

# A POST-BYZANTINE METAPHRASIS OF THE GREEK APOCRYPHAL ACTS OF THOMAS ENTITLED *LIFE AND CONDUCT OF THE SAINT APOSTLE THOMAS (BHG S.N.)*<sup>1</sup>

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DOI: 10.17846/CL.2024.17.1.3-35

**Abstract:** NARRO, Ángel – POMER, Juan José. *A Post-Byzantine Metaphrasis of the Greek Apocryphal Acts of Thomas entitled Life and Conduct of the Saint Apostle Thomas (BHG s.n.)*. This article presents the first critical edition, together with its English translation and introduction, of a post-Byzantine metaphrasis of the first two acts of the Greek Apocryphal Acts of Thomas (=ATH). This metaphrasis is based on the version BHG 1831d, which has also been recently published, and is preserved in two 16th – 17th century manuscripts (London, British Library, Add. 34554; Manchester, John Rylands University Library, gr. 24). In the first codex, f. 32 was added in the middle of the text with a fragment from a homily attributed to Patriarch Christopher of Alexandria which mentions a snake that gives a pearl to a man every day. This scene may have reminded the individual who inserted the folium here of the original and primitive ATH, more specifically the section of the Hymn of the Pearl, preserved just in one manuscript.

**Keywords:** *Acts of Thomas, Metaphrasis, Post-byzantine literature, Apocryphal Acts, Hagiography*

## Introduction

Among the many different versions of the Greek apocryphal *Acts of Thomas* (=ATH) the one that we present in this article, along with its critical edition and translation (see in the Appendix), represents a later witness of the success and transmission of this text, from Early Christian times to the 16th century after the fall of the Byzantine Empire. The text contains the first two acts of the apostle Thomas during his evangelistic mission in India (c. 1-29 in Bonnet). This is, in fact, one of the most common formats in which the text survived through the centuries (Muñoz-Gallarte – Narro 2021), because of its use as hagiographical material. This section refers to the scene of the distribution of the regions of the earth among the apostles (Kaestli 1981), the sale of Thomas as slave (Pesthy 2001; Glancy 2012), the episode of the Andrapolis wedding, and the story of the palace built in heaven by the apostle for the Indian king Goundaphor (Hilhorst 2001). The text is written in a clear, popular Greek language (γλῶσσα δημώδης), which implies a significant rewriting of the text, since the ATH were originally composed in post-Classical Greek *koine*. It is entitled in the manuscripts *Life and Conduct of the Saint Apostle Thomas* (βίος καὶ πολιτεία τοῦ ἁγίου ἀποστόλου Θωμᾶ) (=LCTh from now on), which can be used as a reference to distinguish it from the primitive ATH and other derived versions. The text was not recorded by Halkin in his *Bibliotheca Hagiographica Graeca*. For this reason, the code BHG s.n. has been assigned to it.

<sup>1</sup> This paper is included within the framework of the research project “Edition, Translation, and Commentary of Acta Thomae” supported by the Spanish Ministry of Science, Innovation and Universities (Research project PID2019-111268GB-I00).

A first copy of this text has been discovered in the codex London, British Library, Add. 34554, 16th c., ff. 26v-43r [Diktyon: 39113], which has been examined online since the digitization is of excellent quality. The manuscript was already listed by Van de Vorst and Delehay in their analysis of the Greek codices preserved in the United Kingdom (1913, 272-273). It is a paper codex consisting in its current form of 186 folia, considered to have been manufactured in Epirus (Cataldi 2008, 443-444). It is imperfect and mutilated, since many folia have missing parts or had them torn away for unknown reasons. The manuscript was purchased by the British Library on 17th April 1894 from S. Moussouris (AAVV 1901, 4-6). In f. IVv it contains the label of another codex, one of the *Chronicon* of John of Fordun (*Iohannis Fordonj Scoto. Chronicon imperfectum*), which does not match the actual content of the manuscript. A posterior hand listed an index of contents in ff. 1v-2r, after the restoration of the codex and the loss of the missing folia. Part of the original index appears in f. 186, which shows an older numeration on the top with the number 419, suggesting that the codex in its very first form was of significant size. This manuscript is the basis of our edition, and it will be identified from now on with the key A.

A second copy of the text has been identified in codex Manchester, John Rylands University Library, gr. 24, 17th c., ff. 12v-27r [Diktyon: 40482]. A digitization of this document has been generously shared with us by John Rylands University Library. It is also a paper codex, containing different texts, among which one may find hagiographical material, edifying narratives, philosophical and theological treatises, and exegetical texts. Even if the text follows closely the version of A, some sections omitted in the latter but present here, providing better readings for our text, suggest that the *ATH* were copied here from another manuscript different to A. The text of this unknown archetype, however, is very close to the latter, which points to a relatively stable textual transmission. This manuscript from Manchester has been identified with the key B in our edition.

The use of certain expressions, style of language and presence of many Turkish loanwords in the text suggest a date of composition matching the time to which the first manuscript was dated (16th century). Furthermore, we have also located the precise version of the *ATH* from which this post-Byzantine paraphrase was most likely created. The source text is the version *BHG* 1831d (Halkin 1957, 300). This version of the *ATH* has been preserved in four different manuscripts: Mount Athos, Library tou Protatou (Karyés), 2 (Lambros 2), 11th c., ff. 67r-71r, [Diktyon 18031]; Moscow, Gosudarstvennyj Istoriceskij Musej, Sinod. gr. 162 (Vlad 380), 11th, ff. 50v-57r [Diktyon: 43787]; Mount Athos, Mone Iviron, 275 (Lambros 4395), 12th c., ff. 88r-94v [Diktyon: 23872]; Athens, National Library of Greece, 284, year 1599, ff. 499v-516v [Diktyon: 2580]. These four codices show a close relationship with one of the manuscripts previously used by Bonnet in the only extant critical edition of the primitive *ATH*, namely K in his edition (Città del Vaticano, Vatican Library, Chisianum, R VII 51 / gr. 42, 11-12th c., ff. 7r-20r [Diktyon: 65230]). However, the complex textual transmission of the *ATH* makes us cautious about this latter statement.

The version *BHG* 1831d, whose edition, translation into Spanish, and commentary has been already published (Narro 2023), contains certain keywords and expressions that can also be found in *LCTh*. It narrates the original episodes of the *ATH*, but uses different modes of expression for this goal. Thus, the plot and the story do not change much, only the ways in which they are presented. Furthermore, the latter shows a special connection with the Athenian manuscript, redacted in 1599, which may offer a concrete *terminus ante quem* for a precise date of the *LCTh*. In the following lines we have listed the main features of the text and their place within the textual tradition of the *ATH*. Our analysis is based not only on the common content of both the *LCTh* and version *BHG* 1831d of the *Acts of Thomas*, but also on the use of concrete terms and expressions:

- § 1, 1-4: Inclusion of the list of apostles in the scene of the distribution of the mission areas of the world (Kaestli 1981). This element rules out the relationship of the *LCTh* with other

abridged versions sharing similar content, which were quite widespread in the manuscript tradition of the *ATh*. Some of these, such as those already known to Bonnet and grouped in his edition under the key Γ, exclude this list (Muñoz-Gallarte – Narro 2021, 257).

- § 2, 2-3: The text indicates that Avanis was sent by the king of India with a ship full of merchandise (μετὰ πολλῆς πραγματείας ἕνα καράβιον γεμάτων), which is a detail introduced in *BHG* 1831d, even if in the primitive text the allusion to the ship appears later in § 3.
- § 2, 6-7: The text adds a justification of Jesus's ruse to make Thomas travel to India (ὁ οὖν κύριος ὁ θεὸς ἡμῶν Ἰησοῦς Χριστὸς βουλόμενος τὸ πῖσμα τοῦ Θωμᾶ νὰ τοῦ τὸ εὐγάλη, καὶ νὰ τὸν ἐβάλῃ καὶ στανέω του νὰ ὑπάγῃ). It insists on the proverbial incredulity of the apostle (Hartin 2006, 242).
- § 2, 9: The price paid by Avanis for Thomas is 30 silver coins (διὰ ἀργύρια τριάντα), which recalls the amount of money received by Judas for betraying Jesus (Mt. 26.15) (Hartin 2006, 245). The text follows for this scene the version in *BHG* 1831d, which registers a similar amount, instead of the “three pieces of uncoined metal” (τριῶν λιτρῶν ἀσήμου) or the “twenty coins of silver” (ἀργυρίου νομίσματα εἴκοσι) of the other versions of the *ATh* (Narro – Muñoz-Gallarte 2023). In nearly all versions of the *ATh* the sale's price is not included in the bill written by Jesus, but in a previous sentence announcing the agreement. The only manuscript repeating the price in the bill signed by Jesus is the Athenian one of the version *BHG* 1831d. The text that we are presenting here omits the first reference to the price, but keeps the second. This detail proves the close relationship between *BHG* 1831d and the *LCTh*.
- § 3, 6: Regarding the abilities of Thomas with woodwork, the apostle mentions the “carriages” (ἀμάξια), an innovation introduced by *BHG* 1831d, although it also appears in codex K of Bonnet's edition.
- § 4, 8-9: During the explanations for the musical echoes heard by both Thomas and Avanis, the local citizens warn the two foreigners that, if anyone does not obey the king's command by not coming to the wedding, he will be punished and sentenced to death (εἰ δὲ καὶ ὅποιος δὲν κάμνει τὸν ὀρισμὸν τοῦ βασιλέως καὶ δὲν ὑπάγει, νὰ κατακρίνεται, καὶ νὰ παιδεύεται, καὶ θάνατον νὰ λαμβάνει). The indication of a concrete penalty is introduced for the first time in the long tradition of the *ATh* by *BHG* 1831d, and is preserved here.
- § 5, 16: The hagiographer indicates that the flute player recognizes Thomas from Jerusalem (διότι ἦτον καὶ αὐτὴ ἡ γυναῖκα ἑβραία καὶ τὸν ἐγνώριζεν ἀπὸ τὴν Ἱεροσόλυμα), which is an innovation of this version.
- § 7: As happens in many manuscripts containing the primitive *ATh*, the *LCTh* omits the so-called *Hymn of the Daughter of Light*, as is also the case in *BHG* 1831d.
- § 7, 3-4: Here, the role played by the flute player in the primitive versions of this scene is assigned to two different women by mistake (ἡ δὲ ἄλλη γυναῖκα ἡ συντεχνήτρια αὐτῆς τῆς ἑβραίας, δὲν ἐγροίκα τί ἔλεγεν ὁ Θωμᾶς. διότι ἦτον ἀπὸ ἄλλο ἔθνος). First, the Hebrew flute player plays her instrument in front of Thomas. Second, another woman, who is said to be a “pal” (συντεχνήτρια) of the former, sits in front of him and gazes at him. Finally, the original Hebrew flute player sits in front of Thomas, once she has played for all the attendants to the wedding, and resumes the role that she had in the original narrative.
- § 9: Indirect allusion to the speech pronounced by Thomas on chastity for the two newly married (c. 10 in Bonnet).
- § 13-14: Abridged version of both the bride and groom's interventions (c. 14-15 in Bonnet)
- § 14, 13-14: In the primitive *ATh* the king is only instructed in the Christian doctrine, whereas here the hagiographer explicitly alludes to the king's conversion (καὶ ἔστρεψαν καὶ τὸν βασιλέα εἰς θεογνωσίαν). The keyword θεογνωσία is shared with *BHG* 1831d.

- § 15, 8-10: In the list of the apostle's skills in both wood and stone some elements are added. As in § 3, 6, the hagiographer repeats the word ἀμάξια ("carriages"), which points to a close relationship with the version *BHG* 1831d and adds internal coherence. Furthermore, Thomas affirms that he can make stone arches (καμάρες) and towers (πύργους). Both terms seem to replace the word στήλας that appears in the primitive versions.
- § 15, 12-14: The king asks Thomas to focus on the palace's construction, so he can gain experience for other jobs in the future (ὁμως βούλομαι λοιπὸν νὰ κτίσω πρῶτον ἓνα παλάτιον, καὶ ὕστερον τὰ λοιπὰ ἔργα θέλομεν κάμη μὲ τὴν ἄνεσιν. διὰ νὰ πάρης πρῶτον πείραν καὶ δοκιμὴν βεβαίαν). This detail also appears in *BHG* 1831d, whereas it is absent in the other versions.
- § 16, 6-7: The text adapts the name of the month in which construction begins to its contemporary calendar (ἀπὸ τὸ νοέμβριον μῆνα). Thus, this month will no longer be διος the ancient Macedonian month dedicated to Zeus appearing in the primitive version of the *Ath*, nor ὑπερβερεταῖος, the last month of the Macedonian year mentioned in *BHG* 1831d. As for the construction's deadline, the text keeps the month of April (ἕως τὸν ἀπρίλλιον), as in *BHG* 1831d, not the ξανθικός of the primitive text.
- § 19: The king's brother has no name in this version, as in *BHG* 1831d. In most versions he is named as Gad, in others Gethan.
- § 21, 8-9: In both the primitive *Ath* and in *BHG* 1831d the king's brother tries to convince the monarch with persuasive words. In the primitive *Ath* Gad affirms that he was convinced that the king would give half of his kingdom for him, his own brother, if anyone had asked. In *BHG* 1831d the argumentation becomes more personal, since the king's brother would be the one hypothetically asking for half of his kingdom. Here, instead, the brother asserts that he asked many times for half of his kingdom, but the king never granted it (ἀδελφέ μου, ἐγὼ ὅτι σὲ ἐζήτησα πάντοτε, καὶ ἕως τὸ ἡμισυ τῆς βασιλείας σου ποτὲ δέν μου τὸ ἐκράτησες). For this reason, the brother asks the king to accept his request. In conclusion, the hagiographer does not interpret properly the meaning of the source text, so he transforms the hypothetical situation into a real one, which may have seemed more appropriate to him for introducing the request for the sale of the palace.
- § 21, 19-21: The king's brother has no words to describe the beauty of the palace built in heaven by Thomas. He uses the *topos* of the incapacity of his own tongue to describe such beauty (καὶ δὲν δύναται ἡ γλῶσσα μου νὰ τὸ διηγηθῆ τὸ κάλλος ἐκείνου καὶ τὴν εὐπρέπειαν), as in *BHG* 1831d (ἐγὼ δὲ τοῦ θαυμαστοῦ ἐκείνου κάλλος ἰδὼν παλατίου, οὐ δύναμαι γλῶσση διηγήσασθαι τὴν ὑπερβολὴν τῆς αὐτοῦ εὐπρεπείας). This constituted a widespread *topos* among middle-Byzantine hagiographers, who normally included it in their works' prologues or epilogues to indicate the importance or magnificence of the matter with which they were dealing (Pratsch 2005, 40-42).
- § 23: The scene of the instruction of Thomas to both the king and his brother, and their conversion and baptism, are summarized very briefly (c. 25-26 in Bonnet).
- § 23, 5-6: The conversion of the royal brothers is interpreted as an example of repentance and a sign for the Indian people to convert themselves to the Christian faith (καὶ ἔγιναν παράδειγμα καὶ ἐπιστροφή τῆς ἀληθείας). This statement was also borrowed from *BHG* 1831d (ἐκεῖνοι δὲ βαπτισθέντες καὶ θείας χάριτος ἀξιοθέντες, πολλοῖς γέγοναν ὑπόδειγμα καὶ προτροπὴ πρὸς τὴν τῆς ἀληθινῆς πίστεως ὁδόν).
- § 24, 1-2: As in *BHG* 1831d, the hagiographer mentions the martyrdom of Thomas (ὕστερον δὲ ὁ μακάριος ἀπόστολος ἐτελείωσεν καὶ αὐτὸς εἰς μαρτυρίου στέφανον ἀπὸ τὴν πρόσκαιρον τούτην τὴν ζωὴν). However, he was most likely referring to a quite well-known tradition, and

not to the text of the martyrdom itself, which is present neither in *BHG* 1831d nor in most manuscripts preserving other versions of the *Ath* (Narro – Muñoz Gallarte 2022, 374-382).

## Language and style

This text uses a popular form of language, clearly paratactic and including vocabulary influenced by Turkish.

### I. Phonology

#### 1. Vocalism

Prothetic vowels: ἤξευρε (§ 2); ἠξεύρεις, ἠξεύρω (§ 3); ἐβλέπει (§ 6); ἐβλέπομεν (§ 8); ἐδώσω, ἐσύρη (§ 9); ἐφέρει (§ 14); ἠξεύρω (§ 15); ἠδύνατον, ἐγνωρίζω, ἐβλέπου, ἐμπαίνει (§ 16); ἐφόρει (§ 18); ἐβλέπεις, ἐδικήν, ἐκαύσω (§ 19); ἐβάλουν, ἔμπω (§ 20); ἐκρατήσης (§ 21); ἐβλέπομεν, ἐσυγχωρήση (§ 22).

### II. Morphology

#### 1. Nominal morphology

The relative pronoun ὅς, ἧ, ὅ has gradually disappeared, replaced by the forms ὅστις, ἧτις, ὅτι, τις, τι and by those of the article τόν, τήν, τό. Subsequently, they will all be displaced by the relative adverb ὅπου, ὅπου, που, invariable, and by the inflectional ὁ ὁποῖος, ἡ ὁποῖα, τὸ ὁποῖον, both present in Modern Greek (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1091ff). Thus, we find ὅπου (§ 1ff), τὸν ὁποῖον (§ 2, 18), ὁποῖος (§ 4), ὅποιον (§ 5).

Use of the combination πᾶσα ἕνας (§ 1) – and the variants πᾶσα ἕνα (§ 7), πᾶσα ἐνοῦ and πᾶσα ἕναν (§ 17) – as a pronoun, formed by the indeclinable determinant (quantifier) πᾶσα, together with the numeral/indefinite pronoun ἕνας. πᾶσα ἕνας is frequent in Late Medieval Greek, and is more innovative than πᾶσα εἷς, which is more common in later Medieval Greek (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1209).

In § 4 we again find this determinant, together with a noun: πᾶσα ἄνθρωπος.

Use of αὐτός, -ή, -ό as a 3rd person pronoun. This occurs in *koine* Greek, remains in use during Late Medieval Greek and is fully established in the earliest Late Medieval Greek texts (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 915).

The genitive αὐτουνοῦ, a case-form of αὐτός rather than a case-form of the variant αὐτοῦνος, appears from the 15th century onwards, and is more frequent in lower-register texts (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 917). We find two examples in §18 and §19.

#### 2. Verbal morphology

Probably one of the most notable features of Medieval Greek is the disappearance of the infinitive. This occurs between the 10th and 13th centuries, replaced by the construction *vá* + subjunctive. There are many examples in the text: *vá* πορευθῆ, *vá* υπάγη, *vá* ἀκούση (§ 1)...

However, the infinitive is still used in Medieval Greek, and in our text we find ἦσθε (§ 1), a form of the copulative verb εἶμαι. The old infinitive εἶναι had become homophonous with the new form /'ine/ for the 3rd person singular and plural present indicative and subjunctive. Moreover, this can also be explained because the verb

εἶμαι tended to be remodelled on the basis of the mediopassive paradigm, so the new infinitive was modelled on the mediopassive infinitive in –σθαι and its homophones (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1750). ἦσθαι appears also in §11.

Following this tendency of using mediopassive endings, the imperfect ἦτον in 3rd singular (§ 4 and, 5, 7, 9, 12, 18, 19) and 1st plural ἤμασθεν (§13), a written variant of ἤμαστε(v), appeared at the beginning of Late Medieval Greek from the 15th century onwards (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1739).

The form ἔστοντας (§ 11, 13), invariable participle of the copulative verb, appears from the 16th century onwards (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1735).

Other infinitives: ποιῆσαι (§ 2); διδαχθεῖ, εὔρεθεῖ, λυπηθεῖ, μαλῶνει, ὀργίζεσθαι, δώσει, ἔχει, χαλάσει, χαρεῖ (§ 11); κάμη (§ 15); πειραχθῆ, ἐλευθερωθῆ (§ 19).

The verb ὑπάγω originally had an irregular perfective stem ὑπαγαγ-. As this fell into disuse, the imperfective stem began to be used to express both the imperfective and the perfective verbal aspect, so ὑπαγ- added the infix –αιν– and resulted in the verb ὑπαγαίνω, frequent in early Late Medieval Greek texts (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1391). There are many examples in our text. By way of homophony, we find ὑπαγένω in § 1.

Prefixed verbs can have an internal or external augment, or both, or neither. However, the internal augment tends to appear in verbs whose prefix begins with a vowel (ἀπέστειλεν, ἀπέκοψε, ἀπεκρίθη in § 2; ἐξέβηκαν in § 4; ἀπεκρίθη, ὑπήγενεν in § 5; ἐπήγεν in § 7; ἀπέταξε in § 8, etc.), whereas if the prefix begins with a consonant, an external or double augment tends to be used (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1419). The external augment appears in ἐπαρακάλεσε, ἐπροσευχῆθη, ἐπάραλαβε, ἐσυμβοήθα, ἐκάθισεν (§ 3 and 4); ἐδιאלήσαν (§ 5); ἐπαράτησεν (§ 6); ἐκατοίκα, (§ 7); ἐσύντριψε (§ 8); ἐκαταράσθη, ἐκαταράσθης (§ 9); ἐσυντύχεναν (§ 10), ἐπεριγύρισαν, ἐπροαίπαμεν, ἐπαράτησε (§ 14); ἐπροβόδα, ἐπροβόδισε (§ 17); ἐπαράστησαν (§ 19); ἐσυγχωρήση (§ 22); ἐμεταγύρισε (§ 23). The double augment in ἐπαρήγγειλεν (§ 2, 10, 11); ἐσυνέβη, ἐκατέκοψεν (§ 7); ἐπαρήγγειλε (§ 15).

Sometimes, verbs are unaugmented: ἀπόμειναν (§ 4)...

### III. Syntax

#### 1. Nominal syntax

The gradual disappearance of the dative can already be observed in *koine* Greek. In Medieval Greek it is not often used, except in lexicalized constructions and fossilized expressions (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1961-1962). Its syntactic values will be redistributed so that (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1951-1952):

a) Locative (ἐν + dative) will be expressed by εἰς + accusative:

εἰς τὰ Ἱεροσόλυμα, εἰς τὰ ἔθνη (§ 1)...

b) Indirect object, by means of the genitive: τοῦ πέση (§ 1); λέγει του (§ 1, 3, 9, 10, 15, 17, 19); νὰ τοῦ ἀγωράση, διὰ νὰ τοῦ τὸν ὑπάγη, νὰ τοῦ κτίση, νὰ τοῦ τὸ εὐγάλη, λέγει του (§ 2) – though also λέγει τον (§ 2, 6) and λέγει τους (§ 11, 14)–; λέγει της (§ 12); εἶπε τοῦ βασιλέως (§ 13); λέγει αὐτοῦ (§ 15); τοῦ λέγει, λέγει τοῦ Θωμᾶ (§ 16); τὸν ἔμοιρασε τῶν πτωχῶν (§ 18); λέγει τοῦ ἀδελφοῦ του (§ 22).

As already mentioned, we find fossilized expressions in the dative form in § 2: ὀνομάτι Ἀβάνης, ἐν τῇ ἀγορᾷ; in § 4: ἐν ἄλλω τόπῳ; in § 15: ἐν πρώτοις; in § 23: τῷ ἀγίῳ πνευμάτι, τῇ τοῦ Χριστοῦ χάριτι; in § 24: σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ, καὶ ζωοποιῷ αὐτοῦ πνευμάτι; also their former values: λέγει τῷ Θεῷ (§ 4) and λέγει αὐτῷ (§ 5, 21); ἐβραϊκῆ γλώσσα (§ 6); ἐπίστευσαν τῷ κυρίῳ (§ 11); εὐχαριστῶ τῷ θεῷ μου, εὐχαριστῶ σοι (§ 13); τῷ παιδί μου (§ 14); τῷ Θεῷ, τῷ σωτερί Χριστῷ (§ 17); τῷ κράτει (§ 18); λέγει τοῖς ἀγγέλοις (§ 20); εἶπον αὐτῷ, λέγει αὐτῷ (§ 21).

The accusative case tends to be the only case governed by prepositions, as in Modern Greek: μετὰ σέ (§ 1); μετὰ τὸν Ἀβάνη, ἀπ' αὐτόν (§ 2, 7); μετὰ ξύλα, μετὰ λιθάρια (§ 3); ἀπὸ τὴν τράπεζαν, ἀπὸ ἐκείνους (§ 5); μετὰ σᾶς (§ 9). However, we also find: μετὰ θυμοῦ, μετὰ πολλῆς πραγματείας (§ 2); μετὰ τοῦ βασιλέως, μετὰ τοῦ γαμπροῦ καὶ τῆς νύμφης (§ 9); μετὰ τοῦ ἀνδρὸς αὐτῆς (§ 10); μετὰ χαρᾶς (§ 12).

## 2. Sentence syntax

The general trend, as was already the case with *koine* Greek, is for a repetitive use of paratactic constructions.

διὰ νά with final value (Modern Greek: γιὰ νά) (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1896-1897).

Use of the temporal conjunctions ὡσάν (§ 2, 6) and ὡς (§ 2ff), typical of Late Medieval Greek, in order to express simultaneity (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 1906).

## 3. Prepositional constructions

There are some prepositions preceded by adverbs that form a combination replacing simple prepositions that have fallen into disuse: (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 2003-2005): μέσα εἰς τὸ καράβι (§ 3, 4), ἀπάνω εἰς τὸ κεφάλην του (§ 5, 6), κάτω εἰς τὴν γῆν (§ 6, 7), κάτω πρὸς τὴν γῆν (§ 6), μέσα εἰς τὰ ὀμμάτια (§ 7), μέσα εἰς ὅλον τὸν λαόν (§ 8), μέσα εἰς αὐτὰ (§ 11), ἀπὸ πάνω μου (§ 13), μέσα εἰς ἕνα κατώγι (§ 20), μέσα εἰς αὐτό (§ 22).

And also adverb + genitive: ἔμπροσθεν τοῦ βασιλέως (§ 15, 19, 22), or even adverb + clitic: ἔμπροσθέν τους (§ 5) (Holton – Horrocks – Janssen – Lendari – Manolessou – Toufexis 2019, 2006-2007).

## IV. Lexicon

### 1. Latinisms

The great influence of Latin on Greek led to numerous linguistic borrowings. Those that appear in our text are the following:

κουμερκιάρης (§ 1) < Latin *commercarius* (Kriarás 1968, s.v. *κομμερκιάριος*)

παλάτιον (§ 15-22), παλάτι (§ 19) < Latin *palatium* (Andriotis 1992, s.v. *παλάτι*; Kriarás 1968, s.v. *παλάτι*, *παλάτιν*, *παλάτιον*)

φλορία (§ 17, 22) < Medieval Greek φλουρί(ο)v/φλωρίον < Medieval Latin *florinus* (= *florens nummus*) < Latin *Florentia* (Andriotis 1992, s.v. *φλουρί*, *φλωρί*)

ὀσπήτιον (§ 19), σπήτι (§ 23) < Latin *hospitium* (Andriotis 1992, s.v. *σπίτι*; Kriarás 1968, s.v. *οσπίτιον*, *οσπίτι(v)*)

### 2. Turkisms

μειμάρης (§ 2) from Turkish *mimar* ('architect')

σαράγια (§ 2, 3, 15) plural of *σαράγιον*, from Turkish *saray* ('palace'). In Modern

Greek, σαράι < σαράγι(ον) (Andriotis 1992, s.v. σαράι)

παζάρι (§ 2, 22) probably borrowed from Turkish *pazar*, which comes from Persian بازار (bâzâr) (Andriotis 1992, s.v. παζάρι; Kriarás 1968, s.v. παζάρι(ον))

καραβασαρά (§ 4, 14), a variant of καρβασαράς, from Turkish *kârvansaray* ('caravanserai') (Andriotis 1992, s.v. καρβάνσαρά; Kriarás 1968, s.v. καρβασαράς).

τζεγγίστρα (§ 5ss), from Turkish *çeng* (a type of Ottoman harp, popular at the end of the 17th century)

αχούρι (§ 18), from αχούριον, from Turkish *ahır* ('stable'), and the latter, perhaps from Classical Greek αχούριον (Andriotis 1992, s.v. αχούρι; Kriarás 1968, s.v. αχούρι)

### 3. Italianisms

μπάτζον (§ 6), variant of μπάτσος, probably from Italian *bazza* ('slap') or from Yiddish *patsch* (Kriarás, 1968, s.v. μπάτσος) (Andriotis 1992, Kriarás, 1968, s.v. μπάτσος)

## A curious interpolation in ms. A

Codex A (London, British Library, Add. 34554) presents a curious addition of a folium between ff. 31 and 33. As can be observed even in the digital copy of the manuscript available online, f. 32 was at some point added in its current place, for apparently unknown reasons. Because of the slightly different color of the paper, it seems that this f. 32 was torn away, and put in this position. The interpolation of the text of this folium interrupts the logical sequence of the *LCTh* that we are presenting here. The paper is identical, the text was written by the same hand and with similar inks (black and red), and the number of lines also matches (15). All these facts suggest that this folio originally belonged to the same codex. On the top of f. 31v there is a scribal mark (αα) and on the inferior margin was added a little posterior inscription in different black ink, an unreadable sentence, perhaps πολλά μὲν τη (ἀπιστ...). Both elements were recorded later by a different hand, probably in modern times. As for the sentence added to the top of f. 32v, it is a short unreadable indication, which may perhaps warn that the position of this folium is out of its original context.

We have identified the text as a paraphrase in γλώσσα δημώδης of a homily attributed to the patriarch Christopher of Alexandria (9th c.), who includes an edifying narrative in which a man, receiving a pearl from a serpent every day, is one day suddenly bitten by this animal, so he complains about it. This narrative is included in the original homily from which this fragment was rewritten, in order to prevent the audience from the risks and dangers of sin and the devil. In f. 186r, in the original index of the manuscript, there appears the name of a certain saint Christopher (ὁ ἅγιος χριστόφορος [*sic*]), which might refer to the author of this homily. If this assumption is correct, it will be another important reason for believing that f. 32 originally belonged to this codex. The transcribed text of f. 32 is as follows:

[32r] μᾶς ἐξενώσει ἀπὸ τῆς σωτηρίας καὶ φιλανθρωπίας τοῦ θεοῦ· καὶ νὰ μᾶς παραδώσει τοῦ αἰωνίου πυρός· ἔτζη καὶ τὸ δόλος τῶν ψαρίων· ἐπειδὴ ὡσὰν δόλος καὶ τὸ ἀγγίστρον ὅπου γελῶνται τὰ ψάρια ἔϋπὸ τῶν ψαράδων· διότι εἶναι κεκρῦμένω τὸ ἀγγίστρον μέσα εἰς τὸ δόλομα· καὶ πλανῶνται τὰ ψάρια ἔϋπὸ τῶν ψαροκνηγῶν· οὕτω καὶ ὁ διάβολος ὡσπερ τὸ ψάρι ὡσὰν πιάσθη ἔϋπὸ ἀγγίστρον βάλεται εἰς τὸ πῦρ· τοιοῦτῳ τρόπῳ καὶ ὁ διάβολος τοὺς ἀνθρώπους κολάζει εἰς τὸ πῦρ τὸ αἰώνιον· διότι ὅλη μας ἡ ζωὴ εἰς τὴν πονηρίαν εἶναι· καὶ ἡξεύρομεν τὴν ἁμαρτίαν ὅπου μᾶς ἐκολάζει· καὶ πάλιν πρὸς τὴν πλάνην καὶ βλάβην τῆς



ψυχῆς μας ἀγωνιζόμεσθην· καὶ σποῦδακτικῶς μὲ προθυμίας καθάπερ τρέχει ὁ ὄνος πρὸς τὸν λέοντα. ἵνα ὁ λέων συντρίψει αὐτὸν καὶ καταφάγει. εἶτα ὁ ὑπατημένος ἄνθρωπος ἀπὸ πολλῆς χαρᾶς τοῦ μαργαρίτου, ἤρξατο καθερίζει τὸν τόπον καὶ θυμία. καὶ τινὰ μυροδίαν εὖσομον ρύκτει ἐκεῖ. ἐποίησεν δὲ πάλιν ὁ ὄφις χρολή μερικῇ· καὶ κάθην ἡμέραν ἔδιδε τὸν πολύτιμον μαργαρίτην τοῦ ἀνθρώπου ἐκείνου. καὶ ἴδων ὁ ἄνθρωπος τὸ [32ν] πλήθος τῶν μαργαρίτων ἔχαρη, καὶ ἐσύναξε τοὺς μαργαρίτας καὶ τὰ λοιπὰ νομίσματα, καὶ ἐγύρευε τὸ πανφύλακτικὸν ὅπως κρύψει αὐτὰ. καὶ οὐδὲν ἤρην ἄλλοῦ τόπον εἰ μὴ μόλης ὑπὸ κάτω τοῦ προσκεφάλου αὐτοῦ ὅπου ἐκοιμάτον. καὶ ἔσκαψε τὴν γῆν καὶ ἔχωσεν ταῦτα. καὶ ἀπὸ τῆς χειράς του τῆς πολλῆς· ἀλλησιμόνησε τὸν θάνατον τῆς γυναίκος αὐτοῦ. καὶ τοῦ υἱοῦ αὐτοῦ καὶ πάντων. καὶ μὴ δόλωσ ἐφρόντιζε. ἤλθε δὲ ὁ ὄφις καὶ ἐδάκωσε τὸν πόδα αὐτοῦ. ὁ δὲ ἄνθρωπος ἐφώναξε μεγάλη τῆ φωνῇ. καὶ πάλιν συνήχθησαν πάντες οἱ γείτονες, καὶ οἱ φίλοι καὶ οἱ συγγενεῖς κλαίοντες καὶ ἐκατηγόρουν αὐτὸν λέγοντες· δὲν σε εἴπαμεν νὰ σκοτώσης τὸν ὄφιν. ὅτι αὐτὸς μέλει νὰ σὲ θανατώσῃ. ἀμὴ ἀληθῶς μὲ τὸ δίκαιον τὸ ἔπαθες. διότις ὅταν εἶδες ὅτι ἐθανάτωσε τὴν γυναῖκα σου καὶ τὸν ὄν σου καὶ τὸν δούλον σου καὶ τὸ ἄλογόν σου, τί ἐπαντήχενες. εἶτα ἐκάλεσε τοὺς ἴατροὺς νὰν τοῦ ποιήσουν βοήθειαν. ὅπως ἐλυτρώθῃ τοῦ θανάτου· ἔταξε δὲ αὐτοὺς μετὰ ὄρκου, ὅτι εἴ τι τὸν ἐζητήσῃ ἢ βίον καὶ πράγματα ναν-[33r]

It is difficult to explain why this folium was inserted in such a specific place. In our opinion, there are three hypothetical ways to interpret this, if one assumes that the folium was added before the end of the 19th or beginning of the 20th century. First, it was inserted purely by chance. The other two possibilities rely on the use of specific terms in this fragment that may suggest a certain connection with the *ATH*, or at least with the hagiographical dossier of the apostle. In both cases, someone at a certain point would have put this folium in its current position on purpose. It would have been torn from another part of the codex in the belief that the text belonged to this *LCTh* or was related to it. Second hypothesis: the appearance of a lion that attacks and eats a donkey in the text of f. 32r (καὶ σποῦδακτικῶς μὲ προθυμίας καθάπερ τρέχει ὁ ὄνος πρὸς τὸν λέοντα. ἵνα ὁ λέων συντρίψει αὐτὸν καὶ καταφάγει) suggests that similarities with the scene of the cupbearer torn apart by a lion narrated in § 7 could be the reason for the incorporation of this folium here. Third, the presence of a snake (ὄφις), that gives a pearl (μαργαρίτη) to a man every day, may have reminded the individual who inserted the folium here of the original and primitive *ATH*. In fact, the famous *Hymn of the Pearl* was included within the narrative of the primitive *ATH*, as preserved in manuscript U (Roma, Biblioteca Vallicelliana, B 35, 11th c.) of Bonnet's edition (Muñoz-Gallarte 2017), and in a single manuscript of the Syriac version of the text (Klijn 2003, 182-198). The problem is that this hymn was preserved only in this Greek manuscript out of the whole textual transmission of the *ATH* analyzed so far (Muñoz Gallarte 2023), so the possibility that direct knowledge of it was had by the one who added the folium is quite remote.

This interpolation, however, could suggest that, at least for this unknown individual, the fragment of a text in which a pearl and a serpent are mentioned was supposed to belong to the narrative cycle of the apostle Thomas, as if the memory of the *Hymn of the Pearl* and its belonging to the *ATH* were still alive somehow. If this were true, it would imply that in the circles of this individual an idea of this sort was commonly accepted. Unfortunately, we cannot speculate further. Another serpent appears in c. 32-33 of the primitive *ATH*, but the connection with the serpent of f. 32 is less clear than in the case of the hymn. In *ATH* 32-33, the serpent pronounces a speech in which it describes its own nature, and there are no references to pearls. Nonetheless, we cannot rule out any possibility.

Precisely for this reason, the date of the insertion of the folium is of great importance. It was probably done when the manuscript was restored to its current state, before being sold to the

British Library in 1894. In f. VIIIv the “Record of Treatment” does not indicate any restoration or repair since that date. In any case, we cannot be more precise on this particular aspect.

## Our edition

As the text is written in γλώσσα δημώδης and it mixes the postclassical *koine* of the source text and the popular language of the 16th c. in which the *LCTh* was written, the editorial criteria used are respectful of the widely-accepted principles for the editing of Classical Greek text, but incorporate as well the information provided by the manuscript *B*, especially for adopting clear criteria concerning Greek loanwords from the Turkish language, or new linguistic phenomena of the time in which this version of the *ATH* was composed. Luckily, *B* broadly respects the primary editorial criteria for Classical Greek texts accepted today, since it regularly and correctly uses accents, subscribed iota, spirits, and is even consistent in the use of punctuation. Thus, we have tacitly corrected some mistakes produced by vocalic confusion, ambiguous use of accents or spirits, absences of subscribed iota, or separations of words; we have also transcribed all the abbreviations used by the scribes to indicate common word endings, *nomina sacra*, or common particles. However, in the apparatus appear the variants of the text registered in either one or the other manuscript, whenever they differ in their choices of expressions, grammatical cases, words, or word order.

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## Appendix

### *Βίος και πολιτεία τοῦ ἁγίου ἀποστόλου Θωμᾶ<sup>1</sup>*

(1) κατὰ τοὺς καιροὺς ἐκείνους, ὅπου ἦσαν οἱ ἀπόστολοι εἰς τὰ Ἱεροσόλυμα, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθολομαῖος, Ἰάκωβος τοῦ Ζεβεδαίου, Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, ἦγουν ὁ κουμερκιάρης, Ἰάκωβος τοῦ Ἀλφαίου, καὶ Σίμων ὁ κανανίτης, καὶ Ἰούδας Ἰακώβου. αὐτὰ μὲν ἦσαν τὰ κλίματα τῆς οἰκουμένης, ὅπως πᾶσα ἕνας νὰ πορευθῆ, ἦγουν νὰ ὑπάγῃ ὅπου τοῦ πέση ὁ λαχνὸς αὐτοῦ εἰς τὰ ἔθνη, διὰ νὰ τὰ φέρουν εἰς θεογνωσίαν. ἔλαχε δὲ καὶ ὁ λαχνὸς τοῦ Θωμᾶ τοῦ Διδύμου, νὰ ὑπάγῃ εἰς τὴν Ἰνδιαν. ὁ δὲ Θωμᾶς δὲν ἠθέλησε νὰ ὑπάγῃ, καὶ τὴν νύκτα<sup>2</sup> ἐκείνην ἐφάνη ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς πρὸς αὐτὸν καὶ λέγει του· μὴ φοβηθῆς Θωμᾶ, ἀλλὰ ὑπαγε εἰς τὴν Ἰνδιαν, καὶ κήρυξε τὸν λόγον μου. καὶ ἡ χάρις μου θέλει ἦσθε μετὰ σέ. ὁ δὲ Θωμᾶς δὲν ἤθελε νὰ ἀκούσῃ νὰ ὑπάγῃ, μόνον ἔλεγε· κύριε ὅπου θέλεις στείλε με νὰ ὑπάγω, ἀμὴ εἰς τὴν Ἰνδιαν δὲν ὑπαγένω.<sup>3</sup>

(2) ταῦτα εἶπεν ὁ Θωμᾶς μετὰ θυμοῦ, καὶ ἔτυχεν ἕνας πραγματευτὴς ἐκεῖ ἀπὸ τὴν Ἰνδιαν εἰς τὴν Ἱεροσόλυμα<sup>4</sup> ὀνόματι Ἀβάνης. τὸν ὁποῖον<sup>5</sup> Ἀβάνην τὸν ἀπέστειλεν ὁ βασιλεὺς τῆς Ἰνδίας μετὰ πολλῆς πραγματείας<sup>6</sup> ἕνα καράβιον<sup>7</sup> γεμάτον. καὶ ἐπαρήγγειλεν αὐτὸν χωριστὰ τὸν караβοκύριν τὸν Ἀβάνην, ὅτι νὰ γυρεύσῃ νὰ τοῦ ἀγοράσῃ ἕναν τεχνίτην λεπτουργόν, νὰ εἶναι πολλὰ ἐπιτήδειος εἰς τὴν τέχνην, ἦγουν νὰ εἶναι μειμάρης διὰ νὰ τοῦ τὸν ὑπάγῃ, διότι εἶχε νὰ τοῦ<sup>8</sup> κτίσῃ πύργους<sup>9</sup> καὶ σαραγία, καὶ ἄλλα πράγματα. ὁ οὖν κύριος ὁ θεὸς ἡμῶν Ἰησοῦς Χριστὸς βουλόμενος τὸ πῖσμα τοῦ Θωμᾶ νὰ τοῦ<sup>10</sup> τὸ εὐγάλη, καὶ νὰ τὸν ἐβάλη<sup>11</sup> καὶ στανέω του νὰ ὑπάγῃ. καὶ<sup>12</sup> ἐφάνη ὁ κύριος<sup>13</sup> ὡς ἄνθρωπος τὸ σχῆμα<sup>14</sup> εἰς τὸν πραγματευτὴν ἐν τῇ ἀγορᾷ, ἦγουν εἰς τὸ παζάρι. καὶ ὁ κύριος παρευθὺς<sup>15</sup> ἀπέκοψε<sup>16</sup> τὴν ἀγορὰν αὐτοῦ μετὰ τὸν Ἀβάνην, διὰ τριάντα ἀργύρια, καὶ ἔγραψε καὶ τὴν ἀγορὰν καὶ τὴν πρᾶσιν αὐτοῦ, ἦγουν τὴν πούλησίν του ἔτζη· ὅτι ἐγὼ ὁ Ἰησοῦς Χριστὸς ὁμολογῶ, πῶς ἐπούλησα τὸν δοῦλον μου τὸν Θωμᾶν, ἐσένα τὸν<sup>17</sup> πραγματευτὴν διαφόρου τοῦ βασιλέως τῆς Ἰνδίας διὰ ἀργύρια τριάντα. καὶ ὡσὰν ἐγίνη ἡ ἀγορὰ τοῦ Θωμᾶ, ἐπῆρε τον<sup>18</sup> ὁ Χριστὸς τὸν Θωμᾶν<sup>19</sup> ἀπὸ τὸ χερί καὶ ὑπῆγε τὸν πρὸς τὸν Ἀβάνην τὸν πραγματευτὴν. καὶ ὡς τὸν εἶδεν

<sup>1</sup> δέσποτα εὐλόγησον. λόγος *add.* A | εὐλόγησον *add.* B

<sup>2</sup> νύκταν A

<sup>3</sup> πηγένω B

<sup>4</sup> Ἱερουσαλήμ B

<sup>5</sup> ὁ ὁποῖον A

<sup>6</sup> με *add.* B

<sup>7</sup> καράβι B

<sup>8</sup> τὸν B

<sup>9</sup> πύργον B

<sup>10</sup> *om.* B

<sup>11</sup> κάμη B

<sup>12</sup> *om.* B

<sup>13</sup> *om.* B

<sup>14</sup> τῷ σχήματι B

<sup>15</sup> *om.* B

<sup>16</sup> ἀπόκοψε A

<sup>17</sup> *om.* A

<sup>18</sup> *om.* A

<sup>19</sup> *om.* B

ὁ Ἀβάνης τὸν Θωμᾶν, λέγει του.<sup>20</sup> αὐτὸς εἶναι ὁ αὐθέντης σου; καὶ ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπε· ναὶ αὐτὸς εἶναι ὁ αὐθέντης μου.<sup>21</sup> καὶ λέγει τον ὁ πραγματευτής· ἤξευρε πῶς σὲ ἀγόρασα ἀπ’ αὐτόν. ὁ δὲ Θωμᾶς ὡς ἤκουσε, μὴ ἔχων τί ποιῆσαι, ἐσιώπησε, καὶ δὲν εἶπε τίποτε.

(3) καὶ τὴν ἄλλην ἡμέραν ἐπαρακάλεσε καὶ ἐπροσευχήθη τοῦ θεοῦ, καὶ ὑπήγεν<sup>22</sup> πρὸς τὸν Ἀβάνην τὸν πραγματευτήν. ὁ δὲ Ἀβάνης τὸν ἐπaráλαβε καὶ τὸν ἔβαλε μέσα εἰς τὸ καράβι καὶ ἔβαλε καὶ τὰ ρούχα του. ὡς δὲ ἔβαλαν οἱ ναῦται τὸ φορτίον τοῦ καραβίου, ἐσυμβοήθη<sup>23</sup> καὶ αὐτὸς καὶ ἔβαλαν τὰ πράγματα<sup>24</sup> εἰς τὸ καράβι. καὶ ἐκάθισεν ὁ Ἀβάνης καὶ ὁ Θωμᾶς, καὶ ἄρχισεν ὁ Ἀβάνης νὰ ἐξετάζη τὸν Θωμᾶν, καὶ λέγει του· τί τέχνην ἤξεύρεις νὰ ἐργάζεσαι; ὁ δὲ Θωμᾶς λέγει· ἤξεύρω πρῶτον μὲ ξύλα νὰ φτιάσω ἀλέτρια καὶ ζυγούς καὶ ἀμάξια καὶ καράβια, καὶ ὅσα εἶναι μὲ ξύλα ὅπου δουλεύονται ὅλα δουλεύω τα.<sup>25</sup> καὶ πάλιν μὲ λιθάρια ἤξεύρω νὰ κάμνω καμάρες καὶ ἐκκλησίες, καὶ σαράγια βασιλικά. λέγει του ὁ πραγματευτής· τοιοῦτον τεχνίτην ἐχρειάζομαι καὶ ἐγώ. ὁμως ἐσηκώθησαν ἀπ’<sup>26</sup> ἐκεῖ καὶ ἐπλευσαν, καὶ ἔκαμεν ἄνεμος ἐπιτήδειος, καὶ ὑπήγαν<sup>27</sup> καὶ ἄραξαν<sup>28</sup> εἰς ἓνα κάστρον, ὅπου τὸ ἔλεγαν Ἀνδράπολιν.<sup>29</sup>

(4) καὶ<sup>30</sup> εὐγήκαν δὲ<sup>31</sup> ἀπὸ τὸ κάστρον ἐκεῖνο, καὶ<sup>32</sup> εἰς αὐτὸ τὸ κάστρον<sup>33</sup> ἐλαλοῦσαν ὄργανα καὶ σάλπιγγες. καὶ ὡς ἤκουσαν<sup>34</sup> οἱ ναῦτες τοῦ καραβίου εὐγήκαν<sup>35</sup> ἔξω, καὶ<sup>36</sup> ὁ Ἀβάνης καὶ ὁ Θωμᾶς ἀπόμειναν μέσα εἰς τὸ καράβι,<sup>37</sup> καὶ ὕστερον ἐξέβηκαν καὶ αὐτοὶ<sup>38</sup> καὶ ἐρωτοῦσαν νὰ μάθουν<sup>39</sup> τίνος εἶναι αὐτὴ ἡ ἑορτή. καὶ εἶπαν τους· ὅτι ὁ αὐθέντης<sup>40</sup> ὁ βασιλεὺς τῆς πόλεως αὐτῆς ἔχων<sup>41</sup> θυγατέρα μονογενῆ καὶ τὴν ἐπάνδρευσαν<sup>42</sup> καὶ κάμνει τὸν γάμον. ὁ δὲ βασιλεὺς ἔστειλε διαλαλητάδες εἰς ὅλην τὴν πόλιν καὶ ἔκραζαν<sup>43</sup> καὶ ἔλεγον.<sup>44</sup> ὅτι νὰ ἦσθε ὀρισμένοι<sup>45</sup> πᾶσα ἄνθρωπος<sup>46</sup> ξένοι καὶ πολῖται, δοῦλοι καὶ ἐλεύθεροι, πλούσιοι καὶ πένητες, ἄνδρες τε καὶ γυναῖκες, ὅτι<sup>47</sup> εἰς τοὺς γάμους νὰ ἔλθουν.<sup>48</sup> εἰ δὲ καὶ ὅποιος δὲν κάμνει τὸν ὀρισμὸν τοῦ βασιλέως καὶ δὲν

<sup>20</sup> τον B

<sup>21</sup> om. A

<sup>22</sup> ἐπήγενε B

<sup>23</sup> ἐσυνεβοήθη B

<sup>24</sup> τὴν κατοῦναν B

<sup>25</sup> om. B

<sup>26</sup> ἀπὸ B

<sup>27</sup> ἐπήγαν B

<sup>28</sup> ἔρραξαν B

<sup>29</sup> ὀνομάζε τον Ἀνδράπολι B

<sup>30</sup> ὡσάν add. B

<sup>31</sup> om. B

<sup>32</sup> om. B

<sup>33</sup> ἔξω ἤκουσαν καὶ add. B

<sup>34</sup> εὐγήκαν B

<sup>35</sup> om. B

<sup>36</sup> μόνον add. B

<sup>37</sup> om. A

<sup>38</sup> add. B

<sup>39</sup> add. B

<sup>40</sup> om. B

<sup>41</sup> ἔχει B

<sup>42</sup> ἐπάνδρηψε B

<sup>43</sup> ἔκραζαν B

<sup>44</sup> ἔλεγον B

<sup>45</sup> καλεσμένοι B

<sup>46</sup> ὅλοι οἱ ἄνθρωποι (καὶ add.) B

<sup>47</sup> om. B

<sup>48</sup> ἐλθῆται B

ὕπαγει, νὰ κατακρίνεται, καὶ νὰ παιδεύεται, καὶ θάνατον νὰ λαμβάνει.<sup>49</sup> ὡς δὲ ἤκουσεν<sup>50</sup> ταῦτα, ὁ Ἀβάνης λέγει<sup>51</sup> τῷ Θωμᾶ· ἄς ὑπάγωμεν καὶ ἡμεῖς εἰς τοὺς γάμους, ἵνα<sup>52</sup> μὴ<sup>53</sup> πάθωμεν κανένα<sup>54</sup> κακὸν ὑπὸ τοῦ βασιλέως, ὅπου εὐρισκόμεσθε ξένοι.<sup>55</sup> ὅμως ἐσηκώθησαν ἀπ' ἐκεῖ, καὶ ὑπήγαν, καὶ λέγει ὁ Θωμᾶς· ἄς ὑπάγωμεν ὅπου ὀρίσης.<sup>56</sup> καὶ παρευθὺς ἐσηκώθησαν<sup>57</sup> καὶ ὑπήγαν<sup>58</sup> εἰς ἕναν καρβασαρά<sup>59</sup> καὶ ἐκάθισαν ὀλίγον καὶ ἀναπαύθησαν. ἔπειτα ἐσηκώθησαν καὶ ὑπήγαν<sup>60</sup> εἰς τοὺς γάμους. ὁ δὲ ἀπόστολος, ὡς<sup>61</sup> εἶδε τοὺς καλεσμένους ὄλους ὅπου ἐκάθονταν εἰς τὴν τράπεζαν, ἐκάθισε καὶ αὐτὸς εἰς τὸ μέσον τους. καὶ ὡς ξένος ὅπου ἦτον καὶ ἀπὸ ἄλλης χώρας,<sup>62</sup> ὄλοι τὸν ἐθεωροῦσαν. ὁ δὲ Ἀβάνης ὡς αὐθέντης ὅπου ἦτον τοῦ Θωμᾶ, ἐν ἄλλῳ τόπῳ ἐκαλέσθη.<sup>63</sup>

(5) καὶ οὕτως ἔτρωγαν καὶ ἔπιναν ὄλοι τους καὶ εὐφραίνοντισαν.<sup>64</sup> ὁ δὲ Θωμᾶς δὲν ἄπλωσε ἀπὸ τὴν τράπεζαν<sup>65</sup> νὰ φάγη τίποτε. ἕνας δὲ ἀπὸ ἐκείνους ὅπου ἐκάθονταν μαζὴ καὶ ἔτρωγαν, λέγει αὐτῷ· ἐσὺ ἄνθρωπε, διὰ τί ἤλθες ἐδῶ, καὶ μῆτε τρώγεις μῆτε πίνεις; ὁ δὲ Θωμᾶς ἀπεκρίθη καὶ εἶπεν· ἐγὼ ἀδελφέ, οὔτε διὰ φαγῆ<sup>66</sup> ἤλθα ἐδῶ, οὔτε διὰ πιεῖ, μόλις<sup>67</sup> διὰ νὰ κάμω τὸ θέλημα τοῦ βασιλέως, ὅτι ἔβαλε τοὺς διαλαλητάδες αὐτοῦ καὶ ἐδιαλάλησαν, ὅτι<sup>68</sup> ἀπὸ τὸν ὀρισμὸν τοῦ βασιλέως εἴ τις εὐγῆ<sup>69</sup> καὶ δὲν ὑπάγει εἰς τοὺς γάμους, νὰ εἶναι ἄξιος θανάτου. ὡς γοῦν ἔφαγαν καὶ ἔπιαν καὶ εὐφράνθησαν, ἤφεραν<sup>70</sup> στεφάνους καὶ ῥοδόσταμα. καὶ ἔπερναν οἱ καλεσμένοι, καὶ ἀλειφαν τὸ πρόσωπόν τους, καὶ ἄλλοι τὰ γένιά τους, καὶ ἄλλοι ἕνα<sup>71</sup> μέρος ὅποιον τοῦ ἐφένετον ὁ καθενός.<sup>72</sup> ὁ δὲ ἀπόστολος Θωμᾶς ἐπῆρε καὶ αὐτὸς καὶ ἀλειψε τὴν κεφαλὴν του, καὶ ἔβρεξε καὶ ὀλίγον τὰ ματόφυλλά του καὶ τὰ ὄφρυδιά του, καὶ τὰ αὐτία του, καὶ ἔβαλε καὶ ὀλίγον εἰς τὴν καρδίαν του. τὸν δὲ στέφανον ὅπου ἤφεραν<sup>73</sup> ὅπου ἦτον μὲ πάσης γενεᾶς ἄνθη, τὸν ἐπῆρε καὶ τὸν ἔβαλεν ἀπάνω εἰς τὸ κεφαλὴν<sup>74</sup> του. καὶ ἐπῆρε καὶ λάδι εἰς τὸ χέρι<sup>75</sup> του καὶ ἐκράτει. ἦτον δὲ καὶ<sup>76</sup> μία γυναῖκα ἐκεῖ<sup>77</sup> ἢ ὅποια ἦτον τζεγγίστρα καὶ ὑπήγεγεν εἰς ὄλους τοὺς καλεσμένους ἔμπροσθέν

<sup>49</sup> λαβένει A

<sup>50</sup> ἤκουσαν B

<sup>51</sup> λ. ὁ Ἀ. *inv.* B

<sup>52</sup> *om.* B

<sup>53</sup> μήπως (καὶ *add.*) B

<sup>54</sup> *om.* B

<sup>55</sup> ὁ δὲ Θωμᾶς εἶπεν· ἄς ὑπάγωμεν ὅπου ὀρίσης *add.* B

<sup>56</sup> *om.* B

<sup>57</sup> *om.* B

<sup>58</sup> ἐπήγαν B

<sup>59</sup> καρβασαράν B

<sup>60</sup> ἐπήγαν B

<sup>61</sup> *om.* A

<sup>62</sup> ἄλλον τόπον B

<sup>63</sup> ἐκάθισε παραπάνω B

<sup>64</sup> εὐφραίνονταν B

<sup>65</sup> *om.* B

<sup>66</sup> φαγὶν B

<sup>67</sup> μόνον B

<sup>68</sup> ὅποιος εὐγῆι *add.* B

<sup>69</sup> *om.* B

<sup>70</sup> καὶ *add.* A

<sup>71</sup> τους *add.* A

<sup>72</sup> ἤθελεν ὁ κάθε εἰς A

<sup>73</sup> *ditt.* A

<sup>74</sup> κεφάλι B

<sup>75</sup> χέριν A

<sup>76</sup> *om.* B

<sup>77</sup> *om.* A

τους και ἔπαιζεν ὡς ἔχουν<sup>78</sup> συνήθειαν ὁ κόσμος και ἕως τὸν<sup>79</sup> σήμερον. και ὡς ὑπήγενε<sup>80</sup> τὸ γύρον, ἦλθε και εἰς τὸν τόπον ὁποῦ ἐκάθετον ὁ Θωμᾶς, και ἔστεκεν ὥραν πολλὴν ἀπάνω του και ἔπαιζεν, διότι ἦτον και αὐτὴ ἡ γυναῖκα ἐβραία και τὸν ἐγνώριζεν ἀπὸ τὴν Ἱεροσόλυμα.<sup>81</sup>

(6) ὅμως ὡσάν ἔπαιζεν ἀπάνω εἰς τὸ κεφαλὴν<sup>82</sup> τοῦ Θωμᾶ πολλὴν ὥραν, αὐτὸς δὲν εἶχε ὄρεξιν νὰ τὴν ἀκούη τί λέγει, ἀλλὰ μόλης<sup>83</sup> ἔσκυφθε τὸ βλέμα του κάτω εἰς τὴν γῆν. ὁ δὲ κεραστής ὁποῦ ἐκέρνα, ὡς εἶδεν τὸν Θωμᾶν πῶς δὲν εἶχε τὸν νοῦν του παντελῶς εἰς τὴν γυναῖκα ὁποῦ ἔπαιζεν, μόλης<sup>84</sup> ἔβλεπεν κάτω πρὸς τὴν γῆν, ἐσήκωσε τὸ χέρι του, και ἔδωκε τον ἕνα ράπισμα, ἦγουν ἕνα μπάτζον, και λέγει τον· εἰς γάμον ἐκλήθης μὴ σκυθρώπαζε, ἦγουν ἐπειδὴ σὲ ἐκάλεσαν εἰς γάμον, μὴ<sup>85</sup> ἔχεις φαντασίες, και ἄλλες ἔννοιες, και κάθεσαι και στεναζέεις, και δὲν ἐγροικᾶς τὰ παιγνήδια, ὁποῦ σου παίζουν ἀπάνω εἰς τὴν κεφαλὴν σου πολλὴν ὥραν. ὁ δὲ ἀπόστολος ἐσήκωσε τὰ ὀμμάτια του ἀπάνω, και ἐβλέπει ἐκεῖνον ὁποῦ τὸν ἐκτύπησε, και ἄρχισε νὰ τραγωδῆ ἐβραϊκῆ γλώσσα. και οὕτως ἔλεγεν· ὅτι ὁ θεός μου νὰ μὴν ἀφήσῃ τὴν ἀδικίαν αὐτὴν εἰς τὸν γάμον ἐτοῦτον, μόλης<sup>86</sup> νὰ δεῖξῃ τὰ θαυμάσια αὐτοῦ. και τὸ χέρι αὐτὸ ὁποῦ μὲ ἐκτύπησε τοῦτο τὸ ράπισμα, εἰς τὸ σαγῶνι τοῦ σκύλου νὰ τὸ ἰδῶ νὰ σύρνεται ἐδῶ εἰς τὴν τράπεζαν. και<sup>87</sup> αὐτὰ ἔλεγεν ὁ Θωμᾶς και ἔψαλε πολλὴν ὥραν.

(7) [Bonnet, 8] και ὡς ἦκουσεν ὁ λαὸς τὸν Θωμᾶν ψάλλοντα, ἔστεκεν<sup>88</sup> ὁ λαὸς<sup>89</sup> και τὸν ἀφικράζοντισαν.<sup>90</sup> ἀμὴ δὲν ἐννοοῦσαν τί ἔλεγεν· ἡ δὲ<sup>91</sup> ἐκείνη ἡ ἐβραία ἡ τζεγγίστρα ἐγροίκα τὸν Θωμᾶν τί ἔλεγε, και ἐπαράτησεν αὐτὸν και εὐγήκεν ἀπὸ σιμά του. ἡ δὲ ἄλλη γυναῖκα ἡ συντεχνήτρια αὐτῆς τῆς ἐβραίας, δὲν ἐγροίκα τί ἔλεγεν ὁ Θωμᾶς, διότι ἦτον ἀπὸ ἄλλο ἔθνος, μόλης<sup>92</sup> ἔστεκε και τὸν ἐκοίταζε μέσα εἰς τὰ ὀμμάτια, και τοῦ ἔπαιζε τὰ παιγνήδια. και ἀγάπησέ τον κατὰ πολλὰ, ὅτι ἦτον και ὁ Θωμᾶς εὐμορφος κατὰ πολλὰ εἰς τὴν ὄψιν και νέος, και οὐδὲν<sup>93</sup> εὐρίσκετον ἀπὸ ὅλους τοὺς καλεσμένους ἐκεῖνους τοιοῦτος εὐμορφότερος ἀπ' αὐτόν. ὅτε<sup>94</sup> γοῦν ἐτελειώσεν ἡ τζεγγίστρα ὅλους τοὺς καλεσμένους και τοὺς ἔπαιζεν, ὑπήγεν ἐκείνη ἡ τζεγγίστρα<sup>95</sup> ὁποῦ ἀγάπησε τὸν Θωμᾶν, και ἔκαθισεν ἀντικρὺς του και τὸν ἐθεώρει, και δὲν εὐγανε τὸ βλέμμα της ἀπ' αὐτόν παντελῶς· αὐτὸς δὲ ἔβλεπε κάτω εἰς τὴν γῆν, και οὐδόλως τὴν ἐκοίταζεν, οὐδὲ ἐβαλέ τὴν εἰς τὸν νοῦν του, μόλης<sup>96</sup> ἐπαντύχενε<sup>97</sup> ποτὲ νὰ σηκωθοῦν ἀπὸ τὴν τράπεζαν νὰ ὑπαγέουν. ὁ δὲ κεραστής ἐκεῖνος ὁποῦ ἔδωκε<sup>98</sup> τὸν πάτζον<sup>99</sup> τοῦ Θωμᾶ, ὑπήγεν εἰς τὸ πηγάδι νὰ πάρῃ νερόν

<sup>78</sup> ἔχει B

<sup>79</sup> τὴν B

<sup>80</sup> ἐπήγεγε B

<sup>81</sup> Ἱερουσαλήμ B

<sup>82</sup> κεφάλι B

<sup>83</sup> μόνον B

<sup>84</sup> μόνον B

<sup>85</sup> μὴν B

<sup>86</sup> μόνον B

<sup>87</sup> om. B

<sup>88</sup> ἐστέκονταν B

<sup>89</sup> om. B

<sup>90</sup> ἀφικράζονταν B

<sup>91</sup> γυναῖκα add. B

<sup>92</sup> μόνον B

<sup>93</sup> δὲν B

<sup>94</sup> ὡς B

<sup>95</sup> om. B

<sup>96</sup> μόνον B

<sup>97</sup> ἀπαντύχενε B

<sup>98</sup> ἔδωσε A

<sup>99</sup> μπάτζον B

όπου ἔκαμνε χρεῖαν. ἐσυνέβη δὲ ἐκεῖ ἓνα λεοντάρι όπου ἑκατοίκα σιμά, καὶ ἤλθεν νὰ πῆ νερόν. καὶ ὡς εἶδε τὸν κεραστήν, ἀπήδησε<sup>100</sup> καὶ ἔπνιξεν αὐτὸν ἐκεῖ εἰς τὸ πηγάδι, καὶ ἑκατέκοψεν<sup>101</sup> αὐτὸν κομάτια. εἶτα<sup>102</sup> τὸν ἄφησε καὶ ἐπῆγεν.<sup>103</sup> οἱ δὲ σκύλοι ὁμίσθησαν<sup>104</sup> τὸ κρέας, καὶ ὑπῆγαν<sup>105</sup> καὶ ἄρπαξαν πᾶσα ἓνα ἀπὸ ἓνα κομάτι καὶ ἔτρωγαν· ἓνας δὲ σκύλος ἀπ’ αὐτοὺς ἐπῆρε τὸ δεξιὸν τοῦ χέρι τοῦ κεραστοῦ,<sup>106</sup> καὶ ἤφερέν το εἰς τὴν μέσιν<sup>107</sup> τῆς τραπέζου όπου ἦσαν οἱ καλεσμένοι.

(8) [Bonnet, 9] ὡς δὲ εἶδαν<sup>108</sup> οἱ ἄνθρωποι τὸ χέρι ἐφοβήθησαν πολλὰ καὶ εἶπον· τάχα ποῖος νὰ ἐφονεύθη ἀπὸ ἡμέραν;<sup>109</sup> ὡς δὲ ἐφανερώθηκεν ὅτι τοῦ κεραστοῦ εἶναι τὸ χέρι όπου ἐκτύπησε τὸν ἀπόστολον, παρευθὺς<sup>110</sup> ἢ τζεγγίστρα<sup>111</sup> ἐσύντριψε τὰ ὄργανά της, καὶ ἀπέταξε<sup>112</sup> τα εἰς τὴν γῆν, καὶ ὑπῆγε<sup>113</sup> καὶ ἐκάθισε σιμά τοῦ μακαρίου<sup>114</sup> Θωμᾶ. καὶ λέγει μέσα εἰς ὄλον τὸν λαόν, ὅτι οὗτος ὁ ἄνθρωπος εἶναι ἢ θεός,<sup>115</sup> ἢ ἀπόστολος θεοῦ, διότι ὅταν τὸν ἐκτύπησεν ὁ κεραστής, ἤκουσα ἐγώ<sup>116</sup> όπου ἔλεγεν αὐτὸς<sup>117</sup> πρὸς<sup>118</sup> ἐκείνον τὸν κεραστήν ἐβραϊκά, ὅτι νὰ ἰδῶ τὸ χέρι αὐτὸ όπου μὲ ἐκτύπησε νὰ τὸ σύρνουν οἱ σκύλοι. καὶ ὡσὰν εἶπεν ἔτζη, ἔγινε καὶ ἡ ἀλήθεια, καθὼς τὸ ἐβλέπομεν τώρα· ταῦτα ὡς εἶπεν ἡ γυνή, ἄλλοι ἐπίστευσαν, καὶ ἄλλοι δὲν ἐπίστευσαν. ἠκούση δὲ τὸ γενόμενον καὶ εἰς τὸν βασιλέα τῆς πόλεως.

(9) [Bonnet, 10] καὶ ἐπληροφορήθη ὁ βασιλεὺς πῶς τὸν ἐκαταράσθη ὁ Θωμᾶς καὶ ἔλαβε τὴν δίκην, καὶ ἔστειλε καὶ ἐκάλεσέ τον καὶ λέγει του· ἐγὼ ἄνθρωπε ἤκουσα πῶς ἐκαταράσθης<sup>119</sup> τὸν κεραστήν ἐκείνον<sup>120</sup> διὰ νὰ σὲ κτυπήσῃ ἓνα ράπισμα, καὶ πιστεύω σε ὅτι ἦσαι ἄνθρωπος δίκαιος. καὶ παρακαλῶ σε σύκω<sup>121</sup> ἔλα νὰ ὑπάμε νὰ εὐχηθῆς τῆς θυγατρὸς<sup>122</sup> μου όπου τὴν ἔχω μονογενῆ, καὶ ἄλλην δὲν ἔχω ἀπ’ αὐτήν. καὶ σήμερον θέλω νὰ τὴν ἐδώσω<sup>123</sup> εἰς τὸν ἄνδρα όπου τὴν ὑπάνδρευσα.<sup>124</sup> ὁ δὲ ἀπόστολος δὲν ἠθέλησε νὰ<sup>125</sup> φανερωθῆ ἐκεῖ, ὅτι ὁ κύριος εἰς τὴν Ἰνδιαν τὸν ἔστειλε νὰ κερύξῃ τὸ ὄνομά του καὶ εἰς αὐτὸ δὲν ἠθέλησε νὰ ὑπάγῃ μετὰ τοῦ βασιλέως.<sup>126</sup>

<sup>100</sup> ἐπήδησε B

<sup>101</sup> ἐκατάκοψεν B

καὶ B

<sup>103</sup> ὑπῆγεν B

<sup>104</sup> ἐμυρίσθησαν B

<sup>105</sup> ἐπῆγαν B

<sup>106</sup> om. B

<sup>107</sup> τὸ μέσον B

<sup>108</sup> καὶ ὡς εἶδαν B

<sup>109</sup> ἐμέ B

<sup>110</sup> πάραυτα B

<sup>111</sup> τσεγγίστρα A

<sup>112</sup> ἔρριξέ B

<sup>113</sup> ἐπῆγε B

<sup>114</sup> τοῦ add. A

<sup>115</sup> ἢ θ. ε. inv. B

<sup>116</sup> om. B

<sup>117</sup> om. B

<sup>118</sup> εἰς B

<sup>119</sup> τους add. A

<sup>120</sup> τοῦ κεραστής ἐκείνου A

<sup>121</sup> om. B

<sup>122</sup> τὴν θυγατέρα B

<sup>123</sup> δώσω B

<sup>124</sup> ἐπάνδρεψα B

<sup>125</sup> τὸν ἀκούση νὰ ὑπάγῃ μετὰ τοῦ βασιλέως, διότι δὲν ἠθέλησε νὰ add. B

<sup>126</sup> om. B



ὅμως καὶ<sup>127</sup> ὁ<sup>128</sup> βασιλεὺς τὸν ἀνάγκασε πολλά, καὶ μὴ θέλοντας ὑπῆγε καὶ στανικῶς αὐτοῦ,<sup>129</sup> καὶ ἔμπασέ τον ἐκεῖ ὅπου ἦτον<sup>130</sup> τὸ ἀνδρόγυνον. καὶ ἐκάθισεν ὁ Θωμᾶς μοναχός του μετὰ τοῦ γαμπροῦ καὶ τῆς νύμφης, καὶ ἄρχισε νὰ τοὺς ἐνουθέτα<sup>131</sup> καὶ νὰ τοὺς στερεώνη εἰς τὴν εὐσέβειαν, κηρύττοντας αὐτοὺς ὅσον ἐδυνήθη νὰ τοὺς ἐσύρη<sup>132</sup> περὶ<sup>133</sup> τῆς ὁμοουσίου θεότητος,<sup>134</sup> καὶ περὶ τῆς ἐνσάρκου οἰκονομίας<sup>135</sup> καὶ<sup>136</sup> τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ, καὶ εὐχήθη τους. καὶ ὅταν ἔθελε νὰ εὐγγὴ ὁ Θωμᾶς<sup>137</sup> τοὺς εἶπεν· ἡ εἰρήνη τοῦ θεοῦ καὶ ἡ χάρις αὐτοῦ νὰ εἶναι μετὰ σᾶς.<sup>138</sup> καὶ εὐθὺς ἐσηκώθη καὶ ὑπήγεν<sup>139</sup> πρὸς τὸν Ἀβάνην ὅπου ἦτον εἰς τὸ καράβι. καὶ ἦλθε τους καιρὸς εὐκόλος καὶ ἔπλευσαν ἀπ' ἐκεῖ, καὶ ὑπήγεναν τὸν δρόμον τους κατὰ τῆς Ἰνδίας τὰ μέρη.

(10) [Bonnet, 11] ἡ δὲ τοῦ βασιλέως<sup>140</sup> θυγάτηρ μετὰ τοῦ ἀνδρὸς αὐτῆς, καθὼς ἐδιδάχθησαν ὑπὸ τοῦ ἀποστόλου, ὡσάν<sup>141</sup> ἦλθεν ἡ ἑσπέρα, ἤγουν τὸ ἀργά, καὶ ἐσκόρπισεν ὁ λαὸς καὶ οἱ καλεσμένοι, ἔκλυσαν τὰς πόρτες τοῦ γάμου καὶ ἄφησαν μέσα<sup>142</sup> τοὺς δύο μοναχοὺς, τὸν γαμπρὸν καὶ τὴν νύμφην. καὶ ἐκάθοντον<sup>143</sup> καὶ ἐσυντύχεναν ἀνάμεσόν τους ὥραν πολλὴν ἐκεῖνα ὅπου τοὺς ἐπαρήγγειλεν ὁ Θωμᾶς. καὶ ἀπάνω ὅπου ἤθελαν<sup>144</sup> νὰ κοιμηθοῦν, εὐθὺς ἐφάνη ὁ Χριστὸς ὁ θεὸς ἀληθινός,<sup>145</sup> ὡσάν<sup>146</sup> τὸ σχῆμα τοῦ ἀποστόλου<sup>147</sup> καὶ ὑπήγεν εἰς αὐτούς. καὶ αὐτοὶ ὡς τὸν εἶδαν τῆς ὥρας, ἐσηκώθησαν ἀπὸ τὸ κρεββάτι καὶ ἐκάθισαν. καὶ λέγει του ὁ γαμβρός ὅτι ἐσὺ ὑπήγες<sup>148</sup> ἀπὸ ὅλους προτῆτερα, καὶ<sup>149</sup> πάλιν πῶς εὐρέθης τώρα ἐδῶ. καὶ ὁ κύριος τοὺς λέγει· δὲν εἶμαι ἐγὼ ὁ Θωμᾶς, ἀλλὰ ὁ ἀδελφός του εἶμαι· καὶ ἐκάθισεν εἰς τὸ κρεββάτι ἀπάνω, καὶ ὥρισέ τους καὶ ἐκάθισαν εἰς τὰ σκαμνία, καὶ ἄρχισε νὰ τοὺς διδάσκη.

(11) [Bonnet, 12] καὶ λέγει τους· θυμᾶσθε παιδιά μου, τὰ ὅσα<sup>150</sup> σᾶς ἐπαρήγγειλεν ὁ ἀδελφός μου καὶ ὁ τι<sup>151</sup> σᾶς ἐλάλησεν· αὐτὰ ὅπου σᾶς εἶπεν ἐκεῖνος, ταῦτα<sup>152</sup> σᾶς λέγω καὶ ἐγώ· ὅτι ἂν φυλάξῃται καὶ νὰ<sup>153</sup> μὴν μολύνεται τὴν σάρκα σας, ἤγουν νὰ μὴν σμίξεται μόλης<sup>154</sup> νὰ εἴστε

<sup>127</sup> *om.* B

<sup>128</sup> *om.* A

<sup>129</sup> του B

<sup>130</sup> ἦταν B

<sup>131</sup> νουθετᾶ B

<sup>132</sup> σύρη B

<sup>133</sup> πρὸς B

<sup>134</sup> τὴν ὁμοούσιον θεότητα B

<sup>135</sup> πρὸς τὴν ἔνσαρκον οἰκονομίαν B

<sup>136</sup> *om.* B

<sup>137</sup> ὁ Θ. ν. ε. *inv.* B

<sup>138</sup> μετ' ἐσᾶς B

<sup>139</sup> ὑπήγενε B

<sup>140</sup> ἡ *add.* A

<sup>141</sup> ὡς B

<sup>142</sup> καὶ *add.* B

<sup>143</sup> ἐκάθονταν B

<sup>144</sup> ἤθελεν A

<sup>145</sup> ὁ ἁ. θ. *inv.* B

<sup>146</sup> εἰς B

<sup>147</sup> Θωμᾶ *add.* B

<sup>148</sup> ἐπήγες B

<sup>149</sup> *om.* B

<sup>150</sup> τί B

<sup>151</sup> τί B

<sup>152</sup> αὐτὰ B

<sup>153</sup> *om.* A

<sup>154</sup> μόνον B

καθαροὶ καὶ ἀμόλυντοι, καὶ ποτὲ δὲν θέλετε πικραθῆ, μήτε κανένα κακὸν θέλετε πάθη, διότι τοῦ κόσμου οἱ ἔννοιες καὶ τῶν παιδιῶν, εἰς τὸ τέλος γίνεται ἀπώλεια εἰς τὴν ψυχὴν σας· διότι ἐὰν κάμεται παιδιά, μέλει νὰ γενῆται καὶ ἄρπαγες, καὶ πλεονέκται, νὰ πνίγεται ὄρφανούς, καὶ χήρες νὰ τὲς<sup>155</sup> ἀδικᾶται καὶ νὰ τὲς βάλεται εἰς κακὲς παιδεύσεις, ἀλλὰ καὶ τὰ παιδιά γίνονται πολλές φορές κακὰ ὑπὸ τοῦ διαβόλου, καὶ μαλώνουν, καὶ<sup>156</sup> ἄλλα μὲν κρυφῶς καὶ ἄλλα φανερώς, γίνονται<sup>157</sup> καὶ μερικὰ ὁποῦ σεληνιαζονται, ἤγουν τὰ πιάναι<sup>158</sup> τὸ ἐδικόν τους, καὶ ἄλλα κουλά, καὶ ἄλλα τυφλά, ἢ κωφά, ἢ ἄλλα<sup>159</sup> καὶ μωρὰ γίνονται· εἰ δὲ καὶ ἂν γένουν γερά εἰς τὸ κορμί, θέλουν διδάχθαι<sup>160</sup> εἰς κακὰ ἔργα νὰ κάμνουν· καὶ θέλουν εὐρεθῆ<sup>161</sup> εἰς μοιχεῖες,<sup>162</sup> εἰς κλεψίαις, ἢ εἰς φόνους, ἢ εἰς ἄλλες ἁμαρτίαις νὰ ἐργάζονται. καὶ μέσα εἰς αὐτὰ θέλετε λυπηθῆ,<sup>163</sup> καὶ μὲ πᾶσαν ἔννοιαν θέλετε μαλώνει. καὶ νὰ ὀργίζεσθαι διὰ τὰ παιδιά σας, ἔστοντας<sup>164</sup> νὰ ἦσθαι πατέρες, καὶ ἐὰν ἀκούσετε τοὺς λόγους μου καὶ τοῦ ἀδελφοῦ μου τοῦ Θωμᾶ νὰ φυλάξετε τὴν παρθενίαν σας, καὶ τὴν ψυχὴν σας θέλετε δώσει καθαρὰν εἰς τὸν θεόν, καὶ ἐδῶ εἰς τοῦτον τὸν κόσμον<sup>165</sup> θέλετε ἦσθαι<sup>166</sup> ἀμέριμοι καὶ καθαροί, καὶ εἰς τὸν μέλλοντα ἐκεῖνον κόσμον θέλετε<sup>167</sup> ἔχει τὸν γάμον σας ἄφθαρτον ὁποῦ ποτὲ δὲν θέλει χαλάσει. καὶ θέλετε ἔχει τὸν νυμφῶνα τὸν ἐπουρανίον, ὁποῦ εἶναι ἀθάνατος καὶ ὅλος φῶς γεμάτος· καὶ θέλετε χαρεῖ εἰς ἀπειράντους<sup>168</sup> καὶ ἀτελευτήτους<sup>169</sup> χρόνους,<sup>170</sup> ὁποῦ ποτὲ δὲν σώνονται.

(12) [Bonnet, 13] ταῦτα ὅλα τοὺς ἐδίδαξεν ὁ κύριος, καὶ εὐχήθη τους καὶ ὑπήγεν ἀπ' αὐτούς. οἱ δὲ νέοι πάντα ὅλα ὅσα τοὺς ἐδίδαξε τὰ ἐδέχθησαν μετὰ χαρᾶς εἰς τὲς καρδίαις αὐτῶν, καὶ ἐπίστευσαν τῷ κυρίῳ. καὶ ἔλαμψε φῶς τῆς<sup>171</sup> θεογνωσίας εἰς αὐτούς, καὶ ἔκαμαν ἀποχὴν ἀπὸ τῆς ἐσχρᾶς μίξεως. καὶ ἔμειναν ὀλονύκτιον ὁ νέος καὶ ἡ νύμφη ἕως ὁποῦ ἐξημέρωσε καὶ δὲν ἐκοιμήθησαν. καὶ ἕνας ἀπὸ τὸν ἄλλον τοὺς<sup>172</sup> ἐστερεωνόντησαν πρὸς τὴν εὐσέβειαν· τὴν δὲ ἐπὶ τὴν αὐριον<sup>173</sup> ἡμέραν, ὁ βασιλεὺς ἔκαμε φαγητὸν διὰ τὸν γαμβρὸν καὶ τὴν νύμφην, καὶ ἔστησε τράπεζαν, καὶ ἐκάθισεν<sup>174</sup> ὁ βασιλεὺς διὰ νὰ γευτοῦσιν ὁμοῦ.<sup>175</sup> καὶ ἐπαντύχενε<sup>176</sup> τους ποτὲ νὰ σηκοθοῦν<sup>177</sup> ἀπὸ τῆς κλίνης, καὶ ἤθελεν νὰ δεῖ ἐὰν<sup>178</sup> καὶ ἔκαμαν<sup>179</sup> σμίξιν κατὰ τὴν συνήθειαν

<sup>155</sup> *om.* B  
<sup>156</sup> *om.* B  
<sup>157</sup> γίνονται B  
<sup>158</sup> τοὺς πιάναι B  
<sup>159</sup> *om.* B  
<sup>160</sup> διδάχθαι A  
<sup>161</sup> εὐρέθη A  
<sup>162</sup> καὶ *add.* B  
<sup>163</sup> λυπηθῆν A  
<sup>164</sup> διὰ *add.* B  
<sup>165</sup> τ. κ. ἐτοῦτον *inv.* B  
<sup>166</sup> ἦσταν B  
<sup>167</sup> τὸν *add.* A  
<sup>168</sup> ἀπειράντους B  
<sup>169</sup> ἀτελεύτη B  
<sup>170</sup> αἰῶνας B  
<sup>171</sup> *om.* B  
<sup>172</sup> *om.* B  
<sup>173</sup> ἐπαύριον B  
<sup>174</sup> ἔκατzen A  
<sup>175</sup> ἀντάμα B  
<sup>176</sup> ἀπαντύχενεν B  
<sup>177</sup> σηκοθοῦναι A  
<sup>178</sup> *om.* B  
<sup>179</sup> καὶ ἂν ἔκαμαν B

τοῦ κόσμου· αὐτοὶ γὰρ<sup>180</sup> ὡς ἄργησαν ὑπήγεν<sup>181</sup> ὁ βασιλεὺς καὶ ἤϊρε χωριστὰ αὐτοῦς<sup>182</sup> καὶ ἐκαθόντησαν· καὶ ἦτον τὸ πρόσωπον τῆς θυγατρὸς αὐτοῦ ξέσκεπον· λέγει τῆς<sup>183</sup> ὁ βασιλεὺς· παιδί μου, διὰ τί κάθεσαι ἐτζῆ ἀδιάντροπα καὶ δὲν σκεπάξεις τὸ πρόσωπόν σου, ἢ μήνα ἔχεις καιρὸν πολὺν μὲ τὸν ἄνδρα;

(13) [Bonnet, 14-15] ἡ δὲ θυγάτηρ αὐτοῦ εἶπε τοῦ βασιλέως· πατέρα, πολλὴν ἀγάπην ἔχω, καὶ εὐχαριστῶ τῷ θεῷ μου, ὅτι τῆς ἀγνωσίας τῆς ἐντροπῆς τὸ σκέπασμα τὸ ἔρρηξεν ἀπὸ πάνω μου, καὶ ἄλλον γάμον ἀληθινὸν συνεζεύχθηκα, καὶ εἰς τὴν ἡμέραν τῆς χαρᾶς μου δὲν ἐνεμπαίχθηκα· ὁμοίως καὶ ὁ γαμπρὸς ἀπεκρίθη καὶ εἶπεν· εὐχαριστῶ σοι δέσποτα κύριε Ἰησοῦ Χριστέ, ὅτι διὰ τοῦ δούλου σου τοῦ Θωμᾶ ἐφάνης εἰς ἐμένα καὶ<sup>184</sup> μᾶς ἐλύτρωσες ἀπὸ τοῦ κόσμου καὶ ἀπὸ τοῦ κορμίου τὴν ἀκαθαρσίαν· εὐχαριστῶ σοι ὅπου τὸν ἔστειλες εἰς ἡμᾶς<sup>185</sup> τοὺς ταπεινοὺς, καὶ μᾶς ἄλαξεν ἀπὸ τοὺς προσκαιρινοὺς κόπους τοὺς ψεύτικους, καὶ ἐβοήθησέ μας<sup>186</sup> μὲ τὸ χέρι του, καὶ μᾶς ἐσήκωσεν ἀπὸ χαιμένους ὅπου ἤμασθεν.<sup>187</sup> εὐχαριστοῦμεν σε κύριε Ἰησοῦ Χριστέ, τῷ βασιλεῖ καὶ δεσπότη τῶν ἀπάντων, ὅτι ἄξια μᾶς ἐδίδαξας, καὶ ἐγνωρίσαμέν σε τὸν μόλη<sup>188</sup> θεὸν τὸν ἀληθινόν.

(14) [Bonnet, 16] ταῦτα ἀκούσας ὁ βασιλεὺς ὑπὸ τοῦ γαμπροῦ καὶ τῆς νύμφης, παρευθὺς<sup>189</sup> ἔρρηξε τὸ ροῦχον του ὅπου ἐφόρειε εἰς τὴν γῆν, καὶ ἄρχισε καὶ ὀργίζετον· καὶ ὤρισε τοὺς ἀνθρώπους αὐτοῦ καὶ λέγει τους· ὑπάγετε ὀγλήγορα καὶ περιγυρίσατε τὸ κάστρον ὅλον νὰ μου<sup>190</sup> τὸν εὐρήητε τὸν πλάνον ἐκεῖνον ὅπου ἦλθεν ἐδῶ νὰ μοῦ κάμη τοιοῦτον κακόν· ἔστοντας νὰ τὸν ὑπάγω νὰ κάμη καλωσύνην, καὶ<sup>191</sup> αὐτὸς<sup>192</sup> ἔκαμε χειρότερον,<sup>193</sup> καὶ ἐχάλασε τὴν θυγατέρα μου· καὶ εἰ τις μοῦ τὸν ἐφέρει<sup>194</sup> ἐδῶ μοῦ λυτρῶναι τῷ παιδί μου, καὶ εἰ τι μὲ<sup>195</sup> ζητήσῃ νὰ τοῦ τὴν<sup>196</sup> χαρίσω ἐκεῖνην τὴν χάριν μὲ ὅλην μου τὴν ψυχὴν.<sup>197</sup> ὑπήγαν λοιπὸν ἐκεῖνοι οἱ ἄνθρωποι, καὶ ἐπεριγύρισαν ὅλην τὴν πόλιν<sup>198</sup> ζητοῦντες τὸν Θωμᾶν καὶ δὲν τὸν ἤϊραν, διότι αὐτὸς ἐκεῖνην τὴν ὥραν ἐμίσεισε μὲ τὸν Ἀβάνην ἀπὸ ἐκεῖθε καθὼς ἐπροείπαμεν· καὶ ὅθεν<sup>199</sup> ἐγύρευαν τὸν Θωμᾶν, ἤϊραν τὴν τζεγγίστραν εἰς ἓνα карабасарὰν<sup>200</sup> καὶ ἔκλαιε πικρῶς πῶς ἀποχωρίσθη ἀπὸ τὸν ἀπόστολον· οἱ δὲ ἀπόστολάτορες τοῦ βασιλέως ὅπου ἐγύρευαν τὸν ἀπόστολον ἐξηγήθησαν τὴν τζεγγίστραν<sup>201</sup>

180 καὶ B

181 εἰσέβη B

182 α. χ. *inv.* B

183 τὴν B

184 *om.* B

185 ἡμέρες A

186 μ. ἔ. *inv.* B

187 ὁ. ἤμασθον χαιμένοι *inv.* B

188 μόνον B

189 *om.* B

190 *om.* B

191 *om.* B

192 μου *add.* B

193 κακόν B

194 φέρη B

195 μου B

196 τὸν B

197 καρδίαν B

198 οἰκοδόμην *cancel.* B

199 ἐκεῖ ὅπου B

200 карабасарὰν B

201 τὰ B

περὶ τοῦ βασιλέως τῆς θυγατρὸς αὐτοῦ<sup>202</sup> καὶ τοῦ γαμπροῦ,<sup>203</sup> ὅτι μὲ τὴν διδαχὴν του τοὺς ἤφερε πρὸς<sup>204</sup> θεογνωσίαν, καὶ ἕνας ἀπὸ τὸν ἄλλον τοὺς<sup>205</sup> ἔκαμαν ἀποχὴν ἀπὸ τὴν αἰσχροὴν σμιξίν, ἤγουν τὸ ἀνδρόγυνον. ταῦτα ἀκούσασα ἡ τζεγγίστρα ἐχάρη πολλά, καὶ ἐπαράτησε τὴν λύπην, καὶ ἐσηκώθη καὶ ὑπῆγε εἰς<sup>206</sup> τοὺς νέους, ἤγουν εἰς τὸν γαμπρὸν καὶ εἰς τὴν νύμφην τὴν θυγατέρα τοῦ βασιλέως, καὶ ἔκαμε μετ’ αὐτοὺς καιρὸν πολύν, καὶ ἔστρεψαν καὶ τὸν βασιλέα εἰς θεογνωσίαν. καὶ ἐφωτίσθησαν αἱ ψυχαὶ αὐτῶν ἐν τοῦ πνεύματος τοῦ ἁγίου<sup>207</sup> τῆς χάριτος.<sup>208</sup> μετὰ δὲ πολλοὺς χρόνους, ἔμαθαν<sup>209</sup> ὅτι εἰς τὸ μέρος τῆς Ἰνδίας εὐρίσκεται ὁ Θωμᾶς καὶ διδάσκει τὸν λαὸν πρὸς θεογνωσίαν. καὶ<sup>210</sup> ὑπῆγαν καὶ αὐτοὶ καὶ εὗρον αὐτόν, καὶ ἐβαπτίσθησαν, καὶ ἐτελειώθησαν ὑπὸ τοῦ ἀποστόλου.

(15) [Bonnet, 17] ὅμως<sup>211</sup> νὰ διηγηθῶ περὶ τοῦ Ἀβάνη, ὅταν ἐσηκώθησαν, καὶ ὑπῆγεναν εἰς<sup>212</sup> τὴν Ἰνδιαν. ὅταν γοῦν ἦλθεν ὁ Ἀβάνης μετὰ τὸν Θωμᾶν εἰς τὴν Ἰνδιαν,<sup>213</sup> ὑπῆγεν ὁ Ἀβάνης ὁ πραγματευτῆς<sup>214</sup> πρὸς τὸν βασιλέα, καὶ ἀνάφερε τὸν περὶ τοῦ Θωμᾶ πῶς εἶναι πρακτικώτατος, καὶ ἐπιτηδειώτατος περὶ τῆς κτιστικῆς ἐπιστήμης, καὶ λεπτοουργὸς καταπολλὰ εἰς τὰ ξύλα. ὡς δὲ ἤκουσεν ὁ βασιλεὺς ἐχάρη πολλά, καὶ ὥρισε τὴν αὐτὴν ὥραν νὰ τὸν ὑπάγουν νὰ τὸν<sup>215</sup> ἰδῆ. καὶ πάραυτα ὑπῆγαν καὶ ἤφεραν του<sup>216</sup> τὸν Θωμᾶν ἔμπροσθεν τοῦ βασιλέως. καὶ ἠρώτησεν αὐτόν, καὶ λέγει του· ποίαν τέχνην ἤξεύρεις νὰ κάμνης μετὰ ξύλλα, καὶ ποίαν<sup>217</sup> ἤξεύρεις<sup>218</sup> μετὰ<sup>219</sup> λιθάρια; ὁ δὲ ἀπόστολος ἀπεκρίθη λέγων.<sup>220</sup> ἐν πρώτοις ἤξεύρω μετὰ ξύλλα νὰ κάμω καράβια, καὶ ἀμάξια, καὶ ἀλέτρια καὶ ζυγούς, καὶ ὅσα ἄλλα ὅπου γίνονται μετὰ ξύλλα, ὅλα ἤξεύρω τὰ καλλὰ ἐπιτήδεια. τὰ δὲ πάλιν μετὰ λιθάρια, ἤξεύρω νὰ γυρίσω καμάρες, πύργους καὶ σαράγια, ναοὺς καὶ ὅσα εἶναι τῆς κτιστικῆς τέχνης. ὁ δὲ βασιλεὺς ἐχάρη καταπολλὰ καὶ εἶπεν· τοῖουτον τεχνίτην γυρεύω καὶ ἐγὼ καὶ ἡῦρα τον ὡσὰν τὸν ἐγύρευα. ὅμως βούλομαι λοιπὸν νὰ κτίσω πρῶτον ἕνα παλάτιον,<sup>221</sup> καὶ ὕστερον τὰ λοιπὰ ἔργα θέλωμεν<sup>222</sup> κάμει μετὰ τὴν ἄνεσιν, διὰ νὰ πάρης πρῶτον πείραν καὶ δοκιμὴν βεβαίαν. καὶ ἐπῆρε τον δὲ<sup>223</sup> ὁ βασιλεὺς εἰς μοναξίαν καὶ λέγει αὐτοῦ.<sup>224</sup> νὰ βάλῃς ὅλην σου τὴν τέχνην νὰ κτίσῃς τὸ παλάτιον.<sup>225</sup> καὶ ἐπαρήγγειλέ του ἐπιμελικῶς, ἤγουν προσεκτικῶς

<sup>202</sup> *om.* B

<sup>203</sup> αὐτοῦ *add.* B

<sup>204</sup> εἰς B

<sup>205</sup> *om.* B

<sup>206</sup> πρὸς B

<sup>207</sup> τ. ἁ. π. *inv.* B

<sup>208</sup> *om.* B

<sup>209</sup> ἔμαθεν A

<sup>210</sup> *om.* A

<sup>211</sup> πάλιν *add.* B

<sup>212</sup> πρὸς B

<sup>213</sup> καὶ ἔφθασαν εἰς τὸν τόπον B

<sup>214</sup> *om.* B

<sup>215</sup> *om.* B

<sup>216</sup> *om.* B

<sup>217</sup> τί B

<sup>218</sup> νὰ κάμνης *add.* B

<sup>219</sup> τὰ *add.* B

<sup>220</sup> καὶ λέγει B

<sup>221</sup> παλάτι A

<sup>222</sup> τὰ *add.* B

<sup>223</sup> *om.* B

<sup>224</sup> του B

<sup>225</sup> παλάτι A

καὶ ἀσφαλῶς νὰ μὴν τὸ ἀστοχῆσης· μόλης<sup>226</sup> νὰ βάλῃς σπουδὴν εἰς τὸ ἔργον αὐτό. καὶ ἐπῆρε τον καὶ ἔδειξέ του τὸν τόπον ἐκεῖ ὅπου ἤθελε νὰ κτίσῃ τὸ παλάτιον.<sup>227</sup>

(16) [Bonnet, 18] ὁ δὲ ἀπόστολος τοῦ λέγει· ἀληθῶς βασιλεῦ, αὐτὸς ὁ τόπος πολλὰ ἐπιτήδειος εἶναι, καὶ ὄντως μόλης<sup>228</sup> διὰ παλάτιον εἶναι· διότι εἶναι καὶ ὁ τόπος βαλτερός, καὶ ἔχει πολλὰ νερά, καὶ εἶναι καὶ διὰ τὴν δε<sup>229</sup> λοιπὴν θέσιν,<sup>230</sup> πανεύμορφος. ὁ δὲ βασιλεὺς τοῦ λέγει· ἀρχίζε τώρα νὰ βάλῃς χέρι νὰ κτίζῃς ὅπου εἶναι καλοκαίρι καὶ σοῦ δίδει ὁ καιρὸς χέρι. ὁ δὲ ἀπόστολος τοῦ λέγει· ὅτι τώρα δὲν εἶναι καιρὸς, ἡδυνάτων νὰ ἀρχήζω νὰ κτίζω. καὶ ὁ βασιλεὺς λέγει· ἀμὴ πότε εἶναι καιρὸς; καὶ ὁ ἀπόστολος τοῦ λέγει.<sup>231</sup> ἐγὼ θέλω νὰ τὸ ἀρχίσω ἀπὸ τὸ<sup>232</sup> νοέμβριον μῆνα, νὰ τὸ ξετελειώσω ἕως τὸν ἀπρίλλιον τὸν πύργον, ἦγουν τὸ παλάτιον. ὁ δὲ βασιλεὺς θαυμάσας καὶ<sup>233</sup> εἶπεν· ὅτι πᾶσα κτίσις γίνεται τὴν ἀνοιξιν. καὶ ἐσὺ λέγεις τὸν χειμῶνα δύνασαι νὰ κτίζῃς. καὶ ὁ ἀπόστολος ἀπεκρίθη καὶ τοῦ<sup>234</sup> εἶπεν.<sup>235</sup> ὦ βασιλεῦ, ἐγὼ σοῦ λέγω ὅτι ἔτζη εἶναι χρεια<sup>236</sup> νὰ κτίσω τὸ παλάτιον,<sup>237</sup> ὡς καθὼς ἐγνωρίζω τῆς τέχνης μου, καὶ ἐσὺ μοῦ λέγεις τὸ καλοκαίριν. ἀμὴ ἄλλοτε<sup>238</sup> δὲν γίνεται, εἰ μὴ καθὼς λέγω ἐγώ. ὁ δὲ βασιλεὺς εἶπεν.<sup>239</sup> ἐπειδὴ σοῦ ἔδοξε νὰ τὸ κτίσεις εἰς τὸν καιρὸν ὅπου θέλεις καὶ λέγεις,<sup>240</sup> σημάδεψέ μου<sup>241</sup> τὸν τόπον νὰ ἰδῶ πῶς δίδει χέρι νὰ τὸ κτίσεις; ἔπειτα ἀπὸ καιροῦ τοῦ χειμῶνος θέλεις βάλει χέρι νὰ κτίζῃς ὡς λέγεις. ὁ δὲ Θωμᾶς ἐπῆρε ἓνα καλάμι καὶ ἐσημάδεψε τὸν τόπον, καὶ τὲς πόρτες ἔδειξε νὰ τὲς κάμη κατὰ ἀνατολᾶς νὰ ἐβλέπουν<sup>242</sup> ἀγνάντια τοῦ ἡλίου ὅπου ἐμπαίνει τὸ φῶς. καὶ τὰ παραθύρια κατὰ τὴν δύσιν διὰ τοὺς ἀνέμους· τὸν δὲ φοῦρνον<sup>243</sup> διὰ νὰ εὐγένῃ τὸ ψωμί, ἔδειξεν εἰς<sup>244</sup> τὴν δεξιὰν μερέαν, εἰς δὲ τὴν<sup>245</sup> ζερβὴν μερέαν<sup>246</sup> ἐσημάδευσε νὰ φέρῃ τὸ νερὸν νὰ κάμη τὴν βρύσιν. ὁ δὲ βασιλεὺς ὡς τὸν εἶδε πῶς ἐτύπωνε τοὺς τόπους ἐπιτήδεια, λέγει τοῦ Θωμᾶ· ἀληθῶς ἄνθρωπε, τεχνίτης εἶσαι κατὰ πολλὰ, καὶ πρέπει νὰ ὑπηρετῆς βασιλέα. καὶ παρευθὺς<sup>247</sup> ἔδωκε του βίον πολὺν διὰ νὰ ἐξοδιάσῃ εἰς τὴν κτίσιν, καὶ νὰ ἐτοιμάσῃ τὴν οἰκοδομήν, ἦγουν λιθάρια, ἀσβέστι, ξύλλα, καὶ τὰ λοιπὰ ὅσα κάμνουν χρεια τῆς κτιστικῆς. καὶ ὡσὰν ἐπῆρεν ὁ Θωμᾶς τὸν βίον, ὑπῆγε νὰ ἐτοιμάσῃ τὰ χρειαζόμενα τοῦ παλατίου.

(17) [Bonnet, 19] καὶ πάλιν ὁ βασιλεὺς συχνὰ τοῦ ἐπροβόδα φλορία, διὰ νὰ συμμαζώξῃ τὰ πάντα νὰ εἶναι πολλὰ<sup>248</sup> ἐπιτήδεια, καὶ νὰ μὴν λείψῃ τίποτε ἀπὸ τὸ ἔργον. καὶ ὡσὰν ἐπῆρεν

<sup>226</sup> μόνον B

<sup>227</sup> παλάτι A

<sup>228</sup> μόνον B

<sup>229</sup> om. B

<sup>230</sup> ἄνεσιν B

<sup>231</sup> om. B

<sup>232</sup> τὸν B

<sup>233</sup> om. B

<sup>234</sup> om. B

<sup>235</sup> ὅτι πᾶσα κτίσις γίνετε τὴν ἀνοιξιν, καὶ ἐσὺ add. A

<sup>236</sup> χρειάν B

<sup>237</sup> παλάτι A

<sup>238</sup> ἀλλέως B

<sup>239</sup> λέγει B

<sup>240</sup> om. A

<sup>241</sup> om. A

<sup>242</sup> βλέπουν B

<sup>243</sup> φοῦρνη A

<sup>244</sup> om. A

<sup>245</sup> τὴν δε A

<sup>246</sup> om. A

<sup>247</sup> om. A

<sup>248</sup> om. B

ὁ Θωμᾶς πάμπολλα φλορία, καὶ πάλιν τοῦ ἐπροβόδισε ἄλλα καὶ ἄλλα. καὶ ὑπήγενεν εἰς ἓνα χωρίον, καὶ εἰς ἄλλον χωρίον, καὶ ἀπὸ χώραν εἰς χώραν, καὶ ἀπὸ κάστρον εἰς κάστρον,<sup>249</sup> καὶ ἐμοίραζε τὰ φλορία καὶ οἰκονόμα τοὺς πτωχοὺς,<sup>250</sup> τοὺς γυμνοὺς,<sup>251</sup> τοὺς τυφλοὺς, καὶ ἔλεγεν οὕτως· ὅτι τοῦ βασιλέως τὰ πράγματα, εἰς βασιλέα πάλιν νὰ δωθοῦν, ἦγουν τῷ θεῷ. καὶ νὰ ἐξαραθυμήσουν<sup>252</sup> οἱ πτωχοί.<sup>253</sup> κατὰ<sup>254</sup> δὲ πολὺν καιρὸν ἔστειλε πρὸς αὐτὸν ὁ βασιλεὺς, ὅτι ἤθελε<sup>255</sup> νὰ μάθη τί ἔκαμεν, ὅτι<sup>256</sup> ἔαν ἔκτισε τὸ παλάτιον,<sup>257</sup> καὶ νὰ ὑπάγη πρὸς αὐτόν.<sup>258</sup> καὶ ὡς ἦλθεν ὁ Θωμᾶς τὸν ἐρώτησεν ὁ βασιλεὺς καὶ εἶπε του τί ἔκαμες· ἐτελείωσες τὸ παλάτιον<sup>259</sup> ἢ ἀκόμη; καὶ<sup>260</sup> λέγει του ὁ Θωμᾶς· ἔκτισα τὸ βασιλεῦ, μόλις<sup>261</sup> ἀκόμη τὴν κεράμωσιν χρειάζομαι. καὶ παρευθὺς<sup>262</sup> ἔδωκέν<sup>263</sup> του<sup>264</sup> καὶ ἄλλα φλορία ὁ βασιλεὺς καὶ<sup>265</sup> ὑπήγεν. καὶ εἰς ὀλίγον καιρὸν<sup>266</sup> πάλιν διὰ νὰ γένη τὸ ἔργον καλὸν καὶ νὰ μὴν λείψῃ τίποτε<sup>267</sup> καὶ γένη<sup>268</sup> ἡ δουλεία ἀτυχη, ἔργασέ του καὶ γραφήν καὶ ἔγραφεν ἔτζι· ὅτι παρακαλῶ σε νὰ βάλῃς σπουδὴν καὶ ἐπιμέλειαν εἰς τὸ ἔργον. ὁ δὲ ἀπόστολος ἐδέχθη καὶ αὐτὰ καὶ ἐσκόρπισέ τα εἰς τοὺς πτωχοὺς<sup>269</sup> καὶ εὐχαρίστηε τῷ σωτήρι Χριστῷ καὶ ἔλεγεν· εὐχαριστῶ σοι κύριε Ἰησοῦ Χριστέ ὁ θεός, ὅτι ἐπούλησές με διὰ νὰ ἐλευθερώσῃς πολλοὺς ἀπὸ τῆς πλάνης τῆς ἀγνωσίας, καὶ ἀπὸ τὸν μάταιον κόσμον. καὶ οὐδὲν<sup>270</sup> ἔπαυε νὰ μὴν διδάσκῃ καὶ νὰ ἐπιστρέφῃ τοὺς ἀνθρώπους εἰς τὴν ἀλήθειαν καὶ εἰς τὴν πίστην καὶ σωτηρίαν αὐτῶν. καὶ ἐμοίραζε τῶν πτωχῶν<sup>271</sup> τοῦ βασιλέως τὸν βίον. καὶ ἔλεγεν αὐτούς· ὅτι ὁ κύριος σᾶς τὰ οἰκονόμησεν ἀδελφοί. αὐτὸς γὰρ δίδει πᾶσα ἐνοῦ τὴν τροφήν του. καὶ αὐτὸς εἶναι ὁποῦ κυβερνᾷ πᾶσα ἓναν ὁποῦ τὸν παρακαλεῖ<sup>272,273</sup> τοὺς ὀρφανοὺς, καὶ οἰκονομᾷ καὶ τὲς χήρες, καὶ ἔχει πᾶσα ἐνοῦ τὴν ἔννοιαν.<sup>274</sup>

(18) [Bonnet, 20] μετὰ δὲ πολὺν καιρὸν, ἦλθεν ὁ βασιλεὺς εἰς τὸ κάστρον ἐκεῖνον ὁποῦ ἦτον σιμὰ ὁ τόπος τοῦ παλατίου,<sup>275</sup> ὁποῦ ἤθελε νὰ κτίσῃ ὁ Θωμᾶς. καὶ ἠρώτησε τοὺς ἀνθρώπους

<sup>249</sup> ἐπήγενεν εἰς τὰ χωρία καὶ εἰς τὰ κάστρον B

<sup>250</sup> ἐπτωχοὺς A

<sup>251</sup> καὶ *add.* B

<sup>252</sup> πορευτοῦν B

<sup>253</sup> ἐπτωχοί A

<sup>254</sup> μετὰ B

<sup>255</sup> λόγον B

<sup>256</sup> *om.* B

<sup>257</sup> παλάτι A

<sup>258</sup> *om.* A

<sup>259</sup> παλάτι A

<sup>260</sup> *om.* A

<sup>261</sup> μόνον B

<sup>262</sup> *om.* B

<sup>263</sup> ἔδωσεν B

<sup>264</sup> αὐτόν B

<sup>265</sup> *om.* B

<sup>266</sup> *om.* B

<sup>267</sup> τίποτες B

<sup>268</sup> *om.* A

<sup>269</sup> ἐπτωχοὺς B

<sup>270</sup> δὲν B

<sup>271</sup> ἐπτωχῶν *corr.* AB

<sup>272</sup> φθέρει A

<sup>273</sup> καὶ *add.* B

<sup>274</sup> καὶ αὐτὸς εἶναι ὁποῦ ἐξαραθυμῆ πᾶσα ἓναν, ὁποῦ τὸν ἐπαρακάλη A

<sup>275</sup> *om.* A

ἐκείνους ὁ βασιλεύς,<sup>276</sup> ἂν ἔκτισεν ὁ Θωμᾶς τὸ παλάτιον. καὶ<sup>277</sup> λέγουσίν τινες<sup>278</sup> τοῦ βασιλέως· γίνωσκε τῷ κράτει σου ὦ βασιλεῦ, ὅτι μήτε παλάτιον<sup>279</sup> ἔκτισεν, μήτε ἀχούρι, ἀλλὰ περιέρχεται τὰ κάστρη καὶ τὰς χώρες, καὶ εἴ τι βίον τὸν ἔδωσες τὸν ἐμοίρασε τῶν πτωχῶν.<sup>280</sup> καὶ διδάσκει τοὺς ἀνθρώπους θεὸν νέον, καὶ λέγει ὅπου<sup>281</sup> λέγεται Χριστὸς τὸ ὄνομά του. καὶ με αὐτουνοῦ τὸ ὄνομα, ἀσθενημένους ἰατρῆει, δαίμονας διόχνη, καὶ ἄλλα θαυμαστὰ<sup>282</sup> καὶ παράδοξα κάμνει. καὶ ἔμεῖς νομίζομεν ὅτι νὰ<sup>283</sup> εἶναι μάγος, ἀλλὰ πάλιν<sup>284</sup> ἡ εὐσπλαγχνία αὐτοῦ καὶ ἡ ἰατροσύνη του καὶ τὰ χαρίσματα ὅπου δίδει, καὶ τὸ χέρι αὐτοῦ ὅπου εἶναι ἀπλὸν νύκτα καὶ ἡμέραν εἰς τὴν ἐλεημοσύνην, καὶ ὅσα καὶ ἂν εἶναι ὅλα τὰ συμπαθεῖ καὶ<sup>285</sup> ὁμοιάζει ὅτι νὰ<sup>286</sup> εἶναι δίκαιος ἄνθρωπος, ἢ ἀπόστολος θεοῦ νέου, τὸν ὁποῖον διδάσκει αὐτός, καὶ αὐτὸς θέλει νὰ εἶναι θεὸς ἀληθινός, διότι αὐτὸς ὁ ἄνθρωπος καθημερούσιος<sup>287</sup> νηστεύει καὶ εὐχεται, καὶ τὸ φαγὴ του εἶναι ψωμί με ἄλατι, καὶ τὸ ποτό<sup>288</sup> του νερὸν μοναχόν, καὶ τὰ φορέματά του εἶναι ἐκεῖνα ὅπου ἐφόρει πάντοτε χειμῶν καὶ καλοκαίρι. καὶ ποτὲ δὲν πέρνει ἀπὸ τινὰν τίποτες πρᾶγμα, ἀλλὰ καὶ<sup>289</sup> ὅσα καὶ ἂν ἔχη ἄλλοις τὰ δίδει. ταῦτα ὡς ἤκουσεν ὁ βασιλεύς, ἐσκέπασε τὸ πρόσωπόν του με τὰ χερίά του, καὶ ἐστάθη με φαντασίαν πολλὴν ὥραν, ἕως ὅπου ἐβασίλευσεν ὁ ἥλιος. καὶ ἀπὸ τοῦ θυμοῦ καὶ τῆς λύπης, ἐγένεν ὡσάν<sup>290</sup> ἔξω ἀπὸ τὸν νοῦν του. ὅμως ὡσάν ἦλθεν εἰς τὸν ἑαυτὸν του ὁ νοῦς αὐτοῦ,<sup>291</sup> πολλὸς θυμὸς τὸν ἐπερικύκλωσεν, καὶ παρευθῦς<sup>292</sup> ἔστειλε καὶ ἤφεραν τὸν Ἀβάνην τὸν πραγματευτὴν ὅπου ἤφερε τὸν Θωμᾶν.

(19) [Bonnet, 21] ὁμοίως καὶ τὸν Θωμᾶν μαζὴ ἐμπροσθεν τοῦ βασιλέως καὶ οὗτος τὸν ἐπαράστησαν.<sup>293</sup> καὶ λέγει πρὸς τὸν Θωμᾶν ὁ βασιλεύς· πότε νὰ πᾶμε εἰς τὸ παλάτιον;<sup>294</sup> ἔκτισές μου τὸ παλάτι;<sup>295</sup> καὶ ὁ Θωμᾶς λέγει· ναί, ἔκτισά το ὦ βασιλεῦ. λέγει του ὁ βασιλεύς· πότε νὰ πᾶμε<sup>296</sup> νὰ τὸ ἰδοῦμεν; ὁ δὲ Θωμᾶς ἀπεκρίθη καὶ εἶπεν αὐτῷ· τώρα ὦ βασιλεῦ δὲν εἶναι δυνατόν νὰ τὸ ἰδῆς· μόλης<sup>297</sup> ὅταν εὐγῆς ἀπὸ τοῦτον τὸν κόσμον, τότε ἐβλέπεις<sup>298</sup> αὐτό. ὁ δὲ βασιλεύς ὠργίσθη πολλά, καὶ ὤρισε νὰ τὸν<sup>299</sup> δέσουν καὶ νὰ τὸν βάλλουν εἰς τὴν φυλακὴν, τὸν Ἀβάνην

<sup>276</sup> ὁ β. ἐ. τ. ἀ. *inv.* B

<sup>277</sup> *om.* A

<sup>278</sup> αὐτοὶ B

<sup>279</sup> παλάτι A

<sup>280</sup> ἐπτωχῶν A

<sup>281</sup> ὁ ὁποῖος B

<sup>282</sup> θαύματα *add.* B

<sup>283</sup> *om.* B

<sup>284</sup> *om.* B

<sup>285</sup> *om.* A

<sup>286</sup> *om.* B

<sup>287</sup> καθ' ἡμέραν B

<sup>288</sup> ποτόν B

<sup>289</sup> *om.* B

<sup>290</sup> *om.* B

<sup>291</sup> *om.* B

<sup>292</sup> *om.* B

<sup>293</sup> *om.* B

<sup>294</sup> παλάτι A

<sup>295</sup> το B

<sup>296</sup> ὑπάμε B

<sup>297</sup> μόνον B

<sup>298</sup> βλέπεις B

<sup>299</sup> τοὺς A

καὶ τὸν Θωμᾶν, ἕως<sup>300</sup> νὰ κάμη κρίσιν, καὶ νὰ μάθη τίνος ἐδόθη τὸ χρυσίον τὸ βασιλικόν,<sup>301</sup> νὰ τοὺς δυναστεύσῃ νὰ τὸ πάρῃ ἀπὸ ἐκείνους ὅπου τὰ ἔχουν. τὸν δὲ Θωμᾶν καὶ τὸν Ἀβάνην, μὲ πολλὰ βάσανα νὰ τοὺς θανατώσουν. καὶ πάραυτα τοὺς ἔδεσαν καὶ τοὺς ἐπήγαν εἰς τὴν φυλακὴν καὶ τοὺς ἔβαλαν.<sup>302</sup> ὁ δὲ Θωμᾶς ὑπήγενε χαρούμενος καὶ ἔλεγε τοῦ Ἀβάνη· μὴ φοβᾶσαι, μὴ δὲ δειλιάσῃς, ἀλλὰ μόλης<sup>303</sup> πιστεue εἰς τὸν θεὸν ὅπου πιστεύω καὶ ἐγώ. καὶ δὲν θέλεις πειραχθῆ ἀπὸ κανένα κακόν, μᾶλλον δὲ καὶ ἀπὸ τὸν ψεύτικον κόσμον ἐτοῦτον<sup>304</sup> θέλεις ἐλευθερωθῆ, καὶ εἰς τὸν μέλλοντα αἰῶνα,<sup>305</sup> ζῶν αἰώνιον κληρονομήσεις. τοιοῦτους λόγους ἐδίδαξεν ὁ Θωμᾶς τὸν Ἀβάνην καὶ ὑπέστρεψέ τον εἰς θεογνωσίαν. καὶ ἔτζη ἦταν εἰς τὴν φυλακὴν δοξάζοντες τὸν θεόν. εἶχε δὲ ὁ βασιλεὺς ἀδελφόν, ὡς<sup>306</sup> καὶ ἡγάπα τον<sup>307</sup> δυνατὰ κατὰ<sup>308</sup> πολλὰ. λοιπὸν οὗτος ὁ ἀδελφὸς τοῦ βασιλέως ἦλθε του ἀσθένεια μεγάλη<sup>309</sup> ὑπὸ<sup>310</sup> τοῦ ἀδελφοῦ του τὴν λύπην, καὶ ἔπεσε καὶ ἐψυχωμάχα.<sup>311</sup> καὶ ὡς ἦτον τοῦ θανάτου, ὑπήγαν καὶ εἶπον τοῦ βασιλέως περὶ τοῦ ἀδελφοῦ του. παρευθὺς<sup>312</sup> ὁ<sup>313</sup> βασιλεὺς ἔδραμε διὰ νὰ τὸν ἀτάσει<sup>314</sup> ζωντανόν. καὶ αὐτὸς ἀνοιξε τὰ ὀμμάτιά<sup>315</sup> του καὶ εἶδε τὸν βασιλέα, καὶ λέγει πρὸς αὐτόν· ἰδοὺ ἀδελφε ἐγὼ ἀποθένω. καὶ ὅλα μου τὰ πάντα εἰς ἐσένα τὰ ἀφήνω, καὶ τὸν βίον μου καὶ τὸ ὀσπήτιόν<sup>316</sup> μου καὶ τὰ πράγματά μου, καὶ γνώριζε<sup>317</sup> ἀδελφέ, ὅτι ἀπὸ τὴν ἐδικὴν σου λύπην ἀποθένω. καὶ ὅταν ξεψυχήσω νὰ κάμησιν αὐτουνοῦ τοῦ μάγου παιδευσες κακές.<sup>318</sup> ὁ δὲ βασιλεὺς εἶπεν· ἔτζη ἔχω εἰς τὸν νοῦν μου,<sup>319</sup> ὅτι νὰν τὸν ἐγδάρω<sup>320</sup> ζωντανόν, ἔπειτα νὰ τὸν ἐκαύσω.<sup>321</sup> καὶ αὐτοῦ ὅπου ἔλεγαν τοὺς λόγους αὐτοῦς, παρευθὺς ἐξεψύχησε τοῦ βασιλέως ὁ ἀδελφός.

(20) [Bonnet, 22] καὶ ἐπήραν οἱ ἄγγελοι τὴν ψυχὴν του καὶ τὴν ἐπήραν<sup>322</sup> εἰς τοὺς οὐρανοὺς, καὶ ἔδειξαν τῆς τὰ κατὰ ἐκεῖνα. καὶ ἐρώτησε τοὺς ἀγγέλους ποῦ βούλονται νὰ τὴν ἐβάλουν.<sup>323</sup> καὶ ὅταν δὲ ἐζύγωσεν εἰς τὸ θαυμαστὸν ἐκεῖνο παλάτιον, ὅπου ἔκτισεν ὁ Θωμᾶς τοῦ βασιλέως, λέγει ἡ ψυχὴ τοῖς ἀγγέλοις· παρακαλῶ σας ἀφέντες μου, ἀφήσετέ με νὰ ἔμπω μέσα εἰς ἕνα κατώγι ἀπ’<sup>324</sup> αὐτὰ νὰ μείνω. οἱ δὲ ἄγγελοι εἶπον· δὲν εἶναι δυνατὸν νὰ μείνης ἐσὺ αὐτοῦ, ὅτι αὐτὸ εἶναι τοῦ ἀδελφοῦ σου ὅπου τὸ ἔκτισεν ἐκεῖνος ὁ χριστιανὸς ὁ Θωμᾶς ὅπου τὸν ἔχει εἰς τὴν φυλακὴν.

<sup>300</sup> ὅπου *add.* B

<sup>301</sup> διὰ *add.* B

<sup>302</sup> ἐφυλάκωσαν B

<sup>303</sup> μόνον B

<sup>304</sup> ἐ. κ. *inv.* B

<sup>305</sup> *om.* B

<sup>306</sup> *om.* B

<sup>307</sup> αὐτόν B

<sup>308</sup> *om.* B

<sup>309</sup> ἀσθένειαν μεγάλην A

<sup>310</sup> ἀπὸ B

<sup>311</sup> ψυχωμάχη A

<sup>312</sup> *om.* B

<sup>313</sup> δὲ *add.* B

<sup>314</sup> φθάση B

<sup>315</sup> μάτιά B

<sup>316</sup> σπήτιόν B

<sup>317</sup> ἐγνώριζε B

<sup>318</sup> μεγάλες B

<sup>319</sup> *om.* A

<sup>320</sup> γδάρω B

<sup>321</sup> καύσω B

<sup>322</sup> ἐπήγαν B

<sup>323</sup> βάλουν B

<sup>324</sup> ἀπὸ B



ἡ δὲ ψυχὴ ἐκείνη λέγει τοῖς ἀγγέλοις, παρακαλῶ σας ἀφέντες μου, ἀφήσετέ με νὰ ὑπάγω νὰ τὸ ἀγοράσω ἀπ' αὐτὸν, ὅτι αὐτὸς δὲν το ἤξεύρει.

(21) [Bonnet, 23] τότε οἱ ἄγγελοι ἄφηκαν τὴν ψυχὴν του<sup>325</sup> καὶ ὑπήγεν εἰς τὸ ἴδιόν της κορμί. ὁ δὲ ἀδελφὸς αὐτοῦ<sup>326</sup> ὁ βασιλεὺς εἶχε<sup>327</sup> ἀφήσει<sup>328</sup> αὐτὸν καὶ<sup>329</sup> ὑπήγεν καὶ ἔκλαιε τὸν ἀδελφὸν αὐτοῦ. καὶ τὸν ἀδελφόν του, τὸν ἑσαβάνωνεν. καὶ ἔξαφνα ἄνοιξε τὰ ὀμμάτιά του καὶ ἔζησε. καὶ πάραυτα ἐξεπλάγησαν ὅσοι εὐρέθησαν ἐκεῖ καὶ ἐθαύμασαν. καὶ εὐθὺς ἔδραμαν εἰς τὸν βασιλέα καὶ εἶπον αὐτῷ· μὴν κλαίεις ὦ βασιλεῦ, ὅτι ὁ ἀδελφός σου ἔζησε. καὶ πάραυτα λέγουν τοῦ βασιλέως ὅτι σὲ<sup>330</sup> παρακαλεῖ νὰ ὑπάγης ὀγλήγορα. ὁ δὲ βασιλεὺς ὡς ἤκουσεν, ἔδραμε καὶ ὑπήγεν εἰς τὸν ἀδελφόν του, καὶ ὡς τὸν ἤυρε ζωντανόν, ἀγκαλίασε καὶ κατεφίλησεν αὐτόν. καὶ<sup>331</sup> λέγει ἐκεῖνος· ἀδελφέ μου, ἐγὼ ὅτι σὲ ἐζήτησα πάντοτε, καὶ ἕως τὸ ἡμισυ τῆς βασιλείας σου ποτὲ δέν μου τὸ ἐκράτησες. καὶ τώρα βούλομαι νὰ σοῦ<sup>332</sup> ζητήσω ἓνα πρᾶγμα, καὶ νὰ μὴν μοῦ τὸ ἐκρατήσης<sup>333</sup> σὲ παρακαλῶ. ὁ δὲ βασιλεὺς λέγει· ἀδελφέ μου γλυκύτατε, ὅτι ἂν εἶναι τὸ ζήτημά σου καὶ ἕως τῆς κεφαλῆς<sup>334</sup> μου νὰ μὴν σὲ τὸ ὑστερήσω. τότε λέγει αὐτῷ· πρῶτον κάμε μου ὄρκον ὅτι νὰ μὲ τὸ δώσης, εἴτα νὰ σὲ τὸ ὁμολογήσω. καὶ οὕτως ὤμοσεν ὄρκον ὁ βασιλεὺς ὅτι ἀπὸ ὅλα μου τὰ πρᾶγματα εἴ τι μὲ ζητήσεις νὰ μὴν σὲ τὸ κρατήσω, μόλης<sup>335</sup> νὰ σὲ τὸ δώσω. τότε ἐπίστευσε τοῦ βασιλέως, καὶ λέγει αὐτῷ· θέλω ἀδελφέ, νὰ μοῦ πολήσης τὸ παλάτιον<sup>336</sup> ὅπου ἔχεις εἰς τὸν οὐρανόν. ὁ δὲ βασιλεὺς εἶπεν· ἐγὼ ἀδελφέ παλάτι δὲν ἔχω εἰς τοὺς οὐρανοὺς,<sup>337</sup> καὶ ποῦ τὸ ἤῤα. λέγει ὁ ἀδελφὸς αὐτοῦ· θέλω νὰ μοῦ πουλήσης ἐκεῖνο ὅπου σοῦ ἔκτισεν ὁ Θωμᾶς ἐκεῖνος ὁ χριστιανὸς ὅπου τὸν ἔχεις εἰς τὴν φυλακὴν δεμένον, καὶ βούλεσαι νὰ τὸν παιδεύσης ἄδικα. ἔλεγες τάχα ὅτι ἐνέμπαιζέ σε διὰ τὸ κτίσιμον τοῦ παλατίου, ἀλλὰ ἐσὺ εἶσαι γελασμένος τῆς πλάνης τοῦ κόσμου τούτου.<sup>338</sup> διότι ἐσπούδαζες νὰ τὸ κάμης ἐδῶ ὅπου φθείρεται. ἀλλὰ ἐγὼ δὲ ἰδὼν ἐκεῖνον τὸν πύργον<sup>339</sup> τὸν θαυμαστὸν καὶ πανεύμορφον, καὶ<sup>340</sup> δὲν δύναται ἡ γλώσσα μου νὰ τὸ<sup>341</sup> διηγηθῆ τὸ κάλλος ἐκεῖνου καὶ τὴν εὐπρέπεια.

(22) [Bonnet, 24] ταῦτα ἀκούσας ὁ βασιλεὺς παρὰ τοῦ ἀδελφοῦ του,<sup>342</sup> ἐξεπλάγη καὶ ἐθαύμασεν, καὶ ἐκαρποφορήθη τοὺς λόγους τοῦ ἀδελφοῦ του, πῶς τὰ φλορία ὅπου ἐσκόρπισεν εἰς τοὺς πτωχοὺς,<sup>343</sup> ἔγιναν παλάτι εἰς τοὺς οὐρανοὺς,<sup>344</sup> καὶ λέγει τοῦ ἀδελφοῦ του· ἐγὼ ἀδελφέ, δυνατὸν δὲν εἶναι νὰ πουλήσω αὐτὸ τὸ παλάτιον, ὅτι εἶναι ἀόρατον ὅπου δὲν τὸ ἐβλέπομεν νὰ κάμωμεν παζάρι νὰ τὸ ἰδοῦμεν<sup>345</sup> τί χρῆζει· ἀμὴ αὐτὸς ὅπου τὰ κτίζει εἶναι ἐδῶ ζωντανός, καὶ

<sup>325</sup> *om.* A

<sup>326</sup> του B

<sup>327</sup> *om.* B

<sup>328</sup> ἄφησεν B

<sup>329</sup> *om.* B

<sup>330</sup> *om.* A

<sup>331</sup> *om.* A

<sup>332</sup> σὲ B

<sup>333</sup> κρατήσης B

<sup>334</sup> ἀσφαλῆς A

<sup>335</sup> μόνον B

<sup>336</sup> παλάτι A

<sup>337</sup> ἀλλὰ *add.* B

<sup>338</sup> ἐτούτου B

<sup>339</sup> τ. π. ἐ. *inv.* B

<sup>340</sup> τὸν ὁποῖον B

<sup>341</sup> *om.* B

<sup>342</sup> αὐτοῦ B

<sup>343</sup> ἐπτωχοὺς A

<sup>344</sup> τὸν οὐρανόν B

<sup>345</sup> το *add.* A

δώσε του να σου κτίση και έσένα ώσαν αυτό· και έγώ εύχομαι και παρακαλώ να αξιωθώ να υπάγω να κατοικήσω μέσα εις αυτό. και έσύ επειδή τοιούτον παλάτιον βούλεσαι να αγοράσης, ιδού ό άνθρωπος και δώσε του να σου κτίση όμοιον ώσαν αυτό· και πάραυτα έστειλαν και εύγαλαν αυτόν έκ τής φυλακής τόν Θωμάν όμου και τόν Άβάνην τόν πραγματευτήν.<sup>346</sup> και<sup>347</sup> ύπήγαγαν αυτούς έμπροσθεν του βασιλέως και εις τόν αδελφόν αυτού,<sup>348</sup> και έπescαν εις τὰ ποδάρια του άποστόλου να τούς έσυγχωρήση<sup>349</sup> εις τὰ πτεσήματά<sup>350</sup> τους, ότι έξαγνώσιαν τὸ έκαμαν, και λέγουσιν.<sup>351</sup> τώρα πιστεύωμεν και ήμείς εις τόν θεόν εκείνον όπου σέβescαι και έσύ. ό δέ άπόστολος είπε προς τόν βασιλέα· εάν πιστεύσης όλοψύχως εις αυτόν, εκείνος θέλει σε συγχωρήση από<sup>352</sup> όλες σου τές άμαρτίες· όμως ύπόσχεθη ό βασιλεύς και ό αδελφός αυτού, ότι<sup>353</sup> προς τήν τών χριστιανών πίστιν να έπιστραφοῦν όλοψύχως.

(23) [Bonnet, 25-28] ό μὲν οὖν άπόστολος άρχισε να τούς διδάσκη του κυρίου τὸ κήρυγμα, και έδίδαξέ τους ικανώς προς θεογνωσίαν, και έστήριξέ τους, και έβάπτισέ τους τῷ άγίῳ πνευμάτι με όλον τους τὸ σπῆτι. και έφάνη ό κύριος εις αυτούς έν άπειρῳ λαμπρότητι, τόσον όπου<sup>354</sup> είδον και τόν άπόστολον όλον φώς. και έδόξασαν και εύχαρίστησαν τήν εύσπλαγχνίαν και άγαθότητα του φιλανθρώπου θεοῦ. έβαπτίστησαν δέ και αξιώθησαν πολλά, και έγιναν<sup>355</sup> παράδειγμα και έπιστροφή τής άληθείας. ό δέ θεός<sup>356</sup> άπόστολος έτρυγήρησεν όλα τὰ μέρη εκείνα, και εκήρυξε τόν λόγον τής άληθείας. και έγύρισε τούς ανθρώπους από<sup>357</sup> τής άσεβείας εις εύσέβειαν και έπίγνωσιν του όντως<sup>358</sup> θεοῦ.<sup>359</sup> πάσαν δέ τήν χώραν<sup>360</sup> τής Ινδίας τῆ του Χριστου<sup>361</sup> χάριτι, ότι<sup>362</sup> με τήν γλώσσαν του τούς έμεταγύρισε προς τήν τών χριστιανών πίστιν.

(24) ύστερον δέ ό μακάριος άπόστολος έτελείωscen<sup>363</sup> και αυτός εις μαρτυρίου στέφανον από τήν πρόσκαιρον ταύτην τήν<sup>364</sup> ζωήν, εις αυτόν τῷ αιωνίῳ βασιλεί, ὃ πρέπει πάσα δόξα, τιμή και προσκύνησις και<sup>365</sup> σύν τῷ άνάρχῳ αυτού πατρι και τῷ παναγίῳ και άγαθῷ,<sup>366</sup> και ζωοποιῷ αυτού πνεύματι, νῦν και άει και εις τούς αιῶνας τών αιώνων. άμήν.

<sup>346</sup> τ. Θ. κ. τ. Α από τήν φυλακήν Β

<sup>347</sup> om. Β

<sup>348</sup> του αδελφου αυτού Β

<sup>349</sup> συγχωρήση Β

<sup>350</sup> φτεσήματά Β

<sup>351</sup> ότι όσα σου έκάμαμεν, έξαγνώσιαν τὸ εκάμαμεν και add. Β

<sup>352</sup> om. Β

<sup>353</sup> om. Β

<sup>354</sup> om. Α

<sup>355</sup> έγινεν Α

<sup>356</sup> ό add. Α

<sup>357</sup> om. Α

<sup>358</sup> άληθινού Β

<sup>359</sup> Χριστου του Θεου Β

<sup>360</sup> όλον τόν τόπον Β

<sup>361</sup> θεου Β

<sup>362</sup> διότι Β

<sup>363</sup> έτελειώθη Β

<sup>364</sup> έτούτην Β

<sup>365</sup> om. Β

<sup>366</sup> om. Β

### ***Life and conduct of the saint apostle Thomas***

(1) In those times, the apostles were in Jerusalem: Simon, called Peter; Andrew his brother; Philip and Bartholomew; James the son of Zebedee; John his brother; Thomas and Matthew the tax-gatherer, in other words, the tax-collector; James the son of Alphaeus and Simon the Cananaean; Judas the son of James. These were the regions of the world. Each one might travel to one of these, in other words, each one might go where his lot made him to fall among the nations to bring them to the knowledge of God. The lot of Thomas the twin was going into India, but Thomas did not wish to go and that night our Lord Jesus Christ appeared to him and said to him: 'Fear not, Thomas, go away to India and preach my word. My grace will be with you.' But Thomas did not want to hear about it. He only said: 'My Lord, wherever you wish to send me, I go, but I am not going to India.'

(2) As he was thus speaking convinced, it happened that appeared a merchant named Avanis, arrived from India to Jerusalem. The king of India sent this Avanis with a ship full of many merchandises. He also ordered the shipmaster Avanis to try to buy a specialized craftsman who was very skillful in his art. In other words, (he needed) an architect to be brought, since he had to build towers, palaces, and other things for the king. Thus, our Lord Jesus Christ wished to convince Thomas to go there, even against his will. And our Lord appeared in human form to the merchant in the market, in other words, in the bazaar. And the Lord immediately agreed with Avanis on the purchase of Thomas for thirty coins of silver and signed the purchase and agreement, in other words, his sale, in this way: 'I, Jesus Christ, declare that I sold my slave Thomas to you, a merchant of the distinguished king of India, for thirty coins of silver.' When the purchase of Thomas was accomplished, Christ took him by the hand and led him to Avanis, the merchant. When Avanis saw Thomas, the apostle tells him: 'This is my lord.' And the merchant says: 'Guess how I bought you for him.' Thomas, listening to him, did not know what to do. He was silent and said nothing.

(3) The next day he gave thanks and commended himself to God and marched with Avanis, the merchant. Avanis received him, put him on the ship and dressed him. The apostle himself helped the sailors load the ship and put everything in its place. Avanis and Thomas sat down and Avanis began to examine Thomas and said: 'What works do you know?' Thomas answers: 'First of all, in wood I know how to make mills, yokes, carriages and ships. Everything you work with wood, I work it. Also in stone I know how to make vaults, churches and imperial palaces.' And the merchant said to him: 'This is the artisan that I needed.' They got up from there, sailed, and had a favorable wind. They went to a citadel, known as Andrapolis.

(4) They arrived at this citadel, and instruments and trumpets sounded in it. When the sailors heard it, they left the ship, and Avanis and Thomas as well. They asked who was organizing that festival, and they were told that the king, the ruler of that city. He only had a daughter, so he married her off and arranged the wedding. The king sent forth heralds throughout the city to announce and say that everyone, citizens and strangers, free and slaves, rich and poor, men and women, were obliged to go to the wedding. But if anyone does not pay attention to the king's command and does not come, he will be punished and sentenced to death. When Avanis heard it, he told Thomas: 'Let us also go to the wedding so we avoid any evil from the king, since we are strangers.' Thus, they got up from there and left, and Thomas told him: 'Let's go where you want.' They immediately got up, came to a caravanserai,<sup>2</sup> settled on for a while and rested. Then they got up and went to the wedding. The apostle saw that all the guests were sitting at the table,

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<sup>2</sup> We have opted for respecting the English adaptation from the Greek form *καρβασαρά* appearing in the manuscript. A caravanserai was a roadside inn for travelers in the Orient.

so he also sat down with them. And, since he was a stranger, and from another country, everyone looked at him. Avanis, being Thomas's master, was invited to a different place.

(5) In this way, everyone was eating, drinking, and having fun, but Thomas did not sit at the table or eat anything. One of those who were sitting nearby and eating said to him: 'You, sir, why have you come here, neither eating nor drinking?' Thomas answered and said to him: 'I, brothers, have not come here to eat or drink, only to accomplish the will of the king, since he sent forth his heralds and they proclaimed, by order of the king, that whoever comes and does not go to the wedding would be sentenced to death.' Thus, they ate, drank, and had fun, and crowns and rose water were brought. The guests took it and perfumed their faces, and others, their beards. Others, in the part that each one wanted. The apostle Thomas took and anointed his head, moistened his eyelids, eyebrows and ears a little and put a little on his heart. The crown they brought was made of all kinds of flowers. He took it and put it on his head. He also took oil and held it in his hand. There was a woman who was a flute-player, she stood in front of all the guests and played, as people are in the habit of doing so, even to this day. As she was turning around, she came to the place where Thomas was sitting, and she played for a long time in front of him. Since she was also a Hebrew, she recognized him from Jerusalem.

(6) Although she was playing over Thomas's head for a long time, he didn't feel like listening to her and kept staring at the ground. The waiter who was serving, when he saw that Thomas was completely ignoring the girl who was playing the flute and continually looking to the ground, raised his hand and slapped him, in other words, he smacked him, and said: 'You were not invited to the wedding to be absent, in other words, if you were invited to the wedding, it was not so for not paying attention to anything, absorbed in other thoughts, and for sitting lamenting, but so that you would participate in the music that was played for so long right next to you.' The apostle looked up, gazed at the one who had struck him, began to sing in Hebrew, and told him that 'my God does not allow such an injustice at this wedding. He will immediately show his wonders and the hand that gave me that slap, I shall see it in the jaws of a dog, dragged to this table here.' This is what Thomas said, and he sang for a long time.

(7) When the people heard Thomas singing, the people got up and praised him, but they did not understand what he meant. That Hebrew flute-player knew what Thomas had said, she looked at him, but Thomas ignored her. Another woman, a mate of the Hebrew woman, did not understand what Thomas had said, since she was of another country. She stood next to him, looked into his eyes, and played music for him. She loved him a lot because Thomas was very handsome in his shape and young. She did not find another man more beautiful than him among all the other guests. When the flute-player finished playing for the rest of the guests, the flute-player who loved Thomas went to sit in front of him and gazed at him. She did not take her eyes off him at any moment, but Thomas was looking down at the ground and did not look at her at all, nor did he deliver her to heaven. Then it was time to get up from the table and leave. The waiter who had slapped Thomas went to the fountain to get some water, as they needed it. It happened that a lion who lived nearby was there and went to drink water. When the lion saw the waiter, he pounced on him and drowned him there in the fountain. The lion tore him to pieces, and after leaving him there, he walked away. The dogs smelled the meat and came. Each dog took a piece and ate it. However, one of them took the right hand of the waiter and brought it to the center of the table where the guests were.

(8) When they saw the hand, they were very frightened and said: 'Who has been killed in broad daylight?' Then they realized that it was the hand of the waiter that struck the apostle. The flute-player immediately broke her instruments and threw them on the ground. She went to sit next to the blessed Thomas, and said in front of everyone: 'This man is either God or a God's apostle, because when the waiter struck him, I heard him saying in Hebrew to that waiter that he would

see the hand that had struck him dragged about by dogs. And indeed it has happened as we have now seen.' When the woman said this, some believed her, and some others not. The event reached the ears of the king of the city.

(9) The king found out how Thomas was mistreated and took revenge. He sent for him and told him: 'My friend, I heard that a waiter mistreated you, because he slapped you. I think you are a righteous man, so I ask you to get up and go to bless my daughter, who is my only child, since I have no other than her. Today I want to give her to the man she marries.' The apostle did not want to appear there, because the Lord had sent him to India to announce his name, so he did not want to go with the king. However, the king forced him to go where the couple was, even against his will. Thomas sat alone with the groom and the bride, and he began to advise them and affirm them in the piety. He was as vigilant as he could to instill in them the unique substance of God and the nature of the incarnation of God's only Son, and he prayed for them. When he was leaving, Thomas told them: 'God's peace and his grace be with you', and immediately he got up and left with Avanis, who was in the ship. The weather was pleasant and they set sail from there. Their path led them to India.

(10) The apostle instructed the king's daughter and her husband until it was late, that is, until evening. The people and the guests left, the celebration ended up and the bride and groom were left alone. They sat down and focused for a long time on what Thomas had transmitted to them. Upstairs, where they wanted to sleep, Christ, the true God, immediately appeared to them in the form of the apostle and talked to them. As they saw him, they immediately got out of bed, and sat down. The groom said: 'You who go out before the others, how is it that you are here again now?' The Lord said to them: 'I am not Thomas, but his brother.' He sat down on the bed, ordered them to sit down on couches, and he began to instruct them.

(11) He tells them: 'Remember, my children, everything my brother announced to you and what he said to you. I tell you this too: preserve your flesh and not contaminate it, in other words, do not have intercourses, so you will be pure and stainless, and you will never want to repent or suffer any harm, because the concerns of the world and children brings your soul to the end and destruction. Since, if you have children, you will become grasping and avaricious, plundering orphans, deceiving widows and driving your children to the evil. Furthermore, other children are often bad because of the devil and quarrel, some secretly and some openly. And sometimes they become like lunatics, in other words, they get what they deserve, others they become crippled, others blind, others deaf, and others even stupid. If they grow old in their body, they will be taught to do bad deeds, and will be found committing adultery, theft, murder and other sins. And you will be afflicted by these actions, you will be angry with all this in mind, and you will be irritated because of your children, who are those who make you parents. If you listen to my words and those of my brother Thomas, you will preserve your virginity, and you will deliver your soul clean to God. Here, in this world, you will remain carefree and pure, and in the other future world you will keep your union incorruptible and will never spoil. And she will have the heavenly boyfriend, who is immortal and full of light. And you will be happy for the limitless and endless time in which you will be saved then.'

(12) All this the Lord taught them, he blessed them and went away from them. The young couple received with joy in their hearts all that he had taught them and believed in the Lord, who has illuminated the light of the knowledge of God in them. They avoided the shameful union. The young man and the bride remained awake all the night long until dawn and they did not sleep. They reaffirmed each other in God's mercy. The next day the king organized a banquet for both the bride and groom. He prepared the table and the king sat down so that they ate together. It was time to get out of bed. He wanted to see if they had joined, according to common custom. As they were taking a long time, the king came and found them seated and separated. His daughter's face

was uncovered. The king said to her: ‘My daughter, why are you sitting thus, not ashamed, and not covering your face, as if you had husband for a long time?’

(13) His daughter said to the king: ‘Father, I am in great love and I thank my God for having removed from me the shameful ignorance that covered me. I have contracted another marriage, a true one, and I was not ridiculed in the day of my joy’. The groom responded in the same way and said: ‘I thank you, my Lord Jesus Christ, because through your slave Thomas you appeared to me and redeemed the impurity from my world and my body. I thank you for the one you sent to the humble. You have released us from the false temporary efforts. Your hand has saved us and woke us from the tedium in which we were. We thank you, Lord Jesus Christ, the king and sovereign of all, because you have taught us courage and we have known you as the true God’.

(14) When the king heard these things from the groom and the bride, he immediately threw the clothes he was wearing to the ground and flew into a rage. He called his men and said to them: ‘Go out quickly and search the whole city to find that vagabond who came here to cause me such a harm. I called him to come and help and he did his worst and has corrupted my daughter. Whoever shall bring him here to me, he will free my daughter and, whatever he shall ask of me, I will give it, even my daughter, the one who is my grace, with all my soul’. Thus, those men marched and searched the whole city looking for Thomas, but they did not find him, since he had left the place with Avanis at that time, as we have said before. While they were looking for Thomas, they found the flute-player in a caravanserai. She who was crying bitterly for the departure of the apostle. Those who were sent by the king to look for the apostle explained to her everything that had happened to the king’s daughter and his son-in-law: that with Thomas’ teachings he led them to the knowledge of God and they avoided the shameful union, in other words, the consummation of marriage. When she heard these things, the flute-player rejoiced greatly and set aside her grief. She got up and went to the young couple, in other words, to the king’s son-in-law and the bride, his daughter. They were together for a long time and instilled in the king the knowledge of God. They illuminated their souls with the grace of the Holy Spirit. Many years later she learned that Thomas was in a place in India and taught people the knowledge of God. They also went there, found him, and were baptized and fulfilled by the apostle.

(15) I am going to continue the story of Avanis, when they got up and marched to India. Thus, when Avanis came into India with Thomas, Avanis the merchant went to the king, and told him that Thomas was very experienced and knowledgeable in construction tasks, and an excellent carpenter. Hearing this, the king was very happy, and ordered him to be taken immediately to see him. Immediately he arrived, they brought Thomas in the presence of the King and he questioned him and said: ‘What work in wood do you know to do and what in stone?’ The apostle replied: ‘First of all, in wood I know how to build boats, carts, ploughs, and yokes, and I know everything that is made in wood, and in stone I know how to build arches, towers, palaces, temples, and everything that is related to the art of construction’. The king was very happy and said: ‘I am looking for such an artist and I have found him just as I was looking for. But first I want to build a palace, and then, calmly, I want to do the other works, so that you can first gain experience and ensure practice.’ The king took Thomas aside and told him: ‘Put all your craft into building the palace.’ He handed over the order carefully, in other words, with care and certainty so that he would not fail. ‘Put all your knowledge into this work’, and he took him to show him the place where he wanted to build the palace.

(16) The apostle said to him: ‘Truly, Your Majesty, this place is very suitable and, in fact, it is ideal for the palace. It is a very humid place and has a lot of water. Due to its location, it is beautiful.’ The king tells him: ‘Start now and get to work, it’s summer and the time is favorable.’ The apostle tells him: ‘Now is not the time, it is impossible to start building.’ And the king says, ‘So when will be the time?’ The apostle tells him: ‘I will begin it in the month of November, and I will finish the

building, in other words, the palace, in April.' The king was surprised and said: 'Every construction is done in spring, and you say that you can build in the winter?' The apostle replied saying: 'Every construction is done in spring and to you, Your Majesty, I tell you that I must build the palace like this, because I know my trade. You speak about the summer, but it cannot be otherwise than as I say.' The king said: 'Since you have been told to build it, show me the place so that I can see where you are going to build it. Later in winter you will get down to work to build it as you say.' Thomas took a reed and pointed to the place. He showed the King that he would put the doors to be set towards the east, towards the rising of the sun, so that light would enter, and other doors to be set towards the west, to the wind; the oven, to make bread. He showed him the right side and pointed to the left, where he would carry water to build a fountain. The king, seeing how he designed the spaces with such precision, tells Thomas: 'You are truly a very good craftsman, and it is fitting that you should serve a king.' And he gave him a large amount of money to spend on the building and to prepare the construction, in other words, stone, lime, wood and everything that is needed to build. When Thomas took the money, he went to prepare what was necessary for the palace.

(17) The king again provided him with more money, so that he had everything available, had what was convenient and did not lack anything for the work. Thomas took all the money and the king supplied him with more and more, so Thomas went from town to town, and from region to region, and from city to city, and he distributed the money and the funds to the poor, the naked ones and the blind, and said that what is of the king, it has to be given to royalty, in other words, to God, to free the poor. After a long time, the king sent for him because he wanted to know what Thomas was doing, if he had built the palace. When Thomas arrived, the king asked him: 'What have you done? Have you finished the palace or not yet?' Thomas tells him: 'I have built it, Your Majesty. Only the roof is missing.' The king immediately gave him more money and left. Shortly after, so that the work would go well, nothing was missing and the work would be successful, he wrote Thomas the following letter: 'I ask you to put your efforts and interest in the work.' The apostle received the money, distributed it to the poor and thanked Christ the Savior saying: 'Thank you, my Lord Jesus Christ, God, who sold me to free many men from the deceitfulness of ignorance and the vanity of the world, and do not stop teaching and directing men to the truth, to the faith and to their salvation.' He shared the king's money with the poor and told them: 'The Lord provides it for you, brothers, for he gives each of you his sustenance, he is the one who feeds the orphans and maintains the widows. He is the one who is always caring when anyone asks him.'

(18) A long time later, the king went to that citadel that was next to the place of the palace that Thomas wished to build. The king asked the men there if Thomas had built the palace, and they told the king: 'You should know, Your Majesty, o King, that he has neither built the palace, nor are there any workers, but he goes about in the citadels and regions and the money you gave him he shared it with the poor. He is teaching the men a new god, whose name is Christ, and in this name, he heals the sick, casts out demons, and performs other miraculous and extraordinary things. We believe that he is a magician, but for his good heart, his ability to heal, the graces that he offers, his hand, ready day and night for mercy, and all the compassion that he has, it seems that he is a just man, or an apostle of a new God, whom he himself teaches and considers to be the true God. Indeed, this man fasts and prays daily, eats only bread with salt and only drinks water. He wears the same clothes whether in summer or winter, and he never takes anything from anyone, but he gives to others what belongs to him.' When the king heard this, he covered his face with his hands and stayed as if he were in a dream for a long time, until the sun went down. And because of his anger and pain he was like out of his senses. Thus, when his senses came back to him, a great anger engulfed him, and immediately sent for Avanis the merchant who had brought Thomas.

(19) They also presented Thomas before the king, who asked him: 'When are we going to the palace? Have you built my palace?' Thomas said: 'Yes, I have built it, o king.' The king said to him:

‘When do we go to see it?’ And Thomas answered him: ‘Now, o king, it will not be possible for you to see it. Only when you leave this world, then will you see it.’ The king got very angry, ordered both Avanis and Thomas to be arrested and sent to prison, until he made a decision, found out to whom the money of the king had been given, and forced them to take it back from those who had it. Both Thomas and Avanis would be killed by many torments. They were immediately bounded up, taken to prison and left there. Thomas was happy and told Avanis: ‘Fear nothing, do not be afraid, believe only in God as I do, do not fall into any temptation, and get rid of this world full of lies, so you will inherit an eternal life in the time to come.’ In these terms Thomas taught Avanis and guided him to the knowledge of God. Thus, they were in prison praising God. The king had a brother, whom he held in great esteem. Then, the king’s brother suffered a great illness because of the affliction of his brother, he fell down, and collapsed in agony. When he was about to die, they told the king, his brother, and immediately the king showed up, so he could see him alive. The king’s brother opened his eyes, saw the king and said: ‘Behold, I am about to die. I commend to you everything that is mine: my life, my house and all my belongings. Know, brother, that I am dying because of your pain. When I have expired, punish severely the magician who provoked this.’ And the king told him: ‘I have the intention to slay him, and then burn him.’ And at the very moment he was saying these words to him, the king’s brother expired.

(20) The angels took his soul, lifted it up to heaven and showed it the wonders there. It asked the angels where they wanted to put it, and when it was close to that marvelous palace that Thomas had built for the king, the soul says to the angels: ‘I beg you, my lords, that you allow me to enter one of these lower chambers, so that I dwell there.’ The angels said: ‘It is not possible for you to dwell there, because it is your brother’s property, the one built by this Christian, Thomas, whom has your brother in prison.’ And that soul says to the angels: ‘I ask you, my lords, to allow me to go and buy it from him, because he does not know it.’

(21) Then the angels allowed the soul to return to its own body. His brother the king had abandoned him, and went to mourn his brother. They were putting on him the burial robe. Suddenly, he opened his eyes and came back to life. Immediately those who were there were perplexed and marveled. They immediately ran to the king and told him: ‘Don’t cry, o king, for your brother is alive and he asks you to come immediately.’ When the king heard this, he ran and went to his brother, and seeing him alive, he hugged him and kissed him again and again. And the brother said to the king: ‘My brother, I always asked you for half of your kingdom and you never granted it to me. Now I want to ask you something and I beg you not to deny it to me.’ The king told him: ‘My dear brother, whatever you ask of me, rest assured that I will not deny you.’ Then he said: ‘First, swear to me that you will grant it to me and then I will tell you.’ And the king swore that, ‘Of all that I possess, whatever you ask me, I will not deny you and I will immediately grant it to you.’ Then he trusted the king and told him: ‘I want you, brother, to sell me the palace which you have in heaven.’ The king told him: ‘I, brother, do not have a palace in heaven and I do not know where it is.’ He told his brother, the king: ‘I want you to sell me the one built for you by Thomas, that Christian whom you have bounded in prison and whom you are punishing unfairly. You said that maybe you have been fooled about the construction of the palace, but you are mocked by the deceit of this world, because you insisted on doing it here, where it will be destroyed, but I have seen that amazing and beautiful tower and I cannot express with words that beauty and splendor.’

(22) When the king heard this from his brother, he was surprised and amazed, and his brother’s words bore fruit, just as the money he had distributed among the poor became a palace in heaven. And he tells his brother: ‘Brother, it is not possible for me to sell this palace, because it is invisible. We do not see it to negotiate or to observe what use it has. Well, the one who built it is here alive, let him also build you another like that. I pray and ask him to deem you worthy of it, so you can go and dwell in it. Since you want to buy one just like it, here is the man: let him build



you one similar to that one.' Immediately they ordered Thomas to be released from prison along with Avanis the merchant, and they were brought before the king and his brother. They both fell at the apostle's feet to be forgiven for their faults, since they acted out of ignorance. And they said: 'Now we also believe in that God that you adore.' The apostle told the king: 'If you believe in him with all your soul, he will forgive you all your sins.' Thus, the king and his brother [43r] promised to convert to the Christian faith with all their souls.

(23) The apostle thus began to teach them the preaching of the Lord, and properly taught them the knowledge of God. He supported them, baptized them in the holy spirit along with their all household, and the Lord appeared to them in such a blinding bright, that even the apostle saw only the light, so they glorified the Lord and gave thanks to the mercy and goodness of God, who loves men. They were baptized, they were deemed very worthy of him, and they became an example and the repentance to the truth took place. The divine apostle toured all those parts of the world and proclaimed the true word. He turned the impiety of men into piety and awareness of the true God, and he turned the entire region of India into the grace of Christ, because with his tongue he drove them to the Christian faith.

(24) Sometime later, the blessed apostle died and [departed] with the crown of martyrdom from this temporary life to the only eternal king, who deserves all glory, honor, and adoration, and with his eternal father and with the very Holy Spirit, kind and giver of life now and always and forever and ever. Amen.