

Alin SUCIU

**A COPTIC FRAGMENT FROM JOHN CHRYSOSTOM,  
QVOD NEMO LAEDITVR NISI A SEIPSO (CPG 4400; BHG 488d)**

Neither the fatigue of the long voyage to Cucusa, the desolate town of his second exile, where he would eventually perish, nor the cold Armenian winter, nor the frequent raids of the Isaurians, nor the stomach disease which severely damaged his health, could make John Chrysostom forget the congregation of believers which he left behind in Constantinople. His pastoral care is transparent in the letters that he regularly sent from afar to his community and friends until his death in 407.

Among these, we find the letter commonly known by the Latin title *Quod nemo laeditur nisi a seipso* (CPG 4400; BHG 488d), or the “Letter from exile”, as the French editor entitled it<sup>1</sup>. According to the hypothesis of Baur<sup>2</sup> — which enjoyed a considerable vogue and has been followed, among others, by Dom Wilmart<sup>3</sup> — *Quod nemo laeditur* was translated into Latin at an early date by the Pelagian Annianus of Celeda<sup>4</sup>. However, this possibility has not yet been proven philologically in a satisfactory manner, as it has not been explained why such a text would attract the interest of a Pelagian like Annianus<sup>5</sup>.

<sup>1</sup> PG 52, coll. 459-480. See the edition, Jean Chrysostome. *Lettre d'exil à Olympias et à tous les fidèles (Quod nemo laeditur)*, ed. A.-M. MALINGREY (= *Sources Chrétien*nes, 103), Paris, 1964.

<sup>2</sup> Chr. BAUR, *L'entrée littéraire de S. Chrysostome dans le monde latin*, in *Revue d'Historie Ecclésiastique*, 8 (1907), pp. 249-265; ID., *S. Jean Chrysostome et ses œuvres dans l'histoire littéraire* (= *Recueil de travaux publiés par les membres des conférences d'histoire et de philologie*, 18), Louvain – Paris, 1907, pp. 61, 64-65. Baur tried to clarify a hypothesis that was first suggested in the 17<sup>th</sup> century by the Jesuit scholar Jean Garnier (cf. PL 48, coll. 257-378).

<sup>3</sup> A. WILMART, *La collection des 38 homélies latines de saint Jean Chrysostome*, in *Journal of Theological Studies*, 19 (1918), pp. 305-327, at p. 307.

<sup>4</sup> Critical edition of the Latin text in A.-M. MALINGREY, *Une ancienne version latine du texte de Jean Chrysostome 'Quod nemo laeditur...'*, in *Sacris Erudiri*, 16 (1965), pp. 320-354.

<sup>5</sup> In her *La tradition latine d'un texte de Jean Chrysostome (Quod nemo laeditur)*, in *Studia Patristica. Vol. 7: Papers presented to the Fourth International Conference on Patristic Studies held at Christ Church, Oxford, 1963*, part I, ed. F. L. CROSS (= *Texte und Untersuchungen*, 92), Berlin, 1966, pp. 248-254, A.-M. Malingrey has promoted the hypothesis put forward by Baur, but her arguments concerning the attribution of the Latin translation to Annianus are not decisive. See in this regard S. J. VOICU, *Le prime traduzioni latine di Chrysostomo*, in *Cristianesimo latino e cultura greca sino al sec. IV. XXI Incontro di studiosi dell'antichità cristiana*, Roma, 7-9 maggio 1992 (= *Studia Ephemeridis "Augustinianum"*, 42), Rome, 1993, pp. 397-415.

Beside the Latin rendering, *Quod nemo laeditur* was also translated into Syriac<sup>6</sup> and Old Slavonic. The Slavonic translation of the “Letter from exile” is included in the Zlatostruy, a collection of works by John Chrysostom which was compiled and translated in Bulgaria during the reign of Tsar Symeon (893-927)<sup>7</sup>. To these versions in ancient languages, we can add now a fragment from what must have been, if not a complete version, at least an extract from the letter of John Chrysostom in the Sahidic dialect of Coptic. Although numerous literary pieces are preserved in Sahidic and Bohairic under Chrysostom’s name<sup>8</sup>, no other copy of *Quod nemo laeditur* is known to survive in the Coptic language.

The fragment in question is kept in the Bibliothèque nationale in Paris, where it currently bears the call number BnF Copte 131<sup>5</sup>, fol. 39. The volume in which the folio is bound today contains a modern miscellany that brings together disparate parchment fragments from several codices which belonged to the White Monastery, situated in Upper Egypt, near present-day Sohag. This monastery, led during the 4<sup>th</sup> and 5<sup>th</sup> century by the authoritarian figure of the archimandrite Shenoute, possessed once a rich library with numerous Patristic works in Coptic<sup>9</sup>. The thousands of fragments preserved today bear testimony to its bygone greatness. Unfortunately, after the library fell into decay, the surviving codices emerged from their cache as dismembered pieces which arrived in different loca-

<sup>6</sup> A. BAUMSTARK, *Geschichte der syrischen Literatur mit Ausschluß der christlich-palästinensischen Texte*, Bonn, 1922, p. 80, note 13, which mentions a manuscript in the British Library; cf. W. WRIGHT, *Catalogue of Syriac Manuscripts in the British Museum, Acquired Since the Year 1838*, London, 1870, p. 696 (= no. 753, 1c). A second manuscript, now in Biblioteca Apostolica Vaticana, was announced for the first time by J.-M. SAUGET, *Deux homéliaires syriaques de la Bibliothèque Vaticane*, in *Orientalia Christiana Periodica*, 27 (1961), pp. 387-424, at p. 423.

<sup>7</sup> See F. J. THOMSON, *Chrysostomica Palaeoslavica. A Preliminary Study of the Sources of the Chrysorrhoas (Zlatostruy) Collection*, in *Cyrillomethodianum*, 6 (1982), pp. 1-65, at p. 30. The Slavonic text is available in the Menologium of the Metropolitan Macarius, *Velikiya Minei Chetii, sobrannyya vserossiyskim mitropolitom Makariyem. Noyabr' dni 13-15*, St. Petersburg, 1899, pp. 1661-1684, and, more recently, in A. MINCHEVA, *Bâlgarski kirikski otkâsletsi*, Sofia, 1978, pp. 57-73, 203-258 (edition of the Slavonic with the corresponding Greek text).

<sup>8</sup> For a partial list of the Chrysostomic and pseudo-Chrysostomic works identified so far in Coptic, see S. J. VOICU, *Per una lista delle opere trasmesse in copto sotto il nome di Giovanni Crisostomo*, in *Christianity in Egypt: Literary Production and Intellectual Trends. Studies in Honor of Tito Orlandi*, ed. P. BUZI – A. CAMPLANI (= *Studia Ephemeridis “Augustinianum”*, 125), Rome, 2011, pp. 575-610.

<sup>9</sup> For a general introduction to the ancient library of the White Monastery, see T. ORLANDI, *The Library of the Monastery of St. Shenute at Atriene*, in *Perspectives on Panopolis: An Egyptian Town from Alexander the Great to the Arab Conquest*, ed. A. EGBERTS – B. P. MUHS – J. VAN DER VLIET (= *Papyrologica Lugduno-Batava*, 31), Leiden, 2002, pp. 211-231.

tions, this situation seriously inhibiting the endeavor to reconstruct them. Their dispersal resembles to some extent that of the Cairo Genizah or of the Dunhuang manuscripts, although the large scattering of the White Monastery fragments is the testimony of an even more unfortunate destiny. Among the most important collections that hold White Monastery manuscripts are the British Library, Bibliothèque nationale in Paris, Österreichische Nationalbibliothek (Vienna), the National Library “Vittorio Emanuele III” (Naples), the Bibliotheca Apostolica (Vatican), or the Coptic Museum (Cairo). Given that much of the material is lost, the original codices can be only partly reconstructed. It is precisely the case of the codex which contained the “Letter from Exile”, from which only a few bits have survived. They will be discussed in the following lines.

The parchment folio containing the text of *Quod nemo laeditur* ended up in the Bibliothèque nationale de France. The leaf measures 36 × 26 cm<sup>10</sup> and bears the page numbers 11-12 in the upper outer corners of the pages. The text is arranged in two columns of 29 lines each. One of the bottom corners, a little bit less than a quarter of the folio, has disappeared completely leaving a significant lacuna on both sides. The same scribe copied several other codices for the White Monastery, including Shenoute’s *Fourth Canon*<sup>11</sup> (codex MONB.GI<sup>12</sup>). Since the codices containing the original works of Shenoute were exclusively copied in the White Monastery, we can infer that the manuscript to which Paris 131<sup>5</sup>, fol. 39 originally belonged was also produced in the local scriptorium. Unfortunately, the age of the fragment cannot be properly ascertained without a dated colophon, although a 10<sup>th</sup> to 11<sup>th</sup> century dating seems probable.

The identification of 131<sup>5</sup>, fol. 39 as a portion of *Quod nemo laeditur*<sup>13</sup> was based on the occurrence of the *Leitmotiv* “the one who does not

<sup>10</sup> The paleographical information is based on my own examination of the fragment, in June 2011. For his part, E. PORCHER, *Analyse des manuscrits coptes 131<sup>1-8</sup> de la Bibliothèque nationale, avec indication des textes bibliques (suite)*, in *Revue d’Égyptologie*, 1 (1933), pp. 231-278, at p. 251, gave the dimensions 27 × 22 cm. It became apparent only after I measured it that Porcher noted the size of the written area and not that of the folio.

<sup>11</sup> On the ambiguous Shenoutean usage of the term “canon,” see S. EMMEL, *Shenoute’s Place in the History of Monasticism*, in *Christianity and Monasticism in Upper Egypt*. Vol. 1: *Akhmin and Sohag*, ed. G. GABRA – H. N. TAKLA, Cairo – New York, 2008, pp. 31-46, at pp. 38-39.

<sup>12</sup> Cf. S. EMMEL, *Shenoute’s Literary Corpus*, vol. 1 (= *Corpus Scriptorum Christianorum Orientalium*, 599; *Subsidia*, 111), Louvain, 2004, pp. 161-163, 433-434, for relevant codicological and bibliographical information concerning codex MONB.GI.

<sup>13</sup> Our Coptic text covers pages 132-136 of the *Sources Chrétiennes* edition: from p. 132, line 45 to p. 136, line 13.

injure himself, nobody else will be able to harm him”, which must be understood as a dictum regarding John Chrysostom’s own tribulations in the exile:

**John Chrysostom,** **BnF, Copte 131<sup>s</sup>, fol. 39<sup>r</sup> ii, 25-v i, 1**  
*Quod nemo laeditur* 16, 1-2

Όραξ ὅτι τὸν μὴ ἔαυτὸν ἀδικοῦντα, αὶ γὰρ Ναύ<sup>14</sup> ἀε πετενῆναντει· μῆμος οὐδεὶς ἔτερος παραβλάψαι δυνήσεται; αὶ μάγας· μῆλαντας οὐδεβλαπτεῖ· μῆμος·

Now, the original page numbers of the leaf (i.e. 11-12), suggest that the Sahidic version of *Quod nemo laeditur* did not conform exactly to the preserved Greek text. The Paris fragment contains the end of § 15 and the beginning of § 16, which represent a homiletic approach of the episode concerning the Three Hebrew Youths from the book of Daniel. The investigation of stichometry reveals that the first ten pages of the codex could not have contained the previous paragraphs of the letter, since the missing parts cover no less than thirty-nine pages of Greek text in the French edition, and over fifteen columns in Migne's *Patrologia Graeca*.

Several possibilities emerge from this incongruity, although none of them can be proved for certain due to the lack of appropriate data. There are, however, reasons to believe that the manuscript contained only an extract from *Quod nemo laeditur*, more precisely the section concerning the Three Hebrew Youths in the Fiery Furnace, which forms an independent literary unit extending from § 15 to § 17<sup>15</sup>. The assumption of a shortened version of *Quod nemo laeditur* is based on the hagiographic character of the codex, from which at least three other fragments have survived:

- PARIS, BnF, Copte 132<sup>1</sup>, fol. 83 (Ps.-Cyril of Alexandria, *Miracles of the Three Hebrew Youths*; CPG 5272, *Clavis coptica* 0110)<sup>16</sup>
- PARIS, Louvre E 9977 + R 233

<sup>14</sup> The Coptic verb is emended at this point on the basis of the Greek text. The form  $\alpha\gamma\eta\alpha\gamma$  must be an error for  $\alpha\eta\alpha\gamma$  =  $\delta\beta\tilde{\alpha}\zeta$ , which arose at a certain moment during the transmission of the text in Coptic.

<sup>15</sup> It is not incidental that both F. HALKIN, *Bibliotheca hagiographica graeca*<sup>3</sup>, vol. 1 (= *Subs. hag.*, 8a), Brussels, 1957, p. 149 and ID., *Novum auctarium bibliothecae hagiographicae graecae* (= *Subs. hag.*, 65), Brussels, 1984, p. 60 mention *Quod nemo laeditur* under the lemma *Daniel et tres pueri* and *Daniel*.

<sup>16</sup> The text of Ps.-Cyril is preserved completely in two Bohairic copies from the Vatican Library: *Vaticani coptici* 62 & 69; description in A. HEBBELYNCK – A. VAN LANTSCHOOT, *Codices coptici Vaticanani, Barberiniani, Borgiani, Rossiani*. Vol. 1: *Codices coptici Vaticanani*, Vatican, 1937, pp. 441-442, 520-522. The version of *Vaticanus copticus* 62 was published by H. DE VIS, *Homélies coptes de la Vaticane*, vol. 2 (= *Coptica*, 5), Copenhagen, 1929, pp. 160-202 (parallel of the Sahidic fragment at page 179). The identity of BnF 132<sup>1</sup>, fol. 83 has been revealed to me by Mr. Enzo Lucchesi, to whom I am grateful for this information.

Another fragment from the National Library in Paris, namely BnF 129<sup>16</sup>, fol. 37 (= *Translation of the relics of St. Febronia*; cf. *BHG* 659, *BHO* 302-303, *Clavis coptica* 0507)<sup>17</sup>, is paleographically related to the aforementioned fragments and might belong either to our codex or to a different one copied by the same scribe.

It is interesting to note that the two Louvre fragments concern in their turn the legend of the Three Youths. Thus, the right-hand column of the Hair side contains the phrase (...) Νεψωοπ ον Νειπκωχτ εψρωκ  
ΝΝετεπεγμπια πε ρωκχ Νισωγ ουτε γαρ μπετενεργια μπκωχτ πωψνε  
Νερμοογ (...), which resembles *Quod nemo laeditur* 17, lines 23-24: καὶ τῆς οἰκείας ἐνεργείας ἐπελάθετο καὶ πηγὴ ψυχρῶν ὑδάτων γέγονε τοῦ πυρὸς ἡ κάμινος. However, no other portion of the text parallels the “Letter from exile”.

These fragments, together with the one from Ps.-Cyril of Alexandria’s *Miracles of the Three Youths*, might indicate that the codex was dedicated to the feast of the Three Hebrews in the Fiery Furnace, which are celebrated by the Coptic Church on the 10<sup>th</sup> of Pashons (5 May according to the Julian calendar). It seems thus likely either that the scribe copied from *Quod nemo laeditur* just the section related to the Three Saints, or that this part of the letter already circulated, at least in Coptic, as an autonomous hagiographic piece meant for liturgical reading during the feast of Ananias, Misael and Azarias.

<sup>17</sup> BnF, Copte 129<sup>16</sup>, fol. 37 corresponds to the Greek text in *AASS*, Iun. t. 5, Antwerp, 1709, pp. 33-34. Febronia was a nun in Syria and was martyred under Diocletian at Nisibe; for the ancient versions of her martyrdom, see the *claves* numbers mentioned above. According to a Coptic legend, there was another St. Febronia, who lived in an Egyptian monastery and was killed by the Bashmurites, cf. *The Churches and Monasteries of Egypt and Some Neighbouring Countries Attributed to Abū Sālih, the Armenian*, ed. B. T. A. EVETTS – A. J. BUTLER (= *Anecdota Oxoniensia*), Oxford, 1895, pp. 240-242. Concerning the story of the Syrian St. Febronia in Coptic and Copto-Arabic sources, cf. R.-G. COQUIN, *Febronia, Saint*, in *The Coptic Encyclopedia*, ed. A. Z. ATIYA, vol. 4, New York, 1991, coll. 1109-1110; R. BASSET, *Le Synaxaire arabe jacobite. V: Les mois de Baounah, Abib, Mesoré et jours complémentaires*, in *Patrologia Orientalis*, t. 17/3, Paris, 1923, pp. 612-614 [1154]-[1156]; résumé in DE LACY O’LEARY, *The Saints of Egypt*, New York, 1937, pp. 139-140. It still remains to be checked whether the fragment BnF, Copte 129<sup>16</sup>, fol. 37 corresponds to the Arabic texts about Febronia signaled, for example, in A. KHATER – O. H. E. KHS-BURMERSTER, *Catalogue of the Coptic and Christian Arabic MSS. Preserved in the Library of the Church of Saints Sergius and Bacchus Known as Abū Sarḡah at Old Cairo* (= *Bibliothèque de manuscrits*, 3), Cairo, 1977, p. 42 (= no. 117); G. GRAF, *Catalogue de manuscrits arabes chrétiens conservés au Caire* (= *Studi e testi*, 63), Vatican, 1934, p. 268 (= no. 713<sub>1,5</sub>); G. TROUPEAU, *Catalogue des manuscrits arabes. I: Manuscrits chrétiens*, vol. 1, Paris, 1972, p. 235 (= no. 266<sub>4</sub>). On the other hand, M. SIMAIKA – Y. ‘ABD AL-MASIH, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum etc.*, vol. 2/1 (= *Publications of the Coptic Museum*), Cairo, 1942, p. 110 (= no. 264<sub>17</sub>) record the existence of certain “Extracts from the Saying of St. Febronia”.

The theme of the Three Youths from Babylon is popular in Coptic Egypt<sup>18</sup> and recurrent in the work of John Chrysostom as well<sup>19</sup>. It should not be totally ruled out that the text of BnF 131<sup>5</sup>, fol. 39 may have belonged to one of the many forgeries attributed to John Chrysostom after his death, some of which interpolate passages from his genuine literary pieces. However, this position is hard to evaluate since the portion preserved in Coptic is not known to appear elsewhere in the pseudo-Chrysostomic corpus<sup>20</sup>. It may be cautious, thus, to treat this matter with care until new evidence is found. As it often happens in the study of Coptic literature, we are completely at the mercy of future discoveries.

*Corpus dei Manoscritti Copti Letterari*

Alin SUCIU

Hiob Ludolf Zentrum für Äthiopistik  
Alsterterrasse, 1  
D – 20354 Hamburg

*Résumé.* *Quod nemo laeditur nisi a seipso* (CPG 4400) est une lettre écrite par Jean Chrysostome durant son second exil. Jusqu'à présent, on pensait que ce texte avait été conservé en grec, en latin, en syriaque et en vieux-slave. Le présent article met en lumière un fragment, jusqu'alors inconnu, d'une version copte du *Quod nemo laeditur*. Ce nouveau fragment provient du monastère d'Apa Shenouté (appelé aussi le Monastère Blanc), situé en Haute-Égypte. Sur la base d'arguments codicologiques, l'article suggère que cette version copte de la lettre de Jean Chrysostome était abrégée. Il est en effet possible qu'un remaniement éditorial ait été réalisé en vue d'insérer la lettre *Quod nemo laeditur* dans un codex hagiographique consacré aux Trois Hébreux dans la fournaise.

<sup>18</sup> Cf. M. VAN ESBROECK, *Three Hebrews in the Furnace*, in *Coptic Encyclopedia*, ed. A. Z. ATIYA, vol. 7, New York, 1991, coll. 2257-2259, and more recently, U. ZANETTI, *Le roman de Bakhéos sur les Trois jeunes saints de Babylone. Fragments coptes sahidiques*, in *Philomathestatos. Studies in Greek and Byzantine Texts Presented to Jacques Noret for his Sixty-Fifth Birthday*, ed. B. JANSENS – B. ROOSEN – P. VAN DEUN (= *Orientalia Lovaniensia Analecta*, 137), Leuven, 2004, pp. 713-747.

<sup>19</sup> On John Chrysostom's use of this theme, see L. BROTTIER, 'Et la fournaise devint source': *l'épisode des trois jeunes gens dans la fournaise (Dan. 3) lu par Jean Chrysostome*, in *Revue d'histoire et de philosophie religieuses*, 71 (1991), pp. 309-327.

<sup>20</sup> J. A. DE ALDAMA, *Repertorium pseudochrysostomicum* (= *Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes*, 10), Paris, 1965, lists four pseudo-Chrysostomic works which contain passages from *Quod nemo laeditur* (nos. 58, 82, 340 and 491), but none of them uses §§ 15-16.

BnF, Copte 131<sup>5</sup>, fol. 39 (hair side)

1a

1	ταῦαψ̄ αγ̄πεψ̄	1	ῆτεψ̄εομ τηῆς·
	οὐοεὶ επεσιούρ ε		απνούτὲ ςωψ̄
	ταῦαψ̄ παῖ		οὐεῆς τεψ̄εομ·
	ετεγ̄ῆταψ̄ ḥμαψ̄		εβολ· ούτε γαρ πκ
5	εντεζούςια` εροψ̄(ν)	5	τορθωμα παπνού
	εροοψ̄ αγ̄πιθε ḥ		τε ούαψ̄ πε·
	μοψ̄ ςωψ̄ιδε·		μμον` ερενετῆμμαψ̄
	επειδή αγ̄χε` εροψ̄		νάδī κλομ ετβε
	εψ̄οψ̄ ḥησοτε αγ̄ψ̄		ογ̄· αλλα επειδή`
10	εψ̄ετψ̄τ· αγ̄ψ̄	10	ταρχή` ḥπψ̄ωψ̄`
	εψ̄εψ̄νιζε ετβε		επεπροζαμιον
	πεψ̄οψ̄δαψ̄·		πατερψ̄ωμη πε
	αγ̄ψ̄ ερεψ̄οτε ḥ		ῆμετῆμμαψ̄·
	πμοψ̄ νοειν` ḥτεψ̄		ετβε παῖ ḥταγεψ̄·
15	ψυψ̄χη`[·] ḥτροτε	15	πεδρό` εροοψ̄·
	γαρ` ςητ[ψ̄] ḥμπαδο		αγ̄οψ̄εῆς τεψ̄εομ
	εις` πῆ[ρο· πεδαψ̄]		τηῆς εβολ λῆντε[γ̄]
	μηψ̄ο[τε]		ῆμτᾶψ̄ωψ̄·
	ε[ ]		εαγ̄ψ̄ωκ φαροοψ̄
20	παρ[ ]	20	λοιπον` ḥτβον
	μ[ ]		θια` τε εβολ ςιτμ̄
	[ ]		πνούτε· αγ̄ψ̄
	[ ]		πετοψ̄οψ̄δα
	[ ]λ		ζε εροψ̄` αγ̄δοκψ̄
25	[ ]μ	25	εβολ· α{γ̄}ναψ̄
	[ ]]εὶ εβολ		ζε πετεῆψ̄να
	[ ]τεῖχα		βλαπτεὶ` ḥμοψ̄
	[pic] ]εψ̄θε		αν μαγ̄αψ̄ μῆ
	[ εβο]λ ζε αγ̄		λαψ̄ ναεψ̄βλαπ

BnF, Coptic 131<sup>5</sup>, fol. 39 (flesh side)

IB

1	τει` μμοց` εις ζηητε μπετμπτ ψηρε ψημ· μπετμηχμαλω	1	ενογηηε` μηнне προφηηηс· μн нечи ρооу γро оу· мннноуωтн
5	сia` μпетмпнтор фанос· μпет синвак нмтв мнторгн· мн терхмл· нннет	5	своя· мнпепре· мнтсннгоярвояу нннчалмос· ауа мпевллау гн наи тироу еу†
10	навоноеи` ерооу· [м]нпоуеշснн` е [θ]ооу мннфоте м пмояу таи еткв те` епесиоу·	10	дроп` нау· н ев лаптеи ммоу· алла нтавшвпе ндокимос` епезоу о` парипшоюеи
15	мнтсннногин мпевлнт· мн тмнтшкес мн песвок нтхлкика· мнтснншнн гн	15	енея[п]ояиye н наи гн[т]еупатри ау[ ]треука [ ]шомт [ ]
20	тмнте ннвавра роc· мннфе етс ренеуаде о нхо еис ерооу· мнт сннш` еграи енсия	20	[ ]ореп [ ]про [ ] и[ ] и[ ]
25	мпрро· мн тсннпотассе` н нечооп нау тироу· мннфе нтавр фиммо·	25	е2[ ] рн[ ] фот[е ] ау[ ] еува[аптеи ]

## TRANSLATION

**(recto I) 15.** ... they approached that eunuch, the one who had authority (ἐξουσία) over them. They persuaded (πείθειν) him by the word because (ἐπειδή) they found him frightened, shivering and struggling (ἀγωνίζεσθαι) for his safety, and because the fear of death shook his soul (ψυχή). “I am afraid [of] my lord, the [king],” said he,] “lest (μήποτε) [...]” ... 8 lines damaged... [...] this favor (χάρις) [...] because they have **(recto II)** made everything that was in their power, God, in his turn, manifested his strength. For (γὰρ) the achievement (κατόρθωμα)<sup>21</sup> is not (οὐδέ) of God alone, or else why would those be rewarded? But (ἀλλά) because (ἐπειδή) the beginning (ἀρχή) of the deed and also (ἢ) the prelude (προοίμιον) belongs to the decision (γνώμη) of those, therefore the victory was counted to them. They revealed their whole power and strength, attracting to them hereafter (λοιπόν) the help (βοήθεια) from God. And what they were looking for (σπουδάζειν), they completed.

**16.** Perceive that the one who does not harm (βλάπτειν) himself, nobody else will be able to harm (βλάπτειν) **(verso I)** him. Behold that nor did youthfulness, nor did imprisonment (αἰχμαλωσία), nor did the fact of being orphan (δρφανός), nor did shipwrecking, and the wrath (όργή), and the isolation (έρημία) from those that would help (βοηθεῖν) them, and the wicked command, and the fear of death — the one that seized the eunuch —, and the shaking of his heart, and the poverty, and the smallness of age (ήλικία), and living in the midst of the barbarians (βάρβαρος), and the way that their enemies became masters over them, and falling into the hands of the king, and the separation (ἀποτάσσειν) from all those who were theirs, and the way in which they became estranged **(verso II)** from priests and prophets (προφήτης) and from those who care for them, and from libations and temple, and being deprived of the psalms (ψαλμός), and nothing of all these could scandalize them or (ἢ) harm (βλάπτειν) them, but (ἀλλά) they were more esteemed (δόκιμος) than (παρά-) in the moment when they enjoyed (ἀπολαύειν) these in their country (πατρίς). ... 13 lines damaged...

<sup>21</sup> For the meanings of κατόρθωμα, cf. G. W. LAMPE, *A Patristic Greek Lexicon*, Oxford, 1961, pp. 735-736.



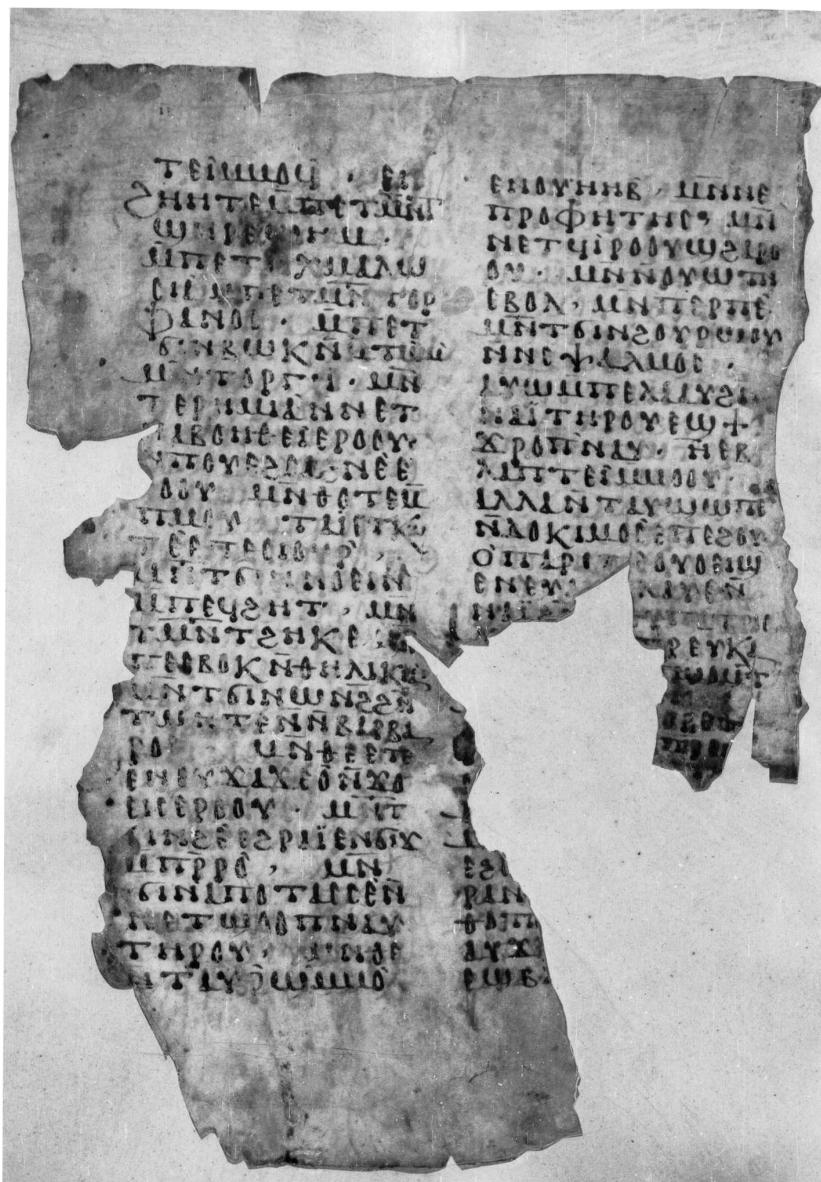


Fig. 2: Paris, BnF, Copte 131<sup>5</sup>, fol. 39 (flesh side)  
Photo by Bibliothèque nationale de France