΦΑΙ ΝΤΑΥΠΩΩΝΕ
ΕΥΖΟΒ ΑΦΕΡ ΟΥΤΥΧΗ ΕΣΩΝΗ ΗΕΝ ΤΧΙΧ ΝΠΕΦΒΩΚ ΜΩΥΣΗΣ ΙΕ
ΤΧΙΧ ΝΑΣΟΥΒΑΩ ΝΕΜ ΠΜΩΟΥ ΝΤΑΦΕΡ ΣΝΟΦ.

ΟΥΔΕ ΝΑΙ ΖΩΟΥ ΟΝ ΕΠΕ ΝΙΒΕΛΛΕ ΕΤΑΥΝΑΥ ΜΒΟΛ ΕΞΦΟ ΔΕ
ΜΜΩΟΥ ΟΥΔΕ ΝΙΣΑΛΕΥ ΕΤΑΥΜΩΥ ΟΥΔΕ ΝΗΕΘΜΩΟΥΤ
ΕΤΑΥΤΩΟΥΝΟΥ.

ΟΥΟΖ ΦΑΙ ΜΕΝ ΑΥΤΟΥΒΗΦ ΝΧΕ ΑΝΝΗΣ ΝΕΜ ΙΑΜΒΡΙΣ ΠΩΣ ΔΕ ΖΩΦ
ΑΝΝΑΝ ΝΕΜ ΚΑΙΑΦΑ.

ΘΑΙ ΤΕ ΔΕ ΜΦΡΗΤ ΕΡΕ ΝΙΜΗΙΝΙ ΞΠΙΕ ΟΥΟΝΝΙΒΕΝ ΑΝ ΑΛΛΑ
ΝΟΥΓΝΩΜΗ ΜΜΑΥΔΤΟΥ ΟΥΟΖ ΕΘΒΗΤΟΥ ΟΝ ΩΑΥΤΜΑΤ ΝΧΕ ΦΤ
ΜΦΡΗΤ ΝΟΥΣΑΒΕ ΝΟΙΚΟΝΟΜΟΣ ΕΘΡΕ ΖΑΝΧΟΜ ΩΩΠΙ ΗΕΝ
ΘΜΕΤΧΩΡΙ ΑΝ ΝΝΙΡΩΜΙ ΑΛΛΑ ΗΕΝ ΠΕΦΟΥΩΩ ΝΘΟΦ ΜΜΙΝ ΜΜΟΦ.

ΝΑΙ ΔΕ ΑΝΧΩΜΜΩΟΥ ΧΕΚΑΣ ΝΝΟΥΒΙΣΙ ΝΖΗΤ ΝΧΕ ΝΗΕΤ ΑΥΒΙ
ΝΝΑΙ ΧΑΡΙΣΜΑ ΝΕΜ ΝΑΙ ΖΜΟΤ ΗΕΝ ΤΑΙΜΑΙΗ ΕΖΡΗΙ ΕΧΕΝ ΝΗΕΤΕ
ΜΠΟΥΒΙ ΕΝΣΑΧΙ ΕΝΙΧΑΦΙΣΜΑ ΜΦΤ ΝΑΙ ΕΤΕ ΩΑΥΩΩΠΙ ΕΒΟΛΖΙΤΕΝ
ΝΙΜΗΙΝΙ ΕΠΙΔΗ ΜΜΟΝ ΖΛΙ ΝΡΩΜΙ ΕΑΦΝΑΖΤ ΕΦΤ ΕΒΟΛΖΙΤΕΝ
ΝΕΦΩΗΡΙ ΕΘΟΥΑΒ ΠΑΙ ΜΠΕΦΒΙ ΝΟΥΧΑΡΙΣΜΑ ΜΠΝΑΤΙΚΟΝ ΙΕ
ΟΥΧΑΡΙΣΜΑ ΕΒΟΛΛΗΗΗΤΦ.

ΝΘΟΣ ΓΑΡ ΜΜΟΝ ΤΜΕΤΡΕΜΖΕ ΕΒΟΛΗΕΝ ΤΩΙΒΤ ΝΘΜΕΤΡΕΦΩΕΜΩΕ
ΜΜΗΩ ΝΝΟΥΤ.

Nor, again, did the multitude of the Jews believe in Christ, who was greater than Moses, who healed every sickness and every infirmity among them.

Nor were they convinced by the rod that was changed into a serpent, becoming a living animal by the hand of his servant Moses, or the hand becoming white, and the water becoming blood. ⁱⁱⁱ

Neither also did those blind from birth who saw convince *the Jews*; neither did the lame who walked, nor did the dead who rose again.

And Jannes and Jambres indeed resisted the Lord, and also Annas and Caiaphas.

And, thus, it is, signs do not convince all, but their judgments alone; and of them God has pleased as a wise steward, that the powers of *conviction* should be, not in the power of men, but in his own will.

But we have said these things, that those who have received these gifts, and these graces, may not be exalted in importance over those who have not received them. We speak of the gifts of God that are for signs, since there is not any man who has believed in God, through his holy Son, who has not received a spiritual gift or favour from him.

For, it is a deliverance from the impiety of the service of a multitude of gods. ^{iv}

ⁱⁱⁱ Tattam adds explanatory text to this paragraph, reading: *Neither, again, were they, the Egyptians, convinced by the rod that was changed into a serpent – it became a living animal by the hand of his servant Moses – or the hand that became white with leprosy, and the water of the Nile that became blood.*

^{iv} Tattam here follows the Sahidic text, which is more intelligible: ΝΤΟΣ ΓΑΡ ΤΥΠΤΡΜΖΕ ΕΒΟΛΖΗ ΤΑΣΕΒΙΑ ΝΤΥΠΤΡΕΦΩΜΩΕ ΝΖΑΖ ΠΝΟΥΤΕ.

օյօջ ֆաւ Եզէ՛ ըծօյն ըֆնաշտ մփւօտ նեմ քեզոհրւ նեմ քափնա
 ըծօյաճ օչարիսմա նտե փտ տե մալիստա չե առջօյ՛ ճաճօլ նմօն
 նքնհճ ննիօյճաւ օյօջ առնաշտ ճե ին ֆօյզօյ նփւօտ նեմ
 քափնօյնիս նոյ ջրւ ետօք նեմ քեզօտ նճգածօ իճճօյ
 ննիւծ նտիօյ նեմ քափնա ըծօյաճ նքեզտաճօ.

ԵՆ ԴԻԱԸ ՈՒՆԱԻ ԸՅՕՕԿ ԱԿՃՓՕԿ ԵՅՈԼԵՆ ՄԱՐԻԱ ԴՓԱՐԹԵՆՈՑ
 ՆԱԹՈՒԼԵՅ ԽՈՐԻՑ ՇՔԵՐՄԱ ՈՐՈՄԻՎՈՐՈՅՈՐ ՎՈՐՈՅ ՎԵ
 ԱՊՈԼԻԹԵՅԻՆ ԵՆ ԹՄԻԴ ԸՆԻՐՈՄԻ ԱՏՆԵ ՆՈՒ ԸԱԳՃԻԿ ԱԿԵՈՏԿՆԻ ԴԻՐՑ
 ՈՒՄՆՈՄՈՑ ԵՅՈԼ ՈՐՈՅ ՎԵ ԵՆ ԴՏԿՆԽՈՐԻՑԻՑ ՈՒՓԻՈՒԴ ԵՒ
 ՓԴ ՍԻԼՕԳՈՑ ԶԿՍՈՄՈՆԻ ԸՓԻՇԴԱԿՐՈՑ ԸԱԳԿԱԴԱՓՐՈՆԻՆ
 ՈՒՄՈՒՆԻ ՈՐՈՅ ՎԵ ԱՊՄՈՅ ՈՐՈՅ ՎԵ ԱՊԴԵՆԿ ԵՅՈԼԵՆ
 ՆԻԵԹՄՈՒԴԴ ԵՆ ՓՄԱԶ Դ ՆԸՅՕՕԿ ՈՐՈՅ ՎԵ ՄԵՆԵՆՑԱ
 ԹՐԵԿԴՈՒՆԿ ԱԿԵՐ Մ ՆԸՅՕՕԿ ՆԵՄ ՈՒԱՓՈՏԴՈԼՈՑ
 ՈՐՈՅ ՄԵՆԵՆՑԱ ԹՐԵԿՕԿԱԶՑԱԶՆԻ ՆՈՒԿ ԵՆ
 ՕԿԱԶՑԱԶՆԻ ՈՒՅԵՆ ԱՊԴԵՆԱԿ ԸՒՄՈՒ ԶԱ ՄՕԿԶՕ
 ՍԻՓՆԵՓՈՒԿ ՈՒՈՒԴ ՓԴ.

πιστος δε εἶναι ἵκεται· αν ἵπαιρητ χε λ̄ επλω πε
 οδε ηεν ογμεταλογος αν αλλα ηεν ογωρεμ nem
 ογωτνηρητ εαφει ἵπχαρισμα πε εβολριτεν φτ̄ φιωτ παρητ
 ον πε εταφερρεμζε εβοληεν γαρεις niven αφει ἵπχαρισμα
 ἵογωτ.

ԻՓՈՐ ԼԵ ԴՈՅ ԻՍԵՐԹՐԵ ՕԿԱԻ ԵՎՈԼՆԻՆԿԵՆ ԿՐԻՆԻ ՆՕԿԱԻ ԻԵՆ
 ՆԻԵՏԱԿԵՐՍԻՏՈՏ ԼԵ ԻՍԵՐԵՐՍԵՄԻՊՈՒԱ ԵՐԻ ՆՋԱՆՄԻՆԻ ՆԵՄ
 ՋԱՆՉՓՈՐԻ ՏԵՍԻՄԴ ԴԱՐ ՆՃԵ ՆԶՄՈՏ ՆԵՓԴ ՆԱԻ ԵՏՕԿԴ ԻՄՈՅՕ
 ՆՆԻՐՈՄԻ ԵՎՈԼ ՋԻՏՕԿԿ

οΥΟZ ÑΘΟΚ ΜΕΝ ΑΚΒΙ ÑΦΑΙ ΚΕΤ ΔΕ ÑΚΕΟYΑΙ ΟΥΟZ ΟΥΑΙ ÈΑΦΒΙ
ÑΟΥCΑΔΙ ÑCΟΦΙΔ ÌΕ ΟΥCΩΟΥΝ ÌΕ ΟΥΔΙΑΚΡΗCΙC ÑΠÑΑ ÌΕ ΑΦΩΟΡΠ

And he shall enter the faith of the Father, and of his Son, and of the Holy Spirit. The gift of God is chiefly that we have cast away from us the feeble light of the Jews, and have believed in the will of the Father, and of the only begotten Son who existed with his merciful Father before all ages, and of the Holy Spirit the giver-of-life.

In these last days, he was born of Mary the immaculate Virgin, without the seed of man; and, although he lived among men, he was without sin, *and* fulfilled all the righteousness of the law; and, with the assent of the Father, God the Word endured the cross and despised the shame; and he died, and he was buried, and he arose from the dead on the third day. And, after he rose, he was with the Apostles for forty days; and, after he had instructed them in every commandment, he ascended up in their sight to the right hand of God, his own Father.

And he who believes this, shall not believe thus because it is not simple, nor irrationally; but by prayer and full assurance he has received the gift from God the Father. Thus, again, he that has been made free from all heresy has received the one gift.

And by no means now let one of us judge any one of the Faithful, because he is not worthy to perform signs and wonders; for, the gifts of God are various, which are given by him to men.

And you who have received this gift, leave alone the others; for, one has received the word of wisdom, or of knowledge, or the discern-

v In the margin, Ἰζωοῦτ.

[illegible]

ing of spirits, or has foreknown the things that shall come to pass, or a word of teaching, or long-suffering, or continence.

For, also Moses himself, the man of God, who wrought signs in Egypt, did not exalt himself over his brothers, neither when he was called a god did he exalt himself over his Prophet Aaron. But neither again did Joshua the son of Nun, who led the people after him, exalt himself above Phineas, neither above Caleb, when he stayed the sun on Gabeon, and the moon over the valley Ajalon, in the war with the Jebusites, because the day alone was insufficient for him to gain victory. Neither did Samuel, who did all those signs, ignore David, the beloved of God, because, indeed, both were Prophets: one was a Chief Priest, and the other was a king. And again, among the seven thousand holy men left in Israel, who kept themselves that they did not bow the knee to Baal, did not even anything; for, Elijah alone, and Elisha his disciple, who were among them, did signs and wonders. Yet neither did Elijah deride Obadiah the steward, who feared God, doing signs and wonders. Neither did Elisha his disciple answer his inferior, trembling before the enemies surrounding them. Neither was the wise Daniel exalted, who was delivered twice from the lions' mouths. And neither did the three holy youths despise their friends, when they were delivered from the burning fiery furnace; for, they knew they had been delivered from all those evils, not by their own power, but by the power of God; performing signs and wonders, they fled from those afflictions.

Let none of you exalt himself above his brother, though he is a Prophet, or performs signs and miracles; for, if they have been given, it is that there should not be any unbeliever in any place. If

ἀ τενεργία ἡνιμῆνι ὡπι ἐξλι εῶρε φῥωμι μεν ὡπι
ἡρεφωμεωε νογῖ ἀ πεφρητ πε εῶνανεφ εῶρεφῖρι Δε
ἡζανμῆνι μεν ζανῶφῆρι ἀτῆχομ ἡφῖ ετενεργία πε ογορ ναι
ἡωορπ φων πε φῆμαρ β Δε φα φῖ πε ἐτενεργιν εῶβε νιατῖα Δε
ἐτανωορπ χωογ ογκ ογν ἡπερῶρε πιογρο ὡωωγ νιστρατῖα
ἐτῆαρατγ ογΔε ἡπερῶρε νιαρχων ὡωωγ νηῆτ ογάρχη
ἐχωογ ζανῆλι γαρ νε νιαρχων εγemmaγ αν ἡχε νηῆτ ογάρχη
ἐζρηι ἐχωογ ογορ ῖμετογρο ναῶδῶρι ἐρατς αν εγωοп ан ἡχε
νιστρατηγος.

ἀλλα ογΔε ἡπερῶρε πῆπισκοπος σῖσι ἡμογ ἐχεν διὰκωνος ιε
ἡρεβγтерос ογΔε ἡπερῶρε πῆπρεсвγтерос σῖσι ἡμογ ἐχεν
ἡλαος ερε ἡταзо γαρ ἐρατγ ἡπενῶωγῖ ἐβογн ὡоп ἐβολῆен
ненῆrhoγ ἐне ἡмон λαῖκος γαρ ὡоп наερε πῆπισκοπος εχεν
ним ιе πῆπρεсвγтерос аг φων μεн πε εῶρεнер χρηστιὰνος
τηрен εῶρεнер ἀпостолос Δε ιе ἐπισκοπος ιе κε ζли ἡφων ан
пе ιсхен пай наγ ἀλλα φα φῖ пет ῖ ἡнай ζμοτ еис пай мен
анхωογ ѡа пай ма εῶβε νηῆταγερπемῖѡа ἡζανῆμοτ ιе
ζανὰζιῶма пай хет Δε теннаογарγ ἐχεν ἡсахи хе ογΔε
ἡογρεφωμεωε νογῖ ан πε ογоннибен етерῖпрофнтеγн
ογΔε ἡογπεῶογав ан πε ογоннибен еῶназιογῖ ἡнидемων ἐвол
ке γαρ балаам ἡωῆρι ἡваωρ φῥεφωῖνι ογатноγῖ
пееφepῖпрофнтеγн ογορ он каиαφас сеμογῖ ἐρογ хе
архзёреγс ёογран ἡноγх петхн зιχωγ пидιὰβολос Δε он
мен нидемων етѡоп ῆараτγ сеѡοрп ἡтаογῶ ἡζанмῆω
ἡζωв оγ пара тотоγ ἐре нимῆνι ζολωс ἡметрефωμεωε
ноγῖ ѡоп ἡῆнтоγ еγῖρι γαρ ἡμωογ ἡмаγὰтоγ ῆен
ογμετατсωογн εῶβε ппетгωογ εῶογѡγ ёаиγ.

the power of working of signs has been effectual to anyone, that the
man truly has become pious, and his heart has been made good to
perform signs and wonders, the power is of God, who is the worker.
And these first are ours but, secondly, they are of God who works,
and for the reasons that we have mentioned before. Therefore, let
not the King despise the armies that are under him, neither let the
rulers despise those over whom they rule. For, where there are not
some to be ruled, there are not those who rule over them; and, if
there are not officers, the kingdom will not be able to stand.

But neither let the bishop exalt himself over the deacons or the
presbyters; neither let the presbyter exalt himself over the people;
for, the stability of our congregation depends on each other;
for, if there are no laymen over whom shall the bishop or the
presbyter be? It has, indeed, been in our own power that we all
should become Christians, but to be Apostles or bishops, or any
other thing, is not henceforth ours, but of God, who gives these
graces. Behold, we have said these things hitherto of those who have
been worthy of the gifts or dignities. And we will add yet
another thing to the word; that neither is everyone who prophecies
pious, nor is everyone holy who casts out Devils; for, even Balaam
the son of Beor the diviner, who was without *the fear* of God,
propheied; and also Caiaphas, who was called a High Priest by a
false name that was put on him. But the Devil also, and the
demons that are under him, foretell many things; but the miracles
have not at all on this account been done by them for the service of
God; for, they have done them entirely in ignorance, on account of
the evil which they desired to do.

ἡζωβ οὕτως ἐβόλ καὶ ἐρεῶσαν νῖδσεβης ἐρῖπροφητεῖν
 ἵσεναῶζωπ ἡτοῦπρὸφρτιὰ ἀν ζιτεν τοῦμετὰσεβης οὕδε
 ἐρεῶσαν δεμὼν ναρῖοῦ ἡοῦδεμὼν ἐβόλ σενᾶῶῖρι ἀν ἐγούαβ
 ἥεν πετῖρι ἡναι ζῦποχωριν ἡναι ἐγέῶνεχωῦ ἡνογέρηοῦ
 ἡφρητ ἡζανρῶμι ἐγῖρι ἡζανσιῖραῦ εῶβε οὕσῶβι ἐγσῶμοῦ
 ἐγσῶρεμ ἡζανκεχωῦνι ἥεν νηεῶναῖαι ἥαρῶῦ πιοῦρο δε
 ἀφῶανερὰσεβης ἡοῦοῦρο ἀν πε ἱσῇεν παῖ νᾶγ ἀλλὰ οὕδῦρα-
 ννος πε οὕδε πῖεπισκοπος ἐφῶτῆζῆτ ἐῇεν οῦμετατσωῦν
 ἱε οὕκακῖα ἡοῦεπισκοπος ἀν πε ἀλλὰ οὔραν ἡνοῦχ πετ ζῖχωῦ
 οὔοζ ἡπογῶῶφ ἐβόλζιτεν φτ ἀλλὰ ἐβόλζιτοτοῦ ἡνῖρῶμι
 ἡφρητ ἡἀνανῖας νεμ σαμαῖας ἥεν πῖσλ οὔοζ ὀν ἡφρητ
 ἡζεδεκῖας νεμ ἀχῖα ναι ἐταῦῶπῖ ἡζανῖπροφητῆς ἡνοῦχ
 ἥεν ῖβαβύλων οὔοζ ἡφρητ ἡβαλααμ ἡρεῦῶνι φαῖ ἐταῦ-
 δῖμῶριν ἡμοῦ καὶ ἀφῆρε πῖσλ τηρῦ ἐρνοβι ἥεν βεελφεῶρ
 οὔοζ ἡφρητ ὀν ἡῶρηι ἡσκαῦὰ ναι ἐτερεζιτοτοῦ ἐζῖοῦ
 ἡπιδεμὼν ἐβόλ ἀγῶτ ἥεν οὔῶπῖ ἐαῦτῖλγῆ ἡμῶῦ ζιτεν
 νηεῖτεμμαῦ οὔοζ ἡφρητ ἡνιοῦρῶῦ τηροῦ ἡπῖσλ νεμ ἱοῦδα
 ἐ ἀγδῖμῶριν ἡμῶῦ ἥεν δῖμῶριὰ νῖβεν ἡζωβ δε οὕτως ἐβόλ
 καὶ ἡῶῦ ζῶῦ νῖεπισκοπος νεμ νῖπρεσβῦτερος ἐτε οὔραν
 ἡνοῦχ πετῶπ ἡμῶῦ σενᾶῶφῶτ ἀν ἡτοτῦ ἡῖραπ ἡμῆ
 ἡτε φτ σενᾶχος γαρ ὀν ἐρῶῦ καὶ ἡῶτεν νιοῦῆβ ζῶτεν
 ἐτῶῶφ ἡπαρᾶν ἐῶῶαβ ῖνατ νῶτεν ἡοῦῶολῆελ ἡφρητ
 ἡζεδεκῖας νεμ ἀχῖας ναι ἐτε ποῦρο ἡῶβαβύλων ἡῶῶῶ
 ἡφρητ ἐταῦχῶμμος ἡῇε ἱερεμῖας πῖπροφητῆς ἡμῆ
 τενσωῦν γαρ καὶ ἐγενεργῖν ἡμῶῦ ἥεν νῖρῶμι ἐῶῶαβ ἡῇε
 φτ ζιτεν πῖπῖνᾶ ἐῶῦ ἀλλὰ ἐνῖαι ἡμῶῦ ἡῶῶ ἡῶμετῶασιζῆτ
 ἡοῦῶοῦῶῦ οὔοζ ἐνταμο ἡμῶῦ καὶ ῶαρε φτ ὦλι ἡπῖζμοτ

The thing is manifest, when the ungodly prophesy, they shall
 not be able to cover their impiety by their prophecy; neither if
 demons should cast out demons, shall they be made holy; by
 making them depart from those *who are possessed*, they will be
 subject to one another, like men affecting anxiety for the sake of
 derision; being seduced, they seduce others who permit them.
 And, when a king has become ungodly, he is not a king from
 that time, but he is a tyrant. Neither a bishop who is content
 with ignorance or evil is a bishop, but it is a false name
 which he has, and he has not been appointed by God, but
 by men; as Ananias, and Samaias in Israel, and also as Zedekiah
 and Achias, who were false Prophets in Babylon; and as Balaam
 the diviner, who was punished because he caused all Israel to
 sin in *the matter of* Baal Peor; And also as the Sons of Asceva,
 who endeavoured to cast out a Devil, fled in confusion,
 and were wounded by those *demons*; and as all the Kings of Israel
 and Judah were punished with every punishment. And the
 thing is evident, that the bishops and presbyters also, who are
 falsely so named, cannot flee from the just judgment of God.
 For, it will be said to them, "You priests, also, who despise
 my Holy Name, I will deliver you up to slaughter, as Zedekiah and
 Achias, whom the King of Babylon slew," as Jeremias the
 Prophet had said. For, we do not despise the prophecies of the true
 prophets, because we know that God has wrought
 efficaciously in holy men by the Holy Spirit. But we remove the
 proud boasters, and we show them that God takes away
 the grace from these first: "For, God resists the proud but gives

ἵΤΟΤΟΥ ἵΝΑΙ ΕΤΖΗ ΦΤ ΓΑΡ ΤΟΥΒΕ ἵΝΙΣΑΙΩΗΤ ἵΤ ΔΕ ἵΟΥḐΜΟΤ
ἵΝΕΤ ΘΕΒΙΗΟΥΤ ΣΙΛΑΣ ΜΕΝ ΔΕ ΟΥΟΖ ἵΓΑΒΟΣ ΑΥΩΩΠΙ ἵΠΡΟΦ-
ΗΤΗΣ ἘΒΟΛ ἵΜΟΝ ΟΥΟΖ ἵΠΟΥΣΙΣΙ ἵΜΩΟΥ ἘΧΕΝ ΝΙΔΠΟСТРОЛОС
ΟΥΔΕ ἵΠΟΥΕΡΠΒΟΛ ἵΝΟΥΩΙ ΚΕΤΟΙ ΖΑΝΜΕΝΡΙΤ ἵΤΕ ΦΤ ΝΕ.

ΑΥΕΡΠΡΟΦΗΤΕΥΙΝ ΔΕ ΟΝ ἵΧΕ ΖΑΝΚΕΖΙΔΜΙ ΞΕΝ ΤΠΑΛΑḐΕΝΕΜ
ΜΑΡΙΑΜ ΤΣΩΝΙ ἵΜΩḐΣΗС ΝΕΜ ἵḐΡΩΝ ΜΕΝΕΝСΩС ΔΕ ΔΕΒΒΩΡΑ
ΟΥΟΖ ΜΕΝΕΝСΩС ΖΑΝΚΕΜΗΩ ΝΕΜ ΙΟΥΔΙΘ ΤΟΥἵ ΜΕΝ ΖΙ ΙΩСΙΑС
ΤΚΕΟΥἵ ΤΕ ΖΙ ΤΑΡΙОС.

ΞΕΝ ΤΚΑΙΝΗ ΔΕ ΖΩС ἵḐΜΑΥ ἵΠ፬С ΕРΠΡΟΦḐТЕΥΙΝ ΝΕΜ ἵΛΙСΑΒΕΤ
ТЕССΥГГЕНΗΣ ΝΕΜ ΑΝΝΑ ΤΩΕΡΙ ἵΦΑΝΟΥΗΛ ΟΥΟΖ ἘΒΟΛ ἵΜΟΝ
ΝΙΩΕΡΙ ἵΤΕ ΦΙΛΙΠΠΟС ΟΥΟΖ ἵΠΕ ΝΑΙ ΣΙΣΙ ἵΜΩΟΥ ἘΧΕΝ ΝΙΖΟΥΟТ
ΑΛΛΑ ΑΥḐΡΕΖ ἘΝΟΥΩΙ.

ΟΥΟΖ ΟΝ ΚΑΝ ΟΥḐΖΙΜΙ ΤΕ ΙΕ ΟΥΖΟΥΟТ ΠΕ ΠΕΤΑΩСΙ ἘΝΑΙ ḐΜΟТ
ἵΤΑΙΜΑΙἵ ΜΑРЕΩΩΠΙ ΕΦΘΕΒΙΗΟΥТ ΧΕΚΑС ἘΡΕ ΦΤ ΕРНΙ ΝΑΩ
ἵḐНТΩ.

ΠΕΧΑΩ ΓΑΡ ΧΕ ΕΙΝΑΧΟΥΩТ ἘΧΕΝ ΝΙМ ἘΧΕΝ ΦΗḐТ ΘΕΒΙΗΟΥТ ΝΕМ
ΠΙРЕМРАΩΩ ΟΥΟΖ ΕΤḐḐΕРТЕР ἵСА НАСАΧΙ.

ΑΩΧΩК ἘΒΟΛ ἵΧΕ ΠΙΧΩМ ἵΜΑΖ Γ ἘΒΟΛΞΕΝ ΝΙΚΑΝΩΝ ἵΤΕ
ΝΕΝΙΟТ ἵḐΠΟСТРОЛОС ἵΘΟΥ ΠΕ ἵΧΩМ ἵΜΑΖ Δ ΞΕΝ ΟΥΖΙРΗНН ἵΤΕ
ΦТ ἵМНН.

grace to the humble.” And Silas and Agabus were prophets among us; and they did not exalt themselves above the Apostles, neither did they exceed their measures, though they were beloved of God.

And some women also prophesied under the *Old Testament*, both Miriam, the sister of Moses and Aaron, and after her, Deborah, and after her many others, and Judith; the first under Josiah, and the other under Darius.

And, under the New also, the Mother of the Lord prophesied, and Elizabeth her kinswoman, and Anna the daughter of Phanuel; and of us the daughters of Philip; and these did not exalt themselves over the men, but they kept to their own measures.

And, if there should be a woman or a man who has received these so great gifts, let him be humble, so that God may prepare him for himself.

^{vi} For, he said, “On whom shall I look, *but* on him who is humble, and meek, and who trembles at my words?”

The Third Book of the Canons of our Fathers the Apostles is finished (the same is the Fourth Book) in the peace of God. Amen.

^{vi} Tattam lacks this paragraph break in his translation, here reflecting his transcription.

$$\overline{(z_{\Delta})}$$

των ἑω ἰσχυρος.

πλχωμ ἡμαρ ᾧ ἐβολῆεν νικανων ἵτε nenio† ἡἀποστολος
 εἴηεν nenxiχ ἡακλημηс ἐτε ἡθοο πε ἡχωμ ἡμαρ ē.

ἡγορη μέν ἡπαί σαχι ἀνταυὸ ἡμοφ εἴβε νῆχαρίσμα ἐτὲ φτ
 τῆτοφ ἡνῖρωμι κατα πεφούωφ εἴθογαν οὔορ ἡφῆρη
 ἐφωαχῆπιὸ ἡπιςμὸτ ἡνῆτ ζῖτοτοφ ἐχῶ ἡζανμῆθνοφχ εὔκιμ
 ἐρωφ ζῖτεν ἡπῖῃᾶ ἡφῆμμο οὔορ χε ἂ φτ ἡματ εἴρε
 ζανπονῆρος ἐρῖροφῆτεφῖν οὔορ ἡσεῖρι ἡζανμῆνῖνι νῆμ
 ζανῶφῆρι.

†ΝΟΥ ΔΕ Ἀ ΠΙΣΑΧΙ ΣΩΚ ἸΜΟΝ ΕΘΡΕΝΙ ἔΧΕΝ ΠΚΕΦΑΛΕΟΝ
 ἸΠΘΩΩ Ἰ†ΕΚΚΛΗΣΙΑ ΔΕΚΑΣ ἸΘΩΤΕΝ ΝΗΕΤ ΑΥΘΟΩΟΥ
 ἸΕΠΙΣΚΟΠΟΣ ΕΒΟΛΡΙΤΟΤΕΝ ΉΕΝ ΠΟΥΑΡΣΑΡΝΙ ἸΠΧ
 ἈΤΕΤΕΝΩΑΝΕΜΙ ΕΤΑΙ ΤΑΖΙΣ ΕΒΟΛΡΙΤΟΤΕΝ ΕΤΕΤΕΝΕΡΖΩΒ ΝΙΒΕΝ
 ΚΑΤΑ †ΕΝΤΙΛΗ ΕΤΑΥΤΗΙΣ ΕΤΟΤΕΝ ΕΤΕΤΕΝΣΩΟΥΝ ΔΕ
 ΦΗΕΤΣΩΤΕΜ ΕΠΧΣ ΕΦΕΣΩΤΕΜ ΕΦ† ΦΙΩΤ ΦΑΙ ΕΤΕ ΠΙΩΟΥ ΝΑΥ
 ΣΓΑ ΕΝΕΖ ἈΜΗΝ.

(CHAPTER 64)

In the name of the Powerful God. **i**

The Fourth Book of the Canons of our Fathers the Apostles, which were by the hands of Clemens; the same is the Fifth Book.

ii We have put forth this first discourse concerning the gifts that God gives to men, according to his holy will, and how he reproveth the appearance of those who attempted to speak falsehoods, being moved by strange spirits; and that God has been pleased that the wicked should prophesy, and should perform signs and wonders.

But now the discourse draws us to come to the principal point of the constitution of the Church, that you, who have been ordained Bishops by us, at the command of Christ, when you have known this order from us, may do everything according to the command that has been delivered to you; knowing that he who hears us, hears Christ, and he who hears Christ, hears God the Father, to whom be glory for ever. Amen.

CHAPTER 64

ⁱ Tatam lacks this heading in his translation; further, there is no chapter number in either his translation or his transcription.

ii We have (so far) been unable to locate the text of this canon (or its equivalent) in the Ge'ez and Arabic versions.

$\overline{ze}.$

ΕΘΒΕ ΝΙΕΠΙΣΚΟΠΟΣ.

ὁδε δε ἐπισκοπος εὐορχιροδονιν ἡμοι ἡφρητ
 ἐτανωορπι εὐορχαζνι ἡμος τηρεν ρι οὔσοι ἡωορπι εῤσωττι
 ἐφογав εῤσωтπ пе ἦεν ρωβнивен ἀ ἡλαος τηρρ сотпρ
 εῤωανὸномасе δε ἡμοι οὔορ εῤερανay μαρε ἡλαος τηρρ
 нем нипресвѣтерос оуορ ниἐπισκοπος εῤταιноγт θωογт
 ἐβογн ἡпѣξооγ ἡткγριδкн оуορ μαρε πινωγт ἐте ἡһнтоγ
 ωини ἐнипресвѣтерос нем пѡлаос τηρρ хе ἐне пай пе пѡωми
 ἐтетенаиρ нωтен ἡογархων оуορ ἐне аγωанхос ага фай
 пе ἦен оγμεθни.

μαρεφωθεν ογον δε τετενερμεορε ηαροφ τηροφ δε ηενπωα
 ηται νιωτ ημετεζηγεμων ετταινογт ογορ εθοοαβ ογορ δε
 ενε αφκαθορоч ηεν τμετεγσεβнс ετε ογονтаφ саηογн εφт
 ογορ δε ενε εφδρεφ εηлакеδосγнн εηογн ερωми нивен ογορ
 δε ενε αφοиконομнн ηπεφнн калωс ογορ δε ενε λ πεφвиос
 τηрφ ωωпи εφογох ηпоγтаροφ ηεν ηηι ηηωв ογδε на
 πεφнн.

ΟΥΟΞ ΝΘΩΟΥ ΤΗΡΟΥ ΖΙ ΟΥСОΠ ΑΥΩΑΝΕΡΜΕΘΕΡΕ ΧΕ ΟΥΤΜΗΝΙ ΠΕ
 ΚΑΤΑ ΤΜΕΘΜΗ ΚΑΤΑ ΟΥΣΙΞΟ ΔΝ ÈΡΕ ΦΤ ΦΙΩΤ ΝΕΜ
 ΠΕΥΜΟΝΟΓΕΝΗΣ ΝΩΗΡΙ $\overline{\text{IHC}}$ ΠΧΣ ΠΕΝ $\overline{\text{OC}}$ ΝΕΜ ΠΙΠ $\overline{\text{NΔ}}$ ÈΘΟΥΑΒ ΟΙ
 ΝΚΡΙΤΗΣ ÈΝΑΙ ΜΠΑΙΡΗΤ ΜΑΡΟΥΩΕΝΟΥ ΟΝ ΜΦΜΑΞ Γ ΝСОΠ ΧΕ
 ÈΝΕΥΕΜΠΩΑ ΝΤΑΙ ΝΙΩΤ ΝΛΙΤΟΡΓΙΑ ΝΤΑΙ ΩΩΤ ΧΕΚΑΣ
 ÈΒΟΛΖΙΤΕΝ ΡΩΩ ΜΕΘΕΡΕ Β ΙΕ Γ ÈΡΕ СΑΧΙ ΝΙΒΕΝ ΔΖΙ ÈΡΑΤΩ.

CHAPTER 65

OF BISHOPS

ⁱ It is necessary that a bishop should be ordained as we all together before have commanded, first being chosen, being a holy person, approved in all things, chosen by all the people; who, when he has been named and approved, let all the people and the presbyters, and the honoured bishops assemble together on the Lord's Day, and let the principal among them ask the presbyters and all the people, if this is the man whom you desire for a ruler? And, if they shall say, "Yes, this is he in truth."

Let him ask them again, "Do you all bear witness to him that he is worthy of this great, honourable, and holy authority? And whether he has been pure in the piety that he has towards God? And whether he observes justice towards all men? And whether he governs his own house well? And whether his whole life has been blameless, and he has not been apprehended in anything, neither those of his house?"

And if they all together have witnessed that he is such a oneⁱⁱ according to the truth, and not according to favour, God the Father, and his only begotten son Jesus Christ our Lord, and the Holy Spirit, being Judge that these things are so. Let them be asked the third time, if he is worthy of this great service, of this sacrifice, "That out of the mouth of two or three witnesses, every word may be established."

CHAPTER 65

i In the Ge'ez text, this is Statute 53 and, in the Arabic, Chapter 52.

ii Tattam here follows the Sahidic text: οὐτμεινε πε.

ΟΥΟΖ ΑΥΩΑΝΧΟC ΜΦΜΑΖ Γ̄ ΝCΟΠ ΧΕ ΨΕΜΠΩΑ ΜΑΡΟΥCΙ ΝΤΟΤΟΥ
 ΤΗΡΟΥ ΝΝΟΥCΥΝΘΥΜΑ ΟΥΟΖ ΑΥΩΑΝΤΗΥC ΉΕΝ ΟΥΕΡΩΟΥΤ ΜΑΡΕ
 ΟΥΧΑΡΩΥ ΩΩΠΙ ΝΕΜ ΟΥΕCΥΧΙΑ ΉΤΕ ΟΥΑΙ ΉΕΝ ΝΙΝΙΩΤ
 ΝΕΠΙCΚΟΠΟC CΙ ΝΕΜΑΥ ΝΚΕ Β̄ ΝΕΠΙCΚΟΠΟC ΕΡΕ ΝΙΕΠΙCΚΟΠΟC ΘΡΟΥ
 ΟΡΙ ΕΡΑΤΟΥ ΉΑΤΕΝ ΠΙΘΥCΙΑCΤΗΡΙΟΝ ΕΥΩΛΗΛ ΉΕΝ ΟΥΧΑΡΩΥ
 ΝΕΜ ΝΙΠΡΕCΒΥΖΤΕΡΟC ΕΡΕ ΝΙΔΙΑΚΩΝΟC ΤΗΡΟΥ ΖΩΟΥ ΑΜΑΖΤΕ
 ΝΝΙΕΥΑΓΓΕΛΙΟΝ ΕΘΟΥΑΒ ΕΥΦΩΡΩ ΕΒΟΛΖΙΧΕΝ ΤΑΦΕ ΜΦΗΕΤ
 ΟΥΝΑΧΙΡΟΔΟΝΙΝ ΜΜΟΥ ΕΡΕ ΠΙΕΠΙCΚΟΠΟC ΩΛΗΛ ΕΦΤ ΕΞΡΗ
 ΕΧΩΥ ΟΥΟΖ ΑΥΩΑΝΟΥΩ ΕΥΩΛΗΛ ΕΧΩΥ ΜΑΡΕ ΟΥΑΙ ΉΕΝ ΠΙΕΠΙC-
 ΚΟΠΟC ΤΑΛΕ ΤΘΥCΙΑ ΕΞΡΗ ΕΧΕΝ ΝΙΧΙΧ ΜΦΗΕΤΟΥΝΑΧΙΡΟΔΟΝΙΝ
 ΜΜΟΥ ΟΥΟΖ ΜΑΡΕ ΝΙΚΕΕΠΙCΚΟΠΟC ΤΖΕΜCΟΥ ΕΧΕΝ ΠΙΘΕΡΟΝΟC
 ΕΤΕΡΠΡΕΠΙ ΝΑΥ ΟΥΟΖ ΑΥΩΑΝΑCΠΑΖΕCΘΕ ΜΜΟΥ ΉΕΝ ΠΙΑCΠΑC-
 ΜΟC ΕΤΉΕΝ ΝΟC̄ ΜΑΡΟΥΩΨ ΉΕΝ ΝΙΕΥΑΓΓΕΛΙΟΝ ΕΘΟΥΑΒ ΟΥΟΖ
 ΑΥΩΑΝΟΥΩ ΕΥΟΥΩΨ ΜΠΙΕΥΑΓΓΕΛΙΟΝ ΜΑΡΕ ΠΙΕΠΙCΚΟΠΟC
 ΕΤΑΥΧΙΡΟΔΟΝΙΝ ΜΜΟΥ ΑCΠΑΖΕCΘΕ ΝΤΕΚΚΛΗCΙΑ ΤΗΡC ΕΥΧΩ-
 ΜΟC ΧΕ ΤΧΑΡΙCΜΑ ΜΠΕΝΟC̄ ΙΗC̄ ΠΧC̄ ΟΥΟΖ ΤΑΓΑΠΗ ΝΤΕ ΦΤ
 ΦΙΩΤ ΝΕΜ ΤΚΟΙΝΩΝΙΑ ΜΠΙΠΝΑ ΕΘΟΥΑΒ ΝΕΜΩΤΕΝ ΤΗΡΟΥ ΟΥΟΖ
 ΜΑΡΟΥΕΡΟΥΩ ΤΗΡΟΥ ΧΕ ΝΕΜ ΠΕΚΠΝΑ ΖΩΚ ΟΥΟΖ ΑΥΩΑΝΟΥΩ
 ΕΥΧΩ ΜΦΑΙ ΜΑΡΕΥΧΩ ΟΝ ΕΠΛΑΟC ΝΖΑΝCΑΧΙ ΝCΟΛCΕΛ
 ΑΥΩΑΝΟΥΩ ΔΕ ΕΥΤCΒΩ ΜΑΡΕ ΠΔΙΑΚΩΝΟC ΛΛΗΙ ΕΞΡΗ ΕΧΕΝ
 ΟΥΜΑ ΕΥΘΟCΙ ΕΥΚΥΡΙΖ ΧΕ ΜΠΕΡΘΕΡΕ ΟΥΑΙ ΝΑΠΙCΤΟC ΧΩ ΜΠΑΙΜΑ
 ΟΥΟΖ ΠΑΙΡΗΤ ΔΡΕΩΑΝ ΠΙΕΠΙCΚΟΠΟC ΧΕΚ ΝΙΕΥΧΗ ΤΗΡΟΥ ΕΒΟΒ
 ΕΤCΩΕ ΕΘΡΕΥΑΙΤΟΥ ΙΤΕ ΉΑ ΝΗΕΤΩΩΝΙ ΝΕΜ ΠΚΕCΕΠΙ ΜΑΡΕ
 ΝΙΔΙΑΚΟΝΟC ΧΟC ΝΩΟΥ ΤΗΡΟΥ ΧΕ ΑCΠΑΖΕCΘΕ ΝΝΕΤΕΝΕΡΗΟΥ
 ΉΕΝ ΟΥΥΙ ΕCΟΥΑΝ ΟΥΟΖ ΜΑΡΕ ΝΙΚΛΗΡΟC ΑCΠΑΖΕCΘΕ

ⁱⁱⁱ And, if they shall say the third time that he is worthy, then let them receive from them all their votes; and, when they have given it cheerfully, let them be silent and quiet, and one of the principal bishops shall take with him two other bishops, all the bishops standing near the altar, praying in silence, with the presbyters. And all the deacons also holding the holy Gospels spread open on the head of him who shall be ordained, the bishop praying to God over him; and, when he has finished praying over him, let one of the bishops place the Sacrament on the hands of him who is ordained, and let the bishops place him on the throne, which becomes him. And, when they have saluted him with the kiss in the Lord, let them read from the Holy Gospels; and, when they have finished reading from the Gospel, let the bishop who has been ordained salute all the church, saying, "The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, be with you all." And let them all answer, "And with your spirit." And, when he has finished saying this, let him speak again to the people words of consolation. And, when he has concluded [his] teaching, let the deacon ascend on a high place, proclaiming, "Let no unbeliever remain in this place." And, thus, when the bishop has completed all the prayers that it is customary to perform, whether for the sick, or for the others, let the deacon say to them all, "Salute one another with a holy kiss." And let

ⁱⁱⁱ Tattam lacks this paragraph break in his translation, here reflect that in his transcription.

ἡπιέπισκοπος οὖος νιδαῖκος ἡζοοῦτ ἀσπασεσθε ἡνογέρηοῦ
οὖος νιζιδμι ον ἀσπασεσθε ἡνιζιδμι μαρε νιδλωοῖ ὀρι
ἐρατοῦ ἡατεν πινημα οὖος μαρε κεδιακονος ὀρι ἐρατῃ
ζοτοῦ ωοῦ χε ἡνογῆπαταλα νεν νογέρηοῦ ἐρε
ζανκεδιακονος μοῦι ζωοῦ ἐγπατηρε ιε ἡνιζοοῦτ νεν
νιζιδμι χεкас ἡνε ἕλι ἡῶθορτερ ἐρωῶπι ἡῆηοῦ οὖος
χεкас ἡτε οῖαι ὅωρεν ἐοῖαι ιε ἐκασκεс ιε ἐφζνним μαρε
οῡζγποδιακονος ὀρι ἐρατῃ ἡατεν ῥρο ἡνιζοοῦτ οὖος ἐρε
ζανκεδιακονος ὀρι ἐρατοῦ ἡατεν νιρωοῦ ἡτε νιζιδμι χεкас
ἡνε ἕλι ὡεναῃ ἐβολ οῡδε ἡνογούων ἡνιρωοῦ ἡῆηαῡ
ἡῡῡροςфора ἐθοῡαβ καν οῡπιστος πετzipen ῥρο μαρε
νιζγποδιακονος δε ἡνι ἡοῡμωοῦ ἡνιοῡηв εἰα νοῡχιχ
ἐῡмнini ἡοῡτοῡво ἡνοῡῡγхи ἐῡῡαι ἡμωοῦ ἐῡρηι ὡα φῡ
πιπαντοκρατωρ οὖος μαρε κεδιακονος ὡῡ ἐβολ χε
ἡπερῶρε οῡον ἡен ннетсωтем ἐῡса.хι ἡμαῡατῃ
ἐῡтемоиконωnin де ἡмῡστηριон ἐθοῡαβ ὀρι ἐρατοῦ
ἡπαῡма ἡπερῶρε οῡον ἡен нидпистос хω ἡπερῶρε οῡον ἡен
νιζεpαtikos ὀρι epαtoῦ ἡπαῡма неман ἡπωοῦ нмаῡ
λμαзте ἡнетенωнpi ἡπερῶρε οῡαι хω ἡοῡῡpικι ἡен пeφзнт
ἐῡοῡн ἐοῡαι ἡπερῶρε οῡαι ὀρι ἐρατῃ ἡπαῡма ἡен
οῡζγποῡpине ιе ἡен οῡζγποῡpнcиc ὡῡπι ἐтетенcoῡтων
тнpoῡ ἐῡοῡн ἐῡс φῡ μαρε нетенῡρι ἐpαтен ἡен οῡζοῡт нен
οῡῡῡepтер.

the clergy salute the bishop, and let the laity, the men
salute one another, and the women salute the women;
and let the children stand near the reading desk, and let
another deacon stand near them, in order that they may
not be disorderly with one another. Other deacons shall
also walk about, taking custody of the men and the women,
in order that there may not be any tumult among them,
and in order that no one nods to another, or that there be
whispering, or sleeping. Let a subdeacon stand at the door
of the men, and other deacons shall stand at the doors of
the women, in order that no one should go out, neither shall
they open the doors at the time of the holy communion,
even though a believer is at the door. And let the subdeacons
bring water for the priests to wash their hands, for a sign of the
purification of their souls, lifting them up to God Almighty.
And let another deacon cry out, "Let no catechumen remain here; let
none of those who hear the word only, but are not partakers of the
holy mysteries, be present here. Let not any of the unbelievers
remain; let not any of the heretics be present here with us, in the
glory. Mothers, take your children. Let no one permit anger in his
heart towards another. Let no one be present here in hypocrisy or
detraction. Be all upright in the Lord God; be standing with fear
and trembling."

ΗΑΙ ΔΕ ΑΓΩΝΩΩΠΙ ΜΑΡΕ ΝΙΔΙΑΚΟΝΟΣ ΙΝΙ ΝΗΙΔΩΡΟΝ ΕΪΟΓΝ
 ΕΠΙΕΠΙΣΚΟΠΟΣ ΕΠΙΘΥΣΙΑΣΤΗΡΙΟΝ ΕΘΟΥΑΒ ΟΥΟΖ ΦΑΡΕ ΝΙΠΡΕΒΥ-
 ΤΕΡΟΣ ΟΖΙ ΕΡΑΤΟΥ ΣΑΟΙΝΑΜ ΝΕΜ ΣΑΧΑΣΗ ΜΠΙΕΠΙΣΚΟΠΟΣ ΉΕΝ
 ΟΥΕΣΥΧΙΑ ΜΠΕΜΟΤ ΝΖΑΝΜΑΘΗΤΗΣ ΕΥΔΕΙ ΕΡΑΤΟΥ ΕΠΟΥΣΑΪ ΜΑΡΕ
 ΚΕΒ ΝΔΙΑΚΟΝΟΣ ΟΖΙ ΕΡΑΤΟΥ ΝΣΑ ΠΑΙΣΑ ΝΕΜ ΠΑΙ ΜΠΙΘΥΣΙΑΣ-
 ΤΗΡΙΟΝ ΕΡΕ ΖΑΝΣΑΤΩ ΝΤΟΤΟΥ ΕΥΩΟΟΜΑ ΕΔΥΘΑΜΩΟΥ ΕΒΟΛΉΕΝ
 ΖΑΝΧΑ ΕΥΩΟΟΜΕ ΙΕ ΖΑΝΜΗΖΕ ΝΤΑΥΡΟΣ ΙΕ ΝΘΟΦ ΉΕΝ ΦΑ ΚΙΑΡΙΟΝ
 ΕΥΩΟΜΜΕ ΝΣΕΘΛΟ ΕΒΟΛ ΝΝΙΚΟΥΧΙ ΝΣΩΝΤ ΕΤΖΗΛ ΕΩΤΕΜΕΘΡΟΥ-
 ΩΕΝΩΟΥ ΕΖΡΗΙ ΕΠΙΠΟΤΗΡΙΟΝ.

ΟΥΟΖ ΠΑΙΡΗ† ΜΑΡΕ ΠΑΡΧΗΕΡΕΥΣ ΤΩΒΖ ΕΞΕΡΝΙ ΕΧΕΝ †ΠΡΟΣΦΟΡΑ
 ΕΘΡΕ ΠΙΠΝΑ ΕΘΟΥΑΒ Ι ΕΞΕΡΝΙ ΕΧΩΣ ΠΙΩΙΚ ΜΕΝ ΕΦΑΙΦ ΝΣΩΜΑ ΜΠΧΣ
 ΠΙΠΟΤΗΡΙΟΝ ΔΕ ΠΣΝΟΦ ΜΠΧΣ ΟΥΟΖ ΔΑΦΩΑΝΧΩΚ ΕΒΟΛ
 ΝΝΙΠΡΟΣΕΥΧΗ ΕΤΣΩΕ ΕΡΟΦ ΕΘΡΕΦΧΟΟΥ ΜΑΡΕ ΠΙΕΠΙΣΚΟΠΟΣ ΣΙ
 ΝΩΟΡΠ ΜΕΝΕΝΣΩΦ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΜΕΝΕΝΣΩΦΥ ΠΙΔΙΔΚΟΝΟΣ
 ΟΥΟΖ ΠΑΙΡΗ† ΠΚΕΚΛΗΡΟΣ ΤΗΡΟΥ ΚΑΤΑ ΤΑΖΙΣ ΜΕΝΕΝΣΩΦΥ ΠΛΑΟΣ
 ΤΗΡΦ ΣΙ ΕΡΕ ΠΙΕΠΙΣΚΟΠΟΣ ΔΕ ΕΤ† ΜΑΡΕΦΧΟΣ ΧΕ ΠΑΙ ΠΕ ΠΣΩΜΑ
 ΜΠΧΣ ΜΑΡΕ ΦΗΕΤΣΙ ΖΩΦ ΕΡΟΥΩ ΧΕ ΔΜΗΝ ΖΟΜΑΙΩΣ ΔΕ ΟΝ
 ΠΙΔΙΔΚΟΝΟΣ ΕΤ† ΜΠΠΟΤΗΡΙΟΝ ΜΑΡΕΦΧΟΣ ΧΕ ΠΑΙ ΠΕ ΠΣΝΟΦ
 ΜΠΧΣ ΦΑΙ ΠΕ ΠΙΠΟΤΗΡΙΟΝ ΜΠΩΝΉ ΦΗΕΤΣΙ ΖΩΦ ΟΝ ΜΑΡΕΦΧΟΣ ΧΕ
 ΔΜΗΝ.

ΟΥΟΣ ΜΑΡΟΥΕΡΨΑΛΙΝ ΕΥΤΉ ΨΑΝΤΟΥΟΥΩ ΕΥΣΥΝΑΓΩΓΗ ΤΗΡΟΥ.
 ΖΟΤΑΝ ΔΕ ΑΨΩΑΝΣΙ ΤΗΡΟΥ ΜΑΡΕ ΝΙΚΕΡΙΩΜΙ ΤΗΡΟΥ ΣΙ ΟΥΟΣ ΉΕΝ
 ΠΧΙΝΘΕΡΕΨΛΟ ΜΠΙΨΑΛΛΙΤΗΣ ΕΨΕΡΨΑΛΙΝ ΜΑΡΕ ΠΙΔΙΑΚΟΝΟΣ ΩΨ

CHAPTER 66

THE SACRAMENT

i And, when these things have been done, let the deacons bring the gifts to the bishop to the holy altar; and let the presbyters stand on the right hand and on the left of the bishop, in silence, after the manner of disciples standing near their Master. Let another two of the deacons stand on either side of the altar, having soft fans in their hands, made of something soft, or of feathers of a peacock, or of soft silk, that they may drive away the little flying creatures, that they may not go into the cup.

And so, let the High Priest pray over the Eucharist, that the Holy Spirit may descend on it: the bread indeed is made the body of Christ, and the cup the blood of Christ. And, when he has ended the prayers that it is necessary for him to say, let the bishop partake first, *and* after him the presbyters, and after them the deacons, and thus all the other clergy, according to order; after them all, the people receive; and let the bishop say who administers, "This is the body of Christ." And let him who receives answer, "Amen." And, likewise, let the deacon who gives the cup, say, "This is the blood of Christ, this is the cup of life." And let him that receives again say, "Amen."

And let them sing, distributing, until all the assembly has finished.

And, when all *the men* have partaken, let all the women also partake.

And, when the singer ceases singing, let the deacon call out, saying,

CHAPTER 66

i In the Ge'ez and Arabic *MSS*, this canon is merged with the previous one.

ἐβολ ἐϋχῶντος καὶ ἀνσὶ τῆρεν ἐβολῆεν πῶμα καὶ πῖνον
ἐτταῖνογτ ἵτε πᾶς μαρενευχάριστογ ναϋ καὶ ἀϋαίτεν
ἡμῶν ἐανσὶ ἐβολῆεν νεμῆςσῶριον ἐθογὰβ ογορ ἡατμογ
ἐτῆπὶ ἥεν νῖφνογὶ ογορ μενεσως μαρε πῖεπισκοπος ὅλην
ἐϋϋεπῆμοτ ἐχεν φῶγωμ ἡπῖσῶμα καὶ ἡσῶ ἡπῖσῶν ἡπᾶς
ἐϋϋανογὼ δὲ ἐϋῶλην μαρε πῖδῖκονος καὶ καὶ κελε
τετενὰφε ἐπεσῆτ ἡπῶς ἡτεϋσμογ ἐρωτεν ογορ ἀϋϋανσὶ
σμογ μαρε πῖδῖκονος καὶ νωογ καὶ μαϋενωτεν ἥεν
ογρῖρηνη πῖκογχι δὲ ἐσνασεπ μαρε νῖπρεσβγτερος καὶ
νῖδῖκονος σγστελαὶ ἡμωογ ἐθογῖτογ ἐῶτεμῶρε ῥῖ
ερρογδ καὶ ἡνε ογῖρῖνῖν ὡπὶ ρῖλωογ ἡνῖωτ ἡφῖρητ ἡνῖωρη
ἵτε ἀῶρων καὶ νῖωρη ἵτε ῥῶλὶ ναγ ἐτε πῖπῶ ἐθογὰβ
τακωογ καὶ ἡπογῶρερ ἐρωογ ἐῶτεμῶρεϋ ἡτῶγσῖδ ἵτε πῶς
πῶς ὡ μαλλον ἡεσνακαταφῖρονῖν ἡπῖσῶμα καὶ ἡσῶν ἡπῶς
ἐγμεγὶ καὶ ογῖτροφῖ ἡσῶματῖκον τε ἐτογσε ἡμος ἡμαγῆτ
ἡογῖπῶτῖκῖν ἀν τε.

καὶ δὲ νε ἡεῖτενογῶρσαρῖν ἡμωογ νωτεν ὡ νῖεπισκοπος
καὶ νῖπρεσβγτερος καὶ νῖδῖκονος ἐσβε πῖϋεμῶν ἐθογὰβ καὶ
νῖμγστηριον.

“We have all partaken of the precious body and blood of Christ, let
us give thanks to him, because he has made us worthy to partake of
his holy and immortal mysteries, which are numbered in heaven.”
And, after this, let the bishop pray, giving thanks for the eating of
the body, and the drinking of the blood of Christ. And, when he has
finished praying, let the deacon say, “Bow down your heads to the
Lord, that he may bless you.” And, when they have received the
blessing let the deacon say to them, “Depart in peace.” ⁱⁱ And the
little that shall be left, let the presbyters and the deacons bind up,
that they may receive them, that there may be no superabundance,
that no great judgment may come on them, as upon the sons of
Aaron, and the sons of Eli, whom the Holy Spirit destroyed because
they did not keep themselves from despising the sacrifice of the
Lord. How much more those who shall despise the body and blood
of the Lord, thinking that it is bodily food only which they receive,
and is not spiritual.

And these are the things which we command you, O Bishops, and
Presbyters, and Deacons, concerning the holy service and the
mysteries.

ⁱⁱ Tattam adds a paragraph break at this point in his translation.

ἔῃβε ἱεροῶνιὰ ἡνιπρεσβύτερος νῆμ νιδιᾶκονος.

ἡῃοκ ἄε ὦ πῆπισκοπος ἐκχιροῶνιν ἡνιπρεσβύτερος κα
τεκχίχ ἔῃρηι ἔχεν τεῃᾶφε ἔρε νιπρεσβύτερος τηροῦ ὀρι
ἔρατοῦ νῆμ νιδιᾶκονος ἐκῶληλ εῃχιροῶνιν ἡμοῃ
πιδιᾶκονος ὀν ἐκναχιροῶνιν ἡμοῃ κατὰ παῖ ὅωῃ ἡοῃῳτ.
ἔῃβε νιζῃποδιᾶκονος ἄε νῆμ νιδιᾶκονος νῆμ νιδιᾶκονος
ἡῃῃῃῃ ἄνῳῃῃ ἄος ἄε ἡοῃῃῃῃῃ ἄν πῆ ἔχιροῶνιν ἡῃῳῃ.

OF THE ORDINATION OF PRESBYTERS AND DEACONS

ⁱ When you, O bishop, ordain a presbyter, lay your hand on his
head, all the presbyters standing, and the deacons praying,
ordaining him. You shall also ordain the deacon according to this
first ordination.
And, concerning the subdeacons, and readers, and deaconesses, we
have before said that it is not necessary to ordain them.

ⁱ In the Ge'ez text, this is Statute 54 and, in the Arabic, Chapter 53.

ἸΗ.

ΕΘΒΕ ΝΙΘΜΟΛΟΓΙΤΗΣ.

ΠΙΘΜΟΛΟΓΙΤΗΣ ἸΠΕΡΧΙΡΟΔΟΝΙΝ ἸΜΟϞ ΠΑΙ ϞΩΒ ΓΑΡ ΠΕ
ΤΕϞἸΝΩΜΗ ΠΕ ΝΕΜ ΤΕϞϞΥΠΟΜΟΝΗ ἸΕΜΠΩΑ ΓΑΡ ἸΟΥΝΙΩΤ ἸΤΑΙΘ
ϞΩC ἸΑϞΘΜΟΛΟΓΙΝ ἸΦἸΡΑΝ ἸΦΤ ΝΕϞΩΗΡΙ ἸΠΕἸΘΟ ἸΒΟΛ
ἸΝΙΟΥΡΩΟΥ ΝΕΜ ΝΙἸΘΝΟC ἸΡΕΩΑΝΤἸΧΡΙΑ ΔΕ ΩΩΠΙ ΕΘΡΟΥΑΙϞ
ἸἸΠΙCΚΟΠΟC ἸΕ ἸΡΕCΒΥΤΕΡΟC ἸΕ ἸΔΙΑΚΟΝΟC ΜΑΡΟΥΧΙΡΟΔΟΝΙΝ
ἸΜΟϞ.

ἸΡΕΩΑΝ ΟἸΘΜΟΛΟΓΙΤΗΣ ἸΠΟΥΧΙΡΟΔΟΝΙΝ ἸΜΟϞ ΑϞϞΩΛΕΜ ΝΑϞ
ἸΜΑΓΑΤϞ ἸΠΙΑΞΙΩΜΑ ΕΘΒΕ ΤἸΘΜΟΛΟΓΙΑ ΦΑΙ ΜΑΡΟΥἸΑΝΑΘΗΜΑ
ἸΜΟϞ ἸΟΥΑΙ ΓΑΡ ΑΝ ΠΕ ἸΠΙΔΗ ΑϞΑΡΝΑ ἸΠΟΥΑϞCΑϞΝΙ ἸΠΧC ΟΥΟϞ
ΑϞΩΩΠΙ ΕϞϞΩΟΥ ΕἸἸΠΙCΤΟC.

CHAPTER 68

OF CONFESSORS

ⁱ Do not ordain the confessor; for, this thing is of his choice and patience; for, he is worthy of a great honour, as he who has confessed the name of God, *and* his Son, before kings and nations. But if there shall be occasion that he should be made a bishop, or a presbyter, or a deacon, let him be ordained.

If a confessor who has not been ordained has seized for himself the dignity, on account of the confession, let him be anathematized; for, he is not one, since he has denied the command of Christ, and ‘has become worse than an infidel’.

CHAPTER 68

ⁱ In the Ge’ez text, this is Statute 55 and, in the Arabic, Chapter 54.

ῒθ.

ΕΘΒΕ ΝΙΠΑΡΘΕΝΟΣ.

Ἰπερὲροῦχιροδονῖν Ἰπαρθένοσ Ἰμονταν οὔαζσαζνῖ Ἰμαῦ
Ἰτεν πῶσ φαῖ ἄγων γαρ πε τεσπρωζαρεσῖς πε οὔοζ εῖ Ἰμαῦ ἀν
εῖβε Ἰωεωῖ Ἰπγαμοσ ἀλλα εῖβε ῥρωτ Ἰμετφμεφε νοῦτ.

CHAPTER 69

OF VIRGINS

ⁱ Do not let a virgin be ordained; *for*, we have no command from the Lord. For, this struggle is her choice, and is not for the reproach of marriage, but for the leisure of serving God.

CHAPTER 69

ⁱ In the Ge'ez text, this is Statute 56 and, in the Arabic, Chapter 55.

ΕΘΒΕ ΝΙΧΗΡΑ.

ἡνοχηροδονῖν ἡχηρα ἀλλὰ ἐψωπ ασψαν οὐ γὰρ τε ἀ πεσραι μογ
 ις ογνιωτ ἡσχογ ογορ ασωνη ἥεν ογμετωαγ ἡπουχεμ ἔλι
 ἡαιτιὰ ἐβογν ἐρος ογορ ἐασφει ἡφρωογω ἡνα πεσχι καλωσ
 ἡφρητ ἡιογδιθ νεμ ἀнна ἡσεννε μαρογτασσε ἡμος
 ἐπιχρηικον ἐψωπ μεν ἡπεσωσκ ισxen τα πεсραι μογ
 ἡπερπιστη нас ἀλλὰ μαρογδοκιμαзин ἡμος зιτεп πῖχρονос
 ψаре пπαθос зωογ ерhellο νεμ πирωи еθнаха ма наγ
 ἡηηтг еγωανω̄тєиχαlino ἡμωογ ἥεν ογχαλινос еφнаωт.

OF WIDOWS

ⁱ A widow shall not be ordained; but, if it is a great distance of time since her husband died, and she has lived prudently,ⁱⁱ *and* they have not found any fault against her, and has taken care of those of her house well, as Judith, and Anna, *women* of purity, let her be appointed to the Order of Widows; but, if she has not waited from the death of her husband, do not believe, but let her be proved by the time. For, the evil passion grows old with the man who will permit it a place in himself, if it is not restrained with a sharp bridle.

CHAPTER 70

i In the Ge'ez and Arabic texts, this is included as part of the previous Statute/Chapter.

ii The Sahidic text is ἀλλὰ ἐφωπε εἰσὶν τε $\overline{\epsilon\alpha}$ περὶ μοι εἰς ὄχλον νομοειὼς ἄνω δαδωνὴ $\overline{\epsilon\eta}$ οὐκ ἔστιν ὁ νόμος.

OB.

ΕΘΒΕ ΔΕ ΠΕΤΣΩΕ ΠΕ ΕΘΡΟΥΧΙΡΟΔΟΝΙΝ ΉΠΙΕΠΙΣΚΟΠΟΣ ΖΙΤΕΝ
ΟΥΗΡ ΉΕΠΙΣΚΟΠΟΣ.

ΠΕΤΣΩΕ ΠΕ ΕΘΡΟΥΧΙΡΟΔΟΝΙΝ ΙΠΠΕΠΙΣΚΟΠΟΣ ΖΙΤΕΝ Γ
 ΝΕΠΙΣΚΟΠΟΣ ΙΕ Β ΕΩΠ ΔΕ ΟΥΕΠΙΣΚΟΠΟΣ ΝΟΥΩΤ
 ΠΕΤΑΦΧΙΡΟΔΟΝΙΝ ΙΜΟΦ ΜΑΡΟΥΕΡΔΝΑΘΝΜΑ ΙΜΟΦ.

ἔφωπ δὲ ἐτὰναγκη ταρῆ οὔαι ἐθροῦχιροδονιν ἡμοφ
ἐβολριτεν οὔαι ἡμαγαιφ ἐβηλ χε ἡποῦῶχεῖμον ἐθωοῦτ
ἐῃοῦν ἐθε ἐλδιωγμοс ἐτεββολ ιε ἐθε κε ῥλι ἡαιτιὰ παρητ
μαροῦσι τῡγχοс ἡτοτοῦ ἡζανκεἐπισκοποс ἐγογав ἐγοῶ
ἐγερ φαι ἐτερῖρεπῖ ναφ.

ԱՐԺՁԿ ԵՅՈԼ ՆՃԷ ՍԻՇՈՄ ԻՄԱՂ Ա ԵՅՈԼԻԵՆ ՆԻԿԱՆՈՄ ՆՏԷ
ՆԵՆԻՕՒ ԵԹՕԿԱՅ ՆԱՍՏՕԼՕՍ ԵՒԻԵՆ ԻՄԻՒ ՆԱԿԼՈՄՈՍ ՆԹՕՐ ՍԷ
ՍԻՇՈՄ ԻՄԱՂ Ե ԻԵՆ ՕԿԶԻՐՈՄՈՒ ՓԻ ԱՄՈՒ.

ἀπο φκ ἐπιδιοκλν.

CHAPTER 72

BECAUSE IT IS NECESSARY THAT A BISHOP SHOULD BE ORDAINED BY HOW
MANY BISHOPS?

i It is necessary that a bishop should be ordained by three, or two bishops; but, if one bishop has ordained him, let him be anathematized.

ii But, if a necessity has happened to anyone that he should be ordained by one only, because they are not able to gather together on account of the persecution that is without, or on account of any other such like cause, let the permission from many other holy bishops be received for doing this, which is requisite for him.

The Fourth Book of the Canons of our Holy Fathers the Apostles is ended, by the hand of Clemens (the same is the Fifth Book); in the peace of God. Amen.

1520 of Diocle.

CHAPTER 72

i In the Ge'ez text, this is Statute 57 and, in the Arabic, Chapter 56.

ii Tattam does not include this paragraph break in his translation, here reflecting that in his transcription.

$$\overline{\text{O}\Gamma}.$$

ϸΩΝ ΘΩ ΙΧΥΡΟΣ.

πιχων ἡμαρ $\bar{\epsilon}$ ἐβολῆεν νικανων ἡτε νενιοτ ἡἀποστολος
 ἐτῆεν ἰχιχ ἡακλημηης ἡθοο πι πιχων ἡμαρ $\bar{\varsigma}$.

πῆπισκοπος φαρῆμογ ἡμον εὔῆμογ ἑροφ φαρῆροδονον
 φαρχα χιχ ἔχεν νῆρῶνι φαρταλε ἡροσφορα ἔῆρῆνι φαρῆ
 εὔλογιᾶ ἡτοτογ ἡνῆπισκοπος ἀλλα ἡτοτογ ἡνῆἡροσῆτερος
 ἀν πῆπισκοπος φαρᾶναῆμμα ἡκλήρος νῆβεν ἑτενῆφ
 ἡοὔᾶναῆμμα νκε ἑπισκοπος δε οὔατᾶμον πῆ ἑορεφῆρ φαι
 ἡμαῆατῆ.

[illegible]

ἐφωπ δε οὖον ἡανοὖον ἡμαῖ εὔεμῖψα ἡδιμωριν ἡμωὺ
 μαρεψῖ ἡπερ διἄκονος ῥμοὺ οὕδε ἡπεψῖ εὔλογιᾶ ψαψι δε
 ἡτοτψ ἡπιῖρεσβῦτερος νεμ πιῖεπισκοπος ἡπεψβαπτισμα οὕδε
 ἡπεψταλε ῖροςφορα ἐῖρηι.

ԵՐԵՄԱՆ ՍԻՆԵՍԿՈՍ ԴԵ ԻԵ ՍԻՐԵՍՎՅՏԵՐՈՍ ԿԱԼՈ ԷՋՐՈՒ
 ՍԻԴԱԿՈՍ ՍԵ ՊԱՉԻ ԻՍՍՈՒՐԻՈՆ ԶՈՍ ՕԿՆԵ ԱՆ ԱԼԼԱ ԶՈՍ
 Է՛ԴԻԱԿՈՆԻՆ ԵՆԻՕԿՆԵ ՕԿԵՋՐՏԻԱ ՆՂԼԻ ԻԵՆ ՆԻԿԼԻՐԻԿՈՍ ԿԻՐՕԿ
 ԷՐԵ ՍՂՈՎ ԻՍԻԴԱԿՈՍ.

CHAPTER 73

In the name of the Powerful God. **i**

The Fifth Book of the Canons of our Fathers the Apostles, by the hand of Clemens; the same is the Sixth Book.

The bishop blesses but is not blessed. He ordains, lays hands on men, puts on the Eucharist, receives the blessing from the bishops, but not from the presbyters. The bishop anathematizes every clergyman who deserves an anathema; but, to another bishop he is without power to do this alone.

A presbyter also blesses, and receives a blessing from his fellow presbyter, and from the bishop. And he, likewise, gives it to his fellow presbyter. He lays his hands on men, but he does not ordain, neither does he anathematize. He puts out those who are under him.

ii And, if there are some deserving of punishment, let him give it them. A Deacon does not bless, neither does he give the blessing, but he receives it from the bishop and the presbyter. He does not baptize, neither does he put on the Eucharist.

But, when the bishop or the presbyter sets on the Eucharist, the deacon gives the cup, not as a priest, but as one who ministers to the priests. There is no power in any other of the clergy to do the work of a deacon.

CHAPTER 73

i Tatam lacks this heading in his translation.

ii Tattam does not include this paragraph break in his translation, here reflecting that in his transcription.

ἘΔΙΑΚΟΝΟΣ ΔΕ ἸΔΕΙΜΙ ἸΠΕΣΣΜΟΥ ΟΥΔΕ ἸΠΕΣΕΡ ΘΕΛΙ ἸΖΩΒ ΉΕΝ
ΝΗΕΤΕΡΕ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΝΕΜ ΝΙΔΙΑΚΟΝΟΣ ἸΡΙ ἸΜΩΟΥ ΑΛΛΑ
ΩΑΣΔΡΕΖ ΕΝΙΡΩΟΥ ἸΜΑΥΔΤΟΥ ΟΥΟΖ ἸΤΕΣΩΕΜΩΙ ἸΝΙἸΡΕΒΥ-
ΤΕΡΟΣ ἸΦΝΑΥ ΝΑ ΒΑΠΤΙΣΜΑ ἸΝΙΖΙΔΜΙ ΧΕ ΠΕΤΕΡἸΡΕΠΙ ΠΕ ΦΑΙ.

ΠΙΔΙΑΚΟΝΟΣ ΝΑΧΑ ἸΡΥΠΟΔΙΑΚΟΝΟΣ ΖΙΒΟΛ ΝΕΜ ΝΙΔΝΑΓΝΩΣΤΗΣ
ΝΕΜ ΠΙΨΑΛΤΗΣ ΝΕΜ ΝΙΔΙΑΚΟΝΟΣ ἸΔΕΙΜΙ ΕΩΩΠ ΕΠΙΡΩΒ ΣΙ ΕΒΟΥΝ
ΕΡΩΟΥ ΜΕΝΤΟΙΓΕ ἸΜΟΝ ἸΠΡΕΣΒΥΤΕΡΟΣ ἸΜΑΥ ΟΥΚΕΖΟΥΣΙΔ
ἸΠΙΡΥΠΟΔΙΑΚΟΝΟΣ ΕΧΑ ΔΝΑΓΝΩΣΤΗΣ ΖΙΒΟΛ ΖΙ ΨΑΛΤΗΣ ΖΙ
ΔΙΑΚΟΝΟΣ ἸΔΕΙΜΙ ΙΕ ΛΑΙΚΟΣ ΖΑΝΩΕΜΩΗΤ ΓΑΡ ἸΝΙΔΙΑΚΟΝΟΣ ΝΕ.

And a deaconess does not bless, neither does she do any of those things that the presbyters and the deacons do, but she keeps the doors only, and ministers to the presbyters at the time of the baptism of women, because this is becoming.

A deacon can put out the subdeacon, and the readers, and the singer, and the deaconesses, if occasion leads him, with no presbyter indeed being there. A subdeacon has no power to put out a reader, and a singer, and a deaconess, or a lay person; for, they are ministers to the deacons.

ᾠΔ.

ἔΘΒΕ ΝΙΔΠΑΡΧΗ ΝΕΜ ΝΙΡΕΜΗΤ.

ἁΠΑΡΧΗ ΝΙΒΕΝ ΕΥΣΙ ἡΜΩΟΥ ἔΒΟΥΝ ἐΠΙΕΠΙΣΚΟΠΟΣ ΝΕΜ
ΝΙΠΡΕΒΥΤΕΡΟΣ ΝΕΜ ΝΙΔΙΑΚΟΝΟΣ ΕΘΡΟΥΟΥΔΟΜΟΥ ΡΕΜΗΤ ΔΕ ΝΙΒΕΝ
ΖΩΟΥ ΕΥἔΒΙΤΟΥ ΕΘΡΕ ἡΚΕΚΛΗΡΙΚΟΣ ΟΥΔΟΜΟΥ ΝΕΜ ΝΙΠΑΡΘΕΝΟΣ
ΝΕΜ ΝΙΧΖΡΑ ΝΕΜ ΟΥΟΝΝΙΒΕΝ ΕΤΩΟΠ ἔΝ ΟΥΜΕΤ ΖΗΚΙ ΝΙΔΠΑΡΧΗ
ΓΑΡ ΝΑ ΝΙΟΥΗΒ ἡΜΑΓΔΤΟΥ ΝΕ ΝΕΜ ΝΗΕΤΖΥΠΕΡΕΤΗΣ ἡΜΩΟΥ.

CHAPTER 74

OF FIRST FRUITS AND TITHES

ⁱ All first fruits shall be brought in to the bishop, and the presbyters, and the deacons, that they may eat them. But all the tithes shall be taken, that the rest of the clergy, and the virgins, and the widows, and everyone who is in want may eat them. For, the first fruits are for the priests alone, and those who attend on them.

CHAPTER 74

ⁱ In the Ge'ez text, this is Statute 60 and, in the Arabic, Chapter 59.

0€.

ΕΘΕ ΝΗΘΝΑΕΡΖΟΥΘ ΉΕΝ ΝΙΠΡΟΣΦΟΡΑ ΪΠΟΥΤΑΛΟΥ ΕΞΡΗΙ
ΪΦΝΑΥ ΪΜΥΣΤΗΡΙΟΝ.

ΝΙΕΓΛΟΓΙΑ̅ ΕΘΝΑΕΡΞΟΥ̅Θ̅ ΕΝΙΜΥCΤΗΡΙΟΝ̅ ΜΠΟΥΤΑΛΟΥ̅ ΕΞ̅ΡΗ̅ ΜΑΡΕ
 ΝΙΔΙΑΚΟΝΟC̅ ΦΟΥΟΥ̅ ΕΞΕΝ̅ ΝΙΚΛΗΡΟC̅ ΖΙΤΕΝ̅ ΤΕΓΝΩΜΗ
 ΜΠΙΕΠΙCΚΟΠΟC̅ ΝΕΜ̅ ΜΠΡΕCΒΥΤΕΡΟC̅ ΝCΕΤ̅ Α̅ ΝΟΥΤΟΙ
 ΜΠΙΕΠΙCΚΟΠΟC̅ ΝCΕΤ̅ Β̅ ΜΠΡΕCΒΥΤΕΡΟC̅ ΝCΕΤ̅ Γ̅ ΜΠΙΔΙΑΚΟΝΟC̅
 ΝΙΚΕΧΩΟΥ̅ΝΙ ΔΕ̅ ΕΤΕ̅ ΝΙΖΥΠΟΔΙΑΚΟΝΟC̅ ΝΕΜ̅ ΝΙΔΝΑΓ̅ΝΩCΤΗC̅ ΝΕΜ̅
 ΝΙΨΑΛΤΗC̅ ΝΕΜ̅ ΝΙΔΙΑΚΟΝΟC̅ Ν̅C̅ΡΙΜΙ̅ ΝCΕΤ̅ ΝΩΟΥ̅ ΝΟΥΑΙ̅ ΦΑΙ̅ ΓΑΡ
 ΠΕΘΑΝΑΝΕΓ̅ ΟΥΟΞ̅ ΕΤΩΗΠ̅ ΜΠΕΜ̅ΘΟ̅ ΕΒΟΛ̅ ΜΦΤ̅ ΕΘΡΟΥ̅ΤΑΙ̅Ο̅ ΜΠΙΟΥΑΙ̅
 ΠΙΟΥΑΙ̅ ΚΑΤΑ̅ ΠΕΧΑΖΙΩ̅ΜΑ.

†εκκλησιὰ οὔμα ἡτρεβω ἀν τε ἦεν οὐώθοορτερ ἀλλὰ ἦεν
οὔταζις ἐνάνευ.

πιστος δε νινεν ιε πιστης αγωναντωνου νωωρη εα πρηνιμ
 μπατογερ ελι νρωβ μαροια τοτου νσεωληλ ερεωαν
 τκαθηκεσις δε μπκαχι ωωπι μαρωσωτι μπκαχι
 ντμετεγσεβης νωου νρωδερωβνινεν.

ΠΙΣΤΟΣ ΔΕ ΝΙΒΕΝ ΙΕ ΠΙΣΤΗ ΜΑΡΟΥΕΡΠΡΟΣΕΥΧΗ ἸΧΕ ΝΟΥΕΒΙΑΙΚ
 ΉΕΝ ΟΥΜΕΤΡΕΜΡΑΥΩ ΚΑΤΑΦΡΗΤ ἘΤΑΝΟΥΑΖΣΑΖΝΙ ἸΜΟΣ ΝΩΤΕΝ
 ΖΙ ΦΑΖΟΥ ΟΥΟΖ ΔΗΤΪΒΩ ΝΩΟΥ ἸΠΑΙΡΗΤ ΉΕΝ ΝΙΕΠΙΣΤΟΛΗ.

μαρε νι̅εβιαικ̅ ερ̅ ε̅ ν̅ε̅ρ̅οογ̅ εγερ̅ρ̅ωβ̅ π̅ι̅σ̅α̅β̅β̅α̅τ̅ον̅ Δ̅ε̅ ν̅ε̅μ̅
†κγ̅ρ̅ι̅Δ̅κ̅η̅ μα̅ρογ̅ς̅ρογ̅τ̅ ε̅†ε̅κ̅κ̅λ̅η̅ς̅ι̅Δ̅ ε̅θ̅ρογ̅ς̅ι̅ς̅β̅ω̅ ε̅θ̅μ̅ε̅τ̅ε̅γ̅-
ς̅ε̅β̅η̅ς̅ ν̅†μ̅ε̅τ̅ρ̅ε̅φ̅ω̅ε̅μ̅ω̅ε̅ νογ̅†.

CHAPTER 75

ON THOSE THINGS THAT REMAIN AT THE EUCHARIST - THEY SHALL
NOT BE SET ON AT THE TIME OF THE MYSTERIES

i The Eulogies that remain at the Mysteries, shall not be set on. Let the deacons distribute them to the clergy according to the will of the bishop and the presbyters. They shall give four parts to the bishop; they shall give three parts to the presbyter, and they shall give two to the deacon. And to the rest who are subdeacons, and readers, and singers, and deaconesses, they shall give one part. For, this is good and acceptable before God, that each one should be honoured according to his dignity.

ii The church is the place of instruction, not of tumult, but of good order.

And all believers, *whether* man or woman, when they rise early from sleep, before they do any work, let them wash their hands and pray. And, if there is instruction in the word, let them choose the word of piety above all things.

iii And let all believers, *whether* men or women, pray their servants in meekness, as we have commanded you already, and have taught thus in the Epistles.

Let the catechumens work five days, but the Sabbath and the Lord's Day let them have leisure for the church, that they may be taught piety in the service of God.

CHAPTER 75

- i In the Ge'ez text, this *paragraph* is Statute 61 and, in the Arabic, Chapter 60.
- ii Tattam lack this and the following paragraph breaks in his translation, here reflecting his transcription.
- iii Tattam lack this paragraph break in his translation, here reflecting his transcription.

ἡ ΣΑΒΒΑΤΟΝ ΔΕ ΜΕΝ ΧΕ Ἀ Πῶς ἔμτον ἡμοῦ ἡντιῦ ἐβόλῃεν
 ἡ Πῶντ τῆρῦ ἐταῦχῶκῦ ἐβόλ ἡκῦριὰκῃ ΔΕ ΧΕ ἡ ἐξοοῦ
 ἡ ἡἀναστασις ἡτε πῶς πε ἡπερῶροῦερῶβ ΔΕ ΟΝ ἡ ἡεβῶμας
 ἡτε πῖνῖωτ πῖπαςχα νεμ ὅνεσῃνοῦ μενεσῶς ἐτε πῶαι πε
 ἡοῦι μεν χε ἐταῦστῶρῶνῖν ἡπῶς ἡντις ἡκεοῦι ΔΕ ΧΕ
 ἐταῦτῶνῦ ἐβόλῃεν ἡνεσῶοῦτ ἡντις ἡἐῗριὰ γῶρ τε
 ἡροῦῆμι ῗτεν ἡῥῶ χε ἡἡνπῆταῦμοῦ οῦοῗ ῶτῶνῦ
 ἡπερῶροῦερῶβ ΔΕ ΟΝ ἡ ἡἀναλῡῡῖς χε ἐταῗοικονομῖᾶ ἡπῶς
 χῶκ ἐβόλ ἡπῆξοοῦ ἐτεμῡᾶῦ οῦῶε ἡπερῶροῦερῶβ
 ἡ ἡπεντηκοστή ἡῶβε ἡπαροῦσιᾶ ἡπῖπῖᾶ ἡῶοῦᾶβ φᾶι ἐταῦῖ
 ἡῗρῃ ἡῗῶν ἡνον ἡᾶ ἡῖᾶποστολός νεμ οῦονῖβεν ἡῶᾶῗ
 ἐπῗῥ.

ἡπερῶροῦερῶβ ΟΝ ἡεν ἡἐξοοῦ ἡῡῖῖ ἡπῗῥ ἡῶβε ἡχαῖς
 ἐταῦτῃς ἡῡῖῖ ἡπῆξοοῦ ἐτεμῡᾶῦ ἡεν οῦμετραμᾶδ ἡεν
 πῖῗφο ἡᾶν ἡφῗ πῖλογός ἡτε φῖῶτ ἐβόλῗτεν ἡῶῶῶῶῶ
 ἡῶοῦᾶβ ἡῖῖᾶ ἡπαῗῆνος ἡῖοῦῗᾶ ἡῖῖῆῆῆῆῆ τῆρῦ ἡῡῖῖ
 ἡπερῶροῦερῶβ ΔΕ ΟΝ ἡεν ἡῶαι ἡπῖῗῶκεμ πῆξοοῦ γῶρ
 ἐτεμῡᾶῦ ἐτ ᾶ ἡῡῆῆῆῆῆ ἡτε πῗῥ οῦῶῗ ἐβόλ ᾶ φῖῶτ
 ἡῡῆῆῆ ἡῖῖῶ ῗῗῗῆ πῖῗῗῗῗῗ οῦοῗ ᾶπῖπῖᾶ ἡῶοῦᾶβ ἡῗῗῃ
 ἡῗῶῦ ἡεν οῦῖῖ ἡῗῖῖῖῖ οῦοῗ ᾶῗῗῗῗῗ ἡῗῗ ἡῗῗῗῗῗῗῗ
 ἡῖῖῶ ἡῡῡῗῗῗ ἡῖῖῖῖῗ χε φᾶι πε φῗ ἡῡῖῖ οῦοῗ ἡῗῗῃ ἡφῗ
 ἡεν οῦῡῡῡῖ ἡπερῶροῦερῶβ ἡῡῖῖῖῖ ἡτε ἡῖῖῖῖῖῖ
 ἡῶῶῗ γῶρ νεμ ἡῡῗῗῗῗῗ ἡῗῗῗ ἡῖῖῗῗῗῗ ἡῗῗῗ
 οῦοῗ ᾶῗῖῖῖῖῖ ἡῡῖῗῗ ἡῖῖῖῖῖῖ ἡῗῗῗῗ ἡῡῖῖῖῖῖ

^{iv} And, on the Sabbath, the Lord rested from all the creation that he had finished; but the Lord's Day is *on account of* the resurrection of the Lord. And let them not work again on the week of the great Passover, and that which follows it, which is the feast. The one in which they crucified the Lord, and the other in which he rose from the dead. For, it is necessary that they should know by the teaching, who died and rose again. And let them not work again on the Ascension, because the dispensation of the Lord was completed on that day. Neither let them labour on the Pentecost, because of the coming of the Holy Spirit that descended on us the Apostles, and on everyone who believes in Christ.

Let them not work again on the day of the birth of Christ; for, grace was richly given to men on that day in the birth for us of God the word of the Father, by the sacred holy Mary the Virgin, for the salvation of all mankind. Let them not work again on the Feast of Purification; for, on that day, the divinity of Christ was manifested; the Father bore witness to him at the Baptism, and the Holy Spirit descended on him in the likeness of a dove, and he who bore witness to him manifested to those standing by, that this is the true God, and the Son of God in truth. Let them not work on the days of the Apostles; for, they are those who have been your teachers in Christ, and have made you meet to receive the gift of the Holy

^{iv} In the Ge'ez text, Statute 66 begins here; and, in the Arabic, Chapter 65 comprises the first sentence of this paragraph. The versions start to diverge significantly in the order of their content from this point onwards; we shall attempt to point out correlations, but identifying these is an ongoing task.

ἔθογαν ἡπερῶροϋερζωβ ἡπὲρσοϋ ἡῆταφανος πῖμαρτυρος
οϋορ ἡαρχῆ διἄκονος νῆμ νικεμαρτυρος ἔογαν ναι
ἔταγμενρε ἡπῆς ἡζοϋῶ ἐποϋωνῆ ἡμῖν ἡμωϋ.

ἔτετενωαντωϋν δε ἡφῆναγ ἡζανῆτοϋῖ ἔῶληλ ὦληλ ον
ἡφῆναγ ἡαχπ ῑ νῆμ αχπ ῑ νῆμ αχπ ῑ νῆμ ρογρι νῆμ φῆναγ
ετερε ἡλεκτωρ ναμοϋτ φῆναγ μεν ἡπιοϋωῖνι χε ἂ πῶς
ερωϋωῖνι ἔρον αqῶρε πῆχωρζ σῖνι οϋορ αqῖνι ναν ρωq
ἡφωϋωῖνι ἡπὲρσοϋ αχπ ῑ δε χε ἔτ α πῖλατος ῑἀποφασῖς
ἐπῶς ἡφῆναγ ἔτεμμαγ ἂχπ ῑ δε χε ἔταγῆταγρονῖν ἡπῆς
ἡτοϋνοϋ ἔτεμμαγ οϋορ ἔαγῶοζq ἐπεqῆφιρ αqῖ ἔβολ ἡχε
ογῆνοq νῆμ ογῆμωϋ αχπ ῑ δε ον χε ἔτ ἐρεῆταγρονῖν ἡπῶς
ἂ ἡκαρι τηρq κῖμ οϋορ αqῆῶερτερ ἡῃητς ἡττολμηρῖἂ
ἡνιατνοϋτ ἡπιογῆαι ἡποϋωqει ἔρωϋ εγῆναγ ἐποϋῶς
εγῆωβῖ ἡμοq ρογρι δε ἔτετενναωεῖρῆμοτ χε αqτ νῶτεν
ἡπῆχωρζ ἡῆντον ἡῆν ἡῃῖῖ ἡτε πῆρσοϋ ἡφῆναγ δε ἔτ ἔρε
πῖλεκτωρ ναμοϋτ ἔτετενῆῶληλ χε εγῆαριωῖω νῶτεν ἡῆν
τοϋνοϋ ἔτεμμαγ ἡτπαρογῖἂ ἡπὲρσοϋ ἔτετενῆτἡπετε-
νογῖ ἔῃογν ἔνῖῆβῆογῖ ἡπιοωῖνι ἔτετεναῖτοϋ.

ἔωωπ ἡμονῶχom ἔῶρετετενωῆνῶτεν ἔῃογν ἔτῆκῆλησῖἂ
ἔῶβε ἡῃἂῆναρῑ ἡῶοκ δε ὦ πῆῆπῖσκοπος ἔκῆαῖρι ἡτῑγῆναζῖς
ἡῆν πεκῆῖ χεκας ἡῆνε ἡῖρεqῶεμῶε νοϋτ ἔωωϋτ ἔῃογν νῆμ
ἡἂςῆβῆς.

ἡτοπος γαρ αν πεττοϋβο ἡπῖρωῖ αλλα φῆρωῖ πεττοϋβο
ἡἡτοπος ἔωωπ ἂρεωαν ἡἂςῆβῆς ἂμαρτε ἔχῆν ἡτοπος φῶτ

Spirit. Let them not work on the day of Stephen the
Martyr, and chief Deacon, and the other holy Martyrs, who loved
Christ more than their own lives.

^v And, when you rise in the morning, pray. Pray again at the third
hour, and the sixth, and the ninth, and in the evening, and at the
time of cock crowing, *and* at the time of the light *appearing*, because
the Lord has enlightened us; he has caused the night to pass by and
has brought to us also the light of day. And at the third hour,
because Pilate gave sentence on the Lord at that hour. And at the
sixth, because they crucified Christ at that hour, and when they
pierced his side blood and water came out. And again, at the ninth,
because when they crucified the Lord all the earth trembled and was
troubled at the audacity of the ungodly Jews; *for*, they could not bear
seeing their Lord mocked. And, in the evening, you shall give
thanks, because he has given you the night for rest from the labours
of the day. And, at the time of cock crowing, you shall pray, because
it announces to you in that hour the approach of day, that you may
proceed to the works of the light, to perform them.

If it is not possible to go into the church on account of the
unbelievers, you, O bishop, shall make the assembly in your house,
that the servants of God may not assemble together with the
ungodly.

^{vi} For, it is not the place that sanctifies the man, but the man
that sanctifies the place. If the ungodly take possession of the

^v This paragraph corresponds to Statute 68 in the Ge'ez text and to Chapter 67 in the Arabic.

^{vi} Tattam lack this paragraph break, here reflecting his transcription. Statute 69 of the Ge'ez text starts here, and Chapter 68 of the Arabic.

ኖቦላ ስሙባ ፍፁሜ ሄሮ ለሃፍልሙቂ ስፍረከተ ሀላ ስቴፍልሮ ከሥሙ
ኖፀሳህ ተሳህቦ ስፑታሆስ ፀላ ማ ስቴ ስፍረከተ ስቴ ከስቴ ስሮፀሳህ
ላን ፍልሙቂ.

ኖፍፀሆ ለሃፍላን ማፈገፀሙ ሆ ስፀፍሳተ ከሙ ከሳፍሪካህ ስቴ ክህ
ሆከ ስቴ ክህ ተሮክክሊክሲል ማሮ ሆሳላ ሆሳላ ሮፑላሊን ክላሪ ክላሮ
ማሮቂፍፍ ማሮቂፍፍ ስቴ ስሙን ሮሃ ስሙላ ከሙ ሮፕ ሮሮ ሆ ስቴ ሆ
ፀፍሳተ ስፍረከተ ክህ ሆላን ተፍፀሆ ከሙፍሳ ክህ ተሳሙከተ.

ስሆሮሮ ሆሲታስ ፍፍላ ክህ ከከካፈላከሳሙከሲስ ማፈክሮን
ሀላ ላን ሆሮሮ ሆፕካሳሳን ስሙፍፕሪካሳን ፍፀከሙ ከስቴ
ስሮካሳሳን ላን ማፈሮ ስሆሮሮቂፍፍፍ ስሳተ ፍፍላ ክህ ሆከ
ስፍሮፕካሳስ ለፍ ሀላ ስቴ ፕካሳሳን ስሆሳሳን ከሙ ሆካካ ስቴ ለፍ
ሆ ስሙሮስ ስሆፕሮ ከሙ ስሮፕላክ ማሲታስ ስቴ ማሲታሲስ
ላፍላንፍፍ ከሙ ስላኔባላክ ስላሮፍፍፍ ስቴ ስቴ ስቴ ስቴ
ኖቦላ ክህ ተሮክክሊክሲል.

place, flee from it, because they have polluted it. For, as holy
men sanctify a place, thus, again, it is that they who are not holy
pollute it.

If it is impossible to assemble, either in the house or in the church,
let everyone sing by himself; let him read, let him pray; or *people* not
being there, two or three together. For, he said, “Where two or three
are gathered together in my name, I am with them in their midst.”

Do not let a believer pray in the houses of the Catechumens; for, it
is not just that he who partakes of the mystery should touch those
who do not partake. Neither let him who serves God pray in the
house with a heretic: “For, what fellowship has light with darkness,
or what part has Christ with Satan?” ^{vii} A believing man or woman,
if they have dwelt with servants let them separate, or let them be
cast out of the Church.

^{vii} Statute 69 of the Ge’ez text ends here, and Chapter 68 of the Arabic ends at the end of the paragraph.

05.

ΕΘΒΕ ΔΕ ΔΥ ΝΕ ΝΙΕΖΟΥ ΕΤΩΡΕ ΕΛΙΤΟΥ ΕΘΒΕ ΝΗΕΤΑΥΕΝΚΟΤ.

μαροϋερ ἡ̅̅ ἡ̅̅νη̅̅τ̅̅ ἀγενκοτ̅̅ ἔ̅εν̅̅ ρ̅̅αν̅̅ψ̅̅α̅̅λ̅̅μο̅̅ς̅̅ ν̅̅ε̅̅μ̅̅ ρ̅̅αν̅̅ῶ̅̅λ̅̅η̅̅λ̅̅
 ε̅̅ο̅̅β̅̅ε̅̅ φ̅̅η̅̅ε̅̅τ̅̅α̅̅ϣ̅̅τ̅̅ω̅̅ν̅̅η̅̅ ἑ̅̅β̅̅ο̅̅λ̅̅ἔ̅̅ν̅̅ ν̅̅η̅̅ε̅̅θ̅̅μ̅̅ω̅̅ο̅̅ϣ̅̅τ̅̅ μ̅̅ε̅̅ν̅̅ε̅̅ν̅̅ς̅̅ ἡ̅̅
 ἡ̅̅ε̅̅ρ̅̅ο̅̅ο̅̅ϣ̅̅.

οὐτος μαροῦερ ποῦζ̄ ἐγερῖμεγί̄ ἵνηετον̄ nem
νη̄εταγενκοτ̄.

μαροῦρι δε ον ἡποῦλβοτ ἡπτηπος ἡνιαρχεος θαι γαρ τε
ἡφρητ ἐτ α πιλαος ερβι ἐμωῦχης.

οὐορ μαροῦρι ἵτοῦρομπι ἐῖμῃνι ἰποῦερῖμεῦι εὔτ
ἵνιζηκι ἐβολῆεν νιπαρχοντα ἰφῆεταμοῦ εὔερῖμεῦι ναϋ.

ΝΑΙ ΔΕ ΕΝΧΩΜΜΩΟΥ ΕΘΒΕ ΝΙΡΕΦΩΕΜΩΕ ΝΟΥ† ΜΗΑΥΔΤΟΥ
 ΕΘΒΕ ΝΙΔΣΕΒΗΣ ΔΕ ΚΑΝ ΑΚΩΑΝ† ΝΕΝΧΑΙΝΙΒΕΝ ΕΤ ΉΕΝ
 ΠΙΚΟΣΜΟΣ ΉΑΡΩΟΥ ΝΙΝΙΖΗΚΙ ΝΑΚΝΑΩΦΕΛΙΔ ΜΩΟΥ ΑΝ ΝΗΛΙ
 ΝΗΕΤΕΡΕ Φ† ΓΑΡ ΟΙ ΝΧΑΧΙ ΕΡΩΟΥ ΉΕΝ ΠΑΙ ΚΟΣΜΟΣ ΨΝΑΧΩ ΟΝ
 ΕΦΟΙ ΝΧΑΧΙ ΕΡΩΟΥ ΜΕΝΕΝΣΑ ΘΡΟΥ† ΕΒΟΛΉΕΝ ΠΑΙ ΚΟΣΜΟΣ
 ΜΜΟΝ ΣΙΝΧΟΝΣ ΓΑΡ ΝΉΗΤΩ ΟΥΔΙΚΕΟΣ ΠΕ ΠΟΣ ΑΦΜΕΝΡΕ
 ΤΔΙΚΕΘΣΥΝΗ ΟΥΟΖ ΟΝ ΧΕ ΙΣ ΠΙΡΩΜΙ ΝΕΜ ΠΕΦΖΩΒ.

ΕΓΩ ΑΝΘΡΩΠΟΝ ΘΗΝΟΥ ΔΕ ΉΝ ΝΟΥΤΕΡΟΥ ΟΥΩΝ ΉΝ ΟΥΣΕΜΝΙ
ΝΕΜ ΟΥΖΟΤ ΝΤΕ ΦΤ ΓΩΣ ΕΟΥΟΝΩΧΟΝ ΜΜΩΤΕΝ ΕΕΡΠΡΕΣΒΕΥΙΝ
ΖΑ ΝΗΕΤΑΥΙ ΕΒΟΛΉΕΝ ΠΑΙ ΚΟΣΜΟΣ ΕΤΕΤΕΝΟΙ ΜΠΡΕΣΒΥΤΕΡΟΣ ΖΙ
ΔΙΔΚΟΝΟΣ ΜΠΧΣ.

CHAPTER 76

WHAT DAYS ARE FITTING TO OBSERVE FOR THOSE WHO SLEEP

i Let them keep the third day for those who have slept, with psalms and prayers, on account of him who arose from the dead after three days.

And let them celebrate their seventh day making remembrance of the living, and those who have slept.

And let them again celebrate their month from the pattern of the ancients; for, thus did the people mourn for Moses.

Let them observeⁱⁱ their year as a sign of their remembrance, giving to the poor from the goods of him who died, making a memorial to him.

And we say these things concerning the servants of God only. But concerning the ungodly, if you give everything that is in the world for them to the poor, you will profit them nothing. For, those to whom God has been an enemy in this world, he will not cease being an enemy to them after they have departed out of this world; for, there is no injustice in him: "The righteous Lord has loved righteousness." And again, "Behold the man and his work."

But, if they call you in those days, eat with order and the fear of God, so that it will be possible for you to intercede for those who have departed out of this world; *for*, you are presbyters and deacons of Christ.

CHAPTER 76

i In the Ge'ez text, this is Statute 70 and, in the Arabic, Chapter 69.

ii Here, Tattam adds '*the completion*' in italics.

ΤΕΤΕΝΕΜΠΩΑ ΟΥΝ ΕΝΙΜΦΙΝ ΝΣΗΟΥΝΙΒΕΝ ΉΑΡΩΤΕΝ ΉΜΑΥΔ-
ΤΕΝ ΘΗΝΟΥ ΝΕΜ ΖΑΝΚΕΧΩΟΥΝΙ ΧΕΚΑΣ ΕΤΕΤΕΝΩΧΕΜΧΟΜ
ΕΤΕΒΩ ΉΝΑΙ ΑΤΕΒΩ ΕΧΩ ΓΑΡ ΉΜΟΣ ΉΧΕ ΤΗΡΑΦΗ ΧΕ
ΖΑΝΡΕΥΧΩΝΤ ΝΕ ΝΑΙ ΝΙΩΤ ΉΠΕΡΘΟΥΣΕ ΖΡΠ ΜΗΠΟΤΕ ΉΣΕΩ
ΉΔΕΕΡΠΩΒΩ ΉΤΣΟΦΙΔ ΟΥΟΖ ΉΣΕΩΤΕΜΕΩΧΕΜΧΟΜ ΕΚΡΙΝΙΝ
ΉΠΣΩΟΥΤΕΝ ΟΥΚ ΟΥΝ ΔΕ ΜΕΝΕΝΣΑ ΦΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΝΕΜ
ΠΕΥΜΕΝΡΙΤ ΉΩΗΡΙ ΙΗΣ ΠΧΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΝΙΕΠΙΣΚΟΠΟΣ
ΝΕΜ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ΉΘΩΟΥ ΝΕ ΝΙΝΙΩΤ ΉΤΕΚΚΛΗΣΙΑ.

ΕΝΧΩ ΔΕ ΉΝΑΙ ΕΝΕΡΚΩΛΙΝ ΉΜΩΟΥ ΑΝ ΕΩΤΕΜΘΟΥΣΩ
ΉΜΟΝΩΧΟΜ ΓΑΡ ΕΘΕΝΩΕΩΥ ΉΦΗΕΤ Α ΦΤ ΘΑΜΙΟΥ
ΕΥΦΡΟΣΥΝΗ ΉΝΙΡΩΜΙ ΑΛΛΑ ΕΝΟΥΑΖΣΑΖΝΙ ΕΩΤΕΜΘΟΥΣΩ
ΉΔΕΘΗ.

ΉΠΕΣΧΟΣ ΓΑΡ ΉΧΕ ΤΗΡΑΦΗ ΕΩΤΕΜΣΕ ΗΡΠ ΕΠΤΗΡΥ ΑΛΛΑ ΟΥ
ΠΕΤΕΣΧΩΉΜΟΣ ΉΠΕΡΣΕ ΗΡΠ ΠΕΧΑΣ ΕΥΘΗ ΟΥΟΖ ΟΝ ΧΕ ΩΑΡΕ
ΠΩΟΥΤ ΡΩΤ ΉΕΝ ΝΕΝΧΙΧ ΉΠΙΡΕΦΘΗ ΦΑΙ ΔΕ ΕΝΧΩΉΜΟΥ
ΕΘΒΕ ΝΙΚΛΗΡΟΣ ΉΜΑΥΔΤΟΥ ΑΝ ΑΛΛΑ ΕΘΒΕ ΝΙΔΑΙΚΟΣ ΟΝ
ΉΧΡΗΣΤΙΑΝΟΣ ΝΑΙ ΕΤΑΥΜΟΥΤ ΕΞΡΗ ΕΧΩΟΥ ΉΦΡΑΝ ΉΠΧΣ ΙΗΣ
ΠΕΝΟΣ ΝΑΙ ΓΑΡ ΟΝ ΝΗΕΤ ΑΥΧΟΣ ΕΘΒΗΤΟΥ ΧΕ ΕΡΕ ΠΙΟΥΟΙ
ΝΑΩΩΠΙ ΉΝΙΜ ΟΥΟΖ ΠΩΘΟΡΤΕΡ ΉΝΙΜ ΝΕΜ ΝΙΣΙΖΑΠ ΉΝΙΜ ΝΕΜ
ΝΙΛΕΣΧΕ ΕΤΣΩΟΥ ΉΝΙΜ ΝΕΜ ΉΜΙΩΙ ΉΧΙΝΧΗ ΉΝΙΜ ΙΕ ΝΙΜ
ΠΕΕΤΕΡΕ ΝΕΥΒΑΛ ΟΙ ΉΛΕΛΕΧΗΜΙ ΜΗ ΉΝΗΕΤΩΣΚ ΑΝ ΝΕ ΉΕΝ
ΉΗΡΠ ΟΥΟΖ ΕΤΩΙΝΙ ΧΕ ΕΡΕ ΉΜΑΝΣΩ ΝΑΩΩΠΙ ΉΘΩΝ.

You ought, therefore, to be sober continually, among yourselves alone, *and* with others, that you may be able to ‘warn the unruly’; for, the Scripture says, “The great are wrathful; let them not drink wine, lest when they drink they should forget wisdom, and are not able to judge with equity.” And, therefore, after God Almighty, and his beloved Son Jesus Christ, and the Holy Spirit, are not the bishops and the presbyters the chief in the Church?

But we say these things, not forbidding them that they should not drink *at all*; for, it is not possible that we can despise what God has made for the cheerfulness of men; but we command that they should not drink to excess.

For, the Scripture does not say, “Do not drink wine at all,” but what does it say? It says, “Do not drink wine to excess;” and again, “Thorns spring up in the hands of the drunkard.” And we do not say this of the clergy alone, but of the lay Christians also, on whom the name of Christ Jesus our Lord has been called. For, these are the things that have been said concerning them: “Who has woe? And who has trouble? And who has judgments? And who has evil communications? And who has beatings without cause? Or who has his eyes marked? Is it not those who tarry long at the wine, and who seek where are the wine taverns?”

$$\overline{OZ}.$$

ΕΘΕ ΝΗΕΤΑΥΘΟΒΙ ΜΜΩΟΥ ΕΘΕ ΠΙΝΑΖ† ΝΕΜ ΝΗΕΤΑΥΦΩΤ ΖΙ
 ПОСОП ЁВОЛЪЕН ПОЛІС ЁПОЛІС ΕΘΕ ΠΙΝΑΖ† ΖΩСΛЕ
 ΕΘΡΟΥΒΟΗΘΙΝ ΕΡΩΟΥ ΖΙ ΟΥСОП.

[illegible]

ΦΑΙ ΔΕ ΤΕΝΟΥΑΖΣΑΖΝΙ ΜΗΟΥ ΝΩΤΕΝ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΘΒΕ
 ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΧΩ ΞΕΝ †ΤΑΖΙΣ ΕΤΑΥΤΗΙΣ ΕΤΟΤΩ ΟΥΟΖ ΕΩΤΕΜΘΡΕ
 ΤΕΤΕΝΡΨΒΟΛ ΜΠΩΙ ΝΕΜ ΠΘΩΩ ΕΤΑΥΘΟΩΟΥ ΝΩΤΕΝ ΝΟΥΝ ΓΑΡ
 ΑΝ ΝΕ ΑΛΛΑ ΝΑ Φ† ΝΕ.

πὸς γὰρ ἡχῶνιμος καὶ φηῖτσαντεμ ἐρωτεν ἐφῆσαντεμ ἐροι
ογορ φηῖτσαν ἡμωτεν ἡχῶλ ἡμοι ογορ φηῖτσαν ἡμοι
ἡχῶλ ἡφῆτ ἀγταογοι.

ἰσχεῖ ἀψυχὸν γὰρ ἐταφθάμιωυ σεᾶρεζ ἐτοῦγταζῖς ἐσχηκ ἐβολ
 ἔτε πιέχωρζ nem πιέροογ πιρη nem πιιορ nem νισιογ
 νιστοῖχιον πιῆτερεῶμα ἔτε νιωβ† ἡνισχογ νιβωτ
 νιεβδωμας νιογνογ σεοι ἡνωκ ἐτῆχρια ἐταφθοωογ ἐρος
 κατα φηετ αqχoυ xε αqχω νωογ ἡνογῶωω ἡνογῶσενq.

CHAPTER 77

OF THOSE WHO ARE PERSECUTED FOR THE FAITH AND WHO FLEE
TOGETHER FROM CITY TO CITY FOR THE FAITH, SO THAT THEY MAY BE
ASSISTED TOGETHER

ⁱ Receive those who are persecuted for the Faith, and ‘flee from city to city’, for the remembrance of the words of the Lord, knowing indeed that: “The spirit is willing, but the flesh is weak.” Therefore, they flee, and take the spoiling of their goods, that they may preserve to themselves the name of Christ, *and* may not deny it. Help them, and give to them the things that they need, and fulfil the command of the Lord.

And this we all together command you, that each one remain in the station that has been appointed him, and do not transgress the measure and limit that have been appointed you; for, they are not ours, but God's.

For the Lord said, "He that hears you, hears me; and he that denies you, denies me; and he that denies me, denies him that sent me.

“For, if things created without life keep perfect order, as the night and the day, the sun, the moon, the stars, the elements, the sky; and the changes of the seasons, the months, the weeks, the hours, *which* are subservient to the use for which they were appointed, as it is said, “He has set them a bound that they shall not pass.”

CHAPTER 77

i The first part of this canon is Statute 71 in the Ge'ez text and Chapter 70 in the Arabic. The point at which the next Statute/Chapter starts in those texts is noted further down.

ἸΧΘΥΝΟΣ ΟΝ ΕΘΒΕ ΦΙΟΝ ΧΕ ΑΙΧΩ ΝΑΥ ΝΟΥΘΩ ΑΙΤ ΝΖΑΝΚΕΛΛΕ
ΕΡΩ ΝΕΜ ΖΑΝΠΥΛΗ ΑΙΧΟΣ ΔΕ ΝΑΥ ΧΕ ΕΡΕ ΦΟΖ ΥΑ ΠΑΙ ΜΑ
ΝΤΕΩΤΕΜΣΕΝΥ.

ἰς ΧΕ ΝΙΣΤΟΙΧΙΟΝ ΟΥΝ ΕΡΠΙΒΟΛ ΑΝ ἸΝΟΓΘΩΩ ΕΤΑ Φ† ΝΙΔΙΜΙΟΡΓΟΣ
 ΜΠΤΗΡΩ ΘΑΩΟΥ ΝΩΟΥⁱⁱⁱ ΙΕ ΕΥΗΡ ΜΑΛΛΟΝ ΕΘΩΤΕΝ ΠΕΤΩΩ
 ΕΡΩΤΕΝ ΠΕ ΕΩΤΕΜΕΡΤΟΛΜΑΝ ΕΚΙΜ ΝΞΛΙ ΉΕΝ ΝΗΕΤ Α Φ†
 ΣΕΜΝΗΤΟΥ ΝΩΤΕΝ ΚΑΤΑ ΝΕΦΟΥΩΩ ΕΘΟΥΑΒ.

[illegible]

ii He said again concerning the sea, “I have set a bound to it. I have given bars and gates to it, and I said to it, “Hitherto shall you come, but you shall not pass it.””

If, therefore, the elements do not pass their bounds, which God, the Architect of all, has placed for them, how much more ought you not to venture to remove any of those things that God has established for you, according to his holy will?

Since many think this, that it is nothing to disturb the order, and to dare to change the ordination in which every one of them has been ordained, snatching to themselves alone dignities which have not been given them, and doing it for themselves tyrannically, that they may bestow authority on others that they have not for themselves; therefore they provoke God, as the sons of Corah, and King Uzziah, who snatched to themselves the High-Priesthood, without *the authority of* God; therefore, the former were burned with fire, and the latter defiled his forehead. They again provoke Christ Jesus, who has commanded that these things should be thus, and they grieve the Holy Spirit, *and* deny his testimony. And now we know truly the danger that is over those who do such things, and the neglect that exists about the sacrifices and Eucharistical things, when they are offered by those who ought not; thinking the honour of the High-Priesthood, which is an imitation of the great true High-Priest Jesus Christ our king, that it is a thing of sport.

ii Tattam lacks this paragraph break in his translation, here reflecting that in his transcription.

- iii The margin has $\chi\omicron\rho\iota\zeta\epsilon\ \acute{\iota}\mu\mu\omicron\upsilon\chi\ \text{ναγ}$.

ΕΘΒΕ ΦΑΙ ΤΑΝΑΓΚΗ ΤΑΖΟΝ ΕΘΡΕΝΣΥΜΒΟΥΛΩΝ ΝΕΤΩΝ ΜΦΑΙ
ΙΣΧΕΝ ΤΗΝΟΥ ΓΑΡ ΖΑΝΟΥΟΝ ΦΟΧΣ ΖΙ ΦΑΖΟΥ ΝΤΟΥΜΕΤΠΕΤΩΟΥΤ.

ΤΕΝΧΩ ΔΕ ΜΜΟΣ ΧΕ ΜΩΟΥΧΗC^{iv} ΉΒΩΚ ΜΦΤ ΦΗΕΤ Α ΦΤ ΣΑΧΙ
ΝΕΜΑΦ ΝΖΟ ΖΙ ΖΟ ΜΦΡΗΤ ΝΟΥΑΙ ΕΦΣΑΧΙ ΝΕΜ ΠΕΦΩΦΗΡ ΦΗΕΤ
ΑΦΧΟΣ ΝΑΦ ΧΕ ΤΣΩΟΥΝ ΜΜΟΚ ΠΑΡΑ ΟΥΟΝΝΙΔΕΝ ΦΗΕΤ ΑΦΣΑΧΙ
ΝΕΜΑΦ ΡΟ ΟΥΒΕ ΡΟ ΖΙΤΕΝ ΠΕΦΙΝΙ ΟΥΟΖ ΖΙΤΕΝ ΟΥΘΩΝΤΕΝ ΑΝ ΉΕΝ
ΖΑΝΜΗΝΙ ΑΝ ΝΕΜ ΖΑΝΡΑΣΟΥΙ ΙΕ ΖΑΝΑΓΓΕΛΟΣ ΙΕ ΖΑΝΖΗΠ.

ΠΑΙ ΜΕΝ ΉΕΝ ΠΙΣΧΟΥ ΕΤΑΦΟΥΑΖΣΑΖΝΙ ΜΠΝΟΜΟΣ ΜΠΩC ΑΦΩΩ ΧΕ
ΑΩ ΜΕΝ ΝΗΕΤ ΞΩΕ ΕΘΡΟΥΩΩΠΙ ΕΒΟΛΖΙΤΟΤΟΥ ΝΝΙΟΥΗΒ ΑΩ ΔΕ
ΟΝ ΝΕ ΝΙΖΒΗΟΥΙ ΝΝΙΛΕΥΙΤΗΣ ΕΑΦΟΥΩΝΖ ΕΒΟΛ ΜΠΕΤΕΡΠΡΕΠΙ
ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΟΥΟΖ ΠΕΤΤΩΜΙ ΕΤΕΦΛΙΤΟΥΡΓΙΑ ΟΥΟΖ ΝΕ ΝΗΕΤ
ΑΥΟΥΑΖΣΑΖΝΙ ΜΜΩΟΥ ΝΝΙΑΡΧΗΕΡΕΥC ΕΘΡΟΥΑΙΤΟΥ ΝΑΙ ΜΠΝΟΜΟΣ
ΑΝ ΠΕ ΕΘΡΕ ΝΙΟΥΗΒ ΤΠΠΟΥΟΥΟΙ ΕΒΟΥΝ ΕΡΩΟΥ ΝΗΕΤ ΑΥΘΟΥΟΥ
ΝΝΙΟΥΗΒ ΜΑΡΕ ΝΙΛΕΥΙΤΗΣ ΉΩΝΤ ΕΒΟΥΝ ΕΡΩΟΥ ΑΛΛΑ ΠΙΟΥΑΙ
ΠΙΟΥΑΙ ΠΩΕΜΩΙ ΕΤΑΦΩΙΤΦ ΝΑΥΔΑΡΕΖ ΕΡΩΟΥ ΠΕ
ΕΩΤΕΜΕΡΠΕΦΒΟΛ ΕΩΩΠ ΕΡΕΩΑΝ ΟΥΑΙ ΕΡΠΒΟΛ ΝΤΠΑΡΑΔΟCΙC
ΕΤΑΥΤΗC ΕΤΟΤΦ ΦΜΟΥ ΠΕΤ ΕΦΕΠΙΤΙΜΔ ΠΑΙ ΔΕ ΦΗΕΤ ΑΦΩΩΠΙ
ΝΣΑΟΥΛ ΟΥΟΝΖΦ ΕΒΟΛ ΝΖΟΥΔ ΦΑΙ ΓΑΡ ΕΤΑΦΜΕΥΙ ΕΤΑΛΕ ΟΥΘΥCΙΑ
ΕΞΡΗΝΙ ΠΒΟΛ ΜΠΠΡΟΦΗΤΗΣ ΟΥΟΖ ΠΑΡΧΗΕΡΕΥC ΣΑΜΟΥΗΛ ΑΦΙΝΙ
ΕΞΡΗΝΙ ΕΧΩΦ ΝΟΥΝΙΩΤ ΝΝΟΒΙ ΜΜΙΝ ΜΜΟΥ ΝΕΜ ΟΥΣΑΖΟΥΙ ΝΕΝΕΖ
ΑΛΛΑ ΟΥΔΕ ΜΠΕΦΤΔCΟ ΕΦΑΙ ΝΧΕ ΠΠΡΟΦΗΤΗΣ ΕΘΒΕ ΠΩΩΖC
ΕΤΑΦΘΑΖCΦ ΜΜΟΥ Δ ΦΤ ΟΝ ΤΑΜΟΝ ΖΙΤΕΝ ΟΥΝΙΩΤ ΝΖΩΒ
ΕΦΟΥΩΝΖ ΕΒΟΛ ΝΝΗΕΤ ΑΥΩΩΠΙ ΝΔΖΙΑC ΜΠΕΦΩCΚ ΕCΙ
ΜΠΕΦΜΠΩΙΩ ΕΧΕΝ ΤΠΑΡΑΝΟΜΙΑ ΕΤΑΦΑΙC ΕΑΦΑΙΦ ΝΩΕΜΜΟ
ΕΤΚΕΜΕΤΟΥΡΟ ΕΘΒΕ ΤΜΕΤΑΡΧΗΕΡΕΥC ΕΤΑΦΕΡΕΠΙΟΥΜΙΝ ΕΡΟC

On this account, we find it necessary that we should advise you of this; for, already, some have turned aside after their own vanity.

And we say that Moses the servant of God, “with whom God spoke face to face, as one speaks with his friend,” to whom he said, “I know you above *all* men,” with whom he spoke mouth to mouth by his likeness, and not by an enigma, in signs and dreams, or Angels, or obscure things.

This man, when he established the law of the Lord, appointed what things they were that ought to be done by the priests, and again what are the works of the Levites; he made evident what is befitting for everyone *to do*, who also adheres to his service. And those things that were appointed for the High Priests to do, the law of these is, that the priests should not approach to them. Those things that were appointed for the priests let not the Levites draw near to them; but let each one keep to the service that he had received, not transgressing it. If anyone transgressed the tradition that was delivered to him, death was his punishment. And that which happened to Saul makes it more manifest; for, he who thought to offer a sacrifice without the prophet and High Priest Samuel, brought on himself a great sin, and curse for ever. But neither did the Prophet spare him on account of the anointing with which he had anointed him. God has again showed to us by a great thing manifested to those who were with Uzziah; he did not delay to receive his punishment for the transgression that he did, which made him a stranger in another kingdom, for the High-Priesthood

^{iv} We should read ΜΩΟΥΧΗCΗ.

ΝΙΕΠΙΣΚΟΠΟΣ ΜΕΝ ΑΝΣΕΜΝΙ ΝΩΟΥ ΝΗΜΕΤΑΡΧΗΕΡΕΥΣ ΝΙΠΡΕΣΒΥ-
 ΤΕΡΟΣ ΖΩΟΥ ΝΗΜΕΤΟΥΗΒ ΝΙΔΙΔΚΟΝΟΣ ΔΕ ΟΝ ΕΤΔΙΔΚΟΝΙΔ
 ΕΤΩΟΠ ΕΒΟΥΝ ΕΡΩΟΥ ΜΠΒ ΧΕΚΑΣ ΕΡΕ ΝΙΖΒΗΟΥΙ ΜΠΩΕΜΩΙ
 ΝΑΧΩΚ ΕΒΟΛ ΉΕΝ ΟΥΒΙΩΩΩΟΥ ΟΥΔΕ ΓΑΡ ΜΠΕΤΩΕ ΑΝ ΠΕ
 ΝΔΙΔΚΟΝΟΣ ΕΤΑΛΕ ΘΥΣΙΔ ΕΞΡΗΙ ΙΕ ΕΒΑΠΤΙΣΜΑ ΙΕ ΤΕΥΛΟΓΙΔ
 ΝΟΥΚΟΥΧΙ ΙΕ ΟΥΝΙΩΤ ΟΥΔΕ ΉΝΕ ΠΡΕΣΒΥΤΕΡΟΣ ΧΙΡΟΔΟΝΙΝ
 ΝΟΥΔΙΚΕΟΝ ΓΑΡ ΑΝ ΠΕ ΕΦΩΝ ΝΤΑΖΙΣ ΕΒΟΛ ΦΤ ΓΑΡ ΜΦΑ
 ΠΩΘΟΡΤΕΡ ΑΝ ΠΕ ΧΕΚΑΣ ΉΝΕ ΝΗΕΤΧΩΧΕΒ ΖΩΛΕΜ ΝΩΟΥ
 ΜΜΑΥΔΤΟΥ ΉΕΝ ΟΥΜΕΤΔΥΡΑΝΝΟΣ ΉΝΑ ΝΗΕΤΣΩΤΠ ΕΡΩΟΥ ΕΥΧΩ
 ΝΩΟΥ ΝΟΥΝΟΜΟΣ ΜΒΕΡΙ ΕΠΟΥΤΑΚΟ ΜΜΙΝ ΜΜΩΟΥ ΕΥΟΙ
 ΝΑΤΣΩΟΥΝ ΧΕ ΣΜΟΚΖ ΝΩΟΥ ΕΤΤΒΗΡ ΕΒΟΥΝ ΉΕΝ ΖΑΝΣΟΥΡΙ
 ΝΖΟΥΘ ΕΦΑΙ ΝΑΙ ΓΑΡ ΜΠΑΙΡΗΤ ΕΤΟΥΒΗ ΝΑΝ ΑΝΟΝ ΝΙΕΠΙΣΚΟΠΟΣ
 ΑΛΛΑ ΕΥΤΟΥΒΕ ΠΙΝΙΩΤ ΝΕΠΙΣΚΟΠΟΣ ΜΠΤΗΡΥ ΟΥΟΖ ΠΙΝΙΩΤ
 ΝΑΡΧΗΕΡΕΥΣ ΠΕΝΟC ΙΗC ΠΧC ΠΩΗΡΙ ΜΦΤ ΟΥΟΖ ΦΤ ΉΕΝ ΟΥΜΕΘΜΝΙ.

We have appointed bishops for the High-Priesthood, the presbyters also for the Priesthood, and the deacons for the ministration that is under them both, that the works of the service may be performed desirably. For, it is not lawful for a deacon to offer the sacrifice, or to baptize, or to give the greater or the lesser blessing; neither shall the presbyter ordain; for, it is not just to overturn the order *of things*. For, God is not *the God* of confusion, that the poor should not snatch to themselves tyrannically from those who have been elected by them, appointing for themselves a new law to their own destruction, not knowing that ‘it is hard for them to kick against the pricks’; for, more than this, these thus do not fight against us bishops, but they fight against the great universal Bishop, and the great High-Priest, our Lord Jesus Christ the son of God, and God in truth.

v Here begins Statute 72 of the Ge'ez text and Chapter 71 of the Arabic.

ἀγκάθιστα γὰρ ἐβόλζιτεν μωϋσῃς πῖπροφῆτης οὐορ πέτμαι ἰφτ ἡγαναρχηερεϋς nem ζανογῆν nem ζανλεγίτης.

ἀγκάθιστα ζωφ on ἐβόλζιτεν φτ πενσωτηρ ἡγ ἀποστολος ἐβολ δε ριτεν νῖἀποστολος ἀγκάθιστα ἡμον ἀνοκ κλημης nem ιακωβος nem ζανκεχωוני nemαν ἐνατωου γε ἡnenx-ωου τηρου ἡφογαι φογαι ἀγκάθιστα ζων ἀνον τηρεν ρι ογconi ἡγανῖρεσβύτερος nem ζανδιᾶκονος nem ζανρῡπ-διᾶκονος nem ζανἀναγνώστης.

ἡωορπi δε τνοϋ παρχηερεϋς ἡμνι πινομοθετης πxc φαι ἐταρζωλεμ ναφ an ἡῖταιδo αλλα φιωτ πεταρκαθιστα ἡμοφ παι ἐταρεφωωπι ἡαρχηερεϋς εωβητεν οὐορ αφταλο ἐρρη ἡτθγciᾶ ἡπῖᾱτικῆ ἡφτ πεφιωτ ἡπατογcταρωνnin ἡμοφ αφογαρζαζνι nan ἡμαγᾶτεν ἐερφαι κε αιτοϋ γε ογν ζανκεχωוני ἡμαγ nemαν ἐαγναρτ ἐροφ αλλα παντωc φα ογονniben an ἐταγναρτ ἐροφ ἐερ ογῆνb ογδε εορογемῖωα ἡπιᾶζiῶμα ἡῃμεταρχηερεϋς.

menenca ῥογᾶναλαμφic ἡμοφ ἀνον κατα πῖρмот ἐταφτηи nan nem κατα πεφoγαρζαζνι anταλο ἐρρη ἡογθγciᾶ econb εcογав ἡογεω ἡcноφ ἐανῃω ζανἐπiσκοπος nem ζανῖρεсβύτερος nem ζανδιᾶκονος ἐτογῆπi nīz παι ἐτογῆβολ ἡῃнтоϋ пе cтефанос πιμακαριος ἡμαρτγρος ναφxωxев an ἐpon ῃen ογμεῃμнι ἐτε ογονтаφ ἐῃογн ἐφτ αλλα αφογωνη ἡτεφметреφωемφe ноγт ἐβολῃen πιναρτ nem τᾶгаπн ἐτε ογονтаφ cᾱῃογн ἐπxc ihc пенoc ἡπαρητ τηрс ζωcδε εορεφт ἡτεφγγхн ῃароφ ἐᾶ нноγдай ἡρεφῃωтев ἡпoc ρiῶнi ἐxωφ αγῃoῃβεφ αλλα ζωmoc παι нiωт ἡρωнi ῃen τai мнeтвeрвeр ῃen πiπῖᾱ ἐeoγав παι нiωт ἡαρχηδιᾶκονος.

For, High-Priests, and Priests, and Levites, were appointed by Moses the Prophet, and beloved of God.

And the thirteen Apostles were again ordained by God our Saviour; and, by the Apostles, I Clemens, and James were ordained, and many others with us, although we do not mention all separately. We all have together also ordained presbyters, and deacons, and subdeacons, and readers.

And now first, the true High-Priest, the lawgiver, is Christ, who snatched not the honour to himself, but the Father appointed him, who became High-Priest for us, and offered a spiritual sacrifice to God his Father; before they crucified him, he commanded us alone to do this, although there were others there with us to do them, who believed in him. But not by any means all who believe in him are to be made priests, neither that they should be worthy of the dignity of the High-Priesthood.

After he was received up into heaven, we, according to the grace that was given us, and according to his command have offered a living, holy, unbloody sacrifice; *and* have ordained bishops, presbyters, and deacons seven in number. One of them was Stephen, the blessed Martyr, who was not inferior to us in truth, which he had towards God. But he manifested his piety to God by the faith and love that he had to Christ Jesus our Lord so entirely, and as to give his life for him; whom the Jews, the murderers of the Lord, stoned and killed. But still, this so great man was fervent in the Holy Spirit, this great chief-deacon.

φνὲτ ἀφναγ ἐνιπύλῃ ἵτε νιφνογὶ ἐαγογῶν ογορ ἡς πῶς
εφριογῖναμ φτ πεφωτ ἡπεφογονεγ ἐβολ ἥεν ἕλι ἡμα ρως
εφρω ἡπετερῖπεπ ἡτμετδιδκονος nem ἡνῆτε ἡῆητς ἐταλε
ογσιὰ ἐῆρηι ιε ἐταλε χιχ ἐχεν ἕλι ἀλλα ἀφᾶρεζ ἐτταζις
ἡτμετδιδκονος τῶα ἐβολ πετερῖπεπ γαρ πε φαι ἡφμαρτγρος
ἐθογав ἡπῶς εῶρεφχωκ ἐβολ ἡπεφδρομος εφᾶρεζ
ἐτογταζιὰ.

ιςχε ογον ρανογον δε ἡμωтен наrиkи ἐφίλιппос πιδιδκονος
nem ἀνανιας πιπιστος ἡcon χε πιογαι мен βαπτисμα ἡπισιογρ
πικεογαι δε ἀφβαπτисμα ἡμοι ἀнок παγλος σεοι ἡтсwoγн
ἐφнὲт енχωῆμογ ἀнχос γαρ χε ἡμον ἕλι ρωλεμ наγ
ἡμαγатγ ἡпᾶзиōма ἡтметoγнв ἀλλα ἐτῶαφσιτγ ἐβολριтен
φτ ἡφρηт ἡмелхиседек nem ιαков πипатpиapхнс ιε
ἐτῶαφσιτγ ἐβολριтен патxнēpeγс ἡφρηт ἡᾶᾶρων ἐтаφσιτγ
ἐβολριтен меγснс ογк ογн φилиппос nem ἀνανιας ἡθωογ ан
не ἐтаγсotπс нwoγ ἐερφαι ἡарwoγ ἡmin ἡμwoγ ἀλλα πῶς
πεтаφθooγoy пapхнēpeγс ἡmнι φт ἐте ἡмон κε нoγт
εφтенθων ἐρογ.

ἀφχωκ ἐβολ ἡπiχωm ἡμαρ ε̅ ἥεν ογῖρηnn ἡτε φт ἡmн

He who saw the gates of heaven opened, and Jesus the Lord on the
right hand of God his Father, did not appear in any place as
using what was not befitting to the deaconship, and those things
that belong to it, either to offer the sacrifice, or to lay hands on any;
but has kept the order of the deaconship to the end. For, it was
befitting this holy Martyr of Christ to fulfil his course, keeping to
their order.

But, if some of you should turn to Philip the Deacon, and
Ananias the faithful brother, that the one baptized the
Eunuch, and the other baptized me, Paul, they are ignorant
of what we say. For, we have said that no one snatched
to himself the dignity of the priesthood, but he receives
it from God, as Melchizedek and Jacob the Patriarch;
or he receives it from the High-Priest, as Aaron, who
received it from Moses. Therefore, Philip and Ananias did
not elect themselves to do this of themselves, but Christ, the
High-Priest of the true God, appointed them, to whom no other
God is compared.

The Fifth Book is finished in the peace of God. Amen.

$$\overline{OH}.$$

των θω ιχυρος.

πλῶμι ἡμᾶρ ͵ς ἐβολῆεν νικάνων ἵτε νενιοῖ ἐθογαβ
 ἡἀποστολος εἵηεν νενχιλ ἡακλημης ἡθοο πε πλῶμι ἡμᾶρ ͵ς.

ΕΘΘΕ ΝΗΕΤ ΔΥΤΗΠΟΥΧΟΥΟΙ ΕΣΙ ΜΗΥΣΤΗΡΙΟΝ ΕΘΥ.

ΝΗΘΕΝΑΤΉΠΟΥΟΥΟΙ ΔΕ ΕΣΙ ΝΖΑΝΜΥCΤΗΡΙΟΝ ΝΘΜΕΤΡΕΦΩΜΩΕ
 ΝΟΥΤ ΜΑΡΟΥΕΝΤΟΥ ΔΕ ΝΩΟΡΠ ΜΠΙΕΠΙΚΟΠΟC ΙΕ ΝΙΠΡΕCΒΥΤΕΡΟC
 ΖΙΤΕΝ ΝΙΔΙΑΚΟΝΟC ΟΥΟΖ ΜΑ ΡΟΥΩΕΝΟΥ ΔΕ ΖΙΤΕΝ ΑΩ ΝΑΙΤΙΑ ΟΥΟΖ
 ΕΘΒΕ ΑΩ ΝΖΩΒ ΑΤΕΤΕΝΤΉΠΕΤΕΝΟΥΟΙ ΕΝΙCΑΧΙ ΝΤΕ ΠΟC
 ΜΑΡΟΥΕΡΜΕΘΡΕ ΉΑΡΩΟΥ ΝΧΕ ΝΗΘΕΝΑΕΝΤΟΥ ΕΉΟΥΝ ΕΑΥΉΘΕΖΕΤ
 ΝΟΥΖΒΗΟΥΙ ΉΕΝ ΟΥΩΡΧ.

CHAPTER 78

In the name of the Powerful God. **i**

The Sixth Book of the Canons of our Holy Fathers the Apostles, which are in the hands of Clemens; the same is the Seventh Book.

OF THOSE WHO APPROACH TO RECEIVE THE HOLY MYSTERY

ii And those who shall approach to receive the mysteries of the servant of God, let them be brought first to the bishop, or to the presbyters, by the beacons, and let them ask them, “For what cause, and for what thing, have you drawn near to the words of the Lord?” Let those who shall bring them in, who have investigated their works diligently, bear testimony for them.

CHAPTER 78

i Tatam lacks this heading in his translation.

ii The Sixth (Seventh) book comprises two canons that are out of order with respect to the Ge'ez and Arabic texts; this canon (78) corresponds to Statute 62 in the Ge'ez and to Chapter 61 in the Arabic.

ΕΘΒΕ ΝΙΤΕΧΝΙ ΝΕΜ ΝΗΟΠΕ.

ἔωπ ἀφ᾽ ἂν οὔαι πε οὔπορ νοσος πε μαρτυροῦ ἔν
 νεφῆσιν ἐτρωοῦ ἱε μαροῦσιτῳ ἔβολ.

οἰπορνη εσσαντῖπεσογοι ἐβοῦν μαρεσλο ιε μαρογχιτς ἐβολ
ἐρεσαν οἶαι εφθανιῆ ἰδωλον τῖπεγογοι ἐβοῦν μαρεφλο ιε

OF TRADES AND WORKS

If anyone has been a maintainer of harlots, let him cease his evil examples, or let him be rejected.

If a harlot draws near, let her cease, or let her be rejected. If anyone who makes idols draw near, let him cease, or let him be rejected. If

CHAPTER 79

ⁱ This canon corresponds to Statute 63 in the Ge'ez text and to Chapter 62 in the Arabic.

μαροῦριτq ἐβολ ἐρεωαν οὔρωμι ιε οὔζιμι ες ἥεν πιθεαδρον εἰ
 ἐβοῦν ιε οὔενειοχος ιε ὀμονομαχος ιε οὔαι εφῆτ ἥεν
 πιτταδιον ιε οὔδιμωσιος εφ ἥεν ἡμονομαχιον ιε οὔλγμπακος
 ιε οὔχωλαγρῆς ιε οὔκιθαρωτος ιε πετχω ἡτλγρα ιε
 οὔορχιστης ιε οὔκαπηλλος μαροῦλο ιε μαροῦριτοῦ ἐβολ
 πῦματοι αφωαντῆπεφογοι ἐβοῦν μαροῦτῆβω ναq
 ἐῶτεμῆρεφερσι ἡχονς οὔδε ἐῶτεμῆρεφριλα ἐῶλι μαροῦτῆβω
 δε ναqχω ἐροςⁱⁱ ἐνεφῶτωνιον ἐτοῦτ ἡμωῦ ναq αφωανπειθε
 δε μαροῦσιτq ἐβοῦν αφωαναντλογιν δε μαροῦριτq οὔαι εφῆρι
 ἡτβοτε ἐτεοῦρεφενκοτ πε nem νιζοοῦτ ιε οὔωῶωῶῶ ιε
 οὔμαγος ιε ὀγστασιαστης ιε οὔρεφμοῦτ ιε οὔαστρολογος ἐτε
 οὔρερχα οὔνοῦ πε ιε οὔρεφωνι ιε οὔρεφμοῦτ ἐνιζοῦ ιε
 οὔρεφθαμιε φῦλακτηριον ιε οὔρεφμοῦτ ἐτειερβοone ιε
 οὔρεφσιμῆνι ἥεν νιζαλατ ιε πετῆσιμῆνι ἥεν ῆλι ἡζανῆλι ιε
 οὔρεφνωλ ἡπκim nem μελος αφωανβωσε ιε πετῆρες ἐροq
 ἐτομι ἐβελλε ρι σαλε ιε πετπαρατῆρει ἐζανζαλατ εῦμοῦτ ιε
 ζανκαλη ιε πετῆῆζῆθῆq ἐνιcαχι ἐωαρε νιρῶμι χοτοῦ
 εῶροῦωωπι νωῶῦ ἡμῆνι ναι μαροῦδοκιμαζιν ἡμωῦ ἥεν
 πιχρονος τκακιῶ γαρ μοκρ ἐοῦει ἐβολ ἡμοῦ ἐωωπι men
 αφωανλο εῦρι ἡναι μαροῦσιτοῦ ἐβοῦν εῦῶτεμῶωτῆζητ
 μαροῦριτοῦ ἐβολ.

οὔπαλλακῆ ἡτε οὔῶπιστος ἐωωπι men τεφῶκι τε εσχολαζε
 ἐροq μαροῦσιτς ἐβοῦν ἐωωπι δε ῆσῶῆem ἡμος nem
 ζανκεχωῶνι μαροῦσιτς ἐβολ.

οὔπιστος δε οὔονῆταq ἡοὔπαλλακῆ ἡμαγ ἐωωπι men οὔβῶκι
 τε μαρεφριτς ἐβολ εφσι ῆζιμι κατa φνομος ἐωωπι οὔρεμζι τε
 μαρεφρεμσι nemας εφῶτεμοῦωω δε μαροῦριτq ἐβολ.

a man or a woman who belongs to the theatre come in, or
 charioteer, or gladiator, or racer, or being publicly in the
 gladiatorum, or the Olympic games, or a player on the pipe, or
 harp, or who sings to the lyre, or a dancer, or vintner, let
 them cease, or let them be rejected. If a soldier comes in, let him be
 taught to do no injustice, and to accuse no one falsely; and
 let him be taught to be content with his wages which are given
 him. And, if he is persuaded, let him be received; but if he
 speaks against it, let him be rejected. Anyone doing abominable
 things, a sodomite, or a vain person, or a magician, or a seditious
 person, or an enchanter, or an astrologer who is a constituter
 of the time, or a diviner, or a serpent-charmer, or a maker of
 amulets, or an enchanter who does hurtful things, or an augurer
 by birds, or who augurs in any other way, or an interpreter of
 motions and members when they move; or he who divines by
 the blind and the lame, or who observes the calling of birds or
 sounds, or an observer of words that men utter that they may be
 signs to them, let these be proved for a time; for, it is difficult to
 depart from the evil. If they have ceased doing these things,
 let them be received; but if they will not be persuaded, let them
 be rejected.

A concubine of an unbeliever, if she is his bondservant, spending
 her time with him *alone*, let her be received; but if she defiles herself
 with others, let her be rejected.

And a believer who has a concubine, if she is a bondservant, let
 him put her away, marrying according to the law; if she is free, let
 him marry her; but, if he will not, let him be rejected.

ⁱⁱ The margin has ἐῶρεφζω ἐροq.

οὔαι ἐφοῦαζ ἡσα νιςμοτ ἡτε νιωθνος ιε νιςβω ἡτε νιιοῦδαι
μαρεφλο ιε μαρογριτq ἐβολ οὔαι ἐφλοβι ἐφθεωριν ἡεν
πιθεαδρον ιε ἡκῡνηκιον ιε ζανγπιπικος ιε ζανναγωνⁱⁱⁱ
μαροῦλο ιε μαρογριτοῦ ἐβολ.

πετῶνση ἐερκατηχοῦμενος μαρογκετηκιν ἡμοq ἡγ ἡρομη
ἐωωπ δε αqωαν οὔαι πε ἐγςποδεος πε ἐφρωγτ ἐβοῦν
ἐπιζωβ μαρογσιτq δσνε ωσκ ἡπερχρονος γαρ αν πετοῦκρινιν
ἡμοq αλλα πιτρωπος πε.

φνετ†ςβω δε ἐωωπ αqωαν οὔλαϊκος πε ἐφπαιδεγε ἡεν ἡσαχι
οῦοz οῦσεννος πε ἡεν πεqτρωπος μαρεq†ςβω σεναωωπι γαρ
τηροῦ ἡρεqσιςβω ἡτε φ† νεχαq ἡχε πεῖροφητης.

αqχωκ ἐβολ ἡχε νιχωμ ἡμαz ̅̅ ἐβολῡεν νικανων ἡτε νενιο†
ἡλποστολος ἡεν οὔζιρηνῡ ἡτε π̅̅ς ἀμην.

One following the customs of the heathen, or the doctrines of the
Jews, let him cease, or let him be rejected. One insane, beholding
the plays in the theatre, or hunting, or horse races, or contests, let
them cease, or let them be rejected.

He who is appointed to be catechized, let him be catechized three
years. But, if anyone is diligent, *and* is prompt in the work, let him
be received without delay; for, it is not the time that is judged, but
the manner of life.

And he who teaches, if he has been a lay person instructing in the
word, and grave in his manner, let him teach, “for all shall be
taught of God,” said the Prophet.

The Sixth Book is finished of the Canons of our Fathers the
Apostles, in the peace of the Lord. Amen.

ⁱⁱⁱ We should read ζανναγων.