

¹⁰ Read $\text{לַמֶּלֶךְ הַצָּבָא}$. Cf. Dan 11:15 Pšittā. G 94: βραχίονα τοῦ νότου. In Dan 11:7 מֶלֶךְ הַצָּבָא , refers to the king of the South, but the expression $\text{לַמֶּלֶךְ הַצָּבָא}$, is not found anywhere in Daniel.

¹¹ ἐπὶ ἀριθμῷ κυκλουμένῳ ἑβδοματικῷ ἑβδόμῳ χρόνῳ, G 94. Cf. chap. V, note 17 and chap. XIII, notes 1 and 2.

¹BB, chaps. LIII-LV (pp. 140-149), are taken from "Methodius", who is mentioned in the title of chap. LIII. The parallel text (with the exception of BB 145:1-146:8, which contains the episode of Alexander and the unclean peoples, and was used in chap. VIII above) covers chaps. XI-XIV of PM. BB summarizes considerably the apocalyptic part of PM, leaving out almost all concrete historical references and scriptural quotations. Use of BB will be made whenever it is helpful to understand or to correct the text of S.

²Γαβαῶν τὴν μεγάλην, G 96, reading 𐌲𐌳𐌰 instead of 𐌲𐌳𐌰𐌹. But cf. Pšīṭtā Judg 7:1 𐌲𐌳𐌰𐌹 𐌲𐌳𐌰𐌹. BB 140:19 = S.

³Read 𐌲𐌳𐌰𐌹𐌲𐌳𐌰. Cf. BB 140:20, G 96 (πάντες οἱ δυνάσται τῶν Ἑλλήνων).

⁴Read 𐌲𐌳𐌰. Cf. BB 140:21, Pšīṭtā Gen 16:12.

⁵Add 𐌲𐌳𐌰𐌹 𐌲𐌳𐌰𐌹. Cf. BB 140:22, G 96 (ἀποσταλήσονται ἐπὶ πρόσωπον πάσης τῆς γῆς).

⁶Read 𐌲𐌳𐌰𐌹. τέσσαρες πληγαί, G 98.

⁷𐌲𐌳𐌰𐌹, conjecture. This sentence < G 98, BB 140.

⁸Add from G 100-102: Ἀρμενία καὶ οἱ κατοικοῦντες ἐν αὐτῇ ἐν αἰχμαλωσίᾳ καὶ μαχαίρα πεσοῦνται. Καππαδοκία εἰς φθορὰν καὶ εἰς ἐρήμωσιν, καὶ οἱ ταύτης οἰκήτορες ἐν αἰχμαλωσίᾳ καὶ σφαγῇ καταποθήσονται. Σικελία ἔσται εἰς ἐρήμωσιν, καὶ οἱ ἐν αὐτῇ οἰκοῦντες εἰς σφαγὴν καὶ αἰχμαλωσίαν. Omitted in S because of homoioteleuton. Probably, one has to change also Σικελία into Κιλικία. Cf. below, chap. XIII, lines 42-45 and 70-72, and Appendix, pp. 202-05.

⁹Read ܠܕܘܡܠܐ . Cf. Appendix, pp. 202-05. G 102 has also Συρία.

¹⁰Added in the margin of S. Obviously omitted by scribal error (homoioteleuton).

¹¹Added in the margin of S: ܠܘܕܐܝܢ ܐܠ .

¹²Read perhaps ܠܘܣܐܝܢ ܐܠܐܝܢ (haplography).

¹³τὰ προσφερόμενα τοῖς ἁγίοις, G 104. But read perhaps ܠܕܘܡܠܐ . Cf. Payne Smith, Thesaurus, 3501.

¹⁴ὡς ἂν ἀπαιτεῖν καὶ αὐτοὺς τοὺς νεκροὺς καθοσιότητα τῶν ζώντων, G 106. But BB 141:16-17 has: ܠܘܕܐܝܢ ܠܘܕܐܝܢ ܠܘܕܐܝܢ ܠܘܕܐܝܢ ܠܘܕܐܝܢ ܠܘܕܐܝܢ . Read probably ܠܘܕܐܝܢ for ܠܘܕܐܝܢ .

¹⁵Read ܠܘܣܐܝܢ ܐܠܐܝܢ . ἡ σοφία αὐτῶν καὶ ἡ παιδείσιν, G 108. < BB 141.

¹⁶Read with BB 142:2 ܠܘܣܐܝܢ ܐܠܐܝܢ ܠܘܕܐܝܢ . In S, the suffix of ܠܘܣܐܝܢ has been partially erased (the mem of ܠܘܣܐܝܢ partly written over it), and the strange ʾālap

added later, after the erasure. The word could just be a dittography (cf. above, line 86). ἡ ὁδὸς αὐτῶν, G 106.

¹⁷Add with BB 142:2-3 ~~ⲗⲁⲃⲁⲗ ⲗⲁⲃⲁⲟ ⲗⲁⲃⲁⲗ ⲗⲁⲟ~~ .
καὶ ἀπὸ ἀνατολῶν ἕως δυσμῶν, G 106.

¹⁸Read ~~ⲗⲁⲃⲁ~~ . Cf. above, note 4.

¹⁹Sic. Read ~~ⲗⲁⲃⲁ~~ .

²⁰Read ~~ⲗⲁⲃⲁⲗⲟ ⲗⲁⲃⲁⲗ ⲗⲁⲃⲁⲗ~~ . Cf. BB 142:6
(~~ⲗⲁⲃⲁⲗ ⲗⲁⲃⲁⲗⲟ~~) and G 110 (ῥομφαία ταῖς ἐν γαστρὶ
ἔχούσαις κεντήσωσι, καὶ τὰ βρέφη...).

²¹Sic. Read ~~ⲗⲁⲃⲁⲗⲟ~~ , which abbreviates ~~ⲗⲁⲃⲁⲗⲟ~~ .
Cf. BB 142:9.

XII

¹ <G, BB 142:5.

² τόν τε ζωοποιόν σταυρόν καὶ τὰ ἅγια μυστήρια, G 112; فستى لوقا لوقا لوقا, BB 142:6. For فستى read probably فستى.

³ Read فستى with Pšīṭtā 1 Tim 4:1.

⁴ Pšīṭtā 1 Tim 4:1 فستى.

⁵ Sic. But one should read فستى.

⁶ Read فستى فستى. In S, both words are marked by three dots in red, placed above them.

⁷ <G, BB 142:19.

⁸ Read فستى, with BB 142:20.

⁹ Supplied from G 114, which has: οὗτοι ἔσονται τῶν ἡμερῶν ἐκείνων ὑπηρέται.

¹⁰ Read فستى فستى. καὶ πάντα, G 114.

XIII

¹⁷ τῷ ἐβδοματικῷ ἐβδόμῳ χρόνῳ, G 116. < BB 143:2.

²⁷ καὶ ἐν (αὐτῷ < MS G) τῷ ἐβδοματικῷ χρόνῳ, G 118.

< BB 143:7.

³⁷ < G, BB 143:7.

⁴⁷ < G, BB 143:12.

⁵The following list of the peoples conquered by the Muslims is omitted by the parallel text of BB 143:15. G 120 gives the names of the countries instead of the gentile forms of S. Cf. also Appendix, pp. 202-05.

⁶ Ῥωμανίαν, G 120.

⁷ Read ⲓⲛⲉⲛⲓⲛⲟ.

⁸ Συρίαν, G 120.

⁹ + Ἰσαυρίαν καὶ Ἀφρικὴν, G 120. Add perhaps ⲓⲛⲉⲛⲓⲛⲟ or ⲓⲛⲉⲛⲓⲛⲟ. Cf. below, note 22.

¹⁰ Sic. Read ⲓⲛⲉⲛⲓⲛⲟ. Σικελίαν, G 120.

¹¹ < G 120. Read ⲓⲛⲉⲛⲓⲛⲟ. Cf. also below, line 71.

¹² Here G 120-122 has the following addition: τότε ἐλεύσονται υἱοὶ Ἰσμαὴλ ἐν ἄρμασι καὶ ἵπποις μυριοπλασίως· ἐξελεύσεται γὰρ τῷ πρώτῳ μηνὶ τῆς ἐνάτης ἐπινεμήσεως καὶ συλλάβωσι τὰς πόλεις τῆς ἀνατολῆς κατακλύζων πάσας. μερισθήσεται δὲ εἰς ἀρχὰς τρεῖς· καὶ τὸ μὲν ἓν μέρος χειμάσει

εἰς Ἔφεσον, τὸ δὲ ἕτερον εἰς Πέργαμον, καὶ τὸ τρίτον εἰς τὰ Μαλαγινά. καὶ οὐαί σοι χώρα Φρυγία καὶ Παμφυλία καὶ Βιθυνία· ὅταν γὰρ παχνίσῃ, ὁ Ἰσμαὴλ παραλαμβάνει σε. ἐπελεύσεται γὰρ ὡσπερ πῦρ κατεσθίων ἅπαντας, καὶ οἱ ναῦται αὐτοῦ ἑβδομήκοντα χιλιάδες, καὶ ἐρημώσουσι τὰς νήσους καὶ τοὺς τὴν παράλιον οἰκοῦντας. οὐαί σοι Βύζα, ὅτι ὁ Ἰσμαὴλ παραλαμβάνει σε. περάσει γὰρ πᾶς ἵππος Ἰσμαήλ, καὶ στήσει ὁ πρῶτος αὐτῶν τὴν σκηνὴν αὐτοῦ κατέναντί σου Βύζα, καὶ ἄρξεται πολεμεῖν, καὶ συντρίψει τὴν πύλην εὐλοκέρκου, καὶ εἰσελεύσεται ἕως τοῦ βοός. τότε βοὺς βοήσει καὶ Ξηρόλοφος κραυγᾶσει συγκοπτόμενος ὑπὸ τῶν Ἰσμαηλιτῶν. τότε φωνὴ ἔλθη ἐκ τοῦ οὐρανοῦ λέγουσα· "ἄρκεῖ μοι ἡ ἐκδίκησις αὕτη." καὶ ἄρεῖ κύριος ὁ θεὸς τὴν δειλίαν τῶν Ῥωμαίων καὶ βάλῃ εἰς τὰς καρδίας τῶν Ἰσμαηλιτῶν, καὶ τὴν ἀνδρείαν τῶν Ἰσμαηλιτῶν εἰς τὰς καρδίας τῶν Ῥωμαίων, καὶ στραφέντες ἐκδιώξουσιν αὐτοὺς ἐκ τῶν ἰδίων συγκόπτοντες ἀφειδῶς. τότε πληρωθήσεται τὸ γεγραμμένον· "πῶς διώξεται εἷς χιλίους καὶ δύο μετακινήσουσι μυριάδας"; τότε συντελεσθήσονται καὶ οἱ πλωτῆρες αὐτῶν καὶ εἰς ἀφανισμόν γενήσονται. This addition is missing also in L, and can safely be disregarded as not being part of the original work.

¹³Add ⲟⲩⲙⲁⲗ with BB 143:17. G 122: ἐπ' αὐτοὺς.

¹⁴ ⲗⲁⲗⲁ , BB 143:18.

¹⁵+ $\text{ⲗⲁⲟⲗⲁⲗⲁ ⲟⲩⲟⲗⲁⲗⲁ ⲟⲩⲟⲗⲁⲗⲁ ⲟⲩⲟⲗⲁⲗⲁ ⲟⲩⲟⲗⲁⲗⲁ}$
 ⲗⲁⲟⲗⲁⲗⲁ , BB 144:1. + καὶ αἰχμαλωτεύσει τὰς γυναῖκας καὶ

³¹BB 144:19 (MS B) ~~למ~~ .

³²Here BB, chap. LIV (145:1-146:8) inserts the story of the enclosing of the unclean peoples by Alexander.

Cf. above, chap. VIII, note 5.

³³ ~~לכל~~ ~~הכל~~, BB 146:13. $\pi\alpha\sigma\alpha\ \eta\ \gamma\eta$, G 128.

³⁴Read ~~לכל~~ . < EB 146:18, G 130.

³⁵< BB 146:21, G 130.

³⁶ ~~לכל~~ ~~לכל~~, BB 147:2-3 (MS A); ~~לכל~~ (MSS B, C). $\pi\acute{o}\lambda\iota\nu\ \text{'}\text{I}\acute{o}\pi\pi\eta\nu$, G 130.

. ܘܢܝܢܐ . ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ .
 . ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ .
 ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ .
 . ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ .
 . ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ , BB 148:
 11-18. Again, this addition is missing from G 136, and
 is therefore suspect.

¹⁶Here ends the parallel text from BB, chap. LV. In
 the last lines of chap. LV (148:20-149:7), and then in
 chap. LVII, BB has its own description of the events of
 the end, but the source of that description is not PM.

^{17*}The conclusion in G 138-140 is also different
 from the text in S: καὶ Ἰούδας γὰρ ὁ Ἰσκαριώτης ὁ καὶ
 προδοὺς τὸν κύριον καὶ αὐτὸς ἐκ φυλῆς ἐστὶ τοῦ Δᾶν.

πληθυνομένης οὖν τῆς θλίψεως τῶν ἡμερῶν ἐκείνων ὑπὸ
 τοῦ υἱοῦ τῆς ἀπωλείας οὐ φέρει τὸ θεῖον καθορᾶν τὴν ἀπώ-
 λειαν τοῦ γένους τῶν ἀνθρώπων, οὓς ἐξηγοράσατο τῷ ἰδίῳ
 αἵματι, καὶ ἐξαποστελεῖ οὖν ἐν συντόμῳ τοὺς ἰδίους αὐτοῦ
 καὶ γνησίους θεραπόντας τὸν Ἐνὼχ καὶ τὸν Ἥλιαν εἰς ἔλεγ-
 χον τοῦ ἀντικειμένου· παρουσίᾳ οὖν πάντων τῶν ἐθνῶν ἐλέγ-
 ξουσιν αὐτοῦ τὴν πλάνην, καὶ ἀναδείξουσιν αὐτὸν ψεύστην
 ἐπὶ παντὸς ἀνθρώπου καὶ οὐδὲν ὄντα, καὶ ὅτι δι' ἀπώλειαν
 καὶ πλάνην τῶν πολλῶν ἐξῆλθεν. τὰ οὖν ἔθνη ὁρῶντα αὐτὸν
 αἰσχυρθέντα, τὴν πλάνην αὐτοῦ ἐλεγχθεῖσαν ὑπὸ τῶν τοῦ θεοῦ
 θεραπόντων ἐάσουσιν αὐτόν, καὶ φεύξονται ἀπ' αὐτοῦ, καὶ

προσκολληθήσονται τοῖς δικαίοις. ὄρων οὖν αὐτὸς ἑαυτὸν ἐλεγχόμενον δεινῶς καὶ ὑπὸ πάντων περιφρονούμενον θυμῷ καὶ ὀργῇ ζέσας ἀναιρεῖ τοὺς ἁγίους ἐκείνους.

τότε φανήσεται "τὸ σημεῖον τῆς παρουσίας τοῦ υἱοῦ τοῦ ἀνθρώπου", καὶ ἦξει "ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δόξης αἰωνίου καὶ ἀνεληγὸν αὐτὸν κύριος τῷ πνεύματι τοῦ στόματος αὐτοῦ" κατὰ τὴν ἀποστολικὴν ἐκφαντορίαν. τότε ἐκλάμπουσιν οἱ δίκαιοι "ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπέχοντες", οἱ δὲ ἀσεβεῖς ἐκδιωχθήσονται καὶ ἀποστραφήσονται εἰς τὸν Ἄδην, ἐξ οὗ ῥυσθείημεν ἅπαντες οἱ θεὸν ζῶντα λατρεύοντες, χάριτι καὶ φιλαντροπία τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ καὶ ζωοποιῷ πνεύματι τιμὴ, δόξα, κράτος, μεγαλωσύνη τε καὶ μεγαλοπρέπεια νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.