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THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

—

THE MONASTERIES OF THE WADI 'N NATRÛN

PART I

NEW COPTIC TEXTS FROM THE MONASTERY OF SAINT MACARIUS

EDITED WITH AN INTRODUCTION
ON THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS
BY

HUGH G. EVELYN WHITE

WITH AN APPENDIX ON A COPTO-ARABIC MS. BY
G. P. G. SOBHY

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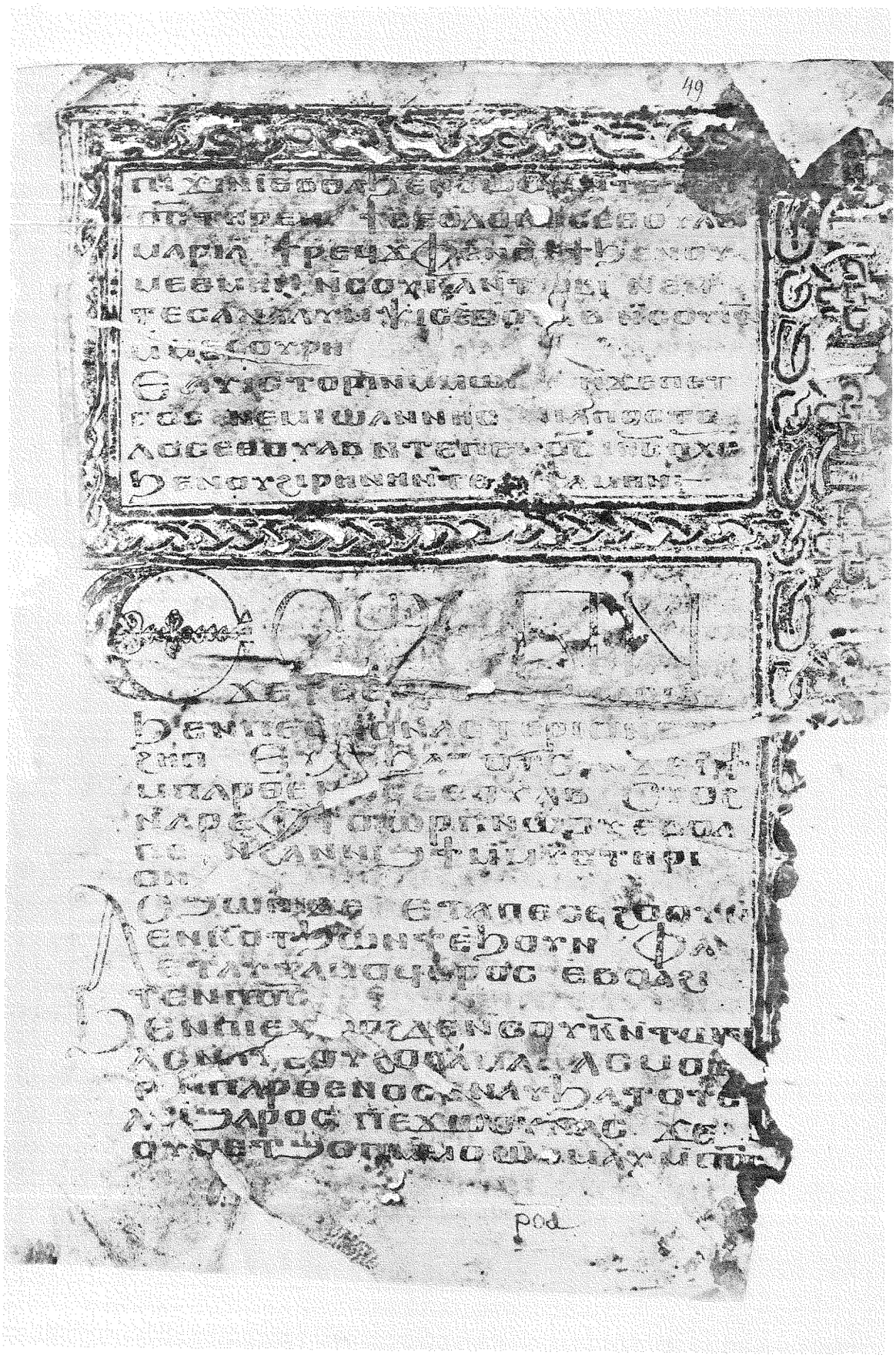

The Death and Assumption of the Virgin (No. VIII B, frag. 1, recto).

PREFACE

THE nucleus of the texts here published or described comprises a selection of the more important of the leaves and fragments found by me at the Monastery of Saint Macarius in the Wadi 'n Natrûn in the course of archaeological investigations carried out in 1920–1921 on behalf of the Egyptian Expedition of The Metropolitan Museum of Art. With these are grouped a number of other leaves and fragments, once belonging to the same MSS., which were recovered by Tattam in 1839 and Tischendorf in 1844. Fragments of texts already published or known to be extant in complete MSS. are merely described (with a collation wherever possible), unless their divergence from the recensions already known seems to justify publication in full. Owing to the shortness of the time during which I was permitted to retain the MSS., I have been able to deal with only a few of the liturgical groups.[1]

My first care has been to secure transcripts as accurate as possible, but owing to the condition of the originals, torn, rubbed, faded and otherwise maltreated as they are, many passages must remain unintelligible: such passages, though obviously faulty, are printed as I copied them. Had I been able to retain the fragments longer, repeated examination would have removed some at least of these defects. The large and frequent lacunae have been filled in as far as possible: where they can be improved upon, Coptic scholars will doubtless replace these stop-gaps by other and sounder restorations. That they may be able to judge the length of the lacunae, the originals have been reproduced page by page, and line by line.[2] I have departed from this rule only in two or three of the more lengthy texts where lacunae are infrequent and where the lines of the original are too short to be reproduced without undue loss of space. For the rest, all features of the original—punctuation, diacritical marks, etc.—are reproduced (where visible) so far as modern type allows. The words have been divided throughout, not on any scientific system, but into their simplest elements.

1 I have not attempted to deal with the fragments of the numerous copies of the *Theotokia*: the new material has been utilized by Dr. De Lacy O'Leary in his *Coptic Theotokia* (London, 1923).

2 The nature of the Coptic script calls for relatively short lines, which were probably adopted for that very reason by the ancient scribes. The long lines of many modern editions are hard to follow and are wearisome to the eye.

The order of the texts themselves is determined by their contents. The Apocryphal Fragments (I—VIII), arranged in sequence, are followed by Hagiographical Texts, where, after material relating to the Archangels, Elias and others, the Diocletianic Martyrs naturally take precedence of the fourth and fifth century worthies (IX—XXXII). After two miscellaneous items (XXXIII *et seq.*) come a series of Homiletic and Ascetic Fragments (XXXV *et seq.*). The Biblical Fragments (XXXVII), which seemed to deserve no higher place, followed by the text of two Greek Anaphoras and by the remains of certain Coptic liturgical books, are treated, for the most part, summarily (XXXVIII). The series is concluded with a rough list of vocabulary fragments (XXXIX).

Appendix I contains the text of a number of leaves from an Arabic text inscribed in Coptic characters: these have been transliterated into ordinary Arabic script by Dr. G. P. G. Sobhy, who has also commented on the pronunciation of medieval Coptic as illustrated by these fragments. In Appendix II I have gathered up what information I could find relating to the Libraries of the Minor Coptic Monasteries: the Library at the Syrian Monastery is studied at length elsewhere.[1]

The whereabouts of each fragment (Cairo, Leipzig, Manchester, or Cambridge) is of course indicated in every case. An Introductory Note describing the fragments included and dealing with the subject-matter has been prefixed to each group; additional notes (following the Text and Translation) have been found necessary in only a few cases. Since I lay no claim to Coptic scholarship, I have not attempted to deal with matters of grammar or lexicography, though I have tried to emend (always noting the reading of the original) what seemed to be sheer blunders in the texts. The aim of this publication is to make the Texts accessible to the ordinary student of Egyptian Christianity as well as to Coptic scholars, and it is for the former, of course, that the Translations are intended.

I am most deeply indebted first to S. E. Marcos Pasha Simaika, Director of the Coptic Museum in "Old Cairo," for the very great trouble he took in 1920–1921 to facilitate my work in the Monastery, as well as for permission granted me to publish the new-found fragments; and secondly to the Very Rev. El Kummus Maximus, Abbot of Dêr Abû Makâr, for his liberal and enlightened action in allowing me to remove the fragments from his Monastery to the Coptic Museum in Cairo. My cordial thanks are also due to the authorities of the University Library at Leipzig for permission to publish so many of the Tischendorf-leaves, and to Dr. Georg Steindorff, who most kindly secured for me that permission as well as photographs of all the leaves which I wished to copy. The Librarians of the University of Cambridge and of the John Rylands Library at Manchester have also been good enough to allow me to make full use of the Coptic fragments, derived from the Tischendorf and Tattam collections, under their charge.

To W. E. Crum I owe a peculiar debt of gratitude, first because it was at his suggestion

1 *H.N.S.*, Excursus.

that I undertook the editing of these texts, and secondly for his never-failing help and guidance whenever I have applied to him. Wherever in this edition I have erred, it is because the particular point or passage has not been submitted to Crum. Dr. George Sobhy of Cairo has not only helped me with information on certain topographical points, but has consented to edit and translate the curious Copto-Arabic fragments published as an Appendix. To Dr. De Lacy O'Leary I am deeply indebted for consenting to revise and correct the proof-sheets of the same Appendix.

Finally—but very specially—my thanks are due to those who have made the publication of this work practically possible—to Edward S. Harkness for his signal and splendid generosity in undertaking the entire cost of production, and to Albert M. Lythgoe and H. E. Winlock for the unfailing support and encouragement they have afforded me during the preparation of this work as on numberless other occasions.

HUGH G. EVELYN WHITE.

HUGH G. EVELYN WHITE

THE untimely death of Evelyn White in the summer of 1924, while this volume—the first of several recording his brilliant researches into the history of the Monasteries of the Wadi 'n Natrûn—was yet in the press, has left to his associates the willing responsibility of carrying through, to the conclusion which he had planned, these results of his broad scholarship. White's study of these monuments, which had played so important a part in the history of the Early-Christian church in Egypt, took definite form in the autumn of 1917, when, incapacitated for further service with the British forces in Egypt by a general breakdown in health, he was able to undertake again the less exacting sides of the work of the Museum's Expedition, of which he had been a member from 1909 till 1915.

The earlier years of his connection with the Expedition had been spent at Khargeh Oasis and at Thebes. From 1909 to 1911 he assisted Winlock in the excavations which that branch of our Expedition had undertaken at the Temple of Hibis, in the Oasis, and copied the Greek decrees in the temple for eventual publication. At the same time he explored this northern end of the oasis for Greek inscriptions, devoting himself especially to the cataloguing of those in the Christian cemetery of El Bagawat.

In 1911–13 he was associated with Winlock in the Museum's excavations at Thebes—at the Palace of Amenhotep III and in the Assasîf—and in 1913–14, in the investigation of the Monastery of Epiphanius and neighboring Early-Christian sites in the Theban necropolis.

With the outbreak of the war in 1914 and his inability to secure admission to the British army in that first winter of the struggle, he returned to Thebes and, with the Expedition's programmes completely disrupted by the cataclysm, he made possible the resumption of our excavations and through the spring of 1915 superintended alone the clearing of a considerable additional area at the Palace of Amenhotep.

In the autumn of 1915, after persistent efforts he secured a commission in the British army and was eventually assigned to the force which was then engaged in throwing a

railway across the Isthmus of Suez and advancing into Palestine. There his health, always precarious, finally broke down and in 1917 he was invalided out of the army with no hope of further entry.

Later in that year it proved possible for us to ask him to undertake a task, in preparation for which certain preliminary work had been carried out in 1910–11 by our Expedition—a study of the architecture and history of the Monasteries of the Wadi 'n Natrûn. Beginning with the study of the history of the monasteries from literary sources, which included the investigation of original documents preserved in as many as four languages, he pursued his task unremittingly at Cambridge from 1917 to 1919, constantly expressing to us his gratitude for the facilities so readily afforded him by the authorities of the Library of Cambridge University and for the help of several British scholars whose aid he sought at times in their respective fields.

With this labor approaching completion, he returned to Egypt in the winter of 1919–20 and journeyed to the monasteries, spending some time there with the monks and conducting a careful study of the architectural and archaeological evidence exhibited by the structures. In the following winter of 1920–21 he made two further visits to the Wadi 'n Natrûn, on the first of which he was accompanied by two other members of our Expedition staff, Messrs Hauser and Burton, who coöperated with him in the completion of the exhaustive architectural survey and photographic record of the monasteries, on which the Expedition had previously worked in 1910–11.

In two comprehensive reports which White made to the Museum in those years[1] he outlines the main results of his researches and of his investigation of the monasteries during these visits—which were destined to be the last he would make to the Wadi 'n Natrûn—and describes his discovery of the important documents which form the subject of the present volume. Nothing could illustrate more clearly some of the outstanding qualities in White's character than the record of accomplishment to which those reports bear witness —his whole-hearted interest and persistence in pressing an investigation; his thoroughness in whatever problem or task might be entrusted to him; and his invariable modesty concerning any such achievement which his untiring application and sound methods of work had produced.

White's larger labor on the history and the architecture of these monasteries had been so far concluded at the time of his death that his manuscript, to be published in two volumes, was in the process of revision preliminary to entering the press. While the work of revision which still remains to be done is a heavy one, owing to the scope and thoroughness of his investigation and the resultant mass of evidence which that labor yielded, it is our hope that the publication of the volumes may not be unduly delayed. Provision for

1 Cf. MMA. Bulletin, July, 1920, Part II and November, 1921, Part II.

their publication, together with the present volume, had generously been made in 1922 by Mr. Edward S. Harkness, Chairman of the Committee on Egyptian Art.

The Museum is under a special debt of gratitude to W. E. Crum, who had given helpful advice and assistance to White in various matters relating to the Expedition's publications in which they were associated, and who later undertook to see the final pages of this volume through the press after White's death. We also wish to express our grateful appreciation to M. H. Davis for generous help in preparing for us the Index of Coptic words.

ALBERT M. LYTHGOE.

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SYMBOLS AND SUMMARY ABBREVIATIONS

I. In Commentary, Notes, etc.

A.A.C.M. = *Architecture and Archaeology of the Coptic Monasteries in the Wadi 'n Natrûn.*
A.M.G. = *Annales du Musée Guimet.*
Apophth. Patr. = *Apophthegmata Patrum* (in Migne's *Patrologia Graeca* LXV).
B.M. Cat. = *Catalogue of the Coptic MSS. in the British Museum.*
B.O. = Assemani's *Bibliotheca Orientalis.*
Bibl. Nat. = Bibliothèque Nationale.
Cairo = The Coptic Museum at the Church El Moallaka in "Old Cairo."
Cat. = *Catalogue, Catalogus.*
Cod. Tisch. = Codices Tischendorfiani (as catalogued by Leipoldt *ap.* Vollers, *Katalog*).
Cod. Vat. Arab. = Codices Vaticani Arabici.
Cod. Vat. Copt. = Codices Vaticani Coptici (as catalogued in Mai's *Scriptorum Veterum Nova Collectio*, t. IV).
C.S.C.O. = *Corpus Scriptorum Christianorum Orientalium.*
C.U.L. = Cambridge University Library.
Eth. = Ethiopic.
H.E. = *Historia Ecclesiastica.*
Hist. Patr. = *History of the Coptic Patriarchs.*
H.N.S. = *History of the Monasteries of the Mount of Nitria and Scetis.*
Lit. Or. Coll. = Renaudot, *Liturgiarum Orientalium Collectio*, Ed. II.
P.G. = Migne's *Patrologia Graeca.*
P.L. = Migne's *Patrologia Latina.*
P.O. = Graffin-Nau, *Patrologia Orientalis.*
P.S.B.A. = *Proceedings of the Society of Biblical Archaeology.*
R.O.C. = *Revue de l'Orient Chrétien.*
Rylands = *Catalogue of the Coptic MSS. in the John Rylands Library.*
S.V.N.C. = Mai, *Scriptorum Veterum Nova Collectio.*
T.S.B.A. = *Transactions of the Society of Biblical Archaeology.*
Vollers, *Kat.* = *Katalog d. Islamischen, Christlich-Orient. . . . Hss. d. Universitätsbibliothek zu Leipzig.*

II. In the Text.

⟨ ⟩ indicate that the words enclosed have dropped out of the text.
[ ] indicate a lacuna owing to damage done to the original.
{ } indicate that the words or letters enclosed are superfluous.
( ) indicate the expansion of a contraction.
. . . . indicate that so many letters are missing or (if not within brackets) unrecognizable.

ADDENDA AND CORRIGENDA

P. 10 l. 4 ⲛⲁⲥⲟⲛⲓ, read as MS.
,, (transl.), l. 2. For "my brethren," read "ye thieves"
P. 14 (transl.), l. 2. For "have been cast away," read "had despaired."
P. 19, l. 14. Delete ⟨ⲛⲁ⟩
P. 20, l. 14. For ⲥⲏⲡⲉ, read ⲥⲏⲙⲓ
P. 30 (transl.), l. 3. For "spake unto him with harsh speech," read "threw mud at him"
P. 34 (transl.), l. 6. Delete "lying"
P. 41 (transl.), l. 11. For "with many miracles," read "daily till evening"
P. 43, l. 5. For ⲱⲓⲙⲓ, read ⲉⲣⲓⲙⲓ
P. 45, l. 11 ⲙⲟⲛⲟⲛ, read as MS.
,, (transl.) F, l. 8. For "Only," read "else"
P. 46, l. 1. For ⲱϫⲣ, read ⲱⲧⲣ (?)
,, (transl.), l. 2. For "material creatures," read "molten images"
P. 47, l. 5. For ϫⲁϫⲱⲛ, read ϫⲁϫⲱⲛⲓ
P. 49, l. 8. For ⲙⲛⲓⲙⲓ, read ⲙⲏⲓⲙⲓ
,, note 2. For (*Mon.*, read (*Not.*
P. 50. Delete note 1 (text)
,, (transl.), l. 5. Delete "and enchantments"
P. 51 *vo.* l. 2. For ⲫⲟⲩ[ⲓ, read ⲫⲏⲟⲩ[ⲓ
,, *vo.* l. 8. For ⲧⲣⲉ, read ⲧⲫⲉ
P. 52, l. 14. Delete ⟨ⲛⲁ⟩
P. 53 (transl.), l. 4. For "unto her," read "unto him," according to text as emended
P. 54, note 7. For the appearance of Jesus as one of the children slain by Herod see Martyrdom of Matthew §§ 1, 3 (*ed.* Tischendorf, pp. 167 f., ed. Bonnet, pp. 217, 219)
P. 63 *vo.* l. 17. For ⲱⲙⲥ, read ⲱⲙⲉ
P. 67 *vo.* l. 29. For ⲥⲱⲉ, read ⲥⲱⲓ
P. 68, l. 3. For ⲙⲓⲱϯ, read ⲛⲓⲱϯ
P. 70 *vo.* l. 3. For ⲥⲫⲏⲣⲓ, read ⲱⲫⲏⲣⲓ
P. 74, l. 9. For ⲱⲥⲩⲛϩⲏⲧ, read ⲱⲟⲩ ⲛϩⲏⲧ
,, (transl.), l. 2. For "... of heart because of," read "but I have had patience respecting"
P. 79, note 9. Add to authorities *Synax.* Amshir 10, ed. Basset, pp. 779 f.
P. 87, note 9. After "*Synax.* Arab. Misra 1," add "ed. Basset, pp. 1239 f."
P. 92, l. 1. For ⲛⲉϧⲓⲟ ϩⲁ, read ⲛⲉϧⲓⲟϩⲓ
,, (transl.), l. 1. For "a dumb man," read "a land-owner"
P. 94, nn. 4, 5. The *Synax.*, ed. Basset, pp. 1143 f., commemorates Thomas on Baûnah 27
P. 95, note 4. For "see the Arabic *Synax.* Abîb 25 (ed. Forget, ii 244)," read "see *Synax.* Baunah 4, ed. Basset, pp. 1078 f."
P. 96, l. 12. For ⲛⲁⲓ ⲟⲛ ⲟⲱⲟⲩⲧ, read ⲛⲁⲓⲟ̄ ⲛⲟⲟⲩⲱⲧ
,, (transl.), l. 4. For "(and) this statue also," read "these seventy idols,"
P. 97 (transl.), l. 4 from below. For "ravenous," read "that had whelped"
P. 100. Delete note 1
,, (transl.), l. 8 from below. For "Only," read "Verily"
P. 101, l. 8. For ⲙⲁ ⲛⲕⲁⲛⲟⲛ, read ⲙⲁⲛⲕⲁⲛⲟⲛ
,, (transl.), l. 3. For "guarded the appointed place," read "turned the instrument"
P. 102, note 4. Add "Astratole is mentioned, though not by name, in the Martyrdom of Thomas; see *Synax.*, ed. Basset, pp. 1079 f."
P. 104, note 7. After l. 1 add "see *Synax.*, ed. Basset, pp. 1229 f."
,, *ult.* For "Athûr," read "Abîb;" and to note 10 add "see *Synax.*, ed. Basset, pp. 1234 f."
P. 108, l. 26. For ⲥⲟⲙⲥ, read ⲥⲟⲙⲉ
P. 110 *vo.* l. 3. For ⲙⲉⲧⲣⲟⲟⲩⲟ, read ⲙⲉⲧⲣⲟⲟⲩⲟ
P. 111, l. 27. For [ⲉⲕⲣⲁⲥϯ], read [ⲉⲕⲣⲁⲥϯ]
P. 112 *vo.* ll. 19, 25. For ⲟⲱⲟⲩⲧ, read ⲟⲟⲩⲱⲧ
,, (transl.), l. 5. For "these insults I forgive thee," read "I am weary of forgiving thee"
P. 116, l. 3. For ⲥⲁⲣⲧ, read ⲥⲁⲣϯ
,, *vo.* l. 5. For ⲛ[ⲉ]ⲕ, read ⲛ[ⲉ]ⲕ
P. 117 (transl.), l. 4 from below. For "Give thanks unto," read "By the weal of"
,, (transl.), l. 2 from below. For "Does not their God protect," read "Verily their God fights for"
P. 117 (transl.), *ult.* For "dumb," read "deaf"
P. 118 (transl.), l. 4. For "of gold," read "overlaid with"
,, (transl.), l. 4 from below. For "the pillar," read "each pillar." For "one pillar," read "throne"
,, (transl.), l. 2 from below. For "near the," read "by each." For "throne," read "thrones"
P. 121 *vo.* l. 2. Delete (ⲛⲓ)
P. 123 *vo.* l. 4. For ϯⲛ]ⲟⲩ, read ⲁⲙ]ⲟⲩ
P. 125, l. 16. For ⲕⲟϯ, read ⲕⲟⲧ
P. 126 (transl.), *ult.* After "measures," add "of bread"
P. 130 *vo.* l. 15. For ⲁⲉ ⲛⲁⲱⲓⲛⲓ, read ⲁⲉⲙ
,, (transl.), l. 3 from below. For "I fear," read "Needs must"
P. 131 (transl.), l. 2. For "(will)," read "must needs"
,, (transl.), l. 5. For "He should speak of my visitation upon it," read "in which He shall visit me"
,, note 7. For the first two lines read "Mesore 19. See *Synax.*, ed. Basset, pp. 1276 f."
P. 137 (transl.), l. 5. After "Heaven," add "whereby we ascend"
P. 147, l. 25. For]ⲛⲱⲁⲓ, read ⲣ̄ⲛ]ⲁ̀ⲱⲁⲓ
P. 151, l. 24. For ⲧ[ⲉⲛⲟⲁⲙ, read ⲧ[ⲉⲙⲟⲁⲙ
P. 154 *vo.* l. 15. For ⲱⲫⲓⲣ, read ⲱⲫⲏⲣ
P. 159 *vo.* l. 10. For ϯⲣⲟⲛϥ, read ϯⲣⲟⲛϥ
P. 160 (transl.). For "thousand (*sic*)," read "hundred"
P. 162 (transl.), l. 2. For "spring," read "canal"
,, (transl.), l. 5. For "heat (?)," read "cooking food"
P. 175, l. 6. For ⲛⲓ, read ⲛⲓ
,, *vo.* l. 19. For ⲣⲏⲧ, read ⲣⲏϯ
P. 176, l. 22. For ⲣⲱⲣ, read ⲣⲱⲥ
,, Delete note 2
,, *vo.* l. 22. Read ⲁⲛⲓⲁⲣⲭⲏ-ⲉⲡⲓⲥⲕⲟⲡⲟⲥ

INTRODUCTION

THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS AND THE NEW MS. FRAGMENTS

1. *The Monastic Libraries in General.*

Privately owned books

NO Library, in the formal sense of that word, is known to have existed in Scetis (or at the Mount of Nitria, or Cellia) in the fourth and early fifth centuries. Nevertheless, the germs from which the later monastic institution developed were already present. Frequent references show that books were by no means rare as private possessions of the monks. Books are mentioned among the goods of Theodore of Pherme (fourth century) seized by robbers;[1] and the same monk consulted Macarius as to what he ought to do with the three cherished volumes which constituted his library.[2] Paphnouti of Scetis also was falsely charged with the theft of a volume which a malicious brother had hidden in his cell.[3]

Whether the possession of books was strictly lawful or no was an open question: Macarius advised Theodore to sell his books, even though he was accustomed to lend them to the brethren to their great edification; and Sarapion (as we shall see) was emphatic on the subject. Yet very many evidently considered such private possession to be legitimate.[4]

Book-cupboards

These private collections of books were kept in their owners' cells, where they were stored in cupboards (θυρίδες)—niches recessed in the walls of the cells—as we gather from the *Apophthegmata Patrum*. Sarapion,[5] for example, reproved a book-loving brother with the words: "'You have taken that which belongs to widows and orphans and have placed it in this cupboard.' For he saw it full of books." And to a brother who boasted that he had written for himself a copy of the Old and New Testaments, one of the Fathers replied:

1 *Apophth. Patr.*, Theodore of Pherme, XXIX.
2 *id.* 1.
3 Cassian, *Collationes*, XVIII, 15.
4 The Tall Brothers possessed a collection of "excellent and canonical books" which were burned by Theophilus: see Palladius, *Dialogus de Vita Johannis Chrysostomi* (Migne, *P.G.* XLVII, 1, i, 24).
5 Sarapion 11.

"You have filled your cupboards with papers."[1] Another saying shows that these recesses were ordinarily closed, for Amoi declared to his disciples, "I have seen men fleeing and leaving their cupboards littered with parchment books, nor did they (stay to) close the cupboard doors, but departed leaving them open."[2]

Growing collections at the churches

Before his death a monk (we may suppose) often gave away to his disciples or companions such books as he possessed. But in many cases books must have been left undisposed of. These would have become the property of the community in general and have been stored at the Church, as the center of the settlement. The Church, indeed, was the one place in a monastic settlement of the early Antonian type where books would most naturally collect, where they would be most accessible, and least likely to be dispersed. Here at least there must have been a series of books for liturgical use, lectionaries, and collections of homilies. And to these would be added important doctrinal manifestoes, such as the yearly Paschal Letters issued by the Patriarchs of Alexandria,[3] or standard works like the "book of the holy Athanasius" wherewith Sisoes routed his Arian visitors.[4] Possibly it was from such a collection that the superior visitor to the Mount of Nitria was furnished with the book with which he was expected to beguile his time.[5] The Church, then, in all probability was the center at which the monastic Library began to develop into a formal institution.

Sources of supply

In the earliest times books were brought into the monastic settlements from outside; but the avowed poverty of the monks makes it probable that most of the volumes current were either gifts or were produced by their own copyists, rather than trade-copies. These monastic copyists worked in their cells,[6] either for their own support,[7] or to furnish themselves with reading-matter,[8] or to accommodate others.[9]

So far as we can learn, the works thus produced were either copies of the Scriptures[10] or theological and ascetic works: they were valued for their 'edifying' matter rather than for any literary quality; and there is little or no ground for the pious belief sometimes expressed that here and there the writings of a Greek poet or orator were copied and studied as works of art. Pagan literature was surely one of the "things of the world" which every serious-minded monk renounced—if, indeed, any were tempted to suchlike sin.

First direct evidence of a library in Scetis

It is in the latter part of the sixth century that we find the first definite evidence of a permanent library. This is a note inscribed in a Syriac MS. brought by Assemani from the Monastery of the Syrians to the Vatican.[11] It reads as follows: "This book was bought

1 *R.O.C.* XVIII (1913), p. 143 (no. 385) = Migne, *P.L.* LXIII, 929. 2 *Apophth. Patr.*, Ammoes V.

3 See Cassian, *Collationes* X, 2. 2. Similarly in the Theban Monastery of Epiphanius a Paschal Letter of the Patriarch Damianus, as well as earlier documents, such as the Letter of Athanasius and the Anathemas of Cyril, were preserved —though, indeed, these were inscribed upon a wall.

4 *Apophth. Patr.*, Sisoes XXV. The lemma prefixed to the Morgan *Life of Maximus and Domitius* asserts that 'Pshoi,' the author, wrote his work "in a volume (τομος) of papyrus and deposited it in the Church."

5 Palladius, *Historia Lausiaca*, Ch. VII.

6 See *Apophth. Patr.*, Marcus 1.

7 As did Evagrius at Cellia (see Palladius, *Historia Lausiaca*, XXXVIII). 8 *R.O.C.* XVIII, p. 143, no. 385.

9 *Apophth. Patr.*, Abraham III.

10 It is (or was) the opinion of Dr. Steindorff that the Bohairic Version of the New Testament originated in the 'Nitrian' Monasteries in the fourth or fifth century: see Nestle, *Einführung in d. griechische N.T.*, p. 107.

11 Assemani, *Bibliothecae Apostolicae Vaticanae Catalogus* III, no. CXLIII (pp. 245 ff.).

on the thirtieth day of the month Thamuz (July) in the year (of the Greeks) 887 (=576 A.D.) for the holy monastery of (*sic*) Scetis, in the days of the most religious Mar Theodore, the Abbot, by the gift of God and his (Theodore's) own money. This book he bought together with others, for the contemplation, reading, and spiritual advancement of all those who shall open it. May God (for Whose Name's sake he caused this treasure to be laid up in his own monastery) requite him. . . . But whoso shall seek this book to read in it. . . and shall not return it to its owners, may he inherit the halter of Judas for ever. Amen."

Though Theodore's "own monastery" was probably no more than a 'cell' of Syrian monks attached to one of the Four Monasteries or Laurae, it is clear that this 'cell' as a body possessed a collection of books intended for the use of the brotherhood—that is to say, a Library in the technical sense. And we may surely infer that the 'cell' was not peculiar in this respect, but that in the later part of the sixth century (and probably much earlier) each Monastery in Scetis possessed its Library. Moreover, when in the first half of the seventh century Anan-Isho visited Scetis to gather material for his *Paradise of the Fathers*,[1] it is highly probable that, as a stranger, he found his documentary sources[2] in general collections rather than in the cells of individual monks.

2. *The Earlier Libraries at the Monastery of Saint Macarius.*

Earliest and subsequent collections

With a few possible exceptions[3] all the books existing in the primitive Monastery of Saint Macarius, whether publicly or privately owned, must have perished in one or other of the Barbarian Raids which took place in 408, 434, and 444 A.D.[4]

Two events in subsequent history are likely to have favored the formation of a new and considerable Library. Late in the fifth century the Emperor Zeno bestowed on the

1 Thomas of Marga, *Book of the Governors*, ed. Budge II, p. 175.

2 Abbot Butler (*Lausiac History* I, 85 f.) shows that Anan-Isho incorporated a Syriac recension of the *Lausiac History* in his work, but he need not necessarily have found this in Scetis. He cannot have depended to any very considerable extent upon oral tradition, and we may conjecture accordingly that he made use of the lost Coptic work known as the *Paradise of Shiêt* ⲡⲓⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛ̄ⲧⲉ ϣⲓⲏⲧ twice mentioned in the *Life of Pisenti* (ed. Amélineau, *Mém. de l'Inst. égypt.*, II, 339, 363), and more adequately noticed by Zacharias in the *Life of John the Little* (ed. Amélineau, *A.M.G.* XXV, 322 f.). It is there called *The Book of the Old Men* (ⲡⲓϫⲱⲙ ⲛ̄ⲛⲓϧⲉⲗⲗⲟⲓ) or *Paradise*, and is described as relating the "deeds and sufferings" of a number of Fathers, who are named. Zacharias claims to have followed it closely in his biography of John. It was certainly a work of great renown; for it is mentioned together with a *Paradise of 'Nitria'* (ⲙⲡϩⲟⲥⲙ) on a Theban ostracon (see Crum, *Coptic Ostraca*, no. 250; cp. p. 63 and note).

3 *e.g.* the *Life of Maximus and Domitius* by 'Pshoi of Constantinople.' A note prefixed to the Morgan MS. of this *Life* (cp. Cauwenbergh, *Étude sur les Moines d'Égypte*, p. 71, note 4) states that the text was carried by Apa Isidoros from Scetis to the Hospice at Alexandria when the desert Monasteries were destroyed by the Mastiki (Mazices). It remained there until the days of the Patriarch Michael when it was restored by a deacon Eustathius to a monk of Scetis resident at Enaton. Cauwenbergh assumes that the destruction mentioned was the Sack of Scetis *temp.* Damian, and identifies the Patriarch Michael with Michael I (744–767). But the Apa Isidoros who rescued the book is certainly identified with the fourth-century Isidoros the Priest (who died, however, long before the *first* Sack of Scetis), and this statement at least must be fiction. That the book was saved during one of the Sacks of Scetis is probable enough, but (unless the date of the Morgan MS. contradicts this) it is more likely to have been saved in the fifth and last Sack of the Monasteries (*c.* 817 A.D.) and restored under Michael II (850–851), or Michael III (881–909 ?). Yet the rescued MS. is likely to have belonged to the Monastery of Baramûs rather than to the Monastery of S. Macarius.

4 *H.N.S.* I, X, §§ 3 ff.

Monastery an annual subsidy, which afterwards became a permanent endowment, and thus enriched it materially.[1] Secondly, the transfer thither of the Patriarchal throne of the Monophysites at the middle of the sixth century added to the place a peculiar ecclesiastical importance.[2] Once more, however, any accumulation of books formed under these influences must have been dispersed when (towards the close of the sixth century) the Monastery was sacked for the fourth time.[3]

For many years after this disaster the Monastery remained in ruins and utterly depressed, and it is unlikely that any attempt to form a new Library can have been made until the changed conditions following on the Arab Conquest led to a vigorous period of restoration. Then indeed (if we may trust our documents) we find the Patriarch Benjamin I, who had come to the Monastery to consecrate a new church of Saint Macarius, instructing his *syncellus*, Agathos, to "bring forth the books which are requisite for the consecration."[4] Presumably, therefore, the Monastery had already (about the middle of the seventh century) been reëquipped at least with indispensable service-books. Some years later we hear that a certain Abba George, *syncellus* of the Patriarch Simon I (689–701 A.D.), compiled a history of the Patriarchs from Cyril I to Alexander II († 730 A.D.) "in the *gebel* (desert) of the holy Abû Makâr in Wadi Habîb;"[5] and it is reasonable to suppose that this work—together with a copy of the more famous Chronicle by John of Nikiu[6]—was in the monastic collection. At the same period, possibly, there was to be seen there the voluminous correspondence of Peter III (Mongus) together with a letter of the Emperor Zeno.[7]

There is no evidence to show to what extent the Library was developed in the century following. The ninth century brings us to a crucial date in its history, for about 817 A.D. the Monastery was sacked for the fifth and last time.[8] That sack was peculiarly thorough, and we shall hardly err in assuming that the Library hitherto existing was completely destroyed:[9] certain it is that not a fragment of MS. derived from this source can be ascribed to a date earlier than the ninth century.

3. *The Library in the Middle Ages.*

Reconstitution of the Library

Prompt and vigorous steps were taken to repair the disaster, and circumstances were peculiarly favorable. The Monastery held a practical monopoly of the Patriarchate. Not only was the Patriarch almost invariably chosen from among its inmates, but he had even

1 *id.* II, i, § 3.
2 *id.* II, iii, §§ 1–3.
3 *id.* II, iv, § 5.
4 *Hist. Patr.*, p. 243.
5 *id.*, p. 344. In the eleventh century this work seems to have been at Nahya whither it may have been carried when the monks of Scetis fled to that place in the days of Benjamin I (cp. *H.N.S.* II, v), or at the sack of the Monastery in the ninth century. Possibly we have a fragment of this work in No. XXXI.
6 On John of Nikiu and his intimate association with the Monasteries of Scetis see *id.*, pp. 286 f.
7 *id.*, p. 183. But it is not certain whether this statement should be ascribed to the above-mentioned George or to the assistants of the tenth century Severus of Ashmunên who made some use of the earlier work in compiling the *History of the Patriarchs*. In the latter case the reference may be simply to the MS. still extant: *Cod. Vat. Copt.* LXII, 4.
8 *H.N.S.* III, vi, vii.
9 A few damaged volumes may possibly have survived and have been recopied.

to submit to a secondary enthronement there; and there some of the most solemn rites of the Coptic Church were celebrated.[1] Thence, too, were drawn men to fill the episcopal sees, at any rate of northern Egypt. Then and through the greater part of the Middle Ages Dêr Abû Makâr was the premier monastery in Egypt: it was at once a semi-Patriarchal seat and a nursing-ground for future Patriarchs and prelates.

Extant dated MSS.

A fine and adequate Library was, therefore, not only in keeping with the dignity of such an institution, but, so far as study counted for anything, a necessity. Until the new catalogue of the Coptic MSS. (many of which were brought from Dêr Abû Makâr) in the Vatican is issued, it will be impossible to gauge with full assurance the growth of the Library; but the following list of dated or closely datable examples may roughly represent the development.[2]

(1) 830 A.D. *Translation of Saint Macarius* (fragment).[3]
(2) 884 A.D. *Martyrdom of James the Persian,* written by Cyriac, 'son' of the deacon Stauros, A.M. 600.[4]
(3) Ninth century, Archelaus of Neapolis, *Sermon on the Archangel Gabriel* (by the same hand as the foregoing).[5]
(4) 914 A.D. *Martyrdom of Macarius of Antioch* (written by Jacob, the 'son' of John Kamé).[6]
(5) 918 A.D. Moses of Keft, *Encomium on Pisenti of Keft* (written by the same Jacob).[7]
(6) 925 A.D. *Martyrdom of Isaac of Tiphres* (written by Theodore at the direction of Abbot (?) Abraham of Coltha).[8]
(7) 933 A.D. Cyril of Alexandria, *Homily on the Three Children.*[9]
(8) 956 A.D. *Martyrdom of Saint George.*[10]
(9) 957 A.D. Dioscoros, *Elogium on Macarius of Tkoou* (written by Theodosius, 'son' of Mennas, priest of the Great Cell).[11]
(10) 962 A.D. Saint Athanasius, *On the Three Patriarchs* (written by a monk of Saint Macarius "whose name is known to God alone," when Chael was archpriest).[12]
(11) 962 A.D. *The Deaths of the Three Patriarchs.*[13]
(12) 962 A.D. Basil of Caesarea, *Sermon on the Monastic Life.*[14]
(13) 979 A.D. Paphnouti, *Life of Unefer* (Onuphrius), written by Gabriel the Deacon.[15]
(14) Tenth century (first half), *Martyrdom of Theodore the Eastern.*[16]
(15) Tenth century, Gregory Nazianzen, *Homily on the Sacrifice of Abraham* (contains a note dated 995 A.D.).[17]
(16) Tenth century, Gregory Nazianzen, *Homily on Poverty* (contains a later note dated 1025 A.D.).[18]
(17) Tenth century, *Martyrdom of Eusebius* (contains later note as above).[19]
(18) Tenth century, *Martyrdom of Saint Luke.*[20]
(19) Tenth century, *Life of Macarius the Great.*[21]
(20) Tenth century, Menas, *Elogium on Abba Macrobius.*[22]
(21) Tenth century, *Life of Joseph the Carpenter.*[23]
(22) Tenth century, *Life of Simeon of Mesopotamia.*[24]

1 *op. cit.* II, iii, §§ 1–3.
2 Probably the ninth-century list should be largely increased.
3 *Cod. Tisch.* XXIV, fols. 22, 32, 24 (= No. XXIII D, below).
4 *Cod. Vat. Copt.* LIX (Hyvernat, *Album,* Pl. 21).
5 *id.* LIX (Hyvernat, Pl. 22).
6 *id.* LIX, 4 (Hyvernat, Pl. 22).
7 *id.* LXVI, 5 (Hyvernat, Pl. 42, 3).
8 *id.* LXVI, 3 (cf. Zoëga, *Cat.,* no. XIX).
9 *id.* LXIX (Hyvernat, Pl. 24).
10 *id.* LXIII (Hyvernat, Pl. 26).
11 *id.* LXVIII, 7 (Hyvernat, Pl. 27).
12 *id.* LXVIII (Hyvernat, Pl. 29).
13 *id.* LXI (Hyvernat, Pl. 28).
14 *id.* LXVIII (Hyvernat, Pl. 29).
15 *id.* LXV, 3 (Hyvernat, Pl. 40).
16 *id.* LXI (Hyvernat, Pl. 41).
17 *id.* LXI (Hyvernat, Pl. 32).
18 *id.* LXVI, 12 (Hyvernat, Pl. 30).
19 *id.* LVIII, 4 (Hyvernat, Pl. 31).
20 *id.* LXVIII (Hyvernat, Pl. 40).
21 *id.* LIX (Hyvernat, Pl. 41).
22 *id.* LVIII (Hyvernat, Pl. 33).
23 *id.* LXVI (Hyvernat, Pl. 34).
24 *id.* LXI (Hyvernat, Pl. 35).

(23) Tenth century, Alexander, *Elogium on Peter of Alexandria.*[1]
(24) Tenth century, *Martyrdom of Peter of Alexandria.*[2]
(25) Tenth century, *Sermon of John Chrysostom.*[3]
(26) 1067 A.D. *History of Joseph the Carpenter.*[4]
(27) 1153 A.D. *Acts of Isaac of Tiphres.*[5]
(28) 1211 A.D. Mark the Priest, *Martyrdom of John of Phanidjôit* (written by Peter, son of Abû 'l Farag).[6]
(29) Twelfth–thirteenth century, *Martyrdom of Saints John and Simeon* (contains a miniature painting by David the Limner, ⲡⲓⲍⲱⲅⲣⲁⲫⲟⲥ).[7]
(30) 1255 A.D. *Life of John Khamé* (Kamé), written by Paul, priest of the Church of Abû Shenûdah in Bebig (?).[8]

If the list given above presents anything approaching a true perspective,[9] the formation of the Library must have been vigorously pushed forward in the ninth and tenth centuries; but in the eleventh—thirteenth centuries the movement very markedly slackened. That slackening was due not so much to a decline in the appetite for monastic literature as to the fact that Coptic, as a living language, was now fast succumbing to Arabic.[10]

A library for research

Limited but adequate evidence shows that the Library was so extensive as to be used for purposes of 'research,' as well as for other objects.

(1) Severus of Ashmunên specially mentions the Monastery of Saint Macarius as one of the principal sources whence he derived material for his *History of the Patriarchs.*[11] As stated above,[12] it was probably in this Monastery that Severus consulted the history of the Patriarchs from Cyril I to Alexander II compiled there in the eighth century by the monk George. Occasionally the historian makes definite reference to some document consulted: thus in his history of the Patriarch Dionysius (247–264 A.D.) he notes that while the Life on which he mainly relied gave that Patriarch a reign of seventeen years (in agreement, as he frankly adds, with the *Book of the Annals* by the Melchite, Sa'id ibn Batrik or Eutychius), "in a copy in Dêr Abû Makâr it is said that he continued on the episcopal throne seven years."[13] Another such specific reference occurs in the history of Michael I who is stated to have "remained upon the evangelical throne, according to the statement which we found in the Library in Dêr Abû Makâr, twenty-three years."[14]

The new texts published below enable us to check the statement of Severus in other directions. The account of the Martyrdom of Saint Mark,[15] for instance, is no other than an abridged translation from the Bohairic *Apocryphal Acts of the Apostles,* whereof considerable

1 *Cod. Vat. Copt.* LXII (Hyvernat, Pl. 38).
2 *id.* LXII (Hyvernat, Pl. 36).
3 *id.* LXIII (Hyvernat, Pl. 42, 1).
4 *id.* LXVI, 11 (= Zoëga, *Cat.*, no. XXV).
5 *id.* LXIX, 3 (= Zoëga, *Cat.*, no. XLIII).
6 *id.* LXIX, 2 (= Zoëga, *Cat.*, no. XLVII); edited by Amélineau, *Journ. Asiatique,* Ser. III, t. IX (1887), pp. 113 ff.
7 *id.* LX (Hyvernat, Pl. 43).
8 *id.* LX, 4; edited by M. Davis, *P.O.* XIV, fasc. 2.
9 The fragments appear to corroborate the evidence of our list so far as the tenth century is concerned, but they also indicate that the later centuries were not quite so barren as they are represented to be.
10 Even in the early tenth century we find Arabic ousting Coptic, for it is definitely stated that the *Life of John the Little* was translated into Syriac from an Arabic version and not from the Coptic original.
11 Ed. Evetts, p. 8: "These histories were collected by the care of Abba Severus ibn el Mukaffa . . . who relates that he gathered them from Dêr Abû Makâr and the Monastery of Nahya and other Monasteries." Cp. also p. 32.
12 p. XXIV.
13 *Hist. Patr.*, p. 93.
14 *id.*, p. 469.
15 *id.*, pp. 43 ff.

fragments have been recovered (No. VI).[1] Secondly, in the history of Benjamin I he inserts a document which he is far more likely to have seen at the Monastery of Saint Macarius than anywhere else. This is the narrative, ascribed to Agathos the Priest, of a vision seen by Benjamin during the consecration of the Church of Saint Macarius.[2] The extant Coptic fragments (No. XXIII D) show that Severus or his assistants translated this work into Arabic with only the slightest changes, and so incorporated it in the *History*. In all probability our fragments belonged to the actual copy handled by the compilers.

Another extant work from the same monastery used by Severus is the *Life of Isaac* (686–689 A.D.) by Mena, Bishop of Pshati;[3] but on the other hand very summary, if any, use is made of the *Life of Timothy Aelurus*,[4] of which an interesting example now emerges (No. XXXI).

(2) Mauhub, who continued the *History* of Severus, was no less indebted to the monastic Library, since his associates record that they found there the lives of the Patriarchs from Michael III to Shenûdah II written (about 1055 A.D.) by Michael, Bishop of Tinnis, as well as the lives of nine other Patriarchs.[5] Unfortunately very little of this 'historical' material survives in Coptic.

(3) Some years after his consecration (1047 A.D.) the Patriarch Christodulus, while visiting the Monastery, censured the monks for practising Reservation from "the Sunday of Palms to Great Wednesday." The monks having replied defiantly to this slur on their local use, the Patriarch "arose in anger and went out to his cell, and there was great disorder. Then the Father Patriarch brought out from the Library of the Monastery a homily which expressed this very opinion of which they disapproved; and Abba Michael, his secretary, read it before the assembly."[6] Clearly the Library was extensive enough to meet any calls made upon it.

(4) From definite fact we turn to what is less concrete. We know that under Gabriel II (1131–1146 A.D.) "many monks of the Monastery of Saint Macarius" formed part of the commission which compiled the simplified *Book of the Passion*—a Lectionary for use in Holy

1 The MS. to which these belonged is much later than the time of Severus, but it may well have been copied from an older MS. used by him.

2 *Hist. Patr.*, pp. 239 ff.

3 For the Coptic see *P.O.* XI, 303 ff.; for the Arabic summary see *Hist. Patr.*, pp. 275 ff.

4 See *Hist. Patr.*, p. 181. Possibly the Coptic *Life of Timothy* was written by the monk George, since he "informed us of what happened in the time of Marcian, the unbelieving prince, and the trouble that overtook our Fathers" (*id.*, p. 345).

5 Mauhub's preface (Bibl. Nat., *Fonds arabe*, 202, p. 135) is as follows: "At the Monastery of Abû Makâr we discovered the histories of ten Patriarchs, from Michael to Shenuti, composed by Michael, Bishop of Tinnis." Hence it follows that the interesting note standing earlier in the *Hist. Patr.* (ed. Evetts), p. 301, has somehow been misplaced. That note reads as follows: "Hereafter will follow that which we have translated from the documents in the Monastery of Abû Makâr, namely the history of ten Patriarchs from Michael the last (*i.e.*, Michael III, 881–913) to Sinuthius the First (*read* Second). We also translated in this Monastery the lives of nine other Patriarchs in the Year of the Martyrs 796 (= 1079–1080 A.D.). This is written by Apacyrus the Deacon and Michael, son of Apater of Damanhûr. Through the grace of God which enabled us to find the histories in the Monastery of S. Macarius with the help of the brother Theodore the Steward, son of Paul, on Sunday, the sixth of Ba'ûnah, in the Year 797 of the righteous Martyrs (= June, 1081). We have compared the manuscripts with one another and found them corresponding to what we copied, and so we assured ourselves of their authenticity."

6 Paris, Bibl. Nat., *Fonds arabe* 304, pp. 143 f.: cp. *H.N.S.* IV, iv, § 1.

Week[1], and the prominent position assigned to the great saints of Scetis[2] in the Coptic *Anaphora* and other liturgical works suggests that these also were, deliberately or otherwise, shaped in the desert of Saint Macarius. Early in the fourteenth century a certain Makârah (Macarius), a monk in the Monastery of John the Little,[3] compiled his *Nomocanon*, a collection of the materials on which rested the Canon Law of the Coptic Church. These materials were derived "from various books which he found in the Monasteries of the desert (*i.e.*, in the Wadi 'n Natrûn) and at Cairo."[4] Though no fragments of Canons in Coptic are known to have been found there,[5] it is beyond doubt that the Library at Dêr Abû Makâr—the chief of the 'desert Monasteries'—was one of the sources of material. Indeed an Arabic MS. in the Vatican containing the *Constitution of the Egyptian Monks of Saint Antony* (compiled by John XIII, 1521–1526 A.D.) was derived from "three very old copies of Councils which existed in the desert of Saint Macarius."[6]

(5) One of the most interesting features in the history of the Wadi 'n Natrûn is the presence of non-Coptic monasteries, Syrian, Armenian, Abyssinian. Of these, the Syrian Monastery attained independent existence probably as early as the eighth century;[7] the Armenian Monastery may have emerged in the eleventh–twelfth century, and the Abyssinian Monastery at the same period or slightly later.[8] How far Armenian and particularly Syrian monks[9] may have availed themselves of the Library at Dêr Abû Makâr we cannot tell. But there is ground for suspecting that the ecclesiastical literature of Abyssinia is, in part at least, derived from the Monastery of Macarius. For though the Abyssinian Monastery (of Elias) is not mentioned until well on in the Middle Ages, there were certainly Abyssinian monks in the desert before that date, and an intimate connection between the desert Monasteries and Abyssinia existed from the early ninth century. Thus, the Ethiopic *Synaxarium*[10] for Hamlé 17 (July 24) commemorates a certain Andrew (Endreyas) "superior of the Monastery of the great country of Dabra Libanos," who "received the monastic habit at the hands of our father Abba Yohannes Kama;" and John Kamé, or Khamé, founder of a minor Monastery in Wadi 'n Natrûn, died in 859.[11] More important is the fact that several Metropolitans of Abyssinia were selected from among the monks of the desert.[12] In the Patriarchate of Yusâb or Joseph (830–849 A.D.) one John of El Baramûs was appointed to this dignity;[13] under Cosmas III (920 ?, 923 ?) Peter a monk (presumably of the desert)

1 See Dillmann, *Catalogus Codicum Aethiopicorum in Museo Britannico*, no. XXVII (p. 30).

2 See, *e.g.*, Renaudot, *Lit. Or. Coll.* I, p. 17.

3 Otherwise John Colobos or the Dwarf. It was second in rank of the Monasteries in Wadi 'n Natrûn.

4 Paris, Bibl. Nat., *Fonds arabe* 251 (see de Slane's *Catalogue*).

5 Crum (see Riedel and Crum, *Canons of Athanasius*, p. 81) observes that the Arabic text of the Athanasian Canons is certainly derived from a Bohairic version. Surely a copy of this version must have existed in the Monastery of S. Macarius.

6 *Cod. Vat. Arab.* DCLXII (= Mai, *S.V.N.C.* IV, ii, p. 584).

7 *H.N.S.* III, ix, § 6.

8 *id.* IV, v, § 4.

9 Study of the Syriac MSS. from Dêr es Suriân might possibly furnish evidence as to this. *A priori* it is most likely that the Syrian monks would have availed themselves of so important a library, especially to make translations of the lives of Egyptian saints.

10 *P.O.* VII, 345.

11 See his commemorative inscription, *A.A.C.M.* III, iii, § 5.

12 Others, probably, are unrecorded.

13 *Hist. Patr.*, pp. 622 f.

was consecrated;[1] under Philotheos (981 ?–1002 ?), Daniel of Dêr Abû Makâr became Metropolitan;[2] and in 1102 George, from the same monastery, held that office for a short time.[3] Now such prelates, as well as lesser dignitaries accompanying them, and Abyssinian monks or pilgrims returning southwards from the Wadi 'n Natrûn, must have carried with them greater or smaller quantities of the ecclesiastical literature current in Egyptian Church circles. Any survey of Abyssinian literature ought, therefore, to recognize the possibility that the distant Monastery of Saint Macarius is one of the sources from which the dependent Church borrowed its remarkable apocryphal and hagiographical writings.[4] That the Monastery possessed a matchless series of the Acts and Lives of Saints has long been recognized, and now the new texts (Nos. I–VI) witness to the existence of a remarkable class of apocrypha in the Library.[5]

(6) Finally, we have reason to believe that, apart from research work, the Library was not infrequently used by the ordinary copyist and translator (from Coptic to Arabic).[6] A few instances may be noted: (1) An Arabic MS. at Paris[7] containing a compendium of cardinal theological doctrines (such as the Trinity, the Incarnation, the Commandments of God, Confession, Communion, and the duties of the monastic life) is definitely stated to have been copied at the Monastery in A.M. 930 or 980 (1214 or 1264 A.D.). (2) An Arabic version of the Commentary on the *Epistle to the Romans*[8] by John Calliopaeus was transcribed from MSS. at Dêr Abû Makâr in 1379 A.D. (3) So, also, a copy of the *Nomocanon* of Makârah above mentioned was made there in 1372.[9] (4) The liturgical collections in the same Library must often have been sought out by copyists. To that Monastery peculiarly belonged the elaborate rituals for Palm-Sunday, Holy Week, and the Consecration of the Chrism on Maundy Thursday.[10] Further, we have definite knowledge of a ritual for the Blessing of the Altar "according to the rite of the Monastery of Saint Macarius,"[11] and so obviously copied there.

4. *The Scope of the Library.*

Its purpose solely religious

Here we may pause to consider in the light of extant MSS., of fragments, and of other evidence what was the scope of the Library. In general terms it may be defined as wholly religious (theological would be a misleading description) and designed to meet the needs

1 Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 326. 2 *id.*, pp. 381 f. 3 *id.*, p. 475.

4 Much of the Ethiopic literature seems to have been translated from Arabic versions, a fact which suggests relatively late importation (say, after the tenth century: the *Chronicle* of John of Nikiu was translated so late as 1602). Yet it is quite conceivable that other works were derived from the earlier library (destroyed in 817 A.D.). The Ethiopic version of the *Martyrdom of Apoli* was certainly made before the extant Coptic fragments were written (tenth century), since a prophecy relating to the translation of the saint's body is interpolated in the latter (see below on No. XV, frag. 5).

5 The surviving fragments are probably but a meagre remnant of a once large class. Orthodoxy must occasionally have frowned on such productions.

6 The destruction of Church books in anti-Christian riots at Cairo makes this peculiarly probable.

7 Bibl. Nat., *Fonds arabe*, no. 184.

8 *Cod. Vat. Arab.* XLIV (= Mai, *S.V.N.C.* IV, ii, 80).

9 *id.* DCLXII (= Mai, *S.V.N.C.* IV, ii, 584). The date is uncertain since Mai gives the impossible equation A.M. 940 = A.D. 1372.

10 Since these rites were for so many centuries observed in their fullest form or exclusively in the Monastery.

11 *Cod. Vat. Arab.* DCLXII (= Mai, *S.V.N.C.* IV, ii, 584).

of life in the Monastery alone. Works of secular learning—much more works of imagination—were entirely absent.

Biblical

It is surprising to find that Biblical MSS. are very scantily represented among the relics of the Library. A copy of the *Pentateuch*, now in the Vatican,[1] almost certainly came from this source; whether the two leaves from *Exodus* found in 1920 (below, No. XXXVII A) belong to the same or to another copy cannot yet be stated. But there is no evidence as yet that other extant MSS. of books of the Old Testament are derived from this Library. Psalters, indeed, are numerous,[2] but they were produced for liturgical or devotional purposes and not as parts of the Scriptures: the remarkable Barberini Psalter[3] is no exception. The New Testament is only slightly better represented. A single copy of the Gospels was brought away by Huntington,[4] our own No. XXXVII C, 2 (containing the Third and Fourth Gospels) represents the second volume of another copy, and a few leaves of a larger copy for use in Church have also been recovered (No. XXXVII C, 1). Of other books nothing is known save that Tattam saw there a beautifully written copy of the Epistles:[5] the fragments from the Pauline *Epistles* (No. XXXVII D) hardly merit such a description and may therefore represent another copy. Presumably scriptural books, being in constant use, were rapidly worn out and destroyed.

Patristic

Catenae on the Gospels (*i.e.*, running commentaries formed of excerpts from the works of the Fathers) were to be found in the Library and, apparently, were closely studied.[6] The copy acquired by Curzon at the Monastery of the Syrians was written by a monk of Dêr Abû Makâr and doubtless belonged to that Monastery;[7] the fragments which were recovered by Tischendorf[8] and in 1920–1921 represent a second copy in two volumes.[9]

We might have expected patristic literature to be abundant. Yet, in fact, it occupied no very prominent position in the Library. To the Egyptian mind metaphysical dogma seems to have been distasteful, doubtless because it was unintelligible.[10] Hence, the abstract side of dogmatic theology is almost unrepresented, and there was an obvious tendency to select only the more practical (ethical) tracts or homilies of the Fathers. Thirty-seven excerpts from the writings of Saint John Chrysostom[11] form the largest collected body of *patristica* from the Library: other works of the Fathers—and they are not very numerous—are invariably isolated tracts appointed to be read in the Church on stated occasions and are not

1 *Cod. Vat. Copt.* 1.

2 *id.* v (tenth century) probably came from Dêr Abû Makâr, but even this seems to be a service book since the Canticles are appended.

3 See below, pp. xxxvii f.

4 Now in the Bodleian Library (Hunt. 17), described by Horner, *Coptic Version of the N.T.* I, p. xxxviii.

5 See below, p. xl.

6 This is suggested by the numerous Arabic glosses written in the margins.

7 It was probably carried to Dêr es Suriân by J. S. Assemani from Dêr Abû Makâr and accidentally left there.

8 See below, pp. xl ff. The former are at Leipzig (*Cod. Tisch.* XXVIII); for the latter see below, No. XXXVII E.

9 The pagination indicates that the copy was in two volumes.

10 This is contrary to the usual assumption that the Egyptians delighted in metaphysical subtilty. Yet the real Copts (as distinguished from the Hellenists of Alexandria) certainly judged of such questions as that at issue at Chalcedon on an entirely concrete level.

11 *Cod. Vat. Copt.* LVII.

designed for study. In this connection it may be recalled that the Syrian Patriarch Dionysius commented unfavorably on the state of learning among the Egyptian monks.[1]

Apocrypha

Hitherto Dêr Abû Makâr has not been recognized as a source of 'primary' apocryphal material.[2] Secondary documents, indeed, such as the Discourses of Evodius and Theodosius on the Assumption, have long been known and published.[3] But apart from the little-noticed[4] Leipzig fragments of the Assumption of the Virgin attributed to Saints Peter and John, the Monastery had yielded up no true apocrypha. We now know that works of this class were well represented in the Library, since we possess fragments of a Christian Apocryphon on Adam, of an Apocryphal Gospel, of a Descent into Hades, of an Apocalyptic Gospel, of the Mysteries of Saint John, and of the Apocryphal Acts in a Bohairic version (Nos. I–VII)—as well as further fragments of the secondary Assumption narratives. These are probably but a few poor relics of a once considerable group—a group (as pointed out above) from which the Abyssinians may have derived some of their apocrypha.

Acts of the Martyrs, &c.

But perhaps the outstanding feature of the Library was the great collection of Acts of the Martyrs and Lives of Saints and worthies honored by the Coptic Church. It was probably from this rather than from some similar series of Hagiographa that the existing Arabic *Synaxarium* of the Coptic Church was compiled.

The rubrics

These texts are sometimes furnished with rubrics or directions stating when and where a particular tract was to be used. Thus a Sermon by Theophilus and an Encomium by Cyril on The Three Children[5] has the following direction: "These two sermons are to be read on alternate years (on Pashons 10) while the Office of the Doxology is being celebrated in the Sanctuary of the South;" the Life of Macarius[6] is to be read "on Epep 14 in the Sanctuary of Abba Makari to the South;" the Martyrdom of Saint Apatil[7] has the note, "On Epep 16 read first this book: then read John of the Golden Gospel which is to be found on (page ?) 143 and in (volume ?) 91—both on the same day;" or lastly, the Correspondence of Peter Mongus and Acacius[8] is to be read "on Athor 4. . . . . If you wish, use them on the last Sunday of the month Paopi or Athor."

The purpose of the collection

The rubrics make it clear that these texts were (1) intended for public reading on definite occasions, and (2) that when complete the series covered the whole year. Can this be the Coptic "Lectionary for the whole year" in four great volumes which Huntington saw?

1 *H.N.S.* III, vii, § 2.

2 For the use of apocrypha in Egypt (fourth century) see the *Canons of Athanasius* (ed. Riedel-Crum, pp. XV, 33) where their reading is forbidden or discouraged; also *Apophth. Patr.* Sopater (*P.G.* LXV, 413): "Let no woman enter into thy cell and do not read apocrypha." Such works were known in the 'Nitrian' Monasteries even in the eighteenth century. Sicard (*Lettres Édifiantes*, t. V), having once suggested to the Superior at the Monastery of El Baramûs that it was time for Vespers, was informed that on the contrary it was "exactly the hour when the demons make their prayers." Clearly this monk knew the *Apocalypse of Adam* (see Renan, *Journal Asiatique*, Ser. V, t. II (1855), p. 452): "First hour of the Night; it is the hour of the adoration of the demons."

3 Lagarde, *Aegyptiaca*, pp. 38 ff.; Robinson, *Coptic Apocryphal Gospels*, pp. 90 ff.

4 Their importance has been remarked only by W. E. Crum, who was the first to point out that they belonged to a single MS.

5 *Cod. Vat. Copt.* no. LXII = Zoëga, *Cat.*, no. LVII.

6 *id.* = Zoëga, *Cat.*, no. XXVIII.

7 *id.*, no. LXII = Zoëga, *Cat.*, no. XXI.

8 *id.*, no. LXII = Zoëga, *Cat.*, no. LIII.

The suggestion may at least be raised in view of certain circumstances presently to be noticed.

Distribution of the remains

By far the most important surviving part of this collection, comprising a large number of Lives, Martyrdoms, and other pieces, was brought by Assemani from the Monastery of Saint Macarius in 1715, and is now in the Vatican Library.[1] The parchment fragments brought back from the Wadi 'n Natrûn by Tischendorf in 1844 certainly belonged to the same collection as did Assemani's richer spoils. For (1) though the discoverer makes no statement as to their provenance,[2] internal evidence proves their derivation from this Convent;[3] and (2) they have 'rubrics' exactly parallel with the 'rubrics' in the Vatican texts, such as—"To be read on Mesore 19 after the Doxology in the night;"[4] and (3) in respect of date, script, and general appearance their correspondence with the Vatican codices is close.[5] Some of these fragments are of great interest despite their imperfect condition. Two may be specially mentioned: one, relating to the consecration of the Church of Saint Macarius by Benjamin I,[6] another dealing with the Translation of Macarius' body to Shiêt.[7] The second is particularly important as being indirectly dated 830 A.D. and therefore proving that less than fifteen years after the Fifth Sack of Scetis one at least of the monastic Libraries was being rehabilitated.

Other fragments of the series had been secured a few years previously by Tattam, who found in the Monastery besides a copy of the *Epistles* and about one hundred liturgies, "a great number of fragments and loose leaves." Of the last-named he secured about one hundred, some of which passed through the Library of the Earl of Lindsay into the Rylands Library at Manchester, where their relationship to the Tischendorf fragments was recognized by Crum.[8]

Many further fragments of the same collection were found in 1920–1921. Their intimate relation to the Tischendorf and Tattam series (many pieces in the three groups are derived from the same MSS., and some even from single pages of the same MSS.) demonstrates what was previously not altogether certain—that the great majority of the Bohairic fragments at Leipzig and Manchester were brought from the Monastery of Saint Macarius. Moreover, two groups of the new fragments definitely belong to defective MSS. in the Vatican.[9]

1 *Codd. Vat. Copt.* LVIII–LXIX; see Mai, *S.V.N.C.* v, Pt. ii.

2 See Tischendorf, *Anecdota Sacra et Profana* I, pp. 69 ff. But in his *Travels in the East* (p. 52) Tischendorf mentions the discovery of certain parchment leaves and fragments in the Monastery of Macarius, but without stating what was their character. For a summary catalogue of these fragments see Leipoldt *ap.* Vollers, *Kat. d. Isl., Christl.-Orient.... Hss. zu Leipzig*, nos. 1086–1090 B (*Codd. Tisch.* XXIV–XXX).

3 *e.g.*, one fragment (Leipoldt *ap.* Vollers, *Kat.*, p. 395 = *Cod. Tisch.* XXIV, 31) has a colophon written by a Psalmodist "of the Church of our Father Abba Makari of Shiêt." Others contain matter which is peculiarly 'Nitrian.'

4 *loc. cit.*, p. 393 = *Cod. Tisch.* XXIV, 22.

5 As W. E. Crum informs me. Can the fragment *Cod. Tisch.* XXIV, 1–2 (*loc. cit.*, p. 388) from the Martyrdom of Anatolius the Persian actually belong to *Cod. Vat. Copt.* LXVIII, which is defective at the beginning and end?

6 *Cod. Tisch.* XXIV, 23 (*loc. cit.*, p. 393).

7 *Cod. Tisch.* XXIV, 22 (*loc. cit.*, p. 393). For the text of this and the foregoing fragment see below, No. XXIII C, D.

8 *Rylands Cat.*, no. 438, the hand of which is described as 'Nitrian' in type. No. 441 is identified as belonging to *Cod. Tisch.* XXVI, fol. 1; no. 442 (probably) to *Cod. Tisch.* XXIV, fols. 14, 15 and XXVI, fol. 23; and no. 448 to *Cod. Tisch.* XXIV, fols. 43 ff.

9 On the relationship of the groups of fragments to one another and to the Vatican MSS. see below, p. xliii.

INTRODUCTION

Possible history of the collection

Zoëga has pointed out[1] that the various items in the Vatican codices are arranged upon no system whatever, though they might be expected to form a sequence following the days and months of the calendar. In other words, these MSS. are the disordered remains of a great Lectionary. This disturbance perhaps came about in the following way. In the dark days of the late fourteenth and of the fifteenth century the collection as a whole fell into decay and much of it perished. But at a subsequent period—possibly in the early seventeenth century[2]—such remains as were in tolerable condition were gathered together and rebound without regard to the true sequence of the various tracts, while mutilated and defective leaves, and even hopelessly ruined volumes, were discarded altogether. The former would then be Assemani's codices, the latter the fragments recovered by Tattam and Tischendorf.[3] May not "the Coptic Lectionary in four great volumes" seen by Huntington be identical with a *part* of the group acquired by Assemani? The question can only be raised, not answered. Reference to the fragments published below and to the complete texts already available[4] will best show the nature of these documents. It should be added that since the series was intended for liturgical purposes, it contained, besides strictly hagiographical narratives, the Lives of Patriarchs who were ordinarily commemorated,[5] and even a number of Homilies appointed for certain days.

Canon Law, &c.

As we have already seen,[6] there is reason to believe that the Monastery was possessed of a collection of the authorities and documents on which Coptic Church law and practice were based, though nothing of all this seems to have survived. Possibly the 'homily' dealing with Reservation with which Christodulus refuted the monks was something of this kind. Moreover, in the seventeenth century the Abbot of that day appears to have parted with a MS. of 'Councils,'[7] though indeed this may have been no more than a copy of the *Nomocanon* of the monk Makârah.[8]

Liturgical books

We turn next to two classes of books which must be regarded as *biblia abiblia*. As we might expect, the number of strictly liturgical books, Anaphoras, Lectionaries, Theotokias, Psalters, and of works of devotion such as Horologia, shown by discarded fragments alone, was extremely large; and many complete or nearly complete volumes in various European libraries may ultimately be shown to have come from our Monastery. Such books were naturally in constant use and, moreover, not of the most durable quality; hence it is that

1 *Cat.*, p. 4.

2 It was in 1626 that the Barberini Psalter was rebound: this may indicate some general effort to put the Library in order.

3 But since the various tracts were acquired by the Monastery at different dates and differed in size, it may have been impossible to bind them up in sequence. The apparent references to numbered volumes (see below, p. xliv) seem to indicate that the lack of sequence was an old-standing feature and not due wholly to the ignorance of later binders.

4 *e.g.* the *Acta Martyrum* (edited by Balestri-Hyvernat, *C.S.C.O.*, Script. Copt., Ser. III, t. I (Arabic)).

5 Thus the MS. of the *Life of Isaac* by Menas has the rubric or note "(To be read on) the 9th day of Athor" (see *P.O.* XI, 302, note 1).

6 Above, p. xxviii.

7 See below, p. xxxvii.

8 If so, it may be the Paris MS., Bibl. Nat., *Fonds arabe*, no. 251.

with one exception[1] their remains are all relatively late, dating at earliest from the twelfth or thirteenth century. Yet the fragmentary copies of the Theotokias, of the *Difnâr* (Antiphonarium), and of the smaller collection of hymns recovered in 1921 may reveal local divergences from the normal medieval Egyptian uses.

Copto-Arabic vocabularies

Reference has already been made to the decay of Coptic as a living language from the beginning of the Middle Ages;[2] and though the Monastery of Macarius even in the fourteenth century prided itself on the exclusive use of Coptic in the Church services, yet Arabic had been for centuries the vernacular current amongst the monks in their every-day life.[3] Most of the clergy and brethren, therefore, must have learned Coptic as a dead language is learned. For the benefit of these the Monastery was equipped with a number of dictionaries or rather vocabularies designed to familiarize the reader with the Coptic text of the New Testament and the ordinary liturgical books. But how large was this section of the Library, and whether it included the full cycle of Coptic philological works,[4] the extant fragments (below, No. XXXIX) do not allow us to judge.

The Arabic Library

The item last mentioned leads up naturally to mention of a side of the Library which was as large or larger, if less monumental, than the Coptic sections—the collection of Arabic MSS. As Arabic became more and more the common, every-day language in use among the Egyptians,[5] there arose a demand for versions in that language of Coptic works. Though the monks of Saint Macarius might exclude all but Coptic from their Church services, for private reading they would prefer to use an Arabic text of the Martyrdom or Homily which they wished to study. Hence, perhaps, it is that after the tenth century there is such a marked falling off in the acquisition of Coptic books for the Library.[6] It is quite impossible here to outline the scope of the Arabic collection,[7] for to do so is a task to be undertaken only by an Arabic scholar who has at once a wide knowledge of Oriental Christian literature and a genius for reconstruction. Not only must he determine, if he can, which of the Arabic MSS. in the Vatican, at Paris,[8] and elsewhere came from this source, but he must examine the volumes so inaccessibly stored in the modern Library at Dêr Abû Makâr, and must further sort and reconstruct the masses of leaves which still lie in the oubliette beneath the ancient Library.[9] It is quite possible that he who will do so may

1 Below, No. XXXVIII E.

2 See above, p. xxvi.

3 This is proved by the notes, glosses, etc., written in the margins of the MSS.

4 For these see Mallon, *Grammaire Copte*[2], pp. 4 ff.

5 To evidence already cited add the significant statement of Severus (*Hist. Patr.*, p. 17) as to the state of things in the tenth century. He informs us that he invited the assistance of certain "Christian brethren" to aid him in translating the materials for his History from Greek and Coptic into "the Arabic tongue current among the people of the present day in the region of Egypt, *most of whom are ignorant of the Coptic* and the Greek."

6 See above, p. xxvi.

7 But generally speaking it can have comprised little more than versions of the Coptic works in the other side of the Library. Yet many of these Coptic originals are now entirely lost or survive only in fragments. Original works in Arabic were probably but few.

8 I suspect that many of the Christian Arabic MSS. in the Bibliothèque Nationale come from this Monastery.

9 I must confess to being guilty of a grave error of judgment in not removing, when I had opportunity and permission to do so, all the 'waste paper,' Arabic as well as Coptic, lying in the Monastery.

recover literary treasure of really high value: even fragments of the intermediary Arabic version (though hardly of the Coptic original) of John of Nikiu's *Chronicle* may be forthcoming.

But though the few items which can even now be identified are too little representative to deserve further notice here,[1] mention must be made of two noteworthy works. First, on the testimony of the monk 'Abd el Messiah we know that there exists in the modern Library a medieval copy of the *Book of the Reasonable Paradise*—a work studied by novices in Egyptian Monasteries—remarkable as preserving in a note an important architectural record;[2] secondly, appreciable fragments have now been recovered of an ascetic work which though composed in Arabic is written in Coptic characters.[3]

Alien elements in the Library

The vast majority of works in the Library were either (in consequence of the geographical position of the Monastery) in the Bohairic dialect of Coptic, or in Arabic. Yet there were also alien elements, though these seem to have been small, and may indeed have been only accidentally present.[4]

(1) Sahidic

First, a few works in the Sahidic (Southern) dialect existed there, though all of these appear to be of relatively late date. Thus we have a single leaf from the Sahidic version of the *Encomium on Saint Michael* by Theodosius (No. IX, frag. 2); a number of leaves from a Sahidic-Arabic vocabulary (No. XXXIX i); and two fragmentary Horologia (No. XXXVIII D) wherein the text of the Psalms (but not the remaining matter) is in the dialect of the South.

(2) Greek

In the earlier Libraries, the last of which perished in 817 A.D., there were doubtless many works in Greek. But, though the Coptic Church did not utterly abandon the use of Greek,[5] there can have been few who understood the language from the ninth century onwards. Notwithstanding, we have definite knowledge of two Greek MSS. existing in the Library. A *Life of Pachomius* was translated into Arabic from a Greek text at Dêr Abû Makâr in 1259 A.D.;[6] and we now possess twenty-five leaves from the Greek Anaphoras of Saints Gregory and Basil (No. XXXVIII A).[7] There are grounds for believing that Greek was occasionally used for liturgical purposes at other of the desert Monasteries.[8]

(3) Syriac

Syriac is represented only by a single fine and early leaf (fifth–sixth century) from

1 Certain of them are mentioned above (pp. xxviii f.).

2 See *A.A.C.M.* I, iii, § 2 (VIII). I have not seen this MS. The modern Library is a small cell on the west side of the existing Monastery, which is only to be entered with elaborate precautions.

3 See the text as edited by Dr. Sobhy in the Appendix. This work may even be partly identical with the *Paradise* above mentioned or with the *Paradise of Delights* extant at Paris (de Slane, *Catalogue*, no. 279).

4 *i.e.* brought to the Monastery by monks from the Sa'id, or left there by chance visitors or pilgrims.

5 The Patriarch Macarius II (1103–1131) was 'proclaimed' in Greek, as well as Coptic and Arabic (*Synax.*, Tût 4, ed. Basset, pp. 6 ff.). Moreover to the present day passages in liturgical books are retained in Greek.

6 See Crum, *Theological Texts from Coptic Papyri*, p. 175. Note that a Melkite had to be called in to do the translation. Probably the Greek original is now lost, unless indeed it be one of the MSS. now in Europe.

7 Since one of these contains a petition of the Monophysite Patriarch, Benjamin II (about 1330 A.D.), this MS. cannot be of Melkite origin.

8 From the neighboring Monasteries of Anba Bishoi and El Baramûs come fragments of a Lectionary for Holy Week in Greek, Coptic, and Arabic (Crum, *B.M. Cat.*, no. 775, and Bodleian MS. Copt. 3). From the same region, I suspect, comes the Graeco-Arabic Lectionary for Holy Week now at Leyden (*Cod. Scaligeri*, 243), for which see Baumstark, *Oriens Christianus*, N.S. III, 142 ff. (with illustration).

the *Life of Saint Alexius*, by a second small parchment fragment, and by some tatters of a late liturgical paper book.[1] They, however, are best regarded as 'strays' from the neighboring Dêr es Suriân.

5. *The Decay of the Library.*

Neglect of the Library

The growth of the Library was practically stopped by the obscure but crushing disaster which overtook the Monastery about 1350 A.D.[2] Just as the few remaining monks had to abandon so many of the buildings designed to accommodate hundreds, so the Library, vastly exceeding their needs, was allowed to fall into decay[3]—the more so since the community, poverty-stricken and shorn of its privileges, was probably now recruited from the illiterate or semi-literate classes. Moreover, owing to their heavy, ill-hinged bindings, the medieval Coptic volumes must periodically have fallen into disrepair: leaves and quires would become detached, the outer margins torn and broken, or the stitching of an entire volume would give way and the loose sheets and quires would be thrust aside, disordered and crumpled, into some corner.

After the downfall of the Monastery such damaged volumes were not likely to be repaired: duplicate copies especially and 'obsolete' books would be regarded as worth only the material of which they were composed. Yet the decay of the Library was not wholly due to impotence or carelessness. Whether owing to the quality of the ink itself or to imperfect preparation of the parchment, the ink has flaked off the flesh-side of many of the parchment sheets, rendering the text dim or almost unintelligible and for practical purposes useless. Spasmodic attempts (see No. XI) were made to retrace such texts, but in general volumes in this condition seem to have been abandoned as worthless.

Seventeenth century repairs

So far as we know, only one attempt was made to bring back the Library into order. A note in the Barberini Psalter states that it was rebound in 1626;[4] and it is possible that the tracts in the Vatican codices were put together and bound about the same time.[5] But the process was a rough one: leaves and quires seriously damaged or stained were rejected and the sound remainder of the particular tract was bound up without the defective portion.[6]

Whatever may have been the causes of neglect or decay, certain it is that many volumes were treated as mere waste material. First, blank margins were clipped off (the text usually

1 These fragments (recovered in 1921) are unnoticed below, but for the script of the first see Plate XXVI B.

2 See *H.N.S.* IV, x, § 6.

3 The monks themselves asserted (1921) that their Library was wrecked in an incursion of the desert Arabs, but they can assign no date to this event, which may be merely a confused recollection of the Barbarian raids in the ninth and earlier centuries. Yet the books may well have been very roughly handled when Muslim officials were sent to search the Monastery: cp. *H.N.S.* IV, vii, § 5.

4 For the note see *P.O.* X, 217.

5 Many of the newly found leaves show rebacking and restitching which may have been done at this period.

6 Thus the Martyrdom of Apa Apoli (*Cod. Vat. Copt.* LXI) was bound in without its damaged first part, fragments of which are now published (below, No. XVII), and the Homily of Severian on Penitence (*Cod. Vat. Copt.* LXVIII) without its conclusion, to which belongs our fragments No. XXXV A.

being spared);[1] then whole leaves were cut up to serve as ties or backing or even covers for other volumes.[2] Other leaves met a more piteous fate, being used to line shelves or even to wrap round jar-stoppers.[3] Much, also, was ruined by sheer neglect and the effects of exposure to damp or vermin.

On the whole, then, we may conclude that while the better-preserved volumes were put into some sort of order in the early seventeenth century, there remained a mass of odd or mutilated leaves which were regarded and treated as worthless. The succeeding centuries doubtless added to this pile of waste.

6. *The Dispersal of the Library.*

The Barberini Psalter

So far as can be ascertained, the dispersal of the Library began in the seventeenth century. Pietro Gassendi[4] informs us that the French bibliophile Peiresc "conceived very great hopes of obtaining out of the east both Coptic and other rare books...when about the very same time (1633) that very good man Aegidius Lochiensis (Gilles de Loches), a Capucin, returned out of Egypt. For he, being received with great exultation by Peireskius, ...told him of rare books which were extant in divers Convents and Monasteries. And remarkable it is how he saw a Library of 8000 Volumes,[5] many of which bore the marks of the Antonian Age." Urged, probably, to follow up the clue furnished by de Loches, another Capuchin, Agathange de Vendôme, writes to Peiresc from Cairo on March 18, 1634,[6] to report that he is on the point of securing a MS. of the Psalms written in six (*sic*) languages: Coptic, Arabic, Greek, Armenian, Abyssinian, and Syriac. The volume, he reports, is at the Monastery of Saint Macarius, and the Superior, who has already parted with a volume of 'Councils,'[7] will only part with it in exchange for some object needed by the Convent—the *quid pro quo* to be a silver chalice and paten. Peiresc was all afire to receive this treasure —"with what earnestness," writes his biographer,[8] "he expected out of the East Books of six or eight Columns! Amongst the which there was a Psalter distinguished into 6 Columns and so many several languages."

On July 25, 1635, de Vendôme wrote[9] that he was sending this MS., now correctly described as being written in Coptic, Armenian, Abyssinian, Arabic, and Chaldaic (Syriac). But the book never reached its destination. The vessel by which it was dispatched was taken by Barbary pirates; and though Peiresc arranged for the redemption of his property,

1 *e.g.* Nos. XX, XXIX.

2 See No. XXXVII A. In the modern Library the joints of many volumes are reinforced with strips cut from ancient MSS.

3 In the Chapel of El 'Adra in the Keep the lower shelf of the lectern is lined with a parchment sheet now too blackened to be legible. No. VIII A (*cf.* Pl. IX A) has been cut out to wrap round a jar-stopper, but never actually used.

4 *Life of Peireskius* (trans. Rand), II, 89 f.

5 Almost certainly this was the Library of the Syrian Monastery (see Assemani, *B.O.* I, Praef., § VII).

6 *Correspondance de Peiresc avec plusieurs Missionaires*, p. 24.

7 "C'est le même qui donna les conciles" (see *P.O.* X, 218, and above, p. xxxiii).

8 *Life of Peireskius*, II, p. 154.

9 *Corr. de Peiresc avec plusieurs Missionaires*, p. 154.

another and worthless volume was substituted. Somewhat curiously the Psalter reappeared in the hands of the Grand Master of the Knights of Saint John at Malta, who presented it to Cardinal Barberini.[1]

The MS. with this romantic history is the Barberini Psalter (Barberini Or. 2), written, probably, in the fourteenth century.[2] Whether it was written wholly or in part at the Monastery of Macarius, we cannot say, but it is almost certain that it belonged to that Monastery from the first. For an Arabic note[3] states that it was rebound there in 1625 by Anba John or Jonas, Metran and Reis (Abbot) of the Monastery of Abû Makâr in the Wadi el Latrûn (*sic*). It is evident that this and similar polyglot MSS. from the Wadi 'n Natrûn were service-books.[4]

French visitors 1640, 1644

News of this acquisition seems to have attracted other Europeans to the Monastery, probably in search of manuscripts. At any rate, graffiti in the *Kasr* at Dêr Abû Makâr show that French visitors were there in 1640 and 1644.[5] How far they or others like them were successful is unknown, but collectors like Colbert and Coislin certainly obtained Syriac MSS. from the neighboring Dêr es Suriân and may well have secured Coptic MSS. from Dêr Abû Makâr also.[6]

N. Wansleben, Robert Huntington

Later in the same century Wansleben ("Vansleb") attempted but failed to reach the Monastery. Had it been otherwise we should doubtless possess a really valuable account of the Library as it then was. In 1682–3, however, Robert Huntington, chaplain to the Levant Company, visited the Monastery and has left the following notice of what he saw there:[7] "In the Library of this (Monastery), many manuscript codices are preserved, such as a large volume of Saint Chrysostom in Coptic on parchment, a colossal (*elephantinus*) tome on Saint Matthew by the same in Arabic (*sic*), lections of the Church for the whole year in four volumes in Coptic, etc." But apart from the single[8] copy of the Gospels mentioned above, I do not know that he brought away any MSS.[9]

1 See the original documents quoted by Nau (*P.O.* x, pp. 217 ff.).

2 For a specimen facsimile see Tisserant, *Specimina Codicum Orientalium*, Plate 80 and cp. p. xlvii.

3 Text in *P.O.* x, p. 217, note 1.

4 See *H.N.S.* IV, v, § 4.

5 See *A.A.C.M.* I, iii, § 2 (VIII).

6 Perhaps bibliographers acquainted with MSS. from these collections can settle this point.

7 *Huntingtoni Epistolae*, no. XXX (ed. Smith, p. 69). Of the items mentioned the first is certainly to be identified with *Cod. Vat. Copt.*, no. LVII (Mai, *S.V.N.C.* v, ii, 152; cp. Zoëga, *Cat.*, nos. X–XI; facsimile in Hyvernat, *Album*, Pl. XX). The second, I believe, is the *Catena Patrum*, published by Lagarde, *Catenae in Evangelia Aegyptiacae* (specimen facsimile in R. Curzon's *Materials for Writing*, facing p. 41), acquired by Curzon in 1837 at the Syrian Monastery. For (i) the Curzon MS. certainly once belonged to Dêr Abû Makâr, and may well have been carried by Assemani thence to the Syrian Monastery and accidentally left there; (ii) after the *lemma*, which begins ⲧⲉⲣⲙⲉⲛⲓⲁ ⲛⲓⲧⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲙⲁⲑⲑⲉⲟⲥ, follows *Matthew* I, 1 (a single line) and then a commentative passage beginning with the name ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ. Thus it might easily be described as a Commentary on S. Matthew by John Chrysostom; (iii) the statement that it was in Arabic may be a pure blunder due to deficient notes or faded memory, for Huntington's letter was not written until March, 1695–6, long after the actual visit.

As for the Lectionary for the whole year, in four volumes, may this not be a part of the series of Acts of Martyrs described above? Huntington may have assumed (though wrongly) that it covered the entire year.

8 See the Memoir by Smith, *Huntingtoni Epistolae*, p. xvii.

9 But very possibly other of the Huntington Coptic MSS. in the Bodleian were acquired at this or other of the desert Monasteries.

INTRODUCTION

Gabriel Eva, Elias Assemani

Early in the eighteenth century (1706) the Maronite Gabriel Eva paid a visit to Wadi 'n Natrûn and to Dêr es Suriân, where he saw the precious Syriac Library. As a result of his report, Elias Assemani was sent out as agent for the Vatican in 1707 and secured a splendid series of Syriac MSS. Though it is not positively known that either[1] visited the Monastery of Saint Macarius, Elias Assemani may well have seen the Coptic MSS. there and have brought back the information on which his cousin Joseph was to act later.

Claud Sicard

Claud Sicard the Jesuit first visited the Monastery in 1712. Unfortunately he devotes only a single general notice to all the monastic libraries in the valley: "In each tower there is . . . a library consisting in three or four chests full of old manuscripts in Arabic or Coptic, covered with dust."[2]

J. S. Assemani

The year 1715 is the most important landmark in the whole later history of the Library; for it was then that Joseph Simon Assemani, who had been sent to the East to collect MSS. for the Vatican Library, visited the valley in company with Sicard. Achieving only moderate success at the Syrian Monastery, Assemani turned to the Monastery of Saint Macarius. His achievement there is summed up in a single sentence: "From these monks [of Saint Macarius] we acquired manuscripts of the highest quality (*optimae notae*) written in the Coptic tongue . . . nor had they any others which would give pause even to the most greedy."[3] Doubtless Assemani with his rich booty felt scorn for the heaps of loose and tattered leaves which he must have seen in the Library: yet the "greedy" gleaners who have followed him have not gone unrewarded.

Sonnini

Sonnini (1778), as is well known, was deterred from visiting Dêr Abû Makâr; but his account of the Library at Dêr el Baramûs doubtless applied equally to all the Monasteries, and is worth quoting to show the deplorable state in which the Libraries now were. "Here, too [in the Keep], they keep their books written in the Cophtic language . . . . Though they never read them, though they let them lie in heaps upon the ground, gnawed by insects and mouldering in dust; they are not to be prevailed upon to part with any of them."[4]

Andréossy

Andréossy (1799) contributes little to our knowledge. Speaking generally of the Monasteries, he says that their books "are ascetic," written on parchment or cotton-paper in Arabic or Coptic with Arabic translations. He took away some of these which "appeared to be about 600 years old," but does not state from which Monastery.[5]

B. Drovetti

Early in the nineteenth century (about 1818) the Monastery yielded up more of its treasures. A fragmentary Bohairic Psalter, given by Drovetti to Peyron and now at Turin,

1 For both Gabriel Eva and Elias Assemani see J. S. Assemani, *B.O.* I (Praefatio).

2 *Lettres Édifiantes*, t. V (Levant) p. 21.

3 See Assemani, *B.O.* I, Praef., § X: "Ab his Monachis [S. Macarii] codices Coptico sermone scriptos accepimus optimae notae . . . nec alios habebant qui hominem etiam cupidum morarentur." So far as I know, this is the only extant record of Assemani's achievement, but possibly his correspondence, if preserved, would expand the story.

4 *Travels in Upper and Lower Egypt* (trans. Hunter), II, 162.

5 *Mém. sur la Vallée des Lacs de Natroun* (*Descr. de l'Égypte*: *État Moderne* I, 279 ff.). Can any of the volumes taken by Andréossy be identified at Paris or elsewhere?

was certainly acquired there.[1] And it is highly probable that the other Bohairic MSS.[2] which accompanied the Psalter are of the same origin. Whether Drovetti personally visited the Monastery or acquired the MSS. from some other person, does not appear.

Lord Prudhoe, Robert Curzon

Somewhat later Lord Prudhoe (1828) visited El Baramûs and the other western Monasteries, though he is not known to have penetrated to Dêr Abû Makâr. Robert Curzon (1837), who was so fortunate at the Syrian Monastery, states definitely that here he saw none but the Church books.[3]

Henry Tattam

Two years later, however (1839), Henry Tattam arrived in the desert. His interests called him mainly to the western Monasteries, but his step-daughter, Miss Platt, records that on his way back to Cairo he "called at the Monastery of Macarius as he passed: here he found about one hundred liturgies and a beautiful copy of the *Epistles* in Coptic which the monks refused to sell. There were also a great number of fragments and loose leaves from which he selected about a hundred, which he was permitted to take away."[4] Most or all of these "fragments and loose leaves" passed, when Tattam's own library was sold (June 16, 1868), into the possession of Lord Lindsay and are now in the Rylands Library at Manchester.[5]

Tischendorf

But a few years later (April, 1844) the Biblical scholar, Constantine Tischendorf, visited Dêr Abû Makâr as well as the other Monasteries and found there a mass of leaves and fragments, now preserved in the University Library at Leipzig[6] and at Cambridge. On the state of the Library and the circumstances in which this second series of fragments was found, Tischendorf makes the following statement:[7] "The special locality set apart for the Library in the several Monasteries is the tower chamber (*sic*) . . . Here are to be seen (I speak of the first Monastery [= Saint Macarius]) the manuscripts heaped indiscriminately together. Lying on the ground or thrown into large baskets beneath masses of dust are found innumerable fragments of old, torn, and destroyed manuscripts.[8] I saw nothing Greek;

1 Since the new find includes many leaves from the self-same Psalter (see below, No. XXXVII B, (b) 5 and cp. the facsimile published by de Rossi, *Di Alcuni Manoscritti Copti nella Biblioteca Nazionale di Torino* [*Mem. della Reale Accad. della Scienza di Torino*, Ser. II, t. XLIII (1893), pp. 226 ff.]).

2 These include: (1) Fragments of a Sermon on Penitence (*op. cit.*, pp. 203 ff.): to this possibly belongs our own No. XXXV F, frag. 3. A leaf from another copy of the same work is *Cod. Tisch.* XXIV, 42. (2) A Martyrdom of S. Theodore (*id.*, pp. 318 ff.): to this (almost certainly) belongs our No. XV, frags. 1–3. (3) A Martyrdom of S. Victor (*id.*, pp. 326 ff.), to which fragments at Leipzig may or may not belong.

3 *Visits to Monasteries in the Levant* (1849), pp. 82 f.

4 See *Quarterly Review*, LXXVII, p. 58.

5 The following can be identified with certainty as being derived from Dêr Abû Makâr: nos. 437–442, 445–449 (of Crum's *Rylands Catalogue*). Of the leaves bound up in no. 459, those belonging to the Sahidic vocabulary (= Crum, no. 114) come from the same MSS. as our No. XXXIX I; the remaining vocabulary leaves are from the same volumes as Nos. XXXIX II ff.; and the Anaphora fragments (= Crum, no. 428) belong to No. XXXVIII B.

6 *Codd. Tisch.* XXIV–XXIX (*cf.* Tischendorf, *Anecdota Sacra et Profana*, p. 64) are all certainly from Dêr Abû Makâr. For the contents see Leipoldt *ap.* Vollers, *Kat. d. Islamischen, Christl.-Orient. . . . Hss. zu Leipzig*, nos. 1086 ff.; also Crum, *Hagiographa from Leipzig MSS.* (*P.S.B.A.* XXIX, pp. 289 ff.). The fragments at Cambridge, sold by Tischendorf's heirs in 1884–6, are mostly of secondary importance, but include a leaf from the *Apocryphal Acts*, a fragment from the *Vision of Benjamin*, and two leaves from the curious Copto-Arabic MS. published in Appendix I.

7 *Travels in the East* (English translation), p. 52.

8 Of these (paper) MSS. Tischendorf evidently selected only one or two specimens characteristic of each script, since Tischendorf's paper leaves at Cambridge contain a single sample of each of the groups lately recovered.

all was either Coptic or Arabic. . . . For my own part I made a most lucky discovery of a multitude of Coptic parchment sheets of the sixth and seventh (*sic*) centuries, already half destroyed and completely buried beneath a mass of dust. These were given me without hesitation; but I paid for the discovery by severe pains in the throat, produced by the dust I had raised in the excessive heat."

Fortune Ame

There is no doubt that the "tower chamber" in which Tischendorf found the débris of the Library was a room in the south-west angle of the Keep, on the second floor. Whether sooner or later after this visit the whole mass of 'rubbish' was shot into the oubliette lying beneath the floor of this room, and there it has remained almost or quite undisturbed ever since. Greville Chester, who came to the Monastery in 1873, states that he was not permitted to enter the *Kasr*, because shortly before a certain Fortune Ame had robbed the Monastery of its plate and "all the valuable MSS."[1] Doubtless this exploit was grossly exaggerated;[2] and if he really made away with any MSS., these are likely to have been Church books or possibly Arabic MSS., and not the 'débris' with which we are particularly concerned.

1920–1921

It was now tacitly assumed that Dêr Abû Makâr, as a mine of literary material, was worked out.[3] This view has proved to be mistaken. When on Palm Sunday, 1920, I first visited the Monastery to study its architecture and archaeology, one of the monks who was guiding me over the Keep, led me into the inner of two communicating rooms which occupied the south-west angle of the second floor. Descending beneath the floor by a trap-door, he reappeared with his arms full of loose leaves of paper MSS. in Coptic and Arabic which he tossed carelessly upon the floor. It was clearly imperative to search this waste-paper deposit, however I concealed my eagerness until I should have made good my footing in the Monastery. But so soon as I was on friendly terms with the monks, I asked and obtained the consent of the Amîn ed Dêr to allow me to examine the secret chamber for myself. To this he and the other monks good-naturedly agreed.

The 'oubliette' proved to be about 2.5 m. deep, and to occupy the whole interspace between the second-floor room and the dome of the first-floor room below.[4] Here, mixed with the large broken baskets seen by Tischendorf, with rags, broken glass, wood fragments, and large stones, was a vast quantity of loose leaves, some in chaotic heaps, others half buried in the thick bed of dust or soil with which the crown of the dome beneath was overlaid. Paper predominated, but here and there search revealed a leaf or a fragment of

1 *Archaeological Journal*, XXX, 106.

2 I have been unable to hear of any MSS. which can be traced back to Ame, who may, indeed, have been only an agent; though many Arabic MSS. in the Bibliothèque Nationale might well have come from Dêr Abû Makâr. Yet I may add that after I had taken away a number of fragments in 1920 with the permission of the Amîn ed Dêr, an anonymous monk wrote to the Patriarch stating that the *khawageh* had beaten the monks and carried off 'by force' twenty-five large books.

3 I was so assured by an eminent French Egyptologist in Cairo. Other visitors to the Monastery may have seen but (I believe) have not examined this cache. During the war Dr. G. A. Auden visited the Monastery and was given some leaves of MS., including one from the *Difnâr* described below (No. XXXVIII F).

4 An offset running round the walls shows that this oubliette was once floored, but I saw no indication of any window or loophole.

parchment. Working by candle-light (for there was no window or loophole) and in some haste, I collected all the parchment I could find and some paper leaves taken almost at random. These the monks most kindly permitted me to take away with me when I left the Monastery; but when I mentioned the find at Cairo, the Coptic authorities decided that the material was of the nature of *wakf*, and must be retained for the Coptic Museum. At the same time they courteously permitted me to take the entire find to England to be flattened,[1] repaired, and copied.

Examination soon showed the importance of a number of the leaves, and systematic search through the whole contents of the oubliette was consequently desirable. On my return to Egypt, the Very Reverend Abûna Maximus, the Abbot of Dêr Abû Makâr, most kindly authorized me to search for and bring away to Cairo any loose leaves or fragments of MSS. In April, 1921, therefore, I returned to the Monastery. The monks, less complaisant than formerly, affected to regard the project as a piece of sacrilege and read over to me certain of the anathemas directed against any who should remove from the Monastery the books in which they had once been inscribed. These warnings being of no avail, they implored me not to carry away the whole of their paper. They became so pathetic that in a weak moment I consented to take only a large selection.[2]

On these terms the monks withdrew their opposition and left me to incur my own damnation unmolested. For five days (from Tuesday in Holy Week), therefore, I worked in the oubliette, turning over and scrutinizing, handful by handful, the entire mass of paper, raking through the mass of dust, and selecting every fragment of Coptic which seemed in the least likely to be of value. The process, carried on in appalling conditions,[3] was repeated thrice and resulted in the recovery of many more parchment leaves and fragments and some hundreds of paper leaves.

On Easter Monday I left the Monastery and returned to Cairo,[4] where the Coptic authorities again agreed to allow the collection to be taken to England for study. The two series are now deposited in the Coptic Museum adjoining the Church called El Mo'allakah in "Old Cairo."

1 Almost invariably the parchment leaves had been roughly folded twice or thrice, and besides, being much twisted and crumpled, were parched and highly brittle.

2 This was, of course, a deplorable piece of weakness, since I was authorized by competent authority to carry away the whole deposit. As stated above, the Arabic leaves may quite possibly include fragments of really valuable works; but I hope and believe that little or nothing of primary importance has escaped me so far as Coptic leaves are concerned.

3 If another should ever have the opportunity of exploring this 'waste-paper room,' he should be forewarned that it is entirely lightless and airless and that every movement raises choking clouds of fine dust which cannot be dispersed. Furthermore, the ancient timbers overhead swarm with voracious vermin which are roused to activity by the light or warmth of candles, and the proximity of a latrine adds a final touch of unpleasantness.

4 To illustrate the accidents which beset the working archaeologist I may add that I was nearly arrested at the railway-station of Khatatba at the instance of the Abbot of another Monastery, who had hastily concluded that my spoils were snatched without his leave from his own Convent.

7. *Relation of the New Fragments to the Earlier Collections.*

New matter

By a singular good fortune a considerable number of the newly-found fragments (liturgical matter is ignored in this connection) belong to works not otherwise extant, or surviving only in Ethiopic and Arabic versions and short summaries. Examples of the first class are the Apocryphal Fragment on Adam (No. I) and the leaves from the Apocalyptic Gospel (No. V), both of which are entirely new. The Vision of Benjamin (No. XXIII C) and the Controversy of John IV (No. XXXIII) now for the first time appear in the original Coptic: both are extant but hardly 'known' in later Arabic versions. The Martyrdoms of Thomas of Shentalet, Astratole, Kradjôn and Amoun, and Paêsi and Thekla (Nos. XVIII–XXI), or the Lives of Pidjimi, Timothy Aelurus, and Apa Hôr (Nos. XXIX, XXXI, XXXII), if known at all, are known only in the brief *résumés* included in the *Synaxarium*.

Importance of fragmentary texts

It may be felt that fragments of such lost or almost lost works are so isolated, so exiguous, as to be of little value. True it is that in no case has a complete or even approximately complete work been recovered. Yet these fragments have their importance. Some of them, notably the above-cited examples from the apocryphal group, are valuable as they stand for the light they cast on the ideas and the mentality of early and medieval Eastern Christianity. Others do not stand alone, but supplement MSS. or fragments of MSS. previously discovered.

Some examples may be cited. First, the fragments from the Martyrdom of Apa Apoli (No. XVII) actually come from the missing first half of the Vatican MS. LXI, 2 and partly fill the initial lacuna in the published text.[1] Or, again, the two homiletic fragments (No. XXXV A) belong to the missing conclusion of the Homily on Repentance by Severian of Gabala, which has recently been published from *Cod. Vat. Copt.* LXVIII, 9,[2] and form an appreciable addition to that tract. Secondly, again and again it has been found that new-found leaves or fragments belong to the same MSS. from which came the remains rescued by Tattam and Tischendorf. Often the 'new' and the 'old' leaves prove to be successive leaves: often a torn fragment or half-leaf completes a corresponding fragment preserved by the earlier discoverers. A single instance will suffice to illustrate this.[3] Seven leaves in all from the Martyrdom of Thomas of Shentalet (No. XVIII) have survived: of these the first, fourth, and sixth are 'new;' the second, third, fifth, and seventh are at Leipzig (Tischendorf's find); but the lower part of the third is completed by a fragment (recovered by Tattam) at Manchester, and the lower two-thirds of the fourth by a large fragment found in 1921.

1 Balestri-Hyvernat, *Acta Martyrum* (*C.S.C.O.*, Scr. Copt., Ser. III, tom. I), pp. 242 ff.

2 H. de Vis, *Homélies Coptes de la Vaticane*, pp. 200 ff.

3 For further examples see Nos. XX, XXI, XXIII C, XXVIII, XXIX, and XXXIII (the last two named are derived in varying proportions from the finds of Tattam, Tischendorf, and myself).

The three[1] series of fragments must, therefore, be 'pooled.' This has been done in the present volume, and we recover, not indeed any complete work, but specimens of a number of works which, if not constant, are varied in their interest.

Whether future research is likely to add to the series it is impossible to say. It is quite possible that in some other hiding-place in the Monastery fresh fragments—perhaps of real value—may be found. The modern book-room of the Monastery seemed to contain nothing earlier than some late medieval liturgical MSS., but little opportunity was allowed me adequately to examine its contents.[2]

8. *The Library and Technique of the MSS.*

The Library

In the earliest times the monastic collection of books was usually housed in the Church, and this was probably the case with commoner service-books at all periods, as it is today. But the danger of barbarian raids led the monks to store all the books not in immediate use in the *Kasr* or tower of refuge,[3] where a room was set apart for their accommodation: this book-room was known in Coptic as ⲧⲁⲙⲉⲗⲓⲟⲛⲏⲕⲏ[4] or in Arabic as الولشاكي.[5] In the Monastery of Saint Macarius the small chamber with the oubliette, situated in the south-west angle of the second floor of the tower,[6] seems to have been assigned for this purpose; and, since the collection was a large one, the adjoining and connected room immediately to the north served as an annex—possibly as a workroom where binding and repairing could be carried on. Here the books were packed away in chests,[7] no fittings being apparently provided. There is some evidence that to facilitate reference the volumes in the Library were numbered (see below on No. XXXVIII E, 3, note, and G, frag. 12). This is borne out by a 'rubric' in the Vatican MS. of the Martyrdom of Apatil,[8] where some reference is made to another work to be read on Epep 16 with the direction ⲉⲩϧⲉⲛ ⲣ̅ⲙ̅ⲏ̅ ⲟⲩⲟⲩⲟ ⲫ̅ⲁ̅, *i.e.* probably "on (page) 143 and in (volume) 91." The collection was entrusted to the steward, who also seems to have made purchases for it;[9] though we hear once[10] of a monk who "had charge

1 *i.e.* at Leipzig, Manchester, and Cairo (the Tischendorf Collection, however, is now split, the less important leaves and fragments being at Cambridge [University Library]).

2 In 1920 this Library was shown to me, but the whole fraternity thought fit to be present also and to press on my attention various modern printed books. Moreover, since the volumes are stored in high piles, even cursory examination is almost impossible.

3 Cp. the note (dated 1270) in *Cod. Vat. Copt.*, no. IX (quoted by Horner, *Coptic Version of the N.T.* I, p. lix f.): "it shall not be carried up into the tower, like the rest of the books...but it shall be in the Church with the [service] books." Similarly the monk who in 1624 set in order the Library of the Syrian Monastery states that he "arranged them (the books) in the tower of the fortress" (see Wright, *Catalogue of Syriac Manuscripts in the British Museum*, no. CCCLXXIV [p. 305]).

4 See Zoëga, *Cat.*, no. XLIV (p. 66); cf. *Cod. Tisch.* XXIV, 31 *verso*.

5 *Hist. Patr.*, p. 469.

6 See *A.A.C.M.* I, Ch. III, § 2, VIII (*a*).

7 A note in the Morgan MS. of the Life of Maximus and Domitius states that the original of the copy was disinterred from a chest (ⲥⲛⲏⲕⲏ) of old books. So, too, Shenuti provided an inlaid chest (in the Church) for books and other valuables (*Hist. Patr.*, pp. 350 f.). The notices above quoted from the narratives of Sicard and Sonnini show that this custom continued down to the eighteenth century.

8 See Zoëga, *Cat.*, no. XXI (p. 16).

9 An Arabic note in the polyglot Epistles in the Ambrosiana at Milan states that "the priest Salib, the provider (steward) at the Syrian Monastery...provided for it" (see Horner, *Coptic Version of the N.T.* III, pp. xvii f., and *H.N.S.*, Plate IX).

10 See Zoëga, *Cat.*, no. X (pp. 7 f.).

of the sacred writings" (ⲁϥϥⲓ ⲫⲣⲟⲟⲩϣ ⲛ̄ⲛⲓⲅⲣⲁⲫⲏ ⲉⲑⲟⲩⲁⲃ) and who may have been a special librarian. There seem to have been no Library rules other than that theft was forbidden under pain of most comprehensive anathemas; though in one instance (at the Syrian Monastery) the ban is extended to any who should keep the book for longer than six months.[1]

Production of MSS.

Nothing like the *scriptorium* of a Western Monastery seems to have existed. Copying was indeed sometimes carried on in a 'common room,'[2] perhaps the Library itself, or in the large hall found in the *Kasrs* of all Monasteries. Thus we hear that on one occasion Bessus, Superior of the Monastery of John Kamé, "remained fifteen nights copying books" in company with several brethren without needing to replenish his lamp.[3] No doubt copying was done by night in order to evade the flies which then, as now, afflicted the scribe working by daylight. This is amusingly illustrated in a MS. from the Syrian Monastery,[4] where an infuriated copyist, after excusing his bad writing on the ground that the vellum had been ill-prepared, has written: "Lord, help me to fight against these accursed flies!" and again, "May God smite these flies, which war with me these days;" and lastly (driven, as we suppose, to distraction) he observes helplessly after leaving a blank space, "This is due to the devil's deceit." But ordinarily copying was carried on privately in the cells, since certain MSS. are known to have been written and presented anonymously.[5]

Materials

After papyrus had gone out of use,[6] the material generally used down to about the thirteenth century was parchment or vellum.[7] The skins used were occasionally imperfect: in such case deficiencies were made good by stitching on a piece of the required size, while ordinary rents were neatly sewn up (see Pls. I D, V C). From the thirteenth century onwards first cotton-paper and then coarser native and European papers came into general use.

The ink used is ordinarily a deep and glossy black, unfortunately quite soluble and liable to flake off the parchment. This is perhaps the ink which "the Egyptian Fathers who lived in this desert used for writing." The recipe is preserved in a MS. from the neighboring Dêr es Suriân[8] and is as follows: "If you wish to make ink for parchment, take the parings of the root of a tree which grows in this desert, called *arta*, and pound them whilst fresh, and boil them on the fire in black wine and vinegar made from wine. Then strain, and add a little vitriol and gum arabic." In certain of the MS. fragments, however, the ink

1 See Wright, *op. cit.*, no. XVII.

2 See Bibl. Nat., *Fonds arabe*, no. 302, p. 159 (quoted in *H.N.S.* IV, iv, § 2).

3 See *H.N.S.* IV, iv, § 2 (and reference).

4 See Wright, *op. cit.*, no. CCCXXVIII (p. 274).

5 See Zoëga, *Cat.*, no. XXV (colophon, dated 1067 A.D.), and Wright, *op. cit.*, no. CCCIX (Syriac), where we are told that "a weak man—God knows his name!—wrote it."

6 I found not a scrap of papyrus at the Monastery of S. Macarius. Probably it was quite unknown there from the ninth century downwards.

7 A Coptic recipe for the preparation of parchment has been edited by Crum (*P.S.B.A.* XXVII, 166 ff.).

8 See Wright, *Catalogue of the Syriac Manuscripts in the British Museum*, no. DCXCV (p. 580).

used is of a dark rusty-brown, or a yellow-brown (almost sepia) ink was occasionally employed. Red—possibly an ocher—was used in earlier MSS. only for stops and (with yellow) for the illuminated cable-pattern framing on title-pages. When paper came into use, however, the first or first and second lines of a new section were commonly inscribed in red, while capitals and prominent letters in the text were touched up with the same color.

Before setting to work the scribe carefully ruled guide-lines to direct his hand. The sheet to be used was placed upon a board,[1] down the sides of which pins were fixed at regular intervals. A ruler was placed against each pair of pins, and horizontal guide-lines were scored with a pointed instrument, the board beneath being slightly incised so that the parchment might be indented. A guide-line might be drawn for every line of the text, or for every alternate or third line.[2] A vertical guide-line was also ruled down the left side of the sheet (sometimes also on the right) to ensure regularity in the column and margins. Each sheet would then be folded down the center to form two leaves, and every four sheets (eight leaves) would be placed loosely together to form a gathering or quire.

The scribe

The scribe then set to work. The title of the tract to be copied was written in small, informal uncials and was enclosed in an illuminated frame of cable-pattern or interlaced work in red and yellow, which was also carried down the right margin of the page. Next, the initial line of the text proper was inscribed in great ornamental characters: one or more lines in enlarged uncial script followed (see Pls. VII B, XIII A, XVII A, B). The body of the text, written in single column,[3] is broken up into short paragraphs each beginning with an enlarged capital which is carried out into the left margin. Ordinarily the words are not divided but are combined in groups which could be pronounced without pause in reading:[4] where natural pauses occurred the scribe left a short blank in which the rubricator[5] was to insert a stop, or he himself marked the punctuation with a stop (usually ‾ or =).

In parchment MSS. the script is ordinarily a handsome and very regular uncial with thick vertical and fine horizontal strokes and without flourishes or affectations. The introduction of paper, however, led to the use of a less formal script (hereafter designated "the paper-hand") characterized by double-curved strokes and a tendency towards artificial rusticity of style. The partial coexistence of these two scripts is established by one of the new-found paper leaves (Pl. IX A–B).

Apart from the framing of the title the earlier (parchment) MSS. do not appear to have been illuminated, though occasionally ornaments of fine penwork are added in the margins

1 Such boards are still used in the Monastery of S. Macarius for ruling manuscript-paper.

2 The letters 'hang' from these guide-lines.

3 From the ninth to tenth century the division of a page into two columns had evidently been abandoned by Bohairic scribes (except in the case of bilingual texts, when Arabic and Coptic, of course, are inscribed in parallel columns).

4 Thus in No. XXIX, frag. 4, *verso*, the grouping is ⲧⲟⲧⲉⲡⲉϫⲉⲡⲓⲥⲱⲧⲏⲣⲙ̄ⲡⲓⲁ̄ⲅⲓⲟⲥ ϫⲉⲡⲓϫⲓⲙⲓⲡⲁⲥⲱⲧⲡ ⲧⲱⲛⲕ-ⲙⲁϣⲉⲛⲁⲕⲉ̄ⲡⲉⲕϯⲙⲓ, &c. Occasionally (as in No. XVIII) the scribe splits a word, writing ⲁϥ ⲉⲣⲟⲩⲱ or ⲡⲉ ϫⲁϥ, but this is mere affectation.

5 Doubtless scribe and rubricator were often one and the same person.

(see Pls. XXIII B, XXV–XXVII). The introduction of paper opened the way to a freer use of illumination. In all likelihood the Apocryphal Acts of the Apostles and the Gospels MSS. (Nos. VI and XXXVII C, 2) were provided with full-page miniatures.[1] The paper MSS. also show a good deal of effective penwork in the form of head-pieces, marginalia, and elaborated capitals (*e.g.* Pls. XXV B, XXVII).

The number of quires in the MS. varied, of course, with the length of the work which it contained. In parchment MSS. four sheets (*i.e.*, eight leaves or sixteen pages) usually made up the quire or gathering. Occasionally (doubtless for exceptional reasons) the quire seems to have contained an odd number of folios. Each quire was numbered on its first and last page, and ordinarily either the folio- or page-numbering was marked on the *verso* of every leaf.[2] In addition, the first and last leaves of every quire (sometimes every leaf or page) received a small central ornament in its upper margin—a cross or a quatrefoil of interlaced work alternating with the abbreviated words of the Sacred Name and Title, such as ⲓⲏⲥ ⲡⲭ̅ⲥ ⲧ̅ⲥ ⲟ̅ⲥ (*sic*).[3]

Binding

When the scribe had finished his task, the quires were stitched and the MS. was ready for binding. By an unfortunate chance no well-preserved specimen of a book-cover has survived at Dêr Abû Makâr.[4] In the Chapel of El 'Adra in the Keep alone there is a fragment of such a cover. It is a stout board of *sunt* wood measuring 32 × 24 cm., lined inside with paper, and covered outside with untooled black (or blackened) leather: near the upper and lower edges are pairs of brass rivets or bosses with flattened conical heads which may have secured a strap. The quires of the MS. were presumably secured inside the cover by ties of parchment passed through the stitching and glued to the covering-boards.

Colophons

Sometimes the scribe would add on a blank page or in an empty space at the end of the volume his own name, usually with a petition for the prayers of the reader, the name of the benefactor who had paid for the production of the volume, the date, and other particulars.[5] But Coptic MSS. of the earlier Middle Ages (such as those from the Monastery of Saint Macarius) seem to lack the anathema so regularly inscribed in Syriac, as in later Coptic MSS., against any who should venture to steal, injure, or deface the volume.[6]

1 These were probably saved when the broken MSS. were discarded. To one of these two MSS. seems to belong the fly-leaf with the elaborate pen-work cross shown in Plate VIII D. In a fine thirteenth century copy of the Gospels at Dêr es Suriân there is a full page containing miniatures of the Four Evangelists.

2 In the later MSS. pagination is often not marked or only the left-hand leaves in the quire are numbered, perhaps because the quire was stitched before the scribe set to work.

3 Sometimes an invocation is substituted, such as ⲓ̅ⲥ ⲡⲭ̅ⲥ ⲛⲁⲓ ⲙⲙⲓ: "Jesus the Christ, have mercy on me."

4 In the large vaulted hall (Curzon's "oil-cellar") in the *Kasr* at the Syrian Monastery are many fragmentary book-covers, once belonging to the Syriac MSS., now in the Vatican and the British Museum. These are elaborately tooled in much the same style as the examples figured in Budge's *Miscellaneous Coptic Texts*, pp. lvii, lx. But at the Syrian Monastery we hear of splendidly-bound books. Thus in 1211 A.D. a copy of the Gospels was presented whose binding was covered with gold and silver (probably inlay work and affixed plaques): this was provided with a special protecting case (see Assemani, *B.O.* II, p. 236).

5 See Zoëga, *Cat.*, nos. XIX (pp. 21 f.), XLIV (p. 65), LIV (p. 105).

6 For examples of the anathemas inscribed in books see *H.N.S.*, Excursus, § 8 (Anathema of Severus or Cyriac), and Horner, *Coptic Version of the New Testament*, I, p. cxiv.

Besides official inscriptions, the MSS. show numerous unauthorized notes of a miscellaneous character written in blank spaces or margins by readers. One at least of these notes is of high historical value,[1] but for the most part they are, if undated, of slight or of no importance, as are the examples seen in Nos. XVI, Frag. 7, and XXIII B, Frag. 2.

Various palaeographical features

A few further particulars of interest found in our fragments remain to be noticed: (1) Attention has already been drawn to the use of both the "parchment-" and the "paper-hand" in a thirteenth-century text (No. VI, p. ⲧⲛⲁ = Pl. XVII B). The former has not the appearance of an archaizing imitation, and the concurrent use of both scripts may, therefore, be of interest to Coptic palaeographers. (2) The upper margins of certain of the title leaves (*e.g.* Nos. XXIII C, D) have 'rubrics' or directions as to the place and occasion on which the work was to be read. These notes, always in small, informal uncials, seem to be nearly contemporary with the text proper, though not written by the original scribe. The same is true of certain marginal directions intended to regulate the public reading of the book. Thus (No. XXVIII, Frag. 3, *verso*) we find the word ϣⲁ ("unto") followed at a longer or shorter interval by ⲱϣ ("read"), and the note ϕⲟⲡⲉⲥ ("translate it") in No. XXIII D, appended to a citation from the *Psalms*. The two former seem to indicate that the intervening passage was to be omitted in public reading: the second may have signified that the citation was to be rendered in Arabic.[2] (3) The new fragments contain no notes or colophons of historical or topographical value such as occur in the Vatican MSS. Yet palaeographically and for the light it throws on the medieval pronunciation of Coptic the note appended to the Martyrdom of Justus (No. XVI, Frag. 7 = Pl. XII B) is interesting, since it is both written in a cursive hand and resolves the special Coptic consonants into their Greek equivalents. (4) The orthographic sign ¯, a very short horizontal stroke placed above the letter affected, is regularly used. It occurs, normally, over liquids to indicate the half-vowel, as in the forms ⲁ̄ⲡⲉⲣ-, ⲙⲉⲛ̄ⲧⲥⲁ. It is also added to a number of Coptic vowels, such as the verbal prefix ⲁ̄ when separated from the verbal stem; to the pronominal prefix ⲉ̄ⲧ-; to the prepositions ⲉ̄, ⲉ̄ⲃⲟⲩⲛ, ⲉ̄ⲃⲟⲗ, &c.; to ⲏ̄ and to ⲓ̄ (especially when final) as in ⲟⲩⲓ̄, ⲧⲟⲟⲩⲛⲓ̄ and ⲓ̄ⲙⲓ; and to ⲟ̄ and ⲱ̄ as in ⲧⲁⲓⲟ̄, ⲟⲩⲓ̄, ⲉⲣⲟⲩⲱ̄. Initial and final ⲁ̄ (also medial ⲁ̄, ⲓ̄, ⲟ̄) in Greek words are similarly marked: *e.g.*, ⲁ̄ⲛⲧⲓⲟ̄ⲭⲓⲁ̄, ⲁⲓ̄ⲕⲁ̄ⲗⲏⲧⲓⲁ̄ⲛⲟⲥ, ⲁ̄ⲅⲓⲟⲥ, ⲁ̄ⲣⲓⲁ̄ⲛⲟⲥ. But in all these respects the fragments are strictly parallel with their fellows, the Bohairic MSS. in the Vatican.

1 The statement of Joseph the Deacon concerning El Hâkem's persecution (Zoëga, *Cat.*, no. LIV, p. 106).

2 See Crum in *P.S.B.A.* XXIX, p. 307. Certain critical signs appear in No. XXVIII (see p. 144).

TEXTS
AND
TRANSLATIONS

TEXTS AND TRANSLATIONS

I. APOCRYPHAL FRAGMENT ON ADAM

Parchment. Two leaves (Cairo, no. 22), numbered on the *versos* $\overline{\text{KA}}$, $\overline{\text{KH}}$, and forming a single sheet from a quire. Since the numeration is apparently by folios,[1] the number of leaves in the quire was odd, three leaves (six pages) forming the center of the gathering.

The first leaf, which is nearly complete, measures 28 × 20.5 cm.: the written column is 21.7 cm. high and about 14 cm. wide. A vertical guide-line is ruled down the right side of the column: horizontal guides are drawn at intervals of five or more lines of the text. The only stops used are ⸗ and -. For the hand (XII or XIII century ?) see Plate I A.

On folio 24 the rejection of Cain's sacrifice and his consequent hatred of Abel are narrated. Cain treacherously induces his brother to walk abroad with him. Being giants, the two reach Golgotha (by implication the center of the earth) in three days: there Abel is slain. The missing leaves 25–27 seem to have contained an account of the burial of Abel, of the death of Adam, and of the Flood.[2] Folio 28 relates the finding of Adam's skull by men of a later age who bury it on Golgotha. The text then describes how the renewed sins of mankind necessitated the Redemption and dwells on the sufferings of Christ, reminding us that at the Crucifixion the Cross was set up on the same Rock of Golgotha where both Abel and the skull of Adam were buried. The Blood and Water which flow from the Savior's side rend the rock and all Nature is convulsed: Adam arises and comes to the Cross, where the Lord reaches forth His hand. . .

Here after a fragmentary mention of an Archangel, the text breaks off. But it is clear that we have to do with the fragment of a work which, while using Jewish Apocryphal elements, is Christian in its intention. Its aim was to establish a connexion between the First and Second Adam,[3] at once comparing and contrasting Abel and Christ.[4] Though the text has elements in common with such works as the Ethiopic *Book of Adam and Eve*,[5] the *Book of the Bee*, and the *Old Testament History* lately translated from the Ethiopic by Grébaut,[6] it does not belong to any of these: all, perhaps, draw upon the same general mass of apocryphal material. Apocrypha relating to Adam were numerous, and among these was a work mentioned in the Decree of Gelasius entitled the *Penitence of Adam*.[7] Of this practically nothing beyond the title is known; but it is possible that there was at least some connexion between our fragment and the *Penitence*. For the situation at the close of the former can have developed only into a reconciliation between Christ and Adam.

As to the contents of the first twenty-three leaves, we may conjecture with some probability that they included the Creation of Man, the Fall, and the birth of Cain and Abel. One very slight scrap of evidence, the reference to an Archangel (fo. 28^b, l. 28), suggests—but only suggests—that the work may have ended with an Assumption of Adam to Paradise. But if this indication is misleading, then the text may have concluded with a Descent of Christ into Amenti.[8]

1 The implied contents of the missing portion would have required three leaves (six pages).

2 These are implied in subsequent references.

3 See *Rom.* v, 15, i *Cor.* xv, 21 ff., 45 ff. The same also was the intention of the *Book of Adam and Eve* (trans. Malan, p. v).

4 Cp. the Coptic Gospel-fragment published by Révillout, *Évang. des xii Apôtres*, p. 48 (*P.O.* II, 164), where Christ declares: "Since Cain killed Abel his brother, the blood of that one keepeth not silence, crying out unto this hour. It will not cease to cry out, until My blood crieth and his keepeth silence."

5 According to Malan (*l.c.*) this was translated into Eth. from the Arabic: doubtless it was previously current in Coptic.

6 *R.O.C.* XVI (1911), pp. 171 ff.

7 See Preuschen, *Analecta*, p. 154; James, *Lost Apocrypha of the O.T.*, pp. I f.

8 Cp. No. IV.

(Cairo, no. 22.)

Паі рнт пе ере ϕ̄т̄ ·ии[1] ммоq
пем тецпрорересіс евоλпеq
Стацпат йже каіп пецсоп е
ϕн ет еqїрі ммоq=аqχоq е-
роq ҳеп оүχоq еqгшоү=
аqїпі гωq ебоλҳеп пиіщорп
йоүтар йте тецко[ ]ргап-
σλγλ мпос=
Сшωп аqщапепоү=щаqхос
ҳеп пецрнт=же ϕ̄т̄ оүем
гλі ап=щаqремсі ёрρні й-
тецоүо̄моү мпемео м-
пос=ҳеп тецметλаҳнт е-
па(т)т̄ако а ϕ̄т̄ хоүшт гі-
жен тпрорересіс йаҳеλ
гіжен пщоүщωоүщі же й-
те каіп мпецт̄ ёрнq ё-
роq=
Ⲁ каіп же ер мкаг йрнт=а пец-
го щїнт̄ ҳеп оүщфіт=пе-
же ϕ̄т̄ йкаіп ебоλҳеп тф[е
же еөне ог акер мкаг йрнт
ёщωп а[кщ]апепоү ҳеп г[т-
сωоүтеп=екфωщ ммщ[ог
ап ҳеп оүсωоүтеп=г[өнк[2]
поок же акерпоөі=
паі рнт а каіп хωпт е аҳе[λ
пецсоп же паре ϕ̄т̄ м[ег
ммоq ёроте (е)роq пе

⸗ кг ⸗
Ⲩ
Пехаq паq ҳеп оүχроq п-
те пецют пиаіаβолос
же мароп е ткоі йтеп-
σιеррад ммоп йоүкоүхі
Же оүнι гар а ϕ̄т̄ өамιо й-
ρωϊ ниёеп йс̄ пероот
Паі рнт оп=аqөамιо мпрω-
мі еүоі ёпафωф=ешωп
аqщапмощі ісхеп пима п-
щаі=щаqї е пима прωтп
йс̄ пероот ммо-
щі
Сөне фаі а каіп мωщі пем
аβеλ пецсоп пс̄ пероот
ммощі щатеqї ё ⸗петра
йте пікολкоөа=німωіт
йте гλнм пімωіт ёте м-
моп тімі ммаү=же мпа-
те ρωмі щωпі ммаү
п]е=
Не]аqер паі ρωϊ фаі=йже
ка]іп піпонирос=же й-
п]ещтем пецют сω-
т]ем е тецсмн еүпаҳω-
т]ёϊ мпецсоп=ётаqїпі
м]пецсоп ёρρні мфрнт̄
п]оүкоүхі йρінϊ=ёпат-
с]ахі аqкωλ̀ ёρρні ё-
ҳ]ωq йпецфат

[1] Very doubtful: ? read мег. [2] For маρөнк?

× *Recto* ×Thus it was—God approving him (*sc.* Abel) and his good disposition—that when Cain his brother saw that which he did, he envied him with a wicked envy. He also brought of the firstfruits of his field offerings to the Lord. Whensoever he brought them, he would say in his heart: "God eateth not anything": he would sit down to eat them in the presence of the Lord in his unpardonable greed. God had respect unto the disposition of Abel, but to the Sacrifice of Cain He paid no heed.

Now Cain was vexed in heart: his countenance changed through shame. God said unto Cain from Heaven: "Wherefore art thou vexed in heart? Though thou didst well in bringing them, thou didst not well in dividing them.[1] Bethink thee that thou hast sinned." So Cain was wroth against Abel his brother, because God loved him (Abel) more than him.

× *Verso* ×He said unto him (Abel) in the guile of his father the Devil: "Let us go into the field to take our pleasure for a little." For, lo, (as) God made all things in six days, so also He made man a giant, (so that) if he journeyed from the eastern parts, he would come to the western in six days' journey. Therefore Cain journeyed with Abel his brother three days' journey, until he came to the Rock of Golgotha, the place of Jerusalem, the place wherein there was no town; for as yet there was no man there. Cain the wicked one did this thing that his father might not hear his (Abel's) voice when he should slay his brother.

When he had brought his brother up thither like a little lamb which is dumb, he trampled upon him with his feet.

* * * * * *

1 See Note (p. 6).

APOCRYPHAL FRAGMENT ON ADAM

кер[1] ммоq = щатеqї ехеп пи-
мωп ёт афωп мпсноq
мпеqщнрі ёβоλ нънтq = ё-
тапнат ёроq йхе нрωмі
5 аперщфнрі ёмащω = ерхω
ммос = хе фаі оуаі пе ёβол-
βен нрωмі парχеос ат-
θомсq βен пима ётем-
маү =
10 Атмоуϯ ероq хе пима йте пі-
кранюп ща ёβоун е фооу=
а[ү]кω̄т йϯβакі βен пима е-
темmaү =
Воте оун ёта нрωмі ащаі
15 аүтасθωоү ёρрні ё поү-
поβі парχеос =
Пщнрі хе мф̄ϯ- мпеqщаі
ёроq = ецпаү ё ϯрікωп
тирс йте ϯметрωмі ес-
20 паще нас ё нтако
Аqрек піфноү = йте піфноү-
ї
Аqї ёпесит аqтниq ммаүатq
ёρрні ё пеnхιх[2] йнpеqер-
25 поβі = аүϯраn ероq ё ф[м]оү
аqерρүпомеnіи [е піβасанос
тироү βен[оүсарζ
. . [
[. . .

[1] *sc.* [а пимωоү скор]]кер. [2] ёпсqхιх, *MS.*

кн
ү
Аүωλі мпеqϯ аүλоζq[1] ёρрні
βен ϯпетра нте пікολкоθа =
пима ёре пікранюп йт[е] а-
дам θомс ммоq = пем а-
5 βєλ пеqщнрі =
Аүащ пісωтнр ё піϯ мепе(п-)
са паі тнроү мпе теqмет-
поүϯ фωрх е теqметрω-
мі =
10 Аүϯ йоүщепλоүχн е пеq-
сфір ебоүаβ аqї ёβол нънтq
йхе оүмωоү нем оүсноq
аqρі ехеп пікарі ауфωхі =
аүщθортер йхе нпоүн =
15 ебβе хе фϯ петаүер паі тн-
роү наq =
Аүерχакї йхе пістоιχιон й-
те тфе =
Ётацнаү ё паі тнроү йхе пі-
20 арχнсопλасмά аqерщфнрі
аqтωnq аqβоnтq ёβоун
е піϯ = хе йтеqерθеωріn
ё фн етащщопі-
А пісωтнр соүтеп теqхιх
25 ебоүаβ е]βол βен фн етρеn
[т . . .] пеqщаі = аq-
[. . . . ар]χнаггеλ-
[λос . . . . . .
[. . . . . .

[1] *sic*: for аүλоζq = аүθоζq.

[. . .The waters of the Flood] ˣrolled it,[1] until it came to the place wherein his son's blood was poured forth. When the men saw it, they marveled greatly, saying: "This is one of the men of old time:" they buried it in that place. They called it The Place of the Skull unto this day, and they built the city in that place. ˣ *Recto*

So when men were multiplied, they turned back to their old sins. But the Son of God could not endure when He saw that the whole image (*sic*) of manhood would go to perdition. He bowed the Heaven of Heavens and came down: He gave Himself up into the hands of sinners. They condemned Him to death. He endured all torments in [the flesh ? . . .]

[*Three lines lost.*]

ˣThey took His cross and fixed it upon the Rock of Golgotha, the place where Adam's skull was buried with Abel his son: they hanged the Savior upon the Cross. (Yet) after all this His Godhead did not separate from His Manhood. ˣ *Verso*

They thrust a spear into His holy side, and thereout came water and blood which fell upon the ground. It (the ground) was rent: the depths were troubled, because He unto whom they did all this was God: the luminaries[2] of Heaven were darkened.

When the First-created saw all this he marveled and arose and drew near to the Cross to behold that which was come to pass. The Savior stretched forth His holy hand upon him who approached. . . his arising (?): He [commanded the] Archangel. . .

* * * * * *

1 *sc.* the skull of Adam. See Note (p. 6).

2 *i.e.* στοιχεῖα, the sun (and apparently the moon and stars).

NOTES

Fo. 24 *recto*

ll. 1–8. Closely follows *Genesis* IV, 3 ff. Elsewhere Cain's hatred is attributed to sexual jealousy, Adam having purposed to wed Abel with Cain's twin-sister (whom Cain himself desired), and Cain to Abel's twin-sister: cp. *Book of the Bee* (ed. Budge) ch. XVIII, pp. 25 f.

ll. 9–14. Somewhat similar is the account of Cain's offence given in the *Book of Adam and Eve* (trans. Malan) I, 77: "But as for Cain, he took no pleasure in offering; but... he offered up his gift once; and when he did offer it up, his eye was on the offering he made" (*i.e.* he grudged it: cp. Malan's note no. 43, *op. cit.*, p. 221).

ll. 14–26. *Genesis* IV, 4–7 again closely followed.

l. 24. "Thou didst not well in dividing them:" see Malan's note *ut supra*. A man is said to 'divide' his sacrifice when after slaying the victim he takes the flesh for himself.

Fo. 24 *verso*

ll. 3–4. Cp. *Gen.* IV, 8 and *Book of Adam and Eve* I, 78 (Malan, p. 99): "thou hast never been one day in the field to take thy pleasure."

ll. 5–12. I can quote no parallel for the proportion of the earth to primitive man. The obvious implication is that Golgotha (which is reached in three days: cp. l. 14) was at the earth's center. So in the Ethiopic *Old Testament History* (*R.O.C.* XVII, 1912, p. 23) Shem, when about to carry Adam's body away for burial, is told, "Lo, the angel of the Lord shall go before you to the place called Golgotha: verily that is the center of the earth:" (cp. also *id.*, p. 25).

l. 8. For the gigantic size of primitive man cp. Bartholomew, *Book of the Resurrection* (ed. Budge, *Copt. Apocr.*, p. 196): "Now Adam was four score cubits in height and Eve was fifty cubits." Other authorities assert that man's stature was reduced after the Fall; but the compiler of our text seems to have been unaware of this.

ll. 27 f. Cp. *Isaiah* LIII, 7 (applied in *Acts* VIII, 32 ff. to Christ).

Fo. 28 *recto*

ll. 1–9. Adam's skull appears to have been found and buried by men of later ages, after the Flood. In John Chrysostom's *Encomium on John the Baptist* (ed. Budge, *Coptic Apocrypha*, p. 134) the Flood is said to have carried Adam's body to Jerusalem, though no reference is there made to its burial by human hands. But in the *Book of Adam and Eve* (III, 18) and in the Eth. *O. T. History* (*R.O.C.* XVII, p. 25) Adam's whole body is said to have been buried on Golgotha; though the latter inconsistently adds: "The name of this place is Golgotha: verily it is there that (Shem) laid the *head* of the father of all creatures."

ll. 21–3. Cp. *Ps.* XVIII, 9: "He bowed the Heavens also and came down," and CXLIV, 5 "Bow thy Heavens, O Lord, and come down."

Fo. 28 *verso*

ll. 1–5. Thus connexion between Adam and Abel on the one hand and Christ on the other is established. Cp. the *Book of Adam and Eve* III, 19 (Malan, p. 168): a voice announces to Melchizedek (who accompanied Shem with the body of Adam) that, "upon the land to which we are going shall the Word of God come down and suffer and be crucified on the place in which my body is laid."

ll. 6–9. Whether interpolated or original these lines appear to be a Monophysite protest against the 'Chalcedonian' doctrine of the "Two Natures;" or possibly against the Aphthartodocetists of the VI cent. (on whom see *Hist. of the Patr.*, ed. Evetts, p. 190).

ll. 12 ff. The precedence given to the water is noteworthy. Probably, though this is not directly stated, the water and blood are conceived as flowing down and *baptizing* Adam's skull. For the passage above cited from the *Book of Adam* continues: "The crown of my head shall be baptized with His blood, and then shall my salvation be wrought; and He shall restore me to my kingdom, and shall give me my priesthood and my gift of prophecy." So too in a Bodleian MS. (Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Pars VI, cols. 452–8) of the *Book of the Bee* is a long account of the baptism of Adam (cp. Budge, p. 95): unfortunately Dr. Budge has not included this passage in his edition.

ll. 24 ff. The author forgets that Christ is crucified; or does he postulate a miracle? We can only conjecture to what this action led: possibly the hand was outstretched in token of forgiveness; or did the text represent Christ Himself as baptizing Adam 'into His blood'? So too the reference to the Archangel is baffling (unless we assume that Adam was to be conducted forthwith into Paradise).

II. ACROSTIC HYMN ON THE NATIVITY

Paper. Four leaves (imperfect), 25 × 17 cm., from the first volume of the *Difnâr* (No. XXXVIII F). For the hand and style see Plate XVIII B (showing a leaf from the same MS.).

The text includes considerable fragments of a long Hymn on the Nativity (Khoiak 28–29), the second of two appointed for that festival.[1] It is to be chanted to the mode "Adam." The hymn contained twenty-four stanzas, each beginning with a letter of the Greek Alphabet and divided into four lines or verses.[2] There is a caesura or pause in the middle of each line marked by the stop ⁘. After each stanza follows a refrain (given at length after Stanza 1, but thereafter in abbreviated form).

The substance of the Hymn is derived mainly from the First and Third Gospels, but in the seventh and following stanzas the author has introduced a notable apocryphal element,[3] asserting that Joseph was inspired to enroll not only his own and the Virgin's name but also "the name of his son Jesus"—before the Child was born.

A fragment only of this Hymn (Stanzas 1–5, lacking the refrain) is found in the Rylands *Difnâr*.[4]

× Fo. 31 *recto*, l. 10 ×ⲛⲑⲟⲩ ⲟⲛ ⲁ̀ⲇⲁⲙ وايضًا ادام

Ⲁⲙⲱⲙⲓ ⲧⲏⲣⲟⲩ ⲙ̄ⲫⲟⲟⲩ ⁘ ⲛⲓⲗⲁⲟⲥ ⲛ̄ⲧⲉ ⲡⲕⲁⲣⲓ ⁘
ⲁⲣⲓⲑⲉⲱ̄ⲣⲓⲛ ⁘ ⲙ̄ⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⁘
ⲭⲉ ⲁⲩⲙⲓⲥⲓ ⲛⲁⲛ ⲙ̄ⲫ☩ ⁘ ⲉ̀ⲃⲟⲗϧⲉⲛ ☩ⲡⲁⲣⲑⲉⲛⲟⲥ ⁘
ⲁⲥ̀ⲛⲉ ⲥⲡⲉⲣⲙⲁ ⲛ̄ⲣ[ⲱⲙⲓ ⁘] ⲯⲁⲛⲧⲉⲭⲥⲱ☩ [ⲙⲙⲟⲛ]

× Fo. 31 *verso* Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟ[ϥ ⁘ ⲛⲉⲙ] ×ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⁘
ϧⲉⲛ ⲡⲁⲓ ϩⲩⲙⲛⲟⲥ ⲉⲑⲟⲩⲁⲃ ⁘ ⲛ̄ⲧⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ ⁘
ⲭⲉ ⲟⲩⲱⲟⲩ ϧⲉⲛ ⲡⲛ ⲉⲧⲥⲟⲥⲓ ⲙ̄ⲫ☩ ⁘ ⲛⲉⲙ ⲟⲩϩⲓⲣⲏⲛⲏ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁⲣⲓ ⁘
ⲛⲉⲙ ⲟⲩⲧ☩ⲙⲁ☩ ϧⲉⲛ ⲡⲓⲣⲱⲙⲓ ⁘ ⲭⲉ ⲁϥⲓ̀ ⲁϥⲥⲱ☩ ⲙ̄ⲙⲟⲛ ⁘

Ⲃⲏⲑⲗⲉⲉⲙ ⲛ̄ⲧⲉ ☩ⲓⲟⲩⲇⲉⲁ ⁘ ⲣⲁϣⲓ ϧⲉⲛ ⲟⲩⲑⲉⲗⲏⲗ
ⲭⲉ ⲁϥϥⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲛ̄ϧⲏⲧⲥ ⁘ ⲛ̄ⲭⲉ ϥⲣⲏ ⲛ̄ⲧⲉ ☩ⲙⲉⲑⲙⲏⲓ ⁘
ⲉⲧⲉ ⲓⲏ̅ⲥ ⲡⲭ̅ⲥ ⁘ ⲡⲓⲗⲟⲩⲟⲥ ⲉⲧⲁϥⲥⲓⲥⲁⲣⲝ ⁘
ⲁ̀ ⲙⲁⲣⲓⲁ̀ ⲙⲁⲥϥ ⁘ ⲉⲥⲟⲓ ⲙ̄ⲡⲁⲣⲑ(ⲉⲛⲟⲥ) ⁘
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⁘ ⲛⲉⲙ ⲡⲓ[ⲁⲩⲅⲉⲗⲟⲥ ⁘]

Ⲅⲣⲁⲫⲏ ⲡⲓ]ϧⲉⲛ ⲉⲧⲥϧⲛⲟⲩⲧ ⁘ [ⲙⲛ ⲉⲧ ⲁⲩϣ]ⲟⲣⲡ ⲛ̄ϩⲟⲧⲟⲩ ⁘
× Fo. 32 *recto* ×ⲛ̄ϩⲉ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⁘ ⲉⲑϧⲉ ⲡϩⲙⲏ ⲙ̄ⲡⲭ̅ⲥ ⁘
ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̄ⲫⲟⲟⲩ ⁘ ⲛ̄ⲣϩⲏⲓ ϧⲉⲛ ϧⲛⲟⲗⲉⲉⲙ ⁘
ⲑⲏⲁⲓ ⲙ̄ⲡⲟⲩⲣⲟ ⲇⲁⲩⲓⲇ ⁘ ⲉⲧ ⲁⲩⲙⲁⲥϥ ⲛⲁⲛ ⲛ̄ϧⲏⲧⲥ ⁘
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⁘ ⲛⲉⲙ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⁘

The same again. (Mode) "Adam."

1 Come all ye peoples of the earth today, behold this mystery, how unto us God is born of the Virgin without human seed, that He may save us.

With the Angels let us praise Him in this holy, heavenly hymn: "Glory be to God on high, and peace on earth, and goodwill among men"; for He hath come and saved us.

2 Bethlehem of Judea, rejoice in exultation, for in thee hath arisen the Sun of Righteousness, even Jesus the Christ, the Word Which took flesh, Whom Mary bare being yet a maiden.

With the Angels let us praise Him!

3 Every Scripture written, those things which the Prophets foretold touching the coming of the Christ, are fulfilled today in Bethlehem, the city of King David wherein He is born.

With the Angels let us praise Him!

1 The first hymn is non-acrostic and less well preserved.

2 In the original the third line is always written as a new paragraph (with capital projected into the left margin): in our text this is ignored as tending to obscure the alphabetic system.

3 The source of this incident appears to be the *Discourse on the Nativity* by Demetrius (Budge, *Misc. Copt. Texts*, p. 93): cp. the *Death of Joseph the Carpenter*, ed. Lagarde, ch. VII (= Robinson, *Copt. Apocr. Gospels*, p. 133).

4 Rylands Library *Copt.* 21 (Crum, *Cat.*, no. 435), fo. ⲡⲙⲉ̅.

Ⲇⲁⲩⲓⲇ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⳾ ⲉⲣⲭⲱⲣⲉⲩⲓⲛ ⲛⲁⲛ[1] ⳾
ⲭⲉ ⲟⲙⲉⲧⲥⲁⲓⲉ̈ ⲙ̄ⲡⲉⲩⲥⲁⲓ ⳾ ⲟⲩⲉ̈ⲃⲟⲗϧⲉⲛ ⲥⲓⲱⲛ ⳾
ⲉⲩⲉ̈ⲓ ⲛ̄ⲧⲁⲉ ⲫⲏ ⳾ ϧⲉⲛ ⲟⲩⲱⲛϥ ⲉ̈ⲃⲟⲗ ⳾
ⲡⲟ̄ⲥ̄ ⲛ̄ⲧⲉ ⲡⲓϫⲟⲙ ⳾ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̄ⲥⲁⲗⲡⲓⲥⲧⲏⲥ ⳾
Ⲡⲁⲣⲉⲛϥⲱⲥ ⲉ̈ⲣⲟϥ ⳾ [ⲛⲉⲙ ⲡⲓ]ⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲥⲧⲁϥⲓ ⲛ̄ⲧⲁⲉ ⲟⲩϣⲱ[ⲡ ⲉ̈]ϩ[ⲟⲗ ϩⲓⲧⲉⲛ ⲡⲟⲩⲣⲟ ⳾]
× Fo. 32 *verso* [ⲭⲉ ⲛ̄ⲧⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⳾] ×ⲧⲣⲉⲙⲥ ⲉ̈ϧⲟⲩⲛ ⲉ̈ ⲥϧⲁⲓ ⳾
ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⳾ ⲱⲥ ⲉ̈ ϩⲛⲟⲗⲉⲉⲙ ⳾
ⲛ̄ⲧⲉϥⲥϧⲁⲓ ⲙ̄ⲡⲉϥⲣⲁⲛ ⳾ ⲛⲉⲙ ϥⲣⲁⲛ ⲛ̄ⲧⲉ ⲡⲉϥⲓⲱⲧ ⳾
Ⲡⲁⲣⲉⲛϥⲱⲥ ⲉ̈ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲍⲉⲟⲛⲧⲱⲥ ⲁϥⲧⲱⲛϥ ⳾ ⲛ̄ⲭⲉ ⲡⲓⲱⲙⲛⲓ ⲓⲱⲥⲏϥ ⳾
ⲛ̄ϩⲟⲩ ⲛⲉⲙ ⲙⲁⲣⲓⲁ ⳾ ϯⲡⲁⲣ(ⲑⲉ)ⲛⲟⲥ ⲉⲑⲟⲩⲁⲃ ⳾
ⲁⲩϥⲱⲗ ⲉ̈ ϩⲛⲟⲗⲉⲉⲙ ⳾ ⲉⲑⲣⲟⲩⲥϧⲉ ⲛⲟⲩⲣⲁⲛ ⳾
ⲛⲁⲣⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⳾ ⲉⲣϩⲟⲓ ⲙ̄ⲡⲉⲛⲥⲱⲧⲏⲣ ⳾
Ⲡⲁⲣⲉⲛϥⲱⲥ ⲉ̈ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓ[ⲁⲅⲅⲉⲗ]ⲟⲥ ⳾

Ⲏⲁⲛ ⲉ]ϥⲥϧⲁⲓ ⳾ ⲛ̄ⲭⲉ ⲡⲓ[ⲱⲙⲛⲓ ⲓ]ⲱⲥⲏϥ ⳾
ⲛⲟⲩⲙⲩⲥ[ⲧⲏⲣⲓⲟⲛ . . .]
× Fo. 33 *recto* ×ϧⲉⲛ ⲡⲁⲓⲙⲟⲣⲉϥⲥϧⲁⲓ ⳾ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲓⲱⲥⲏϥ ⳾
ⲛⲉⲙ ⲙⲁⲣⲓⲁ̀ ⲧⲉϥⲥϩⲓⲙⲓ ⳾ ⲛⲉⲙ ⲓ̄ⲥ̄ ⲡⲉϥϣⲏⲣⲓ ⳾
Ⲡⲁⲣⲉⲛϥⲱⲥ ⲉ̈ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲙ̄ⲫⲟⲟⲩ ⳾ ⲁⲣⲓⲑⲉⲱ̀ⲣⲓⲛ ⳾
ⲛ̄ⲧⲁⲓ ⲡⲓϣϯ ⲛ̄ϣⲫⲏⲣⲓ ⳾ ⲙ̄ⲡⲁⲣⲁⲇⲟ[ϫ]ⲟⲛ ⳾
ⲭⲉ ϧⲉⲛ ⲡⲁⲓⲙⲟⲣⲉϥⲥϧⲉ ⲡⲉϥⲣⲁⲛ ⳾ ⲛⲉⲙ ϥⲣⲁⲛ ⲛ̄ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⳾
ⲛⲉⲙ ⲓ̄ⲥ̄ ⲡⲉϥϣⲏⲣⲓ ⳾ ⲙ̄ⲡⲁⲧⲟⲩⲙⲓⲥⲓ ⲙ̄ⲙⲟϥ ⳾
Ⲡⲁⲣⲉⲛϥⲱⲥ ⲉ̈ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲓⲥ ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⳾ ⲁϥⲟⲩⲱⲛϥ ⲛⲁϥ[2] ⲉ̈ϧⲟⲩⲛ ⳾
ⲉⲑⲃⲉ ⲡⲓⲛⲁⲩ ⲉⲧ ⲁϥϫⲟϥ ⳾ ⲛ̄ⲭⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾
× Fo. 33 *verso* ×ⲁϥⲥⲁⲥⲓ ⲛⲉⲙ ⲓⲱⲥⲏϥ ⳾ ⲭⲉ ϣⲉⲛ ⲧⲉⲕⲥϩⲓⲙⲓ ⲉ̈ⲣⲟⲕ ⳾
ϥⲛ ⲅⲁⲣ ⲉ̈ⲧ ⲉⲥⲛⲁⲙⲁϥ ⳾ ⲙⲟⲩϯ ⲉ̈ ⲡⲉϫⲣⲁ(ⲛ) ⲭⲉ ⲓ̄ⲥ̄ ⳾
Ⲡⲁⲣⲉⲛϥⲱⲥ ⲉ̈ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

[1] ? read ⲁⲣⲓϫⲱⲣⲉⲩⲓⲛ ⲛⲉⲙⲁⲛ. [2] ⲛⲁⲛ, *MS.*

4 David the Prophet, exult with us (crying): "Out of Sion shall God appear in perfect beauty"—even the Lord of Hosts with the sound of a trump.[1]

With the Angels let us praise Him!

5 When there came forth a decree from the King that all the world should be enrolled,[2] that each should go to Bethlehem to write his name and his father's name;

With the Angels let us praise Him!

6 Straightway the righteous Joseph arose, he and Mary, the pure Virgin, and went to Bethlehem to write their names; the Virgin being with child with Our Savior.[3]

With the Angels let us praise Him!

7 While the righteous Joseph was writing a mystery. . . in that (?) he wrote: "I am Joseph, with Mary my wife, and my son Jesus."

With the Angels let us praise Him!

8 Assemble all ye today, behold this great marvel so amazing, in that he wrote his name and the name of the Virgin and (the name of) Jesus his son ere yet He was born.

With the Angels let us praise Him!

9 Lo, the mystery! The Angel revealed it unto him touching the vision, which he uttered, and spake with Joseph: "Take unto thee thy wife; for He Whom she shall bear,—call Him Jesus."[4]

With the Angels let us praise Him!

1 Cp. *Psalm* L, 2 and XLVII, 5.
2 Cp. *Luke* II, 1.
3 Cp. *Luke* II, 5.
4 Cp. *Matth.* I, 21.

FRAGMENT FROM AN APOCRYPHAL GOSPEL

Ⲏⲉ ⲅⲁⲣ ⲁⲩⲙⲟⲩ ⲉⲃⲟⲗ ⳾ ⲛ̀ⲧⲁⲉ ⲡⲓⲉ̀ⲣⲟⲟⲩⲧ ⳾
ⲉⲑⲣⲉ ⲧ̀ⲡⲁⲣⲑ⟨ⲉⲛⲟⲥ⟩ ⲙⲓⲥⲓ ⳾ ⲙ̄ⲡⲉⲛϫⲱⲧⲛⲣ ⳾
ⲡⲉϫⲁⲥ ⲛ̀ⲓⲱⲥⲏⲫ ⳾ ⲁⲉ ⲁ̀ⲣⲓⲃⲟⲏⲑⲉⲓ ⲉ̀ⲣⲟⲓ ⳾
ⲁⲉ ⲫⲏ ⲉⲧⲙⲛ̀ⲧⲟⲛ ϧⲉⲛ ⲧⲁⲡⲉϫⲓ ⳾ ⲟⲩⲱⲙ ⲉ̀ ⲓ̀ ⲉ̀ⲃⲟⲗ ⳾
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁϥⲛⲁⲩ ⳾ ⲛ̀ⲧⲁⲉ ⲡⲓⲱⲙⲏ ⲓⲱⲥⲏⲫ ⳾
ⲉ̀ ⲡⲓⲡⲓϣ̀ⲧ ⲛ̀ϩⲙⲟⲧ ⳾ ⲉⲧϫⲏ ϧⲉⲛ ⲡⲉϩⲣⲟ ⳾
* * *
× Fo. 34 *recto* ×[. . . . ⲛ]ⲁⲓⲙ̣[. . . . .]
[ⲁⲩ]ⲙⲓⲥⲓ ⲛⲱⲧⲉⲛ [ⲙ̄ⲫⲟⲟⲩ ⳾ ⲛⲟⲩⲥⲱⲧⲛⲣ ϧⲉⲛ ϧⲏ[ⲑ̀ⲗⲉ]ⲉⲙ ⳾
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲡⲉϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾ ⲛ̀ⲧⲙⲁⲣⲉ̄ⲥⲱⲟⲩ ⳾
ⲁⲉ ⲧⲱⲟⲩⲛⲟⲩ ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⳾ ⲉ̀ⲣϩⲙⲓ ⲉ̀ ϧⲏⲑ̀ⲗⲉⲉⲙ ⳾
ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ ⲡ̄ⲥ̄ⲉ̄ ⳾ ⲉⲧ ⲁⲩⲙⲁⲥϥ ⲛ̀ϧⲏⲧⲥ ⳾
ⲉϥϫⲏ ϧⲉⲛ ⲟⲩⲟⲛϩϥ ⳾ ⲛ̀ⲧⲉ ϩⲁⲛⲧⲉϧⲛⲱⲟⲩⲧ̀ ⳾
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

× Fo. 34 *verso* Ⲣⲁϣⲓ ⲟⲩⲛⲟϥ ⲙ̄ⲙⲱⲧⲉⲛ ×[. .
[. . . . .]
[. . . . .]
[ⲁⲩϫⲓ]ⲙⲓ ⲙ̄ⲡⲉⲛϫⲱⲧⲛⲣ ⳾ ⲟⲩⲟϥ ⲁⲧⲟⲩⲱϣⲧ ⲙ̄ⲙⲟϥ
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⳾ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾

Ⲥⲱⲧⲉⲙ ⲉ̀ ⲡⲓⲙⲁⲩⲟⲥ ⳾ ⲉⲩⲣⲓⲱϣ ϧⲉⲛ ⲟⲩⲱⲛϥ ⳾
ⲙ̄ⲡϫⲓⲛⲓ ⲙ̄ⲡⲭ̄ⲥ̄ ⳾ ϧⲉⲛ ⲓ̀ⲗⲏⲙ ⳾
ⲁⲉ ⲁϥⲱⲟⲩⲛ ⲫⲏ ⲉ̀ⲧ ⲁⲩⲙⲁⲥϥ ⳾ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲁⲓ ⳾
ⲁⲡⲡⲁⲩ ⲉ̀ ⲡⲉϥⲥⲓⲟⲩ ⲁⲛⲓ ⲁⲉ ⲛ̀ⲧⲉⲛⲟⲩⲱⲱⲧ ⲙ̄ⲙⲟϥ ⳾
Ⲡⲁⲣⲉⲛϩⲱⲥ ⲉ̀ⲣⲟϥ ⳾ ⲛⲉⲙ [ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⳾]
* * *

10 And lo, the days were accomplished that the Virgin should bear Our Savior. She said unto Joseph: "Help me; for He Who is in my womb would come to birth."

With the Angels let us praise Him!

11 Then when the righteous Joseph saw the great grace which was in her countenance...[1]

* * * * * *

15 ...unto us is born today in Bethlehem a Savior.

With the Angels let us praise Him!

16 The Angel spake unto the shepherds: "Arise, go ye down to Bethlehem: ye shall see the Lord Who is born therein, lying in a manger of cattle."

With the Angels let us praise Him!

17 Rejoice ye and be glad...[2] They found Our Savior and worshipped Him.

With the Angels let us praise Him!

18 Harken to the Wise Men proclaiming openly the coming of the Christ in Jerusalem! "Where is He Who is born the King of the Jews? We have seen His star and are come to worship Him."

With the Angels let us praise Him!

[*The remaining six stanzas are lost.*]

III. FRAGMENT FROM AN APOCRYPHAL GOSPEL

Parchment. A single leaf (Cairo, no. 23), 26.5 × 20 cm., without page or folio number. The height is nearly but not quite complete: at the lower left-hand corner a piece of parchment, stitched on to complete a defective sheet, has become detached and lost. Guide-lines are ruled for every alternate line of the text: the only stop used is ⳾ (black). For the somewhat peculiar hand see Plate I B.

1 The latter part of Stanza 11 with the whole of 12–14 (occupying one leaf) and part of 15, is lost.

2 Two and a half verses are lost.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The text is a fragment from the story of the Crucifixion[1] as related in an Apocryphal Gospel, or possibly in a discourse embodying apocryphal material. On the *recto* the Good Thief addresses the people, declaring his faith in Christ, and begs the Lord to remember him. Jesus promises that the thief shall be with Him in His Kingdom, whereupon the second thief, Gestas, reviles his companion. On the *verso* the narrator (apparently), after pausing to execrate Gestas, explains Pilate's purpose in setting up an inscription over the cross of Jesus.

It is no doubt only accidental that here, as in the *Gospel of Saint Peter*,[2] the Good Thief remonstrates with the bystanders at the Crucifixion. Rather the fragment is similar in level to certain of the fragments collected by Revillout in his *Évangile des xii Apôtres*.[3] Possibly it belongs to the same cycle as Frag. xv of that collection (pp. 57 f.) where it is asserted that the body of the thief was found in Christ's tomb. Revillout conjectures (*ib.* p. 58, note) that in the sequel the Thief arose and gave his testimony concerning Christ: if this is so, then the Thief may be the undefined narrator in our fragment. It is not apparent whether or no the Gospel to which the leaf belonged had any definite doctrinal tendency.

(Cairo, no. 23.)

ⲙⲁⲧⲟⲓ ⲕⲱⲧ ⲉⲣⲟⲩ ⲟⲩ-
ⲁⲉ ⲫⲁⲓ ⲣⲟⲡⲗⲟⲛ =
ϩⲛⲛⲉ ⲫⲁϣⲓ ϧⲉⲛ ⲧⲉⲧⲉ(ⲛ-)
ⲙⲛ̄ⲧ ⲱ ⲛⲁⲥⲟⲛⲓ[1] = ⲙ̄ⲫⲣⲛ̄ⲧ
ⲡⲟⲩⲁⲓ ⲙⲡⲉⲧⲉⲡⲣⲛ̄ⲧ
ⲁⲛⲟⲕ ⲧⲁⲱ ⲙⲙⲟⲥ = ⲁⲛ ⲉ̄ ⲟⲩ-
ⲙⲉⲧⲟⲩⲣⲟ ⲫⲣⲟⲥ ⲟⲩⲥⲛ-
ⲟⲩ=ⲁⲗⲗⲁ ⲟⲩⲙⲉⲧⲟⲩⲣⲟ
ϣⲁ ⲉ̄ⲡⲉⲣ = ⲣⲟⲧⲁⲛ ⲁⲫϣⲁ(ⲛ-)
ⲧⲱⲛϥ ⲉⲃⲟⲗϧⲉⲛ ⲛⲓⲛ ⲉⲑ-
ⲙⲱⲟⲩⲧ = ϥⲛⲁⲉⲣⲟ[ⲩⲟ]ⲩ-
ⲣⲟ ⲣⲓϫⲉⲛ ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ
ⲛⲓⲛ ⲉⲧⲟⲛϧ ⲛⲉⲙ ⲛⲓⲛ ⲉⲑⲙⲱ-
ⲟⲩⲧⲧ
Ⲫⲱϧⲉ ⲫⲁⲓ ⲣⲱ ⲁⲓϫⲟⲥ ϫⲉ ⲡⲁ-
ⲟⲥ̄ ⲁⲣⲡⲁⲙⲉϧⲓ ⲁⲕϣⲁⲛⲓ̄
ϧⲉⲛ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲁϥ-
ⲉⲣⲟⲩⲱ ⲛ̄ϫⲉ ⲓⲏⲥ̄ ϫⲉ ⲫⲟ-
ⲟⲩ] ⲭⲛⲁϣⲱⲡⲓ ⲛⲉⲙⲛⲓ ϧⲉ(ⲛ)
ⲧⲁⲙⲉ]ⲧⲟⲩⲣⲟ
Ⲧⲟⲧⲉ] ⲡⲓⲁⲥⲉϧⲛⲉ ⲧⲉⲥ-
ⲧⲁⲥ] ⲁϥⲟⲩⲟϥⲉⲙ
[ ]ⲛⲉϥϣⲫⲛⲣ
[ⲉϥ]ϫⲱ ⲙ̄ⲙⲟⲥ = ϫⲉ
[. .]ⲛⲟⲩⲓ ⲁⲛ
[. . .]ⲛⲉ ⲙ̄
* * *

[1] ⲛⲓⲥⲟⲛⲓ, *MS.*

ⲁⲙⲏⲛ ⲧⲁⲱ ⲙ̄ⲙⲟⲥ ⲛⲱ-
ⲧⲉⲛ ϫⲉ ⲁ̣ ⲡⲁⲓ ⲕⲉⲟⲩⲁⲓ
ϣⲉ ⲛⲁϥ ⲁϥⲟⲓ ⲛ̄ⲧⲧⲟⲓ ⲛ-
ⲧⲉ ⲓⲟⲩⲁⲁⲥ = ⲉ̄ⲃⲣⲏⲓ ϧⲉⲛ
ⲁⲙⲉⲛ̄ⲧ
Ⲡⲓⲗⲁⲧⲟⲥ ⲟⲩⲛ ⲉ̄ⲧⲁϥⲡⲁⲩ
ϫⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲏϣ ⲛ̄ⲗⲁ-
ⲟⲥ ϣⲟⲛ ϧⲉⲛ ⲓ̄ⲗ̄ⲏⲙ = ⲙⲡⲓ-
ⲥⲛⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ = ⲉⲃⲟⲗ-
ϧⲉⲛ ϣⲗⲟⲗ ⲛⲓϧⲉⲛ ⲛⲉⲙ
ⲭⲱⲣⲁ ⲛⲓϧⲉⲛ = ⲁϥⲟⲩⲟⲛϥ
ⲓ̄ⲥ̄ ⲛⲱⲟⲩ ⲉⲃⲟⲗ ϫⲉ ⲡⲟⲩ-
ⲣⲟ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲁⲁⲓ ⲡⲉ
ⲁϥⲥϧⲁⲓ ⲛ̄ⲟⲩⲧⲓⲧⲗⲟⲥ
ⲙⲡⲁⲓ ⲣⲏⲧ̄ = ⲣⲓϫⲉⲛ ⲡⲓⲫ̄
ⲁϥⲥϧⲏⲧϥ ⲙⲙⲉⲧⲉϧⲣⲉ-
{ⲣⲉ}ⲟⲥ = ⲉⲃⲏ ⲡⲓⲟⲩⲁⲁⲓ
ⲉⲧϧⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲡⲓ-
ⲕⲉϣⲉⲙⲙⲱⲟⲩ = ⲉⲑⲣⲟⲩ
ⲱϣ ⲙⲙⲟϥ[1] = ⲁϥϣⲁⲛ-
ⲧⲱⲛϥ ϫⲉ ⲣⲓⲙⲁ ⲛ̄ⲧ[ⲟⲩ-
ϣⲧⲉ(ⲙ)ϧⲟⲗϥ ⲉⲃⲟ[ⲗ
ⲁϥⲥϧⲁⲓ ⲙⲙⲉⲧⲣ[ⲱⲙⲉ-
ⲟⲥ ⲉⲑⲃⲉ ⲡⲓⲣ[ⲱⲙⲉ-
ⲟⲥ ⲉⲧϫⲏ [ϧⲉⲛ ⲓⲉ-
ⲣⲟⲩⲥⲁ[ⲗⲏⲙ
ⲡⲉ[. . .
Ⲏ[. . . .
* * *

[1] ⲛ̄ⲙⲙⲟϥ, *MS.*

[He did not resist when the] [x]soldiers sought Him, nor did He take weapons. Lo, He hangeth in your midst, O my brethren, like one of your own kind. I speak not of a kingdom for a season, but of a kingdom for ever: when He shall have arisen from the dead, He shall reign over all, the living and the dead. For this same cause I say: My Lord, remember me when Thou shalt come in Thy kingdom." Jesus answered: "Today shalt Thou be with Me in My kingdom."

[x] *Recto*

Then the impious Gestas rebuked his companion, saying: "[If He were ?] not a sinner (?) . . ."

* * * * * *

1 I do not know whether *Cod. Tisch.* xxvi, 10 (see Leipoldt *ap.* Vollers, *Kat.*, p. 409) belongs to the same MS. as our leaf.

2 ed. Swete, § 4.

3 = *P.O.* ii, 173 ff.

THE DESCENT INTO AMENTI

×Verily I say unto you that this one (Gestas) also departed and received the portion of Judas in Amenti. × *Verso*

Pilate, therefore, when he saw that there was in Jerusalem at that time a multitude of people from every nation and every country, showed forth Jesus unto them as the King of the Jews. He wrote an inscription in this manner (and placed it) upon the cross. He wrote it in Hebrew because of the Jews who were in the city and the strangers also; that they might read it when he should have raised it up, that they might not deny it. He wrote in Latin because of the Romans who were in Jerusalem. . .

* * * * * *

NOTES

Recto.

ll. 16–17 = *Luke* XXIII, 42 (with ϧⲉⲛ "*in* thy Kingdom," as usual in the Coptic version and most Greek MSS.).

ll. 19–20 = *Luke* XXIII, 43, save that our text has "in my Kingdom," instead of "in Paradise" (which is read both in the Greek *Acta Pilati*, ed. Tischendorf, X *ad fin.*, and in the Coptic, ed. Revillout, *Apocryphes Coptes*, p. [121]).

ll. 21 ff. Cp. *Luke* XXIII, 39. In the Greek *Acta Pilati* the two thieves are named Dysmas and Gestas; in the Coptic Demas and Kestas (*ll. c.*).

Verso.

ll. 1–5. Apparently a comment by the narrator.

ll. 6 ff. Cp. *John* XIX, 19 f., the only one of the Four Gospels which directly ascribes this action to Pilate and uses the word ⲧⲓⲧⲗⲟⲥ: both features occur in the Greek and Coptic *Acta Pilati*.

ll. 7–11. Possibly a reminiscence of *Acts* II, 5.

l. 16. The explanation is not wholly clear. Probably the meaning is that by writing in three languages Pilate clearly proclaimed the identity of Jesus to every nationality present at the Crucifixion.

l. 19. The 'strangers' are Jews from foreign lands who had come to Jerusalem for the Feast.

IV. THE DESCENT INTO AMENTI

Parchment. Four fragments derived from two distinct MSS.

Frag. 1 (Cairo, no. 61. i), 29.5 × 23 cm., is a nearly complete leaf, numbered on the *recto* $\overline{\text{ⲓⲏ}}$. The upper left-hand corner is detached. The hand (see Plate XIII B) is a medium-sized, well-formed uncial. No stops are visible. The written column is 14.5 cm. wide: horizontal guide-lines are ruled for every alternate line of the text, and there is a vertical guide-line to the left of the column. Line 1 of the *recto* is in large characters indicating the commencement of the work. The space above is left blank, possibly for an illuminated heading or formal title: in the midst are the beginnings of two lines in minute lettering, presumably a make-shift title.

Frag. 2 (Cairo, no. 61. ii), 16 × 22 cm., is the upper portion of a leaf numbered —$\overline{\text{ⲗⲏ}}$: the written column averages 12 cm. in width. The script is identical with that of Frags. 3–4.

Frag. 3 (Cairo, no. 61. iii), 22 × 20 cm., is an imperfect, much-stained, and decomposing leaf in the same script. It has however been identified by W. E. Crum as belonging, not to the *Descent*, but to S. John Chrysostom *On Psalm VI*. The complete Coptic text of that work is extant in the unpublished *Cod. Vat. Copt.* LVIII (brought by Assemani from the Monastery of S. Macarius), our fragment answering to folios 136vo l. 2—137vo l. 14.

Frag. 4 (*Cod. Tisch.* XXVI, 18[1]), measuring 26 × 20 cm. and numbered —$\overline{\text{ⲛ}}$, is by the same hand as Frags. 2 and 3, and contains the conclusion of the whole work.

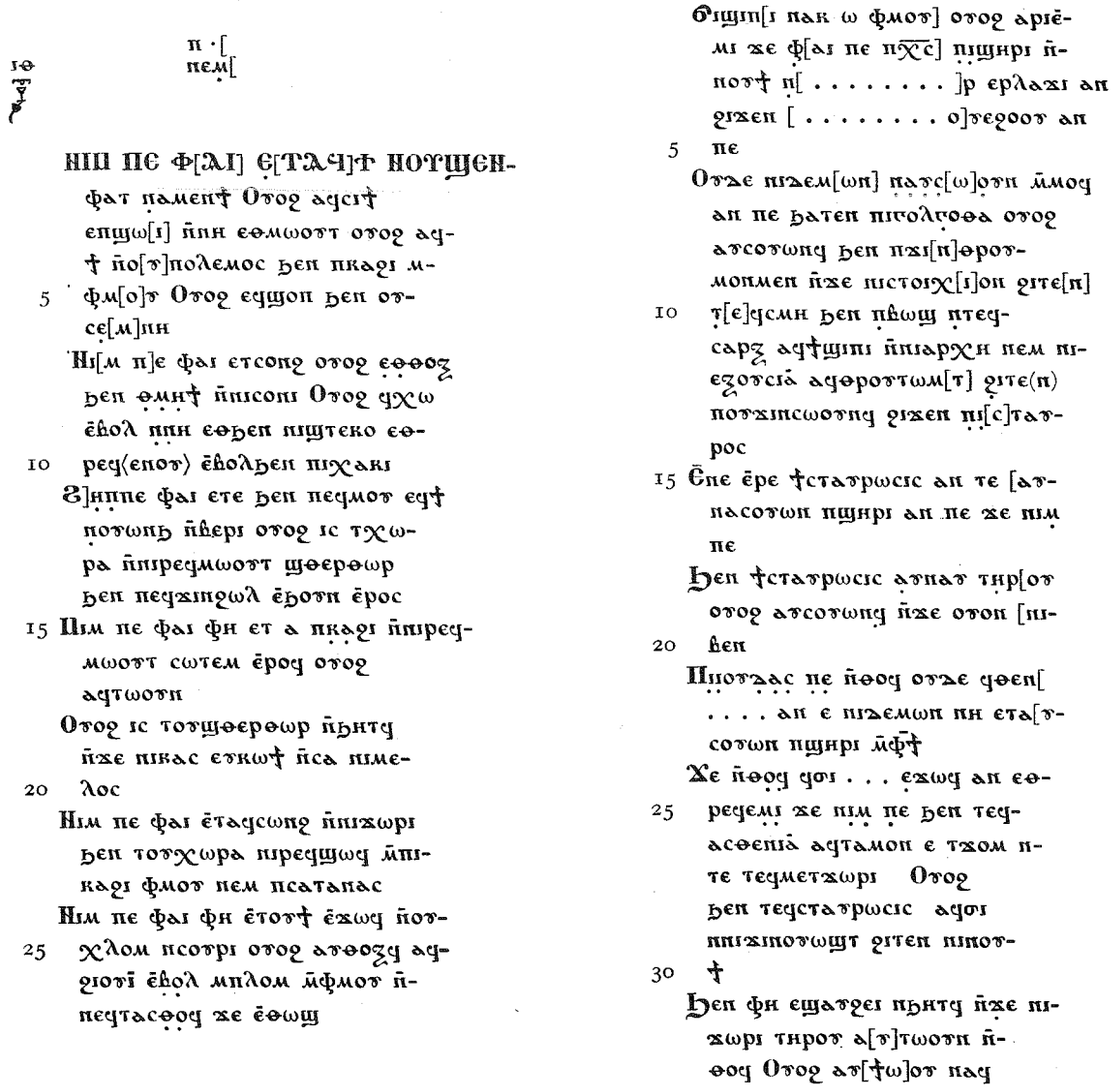
All three fragments are concerned with the Descent into Amenti or Preaching of Christ in Hades. Frag. 1 contains the exordium of such a work, and in Frag. 2 we have the appeals of various souls to Christ for deliverance. Frag. 4 shows the conclusion of a discourse pronounced by Christ, briefly records the raising up of Adam and Eve with certain others from Amenti, and concludes with a brief peroration and ascription of praise to the Trinity.

A Discourse on the Descent into Amenti by Mark III (?), Patriarch of Alexandria, is extant,[2] but to this, as Professor Hyvernat informs me, our fragments do not correspond.

1 See Leipoldt *ap.* Vollers, *Kat.*, pp. 411 ff.

2 *Cod. Vat. Copt.* LXV, 1.

Frag. 1 (Cairo, no. 61. i).



ⲛ ·[
ⲛⲉⲙ[

ⲛⲓⲱ ⲛⲉ ⲫ[ⲁⲓ] ⲉ[ⲧⲁϥ]ϯ ⲛⲟⲩϣⲉⲛ-
ϥⲁⲧ ⲛⲁⲙⲉⲛϯ Ⲟⲩⲟϩ ⲁϥⲥⲓϯ
ⲉⲡϣⲱ[ⲓ] ⲙⲡⲛ ⲉⲟⲙⲱⲟⲩⲧ ⲟⲩⲟϩ ⲁϥ-
ϯ ⲛⲟ[ϥ]ⲡⲟⲗⲉⲙⲟⲥ ϩⲉⲛ ⲡⲕⲁϩⲓ ⲙ-
ϥⲙ[ⲟ]ϥ Ⲟⲩⲟϩ ⲉϥϣⲟⲛ ϩⲉⲛ ⲟⲩ-
ⲥⲉ[ⲙ]ⲙⲏ
Ⲛⲓ[ⲙ ⲡ]ⲉ ϥⲁⲓ ⲉⲧⲥⲟⲛϩ ⲟⲩⲟϩ ⲉⲟⲟⲩϩ
ϩⲉⲛ ⲟⲙⲛϯ ⲙⲡⲓⲥⲟⲙ Ⲟⲩⲟϩ ϥϫⲱ
ⲉϧⲟⲗ ⲙⲡⲛ ⲉⲟϩⲉⲛ ⲡⲱϣⲧⲉⲕⲟ ⲉⲟ-
ⲣⲉϥ⟨ⲉⲛⲟⲩ⟩ ⲉϧⲟⲗϩⲉⲛ ⲡⲓϫⲁⲕⲓ
Ⲃ]ⲓⲙⲡⲉ ϥⲁⲓ ⲉⲧⲉ ϩⲉⲛ ⲡⲉϥⲙⲟⲩ ⲉϥϯ
ⲛⲟⲩⲱⲛϧ ⲙⲡⲉⲣⲓ ⲟⲩⲟϩ ⲓⲥ ⲧϫⲱ-
ⲣⲁ ⲙⲡⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲱⲟⲉⲣⲉⲱⲣ
ϩⲉⲛ ⲡⲉϥϫⲓⲧϥⲱⲗ ⲉϧⲟⲩⲛ ⲉⲣⲟⲥ
Ⲓⲙ ⲡⲉ ϥⲁⲓ ϥⲛ ⲉⲧ ⲁ ⲡⲕⲁⲣⲓ ⲙⲡⲓⲣⲉϥ-
ⲙⲱⲟⲩⲧ ⲥⲱⲧⲉⲙ ⲉⲣⲟϥ ⲟⲩⲟϩ
ⲁϥⲧⲱⲟⲩⲛ
Ⲟⲩⲟϩ ⲓⲥ ⲧⲟⲩⲱⲟⲉⲣⲱⲣ ⲛϧⲏⲧϥ
ⲙⲡϫⲉ ⲡⲓϩⲁⲥ ⲉⲧⲕⲱϯ ⲛⲥⲁ ⲡⲓⲙⲉ-
ⲗⲟⲥ
Ⲓⲙ ⲡⲉ ϥⲁⲓ ⲉⲧⲁϥⲥⲱⲛϩ ⲙⲡⲓϫⲱⲣⲓ
ϩⲉⲛ ⲧⲟⲩϫⲱⲣⲁ ⲡⲓⲣⲉϥϣⲱϥ ⲙⲡⲓ-
ⲕⲁⲣⲓ ϥⲙⲟⲩ ⲛⲉⲙ ⲛⲥⲁⲧⲁⲛⲁⲥ
Ⲓⲙ ⲡⲉ ϥⲁⲓ ϥⲛ ⲉⲧⲟⲩϯ ⲉϫⲱϥ ⲛⲟⲩ-
ϫⲗⲟⲙ ⲛⲥⲟⲩⲣⲓ ⲟⲩⲟϩ ⲁⲩⲱⲟϫϥ ⲁϥ-
ϩⲓⲟⲩⲓ ⲉϧⲟⲗ ⲙⲡⲗⲟⲙ ⲙⲫⲙⲟⲩ ⲛ-
ⲛⲉϥⲧⲁⲥⲱⲟϥ ⲉⲉ ⲉⲱⲱϣ

Ⲃⲓϣϣⲓⲛ[ⲓ ⲡⲁⲕ ⲱ ϥⲙⲟⲩ] ⲟⲩⲟϩ ⲁⲣⲓⲉ-
ⲙⲓ ⲉⲉ ϥ[ⲁⲓ ⲛⲉ ⲡ☧ⲥ] ⲡⲓϣⲛⲣⲓ ⲛ-
ⲛⲟⲩϯ ⲛ[. . . . .]ⲣ ⲉⲣⲗⲁⲁⲓ ⲁⲛ
ⲉⲓϫⲉⲛ [. . . . . ⲟ]ⲩⲉⲉⲟⲟⲩ ⲁⲛ
ⲛⲉ
Ⲟⲩⲁⲉ ⲡⲓⲁⲉⲙ[ⲱⲛ] ⲛⲁⲩⲥ[ⲱ]ⲟⲩⲛ ⲙⲙⲟϥ
ⲁⲛ ⲛⲉ ϧⲁⲧⲉⲛ ⲡⲓⲥⲟⲗⲩⲟⲟⲁ ⲟⲩⲟϩ
ⲁⲩⲥⲟⲩⲱⲛϥ ϩⲉⲛ ⲡⲁⲓ[ⲛ]ⲉⲣⲟⲩ-
ⲙⲟⲙⲉⲛ ⲛϫⲉ ⲡⲓⲥⲧⲟⲓϫ[ⲓ]ⲟⲛ ⲉⲓⲧⲉ[ⲛ]
ⲧ[ⲉ]ⲩⲥⲙⲏ ϩⲉⲛ ⲡϣⲱϣ ⲡⲧⲉϥ-
ⲥⲁⲣⲝ ⲁϥϯⲱⲛⲓ ⲛⲛⲓⲁⲣⲭⲏ ⲛⲉⲙ ⲛⲓ-
ⲉⲝⲟⲩⲥⲓⲁ ⲁⲩⲉⲣⲟⲩⲧⲱⲙ[ⲧ] ⲉⲓⲧⲉ(ⲛ)
ⲛⲟⲩϫⲓⲙⲥⲱⲟⲩⲛϥ ⲉⲓϫⲉⲛ ⲛ[ⲓ]ⲥⲧⲁⲩ-
ⲣⲟⲥ
Ⲫⲛⲉ ⲉⲣⲉ ϯⲥⲧⲁⲩⲣⲱⲥⲓⲥ ⲁⲛ ⲧⲉ [ⲁⲛ-
ⲛⲁⲥⲟⲩⲱⲛ ⲡⲱⲛⲣⲓ ⲁⲛ ⲛⲉ ⲉⲙ
ⲛⲉ
Ⲏⲉⲛ ϯⲥⲧⲁⲩⲣⲱⲥⲓⲥ ⲁⲩⲛⲁⲩ ⲧⲛⲣ[ⲟⲩ
ⲟⲩⲟϩ ⲁⲩⲥⲟⲩⲱⲛϥ ⲛϫⲉ ⲟⲩⲟⲛ [ⲛ-
ϧⲉⲛ
Ⲡⲛⲟⲩⲧⲁⲁⲥ ⲛⲉ ⲛⲁⲟϥ ⲟⲩⲁⲉ ϥⲁⲉⲛ[
. . . . ⲁⲛ ⲉ ⲡⲓⲁⲉⲙⲱⲛ ⲙⲛ ⲉⲧⲁ[ⲩ-
ⲥⲟⲩⲱⲛ ⲡⲱⲛⲣⲓ ⲙ̄ⲫ̄ϯ
Ⲭⲉ ⲛⲁⲟϥ ϥⲟⲓ . . . ⲉⲭⲱϥ ⲁⲛ ⲉⲟ-
ⲣⲉϥⲉⲙⲓ ⲭⲉ ⲛⲓⲙ ⲛⲉ ϩⲉⲛ ⲧⲉϥ-
ⲁⲥⲑⲉⲛⲓⲁ ⲁϥⲧⲁⲙⲟⲛ ⲉ ⲧϫⲟⲙ ⲛ-
ⲧⲉ ⲧⲉϥⲙⲉⲧⲭⲱⲣⲓ Ⲟⲩⲟϩ
ϩⲉⲛ ⲧⲉϥⲥⲧⲁⲩⲣⲱⲥⲓⲥ ⲁϥⲟⲓ
ⲛⲛⲓϫⲓⲛⲟⲩⲱⲱⲧ ⲉⲓⲧⲉⲛ ⲛⲓⲛⲟⲩ-
ϯ
Ⲏⲉⲛ ϥⲛ ⲉⲱⲁⲩⲣⲉⲓ ⲛϧⲏⲧϥ ⲛϫⲉ ⲛⲓ-
ϫⲱⲣⲓ ⲧⲏⲣⲟⲩ ⲁ[ⲩ]ⲧⲱⲟⲩⲛ ⲛ-
ⲁⲟϥ Ⲟⲩⲟϩ ⲁⲩ[ϯⲱ]ⲟⲩ ⲛⲁϥ

× *Recto* ×Who is This Who hath trodden down Amenti and hath brought up the dead, and hath made war in the land of Death, and is in state?[1] Who is This Who bindeth and maketh fast in the midst of the brethren, and releaseth them that are in the prison that He may bring them forth from darkness? Lo, This is He Who by His death giveth new life, and, behold, the country of the dead is troubled at His entering into it. Who is This Whom the land of the dead heard and arose, and, lo, the bodies therein were troubled, seeking after their limbs?[2] Who is This Who hath bound the strong ones in their country, the destroyers of the land of Death and Satan? Who is This Who weareth on His head a crown of thorns and is pierced? He hath cast off the corruption of Death. He will not return. . .

× *Verso* ×Be ashamed, O Death, and know that This is the Christ, the Son of God. . . (l. 6) Not even the demons failed to know Him upon Golgotha, and the elements knew Him when they quaked at His voice. By the unveiling of His flesh He hath confounded powers and authorities and astounded them in that they knew Him upon the Cross. Had it not been for the Crucifixion, they would not have known the Son, Who He was; but at the Crucifixion they all beheld and knew Him, every one. Judas himself not even. . . the demons who knew the Son of God. For he did not take. . . upon himself to know Who it was Who in His weakness showed us the power of His mightiness, and at His Crucifixion received the adoration of the Gods. On that (*sc.* the Cross) whereby all the strong ones are laid low they raised Him up and glorified Him. . .

1 For these interrogations cp. the *Descensus Christi ad Infernos*, ch. VI (ed. Tischendorf, *Evang. Apocr.*, p. 399).

2 *sic.*

THE DESCENT INTO AMENTI

Frag. 2 (Cairo, no. 61. ii).

. . . . .] ⲡϫⲱⲗⲉⲙ ⲛⲁⲉ
ⲧⲉⲕⲙ]ⲉⲧⲱⲉⲛϩⲛⲧ ⲉⲧⲟⲱ
ⲛ[ⲁⲟⲩ]
Ⲕⲉ[ⲟ]ⲩⲁⲓ ⲁⲉ ⲡⲟⲣⲉⲙ ⲛⲧⲁⲯⲩ-
ϫⲏ-ⲉϩⲟⲗϩⲉⲛ ⲁⲙⲉⲛϯ
ⲉⲧⲥⲁⲡⲉⲥⲏⲧ
Ⲕⲉⲟⲩⲁⲓ ⲁⲉ ⲁⲛⲓⲟⲩⲓ ⲛⲧⲁⲯⲩϫⲏ-
ⲉϩⲟⲗϩⲉⲛ ⲁⲙⲉⲛϯ ⲉⲧⲥⲁⲡⲉⲥⲏⲧ
Ⲕⲉⲟⲩⲁⲓ ⲁⲉ ⲁⲛⲉⲕⲥⲱϫⲡ ⲛⲧⲁⲯⲩϫⲏ ϩⲉⲛ ⲁⲙⲉⲛϯ
Ⲕⲉⲟⲩⲁⲓ ⲁⲉ ⲙⲁⲣⲉϥⲓ ⲉⲡⲱⲱⲓ ⲉ-
ϩⲟⲗϩⲉⲛ ⲛⲧⲁⲕⲟ ⲛϫⲉ ⲡⲁ-
ⲱⲛϧ ⲛϭⲥ ⲡⲁⲛⲟⲩϯ
Ⲫⲁⲓ ⲁⲉ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲣⲱⲟⲩ
ⲛϫⲉ ⲫⲁⲛⲓⲙⲉⲧⲱⲉⲛϩⲛⲧ
ⲉⲧⲟⲱ ⲡϫⲥ-ⲁϥϯ ⲁⲩ[ⲁⲡⲓⲛ?
. . . . .]ⲛⲁⲓ ⲉⲧ[

* * *

ⲗⲏ
Ⲥⲱϩⲉ ϕⲁⲓ ⲛⲓⲣⲱ[ⲙⲓ ⲧⲏⲣⲟⲩ]
ⲉⲧⲱⲟⲛ ϩⲉⲛ ⲧⲥⲁ[ⲣϫ ⲁϥ-]
ϫⲉⲙ ⲡⲟⲩⲱⲓⲛⲓ ⲛϫⲉ [ϕ̄ϯ ⲛⲓ-
ⲗⲟⲩⲟⲥ ⲣⲓⲧⲉⲛ ⲟⲩⲥ[ⲁ]ⲣϫ
ⲉⲟⲩⲟⲛ ⲛⲧⲁⲥ ⲙ̄ⲙⲁⲩ ⲡⲟⲩ-
ⲯⲩϫⲏ ⲛ̄ⲗⲟⲩⲓⲕⲏ
Ⲏⲯⲩϫⲏ ⲁⲉ ⲟⲛ ⲉ̄ⲧⲁⲩϕⲱⲣϫ
ⲉϧⲟⲗϩⲁ ⲛⲓⲥⲱⲙⲁ ⲁϥⲟⲩ-
ⲟⲛⲟϥ ⲉ̄ⲣⲱⲟⲩ ϩⲉⲛ ⲁⲙⲉⲛϯ
ⲣⲓⲧⲉⲛ ϯⲯⲩϫⲏ ⲛ̄ⲛⲟⲩϯ
ⲉⲑⲟⲩⲁϧ-ⲉⲥϕⲟⲣϫ ⲉ̄ϧⲟⲗ
ⲛⲉ
Ⲟⲩⲕⲟⲩⲛ ⲙⲁⲣⲉⲛⲏⲥ ⲙ̄ⲙⲟ(ⲛ)
ⲛⲧⲉⲛⲱⲉ ⲛⲁⲛ ⲉϧⲣⲏⲓ ⲉ̄ ⲁ-
ⲙⲉⲛϯ ϩⲉⲛ ⲛⲉⲛⲕⲁϯ ⲛ̄ⲧⲉ(ⲛ-)
ⲛⲁⲩ
Ⲭⲉ ⲛⲱⲥ ϩⲉⲛ ⲟⲩⲁⲙⲁⲣⲓ ⲉⲍ-
ⲁ . . . ⲁⲍⲁⲙⲁⲣⲓ ⲉⲍⲟⲩⲥⲓⲁ ⲥ
. .]. ⲱⲥ ϩⲉⲛ ⲛⲓⲥⲛⲟⲩ
ⲉⲧⲉⲙ]ⲙⲁⲩ-ⲉ̄ϫⲉⲛ .[.]ⲉ̄

* * *

[(The souls in Amenti cry out to Christ) . . . And another said: "Let] ˣThine abundant mercy [come] speedily unto me, my Lord."[1] ˣ *Recto*

Another (said): "Deliver my soul from the depths of Amenti."[2]

Another: "Bring my soul out from the depths of Amenti."

Another: "Bring my soul out of this prison."[3]

Another: "Thou wilt not leave my soul in Amenti."[4]

Another: "Let my life come up from destruction, O Lord my God."[5]

Now when Christ Whose compassion is abundant[6] heard them, He saluted (?) . . .

* * * * * *

ˣFor this cause God the Word visited all men who were in the flesh through the medium of flesh, there being therein (*sc.* in the flesh) a reasonable soul. But as for the souls which were separated from their bodies, He appeared unto them in Amenti through the medium of the holy divine soul which is separate (from the body). Therefore let us haste to go down to Amenti in our understanding that we may behold how with . . . might He seized authority . . . at that time . . . ˣ *Verso*

1 *Ps.* CXIX, 41.
2 *id.* LXXXVI, 13.
3 *id.* CXLII, 9.
4 *id.* XVI, 11.
5 *id.* XXX, 3 ?
6 Cp. *id.* LXIX, 17, LXXXVI, 15.

Frag. 3 (Cairo, no. 61. iii).

ⲛⲉⲙ ⲭⲟⲩⲟ ⲉ ⲫⲏ[ⲉⲧ ⲉⲥⲕⲱ†[1]
ⲛⲥⲱⲥ ⲁⲭⲣⲓ[ⲙⲓ ⲛⲁⲉ ⲡⲉⲧ-
ⲣⲟⲥ ⲁⲭⲉⲣⲉⲧⲓⲙ[ⲛⲟⲩⲭⲱ
ⲉⲃⲟⲗ [ⲉ]ⲃⲟⲗϩⲓⲧ[ⲟⲧⲕ
Ⲛⲁⲟⲕ ⲁⲉ ⲁⲕ† ⲱ[ⲟⲩ]ⲧ [ⲛⲁϥ
ⲛⲧⲉ †ⲉⲕⲕⲗ[ⲏⲥⲓ]ⲁ [ⲛ]ⲧ[ⲉ ⲡⲏ ⲉⲧⲃ]ⲉ(ⲏ)
ⲟⲙⲉⲧⲟⲩⲣⲟ ⲡⲓⲫⲛⲟⲩⲓ
Ⲟⲩⲛⲁⲓⲣⲏ† ⲅⲁⲣ ⲛⲉ ⲡⲉⲕ[ⲟ]ⲁⲙⲓⲟ
ϩⲉⲛ ⲡⲏ ⲉⲧ ⲁⲩϩⲓⲁ ⲧⲟ[ⲧ]ⲟⲩ
ⲛⲥⲱⲟⲩ ⲓⲥⲭⲉⲛ ⲱⲟⲣⲡ
ⲛⲉⲙ ϩⲉⲛ ⲡⲏ ⲉⲧⲉ ⲙⲙⲟⲛ
ⲧⲱⲟⲩ ⲙⲙⲁⲩ ⲛϩⲗ[ⲓ][2] ⲛ-
ϩⲉⲗⲡⲓⲥ ⲛⲟⲩⲁⲁⲓ ⲛϩⲩ[ⲏ]ⲧⲕ
ⲛⲉⲙ ϩⲉⲛ ⲡⲏ ⲉⲧ ⲁⲩϥⲟϩ
ⲙⲙⲁⲩⲁⲧⲟⲩ ⲉ ⲡⲕⲁϩⲓ ⲛⲁ-
ⲙⲉⲛ†
ϩⲓⲧⲉⲛ ϥⲛⲟⲃⲓ ⲉⲁⲕⲟⲩⲱⲛϩ
ⲛⲱⲟⲩ ⲉⲃⲟⲗ ⲛⲟⲙⲉⲧⲛⲓⲱⲧ†
ⲛⲧⲉ ⲧⲉⲕⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ
Ⲥⲟϩⲉ ϥⲁⲓ ⲟⲛ †ⲭⲱ ⲙⲙ[ⲟⲥ
ⲟⲩⲟϩ †ⲡⲁⲕⲛⲓ ⲁⲛ ⲉ[ⲓⲭⲱ ⲙ-
ⲙⲟⲥ ⲁⲉ ⲙⲁⲧ[ⲁⲛϩⲟⲓ ⲉⲟϩⲉ
ⲛⲉⲕⲛⲁⲓ ⲁⲉ [ⲙⲙⲟⲛ ϥⲛ ⲉⲧ
ϩ]ⲉⲛ ϥⲙⲟⲩ ⲉ[ⲭⲙⲉⲧⲓ ⲉⲣⲟⲕ
Ⲏⲓⲙ ⲡ]ⲉ ⲉⲟⲛⲁⲱ[ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ-
ϩⲟⲗ] ϩⲉⲛ ⲁⲙⲉⲛ†
Ⲥⲟϩ]ⲉ ϥⲁⲓ †ⲓⲛⲥ ⲉⲟϩ[ⲉ ϥⲁⲓ
†ⲥ]ⲉϩⲧ[ⲱ]ⲧ ⲉ[ⲟϩⲉ ϥⲁⲓ †ϩⲟⲥⲓ
ⲉⲓ]ⲉⲙⲓ [ⲭⲉ ⲁϥ-
ϩⲱ]ⲛⲧ [ⲉϩⲟⲩⲛ ⲉⲣⲟⲥ

[..] ⲓⲥ ⳩ ⲡⲭⲥ [..]
ⲛⲁⲉ ⲡⲁⲱ]ⲕ ⲙⲡⲱⲛϩ †-[1]
ⲛⲁⲉⲣⲉⲍⲟ]ⲙⲟⲗⲟⲩⲓⲛ ⲉ ⲡ-
ⲧⲏⲣϥ ⲙ]ⲫ† ϩⲉ[ⲛ] ⲁⲙⲉⲛ†
. . . . .] . . ⲁⲛ [. . .] ⲧⲉⲛ
. . . . ⲙ]ⲙⲟⲛ ⲭⲱ ⲉⲃⲟⲗ
ⲙⲉⲛⲉⲛⲥⲁ]ⲫⲙⲟϥ ⲙⲙⲟⲛ
ⲭⲓⲛ]ⲭⲱ ⲉⲃⲟⲗ ϩⲉⲛ ⲡⲓⲙ-
ⲉⲁϥ
Ⲟⲩⲱⲁⲓ ⲅⲁⲣ ⲛⲉ ⲡⲁϩⲓⲟⲥ ⲫⲱⲓ
ⲟⲩⲟϩ ⲉⲫ ⲟⲥⲟⲛ ⲁ ⲡⲓⲁⲁ-
ⲡⲏⲥⲧⲏⲥ[2] ⲟⲩⲱⲧⲉϩ ⲙⲙⲟ(ⲛ)
ⲉⲗ[ⲓ ⲉⲑ]ⲡⲁⲱⲉⲣⲱⲱ . . ⲟⲩⲟϩ ⲛ-
ⲧⲉ[ⲧ]ⲟⲓ ⲭⲗⲟⲙ ϩⲉⲛ ⲡⲓⲙⲁ ⲉ-
ⲧⲉⲙⲙⲁⲩ ⲉⲫ ⲟⲥⲟⲛ ⲁⲧ-
ⲧⲁⲉⲟⲓ ⲛⲁⲉ ⲡⲓⲉⲁⲱⲣϩ ⲙⲡⲁ-
ⲧⲉ ⲥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ [ⲛⲁⲉ] †-
ⲁⲥⲟⲣⲁ ⲛⲉⲙ ⲡⲓϩⲏ-
ⲟⲩ
Ⲥ[ⲱ]ⲧⲉⲙ ⲁⲉ ⲟⲩ ⲡⲉ ⲉⲧⲉ †ⲧⲣⲁ-
ⲫⲏ] ⲁⲱ ⲙⲙⲟϥ ⲉⲟϩⲉ ⲣⲱ-
ⲙⲓ ⲡⲓ]ϩⲉⲛ ⲉⲧⲁⲩⲭⲉⲕ ⲛⲟⲩ-
ϩⲓⲟⲥ ⲉϩⲟ]ⲗ[3] ⲁⲉ ϥⲙⲟⲩ ⲅⲁⲣ
] ⲡⲓⲣⲱⲙⲓ [. . . .
]ⲙⲱⲓⲧ ⲁ[
]ⲙⲟϥ .[
]..ⲧⲁⲛ [

(slight remains of four more lines)

1 = *Cod. Vat. Copt.* LVIII fo. 136vo, l. 21.
2 So *Cod. Vat.*: ϩⲉⲛ, ⲭⲗⲓ, *MS.*

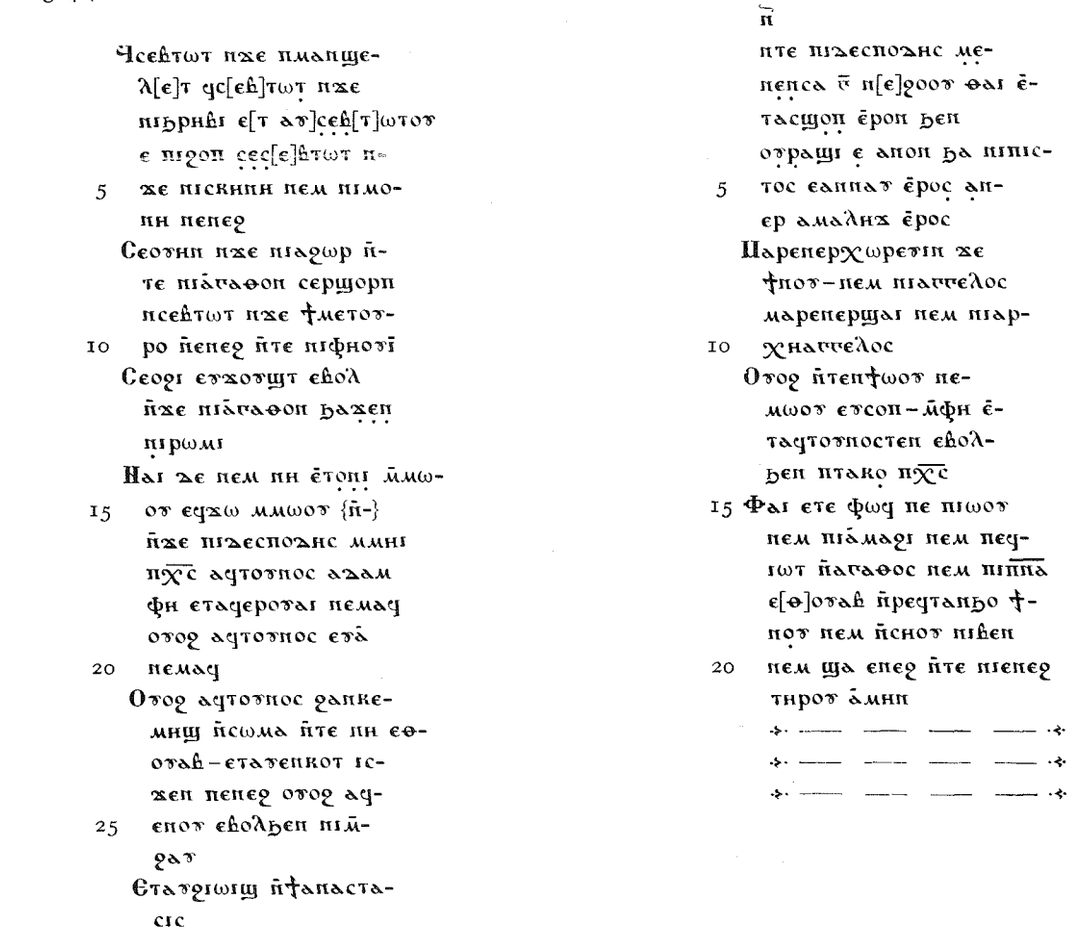
1 = *Cod. Vat. Copt.* LVIII fo. 137ro, l. 19.
2 *sic* (? = ⲡⲓⲁⲥⲱⲡⲓⲥⲧⲏⲥ): ⲥⲁⲁⲧⲓⲟⲛ (= ⲥⲧⲁⲁⲓⲟⲛ), *Cod. Vat.*
3 *Cod. Vat.* adds ⲛⲕⲁⲗⲱⲥ.

× *Recto* . . . ×and more than she sought. Peter wept and asked forgiveness of Thee, and Thou gavest him the keys of the Church of them who are in the Kingdom of Heaven. For such is Thy . . .[1] upon them who have been cast away from of old, and upon them who had not there any[2] hope of salvation in Thee, and upon them who came alone unto the land of Amenti by reason of sin, in that Thou hast revealed unto them the greatness of Thy love for man.[3] For this cause I say and will not cease to say: "Quicken me for Thy mercy's sake.[4] For in death there is none that remembereth Thee. Who shall be able to show Thy praise in Amenti?"[5] For this cause I hasten, for this cause I prepare, for this cause I labor, knowing × *Verso* that there draweth nigh unto me ×the end of my life. Shall I confess God at all in Amenti? . . . There is no deliverance after death, there is no deliverance in the grave. For my life is a . . . ; and while its course (?) passeth, there is none to contend (?) . . . and to gain the crown in that place; while the night taketh hold on me ere yet the market with its goods is opened. Harken unto that which the Scripture saith concerning all men who end their lives (well): "For death . . ."

1 Some word like 'mercy,' 'compassion' is required by the context.
2 As the text stands, "*in* any hope."
3 The meaning is obscure.
4 Cp. *Ps.* CXLIII, 11.
5 *Ps.* VI, 5.

THE DESCENT INTO AMENTI

Frag. 4 (*Cod. Tisch.* XXVI, 18).



×" Prepared is the bride-chamber, prepared are the victuals made ready for the marriage-feast, the tabernacles and the everlasting habitations are prepared. Opened are the treasuries of good things, already prepared is the everlasting Kingdom of the Heavens. The good ones stand looking down upon men." × *Recto*

While the true Potentate, Christ, was speaking these and such like words, He raised up Adam whom He had reconciled with Himself; and He raised up Eve together with him. And He raised up also many bodies of the Saints who slept from of old,[1] and He brought them forth from the tombs. And they preached the Resurrection ×of the Lord after three days;[2] the which took place to the joy of us,[3] the faithful; and when × *Verso* we beheld it, we welcomed it.

And now let us exult with the Angels and hold festival with the Archangels. Let us give glory with them unto Him Who hath raised us up from destruction, even Christ.

To Whom belongeth glory and might together with His good Father and the Holy Spirit, the Giver of Life, now and at all times and throughout all ages. Amen.

1 Cp. *Matth.* XXVII, 52 f.

2 According to the *Descensus Christi* (ch. XI) the revived dead were forbidden to speak with any man until special permission should be given them, though Leucius and Carinus, the narrators of the *Descent*, were permitted to pass three days in Jerusalem "to celebrate the Pascha of the Lord with our parents in testimony of the Resurrection of the Lord Christ."

3 Possibly one (or more) of the Apostles is here the narrator rather than Carinus and Leucius.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

V. FRAGMENTS OF AN APOCALYPTIC GOSPEL

Parchment. Five leaves (ten pages) from a single manuscript.

The hand is a medium-sized, squarish, but decidedly rough uncial (see Plate II A, B), probably of the early tenth century.

Frag. 1 (Cairo, no. 7–8^{Add}) is a single leaf numbered —$\overline{\text{p[ι]ϐ}}$, and measuring 27.8 × 17.6 cm. (the inner or left edge is broken away). The written column is 20.9 cm. high by 12–13 cm. wide. Frag. 2 (Cairo, no. 8) is a sheet of two consecutive leaves, foliated on the *versos* $\overline{\text{pιϛ}}$, $\overline{\text{pιζ}}$: each leaf measures 28 × 20.4 cm., all the margins except the upper, which is slightly cropped, being complete. Owing to damp there is a certain amount of 'cross-printing' from opposed pages making decipherment difficult though rarely impossible. The column measures 20.5 × 12–13 cm. Frag. 3 (Cairo, no. 7) is again a sheet comprising leaves $\overline{\text{pλϐ}}$ and $\overline{\text{pμ̣α̣}}$.[1] Each leaf is 24.5 cm. high by 16.6 cm. wide, the lower and outer margins having been cropped:[2] the written column here measures 20.2 × 12–13 cm.

These five leaves come from an Apocalyptic Gospel which may well have occupied the whole of the original MS. For we can plausibly conjecture what preceded Frag. 1, and such matter may well have occupied the lost folios 1–111. The following reconstruction may therefore be suggested.

The Apostles, assembled after the Resurrection[3] either in Galilee or on the Mount of Olives,[4] are warned by Christ that He must shortly ascend up into Heaven,[5] but are consoled with the promise of His Second Coming to establish His Kingdom on earth for the 'Thousand Years' (Millennium). They would then ask to be told the sign or signs of the Parousia or Second Coming.[6] Beginning with a general warning against deceivers, Our Lord (we may suppose) would reveal to them the tribulations which must precede the Advent, the appearance of anti-Christ, his miracles, his deception of the people, and his conflict with Enoch and Elias, the 'two witnesses'[7] sent to refute his pretensions.

The narrative would then pass on to the actual Coming of Christ. In fo. 112 we have the close of the 'blessing' to be pronounced by God the Father immediately before the Son descends to earth: then Christ will be acclaimed by the host of Heaven. The missing folios 113–115 doubtless developed the latter theme, and must have contained a question[8] of the disciples: "Who will be upon the earth at the time of the Parousia ?," together with the beginning of Christ's reply. Fo. 116 opens with the assertion of a resurrection in the flesh for those who are to partake in the Kingdom, and of their assumption to meet the Lord. With these Christ will descend in view of the sinners. To the question, Where, then, shall the sinners dwell ?, Christ replies that while the saints will be with him, the sinners will be swept away by the Angel of Wrath. A Judgment (fo. 117), over which the Apostles are to preside, will then be held in Amenti, and anti-Christ with his following will be cast into chains of fire. Enraged at this, the 'Great Devil' will establish himself in Chorazin and Bethsaida and lead many astray; though Enoch[9] will deny his pretensions. At this point the loss of fourteen folios (118–131) breaks the thread of the narrative. Possibly the missing pages told of a conflict between the Devil and Enoch (with Elias ?) in which the former was overcome with the help of the angels and consigned to the bottomless pit.[10] The condign punishment of Chorazin and Bethsaida (see below) also may have been foreshadowed here.

On fo. 132 Christ relates how, long ago, God the Father refused to spare Sodom and Gomorra, the cities of the Devil's own choice—and that despite the intercession of the righteous. How is this to be connected with the foregoing ? In all probability the Apostles, hearing the doom of Chorazin and Bethsaida, had interceded for them; but were informed that as of old the Devil's favored cities were not spared, so would it be with his resort in the last days.

With fo. 141 (?) the situation again changes. A speaker (apparently Mary) tells the Apostles of the effect

1 The second numeral is so indistinct as to be practically conjectural.

2 The upper margin, however, is intact.

3 This is made clear in fo. 141.

4 The setting of the *Pistis Sophia* is the Mt. of Olives; of the Ethiopic *Testament in Galilee* (Guerrier, *Le Test. en Galilée*, § 2), Galilee.

5 Again see fo. 141.

6 As in *Matth.* XXIV, 3, the pseudo-Clementine *Second Coming* (*R.O.C.* XV, 208), the *Testament in Galilee* (*ed. cit.* § 4), and the Syriac *Testament of Our Lord*, § 11 (ed. Rahmani, p. 5).

7 See *Rev.* XI, 3 ff.

8 This is directly implied in fo. 116^{a}, ll. 24 ff.

9 For the appearance of Enoch at this stage see Notes (p. 26).

10 Cp. *Rev.* XX, 1–3.

of a potent prayer uttered by a second person (surely Christ Himself) in Chorazin, and bids them apply to "him" for further particulars. The Apostles then hasten to the Lord and declare their desire to hear none but Him, since He is so soon to be parted from them. Christ replies that even after His Ascension He will appear to reveal to them whatsoever they may wish to ask.

Two questions now arise. First, what was the occurrence (related as past, not predicted) in Chorazin and its connexion with the preceding fragment? We can only conjecture that, moved by the entreaties of the Apostles, Christ had gone down (accompanied by Mary) to Chorazin in a last effort to convert its people and to save them from their doom, and that the miraculous prayer and the miracles mentioned were signs intended to break down their unbelief. Secondly, was the remainder of the Gospel much or little in extent? The tone of Christ's reassurance on fo. 141 (?) distinctly suggests that the conclusion of the work is near: very possibly the whole was rounded off, after a repetition of the "prayer in Chorazin," with a narrative of the Ascension.[1]

The essential theme of the whole Gospel—certainly of the extant fragments—was therefore Chiliastic, *i.e.* it dealt with the establishment of Christ's reign upon earth for the "Thousand Years:" to this the episodes of anti-Christ's tyranny and the insurrection of the Devil were really subsidiary, however largely they may have bulked in the narrative. The main points in the development of belief in a millennial reign of Christ on earth may be briefly stated.[2] It originated in the later Jewish Apocalyptic literature which consoled the chosen people in their affliction with the promised coming of a Messiah, who should deliver them from intolerable oppression and himself reign over them. At first this Kingdom—which was to be a period of marvelous fertility[3]—was to be "an everlasting Kingdom;"[4] but its duration was subsequently reduced. In iv *Esdras* VII, 26 ff. the reign of Messiah is estimated at four hundred years, after which both Messiah and his people will die and the world pass away. But ultimately the Messianic period was reckoned at a Thousand Years, and that on the following grounds. In six days God created all things and rested on the seventh day. But since one day is with God as a thousand years,[5] after six thousand years of labor the world will enjoy a Sabbath-rest of one thousand years under the Messiah. In this later form the belief was taken over by Christianity,[6] Messiah being identified with Christ, and the oppressor who is to precede His Coming with anti-Christ (at first recognized in the Emperor Nero).

The early Christian, then, believed that in "the last times" a false Christ would appear, leading very many astray; that he would persecute the remnant of true believers, and would be opposed and ultimately overthrown by Enoch and Elias;[7] and that finally Christ would descend to earth, raise up in the flesh the faithful dead, and reign over them for a thousand years. By the simple, unsophisticated and hard-living Christians of the early centuries—and even by others[8]—this period could only be pictured as one of material ease, luxury, and sensuous delight.[9]

The Gospels and Pauline Epistles give no direct support to this belief in an earthly kingdom,[10] though they accept as axiomatic a Second Coming to be preceded by the appearance of one or many false Christs.[11] On the other hand it finds explicit expression in *Revelation* XX, 1–7 where it is stated that the Devil will be imprisoned at the beginning of the Thousand Years, and that the souls of those who have resisted the Beast (anti-Christ) will enjoy the First Resurrection and reign with Christ for a thousand years. In post-Apostolic literature it occupies a prominent place. It was accepted by Papias[12] and by 'Barnabas:'[13] Justin[14] regarded Chiliasm as an orthodox belief, though one not universally held. Cerinthus, according to Eusebius,[15] taught

1 Exactly as does the *Testament in Galilee* (ed. Guerrier, § 62; Schmidt, *Gespräche Jesu*, § 51).

2 See especially von Harnack's article *Millennium* in the *Encycl. Brit.*, the article in Hastings' *Dict. of the Bible* &c.

3 See *Apoc. of Baruch* (trans. Charles) XXIX, 5 ff., and cp. Papias *ap.* Irenaeus V, 33, §§ 3–4.

4 *Daniel* VII, 13 ff.

5 *Psalm* XC, 4 (cp. ii *Peter* III, 18): the argument is set forth in the *Epistle of Barnabas* XV.

6 Doubtless through the medium of Jewish converts.

7 So in *Apoc. of Elias* (ed. Steindorff), p. 105.

8 *e.g.* Cerinthus, Irenaeus and Nepos (see below).

9 Especially drinking and feasting: this was probably inferred from such passages as the Parable of the Great Supper (*Luke* XIV, 15 ff.). There is no need to suppose that the ideal was otherwise sensual. The Egyptian *fellah* would have been incapable of forming any other than a material picture of the Kingdom; just as at the end of the IV century the Egyptian monks could not conceive of a God without body, parts, and passions (see Cassian, *Coll.*, X, 2).

10 Yet i *Cor.* XV, 25 ff. ("For he must reign till he hath put all enemies under his feet") seems to imply a protracted but terminable reign of Christ; and *Luke* XXII, 30, if literally understood, can mean only that the Kingdom is to be a period of feasting.

11 *e.g. Matth.* XXIV, 5, 23–26; ii *Thess.* II, 2–12.

12 *ap.* Irenaeus V, 33, 3–4.

13 *Epist.* XV.

14 *Dial.* 80.

15 *Hist. Eccl.* VII, 25.

that there was to be an earthly Kingdom of feasting and good cheer, as also did Irenaeus.[1] In the latter half of the second century the fanaticism of the Montanists discredited belief in the earthly Millennium, and it was sapped by the allegorizing teaching of Origen at Alexandria. The belief also finds expression in the *Apocalypse of Paul*—whatever be the date of that work—; though 'a new earth' or mystic 'land of inheritance' is to be the scene of the Thousand Years' reign.[2] But while Alexandria and other intellectual centers might philosophize and spiritualize, the simple and illiterate peasantry of Egypt retained the material beliefs which alone were intelligible to them. Before 260 A.D. an Egyptian bishop, Nepos, led a reaction in the Arsinoite nome against the Origenistic school, teaching belief in the Thousand Years as a period of bodily luxury and delight.[3] The movement was formidable enough to call for the intervention of the Archbishop, Dionysius, who in confuting it impugned (as others had done) the authenticity of the *Revelation*, the corner-stone of the Chiliastic doctrine. Very possibly the opinion, though outwardly silenced, remained unshaken in the country villages; but it never again found an articulate champion in Egypt.[4] Methodius of Tyre (early fourth century) and Apollinarius of Laodicea (*c.* 368 A.D.) were the latest exponents of Chiliasm in the Near East,[5] but do not seem to have been connected with Egypt.

Now our fragments certainly represent an attempt to express in authoritative form the Christianized belief in the Millennium, and, as was usual, the belief has been embodied in a 'Gospel' or 'Revelation.' To produce such a work the compiler has selected passages or episodes from the Johannine *Revelation*,[6] and after working them up to suit his purpose, has made them the backbone of his narrative. But—perhaps because the *Revelation* was open to challenge—he has also worked in strands from unimpeachable sources: such are the resurrection of the righteous and their assumption to meet the Lord (fol. 116ro),[7] the Coming of Christ in full view of the sinners[8] and the severance of the wicked from the just[9] (fol. 116ro-vo), and the introduction of Chorazin and Bethsaida[10] (fol. 117vo). Further instances will be found in the Notes.

Other elements are apparently either invented—*e.g.* the 'blessing' pronounced by the Father (fo. 112)—or are derived from Old Egyptian beliefs, the Judgment in Amenti (fo. 117ro) being a notable instance of the latter.[11] The presence of this typical Egyptian belief suggests that the 'Gospel' is Egyptian in origin, or at least extensively worked over by Egyptians; and the play (if it is deliberate) on the words ⲥⲟϩⲧ—ⲥⲉϩⲧⲱⲧ (fo. 117ro ll. 9f.) points in the same direction.

If this is so, we have here fragments of an Apocryphon of local origin upholding a definite belief not known to have been publicly championed *in Egypt* after the second half of the third century. Though our leaves contain nothing distinctly pointing to this period, neither (I think) do they show marks of later date. Possibly, therefore, the 'Gospel' is to be connected with the anti-allegoristic movement headed by Bishop Nepos in the Arsinoite Nome. Conjecturally, but only conjecturally, we can go a step further and identify the original work with the apocryphal book ascribed to Nepos and entered on the black list in the Decree of Gelasius.[12] If so, the fragments assume something of historic importance.

The 'Gospel' was doubtless attributed to some venerated name by those who used it, but on whom it was fathered we cannot tell. In fo. 116ro Bartholomew is introduced, but quite without significance; nor does the only other definite personal reference (to Mary, fo. 141vo) furnish any clue to the authorship.

1 *l. c.* Irenaeus argues from *Matth.* XXVI, 29 that in the Kingdom wine is to be drunk and that this postulates a resurrection in the flesh.

2 Budge, *Misc. Copt. Texts*, p. 562 (=Latin in James, *Apocr. Anecd.*, p. 22).

3 Eusebius, *H.E.* VII, 24: Νέπως ἦν ἐπίσκοπος τῶν κατ' Αἴγυπτον, Ἰουδαικώτερον τὰς ἐπηγγελμένας τοῖς ἁγίοις... ἐπαγγελίας ἀποδοθήσεσθαι διδάσκων, καί τινα χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. δόξας γοῦν οὗτος ἐκ τῆς Ἀποκαλύψεως Ἰωάννου τὴν ἰδίαν κρατύνειν ὑπόληψιν Ἔλεγχον Ἀλληγοριστῶν, λόγον τινὰ περὶ τούτου συντάξας ἐπέγραψεν. Cp. Jerome, *de Viris Illustr.*, LXIX.

4 How far back the references to the Thousand Years in Coptic Literature (see note on fo. 112 *recto*, ll. 19–21) extend it is not easy to decide. But since one of these passages is from a Martyrdom under Diocletian, the belief must still have been held by some after (probably long after) 300 A.D.

5 We are not here concerned with Chiliasm in the West, or in medieval and modern times.

6 See Notes *passim*. 7 Cp. i *Thess.* IV, 14 ff.

8 *Matth.* XIII, 41, 49; XXIV, 5. 9 *Ib.*

10 Based upon *Matth.* XI, 20 ff.; XIII, 58.

11 To an Egyptian there would be nothing inappropriate in making the Apostles appear (as judges) in Amenti. Another possible indication of Egyptian origin is the identification of the West as the place of punishment and death; but this (see Notes) is not exclusively Egyptian.

12 See Preuschen, *Analecta*, p. 153: "Liber qui appellatur Nepotis." This is clearly an apocryphal book and not the doctrinal treatise mentioned by Eusebius VII, 24 (quoted above): it is "apocryphus;" *i.e.* it masquerades in the guise of Scripture.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

Frag. 1 (Cairo, 7–8^{Add}).

.]..ⲉ ⲉⲕⲉⲉⲣⲫ[ⲙ]ⲉⲧⲓ
ⲛⲧⲁⲁⲫⲉ ⲛⲉⲙ ⲧⲁϫⲓⲁ
ⲛⲟⲩⲓⲛⲁⲙ ⲛⲧⲉⲕϫⲟⲥ ϫⲉ
ⲭⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̄ϫⲉ ⲡⲁⲓ-
ⲱⲧ ⲉⲧⲃⲏⲛ ⲡⲓⲫⲛⲟⲩⲓ
ϫ]ⲉ ⲟⲩⲛⲓ ⲉ̄ⲣⲉ ⲟⲩⲟⲛ ⲡⲓⲃⲉ(ⲛ)
ⲡⲁϫⲟ]ⲥ ϫⲉ ⲁ̄ⲛⲟⲕ ⲛ[ⲉⲙ]ⲁⲕ
ⲁⲛⲟⲛ] ⲟⲩⲁⲓ ⲛⲟⲩ-
ⲱⲧ]
Ϯⲉ ⲛ]ⲁⲟⲕ ⲛⲉ ⲡⲥⲙⲟⲧ ⲛ̄ⲧⲉ
ⲧⲁ]ⲙⲉⲑⲛⲟⲩϯ ⲡⲃⲁⲣⲁⲕ-
ⲧⲏ]ⲣ ⲛ̄ⲧⲉ ⲧⲁⲟⲩⲥⲓⲁ ⲛⲉⲙ
ⲧⲁ]ϫⲟⲙ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲟⲩⲣ-
ⲣⲟ] ⲛⲟⲩⲱⲧ ⲛⲉⲙ ⲟⲩⲙⲉⲧ-
ⲟ̄ⲥ̄] ⲛⲟⲩⲱⲧ ⲛⲉⲙ ⲟⲩⲉⲣ-
ϣⲓ]ϣⲓ ⲛⲟⲩ-
ⲱⲧ]
Ⲧⲟⲧ]ⲉ ⲁⲕϣⲁⲛⲣⲱⲗ ⲉⲡⲉ[ⲥ]ⲏⲧ
ⲣⲓϫ]ⲉⲛ ⲡⲓⲕⲁⲣⲓ ⲛ̄ⲧⲉⲕⲉⲣ-
ϣⲁⲓ] ⲛⲉⲙ ⲡⲓⲁⲓⲕⲉⲟⲥ ⲃⲉ(ⲛ)
ⲡϣ]ⲟ ⲛ̄ⲣⲟⲙⲡⲓ ⲛ̄ⲧⲉ ⲧⲉⲕ-
ⲕⲗⲏ]ⲣⲟⲛⲟⲙⲓⲁ
Ⲏⲥⲉⲡ]ⲛⲟⲩ ϣⲁⲣⲟⲕ ⲛ̄ϫⲉ ⲡⲁⲓⲁⲅ-
ⲅⲉ]ⲗⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲓϣϯ ⲛ̄-
ϫⲟ]ⲙ ⲛ̄ⲧⲉ ⲡⲓⲫⲛⲟⲩⲓ ⲉⲧ-
..] ⲛ̄ⲧⲟⲩⲉⲣⲉϩⲟⲟⲩ ⲛ̄ⲁⲁ-
ⲑⲟ]ⲛ ⲛⲧⲉⲕⲟⲩⲛⲟϥ ⲙⲙⲟⲕ
ⲛⲉ]ⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ̄ ⲛⲧⲁⲕ ⲣⲓϫⲉ(ⲛ)
ⲡⲕⲁϩ[ⲓ]

l. 20 $\overline{\text{ⲟⲥ}}$] is an equally possible restoration.

$\overline{\text{ⲣ[ⲓ]ⲃ}}$~ⲓⲏⲥ~☩~[ⲡ$\overline{\text{ⲭ}}$ⲥ~..]

Ⲡⲓⲣⲟ ⲛⲧⲉ ⲡⲓⲫⲛ[ⲟⲩⲓ ⲛⲁ-
ⲣⲉⲙⲥⲓ ⲉϥⲟⲩ[ⲛⲛ] ⲉⲣⲉ ⲡ[ⲓ-
ⲁⲩⲁⲑⲟⲛ ⲡⲛⲟⲩ [ⲉ]ⲡⲉⲥⲛⲧ
ⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ [ⲉ]ⲃϩⲟⲗⲃⲉ[ⲛ
ⲙⲛ ⲉⲧⲥⲟⲥⲓ ϫⲉϫⲁⲥ ⲉⲩ[ⲉ-
ϫⲱ ⲃⲁⲣⲱⲟⲩ ⲛ̄ⲛⲏⲛ ⲉⲑ[ⲟⲩ-
ⲁⲃ̄ ⲙⲛ ⲉⲑⲛⲁⲟⲩⲱⲙ ⲉⲃ̄[ⲟ]ⲗ̀ ⲛ̄ⲣⲙ-
ⲧⲟⲩ
Ⲏⲥⲉⲉⲙⲓ ϫⲉ ⲉⲩⲥⲁⲡϣ[ⲱⲓ ⲙⲙⲓ-
ⲁⲩⲁⲑⲟⲛ ⲛⲧⲉ ⲡⲓⲕⲁⲣⲓ [ⲛϫⲉ
ⲛⲁⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛⲟⲩ[ⲛⲣ
Ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲉⲣⲉ ⲛⲁⲓⲱ[ⲧ
ⲥⲙⲟⲩ ⲉⲣⲟⲓ ⲥⲱⲧⲉⲙ [ⲉ ⲡⲓ-
ⲣⲏϯ ⲉ ϯ(ⲛⲁ)ⲡⲛⲟⲩ ⲙ-
ⲙⲟϥ
Ⲙⲓϫⲁⲏⲗ̀ ⲛⲉⲙ ⲅⲁⲃⲣⲓⲏⲗ̀ [ⲛⲉⲙ
ⲣⲁⲫⲁⲏⲗ̀ ⲛⲁⲉⲣⲥⲁⲗⲡⲓⲍ[ⲓⲛ ϩ-
ⲓ]ⲧⲟⲛ ⲙⲙⲟⲓ ⲉⲓⲧⲉⲛ [ⲡⲓⲟⲩ-
ⲁⲣⲥⲁⲣⲡⲓ ⲛⲧⲉ ⲛⲁⲓ-
ⲱⲧ
Ⲧⲟⲧⲉ ϯⲥⲧⲣⲁⲧⲓⲁ ⲛ[ⲧⲫⲉ
ⲛⲥⲉⲉⲣⲥⲧⲉⲫⲁⲛⲟ[ⲥ ⲙ-
ⲙⲱⲟⲩ ⲛⲥⲉϫⲱ ⲛⲟ[ⲩϩⲩⲙ-
ⲛⲟⲥ ⲉⲓⲧⲟⲛ ⲙⲙⲟⲓ ⲉⲩ[ϫⲱ ⲙ-
ⲙⲟⲥ
Ϯⲉ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⲣⲁϣⲓ [ⲛⲉⲙ
ⲡⲓⲫⲛⲟⲩⲓ ⲉⲣϣⲁ[ⲓ] ϫ[ⲉ
ϯⲙⲉⲧⲟⲩⲣⲟ ⲑⲁⲛ$\overline{\text{ⲟⲥ}}$
ⲛⲉⲙ ⲛⲉⲩ$\overline{\text{ⲭⲥ}}$

l. 7 ⲉⲑⲟⲩⲱⲛ, *MS.*

× "'. . .Thou shalt remember My head and My right hand,[1] that Thou mayest say: "Blessed be My Father Which is in the Heavens." For lo, every one shall say that I and Thou together are one. For Thou art the form of My Godhead, the express image of My essence and My might, with one kingdom, one dominion and one power. × *Recto*

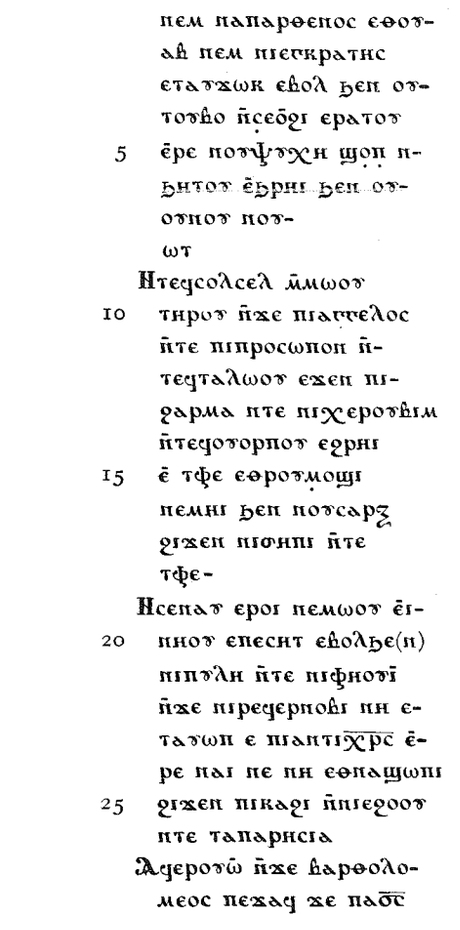
When Thou shalt go down upon the earth that Thou mayest hold festival with the righteous in the Thousand Years of Thine inheritance, there shall come unto Thee the angels and the great powers of the Heavens. . . that they may spend good days (?), that Thou mayest delight Thyself with Thy holy ones upon the earth.

×The door of the Heavens shall stand open, while good things come down upon the world from them who are on high, that they may remain with them, (even with) the saints who shall eat of them. They shall know how far above the good things of earth are those of My kingdom.' × *Verso*

And after that My Father shall have blessed Me, hear the manner in which I shall come. Michael and Gabriel and Raphael shall sound the trumpet before Me at the command of My Father. Then shall the host of Heaven crown themselves, they shall raise a chant before Me, saying: 'Ye angels rejoice, and ye Heavens hold festival; for the Kingdom is of the Lord and of His Christ.'. . ."

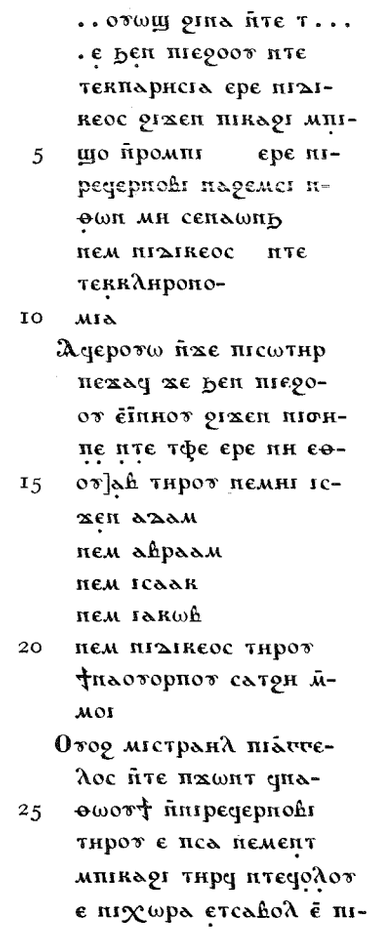
1 On this passage see Notes (p. 24). God the Father is addressing Christ.

Frag. 2 (Cairo, no. 8).



пем папарθенос єθоуа̀ѣ̀ пем пієѵкратнс
єтаѵхωк єѣ̀ол ѣєп оѵтоѵѣ̀о ѝсєѳ̀рі єратоѵ
ёрє поѵ⳿ѵхн ѿоп нънтоѵ ёѣ̀рні ѣєп оѵоѵноѵ поѵωт
Нтєцсолсєл ммωоѵ тнроѵ ѝхє пілѵѵєлос ѝтє пінросωпон ѝтєцталωоѵ єхєн пірарма нте піхєроѵѣ̀ім ѝтєцоѵорпоѵ єрні
ё тфе єωроѵ̀моѿі немні ѣєп поѵсарⲍ ріхєн пісѧнпі ѝтє тфе-
Нсєпаѵ єрої немωоѵ ёінноѵ єпєснт єѣ̀ол⳿е(п) пінѵ̀лн ѝтє піфноѵї ѝхє пірєцєрноѣ̀і нн єтаѵωп є пілптіⲭрс ёре паі пє нн єθпащωпі ріхєн пікарі ѝпієроот нте тапарнсіа
Ацєроѵѿ ѝхє ѣаρθоломеос пєхаⲍ хє паѳ̄ѳ̄

l. 26 *sc.* тапароусіа: so also in *verso* l. 3.



рі̄с̄
..оѵѿщ ρіпа ѝтє т...
.є ⳿ѣєп пієроот нте текпарнсіа ере пілікеос ρіхєп пікарі мпіщо ѝромпі ере пірєцєрноѣ̀і наρємсі нѳωп мн сепаѿпѣ̀ пем пілікеос нте текклнропомія
Ацєроѵѿ ѝхє пісωтнр пєхаⲍ хє ѣєп пієроот ёінноѵ ρіхєп пісѧнпе нте тфе ере пн єθоѵ]а̀ѣ̀ тнроѵ немні ісхєл аⲍаам пем аѣ̀раам пем ісаак пем іакωѣ̀ пем пілікеос тнроѵ ⳿наоѵорпоѵ сатρн ѧ̄моі
Оѵоⲍ містранл пілѵѵєлос ѝтє пхωпт ⳿наθωоѵ⳿ ѝпіпєцєрноѣ̀і тнроѵ є пса ѣємент мпікарі тнрⲍ нтєⲍ̣ол⳿оѵ є піⲭѡра єтсаѣ̀ол ё пімωіт єте ѝлптіⲭрс

l. 29 єθє, *MS.*

×*Recto* "[I will raise up the bodies of My martyrs...], ×and My pure virgins, and the continent who finished (their course) in purity. They shall stand upon their feet, their souls returning into[1] them in a moment. The Angel of the Presence shall comfort them all: he shall take them up upon the Chariot of the Cherubim: he shall carry them up to Heaven, that they may walk with Me in their flesh upon the clouds of Heaven.

They shall behold Me with them as I come down from the gates of the Heavens—even the sinners who were numbered with the anti-Christ: these are they who shall be upon the earth in the days of My Appearing."

×*Verso* Bartholomew answered and said: "My Lord, ×wilt Thou that...[2] in the days of Thine Appearing? If the righteous shall be upon the earth for the Thousand Years, where shall the sinners dwell? Surely they will not live with the righteous of Thine inheritance?"

The Savior answered and said: "In the day when I come upon the clouds of Heaven, all the pure ones shall be with Me from Adam, and Abraham, and Isaac and Jacob, and all the righteous: I will set[3] them before My face. And Mistrael, the Angel of Wrath, shall gather together all the sinners to the western part of the whole earth, that he may[4] remove them to the regions which are without, unto the place which is anti-Christ's.[5]

1 Lit. 'being in them.'
2 The text is partly illegible and the restoration baffling.
3 Lit. 'send.'
4 Or, "(and) he shall remove them."
5 There is no break between the texts of fos. рі̄с̄ and рі̄ⲍ̄.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

Frag. 2 (Cairo, no. 8).

Ⲟⲩⲟⲛ ⲟⲩⲥⲧⲩⲗⲟⲥ ⲛⲟⲩⲱⲓ-
ⲛⲓ ⲙ̄ⲫⲣⲏ ⲛ̄ⲟⲩⲣⲁⲧ ⲛⲁ-
ϣⲱⲛⲓ ϩⲉⲛ ⲧⲁⲙⲉⲛ
ⲧⲙⲉⲑⲣⲱⲙⲓ ⲧⲏⲣⲥ ⲉⲧⲟ[ϣ]
ⲛⲁⲉⲓⲥ ⲉ ⲡⲓⲙⲁ ⲛ̄ⲧ-
ⲣⲁⲛ
Ⲏⲱⲧⲉⲛ ⲁⲉ ⲉⲣⲉⲧⲉⲛ ⲣⲓϫⲉ(ⲛ)
ⲛⲉⲧⲉⲛⲑⲣⲟⲛⲟⲥ ⲥⲁϩⲟⲩⲛ
ⲙⲛⲓⲥⲟϩⲧ ⲉⲣⲉⲧⲉⲛⲥⲉϩ-
ⲧⲱⲧ ⲉ ⲧⲣⲁⲛ ⲛⲕⲉⲥⲱϫⲛ
ⲁⲉ ⲛⲛⲓⲑⲙⲏ ⲛⲓⲛ ⲉⲧⲉ ⲛⲥⲉ-
ⲛⲁϣⲫⲟⲣ ⲁⲛ ⲉ ⲡⲓϣⲓ ⲛ̄ⲧⲣⲁⲛ
ⲥⲉⲛⲁⲣⲉⲙⲥⲓ ⲣⲓϫⲉⲛ ⲟⲩⲥⲧⲩ-
ⲗⲟⲥ ⲛⲟⲩⲱⲓⲛⲓ ⲛ̄[ⲥⲉ]ⲉⲣⲟⲉ-
ⲟⲣⲓⲛ ⲛⲓⲛ ⲉⲧⲧⲣⲁⲛ ⲛⲉⲙ
ⲛⲓⲛ ⲉⲧⲟⲩⲧⲣⲁⲛ ⲉⲣⲱ-
ⲟⲩ
Ⲏⲉⲛ ⲡⲓⲉⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲛⲓⲁⲩⲁⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡϫⲱⲛⲧ
ⲧⲛⲁⲟⲣⲟⲩⲣⲱⲗ ⲉϩⲟⲗ ϩⲉ(ⲛ)
ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲥⲉⲙⲟⲩⲣ ⲙ-
ⲡⲓⲁⲛⲧⲓⲭ̄ⲣ̄ⲥ̄ ⲛⲉⲙ ⲛⲓⲛ ⲉⲑ-
ⲙⲉⲙⲁϥ ⲛⲥⲉⲉⲛⲟⲩ ⲉ̄ϩⲟⲩ(ⲛ)
ϩⲉⲛ ⲭⲁⲣⲁⲗⲁⲩⲉⲓⲥ ⲛ̄ϫⲣⲱⲙ
{ϫⲣⲱⲙ}
Ⲏⲉⲛ ⲧⲟⲩⲛⲟⲩ ⟨ϥ⟩ⲛⲁϫⲱⲛⲧ
ⲛϫⲉ ⲡⲓⲁⲧⲱⲙⲓ ⲫⲁ-
ⲧⲱⲛϥ ⲛ̄ϫⲉ ⲡⲓⲛⲓϣⲧ ⲛ̄ⲁⲓ-
ⲁϩⲟⲗⲟⲥ

l. 1 ⲟⲩⲥⲧⲩϫⲟⲥ, *MS.* (and so in ll. 13–14).

ⲡⲣⲍ ⲓⲏⲥ

ⲛⲧⲉϥⲟⲩⲟⲛϩϥ ⲉϩⲟⲗ ϩⲉⲛ
ⲡⲕⲟⲥⲙⲟⲥ ⲛⲧⲉϥⲓⲣⲓ ⲛ-
ⲭⲁⲙⲉⲧⲡⲗⲁⲛⲟⲥ ⲛ̄ⲧⲉϥ-
ⲉⲣⲡⲗⲁⲛⲏ ⲛ̄ⲓⲙⲓⲛϣ ⲁⲉ ⲁ-
ⲛⲟⲕ ⲡⲉ ⲫ̄ⲧ̄ ⲙⲙⲟⲛ ⲕⲉⲟⲩ-
ⲁⲓ ⲉⲃⲏⲗ ⲉⲣⲟⲓ
Ⲥⲛⲁϩⲱⲗ ⲉ̄ϩⲣⲏⲓ ⲉ ⲛⲁⲡⲟⲗⲓⲥ
ⲛⲏ ⲉⲧ ⲁⲓⲓⲣⲓ ⲛ̄ϩⲛⲧⲟⲩ ⲛ̄ⲛⲁ
ϫⲟⲙ ⲟⲩⲟϩ ⲙⲡⲟⲩⲛⲁϩⲧ
ⲉⲣⲟⲓ ϫⲟⲣⲁϩⲓⲛ ⲛⲉⲙ
ϩⲛⲧ ⲥⲁⲓⲇⲁ ϥⲛⲁⲓⲙⲓ ⲉⲃⲏⲗ
ⲛⲟⲩⲙⲛ̀ϣ ⲉⲩⲟⲩⲟϩ ⲛⲥⲱϥ
ⲉⲩⲱϣ ⲉⲃⲏⲗ ⲁⲉ ⲛ̄ⲑⲟⲟⲕ ⲛⲉ
ⲫ̄ⲧ̄ ⲛⲉⲛϫ̄ⲣ̄ⲥ̄ ⲟⲩⲟϩ
ⲛⲉⲛⲟⲩ-
ⲣⲟ
Ⲧⲟⲧⲉ ⲉⲡⲱϫ̄ ⲛⲁϫⲟⲥ ⲛⲱ-
ⲟⲩ ϩⲉⲛ ⲡⲉⲣⲟⲟⲩ ⲉ̄ⲧⲉⲙ-
ⲙⲁⲩ ⲁⲉ ⲫⲁⲓ ⲁⲛ ⲛⲉ ⲫ̄ⲧ̄
ⲙ̄ⲡⲉⲣⲛⲁϩⲧ ⲉⲣⲟϥ ⲁ̀ⲗⲗⲁ
ⲫⲁⲓ ⲛⲉ ⲡϣⲏⲣⲓ ⲛ̄ⲧⲁⲛⲟ-
ⲙⲓⲁ
Ⲫⲁⲓ ⲛⲉ ⲡⲓⲁⲓⲁⲃⲟⲗⲟⲥ ⲫⲛ
ⲉⲧⲥⲱⲣⲉⲙ ⲛ̄ⲓⲡⲓⲣⲱⲙⲓ
ⲓⲥϫⲉⲛ ϣⲟⲣⲡ ⲥⲁϩⲟⲗ ⲙ̄ⲡⲟⲩ-
ⲱⲛϧ ⲓⲥ ⲛ̄ϫ̄ⲥ̄ ϩⲉⲛ ⲡⲕⲁ-
ⲣⲓ ⲛ̄ⲧⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉϥ-
ⲛⲁ̀ⲧⲣⲁⲛ

1 Lit. 'prepare.'

2 *i.e.* those whose virtues are not high enough to qualify them to act as judges.

3 The Coptic has "my."

4 Lit. 'out of their life.'

×"There shall be a Pillar of Light, like unto silver, in Amenti: all the multitudes of mankind shall be brought unto the Place of Judgment. But ye upon your thrones within the wall shall order[1] the judgment. But the rest of the righteous—they who shall not be able to attain unto the measure of the judgment[2]—shall sit upon a Pillar of Light, that they may behold them who do judgment and them who have judgment done upon them. *×Recto*

In that day I will cause the Angels of Wrath to go forth in the whole world, that they may bind the anti-Christ and them that are with him and cast them into chains of fire. Straightway the Shameless One shall wax wroth, the Great Devil shall arise: ×he shall show himself forth in the world, he shall cause error, he shall make the multitudes to err, (saying): 'I am God; there is none other save me.' He shall go up unto the[3] cities, wherein I did My mighty works and they believed not on Me, Chorazin and Bethsaida: he shall lead forth a multitude following after him and crying out: 'Thou art God, our Christ and our King.' *×Verso*

Then Enoch shall say unto them in that day: 'This is not God: believe not on him! But this is the Son of Iniquity: this is the Devil, who from the beginning hath led men astray from life.[4] Lo, in the land of the Inheritance shall the Christ do judgment' . . ."

Frag. 3 (Cairo, no. 7).

ⲛⲉⲙ ⲉⲡⲱⲥ
ⲛⲉⲙ ⲛⲱⲉ
ⲛⲉⲙ ⲓⲁ̈ⲫⲉⲧ
ⲛⲉⲙ ⲙⲉⲗⲓⲁⲗⲉⲏⲗ
ⲁϥⲑⲣⲟⲧⲟϥⲓ ⲉⲣⲁⲧⲟⲩ ⲙ-
ⲡⲉϥⲙⲟⲟ ⲉⲃⲟⲗ ϧⲉⲛ ⲟⲙⲏ[†]
ⲛⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲛⲱⲟⲩ
ⲟⲩⲟϥ ⲡⲉϫⲁϥ ⲛⲱ-
ⲟⲩ
Ⲭⲉ ϩⲛⲛⲉ ⲁⲩⲁϣⲁⲓ ⲛ̈ⲧⲉ ⲡ-
ϩⲏⲛⲟⲩⲓ ⲛ̈ⲧⲉ ⲡⲓⲁⲃⲟⲗⲟⲥ
ϧⲉⲛ ⲥⲟⲇⲟⲙⲁ ⲛⲉⲙ ⲅⲟⲙⲟⲣ-
ⲣⲁ ⲁⲩⲁϣⲁⲓ ⲛ̈ⲧⲉ ⲛⲉϥⲥⲱϥ
ⲛϧⲛⲧⲥ
Ⲟⲩ ⲛⲉ ⲉⲧⲉⲧⲉⲛⲟⲩⲱϣ ⲛ̈-
ⲧⲁⲁⲓϥ ⲛⲱⲟⲩ ⲱ ⲛⲁⲫⲙⲏ
ϯⲛⲁϩⲱⲟⲩ ⲉϫⲱⲟⲩ ⲛ̈ⲟⲩ-
Ⲭⲣⲱⲙ ⲛⲉⲙ ⲟⲩⲟⲛⲏ ⲛ̈ⲧⲁ-
ⲣⲟⲕϩⲟⲩ ϣⲁ ⲛⲟⲩⲥⲉⲡ-
†
Ⲧⲟⲧⲉ ⲁⲩⲣⲓⲙⲓ ⲛ̈ⲧⲉ ⲛⲓⲫⲙⲏ
ⲙ̄ⲡⲉⲙⲟⲟ ⲉⲃⲟⲗ ⲙⲡⲁⲓⲱⲧ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ϕ̄†
ⲟⲩⲟϥ ϕⲓⲱⲧ ⲛⲧⲉ †ⲥⲟ-
ϕⲓⲁ̈ ⲛⲓⲁⲉⲥⲡⲟⲧⲏⲥ ⲛ̈ⲧⲉ
ⲛⲓⲁⲣⲉⲧⲏ ⲛⲉⲙ ⲛⲓⲡⲛ̄ⲁ Ⲭⲱ
ⲛ̈ⲱⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲕ† ⲛⲱⲟⲩ
ⲙ̄ⲡⲓⲙⲱⲓⲧ

l. 4 *sic* apparently. l. 13 ⲁⲥⲁϣⲁⲓ, *MS.*
l. 14 ? read ⲛϧⲛⲧⲟⲩ. l. 16 ⲡⲱⲧⲉⲛ, *MS.*

Ⲥ
ⲣⲗ̄ⲉ̄
ϩⲓⲛⲁ ⲛ̈ⲧⲉⲕⲧⲁⲥⲑⲱⲟⲩ ⲉ-
ⲣⲟⲕ ⲭⲉ ⲁⲩⲥⲟⲣⲙⲟⲩ ⲛ̈ⲭⲉ
ⲡⲓⲁⲓⲁⲃⲟⲗⲟⲥ ϧⲉⲛ ⲛⲉϩϧⲏⲛ-
ⲟⲩⲓ ⲉⲧϩⲱⲟⲩ
Ⲛⲉⲭⲁϥ ⲛⲁⲓⲱⲧ ⲛⲱⲟⲩ ⲉⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲟⲩⲥⲉⲣⲁⲫⲓⲙ ⲭⲉ
ⲟⲩⲛⲓ ⲙⲙⲟⲛ ϣϫⲟⲙ ⲉ ⲛⲁⲩ
ⲉ ⲛⲁⲓⲱⲧ ⲁⲗⲗⲁ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ
ⲉⲧⲟⲓ ⲛ̈ⲥⲟⲟⲩⲛⲓ ⲛⲁϥ ⲛⲉⲙ
ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏ-
ⲣⲟⲩ
Ⲭⲁϥ ⲛ̈ⲭⲉ ⲛⲁⲓⲱⲧ ⲭⲉ ⲱ ⲛⲁ-
ⲥⲱⲧⲡ ⲛ̈ⲑⲙⲛⲓ ⲁ ⲛⲓⲥⲁϫⲓ
ⲡⲣⲟⲥⲓ ⲉⲃⲟⲗϧⲉⲛ ⲣⲱⲓ ⲭⲉ
ϯⲡⲁⲣⲟⲕⲣⲟⲩ ϯⲡⲁⲣⲟⲕⲣⲟⲩ
ⲭⲉ ⲁ ⲛⲥⲁⲧⲁⲛⲁⲥ ⲥⲁⲥϥ ϧⲉ(ⲛ)
ⲛⲉϥⲉⲡⲉⲣⲡⲓⲁ̈ ⲉϥⲭⲱ ⲙ̄-
ⲙⲟⲥ
Ⲭⲉ ϕⲱⲓ ⲛⲉ ⲡⲕⲁⲣⲓ ⲧⲏⲣϥ
ⲛⲓⲙⲱⲓⲧ ⲉ ϯⲟⲩⲱϣ ⲉ ϣⲱ-
ⲛⲓ ⲛⲧⲛⲏⲧϥ ϯⲛⲁϣⲱⲛⲓ
ϩⲛⲛⲉ ⲁⲓⲥⲱⲧⲡ ⲛⲏⲓ ⲙ̄-
ⲡⲕⲁⲣⲓ ⲛⲥⲟⲇⲟⲙⲓⲧⲏⲥ
ⲁⲓϣⲱⲛⲓ ⲛ̈ⲧⲛ-
ⲧϥ
Ⲫⲛⲛⲉ ϯⲛⲟⲩ ϯⲡⲁⲣⲟⲕⲣⲟⲩ
ⲟⲩⲟϥ ⲡⲧⲁϣⲉⲣϣⲱⲣⲟⲩ
ϣⲁ ⲛⲟⲩⲥⲉⲡ†

l. 12 ϫⲁϥ *sic.*
l. 14 ⲡⲣⲟⲥⲓ *sic.*

Recto "...*and Enôs and Nôe and Iaphet and Melialeêl. He[1] made them to stand up in His presence in the midst of the Angels of Glory, and said unto them: 'Lo, the works of the Devil increase in Sodom and Gomorra:' his abominations increase in them. What will ye that I should do unto them, O my righteous ones? I will cast upon them fire and brimstone that I may consume them to their foundations.'

Then the righteous wept in the presence of My Father, saying: 'O God and Father of Wisdom, the Lord *Verso* of Virtues and of Spirits, pardon them that Thou mayest show them the way, *that Thou mayest bring them back to Thee; because the Devil hath led them astray through his wicked works.'

My Father said unto them by the mouth of a Seraphim—for lo, it is not possible (for any) to behold My Father save the Cherubim who are His council, and all the pure ones—My Father said: 'O My chosen, the righteous, the word hath gone forth from My mouth: I will consume them, I will consume them; because Satan hath exalted himself in his workings, saying: "Mine is the whole earth: the place wherein I wish to be, (there) I will be. Lo, I choose for myself the land of Sodom: I am therein." Lo, now I will consume them and destroy them to their foundations'..."

1 *sc.* the Father. But the incident is narrated by Christ.

FRAGMENTS OF AN APOCALYPTIC GOSPEL

Frag. 3 (Cairo, no. 7).

ⲛⲛⲉⲛⲁⲓϫ ⲉⲃⲟⲗ ⲁⲛⲱⲗⲏⲗ
ⲟⲩⲟⲉ ⲁⲩϫⲱ ⲛⲟⲩⲡⲣⲟⲥ-
ⲉⲩⲭⲏ ⲁ ⲡⲓⲕⲁⲣⲓ ⲕⲓⲙ ⲟⲩⲟⲉ
ⲁ ⲧⲛⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲣⲕⲩⲡⲉ-
ⲓⲛ ⲉ ⲛⲁⲓ ⲥⲁ ⲛⲉⲙ
ⲫⲁⲓ
Ⲟⲩⲟⲉ ⲉⲱⲱⲛ ⲧⲉⲧⲉⲛⲟⲩ-
ⲱⲱ ⲉ ⲥⲱⲧⲉⲙ ⲉ ⲧⲡⲣⲟⲥ-
ⲉⲩⲭⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲛ ⲉ-
ⲧ ⲁϥϫⲟⲥ ⲥⲁⲃⲟⲗ ⲛϧⲟⲣⲁ-
ⲍⲓⲛ
Ⲧⲱⲟⲩⲛ ⲁⲣⲓⲁⲍⲓⲟⲛ ⲙⲙⲟϥ
ⲛⲧⲉϥⲟⲩⲱⲛϩ ⲙⲙⲟⲥ ⲉ-
ⲣⲱⲧⲉⲛ ⲛⲉⲙ ⲛⲓϫⲟⲙ ⲉⲧ ⲁϥ-
ⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲥⲱⲙⲁ ⲱⲁ-
ⲧⲉϥ ⲧⲟⲩⲛⲟⲥⲟⲩ ϫⲉ ⲣⲓⲛⲁ
ⲛⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ⲛ-
ⲧⲉⲧⲉⲛⲉⲣⲱⲱϥⲛ-
ⲣⲓ
Ⲧⲟⲧⲉ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩ-
ⲧ ⲙⲡⲟⲩⲟⲓ ⲧⲏⲣⲟⲩ ⲉ ⲡⲉⲛ-
ⲥⲱⲧⲏⲣ ⲁⲩⲧⲫⲓ ⲉ ⲡⲉϥ-
ϫⲓϫ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲉ(ⲛ-)
ⲟⲥ ⲟⲩⲟⲉ ⲛⲉⲡⲣⲉϥⲧⲥⲃⲱ
ⲧⲉⲡⲟⲩⲱⲱⲛ ⲁⲛ ⲉⲑⲣⲉ ⲣⲗⲓ
ⲥⲁϫⲓ ⲛⲉⲙⲁⲛ ⲓⲙⲏⲧ ⲛⲑⲟⲕ
ϫⲉ ⲟⲩⲛⲓ ⲧⲉⲡⲟⲩⲱⲱⲛ

l. 1 perhaps to be altered to ⲛⲛⲉϥϫⲓϫ . . . ⲁϥⲱⲗⲏⲗ.

ⲣⲙⲁ
ⲉ ⲥⲱⲧⲉⲙ ⲉ ⲡⲉⲕⲗⲁⲥ ⲉⲧ-
ⲣⲟⲗϫ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
Ⲡⲁⲣⲓⲁ ⲧⲉⲛⲥⲱⲛⲓ ⲧⲉⲛϫⲓ-
ⲙⲓ ⲙⲙⲟⲥ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
ⲉⲑⲣⲉⲥⲥⲁϫⲓ ⲛⲉ-
ⲙⲁⲛ
ⲛⲑⲟⲕ ϫⲉ ⲕⲉⲉⲣⲟⲟⲩ ⲏ ⲉ-
ⲧ ⲉⲕⲡⲁⲁⲓⲧⲟⲩ ϸⲁⲧⲟⲧⲉⲛ
ⲱⲁⲧⲉⲥϫⲱⲕ ⲉⲃⲟⲗ ⲛϫⲉ
ⲧⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ ⲙⲉⲛⲉ(ⲛ-)
ⲥⲱⲥ ⲛⲧⲉⲕⲣⲱⲗ ⲉⲣⲣⲏⲓ
ⲉ ⲛⲓⲫⲛⲟⲩⲓ ⲉⲃⲟⲗⲣⲓⲧⲟ-
ⲧⲉⲛ
Ⲁⲩⲉⲣⲟⲩⲱ ⲛϫⲉ ⲡⲓⲥⲱⲧⲏⲣ
ⲡⲉϫⲁϥ ϫⲉ ⲱ ⲛⲁⲙⲁⲑⲏⲧⲏⲥ
ⲉⲣⲉⲧⲉⲛϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲓ-
ⲱⲁⲛⲣⲱⲗ ⲉ ⲛⲓⲫⲛⲟⲩⲓ ⲧⲉ-
ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲙⲙⲟⲓ ⲁⲛ ⲟⲛ ⲉⲑ-
ⲣⲓⲥⲁϫⲓ ⲛⲉⲙⲱ-
ⲧⲉⲛ
Ⲁⲙⲏⲛ ⲧϫⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ
ϫⲉ ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲧⲉⲛ-
ⲛⲁⲉⲣⲉⲧⲓⲛ ⲛⲟⲩⲥⲁϫⲓ ⲣⲱϩ
ⲛⲓⲃⲉⲛ ⲉⲧⲉⲧⲉⲛⲛⲁⲉⲣⲉ-
ⲧⲓⲛ ⲙⲙⲟⲩ ϸⲉⲛ ⲡⲁⲣⲁⲛ
ⲛⲉⲙ ⲫⲣⲁⲛ ⲙⲡⲁⲓⲱⲧ ⲧⲏⲛ-
ⲟⲩ ϸⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲛⲧⲁⲧⲁ-

l. 1 In the upper margin is the invocation ⲧⲡⲁ ⲡⲉ ⲓⲏ ⲡⲁⲓ ⲛⲏⲓ ⲁⲙⲏⲛ.

l. 27 *sc.* ⲛⲧⲁⲧⲁ[ⲙⲟⲩ ⲛⲱⲧⲉⲛ]

"[. . . spreading] ˣforth our hands we prayed, and He[1] uttered a prayer. The earth quaked and the whole city bowed to this side and to that. And if ye wish to hear that prayer which He uttered in Chorazin, arise and beseech Him to declare it unto you together with the mighty works which He wrought upon the (*sic*) bodies until He raised them up, that ye may hear and marvel." ˣ*Recto*

Then the Apostles all hastened to our Savior and kissed His hands, saying: "Our Lord and our Teacher, we would not that any man should speak with us, save Thee. For lo, we wish ˣto hear Thy sweet voice at all times. (As for) Mary, our sister, we find her at all times to speak with us; but (as for) Thee, there are two more days which Thou wilt spend among us ere the Pentecost[2] is completed, and after that Thou wilt go up into the Heavens from among us." ˣ*Verso*

The Savior answered and said: "O My disciples, though ye say that when I shall have gone up into the Heavens, ye will find Me no more to speak with you; verily I say unto you that every time that ye shall ask a question,[3] everything which ye shall ask in My name and the name of My Father, I will come straightway to declare [it unto you]. . ."

1 Probably Christ: the speaker seems to be Mary (see Notes, p. 26).

2 For the use of this term see Notes (p. 26).

3 Lit. 'ask a word.'

Fo. $\overline{\text{ριϧ}}^{\text{ro}}$

ll. 1–3. The passage is difficult; possibly the allusion is to an oath (sworn by the head), and to the might (symbolized by the right hand) of the Father.

l. 7. Cp. *John* x, 30 "I and My Father are one;" xvii, 21 ff.

ll. 10 ff. An almost verbal parallel is found below, No. ix, Frag. 1, p. 8, ll. 18 ff. and in the Coptic Paschal Letter of Damianus (*Mon. of Epiphanius* ii, pp. 333 f.). Cp. also *Hebr.* i, 3 "Who being the brightness of His glory and the express image (χαρακτήρ) of His person. . . ;" ii *Cor.* iv, 4 "Christ Who is the image of God;" *Phil.* ii, 6 "(Christ) Who, being in the form of God, thought it not robbery to be equal with God."

This passage is somewhat nearly related to the Ethiopic *Test. in Galilee* § 28 (ed. Guerrier, p. 60: cp. Carl Schmidt, *Gespräche Jesu*, pp. 58 f., and—for the Coptic text—p. 7*) "I am wholly in My Father and My Father in Me; for I am His image, (I am issued) from His likeness, His power, His perfection, His light: I am His perfect word;" and to a passage in the ps.-Clementine *Second Coming* (*R.O.C.* xv, 434) "I am one with My Father in Godhead; for I am come forth from His essence and His love."

ll. 19–21. The Thousand Years were, according to many Chiliasts (see Introductory Note), a time of festival and good living: cp. l. 27 where ⲛ̀ⲧⲉⲕⲟⲩⲛⲟϥ has the same connotation. This view was doubtless based upon a literal interpretation of *Luke* xxii, 30 "That ye may eat and drink at My table in My Kingdom, and sit upon thrones" &c. See also the Copt. *Death of Joseph* (*ed.* Lagarde, *Aegyptiaca*, pp. 30 f.) ⲁⲗⲗⲁ (ⲧⲉⲕⲥⲁⲣⲝ) ⲉⲥⲉⲃⲱⲓ ϧⲉⲛ ⲡⲉⲕⲥⲱⲙⲁ ϣⲁ ⲡⲓⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲁⲙⲡⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓϣⲱ ⲛ̀ⲣⲟⲙⲡⲓ ("But thy flesh shall remain upon thy body unto the day of the *Banquet* of the Thousand Years"). The festivities of the Thousand Years are also mentioned in the Martyrdom of Victor of Siût (*Synax.*, Kihak 5, ed. Basset, p. 305).

ll. 23 ff. For the part to be played by the Angels in the earthly kingdom cp. *Apoc. of Elias* (ed. Steindorff), p. 106.

Fo. $\overline{\text{ριϧ}}^{\text{vo}}$

ll. 23 f. Perhaps *Rev.* xiv, 3 is here echoed.

ll. 28 f. Cp. *Rev.* xi, 15 "And the seventh Angel sounded (his trumpet), and there were great voices in Heaven saying, 'The kingdoms of this world are become (the Kingdom) of our Lord and of His Christ.'" Note how our compiler reshapes the context.

Fo. $\overline{\text{ριϲ}}^{\text{ro}}$

ll. 1–8. For the First Resurrection (in which the Saints alone participate) see *Rev.* xx, 4–5: the Second or General Resurrection is deferred until the end of the Thousand Years. The Resurrection of the saints was not a purely Christian belief: it is found in the *Apoc. of Baruch* xxx, 2 "Then shall all who have fallen asleep in hope of Him (the Jewish Messiah) rise again." Saint Paul, ignoring the alleged earthly kingdom, states that "the dead in Christ shall rise first. Then we which are alive. . . shall be caught up *together with them* in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" (i *Thess.* iv, 16). No reference is made to a Second Resurrection of the mass of mankind.

Noteworthy is the prominent place in the First Resurrection assigned to the virgins and the continent. This is Encratism indeed, but not necessarily heretical Encratism. Yet Aphraates the Syrian held that "strict continence is the way to secure the physical efficiency of Baptism for a good Resurrection on the Last Day" (F. C. Burkitt, *Early Eastern Christianity*, p. 153): see *Nicene and post-Nicene Fathers* xiii, 367. In the *Apoc. of Elias* (pp. 104, 106) Christ descends to 'bring the Thousand Years' accompanied by 'all the pure ones' (ⲙ̀ⲡⲉⲧⲟⲩⲁⲁⲃⲉ ⲧⲏⲣⲟⲩ).

ll. 10–11. The "Angel of the Presence:" Gabriel (see *Luke* i, 19).

l. 13. The "Chariot of the Cherubim" frequently appears in Coptic works, *e.g.* Theodosius, *Death of the Virgin*, § viii (ed. Robinson, *Copt. Apocr. Gosp.*, pp. 120 f.). The conception is based on *Ps.* xvii (xviii), 10; lxviii (lxix), 17.

ll. 15 ff. For the Assumption of the Righteous cp. i *Thess.* iv, 16 (quoted above). For their descent with Christ see *id.* 14 "Them also which sleep in Jesus will God bring with Him;" and *Apoc. of Elias* l.c.

ll. 21 ff. Based on *Matth.* xxiv, 30 "And they shall see the Son of Man coming in the clouds of Heaven with power and great glory;" cp. also *id.* xxvi, 64.

l. 24. Clearly the Apostles had previously inquired who should be on earth at the time of the Second Coming (see Introductory Note).

Fo. $\overline{\text{ριϲ}}^{\text{vo}}$

ll. 13–15. Again cp. *Matth.* xxiv, 30. For the association of the saints with the Lord, see i *Thess.* iv, 17 (*ad fin.*), and for the Old Testament worthies who are to appear with Christ cp. *Oracula Sibyllina* ii, 245 ff.

l. 24. The name Mistrael is quite clear but is probably an old-standing corruption of ⲡⲁⲥⲣⲁⲏⲗ (*i.e.* Azrael, with the definite article). For while 'Mistrael' is apparently unparalleled, in the ps.-Clementine *Second Coming* (*R.O.C.* xv, p. 212) we find a certain 'Ezrael, the Angel of Wrath.' The two names are surely to be regarded as identical.

'Angels of Punishment' appear in the *Book of Enoch* (trans. Charles) liii, 3, lxiii, 1. In the *Mysteries of S. John* (ed. Budge, *Copt. Apocr.*, pp. 65, 248) an anonymous 'Angel of Wrath' (ⲡⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲟⲣⲅⲏ) is introduced; elsewhere four 'Angels of Wrath' are mentioned (Budge, *Misc. Copt. Texts*, p. 1060 ϥⲧⲟⲟⲩ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲧⲟⲣⲅⲏ), and the undefined plural occurs below in our own text (fo. 117ro, l. 19). They are doubtless equivalent to the οἱ κολάζοντες ἄγγελοι of the *Apocalypse of Peter* (ed. Harnack, § 21).

ll. 25 ff. For the separation of the wicked from the righteous see *Matth.* xiii, 41 "The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend"—clearly the source of our own passage. Stress is laid on this separation in the Apocrypha. Thus in the ps.-Clem. *Second Coming* (*R.O.C.* xv, 209) Peter says: "Christ made me to see. . . how the just and the sinners shall be separated."

l. 26. The wicked are driven away to the west—to an Egyptian the recognized region of Amenti. Yet the touch need not necessarily be Egyptian; for in the *Book of Enoch* also the west is the place of punishment: "And he will imprison those angels who have shown unrighteousness in

that burning valley which . . . Enoch had formerly shown me in the west" (trans. Charles, LXVII, 4: *cp.* XXIII, 1–4; XXVI, 4–XXVII, 2).

Fo. $\overline{\text{pr}}\zeta^{\text{ro}}$

ll. 1–6. In the *Apoc. of Elias* (ed. Steind. p. 100) Gabriel and Michael create a pillar of light (ⲡⲁⲣ-ⲥⲧⲩⲗⲟⲥ ⲛⲟⲩⲁⲓ[ⲛⲉ]) to guide the faithful into the Holy Land (cp. *Exodus* XIII, 21). Here the function of the Pillar is not at first sight clear. Is it to lighten the gloom of Amenti, or to lead the souls to the place of judgment? Perhaps the compiler himself was not altogether clear on this matter; for in ll. 14 f. the Pillar is made to serve as a vantage-point for the undistinguished righteous. In the first instance the Pillar set up at the Judgment is paralleled (as Dr. M. R. James points out to me) by the 'great Pillar' at the Last Judgment in *Oracula Sibyllina* (ed. Geffcken) II, 238 ff.

ἠνίκα δ' ἀνστήσῃ νέκυας μοῖραν καταλύσας
καὶ καθίσῃ Σαβαὼθ Ἀδωναῖος ὑψικέραυνος
ἐς θρόνον οὐράνιόν τε μέγαν δέ τε κίονα πήξῃ.

In the second (ll. 14 f.), the compiler has reproduced a Manichaean belief (probably without being aware of its origin) that the souls of those who fell short of perfection (cp. ll. 11 f.) were placed in a 'pillar of glory' or 'pillar of light' to undergo purification: see A. B. Cook, *Zeus*, II, p. 44 and note, and Epiphanius, *Panarium*, II, 66, 26 there quoted.

It seems beyond doubt that the Judgment takes place in Amenti—a conception familiar to an Egyptian. But this Judgment is not the Last Judgment (which comes at the end of the Thousand Years), but a preliminary examination to determine who among the dead are to share in the Millennium; for (as we shall see on fo. $\overline{\text{pr}}\zeta^{\text{vo}}$) there are still "multitudes" on earth for the Devil to lead astray. This provisional judgment is probably derived from *Rev.* XX, 4: "And I saw thrones; and they sat upon them, and judgment was given unto them."

l. 7. For the Apostles as judges see *Matth.* XIX, 28: "Ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel" (cp. *Luke* XXII, 30).

l. 9. The function of the "wall" is not obvious. Perhaps we are to imagine a hall or basilica in which the judges sit at one end separated by a barrier from the arraigned. There can be no connexion with the twelve walls surrounding the city of Christ (Budge, *Misc. Copt. Texts*, pp. 1055, 1060).

l. 21 ff. The fate of anti-Christ is noteworthy. According to II *Thess.* II, 8, "the Lord shall consume [him] with the spirit of His mouth, and destroy with the brightness of His Coming:" in the *Apoc. of Elias* (p. 104) he is to be slain by Enoch and Elias before the Second Coming. Here he is seized by the Angels of Wrath and put in chains of fire, as is the Devil in *Rev.* XX, 1–2. Probably our text is very freely following *Rev.* XIX, 19, where the Beast (anti-Christ) with the False Prophet makes war against "Him Who sitteth upon the Throne," and is cast into a lake of fire.

ll. 26 ff. This insurrection of the Devil occurs at the beginning of the Thousand Years; a second (see *Rev.* XX, 3) is to occur at the end of that period. Yet our passage is certainly colored by the account of the Second Insurrection (*Rev.* XX, 7 f.).

The epithets "Shameless One," "Son of Iniquity" (below, ll. 21 f.) here applied to the Devil are reserved for anti-Christ in the *Apoc. of Elias* (*ed. cit.*, p. 92: ⲱ ⲡⲁⲧⲱⲙⲉ, ⲱ ⲡⲱⲛⲣⲉ ⲛⲧⲁⲡⲟⲙⲓⲁ); though in one passage anti-Christ is identified with the Devil (*id.* p. 100: "what hast thou done unto us, O Son of Iniquity, saying 'I am the Christ,' whereas thou art the Devil?").

For the term "Shameless One" (ἀναιδής) see further the Greek text of Ephraem Syrus (ed. Assemani, III, p. 142).

Fo. $\overline{\text{pr}}\zeta^{\text{vo}}$

ll. 1–6. Here and in ll. 19 ff. there is verbal correspondence with *Apoc. of Elias*, p. 86: ϥⲛⲁⲟⲩⲱⲛϩ ⲁⲃⲁⲗ ⲥⲉ ⲡⲱⲛⲣⲉ ⲛⲧⲁⲡⲟⲙⲓⲁ, ⲉϥϫⲟⲟⲩ ⲙⲙⲁⲥ ϫⲉ ⲁⲛⲁⲕⲣⲓⲥⲓⲥ ⲡⲭⲥ, ⲉⲛⲧⲁϥ ⲉⲓ ⲛⲉ ⲙⲡ̄-ⲡⲓⲥⲧⲉⲩ = ⲉⲣⲁϥ. Cp. also the ps.-Clement. *Second Coming* (*R.O.C.* XV, 209): "In the last days there shall come false Messiahs. They shall say in their promises, 'I am Christ who am come into the world';" and *Ascension of Isaiah* (trans. Charles) IV, 6–8: "He (anti-Christ) will say: 'I am God, and before me there hath been none' . . . And all the people in the world will believe on him . . . saying, 'This is God, and beside him there is no other.'" These passages, which seem to spring from a common original, are ultimately based on II *Thess.* II, 4: "So that he as God sitteth in the temple of God showing himself that he is God;" and *Matth.* XXIV, 5, 23: "For many shall come in My name, saying: 'I am Christ,' and shall deceive many;" "If any man shall say: 'Lo, here is Christ,' believe him not."

ll. 7 ff. The compiler here draws upon the Canonical Gospels. See *Matth.* XI, 20 ff.: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . For if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But . . . it shall be more tolerable for the land of Sodom in the day of Judgment than for thee:" cp. *id.* X, 15. The comparison of Chorazin and Bethsaida with Sodom in this passage affords a valuable clue to the connexion between our Fragments 2 and 3.

Chorazin and Bethsaida were consequently in bad odor, but they do not seem to be connected with eschatological legend elsewhere than in the *Book of the Bee*, ch. LV (ed. Budge, p. 129), which states that anti-Christ will be conceived in Chorazin, born in Bethsaida, and reared in Capernaum; in pseudo-Methodius (ap. *Mon. Patr. Orthodox.* I, pp. 98, Greek, 112 Latin), who affirms that anti-Christ is to be born in Chorazin and Bethsaida: οὗτος γεννᾶται ἐν Χωραζῇ (*sic*) . . . καὶ Βηθσαιδά—though Bousset (*The Anti-Christ Legend*, trans. Keen, p. 173) strangely proposes to read Chorasmia—; and in the Armenian *Revelation of Nerses*, which again assigns anti-Christ to Chorazin (*op. cit.*, p. 255).

ll. 13 ff. Cp. *Ascension of Isaiah* IV, 8 (quoted above on ll. 1–6).

l. 17. In ordinary tradition (see Bousset, *op. cit.*, pp. 203 ff.) Enoch (and Elias) are the opponents of *anti-Christ*, not of the Devil himself. In *Rev.* XI, 3 ff. the 'two witnesses' oppose and are slain by the Beast (anti-Christ), but are raised to life and taken up to Heaven. According to the *Descensus Christi* (ed. Tischendorf, § IX) Enoch and Elias after their translation were "reserved against the coming of

anti-Christ:" in the *Apoc. of Elias* (pp. 163, 169) they are again opposed to anti-Christ, by whom they are slain, and whom they in turn destroy after their Resurrection; and in the Bohairic *Death of Joseph* (ed. Lagarde, ch. XXXI) we have: "For the Anti-Christ shall slay these two men and shed their blood upon the earth for a pot of water (*sic*), because of the rebukes which they shall give him." [N.B. in the following chapter anti-Christ is alluded to as "the Son of Perdition;" cp. fo. 117 *recto*, ll. 26 ff.] Whether Enoch here reappears on earth to confront the Devil after a former contest with anti-Christ, and whether (in the lost sequel) Elias was associated with him—we can only conjecture. Quite possibly here as elsewhere the Devil and anti-Christ are confused.

ll. 19 ff. For verbal parallels see above on ll. 1–6. Add Ephraem Syrus *Discourse on anti-Christ* (Gk., ed. Assemani III, 142): Enoch and Elias cry out, πλάνος ἐστιν, ὦ ἄνθρωποι· μηδεὶς αὐτῷ πιστεύσειεν.

ll. 21 f. "The Son of Iniquity:" see note on fo. 117 *recto* 26 ff. The verbal expression is derived from ii *Thess.* II, 3, 8, where anti-Christ is alluded to as ὁ ἄνθρωπος τῆς ἀνομίας (*v.l.* ἁμαρτίας), ὁ υἱὸς τῆς ἀπωλείας...ὁ ἄνομος.

ll. 24 f. Cp. perhaps i *John* III, 8: "For the Devil sinneth from the beginning."

ll. 26 f. For the "Land of the Inheritance" compare the Coptic *Apocalypse of Paul* (ed. Budge, *Misc. Copt. Texts*, p. 562) ⲡⲕⲁϩ ⲛ̀ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ.

Fo. $\overline{\text{ρλϐ}}^{\text{ro}}$

l. 4. In the Genealogy of Christ (*Luke* III, 37) the Coptic (ed. Horner) has ⲙⲁⲗⲉⲗⲉⲏⲗ: an uncollated MS. seen by the Editor at Dêr es Sụriân (dated 1220 A.D.) has ⲙⲉⲗⲉⲗⲉⲏⲗ.

ll. 24 ff. For the titles here used compare *Enoch* LXIII, where we have "the Lord of Spirits" (*passim*), "the Lord of Wisdom" (*v.* 2). But the intercession of the righteous is probably reminiscent of the intercession of Moses and Aaron (see *Numbers* XVI, 22: "And they fell upon their faces and said: 'O God, the God of the spirits of all flesh...'").

Fo. $\overline{\text{ρλϐ}}^{\text{vo}}$

ll. 7 ff. Cp. *Testament in Galilee* (ed. Guerrier, § 30 = Schmidt, *Gespräche Jesu*, § 19): "But they (the Angels) are not suffered to see the majesty of My Father;" and *Asc. of Isaiah* IX, 37: "And I saw the great glory...and I could not thereupon see, nor yet could the Angel who was with me, nor all the Angels whom I had seen."

For the Seraphim of the Council see the liturgical fragment No. XXXVIII, G, Frag. 8 (Fo. $\overline{\text{ϲκϐ}}$), where a *psali* begins ⲫϯ ⲫⲏ ⲉⲧⲁϩⲟⲣ ⲛ̀ⲉⲝⲟⲩⲥⲓⲁⲥⲧⲏⲥ-ⲟⲩⲟⲩ ⲡⲓⲁⲩⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲓϣϯ ⲛ̀ⲥⲟⲥⲙⲓ; and No. IX, E, Frag. 1 (fo. 2), ll. 4–5.

ll. 22 ff. The Devil's deliberate choice of Sodom furnishes a clue to the connexion of this Fragment with Fragment 2. Satan in days of old chose Sodom and Gomorra as his favorite domain; and their inevitable doom is here recalled. In the last days he will choose Chorazin and Bethsaida, and their fate cannot be different. Cp. *Matth.* X, 15, and see above on fo. $\overline{\text{ριζ}}^{\text{vo}}$, ll. 7 ff.

Fo. $\overline{\text{ρμα}}^{\text{ro}}$

ll. 1–6. The speaker is presumably Mary (since in l. 3 of the *verso* the Apostles decline to hear her narrative). If the reading in l. 1 is not corrupt, the 1st person plural must indicate Mary and one or more companions, possibly Saint John. For convulsions resulting from magic prayers cp. Theodosius, *Dormitio Virginis*, §§ III–IV (Robinson, *Copt. Apocr. Gosp.*, pp. 102 f.): "Now when she had finished this prayer...behold there were thunderings and lightnings, and all the place was moved to its foundations." Possibly this earthquake was suggested by *Rev.* XI, 13.

ll. 10 f. The mention of Chorazin connects this leaf with fo. $\overline{\text{ριζ}}$. Since the events here narrated are past (not predicted), we can only conjecture that Christ (with Mary and possibly others) had gone down to Chorazin in an attempt to bring it to repentance (cp. p. 17 above).

l. 15. The (dead) bodies raised up can hardly be those of Enoch and Elias. They might be either the corpses of emissaries sent by Christ and slain by the people, or of undetermined persons raised to life in order to impress the people of Chorazin.

Fo. $\overline{\text{ρμα}}^{\text{vo}}$

l. 3. "Mary our Sister," *sc.* the Virgin herself, cp. Theodosius, *op. cit.*, § VII (Robinson, pp. 118 f.) where the Jews cry out: "We will believe on Thee and on Thy Virgin-Mother; for she is our sister."

ll. 7–8. The time of the Revelation is here definitely shown to be post-Resurrectional, and as shortly preceding the Ascension, with an account of which the work may have concluded (cp. *Test. in Galilee*, ed. Guerrier, § 62 = Schmidt, *Gespräche Jesu*, § 5).

ll. 9 ff. Pentecost is here the period beginning with Easter and ending with the Ascension: see Schmidt, *Gespräche Jesu*, p. 605 and authorities there cited.

ll. 21 ff. In the main an adaptation of *John* XVI, 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name He will give it you." But the promise of Christ to appear whensoever the Apostles desire guidance seems to be extracted by a bold inference from *id.* 16: "A little while and ye shall not see Me, and again a little while and ye shall see Me...(22) I will see you again."

Addendum. The relatively early date of the Gospel suggested above (p. 18) is not unobjectionable. If in fo. $\overline{\text{ριζ}}$ *recto*, ll. 10–14 we have to deal with a doctrine *exclusively* Manichaean, it is hard to believe that Manichaean views can have been so quickly absorbed in Egypt. And in fo. $\overline{\text{ριϐ}}$ *recto*, ll. 7–17 we seem to have an anti-Arian protest and perhaps an Athanasian formula. Yet this latter passage, if not the former, may well be interpolated.

VI. THE APOCRYPHAL ACTS OF THE APOSTLES

Cotton-paper. Thirty-nine leaves or seventy-eight pages (Cairo, nos. 5–6 + C.U.L. *Add.* 1886, 3), 25.8 × 17.5 cm. where intact. There is a single column (20 × 12 cm.) of twenty-one lines to the page. A guide-line is ruled for each line of the text. The script is a good-sized thirteenth century hand;[1] the ink is glossy and deep black; capitals and large letters (as ⲫ) in the body of the text are touched in with red. The stop ⁘ (marking pauses in reading) is uniformly used, generally in red ink but sometimes in silver-paint. The title to each of the main sections in the work is in small informal uncials and is preceded by a head-piece. The text opens with one line in enlarged ornate uncials followed by some lines in a formal vellum-hand (see Plate XVII, A–B). Diacritical markings are as usual, but there is a marked preference for the *grave* as against the horizontal form. Paragraphs are frequently emphasized by a sign, ⳾, in red placed below the enlarged initial letter. The numeration is by pages, though alternate (left-hand) pages or *versos* only are inscribed; but the first and last pages of each quire always bear both page- and quire-number, and are further distinguished by an abbreviated sacred motto, the words being divided by a small central ornament thus: ⲓ̅ⲥ̅ (Ornament) ⲭ̅ⲥ̅ | ⲡ̅ⲥ̅ (Ornament) ⲩ̅ⲥ̅, "Jesus Christ, the Son of God." The quire contained five sheets (ten folios or twenty pages): apparent irregularities may be explained on the supposition that each narrative was preceded by a full-page miniature of the Apostle whose adventures were recorded.[2]

Of the thirty-nine leaves preserved, thirty-eight were recovered in 1920–1 and are at Cairo. The remaining leaf (pp. 787–8 of the same MS.) was found by Tischendorf and is now at Cambridge. The MS. was therefore a large one containing, probably, close upon 800 pp.,[3] and doubtless covering the whole series of *Acta*. The remaining nine-tenths of the MS. may have perished, but not impossibly further portions survive in some other hiding-place within the Monastery.

Fragments of Sahidic and other versions of the *Acts* have been published by Guidi[4] and von Lemm;[5] but with the exception of the Vatican *Martyrdom of S. Luke*,[6] of possible fragments from the *Acts of Matthias* at Leipzig,[7] and the Cambridge leaf from our own MS.,[8] no portion of a Bohairic recension has hitherto emerged. From the Bohairic the *Acts* were translated into Arabic[9] and thence into Ethiopic.[10] A version of the *Martyrdom of S. Mark*, only very slightly abridged, is incorporated in the *History of the Patriarchs* by Severus of Ashmunên.[11]

Our fragments belong to the following sections in the collection: (A) The Journeyings of Saint John; (B) The Death of Saint John; (C) The Preaching of Saint Philip; (D) The Martyrdom of Saint Philip; (E) The Preaching of Saint Bartholomew; (F) The Martyrdom of Saint Matthias; (G) of Saint Mark; (H) of Saint Luke. The order of the narratives in the Coptic MS. was evidently the same as in the Arabic MS. at Dêr es Suriân edited by Mrs. Lewis: both versions (as also the Ethiopic) seem to represent the same recension (which, be it noted, is different from that of the Vatican MS.), the divergencies being relatively slight and due chiefly to translation.

In this edition of the Bohairic text the division into lines is ignored; but both the paragraphs and the punctuation of the original are retained. Where errors or omissions appear to be certain, attempt has been

1 Possibly identical with the hand of No. XXXVII, C (= Pl. XVII A) and closely contemporary with the hand of the Coptic Gospels at Dêr es Suriân (on which see *l. c.*, note), dated 1220 A.D. Occasional corrections (mostly the addition of letters accidentally omitted) are found. These are usually by the original hand; some are due to a second but contemporary hand, but very few are late.

2 Thus Quire ⲓ̅ⲏ̅ (18) is paged from p. ϡⲗⲉ to ϡⲙⲍ inclusive (*i.e.* it contained only 19 pp.). Doubtless a full-page picture of the Apostle was prefixed to the section.

3 Probably the *Martyrdom of S. Luke* was the last section in the volume (S. Mark and S. Luke are of course not Apostles, and so would take the last two places).

4 *Frammenti Copti* in *Atti della Accad. dei Lincei* III, i, 47 ff.; III, ii, 19 ff., 65 ff., 177 ff., 251 ff., 368 ff. (see also *Gli Atti Apocrifi degli Apostoli* in *Giorn. della Soc. Asiat. Ital.* II (1888), pp. 1 ff.).

5 *Koptische Apocryphe Apostelakten* in *Bull. de l'Acad. Imp. des Sciences de St. Pétersbourg* XXXIII, 509 ff.; XXXV, 233 ff.

6 *Cod. Vat. Copt.* LXVIII, 2 (publ. by Balestri, *Bessarione*, IX (1905), pp. 128 ff.). This MS. also came from Dêr Abû Makâr.

7 *Cod. Tisch.* XXVI, 2; XXVII, 3, 8 (cp. Crum in *P.S.B.A.*, XXIX, p. 303).

8 Published by S. Gaselee, *J.T.S.*, X, 52 f.

9 Edited (mainly from a MS. at Dêr es Suriân) by Mrs. Lewis, *Arabic Version of the Acta Apocr. Apost.* (Text), and *Mythological Acts of the Apostles* (Translation) = *Horae Semiticae* III and IV.

10 S. C. Malan, *Conflicts of the Holy Apostles*; E. A. Wallis Budge, *Contendings of the Apostles*.

11 Ed. B. Evetts, pp. 43 ff.

made to rectify the text with the help of the Arabic and Ethiopic versions;[1] but since these have not been closely compared, nothing like a complete *apparatus criticus* is possible. The divergencies of our own text from that of *Cod. Vat. Copt.* LXVIII, 2 in the *Martyrdom of S. Luke*, have, however, been noted. In the margin of the translation references to the Arabic and Eth. versions are indicated by the signs L. (= Lewis, *Myth. Acts of the Apost.*) and B. (=Budge, *The Contendings of the Apostles*, vol. II).

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Two folios (four pages) missing.

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Ⲟⲩⲟϩ ⲁⲥϫⲱ ⲛ̀ⲛⲁⲓⲥⲁϫⲓ ⲛⲁϥ ⲡ[ⲉ]

A. *The Travels of Saint John.*

[S. John, appointed by lot to preach in Asia, takes ship at Joppa accompanied by Prochorus. His prophecy that they will suffer great hardships at sea is fulfilled; for the ship is wrecked. John disappears, but Prochorus with the crew is cast ashore at Seleucia. The sailors attribute the disaster to the arts of their passengers and bring Prochorus before the magistrate on a charge of sorcery. He is saved by the intervention of an imperial official visiting the city on public business.]

× p. 291 (= B., p. 228; L., p. 40) . . . ×affairs of state. When he heard me speaking in the presence of the *politarch*, he bade him let me go. And he let me go; and in forty days I reached Asia, and came unto a plain called Marmareôn. And this was by the sea.

Now as I was sitting upon a headland which was by the sea, that I might rest a little from my affliction and sorrow, sleep took hold on me. Afterwards, when I opened my eyes, lo, there was coming in from the sea

× p. 292 a rolling wave; and by means of a rolling ×and great wave it (*sc.* the sea) cast up John. Now when I saw him, I arose in haste to help him, since I also was escaped from affliction of this same sort: for I did not know that he was John. I went to give him my hand. But as I drew near to reach out my hand to catch him and raise him up, he was before me and arose. And when we had embraced one another, we wept and straightway gave thanks unto God. And while we were resting a little that John might recover his spirit, we spake of those things which had come to pass.

[John and Prochorus go to Ephesus. Outside the city they meet Romanna, keeper of a bath-house, who invites them to enter her service.]

× p. 297 (= B., p. 230; L., p. 41) (She said: ". . . I will give thee wages and necessaries for) ×thy body." And he said unto her: "Certainly." She looked towards me, and said unto me: "What sayest thou?" John said unto her: "He is my brother." She said unto him: "I have need of him also for the work of a bath-man." And she took us to the bath-house. As for John, she set him to fire (the furnace); me also she made bath-man. Now she used to give us three pounds of bread a day.

But on the fourth day John forgot to fire the bath: she seized him, thrust him within, and beat him sorely

× p. 298 without mercy. And she spake these words unto him: ×"O thou who art fled from thine own country, that dost

1 In all other respects the orthography of the original is unaltered.

×Ⲁⲉ ⲱ ⲫⲏ ⲉⲧⲁⲩⲫⲱⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲉⲩⲡⲟⲗⲓⲥ ⲫⲏ ⲉⲧⲙⲡⲱⲁ ⲛⲱⲟⲩ ⲁⲛ ⲫ ⲓⲥⲁⲉ ⲙⲙⲟ(ⲛ) ⲱⲁⲟⲙ ⲙⲙⲟⲕ ⲉ ⲉⲣⲭⲣⲧⲥⲓⲙⲉⲧⲓⲛ ⲉ ⲟⲩⲣⲱⲏ ⲫ ⲓⲉ ⲉⲃⲏ ⲟⲩ ⲁⲕⲧ ⲙⲡⲉⲕⲟⲩⲟⲓ ⲉⲣⲟⲩ ⲃⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲫ ⲁⲛⲟⲕ ⲉⲟⲛⲁⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲓⲙⲉⲕⲙⲉⲧⲣⲉⲩⲉⲣⲫⲁⲗ ⲫ Ⲓⲛ ⲉⲧⲁⲕⲓ ⲉⲙⲛⲁⲓ ⲛⲑⲟⲟⲕ ⲉ ⲥⲱⲏⲓ ⲛⲣⲱⲙⲁⲛⲛⲁ ⲫ ⲑⲁⲓ ⲉⲧ ⲁ ⲡⲉⲥⲥⲱⲓⲧ ⲫⲟⲩ ⲱⲁ ⲣⲱⲙⲏ ⲫ ⲭⲛⲁⲱⲭⲱⲛ ⲉⲣⲟⲓ ⲁⲛ ⲫ ⲉⲟⲩⲉ ⲁⲉ ⲛⲑⲟⲟⲕ ⲛⲁⲃⲱⲕ ⲫ Ⲥⲕⲟⲩⲱⲙ ⲉⲕⲥⲱ ⲱⲁⲕⲟⲩⲛⲟⲩ ⲙⲙⲟⲕ ⲫ ⲉ ⲉⲣⲭⲱⲏ ⲁⲉ ⲱⲁⲕⲉⲣⲥⲉⲛⲛⲉ ⲫ ⲱ ⲫⲁⲛⲓⲥⲙⲟⲧ ⲉⲧⲣⲱⲟⲩ ⲫ ⲱⲓⲃϯ ⲛⲧⲉⲕⲧⲡⲱⲙⲏ ⲫ ⲛⲧⲉⲕⲱⲉⲙⲱⲓ ⲛⲣⲱⲙⲁⲛⲛⲁ Ⲁⲛⲟⲕ ⲁⲉ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲉ ⲛⲁⲓ ⲫ ⲉⲥⲭⲱ ⲙⲙⲱⲟⲩ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲫ ⲉ ⲁⲥϯ ⲛⲁⲩ ⲛⲣⲁⲛⲛⲓⲱϯ ⲛⲱⲏⲛⲱⲓ ⲫ ×ⲁⲓⲱⲱⲟⲩⲓ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲉⲙⲕⲁⲣ ⲛⲣⲏⲧ ⲛⲉⲙ ⲟⲩⲣⲏⲏⲓ Ⲡⲉⲭⲁⲩ ⲁⲉ ⲛⲏⲓ ⲛⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲫ ⲁⲉ ⲡⲁⲱⲏⲣⲓ ⲡⲣⲟⲭⲱⲣⲟⲥ ⲫ ⲉⲟⲩⲉ ⲟⲩ ⲁⲕⲉⲣⲣⲏⲧ ⲉ Ⲕⲥⲱⲟⲩⲛ ⲅⲁⲣ ⲁⲉ ⲉⲧⲁⲛⲣⲱⲗ ⲛⲉⲥⲓⲉ ⲃⲉⲛ ⲫⲓⲟⲙ ⲫ ⲟⲩⲟⲩ ⲛⲟⲟⲕ ⲕⲟⲓ ⲛⲉⲙⲕⲁⲩ ⲛⲣⲏⲧ ⲉⲭⲉⲛ ⲟⲩⲱⲉⲛⲕⲟⲩⲣ ⲛⲟⲩⲱⲧ ⲛⲧⲉ ⲟⲩⲥⲣⲓⲙⲓ ⲫ ⲛⲉⲙ ⲟⲩⲕⲟⲩⲁⲓ ⲛϫⲱⲛⲧ ⲫ Ⲃⲱⲗ ⲉ ⲡⲓⲣⲱⲏ ⲉⲧ ⲁⲩⲟⲁⲱⲕ ⲉⲣⲟⲩ ⲟⲩⲟⲩ ⲛⲧⲉⲕⲁⲓⲩ ⲃⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲫ ⲡⲉⲛⲥ̄ⲥ̄ ⲅⲁⲣ ⲓⲏⲥ̄ ⲡⲉ(ⲛ)ⲣⲉⲫⲟⲁⲙⲓⲟ̄ ⲫ ⲁⲧϯⲕⲟⲧⲣ ⲛⲁⲩ ⲁⲣⲣⲓⲟⲁⲩ ⲃⲉⲛ ⲡⲉⲫⲣⲟ ⲁⲩⲉⲣⲙⲁⲥⲧⲓⲥⲧⲟⲛ ⲙⲙⲟⲩ ⲫ ⲁⲩⲉⲣⲥⲧⲁⲧⲣⲱⲛⲓⲛ ⲙⲙⲟⲩ ⲫ Ⲁⲛⲟⲛ ⲁⲉ ⲁⲛⲟⲛ ⲡⲉⲫⲟⲁⲙⲓⲟ̄ ⲁⲫⲱⲟⲡⲧⲉⲛ ⲃⲉⲛ ⲡⲉⲩⲥⲛⲟⲩ ⲙⲙⲓⲛ ⲙⲙⲟⲩ ⲫ ⲟⲩⲟⲩ ⲁⲛⲟⲛ ×ⲫⲓⲛⲓ ⲙⲙⲟⲛ ⲃⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲫ Ⲥⲁⲫⲉⲣⲱⲟⲣⲡ ⲛⲁⲱ ⲛⲁⲛ ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲫ ⲁⲗⲗⲁ ⲃⲉⲛ ⲧⲉⲫⲣⲩⲡⲟⲙⲟⲛⲏ ⲫ ⲉⲛⲛⲁϫⲫⲟ ⲛⲛⲉⲙⲯⲩⲭⲏ Ⲛⲁⲓ ⲁⲉ ⲉⲧⲁⲫϫⲟⲧⲟⲩ ⲛⲏⲓ ⲁⲓⲱⲉ ⲛⲏⲓ ⲫ ⲁⲓⲉⲣⲫⲱⲏ ⲉ ⲡⲓⲣⲱⲏ ⲉⲧⲁⲃⲱⲁⲱⲧ ⲉⲣⲟⲩ ⲫ ⲉⲃⲟⲗⲣⲓⲧⲉⲛ ⲣⲱⲙⲁⲛⲛⲁ ⲫ Ⲛⲫⲛⲁⲩ ⲁⲉ ⲙⲡⲓⲟⲩⲱⲓⲛⲓ ⲙⲡⲉⲫⲣⲁⲥϯ ⲫ ⲁⲥⲓ ⲛϫⲉ ⲣⲱⲙⲁⲛⲛⲁ ⲱⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲫ ⲟⲩⲟⲩ ⲛⲉϫⲁⲥ ⲛⲁⲩ ⲙⲛⲁⲓ ⲣⲏϯ ⲁⲉ ⲉⲱⲱⲟⲛ ⲕⲉⲣⲭⲣⲓⲁ ⲛⲛⲉⲕⲉⲗⲓ ⲛⲧⲉ ⲡⲓⲥⲱⲙⲁ ϯⲛⲁⲧⲛⲓϥ ⲛⲁⲕ ⲫ ⲙⲟⲛⲟⲛ[1] ⲙⲁⲣⲉⲛⲕ ⲉ ⲡⲓⲣⲱⲏ ⲛⲕⲁⲗⲱⲥ ⲫ Ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲛⲉϫⲁⲩ ⲛⲁⲥ ⲫ ⲁⲉ ⲧⲭⲣⲓⲁ ⲙⲡⲓⲥⲱⲙⲁ ⲣⲱⲱⲓ ⲉⲣⲟⲓ ⲫ ⲟⲩⲟⲩ ⲡⲓⲕⲉⲣⲱⲏ ⲧⲉⲛⲛⲁϯⲣⲟⲛⲓ ⲉⲣⲟⲩ Ⲡ]ⲉϫⲁⲥ ⲛⲁⲩ ⲫ ⲁⲉ ⲓⲉ ⲉⲃⲏ ⲟⲩ ⲥⲉ-

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× (ⲧⲏ)

Ⲓⲱⲁⲛⲛⲏⲥ ⲁⲉ ⲉⲧⲁⲫⲉⲙⲓ ⲃⲉⲛ ⲡⲓⲧⲧⲁ ⲁⲉ ⲟⲩⲁⲉⲙⲱⲛ ⲛⲉ ⲁⲩⲧⲱⲃⲣ ⲙⲫⲣⲁⲛ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲫ ⲛⲉⲙ ⲡⲓⲧⲧⲁ ⲉⲃⲟⲗⲁⲃ ⲫ ⲟⲩⲟⲩ ⲛϯⲟⲩⲛⲟⲩ ⲁ ⲡⲓⲁⲉⲙⲱⲛ ⲫⲱⲧ ⲃⲉⲛ ⲟⲩⲱⲓⲛⲓ Ⲡⲉⲫⲣⲁⲥϯ ⲁⲉ ⲁ ⲣⲱⲙⲁⲛⲛⲁ ⲓ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲫ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲫ ⲁⲉ ⲁⲧⲁⲉ ⲣⲁⲙⲙⲏⲱ ⲛⲏⲓ ⲉⲃⲏⲛⲧⲕ ⲁⲉ ⲕϯ ⲛⲣⲟⲏⲕ ⲁⲛ ⲉ ⲡⲉⲕⲣⲱⲏ ⲛⲕⲁⲗⲱⲥ ⲫ ⲁⲗⲗⲁ ⲃⲉⲛ ⲡⲉⲕⲟⲧⲱⲱ ⲉⲧⲣⲱⲟⲩ ⲫ ⲕⲓⲣⲓ ⲛⲁⲓ ⲁⲉ ⲣⲓⲛⲁ ⲛⲧⲁϫⲁⲕ ⲉⲃⲟⲗⲃⲉ(ⲛ) ⲛⲁⲓ ⲙⲁ ⲫ ⲟⲩⲟⲩ ⲙⲙⲟⲛ ⲱⲁⲟⲙ ⲙⲙⲟⲕ ⲛⲓⲕⲉⲥⲟⲛ ⲉ ⲣⲱⲗ ⲛⲧⲟⲧ

[1] ⲙⲙⲟ(ⲛ), *MS.*

not deserve to live! If thou canst not serviceably perform a task, then why didst thou undertake it eagerly, leaving me to undo your carelessness? Art thou come hither to mock Romanna, her whose fame reaches unto Rome? Thou shalt not be able to escape me; for thou art my servant. In eating and drinking thou delightest thyself, but for doing work thou art remiss. O thou ill-favored one, †change thy disposition, that thou mayest serve Romanna."

† (B., p. 231)

Now when I heard these things which she said to John dealing him sore blows the while, ×I was in great sorrow of heart and grief. But John said unto me: "My son, Prochorus, wherefore art thou perplexed? For thou knowest that we set out boldly on the sea, and art thou grieved in heart at a single buffet from a woman and a little anger? Get thee to the work assigned thee, and perform it cheerfully. For our Lord Jesus, our Maker, was buffeted: they spat in His face, they scourged Him, they crucified Him. Us, even us, His handiwork, He Himself hath redeemed with His blood, and gladly ×became like unto us: and He told us all these things beforehand. But in His patience let us possess our souls."

× p. 299

× p. 300

Now when he had thus spoken unto me, I went my way and toiled at the task appointed me by Romanna. And when the morning of the next day appeared, Romanna came to John and spake unto him in this wise: "If thou needest aught else for the body, I will give it thee: only give heed to thy work properly." John said unto her: "I have enough for the needs of the body; and as for the work, we will attend to it." She said unto him: "Then why do many (complain of thy neglect?").

[John explains that he is unused as yet to his task. A demon in the guise of Romanna appears threatening and reviling John.]

("...depart) ×from this place.[1] I by no means wish that thou shouldest serve me more." But John knowing through the Spirit that it was a demon, prayed in the Name of the Father and of the Son and of the Holy Spirit. And straightway the demon fled away ashamed.

× p. 303 (= B., p. 232; L., p. 42)

Now on the morrow Romanna came saying unto John: "Many tell me concerning thee that thou payest no due heed to thy work. But thou doest thus of thy perverse wish that I may release thee from this place. And

1 The demon is speaking.

×ⲧⲍ Ⲁⲕϣⲁⲡⲟⲧⲱϣ ⲉ ϩⲱⲗ ⲛ̄ⲧⲟⲧ ⲧⲡⲁⲭⲁ ⲟⲩⲁⲓ ⲁⲛ ϧⲉⲛ ⲡⲉⲕⲙⲉⲗⲟⲥ ⲉϥⲟⲩⲟϫ ⸗ ⲟⲩⲟϩ ϧⲉ(ⲛ)×ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲉϥⲟⲩⲱ-
ϩⲉⲙ ⲟⲩϧⲏⲛⲥ ⲛ̄ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ

Ⲉⲧⲁⲥⲉⲙⲓ ⲍⲉ ⲉ̄ ⲧⲉϥϩⲣⲧⲡⲟⲙⲟⲛⲏ ⸗ ⲡⲉⲙ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲧϣ ⲁⲥⲟⲛϥ ⲛⲁϩⲣⲁⲥ ⸗ ⲍⲉ ⲟⲩⲓⲁⲓⲱⲧⲏⲥ ⲡⲉ ⸗ ⲟⲩⲟϩ ⲡⲁⲥⲥⲁⲍⲓ
ⲛⲉⲙⲁϥ ⸗ ϧⲉⲛ ⲟⲩϫⲓⲛⲥⲁⲍⲓ ⲉⲥⲛⲁϣⲧ ⸗ ⲉⲥⲥⲁⲧⲏⲧⲉⲛ ⲉ̄ⲣⲟϥ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ ⸗

Ⲭⲉ ⲙⲏ ⲛ̄ϧⲟⲕ ⲛⲁϧⲱⲕ ⲁⲛ ⲱ ϕⲁ ⲡⲓⲥⲙⲟⲧ ⲉⲧⲣⲱⲟⲩ ⸗ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲍⲉ ⲟⲩ ⸗ ⲙⲏ ⲕⲉⲣⲟ̄ⲙⲟⲗⲟⲅⲓⲛ ⲛ̄ⲧⲉⲕⲙⲉⲧϧⲱⲕ
ⲁⲛ ⸗ ⲁ̀ⲣⲓⲟⲩⲱ̀ ⲡⲏⲓ ⸗

Ⲓⲱⲁⲛⲛⲏⲥ ⲍⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ⲍⲉ ⲁ̀ⲕⲁ ⲁ̀ⲛⲟⲕ ⲡⲉϧⲱⲕ ⲁ̀ⲛⲟⲕ ⲉⲧⲟⲱⲕ ⸗ ⲟⲩⲟϩ ⲡⲣⲟϫⲱⲣⲟⲥ ⲡⲉ ⲡⲓⲡⲉⲣⲉϫⲓⲧⲏⲥ ⸗

×(ⲧⲉ) Ⲣⲱⲙⲁⲛⲛⲁ ⲍⲉ ⲟⲛ ⲟⲛ ⲉⲧⲥⲉⲟⲩⲟⲣⲣⲧ ⸗ ⲛⲉ ⲟⲩⲟⲛ ⲛ̄ⲧⲁⲥ ⲛ̄ⲟⲩⲯⲫⲏⲣ ⸗ ⲉ̄ ⲟⲩⲁ̀ⲫⲉ ⲡⲉ ϧⲉⲛ ×ⲡⲓⲣⲉϥⲧϩⲁⲡ ⸗ ϧⲉⲛ ⲙⲛ
ⲉ̄ⲧⲟⲩⲙⲟⲩⲧ† ⲉ̄ⲣⲱⲟⲩ ⲍⲉ ⲥϫⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⸗ ⲁⲥⲯⲉ ⲛⲁⲥ ⲯⲁⲣⲟϥ ⲁⲥⲥⲁⲍⲓ ⲛⲉⲙⲁϥ ⸗ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ

Ⲭⲉ ϩⲱⲕ ⲏ̄ ⲛ̄ⲧⲉ ⲛⲁⲓⲟ† ⲉ̄ⲧ ⲁⲧϫⲁⲧ ⲙⲛⲓ ⸗ ⟨ⲁⲧϕⲱⲧ⟩ ⲓⲥϫⲉⲛ ⲟⲩⲙⲛⲩ ⲛ̄ⲣⲟⲙⲡⲓ ⸗ †ⲛⲟⲧ ⲍⲉ ⲉ̄ⲧⲁⲩⲓ ϩⲁⲣⲟⲓ ⲥⲉⲉⲣⲱⲙⲟⲗⲟⲅⲓⲛ
ⲛⲉ ⲁ̀ⲛⲟⲛ ⲛⲉϧⲱⲕ ⸗ ⲟⲩⲟⲛ ⲯⲱⲙ ⲙ̄ⲙⲟⲓ ⲟⲛ ⲉ̄ ⲥⲉⲙⲡⲓ ⲛ̄ⲕⲉⲡⲣⲁⲥⲓⲥ ϩⲁⲣⲱⲟⲩ

Ⲡⲓⲥϫⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⲍⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ⸗ ⲛⲉ ⲁⲧⲯⲁⲛϩⲟⲥ ⸗ ⲛⲉ ⲁ̀ⲛⲟⲛ ⲛⲉϧⲱⲕ ⲓⲥϫⲉⲛ ⲛⲉⲓⲟ† ⸗ ⲟⲩⲟⲛ ⲯⲱⲙ ⲙ̄ⲙⲟ
ⲉϣⲣⲉⲧⲁϩⲟ ⲛ̄ⲧ̄ⲥ ⲙ̄ⲙⲉⲟⲣⲉ ⲉ̄ⲣⲁⲧⲟⲩ ⲉⲧⲛ̄ⲣⲟⲩ ⸗ ⲛ̄ⲧⲉⲥⲉⲙⲡⲓ ϧⲉⲛ ⲟⲩⲧⲁϩⲣⲟ ⲛ̄ⲧⲟⲩϫⲓⲛ† ⲉ̄ϧⲟⲗ

×ⲧⲉ Ⲓⲱⲁⲛⲛⲏⲥ ⲍⲉ ⲁⲫⲉ̄ⲙⲓ ϧⲉⲛ ⲡⲓⲛⲛⲁ ⸗ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲏⲓ ⲍⲉ ⲁ̀ⲣⲓⲉ̄ⲙⲓ ⲛⲁⲕ ⲡⲁⲩⲏⲣⲓ ×ⲍⲉ ⲉ̄ⲣⲉ ⲧⲁⲓ ⲥⲣⲓⲙⲓ ⲟⲩⲱⲩ
ⲉⲱⲣⲉⲡⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲛⲁⲥ ⸗ ⲍⲉ ⲁ̀ⲛⲟⲛ ⲛⲉⲥϧⲱⲕ ⸗

Ⲗⲟⲓⲡⲟⲛ ⲙⲡⲉⲛⲟⲣⲉⲛⲉⲣ ⲙ̄ⲕⲁⲣ ⲛ̄ⲣⲛⲧ ϧⲉⲛ ⲛⲁⲓ ⲣⲱϧ ⸗ ⲁⲗⲗⲁ ⲣⲁϣⲓ ⲛ̄ⲟⲟⲩ ⲛ̄ⲣⲟⲧⲟ̄ ⸗ ⲟⲩⲟϩ ⲙⲁⲣⲉⲡⲓⲣⲓ ⲙ̄ⲡⲁⲓ ⲣⲏ† ⸗ ⲍⲉ
ⲣⲓⲛⲁ ⲉ̄ϧⲟⲗϩⲓⲧⲉⲛ ⲛⲁⲓ ⲛ̄ⲧⲉ ⲡⲉⲛⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ ⲛ̄ⲭ̄ⲥ ⲧⲁⲙⲉ ⲧⲁⲓ ⲥⲣⲓⲙⲓ ⸗ ⲍⲉ ⲁ̀ⲛⲟⲛ ⲣⲁⲛⲙⲁⲟⲛⲧⲏⲥ ⲛ̄ⲧⲉ ⲛⲓⲙ ⸗

Ⲛⲁⲓ ⲍⲉ ⲉ̄ⲧⲁϥϫⲟⲧⲟⲩ ⲛ̄ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⸗ ⲁⲥⲓ ⲉ̄ϧⲟⲩⲛ ⲛ̄ϫⲉ ⲣⲱⲙⲁⲛⲛⲁ ⸗ ϧⲉⲛ ⲟⲩⲛⲓϣ† ⲙ̄ⲙⲉⲧⲥⲁⲥⲓⲣⲏⲧ ⸗ ⲟⲩⲟϩ ⲁⲥⲉⲣϣⲟⲣⲡ
ⲛ̄ⲁ̀ⲙⲟⲛⲓ ⲛ̄ⲓⲱⲁⲛⲛⲏⲥ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⸗

Ⲭⲉ ⲱ ⲡⲓϧⲱⲕ ⲛ̄ⲣⲉϥϕⲱⲧ ⸗ ⲉⲟϧⲉ ⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̄ ϣⲁⲣⲉ ⲧⲉⲕⲟ̄ⲧ ⲓ̀ ⲉ̄ⲃⲟⲩⲛ ⸗ ⲙ̄ⲡⲁⲕⲓ ⲉ̄ϧⲟⲗ ϧⲁϫⲱⲥ ⲛ̄ⲧⲉⲕⲟⲩⲱϣⲧ ⲙ̄ⲙⲟⲥ ⸗

One folio (two pages) missing.

×(ⲧⲏ) ×ⲓ̈ⲱⲟⲩⲛⲓ [ⲡⲁⲉ ⲁⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ] ⲛⲁϥ† ⲛ̄ⲣⲱⲙ[ⲛ̄ ⲡⲉ ⲉ ⲡⲓⲉ]ⲣⲟⲟⲩ ⲉ̄ ϣⲁⲣⲉ ⲛⲁ[ⲓ ϣⲱⲡⲓ] ⲛ̄ϧⲏⲧⲛ ⸗ ϕⲁⲓ ⲁ[ⲉ ⲟⲩⲟⲛ] ⲛ̄ⲧⲁϥ
ⲙ̄ⲙⲁⲩ ⲡⲉ ⲛⲟⲩϣⲛ[ⲣⲓ] ⲉϥϫⲙ ϧⲉⲛ ⲓ̄ⲏ̄ ⲛ̄ⲣⲟⲙⲡⲓ ⸗ ⲛⲉ ⲟⲩⲥⲁⲓⲉ ⲁⲟⲛⲱ[1] ⲡⲉ ϧⲉⲛ ⲡⲉϥⲥⲙⲟⲧ ⸗ ⲉ̄ ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲟⲙⲛⲟⲥ
Ⲟⲩⲟϩ ⲛⲁϫⲁⲣⲉϩ ⲉ̄ⲣⲟϥ ⲡⲉ ⲛ̄ⲛⲓⲉⲣⲟⲟⲩ ⲉ̄ⲣⲉ ⲡⲓⲧⲁⲕⲟ ⲛⲁϣⲱⲡⲓ ⲛ̄ϧⲏⲧⲟⲩ ⸗ ⲟⲩⲟϩ ⲛⲁϫϫⲱ ⲙⲙⲟϥ ⲁⲛ ⲡⲉ ⲉ̄ ⲣⲱⲗ ⲉ̄ †ⲥⲉⲓⲱⲟⲩⲛⲓ
ⲙ̄ⲡⲓⲉ̄ⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⸗

[1] =ⲧⲟⲡⲱ.

† (=B., p. 233) thou canst not depart again out of my hand. If thou shouldest seek to escape from me, I will not leave †one
× p. 304 of thy members whole." And in ×all this, John did not answer her. But when she perceived his patience and gentleness, she thought to herself that he was a simpleton, and spake unto him with harsh speech, reviling him and saying unto him: "Art not thou my slave, O ill-favored one? What sayest thou? Dost thou not admit thy slavery? Answer me!" And John said unto her: "Verily I am thy slave, I the fire-man, and also Prochorus the bath-man."

× p. 305 Now Romanna that accursed woman had a friend who was chief among ×the judges, among them who are called *scholastici*. She betook herself unto him and spake with him saying: "Two slaves of my parents,
† (=L., p. 43) whom they bequeathed unto me, ⟨ran away⟩ many years ago; †and now they are comė (back) to me, confessing, 'We are thy slaves.' Is it possible for me to establish afresh the sale of them?" The *scholasticus* said to her: "If they say: 'We are thy slaves since the time of thy parents,' thou mayest take three trusty witnesses unto them, in order to establish securely the fact of their purchase."

× p. 306 But John through the Spirit was aware of this and said unto me: "Know, my son, ×that this woman desireth us to admit to her that we are her slaves. Now let us not be grieved at this thing, but rejoice the more, and let us do so (as she bids); that by these means Our Lord Jesus the Christ may show this woman whose disciples we are."

† (=B., p. 234) †When John had so spoken, Romanna came in in great triumph and straightway seized upon John, saying: "O runaway slave, why when thy mistress entereth in dost thou not come forth unto her to do obeisance to her?"

[John and Prochorus admit that they are the slaves of Romanna. The bath-house is haunted by a demon who thrice a year strangles the first person to enter.]

× p. 309 ×(Now the owner of the) bath-house, Dioscorides, used to observe the day on which these things
† (=B., p. 235) occurred. This man had a son, eighteen years old, very †comely in form, named Domnus. And he used to keep guard over him on the days when the mischief was to occur, and would not allow him to go to the bath-house on that day. So then after we had spent three months at the bath-house, the son of Dioscorides entered

Ⲡⲉⲛⲉⲛⲥⲁ ⲟⲣⲉⲛⲓⲣⲓ ⲟⲩⲛ ⲛ̄ⲛ̄ ⲛⲁϩⲟⲧ ϧⲉⲛ ⲧⲥⲉⲓⲱⲟⲩⲛⲓ ⸗ ⲁ ⲡⲱⲣⲓ ⲛⲁⲓⲟⲥⲕⲟⲣⲓⲧⲛⲥ ⲱⲉ ⲛⲁϥ ⲉϧⲟⲩⲛ ⲉ̄ ⲧⲥⲉⲓⲱⲟⲩⲛⲓ ⲙ̄ⲙⲁⲧⲁϥ ⸗ ⲉⲟⲣⲉϥϫⲱⲕⲉⲙ ⲟⲩⲟϥ ⲁⲓⲱⲉ ⲛⲏⲓ ⲛⲉⲙⲁϥ ⲉ̄ⲣⲉ ⲡⲓⲥⲕⲉⲧⲟⲥ ⲛ̄ⲧⲟⲩ ⸗ ⲉⲓⲱⲉⲙⲱⲓ ⲙ̄ⲙⲟϥ ⸗ ⲟⲩⲟϥ ⲛ̄ⲧⲟⲩⲛⲟⲩ ⲉ̄ⲧⲁ×[ϥⲉⲣⲱⲟⲣⲡ ⲉ̄ⲣⲟⲓ ⲉ]ⲧⲁϥⲱⲉ ⲉ̄[ϧⲟⲩⲛ ⲁ ⲡⲓϫⲉ]ⲙⲱⲛ ⲟⲩϫϥ ×[ⲧⲓ]

[ⲉⲧⲁⲩⲉⲙⲓ ⲡ]ⲉϥⲁ̀ⲗⲱⲟⲩⲓ̀ ⲅⲉ [ⲁⲩⲓ ⲉ]ϧⲟ̀ⲗ ⲉⲧⲣⲓⲙⲓ ⸗ ⲉⲧϫⲱ ⲙ̄[ⲙⲟ]ⲥ ⸗ ⲁⲉ ⲁⲡⲡⲁⲉⲣ ⲟⲩ[1] ⸗ ⲁⲉ ⲁ̀ ⲡⲉⲛⲟ̄ⲥ̄ ⲙⲟⲩ ⸗

Ⲥⲧⲁⲥⲥⲱⲧⲉⲙ ⲁⲉ ⲛ̄ϫⲉ ⲣⲱⲙⲁⲛⲛⲁ ⸗ ⲁⲥⲥⲓϯ ⲙ̄ⲡⲉⲥⲉⲣⲫⲱⲟⲛ ⲫⲓϫⲉⲛ ⲡⲓⲕⲁⲫⲓ ⸗ ⲟⲩⲟϥ ⲁⲥⲥⲱⲗⲡ ⲉ̄ϧⲟⲗ ⲛ̄ⲥⲁ ⲡⲓⲫⲱⲓ ⲛ̄ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⸗

Ⲁⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲁ̀ⲛⲟⲕ ϧⲁ ϯⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⸗ ⲁⲓⲡⲁⲉⲣ ⲟⲩ ⲓⲥϫⲉⲛ ⲛⲁⲓⲛⲁⲩ ⸗ Ϧⲉⲛ ⲁⲩ ⲛ̄ⲣⲟ ⲁⲓⲡⲁϫⲟⲣⲱⲥⲧ ⲉ̄ϧⲟⲗ ϧⲉⲛ ⲡⲓⲣⲟ ⲛⲁⲓⲟⲥⲕⲟⲣⲓⲧⲛⲥ ⸗ ⲓ̈ⲉ̄ ⲁⲓⲡⲁⲉⲣⲟϯⲱ ⲛⲁϥ ⲁⲉ ⲟⲩ ⸗ ⲁ̀ⲛⲟⲕ ϧⲁ ⲧⲉ̄ⲓⲛ(ⲏ) ⸗ ⲁⲗⲗⲁ ⲛⲕⲉⲓ̈ⲟⲟϥ ⲣⲱϥ ⸗ ⲁϥⲱⲁⲛⲥⲱⲧⲉⲙ ⲁⲉ ⲁ̀ ⲡⲉϥⲱⲏⲣⲓ ⲙⲟⲩ ⸗ ⲩⲛⲁⲙⲟⲩ ⲣⲱϥ ⸗ ⲁⲉ ⲟⲩⲙⲟⲛⲟⲭⲉⲛⲓⲥ ⲛⲁϥ ⲛⲉ ⲛⲁⲥ̄ⲥ̄ ϫⲟⲙⲛⲟⲥ ⸗

×Ⲧⲛⲓϣϯ ⲛ̀ⲁⲣⲧⲉⲙⲓⲥ ⲁ̀ⲣⲓⲏⲟ̈ⲓⲟⲓⲛ ⸗ ⲛ̈ⲧⲉ ⲟⲩⲱⲛϧ ϣⲱⲡⲓ ⲙ̄ⲡⲁⲓ ϧⲉⲗϣⲓⲣⲓ ϧⲉⲛ ⲧⲉϫⲟⲙ ⲧⲉⲡⲥⲱⲟⲩⲛ ⲥⲁⲣ ⲧⲏⲣⲟϥ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲣⲓⲟ̈ⲙⲓ ⸗ ⲡⲓⲣⲉⲙⲉ̈ⲫⲉⲥⲟⲥ ⸗ ⲁⲉ ⲛ̈ⲟⲟ ⲛⲉⲧⲉⲣⲉⲙⲓ ⲙ̄ⲡⲧⲏⲣϥ ⸗ ϯⲧⲱϧⲉ ⲙ̄ⲙⲟ ⲉⲟⲣⲉⲧⲟⲩⲛⲟⲥ ⲛⲉϧⲱⲕ ϫⲟⲙⲛⲟⲥ ⸗ ⲟⲩⲟϥ ⲛⲁⲥⲥⲱⲗⲡ ⲉ̄ϧⲟⲗ ⲛⲉ ⲛ̄ⲥⲁ ⲛⲓⲫⲱⲓ ⲛ̄ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ ⲓⲥϫⲉⲛ ⲁϫⲡ ⲑ̄ ⲙ̄ⲡⲓⲉ̈ⲣⲟⲟⲩ ϣⲁ ⲁϫⲡ ⲑ̄ ⸗ ⲟⲩⲟϥ ⲛⲉ ⲙ̄ⲙⲟⲛ ⲱⲛϧ ϣⲟⲛ ⲛⲉ ⲙ̄ⲡⲓϧⲉⲗϣⲓⲣⲓ ⸗ ×(ⲧⲓⲁ)

Ⲛⲉ ⲁ̀ ⲟⲩⲛⲓϣϯ ⲙ̄ⲙⲛϣ ⲉⲱⲟⲩϯ ⲉⲟⲩⲉ ⲡⲓⲁ̀ⲗⲟⲩ ⸗ ϧⲁⲛⲟⲩⲟⲛ ⲙⲉⲛ ⲛⲁⲧⲉⲣⲭⲏⲓ ⲉⲟⲩⲉ ⲡⲓⲁ̀ⲗⲟⲩ ⸗ ϧⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲁⲉ ⲛⲁⲧⲉⲣϣⲫⲏⲣⲓ ⲡⲣⲱⲙⲁⲛⲛⲁ̀ ⲙ̄ⲡⲓⲣϩϯ ⲉⲧⲉⲥⲟⲓ ⲙ̄ⲙⲟϥ ϧⲉⲛ ⲡⲉⲥⲡⲉϧⲣⲏ ⸗

Ⲓⲱⲁⲛⲛⲓⲥ ⲁⲉ ⲉ̄ⲧⲁϥⲓ ⲉ̄ϧⲟⲗϧⲉⲛ ×ⲡⲓⲙⲁ ⲛⲱⲟⲕ ⲡⲉϫⲁϥ ⲛⲏⲓ ⸗ ×ⲧⲓⲏ

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Ⲉ̄ⲧⲁⲥⲡⲁⲧ ⲉ̄ⲣⲟϥ ⲛ̈ⲧⲉ ⲣⲱⲙⲁⲛⲛⲁ ⲉϥⲥⲁϫⲓ ⲛⲉⲙⲛⲓ ⸗ ⲁⲥⲥ̀ⲟϫⲓ ⲁⲥⲁ́ⲙⲟⲛⲓ ⲙ̄ⲙⲟϥ ⸗ ⲡⲉϫⲁⲥ ⲛⲁϥ ⲁⲉ ⲱ̀ ⲡⲓⲙⲁⲩⲟⲥ ⸗ ⲁⲧϫⲓⲙⲓ ⲛ̈ⲡⲉⲕⲙⲉⲧⲣⲉϥⲉⲣϩⲓⲕ ⸗ ⲉⲟϧⲛⲧⲕ ⲅⲁⲣ ⲁ̀ ⲧⲁⲡⲟⲩϯ ⲭⲉⲛⲥ ⲥⲁϧⲟⲗ ⲙ̄ⲙⲟⲓ ⸗

Ⲟⲩⲟϥ ⲁⲥϯ ⲛⲁϥ ⲛ̈ⲟⲩϣⲉⲛⲕⲟⲩⲣ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⸗ ⲡⲓϧⲱⲕ ⲉⲧⲣϣⲟⲩ ⸗ ⲉ̄ⲧⲁⲕⲓ ϯⲛⲟⲩ ⲉ̄ ⲥⲱϧⲓ ⲙ̄ⲙⲟⲓ ⸗ ⲉ̄ⲕⲣⲁϣⲓ ⲉ̄ϧⲉⲛ ⲫⲛ ⲉ̄ⲧⲁϥϣⲱⲛⲓ ⲙ̄ⲡⲁϣⲏⲣⲓ ⸗ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲩ ⲱ̀ ⲡⲓϧⲱⲕ ⲛⲁⲧϣⲁⲩ ⸗

Ⲥⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̄ ⲛⲁⲓ ⲛ̈ⲁⲉ ⲓ̿ⲱ̿ⲁ̿ ⲛ̈ⲧⲟⲧⲉ ⲡⲣⲱⲙⲁⲛⲛⲁ ⸗ ⲁϥϣⲉ ⲉ̄ϧⲟⲩⲛ ⲉ̄ ⲧⲥⲉⲓⲱⲟⲩⲛⲓ ⸗

Nine leaves (eighteen pages) missing.

×ⲛⲱⲟⲩ ⲁⲉ ⲱⲣⲕ ⲛⲏⲓ ⲛ̈ⲧⲛⲓϣϯ ⲛ̀ⲁⲣⲧⲉⲙⲓⲥ ⲁⲉ ϧⲉⲛ ⲟⲩⲙⲟⲩ ⲛⲉⲙ ⲟⲩⲱⲛϧ ⲧⲉⲧⲉⲛⲛⲁⲓⲣⲓ ⲛⲉⲙⲛⲓ ⸗ ⲟⲩⲟϥ ⲧⲛⲁⲧⲁⲙⲱⲧⲉⲛ ×(ⲧⲗⲁ)

Ⲏⲱⲟⲩ ⲁⲉ ⲁⲧⲱⲣⲕ ⲛⲁϥ ⸗ ⲁⲉ ⲧⲉⲛⲛⲁⲟⲣⲓ ⲉ̄ⲣⲁⲧⲉⲛ ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲭⲱⲃ ⲛⲓϧⲉⲛ ⸗ ⲟⲩⲟϥ ⲁⲩⲧⲁⲙⲱⲟⲩ ⲉ̄ ⲟⲩⲛⲓϣϯ ⲙ̄ⲫⲟⲣⲧⲟⲥ[2] ⲛ̈ⲛⲟⲩϧ ⲉⲭⲱ ⲙ̄ⲙⲟⲥ ⸗

[1] ⲁⲡⲡⲁⲣⲟⲩ, *MS.* [2] *sic*: perhaps a corruption of ⲫⲟⲣⲧⲟⲥ.

into the bath-house alone to bathe. And I went with him, having the utensils[1] in my hand and waiting on him. And straightway, when ×he had entered in before me, the demon strangled him. ×p. 310

And when his servants knew of it, they came forth weeping and saying: "What shall we do? For our lord is dead." And when Romanna heard it, she cast her mantle upon the ground and tare the hair of her head, saying: "Woe is me, wretched that I am! †What shall I do henceforward? With what face shall I look upon the face of Dioscorides? Or how shall I answer him, miserable that I am? But as for him, if he shall hear that his son is dead, he too will die. For my lord Domnus was his only son. ×O great Artemis, help; that life may return unto this youth through thy power. For we know all, both men and women of Ephesus, that it is thou who reignest over all. I beseech thee raise up thy servant Domnus." And she kept tearing the hair of her head from the third hour of the day unto the ninth hour. And there was no life in the youth. †(=L., p. 44) ×p. 311

†Now there was a great multitude assembled because of the lad, some lamenting for the boy, and others wondering at Romanna and the way she acted in her grief. And when John was come forth from ×the stoke-hole, he said to me: "Prochorus, my son, what is this tumult in the city today by reason of this woman?" But when Romanna saw him speaking with me, she rushed (upon him) and seized him, and said to him: "O wizard, thy sorceries are revealed! For because of thee my goddess hath withdrawn herself from me." And she dealt him a buffet, saying: "O wicked slave, that art come now to mock me! Dost thou rejoice over that which hath befallen my son? What sayest thou, O worthless slave?" †(=B., p. 236) ×p. 312

When John had heard these things from Romanna, he departed into the bath-house.

[John restores the boy to life: Romanna, Dioscorides and others are consequently converted. A demon takes the form of an imperial official commissioned to arrest John and Prochorus, and bribes two of the city guards to aid him.]

(The demon said) ×unto them: "Swear to me by the great Artemis that in death and in life ye will work with me, and I will show you." And they sware unto him: "We will stand by thee in all things." And he showed them a great load[2] of gold, saying: "My comrades, do your utmost, and, lo, I these (monies) I have ×p. 331 (=B., p. 244; L., p. 48 f.)

1 *i.e.* the appliances used in bathing.

2 *Eth.* 'something which was like unto a large purse filled with gold;' *Ar.* 'a false appearance...of many purses filled with dinars.'

Ⲭⲉ ⲡⲁϣⲫⲏⲣ ⲁⲣⲓⲁⲣⲟⲛⲓⲍⲉⲥⲑⲉ ⲟⲩⲟϩ ⲓⲥ ⲛⲁⲓ ⲁⲓⲥⲉⲛⲧⲱⲧⲟⲩ ⲛⲱⲧⲉⲛ ϧⲁ ⲡⲉⲧⲉⲛϩⲓⲥⲓ ⳿

Ⲫⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⳿ ⲇⲉ ⲙⲁⲧⲁⲙⲟⲛ ⲉ̀ ⲡⲉⲕⲣⲱϩ̀ ⳿ ⲟⲩⲟϩ ⲁⲣⲓⲁⲧⲣⲱⲟⲩϣ ⲛⲁⲕ ⳿

Ⲡⲉϫⲁϥ ⲡⲱⲟⲩ ⲇⲉ ⲁⲛⲟⲕ ϧⲁ ⲡⲓⲉ̀ϩⲓⲛⲓ ⳿ ⲁⲛⲟⲕ ⲟⲩⲣⲉⲙⲧⲕⲉⲥⲁⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ̀ ⲛ̀ⲧⲉ ⲫⲡⲁⲗⲉⲥⲧⲓⲛⲏ[1] ⲁⲛⲟⲕ

× ⲧⲗⲏ ⲟⲩϩⲟⲓϩⲟⲟⲥ ⳿ ⲛ̀ⲕⲟⲙⲉⲛⲧⲁⲣⲏⲥⲓⲟⲥ ×ⲉⲧ ⲁⲩⲫ ⲛⲏⲓ ⲡⲣⲱⲙⲓ ⲛ̄ ⲙ̀ⲙⲁⲩⲟⲥ ⲉ̀ϩⲟⲗϧⲉⲛ ⲓⲗⲏⲙ ⳿ ⲫⲣⲁⲛ ⲛⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲉ

ⲓⲱⲁⲛⲛⲏⲥ ⳿ ⲟⲩⲟϩ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲕⲉⲟⲩⲁⲓ ⲛⲉ ⲡⲣⲟⲭⲱⲣⲟⲥ ⳿

Ⲁ̀ⲛⲟⲕ ⲇⲉ ⲉⲧⲁⲓⲥⲓⲧⲟⲩ ⲁⲓⲣⲓⲧⲟⲩ ⲉ ⲡⲓϣⲧⲉⲕⲟ ⳿ ⲟⲩⲟϩ ϧⲉⲛ ⲡⲓⲙⲁϩ ⲋ ⲛ̀ⲉⲣⲟⲟⲩ ⳿ ⲁϥϣⲓⲛⲓ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲁⲉ ⲡⲓⲁⲣⲭⲱⲛ ⳿

ⲟⲩⲟϩ ⲇⲉ ⲁⲧⲟⲩⲱⲛϩ ⲉ̀ϩⲟⲗ ⳿ ⲉⲁⲧⲓⲣⲓ ⲛ̀ϧⲁⲣⲡⲏⲟⲩⲓ̈ ⲉⲧⲣⲱⲟⲩ ⳿ ⲟⲩⲟϩ ⲉⲧⲧⲁⲕⲛⲟⲩⲧ ⳿

Ⲟⲩⲟϩ ⲉⲧⲁ ⲡⲓⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉ̀ ⲡⲁϣⲁⲓ ⲛ̀ⲛⲟⲩⲡⲉⲧⲣⲱⲟⲩ ⳿ ⲛⲁⲓ ⲉⲧ ⲁⲧⲟⲩⲱⲛϩ ⲉ̀ϩⲟⲗ ⲁϥⲟⲩⲟⲣⲛⲟⲩ ⲟⲛ ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⳿ ⲙⲉϫⲁⲥ

ϧⲓⲧⲉⲛ ⲧⲉϥϫⲓⲙⲉⲣⲉ̀ⲍⲉⲧⲁⲍⲓ(ⲛ) ⲙ̀ⲙⲱⲟⲩ ⳿ ⲉ̀ⲫⲉⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩⲧⲁϫⲣⲟ ⳿ ⲉⲃⲏⲉ ⲛⲟⲩϧⲏⲛⲟⲩⲓ̈ ⲉⲧⲣⲱⲟⲩ ⲉⲧⲟⲩⲓ̈ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⳿

× (ⲧⲗⲏ) Ⲥⲧⲁⲓⲟⲗⲟⲩ ⲟⲩⲛ ⲇⲉ ⲡⲓⲁⲣⲓⲧⲟⲩ ×ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⳿ ⲁϥϣⲱⲧ ⲉ̀ϩⲟⲗϧⲉⲛ ⲛⲁϫⲓ ϧⲓⲧⲉⲛ ⲟⲩⲙⲁⲧⲁ̀ ⲉⲥⲣⲱⲟⲩ ⳿ ⲟⲩⲟϩ ⲉⲧⲁⲓⲧⲁⲙⲉ

ϥⲛ ⲉⲧⲭⲛ ϧⲓϫⲱⲓ ⲉ̀ ⲡⲓϩⲱϩ̀ ⳿

Ⲥⲧⲁϣⲱⲡⲉϩⲙⲧ ϧⲁⲣⲟⲓ ⲡⲉϫⲁϥ ⲛⲏⲓ ⳿ ⲇⲉ ϩⲱⲗ ⲱ̀ ⲡⲓⲉⲃⲏⲓⲛ ⲛ̀ⲧⲉⲕⲕⲱϯ ⲛ̀ⲥⲱⲟⲩ ⳿ ⲉ̀ϣⲱⲡ ⲇⲉ ⲛ̀ⲧⲉⲕϣⲧⲉⲙⲉⲛⲟⲩ ϧⲁⲣⲟⲓ

ϫⲁⲙⲟⲩ ⲛ̀ⲕⲁⲕⲱⲥ ⳿ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕϣⲧⲉⲙϫⲉⲙⲟⲩ ⲙ̀ⲡⲉⲣⲕⲟⲧⲕ ϧⲁⲣⲟⲓ ⲇⲉ ⳿

ϯⲥⲱⲟⲩⲛ ϩⲁⲣ ⲙ̀ⲡⲛⲁⲱⲟⲩⲛ ⲙ̀ⲡⲓⲁⲣⲭⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲓ ⳿ ⲟⲩⲟϩ ⲛⲁϥⲧⲁⲙⲟ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ ⲟⲩⲥⲓⲥ ⲛ̀ⲛⲟⲩⲏ̀ ⲙ̀ⲫⲁⲛⲧⲁⲥⲓⲁ̀ ⳿ ⲉⲫⲭⲱ

ⲙ̀ⲙⲟⲥ ⳿

Ⲭⲉ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ϧⲟⲗϧⲓⲧⲉⲛ ⲟⲩⲙⲛⲧ̀ ⲡⲣⲱⲙⲓ ⳿ ⲇⲉ ⲥⲉϫⲙ ϧⲉⲛ ⲛⲁⲓ ⲙⲱⲓⲧ ⳿ ⲟⲩⲟϩ ⲉⲃⲏⲉ ϥⲁⲓ ⲁⲓ̈ ⲉ̀ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⳿ ⲟⲩⲟϩ

× ⲧⲗⲃ[2] ⲛⲁϥⲣⲓⲙⲓ ×ⲡⲉ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⳿ ⲇⲉ ⲧⲁⲥⲣⲓⲙⲓ ⲛⲉⲙ ⲛⲁϣⲏⲣⲓ ⳿ ⲛⲉⲙ ⲛⲁⲡⲁⲛⲓ ⲁⲓϫⲁⲧ ⲛ̄ⲥⲱⲓ ⳿ ⲟⲩⲟϩ ⲓⲥ ⲫⲛⲓⲡⲉ ϯⲛⲟⲩ

ϯⲥⲟⲣⲉⲙ ϧⲉⲛ ⲛⲁⲓ ⲕⲁⲣⲓ ⲡⲱⲙⲙⲟ ⳿

Ⲁⲗⲗⲁ ϯⲣⲟⲛⲧⲉⲛ ⲛⲁϣⲫⲏⲣ ⲉⲃⲛⲁⲛⲉⲩ ⳿ ⲱⲡⲉⲣⲛⲧ ϧⲁ ⲧⲁⲙⲉⲧⲱⲙⲙⲟ ⳿ ⲟⲩⲟϩ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⲛ̀ⲁⲉ ⲡⲓⲧⲁⲍⲓⲱⲧⲛⲥ ⳿

Ⲭⲉ ⲙ̀ⲡⲉⲣϣⲱⲟⲣⲧⲉⲣ ⲡⲉⲡϣⲫⲏⲣ ⲫⲁⲣⲁ ⲣⲱ ⲟⲩⲟⲛ ⟨ⲛⲓ⟩ⲙⲁⲩⲟⲥ ⲙ̀ⲡⲁⲓ ⲙⲁ ⳿ ⲡⲉϫⲁϥ ⲡⲱⲟⲩ ⲇⲉ ⲥⲉ ⳿ ⲁⲗⲗⲁ ϯⲉⲣⲣⲟϯ

ⲙⲛⲡⲱⲥ ⲛ̀ⲧⲟⲩⲫⲱⲧ ⲉ̀ϧⲟⲗϧⲉⲛ ⲛⲁⲓ ⲙⲁ ⳿ ⲫⲓⲧⲉⲛ ⲧⲟⲩⲓ̈ⲟⲙⲛ ⲉⲧⲣⲱⲟⲩ[3] ⲉⲧⲉ ϯⲙⲉⲧⲙⲁⲩⲟⲥ ⲧⲉ ⳿

Ⲁⲗⲗⲁ ⲫⲁⲓ ⲁⲣⲓⲧϥ ⲛⲁϣⲫⲏⲣ ⲉⲃⲛⲁⲛⲉⲩ ⳿ ⲫⲓⲧⲟⲩ ⲉ̀ϧⲟⲙⲛ ⲉ̀ ⲟⲩⲙⲁ ⳿ ⲙ̀ⲡⲉⲣϫⲁ ⲣⲱⲙⲓ ⲉⲙⲓ ⲛ̀ⲧⲉⲧⲉⲛϧⲟⲉϩⲟⲩ ⲛ̄ⲥⲓⲟⲩⲓ̈ ⳿

× ⲧⲗⲉ[4] ⲛ̀ⲧⲉⲧⲉⲛⲥⲓ ⲛ̀ⲛⲁⲓ ⲭⲣⲏⲙⲁ ⳿ ⲉⲧ ×ⲁⲓⲉⲛⲟⲩ ⲛⲉⲙⲛⲓ ⲉⲃⲟⲗ

Ⲫⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⳿ ⲇⲉ ⲥⲉⲣⲛⲟϥⲣⲓ ⲛⲁⲕ ⲛ̀ⲣⲟⲩⲟ̄ ⲁⲧϣⲁⲛⲧⲁⲣϣⲟⲩ ⳿ ⲛ̀ⲧⲉⲕⲥⲓⲧⲟⲩ ⲉ̀ ⲧⲉⲕⲡⲁⲧⲣⲓⲥ ⳿ ⲉ̀ⲡⲓⲁⲛ

ⲁⲧϣⲁⲛⲙⲟⲩ ⲉⲕⲛⲁϣⲣⲱⲗ ⲉ̀ ⲧⲉⲕⲛⲟⲗⲓⲥ ⲛⲁϣ ⲛ̀ⲣⲛ̀ϯ

[1] Both Arabic and Eth. have 'Palestine' alone. ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ is probably a gloss added by way of hopeful suggestion and subsequently admitted into the text.

[2] Heading (for end of the seventeenth quire) ⲧⲗⲃ ⲓⲏ (Ornament) ⲭⲏ ⲓⲍ.

[3] Added (first hand) above the line.

[4] Heading (for beginning of the eighteenth quire) ⲓⲏ ⲑⲥ (Ornament) ⲟⲏ ⲧⲗⲉ.

prepared for you in return for your pains." And they said unto him: "Show us thy business and be not anxious." He said unto them: "I, poor wretch, am a man of Caesarea in Cappadocia in Palestine (*sic*). I am
× p. 332 an adjutant of a *comentaresius*, ×and there were delivered unto me two men, wizards, from Jerusalem: the name of the one was John, and the name of the other was Prochorus. Now I cast them into the prison.
† (=B., p. 245) And on the fourth day the *archon* asked for them†; and, lo, they were shown to have wrought wicked and harmful deeds. And when the *archon* saw the multitude of their evil deeds which were manifested, he sent them again to the prison, that by examination of them he might know of a certainty concerning the evil deeds which
× p. 333 they had committed. Now when I had removed them to cast them ×into the prison, they escaped out of my hands by wicked sorcery. And when I informed him who was over me of the matter, being vexed with me he said: 'Depart, wretched man, and seek after them. If thou dost not bring them to me, thou shalt die miserably; and if thou dost not find them, do not return to me. For I know the wrath of the *archon* against me.'" And he was showing them the semblance of a pile of gold, saying: "I have heard from a number of men
× p. 334 that they are in this region, and for this cause I am come to this city." And he began to weep, ×saying: "My wife and my children and they of my house—I have left them behind me, and lo, now I wander in this strange land. But consider us, my good comrades, and take pity on my condition as a stranger." And the guards said unto him: "Be not troubled, comrade. Only, are the wizards in this place?" He said unto them: "Yea; but I fear lest perchance they escape from this place by reason of their wicked art, that is, sorcery. But do thus, my good comrades. Cast them into some place and let no man know it, that ye may slay them secretly
† (=B., p. 246) and receive these †monies ×which I have brought away with me."
× p. 335 But they said unto him: "It is much better for thee if they be taken, that thou mayest bring them to thy country; for if they be killed, how wilt thou return to thy city?" But he said unto them: "Slay them, my

Ⲏⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ϫⲉ ϧⲟⲟϧⲟⲩ ⲡⲁϣϥⲉⲣ ⲉⲟⲛⲁⲛⲉⲩ ⸗ ⲟⲩⲟⲉ ⲑⲟⲩⲱϣ ⲁⲛ ⲉ ⲛⲁⲩ ⲉ ⲧⲁⲡⲟⲗⲓⲥ ϣⲁ ⲉⲛⲉⲩ ⸗ ⲟⲩⲇⲉ ⲉ ⲉⲣⲟⲉⲱⲣⲡ ⲙ̄ⲙⲟⲥ ⲛ̄ⲕⲉⲥⲟⲛ ⸗

Ⲛⲉⲁⲩⲥⲉⲙⲛⲏⲧⲥ ⲡⲉⲙⲁϥ ⲉ ϧⲟⲟϧⲟⲩ ⸗ ⲟⲩⲟⲉ ⲉ ⲥⲓ ⲛ̄ⲧⲟⲧϥ ⲛ̄ⲧⲫⲁⲛⲧⲁⲥⲓⲁ ⲛ̄ⲧⲉ ⲡⲓϫⲣⲏⲙⲁ ⸗

Ⲁϥⲉ̀ⲙⲓ ⲟⲩⲛ ⲛ̄ⲧⲉ ⲡⲓⲁⲩⲓⲟⲥ ⲓ̅ⲱ̅ⲁ̅ ϧⲉⲛ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⸗ ⲉ ⲫⲏ ⲉ̀ⲧⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲧⲣⲱⲟⲩ ⲓ̀ⲣⲓ ⲙ̄ⲙⲟϥ ⸗

Ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲏⲓ ⲉ ⲡⲁϣⲏⲣⲓ ⲡⲣⲟⲭⲱⲣⲟⲥ ⸗ ⲑⲟⲩⲱϣ ⲉⲑⲣⲉⲕⲉ̀ⲙⲓ ⸗ ⲟⲩⲟϩ ⲛ̄ⲧⲉⲕⲥⲉⲃⲏⲧⲉ ⲧⲉⲕ×ⲯⲩⲭⲏ ⲉ ϩⲁⲡⲡⲓⲁⲥ- ×τλϛ
ⲙⲟⲥ ⸗ ⲉ ⲡⲓⲇⲉⲙⲱⲛ ⲫⲏ ⲉⲧϧⲉⲛ ⲡⲓⲉⲣⲫⲉⲓ ⲛ̄ⲧⲉ ⲑⲁⲣⲧⲉⲙⲓⲥ ⸗ ⲓⲥ ϩⲛⲏⲓⲉ ⲁⲕⲓⲙ ⲉ ⲟⲩϣⲱϣ ⸗ ⲛⲉⲙ ⲟⲩⲛⲓϣ̀ⲑ ⲛ̄ⲟⲗⲩⲯⲓⲥ
ϧⲁⲣⲟⲛ ⸗

ⲒⲤ ϩⲛⲏⲓⲉ ⲅⲁⲣ ⲁⲩⲧⲟⲙⲟⲥ ⲁ̄ ϧⲉⲛ ⲡⲓⲧⲁϫⲓⲱⲧⲏⲥ ⲉ̀ϧⲱⲛ ⸗ ⲉ̀ⲁⲩϫⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̄ϩⲣⲁⲛⲡⲉⲧⲣⲱⲟⲩ ⲉⲟⲩⲏⲛⲧⲉⲛ ⸗ ⲟⲩⲟϩ ⲁⲩⲧⲁⲙⲟⲓ
ⲛ̄ϫⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁⲛⲟⲩⲧ ⲉ̀ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧ ⲁ ⲡⲓⲇⲉⲙⲱⲛ ϫⲟⲧⲟⲩ ϧⲁⲣⲟⲛ ⸗ ⲧⲁϩⲣⲟ ⲛ̄ϩⲏⲛⲧ ⲟⲩⲛ ⲡⲁϣⲏⲣⲓ ⲡⲣⲟⲭⲱⲣⲟⲥ ⸗ ⲟⲩⲟϩ
ⲛ̄ⲧⲉⲕⲥⲉⲃⲏⲧⲱⲧⲕ ⲛⲁϩⲣⲉⲡ ⲛⲁⲓ ⸗

Ⲛⲁⲓ ⲟⲩⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲛⲏⲓ ⲛ̄ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⸗ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲣⲱⲙⲓ ⲏ̄ ⲓ̀ ⲛⲁⲓ ⸗ ⲉ̀ⲣⲁⲡⲉ̀ϧⲟⲗϧⲉ(ⲡ) ⲫⲧⲁϩⲓⲥ ⲁⲧⲁ̀ⲙⲟⲛⲓ
ⲙ̄ⲙⲟⲛ ⸗

Ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⲇⲉ ⲛⲁϥ ⲙ̄ⲙⲁⲩ ⲁⲛ ⲡⲉ ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⸗ ×ⲁⲗⲗⲁ ⲉ̀ⲧⲁϥⲣⲱⲗ ⲉ̀ ⲡⲉϥⲛⲓ ⸗ ⲉⲃⲏⲉ ϩⲁⲛϩⲏⲛⲟⲩⲓ ×(τλζ)
ⲛ̄ϩⲁⲙⲟⲥⲓⲟ(ⲛ) ⸗

Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ϩⲓⲧⲉⲛ ⲁϣ ⲛ̄ⲉⲧⲓⲁ ⲉⲧⲉⲧⲉ(ⲛ)ⲓ̀ⲣⲓ ⲙ̄ⲫⲁⲓ ⸗ ⲛ̄ⲑⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⸗ ϫⲉ ⲉⲃⲏⲉ ⲟⲩⲓ̈ⲟⲡⲛ
ⲉⲥϩⲣⲱⲟⲩ ⸗ ⲉ̀ⲧⲉ ⲧⲙⲉⲧⲙⲁⲩⲟⲥ ⲧⲉ

Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ⲡⲉϫⲁϥ ⸗ ϫⲉ ⲟⲩⲟϩ ⲛⲓⲙ ⲉⲧⲉⲣⲕⲁⲑⲏⲅⲟⲣⲓ(ⲛ) ϧⲁⲣⲟⲛ ⲉⲃⲏⲉ ⲛⲁⲓ ⸗

Ⲏⲱⲟⲩ ⲇⲉ ⲡⲉϫⲱⲟⲩ ⲛ̄ ⲓ̅ⲱ̅ⲁ̅ ϫⲉ (ⲧⲉ)ⲡⲛⲁⲟⲗⲟⲏⲛⲟⲩ ⲉ̀ ⲡⲓϣⲧⲉⲕⲟ ⸗ ϣⲁ ⲧⲉⲧⲉⲛϥⲟⲣ ⲉ̀ ⲡⲉⲧⲉ(ⲛ)ⲕⲁⲑⲏⲅⲟⲣⲟⲥ ⸗

Ⲓⲱⲁⲛⲛⲏⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲡⲱⲟⲩ ϫⲉ ⲙ̄ⲙⲟⲛ ϣⲭⲟⲙ ⲙ̄ⲙⲱⲧⲉⲛ ⲉ̀ ⲥⲓⲧⲧⲉⲛ ⲛ̄ϧⲟⲛⲥ ⸗ ⲉ̀ϣⲱⲛ ⲙ̄ⲙⲟⲛ ⲛ̄ⲧⲱⲧⲉⲛ ⲙ̄ⲙⲁⲩ ⲛ̄ⲛⲉⲛ-
ⲕⲁⲑⲏⲅⲟⲣⲟⲥ ⸗ ⲙ̄ⲡⲉⲙⲛⲟ ⲙ̄ⲡⲉⲛⲣⲟ ⸗ ⲓ̈ⲉ ⲟⲩ ⲉ̀ⲫⲗⲏⲟⲩ ⲡⲉ ⲡⲉⲧⲉ(ⲛ)ϩⲱⲃ ⸗ ⲉⲧϣⲟⲩⲓⲧ ⸗ ⲛ̄ϩⲱⲟⲩ ⲇⲉ ×ⲁⲩⲧϧⲟⲧⲣ ⲛ̄ⲓⲱⲁⲛ- ×τλη
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ⲁⲉ ϫⲉ ⲉⲩⲛⲁϧⲱⲧⲉϧ ⲙ̄ⲙⲟⲛ ⸗ ⲡⲣⲟⲥ ⲡⲓⲣⲏϥ ⲉⲧⲁϥϫⲁ ⲡⲓϩⲱϧ ⲡⲱⲟⲩ ⲉ̀ϧⲣⲏⲓ ⸗ ⲛ̄ϩⲉ ⲡⲓⲇⲉⲙⲱⲛ ⲉⲧⲣⲱⲟⲩ ⸗

Ⲣⲱⲙⲁⲛⲛⲁ ⲇⲉ ⲁⲥⲟⲗⲓⲡϣⲓⲛⲓ ⲛ̄ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⸗ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛ̄ϩⲉ ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ⸗ ⲁϥⲧⲱⲛϥ ϧⲉⲛ ⲟⲩϫⲱⲗⲉⲙ ⸗
ⲁϥⲓ̈ ⲁϥϫⲁ ⲛⲁⲛ ⲉ̀ϧⲟⲗ ⸗

Ⲟⲩⲟϩ ϧⲁⲛⲥⲁⲁⲓ ⲉⲧⲛⲁϣⲧ ⲁϥϫⲟⲧⲟⲩ ⲛ̄ⲛⲓⲧⲁϫⲓⲱⲧⲏⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲱⲟⲩ ⸗ ϫⲉ ⲥⲧⲟⲓ ⲛⲱⲧⲉⲛ ⲁⲛ ⲉ ⲣⲓ ⲫⲗⲓ ⲛ̄ⲣⲱⲙⲓ
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ⲉ̀ⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ ⸗ ⲟⲩⲟϩ ⲁⲫⲟⲗⲧⲉⲛ ⲉ̀ ⲡⲉϥⲛⲓ ⲛ̄ϫⲉ ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲏⲥ ⸗

good comrades; and I do not wish to see my city ever, nor to behold it again." And they agreed with him to slay them and to receive at his hand the semblance of money.

†Now the holy John knew through the Spirit that which the evil spirit did. And he said to me: "My son, Prochorus, I would have thee know and prepare thy ×soul for certain trials. For lo the demon who is in the Temple of Artemis stirreth up reproach and great affliction against us. For, lo, he hath raised up two of the guards against us, having spoken evil to them concerning us. And Jesus, my God, hath showed me everything which the demon hath spoken against us. Be strong of heart, therefore, my son Prochorus, and prepare thyself for these things." † (=L., p. 50) × p. 336

So while John was telling me these things, there came to us the two men who were of the guard, and seized us. Now Dioscorides was not there at that time, ×but was gone to his house on some public business. And John said unto them: "For what cause do ye this?" And they said: "For an evil art, that is, sorcery." But John said: "And who is he who accuses us of these things?" They said to John: "We will take you to the prison until you meet your accuser." But John said unto them: "Ye may not take us wrongfully. If ye have not here our accusers before our faces, why then do ye vainly this idle thing?" But they ×dealt John a buffet. × p. 337 × p. 338

And as they dragged us away, they did not take us into the prison, †but took us to a house apart, that they might kill us, even as the evil demon had enjoined upon them. But Romanna made search for Dioscorides. So when that man heard her, he arose in haste and came and delivered us. And he spake harsh words to the guards, saying: "It is not lawful for you to imprison any man unaccused and unless he who accuses them appears face to face with them—much more ×since they are not in the public prison, but in a private house, so that ye may plot evil against them. Behold now, these men (shall be) in my house; and if there is any man who accuses them, let him come and take them, and let them be judged according to the law." And Dioscorides took us to his house. † (=B., p. 247) × p. 339

Ⲛⲓⲧⲁⲍⲱⲧⲛⲥ ⲁⲉ ⲡⲉϫⲱⲟⲩ ⲛ̀ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⲡⲉ ⲙⲁⲣⲉⲡϣⲗ ⲛ̀ⲧⲉⲛⲓⲛⲓ ⲛ̀ⲡⲟⲩⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙ̄ⲡⲁⲓ ⲡ ⲟⲩⲟϥ ⲧⲟⲧⲉ ⲉ̀ⲡⲉϫⲉⲙϫⲟⲙ ⲉ̀ ⲧⲁϩⲟ ⲙ̄ⲡⲓⲁⲓⲕⲉⲟⲛ ⲡ

Ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲛⲥ ⲁⲉ ϧⲉⲛ ⲡϫⲓⲛⲟⲣⲉϥⲟⲁⲩϥ ⲙ̄ⲙⲁⲩⲁⲧϥ ⲉ̀ ⲡⲁⲓ ϩⲱⲃ ⲡ ⲁϥⲱⲱⲛⲓ ⲉϥⲛⲁⲩⲧ ⲛⲁϩⲣⲁⲩ ⲡ

× ⲧⲙ Ⲁⲩⲓ ⲟⲩⲛ ⲉ̀ ⲡⲓⲙⲁ ⲉ̄ⲧ ⲉⲣⲉ ⲡⲓⲁⲉⲙⲱ(ⲙ) × ⲭⲉⲙⲥⲓ ⲛ̄ϧⲏⲧϥ ⲡ ⲫⲛ ⲉⲧⲟⲩ[ϫⲱ] ⲙ̄ⲙⲟⲥ ⲉ̀ⲣⲟϥ ⲡ ⲁⲉ ⲟⲩⲉ̀ϧⲟⲗϧ[ⲉⲛ] ⲧⲧⲁϩⲓⲥ ⲡⲉ ⲡ ⲟⲩⲟϥ ⲁⲉ ⲟⲩϧⲟⲩⲟⲟⲥ ⲡⲉ ⲛ̀ⲕⲟⲙⲉⲛⲧⲁⲣⲛⲥⲓⲟⲥ ⲟⲩⲟϥ ⲙ̄ⲡⲟⲩϫⲉⲙϥ ⲡ ⲁⲩⲣⲉⲓ ⲉ̀ϧⲣⲏⲓ ⲉ̀ ⲟⲩⲡⲓⲥⲧ̀ ⲛ̀ⲣⲏⲓ ⲡ ⲛⲁⲧⲱⲣⲁⲓ ϧⲁⲣⲟϥ ⲡ

Ⲁⲩⲣⲉⲙⲥⲓ ⲉϧⲣⲏⲓ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̄ⲧⲙⲙⲁⲩ ⲡ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲡ ⲟⲩ ⲡⲉ ⲉ̄ⲧ ⲁⲛ(ⲛⲁ)ⲁⲓϥ ⲛⲁⲓⲣⲱⲙⲓ ⲅⲁⲣ ⲉ̄ⲧⲙⲙⲁⲩ ⲣⲣⲉⲙⲥⲓ ⲙ̄ⲡⲁⲓⲙⲁ ⲁⲛ ⲡ ⲟⲩⲟϥ ⲁϥⲱⲁ(ⲛ)ϫⲉⲙⲉⲛ ⲛ̀ϫⲉ ⲇⲓⲟⲥⲕⲟⲣⲓⲧⲛⲥ ⲛ̀ϫⲱ ⲛ̀ⲕⲉⲣⲏ† ⲡ

Ⲟⲩⲣⲱⲙⲓ ⲛⲉ ⲉ̄ⲟⲩⲟⲛⲧⲉϥ ⲟⲩⲛⲓϣ† ⲛ̀ⲧⲁϩⲣⲟ ⲡ ⲙⲛⲛⲟⲥ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲛⲁⲛ ⲛ̀ⲕⲁⲕⲱⲥ ⲡ ⲟⲩⲟϥ ⲛⲁⲧⲱⲟⲛ ϧⲉⲛ ⲡⲁⲓⲙⲁ ⲉ̄ⲧⲙⲙⲁⲩ ⲉⲧⲉⲣⲣⲏⲓ ⲡ

Ⲟⲩⲟϥ ⲣⲟⲥⲟⲛ ⲉⲧϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ ⲡ ⲁⲩⲓ ⲛⲱⲟⲩ ⲛ̀ϫⲉ|[ⲡⲓⲁⲉⲙⲱⲛ . . .

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[1] No corresponding clause in the Ar. or Eth.: the words are clearly an interpolated gloss.

But the guards said to one another: "Let us go and bring hither their accusers (*sic*), and then we shall be able to get justice." Now in dealing with this matter alone, Dioscorides was rough with them. So they went
× p. 340 to the place where the demon ×was sitting—he who claimed to be one of the guards and an adjutant of a *comentaresius*—, and they did not find him. They fell into great and unendurable lamentation. They sat down in that place, saying: "Woe unto us! What shall we do? For that man is not here, and if Dioscorides shall find us lying (?)—for he is a man of great power—perchance he may deal hardly with us." And they were in that place lamenting.

And while they were so speaking, there came to them (the demon . . .)

[The demon stirs up the people of Ephesus against John and Prochorus. At the prayer of John the temple of Artemis falls down and the demon is cast out. The two are now brought before the magistrates of the city accused by a Jew, named Mareôn.]

× p. 349 (= L., p. 52; B., p. 250) [And the magistrates said:] ×"What have they done that appertains to the working of sorcery?" And Mareôn declared unto them: "A man of the guard who came from their country seeking them, he gave information concerning them and the things which they did in that place." Then they said to Mareôn: "Let the man who came, of whom thou speakest, appear, that he may declare the truth concerning them. As for these men, let them be cast into the prison until that man appear, to speak the truth concerning them."

†(=B., p. 251) Then they cast us into the inner prison, securing us with fetters. But the multitudes went †about through
× p. 350. the whole city seeking for him who was called ×one of the guards. And they kept seeking for him by means of heralds, who are those who cry out. And when these could not find him, after three days they (*sc.* the people) came to them who governed the city, saying: "We have not found the man who knoweth the truth concerning these men." But the rulers of the city said unto them: "Then we cannot hold strangers in the prison if their accusers are not here to bring an indictment against them."

And they who controlled the city sent and let us go, casting us out and commanding [us not to stay in the city].

[John and Prochorus retire to Marmareôn, but are bidden by Christ to return to Ephesus, whence John should be transported to the Isle of Patmos. The sufferings and achievements of John are more fully recorded elsewhere.]

ⲭⲉⲃⲣⲏⲓ ⲃⲉⲛ ⲫ[ⲁ]ⲙⲕⲉⲭⲱ[ⲟⲩⲛⲓ] ⲃⲉⲛ ⲟⲩⲛⲓⲱϥ̀ ⲛ̀ⲗⲟⲩⲟⲥ [ⲡⲉ] ⲉⲫⲟⲩⲱϣ ⲉⲡⲣⲟⲩⲟ̄ ⲉ ⲁⲛϯⲣⲁⲛ ⲉ̀ⲣⲟϥ ⲁⲉ ⲕⲁⲙⲁⲧⲓⲕⲏ ⸗ ⲉ̀ⲧⲉ ⲡⲓⲣⲉϥϣⲉⲛⲃⲓⲥⲓ ⲛⲉ ⸗[1] × (ⲧⲛⲉ)

Ⲟⲩⲟϩ ⲉ̀ϧⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲟⲩⲛⲟⲩ ⲉ̀ϧⲱⲡ ⸗ ⲧⲉⲡϯⲱⲟⲩ ⲙ̀ⲫⲓⲱⲧ ⸗ ⲛⲉⲙ ⲡⲱⲛⲣⲓ ⸗ ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲟⲟⲩⲁϩ ⸗ ϣⲁ ⲉⲛⲉϥ ⲛ̀ⲧⲉ ⲡⲓⲉⲛⲉϥ ⸗ ⲁ̀ⲙⲏⲛ

ϯⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲟⲩⲟϩ ϯϧⲓⲧⲟⲩⲱⲧⲉϩ ⲉ̀ϧⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲟϩ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ
ⲡⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⸗ ⲟⲩⲟϩ ⲛ̀ⲑⲉⲟⲗⲟⲅⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲱⲛⲣⲓ ⲛ̀ⲧⲉϩⲉⲗⲉⲟⲥ ⸗
ⲉⲧⲁⲥⲱⲟⲩⲛ ⲃⲉⲛ ⲉ̀ⲫⲉⲥⲟⲥ ⲛ̀ⲥⲟⲩ ⲁ̄ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲧ ⲧⲱⲃⲓ
ⲃⲉⲛ ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫ̀ϯ ⲁ̀ⲙⲏⲛ

× Ⲁⲥⲱⲟⲩⲛ ⲁⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲣⲉ ⲡⲉⲛⲥ̄ⲟ̄ⲥ ⲓⲏⲥ ⲡⲭ̄ⲥ ϫⲱⲕ ⲉ̀ϧⲟⲗ ⲛ̀ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⸗ ⲛ̀ⲧⲉ ⲡⲟⲩⲁⲓ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⸗ ⲛ̀ⲧⲉϥϣⲉ ⲛⲁϥ ⲉⲡⲱⲟⲩⲟⲓ ⲉ̀ ⲧⲫⲉ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⸗ ⲁⲩϣⲱⲟⲩⲛ ⲛ̀ⲁⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲩⲣⲓⲱϣⲧ ⸗ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲃⲉⲛ ⲧⲉϥϫⲱⲣⲁ ⲉⲧ ⲁ ⲡⲟⲥ̄ ⲟⲁϣⲥ ⲛⲁϥ ⸗ × ⲧⲛⲁ[2]

Ⲁⲥⲧⲁⲣⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲱⲛⲣⲓ ⲛ̀ⲧⲉϩⲉⲗⲉⲟⲥ ⲉ ⲣⲓⲱϣⲧ ⲃⲉⲛ ⲧⲁⲥⲓⲁ ⸗

Ⲉⲧⲁϥⲓ ⲟⲩⲛ ⲉ̀ⲃⲟⲏⲛ ⲉ̀ ⲉ̀ⲫⲉⲥⲟⲥ ⸗ ⲉ̀ⲧⲉ ⲟⲁⲓ ⲧⲉ ⲧⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ⲧⲁⲥⲓⲁ ⸗ ⲛⲁⲣⲣⲓⲱϣⲧ ⲙ̀ⲡⲓⲛⲁⲣϯ ⲉ̀ⲃⲟⲏⲛ ⲉ̀ ⲡⲉⲛⲥ̄ⲟ̄ⲥ ⲓⲏⲥ ⲡⲭ̄ⲥ ⸗ ϯ ⲉⲧⲟⲛϧ ⸗ ⲃⲉⲛ ⲟⲩ× ⲛⲓⲱϣⲧ ⲛ̀ⲁⲛⲱⲛ ⸗ ⲛⲉⲙ ϧⲁⲛϩⲟⲣⲉϫ ⸗ ⲛⲉⲙ ϧⲁⲛϣⲫⲏⲣⲓ ⲉⲡⲁϣⲱⲟⲩ ⸗ × ⲧⲛⲉ[3]

Ⲡⲉⲛⲉⲛⲥⲁ ⲟⲣⲉϥⲉⲣϩⲣⲏⲧⲟⲙⲉⲛⲓ(ⲛ) ⲁⲉ ⲉ̀ ϧⲁⲛⲡⲓⲥⲁⲥⲙⲟⲥ ⲉⲧⲟⲩϫ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⸗ ⲉⲟⲩⲉ ⲁⲉ ⲛⲁϩⲗⲟⲓ ⲛⲉ ⲃⲉⲛ ⲧⲙⲉⲧϫⲁⲙϫⲉ ⲓⲁⲱⲗⲟⲛ ⸗ ⲉ̀ⲣⲟⲧⲉ ⲛⲕⲉⲓⲥⲉⲡⲓ ⲙ̀ⲫⲣⲏϯ ϩⲱϥ ⲉⲧⲁϥⲟⲩⲉⲛϥ ⸗ ϥⲁⲓ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⸗ ⲛⲁⲉ ⲡⲓⲡⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲛ̀ⲧⲉ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲛⲟⲩⲱⲧ ⲉ̀ⲫⲉⲥⲟⲥ ⸗

Ⲫⲏ ⲉⲧ ⲁⲩⲥⲁϧⲟⲛ ⲉ̀ⲣⲟϥ ⲃⲉⲛ ⲡⲁϣⲙ ⲛ̀ⲓⲡⲓⲡⲣⲁϫⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⸗ ⲉϫⲱⲟⲩϫⲟⲩ ⲙ̀ⲙⲟϥ ⲉ̀ ϥⲗⲁⲟⲩ ⸗ ⲉⲩⲉⲣⲁⲛⲙⲟⲩⲟⲣⲓⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⸗

Ⲭⲉ ⲡⲣⲱⲙⲓ ⲡⲓⲣⲉⲙⲉ̀ⲫⲉⲥⲟⲥ ⲛⲓⲙ ⲡⲉ ⲉ̀ⲧⲉ ⲛⲥⲱⲟⲩⲛ ⲁⲛ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲓⲡⲓⲣⲉⲙⲉ̀ⲫⲉⲥⲟⲥ ×ⲁⲉ ⲥⲉⲟⲓ ⲛ̀(ⲡ)ⲉⲱⲕⲉⲣⲟⲥ ⸗ ⲛ̀ⲣⲉϥϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ϯⲛⲓϣϯ̀ ⲛ̀ⲁⲣⲧⲉⲙⲓⲥ ⸗ × ⲧⲛⲉ

Ⲡⲉⲛⲉⲛⲥⲁ ⲟⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲟⲩ(ⲛ) ⲫⲏ ⲉⲟⲟⲩⲁϩ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⸗ ⲕⲱⲣϥ ⲙ̀ⲡⲓⲉⲣⲫⲉⲓ ⲉⲧⲥⲁϧⲉⲙ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲣⲓⲧⲉⲛ ⲡⲉⲣⲣⲓⲱϣⲧ ⸗

[1] ⲉⲧⲉ . . . ⲛⲉ: not in Ar. or Eth.: this again is an interpolated gloss.

[2] Full heading ⲧⲛⲁ ⲓⲏ (Ornament) ⲭⲥ ⲓⲏ (last p. of quire 18). For the script of the opening lines of the text see Plate XVII B.

[3] Full heading ⲓⲏ ⲓⲥ (Ornament) ⲭⲥ ⲧⲛⲉ (first p. of quire 19).

[. . . are written] ×down in other (works) in an exceeding great discourse which we call *Kamatike*,[1] that is to say, *The Sufferer*. × p. 353

And for all those things which come upon us we give glory to the Father, and to the Son, and to the Holy Spirit for ever and ever. Amen.

B. *The Death of Saint John.*[2]

†*The Repose and the Passing-away of the holy Apostle and beloved of Christ, the Virgin and Evangelist and Divine, John the Son of Zebedee; the which took place at Ephesus*[3] *on the fourth day of the Month Tôbi. In the Peace of God! Amen.* † (= L., p. 54; B., p. 253)

×Now it came to pass, after that Our Lord Jesus the Christ had fulfilled the dispensation of the saving of the whole world, that He might go up into Heaven in glory, that the holy Apostles were preaching, each in the country which the Lord appointed for him. It was appointed the holy John, the Son of Zebedee, to preach in Asia. When therefore he was come to Ephesus, which is the metropolis of Asia, he was preaching faith toward Our Lord Jesus the Christ, the living God, in ×much striving and affliction and with many miracles. × p. 354 × p. 355

After that he had endured many trials at the hands of the people of that place, because they were frantic in their worship of idols beyond the rest (of mankind); even as has been declared unto us by the Clerk of this very city—he of whom we are informed in the *Book of the Acts of the Apostles*[4] as vaunting himself vainly, speaking to the people and saying: "Sirs, ye men of Ephesus, who is there who knoweth not that the city of the Ephesians ×is minister and worshiper of the temple of the great Artemis?" So after that John the holy Evangelist had overthrown that abominable temple through his preaching, and had wrought signs and × p. 356

1 *i.e.* Καματική (*βίβλος*). The Eth. has "Kâmâdagi" (the Ar. fails at this point).

2 For a Sahidic recension of this narrative see Budge, *Coptic Apocrypha*, pp. 51 ff.; 233 ff.

3 Both Arabic and Eth. have Patmos.

4 *Acts* XIX, 27 ff.

ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲛ̀ⲣⲁ(ⲛ)ⲙⲛⲓⲙⲓ ⲛⲉⲙ ϩⲁⲛϣⲫⲏⲣⲓ ✣ ⲙ̀ⲙⲟ(ⲛ) ⲛ̀ⲛⲓ ⲧⲟⲓ ⲉ̀ⲣⲱⲟⲩ ✣ ⲣⲓⲧⲉⲛ ⲫⲣⲁ(ⲛ) ⲙ̀ⲡⲉⲛ̅ⲟ̅ⲩ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ✣ ⲛ̀ⲧⲉϥⲧⲁⲥⲥⲟ ⲛ̀ⲧ̀ϯⲭⲱⲣⲁ ⲧⲏⲣⲥ ✣ ⲥⲭⲉⲥⲟⲛ ✣ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲧⲁⲓ ⲁ̀ⲕⲁⲑⲁⲣⲥⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲇⲁⲱⲗⲟⲛ ✣

O]ⲩⲟϥ ⲛ̀ⲧⲉϥⲟⲩⲟϩⲟⲩ ✣ ⲉ̀ⲃⲟⲗϩⲁ ⲧ̀ⲙⲉⲧⲃⲱⲕ ⲉⲧⲉⲡϣⲁϣⲓ ⲛ̀ⲧⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ✣ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ⲡⲥⲟⲩⲉⲛ ⟨ⲙ⟩ⲡⲉⲛ̅ⲟ̅ⲩ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ✣ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ✣ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲟⲟⲩⲁϩ ✣

× (ⲧ̅ⲛ̅ⲍ̅) Ⲟⲩⲟϥ ⲛ̀ⲧⲉϥⲙⲟⲩ ⲛ̀ⲧ̀ϯⲭⲱⲣⲁ ×ⲧⲏⲣⲥ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ✣

Ⲉⲁⲩϥⲱϣ ⲉⲡⲡⲱⲟⲩ ⲛ̀ⲟⲩⲙⲛⲧ̀ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ✣ ⲛⲉⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ✣ ⲛⲉⲙ ⲇⲓⲁ̀ⲕⲱⲛ ✣

Ⲉⲁϥⲁⲓ ⲗⲟⲓⲡⲟⲛ ⲟⲩⲟϥ ⲁϥⲁ̀ϣⲁⲓ ⲛ̀ⲁⲉ ⲫⲛⲁϩ̀ ⲙ̀ⲡⲉⲛ̅ⲟ̅ⲩ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ✣ ⲛⲉⲙ ⲡⲉϥⲉ̀ⲙⲓ ⲛ̀ⲏⲣⲙⲓ ⲛ̀ⲛⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ

Ⲟⲩⲟϥ ⲙⲉⲡⲉⲛⲥⲁ ⲉⲣⲟⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̀ⲁⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲟⲟⲩⲁϩ ✣

Ⲡⲉⲧⲣⲟⲥ ⲙⲉⲛ ⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲑⲏ ⲙ̀ⲙⲟϥ ϩⲉⲛ ⲣⲱⲙⲏ ✣

Ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲁⲧⲱⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ϥⲉ ✣ ⲟⲩⲟϥ ⲙⲁⲣⲕⲟⲥ ϩⲉⲛ ⲣⲁⲕⲟⲧ̀ ✣ ⲣⲓⲧⲉⲛ ⲟⲩⲁⲓⲱϣϥ̀ ⲙ̀ⲙⲟϥ ⲛ̀ⲉⲣⲟⲟⲩ ⲃ̅[1] ϣⲁⲧⲉϥⲙⲟⲩ ✣

Ⲁ̀ⲡⲁϩⲁⲡⲗⲱⲥ ✣ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ϩⲉⲛ ⲧⲟⲩⲭⲱⲣⲁ ⲉⲁⲩϣⲉ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ϩⲁ ⲡⲟ̅ⲩ̅ ⲣⲓⲧⲉⲛ ϩⲁⲙⲛⲧ̀ ⲛ̀ⲟⲗⲓⲯⲓⲥ

× ⲧⲛⲏ ×ⲛⲉⲙ ϩⲁⲛϫⲓⲙⲟⲩ ⲉⲧⲩⲙⲉⲓⲏⲟⲩⲧ ✣

Ⲉⲁϥⲱⲛϧ ⲇⲉ ϩⲉⲛ ⲛⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲟⲩⲙⲛⲧ̀ ⲣⲱⲙⲡⲓ ✣ ⲛⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ✣ ϣⲁ ⲉ̀ⲣⲣⲏⲓ ⲉ̀ ⲧ̀ⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲁⲟⲙⲉⲧⲓⲁⲛⲟⲥ ✣

Ⲉⲁⲫⲉⲣ ⲕⲉⲃ̅ ⲣⲱⲙⲡⲓ ϩⲉⲛ ⲥⲱⲙⲁ ✣ ⲙⲉⲛⲉⲛⲥⲁ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ⲡⲛ̅ⲧ̅ ✣ ⲉⲁⲫⲉⲣϧⲉⲗⲗⲟ ⲉⲕⲛⲉⲡⲓⲱⲟⲩⲧ ⲙ̀ⲙⲁϣⲱ ✣

Ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲥ[2] ⲇⲉ ⲛ̀ⲟⲟⲩ ⲛⲟⲩϫⲓⲙⲟⲩ ⲉⲥⲉⲡϣⲁϣⲓ[3] ⲛ̀ⲧⲉ ⲟⲩⲥⲛⲉⲩ ✣ ⲓ̈ⲉ̀ ⲟⲩⲕⲉⲥⲕⲉⲧⲟⲥ[4] ⲛ̀ϩⲁⲙⲟⲣⲓⲕⲟⲛ ✣ ⲉⲟⲩⲉ ⲇⲉ ⲛⲁⲣⲉ ⲡⲟ̅ⲩ̅ ⲙⲉⲓ ⲙ̀ⲙⲟϥ ⲙ̀ⲙⲁϣⲱ ⲕⲁⲧⲁ ⲡⲉϥⲙⲛⲧϣⲁ ✣ ⲙ̀ⲫⲣⲏϯ ⲉⲧⲥϧⲛⲟⲩⲧ ϩⲉⲛ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ✣ ⲛ̀ⲟⲟⲩ ⲅⲁⲣ ⲛⲉ ⲫⲙⲉⲛⲣⲓⲧ ⲙ̀ⲡⲛ̅ⲧ̅ ✣ ⲫⲛ ⲉⲧⲁⲫⲉⲣⲡⲉⲙⲡⲱϣⲁ ⲛ̀ⲣⲟⲟⲩϩⲉϥ ✣ ⲣⲓϫⲉⲛ ⲟⲩⲉⲥ[ⲧⲉ ⲛ̀ⲣⲏⲧ

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× (ⲧⲟⲁ̅) ×ⲉⲩⲛⲟⲣⲉⲙ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̀ⲛⲓⲛ ⲉⲧⲉⲣⲉⲡⲓⲟⲧⲙⲓⲛ ϩⲉⲛ ⲡⲟⲩⲣⲏⲧ ⲧⲏⲣⲩ ⲉ̀ ⲟⲩϫⲁⲓ ✣

Ⲫⲛ ⲉⲧⲧ̀ ⲙ̀ⲙⲟϥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲉⲃⲣⲟⲩⲥⲟⲩⲱⲛϥ ⲣⲓⲧⲉⲛ ⲫⲩⲥⲓⲥ ⲛⲓⲃⲉⲛ ✣ ⲫⲛ ⲉⲧⲩⲓ ⲙ̀ⲫⲣⲱⲟⲩϣ ⲙ̀ⲡⲉⲩⲥⲱⲛⲧ ⲧⲏⲣⲩ ✣ ϣⲁ ⲉ̀ⲣⲣⲏⲓ ⲉ̀ ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ϫⲱⲟ(ⲛ) ✣ ⲟⲩⲟϥ ⲉ̀ⲧⲉⲛⲭⲟϧⲉϣ ⲉ̀ ⲣⲗⲓ ⲁⲛ

Ⲫⲛ ⲉⲧⲁⲫⲟⲣⲉ ⲧ̀ⲯⲩⲭⲏ ⲉ̀ⲛⲁⲓⲣⲓⲟⲛ ⲟⲩⲟϥ ⲛ̀ϣⲁⲭⲏ ✣ ϣⲱⲛⲓ ⲛ̀ⲛ̅ⲙⲉⲣⲟⲥ ⲟⲩⲟϥ ⲛ̀ⲣⲉⲙⲣⲁⲧϣ

Ⲫⲛ ⲉⲧⲁⲭⲟⲧⲛϧⲩ ⲛⲁⲥ ⲉ̀ϧⲟⲗ ⲉⲥⲟⲓ ⲛ̀ⲣⲉⲭⲙⲱⲟⲩⲧ ✣ ⲉ̀ ⲁⲕϣⲱⲡⲥ ⲉ̀ⲣⲟⲕ ✣ ⲉⲥⲱⲱⲗⲉϧ ϩⲉⲛ ⲟⲗⲟⲓⲣⲓ ⲙ̀ⲫⲛⲟϩⲓ ✣ ⲟⲩⲟϥ ⲁⲕⲣⲟⲧⲡⲥ ⲉ̀ⲣⲟⲕ ✣ ⲉ̀ ⲟⲩϣⲉⲗⲉⲧ ✣ ⲉⲥⲧⲟⲩϧⲛⲟⲩⲧ

Ⲉⲥⲱⲱⲗⲉϧ ϩⲉⲛ ⲧⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛ̀ⲛⲉⲥⲁⲛⲟⲙⲓⲁ ⲟⲩⲟϥ ⲉⲧⲥⲣⲛⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲧⲏⲣⲥ ⲣⲓⲧⲉⲛ ⲡⲥⲁⲧⲁⲛⲁⲥ ✣ ⲫⲛ ⲉⲧⲁⲭ̀ⲧ ⲛⲁⲥ ⲛ̀-

[1] Added above line by a second hand.
[2] For -ⲛⲉⲓⲣⲁ.
[3] Before the first ϣ a letter (? ⲛ) has been erased.
[4] ⲟⲩ has been (imperfectly) erased.

wonders innumerable through the Name of Our Lord Jesus the Christ, and had brought back almost the whole country from the pollution of idols, and had brought them from the bitter servitude of Satan to the knowledge of Our Lord Jesus the Christ and of His good Father and of the Holy Spirit, and filled the whole
× p. 357 country ×with Churches of the Christ, assigning unto them a multitude of Bishops and Priests and Deacons, while moreover the faith of Our Lord Jesus the Christ and knowledge of Him spread and increased among them all; and after that all the holy Apostles had finished their course—Peter being crucified in Rome, and Paul beheaded, and Mark in Rakoti drawn for two days until he died: in a word, each one in the country
× p. 358 whither the Lord had sent him (having perished) under a multitude of afflictions ×and by various deaths—the blessed John (still) lived in this world for a number of years down to the reign of Domitian. He spent seventy years in the body after the Resurrection of the Lord and became an old man, exceeding heavy. He did not taste the bitterness of death by the sword or by any other instrument of execution, because the Lord loved him greatly according to his merit; as it is written in the Gospel. For he was the beloved of the Lord, he who was found worthy to rest upon His bosom. . .

[God purposes to give rest to John. The Apostle addresses the believers at Ephesus and, after administering the Eucharist to them, causes Prochorus and others to dig a grave outside the city. He then utters a thanksgiving to God.]

× p. 371 (= L., p. 57; B., p. 260) ". . . ×Who deliverest at all times those who with all their heart long for salvation; Thou who didst give Thine own self, that all living things[1] might know Thee; Thou Who hast care for all Thy creation, down to the smallest creature, and forgettest none (of them); Thou Who didst cause the wild and waste soul to become tame and gentle; Who didst reveal Thyself to her when she was dead, and redeem her for Thyself when she was defiled with the filth of sin, and didst unite her with Thyself as a pure bride when she was defiled with the
× p. 372 uncleanness of her iniquities and wholly vanquished by Satan; Who didst give her ×Thy hand and raise her

1 Lit. 'every nature' (ⲫⲩⲥⲓⲥ).

ⲭⲧⲉϥⲭⲓⲍ ⲁϥⲧⲟⲩⲛⲟⲥⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϩⲧⲟⲛ ⲙ̀ⲡⲉ ⲡⲉⲥϫⲁϫⲓ ⲉⲁⲕⲟⲣⲉⲥⲧⲛⲓⲁⲧⲥ[1] ⲙ̀ⲙⲏⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉϥⲣⲁϧⲧ ⲥⲁⲡⲉⲥⲛⲧ ⲛ̀ⲛⲉⲥⲁⲗⲁⲧⲍ ⲭ ×ⲧⲟⲛ̄

Ⲫⲛ ⲉ̀ⲑⲟⲩⲁⲗ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲟⲩⲟϩ ⲉⲟⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲛⲏ ⲉ̀ⲑⲟⲩⲁⲗ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡⲁⲟⲩⲣⲟ ⲡⲓⲣⲉⲗϫⲉ ⲙ̀ⲙⲁⲩⲁⲧϥ

Ⲫⲣⲁϣⲓ ⲛ̀ⲛⲏⲛ ⲉⲧⲣⲉⲛ ⲛⲓⲫⲛⲟⲩⲓ ⲫⲣⲉϥⲁ̀ⲣⲉϥ ⲛ̀ⲛⲏⲛ ⲉⲧⲣⲓϫⲉⲛ ⲛⲓⲕⲁϩⲓ ⲧⲣⲟϥ ⲛ̀ⲛⲏⲛ ⲉⲧⲥⲁⲡⲉⲥⲛⲧ ⲙ̀ⲡⲕⲁϩⲓ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲛⲏⲛ ⲉ̀ⲧⲉ ⲛⲟⲩⲕ ⲧⲏⲣⲟⲩ

Ⲫⲛ ⲉⲧⲣⲱⲓⲥ ⲉ̀ ⲛⲏ ⲉⲧⲥⲟⲩⲧⲱⲛ ϧⲉ(ⲛ) ⲡⲟⲩϩⲛⲧ ⲧⲏⲣϥ ⲫⲛ ⲉⲧⲱⲱⲡ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲛ̀ⲛⲏⲛ ⲉⲧⲙ̀ⲡⲱⲁ ⲙ̀ⲙⲟϥ ⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ϩⲱ [ⲕ]ⲁⲧⲁ ⲡⲉⲕⲥⲁⲍⲓ ⲛⲉⲙ ⲡⲉⲕ[ⲱ]ⲟⲣⲡ ⲛ̀ⲑⲱⲱⲩ ⲉⲧϫⲏ ⲛⲏⲓ ⲉ̀ϧⲣⲏⲓ ⲣⲓⲙⲁ ⲛ̀ⲧⲁⲙⲧⲟⲛ ⲙ̀ⲙⲟⲓ

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Ⲏⲱⲟⲩ ⲇⲉ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲓ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲁⲛ ⲁ ⲉ̀ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲛ̀ⲑⲟⲟϥ ⲙⲉⲛ ⲡⲓⲁⲅⲓⲟⲥ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙ̀ⲡⲉⲛⲭⲉⲙϥ ⲁⲛϫⲓⲙⲓ ⲇⲉ ⲛ̀ⲛⲉϥⲣⲏⲱⲥ ⲛⲉⲙ ⲛⲉϥⲉⲱⲟⲩⲱⲓ ⲛⲉⲙ ⲟⲩⲕⲁϩⲓ ⲉϥϧⲉⲏⲓ ⲉ̀ⲡⲱⲱⲓ ⲉϥⲣⲟϧⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ϧⲉⲛ ⲡⲓⲱⲓⲕ ⲉ̀ⲧ ⲁⲛϫⲁϥ ⲛ̀ϧⲏⲧϥ ⲡⲓⲙⲁ ⲉ̀ⲧ ⲁϥⲱⲉ ⲉ̀ⲡⲉⲥⲛⲧ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲁⲛⲉⲣⲱϥϩⲣⲓ ⲙ̀ⲫⲏⲛ ⲉⲧⲁϥⲱⲱⲡⲓ ⲙ̀ⲡⲉⲛⲱⲥⲟⲩⲉⲛ ⲫⲙⲁ ⲙ̀ⲡⲓⲱⲓⲕ ⲇⲉ ⲉ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲟⲟⲙⲥ ⲛ̀ϧⲏⲧϥ ⲣⲓⲧⲉⲛ ⲡⲁϣⲁⲓ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲁϥϧⲉⲣϧⲉⲣ ⲉ̀ⲡⲱⲱⲓ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲣⲱϧⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ϧⲉⲛ ⲡⲓⲙⲁ ⲧⲏⲣϥ

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Ⲉϫⲉⲛ ⲛⲁⲓ ⲇⲉ ⲛⲁⲛϩⲱⲥ ⲟⲩⲟϩ ⲛⲁⲛϯⲱⲟⲩ ⲙ̀ⲡⲉⲛⲛⲟⲩϯ ⲛⲁⲣⲁⲑⲟⲟⲥ ⲡⲉⲛⲟⲥ̄ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲟⲩⲣⲟ ⲙ̀ⲙⲏⲓ ϧⲉⲛ ϩⲁⲛⲯⲁⲗⲙⲟⲥ ⲛⲉⲙ ϩⲁⲙⲟⲥ ⲛⲉⲙ ϩⲁⲛϩⲱⲁⲛ ⲙ̀ⲡⲛ̀ⲁⲧⲓⲕⲟⲛ

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[1] *sic*, for -ϯⲛⲓⲁⲧⲥ.

up from the fall caused by her enemy, making her to guard (?) against[1] †him, and casting him down under her feet; Thou Who alone art pure and abidest in them that are pure, Jesus the Christ, my King, the only Gracious One, Joy of them who are in the Heavens, Protector of them who are upon the earth, Dread of them beneath the earth, Delight of all them that are Thine; Who preservest them who are upright with their whole heart; Who takest to Thyself in glory them who are worthy;—take me to Thyself also according to Thy word and Thy promise unto me of old, that Thou mayest give me repose. . . ” † (=L. p. 58)

[After ending the thanksgiving, John bids his companions return to the city with a last message to the brethren.]

×When we heard these words, we kissed his hands, weeping with a bitter weeping. And when we had left him in the pit, we went unto the city and told the brethren everything; and they straightway went forth with us to that place. And as for him, the holy Evangelist, we did not find him; but we found his garments and his sandals, sprinkled over with dust which covered over the pit wherein we had left him, (that is), the place into which he had descended. And we marveled at that which was come to pass, (for) we did not recognize the place of the pit wherein his body was buried, because of the abundance of the dust which was gathered over it and which covered the whole spot.[2] × p. 377 (= L. p. 59; B., p. 262)

×And so we returned to the city giving glory to Christ our God, Who doth vouchsafe such grace as this to them that are worthy of it, Who glorified His beloved, the holy and pure Apostle and Evangelist John, with this form of death, marvelous beyond the deaths of the rest of the Apostles. × p. 378

And for these things we laud and we glorify our good God, our Lord Jesus the Christ, our true King, with psalms and praises and spiritual songs. For to Him fitly belongeth glory, together with His good Father and the Holy Spirit, the Giver of Life and consubstantial with Him, both now and at all times and for ever and ever. Amen.

1 Literally ‘drew (her) attention to.’

2 For the traditional site of S. John’s burial (or disappearance), see Tischendorf, *Travels in the East* (E.T.), p. 256. At an early period a small Church was erected on the spot, which was superseded by a splendid building in the time of Justinian. Remains of these buildings have lately been uncovered at Ayassoluk (ὁ ἅγιος Θεολόγος), near Ephesus (*Morning Post*, Oct. 13, 1921; *Journ. Hell. Stud.* XLI, 276).

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×(ⲧϥⲁ) ×ϧⲟⲩⲛ ⲛ̄ϩⲏⲧϥ ⸗ ⲁϥⲉⲣⲟⲩⲱ ⲛ̄ⲁⲉ ⲡⲓⲙⲏⲛ ⲛ̄ⲛⲟⲩϩ̄ ⲉϥⲭⲱ ⲙ̄ⲙⲟⲥ ⸗

Ⲁⲉ ⲱ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲭ̅ⲥ̅ ⲙ̄ⲡⲉⲣϯϧⲓⲥⲓ ⲙⲏⲓ ⸗ ⲁⲗⲗⲁ ⲯⲉ(ⲛ)ϥⲏⲧ ϧⲁⲣⲟⲓ ⸗ ⲛ̄ⲧⲉⲧⲉⲛϯϧⲁⲡ ⲉ̄ⲣⲟⲓ ⲛⲉⲙ ⲛⲁⲓ ⲣⲱⲙⲓ ⲛ̄ⲣⲉϥⲉⲣⲛⲟϧⲓ ⸗ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲕⲁⲓ ⲉ̄ϧⲟⲗϧⲉⲛ ⲡⲕⲁⲓ ⲁⲧⲟⲗϫ ⲛ̄ⲁⲉ ⲛⲁⲓ ⲣⲱⲙⲓ ⸗ ⲁⲧϥⲁⲥⲧ ⲛ̄ⲛⲟⲩϩ̄ ⸗ ⲁⲧⲟⲁⲙⲓⲟⲓ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲁⲧϫⲁⲧ ϧⲉⲛ ⲛⲁⲓ ⲉⲣϥⲉⲓ

Ⲯⲁⲧⲯⲱⲧ ⲛ̄ϩⲁⲛⲧⲉϧⲛⲱⲟⲩⲓ ⲛ̄ⲧⲟⲩⲙⲟⲩϫⲧ ⲙ̄ⲡⲟⲩⲥⲛⲟϥ ⟨ⲛⲉⲙ ⲟⲩϩⲣⲡ[1]⟩ ⸗ ⲉⲩⲥⲱϧⲓ ⲛ̄ⲡⲓⲣⲱⲙⲓ ⸗ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⸗ ⲉ ⲁ̀ⲛⲟⲕ ⲉⲑⲟⲩⲱⲙ ⲙ̄ⲙⲱⲟⲩ ⸗ ϯⲛⲟⲩ ⲉ ϯⲟⲩⲱⲙ ⲁ(ⲛ) ⲟⲩⲉ ϯⲥⲱ ⲁⲛ ⸗ ⲟⲩⲉ ⲙ̄ⲡⲓⲥⲁϫⲓ ⲛⲉⲙ ⲛⲁⲓ ⲣⲱⲙⲓ ⸗

×ⲧϥⲏ Ⲁⲗⲗⲁ ⲛⲉⲙ ϯⲛⲟⲩ ⲟⲛ ⲁ̀ⲛⲟⲕ ⲁ(ⲛ) ⲉⲧⲥⲁϫⲓ ⸗ ⲁⲗⲗⲁ ϯϫⲟⲙ ⲉⲧⲭⲏ ×ⲛⲉⲙⲱⲧⲉⲛ ⲛ̄ⲑⲟⲟⲥ ⲉⲧⲟⲣⲟ ⲙ̄ⲙⲟⲓ ⲉ ⲥⲁϫⲓ ⲛⲉⲙ ⲛⲁⲓ ⲙⲛⲩ ⸗

Ⲥⲧⲁϥϫⲉ ⲛⲁⲓ ⲁⲉ ⲛ̄ⲓⲉ ⲡⲓⲏⲏⲛ ⲛ̄ⲛⲟⲩϩ̄ ⸗ ⲁϥⲭⲁⲣⲱϥ ⸗

Ⲁⲧϯⲣⲟ ⲁⲉ ⲉ̄ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁϩ̄ ⲛ̄ⲓⲉ ⲡⲓⲟⲩⲏⲓ̈ ⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ⸗ ⲉ ⲧⲉⲡϯⲣⲟ ⲉ̄ⲣⲱⲧⲉ(ⲛ) ⲱ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁ̀ⲛⲓⲧⲧⲉⲛ[2] ⲉ̄ϧⲟⲗϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⸗ ⲙ̄ⲡⲉⲣϧⲱⲧⲉϩ̄ ⲙ̄ⲙⲟⲛ ⸗ ⲟⲩⲟϥ ⲫⲛ ⲉⲧⲉ ⲧⲉⲡⲡⲁⲁϫϥ ⲛⲁⲛ ⲧⲉⲡⲡⲁⲁⲓϥ ⸗

Ⲡⲉⲭⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲱⲟⲩ ⸗ ⲉ ⲉ̄ⲯⲱⲛ ⲛ̄ⲧⲉⲧⲉⲛⲭⲱ ⲛ̄ⲥⲱⲧⲉⲛ ⲙ̄ⲡⲉⲧⲉⲛⲯⲉⲙⲯⲓ ⲙ̄ⲙⲟϯ ⸗ ⲓ̈ⲉ̄ ⲁ̀ϫⲟⲥ ϧⲉⲛ ⲟⲩⲧⲉⲛⲛⲟ ⲛ̄ⲧⲉ ⲡⲉⲧⲉⲛϥⲏⲧ ⸗ ⲉ ⲧⲉⲡⲡⲁϥϯ ⲉ̄ⲣⲟⲕ ⲫϯ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ⸗ ⲙⲁⲣⲉ ⲧⲁⲓ ⲥⲛⲏ ⲛ̄ϩⲏⲧⲛ ⲯⲉ ⲛⲁⲥ ⲉ̄ϧⲟⲗ ϧⲁⲣⲟⲛ ⸗

Ⲏⲱⲟⲩ ⲁⲉ ⲁⲧⲱⲱⲛ ⲉ̄ϧⲟⲗ ⲧⲏⲣⲟⲩ ⲉ ⲧⲉⲡⲡⲁϥϯ ⲉ̄ⲣⲟⲕ ⲫϯ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ⸗

×(ⲧϥⲑ) ×Ⲟⲩⲟϥ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲥⲯⲉ ⲛⲁⲥ ⲛ̄ⲁⲉ ϯⲥⲛⲏ ⲛ̄ϩⲣⲱⲙ ⲉ̄ϧⲟⲗ ϧⲁⲣⲱⲟⲩ ⸗ ⲟⲩⲟϥ ⲁⲥⲱⲟⲛⲓ ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲗⲁⲙⲛⲏ ⲙ̄ⲙⲱⲟⲩ ⸗ ⲉⲥⲟⲧⲟⲩⲱⲩ ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲉ̄ⲣⲱϯ ⸗ ϩⲱⲥⲁⲉ ⲛ̄ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲣⲯⲫⲏⲣⲓ ⸗

Ⲟⲩⲟϥ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲛⲁϥϯⲣⲟ ⲉ̄ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⸗ ⲉⲑⲣⲟⲩⲧⲁⲙⲱⲟⲩ ⲉ̄ ⲫⲏ ⲉ̄ⲧⲟⲩⲛⲁⲁⲓϥ ⲛ̄ⲧⲟⲩⲱⲛϧ ⲛ̄ϩⲏⲧϥ ⸗

Ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲉ ⲁⲫⲟⲣⲟⲩⲓⲛⲓ ⲛⲁϥ ⲛⲟⲩϩⲓⲣ ⲛ̄ⲧⲟϥ ⸗ ⲁϥⲥⲱⲣ ⲛ̄ϯⲥⲉⲛϯ ⲛ̄ⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⸗

Ⲟⲩⲟϥ ⲡⲉⲭⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲛ̄ϯⲡⲩⲗⲏ ⲛ̄ⲱⲛⲓ ⸗ ⲛⲉⲙ ⲡⲓⲥⲧⲩⲗⲟⲥ ⲉⲧⲭⲏ ϧⲓϫⲱⲥ ⸗ ⲁⲉ ϩⲉ(ⲛ) ϥⲣⲁⲛ ⲛ̄ⲓⲏⲥ̅ ⲡⲓⲛⲁⲍⲱⲣⲉⲟⲥ ⸗ ⲫⲏ ⲉ̄ⲧⲁⲩⲥⲓⲥⲓ ⲥⲁⲡⲱⲱⲓ ⲛ̄ⲛⲓⲫⲛⲟⲩⲓ ⸗ [3]ⲉⲟⲣⲉⲧⲉⲡⲱⲉ ⲡⲱⲧⲉⲛ ⲉ̄ ⲡⲓⲕⲱⲧ ⲛ̄ⲧⲉ ⲡⲛⲓ ⲙ̄ⲡⲟⲥ̅ ⸗

[1] Restored from the Ar. and Eth. "mingle their blood with wine."

[2] Originally ⲛⲧⲉⲛ: the remaining letters were subsequently added by the first hand.

[3] ⲁⲓⲉⲣⲕⲉⲗⲉⲩⲓⲙ or the like has dropped out of the text.

C. *The Preaching of Philip and Peter.*

[Philip and Peter set out to preach the Gospel in Phrygia. By their miracles they cause the people to believe. The priests attempt to oppose them, but are encircled with a cloud of fire. Peter casts their idol, a golden hawk, into the fire.]

[And Peter took up that idol and cast it] ×into it (*sc.* the fire). Then answered the hawk of gold, saying: "O Apostles of the Christ, torment me not but have compassion on me that ye may judge between me and these sinful men. For I, even I, was earth[1] of the earth; and these men removed me: they smelted me, and fashioned me in this manner and placed me in this temple. They are wont to sacrifice beasts and to mingle their blood (with wine), while they delude the people, saying that it is I who eat them (the sacrifices); whereas I eat not, neither do I drink, nor do I speak with these men. Nay, at the present time also it is not I who speak, but it is the power which is ×with you that causes me to speak with this multitude." †Now when the hawk of gold had thus spoken, it fell silent.

But the priests besought the holy Apostles, saying: "We beseech you, O Apostles, bring us out of the fire, and do not slay us. That which ye shall bid us, we will do." Philip said unto them: "If ye turn away from your abominable worship, then say in penitence of heart, 'We believe on Thee, O God, Jesus the Christ! Let this cloud of fire depart from †us.'"

And they all cried out: "We believe on Thee, O God, Jesus the Christ." ×And straightway the cloud of fire departed from them and became as a lake of water white like milk, so that the Apostles marveled.

And the whole multitude was entreating the Apostles to inform them what they should do that they might live thereby. But Philip caused them to bring him a basket (?) of reeds (?) and laid out the foundations of the Church. And Philip said unto the gate and to the pillar[2] which was upon it: "In the Name of Jesus of Nazareth Who is risen up above the Heavens, (I command you) to remove hence for the building of the house

×p. 391 (= L., p. 62; B., p. 151)

×p. 392

†(=L., p. 63)

†(=B., p. 152)

×p. 393

1 *i.e.* an element in the earth.

2 The gate and the pillar are mentioned in the earlier part of this work (see the Arabic, ed. Lewis, p. 61).

ˣⲟⲩⲟϥ ϩⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲥⲓ ⲉϧⲣⲏⲓ ⲛ̄ⲁⲉ ϯⲡⲩⲗⲏ ⲛⲉⲙ ⲡⲓⲕⲉⲥⲧⲩⲗⲟⲥ ⲉⲧⲭⲏ ⲫⲓⲁⲱⲥ ⲟⲩⲟϥ ⲁⲥⲱⲱⲡⲓ ⲛ̄ⲕⲱⲧ ⲙ̄ⲡⲉⲙⲙⲟ ⲙ̄ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲟⲩⲟϥ ⲙ̄ⲡⲟⲩⲥⲱⲧⲉⲙ ⲉ̄ ϩⲣⲱⲟⲩ ⲛ̄ⲧⲁⲥ ⲉ̄ ⲡⲧⲏⲣϥ ⁘ ×ⲧⲫⲁ[1]

Φⲓⲗⲓⲡⲡⲟⲥ ⲇⲉ ⲁϥⲕⲟⲧϥ ⲉ̄ ⲡⲓⲙⲏⲩ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲁⲉ ⲫⲏⲡⲉ ⲧⲉⲡⲛⲁⲕⲱⲧ ⲙ̄ⲡⲛⲓ ⲙ̄ⲡⲥ̄ⲥ̄ ⁘ ⲙⲁⲣⲉ ⲡⲓⲁⲗⲱⲟⲩⲓ ⲙ̄ⲡⲁⲣⲟⲉⲛⲟⲥ ⲓ̈ ⲛ̄ⲧⲟⲩⲉⲣϩⲱⲃ ⲉ̄ ⲡⲛⲓ ⲙ̄ⲡⲥ̄ⲥ̄ ⁘ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲛ̄ⲧⲉⲛⲉⲣϩⲱⲃ ⲧⲏⲣⲟⲩ ⁘

Ⲟⲩⲟϥ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⁘ ⲛⲓϩⲱⲟⲩⲧ ⁘ ⲛⲉⲙ ⲛⲓϩⲓⲟⲙⲓ ⁘ ⲛⲁⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲉ ⲉⲩⲉⲣϩⲱⲃ ⲉ̄ ⲡⲛⲓ ⲙ̄ⲡⲥ̄ⲥ̄ ⁘

Ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲛⲁⲩⲱⲟⲛ ⲡⲉ ϩⲉⲛ ⲡⲛⲓ ⲛⲓⲕⲁⲣⲣⲱⲛ ⁘ ⲡⲓⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ϯϩⲁⲓ ⲉⲩⲣⲁϣⲓ ⲉϧⲣⲏⲓ ⲉϧⲉⲛ ⲡⲓⲛⲁϩϯ ⲛ̄ⲭⲧⲉ ⲡⲓⲙⲏⲩ ⲧ[ⲏ]ⲣϥ ⁘ ⲧⲟⲧⲉ ⲁ ⲡⲓⲥⲱⲧⲏⲣ ⲉⲣ ⲙ̄ⲫⲣϩϯ ⲛ̄ⲟⲩⲣⲱⲙⲓ ⲛ̄ⲟⲩⲱⲟⲩⲛⲓ ⁘ ⲁϥⲓ ϩⲁⲣⲱⲟⲩ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⁘ ×ⲧⲫ[ⲉ][2]

Ⲁⲉ ϫⲉⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ⁘ ⲛⲁⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⁘ ⲧⲉⲧⲉⲛⲛⲁⲩ ⲁⲛ ⲉ̄ ⲡⲓⲙⲏⲩ ⲉⲧⲁⲩⲛⲁϩϯ ϯⲛⲟⲩ ⲟⲩⲛ ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⲉϧⲟⲗ ϩⲁⲣⲱⲟⲩ ⁘ ⲛ̄ⲧⲉⲧⲉⲛϯⲥϧⲱ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲥⲁⲓ ⲛ̄ⲧⲉ ⲡⲱⲛϩ ⁘ ⲙⲟⲛⲟⲛ ⲙ̄ⲡⲉⲣⲉϩⲁⲙⲉⲗⲉⲥ ⁘ ⲫⲛ ⲉ̄ⲧⲉⲧⲉⲛⲛⲁⲉⲣⲉ̄ⲧⲓⲙ ⲙ̄ⲙⲟϥ ⁘ ⲛ̄ⲧⲟⲧ ϯⲛⲁⲧⲛⲓϥ ⲛⲱⲧⲉⲛ ⁘ ⲧⲁϩⲓⲣⲏⲛⲏ ⲉⲥⲉⲱⲱⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̄ⲥⲛⲟⲩ ⲛⲓϧⲉⲛ ⁘

Ⲉ̄ⲧⲁϥϫⲉ ⲛⲁⲓ ⲇⲉ ⲛⲱⲟⲩ ⲛ̄ⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲉϥⲟⲓ ⲙ̄ⲫⲣϩϯ ⲛ̄ⲟⲩⲣⲱⲙⲓ ⲛ̄ⲟⲩⲱⲟⲩⲛⲓ ⁘ ⲁϥⲱⲉ ⲛⲁϥ ⲉ̄ ⲡⲱⲱⲓ ⲉ̄ ⲛⲓⲫⲛⲟⲩⲓ ⁘ ϧⲉⲛ ⲟⲩⲱⲟ

Ⲧⲟⲧⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ×ⲛⲓⲁⲡⲟⲥⲧⲟⲗ[ⲟⲥ] ⲉⲱⲟⲩⲁϧ ⁘ ⲁ ⲡⲟⲩϩⲟ ⲉⲣⲟⲧⲱⲟⲩⲛⲓ ϧⲉⲛ ⲛⲱⲟⲩ ⲛ̄ⲓⲏ̄ⲥ̄ ⲉⲧⲁⲩⲟⲩⲱⲛϩ ⲉⲣⲱⲟⲩ ⁘ ×ⲧⲫⲉ

Ⲏⲱⲟⲩ ⲇⲉ ⲉⲧⲁⲩⲓ ⲉϧⲟⲗ ⁘ ⲁ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲉⲓⲧⲟⲩ ⲉϧⲣⲏⲓ ϧⲁ ⲣⲁⲧⲟⲩ ⲛ̄ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲟⲩⲱⲱⲧ ⲙ̄ⲙⲱⲟⲩ ⁘

Ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲁⲧⲧⲟⲩⲛⲟⲥⲟⲩ ⲁⲧϯⲥϧⲱ ⲛⲱⲟⲩ ⲟⲩⲟϥ ⲉⲧⲧⲁⲙⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ ⲡⲓⲛⲁϩϯ ⲛ̄ⲧⲉ ⲡⲥ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ⁘ ⲟⲩⲟϥ ⲛ̄ⲧⲟⲩϩⲉⲛⲟⲩ ⲥⲁϧⲟⲗ ⲛ̄ⲛⲟⲩⲛⲟϧⲓ ⲛ̄ⲧⲉ ϣⲟⲣⲡ ⁘

Ⲛⲓⲙⲏⲩ ⲇⲉ ⲧⲏⲣⲟⲩ ⲛⲁⲩⲥⲟⲩⲓ ⲡⲉ ϩⲁ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⁘ ⲉⲧⲟⲩⲱϣ ⲉ̄ ⲥⲓⲥⲙⲟⲩ ⲛ̄ⲧⲟⲧⲟⲩ ⁘ ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ ⲉⲧⲛⲁⲩ ⲉ̄ ⲡⲱⲟⲩ ⲙ̄ⲡⲉⲛⲥ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ⁘ ⲉⲩⲕⲱϯ ⲉⲣⲱⲟⲩ ⁘

Ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲟⲛ ⲉⲟⲩⲟⲛ ⲟⲩⲁⲉⲙⲱ(ⲛ) ⲛⲉⲙⲁϥ ⁘ ⲉⲩⲱϣ ⲉϧⲟⲗ ϧⲉⲛⲟⲩ×ⲛⲓϣϯ ⲛ̄ⲥⲙⲏ ⁘ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⁘ ×(ⲧⲫⲍ)

Ⲁⲉ ϯϯϩⲟ ⲉⲣⲱⲧⲉⲛ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲱⲟⲩⲁϧ ⲛ̄ⲧⲉ ⲛ̄ⲭ̄ⲥ̄ ⲙ̄ⲡⲉⲣϯϧⲓⲥⲓ ⲛⲏⲓ ⁘ ϯⲛⲁⲓ ⲉϧⲟⲗ ⲛ̄ϧⲏⲧϥ ⁘

Ⲧⲟⲧⲉ ⲡⲓⲁⲉⲙⲱⲛ ⲁⲩⲥⲓϯ ⲙ̄ⲡⲓⲣⲱⲙⲓ ⲉ̄ ⲡⲓⲕⲁⲣⲓ ⁘ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩⲓ ⲉϧⲟⲗ ⲛ̄ϧⲏⲧϥ ⁘ ⲡⲉⲧⲣⲟⲥ ⲇⲉ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ⁘ ⲁⲧⲟⲩⲁⲣⲥⲁⲣⲛⲓ ⲙ̄ⲡⲓⲁⲉⲙⲱⲛ ⲉ̄ ⲡⲓⲧⲉⲙⲕⲟⲧϥ ⲉⲣⲟϥ ⲇⲉ ⲡⲁ ⲉⲛⲉϩ ⁘

Ⲧⲟⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲟⲩⲁⲓ ⲁⲩⲣⲓⲧϥ ⲉϧⲣⲏⲓ ϧⲁ ⲛⲉⲛⲥⲁⲗⲁⲧⲧ ⲛ̄ⲓⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩⲡⲱⲟⲩⲓ ⲉⲩϯϥⲓ ⲉⲣⲱⲟⲩ ⁘

Φⲓⲗⲓⲡⲡⲟⲥ ⲇⲉ ⲛⲉⲙ ⲡⲉⲧⲣⲟⲥ ⲁⲧⲱⲗⲓ ⲙ̄ⲡⲓⲙⲏⲩ ⲉϧⲉⲛ ⲡⲓⲙⲱⲟⲩ ⁘ ⲁⲧϯⲱⲙⲉ ⲛⲱⲟⲩ ϧⲉ(ⲛ) ϥⲣⲁⲛ ⲙ̄ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲛⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲟⲩⲁϧ ⁘ ⲟⲩⲟϥ ⲡⲉϫⲉ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄ⲡⲓⲙⲏⲩ ×ⲁⲉ ϩⲛⲓⲛⲉ ⲁ ⲡⲥ̄ⲥ̄ ϫⲱ ⲛⲱⲧⲉ(ⲛ) ⲉϧⲟⲗ ⲛ̄ⲛⲉⲧⲉⲛⲛⲟϧⲓ ×[ⲧⲫ]ⲏ

[1] Heading ⲧⲫⲁ ⲓⲏ (Ornament) ϫⲏ ⲏ (last p. of quire 20).

[2] Heading [ⲏⲁ] ⲑⲥ (Ornament) ⲟⲩ ⲧⲫ[ⲉ] (first p. of quire 21).

of the Lord." ×And straightway the gate came in together with the pillar which was upon it and became (part) of the building in the presence of the whole multitude; and no sound of it was heard at all. ×p. 394

†And Philip turned himself unto the multitudes and said unto them: "Lo, we will build the house of the Lord. Let the children who are virgins come to work upon the house of the Lord: after that, let us all work." And the whole multitude, men and women, all came to work upon the house of the Lord. †(=B., p. 153)

Now the Apostles were in the house of Karron,[1] the ruler of the city, rejoicing at the faith of ×the whole multitude. At that time the Savior took the form of a man of light and came and spake unto them: "Hail, Peter and Philip, my honored Apostles! †See ye not the multitudes which believe? Now therefore go forth unto them that ye may teach them the word of life. Only be not neglectful. Whatsoever ye shall ask, I will give it unto you. My peace be with you at all times." And when Jesus had said these things unto them, being in the form of a man of light, He went up into the Heavens in glory. ×p. 395 †(=L., p. 64)

Then the faces of Peter and Philip, ×the holy Apostles, shone with the glory of Jesus which He had revealed unto them. And when they came forth, the whole multitude fell at the Apostles' feet and worshiped them. But the Apostles raised them up and taught them, declaring unto them the faith of the Lord Jesus the Christ and (exhorting them) †to depart from their former sins. And all the multitudes pressed upon the Apostles desiring to receive blessing at their hands, especially when they saw the glory of Our Lord Jesus the Christ which surrounded them. ×p. 396 †(=B., p. 154)

Now there was also a man, possessed by a demon, who cried out with ×a loud voice, saying: "I beseech you, holy Apostles of Christ, do not torment me. I will come out of him." Then the demon cast the man upon the ground, and after that came out of him. But Peter and Philip commanded the demon not to return unto him for ever. Then the man who was cured cast himself down at the Apostles' feet and began to kiss them. ×p. 397

Now Philip and Peter took the multitude to the waters and baptized them in the Name of the Father, and of the Son, and of the Holy Spirit. And the Apostles said to the multitude: ×"Lo, the Lord hath forgiven ×p. 398

1 Arabic has 'Marwân'; the Eth. 'Kĕrôn.'

ⲉⲧ ⲁⲣⲉⲧⲉⲛⲁⲓⲧⲟⲩ ⲛⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲉⲙⲓ ⸗ ⲁⲣⲓⲟⲩⲓ ⲙ̄ⲡⲓⲣⲉⲟⲛⲁⲛⲉⲩ ⲟⲛ ⸗ ⲥⲁⲧⲟⲏ ⸗ ⲣⲓⲙⲁ ⲛ̄ⲧⲉⲧⲉ(ⲛ)ϭⲓ ⲛ̄ⲛⲓⲁⲅⲁⲑⲟⲛ ⸗ ⲛ̄ⲧⲉ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲛⲟⲩⲓ ⸗

Ⲛ̄ⲑⲱⲟⲩ ⲇⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲉ̄ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⸗ ⲭⲉ ⲧⲉⲡⲧⲱⲟⲩ ⲛⲁⲕ ⲫ̄ⲧ̄ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ⸗ ⲭⲉ ⲁⲕⲱⲉ(ⲛ)ϩⲛⲧ ϩⲁⲣⲟⲛ ⸗ ⲁⲕⲛⲁⲓ ⲛⲁⲛ

Ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲁⲧⲉⲣⲁ̀ⲙⲁⲍⲓⲛ ⲛⲱⲟⲩ ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⸗ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲙⲏⲩ ⲧⲏⲣϥ ⲑⲟⲩⲛⲧ ⲉ̄ⲣⲟⲥ ⲡⲉ ⸗ ϩⲉⲛ ⲟⲩⲛⲓϣⲧ̄ ⲛ̄ⲣⲁϣⲓ ⲛⲉⲙ ⲟⲩⲟⲩⲛⲟϥ ⸗ ⲉⲧⲥⲱⲧⲉⲙ ⲉ̄ ⲡⲓⲥⲁⲭⲓ ⲛ̄ⲧⲉ ⲫ̄ⲧ̄ ⸗

Ⲉ̄ⲣⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲱϣ ⲉ̄ⲣⲱⲟⲩ ϩⲉ(ⲛ) ⲡⲓⲛⲟⲙⲟⲥ[1] ⸗ ⲉ̄ⲣⲉ ⲡⲉⲧⲣⲟⲥ ϥⲱϥ ϧⲱⲗ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ⲣⲱⲟⲩ ⸗ ϩⲉⲛ|[ⲡⲓⲛⲁ̄ . . .

One folio (two pages) missing.

×(ϥ̄ⲁ̄) ×ⲉ̄ⲧ ⲁϥⲁⲓⲥ ⲱⲁⲣⲟⲛ ϩⲉⲛ [ⲡⲁⲓ(ⲛ)]ⲉⲣⲟⲧⲱⲉ ⲛ̄ϩⲉ ϧⲁⲙⲙⲏⲱ ⲙ̄ⲡ[ⲟ]ⲗⲓⲥ ⲉⲉⲣⲟⲧⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟϥ [ⲉϥ]ϧⲓⲱⲓⲱ ⲛⲱⲟⲩ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲙ̄ⲫⲣⲁⲛ ⲙ̄ⲡⲭ̄ⲥ ⸗ ⲭⲉ ⲛ̄ⲑⲟϥ ⲛ̄[ⲉ] ⲫ̄ⲧ̄ ⲛ̄ⲛⲁϯⲫⲉ ⲛⲉⲙ ⲛⲁⲡⲕⲁ[ϧⲓ ⸗]

Ⲁⲧⲉⲣⲟⲩⲱ ⲛ̄ϩⲉ ⲛⲓⲣⲱⲙⲓ ⲛⲏ [ⲉ]ⲧⲉⲙⲡⲟⲩⲛⲁϩϯ ⲉ̄ ⲡⲉϧⲓⲱⲓⲱ ⲉⲉⲟⲩⲁϩ ⸗ ⲁⲗⲗⲁ ⲉⲩⲱⲉⲙⲱⲓ ⲛ̄ⲛⲓⲁⲉⲙⲱⲛ ⸗ ⲛⲉϩⲱⲟⲩ ⲛⲁϥ

Ⲭⲉ ⲛⲓⲙ ϧⲱϥ ⲛⲉ ⲡⲭ̄ⲥ ⲓⲏ̄ⲥ ⲙ̄ⲡⲉ(ⲛ)ⲥⲱⲧⲉⲙ ⲉ̄ ⲛⲁⲓ ⲣⲁⲛ ⲉ̄ⲛⲉϩ ⸗ ⲁⲩⲉⲣⲟⲩⲱ ⲛ̄ϩⲉ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲉⲟⲩⲁϩ ⲟⲩⲟϩ ⲛⲉϩⲁϥ

Ⲭⲉ ⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟⲓ ⲱ̀ ⲛⲓⲣⲱⲙⲓ ⲉ̄ⲧⲉⲟⲩⲛⲧ[2] ⸗ ⲛⲁⲓ ⲉⲟⲟⲩⲱⲩ ⲉ̄ ⲉⲣⲙⲉⲁⲉⲭⲓⲛ ⲛ̄ⲧⲭⲁⲣⲓⲥ ⲙ̄ⲡⲭ̄ⲥ ⲫ̄ⲧ̄ ⲙ̄ⲙⲛⲓ ⸗

×[ϥ̄ⲁ̄] Ⲫ̄ⲧ̄ ⲉ̄ ϯϧⲓⲱⲓⲱ ⲙ̄ⲙⲟϥ ⸗ ⲛⲉⲟϥ ⲛⲉ ⲫ̄ⲧ̄ ⲉⲧⲟⲛϧ ⸗ ⲟⲩⲟϩ ⲟⲛ ⲉϥϯ ⲙ̄ⲡⲱⲛϧ ⲛⲟⲩⲟⲛ ⲛⲓϩⲉⲛ ⲉⲟ×[ⲛⲁ]ϩϯ ⲉ̄ⲣⲟϥ ⸗ ⲡⲱⲏⲣⲓ ⲛⲉ ⲉⲧⲱⲟⲛ ϩⲉⲛ ⲫⲓⲱⲧ ⸗ ⲟⲩⲟϩ ⲫⲓⲱⲧ ⲉⲩⲱⲟⲛ ϩⲉⲛ ⲡⲱⲏⲣⲓ ⸗ ⲉ̄ⲣⲉ ⲡⲓⲛⲁ̄ ⲉⲉⲟⲩⲁϩ ⲟⲓ ⲛⲟⲩⲁⲓ ⲛⲟⲩⲱⲧ ⲛⲉⲙⲱⲟⲩ ⲛ̄ⲥⲛⲟⲩ ⲛⲓϩⲉⲛ ⸗ [ⲛⲉ]ⲟϥ ⲛⲉ ⲡⲓⲁ̀ⲱⲣⲁⲧⲟⲥ ⸗ ⲛⲉⲟϥ ⲛⲉⲧⲁϥⲉⲁⲙⲓⲟ ⲙ̄ⲡⲧⲏⲣϥ ϩⲉ(ⲛ) ⲧⲉϥⲥⲟϥⲓⲁ̀ ⸗

Ⲛⲉⲟϥ ⲛⲉⲧⲁϥⲉⲁⲙⲓⲟ ⲙ̄ⲫⲓⲟⲙ ⲛⲉⲙ ⲛⲓⲡⲁ̀ⲣⲱⲟⲩ ⸗ ⲛⲉⲙ ⲛⲓⲗⲁ̀ⲙⲡⲏ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲡϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ ⸗

Ⲛⲉⲟϥ ⲛⲉⲧⲁϥⲣⲉ ⲉⲡϫⲁⲓ ⲛⲓϩⲉ(ⲛ) ⲱⲱⲛⲓ ⸗ ⲛⲏ ⲉⲧϧⲏⲛ ⲛⲉⲙ ⲛⲏ ⲉⲟⲟⲩⲟⲛϥ ⲉ̄ⲃⲟⲗ ⸗

Ⲛⲉⲟϥ ⲛⲉⲧⲁϥⲥⲱⲓ ⲛⲟⲩⲕⲁϩⲓ ⲉ̄ⲃⲟⲗϧⲉⲛ ⲛⲕⲁϩⲓ ⸗ ⲁⲩⲉⲣⲡⲗⲁⲍⲓⲛ ⲛⲟⲩⲣⲱⲙⲓ ⸗ ⲕⲁⲧⲁ ⲡⲉϥⲓⲛⲓ ⲛⲉⲙ ⲧⲉϥϩⲓⲕⲱⲛ ⸗

×(ϥ̄ⲧ̄) Ⲛⲉⲟϥ ⲟⲛ ⲛⲉ ⲉ̄ⲧⲁϥⲥⲙⲟⲩ ⲉ̄ ⲡⲉⲛⲓⲱⲧ ⲁ̀ⲇⲁⲙ ⸗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ ⲙ̄×ⲛⲁⲓ ⲣⲏϯ ⲭⲉ ⲁⲓⲁⲓ ⲟⲩⲟϩ [. . ?] ⲙⲁϩ ⲛⲕⲁϩⲓ ⸗ ⲁⲣⲓⲟ̄ⲧ̄ ⲉⲣⲟ[ϥ ⸗]

[1] Doubtless ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ should be added: both Arabic and Eth. read "the Law and the Prophets."

[2] The MS. has ⲉⲟⲟⲩⲁϩ which is inappropriate (though supported by the Arabic "blessed"): the Eth. reads "who are assembled," pointing to a Coptic reading ⲉⲧⲟⲟⲩⲏⲧ which might easily be corrupted to ⲉⲟⲟⲩⲁϩ.

you your sins which ye committed in ignorance. Do that which is good also henceforward, that ye may receive the good things of the Kingdom of the Heavens." And they all cried out saying: "We give glory to Thee, O God of Peter and Philip, because Thou hast had compassion on us and had mercy upon us."

And the Apostles consecrated for them the Church; and the whole multitude was assembled unto it in great joy and gladness while they harkened unto the word of God. Philip read unto them in the Law (and
† (=B., p. 155) the Prophets), †while Peter interpreted them unto them through (the Spirit).

[The Apostles celebrate the Offering for the people and, after appointing a bishop, priests, and deacons, depart from the country.]

D. *The Martyrdom of Philip.*

[Title and beginning of the text only lost. Philip journeys to Africa[1] and there preaches the faith.]

× p. 401 (= L. 66; B., p. 156) (He preached the faith of Christ and the mercy) ×which He showed towards us. And as multitudes of the city were coming to him that they might hear him, while he was preaching unto them in this wise the name of Christ, namely, that He is God of those who are in Heaven and those who are on earth—the men, who did not believe his holy teaching but worshiped the demons, answered and said unto him: "Who is the Christ Jesus? We have never heard this name." The holy Apostle answered and said: "Harken unto me,
† (=B., p. 157) ye men assembled,[2] †ye who desire to partake of the grace of Christ, the true God. The God whom I preach
× p. 402 unto you, He is the living God Who also giveth life unto every one who ×believeth on Him. It is the Son Who is in the Father, and the Father Who is in the Son,[3] while the Holy Spirit is one altogether with them at all times. He is the Invisible; He it is Who hath made all things by His wisdom; He it is Who made the sea and the rivers and the lakes and all things that are in them; He it is Who made all substances to be, those that are unseen and those that are apparent; He it is Who took earth of the earth and fashioned a man after
× p. 403 His likeness and His image; ×He it is also Who blessed our father Adam, saying unto him on this wise: 'Increase and fill the earth: exercise lordship over it.'[4] . . ."

1 So in both Arabic and Eth.

2 See note on Coptic text.

3 Cp. *John* x, 30.

4 *Genesis* i, 28.

Ⲟⲩⲟϩ ⲛⲉϫⲉ ⲛⲓⲣⲱⲙⲓ ⲛⲁϥ [ϫⲉ] ⲟⲩⲟϩ ⲁϥⲱⲱⲛ ⲛⲓⲙⲟⲩ ⲉⲧ[ⲁϥ]ϣⲁⲙⲓⲟ ⲛ̄ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲁ[ⲛ]ϫⲟⲧⲟⲩ ⸗ ⲛⲉϫⲉ ⲡⲓⲁ̀ⲡⲟⲥ-[ⲧⲟ]ⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲱ[ⲟⲩ ⸗]

Ϫⲉ ϫⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̈ ⲟⲩⲟϩ ϥ[ⲉ]ϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲛ ⲛⲉⲙⲁⲛ ⲁ̀ⲛⲟ[ⲛ] ϧⲁ ⲛⲓⲣⲱⲙⲓ ⸗ ⲉⲧⲓⲣⲓ ⲙ̄ⲡⲉϥⲟⲩⲱϣ

Ϩⲉⲛ ⲡϫⲓⲛⲟⲣⲉ ⲡⲓⲁⲓⲁ̀ⲃⲟⲗⲟⲥ ⲉ̄ⲙⲓ ⸗ ϫⲉ ⲉϥⲟⲩⲱϣ ⲛ̄ϫⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉ̄ ⲧⲁⲥⲟⲟ ⲙ̄ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ϧⲁ ϕ̄ⲧ̄ ⲡ̄ⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲉⲛⲟ̄ⲥ̄ ⸗

Ⲧⲁϫⲁ ⲁϥⲙⲁϩ ⲡⲟⲩⲣⲏⲧ ϩⲉⲛ ⲛⲉϥⲙⲉⲧⲓ ⲉⲧϩⲱⲟⲩ ⸗ ⲟⲩⲟϩ ⲁϥⲉⲣⲉ̄ⲡⲉⲣⲧⲱⲛ ⲛ̄ϩⲏⲧⲟⲩ ⸗ ⲉ ⲡⲓⲡⲉⲧϩⲱⲟⲩ ⸗ ⲁϥⲫⲟⲣⲧⲁ̀ⲙⲟⲩⲓ ⲙ̄ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲟⲩⲟϩ ⲁⲩⲥⲟⲛϩϥ ⲉ̄ ⲁⲩⲛⲁⲧⲁ[ⲗⲟ]ϥ ⲉϫⲉⲛ ⲟⲩϣ̄ ⸗ ⲟⲩⲟϩ ⲛⲁⲓ ×[ⲣⲏϯ] ⲁⲧⲉⲣϩⲉⲗⲗⲉ ×[ⲡ̄ⲛ̄ⲁ̄] ⲛ̄ϫⲉ ⲟⲩⲟⲛ [ⲛ]ϩⲉⲛ ⲉⲧⲁⲩⲁ̀ⲙⲟⲩⲓ ⲙ̄ⲙⲟϥ ⸗

[Ⲟⲩ]ⲟϩ ⲁ̀ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲱⲱϥ ⲉ̄ϧⲟⲗ [ⲉϥ]ϫⲱ ⲙ̄ⲙⲟⲥ ⸗ ⲉ ⲟⲩⲁⲓ ⲡⲉ ϕ̄ⲧ̄ [ⲙ]ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ⸗ ⲙ̄ⲡⲉⲣϩⲱⲧⲉϩ [ⲙ̄]ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⸗ ϕⲁⲓ ⲉⲧⲁϥⲓ̈ ⲉ̄ ⲧⲟⲩϫⲟⲛ ⲧⲏⲣⲟⲩ ϩⲓ ⲟⲩⲥⲟⲛ ⸗

[Ⲟ]ⲩⲟϩ ⲛⲁⲓ ⲣⲏϯ ⲁ̀ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲛⲟⲉⲙ ⲉ̄ϧⲟⲗϩⲓⲧⲟⲧⲟⲩ ⲛ̄ⲛⲏⲛ ⲉⲑⲟⲩⲱϣ ⲉ̄ ϩⲱⲧⲉϩ ⲙ̄ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲓⲗⲓⲡⲡⲟⲥ ⸗

Ⲛⲁϥⲙⲟⲩϣ ⲟⲛ ⲡⲉ ⲉⲩϩⲓⲱⲓⲱ ϩⲉ(ⲛ) ⲛⲓⲉⲟⲩ ⲧⲏⲣⲟⲩ ⸗ ⲉⲧⲕⲱϯ ⲉ̄ⲣⲟϥ ⲉⲩϩⲓⲱⲓⲱ ⲙ̄ⲫϯ ⲛⲓⲗⲟⲩⲟⲥ ϣⲁⲣⲟⲩ ϩⲓ ⲙ̄ⲙⲏⲛⲓ ⸗ ⲟⲩⲟϩ ⲉⲩⲉⲣϕⲁϩⲣⲓ ⲉ̄ ⲣⲱ́ⲙⲓ ⲛⲓϧⲉⲛ ⲉ̄ⲣⲉ ϣⲱⲛⲓ ϩⲓⲱ̀ⲧⲟⲩ ⸗ ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲛ̄ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲕⲱϯ ⲉ̄ⲣⲟϥ ⸗

×ⲉⲩϯⲥϧⲱ[1] ⲛⲱⲟⲩ ⲉⲟⲩ[ⲉ ϯⲙⲉⲧⲟⲩ]ⲣⲟ ⲛ̄ⲛⲓⲫⲏⲟⲩⲓ̈ ⸗ × (ⲡⲉ)

Ⲥⲱⲓⲛⲓ ⲛⲁϥ ⲛ̄ⲣⲁⲛϧⲉⲗⲗ[ⲉⲩ ⲉϥ]ⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲟⲩ[ϫⲁⲓ]

Ⲥⲱⲓⲛⲓ ⲛⲁϥ ⲛ̄ⲣⲁⲛⲥⲁⲗⲉⲩ [ⲉϥ]ⲧⲁⲗⲥⲟ ⲙ̄ⲙⲱⲟⲩ ⸗ ϩⲉⲛ ⲡⲓ[ⲥⲁ]ϫⲓ ⲛ̄ⲧⲉ ⲣⲱϥ ⲙ̄ⲙⲁⲩⲁⲧϥ

Ⲥⲱⲓⲛⲓ ⲛⲁϥ ⲛ̄ⲣⲁⲛϫⲁⲥⲉⲩ [ⲉϥ]ⲟⲣⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ ⲟⲩϫⲁⲓ ⸗

Ⲥⲱⲓⲛⲓ ⲛⲁϥ ⲛ̄ⲣⲁⲛⲕⲟⲩⲣ ⸗ ⲉⲩⲟⲣⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ ⲥⲱⲧⲉⲙ ⸗

Ⲥⲱⲓⲛⲓ ⲛⲁϥ[2] ⲛ̄ⲣⲁⲛⲉ̄ϧⲟ ⸗ ⲉⲩⲟⲣⲟ ⲙⲙⲱⲟⲩ ⲉ̄ ⲥⲁϫⲓ ⲉⲓⲧⲉⲛ ⲧϫⲟⲙ ⲙ̄ⲡⲭ̄ⲥ̄ ⸗ ⲉⲧⲙⲟⲛ ⲛ̄ϧⲣⲏⲓ ⲛ̄ϧⲏⲧⲥ

Ⲥⲱⲓⲛⲓ ⲛⲁϥ ⲛ̄ⲣⲁⲛⲕⲁⲕⲥⲉⲣⲧ ⲉⲩⲟⲣⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ ⲧⲟⲩϧⲟ ⲉⲓⲧⲉⲛ ⲡϫⲓⲛⲉⲩⲁⲓ ⲛ̄ⲛⲉⲩϫⲓⲥ ⲉ̄ ⲡⲙⲟⲓ ⲉⲩϯϩⲟ ⲙ̄ⲫϯ ⲉ̄ϧⲱⲟⲩ

Ⲥⲱⲓⲛⲓ ⲛⲁϥ ⲛ̄ⲣⲁⲛⲡⲣⲱⲙⲓ ⸗ ⲉ̄ⲣⲉ ⲟⲩⲟⲛ ϩⲁⲡⲍⲁⲙⲱⲛ ⲛⲉⲙⲱⲟⲩ ⸗ ⲉⲩⲉⲓⲟⲩⲓ̈ ⲙ̄ⲙⲱⲟⲩ ⲉ̄ϧⲟⲗ ⸗ ⲟⲩⲟϩ ×[ⲉⲓⲧⲉⲛ] ⲡ̄ⲙ̄ⲟⲩⲧ ⲛ̄ⲧⲉⲛⲫϯ × [ⲡⲉ] ⲉⲓ[. . .] ⸗ ⲧⲁⲗⲥⲟ ⲛ̄ⲛⲁⲓ ⲕⲉϫⲱ[ⲟⲩⲛ]ⲓ ⸗ ⲁ̀ⲡⲁⲍⲁⲡⲗⲱⲥ ⲛⲁϥ[ⲧⲁ]ⲗⲥⲟ ⲛ̄ⲩⲱⲟⲩ ⲛⲓϧⲉⲛ ⲛⲉⲙ [ⲗⲟ]ⲓ ⲛⲓϧⲉⲛ ⸗ ⲛⲁⲩⲧⲁⲗ-ⲥⲱⲟⲩⲧ [. .] ⲧⲏⲣⲟⲩ ⲛⲉ ⲉ̄ϧⲟⲗ ⲉⲓⲧⲟⲧⲟⲩ [ⲙ̄]ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ [ⲫ]ⲓⲗⲓⲡⲡⲟⲥ ⸗

Ⲗⲟⲓⲡⲟⲛ ⲁⲩϫⲱⲛⲧ ⲛ̄ϫⲉ ⲛⲓⲙⲓϣ̄ⲧ̄ ⲛ̄ⲧⲉ ϯⲡⲟⲗⲓⲥ ⸗ ⲉⲩⲛⲁⲩ ⲉ̄ ⲛⲓ ⲉ̄ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲓ̈ⲣⲓ ⲙ̄ⲙⲟⲥ ϩⲉⲛ ⲛⲓ ⲉⲑⲱⲙⲱⲛⲓ ⸗

Ⲛ̄ⲣⲟⲩⲟ̄ ϫⲉ ⲛ̄ⲣⲟⲩⲟ̄ ⲉⲩⲛⲁⲩ ⲉ̄ ⲛⲓ ⲉ̄ⲧⲉ ⲡⲟⲩⲟⲩ ⲙ̄ⲙⲉⲡⲣⲁϥ ⸗ ⲡⲟⲩϣⲛⲣⲓ ⲛⲉⲙ ⲡⲟⲩϣⲉⲣⲓ ⸗ ⲛⲉⲙ ⲡⲟⲩⲥⲡⲛⲟⲩ ⲛⲉⲙ ⲡⲟⲩϣⲫⲉⲣ ⲉⲩⲉⲣⲁⲡⲟⲧⲁⲍⲉⲥⲑⲉ[3] ⲛ̄ⲧⲟⲩϫⲓⲛⲱⲩⲉⲙⲱⲓ ⸗ ⲉⲩⲛⲁϩϥ ⲉ̄ ⲡ̄ⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⸗ ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲟⲩⲟϩ ⲛ̄ⲗⲟⲅⲟⲥ ⲛ̄ⲧⲉ ϕⲓⲱⲧ ⸗

[1] ⲉⲩϯϧⲱ, *MS.* [2] ϥ is added above the line by a very late hand. [3] *sic.*

And the men said unto him: "And where is the God Who made all these things whereof thou speakest?" The holy Apostle Philip said unto them: "He is in the Heavens and upon the earth with us, the men who do His will."

When the Devil perceived that the holy Apostle desired to bring back the whole multitude unto God, even the Christ Jesus our Lord, he quickly filled their hearts with his evil thoughts, †and wrought within them for evil. He caused them to seize the holy Apostle Philip; and they bound him meaning to put ×him upon a cross. And thus everyone who seized him fell blind. And the whole multitude cried out, saying: †"One is the God of the holy Apostle Philip! Do not slay the holy Apostle who is come to save us all at once." Thus the whole multitude delivered the holy Apostle Philip from the hands of them who wished to slay him.

† (=B., p. 158)

× p. 404

† (=L., p. 67)

He was journeying also, preaching in all the regions round about him, preaching unto them God the Word with many miracles and healing every man who was sick among them; so that the whole multitude of the city sought after him, ×while he taught them concerning the Kingdom of Heaven. When they brought unto him the blind, he bestowed healing upon them; when they brought unto him the lame, he cured them by the word of his mouth alone; when they brought unto him the halt, he caused them to be whole; when they brought unto him the deaf, he made them to hear; when they brought unto him the dumb, he made them speak through the power of Christ which was in him; when they brought lepers, he cleansed them through the laying-on of his hands, while he prayed to God over them; when they brought unto him men possessed with demons, he cast them out; and ×through the †grace of our God he wrought (?) healing upon these also. In a word, he was healing every sickness and every frenzy: they were all being healed at the hands of the holy Apostle Philip.

× p. 405

× p. 406

† (=B., p. 159)

Then the great men of the city were wroth when they saw those things which the holy Apostle did for them that were diseased; but more especially when they saw their beloved ones, their sons, and their daughters, and their brethren, and their companions, renouncing their worship (of idols) and believing on the Christ Jesus, the Only-Begotten and the Word of the Father. And so they assembled together, even ×all the great

× p. 407

×(ϯϛ) Ⲟⲩⲟϩ ⲛⲁⲓ ⲣⲏϯ ⲁⲧⲑⲱⲟⲩϯ ⲛ̀ⲁⲉ ×ⲟⲩⲟⲛ ⲛⲓⲙⲉⲛ ⲉⲧⲟⲓⲛ[ⲓⲱⲥϯ] ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉ ⲙ̄ⲡⲟⲩⲛ[ⲁϩϯ ⲉ̀] ⲛⲓϩⲓⲱⲓⲱ ⲉ̀ⲑⲟⲩⲁⲗ ⲛ̣[ⲧⲉ ϕⲓ-]
ⲗⲓⲡⲡⲟⲥ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗ[ⲟⲥ ⳿]

Ⲁⲧⲑⲱⲟⲩϯ ⲟⲩⲛ ⲉⲩⲙⲁ ⲛ̀[ϩⲱⲡ ⳿] ⲁⲩⲥⲁⲭⲓ ⲛⲉⲙ ⲡⲟⲩⲉ̀ⲣⲛⲟⲩ [ⲛ̀]ϩⲁⲛⲥⲁⲭⲓ ⲙ̄ⲙⲏϯ ⲉⲩⲭⲱ [ⲙ̄ⲙⲟⲥ ⳿]

Ⲭⲉ ⲧⲱⲟⲩⲛ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲱ[ⲧⲉⲛ]ⲉ̀ⲣⲛⲟⲩ ϩⲓ ⲟⲩⲥⲟⲛ ⳿ ⲛ̀ⲧⲉⲛⲁ[ⲙⲟ]ⲛⲓ ⲙ̄ⲡⲁⲓ ⲛⲓⲱϯ ⲙ̄ⲙⲁⲩⲟⲥ ϕ[ⲙ] ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲟϥ ⲭⲉ
ⲁⲡ[ⲟⲥ]ⲧⲟⲗⲟⲥ ⳿ ⲛ̀ⲧⲉⲡⲉⲛⲧⲟⲧⲉⲛ ⲉ̀ⲣⲣⲓ ⲉ̀ϩⲱϥ ⳿ ⲛ̀ⲧⲉⲡⲥⲱⲡϩ ⲙ̄ⲙⲟϥ ⲛ̀ⲧⲉⲛϧⲟⲟϧⲉϥ ⳿ ⲭⲉ ⲛ̀ⲡⲉⲛϫⲁϥ ⲉⲩⲟⲛϧ ⲛ̀ⲧⲉ
ϯⲡⲟⲗⲓⲥ ⲧⲁⲕⲟ ϧⲉⲛ ⲧⲉϥⲁ̀ϕⲟⲣⲙⲏ ⳿

Ⲟⲩⲟϩ ⲟⲛ ⲟⲩϩⲛⲟⲩ ⲛⲁⲓ ⲛⲉ ϕⲁⲓ ⲭⲉ ⲛ̀ⲛⲉ ⲡⲟⲩⲣⲟ ⲥⲱⲧⲉⲙ ⲭⲉ ⲁ̀ ⲣⲱⲙⲓ ⲛ̀ⲧⲙⲙⲟ ⲓ̈ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲧⲉ(ⲛ)ⲡⲟⲗⲓⲥ ⳿ ⲁⲩϕⲱⲛϫ
×[ϡⲏ] ⲙ̄ⲡⲟⲩⲏⲧ ⲛ̀×[ⲓⲣⲱ]ⲙⲓ ⲧⲏⲣⲟⲩ ⲉⲧⲉ ⲛ̀ϧⲏⲧⲥ ⲛⲧⲉ[ϥⲟⲩⲱⲣⲡ ⲛ̀ⲧⲉϥϧⲱ[ⲧⲉϧ ⲙ̄]ⲙⲟⲛ ⳿ ⲭⲉ ⲉⲟⲩⲉ ⲟⲩ ⳿ ⲁⲣⲉ[ⲧⲉⲛⲉ]ⲣⲁⲛⲉϫⲉⲥⲟⲉ
ⲛⲁϥ ⳿ ⲱⲁ[ⲧⲉϥ]ⲧⲁⲕⲟ ⲙ̄ⲡⲓⲙⲛⲑ ⲧⲏⲣϥ [ⲛ̀ⲧⲉ] ϯϧⲁⲕⲓ ⳿ ⲛ̀ⲧⲟⲩⲉⲣⲛⲟⲩ [ⲉ]ϧⲟⲗ ⲙ̄ⲡⲁⲁⲓⲁ̀ⲧⲁⲣⲙⲁ ⳿

[Ⲟⲩ]ⲟϩ ⲁⲩⲥⲓ ⲛⲟⲩⲧⲙⲱⲙⲛ ⲛⲟⲩ[ⲱ]ⲧ ⲛ̀ⲁⲉ ⲡⲓⲙⲑϯ ⲛ̀ⲧⲉ ϯ[ⲡ]ⲟⲗⲓⲥ ⳿ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲛⲟⲩ ⲁⲩ[ⲉ]ⲡⲧⲟⲧⲟⲩ ⲉ̀ϧⲉⲛ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉ̀ⲑⲟⲩⲁⲗ ⳿ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲧⲁ̀ⲙⲟⲛⲓ ⲙ̄ⲙⲟϥ ⳿ ⲟⲩⲟϩ ⲁⲩⲥⲟⲛϧϥ ⳿ ⲭⲱⲣⲓⲥ ϧⲁⲛⲕⲉϩⲁⲓ ⲛ̀ⲁⲉⲟⲩⲁ̀ ⲉ̀ⲧ ⲁⲩϧⲟⲧⲟⲩ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ
ⲛⲉϥϫⲟ ⳿

Ⲟⲩⲟϩ ⲕⲁⲧⲁⲣ ⲡⲕⲉⲙⲱⲱⲙ ⲙ̄ⲙⲟϥ ⲛⲉ ⳿ ϧⲉⲛ ϧⲁⲛⲛⲓⲱϯ ⲙ̄ⲙⲉⲧⲣⲉϥϫⲉⲟⲩⲁ̀ ⳿

Ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲉ ⲉ̀ⲑⲟⲩⲁⲗ ⲛⲁϩⲟⲓ ⲛ̀ⲣⲉⲙⲣⲁⲧⲱⲙ ⲛⲉ ⲉ̀

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×(ϡⲓⲁ) ×ⲧⲏⲣⲟⲩ ⳿ ⲉⲩⲭⲱ ⲙ[ⲙⲟⲥ ⲁⲉ ⲧⲱ]ⲟⲩⲛ ⲛⲧⲉⲥⲟⲉⲣⲟ ⲛ̣[ⲭⲣⲱⲙ] ⲛ̀ⲧⲉⲛⲥⲓϯ ⲙ̄ⲡⲉϥ[ⲥⲱⲙⲁ ⲉ̀]ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⳿ ⲁⲉ ⲛ̀ⲧ[ⲟⲩ⟨ⲱⲧⲉⲙ⟩-
ⲭⲉⲙ] ⲛⲉϥⲕⲁⲥ ⲛ̀ⲕⲉⲥⲟⲛ ⳿

Ϧⲉⲛ ⲡⲭⲓⲣⲟⲧⲟⲥⲉⲣⲟ [ⲙⲡⲓ]ⲭⲣⲱⲙ ⳿ ⲭⲉ ⲉⲩⲛⲁⲥϯ [ⲙ̄ⲡⲉϥ]ⲥⲱⲙⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⳿ ⲓⲥ ⲛ̣[ⲟⲥ] ⲓ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⳿ ⲫⲛ ⲉⲧ ⲉϥⲱⲱ[ⲡ
ⲛ]ⲛⲁⲓ ϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲉ̀ϧⲉⲛ [ⲡⲉϥ]ⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲗ ⳿ ⲁϥⲟⲩⲱⲣⲡ [ⲙ̄]ⲡⲉϥⲁⲣⲭⲉⲗⲟⲥ ⳿ ⲁϥⲱⲗⲓ ⲙ̣[ⲡⲉϥ]ⲥⲱⲙⲁ ⲉ̀ϧⲟⲗϧⲉⲛ
ⲧⲟⲩⲙⲛ[ϯ] ⲛⲉⲙ ⲉ̀ϧⲟⲗϧⲉⲛ ⲛⲟⲩⲱⲓⲥ ϧⲉⲛ ⲧϥⲁϣⲓ ⲙ̄ⲡⲓⲉ̀ϫⲟⲟⲩ

Ⲉⲣⲉ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲉⲥⲟⲟϣ ϫⲟⲩϣⲧ ⲛ̄ⲥⲱϥ ⳿ ⲉϥⲣϩⲗ ⲉ̀ ⲛⲥⲓⲥⲓ ⳿ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ ⳿ ⲁϥⲣⲟⲛϥ ϧⲉⲛ
ⲟⲩⲡⲉⲧⲣⲁ[1] ϧⲉⲛ ⲓ̅ⲗⲏⲙ̅ ⳿

×[ϡⲓϧ] Ϧⲉⲛ ⲡⲭⲓⲣⲟⲡⲉ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ×[ⲛⲁⲩ ⲉ̀ ϯⲛⲓ]ϣϯ ⲛ̄ϣⲫⲏⲣⲓ ⲉⲧⲁⲥ[ϣⲱⲡⲓ ⳿] ⲛⲉⲙ ⲛⲓⲙⲓϣϯ ⲛ̄ϩⲱⲙ [ⲉⲩⲟϣ ⲛ̄ⲧⲉ ⲛ]ⲁⲓ ⲣⲱⲙⲓ
ⲙ̄ⲙⲫϯ ⳿ [ⲁⲩⲥⲓⲥⲓ ⲛ̀]ⲧⲟⲩⲥⲙⲛ ⲉ̀ ⲛϣⲱⲓ [ⲙ̄ⲙⲫϯ] ⲉⲩϧⲣⲱⲟⲩ ⲛⲟⲩⲱⲧ ⲛ̀[ϧⲣⲱⲟ]ϫ ⲧⲏⲣⲟⲩ ⳿ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ [ⲭⲉ ⲟⲩⲁⲓ] ⲛⲉ ⲫϯ
ⲙ̄ⲡⲓⲁ̀ⲡⲟⲥⲧⲟ[ⲗⲟⲥ ⲉⲑⲟⲩⲁⲗ ⲫⲓⲗⲓⲡⲡⲟⲥ [ⲡ]ϧⲱⲕ ⲉⲧⲉⲛⲟⲩ ⳿ ⲛⲓⲧⲉ ⲓ̅ⲥ̅ [ⲡ]ⲭ̅ⲥ̅ ⲛ̀ⲛⲁⲧⲫⲉ ⳿ ⲛⲉⲙ [ⲡ]ⲁ̀ⲛⲕⲁⲣⲓ ⳿ ⲡⲓⲙⲏϣϯ
ⲛ̀ⲛⲟⲩϯ [ⲉⲧ]ⲥⲟⲥⲓ ⲟⲩⲟ[ϩ ²ⲉⲧ]ⲥⲙⲁⲣⲛⲟⲩϯ ⳿ ϧⲉⲛ ⲧⲫⲉ [ⲛⲉ]ⲙ ϩⲓⲱⲉⲛ ⲡⲓⲕⲁϩⲓ ⳿

[1] The versions suggest a variant reading ⲡⲉⲣⲥⲉⲁ (persea-tree).
[2] [ⲉⲧ]ⲥⲟⲥⲓ ⲟⲩⲟ[ϩ]: added by 1st hand.

men and they who did not believe on the holy preaching of Philip. They assembled therefore in a secret place and spake shameful words with one another, saying: "Up, all of us together, that we may seize this great sorcerer who is called 'Apostle,' and lay our hands upon him and bind him to kill him. For we will not leave him alive, lest the whole city perish through his attempt. And moreover, this will be an advantage unto us,
× p. 408 that the king will not hear that a strange man is come into our city and overthrown the heart of ×all the men who are therein; lest he (*sc.* the king) send and slay us, (asking): 'Wherefore do ye bear with him until he corrupt the whole multitude of the city that they may disobey my decree ?.'"[1]

And the great men of the city took one resolve together, and laid hands upon the holy Apostle Philip,
† (=B., p. 160) and seized him, and bound him, †adding[2] blasphemous words also which they spake to his face: and they kept reviling him also with great impiety. But the holy Apostle was gentle. . .

[Philip urges his persecutors to repent. They hang him on a cross head downwards and torment him until he dies.]

× p. 411 (= L., p. 68) (And they) ×all (took counsel together) saying: "Let us kindle a fire and cast his body into it, that his bones be not found any more." But while they were kindling the fire, that they might cast his body therein, lo, the Lord Jesus the Christ, for Whose Name's sake he had endured all these sufferings, sent His angel, (who)
† (=B., p. 161) took his body out of their midst and out of their †hands in the middle of the day, the whole city and the region thereof gazing after him (*sc.* the angel), as he rose on high in glory and honor: and he hid it (*sc.* the body) in a rock[3] at Jerusalem.[4]

× p. 412 Now when the whole multitude ×saw the great marvels which were come to pass and the many great miracles of this man of God, they lifted up their voices on high to God, crying all with one cry, and saying: "One is the God of the holy Apostle Philip, the faithful servant of Jesus, the Lord of them in Heaven and of them on earth, the great God Who is exalted and blessed both in Heaven and upon the earth."

1 This passage is corrupt in *Ar.* and *Eth.*
2 Literally 'besides' (ⲭⲱⲣⲓⲥ).
3 Both *Ar.* and *Eth.* have "in a tree:" see note on text.
4 Jerusalem is probably a mistaken identification of ⲓⲉⲣⲁ ⲡⲟⲗⲓⲥ (Hierapolis) with which Philip is ordinarily associated.

Ⲟⲩⲟϥ ⲁ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣϥ ⲛⲉⲙ ⲛⲉⲥⲟⲟⲩ ⲛⲁϩϯ ⲉ ⲡⲉⲛⲟⲩ ⲓⲏⲥ ⲡⲭⲥ ⸗ ⲟⲩⲟϥ ⲁⲧⲱⲉⲙⲱⲓ ⲙⲙⲟϥ ⲧⲏⲣⲟⲩ ⸗ ⲓⲥϩⲉⲛ ⲡⲟⲩⲕⲟⲩϩⲓ ⲱⲁ ⲡⲟⲩⲛⲓⲱϯ ⸗

Ⲁⲩⲟⲩⲱⲣⲡ ⲇⲉ ⲛ̀ⲣⲁⲣⲭⲱⲛ ⲉⲩⲉⲣϩⲟϯ ϧⲁⲧⲉⲛ ⲙ̀ⲫϯ ⸗ ⲉ̀ⲣⲡⲏ ⲉ̀ϩⲉⲛ ⲡⲓⲧⲱⲟⲩ ⸗ ⲉⲩⲕⲱϯ

Four leaves (eight pages) missing.

ˣⲉⲩⲓⲣⲓ ⲛ̀ⲣⲁⲡⲡⲓⲱϯ ⲛ̀ϩⲱⲙ ϧⲉⲛ ⲡⲛ ⲉⲧⲱⲱⲛⲓ ⸗ ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲇⲉ ⲛ̀ϩⲉ ⲧⲁⲥⲫⲓⲙⲓ ⲁⲥⲙⲉⲛⲣⲉ ⲡⲓⲧⲟⲩϧⲟ ⲁⲥⲱⲉ ⲛ[ⲁⲥ ⲉ]ϧⲟⲗϩⲁ ⲡⲁⲙⲁⲉⲛⲕⲟⲧ ⲛ̄ϑ̄[1] ⲛ̀ⲉⲣⲟⲟⲩ ϯϫⲱ ⲙ̀ⲙⲟⲥ {ⲁ(ⲛ)} ⲁⲛⲟⲕ ϱⲱ ϯⲣⲉⲙⲥⲓ ϧⲉⲛ ⲛⲁⲓ ⲕⲉⲣⲙⲓ ⸗ ⲉ̀ⲱⲟⲛ ⲧⲁⲱⲓⲙⲓ ⲛ̀ⲛⲉⲕⲟⲧⲉ ⲉⲣⲟⲓ ⲁⲛ ϯⲛⲁⲕⲏⲛ ⲉⲣⲟⲓ ⲁⲛ ⲉⲓⲣⲉⲙⲥⲓ ϧⲉⲛ ⲛⲁⲓ ⲕⲉⲣⲙⲓ ⲱⲁϯⲙⲟⲩ

ˣ(ϡⲕⲁ)

Ⲥⲟϧⲉ ϕⲁⲓ ⲇⲉ ⲁⲛⲟⲕ ϱⲱ ϯⲛⲁϫⲁⲟⲏⲛⲟⲩ ⲁⲛ ⲉ̀ ⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲧⲁϧⲁⲓ ⸗ ⲟⲩⲇⲉ ⲡⲁⲗⲓⲛ[2] ⲙⲛⲛⲥ ⲛ̀ⲧⲉⲧⲉⲛϩⲓⲱⲱⲥ ⲙ̀ⲡⲓⲧⲟⲩϧⲟ ⸗ ⲛ̀ⲧⲉ ⲧⲁⲥϩⲓⲙⲓ ⲥⲱⲧⲉⲙ ⸗ ⲛ̀ⲧⲉⲥⲱⲉ ⲛⲁⲥ ⲉ̀ϧⲟⲗϩⲁ ⲡⲁⲙⲁⲉⲛⲕⲟⲧ

Ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲁⲓ ⲛ̀ϩⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲧⲁⲥⲫⲱⲟⲩ ⲉ̀ϧⲟⲗ ⲉⲧⲟⲓ ⲛⲉⲙⲕⲁϥ ⲛ̀ϩⲏⲧ

ˣⲡⲉϫⲉ ϧⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⲙ̀ⲡⲉⲧⲣⲟⲥ ⸗ ϫⲉ ⲁⲛⲛⲁⲉⲣ ⲟⲩ ⲱⲁⲧⲟⲩⲟⲗⲧⲉⲛ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⸗ ⲙⲟⲓ ⲛⲁⲛ ⲛ̀ⲟⲩⲥⲟⲥⲛⲓ ϫⲉ ⲁⲛⲛⲁⲉⲣ ⲁⲱ ⲛ̀ⲣⲏϯ ⸗

ˣ ϡⲕⲁ

Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲙ̀ϧⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⸗ ϫⲉ ϯⲟⲩⲱⲱ ⲙⲉⲛ ⲉ̀ ϯ ⲟⲩⲥⲟⲥⲛⲓ ⲛⲁⲕ ⸗ ⲁⲗⲗⲁ ⲙⲛⲛⲥ ⲛ̀ⲧⲉⲕϫⲟⲥ ⸗ ϫⲉ ⲁⲓⲱⲉⲛ ⲟⲩ-ⲙⲛⲱ ⲛ̀ⲏⲩⲥⲓ ϧⲉⲛ ⲡⲥⲟⲥⲛⲓ ⲙ̀ⲡⲁⲓⲱⲧ ⲡⲉⲧⲣⲟⲥ ⸗ ⲁⲗⲗⲁ ⲛ̀ⲑⲱⲟⲕ ⲡⲉⲧⲟⲱⲱ ⸗ ⲁⲛⲟⲕ ϱⲱ ϯⲛⲁⲥⲉⲛⲕ ⲉ̀ϧⲟⲗ ⲁⲛ ⲉ̀ ⲡⲧⲏⲣϥ ⸗ ⲱⲁϯⲟⲗⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⸗ ϧⲉⲛ ϕⲟⲩⲱⲱ ⲙ̀ⲡⲉⲛⲟⲩ ⲓⲏⲥ ⲡⲭⲥ ⸗ ⲡⲟⲩϫⲁⲓ ⲛ̀ⲣⲱⲙⲓ ⲡⲓⲃⲉ(ⲛ) ⸗

Ⲟⲩⲟϥ ⲡⲉϫⲉ ϧⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ ⲙ̀ⲡⲉⲧⲣⲟⲥ ⸗ ϫⲉ ⲧⲱⲛⲕ ⲛ̀ⲧⲉ(ⲛ)ⲙⲟⲣⲧⲉⲛ ⸗ ⲛ̀ⲧⲉⲛ ⲱⲓϯ ⲙ̀ⲡⲉⲛⲥⲭⲏⲙⲁ ⸗ ⲛⲉⲙ ⲡⲉⲛⲥⲙⲟⲧ ⸗ ⲛ̀ⲧⲉⲛϱⲱⲗ ⲉ̀ϧⲟⲗ ϧⲁϫⲱϥ ⸗ ˣⲙ̀ⲡⲁⲓ ⲁⲣⲭⲱⲛ ⸗ ⲛⲉⲙ ⲛⲁⲓ ⲧⲉϧⲛⲱⲟⲩⲓ ⸗ ⲛ̀ⲧⲉⲛϫⲟⲥ ⲛⲁϥ ⸗ ϫⲉ ϫⲛⲁⲉⲣ ⲟⲩⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛⲉⲙⲁⲛ ⸗ ⲛ̀ⲧⲉⲕⲟⲗⲧⲉⲛ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⲛⲉⲙⲁⲕ ⸗

ˣ (ϡⲕⲍ)

Ⲥⲱⲱⲛ ⲛ̀ⲧⲉⲥⲱⲱⲛⲧⲉⲛ ϫⲉ ⲉ̀ⲧⲉⲧⲉⲛϱⲏⲗ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⲛ̈ⲥⲁ ⲟⲩ ⸗ ⲉ̀ ⲱⲟⲛ ⲟⲩ ⸗ ⲓ̈ⲉ̀ ⲉ̀ ϯ ⲟⲩ ⲉ̀ϧⲟⲗ ⸗ ⲉⲕⲉϫⲟⲥ ⲛⲁϥ

Ϫⲉ ⲛ̀ⲏⲩⲏⲗ ⲉ̀ϩⲟⲩⲛ ⲉ ⲧⲁⲓ ϧⲁⲕⲓ ϫⲉ ⲛ̀ⲧⲁϯ ⲙ̀ⲡⲁⲓ ⲕⲟⲩϫⲓ ⲛ̈ⲁⲗⲟⲩ ⲛ̀ⲧⲏⲓ ⲉ̀ϧⲟⲗ ⲛ̀ϩⲏⲧⲥ ⸗

Ⲟⲩⲟϥ ⲉ̀ⲱⲱⲛ ⲛ̀ⲧⲉϥϫⲟⲥ ⲛⲁⲕ ⸗ ϫⲉ ⲁⲱ ⲧⲉ ⲧⲉϥⲓⲟⲡⲏ ⸗ ⲉ̀ⲕⲉϫⲟⲥ ⲛⲁϥ ⸗ ϫⲉ ⲟⲩⲥⲙⲉ ⲡⲉ ⸗ ⲟⲩⲟϥ ⲁⲓⲱⲁⲛϱⲱⲗ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⸗ ϕⲏ ⲉ̀ⲧ ⲉⲣⲉ ϕϯ ⲛⲁⲧⲏⲓϥ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ⲣⲱⲓ ⸗ ϯⲛⲁϫⲟϥ ⸗ ⲟⲩⲟϥ ϕⲏ ⲉ̀ⲧ ⲉϥⲛⲁϫⲟϥ ⲛⲏⲓ ϯⲛⲁⲁⲓϥ ⸗

Ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁϥ ⸗ ϫⲉ ⲛⲁⲓ ⲥⲟⲥⲛⲓ ⲉⲣϣⲁⲧ

[1] The numeral may be ϡ̄, ϑ̄, or ō. The Arabic has "*ten* days."

[2] ? read ⲟⲩⲁⲉ ⟨ⲉ⟩ ⲡⲁⲛⲓ or ⲟⲩⲁⲉⲡⲟⲧⲉ.

And the whole city and the region thereof believed on Our Lord Jesus the Christ, and they worshiped Him all of them, from the least unto the greatest. And they sent God-fearing men up upon the mountain seeking (for the body of Philip).

[At the prayer of the people the body of Philip is brought back by an Angel. It is enshrined with honor in the city.]

E. *The Preaching of Bartholomew in the City of the Oasis.*[1]

[Bartholomew is appointed to preach in the Oasis. He sets out accompanied by Peter and finds a magnate of the city about to return thither with his camels. Hearing that they are Christians, the man refuses to aid them, relating the unhappy plight of a married friend whose wife had been induced to lead an ascetic life.]

ˣ"'. . . performing great miracles on them who were sick.[2] But when my wife heard them, she loved chastity and hath withdrawn from my bed-chamber (these) nine days. I say (that) I also sit in ashes; (and) if my wife will not return to me, I will not cease to sit in ashes until I die.' Wherefore I also will not suffer you to enter into my city or my house (?), †lest perchance ye preach chastity, and my wife hear and withdraw herself from my bed-chamber."

ˣ p. 421 (= L., p. 70; B., p. 92)

† (=B., p. 93)

When the Apostles heard these words they turned back, being sorrowful. ˣBartholomew said unto Peter: "What shall we do, that they may bring us to the city? Give us counsel how we shall act." Peter said unto Bartholomew: "I am willing indeed to give thee counsel; but perchance thou mayest say: 'I have endured many sufferings through the counsel of my father Peter.' Nay, thou art the disposer (in this matter); and I will not leave thee at all until I bring thee into the city according to the will of Our Lord Jesus the Christ, the Salvation of all men." And Bartholomew said unto Peter: "Arise, let us gird ourselves, and change our raiment and our appearance, and get ahead of ˣthis *archon* and his beasts, and say unto him: 'Thou wilt do us a kindness if thou wilt bring us into the city with thee.' And if he ask us, 'For what purpose are ye going into the city, to buy or to sell what?,' thou shalt say unto him: 'We are going into this city that I may sell there this little slave of mine.' And if he say unto thee, 'What is his craft?' thou shalt say unto him, 'He is a vine-dresser.' And when I am come into the city, that which God shall put into my mouth, I will speak; and that which He shall say unto me I will do." †Peter said unto him: "This plan is suitable."

ˣ p. 422

ˣ p. 423

† (=B., p. 94)

[1] *sc.* the Oasis of Behnesa: see p. 45, note 2.

[2] The *archon* is quoting the words of his friend.

× ϯⲕⲁ ×Τοτε ⲁⲩⲱⲓϩ̀ ⲙ̄ⲡⲟⲩⲥⲭⲏⲙⲁ ⲁⲩⲉⲣⲡⲥⲙⲟⲩ ⲛ̀ⲣⲁⲣⲭⲱⲛ ⲛⲟⲩⲱⲓ ⲁⲩⲉⲣ ⲣⲓⲧⲉⲛ ⲙ̄ⲡⲓⲁⲣⲭⲱⲛ ⲛⲉⲙ ⲡⲓⲧⲉϧⲡⲱⲟⲩⲓ̈
Πεϫε ⲡⲉⲧⲣⲟⲥ ⲛⲁⲩ ⲁⲛ ϫⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲉϧⲡⲱⲟⲩⲓ̈ ⲁⲩⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲁⲛ ϫⲉ ϫⲉⲣⲉ
Πεϫε ⲡⲉⲧⲣⲟⲥ ⲛⲁⲩ ⲁⲛ ϫⲛⲁϣⲉⲣ ϯⲙⲉⲧⲙⲁⲓⲣⲱⲙⲓ ⲛⲉⲙⲁ(ⲛ) ⲛ̀ⲧⲉⲕⲟⲗⲧⲉⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⲛⲉⲙⲁⲕ ⲛⲉϫⲉ ⲡⲓⲁⲣ-
ϫⲱ(ⲛ) ⲛⲁⲩ ⲁⲛ ⲉⲕⲉⲛⲁ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ⲧⲁⲓ ϧⲁⲕⲓ ⲛ̀ⲥⲁ ⲟⲩ ⲁⲛ ⲉⲕϣⲟⲛ ⲟⲩ ⲁⲛ ⲓ̈ⲉ̄ ⲉⲕϯ ⲟⲩ ⲉ̀ϧⲟⲗ
Πεϫε ⲡⲉⲧⲣⲟⲥ ⲛⲁⲩ ⲁⲛ ⲉⲓⲟⲩϣⲱ ⲉ̀ ϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ ϯϧⲁⲕⲓ ⲁⲛ ⲛ̀ⲧⲁϯ ⲉ̀ϧⲟⲗ ⲙ̄ⲡⲁⲓ ϧⲱⲕ ⲛ̀ⲧⲛⲓ
Ⲛ̀ϯⲟⲩⲛⲟⲩ ⲁ ⲡⲓⲁⲣⲭⲱⲛ ⲓ̈ ⲉ̀ⲃⲣⲏⲓ ⲟⲩⲟϩ ⲁϥϣⲧⲟ ⲛ̀ⲡⲓⲥⲁⲙⲟⲩⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ
× (ϯⲕⲉ) ×Ⲁⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲉ̄ϩⲟⲟⲩ ⲛⲏⲓ ⲛⲉ ϥⲟⲟⲩ ⲉⲟϧⲉ ϫⲉ ⲓⲥ ⲟⲩⲙⲛϣ ⲛ̀ⲉ̄ϩⲟⲟⲩ ϯⲥⲁϧⲟⲗ ⲛⲉⲙ ⲛⲁⲧⲉϧⲡⲱⲟⲩⲓ̈ ⲛⲉⲙ ⲛⲁϧⲱⲕ
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Ⲓⲥ ϩⲛⲛⲉ ϯⲛⲟⲩ ⲛⲓⲥ ϥⲛ ⲉ̀ ϯⲕⲱϯ ⲛ̀ⲥⲱϥ ⲁⲓϫⲉⲙϥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲛⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲛⲉ ⲟⲩ ⲧⲉ
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× p. 424 ×Then they changed their raiment and took on the appearance of husbandmen and appeared before the *archon* and his beasts. Peter said unto him: "Hail, O Master of camels!" And the man answered: "Hail." Peter said unto him: "Thou wilt be able to do us a kindness, if thou wilt take us into the city with thee."

† (=L., p. 71) †The *archon* said unto him: "For what purpose goest thou into this city, to buy or to sell what?" Peter said unto him: "I wish to go into the city to sell this slave of mine." Straightway the *archon* descended,

× p. 425 making his camels kneel and said: ×"Today is a great day for me. For, lo, for many days have I been abroad with my beasts and my servants seeking for a slave to purchase, but have not found one. Behold, now I have found what I sought." And the *archon* said unto Peter: "Tell me what is his craft, that I may buy him and give thee his price." Peter said unto him: "(He is) a vine-dresser; and the vines which are blighted he makes to flourish again." The *archon* said unto him: "It is for a skilled worker of this kind that I am seeking; for I have many vines, and I wish to put him in charge of them all."

× p. 426 Then they agreed ×as to his price—thirty *staters*. And Peter took them and led Bartholomew aside and gave them to him, saying: "Take thy price and keep it by thee, that if thou shouldest find a man afflicted, thou mayest give him (alms) from thy price."

The *archon* said to Peter, not knowing that he was Peter: "Behold, thou hast received the price of thy slave;

† (=B., p. 95) †come now, let me take thee up and bring thee into the city, that I may make a feast for thee with much wine." Peter said unto him: "Well done, my brother! The favor which thou wouldest bestow on me, bestow

× p. 427 it on this slave, and do not ×afflict him, but deal kindly with him; for thou wilt find him exceeding profitable."

Now when Peter had thus spoken unto the *archon*, he began to speak great mysteries unto Bartholomew: and he turned back to go on his (own) way.

The *archon* also journeyed with Bartholomew and the beasts that they might go unto the city. But as the men were traveling in the desert with the camels, they went astray in the desert: and the water they

× p. 428 had with them failed. And the men and the beasts suffered greatly: the camels dropped and died. ×And the men wept, saying: "Woe unto us! What is the thing which hath befallen us? Perchance this man was no good servant when he was in his own country, and (therefore) his master sold him unto us: we have bought

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One hundred and forty-eight leaves (two hundred and ninety-six pages) missing.

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[ⲙⲁⲧⲟⲥ . . .

Fifteen leaves (thirty pages) missing.

[1] ⲙ̄ⲙⲟⲛ, *MS.*

him and have not found him profitable." And the *archon* wept, saying: "What shall we do? Not only the beasts,[1] but we ourselves †will perish of thirst in this wilderness." † (=B., p. 96)

Then Bartholomew also wept; and he was praying inwardly without utterance, that they might not know that he was an Apostle.

[Bartholomew having restored the camels to life, the caravan reaches the city. The Apostle works in the vineyard and while there cures a nobleman who had been bitten by a snake. In consequence, the people are converted and a Church[2] is built on the vineyard where the miracle took place.]

F. *The Martyrdom of Matthias.*[3]

[Matthias, elected to fill the place of Judas, preaches in Damascus, bidding the people renounce their idols and worship God in chastity.]

". . . ˣand also that He may have mercy upon you in the day of your departing out of the body." ˣ p. 727 (=L., p. 138; B., p. 291)

But when the men of the city heard these things which the holy Apostle Matthias spake unto them, the Devil entered into their hearts by means of his evil thoughts and his foul deceits and his doing all deeds which are full of guile and have no profit in them. And they said among themselves: "Verily this man is one of the twelve sorcerers of Jesus, who go about from city to city in all the world separating women ˣfrom their husbands. Up, let us go and see what we will do unto him. Only, if we leave him in this our city, he will destroy it utterly." And they all rose up and took counsel together to seize the holy Matthias. Thus they laid hold on him and bound him and placed him upon a bed of iron. They kindled a fire under him, so that the flame from his body rose up exceedingly, and everyone who saw it marveled. For the flame rose up above the bed †fifteen cubits. And the multitude which was round about him said: "If (this man is) a sorcerer. . ." ˣ p. 728 † (=B., p. 292)

[Matthias is found after three days alive and unharmed. The people thereupon believe and destroy their temples and idols. Matthias baptizes and teaches them, and consecrates a Church. Later, he dies in Judea.]

1 Literally 'give the beasts alone.'

2 There was a Church of Bartholomew at Behnesa (see Abû Salih, *Churches and Monasteries*, fo. 75[a]) and his body was preserved in the Church of Ḳarbil there. It is clear that the Oasis in question is that of Behnesa.

3 The works preceding this, which are (presumably) wholly lost, are (1) The Mart. of Bartholomew; (2 and 3) Preaching and Mart. of Thomas; (4 and 5) Acts and Mart. of Matthew; (6) Mart. of James the Less; (7 and 8) Preaching and Mart. of Simon Zelotes; (9) Preaching of Thaddaeus; (10) Preaching of Matthias.

×(ⲯⲡⲑ) ×ⲙⲁⲩ ⳾ ⲟⲓ ⲛⲁⲧⲥⲉⲃⲓ[1] ⳾ ⲉⲧⲟⲓ ⲡⲧⲁⲙⲡⲓ ⲓⲁⲱⲗⲟⲛ ⳾ ⲉⲧⲙⲉⲩ ⲛⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲃⲉ(ⲛ) ⲟⲧⲟⲩ ⲉⲧⲡⲉⲙⲡⲓ ⲛⲓⲱⲝⲩ[2]
Ⲟⲧⲟⲩ ⲕⲁⲧⲁ ⲙⲁ ⲛⲓⲃⲉⲛ[3] ⳾ ⲛⲉⲙ ϧⲉⲛ ⲧⲁⲣⲭⲏ ⲛ̀ϩⲩⲣ ⲛⲓⲃⲉⲛ ⳾ ⲉⲧⲥⲟⲃϯ ⲛ̀ϩⲣⲁⲛⲙⲁⲡⲡⲱⲛⲓ ⲛⲉⲙ ϩⲁⲛⲉⲣⲫⲏⲟⲩⲓ ⲛⲛⲓⲓⲁⲱⲗⲟⲛ ⳾
Ⲃⲁⲛⲁⲡⲟⲧⲉⲗⲁⲥⲙⲁ ⲇⲉ ⲛⲉⲙ ϩⲁⲡⲣⲉϥⲉⲣϩⲓⲕ ⳾ ⲛⲉⲙ ϩⲁⲙⲉⲧⲛⲱⲓⲕ ⳾ ⲛⲉⲙ ϩⲁⲙⲉⲧⲣⲉϥϧⲁⲧⲉⲃⲁⲗⲟⲩ ⳾ ⲛⲁⲧⲓⲣⲓ ⲙ̀ⲙⲱ-
ⲟⲩ ⳾ ⲛ̀ϩⲏⲧⲥ ⲛⲉ ⳾
Ⲉⲧⲁϥⲉⲣϩⲱⲧ ⲇⲉ ⲉ̀ϧⲟⲗϩⲓⲧⲉ(ⲛ) ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⳾ ⲁϥⲓ ⲛ̀ⲧⲱⲟⲣⲡ ⲉ̀ ϯⲡⲉⲛⲧⲁⲡⲟⲗⲓⲥ ⳾ ⲛⲉ ⲟⲩⲣⲉⲙⲙⲁⲩ ⲅⲁⲣ ⲛⲉ ϧⲉⲛ ⲡⲉϥ-
ⲩⲉⲛⲟⲥ ⳾

×(ⲯⲍ) Ⲁϥϩⲓⲱⲥ ⲛⲱⲟⲩ ⲛ̀ⲧⲁⲣⲭⲏ ⲙ̀ⲡⲓⲥⲁϩⲓ ⲛ̀ⲧⲉ ϕϯ ⳾ ⲟⲩⲟⲩ ⲁϥ×ⲓⲣⲓ ⲛ̀ϩⲏⲧⲟⲩ ⲛ̀ϩⲣⲁⲛⲛⲓⲱϯ ⲛ̀ⲧⲱϧⲣⲓ ⳾ ⲛⲉⲙ ϩⲁⲛϩⲟⲙ ⳾
Ⲛⲓ ⲉⲧⲱⲱⲛⲓ ⲅⲁⲣ ⲁⲩⲉⲣϥⲁϧⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⳾ ⲛⲓⲕⲁⲛⲥⲉⲣ ⲁⲩⲧⲟⲩϧⲱⲟⲩ ⳾ ϩⲁⲛⲙⲏⲩ ⲙ̀ⲡⲛ̅ⲁ̅ ⲉⲧϩⲱⲟⲩ ⲁⲩⲉⲣϥⲁϧⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⳾ ϩⲓⲧⲉⲛ ⲡⲓⲥⲁϩⲓ ⲛ̀ⲧⲉ ⲡⲓϩⲙⲟⲧ ⳾
Ⲟⲩⲙⲏⲩ ⲁⲡⲁϩϯ ⲉ̀ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⳾ ⲉ̀ϧⲟⲗϩⲓⲧⲟⲧϥ ⳾ ⲟⲩⲟⲩ ⲁⲩⲓⲛⲓ ⲛ̀ⲛⲟⲩⲓⲁⲱⲗⲟⲛ ⲉ̀ ⲡⲉⲥⲏⲧ ⳾ ⲁⲧϕⲱϯ ⲛ̀ⲛⲟⲩⲓⲁϩⲣⲱ-
ⲟⲩⲛⲓ ⲉ̀ϧⲟⲗ ⳾ ⲁⲩⲥⲓ ⲙ̀ϕⲟⲩⲱⲓⲛⲓ ⳾ ⲟⲩⲟⲩ ⲁⲩⲥⲓⲱⲙⲥ ⲙ̀ϥⲣⲁⲛ ⲙ̀ϥⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲛⲣⲓ ⳾ ⲛⲉⲙ ⲡⲓⲛⲏⲁ̅ ⲉⲃⲟⲩⲁϩ ⳾
Ϩⲉⲛ ⲡⲓⲙⲁ ⲇⲉ ⲉⲧⲉⲙⲙⲁⲩ ⳾ ⲁⲩⲥⲱⲣⲡ ⲛⲁϥ ⲉ̀ϧⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲛⲏⲁ̅ ⲉⲃⲟⲩⲁϩ ⳾ ⲉⲃⲟⲣⲉϥⲉⲣϩⲱⲧ ⲉ̀ ⲣⲁⲕⲟϯ ⳾ ⲟⲛ ⲛⲧⲉ ⲡⲓϕⲁⲣⲟⲥ

Three leaves (six pages) missing.

×(ⲯⲍⲍ) ×ⲛ̀ϩⲉ ⲡⲓⲣⲱⲙⲓ ⳾ ⲉ̀ϧⲟⲗϩⲓⲧⲉ(ⲛ) ⲛⲓ ⲉ̀ ⲛⲁⲣⲉ ⲙⲁⲣⲕⲟⲥ ϫⲱ ⲙ̀ⲙⲱⲟⲩ ⳾ ⲉⲧⲁⲩⲱⲟⲩⲛ ⲛ̀ϩⲉ ϩⲁⲛⲙⲏⲛⲓ ⳾ ⲛⲉⲙ ϩⲁⲛϣϕⲏⲣⲓ ⳾
Ⲁϥⲥⲓⲱⲙⲥ ⲛ̀ⲟⲟϥ ⲛⲉⲙ ⲡⲉϥⲛⲓ ⲧⲏⲣϥ ⳾ ⲛⲉⲙ ⲟⲩⲙⲏⲩ ⲉϥⲟⲩ ⳾ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⳾ [ϕ]ⲣⲁⲛ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲧⲉⲙⲙⲁⲩ
[ⲡ]ⲉ ⲁⲡⲓⲁ̀ⲡⲟⲥ ⳾ ϩⲱⲥⲧⲉ ⲉ̀[ⲧ]ⲁϥⲱⲟⲩⲛ ⲛ̀ϩⲉ ⲟⲩⲙⲏⲩ [ⲉ]ϥⲟⲩ ⲛ̀ⲧⲉ ⲛⲓ ⲉⲧⲁⲩⲛⲁϩϯ [ⲉ̀] ⲛ̀ⲭ̅ⲥ̅ ⳾
[Ⲁⲧ]ⲥⲱⲧⲉⲙ ⲛ̀ϩⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̀[ⲧ]ⲉ ϯϩⲁⲕⲓ ⳾ ⲁⲉ ⲁ̀ ⲟⲩ ⲛⲁⲗⲓ[ⲗⲉ]ⲟⲥ ⲓ̀ ⲉⲙⲛⲁⲓ ⳾ ⲁϥϕⲱⲛϩ [ⲛ̀ⲛⲓ]ⲱⲟⲩⲱⲟⲩⲱⲟⲩⲱⲓ ⲛ̀ⲧⲉ
[ⲡⲓⲛ]ⲟⲩϯ ⳾ ⲟⲩⲟⲩ ⲁϥⲱⲱⲙϥ [ⲛ̀ⲛⲓ]ⲱⲉⲙⲱⲓ ⲛ̀ⲧⲱⲟⲩ ⳾
[Ⲟⲩⲟⲩ ⲛ]ⲁⲧⲕⲱϯ ⲛ̀ⲥⲱϥ ⲛⲉ [ⲉ̀ ⲧⲁ]ϧⲟϥ ⳾ ⲉ̀ ϧⲟⲟϧⲉϥ ⳾
×ⲯⲍⲏ ×ⲟⲩⲟⲩ ⲁⲧϫⲱ ⲛⲁϥ ⲛ̀ⲟⲩⲙⲏⲩ ⲛ̀ϩⲱⲣⲝ ⲉ̀ ϧⲟⲟϧⲉϥ ⳾
Ⲉⲧⲁⲩⲉ̀ⲙⲓ ⲇⲉ ⲛ̀ϩⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⳾ ⲉ̀ ⲡⲟⲩⲥⲟⲥⲛⲓ ⲁϥϕⲱⲱⲛ ⲛ̀ⲁⲛⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⳾ ⲛⲉⲙ ⲡ̅ ⲛ̀ⲡⲣⲉⲥϧⲩⲧⲉⲣⲟⲥ
⳾ ⲙⲏⲗⲓⲟⲥ ⲛⲉⲙ ⲕⲉⲣⲇⲱⲛⲟⲥ ⳾ ⲛⲉⲙ ⲡⲣ[ⲓ]ⲙⲟⲥ ⳾ ⲛⲉⲙ ⲯ̅ ⲛ̀ⲁⲓⲁⲕⲱⲛ ⲛⲉⲙ ⲕⲉⲓ̅ⲁ̅ ⲛⲉⲙⲡⲟⲩ ⳾ [ⲉ̀ ⲡ]ⲱⲉⲙⲱⲓ ⲛ̀ⲧϧⲉⲕⲗⲏⲥⲓⲁ

[1] ⲛⲁⲧⲥⲉⲃⲓ corr. from ⲛⲁⲧⲥⲟⲃⲓ (by first hand ?).

[2] ⲛⲓⲓⲱⲝⲩ *sic*: ? read ⲛⲓⲛⲓⲝⲱⲩ "things tangible" or "the senses" (?). Cp. the Eth. "gods which *could be felt* with the hands:" the abbreviated version in *Hist. Patr.* (ed. Evetts, p. 43) has "the worship of the *creature*."

[3] ⲙⲉⲛ, *MS*.

G. *The Martyrdom of Mark.*[1]

[Mark is appointed to preach in Egypt, Libya, and Marmarika. The state of the inhabitants is described.]

× p. 759 (= L., p. 147; B., p. 310)

(. . . the people) ×there were uncircumcised, being idolaters, full of all uncleanness and worshiping material creatures, and building in every quarter and at the beginning of every street dwelling-places and temples of the idols. And they used to practise therein magic rites and sorcery and fornication and slaying of children.

× p. 760

Now when he (*sc.* Mark) was sent forth by the Apostles, he came first to Pentapolis; for by race he was a man of that region. He preached unto them the beginning of the word of God and ×wrought among them great marvels and mighty works. For them that were sick he healed; the lepers he cleansed; multitudes of evil spirits he healed (*sic*) through the word of grace. A multitude believed on Our Lord Jesus the Christ because of him, and they brought down their idols and destroyed their groves: they received the light and were baptized in the Name of the Father and of the Son and of the Holy Spirit.

Now in that place it was revealed unto him through the Holy Spirit that he should depart unto Rakoti (Alexandria), (the city) of the Pharos.[2] [On entering Alexandria Mark meets with and converts a certain

× p. 767 (= L., p. 149; B., pp. 312 f.)

shoemaker.] ×The man (believed on God) by reason of those things which Mark was speaking, when signs and wonders came to pass. He received baptism, he and all his house, together with a great multitude of that place. Now the name of that man was Anianus.

So when there was a great multitude of them that believed on the Christ, the men of the city heard that "a Galilean is come hither and turneth away the sacrifices of the gods and revileth their worship." And they

× p. 768

were seeking after him to take him and slay him, ×and they laid many traps for him, to slay him.

But when the blessed Mark was aware of their design, he ordained Anianus as bishop, and three priests, Mêlius, and Kerdonos, and Primus,[3] and seven deacons, and eleven door-keepers for the service of the Church.

1 Between the Martyrdoms of SS. Matthias and Mark intervened the Preaching and Mart. of S. James. The Mart. of S. Mark is reproduced with slight abridgment in the *Hist. of the Patr.* (ed. Evetts, pp. 43 ff.). About one leaf and a half of this Martyrdom is lost.

2 *Eth.* (Budge, p. 310) "unto the *taḳwâm*" (candlestick): as Budge rightly conjectures, the Pharos is indicated.

3 According to tradition each of these in turn became Patriarch of Alexandria (see Eusebius, *H.E.*, II, 24; III, 14, 21; IV, 1, 4).

Ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲩⲫⲱⲧ ⲁⲩⲱ[ϵ] ⲛⲁⲩ ⲉ̄ ϯⲡⲉⲛⲧⲁⲡⲟⲗⲓⲥ ⲟⲩⲟⲩ ⲉⲧⲁⲩⲉⲣ ⲣⲟⲙⲡⲓ ϧ̄ ⲙ̄ⲙⲁⲩ ⳾ ⲁⲩⲫⲱⲱⲛ ⲛ̄ⲣ[ⲁⲛ]ⲕⲉⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ⲙⲁⲩ ⳾ ⲛ̇[ⲉⲙ] ⲣⲁⲛⲕⲗⲏⲣⲓⲕⲟⲥ ⲕⲁⲧⲁ [ⲡⲓϫⲱ]ⲣⲁ ⳾ Ⲟⲩⲟⲩ ⲡⲁⲗⲓⲛ ⲟ[ⲛ ⲁⲩⲣⲱⲗ] ⲉ̄ ⲣⲁⲕⲟϯ ⳾

Ⲁⲩⲁⲱⲁⲓ ⲇⲉ ϧⲉⲛ ⲡⲓⲣ[ⲙⲟⲧ] ⲛⲉⲙ ϯⲉⲡⲓⲥⲧⲏⲙⲏ ⲙ̄[ⲫϯ]

×Ⲟⲩⲟⲩ ⲁⲩⲥⲉⲙⲛⲓ[1] ⲛⲱⲟⲩ ⲛⲟⲩⲉ̄ⲕⲕⲗⲏⲥⲓⲁ ⳾ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̄ⲧⲟⲩⲙⲟⲩϯ ⲉ̄ⲣⲱⲟⲩ ⳾ ⲇⲉ ⲧⲁ ϧⲟⲩⲕⲟⲗⲟⲩ ⳾ ϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲣⲓϫⲉⲛ ϥⲓⲟⲙ ⳾ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ ⲙ̄ⲙⲁ ⲛ̄ϧⲁϧⲱⲛ ⳾ ⲥⲁϧⲣⲏⲓ ⲛⲟⲩⲡⲉⲧⲣⲁ ⳾ × (ψζϑ)

Ⲉϥⲣⲁⲱⲱⲓ ⲙ̄ⲙⲁⲱⲱ ⲛ̄ϫⲉ ⲡⲓⲱⲙⲏⲓ ⲟⲩⲟⲩ ⲉ̄ⲧⲁϥⲕⲱⲗϫ ⲛ̄ⲛⲉϥⲕⲉⲗⲓ ⲁϥϯⲱⲟⲩ ⲙ̄ⲫϯ

Ⲉⲧⲁϥϫⲱⲕ ⲇⲉ ⲉ̄ϧⲟⲗ ⲛ̄ϫⲉ ⲟⲩⲥⲛⲟⲩ ⲉϥⲟⲱ ⳾ ⲟⲩⲟⲩ ⲉ̄ⲧⲁϯⲁⲱⲁⲓ ⲛ̄ϫⲉ ⲡⲓϫⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⳾ ⲁⲧⲥⲱϧⲓ ⲛ̄ⲥⲁ ⲡⲓⲓⲁⲱⲗⲟⲛ ⳾ ⲟⲩⲟⲩ ⲁⲧⲉⲗⲱⲁⲓ ⲛ̄ⲥⲁ ⲡⲓⲉⲗⲗⲏⲛⲟⲥ ⳾

Ⲁⲧⲉ̄ⲙⲓ ⲇⲉ ⲛ̄ϫⲉ ⲡⲓⲉⲗⲗⲏⲛⲟⲥ ⲉ ⲁϥⲓ ⲉ̄ ⲙⲁⲩ ⳾ ⲁⲧⲙⲟⲩ ⲛ̄ϫⲟⲩ ⲉⲟϧⲉ ⲉ ⲁⲧⲥⲱⲧⲉⲙ ⲉⲟϧⲉ ⲡⲓⲱⲫⲣⲓ ⳾ ⲉ̄ ⲛⲁϥⲓⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⳾ ⲛⲓ ⲉⲧⲱⲱⲟⲩⲓ ⲁⲩⲉⲣ×ϧⲁϧⲣⲓ ⲉ̄ⲣⲱⲟⲩ ⳾ ⲛⲓⲕⲁⲕⲉⲉⲣⲧ[2] ⲁⲩⲧⲟⲩϧⲱⲟⲩ ⳾ ⲛⲓⲕⲟⲩⲣ ⲁⲩⲫⲟⲣⲟⲩⲥⲱⲧⲉⲙ ⳾ ⲟⲩⲙⲛⲱ ⲙ̄ⲙⲉⲗⲗⲉ ⲁⲩⲉⲣϥⲙⲟⲧ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ ⲙ̄ⲙⲉⲟⲗ ⳾ × ψο

Ⲟⲩⲟⲩ ⲁⲩⲣⲓⲱⲉⲛⲛⲟⲩϥⲓ ⲛⲱⲟⲩ ⲙ̄ⲡⲓⲧⲁⲗⲥⲟ ⳾ ⲛⲉⲙ ⲡⲓϥⲙⲟⲧ ⟨. . .⟩ ⲛⲓ[3] ⲉ̄ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄Ⳮⲥ ⳾ ⲟⲩⲟⲩ ⲛⲁϥⲕⲱϯ ⲛⲉ ⲛⲥⲁ ⲉ̄ ⲧⲁϩⲟϥ ⳾ ⲛⲁϥⲁⲓⲙⲓ ⲙ̄ⲙⲟϥ ⲁⲛ ⲛⲉ ⳾

Ⲟⲩⲟⲩ ⲛⲁϯⲃⲣⲁϧⲉⲁ ⲛ̄ⲛⲟⲩⲛⲁϧϩⲓ ⲛⲉ ⳾ ⲟⲩⲟⲩ ⲛ̄ⲣⲏⲓ ϧⲉⲛ ⲛⲟⲩⲑⲉⲁⲧⲣⲟⲛ ⳾ ⲛⲉⲙ ⲛⲟⲩⲥⲩⲙⲡⲟⲥⲓⲟⲛ ⲛ̄ⲧⲉ ⲛⲟⲩⲓⲁⲱ-ⲗⲟⲛ ⳾ ⲛⲁϣⲱϥ ⲉ̄ⲃⲟⲗ ⲉⲩϯⲫⲱⲛⲉ ⲉ̄ϧⲱϥ ⲛⲉ ⳾ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⳾ ⲁⲉ ⲣⲁⲛⲛⲓϣϯ ⲛⲉ ⲛⲓⲥⲓ ⲛ̄ϧⲟⲛⲥ ⲛ̄ⲧⲉ ⲛⲁⲓ ⲁ̄ϫⲱ ⳾

Ⲁⲣϣⲱⲛⲓ ⲇⲉ ⲛ̄ϫⲉ ⲛⲓⲛⲁⲓⲁ̈ⲧϥ

Five leaves (ten pages) missing.

×ⲡⲉⲧⲣⲟⲥ ⳾ ⲉⲟⲣⲉϥϫⲱⲕ ⲉ̄ⲃⲟⲗ ϧⲉⲛ ⲣⲱⲙⲏ ⳾ ⲛⲁⲣⲣⲁϥ ⲛ̄ⲛⲏⲣⲱⲛ ⲛⲟⲩⲣⲟ ⳾ × (ψνα)

Ⲟⲩⲟⲩ ⲡⲥⲱϫⲡ ⲁⲧⲉⲣⲁⲛⲁϫⲱⲣⲓⲛ ⳾ ⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲉ̄ ⲣⲓⲱⲓⲱ ⲙ̄ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟ(ⲛ) ⳾ ⲛ̄ⲧⲉ ⲡ̄Ⳮⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ϧⲉⲛ ϯⲡⲉⲣⲓϫⲱⲣⲟⲥ ⲧⲏⲣⲥ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⳾

Variant readings of *Cod. Vat. Copt.* LXVIII.

ll. 17–19 ⲡⲉⲧⲣⲟⲥ—ⲉ̄ⲧⲉⲙⲙⲁⲩ: *V* omits.

[1] ⲁⲧⲥⲉⲙⲛⲓ, *MS.*

[2] ⲉ added above the line by second (?) hand. Below (fo. ψνϑ) ⲕⲁⲕⲉⲣⲧ stands unaltered.

[3] Apparently something has here dropped out of the text.

Again he fled and betook himself to the Pentapolis; and when he had spent there two years, he ordained there other bishops and clergy, and again went unto Rakoti.

And they increased in the grace and knowledge of God. ×And he established for them a Church in the regions called The Cattle-Pastures (*τὰ Βουκόλου*) in the place which is above the sea, in a great quarry, beneath a rock. And the righteous one rejoiced greatly and, bending his knees, gave glory to God. × p. 769

†Now when a long time was passed and the Christians were multiplied, they mocked at the idols and derided the Pagans. And when the Pagans knew that he was come thither, they were filled with envy because they heard concerning the miracles which he was working. Them that were sick he ×healed; the lepers he cleansed; the deaf he caused to hear; unto a multitude of blind he vouchsafed sight; and he preached unto them the good tidings of salvation and grace. . . through Our Lord Jesus the Christ.—And they were seeking after (him) to take him, but did not find him. And they were gnashing their teeth: and in their theaters and their banquets of their idols they kept crying out speaking against him, saying: "Great are the iniquities of this wizard." † (=B., p. 314) × p. 770

Now the hallowed (Feast of the Passover) took place. . .

[Mark is at length seized and is dragged through the streets until he dies. An attempt is made to burn his body, but it is carried off by the believers.]

H. *The Martyrdom of Luke.*[1]

[When the Apostles began to evangelize the world, it fell to the lot of Peter to preach in Rome. He dwelt there with Titus and Luke until his death in the days of Nero.]

(. . .And it befell) ×that Peter ended his course in Rome in the days of Nero the king. And the rest retired and went their way, preaching the Gospel of the Christ Jesus in all that region. × p. 781 (= L., p. 152; B., p. 137)

1 Another Bohairic recension (also from Dêr Abû Makâr) is published by Balestri in *Bessarione* IX (1905) 128 ff. The variant readings of this recension, to which I give the symbol *V* (= *Cod. Vat. Copt.* LXVIII, 2), are noted at the foot of our text. A summary is incorporated in the *Hist. of the Patr.* (ed. Evetts, pp. 43 ff.): cp. the Arabic *Synaxarium* for Babeh 22 (ed. Basset, pp. 144 ff.).

Кесар ⲇе нирωн поⲩро аⲫⲁмоні ⲙ̄паⲩлос ⸗ аⲫѡλі ⲛ̄теⲫⲁ̀фе ϧен ρωмн ⸗ λоⲩкас ⲇе аⲩф̄ωⲧ ⲉ̄ϩоλⲫа ⲛ̄ро ⲙ̄поⲩро ⸗

Ⲁⲫⲩωпі еⲫⲣіωⲩ̀ⲅ ката ϩаκі ніϩеп ⸗ нем тімі ніϩеп етϧеп ⲧпараліⲁ̀ тнрс ⲛ̄те ρωмн ⸗

×ⲯⲡϩ Ноⲟⲩ ⲇе λоⲩкас наⲫоі ⲛ̄ⲅраммаⲧеⲩс ⲙ̄піⲁ̀ⲅіос наⲩλос ⸗ оⲩоⲫ еⲫсϧаі ката ніпраⲫ̀ⲅіс ⸗ ×ⲛ̄таⲩ ⸗ нем ⲫѡϩ ніϩеп ⲉⲟнанеⲧ ⸗ ⲉ̄ⲧ еⲫⲣіωⲩ̀ⲅ ⲙ̄мωоⲩ ⸗ ⟨ϧен фран⟩ ⲛ̄те пенⲟ̄ⲥ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⸗

Ⲥаппіⲱⲩ̀ⲕ ⲛ̄ⲱⲫнрі наⲫⲓ̀ⲣі ⲙ̄моⲩ ϧен ни етⲱωпі ⸗

Ⲥаⲛϩеλλеⲩ ⲱаⲫоρоⲩнаⲩ мϩоλ ⸗ ⲣаⲛⲥаλеⲩ ⲱаⲫоρоⲩмоⲱі ⸗ ⲣаⲛκаκⲉⲣⲧ ⲱаⲭⲧоⲩϩⲱоⲩ ⸗

Ⲥаⲛкоⲩр ⲱаⲫоρоⲩⲥωⲧем ⲣаⲛⲱωпі ⸗ ⲛ̄оⲩⲟⲟ ⲛ̄рнⲧ̀ ⲱаⲫⲉ̀рфаϧрі ⲉ̄рωоⲩ ϧен фран ⲙ̄пⲭ̄ⲥ̄ ⸗

Ⲉⲧаⲩсωⲧем ⲇе ⲉ̄ ⲡⲱⲱⲫнрі ⲉ̄ наⲫⲓ̀ⲣі ⲙ̄моⲩ ⸗ ⲛ̄хе піⲁ̀ⲅіос λоⲩкас ⸗ аⲩнаⲣⲧ̀ ⲛ̄хе ⲣаⲛϩаκі ⸗ нем ⲣа(п)тімі

×(ⲯⲡⲥ) еⲩⲱⲱ ⸗ ⲛ̄те ⲧпеⲣіⲭⲱрос ⲉ̄теммаⲩ ⸗ ×ⲣаⲛекκλнсіа̀ ⸗ нем ⲣаⲛмоⲛ ⸗ наⲩкωⲧ ⲙ̄моⲩ ката ма ⸗

Ни ⲇе етаⲩнаⲣⲧ̀ ⲉ̄ пⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⸗ наⲩρωоⲩⲧ пе ⸗ ⲉ̄ϧоⲩп ⲉ̄ пⲱⲉмⲱі ⲙ̄ⲫⲧ̀ нем ⲧсϩω ⲛ̄те піⲁ̀ⲅіос λоⲩкас ⸗

Ⲉⲧаⲩнаⲩ ⲇе ⲛ̄хе ніоⲩнϩ ⲛ̄те ніⲁ̀ⲱλоⲅ ⸗ ⲛ̄те ніⲉⲟпос ⸗ аⲱⲱе наⲩ ⲉ̄ϧоⲩ(п) ⲉ̄рωоⲩ ⲛ̄хе псатанас ⸗ оⲩоⲫ аⲩⲓ̀ⲣі ⲛ̄оⲩсоⲥ̀пі нем ніⲓ̀оⲩⲇаі ⸗ етⲱоп ϧен ніⲧ̀ⲙі тнроⲩ ⸗ нем ніϩаκі ⸗ еⲟроⲩⲱоⲩⲧ̀ ⲉ̄ϧоⲩп ⲉ̄ ⲡіерфеі ⸗ етϧеп ⲧмнтрополіс ⸗ ⲛ̄те тоⲩχѡрⲁ̀ ⸗ ⲱа ⲉ̄ϧоⲩп ⲉ̄ соⲩ ⲛ̄ ⲙ̄піⲁ̀ϩоⲩ ⲟⲱоⲩⲧ ⸗

×ⲯⲡⲋ Ⲁⲭⲱоπі ⲇе ⲉ̄таⲩⲟⲱоⲩⲧ̀ ×тнроⲩ ⸗ ⲛ̄хе ніλаос нем ніⲓ̀оⲩⲇаі ⸗ оⲩоⲫ аⲩⲱе пωоⲩ ⲉ̄ϧоⲩп ⲉ̄ ⲡіерфеі ⲉⲩсоп ⸗

Variant readings of *Cod. Vat. Copt.* LXVIII.

l. 1 (кесар—ρωмн): *V* has ⲉ̄таⲭⲉ̀мі ⲉ наі ⲛ̄хе кесарос нирωн аⲭѡоⲩⲧ ϧен оⲩніⲱⲧ̀ ⲛ̄λіⲁ̀і ⲉϧоⲩп ⲉ наⲩλос нем λоⲩкас оⲩоⲫ наⲩλос мен аⲫоρоⲩѡλі ⲛ̄теⲭⲣⲁⲫⲓ̀.

l. 3: after еⲫⲣіωⲩ̀ⲅ *V* adds ⲙ̄пієⲩаγγеλіоп ⲛ̄те пенⲟ̄ⲥ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄.

ll. 4–5 *V* carries this section to the beginning of the work, reading: наⲭмнп ⲉ̄ наⲩλос ⲛ̄хе λоⲩкас еⲫоі наⲭ ⲙ̄маⲑнтнс оⲩоⲫ епⲅраммаⲧеⲩс еⲫсϧаі ⲛ̄пеⲭⲣⲁⲫ̀ⲅіс тнроⲩ . . . ⲙ̄моⲩ ϧен фран ⲙ̄пенⲟ̄ⲥ.

l. 6 ⲣаⲛⲛіⲱⲧ̀ ⲇе ⲙ̄мнімі нем ⲣаⲛⲱⲱⲫнрі, *V* || ни еⲟⲱωпі, *V*.

l. 8 -сωⲧем нем ⲣаⲛкемнⲱ ⲛ̄смоⲧ ⲛ̄ⲱωпі &c., *V* || ⲱаⲫр-: ⲉ̄аⲫр-, *V* || ⲙ̄пенⲟ̄ⲥ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄, *V*.

l. 9 ⲉ̄таⲩсωⲧем—λоⲩкас: *V* omits.

ll. 9 f. ⲛ̄те—ⲉ̄теммаⲩ: *V* omits, substituting ⲉ̄ ⲡіраⲛ ⲉ̄ⲟⲟⲩаϩ ⲛ̄те пенⲟ̄ⲥ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲉⲩнаⲩ ⲉ̄ ⲛімнімі ⲉⲧⲉⲫⲓ̀ⲣі ⲙ̄моⲩ ⲛ̄хе пеⲫϧωк λоⲩкас.

l. 11 ни ⲇе тнроⲩ, *V* || ⲙ̄ⲫⲧ̀: ⲙ̄пенⲟ̄ⲥ ⲓ̄ⲥ̄ ⲡⲭ̄ⲥ̄, *V*. l. 12 ⲛ̄те ніⲉⲟпос, *V* omits.

ll. 12 f. аⲱⲱе наⲩ—ⲛ̄оⲩсоⲥ̀пі: ⲁ̀псатанас маⲩ поⲩϩнт аⲩⲉрсоⲥ̀пі, *V*.

l. 13 етⲱоп: етϧеп ⲧⲭѡрⲁ тнрс ⲉ̄теммаⲩ, *V* (omitting нем ніϩа̀кі).

l. 14 ⲛ̄те тоⲩχѡрⲁ: *V* omits || ⲉ̄ϧоⲩп ⲉ̄: *V* omits.

ll. 15 f. ет ⲁ отмнⲱ ⲉⲫоⲱ ⲛ̄те ніⲣⲉλλнпос нем ніⲓ̀оⲩⲇаі ⲟⲱоⲩⲧ̀ ⲉ̄поⲩⲉ̄рнот аⲩⲱе пωоⲩ . . . ⲉⲩсоп оⲩоⲫ аⲩⲣⲉмсі.

But when Caesar Nero the king seized Paul and beheaded him in Rome, Luke fled from the presence of the
† (B., p. 138) king. And he was preaching in every city and every village which is in all the sea-board of Rome. †Now
× p. 782 Luke was scribe unto the holy Paul[1] and wrote down[2] all his acts ×and all the excellent things which he preached in the name of Our Lord Jesus the Christ. Great marvels was he working upon them that were sick: the blind he caused to receive sight, the lame he made to walk, the lepers he cleansed, the deaf he made to hear, them that were afflicted in what way soever he healed in the name of the Christ.

Now when they heard of the miracles which the holy Luke was performing, many towns and villages of
× p. 783 that region believed. ×Churches and cells were built in every place, and they who believed on the Christ Jesus were flourishing in the worship of God and the teaching of the holy Luke.

But when the priests of the idols of the Gentiles saw this, Satan entered into them; and they took counsel with the Jews who were in all the villages and towns, that they should come together unto the temple, which is in the Metropolis of their country, upon the twentieth day of the month Thôout. And it came to pass that
× p. 784 when they were all assembled, ×both the people[3] and the Jews, and were entered into the temple at one time,

1 The Arabic has 'Peter.'

2 Lit. 'wrote according to all the acts.'

3 λаос: probably denotes the Gentiles.

Ⲟⲩⲟⲩⲟϥ ⲡⲓⲟⲩⲏⲙ̀ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲛⲉⲙ ⲛⲟⲩⲛⲟⲩⲧ̀ ⲛⲁⲩⲥⲉⲗⲥⲱⲗ[1] ϩⲉⲛ ϩⲁⲛⲫⲁⲛⲟⲥ ⲛ̀ⲟⲩⲏ̀ ⲛⲉⲙ ϩⲁⲛⲕⲧⲣⲱ(ⲡ)[2] ⲛ̀ⲟⲩⲱⲟ ⲛ̀ⲣⲏⲧ̀

Ⲡⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩϩⲉⲙⲥⲓ ⲛ̀ϫⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲡⲓⲛⲓⲙⲧ̀ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲛⲓⲙⲧ̀ ⲛ̀ⲧⲉ ⲧϩⲁⲓ ⲛⲉⲙ ⲉⲩϩⲉⲙⲥⲓ ϩⲓⲙⲉⲛ ϩⲁⲛⲱⲣⲟⲛⲟⲥ ⲛⲉⲙ ϩⲁⲛⲥⲕⲁⲙⲙⲓⲛ

Ⲟⲩⲟⲩⲟϥ ⲁϥⲓ ⲉ̀ ⲟⲙⲛ̀ⲧ ⲛ̀ϫⲉ ⲡⲓⲛⲓⲙⲧ̀ ⲛⲟⲩⲏ̀ ⲛⲉⲙ ⲟⲩⲟⲩⲟϥ ⲛⲉϫⲁϥ

Ⲁⲉ ⲁⲩⲓ ⲉ̀ ⲧⲉⲛϫⲱⲣⲁ ⲛ̀ϫⲉ ϩⲁ(ⲡ)ⲙⲁⲩⲟⲥ ⲛ̀ⲛⲁⲗⲓⲗⲉⲟⲥ ⲉ̀ⲃⲟⲗ×ϩⲉⲛ ⲡⲓⲏ̅ⲗ̅ ⲛ̀ⲛⲁⲗⲓⲗⲉⲟⲥ ⲛⲉⲙ ⲡⲓⲟ̅ⲩ̅ ⲛ̀ⲛ ⲉ̀ⲧ ⲁϥⲟⲁⲙⲓⲱⲟⲩ ⲛⲁϥ ⲙ̀ⲙⲁⲟⲛⲧⲏⲥ ⲛ̀ϫⲉ ⲓⲏ̅ⲥ̅ ⲫⲏ ⲉ̀ⲧⲟⲩⲙⲟⲩⲧ̀ ⲉ̀ⲣⲟϥ ⲁⲉ ⲡ×ⲥ̅ ⲁⲩⲟⲣⲟⲧⲁ̀ϣⲁⲓ ⲛ̀ϫⲉ ⲡⲓⲙⲛⲓⲛⲓ ⲛⲉⲙ ⲡⲓϣⲫⲏⲣⲓ ⲉⲧⲟⲩⲧⲏⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲕⲁⲧⲁ ⲙⲱⲓⲧ ×(ⲯⲡⲉ)

Ⲁⲧⲙⲟϣⲓ ⲛ̀ⲥⲁ ⲛⲟⲩⲥⲃⲱ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲡⲣⲱⲙⲉⲟⲥ ⲛⲉⲙ ⲛⲟⲩⲙⲁⲥⲁ ϩⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲁⲉ ⲁϥϩⲟⲟϩⲟⲩ ⲛ̀ϫⲉ ⲛⲟⲩⲣⲟ ⲛ̀ⲛⲏⲣⲱⲙ ϩ

Ⲡⲁⲓ ϫⲉⲧ ⲁⲉ ⲣⲱϥ ⲛ̀ϫⲉ ⲗⲟⲩⲕⲁⲥ ⲁϥϣⲱⲧ ⲉ̀ϩⲟⲗϩⲁ ⲛⲣⲟ ⲙ̀ⲡⲟⲩⲣⲟ ⲁⲩⲥⲱⲣⲉⲙ ⲛⲟⲩⲙⲛⲏ ϩⲉⲛ ⲧⲉⲩⲡⲗⲁⲛⲏ

Ⲁϥϣⲱⲣⲓ ⲁⲉ ⲉ̀ⲣⲁⲧⲟ ⲛ̀ϫⲉ ⲟⲩⲓⲟⲩⲁⲁⲓ ϩ ⲉ̀ ⲡⲉϩⲣⲁⲓ ⲡⲉ ⲓⲥⲁⲁⲕ ϩ ⲉⲟⲩⲁⲣϫⲓⲥⲩⲛⲁⲅ×ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲁⲁⲓ ⲉⲧϩⲉⲛ ϯϫⲱⲣⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲣ ⲙ̀ⲡⲉϫⲁϥ ⲛ̀ϫⲉ × ⲯⲡⲉ

Ⲁⲉ ⲁⲥⲱⲟⲩⲛ ⲙ̀ⲡⲁϯ ⲉ̀ ⲧⲁⲓϫⲱⲣⲁ ⲛ̀ϫⲉ ⲛⲁⲓϫⲏ ϩⲁⲧⲟⲧⲥ ⲛⲟⲩⲛⲟⲙⲓⲕⲟⲥ ϩⲉⲛ ⲓⲁⲛⲙ̅ ⲛ̀ϫⲉ ⲉ̀ ⲡⲉϩⲣⲁⲓ ⲡⲉ ⲅⲁⲙⲁⲗⲓⲏⲗ ⲛⲁⲩⲟⲓ ⲛ̀ⲁⲣϫⲏⲉⲣⲉⲩⲥ ⲙ̀ⲡⲓⲗⲁⲟⲥ ⲡⲉ ⲛ̀ϫⲉ ⲁⲛⲛⲁ ⲛⲉⲙ ⲕⲁⲓⲁⲫⲁⲥ ⲛⲉⲙ ⲁⲗⲉⲍⲁⲛⲇⲣⲟⲥ ⲛⲉⲙ ⲣⲟⲩϧⲁⲗⲓⲟⲥ

Ⲁⲧⲁⲙⲟⲛⲓ ⲛⲟⲩⲣⲱⲙⲓ ⲁⲉ ⲓⲏ̅ⲥ̅ ⲁⲩⲧ̀ϩⲁⲛ ⲉ̀ⲣⲟϥ ⲁⲩⲁⲱϥ ⲉ̀ ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲁⲩϩⲟⲟϩⲉϥ ⲁⲩϫⲁϥ ϩⲉⲛ ⲟⲩⲙ̀ⲣⲁⲩ ⲁⲩⲧⲱⲛϥ ⲉ̀ϩⲟⲗϩⲉⲛ ⲡⲏ ⲉⲟⲙⲱⲟⲩⲧ ϩⲉⲛ ⲡⲓⲉ̀ⲣⲟⲟⲩ ⲙ̀ⲙⲁϥ ⲧ̅ ϩⲁⲓ ⲉ̀ⲧⲉ ⲛⲁⲓ ⲣⲱⲙⲓ ⲁⲉ ⲗⲟⲩⲕⲁⲥ ⲫⲓⲱϣ ⲙ̀ⲙⲟϥ

Variant readings of *Cod. Vat. Copt.* LXVIII.

ll. 1–4: *V* omits.

l. 5 Ⲟⲩⲟⲩⲟϥ: *V* omits.

l. 6 ⲁⲩⲓ to -ⲡⲗⲁⲛⲏ (l. 11): *V* substitutes an entirely different speech.

l. 12 -ⲛⲟⲥ ⲡⲉ, *V*.

l. 14 ⲁⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲓ ⲉⲓⲟⲓ ⲛ̀ⲕⲟⲩⲁⲓ, *V*.

l. 17 ϩⲉⲛ . . . ⲧ̅: ⲙⲉⲛⲉⲛⲥⲁ ⲧ̅ ⲛ̀ⲉⲣⲟⲟⲩ, *V* || ϩⲁⲓ ⲛⲉ ⲉ̀ⲧⲉ, *V*.

[1] There is evidently a lacuna here. The Arabic reads "the priests adorned their idols with the *pictures* (*sic*) and the lamps," &c.; the Eth. has "the priests and their gods were adorned with *rich apparel, and in the temple were draperies* and lamps." Possibly we should restore ⲛⲁⲩⲥⲉⲗⲥⲱⲗ(ⲟⲩ ϩⲉⲛ ϩⲁⲛⲡⲁⲛⲟⲥ ⲛⲉⲙ ⲡⲓⲉⲣⲫⲉⲓ) ϩⲉⲛ ϩⲁⲛⲫⲁⲛⲟⲥ, the omission being mainly due to the similarity of ⲡⲁⲛⲟⲥ . . . ⲫⲁⲛⲟⲥ.

[2] ⲕⲧⲣⲱⲡ, so the MS. The word occurs in conjunction with ⲗⲁⲙⲡⲁⲥ in the *Translation of the xlix Martyrs* (*Mon. et Extraits*, XXXIX, p. 34). But there seems to have been a variant ⲙⲧⲣⲱⲡ, since the Arabic reads "all the scents" and the Ethiopic "sweet scents of every kind." In the Coptic *Service for the Consecration of Church and Altar* (ed. Horner, p. 386) the Coptic ϩⲁⲛⲕⲧⲣⲱⲡ is rendered الشموع (candles, tapers).

and the priests of the temple and their gods were adorned ⟨with rich apparel, and the temple also⟩ with lamps of gold and candles[1] of every kind ——; after these things all the people sat down with the great men of the king's Palace and the great men of the city, sitting upon thrones and benches.

†And the chief priest came into the midst and said: ×"There are come into our country certain wizards, Galileans, of the Twelve Galileans and the Seventy Two, whom Jesus who is called the Christ made His disciples. They have multiplied signs and wonders which they do in every place; and all the Romans walk after their teaching and their sorcery. Now some (of these) Nero the king slew; but this other, Luke, fled from the presence of the king and has led astray a multitude by his deceit." † (=B., p. 139) × p. 785

Then stood up a Jew whose name was Isaac, a ruler of the Synagogue ×of the Jews who were in that country, and said: "It chanced that before I came to this country, I was under a lawyer in Jerusalem, named Gamaliel, when the High Priests of the Jews were Annas and Caiaphas with Alexander and Rubalius.[2] They laid hands on a man named Jesus; they passed sentence upon Him; they hanged Him upon a cross; they slew Him and left Him in a sepulcher; (but) He rose from the dead upon the third day. He it is Whom this man, Luke, preacheth." × p. 786

1 Or "perfumes:" see note on the text.

2 For Alexander see *Acts* IV, 6; or perhaps the names are taken from *Mark* XV, 21, "Alexander and Rufus." The form Rubalius is supported by the Ethiopic *Rayôlêyos* (though Budge, p. 139, identifies this as Aurelius), and by the Arabic (Lewis, p. 153) *Decalius*; though the latter is twice corrupted, ⲕ having replaced ⲗ in the Coptic original, and *r* (ر) having given way to *d* (د) in the Arabic version.

× (ⲯⲡⲍ) ×Ⲁⲩⲉⲣⲟⲩⲱ ⲛ̀ⲁⲉ ⲡⲓⲙⲏⲩ ⲧⲏⲣⲩ ⳿ ϧⲉⲛ ⲟⲩϧⲣⲱⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲁⲉ ⲟⲩⲁⲱ ⲛ̀ⲣⲏⲧ̀ ⲡⲉ ⲛ̀ⲁⲉ ⲡⲁⲓ ⲣⲁⲛ ⲁⲉ ⲓⲏⲥ ⳿ ⲟⲩⲟⲩ ⲁⲉ ⲁϥⲧⲱⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲙ ⲉⲑⲙⲱⲟⲩⲧ ⳿

Ⲁⲥⲱⲱⲛⲓ ⲁⲉ ⲉ̀ⲧⲁⲩⲁⲉ ⲫⲣⲁ(ⲛ) ⲛ̀ⲓⲏⲥ ⳿ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲛⲟⲩⲧ̀ ⲁⲩⲉⲓ ⲧⲏⲣⲟⲩ ⳿ ⲛ̀ⲁⲉ ⲡⲓⲇⲁⲱⲗⲟⲛ ⳿ ⲁⲩϧⲟⲙϧⲉⲙ ⲙ̀ⲫⲣⲏⲧ̀ ⲛ̀ϩⲁⲛϩⲉⲗⲁ ⳿

Ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲁⲉ ⲛ̀ⲁⲉ ⲡⲓⲟⲩⲏ ⳿ ⲉ̀ ⲡⲧⲁⲕⲟ ⲛ̀ⲛⲟⲩⲛⲟⲩⲧ̀ ⳿ ⲁⲩϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲗⲓⲏⲓ ⲉϥⲟⲩ ⲙ̀ⲙⲁⲩⲱ ⳿

Ⲟⲩⲟⲩ ⲁⲩϥⲱϧ ⲛ̀ⲛⲟⲩϩⲱⲥ ⲁⲩⲥⲱⲗⲡ ⲉ̀ϧⲟⲗ ⲛ̀ⲥⲁ ⲡⲓϣⲓ ⲛ̀ⲧⲉ ⲧⲟⲩⲁϩⲉ ⳿ ⲁⲩⲱⲉ ⲡⲱⲟⲧ ⲁⲉ ⳿ ϩⲁ ⲡⲟⲩⲣⲟ ⲙⲡⲣⲱ(ⲙ) ⲉ̀ⲣⲣⲓ

× ⲯⲡⲏ ⲉ̀ ⲣⲱⲙⲏ ⳿ ⲁⲩⲱⲱⲟⲩ ⲉ̀ϧⲟⲗ ⲉⲧⲁⲱ ⲙ̀ⲙⲟⲥ ⳿ ⲁⲉ ×ω[1] ⲛⲉⲙ ⲡⲓⲙⲁⲛⲓⲁ ⲛ̀ⲧⲉ ⲛⲁ[ⲓ] ⲣⲱⲙⲓ ⲁⲉ ⲓⲏⲥ ⳿

Ⲡⲟⲩⲣⲟ ⲁⲉ ⲁⲩⲉⲣⲟⲩⲱ ⲡⲉϩⲁϥ ⲡⲱⲟⲧ ⳿ ⲁⲉ ⲣⲱⲙⲓ ⲛⲓϧⲉⲛ ⲉⲑⲛⲁϩⲣⲏⲧ̀ ⲉ̀ ⲛⲁⲓ ⲣⲁⲛ ϧⲉⲛ ⲧⲁⲓϫⲱⲣⲁ ⳿ ⲁⲓϧⲟⲉϧⲟⲩ ⳿ ⲱⲁⲧⲉ ⲛⲟⲩⲁⲓ ⲁⲉ ⲗⲟⲩϩⲁⲥ ⳿ ⲁϥϣⲱⲡ ⲉ̀ϧⲟⲗϧⲉⲛ ⲛⲁϫⲓⲥ ⳿

Ⲁⲩⲉⲣⲟⲩⲱ ⲛ̀ⲁⲉ ⲡⲓⲙⲏⲩ ⲉⲧⲁⲱ ⲙ̀ⲙⲟⲥ ⳿ ⲁⲉ ϩⲛⲛⲉ ⲓⲥ ⲛⲁⲓ ⲣⲱⲙⲓ ⲉⲧⲉⲙⲙⲁⲩ ϥⲧⲥϧⲱ ϧⲉⲛ ⲧⲉⲡϫⲱⲣⲁ ϧⲉⲛ ⲛⲁⲓ ⲣⲁⲛ ⳿ ⲁⲉ ⲓⲏⲥ ⲟⲩⲟⲩ ⲓⲥ ϥⲁⲓ ϥϫⲏ ϧⲉⲛ ⲧⲡⲟⲗⲓⲥ ⳿ ⲡⲣⲟⲕⲟⲛⲛⲓⲥⲟⲥ ⳿

Ⲥⲁⲙⲛⲏϣ ⲙ̀ⲙⲏⲛⲓ ⲁϥⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓ ⲉⲧϣⲱⲛⲓ ⳿ ⲛⲟⲩⲱⲟ ⲛ̀ⲣⲏⲧ̀ ⳿

Ⲁϥϫⲱⲛⲧ ⲁⲉ ⲙ̀ⲙⲁⲩⲱ ⲛ̀ⲁⲉ ⲡⲟⲩⲣⲟ ⳿ ⲟⲩⲟⲩ ⲁϥϧⲣⲁϫ-|[ⲣⲉϫ ...

Variant readings of *Cod. Vat. Copt.* LXVIII.

l. 1 ⲁⲩⲉⲣⲟⲩⲱ...ⲡⲓⲙⲏⲩ, *V* (omitting ⲧⲏⲣⲩ) || ⲛ̀ⲟⲩⲱⲧ: *V* omits, but adds ⲉⲩⲉⲣϣⲫⲏⲣⲓ.
ll. 1 f. ⲟⲩⲁⲱ...ⲁϥⲧⲱⲟⲩ: ⲟⲩⲁⲱ ⲛ̀ⲣⲏⲧ̀ ⲛⲁⲟⲩ ⲛⲉ ⲁⲉ ⲁϥⲧⲱⲟⲩ, *V*. l. 3 ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲛⲟⲩⲧ̀: *V* omits.
l. 5 ⲡⲓⲟⲩⲏ: ⲡⲓϣⲁⲙϣⲉⲓⲁⲱⲗⲟⲛ, *V* || ⲙ̀ⲙⲁⲩⲱ: *V* omits. l. 6 Ⲟⲩⲟⲩ: *V* omits.
ll. 6–7 ⲁⲩϣⲉ ⲡⲱⲟⲧ ⲉ̀ ⲣⲱⲙⲏ ⲡⲉϩⲱⲟⲧ ⲙ̀ⲡⲟⲩⲣⲟ ⲁⲉ (the complaint following is entirely different), *V*.
l. 8 ⲕⲉⲥⲁⲣ ⲛⲓⲣⲱⲛ ⲡⲉϩⲁϥ ⲡⲱⲟⲧ, *V* || ⲉⲑⲣⲓϣⲓϩ ⲙ̀ⲡⲁⲓ ⲣⲁⲛ, *V*.
l. 10 ⲁϥ-...ⲡⲓⲙⲏⲩ, *V* || ⲁⲉ ϥⲁⲓ ⲣⲱ ⲛⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲥⲱⲣⲉⲙ ⲛ̀ⲧⲉⲡϫⲱⲣⲁ, *V*.
ll. 10–11 ϧⲉⲛ...ⲓⲏⲥ, *V* omits. l. 11 ⲟⲩⲟⲩ ϩⲛⲛⲉ ϥϧⲉⲛ...ⲡⲣⲟⲕⲟⲛⲛⲥⲟⲥ, *V*.
l. 12 *V* substitutes a wholly different passage. l. 13 ⲉ̀ⲧⲁϥⲥⲱⲧⲙ ⲁⲉ ⲉ̀ ⲛⲁⲓ ⲛ̀ⲁⲉ ⲡⲟⲩⲣⲟ ⲁϥϫⲱⲛⲧ ⲁϥϧⲣⲁϫⲣⲉϫ, *V*.

[1] Apparently a lacuna: add ⟨ⲡⲓⲙⲉⲧⲣⲓⲕ⟩.

× p. 787 ×The whole multitude answered with one voice: "What sort of name is this, Jesus, and (how) did He arise from the dead?" Now it came to pass that when they uttered the name of Jesus in the presence of the gods, the idols all fell down and brake in pieces like earthen vessels. But when the priests saw the destruction of their gods, they were enraged with exceeding great fury; and they rent their clothes and tare out the hair of their heads. They departed unto Rome to the king, Nero, and cried out, †saying: ×"O, the sorceries and enchantments of this man Jesus!" But the king answered and said unto them: "All men who believed on this name in this country I have slain saving one, Luke, who escaped out of my hands." The multitudes answered saying: "Lo, that same man preacheth in our country in this name, Jesus: and behold, he is in the city of Proconnesus.[1] Many miracles hath he performed on those who are sick in divers wise." Then the king was exceeding angry and gnashed his teeth.

× p. 788
† = B., p. 140

[Nero sends soldiers who bring Luke to Rome. The saint is scourged. His right arm is struck off, but adheres again. He is taken out to sea and beheaded: his head, placed in a sack, is thrown into the sea, but it was washed up upon a certain island,[2] where it is preserved.]

1 This statement is repeated in the Vatican recension of the Martyrdom, but does not appear in the Arabic and Eth. versions. In all that has gone before Luke is represented as preaching in "the seaboard of Rome." Is there some confusion between Old and New Rome (Constantinople)? On such a supposition the introduction of Proconnesus (in the Propontis) is less surprising.

2 Can this have been Proconnesus?

VII. THE MYSTERIES OF SAINT JOHN

Parchment. A single fragment (Cairo, no. 47), 11 × 15 cm., from a small leaf of which neither the top nor bottom is preserved. The hand (distinguished especially by the forms of ⲙ, ⲝ, ⲩ, ϫ, ϩ) is identical with that of No. XXXIII (cp. Plate XI A): the only stop used is = (black; by first hand).

The text, though small, is important as establishing the existence of a Bohairic version of the *Mysteries of S. John*, whereof the Sahidic version was published (from B.M. *Or.* 7026) by Dr Budge in 1913.[1] The fragment corresponds to the lower part of p. 70 in that edition and to parts of pp. ⲕ̅ⲑ̅—ⲗ̅ⲁ̅ in the Sahidic MS.

* * *

. . . .]ⲛⲓⲟⲩⲧ[ⲁϩ ⲙⲡⲕⲁϩⲓ ⲟⲩ]ⲟϩ
ⲛⲧ]ⲟ̣ⲩⲁ̀ϣⲁⲓ̈
Ⲉϣⲱⲡ] ⲛ̄ⲡⲉ ⲧ[ⲥ]ⲁⲗⲡⲓⲛⲝ ⲙⲟⲩϯ
ϣⲁⲣⲉ] ⲟⲩⲥⲙⲏ ϣⲱⲡⲓ ⲛⲧⲉ ⲡⲓ-
ⲙⲟⲩⲛ]ϩⲱⲟⲩ ⲉ̄ϫⲉⲛ ⲡⲓⲕⲁ̣[ϩⲓ
Ⲉ]ⲣ̣ⲉ ⲛⲓⲓ̈ⲟⲩⲧ[ⲁ]ϩ ⲁⲓ̈ⲁⲓ̈ = ⲉ[ⲣⲉ ⲡⲓ-
ⲙⲟⲩⲛϩⲱⲟⲩ ϣⲁϥⲑⲣⲟ̣[ⲩ ⲧⲏⲣⲟⲩ
ⲉ̄] ⲁϣⲁⲓ̈ = ⲛⲓϧⲁⲣⲁ[ⲃⲁⲓ ϩⲱⲟⲩ ⲉⲧⲉ
ϣⲁ]ⲣ̣ⲉ ⲛⲓⲣ[ⲱⲙⲓ] ⲉ̣[ⲣϩⲟϯ ⲛ̄ϧⲏⲧⲟⲩ

* * *

* * *

Ⲉ̄ⲧ̣[ ]. . [
ⲁⲩ[. . ⲉ̄ ⲡ]ϣⲱ[ⲓ ⲛ̄]ⲛⲓⲫⲟⲩ[ⲓ
Ϩⲏⲡⲡⲉ ⲁⲓ̈ⲧⲁⲙ[ⲟⲕ] ⲉ ⲛⲓⲙⲩ̣[ⲥⲧⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲛⲓⲫⲏⲟ̣[ⲩⲓ ⲱ ⲓⲱⲁⲛ-
ⲛⲏⲥ-
Ⲡⲉ]ϫ̣ⲏⲓ ⲛ̄ⲡⲓⲭⲉⲣⲟⲩⲃⲓⲛ ϫ̣ⲉ̣[ⲡⲁ-
ⲟ̅ⲥ̅ ϯ]ⲟⲩⲱϣ ⲉ̄ ⲉ̄ⲙⲓ̈ ϫⲉ ⲟ[ⲩ ⲡⲉⲧϥⲁⲓ
ⲉϩⲣⲏⲓ] ϧⲁ ⲧⲣⲉ ⲉ̄ⲥⲁϣ[ⲓ
Ⲟⲩⲟϩ ⲡ]ⲉ[ϫⲉ ⲛ̄ϫ]ⲉ ⲡⲓⲭ̣[ⲉⲣⲟⲩⲃⲓⲛ

* * *

×[The dew cometh upon the earth and causeth to grow] the fruits of the earth, and to increase. If the trumpet[2] doth not sound, there is a sound of rain upon the earth; and the fruits spring up, the rain causing them all to increase. The thunders also whereof men are afraid. . . ×*Recto*

×[". . . the waters which are] above the Heavens. Lo, I have declared unto thee all the mysteries of the Heavens, O John." ×*Verso*

I said unto the Cherubim: "My Lord, I desire to know what it is that beareth up the Heaven so that it is suspended." And the Cherubim said. . .

VIII. TEXTS RELATING TO THE VIRGIN

A. *Life of the Virgin.*

Parchment. Two leaves (Cairo, nos. 25, 25^{Add}) from one manuscript[3] of which the second is numbered —ⲓ̅ⲇ̅. The one measures 33 × 25 cm.; the other 25.4 × 24 cm., having been roughly cut into circular form apparently to wrap round a jar-stopper. For the hand, which is square and very carefully formed, see Plates IV A, IX A. The only stop used is =.

The first leaf deals with the Annunciation, the Conception, and the attitude of Joseph to these events, merely paraphrasing the narratives of SS. Matthew and Luke. It may be compared, though only very generally, with a fragment from a Sahidic *Life* published by Forbes Robinson.[4] In the second leaf, however, Christ informs His mother of the glory and honor which will be hers in Paradise, and the Virgin replies. The substance is uncanonical and generally parallel with another Sahidic fragment.[5] No doubt the narrative led up to the Death and Assumption of the Virgin.

The phrase (in Frag. 1 *verso*, ll. 9 ff.) "even as the Evangelist has shown unto us" clearly shows that the work to which the fragments belonged was a discourse embodying an apocryphal narrative.

1 *Coptic Apocrypha*, pp. 59 ff. (text), 241 ff. (translation).

2 The trumpet gives the signal for rain or dew to fall upon the earth; for the whole context see Budge, *op. cit.*, p. 253.

3 A further fragment from the same MS. is *Cod. Tisch.* XXV, 6.

4 *Copt. Apocr. Gospels*, pp. 16, 18.

5 *id.*, pp. 34, 36.

Frag. 1 (Cairo, no. 25).

... ⲙ̄ⲡ[ ]ⲟⲩⲛⲁⲓⲁⲓ
Ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲁⲉ ⲉ̄ ⲛⲁⲓ=ⲁⲥⲙⲟⲩϯ ⲉ-
ϩⲟⲗ ⲛⲉϫⲁⲥ ⲛⲁϥ=ⲁⲉ ⲛⲁⲱ ⲡⲣⲏϯ
ⲫⲁⲓ ⲛⲁⲱⲱⲛⲓ ⲉⲣⲟⲓ ⲙ̄ⲡⲓⲥⲟⲩ[ⲉⲛ]
ϩⲱⲟⲩⲧ ⲉⲛⲉϩ
Ⲓⲥϫⲉⲛ ⲉ̄ⲧ ⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲟⲩⲱⲛ ⲛ-
ⲣⲱⲟⲥ ⲁⲥⲥⲁϫⲓ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁ
ⲡⲓⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ ⲱⲉ ⲉⲩⲣⲏⲓ ⲛⲩⲛⲧⲥ
ⲁϥⲙⲟϩ ⲛ̄ⲧⲉⲥⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ=ⲟⲩⲟϩ
ⲛⲉϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲡⲁⲥ=
Ⲁⲉ ⲟⲩⲡⲛⲁ ⲉϥⲟⲩⲁⲃ ⲩⲛⲁⲓ ⲉⲩⲣⲏⲓ ⲉϫⲱ=
ⲟⲩϫⲟⲙ ⲛ̄ⲧⲉ ⲫⲏ ⲉⲧⲟⲟⲥⲓ ⲉⲩⲛⲁ-
ⲉⲣⲩⲛⲏⲓ ⲉⲣⲟ=ⲉⲟⲩⲉ ⲫⲁⲓ ⲫⲏ
ⲉ̄ⲧ ⲉⲣⲉ⟨ⲛⲁ⟩ⲙⲁⲥϥ ⲩⲟⲩⲁⲃ=ⲥⲉⲛⲁⲙⲟⲩϯ
ⲉⲣⲟϥ ⲁⲉ ⲡⲱⲏⲣⲓ ⲙ̄ⲫ̄ϯ=ⲛⲉⲙ ⲡⲕⲉ-
ⲥⲉⲡⲓ ⲛ̄ⲡⲓⲧⲁⲓⲟ̄ ⲉⲧⲟⲟⲥⲓ ⲉ̄ⲧ ⲁϥ-
ϫⲟⲧⲟⲩ ⲛ̄ϯⲑⲉⲟ̄ⲇⲟⲕⲟⲥ ⲉⲟⲟⲩⲁⲃ
ⲙⲁⲣⲓⲁ=
Ⲓⲥϫ[ⲉ]ⲛ ⲛⲉϥⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁ ⲡⲓⲡⲛⲁ
ⲱⲱⲛⲓ ⲛⲧ[ⲛ]ⲧⲥ=ⲟ[ⲩ]ⲟϥ ⲁⲥⲙⲟϥ ⲉ-
ϩⲟⲗ ⲛ̄ⲧⲛⲧϥ=ⲁ ⲧ[ⲉ]ⲥⲡⲉϫⲓ ⲱⲱⲛⲓ
ⲙ̄ⲫⲣⲏϯ ⲡⲓⲛ ⲉⲧⲉⲙϩⲟⲕⲓ ⲭⲓⲧⲉⲛ
ⲡⲓϥⲙⲟⲧ=ⲛⲉⲙ ⲫⲛ.ⲉⲧ ⲙ̄ⲡ[ⲓ]ⲡⲛⲁ
ⲉⲟⲟⲩⲁⲃ=
Ⲓ̄ⲱⲥⲏⲫ ⲁⲉ ϩⲉⲛ ⲡϫⲓⲡⲟⲣⲉⲩϯⲭⲟⲟⲛϥ
ⲉ̄ ⲙⲁⲣⲓⲁ=ⲁϥⲛⲁⲩ ⲉⲣⲟⲥ ⲙ̄ⲡⲁⲓ ⲣⲏϯ
ⲉ̄ⲧ ⲁ ⲧⲉⲥⲡⲉϫⲓ ⲙⲟⲱⲓ ⲉϩⲟⲗ ⲁϥⲱⲟⲣ-
ⲧⲉⲣ=ⲟⲩⲟϥ ⲁϥⲙⲉⲩⲓ ⲁⲉ ⲧ·ϫⲁ ⲁⲥ-
ⲙⲏⲟⲕⲓ
Ⲡⲉϫⲁϥ ⲛⲏⲣⲏⲓ ⲛⲩⲛⲧϥ ⲁⲉ ⲁⲡⲟ[ⲕ
ⲟⲩϩⲉⲗⲗⲟ ⲟⲩⲟϥ ϯⲧⲁⲓ[ⲟ . .]ⲩ[.
ϩⲉⲛ ⲛⲁⲓ ⲉⲣⲟⲛ[. .]ⲙⲛⲡⲉⲧ . . .
ⲁ . ⲙⲡⲉⲥⲙ . . . [. .] ⲉⲥⲱ[. . . .
ϩⲉⲛ ⲧⲁⲛⲉ [. . . . .]
Ⲥⲉⲡⲉⲛⲥ[. . . . .]ⲟⲩⲕⲉ[

ⲛⲁⲧⲱⲟⲩ . . ⲙ̄ . . . ⲗⲁ . [.] . [.]ⲟⲗⲁ . [. . .]ⲛⲓ=
ⲛ̄ⲧⲁⲱⲧⲉⲙϫⲁⲣⲱ[ⲓ] . ⲉⲉⲓ̈ . =
Ⲓⲥ ⲭⲛⲡⲡⲉ ⲅⲁⲣ ϥ̄ϯ ⲡⲉ ⲉⲧⲟⲓ ⲙ̄ⲙⲉⲟ-
ⲣⲉ ⲉⲣⲟⲓ ⲁⲉ ⲙ̄ⲡⲓ[ⲱⲟ]ⲛ ⲛⲉⲙⲁⲥ ⲉ ⲡⲧⲏⲣϥ=
ⲙⲛⲛⲟⲧⲉ ⲛ̄ⲥⲉϫⲉⲙⲥ ⲙ̄ⲡⲁⲓ ⲣⲏϯ
ⲉⲥⲙⲏⲟⲕⲓ ⲛ̄ⲥⲉⲥⲱⲏⲓ ⲙ̄ⲙⲟⲥ ϩⲉ(ⲛ)
ⲟⲙⲏϯ ⲙ̄ⲡⲁⲗⲁⲟⲥ=
Ⲛⲁⲓ ⲁⲉ ⲛⲉⲙ ⲛⲁⲓ ⲕⲉϫⲱⲟⲩⲛⲓ ⲉϥⲙⲟⲕ-
ⲙⲉⲕ ⲉⲣⲱⲟⲩ=ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ-
ⲧⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲙⲱⲓⲧ
ⲛⲁⲛ=
Ⲟⲩⲟϥ ⲡⲉϫⲁϥ ⲁⲉ ⲓⲱⲥⲏⲫ ⲁⲉ ⲡⲉⲥ-
ϩⲁⲓ ⲛⲉ ⲟⲩⲟⲙⲛⲓ ⲛⲉ=ⲛ̄ⲑⲟⲩⲱⲱ
ⲁⲛ ⲉ ⲁⲓⲥ ⲛ̄ⲥⲣⲁϥ=ⲁϥⲥⲟⲟⲩⲛⲓ ⲉ
ϫⲁⲥ ⲉ̄ϩⲟⲗ ⲛ̄ϫⲱⲡ=
Ⲉⲣⲉ ⲛⲁⲓ ⲁⲉ ϩⲉⲛ ⲡⲉϥϩⲏⲧ ⲉⲩⲛⲁⲉⲛ-
ⲕⲟⲧ=ⲓⲥ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲙ̄ⲡⲟ̄ⲥ̄ ⲁϥⲟⲩ-
ⲟⲛⲣϥ ⲛⲁϥ ⲉ̄ϩⲟ[ⲗ] ϩⲉⲛ ⲟⲩⲣⲁⲥ[ⲟⲩⲓ
ⲉⲩϫⲱ ⲙⲙⲟⲥ=
Ⲭⲉ ⲓⲱⲥⲏⲫ ⲡⲱⲏⲣⲓ ⲛ̄ⲁⲁⲩⲓⲁ ⲙ̄ⲡⲉⲣⲉⲣ-
ϩⲟϥ ⲉ ⲱⲉ[ⲛ] ⲙⲁⲣⲓⲁ ⲧⲉⲕ[ⲥⲉⲓ]ⲙⲓ ⲉⲣⲟⲕ
ⲫⲛ ⲅⲁⲣ ⲉⲧⲉⲥⲛⲁϫⲫⲟ ⲟⲩⲉϩⲟⲗ-
ϩⲉⲛ ⲟⲩⲡⲛⲁ ⲉⲩⲟⲩⲁⲃ ⲡⲉ ⲡⲉⲙ ⲡϫⲱⲕ
ⲛ̄ⲛⲓⲥⲁϫⲓ ⲧⲏⲣⲟⲩ ⲉ̄ⲧ ⲁ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ
ϫⲟⲧⲟⲩ ⲛⲁϥ[1]=
Ⲁⲩⲧⲱⲛϥ [ⲛ]ϫⲉ ⲓ̄ⲱⲥⲏⲫ ⲉⲩⲉⲛⲕⲟⲧ
ⲁⲩⲓ̄ⲣⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̄ⲧ ⲁ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ
ⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲁⲩⲟⲓ ⲙ̄ⲙⲁⲣⲓⲁ ⲟⲛ ⲉ-
ⲧⲁⲩⲱⲛ ⲛ̄ⲥⲱⲟ ⲛⲁϥ ⲉ̄ϩⲟⲩⲛ ⲉ̄ ⲡⲉϥ-
ⲛⲓ ⲙⲛⲉϥⲥⲟⲩⲱⲛⲥ=
Ⲁ ϥ̄ϯ ⲗⲟⲓⲡⲟⲛ ⲉⲣⲉⲡⲉⲣⲡⲓⲛ ⲛⲏⲛⲧⲥ
ⲟⲩⲟϥ ⲁ ⲡⲓⲡⲛ[ⲁ ⲉ]ⲑⲟⲩⲁⲃ ⲙⲟϥ ⲉϩⲟⲗ
ⲛⲩⲃ[ⲛ]ⲧⲥ=ⲟ[ⲩⲟ]ϥ ⲡⲉⲥϥⲟ ⲉⲣⲟⲩⲱⲓ-
ⲛⲓ] ϩⲉⲛ ⲛⲓⲁ[..]ⲛⲓⲛ ⲉⲟⲙⲉϥ ⲛ̄ⲱⲟⲩ
ⲉⲧ]ⲉ ⲡϩ̄ⲙ[ⲟ]ⲧ ⲙⲡⲓⲡⲛⲁ ⲉⲟⲟⲩⲁⲃ=

[1] ⲛⲁⲥ, *MS.*

×*Recto* ×But when she heard these things, she cried out and said unto him: "How shall this come to pass unto me? I have not known a man at any time." So soon as the Virgin opened her mouth and spake with the angel, the Holy Spirit entered into her[1] and filled all her members. And the angel said unto her: "A holy spirit shall come upon thee, a power of Him who is exalted shall overshadow thee. For this cause that Holy One Who shall be born of thee, shall be called the Son of God"[2]—and the remainder of the exalted praises which he spake unto the pure Mother of God, Mary.

From that day the Spirit was within her, and she was filled therewith. Her womb became as (the womb) of them who are with child, through the grace and . . . of the Holy Spirit. But when Joseph regarded Mary and saw her womb thus increased, he was troubled and thought that . . . she had conceived. He said within himself: "I am an old man and I honor . . . [ll. 32–35 are too imperfect for translation.]

×*Verso* ×. . . (l. 2) that I may not keep silence . . . For lo, God is my witness that I have not been in unto her at all. (I fear) lest at some time she be found thus with child and be mocked in the midst of my people."

These and such like things he pondered; even as the Evangelist informs us and says:[3] "Joseph her husband

1 The context clearly implies that the Spirit entered by the mouth of the Virgin: in a Sah. fragment (Robinson, *Copt. Apocr. Gospels*, pp. 18 f.) it is stated that the Virgin conceived "by the hearing of her ears." In the *Testament in Galilee* (ed. Guerrier, p. 58 = Schmidt, pp. 52 f.) Christ Himself is alleged to have appeared to the Virgin in the form of Gabriel and to have entered into her.

2 *Luke* 1, 29 ff.

3 *Matth.* 1, 19. This parenthesis shows that the work was a Discourse or Homily.

being a righteous man and not wishing to make her a gazing-stock, planned to put her away privily. And while these things were in his heart, as he was sleeping, lo, the angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for He Whom she shall bring forth is of a holy spirit'"—and the rest of all the words which the angel spake unto her. "And Joseph arose from sleep and did according as the angel said unto him. He took Mary, his espoused wife, into his house, and knew her not."

Then God wrought within her, and the Holy Spirit increased (?) within her. And her face shone with the . . . full of glory, which is the grace of the Holy Spirit.

Frag. 2 (Cairo, no. 25^{Add}).

ⲉⲛⲟⲩⲛⲓ ⲛ̀ⲁⲁⲩⲓⲁ ⲁ̀ⲣⲉϣⲱⲡⲓ ⲡⲛⲓ
ⲙ̄ⲙⲁ ⲛⲟⲩⲟϥ
Ⲏⲛ ⲉ̀ⲑⲟⲩⲁⲗ̀ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉ̀ⲣⲁⲩ ⲛⲥⲉ-
ⲉⲣⲉⲑⲱⲣⲓⲛ ⲙⲡⲉⲱⲟⲩ ⲛ̀ⲁⲧⲥⲁⲁⲓ
ⲙ̄ⲙⲟϥ = ⲉⲧⲉⲣϣⲫⲏⲣⲓ ⲁⲉ ⲁ̀ ⲟⲩ-
ⲥϩⲓⲙⲓ ⲛ̀ⲣⲉⲙⲉⲛⲥⲁⲣⲁ ⲉⲣⲡⲉⲙⲡ[ϣⲁ
ⲙ̄ⲡⲁⲓ ⲱⲟⲩ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲛ =
Ⲓⲥ ϩⲛⲛⲉ ⲁⲓ† ⲛ[ⲉ ⲛ]†ϩⲉϫⲟⲩⲥⲓⲁ ⲱ ⲧⲁ-
ⲙⲁⲩ = ⲉⲑ[ⲟⲩⲁⲗ̀ ⲉⲃⲣⲟ]ⲩⲉⲣϩⲏⲡⲟ-
ⲧⲁϫⲓⲛ ⲛⲱ[ⲟⲩ ⲧⲏⲣⲟⲩ ⲛ]ⲉ ⲛⲉⲙ †[ⲉ-
ϫⲟⲩⲥⲓⲁ ⲛ[. . . . .] ⲁⲩⲉ
Ⲓⲥ ⲡⲓⲡⲁⲣⲁ[ⲇⲓⲥⲟⲥ . . . . .] ? ?
ⲛ̀[. .] . . [. . . . .] ? ?
ⲛ̀ⲧⲉⲥⲓⲙ[. . . . .] . ⲛ̀ . . .
ⲁⲉ ⲁⲣⲉⲱ[. . . . .] ⲱⲧ ? ?
ⲛ̄ⲁⲱ ⲡⲣⲏ[† . . . . . .]
· ⲁⲣⲟⲓ ⲧⲡⲟ[. . .] ⲟⲩⲟϥ ⲫ[. .]ⲁ[ϩⲓ-
ⲧⲉⲛ ⲛ̄ⲛⲏ ⲉⲑⲟⲩⲁⲗ̀ ⲧⲏⲣⲟ[ⲩ . . .
Ⲉⲣⲉⲉⲣⲉⲛϫⲣⲓⲁ ⲙⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ . .
ⲛ̄ⲣⲏ† = ⲉⲣⲉ ⲡⲓⲁⲓⲁⲁⲟⲛ ⲧⲏⲣⲟⲩ
ⲃⲁⲧⲟ† = ⲛⲏ ⲉⲧⲉ ⲙⲡⲉ ϩⲁⲗ̀ ⲛⲁⲩ
ⲟⲩⲁⲉ ⲙⲡⲟⲩⲁⲗ̀ⲏⲓ ⲉ̀ϩⲉⲛ ⲛⲣⲏⲧ ⲛ-
ⲣⲱⲙⲓ
Ⲓⲥⲁⲉ ⲁⲓⲥⲱ[ⲟ]ⲩⲧⲉⲛ ⲉ̀ϩⲟⲗ̀ ⲛ̀ⲧⲁϫⲓϫ
ⲛ̄ⲛⲟⲩ† ⲁⲓⲁ̀ⲙⲟⲛⲓ ⲛ̄ⲡⲉⲙⲛⲟ†
ⲟ]ⲩⲟϥ ⲁⲓⲥⲓ ⲉϩⲟⲗⲃⲉⲛ ⲡⲓⲉⲣⲱ†
. . . .] . ⲱⲛ ⲛⲃⲏ† = ⲙ̄ⲫⲣⲏ[†
* * *

ⲓ̅ⲃ̅
ⲉϩⲟⲗ ⲃⲁ ⲧⲉⲣϩ ⲱ ⲧⲁⲙⲁⲩ = ⲟⲩⲱ[ⲙ
ⲟⲩⲟϥ ⲥⲱ = ⲟⲩⲛⲟϥ ⲙ̄ⲙⲟ ⲃⲉⲛ ⲡⲓ-
ⲁⲅⲁⲑⲟⲛ ⲛ̀ⲁⲧⲥⲁⲁⲓ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲉ
ⲧϥⲉ
Ⲓⲥ ϩⲛⲛⲉ ⲅⲁⲣ ⲥⲉⲥⲉϩ̀ⲧⲱⲧ ⲛⲉ ⲛ̀ϫⲉ
ⲉⲛϫⲁⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲧⲁⲓ̈ⲛⲟⲩⲧ ⲛ̀-
ⲧⲉ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲛⲟⲩⲓ̈ ⲱ
ⲧⲁⲙⲁⲩ ⲙⲡⲁⲣ[ⲟⲉ]ⲛⲟⲥ ⲉⲧⲁϩⲛⲕ ⲉ-
ϩⲟⲗ =
Ⲙⲁⲣⲓⲁ ⲁⲉ ϧ[ⲉⲛ ⲡⲁⲓⲙⲟⲣ]ⲉⲥⲥⲱⲧⲉⲙ
ⲉ̀ ⲛⲁⲓ ⲧⲁ[ⲓⲟ ⲧⲏⲣⲟⲩ ⲛ̀]ⲧⲟⲧϥ ⲙ̄ⲡⲉⲥ-
ϣⲏⲣⲓ ⲁⲥ[ⲣⲁϣⲓ ⲙⲙⲁϣⲱ] = ⲁ̀ ⲡⲉⲥ-
ⲡⲛ̄ⲁ ⲟⲉⲗ[ⲏⲗ ⲙⲙⲁϣⲱ ⲛϧ]ⲏⲧⲥ ⲁⲥ-
ⲱϣ ⲉϩⲟ[ⲗ ⲉⲥϫⲱ ⲙ̄ⲙⲟ]ⲥ ⲁⲉ ⲁⲡⲟ[ⲕ
ⲛⲓⲙ ⲁ̀ⲡⲟ[ⲕ ⲉⲟⲛⲁϣⲟⲛ] ⲛⲓⲛⲁⲓ ⲧⲁ-
ⲓ̈ⲟ̄ ⲧⲏⲣⲟⲩ [ⲛⲧⲁⲓ ⲙⲁⲓ]ⲛ̄ =
Ⲫⲥⲱⲟⲩⲛ ⲱ ⲡⲁϣⲏⲣⲓ ⲁⲉ ⲁⲓⲙⲡϣⲁ
ⲛϣⲱⲟⲩ ⲛⲁⲕ ⲙ̄ⲙⲁ ⲛⲟⲩⲟϥ ⲫⲓⲭⲉⲛ
ⲛⲓⲕⲁⲫⲓ = ⲁⲗⲗⲁ ⲛⲁⲓ ⲧⲁⲓ̈ⲟ̄ ⲧⲏⲣⲟⲩ
ⲥⲉⲟⲩⲟ̄ⲧⲉϩ̀ ⲉ ⲛϣⲓ ⲛ̀†ⲙⲉⲧⲣⲱ-
ⲙⲓ ⲧⲏⲣⲥ =
Ⲫⲥⲱⲟⲩⲛ ⲱ ⲡⲁⲟ̄ⲥ̄ ⲁⲉ ⲁⲕϣⲱⲟⲩ ⲃⲉ(ⲛ)
ⲧⲁⲛⲉⲭⲓ ⲙⲫ̄ ⲡⲁϧⲟⲧ ⲃⲉⲛ ⲟⲩⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ⲛ̀ⲁⲧϣⲉⲣⲑⲉⲱⲣⲓⲛ ⲙ̄-
ⲙⲟϥ = ⲙ̄ⲫⲣⲏ† ⲛⲥⲉⲓⲙⲓ ⲛⲓϧⲉ(ⲛ)
ⲉ̀ⲧⲉⲙϧⲟⲕⲓ
Ⲁ]ⲗⲗⲁ ⲛⲓⲱⲟⲩ ⲧⲏⲣϥ ⲉ̀ⲧ ⲁⲓⲛⲁⲩ ⲉ[ⲣⲟϥ
ⲙ]ⲫⲟⲟⲩ ⲟⲩⲟ̄ⲧⲉϩ̀ ⲉ ⲫ . . [
* * *

". . . ×the root of David, thou hast been unto Me[1] a place of rest. All the holy ones shall come unto thee to behold thine ineffable glory, marveling that a woman of the daughters of Sarah should be held worthy of glory of this sort. Lo, I give thee authority, O My holy Mother, that they all submit themselves unto thee, and authority . . . Lo Paradise . . . [ll. 13–17 too fragmentary for translation.] . . . by all the holy ones. If thou shalt have need (?) of Paradise . . . , all good things shall be thine—those which eye hath not seen and which have not entered into the heart of man.[2] If I stretched forth My divine hand and took thy breast, and drank of the milk . . . in thee, like . . . × *Recto*

[*Eight lines are wholly lost.*]

×before thy face, O My Mother. Eat and drink and delight thyself in the ineffable good things of Heaven. For lo, all the precious things of the Kingdom of Heaven are prepared for thee, O My Virgin Mother, who art perfect." × *Verso*

Now when Mary heard of these glories from her Son, she was exceeding glad and her spirit rejoiced greatly within her. She cried out, saying: "Who am I, even I, that I should receive all these glories after this sort? I know, O my Son, that I was held worthy to be unto Thee a resting-place upon the earth; but all these glories pass the measure of all human kind. I know, O my Lord, that Thou wast in my womb nine months, by a mystery which cannot be contemplated, even as (it is with) all women who are with child. But all the glory which I beheld today surpasses . . . ."

[*Seven lines are wholly lost.*]

1 Christ is addressing the Virgin. 2 Cp. i *Cor.* II, 9.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

B. SAINTS PETER AND JOHN

The Death and Assumption of the Virgin.

Parchment. A complete leaf and six fragments from a single MS.[1]

Frag. 1 (*Cod. Tisch.* XXIV, 49[2]) is a complete leaf, 33 × 25 cm., containing the title of the work, set in a frame of elaborate interlaced work in red and yellow, and the opening of the narrative proper. At the foot of the page is the numeral $\overline{\text{ροα}}$, added by a later but ancient hand and indicating the position of this leaf in the volume in which the tract was bound up. At regular intervals in the right-hand border small rectangular spaces are reserved for an interrupted inscription. The first reads [χιϩ], the second numeral (?) being exceedingly doubtful; the second reads [ⲛⲧⲉⲙ̅ⲣ̅]; the third [ⲧⲟⲉ]; the fourth is utterly illegible. The third must surely be a date—probably 375 A.H.: the first should then be 601 and the second should read ⲛⲧⲉ $\overline{\text{ⲙⲣ}}$ "of the Martyrs." Both dates (if the first is rightly read) answer to 985/6 A.D., the presumed date of the MS.

Frags. 2–5 (*Cod. Tisch.* XXV, 22, 31, 30, 23[3]) are the remains of two adjacent sheets in a quire (22 and 23 are connected, as are 31 and 30; and the contents show that 23 follows 30). Frag. 6 (Cairo, no. 48. i), 23 × 19 cm., is the lower portion of a single leaf. Frag. 7 (*id.* no. 48. ii), 10.2 × 10 cm., is a mere fragment from the upper and inner corner of the last leaf of the work.[4]

In all the Fragments the script (see Frontispiece) is a large, bold, but not altogether even uncial, identical with the script of Nos. XXIII C and XXIX (cp. Plate III A, B) and of Rylands Library Coptic MSS. no. 440, which Crum identifies with the hand of Hyvernat, *Album* XXXIII. Spaces have been left for stops, but none have been inserted.

The work to which these fragments belonged was a narrative of the Death and Assumption of the Virgin as related by Peter and John. Unlike the other Coptic accounts, therefore, it claims to be primary. Owing to the fragmentary condition of the work, it is difficult to judge what was its relation to the narrative of 'Evodius,' or the secondary account in the Discourse of Theodosius.[5] Narratives of the Death and Assumption attributed to Saint John are extant in Greek, Latin, Sahidic-Coptic, Syriac and Arabic,[6] but with these our version seems only partially to have corresponded.

Some particular points of interest may be noted. In Frag. 1 the appearance of Christ as a child accompanied by the Innocents seems to be a feature otherwise unknown;[7] in Frags. 4–5 the blessings promised by Christ to those who shall honor the Virgin are peculiarly Coptic and appear in neither of the other versions; but more important, perhaps, is Frag. 6 and the incident of the Jewish priest there recorded, since this seems to identify the large fragment published by Revillout[8] as a further portion of this work (though in a different dialect). It will be seen that the two slightly overlap, and that in both the punishment inflicted on this priest (loss of his arm, but not blindness) is the same.

1 This is shown (*a*) by the contents, (*b*) by the identity of script and page-dimensions.

2 See Leipoldt, *l.c.*, p. 399.

3 For the actual dimensions of these see *id.*, pp. 405 f. (Note that sheet 30 + 31 is turned inside out. The true sequence—since fo. 30 immediately precedes fo. 23—is 31, 30.)

4 The conventional ascription shows that the fragment belongs to the end of a work. The script and the use of the plural make it probable that it belonged to the present tract.

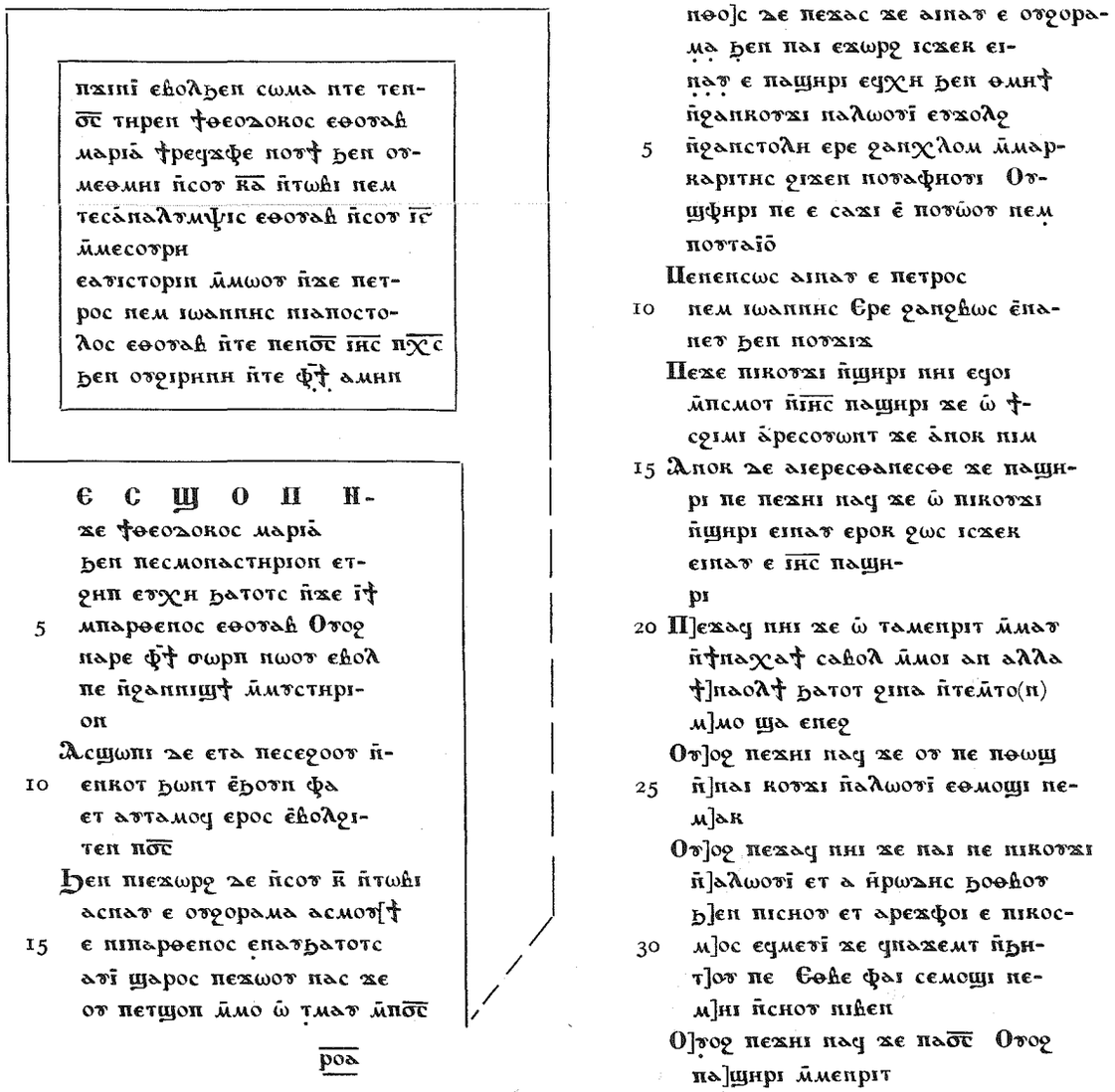
5 For these see Lagarde, *Aegyptiaca*, pp. 38 ff. and Robinson, *op. cit.*, pp. 44 ff., 90 ff.

6 For these see Tischendorf, *Apoc. Apocr.*, pp. xxxv ff. and references.

7 See Crum, *Hagiographica* (*P.S.B.A.* XXIX, 304). Crum alone (so far as I know) has recognized the peculiar interest of this fragment, as also that the Leipzig fragments enumerated above belonged to one and the same work.

8 *Les Apocryphes Coptes*, pp. 58 ff. (= *P.O.* II, 174).

Frag. 1 (*Cod. Tisch.* XXIV, 49).



пхінї ебольен сωма пте тен-
ϯ тирен ϯθеοδοκος εθοναϧ
маріа ϯрεɣхфе пοτϥ ϧεп ογ-
меѳмні ńсογ ка йтωѣі пем
тесаπалγмψіс εθοναϧ ńсογ іс
ммесογрн
еαγісторін ммωογ йхе пет-
рос пем іωаннис піапосто-
лос εθοναϧ йτе пенϯ іис пχс
ϧεп ογɣірнн йτе ф ϯ амнн

Є С Ш О П Н-
хе ϯθеοδοκος маріа
ϧεп песмопастнріоп ет-
ɣнп εγχн ϧатотс йхе іϯ
мпарθенос εθοναϧ Ογοɣ
наре ф ϯ σωрп нωογ ебол
пе йɣаннщϯ ммγстнрі-
он
Ⲁсщωпі хе ета песеɣοογ й-
енкот ϧωпт ёϧογп фа
ет аγтамоц ерос ёбольі-
тен пϯ
Ϧεп пιехωрɣ хе ńсογ к йтωѣі
асπаγ є ογɣорама асмογ[ϯ
є пπарθенос єπаγϧатотс
аγї щарос пехωογ нас хе
ογ петщоп ммо ѡ ϯмаγ мпϯ

ɣоа

пθο]с хе пехас хе аіпаγ є ογɣора-
ма ϧεп наі єхωрɣ ісхєк єі-
наγ є пащнрі єγχн ϧεп ѳмнϯ
йɣапкογхі палωογї єγхολɣ
йɣапстолн єре ɣапχлом ммар-
каріτнс ɣіхεп поγафноγ Ογ-
щфнрі пе є сахі ё поγѡογ пем
поγтаіо
Ⲡепєнсωс аіпаγ є петрос
пем іωаннис Єре ɣапɣѣωс ёпа-
пеγ ϧεп поγхіх
Ⲡехе пікογхі йщнрі ні єɣοі
ммсмοі йіис пащнрі хе ѡ ϯ-
сɣімі ⲁресογωπϯ хе ⲁпок пім
Ⲁпок хе аіερесѳапесθе хе пащн-
рі пе пехні наɣ хе ѡ пікογхі
йщнрі еіпаγ єрок ɣωс ісхєк
еіпаγ є іис пащн-
рі
Ⲡ]ехаɣ ні хе ѡ таменріτ ммаγ
йϯпахаϯ сабол ммοі ап аλλа
ϯ]паолϯ ϧатοτ ɣіпа йтемто(п)
м]мо ща епеɣ
Ογ]οɣ пехні наɣ хе ογ пе пθωщ
й]наі коγхі йалωογї єθмощі пе-
м]ак
Ογ]οɣ пехаɣ ні хе наі пе пікογхі
й]алωογї єτ а йρωмнс ϧοѳϧογ
ϧ]єп пісноγ єτ арехфοі є пікос-
м]ос єɣмеγї хе ɣпахемτ йϧнτ]ογ пе Єθϧе фаі семощі пе-
м]ні йснογ пιϧєп
Ο]ɣοɣ пехні наɣ хе паϯ Ογοɣ
па]щнрі ммеріτ

×*The Departing out of the Body of the Lady of us all, the holy Theotokos, Mary, the very Mother of God, on the twenty-first day of Tôbi, and her holy Assumption on the sixteenth day of Mesurê; according as they were related by Peter and John, the holy Apostles of Our Lord Jesus the Christ. In the Peace of God! Amen.* ×*Recto*

While the Mother of God, Mary, was dwelling retired in her cell with ten holy virgins abiding with her, unto whom God was revealing great mysteries, it came to pass that, when the day of her repose, which was declared unto her by the Lord, was drawn near, in the night of the twentieth day of Tôbi she beheld a vision. She called unto the virgins who were with her; and they came unto her and said: "What hath befallen thee, O Mother of the Lord?" ×And she said: "I have seen a vision this night, as if I saw my Son in the ×*Verso* midst of certain little children clad in robes and with crowns of pearl upon their heads: wondrous to relate was their glory and their honor. After that I beheld Peter and John with fine raiment in their hands. The little child, who was like Jesus my Son, said unto me: 'O woman, dost thou know who I am?'[1] But I perceived that He was my son and said unto Him: 'When I behold thee I seem to behold Jesus, my Son.' He said unto me: 'O My beloved Mother, I will not leave thee apart from Me, but will take thee to Myself, that thou mayest rest for ever.' And I said unto Him: 'What seek these little children who walk with Thee?' And He said unto me: 'These are the little children whom Herod slew, at the time when thou didst bear Me into the world, thinking that he would find Me among them. For this cause do they walk with Me at all times.' And I said unto Him: 'My Lord and beloved Son...'"

1 Cp. the Sah. in Robinson, *Copt. Apocr. Gosp.*, p. 32, ll. 23 f.

Frag. 2 (*Cod. Tisch.* XXV, 22).

* * *

. . . . . пєх]ас нӥ хє

. . . . .].

. . . . . ω пам]епр[ı]т ї̈сон а̄[рı-

ф̄мєуı є нӥ тн]роу єт аухо-

тоу ї̈хє по̄с̄] Отоς а̄рı-

ф̄мєуı хє]ї̈ѡок пє єтакрітк

єхєп тєум]єстєпрнт ауоу-

ωпр пак]ї̈пєумустнрıон тн-

роу оу]ѧє ммоп ρλı сωоуп м̄̈мω-

оу] єв̄нλ єрок пємаς ⲭ[є ї̈-

ѳ]ок пє пєупарѳєпос єтс[ωт]п

отоς апо̄к ρω мπєуχат о̣[ı] п-

ємкарї̈рнт

Ⲏєп пхınорıхєс п̣[ас хє] па̄с̄

отоς папоуϯ [σωрп єв̄ол ї̈]пн

єт акхотоу пıωаппнс̣ [пєк-

мєпрıт

* * *

..[..].[

маріа пєм п̣[ıпарѳєпос єопє-

мас

О[у]ος пєхє ϯпар[ѳєпос єѳоуаѳ

пωоу хє паш [ї̈рнϯ пє паı

пıшϯ ї̈скıλмос єтє[тєпаıч є-

рої м̄̈фоу

Пєхωоу пас хє ω [тєпмау єѳоуаѳ

єтапı̄ є паı ма ап єв̄о[λ

Ⲁλλа ⲏєп паı єхωрρ апсω[тєм є оу-

ⲏрωоу поупшϯ псаλп[ıς

єсωш єв̄ол єсхω м̄̈мос

Ⲭє [т]ωоупоу σоχı є ı̄λнм ш̄а маріа

ѳмау м̄̈пⲭс хє аqı̈ ї̈хє пıсноу

нте пєсх[ıп]оуѽтєѣ єв̄ол єѳ-

ѣе ф[аı] апı̄ ш̄[а]ро тнрєп м̄̈фоу

ѽ [тєп]м̣[ау]

* * *

оу пе пєωш ї̈па[

тоτ̣ м̄̈пєтрос [

сωоуτєп м̄̈мω[оу ш̄а-

роı

Пєхаq ни̇ хє ф..[

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×Frag. 2 *recto* . . .×he said unto me:[1] ". . .O my beloved brother, remember all those things which the Lord spake. And remember that it was thou who didst rest upon His bosom:[2] He revealed unto thee all His mysteries;[3] there is none that knoweth them but thou and He. For thou art His chosen virgin; and as for me, He did not leave me sorrowful, when I said unto Him:[4] "My Lord and my God, [show unto me ?] those things which Thou hast spoken to John thy Beloved. . ."

* * * * * *

×*Verso* . . .×Mary and the virgins who were with her. And the holy Virgin said unto them: "What is this great disturbance which ye cause me today ?" They said unto her: "O our holy Mother, we would not have come forth to this place; but in this night we heard a sound of a great trumpet which cried saying: 'Arise, haste ye to Jerusalem, unto Mary the Mother of the Christ, for the day of her departure is come.' For this cause are we all come unto thee today, O our Mother."[5]

×Frag. 3 *recto*[6] ×And she marveled greatly when she heard the chosen (?) virgins. And she said unto them: "Let us go (?) to pray." When they had prayed, they were speaking unto the virgins who were with her.[7] [And while they conversed] together, [lo, the Lord Jesus the Christ] came. [And] the [Virgin said unto Him]: "My Son. . .

* * * * * *

×*Verso* ×. . .what is the will (?) of my. . .from Peter. . .guide them unto me. He said unto me. . .that thou mayest do it. . .when I (?) come. . .

* * * * * *

1 *sc.* Peter to John.

2 Cp. *John* XIII, 23.

3 The reference may be to the Coptic *Mysteries of S. John* (ed. Budge, *Copt. Apocrypha*, pp. 59 ff., 241 ff.), or (loosely) to the *Revelation.*

4 The reference can hardly be to *S. John* XIII, 24 and may be apocryphal.

5 The text of the *verso* differs only slightly from the version of Theodosius (Robinson, *Copt. Apocr. Gosp.*, p. 98).

6 Frags. 2 and 3 belong to consecutive leaves. The restored translation is of course highly conjectural.

7 *i.e.* the ten mentioned above in Frag. 1: the virgins who now visit Mary are a distinct body.

Frag. 4 (*Cod. Tisch.* XXV, 30).

Ⲁⲉ ϥⲱⲕ ⲛⲉ ⲡⲓⲱ̈[ⲟⲩ ⲛⲉⲙ ⲡⲉⲕ-
ⲓⲱⲧ ⲛⲁⲩ[ⲁ]ⲑⲟⲥ ⲛⲉⲙ ⲡⲓ[ⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩ-
ⲁⲃ̀ ⲯⲁ ⲉⲛⲉⲩ ⲛ̀ⲧⲉ ⲛⲓⲉⲛⲉⲩ [ⲧⲏⲣⲟⲩ
ⲁⲙⲏⲙ
Ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ⲁⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ [ⲡⲭ̅ⲥ̅ ⲉⲩ-
ⲁⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲱ̀ ⲧⲁⲙⲁⲩ [ⲙⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲫⲱⲃ̀ ⲛⲓⲃⲉⲛ ⲉⲧ (ⲉⲣⲉ)ⲉⲣⲁⲛ[ⲉ̀-
ⲧⲓⲙ ⲙ̄ⲙⲱⲟⲩ ⲥⲉⲡⲁⲯⲱⲡⲓ
ⲛⲉ
Ⲑⲁⲱ ⲙ̄ⲙⲟⲥ ⲛⲉ ⲁⲉ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲟ[ⲧ-
ⲛⲁϩⲓⲱⲯ ⲙⲡⲁⲣⲁⲛ ⲛ̀ⲧⲛⲧⲉ ⲃ̀[ⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲉⲩⲥ̀[ⲟⲩϯ?
[ⲛ]ⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲃ̀ⲉⲛ ⲡⲉⲣⲁⲛ[
Ⲫ̀[ⲏ ⲉ]ⲧⲛⲁⲥⲟ ⲙ̄ⲫⲏ ⲉⲧ .[
* * *

Frag. 5 (*Cod. Tisch.* XXV, 23).

* * *
ⲁ̀[. . .] . [
ⲗⲁϫ[ⲙⲏ ⲃ̀ⲉⲛ ⲡⲉⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ̀ ϯⲛⲁϯ
ⲯⲉⲃⲓⲱ [ⲛⲁⲫ ⲛ̄ⲣ̄ ⲛ̄ⲕⲱⲃ̀ ⲛ̄ⲥⲟⲩ ⲃ̀ⲉⲛ ⲧⲁ-
ⲙⲉⲧⲟⲩⲣⲟ
Ⲫⲏ ⲉⲑⲛⲁⲫ[ⲓ ⲙⲫⲣⲱⲟⲩⲩ ⲃ̀ⲁ ϯⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲓ̈[ⲉ
ⲥⲕⲉⲩⲟⲥ[
Ⲓ̅Ⲉ̅ ⲟⲩⲛⲉ[
ⲣⲗⲓ ⲙ̄ⲡⲁ[
ⲫⲓ ⲙ̄ⲡⲟⲩ[
ⲯⲁ[.]ϥ[
ⲙ̄ⲙ[
ⲯⲛ[
* * *

Ⲫⲏ ⲉⲑⲛⲁⲫⲓ ⲫⲣ]ⲱⲟⲩⲩ ⲃ̀ⲉⲛ ⲡⲉⲫ-
ⲣⲏⲧ ⲛ]ⲧⲉⲫⲓⲣⲓ ⲡⲟⲩⲛⲉ[ⲑ]ⲛⲁⲛⲉⲫ
ⲛⲧ]ⲉⲫⲥⲃⲁⲓ ⲙ̄ⲡⲉⲕⲓⲟⲥ ⲉⲑⲟⲩ-
ⲁⲃ̀]
Ⲫⲛⲁ]ⲥ̀ⲃⲁⲓ ⲙ̄ⲡⲟⲩⲣⲁⲛ ⲉ ⲡⲁⲱⲙ ⲙ̄-
ⲡⲱ]ⲛϧ ⲟⲩⲟⲫ ⲛⲟⲏⲓ ⲛⲓⲃⲉⲛ ⲉ̄-
ⲧ ⲁ]ⲩⲁⲓⲧⲟⲩ ⲉⲓⲉϫⲁⲩ ⲛⲱⲟⲩ ⲉⲃ̀ⲟⲗ
ⲁ]ⲛⲟⲕ ⲛⲉ ⲡⲟⲥ̅
Ⲫ]ⲏ ⲉⲑⲛⲁⲫⲓ ⲫⲣⲱⲟⲩⲩ ⲛ̄ⲛⲁⲉⲩⲁⲅ-
ⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ̀ ⲓ̈ⲉ̄ ⲛⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ
ⲡ]ⲁⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲁⲥⲱⲧⲡ ⲙ̄-
ⲡⲣⲟ]ⲫⲏⲧⲓⲥ
Ⲓ̅Ⲉ̅ ⲡⲓ]ϫⲱⲙ ⲛ̀ⲧⲉ ⲡⲓⲥⲣⲁⲫⲏ ⲉⲑⲟⲩ[ⲁⲃ̀
ϯⲛⲁ]ⲧⲛⲓⲧⲟⲩ ⲉ̄ⲃⲟⲩⲛ ⲉ ϯⲉ[ⲕ]ⲕ[ⲗⲏ-
ⲥⲓⲁ ⲙⲡⲓⲱⲱ]ⲟⲩϯ[. . .] . . . [

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. . .] · ρ
. . .]ⲟⲱⲧ
. . .]ⲧⲏⲣ-
. . .]ⲏ ⲛ̀ⲧⲉⲥⲁⲫⲉ
ⲉⲑⲟⲩⲁⲃ̀ ⲉⲃⲣⲏⲓ ⲉ ⲡⲁⲙⲏⲣ] ⲙⲡⲉⲥⲯⲏ-
ⲣⲓ ⲁⲥⲙⲧⲟⲛ ⲙ̄ⲙⲟⲥ ⲛ̄ⲥ]ⲟⲩ ⲙ̄ⲛ̄ⲁ̄ ⲙ̄ⲡⲓ-
ⲁⲃⲟⲧ ⲧⲱⲃⲓ ⲃ̀ⲉⲛ ⲟⲩϯⲙⲁϯ] ⲙ̄ⲫⲏ ⲉⲑⲛⲁ-
ⲡⲛⲟⲩ ⲃ̀ⲉⲛ ⲟⲩⲱⲟⲩ ⲛ̀ⲉⲛⲟ]ⲩⲣⲁ-
ⲛⲓⲟⲛ]
Ⲛⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ] ⲛⲉϫⲁϥ ⲛ̀-
ⲁⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛⲁⲛ ⲁⲉ]ϫⲱⲗⲉⲙ
ⲙ̄ⲙⲱⲧⲉⲛ . . . ⲉⲃ̀]ⲟⲗ
]. ⲉ
]ⲙ

"...[×]For the glory belongeth unto Thee with Thy good Father and the Holy Spirit for ever and ever. Amen."[1] [×] Frag. 4 *recto*

Then answered Our Lord Jesus the Christ saying: "O My Virgin Mother, all things which thou shalt ask, shall be done for thee. I say unto thee that in all places wherein My Name shall be preached throughout the whole world, when they shall build Churches in thy name, he who shall expend that which...

[×]He who shall take care in his heart to do a good deed and write thy holy life—I will write his name in the Book of Life; and every sin which he hath committed, I will forgive him: I am the Lord. He who shall take care for My holy Gospels, or the words of My Apostles and My chosen Prophets, or the books of the holy Scriptures—I will set him in the Church [of the Congregation (?)... [×] *Verso*

...[Whosoever shall give] [×]a crust of bread in thy name, I will requite him an hundred-fold (?) in My Kingdom. He who shall take care for the Offering, or...vessels,[2] or a..." [×] Frag. 5 *recto*

[×]...(l. 4) [she bowed ?] her head down into the bosom of her Son and fell asleep on the twenty-first day of the month Tôbi, according to the good pleasure of Him Who shall come in heavenly glory. Now after all these things Our Savior said: "Haste ye..."[3] [×] *Verso*

1 The prayer of the Virgin here ended is parallel to the prayer in the Theodosian version (Robinson, *op. cit.*, p. 110), where however there is nothing corresponding to the promises of Christ which here follow. For these promises compare the Ethiopic *Covenant of Mercy* (Budge, *Legends of Our Lady Mary*, pp. 57 f.).

2 *sc.* the Eucharist and the eucharistic vessels.

3 The passage is parallel to the Theodosian narrative (Robinson, *op. cit.*, p. 110).

Frag. 6 (Cairo, no. 48. i).

* * *
...] ⲁⲣϩⲱⲥ ϧⲁϫⲱ[ϥ ⲛⲟⲩ-
ϩⲱⲁⲛ ⲙⲡⲛⲁⲧⲓⲕⲟⲛ
Ⲛϩⲛⲏ ⲇⲉ ⲉϧⲟⲗ ⲉ ⲡⲓⲙⲁⲣⲁ[
ⲡⲁⲥϩⲱⲗ ⲉϧⲟⲩⲛ ⲉ ⲡϩⲛ[ⲧ ⲡⲓⲁⲣ-
ⲭⲓⲉⲣⲉⲩⲥ ⲡⲉϫⲱⲟⲩ ⲛⲓⲙ[ⲟⲩⲉⲣⲛⲟⲩ
ϫⲉ ⲙⲁⲣⲟⲛ ⲛⲧⲉⲛϧⲱⲧⲉ[ϧ ⲛⲓⲙ
ⲉⲧⲁⲓ ⲙⲡⲉⲥⲥⲱⲙⲁ Ⲟⲩⲟ[ϩ ⲛⲧⲉⲛ-
ⲣⲱⲙϩ ⲙⲡⲉⲥⲥⲱⲙⲁ ϧⲉⲛ ⲟⲩ-
ⲭⲣⲱⲙ
Ⲏⲱⲟⲩ ⲇⲉ ⲛⲓⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧ[ⲉⲙ-
ⲙⲁⲩ ⲁⲩⲟⲟⲩⲉ ⲛⲥⲱⲛ ⲁⲛⲟⲛ [ⲇⲉ
ⲁⲛϫⲱ ⲙⲡⲉⲥⲥⲱⲙⲁ ⲉϧⲣⲏⲓ ⲛⲉⲙ [ⲡⲓ-
ⲥⲗⲟϫ Ⲟⲩⲟϩ ⲁⲛϥⲱⲧ
Ⲏⲱⲟⲩ ⲇⲉ ⲁ ⲡⲥⲧ ϣⲁⲓⲣⲓ ⲉⲣⲱⲟⲩ ϧ[ⲉⲛ
ⲟⲩⲙⲉⲧϩⲉⲗⲗⲉ ϣⲁⲧⲉ ⲛⲟⲩⲁⲓ ⲉⲃ[ⲟⲗ
ⲛϧⲏⲧⲟⲩ ϩⲓⲙⲁ ⲛⲧⲉⲫⲉⲣⲙⲉⲟⲣⲉ
ⲛ]ⲛⲏ ⲉⲟⲛⲁϣⲱⲡⲓ

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.... ⲟ]ⲩⲟϩ ⲁϥϣⲟⲣϣⲉⲣ ϥ[ⲙⲛ
ⲧⲏⲣϥ] ⲉϧⲟⲩⲛ ⲉ ⲡⲓⲙⲁ ⲛⲉⲛⲕⲟⲧ
ⲛⲧⲉ ⲡⲥ]ⲱⲙⲁ ⲛⲧϯⲁⲧⲓⲁ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ
ⲛⲉ]
Ⲛⲓⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ ⲇⲉ ⲉⲧⲁⲩⲛ̣[ⲁ]ϩ̣ ⲁⲉ
ⲁ ⲡⲓⲟ]ⲩⲁⲁⲓ ⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲡⲱⲟⲩ
ⲁⲩⲧ]ⲱⲟⲩⲛⲟⲩ ⲁⲩⲓ ⲉϧⲟⲗϧⲉⲛ ⲡⲓ⟨ⲙⲁ⟩
ⲉⲧⲉ] ⲛⲁⲩⲭⲛⲏ ⲛϧⲏⲧϥ ⲁⲩⲱⲣⲓ ⲉ-
ⲣⲁⲧ]ⲟⲩ ϧⲁⲧⲉⲛ ⲡⲥⲱⲙⲁ ⲛⲧϯⲡⲁⲣⲑⲉ-
ⲛ]ⲟⲥ ⲉⲑⲟⲩⲁϧ ⲙⲁⲣⲓⲁ
Ⲫⲁ]ⲓ ⲇⲉ ⲉⲧ ⲁ ⲡⲉϥⲥⲛⲁϩ ⲥⲱⲗⲡ ⲉϧⲟⲗ
ⲙⲙⲟϥ ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ ⲡⲓⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲁ ⲡⲉϥⲉⲣⲏⲧ ⲓ̀ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ
ⲁϥϯⲣⲟ ⲉ̀ⲣⲱⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ
Ⲭⲉ ⲱ ⲡⲁⲥⲧ ⲛⲁⲓ ϧⲁ ⲧⲁⲙⲉⲧⲁⲑⲛⲁϩϯ
ⲟⲩⲟϩ ⲁϥⲓ ϣⲁ ⲡⲉⲧⲣⲟⲥ ⲉϥⲣⲓⲙⲓ ⲉϥ-

Frag. 7 (Cairo, no. 48. ii).

ϧⲉⲛ ⲉⲧⲉ ⲡⲓ[
ⲁⲩϫⲉⲙϥ ϧⲉⲛ[
ⲱⲧ ⲉϥⲟⲓ ⲙⲙ[
ϣⲁ ⲉⲣⲡⲓ ⲉ ⲡⲓⲕⲉϫ[ⲱⲟⲩⲛⲓ ⲉ-
ϧⲟⲗ
Ⲁⲛⲟⲛ ϩⲱⲛ ⲁⲛⲉⲙ[ⲓ
ⲉⲧⲁϥϣⲱⲡⲓ [
...]ⲓⲉ . [

ⲛⲟⲟϥ ⲅⲁⲣ ⲡⲥⲧ ⲡⲓϩ]ⲉⲗⲗⲏⲛⲟⲥ ⲉⲧ-
ⲥⲟⲛ ⲙⲉⲙ ⲡⲓⲭⲣⲓⲥⲧ]ⲓⲁⲛⲟⲥ ⲧⲏ-
ⲣⲟⲩ]
Ⲫⲁⲓ ⲉⲧⲉ ⲫⲱϥ ⲡⲓⲁ]ⲙⲁⲣⲓ ⲙⲉⲙ ⲧϧⲟⲙ
ⲙⲉⲙ ⲛⲧⲁⲓⲟ]ⲙⲉⲙ ⲡⲓⲱⲟⲩ ⲡⲭⲥ
ⲫⲛⲟⲩⲧ̀ ⲙⲙⲏ ⲛⲓⲙ̀ⲭ]ⲣⲏⲥⲧⲓⲁⲛⲟⲥ
ϣⲁ ⲉⲛⲉϥ ⲛ̀ⲧⲉ ⲡⲓⲉⲛ]ⲉϥ ⲧⲏⲣⲟⲩ
ⲁⲙⲏⲛ]

* * * * * *

× Frag. 6 *recto* ...×We sang over it (*sc.* the body of the Virgin) a spiritual song. But as we were going out to the tomb, it (the song) reached the heart of the chief priests.[1] They said to one another: "Come, let us slay them who carry her body and let us burn her body with fire." Now they, the lawless men, pursued after us; and we set down her body together with the bier and fled. But as for them, the Lord cast blindness upon them (all) save one of them, that he might be a witness of those things which were to happen.

* * * * * *

× *Verso* ...×and it (the fire[2]) destroyed the multitude, even unto the resting-place of the body of the holy Virgin. But when the Apostles saw that the Jews were retreated, they arose and came forth from the place wherein they were hiding. And when the man, whose arm was torn off, saw the Apostles, his courage returned unto him, and he besought them, saying: "O my lords, have pity upon my unbelief." And he came to Peter weeping and (saying)...[3]

× Frag. 7 *recto* ...×every [one] whom the...He was found in.....Who is...unto the rest. We also knew [...] which was come to pass...[4]

× *Verso* For He is the Lord of the ×Greeks together with all the Christians;[5] He unto Whom belongeth might and power and honor and glory, Christ, the Very God of the Christians, for ever and ever. Amen.

1 The chief-priests are mentioned in this context in a Sahidic fragment (Robinson, *Copt. Apocr. Gosp.*, pp. 78 f.).

2 The Jews are smitten with fire in the narrative of the Assumption of Theodosius (*op. cit.*, pp. 118 f.).

3 The report of the incident is taken up at this point and carried on in the fragment published by Revillout (see above, pp. 55 f.). The Theodosian narrative (Robinson, p. 118) does not mention the man who escaped blindness.

4 Perhaps parallel to Revillout's text, *op. cit.*, p. 66, l. 14.

5 Cp. *Romans* x, 12.

TEXTS RELATING TO THE VIRGIN

C. EVODIUS OF ROME

On the Death of the Virgin.

Parchment. Three fragments (Cairo, nos. 31, 31^{Add} i and ii) derived from two copies of the *Death of the Virgin* ascribed to Evodius of Rome.[1]

Frag. 1 (Cairo, no. 31^{Add} i), 21.5 × 21.5 cm., is the upper part of a leaf numbered —$\overline{\lambda\bar{\epsilon}}$, the last in quire $\bar{\epsilon}$:[2] the inner edge and lower part have been torn away. The hand (which is identical with the hand of No. IX, Frag. 3; cp. Plate X B) is somewhat angular, though regularly formed, with thickened down-strokes and may be assigned to the twelfth century. The stops used are ⁘ (to distinguish clauses), and ·:· (marking the ends of paragraphs). Both are in red ink: the stop · (black ink), used by the original scribe, has been allowed to stand in many places.

Frag. 2 (Cairo, no. 31), 21.8 × 27.5 cm.,[3] is from the same MS. The upper right-hand portion of the text has been clipped off diagonally, and the lower margin is missing.

Frag. 3 (Cairo, no. 31^{Add} ii), 26.5 × 19 cm.,[4] has a written column of 31 lines measuring 23.5 × 13 cm. The stop -:- is used occasionally at the end of a paragraph; but the hand, a thick, rounded uncial markedly smaller than the hand of Frags. 1–2, shows that the leaf belonged to a second and probably earlier copy.

A collation of the new fragments with the text of Lagarde (' L.') is here given.

Frag. 1 *recto.*

(= L(agarde) p. 48$^{15-25}$ ⲧⲱⲟⲩⲛⲓ *to* ⲱ ⲧⲁⲥⲣⲟⲙⲛⲓ.)

l. 1 ⲧ]ⲱⲟⲩⲛⲟⲩ : L. 48^{15} ⲧⲱⲟⲩⲛⲓ.

Frag. 1 *verso.*

(= L. p. 48^{30}–49^{8} ⲁⲉ ⲁⲓⲉⲣⲱϯ *to* ⲙⲫⲟⲟⲩ ⲏⲉⲛ ⲛⲓ-.)

ll. 1–2 ⲁⲓⲉ̄ⲣⲱϯ ⲉ̄ⲃ̄ⲟⲗ ⲙ̄ⲙⲱⲟⲩ ⁘ ⲁ[...]ⲛⲩ ⲉ̄ⲃ̄ⲟⲗ ⲙ̄ⲙⲱⲟⲩ ⁘ : L. 48^{30} ⲁⲓⲥⲓ ⲉ̄ⲣⲱϯ ⲉ. ⲙ. (omitting the last three words).

l. 8 ⲕⲁⲓ ⲁⲣⲉⲧⲉ[...: L. 49^{2} ⲕⲁⲁⲉ.

l. 11 ⲡⲁ[ⲣ]ⲙⲁ : L. 49^{3} ⲡⲓⲁⲣⲙⲁ.

l. 12 ⲛ̄ⲧⲁⲥⲓ ⲙ̄ⲙ[ⲟⲥ : L. 49^{4} ⲛⲧⲁⲟⲗϯ.

Frag. 2 *recto.*

(= L. p. 50$^{3-11}$ ⲗⲟⲓⲡⲟⲛ ⲙⲡⲉⲣⲣⲓⲙⲓ *to* ⲉⲟⲣⲉ ⲟⲁⲓ ⲙⲟⲩ ⲱⲁ ⲉⲡⲉⲉ[5].)

ll. 7 f. ϯⲛⲁⲭⲁⲥ ⲁⲛ ⲉ.ⲱⲧⲉⲙⲟⲩ[ⲟⲛⲉⲉ ⲉⲣⲱ]ⲧⲉⲛ : L. 50^{4} ϯⲛⲁⲭⲁⲥ ⲁⲛ ⲛⲟⲩⲉⲱⲉⲛ ⲉⲟⲣⲉⲧⲟⲩⲟⲛⲉⲉ ⲉⲣⲱⲧⲉⲛ.

ll. 9–10 ⲉ̄ⲣⲱ[ⲧⲉⲛ ⲁⲛ ⲛ̄]ⲭⲱⲗⲉⲙ ⁘ ⲧⲁⲙⲁⲩ ⲛⲁⲉⲟⲛⲥ ⲉⲣ[ⲱⲧⲉⲛ] ⲁⲛ : L. 50^{5} ⲉⲣⲱⲧⲉⲛ ⲁⲛ ⲟⲩⲁⲉ ⲧⲁⲕⲉⲙⲁⲩ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁⲉⲟⲩⲉ ⲉⲣⲱⲧⲉⲛ ⲁⲛ.

ll. 12–14 ⲉⲓⲛⲁ ⲛ̄ⲧⲉⲥⲟⲉⲗⲏⲗ ⲛ̄ⲁⲉ ⲧⲉⲧⲉⲛϯⲩⲭⲏ : L. 50$^{7-8}$ ⲉⲓⲛⲁ ⲛ̄ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̄ⲣⲟⲥ ⲛ̄ⲧⲉⲥⲟⲉⲗⲏⲗ &c.

ll. 19 f. ⲙⲏ ⲙ̄ⲙⲟⲛ ⲱⲭⲟⲙ ⲙ̄ⲙⲟⲕ ⁘ ⲉ ⲱⲧⲉⲙⲟⲣⲉ ⲟⲁⲓ ⲙⲟⲩ [ⲱⲁ] ⲉⲡⲉⲉ : L. 50^{10} ⲙⲏ ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲉⲟⲣⲉ ⲟⲁⲓ ⲙⲟⲩ ⲱⲁ ⲉⲡⲉⲉ. (Our fragment clearly has the correct text: "Canst thou not cause that she should not ever die?" Robinson's explanation (*op. cit.*, p. 211 note 9) of L.'s text may therefore be abandoned.)

Frag. 2 *verso.*

(The text is too faint for accurate transcription.)

Frag. 3 *recto.*

(= L. p. 51$^{14-25}$ ⲟⲩⲟⲉ ⲡⲁⲱⲏⲣⲓ *to* ⲉ ⲧⲉⲭⲙⲁⲩ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ.)

l. 1 ⲡⲁⲱⲏⲣⲓ ⲙ̄ⲙⲉⲛⲣⲓⲧ : L. 51^{14} omits the latter word.

ll. 2–3 ⲟⲩⲟⲉ ⲛⲧ[ⲁⲫⲓ]ⲁⲉⲟⲙ ⲉⲓⲥⲱⲧⲉⲙ : L. 51^{14} ⲟⲩⲟⲉ ⲛⲧⲁⲱⲱⲛⲓ ⲏⲉⲛ ⲟⲩⲙ̄ⲕⲁⲉ ⲛ̄ⲉⲛⲧ ⲁⲓⲥⲱⲧⲉⲙ.

l. 4 ⲉⲣⲟⲕ ⲉⲕⲭⲱ ⲙⲙⲟⲥ : L. 51^{15} omits the two latter words.

1 For the text (from *Cod. Vat. Copt.* LXII, 5—itself a Macarius MS.) see Lagarde, *Aegyptiaca*, pp. 38 ff. A translation is given in Robinson's *Copt. Apocr. Gospels*, pp. 44 ff.

2 The *verso* is headed $\overline{\lambda\bar{\epsilon}}$ $\overline{\imath\varsigma}$ (Ornament) $\overline{\text{n}\chi\text{c}}$ $\bar{\epsilon}$.

3 The complete width of the page.

4 The upper and outer margins have been cropped: the heading $\overline{\imath\text{n}[\text{c}}$ $\overline{\text{n}\chi\text{c}}$] (sq. ornament) ⲛⲁⲓ ⲛⲏⲓ is mutilated: the page (or folio) and quire numbers are lost.

5 The indefinite beginnings of four preceding lines in our fragment are ignored.

ll. 8–10 ⲉⲩϯ ϩⲟϯ ⲛ̄ⲛⲏ ⲉⲧ ⲉⲩⲛⲏⲟⲩ: L. 51[17] ⲉⲩϯ ϩⲟϯ ⲛⲉⲙ ϧⲓⲥⲓ ⲛ̄ⲛⲏ ⲉⲧ ⲉⲩⲛⲁⲓ.

l. 13 ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲓⲉ ⲛ[ⲁⲱ ⲛϩⲏ]: L. 51[18] ⲙⲡⲁⲓⲣⲏϯ ⲡⲱⲥ.

ll. 15 f. ⲙⲛⲡⲱⲥ ⲛ̄ϯ[ⲛⲁϫⲉ]ⲙⲁϩⲟⲙ ⲁⲛ ⲛ̄ⲉⲣⲟ.: L. 51[19] ⲛ̄ⲁⲱ ⲛ̄ⲣⲏϯ ϯⲛⲁⲱⲉⲣⲟⲉⲱⲣⲓⲛ.

l. 18 ⲛⲟ̄ⲧ̄ ⲁ]ⲉ ⲛⲉϫⲁϥ (the lacuna admits no more): L. 51[20] ⲛⲉⲛⲟ̄ⲧ̄ ⲁⲉ ⲓⲏ̄ⲥ̄ ⲛⲉϫⲁϥ.

l. 20 ⲉⲣϩⲟϯ ϩⲱⲓ: L. 51[21] omits ϩⲱⲓ.

l. 22 ⲛ̄ϯϫⲟⲙ ⲙ̄ⲫⲙⲟⲩ: L. 51[22] ⲛ̄ϫⲟⲙ ⲛⲓϧⲉⲛ ⲛⲧⲉ ⲫⲙⲟⲩ.

l. 23 f. ϧⲁⲧⲟϯ ⲉ̈ⲧⲉ ⲁ̀ⲛⲟⲕ ⲛⲉ ⲛ̄ⲁⲱ ⲛ̄ⲣⲏϯ ⲧⲉⲣⲁⲉⲣϩⲟϯ: L. 51[22–23] ϧⲁⲧⲟϯ ⲡⲱⲥ ⲧⲉⲉⲣϩⲟϯ.

ll. 24 f. ϧⲁⲧϩ ⲙ̄ⲫⲙⲟⲩ ⲛⲉⲙ ⲛⲉⲫⲙⲟⲣⲫⲏ: L. 51[23] ϧⲁⲧϩ ⲛⲉⲫⲙⲟⲣⲫⲏ.

l. 28 ⲱⲉⲛϩⲛⲧ ⲛ̄ϧⲣⲏⲓ ⲛ[ϧⲏⲧⲥ] ⲛ̄ϫⲉ ⲓⲏ̄ⲥ̄: L. 51[25–6] ⲱⲉⲛϩⲛⲧ ⲛ̄ϫⲉ ⲛⲟ̄ⲧ̄ ⲛ̄ϧⲣⲏⲓ ⲛϧⲏⲧϥ (*sic*).

Frag. 3 *verso*.

(= L. 51[26]–52[4] ⲁϥϥⲱϯ ⲉ̈ϧⲟⲗ *to* ⲉⲣⲱⲫⲏⲓ ⲉⲙⲁ[ⲱ]ⲱ.)

l. 7 ⲛ̄ϯⲛⲣⲉⲛ ⲟⲩⲟϩ: L. 51[28] ⲧⲏⲣⲟⲩ (only).

l. 16 ⲉⲓⲡⲁⲕⲱⲥ ⲙ̄ⲡⲥⲱⲙ[ⲁ: L. 51[32] ⲡⲧⲁⲙⲁⲕⲁⲣⲓⲁ ⲙ̄ⲙⲁⲩ.

ll. 20–23 ⲟⲩⲟϩ ϧⲉⲛ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲁ[ⲙⲁⲩ ⲛ̄]ⲧⲁⲱⲱⲛⲓ ⲛⲏⲓ ⲙ̄ⲙⲁⲛ ⲛ̄ⲁ̄ ⲛ̄ⲁϧⲟⲧ: L. 51[33] ⲟⲩⲟϩ ⲉϧⲉⲛ ⲡⲥⲱⲙⲁ ⲡⲧⲁⲙⲉⲛⲣⲓⲧ ⲙ̄ⲙⲁⲩ (only).

l. 24 ⲡⲉⲧⲣⲟⲥ ⲁⲫⲱⲉ ⲛ[ⲁ]ϥ ϩⲓϫⲉⲛ ⲡⲓⲙⲁⲛⲉⲣⲱⲱⲟⲩⲱⲓ: L. 52[1] omits all after ⲡⲉⲧⲣⲟⲥ.

D. THEODOSIUS

The Death and Assumption of the Virgin.

Parchment. Five leaves —ⲏ̄, —ⲙ̄, —ⲙⲁ̄, —ⲛ̄, —ⲯ̄ (Cairo, no. 9, 9[Add] i–iii) from one MS. of the Theodosian *Dormitio Mariae*, to which also belong two leaves at Manchester (Rylands Lib., Coptic no. 441) numbered —ⲛⲏ̄, —ⲡⲏ̄, and two leaves at Leipzig (*Cod. Tisch.* XXVI, 1; XXVII, 9), the latter unfoliated, the former numbered —ⲯⲏ̄.[1] These were recovered (from Dêr Abû Makâr) by Tattam and Tischendorf respectively. The numeration is by pages, so that —ⲛ̄, —ⲛⲏ̄ and —ⲡⲏ̄, ⲯ̄, —ⲯⲏ̄ are adjacent leaves. Since —ⲛ̄, —ⲯ̄ form a single sheet, the quire must have contained at least six leaves (12 pp.).

The leaves —ⲛ̄, —ⲯ̄ measure 29.2 × 22 cm.; —ⲏ̄ (slightly cropped) is 28.4 × 21 cm.; the other two leaves having been robbed of their margins,[2] measure 25.4 × 15 and 24.3 × 15 cm. The written column is 22.5 × 12.5–13 cm. For the hand,[3] which is rough and uneven, compare Plate XII, Hyv. *Album*, Plate XXXII, XLII, 4.

The narrative portion of the work has been edited by Forbes Robinson[4] from the complete MS., brought likewise from Dêr Abû Makâr by Assemani, and now at Rome (*Cod. Vat. Copt.* LXI, 4). Below is given the full text of fo. —ⲏ̄, containing the exordium of the homiletic introduction[5] (omitted by Robinson). A collation of the remaining leaves with Robinson's text is added.

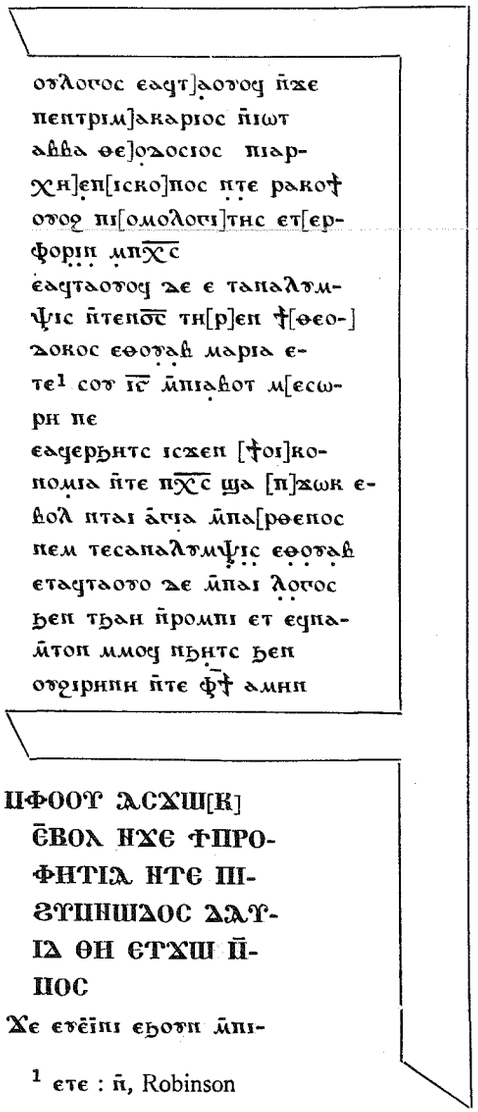
1 See Crum, *Cat. of the Copt. MSS. in the Rylands Library*, p. 219; Leipoldt, *l.c.*, p. 408. The association of the Rylands and Leipzig leaves was established by Crum: in style and script the new leaves are identical with the former.

2 Cp. No. XXIX. Margins were cut away to supply 'ties' and other material for binding new books (see Introduction, § 4).

3 *Coptic Apocryphal Gospels*, pp. 90 ff.

4 No. XIV (Mart. of James the Persian) is by the same hand and probably formed part of the same volume.

5 To this part of the work *Cod. Tisch.* XXVII, 9 also seems to belong.



ⲟⲩⲗⲟⲩⲟⲥ ⲉⲁⲩⲧ]ⲁⲟⲩⲟⲩ ⲛ̄ⲧⲉ
ⲡⲉⲛⲧⲣⲓⲙ]ⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ⲓⲱⲧ
ⲁ̄ⲃ̄ⲃ̄ⲁ ⲑⲉ]ⲟⲇⲟⲥⲓⲟⲥ ⲡⲓⲁⲣ-
ⲭⲏ]ⲉⲡ[ⲓⲥⲕⲟ]ⲡⲟⲥ ⲡ̄ⲧⲉ ⲣⲁⲕⲟ☥
ⲟⲩⲟⲩ ⲡⲓ[ⲟⲙⲟⲗⲟⲅⲓ]ⲧⲏⲥ ⲉⲧ[ⲉⲣ-
ⲫⲟⲣⲓⲁ ⲙ̄ⲡ̄ⲭ̄ⲥ̄
ⲉⲁⲩⲧⲁⲟⲩⲟⲩ ⲁⲉ ⲉ ⲧⲁⲡⲁⲗⲧⲙ-
ⲯⲓⲥ ⲛ̄ⲧⲉⲡⲟ̄ⲧ̄ ⲧⲏ[ⲣ]ⲉⲛ ☥[ⲑⲉⲟ-]
ⲇⲟⲕⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ ⲉ-
ⲧⲉ[1] ⲥⲟⲩ ⲓ̄ⲉ̄ ⲙ̄ⲡⲓⲁⲃⲟⲧ ⲙ[ⲉⲥⲱ-
ⲣⲏ ⲡⲉ
ⲉⲁⲩⲉⲣⲃⲏⲧⲥ ⲓⲥⲭⲉⲛ [☥ⲟⲓ]ⲕⲟ-
ⲛⲟⲙⲓⲁ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲱⲁ [ⲡ]ⲭⲱⲕ ⲉ-
ϩⲟⲗ ⲛⲧⲁⲓ ⲁⲅⲓⲁ ⲙ̄ⲡⲁ[ⲣⲑⲉⲛⲟⲥ
ⲛⲉⲙ ⲧⲉⲥⲁⲡⲁⲗⲧⲙⲯⲓⲥ ⲉⲑⲟⲩⲁⲃ
ⲉⲧⲁⲩⲧⲁⲟⲩⲟ ⲁⲉ ⲙ̄ⲡⲁⲓ ⲗⲟⲩⲟⲥ
ϩⲉⲛ ⲧϩⲁⲛ ⲛ̄ⲣⲟⲙⲡⲓ ⲉⲧ ⲉⲕⲡⲁ-
ⲙ̄ⲧⲟⲛ ⲙⲙⲟⲩ ⲛϩⲏⲧⲥ ϩⲉⲛ
ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ☥ ⲁⲙⲏⲛ

ⲂⲀ

ⲟⲩⲣⲟ ⲛ̄ⲣⲁⲡⲡⲁⲣ[ⲑⲉⲛⲟⲥ ⲣⲓ
ⲫⲁⲣⲟⲩ ⲙ̄ⲙⲟⲥ ⲉ[ⲩⲉⲓⲛⲓ
ⲛⲁⲩ ⲉ̄ϩⲟⲩⲛ ⲛ̄ⲡⲉⲥⲕ[ⲉ-
ⲱⲫⲉⲣⲓ ⲧⲏⲣⲟⲩ
Ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲡⲉⲡⲓⲱⲧ ⲙⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲟⲩⲟⲛ ⲟⲩⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ϩⲉⲛ ⲛⲁⲓⲥⲁⲁⲓ
Ⲕⲁⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲉⲩⲉⲓⲛⲓ ⲉ̄-
ϩⲟⲩⲛ ⲙ̄ⲡⲓⲟⲩⲣⲟ ⲛ̄ⲣⲁⲡ-
ⲡⲁⲣⲑ[ⲉ]ⲛⲟⲥ ⲣⲱⲥ ⲣⲓϫⲉⲛ
ⲟⲩⲙⲛⲏⲩ ⲣⲓ ⲫⲁⲣⲟⲩ ⲙ̄-
ⲙⲟⲥ ⲣⲱⲥ ⲣⲓϫⲉⲛ ⲟⲩⲓ̈
ⲁⲉ ⲉⲩⲉⲓⲛⲓ ⲛⲁⲥ ⲉϩⲟⲩⲛ
ⲛⲛⲉⲥⲕⲉⲱⲫⲉⲣⲓ ⲧⲏ-
ⲣⲟⲩ
Ⲗⲟⲓⲡⲟⲛ ⲡⲉϫⲁⲩ ⲁⲉ ⲙⲟⲓ
ⲛⲏⲓ ⲙⲡⲉⲧⲉⲛⲛⲟⲩⲧⲉ ⲉⲩ-
ⲟⲣⲩ ⲛⲉⲙ ⲡⲉⲧⲉⲛⲕⲁ☥
ⲉⲩⲧⲟⲩϫⲛⲟⲩⲧ ⲣⲓⲙⲁ ⲛ-
ⲧⲉ ⲡⲓⲥⲁⲁⲓ ⲙⲟⲩⲱ ⲁⲧⲟⲙⲉ
ⲧⲁϩⲙⲟ
Ⲡϩⲟⲟⲩ ⲅⲁⲣ ⲁⲩⲓⲛⲓ ⲉϩⲟⲩ(ⲛ)
ⲙ̄ⲡⲓⲟⲩⲣⲟ ⲛ̄ⲣⲁⲡⲡⲁⲣⲑⲉ-
ⲛⲟⲥ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲡⲓ-
ⲥⲱⲙⲁ ⲙ̄ⲡⲁⲣⲑⲉⲛⲓⲕⲟⲛ ⲛ̄-
ⲧⲉ ☥ⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉⲙ
ⲧⲉⲥⲯⲩⲭⲏ ⲛⲁⲗⲏⲑⲓⲛⲏ
ⲉⲩⲟⲓ ⲛⲟⲩⲁⲓ ⲡⲉⲙ ⲡⲟⲩⲉ-
ⲣⲛⲟⲩ.

ⲠⲪⲞⲞⲨ ⲀⲤⲬⲰ[Ⲕ]
ⲈⲂⲞⲖ ⲎⲬⲈ ☥ⲠⲢⲞ-
ⲪⲎⲦⲒⲀ ⲎⲦⲈ ⲠⲒ-
ⲤⲨⲠⲎⲰⲀⲞⲤ ⲀⲀⲨ-
ⲒⲀ ⲐⲎ ⲈⲦⲬⲰ Ⲛ̄-
ⲚⲞⲤ
Ⲭⲉ ⲉⲩⲉⲓⲛⲓ ⲉϩⲟⲩⲛ ⲙ̄ⲡⲓ-

[1] ⲉⲧⲉ : ⲛ̄, Robinson

×*A Discourse which our thrice-blessed Father Abba Theodosius, the Archbishop of Rakoti and the Confessor*[1] *who put on Christ, delivered. And he delivered it touching the Assumption of the Lady of us all, the pure Mother of God, Mary, which is the sixteenth day of the month Mesôrê; beginning from the Dispensation of Christ unto the End of this Holy Virgin and her pure Assumption. And he delivered this Discourse in his last year, wherein he was to fall asleep. In the Peace of God! Amen.* × (p. 1)

Today is fulfilled the prophecy of the singer, David, which saith:[2] "They shall bring in unto the ×King virgins behind her: they shall bring in unto him all her companions also." × (p. 2)

Verily, O our Father the Prophet, there is a mystery in this saying. Thou sayest: "They shall bring in unto the King virgins," implying a multitude; "behind her," implying one: "they shall bring in unto her all her companions also."

Moreover he[3] saith: "Give me your devout attention and your heedful understanding, that the discourse may proceed without check. For today they bring in unto the King virgins, that is the virgin body of the Virgin and her very Soul, both together."

1 Theodosius I, Patriarch of Alexandria 535–567 A.D., was banished by Justinian in 538 A.D. (see *Hist. of the Patr.*, ed. Evetts, pp. 191 ff.).

2 *Ps.* XLV, 15.

3 ? Theodosius.

(1) Pp. (ϰ̅ϑ̅), ϰ̅ (= Robinson, p. 102[9–28] ϩ|ⲓⲛⲁ ⲛⲧⲁⲟⲩⲱⲛϩ *to* ⲧⲱⲟⲩⲛⲓ ⲙⲁ|).

Recto l. 9 ⲛⲓⲉⲛⲉϩ ⲧⲏⲣⲟⲩ: R. 102[12] omits ⲧⲏⲣⲟⲩ.

Verso l. 4 ⲛ̄ϩⲁⲡⲣⲉϥ-: R. 102[20–21] ⲛ̄ⲟⲩⲣⲉϥ—.

l. 24 ⲡⲁⲑⲣⲟⲡⲟⲥ: R. 102[26] adds ⲛ̄ⲧⲉ ⲡⲁⲱⲟⲩ.

(2) Pp. (ⲙ̅ⲛ̅), ⲙ̅ⲍ̅ (= Robinson, p. 104[18]–106[10] ϫⲓⲛϣⲉ ϣⲁⲣⲱⲟⲩ *to* ⲉⲧⲁⲣⲉⲧⲉⲛ|).

Recto l. 12 ⲛ̄ⲛⲓⲣⲉϥⲙⲱⲟⲩ: R. 104[21] ⲛ̄ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ.

l. 21 ⲛ̄ϣⲁϣⲓ: R. 104[25] ⲉⲛϣⲁϣⲓ.

Verso l. 8 ⲧⲉⲧⲉⲛ☥: R. 106[3] ⲛⲧⲉⲧⲉⲛ☥.

l. 9 ⲙⲛ ⲥϧⲛⲟⲩⲥ *sic*: R. 106[4] ⲙⲛ ⲥⲥϧⲛⲟⲩⲧ.

ll. 17–21 ⲛⲥⲛⲟⲩ ⲛⲓϧⲉⲛ [ⲙⲁ]ⲣ ⲡⲁϣⲏⲣⲓ ⲟⲩⲟϥ [ⲡϣ]ⲏⲣⲓ ⲙ̄ⲫ̄☥ ϧⲉⲛ ⲟⲩⲙⲉⲑ[ⲙⲏⲓ]: R. 106[7] omits all after ⲛⲓϧⲉⲛ.

(3) Pp. (ⲙ̅ⲑ̅), ⲛ̄ (= Robinson, p. 108[20]–110[13] ⲉ|ⲑⲟⲧⲁϩ *to* ⲁⲥⲉⲡⲕⲟⲧ).

Recto l. 5 ⲡⲁⲗⲓⲛ: R. 108[22] omits.

l. 9 ⲛ̄ϩⲁⲡϧϩⲱⲥ: R. 108[24] omits superfluous ϩ.

l. 21 ⲙⲁ ⲛ̄ⲕⲟⲧ: R. 110[1] ⲙⲁ ⲛⲉⲡⲕⲟⲧ.

Verso ll. 3 f. ⲛⲓⲟⲩⲛⲟϥ: R. 110[4] omits ⲛⲓ-.

l. 4 ⲛ̄ⲉ̈ⲛⲉϩ: R. 110[4] ⲉ̄ⲡⲉⲛⲉϩ.

ll. 7 f. ⲡⲣⲟⲥⲉⲩϫⲏ ⲙⲡⲁⲓ ⲣⲏ☥: R. 110[6] omits ⲙ̄ⲡⲁⲓ ⲣⲏ☥.

l. 9 ⲥⲁϧϧⲁⲱⲑ (one ϧ added above the line): R. 110[6] ⲥⲁϧⲁⲱⲧ.

l. 11 ⲉⲙⲙⲁⲡⲟⲩⲏⲗ: R. 110[7] ⲉⲙⲁⲡⲟⲩⲏⲗ.

l. 14 ⲙⲁⲣⲟⲩⲱⲛ: R. 110[8] ⲙⲁⲣⲟⲩⲟⲩⲱⲛ.

l. 16 ⲛ̄ⲧⲉ ⲧⲉⲕ: R. 110[9] ⲛ̄ⲧⲉ ⲡⲉⲕ.

l. 28 ⲁⲥⲛ̄(ⲕⲟⲧ): R. 110[13] ⲁⲥⲉⲡⲕⲟⲧ.

(4) Pp. (ⲛ̅ⲑ̅), ⲝ̅ (= Robinson, p. 116[6–25] ϧⲉⲛ ⲟⲩⲥⲉⲙⲛⲏ *to* ⲛⲟⲩϫⲣⲱⲙ).

Recto l. 1 ⲥⲉⲙⲛⲓ: R. 116[6] ⲥⲉⲙⲛⲏ.

l. 2 ⲛ̄ⲱⲗⲓ: R. 116[7] ⲉⲛⲱⲗⲓ.

l. 5 ⲟⲩⲑⲱⲟⲩⲧⲉⲥ: R. 116[8] ⲟⲩⲑⲱⲟⲩⲧⲥ.

Verso l. 2 ⲓⲱⲁⲧⲙ: R. 116[16] ⲓⲱⲁⲕⲓⲙ.

l. 8 ⲛ̄ⲛⲉⲧⲉⲛϧⲉⲗⲗⲉⲩ: R. 116[19] ⲛ̄ⲛⲉⲧⲉⲛϧⲁⲗ.

l. 20 ⲧⲉⲛⲛⲁⲁⲓϥ: R. 116[22] ⲉ̄ⲧⲉⲛⲛⲁⲁⲓϥ.

E. *An Encomium on the Virgin.*

Parchment. Three fragments (Cairo, no. 10, 10[Add]) from one MS. Frags. 1–2 are two leaves forming a single sheet but not consecutive: the page or folio numbers are lost. Frag. 3 comprises the remains of a similar sheet of which the left-hand leaf is represented only by a small and illegible fragment (not reproduced): much of the outer portion of the right-hand leaf, which is numbered on the *verso* ϰ̅, is lost owing to decay. Possibly other fragments of this MS. may be identified at Leipzig or elsewhere.

The page measures 33 × 27 cm., the written column 27 × 16 cm. There are guide-lines to every alternate line of the text: the stop ⁘ (red) is ordinarily used, but ⁘ and ⁘ occur once each. The hand, a large, regular, square uncial (see Plate IV B), resembles the hand of Hyvernat, *Album*, Plate XXXVII (X century).

In Frags. 1–2 various Old Testament worthies—Elias, Moses (?), Judith, Gideon—are invoked: the contents of Frag. 3 are not altogether clear owing to its damaged condition. Though in all the Virgin is lauded, certain indications (see Frag. 1, *recto*, ll. 24 ff.) suggest that the work was at least formally a Panegyric on the Nativity.

Frag. 1 (Cairo, no. 10).

Ⲟⲩⲡⲣⲟⲫⲏ[ⲧⲏⲥ ⲙ̄ⲙⲛⲓ ⲟⲩⲟⲩ ⲟⲩ-
ⲣⲉⲩϯⲥⲃⲱ [ⲟⲩⲟⲩ ⲟⲩⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲟⲛ ⲡⲉ .[
ϧⲁⲧⲉⲛ ⲛ̄ⲁⲭⲁϧ[
ⲙⲙⲟⲩ ⲧⲡⲟⲗ[ⲓⲥ
Ⲟⲩⲑⲁⲩⲙⲁⲧⲟⲩⲣⲅ[ⲟⲥ ⲡⲉ ⲉⲧⲁⲩ-
ⲧⲟⲩⲛⲟⲥ ⲡⲱⲛ[ⲣⲓ ⲛ̄ϯⲭⲛⲁ
ⲉ̄ϧⲟⲗϧⲉⲛ ⲡⲓⲛ ⲉⲫ[ⲙⲱⲟⲩⲧ
Ⲟⲩⲣⲉⲩⲥⲁⲛⲱⲟ ⲡ[ⲉ ⲡⲧⲉ
ⲡⲓⲟⲣⲫⲁⲛⲟⲥ ⲡⲉ [ϧⲉⲛ ⲡⲓⲥⲛⲟⲩ ⲙ̄-
ⲡⲓⲣϧⲱⲟⲩ
Ⲟⲩⲣⲉⲩⲥⲱⲧ ⲉϧⲟⲗ [ⲡⲥⲛⲏⲓ ⲉⲧⲁⲩ-
ϧⲱⲧⲉϧ ⲛ̄ⲛⲓϫⲁⲓ [ⲛⲧⲉ ⲡⲟ̄ⲥ̄
Ⲟⲩⲣⲉⲩⲭⲟⲣⲥⲉⲣ ⲡ[ⲉ ⲛ̄ⲛⲓ]ⲙⲁ [ⲡ]ⲉⲣ-
ⲭⲱⲟⲩⲓ ⲛ̄ⲧⲉ ϯϩⲁⲗ[1]
Ⲉⲓⲛⲁϫⲟⲥ ϫⲉ ⲟⲩ ⲉⲟⲩⲉ ⲟⲩⲣⲱⲙⲓ
ⲉⲩⲉⲛ ⲭⲣⲱⲙ ⲉ̄ϧⲟⲗϧⲉⲛ ⲧⲫⲉ
ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̄ⲧⲉⲩⲟⲩ-
ⲱⲱⲥ
Ⲟⲩⲟⲩ ⲟⲛ ⲡⲓⲙⲱⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ ⲉ̄ⲧⲉⲩ-
ⲟⲩⲱⲥ [ⲛⲁ]ⲓ ⲧⲏⲣⲟⲩ ⲉ̄ⲣⲉ ⲛⲁⲓ ⲣⲱ-
ⲙⲓ ⲛ̄ϧⲏⲛⲧⲥ[2] ⲥⲉⲙⲡⲱⲁ ⲛ̄ⲧⲉⲡⲧⲉⲡ-
ⲣⲟⲩⲧ [ϫⲉ ⲛⲁⲩ]ⲛⲁⲩ ⲉ ⲫ̄ϯ
Ⲁⲙⲟⲩ ⲗⲟⲓⲡ[ⲟⲛ ⲙⲫ]ⲟⲟⲩ ⲛ̄ⲧⲉⲕⲉⲣ-
ⲙⲉⲟⲣⲉ ⲙⲡ.[..ⲛ̄ϧⲏⲛ]ⲧⲩ ϫⲉ ⲛⲁⲓ
ⲕⲟⲩϫⲓ ⲛ̄ⲱⲱ[ⲛⲣⲓ ⲙ̄ⲙⲁ]ⲣⲓⲁ ⲙⲁⲥⲩ
ⲙ̄ⲫⲟⲟⲩ ⲛ[.....]ⲉⲧⲥⲁϫⲓ ⲛⲉ-
ⲙⲁⲕ ⲛ̄ⲛⲁⲩ ⲛⲓⲃⲉⲛ ⲛⲉ ⲟⲩⲁⲓ ⲛⲁⲓ
ⲟⲩⲁⲓ ⲛⲉ Ⲟⲩⲟⲩ ⲡ.ⲧ
ⲛⲉ
Ⲥⲧⲁⲩⲫⲱⲱⲩ ⲁⲛ ⲟⲩⲁⲉ ⲉⲧⲁⲩⲱⲓϯ ⲁ(ⲡ)
ⲟⲩⲁⲧⲫⲱⲱⲩ ⲥⲁⲣ ⲛⲉ ⲟⲩⲟⲩ ⲟⲩ-

[.....]ⲕ [....] ⲣⲟ
[.....]ⲉⲣⲟⲩ ⲟⲩⲟⲩ
[.....].ⲩ.ⲕ ⲩⲛⲁⲩ ⲟⲛ
[.....].
[.....] ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲡⲁⲓ
[.....]ⲩⲥⲓ ⲙⲡⲓⲣⲙⲟⲩ ⲡ̄ⲭ̄ⲥ̄
[.....ⲙ]ⲁⲣⲓⲁ ⲙ̄ⲫⲉⲣⲓ ⲙⲁ
[.....]ⲟⲥ ⲧⲁⲓ ⲕⲟⲩϫⲓ
[.....ⲧⲟ]ϧⲏⲛⲟⲩⲧ ⲁⲩ-
[.....ⲉ]ϧⲣⲏⲓ ⲉ̄ ⲡⲓⲙⲱⲟⲩ ⲉ-
[.....]ⲉ̄ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲛⲉ ⲉⲧ-
[.....ϧ]ⲉⲛ ⲡⲱⲁⲱⲓ ⲛ̄ϯⲙⲉⲧ-
[ⲁⲟⲩⲁⲣϯ ⲛ]ⲉⲙ ⲡⲱⲗⲉⲛ ⲛ̄ⲓⲡⲛⲟ-
ϧ[ⲓ]
Ⲟⲩⲟⲩ ⲡⲓⲙⲱⲟⲩ ⲙⲉⲛ ⲉⲧⲉⲙⲙⲁⲩ
ⲁⲩⲗⲟⲭ ⲱⲁ ⲉϧⲟⲩⲛ ⲉ̄ ϥⲟⲟⲩ
Ϯⲙⲉⲧⲣⲱⲙⲓ ϫⲉ ⲁⲥⲟⲓⲱⲙⲥ ϧⲉⲛ ⲛⲁⲓ
ⲙⲱⲟⲩ ⲉⲧⲣⲟⲗϫ ⲁⲩⲛⲁⲣϯ ⲧⲛ-
ⲣⲟⲩ ⲉ ⲉⲙⲙⲁⲛⲟⲩⲏⲗ ✣ Ⲟⲩⲟⲩ ⲥⲉⲟⲓ
ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲟⲩⲱⲛⲣⲓ ⲱⲁ ⲉ̄-
ϧⲟⲩⲛ ⲉ̄ ϯⲛⲁⲩ ⲛ[ⲉ]ⲙ ⲱⲁ ⲉⲛⲉϥ ⲛ̄-
ⲧⲉ ⲡⲓⲉⲛⲉϥ
Ⲁⲙⲏ ϫⲱ ⲱ ⲓⲟⲩⲁⲓⲧ [.....]. ⲛ̄ⲧⲉ ⲥⲏ-
ϥⲓ ϧⲉⲛ ⲡⲓⲡⲏ̄ ⲟ[ⲏ ⲉⲧⲁⲥ]ⲱⲗⲓ ⲛ̄ϧⲏⲛⲧⲥ
ⲡⲧⲁⲫⲉ ⲛ[ⲧⲉ ⲟⲗⲟⲫⲉⲣ]ⲡⲏⲥ ✣ ⲁⲙⲏ ⲛ̄-
ⲧⲉⲡⲁⲩ ⲉ ⲟ[ⲏ ⲉⲧⲁⲥ]ⲱⲗⲓ ⲛⲟⲩⲡⲟ-
ⲗⲉⲙⲟⲥ ⲉϧ[ⲟⲗϧⲉ]ⲛ ⲡⲕⲁ-
ϥⲓ
Ⲏⲟⲟ ϫⲉ ✣ ⲁⲣⲉ[ⲱⲗⲓ] ⲛⲧⲁⲫⲉ ⲛⲟⲩⲣⲱ-
ⲙⲓ ⲛ̄ⲟⲩⲱⲧ ⲟⲩⲟⲩ ⲟⲩⲗⲁⲟⲥ ⲛ̄ⲟⲩ-
ⲱⲧ ⲛⲉ ⲉⲧ ⲁⲣⲉⲛⲁϥⲙⲉϥ
Ⲁⲙⲏ ϯⲛⲟⲩ ⲛ̄ⲧⲉⲡⲁⲩ ⲉ ⲙⲁⲣⲓⲁ ⲉⲥ-

[1] *sic.* [2] ⲙ̄ϧⲏⲛⲧⲥ, *MS.*

×A prophet[1] [in truth and a] teacher [and a witness] also, [who . . .] before Ahab [. . .] him, the city [. . .]; a worker of miracles [who] raised up from the dead [the widow's] son; a nourisher of orphans [in the time of] dearth; a smiter [with the sword, who] slew the enemies [of the Lord]; a destroyer of the altars of Baal. . What shall I say of a man who brought down fire from Heaven at what time he would? And again, water at what time he would? All these things which were in the power of this man deserve our belief that he used to see God. × *Recto*

Come, then, today that thou mayest witness the [wonder? which hath come to pass thereon], namely the birth today of this little child of Mary, [come unto Him] Who spake with thee each several time, and . . . ; Who suffereth not division nor change, for He is indivisible and un[changing].

×. . . (l. 5) disciple of this [man . . .], who received the salt,[2] Christ. [Come, to behold the ?] new Mary . . . this little . . . purified, he [cast . . .] into the waters which [were bitter[3] . . .], that is, the peoples who [were steeped] in the bitterness of [unbelief] and the impurity of sin; and those waters have become sweet unto this day. And mankind hath received baptism in these sweet waters, and believed all upon Emmanuel, and hath been faithful together with their children unto this time and for ever and ever. × *Verso*

Come thou also, O Judith, [wielder ?] of the sword through the spirit—thou who didst cut off therewith the head of Holofernes; come, that thou mayest see her who cut off a war from the earth. Thou didst cut off the head of a single man, and it was a single people which thou didst deliver. Come that thou mayest behold Mary, who . . .

1 The presence of Elijah, as of other Old Testament worthies (see below), is here invoked.

2 *sic.*

3 Presumably the reference is to *Exodus* xv, 23 ff., and the personage invoked is Moses.

Frag. 2 (Cairo, no. 10).

Ⲓⲥⲙⲁⲉ . . . . . [
ⲣⲉⲙⲓ ⲱ ⲟⲛ ⲉⲧ[ⲁⲥ]ⲙⲁⲥ ⲫ̄ⲧ̄ ⲭⲉ
ⲙⲁⲩ ⲉⲣⲟⲩ ⲟⲩⲟⲩ ⲭⲉ ⲛⲁⲟⲩ . .
ⲛⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲓⲧⲉ ⲡⲓⲛⲓⲱⲧ̄ ⲛⲥⲟⲟ-
ⲛⲓ
Ⲱ ⲥⲉⲗⲉⲱⲛ ⲡⲣⲉⲥⲃⲉⲣⲁⲓⲁⲕⲣⲓⲧⲏⲥ
ⲉⲟⲩⲉ ⲟⲩ ⲁⲕⲉⲣⲡⲣⲁⲍⲓⲛ ⲙ̄ⲡⲥ̄ⲥ̄
ⲉⲩⲧⲟⲩⲛⲟⲥ ⲙ̄ⲙⲟⲕ ⲛⲥⲱⲧⲏⲣ ⲙ̄-
ⲡⲓⲥⲗ̄ ⲡⲓⲗⲁⲟⲥ ⲛⲛⲁⲱⲧⲛⲁⲣⲭⲏ
ⲁⲕⲉⲣⲉⲧⲓⲛ ⲉ̄ ⲟⲓ ⲛⲟⲩⲙⲛⲏⲙⲓ ⲟⲩⲟⲩ
ⲁⲩⲱⲱⲡⲓ
Ⲁ ⲡⲓⲕⲁⲧⲁⲣⲁⲕⲧⲏⲥ ⲛⲓⲧⲉ ⲧⲫⲉ ⲟⲩⲱⲛ
ⲁⲩⲱⲟⲩⲟ̄ ⲛⲟⲩⲙⲟⲩⲛϩⲱⲟⲩ ⲉ̄-
ϫⲉⲛ ⲟⲩⲙⲁ ⲛⲟⲩⲱⲧ ⳨ ⲱⲁⲧⲉ ⲡⲓ-
ⲥⲗⲁⲛ ⲛⲥⲟⲣⲧ ⲙⲟⲩ ⲙ̄ⲙⲁⲩⲁⲧⲥ ⲛ̄-
ⲧⲉⲕⲙⲟⲩ ⲛⲟⲩⲗⲁⲕⲁⲛⲏ ⲙ̄ⲙⲱⲟ[ⲩ ⲛ̄-
ϩⲏⲧⲥ
Ⲡⲉⲛⲉⲛⲥⲱⲥ ⲁⲕⲉⲣⲉⲧⲓⲛ ⲙ̄ⲡⲓⲉⲛⲁ[ⲡ-
ⲧⲓⲟⲛ ⳨ ⲟⲩⲟⲩ ⲁ̄ ⲡⲓⲙⲟⲩⲛϩⲱⲟ[ⲩ-
ⲧⲥⲉ ⲡⲕⲁⲣⲓ ⲧⲏⲣⲥ ⳨ ⲙⲡⲉⲭⲓ ⲉϫⲉⲛ
ⲡⲥⲟⲣⲧ ⳨ ⲱⲁⲧⲉⲕⲉⲙⲓ ⲭⲉ ⲁⲛ ϫⲛⲁ-
ϫⲉⲙϫⲟⲙ ϩⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ
Ⲁⲣⲏⲟⲩ ⲉⲧⲁⲕⲱⲱⲡⲓ ⲉⲱⲕ ⲛⲟⲩⲣⲱⲙⲓ
ⲙ̄ⲡⲣⲟⲫⲏⲧⲏⲥ ⳨
Ⲁⲣⲏⲟⲩ ⲉⲧⲁⲕⲥⲁϫⲓ ⲉⲱ[ⲕ] ⲙ̄ⲫⲣⲏⲧ̄ ⲛ̄-
ϩⲁⲧⲓⲁ ⳨ ⲫⲓⲱⲧ ⲙ̄ⲡⲛ̄ⲥ̄ ⳨ ⲫⲁⲓ ⲉⲧⲁⲩ-
ϫⲟⲥ ⳨ ⲭⲉ ⲩⲛⲏⲟⲩ ⲉⲡⲉⲥⲏⲧ ⳨ ⲙ̄ⲫⲣⲏⲧ̄
ⲛⲟⲩⲙⲟⲩⲛϩⲱⲟⲩ ⲉϩⲉⲛ ⲟⲩ-
ⲥⲟⲣⲧ
Ⲏⲟⲩ ⲡⲛ̄ⲥ̄ ⲛⲉ ⲡⲓⲙⲟⲩⲛϩⲱⲟⲩ ⳨ ⲙⲁ-
ⲣⲓⲁ ⲉⲱⲥ ⲧⲉ[1] ⲡⲓⲥⲟⲣⲧ ⳨ ⲧⲅⲓⲉϩⲓ ⲛⲁⲧ-
ⲱⲱⲗⲉϩ

[ ]. ⲁⲣⲉ ⲡⲓⲥⲟⲣⲧ
ⲉ]ⲣⲕⲁⲫⲁⲣⲟⲥ [ⲛ]ⲧⲉⲩⲓⲱⲓ ⲉϩⲟⲗ
ⲁⲣⲉⲩⲁⲛ ⲡⲓⲙⲟⲩⲛϩⲱⲟⲩ ⲓ̈ ⲉϫⲱⲩ
ⲫⲁⲓ ⲛⲉ ⲙ̄ⲫⲣⲏⲧ̄ ⲛ̄ⲧⲥⲱⲉⲗⲉⲧ ⲙ̄-
ⲙⲏ ⲙⲁⲣⲓⲁ ⳨ ⲧⲅⲓⲉϩⲓ ⲛⲁⲧⲱⲱⲗⲉϩ
ⲉⲧ ⲁ ⲫ̄ⲧ̄ ⲓ ⲉⲣⲡⲏ ⲉϫⲱⲥ ⲉϩⲟⲗϩⲉ(ⲛ)
ⲧⲫⲉ ⳨ ⲙⲡⲉⲥϩⲓⲥⲓ ⲁⲗⲗⲁ ⲁⲥⲉⲣⲟⲩ-
ⲟⲧ ⲛ̄ⲣⲟⲩⲟ
Ⲑⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ ⲉⲧⲁⲥⲫⲉⲣⲱ ⲛⲉⲥ-
ⲕⲗⲏⲙⲁ ⲉϩⲟⲗ ϣⲁ ⲫⲓⲟⲙ ⳨ ⲟⲩⲟⲩ
ⲛⲉⲥⲙⲟⲩⲗϫ ϣⲁ ⲫⲓⲁⲣⲟ ⳨ ⲟⲩⲟⲩ
ⲛⲉⲥϩⲏⲏⲓ ⲁⲩⲣⲱⲃⲉ ⲛ̄ⲣⲁⲛⲧⲱⲟⲩ
ⲉⲧⲉ ⲡⲓⲫⲁⲣⲓⲥⲉⲟⲥ ⲛⲉ ⲡⲏ ⲉⲧⲁⲱ
ⲙ̄ⲙⲟⲥ ⲭⲉ ⲁⲛⲟⲛ ⲛⲉ ⲛⲟⲓⲥⲓ ⲙ̄ⲡⲓⲗⲁ-
ⲟⲥ ⲉⲁⲥⲣⲟⲃⲥⲟⲩ ⲁⲧⲉⲣⲁⲃⲟⲩ-
ⲱ]ⲛⲉ ⲉϩⲟⲗ ⳨ ⲣⲓⲧⲉⲛ ⲧⲁⲟⲙ ⲙ̄ⲫ̄ⲧ̄
ⲉⲧⲁⲧⲉⲣϩⲏⲏⲓ ⲉ̄-
ⲣⲟⲥ
Ⲏ[ⲉ]ⲥⲛⲟⲩⲏⲓ ⲟⲛ ⲁⲩⲙⲁⲉ ⲡⲕⲁⲣⲓ ⲁⲥ-
ⲟⲓⲥⲓ ⲛ̈ⲭⲉ ⲛⲉⲥⲟⲩⲧⲁⲉ ⲉ̄ⲣⲟⲧⲉ
ⲛⲓⲱⲱⲛⲓ ⲧⲏⲣⲟⲩ ⲛ̈ⲧⲉ ⲡⲓⲗⲓⲃⲁ-
ⲛⲟⲥ
Ⲑⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ ⲉ̄ⲧ ⲁ ⲛⲓⲱⲱⲛⲓ ⲧⲏⲣⲟⲩ
ⲣⲱⲗ ⲉ̄ ⲣⲁⲧⲥ ⳨ ⲁⲧⲁⲓⲥ ⲛⲟⲩⲣⲱ ⲉ̄-
ϫⲱⲟⲩ ⲧⲏⲣⲟⲩ
Ⲑⲁⲓ ⲧⲉ ⲧⲣⲁⲙⲡⲟⲥ ⳨ ⲉⲣⲉ ⲡⲓϫⲣⲱⲙ
ⲛⲏⲟⲩ ⲉϩⲟⲗ ⲛ̄ϩⲏⲧⲥ ⳨ ⲟⲩⲁⲧⲕⲁⲣ-
ⲡⲟⲥ ⲧⲉ ⳨ ⲭⲉ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ
ⲁⲗⲗⲁ ⲁⲥ† ⲙ̄ⲡⲉⲥⲕⲁⲣⲡⲟⲥ ⲉⲧⲣⲟⲗϫ
ⲓⲏⲥ ⲡⲭⲥ ⁘
Ⲡⲉϫⲁⲥ ⲛⲁⲉ ⲧⲡⲁⲣⲁⲃⲟⲗⲏ ⳨ ⲭⲉ ⲁ
ⲡⲓⲱⲱⲛⲓ ⲧⲏⲣⲟⲩ ⲟⲱⲟⲩⲧ̄ ⲉ̄ ⲡⲟⲩ-
ⲉ̈ⲣⲏⲟⲩ

[1] ⲙⲉ, *MS.* (apparently).

×*Recto* ×. . . (l. 2) O thou who didst give birth to God . . . the Angel of the great council.[1]

O Gideon,[2] the questioner, wherefore didst thou tempt the Lord, Who raised thee up to be a savior of Israel, the people of stiff necks, and didst ask to be given a sign? And it was done. The torrents of heaven were opened: dew was poured upon a single spot, until the wool of a fleece was filled with it, so that thou didst fill a basin of water therewith. Afterwards thou didst ask for the contrary; and the dew watered the whole ground, but did not come upon the fleece, that thou mightest know whether thou wouldest find strength in the war.—Unless[3] (it were that) thou also didst become a man of prophecy; unless thou also didst say like David, the forefather of the Christ, who said, "He shall come down like dew upon a fleece."[4] He, the Lord, was the dew, Mary herself was the fleece, the ewe lamb without blemish.

×*Verso* . . . ×the fleece was pure that he might wash (?) when the dews should come upon it. This (the fleece) is like the true bride, Mary, the ewe-lamb without stain, upon whom God came down from Heaven. She travailed not, but rather rejoiced. This is Mary who stretched forth her branches unto the sea and her boughs unto the river,[5] and her shade covered mountains, that is, the Pharisees—they who say, "We are the chief of the people." When she covered them, they were obscured through the power of God which overshadowed her. Her roots also filled the land: her fruit was exalted more than all the trees of Libanus. This is Mary, unto whose feet came all the trees, making her queen over all of them.[6] She is the bramble,[7] from which cometh fire,—fruitless in that she is virgin; yet she giveth her sweet fruit, Jesus the Christ.

The parable saith: "All the trees gathered themselves together . . ."[8]

1 Cp. No. v, fo. 132[b], ll. 8 f. and note on p. 26.

2 For what follows cp. *Judges* vi, 36 ff.

3 "Unless" resumes the question "Wherefore didst thou . . ."

4 *Psalm* lxxii, 6.

5 Cp. *id.* lxxx, 11.

6 See *Judges* ix, 8 ff.

7 *ib.*

8 *ib.* Cp. generally Methodius, *Conviv.*, x, 2 ff.

Frag. 3 (Cairo, no. 10^{Add}).

ⲣⲱ.[.]ⲉ ⲉϧⲣⲏⲓ ⲉ̣ [ⲉ]ⲧⲁⲟⲩⲏ ⲛⲓⲏⲉⲛ
ⲉ[ⲧⲙ]ⲟⲩⲟ ⲙ̄ⲙⲱⲟⲩ ⲉϧⲣⲏⲓ
ⲁⲥ† ⲙ̄ⲡⲉⲥⲟⲩⲟⲓ ⲉ̣ ⲛⲉⲛⲙⲉⲗⲟⲥ ⲙ-
ⲡⲓⲁⲓϧⲟⲗⲟⲥ ⲁⲥ† ⲭⲓⲧⲟⲩ [ⲉ]ⲡⲉϥϩⲁⲗ
ⲥⲣⲟⲙ ⲛ̄ⲛⲉϥϧⲟⲩⲣⲓ ⲱⲁⲧⲉⲥⲱ⟨ⲙⲕ?⟩
ⲙⲡⲉϥⲕⲟⲓ ⲕⲛ̣.[. . . . .] ⲙ̣-
ⲙⲟϥ ⲫⲏ ⲉⲧ[. . .
ⲁⲩⲱ ⲉ̣ⲣⲟϥ . . .[. . . ⲣⲱ-
ⲙⲓ ⲛⲓⲏⲉⲛ ⲛ̄ϧⲏ[ⲧⲩ
Ⲟⲩⲟϥ ⲛⲁⲓ ⲣⲏ† ⲁⲥ[ⲱⲗⲓ ⲡⲧⲁⲫⲉ ⲙ-
ⲡⲓⲁⲣⲁⲕⲱⲛ ⲭⲱ[ⲣⲓⲥ ⲥⲛⲁⲓ ⲉⲣⲓ
ⲙⲉⲣⲉϥ
ⲟⲩⲟϥ ⲁⲥ† ⲙ̄ⲡⲓⲥⲣ[ⲟ . . .
ⲧⲏⲣϥ ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲁⲥ . . [
Ⲟⲩⲟϥ ⲫⲏ ⲉ̣ⲧⲁϥ† ⲛⲁⲥ ⲙ̄ⲡ[ⲓⲁⲙⲁⲣⲓ
ⲱⲁⲧⲉⲥⲟⲣⲟ ⲓⲥ ⲉ̣ⲣⲏⲡⲉ̣ [ⲙⲫⲟⲟⲩ
ⲩⲧⲁⲗⲛⲟⲩⲧ ⲉ̣ϧⲉⲛ ⲛⲉⲥⲟ̣ⲣ[ⲟ ⲉ ⲫⲏ ⲉⲧⲁ-?
ⲩⲥⲱϩⲓ ⲉϧⲟⲩⲛ ⲉ̣ϧⲱⲥ ⲕ[. .
ⲉ̣ⲱⲥ ⲉⲥ†ϥⲓ ⲉ̣ ⲣⲱϥ ⲟⲩ[ⲟϥ ⲉⲥ-
ⲟⲩⲱⲱⲧ ⲙ̄ⲙⲟϥ ⲁⲉ ⲛ̄ⲟⲟ[ⲕ ⲡⲱⲛⲣⲓ ⲙ-
ϥ†
Ⲓⲥ †ⲕⲉⲙⲁ[ⲣⲓⲁ] ⲁ̣ⲥⲓⲛⲓ ⲙ̄ⲡⲉ[ⲥ . . .
ⲛⲉⲙ ⲛ̣.[. . .] . . [. . .] . . [
ⲟⲩⲟϥ ⲉ̣.[. . .
ⲙⲟⲥ . . [. . .
ⲟⲩⲱⲟⲩ[
Ⲟⲩⲉⲟ ⲛ̣ⲉⲙ[. . .
ϧⲱⲣⲟⲩ[. . . .
ⲟⲟⲥ ⲙ̣.[. . .
ⲭⲱⲓ ⲁⲩ[. . . ⲙⲁ-
ⲣⲓⲁ
Ⲫⲁⲓ ⲛⲉ ⲛⲁⲡⲟⲩ† †ⲕ[. .

$\overline{\text{λ}}$ $\overline{\text{ιηc}}$
ⲫⲁⲓ ⲉⲧⲁⲩⲟⲣⲟ ⲉ ⲡⲥⲁⲁ[ⲡ]ⲁⲥ
ⲁⲩⲱⲗⲓ ⲛ̄ⲧⲉⲩⲁⲫⲉ ⲉⲓⲭⲱϥ [ϧⲉ]ⲛ
ⲟⲩⲟⲉⲏⲓⲟ ⲭⲱⲣⲓⲥ ⲥⲛⲁⲓ ⲉⲣⲓ ⲙⲉⲣⲉϥ . .
Ⅲ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲛⲓⲙ ⲡⲉⲧⲁϥⲱⲱϥ ⲛ̄-
ⲓⲁⲏⲙ ⲁⲩⲫⲱⲣⲭ ⲛ̄ⲟⲩⲁϧⲧⲁⲗⲱⲛ
Ⲛⲓⲙ ⲡⲉ[ⲧ]ⲁ[ⲧ]ⲉ̣ⲧ[1] [ⲁⲩⲉ]ⲣⲉⲭⲙⲁⲗⲱⲧⲉ-
ⲙ . . .]
. . .]ⲉ ⲉ̣ⲧⲁϥⲱⲟ-
. . .]ⲓϥ ⲛ̄ⲥⲟⲛ
. . ⲉ]ⲟⲣⲟⲩⲭⲁⲧ ⲉϧⲟⲗ
. .]ⲱⲟⲩ ⲉ̣ϧⲣⲏⲓ ⲉ̣
.]ⲛⲓ ⲛ̄ⲟⲟϥ ⲛ̄ⲟⲟϥ ⲁⲛ
.]
.]ⲉ[. .]ⲕ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲏⲉⲛ ⲁⲉ
ⲫⲁⲓ ⲡ]ⲉ ⲡⲓⲥⲁⲁⲓ ⲉ̣ⲧⲁⲩⲉⲣⲥⲁⲣⲝ
ⲟⲩⲟϥ] ⲁⲩⲱⲟⲡⲓ ⲛ̄ϧⲏⲧⲉⲛ ⲁⲛ-
ⲛⲁⲩ ⲉ̣] ⲛⲉⲩⲱⲟⲩ ⲙ̄ⲫⲣⲏ† ⲛ̄ⲟⲩ-
ⲱⲏ]ⲣⲓ ⲛ̄ⲟⲩⲱⲧ ⲉⲫⲁⲛⲕ ⲉϧⲟⲗ
ⲉⲩ]ⲙⲉⲩ ⲛ̄ⲣⲙⲟⲧ ⲛⲉⲙ ⲙⲉⲑ-
ⲙⲏⲓ]
[Ⲫⲁⲓ ⲛⲉ ⲡ]ⲥⲁⲁⲓ ⲙ̄ⲡⲛ̄ⲥ̄ ⲫⲏ ⲉⲧⲥⲁⲁⲓ
ⲛⲉⲙⲁⲕ ⲛ]ⲛⲁⲩ ⲡⲓⲏ̣ⲉ[ⲛ ⲙ̄]ⲫⲣⲏ†
. . . . .].[. . .].[. . .]ⲥⲁⲁⲓ ⲙ̣
]ⲉⲧⲉ ⲫⲁⲓ
. . .]..ⲓ ⲱⲁⲣⲟ̄ⲕ
]ⲡⲓⲱ ⲛ̄
]
]ⲣⲓ ⲉⲧⲁⲩ-
]ⲛⲁⲩⲥⲓ
]ⲁ̣ⲧⲉⲟⲩ
]ⲭ[.]..ⲣⲟⲣⲉⲙ
]..

[1] *sic*, apparently.

×. . . down to all pleasures which vaunt themselves. She advanced against the members of the Devil, she laid slumber upon his eyes, sleep upon his eyelids until she ravaged (?) his field. . . . (l. 10) And so she cut off the head of the dragon without sword or lance, and gave the victory. . . all, nay rather she. . . × *Recto*

And He who gave her power to conquer, lo, today is exalted upon her triumph (?). . . exulting over her. . . as she kisses His mouth and worships Him saying, 'Thou art the Son of God.' Lo, Mary also brought her. . . (l. 32) This is my God. . . ×He who has conquered Satan and cut his head from off him by humility without sword or lance. × *Verso*

O Jeremias, Who is He who laid waste Jerusalem and spoiled Babylon ?[1] Who is He Who. . . when He made captive. . . (l. 15) This is the Word Which became Flesh and dwelt among us and we beheld His glory as of the Only Son, perfect, full of grace and truth.[2] This is the Word of the Lord Which spake with thee at all times, as [a man] speaketh with [his friend ?]. . .

1 Cp. *Jeremiah* LI, 55. 2 Cp. *John* I, 14.

IX. THEODOSIUS

Encomium on the Archangel Michael.

Three fragments from as many different MSS.

Frag. 1 (Cairo, no. 32), parchment, comprises two consecutive leaves (each 36 × 29.5 cm.) forming the central sheet in a quire. These are numbered —[ϧ], —ⲓ respectively.[1] The condition of the first leaf is extremely bad and reading is correspondingly difficult. The hand is a well-formed, medium-sized uncial, probably of the later tenth or eleventh century. No stops are visible. A vertical guide-line is ruled on the left of the column, and horizontal guide-lines at unequal intervals in the body of the text.

The text corresponds only very generally with the published Bohairic version,[2] where the paragraphs are differently arranged, and is far nearer related to the Sahidic.[3] Hence it appears that there were at least two Bohairic recensions of this work.

Frag. 2 (Cairo, no. 32^{Add} i) is a paper leaf, numbered —ϧϵ, and measuring 25 × 15 cm. (column, 19 × 10.7 cm.). No stops are used. For the hand (Plate XXIV A) cp. Zoëga's Class VIII n., XXXI,[4] or better Brit. Mus. *Or.* no. 7021.[5] The text, which is in the Sahidic dialect, corresponds generally but not exactly with the published Sahidic version.[6]

Frag. 3 (Cairo, no. 32^{Add} ii), parchment, is a fragment (14 × 23 cm.) from a leaf with a written column 17.5 cm. wide. The peculiar angular hand (see Plate X B, ii) is the same as the hand of No. XXXV, F. 3. The only stop used is ⸗. The text corresponds generally with the published Bohairic version,[7] though here again the relation to the Sahidic is closer.[8]

Frag. 1 (Cairo, no. 32).

[. . . . .]ⲉⲩ[. . . . .]ⲁⲉⲡⲡⲓ . . ⲟⲥ
ⲉⲧⲙⲟⲩ[ⲧ . . .]ⲉⲗⲏ[. .]ⲉⲑⲟ . . .
ⲉⲩⲓⲣⲓ ⲛ[. . .]ⲧⲏ [ⲉⲑ]ⲟⲩⲁϧ ⲉⲁ . . .
[.]ⲛⲱⲟⲩ ⲛⲱⲟⲩ . ⲭ . [. .] . . ⲉ . ⲁⲣⲁⲭ . . . . ⲉ-
[ϧ]ⲟⲗ ⲙⲙⲱⲟⲩ ⲙⲫⲉⲧ[. .]ⲥⲓ ⲁⲗⲗⲁ [.]ⲍ . . . .[1]
[ⲙ]ⲱⲟⲩ
Ⲫⲏ ⲉⲧⲟⲓ ⲛⲭⲁⲭⲓ ⲉ ⲫⲏ ⲉⲧⲁⲩⲉⲁⲙⲓⲟⲩ ⲉ[ⲑ-
ϧⲉ ⲫⲁⲓ ⲭⲉ ⲧⲛⲟⲩ ⲉⲡⲉⲣⲡⲱⲁⲓ ⲉ ⲡⲓⲁⲣⲭⲏ[ⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲭⲉ ⲡⲉⲟⲩ ⲁ ⲧⲏⲣ[. . . .]ⲁⲩ-
ⲟⲣⲟ ⲁⲩⲱⲉⲃⲓⲟ ⲙⲡⲓⲟⲁⲥⲓ ⲟ[. . . . .]ⲣⲱⲧ
ⲡⲟⲩⲭⲱⲗⲉⲙ ⲟⲩⲟⲩ ⲃⲉⲛ ⲡⲁⲓⲡⲟⲣⲉⲩ-
ⲁⲓⲩ ⲛⲁⲱϧ ⲁⲩⲣⲓⲧⲩ ⲉⲃⲟⲗ . ⲏⲣ . . . . ⲣⲡ
. ⲉⲣⲉⲍⲟⲩⲥ[ⲓⲁ . .] ⲉⲃⲟⲩⲛ ⲉⲃⲟⲩⲛ . . . ⲛ
[ⲉⲃⲟⲗ] ⲣⲓⲧⲉⲛ [ⲛⲟⲧ] ⲁⲩⲓ ⲉⲡⲉⲥⲏⲧ .
ⲁⲩⲁⲙⲁⲣⲓ [ⲉⲣⲟⲩ] ⲁⲩⲥⲟⲛ[ⲣⲩ] ⲃⲉⲛ ⲣⲁⲡⲣⲁⲗⲏⲥⲓⲥ
ⲉⲛⲁ[ⲧⲱⲱ]ⲗ ⲉⲃⲟⲗ ⲟⲩⲁⲉ [ⲣⲱⲩ] ⲙ̄ⲡⲉⲩ-
ⲭⲁⲩ [ⲉⲩⲥⲟⲛ]ⲣ ⲣⲓⲙⲉⲛ ⲛⲓⲕⲁⲣⲓ . ⲣⲉⲧ
Ⲁⲗⲗⲁ ⲥ[ⲥⲛⲟⲩ]ⲧ ⲉⲑⲏⲛⲧⲩ ⲉ ⲁⲩⲣⲓⲧⲩ ⲉ ⲧ-
ⲗⲁⲙⲓⲏ ⲑⲁⲓ ⲉⲑⲙⲟⲩ ⲃ[ⲉ]ⲛ ⲟⲩⲭⲣⲱⲙ . . .
ⲟⲩⲟ[ⲩ] ⲥⲉⲁⲣⲉⲩ ⲉⲣⲟⲩ [ⲱ]ⲁ ⲛⲓⲉⲩⲟⲟⲩ ⲛⲧⲉ
ⲛⲓⲛⲓⲱⲧ [ⲛⲣⲁ]ⲛ . . . [. .]. . ⲉ ⲉⲧⲁⲥ . . .

[ϧ]

Ⲥⲱⲧⲉⲙ ⲁⲛⲟⲕ . ⲧ[. . . . .]ⲟ . . . . . .
ⲡⲁⲩⲗⲟⲥ ⲁⲉ [. . . . ⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ . [
ⲉⲩⲭⲱ ⲙ[ⲙⲟⲥ] ⲭ[ⲉ . . . .]. ⲙⲡⲥⲁⲧⲁⲛ[ⲁⲥ
ⲁⲩⲧⲕⲉⲩ ⲙⲙⲟⲓ . [. . .]. . ⲉϧⲟⲩⲛ ⲙⲙⲟⲓ ⲭⲉ
. . . ⲉⲣⲟⲩ ⲛⲭⲉ ⲡ[ⲉⲛ]ⲥⲱⲧⲏⲣ ⲛⲁⲩⲁⲑⲟⲥ
ⲉⲩⲭ]ⲱ ⲙⲙⲟ[ⲥ] . . . ⲭⲉ ⲙⲁⲱⲉ ⲛⲁⲕ ⲥⲁ ⲙ[ⲉⲛ-
ⲣⲏⲓ ⲛⲥⲁⲧⲁⲛⲁⲥ
Ⲗⲟⲓⲡⲟⲛ ⲛⲛⲉⲛⲱⲥⲕ ⲃⲉⲛ ⲛⲓⲥⲁⲭⲓ ⲟⲩⲟⲩ ⲙ[
ⲧⲉⲛⲉⲣ ⲟⲩⲛⲓⲱⲧ ⲛⲛⲁⲩ ⲛⲥⲁⲭⲓ ⲉⲑⲃⲉ ⲫⲏ ⲉ[ⲧⲁⲩ-
ⲙⲟⲥⲧ ⲙ̄ⲡⲉⲛⲧⲉⲛⲉⲙⲟⲥ ⲟⲩⲟⲩ ⲛ̄ⲧⲉ ⲛⲓⲥⲁⲭⲓ .[
ⲱⲁⲓ ⲛⲣⲟⲩⲟ ⲙⲁⲣⲉⲛⲧⲁⲥⲑⲟⲛ ⲉⲣⲣⲏⲓ ⲉⲭⲉ[ⲛ
ⲡⲓⲣⲉⲫⲥⲣⲟ ⲡⲓⲣⲉⲫⲥⲓⲭⲗⲟⲙ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ
ⲡⲓⲁⲣⲭⲛⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲫⲁⲓ ⲉⲧⲁⲩⲭⲱ . [. ?
ⲧⲟⲧⲉⲛ ⲙ̄ⲫⲟ[ⲟ]ⲩ ⲛ̄ⲧⲧⲣⲁⲡⲉⲍⲁ ⲉⲧⲧⲁⲓⲛⲟⲩ[ⲧ
ⲛⲧⲉ ⲡⲓⲛⲓⲱⲧ ⲛⲱⲁⲓ ⲉⲧⲫⲟⲣⲱ ⲛⲁⲛ ⲉⲃⲟⲗ ⲙ̄-
ⲫⲟⲟⲩ ⲃⲉⲛ ⲡⲓⲫⲛⲟⲩⲓ ⲛⲉⲙ ⲡⲓⲕⲁⲣⲓ ⲕⲁⲧⲁ ⲡⲓ-
ⲟⲩⲁⲥⲁⲣⲭⲏ ⲛⲟⲟⲩ ⲛⲉⲛⲟⲧ ⲓⲏⲥ ⲡⲭⲥ
ⲟⲩⲛⲟⲧ ⲛⲟⲩⲱⲧ ⲛⲉ
ⲟⲩⲟⲧ ⲛⲟⲩⲱⲧ [ⲡ]ⲉ ⲟⲩⲙⲉⲧⲟⲩⲣⲟ ⲛⲟⲩⲱⲧ
ⲧⲉ ⲉⲥⲱⲟⲛ ⲃⲉ[ⲛ] ⲧⲧⲣⲓⲁⲥ ⲉⲃⲟⲩⲁϧ ⲉⲑⲟⲓ
ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲱ[ⲁ ⲉ]ⲛⲉⲥ

[1] Read ? ⲙⲫⲏ ⲉⲧ[ⲁⲫⲉⲣ]ⲁⲓⲁϧⲁⲗⲗⲓⲏ ⲙ̄-.

1 No doubt the numeration was by pages (not folios). The quire would then have contained eight leaves or sixteen pages.

2 Budge, *S. Michael the Archangel*, pp. 6 ff.: see references in the margin of the translation below, indicated by the symbol 'Boh.'

3 Budge, *Misc. Copt. Texts*, pp. 327 ff.: see marginal references distinguished by the symbol 'Sah.'

4 Zoëga, *Cat.*, Pl. VII.

5 See Budge, *Misc. Copt. Texts*, Pl. XXV.

6 *id.*, pp. 388 f.

7 Budge, *S. Michael*, pp. 43^{23}–44^{2}, 44^{13-21}.

8 *id.*, *Misc. Copt. Texts*, pp. 390 f.

ENCOMIUM ON THE ARCHANGEL MICHAEL

ⲉⲓϫⲉⲛ ⲡⲓ[ⲕⲁ]ⲉⲓ .. ⲉ[..]...ⲉⲗⲓ ⲛ̈ⲥⲁⲣⲝ
ⲛⲁⲉⲣ ⲉⲃⲟⲗ ⲁⲛ ⲛⲉⲩ[..]....† ⲉⲧⲣⲱ-
ⲟⲩ
ⲁⲗⲗⲁ ϫⲛⲁϫⲟⲥ ⲛⲏⲓ ⲱ [ⲡⲁ]ⲱⲫⲣ ⲭⲉ ⲓⲥϫⲉ
ⲡⲓⲁⲓⲁⲃⲟⲗⲟⲥ ⲥⲱ[ⲛⲍ] ⲡⲉ ⲉⲟⲩⲉ ⲟⲩ ⲙ̄ⲡⲓⲛⲁⲩ
ⲉⲧ ⲁ ⲡⲓⲁⲣⲭⲉⲗⲟ[ⲥ] ⲡ[ⲧ]ⲉ ⲫ̄† ⲁⲩⲟⲩⲓ ⲉⲣⲁ-
ⲧⲟⲩ ⲙⲡⲉⲙⲱⲟ ⲙⲛ̄[ⲟ̄]ⲥ ..ⲕⲁⲧⲁ ⲫⲣⲏ† ⲉⲧ-
ⲥⲃⲏ[ⲟⲩ]ⲧ ⲃⲉⲛ ⲡ[ϫ]ⲱⲙ ⲛ̈ⲓⲱⲃ
Ⲛⲁⲓ ⲡⲣⲏ† ⲁⲕ[...]ϫ.... ⲉⲧⲟⲩⲛⲓⲱⲧ†
ⲟⲩⲟⲕ ϫ[.....ⲁ]ⲩⲉⲛ .ⲁ ⲙⲡⲉⲧⲣⲱⲟⲩ [ⲛ-]
ⲓⲱⲃ ⲟ[. ⲉⲩⲥⲟ]ⲛⲕ
Ⲭϫⲱ ⲙⲙⲟⲥ ⲉⲙⲓ. ⲧⲫⲁⲓⲉⲱϫ ... ⲡⲧ[ⲉ
ⲁⲅⲅⲉⲗⲟⲥ [....]. ⲟⲩ ..... ⲁⲟⲩⲟ.
ⲁⲛ ⲛⲉ

Ⲁⲛⲟⲛ ⲁⲉ ⲫⲱⲛ ⲱ ⲛ[ⲁⲙ]ⲉⲛⲣⲁ† ⲫⲱⲥ ⲉⲛⲉ̄ⲙⲓ ⲁⲉ
ⲟⲩⲛⲓⲱⲧ† ⲛⲉ ⲡⲓⲁ[ⲣⲭ]ⲱⲛ ⲡⲓⲛⲓⲱⲧ† ⲛⲁⲣⲭⲏ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲁⲣⲉ[ⲡⲣ]ⲁⲱⲓ ⲫⲱⲛ ⲛⲉⲙ ⲫⲏ ⲉⲧ ⲁ
ⲫ̄† †ⲱⲟⲩ ⲛⲁⲩ [..]ϫⲁ ⲉⲛⲟⲩⲱⲙ ⲉ̄ⲃⲟⲗ
ⲃⲉⲛ ⲡⲓⲁⲩⲁⲟⲟⲥ ⲉ[ⲧ ⲡⲥ]ⲉⲥⲉⲏⲧⲱⲧⲟⲩ ⲛⲁⲁⲩ [ⲛ̄-
ⲁⲉ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟ[ⲥ] ⲉⲟⲟⲩⲁⲏ ⲙⲓϫⲁⲏⲗ
ⲁⲗⲗⲁ ⲛⲉϫⲁⲕ ⲁⲉ ⲓⲥⲁⲉ [ⲟⲩ]ⲁⲣⲭⲱⲛ[1] ⲙⲏⲁⲥⲓⲗⲓ-
ⲕⲟⲛ ⲛⲉ ⲛⲉⲧⲟⲩⲉ [ⲉⲣ]ⲟⲛ ⲛⲉ ⲥⲟⲣⲉⲛⲉⲣⲛⲁ-
ⲧⲁⲥϫⲓⲛ ⲩⲁⲧⲟⲩⲟⲱϣⲉ[ⲙ] ⲛⲛⲓⲩⲟⲣⲡ ⲉⲣⲟⲛ
Ⲛⲁⲓ ⲉⲧⲟⲓ ⲛ̈ⲛⲓⲱⲧ† ⲉ̄ⲃⲟⲗϩⲉⲛ ⲧⲁⲩⲗⲏ ⲙⲡⲟⲩ-
ⲣⲟ ⲛⲉⲙ ⲛⲉϥⲁⲣⲭⲏⲥ[ⲧ]ⲣⲁⲧⲏⲗⲟⲥ ⲙⲓϫⲁ-
ⲏⲗ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲛⲧⲉⲡⲟⲩⲁϩⲧⲉⲛ ⲛ̈ⲥⲱ-
ⲟⲩ ⲕⲁⲧⲁ ⲫⲣⲏ† ⲉⲧⲁⲩⲉⲣⲱⲟⲩⲣⲡ ⲛ̈ⲁⲟⲥ[2]

[1] *sic*, for ⲁⲣⲓⲥⲧⲟⲛ (cp. the Sahidic).
[2] The Sah. shows that a line has here dropped out of the text.

×...(They who are in Heaven hold festival because there hath been cast) out from them he who slandered (?) them—he who was the enemy of Him who created him. For this cause we (? they) hold festival in honor of the Archangel Michael, because it was he...who conquered and humbled the proud one... speedily. And when he had brought him low, he cast him forth... (l. 4)...he came down and mastered him and bound him in chains which may not be loosed. Nor...did he leave him bound upon the earth; but it is written[1] concerning him that [he cast him into] the lake which is full of fire and (there) he is kept until the day of the Great Judgment. [For if he (the Devil) had remained] upon the earth no flesh would have escaped his evil...

×*Recto* = Sah. p. 327; Boh. p. 10

†But thou wilt say unto me, friend: "If the Devil was bound, why, when the Angels of God stood in the presence of the Lord, as it is written in the Book of Job,[2] (and) in what manner did he...and how did he bring evil upon Job, since he was bound?" He saith...

†=Sah. p. 328

×Harken and I [will inform thee...] Paul the...Apostle saith[3] "The servant of Satan buffeteth me..." Our good Savior spake (?) unto him saying: "Get thee behind me, Satan."[4]

×*Verso*

But now we will not linger over this story (*lit.* the word) nor spend long time in speaking of him who hateth our race: †let what has been said suffice (?). Rather let us return unto the Conqueror, the honored wearer of the crown, the Archangel Michael, who hath prepared (?) for us today the glorious table of the great festival which is spread for us today in the heavens and upon the earth according to the commandment, our Lord Jesus the Christ Himself, (Who is) one God, and one Lord, and one Kingdom existent in the Holy Trinity which is consubstantial for ever.

†=Sah. p. 329

†Now as for us, O my beloved, since we know how great a potentate is the great Archangel, let us rejoice with him whom God hath glorified; [let us] eat of the good things which the holy Archangel Michael hath prepared for us. But thou wilt say: "Since it is a royal banquet, it befits us to hold back until they are summoned before us, who are the nobles of the Palace of the King and of his Chief Captain Michael. Afterwards let us follow them." ⟨It is well spoken; for⟩ as was said above,

†=Sah. p. 330; Boh. p. 11

1 See *Rev.* xx, 1 ff., 10.
2 See *Job* i, 6.
3 See ii *Cor.* xii, 7.
4 *Matth.* iv, 10 (confused with *Mark* viii, 33).

ⲱ ⲡⲁⲙ]ⲉⲡⲣⲁ† ⲙ[ⲁ]ⲣⲉ ⲡⲓⲟⲉⲏⲓⲟ ⲅⲁⲣ ⲟⲩⲥⲓ
ⲟⲩⲟ]ⲩ ⲙⲁⲩⲥⲱⲟⲩⲧⲉⲛ ⲁⲗⲗⲁ ⲁⲥ.ⲉⲡⲓ ⲟⲩ-
ⲁⲣⲉⲫ]ⲏⲡⲟⲩ ⲛⲥⲱⲓ ⲓⲥ ⲛⲓⲙⲓⲙⲏ† ⲁⲩⲕⲏⲡ ⲉ̄ ⲙⲉ
ⲉ] ⲡⲓⲁⲣⲓⲥⲧⲟⲛ ⲛⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲁ.....ⲥⲉ
.]ⲟⲩ

Ⲛⲁ]ⲓ ⲛⲉ ⲛⲓⲙ† ⲉⲧⲁⲩⲉⲣⲙⲟⲣⲡ ⲡⲣⲱⲧⲉϩ
ⲥⲱⲧ[ⲉ]ⲙ ϩⲉⲛ ⲟⲩⲧⲡⲣⲟⲫⲏⲧ ⲁⲛⲟⲕ ⲧⲛⲁⲧⲁ-
ⲙⲱⲧⲉⲛ
ⲁⲇⲁⲙ ⲛⲉⲙ ⲁϧⲉⲗ
ⲛⲉⲙ ⲥⲛⲟ ⲛⲉⲙⲱⲛⲓ
ⲛⲉⲙ ⲉⲛⲱⲭ
ⲛⲉⲙ ⲙⲁⲑⲟⲩⲥⲁⲗⲁ
ⲛⲉⲙ ⲛⲱⲉ
ⲛⲉⲙ ⲁϧⲣⲁⲁⲙ
ⲛⲉⲙ ⲓⲥⲁⲕ
ⲛⲉⲙ ⲓⲁⲕⲱϧ
ⲛⲉⲙ ⲓⲱⲥⲏⲫ ⲛⲉⲙⲱⲛⲓ
ⲛⲉⲙ ⲙⲱⲩⲥⲏⲥ
ⲛⲉⲙ ⲁⲣⲱⲛ
ⲛⲉⲙ ⲓⲟⲥⲟⲩ ⲛ̄ⲧⲉ ⲛⲁⲩⲏ
ⲧⲉϫⲉⲱⲛ ϧⲁⲣⲁⲕ [ⲥⲁⲙ]ⲯⲱⲛ
ⲓⲉ[ⲫⲑ]ⲁⲓⲉ ⲍⲁⲧⲓⲁ ⲡⲟ[ⲩ]ⲣⲟ ⲛⲉⲙ ⲥⲟⲗⲱ-
ⲙ[ⲱⲛ] ⲛⲉⲙⲱⲛⲓ ⲛ[ⲉ]ⲙ ⲉⲥⲉⲕⲓⲁⲥ[1] ⲡⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛⲟⲙⲛⲓ
Ⲏⲥⲁⲓⲁⲥ ⲛⲉⲙ ⲓⲉⲣⲉ[ⲙⲓⲁ]ⲥ ⲛⲉⲙ ⲉⲥⲉⲕⲓ-
ⲏⲗ ⲛⲉⲙ ⲁⲇⲁⲛⲓⲏⲗ ⲛ[ⲓⲡ]ⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ
ⲡⲓ̄ⲉ̄ ⲛⲁⲩⲓⲟⲥ ⲛⲉⲙ [ⲏ]ⲗⲓⲁⲥ ⲛⲉⲙ ⲉⲗⲓⲥⲉⲟⲥ
ⲛⲓⲛⲓⲱⲧ† ⲙⲡⲣⲟⲫ[ⲏ]ⲧⲏⲥ
Ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲓⲟⲩⲏ̈ ⲛⲉⲙ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉϥϣⲏ-
ⲣⲓ ⲛⲉⲙ ⲡⲓ̄ⲉ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲥⲧⲉ-
ⲫⲁⲛⲟⲥ ⲡⲓⲁⲣⲭⲏⲇⲓⲁⲕⲱⲛ ⲛⲉⲙ ⲥⲩⲙⲉⲱⲛ
ⲡⲓϩⲉⲗⲗⲟ ⲡⲟⲩⲏ̈ ⲛⲟⲙⲛⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ
Ⲁϩⲟⲓ ⲁⲛⲟⲕ ⲁⲓⲥⲁϫⲓ ⲉ̄ ⲛⲁⲛⲓⲕⲁⲣⲓ ⲙⲙⲁⲩⲁⲧⲟⲩ
ⲁⲗⲗⲁ ⲉⲩⲙⲙⲁⲩ ⲛϫⲉ ⲛⲟ̄ⲧ̄ ⲥⲁϩⲱⲟ ⲛⲉⲙ

[1] ⲉⲥⲉⲕⲓⲏⲗ, *MS.*

ⲓ̄

ⲧⲁⲥⲙⲁ ⲧⲏⲣϥ ⲛⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ . . [
ⲟⲩⲱϣ ⲉⲃⲣⲓⲕⲟⲩ ⲛⲕⲉⲥⲟⲩ ⲉ ⲧⲁⲩ-
ⲗⲏ ⲛⲧⲉ ⲡⲓⲁⲣⲭⲏ[ⲁⲅ]ⲅⲉⲗ[ⲟⲥ] ⲉⲃⲟⲩⲁϩ ⲙ[ⲓⲭⲁ-
ⲏⲗ ϣⲁ ⲡⲁⲛⲓϣ† [.....]ⲟ. ⲉⲃⲟⲩⲁϩ ⲡⲣ[ⲱⲙⲓ ⲙ̄-
ⲡⲕⲁϥⲓ .ⲉⲃⲣ[.....]ⲁϣⲉⲡⲟⲩ ⲉⲃⲏⲉ ⲛⲁ[ⲓ
ⲛⲓϣ[† ⲛ̄ϣⲁⲓ ⲉⲧⲁⲩ]ⲫ[ⲱ]ⲣϣ ⲛⲁⲛ ⲉϩⲟⲗ ⲙ̄ⲫ[ⲟ-
ⲟⲩ ⲛⲧⲁⲉ .. ⲉⲣⲟϥ
Ⲭⲉ ⲫⲓⲛⲁ ⲛⲧⲁⲣⲁϣⲓ ϫⲱⲓ ⲙⲫ[ⲟ]ⲟⲩ ⲛⲉⲙ ⲛⲓ
ⲉⲧⲣⲁϣⲓ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲙ̄ⲡⲥⲟⲫⲟⲥ ⲥⲟⲗⲟ-
ⲙⲱⲛ[1]
Ⲡⲗⲏⲛ †ⲛⲁⲉⲣϣ[ⲟ]ⲣⲡ ⲙⲫⲓⲣⲓ ⲉϫⲉⲛ ⲫⲓⲱⲧ
ⲛ†ⲙⲉⲧⲣⲱⲙⲓ ⲧⲏⲣⲥ ⲫⲛ ⲉⲧ ⟨ⲁ⟩ ⲫ† ⲟⲁⲙⲓ-
ⲟⲩ ⲕⲁⲧⲁ ⲛⲉϥⲓⲛⲓ ⲛⲉⲙ ⲧⲉϥⲣⲓⲕⲱⲛ
ⲡⲉⲛⲓⲱⲧ ⲁⲇⲁⲙ ⲛⲁⲟⲩ ⲅⲁⲣ ⲉⲧⲟⲓ ⲛⲣⲟⲃⲓⲧ
ⲉ̄ †ⲛⲁⲩ ⲉⲣⲟϥ [ϧ]ⲉⲛ ⲡⲓⲙⲁ ⲡⲣⲱⲧⲉϩ ⲉϥ-
ⲟⲓ ⲛ̄ϣⲟⲣⲡ ϩⲉⲛ ⲛⲓⲣⲉⲙⲛⲕⲁⲣⲓ ⲛⲧⲁϣⲉⲛϥ
ⲙⲫⲟⲟⲩ
Ⲕⲁⲛ ⲓⲥϫⲉ ⲁⲛⲟⲕ ⲟⲩⲣⲉϥⲉⲣⲛⲟϩⲓ ⲁⲗⲗⲁ †ⲛⲁ-
† ⲙⲛⲧⲁⲓⲟ ⲙⲡⲁⲗⲁⲥ ⲛⲁϥ ⲛⲧⲁϫⲟⲥ ⲛⲁϥ
ϫⲉ ϫⲉⲣⲉ ⲡⲁⲓⲱ[ⲧ] ⲉⲃⲟⲩⲁϩ ϫⲉⲣⲉ ⲫⲓ-
ⲱⲧ ⲛ†ⲙⲉⲧⲣⲱ[ⲙ]ⲓ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡ[ⲁⲓ]ⲟ†
ⲉⲃⲟⲩⲁϩ ⲛⲏ ⲉ[ⲧ]ⲁⲩⲱⲟⲩⲓ ⲛⲉⲙ [ⲛⲏ] ⲉⲧ-
ⲛⲁⲩⲱⲟⲩⲓ
Ⲁⲓϣⲁⲛ† ⲛⲁϥ ⲙ̄ⲡⲁⲓ ⲧ̄ [ⲛ]ⲣⲁϣⲓ ⲉⲧⲧⲟⲙⲓ ⲉ ⲛⲉϥ-
ⲱⲟⲩ ϩⲉⲛ ⲡⲁⲓ ϣⲁ[..] ⲡⲁⲛⲧⲱⲥ ⲧⲙⲁⲱϣ
ⲉϩⲟⲗ ⲙ̄ⲫⲣⲏ† ⲛⲟ[ⲩⲓ]ⲱⲧ ⲛⲁⲥⲁⲱⲟⲩ ⲉ ⲛⲉϥ-
ϣⲏⲣⲓ ⲁ̄ⲙⲟⲩ ⲛⲧⲉⲡⲣⲁϣⲓ ⲛⲉⲙⲁⲕ ϩⲱⲕ
ϩⲉⲛ ⲡⲁⲓ ⲡⲓϣ† ⲛ̄ϣⲁⲓ [ⲙ]ⲫⲟⲟⲩ
Ⲏⲉⲛ ⲡⲁⲓⲛⲟⲣⲓⲁⲓⲙⲓ ⲛⲟ[ⲩ]ⲡⲁⲣⲣⲏⲥⲓⲁ ⲛⲁⲣⲣⲁϥ
† ⲧⲁⲥⲛⲟⲩϥ ϫⲉ ⲛⲁⲟ̄ⲧ̄ ⲛ̄ⲓⲱⲧ ⲙⲏ ⲛ̄-
ⲟⲟⲕ ⲁⲛ ⲛⲉ ⲉⲧ ⲁ ⲫ† ⲉⲣⲡⲗⲁϫⲓⲛ ⲙ̄ⲙⲟϥ
ϩⲉⲛ ⲛⲉϥϫⲓⲥ ⲙⲙⲓⲛ ⲙⲙⲟϥ .. ⲟⲩⲟϩ ⲁϥ-
ⲙⲁⲣϥ ⲉϩⲟⲗ ϩⲉⲛ ⲛⲉϥⲓⲛⲓ ⲛⲉⲙ ⲧⲉϥⲣⲓ-
ⲕⲱⲛ ⲙⲏ ⲛ̄ⲟⲟⲕ ⲁⲛ ⲛⲉ ⲉⲧ ⲁ ⲫ† ⲟⲩⲁϥ-
ⲥⲁϥⲛⲓ ⲡⲁⲕ ϫⲉ ⲟⲩⲱⲙ ⲉϩⲟⲗϩⲉⲛ ⲛⲓⲱⲙⲛ

[1] *sic* (in error for ⲡⲁⲩⲗⲟⲥ).

× *Recto* †=Sah. p.331=Boh.p.6 †=Boh. p. 8

×O my beloved, humility exalteth and guideth (aright). But arise (?) and follow †me. Lo, the nobles have already gone in unto the banquet of Michael...

These are the nobles who have already taken their places. †Harken attentively and I will declare them unto you:—Adam and Abel, and Seth his son; Enoch, Methuselah, Noah, Abraham, Isaac, Jacob and Joseph his son; Moses, Aaron, and Joshua the son of Nun; Gideon, Barak, Samson, and Jephthah; David the King, and Solomon his son, and Hezekiah, the righteous Kings; Isaiah, Jeremiah, Ezekiel, and Daniel, the Prophets; the Three Holy (Children), Elias and Elisha the great Prophets; Zacharias the Priest with John his son and the Twelve Apostles; Stephen the Archdeacon, the righteous old man, the Priest Simeon, and all the Martyrs.

× *Verso*

Why do I speak only of men of the earth? Nay, there are the Lord of Sabaoth and the ×whole host of Heaven...[But I] desire to return again unto the Palace of the holy Archangel Michael, unto the great ones ...the holy men of earth that I may [inquire] of them concerning this great feast which is spread out for us today, that I may...it; to the end that today I also may "rejoice with them that do rejoice," according to the saying of the wise Solomon (*sic*).[1]

1 *i.e.* S. Paul (*Rom.* XII, 15).

ENCOMIUM ON THE ARCHANGEL MICHAEL

But I will commence my task with the Father of all mankind, with him whom God made after His likeness and His image, †our Father Adam. For he is the first whom I behold in the banquet hall, foremost amongst the men of earth . . . today. And although I am a sinner, yet I will pay him reverence with my tongue and say unto him: "Hail, my holy Father! Hail, Father of all mankind and of my holy Fathers who have been and who shall be." If I give him these three greetings which befit his glory at this festival, doubtless he will cry out like a good father to his son: "Come, let us rejoice with thee today at this great festival." And when I find boldness of speech before him, I will ask him: "My lord Father, art thou not he whom God fashioned with His own hands, whom He filled with ⟨the glory of⟩ His likeness and His image? Art thou not he whom God commanded, saying: 'Eat of the trees . . .'"

† Boh. p. 8

Frag. 2 (Cairo, no. 32^{Add}).

ϩοοϒ ⲁϥϯⲥⲟⲩ ⲙ̀ⲡⲛⲟⲩⲧⲉ
ⲙ̄ⲡ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁ-
ⲏⲗ ⲉ[ⲓ]ⲧⲁ ⲡⲉϫⲉ ⲁⲣⲟⲣⲟⲉ-
ⲟⲥ ⲛ̀ⲑⲉⲟⲡⲉⲥⲧⲏ ϫⲉ ⲧⲁⲥⲱ-
ⲡⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲧⲱ-
ⲱ ⲛ̄[1] ⲙⲁⲣⲡ̄ ⲡⲱⲣⲱ̄ ϩⲁ ⲡⲁⲣ[2]-
ϫⲱⲛ ϫⲉ ⲁ ⲡⲛⲁⲩ ⲱⲱ-
ⲡⲉ ⲙ̀ⲡⲁⲧⲟⲩϧⲱⲕ ⲉ ⲧ-
ⲥⲉⲡⲁⲍⲓⲥ ⲁⲩⲱ ⲁⲩⲡⲱⲣⲱ
ⲙ̀ⲡⲉⲩⲛⲟⲥ ⲛⲁⲕⲟⲩϧⲓⲧⲱ(ⲛ)
ⲡⲣⲟⲥ ⲡⲧⲁⲓⲟ ⲙⲡⲁⲣⲭⲱ(ⲛ)
Ⲁⲩⲱ ⲁⲩⲕⲱ ⲉϩⲣⲁⲓ ⲛ̀ⲡⲉⲧ-
ⲣⲁⲡⲉⲍⲁ ⲡⲛⲉⲥⲛⲏⲩ ⲕⲁ-
ϯⲁ ⲧⲥⲩⲛⲏⲑⲓⲁ ⲉⲩⲗⲉⲩⲕⲟ-
ⲫⲟⲣⲉⲓ ϩⲟⲟϒ ϩ̄ⲡ ⲟⲩϩϧⲥⲱ ⲉⲥ-
ⲡⲣⲓⲱⲟⲩ ⲁⲩϧⲱⲕ ⲉ ⲧⲥⲩ-
ⲡⲁⲍⲓⲥ ϩ̄ⲡ ⲟⲩⲛⲟⲥ ⲡⲣⲁϣⲉ
ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩϧⲱⲕ ⲉ̄ϩⲟⲩ(ⲛ)
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲁⲡⲁⲣⲧⲟⲩ
ⲉϧⲙ̀ ⲡⲉϫⲟ ⲉⲩⲉⲩϫⲁ-

[1] Supply ϩ̄ⲛϩⲱϧ ⲛⲓⲙ.
[2] ⲣ added above the line by a later hand.

ⲕⲉ

ⲣⲓⲥⲧⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲩϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲡⲉϫϩⲙⲟⲧ ϣⲛⲏ
ⲡⲟⲩⲧⲃⲁ ⲛⲕⲱϧ ⲛⲥⲟⲡ ⲧⲉ(ⲛ-)
ϯⲉⲟⲟⲩ ⲛⲁⲕ ⲡ̄ⲡϫⲟⲉⲓⲥ ⲙ̄ⲡ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁϧ
ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲙ̀ⲡⲉϫϩⲟⲩ-
ⲣⲱⲙ ⲙ̀ⲡⲉⲕⲙⲁ ⲁⲩⲱ ⲙ̀-
ⲡⲉⲕⲱϧϣ̄ⲕ ⲉ ⲡⲉⲡⲟⲗⲓⲗ
ⲁⲗⲗⲁ ⲁⲕϫⲟⲟⲩ ⲛⲁⲓ ⲛ̀-
ⲡⲉⲕⲗⲏⲧϣⲉⲣ̄ⲧⲏϥ
ϩ̄ⲡ ⲟⲩⲥⲛⲛⲉ ⲉⲓⲧⲁ ⲙ̄ⲡⲛ̀-
ⲥⲁⲡⲁⲓ ⲁⲩϫⲓ ⲛ̀ϯⲣⲏⲛⲏ
ⲁⲩϧⲱⲕ ϩ̄ⲡ ⲟⲩⲥⲛⲛⲉ ⲁⲩ-
ⲟⲩⲱⲛ ⲙ̀ⲡⲣⲣⲟ ⲙ̀ⲡⲉⲩⲏⲓ
ϩⲓⲱⲛ ⲛ̀ⲛⲉⲥⲛⲏⲩ ⲁⲩⲡⲣⲟⲥ-
ⲕⲁⲣⲧⲏⲣⲉⲓ ϩⲁϫⲱϥ ⲙ̀-
ⲡⲁⲣⲭⲱⲛ ϩ̄ⲡ ⲟⲩⲛⲟⲥ ⲛ̀ⲥ-
ⲡⲟⲩⲁⲛ ⲛ̀ⲧⲉⲣⲉ ⲡⲏⲓ ϫⲉ
Ⲡⲟⲩϩ ⲡⲣⲁϣⲉ ⲁⲩⲱ ⲁⲩⲙⲟⲩϩ[1]
ⲛ̀ⲣⲱⲙⲉ ⲁⲩⲁϩⲁⲧⲟⲩ
ⲁⲩⲁⲓⲁⲕⲟⲛⲉⲓ ⲉⲣⲟⲟⲩ
ϩ̄ⲡ ⲟⲩⲛⲟⲥ ⲛ̀ⲟⲩⲣⲟⲧ ϩ̄ⲡϫ-
ⲣⲓⲁ

[1] ϩ added above the line by a later hand.

×. . . He glorified the God of the Archangel Michael. Then Dorotheos said to Theopiste: "My sister, lo God hath ordered (everything): let us prepare (the table) for the *archon*." For the time was come for them to go to the *Synaxis*; and they spread their great cushions to do honor to the *archon*. And they set the tables for the brethren according to the custom. (Then) they clothed themselves with white and glistening garments and went to the *Synaxis* in great joy. And when they were entered into the sanctuary of the Archangel Michael, they fell down upon their faces giving ×thanks unto God and saying: "Thanks be unto thee ten thousand times. We glorify thee, O Lord and the holy Archangel Michael, because Thou hast not deprived us of Thy mercy and hast not forgotten our offering, but hast declared unto us Thy loving-kindness speedily." Then after these (words) they received the (Kiss of) Peace and returned in haste. They opened the door of their house unto the brethren and busied themselves about the *archon* with great zeal. And when the house was full of rejoicing, they filled (it) with people and rose up and ministered unto them in great gladness in (all their) wants . . .

× *Recto* = Boh. p. 41 ^{25}f.; Sah. p. 388 f.

× *Verso*

Frag. 3 (Cairo, no. 32[Add] ii).

* * *

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ⲁϥ ϩⲓⲥⲓ ⲉⲣⲟⲛ ⲉⲑⲏ[ⲙⲧⲕ ⲁⲗⲗⲁ ⲡϥⲙⲟⲩ
ⲙ̄ⲫ̄ⲧ̄ ⲱⲙⲛ̄ = ⲛⲉⲙ ⲡⲓⲁⲣⲭⲁⲛ[ⲅⲉ-
ⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲙⲙ[ⲟⲛ
ⲉⲁⲓ ⲛⲱⲉⲙⲙⲟ ϩⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲛ
ⲉⲧⲉⲧⲉⲛⲛⲁⲩ ⲉⲣⲱ-
ⲟⲩ
Ⲁⲗⲗⲁ ⲛⲉⲛⲥⲛⲏⲩ ⲛⲉ ⲟⲩⲟϥ ⲛⲉⲛ-
ⲥⲩⲅⲅⲉⲛⲏⲥ ⲛⲉ = ⲟⲩⲟϥ ⲟⲛ ⲧⲥⲧⲙⲫ-
ⲉⲣⲟⲛ ⲧⲏⲣⲟⲩ ϩⲁ ⲛⲉⲛⲓⲟϥ ⲛⲉⲙ
ⲛⲉⲛⲥⲩⲅⲅⲉⲛⲏⲥ
Ⲛⲁⲓ ϫⲉ ⲉⲩϫⲱ ⲙⲙⲱⲟⲩ ⲛⲉ ⲛⲁⲣⲉ ⲡⲓ-
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲣⲁϣⲓ ⲛⲉ
ⲉϥⲣⲏⲓ ⲡϫ[ⲱⲕ ⲛ]ⲧⲟⲩⲡⲣⲟϥⲉⲣⲉⲥⲓⲥ

* * *

* * *

ⲁϥϫⲓⲙⲓ] ⲛⲟⲩⲛⲓϣϥ ⲙ̄ⲡⲁⲛⲓⲙ ⲛϩⲏⲧⲥ
ⲉϥ]ⲧⲏⲓ ϩⲉⲛ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ
Ⲇ]ⲱⲣⲟⲑⲉⲟⲥ ϫⲉ ⲁϥⲉⲣⲥⲫⲏⲣⲓ ⲛⲉϫⲁϥ
ϫⲉ ⲟⲩ ⲛⲉ ⲫⲁⲓ ⲛⲁⲥⲥ ⲡⲓⲁⲣⲭⲱⲛ ⲉ-
ⲧ ⲁⲓϫⲉⲙϥ ⲙ̄ⲡⲁⲓ ⲣⲏϥ =
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲛⲁϥ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ
ⲛⲉ =
ϫⲉ ϣⲁⲥϣⲱⲡⲓ ⲛⲧⲉ ⲛⲓⲛⲓϣϥ ⲛ-
ⲧⲉϩⲧ = ⲟⲩⲱⲙ ⲛϩⲱⲟ ⲛⲓϩⲉⲛ ⲉⲧⲟⲩ-
ⲛⲁϫⲉⲙⲟⲩ = ⲁⲟⲩⲱⲛ ⲙ̄ⲙⲟⲥ ⲛⲧⲉⲛ-
ⲛⲁⲩ ϫⲉ ⲟⲩ ⲛⲉ ⲉⲧⲥⲁϩⲟⲩⲛ
ⲙ̄ⲙⲟⲥ =
Ⲇⲱⲣⲟⲑⲉⲟⲥ ϫⲉ ⲡⲉϫⲁϥ ϫⲉ ⲛⲁⲥⲥ
ⲁⲓⲛⲁⲟⲩⲱⲛ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲛⲣⲏϥ

* * *

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× *Recto* = Sah. pp. 390 f.; Boh. p. 43

×["We have not] laid trouble upon ourselves on thy account; but, thanks be to God and the holy Archangel Michael, there is no stranger amongst all these whom thou beholdest. But they are all brethren and kinsfolk and friends of our fathers and our kindred." And while they were saying these things, the Archangel Michael was rejoicing at the perfection of their dispositions.

* * * * * *

* * * * * *

× *Verso* = Sah. pp. 391 f.; Boh. p. 44

[At Michael's bidding Dorotheos brings in the fish, which he had bought for the Archangel's entertainment, and opens it.] ×He found a great bag in it secured with a seal. And Dorotheos marveled and said: "What is this, my Lord, which I have so found?" The *archon*—that is, Michael—said unto him: "Great fishes are wont to swallow up everything which they find. Open it, that we may see what is in it." And Dorotheos said: "My Lord, how shall I open it . . ."

* * * * * *

X. ENCOMIUM ON THE ARCHANGEL GABRIEL

Parchment. Single leaf (Cairo, no. 39), 26.2 × 20 cm., numbered —ⲕⲍ. The hand is a good-sized, rounded uncial, perhaps the same as the hand of No. XII. The leaf has been exposed to rain and much of the text is indecipherable.

The text deals with the Archangel Gabriel and may be from the Encomium by Archelaus, extant in *Cod. Vat. Copt.* LIX. No doubt the leaf at Leipzig (*Cod. Tisch.* XXVII, 2[1]), paged ⲓⲍ, ⲓⲏ, belonged to the same MS. The following passages may lead to the identification of the fragment.

Recto 1–8:

ⲟⲩⲟϩ ⲡⲉⲁⲧⲁⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁ̈ⲗⲏⲑⲱⲥ ⲟⲩⲛⲓⲱϯ ⲧⲉ ⲧⲁⲟⲙ ⲙ̄ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲅⲁⲃⲣ[ⲓ]ⲏⲗ ⲟⲩⲟϩ ⲁ ⲫϯ ⲓⲣⲓ ⲛⲟⲩⲥ[ⲟⲃ]ϯ ⲛⲉⲙⲁⲛ ϩⲓⲧⲉⲛ ⲛⲉϫⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ.

Verso 1–6:

ⲁⲥⲱⲱⲛⲓ ⲁⲉ ⲟⲛ ϧⲉⲛ [ⲡⲁ]ⲓⲡ[ⲟⲣ]ⲟⲩⲕⲱⲧ ⲙⲡⲥⲟⲃⲧ ⲛⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲛⲉ[ⲥⲁⲩⲓⲟⲛ ⲛⲟⲩⲥⲓ]ⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲩϩⲓⲧⲟⲧ[ⲟⲩ] ⲉ ⲧⲁϩⲟ ... (14—17.) ⲁϥⲓ ⲉϧⲟⲩⲛ ⲛ̄ⲁⲉ ⲟⲩ ϧⲉⲗⲱⲏⲣⲓ ⲛⲁⲫⲟⲁⲣⲧⲟⲥ ⲁϥⲟ̈ⲣⲓ ⲉⲣⲁⲧϥ ⲁϥⲭⲟⲩⲱϯ ⲉ̄ⲣⲱⲟⲩ ...

1 See Leipoldt, *ap.* Vollers, *Kat.*, p. 416.

XI. JOHN CHRYSOSTOM

Encomium on the Prophet Elias.

Parchment. One leaf (Cairo, no. 53), 34 × 23.5 cm. The written column measures 28 × 17 cm. There are horizontal guide-lines to every second line of the text and a vertical line on the left of the column. The only stops used are – and ⸗. The hand, a somewhat large and thick uncial (see Plate XV A), is identical with the script of a leaf in the Rylands Library[1] also dealing with Elias and doubtless brought by Tattam from Dêr Abû Makâr.[2] Certainly the two leaves belonged to the same manuscript, from which (as their size, contents, and script indicate) three leaves at Leipzig are also derived.[3]

Our leaf contains the peroration and conclusion of the Encomium published by Budge[4] from one of the Curzon MSS.; but the divergence of the two texts is considerable and raises once more the question of various recensions (see above, No. X, Introductory Note). The defective Curzon MS. (doubtless one of the Coptic volumes acquired by Curzon at Dêr es Suriân[5]) has a colophon stating that it was presented by Papa Stauros, a monk in the Laura of John (the Little) and a 'son' of the Cell Pehôout, to the Church of Saint Elias.[6] Our fragment is of interest as containing an exhortation to 'hasten into the Oratory of the holy Elias'—doubtless a reference to the local Church of Elias, and therefore suggesting that the recension is 'Nitrian' in origin.

1 Crum, *Cat.*, no. 438. 2 See *Introduction*, § 5.

3 *Cod. Tisch.* XXVIII, 2–4 (see Leipoldt, *ap.* Vollers, *Kat.*, p. 418). 4 *T.S.B.A.* IX, Pt. ii.

5 See Curzon, *Visits to Monasteries of the Levant* (2nd edn.), pp. 82 f.

6 See the Coptic *Mart. of Isaac of Tiphre*, ed. Budge (*T.S.B.A.* IX, Pt. i, p. 38). The Cell Pehôout (Arabic, 'Behût') was probably identical with the Mon. of the Abyssinians, called by Makrizi (*Gesch. d. Copt.*, ed. Wüstenfeld, VII, § 70) the Mon. of Elias, and was a unit in the Laura of John the Little: see *H.N.S.* IV, V, § 2.

...]ε πιαγιος ηλιας-αγα[
ga]ηgαρμα ῆχρωμ
Χε] πιμ ϸεη ωηηοϭ ετῆαϣι [ηοϭ-
χρωμ ῆτε ναι κοσμος ῆτ[εq-
5 ϣτ]εμρωκq μαλιστα πιχρ[ωμ
ητε ναιgαρμα ῆχρωμ-φη [ε-
τ α πιαγιος ηλιας σρο ε̄ρoq
εωϧε πεqτοτϧο
Ϭωϧε φαι οτη ναμεπραϯ μ[α-
10 ρεπμεπρε πιτοτϧο ῆτε[ηgι-
ογι caϧoλ ῡμoη μπισωϧε[μ
φαι ετε [π]ϭτ ελκωαι ῆcωq [εqο-
τε πιηοϧι τηροϭ
Ϯαναπη μαρεϲϣωπι ηϧη[τεη
15 χε ϯαναπη ϣαϵqωϧϵ ε-
χεη οτμηϣ ῆηοϧι=μαρε[πϣω-
πι ϸεη οτϭεϧιō ῆgητ χε ο[τ-
σαϵιgητ ϭηοτπι τε ῆπετ-
gωοϭ πιϧεη
20 Παρεπα]μοπι ῆϯκριπις[1] ῆτε πιπαϵϯ
ετcοτ]τωη ναι ρητ ϯη[π]α-
.....]..ϣωλεϧ πεμ π....
ϵ[.]πτ[ο]ϧο ῆπεηψ[ϩ]χη πε[μ
πεηcωμα πεμ πεηcϩη[ecιc
25 Παρεηϯ ῆπεηοτοι ε̄ϧοτη [ε πιεκ-
κτηριον ῆτε φη ϭοτ[αϧ πι-
ἀγιος ηλιας φαι ετεη[ερϣαι
ῆφοοτ
Η͂τεπερψαλιη ερoq [ϸεη gαηgω-
30 ϫη ῆπηατικον-ϫ[ε gιπα ῆτεη-
σιϵμοτ ε̄χωη [ητε πϭ̄ ιηc̄ πχc̄

ητεqχ]ω ναη ε̄ϧoλ πηεη[π]o[ϧι ῆ-
τεη]αιτεη εμπϣα μπε[qcω-
μα] πεμ πεqcηoq ϭοτωϧ
ναι]ρητ τεπναερϣαι ῆπια[γιος
5 ηλιας πιοτωι πιοτωι κα[τα τεq-
χωμ qπακωϯ ν[α]ρ [π]ca gλι ητο-
τεη αη ηαρα τ[εη]χωμ ϣα ε̄ϩρηι
ε οτωιϩ ε̄τεππατεμμο ῆοτωι
μ]μoq ϸεη πεgοοτ μπεqερφ-
10 μ]ετι
Ϩε]η οταφοτ μμοτ gωϫ κατα
πε]πχωμ τεπναερπεμπϣα ῆ
πιcμ]οτ ῡπιαγιος ηλιας φαι ε̄-
τας]εμπϣα ῡμoq ῆχε ϯχηρα
15 ες]ϸεη cερεϧτα ῆτε ϯcτλο-
πια]
Θαι ecεϣωπι ναη gω πτεοερεμ-
πϣα ῡμoq gιτεη πιϯgο ητε
πιαγιος ηλιας πιοεϧτητηc
20 ϸεη πιρμοτ πεμ ϯχωμ [ec-
σοcι ητε πεηϭ̄ [οτωq πεη-
πο]ϯ οτωq πεηc[ωτηρ ιηc̄
π]χc̄
Φαι] ετε ε̄ϧολgιτοτq [ε]ρε ϣοτ
25 πι]ϧεη πεμ ταιο πιϧεη π[ε]μ
προ]cκυηηcιc πιϧεη ερηρεπη
πεμ φι]ωτ πεμαq-πεμ πιηηᾱ
ϭοτα]ϧ ηρεqταπϸο-οτωq ῆο-
μοοτcιο]c πεμαq
30 Ϥηοτ πεμ] ῆcηοτ πιϧεη πεμ
ϣα επεq π]τε πιεπεq τηροτ αμηη

1 *sic* (as in the Curzon MS., p. ρκϵ̄).

×*Recto* ×...the holy Elias, he...chariots of fire. For who among you can touch the fire of this world without being burned?—much less the fire of those chariots, over which the holy Elias had power because of his purity.

For this cause therefore, my beloved, let us love purity, let us cast away from us uncleanness which the Lord abhors more than all (other) sins. Let love dwell among us; for love covereth a multitude of sins:[1] let us be humble of heart, for pride of heart is the root of all evil. Let us hold fast the foundation of the right faith:[2] so shall we [put away] defilement and...., purifying our souls and our bodies and our conscience. Let us hasten into the Oratory[3] of that pure one, the holy Elias—he whom we [commemorate] today.[4] Let us sing of him with spiritual songs, to the end that we may gain grace [from the Lord Jesus the Christ],

× *Verso* ×that He may forgive us our sins, and that we may make ourselves worthy of His pure Body and Blood. So shall we keep the feast of the holy Elias, each one according to his ability. For he requires nothing from us beyond [our power, but only bread whereon we shall feast together with him on the day of his Commemoration. If we give] a cup of cold water according to our power, we shall make ourselves worthy of the blessing of the holy Elias, even as the widow of Sarepta in Sidonia made herself worthy of it. She also will be with us to make us worthy thereof through the prayer of the holy Elias the Tishbite, by the grace and the high power of our Lord, and our God, and our Savior, Jesus the Christ;

Through Whom all glory and all honor and all worship befitteth Him together with the Father and the Holy Spirit, the Giver of Life and Consubstantial with Him—now and at all times and for ever and ever. Amen.

1 i *Peter* iv, 8.
2 Cp. *Hebr.* x, 23?
3 On the Church of S. Elias in Shihêt see Introductory Note.
4 Tôbi 6.

XII. ENCOMIUM ON THE THREE CHILDREN

Parchment. Two leaves (Cairo, nos. 18, 18[Add]) from one MS., measuring 29 × 21 and 29.5 × 21 cm. No page or folio numbers are distinguishable. Large fragments have been torn off the upper right and lower left corners of the second leaf. Both are stained a deep brown, having apparently been soaked in oil, and when found were caked with mud. The hand is a good-sized uncial probably of the tenth or eleventh century. The only stop used is a high ¯ (black ink).

Other fragments of the same MS. are extant. (1) Two leaves (forming a single sheet), 29.5 × 23 cm., were in Sept. 1908 in the possession of a Spanish duke.[1] The first leaf begins: ⲡⲁⲟⲕ ⲁⲉ ⲁⲣⲉϥ ⲉⲣⲱⲟⲩ [. . . . .] ⲛⲉⲕⲙⲱⲓⲧ ⲉⲧⲣⲏⲡ [. .]ⲟⲓ ⲛⲉⲙⲱⲟⲩ ⲁⲛ ⲉ ⲡⲧⲏ[ⲣϥ]-ⲁⲉ ϧⲉⲛ ⲡⲓⲉϥⲟⲟⲩ ⲉⲧ [ⲁⲕ]ⲛⲁⲥⲓⲧⲟⲩ ⲛⲱⲟⲩ-ϧ[ⲉⲛ ⲟⲩ]ⲙⲟⲩ ⲭⲛⲁⲙⲟⲩ ⲡⲁⲟⲕ. "And thus Nebuchadnezzar took them to Babylon, put them in his treasury and sealed them with his seal (ϣⲟⲟⲩⲣ). So he took Joakim and Jekonias to Babylon.[2] And when the King had regained his calm (ⲉⲣⲏⲛⲫⲓⲛ), he bade ⲙⲁⲛⲏ, his chief eunuch (cp. *Dan.* 1, 11), to bring him chosen royal youths from the Judaean captives. Thus were the Three Holy Children brought to him; and Nebuchadnezzar rejoiced at their disposition and knowledge. He bade give them of the perfumed wine which he himself drank and of the royal food; but they decided not to eat of such meat . . ."[3] In the second leaf (numbered on the *verso* ⲁ̄) the Devil urges the King to fashion his image (ⲧⲉⲕϩⲓⲕⲱⲛ ⲛⲉⲙ ⲧⲉⲕⲥⲧⲩⲗⲏ) and set it up in the ⲕⲟⲓⲛⲏⲣⲁ (? = ⲕⲟⲓ ⲛⲏⲣⲁ "the field of Ur")[4] in the land of Babylon and command all men to worship it. The leaf ends: ⲡⲁⲓⲣⲏ† ⲁ ⲡⲟⲩⲣⲟ ⲧⲁϩⲟ. (2) Two leaves at Leipzig (*Cod. Tisch.* XXVII, 5, 6)[5] belong to the same MS. On their relation to the new fragments see below.

In our Frag. 1 the Three refuse to worship the image of the King, who in his anger orders their punishment. The text begins—ⲡⲉⲕϩⲱⲛ ⲧⲉⲡⲡⲁϫⲟⲕϥ ⲉϧⲟⲗ ⲁⲛ, and ends—ⲧⲟⲧⲉ ⲡⲁϧ[ⲟ]ⲧϫⲟⲁⲟⲛⲟⲥⲟⲣ ⲁϥⲟⲧⲁϩ[ⲥⲁ]ϩⲛⲓ ⲛϩⲁⲡⲣⲱⲙⲓ ⲛϫⲱⲣⲓ [ⲛⲓ]ⲣⲉⲙ ⲛⲡⲟⲙ† ⲛⲉⲙ ⲉ[. . . ⲙⲁ]ϣⲱ ⲉⲟⲣⲟ[ⲩ . . . . .]ⲥ ⲥⲉⲁⲣⲁⲕ [. . . . . ⲁϧⲉⲁ]ⲡⲁⲥⲱ. This leaf must have been directly followed by *Cod. Tisch.* XXVII, 6, which begins ⲉⲟⲣⲟⲩϩⲓⲧⲟⲩ ⲉ ⲟⲙⲛ† ⲛ̄[†]ϩⲣⲱ ⲛⲭⲣⲱⲙ ⲉⲟⲙⲟϩ. The following gloss incorporated in the text (*verso* ll. 16 ff.) may be quoted: ⲡⲓϫⲁⲁⲓ ⲟⲱⲗ ⲉ̄ⲧⲉ ⲫⲁⲓ ⲛⲉ ⲡⲓⲧⲟϩ ⲉⲟⲡⲛⲟⲩ ⲉϧⲟⲗϧⲉ(ⲛ) ⲡⲓⲙⲁϩⲓ.

Frag. 2 deals with the death of the Three (Pashons 10) after receiving promise from God of the honors to be paid them after death. The text begins—(l. 8) ⲟⲩⲟⲛ ⲡⲓϧⲉⲛ [ⲉⲟⲡⲁϣⲱⲡⲓ] ϧⲉⲛ ⲁⲛⲁⲥⲕⲏ [ⲛⲓⲧⲟⲩ]ϫⲟⲥ [ⲁⲉ] ⲫ̄† . . . , and ends (*verso*) [ⲧⲟ]ⲧⲉ ⲡⲟⲩⲣⲟ ⲁϥⲧⲱⲛϥ ϧⲉ[ⲛ] ⲟⲩⲓⲱⲥ ⲛⲉⲙ ⲛⲉϥ[ⲡⲓϣ]† ⲧⲏⲣⲟⲩ ⲁϥⲓ ⲉ̄ [ⲡⲓⲙⲁ ⲉ]ⲣⲉ ⲡⲓⲥⲱⲙⲁ, followed by slight fragments of four further lines. This leaf was immediately preceded by *Cod.Tisch.* XXVII, 5, which ends: ⲓⲉ ⲛ̄ⲧⲉϥⲓⲣⲓ ⲡⲟⲩⲙⲉⲧⲛⲁⲏⲧ ϧⲉⲛ ⲡⲉⲧⲉⲡⲣⲁⲡ.

The complete text is extant (*Cod. Vat. Copt.* LXIX, 5 ?). The volume to which these leaves belonged was perhaps deliberately discarded as a duplicate not worth repair.

XIII. MIRACLES OF SAINT GEORGE

Parchment. A single leaf (Cairo, no. 26) numbered —ⲡⲏ, the last of quire ⲝ (*sic*), and measuring 29 × 24 cm. There are no stops: vertical guide-lines are used to define the column, horizontal for every other line of the text. The hand is rounded and of good size, similar to that of No. XII, but ⲛ and ⲙ are so carelessly formed as to be often indistinguishable.

The Miracle recorded (the appearance of Saint George to a certain 'King,' perhaps Constantine, in order to secure the deposition of a Steward of the Precinct of Saint George) does not appear in the series of Nine Miracles of Saint George edited by Budge.[6]

The Bohairic texts relating to Saint George all appear to be derived from the Monasteries of Wadi 'n Natrûn: the Bodleian MS. (dated 1293)[7] belonged to "the Church of the Virgin in the Monastery of Baramûs," and may have been brought thence by Huntington;[8] the Rylands MS. was formerly in Tattam's possession[9] and therefore was very possibly derived from one of the Four Monasteries; the Vatican MS. (*Cod. Vat. Copt.* LXIX, 5) is part of Assemani's spoils from Dêr Abû Makâr. Does *Cod. Tisch.* XXVI, 29[10] come from another part of the same MS. ?

1 I am indebted for this information and for the analysis to W. E. Crum, who saw the original (described as being in "a large old Nitrian hand") at the British Museum. The present whereabouts of this fragment is unknown.

2 See ii *Chron.* XXXVI, 6 f.

3 See *Dan.* 1, 3 ff.

4 For the site on which this image is thought to have stood see *Times*, May 14, 1923.

5 See Leipoldt, *l.c.*, p. 414.

6 *S. George of Cappadocia*, pp. 44 ff.

7 *op. cit.*, pp. x, xi and Hyvernat, *Album*, p. 18.

8 See *Introduction*, § 5.

9 See Crum, *Catalogue*, no. 443.

10 See Leipoldt, *l.c.*, p. 414.

(Cairo, no. 26.)

. . . пес пιαγιος [ⲁϵ] γεωρ-
[γιος . .]ε πογρο
[. . .]ϵqϫω ммос
[ϫε . . .]παι οικο-
[πομος] ϕαι ϫε ογηι γαρ
[ ]ειο πε
IC ογмнщ пеροογ ϯογωщ
[ⲉ ϵ]π ογϫωπτ ϵϫωϥ ⲁλ-
[λⲁ .]ωсγηρнт ϵⲟⲃϵ ϯмет-
[щам]ще ιⲁωλοπ πτε ϯοκ-
λϵτιⲁπος
Ϯнογ ⲁϵ ⲁкщⲁптωпк ⲛτο-
ο]γι ⲁλιογι ппщωщτ
нτοτϥ
Инітоγ пкеογаι ϕи ϵτε
пιλⲁος пасотпϥ
Пογρο ⲁϵ ϵтаϥтωпϥ ⲁϥї
ϵⲃοηи ⲉ пітοпос ⲉ щλнλ
ⲁϥхιмι мпιλⲁος тнρϥ
ϵϥхογщτ ϵⲃολ ϧⲁϫωϥ
ϧϵп ογρа-
щι
Ⲭϵ ⲁγхιмι пογ[ο]γρο ⲛ-
ϵмнι ϵϥхнк [ϵⲃ]ⲟλ κα-
τⲁ ϕϯ мφρнϯ ⲛⲁⲁγιⲁ
пем соломωн
Ογοϥ ϵ[τ]ⲁϥщλнλ ⲁϥϩϵм-
сι[1] ⲁγτⲁмοϥ тнρογ

[1] ⲁγϩϵмсι, *MS.*

ρн ιнс ☩ пⲭс ⳋ

ⲁγсϵмι пⲁϥ ϵⲃοⲏϵ пιοικοπο-
πομος ⲛτε ⲁιⲁⲁικια[1] ϵτ-
τⲁмο ммοϥ ϵⲃοⲏϵ тϵϥмετ-
ⲁϵπαι ⲉϧογп ⲉ пιϩнкι пем
пιχωϧ =
Ϭγχω ммос ϫε тенⲉмι ερ[ϵ
ϩωϧ пιⲃϵп ϵτε ϕαι ϊρι ⲛρнϯ
пωογ щⲁ ϕοογ ⲁλλⲁ [мпεп-]
щсаχι ⲁп ϵⲃοⲏϵ ϯметщам-
ще ϊⲁωλοп ϵтϕορϫ ϵⲃολ
ϩιχϵп пκаρι
тнρϥ
Ϯнογ ⲁϵ пеп⳾ ⲁ ϕϯ оγорпк
щаροп ⲛογρϵϥсωϯ
аριογї ⲙпіϯкеοп κατⲁ τεκ-
метсаⲃе
Пογρο ⲁϵ ⲁϥтаме пιмнщ
тнρϥ ⲛιπ ⲉт ⲁ пιⲁγιος
γεωργιος ϫοτογ пⲁϥ
ϵⲃοⲏϵ [п]ιοικοπομος ϧе(п)
ⲉρⲁсογ-
ι
Ογοϥ ⲁϥογωρπ сатοτϥ
ⲁϥⲫρογ[щ]ωϧ ⲙпϵϥнι пем
πεϥⲁποⲏκн ογοϥ ⲁγ-
ϩιτϥ ϵⲃολϧϵп пітопос
ογοϥ ⲁγщϵп ϧϵп ϯπο-
λι[с] тнρс ⲁγхιмι пογρω-

[1] *sic*, for ϯⲁⲁικια (?). Or is this a corruption of ⲛτⲁнтιοχια?

ϯϯϩ[ο] ⲁ-
ριπⲁ-
мεγι [ⲁ-
пок
пιχω[ϧ
ετⲁсϧ-
ⲁι пщ[н-
ρι . мⲉ .
Ⲭ . ⲁγϯ
пτε .
пⲁп . .
ⲁ ∼

× *Recto* . . . ×But the holy George [appeared] to the King[1] . . . saying: " . . . this steward[2] . . . for, lo, . . . Behold, for many days I have desired [to bring] punishment upon him, but . . . because of the worship of idols of Diocletian. And now, when thou art arisen in the morning, take away the keys from him and give them to another one whom the people shall choose."

And when the King was arisen, he went into the *topos* to pray, and found all the people looking towards him with joy; because they had found a righteous King, perfect after God's own heart, like David and × *Verso* Solomon. And when he had prayed, he sat down; and they all showed him ×and informed him concerning the steward of unrighteousness, telling him of his pitilessness towards the poor and needy, saying: "We know of what sort (?) are all the things which this man hath done unto this day, but we could not speak because of the idolatry which was spread abroad over the whole earth.[3] But now, O our Lord, that God hath sent thee unto us as a deliverer, do justice according to thy wisdom."

And the King declared unto all the multitude those things which the holy George had spoken unto him concerning the steward in the vision. And he sent straightway and caused them to destroy his house and his garners; and they cast him out of the *topos*. And they made inquiry throughout all the city and found a man . . .[4]

1 Perhaps Constantine.

2 A steward of the *topos* ('precinct') of S. George at Antioch is mentioned in the Miracles of S. George (Budge, *S. George of Cappadocia*, pp. 67, 74).

3 The meaning seems to be, "we do not accuse him for his idolatry, since that was universal, but for his harshness."

4 The note in the right margin reads: "I pray (you) make mention of me, the poor one who wrote (this), the son of . . ."

XIV. THE MARTYRDOM OF JAMES THE PERSIAN

Parchment. Three complete leaves (Cairo, no. 51) from one MS., each 28 × 21 cm. Frag. 1 is the outermost sheet of quire $\bar{\varepsilon}$, comprising two leaves paged respectively $\overline{\lambda\varepsilon}$, $\overline{\lambda\beta}$ and $(\overline{\mu\zeta})$, $\overline{\mu\eta}$. The initial and final quire-headings are: $\bar{\varepsilon}$—ⲡⲁⲓ—(Ornament)—ⲡⲁⲡ—$\overline{\lambda\varepsilon}$, and $\overline{\mu\eta}$—$\overline{\text{ιης}}$—(Ornament)—$\overline{\text{ⲡⲭⲥ}}$—$\bar{\varepsilon}$. The first two quires therefore contained eight leaves each; the third, only six. Frag. 2 is paged —$\overline{\zeta\eta}$ without other heading. The hand in all three leaves (see Plate XII A) is the same rather rough script found in No. VIII C.

Identity of script, size, and contents proves that the following leaves belonged to the same MS.:—*Cod. Tisch.* XXVI, 15 (paged —$\overline{\kappa\eta}$); XXVI, 16 (paged —$\overline{\mu\varepsilon}$, and therefore immediately preceding the new-found leaf $(\overline{\mu\zeta})$, $\overline{\mu\eta}$);[1] and XXVI, 2 (*verso* headed $\bar{\eta}$—$\overline{\text{ιης}}$—(Ornament)—$\overline{\text{ⲡⲭⲥ}}$—[$\bar{\eta}$]).[2] *Cod. Tisch.* XXV, 4[3] (*recto* headed $\bar{\varepsilon}$—ⲡⲁⲓ—(Ornament)—ⲡⲁⲡ—$\overline{\lambda\varepsilon}$), though part of the same work, comes from a different copy.

All these leaves belong to the Martyrdom of Saint James the Persian, the complete text of which is extant in *Cod. Vat. Copt.* LIX, 1, which was brought from the Monastery of Macarius by Assemani: the divergence of the fragments from this copy are so slight that neither copy nor collation is here given. The following table will show the correspondence between the fragments and the Vatican text:

(1) Pp. —$\overline{\kappa\eta}$, ⲡⲓⲙⲛⲩ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ . . . ⲉⲟⲩⲉ ⲍⲉ ⲥⲉⲥⲱⲟⲩⲛ = *Vat.* pp. $\overline{\text{ρζη}}$ l. 14—$\overline{\text{ρζο}}$ l. 19.

(2) Pp. —$\overline{\lambda\varepsilon}$, —$\overline{\lambda\beta}$, -ⲧⲉⲩ ⲁϥⲉ ⲛⲧⲥⲛⲩⲓ . . . ⲉⲧⲁϥⲭⲟⲩⲱⲧ ⲍⲉ ⲉ̄ ⲡⲓⲙⲁ ⲛ- = *Vat.* pp. $\overline{\text{ροβ}}$ l. 20—($\overline{\text{ροϵ}}$) l. 23.

(3) Pp. —$\overline{\mu\varepsilon}$: ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⲍⲉ . . . ⲁⲩϧⲱⲡⲧ ⲁⲩ ⲉϧ[ⲟⲩ]ⲛ ⲉⲣⲟϥ = *Vat.* $\overline{\text{ρπ}}$ l. 13—($\overline{\text{ρπβ}}$) l. 18.

(4) Pp. —$\overline{\mu\eta}$: ⲉ̄ ⲱⲱⲧ ⲛ̄ⲡⲓⲧⲏϧ . . . ϯⲛⲟⲩ ⲍⲉ ⲁⲛⲟⲕ ϩⲱ ϯⲱⲉⲡ = *Vat.* $\overline{\text{ρπβ}}$ l. 18—$\overline{\text{ρπϧ}}$ l. 20.

(5) Pp. —$\overline{\lambda\varepsilon}$ (*Cod. Tisch.* XXV, 4): ⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲧⲉ ⲡⲓⲫⲛⲟⲩⲓ . . . (end of text illegible) = *Vat.* $\overline{\text{ρπβ}}$ l. 27—$\overline{\text{ρπϵ}}$ l. 21.

(6) Pp. —$\overline{\zeta\eta}$: ⲱⲱⲧ ⲙ̄ⲡⲓⲱⲱⲙⲛ . . . ⲟⲩⲟϩ ϯⲛⲁⲉⲣϣⲁⲗⲓⲙ ⲉ̄ = *Vat.* $\overline{\text{ρπη}}$ l. 33—$\overline{\text{ρϥ}}$ l. 3.

(7) Pp. —$\bar{\eta}$.: ⲉ . ⲱⲧⲉ . . . ⲕⲉⲣⲙⲓ ⲉ ⲡⲧⲏⲣϥ . . . ⲉ ⲡⲱⲏⲣⲓ ⲛⲉ ⲛ̄ⲓⲟⲩⲣⲱⲟⲩ ⲛ̄ⲧⲉ ⲡⲓⲧ̄ϧⲉⲣⲟⲥ ⲉ̄ ⲁⲩⲧⲏⲓϥ ⲉ . ⲟⲩⲱ ⲙ̄ⲡⲓⲟⲩ[ⲣⲟ = *Vat.* $\overline{\text{ρϥϑ}}$—$\overline{\text{ϲ}}$.

XV. THE MARTYRDOM OF THEODORE THE STRATELATES

Parchment. A complete leaf and two fragments (Cairo, no. 49. i–iii) from a single MS. Frag. 1, measuring 27.5 × 21 cm., has a written column of 23 × 13 cm.: there is a vertical guide-line to the left of the column, but no apparent traces of horizontal ruling. Frag. 2 (27.5 × 11 cm.) is the outer edge of a leaf; Frag. 3 is the middle portion of a sheet of two leaves measuring respectively 6 × 12.5 cm. and 10 × 20.5 cm. A fourth fragment, 6.5 × 22 cm., is the top of a leaf numbered on the *verso* $\overline{\kappa\beta}$, but comes from another MS. as the larger hand and wider column show. The minor fragments, though inconsiderable, are here published in the hope that their complements may be identified at Leipzig or elsewhere.

The script of Frags. 1–3 (see Plate XI B, and cp. Hyvernat, *Album*, Plate XX) is identical with the script of certain leaves at Leipzig, *Cod. Tisch.* XXVI, 28, 33, 34:[4] all certainly belonged to one MS., in which (be it noted) Frag. 1 immediately preceded *Cod. Tisch.* XXVI, 28, which begins, ⲙⲫⲣⲏϯ ⲅⲁⲣ ⲉⲧⲁⲕⲱⲱⲡⲓ ⲙ̄ⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ⲫⲓⲭⲉⲡ ⲡⲕⲁϥⲓ.

As Winstedt has pointed out,[5] the version of Theodore's martyrdom thus represented was distinct from the versions of *Cod. Vat. Copt.* LXVI, 7, and of the other surviving fragments.

I strongly suspect that the considerable fragment at Turin[6] (acquired by Drovetti almost certainly from the Monastery of Saint Macarius[7]), belonged to the same MS. as the new fragments and its fellows at Leipzig. If this is so, our first and second fragments would belong to the earlier part of the work (missing in the Turin MS.), while Frag. 3 (which belongs to the actual martyrdom of the saint) would fall in the lacuna marked by de Rossi, closely preceding p. 5 of the Turin MS. Frag. 4 is likely to have belonged to a collection of the Miracles of Theodore similar to that contained in *Cod. Vat. Copt.* LXVI, 194 ff.[8]

1 On the two Leipzig fragments see Leipoldt, *l.c.*, p. 411.

2 *id.*, pp. 408 f. The text of this fragment is included in the portion of the Martyrdom published by von Lemm, *Iberica* (*Mém. de l'Acad. . . . de S. Pétersbourg*, VIII Ser., VII, 6 ff.).

3 Leipoldt, *l.c.*, p. 401 (but not there identified).

4 These have been published by Winstedt, *Copt. Texts on S. Theodore*, pp. 161 ff.

5 *op. cit.*, pp. xxix f.

6 Published by de Rossi, *Mem. della Accad. delle Scienze di Torino*, Ser. II, t. XLIII (1893), pp. 318 ff.

7 See *Introduction*, § 5.

8 Published in *Acta Mart. Copt.*, pp. 182 ff.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (Cairo, no. 49).

.. .. .[1]
ⲁⲩ ⲁϥⲛⲁⲩ ⲉ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲉⲙ
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲃ̄-
ϩⲓ ⲉⲣⲁⲧⲟⲩ = ⲉⲣⲉ ⲡⲓⲙⲁ ⲧⲏⲣϥ
ⲟⲓ ⲛⲟⲩⲱⲓⲛⲓ = ⲁϥⲉⲣϩⲟϯ ⲉⲙⲁ-
ⲱⲱ = ⲁϥⲉⲣ ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲣⲉϥ-
ⲙⲱⲟⲩⲧ
Ⲡⲓⲥⲱⲧⲏⲣ ⲇⲉ ⲁϥⲥⲟⲩⲧⲱⲛ ⲧⲉϥ-
ϫⲓϫ ⲉⲃⲟⲗ = ⲁϥⲉⲣⲥⲫⲣⲁⲅⲓϩ(ⲛ)
ⲙ̄ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̄ⲫⲓⲱⲧ = ⲛⲉⲙ ⲡⲱⲏⲣⲓ
ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ = ⲁϥⲱⲗⲓ
ⲛ̄ϯϩⲟϯ ⲉⲃⲟⲗ ϩⲁⲣⲟϥ ⲛⲉϫⲁϥ
ⲛⲁϥ
Ⲭⲉ ϫⲉⲙⲡⲟⲙϯ ⲱ ⲡⲁⲥⲱⲧⲡ ⲑⲉ-
ⲑⲁⲱⲣⲟⲥ ⲙ̄ⲡⲉⲣⲉⲣϩⲟϯ =
ⲧⲱⲛⲕ ⲉ ⲡⲱⲱⲓ ⲛ̄ⲧⲁⲥⲁϫⲓ ⲛⲉ-
ⲙⲁⲕ = ⲛ̄ⲧⲁⲧⲁⲙⲟⲕ ⲉ ⲛⲓⲙ ⲧⲏⲣⲟⲩ
ⲉⲟⲛⲁⲱⲟⲩⲛ ⲙ̄ⲙⲟⲕ = ϩⲓⲛⲁ ⲛ̄-
ⲧⲉⲕⲱⲱⲛⲓ ⲉⲣⲉ ⲛⲉⲕϩⲛⲧ
ⲧⲁϫⲣⲛⲟⲩⲧ = ⲛ̄ⲧⲉⲕⲉⲣⲁⲣⲭⲱ-
ⲛⲓϩⲉⲥⲟⲉ ϧⲉⲛ ⲡⲓⲁⲣⲱⲛ ⲉⲟ-
ⲛⲁⲛⲉϥ = ⲱⲁⲧⲉⲕⲟⲓ ⲙ̄ⲡⲓϫⲗⲟⲙ
ⲛ̄ⲧⲉ ⲡⲓⲟⲣⲟ = ⲛⲧⲉⲕⲉⲣⲕⲗⲏ-
ⲣⲟⲛⲟⲙⲓⲁ ⲛ̄ⲡⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̄ⲧⲉ
ⲫⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲡⲓⲫⲏ-
ⲟⲩⲓ
ⲛⲁⲓ ⲉⲧ ⲁⲓⲥⲉϧⲧⲱⲧⲟⲩ ⲡⲓⲛ ⲉⲑ-
ⲛⲁⲙⲉⲛⲣⲓⲧ = ⲛⲧⲟⲩⲓⲣⲓ ⲙⲡⲁⲟⲩ-
ⲱⲱ

Τοτε ⲁϥⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲫⲏ ⲉ-
ⲑⲟⲩⲁⲃ ⲑⲉⲃⲁⲱⲣⲟⲥ = ⲭⲉ ⲛ̄-
ⲑⲟⲕ ⲡⲓⲙ ⲛⲁⲟ̅ⲥ̅ = ⲭⲉ ⲧⲛⲁⲩ ⲉ̄-
ⲣⲟⲕ ⲉⲣⲉ ⲛⲁⲓ ⲡⲓⲱϥ ⲛ̄ⲱⲟⲩ
ⲕⲱϯ ⲉⲣⲟⲕ
Ⲡⲉⲭⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲁϥ ⲭⲉ ⲁⲛⲟⲕ
ⲡⲉ ⲓⲏ̅ⲥ̅ ⲡⲉⲕⲟⲩⲣⲟ = ⲁⲛⲟⲕ ⲡⲉ
ⲡⲓϫⲗⲟⲙ ⲛ̄ⲧⲉ ⲡⲛ ⲉⲟⲛⲁⲁ̀ⲙⲟ-
ⲛⲓ ⲛ̄ⲧⲟⲧⲟⲩ = ⲛⲧⲟⲩⲉⲣⲁⲣⲭⲱ-
ⲛⲓϩⲉⲥⲟⲉ ⲉⲣⲣⲏⲓ ϩⲓⲭⲉⲛ ⲛⲁ-
ⲣⲁⲛ
Ⲡⲛ ⲕⲩ̄ⲣⲓ [ⲙ]ⲫⲙⲉⲩⲓ ⲁⲛ ⲙ̄ⲡⲓⲉⲣⲟⲟⲩ
ⲉⲧⲁⲕⲱⲱⲛⲓ ⲛ̄ϧⲏⲧϥ = ⲁⲕϫⲁ
ⲧⲟⲧⲕ ⲉ̄ϧⲟⲗ ⲉ ⲫⲙⲟⲩ = ⲉⲁⲕ-
ϫⲟⲥ ⲛⲁϩⲣⲉⲛ ⲛⲏ ⲉⲧⲕⲱϯ ⲉⲣⲟⲕ
ⲭⲉ ⲁ̀ⲙⲟⲓ ⲛⲉⲁⲓⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ
ϩⲱ ⲛⲉ = ⲛ̄ⲧⲁⲙⲟⲩ ⲉ̄ϧⲉⲛ ⲫⲣⲁ(ⲛ)
ⲙ̄ⲡⲭ̅ⲥ̅
ⲁ̀ⲣⲏⲟⲩ ϯⲛⲁϫⲓⲙⲓ ϩⲱ ⲛⲟⲩⲕⲟⲩ-
ϫⲓ ⲛ̄ⲛⲁⲓ ⲛ̄ⲁ̀ⲛⲁⲡⲏ = ϧⲉⲛ ⲛⲉϩϧⲏⲙ
ⲙⲁ ⲉ̄ⲧⲟⲓ ⲛ̄ϩⲟϥ
Ⲫⲛⲟⲩ ⲇⲉ ⲱ ⲡⲁⲥⲱⲧⲡ ⲑⲉⲃⲁⲱⲟ-
ⲣⲟⲥ = ⲥⲉϧⲧⲱⲧⲕ ϩⲓⲛⲁ ⲛ̄ⲧⲉⲕ-
ⲉⲣⲁⲣⲭⲱⲛⲓϫⲉⲥⲟⲉ ⲉ̄ϧⲉⲛ ⲛⲁ-
ⲣⲁⲛ
Ⲁⲓⲕⲏⲛ ⲉ̄ ⲥⲟⲩϯ ⲛⲁⲕ ⲙⲡⲉⲕⲙⲁ ⲛ-
ⲱⲱⲛⲓ ⲉ̄ϧⲣⲏⲓ ϧⲉⲛ ⲛⲓϫⲱⲙ ⲙ̄-
ⲁⲓⲥϧⲁⲓ ⲙ̄ⲡⲉⲕⲣⲁⲛ ϩⲓ ⲡⲓϫⲱⲙ ⲙ̄-
ⲡⲱⲟⲩϧ

[1] Traces of a heading.

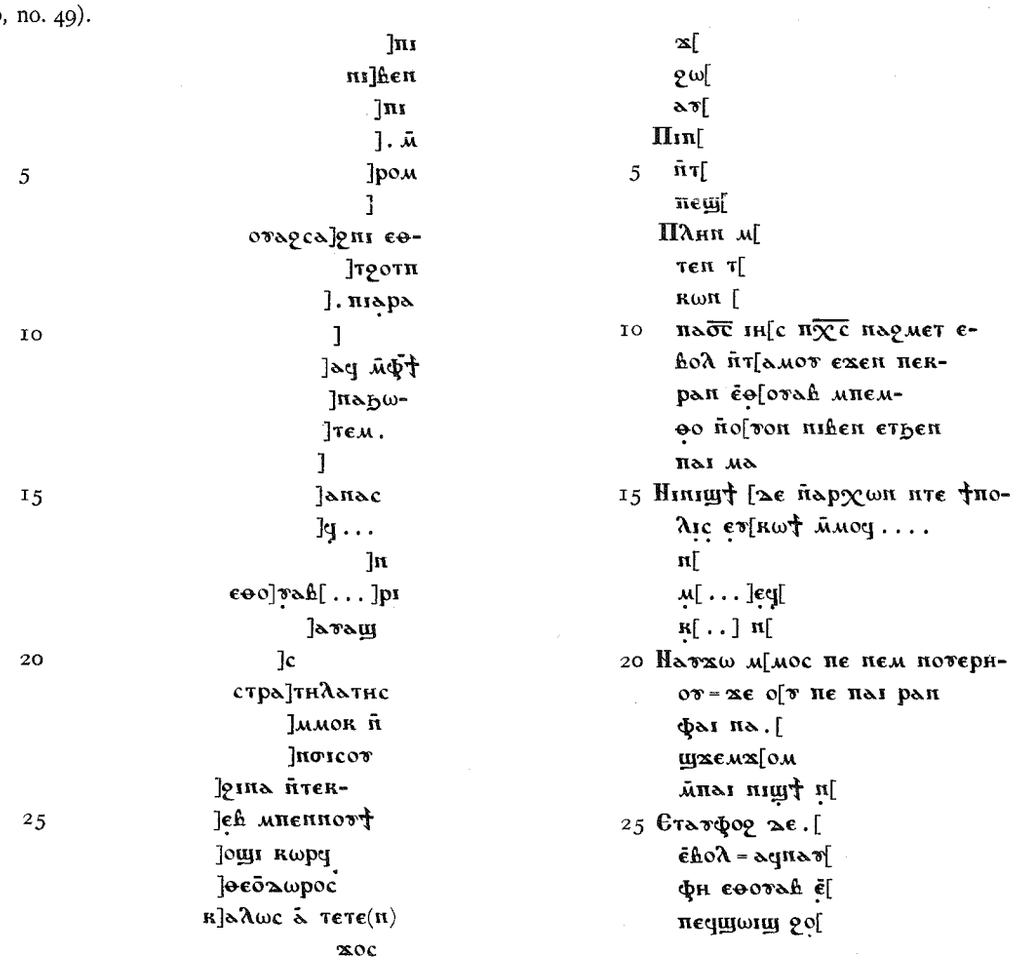
× *Recto* [It came to pass that when the] ×holy man saw the Lord Jesus the Christ with His holy Angels standing by Him, while the whole place was filled with light, he feared greatly and became as a dead man. But the Savior stretched forth His hand and signed (with the cross) his whole body in the Name of the Father and of the Son and of the Holy Spirit. He took away his fear from him, and said unto him: "Take courage, Theodore My chosen one, be not afraid. Rise up that I may speak with thee and show thee all those things which shall befall thee, to the end that thou mayest be strong of heart and contend in the good contest, until thou shalt receive the crown of victory and inherit the good things of the Kingdom of Heaven which I have prepared for those who shall love Me and do My will."

× *Verso* ×Then the holy man Theodore answered: "Who art Thou, my Lord, that I see Thee with this great glory about Thee?" The Savior said unto him: "I am Jesus, thy King: I am the crown of them that take in hand to contend for My Name's sake. Dost thou not remember the day when thou wast sick? Thou didst escape death by saying in the presence of them who surrounded thee:[1] 'Would that I also had become a martyr, to die for the name of the Christ, if perchance I might find a little loving mercy at His dreadful judgment-seat.' But now, Theodore My chosen, prepare thyself to contend for My Name's sake. I have finished preparing for thee thy dwelling in the Heavens; I have written thy name in the Book of Life."

1 See Frag. 2 *verso* (ll. 15 ff.), which should precede this leaf.

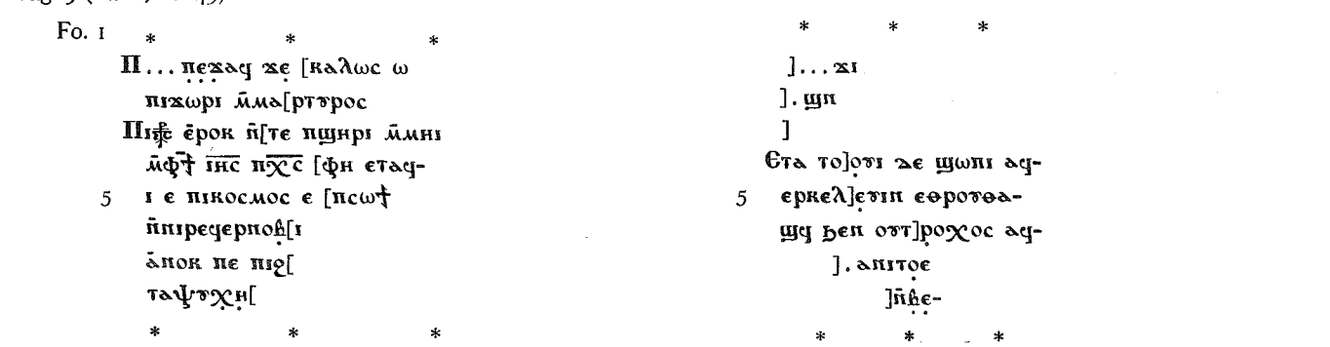
THE MARTYRDOM OF THEODORE THE STRATELATES

Frag. 2 (Cairo, no. 49).



[Theodore in his sickness cries out] ×"...(l. 10) my Lord Jesus the Christ, deliver me that I may die for Thy holy Name in the presence of all them who are in this place." Now the great rulers of the city surrounding him.... (l. 20) They spake with one another, saying: "What is this Name...able...of this great...?" But when...(*plural*) arrived..., that holy man saw...his vapor (*sic*).... ×*Verso*

Frag. 3 (Cairo, no. 49).



× ...he said: "O mighty martyr,...to thee the Cross of the true Son of God, Jesus the Christ, Who came into the world to save sinners.[1] I am the...my soul..." ×...(l. 4) But when it was day, he (the Governor) ordered that they should fix him (Theodore) upon a wheel. He... ×*Recto* ×*Verso*

Fo. 2

* * *

ⲛⲓ̣[
ⲃⲟⲗϧ[ⲉⲛ
ⲛⲟⲛ =
Ⲁϥϥⲁⲓ ⲇⲉ ⲛ̄ⲛⲉϥⲃ̣ⲁ̣[ⲗ ⲉ̄ ⲡϣⲱⲓ
ⲉ̄ ⲧⲫⲉ Ⲟⲩⲟϩ ⲡⲥ̣[
ϩⲁ ⲫⲏ ⲉ̄ⲧⲁϥⲉⲣ ⲡⲉⲑⲛⲁ̣ⲛ̣ⲉ̣[ϥ
ⲛⲁϥ Ⲟⲩⲟϩ ⲛⲁϥϫⲱ ⲙ̣ⲙ̣ⲟ̣ⲥ̣
ⲡⲉ ϫⲉ ⲡⲁⲛⲟⲩϯ ⲡⲓⲁⲧϣⲥ̣[ⲁϫⲓ
ⲫⲏ ⲉ̣ⲧ[ⲁϥ...
ⲕⲟ̣[

* * *

* * *

] ⲙ̣ⲉⲛⲥⲉⲭⲏ
ⲫⲏ ⲉⲧⲁϥⲑⲣⲁ]ⲩ̣ⲓ̣ⲛ̣ ⲛ̄ⲛⲓⲣⲱⲟⲩ ⲛⲉⲙ
ⲛⲓ]ⲙ̣ⲟ̣ⲭⲗⲟⲩⲥ ⲙ̄ⲃⲉⲛⲓⲡⲓ ⲙ̄
.....ⲛ̄ⲧⲉ ⲁⲙⲉⲛϯ ⲉⲩ-
.....ⲛ ⲙⲙⲱⲟⲩ ⲉ̄-
..... ⲡⲉ ..ⲛ̄ϩⲁⲛ-
]ⲛ̄
]ⲟⲩ(ⲛ)

* * *

× *Recto* × . . . (l. 4) He lifted up his eyes to heaven and his (?) . . . unto Him Who had done good unto him. And
× *Verso* he was saying: "My God, the Ineffable, Thou Who didst . . . ; × Thou Who didst break the gates and the iron bars[2] of [the house?] of Amenti . . ."

Frag. 4 (Cairo, no. 49).

ⲛ̄ⲛⲁⲓ ⲧⲁⲗⲟⲟ ⲉ̄ⲧⲁⲥⲥⲱⲧⲉ̣[ⲙ
ⲉ̄ ⲫⲁⲓ ⲁⲥϩⲉⲓ ⲉϧⲣⲏⲓ ⲛ̄ϯⲟⲩ̣-
ⲛⲟⲩ ⲁⲥⲉⲣ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲛⲓⲣ̣[ⲉϥ-
ⲙⲱⲟ]ⲩⲧ Ⲟⲩⲟ̣ϩ̣[

* * *

ⲕ̅ⲇ̅
ⲙ̄]ⲙ̣ⲟⲥ ϫⲉ ⲁⲙⲟⲓ ⲉ̄ⲛⲁⲣⲉ ⲡⲉⲧⲉⲛⲓ̄ⲱⲧ
ⲑ]ⲉⲟⲇⲱⲣⲟⲥ ⲙ̄ⲛⲁⲓ ⲡⲉ ⲛ̄ⲧⲉϥ̣ⲛⲁⲩ
ⲉⲣ]ⲱ̣ⲧⲉⲛ =
] . . ⲙ̣̄ⲛⲁⲓ = ϩ . . . ⲉ ⲁϥ-

* * *

× *Recto* × this healing." When she heard this, she fell down straightway, and became as one dead. And . . . × saying:
× *Verso* "Alas! If your father Theodore were here and saw you, . . . here . . ."

1 Cp. i *Tim.* I, 15. 2 Cp. *Psalm* CVII, 16.

XVI. THE MARTYRDOM OF JUSTUS THE STRATELATES

Parchment. Seven leaves or fragments from three MSS. (1) Frag. 1 (*Cod. Tisch.* XXIV, 14[1]) is the upper half of an initial leaf, 21 × 25 cm., paged —ē, containing the title (in the usual ornamented framing of cable-pattern) of the Martyrdoms of Justus, Apoli,[2] Theoclia, and Eusebius.[3] Frag. 2 (Cairo, no. 52), a leaf from which the outer edge has been torn, measures 31.2 cm. (complete height) × 18.8 cm. (actual width): the column is 18.8 cm. wide. The verso is headed ⲓⲏⲥ (center), as in Frag. 1. In both the hand is a large well-shaped uncial, probably of the X century (see Plate X A). (2) Frags. 3–4 (*Cod. Tisch.* XXIV, 19, 20[4]) are two consecutive leaves, paged —ⲡⲏⲉ, —ⲡⲏⲍ, now measuring 32 × 24 and 31 × 25 cm. respectively. The hand is a medium, rounded uncial (? late X or XI century): capital letters have dotted ornament (usually) and flourishes: capital O and C frequently occur in the body of the column. Stops (red), ⁘ or ⁖. In he right margin of Frag. 3 *recto* is a drawing of a bird on a conventional spray. (3) Frag. 5 (*Cod. Tisch.* XXVI, 36[5]), 28 × 17 cm., though probably contemporary with Frags. 3–4, can hardly belong to the same MS.,[6] differing as it does in size and style (*e.g.* stops have the form =): yet the use of capital O and C elsewhere than at the beginning of a paragraph may connect this with the foregoing two leaves. No page-number is visible. (4) Frags. 6–7. Two leaves (Cairo, no. 4), not consecutive[7] but forming a single sheet, measure 28.5 × 21 cm.: the column is 23 × 13 cm. There are no page- or folio-numbers. The hand is a thick square uncial, carefully formed (IX or X cent.): the only stop used is =. These leaves (of which the second is the conclusion of the whole Discourse) cannot belong to the same MS. as Frag. 5, since the two texts slightly overlap. The impress of an ornamental title-border on the *verso* of the second leaf shows that the Martyrdom of Justus was followed by another work (possibly the Martyrdom of Apoli) in the same volume. Palaeographically interesting is the cursive note (by a later hand) in the lower part of the same page (Plate XII B), where the peculiar Coptic letters are replaced by Greek equivalents. For another example of such transliteration cp. Crum, *Coptic MSS. from the Fayyum*, no. XLIII.

Justus is commemorated[8] on Mechir (Amshir) 10. The saint was a magnate of Antioch,[9] who greatly distinguished himself during the Persian Wars of Diocletian, taking prisoner Nicomedes the son of the Persian king (Frag. 1). The prince was entrusted to the charge of the Archbishop of Antioch, who perfidiously released him and swore falsely that the youth was dead.[10] For this cause Diocletian began to persecute the Christians. Justus was absent in Persia at the outbreak of the Persecution and returned to find his son Apoli a prisoner. Thereupon he headed a revolt against Diocletian, but was bidden by Christ, who appeared to him in a vision, to abandon his attempt and to demand of the King that he should be sent to Egypt to be martyred. Justus then freed his slaves and gave away his property (Frag. 2). As he demanded, he was sent to Egypt to Armenius the governor of Alexandria, who dispatched Justus to Arianus at Antinoë, his wife Theoclia to Sai (Sais, Sâ), and his son Apoli to Pouasti (Bubastis).[11]

At Antinoë Arianus was with difficulty induced to torture so distinguished a person as Justus, but finally inflicted the usual series of torments (Frags. 3–4). After vainly attempting to bribe the martyr, he crushes him to death with a mill-stone, and when he is restored to life by the intervention of Christ, orders him to be beheaded (Frag. 5). The body of the martyr was recovered by a 'faithful man' who placed it in a martyrium in the village of 'Tisi-djereht in P-halé,'[12] to the south of Antinoë (Frags. 6–7).

1 See Leipoldt, *ap.* Vollers, *Katalog*, p. 391; Crum, *P.S.B.A.*, XXIX, 291.

2 The Leipzig leaves from the Mart. of Apoli (*Cod. T.* XXIV, 4, 27: see below, No. XVII) are derived from this same MS.

3 I cannot say whether any or all of the Leipzig fragments relating to Eusebius (see Crum, *Rylands Catalogue*, no. 442) come from this MS.

4 See Leipoldt, p. 392; Crum, p. 291.

5 See Leipoldt, p. 415; Crum, p. 291.

6 Unless indeed the volume was not uniform.

7 A single leaf or two leaves (the middle sheet in the quire) intervened between the two leaves at Cairo.

8 See *P.O.* X, 198, 264.

9 For the full story of Justus see the Ethiopic *Acta Martyrum*, ed. Pereira (*C.S.C.O.*, Ser. Aeth., tom. xxviii), pp. 73 ff.; and Winstedt, *Copt. Texts on S. Theodore*, pp. 171 ff.

10 Winstedt, *op. cit.*, pp. xvii ff., regards this incident as possibly historical.

11 Cp. No. XVII and Amélineau, *Actes des Martyres*, p. 177. For a summary of the Martyrdom of Theoclia see *Synax.*, Bashans 11 (ed. Basset, pp. 1014 f.).

12 See Frag. 6, Note 2.

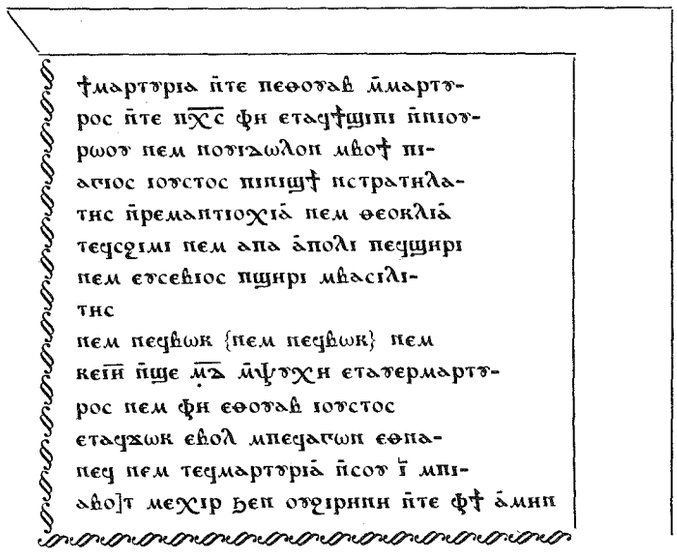
NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The personages named in the title are all figured in a large XVI century wall-painting on the S. side of the Chapel of S. Michael in the Kasr at Dêr Abû Makâr.[1] They are also grouped together on a small parchment leaf from a liturgical book (Cairo, no. 99), the relevant passage being as follows:

]ⲁⲡⲟⲗⲓ ⲡⲉϥϣⲏⲣⲓ ⳾ [ⲡⲉⲙ ⲑⲉⲟⲕ]ⲗⲓⲁ ⲧⲉϥⲥⲣⲓⲙⲓ ⳾ ⲁⲩⲃⲣⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̄ⲡⲉⲙⲟⲟ ⲙ̄ⲡⲟⲩⲣⲟ ⲇⲩⲥⲁⲓ ⲛⲉⲙⲱⲟⲩ ⲛ̄ⲧⲁⲉ ⲡⲓⲁ-
ⲥⲉⲃⲏⲥ ⳾ ⲡⲟⲩⲣⲟ ⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⳾ ⲁⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲕⲟⲗⲓⲛ (*sic*) ⲙ̄ⲙⲱⲧⲉⲛ ⳾ ⲉ ⲉⲣ ⲟⲩϣⲱⲃ̄ ⲡⲁⲣⲁ ⲡⲉⲛ[ⲟⲩⲱϣ ⳾
[ⲉⲧ]ⲁⲩⲥϧⲁⲓ ⲛ̄ⲧⲟⲩ ⲁⲡⲁⲫⲁ[ⲥⲓⲥ][2] ⲁⲩⲟⲩⲱⲣⲡⲟⲩ ⲉϥⲣⲏⲓ ⲉ ⲧⲭⲱⲣⲁ ⲛ̄ⲭⲏⲙⲓ ⳾ ⲁⲩⲉⲣⲫⲟⲣⲓⲟ ⲙⲡⲓⲭⲗⲟⲙ ⲛⲁⲑⲗⲱⲙ ⳾ ⲛ̄ⲧⲉ
ⲧⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⳾ ⲡⲓⲁⲧⲓⲟⲥ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ ⳾ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲉⲙ ⲙⲁⲕⲁⲣⲓⲟⲥ ⳾ ⲁⲩⲉⲣ[ⲫⲟ]ⲣⲓⲟ ⲙⲡⲓⲭⲗⲟⲙ ⲛⲁⲑⲗⲱⲙ [ⲛ̄ⲧⲉ]
ⲧⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ.

[1] Above ⲡⲉⲛ- a contemporary (?) hand has written ⲧⲉⲛ-. [2] *sic*, for ⲁⲡⲟⲫⲁⲥⲓⲥ.

Frag. I (*Cod. Tisch.* XXIV, 14).



ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̄ⲧⲉ ⲡⲉⲟⲟⲩⲁϩ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲫⲏ ⲉⲧⲁϥⲧⲱⲙⲥ ⲛ̄ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩⲓⲁⲱⲗⲟⲛ ⲙ̄ⲙⲟϥ ⲡⲓ-
ⲁⲥⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲡⲓⲛⲓϣϥ ⲛⲥⲧⲣⲁⲧⲓⲗⲁ-
ⲧⲏⲥ ⲛ̄ⲣⲉⲙⲁⲛⲧⲓⲟⲭⲓⲁ ⲛⲉⲙ ⲑⲉⲟⲕⲗⲓⲁ
ⲧⲉϥⲥⲣⲓⲙⲓ ⲛⲉⲙ ⲁⲡⲁ ⲁⲡⲟⲗⲓ ⲡⲉϥϣⲏⲣⲓ
ⲛⲉⲙ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡϣⲏⲣⲓ ⲙⲫⲁⲥⲓⲗⲓ-
ⲧⲏⲥ
ⲛⲉⲙ ⲡⲉϥϧⲱⲕ {ⲛⲉⲙ ⲡⲉϥϧⲱⲕ} ⲛⲉⲙ
ⲕⲉⲓⲛ̄ ⲛ̄ϣⲉ ⲙ̄ⲙ̄ ⲙ̄ⲯⲩⲭⲏ ⲉⲧⲁⲧⲉⲣⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁϩ ⲓⲟⲩⲥⲧⲟⲥ
ⲉⲧⲁϥϫⲱⲕ ⲉϧⲟⲗ ⲙⲡⲉϥⲁⲩⲱⲛ ⲉⲑⲛⲁ-
ⲡⲉϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̄ⲥⲟⲩ ⲛ̄ ⲙⲡⲓ-
ⲁⲑⲟ]ⲧ ⲙⲉϫⲓⲣ ϧⲉⲛ ⲟⲩⲣⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲫ̄ⲧ̄ ⲁ̄ⲙⲏⲛ

(Traces of one line)

* * *

ϧ̄ ⲓ̄ⲏ̄ⲥ̄
ⲱⲉ ⲉⲃ̄[ⲟ]ⲗ ⲉ̄ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲁⲩⲧⲁϥⲣⲟ
ⲛ̄ⲛⲓⲕⲟⲙⲏⲧⲏⲥ ⲡⲱⲏⲣⲓ ⲙ̄ⲡⲟⲩⲣⲟ
ⲛ̄ⲛⲓⲡⲉⲣⲥⲏⲥ ⲁⲩⲉⲛϥ ⲉⲃ̄ⲟⲩⲛ ⲉ̄
ⲁⲛⲧⲓⲟ̄ⲭⲓⲁ ⲁⲩⲁ̀ⲣⲉϥ ⲉ̄ⲣⲟϥ ⲛⲟⲩ-
ⲣⲟⲙⲡⲓ ⲛ̄ⲉ̄ϩⲟⲟⲩ ϧⲁⲧⲟϥ
Ⲡⲉⲛⲉⲡⲥⲱⲥ ⲁϥⲧⲛⲓϥ ⲉ̄ⲧⲟⲧϥ ⲙ̄ⲡⲓ-
ⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲧⲉ ⲫⲁⲕⲓ
ⲉⲣϫⲱ ⲙ̄ⲙⲟⲥ
Ⲁⲉ ⲙⲟ ⲉ̄ ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲡⲱⲏⲣⲓ ⲡⲉ ⲙ̄ⲡⲟⲩ-
ⲣⲟ ⲛ̄ⲡⲓⲡⲉⲣⲥⲏⲥ ⲁⲣⲉϥ ⲉ̄ⲣⲟϥ ⲛⲏⲓ
ϣⲁⲧⲉ ⲡⲉϥⲓⲱⲧ ϣⲓⲛⲓ ⲛ̄ⲥⲱϥ
Ⲧⲟⲧⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥ-
ⲟⲓ ⲙ̄ⲡⲱⲏⲣⲓ ⲙ̄ⲡⲟⲩⲣⲟ ⲛ̄ⲡⲓⲡⲉⲣ-
ⲥⲏⲥ ⲁⲩⲁ̀ⲣⲉϥ ⲉ̄ⲣⲟϥ ⲕⲁⲧⲁ ⲫⲟⲩ-
ⲁⲣⲥⲁⲡⲓ ⲙ̄ⲡⲟⲩⲣⲟ ⲁⲓⲟⲕⲗⲏⲧⲓⲁ-
ⲛⲟⲥ
Ⲡⲉⲛⲉⲡⲥⲁ ϩⲁⲡⲉϩⲟⲟⲩ ⲁⲉ ⲁϥ[ⲥⲱ-
ⲧⲉⲙ ⲛ̄ⲧⲁⲉ ⲡⲟⲩⲣⲟ ⲛ̄ⲡⲓⲡⲉⲣ[ⲥⲏⲥ
..ⲁ]ⲉ ⲡⲓⲕⲟⲙ[ⲏ]ⲧⲏⲥ ⲡⲉ[ϥⲱⲏⲣⲓ

* * *

× (p. 1) ×*The Martyrdom of the pure Martyr of Christ, who put to shame the Kings and their foul idols, the holy Justus, the great General, the Man of Antioch; and of Theoclia, his wife, and of Apa Apoli, his son; and of Eusebius the son of Basilides; and of his servants and of eighteen thousand and forty-four souls besides, who were martyred with the pure one, Justus, who finished his good fight and his martyrdom on the tenth day of the month Mechir. In the Peace of God! Amen.*

* * * * * *

× p. 2 . . . (he) ×went forth to the war, he seized Nicomedes the son of the King of the Persians and brought him into Antioch and kept him prisoner in his power for a year of days. After that, he committed him to the Archbishop of the city, saying: "Take this lad, the son of the King of the Persians. Guard him for me until his father sends to seek for him."

Then the Archbishop took the son of the King of the Persians and guarded him according to the command of the King Diocletian. But after certain days the King of the Persians heard that Nicomedes his son . . .

* * * * * *

1 See *A.A.C.M.* II, iii, § 2.

THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 2 (Cairo, no. 52).

. . . . .]ⲙ̄ⲣ̄ ⲛ̀ⲗⲟⲩⲕⲟⲩ[ⲧⲓⲛ
. . . . . ⲙ̀ⲙ]ⲱⲟⲩ ⲛⲉⲙ ⲕ̀ⲧ̀[. . .].
. . . ⲛⲉⲩ]ϫⲟⲓ ⲉⲩⲉⲣϩⲱⲧ ⲃⲉⲛ ⲫⲓ-
ⲟⲙ ⲛⲉ ⲟⲩ]ⲟϩ ⲛⲥⲉⲡⲓ ⲛ̀ⲛⲉⲩϫⲣⲏⲙⲁ
ⲁϥⲧⲛⲏⲧⲟ]ⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓ-
ϫⲏⲣⲁ ⲛ]ⲉⲙ ⲡⲓⲟⲣⲫⲁⲛⲟⲥ ⲉⲧⲃⲉⲛ
ⲧⲛⲟⲗⲓ]ⲥ
Ⲡⲁⲓⲣⲏⲧ̀ ⲁ]ϥϫⲁ ϩⲗⲓ ⲛⲁϥ ⲃⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ
ⲉⲃⲟⲗ]ⲃⲉⲛ ⲛⲉⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ
. . . . .]ⲱⲱⲛⲓ ⲛⲉ ⲥⲟⲩ ⲧ̄
. . . . .]. ⲛⲉ
Ⲡⲉⲛⲉⲛⲥⲱⲥ ⲃⲉⲛ ⲡ]ϫⲓⲛⲟⲣⲉ ⲡⲓⲉ-
ϫⲱⲣϩ ⲉ]ⲧⲓ ⲉⲧⲉⲛⲕⲟⲧ
ⲓⲥ ϩⲛⲛⲉ ⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄] ⲛ̀ϫ̄ⲥ̄ ⲁϥⲓ ⲱⲁ-
ⲣⲱⲟⲩ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲛ]ⲉⲙ ⲧⲁϧⲣⲓ-
ⲛⲏ ⲛⲉⲙ ⲙⲓϫⲁⲏⲗ ⲉⲩⲟⲩⲓ ⲉ̀]ⲣⲁⲧⲟⲩ
ⲥⲁ ⲟⲩⲓⲛⲁⲙ ⲛⲉⲙ ⲥⲁϫⲁⲟⲛ]
. . .] ⲡⲓⲥⲱ-
ⲧⲏⲣ . . .]. ⲉϩⲥ ϧⲁ-
. . . ⲛ]ⲉⲙ ⲁⲛⲁ ⲁ-
ⲡⲟⲗⲓ ⲛⲉⲫⲱⲣⲓ ⲛⲉⲙ] ⲑⲉⲟⲕⲗ[ⲓⲁ
ⲧⲉϥⲥⲉⲓⲙⲓ ⲛⲁⲩ ϩ]ⲟⲣⲡ ⲅⲁⲣ ⲡⲉ
ⲛⲉⲙⲁϥ]
Ⲟⲩⲟϩ ⲃⲉⲛ ⲧⲟⲩⲛ]ⲟⲩ ⲁ ⲙⲓϫⲁⲏⲗ
ⲥⲱⲟⲩⲧⲉⲛ ⲉⲃ̄]ⲟⲗ ⲙ̀ⲡⲉⲫⲱⲧ
ⲁϥⲥⲱϥ ⲙ̀ⲙⲱⲟ]ⲩ
Ⲧⲟⲧⲉ ⲉⲧⲁⲩⲧ]ⲱⲟⲩⲛⲟⲩ ⲃⲉⲛ
ⲡϫⲓⲛⲟⲣⲟⲩ]ⲛⲁⲩ ⲉ̀
ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄] ⲛ̀ϫ̄ⲥ̄ ⲛⲉⲙ ⲛⲉϥⲁⲣ-
ⲭⲉⲗⲟⲥ ⲉⲑⲟ]ⲩⲁϧ ⲉⲫⲱⲟⲛ ⲃⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀]ⲱⲟⲩ ⲁⲩⲉⲣϩⲟϯ
ⲉⲙⲁϣⲱ]
Ⲡⲉϧⲁϥ ⲡϫⲉ ⲡⲓⲥ]ⲱⲧⲏⲣ ⲡⲱⲟ[ⲩ

ⲓⲏⲥ̄
ⲙⲡⲉ]ⲣⲉⲣϩⲟϯ ⲙⲁ[ⲗⲗⲟⲛ ϫⲉ ⲉⲣ-
ⲣⲁϣⲓ] ϫⲉ ⲁⲛⲟⲕ ϯϣⲟⲡ [ⲛⲉⲙⲁⲕ
Ⲉⲡⲉⲓϩⲁⲛ ⲅⲁⲣ ⲁⲕϯ ⲛ̀ⲛⲉⲕⲉⲩ[ⲡⲁⲣⲭⲟⲛ-
ⲧⲁ ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲧⲉⲕ[ⲙⲉⲑⲣⲁ-
ⲙⲁⲟ̄ ⲛ̀ⲛⲓϫⲱϧ ⲁⲛⲟⲕ [ϩⲱ ϯⲛⲁ-
ⲥⲓⲱⲛⲛⲟⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ⲧⲁ[ⲙⲉⲧⲟⲩⲣⲟ
ⲣⲟ ⲛ̀ⲧⲁϥ ⲉϫⲱⲧⲉⲛ ⲙ̄[ⲡⲓⲥⲙⲟⲩ
ⲛ̀ⲧⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲧⲉⲧ[ⲉⲛⲥⲓ ⲙⲛ
ⲛ̀ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲡ[ⲁⲓⲱⲧ ⲃⲉⲛ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛ̀[ⲙ ⲉⲧ ⲁⲓⲥⲉϩ-
ⲧⲱⲧⲟⲩ ⲛ̀ⲛⲓⲙ ⲉ[ⲑⲙⲉⲓ ⲙ̀ⲡⲁⲣⲁⲙ
Ⲧⲱⲟⲩⲛ ⲉ̀ⲣⲣⲏ[ⲓ . . .
ⲉⲣⲉ ⲡⲓⲁ̀ⲅⲱ[ⲙ . . .
ϩⲟⲗ
Ⲡⲉⲣⲉⲣϩ[ⲟϯ ϯⲛⲁϣⲱⲛⲓ ⲛⲉⲙⲁⲕ
ⲃⲉⲛ [ϯϫⲱⲣⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉⲧ-
ⲟⲩⲛ[ⲁⲟⲩⲟⲣⲡⲕ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟⲥ
ϫⲁⲑ[ⲙⲛⲟⲩ . .
Ⲟⲩⲟϩ ⲉⲃ̀[. . .
ⲛⲧⲟⲟⲩⲓ [ⲙⲁϣⲉ ⲛⲁⲕ ⲉϩⲟⲩⲛ ϣⲁ
ⲛ]ⲁⲓ ⲟⲩⲣⲟ [ⲛⲁⲛⲟⲙⲟⲥ ⲁϫⲟⲥ
ⲛⲁϥ
Ⲁⲉ ⲥϧⲁⲓ ⲛⲏⲓ ⲉ̀ ϩ[ⲱⲧⲉⲃ ⲙⲙⲟⲓ(?)
ⲙ̀ⲙⲁⲩ ⲉⲣⲣⲏⲓ [ⲉϫⲉⲛ ϥⲣⲁⲛ ⲙ̀ⲡⲁ-
ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̀ϫ̄ⲥ̄ ϫ[ⲉ ⲟⲩⲏⲓ ⲛ̀ⲛⲁ-
ⲣⲉⲙⲥⲓ ⲙ̀ⲡⲁⲓ ⲙⲁ [ⲉⲣⲉ ⲡⲓⲣⲱ-
ⲙⲓ ⲛⲁⲥⲁϫⲓ ⲛⲉ[ⲙⲏⲓ ϫⲉ ⲙⲏ ⲛ-
ⲑⲟⲕ ⲛⲉ ⲡⲓⲡⲓϣ[ϯ ⲛ̀ⲁⲣϫⲱⲛ ⲛ-
ⲧⲁⲓ ϩⲁⲕⲓ
Ⲫⲉⲙⲓ ϫⲉ ⲡⲟⲩⲣ[ⲟ . . ⲉ̀-
ϫⲱⲕ ϫⲟⲓⲡⲟⲛ[
ϣ]ⲁⲣⲟϥ ⲣⲓ ⲣⲟϯ
.]. ⲟⲥ

. . .[He gave] a hundred gold pieces [unto each of] them, and twenty . . . his ship voyaging by sea.[1] And the rest of his wealth he distributed to the poor and the [widows ?] and the orphans who were in the city. In this way he left himself nothing of all that was his . . . happened on (?) the third day . . . *Recto

(l. 12) Afterwards, as the night (?) was . . . and while they still slept, lo, the Lord Jesus the Christ came unto him with Michael and Gabriel standing on His right hand and on His left . . . the Savior . . . [Justus was] with Apa Apoli his son and Theoclia his wife; for they were sleeping with him. And straightway Michael stretched forth his staff [and touched them].

Then when they arose and saw our Lord Jesus the Christ with his pure Angels in great glory, they feared greatly. The Savior said unto them:[2] "Fear not, but rather rejoice; for I am with thee. For whereas thou hast given thy goods unto the needy and thy riches unto the poor, I also will receive you (*plural*) into My Kingdom, that I may bestow upon you the blessing (?) of My Father, and that ye may receive a portion of the good things of My Father in My Kingdom—those which I have prepared for them that love My Name. Arise . . . the contest . . . Fear not; I will be with thee in the country to which they will send thee . . . And . . . in the morning go in unto this lawless King and say unto him: 'Write[3] that I am to be killed (?) there for the Name of my Lord Jesus the Christ; for, lo, I will not remain in this place since men will speak with me, saying, 'Art not thou the great prince of this city?' I know that the King . . . upon thee. Moreover, do not go unto him in fear . . ." *Verso

1 Cp. the Ethiopic *Acta Mart.* (ed. Pereira) p. 83 for Justus' distribution of his wealth: *ib.* p. 73[27] he is stated to have owned a thousand sea-going ships.

2 The address is partly to Apoli and Theoclia.

3 *i.e.* a decree. It is implied also that Justus is to be sent abroad for execution.

Frag. 3 (*Cod. Tisch.* XXIV, 19).

Ⲭⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲙⲫⲟⲟⲩ ⲉⲣⲟⲧⲉ ⲡⲓⲟⲩ-
ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲕⲁⲣⲓ ⳿ ⲉⲧ ⲁ
ⲡⲟⲩⲣⲟ ⲭⲱⲛⲧ ⲉⲣⲟⲓ ⳿ ⲉⲫⲟⲧⲱⲩ
ⲉ ϧⲱⲧⲉϧ ⲛⲧⲁⲯⲩⲭⲏ ⳿ ⲉⲟϧⲉ ⲫⲁⲓ
ⲁⲫⲟⲧⲱⲣⲡ ⲩⲁⲣⲟⲓ ⲙ̄ⲡⲓⲙⲓⲱⲧ̀ ⲛ̄[ⲥⲧ]ⲣⲁ-
ⲧⲏⲗⲁⲧⲏⲥ ⲛⲧⲉⲫⲣⲓ ⲭⲣⲱⲙ ⲉ ⲧⲁϧ[ⲁ-
ⲕⲓ ⳿

Ⲧⲟⲧⲉ ⲁⲩⲧⲁⲥⲑⲟ ⲛ̄ⲭⲉ ⲡⲓⲙⲏⲩ ⲁ̣[ⲩⲧⲁⲙⲉ
ⲓⲟⲩⲥⲧⲟⲥ ⲉ̄ ⲣⲱϧ ⲡⲓϧⲉⲛ ⲉⲧⲁ[ⲣⲙⲱ-
ⲡⲓ ⳿ ⲉⲧⲁⲣⲥⲱⲧⲉⲙ ⲁⲉ ⲁⲫⲉⲣ[ⲱⲉ
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Ⲡⲉⲛⲛⲥ[ⲱ]ⲥ ⲁⲉ ⲁⲫⲟⲣⲟⲩⲓⲛⲓ ⲛ̣[ⲟⲩ-
ⲭⲁⲣⲧⲏ ⲛⲉⲙ ⲟⲩⲙⲉⲗⲁ ⲁⲣⲥϧ[ⲁⲓ
ⲱⲁ̣ⲣⲟⲩ ⲉⲫⲭⲱ ⲙⲙⲟⲥ
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ⲣⲱⲙⲓ ⲡⲓϧⲉⲛ ⳿ ϯⲱⲣⲕ ⲛⲁⲕ ⲛ̄ϯⲭⲟⲙ
ⲉⲧⲟⲟⲥⲓ ⲛ̄ⲧⲉ ⲛⲁⲥ̄ⲧ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ ⳿ ⲭⲉ
ⲙⲙⲟⲛ ⲫⲗⲓ ⲙⲡⲉⲧⲣⲱⲟⲩ ⲛⲁⲱⲱⲛⲓ
ⲙⲙⲟ[ⲕ] ⲁⲛ ⳿ ⲉⲱⲱⲛ ⲁⲕⲱⲓⲁⲛⲓⲣⲓ
ⲛⲓⲛ[ⲓ] ⲕⲁⲧⲁ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲛ̄ⲁⲓⲟⲕⲗⲓ-
ⲧⲓ[ⲁⲛⲟⲥ] ⲡⲟⲩⲣⲟ ⳿

Ⲁⲩⲱⲗⲓ ⲟ[ⲩ]ⲛ ⲛ̄ϯⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲧⲕⲱϯ
ⲛ̄ⲥⲱⲕ ⳿ ⲁⲩⲭⲉⲙⲕ ⲉⲫⲭⲏ ϧⲉⲛ ⲟⲩ-
ⲙⲁ ⲛⲁⲙⲣⲉ ⳿ ⲟⲩⲟⲩ ⲁⲩϯ ⲛⲁⲕ ⲛ̄ϯ-
ⲉⲡⲓⲥⲧⲟⲗⲏ ⳿ ⲉⲧⲁⲕⲱⲱ ⲁⲉ ⲙ̄ⲙⲟⲥ
ⲁⲫⲭⲉⲙⲡⲟⲙϯ ⲛⲟⲩⲕⲟⲩⲭⲓ ⳿ ⲟⲩ-
ⲟⲩ ⲁⲩⲧⲱⲛⲕ ⲁⲫⲓ ⲉ ⲡⲓⲙⲁ ⳿ ⲉ ⲡⲁⲣⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲛ̄ϧⲏⲧⲕ
Ⲟⲩⲟⲩ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲫⲓ ⲫⲟⲩⲉⲓ ⳿
ⲁⲩⲫⲁϧⲧⲕ ⲛ̄ⲭⲉ ⲁⲣⲓⲁ[ⲛ]ⲟⲥ ⲁⲫⲟⲩ-
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ⲙⲙⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⳿
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ⲕⲩⲣⲓ ⲓⲟⲩⲥⲧⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲭⲉ ⲁⲕⲓ ⲉ̄ ⲛⲁⲓ ⲙⲁ ⳿
Ⲡⲉⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲛⲁⲩ ⳿ ⲭⲉ
ⲉ]ⲧⲁⲩⲟⲣⲡⲧ ⲛⲁⲕ ⲭⲉ ⲛ̄ⲧⲉⲕⲉⲣ-
ϧ]ⲁⲥⲁⲛⲓⲍⲓⲛ ⲙⲙⲟⲓ ⲙ̄ⲫⲣⲏϯ ⲉⲧⲉⲣ ⲛⲁⲕ
ⲙ]ⲉⲡⲓⲥⲱⲥ ⲛ̄ⲧⲉⲕⲱⲗⲓ ⲛ̄ⲧⲁⲫⲉ
Ⲉⲟϧⲉ] ⲭⲉ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲁⲓ ⲙⲛⲩ ⲉⲟⲟⲩ-
ⲛⲣ̄ ⲡ]ⲥⲱⲓ ⳿ ⲁⲛⲟⲛ ⲫⲁⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲙ̄ⲡ]ⲁⲣⲣⲏⲥⲓⲁ ⳿
Ⲥⲧⲁⲩ]ⲥⲱⲧⲉⲙ ⲁⲉ ⲉ̄ ⲛⲁⲓ ⲛ̄ⲭⲉ ⲁⲣⲓⲁⲛⲟⲥ
ⲁ̣ⲩⲭⲉⲙⲡⲟⲙϯ ⲉⲙⲁⲩⲱ ⳿ ⲟⲩⲟⲩ
ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲉⲣⲕ[ⲉⲗ]ⲉⲩⲓⲛ̣ⲡ-
ⲛ]ⲓⲕⲉⲥⲧⲱⲡⲁⲣⲓⲟⲥ ⳿ ⲉⲫⲣⲟⲩϧⲱ-
ⲧⲉϧ ⲙⲡⲓⲙⲏⲩ ⲧⲏⲣⲩ ⳿
Ⲡⲉⲛⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲡⲉⲭⲁⲩ ⲙ̄ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⳿
Ⲭⲉ ⲓⲥ ⲛⲉⲕⲉϧⲓⲁⲓⲕ ⲧⲏⲣⲟⲩ ⲁⲓϧⲱⲧⲉϧ
ⲙ̄ⲙⲱⲟⲩ ⳿ ϯⲛⲟⲩ ⲭⲉ ⲓⲥⲭⲉ ⲛⲉⲕ-
ⲟⲩⲱⲱⲛ ⲛⲉ ⳿ ⲁⲣⲓⲱⲩⲥⲓⲁ [ⲫⲱⲕ] ⳿
Ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲩ ⳿ ⲭⲉ ⲛⲟⲩ-
ⲙⲟⲩ ⲁⲛ ⲛⲉ ⲫⲙⲟⲩ ⲛ̄ⲛⲁϧⲱⲕ ⳿ ⲁⲗⲗⲁ
ⲉ̄ⲧⲁⲓⲟⲩⲟⲣⲡⲟⲩ ⲫⲓⲧⲫⲏ ⲙ̄ⲙⲟⲓ ⲉ ⲡⲓ-
ⲙⲁ ⲛ̄ϣⲉⲗⲉⲧ ⲛ̄ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⳿
Ⲡⲉⲭⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲛⲁⲩ ⲭⲉ ⲫⲱ ⲉⲣⲟⲕ
ϧⲉⲛ ⲛⲁⲓ ⲥⲁⲭⲓ ⳿ ⲛ̄ⲧⲉⲕⲉⲣⲟⲧⲥⲓⲁ
ⲭⲉ ⲟⲩⲛⲓ ϯⲱⲙⲓ ϧⲁⲭⲱⲕ ⳿ ⲟⲩⲁⲉ
ⲟⲛ ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲙ̄ⲙⲟⲓ ⲉⲱⲣⲓⲉⲣϧⲁ-
ⲥⲁⲛⲓⲍⲓⲛ ⲙ[ⲙ]ⲟⲕ ⳿ ⲟⲩⲁⲉ ⲟⲛ ⲛ̄ϯⲛⲁ-
ⲱⲕⲱⲣϥ ⲁⲛ ⲛⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙⲡⲁⲥ̄ⲧ
ⲡⲟⲩⲣⲟ ⳿

[×] (p. 151) (Arianus cried out:) [×]"Woe is me today more than all the princes of the earth. For the King is wroth with me and seeks to destroy my life. Therefore he hath sent unto me the great General that he may set fire to my city."

Then the multitudes returned and declared unto Justus everything which had come to pass. And when he heard, he had great compassion. Then he caused them to bring paper and ink and wrote unto him (Arianus) saying: "I am Justus, the least of all men. I swear unto thee by the high power of my Lord Jesus the Christ that no harm shall happen unto thee if thou shalt deal with me according to the command of Diocletian the King."

So they took the letter and sought for him (*sc.* Arianus). They found him in a bakery, and gave him the letter. Now when he had read it, he took courage a little; and he arose and went to the place wherein was [×]p. 152 the blessed Justus. And when he saw him afar off, Arianus cast himself down and did obeisance [×]to him, saying: "What hath befallen thee, O my Master, Lord Justus the General, that thou art come to this place?" The holy Justus said unto him: "I am sent unto thee that thou mayest torment me as it pleaseth thee and afterwards cut off my head. For I and this multitude which followeth me are Christians openly." When Arianus heard this he was greatly encouraged and straightway ordered the executioners to put to death the whole multitude.

After that, he said to the blessed Justus: "Lo, I have killed all thy servants. Now, if it be thy wish, do thou thyself offer sacrifice." The blessed man said unto him: "The death of my servants is no death; but I have sent them before me to the bridechamber of the Christ." Arianus said unto him: "Be content with these words, and do sacrifice. For lo I feel shame before thee: it is not possible for me to torment thee, neither shall I be able to neglect the command of my lord the King."

THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 4 (*Cod. Tisch.* XXIV, 20).

Πιμακαριος δε πεχαϥ ναϥ ⳾ δε ϫοηϧ
ϊχε νανατϣελετ ⲙⲙⲛⲓ ⲓⲏⲥ ⲡⲭⲥ
ϕαι ε ϯⲛⲁⲉⲣⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ναϥ
ⲓⲥϧⲉⲛ ϯⲛⲟⲩ ⳾ δε ϧⲁⲥⲁⲛⲟⲥ ⲛⲓϧⲉ(ⲛ)
ⲉⲧⲉϥ ⲛⲁⲕ ⳾ ⲛⲉⲙ ⲙⲟⲩ ⲛⲓϧⲉⲛ ⲁⲛⲓⲧⲟⲩ
ⲉ̈ϩⲣⲏⲓ ⲉ̄ϧⲱⲓ ⳾ ⲟⲩⲟϥ ϯⲥⲉϧⲧⲱⲧ
ⲉ̄ ⲫⲁⲓ ϧⲁⲣⲱⲟⲩ ϩⲓⲧⲉⲛ ⲫⲛ ⲉⲧϯϫⲟⲙ
ⲛⲏⲓ ⲛⲁⲟ̄ⲥ̄ ⲓⲏⲥ ⲡⲭⲥ ⳾ ⲙⲟⲛⲟⲛ ⲙ̄ⲡⲉⲣ-
ⲉϩⲣⲟϯ ⲉ ⲡⲧⲏⲣϥ ⳾
Ἀριανος δε ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̄ ⲛⲁⲓ ⲁ ⲧⲉϥ-
ⲯⲩⲭⲏ ⲧⲁϫⲣⲟ ⲉ̄ ⲡⲓⲣⲟⲧⲟ̄ ⲛϧⲏⲧϥ ⳾
ⲟⲩⲟϥ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩ-
ⲓⲛ ⲉⲑⲣⲟⲧⲁϣϥ ⲉ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ
ⲛ̈ⲥⲉϧⲱⲕⲓ ⲙ̄ⲙⲟϥ ⳾
Ⲟⲩⲟϥ ⲁϥⲑⲣⲟⲧⲧⲉϣϥ ⲗⲁⲙϫⲁⲛⲧ ⲉϫⲉⲛ
ⲛⲓϣϣⲉ ⲛ̈ϧⲱⲕⲓ ⲉⲧⲁⲩⲧⲛⲏⲧⲟⲩ ⲛⲁϥ
Ⲡⲉⲡⲓⲥⲱⲥ ⲇⲉ ⲁϥⲑⲣⲟⲧϫⲁϥ ⲉ ⲡⲉⲥⲏⲧ
ϩⲓ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ ⳾ ⲟⲩⲟϥ ⲁϥⲑⲣⲟⲧ-
ⲓⲛⲓ ⲛϩⲁⲛⲥⲁϥ ⲙ̄ⲙⲉⲛⲓⲛⲓ ⳾ ⲉⲩⲗⲟϧϣ
ⲛⲭⲣⲱⲙ ⳾ ⲛ̈ⲥⲉϩⲓⲧⲟⲩ ⲉ̄ϧⲟⲩⲛ ⲉ-
ⲡⲉϥⲙⲁϣϫ ϣⲁⲧⲉ ⲡⲓⲭⲣⲱⲙ ⲛⲉϩⲥⲓ
ϧⲉⲛ ⲧⲉϥⲁϕⲉ ⲧⲏⲣⲥ ⳾
Ⲟⲩⲟϥ ⲟⲛ ⲁϥⲑⲣⲟⲧⲓⲛⲓ ⲉ̄ϧⲟⲗ ⲛ̈ⲡⲉϥ[ⲁ-
ⲛⲁⲥⲕⲉⲟⲛ ⳾ ⲁϥⲑⲣⲟⲧϫⲉϣ ⲧⲁϩ[ⲧ ⲉϥ-
ϧⲉⲣϧⲉⲣ ⲉ̄ϩⲣⲏⲓ ⲉϫⲱⲟⲩ ⳾
Πιμακαριος δε ⲁϥϫⲁⲓ ⲛ̈ⲡⲉϥϧ[ⲁⲗ ⲉ-
ⲡϣⲱⲓ ⲉ ⲧϕⲉ ⳾ ⲟⲩⲟϥ ⲡⲉ[ϫⲁϥ
Ⲭⲉ ⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟⲓ ⲛⲁⲟ̄ⲥ̄ ⲓⲏⲥ ⲡⲭ̄[ⲥ
ⲁⲓϧⲓⲥ[ⲓ] ϣⲁ ⲉϥ[ⲣ]ⲏⲓ ⲉ̄ ⲫⲙⲟⲩ
Ⲥⲱⲧⲉⲙ ⲉⲣⲟ[ⲓ ⳾]ⲫⲛ ⲉⲧϧⲉⲛ [ⲡⲓⲱⲟⲩ
ⲙⲡⲉϥⲓⲱ[ⲧ
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Ⲭⲉ ⲛⲑⲟⲕ ⲡⲉ ⲛⲁⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲡⲁⲧⲁ-
ϫⲣⲟ ⳾ ⲛⲉⲙ ⲧⲁϫⲟⲙ ⳾ ⲟⲩⲱⲣⲡ ϣⲁ-
ⲣⲟⲓ ⲙⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁϧ ⳾ ⲛ̈ⲧⲉϥ-
ϯϫⲟⲙ ⲛⲏⲓ ϧⲉⲛ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲛ̈ⲁⲡⲁⲣ-
ⲕⲏ ⳾ ⲇⲉ ⲛⲥⲣⲟ ⲫⲱⲕ ⲡⲉ ⲛⲁⲟ̄ⲥ̄ ⲓⲏⲥ
ⲡⲭ̄ⲥ ⳾ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛⲁⲩⲁⲑⲟⲟⲥ
ⲛⲉⲙ ⲡⲓⲛⲏⲩⲁ ⲉⲑⲟⲩⲁϧ ϣⲁ ⲉⲛⲉϥ
ⲁⲙⲏⲛ ⳾
Ⲛⲁⲓ ⲇⲉ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲁϥϫⲟⲩϣⲧ ⲥⲁ
ⲟⲩⲓⲛⲁⲙ ⲙⲙⲟϥ ⳾ ⲁϥⲛⲁⲩ ⲉ ⲡⲓⲥⲱ-
ⲧⲏⲣ ⳾ ⲉⲣⲉ ⲙⲓϫⲁⲏⲗ ⲥⲁ ⲟⲩⲓⲛⲁⲙ ⲙⲙⲟϥ
ⲟ[ⲩⲟ]ϥ ⲥⲁϧⲣⲏⲗ ⲥⲁ ϫⲁⲟⲛ ⲙⲙⲟϥ
Ⲟⲩⲟϥ ⲡⲉϫⲉ ⲛⲁⲟ̄ⲥ̄ ⲛⲁϥ ϫⲉ ⲛⲁⲥⲱⲧⲡ
ⲓⲟⲩⲥⲧⲟⲥ ⲙⲡⲉⲣⲉϥⲣⲟϯ ⳾ ⲁⲗⲗⲁ ⲙⲁ-
ⲧⲁϫⲣⲟⲕ ⲛⲧⲉⲕϫⲉⲙϫⲟⲙ ⳾ ⲁ[ⲓ-
ⲕ[ⲙⲡ ⲉⲓ]ⲥⲟⲩϯ ⲛⲁⲕ ⲙⲡⲉ[ⲕ]ⲱⲣⲟⲡⲟⲥ
ϧⲉⲛ ⲛⲓϥⲛⲟⲩⲓ ⳾ ⲟⲩⲟϥ ⲛⲧⲁϫⲁ[ⲕ]
.... ϧⲉⲛ ⲡⲓⲙⲁ ⲛⲧⲉ ϕⲟⲩⲱⲓ-
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ⲉϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⳾ ⲁϥⲧⲁⲗ-
ⲟⲩϥ ⲙⲡⲉϥⲣⲏϯ[1] ⳾ ⲟⲩⲟϥ ⲁϥϯⲛⲟⲙ-
ϯ [ⲛ]ⲁϥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲡⲉⲣ-
ⲉⲣ]ⲉⲟϯ ⳾ ⲟⲩⲁⲉ ⲙⲡⲉⲣⲉⲣ[ⲕ]ⲟⲩⲁⲓ
ⲉ ⲡⲧ]ⲏⲣϥ ⳾ ⲉⲃⲏⲉ ϕⲙⲟⲩ ⲙ̄ⲡ[ⲁ]ⲓ ⲕⲟⲥ-
ⲙⲟ]ⲥ ⲉ ⲟⲩⲙⲟⲩ ⲁⲛ ⲡⲉ ⳾ ⲁⲗⲗⲁ
ⲟⲩⲱⲛϧ] ϣ[ⲁ ⲉ]ⲛⲉϥ
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ⲡⲁⲓ]ⲱⲧ ⲓⲥⲁⲉ [ⲁ]ⲕⲉⲣⲉϫⲟⲣⲓϫⲓⲛ
[ⲙⲙ]ⲟⲕ ⲟⲩⲟϥ ⲁ[ⲕⲟⲓ] ϣⲱϣ ⲛⲁⲕ ⲉⲃ-
ϧⲏⲧ

[1] *sic.*

×But the blessed man said unto him: "As Jesus the Christ, my true bridegroom, liveth—He Whose General I will be from henceforward, inflict on me every torment which pleaseth thee and every form of death, and I am ready to endure them by the help of Him Who strengtheneth me, my Lord Jesus the Christ. Only fear not at all." × (p. 153)

Now when Arianus heard this his spirit grew strong within him exceedingly. And straightway he commanded that they should hang him upon the *hermetarion* and torment him. He caused them to pour pitch upon the instruments of torture which they applied to him. After that, he made them lay him down upon the *hermetarion*, and bring awls of iron, heated in the fire, and thrust them into his ears, so that the fire entered into his whole head. And again, he made them lay bare his privy parts and pour molten lead thereon.

But the blessed man lifted up his eyes to heaven and said: "Hear me, my Lord Jesus the Christ! I suffer even unto death. Harken unto me, Thou Who art in the glory of Thy Father; ×for Thou art my glory and my might and my strength. Send unto me Thy holy Angel, that he may strengthen me in this hour of necessity. For the victory is Thine, my Lord Jesus the Christ, together with Thy good Father and the Holy Spirit for ever. Amen." × p. 154

When he had so spoken, he looked towards his right and saw the Savior with Michael on His right hand and Gabriel on His left. And the Savior said unto him: "Fear not, Justus My chosen one, but be strong and of a good courage. I have finished preparing for thee thy throne in the Heavens, and I will set thee . . . in the Place of Glory." And He stretched forth His hand upon his whole body and healed his frame (?). And He strengthened him, saying: "Be not afraid, neither be dismayed at all. For the death of this world is no death but life eternal. (I swear by) the . . . head of My Father that since thou hast exiled thyself and suffered shame for My sake, . . ."

Frag. 5 (*Cod. Tisch.* xxvi, 36).

ⲛⲟ[ⲩ]ⲣⲟ ⲉⲃⲏⲏⲧⲟⲩ ⲉⲟⲣⲉⲕ-
ϫⲱⲥ ⲛⲡⲟⲩⲉⲧⲏⲙⲁ ? ? ? ?
ⲉⲃⲟⲗ
Ⲟⲩⲟⲛ ⲡⲟⲩⲃ ϫⲉ ⲟⲛ [ⲛⲧⲏⲓ
ⲉⲟⲣⲓⲙⲉⲛⲕ ⲁⲓⲙ[ⲁⲡⲟⲩ-
ⲱⲙ ⲛⲉⲙ ⲛⲉⲕⲟⲟⲩ ⲧⲏⲣ[ⲟⲩ] ⲁⲗⲗⲁ
ⲁⲓϫⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛⲥⲱⲓ ⲉⲟⲃⲉ
ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲧⲉ ⲡⲓⲫⲛⲟⲩ[ⲓ
ⲉⲧⲁⲓⲥⲟⲧⲡⲥ ⲛⲏⲓ =
ϯ]ⲛⲟⲩ ϫⲉ ⲛⲉⲧⲉϥ ⲛⲁⲕ [ⲁⲣⲓⲧϥ
ⲛⲏⲓ = ⲙⲡⲉⲣⲉϩⲟϯ ⲁⲛ ⲉ ⲡ-
ⲧⲏⲣϥ
Ⲛⲁⲓ ϫⲉ ⲉⲧⲁϥⲥⲱⲧⲙ ⲉⲣⲱⲟ[ⲩ
ⲛϫⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲁϥⲱⲟⲟⲣⲧⲉ[ⲣ
ⲁϥⲉ[ⲣⲥⲟⲟⲩⲛ] ⲉ ϧⲟⲟⲃⲉϥ ϫⲉ ⲛ-
ⲧⲉϥ[ⲱ]ⲉ [ⲛ]ⲁϥ ⲉⲃⲟⲗ ϩⲁⲣⲟϥ
Ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥⲟⲣⲟ[ⲩ-
ⲓⲛⲓ ⲛⲁϥ ⲛⲟⲩⲕⲟⲧ ⲛⲥⲓⲕⲓ
ⲁϥⲟⲣⲟⲩϩⲓⲧ[ϥ ⲉ]ⲛⲉⲥⲏⲧ ⲛ . .
. .]ⲟⲩⲥⲓⲕⲓ ⲉ[ⲟⲣ]ⲟ[ⲩⲕⲁ]ⲱ[ϥ] ⲛ .
. . . .]ⲁⲥⲧⲏⲣⲓ[ⲟⲛ . . . . . .
. . .]ϥ ⲁϥⲧ . [. . . ϧⲉ]ⲛ [ϯ-
ⲟ[ⲩ]ⲛⲟⲩ
Ⲟⲩⲟϩ ϩ[ⲏ]ⲡⲡⲉ ⲓⲥ ⲡⲉ[ⲛⲟⲉⲓⲥ ⲓⲏⲥ ⲛⲭⲥ ⲓ
ⲉⲡⲉ[ⲥⲏⲧ] ⲉⲃⲟ[ϩⲛⲉⲛ ⲡⲓⲫⲛⲟⲩⲓ
ⲉⲣⲉ ϩⲁ[ⲡⲁⲩⲉⲗⲟⲥ ⲛⲉⲙⲁϥ ⲁϥ-
ⲟⲩⲉϩ ⲡⲡⲉ[ϥϫⲓϫ . . .
ⲉ ⲡⲓ[ⲁⲛⲓⲟⲥ ⲁ]ϥ[. . .

ⲟⲩ . . ⲛϧⲏⲧϥ ⲟⲩⲟϩ ⲛⲁⲓ ⲣⲏϯ
ⲁϥ[ⲓⲛ]ⲓ ⲧⲉϥⲯⲩⲭⲏ = ⲉϧⲟⲩⲛ ⲉ-
ⲡ[ⲉϥⲥ]ⲱⲙⲁ ⲛⲏⲉⲥⲟⲛ =
Ⲁϥ[ⲉⲣⲥ]ϕⲣⲁⲅⲓϩⲓⲛ ⲙⲡⲉϥⲛⲉ-
ϫ[ⲓ ⲛⲉϫⲁϥ] ϫⲉ ⲟⲣⲟ ⲙⲙⲟⲕ ϕⲛ
ⲉⲧⲁϥⲟⲣⲟ ⲛ ⲟⲩⲟϩ ϫⲉⲙϫⲟⲙ
ⲱ ⲛⲁⲥⲱⲧⲙ ⲓⲟⲩⲥⲧⲟⲥ = ⲙⲡⲉⲣ-
ⲉⲣϩⲟϯ ⲧⲁϫⲟⲙ ⲉⲥⲉⲱⲱⲡⲓ ⲛⲉ-
ⲙⲁⲕ =
Ⲁⲛⲟⲕ ⲛⲉ ⲓⲏⲥ = ⲛⲉⲕⲟⲩⲣⲟ =
ⲛⲁⲓ ϫⲉ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ ⲛ̀ϫⲉ
ⲡⲓⲥⲱⲧⲙ = ⲁϥϯ ⲛⲁϥ ⲛ̀ϯⲭⲓⲣⲓⲛ-
ⲏ = ⲁϥⲱⲉ ⲛⲁϥ ⲉ ⲡⲱⲟⲓ ⲉ ⲡⲓⲫⲛ-
ⲟⲩⲓ ϧⲉⲛ ⲟⲩⲱⲟⲩ
Ⲧⲟ]ⲧⲉ ⲡⲓⲙⲏⲱ = ⲉⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲉⲧⲁϥⲧⲱⲛϥ
ⲉϧⲟⲗϧⲉⲛ ⲡⲏ ⲉⲟⲙⲱⲟⲩⲧ ⲛⲕⲉ-
ⲥⲟⲛ =
Ⲁⲩ]ⲱⲱ ⲉ̀ϧⲟⲗ ⲧⲏⲣⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲛ
ⲫⲁ]ⲛⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲡⲁⲣⲣⲏⲥⲓ[ⲁ
ⲁ[ⲛ]ⲁϥϯ ⲉ ϕϯ ⲙ̀ⲡⲓⲁ̀ⲛⲓⲟⲥ ⲓⲟⲩ[ⲥ-
ⲧⲟⲥ]
Ⲟⲩⲟ]ϩ ϧⲉⲛ [ϯⲟⲩ]ⲛⲟⲩ = ⲁ[ϥϫⲱⲛ-
ⲧ . . .]ⲛϫⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲉ[ⲧⲁ]ϥⲛⲁϩ
ⲉ ⲡⲓⲙⲏⲱ] ⲉϥⲟⲩⲉϥ[1] ⲛⲥⲁ ⲓⲟⲩⲥ-
ⲧⲟⲥ . . . .].ⲧⲉ = ϫⲉ ⲉ-
[. . .]. . ⲥ ⲧⲏⲣ-
[. . .]
[. . .].ϫⲉ ⲉⲟⲃⲉ ⲟⲩ
[. . .]. ⲉϫⲱⲟⲩ

[1] *sic.*

× *Recto* ×"...king because of them, that he should declare their value.[1] I had gold sufficient to buy thee,[2] if I had wished, with all thy provinces. But I abandoned all these for the sake of the Kingdom of Heaven which I have chosen for myself. And now do unto me that which pleaseth thee. Fear not at all."

When Arianus heard that, he was troubled and resolved to kill him, that he might depart from him.[3] And forthwith he commanded that a mill should be brought and he made them cast him beneath...a mill-stone that they might crush him with (?) a water-wheel[4]...

(l. 24) And, lo, our Lord Jesus the Christ came down from the Heavens, having [angels round about Him: He] laid His hands...upon the [holy one?...

× *Verso* ×...within him. And so He brought his soul again into his body. He made the sign of the cross upon his body and said unto him: "He who hath conquered maketh thee to conquer. Be of good courage, O My chosen one, Justus. Fear not: My strength shall be with thee. I am Jesus, thy King." Now when the Savior had said these things unto him, He gave him His peace and went up into the Heavens in glory.

Then the multitudes, when they saw that the blessed Justus was arisen again from the dead, all cried out:[5] "We are Christians openly: we believe on the God of the holy Justus." And straightway Arianus was wroth...when he saw the multitude following after Justus...

(*Ll.* 26–30 *too fragmentary for translation.*)

1 Justus, the speaker, is refusing promises of wealth offered him by Arianus.

2 *i.e.* "thy city."

3 *i.e.* that he might be rid of him.

4 For the word ⲁⲥⲧⲏⲣⲓⲟⲛ see Crum, *Rylands Catalogue*, p. 47 note (and refs.).

5 The remainder is a slightly different version of the opening lines of Frag. 6.

THE MARTYRDOM OF JUSTUS THE STRATELATES

Frag. 6 (Cairo, no. 4, fo. 1).

ⲃⲉⲛ ⲟⲩⲃⲣⲱⲟⲩ ⲛⲟⲩⲱⲧ
ⲭⲉ ⲁⲛⲟⲛ ⲉⲁⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲙ̄-
ⲡⲁⲣⲣⲏⲥⲓⲁ
Ⲁⲣⲓⲁⲛⲟⲥ ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̄ⲣⲱⲟⲩ
ⲉⲧⲟⲩⲉⲣ[1] ⲛⲥⲁ ⲓⲟⲩⲥⲧⲟⲥ ⲁⲫⲉ-
ⲙⲓ ⲭⲉ ⲥⲉⲡⲁⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ
Ⲟⲩⲟⲩ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ = ⲁⲫⲉⲣⲕⲉ-
ⲗⲉⲩⲓⲛ ⲉⲃⲟⲣⲟⲩⲟⲓ ⲙⲡⲓⲙⲁⲕⲁⲣⲓ-
ⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲉⲃⲟⲗ = ⲛⲉⲙ ⲡⲓ-
ⲙⲛⲩ ⲧⲏⲣⲩ ⲛⲥⲉⲱⲗⲓ ⲛⲧⲟⲩ-
ⲁⲫⲉ
Ⲥⲁⲧⲟⲧⲩ ⲇⲉ = ⲁⲫⲟⲩⲟⲛⲟⲣⲩ ⲉ̄ⲣⲟⲩ
ⲡⲭ]ⲉ ⲡⲓⲥⲱⲧⲏⲣ = ⲉⲫⲭⲱ ⲙⲙⲟⲥ
ⲛⲁⲩ]=
Ⲭⲉ ⲛⲁ]ⲩⲱⲓⲭ = ⲧⲁⲫⲙⲏ = ⲁⲗⲓⲫⲱ[ⲥ
ⲁ[ⲕ]ⲉ[ⲣ]ⲁⲱⲛⲓⲍⲉⲥⲟⲉ = ⲁⲛⲟⲕ
ⲇⲉ ⲫⲱⲓ ⲧ[ⲛⲁⲑ]ⲣⲉ ⲫⲁⲛⲛⲓⲱⲧ ⲛⲭⲟⲙ
ⲱⲱⲛⲓ [ⲃⲉ]ⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲟⲩ-
ⲛⲁⲭⲱ ⲙⲡⲉⲕⲥⲱⲙⲁ ⲛ-
ⲃⲏⲧⲩ =
Ⲟⲩⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲉⲕⲙⲟⲩ
ⲧⲛⲁⲧⲛⲓⲥ ⲉⲡⲫⲏⲧ ⲛⲟⲩ-
ⲣⲱⲙⲓ ⲙⲡⲓⲥⲧⲟⲥ = ⲫⲛⲛⲉ
ⲫⲟⲫⲓ ⲉⲣⲁⲧⲩ ⲧⲛⲟⲩ ⲛⲉⲙ
ⲟⲩⲙⲛ[ⲱ] ⲉⲃⲣⲉⲩ[ⲕⲱⲥ] ⲙⲡⲉⲕ-
ⲥⲱⲙⲁ ⲕⲁⲧⲁ ⲡⲉⲕⲧⲁ[ⲓ]ⲟ ⲡⲉⲙ
ⲡⲉⲕⲙⲱⲁ[2]
Ⲟⲩⲟⲩ ⲧⲛⲁⲃⲣⲟⲧⲕⲱⲧ ⲛⲟⲩ[ⲛⲓ]ⲱ-
ⲧ ⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛⲁⲕ ⲃⲉⲛ
ⲟⲩⲕⲟⲩ[ⲱⲓ] ⲛⲧⲙ[ⲓ] ⲥⲁⲣⲝ ⲛ-
ⲧⲁⲓ ⲃⲁⲕ[ⲓ] ⲛⲥⲉ[ⲭⲱ] ⲙⲡⲉⲕ-
ⲥⲱⲙⲁ ⲛⲏⲧⲩ ⲟⲩⲟⲩ ⲫⲣⲁⲛ
ⲙⲛⲓⲧⲓⲙⲓ ⲭⲉ ⲧⲥⲓⲭⲉⲣⲉⲩⲧ
ⲃⲉⲛ ⲡⲉⲁⲗⲉ =
Ⲟⲩⲟⲩ ⲧⲛⲁⲃⲣⲉ ⲫⲁⲛⲙⲛⲩ ⲛ̄ⲭⲟⲙ
ⲱⲱⲛⲓ ⲉⲃⲟⲗⲭⲓⲧⲟⲧⲕ ⲃⲉⲛ
ⲡⲉⲕⲥⲱⲙⲁ ⲛⲉⲙ ⲃⲉⲛ ⲙⲁⲓ
ⲡⲓⲃⲉⲛ ⲉⲧⲟⲩⲛⲁⲫⲓⲣⲓ ⲙⲡⲉⲕ-
ⲣⲁⲛ ⲛⲏⲧⲩ
Ⲟⲩⲟⲩ ⲣⲱⲙⲓ ⲡⲓⲃⲉⲛ ⲉⲧⲱⲱⲛⲓ
ⲃⲉⲛ ⲭⲓⲛⲱⲱⲛⲓ ⲡⲓⲃⲉⲛ = ⲛⲉⲙ
ⲁⲛⲁⲅⲕⲏ ⲡⲓⲃⲉⲛ ⲟⲩⲟⲩ ⲛⲧⲟⲩ-
ⲭⲟⲥ ⲃⲉⲛ ⲟⲩⲛⲁⲭⲧ = ⲭⲉ ⲫ̄ⲧ̄ ⲙ-
ⲡⲓⲁⲅⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ ⲁⲣⲓⲃ̄[ⲟⲛ-
ⲟⲓⲛ ⲉⲣⲟⲛ ⲧⲛⲁⲥⲱⲧⲉ[ⲙ ⲉ-
ⲣⲱⲟⲩ ⲃⲉⲛ ⲟⲩⲭⲱⲗ[ⲉⲙ
ⲛⲧⲁⲛⲁⲓ ⲛⲱ-
ⲟⲩ
ⲓⲧⲉ ⲛⲏ ⲉⲧⲱⲱⲛⲓ
ⲓⲧⲉ ⲛⲏ ⲉⲧⲃⲉⲛ ⲡⲓⲱⲧⲉⲕⲱⲟⲩ
ⲓⲧⲉ ⲛⲏ ⲉⲧⲃⲉⲛ ⲡⲓⲕⲧⲛⲁⲓⲟⲥ
ⲓⲧⲉ ⲛⲏ ⲉⲧⲃⲉⲛ ⲫⲓⲟⲙ
ⲓⲧⲉ ⲛⲏ ⲉⲧⲃⲉⲛ ⲡⲓⲁⲣⲱⲟⲩ
ⲓⲧⲉ ⲟⲩⲃⲱⲧⲉⲃ
ⲓⲧⲉ ⲟⲩⲟⲓⲟⲩ
ⲓⲧⲉ ⲃⲉⲛ ⲙⲁⲓ ⲡⲓⲃⲉⲛ
ⲓⲧⲉ ⲃⲉⲛ ⲁⲛⲁⲅⲕⲏ ⲡⲓⲃⲉⲛ
ⲧⲛⲁⲭⲱⲕ ⲛⲛⲟⲩⲉⲧⲛⲙⲁ ⲧⲏ-
ⲣ[ⲟⲩ] ⲛⲱⲟⲩ ⲉⲃⲟⲗ
Ⲟⲩⲥⲉⲓⲙⲓ ⲁⲥⲱⲁⲛⲱⲱⲛⲓ ⲃⲉⲛ
ⲟⲩⲁⲛⲁ[ⲥⲕ]ⲏ ⲛⲧⲉ ⲟⲩⲭⲓⲙⲓⲥ[ⲓ]

(*Two ? folios missing.*)

[1] *sic.* [2] *sic*: for ⲙ̄ⲡⲱⲁ.

(The multitudes cried out) ˣwith one voice: "We are Christians openly." And when Arianus saw them following after Justus, he knew that they would not sacrifice.[1] And straightway he commanded that the blessed Justus and all the multitude should be led forth and their heads cut off. ˣ *Recto*

Forthwith the Savior appeared unto him (*sc.* Justus) and said unto him: "My true champion, verily thou hast contended! I also will cause great marvels to be wrought in the sanctuary wherein they shall lay thy body. And after thy death I will put it into the heart of a faithful man—lo, he standeth now with a multitude—to bury thy body according to thy glory and thy worth. And I will cause them to build a great *martyrium* for thee in a little village to south of this city and to lay thy ˣbody therein—and the name of the village is Tisi-djereht in P-halé.[2] And I will cause many mighty works to be performed through thee by means of thy body, and in every place wherein thy name shall be uttered. And all men that are sick of any sickness or are in any stress, if they shall say in faith, 'O God of the holy Justus, help us,' I will harken unto them right soon and pity them, whether they be sick, or in prison, or in peril, or on the sea, or on the rivers, or (in danger of) murder, or (of) theft, or in any place, or in any stress: I will grant all their petitions. If a woman shall be in pangs of child-birth . . ." ˣ *Verso*

(*The missing folios contained the conclusion of the promises to Justus and the execution of the Saint and his companions.*)

1 The opening sentences are parallel with the concluding sentences of Frag. 5 but follow a slightly different recension.

2 =Sahidic ⲧⲥⲓⲥ̀ⲉⲣⲉϩⲧ (see Crum, *Cat. of Coptic MSS. in the Brit. Mus.*, no. 1067—from Hermopolis or Antinoë). Dr George Sobhy points out that the place must be in the region of the modern Deirût (= Copt. ⲧⲉⲣⲱⲧ), N. of Assiût, referring to Crum, *Cat. Copt. MSS. in the Rylands Library*, p. 99, note 9, where ⲧⲉⲣⲱⲧ-ϩⲁⲗⲉ is mentioned.

Frag. 7 (Cairo, no. 4, fo. 2).

Πεπεηca παι ⲁⲉ=ⲁϥι ηⲁⲉ
ⲟⲩⲣⲱⲙⲓ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲕⲁⲧⲁ
ϥⲣⲏϯ ⲉⲧⲁ ⲛⲟ̄ⲥ̄ ⲁⲟⲥ ⲡⲁϥ
ⲁϥⲕⲱⲥ ⲙⲡⲉϥⲥⲱⲙⲁ ⲉⲑ[ⲟⲩ-
ⲁⲃ̄ ⲛⲕⲁⲗⲱⲥ ⲁϥⲟⲗϥ [ⲉ ϯⲥⲓ-
ⲭⲉⲣⲉϥⲣ ϧⲉⲛ ⲡϩⲁ-
ⲗⲉ=
Ⲁⲩⲕⲱⲧ ⲛⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ-
ⲭⲱϥ ⲕⲁⲧⲁ ⲡⲉϥⲙⲯⲁ ⲟⲩⲟϥ
ⲁⲩⲭⲱ ⲙⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ̄
ⲡϧⲏⲧϥ=
Ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲃⲉⲛ ⲉⲧⲯⲱⲛⲓ
ϧⲉⲛ ϫⲓⲛⲯⲱⲛⲓ ⲛⲓⲃⲉⲛ
ⲁⲩϣⲁⲛⲟⲩⲱϣⲧ ⲉⲓϫⲱϥ=ϣⲁⲧ-
ϣⲁϣⲛⲓ ⲉ ⲡⲓⲧⲁⲗⲥⲟ
Ⲁⲛⲟⲛ ⲁⲉ ⲉⲱⲛ ⲱ ⲡⲁⲙⲉⲛⲣⲁϥ
ⲛⲁⲓⲟϥ ⲟⲩⲟⲩ ⲛⲁⲥⲛⲏⲟⲩ
ⲉⲱⲥ ⲟⲛ ⲁ ϯ̄ ⲉⲣϫⲁⲣⲓⲍⲉⲥ-
ⲟⲉ ⲛⲁⲛ ⲛϯⲁⲱⲣⲉⲁ ⲛⲧⲉ ⲧⲉ[ⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ⲉⲑⲟⲩ-
ⲁⲃ̄=
Πεπεηca παι ⲛⲓϣϯ ⲛⲥⲛⲟⲩ
ⲙⲁⲣⲉⲛϯⲱⲟⲩ ⲙ̄ⲙ̄ϯ ⲫⲓ-
ⲱⲧ ϧⲉⲛ ⲡⲉⲕⲟⲟⲩ ⲙ̄ⲡⲉⲩⲉⲣ-
ⲫⲙⲉⲩⲓ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲁⲉ-
ϫⲁⲥ ⲉⲩⲉⲥⲓⲩⲙⲟⲩ ⲉⲣⲡⲏⲓ ⲉϧⲱ(ⲛ)
ⲛⲁⲣⲉⲛ ϯ̄ ⲛⲧⲉⲩϫⲁ ⲛⲉⲛ-
ⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ ⲛϫⲉ ⲛⲓⲙⲁⲓ-
ⲣⲱⲙⲓ=ⲛⲉⲛⲥⲟ̄ⲥ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄
Ⲫⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗⲣⲓⲧⲟⲧϥ ⲉⲣⲉ ⲱ-
ⲟⲩ ⲛⲓⲃⲉⲛ=ⲛⲉⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ
ⲛ]ⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲛⲓⲃⲉ(ⲛ)
ⲉⲣⲡ]ⲣⲉⲡⲓ ⲙ̄ⲫⲓⲱⲧ ⲛⲉⲙⲁϥ
ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ̄ ⲡⲣⲉϥ-
ⲧⲁⲓϧⲟ
Ⲧⲛⲟⲩ=ⲛⲉⲙ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
ⲛⲉⲙ ϣⲁ ⲉⲛⲉϩ ⲛⲧⲉ ⲛⲓⲉⲛⲉϩ
ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ[1]

αλιθ̊ω- ακσζανσατζι αρισοφος ακσζανχα μασζτζ
αρινοιν τζε ὅσοφ̊ο ενκατ ϱη̊ πασζηρι ατκωτ
εμπηι εμπτ̊ζ σμου εροι χω νηι εβολ αριπ-
μεβι εντε πατ̊ζ ι̊η πχ̄σ̄τ̄ χα να[νο]βι νηι εβολ ανοκ
χα πιτζωπ ενρεφερνοβι παρα ρωμι νιβεν
ετσζοπ ϱιτζεν πικαϱι ουοϱ εον ετοι νατεμσζα
εμπιραν εταυτηιφ εροφ πιελ[ax] μαρκυρ ῑ̄ φλ̄
εντε πιτζι[σ][2] αριπαμεβι τε πιτζσ χα νανοβι
[ν]ηι εβολ πη ετνα τζο[σ] τζε αμην εφετζι ϱωφ κατα
πισμου αμην εσεσζωπι αμην ϥο ✣[3]

[1] 1st hand: small sloping, informal uncials.
[2] Later hand. Greek cursive script: black ink.

× *Recto* ×But after these things there came a faithful man, even as the Lord had said unto him (*sc.* Justus), and embalmed his holy body properly and removed it to Tisi-djereht in P-halé. They built a *martyrium* over it, according to his deserving, and placed his holy body therein. For (*sic*) everyone who was sick with any sickness soever, if they worshiped over his body, obtained healing.

Now we also, O my beloved fathers and brethren—since God hath vouchsafed unto us the gift of his pure martyrdom—after this long time let us give glory unto God the Father on the day of his glorious Commemoration, to the end that he may obtain grace for us in the presence of God, that our sins may be forgiven us

× *Verso* by the Lover of ×Mankind, Our Lord Jesus the Christ—through Whom all glory and all honor and all worship is meet for the Father together with Him and the Holy Spirit, the Giver of Life, now and at all times and for ever and ever. Amen.

The blessing of the holy Justus the General be with us all evermore. Amen.

Verily if thou speakest, be wise; if thou harkenest, understand. For a wise and prudent man, my son, buildeth the House of the Lord. Bless me, forgive me, make mention of me that the Lord Jesus the Christ may forgive me my sins. I am the poor one, sinful above all men who are upon the earth, and not worthy of the name by which I am called, the most mean Markur(ios), the son of Philotheos,[1] *of Pidjis.*[2] *Make mention of me, that the Lord may forgive me my sins. He who shall say 'Amen,' shall also receive according to* (sic) *the blessing. Amen, so let it be; Amen; (Amen).*

1 Probably the writer was an inmate of the Cell of Philotheos, a unit in the Laura of S. Macarius (see *H.N.S.* IV, V, § 2).

2 ⲡⲓϫⲓⲥ or ⲡⲓⲥⲓⲥ must be equivalent to the cell-name given (in Arabic) as Bidjidj, Bidjibidj and the like (*op. et loc. cit.*).

3 I am indebted to W. E. Crum for the transcription of this note.

XVII. SERGIUS

The Martyrdom of Apa Apoli.

Parchment. Four leaves or fragments (Cairo, no. 11) from one MS., and two leaves (*Cod. Tisch.* XXIV, 27, 4) from a second copy. Frag. 1, paged —ⲓⲉ, 29 × 26.7 cm., is a leaf complete save for a strip torn off the foot; Frag. 2 is the inner edge of a right-hand leaf (certainly numbered —ⲓⲏ[1]) forming one sheet with Frag. 3; Frag. 3, numbered —ⲕⲁ, measures 35.2 × 27 cm. and is a nearly complete leaf. Frag. 4, a much-decayed leaf (to be identified as —ⲕⲉ[2]), measures 24 × 22 cm. exclusive of a considerable fragment lately added to the lower part.

The hand, a medium-sized and very regular uncial (see Plate V A), is in some respects comparable with Hyvernat, *Album*, Plate XLII, 2. The capitals are large and are often elaborated with penwork or contain the initials of the Sacred Name. The stops used are · (black ink, by the first hand), and ⁘ (red, by the rubricator). In all these features the fragments are identical with *Cod. Vat. Copt.* LXI, 2, to the missing first half of which these fragments originally belonged.[3] Probably the first half of the MS. was judged to be too imperfect or too soiled to be bound up with the remainder in volume form, and so was discarded.[4] Frag. 5 (*Cod. Tisch.* XXIV, 27), paged —ⲗⲉ, 32 × 16 cm. (both margins are cut off), belonged to another MS., almost certainly the same from which No. XVI, Frags. 1–2 (and No. XX) were derived.[5] Neither this nor the following fragment can have belonged to the Vatican MS., which in its present state begins with pp. —ⲗ and contains a large part of the text of Frag. 5. Frag. 6 (*Cod. Tisch.* XXIV, 4), 33 × 23 cm., unpaged, likewise belongs to the second copy and duplicates a part of the Vatican text.

Since the Vatican MS. has already been published,[6] only the new fragments and the opening (unpublished) paragraphs of Frag. 5 are here printed: a collation of the remaining text of the leaves at Leipzig is added.

Apa Apoli,[7] the son of Justus the Stratelates, is commemorated on Mesore 1.[8] After separation from his father and mother,[9] the boy was sent to Pouasti (Bubastis), where Ptolemy was *eparch*. He defied the official, and was first beaten with sticks, and then flayed (Frag. 1). Having been healed by Michael, he was cast into prison, where Christ appeared to encourage him: he was thus able to restore to life the sons of one Ischyrion, who had accidentally been killed (Frag. 2). Ptolemy next tried to burn him; but the fire consumed the priests of Apollo, leaving the saint unharmed. Apoli was then shut out of the city; until Christ appeared, opened the gates, and allowed the martyr once more to confront the governor. He was thereupon cast into a noisome dungeon (Frags. 3–4) and ultimately beheaded. His relics were treasured first at Psenetai, and later at Psobt-hoi (Frag. 5). The story of his passion was written by Sergius, servant of Ischyrion of Pouasti.[10]

References to Pereira's translation of the Ethiopic version of the Martyrdom are given (with the symbol P.) in the margin of my version.

1 The narrative (Ethiopic version) shows that Frags. 1 and 2 were consecutive pages.

2 Again the Ethiopic establishes that Frag. 4 directly followed Frag. 3.

3 A specimen photograph of a page in the Vatican MS., most kindly furnished by Prof. H. Hyvernat, puts the matter beyond dispute. (The dimensions of the Vatican MS. are 34.5 × 27.3 cm.: the written column measures 29.1 × 18 cm.)

4 See *Introduction*, § 4.

5 Hand, style, and size of page all indicate this. Moreover the Mart. of Apoli naturally followed that of Justus as a sequel. (See No. XVI, Frag. 1, title.) Frags. 1–4 with the remainder in the Vatican probably dealt with Apoli alone.

6 Balestri-Hyvernat, *Acta Martyrum*, Scriptt. Copt., Ser. III, Tom. 1, 242 ff.

7 The fragments give sometimes ϩⲡⲁ ⲁⲡⲟⲗⲗⲓ, sometimes ϩⲡⲁⲡⲟⲗⲗⲓ: the latter is merely by apocope, the name (without title) being ϩⲡⲟⲗⲗⲓ (so Frag. 1, *verso*, l. 5). In Arabic the name is transcribed ابالى, and is to be distinguished from Apollo (ابلو).

8 See the *Menologia* and *Cal. of Abu'l Barakât* (*P.O.* X, 208, 277).

9 Cp. No. XVI (above, p. 79). The full story of Apoli is told in the Ethiopic *Acta Martyrum* (*C.S.C.O.*, ed. Pereira) and in at least two Arabic MSS., *Cod. Vat. Ar.* CLVIII and Paris, B. N., *Fonds Arabe* 4775: see also *Synax. Arab.* Misra 1, and *Synax. Eth.* Nahase 1 (*P.O.* IX, pp. 239 ff.).

10 See *Acta Mart.* (Coptic Text), p. 247.

Frag. 1 (Cairo, no. 11[A]).

пхе птоломеос пепархос йте
поуаст=еороуеп мпіагіос ά-
па ⲁ̀поλі ⲉіхеп пі̀ѣнма[1]=пац ⲃе(п)
ⲓ̅ⲏ̅ ⲥⲁⲣ йромпі пе Оуоⲉ ⲉтау-
ⲉпⲥ ехеп пі̀ѣ̀нма ✣ пехе птолο-
меос пац ✣ же пім пе ⲉтⲁⲇⲉрма-
тіа ⲉроκ ✣ Оуоⲉ адтаке мпек-
ⲉнт=ⲉ ⲱте[м]ероусіа̀ йпі-
поуⲧ ✣
Піа̀гіос де а̀па а̀поλі пехац мпе-
пархос ✣ же а̀пок ✣ мпоуерма-
тіа ероі ⲉпⲉⲉ=аλλа пекіωт піаі-
а̀ѣоλос ✣ п[е ета]ⲩ[сω]ре[м] мпек-
ⲉнт саѣо[λ мпісωоуτеп ⲉ]акерщоу-
щωоущі[йпаі поуⲧ ⲉ]ⲧсоⲩ=
Оуо[ⲉ] пехе п[іепар]хос пац ✣ же
ⲉпе ⲉіⲧа̀со ерок ⲁⲛ пе=же п-
ѳок оуа̀λоу ✣ паіпа̀ѡλі птека̀-
фе птсиді пе
Пеχе піа̀гіос а̀па а̀поλі[2] пац же
аріемі пак ✣ же ⲉтаіⲓ ⲉ паі ма=же
пта]моу ⲉрні ехеп фран мпа-
ⲥ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲛⲭ̅ⲥ̅ пщн]рі мф̀ⲧ ⲉтоⲃ
оуоⲉ же пта̀ⲧщі]пі пак пем пек-
ιωт псатанас]
Адероуω пхе пιепар]хос ✣ пе[ха]ⲩ

* * *

ⲓ̅ⲉ̅
адѳроущтоⲩ ехеп ⲃнтⲩ ✣ оуоⲉ
аукωщ пр̅ ⲙ̀ⲃаі ⲉтλнк ехωⲩ
Пехац де пац пхе пιепархос
же ✣ акхемтіні йпіѣасанос
ω ⲁ̀поλі ✣
Піа̀гіос де пехац пац ✣ же йѳок
оуа̀ωѣ̀ ✣ пем пекноуⲧ ⲉтⲥⲩоу-
орт ✣ паноуⲧ де йѳоⲩ ⲓ̅ⲏ̅ⲥ̅ ⲛⲭ̅ⲥ̅
йѳоⲩ ⲉⲩпаⲧхом ні ✣ ⲉоріаі
ⲃа пекѣасанос ✣ Оуоⲉ йте
паⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲛⲭ̅ⲥ̅ ✣ ⲉрпⲉⲩпаі йоуⲧ-
пщⲧ ⲉⲣні ⲉхωі ✣
Пто[λо]ме[ос] де [пιе]парχос ✣ ац-
ϫ[ωпт ⲉмащω ✣ О]уоⲉ адерке-
λеуін ⲃе[п ⲧоупо]ⲧ йсеⲉω[λем] м̀-
пщар м̀пе[ⲥсω]ма Оуоⲉ псета-
λоⲩ ехеп пеⲩхфоі ✣ йсеерпе-
ріа̀гіп м̀моⲩ ⲃеп поуасⲧ тирⲩ
Нιматοі де аⲧірі пац м̀паі рнⲧ [ⲉⲧ-
ωщ ⲉⲃоλ ⲉⲧхω ммос ✣ же [мпер-
паі м̀фаі ✣ же м̀пеⲩерщ[оⲩщω-
оⲩщі ✣ йпιпоуⲧ йτе пι[оурω-
оⲩ ✣
Стаγіні м[
апапω[
.]. іпе[

* * *

[1] The Ethiopic shows that there is a lacuna here.
[2] Accent and breathings as shown.

[Apa Apoli, separated from his father and mother, is sent to Pouasti (Bubastis) where Ptolemy is *eparch* or governor.]

×(p. 15) = P., 90[4–21]

[Then commanded] ×Ptolomeos the *eparch* of Pouasti that they should bring the holy Apa Apoli before the judgment-seat. ⟨And they all marveled at his beauty⟩;[1] for he was of the age of twelve years. And when they had brought him before the judgment-seat, Ptolomeos said unto him: "Who is he who hath bewitched thee and corrupted thy heart, so as not to sacrifice to the gods?" But the holy Apa Apoli said unto the *eparch*: "As for me, I was never bewitched at all; but it is thy father the Devil who hath led thy heart astray from the right to worship these abominable gods." And the *eparch* said unto him: "If I did not pardon thee because thou art a boy, I would cut off thy head with the sword." The holy Apa Apoli said unto him: "Know thou that I am come to this place to die for the name of my Lord Jesus the Christ, the Son of the Living God, and to put to shame thee and thy father Satan." The *eparch* answered and said:. . .

* * * * * *

×p. 16 = P., 90[24]–91[5]

[The *eparch* commanded them to bring a bed] ×and lay him upon it. And they brake an hundred green palm-sticks upon him.

And the *eparch* said unto him: "Dost thou relish the torments, O Apoli?" But the holy one said unto him: "Thou art a poor thing, thou and thine accursed gods. But my God, Jesus the Christ, even He will give me strength to endure thy torments; and my Lord Jesus the Christ will show great mercy upon me." But Ptolomeos the *eparch* was wroth exceedingly, and commanded forthwith that they should tear off the skin of his body, and put it upon his shoulders and lead him about through all Pouasti. And the soldiers did so unto him, crying out and saying: "Do not pity this fellow; for he did not worship the gods of the Emperors." When they had brought him. . .

* * * * * *

[1] Supplied from the Ethiopic.

THE MARTYRDOM OF APA APOLI

Frag. 2 (Cairo, no. 11[B]).

Ⲟⲩⲟ[ϩ
ⲧϥ[ⲉ
ⲗⲟ.[
ⲉ̄ⲭⲉ[ⲛ
ⲙⲟⲟ[
ⲛⲉⲙ[
ⲧⲛ[
ⲥ.[
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Ⲟ[
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ⲟ[
Ⲁ.ⲁ.[
ϣⲗⲏⲗ ϣⲁ.[
ⲙ̄ⲡⲉϥⲉⲛϩⲟⲩ[ⲣ ⳿ ⲟⲩⲟϩ ϩⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁ̄
ⲛⲟ̄ⲩ̄ ⲓⲏⲥ̄ ⲓ̈ ϣⲁⲣ[ⲟϥ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ̀ [ⲙⲓⲭⲁⲏⲗ ⲛⲉⲙ ⲅⲁⲃ-
ⲣⲓⲏⲗ:∽
Ⲡⲉϫⲁϥ ⲛⲁϥ ⳿ [ⲛ̄ⲧⲉ ⲡⲓⲥⲱⲧⲏⲣ ϫⲉ ⲭⲉⲣⲉ
ⲁⲡⲟⲗⲓ ⲡⲓⲱⲙ[ⲛⲓ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲛⲁ-
ϣⲟⲛ ⲛⲉⲙⲁ[ⲕ ⳿ ⲡⲓⲁⲓⲟⲥ ϫⲉ ⲁⲛⲁ ⲁⲡⲟ-
ⲗⲓ ⳿ ⲡⲉϫⲁϥ [ϫⲉ ⲛ̄ⲑⲟⲟⲕ ⲡⲓⲙ ⲡⲉ ⲡⲁ-
ⲟⲩ̄ ⲉⲕϣⲟ[ⲡ ϩⲉⲛ ⲡⲁⲓ ⲡⲓϣⲧ̀ ⲛ̄ⲱⲟⲩ
Ⲟⲩⲟϩ ⲡⲉϫⲉ [ⲡⲓⲥⲱⲧⲏⲣ ⲡⲁϥ ϫⲉ
ⲁⲛⲟⲕ ⲡⲉ ⲫ̄ⲧ̀ [ⲉⲧⲁϥⲓ̈ ϣⲁⲣⲟⲕ ⲉⲕⲉⲓ-
ⲕⲟⲧ ⲉϩⲟⲩⲛ ϩⲉ[ⲛ
ⲟⲛ ⲁⲓⲥⲁϫⲓ ⲛⲉⲙ ⲡⲉ[ⲕⲓⲱⲧ ⲓⲟⲩⲥⲧⲟⲥ ⲛⲉⲙ
ⲧⲉⲕⲙⲁⲩ= ⳿ ⲉⲓϫⲱ [ⲙⲙⲟⲥ

[ⲓⲏ]

.]ⲟⲩⲟⲛ
]ⲉ̄ⲧⲁ
]ⲛⲛⲓ ⳿ ⲛⲉⲙ
]
]ϩⲉⲛ ⲟⲩ
]ϥ ⳿ ϫⲉ
ⲟ]ⲥ ϫⲉ
ⲛ]ⲁⲟ̄ⲧ̄
]ⲧⲉ
]
]ⲁⲓ
]ϯ
]ⲟⲩ
]
]ⲉⲛ
]ⲁⲣ
]
].ⲟⲩ
ⲛ]ⲧⲁⲧⲱⲙⲓ ⲙⲡⲉⲕ-
ϣⲁⲣ ⲙⲡⲉⲕⲥⲱⲙⲁ ⲛ]ⲕⲉⲥⲟⲛ ⳿ Ⲟⲩⲟϥ
ϩⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁ ⲛ]ⲟⲩ̄ⲧ̄ ϣⲉⲛⲁϥ ⲉ̄ ⲡϣⲱⲓ
ⲉ ⲡⲓϕⲏⲟⲩⲓ ϩⲉ]ⲛ ⲟⲩ-
ⲡⲓϣⲧ̀ ⲛ̄ⲱⲟⲩ]
Ⲟⲩⲟϥ ⲉⲧ ⲁ ⲧⲟ]ⲟⲩⲓ̈ ϣⲱⲡⲓ ⳿ ⲛⲉⲟⲩ-
ⲟⲛ ⲟⲩⲣⲱⲙⲓ ϩⲉⲛ ⲡ]ⲟⲩⲁⲥϯ ⳿ ⲉⲧ-
ⲙⲟⲩⲧ̀ ⲉⲣⲟϥ ϫⲉ ⲓⲥ]ⲭⲓⲣⲱⲛ=ϕⲁⲓ ϫⲉ
ⲟⲩⲟⲛ ⲟⲩⲣⲁⲙⲁⲟ ⲉⲙⲁ]ϣⲱ ϩⲉⲛ ⲡⲉ-
ϥϫⲣⲓⲙⲁ ⲡⲉ Ⲟⲩⲟϥ] ⲛⲉⲟⲩⲟⲛ ⲡⲧⲁϥ
ⲣⲁⲡϣⲏⲣⲓ ⲙ̄ⲙⲁϥ]ⲏ̄ Ⲟⲩⲟϥ ϕⲁⲓ
ⲛⲁϥⲣⲉⲙⲥⲓ ⲡⲉ] ⲛⲉⲙ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ⲙ̄-
ⲡⲉϥⲛⲓ ⲛ̄ⲥⲛⲟⲩ] ⲡⲓϩⲉⲛ ⳿ ⲉϣⲁⲧⲟⲩⲱⲙ
[ⲣⲓ ⲟⲩⲥⲟⲛ]
[ ]ⲟⲩⲱⲙ ϣⲱⲡⲓ ϩⲉⲛ ⲡⲓ-

* * * * * * *

×(ll. 20 ff.) . . . prayed . . . (and) did not keep silence. And straightway the Lord Jesus came unto him with the holy archangels Michael and Gabriel. The Savior said unto him: "Hail, Apoli, My righteous martyr! I am with thee." And the holy Apa Apoli said: "Who art Thou, my Lord, Who art in this great glory?" And the Savior said unto him: "I am God Who came unto thee when thou wast sleeping in . . . I spake with thy father Justus and thy mother, saying . . ." ×(p. 17)=P., 91[13]

* * * * * *

×(ll. 20 ff.) " . . . I will heal the flesh of thy body again." And straightway the Lord went up into the Heavens in great glory. ×[p. 18]=P., 91[25]

And when morning was come—there was a man in Pouasti named Iskhiron (Ischyrion). This man was exceeding rich in substance; and he had two sons. And this man was wont to sit with the *eparch* in his house at all times while they feasted . . . [And while a] feast was being held in the [house of the *eparch* . . .].

[News is brought that the two sons of Ischyrion have been killed in the collapse of a house which they were demolishing. They are raised to life by the Saint. The *eparch* next attempts to burn Apa Apoli.]

Frag. 3 (Cairo, no. 11[B]).

ⲡⲓⲁⲣⲭⲓⲟⲥ ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ ⲁⲩⲧⲱϩⲓ ⲙⲡⲁⲓ
ⲣⲏⲧ ⲉⲩϫⲱ ⲙⲙⲟⲥ
Ⲱⲉ ✣ ⲡⲁϭ̅ⲥ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ✣ ⲡⲁⲥⲱⲧⲏⲣ ✣ ⲥⲱ-
ⲧⲉⲙ ⲉⲣⲟⲓ ⲉⲓⲧⲱϩⲓ ✣ ⲫⲏ ⲉⲧⲁⲩⲥⲱ-
ⲧⲉⲙ ⲉ ⲡⲧⲱϩⲓ ⲙⲡⲓⲣⲟⲩⲓ̈ⲧ ⲛ̈ⲣⲱⲙⲓ
Ⲟⲩⲟⲓ ⲁⲩⲧⲁⲥⲟⲩ ⲉ ⲧⲉⲩⲁⲣⲭⲏ ⲛ̈-
ⲛⲉⲥⲟⲩ
Ⲫⲏ ✣ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̄ ⲁϩⲉⲗ ⲡⲓⲱⲙⲛⲓ
ⲁⲩϯ ⲛⲟⲩⲟⲓ ⲙ̄ⲡⲱⲓⲕ ϩⲉⲛ ⲕⲁⲓⲛ
Ⲫⲏ ✣ ⲉⲧⲁⲩⲓ̈ⲛⲓ ⲉϩⲟⲗ ⲛⲁϩⲣⲁⲁⲙ= ✣ ⲁⲩ-
ⲟⲣⲉⲕⲱⲱⲛⲓ ϩⲉⲛ ⲟⲩⲕⲁⲣⲓ ⲛ̈ⲱⲉⲙ-
ⲙⲟ ✣ Ⲟⲩⲟⲓ ⲁⲩⲛⲁⲣⲙⲉϥ ✣ ⲛⲉⲙ ⲥⲁⲣⲁ
ⲧⲉϥⲥⲉⲓⲙⲓ=
Ⲫⲏ ⲉⲧⲁⲩⲛⲟⲩⲉⲙ ⲛ̈ⲓⲥⲁⲁⲕ ϩⲉⲛ ⲟⲙⲛ̄ϯ
ⲛ̈ⲛⲓⲫⲓⲗⲓⲥⲧⲓⲙ= ✣ ⲫⲏ ⲉⲧⲁⲩ-
ⲛⲟⲩⲉⲙ ⲛ̈ⲓⲁⲕⲱϧ ✣ ⲉϧⲟⲗϧⲉⲛ ⲡⲉⲛ-
ϫⲓϫ ⲛ̈ⲓⲥⲁⲩ ⲡⲉϥⲥⲟⲛ= ✣ ⲫⲏ ⲉⲧⲁⲩ-
ⲛⲟⲩⲉⲙ ⲛ̈ⲓⲱⲥⲛⲫ ⲉϧⲟⲗϧⲉⲛ ⲡⲉ(ⲛ-)
ϫⲓϫ ⲛ̈ⲧⲫⲣⲉⲙⲛ̈ⲭⲏ[ⲙⲓ]
Ⲫⲏ ⲉⲧⲁⲩϯϫⲟⲙ ⲛ[ⲓⲟⲩ]ⲁⲓⲟ ✣ ⲱⲁⲧⲉⲥ-
ⲱⲗⲓ ⲛⲧⲁⲫⲉ ⲛ̈ⲟⲗⲟⲫⲉⲣⲛⲓⲥ= ✣
ⲫⲏ ✣ ⲉⲧⲁⲩⲛⲟⲩⲉⲙ ⲛⲓⲱⲛⲁⲥ ⲉϧⲟⲗ-
ϧⲉ[ⲛ] ⲟⲛⲉϫⲓ ⲙ̄ⲡⲓⲕ[ⲏ]ⲧⲟⲥ
Ⲫⲏ ✣ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ ⲥⲟⲩⲥⲁⲛⲛⲁ[1]=ⲉ-
ϧⲟⲗϧⲉⲛ ⲛⲉⲛϫⲓϫ [ⲛ]ⲛⲓⲡⲣⲉⲥϧⲩⲧⲉ-
ⲣⲟⲥ=
Ⲫⲏ ✣ ⲉⲧⲁⲩⲛⲟⲩⲉⲙ ⲛ̈ⲛⲓ̄ⲙ̄ ⲛ̈ⲁⲓⲟⲥ ⲉ-
ϧⲟⲗϧⲉⲛ] ⲟⲙⲛ̄ϯ ⲡ̈ⲧ̈ⲣⲣⲱ ⲛ̈ϫⲣⲱⲙ
ϧⲉⲛ ϧⲁϧⲧⲗⲱⲛ] ⲫⲏ ⲉⲧⲁⲩⲛⲟⲩⲉⲙ ⲛ̈ⲁⲁ-
ⲡⲓⲛⲗ ⲉϧⲟⲗϧⲉⲛ ⲡⲓ]ⲗⲁⲕⲕⲟⲥ ⲛ̈ⲧⲉ ⲛⲓⲙⲟ-
ⲧⲓ ⲁⲣⲓϧⲟⲛⲟⲓⲙ] ⲉⲣⲟ[ⲓ ⲙ̄]ⲫⲟⲟⲩ ⲫⲓⲛⲁ
[ ]. ϧⲉⲣ[. . . .] ⲁϫⲉⲥ
[ ]ⲉⲕⲛⲟ[. .] ⲓⲏⲥ̅ ⲡⲟⲩⲣⲟ
ⲛⲧⲉ ⲡⲓⲟⲩ]ⲣⲱⲟⲩ [ⲱⲁ] ⲉⲡⲉϩ ⲛⲧⲉ

[1] Supply ⲟⲩⲟⲓ ⲉⲧⲁⲩⲛⲁⲣⲙⲉ.

ⲕⲁ̄

ⲛⲓⲉⲡⲉϩ ⲧⲏⲣⲟⲩ ✣ ⲟⲩⲟⲓ ⲉⲧⲁⲩϫⲉ
ⲫⲁⲓ ⲁ ⲡⲓϫⲣⲱⲙ ⲓ̈ ⲉϧⲟⲗ ✣ ⲁⲩⲣⲱⲕϩ
ⲛⲛⲓⲟⲩⲏ ⲛ̈ⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ
Ⲡⲓⲁⲣⲭⲓⲟⲥ ⲇⲉ ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ ✣ ⲁⲩⲱⲣⲓ ⲉⲣⲁⲧⲩ
ⲙ̄ⲡⲉⲙⲑⲟ ⲙ̄ⲡⲓⲙⲛⲩ ⲧⲏⲣⲩ ✣ ⲙ̄ⲙⲟⲛ
ⲉⲗⲓ ⲛ̈ⲧⲁⲕⲟ ⲱⲟⲛ ⲙ̄ⲙⲟⲩ ✣ Ⲟⲩⲟⲓ ⲁⲧ-
ⲱⲱⲩ ⲉϧⲟⲗ ⲧⲏⲣⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ✣ ⲱⲉ
ⲟⲩⲁⲓ ⲡⲉ ⲫⲏ ✣ ⲙ̄ⲡⲓⲁⲣⲭⲟⲥ ⲁⲡ⟨ⲁ⟩ ⲁⲡⲟⲗⲓ
ⲟⲩⲟⲓ ⲙ̄ⲙⲟⲛ ⲕⲉⲡⲟⲩϯ ⲉϧⲛⲁ ⲉ̄
ⲣⲟⲩ-
Ⲟⲩⲟⲓ ϩⲉⲛ ϯⲟⲩⲛⲟⲩ ✣ ⲁⲧⲩⲟϫⲟⲩ ⲉ ⲟ-
ⲙⲛϯ ✣ ⲛϫⲉ ⲙ̄ ⲛ̈ⲣⲱⲙⲓ ✣ ⲛⲉⲙ ⲛ̈ⲡⲥⲉⲩ-
ⲙⲓ ✣ ⲛⲉⲙ ⲓ̈ⲏ̄ ⲛ̈ⲛⲟⲩⲉⲓ ⲛ̈ⲁⲗⲟⲩ ✣ ⲁⲧⲱⲱ
ⲉϧⲟⲗ ✣ ⲱⲉ ⲁⲛⲟⲛ ⲫⲁⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲙ̄ⲡⲁⲣⲣⲏⲥⲓⲁ ✣ Ⲟⲩⲟⲓ ⲁⲩϫⲱⲡⲧ ⲛ̈ϫⲉ
ⲡⲧⲟⲗⲟⲙⲉⲟⲥ ⲡⲓⲉ̈ⲡⲁⲣⲭⲟⲥ ✣ ⲟⲩⲟⲓ
ⲁⲩⲟⲩⲁⲣⲥⲁⲣⲙⲓ ⲉⲃⲟⲩϧⲟⲟϧⲟⲩ ⲧⲏ-
ⲣⲟⲩ ⲛ̈ⲧⲥⲛⲩ ✣ Ⲟⲩⲟⲓ ⲁⲧϫⲱⲕ ⲡⲧⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ⲉϧⲟⲗ ⲛ̈ⲥⲟⲩ ⲓ̈ⲉ̄ ⲙ̄ⲡⲓⲁϧⲟⲧ
ⲉ̈ⲡⲏϥⲓ ✣ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̈ⲧⲉ ϯ
ⲁⲙⲏⲛ:—
Ⲁⲥⲱⲱⲛⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ ⲡⲓⲁⲣⲭⲟⲥ
ⲁⲛⲁ ⲁⲡⲟⲗⲓ ✣ Ⲟⲩⲟⲓ ⲉⲣⲁⲧⲩ ⲙ̄ⲡⲉⲙⲑⲟ ⲙ̄-
ⲡⲓⲉ̈ⲡⲁⲣⲭⲟⲥ ✣ Ⲟⲩⲟⲓ ⲡⲉϫⲁϥ ⲛⲁϥ
Ⲱⲉ ⲁⲕⲟⲓⲱⲙⲓ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧ-
ⲥⲉⲟⲩⲟⲣⲧ ✣ ⲁ ⲡⲁⲑ̄ⲥ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄=ⲟⲩⲱⲣⲡ
ⲙ̄ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲧⲁⲃⲟⲥ ✣ ⲁⲩⲛⲁⲣ-
ⲙⲉⲧ ⲉϧⲟⲗϧⲉⲛ ⲟⲙⲛϯ [ⲙ̄ⲡⲓⲭⲣⲱⲙ ⲉⲃ-
ⲙⲟⲩ
Ⲡⲧⲟⲗⲟⲙⲉⲟⲥ ⲇⲉ ✣ ⲡⲓ[ⲉⲡⲁⲣⲭⲟⲥ ⲁⲫⲉⲣ-
ⲕⲉⲗⲉⲩⲓⲛ . [. .] ⲥⲁⲧ[
ⲙ̄ⲡⲓⲡⲁⲗⲗⲁⲧ[ⲓⲟ]ⲛ ✣ Ⲟ[ⲩⲟⲩ
ⲉϧⲟⲗϧⲉⲛ ϯⲡ[ⲟⲗ]ⲓⲥ ✣ Ⲟ[ⲩⲟⲩ ⲉⲃⲟⲩⲙⲁⲱ-
ϣⲁⲙ ⲡⲛⲉⲣϣⲟⲩ ⲛⲧⲉ [ⲡⲟⲩⲁⲥϯ

[×] (p. 23) = P., 93[5] . . . [×]the holy Apa Apoli prayed in this wise, saying: "My Lord Jesus the Christ, my Savior, harken unto my prayer! Thou Who didst harken unto the prayer of the First Man and didst restore him again to his first estate; Who didst harken unto righteous Abel and didst avenge him upon Cain; Who didst bring forth Abraham and cause him to be in a strange land and didst deliver him with Sarah, his wife; Who didst deliver Isaac in the midst of the Philistines; Who didst deliver Jacob from the hands of Esau his brother; Who didst deliver Joseph out of the hands of the woman of Egypt; Who didst give strength unto Judith so that she cut off the head of Holofernes; Who didst deliver Jonas out of the whale's belly; Who didst harken unto Susanna ⟨and deliver her⟩ out of the hands of the Elders; Who didst deliver the Three Holy Ones out of the midst of the fiery furnace in Babylon; Who didst deliver Daniel out of the den of lions;. . . aid me

[×] p. 24 today, that. . . Jesus the King of Kings forever and [×]ever."[1]

And when he had spoken thus, the fire came forth and consumed the priests of Apollo. But the holy Apa Apoli stood up in the presence of the whole multitude, and there was no harm happened unto him. And they all cried out saying: "One is the God of the holy Apa Apoli! There is no other god save He." And straightway there sprang forth into the midst forty men and fifty women and twelve young children. And they cried out: "We are Christians openly." And Ptolomeos the *eparch* was wroth and ordered them to be slain with the sword. And they accomplished their martyrdom on the seventeenth day of the month Epêphi. In the Peace of God! Amen.

Now it came to pass after these things that the holy Apa Apoli stood up in the presence of the *eparch* and said unto him: "Be ashamed, thou and thine accursed gods! My Lord Jesus the Christ hath sent His good angel and delivered me out of the midst of the fire." And Ptolomeos the *eparch* commanded [that he should be driven out] of the Palace and [cast] out of the city, and that the gates of Pouasti should be shut.

1 In the Ethiopic (Pereira, *Act. Mart.*, p. 93) this prayer is greatly reduced.

THE MARTYRDOM OF APA APOLI

Frag. 4 (Cairo, no. 11C).

]λεματαρχε.[..].
[.....]p[...]нпехеѵ[...]ѳ
[.....]ьо[...] ✣ пιαчιος ѯε апа
апολι] ацо[ρι] ερατц ✣ ацфωρш
ѵпец]хιх ε[ϧολ] ε ш̀лнл ецхω м-
мос]
Ѯε па]ϭ̅т̅ ιн̅с̅ п[χ]с ✣ ϵϵιερ[ϧο]ноιт[1]
ерοι] Οѵοϥ [пт]екѯхом пні
О[ѵ]οϥ нтекѯ мпірнѯ пні ✣ ϵωρι[ϱ-
ωλ ш̀а паι ёпархос ✣ οѵοϥ нта-
ѯ]ш̀[ιпι пац п]ем пецкепотѯ
ѯε ѯхом пем] пωοѵ фωк пе
пем пекιωт ѵа̀]ѵаѳос ✣ пем пι-
пна̀ ϵѳοѵаѵ ш̀а ϵп[ερ ѵте пιе-
пеϱ]
Наι ϵтацхотоѵ] а̀ пісωтнр ѵ-
ωпϱ пац ϵϧολ ✣ ερε мιханл пем
ѵа]ϧρінл са ѵгїпам ✣ пем са ѯа-
ѵ]н м̄моц ✣ Οѵοϥ пеѯε пісωтнр
па]ц
Ѯερε] ап⟨а⟩ апολι пасωтп ✣ епιан ак-
χω п]ϵωк ппιχρнма нте наι кос-
мос ϵ]ѳпатако= ✣ Οѵοϥ акталѵо
ппіпаѳ]ос ёр[о]к акоѵацк псω[ι
ω паѳмні ѯпа]ерхарігϵсѳе па[к
ѵ̄ ѵ̄χλом ѵѵаι]ϵѳϧе текмартѵ-
ρια ετεκ]пахокс ёϧολ ✣ Οѵοϥ
оп ке ѵ]аι ϵѳϧе текметпарѳепос
Οѵο]ϥ ке ѵѵаι ϵѳϧе [п]екχрнма
ϵ]ѵакχаѵ псω[к] ✣ ѯпоѵ ѯε = м̄-
перϵ]рϱоѯ ✣ ѯш[о]п немак псноѵ
ппϧ]ен
Οѵοϥ а п̅ϭ̅т̅] ѵѵаϱсарні м̄мι-
χанл :—

[к̅ϵ̅]
Ѯϵ[..]ѵѵ[.] онні [...]ο
.[.....] Οѵο[ϱ] .пϵ[..ϵο-
ρονερ мфрн[ѯ] ѵпірε[ѵмω-
ονт
Οѵοϥ а̀ п[ісωт]н[р со]ѵтε[п
тецхιх ац[.]о[ѵ]ωп нѯ[пѵлн
п[ϵ а]ппіа̀ѵ[ι]ос [ι] ϵѣ[о]ѵп [ϵ повас-
ѯ Οѵοϥ а п[ісω]тнр ѯ [ϱірн-
пн пац=ацщε пац ϵ̀ пщωι ϵ
пιфнеѵι ѣεп οѵω-
ονт
Пιαчιος ѯε апа [апολι ацϱωλ
ш̀а нтоломе[ос пιепархос ац-
ωщ ёϧολ [ецхω ммос ѯε
Бщпні пак [нѳок пем пек-
повѯ ✣ ϵѳϧе ϵ[так]ϱιт ϵѣ[ολ
нѯполιс Οѵοϥ акмащѳам п[ι-
ρωοѵ=а̀ па̅ϭ̅т̅ ιн̅с̅ п̅χ̅с̅ ѵ̄т̄[
.ωп ппіпѵλн пім=
Пιёпархос ѯε=ацщѳорτε[р пε-
ѯац ппаѯтаѯіс=ѯε апп[аер ѵѵ
м̄па]ι κοѵѯι ѵ̄алоѵ ецѯ[ѣісι пап
ѵѵоϥ ѵпаѳре рωмі пιϧ[ен ετѣεп
таι ѣакι ερομο[λοгιп мпец-
повѯ ѵѵоϥ ѵ̄[. . .
ϱрні ехωп ѵ̄ϱ[. . .
Наѯтаѯіс ѯε пехωоѵ- [ѯε мареп-
ϱιτц ε пщτеко ш̀ат[. .
...ммо[.] ✣ ѯε апπаερсо[ѵпі
Пιαчιος ѯε а̀п⟨а⟩ апολι ауο[
.....]ѳ ёѣо[ѵп . . .
....]ϱλι ап ш̀[. . .
Ουѯε ϱλι поѵѡ[ιпі . .

[1] *sic.*

(ll. 3 ff.) . . . [×]But the holy Apa Apoli stood up and spread abroad his hands to pray, saying: "My Lord Jesus the Christ, come, help me and strengthen me and grant me the means to come unto this *eparch*, and that I may put him to shame and his gods. For the power and the glory belong to Thee with Thy good Father and the Holy Spirit forever and ever." × (p. 25)=P., 93[31]

When he had said these things, the Savior appeared unto him with Michael and Gabriel on His right hand and on His left. And the Savior said unto him: "Hail, Apa Apoli, My chosen! Because thou hast left the perishable riches of this world, and hast cured thy passions, (and) hast followed after Me, . . . I will bestow on thee three crowns, one because of thy martyrdom which thou shalt accomplish, and again another because of thy virginity, and a third because of thy riches which thou hast forsaken. And now fear not: I am with thee at all times."

And the Lord commanded Michael [×][to touch the guards of the gates ?] And [they] all became as dead men. And the Savior stretched forth His hand and opened the gate: the saint entered into Pouasti. And the Savior gave him His peace and went up into the Heavens in glory. × p. 26=P., 93[39]

Now the holy Apa Apoli went unto Ptolomeos the *eparch* and cried aloud, saying: "Be ashamed, thou and thy gods! For whereas thou didst cast me out of the city and didst shut the doors, my Lord Jesus the Christ . . . hath opened all the gates." And the *eparch* was troubled, and said to them of the guard: "What shall we do with this little lad who wearies us, and will cause every man in this city to confess his God, and [will . . .] upon us . . . ?" And they of the guard said: "Let us cast him into the prison until . . . , that we may take counsel." And the holy Apa Apoli [was cast] into [a dungeon where there was] no . . . and no light.

[Christ again appears to the saint in prison. Apoli asks where his body will be buried since he is in a strange land. Christ informs him of the honor to be paid to his relics.]

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 5 (*Cod. Tisch.* XXIV, 27).

ϯnaïni ñoyρωмι ñёвιο ϱa
ё χнмι=нем oyϧωκ ñτaϥ
oyoϱ ϕaι ne oyмaιnoyϯ n̄[e
oyoϱ ϥnaкωτ ñoyкoyϫ[ι
ñϫepo ñτaιo nak oyoϱ
ϥnaкωτ ñoyeккλнсià nτ[a-
ιo мñeкpan Oyoϱ ϥnaχω
мñeкcωмa eϧoyaϧ ñ-
ϧнтc

ιo Oyoϱ niϯмι naeροyniщϯ e[ϯna-
moyϯ epoϥ ϫe nceneτaι
oyoϱ ϯnaχω ммιχanλ eϥe-
ϫiàконιн ё nιмa ёτoynaχω
мñeкcωмa ñϧнτϥ
ιι Oyoϱ e nϧaё ñτe nιcнoy c[e-
naωλι мñeкcωмa ё oyϯм[ι
eyмoyϯ epoϥ ϫe ncoϧτ[1] [мñ-
ϱoι

[1] мñ-]|ϱoι: so Crum. The margin is cut away just beyond τ.

× = P., 95[5] ×"I will bring a dumb man unto Egypt with his servant—and this was a devout man[1]—and he shall build a little *shubra*[2] in thine honor, and he shall build a Church in honor of thy name, and he shall lay thy pure body therein. And the village shall wax great, and they shall call it Psenetai.[3] And I will cause Michael to minister unto the place wherein thy body shall be laid. And in after times[4] they shall remove thy body to a village called Psobt-m-p-hoi."[5]

From here onwards the fragment is parallel with the Vatican text already published. A collation of the remainder and of *Cod. Tisch.* XXIV, 4, with the printed text is here added.

Acta Mart. I, p. 242.	Frag. 5 (*Cod. Tisch.* XXIV, 27).
l. 3 ϧen niϯмι ёτemмaτ	*Recto* ll. 19–21 ϧen nιτonoc ёτ aϥnakoτϥ [n̄]ak ϧen nιмa eτemмaτ
ll. 5–7 ϯnaïpι ñoyoι . . . ñτeneà	ll. 25–30 ϯnaoι мñщιщ [м̄]moϥ oyoϱ ϯnaïni ñoyкωк ñceρτ ёρpнι ёxωϥ nem neщщнpι ϣa ēϯ nem ā ñτeneà ё oyмнιni ϣa ёneϱ.
l. 7 eтnaϯ	l. 31 eϧnaϯ
l. 8 eтnakωc	*Verso* l. 1 eϧnakωc
l. 9 ānoк ϱω ϯnaϯ	l. 2 ϯnaϯ (only)
l. 10 ϯnaϱoλcϥ	l. 4 ϯnaϱoncϥ
l. 12 oyoϱ nн eϧnaϥι мфpωoτщ	l. 7 [n̄]ιpωмι ιe ϯcϱιмι eϧnaϥιфpωoτщ
l. 13 ñτoτcϧнтc . . . nak	ll. 8–10 oyo[ϱ] ιcxeн nιnaτ eτoτnaωщ ñϧнтc ϧen ϯeккλнсiа
l. 14 oyoϱ ñτacϧaι	l. 12 ϯnacϧaι
l. 14 f. ё nxωм	l. 13 ϱι nxωм
l. 17 ñτнιϥ	l. 18 eτи[ιϥ]
l. 17 f. oyoϱ ϯnaϕpeщωnι ϧen oyϧмoni eϥoщ	l. 19 f. ñτaфωϧ мñeϥcωмa ϧen oyϧмoм
l. 21 ānaπoλι	l. 26 ānа aπoλι
l. 21 ϯnaϕpecщωnι	ll. 27 f. ϯnaϕpecмιcι
l. 23 ϕaλacca	l. 31 ϕaλaca
l. 24 nιмa ммoщι	l. 33 nιмa нмoщι

1 Perhaps an interpolation.

2 ϫepo is frequently found in Coptic place-names (*e.g.* ϫepoмeneciи, *A.M.G.* XXV, 301) and =the Arabic شبرا. W. E. Crum observes that here alone does the word occur in isolation, and that in C. H. Becker's *Papyri Schott Reinhardt* 'shubra'= *ἐποίκιον*, though such a sense is unlikely here unless in reference to a farm or outbuildings of which the *martyrium* was the center. (The ϫepo of l. 5, however, seems to be equivalent to niϯмι, 'village,' in l. 10.)

3 = Seneta or Sanada near Pharbait (Amélineau, *Géogr.*, p. 378).

4 Ll. 15–18 do not occur in the Ethiopic, and were obviously interpolated after the Translation had taken place.

5 "The Wall of the Moat," identified by Crum (*P.S.B.A.* XXIX, 291) with El Khandak. This is confirmed by entries in the Arabic Calendar, *s.d.* Misra 1: "Aboli at El Khandak" (*P.O.* X, 277). This translation took place before the days of Cyril II (*c.* 1078 A.D.), as is apparent from Renaudot, *Hist. Patr. Alex.*, p. 465. El Khandak was on the north of Cairo (and, as its Coptic name implies, adjacent to the city wall): see Amélineau, *Géogr.*, p. 220. Vansleb (Wansleben) speaks of it as "an old suburb of Cairo, but now ruinated," and the former seat of a Bishop (*The Present State of Egypt*. . . Englished by *M.D.*, 1678, p. 76).

THE MARTYRDOM OF APA APOLI

Acta Mart. I, pp. 243 f.

ll. 29–1 ⲁⲛⲟⲕ ⲟⲩⲙⲁ|ⲧⲟⲥ ⲁⲛ
l. 2 ⲓⲉ ⲉⲣⲉ ... ⲡⲭ̅ⲥ̅
l. 3 ⲉⲣⲟⲕ
l. 5 ⲉⲧⲓ ⲉⲩⲥⲁϫⲓ
l. 6 ⲉⲩϩⲱⲟⲩ
l. 6 After ⲉϧⲟⲗ
l. 8 ⲁ̀ⲡⲁⲡⲟⲗⲓ
l. 14 ϫⲁⲧ
l. 15 ϩⲓⲙⲁ ⲛ̄ⲧⲉⲩⲉ̄ⲙⲓ

l. 17 ⲱ ⲡⲓϫⲉⲙⲱⲛ
l. 19 ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲙⲱⲓⲧ ⲉ̄ϧⲟⲗ
l. 20 ⲛ̄ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲉ̄ⲡⲉ
l. 23 ⲛ̄ⲓⲏ̅ⲥ̅
l. 23 ⲡⲓⲁ̀ⲥⲉϧⲏⲥ ⲁⲗⲗⲁ ... ⲛⲉⲩⲟⲩⲱϣ
l. 26 ⲡⲧⲟⲗⲟⲙⲉⲟⲥ
l. 27 ⲁ̀ⲡⲁⲡⲟⲗⲓ
l. 29 ⲉϫⲟⲩⲱϣ
p. 245 l. 1 ⲉⲑϧⲉ ϕⲁⲓ ⲉⲕ†ϣⲱϣ
l. 1 ⲕⲏⲡ ⲙ̄ⲙⲟⲕ
ll. 2 f. ⲛ̄ⲧⲉⲕⲙ̄ ... ⲙ̄ⲙⲟⲕ

l. 4 ⲁ̀ⲡⲁⲡⲟⲗⲓ
l. 5 ⲡⲁⲕ
l. 6 ⲟⲩⲟϩ

Frag. 6 (*Cod. Tisch.* XXIV, 4).

Recto l. 1 ... | ⲱϣ
l. 4 ⲉⲣⲉ ⲡⲁⲥ̅ⲉ̅ ⲓⲏ̅ⲥ̅
l. 5 ⲉ̄ⲣⲟⲕ ⲡⲧⲉϥϧⲓ† ⲙ̄ⲙⲟⲕ (added by a second hand)
l. 9 ⲉ̄ⲧⲉϥⲥⲁϫ|ⲓ
l. 11 ⲉⲧϩⲱⲟⲩ
ll. 13 f. ⲟⲩⲟϩ ⲛ̄ⲧⲉϥⲉϣϧⲣⲱⲟⲩ ⲉϧⲟⲗ
l. 16 ⲁ̀ⲡⲁ ⲁ̀ⲡⲟⲗⲓ
l. 28 ϫⲁⲧ ⲉ̄ⲣⲟϥ
l. 30 ϣⲁⲧⲉϥⲉ̄ⲙⲓ

Verso

l. 1 [ⲡⲑ]ⲟⲕ [ⲡⲓⲡ]ⲛ̄ⲁ̄
l. 4 Omitted
ll. 6 f. ⲙ̄ⲫⲣⲁⲛ ⲙ̄ⲡⲉⲡⲥ̅ⲧ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲉ̄ⲡⲉ
l. 11 ⲛ̄ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅
l. 12 ⲡⲓⲁⲡⲟⲙⲟⲥ ⲡⲉⲡⲁⲣⲭⲟⲥ
l. 15 ⲡ. ⲡⲓⲉⲡⲁⲣⲭⲟⲥ
l. 16 ⲁ̀ⲡⲁ ⲁ̀ⲡⲟⲗⲓ
l. 20 ⲉⲕⲟⲩⲱϣ
ll. 21 f. ⲉⲕ† ⲙ̄ⲡⲁⲓ ⲙⲛⲩ ⲛ̄ϣⲟϣ
l. 23 ⲙⲁϣⲉ ⲡⲁⲕ
ll. 24 ff. ⲡⲧⲉⲕⲙ̄ⲧⲟⲛ ⲉϧⲟⲗ ϩⲁⲣⲟⲓ ⲟⲩⲟϩ ⲁⲛⲟⲕ ϩⲱ ⲛ̄ⲧⲁⲙⲧⲟⲛ ⲉϧⲟ[ⲗ] ϩⲁⲣⲟⲕ
l. 29 ⲁ̀ⲡⲁ ⲁ̀ⲡⲟⲗⲓ
l. 30 ⲡⲁⲕ ⲁⲛ
l. 33 ϕⲁⲓ

XVIII. THE MARTYRDOM OF THOMAS OF SHENTALET

Parchment. Seven leaves from a single MS., paged —$\overline{\text{ϵ}}$, —$\overline{\text{ιϵ}}$, —$\overline{\text{κϵ}}$, —$\overline{\text{κη}}$, —$\overline{\text{λ}}$, —$\overline{\text{λϵ}}$, —$\overline{\text{λϛ}}$: the last four being continuous. Of these leaves Frags. 1, 4 (lower two-thirds), and 6 belong to the recent find and are at Cairo (Nos. 16, 54. i, ii): Frags. 2, 3 (upper three-quarters), 4 (upper third), 5, and 7 are at Leipzig[1] (*Cod. Tisch.* XXIV, 43, 46, 47, 45, 48). Frag. 3 is completed by a fragment in the Rylands Library,[2] doubtless part of Tattam's find.

The MS. was in quires or gatherings of eight leaves or sixteen pages. Thus Frag. 2 is the last leaf of Quire I, Frag. 6 the last of Quire II, and Frag. 7 the first of Quire III. Where complete, the page measures 34.2 × 27.5 cm., and the written column (33 ll.), 27.4 × 17–18 cm. The central page-headings are ⁘ (*recto*) and $\overline{\text{ιηϲ}}$ (*verso*); but on the first and last pages of the quire an eight-pointed cross is substituted. The hand (see Plate VII D) is identified by Crum[3] with that of Hyvernat, *Album*, Pl. XXXVI. Paragraph-marks appear in degenerate form as flourishes (red) attached to the initial capitals of each paragraph. Stops (red) are ⁖ and ~ (the latter at the end of a paragraph): occasionally an × marked by the scribe to guide the *rubricator* has survived unaltered. There is a vertical guide-line to the left of the column: no horizontal rulings are visible.

A noteworthy feature is the arbitrary division (reproduced below) of the initial word in a paragraph, as ⲁϥ ⲉⲣⲟⲩⲱ, ⲟⲩ ⲟⲛ.

Thomas is commemorated on Payni 27 = June 20 (Crum),[4] or on Abib 27 (July 22).[5]

The following outline of the history of Thomas is given in the Arabic *Synaxarium*.[6] Thomas, a lad eleven years old, while keeping swine at Shindalôt,[7] was bidden by the Archangel Michael to go and confess the faith at Alexandria. He went to the city and declared himself a Christian in the presence of the Governor,[8] who vainly attempted to make him recant. He was then tortured and cast into prison. When again urged to sacrifice, the boy pretended to consent, but caused the figure of Apollo first to break the other idols in the temple and then well-nigh to strangle the Governor. He was then starved for ten days, crucified head downwards, and exposed to a lioness, who refused to harm him.[9] Next he, with Paphnuti of Bandara (*sic*) and Moses (*sic*) of Belkîm,[10] were scourged. Thomas alone surviving, boiling oil and pitch were poured on his head: he was placed in a boiling caldron, his body was mutilated, and then hung in a tree with a great stone attached. All these torments left him uninjured, until Arianus,[11] Governor of Antinoë, took him to Tammah and beheaded him there.

Frag. 1 (Cairo, no. 16).

⁘

n]ⲁϥ ⲟⲩⲁⲉ ⲙⲡⲉⲣⲁⲟⲥ ⲛⲁϥ ⲁⲉ ⲭⲉⲣ[ⲉ
ⲁⲉ] ⲫⲏ ⲉⲟⲛⲁⲁⲟⲥ ⲛⲁϥ ⲁⲉ ⲭⲉⲣⲉ ϥⲟⲓ [ⲛ̄-
ⲟⲩ]ⲱϣⲣ ⲉ̄ ⲛⲉϥⲣⲁⲛⲟⲩⲓ̈ ⲉⲧⲣⲱⲟⲩ
Ⲁϥ]ⲉ̄ⲣⲱⲟⲩⲧⲱ ⲛⲁⲉ ⲡⲓⲣⲏⲧⲉⲙⲱⲛ ⲁⲉ [ⲁⲕⲁⲟⲥ
ⲁ]ⲉ ⲁⲛⲟⲕ ⲟⲩⲁⲟⲛⲁϥ† ⲁ-
ⲛⲟ]ⲕ
Ⲁϥⲉ]ⲣⲟⲩⲱ ⲛⲁⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ [ⲛⲉ-

⁘ $\overline{\text{ιηϲ}}$

ⲧ]ⲉⲗⲡⲟⲛⲧⲟⲩⲣⲱⲧ ⁖ ⲛⲉⲙ ⲁⲛⲁ ⲥ[ⲓ-
ⲛⲟⲩⲥⲓ ⲛ̄ⲧⲉ ⲡⲉⲗⲭⲏⲙⲓ ⁖ ⲟⲩⲟϥ ⲛⲁ[ⲧ-
ⲥⲙⲟⲩ ⲉ̄ ⲡⲟⲩ̄ⲥ ⲫ̄† ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁ-
ⲧ]ⲱⲣ ~
Ⲡⲓ]ⲉ̄ϫⲱⲣϥ ⲥⲁⲣ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⁖ ⲡⲉ †[ⲕⲩ-
ⲣ]ⲓⲁⲕⲏ ⲧⲉ ⁖ ⲁⲩⲁⲓϥ ⲉⲩϫⲟⲥ ⲉ̄ ⲡⲟⲩ̄ⲥ[ⲩⲁ-
ⲧ]ⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲩⲁⲓ ⁖ ⲟⲩⲟϥ ⲁⲩ[ⲉⲣ-

1 See Leipoldt, pp. 398 f.; Crum, *P.S.B.A.*, XXIX, 307.

2 No. 448 [43[b]]: see Crum, *Cat.*, p. 222. 3 *ib.*

4 *ib.*: Malan, however, gives the date Baûneh 28 (*Cal. of the Copt. Church*, p. 33).

5 Amélineau, *Actes des Martyres*, pp. 105 ff. The *Calendar of Abu'l Barakât* (*P.O.* X, 276) commemorates a Thomas of *Alexandria* (*sic*) on Abib *28*.

6 As summarised by Amélineau, *loc. cit.* But Amélineau's Arabic source differs from the Coptic fragments both in the order of events and in details.

7 Coptic ⲩⲉⲛⲧⲉⲗⲉⲧ. For this place (in the province of Gharbiyeh) see Amélineau, *Géogr.*, p. 453.

8 According to Amélineau's source, Armenius: the Coptic, however, has Kulkianus (Frags. 2, etc.), who is a historical personage, being *hegemon* in 303 A.D. (see *Ox. Pap.*, I, 71).

9 This episode was regarded with suspicion, and in our Frag. 3 is marked with the marginal ⲩⲁ, indicating that the passage was to be omitted.

10 *i.e.* Paphnuti of Telpontouro and Ginousi of Pelkhêmi (see Frags. 1 and 6). In our Frag. 6 Paphnuti is beheaded.

11 Perhaps = Satrius Arrianus, Governor in 307 (Grenfell and Hunt, *Gk. Pap.*, II, 78): see Milne, *Egypt under Roman Rule*, p. 180. Did 'Arianus, hegemon of Antinoë,' succeed Kulkianus as Governor of Alexandria?

THE MARTYRDOM OF THOMAS OF SHENTALET

Recto

ⲭⲁ]ⲩ ⲛⲁⲩ ⲭⲉ ⲛⲉ ⲛ̄ⲑⲟⲟⲕ ⲟⲩⲁⲟⲛⲁⲣ[ⲧ
ⲉⲟⲩ]ⲉ ϫⲛⲁϫⲱⲗ ⲉ̄ⲃ̄ⲟⲗ ⲁⲛ ⲙ̄ⲡⲉⲕⲛⲟ[ⲩⲧ
ⲫⲏ] ⲉⲧⲁⲣⲟⲁⲙⲓⲟ̄ ⲛ̄ⲧⲫⲉ ⲛⲉⲙ ⲡ[ⲕⲁ-
ⲣⲓ] ⲫⲁⲓ ⲉⲣⲉ ⲡⲉⲕⲛⲓⲫⲓ ϫⲏ ⲃⲉⲛ ⲡⲉ[ⲭ-
ⲁⲓϫ]

Ⲥⲧⲁⲣⲥ]ⲱⲧⲉⲙ ⲉ̄ ⲛⲁⲓ ⲛ̄ⲧⲉ ⲡⲓϩⲏⲧⲉⲙ[ⲱⲛ ⲁⲣ-
ⲟⲩⲁⲣ]ⲥⲁⲣⲛⲓ ⲉⲣⲟⲣⲣⲓⲟⲩⲓ ⲉ̄ⲃ̄[ⲣⲏ
ⲉⲧⲱ]ⲩ ⲛ̄ϩⲁⲛⲕⲟⲩⲙⲡⲟⲥ[1] ⲙ̄ⲙⲉ[ⲛⲓ-
ⲛⲓ ⲁⲩ]ⲣⲓⲟⲩⲓ ⲭⲉ ⲉ̄ⲣⲟⲩ ⲛ̄ⲧⲉ ⲛ[ⲁϯⲧⲁ-
ϫⲓⲥ ⲉ]ϯⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲱ[
. . . .]ⲕ ⲑⲁⲓ ⲁⲛ ⲧⲉ ϯⲭⲓⲛⲥⲁϫ[ⲓ
. . . . .]ⲟⲩ̀

Ⲡⲓⲁⲩⲓⲟⲥ ⲁ]ⲉ ⲑⲱⲙⲁⲥ ⲁⲩ⟨ϕ⟩ⲉⲛⲉ [ⲛ̄ⲧⲉ-
ⲥⲟⲛ ⲙ̄ⲛ]ⲉⲩⲣⲟ ⲉ̄ ⲡⲓϩⲏⲧⲉⲙⲱⲛ [ⲁⲩ-
ϫⲟⲥ ⲭⲉ ⲣⲓⲟ]ⲩⲓ ⲉ ϯϫⲉϯ ⲫⲏ ⲉⲧⲉ[
. . . . .] ⲙⲛⲛⲁⲛⲉⲓⲣⲱ[2] ⲙ̄ⲡ[
ⲕⲁⲧⲁ ⲡⲥⲁ]ϫⲓ ⲛ̄ⲧⲉ ⲡⲁ⳾ⲥ ⲓ⳾ⲥ ⲡ⳾ⲭ[ⲥ
ⲡⲁ⳾ⲥ ⲛⲉⲙ ⲡ]ⲁⲡⲟⲩϯ ⲉⲧ ⲁ ⲡⲓⲙⲁ[ⲧⲟⲓ
ϯ ⲛⲁⲩ ⲛ̄ⲣⲁⲛ]ⲱⲙⲉⲛⲕⲟⲩⲣ ϧⲉⲛ ⲡ[ⲉⲩ-
ⲣⲟ ⲉⲑⲟⲩⲁⲃ]

Ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲉ ⲛ]ϫⲉ ⲡⲓϩⲏⲧⲉⲙⲱⲛ[
ⲉⲣⲟⲣⲣⲓⲟⲩⲓ ⲉ̄] ⲛⲉⲩⲣⲟ ⲛ̄ⲕⲉⲥⲟ[ⲩ
ⲉⲣⲟⲣⲣⲓϯⲩ ⲉ ⲛ]ⲱⲧⲉⲕⲟ ⲱⲁⲧ[ⲉⲩⲉⲣ-
ⲥⲟⲟⲩⲉ ⲛ̄ⲧⲉⲩⲉⲙⲓ] ϫⲉ ⲁⲩⲛⲁⲉ̄ⲣ ⲟⲩ[
ⲁⲩⲉⲣ ⲙ̄ ⲡⲓⲉ̄ⲣⲟⲟⲩ]ⲧⲏⲣⲩ ⲉ̄ⲧⲉⲙⲙ[ⲁⲩ
. . . ⲛⲁ]ⲫⲣⲟⲩϯ ⲛ̄[ⲓⲣⲉⲙ-

[1] *sic:* = Lat. *compes* ? [2] *sic.*

Verso

ⲡⲓ]ⲉ̄ⲣⲟⲟⲩ ⲧⲏⲣⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⸗ [ⲙ̄ⲡⲉ-
ⲛ]ⲓϩⲏⲧⲉⲙⲱⲛ ⲱⲙⲏ ⲛ̄ⲥⲱⲟⲩ ⸗ [ⲱⲁ
ⲛ]ⲉⲩⲣⲁⲥϯ ~
Ⲉ]ⲧⲁ ⲧⲟⲟⲩⲓ ⲭⲉ ⲱⲱⲙⲏ ⸗ ⲁⲩⲉⲙⲥ[ⲓ
ⲛ]ⲓϩⲏⲧⲉⲙⲱⲛ ⲉⲓ ⲡⲓⲃ̄ⲏⲙⲁ ⸗ ⲁⲩⲟⲣ-
ⲟⲩ]ⲉⲛ ⲙⲛ ⲉⲑⲟⲩⲁⲃ ⸗ ⲉⲓⲛⲁ ⲛ̄ϯ[ⲉⲩⲥⲱ-
ⲧ]ⲉⲙ ⲉ̄ⲣⲱⲟⲩ ⸗ ⲡⲉϫⲁⲩ ⲙ̄̀[ⲡⲓⲁⲣⲓⲟⲥ
ⲟ]ⲱⲙⲁⲥ ⸗ ⲭⲉ ⲁⲕⲥⲟⲟⲩ ϧⲉ[ⲛ ⲧⲉⲕ-
ⲁ]ⲫⲉ ~
Ⲁⲩ]ⲉⲣⲟⲩⲱ̀ ⲛ̄ϫⲉ ⲡⲓⲁⲣⲓⲟⲥ [ⲱⲙⲁⲥ
ⲡⲉ]ϫⲁⲩ ⲛⲁⲩ ⸗ ⲱⲁⲣⲉ ⲟⲩ[ⲥⲁϫⲓ ⲛ̄ⲕⲁⲧ-
ⲉⲏ]ⲧ ⸗ ⲣⲁⲱ ⲟⲩⲥⲁⲃⲉ ⸗ ⲉ̄ⲣ[
. .]ⲭⲉ ⲡⲉ ⸗ ⲙⲁⲣⲉ ⲟⲩⲥⲁϫ[ⲓ
. .]ⲫ . . ⲕⲓ . ~
Ⲡⲓ]ⲉⲙⲉⲙⲱⲛ ⲭⲉ ⲡⲉϫⲁⲩ [ⲛⲁⲩ ⲭⲉ ϯⲧⲁ-
ⲥ]ⲟ ⲉⲣⲟⲕ ⸗ ⲭⲉ ⲛ̄ⲑⲟⲟⲕ ⲟⲩ[ϧⲉⲗ-
ⲱ]ⲏⲣⲓ ⸗ ⲉⲙⲙⲟⲛ ⲛⲁⲓ ⲛⲁⲉ[. . .
ⲉ̄ⲣ]ⲟⲕ ⲡⲉ ⸗ ⲱⲁϯⲛⲁⲩ ⲁ[ⲉ . . .
. .]ⲕ ⲉ̄ⲃ̄ⲟⲗϧⲉⲛ ⲥⲁϫⲓ [ⲡⲓ-
ⲏⲉ]ⲙ ~
Ⲁⲩⲉ]ⲣⲟⲩⲱ ⲛ̄ϫⲉ ⲡⲓ[ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲟⲟⲩ-
ⲁⲃ ⲛ]ⲧⲉ ⲡ⳾ⲥ ⸗ ⲡⲓⲁⲩ[ⲟⲥ ⲑⲱⲙⲁⲥ ⲡⲉ-
ϫⲁⲩ] ⲙ̄ⲡⲓϩⲏⲧⲉⲙⲱ[ⲛ ⲭⲉ . . .
. . .] ⸗ ⲉⲟⲣⲉⲛ ⲟⲩ[. . . .
Ⲁⲩⲉ]ⲣⲟⲩⲱ̀ ⲛ̄ϫⲉ [ⲡⲓϩⲏⲧⲉⲙⲱⲛ ⲡⲉ-
ϫⲁⲩ ⲙ̄]ⲡⲓⲙⲁⲕⲁⲣⲓⲟ[ⲥ ⲑⲱⲙⲁⲥ

("...do not receive) ˣhim, neither say unto him 'hail'; for he who shall say unto him 'hail' is a partaker in his evil deeds."[1] The Governor answered: "[Dost thou call] me an unbeliever?" The blessed Thomas answered and said unto him: "Verily thou art an unbeliever. For else wouldest thou not deny thy God —Him Who hath made the Heaven and the Earth, in Whose hands is thy life." When the Governor heard this, he ordered that they should smite him with links (?) of iron. And the guards did so, saying unto him: "O,... this is not the mode of speech..." But the holy Thomas turned... his face to the Governor and said: "Strike the other (cheek), thou who....., according to the saying of my Lord Jesus the Christ, my Lord and my God, when the soldiers buffeted His face."[2] The Governor commanded them to smite his face again and to cast him into the prison until he should take counsel and know what to do. He (Thomas) spent all that day with (?) Paphnouti, the man of ˣTelpontourôt,[3] and Apa Ginousi of Pelkhêmi.[4] And they were praising the Lord God the Almighty. ˣ (p. 5) ˣ p. 6

For that night—it was the Lord's Day—they spent singing hymns to the Lord until light dawned. And they passed the whole of that day without the Governor sending for them until the morrow. But when the morning was come, the Governor took his seat upon the *tribunal* and had the holy men brought that he might hear them. He said to the holy Thomas: "Art thou crazed in thy head?" The holy Thomas answered and said unto him: "A discreet word pleases a wise man,...; let a word..." But the Governor said: "I pardon thee, because thou art a lad; otherwise, I would...until I see [thee withdraw ?] from every word." The pure martyr of Christ, the holy Thomas, answered and said: "...that we..." The Governor answered and said to the blessed Thomas: "...

1 ii *John*, *vv.* 10–11.

2 See *Matth.* v, 39; xxvi, 67.

3 Or Telpontouro (see Frag. 6). The place is apparently the modern Bandarâ (see Amélineau, *Géogr.*, pp. 94, 453) which is near both Shindalât (Shentelet) and Balkîm (Pelkhêmi) in the province of Gharbiyeh: is the Coptic a mere transliteration of an Arabic name (Tell) Bandarâ? Dr Geo. Sobhy kindly informs me that there is a village Telban Dêrot, near Mellâwi; but this would be too far south to be suitable. The Acts of Paphnuti of Bandarâ are extant in Arabic (Paris, *Fonds Ar.*, suppl., no. 89, fo. 162 ff.).

4 For Pelkhêmi (Balkîm) see preceding note. For the story of Ginousi (or Shinousi) see the Arabic *Synax.* Abib 25 (ed. Forget, II, 244), and the Ethiopic, Sanê 4 (ed. Guidi, *P.O.*, I, 540 ff.): see also No. XIX, below.

Frag. 2 (*Cod. Tisch.* XXIV, 43).

ⲉⲧⲁⲗⲏⲟⲩⲧ ⲉ ⲡⲓⲇⲱⲗⲟⲛ ⳾ ⲭⲉ
ⲙⲙⲟⲛ ⲛⲁⲥ̄ⲧ ⳾ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲉⲃⲏⲁⲟⲩ-
ⲱⲱⲧ ⲙⲙⲟⲕ ⲛⲥⲁ ⲡⲁⲥⲡⲟⲛⲇⲁⲓⲟⲛ[1]
Ⲁϥ ⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲡⲉⲭⲁϥ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⳾ ⲭⲉ ⲧⲟⲩⲁⲣ-
ⲥⲁⲣⲙⲓ ⲛⲁⲕ ⳾ ⲱ ⲡⲓⲇⲱⲗⲟⲛ ⲉⲧⲥⲟϥ
Ⲏⲉⲛ ϥⲣⲁⲓ ⲙⲡⲁⲥ̄ⲧ ⲓⲏⲥ ⲡⲭ̄ⲥ̄ ⳾ ⲡⲓⲁⲗⲏⲟⲓ-
ⲛⲟⲥ ⲛⲛⲟⲩⲧ ⳾ ⲭⲉ ⲫⲓⲛⲁ ⲛⲧⲉⲕⲓ ⲉⲡⲉ-
ⲥⲏⲧ ⲉⲃⲟⲗϩⲓⲛ ⲛⲉⲕ-
ⲙⲁ ∼
→ⲛ̣ⲧⲉⲕⲕⲱⲱ ⲛ̣ⲛⲥⲉⲛⲓ ⲛ̣ⲛⲓ̈ⲇⲱⲗⲟⲛ
ⲧⲏⲣⲟⲩ ⳾ ⲛⲁⲓ ⲟⲛ ⲑⲱⲟⲩⲧ ⳾ ⲉⲧ ⲇ
ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲑⲁⲙⲓⲱⲟⲩ ⳾ ⲛⲓ ⲟⲩ-
ⲣⲟ ⲛⲁⲑⲟⲛⲟⲩⲧ ∼
Ⲏⲉⲛ ⲧⲟⲩⲛⲟⲩ ⳾ ⲇ ⲡⲓⲇⲱⲗⲟⲛ ϫⲟⲭϥ
ⲉ ⲡⲉⲥⲏ[ⲧ] ϩⲓⲧⲉⲛ ⲡⲓⲧⲁⲣⲭⲁⲣⲭⲏ ⲛ̣-
ⲧⲉ ⲫ̄ⲧ̄ ⲛ̣[ⲓ]ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⳾ ⲁϥⲥ̣[ⲓ-]
ⲙⲉⲙ ⲡⲓⲇ̣[ⲱ]ⲗⲟⲛ ⲧⲏⲣⲟⲩ ⳾ ⲁϥⲟⲭⲛⲟⲩ
ⲙ̄ⲫⲣⲏⲧ̄ [ⲛⲟⲩ]ⲥⲕⲉⲩⲟⲥ ⲙ̄ⲧⲉⲗⲁ ⲉ-
ⲱⲁⲧⲟⲩⲟ[ⲭⲛ]
Ⲡⲉⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲟⲛ ⲙⲡⲓⲇⲱⲗⲟⲛ
ⲭⲉ ⲧⲟⲩⲁⲣⲥⲁⲣⲙⲓ ⲛⲁⲕ ϩⲉⲛ ⲧϫⲟⲙ
ⲙⲡⲁⲛⲟⲩⲧ ⲛⲁⲧⲁⲃⲟⲥ ⳾ ⲛⲧⲉⲕⲟ-
ⲭⲓ ⲛⲥⲁ ⲛⲁⲓ ⲁⲛ⟨ⲟⲙ⟩ⲟⲥ ⲛ̣ⲣⲙⲛⲧⲉⲙⲱⲛ ⳾ ⲛⲧⲉⲕ-
ⲧϫⲱⲱ ⲛⲁϥ ⳾ ⲱⲁⲧⲉϥⲉⲙⲓ ⲭⲉ ⲡⲟⲩ̄ⲥ̄
ⲫ̄ⲧ̄ ⳾ ⟨ⲉⲧ⟩ⲱⲟⲛ ϩⲉⲛ ⲧⲫⲉ ⳾ ⲛⲁⲟϥ
ⲡⲉ ⲡⲟⲩ̄ⲥ̄ ⲛⲧⲫⲉ ⳾ ⲛⲉⲙ ⲡⲓⲕⲁ-
ϩⲓ ∼
Ⲁϥⲥⲟⲭⲓ ⲛⲁⲉ ⲡⲓⲇⲱⲗⲟⲛ ⳾ ⲛⲥⲁ ⲕⲟⲩⲗ-
ⲕⲓⲁⲛⲟⲥ ⲡⲣⲙⲛⲧⲉⲙⲱⲛ ⳾ ⲁϥⲱϫϥ ⲙ̄-
ⲙⲟϥ ⳾ ⲱⲁⲧⲉ ⲛⲉϥϩⲁⲗ ϫⲱⲥⲓ ⲉⲃⲟⲗ-
ϩⲉⲛ ⲛⲉϥϩⲣⲟ ⳾ ⲁϥϩⲓⲟⲩⲓ ⲉⲣⲟϥ ⲱⲁ
ⲉⲃⲏⲣⲏ ⲉ ϥⲙⲟⲩ ∼

[1] ? for ⲥⲡⲟⲛⲇⲁⲓⲟⲛ.

ⲓⲥ ⲭⲥ ☩ ⲭⲥ ⲁ

Ⲁϥⲱϣ ⲉⲃⲟⲗ ⲛⲁⲉ ⲡⲣⲙⲛⲧⲉⲙⲱⲛ ⲉϥ-
ⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲓ ⳾ ⲁϥⲱϣ ⲉⲃⲟⲗ
ϩⲱϥ ⲛⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲓⲙⲏ̄ⲧ̄ ⲡⲧⲉⲕⲉⲣ-
ⲟ̄ⲙⲟⲗⲟⲅⲓⲁ ⳾ ⲙⲡⲉⲙⲑⲟ ⲙⲡⲁⲓ ⲙⲛⲏ
ⲧⲏⲣϥ ⳾ ⲭⲉ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲱⲛⲣⲓ ⲙⲫ̄ⲧ̄
ⲡⲉ ϯⲛⲁϫⲁⲕ ⲉⲃⲟⲗ
ⲁⲛ ∼
Ⲁϥ ⲱⲱ ⲉⲃⲟⲗ ⲛⲁⲉ ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ
ⲡⲣⲙⲛⲧⲉⲙⲱⲛ ⳾ ⲭⲉ ϯⲛⲁϥⲧ ⲉⲣⲟⲕ
ⲛⲁⲥ̄ⲧ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲱⲛⲣⲓ ⲙⲫ̄ⲧ̄ ⲉⲧⲟⲛϧ
ⲡⲓⲛⲟⲩⲧ ⲛ̣ⲧⲁ .... ⲡⲓⲟⲩⲁⲓ ⲙ̄-
ⲙⲁⲩⲁⲧϥ ⳾ ⲙⲙⲟⲛ ⲛⲟⲩⲧ ϩⲉⲛ ⲧⲫⲉ
ⲟⲩⲇⲉ ⲫⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⳾ ⲉⲃⲏⲗ ⲉⲣⲟⲕ
ⲙ]ⲙⲁⲩⲁⲧⲕ ⳾ ⲓⲏⲥ̄ ⲡⲥ̄ⲥ̄ ⲡⲓⲛ[ⲟ]ⲩⲧ ⲛ̣ⲁⲗⲏ-
ⲑⲓⲛⲟⲥ ∼
Ⲏⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲇ ⲡⲓⲇ[ⲉⲙ]ⲱⲛ ⳾ ⲉⲣⲁ-
ⲛⲁϫⲱⲣⲓⲛ ⲥⲁⲃⲟⲗ [ⲙⲙⲟ]ϥ ⳾ ⲁ ⲡⲓⲙⲛⲧ
ⲧⲏⲣϥ ⲱⲱ ⲉⲃⲟ[ⲗ ⳾ ⲭⲉ ⲟ]ⲩⲁⲓ ⲡⲉ
ⲫ̄ⲧ̄ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲑⲱ[ⲙⲁ]ⲥ ⳾ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄
ⲡⲉⲛⲟ̄ⲥ̄ ∼
Ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ ⲁϥⲟⲣⲟⲧⲣⲓⲟⲩⲓ ⲙⲡⲓ-
[ⲙ]ⲛⲩ ⲉ ⲡⲓⲱⲧⲉⲕⲟ ⳾ ⲛⲓⲁⲅⲓⲟⲥ ⲑⲱ-
ⲙⲁⲥ ⳾ ⲁϥⲟⲣⲟⲧⲭⲁϥ ϩⲉⲛ ⲡⲓⲱⲧⲉ-
ⲕⲟ ⳾ ⲛⲁⲑⲟⲧⲱⲙ ⳾ ⲛⲁⲧⲥⲱ ⳾ ⲱⲁ-
ⲧⲉϥⲙⲟⲩ ϧⲁ ⲡⲓϫⲕⲟ ⳾ ⲱⲁϯⲛⲁⲩ ⲡⲉ-
ⲭⲁϥ ⳾ ⲭⲉ ⲓⲏⲥ̄ ⲡⲱⲱⲛⲣⲙⲉϥ ⲉⲃⲟⲗ
ϩⲉⲛ ⲛⲁⲭⲓⲁ ∼
Ⲁⲧ ϩⲓⲧϥ ⲉ ⲡⲓⲱⲧⲉⲕⲟ ⳾ ⲙⲡⲟⲩⲧ ⲱⲓⲕ
ⲛⲁϥ ⳾ ⲟⲩⲇⲉ ⲙⲱⲟⲩ ⳾ ⲱⲁ ⲡⲭⲱⲕ
ⲛ̄ⲛ̄ ⲛⲉϩⲟⲟⲩ ∼
Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁⲡⲁ ⲑⲱⲙⲁⲥ ⳾

[×] (p. 15) "[. . . I speak, not through any power] [×]dwelling in the idol—for there is none, my lord—but that I may worship thee according to my best will."[1] The holy Thomas answered and said to Apollo: "I command thee, O foul idol, in the Name of my Lord Jesus the Christ, the true God, to come down from thy place and break all the other idols (and) this statue also, which Diocletian the unbelieving king hath made." Straightway the idol leapt down by reason of the command of God the Almighty: he laid hold on all the idols and brake them like a vessel of clay which is broken.

The holy Thomas said also to the idol: "I command thee by the power of my good God to pursue this lawless Governor and teach him until he learns that the Lord God Who is in Heaven is the Lord of Heaven and Earth." Then the idol pursued after Kulkianus the Governor and throttled him, until his eyes started from his face:

[×] p. 16 he smote him even unto death. [×]The Governor cried out, saying: "O holy Thomas, help me!" The blessed Thomas also cried out, saying: "Unless thou confess in the presence of this whole multitude that Jesus the Christ is the Son of God, I will not deliver thee." Kulkianus the Governor cried out: "I believe on Thee, my Lord Jesus the Christ, the Son of the living and. . . only God: there is no God in Heaven or upon the Earth but Thou alone, Jesus the Lord, the true God."

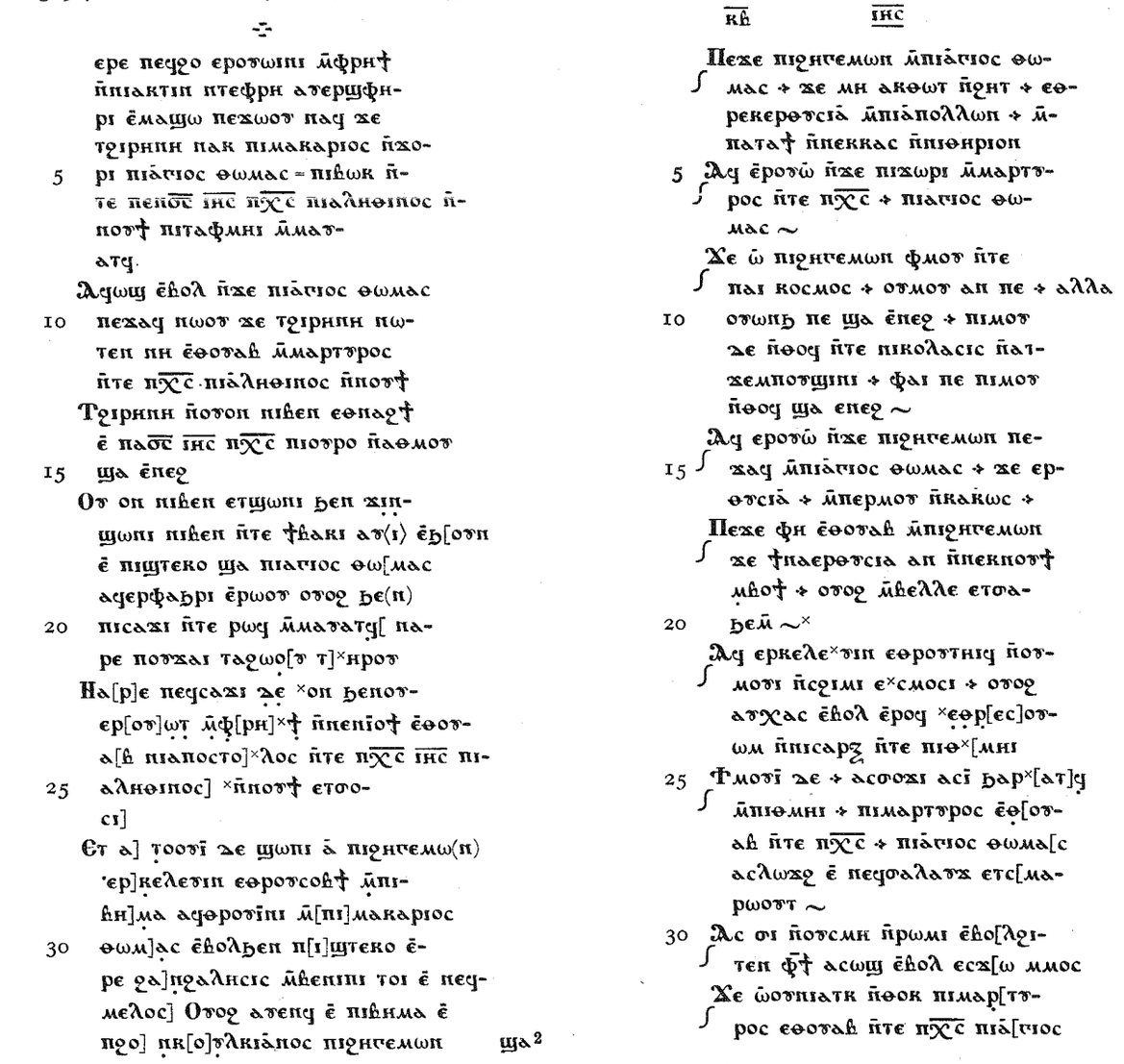
Straightway the demon departed from him. The whole multitude cried out: "One is the God of the holy Thomas, Jesus the Christ, our Lord." Kulkianus caused the multitude to be cast into prison: as for the holy Thomas, he had him left in prison without food and without drink, that he might die of hunger. "That I may see," said he, "whether Jesus will be able to deliver him out of my hands."

They cast him (Thomas) into the prison: they gave him neither bread nor water until the end of ten days. But the blessed Apa Thomas. . .

1 The image of Apollo is speaking.

THE MARTYRDOM OF THOMAS OF SHENTALET

Frag. 3 (*Cod. Tisch.* XXIV, 46 + *Rylands*, no. 448[1]).



ⲉⲣⲉ ⲡⲉⲩⲣⲟ ⲉⲣⲟⲩⲱⲙⲛⲓ ⲙ̄ⲫⲣⲏ†
ⲛ̄ⲛⲓⲁⲕⲧⲓⲛ ⲛⲧⲉⲫⲣⲏ ⲁⲩⲉⲣⲯⲫⲏ-
ⲣⲓ ⲉ̄ⲙⲁⲯⲱ ⲡⲉϫⲱⲟⲩ ⲛⲁⲩ ϫⲉ
ⲧⲣⲓⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ϫⲟ-
ⲣⲓ ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱⲙⲁⲥ = ⲡⲓⲫ̄ⲱⲕ ⲛ̄-
ⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ϫ̄ⲥ̄ ⲛⲓⲁⲗⲏⲟⲓⲛⲟⲥ ⲛ̄-
ⲡⲟⲩ† ⲡⲓⲧⲁⲫⲙⲏ ⲙ̄ⲙⲁⲩ-
ⲁⲧϥ.

Ⲁϥⲱⲱϥ ⲉ̄ⲃ̄ⲟⲗ ⲛ̄ϫⲉ ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲡⲉϫⲁϥ ⲡⲱⲟⲩ ϫⲉ ⲧⲣⲓⲣⲏⲛⲏ ⲡⲱ-
ⲧⲉⲛ ⲛⲏ ⲉ̄ⲑⲟⲩⲁⲃ̄ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̄ⲧⲉ ⲡ̄ϫ̄ⲥ̄ ⲡⲓⲁⲗⲏⲟⲓⲛⲟⲥ ⲛ̄ⲡⲟⲩ†
Ⲧⲣⲓⲣⲏⲛⲏ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩ†
ⲉ̄ ⲛⲁⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⲡⲓⲟⲩⲣⲟ ⲛ̄ⲁⲑⲙⲟⲩ
ϣⲁ ⲉ̄ⲡⲉϩ
Ⲟⲩ ⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲥⲱⲟⲩⲛ ϧⲉⲛ ϫⲓⲛ-
ϣⲱⲟⲩⲛ ⲛⲓⲃⲉⲛ ⲛ̄ⲧⲉ †ϧⲁⲕⲓ ⲁⲩ⟨ⲓ⟩ ⲉ̀ϧ[ⲟⲩⲛ
ⲉ̀ ⲡⲓⲱⲧⲉⲕⲟ ϣⲁ ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱ[ⲙⲁⲥ
ⲁⲫⲉⲣϥⲁϧⲣⲓ ⲉ̄ⲣⲱⲟⲩ ⲟⲩⲟϩ ϧⲉ(ⲛ)
ⲛⲓⲥⲁϫⲓ ⲛ̄ⲧⲉ ⲣⲱϥ ⲙ̄ⲙⲁⲩⲁⲧϥ[ⲛⲁ-
ⲣⲉ ⲡⲟⲩϫⲁⲓ ⲧⲁϩⲱⲟ[ⲩ ⲧ]ˣⲛⲣⲟⲩ
Ⲛⲁ[ⲣ]ⲉ ⲡⲉⲩⲥⲁϫⲓ ϫⲉ ˣⲟⲛ ϧⲉⲛⲟⲩ-
ⲉⲣ[ⲟⲩ]ⲱⲟ ⲙ̄ⲫ̄ⲣ[ⲏ]ˣ† ⲛ̄ⲡⲉⲛⲓⲟ† ⲉ̄ⲑⲟⲩ-
ⲁ[ϧ ⲛⲓⲁⲡⲟⲥⲧⲟ]ˣⲗⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ϫ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲓ-
ⲁⲗⲏⲟⲓⲛⲟⲥ] ˣⲛ̄ⲡⲟⲩ† ⲉⲧⲥⲟ-
ⲥⲓ]
Ⲉⲧ ⲁ] ⲧⲟⲟⲩⲓ ϫⲉ ϣⲱⲡⲓ ⲁ ⲡⲓⲣⲏⲛⲉⲙⲱ(ⲛ)
ⲉⲣ]ⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲥⲟϧ† ⲙ̄ⲡⲓ-
ϧⲏ]ⲙⲁ ⲁⲫⲣⲟⲩⲓⲛⲓ ⲙ̄[ⲡⲓ]ⲙⲁⲕⲁⲣⲓⲟⲥ
ⲑⲱⲙ]ⲁⲥ ⲉ̄ⲃⲟⲗϧⲉⲛ ⲡ[ⲓ]ϣⲧⲉⲕⲟ ⲉ̄-
ⲣⲉ ⲣⲁ]ⲛⲣⲁⲗⲏⲥⲓⲥ ⲙ̄ⲙⲉⲛⲓⲙⲓ ⲧⲟⲓ ⲉ̄ ⲛⲉⲩ-
ⲙⲉⲗⲟⲥ] Ⲟⲩⲟϩ ⲁⲩⲉⲛⲩ ⲉ̄ ⲡⲓϧⲙⲁ ⲉ̄
ⲡⲣⲟ] ⲛⲕ[ⲟ]ⲩⲗⲕⲓⲁⲛⲟⲥ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ϣⲁ[2]

ⲕⲏ̄ ⲓ̄ⲏ̄ⲥ̄

Ⲡⲉϫⲉ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱ-
ⲙⲁⲥ † ϫⲉ ⲙⲏ ⲁⲕⲱⲱⲧ ⲛ̄ⲣⲏⲧ † ⲉⲑ-
ⲣⲉⲕⲉⲣⲟⲩⲥⲓⲁ ⲙ̄ⲡⲓⲁⲡⲟⲗⲗⲱⲛ † ⲙ̄-
ⲡⲁⲧⲁ† ⲛ̄ⲡⲉⲕⲕⲁⲥ ⲛ̄ⲡⲓⲱⲛⲣⲓⲟⲛ
Ⲁϥ ⲉ̄ⲣⲟⲩⲱ ⲛ̄ϫⲉ ⲡⲓϫⲱⲣⲓ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡ̄ϫ̄ⲥ̄ † ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱ-
ⲙⲁⲥ ~
Ⲭⲉ ⲱ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ϥⲙⲟⲩ ⲛ̄ⲧⲉ
ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ † ⲟⲩⲙⲟⲩ ⲁⲛ ⲡⲉ † ⲁⲗⲗⲁ
ⲟⲩⲱⲛϧ ⲡⲉ ϣⲁ ⲉ̄ⲡⲉϥ † ⲡⲓⲙⲟⲩ
ϫⲉ ⲛⲱⲟϥ ⲛ̄ⲧⲉ ⲡⲓⲕⲟⲗⲁⲥⲓⲥ ⲡⲁⲧ-
ϫⲉⲙⲡⲟⲩϣⲓⲛⲓ † ϥⲁⲓ ⲡⲉ ⲡⲓⲙⲟⲩ
ⲛⲱⲟϥ ϣⲁ ⲉⲡⲉϥ ~
Ⲁϥ ⲉⲣⲟⲩⲱ ⲛ̄ϫⲉ ⲡⲓⲣⲏⲛⲉⲙⲱⲛ ⲡⲉ-
ϫⲁϥ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱⲙⲁⲥ † ϫⲉ ⲉⲣ-
ⲉⲧⲥⲓⲁ † ⲙ̄ⲡⲉⲣⲙⲟⲩ ⲛ̄ⲕⲁϫⲱⲥ †
Ⲡⲉϫⲉ ϥⲛ ⲉ̄ⲑⲟⲩⲁⲃ̄ ⲙ̄ⲡⲓⲣⲏⲛⲉⲙⲱⲛ
ϫⲉ †ⲛⲁⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ⲛ̄ⲛⲉⲕⲛⲟⲩ†
ⲙ̄ⲛ̄ⲟ† † ⲟⲩⲟϥ ⲙ̄ⲛ̄ⲉⲗⲗⲉ ⲉⲧⲥⲁ-
ⲃⲉⲙ ~ˣ
Ⲁϥ ⲉⲣⲕⲉⲗⲉˣⲥⲓⲛ ⲉⲑⲣⲟⲩⲧⲛⲓϥ ⲛⲟⲩ-
ⲙⲟⲩⲓ ⲛ̄ⲥⲉⲓⲙⲓ ⲉˣⲥⲙⲟⲥⲓ † ⲟⲩⲟϥ
ⲁⲩϫⲁⲥ ⲉ̄ⲃⲟⲗ ⲉ̄ⲣⲟϥ ˣⲉⲑⲣ[ⲉⲥ]ⲟⲩ-
ⲱⲙ ⲛ̄ⲛⲓⲥⲁⲣϥ ⲛ̄ⲧⲉ ⲡⲓⲱˣ[ⲙⲏ
Ⲫⲙⲟⲩⲓ ϫⲉ † ⲁⲥⲱⲟⲩⲓ ⲁⲥⲓ ⲃⲁⲣˣ[ⲁⲧ]ϥ
ⲙ̄ⲡⲓⲱⲙⲏ † ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑ[ⲟⲩ-
ⲁⲃ̄ ⲛⲧⲉ ⲡ̄ϫ̄ⲥ̄ † ⲡⲓⲁⲛⲓⲟⲥ ⲑⲱⲙⲁ[ⲥ
ⲁⲥⲗⲱϫϥ ⲉ̄ ⲡⲉⲩⲥⲁⲗⲁⲧⲁ ⲉⲧⲥ[ⲙⲁ-
ⲣⲱⲟⲩⲧ ~
Ⲁⲥ ⲟⲓ ⲛⲟⲩⲥⲙⲏ ⲛ̄ⲣⲱⲙⲓ ⲉ̄ⲃⲟ[ⲗϧⲓ-
ⲧⲉⲛ ⲫ̄† ⲁⲥⲱϣ ⲉ̄ⲃⲟⲗ ⲉⲥϫ[ⲱ ⲙⲙⲟⲥ
Ⲭⲉ ⲱⲟⲩⲛⲓⲁⲧⲕ ⲛⲱⲟⲕ ⲡⲓⲙⲁⲣ[ⲧⲩ-
ⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ̄ ⲛⲧⲉ ⲡ̄ϫ̄ⲥ̄ ⲡⲓⲁ̀[ⲛⲓⲟⲥ

[1] ××× marks the line of junction between the two fragments. [2] Informal uncials: ? second hand.

[When they saw him] ˣwith his face shining like the rays of the sun, they marveled greatly and said unto him: "Peace be unto thee, O blessed champion, the holy Thomas, servant of our Lord Jesus the Christ the very and only true God." The holy Thomas cried out and said to them: "Peace be unto you, O holy martyrs of Christ, the true God; peace be unto every one who believeth on my Lord Jesus the Christ the King immortal forever." ˣ(p. 21)

Every one who was sick with any sickness in the city entered into the prison to the holy Thomas. He healed them; and at the word of his mouth alone health came upon them all. His speech also in exhortation was like (the speech of) our pure Fathers the Apostles of the Christ Jesus, the true God Who is exalted.

Now when day was come, the Governor ordered that the *tribunal* should be prepared and that they should bring the blessed Thomas from the prison with chains of iron upon his limbs. And they brought him to the *tribunal*, to the presence of Kulkianus the Governor. ˣThe Governor said to the holy Thomas: "Art thou persuaded to do sacrifice to Apollo, before I give thy bones to the wild beasts?" The brave martyr of the Christ, the holy Thomas, answered: "O Governor, the death of this world is no death, but life eternal; but the death of hopeless (?) torments—that is death eternal." The Governor answered and said unto the holy Thomas: "Offer sacrifice: do not die miserably." That pure one said to the Governor: "I will not sacrifice to thy vile and blind gods who are abominable." (The Governor) ordered that they should give him to a ravenous she-lion. And they loosed her upon him that she might devour the flesh of the righteous one. But the lioness sprang and came to the feet of the righteous one, the pure martyr of the Christ, the holy Thomas: she licked his blessed feet. Through the power of God she received the voice of a man and cried out, saying: "Blessed art thou, O pure martyr of Christ, the holy [Thomas . . .]." ˣp. 22

Frag. 4 (*Cod. Tisch.* XXIV, 47 + Cairo, no. 54. i).[1]

ⲱⲱⲡ ⲡⲧⲁϫⲉ ⲟⲩⲥⲁϫⲓ ⲛⲁⲕ ⲱⲁⲕϫⲉ
ⲏ̄ ⲡⲛⲓ ⸗ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲃⲣⲟⲩ- ωⲱⲡ[2]
ⲁⲱⲏ ⲉ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ[3] ⸗ ⲡⲧⲟⲩϫⲉⲱⲏ
ⲣⲉⲙϫ ⸗ ⲡⲉⲙ ⲕⲟⲛⲓⲁ ⲉⲣⲣⲏⲓ ⲉ̄ ⲡⲉⲩⲱⲁⲓ
ⲡⲉⲙ ⲣⲱⲏ ⸗ ⲁⲫⲁⲓ ⲃⲁ ⲙⲡⲓⲃⲁⲥⲁⲛⲟⲥ
ⲛ̄ϫⲉ ⲡⲓⲥⲉⲛⲛⲉⲟⲥ ⲛ̄ϫⲱⲣⲓ ⲛ̄ⲧⲉ ⲡ̄ϫ̄ⲥ̄
ⲡⲓⲁⲥⲓⲟⲥ ⲑⲱⲙⲁⲥ ˣⲡⲉϫⲉ ⲡⲓⲣⲏⲓⲧⲉ-
ⲙⲱⲛ ⲛⲁⲩ ⸗ ϫⲉ ⲑⲱⲙⲁⲥ ϫⲡⲁⲉ̄ⲣˣⲟⲩⲱ
ⲡⲛⲓ ⲁⲛ ~
Ⲡⲉ ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ ˣⲛⲁⲩ
ϫⲉ ⲛⲁⲥ̄ⲧ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⲡⲓⲛⲟⲩˣ† ⲛ̄ⲁⲗⲏⲟⲓ-
ⲛⲟⲥ ⸗ ⲛⲁⲣⲁⲣⲙⲉⲧ ⲉ̄ⲃⲟˣⲗⲏⲉⲛ ⲛⲉⲕⲃⲁ-
ⲥⲁⲛⲟⲥ ~
Ⲁϥ [ⲉⲣ]ⲕⲉⲗⲉⲩⲓˣⲛ ⲛ̄ϫⲉ ⲡⲓⲣⲏⲓⲧⲉⲙⲱⲛ ⸗
ⲉ]ⲱⲣⲟⲩⲓⲛⲓ ⲛˣⲟⲩⲛⲉⲩ ⲙ̄ⲙⲛⲓ ⸗ ⲛⲉⲙ ⲟⲩ-
ⲗⲁⲙϫⲁⲛⲧ ˣⲉⲩⲃⲉⲣⲃⲉⲣ ⸗ ⲛⲧⲟⲩϫⲟⲱϥ
ⲉⲩⲣⲏⲓ ˣⲉϫⲉⲛ ⲧⲉⲩⲁⲫⲉ ⲛ̣[ⲓ]ⲁⲣⲓ[ⲟ]ⲥ
ϫⲉ ⲑⲱˣⲙⲁⲥ ⲁⲩⲱϥ ⲉ ⲡⲱⲱⲓ ⲫⲁ ⲛⲥ̄ⲧ̄ ⲉⲩ-
ϫⲱ ˣⲙⲙⲟⲥ ~
Ⲱⲉˣ ⲧⲱⲉⲛⲉⲙⲟⲧ ⲛ̄ⲧⲟⲧⲕ ⲡⲥ̄ⲧ̄ ⲫ̄ⲧ̄
ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⸗ ⲧⲱⲉⲛⲉⲙⲟⲧ
ⲛ̄ⲧⲟⲧⲕ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⲛⲁⲥ̄ⲧ̄ ⸗ ⲡⲓⲛⲟⲩ† ⲛ̄-
ⲧⲁⲫⲙⲛⲓ ⸗ ϫⲉ ⲁⲓⲉⲣⲡⲉⲙⲡⲱⲁ ⲣⲱ ⲉ̄
ⲭⲁⲓ ⲃⲁ ⲛⲁⲓⲃⲁⲥⲁⲛⲟⲥ ⸗ ⲃⲉⲛ ⲧϫⲟⲙ ⲙ̄-
ⲡⲉⲕⲣⲁⲛ ⲉⲃⲟⲗⲁ̄ ⸗ ⲟⲩⲟⲩ ⲉⲧⲥⲙⲁⲣⲱ-
ⲟⲩ⟨ⲧ⟩ ⲃⲉⲛ ⲣⲱⲏ̄ ⲡⲓⲏⲉⲛ ⸗ ⲡⲁⲟⲩⲣⲟ ⲙ̄-
ⲙⲛⲓ ~
Ⲥⲱⲧⲉⲙ ⲉ̄ⲣⲟⲓ ⲛⲁⲥ̄ⲧ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⸗ ⲡⲓⲁ̄ⲗⲏ-
ⲟⲓⲛⲟⲥ ⲛ̄ⲛⲟⲩ† ⸗ ⲃⲉⲛ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲛ̄-
ⲁ̄ⲛⲁⲥⲕⲏ ⸗ ⲛ̄ⲧⲉⲕⲉⲣⲫⲟⲛⲟⲓⲛ ⲉ̄ⲣⲟⲓ
Ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⸗ ⲓⲥ ⲡⲓⲁⲣϫⲛⲁⲅⲅⲉⲗⲟⲥ
ⲉ̄ⲑ[ⲟ]ⲧⲁⲗ̄ ⲙⲓϫⲁⲏⲗ ⸗ ⲁⲫⲓ̄ ⲉ̄ ⲡⲉⲥⲛⲧ ⲉ̄ⲃⲟⲗ
ⲃⲉ[ⲡ] ⲧⲫⲉ ⸗ ⲁⲫⲟⲣⲉ ⲡⲓⲛⲉⲩ ⸗ ⲛⲉⲙ ⲡⲓ-

[1] ××× marks the line of junction between the two fragments.

[2] Informal uncials by a later (?) hand.

[3] Above the line a later hand has added ⲛⲟⲟⲩ ⲡⲓⲁⲥⲓⲟⲥ.

ⲙ̄ⲛⲧ
ⲗⲁⲙϫⲁⲛⲧ ⲱⲱⲡⲓ ⲙ̄ⲫⲣⲏ† ⲛⲟⲩⲙⲱ-
ⲟⲩ ⲉⲩⲕⲏⲏ ⲣⲓϫⲉⲛ ⲧⲁⲫⲉ ⲙ̄ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲡⲓⲟⲙⲛⲓ
Ⲡⲓⲁⲥⲓⲟⲥ ϫⲉ ⲑⲱⲙⲁⲥ ⲁⲩⲱⲱ ⲉ̄ⲃⲟⲗ
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⸗ ϫⲉ ⲟⲩⲱⲓⲛⲓ ⲛⲁⲕ
ⲱ ⲡⲓⲣⲏⲓⲧⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲉⲕⲓ̈ⲁ̈ⲱ-
ⲗⲟⲛ ⲉⲧⲥⲁϧⲉⲙ ⲛⲉⲕⲛⲟⲩ† ⲛ̄ϫⲉ-
ⲙˣⲱ[ⲛ] ⲉⲫⲣⲱⲟⲩ ⲛⲉⲟⲕ ⲛⲉⲙ ⲛⲉⲕ-
ⲁⲛⲟˣⲗⲗⲱⲛ ⲉⲧⲥⲟⲩ ⲁⲛⲟⲕ ⲫⲱ ⲛⲉⲙ
ⲛⲁⲥ̄ⲧ̄ ˣⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⲛⲁⲛⲟⲩ† ⲛ̄ⲁⲗⲏⲟⲓ-
ⲛⲟⲥ ~
Ⲉⲧⲁⲩⲥⲱⲧⲉˣⲙ ⲉ̄ ⲛⲁⲓ ⲙⲛⲁⲓ ⲣⲏ† ⲛϫⲉ
ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ ˣⲡⲓⲣⲏⲓⲧⲉⲙⲱⲛ ⲁⲩ-
ϫⲱⲛⲧ ⲉ̄ⲙⲁⲱⲱ ˣϧⲉⲛ ⲟⲩϫⲱⲛⲧ
ⲛ̄ⲧⲉ ⲛⲉⲩⲓ̈ⲱⲧ ⲡⲓⲁⲓⲁ̈ⲏˣⲟⲗⲟⲥ
Ⲁⲩ ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲃⲣⲟˣⲧⲓⲛⲓ ⲛⲟⲩ-
ϫⲁⲗⲕⲓ]ⲟⲛ ⲛⲉⲙ ⲟⲩⲟⲛⲛ ˣⲛ[ⲉⲙ ⲟ]ⲩ-
ⲗⲁⲙϫⲁⲛⲧ ~
Ⲁⲩ ⲙⲁⲣ ⲡⲓϫⲁⲗⲕⲓⲟⲛ ⲁⲩⲥⲁⲣ† ϧⲁⲣˣⲟⲩ
ⲱⲁⲧⲉⲩϧⲉⲣϧⲉⲣ ⲱⲁⲧⲉ ⲡⲉⲩⲱˣⲁⲣ
ⲟⲩⲥⲓ ⲉ̄ⲙⲁⲱⲱ ⲁⲩⲥⲱⲛⲣ ⲙ̄ⲡⲓⲁⲥⲓ-
ⲟⲥ ⲑⲱⲙⲁⲥ ⲛ̄ⲡⲉϥϫⲓϫ ⲛⲉⲡ ⲛⲉⲩ-
ⲥⲁⲗⲁⲧϫ ⲁⲧϫⲁⲗⲗⲁ ⲙ̄ⲙⲟⲩ ⲉ̄ϧⲣⲏⲓ ⲉ̄
ⲡⲓϫⲁⲗⲕⲓⲟⲛ ⲉⲩϧⲉⲣϧⲉⲣ ~
Ⲡⲓⲁⲥⲓⲟⲥ ϫⲉ ⲁⲩⲭⲁⲓ ⲛ̄ⲛⲉⲩϧⲁⲗ [ⲉ] ⲡⲱⲱⲓ
ⲉ ⲧⲫⲉ ⲁⲩⲱⲱ ⲉ̄ϧⲟⲗ ⲉⲩϫⲱ ⲙ̄-
ⲙⲟⲥ
Ⲱⲉ ⲛⲁⲥ̄ⲧ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⲛⲁⲛⲟⲩ† ⲛ̄ⲁⲁⲁ-
ⲟⲟⲥ ⲁⲣⲓϧⲟⲛⲉⲓⲛ ⲉ̄ⲣⲟⲓ ⲃⲉⲛ ⲧⲁⲓ
ⲟⲩⲛⲟⲩ ⲛ̄ⲁ̄ⲛⲁⲥⲕⲏ ⲉ̄ ⲧⲱⲟⲛ ⲛ̄ⲃⲏⲧⲥ
Ⲉⲧⲓ ⲉⲩϫⲱ ⲛ̄ⲛⲁⲓ ⲛ̄ϫⲉ ⲡⲓⲥⲉⲛⲛⲉⲟⲥ
ⲡⲓⲁⲥⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲫⲏⲛⲛⲉ ⲓⲥ [ⲙⲓ]ϫⲁⲏⲗ
ⲡⲓⲁⲣϫⲛⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲧϫⲟ[ⲙ ⲛ̄]ⲛⲓ-

ˣ (p. 27) "...ˣif I speak one word to thee, thou speakest two to me." He commanded that they should hang him on the *hermetarion* and pour vinegar and quick-lime into his nostrils and mouth. The noble champion of Christ, the holy Thomas, endured the torment. The Governor said unto him: "Wilt thou not answer me, Thomas?" The blessed Thomas said unto him: "My Lord Jesus the Christ, the true God, will deliver me from thy torments."

The Governor bade them bring vitriol and boiling pitch and pour it upon his head. But the holy Thomas cried unto the Lord, saying: "I receive grace of Thee, O Lord God the Almighty, I receive grace of Thee, Jesus the Christ, my Lord, that I am found worthy to endure these torments through the power of Thy pure Name which is blessed in all things, my true King. Harken unto me, my Lord Jesus the Christ, the true God, in this time of adversity that Thou mayest help me."

ˣ p. 28 Straightway, lo, the holy Archangel Michael came down from Heaven and caused the oil and the ˣpitch to become like cool water upon the head of the blessed Thomas, the faithful. And the holy Thomas cried out, saying: "Be confounded, O Governor, together with thy abominable gods, evil demons, thou and thy foul Apollo! I too have with me my Lord Jesus the Christ, my true God." When Kulkianus the Governor heard such words as these he was enraged with a rage of his father the Devil. He commanded a caldron to be brought with brimstone and pitch. They filled the caldron and kindled a fire under it so that its smoke rose up exceedingly. They bound the hands and feet of the holy Thomas and lowered him into the boiling caldron. But the holy one lifted up his eyes to Heaven and cried out, saying: "My Lord Jesus the Christ, my good God, help me in this time of adversity wherein I am."

While the noble one, the holy Thomas, was yet speaking these words, behold Michael, the Archangel of

THE MARTYRDOM OF THOMAS OF SHENTALET

Frag. 5 (*Cod. Tisch.* XXIV, 45).

ϥнοтї ацї ё песнт ебол[ьен] тфе
ацоді ерату діжен піχал[кі]он ец-
ьерьер ацмаᵩ теᵩхіх [є]ьольен
піχалкіон ацсатс ёьоуп ьен
пᵩо мпіᵩнтемωн ьен ϯоупот а
пеᵩьал χалла ё песнт ді-
ωтᵩ ~

Німнщ де етаупат ё ϥн етащщω-
пі аᵩщ ёьол ечхω ммос же
оуаі пе ф̄ϯ мпіаѵіос ѳωмас

Аріанос де піᵩнтемωн йте марнс
пащχн ьен ракоϯ ᵩωᵩ пе ьатен
коуλкіанос піᵩнтемωн йте ра-
коϯ ~

Аᵩтωᵩ ацї ща піаѵіос ѳωмас
ецьен піχалкіон пеχаᵩ мпіма-
каріос же аріоупаі пем паі тале-
πωрос йтекталѳоᵩ ьє[и] паі ьа-
сапос ~

Ьен ϯоупот ацї е пщωі ебо[λьен
піχалкіон йχе піаѵіос ѳωм[ас
ацї ща коуλкіапос піᵩнтем[ωн
ацсахі немаᵩ ечхω ммос Ⳮ[е
кемпща ап ѡ піаномос ё ер[с-
ϥраѵіᵩін ммок ьен ϥран мпа-
ōс ιнс пχс піалноінос й-
поуϯ ~

Аλλа ебьє паі мнщ ебнаᵩϯ ё пōс
ιнс пχс ёре паотро пχс піпоуϯ
йалноінос ϯ мпіоуѵаі пак ща-
текї ёьрні ё пеᵩхіх × ьен ϯоу-
пот ацнау мьол йχе коуλкіа-
нос піᵩнтемωн ацще паᵩ ё пі-

[λ] ιнс

аріст[о]л пᵩоᵩ [пе]м аріапос [пі-
ᵩнте[мωн] йте апτінωоу ьен
піеᵩоот ётеммау × ацоуаᵩ-
сарні ебоуѡλі мпіаѵіос ѳω-
мас ё пщтеко Ⳮ ецсопᵩ ьен
ᵩапᵩалѵсіс мьені-
пі ~

Пеχе пн ебоуаь паᵩ Ⳮ же ᵩро
ϥн ётаᵩᵩро Ⳮ оуоᵩ жемχом
ϥн ётаᵩχемχом Ⳮ ᵩро ммок
пōс немак Ⳮ щатекϯ щпі мкоуλ-
кіанос піᵩнтемωн мпарано-
мос ~

Ащ ёроуѡ йχе пιχωрі ммартѵ-
рос йте пχс Ⳮ піаѵіос ѳωмас
пеχаᵩ йпіаѵіос етχн ьен пі-
щтеко Ⳮ же тωьᵩ ебрні ёхωі
ѡ наїоϯ етсмарωоуѵ Ⳮ ьен
пе[т]епетχн ёѳоуаь Ⳮ ᵩіпа й-
те п]аōс ιнс пχс ϯ жом
пні

Ащероуѡ йχе піаѵіос ммартѵ-
рос же ёре паōс ιнс пχс Ⳮ ёцеϯ
жом нак Ⳮ щатекжωк мпекà-
т]ωп ебол ~

Єті ецᵩемсі йχе пн ёѳоуаь Ⳮ
ацї еьоуп йχе оуршмі Ⳮ ёре
оуоп оуппа йакаѳартоп пе-
маᵩ Ⳮ à піппа мпопнрон Ⳮ ьіϯ
ммоᵩ ьен пщтеко Ⳮ à пн ёѳоу-
аь ммартѵрос йте пχс Ⳮ ау-
ϯᵩо ё піаѵіос ѳωмас Ⳮ ᵩіпа й-
тецталѳоᵩ Ⳮ ~

the powers of the ×Heavens, came down from Heaven and stood upon the boiling caldron: he took a handful from the caldron and cast it into the face of the Governor. Immediately his eyes fell down from him. And when the multitudes saw that which was befallen, they cried out, saying: "One is the God of the holy Thomas!" × (p. 29)

Now Arianus the Governor of the South was also in Rakoti with Kulkianus the Governor of Rakoti. He arose and came to the holy Thomas as he stood in the caldron, and said to the blessed one: "Have pity upon this unhappy man and heal him in this torment." Forthwith the holy Thomas came up out of the caldron and went to Kulkianus the Governor and spake unto him, saying: "Though thou art not worthy, O lawless one, to be signed (with the sign of the cross) in the name of my Lord Jesus the Christ, the true God, yet because of this multitude which believeth on the Lord Jesus the Christ—my King the Christ is the true God—, I grant thee healing until thou shalt go down into His hands." Immediately Kulkianus the Governor saw again: he departed to the ×banquet, he and Arianus, the Governor of Antinoë at that time. He commanded them to take the holy Thomas to the prison bound in chains of iron. × p. 30

The holy ones said unto him (*sc.* Thomas): "Conquer, thou who hast conquered, and find strength thou who hast found strength! Be of good cheer: the Lord be with thee, until thou shalt put to shame Kulkianus, the lawless Governor." Then answered the brave martyr of Christ, the holy Thomas, and said unto the saints who were in the prison: "Pray for me, O my blessed fathers, in your holy prayers, that my Lord Jesus the Christ may give me strength." The holy martyrs answered: "My (*sic*) Lord Jesus the Christ will give thee strength until thou shalt finish thy contest."

While the saints were still sitting, there came in a man possessed by an unclean spirit. The evil spirit vexed

Frag. 6 (Cairo, no. 54. ii).

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ⲁⲩⲥⲟⲩⲧⲱⲛ ⲧⲉⲩⲭⲓⲝ ⲉⲃⲟⲗ [ⲛ]ⲁ[ⲉ]
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲁⲩⲉⲣⲥⲫⲣⲁ-
ⲅⲓⲍⲓⲛ ⲙ̄ⲙⲟⲩ ⲛ̀ⲅⲉⲛ ⲫⲣⲁⲛ ⲙⲫⲏⲧ
ⲛⲉⲙ ⲡⲱⲏ̈ⲣⲓ ⲁ ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ
ⲧ̀ⲣⲓⲁⲥ ⲉⲧⲁϩⲛⲓ ⲉⲃⲟⲗ ⲁ ⲉⲥⲛ̀ⲅⲉⲛ ⲟⲩ-
ⲙⲉⲑⲛⲟⲩϯ ⲛ̀ⲟⲩⲱⲧ ⲁ ⲛⲉϫⲁϥ ⲁⲉ
ⲡⲁⲟⲩ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁ ⲡⲓⲁ̀ⲗⲏⲑⲓⲛⲟⲥ ⲛ̀ⲛⲟⲩϯ
ⲉⲩⲉⲧⲁⲗⲥⲟⲕ ⲉⲃⲟⲗⲅ̀ⲛ ⲛⲉⲕⲱⲱ-
ⲛⲓ ∼
Ⲏⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ ⲡⲓⲡⲛⲁ ⲙ̄ⲡⲟⲛⲏⲣⲟⲛ
ⲓ̈ ⲉⲃⲟⲗⲅ̀ⲛ ⲡⲓⲣⲱⲙⲓ ⲁ ⲁⲩⲧⲁⲗⲥⲟ
Ⲉⲧⲁⲩⲡ[ⲁ]ϩ ⲉ̄ ϕⲁⲓ ⲉⲧⲁⲫⲱⲡⲓ ⲁ ⲛ̀ϫⲉ
ⲛⲓ ⲉⲧⲣⲟⲧⲛ ⲉ̄ⲣⲟⲩⲛ ⲉ̄ ⲡⲱⲧⲉⲕⲟ
ⲁⲧϯⲱⲟⲩ ⲙ̄ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲗⲏ-
ⲑⲓⲛⲟⲥ ⲛ̀ⲛⲟⲩϯ ∼
Ⲉⲧⲁ ⲧⲟⲟⲩⲓ ⲁⲉ ⲱⲱⲛⲓ ⲁ ⲛⲉϫⲉ ⲁⲣⲓⲁ̀-
ⲛⲟⲥ ⲁ ⲡⲓⲣⲭⲉⲙⲱⲛ ⲛ̀ⲧⲉ ⲙⲁⲣⲛⲉ ⲁ ⲛ̀-
ⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ ⲁ ⲡⲓⲣⲭⲉⲙⲱⲛ ⲛ̀ⲧⲉ
ⲣⲁⲕⲟϯ ⲁ ⲁⲉ ⲭⲁⲧ ⲛ̀ⲧⲁⲣⲉⲙⲥⲓ ⲉⲓ ⲡⲓⲃ̀ⲏⲙ-
ⲙⲁ ⲁ ⲛ̀ⲧⲁϯϫⲱ ⲙ̄ⲙⲁⲓ ⲁ̀ⲡⲟⲥⲓⲟⲥ ⲛ̀-
ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲁ ⲁⲉ ⲑⲱ-
ⲙⲁⲥ ∼
Ⲉⲧⲁϥⲣⲉⲙⲥⲓ ⲁⲉ ⲉⲓ ⲡⲓⲃ̀ⲏⲙⲙⲁ ⲁⲩⲉⲣⲟⲩ-
ⲓⲛⲓ ⲛⲁϥ ⲙ̄ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ∼
Ⲡⲉ ϫⲁϥ ⲡⲟⲩⲁⲓ ⲛ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀-
ⲡⲉⲥⲣⲁⲓ ⲛⲉ ⲁ̀ⲡⲁ ⲡⲁⲫⲛⲟⲩϯ ⲁ ⲡⲓⲣⲉⲙ-
ⲧⲉⲗⲡⲟⲛⲧⲟⲩⲣⲱ ⲁ ⲁⲉ ⲁⲣⲓⲟⲩⲥⲓⲁ
ⲙ̄ⲡⲉⲣⲙⲟⲩ ⲛ̀ⲕⲁⲕⲱⲥ × ⲛ̀ⲟⲟⲩ ⲁⲉ
ⲡ[ⲓ]ⲟⲙⲛⲓ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲩϫⲱ ⲙⲙⲟⲥ
ϫ[ⲉ] ϯⲛⲁⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ⲁ ⲛ̀ⲛⲉⲕⲛⲟⲩϯ
ⲉⲧⲥⲁⲃⲉⲙ × ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ⲧ-
ⲟⲩⲛⲟⲩ ⲁⲉ ⲉⲩⲣⲟ]ⲣⲱⲗⲓ ⲛ̀ⲧⲉⲩⲁ̀ⲫⲉ
ⲛ̀ⲧⲥ[ⲏⲩⲓ ⲁ ⲟⲩⲟⲩ ⲁ̀

ⲁ̅ⲃ̅——ⲓⲍ——✠——ⲭⲍ——ⲃ̅

ⲙⲓⲭⲁ]ⲏⲗ ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϯ ⲭⲗⲟⲙ
ⲉϫ[ⲱ]ⲩ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ̄
Ⲡⲉ ⲁⲉ ⲁⲣⲓⲁⲛⲉ ⲙ̄ⲡⲓⲁⲓⲟⲥ ⲑⲱⲙⲁⲥ
ⲁⲉ ⲁⲣⲓⲟⲩⲥⲓⲁ ⲫⲱⲕ ⲙ̄ⲡⲉⲣⲙⲟⲩ ⲛ̀-
ⲕⲁⲕⲱⲥ ∼
Ⲡⲉ ⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲩ ⲁⲉ ϯⲛⲁ-
ⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ⲛⲉⲧⲉⲫ ⲛⲁⲕ ⲁ̀ⲣⲓⲧⲟ
ⲛⲏⲓ ⲙ̄ⲙⲟⲛ[1] ϯⲛⲁⲉⲣϣⲟⲩϣⲱⲟⲩ-
ϣⲓ ⲁⲛ ⲛ̀ⲛⲉⲕⲛⲟⲩϯ ⲛ̀ⲁⲉⲙⲱⲛ ⲟⲩⲟⲫ
ⲙⲏⲟϥ ∼
Ⲁⲩ ϫⲱⲛⲧ ⲃⲉⲛ ⲟⲩⲙⲏⲟⲛ ⲛ̀ⲁϫⲉ ⲁ-
ⲣⲓⲁ̀ⲛⲟⲥ ⲡⲓⲣⲭⲉⲙⲱⲛ ⲁⲫⲟⲩⲁⲣⲥⲁⲣ-
ⲛⲓ ϩ ⲉⲱⲣⲟⲩⲓⲛⲓ ⲛⲁⲩ ⲛⲟⲩⲥⲛⲏ ⲉⲥ-
ϫⲏⲣ ⲁⲫⲟⲣⲟⲩⲧⲁⲣⲟ ⲙ̄ⲡⲓⲁⲓⲟⲥ
ⲑⲱⲙⲁⲥ ϩ ⲛⲥⲉⲓⲛⲓ ⲉ̄ⲃⲟⲗ ⲛ̀ⲡⲉⲫⲁ-
ⲛⲁⲥⲕⲉⲟⲛ ⲡⲓⲁⲓⲟⲥ ⲁⲉ ⲙ̄ⲡⲉⲫⲉ-
ⲣⲟⲧⲱ ⲛ̀ⲣⲉⲗⲓ ⲉ ⲡⲧⲏⲣϥ ⲡⲉϫⲉ ⲁⲣⲓ-
ⲁⲛⲟⲥ ⲛⲁⲩ ⲁⲉ ⲁⲕⲉⲣⲉⲥⲟⲁⲛⲉⲥⲟⲉ
ⲛ̀ⲧⲁⲓ[2] ⲏⲁⲥⲁⲛⲟⲥ ⲉⲧⲃⲏⲟⲥⲓ ⲙ̄ⲡⲁⲓ
ⲣⲏϯ ∼
Ⲁϥ ⲉⲣⲟⲧⲱ ⲛ̀ϫⲉ ⲡⲓϫⲱⲣⲓ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲁⲉ ⲡⲉⲕⲃⲁⲥⲁⲛⲟⲥ
ⲉⲁⲣⲉⲗⲓ ⲛⲉ ⲙ̄ⲡⲁⲙⲟⲟ ⲉ̀ⲃⲟⲗ ϩ ⲁⲗⲗⲁ
ⲡⲓⲃ̀ⲁⲥⲁⲛⲟⲥ ⲛ̀ⲟⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲟ̅ⲩ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲛⲉ ⲡⲓⲃ̀ⲁⲥⲁⲛⲟⲥ ⲛⲟⲱ-
ⲟⲩ ⲉⲧⲁϩⲛⲓ ⲉⲃⲟⲗ ∼
Ⲭⲁⲣⲓⲧⲓ ⲉⲃⲟⲗⲅ̀ⲛ ⲛⲉⲕⲁⲩⲗⲛⲟⲩ ⲉ-
ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉⲕⲣⲓⲧⲓ ⲉ̄ ⲡⲓⲕⲟⲗⲁⲥⲓⲥ
ⲱⲁ ⲉ̄ⲛⲉⲩ ⲛ̀ⲟⲟⲕ ⲛⲉⲙ ⲛⲉⲕⲟⲩⲣ[ⲟ ⲛ̀-
ⲁⲛⲟⲙⲟⲥ ⲁⲓⲟ̄ⲕⲗⲏⲧⲓⲁ-
ⲛⲟⲥ ∼
ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ[ⲟⲣⲟⲩ . .
ⲃⲏⲧⲩ ⲁⲩⲟⲣⲉ [. . .

[1] for ⲙⲟⲛⲟⲛ. [2] *sic.*

× (p. 31) him in the prison. The pure martyrs of Christ besought the holy Thomas to heal him. ×The blessed Thomas stretched forth his hand and signed him (with the sign of the cross) in the name of the Father, and of the Son, and of the Holy Spirit—the Trinity Which is perfect in one Godhead—and said: "My Lord Jesus the Christ will heal thee from thy sickness." Straightway the evil spirit went forth from the man; and he was healed. When they who were cast into prison saw that, they gave glory to our Lord Jesus the Christ, the true God.

Now when morning was come Arianus the Governor of the South said to Kulkianus the Governor of Rakoti: "Let me sit upon the *tribunal*, that I may teach this unholy Christian, Thomas." And when he was seated on the *tribunal*, he ordered them to bring unto him the holy Thomas. He said to one of the martyrs whose name was Apa Paphnouti, the man of Telpontouro (*sic*): "Do sacrifice: do not perish miserably." But he, the faithful one, cried out, saying: "I will not do sacrifice to thy abominable gods." He commanded forthwith

× p. 32 that his head should be cut off with the sword. And ×Michael the Archangel set a crown upon him in glory and honor.

Arianus said to the holy Thomas: "Do thou also sacrifice: do not perish miserably." The blessed one answered him: "I will not sacrifice: that which thou wilt, do unto me. Only I will not worship thy gods, who are demons and abominable." Arianus the Governor raged with wrath and commanded a sharp sword should be brought him, that the holy Thomas should be seized and his privy parts cut out. But the holy one answered nothing at all. Arianus said unto him: "Dost thou feel this torment suffered in this manner?" The brave martyr of Christ answered: "Thy torments are naught in my sight; but the torments of my Lord Jesus the Christ, they are torments indeed. He will cast thee forth from His courts and cast thee into eternal punishments, thou and thy lawless King Diocletian."

(Arianus) commanded that they should . . . upon him: he caused . . . .

THE MARTYRDOM OF THOMAS OF SHENTALET

Frag. 7 (*Cod. Tisch.* XXIV, 48).

ⲡ̅ ⲓ̅ⲥ̅ ✠ . ⲁ̅ⲧ̅

.ⲟ. ⲉ̀ ⲡⲉⲩⲭⲓⲭ ⸗ ⲛⲉⲙ ⲡⲉⲩⲥⲁⲗⲁⲧⲭ
ⲁⲧⲥⲟⲣⲉⲩ ⲉ ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ ⸗ ⲁⲧ-
ⲥⲱⲕ ⲙⲙⲟⲩ ⸗ ⲱⲁⲧⲉ ⲡⲉⲩⲕⲁⲥ ⲡⲟⲩⲣ[1]
ⲉ̀ⲃⲟⲗ ~
Ⲏⲉⲛ ⲧⲟⲩⲛⲟⲩ ⸗ ⲣⲛⲛⲉ ⲁⲫⲓ ⲛⲁⲉ ⲙⲓ-
ⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⸗ ⲁⲫⲥⲱⲗⲛ
ⲛ̀ⲛⲓⲥⲡⲁⲩⲉ ⲉⲟⲙⲛⲣ ⲙ̀ⲙⲟⲩ ⸗ ⲙ̀ⲡⲉ
ⲡⲓⲙⲁⲧⲟⲓ ⲉⲧⲥⲱⲕ ⲛⲛⲓⲙⲁ ⲛⲕⲁⲛⲟⲛ
ⲉ̀ⲙⲓ ~
Ⲡⲓ ⲁ̀ⲅⲓⲟⲥ ⲁⲉ ⲁ̀ⲡⲁ ⲑⲱⲙⲁⲥ ⲁⲫⲉⲣ ⲟⲩ-
ⲛⲓⲱⲧ̀ ⲛ̀ⲣⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⸗ ⲉⲫ[ⲭⲱ] ⲙ̀-
ⲙⲟⲥ ⸗ ⲁⲉ ⲟⲩⲱⲓⲛⲓ ⲛⲁⲕ ⲱ ⲁ̀ⲣ[ⲓⲁⲛ]ⲉ
ⲡⲓⲉⲛⲉⲙⲱⲛ ⸗ ⲁ̀ⲛⲟⲕ ⲁⲓⲥⲣⲟ ⲉⲣⲟⲕ
ⲛⲉⲙ ⲛⲉⲕⲏⲁⲥⲁⲛⲟⲥ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩⲧ̀
ⲉⲧⲥⲟⲩ [ⲓⲥ] ⲣⲛⲛⲉ ⲁⲫⲓ ⲱⲁⲣⲟⲓ ⲛⲁⲉ
ⲡⲓⲁⲣⲭ[ⲉⲗⲟⲥ] ⲛ̀ⲧⲉ ⲡ[ⲁ⳿ⲧ ⲓ̅ⲏ̅ⲥ̅] ⲡ⳿ⲭ̅ⲥ̅
ⲡⲓⲁⲗⲏ[ⲑⲓⲛⲟ]ⲥ ⲛ̀ⲡⲟ[ⲩⲧ̀ ⲁⲫⲙ]ⲁ⳿ⲉⲙⲉⲧ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲛⲉⲕ]ⲏⲁⲥ[ⲁⲛⲟⲥ ⲉ⳿]ⲓ ⲧⲭⲟⲙ
ⲙ̀ⲡⲁ⳿ⲧ ⲓ̅ⲏ̅ⲥ̅ ⲡ⳿ⲭ̅ⲥ̅ ~]
Ⲥⲧⲁⲫⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲁⲓ ⲛⲁⲉ ⲁⲣⲓ]ⲁ⳿ⲛⲉ
ⲡⲓⲉⲛⲉⲙⲱⲛ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ]ⲫⲣⲟⲩ-
ⲧⲁⲣⲟ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲉⲃⲣⲟ]ⲧⲁⲱⲥ ⲉ̀
ⲡⲱⲟⲩ . . . ⲉ]ⲃⲟⲗ ⲛ̀ⲧ-
ⲙⲟⲩⲧ ⲃⲉⲛ ⲛⲧⲁⲣ ⲛⲟ]ⲧⲱⲱⲙⲛ ⸗ ⲟⲩⲟⲩ
ⲉⲃⲣⲟⲩⲓⲱⲓ ⲛⲟⲩⲛⲓⲱⲧ̀]ⲛ̀ⲱⲟⲓ ⲉ ⲡⲉⲩ-
ⲫⲁⲧ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲉⲩ]ⲁⲱⲓ ⲉ ⲡⲱⲟⲓ ⸗ ⲱⲁ-
ⲧⲉ ⲡⲉⲩⲕⲁⲥ ⲧⲏⲣⲟⲩ ⲥⲱ]ⲗⲡ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ
ⲧⲉⲩⲙⲟⲩⲧ]
Ⲁⲫⲓ ⲛⲁⲉ ⲙⲓⲭⲁⲏ]ⲗ ⲡⲓⲁ̀ⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲛ̀ⲛⲓⲛⲓⲱⲧ̀ ⲛ̀ⲁ]ⲟⲙ ⲛⲛⲓⲫⲛⲟⲩⲓ ⸗
ⲁⲫⲟⲩⲓ ⲉⲓⲱⲉⲛ] ⲛⲧⲁⲣ ⲛ̀ⲧⲉ ⲡⲓⲱⲱⲙ(ⲛ)
ⲛⲉⲙ ⲡⲓⲱ̀ⲛⲓ ⲉⲧ]ⲁⲩⲁ̀ⲱⲓ ⲉ̀ⲣⲟⲩ ⸗ ⲁⲩ-
ⲥⲱⲗⲛ ⲉ̀ⲃⲟ]ⲗ ⲛⲛⲓⲥⲡⲁⲩⲉ ⲉⲟⲙⲛⲣ ⲙ̀-
ⲙⲟⲩ

[1] ⲧ is added by a later hand.

ⲁ̅ⲛ̅ⲁ̅ ⲓ̅ⲏ̅ⲥ̅

Ⲟⲩⲟⲩ ⲡⲉⲭⲉ ⲡ[ⲓ]ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁ-
ⲏⲗ ⲛⲁⲩ ⸗ ⲁⲉ ⲱ ⲡⲓⲛⲉⲛⲛⲉⲟⲥ ⲛ̀ⲭⲱ-
ⲣⲓ ⲛ̀ⲧⲉ ⲡ⳿ⲭ̅ⲥ̅ ⸗ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ⸗ ⲟⲣⲟ
ⲙ̀ⲙⲟⲕ ⸗ ⲟⲩⲟⲩ ⲁⲉⲙ ⲡⲟⲙ⳿ⲧ ⸗ ⲙ̀ⲡⲉⲣ-
ⲉⲣⲉⲩ⳿ⲧ ⸗ ⲧⲱⲟⲛ ⲛⲉⲙⲁⲕ ⸗ ⲱⲁⲧⲉⲕ-
ⲁⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲕⲁ̀ⲧⲱⲛ ⸗ ⲛⲉⲙ ⲧⲉⲕ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ~
Ⲡⲉ ⲁⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲱⲙⲁⲥ ⲛⲁⲩ ⸗ ⲁⲉ
ⲙⲁⲁⲟⲙ ⲛⲏⲓ ⲛⲁⲟ̅ⲧ̅ . ⲱⲁⲧⲁ⳿ⲧ ⲱⲓⲛⲓ ⲙ̀-
ⲡⲁⲓ ⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲣⲛⲧⲉⲙⲱⲛ ⸗ ⲁ̀ ⲙⲓ-
ⲭ[ⲁ]ⲏⲗ ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲩⲁⲗ
⳿ⲧ ⲛⲁⲩ ⲛ̀⳿ⲧⲣⲓⲣⲏⲛⲏ ⸗ ⲁⲫⲣⲱⲗ ⲉ ⲡⲱⲟⲓ
ⲉ ⲡⲓⲫⲛⲟⲩⲓ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⸗ ⲉⲣⲉ
ⲫⲏ ⲉⲃⲟⲩⲁⲗ ⲭⲟⲩⲱⲧ ⲛ̀-
ⲥⲱⲩ ~
Ⲡⲓ ⲁ̀ⲅⲓⲟ[ⲥ ⲁⲉ] ⲑⲱⲙⲁⲥ [ⲁⲩ]ⲱⲉ ⲛⲁⲩ ⲉ̀
ⲡⲓⲱⲧ[ⲉⲕⲟ] ⲙⲙⲟⲛ ⲉ[ⲗⲓ ⲛ̀ⲧⲁ]ⲕⲟ ⲛ̀ⲃⲏⲧⲩ
ⲁⲛ [ⲉⲧⲁⲩ]ⲛⲁⲩ ⲁ[ⲉ ⲉⲣⲟⲩ ⲛ̀]ⲭ[ⲉ ⲡⲏ
ⲉⲃⲟⲩ[ⲁⲏ ⲉⲧⲃⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛⲉⲙ ⲡⲓⲙⲁⲣ-
ⲧ]ⲩⲣ[ⲟⲥ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲧⲭⲱ ⲙⲙⲟⲥ
ⲱⲁ ⲁⲉ ⲁ̀ ⲡ[ⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ⳿ⲭ̅ⲥ̅ ⲛⲁⲩ-
ⲙⲉⲕ ⸗ ⲉⲟ[. . .
ⲉⲣⲟⲛ ⲣⲱⲛ[. . .
ⲣⲟⲛ ~
Ⲉ⳿ⲧ ⲁ ⲧⲟⲟⲩⲓ ⲁⲉ [ⲱⲱⲛⲓ ⲁⲫⲉⲙⲓ ⲛⲁⲉ ⲁⲣⲓ-
ⲁ̀ⲛⲉ ⲡⲓⲉⲛⲉⲙⲱ[ⲛ ⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲱⲙⲁⲥ ⲭⲏ ⲃ[ⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ~
Ⲁⲩ ⲉⲣⲟⲩⲱ ⲛ̀[ⲭⲉ ⲁⲣⲓⲁⲛⲉ ⲁⲉ ⸗ ⲁ̀-
ⲡⲟⲕ ⲁⲓⲱⲣⲟⲩⲁⲱ[ⲩ ⲉ ⲡⲱⲟⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲩ-
ⲙⲟⲩⲧ ⸗ ⲁⲩⲓⲱⲓ ⲛ̀[ⲟⲩⲛⲓⲱⲧ̀ ⲛⲱⲟⲓ
ⲛ̀ⲥⲁ ⲡⲉⲫⲁⲧ ⸗ ⲛ[. .
ⲉ̀ⲃⲣⲏ ⸗ ⲱⲁⲧⲉⲫⲟ[. .
Ⲁⲫⲟⲩⲱⲣⲡ ⲉ ⲡⲓⲱⲧⲉ[ⲕⲟ ⸗ ⲉⲟⲣⲟⲩ-
ⲉⲛⲩ ⲛⲁⲩ ~

×(They put fetters upon) his hands and his feet. They bound him to the *hermetarion* and racked him until his bones parted (?). Straightway, lo, Michael the Archangel came and brake the bonds which bound him without the soldiers, who guarded the appointed (?) place, being aware. And the holy Apa Thomas uttered a loud cry, saying: "Be confounded, O Arianus the Governor! I have conquered thee and thy torments and thy foul gods. Lo, there came unto me the angel of my Lord Jesus the Christ, the true God, and delivered me from thy torment by the power of my Lord Jesus the Christ." ×(p. 33)

When Arianus the Governor heard this, he commanded them to seize the holy Thomas and hang him up . . . by his neck on the branch of a tree, and to hang a great stone to the feet of the Saint as he hung on high, until all the bones in his neck should be broken . . . Michael, the Archangel of the great powers of the Heavens, came and stood upon (?) the branch of the tree and the stone which they had hanged upon him: he brake the cords which bound him. ×And the Archangel Michael said unto him: "O noble champion of Christ, holy Thomas, be of good cheer and take courage: fear not, I am with thee until thou shalt accomplish thy contest and thy martyrdom." The holy Thomas said unto him: "Strengthen me, my Lord, until I put to shame this lawless Governor." Michael the holy Archangel gave him his peace and went up into the Heavens in glory, while the holy one gazed after him. ×p. 34

Now the holy Thomas went unto the prison: there was no hurt upon him. And when the saints saw him . . . (they said): . . . (l. 25) But when day was come, Arianus the Governor knew that the blessed Thomas was in the prison. Arianus answered: "I caused him to be hanged by his neck, and they hung a great stone at his feet . . . until he . . ." He sent to the prison that he (*sc.* Thomas) might be brought to him.

[Probably the work ended with an account of the beheading of Thomas (cp. the Arabic), after a final vision of the Lord assuring the saint of his future reward.]

XIX. THE MARTYRDOM OF ASTRATOLE[1]

Parchment. Fragment (Cairo, no. 27) of a single sheet (two leaves). The greater part of the left-hand leaf and the upper part of the right-hand leaf have been torn off. Height (complete at the back-fold) 33 cm.; width (nearly complete ?) 25 cm. The hand is identical with that of Nos. XVIII and XXVIII (= Hyvernat, *Album*, Pl. XXXVI) and the same reddish-brown ink is used. Nos. XVIII and XIX were certainly uniform and probably parts of the same volume.

In the second leaf Astratole's resolve to become a martyr is set forth; but in the preceding fragment the torture of a martyr (who cannot well be the same) was described.[2] Possibly the former leaf dealt with the passion of the little-known saint Ginousi (or Shenousi)[3] alluded to in the second leaf, while the Martyrdom of Astratole followed as a sequel. But it is possible that the sheet has been turned inside out, and that Fo. 2 should precede Fo. 1. In that case the tortures described on Fo. 1 must be assigned to Astratole himself. Astratole[4] seems to be otherwise unknown as a martyr; but he is certainly identical with Astratole the Magician, mentioned in the *Martyrdom of Epime*,[5] who, having rashly ventured down into Hell, was caught by the demons and escaped only by calling upon God. In this fragment we find (1) Astratole invoking "the God of the holy Ginousi;" and (2) Michael appearing to the chastened Magician and reminding him that he has promised to become a martyr in return for his deliverance from "the hands of the demons."

Fo. 1.

Recto

Ⲉ ⲩ[...

(*four lines wholly lost*)

Ⲡ[...

(*two lines lost*)

Ⲁϥ[...

(*slight traces of seven or more lines*)

..[...

ⲣⲟ[...

Ⲁϥⲉⲣ[ⲟⲩⲱ̀

ⲙⲱ[...

ⲛⲁϥ.[...

ϣⲁⲛ[... ϯ-

ⲛⲁⲉⲣ[ⲑⲩⲥⲓⲁ ⲁⲛ ⲛ̄ⲛⲉⲕⲛⲟⲩϯ ϣⲁ ⲉ̄-

ⲛⲉϩ

Ⲁϥⲉⲣⲕⲉ̣ⲗ̣[ⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲑⲟⲝⲥ

ⲛⲛⲉϥⲑⲓⲃ[ⲥ

ⲛ̣ⲟϩ ⲉⲃⲟⲗ[

ⲙ̄ⲙⲟϥ ϧ[ⲉ]ⲛ [ⲡⲁ-

ⲗ̣ⲓⲛ ⲟⲛ ⲁⲩⲉ̣[

Ⲡⲉϫⲉ ⲡⲓϩⲏⲅⲉ[ⲙⲱⲛ ⲙ̄ⲡⲓⲁⲅⲓⲟⲥ ϫⲉ

ⲉⲣϣⲟⲩϣⲱ̣[ⲟⲩϣⲓ ⲛ̄ⲛⲓⲛⲟⲩϯ ⲁⲕ-

ϣⲁⲛ ⲙ̄ⲙⲟⲛ[

ϫⲉ ⲥⲉⲛⲁϣⲧ[

Verso

(*slight traces of a few preceding lines*)

].ⲛⲧⲡⲉ

]ⲗⲉⲗⲉ ϧⲉⲛ

]ⲟⲩ

].ⲥⲁⲣ.ⲥⲛ

].ϧⲉⲛ ⲟⲩ-

] ⲧ̣ⲁ̣ⲓ̣ ⲃ̣ⲁ̣ⲕ̣ⲓ̣ ⲉⲥ-

1 Or perhaps "The Martyrdom of Ginousi and Astratole."

2 It seems necessary to publish the remains of this leaf, slight though they are, in the hope that the remainder of the leaf may yet come to light.

3 For Ginousi see No. XVIII, Frag. 1, and refs. there given.

4 The name occurs elsewhere on an ostracon (Crum, *Short Texts from Copt. Ostraca*, no. 52, l. 5). I have been unable to find it in the *Synaxarium* or in the Calendars.

5 Balestri-Hyvernat, *Acta Mart.*, Text, p. 138; Version, p. 88. No allusion is there made to the Martyrdom of Astratole.

THE MARTYRDOM OF ASTRATOLE

Fo. 2.

* *

[. . .]...ϫω[
....]ⲉ [.ⲙ]ⲟⲩϯ ⲉⲣⲟϥ ⲉ
.]. ⲉ [.] ⲉⲟⲩⲉϥ ⲁϥⲉⲣϣⲙ[ⲉⲩⲓ ⲉ
ⲡⲓ]ⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲥⲓⲛⲟⲩⲥⲓ [ⲟⲩⲟϩ
ⲛⲉϫ]ⲁϥ ⲛⲉⲙ ⲡⲉϥ-
ϩ[ⲏⲧ]
Ⲭⲉ ⲁⲓⲡⲁⲩ ⲉ ⲥⲓⲛⲟⲩⲥⲓ ⲡⲓⲱⲟⲕ
ⲛⲧⲉ ⲓⲏⲥ ⲡⲭⲥ ⲉϥⲁϣⲓ ⲉ ⲡⲉⲣ-
ⲙⲏ]ⲧⲁⲣⲓⲟⲛ ⲉⲣⲉ ⲓⲏⲥ ⲡⲉϥ-
ⲛⲟⲩϯ ⲛⲟϩⲉⲙ ⲙⲙⲟϥ
Ⲉϣⲱⲡ ⲛⲧⲉ ⲫϯ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲥⲓ-
ⲛ]ⲟⲩⲥⲓ ⲛⲁϥⲙⲉⲧ ⲉⲃⲟⲗϩⲉⲛ
ⲧⲁⲓ ⲛⲓϣϯ ⲛⲁⲡⲁⲥⲕⲏ ⲉ ϯⲡ-
ϩⲏⲧϥ ⲁⲛⲟⲕ ϫⲱ ϯⲛⲁⲛⲁϩϯ
ⲉⲣⲟϥ ⲟⲩⲟϩ ϯⲛⲁϯ ⲙⲡⲁ-
ⲥⲛⲟϥ ⲉϧⲱϥ ϩⲉⲛ ⲡⲓⲱⲏⲙⲁ
ⲛⲧⲉ ⲡⲓϩⲛⲉ-
ⲙⲱⲛ
Ⲟⲩⲟϩ ⲁϥⲱϣ ⲉⲃⲟⲗ ϩⲉⲛ ⲟⲩⲛⲓϣϯ
ⲛⲥⲙ[ⲏ] ⲉϥϧⲱ ⲙⲙⲟⲥ ⲭⲉ ⲫϯ
ⲙⲡ[ⲓⲁⲅⲓ]ⲟⲥ ⲥⲓⲛⲟⲩⲥⲓ ⲁⲣⲓϧⲟ-
ⲛⲟⲓⲙ ⲉⲣⲟⲓ ⲟⲩⲟϩ ϯⲛⲁⲡ[ⲁϩϯ
ⲉⲣⲟⲕ ⲟⲩⲟϩ ϯⲛⲁⲙⲉⲧⲉ ϩ[ⲱⲓ
ⲉϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲉⲃⲟⲗϧⲁ

* * *

ϫⲉϥ ⲉϥⲛ̄ⲕⲟⲧ ϩⲉⲛ [..]ⲉ
ϩⲉⲛ ⲧϥⲁϣⲓ ⲙⲡⲓⲉϫⲱⲣ[ϩ ⲓⲥ
ⲙⲓϫⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉ[ⲗ-
ⲟⲥ ⲁⲫⲟⲩⲟⲛϩ ⲉⲣⲟϥ [ⲁϥⲥⲁ-
ϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̄-
ⲙⲟⲥ
Ⲭⲉ ⲁⲥⲧⲣⲁⲧⲟⲗⲏ ⲡⲉϫⲁϥ ϫⲉ ϩ[ⲏⲡ-
ⲡⲉ ⲁⲛⲟⲕ ⲡⲁⲟ̄ⲥ̄ ⲛⲱⲟⲕ ⲛⲓⲙ ⲙ̄-
ⲡⲁⲓ ⲣⲏϯ ⲡⲉϫⲁϥ ⲡⲁϥ ϫⲉ ⲁ-
ⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲓⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲁⲓ̈ ⲉ
ⲡⲉⲥⲏⲧ ⲉⲃⲟⲗϩⲉⲛ ⲧϕⲉ ⲁⲓ-
ⲛⲁϥⲙⲉⲕ ⲉⲃⲟⲗϩⲉⲛ ⲛⲉⲛϩⲓⲧ
ⲛⲛⲓⲁⲉⲙⲱⲛ
Ⲛⲁⲓ ⲛⲉ ⲛⲓⲛ ⲉⲧ ⲉϥϧⲱ ⲙⲙⲱⲟⲩ ⲛ̄-
ϫⲉ ⲡⲟⲩ̄ⲥ̄ ϫⲉ ϯⲇⲓⲁⲑⲏⲕⲏ ⲉ-
ⲧ ⲁⲕⲥⲉⲙⲛⲧⲥ ⲛⲉⲙⲛⲓ ⲁ-
ⲣⲉϥ ⲉ̄ⲣⲟⲕ ⲙⲡⲉⲣⲫⲟⲣⲟⲥ
ⲁⲗⲗⲁ ⲙⲁⲱⲉ ⲛⲁⲕ ⲉϫⲉ[ⲛ ⲡ]ⲓⲏⲏⲛ-
ⲙⲁ ⲛⲧⲉⲕⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲙ-
ⲡⲁⲣⲁⲛ ⲉⲓϫⲉⲛ ⲡⲓⲁⲓⲕⲁⲥⲧⲏ-
ρ]ⲓⲟⲛ ⲙ̄ⲡⲉⲙⲉⲟ ⲙ̄ⲡⲓⲉⲣⲭⲉ-
ⲙ]ⲱⲛ

* * * * * *

. . . (l. 3) ˣbecause of him. He[1] remembered the holy Apa Ginousi, and said in his heart: "I saw Ginousi, the servant of Jesus the Christ, hanging on the *hermetarion*; and Jesus his God delivered him. If the God of the holy Ginousi (will) deliver from this great adversity wherein I am, I also will believe on Him and will give my blood for Him at the *tribunal* of the Governor." And he cried out with a loud voice, saying: "God of the holy Ginousi, help me, and I will believe on Thee and I will think also upon Thy holy Name." ˣ *Recto*

* * * * * *

. . . ˣsleeping in . . . In the middle of the night, lo, Michael the Archangel appeared unto him and spake with him, saying: "Astratole." He said: "Lo, (here am) I, my Lord. Who art thou in this form?" He said unto him: "I am Michael the Archangel, who came down from Heaven and delivered thee from the hands of the demons.[2] Thus saith the Lord: 'Observe the covenant which thou didst make with Me: do not break it; but go to the judgment-seat to confess My Name at the *tribunal* in the presence of the Governor.'" ˣ *Verso*

1 *sc.* Astratole (who is down in Hell at the mercy of the demons).

2 See Introductory Note.

XX. THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Parchment. Seven leaves and two fragments from one MS.

Frag. 1 (Cairo, no. 19), 34.2 × 28 cm., paged —ⲏ, contains the title (framed in the usual cable-pattern border of red and yellow) and opening of the story of Kradjôn.[1] In Frag. 2 (*Cod. Tisch.* XXIV, 25), 33 × 21 cm.,[2] paged —ⲉ, the conversion of Kradjôn and his comrade Amoun from their life of robbery is described. Frag. 3 (Cairo, no. 19^{Add}), 17.2 × 9.5 cm., is a fragment from the upper part of a leaf (probably from pp. —ⲓ), and narrates how Kradjôn resolved to become a martyr. Frag. 4 (*Cod. Tisch.* XXIV, 26),[3] 33 × 22 cm., paged —ⲓⲏ, describes the saint's departure (from Shiêt) and his arrival at Pshati (Ibshadi, Nikiu).[4] Frag. 5 (*Cod. Tisch.* XXIV, 7), 32 × 21 cm., paged —ⲓⲉ (last leaf of Quire I), deals with Kradjôn's meeting with the 'King' (Maximian or Diocletian). The remainder of Kradjôn's martyrdom is missing.

The Martyrdom of Apa Amoun presumably followed immediately after that of Kradjôn in the MS., but may have had a distinct title. Frag. 6 (*Cod. Tisch.* XXIV, 33), 32 × 25 cm., unpaged, tells how the Governor (Arianus of Antinoë), unable to prevail upon Amoun, dispatched him to Kulkianus, the Governor at Alexandria. Frag. 7 (Cairo, no. 37^{Add} + *Cod. Tisch.* XXIV, 30),[5] unpaged, gives the text of the letter sent with Amoun by Arianus, and the martyr's meeting with certain saints in prison. In Frag. 8 (*Cod. Tisch.* XXIV, 3), 33 × 21 cm., unpaged, the Governor (Kulkianus) tries to induce Amoun to recant; but the saint causes the earth to swallow up the image of Apollo in the theater. Frag. 9 (Cairo, no. 37), the lacerated remains of a page now measuring 27.7 × 22.5 cm., shows Amoun emerging unscathed from some ordeal.

The script, which is the same in all the fragments, is of characteristic uncial type, thick and square (see Plate VII A, B).[6] Guide-lines are ruled vertically to left of the column and horizontally for every other line in the text. Spaces have been left for stops but have not been filled in by the *rubricator*. The MS. (as shown by Frag. 5, *verso*) was in quires of eight leaves or sixteen pages. The *versos* (of Frags. 2–4) are headed ⲓⲏⲥ: for the heading at the end of a quire see the text of Frag. 5.

Apa Kradjôn of Pineban[7] is commemorated on Epêp (Abib) 25. He was a famous robber and went on one occasion with two[8] companions to rob a monk. They were confronted by their victim, who converted them, and caused them to become monks themselves. After six years the Persecution began. Kradjôn resolved to confess the faith in the presence of the Emperors (see Frag. 3). He went to Pshati (Nikiu), confronted 'the King,' and after being tortured, was sent to Alexandria. Attempts to put an end to him were in vain; an angel saved him and dispatched him to Samannud, whither he went after visiting his own village. At Samannud he was tortured by the Governor, Justus, but ultimately converted the official and his soldiers. The saint was sent back to Alexandria and from there back to Samannud, where he was scourged. He was again dispatched to Alexandria; but at Tell Barmouda the Lord appeared to him, warning him that he would die there. There, presumably, he was executed.

Apa Amoun of Terenuthis[9] is said to have gone into Upper Egypt and there, seeing the cruelties practised by Arianus the Governor, confessed himself a Christian. He was beaten, hanged, nailed to the ground, and, as a last resort, sent to Alexandria, where, after various miracles performed and sufferings endured, he was beheaded on Athûr 27.[10]

1 Kradjôn alone is named in this title.

2 The outer edge is lost, hence the reduction in width.

3 To the outer edge a narrow strip containing the beginnings and endings of several lines has now been added.

4 See Amélineau, *Géogr.*, pp. 277 ff.

5 Dimensions of the two fragments separately, 33×21 cm. and 33×21 cm. (the page is torn diagonally).

6 It is probably identical with the hand of Nos. XVI, Frags. 1, 2, and XVII, Frags. 5, 6.

7 See Amélineau, *Actes des Martyres Coptes*, pp. 94 f. For the personal and place-names see Crum, *P.S.B.A.*, XXIX, p. 295 (but note his native place is given in Frag. 1 as ⲡⲓⲛⲉϧⲁⲛ and in the *Cheretismos* from a XIV cent. copy of the Theotokia from Dêr Abû Makâr as ⲡⲓⲛⲁϧⲁⲛ): see also Hyvernat, *Actes des Martyres*, p. 93; Amélineau, *Géogr.*, p. 86.

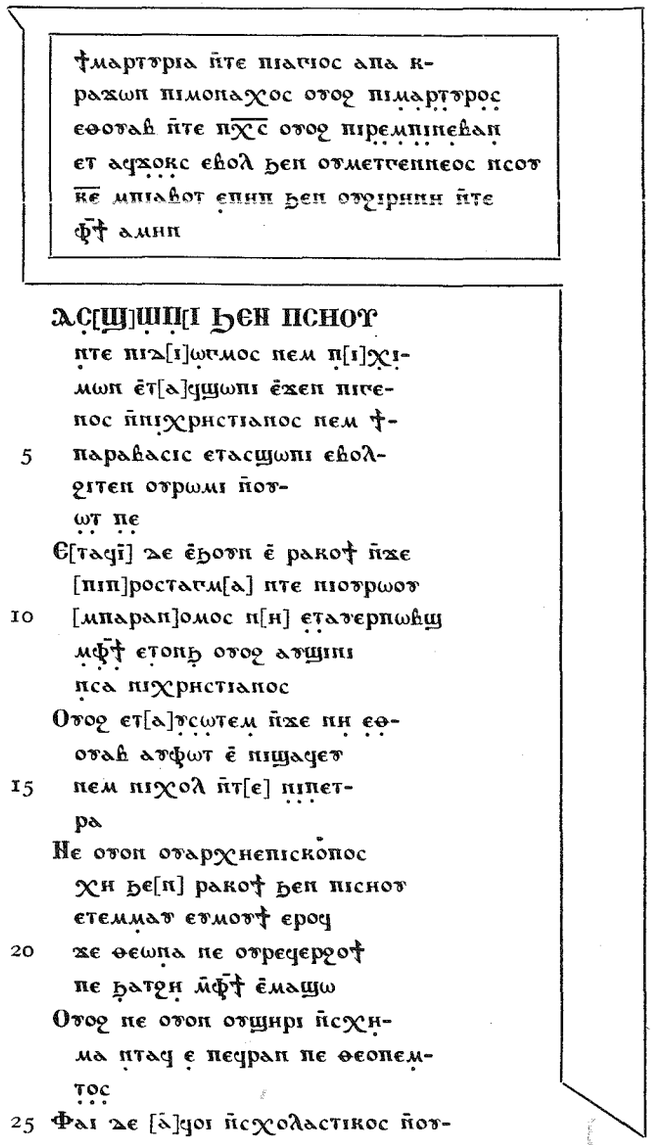
8 The Coptic (Frag. 2) mentions only one companion, Apa Amoun.

9 The modern Tarnût or Tarraneh (Amélineau, *Géogr.*, pp. 493 f.).

10 See Amélineau, *Actes*, p. 105.

THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 1 (Cairo, no. 19).



ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̄ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲕ-
ⲣⲁϫⲱⲛ ⲡⲓⲙⲟⲛⲁϫⲟⲥ ⲟⲩⲟⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉ ⲡⲭ̄ⲥ ⲟⲩⲟⲉ ⲡⲓⲣⲉⲙⲡⲓⲛⲉϧⲁⲛ
ⲉⲧ ⲁϥϫⲟⲕⲥ ⲉϧⲟⲗ ϧⲉⲛ ⲟⲩⲙⲉⲧⲛⲉⲙⲛⲉⲟⲥ ⲛⲥⲟⲩ
ⲙ̄ⲉ ⲙⲡⲓⲁϧⲟⲧ ⲉⲡⲓⲙⲏ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ
ⲫ̄ⲧ̄ ⲁⲙⲏⲛ

ⲁⲥ[ϣ]ⲱⲡⲓ ϧⲉⲛ ⲡⲥⲛⲟⲩ
ⲛ̄ⲧⲉ ⲡⲓⲁ[ⲓ]ⲱⲧⲙⲟⲥ ⲛⲉⲙ ⲡ[ⲓ]ϫⲣⲓ-
ⲙⲱⲛ ⲉ̄ⲧ[ⲁ]ϥϣⲱⲡⲓ ⲉ̀ϧⲉⲛ ⲡⲓⲛⲉ-
ⲟⲥ ⲛ̄ⲡⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲛⲉⲙ ⲧ-
ⲡⲁⲣⲁϧⲁⲥⲓⲥ ⲉⲧⲁϥϣⲱⲡⲓ ⲉϧⲟⲗ-
ϧⲓⲧⲉⲛ ⲟⲩⲣⲱⲙⲓ ⲛ̄ⲟⲩ-
ⲱⲧ ⲛⲉ
Ⲥ[ⲧⲁϥⲓ̈] ⲁⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̄ ⲣⲁⲕⲟⲧ ⲛ̄ϫⲉ
[ⲡⲓⲡ]ⲣⲟⲥⲧⲁⲧⲙ[ⲁ] ⲛⲧⲉ ⲡⲓⲟⲩⲣⲱⲟⲩ
[ⲙⲡⲁⲣⲁⲛ]ⲟⲙⲟⲥ ⲛ̄[ⲏ] ⲉⲧⲁⲩⲉⲣⲡⲱϧϣ
ⲙ̄ⲫ̄ⲧ̄ ⲉⲧⲟⲛϧ ⲟⲩⲟⲉ ⲁⲩϣⲓⲛⲓ
ⲛ̀ⲥⲁ ⲡⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ
Ⲟⲩⲟⲉ ⲉⲧ[ⲁ]ϫⲥⲱⲧⲉⲙ ⲛ̄ϫⲉ ⲙⲏ ⲉⲉ-
ⲟⲩⲁⲃ ⲁⲩⲫⲱⲧ ⲉ̄ ⲡⲓϣⲁⲩⲉⲩ
ⲛⲉⲙ ⲡⲓϫⲟⲗ ⲛ̄ⲧ[ⲉ] ⲡⲓⲡⲉⲧ-
ⲣⲁ
Ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲙ ϧⲉ[ⲛ] ⲣⲁⲕⲟⲧ ϧⲉⲛ ⲡⲓⲥⲛⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲉⲙⲟⲩⲧ̀ ⲉⲣⲟⲩ
ⲁⲉ ⲑⲉⲱⲣⲁ ⲛⲉ ⲟⲩⲣⲉⲧⲉⲣⲉⲩⲧ̀
ⲛⲉ ϧⲁⲧⲉⲙ ⲙ̄ⲫ̄ⲧ̄ ⲉ̀ⲙⲁϣⲱ
Ⲟⲩⲟⲉ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩϣⲙⲣⲓ ⲛ̄ⲥϫⲙ-
ⲙⲁ ⲛ̀ⲧⲁⲩ ⲉ̀ ⲡⲉϥⲣⲁⲛ ⲛⲉ ⲑⲉⲟⲡⲉⲙ-
ⲧⲟⲥ
Ⲫⲁⲓ ⲁⲉ [ⲁ]ⲩⲟⲓ ⲛ̄ⲥϫⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⲛⲟⲩ-

ϯ

. ⲟⲩ ⲉⲟⲩⲉ ⲧϫⲟⲙ ⲁⲉ ⲛ̄ⲧⲉ
ⲫ̄ⲧ̄ ⲉⲟⲡⲉⲙⲁⲩ ⲛⲉⲙ ⲧⲥⲟⲫⲓⲁ
ⲉ̄ⲧ ⲁⲩⲧⲛⲓⲥ ⲛⲁⲩ ⲁⲩⲣⲁⲛⲁⲩ ⲙ̄-
ⲡⲉϥⲱⲧ ⲛ̄ⲕⲁⲗⲱⲥ ⲡⲁⲓⲣⲏⲧ ⲁⲩ-
ⲁⲓ]ⲩ ⲉⲡⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̄ ⲟⲩⲁⲟⲩ-
ⲏ]ⲧ ⲥⲁⲃⲟⲗ ⲛ̄ⲧⲡⲟⲗⲓⲥ ⲉⲧⲙⲟⲩⲧ̀
ⲉⲣ]ⲟⲩ ⲁⲉ ⲧⲁ ⲧⲱⲛ ⲡⲁⲧⲏ-
ⲣⲱⲛ[1] ⲟⲩⲟⲉ ⲡⲁⲣ]ⲉ ⲡⲏ ⲉ[ⲧ-
ϧⲉⲛ ⲡⲓ]ⲁⲃⲏⲧ ⲉⲧⲉⲙ[ⲙ]ⲁⲩ ⲓⲣⲓ
ⲭ̄ ⲙ̀ⲙⲟⲛⲁϫⲟⲥ ⲡⲉ
Ϧⲉⲛ ⲡⲁⲓⲛⲟⲣⲉϥⲥⲱⲧⲉⲙ ⲁⲉ ⲛ̄ϫⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲡϣⲓⲛⲓ
ⲙ̀ⲡⲓⲁⲓⲱⲧⲙⲟⲥ ⲁϥⲫⲱⲧ ⲛⲉⲙ
ⲛⲏ ⲧⲓⲣⲟⲩ ⲉⲟⲡⲉⲙⲁⲩ ⲉ ⲡⲓϣ[ⲁ]ϥⲉ
ⲛ̄ⲧⲉ ϣⲓⲛⲧ
Ⲡⲉϥⲓⲱⲧ ⲁⲉ ϥⲱϥ ⲛ̀ⲓⲁⲫⲉⲟⲛ[. .].[2]
ⲛⲉ ⲧⲟⲧϥ ⲧⲙ̄ⲁ[ⲧ] ⲉ̄ ⲡⲓⲫⲱ[ⲧ . .]
ⲛⲉ ⲟⲩⲟⲛ ⲟⲩ{ⲟⲛⲟⲩ}[3]ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲁⲉ ⲛⲉ ϧⲉⲛ ⲣⲁⲕⲟⲧ ⲉⲥⲉⲣϥⲟⲧ
ϧⲁⲧϥⲛ ⲙⲫ̄ⲧ̄ ⲛ̄ⲕⲁⲗ[ⲱ]ⲥ ⲁϥ-
ϣⲉ ⲛⲁϥ ⲟⲩⲛ ⲉϧⲟⲩⲛ ⲉ̄ ⲡⲉⲥⲛⲓ
ⲁϥⲉⲣ ⲟⲩⲡⲓϣⲧ̀ ⲛ̄ⲥⲛⲟⲩ ϧⲁⲧⲟⲧⲥ
ⲉϥϫⲙ ϧⲉⲛ ⲟⲩⲙⲁ ⲛ-
ϥⲱⲃ
Ⲭⲉ ⲟⲩⲛⲓ ⲅⲁⲣ ⲛⲉⲁⲩⲓ̈ ⲉϥⲣ[ⲏ]ⲓ ⲉ̀ϧⲱϥ
ⲛⲉ ϧⲉⲛ ⲟⲩⲉ̄ϫⲁⲡⲓⲛⲁ ⲙ̄ⲡⲉϥ-
ϫⲉⲙ ⲡⲓⲣⲏⲧ ⲙ̄ⲫⲱⲧ
Ⲧⲁⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲥⲉ[ⲣ] ⲛ̄[ⲑ]ⲩ-
ⲥⲓⲁ ⲛⲓⲓ̈ⲛⲁⲱⲗⲟⲛ ⲡⲁⲣⲁ ⲛⲉⲥⲟⲩ-
ⲱϣ ϧⲉⲛ ⲛⲉⲑⲟⲩⲟⲛϥ
Ⲥⲟⲩⲉ ϫⲉ ϣⲁⲣⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲟⲣⲉ
ⲧϧⲁⲕⲓ ⲧⲓⲣⲥ ⲧⲁⲗⲉ ⲟⲩⲥ[ⲓ]ⲁ ⲉ̄

[1] = *τὰ τῶν πατέρων.* [2] *sic* in copy.
[3] Marked for cancellation by a late hand.

×*The Martyrdom of the holy Apa Kradjôn the Monk, the pure Martyr of Christ, and the man of Pineban; the which he accomplished nobly on the xxv day of the month Epêp. In the Peace of God! Amen.* × (p. 1)

[It came to pass in the days] of the persecution and tempest which came upon the race of the Christians, and the transgression which befell by reason of a single man[1]—and when the decree came to Rakoti from the lawless kings, who forgot the living God and persecuted the Christians; and when the saints heard, they fled to the deserts and holes of the rocks—at that time there was an Archbishop at Rakoti named Theonas:[2] he feared God greatly. And there was with him a son of the habit,[3] named Theopemptos. This man was an excellent (?) scholar ×because of the power of God which was with him and the wisdom which He gave × p. 2
unto him. He pleased his Father[4] well. So he made him bishop in a monastery, outside the city, which was called The Monastery of the Fathers[5]; and they who were in that monastery were six hundred monks.

Now when the holy Bishop heard the news of the persecution, he fled with all them who were with him to the desert of Shiêt.[6] His Father also... had the intention of fleeing. Now there was a virgin in Rakoti who feared God well. He entered therefore into her house and spent a great while in her dwelling, living in a workshop. For lo, they had come upon him suddenly and he found no way of escape. This virgin sacrificed to the idols against her wish and in appearance only; because lawless men caused the whole city to offer sacrifice...

1 The Archbishop of Antioch: see No. XVI, Frag. 1.
2 But Theonas (282–300 A.D.) died before the outbreak of the Persecution.
3 *i.e.* a monk.
4 *i.e.* Theonas.
5 Otherwise known as the Monastery of Mt. Tabor, situated at Pihenaton ('Nine Miles' from Alexandria).
6 Otherwise Shihêt (Scetis), now the Wady 'n Natrûn.

Frag. 2 (*Cod. Tisch.* XXIV, 25).

ⲁⲩⲧⲙⲁϯ ⲉ ϯⲣⲓ ⲛⲧⲉ ⲡⲓⲙⲁⲓⲛⲟⲩ[ϯ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲙⲁ ⲁⲉ ⲉⲣⲉ ϯ[ⲡⲣⲟ-
ⲡⲓⲁ ⲛⲧⲉ ⲫϯ ⲥⲱⲕ ⲙⲙⲱⲟⲩ ⲉ ⲡ[ⲟⲩ-
ϩⲁⲓ ⲛⲡⲟⲩⲯⲩⲭⲏ
Ⲕⲁⲧⲁ ⲣⲣⲏϯ ⲉⲧⲥϧⲛⲟⲩⲧ ⲁⲉ ⲟⲩ-
ⲟⲛ ⲛⲟⲏⲓ ⲉⲩⲟⲓ ⲉ ⲫⲙⲟⲩ ⲟⲩⲟ[ⲛ
ⲛⲟⲏⲓ ⲉⲩⲟⲓ ⲉ ⲡⲱⲛϧ
Ⲟⲩⲟⲩ ⲁⲩϫⲁ ⲙⲁϣϫ ⲉϧⲟⲩⲛ ⲙ̄ⲡ[ⲓⲉ-
ϫⲱⲣⲩ ⲧⲏⲣⲩ ⲉⲩⲥⲱⲧⲉⲙ ⲉ ⲡ[ⲥⲁ-
ϫⲓ ⲙ̄ⲫϯ ⲉϧⲟⲗϧⲉⲛ ⲣⲱⲩ ⲙ̄ⲡⲓ[ϧⲉⲗ-
ⲗⲟ
Ⲡⲓⲟⲩⲁⲓ ⲛϧⲏⲧⲟⲩ ⲉⲧⲙⲟⲩϯ ⲉⲣ[ⲟⲩ
ⲁⲉ ⲁⲡⲁⲙⲟⲩⲛ[1] ⲉⲟⲩⲣⲉⲙⲟⲉⲣ[ⲉ-
ⲡⲟⲩϯ ⲅⲁⲣ ⲡⲉ ϧⲉⲛ ⲡⲉⲩⲥⲉⲛⲟ[ⲥ
ⲟⲩⲟⲩ ⲫⲁⲓ ⲛⲉ ⲟⲩⲧⲣⲁⲫⲉⲩⲥ
Ⲟⲩⲟⲩ ⲛⲓⲕⲉⲟⲩⲁⲓ ⲉⲧⲙⲟⲩϯ ⲉⲣ[ⲟⲩ
ⲁⲉ ⲁⲡⲁ ⲕⲣⲁϫⲱⲛ ⲛⲉ ⲟⲩⲣⲉⲙ-
ⲡⲉϧⲁⲓ ϧⲉⲛ ⲡⲉⲩⲥⲉ-
ⲛⲟⲥ
Ⲫⲁⲓ ⲁⲉ ⲟⲛ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲛⲁⲩⲧⲥⲁ[ϧⲛ-
ⲟⲩⲧ ⲉ ⲥϧⲁⲓ ⲛⲟⲩⲉⲓⲛⲓ ⲛⲓⲕⲁ[ⲗⲱⲥ
ⲛⲉ ⲟⲩⲟⲩ ⲛⲉ ⲟⲩⲛⲟⲗⲉⲙ[ⲓⲥⲧⲏⲥ
ⲛⲉ ϧⲉⲛ ⲧⲉⲩϫⲟⲙ ⲉⲛⲉⲥⲉ [ⲛⲉ ϧⲉⲛ
ⲛⲉⲩϫⲓⲙⲛⲁⲩ ⲉⲣⲟⲩ
Ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲉⲟⲙⲟⲩⲓ ϧⲉⲛ [ϯ-
ⲙⲉⲧⲥⲓⲛⲟⲩⲓ ⲛⲁⲩⲉⲣⲣⲉⲟ[ϯ ϧⲁ
ⲧⲉⲩⲣⲏ ⲛⲉ ⲟⲩⲟⲩ ⲟⲛ . [
ⲛⲓⲁⲣⲭⲱⲛ ⲛⲧⲉ ⲭⲏⲙⲓ ⲛ[
ⲡⲁⲧⲣⲱ ⲙⲙⲱⲟⲩ ⲛⲉ ⲉⲃ[ⲟⲗ
· ⲟⲛⲓ
Ⲟⲩⲟⲩ ⲛⲉϫⲉ ⲁⲡⲁ ⲕⲣⲁϫⲱ[ⲛ ⲙⲡⲉⲩ-
ⲱϥⲣ ⲁⲉ ⲡⲁⲥⲟⲛ ⲁ . [
ⲁ[. .]ⲡⲓⲥⲛⲟⲩ ⲧⲏⲣⲩ ⲁⲛ[

[1] By apocope for ⲁⲡⲁ ⟨ⲁ⟩ⲙⲟⲩⲛ.

ⲡ̄ⲉ ⲓⲏⲥ̄

ϧⲉ[ⲛ ⲟ]ⲩⲛⲓϣϯ ⲙ̄ⲙⲉⲧⲁⲙⲉⲗⲉⲥ
ⲛ[ⲉⲙ ⲟⲩⲙⲉⲧⲁⲧⲟⲩϫⲁⲓ ⲛ̄ⲭⲏ
ⲉ]ϧⲣⲏⲓ ⲛⲉⲛⲛⲟϧⲓ ⲙ̄ⲡⲉⲛ-
ϫⲉⲙϩⲛⲟⲩ ⲛ̄ϩⲗⲓ ϧⲉⲛ ⲡⲉⲡⲱⲛϩ
Ⲛⲁ]ⲩ ⲉ̄ ⲡⲁⲓ ϧⲉⲗⲗⲟ ϕⲁⲓ ⲱ ⲡⲁⲥⲟⲛ
ⲉ]ⲩⲥⲁϫⲓ ϧⲉⲛ ⲡⲓⲥⲁϫⲓ ⲛⲧⲉ ϕ̄ϯ
ϫⲉ ⲉ̄ⲏⲛⲁ ⲉ ϕϯ ⲡⲓⲣⲱⲙⲓ ⲛⲁϫⲉⲙ
ϩ]ⲛⲟⲩ ⲛ̄ϩⲗⲓ ⲁⲛ
Ⲫⲛⲟ]ⲩ ϫⲉ ⲡⲁⲥⲟⲛ ⲙⲁⲣⲉ[ⲡ]ⲉⲣⲁⲥⲓ-
ⲣⲓ] ⲉ̄ⲣⲟⲛ ⲙ̄ⲙⲁⲩⲁⲧⲉⲛ ϫⲉ ⲛⲁⲙⲉⲥ-
ⲧ]ⲉⲛ ϣⲁ ϕⲟⲟⲩ ⲅⲁⲣ ⲛⲁⲛⲟⲓ ⲛ̄-
ⲟ]ⲩⲣⲙϯ ⲛⲉ ⲕⲁⲧⲁ ⲛⲉⲛⲟⲩϣⲱⲡ
ⲛ]ϩⲛⲧ
Ⲗⲟⲓ]ⲡⲟⲛ ⲁⲩϣⲁⲛⲧⲁϩⲟⲛ ϯⲛⲟⲩ
ⲛ]ϫⲉ ⲛⲁⲓ ⲁⲟⲛⲟⲩϯ ⲛ̄ⲟⲩⲣϣⲟⲩ
ⲁⲩ]ⲛⲁⲉⲣⲡⲉⲇⲉⲩⲓⲛ ⲙ̄ⲙⲟⲛ ⲉⲟ-
ⲣⲉ]ⲛⲟⲩⲱϣⲧ ⲛ̄ⲛⲓϫⲱⲗⲟⲛ
ⲟⲩ]ⲟⲩ ⲛ̄ⲧⲉⲛϩⲁ ϕ̄ϯ ⲛ̄ⲥⲱⲛ
ϕ]ⲏ ⲉⲧⲁϥⲟⲁⲙⲓⲟⲛ ⲛ̄ⲧⲉⲛϣⲉⲙ-
ϣⲓ] ⲛ̄ⲛⲓϣⲉ ⲛⲉⲙ ⲛⲓⲱ-
ⲛⲓ]
Ⲟⲩⲟⲩ] ⲛⲁⲓ ⲣⲏϯ ⲁⲧⲉⲣ ⲟⲩⲛⲓϣϯ
ⲛ̄ⲛ]ⲁⲩ ⲛ̄ⲧⲉ ⲡⲓⲉ̈ϧⲱⲣⲩ ⲉⲧⲩϧⲁ
ⲙⲁ]ϣϫ ⲉ ⲡⲓⲥⲁϫⲓ ⲛ̄ⲧⲉ ϕ̄ϯ ⲉ̄-
ϧⲟⲗ]ϧⲉⲛ ⲣⲱⲩ ⲙ̄ⲡⲓⲁⲣⲭⲟⲥ
ⲟⲩⲟⲩ] ⲉⲧⲁϥⲓ ⲉ̄ϧⲟⲗ ⲛ̄ⲧⲉ ⲡⲓϧⲉⲗ-
ⲗⲟ ⲁ]ⲩϫⲉⲙⲟⲩ ⲉⲧⲉⲛⲕⲟⲧ
ⲉⲓ ⲟⲩ]ⲥⲟⲣⲙⲉⲥ ⲛ̄ⲧⲉ ϯⲟⲩⲉⲣ-
ϣⲉ ⲛ̄ⲧ]ⲉ ⲡⲓⲉ̈ϧⲱⲣⲩ ⲟⲩⲟⲩ ⲁⲩ-
. . .]. ⲉϧⲣⲏⲓ ⲉϧⲱⲟⲩ . ⲉⲩⲗⲱ-
ⲉⲓ ⲉ]ⲩϫⲱ ⲙ̄[ⲙⲟⲥ
Ⲁⲉ ⲁⲡⲁ ⲕ]ⲣⲁϫⲱⲛ ⲛⲉⲙ ⲁⲡⲁⲙ[ⲟ]ⲩⲛ

[Kradjôn and Amoun approach the cell of the Bishop intending to plunder it. They are confronted by the old man.]

× (p. 5) . . . ×they approached the cell of the God-loving Bishop, while at the same time the foreknowledge of God led them on to the healing of their souls; as it is written, 'There is a sin which leads to death, there is a sin which leads to life.'[1] And they gave ear during the whole night, harkening to the word of God at the mouth of the old man. One of them was called Apa Amoun, and was by birth a man of Therenouti: he was a painter.[2] And the other, named Apa Kradjôn, was by birth a man of Neban: he also had been taught to paint a picture[3] skilfully; and he was a warrior in strength and handsome in aspect. All they who walked in the way of robbery trembled before him; and also. . . the rulers of Egypt stopped their mouths (?). . .

× p. 6 And Apa Kradjôn said to his comrade: "My brother, . . . all the time we [have passed ?] ×in great carelessness and perdition, remaining in our sins. We have not found any profit in our lives. Consider this old man who saith by the word of God, that except (through) God man will find no profit. But now, my brother, let us do our diligence to hate ourselves (?); for until this day we have lived according to our own desires. Therefore, if now these godless kings should seize us, they will chastise us, that we may worship idols and forsake God who made us, that we may worship stocks and stones."

In such wise they spent a great part of the night, harkening to the word of God at the mouth of the holy man. And when the old man came forth, he found them sleeping, forgetful (?) of the watch of the night: and he. . . upon them, smiting (?) them, and saying: "Apa Kradjôn and Apa Amoun. . ."

1 Cp. i *John*, v, 16. 2 Or 'a scribe.' 3 Lit. 'to write a likeness.'

THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 3 (Cairo, no. 19[Add]).

.....ка]λωс ογος па[τερщфн-
рι м̄моц] йхе піспнот т̣[нрот
Щепепса] паι ⳉе а ф̄т̄ пім[аι-
рωмι σωр]п ёβол мпєпіш[т
.....]та єωβе а[п]ак[раχωп
ḥеп ог]ρорама ḥеп піё[χωρρ
ογος а]ɣерєгнгісоє м̄[моц м̄пιаг-
ιос йе]пісκо-
пос]
Ⳉɣерщ]фнрι ⳉе м̄моц ём̣[ащω
пхе п]ιḥєллο пєхаq х[є ɣсма-
ρω]ογτ йхе п̄ōс̄ ф̄т̄ [йаβраам
пем і]саак пем іакω[β єтаɣог-
орп м]пιаггєлос йт[
Ста]ɣпат ё ⳁпа крах[ωп аɣ-
ємι] ⳉе ογхом п̄[те ф̄т̄ єс-
σалноγ]т̣ ёроɣ [
* * *

[ї] ιнс̄
ро]м̣ι ϯпат ё пек[ḥιос....ет-
акаι]ɣ ογος ммоп [ɣλι йɣєлпіс й-
ḥнт]ɣ ογⳁє соγрι[
..]хе іхе кερɣєλп[іс ё σι ёрок м̄п-
ωпḤ] йепеɣ ιє φн є[ѳογаβ па-
χω ё]ḥол йѳоɣ єоп̣а[...сι-
нω]ογї йащ йрнϯ
Тоτє п]ехє ⳁпа крахω[п паɣ
хе паι]ωт щλнλ ёхωι ḥ[еп пек-
щλнλ] єѳоγ-
аβ]
Хе ог]нι ϯпатωпт пта[тнι м̄моι ёβол
ё то]т̣оγ йпаι аѳпог[ϯ йог-
рωог] ογος нтаоγω[пɣ є-
ḥол м]ффап м̄папоγϯ [ιнс̄ п-
χс̄ пем] тєɣхом ет[
.....] ϯхом пн̣[ι
.....] єѳ[
* * *

[In the leaf to which this fragment belongs Kradjôn's resolve to confess the faith (apparently in consequence of a vision) is related.]

×...(he lived) nobly and the brethren all marveled at him. × (p. 9 ?)

But after these things God, the Lover of Man, revealed unto our father...concerning Apa Kradjôn in a vision in the night; and he related it to the holy Bishop. And the old man marveled at him and said: "Blessed be the Lord God of Abraham, Isaac, and Jacob, Who hath sent the Angel of...And when he looked upon Apa Kradjôn, he knew that a power of God rested upon him.

* * * * * *

×"....for a year I have seen the life which thou leadest, and there is no hope therein nor any star (*sic*)... × p. 10 ? For if thou hopest to win for thyself life eternal, then how shall the Holy One deliver him (?) who (used to practise ?) robbery?" Then Apa Kradjôn said unto him: "My Father, pray for me in thy holy prayers. For lo, I will arise and [confront] these godless kings, and will show forth the Name of my God, Jesus the Christ, and His power which....strengthen me..."

Frag. 4 (*Cod. Tisch.* XXIV, 26).[1]

ⲛⲁⲓⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲗⲏⲗ ⲉⲣⲣⲏⲓ
ⲉⲭⲱⲓ ⲓⲥ ⲡⲁⲣ ⲛⲣⲟⲙⲡⲓ ⲧϣⲟⲡ
ⲛⲉⲙⲱⲧⲉⲛ ϧⲉⲛ ⲡⲓⲥⲭⲩⲙⲁ ⲁⲣⲓ-
ⲡⲁⲙⲉⲩⲓ ⲙ̄ⲡⲉⲣⲇⲓⲱⲛ ⲛⲉⲙⲛⲓ ⲁⲗⲗ[ⲁ
Ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ ⲛ̄ⲛⲓⲛ ⲉⲧⲁⲓϣⲱϥ×ⲧ
ⲛ̄ϧⲛⲧⲟⲩ
Ⲡⲁⲓ ⲣⲛ̄ϯ ⲁϥϣⲗⲏⲗ ⲁϥⲓ ⲉⲃⲟⲗϩⲓ×ⲧⲟ-
ⲧⲟⲩ ⲁϥⲙⲟϣⲓ ϧⲉⲛ ⲟⲩⲱⲥ ×ⲛⲁϥ-
ⲥⲟϫⲓ ⲛⲉ ϧⲉⲛ ⲡⲓⲁⲣⲟⲙⲟⲥ ×ϧⲉⲛ ϯ-
ϫⲟⲙ ⲛ̄ⲧⲉ ⲡ$\overline{\text{ⲭⲥ}}$
Ⲟⲩⲟϩ ⲉⲧⲁϥⲓ ⲉϫⲉⲛ ⲡⲓⲟⲓ×ⲛⲓⲟⲣ ⲛⲧⲉ
ⲡϣⲁϯ ⲁϥϫⲓⲙⲓ ⲛ̄ϩⲁⲛ×ⲙⲛϣ ⲛ̄ⲥⲧⲣⲁ-
ⲧⲉⲩⲙⲁ ⲛⲉⲙ ⲡⲓⲟⲩⲣ×ⲱⲟⲩ ⲡⲣⲉϥ-
ϣⲉⲙϣⲉ ⲓⲁⲱⲗⲟⲛ ⲉ×ⲩⲭⲏ ϩⲓ ⲙⲛⲣ
ⲛ̄ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲁ [ⲟⲩ×ⲙ̇ⲛ]ϣ ⲛ̄ⲛⲓ-
ⲙⲁⲧⲟⲓ ⲛ̄ⲧⲉ ⲡⲟⲩⲣⲟ [ⲉⲩ̇]×ⲃ̄ⲣⲓ ⲉⲣⲁ-
ⲧⲟⲩ ⲥⲁⲡϣⲱⲓ ⲙ̄ⲡⲓ[ⲟⲓⲛⲓ-]
ⲟⲣ
Ⲧⲟⲧⲉ ⲁϥⲥⲁϫⲓ ⲛⲉⲙ[ⲱⲟⲩ] ×ⲛ̄ϫⲉ ⲁ-
ⲡⲁ ⲕⲣⲁϫⲱⲛ ⲁ[ⲉ ϯ]×ϧⲣⲟ ⲉⲣⲱ-
ⲧⲉⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ϥ[ⲏ]×ⲓ ⲙ̄ⲡⲓϩⲏ-
ⲧⲉⲙⲱⲛ ⲉⲧⲁϩⲟⲣ [ⲟⲩⲁ]×ⲓ ⲉ̇ⲃⲟⲗ ⲛ̄-
ϧⲛⲧⲟⲩ ⲉⲧⲟⲓ ⲙ̄ⲙⲁ[ⲓⲓⲁⲱ]×ⲗⲟⲛ ⲉ̄ ⲡⲓ-
ϩⲟⲩⲟ̄ ⲟⲩⲟϩ ⲉⲫⲙ[ⲟⲥϯ]×ⲙ̄-
ⲡ$\overline{\text{ⲭⲥ}}$
Ⲧⲟⲧⲉ ⲁⲩⲥⲟⲛⲥ ⲉⲃ[ⲟⲩⲛ ⲉⲣ]ⲟ×ϥ
ⲁⲩⲧⲓⲙⲓⲁⲧⲟⲩ ⲛ̄ϯ[ⲕⲁⲧⲁⲥⲧ]×ⲁⲥⲓⲥ
ⲛ̄ⲧⲉ ⲧⲉϥⲙⲉⲧⲥⲁ[ⲁⲓ]×ⲉϥ-
ϯ[..] ⲛⲁⲩⲉⲣϣϥⲛ[ⲣⲓ
Ⲏϣⲟⲩ ⲇⲉ ⲁⲩ̇[ⲥⲁ]ϫ[ⲓ ⲛⲉⲙⲁϥ
[ϫⲉ] ϥⲁⲫ[ⲱⲛ ⲱ ⲛⲁⲥⲟⲛ ⲓⲉ
[ⲕ]ⲥⲱⲟⲩⲛ ⲁⲛ ⲛⲛ[ⲓ . ⁚ .
[.]ⲉ ⲛ̇ⲛⲁⲓ ϩⲛⲧⲉⲙ[ⲱⲛ

$\overline{\text{ⲓⲏ}}$ $\overline{\text{ⲓⲏⲥ}}$

Ⲏⲟⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲙ̄ⲡⲟⲩ-
ϣⲉⲛⲟⲛⲛⲟⲩ ⲣⲱ ⲉ̄ ⲉ̄ⲙⲓ ⲉ̄ ⲡⲁⲙⲱⲓⲧ
ⲁⲗⲗⲁ ϯϯϩⲟ ⲉ̄ⲣⲱⲧⲉⲛ ϩⲓⲛⲁ ⲛ̄ⲧⲉ
ⲧⲉⲛⲟⲱⲧ ⲙ̄ⲡⲁϩⲛⲧ ϧⲉⲛ ϕⲛ ⲉ̄ⲧ ⲁⲓ-
ϣⲉⲛⲟⲛⲛⲟⲩ ⲉ̄ⲣⲟϥ
Ⲡⲉ×ϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲓⲥϫⲉ ⲭⲣⲁⲧⲁⲙⲟⲛ ⲁ(ⲡ)
ϫⲉ ×ⲛ̄ⲟⲟⲕ ϕⲁⲫⲱⲛ ⲓⲉ ⲉⲕⲱⲓⲛⲓ ⲛ̄-
ⲥⲁ ⲟ×ⲩ ⲟⲩϫⲉ ⲁⲛⲟⲛ ϩⲱⲛ ⲧⲉⲛⲛⲁ-
ⲧⲁⲙⲟ×ⲕ ⲁⲛ ⲉ̄ ϕⲛ ⲉ̄ⲧⲉⲕⲱⲓⲛⲓ ⲛ̄-
ⲥⲱϥ×
Ⲧⲟⲧⲉ ⲁϥ×ⲉⲣ ⲧ̄ ⲛ̄ⲉ̄ϩⲟⲟⲩ ⲉϥⲣⲉⲙⲥⲓ ϩⲓ-
ϫⲉⲛ ⲡⲓⲟⲓ×ⲛⲓⲟⲣ ⲙ̄ⲡⲉϥϣⲓ ⲉ̄ ⲙⲛⲣ
ⲉⲃⲏⲉ ϫⲉ ×ⲁ̀ ⲡⲓⲡⲁⲣⲁⲡⲟⲙⲟⲥ ⲉⲣⲕⲉ-
ⲗⲉⲩⲓⲛ ⲉ ϣ×ⲧⲉⲙϫⲁ ϩⲗⲓ ⲉ̄ ⲓ̄ ⲉ̄ ⲙⲛⲣ
ⲛⲁⲓ ⲣⲛ̄ϯ ×[ⲁⲩ]ⲉⲣⲕⲱⲗ⟨ⲩ⟩ⲓⲛ ⲛ̄ⲓⲙⲁ ⲙ̄ⲙⲟ-
ϣⲓ ⲛⲉⲙ×[ⲙ .]ⲟⲣⲧⲟⲛ ϣⲁⲧⲉ ⲡⲓⲟⲩ-
ⲛ̄ϩ ⲕⲛⲓ ×[ⲛ]ⲓ ⲉⲧϣⲟⲩϣⲱⲟⲩϣⲓ
ⲛ̄ⲛⲓⲓⲁⲱ×[ⲗⲟⲛ]
Ϩⲱⲥⲁⲉ ⲛ̄ⲧ×[ⲉ ϯ]ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲙⲟϥ ⲛ̄-
ϫⲣⲉⲙⲧⲥ×[..]ⲣⲉⲙ ⲙⲛ ⲉⲧⲟⲩⲧⲁⲗⲟ
ⲙ̄ⲙⲱⲟⲩ ×[ⲛ̄ⲛⲓ]ⲙⲓ ⲛⲉⲙ ⲡⲓϯⲙⲓ ⲉⲧⲉ ⲙ-
ⲡⲉ . . ⲱ×[
Ⲟⲩⲟϩ ⲉ×[ⲛⲁ]ⲩⲥⲓⲙⲱⲟⲩ ⲛ̄ϩⲉ ϩⲁⲙ-
ⲙⲁⲧⲟ×[ⲓ ⲛⲧⲉ] ⲡⲟⲩⲣⲟ ⲉⲧⲁⲩⲛⲁⲩ
ⲉⲣⲟϥ× [ϩⲓ ϕ]ⲙⲁ ⲛⲉϫⲱⲟⲩ ⲛⲁϥ
ϩⲱⲥ×[ ]ⲉⲩ . ⲛⲓⲙ ⲉ̇ⲣⲟϥ ϫⲉ
ⲕϩⲱ×[ⲙ]ⲡⲁⲧⲉⲕ[ϩⲱ]ⲗ ϣⲁ
ⲟⲩ×[
Ⲡⲉϫ×[ⲁϥ ⲛⲱⲟⲩ]ϫⲉ ⲥⲉ ϯϩⲉⲙ[ⲥⲓ
[. . .] . ⲛ̇ⲧⲉ . . . . .
[. . .]ⲟⲩⲱⲙⲛ[
[. . .] . ⲥⲟⲥ ⲟⲩⲟϩ . [.
[. . .] . ⲉ̄ ϣⲉ ⲉⲃⲟⲩⲛ

1 × × × marks the junction of the new fragment.

× (p. 11) [Apa Kradjôn said], ". . . ×my holy Fathers, pray for me; for lo, six years have I been in the (monastic) habit. Remember me, do not forget me; but forgive me those things wherein I have offended." So he prayed and departed from among them: he walked in haste, and was running in the course[1] through the power of Christ. And when he came to the ferry of Pshati he found a numerous army with the idolatrous kings resting beyond[2] the city, and a multitude of the king's soldiers standing up above the ferry. Then Apa Kradjôn spake with them: "I beseech you, show me the house of a Governor who is in authority, one of them who love idols exceedingly and hate Christ." Then they regarded him and considered the manner of his speech. . . they were wondering [at him]. And they said unto him: "Whence art thou, O brother? Dost

× p. 12 thou not know. . . these Governors. . . ?" ×But he said unto them: "You were not asked to inquire my place of origin. But I beseech you to satisfy me in that which I asked you." They said unto him: "If thou wilt not tell us whence thou art, or what thou seekest, we also will not inform thee of that which thou seekest."

Then he passed three days sitting up above the ferry, and did not cross over, because the lawless (kings) ordered that none should cross over. Thus they blocked (?) the roads and the. . . until the priests had finished who were sacrificing to the idols. And so the whole city was filled with smoke of the fire which they set (?) to the houses and villages which did not (sacrifice?).

And as they were passing over, certain soldiers of the king saw him. . . They said to him. . . "Art thou. . . ? Hast thou not yet departed to a. . . ?" He said unto them: "Yea, I remain. . . "

1 'Race-course' (figurative).

2 *i.e.* on the further (eastern) bank.

THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 5 (*Cod. Tisch.* XXIV, 7).

Ⲉⲧⲁϥⲥⲟⲙⲥ ⲉ̄ⲃⲟⲩⲛ ⲉⲣⲉⲡ ⲁⲡⲁ ⲕ-
ⲣⲁϫⲱⲛ ⲛ̄ϫⲉ ⲡⲟⲩⲣⲟ ⲁⲫⲉⲣⲱϥ[ⲛ-
ⲣⲓ ⲙ̄ⲙⲟϥ ⲛⲉⲙ ⲛⲉϥⲕⲉⲱϥⲛⲣ ⲛ-
ⲟⲩⲣⲱⲟⲩ ⲧⲛⲣⲟⲩ ⲉⲟⲩⲉ ⲧⲉϥ-
ϫⲟⲙ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲥⲁ-
ⲓⲉ

Ⲏⲁⲣⲉ ⲛⲉϥⲱⲱϩⲱ ⲥⲟⲥⲓ ⲡⲉ ⲥⲁ ⲡ-
ⲱⲱⲓ ⲛ̄ⲛⲓⲙⲁⲧⲟⲓ ⲧⲛⲣⲟⲩ ⲟⲩⲟϥ
ⲡⲁϥⲱⲱ ⲉⲃⲟⲗ ⲡⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
Ⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲓ̄ ⲡⲟⲩⲣⲟ ⲛ̄ⲛⲓⲓ̈ϩⲱⲗⲟⲛ
ⲫⲏ ⲉ̄ⲣⲉ ⲛⲓⲱⲟⲱⲧ ⲛ̄ⲧⲉ ⲡⲓⲡⲁⲣⲁ-
ⲇⲓⲥⲟⲥ ϫⲏ ⲛ̄ⲧⲟⲧϥ ⲟⲩⲟϥ ⲛ̄ⲇⲉⲙ[ⲓ
ⲉ̄ⲣⲱⲟⲩ ⲁⲛ
Ⲡⲓⲏ̈ⲛⲏⲥ ⲛ̄ⲧⲉ ⲡϫⲁⲕⲓ ⲫⲏ ⲉ̄ⲣⲉ ⲧⲉⲕ-
ⲙⲉⲧⲁⲧⲣⲏⲧ ⲥⲱϫ ⲛⲟⲩⲙⲛⲩ ⲛ̄-
ⲣⲉⲧⲉⲣⲡⲟⲏⲓ ⲉ̄ⲃⲟⲩⲛ ⲉ ⲫ̄ⲧ̄
Ⲫⲟⲩⲱⲩ ⲟⲩⲛ ⲉⲱⲣⲉⲕⲉ̄ⲙⲓ ⲉ̄ ⲫⲁⲓ ⲱ
ⲡⲟⲩⲣⲟ ⲁⲉ ⲓⲥ ⲟⲩⲙⲛⲩ ⲛ̄ⲥⲟⲡ
ⲧⲥⲟⲃⲧ̄ ⲙ̄ⲙⲟⲓ ⲉ̄ ⲓ̈ ⲣⲁⲣⲟⲕ ⲁⲗⲗ[ⲁ] ⲧ-
ⲛⲟⲩ ⲁ ⲛ̄ⲟ̄ⲥ̄ ⲥⲟⲃⲧ̄ ⲙ̄ⲡⲁⲙⲱⲓⲧ ⲁ[ⲣⲟⲓⲧ
ⲱⲁⲣⲟⲕ
Ⲉⲡⲓⲁⲛ ⲧⲥⲱⲟⲩⲛ ⲁⲉ ⲏⲉⲛ ⲫ[ⲟ]ⲩ-
ⲱⲱ ⲛ̄ⲧⲉ ⲫ̄ⲧ̄ ⲛⲉⲙ ⲧⲕⲁⲕⲓⲁ ⲛ-
ⲧⲉⲧⲉⲡⲙⲉⲧⲁⲟⲛⲁⲣϧ̄ⲧ̄ ⲧⲛⲁⲱⲉ
ⲛⲛⲓ ⲉ̄ ⲡⲓⲙⲱⲓⲧ ⲉ̄ⲣⲉ ⲡⲓⲡⲁⲧⲱⲉⲗⲉ[ⲧ
ϫⲏ ⲙ̄ⲙⲟϥ
Ⲫⲥⲱⲟⲩⲛ ⲁⲛⲟⲕ ⲁⲉ ⲉ̄ⲣⲉ ⲡⲧⲟⲩⲃⲟ
ⲛ̄ⲧⲉ ⲧⲁⲯⲩⲭⲏ ⲛⲉⲙ ⲡⲁⲥⲱⲙⲁ
ⲛⲉⲙ ⲡⲥⲱⲧ̄ ⲛ̄ⲧⲉ ⲛⲁⲛⲟⲃⲓ ⲛⲛⲟⲩ
ⲉⲃⲟⲗϧⲓⲧⲟⲧ[ϥ] ⲉⲡⲓⲁⲛ ⲁⲓⲉⲣ ⲟⲩ-
ⲙ[ⲛ]ⲧⲩ ⲛ̄ⲛⲟⲃⲓ ⲏⲉⲛ ⲧⲁⲣϫⲏ ⲉⲓ-
ⲙⲟⲩⲓ ⲏⲉⲛ [ⲟ]ⲩⲙⲉⲧⲁⲙⲉⲗⲉⲥ ⲛⲉⲙ ϩⲁⲙ-
ⲙⲛⲩ ⲛ̄ⲟⲩⲓⲛϧⲟⲛⲥ ⲉⲓⲟⲟϫⲓ ⲛⲉⲙ

ⲓ̄ⲉ̄ ∼ ⲓ̄ⲏ̄ⲥ̄ ∼ □ ∼ ⲡⲭ̄ⲥ̄ ∼ ⲁ̄

ϩⲁⲛⲥⲓⲛⲱⲟⲩⲓ ⲏⲉⲛ ϩⲁⲛⲛⲟⲃⲓ
ⲁⲗⲗⲁ ⲧⲱⲉⲡϩⲙⲟⲧ ⲛ̄ⲧⲟⲧϥ ⲙ̄ⲡⲁ-
ⲟⲩⲣⲟ ⲡⲭ̄ⲥ̄ ⲁⲉ ⲧⲛⲟⲩ ⲁⲫⲟⲓ-
ⲙⲱⲓⲧ ⲛⲛⲓ ⲏⲉⲛ ⲡⲓⲙⲱⲓⲧ ⲉⲧⲥⲟⲩ-
ⲧⲱⲛ
Ⲧⲟⲧⲉ ⲁ ⲡⲟⲩⲣⲟ ϫⲁⲣⲱϥ ⲱⲁⲧⲉϥ-
ϫⲱ ⲛ̄ⲛⲉϥⲥⲁϫⲓ ⲟⲩⲟϩ ⲙ̄ⲡⲉ ϩⲗⲓ
ⲱ]ⲱⲛⲓ ⲉⲃⲱⲣⲉⲣⲟⲩⲱ ⲛⲁϥ ⲛ̄ⲟⲩ-
ⲥⲁϫⲓ ⲉⲟⲩⲉ ϫⲉ ⲛⲉ ⲙⲛⲁⲣⲉ ⲡⲟⲩ-
ⲣⲟ ⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲡⲉ
Ⲓ]ⲧⲁ ⲛⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲉⲡⲁⲕ-
ⲟⲱⲛ ⲱⲁ ⲫⲟⲟⲩ ⲛⲉ ⲛⲉϫⲉ ⲁⲡⲁ ⲕ-
ⲣⲁϫⲱⲛ ϫⲉ ⲉⲓⲫⲏⲧ
ⲛⲉ
Ⲛⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲓⲥϫⲉ ⲕⲥⲱ-
ⲟⲩⲛ ϫⲉ ⲉⲣⲉ ⲛⲉⲕⲙⲟⲩ ⲛⲏⲟⲩ ⲉ-
ϩⲟⲗϩⲓⲧⲟⲧ ϧⲉⲛ ⲡϫⲓⲡⲟⲣⲓⲉⲣ-
ϩⲁⲥ]ⲁⲛⲓϫⲓⲛ [ⲙ]ⲙⲟⲕ ⲓⲥϫⲉ ⲕⲉⲙⲓ
ϫⲉ] ⲕⲛⲁⲙⲟ[ⲩ] ⲛ̄ⲕⲁⲕⲱⲥ ϧⲉⲛ ⲛⲁ-
ϫ[ⲓ]ϫ [ⲉⲃⲏⲉ] ⲟⲩ ⲟⲩⲛ ⲁⲕⲫⲱⲧ
ϧⲁϫ[ⲱ]ϥ ⲛⲟⲩⲟⲩϫⲁⲓ ⲙ̄ⲡⲁⲓ ⲣⲏⲧ
ϫⲉ] ⲉⲕⲉⲣⲧⲟⲗⲙⲁⲓ ⲉ̄ ⲥⲁϫⲓ [ⲛⲛ]ⲁ⟨ⲓ⟩
ⲥⲁϫ]ⲓ ⲉ̄ⲓ[ϧ]ⲟⲗ
Ⲡ]ⲉϫⲉ ⲁ̄ⲡⲁ ⲕⲣⲁϫⲱⲛ ⲙⲡⲟⲩⲣⲟ ϫⲉ
ⲡⲱⲥ ⲟⲩⲟⲛ ⲱϫⲟⲙ ⲛⲧⲟⲩⲥⲉⲕ
ⲡⲟⲩⲓⲁϥⲁⲗⲟⲗⲓ ⲙⲡⲁⲧⲉ ⲡⲉⲩⲥⲛⲟⲩ
ⲱⲱⲛⲓ
Ⲏϩⲣⲏⲓ ⲅⲁⲣ ϧⲉⲛ ⲡⲓⲱⲁϩⲉ ⲛ̄ⲥⲓⲙ ⲉ̄-
ⲧ ⲁ ⲛⲁⲓⲟϥ ⲥⲓⲙⲓ ⲉⲙⲏⲣ ϧⲉⲛ ϥⲓⲟⲙ
ⲛⲁⲣⲉ ⲛ̄ⲟ̄ⲥ̄ ⲥⲁϫⲓ ⲛⲉⲙⲱⲟⲩ ⲡⲉ ⲉ-
ϩⲟⲗϩⲓⲧⲉⲛ ⲟⲩⲣⲱⲙⲓ ⲛⲟⲩ[ⲱ]ⲧ
ⲉ̄ⲧⲉ ⲙⲱⲧⲥⲛⲥ ⲡⲉ ⲫ̄[ⲏ ⲉ]ⲧⲉ ⲙⲡⲟⲩ-
ⲱϫⲉⲙϫⲟⲙ ⲛ̄ⲛⲁⲩ [ⲉ ⲡⲉⲩ]ϩⲟ ⲱⲁ

×When the king looked upon Apa Kradjôn, he marveled at him, as did all his fellow-kings, because of his strength and beauty. His shoulders rose up above all the soldiers; and he cried out, saying: "It is well that thou art come, O king of the idols, thou in whose hands are the keys of Paradise and thou dost not know them! O lamp of darkness, whose foolishness guideth a multitude of sinners unto God! I would have thee know this, therefore, O king, that many times I have prepared myself to come unto thee, but (only) now hath the Lord prepared my path and brought me unto thee. For I know that through the will of God and the wickedness of your folly I shall go unto the place where is the Bridegroom. I know that the purity of my soul and my body and the redemption of my sins come from Him. For I committed many sins at the first, while I walked in heedlessness and in many violent deeds, running eagerly with ×robbers in sins. But I have received grace at the hand of my King, the Christ, in that He hath guided me in the straight way." × (p. 15) × p. 16

Then the king was silent until he had finished these words; and there was no one who could answer him a word, because the king was not yet speaking with him. Then the king said unto him: "Where wert thou until today?" Apa Kradjôn said unto him: "I was a fugitive." The king said unto him: "If thou knowest that thy death will come at my hands while I torment thee; if thou knowest that thou wilt die miserably, wherefore then hast thou fled in this manner from safety to meet it (*sc.* death), that thou venturest to utter these words?" Apa Kradjôn said unto the king, "How is it possible for a vineyard to be reaped when its time is not yet come? For in the desert of Sin, when our fathers had crossed over the sea, the Lord used to speak with them through one man, Moses, upon whose face they could not look until..."

Frag. 6 (*Cod. Tisch.* XXIV, 33).

ⲉⲧⲁ[ⲱ] ⲙⲙⲟⲥ ⲁⲉ ⲟⲩⲛⲓϣϯ ⲛⲉ
ⲫ̄ϯ ⲛ̄ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲫⲁⲓ ⲉⲧϯ
ϧⲟⲙ ⲙ̄ⲡⲁⲓⲣⲓⲛϯ ⲛ̄ⲛⲏ ⲉⲟⲛⲁⲣϯ ⲉ-
ⲣⲟⲩ
Ⲡⲓϩⲣⲉⲙⲱⲛ ⲁⲉ ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛⲉϩⲁⲩ
ⲙ̄ⲡⲓⲁⲩⲓⲟⲥ ⲁⲉ ⲁ̀ⲗⲏⲱⲥ ⲁⲓ̈ⲃⲓⲥⲓ
ⲁⲓⲭⲁⲧⲟⲩ ⲉϧⲟⲗ ⲛⲁϩⲣⲁⲕ ϯⲛⲟⲩ ⲟⲩ(ⲛ)
ⲥⲱⲧⲉⲙ ⲛⲥⲱⲓ ⲁⲣⲓⲟⲩⲥⲓⲁ̀ ⲙ̄ⲡⲓ-
ⲡⲓϣϯ ⲛ̄ⲛⲟⲩϯ ⲙⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛ̄-
ⲧⲉⲕⲟⲓ ⲛ̄ϩⲁⲡⲡⲓϣϯ ⲛ̄ⲧⲁⲓ̈ⲟ̄ ⲉϧⲟⲗ-
ϩⲓⲧⲉⲛ ⲧⲡⲣⲟⲡⲟⲓ̈⳨ ⲛ̄ⲛⲓⲙⲟⲩϯ ⲛ̄ⲣⲉϥ-
ⲥⲣⲟ
Ⲟⲩⲟϩ ⲛ̄ⲧⲁⲁⲓⲕ ⲛ̄ⲉ̀ⲕⲁⲧⲟⲡⲧⲁⲣⲭⲟⲥ
ⲛ̄ⲧⲉⲕϣⲱⲙⲓ ⲛ̄ⲛⲓϣϯ ⲙ̄ⲡⲁⲓⲙ̄ⲉⲟ
ⲙⲟⲛⲟⲛ ⲥⲱⲧⲉⲙ ⲛⲥⲱⲓ ⲛ̄ⲧⲉⲕⲉⲣ
ⲉϧⲟⲗ ⲉ ⲡⲓϧⲁⲥⲁⲛⲟⲥ ⲉ ϯⲙⲉⲩⲓ̈ ⲉ̄ ⲉ-
ⲛⲟⲩ ⲉϫⲱⲕ ⲟⲩⲟϩ ⲛ̄ⲧⲉⲕⲟⲓ ⲛ̄ⲣⲁⲛ-
ⲛⲓϣϯ ⲛ̄ⲧⲁⲓ̈ⲟ̄ ⲉϧⲟⲗϧⲓⲧⲉⲛ ⲧⲡⲣⲟⲡⲟ-
ⲓ̈ⲁ̀ ⲛ̄ⲛⲓⲙⲟⲩϯ ⲛ̄ⲣⲉϥⲥⲣⲟ ⲛ̄ⲧⲉⲕ-
ϫⲉⲙ ϧⲛⲟⲩ ⲙ̄ⲡⲓⲱⲛϧ ⲛⲉⲙ ⲛⲁⲓ
ⲁⲛⲣ ⲉⲧⲟⲛⲧ ⲛ̄ⲕⲁⲗⲱⲥ
Ⲡⲓⲁ̀ⲩⲓⲟⲥ ⲁⲉ ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛⲉϩⲁⲩ ⲛⲁϥ
ⲁⲉ ⲁⲕϣⲁⲛϯ ⲛⲏⲓ ⲙ̄ⲡⲁⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ ⲛⲉⲙ ⲛⲉϥⲱⲟⲩ ϯⲛⲁⲟ̄ⲡⲟⲩ
ϩⲱⲥ ϩⲗⲓ ϯⲙⲉⲓ ⲅⲁⲣ ⲁⲛ ⲙ̄ⲡⲁⲓ ⲱⲛϧ
ⲙ̄ⲡⲣⲟⲥ ⲟⲩ[ⲥⲛⲟ]ⲩ
Ⲁⲗⲗⲁ̀ ϯ[ⲟ]ⲩ[ⲱϣ ⲉ] ⲓ̈ ⲉϧⲟⲗ ⲛ̄ϧⲏⲧϥ ⲡ-
ⲭⲱ [ⲉϧⲟⲗ ⲙⲙⲟϥ ⲉϫⲉⲛ ϥⲣⲁⲛ] ⲙ̄ⲡⲁⲟ̄ⲥ̄
ⲓ̄ⲥ̄ [ⲡⲭ̄ⲥ̄]ⲓ . [ⲓ]ⲕ
ⲡ[
. [
Ⲡ[ⲓϩⲣⲉⲙⲱⲛ ⲁⲉ

Ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲟⲣⲟⲩⲧⲁⲗ[ⲟ]ϥ ⲉ̄-
ϫⲉⲛ ⲟⲩⲟⲗⲟϫ ⲛϧⲉⲛⲓⲛⲓ ⲛⲥⲉⲥⲁϥ-
ϯ ϧⲁⲣⲟϥ ϧⲉⲛ ⲟⲩⲙⲉⲧϩⲥⲟⲩⲟ̄ ϣⲁ-
ⲧⲉ ⲛⲉϥⲥⲁⲣϩ ⲙⲟⲩⲛⲕ ϩⲓⲧⲉⲛ ⲛⲓ-
ⲭⲣⲱⲙ
Ⲡⲓⲁⲩⲓⲟⲥ ⲁⲉ ⲛⲉϫⲁϥ ⲛⲁϥ ⲁⲉ ⲱ̀ ⲡⲓⲁ̀-
ⲡⲟⲓⲧⲟⲥ ⲛ̄ϩⲣⲏⲙⲉⲙⲱⲛ ⲉⲟⲩⲉ ⲟⲩ
ⲕϯϧⲓⲥⲓ ⲛⲁⲕ ⲁⲛⲟⲕ ⲅⲁⲣ ϯⲣⲉⲥ-
ⲟⲁⲛⲉⲥⲟⲉ ⲁⲛ ⲉ̄ ⲡⲓⲭⲣⲱⲙ ⲟⲩⲁⲉ ⲛ̄-
ϯⲉⲣϩⲟⲩ ⲁⲛ ϧⲁⲧⲣⲏ ⲛ̄ⲡⲉⲕϩⲁⲥⲁ-
ⲛⲟⲥ ϩⲓⲧⲉⲛ ϯϫⲟⲙ ⲛⲧⲉ ⲛⲁⲥ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲉⲧⲉⲣϩⲟⲛⲟⲓⲙ ⲉⲣⲟⲓ ⲥⲓⲱⲙⲓ ⲟⲩ(ⲛ)
ⲛⲁⲕ ϯⲛⲟⲩ ⲛⲉⲙ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧ-
ⲱⲟⲩⲓⲧ
Ⲉⲧⲁⲩⲉⲙⲓ ⲁⲉ ⲛ̄ϫⲉ ⲡⲓϩⲣⲉⲙⲱⲛ ⲁⲉ
ⲧⲱⲱⲉⲙϫⲟⲙ ⲉⲣⲟⲩ ⲁⲛ ϧⲉⲛ ⲡⲓϧⲁ-
ⲥⲁⲛⲟⲥ ⲧⲟⲧⲉ ⲁⲩⲟⲩⲁⲣⲥⲁⲣⲛⲓ ⲉⲟ-
ⲣⲟⲩⲥⲱⲡⲩ ⲙ̄ⲫⲏ ⲉⲃⲟⲩⲁⲓ ϧⲉⲛ
ⲣⲁⲛⲛⲉϩⲁⲉ ⲛ̄ϧⲉⲛⲓⲛⲓ ⲛ̄ⲧⲟⲩⲟⲗⲩ
ⲉ ⲣⲁⲕⲟϯ ⲉ ⲫⲙⲁ ⲛⲕⲟⲩⲗⲕⲓⲁⲛⲟⲥ
ⲡⲓϩⲣⲉⲙⲱⲛ ⲣⲓⲙⲁ ⲛⲧⲉⲩⲥⲱ-
ⲧⲉⲙ ⲉⲣⲟⲩ ⲁⲛⲙⲟⲥⲓⲁ̀
Ⲥⲧⲁⲩⲟⲗⲩ ⲉ ⲟⲩⲭⲟⲓ ⲛ̄ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲩϣⲟⲛⲣ ⲛⲉⲙⲁⲩ ⲉϧⲟⲩⲛ ⲉⲁⲩ-
ⲫⲟⲩ ⲉ ⲣⲁⲕⲟϯ ϧⲉⲛ ⲫⲙⲁⲩ ⲛ̄ ⲛⲉ-
ⲣⲟⲟⲩ
Ⲧⲟⲧⲉ ⲛⲓⲙⲁⲧ[ⲟⲓ].ⲉ.
ⲟⲩⲁ . [ ]ⲛ̄
.]. . [ⲕ]ⲟⲩⲗ
ⲕ[ⲓⲁⲛⲟⲥ

* * *

× *Recto* [The multitude cried out,] ×saying: "Great is the God of the Christians, Who giveth strength after this sort to them who believe on him."

But the Governor answered and said to the holy one: "Verily I am wearied and discouraged before thee. Now therefore harken unto me. Do sacrifice unto the great god Apollo that thou mayest receive great honors through the providence of the victorious gods, and mayest be made a centurion and become great in my sight. Only harken unto me that thou mayest escape the torments which I have in mind to inflict upon thee, that thou mayest receive great honors through the providence of the victorious gods, and that thou mayest enjoy life and this sweetly-tempered air." But the holy man answered and said unto him: "If thou shouldest give me the whole of this world and its glory, I would count them as naught. For I love not this life which is for a season; but wish to depart out of it and leave [it for the sake of the Name] of my Lord Jesus the Christ. . ."

× *Verso* (l. 32) But the Governor, when he heard these things, was greatly enraged: ×he commanded them to lay him upon a bed of iron and to kindle a fire under it exceedingly until his flesh was consumed by the fire. But the holy man said unto him: "O foolish Governor, why dost thou weary thyself? For I feel not the fire nor do I quail before thy torments, through the power of my Lord Jesus Who helpeth me. Be confounded now therefore, thou and thy vain gods." When the Governor perceived that he could not prevail against him by torments, he ordered that holy one to be bound in fetters of iron and removed to Rakoti, to the place of Kulkianus the Governor, that he might hear him publicly. The soldiers then removed him to a vessel and sailed with him, arriving at Rakoti in eight days. Then the soldiers [delivered him, together with a letter from Arianus, unto] Kulkianus [the Governor of Rakoti; and the letter was written in this fashion:—]

THE MARTYRDOMS OF APA KRADJÔN AND APA AMOUN

Frag. 7 (*Cod. Tisch.* XXIV, 30 + Cairo, no. 37^{Add}).[1]

Κουλκιανος πιρη[υε]μων ητε [ρα-
κοτ ϕη ετοηϧ ϧεη τ[προ-
ποια ηηηοτ† αριανος πι[ρη-
υεμων ητε θεϧαιc χερε
Cπιϣη ⲁ πεν⳿ⲥ ποτρο ⲁιτ ⲛ×μ-
πϣⲁ ⲙⲡⲉⲩcϧⲁⲓ ⲉττⲁⲓⲛοτ[τ]×..ⲉ
ρε ρωμι πιϧεη ϧεη ⲙⲁ ⲛ[ι×]ϧⲉⲛ
ιτε ϩωοτ ιτε cριμ[ι
Ⲁⲡⲗⲱc ταυμⲁ πιϧεη ⲉ×[ⲉ]ρⲟϣⲉⲙ-
ϣι ⲛηηοτ† ⲉττⲁⲓⲛⲟ×τ ⲉτⲉ
ⲛⲁⲓ ⲛⲉ
ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ †ⲁ×ρτⲉⲙιc
ⲛⲉⲙ ⲡιcωϣⲡ ηηηοτ×†
Ⲁⲛϫιμι ⲙⲡⲁⲓ ρωμι ϫ×ⲉ ⲁⲡⲁⲙⲟⲩⲛ ⲉϥ-
ϣⲱⲱϥ ⲛⲓⲧⲁ[ⲩⲙ]×ⲁ ⲛⲧⲉ ⲡⲓⲁⲩ-
τοκρατωρ [ⲡⲉⲛ]×⳿ⲥ ποτρο ⲇιοκ-
ⲗⲛⲧⲓⲁⲛος
ⲁⲛⲟⲕ ϫⲉ ⲁⲓ† ⲛ×ϩⲁⲡⲡⲓϣ† ⲛϧⲁⲥⲁⲛος
ⲛⲁϥ ⲙⲡⲉϥⲟ×ⲩⲱϣ ⲉ ⲉⲣⲟⲩⲥⲓⲁ κⲁ-
τⲁ ⲧⲕⲉⲗ[ⲉ]⳿ⲥ[ⲓ]×c ⲙⲡⲉⲛ⳿ⲥ ποτρο
ⲁⲗⲗⲁ ⲉϥ[ⲉρ]×ομολογιν ϫⲉ ⲁⲛⲟⲕ
ⲟⲩϫⲣⲏⲥ[ⲧⲓ]×ⲁⲛος †ⲛⲟ⳿ ⲟⲩⲛ ⲁⲓⲟ⳿-
ορⲛ[ϥ ⲉ]×ρⲟⲕ ⲉⲑⲣⲉⲕⲥⲱⲧⲉⲙ ⲉ-
ρⲟϥ
Ⲥⲧⲁϥ[ω]×ϣ ϫⲉ ⲙⲡⲓcϧⲁⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩ-
ιⲛ [ⲉⲟⲣⲟ⳿]×ϩⲓⲧϥ ⲉ ⲡⲓϣⲧⲉⲕⲟ ϣⲁ
ⲛ[ⲉϥⲣⲁⲟ†]
Ⲡⲓⲁ[ⲥⲓⲟⲥ ⲁⲡⲁ]×ⲙⲟⲩⲛ ϫⲁϥ [. .] ϧ[ⲉ]ⲛ
ⲡⲓϣⲧⲉⲕⲟ . . .] . ⲡⲉⲙⲟ⳿ ⲟⲩ[
ⲟ]ⲥ ⲓⲏⲥ ⲡ⳿ⲭ⳿ⲥ [
] . ϫⲉ . ⲛⲁⲛ[

(*Slight traces of one more line.*)

O[ⲩⲟ]×ϩ ⲛⲁⲣⲉ ϕ† † ϫⲟⲙ ⲛⲁϥ ⲛⲉ ϧⲉ(ⲛ)
ϩω]×ϧ ⲛⲓϧⲉⲛ ⲉⲧⲟⲩⲓⲛⲓ ⲙⲙⲟⲟⲩ
ⲉ]×ϧⲣⲏⲓ ⲉϫⲱϥ
O[ⲩ]×ⲟϩ ⲛⲁⲣⲉ ⲛⲥⲁϫⲓ ⲙϕ† ϫⲏ ϧⲉⲛ
ρω×ϥ ⲛⲉ ⲛⲉⲙ ⲡⲓⲉⲙⲟⲧ ⲛⲧⲉ ⲡⲓ-
ⲡⲡ[ⲁ] ×ⲉⲟⲟⲩⲁϩ ⲛⲉ ⲛⲁϥⲥⲁϫⲓ ⲛϧⲏⲧϥ
ⲉϥⲉ×ϧⲟⲩⲛ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲉϥ-
† ⲛⲟ[ⲙ†]×ⲛⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲉⲧϧⲉⲛ
ⲡ[ⲓ]ϣⲧⲉⲕ×ⲟ ⲉⲧⲥⲟⲙⲥ ⲉϧⲟⲗ ϧⲁⲧⲉⲛ
ⲙⲡⲓϫⲗⲟⲙ ×ⲫⲛ ⲉⲧⲉ ⲛⲟⲩ⳿ ⲛⲁⲧⲛⲓϥ
ⲉⲓϫⲉⲛ ⲧⲟ×ϯⲁⲫⲉ
Ⲛⲁϫⲱ ⲙⲙ×ⲟⲥ ⲛⲱⲟⲧ ϫⲉ ⲟⲩⲛⲓϣ-
† ⲛⲉ ⲛⲓⲧⲁ×ⲓⲟ ϕⲁⲓ ⲉⲧ ⲁ ⲛⲟⲩ⳿ ⲁⲓϥ
ⲛⲉⲙⲁⲛ ⲓⲥϫⲉ×ⲛ ⲧⲉⲙⲉⲧⲕⲟⲩⲁⲓ
Ⲉⲁϥⲉⲣϥⲙⲟⲧ ⲛⲁ×ⲛ ⲡⲟⲩϫⲟⲙ ⲉⲟⲣⲉ(ⲛ-)
ⲥⲉϩⲧⲱⲧⲉⲛ ⲉ ⲧ×ⲁⲓ ⲟⲩⲛⲟⲧ
Ⲡⲣⲉⲣ ϩⲟ† ⲟⲩ×... ⲁⲛ ⲓⲥϫⲉ ⲧⲉ(ⲛ-)
ⲛⲁϣⲉⲛ ϩⲁⲛⲕⲟⲩ×ⲁⲓ ⲛϧⲓⲥⲓ ⲁⲗⲗⲁ
ⲙⲉⲛⲉⲛⲥⲱⲥ ⲧⲉ×[ⲛ]ⲛⲁⲑⲉⲗⲛⲁ ϣⲁ ⲉ-
ⲛⲉϥ ⲛϧⲣⲏⲓ ϧⲉⲛ ⲟ×ⲙⲉⲧⲟⲩⲣⲟ ⲙ-
ⲡⲉⲛ⳿ⲥ ⲓⲏⲥ ⲡ⳿ⲭ⳿ⲥ
Ⲛⲉ ⲟⲩⲟⲛ ϩⲁⲛⲕⲉⲥⲡⲛⲟ×ⲧ ⲛⲉ ⲙ-
ⲙⲁⲓⲛⲟⲩ† ⲉⲧⲛϧⲟⲩⲛ [ϧⲉ]×ⲛ ⲡⲓϣⲧ-
ⲧⲉⲕⲟ ⲉⲑⲉ †ⲟⲙⲟⲗⲟ[ⲩⲓⲁ] ×ⲛⲧⲉ
ϕⲣⲁⲛ ⲙⲡ⳿ⲭ⳿ⲥ ⲁϥⲛⲁⲩ ⲉ ⲟ×ⲩⲁⲓⲁ[κ-
ⲱⲛ ⲉϥⲟⲩⲁϩ ⲉⲡⲉϥ[ⲣⲁⲛ ⲡ]×ⲉ ⲁⲡⲁ
ⲡ]ⲟⲩⲥⲓ[1]-ⲛⲉⲙ ⲕⲉⲡ[ⲣⲉⲥⲃⲩⲧⲉ]×ⲣⲟⲥ
ⲉ]ϥⲟ[ⲩ]ⲁϩ ⲉ ⲛⲉϥ[ⲣⲁⲛ ⲛⲉ ....]×..
.]ⲱⲛ ⲛⲥⲙⲟⲩⲛ ⲛ[ⲉⲙ]×ⲛ
ⲛⲉⲙ ⲥⲁ]ⲣⲁⲡⲓⲱⲛ [

O[ⲩⲟ]ϥ ⲛⲁ[ⲣ]ⲉ ⲡⲓⲁⲩ[ⲥⲓⲟⲥ ⲁⲡⲁⲙⲟⲩⲛ

(*Slight traces of one more line.*)

[1] × × × marks the junction of the two fragments.

[1] Suggested by Crum: the initial must have been ⲛ, ⲙ or ⲛ.

×"(To) Kulkianus, the Governor of Rakoti, who lives in the providence of the Gods, (from) Arianus, the Governor of the Thebais, greeting. For as much as our Lord the King hath deemed me worthy of his honored letter, bidding that every person in every place, whether man or woman, in a word, every class, should worship the honored gods, who are these, Apollo and Artemis and the rest of the gods—we have found this man, named Apa Amoun, who scorns the decree of the Augustus, our Lord the King Diocletian. Now I have inflicted on him great tortures; yet he is not willing to do sacrifice according to the command of our Lord the King, but confesses, 'I am a Christian.' Now therefore I have sent him unto thee that thou mayest hear him." × *Recto*

And when he (Kulkianus) had read this letter, he commanded them to cast him into the prison until the next day. So the holy Apa Amoun was in the prison . . . the grace . . . the Lord Jesus the Christ . . .

×And God was strengthening him in all things which they brought upon him. And the word of God was in his mouth, and the grace of the Holy Spirit was speaking in him while he was in the prison, encouraging all those who were in the prison looking forward to the crown which the Lord should set upon their heads. He was saying unto them: "Great is the honor which the Lord hath shown unto us from our childhood in graciously giving us power to prepare ourselves for this hour. Fear not . . . if we shall endure slight afflictions, but afterwards shall rejoice for ever in the Kingdom of our Lord Jesus the Christ." × *Verso*

Now there were other God-loving brethren in the prison because of the confession of the Name of the Christ. He saw (there) a holy deacon named Apa Pousi, and a holy priest also named . . . ôn of Smoun, and . . . n, and Sarapion. And the holy Apa Amoun was . . .

* * *

Frag. 8 (*Cod. Tisch.* XXIV, 3).

Ⲁⲩⲉⲣⲟⲩⲱ ⲛ̀ⲁⲉ ⲡⲓⲁⲣⲭⲟ[ⲥ ⲁⲡⲁⲙⲟⲩⲛ
ⲁⲉ ⲥⲥϩⲛⲟⲩⲧ ϩⲉⲛ ⲡ[ⲓⲣⲁⲫⲏ
ⲁⲉ ⲛⲓⲛⲟⲩϯ ⲧⲏⲣⲟⲩ [ⲛⲧⲉ ⲡⲓⲉⲟ-
ⲛⲟⲥ ϩⲁⲛⲁⲉⲙⲱⲛ ⲛⲉ
Ⲉⲧⲉⲓⲛⲓ ⲙⲙⲱⲟⲩ ⲛ̀ⲁⲉ [ⲛⲛ ⲧⲏⲣⲟⲩ
ⲉⲑⲛⲁϩϯ ⲉⲣⲱⲟⲩ [ϯⲛⲟⲩ ⲁⲉ ⲱ ⲡⲓ-
ⲁⲛⲟⲙⲟⲥ ⲛ̀ϩⲏⲧⲉⲙⲱⲛ[. . .
ⲛⲓ ⲉ ⲛⲧⲁⲕⲟ ⲛⲉⲙ [ⲛ]ⲉⲕⲛ[ⲟⲩϯ ⲛⲉⲙ
ⲛⲉⲕⲕⲉⲟⲩⲣⲟ ⲛ̀ⲁⲧϩⲏⲧ ⲙ[ⲛⲁⲓ
ⲣⲏϯ
Ⲁⲛⲟⲕ ⲅⲁⲣ ϯⲛⲁⲉⲣⲟⲩⲥⲓⲁ ⲁⲛ ⲡ[ⲉⲕ-
ⲛⲟⲩϯ ⲙ̀ⲙⲟⲩⲛⲕ ⲛ̀ⲁⲓⲁ ⲡⲉⲧ[ⲉϩ
ⲛⲁⲕ ⲟⲩⲛ ⲁ̀ⲣⲓⲧϥ ⲛⲓⲙ ⲛ̀ϧⲱⲗⲉ[ⲙ
Ⲡⲓϩⲏⲧⲉⲙⲱⲛ ⲁⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫ[ⲉ
ⲁⲕⲟⲩⲱⲱⲥ ⲉ ⲙⲟⲩ ⲛ̀ⲛⲁⲕⲱⲥ ⲱ̀ ⲁ̀-
ⲙⲟⲩⲛ ⲛⲁⲓϧⲓⲥⲓ ⲉⲓϯⲁⲥⲟ ⲉⲣⲟⲕ
ϫⲱ ⲁⲉ ⲛ̀ⲥⲱⲕ ⲛ̀ⲧⲁⲓ ⲡⲗⲁⲛⲏ ⲛⲧ[ⲉⲕ-
ϯ ⲙ̀ⲡⲉⲕⲟⲩⲟⲓ ⲛ̀ⲧⲉⲕⲉⲣⲟⲩⲥⲓⲁ ⲛ̀-
ⲛⲓⲛⲟⲩϯ
Ⲟⲩⲟϩ ⲁⲛⲟⲕ ϯⲛⲁⲉⲣϫⲁⲣⲓⲍ[ⲉⲥⲟⲉ
ⲛⲁⲕ ⲛ̀ϧⲁⲙⲏⲛⲓⲱ ⲛ̀ⲧⲁⲓⲱ ⲛ̀[ⲧⲁⲁⲓⲕ
ⲛⲟⲩⲛⲏ ⲉ ⲛⲁⲛⲟⲩϯ ⲧⲏⲣⲟ[ⲩ
Ⲫⲟⲩⲱⲱ ⲟⲩⲛ ϯⲛⲟⲩ ⲉⲑ[ⲣⲉⲕϯ ⲙ-
ⲧⲟⲛ ⲙ̀ⲡⲁϧⲏⲧ ⲛ̀ⲧⲉⲕ[ⲱⲱⲛⲓ
ⲛ̀ⲱⲱϧⲣ ⲛⲉⲙ ⲛⲁ[. . . . .
Ⲥⲧⲁϥⲥⲱⲧⲉⲙ ⲁⲉ ⲉ [ⲛⲁⲓ ⲛⲁⲉ ⲡⲓⲁⲣⲭⲟ-
ⲟ[ⲥ ⲁⲡⲁⲙⲟⲩⲛ ⲁ[ⲣⲉⲣⲟⲩⲱ ⲛⲁϥ ⲉϥ-
ⲥⲱ]ϧⲓ ⲛⲉϫⲁϥ [ⲁⲉ ⲱ ⲡⲓϩⲏⲧⲉ-
ⲙⲱⲛ] ⲓⲥⲁⲉ ⲛⲁⲓ ⲣⲏϯ [ⲛⲉ ⲁⲛⲓⲟⲩⲓ
ⲛⲛⲉ]ⲕⲛⲟⲩϯ ⲉ ⲛⲁⲓ [ⲙ̀ⲙⲁ ⲛⲧⲁⲉⲣⲟⲩ-
ⲥⲓⲁ] ⲛⲱⲟⲩ ⲡⲓϩⲏ[ⲧⲉⲙⲱⲛ ⲁⲉ ⲉ-
ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ ⲛⲁⲓ ⲛ̀[ⲧⲟⲧϥ
ⲁϥⲣⲁⲱⲓ] ⲉ̀ⲙⲁⲱⲱ ϩⲱⲥ ⲁⲉ ⲁϥⲛⲁ-
ⲉⲣⲟⲩⲥⲓⲁ] ⲛⲛⲉϥⲛⲟⲩϯ
Ⲥⲁⲧⲟⲧⲥ ⲁϥⲉ]ⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲟⲣⲟⲩⲓⲛⲓ
ⲉϧⲟⲩⲛ ⲛⲓⲁ]ⲡⲟⲗⲗⲱⲛ ⲉ ⲡⲓⲑⲉⲁⲧⲣⲟ(ⲛ)
ⲉⲟⲣⲉ ⲛⲓⲕ]ⲉⲣⲓϩ ⲱⲱ ⲉϧⲟⲗ ϧⲉⲛ ϯ-
ϧⲁⲕⲓ ⲧⲏⲣⲥ] ⲁⲉ ⲟⲱⲟⲩϯ ⲧⲏⲣⲟⲩ
ⲉ ⲡⲓⲑⲉⲁⲧ]ⲣⲟⲛ ⲛ̀ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ ⲁ-
ⲙⲟⲩⲛ ⲛ̀]ⲓϫⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲫⲛⲁⲉⲣ-
ⲟⲩⲥⲓ]ⲁ ⲛⲛⲓⲛⲟⲩϯ ⲛ̀ⲧⲉ ⲡⲟⲩ-
ⲣⲟ]
Ⲧⲟⲧ]ⲉ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲁⲧⲱⲱⲟⲩϯ ⲉ̀
ⲡⲓⲑ]ⲉⲁⲧⲣⲟⲛ ⲉⲧⲟⲟϩⲓ ⲧⲏⲣⲟⲩ
ⲉ ⲛ̀]ⲁⲩ ⲉ ϯⲑⲉⲱⲣⲓⲁ ⲡⲓϩⲏⲧⲉⲙⲱ(ⲛ)
ⲟⲩⲛ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁⲣⲭⲟⲥ ⲁⲉ ⲁⲙⲟⲩ
ⲛⲁⲥⲱⲧⲡ ⲁⲙⲟⲩⲛ ⲁⲣⲓⲟⲩⲥⲓⲁ ⲉⲓ-
ⲛⲁ ⲛ̀ⲧⲉⲛϣⲉ ⲛⲁⲓ ⲉ ⲡⲓⲁⲣⲓⲥ-
ⲧⲟⲛ
Ⲫ]ⲏ ⲉⲑⲟⲩⲁⲃ ⲁⲉ ⲁⲡⲁⲙⲟⲩⲛ ⲉⲧⲁϥ-
ϩⲱⲛⲧ ⲉ ⲡⲓⲑⲱⲟⲩⲧ ⲁϥϯ ⲛⲟⲩ-
ϣⲉⲡ]ϥⲁⲧ ⲛⲁϥ ⲉⲫϫⲱ ⲙⲙⲟⲥ ⲁⲉ
ϩⲉⲛ] ϯϫⲟⲙ ⲛ̀ⲓⲏ̅ⲥ̅ ⲛⲁⲟⲩⲣⲟ ⲙⲁ-
ϣⲉ ⲛⲁⲕ] ⲉ ⲡⲉⲥⲏⲧ ⲉ ϥⲛⲟⲩⲛ ϣⲁ
ⲡⲓⲉⲣⲟⲟ]ⲩ ⲛ̀ⲧⲉ ⲡⲓϩⲁⲡ
Ⲏⲉⲛ ϯⲟⲩⲛⲟⲩ] ⲁ ⲡⲓⲕⲁⲣⲓ ⲟⲩⲱⲛ ⲡⲣⲱϥ
ⲁϥⲱⲙⲕ ⲙ̀]ⲡⲓⲑⲱⲟⲩⲧ ⲉⲧ ⲁ ⲡⲓ-
ⲙⲏϣ ⲛⲁⲩ ⲉ ⲧ]ϣⲫⲏⲣⲓ ⲉⲧⲁⲥϣⲱ-
ⲡⲓ ⲁⲧⲱϣ ⲉϧⲟⲗ ⲛ]ⲥⲁ ⲡⲓϩⲏⲧⲉⲙⲱⲛ
ⲉⲧⲁϫⲱ ⲙⲙⲟⲥ]
Ⲭⲉ . .]ⲉ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧ[. .].
. . .]ⲕ ⲛⲁⲩⲉⲣⲉⲧⲫ[ⲱⲛ]ⲓ(ⲛ)
ⲙⲡⲓⲁⲣⲭⲟ]ⲥ ⲁⲡⲁⲙⲟⲩⲛ ⲉⲧ[ϫⲱ
ⲙⲙⲟⲥ ⲁⲉ] ⲟⲩⲁⲓ ⲛⲉ ϕϯ ⲛ̀ⲛⲓⲭⲣⲓⲥ-
ⲧⲓⲁⲛⲟⲥ ⲉⲧⲉ ϕ]ϯ ⲛ̀ⲁ̀ⲡⲁⲙⲟⲩⲛ

× *Recto* ×Then answered the holy Apa Amoun: "It is written in the Scriptures, 'All the gods of the heathen are demons:[1] like unto them are all they who trust in them.'[2] And now, O lawless Governor, [away with thee] to destruction together with thy gods and thy so insensate king also. For I will not do sacrifice to thy gods (which are) made with hands. So what thou wilt, do unto me quickly." But the Governor said unto him: "Dost thou wish to die miserably, O Amoun? These labors I forgive thee. Now leave this error and haste to do sacrifice to the gods. And I will grant thee great honors and will make thee priest unto all my gods. I desire now therefore that thou set my heart at rest, that thou mayest become a companion with my . . ."

Now when the holy Apa Amoun heard this, he answered, mocking him, and said: "O Governor, if this is so, bring thy gods to this place that I may sacrifice unto them." When the Governor heard these things from

× *Verso* him, ×he rejoiced exceedingly, as though he (Amoun) would sacrifice to his gods. Straightway he commanded that they should bring Apollo into the theater and that the heralds should proclaim aloud throughout the city: "Assemble all ye, that ye may behold Amoun the Christian who is to sacrifice to the gods of the King."

Then the whole multitude came together into the theater, hastening all of them to behold the spectacle. The Governor therefore said unto the holy man: "Come, Amoun, my chosen one, offer sacrifice, that we may depart unto the banquet." But that pure one, Apa Amoun, drew near unto the idol and kicked it, saying: "By the power of Jesus, my King, (I command thee), get thee down to the abyss until the Day of Judgment." Forthwith the earth opened its mouth and swallowed up the idol.

When the multitude beheld the miracle which was come to pass, they cried out at the Governor, saying: "[Shame upon ?] thy gods who . . ." And they were praising the holy Apa Amoun, saying: "One is the God of the Christians, Who is the God of Apa Amoun."

1 Cp. *Ps.* XCVI, 5. 2 *Ps.* CXV, 8.

Frag. 9 (Cairo, no. 37).

Ⲁⲡⲟⲛ . ⲁⲣ . [. .] . ⲱⲟ[. .
ⲡⲟⲩϯ . [. . . .]ⲛⲁⲧⲥ ⲓ[ⲛⲥ . .
ⲧⲏⲣⲧ ⲉⲃⲟⲗ
Ⲡⲓⲁⲥⲓⲟⲥ ⲇⲉ ⲁⲡⲁⲙⲟ[ⲩⲛ ⲁϥⲱϣ ϧⲉⲛ
ⲟⲩ]ⲛⲓϣϯ ⲛ̄[ⲥⲙⲏ ⲉϥϫⲱ ⲙⲙⲟϥ ⲉ
ϯ[ϯⲣⲟ ⲉ]ⲣⲟⲕ ⲉ ⲛⲁⲓ ⲛ[ⲏⲓ . . .
Ⲉⲧⲁϥϕⲱⲣϣ ⲛ[ⲛⲉϥ ϫⲓϫ ⲉⲃⲟⲗ ⲉ ϣⲗⲏⲗ
ⲛⲁϥⲧⲱⲃϩ ⲉϥ[ϫⲱ ⲙⲙⲟⲥ
Ⲭⲉ ⲛⲁⲥⲧ ⲓⲏⲥ [ⲡ]ⲭ[ⲥ ⲡⲣⲉϥⲥⲱϯ ⲛ̄-
ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲉ[ⲧⲱⲉⲛ ϧⲓⲥⲓ ⲉⲃ-
ϩⲏϥ
Ⲏⲱⲟⲕ ⲟⲛ ϯⲡ . [. . .
ⲭⲉ . . . [. . .
ϧⲁ ⲡ[
Ⲫⲏ ⲉⲧⲁϥⲟⲁ[ⲙⲓⲟ ⲛ̄ϩⲱϧ ⲛⲓϧⲉⲛ ⲉⲧ-
ϧⲉⲛ ⲡⲛ̄[ⲁϩⲓ ⲛⲉⲙ ϧⲉⲛ ⲧϥⲉ
Ⲫⲏ ⲉⲧⲁϥⲥ[ⲱⲧⲉⲙ ⲉ ⲡⲓⲫ̄ ⲛ̄ⲁⲗⲟⲩ ⲛ̄ⲁ-
ⲥⲓⲟⲥ ϧ[ⲉⲛ ϯϩⲣⲱ ⲛ̄ϫⲣⲱⲙ ⲉⲙⲟϥ
ⲉⲕⲉⲥⲱ[ⲧⲉⲙ . . .
ⲙ̄ⲙⲟⲕ[. . . . .
.]ⲡ . [. . . . .
* * *

. . .]ϫⲉ ϥ[ⲏ] ⲉⲑⲟⲩⲁϩ
ⲁⲡⲁⲙⲟⲩⲛ ⲁ]ⲩⲱϩⲓ ⲉⲣ[ⲁ]ⲧϥ ⲙ̄ⲡⲉ ⲛ-
. . .]. ⲁⲧⲟⲛⲉ ϩⲗⲓ ⲛ̄ⲧⲁ-
ⲕⲟ]
Ⲏⲙⲏϣ ⲇⲉ ⲉⲧ ⲁⲩⲛⲁ]ⲩ [ⲉ] ⲧⲁⲓ ϣϧⲏⲣⲓ
ⲉⲧⲁⲥϣⲱⲡⲓ] ⲁⲩⲱϣ ⲉⲃⲟ[ⲗ ⲉ]ⲩϫⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲙⲙⲟ]ⲛ ⲡⲟⲩϯ ϧⲉⲛ
ⲧϧⲉ ⲡⲉⲙ ϩⲓⲙⲉ]ⲛ ⲡⲓⲕⲁϩⲓ ⲉⲃⲏⲗ
ⲉ ϕ̄ϯ ⲙ̄ⲡⲓⲁⲥⲓⲟⲥ ⲁ]ⲡ[ⲁ]ⲙⲟⲩⲛ
Ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉ] ⲛⲁⲓ ⲛ̄ϫⲉ ⲡⲓϩⲙⲉ-
ⲙⲱⲛ ⲁϥϫⲱⲛⲧ ⲉ]ⲙⲁϣⲱ ⲉⲃⲏⲉ
ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲁ ⲡⲓ]ⲙⲏϣ ϫⲱ ⲙ̄-
ⲙⲱⲟⲩ]
]ϯ ⲛ̄ⲟⲩ-
]ⲛⲓⲁ[ⲓ]ⲁⲃⲟⲗⲟⲥ
]ⲓⲟⲥ ⲛ̄ⲥⲉϣ-
]. ⲧ ⲛ̄ⲛⲉϥ
]. ϣⲛⲟⲩ ⲛ̄-
ⲁ]ϕⲉ ⲛ̄
]ⲁⲟⲩⲣ[?
]ϣⲱ[
]ⲟ . [
* * *

[×]. . . (l. 4) But the holy Apa Amoun cried with a loud voice, saying: "[I beseech] thee to have compassion on me." And when he had spread abroad his hands, he began to pray, saying: "My Lord Jesus the Christ, [the Deliverer?] of every one who suffereth for Thee, Thou also . . . (l. 15) Thou Who didst make all things which are on the Earth and in Heaven; Thou Who didst hear the Three Holy Children in the furnace of fire,[1] Thou wilt hear (?) . . ." [×] *Recto*

* * * * * *

[×]. . . that holy one Apa Amoun stood up. There was not . . . ; [but he was] without any hurt.[2] [×] *Verso*

Now when the multitudes saw this miracle which was come to pass, they cried out, saying: "There is no God in Heaven and upon the Earth save the God of the holy Apa Amoun." But when the Governor heard these things, he was exceeding wroth, because of all these things which the multitude said.

(ll. 14 ff. are too fragmentary for translation: but in ll. 19 f. the beheading of Amoun—which took place on Athur 27—may have been ordered by the Governor.)

XXI. THE MARTYRDOM OF PAÊSI AND THEKLA

Parchment. Three leaves and two fragments derived from two (?) MSS.[3] Frags. 1 and 5 are written in a script very different from that of Frags. 2–4, which is a small, rounded uncial (Plate V B): compare Hyvernat, *Album*, Pl. XXIX.

Frag. 1 (*Cod. Tisch.* XXIV, 18),[4] 11 × 22 cm., is the lower half of a leaf, written (like Frag. 5) in a thick, angular script which is probably late: specially noteworthy are the sharply pointed down-strokes of ϯ, ϕ, ϥ, etc. Frag. 2 (Cairo, no. 17[A]), 17.5 × 25 cm., paged —ⲕⲍ, is an upper half-leaf; the lower half is at Leipzig (*Cod. Tisch.* XXIV, 38): the two are combined below. Frag. 3 (Cairo, no. 17[B]), 32 × 25 cm., is an almost complete leaf: no page-number can be distinguished. Frag. 4 (*Cod. Tisch.* XXIV, 37), 32 × 22 cm., paged —ⲟ̄,

1 Cp. the Prayer of Apa Apoli (No. XV, Frag. 3, *recto*).

2 See *id.*, *verso*. (The situation is evidently the same.)

3 Frags. 1 and 5 may be restorations to supply the place of lost or damaged pages in the original volume.

4 For the Leipzig fragments see Leipoldt, *l.c.*, pp. 392, 397.

is a complete leaf, but the *recto* is practically illegible.[1] Frag. 5 (*Cod. Tisch.* XXIV, 39), 32 × 21 cm., another complete leaf, paged ⲛⲁ, ⲛⲃ, is by the same hand as Frag. 1.

Frag. 1 can be attributed to the story of Paêsi and Thekla only conjecturally. The grounds for so doing are: (1) the identity of the peculiar script with that of Frag. 5; (2) the promises detailed on the *verso* are addressed to more than one saint; so that Paêsi and Thekla are at least possible claimants. Certain Sahidic fragments of the Martyrdom of Paêsi and Thekla are extant,[2] but are not available for comparison. Paêsi and his sister Thekla,[3] commemorated on Kihak 8, were wealthy people of Abusir, to the west of Ashmunên. Paul, a friend of the family and a merchant, having gone to Alexandria, fell seriously ill and sent for Paêsi, who obeyed the summons but found his friend recovered. The persecution was then raging, and the two friends used their wealth in relieving the wants of the Christians in prison, one of whom predicted that the two would become martyrs. Ultimately Paêsi declared himself a Christian before the Governor and suffered various tortures. Paul and his servants weep over Paêsi, but the Angel Raphael appears and heals the martyr. Thekla, bidden to rejoin her brother, is miraculously conveyed to Alexandria under the escort of the Virgin and Saint Elizabeth. She and Paêsi confront the Governor and are tortured in various ways. They remain obdurate and are handed over to the Governor of El Khosus to be conveyed to Upper Egypt. On the way the wind fails and the saints are beheaded. Their bodies, thrown into the scrub, were preserved by a certain Macarius, Priest of Shentûf.

Frag. 1 (*Cod. Tisch.* XXIV, 18).

* * *

ⲛⲓⲙⲟⲗⲓⲥ=ϩⲓⲛⲁ ⲛ̈ⲥⲉⲱⲩ ⲛ̈ϩⲁ(ⲛ-)
ⲥϧⲁⲓ=ⲧⲟⲧⲉ ⲁⲩⲓⲛⲓ ⲛ̈ⲛⲓⲥϧⲁⲓ ⲛ̈-
ⲧⲉ ⲡⲓⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲟ-
ⲱⲟⲩ
Ⲟⲩⲟⲉ ⲁϥⲓ ϩⲱϥ ⲛ̈ⲭⲉ ⲉⲩⲧ[ⲓ]ⲭⲓⲁⲛⲟⲥ
ⲛⲓⲕⲟⲙⲏⲥ ⲛ̈ⲧⲉ ⲑⲉϧⲁⲓⲥ=ⲁⲩⲓ
ⲧⲏⲣⲟⲩ ⲁⲩⲱⲱ ⲛ̈ⲛⲓⲥϧⲁⲓ ⲛ̈ⲧⲉ
ⲡⲟⲩⲣⲟ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙⲁ-
ⲣⲉ ⲧⲭⲱⲣⲁ ⲧⲏⲣⲥ ⲟⲩⲱⲱⲧ ⲛ̈-
ⲛⲁⲛⲟⲩⲧ=ⲙⲁⲗⲓⲥⲧⲁ ⲛⲓⲁⲡⲟⲗ-
ⲗⲱⲛ ⲛⲓⲛⲓⲱⲧ ⲛ̈ⲛⲟⲩⲧ=ⲟⲩⲟⲉ
ⲙⲉⲛⲉ(ⲛ)ⲥⲁ ⲓ̅ⲉ ⲛ̈ⲉϥⲟⲟⲩ ⲉⲫⲭⲏ ϧⲉ(ⲛ)
ⲣⲁⲕⲟⲧ=ⲁ ⲡⲓⲥⲕⲟⲩϧⲓⲧⲱⲣ
ϫⲁⲩ ⲉϧⲟⲗ ϩⲓⲛⲁ ⲛ̈ⲧⲉ ⲛⲓⲟⲩⲁⲓ
ⲛⲓⲟⲩⲁⲓ ⲱⲉ ⲛⲁϥ ⲉ̈ ⲧⲉϥϧⲁⲕⲓ

* * *

ϧⲉⲛ ⲡⲉⲧⲉⲡⲣⲁⲡ ⲉ.[
ⲛⲟⲥ=ⲫⲁⲑⲟⲩⲥϧⲁⲓ ⲙ̄ⲡⲉϥ-
ⲣⲁⲡ ⲉ ⲡϫⲱⲙ ⲙ̄ⲡⲱⲛϧ=Ⲟⲩⲟⲉ ⲛ̈-
ⲥⲉⲱⲩ ⲙ̄ⲙⲟϥ ⲉ̈ ⲡⲛ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ
ⲕⲁⲧⲁ ⲕⲩⲣⲓⲁⲕⲏ ϧⲉⲛ ⲫⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛ̈ⲧⲉ ⲡⲓⲱⲟⲣⲡ ⲙ̄ⲙⲓⲥⲓ=ⲟⲩⲟⲉ ⲫ-
ⲛⲁϯ ⲛ̈ⲧⲟⲧⲱⲉⲓⲱ ⲛⲁϥ ⲛ̄ⲍ̄ ⲛ̈ⲕⲱϩ
ⲛ̈ⲥⲟⲩ ϩⲓⲙⲉⲛ ⲛⲓⲕⲁϩⲓ=ⲫⲁϫⲱ
ⲙ̄ⲡⲁⲥⲙⲟⲩ ϧⲉⲛ ⲛⲓⲧⲓⲙⲓ ⲉ̈ⲧⲉⲙ-
ⲙⲁⲩ
Ⲫⲁϫⲱ ⲛ̈ⲥⲟⲩⲣⲓⲛⲗ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉϥ-
ⲉⲣⲁⲓⲁⲕⲟⲛⲓⲛ ϧⲉⲛ ⲡⲉⲧⲉⲛⲧⲟⲡⲟⲥ
ⲟⲩⲟⲉ ϧⲉⲛ ⲡⲓⲉ̈ϩⲟⲟⲩ ⲉ̈ ⲫⲁⲟⲩⲱⲛϥ
ⲙ̄ⲡⲉⲧⲉⲛⲣⲁⲡ ⲉ̈ϧⲟⲗ=ⲫⲁⲟⲣⲟⲩ-
ⲓ ⲓⲥⲁⲉⲛ ⲧⲓⲙⲓ=ⲉ̈ ⲧⲓⲙⲓ=ⲛⲉⲙ ⲓⲥⲁⲉ(ⲛ)
ⲟⲟⲩ ⲉ̈ ⲟⲟⲩ ⲛ̈ⲥⲉⲓⲛⲓ ⲛ̈ϩⲁⲛϩⲱⲣⲟ(ⲛ)

×*Recto* . . . ×the cities,[4] in order to read certain letters. Then they brought the letters of the King that they might read them. And there came also Eutychianus the *comes* of the Thebaid. They all came and read the letters of the King, saying: "Let the whole country worship my gods, especially Apollo the great God." And after fifteen days the *excubitor* being in Rakoti dismissed them that each one might return to his city.

×*Verso* ". . . ×in your name[5] . . . I will cause his name to be written in the Book of Life and to be read unto all the pure ones every Sunday in the Church of the First-Born, and I will reward them sevenfold upon the earth. I will make My blessing to rest upon that village. I will set Suriêl the Ministering Angel over your Sanctuary. And in the day when I shall show forth your name I will cause men to come from village after village and from region after region, and to bring gifts . . ."

1 Only a photograph is available. Possibly some part might be copied from the original.

2 See Zoëga, *Cat.*, Codd. Sah. CXLIII–IV (pp. 238 f.), and Giorgi, *Frag. Evang. S. Joh.*, pp. XCVII ff.

3 For the story see *Synax.*, ed. Basset, pp. 333 ff.

4 Probably we are to understand that Governors and officials of provincial cities were summoned to hear Diocletian's edict read. It is probable that this preliminary account of the beginning of the Persecution preceded the text on the other side of the page.

5 Christ, presumably, is speaking. We must assume that the Lord has appeared in a vision forewarning Paêsi and Thekla of their coming martyrdom.

THE MARTYRDOM OF PAÊSI AND THEKLA

Frag. 2 (Cairo, no. 17[A] + *Cod. Tisch.* XXIV, 38).

ⲑⲉⲕⲗⲁ] ⲧⲉⲕⲥⲱⲛⲓ ⲙ̄ⲟⲩⲟⲩ ⲡⲉⲭⲉ
ⲡⲁⲓⲥⲓ] ⲛⲁⲩ ⲍⲉ ⲉⲕⲙⲟⲥ† ⲙ̄ⲙⲟⲓ ⲡⲁ-
ϩⲗⲉ] ⲍⲉ ⲁⲓ̈ ⲉϧⲟⲩⲛ ⲉ̄ ⲡⲓⲕⲗⲏⲣⲟⲥ
ⲡⲉ]ⲙ ⲛⲓⲙ ⲉⲑⲟⲩⲁⲃ ϥⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲁ-
ⲣ]ⲁⲱⲓ ⲉ̄ †ⲣⲁⲱⲓ ⲙ̄ⲙⲟϥ-ⲍⲉ ⲁ ϕ̄† ⲥⲱ†
ⲙ̄ⲙⲟⲓ ⲉ̄ϧⲟⲗϧⲉⲛ ⲛⲁⲡⲟϧⲓ
Ⲟⲩⲟⲩ ⲁϥⲥⲉⲗⲥⲱⲗϥ-ⲛⲉⲙ ⲛⲓⲙ ⲉⲑⲟⲩ-
ⲁⲃ ⲁϥⲱⲉ ⲛⲁϥ ⲉ̄ ⲡⲉϥⲛⲓ ϧⲉⲛ ⲟⲩ-
ⲉⲓⲣⲏⲛⲏ-ⲁϥⲛⲕⲟⲧ ⲙ̄ⲡⲉϥⲟⲩⲱⲙ
ⲟⲩⲁⲉ ⲙ̄ⲡⲉϥⲥⲱ ⲛ̄ⲧ̄ ⲛ̄ⲉ̄ϩⲟⲟⲩ
Ⲥⲧⲁϥⲓ̈ ⲍⲉ ⲛ̈ⲁⲉ ⲡⲁⲩⲗⲉ ⲍⲉ ⲛ̈ⲧⲉϥⲱⲓⲛⲓ
ⲛ̈ⲥⲁ [ⲡⲁ]ⲛ̄ⲁⲓ-ⲁ ⲛⲓⲁ̄ⲗⲱⲟⲩⲓ̈ ⲛ̈ⲧⲉ ⲡⲁⲩ-
ⲗⲉ ϫⲱ ⲙ̄ⲡⲁⲛ̄ⲁⲓ-ⲍⲉ ⲉⲱⲱⲛ ⲛ̈ⲧⲉ
ⲡⲁⲩⲗⲉ ⲓ̈ ⲱⲁⲣⲟⲕ ⲙ̄ϕⲟⲟⲩ-ⲁⲣⲓⲁⲛⲁⲥ-
ⲕⲁϫⲓⲛ ⲙ̄ⲙⲟϥ ⲛ̈ⲧⲉϥⲟⲩⲱⲙ ⲛⲉⲙⲁⲕ
ⲍⲉ ⲓⲥ ⲡ̄ ⲛ̄ⲉ̄ϩⲟⲟⲩ-ⲙ̄ⲡⲉϥⲟⲩⲱⲙ
ⲟⲩⲁⲉ ⲙ̄ⲡⲉϥⲥⲱ
†.....].c.[ ].a...[†
...]ⲡⲁⲩⲗⲉ ⲥⲓⲧⲉⲕ ⲛ̈ϫⲟⲛⲥ ϩⲓⲛⲁ ⲛ̈
ⲧⲉⲡⲟⲩⲱ[ⲙ] ⲛ̈ⲟⲩⲱⲓⲕ-ⲛⲉⲙ ⲛⲓⲙ ⲉ̄-
ⲑⲟⲩⲁⲃ
Ⲁϥⲣⲁⲱ[ⲓ ⲛⲁⲉ] ⲡ[ⲁⲩ]ⲗⲉ ⲁϥⲱⲉ ⲛⲁϥ ⲛ̈ϫⲱ-
ⲗⲉ[ⲙ] ⲁϥⲥⲟⲩ† ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁϥ-
ϩⲱⲗ ⲉ ⲡⲓ]ⲙⲧⲉⲕ[ⲟ] ⲁϥⲟⲩ[ⲱⲙ ⲁϥ-
ⲥⲱ] ⲛⲉⲙ ⲛⲓⲙ ⲉ[ⲑ]ⲟⲩⲁⲃ ⲧⲏ[ⲣⲟⲩ
Ⲁⲥⲱⲱⲛ]ⲓ ⲍⲉ ⲉⲩⲟⲩⲱⲙ[

(*The eight lines following are illegible.*)

†...† marks the junction of the Cairo and Leipzig fragments.

ⲕⲍ̄
ⲣⲉⲱⲁⲛ ⲛⲟⲩ̄ ⲟⲩⲁⲣⲥⲁⲣⲝⲓ ⲧ[ⲛⲁ-
ϩⲉⲙⲥⲓ ⲱⲁⲛⲧⲉ ⲛⲟⲩ̄ ⲉⲡⲥ ⲛⲁⲓ
ⲉⲱⲱⲛ ⲍⲉ ⲟⲛ ϫⲟⲩⲱⲱ ⲉ ϕⲱ[ⲣⲝ
ⲉϧⲟⲗ ⲛ̈ⲡⲉⲛⲉ̄ⲣⲛⲟⲩ ⲛⲉϫⲟⲩⲱ[ⲱ
ⲙⲁⲣⲉϥⲱⲱⲛⲓ
Ⲏⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲍⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ-ⲁϥⲟⲩ-
ⲟⲛϩϥ ⲉ̄ⲣⲟϥ ⲛ̈ⲧⲁⲉ ⲧⲁϧⲣⲓⲛⲁ ⲡⲓⲁⲣϫⲓ=
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ⲍⲉ ϫⲉⲣⲉ
ⲡⲓⲣⲱⲙⲓ ⲛ̈ⲑⲱⲟⲩⲙⲉⲛⲣⲓⲧϥ ϩⲓⲧⲉⲛ
ϕ̄† ⲡⲉⲙ ⲡⲓⲣⲱⲙⲓ
Ⲁⲥⲱⲱⲛⲓ ⲍⲉ ⲉ̄ⲧⲁϥⲛⲁⲩ ⲛ̈ⲧⲁⲉ ⲡⲁⲓ̈ⲥⲓ ⲉ
ⲡⲓⲁⲣⲅⲉⲗⲟⲥ ⲛ̈ⲧⲉ ⲛⲟⲩ̄-ⲁϥⲣⲉⲓ ϩⲓ-
ⲍⲉⲛ ⲡⲉϥⲣⲟ ⲁϥⲉⲣϩⲟ† ⲉⲙⲁϣⲱ
ⲍⲉ ⲁ ⲡⲓϣⲧⲉⲕⲟ ⲧⲏⲣϥ ⲉⲣⲟⲧⲱⲓⲛⲓ
ⲙ̄ⲫⲣⲏ† ⲙ̄ⲡⲓⲉⲣⲟⲟⲩ-ⲁ ⲡⲛ ⲉⲑⲟⲩ-
ⲁⲃ ⲛⲁⲩ ⲉ̄ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁⲩϣⲟⲉ[ⲣⲧ]ⲉⲣ
ⲁⲩⲣⲉⲓ ϩⲓⲍⲉⲛ ⲡⲟⲩⲣⲟ
†Ⲁϥⲥⲱ[ⲟⲩ]ⲧⲉⲛ ⲧⲉ[ϥ]ⲝⲓⲝ ⲉϧⲟⲗ ⲛ̈ⲧⲁ[ⲉ ⲡⲓⲁⲣ-†
ⲅⲉⲗⲟⲥ ⲁϥⲁ̄ⲙⲟⲛⲓ ⲙⲙⲱⲟⲩ ⲁϥⲧⲟⲩ-
ⲛⲟⲥⲟⲩ-ⲡⲉϫⲁϥ ⲡⲱⲟⲩ ⲍⲉ ⲟⲣⲟ ⲙ-
ⲙⲱⲧⲉⲛ ⲉⲣⲉ †ϫⲟⲙ ⲛ̈ⲧⲉ ⲡⲓⲁ̄ⲡⲟⲥ-
ⲧⲟⲗⲟⲥ ϣⲱⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̈[ⲧⲉⲧⲉⲛ-
† ϣⲓⲛⲓ ⲙⲡⲁⲓ ⲁⲛⲟⲙⲟⲥ ⲛ̈[ⲧ]ⲉ[ⲙⲟⲓ
ⲱⲟⲩ ⲛ̈ⲁⲉ ϕ̄† ⲛⲉⲙ ⲛⲉⲅⲁⲅⲅⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ
Ⲡⲉϫⲉ ⲡⲁⲓ̈ⲥⲓ ⲙⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲍⲉ ⲡⲁ[ⲟⲩ̄ †-
ⲟⲩⲱϣ ⲉ̄ ⲛⲁⲩ ⲉ̄ ⲑⲉⲕⲗⲁ ⲧⲁ[ⲥ]ⲱⲛⲓ ⲙ[ⲡⲁ†-
ⲙⲟⲩ
Ⲡⲉϫⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̈ⲧⲉ ⲛⲟⲩ̄ ⲡⲁϥ ⲍⲉ [ⲡⲁ-
ⲓ̈ⲥⲓ-ⲕⲉ ⲍ̄ ⲛ̈ⲉ̄ϩⲟⲟⲩ ⲛⲉ ϣⲁⲧⲉ[ⲧⲉⲕⲛⲁⲩ
ⲉ̄ ⲑⲉⲕⲗⲁ ⲧⲉⲕⲥⲱⲛⲓ ⲟⲩⲟϥ ⲉⲕⲉ[ϣⲱⲛⲓ ⲛⲉ-
ⲙⲁⲥ ϧⲉⲛ †ϫⲟⲙ ⲛ̈ⲧⲉ ⲛⲟⲩ̄ ⲟⲩ[ⲍⲉ ⲧⲉⲕⲯⲩ-
ϫⲏ ⲛ̈ⲡⲉϥϕⲱⲣϫ ⲛ̈ⲟⲱⲥ ⲟⲩ[ⲍⲉ ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲡⲡⲉϥϕⲱⲣϫ ⲉϧⲟ[ⲗ ⲛ̈ϕⲱⲥ
Ⲓⲥⲍⲉ ϫⲟⲩⲱϣ...[

×Thekla thy sister." And Paêsi (?) said unto him: "Thou dost hate me, Paul, because I went in unto the clergy and the holy ones. For this is my delight wherein I delight. For God hath saved me from my sins." And he consoled himself with the holy ones and departed to his house in peace. He lay down and did not eat or drink for three days. Now when Paul came to seek for Paêsi, the servants of Paul said to Paêsi: "If Paul cometh unto thee today, compel him to eat with thee. For lo, for three days he hath not eaten nor drunk." . . . (l. 19) "Paul, be constrained, that we may eat bread with the holy ones." Paul was glad, and went in haste and prepared a meal, and went unto the prison: he ate and drank with all the saints . . . while they were eating . . . × (p. 23)

[Paêsi and Paul are arrested and kept in prison: Paêsi hopes to see his sister before his death.]

". . . ×If the Lord bid, I will remain until the Lord bring her unto us. But if again He wills to separate us from one another, His will be done." In that night there appeared unto him the Archangel Gabriel and said unto him: "Hail, O man that art worthy to be loved by God and men." Now it came to pass that when Paêsi saw the Angel of the Lord, he fell upon his face and was greatly afraid. For the whole prison was as light as day. The holy ones beheld the light, and were confounded and fell upon their faces. And the Angel stretched forth his hand and laid hold on them, and raised them up, and said unto them: "Be of good cheer, for the power of the Apostles is with you that ye may put to shame this lawless (Governor) that God and His holy Angels may be glorified." × p. 24

Paêsi said unto the Angel: "I desire to see Thekla my sister before I die." The Angel of the Lord said unto him: "Paêsi, seven days hence thou shalt behold Thekla thy sister, and thou shalt (always) be with her through the power of the Lord, and thy soul shall not be parted from her soul, nor thy body from hers. If thou desirest . . ."

Frag. 3 (Cairo, no. 17[B]).

....].. ⲛⲁⲉⲡⲕ ⲉⲓϫⲉⲛ ⲡⲓⲏⲏⲙⲁ ⲛ̄ⲧⲉ
....] ⲫⲛⲁⲑⲟⲩ ⲧ̀ⲁ̀ⲗⲟⲕ ⲉⲓϫⲉⲛ ⲟⲩ-
ⲟⲩⲗⲟ]ⲝ ⲙ̄ⲡⲉⲛⲓⲙ ⲛ̄ⲧⲉⲩⲥⲁⲣⲝ ⲃⲁⲣⲟⲕ
ⲁⲩ]ⲁ ⲧⲛⲁⲉⲣϣⲟⲣⲡ ⲉ̀ⲣⲟⲕ ⲉ̀ ⲡⲓⲟⲩⲗⲟⲝ
5 ⲧ]ⲛⲁⲱϣⲉⲙ ⲙ̄ⲡⲓⲭⲣⲱⲙ ⲃⲁⲣⲟⲕ
ⲟⲩⲟⲩ ⲧⲛⲁⲉⲣⲃⲏⲏⲩⲓ ⲉ̀ϩⲱⲕ ⲛ̄ⲧⲉϣ-
ⲧⲉⲙ ⲡⲓⲭⲣⲱⲙ ⲟⲩⲱⲙ ⲛ̄ⲟⲩⲕⲁⲓ ⲛ̄-
ϥⲱⲓ ⲛ̄ⲧⲉ ⲧⲉⲕⲁ̄ⲫⲉ

Χⲉⲙϫⲟⲙ-ⲟⲩⲟⲩ ϣⲱⲡⲓ ⲛ̄ⲟⲩⲣⲱⲙⲓ ⲛ̄-
10 ϫⲱⲣⲓ-ϫⲉ ⲟⲩⲛⲓ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛⲁ-
ϣⲱⲡⲓ ⲉⲥⲧ ϣⲓⲛⲓ ⲙ̄ⲡⲁⲓ ⲁ̀ⲛⲟⲙⲟⲥ ⲛ̄ⲍ
ⲛ̄ⲁ̀ⲃⲟⲧ

Τⲟⲧⲉ ⲡⲉϫⲉ ⲡⲁϊⲥⲓ ⲛⲁϥ-ϫⲉ ⲡⲁⲥ̄ⲧ̄ ⲙⲁ-
ϫⲟⲙ ⲡⲛⲓ ⲟⲩⲟⲩ ⲑⲛⲁⲑ ⲙ̄ⲡⲁⲥⲱⲙⲁ
15 ⲉ̀ ⲡⲓⲃⲁⲥⲁⲛⲟⲥ ⲧⲛⲟⲩ ⲛ̄ⲧⲉ ⲡⲓⲇⲓⲕⲁⲥ-
ⲧⲏⲣⲓⲟⲛ

Π[ⲓⲁⲩ]ⲉⲗⲟⲥ ϫⲉ ⲛ̄ⲧⲉ ⲡⲁⲥ̄ⲧ̄ ⲁⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥ-
ⲟⲉ ⲙ̀ⲙⲟϥ-ⲁⲫⲉⲱⲗ ⲉⲫⲣⲏⲓ ⲉ̀ ⲡⲓⲫⲏ-
ⲟⲩⲓ ϧⲉⲛ ⲟⲩⲱⲟⲩ-ⲉⲧ ⲁ ⲧⲟⲟⲩⲓ
20 ϫⲉ ϣⲱⲡⲓ ⲁⲫⲉⲙⲥⲓ ⲉⲓ ⲡⲓⲃⲏⲙⲁ ⲛ̄ⲧⲉ
ⲁⲣⲙⲉⲛⲓⲟⲥ ⲡⲓⲇⲟⲩⲝ ⲛ̄ⲧⲉ ⲣⲁⲕⲟⲧ ϧⲉ(ⲛ)
ⲡⲓⲑⲉⲁⲧⲣⲟⲛ

Ⲁⲫⲟⲩⲁⲣⲭⲁⲣⲭⲓ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲁϥ ⲙ̄ⲡⲓ-
ⲁ̀ⲛⲓⲟⲥ ⲡⲁϊⲥⲓ ⲛⲉⲙ ⲛⲓ ⲉⲑⲟⲩⲁⲃ
25 ⲁ]ⲩⲉⲛⲟⲩ ⲉⲩⲥⲟⲛϩ ⲛ̄ⲛⲟⲩⲝⲓⲝ-ⲛⲉⲙ
ⲛⲟⲩⲥⲁⲗⲁⲧⲝ ⲛ̄ϧⲁⲡⲁ̀ⲗⲧⲥⲓⲥ ⲙ̄ⲫⲉⲛⲓ-
ⲛⲓ-ⲉ̄ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲕⲟⲗⲗⲁⲣⲓⲟⲛ ⲧⲟⲓ
ⲉ̀ ⲛⲉϥⲙⲟⲩⲧ-ⲉⲩⲟⲩⲟⲓ ⲛ̄ⲥⲱϥ
ⲛ]ⲉⲙ ⲛⲓ ⲉⲑⲟⲩⲁⲃ ⲧⲛⲟⲩ ⲛⲝⲉ ⲛⲓ-
30 ⲕ]ⲉⲥⲧⲓⲟⲛⲁⲣⲓⲟⲥ ⲉⲩⲃⲟⲣⲫⲉⲣ ⲙ̄-
ⲙ]ⲱⲟⲩ ⲉ̀ϧⲟⲗ ϣⲁⲛⲧⲟⲩⲉ̀ⲡⲟⲩ ⲫⲓⲝⲉ(ⲛ)
ⲡⲓⲃ]ⲏⲙⲁ

Ⲉⲧ ⲁ ⲡ]ⲓⲁⲟⲩⲍ ⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ [ⲡ]ⲉϫⲁϥ ⲙ̄-
ⲡⲁⲛⲥⲓ] ϫⲉ ⲡⲓϥⲁⲣⲙⲁⲕⲟⲥ ⲁⲕϫⲉⲙ-
35 ⲧⲛⲓ ⲙ]ⲡⲓⲃⲁⲥⲁⲛⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲇⲓⲕⲁⲥ-

ⲛ̄ⲟⲩ ⲓⲏⲥ [ⲡⲭⲥ] ⲛⲁⲓ ⲛⲏⲓ
ⲧⲏⲣⲟⲛ ⲁⲕⲉ[ⲙ]ⲓ ϫⲉ ⲥⲉϧⲟⲩ[...ⲧ]ⲛⲟⲩ
ϫⲉ ⲁⲣ[ⲓⲑ]ⲩⲥⲓⲁ̀ ⲛⲛⲓⲛⲟⲩⲧ ⲙⲡⲉ[ⲣⲙ]ⲟⲩ
ⲛ̄ⲕⲁⲕ[ⲱⲥ

Ⲡⲓⲁⲩⲓ[ⲟ]ⲥ ϫⲉ [ⲡⲉϫⲁ]ϥ ϫⲉ ⲁⲕⲉ.[....
5 .....ⲛ]ⲉⲙ ⲛ[ⲉ]ⲕⲁⲡⲟⲗⲗⲱⲛ [ⲡⲉ]ⲙ
ⲁⲣⲧⲉⲙⲓⲥ] ϩⲱⲥ-ⲟⲩⲟⲩ ⲡⲉⲕⲟⲩ-
ⲣⲟ ⲁⲗⲟⲕⲗⲏ]ⲧ[ⲓⲁⲛ]ⲟⲥ ⲉⲧⲥⲁϧⲉⲙ
Ⲁ[ϥⲱ]ⲛ[ⲧ] ⲛⲁⲉ ⲡⲓⲁⲟⲩⲍ ⲁⲫⲉⲣⲕⲉ-
ⲗⲉⲩⲓ]ⲛ ⲉ̀ ⲧⲁⲗⲟϥ ⲉ̀ ⲟⲩⲟⲗⲟⲝ ⲙ̄ⲫⲉⲛⲓ-
10 ⲛⲓ] ⲛⲥⲉⲥⲁϥ[ⲧ ⲉ]ⲣⲟϥ ⲛ̄ⲛⲉ ⲛⲓ[ⲕ]ⲉⲥ-
ⲧⲓⲟⲛⲁⲣⲓⲟⲥ]

Ⲟⲩⲟⲩ ⲛ̄ⲧ[ⲟⲩⲛⲟⲩ ⲁϥⲓ ⲉ ⲡⲉ]ⲥⲛⲧ ⲉ̀ⲃⲟⲗ-
ϧⲉⲛ ⲧⲫⲉ ⲛ[ⲛⲉ ⲥⲁⲃⲣ]ⲓⲛⲏ ⲡⲓⲁⲣⲭⲏ-
ⲁ[ⲩⲅ]ⲉⲗⲟⲥ ...ϩⲉ[.....] ⲛⲁϥ ⲁⲫⲉⲣ-
15 ϧⲏⲓⲏⲓ ⲉⲭⲱϥ ϧⲉⲛ ⲡⲉϥⲧⲉⲛϩ
ⲁⲫⲥⲁϫⲓ ⲡⲉⲙⲁϥ ϧⲉⲛ ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟ(ⲛ)
ⲛⲧ]ⲉ ⲧⲫⲉ ⲟⲩⲟⲩ ⲁⲫⲥⲁϩⲧ ϧⲁ-
ⲣⲟϥ [ⲛ]ⲛⲉ ⲡⲓⲕⲉⲥⲧⲓⲟⲛⲁⲣⲓⲟⲥ ⲓⲥⲛⲉ(ⲛ)
ⲁⲭⲡ ⲉ̄ⲧ ⲙ̄ⲡⲓⲉϩⲟⲟⲩ ϣⲁ ⲁⲭⲡ ⲏ̄
20 Ⲟⲩⲟⲩ ⲁⲫⲧⲱⲛϥ ⲛ̄ⲛⲉ ⲡⲓⲁⲟⲩⲍ ⲁⲫ-
ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲫⲭⲱ ⲙ̄ⲙⲟⲥ-ϫⲉ ⲁ-
ⲡⲓⲟⲩⲓ ⲛⲧⲉϥⲕⲉⲣⲙⲓ ⲥⲁⲧⲥ ⲉ̀ ϥⲓⲟⲙ
ϫⲉ ϫⲟⲥ ..ⲣ ϫⲉ ⲡⲭⲥ ⲛⲁ[ⲛ]ⲁϥⲙⲉⲧ
[ⲙ]ⲁⲣⲉϥⲓ ⲧⲛⲟϥ ⲛⲧⲉϥⲛⲁϥⲙⲉϥ ⲉ[ⲃ]ⲟⲗ-
25 ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲓⲥⲛⲉ ⲟⲩⲟⲛ
[ϣ]ⲁ[ⲟ]ⲙ ⲙ̀ⲙⲟϥ
Ⲥⲡⲓⲁⲛ ⲙ̀ⲙⲟⲛ ⲛⲟ[ⲩ]ⲧ ⲉⲟⲩⲟⲛ ϣⲁ[ⲟⲙ
ⲙ̀ⲙⲟϥ ⲙⲫⲣⲏⲧ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ
ⲛⲉⲙ ⲧⲁⲣⲧⲉⲙⲓⲥ
30 Ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲉⲧⲓ ⲉⲫⲭⲱ ⲙ̄ⲙⲟ[ⲥ ⲁϥⲓ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲛ̄ⲧⲉ ⲡ[ⲥ]ⲗⲟⲝ ⲛⲁⲉ
ⲛⲁⲛⲥⲓ ϧⲉⲛ ⲧⲁⲱⲙ ⲙ̄ⲡⲓⲛⲛⲁ ⲉ[ⲉⲟⲩ-
ⲁⲃ-ⲉⲣⲉ ⲡⲓⲁⲩⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲥ̄[ⲥ ⲁⲙⲟ-
ⲛⲓ ⲛⲧⲉϥⲭⲓⲝ-..ⲉⲡⲓⲗ[

× *Recto*[1] "...[×]will bring thee before the judgment-seat of [the King ?], he will cause thee to be placed upon a bed of iron and shall put fire under thee. Verily I will be before thee upon the bed. I will quench the fire and will overshadow thee that the fire devour not a single hair of thy head. Be strong and be a man of might; for lo, thy martyrdom shall bring shame upon this lawless (Governor) for six months." Then Paêsi said unto him: "My Lord, strengthen me, and I will give my body unto all the tortures of the *tribunal*." And the Angel greeted him and went up into the Heavens in glory.

Now when day was come Armenius the *dux* of Rakoti sat upon the judgment-seat in the theater. He commanded that the holy Paêsi should be brought unto him with the holy ones. They were brought bound hand and foot with chains of iron, having collars (of iron) about their[2] necks; and the torturers followed hard after him and the holy ones, driving them along until they brought them before the judgment-seat.

× *Verso* When the *dux* saw them, he said unto Paêsi: "O sorcerer, hast thou felt the torments of the [×]*tribunal* ? Dost thou know that they...? But now, sacrifice to the gods and do not perish miserably."

But the holy man said unto him: "Thou...and thy Apollo and Artemis also, and thy abominable king Diocletian." The *dux* was angered, and commanded him to be placed upon a bed of iron and that the torturers should light a fire under him. [Straightway ?] the Archangel Gabriel [came] down from Heaven [and]

1 Heading: "My Lord Jesus, the Christ, pity me." The page-number is lost and the position of the leaf consequently uncertain: possibly it should precede Frag. 2.

2 The original has "his:" the Coptic here oscillates between the singular and the plural.

. . . him and covered him with his wings: he spake with him of the mysteries of Heaven. And the tormentors put fire under him from the fifth hour of the day unto the sixth hour.

And the *dux* arose and commanded, saying: "Come, let his ashes be cast into the sea. For he said: 'Christ will deliver me:' let Him come now and deliver him from this torment, if there is any strength in Him. For there is no god who hath power like Apollo and Artemis." Straightway, while he was yet speaking, Paêsi came out of the fire of the bed through the power of the Holy Spirit, while the Angel of the Lord held his hand. . .

Frag. 4 (*Cod. Tisch.* XXIV, 37).

. . . . . o]ⲩⲟⲩ ⲁⲩⲉⲓⲧⲟⲩ
ⲉϧⲣⲏⲓ ⲉ̄ ⲟⲩⲧⲁ . . [. . ⲁ]ⲩⲥⲁⲣⲧ
ⲉⲣⲟⲩ ⲱⲁⲛⲧⲉ [.]ⲉⲩ . [. . .] ⲉⲣⲟⲓⲥⲓ ⲉ ⲡ-
ⲱⲱⲓ ⲉ̄ⲙⲁ̀ⲱⲱ

(The remainder of the *recto*, which is very dim, has not been deciphered.)

ⲟ̄ ⲡⲁⲥ̄ⲥ̄ ⲓⲏⲥ̄ ⲡⲭ̄ⲥ̄ ⲛⲁⲓ ⲡⲏⲓ
ⲉⲩⲣⲏⲗ ⲉⲟⲩⲱⲛ ⲡⲉϫⲱⲟⲩ ⲛⲁⲩ ϫⲉ
ⲁ̀ ⲛⲉⲕⲏⲁⲍⲁⲛⲟⲥ ⲟⲓⲱⲱⲓⲛⲓ = ⲣⲏⲡⲡⲉ
ⲓⲥ ⲡⲉⲡⲗⲁⲍ ⲡⲉⲙ ⲡⲉⲡⲏⲁⲗ ⲧⲟ . . .
ⲟⲩⲟⲩ ⲡⲉⲡⲥⲱⲙⲁ ⲟⲩⲟϫ
Ⲉⲧ ⲁ ⲡⲓⲙⲏⲩ ϫⲉ ⲛⲁⲩ ⲉ̄ ⲡⲏ ⲉⲑⲟⲩⲁⲗ ⲉ̄ⲣⲉ
ⲡⲟⲩⲥⲱⲙⲁ ⲟⲩⲟϫ ⲁⲩⲱⲱ ⲉⲃⲟⲗ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲛⲓⲱⲧ̀ ⲛⲉ ⲫ̄ⲧ̀
ⲙⲡⲁ̄ⲧⲓⲟⲥ ⲡⲁⲛⲥⲓ ⲡⲉⲙ ⲑⲉⲕⲗⲁ ⲧⲉⲩ-
ⲥⲱⲛⲓ
Ⲁⲩⲱⲉ ⲛⲁⲩ ⲏⲡⲉ ⲡⲓⲁ̀ⲧⲓⲟⲥ ⲡⲁⲏⲥⲓ
ⲡⲉⲙ ⲑⲉⲕⲗⲁ ⲧⲉⲩⲥⲱⲛⲓ ⲉ ⲡⲱⲧⲉ-
ⲕⲟ ⲟⲩⲟϩ ⲁⲩⲱⲉ ⲛⲁⲩ ⲉ̄ ⲡⲉϥⲛⲓ ⲛ-
ϫⲉ ⲡⲓⲁⲟⲩϩ = ⲙ̄ⲡⲉϥⲟⲩⲱⲙ
ⲟⲩⲁⲉ ⲙ̄ⲡⲉϥⲥⲱ ⲉϥϫⲟⲛⲧ ⲉⲃⲏⲉ
ⲛⲓⲱⲱⲓⲛⲓ ⲉⲧ ⲁ ⲡⲏ ⲉⲑⲟⲩⲁⲗ ⲧⲏⲓⲧⲟⲩ
ⲛⲁⲩ
Ⲟⲩⲟϩ ⲁⲱⲣⲱⲑⲉⲁ ⲧⲉⲩⲥⲣⲓⲙⲓ ⲁⲥⲓ ⲉ̄-
ⲃⲟⲩⲛ ⲉ̄ ⲡⲓⲁⲣⲓⲕⲗⲓⲛⲟⲥ ⲛⲉϫⲁⲥ ⲛⲁⲩ
ϫⲉ ⲉⲃⲏⲉ ⲟⲩ ⲕⲟ[ⲩⲱⲙ] ⲙⲫⲟⲟⲩ ⲁⲛ
ⲟⲩⲁⲉ ⲕⲥⲱ ⲁⲛ[= ⲧⲁ]ϫⲁ ⲉ̄ⲧⲁ ⲡⲓⲭⲣⲏ-
ⲧⲓⲁ̀ⲛⲟⲥ ☩ ⲛ̄ⲣⲁⲛ[ⲕ]ⲟⲩⲁⲓ ⲡⲱⲓⲛⲓ
ⲛⲁⲕ ⲟⲛ
Ⲁϫⲱⲟⲩⲧ ⲏⲡⲉ ⲡⲓⲁⲟⲩϩ ⲛⲉϫⲁⲩ ⲛⲁⲥ
ϫⲉ ⲕⲁⲕⲏ - ⲕⲉⲫⲁⲗⲏ ⲟⲩⲕ ⲟⲩ(ⲛ) ⲁⲣⲉ-
ⲱⲉⲙⲱⲓ ⲙⲡⲁⲓ ⲣⲁⲛ ϫⲉ ⲓⲏⲥ̄ ⲉⲃⲏⲉ
ⲫⲁⲓ ⲁ̀ⲣⲉⲥⲁⲓ ⲉ̄ϧⲉⲛ ⲛⲁⲓ ⲫⲁⲣⲙⲁⲧⲟⲥ
ⲱⲉⲡⲟⲩϫⲁⲓ ⲙ̄ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲓⲡⲓⲱⲧ̀
ⲛ̄ⲛⲟⲩⲧ̀ ϫⲉ ⲧⲛⲁⲧ̀ ⲙ̄ⲡⲉⲙⲟⲩ ⲧⲏⲣⲩ
ⲉⲃⲏⲏⲧⲟⲩ = ⲡⲉϫⲁⲥ ⲛⲁⲩ ϫⲉ ⲁ̀ⲙⲟⲓ
ⲣⲱ ⲛ̄ⲧⲁⲙⲱⲁ ⲙ̄ⲡⲁⲓ ⲧⲁⲓ̄ⲟ̄ =
Ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲟⲛ ϫⲉ ⲁⲓϧⲩⲥⲓ ⲉⲓ☩ϩⲟ ⲉ̄ⲣⲟⲕ
ϫⲉ ⲫⲉⲛⲕ ⲥⲁⲃⲟⲗ ⲛ̄ⲧⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ
ⲙ̄ⲙⲟⲛ ⲫ☩ ⲉⲣⲡⲏ ⲉ̄ϫⲱⲟⲩ ⲛ̄ϫⲉ ⲡⲟⲩ-
ⲡⲟⲩ☩ ⲟⲩⲟⲛ ⲱϫⲟⲙ ⲙ̄ⲙⲟⲩ ⲉ̄ⲣⲟ-
ⲧⲉ ⲡⲉⲕⲁⲡⲟⲗⲗⲱⲛ ⲛ̄ⲱⲱⲛⲓ ⲛ̄ⲕⲟⲩⲣ

×. . . they said unto him: "Thy torments are derided. Lo, our tongues and our eyes. . . and our bodies are whole." When the multitude beheld the holy ones with their bodies whole, they cried out, saying: "Great is the God of the holy Paêsi and Thekla his sister." × p. 70

The holy Paêsi and Thekla his sister departed to the prison. And the *dux* departed to his house. He did not eat nor drink in his wrath because of the shame which the holy ones had brought upon him. And Dorothea his wife went into the *triclinium* and said to him: "Wherefore dost thou not eat nor drink? Perchance it is because the Christians have put some slight shames upon thee."

And the *dux* was angry, and said unto her: "Wretch, dost not thou then worship this Name Jesus, and therefore speakest on behalf of these sorcerers? Give thanks unto Apollo the great God that I do not put thee utterly to death on account of them." She said to him, "Would only that I were worthy of this honor!" She said also to him: "I am weary of begging thee to leave the Christians alone. Does not their God protect them? He is more powerful than thy dumb Apollo of stone."

Frag. 5 (*Cod. Tisch.* XXIV, 39).

ⲓⲏ ☩ ⲭⲥ ⲛⲁ

ⲉ]ⲑⲣⲟⲧⲱⲗⲓ ⲙⲡⲛ ⲉⲃⲟⲩⲁϩ ⲉ̄ ⲡⲓⲱ-
ⲧⲉ[ⲕⲟ ⲱⲁ ⲡⲉϥⲣⲁⲥϯ- ⲟⲩⲟϥ
ϧ]ⲉⲛ ⲧϥⲁⲱⲓ ⲙⲡⲓⲉϫⲱⲣⲡ ⲁϥ⟨ⲓ⟩
ⲛ̄ϫⲉ ⲡⲓⲁⲩⲧⲉⲗⲟⲥ ⲛⲧⲉ ⲛⲟ̄ⲥ̄
5 Ⲁ]ⲅⲱⲗⲓ ⲙ̄ⲡⲓⲁⲩⲧⲟⲥ ⲛⲁⲛⲥⲓ ⲉⲡⲱⲱⲓ
ⲉ ⲧ]ⲫⲉ = ⲁϥⲧⲁⲙⲟϥ ⲉ̄ ⲡ[
ⲡ[..]ⲧⲫⲉ ϯϧⲁⲕⲓ ⲛⲧⲉ
ⲧ..
Ⲟⲩⲟϥ ⲁ[ⲩ]ⲓ ⲙⲛ ⲉⲃⲟⲩⲁϩ ⲉϧⲟⲗ ϧⲁ-
10 ϫⲱϥ ⲉⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲟⲉ [ⲙ̄-
ⲙⲟϥ = ⲁⲩⲧⲁⲙⲟϥ ⲉ̄ ϯⲡⲟⲗ[ⲓⲥ
ⲛ̄ⲧⲉ ⲙⲛ ⲉⲃⲟⲩⲁϩ = ⲉⲥⲧⲟⲧⲥ
ⲛ̄ⲟⲩϧ ⲉⲓ ⲱⲛⲓ ⲙ̄ⲙⲛⲓ = ⲉⲥ-
ⲉⲣⲟⲧⲱⲓⲛⲓ ⲉⲣⲟⲧⲉ ⲫⲣⲙ ⲛ̄ⲟⲩ-
15 ⲟϧⲁ ⲛ̄ⲕⲱϧ ⲛ̄-
ⲥ[ⲟⲛ]
Ⲟⲩⲟ[ϥ ⲁ]ⲅⲱⲗϥ ⲛ̄ϫⲉ ⲡⲓⲁⲩⲧⲉⲗⲟⲥ
ⲁϥⲧ[ⲁⲙ]ⲟϥ ⲉ ⲟⲩⲡⲓⲱϯ ⲛ̄ⲛⲓ ⲉϥ-
ⲧⲁⲓⲛ[ⲟ]ⲩⲧ ⲙ̄ⲙⲁⲱⲱ = ⲉϥⲧⲟⲧⲥ
20 ⲛ̄ⲱⲟⲩⲓ ⲛ̄ⲁⲟⲩ ⲛ̄ⲁϧⲁⲛ = ⲉⲥ-
ⲥⲉⲧ ⲁⲕⲧⲓⲙ ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲉ̄-
ϧⲟⲗ
Ⲉⲣⲉ ⲡⲓⲛⲓ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲟ̄ⲓ ⲛ̄ⲥⲧⲟ-
ⲁ ⲥⲧⲟ̄ⲁ = ⲉⲩⲥⲉⲧ ⲁⲕⲧⲓⲙ
25 ⲛ̄ⲟⲩⲱⲓⲛⲓ ⲉ̄ϧⲟⲗ = ⲉⲣⲉ ⲡⲓ-
ⲥⲧ[ⲩ]ⲗⲗⲟⲥ ⲉⲧ ⲥⲁ ⲣⲏⲥ ⲙ̄ⲡⲛⲓ
ⲉⲩⲟⲓ ⲛ̄ⲍⲉ = ⲟⲩⲟⲛ ⲕⲉⲍⲉ
ⲥⲁ ϧⲛⲧ ⲙ̄ⲡⲓⲛⲓ = ⲟⲩⲟϥ ⲕⲉ-
ⲍⲉ ⲛ̄ⲥⲧⲩⲗⲗⲁⲟⲥ ⲥⲁ ⲡⲉⲓⲉϧⲧ ⲙ̄-
30 ⲡⲛⲓ ⲥⲁϧⲣⲏ ϫⲉ ⲙ̄ⲡⲛⲓ ⲉⲩ-
ⲧⲁϫⲣⲛⲟⲩⲧ = ⲛ̄ϫⲉ ⲟ̄ ⲛ̄ⲥⲧⲩⲗⲗⲟⲥ
ⲉⲩⲧⲁⲓⲛⲟⲩⲧ = ⲛⲁϥⲕⲏⲧ ⲡⲉ
ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ =

ⲛⲏ

ⲁⲓϫⲟⲩⲱⲧ ⲥⲁ ⲡⲉⲓⲉϧⲧ ⲡⲉ
ⲁⲓⲛⲁⲩ ⲉ̄ ⲟⲩⲡⲓⲱϯ ⲛ̄ⲑⲟⲣⲟⲛ[ⲟⲥ
ⲉⲩⲥⲟⲥⲓ ⲙ̄ⲙⲁⲱⲱ ⲉ̄ⲣ[ⲉ ⲟⲩ-
ⲟⲛ ⲓⲏ̄ ⲛ̄ⲧⲱⲧⲉⲣ ⲙ̄ⲙⲟϥ = ⲱⲁ-
5 ⲧⲉⲕⲱⲉ ⲉ ⲡⲱⲱⲓ ⲉ ⲡⲓⲑⲣⲟ =
ⲛⲟⲥ
Ⲟⲩⲡⲓⲱϯ ⲅⲁⲣ ⲡⲉ ⲡⲧⲁⲓ̈ⲟ ⲙ̄[ⲡⲓⲑⲣⲟ-
ⲛⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲡⲉ[ⲙ ⲡ]ⲉϥ-
ⲧ]ⲱⲧⲉⲣ = ⲟⲩⲟϥ ⲡⲉ [ⲟ]ⲩⲟⲛ ⲟⲩ-
10 ⲡⲓ]ⲱϯ ⲛ̄ⲱⲟⲩ ⲕⲱϯ ⲉⲣⲟϥ = ⲉ̄-
ⲣⲉ ⲟⲩⲟⲛ ϩⲁⲡⲡⲓⲱϯ ⲛ̄ⲑⲱⲱⲙⲛ
ⲟⲓ ⲛ̄ϫⲗⲟⲙ ⲉ̄ⲣⲟϥ ⲙ̄ⲡⲕⲱϯ
ⲉⲧⲟⲡⲧ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲉⲧⲛⲁ-
ⲡⲉⲩ =
15 Ⲟⲩⲟϥ ⲉ̄ⲣⲉ ⲡⲥⲑⲟⲓⲡⲟⲉⲓ ⲛ̄ⲡⲓⲱ-
ⲱⲙⲛ ⲡⲟⲧⲉⲙ ⲙ̄ⲙⲁⲱⲱ ⲟⲩⲟϥ
ⲁⲓⲛⲁⲩ ⲉ ⲟⲩⲟⲣⲡⲛⲓ ⲛ̄[ⲛⲟⲩ]ϯ
ϫⲛ ϩⲓϫⲉⲛ ⲡⲓⲟⲣⲟⲡⲟ[ⲥ =] ⲟⲩⲟϥ
ⲁⲓⲛⲁⲩ ⲉ̄ ϫⲗⲟ⟨ⲙ⟩ ⲏ̄ ⲙⲙⲁⲣ[ⲫⲁ]ⲣⲓⲧⲏⲥ
20 ϫⲛ ϩⲓϫⲉⲛ ⲡⲓⲟⲣⲟⲡⲟ[ⲥ =] ⲁⲓ-
ϫⲟⲩⲱⲧ ⲟⲛ ⲁⲓⲛⲁⲩ ⲉ ⲡⲓⲥⲧⲩ-
ⲗⲗⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲥⲧⲟⲁ̄ = ⲉⲣⲉ ⲟⲩ-
ⲟⲛ ⲛ̄ⲑⲟⲣⲟⲛⲟⲥ ⲥⲁ ⲡⲉⲓⲉϧⲧ ⲙ̄ⲡⲓ-
ⲥⲧⲩⲗⲗⲟⲥ = ⲡⲓⲥⲧⲩⲗⲟⲥ ⲟⲩⲁⲓ
25 ⲕⲁⲧⲁ ⲥⲫⲓⲣ ⲙ̄ⲡⲓⲥⲧⲩⲗ-
ⲗⲟⲥ
Ⲛⲁⲩⲫⲟⲣϣ ⲡⲉ ϧⲉⲛ ⲟⲩⲧⲁⲓ̈[ⲟ] ⲟⲩⲟϥ
ⲉⲣⲉ ⲟⲩϫⲗⲟⲙ ⲙ̄ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ
ϧⲉⲛ ⲡⲓⲟⲣⲟⲡⲟⲥ = ⲡⲓⲟⲣⲟⲡⲟⲥ
30 ⲟⲩⲟϥ ⲡⲁⲣⲉ ⲟⲩⲡⲓⲱϯ ⲛ̄ⲑⲱⲱⲙⲛ
ⲣⲏⲧ ⲡⲉ ⲕⲁⲧⲁ ⲉⲣⲟⲡⲟⲥ = ⲉⲣⲉ
ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛ̄ⲡⲓⲧⲁⲣ ⲫⲟⲣϣ
ⲉϧⲟⲗ ϩⲓϫⲉⲛ ⲡⲓⲟⲣⲟⲡⲟⲥ
Ⲁⲛⲟⲕ ⲛⲁⲛⲥⲓ ⲁⲓⲛⲁⲩ ⲉ̄ ⲟⲩⲗⲟⲩⲧⲏⲣ

[×] p. 81 [×][The *dux* commanded] them to remove the holy ones to the prison until the next day. And in the middle of the night the Angel of the Lord came and carried the holy Paêsi aloft into Heaven and showed him . . . [of] Heaven, the city of . . . And the pure ones came forth to meet him and greeted him. They showed him the city of the pure ones, which was of gold and precious stones, shining more than the sun a thousand times. And the Angel . . . him and showed him a great house, exceeding glorious, made of stones of many colours, and flashing forth rays of light. That house had porticoes which flashed forth light. The pillars on the south side of the house were sixty; another sixty were on the north side of the house, and another sixty pillars on the east side of the house. Beneath[1] the house were seventy strong and glorious pillars; and it was built
[×] p. 82 like a Church. [×]I[2] looked towards the east and saw a great throne, very high: it had twelve steps, until one came up to the throne. And great was the splendor of that throne with its steps; and a great glory surrounded it. There were great trees shading it[3] round about, bearing good fruit: and the smell of the trees was exceeding sweet. And I saw a scepter of gold upon the throne, and I saw two crowns of pearl upon the throne. I looked also and saw the pillars of the portico, and there was a throne to the east of the colonnade, one colonnade beside the other.[4] They (the thrones ?) rose up in splendor; and there was a crown of pearl on each of the thrones. And there was a great tree planted near the throne, each one of its branches spread out over the throne . . .

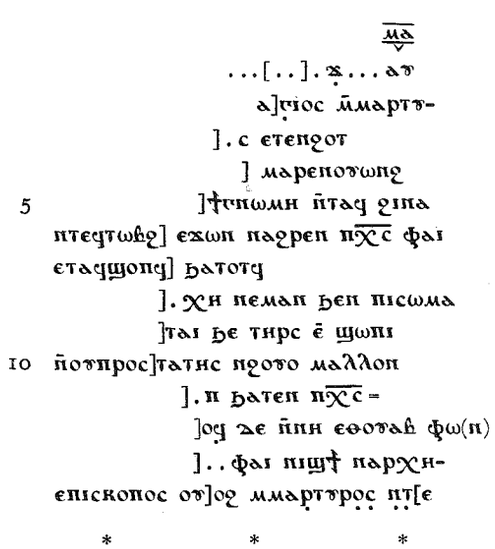
And I, Paêsi, saw a laver . . .

1 *i.e.* supporting the house. 2 From here onwards the description is attributed to Paêsi himself (see l. 34).
3 Lit. 'crowning it.' 4 The meaning is obscure.

XXII. THE MARTYRDOM OF PETER OF ALEXANDRIA

Parchment. Fragment (Cairo, no. 50), 17 × 15.7 cm., from the upper and outer part of a leaf paged $\overline{\text{ⲙⲁ}}$, $\overline{\text{ⲙⲃ}}$. For the hand, which is somewhat small, cp. Hyvernat, *Album*, Plate XLI, ii.

The text is part of the peroration and conclusion of an Encomium on an Archbishop and Martyr ($\overline{\text{ⲙⲁ}}$ ll. 13 f., $\overline{\text{ⲙⲃ}}$ ll. 10 f.) who is almost certainly Peter I of Alexandria (300–311 A.D.). It does not however belong either to the *Panegyric* or to the *Martyrdom* of Peter already published.[1]



$\overline{\text{ⲙⲁ}}$

...[..].ⲍ...ⲁⲩ
ⲁ]ⲩⲓⲟⲥ ⲙ̄ⲙⲁⲣⲧⲩ-
].ⲥ ⲉⲧⲉⲛⲟⲩ
] ⲙⲁⲣⲉⲛⲟⲩⲱⲛⲍ
]ⲧⲛⲱⲙⲏ ⲛ̄ⲧⲁⲩ ⲭⲓⲛⲁ
ⲛⲧⲉⲩⲧⲱⲃⲍ] ⲉⲭⲱⲛ ⲛⲁⲣⲉⲛ ⲡⲭ̄ⲥ ⲫⲁⲓ
ⲉⲧⲁⲩⲙⲟⲛⲩ] ⲃⲁⲧⲟⲩ
].ⲭⲏ ⲛⲉⲙⲁⲛ ⲃⲉⲛ ⲡⲓⲥⲱⲙⲁ
]ⲧⲁⲓ ⲃⲉ ⲧⲏⲣⲥ ⲉ̄ ⲙⲙⲟⲓ
ⲛ̄ⲟⲩⲛⲣⲟⲥ]ⲧⲁⲧⲏⲥ ⲛⲣⲟⲩⲟ ⲙⲁⲗⲗⲟⲛ
].ⲛ ⲃⲁⲧⲉⲛ ⲡⲭ̄ⲥ =
]ⲟⲩ ⲁⲉ ⲛ̄ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲫⲱ(ⲛ)
]..ⲫⲁⲓ ⲛⲓⲙ̄ⲧ̄ ⲛⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩ]ⲟⲩ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̄ⲧ[ⲉ

* * *

$\overline{\text{ⲙⲃ}}$

ⲛⲁⲉ ⲛⲓⲥ[.]ⲩⲣⲏⲧ[
Ⲡⲓⲙⲁⲓⲛⲟⲩⲧ̄ ⲁⲉ [.].ⲟ.[
ⲁⲟⲩⲙⲧ ⲉ̄ ⲡⲱⲟⲩ [
ⲡⲣⲟⲥ ⲟⲩⲥⲛⲟⲩ ⲛ̄[
ⲁⲩⲙⲱⲛⲓ ⲉⲩⲭⲟⲩⲙⲧ[ⲉ̄ ⲡⲙⲱⲓ
ⲛ̄ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̄ⲥⲁ ⲡ[ⲱⲟⲩ ⲛ̄ⲧⲉ ⲟⲙⲉⲧ-
ⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲛⲟⲩⲓ̈ =
Ⲑⲁⲓ ⲉ̄ⲥⲉⲙⲱⲛⲓ ⲛⲁⲛ ⲧⲏⲣⲟ[ⲩ . . .
ⲙ̄ⲙⲟⲥ ⲭⲓⲧⲉⲛ ⲛⲓⲧ̄ⲭⲟ ⲡ[ⲧⲉ ⲡⲓⲁ̄ⲩⲓⲟⲥ ⲛ-
ⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟ[ⲩⲟⲩ ⲙ̄ⲙⲁⲣⲧⲩ-
ⲣⲟⲥ ⲛ̄ⲧⲉ ⲡⲭ̄ⲥ ⲁⲃⲃⲁ ⲡ[ⲉⲧⲣⲟⲥ ⲛⲉⲙ
ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ
Ⲉⲩⲱⲟⲩ ⲙ̄ⲫⲓⲱⲧ ⲛ[ⲉⲙ ⲡⲙⲏⲣⲓ ⲛⲉⲙ
ⲡⲓⲛⲛⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̄ⲣⲉ[ⲭⲧⲁⲙⲃⲟ ⲟⲩⲟⲩ
ⲛ̄ⲟⲙⲟⲟⲩⲥⲓⲟⲩ ⲛⲉⲙⲁ[ⲩ ⲧ̄ⲛⲟⲩ ⲛⲉⲙ
[ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲱⲁ ⲉⲛⲉⲩ ⲛ̄ⲧⲉ]
[ⲛⲓⲉⲛⲉⲩ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ.]

×. . . the holy Martyr. . . faithful. . . Let us show forth. . . his will, that he may pray for us in the presence of the Christ Who hath taken him to Himself. . . while he was with us in the body. . . in all this manner to become an advocate, nay rather an. . . in the presence of the Christ. . . the holy ones poured (?). . . this great Archbishop and Martyr of. . . × *Recto*

×. . . But the lover of God [was ever?] looking to the Glory [which is not] for a time, [but was] looking up at all times to the glory of the Kingdom of Heaven. May this Kingdom become (the possession) of us all [who seek for?] it, through the prayers of the holy Archbishop and Martyr of Christ, Abba Peter, and of all the Saints; glorifying the Father and the Son and the Holy Spirit, the Giver of Life, Who is consubstantial with Him, now and at all times and forever and ever, Amen. × *Verso*

1 Hyvernat, *Les Actes des Martyres*, pp. 247 ff., 263 ff.

XXIII. TEXTS RELATING TO SAINT MACARIUS

A. *Four Odes on Saint Macarius.*

Odes I–II. Paper. Two leaves, numbered —ⲛ, —ⲡⲁ and measuring 26 × 17.5 cm., from a fourteenth century MS. (Cairo, no. 93, Group 2 c) containing a collection of Hymns or Doxologies on Saints and Martyrs.[1] For the general style and script compare Plate XXIII A.

The first Ode is based on a passage in the Coptic *Life of Macarius*[2] which is worked up with more literary skill than is usual in compositions of this kind. The conclusion is missing, but there remain fifteen stanzas, written as paragraphs, each containing four short verses or lines carefully distinguished by circular red stops.

The second Ode, entitled "Abba Makari and his Children," is complete save for the last two lines of the final stanza, which are supplied below from the Vatican *Theotokia* (*Cod. Vat. Copt.* XXXVIII, fos. ⲥⲙⲉ *verso*—ⲥⲙⲍ *recto*). The more important variants of the Vatican text are noted below.[3] The first six stanzas deal with the four-headed Cherubim[4] who guarded Macarius and who is interpreted as symbolizing the Founders of the Four Monasteries of Shiêt.[5] The last four stanzas (which in the Curzon *Theotokia*[6] alone appear under the above title) briefly notice the worthies of Shiêt, Moses the Black, the Forty-nine Martyrs. Each of the ten stanzas is divided by stops into four lines of somewhat greater length than those in the foregoing Ode.

Odes III–IV. Paper. Two leaves, 24.5 × 16.5 cm., numbered ⲡⲍ, ⲡⲏ, from the *Difnâr* described below (No. XXXVIII F). For the style and script compare Plate XVIII B.

Two complete and successive Odes to Saint Macarius, composed for the melodies 'Batos' and 'Adam' respectively, and appointed for use on Phamenôth 27 (the Commemoration of Saint Macarius). The first four stanzas of the first Ode are also extant in a parchment leaf from a smaller book of hymns (below, No. XXXVIII G). They are there preceded by the following rubric: ⲥⲟⲩ ⲓⲍ̅ ⲙ̅ⲙⲉⲥⲱⲣⲏ-ⲛⲁⲓⲙⲓ ⲉ̀ⲃⲟⲩⲛ ⲛⲧⲉ ⲡⲗⲁⲙⲯⲁⲛⲟⲛ ⲙ̅ⲡⲉⲛⲓⲱⲧ ⲁ̅ⲃ̅ⲃ̅ⲁ ⲙⲁⲕⲁⲣⲓ (*red*) ⲉ̀ⲃⲟⲩⲛ ⲉ̀ ⲯⲓⲛⲧ ✣ ⲉⲩⲭⲱ ⲙⲁⲣⲟⲩⲥⲁⲥϥ ✣ ⲥ ⲡⲓⲁ̀ⲕⲁⲣⲱⲛ (*black*) ⲯⲁⲗⲓ ⲏⲭ(ⲟⲥ) ⲃⲁⲧⲟⲥ- (*red*); *i.e.* the hymn was also used on Mesôrê 19, the Feast of the Translation of Saint Macarius. The variant readings of this second copy are added at the foot of the complete text and are distinguished by the symbol *P*. Ode III originally ended with the fifth stanza; but the appended stanzas are in no way distinguished in the MS.

1 These and other leaves of the same character are identical in script, material, size, and style with a group of leaves from the *Theotokia* found in 1921. Probably there were two volumes supplementary to the *Theotokia* containing these Doxologies.

2 *A.M.G.* XXV, p. 93.

3 I am indebted to Dr De Lacy O'Leary for a copy of the Vatican text.

4 As usual, 'Cherubim' is treated as a singular. In *A.M.G.* XXV, 72 the 'Cherubim' is described as having six wings and many-eyed. For the archaeological value of the first part of this Ode see *A.A.C.M.* I, iv, § 5, and below, p. 122, note 2.

5 On the Four Monasteries see *H.N.S.* I, § vii.

6 Curzon MSS., no. 131, fo. 112[a] (I owe this reference to W. E. Crum).

Ode I.

ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲡⲛⲩ☦

☦ ⲓⲛⲧⲉ ⲡⲱⲟⲩ • ⲁⲫⲱⲱⲛⲓ ⲛⲉⲙ
ⲡⲓⲫⲙⲛⲓ • ⲡⲓⲡⲛⲩ☦ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ •
ⲡⲓⲡⲁⲧⲟⲫⲟⲣⲟⲥ ⸗——
Ⲁⲫⲟⲱⲩ ⲅⲁⲣ ⲉⲣⲟⲩ • ⲡⲟⲩϫⲟⲙ ⲉⲥⲟⲩⲁϩ •
ⲉⲧⲉ ⲡⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲛⲉ • ⲓⲥϫⲉⲛ ☦ⲁⲣϫⲏ •
Ⲉⲩⲣⲉⲙⲥⲓ ⲛⲟⲩⲉⲣⲟⲟⲩ • ϧⲉⲛ ⲡⲓⲥⲡⲉ-
ⲗⲉⲱⲛ • ⲉⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ • ϧⲉⲛ ⲡⲓ-
ⲅⲣⲁⲫⲏ ⲉⲃⲟⲩⲁϩ ⸗——
Ⲁⲩⲟⲩⲟⲛϥ ⲉⲣⲟϥ • ⲓⲛⲉ ⲡⲓϫⲉⲣⲟⲩ-
ⲃⲓⲙ • ⲁⲩⲥⲁϫⲓ ⲛⲉⲙⲁϥ • ⲙ̄ⲡⲁⲓ ⲣⲏ-
☦ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⸗——
Ⲭⲉ ⲁⲛⲁⲩ ⲉⲣⲟⲕ ⲙⲁⲕⲁⲣⲓ • ⲙⲡⲉⲣⲥⲓⲥⲓ
ⲛϧⲏⲧ • ⲓⲧⲉⲕⲧⲁⲕⲟ ⲙⲡⲉⲕϧⲩⲥⲓ •
ⲉⲟⲩⲉ ⲡⲱⲟⲩ ⲛⲛⲓⲣⲱⲙⲓ ⸗——
Ⲁⲕϣⲁⲛϩⲱⲕ ⲉⲃⲟⲗ • ⲛⲛⲓⲁⲣⲉⲧⲏ ⲧⲏ-
ⲣⲟⲩ • ⲁϩⲟⲥ ϧⲉⲛ ⲡⲉⲕϩⲏⲧ • ϫⲉ ⲁ-
ⲛⲟⲕ ⲟⲩⲣⲉⲩⲉⲣⲡⲟϧⲓ ⸗ • • ——
Ⲁⲛⲁⲩ ⲉ̀ ⲡⲉⲕⲓⲁϩⲁⲗⲟⲗⲓ ⲙⲁⲕⲁⲣⲓ • ϫⲉ ⲁϥ-[1]
ϧⲱⲛⲧ ⲉ̀ ϫⲱⲕ ⲉⲃⲟⲗ • ⲙⲡⲉⲣϫⲱ
ⲛⲛⲓϧⲁϣⲟⲣ ⲉⲧϩⲟⲩⲟⲧ ⲉ ⲧⲁⲕⲟ ⲙ̄-
ⲡⲉⲕⲟⲩⲧⲁϩ ⸗——

[1] Page-heading: ⲡⲁ ⟨cross⟩ ⲡⲟⲩ☦

Ⲁⲛⲁⲩ ⲉ ⲡⲉⲕϣⲱⲛⲓ ⲙⲁⲕⲁⲣⲓ • ϫⲉ ϥⲟⲡⲧ
ⲛ̀(ⲛⲓ)ⲕⲁⲣⲡⲟⲥ • ⲙⲡⲉⲣϫⲁ ⲡⲓϩⲁⲗⲁ☦ ⲛ-
ⲧⲉ ⲧϥⲉ • ⲉ̀ ⲥⲱⲕ ⲙⲡⲉϥⲟⲩⲧⲁϩ
Ⲁⲛⲁⲩ ⲉ̀ ⲡⲉⲕⲁ̀ϩⲟ ⲙⲁⲕⲁⲣⲓ • ϫⲉ ϥⲙⲉϩ
ⲛⲁ̀ⲥⲁⲫⲟⲛ • ⲙⲡⲉⲣϫⲱ ⲛⲛⲓⲥⲓⲛⲱⲟⲩⲧ •
ⲉ̀ ⲣⲓϣⲁⲧⲥ ⲉⲣⲟϥ ⸗——
Ⲁⲛⲁⲩ ⲉ̀ ⲡⲉϫⲁⲟⲓ ⲙⲁⲕⲁⲣⲓ • ϫⲉ ϥⲟⲡⲧ
ⲡϫⲣⲏⲙⲁ ⲛⲟⲩⲣⲟ • ⲙⲡⲉⲣϫⲱ ⲛⲛⲓ-
ⲣⲱⲓⲙⲓ ⲛⲧⲉ ϥⲓⲟⲙ • ⲉ̀ ⲱⲙⲥϥ ⲉ̀ ⲡⲉⲥⲏⲧ •
Ⲁⲛⲁⲩ ⲉ̀ ⲡⲉⲕϩⲏⲓ ⲙⲁⲕⲁⲣⲓ • ⲉⲧ ⲁⲕⲟⲩ-
ⲁϥ ⲧⲟⲧⲕ ⲉ̀ϫⲱϥ • ⲙⲡⲉⲣϫⲟⲩⲱⲧ ⲉ[1] ... •
ⲧⲁⲣⲉϥⲱⲱⲛⲓ ⲉⲧⲕⲱⲗϫ ⸗——
Ⲥⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲁⲓ • ⲛⲧⲉ ⲁⲃⲃⲁ
ⲙⲁⲕⲁⲣⲓ • ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲧⲣⲓⲙⲓ •
ⲙⲡⲁⲓ ⲣⲏ☦ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⸗——
Ⲭ]ⲉ ⲁⲱ ⲛⲉ ⲡⲁϭⲓⲥⲓ ⲛϧⲏⲧ • ⲁⲛⲟⲕ ϧⲁ
ⲡⲓⲣⲉϥⲉⲣⲡⲟϧⲓ • ⲉⲧ ⲁ ⲡⲓⲡⲛⲁ ⲉⲧⲣⲱⲟⲩ
ⲧⲁⲕⲟ ⲛⲧⲁⲯⲩⲭⲏ ⸗——
Ⲁⲱ ⲛⲉ ⲡⲁϭⲓⲥⲓ ⲛϧⲏⲧ • ⲁⲛⲟⲕ ϧⲁ ⲡⲓ-
ⲣⲉϥⲉⲣⲡⲟϧⲓ • ⲙ̄ⲡⲓⲱⲉⲛ ϧⲓⲥⲓ ⲁ-
ⲛⲟⲕ • ⲛⲉⲙ ⲟⲩⲥⲟⲛ ⲉⲛⲉϥ • ‖ ——
Ⲥⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲁⲓ • ⲛⲁⲉ ⲡⲓϫⲉ-
ⲣⲟⲩⲃⲓⲙ • ⲁϥⲱⲟⲩⲱⲟⲩ ⲉ̀ϫⲱϥ

[1] ϵ is added by the 1st hand to the right arm of τ: above are traces of an illegible addition.

Abba Makari the Great.

The God of Glory was with the just one, the Great Abba Makari, the Spirit-bearer,
For He assigned unto him a holy Power, even the Cherubim, from the beginning.
Whilst he was sitting one day in the cave, meditating upon the Holy Scriptures,
There appeared unto him the Cherubim and spake with him on this wise, saying:
"Look to thyself, Makari, be not proud of heart: lose not thy labor because of the glory of men.
"When thou hast fulfilled all the virtues, say in thine heart: 'I am a sinner.'...
"×Look to thy vineyard, Makari, for it is near the vintage:[1] let not mischievous foxes destroy its fruit. × fo. 80
"Look to thy tree, Makari, for it beareth fruit: let not the fowls of the air spoil its fruit.
"Look to thy treasury, Makari, for it is full of good things: let not thieves break into it.
"Look to thy ship, Makari, for it is full of royal treasures: let not the waves of the sea overwhelm it.
"Look to thy plough, Makari, to which thou hast set thy hand; look not aside to that which maketh it (?) become crooked."
When Abba Makari heard these words, he cried out, weeping, and spake on this manner:
"What is my pride of heart, sinner that I am, when evil spirits corrupt my soul?
"What is my pride of heart, sinner that I am? I have not labored with a brother[2] at any time."
When the Cherubim heard this, he commended him...

* * * * * *

1 Or (less probably) 'it is nigh to ending (perishing).'

2 *i.e.* 'I have never spent pains over a brother.'

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Ode II.

ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ ⲃⲁⲧ(ⲟⲥ)[1]

ⲡⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲏⲛ ⲉⲣⲟⲕ ·
ⲡⲁⲱⲧ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ·
ϣⲁⲧⲉϥⲛⲕ ⲉ ⲛⲁⲓ ϣⲁⲉⲓ ·
ⲉⲫⲟⲓ ⲛⲍ ⲙⲡⲣⲟⲥⲱⲡⲟⲛ ·
Ⲟⲩⲟ ⲙⲙⲟⲧ ⲛⲉⲙ ⲟⲩⲟ ⲙⲙⲁⲥⲓ ·
ⲟⲩⲟ ⲡⲣⲱⲙⲓ ⲛⲉⲙ ⲟⲩⲟ ⲛⲡⲁⲛⲧⲟⲥ ·
ⲫⲁⲓ ⲛⲉ ⲡⲧⲩⲡⲟⲥ ⲙⲡⲓϫⲉⲣⲟⲩⲃⲓⲙ ·
ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲛ̀ⲧⲩⲣⲁⲫⲏ ·
Ⲥⲓⲛⲁⲓⲛⲓ ⲙⲡⲓⲣⲟ ⲙⲙⲟⲧ ⲉⲭⲉⲛ
ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ · ⲍⲉ ⲁϥ-
ϣⲱⲡⲓ ⲛ̀ⲟⲩⲙⲟⲧ ⲛ̀ϫⲱⲣⲓ[2] · ⲟⲩⲃ̀ⲏ
ⲡⲓⲡⲛⲁ ⲙⲡⲟⲛⲏⲣⲟⲛ · ⲝ
Ⲥⲓⲛⲁⲓⲛⲓ ⲙⲡⲓⲣⲟ ⲙⲙⲁⲥⲓ · ⲉⲭⲉⲛ ⲡⲉ(ⲛ-)
ⲓⲱⲧ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ · ⲍⲉ ⲛⲟⲟϥ
ⲁϥⲥⲟ ⲙⲡⲓϣⲉ ⲉ ⲡϣⲟⲩⲱⲟⲩ · ϣⲁ(ⲛ-)[3]
ⲧⲉⲩⲣⲱⲧ[4] ⲁϥϯ ⲕⲁⲣⲡⲟⲥ · ⲝ——
Ⲥⲓⲛⲁⲓⲛⲓ ⲙⲡⲓⲣⲟ ⲡⲣⲱⲙⲓ · ⲉⲭⲉⲛ
ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓϣⲟⲓ · ⲍⲉ ⲛⲟⲟϥ
ⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲡⲭⲥ · ⲙⲫⲣⲏϯ ⲙ-
ⲙⲱⲩⲥⲏⲥ ⲛⲓⲡⲟⲙⲟⲉⲉⲧⲏⲥ · ⲝ——

[1] red. ⲛⲉⲙ ⲡⲏ ⲉⲑ(ⲟⲩⲁⲃ), *Vat.* [2] ⲉϥⲣⲉⲙϥⲉⲙ, *Vat.*
[3] p. ⲡⲁ begins. [4] ⲉⲧϣⲟⲩⲱⲟⲩ ⲁϥϧⲓⲣⲓ ⲉ̀ⲃⲟⲗ, *Vat.*

Ⲥⲓⲛⲁⲓⲛⲓ ⲙⲡⲓⲣⲟ ⲛ̀ⲡⲁⲏⲧⲟⲥ · ⲉⲭⲉ(ⲛ)
ⲛⲉⲛⲓⲟϯ ⲛ̀ⲣⲱⲙⲉⲟⲥ · ⲍⲉ ⲛⲟⲟⲩ
ⲁⲩⲥⲓ ⲛ̀ϧⲁⲛⲧⲉⲣⲟ ⲛ̀ⲭⲣⲱⲙ · ⲁⲩⲉⲣ
ⲥⲁϧⲟⲩⲛ ⲉ̀ ⲛⲁⲓ ϣⲁⲉⲓ ·
Ⲓⲥ ⲙⲱⲩⲥ ⲡⲓϫⲁⲙ ϩⲱϥ · ⲁϥⲓ ⲉ̀ϧⲟⲩ(ⲛ)
ⲉ ⲛⲁⲓ ϣⲁⲉⲓ · ⲁⲫⲉⲣⲫⲟⲣⲓⲛ ⲙ̀-
ⲡⲓϫⲗⲟⲙ ⲛ̀ⲁⲁⲗⲱⲙ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲁ
Ⲡⲓⲙⲱ ⲙ̀ⲫ̄ · ⲡⲓⲣⲉⲗⲗⲟⲓ ⲛ̀ⲧⲉ
ⲡⲓϣⲁⲉⲓ · ⲁⲩϣⲟⲛ ⲙ̀ⲡⲟⲩ-
ⲥⲛⲟϥ ⲉ̀ⲃⲟⲗ[1] · ϩⲓⲙⲉⲛ ϯⲡⲉⲧⲣⲁ ⲛ̀-
ⲧⲉ ⲡⲓⲁ̀ⲙⲟⲩⲛ · ⲝ——
Ⲫⲁⲥⲓⲁ ⲉⲗⲗⲁⲣⲓⲁ ϯⲁⲥⲓⲁ ⲁⲛⲁⲥⲧⲁ-
ⲥⲓⲁ · ϯⲁⲥⲓⲁ ⲁⲣⲓⲯⲓⲙⲁ · ⲡⲓϣⲉ-
ⲗⲉⲧ ⲛ̀ⲧⲉ ⲡⲭⲥ · ⲝ——
Ⲛⲓⲧⲟⲡⲟⲥ ⲉⲧ ⲁⲕⲥⲉⲙⲡⲓⲧⲟⲩ · ⲡⲁ-
ⲱⲧ ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ · ⲥⲉⲛⲁⲕⲛ(ⲏ) ⲁⲛ
[ⲉⲩϯ ⲟⲩⲧⲁϩ · ϣⲁ ⲧⲥⲩⲛⲧⲉⲗⲓⲁ ⲛⲧⲉ
ⲛⲁⲓ ⲉ̀ⲛⲉϩ ·
Ⲧⲱϧϩ ⲙ̀ⲡⲟⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϧⲱⲡ · ⲡⲁⲱⲧ
ⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ · ⲛⲉⲙ ⲛⲉⲕ-
ϣⲏⲣⲓ ⲛ̀ⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ · ⲧⲉϥϫ(ⲱ)]

[1] ⲁ ⲡⲓⲃⲁⲣϧⲁⲣⲟⲥ ϧⲱⲧⲉⲃ ⲙ̀ⲙⲱⲟⲩ, *Vat.*

Abba Makari and his Children.

(Melody) 'Batos.'

The Cherubim who abode with thee, my Lord Father, Abba Makari, until he brought thee unto these deserts,[1] had four faces:

A face of a lion and a face of a bull, a face of a man and a face of an eagle. Such is the fashion of the Cherubim according to the word of the Scripture.[2]

I will liken the face of a lion unto our Father Abba Makari; for he became a mighty lion against the evil spirits.

I will liken the face of a bull unto our Father Abba John; for he ˣplanted the tree in the dry ground, till it bare fruit.[3]

I will liken the face of a man unto our Father Abba Pishoi; for he spake with Christ,[4] like Moses the Lawgiver.

I will liken the face of an eagle unto our Roman Fathers; for they received wings of fire and sped into these deserts.[5]

Lo, Moses the Black also came into these deserts: he wore the unfading crown of martyrdom.[6]

The Forty-nine Martyrs, the old men of the deserts—they poured forth their blood upon the Rock of Piamoun.[7]

The holy Ellaria (Hilaria), the holy Anastasia, the holy Aripsima, the brides of Christ.[8]

The Sanctuaries which thou hast established, my Lord Father, Abba Makari, shall not cease to bear fruit until the end of this age.

Pray the Lord for us, my Lord Father, Abba Makari, with thy cross-bearing sons, that He may forgive (us our sins).

1 See *Life of Macarius* (*A.M.G.* xxv, 72 ff.).

2 *Ezekiel* i, 10 (cp. Macarius, *Hom.* i, 1, commenting thereon). In the Haikal of Benjamin at the Mon. of S. Macarius the NE. soffit of the dome is decorated with the painting of a four-headed 'Cherubim.' This doubtless represents the Cherubim of Macarius reputed also (cp. No. xxiii c) to have appeared at the Consecration of this Sanctuary. (See *A.A.C.M.* i, iv, § 5.)

3 Cp. No. xxiv, 2, and see *H.N.S.* i, vii, § 5.

4 See *H.N.S.* i, vii, § 6.

5 The Coptic *Life* of these Saints (Maximus and Domitius) gives a different version of their arrival (*A.M.G.* xxv, 293); but note that the Karet el Mulûk, the hill with which these saints are associated, was formerly known as the Hill of the *Eagle*-Stones.

6 See *H.N.S.* i, x, § 4.

7 *id.*, i, x, § 7, and references there given.

8 *id.*, ii, i, § 3; iv, 2. The connexion of Arepsima with Scetis, however, is obscure. She is commemorated in the *Synax.*, Tût 29 (ed. Basset, pp. 92 ff.), as having been martyred in Armenia. May we conjecture that her body was brought at some date to the Armenian Monastery in Shiêt (on which see *H.N.S.* iv, v, § 4) ?

Odes III–IV.

ⲓ̅ⲁ̅ ⲩ̅ⲥ̅ (*Orn.*) ⲑ̅ⲥ̅ ⲣ̅ⲁ̅

* * *

Ⲥⲟⲩ ⲕ̅ⲍ̅ ⲙ̄ⲡⲓⲁⲃⲟⲧ السَابع
ⲫⲁⲙⲉⲛⲱⲑ ⲡⲓⲁ̀ⲅⲓⲟⲥ والعشرين
ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲃⲁⲧⲟⲥ من برمهات

Ⲡⲁⲣⲟⲩⲟⲩⲛⲟϥ ⲛ̄ⲧⲟⲩⲑⲉⲗⲏⲗ ⁘
ⲛ̄ϫⲉ ⲛⲓϣⲁϥⲉⲩ ⲛ̄ⲧⲉ ϣⲓⲏⲧ ⁘
ⲛ̄ⲥⲉϣⲉϣ[1] ⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉ̄ⲃⲟⲗ ⁘
ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩⲕⲣⲓⲛⲟⲛ ⁘
×ⲣ̅ⲁ̅ ×Ⲛ̄ⲥⲉϩⲱⲥ ⲟⲩⲟϩ ⲛⲥⲉⲥⲙⲟⲩ[2] ⁘
ⲛⲉⲙ ⲡⲓϣⲗⲟⲗ ⲧⲏⲣϥ ⲛ̄ⲛⲓ-
ⲙⲟⲛⲁⲭⲟⲥ[3] ⁘ ⲉϩⲣⲏⲓ ⲉ̄ϫⲉⲛ
ⲡⲉⲕϫⲓⲛⲓ̄ ϣⲁⲣⲟⲛ[4] ⁘ ⲱ̄ ⲡⲓ-
ⲛⲓϣϯ[5] ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⁘
Ϫⲉ ⲟⲩ[ⲏ]ⲓ[6] ⲉⲃⲟⲗϩⲓⲧⲟⲧⲕ ⲁ̄
ⲛ[ⲓϣⲁ]ϥⲉⲩ ⁘ ϣⲱⲡⲓ ⲙⲫⲣⲏ-
ϯ ⲛ̄ϩⲁⲛⲃⲁⲕⲓ[7] ⁘ ⲡⲓⲙⲁ ⲉ̄ⲧⲉ
ⲙ̄ⲙⲟⲛ ⲣⲱⲙⲓ ⲛ̄ϧⲏⲧϥ[8] ⁘ ⲁⲕ-
ⲙⲁϩⲟⲩ[9] ⲛ̄ⲁ̄ⲅⲓⲟⲥ ⲛ̄ⲧⲉ ⲫϯ ⁘
Ⲛⲁⲓ ⲉⲧ ⲁⲕϧⲟⲕⲟⲩ[10] ⲛ̄ϩⲁⲛⲙⲁ-
ⲧⲟⲓ ⁘ ⲛ̄ⲣⲉϥⲙⲓϣⲓ̄ ⲛ̄ⲕⲁⲗⲱⲥ ⁘
ⲟⲩⲃⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̄ⲁ̄ⲡⲟⲥ-
ⲧⲁⲧⲏⲥ ⁘ ⲛⲉⲙ ⲛⲉϥⲛⲟⲩ-
ⲙⲉⲣⲟⲛ ⲉⲧϩⲱⲟⲩ ⁘
Ⲟⲑⲉⲛ ⲧⲉⲛϯϩⲟ ⲉ̄ⲣⲟⲕ ⁘ ϩⲱⲥ
ϣⲏⲣⲓ ⲛ̄ⲧⲉ ⲛⲉⲕⲉⲩ̣ⲭⲏ ⁘ ⲙⲁ-
ϯϩⲟ ⲙ̄ⲡⲟ̅ⲥ̅ ⲉ̄ϩⲣⲏⲓ ⲉ̄ϫⲱⲛ ⁘
ⲛ̄ⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ
ⲉ̄ⲃⲟⲗ ⁘
Ⲫⲁⲙⲉⲛⲱⲑ ⲡⲉ ⲡⲓⲁ̄ⲃⲟⲧ ⁘
×ⲉⲧ ⲁⲕⲉⲙⲧⲟⲛ ⲙ̄ⲙⲟϥ ⲛ̄ϧⲏⲧϥ ⁘
ϧⲉⲛ ⲡⲓⲉ̄ϩⲟⲟⲩ ⲛ̄ⲥⲟⲩ ⲕ̅ⲍ̅ ⁘
Ⲟⲩⲟϩ ϩⲏⲡⲡⲉ ⲁϥⲓ̄ ϣⲁⲣⲟⲕ ⁘
ⲛ̄ϫⲉ ⲡⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲧⲧⲏ ⁘
ⲛⲉⲙ ϩⲁⲛⲭⲱⲣⲟⲥ ⲛ̄ⲁⲅⲅⲉ-
ⲗⲓⲕⲟⲛ ⁘ ⲛⲉⲙ ⲛⲓⲑⲱⲟⲩⲧⲥ
ⲛ̄ⲛⲓⲇⲓⲕⲉⲟⲥ ⁘

Ⲟⲩⲟϩ ⲛⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁⲕ ⁘ ⲙ̄-
ⲫⲣⲏϯ ⲛ̄ⲟⲩⲥⲟⲛ ⲛⲉⲙ ⲡⲉϥ-
ⲥⲟ]ⲛ ⁘ ϫⲉ ⲭⲱⲗⲉⲙ ⲙ̄ⲙⲟⲕ
ϯⲛ]ⲟⲩ ⲉ̄ⲃⲟⲗ ⁘ ϫⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲁⲩ]ϫⲟⲩϣⲧ ⲛⲁϩⲣⲁⲕ ⁘
Ⲟⲩⲟϩ ⲉ̄ⲧⲁⲕⲙⲟϩ ⲉ̄ⲃⲟⲗ ⁘ ϧⲉⲛ
ⲟⲩⲛ]ⲓϣϯ ⲛ̄ⲑⲉⲗⲏⲗ ⁘ ⲡⲉ-
ϫⲁ]ⲕ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⁘ ϯϯ ⲙ̄-
ⲡⲁ]ⲡ̅ⲛ̅ⲁ̅ ⲉ̄ ⲡⲉⲕϫⲓϫ ⁘
Ⲧⲱ]ⲃ̣ϩ

⁘ ~ .. ~ .. ~ .. ~ ⁘

Ⲛⲑ]ⲟϥ ⲟⲛ ⲁⲇⲁⲙ

Ⲛⲑ]ⲟⲕ ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⁘
ⲣ̅ⲃ̅ ×ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⁘
ⲡⲓⲡ̅ⲛ̅ⲁ̅ⲧⲟⲫⲟⲣⲟⲥ ⁘ ⲫⲓ-
ⲱⲧ ⲛ̄ⲛⲓⲙⲟⲛⲁⲭⲟⲥ ⁘
Ⲁⲕϭⲟϫⲓ ⲛ̄ⲕⲁⲗⲱⲥ ⁘ ϧⲉⲛ
ⲡⲓⲥⲧⲁⲇⲓⲟⲛ ⁘ ϣⲁⲛⲧⲉⲕ-
ϭⲓ ⲙ̄ⲡⲓⲑⲱϩⲉⲙ ⁘ ⲛⲧⲉ ⲡⲓ-
ⲇⲓⲡⲛⲟⲛ ⁘
Ⲁⲕϣⲱⲡⲓ ⲛⲁⲛ ⲛ̄ⲧⲩⲡⲟⲥ ⁘
ϧⲉⲛ ⲛⲓⲡⲟⲗⲏⲧⲓⲁ̄ ⁘ ⲛⲉⲙ
ⲛⲓⲡⲣⲟⲥⲉⲩⲭⲏ ⁘ ϧⲉⲛ ⲟⲩϩⲩ-
ⲡⲟⲙⲟⲛⲏ ⁘
Ⲁⲕϣⲱⲡⲓ ⲛ̄ⲟⲩⲡⲓⲥⲧⲟⲥ ⁘ ⲛ̣̄-
ⲃⲱⲕ ⲙ̄ⲥⲁⲃⲉ ⁘ ⲉⲕⲓ̄ⲣⲓ ⲙ̄ⲫ̣[ⲟⲩ-
ⲱϣ ⁘ ⲙ̄ⲡⲉⲕⲟ̅ⲥ̅ ⲛ̄ⲕⲁⲗⲱ̣[ⲥ
Ⲁⲕⲥⲱⲧⲉⲙ ⲉ̄ ϯⲥⲙⲏ ⁘ ϫ[ⲉ ⲕⲁ-
ⲗⲱⲥ ⲁⲕⲓ̄ ⁘ ⲡⲓⲃⲱⲕ ⲉⲑ[ⲛⲁ-
ⲛⲉϥ ⁘ ⲟⲩⲟϩ ⲉ̄ⲧ ⲉⲛϩⲟⲧ̣
Ⲉⲡⲓⲇⲏ ⲁⲕϣⲱⲡⲓ ⁘ ⲉⲕⲉⲛ̣-
ϩⲟⲧ ϧⲉⲛ ϩⲁⲛⲕⲟⲩϫ[ⲓ
ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̄ϧⲟⲩⲛ ⁘ ⲉ̄
ⲫⲣⲁϣⲓ ⲛ̄ⲧⲉ ⲡⲉⲕⲟ̅ⲥ̅ ⁘
⁘ ~ .. ϩⲓⲧⲉⲛ ⲛⲓ ~

[1] ⲟⲩⲟ]ϩ ⲛⲧⲟⲩϣⲉϣ, *P.*
[2] ⲛ̄ϭⲓⲥⲙⲟⲩ, *P.*
[3] ⲛⲧⲉ [ⲛⲓⲙ]ⲟⲛⲁⲭⲟⲥ, *P.*
[4] ϩⲁⲣⲱⲟⲩ, *P.*
[5] [ⲡⲁ]ⲟ̅ⲥ̅ ⲛ̄ⲓⲱⲧ, *P.*
[6] *P* adds ⲅⲁⲣ.
[7] [ϣ]ⲱⲡⲓ ⲙ̄ⲃⲁⲕⲓ, *P.*
[8] ⲛ̄ϧⲏⲧⲟⲩ (*sic*), *P.*
[9] ⲁⲩⲙⲟϩ, *P.*
[10] ⲟⲩⲟϩ ⲁⲕϧⲟⲕⲟⲩ, *P.*

The xxvii Day of the Month Phamenôth.[1] *The holy Abba Makari.*

(Melody) 'Batos.'

Let the deserts of Shiêt rejoice and be glad: let them give forth fragrance like a lily.

Let them sing and give praise with the whole race of the monks for thy coming unto us, O great Abba Makari.

For lo, through thee the desert is become like a city; the place wherein there was no man, thou hast filled with holy men of God.

1 The death-day of S. Macarius. The first hymn was also used on Mesôrê 19, the date of his Translation (see Introductory Note).

Thou didst gird them as soldiers, champions of might against the apostate dragon and his wicked legions.
Wherefore we pray thee, as sons of thy prayers, entreat the Lord for us to forgive us our sins.[1]
Phamenôth was the month wherein thou didst fall asleep, on the seven and twentieth day. . .[2]
And lo, there came unto thee that Cherubim with choirs of angels and the companies of the Just.
And he spake unto thee as a brother with his brother: "Haste thee and come forth; for all these wait for thee."
And when thou wast filled with a great joy, thou didst say: "My Lord Jesus, into Thy hands I commend my spirit."
Pray, etc.

The same again. (Melody) 'Adam.'

A blessed one art thou, Our Father Abba Makari, Bearer of the Spirit, The Father of the Monks.
Nobly didst thou run in the course, until thou didst receive the summons to the banquet.
Thou didst become an example to us in thy discipline, and thy prayers, (and) in thine endurance.
Thou wert a faithful and wise servant, in that thou didst well the will of thy Lord.
Thou didst hear the voice: "Well done, good and faithful servant,
Since thou hast been faithful in small things, enter thou into the joy of thy Lord."
Through the (prayers), etc.

B. *Macarius and the Hieracite.*

Parchment. Two leaves from a single MS. Frag. 1 (*Cod. Tisch.* XXVI, 3), 28 × 20.5 cm., is paged ϥϛ (first page of quire ϛ) and ϥϧ.[3] Frag. 2 (Cairo, no. 58), 29.6 × 21.7 cm., is paged (on the *verso*) ⲡⲓⲁ. The written column measures 20.3 × about 13 cm.: the stops used are = and (occasionally) –. The hand, characterized by its heavy downstrokes (see Plate IX B), is similar to that of No. XXI, Frags. 1 and 5, and may be identical with the hand of Hyvernat, *Album*, Pl. XLIII (late twelfth to early thirteenth century).

The fragments belong to an excerpt from the Coptic version of the *Lausiac History*[4] relating to Macarius (whereof the complete text is extant in *Cod. Vat. Copt.* LIX, 8),[5] and correspond to fos. 156 *verso* and 160 *recto-verso* of that MS. They are here published for comparison with the Greek text published by Preuschen.[6]

Butler rejects the anecdote of the encounter with the Hieracite who denied the Resurrection, but admits the healing of the demoniac boy.[7] Apart from the extracts given by Zoëga, the Vatican text has not been published.

1 What follows is either a distinct hymn or an addition.
2 A line appears to have dropped out of this stanza.
3 See Leipoldt, *l.c.*, p. 409.
4 See Zoëga, *Cat.*, no. LXX (p. 127).
5 I am indebted to W. E. Crum for the loan of photographs of this MS.
6 *Palladius u. Ruffinus*, pp. 124 ff. Our fragments correspond to pp. 126, ll. 6 ff., and 129, l. 23 to p. 130 respectively.
7 *Hist. Laus.* (ed. Butler), ch. XVII.

Frag. 1 (*Cod. Tisch.* XXVI, 3).

ⲍ ⲓⲏⲥ ⲛⲝⲥ ⲫⲍ

ⲁⲓϥ ⲛ[ⲉⲡⲓ]ⲱⲧ = ⲧⲉⲡⲉⲣⲭⲣⲓ-
ⲁ ⲛⲟⲩⲟⲩ ⲛⲧⲱⲃϩ ⲉⲃⲟⲗ-
ϧⲉⲛ ⲡⲙⲩⲟⲕ ⲛⲡⲉⲛϩⲏⲧ
ⲙⲙⲟⲛ ⲥⲁⲁⲓ ⲛⲁⲙⲭⲉⲙⲁⲭⲟⲙ
Ⲥⲧⲁϥⲙⲟⲩϯ ⲟⲩⲛ ⲉⲣⲟϥ ⲁϥⲓ
ⲙⲁⲣⲱⲟⲩ =
Ⲁ ⲡⲓϧⲉⲗⲗⲟ ⲥⲱⲕ ⲉⲭⲱϥ ϧⲉⲛ
ⲟⲩⲥⲁⲕ ⲛⲧⲉ ⲟⲩⲙⲉⲧⲣⲉⲙ-
ⲣⲁⲙⲙ ⲁϥⲉⲣⲁⲥⲡⲁϩⲉⲥⲟⲉ
ⲙⲙⲟϥ =
Ⲡⲉⲭⲉ ⲡⲓⲁⲛⲓⲟⲥ ⲛⲁϥ = ⲭⲉ [ⲉⲑⲉ[1]
ϧⲉ ⲟⲩ ⲙⲁ ⲫⲟⲟⲩ ⲙ̄ⲡⲉ[ⲕ-
ⲛⲁⲩ ⲉⲣⲟⲛ ⲟⲩⲟϩ ⲛⲡ[ⲉⲕ-
ϩⲓ ⲟⲩⲕⲟⲧ ⲉⲣⲟⲛ
Ⲡⲉⲭⲁϥ ⲙ̄ⲡⲓⲁⲛⲓⲟⲥ [ⲭⲉ ⲙⲡⲓ-
ϩⲓ ⲕⲟϯ ⲉⲣⲱⲧⲉ[ⲛ ⲭⲉ ⲡⲉⲧⲉⲛ-
ⲛⲁϩϯ ⲥⲙⲟⲛⲧ ⲁⲛ
Ⲡⲉⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲛ̄[ⲧⲉ ⲫ̄ϯ ⲛⲁϥ
ⲭⲉ ⲡⲉⲕⲛⲁϩϯ [ⲥⲟⲩⲧⲱⲛ ⲛ-
ⲑⲟⲕ = ⲡⲉⲭⲁϥ [ⲛⲁϥ ⲭⲉ ⲥⲟⲩ-
ⲧⲱⲛ ⲉⲙⲁⲩⲱ [ⲉⲙⲁ-
ⲩⲱ =
Ⲡⲉⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁ-
ⲣⲓ ⲛⲁϥ = ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲓⲡⲉⲧ-
ϩⲱⲟⲩ ⲓⲉ ⲡⲓⲕⲱⲗⲁⲭ ⲉⲧⲃⲉ(ⲛ)
ⲛⲉⲛⲛⲁϩϯ ⲁⲛⲟⲛ
Ⲡⲉⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧϩⲱⲟⲩ ⲛⲁϥ

ϥⲏ ⲭⲃ

ⲭⲉ ⲛⲉⲧⲉⲛⲛⲁϩϯ ⲥⲟⲩⲧⲱⲛ ⲁ(ⲛ)
ⲭⲉ ⲧⲉⲧⲉⲛⲭⲱ ⲙⲙⲟⲥ = ⲭⲉ
ⲧⲁⲓ ⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲁⲓⲕⲁⲥ ⲛⲁ-
ⲧⲱⲟⲩⲛⲟⲩ
Ⲫⲁⲓ ⲙⲙⲁⲩⲁⲧϥ ⲁⲛ ⲛⲉ ⲉⲣⲉⲧⲉ(ⲛ-
ⲭⲱ ⲙⲙⲟⲥ = ⲁⲗⲗⲁ ⲧⲉⲧⲉⲛ
ⲭⲱ ⲙⲙⲟⲥ = ⲭⲉ ⲁ ⲡⲙⲏⲣⲓ ⲙ̄-
ⲫ̄ϯ ⲟⲓ ⲥⲁⲣⲝ ⲛⲉⲙ ⲕⲁⲥ ⲛ̄-
ⲣⲱⲙⲓ ⲙ̄ⲡⲉⲛⲣⲏϯ
Ⲟⲩⲟϩ ⲁ ⲡⲓϧⲉⲗⲗⲟ ⲉⲑⲟⲩⲁⲃ
ⲉⲣⲟⲩⲱ ⲛⲁϥ ϧⲉⲛ ⲟⲩⲥⲉⲙ-
ⲛⲓ ⲉⲩⲭⲱ ⲙⲙⲟⲥ = ⲭⲉ ⲓⲥⲭⲉ
ⲁⲛⲟⲛ ⲉⲧⲭⲱ ⲛⲛⲁⲓ ⲉⲃⲟⲗ-
ϩⲓⲧⲟⲧⲉⲛ = ⲓⲉ ⲁⲛⲭⲟⲧⲟⲩ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲛⲕⲁϯ = ⲓⲉ
ⲡⲉ ⲕⲁⲗⲱⲥ ⲡⲉⲕⲭⲉⲙⲁ̄ⲣⲓⲕⲓ
ⲉⲣⲟⲛ
ⲒⲤⲭⲉ ϯⲡⲣⲁⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲉ
ⲉⲧⲁⲥⲧⲛⲓⲧⲟⲩ ⲉⲧⲟⲧⲉⲛ =
ⲓⲉ ⲕⲁⲗⲱⲥ ⲧⲉⲛⲓⲣⲓ ⲙ̄ⲙⲟⲥ =
ⲓⲥⲭⲉ ⲟⲩⲛ ⲁ ⲧⲙⲉⲑⲙⲏ ⲛⲧⲉ
ⲫ̄ϯ ⲟⲩⲱⲱ ⲉ̄ ⲱⲱⲛⲓ ⲙ̄ⲡⲁⲓ
ⲣⲏϯ =
ⲛⲑⲟⲕ ⲛⲓⲙ ⲛⲑⲟⲕ ⲉⲕϯ ⲉ̄ϧⲟⲩ(ⲛ)
ⲉ̄ⲣⲉⲛ ⲛⲓⲑⲱⲱ ⲛ̄ⲧⲉ ⲫ̄ϯ
Ⲃⲓⲛⲁ ⲛ̄ⲧⲁⲱⲧⲉⲙϩⲱⲗ ⲉⲃⲟⲗ

[1] The endings of ll. 11–21 are illegible owing to heavy damp-stain.

×[The Bishop said: "What, then, are we] to do, my Father? We have need of full many prayers from the depth of our hearts: (our) speech (alone) will not prevail."

So when he had called him (*sc.* the heretic), he came unto them. The old man (Macarius) went to meet him with a gentle greeting (?) and kissed him. The holy man said unto him: "Why for so long hast thou not seen us and hast not visited us?" He said unto the holy man: "I have not visited you because your faith agreeth not (with mine)." The man of God said unto him: "Is thy faith right?" He said unto him: "It is right in very deed." Our Father Abba Makari said unto him: "What evil or what error is there in our faith?" The wicked man said unto him: ×"Your faith is not right because ye say that this flesh and these bones shall rise again. And it is not this only that ye say, but ye affirm that the Son of God took the flesh and bones of a man like us." And the holy old man (Macarius) answered him sternly, saying: "If we say this of ourselves, or affirm it of our own reason, then thy complaint against us is sound. (But) if it is the Holy Scripture which gave it us, then we do well in holding it. Since, then, the truth of God is in this wise,[1] who art thou to withstand the ordinance of God? But that I may not proceed [to much discussion with thee, I will tell thee of our belief]."

× (p. 97) (= Preuschen, p. 126, l. 6)

× p. 98

1 Lit. 'wishes to become of this sort.'

Frag. 2 (Cairo, no. 58).

+
ⲟⲥ ⲕⲟⲩⲣⲓⲟⲥ
ⲉϩⲟⲗϩⲁ ⲡⲓⲣⲏ = ⲉⲩⲭⲁⲓ[1]
ⲙⲙⲟⲩ ϩⲓⲧⲉⲛ ⲛⲉϥⲁⲕⲧⲓ(ⲛ)
ⲟⲩⲟϩ ⲛⲧⲉϥⲥⲟⲙⲥ ϩⲓϫⲉⲛ
ⲛⲓⲙⲱⲟⲩ ⲛⲓⲙ ⲉⲧ ⲉⲩϩⲱ-
ⲙⲓ ⲉ̀ϫⲱⲟⲩ
Ⲓⲙ ⲩⲡⲁϫⲱⲗⲕ ⲁⲛ = ϫⲉ ⲁⲩⲱ-
ⲗⲓ ⲛ̀ⲧⲉϥϫⲓⲛ(ⲛ)ⲁⲩ ⲉϩⲟⲗϩⲁ
ⲡⲓⲣⲏ ⲉⲧⲁⲓ ⲙⲙⲟϥ ⲉϩⲟⲗ-
ϩⲓⲧⲉⲛ ⟨ⲛ⟩ⲉⲩⲁⲕⲧⲓⲛ = ⲟⲩ
ⲛⲉ ⲉ̀ⲧⲛⲁⲱⲟⲛⲓ ⲙⲙⲟϥ
ϫⲉ ⲁⲩⲉⲣ ⲁⲧⲥⲱⲧⲉⲙ ⲛⲥⲁ
ⲡⲓⲣⲏ =
Ⲫⲛ ⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲙ̄-
ⲡⲉⲣϫⲱ ⲛⲥⲱⲕ ⲛⲧⲁϫⲓⲛ-
ⲛⲁⲩ ⲛⲧⲉⲕⲥⲟⲙⲥ ϩⲓϫⲉ(ⲛ)
ⲛⲓⲙⲱⲟⲩ ϫⲉ ⲟⲩⲛⲓ ⲛ-
ⲑⲟⲕ ⲁⲛ ⲉⲧⲁⲓ ⲙ̄ⲙⲟⲕ -
ⲁⲗⲗⲁ ⲛ̀ⲁⲁⲕⲧⲓⲛ
ⲛⲉ
Ⲟⲩⲛⲁⲓ ⲣⲏ ϩⲱϥ ⲛⲉ ⲡⲓⲣⲱ-
ⲙⲓ ⲉ̀ⲣⲉ ⲧⲉϥϫⲓⲛⲛⲁⲩ[2] ⲧⲟ-
ⲙⲓ ⲉ̀ ⲫ̄ϯ ⲉϥⲕⲱϯ ⲛⲥⲁ
ⲡⲱⲟⲩ ⲙ̄ⲫ̄ϯ ⲛⲥⲛⲟⲩ ⲛⲓ-
ϩⲉⲛ ⲩⲁϥⲕⲱϯ ⲛⲥⲁ
ⲙⲉⲥⲧⲉ ⲡⲱⲟⲩ ⲛ̀ⲡⲓⲣⲱⲙⲓ
Ⲉⲩⲱⲟⲛ ⲛⲧⲉϥⲣⲓⲕⲓ ϩⲉⲛ ⲡⲱ-
ⲟⲩ

[1] ⲉⲧⲁⲓ, *MS.* [2] ⲛⲉⲥ-, *MS.*

ⲣⲓϩ̄ ⲓⲏⲥ ⲭ̄ⲥ
ⲛⲡⲓⲣⲱⲙⲓ ⲩⲁϥⲣⲉⲓ ⲉϩⲟⲗ
ϩⲁ ⲡⲱⲟⲩ ⲙ̄ⲫ̄ϯ ⲛⲉⲙ ⲧⲉϥ-[1]
ϫⲓⲛⲛⲁⲩ - ⲩⲁϥⲥⲱϩⲉⲙ
ϩⲓⲧⲉⲛ ⲟⲩⲙⲛⲩ ⲙⲛⲁⲱⲟⲥ
ⲉ ⲛϩⲁⲓⲉ ⲩⲁϥϫⲱⲗⲕ ⲙⲛⲉϥ-
ⲁⲟⲩⲛ ⲉ ⲡⲧⲛⲣϥ
Ⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲱⲙⲧ -
ⲉϥⲟⲓ ⲛⲩⲫⲏⲣⲓ ⲛ̀ⲧⲉϥϫⲓⲛ-
ⲥⲁϫⲓ - ⲛⲉⲙ ⲡⲉϥⲕⲁϯ ⲉⲧ-
ⲩⲟⲙ
ⲟⲩⲟϩ ⲁⲩⲱⲉ ⲛⲁϥ ⲉ ⲧⲉϥⲡⲟ-
ⲗⲓⲥ ⲉϥϯ ⲱⲟⲩ ⲙ̄ⲫ̄ϯ = ⲛⲉⲙ
ⲡⲉϥϧⲱⲕ ⲁⲃⲃⲁ ⲙⲁⲕⲁ-
ⲣⲓ
Ⲁ ⲟⲩϧⲉⲗⲗⲱ ⲛⲥⲉⲓⲙⲓ ⲛ̀ϩⲁⲣⲟϥ
ⲛⲟⲩⲥⲟⲛ = ⲁⲥⲓⲛⲓ ⲙⲛⲉⲥ-
ⲩⲏⲣⲓ ⲩⲁⲣⲟϥ ⲉϥⲥⲟⲛϩ
ⲛϧⲉⲛⲓⲛⲓ = ⲉⲩⲁ̀ⲙⲟⲛⲓ ⲙ̄-
ⲙⲟϥ ϩⲓⲧⲉ⟨ⲛ⟩ ⲣⲱⲙⲓ ⲉ̄ = ⲉϥⲟⲓ
ⲛ̀ⲁⲉⲙⲱⲛ ⲉϥⲗⲟϧⲓ ⲉ̀ⲙⲁ-
ⲩⲱ
Ⲉⲣⲉ ⲧⲉϥⲙⲁⲩ ⲙⲟⲩⲓ ⲛ̃ⲥⲱϥ
ⲉⲥⲣⲓⲙⲓ = ⲛⲉ ⲑⲁⲓ ⲅⲁⲣ ⲧⲉ
ⲧⲉⲡⲉⲣⲥⲓⲁ̀ ⲙⲡⲓⲁⲉⲙⲱⲛ ⲉ̀-
ⲧⲉⲙⲙⲁⲩ

ϯⲱⲓⲛⲓ ⲛ̃ⲥⲁ ⲡⲟⲩϫⲁⲓ ⲙ̄ⲡⲁⲙⲉⲛⲣⲓⲧ
ⲛ̃ⲥⲟⲛ ⲡⲁⲓⲱⲧ ϫⲁⲛⲁ ⲡ̄ⲥ̄ⲧ̄ ϫⲁϥ
ⲧⲉϥ ⲧⲁⲙⲟ ⲉⲡ̣[2]

[1] ⲛⲉϥ-, *MS.* [2] *sic exit.*

[“. . . As if someone were walking upon the sea and gazing steadfastly] ˣtowards the sun which beareth him up by means of its beams, and were to look upon the waters upon which he walketh: will he not be submerged, because he hath removed his gaze from the sun which supported him with its beams? What will happen unto him because he hath disobeyed the sun which said unto him: ‘Take heed to thy gaze that thou look not upon the waters; for, lo, it is not thou who bearest up thyself, but my beams’? Even so also the man whose gaze is fixed upon God, seeking after the glory of God at all times, is wont to seek to hate the glory of men. If he turn aside to the glory ˣof men, he falleth away from the glory of God, and his gaze is defiled by a multitude of passions, and in the end he submerges his cargo altogether.”

ˣ (p. 111) = Preuschen, p. 129 f.

ˣ p. 112

The Bishop marveled, being astounded at his speech and his excellent wisdom: and he departed to his city, praising God and His servant Abba Makari.

Once an old woman came unto him (*sc.* Macarius) and brought unto her son, bound in (chains of) iron and held by two men, being possessed by a demon which raved exceedingly. His mother walked after him weeping. For this was the working of that demon: after he had eaten three measures and drunk water. . .[1]

= *Hist. Laus.*, ch. xvii

1 The note at the foot of p. 112 reads: “I seek after the health of my beloved brother, my father Chael. The Lord deliver him that he may declare. . .” Adjoining is a crudely drawn figure of an *orans*. The same note is repeated in the right margin.

C. AGATHOS THE PRIEST

The Vision of Benjamin or *The Consecration of the Church of Saint Macarius.*

Parchment. Two leaves and a fragment from one MS. Frag. 1 (*Cod. Tisch.* XXIV, 23), 33 × 24 cm., is the first leaf in the MS., the whole *recto* being occupied by a long but much-damaged descriptive title enclosed within a narrow border or frame of two-strand cable-pattern. In the upper margin is a 'rubric' in small, informal uncials ⲉⲩⲱϣ ⲛ̄ⲫⲁⲓ ⲛ̄ⲥⲟⲩ ⲏ̄ ⲛ̄ⲧⲱⲃⲓ ⲉ ⲡⲓⲁⲓⲕ ⲛ̄ⲧⲉ ⲧⲥⲕⲩⲛⲏ ⲛ̄ⲃⲉⲛⲓⲁⲙⲓⲛ, directing that the work should be read on the anniversary of the dedication of the Sanctuary of Benjamin.[1] Frag. 2 (C.U.L. *Add.* 1885, 8ᵃ),[2] 34.5 × 10 cm., is the outer edge of a leaf numbered on the *verso* ⲓ̅ⲥ̅. Frag. 3 (Cairo, no. 2) is a complete leaf, unnumbered, measuring 35 × 28 cm. The margins are intact.

The hand (see Plate III B), a large, bold, but rather coarse uncial, is identical with the hand of No. XXIX and apparently of Hyvernat, *Album*, Plate XXIII: it may be assigned to the mid-tenth century. The written column (in Frag. 3) measures 27.5 × 17–18.5 cm. Guide-lines are ruled for alternate lines of the text. The holes made by the pins which held the ruler in place[3] are visible in the right margin of the *recto*. Spaces for stops were left by the scribe but have not been filled in by the *rubricator*. On Frag. 1, *verso* (ll. 8–10), however, cross-hatching is used to distinguish a Biblical quotation.

The fragments belong to a narrative describing the Consecration of the Church in the Monastery of Saint Macarius by Benjamin I on Tôbi 8, *circa* 655 A.D., and the visions seen by the Archbishop on that occasion.[4] After a eulogy on Benjamin (partly preserved in our Frag. 1), the author, Agathos,[5] the *syncellus* of the Patriarch, relates that the monks of Saint Macarius came to Alexandria and begged the Archbishop to come to Shiêt to consecrate the Church which they had newly built. Benjamin's journey into the desert and the actual Consecration is then described. During the ceremony the Archbishop notices an old man of remarkable appearance in the Church and is informed by a 'Cherubim' who appears in the Sanctuary that this is none other than Saint Macarius. Frag. 2 relates the amazement of Benjamin at this vision, and certain warnings uttered by the Cherubim to which Macarius warmly replies. In the night following the Consecration the Cherubim reappeared to Benjamin and delivered to him seven Canons or rules governing the service of the new Sanctuary. Frag. 3 commences with Benjamin's warning to all who shall transgress these Canons, and goes on to relate how Benjamin was informed by the 'Cherubim' of the date of his death, and how the Archbishop requested his *syncellus*, Agathos, continually to remind him of the warning.

No Coptic fragments of the conclusion are preserved. But the whole narrative is extant in a very slightly abbreviated Arabic version incorporated by Severus of Ashmunên in his *History of the Patriarchs*.[6] Since Severus himself states that the Monastery of Saint Macarius was one of the sources whence he derived his material, it is very probable that our fragments belong to the very MS. consulted by the historian or by his literary assistants:[7] the same copy may have been consulted by the compilers who wrote the summary of the above narrative which appears in the *Synaxarium*.[8]

1 Concerning this Sanctuary see *H.N.S.* III, ii, § 4; *A.A.C.M.* II, iv, § 5.

2 From the Tischendorf collection.

3 See *Introduction*, § 7.

4 See *H.N.S.*, *l.c.*; *Hist. of the Patr.* (ed. Evetts), pp. 239 ff.; *Synax.*, Tôbi 8 (ed. Basset, pp. 522 ff.).

5 For the form of this name see p. 131, note 2.

6 ed. Evetts, pp. 239 ff.

7 Cp. *Introduction*, § 2. (References to the parallel passages in the Arabic as edited and translated by Evetts are added in the margin of my translation of the Coptic fragments.)

8 Probably the compilers of the *Synax.* made considerable use of the Library in the Monastery of Saint Macarius.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (*Cod. Tisch.* XXIV, 23).

ⲟⲩ . ⲛ[.... ⲟⲩⲱ]ⲛⲉ ⲛⲟ[ⲩⲟ]ⲡⲧⲁⲥⲓⲁ
ⲗⲟ[ⲩ]ⲓⲕ[.. ⲉⲧ ⲁⲫⲉ]ⲣⲟⲉⲱⲣⲓⲛ ⲙ̄-
ⲙⲟⲥ ⲟ[ⲩⲟⲉ ⲁⲫⲧⲁⲙⲟ ⲙⲙⲟⲥ] ⲛ̄ⲧⲁⲉ
ⲡⲉⲛⲓⲱⲧ [ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲃ]ⲉⲛⲓ-
ⲁⲙⲓⲛ ⲡⲓⲁ[ⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡ]ⲟⲥ
ⲛ̄ⲧⲉ ⲧⲛⲓⲱⲧ [ⲛ̄ⲃⲁⲕⲓ] ⲣ[ⲁⲕⲟ-
ⲧ
ⲉⲑⲃⲉ ⲡⲓⲁⲅⲓⲁⲥⲙⲟⲥ ⲛⲧⲉ ⲧ-
ⲛⲓⲱⲧ ⲛ̄ⲕⲁⲑⲟⲗⲓⲕⲏ ⲟⲩⲟⲉ ⲛ̄ⲁⲡⲟⲥ-
ⲧⲟⲗⲓⲕⲏ ⲛ̄ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉ ⲡⲓ-
ⲛⲓⲱⲧ ⲛ̄ⲑⲉⲟ̄ⲫⲟⲣⲟⲥ ⲟⲩⲟⲉ ⲙ̄ⲡⲛⲁ-
ⲧⲟⲫⲟⲣⲟⲥ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁ-
ⲕⲁⲣⲓ ⲛ̄ⲧⲉ ⲡⲓⲧⲱⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲛ̄ⲧⲉ
ⲱⲓⲛⲧ
Ⲉⲩⲧⲁⲙⲟ ⲙ̄ⲙⲟⲛ ⲥⲩⲛⲏⲱⲥ ⲛⲉ-
ⲙ ⲉⲩⲡⲣⲉⲡⲱⲥ ⲭⲉ ⲛⲉⲥⲧⲙⲁϯ
ⲛⲉⲙ ⲛⲉⲥⲧⲁϩⲟ ⲉⲣⲁⲧⲉ ⲛⲉⲙ ⲛⲉⲥ-
ⲁⲅⲓⲁⲥⲙⲟⲥ .[. . .].ⲏ ⲛ-
ⲛⲧⲙⲁϯ ⲙ̄ⲫ[ϯ ⲫⲓⲱⲧ ⲛⲉ]ⲙ ⲛⲉⲩ-
ⲱⲛⲣⲓ ⲛⲉⲛⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ ⲡ[ⲭ̄ⲥ
ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ ⲉⲑⲟⲩⲁⲃ ⲡⲣⲉ]ⲫⲧⲁⲡ-
ⲃⲟ]
ⲉⲫⲉⲣⲉⲥⲟⲁ]ⲛⲉⲥⲟⲉ ⲟⲩⲟⲉ ⲉⲫⲟⲉ-
ⲱⲣⲓⲛ . . .] ⲭⲉ ⲛⲉⲛⲓⲱⲧ ⲙ̄ⲙⲁⲓ-
ⲙⲉⲧⲱⲛ]ⲣⲓ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ϩⲱⲥ
ⲡⲣⲟⲥⲧ]ⲁⲧⲏⲥ [ⲉⲫⲉⲣ]ⲟⲉⲱⲣⲓⲛ ⲙ̄-
ⲙⲟϥ ⲛ]ⲉⲙ [ⲛⲓⲭⲟⲙ ⲛⲛⲓ]ⲟⲩⲣⲁⲛⲟⲩⲥ
ⲉⲧⲥⲁⲡⲱⲱ[ⲓ . . . . .] ⲛⲉⲙ ⲛϯ ⲙ̄-
ⲁ[. .]ⲛ . [. . . . .]ⲉⲩⲉⲣⲁⲙⲓ-
ⲁⲍⲓⲛ ⲙ]ⲙⲟϥ [ϩⲉⲛ ⲟⲩ]ⲏⲣⲏⲛⲏ
ⲛⲧⲉ] ϕ̄ϯ ⲁⲙ[ⲏⲛ]

ⲏⲏ ⲅⲁⲣ ⲉ[ⲧⲉ] ⲡⲟⲩ-
ⲛⲟⲩⲥ ϩⲉ[ⲛ ⲛⲓ]ⲫⲏⲟⲩⲓ
ⲱ]ⲁⲩⲉⲣⲗⲁ[ⲙⲡⲣⲩ]ⲛⲓⲛ ⲛⲉ ϩⲉ(ⲛ)
ⲛⲓⲱⲟⲩ [ⲉⲑ]ⲟⲩⲁ[ϩ] ⲛ̄ⲧⲉ ϕⲓⲱⲧ
ⲛ̄ⲧⲉ ⲛⲓⲟ[ⲩ]ⲱⲓⲛⲓ ⲟⲩⲟⲉ ⲙ̄ⲙⲟⲛ
ⲛⲉⲧⲉⲟⲗⲁⲥ ⲛⲁⲣⲁⲩ ⲙ̄ⲫⲣⲏϯ
ⲛ̄ϯⲡⲛⲁⲧⲓⲕⲏ ⲛⲁⲥⲁⲓⲛ ⲕⲁⲧⲁ
ϕⲟⲡⲟⲥ ⲫⲣⲏϯ ⲉⲧⲥϩⲛⲟⲩⲧ ※ ⲭⲉ ⲭⲉⲙϯ-
ⲛⲓ ⲁⲛⲁⲩ ⲭⲉ ⲟⲩⲉⲗⲓⲭⲉ ⲛⲉ
ⲡⲟ̄ⲥ̄ ※
Ⲟⲩⲛⲁⲓ ⲣⲏϯ ⲛⲉ ϩⲉⲛⲓⲁⲙⲓⲛ ⲛⲓⲡⲁ-
ⲣⲁⲣⲉⲧⲟⲥ ⲛ̄ⲓⲱⲧ ⲟⲩⲟⲉ ⲡⲥⲁϩ
ⲛⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
Ⲛⲓⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲁⲗⲏⲱⲥ
ⲟⲩⲟⲉ ⲛⲓⲥⲱⲓⲧ ⲛⲧⲉ ϯⲟⲣⲑⲟⲇⲟ-
ⲝⲓⲁ ⲫⲏ ⲉⲧⲥⲱⲟⲩⲛ ⲙ̄ⲡⲓⲡⲟⲏ-
ⲙⲁ ⲛ̄ⲧⲉ ⲛⲓ[ⲣⲣ]ⲁⲫⲏ ⲛⲓⲣⲉⲙ-
ⲡⲱⲁⲉ ⲉ[ⲧⲉⲡ-
ⲉⲟⲧ
Ⲫⲏ ⲉⲧⲁⲫⲭ . .[. ⲛⲑⲁ]ⲙⲛⲏ ⲙ̄ⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ⲛ̄ⲧⲉ ⲛⲓⲣⲉⲙ[ⲡⲛⲁ]ϯ
ⲟⲩⲟⲉ ⲁⲫⲉⲣⲁⲡⲟⲗⲁⲩⲓ[ⲛ ⲙ̄ⲙ]ⲱ-
ⲟⲩ ⲉⲃⲏ ⲭⲉ ⲁⲫⲓⲱⲓ ⲛⲧⲉⲫ-
ⲥⲁⲣⲝ ⲛⲉⲙ ⲛⲉⲥⲡⲁⲑⲟⲥ ⲛ̄ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲡⲓⲁⲣⲭⲟⲡⲟⲓⲏⲧⲏⲥ ⲙ̄[ⲙⲏ
ⲫⲏ ⲉⲧ ⲥⲁⲡⲱⲱⲓ ⲡⲟⲩⲟⲛ ⲛⲓ-
ϩⲉⲛ
ⲟⲩⲟⲉ ⲉⲫⲥⲉⲙ[ⲛⲓ] ⲛⲉⲩ[ⲛⲁⲓ] ⲉⲭⲉ(ⲛ)
ⲙⲛ ⲉⲧⲉⲣⲁⲣⲁⲗ[ⲗⲉⲥ]ⲟⲉ ϩⲉⲛ ⲛⲉⲩⲣⲁ(ⲛ)
ⲙ̄ⲫⲣⲏϯ ⲙⲡⲁ[ⲓ]ⲱⲧ

× *Recto* ×*A . . . appearance of a Vision . . . beheld and related* (?) *by our holy Father, Abba Benjamin,*[1] *the Archbishop of the great city Rakoti, touching the Consecration of the great Catholic and Apostolic Church*[2] *of the great God-bearer and Spirit-bearer, our Father Abba Makari of the holy Mount of Shiêt; when he declared unto us in customary and seemly wise that the ordinance and the institution and the consecration (of the Church) [were in accordance with ?] the good pleasure of God the Father and of His Son, Our Lord Jesus the Christ, and of the Holy Spirit the Giver of Life; when he perceived and beheld how our Father, the lover of sonship, Abba Makari, as a champion*[3] *was beholding it (the Consecration) along with the Powers of the Heavens above; also the . . . when it (the Consecration) was being performed. In the Peace of God! Amen.*

× *Verso = Hist. Patr.*, p. 239 ×They whose minds are in the Heavens are wont to shine with the pure glory of the Father of Lights, and there is nothing so sweet in their sight as spiritual love; as it is written: "Taste and see that the Lord is sweet."[4] Such an one was Benjamin, the all-virtuous Father and learned Archbishop, the scholar indeed and the glory of Orthodoxy; who understood the meaning of the Scriptures, the faithful dweller in the desert; he who comprehended (?) many mysteries of the wise and enjoyed them, because he crucified his flesh and its passions[5] unto (?) Jesus the Christ, the true Ordainer of the contest, He Who is above every one and establishes His mercy upon them who rejoice in His Name; like my father . . .

1 Benjamin I, 622–661 A.D. For his history see *Hist. of the Patr.*, pp. 223 ff.

2 This Church was in the Monastery of S. Macarius. The epithet 'Catholic' is here equivalent to 'Cathedral,' 'Archiepiscopal' (see Crum, in *P.S.B.A.*, 1905, p. 171): 'Apostolic' is used in virtue of the intimate connexion of the Church and Monastery with the See of the 'Apostle' S. Mark.

3 Macarius pleaded the cause of his 'sons' in reply to the strictures of the 'Cherubim' (*Hist. of the Patr.*, p. 244).

4 *Psalm* XXXIII, 9 (XXXIV, 8). On the marginal direction "Translate it" (*i.e.* the citation) see Crum in *P.S.B.A.* XXIX, p. 303.

5 Cp. *Galatians* V, 24.

Frag. 2 (C.U.L. *Add.* 1885, 8[A]).

. . . . . ai]tomt
ⲙⲙoq eaiⲡaⲩ epo]q eqⲭⲏ
ⲛⲉⲛ ⲟⲙⲛ† ⲡⲛeq]ⲱⲛⲣⲓ eq-
ⲟⲉⲗⲏⲗ emaⲱⲱ] ⲛem tⲥⲙⲛ
ⲛⲣo† ⲡⲧⲉ ⲫⲏ ⲉⲃo]ⲧaⲗ ⲉⲥ-
ⲥⲉⲛⲥⲉⲛ ⲛⲉⲛ ⲛama]ⲱⲭ ⲉⲥ-
ⲧⲭⲉⲗⲓ ⲙⲙoⲓ]
Naqⲭⲱ ⲙⲙoc ⲁⲉ ⲛⲏⲓ]ⲡⲉ ⲛⲁⲉ
ⲡⲓⲭⲉⲣoⲩⲃⲓⲙ]
Ⲭⲉ ⲉⲱⲟⲡ ⲁⲣⲉⲱⲁⲛ ⲡⲉ]ⲧⲱⲱⲣⲓ ⲙo-
ⲱⲓ ⲛⲉⲛ ⲫⲙⲁ ⲛⲙoⲱⲓ]ⲉⲧⲥoⲩ-
ⲧⲱⲛ . . . ⲕⲁ]ⲧⲁ ⲧⲁⲡoⲩ-
ⲟⲉⲥⲓⲁ ⲟⲛ ⲉⲧ ⲁⲧⲙo]ⲱⲓ ⲛⲃⲏⲧⲥ
ⲛⲁⲉ ⲁⲃⲃⲁ ⲙⲁⲕⲁ]ⲣⲓ ⲟⲩoⲩ
. . . . . ⲧ]oⲩ
ⲁⲧⲛⲁⲣⲱⲗ ⲉⲏoⲩ]ⲛ ⲛⲉⲙⲁⲩ
ⲉⲏoⲩⲛ ⲉ ⲫⲙⲁ ⲙⲛ]oⲩⲣo oⲩoⲩ
ⲛⲧoⲩoⲩⲛoⲩ ⲙ]ⲙⲱoⲩ ⲛⲉⲙⲁⲩ
ⲛⲉⲛ ⲡⲓⲙⲱⲓⲧ ⲛ]ⲧⲉ ⲫoⲩⲱⲓ-
ⲛⲓ]
Ⲁⲗⲗⲁ ⲛⲏ ⲉⲧⲁⲩⲱ]ⲧⲉⲙⲥⲱⲧⲉⲙ
ⲉ ⲛⲉⲫⲣⲱⲛⲣⲉⲛ] ⲛⲧoⲩⲱⲧⲉⲙⲙo-
ⲱⲓ ⲕⲁⲧⲁ ⲧⲉⲩⲉⲛ]ⲧoⲗⲏ ⲙⲙoⲛ-
ⲧoⲩ ⲕⲗⲏⲣoⲥ ⲛⲉⲙⲁ]ⲩ ⲁⲗⲗⲁ ⲥⲉ[ⲛⲁ-
ⲣⲓⲧoⲩ ⲉⲃoⲗⲃ]ⲉⲛ ⲧⲁⲥⲉⲗⲏ [oⲩo]ⲩ
. . .]oⲩ ⲛaⲱⲉ [.]o
. . ⲕⲗⲏⲣo]ⲛo-
ⲙⲓⲁ]
Ⲧoⲧⲉ ⲛⲉⲭaq ⲛaq ⲛ̄ⲭ]ⲉ [ⲡ]ⲟⲙⲛⲓ ⲁⲃ-
ⲃⲁ ⲙⲁⲕⲁⲣⲓ . . .]ⲉⲧⲱⲁⲛ
. . . .]ⲙⲉⲧⲙⲁⲓ
. . . ⲛⲁ]ⲟⲧ ⲙⲙo(ⲛ)
. . . .]

ⲓⲥ̄

ⲙⲡⲉ[ⲣⲥⲫⲣⲁⲅⲓⲍⲓⲛ ⲛⲛⲁⲱⲛ-
ⲣⲓ ⲙⲛⲁ[ⲓⲥⲁⲁⲓ ⲱ ⲡⲁⲛⲛⲏ
Ⲁⲗⲗⲁ ⲉⲱⲟⲡ ⲉ ⲟⲧⲟⲛ ⲟⲧⲛⲁⲫ-
ⲣⲓ ⲃⲉ[ⲛ ⲟⲩⲥⲙⲁⲩ ⲉⲩoⲧoⲭ
ⲙⲡⲉⲣ[ⲧⲁⲕoⲩ ⲁⲉ ⲟⲧⲟⲛ ⲟⲧ-
ⲥⲙoⲩ[ⲛⲧⲉ ⲫ† ⲱoⲛ ⲛⲃⲏⲧⲩ
Ⲁⲛoⲕ ⲅⲁ[ⲣ †ⲛⲁⲩ† ⲉ ⲡⲭ̄ⲥ̄ ⲡⲓⲙⲉⲡ-
ⲣⲓⲧ ⲛⲧ[ⲁⲩⲯⲩⲭⲏ ⲁⲉ ⲉⲱⲟⲡ
ⲛⲧoⲩⲁ[ⲓⲁⲧⲣⲓⲛ ⲛoⲩⲉⲛⲧoⲗⲏ ⲛ-
ⲟⲧⲱⲧ ⲙ[. . . . . ⲛⲁⲉ ⲛⲁⲱⲛ-
ⲣⲓ [
ⲉⲧⲉ †ⲙⲉ[ⲧⲙⲁⲓⲥoⲛ ⲉⲧ . . .
ⲉ ⲡoⲩⲉⲣⲏ[oⲩ ⲃⲉⲛ ⲟⲩⲱⲁⲛ-
ⲟⲛⲁⲩⲧ ⲉ[. . . . . .
ⲓ]ⲉ ⲕⲉⲟⲩⲓ ⲫ[. . . . . ⲉⲛ-
ⲧoⲗⲏ
Ⲉⲛⲟⲟⲩ ⲛⲥ[ⲉⲫⲁⲓ ⲛⲛoⲩⲃⲁⲗ ⲉ ⲛ-
ⲱⲱⲓ ⲉ ⲧⲫ[ⲉ ⲛoⲩⲥoⲛ ⲙⲙⲏⲛⲓ ⲉ
ⲡⲭ̄ⲥ̄ ⲓⲏⲥ̄ ⲛ̄[ⲧoⲩⲱⲗⲏⲗ ⲉⲣoⲩ
ⲧⲉⲛⲛⲁⲩ† ⲉ[ⲣoⲩ . . . . . .
ⲭⲉ ⲩⲛⲁⲉⲣⲡ[ⲱⲃⲱ ⲙⲙⲱoⲩ
ⲁⲛ
ⲁⲗⲗⲁ ⲩⲛⲁⲛ[ⲁⲣⲙoⲩ ⲉⲃoⲗⲃⲉⲛ
ⲛⲓⲕoⲗⲁⲥⲓⲥ ⲛ[ⲧⲉ ⲁⲙⲉⲛ†
ⲉ]ⲣⲉ ⲫ† ⲛⲓⲙ[ⲁⲓⲣⲱⲙⲓ ⲱⲓⲛⲓ ⲛⲥⲁ †-
ⲙ]ⲉⲧⲁⲛoⲓⲁ ⲛ[ⲛⲓⲣⲉⲩⲉⲣⲛoⲃⲓ oⲩⲁⲉ
ⲩ[o]ⲩⲱⲱ ⲫ[ⲙoⲩ ⲛⲧⲉ ⲛⲓⲣⲉⲩ-
ⲉⲣⲛoⲃⲓ ⲙⲫ[ⲏ ⲁⲗⲗⲁ ⲉ ⲧⲁⲥⲟⲱoⲩ
ⲉⲧⲙⲉⲧⲁⲛo[ⲓⲁ
Ⲧoⲧⲉ ⲃⲉ[ⲛ ⲡⲭⲓⲛⲧⲁⲥⲱⲧⲉⲙ ⲉ ⲛⲁⲓ
ⲛⲧoⲧⲩ [ⲙⲫⲏ ⲉⲃoⲩⲁⲃ ⲁⲃⲃⲁ
ⲙⲁⲕⲁⲣⲓ [ⲁⲓⲕⲁ† ⲛⲧⲉⲩⲙⲉⲧⲙⲁⲓ-
ⲱⲛⲣⲓ ⲧ[

[Thereupon] I marveled at him as I beheld him remaining in the midst of his sons and rejoicing greatly, and (I marveled at) the dread voice of that holy one[1] which resounded in my ears and dismayed me. × (p. 15) = *Hist. Patr.*, p. 244 f.

Then said the Cherubim unto me, "If his sons walk in the straight way according to (?) my counsel wherein Abba Makari walked and . . ., they shall enter in with him into the palace of the King and delight themselves with him in the realms of light. But they who harken not unto his precepts and walk not according to his commandment, shall have no portion with him, but shall be cast forth from the flock and [shall have no portion in ?] his inheritance." Then the righteous Abba Makari said unto him: ". . .×Put not thy seal[2] upon my sons with this word, O my lord. But if there be a grape sound in a cluster, destroy it not, for there is a blessing of God upon it.[3] For I trust in Christ the beloved of my soul that if my sons keep one single commandment . . ., which is the love of brethren [shown ?] to one another in pity; or (if they keep) another one [of my] commandments, but shall raise up their eyes to Heaven once in a day unto the Christ Jesus and [pray unto Him ?], we trust in Him that He will not forget them, but will deliver them from the punishments of Amenti. For God, the Lover of mankind, seeketh after the repentance of sinners and desireth not the death of sinners, but (rather) to bring them to repentance." × p. 16

Then when I heard these things at the mouth of the holy Abba Makari, I understood his love for his sons.

1 *sc.* the 'Cherubim.'

2 Cp. *Rev.* XXII, 10.

3 *Isaiah* LXV, 8. The saying is again put in the mouth of Macarius in the 'Translation of the Forty-nine Martyrs' (*Notices et Extraits*, XXXIX, p. 334). It is again used in a fragmentary text published by Crum (*Theological Texts*, no. IX, p. 41).

Frag. 3 (Cairo, no. 2).

ⲛⲁⲙⲓⲥ[1] ⲉⲧⲟⲁⲗⲛⲟⲩⲧ ⲉⲣⲟⲥ
ⲛⲉⲙ ⲡⲉⲥⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲥⲉ-
ⲟⲛⲧ ⲁⲛ ⲉⲭⲉⲛ ⲣⲗⲓ
ⲉϧⲛⲗ ⲉ̄ ⲥⲉⲗⲥⲓⲗ ⲛ̄ⲣⲉⲙⲣⲁⲩⲧ
ⲡⲉⲡⲓⲕⲏⲥ ⲉⲧⲁⲛⲏⲕ ⲉϧⲟⲗϧⲉ(ⲛ)
ⲣⲙⲟⲩ ⲛⲓϧⲉⲛ ⲉⲟⲛⲁ-
ⲛⲉⲩ
Ⲫⲣⲏⲧ ⲉⲧ ⲉⲣⲉ ⲡⲓⲥⲁϧ ⲛⲁⲡⲟⲥ-
ⲧⲟⲗⲟⲥ ⲡⲁϩⲗⲟⲥ ⲟⲓ ⲙ̄ⲙⲉⲟⲣⲉ
ⲛⲁⲛ ⲙ̄ⲡⲓⲥⲁϧⲓ ⲛ̄ⲧⲉ ⲛⲁⲓ ⲟⲱϫⲉⲙ
ⲫⲁⲓ
Ⲁⲛⲁⲩ ⲙⲡⲉⲣⲙⲉⲧⲓ ⲱ ⲡⲁⲥⲛⲏⲟⲩ
ⲭⲉ ⲉⲧⲁⲓⲧⲁϫⲣⲟ ⲛ̄ⲛⲁⲓ ⲁⲫⲟⲣⲓⲥ-
ⲙⲟⲥ ⲉⲟϧⲉ ⲧⲁⲓ ⲧⲉⲛⲉⲁ ⲟⲁⲓ ⲙ̄-
ⲙⲟⲛ ⲁ̣ⲗⲗ̣[ⲁ ⲧⲕⲉ]ⲧ ⲧⲉ ⲉⲟϧⲉ ⲧⲁⲓ[2]
ⲱⲟⲛⲓ ⲕⲁⲧⲁ ⲫⲣⲏⲧ ⲉⲧⲁⲩ-
ⲥⲱⲣⲡ ⲛⲏⲓ ⲉϧⲟⲗ ⲣⲓⲧⲉⲛ ⲫⲛ
ⲉⲧⲧⲁⲙⲟ ⲙ̄ⲙⲟⲓ ⲭⲉ ⲣⲱⲧ ⲡⲉ ⲡ-
ⲧⲟⲩⲱⲟⲛⲓ ϧⲉⲛ ⲛϧⲁⲓⲏ̄ ⲛ̄ⲧⲉ ⲛⲓ-
ⲉⲣⲟⲟⲩ
Ⲉⲟϧⲉ ⲫⲁⲓ ⲁⲓⲥϧⲁⲓ ⲙ̄ⲡⲁⲓ ⲕⲁⲡⲱ(ⲛ)
ϧⲉⲛ ⲟⲩⲧⲁϫⲣⲟ ⲁⲓϫⲁⲩ ⲉⲟϧⲉ
ⲛ[ⲏ] ⲉⲟⲛⲁⲓ ⲕⲁⲧⲁ ⲥⲛⲟⲩ ⲣⲓⲙⲁ ⲛ̄-
ⲧⲟⲩⲣⲉⲛⲟⲩ ⲉϧⲟⲗ ⲣⲁ ⲡⲱⲟⲩ ⲛ̄ⲛⲓ-
ⲣⲱⲙⲓ ⲟⲩⲟⲣ ⲛ̄ⲥⲉⲙⲉⲛⲣⲉ ⲡⲱ-
ⲟⲩ ⲙ̄ⲫ̄ⲧ̄ ⲉⲧⲟⲟ-
ⲥⲓ
Ⲁⲣϫⲱ [ⲙ]ⲡⲁⲓ ⲕⲉⲥⲁϫⲓ ⲛⲏⲓ ⲟⲛ ⲛ̄ϫⲉ
ⲫⲁ ⲧⲙⲟⲣⲫⲏ ⲛⲟⲩⲱⲟⲛⲓ ⲉ-
ⲱⲟⲛ ⲧⲙ̄ⲡⲱⲁ ⲣⲱ ⲙ̄ⲙⲟⲩ ⲭⲉ
ⲣⲱⲧ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲓⲉⲣⲟⲟⲩ ⲛ̄-
ⲧⲉ ⲡⲉⲕϫⲓⲛⲓ ⲉϧⲟⲗϧⲉⲛ ⲥⲱⲙⲁ
ⲉⲣⲕⲁⲧⲁⲡⲁⲛ ⲉ ⲡⲓⲉⲣⲟⲟⲩ ⲛ̄-
ⲧⲉ ⲡⲁⲓ ⲁⲅⲓⲁⲥⲙⲟⲥ ⲫⲁⲓ ⲛ̄ⲧⲉ
ⲧⲁⲓ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲟⲟⲩⲁϩ ⲛ̄ⲧⲉⲕ-
ϣⲉ ⲡⲁⲕ ⲣⲁ ⲡ̄ⲭ̄ⲥ̄ ⲫⲛ ⲉⲧ ⲉⲕ-
ⲙⲉⲓ ⲙ̄ⲙⲟⲩ
ⲟⲩⲟⲣ ⲭⲣⲁⲙⲧⲟⲛ ⲙ̄ⲙⲟⲕ ⲛⲉⲙ
ⲡⲓⲁⲓⲕⲉⲟⲥ[1] ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲓ̄ⲗⲏⲙ
ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲛⲓⲛ ⲉⲧⲟⲩⲡⲟⲩ ⲧⲏ-
ⲣⲟⲩ
Ⲡⲉϫⲏⲓ ⲛⲁⲩ ϫⲉ ⲡⲁⲛⲏ ⲣⲁⲣⲁ
ⲫ̄ⲧ̄ ⲛⲁⲁⲓⲧ ⲛ̄ⲙ̄ⲡⲱⲁ ⲣⲱ ⲉⲑ-
ⲣⲉⲩⲙⲟⲛⲧ ⲉⲣⲟⲩ ϧⲉⲛ ⲡⲁⲓ ⲉ̄-
ⲣⲟⲟⲩ ⲉⲟⲟⲩⲁϩ ⲫⲁⲓ ⲛ̄ⲧⲉⲩ-
ϫⲉ ⲡⲁⲱⲱⲛⲓ ⲛ̄ⲓ̈ⲃ[ⲏ]ⲧⲩ ⲁⲛⲟⲕ
ϧⲁ ⲡⲉⲩϧⲱⲕ ⲛ̄ⲣⲉⲩⲉⲣⲡⲟ-
ϧⲓ
Ⲭⲥⲙⲁⲣⲱⲟⲩⲧ ⲛ̄ϫⲉ ⲡⲁⲛⲏ ⲡ̄ⲭ̄ⲥ̄
ⲫⲙⲉⲛⲣⲓⲧ ⲛ̄ⲧⲁⲩⲯⲩⲭⲏ ⲛⲉⲙ
ⲡⲁⲛⲛⲁ̄ ϫⲉ ⲁⲩⲓⲣⲓ ⲙ̄ⲡⲉⲩⲛⲁⲓ
ⲛ̄ⲛⲓⲱⲧ̄ ⲛⲉⲙⲛⲓ ⲟⲩⲟⲣ ⲥⲁ-
ⲧⲟⲧⲩ ⲁⲩⲉⲣ ⲁⲫⲟⲩⲱⲛⲉ ⲉϧⲟⲗ
ⲣⲁⲣⲟⲓ ⲛ̄ϫⲉ ⲡⲓϫⲉⲣⲟⲩ-
ϧⲓⲙ
Ⲗⲟⲓⲡⲟⲛ ⲁⲓⲙⲟⲧ̄ ⲉ̄ ⲁⲅⲁⲑⲟⲥ ⲡⲓ-
ⲡⲣⲉⲥϧⲩⲧⲉⲣⲟⲥ ⲡⲉϫⲏⲓ ⲛⲁⲩ
ϫⲉ ⲡⲁⲱⲛⲣⲓ ⲁⲅⲁⲑⲟⲥ ⲥϧⲁⲓ
ⲙ̄ⲡⲁⲓ ⲉⲣⲟⲟⲩ ⲛ̄ⲧⲉ ⲛⲁⲓ ⲁⲅⲓⲁⲥⲙⲟⲥ
ⲉ ⲧⲟⲧⲕ ⲟⲩⲟⲣ ⲙⲁⲫⲙⲉⲧⲓ
ⲛⲏⲓ ⲉⲣⲟⲩ ⲙ̄ⲙⲏⲛⲓ ⲣⲓⲙⲁ ⲛ̄ⲧⲁ-
ⲱⲱⲛⲓ ⲉⲓⲣⲓ ⲙ̄ⲫⲙⲉⲧⲓ ⲛⲛⲁⲛⲟⲩⲓ

[1] *sc.* ⲁⲧ]ⲛⲁⲙⲓⲥ. [2] Text uncertain.

[1] ⲉ added above the line by a later hand.

× *Recto* = *Hist. Patr.*, pp. 250 f.

[Know, my brethren, that not one of these[1] shall receive the lot of Jacob; and the] ×power which rests upon it (*sc.* the Sanctuary) and its altar: they are concerned with naught save the ornament of meekness and gentleness, which is perfect in every good grace; even as the Epistle of the Apostle Paul beareth us witness in the discourse on this same vocation.[2] Lo,[3] think not, my brethren, that I have decreed this excommunication because of this generation, but. . . because of that (generation) which will come,[4] even as was showed unto me by him (*sc.* the 'Cherubim' or Seraph[5]) who declared unto me, "I fear that they shall become (such) in the last days." For this cause I have written this Canon[6] strongly. I establish it because of those who will come after a time, that they may turn away from the glory of men and love the glory of God most High.

1 *i.e.* violators of the Canons of Benjamin which immediately preceded this fragment (see *Hist. of the Patr.*, p. 250).

2 See *Galatians* v, 22 ff.

3 In the Arabic this and the following paragraphs are inverted.

4 The Arabic has "Nay rather I have written them because there will come another generation in the last times which will deserve what I have written," etc. This may be no more than a natural expansion of a compressed clause, but it is equally possible that after l. 15 one or two lines have dropped out of the Coptic.

5 A 'Cherubim' or Seraph appeared to Benjamin during the Consecration of the Church (see *Hist. of the Patr.*, pp. 244 ff.). It was perhaps to commemorate this appearance that a Seraph was painted on the NE. soffit of the dome in the (ninth cent.) Haikal of Benjamin in the Church of S. Macarius (see above, p. 122, note 2).

6 Clearly the Coptic contained the Canons of Benjamin. If these are interpolated, the interpolation is earlier than the tenth century, the date of these fragments.

Again, this word also spake he of the glorious form unto me, if indeed I am worthy of it: "The time of the day of ˣthy passing out of the body (will) coincide with the day of the Consecration of this Church;[1] that thou mayest depart unto Christ Whom thou lovest. And thou shalt rest with all the righteous in Jerusalem, the city of all them who rejoice." I said unto him: "My lord, shall God then make me worthy that He may take me unto Him upon this same holy day, that He should speak of my visitation upon it—me, His sinful servant? Praised be my Lord the Christ, the beloved of my soul and spirit, that He hath wrought His great mercy upon me." And straightway the Cherubim vanished from before me. ˣ *Verso*

Then I called unto Agathos[2] the Priest and said unto him: "My son, Agathos, write down this day of this Consecration and remind me of it daily, that I may be mindful of my sins."

D. *The Translation of Saint Macarius.*

Parchment. Three leaves[3] from a single MS., namely *Cod. Tisch.* XXIV, 22 (23 × 25 cm.),[4] XXIV, 32 (34 × 25 cm.), and XXIV, 24 (32 × 23 cm.):[5] the second and third leaves are clearly consecutive. The title is enclosed in a narrow frame of double-strand cable-work. In the upper margin is a 'rubric' in informal uncials stating the occasions on which the work was to be publicly read. As usual, the first line of the text is in large ornate capitals; the hand of the remainder is identical with that of Nos. VIII B, XXIII C, and XXIX, and must therefore be assigned to the tenth century.[6]

After the title and exordium (Frag. 1) the text records the death of Macarius and his burial in a cave near the Church which he had built. Attracted by the miracles wrought by means of his body, the men of P-djidjbêr resolve to steal the relics and convey them to their own town (Frag. 2). This they succeed in doing. The remains of the saint installed in a new Church at P-djidjbêr work fresh marvels. Subsequently, when the town had been devastated by the Arabs and the shrine was neglected, a certain Joseph, *archon* of Elmi, removed the body to his own town in the Year of the Martyrs 500, and built for it a new Church (Frag. 3). For the sequel reference must be made to the summary in the *Synaxarium*,[7] where it is related that in the days of the Patriarch John,[8] the monks of the Monastery of Saint Macarius went to Elmi and after some difficulty were allowed to take possession of the body. On their return journey across the desert the spot where a 'Cherubim' had once taken the hand of Saint Macarius was supernaturally revealed. The remains were enshrined in the monastic Church, where they still rest along with the bodies of Macarius of Alexandria, Macarius of Tkôou, and John the Little.

Possibly the narrative was composed and first pronounced in 830 A.D., at the Consecration of the restored 'Sanctuary of Benjamin,' wherein presumably the relics of the saint were reinstalled after the Fifth Sack of the Monasteries.[9]

1 Benjamin I is commemorated in the Coptic Calendar on Tubah 8, the day of the Consecration of the Church (see *P.O.* X, 196).

2 Syncellus of Benjamin and his successor (661–677). Note that his name is twice given as ⲁⲅⲁⲑⲟⲥ. (The Coptic Diptychs have the corresponding genitive ⲁⲅⲁⲑⲟⲩ.) In the *Hist. of the Patr.* the Arabic form is اغاثوا (Aghâthûâ), for which Evetts gives Agathon.

3 See Leipoldt, *l.c.*, pp. 393, 394, 396.

4 The first leaf in the MS.: the lower third is torn off.

5 A large fragment has been torn off the lower part diagonally from the outer to the inner edge.

6 The date (=830 A.D.) in Frag. 1, *verso*, is surely the date of composition and possibly that of the MS. itself.

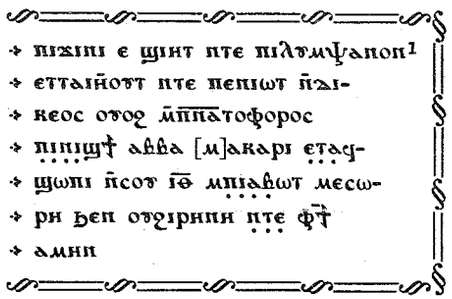
7 Mesôrê 19. Since the Arabic has not yet been published see the Ethiopic version *s.d.* Nahase 20 (*P.O.*, IX, 355 ff.). For the period (440 years) stated to have elapsed between the death of Macarius and his translation, see below, p. 132, note 6. This detail shows clearly that the summary in the *Synax.* is derived from our Coptic text.

8 John IV, 775–799 A.D.

9 See p. 132, note 6.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 1 (*Cod. Tisch.* XXIV, 22).



ⲡⲓϫⲓⲙⲓ ⲉ ϣⲓⲛⲧ ⲛⲧⲉ ⲡⲓⲗⲁⲙⲯⲁⲛⲟⲛ[1]
ⲉⲧⲧⲁⲓ̈ⲟⲩⲧ ⲛⲧⲉ ⲛⲉⲡⲓⲱⲧ ⲛ̈ⲁⲓ-
ϰⲉⲟⲥ ⲟⲩⲟϥ ⲙ̅ⲡ̅ⲁ̅ⲧⲟⲫⲟⲣⲟⲥ
ⲡⲓⲡⲓϣ̀ⲧ̀ ⲁⲃⲃⲁ [ⲙ]ⲁⲕⲁⲣⲓ ⲉⲧⲁϥ-
ϣⲱⲡⲓ ⲛ̈ⲥⲟⲩ ⲓ̅ⲏ̅ ⲙⲡⲓⲁ̀ⲱⲧ ⲙⲉⲥⲱ-
ⲣⲏ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛⲧⲉ ϕ̅ⲧ̀
ⲁⲙⲏⲛ

ΑΛΗΘΩϹ ΟΥϢΝΙ

ⲡⲉ ⲡⲥⲁϫⲓ [ⲙⲡⲓ]ⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϥ ⲡⲓ̈ⲯⲁⲗⲙ-
ⲱ]ⲇⲟⲥ ⲇⲁⲩⲓⲇ ϕ[ⲏ] ⲉⲧⲉϫⲱ ⲙ̈-
ⲙⲟϥ] ϫⲉ ⲡⲓⲕⲁ[ⲥ] ⲧⲏⲣⲟⲩ ⲛ-
ⲧⲉ ⲡⲓ]ⲱⲙⲛⲓ [ⲛ]ⲟ̅ⲩ̅ⲧ̅ ⲛ̈[ⲉⲑⲛⲁ]ⲣⲱⲓⲥ
ⲉⲣⲱ]ⲟⲩ ⲟⲩⲟϥ [ⲟⲩⲁ]ⲓ ⲉⲃⲟⲗ ⲛ̈-
ϧⲛⲧⲟ]ⲩ ⲡⲛⲉⲩⲗⲟ[ⲩⲗⲉϥ ? ?
[. . . . .]. ⲛ̈[. . . . . ⲛ̈]ⲣⲟⲫⲏ-
[ⲧⲏⲥ

* * *

[1] Above in small informal uncials is the rubric: ⲉⲧⲱϣ ⲙⲙⲟϥ ⲛⲥⲟⲩ ⲓⲑ ⲙⲙⲉⲥⲱⲣⲏ ⲛⲉⲙ ⲉⲧⲟϣ ⲙⲙⲟϥ ⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ϯⲁⲟϫⲁⲗⲟⲩⲓⲁ ϧⲉⲛ ⲡⲉϫⲱⲣϩ ⲙⲡⲥⲟⲩ ⲙⲡⲉⲡⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲡⲓϣ̀ⲧ̀ "Let them read it on the nineteenth day of Mesôrê. Let them read it also after the Doxology in the night of the Day (Phamenôth 27) of our Father Abba Makari the Great."

[2] Small informal uncials by a later (?) hand.

ⲡϫⲉ ϕⲏ ⲉⲧⲣⲱⲓⲥ ⲉ̈ ⲡⲓⲥⲗ̅
Ⲟⲩⲟϥ ⲟ̈ⲙⲟⲓⲱⲥ ϫⲉ ⲡⲟ̅ⲩ̅ ⲛⲁ-
ⲁⲣⲉϥ ⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲱⲙⲉⲓ ⲙ̈-
ⲙⲟϥ
Ⲡⲟ̅ⲩ̅ ϫⲉ ⲟⲛ ϥϫⲱ ⲙⲙⲟⲥ ϧⲉⲛ
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲧ-
ⲃⲉ ⲡⲓ . . . . . ⲱ ϫⲉ ⲟⲩϣⲱⲓ ⲛ̈-
ⲧⲉ ⲧⲉⲧⲉⲛⲁϕⲉ ⲛ̈ⲡⲉϥⲧⲁⲕⲟ ⲁ̈ⲛ
Ⲕⲉ ϫⲁⲣ ⲓⲥ ⲧ̅ⲙ̅ ⲡⲣⲟⲙⲡⲓ ⲁϣⲱ-
ⲡⲓ
ⲓⲥϫⲉⲛ ⲉ̈ⲧⲁϥⲙⲧⲟⲛ ⲙ̈ⲙⲟϥ ⲛ-
ϫⲉ ⲡⲉⲡⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲙ̅ⲡ̅ⲁ̅-
ⲧⲟⲫⲟⲣⲟⲥ ⲡⲓⲡⲓϣ̀ⲧ̀ ⲁⲃⲃⲁ [ⲙⲁ-
ⲕⲁⲣⲓ ϣⲁ ⲡⲓⲉϩⲟⲟⲩ ⲛ̈ⲧⲉ ⲧ[ⲡⲁ-
ⲣⲟⲩⲥⲓⲁ̈ ⲙ̅ⲡⲉϥⲗⲁⲙⲥⲁⲛⲟⲛ [ⲉⲑⲟⲩ-
ⲁⲃ ϣⲁⲣⲟⲛ
Ⲟⲩⲟϥ ⲕⲁⲧⲁ [ⲡ]ⲥⲁϫⲓ ⲙ̅ⲡⲓⲡⲣⲟ[ⲫⲏ-
ⲧⲏⲥ ϫⲉ ϕⲁⲛⲟ̅ⲩ̅ ⲉⲧⲟ[
ⲛⲁⲣⲉ ⲡⲟ̅ⲩ̅[ⲥ ⲁⲣ]ⲉϥ ⲉ ⲡⲉϥⲕⲁ[ⲥ . .
ⲉⲧ[ⲟ]ⲓ ⲛⲁⲧ[ⲧ]ⲁⲕⲟ
Ⲟⲩⲟϥ ⲛⲁϥ [. .]ⲓⲥ ⲉⲣⲟϥ ⲡ . [
ⲟⲛ ⲉϥ . [. . .] ⲕⲉⲡ[.]. . . [
ⲉϥⲧ̀ ⲧ[ ]ⲱ̅[

* * *

× [p. 1] ×*The Coming*[1] *to Shiêt of the glorious Relics of our righteous and Spirit-bearing Father, the great Abba Makari, which took place on the nineteenth day of the month Mesôrê. In the Peace of God! Amen.*

Verily it is a true saying of the holy Prophet and Psalmodist David who saith that: "All the bones of the righteous the Lord keepeth them and not one of them shall perish"[2]. . . Prophet. . .

* * * * * *

× *Verso* ×"He that keepeth Israel [shall neither slumber nor sleep."[3] And likewise: "The Lord will deliver all them that love Him."[4] The Lord also saith in the holy Gospels concerning the. . . : "A hair of your heads shall not perish."[5] For lo, four hundred and forty years[6] are passed from the time when our holy Spirit-bearing Father, the great Abba Makari, fell asleep, unto the day of the coming unto us of his holy relics. And according to the word of the Prophet: "He who is the Lord's. . . the Lord will deliver his bones. . . without perishing. . ."[7]

* * * * * *

1 *i.e.* Translation. 2 *Ps.* XXXIV, 20 ? 3 *id.*, CXXI, 4.
4 *id.*, CXLV, 20. 5 *Matth.* X, 30; *Lk.* XII, 7.
6 Macarius died in 390 A.D. If this was the date accepted by the author of our text, the date of the Translation would be 830 A.D.; but Macarius was translated *temp.* John IV (*i.e.* before 799 A.D.: cp. *H.N.S.* III, § 1). Possibly the date belongs not to the Translation under John IV, but to the installing of the relics in the 'Sanctuary of Benjamin' at the Mon. of Macarius: this Church, which had been ruined in the Sack of the Monasteries in 817 A.D., was actually restored by Abba James between 825 and 830 A.D. (see *Hist. of the Patr.*, ed. Evetts, p. 574). The text may therefore have been composed and pronounced when that Church was consecrated and the body of the Saint reinstalled therein. But did the writer know the correct date of Macarius' death ?
7 *Psalm* XXXV, 10 ?

Frag. 2 (*Cod. Tisch.* XXIV, 32).

..] ϯπετρα εqϯεροτοτ παq
...]ϫε ϫωκ εβολ ⲙ̄φοτaρσα-
ϱ]ⲛⲓ ⲙⲡⲓⲡⲁⲛⲧⲟⲕρα-
τ]ωρ
Θⲟ]ⲃⲉ ϕαι ⲙⲡⲉqⲗⲟϫq eq.[.
ερoq ϣaτeqⲱⲓτq ερaτq
ⲙ]ⲛ̄ⲥ̄ⲧ κατa ⲡⲛ ετaqⲓστο-
ρⲓⲛ ⲙⲙⲱⲟⲩ ⲛaⲓ ⲡϫε ϕⲛ εⲑ-
ⲟⲩaⲃ aββa caραⲡⲓⲱⲛ ϕⲙa-
ⲑⲛτⲛc ⲙ̄ⲡⲓⲡⲓϣϯ aββa aⲛτω-
ⲛⲓoc
Ⲏⲉⲛ ⲡϫⲓⲛⲟρε[.....]ⲟⲩⲛ ⲛ̄-
ⲑⲟq ⲡⲉⲡⲑⲉoϕ[oρoc] ⲛⲓⲱτ
ετ a ⲡⲡε[ⲩⲙ̄ⲁ ε[ⲑⲟⲩaⲃ ϫⲟ]ⲩϣτ
ⲉⲃⲟⲗ ⲏaϫωq ⲛ̄[cⲛoⲩ ⲛⲓ-
ⲃⲉⲛ
ετε ⲡeqϫιⲛ[. . .].ⲛ ⲡε ⲙ̄-
ⲡρoϣ [.]ϥ ⲧa.[. . .]..ε
ϱa ⲛ̄ⲥ̄ⲧ ⲫⲛ ετ[. . .]ⲙⲉⲓ
ⲙⲙoq
Ⲁⲩϫω ⲙ̄ⲡeqⲥωⲙa ⲉⲑⲟⲩaⲃ ε-
ⲏⲟⲩⲛ ⲏⲉⲛ [oⲩ]ⲥⲡⲏⲗeoⲛ ⲏa
ⲑⲟⲩω[c ⲛ̄ϯⲉκ]ⲕⲗⲏⲥⲓⲁ ⲑaⲓ
ⲉⲧaqⲕoτⲉ [ⲙ]ϕⲣⲏϯ ⲉⲧⲥⲏⲛ-
oⲩⲧ ⲏⲉⲛ ⲛ[eqⲏⲓ]oc ⲉⲑoⲩ-
aⲃ
Ⲉⲡⲓaⲛ oⲩⲛ.....maϱ ⲡⲕaϱⲓ
ⲧⲏⲣϥ ⲛε ⲛ[oⲩc]ⲁ̀ⲗⲏⲓⲥϫ ⲛ̄ⲧε
ⲛⲓ]ⲱϕⲏⲣⲓ ⲉⲧⲉⲙⲙaⲩ
[ⲛε]ⲙ ⲛⲓ..[.].....τ..ⲛⲓ ⲙ̄ⲙω-
[oⲩ ερε ⲛ]ⲥ̄ⲧ ερⲉⲛⲉρⲥⲓⲛ ⲙ-
[ⲙωⲟⲩ ⲉⲃⲟⲗϱⲓ]τοτq

Ⲥⲟⲃⲉ ϕaι ⲛaⲩⲡⲛoⲩ ⲉⲃⲟⲗⲏⲉⲛ
ⲙa ⲡⲓⲃⲉⲛ ⲛ̄τε ϫⲏⲙⲓ ⲙ̄ⲙaⲩ-
aτq aⲛ aλλa ⲛτε ⲡⲓⲕε-
ϫωρa ⲉⲑoⲩⲏ-
o]ⲩ
ⲛϫε ϱaⲡⲑωoⲩⲧc ⲙ̄ⲡⲓcτoc
ⲉⲩϣλⲏⲗ ⲏⲉⲛ ⲡeqcⲡⲏⲗeoⲛ
oⲩoϱ ⲉⲃoⲩωϣⲧ ⲉϫⲉⲛ ⲡeq-
ⲙⲡⲏⲙa oⲩoϱ ⲡⲉϣaⲩⲉρⲁ̀ⲡo-
λaⲩⲓⲛ ⲡε ⲛ̄ϱaⲛτaλⲥo ⲉⲃⲟⲗ-
ϱⲓτoτq ⲛ̄ϫε ⲛⲏ ⲉτϣωⲡⲓ
ⲡoⲩⲙⲛϣ ⲛ̄cⲙoτ
Oⲩoϱ ⲡⲣoⲩⲟ̄ maλⲓcτa ⲡⲓρεⲙ-
ⲡϫⲓⲁ̀ⲫ[ⲏ]ρ ⲡ̄ϯⲙⲓ ⲙ̄ⲡⲉⲡⲓⲱτ ⲛ̄-
aⲓκεoc
Ⲛaⲩⲡⲛo[ⲩ ϱ]ⲱoⲩ ⲡε cⲡoⲩaε-
ⲱc [ⲛaⲩoⲩ]ⲱϣⲧ ⲉ̄ϫωq
oⲩo[ϱ aⲩⲛa]ⲩ ε ⲡⲓⲙⲏⲛⲓ ⲙⲡa-
ⲣaⲁo[ϫoⲛ] ⲉⲧϣⲱⲡ ⲉⲃⲟⲗϱⲓ-
τⲉⲛ ⲡeqcⲱⲙa ⲉⲑoⲩaⲃ ⲙe-
ⲙⲉⲛⲥa ⲛⲏ ⲉⲧ aⲩoⲓ ⲛⲓⲣa ⲙ̄ⲙωⲟⲩ
ⲉⲃⲟⲗϱⲓτoτq ⲓⲥϫⲉⲛ eqϫⲭⲏ
ⲏⲉⲛ ϯcaρϫ
Ⲁⲩcⲉⲙⲏⲛⲧc ⲛε ⲛⲉⲙ ⲡoⲩⲉ-
ⲣⲛoⲩ ϫε [ϱⲓ]ⲛa ⲛ̄ⲥⲉoλq ⲛ̄ⲥⲓ-
oⲩⲓ ⲉⲃⲟⲗⲏⲉⲛ ⲡⲓϣaϱⲉⲩ ⲛ-
ⲥⲉⲟⲓτq ⲉ ⲡⲁⲓⲁ̀ⲏⲣ ⲡoⲩϯⲙⲓ
oⲩoϱ ϕaι aqϣω-
ⲛⲓ
Oⲩoϱ ⲗoⲓⲡoⲛ ⲙⲉⲛⲉⲛϱa oⲩ-

[1] ×...the Rock[1] rejoicing. He was...to fulfil the command of the Almighty. For this cause he[2] ceased not to...him until he brought him unto the feet of the Lord; according to that which the holy man Abba Sarapion, the disciple of the great Abba Antonius, hath related unto us.[3] So when our God-bearing Father upon whom the Holy Spirit looked at all times,...And when his departing...unto the Lord...Whom he loved, they laid his holy body in (a cave) near by the Church which he had built; even as it is written in his holy life.[4] × *Recto*

So when the whole earth...[was] filled with...the trumpet of those marvels and the [wonders which were performed], the Lord working them by his means, ×for this cause there came from every place, not only in Egypt but in distant lands, companies of faithful people who prayed in his cave and worshiped at his tomb; and they who were sick in divers ways enjoyed healing. More especially the people of P-djidjbêr,[5] the village of our righteous Father, used also to come eagerly and to do reverence to him; and they beheld the astonishing wonders which were wrought by means of his holy body after those (wonders) which they had experienced through him while he was in the flesh. They made an agreement together to take him away by stealth from the deserts and bring him to P-djidjbêr, their village; and this came to pass. And then after a × *Verso*

1 *i.e.* the Rock on which Macarius dwelt: see *A.M.G.* XXV, 88 f. (probably a rocky ridge NNE. of the present Dêr Abû Makâr).

2 *i.e.* the 'Cherubim' who watched over Macarius.

3 See *A.M.G.* XXV, 109 (Sarapion of Thmuis is the reputed author of the *Life of Macarius*; but see *H.N.S.*, Appendix III).

4 *op. cit.*, p. 111.

5 The modern Shabshîr in the Province of Menûf: see Amélineau, *Géogr.*, pp. 187 f., *s.v.* Gigouir.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Frag. 3 (*Cod. Tisch.* XXIV, 24).

```
снот атϥωотϯ є [потєрнот
аті є ϣінт ϩєп отχ̄ωп .[
ϩωс єтєрϣорп нсωот[н м̄пima
єт єqχн ñϩнтq ñxє пс[ωма
 5 м̄пєппапаγιос ñ-
ιωт
аγϣе пωот аγолq ñоιоγї
євολϩєп пima єт єqχн нϩнт[q
отоϥ аγталоq є ϩап[т]євнωотї
10 аγолq є пxнxвнр
отоϥ паι рнϯ аγкωт пот-
єккλнсіа єссєλсωλ євол
кατα пєqταїō аγχαq нϩнтс
євβє хє пαρє тχωρα ñχнмι
15 пє ϣоп ϩєп отпіϣϯ ñєγθє-
піа ϩєп пієϥоот єтєм-
маγ
пє пснот гар пе єтоι нотро
пxє пρωмєос
20 Отоϥ ϩітєп тхом м̄п[παρακ-
λητον єтϣоп пє[маq а от-
мнϣ оп ммнп[ι пєм ϣфнρι
ϣωпι євολϩιτ[отq ϩєп пι-
топос ēтє[ммаγ
25 Пєпєпса [хє ϯζ ñромпι аγ-
амаϩι н[хє пісаракнпос аγ-
єрϩнт[с . . .
[ . . .
[ . . .
30 [ . . .
О[ . . .

. . . . . ]єϩρнι отоϥ аγ-
. . . ] отоϥ пкепθоq ϩωq
пхι]хβнр пе аqϣωq пе
ϣа]те нотκоγхι ñтаι ϩе ап-
 5 λ]ωс
Оγ]оϥ єqпаγ ñxє ιωснф пι-
φιλοχ̄ρ̄с̄ ñархωп ñте єлмι
хє [с]єϣϣι м̄ффωотϣ ап м̄-
пιт]опос є паϥñϩнтq ñ-
10 хє псωма м̄пєпιωт м̄про-
фнтнс пιпιϣϯ аββа ма-
карι
Паι рнϯ аqϣе паq єγсєβωс
пєм ϩапмнϣ ñклнрікос ē-
15 олq ē єлмι отоϥ пαρє ϩап-
кємнϣ пφιλοпонос мощι
пємωот пе ϩєп отпіϣϯ ñ-
хамн ϩєп ϯ[ма]ϩ ϕ̄ ñромпι
нт]е піѣγιос м̄мαρτγ-
20 рос]
Паι рнϯ са]тотq аqкωт пот-
єккλнсіа ϧ]єп пєдран аq-
χαq нϩнтс ] євβє хє пе-
отоп ñотмн]ϣ ппаϩϯ м̄-
25 . . . ]є фρωмι
м̄фϯ пєпιωт ааа] мака-
[рι
[ ].с
[ ]н
```

× *Recto* ×time they assembled together and went secretly to Shiêt . . . since they already knew the place wherein lay the body of our all-holy Father.[1] They went and took it away by stealth from the place wherein it lay and placed it upon their beasts (camels) and carried it to P-djidjbêr. And so they built a Church richly adorned according to his renown and laid him therein; because the land of Egypt was in great prosperity in those days, for it was the time when the Romans were ruling.[2]

And through the power of the Paraclete which was with him, many signs and wonders were wrought by his means in that Sanctuary. But after [three hundred and sixty years[3] the Saracens gained] dominion, × *Verso* [they] began . . . × . . . down, and they . . . . And P-djidjbêr itself also was desolated save for a small (portion) in just this manner.[4] And when Joseph, the Christ-loving *archon* of Elmi,[5] saw that they could not take care of the Sanctuary wherein was the body of our Father the Prophet, the great Abba Makari, he went reverently with multitudes of clergy to remove it to Elmi. And multitudes also of devout persons were marching with them in great tranquillity, in the five hundredth year of the holy Martyrs.[6] And so straightway he built a Church in his name: he laid him therein, because there was a multitude of believers . . . to the man of God, our Father Abba Makari . . .

1 According to the *Synax.*, Baremhat 27 (ed. Basset, p. 905), John, the covetous disciple of Macarius, was bribed to reveal the secret.

2 Cp. Abû Salih, fo. 23a (ed. Evetts, pp. 80 f.), where the Roman revenue from Egypt is reckoned at 20,000,000 dinârs, whereas under Muslim rule it fell to 3,000,000 dinârs.

3 The *Synax.* (*l.c.*) states that the body remained at P-djidjbêr "about one hundred and sixty years, until the time of the domination of the Arabs." If the body was stolen when a disciple of Macarius was still living and remained at P-djidjbêr until 784 A.D., the figure given in the *Synax.* must be emended from 160 to 360 years.

4 *i.e.* the "domination of the Arabs" resulted in a devastation of the town. This may have taken place in the Coptic rebellion of 767 A.D. (Cf. Lane Poole, *Hist. of Egypt in the Middle Ages*, p. 32.)

5 = Elmay in the Province of Menûfieh (Amélineau, *Géogr.*, pp. 162 f.). Monks from Elmi at the Mon. of S. Macarius are mentioned in the colophon of a Coptic MS. (Zoëga, *Cat.*, no. LV, p. 107).

6 = 784 A.D.

E. *Fragments of Published Texts on Saint Macarius.*

i *Life of Saint Macarius* (Cairo, no. 57). Parchment. Upper part (7.2 × 17.4 cm.) of two leaves, numbered —λϛ̅, —μϛ̅, and forming a single sheet. In upper margin of *rectos* ⁘; of *versos*, (*a*) λϛ̣ ιοϛ̅ + πχϛ̅ ναι ηηι; (*b*) με̅ ϕϯ χω ηηι + εβολ ανοκ.

The text corresponds to *A.M.G.* xxv, pp. 66^{8-10}, 67^{4-6}, 73^{1-2}, 73^{10-12}. The following variants occur:[1]
A66^{9} μϕρηϯ 〉 μπιρηϯ; ηθοϥ 〉 μ̄μοϥ. A66^{9-10} ποϒμηϣ ηcοπ 〉 omitted (as in *Cod. Vat.* LXIV). A66^{10} ϩομωc ⲇε 〉 ομοιωc. A67^{4} ετανϣορπ ηϫοc. 〉 εταιϫοc. A67^{5} ναϒεραπανταν 〉 αϒερ-; εηοϒερηοϒ 〉 πε added; οϒοϩ ϧεη 〉 ηεμ. A73^{1} ϫε ακερϩϒπο- 〉 ακερϩιπο-. A73^{2} ητεκcαβοκ 〉 εκε̣[τcαβοκ], as *Cod. Vat.* LXIV. A73^{11} ειει 〉 ϯναϊ; εηει εβολ ϧεη πιεϫωρϩ 〉 ε̄ηεεηκ ε̄βολ.

ii *Apophthegms of Saint Macarius* (Cairo, no. 55). Parchment. Fragment, 13 × 5 cm., from middle of a leaf. Stops, ⁘ and ~ (red) at end of paragraph. The text answers to *A.M.G.* xxv, 210^{11-17}, 211^{5-9}. The following variants occur:
A211^{5} οϒϣαϩ ῆχρωμ οϒοϩ ναϥηα- 〉 οϒηοϩ . . . εϥηα-. A211^{6} ανοκ ⲇε ναιϫω 〉 ανοκ ⲇε ϩω αιϫω; αποcθητηc 〉 αιϭ̣ι̣ η̣[. . . . . .] ηεμ ηιμα η̣οπαϩ ⁘ αιτ[. . . . .?]. τοϒ, added. A211^{7} οϒοϩ ειηηοϒ εβολ 〉 ειηη]οϒ ⲇε εβολϩιτο[τ; εϫωι 〉 [α]ριπαμεϒι added.

iii *Virtues of Saint Macarius* (Cairo, no. 56). Parchment. Leaf (much torn), 35 × 20 cm., red-brown ink. The text answers to *A.M.G.* xxv, pp. 192^{2}–193^{11}. The following variants occur:
A192^{3} μοηι 〉 μοϣ[ι]. A192^{4} -ϥωϫι 〉 ϥοϫτεη. A192^{5} ναϥ 〉 μ̄πιθηριο[η. A192^{6} ναϯ ῆτεκ- 〉 ναϯ τ[εκ-. A192^{10} ⲇικεοc 〉 πε added. A193^{3} παιωτ 〉 πεηιωτ (and so in 193^{5}); εϫεη ϕαι 〉 εϫε]η ϩωβ. A193^{9} ϫε ϩηππε οϒⲇε 〉 ϫε οϒⲇε.

XXIV. ODES TO SAINTS OF SCETIS

A series of Doxologies or acclamations in honor of Saints of Shiêt (Scetis) from various liturgical books.

(1) Paper. Two leaves (ϥⲁ̅, ϥⲃ̅), 26 × 17 cm., from Cairo, no. 92. 2, Group D, containing an acclamation to the great monastic Saints of Egypt: after [Paul] and Antony (ll. 1–7) the Saints of Scetis are acclaimed.

(2) Paper. Two leaves (ⲣⲛⲃ̅ and —) from the Difnâr (No. XXXVIII F), with two imperfect Odes on John the Little (the Hegumen).

(3) Parchment. One leaf, C.U.L., *Add.* 1885, 9, (ⲕ̅ⲍ̅), 19.5 × 16.3 cm., from a book of Hymns (No. XXXVIII G), containing the latter part of a Hymn on Abba John the Little.

(4) Parchment. One leaf (from the same MS.), containing the beginning of an Ode on Moses the Robber.

(5) Paper. One leaf, C.U.L., *Add.* 1886, 9, (ⲣ̅ϥ̅), with the conclusion of a first and beginning of a second Ode on the Forty-nine Martyrs.

(6) Paper. Two leaves (ϥⲃ̅, ϥⲅ̅) from the same MS. as and immediately following the text of (1), containing a complete Hymn to Abba Samuel of Calamon, who was expelled from Shiêt in the Heraclian persecution.

(7) Paper. Two leaves (unnumbered) from the same MS. as (2), with two fragmentary Odes on Abba John Khamé.

1 The published reading is given first, indicated by A with page and line numbers: the variant, separated by 〉, follows.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Ode 1 (Macarius and Saints of Shîêt).

×(ϥⲁ[a]) ×Χερε ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ⲡⲓⲡⲓϣϯ ⲛ̄ⲥⲁⲕⲛⲓⲙⲓ • ⲉⲧⲁϥⲥⲉⲕ ⲟⲩⲟⲛ ⲡⲓⲃⲉⲛ • ⲉ̄ ⲡⲓⲙⲱⲓⲧ ⲛ̄ⲧⲉ ϥϯ ✣——

Ⲟⲩⲟϩ ⲁϥϯ ⲉ̀ϩⲱⲟⲩ • ⲙ̄ⲡⲓⲥⲭⲏⲙⲁ ⲉⲃⲟⲩⲁⲗ̀ • ⲉϥⲧⲥⲁⲃⲟ ⲙ̄ⲙⲱⲟⲩ ⲉ̀ ⲱⲣϥ ⲃⲉ(ⲛ) ⲡⲓϫⲟⲗ ⲛ̄ⲧⲉ ⲡⲕⲁⲣⲓ ✣——

Ⲥⲧⲁⲓⲛⲟⲩⲧ ⲉ̀ⲙⲁϣⲱ • ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲥⲁϫⲓ ⲙ̄ⲙⲟⲥ • ⲛ̄ϩⲉ ⲁⲃⲃⲁ ⲓ̅ⲱ̅ⲁ̅ ⲡⲓⲣⲉⲧⲧⲟⲩⲙⲉⲛⲟⲥ ✣——

Ⲃⲓⲧⲉⲛ ⲡⲉϥⲧⲟⲩϧⲟ • ⲁⲣϣⲱⲡⲓ ⲛ̄ϩⲉ ⲡⲓⲟⲛⲣⲓⲟⲛ • ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲣⲁⲡⲱⲓⲗⲓ • ⲙ̄ⲡⲉϥⲙⲟⲟ ⲉ̀ϩⲟⲗ ✣——

5 Ⲃⲓⲧⲉⲛ ⲧⲉϥⲙⲉⲧⲣⲉϥⲥⲱⲧⲉⲙ • ⲁϥϯⲣⲓ ⲉ̀ϩⲟⲗ • ⲛ̀ϩⲉ ⲟⲩϣⲏ ⲉⲧϣⲟⲧⲱⲟⲩ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁⲣⲡⲟⲥ ✣——

×ϥⲁ Ⲫⲉⲣⲁⲡⲟⲣⲓⲛ ϧⲉⲛ ⲡⲁⲙⲟⲕⲙⲉⲕ • ×ϥⲧⲟⲙⲧ ⲛ̀ϩⲉ ⲡⲁⲛⲟⲩⲥ • ϯϩⲉⲙ ⲥ[ⲁ]ϫⲓ ⲁⲛ ⲉ̀ ϫⲱ • ⲉϥⲙ̄ⲡϣⲁ ⲙ̄ⲡⲉⲕⲧⲁⲓⲟ[1] ✣

Ⲫ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲟⲩⲱⲓⲛⲓ • ⲡⲉⲡⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓϣⲟⲓ • ⲡⲓⲣⲉϥⲥⲟϫⲓ ⲛ̀ⲕⲁⲗⲱⲥ • ϧⲉⲛ ⲡⲓⲥⲧⲁⲥⲓⲟⲛ ✣——

Ⲭⲉⲣⲉ ⲙⲁϩⲓⲙⲟⲥ • ⲛⲉⲙ ϩⲟⲙⲉⲧⲓⲟⲥ [ⲡ]ⲉⲡⲓⲟϯ ⲛ̄ⲣⲱⲙⲉⲟⲥ • ⲛⲁϯⲭⲱⲣⲁ ⲉⲃⲟⲩⲛⲟⲩ •

Ⲥⲧⲁⲩⲣⲟⲥ ⲙ̄ⲡⲟⲩϣ̄ • ⲁⲩⲟⲩⲁⲣⲟⲩ ⲛ̀ⲥⲁ ⲡⲭ̅ⲥ̅ • ϣⲁ ⲡⲓⲧⲱⲟⲩ ⲉ̀ⲃⲟⲩⲁⲗ̀ • ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ✣——

10 Ⲫϥⲛϯ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ • ⲡⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̀ⲃⲟⲩⲁⲗ̀ • ⲛⲉⲙ ⲓⲁⲕⲱⲃⲟⲥ ⲛⲉⲡϣⲏⲣⲓ ⲛ̀ϫⲉⲃⲉⲇⲉⲟⲥ •

Ⲥⲧⲁⲩⲭⲱ ⲙ̄ⲡⲟⲩⲓⲱⲧ • ⲛⲉⲙ ⲡⲟⲩϣⲏⲛⲟⲩ ⲉⲓ ⲡⲓϧⲟⲓ • ⲁⲩⲟⲩⲁⲣⲟⲩ ⲛⲥⲁ ⲡⲭ̅ⲥ̅ • ϧⲉⲛ ⲟⲩϩⲏⲧ ⲉⲩⲥⲟⲩⲧⲱ(ⲛ) •

Ⲛ̀ϯϣⲉϧⲓⲱ ⲛ̀ⲡⲓϣⲏⲛⲟⲩ • ⲛⲉⲙ ⲡⲓⲧⲉϧⲧ ⲛ̀ⲧⲉ ϥⲓⲟⲙ • ⲁⲫⲁⲓⲧⲟⲩ ⲡⲟⲩⲟϭⲓ • ⲛ̀ⲣⲉϥⲧⲁϩⲉ ⲣⲱⲙⲓ ✣

×(ϥϩⲁ) Ⲡⲉⲡⲓⲱⲧ ⲙⲁϫⲓⲙⲟⲥ • ⲛⲉⲙ ϩⲟⲙⲉⲧⲓⲟⲥ • ⲁⲩϫⲱ ⲛ̀ⲡⲟⲩⲁⲡⲁⲗⲱⲙⲁ • ×[ⲛⲉⲙ] ⲡⲟⲩⲡⲁⲗⲗⲁⲧⲓⲟⲛ ✣——

Ⲁⲩⲉⲣⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ • ⲛ̀ⲡⲟⲩⲣⲡⲁⲣⲭⲟⲛⲧⲁ • ⲁⲩⲉⲣⲣⲉⲗⲡⲓⲥ ⲉ̄ ϣⲁϣⲛⲓ • ⲙ̄ⲡⲱⲛϧ ⲛ̄ⲉⲛⲉⲣ ✣——

15 Ⲁⲩⲉⲣⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ • ⲛ̄ϯⲙⲁⲣ ⲋ ⲡⲗⲁⲧⲣⲁ • ⲉⲧ ⲁⲥⲟⲧⲡⲥ ⲛ̀ϩⲉ ϥϯ ⲛ̀ⲣⲏⲓ ⲉⲓ ⲡϣⲁⲇⲉ ✣——

Ⲁϥϣⲱⲡⲓ[2] ⲛ̀ⲁⲣⲭⲏⲧⲟⲥ • ⲛ̄ⲗⲁⲙⲛ(ⲛ) ⲛ̀ⲧⲟⲩϩⲁⲓ • ⲛ̀ⲣⲁⲡⲙⲏϣ ⲙ̀ⲯⲩⲭⲏ • ϣⲁⲛⲧⲟⲩⲣⲟⲉⲙ ⲙ̄ⲙⲱⲟⲩ

Χⲉⲣⲉ ⲁⲃⲃⲁ ⲙⲟⲩⲥⲏ • ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϩⲱⲣⲓ • ⲡⲓϣⲟⲣⲡ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ • ⲉⲧⲁϥϣⲱⲡⲓ • ⲉⲓϫⲉⲛ ⲛⲁⲓ ⲧⲱⲟⲩ ✣——

Χⲉⲣⲉ ⲡⲓⲙ̄ⲙⲱ • ⲛ̀ⲃⲉⲗⲗⲟ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ • ⲉⲧⲁⲩⲫⲱⲛ ⲙ̄ⲡⲟⲩⲥⲛⲟϥ ⲉ̂ϩⲟⲗ • ⲉ̀ϩⲉⲛ ⲧⲁⲫⲉ ⲛ̀ϯⲡⲉⲧⲣⲁ ✣——

Χⲉⲣⲉ ⲉⲗⲗⲁⲣⲓⲁ • ⲛⲉⲙ ⲁⲛⲁⲥⲧⲁⲥⲓⲁ • ⲛⲉⲙ ⲁⲣⲓⲯⲓⲙⲁ • ⲡⲓϣⲉⲗⲉⲧ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ✣——

20 Ⲱⲟⲩⲛⲓⲁⲧⲕ ⲛ̄ⲟⲟⲕ • ⲱ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ • ϫⲉ ϥϯ ⲛ̀ⲧⲉ ⲧⲫⲉ • ϯ ⲛⲟⲩⲡⲓϣϯ ⲛ̀ⲧⲁⲓⲟ ⲛⲁⲕ ✣——

×(ϥϩ) Χⲛⲁⲩ ⲉ̀ ⲡⲉⲕϣⲏⲣⲓ • ⲛⲉⲙ ⲡⲓϣⲏⲣⲓ ×ⲛ̀ⲧⲉ ⲡⲉⲕϣⲏⲣⲓ • ⲉⲩⲟⲓ ⲛ̀ϧⲗⲟⲙ [ⲉ]ⲣⲟⲕ • ϧⲉⲛ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲡⲓⲫⲛⲟⲩ

[1] ⲉⲙⲡⲉⲕⲧⲁⲓⲟ with ⲙ̄ⲡϣⲁⲙ̄ suprascript by later (?) hand. [2] *sic.* A stanza has fallen out of the text.

Hail to Abba Makari, the great net who drew every one into the Way of God, and put upon them the holy habit, teaching them to dwell solitary in holes of the ground.

Glorious exceedingly beyond what words can tell was Abba John the Hegumen. By reason of his purity the beasts became as rams (*sic*) before him; by reason of his obedience a dried stick blossomed and bare fruit.

I am at a loss in my thoughts, my mind is bewildered, I can find naught to say worthy of thy glory, O Man of Light, Our Father Abba Pishoi, who nobly didst run the race.

Hail to Maximus and Domitius, our Roman Fathers! When they had taken up their cross they followed after Christ to the holy mount of Abba Makari. Even as John, the holy virgin, and James, the sons of Zebedee, when they left their father and their nets in the ship and followed after Christ with a true heart, in exchange for their nets and the fishes of the sea He made them to be catchers of men—(so) our Father Maximus and Domitius left their wealth and their palace, they despised their substance, they trusted to attain life eternal. They inherited (*sic*) the fourth *laura* which God chose in the desert.

[Hail to Abba John Khamé. . . !][1] He became founder of a haven of salvation for many souls so that they were delivered.

Hail to Abba Moses, mighty warrior, first of the martyrs that were upon this mountain!

Hail to the Forty-nine, blessed Seniors, who poured forth their blood upon the top of the Rock!

Hail to Hilaria, and Anastasia, and Aripsima the brides of Christ!

Blessed art thou, O Abba Makari, for the God of Heaven giveth great glory unto thee. Thou shalt see thy Sons and thy Sons' Sons as a crown unto thee in the Kingdom of Heaven.

1 See note on text. Khamé was certainly commemorated.

Ode 2 (John the Little).

	Cov ⲕ̄ ⲙ̄ⲡⲓⲁϧoⲧ	العشرين
ⲣⲛϧ	×ⲡⲁⲟⲡⲓ ⲁⲃⲃⲁ ⲓⲱ-	بَابه القديس
	ⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟϧⲟⲥ	يوحنس القصير
	ⲯⲁⲗⲓ ϧⲁⲧⲟⲥ	محد واطس

Ⲏⲉⲛ ⲟⲩⲁⲓⲁⲑⲉⲥⲓⲥ ⲉⲧⲥⲙⲁ-
ⲣⲱⲟⲩⲧ ✣ ⲙⲁⲣⲉⲡⲉⲣ
ⲫⲙⲉⲩⲓ ⲙ̄ⲡⲓⲁⲓⲕⲉⲟⲥ ✣
ⲡⲉⲡⲓⲱⲧ ⲉⲑⲟⲩⲁϩ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲱⲥ
ⲛ̄ⲧⲉ ⲧⲉⲡⲥⲩⲛⲱⲁⲓⲁ̀ ✣
Ⲏⲁⲟⲩ ⲟⲛⲧⲱ[ⲥ] ⲫⲏ ⲉ̄ⲧⲁⲩ-
ⲱⲱⲡⲓ ✣ ⲛ̄[ⲥ]ⲁ̣ⲩⲙⲱⲓⲧ ⲛ̄-
ⲡⲉⲛⲯⲩⲭⲏ ✣ ϧⲉⲛ ⲡⲓ-
ⲁⲣⲟⲙⲟⲥ ⲛ̄ⲧⲉ ⲧⲁ̀ⲣⲉⲧⲏ ✣
ⲛⲉⲙ ⲧⲙⲉⲧⲉⲩⲥⲉϧⲏⲥ ⲉⲩ-
ⲥⲟⲛ ✣
Ⲁⲩⲕⲉⲣⲕⲟⲩ ⲛⲁⲛ ⲙⲡⲓⲙⲱⲓⲧ
ⲉⲧⲥⲓ ✣ ⲱⲁ ⲡⲓⲡⲩⲗⲏ ⲛ̀ⲧⲉ
ⲧⲫⲉ ✣ ⲉⲡⲛⲁ[1] ⲉ ⲡⲱⲱⲓ ⲉ̀-
ϧⲟⲗϩⲓⲧⲟⲧⲥ ✣ ⲛ̀ⲧⲉⲡ-
ⲟⲩⲱⲱⲧ ⲙ̄ⲫⲓⲱⲧ ⲉⲧ-

* * *

Ode 2[A] (the same; one leaf missing).

* * *

Cмоу ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲱⲧ ✣ ⲓⲥ ϩⲛⲡ-[2]
ⲡⲉ ⲡⲓⲱⲱⲏⲛ ✣ ⲉ̀ϧⲟⲗϩⲓ-
ⲧⲉⲛ ⲛⲉⲕⲱⲗⲏⲗ ✣ ⲁⲫⲫⲓ-
ⲣⲓ ⲉ̀ϧⲟⲗ ✣
Cмоу ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲱⲧ ✣ ⲓⲥ ϩⲛⲡ-
ⲡⲉ ⲡⲓⲱⲱⲏⲛ ✣ ⲉ̄ⲧ ⲁⲕⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲉⲑϧⲏⲧϥ ✣ ⲁϥ-
ϯ ⲟⲩⲧⲁϩ ⲉ̀ϧⲟⲗ ✣

[1] = ⲉ ⲡⲓⲙⲁ ? [2] No folio number.

Ⲁϥⲥⲓ ⲛ̀ⲡⲓⲕⲁⲣⲡⲟⲥ ✣ ⲛ̀ⲧⲁⲉ ⲁϧ-
ϩⲁ ⲡⲁⲙⲙⲟⲓ ✣ ⲁϥⲟ̀ⲗⲟⲩ ⲉ̄
ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ✣ ⲱⲁ ⲡⲓϧⲉⲗ-
ⲗⲟⲓ ⲉⲑⲟⲩⲁϩ ✣
Ⲁⲉ ⲥⲙⲟⲩ ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲟϯ ✣ ⲓⲥ ⲡⲟⲩ-
ⲧⲁϥ ⲙ̄ⲡⲓⲱⲱⲏⲛ ✣ ⲉⲧ ⲁϥ-
ⲱⲉⲛ ϧⲓⲥⲓ ⲉ̀ⲣⲟϥ ✣ ⲛ̄ⲧⲁⲉ ⲓⲱ-
ⲁⲛⲛⲏⲥ ⲡⲁⲱⲏⲣⲓ ✣
Cмоу ⲉ̀ⲣⲟⲓ ⲛⲁⲓⲟϯ ✣ ⲓⲥ ⲡⲟⲩ-
ⲧⲁϥ ⲙ̄ⲡⲓⲱⲱⲏⲛ ✣ ⲡⲟⲩ-
ⲧⲁϥ ⲙ̄ⲡⲓⲥⲱⲧⲉⲙ ✣ ⲛⲉⲙ
ⲡⲓⲟⲉⲏⲓⲟ ✣
Ⲥⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲟϥ ✣ ⲛ̄ⲧⲁⲉ ⲡⲓ-
ϧⲉⲗⲗⲟⲓ ✣ ⲁⲩⲱⲟⲩⲱⲟⲩ
ⲉ̀ⲁⲱϥ ✣ ⲁⲩϯ ⲱⲟⲩ ⲙ̄ⲙⲫϯ
Ⲓⲥⲁⲉⲛ ⲡⲓⲉ̀ϩⲣⲟⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ ✣
ⲁⲩⲭⲁϥ ⲡⲱⲟⲩ ⲛ̄ⲓⲱⲧ ✣ ⲉϥ-
ⲥⲟⲗⲥⲉⲗ ⲙ̄ⲙⲱⲟⲩ ✣ ϧⲉⲛ
ⲟⲩⲡⲁⲣⲁⲙⲓⲟⲓⲁ̀ ✣
Ⲱⲟⲩⲙⲓⲁⲧⲕ ⲛ̄ⲟⲟⲕ ✣ ⲱ̀ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ✣ ⲭⲉ ⲁ̀ ⲫϯ ⲛ̄-
ⲧⲉ ⲧⲫⲉ ✣ ϯ ⲛⲟⲩⲙⲓⲱϯ
ⲛ̄ⲧⲁⲓⲟ ⲡⲁⲕ ✣
Ⲟⲩⲟϥ ⲁⲕⲡⲁⲩ ⲉ̄ ⲡⲉⲕⲱⲱⲏⲣⲓ ✣
ⲡⲉⲙ ⲡⲉⲡⲱⲱⲏⲣⲓ[1] ⲛ̄ⲧⲉ ⲡⲉⲕ-
ⲱⲱⲏⲣⲓ ✣ ⲉⲩⲟⲓ ⲛⲟⲩⲭⲗⲟⲙ ⲉ̄-
ⲣⲟⲕ[2] ✣ ϧⲉⲛ ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̄-
ⲡⲓⲫⲛⲟⲩⲓ ✣
Ⲃⲓⲧⲉⲛ ⲡⲓⲉⲩⲭⲏ ⲛ̄ⲧⲉ ⲁⲃⲃⲁ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲧⲟⲩⲙⲉⲛⲟⲥ ✣
ⲛ̄ⲥ̄ⲧ ⲁⲣ⟨ⲓ⟩ ϩⲙⲟⲧ[3]
✣ ⌒ .. ⌒ .. ⌒ ✣

[1] ⲡⲉⲕⲱⲱⲏⲣⲓ, *MS.* [2] ⲉ̄ⲣⲱⲟⲩ, *MS.*
[3] ⲁ corrected from ⲉ.

The Twentieth day of the month ×*Paopi: Abba John the Little.* × fo. 152

Psali: Melody, 'Batos.'

With an hallowed disposition let us make mention of the righteous one, our holy Father Abba John, the founder of our community.[1] Verily 'tis he who became a guide unto our souls in the course of virtue and piety alike; he opened up for us the way which leadeth unto the gates of Heaven, unto the realms on high thereby, that we may worship the Father Who...

* * * * *

×"Bless me, my Father! Behold the tree[3] hath blossomed through thy prayers. Bless me, my Father! × [fo. 153][2]
Behold the tree, touching which thou didst command me, hath borne fruit." Abba Pammoi[4] took the fruits and brought them to the Church, unto the holy elders, (saying): "Bless me, my Fathers! Behold the fruit of the tree for which John my son hath labored. Bless me, my Fathers! Behold the fruit of the tree, the fruit of obedience and humility." When they beheld him, the elders praised him and glorified God. From that day forth they granted him the honor of a Father, while he comforted them with consolation.

Blessed art thou, O Abba John; for the God of Heaven hath granted thee great honor; and thou beholdest thy children and thy children's children who are a crown unto thee in the Kingdom of Heaven.

Through the prayers of Abba John the Hegumen, Lord grant (us) grace, etc.

1 If the expression is not loose, it implies that the MS. once belonged to the Monastery of John the Little, on the decay of which it must have been carried to Dêr Abû Makâr.

2 Probably one leaf (containing the end of the preceding and opening of the present Hymn) is lost.

3 The Tree of Obedience. John is speaking. For the incident see *A.M.G.* XXV, 347; *Apophth. Patr.*, John Col. 1 (*P.G.* LXV, 204); and *H.N.S.* VII, 1, § 5.

4 *sc.* Abba Amoi.

Ode 3 (the same).

[Ⲁⲕϣⲱⲡⲓ ⲅⲁⲣ ⲛ̄ⲟⲩⲫⲱⲥⲧⲏⲣ
ⲛ̄ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲓϫⲉⲛ ⲡⲓ-]¹
ⲕⲁⲣⲓ-ⲱ ⲡⲉⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲓⲱⲧ
ⲡⲁ⳾ⲧ ⲛ̄ⲓⲱⲧ ⲁ⳾[⳾]ⲁ ⲓⲱⲁⲛⲛⲏⲥ
Ⲑⲱⲥⲧⲉ ⲉⲓⲧⲉⲛ ⲡ[ⲉ]ⲕⲟⲉ⳾ⲓⲟ-ⲛⲉⲙ
ⲛⲉⲕ⳾ⲓⲟⲥ ⲛ̄ⲁⲩⲛ[ⲉ]ⲗⲓⲕⲟⲛ ⲁⲕ-
ⲁϣ ϣⲓⲛⲧ ⲧⲏⲣ[ⲟ] ⲛ̄ⲥⲁ ⲛⲉⲕ-
ⲧⲏ⳾-ⲙⲫⲣⲏ† [ⲙ]ⲟⲩⲧⲉⲗⲧⲓ-
ⲗⲓ ⲙ̄ⲙⲱⲟⲩ Ⲟⲩⲟⲩ ⲁⲕ-
ⲱϣⲓ ⲙ̄ⲡⲉⲕⲥⲱⲙⲁ ⲃⲉⲛ ⲫⲁⲛ-
ⲁⲥⲕⲩⲥⲓⲥ ⲉⲩⲃ[ⲟ]ⲥⲓ-ⲉⲃⲟⲣⲉⲕ-

[1] For the two initial lines see the Cairo *Psalmodia*, p. 354.
[2] ϣⲁⲛⲧⲉϥ, *MS.* [3] ⲧⲉϥ-, *MS.*

ϣⲱⲛⲓ ⲛ̄ⲁⲧⲕⲩⲛⲁⲓⲛⲟⲥ -
ⲃⲉⲛ ⲡⲉϥⲟⲟⲩ ⲛ̄ⲧⲉ †ⲕⲣⲓⲥⲓⲥ
Ⲑⲱⲥⲁⲉ ⲟⲛ ⲛ̄ⲧⲉⲕⲉⲣⲡⲉⲙⲡϣⲁ -
ⲛ̄ⲧⲁⲉ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲫⲟⲩⲁⲃ ⲁ⳾-
⳾ⲁ ⲓⲱⲁⲛⲛⲏⲥ-ⲉ̀ ϥⲉⲙⲥⲓ ⲛⲉⲙ
ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁⲛⲧⲉⲕ-[2]
† ϥⲁⲛ ⲉ̀ ⲧⲉⲕⲧⲉⲛⲉⲁ[3]-ⲧⲱ⳾ϥ[4]
⳾ —— · —— · —— · —— ⳾
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲙⲁⲥⲙⲁⲧⲟⲓ
⳾ —— · —— · —— · —— ⳾

[4] A smaller fragment of the same ode gives the conclusion in full: ⲧⲱ⳾ϥ ⲙ̄ⲡⲟⲥ ⲉ̀ⲣⲡⲏ ⲉ̀ϫⲱⲛ ⳾ ⲡⲁⲟⲥ ⲛ̄ⲓⲱⲧ ⲁ⳾⳾ⲁ ⲓⲱⲁⲛⲛⲏⲥ ⳾ ⲡⲓϩⲩⲡⲟⲙⲉⲛⲟⲥ ⲉ̅ⲟ̅ ⳾ ⲧⲉϥ(ⲭⲱ ⲛⲉⲛⲛⲟ⳾ⲓ ⲛⲁⲛ ⲉ⳾ⲟⲗ)

[Thou didst become a luminary shedding light upon the] ˣearth, O our blessed Father, my Lord Father Abba John; so that through thy humility and thine angelic life thou didst hang all Shiêt upon thy little finger like a drop of water;[1] and thou didst chastise thy body with toilsome discipline, that thou mightest be free from peril in the Day of Judgment;[2] so that also thou didst become worthy, O our holy Father Abba John, to sit with the Apostles to judge thy generation.[3]

Pray (&c.).

Alleluiah. Novice (*sic*).[4]

Ode 4 (Moses the Robber).

ⲥⲏ̅

Ⲥⲟⲩ ⲕⲁ̅ ⲙⲡⲁⲱⲛⲓ ⲁ⳾⳾ⲁ
ⲙⲟⲩⲥⲏ-ⲯⲁⲗⲓ ⲛ̄ ⲁ̀ⲇⲁⲙ[1]

Ⲫⲟⲩⲱϣ ⲛ̄ⲧⲁⲉ̄ⲣ ⲟⲩⲥ̀ⲣⲟⲙ-
ⲡⲓ ⳾ ⲛ̄ⲧⲁϩⲁⲗⲁⲓ ⲛ̄ⲧⲁϩⲱⲗ ⳾
ϣⲁ †ⲡⲉⲧⲣⲁ ⲉⲧⲥ̀ⲟⲥⲓ ⳾ ⲛ̄-
ⲧⲉ ⲁ⳾⳾ⲁ ⲙⲟⲩⲥⲏ ⳾
Ⲛ̄ⲧⲁⲟⲩⲱϣⲧ ⲉⲃⲣⲏⲓ-ⲉ̀ⲭⲉ(ⲛ)
ⲛⲉϥⲗⲟⲙⲯⲁⲗⲟⲛ ⳾ ⲙ̄ⲡⲁ-

[1] red.

ⲧⲟⲩⲟⲗϥ ⲉ̀⳾ⲟⲗ ⳾ ⲃⲉⲛ ⲡⲓ-
ⲥⲡⲏⲗⲉⲟⲛ ⳾ - ⲛ̄ⲧⲁ†ϩⲟ
ⲉ̀ⲣⲟϥ ⳾ ⲛ̄ⲧⲉϥⲧⲱ⳾ϥ ⲙ̄-
ⲡⲟ̅ⲥ̅ ⲉⲁⲱⲓ ⳾ ⲛⲉⲙ ⲉ̀ⲣⲡⲏⲓ
ⲉ̀ϫⲉⲛ ⲛⲓⲛⲟ⳾ⲓ ⳾ ⲛ̄ⲧⲉ ⲧⲁ-
ⲯⲩⲭⲏ- ⳾ ⲛ̄ⲧⲉϥⲭⲁⲩ
ⲛⲏⲓ ⲉ̀⳾ⲟⲗ ⳾ ⲛ̄ⲁⲉ ⲡⲭ̅ⲥ̅
ⲛⲉⲛⲛⲟⲩ† ⳾ ⲙ̄ⲡⲁⲧⲟⲩ-
ⲟⲗⲧ ⲉ̀⳾ⲟⲗ ⳾ ⲃⲉⲛ ⲡⲁ-

* * *

The Twenty-fourth day of Paôni: Abba Moses.[5]

Psali: Melody, 'Adam.'

Would that I might become a dove, that I might fly and come unto the high Rock of Abba Moses; that I might do reverence over his body ere they bear it forth from the cave;[6] that I might entreat him to pray unto the Lord for me and for the sins of my soul; that Christ our God may forgive me ere I am borne forth from my...

* * * * * *

1 See *Apophth. Patr.*, Joh. Col. xxxvi (*P.G.* lxv, 216).
2 See *A.M.G.* xxv, 354.
3 *id.*, pp. 380 f. 4 Probably an 'incipit.'
5 On Abba Moses the Black or the Robber, see *H.N.S.* i, x, § 4.
6 The reference is not clear, unless it be to a Translation of the Saint's body from the cave in which it originally rested to the Monastery of Baramûs, where it is still preserved.

Ode 5 (The Forty-nine Martyrs).

ⲡⲓⲙⲉ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲟⲩⲧ ⲁⲣⲓϩⲙⲟⲧ ⲛⲁⲛ
ⲙⲡⲭⲱ ⲉϧⲟⲗ ⲛ̀ⲧⲉ
ⲡⲉⲛⲛⲟϧⲓ
+ —— .. —— .. —— +
ⲛⲉⲱⲟⲩ ⲟⲛ ⲏⲭⲟⲥ ϧⲁⲧⲟⲥ

واهم ايضا
واطس

Ⲁⲙⲱⲓⲛⲓ ⲙ̀ⲫⲟⲟⲩ
ⲡⲓⲗⲁ[ⲟⲥ] ⲧⲏⲣⲟⲩ
ⲉⲱⲣⲉ[ⲡ]ⲉⲣ[ⲉ]ⲥⲕⲱ-
ⲙⲓⲁϩⲓⲛ [ⲛ̀ⲛ]ⲉⲛⲓⲟ-
† ⲡⲥⲧⲁⲩ[ⲣⲟ]ⲫⲟⲣⲟⲥ
ⲉⲧⲉⲡⲉⲣϣⲁⲓ ⲛⲁⲛ ⲙ̀-
ⲫⲟⲟⲩ
Ⲉⲡⲱⲟⲩⲛⲧ ⲛⲉⲙ ⲡⲓ-
ⲁⲅⲅⲉⲗⲟⲥ + ⲛⲉⲙ
ⲡⲭⲱⲣⲟ[ⲥ ⲛ̀]ⲧⲉ ⲛⲏ

ⲉⲱⲟⲩⲁϧ + ⲛⲉⲙ ⲡⲉ(ⲡ-)
ⲓⲟϯ ⲛ̀ⲥⲧⲁⲩⲣⲟⲫⲟ-
ⲣⲟⲥ + ⲡⲓⲙⲉ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ
Ⲡⲓⲣⲟⲩⲓⲧ ϧⲉⲛ ⲡⲓⲁⲛⲁ-
ⲟⲥ ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉ ⲡⲉϥⲣⲁⲓ + ⲁϥⲟⲩⲱ ⲉ-
ⲣⲁⲧϥ ϧⲉⲛ ⲧⲟⲩⲙⲛ-
† ⲁϥⲱ[ⲱ] ⲉϧⲟⲗ ⲉϥ-
ϫⲱ ⲙ̀ⲙⲟ[ⲥ] +——
Ⲭⲉ ⲓⲥ ⲡ[ⲓϩⲁ]ⲣϩⲁⲣⲟⲥ ⲁⲩ-
ⲓ + ⲫⲏ [ⲉⲧ]ⲟⲩⲱϣ ⲉ̀
ⲫⲱⲧ ⲙⲁⲣⲉϥⲫⲱⲧ +
ⲛⲏ ⲉⲱⲁⲃⲱⲥ ⲛⲉⲙⲁⲛ
ⲙ̀ⲡⲉⲛⲟⲣⲟⲩϣⲗⲁϩ ⲛ̀ϩⲏⲛⲧ
Ⲟⲩⲙⲉⲣⲟⲥ ϧⲉⲛ ⲡⲓϧⲉⲗ-
ⲗⲟⲓ ⲁ̣ⲩ̣ⲫⲱⲧ . . . ⲛ̣

[Through the intercessions of] ×the Forty-nine Martyrs, O Lord, vouchsafe unto us forgiveness of our sins. × (p. 189)

The same again. Melody, 'Batos.'

O come today, all ye people, that we may laud our cross-bearing Fathers, whose feast we celebrate today,

Assembled with the Angels and the company of ×the Saints and our cross-bearing Fathers, the Nine and Forty Martyrs! × p. 190

The chief among the Saints, named Abba John, stood in their midst and cried, saying:

"Lo, the Barbarians are coming. He who would flee, let him flee: those who will remain with us, let us (*sic*) not be faint of heart."

Some of the old men fled. . .

Ode 6 (Apa Samuel).

×ⲡⲉⲡⲓⲱⲧ ⲁ̀ⲡⲁ ⲥⲁⲙⲟⲩⲏⲗ ×ϥϧ

Ⲟⲩϣⲟⲩϩⲛⲉ ⲉϥⲥⲱⲧⲡ • ⲟⲩⲕⲁⲡ-
ⲛⲟⲥ ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ • ⲟⲩⲟⲩⲥⲓⲁ
ⲉⲥⲟⲩⲁϧ • ⲉⲥⲣⲁⲡⲁϥ ⲙ̀ⲫϯ + + +——
Ⲡⲉ ⲡⲉⲕϣⲗⲏⲗ ⲉ̀ⲑⲟⲩⲁϧ • ⲛⲉⲙ ⲡⲉⲕ-
ⲡⲟⲗⲏⲧⲓⲁ̀ • ⲱ ⲡⲉⲡⲓⲱⲧ ⲛ̀ⲁⲓⲕⲉⲟⲥ •
ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲏⲗ + + +——
Ⲫⲛⲁϫⲁⲣⲱⲓ ⲁⲛ • ⲉ̀ ⲡⲉⲕⲡⲟⲗⲏⲧⲓⲁ̀ •
ⲛⲉⲙ ⲡⲉⲕⲁⲥⲕⲉⲥⲓⲥ • ⲉⲧ ⲁⲕⲁⲓⲧⲟⲩ
ϧⲉⲛ ϣⲓⲛⲧ + + +——
Ⲡⲁⲗⲓⲥⲧⲁ ⲛⲓϧⲩⲓⲥⲓ • ⲉⲧ ⲁⲕϥⲁⲓ ϧⲁⲣⲱⲟⲩ •
ϩⲓⲧⲉⲛ ⲡⲓⲧⲣⲁⲛⲛⲟⲥ • ⲛ̀ϫⲁⲕⲓⲁ̀ⲛⲟⲥ[1] +——
Ⲁⲕϯ ⲛ̀ⲧⲉⲕⲯⲩϫⲏ • ⲉⲟⲩⲉ ⲧ̄ⲙⲟ-
ⲗⲟⲅⲓⲁ̀ • ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲣϯ ⲉⲧⲥⲟⲧⲡ(ⲙ)
ⲛ̀ⲧⲉ ⲧⲟⲣⲓⲁⲥ ⲉ̀ⲑⲟⲩⲁϧ + + +——
Ⲁⲕⲧⲁϫⲣⲟ ⲙ̀ⲡⲉⲕϩⲛⲧ • ⲙ̀ⲫⲣⲏϯ
ⲛⲟⲩⲙⲁⲣⲧⲩⲣⲟⲥ • ϣⲁⲛⲧⲉⲕⲥⲓ
ⲙ̀ⲡⲓϫⲗⲟⲙ • ⲛ̀ⲧⲉ ⲧⲉⲩⲡⲟⲙⲟⲛⲏ +——

[1] For ⲕⲟⲗϫⲓⲁⲛⲟⲥ.

ⲁⲧⲥⲟⲭⲓ ⲛ̀ⲥⲱⲕ • ⲉⲃⲟⲗϧⲉⲛ ⲯⲓⲛⲧ •
ⲯⲁⲧⲉⲕⲓ ⲧⲉⲕⲟⲩⲱϥ • ϧⲉⲛ ⲡⲧⲱⲟⲩ
ⲛ̀ⲛⲉⲕⲗⲟⲡⲉ ⁘——

×qr (*recto*)

20 ×Ⲉⲃⲟⲗ ⲟⲛ ϧⲉⲛ ϥⲁⲓ • ⲡⲧⲱⲟⲩ ⲛ̀ⲧⲉⲕ-
ⲁ̀ⲡⲁⲯ • ⲉⲣⲉ ϥ̀ⲧ ⲑⲱϥⲉⲙ ⲙ̄ⲙⲟⲕ •
ⲉ̄ ⲟⲩⲛⲓⲯⲧ ⲛ̄ ⲇⲓⲁⲕⲟⲛⲓⲁ ⁘ ⁘——
Ⲧⲉⲕϥⲧⲟⲙⲟⲛⲏ • ϧⲉⲛ ⲟⲩϫⲱⲣⲁ
ⲛ̀ⲯⲉⲙⲙⲟ • ⲟⲩⲟϥ ⲛ̀ϧⲁⲣϧⲁⲣⲟⲥ •
25 ϯⲛⲁⲉⲣ ⲡⲟⲩⲙⲉⲩⲓ ⁘ ⁘ ⁘——
Ⲁ ⲡⲟⲧ ⲓⲏⲥ ⲡⲭⲥ • ⲉⲑⲣⲉⲕⲓⲣⲓ ⲛ̀ϧⲁⲙ-
ⲙⲏⲓ • ⲛⲉⲙ ϧⲁⲛⲛⲓⲯⲧ ⲛ̀ⲯⲫⲏ-
ⲣⲓ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⁘ ⁘——
Ⲛⲉⲙ ⲡⲉ ⲁⲕⲑⲣⲟⲩⲥⲁϫⲓ • ⲡⲓⲥⲁⲗⲉⲩ
30 ⲁⲕⲑⲣⲟⲩⲙⲟⲩⲓ • ⲡⲓⲣⲓⲟ̄ⲙⲓ ⲉⲧⲟⲓ
ⲛ̀ⲁⲥⲣⲏⲗ • ⲁⲕⲑⲣⲟⲩⲙⲓⲥⲓ ⲛ̀ϧⲁⲛⲯⲏⲣⲓ ⁘——
Ⲁ ⲡⲉⲕⲣⲁⲛ ⲉⲣ ⲥⲱⲓⲧ • ϧⲉⲛ ⲧϫⲱ-
ⲣⲁ ⲛ̀ⲛⲉⲙⲁϩ • ⲟⲩⲟϩ ⲁ̀ⲧϥ̀ ⲱⲟⲩ ⲛⲁⲕ •
ⲙⲫⲣⲏⲧ ⲛ̀ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⁘——
35 Ⲁⲩⲥⲧⲛϫⲱⲣⲓⲛ ⲛⲁⲕ • ⲕⲁⲧⲁ ⲫⲟⲩ-
ⲱϣ ⲙ̀ⲡⲉϩⲣⲏⲧ • ϣⲁⲛⲧⲉⲕⲓ ⲧⲉⲕ-
ⲟⲩⲱϩ • ϧⲉⲛ ⲡⲧⲱⲟⲩ ⲛ̀ⲕⲁⲗⲁⲙⲱ(ⲙ) ⁘——
Ⲡⲓⲙⲁ ⲉ̀ⲧ ⲁ ⲡⲟ̄ⲧ ⲫ̀ⲧ • ⲉⲣⲏⲓ ⲙ̀ⲙⲟϥ
ⲛⲁⲕ • ⲉⲑⲣⲉϥϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ •
ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ ϣⲁ ⲉ̀ⲡⲉϩ ⁘——
40 Ⲁⲕⲑⲱⲟⲩⲧ̀ ⲉϧⲟⲩⲛ • ⲛⲟⲩⲗⲁⲟⲥ ⲉϥⲟϥ •
×qr ×ⲛ̀ⲑⲉⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ • ϩⲓ-
ⲧⲉⲛ ⲡⲉϥϣⲏⲗⲏ ⲉ̀ⲃⲟⲩⲁⲗ̀ • ϩⲓⲧ(ⲉⲛ)
⁘ ——— • ⁘·⁘· ——— ⁘

×*Our Father Apa Samuel.*

× fo. 92b

A choice savor and a smoke of incense, a holy sacrifice well pleasing unto God were thy holy prayers and thy austerities, O our righteous Father Abba Samuel. I will not leave untold thy austerities and thy penances which thou didst perform in Shiêt; most of all, the sufferings which thou didst endure at the hands of the Colchian tyrant.[1]

Thou didst offer up thy life for the confession of the right faith in the holy Trinity. Thou didst make strong thine heart, like a martyr, and so didst receive the crown of patience. They drove thee forth from Shiêt, so that thou didst come and dwell in the Mount of Neklone.

× fo. 93a ×Again, when God called thee from this mountain of thy vows (?) for a great service, of thy patience in a strange land of barbarians I will make mention. The Lord Jesus the Christ caused thee to work signs and great wonders in that place: thou didst cause (the dumb) to speak, thou didst cause the lame to walk, women who were barren thou didst cause to bear children. Thy name was renowned in the land of Nemax,[2] and they glorified thee as the Apostles. They suffered thee, after the desire of thy heart, (to depart) so that thou didst go and dwell in the Mount of Kalamon, the place wherein the Lord God promised that thou shouldest

× fo. 93b dwell, thou and thy sons for ever. ×Thou didst bring in a numerous people into the Kingdom of Heaven through thy holy prayers.

Through, etc.

1 *i.e.*, Cyrus of Phasis (in Colchis), the 'Chalcedonian' Archbishop.

2 A frag. from a Boh. *Life of Samuel* (Crum, *B.M. Cat.*, no. 917) has ⲛⲓⲙⲁⲕϩ, 'Makx' being probably the true Coptic name for the Berber people called in Greek Mazices.

Ode 7 (John Kamé).

ⲁⲩⲱⲟⲩⲓ ϩⲱⲩ ⲛ̀ⲁⲁⲍⲓⲁⲣ-
ⲭⲏⲥ ⸗ ⲟⲩⲟϩ ⲛ̀ⲁⲓⲁⲁⲥⲕⲁ-
ⲗⲱⲥ ⸗ ⲉ̀ⲭⲉⲛ ϩⲁⲙⲛⲏⲩ ⲙ-
ⲯⲩⲭⲏ ⸗ ⲁϥⲓ̈ⲛⲓ ⲙⲙⲟⲟⲩ
ⲛ̀ⲟⲩⲱⲟⲩⲱⲟⲩⲱⲓ ⲙ̄-
ⲡⲟⲧ̅

Ⲑⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲧ ⲁⲩⲟⲛⲥ ⲡⲉ-
ⲙⲁϥ ⸗ ⲁⲥⲱⲟⲩⲓ ϩⲱⲥ ⲙ̄-
ⲙⲁⲩ ⲙ̄ⲡⲓⲥⲧⲏ ⸗ ⲉ̀ⲭⲉⲛ
ϩⲁⲙⲛⲏⲩ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲁⲥⲓ̈ⲣⲓ ⲛ̀ϩⲁⲡⲭⲟⲙ ⲡ[ⲉⲙ
ϩⲁⲡⲱⲫⲏⲣⲓ ⸗

Ⲁⲩ[...]. ⲙ̇ⲡⲟⲩϩⲓⲟⲥ [ⲉⲑⲟⲩⲁⲃ
ϩⲉ[ⲛ] ⲟⲩⲛⲓⲱϥ̀ ⲙ̀ⲙ[ⲉⲧ-
ⲧⲉⲛⲛⲉⲟⲥ ⸗ ⲟⲩⲟϩ ⲁⲱⲱⲟ-
ⲛⲓ ⲛⲉⲙ ⲡ̅ⲭ̅ⲥ ⸗ ⲫⲏ ⲉⲧ ⲁⲩ-
ⲙⲉⲣⲓⲧϥ ϩⲉⲛ ⲡⲟⲩϩⲏⲧ
ⲧⲏⲣϥ ⸗

Ⲧⲱϩϩ S ⲡⲁⲑ̅ⲧ̅ ⲛ̄ⲓⲱⲧ ⲛ̀ⲁⲓⲕⲉ-
ⲟⲥ ⸗ ⲡⲓⲁⲛⲓⲟⲥ ⲓ̅ⲱ̅ⲁ̅ ⲭⲁⲙⲉ ⸗ ⲡ[ⲧ]
⸗ —— .. —— .. —— ⸗

ⲡⲟⲟϥ ⲟⲛ ⲁⲁⲁⲙ[1] واه ايضًا ادام

Ⲓ̈ⲓ ⲛⲓⲙ ⲡⲉ ⲉⲟⲛⲁⲱⲥⲁⲁⲓ ⸗ ⲉ̄ ⲡⲓ-
ϩⲙⲟⲧ ⲉⲧⲟⲱ ⸗ ⲉⲧ ⲁϥⲁⲓ-
ⲧⲟⲩ ⲛⲉⲙⲁⲛ ⸗ ⲛ̄ⲧⲁⲉ ⲫ̄ⲧ̄
ⲡⲓⲗⲟⲩⲟⲥ

Ⲁϥⲛⲁⲩ ⲉ̄ ⲡⲉⲛⲟⲉⲓⲟ̄ ⸗ ⲛⲉⲙ
ⲡⲉⲛϩⲱⲗ ⲉ̄ϩⲟⲗ ⸗ ⲁϥⲭⲟⲩⲱⲧ
ⲉ̀ϩⲟⲗϧⲉⲛ ⲡⲥ̅ⲓⲥⲓ ⸗ ⲁϥⲉⲣ-
ϩⲟⲛⲟⲓⲛ ⲉ̄ⲣⲟⲛ ⸗

Ⲁϥⲧⲁⲟⲩⲟ̄ ⲛⲁⲛ ⲛ̀ⲱⲟⲣⲡ ⸗ ⲙ̄-
ⲡⲓⲛⲓ]ⲱϯ̀ ⲁϩϩⲁ ⲁⲛⲧⲱⲛⲓ ⸗
ⲛⲉⲙ ⲁ]ϩϩⲁ ⲙⲁⲕⲁⲣⲓ ⸗ ⲉⲟ-
ⲣⲟⲩⲥⲓ]ⲙⲱⲓⲧ ϧ[ⲁ . . . . .

Ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲧⲥⲁϩⲟ[ⲛ] ⸗
ⲉ̄ ⲡⲁⲓⲛⲱⲉ ⲱⲁ ⲫ̄ⲧ̄ ϧⲉ(ⲛ)
ϩⲁⲡⲡⲟⲗⲓⲧⲓ̈ⲁ̄ ⲛⲉⲙ
ϩⲁⲡⲁⲥⲕⲏⲥⲓⲥ ⸗

Ⲁϥⲙⲟⲱⲓ ϧⲉⲛ ⟨ⲛ⟩ⲟⲩⲙⲱⲓⲧ ⸗
ⲛ̀ⲧⲁⲉ ⲁϩϩⲁ ⲓⲱⲁⲛⲛⲏⲥ ⸗
ⲫⲏ ⲉⲧ ⲁ ⲡⲉϥⲣⲟ ⲥⲓⲟⲩⲱ-

[1] red.

Abba John Khamé.[1]

* * * * * *

He himself became a director and teacher of multitudes of souls: he brought them to worship the Lord.

The holy woman also who was wedded with him[2] became a faithful mother of multitudes of virgins, and wrought signs and wonders.

They passed their holy lives most nobly and were with Christ Whom they loved with their whole heart.

Pray, &c., my righteous Lord Father, holy John Khamé, that, &c.

The same again. Melody, 'Adam.'

O who shall be able to express the great mercies which God the Word hath showed unto us?

He hath seen our lowliness and our feebleness, He hath looked down from on high and hath helped us.

He sent us first the great Abba Antoni and Abba Makari to guide (us) unto...,

And to teach us the progress unto God through discipline and austerity.

In their path walked Abba John, whose face was illumined...

XXV. ABBA APOLLO

Parchment. Two fragments (Cairo, no. 109), 17 × 13 and 14 × 23 cm. respectively, being the upper right and lower left portions of a single leaf headed (*verso*): [..—ⲓ̅ⲏ̅] (Ornament) ⲭⲏ̅–ⲁ̅. The script is a good-sized uncial, somewhat crude and of a relatively early type (? ninth century). The ink is a deep black, but stops (⸗) are red and capitals are relieved by aimless dotting in the same colour.

The text, which was identified by W. E. Crum, corresponds generally[3] with part of the text published by F. de Rossi in *Mem. della Accad. delle Sc. di Torino*, Ser. II, tom. XLIII (1893), pp. 301 ff. (=reprint *Frammente di un Sermone sulla Penitenza*, pp. 88 ff.). The portion actually preserved records the frightful crime of Abba Apollo before he became a monk.[4]

The Turin MS. itself probably came from the Monastery of Saint Macarius, since it is one of five given by Drovetti to Peyron,[5] and the group contains a great part of the Psalter to which our group, No. XXXVII B (b) 5, belongs.

1 For the story of Khamé or Kamé, who flourished in the early ninth cent., see the Coptic life (ed. Davis), *P.O.* XIV, fasc. 2 and *A.A.C.M.* IV, Ch. III, § 5.

2 *sc.* the wife to whom John was nominally married.

3 The fragments are generally parallel to pp. 308 f. of de Rossi's publication, but the *recto* shows numerous variants, and in ll. 5–16 of the *verso* the divergence is more strongly marked, making restoration impossible.

4 See *Apophth. Patr.*, Apollo II (*P.G.* LXV, 133).

5 See de Rossi, *op. cit.*, p. 223.

ⲫⲁⲓ ⲇⲉ .[ⲟⲩⲙⲁⲛⲉⲥⲱⲟⲩ
ϧⲉⲛ ⲧⲉϥ[ⲧ]ⲉ̣[ⲭⲛⲏ ⲛⲉⲙ ⲛⲉϥⲓⲟϯ
Ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲉ̄ⲧ[ⲉⲙⲙⲁⲩ ⲉⲧⲓ ⲉϥⲭⲏ
ϧⲉⲛ ⲧⲉϥⲙ̣[ⲉⲧⲁⲗⲟⲩ ⲁϥⲧⲏⲓϥ ⲉ̄ϧⲣⲏⲓ
5 ⲉ̄ ⟨ϩ⟩ⲁⲛⲛⲓϣϯ [ⲛ̄ⲛⲟⲃⲓ
ⲡⲉ ⲉⲙⲁϣⲱ̣[
ⲙ̣ⲁ̣ⲩ ⳾ ⲟⲩ[ⲟϩ ⲁϥⲧⲏⲓϥ ⲉ̄ ⲧⲟⲧϥ ⲙ̄-
ⲡⲓⲇⲓⲁⲃⲟ[ⲗⲟⲥ ϣⲁⲧⲉϥϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲙ ⲛ̄-
ⲣⲟⲙⲡⲓ ⳾ [
10 Ⲉϥϫⲱⲕ ⲉ̣[ⲃⲟⲗ ⲛ̄ⲛⲓⲟⲩⲱϣ ⲧⲏⲣⲟⲩ
ⲛ]ⲧⲉ ⲡ[ⲥⲁⲇⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥⲥⲱϥ
ⲛⲓⲭⲟ[ϩ
ⲥⲉⲑ[
ϫⲉⲙ[
15 Ⲁⲡⲁⲍ̣[ⲁⲡⲗⲱⲥ
ⲛ̣ⲟ[

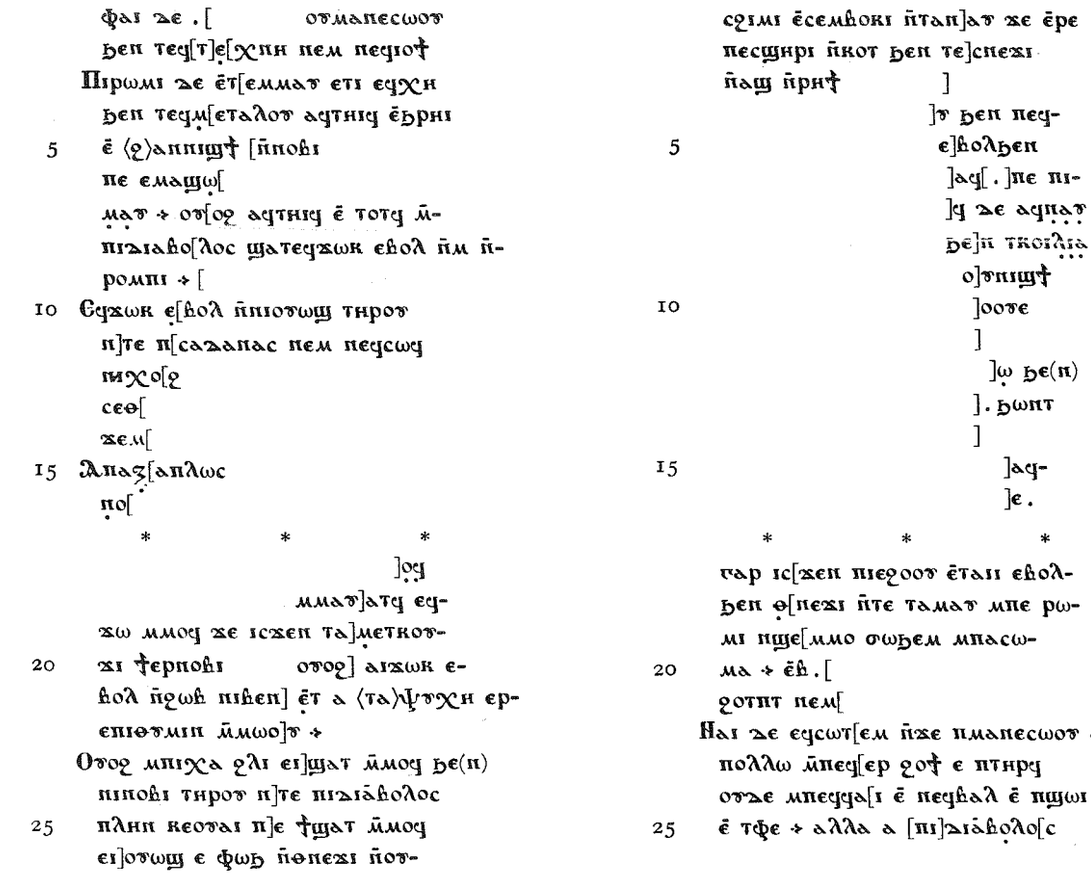
* * *

]ⲟ̣ϥ
ⲙⲙⲁⲩ]ⲁⲧϥ ⲉϥ-
ϫⲱ ⲙⲙⲟϥ ϫⲉ ⲓⲥϫⲉⲛ ⲧⲁ]ⲙ̣ⲉⲧⲕⲟⲩ-
20 ϫⲓ ϯⲉⲣⲛⲟⲃⲓ ⲟⲩⲟϩ] ⲁⲓϫⲱⲕ ⲉ-
ⲃⲟⲗ ⲛ̄ϩⲱⲃ ⲛⲓⲃⲉⲛ] ⲉ̣̄ⲧ ⲁ ⟨ⲧⲁ⟩ⲯⲩⲭⲏ ⲉⲣ-
ⲉⲡⲓⲑⲩⲙⲓⲛ ⲙ̄ⲙⲱⲟ]ⲩ ⳾
Ⲟⲩⲟϩ ⲙⲡⲓⲭⲁ ϩⲗⲓ ⲉⲓ]ϣⲁⲧ ⲙ̄ⲙⲟϥ ϧⲉ(ⲛ)
ⲛⲓⲛⲟⲃⲓ ⲧⲏⲣⲟⲩ ⲛ]ⲧⲉ ⲡⲓⲇⲓⲁ̄ⲃⲟⲗⲟⲥ
25 ⲡⲗⲏⲛ ⲕⲉⲟⲩⲁⲓ ⲡ]ⲉ ϯϣⲁⲧ ⲙ̄ⲙⲟϥ
ⲉⲓ]ⲟⲩⲱϣ ⲉ ⲫⲱϧ ⲛ̄ⲑⲛⲉϫⲓ ⲛ̄ⲟⲩ-

ⲥϩⲓⲙⲓ ⲉ̄ⲥⲉⲙⲃⲟⲕⲓ ⲛ̄ⲧⲁⲛ]ⲁⲩ ϫⲉ ⲉ̄ⲣⲉ
ⲡⲉⲥϣⲏⲣⲓ ⲛ̄ⲕⲟⲧ ϧⲉⲛ ⲧⲉ]ⲥⲛⲉϫⲓ
ⲛ̄ⲁϣ ⲛ̄ⲣⲏϯ]
]ⲩ ϧⲉⲛ ⲡⲉϥ-
5 ⲉ]ⲃⲟⲗϧⲉⲛ
]ⲁϥ[.]ⲡⲉ ⲡⲓ-
]ϥ ⲇⲉ ⲁϥⲛ̣ⲁ̣ⲩ̣
ϧⲉ]ⲛ̄ ⲧⲕⲟⲓⲗ̣ⲓ̣ⲁ̣
ⲟ]ⲩⲛⲓϣϯ
10]ⲟⲟⲩⲉ
]
]ⲱ̣ ϧⲉ(ⲛ)
].ϧⲱⲛⲧ
]
15]ⲁϥ-
]ⲉ.

* * *

ⲅⲁⲣ ⲓⲥ[ϫⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉ̄ⲧⲁⲓⲓ ⲉⲃⲟⲗ-
ϧⲉⲛ ⲑ̣[ⲛⲉϫⲓ ⲛ̄ⲧⲉ ⲧⲁⲙⲁⲩ ⲙⲡⲉ ⲣⲱ-
ⲙⲓ ⲛϣⲉ[ⲙⲙⲟ ⲥⲱϧⲉⲙ ⲙⲡⲁⲥⲱ-
20 ⲙⲁ ⳾ ⲉ̄ⲃ.[
ϩⲟⲧⲡⲧ ⲛⲉⲙ[
Ⲛⲁⲓ ⲇⲉ ⲉϥⲥⲱⲧ[ⲉⲙ ⲛ̄ϫⲉ ⲡⲙⲁⲛⲉⲥⲱⲟⲩ ⲁ-
ⲡⲟⲗⲗⲱ ⲙ̄ⲡⲉϥ[ⲉⲣ ϩⲟϯ ⲉ ⲡⲧⲏⲣϥ
ⲟⲩⲇⲉ ⲙⲡⲉϥϥⲁ[ⲓ ⲉ̄ ⲛⲉϥⲃⲁⲗ ⲉ̄ ⲡϣⲱⲓ
25 ⲉ̄ ⲧⲫⲉ ⳾ ⲁⲗⲗⲁ ⲁ [ⲡⲓ]ⲇⲓⲁ̄ⲃⲟ̣ⲗⲟ[ⲥ



× *Recto* ×Now this man (Apollo) was a shepherd by profession, as were his fathers. But while he was still in his youth, that man gave himself up unto great sins... (l. 6). And he gave himself into the hand of the Devil until he had completed forty years. And he fulfilled all the desires of Satan and his abominations, envies... (l. 15). In a word...

* * * * * *

... (l. 18) [He thought within] himself, saying: "From my youth I have sinned and committed everything which my soul desired. And I have not left unfulfilled any one of all the sins of the Devil. One only have
× *Verso* I failed (to commit); for I desire to rip up the womb of a ×woman who is with child, to see how the child lieth in her womb." [Ll. 4–16 Apollo meets his victim who implores him not to harm her.] "... (l. 17) for since the day that I came forth from my mother's womb, no strange man hath defiled my body..." (l. 22) But when the shepherd Apollo heard this, he relented not at all, nor did he lift up his eyes to Heaven. But the Devil...

XXVI. LIFE OF THEODORE, DISCIPLE OF PACHÔM

Parchment. Upper right quarter of a leaf (*Inv.*, no. 59), 19.5 × 18.8 cm. The *recto* (first p. in a quire) is headed ⲓⲏⲥ] (Ornament) ⲡⲭ̅ⲥ̅ ⲩ̅ⲕ̅ⲍ̅: the *verso* is paged ⲩ̅ⲕ̅ⲏ̅. The hand is a smallish, even, but somewhat slovenly uncial, probably identical with the hands of *Inv.*, nos. 71, 102, 107–8. The leaf (paged —ⲩ̅ⲕ̅ⲉ̅) preceding the new fragment is extant at Leipzig (*Cod. Tisch.* xxv, 3).[1]

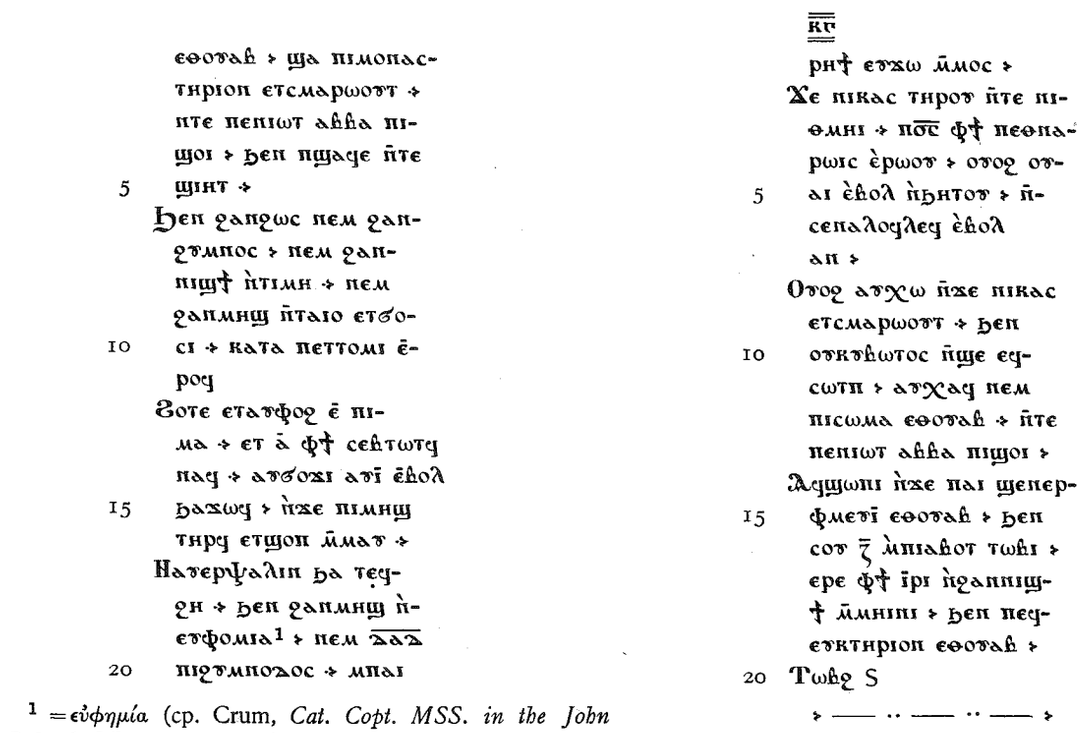
The text[2] (from the *Life of Theodore*, disciple of Abba Pachôm) will be utilized by Dr Lefort of Louvain in his forthcoming *Vita S. Pachomii*.[3]

1 See Leipoldt, *l.c.*, p. 401.
2 = *A.M.G.* xvii, 332 (Amélineau's edition).
3 In the *Corpus Script. Christ. Orient.*

XXVII. THE TRANSLATION OF EPHRAEM SYRUS TO SCETIS

Cotton-paper. Leaf, 25 × 17 cm., numbered —ⲕⲍ (folio number) from the *Difnâr* (No. XXXVIII F).

The text, containing the last seven stanzas of an Ode, celebrates the translation of a Saint's body to the Monastery of Abba Pishoi (Bishoi). That the Saint can be no other than Ephraem appears certain; for the Calendar of Abu'l Barakât[1] commemorates Ephraem the Syrian on Tôbi 7, and the Monastery of Anba Bishoi still claims to possess Ephraem's body.[2] It is quite possible that the relics of the Saint were actually carried for safety into Egypt during the period of the Mongol invasion (thirteenth century), if not earlier.



ⲉϩⲟⲩⲁϩ ⳾ ϫⲁ ⲡⲓⲙⲟⲛⲁⲥ-
ⲧⲏⲣⲓⲟⲛ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⳾
ⲛⲧⲉ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓ-
ϫⲟⲓ ⳾ ϧⲉⲛ ⲡϫⲁⲫⲉ ⲛ̄ⲧⲉ
ϫⲓⲛⲧ ⳾
Ϧⲉⲛ ϥⲁⲛϥⲱⲥ ⲛⲉⲙ ϥⲁⲛ-
ϥⲧⲙⲛⲟⲩ ⳾ ⲛⲉⲙ ϥⲁⲛ-
ⲡⲓϫ̀ ⲛ̀ⲧⲓⲙⲏ ⳾ ⲛⲉⲙ
ϥⲁⲛⲙⲛϫ ⲛ̄ⲧⲁⲓⲟ ⲉⲧⲥⲟ-
ⲥⲓ ⳾ ⲕⲁⲧⲁ ⲡⲉⲧⲧⲟⲙⲓ ⲉ̄-
ⲣⲟϥ
Ⳙⲟⲧⲉ ⲉⲧⲁⲩⲫⲟϥ ⲉ̄ ⲡⲓ-
ⲙⲁ ⳾ ⲉⲧ ⲁ̄ ⲫ̀ ⲥⲉϧⲧⲱⲧϥ
ⲛⲁϥ ⳾ ⲁⲩⲥⲟⲩⲓ ⲁⲩⲓ ⲉ̄ϧⲟⲗ
ϧⲁϫⲱϥ ⳾ ⲛ̀ϫⲉ ⲡⲓⲙⲛϫ
ⲧⲏⲣϥ ⲉⲧϫⲟⲛ ⲙ̄ⲙⲁⲩ ⳾
Ⲏⲁⲩⲉⲣⲯⲁⲗⲓⲛ ϧⲁ ⲧⲉϥ-
ϩⲏ ⳾ ϧⲉⲛ ϥⲁⲛⲙⲛϫ ⲛ̀-
ⲉⲧϥⲟⲙⲓⲁ[1] ⳾ ⲛⲉⲙ ⲥⲁⲥ̄
ⲡⲓϩⲩⲙⲛⲟⲇⲟⲥ ⳾ ⲙⲡⲁⲓ

ⲕⲍ
ⲣⲏ† ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⳾
Ⲭⲉ ⲡⲓⲕⲁⲥ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲓ-
ⲟⲙⲛⲓ ⳾ ⲛⲟ̄ⲥ̄ ⲫ† ⲛⲉⲟⲛⲁ-
ⲣⲱⲓⲥ ⲉ̀ⲣⲱⲟⲩ ⳾ ⲟⲩⲟϥ ⲟⲩ-
ⲁⲓ ⲉ̀ϧⲟⲗ ⲛ̀ϧⲏⲛⲧⲟⲩ ⳾ ⲛ̄-
ⲥⲉⲡⲁⲗⲟϫⲗⲉϥ ⲉ̀ϧⲟⲗ
ⲁⲛ ⳾
Ⲟⲩⲟϥ ⲁⲩϫⲱ ⲛ̄ⲧⲁⲉ ⲡⲓⲕⲁⲥ
ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⳾ ϧⲉⲛ
ⲟⲩⲕⲧϧⲱⲧⲟⲥ ⲛ̄ϫⲉ ⲉϥ-
ⲥⲱⲧⲙ ⳾ ⲁⲩϫⲁϥ ⲛⲉⲙ
ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁϩ ⳾ ⲛ̄ⲧⲉ
ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲡⲓϫⲟⲓ ⳾
Ⲁϥϣⲱⲡⲓ ⲛ̀ⲧⲁⲉ ⲛⲁⲓ ϣⲉⲛⲉⲣ-
ϥⲙⲉϩⲓ ⲉⲑⲟⲩⲁϩ ⳾ ϧⲉⲛ
ⲥⲟⲩ ⳁ ⲙ̀ⲡⲓⲁϧⲟⲧ ⲧⲱϩⲓ ⳾
ⲉⲣⲉ ⲫ† ⲓⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣ-
† ⲙ̄ⲙⲏⲓⲛⲓ ⳾ ϧⲉⲛ ⲡⲉϥ-
ⲉⲩⲕⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁϩ ⳾
Ⲧⲱϧϩ S
⳾ —— ·· —— ·· —— ⳾

[1] =εὐφημία (cp. Crum, *Cat. Copt. MSS. in the John Rylands Lib.*, p. 210 note 1).

[They brought his] ˣpure [body] to the blessed Monastery of our Father Abba Pishoi in the desert of Shiêt with praises and hymns and great honors and many high distinctions as befitted him. When they drew nigh to the place which God had prepared for him, the whole multitude which was there hasted and came forth to meet him. They chanted before him in many praises with David the Psalmist, ˣsaying on this wise: "All the bones of the righteous the Lord God keepeth them, and not one of them shall perish."[3] And his blessed bones were laid in an ark of choice wood[4] with the pure body of our Father Abba Pishoi. ˣ (fol. 23ᵃ) ˣ fol. 23

This holy memorial took place upon the seventh day of the month Tôbi, while God wrought great miracles in his holy Oratory.

Pray, &c.

1 *P.O.* x, p. 262. Note, however, that the Coptic Calendar also commemorates Ephraem on Abib 15 and a Translation (? at Edessa) on Amshir 3 (*op. cit.*, x, 264, 275).

2 Professor F. C. Burkitt informs me that Edessa still claims to possess the relics of Ephraem. According to Thévenot, *Voyage au Levant*, II, Ch. LXXI, all the bodies of the Saints at Dêr Anba Bishoi were accidentally burnt in 1656, but the monks made good the loss by drawing upon the monastic cemetery.

3 *Psalm* XXXIV, 20.

4 *i.e.* a long chest or coffer, probably similar to the inlaid chest preserved at Dêr es Suriân (see *A.A.C.M.* IV, Ch. III, § 5) or that at the White Monastery (*Hist. Patr.*, pp. 350 f.).

XXVIII. GREGORY OF NYSSA

Life of Gregory Thaumaturgus.

Parchment. Nine leaves more or less complete and five fragments.

The hand, where most characteristic, is broad and heavy, with thick down-strokes (see Plate X B *supra*): particularly noteworthy is the collapsing ⲁ.[1] But possibly owing to the varying surface-quality of the parchment, the script on one side of a leaf is often finer and more compact than the script on the other. Our fragments do not represent more than one copy; though indeed there is considerable overlapping in the texts of Frags. 5–7.[2] Attention was drawn in ancient times to this duplication by a marginal note in informal uncials in the margin of Frag. 7, *verso*, ⲡⲓⲙⲁϩ ⲏ ⲛ̄ⲥⲟⲛ ⲡⲧⲁϥ, *i.e.* 'twice over,' 'repeated,' and by the sign ⲥ (? = ⲥⲉⲛ 'pass by')[3] which is placed in the margin against the line in which Frag. 7 begins to repeat Frag. 6, *recto*.[4] On the *verso* of the same fragment a marginal symbol ⳨ is twice used: this seems to indicate that longer or shorter passages in the exemplar (Greek or Coptic) had been omitted.

The MS. (see Frag. 2, *verso*) was in quires of eight leaves (sixteen pages). Punctuation is irregular. The original scribe either left a blank for the stop to be filled in by the *rubricator*, or roughly marked the stop by ⳼ (at the end of a paragraph, ⳾). Some passages, notably the 'Creed' (Frag. 4 *verso*), have been hurriedly punctuated by a later hand with the normal ⳿ in red ink. Attention should here be called to the marginal directions ⳩ⲁ 'so far' and ⲱ⳩ 'read' (see Frag. 11), indicating that the intervening passage was to be omitted in public reading.

Six leaves from a Sahidic version of the *Life of Gregory* are extant, Clarendon Press MS. (Woide), Frag. 54; but to include these is beyond the scope of this publication.

Frag. 1 (Cairo, no. 24), 29 × 20 cm., is a complete leaf, paged $\overline{\text{ιε}}$ (the second numeral is very doubtful). The text, which has suffered much from damp, answers to the Greek in Migne's *P.G.* XLVI, 897 C *οὗτος ὁ πόντος Εὔξεινος*—900 A *τάφοι καὶ στῆλαι*.

The next three fragments are continuous, answering to the text of *op. cit.*, 909 B *τούτου χάριν ὁρμῇ τινι θειοτέρᾳ*—915 A *ἐν ᾧ φανεροῦται*. Of these, Frag. 2 combines *Cod. Tisch.* XXV, 24[5] (the upper half of the last leaf in Quire II, headed on the *verso* $\overline{\text{λⲏ}}$ $\overline{\text{ιηⲥ}}$ ⳟ $\overline{\text{ⲡⲭⲥ}}$ ⲏ) with Cairo, no. 24[Add] v, 21 × 21 cm., the decayed lower half of the same leaf; Frag. 3 (*Cod. Tisch.* XXIV, 6),[6] the first leaf of Quire III, is headed $\overline{\text{υ}}$ $\overline{\text{ιηⲥ}}$ ☩ $\overline{\text{ⲡⲭⲥ}}$ ⲛⲁⲓ ⲛⲏⲓ [λⲩ] (*recto*), and $\overline{\text{λⲍ}}$ $\overline{\text{ιηⲥ}}$ (*verso*); Frag. 4 (*Cod. Tisch.* XXIV, 28)[7] is a complete leaf paged ($\overline{\text{λⲉ}}$), $\overline{\text{λⲥ}}$: the *verso* is headed $\overline{\text{ιηⲥ}}$.

The six fragments following form a single group corresponding to the Greek of *P.G.* 917 A *εἰπόντος δὲ δι' ὀλίγων*—921 C *τὴν χάριν προκατάρξαντι* (or slightly further). Frag. 5 (*Cod. Tisch.* XXIV, 29),[8] a complete leaf, is paged ($\overline{\text{μⲉ}}$), $\overline{\text{μⲥ}}$: the *verso* is headed $\overline{\text{ιηⲥ}}$; Frag. 6 (*Cod. Tisch.* XXV, 17)[9] is the inner half of the last leaf in Quire III (*sc.* pp. ($\overline{\text{μⲍ}}$), $\overline{\text{μⲏ}}$): the *verso* is headed [$\overline{\text{μⲏ}}$ $\overline{\text{ιηⲥ}}$ ✚ $\overline{\text{ⲡⲭ]ⲥ}}$ ⲛⲁⲓ ⲛⲏⲓ $\overline{\text{ⲧ}}$; Frag. 7 (*Cod. Tisch.* XXIV, 41)[10] is a complete leaf, the first in Quire IV. The *recto* is headed $\overline{\text{ⲙ}}$ $\overline{\text{ιηⲥ}}$ ✚ $\overline{\text{ⲡⲭⲥ}}$ ⟨$\overline{\text{μⲑ}}$⟩ and numbered on the *verso* $\overline{\text{ⲛ}}$. The text of the *recto*, which is very dim, repeats the text of pp. $\overline{\text{μⲥ}}$ l. 5—$\overline{\text{μⲍ}}$ l. 33. This fragment is not therefore reproduced in our text.[11] Frag. 8 (Cairo, no. 24[Add] i), 17.5 × 27 cm., is the lower portion of a leaf which must have been *foliated* $\overline{\text{ⲛⲁ}}$, since it intervenes directly between pp. ($\overline{\text{μⲑ}}$), $\overline{\text{ⲛ}}$, and *folio* $\overline{\text{ⲛⲏ}}$.

1 On the hand see Crum, *Rylands Cat.*, p. 221. It is probably identical with the hand of our No. XVIII.

2 Frag. 7 duplicates the text of Frag. 5, *verso*, l. 6—Frag. 6, *recto*, l. 33. Frag. 7 is not therefore printed in our text, though it has been used to supplement the defective *recto* of Frag. 6.

3 The same sign occurs in *Cod. Vat. Copt.* LIX, fo. 159[b].

4 The abnormal numeration of Frags. 8 and 9 as *folios* $\overline{\text{ⲛⲁ}}$, $\overline{\text{ⲛⲏ}}$ was perhaps somehow due to a desire to eliminate the superfluous leaf, Frag. 7.

5 See Leipoldt, *op. cit.*, p. 405.

6 *id.*, p. 389.

7 *id.*, p. 395.

8 *id.*, p. 395.

9 *id.*, p. 404.

10 *id.*, p. 398.

11 For the critical signs which are used on this leaf, see above.

Frag. 9 (*Cod. Tisch.* XXIV, 34),[1] a damaged leaf, *foliated* ⲛ̅ⲃ̅ and headed on the *verso* ⲓ̅ⲏ̅ⲥ̅, follows Frag. 8 directly.

Frag. 10 (Rylands Library, *Copt.* 49 = *Cat.* 446)[2], a complete leaf, the last in Quire IV, is paged (ⲍ̅ⲅ̅), ⲍ̅ⲇ̅ and headed on the *verso* ⲍ̅ⲇ̅ ⲓ̅ⲏ̅ⲥ̅ ✿ ⲡⲭ̅ⲥ̅ ⲇ̅. The text corresponds to 925 B *τοῖς μητρῴοις σπλάγχνοις*—925 C *καὶ ὅσα ἦν εἰκός* of the Greek original.

Fragment 11 (Cairo, no. 24^{Add} ii), 18 × 16 cm., is the lower and outer part of a decayed leaf. The text of the *recto* answers to 928 C *τοὺς ἑκατέροις συμπαρατασσομένους*—C *εἰς εἰρηνικὰς εὐφροσύνας*; of the *verso* to 929 A *τὰ μὲν δὴ κατὰ τὴν λίμνην*(?)—*Λύκος γὰρ . . . ἐπονομάζεται.*

Frag. 12 comprises Cairo, no. 24^{Add} iii, 16.5 × 19.2 cm., the inner and upper portion of a leaf, headed (*recto*) ⁘ and (*verso*) ⲟ̅ⲇ̅ ⲓ̅ⲏ̅ⲥ̅ / ⲓ̅ⲏ̅ⲥ̅ (*sic*), which fits *Cod. Tisch.* XXV, 14, the outer half of the same leaf. The text of both combined answers to 933 B *καὶ ἡ σπουδὴ πρὸς τὸ ἀγαθόν*—D *ὡς δὲ οἱ μὲν παρῆγον.*

Frag. 13[3] (Cairo, no. 24^{Add} iv), 13.7 × 24 cm., is the lower portion of a leaf: the text of the *recto* corresponds to 937 A *καὶ διῆγεν ἐν τοῖς τοιούτοις λόγοις*—B *ἔχοντες Ἀλέξανδρον*; and of the *verso* to 937 B *τῷ τῆς εὐσεβείας ἐχθρῷ*—C *τῆς ἐκείνου δυναστείας καθαιρέτην ἐσόμενον.*

Frag. 14 (Cairo, no. 24^{Add} vi) is a narrow slip from the center of the upper part of a leaf, probably the first in a Quire. Both the hand and the style of the heading indicate that the fragment belonged to the same MS., and the few words recognizable distinctly suggest that the *verso* is parallel with *P.G.* 928 B, in which case the fragment should belong to the upper half of the same leaf as Frag. 11. But it is hard to identify the *recto* with the Greek of 926 C–D.

The text of this doubtful fragment will more conveniently be placed here rather than lower down.

— ⲓ̅ⲏ̅ⲥ̅ ⁘ — ✠

]ⲉ̣ϩⲣⲉⲛ ⲉⲣϣ[
]ⲉϩⲣⲏⲓ ⲉ̄ϫⲉⲛ[
]ⲉⲧⲁϥⲥⲱⲣⲡ[
]ϣⲁⲛϯⲟϩⲓ ⲛⲛ[
] [
]ϣ̣ⲫⲏⲣⲓ ⲣ[
]ⲙⲙⲱⲟⲩ[
]ⲧ̣ⲟⲩⲉⲣ[
]ϯⲉ̄ⲃ̄[
]ϯⲗⲩ[ⲙⲛⲏ ?
]ϣ̣ⲟⲩ[
]ⲛϯ[
]ϯⲛⲟ[
ⲅ]ⲁⲣ ⲡ[
] ϯϫ[
]ϩⲱⲡ[
]ⲃⲟⲗ[
]ⲉ̣ⲛ̣ . [

ⲃ]ⲉⲣⲃⲉⲣ ⲡⲉ ⲟ̣[
]ⲡ̣ⲓ̣ⲃⲓⲟⲥ ϧⲉⲛ ⲧ[
]ϫⲓⲛϣⲏⲣⲓ ϧ[
]. ϯϩⲩⲗⲏⲕⲓⲁ̄[
ⲕ]ⲟⲩϫⲓ ⲁⲩϣ[
]ⲛⲏ ⲉⲧϣ[
] [
] [
]ⲙⲱⲟⲩ̣[
ⲉ]ⲣⲏⲟ[ⲩ
]ⲉ̄ϩⲣⲏ[ⲓ
]Ⲟⲩⲟ[ϩ
]ⲩⲙ[
]. ⲓ̄ⲉ[
]ⲟⲩⲁⲓ[
]ⲑⲱⲗⲉ̣[ⲃ

1 *op. cit.*, p. 396.
2 See Crum, *Rylands Catalogue*, p. 221.
3 For convenience in printing, I have placed Frag. 13 after Frag. 11 and before Frag. 12.

Frag. 1 (Cairo, no. 24).

ⲛⲟⲥ[1] ⲡⲉ ⲡⲡⲟⲛⲧⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ
ⲉⲩⲉⲣⲭⲟⲣⲏⲧⲏⲥ ⳾ ⲁⲥⲡⲉ ⲫⲟⲟⲛⲟⲥ
ⲛ̄ⲛⲓⲭⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲟⲓ ⲉϧⲟⲩⲛ
ⲉ ⲡⲱⲛϧ ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲟⲩ ⲙⲟ-
ⲛⲟⲛ ⲛ̄ⲛⲓⲣⲱⲙⲓ ⲛ̄ⲧⲉ ⲡⲓⲙⲁ ⲛⲉⲙ
ⲛ̄ⲓ̈ⲛ ⲉ[ⲧ]ϣⲟⲛ ϧⲉⲛ ⲛⲓⲕⲁⲓ ⲁⲗⲗⲁ
ⲛⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲟⲛ ⲉⲟⲛⲁ☩ ⲙ̄ⲡⲟⲩ-
ⲟⲩⲟⲓ ⲉⲣⲟϥ ⲉϧⲟⲗϧⲉⲛ ⲙⲁⲓ
ⲛⲓϧⲉⲛ
Ⲟⲩⲛⲁⲓ ⲣⲏ☩ ⲅⲁⲣ ϧⲉⲛ ⲟⲩⲙⲉⲫⲙⲏ
ⲧⲉ ⲧⲫⲩⲥⲓⲥ ⲛ̄☩ⲭⲱⲣⲁ ⲉⲧⲉⲙ-
ⲙⲁⲩ ☩ ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲥⲟⲩⲉⲥ-
ⲫⲱⲛ ϧⲉⲛ ⲭⲣⲓⲁ ⲛⲓϧⲉⲛ ⲛ̄ⲁⲛⲁⲅ-
ⲕⲉⲟⲛ ⲉⲧⲟⲓ ⲉϧⲟⲩⲛ ⲉ ⲡⲱⲛϧ
ⲁⲗⲗⲁ ☩.....ϣⲁ.[..]ⲟⲛ ⲛ̄ⲛⲓⲕⲉ-
ⲭⲱ]ⲟⲩⲛⲓ ⲧⲏⲣⲟⲩ ⲟ[...].[....]ⲁⲛ
..ⲁⲭⲱ...ⲉ.ⲛ ⲉⲥⲉⲛⲁ
..]ⲫⲓⲟⲙ ⲧⲁϣ.[ⲉⲣ]ⲭⲟⲣⲏⲧⲏⲥ
.ⲁⲥ ⲡⲉ ⲉϧⲟ[ⲗϧⲉⲛ ⲙⲁ ⲛⲓ-
ϧⲉⲛ
Ⲟⲩⲛⲁⲓ ⲣⲏ☩ ⲡⲉ ⲡⲓⲉⲟⲛⲟⲥ ⲧⲏⲣϥ
ⲉⲧ]ⲉⲙⲙⲁⲩ ☩ ϩⲱⲥⲧⲉ ⲡⲓⲙⲉⲣⲟⲥ
ⲙ̄ⲙ]ⲟⲥ ⲉ̄ⲧ ⲉⲣⲉ ⲟⲩⲁⲓ ⲛⲁ☩ ϩ-
ⲱⲛ ⲉ̄]ⲣⲟϥ ϧⲁⲣⲓ ϧⲁⲣⲟϥ ⲙ̄ⲙⲁⲧ-
ⲁⲧ]ϥ ϣⲁϥⲙⲉⲧⲓ ⲭⲉ ⲥⲟⲧⲡ
ⲛ̄ⲥ[.]ⲭⲉ ⲡⲁⲣⲁ ⲛⲓⲕⲉⲭⲱⲟⲩ-
ⲛ]ⲓ
Ⲥⲟϩⲉ ϕⲁⲓ ⲉϧⲟⲗϩⲓⲧⲉⲛ ⲟⲩⲙⲟⲩϣⲧ
ⲛ̄ⲧⲉ ⲡⲓⲉⲟⲛⲟⲥ ⲧⲏⲣϥ ⲉ̄ⲧⲉⲙⲙⲁⲩ
ϩⲓ ⲟⲩⲥⲟⲛ ☩ ⲁⲧⲱⲱϣ ⲛ̄ⲧⲡⲟⲗⲓⲥ
ⲙ̄ⲡⲓⲙⲏⲧ☩ ⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⲉⲟⲣⲉⲥ-
ϣⲱⲡⲓ ⲙⲙⲉⲧⲣⲟⲡⲟⲗⲓⲥ ⲙ̄ⲡ[ⲓⲉⲟⲛⲟ]ⲥ
ⲧⲏⲣϥ ⲉⲧⲉⲙⲙⲁⲩ

[1] *sc.* [ⲉⲩⲍⲉⲓ]ⲛⲟⲥ.

ⲓⲉ̄

Ⲑⲁⲓ ⲉⲧ ⲁ ⲟⲩⲛⲓϣⲧ☩ ⲛ̄ⲟⲩⲣⲟ ⲉⲁⲩⲉⲣ
ⲥⲱⲓⲧ ϧⲉⲛ ⲛⲏ ⲉⲧ ⲁⲧⲱⲱϣ ϧ[ⲉⲛ
ⲟⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲣⲱⲙⲉⲟⲥ ⲉ-
ⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲕⲉⲥⲁⲣ ⲟⲩⲁⲣⲥⲁϩ-
ⲛⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲩⲙⲉⲓ ⲛⲉⲙ
ⲡⲉⲩⲟⲩⲱϣ ⲉϧⲟⲩⲛ ⲉ̄-
ⲣⲟⲥ
Ⲁⲗⲗⲁ ⲛⲁⲓ ⲥⲉⲟⲓ ⲁⲛ ⲉϧⲟⲩⲛ ⲉ ⲡⲉⲡ-
ⲥⲕⲟⲡⲟⲥ ⲉ ⲡⲧⲏⲣϥ ϩⲱⲥⲧⲉ
ⲉⲃⲣⲉⲡⲙⲉ[ⲩⲓ] ⲉⲣⲱⲟⲩ ϫⲉ ϕⲁⲛ-
ⲧⲁⲓⲟ ⲡⲉ ⲙⲡⲓⲙⲏⲧ☩ ⲉⲧⲉⲙⲙⲁⲩ
ϕⲏ ⲉⲧϣⲟⲛ [ϧⲉⲛ ⲟⲙⲏ☩ ⲛ̄-
ⲛⲓⲛ ⲉⲃⲟ[ⲗϧⲁⲗ . . . .
Ⲁⲩϣ ⲅⲁⲣ [ⲡⲧⲁⲓⲟ ⲡⲉ . . .
Ⲭⲁ[. . . . . .
ⲕⲁⲣⲡⲟⲥ ϧⲉⲛ[. . . .
ⲛⲉⲟϥ ⲁⲓ[.....] ϧⲉⲛ ϕⲁⲛⲏⲙⲏ☩
ⲛ̄ϣϕ[ⲏ]ⲣⲓ.[....] ⲛⲉⲩⲓ ϫⲉ ⲥⲉ-
ⲱⲗⲓ ⲉϧⲟⲩⲛ ⲉⲣⲟϥ ⲙⲡⲉⲟⲣ[..
ⲛⲁⲥ ⲧⲏⲣϥ ☩ ⲉϧⲟⲗϧⲉⲛ ⲙⲁ ⲛ[ⲓ-
ϧⲉⲛ ϩⲓⲧⲉⲛ ϕⲓⲟⲙ ⲉⲥ[ϧⲉⲛⲧ
ⲉⲣⲟⲥ
Ⲁⲗⲗⲁ ⲟⲩⲁⲉ ⲛⲉⲩⲡⲣⲟϭⲁ[... ⲛ̄-
ϣⲟⲣⲡ ⲛⲏ ⲉ̄ⲧ ⲁⲩϣⲱⲡⲓ [ⲛⲁⲣ-
ⲭⲏⲅⲟⲥ ⲙⲡⲉϥϫⲫⲟ ⲕⲁ[ⲧⲁ ☩-
ⲥⲁⲣϫ ☩ⲛⲁⲉⲣ ⲡⲟⲩⲙⲉⲓ [ⲁⲛ
ϧⲉⲛ ⲛⲥⲁⲓ ⲉ ⲡⲧ[ⲏⲣϥ
ⲧⲟⲩⲙⲉⲧⲣⲁ̄ⲙⲁⲟ ⲟⲩⲟϩ ⲙⲡⲟⲩ-
ⲧⲁⲓⲟ ⲟⲩⲟϩ ⲡⲟⲩ[ⲁ]ϫ[ⲓ]ⲱⲙⲁ ⲕⲁ-
ⲧⲁ ⲡⲓⲕⲟⲥⲙⲟⲥ ☩ⲛⲁⲥⲁⲓ ⲉ-
ⲣⲱⲟⲩ ⲁⲛ
Ⲥⲁⲛⲧ[ⲁ]ⲫⲟⲥ ⲅⲁⲣ ⲛⲉⲙ ϕⲁⲛ-

[×](p. 15?) [For alone of all lands and seas][×] that Pontus (is called) 'Euxine,' since it supplies unstintingly all necessaries conducive to life, not only of the men of that part and the inhabitants of the country, but also of such others as may hasten thither from every part. For verily this is the nature of that country. Not only does it abound in all necessaries conducive to life, but (it lacks) not for all other things (from abroad, since) the sea supplies them from every part. Such is that whole nation, that if a man gives heed to a part of it alone, he thinks it more choice than all the rest. For this cause by a decision of that whole race together the city of the great [×]p. 16? Gregory was founded to become the metropolis of that whole race. [×]This city a great king, famous among them who held the realm of the Romans and who was named Caesar, ordered to be called after his name, because of his love and his goodwill towards it.

But all these matters tend not at all to our mark, that we should think of them as glories of that great man who is now amid the Saints. For what (glory is it to him that there are abundant) crops in (the country, that the city is adorned) with marvelous works, (or that goods) are imported from all parts by way of the sea which is nigh thereto? Nay, I will not make mention at all in my discourse of his ancestry nor of them who were the authors of his birth according to the flesh: of their wealth, and their renown, and their worldly distinction, I will not speak. For (what could) tombs and (monuments contribute to his praise?)

Frag. 2 (*Cod. Tisch.* XXV, 24 + Cairo, no. 24[Add] v).

Πεπεncωc a φaιaιmoc oι
nay ñoτzopмн ecoτoτeв
ñτe ϕ̄ϯ ēвoτn e ϯcnoτ-
ѧн eτχн nay eвρнι м̄пeq-
ϯ ρѳнq ē ρλι ñτe пιaιactιma
ēτoττωq пemay naqoτ-
нoτ rap пe м̄фн eѳoτaв τpн-
τopιoc м̄фмωιτ n̄̄ пeqoot
м̄moωι
Λqqaι пeqвaλ eρнι ρa ϕ̄ϯ
eqxω м̄moc xe ιc ϕ̄ϯ
xoτωτ exωn ϯnoτ ρι oτ-
coп anoк пem τpнτopιoc
Oτoq e φma ñτeqxιx aqnι
м̄пιλoγoc exeп τpнτopιoc
eaqτoτвo м̄фн ēτ[.....
вaτ[oτq
Oτo]ϙ aqφopx nay eвoλ noτ-[1]
пoλ]ιc ѳaι eτacмeτι eвoλ
. . .]. н e пιcнoτ e[τe]мmaτ
. .]pι [ec]pнϯ вeп ϯnλanн
пτe] пιѧωλoп ρωcτe п-
τe мmoн] нpoτō ιн̄ npωмι ē-
taτωoп epωoτ] мпιcaxι м̄п-
naρϯ eвoλвeн] пωaι ñпιмнω
eτeммaτ]
. . . .]ω. вa φнaρ-
вeq . . .]кata oτaпaτ-
кн . . .]ωn oτoq
eтaqωoп ñoτ]koτxι ñcн-
oτ eвoλ нτoτq м]фн eтaq-
тнι nay n̄ϯme]тoτнв e[ѳ-]

[1] First l. of Cairo fragment.

λв̄ — ιнc — ⁘ — пχc в̄
peqoι cвω ē пταxpo тнpq
eτвeп пιмτcтнpιon eѳoτ-
aв̄
Λoιпoп kata φpнϯ eτeqxω
м̄moc ñxe пιaпocτoλoc eѳ-
oτaв̄ м̄пeqoтaρ тoτq ē
oτѡω ñca capz̄ ρι cnoq
Ѧλλa aqepēτιп м̄фϯ eѳpeq-
ѡpп nay ēвoλ ñтakpιвια
ñпн eτρнп Oτoq м̄пeqѳωτ
e нτнpq ē ριѡιш м̄пιcaxι
ēвнλ ñѡopп eт a ѳмнι oτѡnϙ
ēpoq ριτeп oτѡpп ē-
вoλ
Ѧcѡωпι rap ñoτcнoτ eqмok-
мeк .[....] м̄пιexωρϙ eѳвe
пcax[ι нτe пιaρϯ oτ]oϙ eq-[1]
кιм ..[. . . вeп
пeqρнτ пe пe oτoп ρa[noτ-
oп rap ... н вeп пιcнoτ [eτeм-
маτ [eтaττa]cѳo ēвoλ п[ϯcвω
ñϯмeтeτce-
ѡa внc
Ѳωcτe eѳpe пικec[aвeτ ep
ρнτ ī.... ñ[oτмнш ñ-
coп ριτeп [тoτxιпca-
xι ekop[ш . . . eвe
тaι ētiа a[qep ñaтñкoт
oτoq eѳ[. . . ema-
ѡω
ωш Ѧqnaτ вeп o[τpacoτι e oτīnι
ñpωмι eϙ[. . .
το eвoλ eoι [ñвeλλo вeп
peqcмoт . [. . .

×After that, Phaedimus received an overwhelming impulse from God towards that purpose which abode with him. He paid no regard to the distance which parted them—for he was parted from that holy man Gregory by the space of three days' journey—, but lifted up his eyes to God, saying: "Lo, God now looketh down upon us both, upon me and upon Gregory." And in place of his hands he laid the word upon Gregory, consecrating him who was not present with him. And he set apart for him a city which . . . at that time . . . was established in the error of idolatry; so that there were not more than eighteen men who had accepted the word of faith out of that great multitude. ×(p. 31)

Having thus perforce taken the yoke upon his neck . . ., and having sought a little time of him who had bestowed the priesthood upon him, that ×he might learn the whole surety which was in the holy mystery, he no longer—as the Apostle says[1]—set his hand to seek after flesh or blood, but asked of God that He would reveal unto him the truth of things secret. And he ventured not at all to preach the word unless the truth should first have been revealed unto him. Now it happened on a time, as he was pondering by night on the word of faith, and was revolving (various arguments . . .) in his heart—for there were certain (even) at that time who perverted the teaching of righteousness, so that even the wise were often divided in heart, owing to their specious talk, and for this cause he was waking and very (thoughtful); he saw in a vision the semblance of a man . . . aged in form, (appearing) ×p. 32

1 i *Cor.* xv. 50 ?

Frag. 3 (*Cod. Tisch.* XXIV, 6).

ⲧ̄ — ⲓⲏⲥ ⸗ — ✠ ⸗ — ⲡⲭⲥ ⸗ — ⲛⲁⲓ ⲛⲏⲓ-[ⲗⲧ̄]
ϩⲉⲛ ⲡⲱⲱⲥ ⲛ̄ⲧⲉ ⲧⲉϥⲣⲉⲓⲥ̄ⲱ
ⲓⲥⲭⲉⲕ ⲉϥⲥⲓ ⲙ̄ⲡⲓϩⲉⲣⲉⲓ ⲡⲟⲩ-
ⲟⲩⲏⲓ ⲉϥⲟⲩⲱⲛϥ ⲉⲃⲟⲗ ⲛ̄ⲟⲩ-
ⲡⲓⲱⲧ̀ ⲛⲁⲣⲉⲧⲏ ϩⲉⲛ ⲡϩⲙⲟⲧ ⲙ̄-
ⲡⲉϥⲣⲟ̄ ⲛⲉⲙ ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙ̄-
ⲡⲉϥⲥⲭⲏⲙⲁ
Ⲉⲧ ⲁϥⲉⲣⲱϣϧⲏⲣⲓ ϩⲉ ⲙ̄ⲡⲁⲓ ⲟⲱⲣⲡ
ⲉⲃⲟⲗ ⲁϥⲧⲱⲟⲩⲛ ⲉ̄ⲃⲟⲗϩⲉⲛ
ⲡⲉϥⲙⲁⲛⲉⲛⲕⲟⲧ ⲉϥⲟⲩⲱϣ ⲉ̄
ⲉⲙⲓ ϩⲉ ⲛⲓⲙ ⲡⲉ Ⲟⲩⲟϥ ϩⲉ ⟨ⲉ⟩ⲧⲁϥⲓ
ⲉⲃⲏⲉ ⲟⲩ ⲛ̄ϩⲱⲏ
Ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ϩⲉ ⲛ̄ⲧⲟⲩⲛⲟⲩ ⲁϥ-
ⲱⲗⲓ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲓϣⲑⲟⲣⲧⲉⲣ ⲛ̄ⲧⲉ
ⲡⲉϥⲣⲏⲧ ⲡⲉϩⲁϥ ⲛⲁϥ ϩⲉⲛ ⲟⲩ-
ⲥⲙⲏ ⲙ̄ⲙⲉⲧⲣⲉⲙ-
ⲣⲁⲩϣ
Ϫⲉ ⲉⲧⲁⲓⲧ ϣⲁⲣⲟⲕ ϩⲉⲛ ⲫⲟⲩⲁϥ-
ⲥⲁⲣⲝ ⲙ̄ⲫ̄ⲧ̄ ⲉⲃⲏⲉ ⲡⲓϩⲏⲛⲟⲩⲓ
ⲉⲧ ⲉⲕⲟⲓ ⲛ̄ϩⲏⲧ ⲏ̄ ⲉ̄ⲣⲱⲟⲩ
ⲉⲟⲣⲓⲥⲱⲣⲡ ⲉ̄ⲣⲟⲕ ⲛ̄ⲟⲙⲛⲓ ⲧⲏⲣ[ⲥ
ⲙ̄ⲡⲓⲛⲁϥⲧ̀ ⲛⲉⲩⲥⲉⲃⲏⲥ
Ⲧⲟⲧⲉ ⲁⲩⲧⲁϫⲣⲟ ⲛ̄ϩⲏⲧ ⲉϫⲉⲛ
ⲡⲓⲥⲁϫⲓ ϩⲉⲛ ⲟⲩⲛⲓϣⲧ̀ ⲛ̄ⲣⲁϣ[ⲓ
ⲛⲉⲙ ⲟⲩⲑⲉⲗⲏⲗ ⲉϥ-
ⲟϣ
Ⲓⲧⲁ ⲙⲉⲛⲉⲛ[ⲥ]ⲁ ⲛⲁⲓ ⲉⲧ ⲁ ⲫⲏ ⲉⲧⲉ-
ⲙⲁⲩ ⲥⲱⲟⲩⲧⲉⲛ ⲛ̄ⲧⲉⲩϫⲓϫ
ⲉ̄ⲃⲟⲗ ⲥⲁ ⲟⲩⲥⲁ ⲓⲥⲭⲉⲕ ⲉⲧⲁϥ-
ⲁⲙⲟⲛⲓ ⲙ̄ⲙⲟϥ ⲉⲓⲧⲉⲛ ⲡⲥⲱⲟⲩⲧⲉ(ⲛ)
ⲉ̄ⲃⲟⲗ ⲛ̄ⲡⲉⲩⲧⲏ̀ ⲉ ⲕⲉⲟⲩⲁⲓ ⲉ̄-
ⲁϥⲟⲩⲱⲛϥ ⲉ̄ⲃⲟⲗ ⲥⲁ ⲡⲥⲫⲓⲣ ⲙ̄-
ⲙⲟϥ
Ⲏ̄ⲧⲟⲩ[ⲛ]ⲟⲩ ⲁ ⲧⲣⲏⲧⲟⲣⲓⲟⲥ ⲧⲁⲥⲟⲟ

ⲗⲁ̄ ⲓⲏⲥ̄
ⲛ̄ⲡⲉⲩϩⲁⲗ ⲉⲟⲣⲉⲩϫⲟⲧⲱⲧ ⲉ ⲡ-
ⲥⲱⲟⲩⲧⲉⲛ ⲛ̄ⲧⲉⲩϫⲓϫ Ⲟⲩⲟϥ
ⲓⲥ ϩⲛⲓⲡⲉ ⲛⲁⲩⲛⲁⲩ ⲉ ϩⲁⲛⲕⲉ-
ⲥⲱⲣⲡ ⲉ̄ⲃⲟⲗ ϩⲉⲛ ⲟⲩⲥⲭⲏⲙⲁ
ⲛ̄ⲥⲉⲣⲓⲙⲓ ⲉⲩⲥⲟⲧⲡ ⲛ̄ϩⲟⲩⲟ ⲉ̄ ⲟⲩ-
ⲓ]ⲙⲓ ⲛ̄ϩⲱⲙⲓ
Ⲟ]ⲧⲟϥ ⲫⲁⲓ ⲛⲁⲥⲟ̄ⲣⲓ ⲉⲣⲁⲧⲥ ⲙ̄ⲡⲉⲙ-
ⲫⲟ ⲉⲃⲟⲗ ⲙ̄ⲫⲏ ⲉⲧⲁϥⲟⲩⲱⲛϥ
ⲉⲃⲟⲗ ⲛ̄ϣⲟⲣⲡ ⲡⲁⲗⲓⲛ ⲟⲛ ⲉ̄-
ⲧⲁϥⲉⲣϩⲟϥ̀ ⲁϥϫⲟⲃⲥⲩ ⲉϧⲣⲏⲓ
ⲁϥⲣⲱⲃⲥ ⲙ̄ⲡⲉϥⲣⲟ̄ ⲁϥⲉⲣⲁ̀ⲡⲟ-
ⲣⲓⲁ ⲉ̄ϧⲉⲛ ⲡⲓⲥⲱⲣⲡ ⲉ̄ⲃⲟⲗ
ⲉϥϣⲱⲁⲓ[1] ⲁⲛ ⲛ̄ⲡⲉϥϧⲁⲗ ⲉ ⲡϣⲱⲓ
ϧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̄ⲧⲉ ⲡⲓⲥⲱⲣⲡ ⲉ̄-
ⲃⲟⲗ
Ⲕ]ⲉ ⲧⲁⲣ ⲛⲁⲣⲉ ⲟⲩϣⲫⲏⲣⲓ ⲛ̄ⲣⲟⲩⲟ̄
ϣⲟⲛ ϧⲉⲛ ⲡⲓⲥⲱⲣⲡ ⲉⲃⲟⲗ ⲉⲓ-
ⲧⲉⲛ ⲫⲁⲓ ⲁⲉ ⲛ̄ⲣⲣⲏⲓ ϧⲉⲛ ⲡⲓ-
ⲡⲓϣⲧ̀ ⲛ̄ϫⲁⲕⲓ ⲛ̄ⲧⲉ ⲡⲓⲉϫⲱⲣⲣ
ⲁϥϣⲁⲓ ⲛ̄ϫⲉ ⲫⲟⲩⲱⲓⲛⲓ ⲛ̄ⲛⲏ̄
ⲉⲧⲁⲩⲟⲩⲱⲛϥ ⲉ̄ⲃⲟⲗ ⲛⲁϥ ⲙ̄-
ⲡⲥⲙⲟⲧ ⲛ̄ⲟⲩⲗⲁⲙⲡⲁⲥ ⲉϥ-
ⲙⲟϥ
Ⲉ̄ⲧⲉ ⲙⲡⲉϥϣⲉⲙϫⲟⲙ ⲛ̄ϧⲁⲓ
ϧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲉⲧⲉⲙⲙⲁⲩ ϧⲉ(ⲛ)
ⲛⲉϥϧⲁⲗ ⲁϥⲥⲱⲧⲉⲙ ⲉ ⲧⲥⲙⲏ
ⲛⲓⲛ ⲉ̄ⲧⲁⲩⲟⲩⲱⲛϥ ⲛⲁϥ ⲉ̄ⲃⲟⲗ
ⲉⲩⲙⲟⲩϣⲧ ⲙ̄ⲡⲓⲥⲁϫⲓ ⲛⲉⲙ
ⲛⲟⲩⲉ̄ⲣⲛⲟⲩ ⲉⲃⲏⲉ ⲛⲓⲙ ⲉⲧⲉⲡ-
ⲕⲱϥ ⲛ̄ⲥⲱⲟⲩ
Ⲟⲩ ⲙⲟⲛⲟⲛ ϫⲉ ⲁⲩⲧⲁⲙⲟϥ ⲉ̄ ⲡⲓⲉ̄-
ⲙⲓ ⲙ̄ⲙⲏ ⲛⲧⲉ ⲡⲓⲛⲁⲓⲣ̀ ⲉⲓⲧⲉⲛ
ⲛⲏ ⲉⲧⲟⲩϫⲱ ⲙ̄ⲙⲱⲟⲩ ⲁⲗⲗⲁ

[1] ϥ added by a later hand.

×(p. 33) ×in the style of his dress as though he had received the rank (?) of a priest, and displaying great virtue in the grace of his countenance and the manner of his garb. Marveling at this vision, he rose from his couch desiring to learn who he was and wherefore he was come. But that one straightway took away his perturbation of heart and said unto him in a gentle voice: "I am come unto thee at the command of God, because of the things which make thee to doubt, to reveal to thee the whole truth of the faith of righteousness." Then he (Gregory) took courage at the saying in great joy and exceeding gladness. Then after these things, when that one had stretched forth his hand, as though pointing out to him by the direction of his fingers another one ×p. 34 who had appeared to one side of him, straightway Gregory turned ×his eyes to look in the direction of his hand. And, lo, he saw other visions in the form of a woman exceeding splendid, in human likeness; and she stood before him who had first appeared. Once again he (Gregory) was afraid and bowed himself down and covered his face and was dismayed at the vision, being unable to lift up his eyes to the light of the vision. For indeed the great marvel in the vision was this, that in the deep darkness of the night the light of them who had appeared to him shone like a burning lamp. Since he could not with his eyes bear that light, he heard the voice of them who had appeared to him rehearsing together the account of those matters which were in question. For not only did they declare unto him the knowledge of the truth of the faith through those things which they said, but

Frag. 4 (*Cod. Tisch.* XXIV, 28).

ⲉϧⲟⲗⲣⲓⲧⲉⲛ ⲡⲓⲕⲉⲣⲁⲛ ⲟⲛ ⲁⲩⲥ[ⲟⲩ-
ⲉⲛ ⲛⲏ ⲉⲧⲁⲩⲟⲩⲛϩ ⲉⲣⲟϥ ⲉ-
ⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙⲟⲩⲧ ⲉ ⲡⲉ[ϥ-
ⲱϣⲫⲏⲣ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ
Ⲥⲉϫⲱ ⲅⲁⲣ ⲙⲙⲟⲥ ϫⲉ ⲁϥⲥⲱⲧⲉ[ⲙ
ⲉ ⲟⲛ ⲉⲧⲁⲥⲟⲩⲱⲛϩ ⲉϧⲟⲗ ϧⲉⲛ
ⲟⲩⲥⲭⲏⲙⲁ ⲛⲥⲣⲓⲙⲓ ⲉⲥⲧϥⲟ ⲉ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏ[ⲥ
ⲉⲑⲣⲉϥⲥⲱⲣⲡ ⲉϧⲟⲗ ⲙⲡⲓⲁⲗⲟⲩ
ⲙⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲉ ϯⲙⲉ[ⲑ-
ⲙⲏⲓ
Ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ϫⲉ ϩⲱϥ ⲛⲁϫϫⲱ
ⲙⲙⲟⲥ ⲛⲁⲥ ⲙⲡⲁⲓ ⲣⲏϯ ϫⲉ ϯ-
ⲥⲉϧⲧⲱⲧ ⲉ ⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ
ⲙⲫⲁⲓ ⲱ ⲑⲙⲁⲩ ⲙⲡⲁϭϭ ⲉ ⲡⲓ .
ⲫⲁⲓ ⲡⲉ ⲡⲉⲟⲩⲱϣ
Ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲙⲉⲛⲉⲛⲥⲁ ⲑⲣⲉϥ-
ϫⲉ ⲡⲓⲥⲁϫⲓ ϧⲉⲛ ⲟⲩⲣⲱϣⲓ ⲣⲓ-
ⲧⲉⲛ ϩⲁⲛⲕⲟⲩϫⲓ ⲁⲩⲕⲏⲛ ⲉⲩ[ⲟⲩ-
ⲟⲛϩ ⲉϧⲟⲗ
Ⲫⲁⲓ ϫⲉ ϩⲱϥ ⲛ̀ϯⲟⲩⲛⲟⲩ ⲁⲩⲥϧⲁ[ⲓ
ⲡⲓⲥⲁϫⲓ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲟⲧϥ ⲉ-
ϯ ⲁⲩⲥⲟⲑⲙⲟⲩ Ⲟⲩⲟϩ ⲙⲉⲛⲉⲛ-
ⲥⲱⲥ ⲁϥⲣⲓⲱϣϥ ⲕⲁⲧⲁ ⲣⲱⲟⲩ
ⲙⲡⲓⲥⲁϫⲓ ϧⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲟⲩⲟϩ ⲁϥⲁⲣⲉϥ ⲉ ϯⲥϧⲱ ⲉⲧⲉ-
ⲙⲁⲩ ⲑⲁⲓ ⲉⲧ ⲁϥⲥⲓⲧⲥ ⲣⲓⲧⲉ[ⲙ
ϕ̄ϯ ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩⲕⲗⲏⲣⲟⲛⲟⲙ-
ⲓⲁ ⲛⲓⲙ ⲉⲑⲛⲏⲟⲩ ⲙⲉⲛⲉⲛ-
ⲥⲱϥ
Ⲟⲩⲟϩ ϣⲁ ⲉϧⲣⲏⲓ ⲉ ϯⲛⲟⲩ ⲥⲉϯ-
ⲥϧⲱ ⲛ̀ϧⲏⲧⲥ ⲙⲡⲓⲗⲁⲟⲥ ⲛⲧⲉ
ϯϫⲱⲣⲁ ⲉⲧⲉⲙ⟨ⲙ⟩ⲁⲩ Ⲟⲩⲟϩ

$\overline{\text{ⲗⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$

Ⲉⲩ]ⲉⲙⲏⲓ ⲉϧⲟⲗ ⲉⲧⲟⲧⲟϫ ⲉ ⲧⲕⲁ-
ⲕⲓⲁ ⲛ̀ⲣⲉⲣⲉⲧⲓⲕⲟⲥ ⲡⲓϧⲉⲛ ⲛⲁⲓ
ⲛ̀]ⲉ ⲛⲏ ⲛⲓⲥⲁϫⲓ ⲉⲧⲉⲙⲙⲁⲩ
Ⲟⲩ]ⲁⲓ ⲛⲉ ϕ̄ϯ ϕⲓⲱⲧ ⲙ̄ⲡⲓⲗⲟⲅⲟⲥ
ⲉ]ⲧⲟⲛϧ ⸗—
ϯⲥⲟⲫⲓⲁ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⸗
Ⲟⲩⲟϩ ⲧϫⲟⲙ ⲙ̄ⲡⲉϥⲓⲏⲓ ⸗
ϕⲓⲱⲧ ⲛ̀ⲧⲉⲗⲓⲟⲥ ⸗ Ⲟⲩⲟϩ
ⲡⲱⲛⲣ ⲛ̀ⲧⲉⲗⲓⲟⲥ ⸗ ϕⲓⲱⲧ ⲙ̄-
ⲡⲱⲛⲣ ⲙ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ Ⲟⲩⲟϩ
ⲟⲩⲟⲟ̄ⲥ̄ ⲛ̀ⲟⲩⲱⲧ
ⲡⲉ ⸗
Ⲫ]ⲟⲩⲁⲓ ⲙ̄ⲙⲁⲩⲁⲧϥ ⸗ ⲉϧⲟⲗϧⲉⲛ ⲡⲓ-
ⲟⲩⲁⲓ ⲙ̄ⲙⲁⲩⲁⲧϥ ⸗ Ⲟⲩⲛⲟⲩϯ
ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲛⲟⲩϯ ⸗ ⲛ̀ⲓⲙⲓ
ⲟⲩⲟϩ ⲧϩⲓⲕⲱⲛ ⲛ̀ϯⲙⲉⲑⲛⲟⲩϯ ⸗
ⲡⲓⲗⲟⲅⲟⲥ ⲉⲧⲉⲣⲉⲡⲉⲣⲱⲙ ⲛ̀ϯ-
ⲥⲟⲫⲓⲁ ⲉⲧⲁⲙⲁϩⲓ ⲛ̀ⲧⲥⲩⲥⲧⲁⲥⲓⲥ
ⲙ̄ⲡⲓⲧⲏⲣϥ ⸗ Ⲟⲩⲟϩ ⲛ̀ⲣⲉϥϣⲁⲙⲓⲟ ⲛ̀ϯ-
ⲕⲧⲓⲥⲓⲥ ⲧⲏⲣⲥ ⸗
Ⲟ]ⲩⲱⲛϩ ⲙ̄ⲙⲏ ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲓⲱⲧ ⲙ̄-
ⲙⲏ ⸗
Ⲟ]ⲩⲁⲁⲡⲁⲩ ⲉⲣⲟϥ ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲁⲁ-
ⲡⲁⲩ ⲉⲣⲟϥ ⸗
Ⲟ]ⲩⲁⲧⲧⲁⲕⲟ ⸗ ⲉϧⲟⲗϧⲉⲛ ⲟⲩⲁⲧⲧⲁ-
ⲕⲟ ⸗ Ⲟⲩⲁⲁⲙⲟⲩ ⲉϧⲟⲗϧⲉⲛ ⲟⲩ-
ⲁⲁⲙⲟⲩ ⸗ Ⲟⲩⲱϣ ⲉⲡⲉϥ ⸗ ⲉϧⲟⲗ-
ϧⲉⲛ ⲟⲩⲱϣ ⲉⲡⲉϥ ⸗ ⲛⲉⲙ ⲟⲩⲛ̄ⲧ̄ⲁ̄
ⲛⲟⲩⲱⲧ ⲉⲩⲟⲩⲁϩ ⸗ ⲉⲟⲩⲉϧⲟⲗ
ⲡⲉ ϧⲉⲛ ϕⲓⲱⲧ ⲛ̀ⲧⲉⲗⲓⲟⲥ ⸗ Ⲟⲩⲟϩ
ⲣⲓⲧ[.]ⲉⲛ[1] ⲡⲱⲛⲣ ⲛ̀ⲧⲉⲗⲓ-
ⲟⲥ ⸗
Ⲡ]ⲱⲛϧ ⲛ̀ⲧⲉⲗⲓⲟⲛ ⸗ ⲡⲉⲧⲓⲟⲛ ⲛⲓⲏ̄
ⲉⲧⲟⲛϧ ⸗ ⲡⲉⲑⲟⲩⲁϩ ⲉⲧⲉⲣϧ[ⲱ]ⲣⲏ-
ⲥⲓⲛ ⲙ̄ⲡⲓⲧⲟⲩⲃⲟ ⸗ ϕⲛ ⲉⲯⲁⲣⲉ

[1] ⲣⲓⲓ////ⲉⲛ, *MS.*

×from the (use of their) names also he knew those who had appeared to him, since each one addressed his fellow by his name. For it is said that he heard her who had appeared in the form of a woman begging John the Evangelist to reveal to the youth the mystery of the truth. And that one also was speaking to her in this manner: "I am ready to vouchsafe this, O Mother of my Lord, since this is thy wish." And so, after he had declared the matter sufficiently in some few words, they disappeared. × (p. 35)

But he (Gregory) straightway wrote down the holy words which he had heard, and afterwards he preached according to the sense of that utterance in the church. And he preserved that doctrine which he had received from God as an inheritance for those who should come after him. And even until now the people of that country are instructed therein, ×remaining untainted by the mischief of any heresy. These are the words: × [p. 36]
"There is one God, the Father of the living Word (Who is) the established Wisdom and the Power of His likeness; the Father perfect, and the Son perfect; Father of the only-begotten Son, and one Lord; One-Only of One-Only; God of God; the Image and the Likeness of the Godhead; the Word Who hath wrought the Wisdom[1] which embraceth the system of all things, and the Maker of all creation; very Son of very Father, Invisible of Invisible, Incorruptible of Incorruptible, Immortal of Immortal, Eternal of Eternal; with One Holy Spirit Who proceedeth from the perfect Father and ⟨is manifested⟩ through the perfect Son, perfect Life, the Cause of them who live, the Pure One, the Supplier of purity, He (in whom God the Father) is (revealed)...

1 In the Greek 'Wisdom' is in apposition to 'Word.'

Frag. 5 (*Cod. Tisch.* XXIV, 29).

Ϭτ ⲁ ϫⲣⲏⲅⲟⲣⲓⲟⲥ ϫⲟⲥ ⲁⲉ ⲡⲓⲙⲁϥ†
ⲉϧⲟⲩⲛ ⲉ ⲫ† ⲉⲩⲁⲩⲧⲁϫⲣⲟ ⲁⲛ
ⲣⲓⲧⲉⲛ ⲣⲁⲓⲥⲁϫⲓ ⲁⲗⲗⲁ ⲣⲓⲧⲉⲛ [ⲣ]ⲁⲛ-
ⲱⲫⲣⲓ ⲉⲃⲟⲩⲟⲛϥ ⲉϧⲟⲗ ϧⲉⲛ ⲡⲓ-
ⲣϧⲏⲟⲩⲓ
Ⲁⲩⲉⲣⲟⲩⲱ ⲛ̄ϫⲉ ⲡⲓⲟⲩⲏⲏ ⲁⲉ ϯⲟⲩ-
ⲱⲱ ⲣⲱ ⲉ̄ ⲡⲁⲩ ⲉ̄ ⲟⲩⲱⲫⲣⲓ ⲉⲥ-
ⲡⲁⲱⲱⲟⲩⲧ ⲙ̄ⲡⲁⲣϩⲧ ⲉⲃⲣⲓⲉⲣⲃⲟ-
ⲗⲟⲅⲓⲛ ⲙ̄ⲡⲓⲙⲁϥ†
Ⲁϫⲟⲥ ⲁⲉ ⲉⲃⲏⲉ ⲡⲓⲡⲓⲱⲧ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⲁⲉ ⲁϥⲣⲓ ⲡⲟⲩⲱⲫⲣⲓ ϧⲉⲛ
ⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲉⲥⲟⲓ ⲛ̄-
ⲡⲓⲱⲧ
Ϭτ ⲁ ⲡⲓⲟⲩⲏⲏ ⲁⲉ ϫⲟⲥ ⲉⲃⲏⲉ ⲟⲩ-
ⲡⲓⲱⲧ ⲛ̄ⲱⲟⲩⲓ ⲉⲩϫⲏ ⲉϧⲣⲏⲓ ⲣⲓⲧ-
ⲣⲏ ⲙ̄ⲙⲟϥ ⲙ̄ⲙⲟⲛ ⲣⲏ† ⲉ̄ ⲟⲩⲟⲟⲃⲉϥ
ⲉ̄ⲃⲟⲗⲣⲓⲧⲉⲛ ⲁⲓϫ ⲛ̄ⲣⲱⲙⲓ ⲁⲉ ⲛ̄-
ⲣⲣⲏⲓ ϧⲉⲛ ⲧϫⲟⲙ ⲙ̄ⲡⲓⲙⲁϥ† ⲙ̄-
ⲙⲁⲧⲁⲧⲥ ⲙⲁⲣⲓⲙⲁⲩ ⲉ̄ ⲡⲁⲓ ⲱⲟⲓ
ⲉⲁⲩⲟⲩⲱⲧⲉϧ ⲉ̄ ⲕⲉⲙⲁ ϧⲉⲛ ⲡⲉⲕ-
ⲟⲩⲁⲣⲥⲁⲣⲏⲓ
Ⲧⲟⲧⲉ ⲡⲓⲡⲓⲱⲧ ⲉⲧⲉⲙⲙⲁⲩ ⲫⲣⲏⲅⲟ-
ⲣⲓⲟⲥ ⲙ̄ⲡⲉⲩⲟⲩⲁⲟⲩⲱ ⲉ ⲡⲧⲏⲣϥ
ⲁⲩⲟⲩⲁⲣⲥⲁⲣⲏⲓ ⲙ̄ⲡⲓⲱⲟⲩⲓ ⲛ̄ϯⲟⲩ-
ⲛⲟⲩ ⲙ̄ⲫⲣⲏ† ⲙ̄ⲫⲛ ⲉ̄ⲧⲉ ⲟⲩⲟ(ⲛ)
ⲣⲏⲧ ⲙ̄ⲙⲟϥ ⲁⲉ ⲟⲩⲱⲧⲉϧ ⲉϧ[ⲟⲗ]
ⲛ̄ⲧⲉⲕⲱⲉ ⲛⲁⲕ ⲉ̄ ⲕⲉⲙⲁ ⲉⲧⲉ
ⲫⲛ ⲡⲉ ⲉⲧ ⲁ ⲡⲓⲟⲩⲏⲏ ϯⲙⲛⲓⲙⲓ [ⲉ̄-
ⲣⲟϥ
Ϭτ ⲁ ⲫⲁⲓ ⲁⲉ ⲱⲱⲟⲓ [ⲛ̄]ϯⲟⲩⲛⲟⲩ ⲁ[ϥ-
ⲛⲁⲣ† ⲛ̄ϫⲉ ⲡⲓⲣⲱ[ⲙ]ⲓ ⲉ̄ ⲡⲓⲥⲁⲭⲓ Ⲟ[ⲩⲟϥ
ⲁϥϫⲁ ⲉⲡϫⲁⲓ ⲡⲓϧⲉⲛ ⲛ̄ⲥⲱϥ
ⲛⲉϥⲥⲧⲡⲉⲛⲛⲥ ⲛⲉⲙ ⲛⲉϥⲛ[ⲓ ⲛⲉⲙ
ⲧⲉϥⲥⲣⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥⲱⲏⲣⲓ ⲛⲉ[ⲙ
ⲛⲉϥⲱⲫⲣ

$\overline{\text{ⲙⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$

ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲟⲩⲏϧ ⲡⲓⲉⲣ-
ⲫⲉⲓ ⲛⲉⲙ ⲛⲉϥⲣⲡⲁⲣⲭⲱⲛⲧⲁ
ⲉ̄[ⲓ] ⲟⲩⲥⲟⲛ
Ⲁϥⲥⲟⲧⲡⲥ ⲛⲁϥ ⲉⲟⲣⲉϥⲱⲱⲟⲓ
ⲛⲉⲙ ⲫⲣⲏⲅⲟⲣⲓⲟⲥ ⲉ ⲫⲙⲁ ⲓ̈ⲡⲏ̈
ⲉⲧⲱⲟⲛ ⲛⲁϥ ⲧⲏⲣⲟⲩ Ⲟⲩⲟϥ[1] ⲛ̄-
ⲧⲉϥϫⲫⲟ ⲛⲁϥ ⲛ̄†ⲕⲟⲓⲛⲱⲛⲓⲁ
ⲛ̄ⲧⲉ ⲛⲉϥⲩⲓⲥⲓ ⲛⲉⲙ †ⲫⲓⲗⲟ-
ⲥⲟⲫⲓⲁ ⲙ̄ⲙⲏⲓ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲉⲙ
ⲧⲉϥⲥϧⲱ
Ⲡⲁⲣⲉ ⲙⲟⲕⲙⲉⲕ ⲁⲉ ⲛⲓϧⲉⲛ ⲙ̄-
ⲙⲉⲧⲉⲁⲛⲕⲟⲧⲉ ⲛ̄ⲗⲟⲅⲟⲧⲁⲫⲟⲥ
ⲱⲟⲁⲙ ⲉ̄ ⲣⲱⲟⲩ ⲛⲁⲓ ⲉⲱⲁⲧⲟⲓⲥⲓ
ⲛ̄ⲣⲟⲧⲟ ⲛ̄†ⲙⲉⲧⲛⲓⲱⲧ ⲛ̄ⲧⲉ ⲛⲓ-
ⲱⲫⲣⲓ ϧⲉⲛ ⲟⲩϫⲓⲡⲥⲁⲭⲓ ⲛ̄ⲧⲉ
ⲛⲓⲣⲏⲧⲱⲣ
Ⲏⲟⲩⲛⲁⲓ ⲣⲏ† ⲥⲁⲣ ⲁⲛ ⲡⲉ †ⲱⲫⲣⲓ
ϧⲉⲛ ⲡⲏ ⲉⲧ ⲁⲛϫⲟⲧⲟⲩ ⲣⲱⲥⲧⲉ
ⲉⲃⲣⲉⲥⲟⲓⲥⲓ ⲓⲉ ⲛ̄ⲱⲟⲩ ⲛ̄ⲧⲉⲥ-
ϫⲱϫⲉϧ ⲛ̄ⲣⲟⲧⲟ̄ ⲡⲁⲣⲁ ⲡⲓⲣⲏ† ⲉ̄-
ⲧⲁⲥⲱⲱⲛⲓ ⲙ̄ⲙⲟϥ ⲣⲓⲧⲉⲛ ϯⲭⲟⲙ
ⲙ̄ⲡⲉⲧⲥⲁⲭⲓ
Ⲏⲓⲙ ⲥⲁⲣ ⲡⲉ ⲉⲃⲁⲗⲱϫⲉ ⲣⲟⲧⲟ̄ ⲉ̄ ⲡⲏ
ⲉⲧ ⲁⲛϫⲟⲧⲟⲩ ⲛ̄ⲧⲉⲕ† ⲛⲟⲩ-
ⲙⲉⲧⲛⲓⲱⲧ ⲛ̄†ⲱⲫⲣⲓ ⲁⲱ ⲁⲉ
ⲟⲛ ⲛ̄ⲣⲟⲩⲟ ⲉ̄ⲣⲉ ⲟⲩⲁⲓ ⲛⲁⲱⲧ ⲛ̄-
ⲟⲩϫⲱϫⲉϧ ⲛ̄†ⲱⲫⲣⲓ ϧⲉⲛ
ⲡ]ⲓⲥⲁⲭⲓ ⲉ ⲱⲧⲉⲙⲟⲣⲉ ⲡⲏ ⲉⲧ-
ⲥⲱⲧⲉⲙ ⲧⲱⲙⲧ ⲉ̄ⲣⲣⲏⲓ ⲉ̄ϫⲉⲛ
ⲫⲛ ⲉⲧⲁⲱⲱⲟⲓ

[1] Duplicate text of Frag. 7 begins here.

×(p. 45) ×When Gregory had declared the faith towards God, confirming it not by words, but by wonders shown forth in deeds, the priest answered: "I also wish to see a miracle such as can convince my heart, that I may confess the faith." It is said of that great man that he wrought a miracle in that place, which was great. When the priest said concerning a great stone which lay before him and which could not be moved by the hand of man: "Through the power of the faith alone let me see this stone remove to another place at thy command;" then that great man Gregory did not rebuke (him) at all, but straightway commanded the stone as one that had understanding: "Depart and go to another place"—namely that which the priest indicated. And when this came to pass, straightway the man believed on the word and left all, his kindred, his house,
×p. 46 his wife, his children, his friends, ×his priesthood ⟨in ?⟩ the temple, and his goods. He chose to be with Gregory in place of all that he possessed, and to gain the fellowship of his toils and that true philosophy and his teaching.

Let all the subtle arts, then, of speech-writers keep silence—those arts which extol highly the greatness of marvels with the eloquence of rhetoricians! For the marvel is not such among those of which we have spoken as to be made greater or less than it actually was through the power of speech. For who could exaggerate that which we have related, enhancing the greatness of the marvel? Nay, more, who could detract from the marvel in the telling so that the hearers failed to be amazed at that which happened? A stone caused them who were servants of stones to withdraw themselves from stones, and became a guide unto the infidels.

Frag. 6 (*Cod. Tisch.* XXV, 17).

Ⲁⲩ ϩⲁⲣ ⲛⲉ ⲡⲓ[ⲙⲁⲩϫ ⲛ̄ⲧⲉ ⲡⲓ-[1]
ⲱⲛⲓ ⲁⲩ ⲥ̣[ⲉ ⲧⲉ ⲧ-
ⲉⲥⲟⲛⲥⲓⲥ ⲉ[ⲟⲣⲉⲫⲉⲣ ⲛ̄-
ⲉⲍⲟⲩⲥⲓⲁ ⲛ̄[ⲧⲉ ⲫⲏ ⲉⲧⲟⲩⲁⲫ-
ⲥⲁⲣⲝ ⲛⲁϥ [ⲓⲉ ⲁⲩ ⲧⲉ ϯϧⲟⲙ
ⲛ̄ⲣⲉϥⲙⲟⲩⲓ ⲉ[ⲧ ⲉⲡ-
ϸⲏⲧϥ
Ⲁⲩ ⲁⲉ ⲟⲛ ⲛⲉ ⲡ[ⲥⲟⲩϯ ⲛⲛⲉϥⲙⲉⲗⲟⲥ
ⲓⲉ ⲛⲉϥⲥⲭⲏⲙ[ⲁ[2] . . .
ⲱⲛⲓ ⲉ ⲫⲙⲁ ⲛ̄[ⲛⲁⲓ ⲧⲏⲣⲟⲩ
Ⲏⲣⲡⲓ ϸⲉⲛ ⲫⲁⲓ ⲉ[ⲧ ⲁ ⲡⲓⲛⲓϣϯ ⲧⲣⲏ-
ⲧⲟⲣⲓⲟⲥ ⲉⲣⲉⲛ[ⲧⲥ ⲉ ϯⲙⲉⲧϫⲱⲣⲓ
ⲟⲩⲃⲉ ⲡⲓⲁⲉⲙ[ⲱⲛ Ⲟⲩⲟⲍ ⲛⲁϥ-
ⲕⲱϯ ⲛⲉⲙ ⲡⲓⲟ[ⲩⲏⲏ ⲙ̄ⲡⲥⲙⲟⲩ
ⲛ̄ⲟⲩⲥⲧⲁⲗⲏ [ⲉ ⲁϥⲧⲁⲣⲟⲩ ⲉⲣⲁⲧⲥ
ⲟⲩⲃⲉ ⲛⲓⲙ ⲉⲧⲁ[ⲧⲟⲟⲩⲧⲡ ϸⲁ ⲧⲟⲩ-
ⲣⲏ
Ⲥⲱⲥⲧⲉ ⲉⲱⲣⲉ ⲡ[ⲓⲉⲟⲛⲟⲥ ⲧⲏⲣϥ
ϣⲱⲟⲣⲧⲉⲣ ⲉⲱ[ⲃⲉ ⲛⲉⲩⲥⲱⲓⲧ
Ⲟⲩⲟⲍ ⲛⲁⲓ ⲣⲏϯ [ϸⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̄ⲑⲱⲧ
ⲛ̄ⲣⲉⲛⲧ ⲛⲉⲙ [ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲁϥⲙⲟ-
ϣⲓ ⲉϧⲟⲩⲛ ⲉ [ϯⲛⲟⲗⲓⲥ ⲛ̄ⲣⲉⲛⲓ ⲁⲛ
ϸⲉⲛ ϩⲁⲛϩⲁⲣ[ⲙⲁ ⲛⲉⲙ ϩⲁⲛϩⲱⲣ
ⲛⲉⲙ ϩⲁⲛⲧ[ⲉⲡⲱⲁⲙ ⲟⲩⲁⲉ ⲉϥ-
ϣⲟⲩϣⲟⲩ [ⲙ̄ⲙⲟϥ ⲁⲛ ⲉ̄ϧⲉⲛ ⲡⲓ-
ⲙⲏϣ ⲛ̄ⲧ[ⲉ ⲙⲛ ⲉⲧⲟⲩⲉϥ ⲛ̄-
ⲥⲱϥ
ⲁⲗⲗⲁ ⲉⲫⲥ̣[ⲓ ⲱⲟⲩ ϸⲉⲛ ⲡⲓⲁⲣⲉⲧⲏ
ⲉⲧⲕⲱϯ [ⲉⲣⲟϥ
Ⲏⲙⲏϣ ⲁⲉ [ⲧⲏⲣⲟⲩ ⲁⲩⲓ ⲥⲁϧⲟⲗ ⲛ̄ϯ-
ⲡⲟⲗⲓⲥ ϩⲉ[ⲛⲟⲩ ⲉϧⲟⲗ ⲉⲣⲟⲉⲱⲣⲓⲙ[3]
ⲛⲟⲩϣϥ[ⲏⲣⲓ ⲛ̄ϧⲉⲣⲓ Ⲟⲩⲟⲍ ⲛⲁ-
ⲣⲉ] ⲟⲩⲟⲛ [ⲙⲛ̄ϧⲉⲛ ⲉⲣⲉⲡⲓⲟⲩ-

[1] The supplements are derived from Frag. 7.
[2] Frag. 7 reads ⲁⲗⲗⲁ ⲉⲧ ⲁ ϯϧⲟⲙ ⲛⲧⲉ ⲡⲓⲟⲩⲁⲣⲭⲁⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϣⲱⲛⲓ ⲙ̄ⲡⲓⲱⲛⲓ.
[3]]ⲟⲗ ⲉⲣⲟⲉⲱⲣⲓⲙ (*sic*), Frag. 7.

ⲙⲏ ⲓⲏⲥ ☩ ⲡⲭ̄ⲥ̄] ⲛⲁⲓ ⲛⲏⲓ ⲧ̄

ⲙⲓⲛ ⲛⲉ ⲉ̄ ⲛⲁⲩ ⲉ̄ ⲧ̣]ⲣⲏⲧⲟⲣⲓⲟⲥ ⲉ̄-[1]
ⲧⲉⲙⲙⲁⲩ ϧⲏ ⲉⲧ ⲉⲣ]ⲉ̄ ⲟⲩⲣⲱⲙⲓ ⲛⲉ-
ⲁⲩⲱⲟⲛ ⲉⲣⲟⲩ ⲛⲟⲩ]ⲉⲍⲟⲩⲥⲓⲁ ⲙ̄-
ϧⲣⲏϯ ⲛⲟⲩⲟⲩⲣⲟ]ⲉ̄ϧⲉⲛ ⲛⲓⲏ ⲉ̄-
ⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲱ]ⲟⲩ ⲁⲉ ⲫⲁⲛⲛⲟⲩϯ
ⲙⲙⲱⲟⲩ]
Ⲭⲉ ⲁϥⲛⲓ ⲛ̄ⲛⲓⲁⲉⲙⲱ]ⲛ Ⲟⲩⲟⲍ ⲁϥⲟⲩ-
ⲟⲣⲛⲟⲩ ⲉⲓ ⲫⲟⲩⲁ]ⲣⲥⲁⲣⲝ ⲕⲁⲧⲁ
ⲛⲉϥϯⲙⲁϯ . . ⲉ̄ ϥ]ⲙⲁ ⲉⲧ ⲉⲫⲟⲩ-
ⲱⲩ . . ⲉϥ]ⲉⲛ ⲙ̄ⲙⲱⲟⲩ
ⲉ̄ⲃⲟⲗ ⲟⲩⲟⲍ ⲟⲛ ⲉ]ϥⲓⲣⲓⲟⲩⲓ ⲙ̄ⲙⲱ-
ⲟⲩ ⲉ̄ⲃⲟⲗ ⲙ̄ⲫⲣⲏ]ϯ ⲛⲣⲁⲛⲉⲃⲓ-
ⲁⲓⲕ ⲛⲁⲩⲭⲱ ⲙ̄]ⲙⲟⲥ ⲛⲉ ⲭⲉ ⲓⲥ ⲡⲓ-
ⲟⲩⲏⲏ ⲡⲟⲩⲣ]ⲉϥϣⲉⲙϣⲓ ⲉ̄ⲧⲉ(ⲙ-)
ⲙⲁⲩ ⲁϥⲥⲓⲧϥ ϥ]ⲱϥ ⲉ̄ ⲁϥⲁⲓϥ ⲙ̄-
ϧⲱⲕ ϸⲉⲛ ⲟⲩⲉⲍ]ⲟⲩⲥⲓⲁ ϧⲱⲥⲧⲉ
ⲛ̄ⲧⲉϥⲉⲣⲡⲱϧ]ϣ ⲙⲉⲛ ⲉ̄ ⲡⲉϥⲱⲟⲩ
ϫⲛ ⲉⲧⲉ ϫⲱϥ ⲛ̄]ϣⲟⲣⲡ ⲛ̄ⲧⲉϥ-
ⲥⲱⲧⲡ ⲛⲁϥ ⲛ̄]ⲧϧⲓⲙⲱϣⲓ ⲛ̄-
ⲧⲉ ϫⲁⲓ ⲉ̄ ϫⲙ]ⲁ ⲛ̄ⲡⲉϥⲭⲣⲁⲣ-
ⲭⲟⲛⲧⲁ]
Ⲉⲧϧⲟⲧϣⲧ ⲁⲉ ⲧⲏⲣⲟⲩ] ϸⲁϧⲱϥ ⲥⲁ-
ⲧⲣϧ ⲛ̄ⲧⲡⲟⲗⲓⲥ ϸⲉⲛ] ⲟⲩⲧⲛⲱⲙⲛ
ⲛ̄ⲧⲁⲓ ⲙⲁⲓⲛ]
Ⲉⲧⲁϥϣⲉ ⲛⲁϥ ⲉⲣⲣ]ⲏⲓ ⲉ̄ⲣⲱⲟⲩ
ϸⲉⲛ ⲡϧⲓⲡⲟⲣⲉ ⲁⲉ ⲟⲩⲟⲛ] ⲡⲓϧⲉⲛ
ⲥⲟⲙⲥ ϸⲁϧⲱϥ ⲁϥ]ⲥⲉⲡⲟⲩ ⲧⲏⲣⲟⲩ
ⲙ̄ⲫⲣⲏϯ ⲛⲟⲩϣⲉ ⲉⲧⲉ] ⲙⲙⲟⲛ ⲯⲩ-
ϫⲏ ⲛ̄ϸⲏⲧϥ

[1] The text of the *verso* is restored from the Greq.

×For what ears hath a stone? Or what perception hath it, that it should become subject to the authority of him who commanded it? Or what faculty of walking hath it? Or, again, with what limbs is it furnished, or what its bodily parts? But when the power of the command served the stone in place of all these...[1] ×(p. 47)

When with this beginning the great Gregory had commenced his warfare against the demons and was going about with the priest, as it were with a monument which he had set up for his triumph over them, so that the whole tribe of them trembled because of his renown; so with a great assurance and boldness he entered into the city, not with chariots, nor with horses, nor with mules, nor yet making a vain show with multitudes of followers, but glorified through the virtues which surrounded him.[2] And the whole multitude went forth from the city to behold a new marvel, everyone de×siring to see that Gregory who, though a man, had ×p. 48

[The *recto*, p. 47, duplicates the text of pp. 49, l. 29–50, l. 32. For the translation see preceding page. The text of p. 48 continues the text of p. 50 without break.]

1 A considerable passage has here dropped out (cp. the Greek 917 D—920 A). It is perhaps to this omission that the marginal sign ⸜ in the margin of Frag. 7 refers.

2 The Greek has *ταῖς ἀρεταῖς ἐν κύκλῳ δορυφορούμενος*: the omission of anything corresponding to 'body-guard' is indicated in Frag. 7 by the marginal ⸜.

received authority, as though of a king, over them whom they called their gods, in that he summoned the demons and dispatched them at his command as he pleased to the place he desired. . ., bringing them in and casting them forth like slaves. They (the people) were saying: "Lo, even the priest, that minister of theirs, he hath taken and made him his servant through his power, so that he hath forgotten the glory which was formerly his and hath chosen this man's life of travel in preference to his own property."

With such feelings they were all expecting him before the city. But when he came to them, and when every one was gazing at him, he passed them all by like a lifeless piece of wood. For he turned himself towards no one of those who were surrounding him, but walked straight on (to the city).

Frag. 8 (Cairo, no. 24^{Add} i).

[ⲛⲁ]

(Eighteen lines lost)

(Sixteen lines lost)

* * *

. . . ϣϥⲏ]ⲣⲓ ⲛⲧⲉ ⲡⲓ-
ⲱⲛⲓ . ⲟⲩⲟⲛ] ⲛⲓⲃⲉⲛ ⲉⲑ-
. . . . .]. ⲁⲩⲣⲟϫⲉⲉⲓ ⲙ̄ⲙⲟϥ ⲛ̄
. . . .]. ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲉⲃⲟⲗϩⲓⲧⲉ(ⲛ)
ⲛⲓⲙⲏϣ ⲉⲑⲙⲟϣⲓ ⲛⲉⲙⲁϥ ⲉ ϩⲛⲏ
ⲉϧⲟⲩⲛ
Ϧⲉⲛ ⲡϫⲓⲛⲟⲣⲉ ϯⲡⲟⲗⲓⲥ ⲁⲉ ⲓ̈ ⲉⲃⲟⲗ
ϧⲁϫⲱϥ ⲉⲧϯ ⲱⲟⲩ ⲛ̄ⲧⲉϥⲙⲉⲧ-
ⲟⲩⲏ̈ ⲕⲉⲧⲟⲓ ⲣⲱ̄ ϩⲁⲛⲕⲟⲩϫⲓ
ⲉⲙⲁϣⲱ ⲛⲉ ⲛⲓⲙ ⲉⲧⲁⲩϣⲱⲡ ⲉ̄ⲣⲱ̄-
ⲟⲩ ⲛ̄ϧⲏⲧⲥ ⲙ̄ⲡⲥⲁϫⲓ ⲙ̄ⲡⲓⲡⲁⲣϯ
ϧⲁⲧϩⲏ ⲙ̄ⲡⲁⲧⲉϥϣⲉ ⲉ̄ϧⲟⲩⲛ ⲉ̄-
ⲣⲟⲥ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲁⲓⲉⲣϣⲟⲣⲡ
ⲛ̄ϫⲟⲥ
Ⲉⲡⲓⲁⲛ ⲁϥⲁⲓϥ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ⲛ̄ⲣⲉⲙϩⲉ

* * *

Ⲉⲧ ⲁ[
ⲟⲩⲟϩ ⲡ[ⲉ ⲙ̄ⲙⲟⲛ ⲙⲁ ⲛ̄ϣⲱⲡⲓ
ⲁⲛ ⲉⲃⲟⲗϥ[ⲧⲟⲛ ⲙ̄ⲙⲟϥ ⲛϧⲏⲧϥ
ⲟⲩⲁⲉ ⲛⲉ ⲙ̄ⲙⲟⲛ ⲉⲕⲕ[ⲗⲏⲥⲓⲁ
ⲛⲉ ⲟⲩⲁⲉ ⲛ̄ϯⲁϥ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙ[ⲟϥ
Ⲟⲩⲟϩ ⲁⲩϣⲱⲟⲣⲧⲉⲣ ⲛ̄ϫⲉ ⲡⲛ ⲉⲑ-
ⲙⲟϣⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲁⲧⲉⲣⲁ-
ⲡⲟⲣⲓⲛ ⲅⲉ ⲁⲩⲛⲁϣⲱⲡⲓ ⲛ̄ⲑⲱⲟⲩ
ⲓ̈ⲉ ⲅⲉ ⲁⲩⲛⲁϣⲱⲡⲓ ϧⲁ ⲧⲥⲕⲉ-
ⲡⲏ ⲛ̄ⲛⲓⲙ
Ⲟⲩⲟϩ ⲡⲓⲣⲉϥⲧⲥϧⲱ ⲅⲉ ⲛⲉϫⲁϥ
ⲛⲱⲟⲩ ⲅⲉ ⲉⲃⲏⲉ ⲟⲩ ⲧⲉⲧⲉⲡ-
ⲉⲣⲁⲡⲟⲣⲓⲛ ϧⲉⲛ ⲛⲁⲓ ⲛⲁϩⲣⲉⲛ
ⲛⲉⲧⲉⲡⲏ̈ⲣⲛⲟⲩ ⲉⲃⲏⲉ ⲟⲩⲙⲁ
ⲛⲉⲙⲧⲟⲛ ⲛ̄ⲧⲉ ⲛⲉⲧⲉⲡⲥⲱⲙⲁ
ϩⲱⲥ ⲉ̄ⲧⲉⲧⲉⲛ ⲥⲁϧⲟⲗ ⲛ̄ⲧϧⲛⲓ-
ϧⲓ ⲙ̄ⲫ̄ϯ

* * * * * *

× (p. 51[a]) ×[This conduct on the part of Gregory seemed to transcend even] the miracle of the stone. [And so he entered in], thronged on every side by all those who. . . by reason of the crowds who marched with him as he entered; since the (whole) city had come forth to meet him, doing honor to his priesthood; although, as I have said before, there were only very few therein who had received the word of the faith before he came into it. When he had rid himself. . .

* * * * * *

×p. 51 ×When [he was within the city] and there was not any house wherein he could rest, either (belonging to) the Church or to himself, and when those who accompanied him were troubled and at a loss to know where they should dwell or with whom they should find shelter, the teacher said unto them: "Wherefore are ye at a loss together for a place wherein to repose your bodies, as though ye were without the shelter of God?

Frag. 9 (*Cod. Tisch.* XXIV, 34).

Ⲙⲏ ⲟⲩⲕⲟⲩⲁⲓ ⲙ̄ⲙⲁⲛⲱⲟⲩⲓ ⲛⲁϩ-
ⲣⲉⲡⲟⲏⲛⲟⲩ ⲛⲉ ϥ̄ϯ ⳩ ⲓⲥⲁⲉ
ϩⲉⲛ ⲟⲩⲙⲉⲉⲙⲓ ⲛ̄ⲑⲟⲟⲩ ⲛ̄ϩⲏⲧϥ
ⲟⲩⲟϩ ⲉⲛⲟⲩϩ ⲛ̄ϩⲏⲧϥ Ⲟⲩⲟϩ
ⲛ̄ⲕⲓⲙ ⲛ̄ϩⲏⲧϥ ⲕⲁⲧⲁ ⲡⲉⲧⲥϩⲓ-
ⲟⲩⲧ
ⲱⲁⲛ ⲙ̄ⲙⲟⲛ ⲉ̀ⲣⲉⲧⲉⲛϩⲉϧⲣⲱⲥ
ϩⲁ ⲧϩⲓⲏⲓ ⲛ̄ⲧϥⲉ Ⲟⲩⲟϩ ⲉⲱ-
ϩⲉ ϥⲁⲓ ⲧⲉⲧⲉⲛⲕⲱϯ ⲛ̄ⲥⲁ ⲟⲩ-
ⲙⲁ ⲛ̄ⲑⲱⲟⲩⲛ ⲛ̄ⲱⲧⲉⲛ
Ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲟⲩⲛⲓ ⲑⲱⲟⲩⲛ ⲛ̄ⲱⲧⲉⲛ
ϩⲉⲛ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲛ̄ⲟⲩⲱⲧ ⲉ̀ⲧⲉ
ϥⲁ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛⲉ ϥⲁⲓ
ⲉ̀ⲧⲟⲩⲕⲱⲧ ⲙ̄ⲙⲟϥ ⲟⲩⲟϩ ⲉⲧⲣⲏⲗ
ⲉ ⲛⲟⲩⲥⲓ ⲣⲓⲧⲉⲛ ϯⲁⲣⲉ-
ⲧⲏ
Ⲓⲁⲣⲉ ϥⲁⲓ ⲁⲉ ⲟⲛ [ϯ] ⲙ̄ⲕⲁⲣⲡⲟⲛⲧ ⲧ-
ⲙ̄ⲙⲁⲩⲁⲧϥ [⳩ⲉ] ⲙ̄ⲙⲟⲛ ⲛ̄ⲧ[ⲉⲛ ⲙ̄-
ⲙⲁⲩ ⲛⲟⲩⲛⲓ ⲙ̄ⲡⲁⲓ ⲣⲛ̄ϯ ⲉⲥ[ⲉϩ-
ⲧⲱⲧ ⲛⲁⲛ ⲡⲓⲱⲣϥ ⲛ-
ϩⲟⲩⲛ ⲛ̄ϧⲁⲛϧⲟⲓ ⲛ̄ⲧⲉ ⲡⲓⲕⲁ[ⲥⲓ ⲉⲗⲓ ⲛ̄-
ⲣⲟⲩⲟ̄ ⲛⲉ ⲛⲓⲛ ⲉ̀ⲧⲟⲛϥ ϩⲉ[ⲛ ϯⲁⲣⲉ-
ⲧⲏ ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲛⲉⲧ[ⲥⲱⲙⲉ
ⲉⲃⲣⲉ ⲛⲏ ⲉⲧⲃⲟⲗⲉϩ ϩⲉⲛ [ϯⲕⲁⲕⲓⲁ
ⲓⲱⲥ ⲙ̄ⲙⲱⲟⲩ ⲉ̀ ⲡⲓⲭⲣⲓⲁ ⲛ̄[ⲛⲓ-
ⲭⲟⲓ
Ⲥⲟϩⲉ ⲁⲉ ⲡⲟⲗⲗⲁⲕⲓⲥ ⲱⲁⲣ[ⲉ ⲡⲛⲓ
ⲱⲟⲩⲛ ⲛ̄ⲕⲁⲗⲩⲙⲙⲁ ⲛⲛ̄[ⲏ ⲉⲧⲣⲏⲛ
ⲛ̄ⲧⲉ ⲡⲱⲛⲓ [ⲛ]ⲁⲓ ⲁⲉ ⲉⲧ ⲉ[ⲱⲁⲩⲉⲣ-
ⲕⲟⲥⲙⲓⲛ ⲙ̄ⲡⲟ[ⲩ]ⲛⲓⲟⲥ ϧ[ⲉⲛ ⲡⲓⲁⲣⲉ-
ⲧⲏ ⲥⲉⲛⲁⲁ[ⲉ]ⲙ ⲉⲗⲓ ⲁ[ⲛ ⲛ̄ϩⲏⲧⲟⲩ
ⲁⲉ ⲛⲓϧⲟⲓ ⲉⲩ[ⲛⲁ]ⲣⲟⲃⲉ[ⲟⲩ
Ⲛⲁⲓ ⲁⲉ ⲉⲓϫⲱ [ⲙ̄ⲙ]ⲱⲟⲩ[ⲛⲛⲏ
ⲉⲟⲛⲉ[ⲙ]ⲁϥ [ⲛ]ⲁⲣ[ⲉ ⲟⲩⲟⲛ

ⲛⲏ ⲓⲏⲥ
ⲟⲩⲣⲱⲙⲓ ⲉⲟⲩⲛⲓⲱϥ ⲛⲉ ϧⲉⲛ
ⲡⲉⲩⲛⲉⲟⲥ ⲛⲉⲙ ϯⲙ[ⲉ]ⲧⲣⲁⲙⲁⲟ̄
ⲛⲉⲙ ⲡⲕⲉⲥⲱⲁⲡ ⲛⲉ ⲟⲩⲟⲛ=
ⲉⲩⲏⲡ ϧⲉⲛ ⲡⲓⲛⲓⲱϥ ⲉⲧⲧⲁⲓⲛ-
ⲟⲩⲧ=ⲛⲉ ϥⲣⲁⲛ ⲁⲉ ⲙ̄ⲡⲓⲣⲱⲙⲓ
ⲙⲟⲩⲥⲱⲛⲓⲟⲥ
Ⲫⲁⲓ ⲟⲩⲛ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲭⲁⲙⲏⲛ
ⲉⲧⲣⲱⲟⲩⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ [ⲧ]ⲁⲓ ⲥⲛⲟⲩ-
ⲁⲛ ⲛⲟⲩⲱⲧ ⲁⲉ ⲛⲧⲟⲩⲟⲓ ⲙ̄ⲡⲓ-
ⲣⲱⲙⲓ ⲉϧⲟⲩⲛ ⲉ̀ ⲛⲟⲩⲏ[ⲓ] ⲁⲫⲉⲣ-
ⲱⲟⲣⲡ ⲉ̀ ⲡⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲧⲏⲣⲟⲩ
...]ⲗⲉⲙ ⲛⲁϥ ⲙ̄ⲡ[ⲁⲓ
ⲣⲱ]ϧ
Ⲟⲩ[ⲟⲩ ⲁ]ϥϯ[ⲉ]ⲟ ⲉ ⲡⲓⲛⲓⲱϥ ⲛ̄ⲧ[ⲣⲏⲥ]ⲟⲣⲓ-
ⲟⲥ] ⲉⲟⲣⲉϥⲭⲱⲓⲗⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ
ⲉⲟⲣ]ⲉⲩⲧⲁⲓⲟ . . . ⲁ ⲛ̄-
ⲧⲉϥ]ⲱⲉ ⲉϧⲟ[ⲩ]ⲛ ⲱⲁⲣⲟϥ .ⲉⲛ
....]ⲉ...ⲣⲙ̄[...]ⲟⲧ ⲟⲩⲟϩ
....]..... ⲁ...ⲏⲟ....
.....ⲱ]ⲱⲙⲓ ⲙⲉⲛⲉⲛ-
ⲥⲁ]
Ⲟⲩⲟϩ ⲟ]ⲛ ⲛⲧⲉϥⲧⲁⲥⲉϣ̄ ⲙ̄ⲡⲉⲣ-
ϥⲙⲉ]ⲩⲓ ⲛ̄ⲧⲁⲓ ⲙⲁⲓⲛ ⲙ̄ⲡⲁⲓ ⲣⲛ̄ϯ
ⲱⲁ ⲉϥ]ⲣⲏⲓ ⲉ̀ ⲛ[ⲓ]ⲥⲉⲛⲉⲁ ⲧⲏⲣⲟⲩ
ⲉⲟⲛⲛⲟ]ⲩ Ⲥⲧ ⲁ ϧⲁⲛⲕⲉⲭⲱⲟⲩ-
ⲛⲓ...]..ⲛⲁ.[.]..ⲟⲩ ⲟⲱⲟⲩϯ
.....] ⲉⲩϯϥ[ⲟ] ⲉ̀ⲣⲟϥ ⲉⲟϩⲉ
....ⲁϥ]ϯϧⲁⲛ ⲁⲉ ⲟⲩⲁⲓⲕⲉⲟⲛ
ⲛⲉ ⲉⲟⲣ]ⲉϥϯ [ⲛⲁ]ⲓ ϧⲙⲟⲧ ⲙ̄[-
.....]
.....ⲕ]ⲉⲭⲱ[ⲟⲩⲛⲓ] ⲏⲙⲟ[..]ϧⲉⲣ.
.....]ⲧⲥ[ ]..[..].ⲟϥ
]..[..]ⲁⲩⲓ
]..[

×Think you that God is too small a dwelling-place, if in truth in Him we have our being and live and move, as it is written ?[1] Or doth the shelter of heaven irk you that ye seek after a dwelling-place ? Nay, let your one care be for a house which belongeth to each one of you—that which is builded and raised on high by virtue. And let this alone grieve you, if we have not there a house of this sort prepared for us. To be encircled with earthly walls is no advantage to them who live in virtue. More fitting is it that they who are defiled with wickedness should betake themselves to the use of walls; for oftentimes the house is a veil for the secret things of shame. But as for them who adorn their life with virtues, naught will be found in them for walls to hide." ×(p. 52ª)

Now while he was thus speaking to them who were with him, there was (there) ×a man who was distinguished in his birth and his wealth and other respects, and who was numbered among the magnates. The name of the man was Musonius. This man, then, seeing that many were eagerly bent upon this same purpose, to receive the man (*sc.* Gregory) into their houses, anticipated the rest in securing (?) for himself this favor. He besought the great Gregory to lodge with him and to honor . . . his house by entering into it, [in order that he might be revered and famous in after time], and that he might thus hand down a recollection of this kind to all future generations. But when the rest . . . assembled . . . and begged him for [the same], he decided that it was just that he should grant this favor to [him who had first sought it] . . . ×p. 52

1 *Acts* XVII, 28.

Frag. 10 (Rylands Library *Copt.* [49], 446).

ϧⲉⲛ ⲡⲉⲥⲥⲁϧⲟⲩⲛ ⳿ ϩⲱⲥ ⲉⲑ-
ⲙⲁⲩ ⲧⲉ ⲙ̄ⲡⲉⲧⲟⲛϧ ⳿ ⲟⲩⲟϩ ⲡ-
ⲧⲉⲥⲉⲣⲟⲙⲟ̀ⲗⲟⲩⲓⲛ ⳿ ⲛ̄ⲧⲉⲥ-
ⲥⲟ[ⲧ]ⲡⲥ ϧⲉⲛ ⲡϫⲓⲡⲟⲣⲉⲥⲧϩⲟ
[ⲉ] ⲧϧⲁⲥⲟ ⲉ̄ ⲡⲓⲕⲟⲩⲁⲓ ⲛⲱⲙ-
ⲣⲓ ⳿
Ⲏⲁⲥϣⲉⲛ ϩⲙⲟⲧ ⲅⲁⲣ ϧⲉⲛ ϕⲁⲓ
ⲛⲉ ⲉⲑⲣⲉ ⲡⲓⲕⲟⲩⲁⲓ ⲛ̄ⲱⲙⲣⲓ
ⲱⲛϧ ⳿ ⲉ ⲡⲧⲏⲣϥ ⳿
Ⲁ ⲡⲟⲩⲣⲟ ⲁⲉ ⲟⲣⲉ ⲡⲁⲓ ⲥⲁϫⲓ ϣⲱⲡⲓ
ⲉⲧⲙⲁ ⲡⲧϩⲁⲛ ⲛ̄ⲧⲙⲉⲟⲙⲛⲓ
ⲟ[ⲩ]ⲟϩ ⲁϥⲉⲣϫⲁⲣⲓⲍⲉⲥⲟⲉ ⲛ̄ⲧϥⲫⲩ-
ⲥ]ⲓⲥ[1] [ⲛ]ⲧⲉ ⲡⲓⲟⲣⲟ ⲛⲱⲛ ⲉⲧⲁⲥ-
....]ⲧⲛ ⲉϩ-
....]
Ⲉ[. .]ⲙⲟⲕⲙⲉⲕ ⲙ̄ⲙⲟϥ ⳿ ⲁⲉ ⲟⲛ
ⲉ]ⲧⲉ ⲙⲡⲉⲥϯⲁⲥⲟ ⳿ ⲉ̄ ⲕⲱϯ ⲛ̄-
ⲥⲁ ϧⲱⲧⲉⲃ ⲙ̄ⲡⲉⲥϣⲏⲣⲓ ⳿ ⲥⲉ-
ⲉⲣⲕⲁⲧⲏⲅⲟⲣⲓⲛ ⲉ̄ⲣⲟⲥ ⲫⲓⲧⲉⲛ
ϯⲫⲩⲥⲓⲥ ⲁⲉ ⲛⲱⲟⲥ {ⲁⲛ} ⲧⲉ ⲧ-
ⲙⲁⲩ ⲙ̄ⲡⲉⲧⲉⲥϫⲱⲗⲉⲙ ⲉ̄ ϧⲟⲟ-
ϧⲉϥ ⳿ ⲉⲁϣ ⲁⲉ ϯⲛⲟⲩ ⲡⲉ ⲡⲓ-
ϕⲁⲛ ⳿ ⲉⲧ ⲉⲛⲛⲁⲧⲁⲟⲩⲟϥ ⲛ̄ⲧⲉ
ⲡⲓⲛⲓϣϯ ⲅⲣⲏⲅⲟⲣⲓ-
ⲟⲥ
Ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲉⲣⲉ ⲥⲟⲛ ⳾ ⲉ̄ ⲉϕⲁⲛ- ϣϣ[2]
ⲕⲟⲩⲁⲓ ⲛⲉ ϧⲉⲛ ϯⲝⲩⲗⲓⲕⲓⲁ̀
ϕⲱϣ ⲉ̄ϫⲱⲟⲩ ⲛ̄ϯⲕⲗⲏⲣⲟⲛⲟ-
ⲙⲓⲁ̀ ⲛ̄ⲧⲉ ⲡⲟⲩⲱⲧ ⳿ ⲟⲩⲟϩ ⲡⲁⲩ-
ϯⲱⲛ ⲛⲉ ⲉ̄ϩⲉⲛ ⲟⲩⲗⲁⲙⲡⲓⲛ ⲙ̄-
ⲙⲱⲟⲩ ⳿ ⲉⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲙ̄ⲙⲱⲟⲩ ⲓⲱⲥ ⲙ̄ⲙⲟϥ

[1] For ψηφος. [2] Rough, late hand.

ⲍⲁ ⲓⲏⲥ ☩ ⲡⲭⲥ ⲁ

ⲉ ⲟⲗⲥ ⲡⲁϥ ⲙ̄ⲙⲁⲩⲁⲧ[ϥ . . . . .
Ⲟⲩⲟϩ ⲉⲫⲟⲩⲱϣ ⲁ[ⲛ] ⲉ ⲟ̣[ⲓ ⲛⲁ]ϥ
ⲕⲉⲟⲩⲁⲓ ⳿ ⲛ̄ⲕⲟ[ⲓⲙ]ⲱⲙⲟⲥ [ⲛ]ⲉⲙⲁϥ
ⲉ̄ ϯⲕⲧⲏⲥⲓⲥ ⳿ ⲁⲩⲟⲓ .[...]ⲁ..
ⲅⲣⲏⲅⲟⲣⲓⲟⲥ ⳿ ⲡⲣⲉ[ϥ]ϯ ⲫⲁⲛ ⲉ̄ [ⲧⲁ]ⲓ
ⲫⲛⲟⲃⲉⲥⲓⲥ ⳿
Ⲟⲩⲟϩ ⲉⲧⲁϥⲫⲟϥ ⲉ̄ ⲡⲓⲙⲁ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⳿ ⲛ̄ϣⲟⲣⲡ ⲙⲉⲛ ⲁⲩⲉⲣϫⲣⲁⲥ-
ⲟⲉ ⳿ ⲛ̄ⲛⲉϥⲛⲟⲙⲟⲥ ⲙ̄ⲙⲟⲩ [ⲙ̄ⲙ]ⲟϥ
ⲉⲩϯ ϧⲁⲛ ⲉ̄ⲣ[ⲱ]ⲟⲩ ⲉⲟⲣⲟⲩ-
ϧⲱⲧⲛ ⲉ̄ ⲡⲟⲩⲉⲣⲛ-
ⲟⲩ ⳿
Ⲟⲩⲟϩ ⲡⲁⲩϯⲣⲟ ⲛⲉ ⲉⲟⲣⲉ [ⲡⲓⲟⲩⲁⲓ ⲡⲓ-
ⲟⲩ⟨ⲁ⟩ⲓ ⳿ ⲉⲣ ⲟⲩⲟⲛϯ ⲛⲟⲩⲱ[ⲧ ϧⲉⲛ
ⲟⲩⲙⲉⲧⲙⲫⲓⲣ ⲛ̄ⲟⲩⲱⲧ [ⲛⲉⲙ
ⲛⲟⲩⲉ̄ⲣⲛⲟⲩ ⳿ Ⲟⲩⲟϩ ⲡⲥⲉϫ[
ⲙ̄ⲡⲟⲛⲟⲩ ⲛ̄ϯⲣⲓ[ⲣⲛ]ⲓⲛ ⲁⲉ ⲫ-
ⲥⲟⲧⲡ ⲛ̄ⲣⲟⲩⲟ ⳿ ⲉ̄ [ⲭ]ⲣⲓⲙ[ⲁ ⲛ]ⲓ-
ϧⲉⲛ
Ⲍⲁϫⲁⲟⲥ ⲡⲱⲟⲩ ⲙ̄[ⲡⲁⲓ ⲣⲏ]ϯ ⲁⲉ
ϕⲁⲓ ⲙⲉⲛ ⲩⲛⲁⲙⲟⲩⲛ ⲉ̄ⲃⲟⲗ [ⲛ]ⲉ-
ⲙⲱⲧⲉⲛ ⳿ ⲓ̈ⲧⲉ ⲉ̄ⲧⲉⲧⲉⲛⲟⲩϧ
ⲓ̈ⲧⲉ ⲙⲉⲛⲉⲛⲥⲁ [ⲉ]ⲣⲉⲧⲉⲧ[ⲉⲛ-
ⲙⲟⲩ
ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲁⲉ ϩⲱⲥ ⲛⲧⲁⲓ
ⲕⲧⲏⲥⲓⲥ ⳿ Ⲟⲩⲡⲣⲟⲥ ⲟⲩ[ⲥⲛⲟ]ϣ
ⲧⲉ ⳿ Ⲥⲟⲩⲟⲛ ⲛ̄ⲧⲁⲥ ⲙⲙⲁⲩ [ⲟ]ⲩ-
ϣⲱϣ ⳿ ϣⲁ ⲉⲛⲉϩ ⳿ ϕⲏ ⲉⲑ[
ⲟⲩⲡⲁⲣⲁ[ⲡⲥ ...]ⲉ .... ⲥ
Ⲟⲩⲟϩ ⲡⲁϥ[. . .]ⲙⲙⲱ-

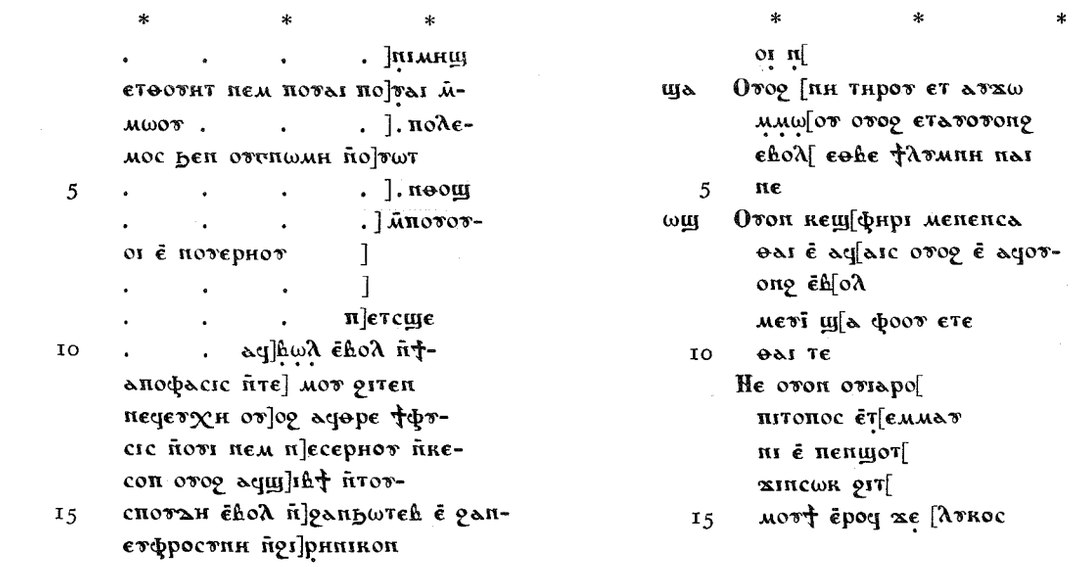
[Gregory's power of settling disputes was comparable to that of Solomon, whose decision of the dispute between the two mothers is described at length.]

×(p. 63) (When the other of the two, being moved) ×inwardly, since she was the mother of the living child, admitted that she was vanquished and begged that the little child might be spared—for she was grateful that the child should live at all—, the king treated this utterance as a decision of the truth and gave the verdict for her who had... For he reflected that she who did not shrink from seeking after the death of her son, was accused by nature; for had she been the mother, she would not have been eager to slay him.

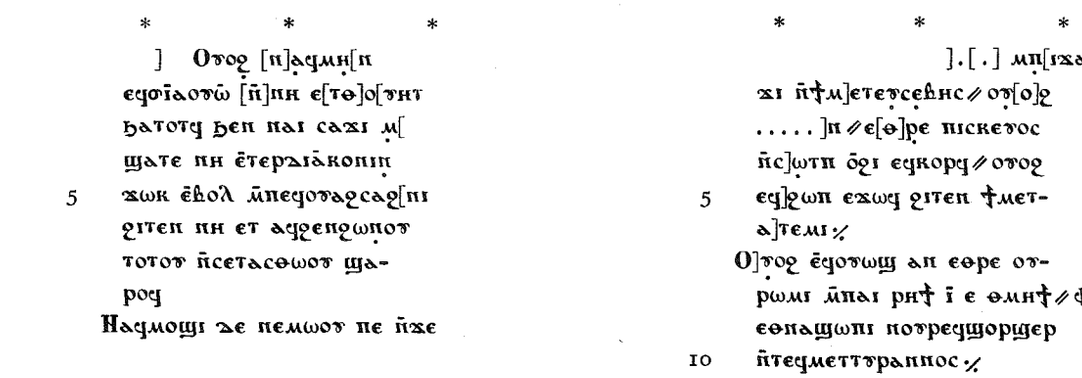
What, then, is the judgment of the great Gregory which we are going to relate? It chanced that two brothers, who were young, divided the inheritance of their father and were disputing over a lake of water, ×p. 64 each of them striving ×to get it for himself and refusing to take the other as a partner with him in the possession. They took (?) Gregory to decide this case. And when he was come to that place, first of all he used his own laws, giving decision that they should be reconciled with one another. He besought them that they would both be of one heart in fellowship with one another and gain the advantages of peace, since they were more precious than any wealth. He spake unto them thus: "This (gain) will abide with you whether ye live or afterwards die. Moreover, the enjoyment of this possession is for a season, and it hath there an eternal reproach for him who wrongs..." And he was saying... to them...

GREGORY THAUMATURGUS

Frag. 11 (Cairo, no. 24[Add] ii).



Frag. 13 (Cairo, no. 24[Add] iv).



[He prevented the brothers from slaying one another, not to speak of] ˣthe multitudes assembled with each of them [for the purpose of ?] war with one resolve. [For there was a single] end to their attack on one another—death. Much more right it is [to marvel at him who] did away with the sentence of death through his prayers, and made nature one with itself again, and changed their eagerness for murder into peaceful gladness... Frag. 11 ˣ *Recto*

* * * * * *

ˣ(l. 2) These were the things said and done concerning the lake. ˣ *Verso*

Another marvel after this which he [wrought ?] and showed forth, [and which is] remembered to this day, is this. There was a river [flowing through] that place, [which owing to] its roughness [and] turbulence... is called Lycus.

* * * * * *

ˣAnd Gregory continued rebuking those who were assembled with him with these words... until the servants had fulfilled his bidding with that which he had commanded them, and had returned unto him. With them came (Alexander). Frag. 13 ˣ *Recto*

* * * * * *

ˣ(Moreover, this was dear) to the enemy of righteousness, and [he desired ?] that the chosen vessel should remain useless and obscured by ignorance; for he was unwilling that a man of this sort, who would be a destroyer of his tyranny, should come into the midst. ˣ *Verso*

Frag. 12 (Cairo, no. 24^{Add} iii + *Cod. Tisch.* xxv, 14).

⁘

ϯcnoγan ⲁe eⲃoγn ē n×aγaⲑo(n)
nacnhoγ enaщai ne ×ш(a)γe ϯmet-
oγnh̄ щωni ⲃaγen o×γon niⲃe(n)
e acaiai oγoϥ aca-
щai ap[
Ⲁγoγωpn ⲁe on ñoγn×pecⲃia ωщ[1]
щaroϥ eⲃoλⲃen o×γnoλic
ecⲃent eⲃoγn ep×oϥ eⲑeϥ-
ще щapωoγ ⲁe ϱi×na ñγeϥ-
ϯaϱō epaγc ñϯmeⲑ×oγnh̄ ⲃe(n)
γoγeκκλhcia
Ϧpan ⲁe ñϯnoλic eγ×eммaγ γe
nκomonan ⲑai e×γ a nⲁnmoc
γhρϥ ϱi oγcon ep×aⲍioγ mn̄-
niщϯ] ēγemmaγ e×ⲑpeϥxωi-
λi maγ e]γeρeγiγ ×noγϱmoγ
ñγoγϥ]
. . . .]aϥep ϱaⲛēρō-
oγ . . . o]γoϥ aϥep e ϯ-
. . . . ⲃ]hγoγ ñϱoγo
. . . мγc]γhρioγ ēⲃoλ
. . . .]мωoγ ⁄ nem
. . . .]ω̄
. . . .]
. . . щ]ωni eⲑeϥϯ
. . . .]ēγhma ⁄ oγoϥ
eⲑeϥⲑωщ ño]γapχnepeγc
ñγoγeκκλhc]ia ⁄ γoγe ni-
. . .]oγ aγoi coσni
. . .].γ ñca meγoo-
ci . .]nem niγenoc
nem nκecωx]n̄ mn̄iaⲍiωma[2] ñ-
. . .]
. . .]xe enigan ne oγ-
on . . n]iщϯ γhγωρioc

[1] Late informal uncials. [2] *sic.*

$\overline{\text{oc}}$ $\overline{\text{ihc}}$ / $\overline{\text{ihc}}$

Coⲃe ×ϕai neγcщe an ne eⲑpe[1]
ϕn eⲑ×naepnmnщa ñoi mn̄ai
ϱmoγ щ×ωni eqщaγ ϱωq ñ-
nai
Oγoϥ naγ×ϕnщ ne ⲃen oγmnщ m̄-
ψγχh e×pe nioγai nioγai m̄mω-
oγ cωγ×n̄ naq m̄neγeϥ naq
Hape niniщϯ ⲁe ϱωq γhγωρioc
xoγщγ ×ⲃaxωq ñoγcoσni eq-
naщωni ×naq eⲃoλϱiγen ϕϯ
eⲃoⲃe niϱ×ωⲃ̄ eγⲃen
ⲟmhϯ
Oγoϥ kata ×ϕrhϯ eγaγcaxi nem
camoγhλ ×eqnacωγn [ñoγoγ-
po e щγ×emⲑeϥeρ[ⲑeωρin ē
ncai m̄noxi ñϱa[noγon
Ⲁλλa noγψ[γχh . . .
mainoγϯ[. . . . .
oγcωma [. . . . .
Kata naicm[ot . . . γhγ-
γoρioc ω[. . . . ψh-
ϕoc eγo[. . . . .
nioγai nioγ[ai . . .
meⲑρe ⲃap[. . . .
ot
Eqxoγщγ ⲁe[. . . .
oγωγ ⁄ ⲁe .[. . . .
naepnemnщ[a . . . .
ϱiγen niγaϵ.[. . . .
ⲃioc nem no[. . . ape-
γh ⲃaγρh m̄n[. . . ⲁoki-
maⲍin m̄moϥ
Ⲉγ a ϱanoγon ⲁ[e . . .

[1] × × × indicates the junction of the two fragments.

× (p. 73) (When. . .) ×The zeal towards good was growing intense until the priesthood was established everywhere, increasing and growing;[1] an embassy was sent to him from a city near to him (begging him) to come to them, that he might establish the priesthood in their Church. Comana was the name of that city, in which all the people together begged that great man to lodge, asking a favor of him. . .

[*Ll.* 18–35 *untranslated.*]

× (p. 74) ×and therefore (they thought) it was not right that he who should be deemed worthy to receive this grace should be lacking in these respects. And they were divided over a multitude of souls,[2] each one choosing the one who pleased him. But the great Gregory was waiting for a counsel to come to him from God concerning the matter before them. And just as it was told Samuel, when he was about to choose a king, not to look upon the beauty of the cheeks of any, but (upon) their souls. . .

[*Ll.* 18–33 *untranslated.*]

1 The Greek has: 'that everywhere *the faith* might increase and extend.'

2 *sc.* persons.

XXIX. LIFE OF ABBA PIDJIMI

Parchment. Five leaves from a single MS. Frag. 1 (Cairo, no. 1^{Add}), 28.3 × 19.5 cm., is a leaf which has been robbed of its right, left, and lower margins and has suffered much casual damage. Frag. 2 (*Cod. Tisch.* XXIV, 9)[1], 30 × 19 cm., also despoiled of its margins, follows Frag. 1 immediately. Frag. 3 (*Cod. Tisch.* XXV, 1), 30.5 × 19 cm., probably follows Frag. 2 directly. Frag. 4 (Cairo, no. 1), 31.5 × 24 cm., numbered on the *verso* ϡ, is a complete leaf and was separated from Frag. 3 by a single folio (now lost). Frag. 5 (Rylands Library, *Copt.* no. 445),[2] 32.5 × 21.6 cm., was probably the next leaf but one to Frag. 4.[3]

In all the script is the same, a large and bold but uneven uncial (Plate III A), identified by Crum with the hand of Hyvernat, *Album*, Pl. XXXIII (early tenth cent.): other fragments by the same hand are Nos. VIII B, XXIII C and Rylands, no. 440 (Death of Joseph the Carpenter).

Pidjimi[4] (*Arab.* Bidjimi) was a native of Fishah in the region of Masil.[5] At the age of twelve, while keeping his father's flocks, he was led by an angel to the desert,[6] where he became the disciple of three old monks. After dwelling with them for twenty-four years,[7] Pidjimi went three days' journey into the inner desert. Demons in the form of various creatures vainly sought to affright him and were dispersed. The Saint then entered a valley where he remained for three years, taking only a handful of dates and a little water at the end of each week, and offering up 2400 prayers by night and the same number by day. His stay was prolonged for twenty-four years, his fasts extending to forty or even eighty days. He was supplied by an angel with bread and water which lasted (or was continued) for years.

The Lord appeared to the saint bidding him return to his country. Pidjimi did so, settling in a little cell outside his native place where he converted the people. Thence an angel carried him to Faran (فاران),[8] to bring to repentance the people who had gone astray (Frag. 4). Pidjimi then returned to Shîhât. Once, while carrying baskets to sell in the *rîf*, he became exhausted and was carried to his destination by an angel.

Anba Shenûdah (Shenouti the Great), having seen in a vision a column of precious stones which, he was informed, symbolized Pidjimi, visited the saint and satisfied himself of the other's greatness. Shenouti, finding in the desert the skull of a dead pagan, caused it to describe the lot of sinners in Amenti.

Soon after Shenouti's departure, Pidjimi fell sick and died on Kihak 11, his soul being carried up to Heaven by angels. He had lived 70 years, of which only twelve were spent in the world.

From his association with Shenouti the Great (died 451–2), whom he seems to have predeceased, Pidjimi may be presumed to have lived in the latter part of the fourth and first half of the fifth century (about 380–450 A.D.). This is borne out by the fact that Pidjimi relates the anecdote of Macarius and the Little Strangers[9] as one which he had heard from a disciple of Macarius and not from the Saint himself, *i.e.* Macarius was dead (390 A.D.) before Pidjimi became a monk. In agreement with this is the fact that Pidjimi was contemporary with Poemen.[10]

Pidjimi is one of the nine hermits depicted in the Chapel of Es Sûâh at Dêr Abû Makâr.[11]

1 For the Leipzig folios see Leipoldt, *l.c.*, pp. 390, 400: the identification of the second is due to Crum (*P.S.B.A.* XXIX, p. 306).

2 See Crum, *Cat.*, p. 221. This leaf was published (very imperfectly) by Amélineau, *Mém. de la Miss.*, IV, 247, and more recently by Leipoldt, *Sinuthii Vita*, I, pp. 77 f.

3 Only one leaf is numbered; yet the sequence can be determined by help of the excellent summary in the *Synax.*

4 The following account is derived from the *Synax.*, Kihak 11 (ed. Basset, pp. 347 ff.).

5 See Amélineau, *Géogr.*, pp. 243 ff.

6 The *Synax.* says to Shîhât; but it is to Shîhât (the 'inner desert') that P. presently retires. Can he have become a monk at the Mount of Nitria (*i.e.* Pernoudj) ?

7 The *Synax.* omits Pidjimi's reflexions found in the Coptic (Frags. 1–2).

8 So also the Coptic (Frag. 4, *verso*, l. 25): other MSS. of the *Synax.* read El Forât (Euphrates). On Faran see R. Weil, *La Presqu'île du Sinai*, pp. 208 ff. and *passim.* It is the modern Fairan, some fifty kilometers due N. of Et Tôr.

9 Coptic in *A.M.G.* XXV, 207: in the corresponding Gk. (*P.G.* LXV, col. 373) the name Pidjimi is classicized into Βιτίμιος.

10 *Apophth. Patr.*, Poemen, CLVI (*P.G.* LXV, col. 360): he is mentioned in two fuller apophthegms (*op. cit.*, cols. 124 C, 125 A).

11 See *A.A.C.M.* II, iii, 2.

Frag. 1 (Cairo, no. 1 Add).

..мі]χ̣анλ ⲁ[ε ϩωϥ ερε пιⲁια-
ϧολ]ο̣ⲥ ⲟ[ι] ϩαп пем[ⲁϥ εⲃϩε
п]ⲥω̣[м]ⲁ ммωтсн̣[с мπεϥ-
ертολмαп ε ϊπι ṇ̃ο[ⲩⲭεοⲩⲁ
5 εⲭωϥ
Ⲁ]ρι τεκⲭομ εⲃρεκп[αι ϧⲁ
пιсωπт тнρϥ ⲭε ⲁ[
ⲭε ϩωϧ пιϧεп ϧεп ⲟⲩ[ϯмаϯ м̄-
п̣χ̄с [п]ε ⲟⲩⲟϥ ⲭε ϩω̣ϧ [пιϧεп
10 ϩ̣αпεϧολ м̄ⲙοϥ
[п]ε
Ⲡ]εⲭαϥ ⲟп ϧεп κεϩ̣α[ⲭι..]ϩⲁ [.]ⲓ̈[
ṇ̃ϧητϥ ⲟⲩⲟϥ .[.....]ⲁ ϩ̣ο[ταп?
ⲟⲩп ⲁκē̄ⲙι ⲭε п̣[.....]ϕ̣[
15 м]п̣ερⲓ̈ⲉⲓ̈ϥ ϩλι п̣[
п̄ⲟ̄ⲥ̄
Ⲁκⲓ̈ⲁппαⲩ ε ⲟⲩ[ρεϥερποϧι
м̄пермεстωϥ ⲁ̣[λλⲁ мοсϯ м̄-
ϕпοϧι ṇ̃ⲟⲟϥ ετ ε[ϥαιϥ
20 ϩ̣ιπⲁ ṇ̃τεκⲓ̈ⲩτεмαι̣ϥ
ϩωκ̣
Ϲϩⲛοⲩ̣ϯ [ⲭε] ⲉⲓ̈ⲱⲙ̣ ⲙ̄[..]c[1] п̣ιϧ̣ε[п
ⲉκετⲁλωⲩ ερρηι ποⲩⲉ̣ϯ [.]п̣[?
ⲉⲓ̈ⲱⲙ ⲟⲩϊ̈ⲱ̣пε ⲉκⲉⲓ̈ⲉϧⲓ̣ⲛτο̣[ⲩ
25 ϧⲁ ⲟⲩⲉ̣ⲥωⲟⲩ
Ⲡⲁι [р]нϯ ϩωκ ϩωϧ пιϧεп ⲉτⲉκ-
пαⲩ [ер]ωⲟⲩ пем пн ⲉ[ϯ]ⲉκ-
пⲁсωтем ерωⲟⲩ ⲓ̈ⲓ̈ϧ[ϯ м̄-
ⲙωⲟⲩ ε ϩαппεⲫпа-
30 п]ⲉⲩ
Ⲉⲓ̈ⲱⲙ ⲁκⲓ̈ⲁппαⲩ ε ⲟⲩϩ̣ικωп

(*Slight traces of one line.*)

.....]ϊ̈ п̣ⲡιϩ̣ω̣[ϧ..
.....т]ⲏ̣ⲣⲟⲩ ⲉтⲓ̈ⲱⲟⲩϯ[ⲁιο
.....п]ⲏ ⲉтεροⲩⲱⲓ̣ⲛⲓ̣ м-
ϕрнϯ мф̣]рн ϧεп ϯметⲟⲩ-
ро ṇ̃τε п̣ι]ϕ̣ноⲩϊ̈
Πεϧαϥ ⲭε] ⲟп ε ϩαптροϕн εϙ-
.....] ⲓ̈ē ϩαпсⲟⲩпοⲩⲩι ⲁ̣-
ρι ϕ]мεⲩϊ̈ ṇ̃ⲡιⲁⲩⲁⲟⲟп ⲉтсеϧ̣-
т]ωτ ϧεп ⲓλⲏⲙ ṇ̃τε тϕе пе[м
п̣ιсⲟⲩ̣[поⲩ]ϥι ⲉтϧεп ⲡⲡⲁρⲁ[ⲁ]ι-
ϙ̣ⲟⲥ
Ⲁκⲓ̈ⲱⲁ[п....]п ē ϩαпϧⲓⲥι пем
...[.....]ⲁ̣ρι ϥмεⲩϊ̈ ⲡⲡικο-
[λⲁсιс....]ι ϧεп мαι пιϧεп
[.....]ⲙ п̄ⲟ̄ⲥ̄ ϕ̄ϯ
[.....ссϧн]ⲟⲩⲧ ⲭε ιⲥⲭε ⲁ̀ τε-
[τε]ⲡτ[ⲉп]ⲟⲛⲛοⲩ пем п̄χ̄с̄ ⲙⲁ-
[ιω]ϙ̣ пωтⲉ̄ϊ̈ ϩωтεп ε κωϯ ṇ̃-
ⲥⲁ παп̄χ̄с̄
Ⲟⲩⲟϥ ⲟп ⲭε ⲉⲓ̈ⲱⲙ м̄πατεκⲟρ[ο
ε пεκϩητ ρⲱⲓϙ ε пεκϧⲁλ пе[м
пεκмαⲓ̈ⲭ п[ⲁ]ι ϩαρ пε ⲡⲓρωο[ϯ
ṇ̃τε пεκϩητ
Ⲉ]ⲓ̈ⲱ̣[ⲙ]п ⲟⲩп ⲁκⲓ̈ⲁпρω[ι]ϙ̣ ⲙπεκ-
ϩητ ⲟⲩⲟϥ ṇ̃τεκē̄ⲙι ⲭε ⲁ̣κ-
ⲟρο ерοϥ ιē ⲁ̀ρⲓⲟⲁρι[п] пακ ⲭ[ε
Χπαερсаϧε ṇ̃ϩⲟⲩⲟ
Ⲁρι τεκⲭομ ⲟп εⲃρεκπαϯ ē
ϕ̄ϯ ϧεп ϩωϧ пιϧεп ε-

m̄ and c appear certain: after the former is a single vertical stroke which may be part of ı, м, п or п.

× *Recto* ×"...but Michael also, when the Devil disputed with him concerning the body of Moses, did not dare to bring a railing accusation against him.[1]

Do thy diligence to have pity (?) [upon] every creature. For all things are by the will of Christ, and all things are from Him."

He said also in other words (?)...in himself (?) and... [when] therefore thou knowest that...do not scorn any...[of] the Lord. If thou beholdest a sinner, do not hate him, but hate the sin which he doeth, that thou mayest not do it thyself.[2] It is written[3] that if...thou shalt load them upon a...; if an ass, thou shalt change them to a sheep (*sic*). Even so do thou also change everything which thou shalt see and hear

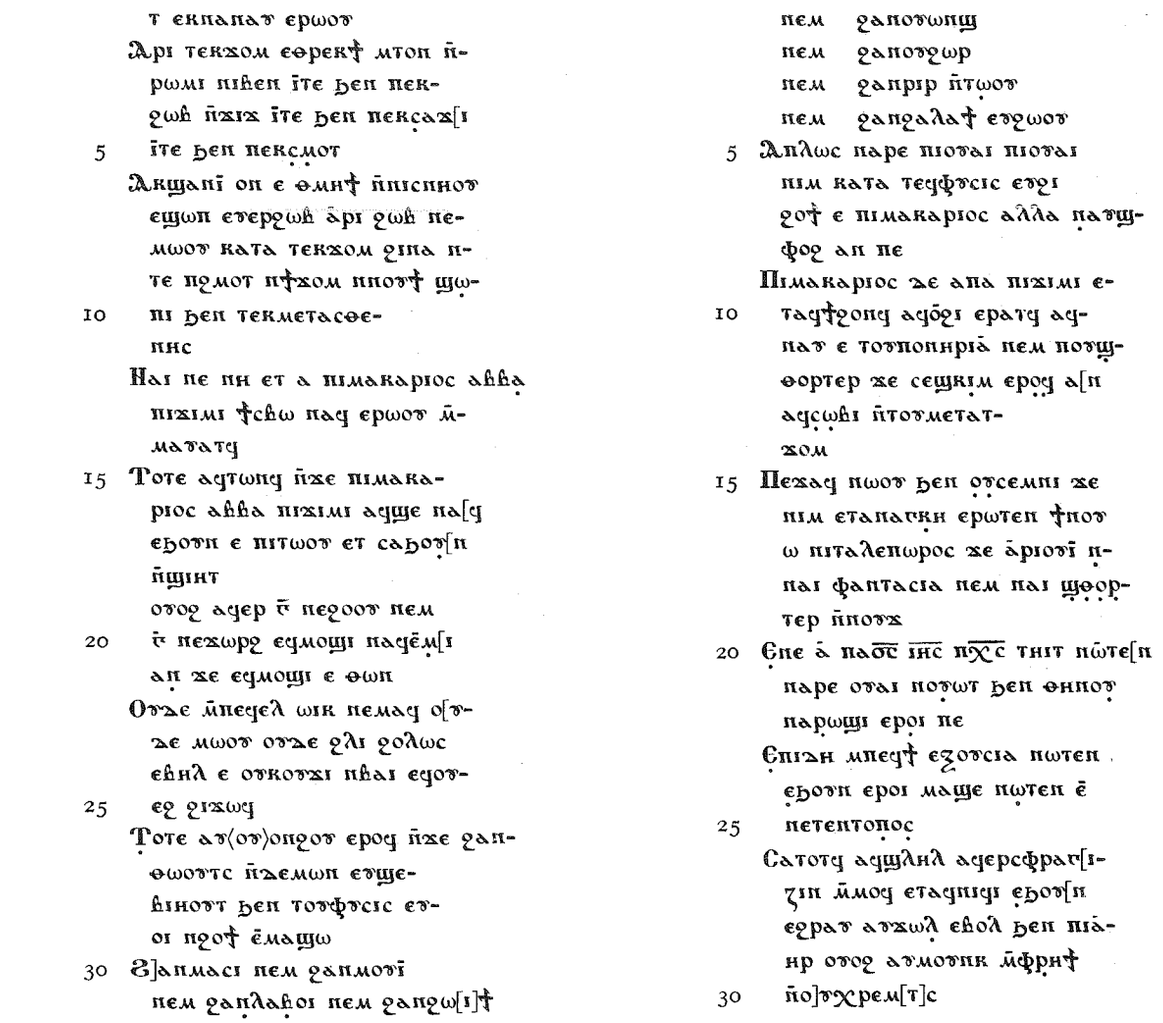
× *Verso* into things good. If thou beholdest a likeness (*or* image) ×...(l. 3) all the precious things (?) [belonging to ?] those who shine like the sun in the Kingdom of the Heavens."[4]

He said also concerning [delicate] meats and perfumes: "Think upon the good things prepared in the heavenly Jerusalem and the perfumes which are in Paradise. If thou [sufferest] afflictions and..., think upon the punishments...in every place [by the will] of the Lord God...It is written: 'If ye be risen with the Christ, haste ye also to seek the things of the Christ.'"[5]

And again: "If thou hast not yet conquered thy heart, guard thine eyes and thine ears; for these are the doors of thy heart. If therefore thou shalt guard thy heart and knowest that thou hast conquered it, then be of good cheer, for thou shalt be the more wise. Do thy diligence also to see God in all things which

1 See *Jude* 9.
2 Cp. *Apophth. Patr.*, Paphnutius I (*P.G.* LXV, col. 377).
3 Where?
4 Cp. *Matth.* XIII, 43.
5 *Colossians* III, 1.

Frag. 2 (*Cod. Tisch.* XXIV, 9).



×thou shalt see. × *Recto*

Do thy diligence to give rest unto every man, either by the work of thy hands, or by thy speech, or by thine aspect.

If thou goest also into the midst of the brethren, if they are working, work with them according to thy power, that the grace of the power of God may be in thy weakness."

These are the things wherewith the blessed Abba Pidjimi instructed himself alone.[1]

Then the blessed Abba Pidjimi arose and departed into the inner desert of Shiêt. And he passed three days and three nights journeying, not knowing whither he was going. Nor had he taken with him any bread or water or anything at all save a little palm-stick whereon he leaned.

Then there appeared unto him companies of demons disguised in their nature and exceeding fearsome; bulls, and lions, and bears, and hyænas, ×and wolves, and dogs, and wild boars, and foul birds. In short there was every one (creature) after its kind seeking to affright the blessed man, but they were not able to succeed. × *Verso*

But the blessed Pidjimi when he perceived the matter, stood up: he saw their malice and their confusion because they could not move him, and he mocked at their powerlessness. He said unto them sternly: "What ails you, wretched ones, that ye make these appearances and this false confusion? If my Lord Jesus the Christ had delivered me unto you, a single one of you would have been sufficient against me. But since He hath not given you authority against me, get you gone unto your place."

Straightway he prayed and crossed himself, and when he had breathed upon them, they vanished in the air and consumed away like smoke.[2]

1 These reflexions may have been borrowed by the biographer from a collection of 'Sayings of the Fathers.'

2 Probably Frag. 3 follows immediately.

Frag. 3 (*Cod. Tisch.* XXV, 1).

Ⲟⲩⲟϩ ⲛⲁϥⲟⲛϧ ⲛⲉ ⲉϧⲟⲗ ϧⲉⲛ
ⲡⲟⲩⲧⲁϩ ⲛ̄ⲧⲉ ⲡⲓϧⲏⲛⲓ ⲙⲙ ⲉⲧ-
ⲣⲙⲧ ϧⲉⲛ ⲡⲓϩⲉⲗⲗⲟⲥ ⲉ̄ⲧⲉⲙⲙⲁⲩ
Ⲟⲩⲟϩ ⲕⲁⲧⲁ ⲥ̄ ⲛⲉϥⲟⲟⲩ ⲛⲁϥ-
ⲙⲛⲟⲩ ⲛⲉ ϩⲓⲱⲉⲛ ⲡⲓϩⲉⲗⲗⲟⲥ ⲉϥ-
ⲥⲱⲕ ⲛⲁϥ ⲙ̄ⲡⲟⲩⲧⲁϩ ⲛ̄ⲡⲓϧⲏ-
ⲛⲓ
ⲟⲩⲁⲉ ⲛⲉ ⲙ̄ⲡⲁϥⲟⲩⲱⲙ ⲛⲉ ⲱⲁ-
ⲧⲉϥⲙⲁϩ ϧⲛⲧϥ ⲛⲉ ⲁⲗⲗⲁ ⲛⲁϥ-
ⲙⲟϩ ⲛ̄ⲧⲉϥϧⲟⲣⲡⲥ ϕⲛ ⲉⲧⲉ
ⲧⲟⲧϥ ⲛⲁⲟⲗϥ ϕⲁⲓ ⲛⲉ ⲛⲉϥⲟⲩ-
ⲱⲙ
Ⲛⲉϥⲙⲱⲟⲩ ⲁⲉ ⲟⲛ ⲉⲛⲁϥⲥⲱ ⲙ̄-
ⲙⲟϥ ϕⲁⲓ ⲛⲉ ⲟⲩⲣⲓⲛ ⲙ̄ⲙⲱⲟ[ⲩ
ⲕⲁⲧⲁ ⲥ̄ ⲛ̄ϩⲉⲣⲟⲟⲩ ⲉϧⲟⲗϧⲉⲛ
ⲡⲓϩⲉⲗⲗⲟⲥ
Ⲟⲩⲁⲉ ⲟⲛ ⲙ̄ⲡⲉⲥⲱⲱⲡⲓ ⲛⲁϥ ⲉ̄ⲡⲉ[ϩ
ⲉⲩⲥⲧⲏϧⲓⲁ ⲉⲱⲣⲉ ⲟⲩϧⲣⲉ
ⲱⲱⲡⲓ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̄ ⲛⲁ[ϥ-
ϫⲏ ⲙ̄ⲙⲟϥ ⲟⲩⲁⲉ ⲙⲱⲟⲩ
Ⲁ]ⲗⲗⲁ ⲕⲁⲧⲁ ⲥ̄ ⲛⲉϩⲟⲟⲩ ⲁϥⲱⲁⲛ-
ⲟⲩⲱⲱ ⲉ ⲟⲩⲱⲙ ⲛⲁϥⲛⲟⲩ
ⲉϫⲉⲛ ⲡⲓϩⲉⲗⲗⲟⲥ ⲡⲧⲉϥⲙⲟϩ
ⲡⲧⲉϥϧⲟⲣⲡⲥ ⲛ̄ϩⲉⲛⲓ ⲡⲧⲉϥ-
ⲟⲩⲟⲙⲥ
ⲟⲩⲟϩ ⲡⲧⲉϥⲥⲱ ⲙ̄ⲛⲉϥϩⲓⲧ ⲙ̄-
ⲙⲱⲟⲩ ϩⲓϫⲉⲛ ⲡⲓϩⲉⲗⲗⲟⲥ ⲛ̄-
ⲧⲉϥⲧⲁⲥⲑⲟϥ ⲉ ⲛⲉϥⲙⲁ ⲟⲛ ⲱⲁ ⲡ-
ϫⲱⲕ ⲙ̄ⲡⲥ̄ ⲛⲉϩⲟⲟⲩ ⲁϥⲉⲣ
ⲕⲉ̄ ⲡⲣⲟⲙⲡⲓ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲧⲓⲁ

Ⲛⲉϥⲱⲗⲏⲗ ⲛⲉⲙ ⲛⲉϥⲥⲡⲁϩⲓⲥ =
ⲛⲁϩⲓⲣⲓ ⲙ̄ⲙⲱⲟⲩ ⲙ̄ⲙⲛⲓ ⲋ̄ⲙ̄ ⲙ̄-
ⲙⲉⲧⲁⲛⲓⲁ ϧⲉⲛ ⲛⲓⲉϩⲟⲟⲩ ⲛⲉⲙ π̄[1]
ⲙ̄ⲯⲁⲗⲙⲟⲥ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲛⲱ ⲛⲁ-
ⲡⲟ[ⲥ]ϧⲛⲧⲛⲥ ⲉϧⲟⲗϧⲉⲛ ⲙⲱⲧ-
ⲥⲛⲥ ⲛⲉⲙ ⲛⲓⲡⲣⲟϕⲏⲧⲏⲥ ⲧⲛ-
ⲣⲟⲩ
Ⲡⲓⲉϫⲱⲣϩ ⲁⲉ ϩⲱϥ ⲕ̄ⲋ̄ ⲛ̄ⲑⲱⲉ ⲙ̄[ⲙⲉ-
ⲧⲁⲛⲟⲓⲁ ⲛⲉⲙ ⲣ̄ ⲙ̄ⲯⲁⲗⲙⲟⲥ
ⲛⲉⲙ ⲭⲱⲣⲓⲥ ⲡⲓⲙⲛⲑ ⲛⲁⲡⲟⲥ-
ϧⲛⲧⲛⲥ ⲉϧⲟⲗϧⲉⲛ ϯⲣⲁϕⲏ
ⲛⲁⲡⲁⲉ
Ⲉⲧⲁϕⲉⲣ ⲉ̄ ⲛ̄ⲣⲟⲙⲡⲓ ϧⲉⲛ ⲧⲁⲓ ⲡⲟ-
ⲗⲛⲧⲓⲁ ⲑⲁⲓ ⲁ ⲡⲓϩⲱⲥ ⲉⲧ-
ϩⲓⲱⲧϥ ϧⲓϯ ⲁⲩⲉⲣϕⲉⲗⲁⲓ
Ⲛⲁϥⲙⲟⲕⲙⲉⲕ ⲙⲙⲟϥ ⲛⲉ ⲁⲉ [ⲟⲩ
ⲛⲉ ⲉⲧ ⲉⲫⲛⲁⲁⲓϥ/// ⲉⲟⲩⲉ ⲁⲉ ⲁ[ϥ-
ⲟⲩⲱⲑ ⲁⲛ ⲛⲉ ⲉ ϯ ϩⲗⲓ ϩⲓⲱⲧϥ ⲉ-
ϧⲟⲗϧⲉⲛ ⲧⲭⲣⲓⲁ ⲙ̄ⲡⲁⲓ ⲕⲟⲥ-
ⲙⲟⲥ
Ⲁ]ⲗⲗⲁ ϩⲓⲛⲁ ⲡⲧⲉϥⲱⲟⲩⲡⲓ ⲉⲫⲏⲛⲏ [ⲉ-
ϧⲟⲗ ⲙ̄ⲫⲣⲏϯ ⲛⲓⲛⲓⲕⲟⲩⲁⲓ ⲛ[ⲁ-
ⲗⲱⲟⲩⲓ ⲛⲉⲙ ⲛⲓⲧⲉϧⲡⲱⲟⲩⲓ
ⲡⲗⲏⲙ ⲟⲩⲣⲱⲙⲓ ⲛⲉ ⲉⲩⲉⲣⲡⲏ-
ϕⲓⲛ ⲉϧⲟⲗ ϧⲉⲛ ⲡⲓⲣⲁϕⲏ
ⲛⲉϫⲁϥ ⲛ̄ϧⲣⲏⲓ ⲛ̄ϧⲛⲧϥ ⲁⲉ
ⲡⲱⲥ ϯⲛⲁϩⲉⲙⲥⲓ ⲉⲓⲫⲏⲛⲏ
ⲡⲱⲥ ϯⲛⲁⲱⲧⲱⲃϩ ⲙ̄ⲫϯ [ⲉⲓ-
ϕⲏⲛⲏ///
Ⲡⲁⲗⲓⲛ ⲛⲉϫⲁϥ ⲁⲉ ⲛⲁⲓⲱⲧ ⲁⲁ[ⲁⲙ
ⲛⲉⲙ ⲉⲩⲁ ⲛⲉⲛⲑⲟⲣⲡ ⲛⲓⲟϯ

[1] The vertical back-stroke of the numeral (not **p**) alone remains: perhaps π̄.

× *Recto* ×And he used to live on the fruit of the palms which grew in the Marsh[1] there. And (once) every six days he used to go unto the Marsh to gather for himself the fruit of the palms. But he did not eat to fill his belly, but used to fill his hand, and whatever his hand would hold, that would he eat. The water also which he used to drink was this: a *hin*[2] of water (once) every six days from the Marsh. Nor again was it ever his custom to have food or water with him in the place in which he was; but every six days, when he wished to eat, he would go unto the Marsh to fill his hand with dates and eat, and to drink his *hin* of water at the Marsh, and then return again to his place until the six days were ended. He passed another three years in this discipline.

× *Verso* ×His prayers and his offices he used to make daily—four hundred and forty prostrations by day with [fifty ?] Psalms and a number of recitations also from Moses and all the Prophets. By night also he used to make twenty-four thousand (*sic*) prostrations with a hundred Psalms besides a great number of recitations from the Old Testament.

When he had spent three years in this discipline, the clothes which he wore were worn out and fell to pieces. He was at a stand what to do; for he did not wish to clothe himself at all with the necessaries of this world, but to be rid of them, like little children and the animals, and (but) a man who is sober (?) in the Scriptures. He said within himself: "How shall I be able to sit if I am naked ? How shall I be able to pray to God if I am naked ?" Again, he said: "My Father Adam and Eve, our first parents. . ."

1 The well-known "Marsh of Shiêt."

2 An Egyptian measure (commonly used in Palestine: cp. *Exodus* XXIX, 40; XXX, 24; where the LXX has εἶν). Here it denotes a vessel of definite capacity.

LIFE OF ABBA PIDJIMI

Frag. 4 (Cairo, no. 1).

ⲡⲁ[ⲓ] ⲣⲏϯ ⲟⲛ ⲡⲓⲙⲱⲟⲩ ⲛⲁⲏⲓ ⲙ-
ⲡⲟⲩⲙⲟⲩⲛⲕ ⲙ̄ⲡⲓϫⲱⲕ ⲛ̄ⲍ̄ ⲡⲣⲟⲙ-
ⲡⲓ
Ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲫⲟⲩⲱⲛⲉ ⲉⲣⲟⲩ
ⲛ̄ϫⲉ ⲛ̄ⲑ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛ̄ⲭ̄ⲥ̄ ⲙⲉⲙ ⲙⲓϫⲁⲏⲗ
ⲙⲉⲙ ⲡⲓⲛ̄ⲉ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲟⲩⲟⲩ
ⲁ̀ ⲡⲓⲧⲱⲟⲩ ⲧⲏⲣⲩ ⲉⲣ ⲟⲩⲱⲓ-
ⲛⲓ
Ⲟ]ⲩⲟⲩ ⲡⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲁⲩ +[1] ⲉ ϫⲉ-
ⲣⲉ ⲡⲁⲥⲱⲧⲡ ⲡⲓϫⲓⲙⲓ ⲫⲛ ⲉⲧⲁⲩ-
ⲱⲡ ⲉ ⲧⲁⲡⲓ ⲛ̀ⲛⲁⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑ-
ⲟⲩⲁⲃ ⲥⲱⲧⲉⲙ ⲉ̀ ⲡⲛ ⲉ ϯⲛⲁⲉⲣ-
ϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̄ⲙⲱⲟⲩ
ⲛⲁⲕ
Ⲫ]ⲛⲁⲉⲣⲟⲩⲕⲱⲧ ⲛⲁⲕ ⲛⲟⲩⲧⲟⲡⲟⲥ
ⲏⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲛ̀ⲧⲟⲩϫⲱ ⲙ̄ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲛ̄ⲏⲏⲧⲩ ⲛ̄ⲥⲉⲟⲩⲱⲱⲧ ⲛ̄-
ⲡⲉⲕⲥⲱⲙⲁ ⲛ̄ⲥⲉ ϯⲱⲟⲩ ⲡⲛⲓ
ⲙⲉⲙ ⲛⲁⲓⲱⲧ ⲙⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ
ⲏⲉⲛ ⲡⲉⲕⲧⲟ-
ⲡⲟⲥ
Ⲫⲛ] ⲉⲑ[ⲛ]ⲁⲱⲱⲛⲓ ⲏⲉⲛ ⲉⲁⲛⲱⲱⲛⲓ
.]ⲉⲛ[.]ⲁⲱⲱⲟⲩ ⲁⲫⲱⲁⲛⲓ̄ ⲉ ⲡⲉⲕ-
ⲧⲟⲡⲟⲥ ϯⲛⲁⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁⲩ
ⲙ̄ⲡⲓⲟⲩϫⲁⲓ
Ⲫ]ⲙ ⲉⲑⲛⲁⲓⲣⲓ ⲛⲟⲩⲙⲉⲧⲛⲁⲛⲧ ⲏⲉⲛ
ⲡⲉ]ⲕⲣⲁⲛ ⲛ̀ⲛⲉⲫⲱⲱⲧ ⲛ̀ⲣⲉⲡⲟⲩ
ⲡⲉ.ⲧⲧ..
Ⲫ]ⲙ ⲉⲑ[ⲛⲁ]ⲥ[ⲏⲁⲓ] ⲙ̄ⲡⲉⲕⲏⲓⲟⲥ ⲛⲉⲙ
. . . . .] ⲏⲟⲛⲟⲩ ϯⲛⲁⲥⲏ[ⲉ
ⲛⲉⲩⲣⲁⲛ ⲉⲱⲩ [ⲏⲉⲛ ⲡⲓϫⲱⲙ ⲙ̄-
ⲡⲱⲛⲏ //
Ⲏ]ⲁⲓ ⲉⲧⲁ ⲡⲓⲥⲱⲧⲏⲣ ϫⲟⲧⲟⲩ ⲛⲁⲩ

[1] The small cross (inserted by a later hand) distinguishes the divine utterance.

ⲛ̄

ⲁⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̄ⲙⲟⲩ ⲛⲉⲙ
ⲙⲓϫⲁⲏⲗ ⲛⲉⲙ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ
Ⲧⲟⲧⲉ ⲛⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲙ̄ⲡⲓⲁ̀ⲅⲓⲟⲥ
ϫⲉ ⲡⲓϫⲓⲙⲓ ⲡⲁⲥⲱⲧⲡ=ⲧⲱⲡⲕ ⲙⲁ-
ⲱⲉ ⲛⲁⲕ ⲉ̀ ⲡⲉⲕϯⲙⲓ ⲟⲩⲓ ⲙ̄ⲙⲁⲩ ϫⲉ
ϯⲛⲁⲓⲣⲓ ⲛ̀ⲣⲁⲡϫⲟⲙ ⲉⲃⲟⲗⲣⲓ-
ⲧⲟⲧⲕ
ⲉ ⲡϫⲓⲡⲧⲁⲥⲑⲟ ⲫⲁⲣⲟⲓ ⲛⲟⲩⲗⲁⲟⲥ
ⲛⲉⲑⲛⲟⲥ ⲛⲉⲙ ⲟⲩⲙⲛⲏ ⲛ̀ⲧⲉ ⲡⲉⲕ-
ⲕⲁⲣⲓ ⲉⲑⲣⲟⲩⲥⲟⲩⲱⲡⲕ ⲛ̀ⲥⲉ-
ϯ ⲱⲟⲩ ⲡⲛⲓ ⲉⲃⲟⲗⲣⲓⲧⲟⲧⲕ
ϫⲉ ⲟⲩⲛⲓ ⲁⲩⲏⲱⲛⲧ ⲉⲃⲟⲩⲛ ⲛ̀ϫⲉ
ⲡⲉⲕⲣⲟⲙⲡⲓ
Ⲕⲉ ⲓ̈ ⲛⲣⲟⲙⲡⲓ ⲛⲉ ⲱⲁⲧⲁⲓ ⲁ̀ⲛⲟⲕ
ⲛⲉⲙ ⲡⲁⲁⲩⲅⲉⲗⲟⲥ-ⲛ̀ⲧⲁⲟⲗⲕ ⲉ̀
ⲧⲁⲡⲟⲗⲓⲥ ⲙ̄ⲙⲛⲓ
Ⲡⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲙ̄ⲙⲓϫⲁⲏⲗ ϫⲉ
ⲭⲁⲓ ⲙ̄ⲡⲁⲥⲱⲧⲡ ⲭⲓϫⲉⲛ ⲡⲉⲕⲧⲉⲛ[ⲣ
ⲛⲟⲩⲱⲓⲛⲓ ⲟⲗⲍ ⲉ̀ ⲡⲓⲕⲁⲣⲓ ⲉ̀ⲧⲁⲩ-
ϫⲫⲟⲩ ⲙ̄ⲙⲟⲩ
Ⲛⲁⲓ ⲉⲧⲁⲭⲟⲧⲟⲩ ⲛⲁⲩ ⲁⲫⲱⲉ ⲡ[ⲁⲩ
ⲉ ⲡⲱⲱⲓ ⲉ ⲡⲓⲫⲛⲟⲩⲓ̈ ⲟⲩⲟⲩ ⲁ̀ ⲙ[ⲓ-
ϫⲁⲏⲗ ⲓ̈ⲏⲓ ⲙ̄ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉ ⲡⲛ ⲉⲧⲉ-
ⲛⲟⲩⲩ ⲥⲁⲧⲟⲧⲩ ⲁⲫⲱⲉ ⲛⲁⲩ
ⲉ ⲡⲧⲱⲟⲩ ⲙ̄ⲫⲁⲣⲣⲁⲛ ⲁⲫⲱⲱⲛ[ⲓ
ⲙⲙⲁⲩ ⲛ̄ⲉ̄ ⲛⲣⲟⲙ-
ⲡⲓ
Ⲉⲃⲟⲗ ϫⲉ ⲫⲓⲧⲉⲛ ⲡⲉ[ⲫⲣⲏⲛⲟ]ⲩⲓ̈ ⲁ ⲟ[ⲩ-
ⲙⲛⲏ [ⲕ]ⲉⲧⲟⲩ ⲫⲁ ⲡⲥ̄ⲥ̄ ⲟⲩⲟⲩ ⲁⲩⲱ[ⲓ
ⲙ̄ⲡⲓⲱⲙⲉ ⲉⲑⲟⲩⲁⲃ
Ⲟⲩⲙⲛⲏ ⲛ̀ⲛⲉⲗⲗⲉⲩ ⲙⲉⲙ ⲫⲁⲛⲥⲁ-[1]

[1] *sc.* ⲫⲁⲛⲥⲁ][ⲗⲉⲩ.

. . .[×]so also the water. But they[1] did not fail until seven years were ended. × *Recto*

After these things there appeared unto him the Lord Jesus the Christ with Michael and the Twelve Apostles; and all the mount (desert) was filled with light. And the Savior said unto him: "Hail, Pidjimi, My chosen, thou who art reckoned in the number of My holy Apostles, hear those things which I will bestow upon thee. I will cause them to build a sanctuary (*topos*) in thy name[2] and to lay thy body therein, and to reverence thy body, and to glorify Me with My Father and the Holy Spirit in thy sanctuary. He who shall be sick with divers (?) sicknesses, if he go unto thy sanctuary, I will grant him healing. He who shall do alms in thy name shall not want of plenty. . . He who shall write thy life and . . . , I will write his name also in the Book of Life."

When the Savior had said these things unto him, ×He kissed him, as did Michael and the Apostles. Then × *Verso*
said the Savior unto the holy man: "Pidjimi, My chosen, arise and go unto thy village and abide there; for I will work wonders by thy means, for the bringing back unto Me of a heathen people and a multitude of (the people of) thy country; that they may know thee and glorify Me by thy means. For verily thy years draw nigh (their end): yet ten years and I will come, I and My angels, to take thee away to My true city."

The Savior said unto Michael: "Take up My chosen one upon thy wings of light and carry him to the land wherein he was born." When He had said these things unto him, He went up into the Heavens.

And Michael brought the holy man unto his own people. Straightway he departed unto the Mount of Pharran and dwelt there five years. And by reason of his works a multitude turned themselves unto the Lord and received holy baptism. A multitude of blind and lame. . .

1 *sc.* the bread and water brought by the Angel (see Introductory Note).

2 No sanctuary bearing the name of Pidjimi seems to be recorded elsewhere.

Frag. 5 (Rylands, no. 445).

Ⲓ̣ⲥϫⲉⲛ ⲉⲧⲁϥⲥⲉ ⲛ̄ⲧⲉϥⲙⲟⲛⲏ
ⲙ̣[ⲡⲉ]ϥⲟⲩⲱⲙ ⲛⲉⲡⲉϥ[ⲥⲱ
ⲛⲉ ⲉϥⲙⲟⲩⲓ ⲛⲉϫⲉ [ⲛ̄ϫⲉ ⲡⲓ-
ϫⲓⲙⲓ ⲛⲁϥ
ϫⲉ ⲟⲓ ⲛⲁⲕ ⲙ̄ⲡⲁⲓ ⲙⲟⲕⲓ ⲙ̣ⲁ̣ϱ̣ϥ̣ [ⲙ̄-
ⲙⲱⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲟⲣ ⲉⲧ
ⲥⲁ ⲛⲉⲓⲉϩⲧ
Ⲛ̀ⲟⲟϥ ϫⲉ ⲁϥⲟⲓ ⲙ̄ⲡⲓⲗⲁⲕⲟⲛ ⲁϥ-
ⲙⲁϱϥ ⲙ̄ⲙⲱⲟⲩ
Ⲥⲧⲁϥⲓ ⲉ ⲡⲱⲱⲓ ⲁϥϫⲉⲙ ⲡⲓϧⲉⲗ-
ⲗⲟ ⲉⲩⲃⲱⲗ ⲉⲣⲁⲧϥ ⲉⲩⲧⲱϐϥ ⲙ̄-
ⲫ̄ϯ
Ⲥⲧⲁϣⲱⲉ ⲉϧⲟⲩⲛ ⲉ ϯⲣⲓ ⲁϥϫⲓ-
ⲙⲓ ⲛ̀ⲧⲱⲱⲓⲱ̀ ⲉⲥⲭⲓ ⲉϧⲣⲏⲓ ⲉⲥ-
ϧⲉⲣϧⲉⲣ ⲛ̀ⲧⲉ ⲡⲓⲫⲓⲥⲓ
Ⲧⲟⲧⲉ ⲁⲃⲃⲁ ⲱⲉⲛⲟⲩϯ ⲁϥⲕⲁϯ
ϧⲉⲛ ⲡⲉϥϱⲏⲧ ϫⲉ ⲫⲁⲓ ⲡⲉ
ⲁⲃⲃⲁ ⲡⲓϫⲓⲙⲓ ⲫⲏ ⲉⲧ ⲁⲩⲧⲁ-
ⲙⲟⲓ ⲉ ⲡⲉϥⲟⲣⲟⲛⲟⲥ ⲛⲉⲙ ⲡⲉϥ-
ϫⲗⲟⲙ
Ⲥⲧⲁⲱⲱⲗⲏⲗ ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ
ⲁⲩⲟⲩⲱⲙ ⲙ̄ⲡⲓⲕⲟⲩⲉⲓ ⲙ̄ⲫⲓⲥⲓ
ⲁⲩⲉⲛ[ⲕ]ⲟⲧ
Ϩⲉⲛ ⲧⲫⲁⲱⲓ ⲁⲉ ⲙ̄ⲡⲓⲉϫⲱⲣϱ̣ ⲁⲩ-
ⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲉⲣ ⲥⲩⲛⲁ̀ⲝⲓⲥ
ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ ⲁⲩⲉⲣ ⲡⲓⲉ-
ϫⲱⲣϱ̣ ⲧⲏⲣϥ ⲉⲩϫⲱⲥ ⲉ̄ ϕ̄ϯ
ⲟⲩⲟϱ̣ ⲉⲩⲉⲣⲯⲁⲗⲓⲛ ϧⲉⲛ ϱⲁⲛⲱ-
ⲁⲛ ⲙ̄ⲡⲡⲁⲧⲓⲕⲟⲛ
Ⲡⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ ⲁⲃⲃⲁ ⲱⲉⲛⲟⲩϯ

. . . . .]ⲕ . [. ⲱⲫ̄]ⲏⲣⲓ ⲫ̣[. . . . .].
. . . . .]ⲛⲉⲙ ⲡⲟ[ⲣⲟⲛ]ⲟⲥ̣[
. . . . . ϫ̄]ⲗⲟⲙ
Ⲥⲧⲁ ⲛⲁⲓ ⲁ̣]ⲉ ⲱⲱⲛ[ⲓ] ⲁⲩⲓ ⲉⲃⲟⲗ
. . . . . ⲙ]ⲟⲩⲓ ϧⲉⲛ ϯⲕⲟⲓ ⲛⲉⲙ
. . .]ⲁ̣[. . .]ⲧ̣[ⲉ̣ⲙ]ⲙⲁⲩ ⲁ̄ ⲫ̄ϯ ⲟⲩ-
ⲱ]ⲱ ⲙ̄ⲡⲁⲓ ⲣⲏϯ ⲉⲱⲣⲉ ϯⲙⲉⲧⲥⲱⲧⲡ
ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲱⲉⲛⲟⲩϯ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
ⲉ ⲁⲃⲃⲁ ⲡⲓϫⲓⲙⲓ
ⲥⲱⲟⲩⲛⲓ ⲉⲩⲙⲟⲩⲓ ⲙ̄ⲡⲏ̄ ⲁⲩⲓ ⲉ-
ϫⲉⲛ ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ ⲉⲫⲟⲙⲥ
ⲙ̄ⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ ϫⲉ ⲟⲩⲏ[ⲓ
ⲟⲩⲟⲛ ⲟⲩⲙⲛⲩ ⲛ̄ⲥⲱⲙⲁ ⲑⲟⲙ[ⲥ]
ⲙ̣ⲙⲁⲩ ⲛ̀ⲧⲉ ⲡⲓⲉⲟⲛⲟⲥ ⲛ̀ⲁⲣⲭⲉ-
ⲟⲥ
Ⲁⲃ]ⲃⲁ ⲱⲉⲛⲟⲩϯ ⲁⲉ ⲛⲁϥⲙⲟⲩⲓ
ⲉⲣⲉ ⲡⲓ[ⲕⲟ]ⲩⲉⲓ ⲛ̄ⲛⲁⲓ ϧⲉⲛ ⲧⲉϥ-
ϫⲓϫ . [. .] ⲉ̄ϧⲉⲛ ⲟⲩϫⲣⲁⲛⲓⲟ[ⲛ ⲛ̀-
ⲧⲉ ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ
Ⲁⲃⲃ]ⲁ ⲱⲉⲛⲟⲩϯ ⲁⲉ ⲁϥⲕⲱⲗϱ̣ ⲙ̣ⲙ[ⲟϥ]
ⲛ̄ⲧ̄ ⲛⲥⲟⲛ ⲉ ⲡⲓⲕⲣⲁⲛⲓⲟⲛ
ϧⲉⲛ ϯ]ⲟⲩ[ⲛ]ⲟⲩ ⲁϥⲟ[ⲩ]ⲱⲛ̣ [.]ⲛ̣
ⲛ̄ϫⲉ ⲡⲣⲉϥⲙⲱⲟⲩⲧ ⲁϥⲥⲁϫⲓ
ⲛⲉⲙ ⲁⲃⲃⲁ ⲱⲉⲛⲟⲩϯ [ⲛⲉⲙ ⲁⲃⲃ]ⲁ̣
ⲡⲓϫⲓⲙⲓ ⲉ [ⲛⲁⲓ] ⲣⲏϯ
Ⲁⲉ ϫⲉⲣⲉ ϫⲉⲣⲉ ⲡⲓⲣⲉϥ[ⲟⲩ]ⲱⲱ[ⲧ
ⲡⲧⲁⲫ[ⲙ]ⲏⲓ ⲛ̄ⲧⲉ ⲡ̄ⲝ̄ⲥ̄ ⲟ[ⲩ]ⲟϱ̣ ⲡⲓ-
ⲉⲃⲓ[ⲁⲓⲕ ⲛ]ⲧⲉ ⲫ̄ϯ ⲉⲧⲟⲟⲥ
Ⲉ̣[. .]. . [.] ⲡⲓϱⲙⲟⲧ ⲁϥⲧⲁϱⲟⲓ ⲙ̄ⲫ̣[ⲙ-
ⲟⲩ ⲁⲉ ⲁ̄ ⲡⲉⲧⲉⲛ ⲫ̣[. . . . .]
ⲙ . .
Ⲥ]ⲛⲡⲡⲉ ⲅⲁⲣ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ [. .]ⲛⲁ

× *Recto* ×From the time that he (Shenouti)[1] left his cell, he did not eat nor drink while he was journeying. Pidjimi said unto him: "Take thee this vessel and fill it with water from the spring which is to the east." And he took the vessel and filled it with water. When he came up, he found the old man (Pidjimi) standing and praying to God. And when he entered into the cell, he found the cooking pot upon the ground and boiling with heat (?). Then Abba Shenouti understood in his heart that this was Abba Pidjimi whose throne and whose crown had been shown to him.

When they had prayed together, they ate their little cooked morsel and slept. But in the middle of the night they arose and said an Office together: they spent the whole night praising God and chanting in spiritual songs.

× *Verso* After these things Abba Shenouti ×[informed Abba Pidjimi of the] marvel [concerning] his throne and his crown. Thereafter, they went forth. . . walking in the country with. . . God purposed thus that the election of Abba Shenouti should be revealed to Abba Pidjimi. It chanced that as they two were walking, they came upon a dead man, buried in that place. For verily there was a multitude of bodies of the pagans of old buried there. Now (while) Abba Shenouti was walking with his little palm-staff in his hand, [he came] upon a dead man's skull.[2] And Abba Shenouti struck it upon the skull three times; (and) forthwith the dead man answered (?) and spake with Abba Shenouti and Abba Pidjimi after this manner: "Hail, hail, ye true worshippers of Christ and servants of God most high [Who hath shown me] grace and delivered me from death. For your. . . For lo, from henceforth [I] shall. . ."

1 See Introductory Note.

2 The anecdote of Shenouti and the skull is a doublet of *Apophth. Patr.*, Macarius XXXVIII (*P.G.* LXV, 280) where Macarius similarly finds a skull which he causes to speak and describe the lot of those in Hell.

XXX. BESA

Life of Shenouti.

Parchment. Five fragments from three different MSS.

Frag. 1 (Cairo, no. 13^{Add}ii) 12.5 × 19.5 cm., is the lower portion of a sheet (two conjoined leaves). The script is a thick, heavy, but not large uncial: the stops ¯ and = (both black) alone are used. Frag. 2 (Cairo, no. 13B), 18.5 × 13 cm., is a fragment from the lower right-hand portion of a leaf. The script is the same as that of Frag. 4. Frag. 3 (Cairo, no. 110), 11 × 23.5 cm., is a strip torn from the foot of a page and giving its full width. It does not therefore belong to the same MS. as did Frag. 2: the hand, moreover, is larger and thicker. The stops ¯ and = alone are used. Frag. 4 (Cairo, no. 13A), 34.5 × 23 cm., is a complete leaf from the same MS. as Frag. 2, having thirty-seven lines to the page. The *recto* (eleventh page in the MS. and first in the second quire) is headed ⲓⲁ ⲛⲉ (Ornament) [ⲟⲩ ⲉ̄]. The script (as in Frag. 2) is a good-sized, rounded uncial: the ink is reddish-brown: the only stops used are = and (at the end of a paragraph) ⸗. Frag. 5 (Cairo, no. 13^{Add}i), 18 × 16 cm., is a much-discolored fragment of a decayed leaf: it may possibly belong to the same MS. as Frags. 2 and 4.

All these belong to the *Life of Shenouti* by Besa. Other fragments of the same work are *Cod. Tisch.* XXIV, 10, 11; XXVI, 26,[1] of which the two former at least may belong to the same MS. as our Frags. 2 and 3. The complete work is extant in the Vatican MS. (*Cod. Vat. Copt.* LXVI, 2) which was also brought (by Assemani) from the Monastery of Saint Macarius, and has been most recently edited by Leipoldt.[2]

Frag. 1, Fo. 1: *recto* illegible: *verso* = L(eipoldt), *Sinuthii Vita* p. 20^{17} ⲛⲉϫⲁϥ ⲛⲁⲡ ϫⲉ *to* p. 20^{22} ⲉϧⲟⲗ ϩⲓϫⲱⲙ. The following variants occur: ⲟⲩⲟϩ ϥⲛⲁⲑⲣⲉ> L^{18} ϥⲛⲁⲑⲣⲉ; ⲁⲧⲥⲱⲧⲉⲙ ⲛⲥⲱϥ = ⲁⲡϣⲉ> L^{20} ⲁⲧⲥⲱⲧⲉⲙ ⲁⲗⲗⲁ ⲁⲡϣⲉ; ⲟⲩⲟϩ ⲉⲧⲁⲛⲟⲩⲱⲛ> L$^{20-21}$ ⲟⲩⲟϩ ⲉⲧ ⲁ ⲡⲓⲡⲁⲧ ϣⲱⲡⲓ ⲁⲣϣⲗ ϫⲉ ⲛⲛⲁⲟⲩⲱⲛ; ⲛ̄ϫⲁ ⲱⲓⲕ> L^{21} ⲡϫⲁ ⲱⲓⲕ ⲛⲉ (Amélineau deletes ⲛⲉ); ⲛ̄ⲧⲉ ⲛ̄ⲑ̄ⲥ̄ . . . ⲉ̄ϫⲱⲛ> L^{22} ⲛⲧⲉ ⲫ̄ⲧ̄ . . . ϩⲓϫⲱⲙ. Fo. 2 *recto* = L., p. 21^{3} ⲉ ⲫⲏ ⲃⲉⲛ *to* 21^{6} ⲛⲣⲱⲙ. The following variants occur: ⲉ ⲫⲏ ⲉⲧ ⲃⲉⲛ> L^{3} omits ⲉⲧ; ⲟⲩⲟϩ ⲛⲁϩⲧ̄ (as Amélineau conjectured)> L^{3} ⲧⲛϩⲧ̄; ϫⲉ ϥⲛⲁⲓ> L^{4} ϫⲉ ϥⲛⲁⲙⲟϩ ⲁⲛ; ⲕⲁⲧⲁ ⲡⲉϥⲥⲁϫⲓ> L^{5} adds ⲛⲟⲙⲏⲓ; ⲛⲁⲣⲱⲙ *sic*> L^{6} ⲛⲥⲣⲱⲙ. Folio 2 *verso* = L., p. 21^{14} ⲛⲉϫⲉ ⲡⲓⲥⲱⲧⲏⲣ *to* p. 21^{18} ⲛⲧⲉⲕⲙⲉⲧⲓ ϫⲉ. The following variants occur: ⲙⲁ ⲡϣⲱⲡⲓ [ⲫⲏ] ⲉⲧⲣⲓ> L^{15} ⲙⲁ ⲡϣⲱⲡⲓ ⲉⲧⲃⲉⲛ; ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ> L^{16} ⲡⲓⲙⲱⲓⲧ ⲙⲙⲟϥ; ⲟⲩⲟϩ ⲧϫⲟ> L^{17} ⲟⲩⲟϩ ⲙⲁϫⲕⲟ.

Frag. 2 = L., p. 27^{2} ⲙⲡⲣⲟⲫⲏⲧⲏⲥ *to* p. 27^{10} ⲃⲉⲛ ⲡⲓϫⲟⲓ, and p. 27^{20} ⲁϥⲉⲣⲁⲡⲁⲛⲧⲁⲥ *to* p. 28^{6} ⲛⲧⲉⲕϣⲟⲡⲥ ⲛⲁⲓⲱⲧ. The only noteworthy variant is the following passage inserted (*recto*) between the words ⲙⲫ̄ⲧ̄ and ⲡⲓⲣⲱⲙⲓ of *ed. cit.* p. 27^{8}:—Ⲧⲟⲧⲉ] ⲛⲉϫⲉ ⲡⲓⲣⲱⲙⲓ ϫⲉ ⲧ̄ⲧ̄[ϩⲟ | . . .]ⲛ ⲱ ⲛⲁⲓⲱⲧ ⲉ̄ⲃⲟⲩⲁⲗ̄ ⲟⲩ[. . | . ϣⲗⲏ]ⲗ̇ ⲉϫⲱⲓ ⲉⲃⲟⲣⲉ ⲛⲟⲩ̄ⲥ̄ ⲥⲟⲩ[ⲧⲱⲛ | ⲛⲁⲙⲱⲓ]ⲧ ⲃⲉⲛ ⲟⲩ[ϩⲓ]ⲣⲏⲛⲏ ⲟⲩⲟϩ[| . . .]. ⲱ̇ⲟ ⲁϥⲟⲓ ⲥⲙⲟⲩ ⲉϧⲟⲗϩⲓ[ⲧⲟⲧϥ | ⲁϥϣ]ⲉ ⲛⲁϥ = (Then said the man: "I beseech thee(?), O my holy Father, . . . pray for me that the Lord may direct my path in peace." And after (?) he had received a blessing, he departed).

Frag. 3 *recto* = L., p. 27^{13} ⲟⲩⲟϩ ⲉⲧ ⲁ ⲡⲓⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ *to* p. 27^{18} ⲁϥⲑⲣⲟⲩⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ. The only variant is: ⲛⲧⲁⲟⲓ ϩⲗⲓ> L^{16}f. ⲛⲧⲁⲟⲗ ϩⲗⲓ. *Verso* = L., p. 28^{4} ⲁϥⲉⲛⲥ *to* p. 28^{8} ⲛ̄ⲗⲟⲩⲕⲟϫⲓ. Variants are: ⲃⲁⲣⲟⲥ> L^{7} ϣⲁⲣⲟⲥ, and ⲛ̄ⲟ̈ⲗⲟⲕⲟϫⲓ> L^{8} ⲛ̄ⲗⲟⲩⲕⲟϫⲓ.

Frag. 4 *recto* = L., p. 31^{15} ⲃⲉⲣⲉⲧⲁⲣⲓⲟⲥ *to* p. 32^{12} ⲛⲉⲙ ⲡⲓⲥⲛⲏⲩ. The following variants occur: ϩⲁ ⲛ̄ⲑ̄ⲥ̄> L^{19} ϩⲁ ⲫ̄ⲧ̄; ⲃⲉⲛ ⲛⲓ[ⲕⲟⲓ]ⲧⲱⲛ> L^{25} ⲃⲉⲛ [ⲡⲓ]ⲧ[. .]ⲓ; ϫⲉ ⲛⲥⲉⲓ> L., p. 32^{5} ⲛⲥⲉⲉⲓ *sic* only; ⲉ̄ ⲁⲛⲟⲕ> *ib.* ⲁⲛⲟⲕ; ⲉ ⲉⲙ[ⲛⲁ]ⲓ> L^{6} ⲉ ⲙⲛⲁⲓ; ⲛ̄ⲑ̄ⲥ̄> L^{8} ⲡϫⲥ. *Verso* = L., p. 32^{13} ⲃⲉⲛ ⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ *to* p. 33^{6} ⲡⲛⲉ ⲛⲏⲓ. The following are the variants: ϫⲉ ⲉ[ⲧ]ⲁⲕϫⲁ> L^{14} ϫⲉ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲩⲁⲗ̄ ⲉⲧⲁⲕϫⲁ; ⲉⲩⲉⲛⲕⲟⲧ> L^{17} ⲉⲩⲛⲕⲟⲧ; ϯⲗⲱⲓϫⲓ [ⲟⲩ]ⲧⲉ> L^{21}f. ⲟⲩⲧⲉ ϯⲗⲱⲓϫⲓ; ⲛⲉⲙ ⲛⲁϯⲡⲟⲗⲓⲥ> L^{24} ⲛⲉⲙ ϯⲡⲟⲗⲓⲥ; ⲙⲡⲉⲧⲉⲫⲟⲣⲟⲛⲟⲥ . . . ⲛⲉⲧⲉⲙⲓⲟϯ> L^{24} ⲛⲉⲕⲫⲟⲣⲟⲛⲟⲥ . . . ⲛⲉⲙⲓⲟϯ; ⲙⲡⲉⲧⲉⲙⲓⲟϯ ⲛ̄ⲟⲙ[ⲏ]ⲓ> L., p. 33^{1}f. ⲛⲉⲙⲓⲟϯ (alone); ⲉ ⲡⲓⲉⲛⲧⲟⲗⲏ> L^{3} ⲉ ⲡⲓⲡⲧⲟⲗⲏ.

Frag. 5 *recto*[3] = (fragments of) L., p. 56^{8} ⲛⲁϣⲗⲏⲗ ⲛⲉ *to* p. 56^{17} ⲟⲩⲟϩ ⲁϥ(ϩⲱⲗ). *Verso*[4] = (fragments of) L., p. 57^{2} ⲓⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ *to* p. 57^{10} ⲙⲟⲛⲁⲭⲟⲥ (but indeterminate traces of four more lines follow).

1 See Leipoldt, *l. c.*, pp. 390, 413.

2 *Sinuthii Vita Bohairice* (*C.S.C.O.*, Script. Copt., Series II, tom. II i).

3 Indeterminate endings of three lines precede.

4 Indeterminate beginnings of four lines precede.

XXXI. LIFE OF TIMOTHY AELURUS

Parchment. Two leaves (Cairo, no. 12), 34 × 24 cm., paged[1] —ϵ̄ and —ιε̄, and forming a single sheet—evidently from a quire of eight leaves or sixteen pages. For the hand see Plate VIII. The only stop used is = (black), occasionally inserted by the original scribe.

The text opens with an account of the effect on the ecclesiastical situation at Alexandria of Marcian's death, and the consequent election of Timothy (Aelurus) as Patriarch (457 A.D.).[2] After a lacuna of two leaves (four pages), the return of Timothy from exile (475 A.D.) and his subsequent alleged[3] banishment owing to the intrigues of the Bishops of Rome and Constantinople, are described. The appointment of Timothy Salophacialos as his successor is then noticed. The fragment closes with part of an anecdote relating to a priest of Caesarea who visited Timothy in his exile.

The greater part of the text is identical with two passages in the Syriac *Life of Peter the Iberian*;[4] but our fragment is certainly not from a Coptic version of that work. For (1) the two leaves or four pages preceding our first leaf could have covered only a small fraction of the life of Peter up to the death of Marcian; (2) the whole of our text is relevant to the history of Timothy, Peter being mentioned only in connection with the election of that Patriarch; (3) the concluding incident in our fragment, which is found also in the Syriac *Plerophoriae* of John Rufus,[5] concerns Timothy alone and not Peter (in whose *Life* it is not found), while the Coptic ignores a short paragraph occurring in the Syriac *Life*[6] and dealing with Peter alone.

It is certain, then, that the two Coptic leaves belong to a Life of Timothy Aelurus and not of Peter. That the Coptic writer has pillaged the *Life of Peter* and the *Plerophoriae* for his material is most probable.[7] He may very possibly be no other than that Abba George who wrote histories of the Patriarchs from Cyril I to Alexander II "in the desert of the holy Abû Makâr in Wadi Habîb." For not only was Abba George syncellus of the Syrian Simon I, and so in a position to learn what Syriac writers had recorded concerning his period;[8] but we are expressly told that he "informed us of what happened in the time of Marcian, the unbelieving prince, and the troubles that overtook our fathers..."[9]

(Cairo, no. 12).

ⲟⲩϫⲱⲗⲉⲙ ⲁϥⲙⲟⲩ ⲛ̀ⲁⲉ ⲙⲁⲣⲕⲓⲁⲛⲟⲥ ⲁ̀ⲧⲟ-
ⲛⲉ ⲯⲱⲛⲓ =
Ⲧⲟⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲡⲓ̈ⲛ̀ⲣⲟⲥ
ⲉⲧⲁϥϧⲉⲛ ⲛⲉⲙⲁⲉ ⲛⲉ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲁϥⲧ[ⲱ]ⲛϥ ⲛ̀ϫⲱⲗⲉⲙ ⲁϥⲓ ⲉ̀ϧⲟⲗϧⲉⲛ ⲛⲉⲙⲁⲉ
ⲟⲩⲟⲩ ⲁϥⲕⲟⲧϥ ⲉ ⲣⲁⲕⲟ̀ϥ ⲛⲉⲡⲥ̅ⲧ ⲓ̅ⲥ̅
ⲡ̀ϫ̅ⲥ̅ ⲛⲉ ⲉⲧⲁϥⲥⲱⲕ ⲙ̀ⲙⲟϥ ⲁ̀ⲫⲉⲛϥ ⲉ̀ ⲙⲁⲩ
ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉ̈ⲑ̈ⲣⲉϥⲯⲱⲛⲓ ⲛ̈-
ⲛⲟⲙ̀ⲧ̀ ⲙ̀ⲡⲓⲗⲁⲟⲥ ⲛⲉⲙ ⲧⲁϫⲣⲟ ⲛ̈ⲡⲓⲛⲁⲣ̀ⲧ̀
ⲡⲟⲣⲑⲟⲇⲟϫⲟⲥ =
Ⲑⲁⲓ ⲁⲉ ⲧⲉ ⲧ̀ⲟ[ⲓ]ⲕⲟⲛⲟⲙⲓⲁ̀ ϧⲉⲛ ⲡⲁⲓⲛⲟⲣⲉ ⲡⲓ-
ⲯⲓⲛⲓ ⲧⲁϩⲉ ⲧ̀ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟ̀ϥ ⲉⲑⲃⲉ ⲫⲙⲟⲩ
ⲙ̀ⲙⲁⲣⲕⲓⲁⲛⲟⲥ ⲫⲏ ⲉⲧⲁϥⲯⲱⲛⲓ ⲛⲉⲧⲓⲟⲥ
ⲟⲩⲟⲩ ⲡⲁⲣⲭⲏⲛⲟⲥ ⲛ̈ⲧⲉ ⲛⲁⲓ ⲛ̀[ⲉ]ⲧϩⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲙⲫ[ⲙ]ⲏⲯ ⲛ̈ⲛⲓⲣⲟⲣⲑⲟⲇⲟϫⲟⲥ

ϵ̄
ⲛ̈ⲧⲉ ⲧ̀ⲫⲁⲕⲓ ⲣⲁⲕⲟ̀ϥ ⲉ̀ ⲟⲩⲟⲛ ⲛ̈ⲧⲱⲟⲩ
ⲙⲙⲁⲩ ⲙⲡⲓⲛⲓⲯⲧ̀ ⲛⲁⲥⲕⲏⲧⲏⲥ ⲟⲩⲟϥ ⲙ̀-
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲗⲗⲁ ⲗⲟⲩⲓⲡⲟⲥ ⲫⲓⲱⲧ
ⲛ̈ⲓⲙⲟⲛⲁϫⲟⲥ ⲉϥⲯⲱⲛ ⲛⲱⲟⲩ ⲛ̈-
ⲟⲁⲩⲙⲱⲓⲧ ⲟⲩⲟϥ ⲛⲁⲣⲭⲏⲣ[ⲉ ⲙ̀]ⲡⲁⲓ
ϩⲱⲃ ⲉ̈ⲟⲛⲁⲛⲉϥ ⲉⲩⲧⲟⲩⲛⲟⲥ ⲙⲙⲱ-
ⲟⲩ ϩⲓⲧⲉⲛ ⲫⲟⲩⲁϩⲥⲁϩⲙⲓ ⲙ̀ⲫ̀ⲧ̀ ⲉ ⲯ-
ⲧⲉⲙⲉⲣⲁⲙⲉⲗⲉⲥ ⲁⲗⲗⲁ ⲉⲑⲣⲟⲧⲱⲥ
ⲉ ⲭⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲫⲏ ⲉⲧⲁⲧⲟⲁⲯϥ =
Ⲧⲟⲧⲉ ϧⲉⲛ ⲡⲁⲓⲛⲟⲣⲟⲩⲉⲣⲁⲕⲓⲙⲁϩⲓ(ⲛ)
ϩⲓ ⲟⲩⲥⲟⲛ ⲁⲧⲟⲩⲱⲣⲡ ⲛ̀ⲣⲁⲛⲟⲩⲟⲛ
ⲉⲟⲩⲟⲛ ⲯⲱⲙ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ ⲉⲣ ⲫⲁⲓ
ϧⲉⲛ ⲟⲩⲙⲉⲧⲣⲉϥⲉⲣϩⲉⲙⲓ =
Ⲁ̀ⲣϫⲱ[ⲗⲉ]ⲙ ⲙ̀ⲡⲓⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲉ̀ⲧⲧⲁⲓ-
ⲛⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

1 That numeration is by pages is certain. The usual number of parchment sheets in the quire is four (=eight leaves or sixteen pages).

2 Timothy was elected in 457 and died in 477 A.D.: see Nau in *P.O.* VIII, p. 20, note 1.

3 See below, p. 167, note 3.

4 Raabe, *Petrus der Iberer*, pp. 64 f., 69 f. (see references in the margin of my translation). Peter, son of the king of the Iberians, was born in 409 A.D., was delivered as a hostage to Theodosius II in 422, ordained priest in 447 and bishop in 454. In 455–7 at any rate he was in Egypt: he died 488 A.D. (see Nau, *P.O.* VIII, p. 203, col. 3). Concerning Peter see also *Synax.*, Kihak I (ed. Basset, p. 290) and O. von Lemm, *Iberica* (*Mém. de l'Acad. Imp. des Sciences de S. Pétersbourg*, Series VIII, t. vii, p. 6).

5 § XXXVIII (ed. Nau, *P.O.* VIII, p. 63). Note that the Syriac is briefer than the Coptic.

6 Raabe, *op. cit.*, p. 70 ("Das war für den seligen Petrus ...erfreuen konnte").

7 If so, he probably used Greek versions of these works. A fragment of a Coptic version of the *Plerophoriae* has been published by Crum (*Theological Texts*, no. 13, pp. 62 ff.), who adduces evidence to show that this work was substantially the work of Peter, the extant Syriac being a redaction edited only by John Rufus.

8 George may himself have been a Syrian.

9 Concerning George, see *Hist. Patr.*, ed. Evetts, pp. 344 f.

ⲉⲧⲁⲩⲟⲩⲱ ⲁⲩϫⲁ ϫⲟⲙ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲁ-
ϣⲁⲓ ⲛ̄ⲛⲓⲟⲗⲓⲩ[ⲓ]ⲥ ⲉⲧ ⲁⲩⲉⲛⲟⲩ ⲉ̄ϫⲱⲟⲩ =
ⲙⲉⲙ ⲡⲓⲁⲓⲱⲧⲙⲟⲥ ⲉⲧ ⲁⲩϣⲟⲡⲟⲩ ⲉⲁⲩ-
ⲉⲣϣⲗⲁϩ ⲛ̄ϩⲛⲧ ⲉ[ⲃ]ⲟⲗϩⲉⲛ ⲡⲓ[ⲙ]ⲕⲁϩ ⲛ̄[ϩ]ⲛⲧ
Ⲟⲩⲟϩ ⲁⲩⲱⲛϧ ⲛ̄ⲕ[ⲉⲥ]ⲟⲛ ϩⲉⲛ [ⲡ]ϫⲓⲛⲟ[ⲣ]ⲟⲩ-
ϫⲓⲙⲓ ⲛⲟⲩⲥⲛⲟⲩ ⲙ̄ⲡⲓⲙⲧⲟⲛ ⲁ[. . .]ϫ[.]. ⲟⲛ
ⲉⲣⲣⲏ[ⲓ] ⲙⲡⲉⲛⲥⲱⲧⲏⲣ .[. .].[. .
ⲙ ⲉⲟⲣⲉϣϣⲉⲛ[1] [ϩ]ⲙⲟⲧ ⲛ̄[ⲧⲟⲧϥ ⲛⲧⲁⲓ ⲙⲁⲓⲛ
ϫⲉ ⲙ̄ⲡⲉϥϫⲱⲛⲧ ⲉⲣⲱ[ⲟⲩ ϩⲉⲛ ⲡϫⲓⲛⲟ-
ⲣⲉϥⲧⲛⲓⲧⲟⲩ ϩⲉⲛ ⲟⲩ[. . . .
ⲉ ⲡⲉ[ⲡϫⲓ]ϫ ⲙ̄ⲡ[ⲓ]ⲗⲟⲓⲙⲟⲥ [. .
ⲛⲟ]ⲧⲱⲛϣ ⲛⲟⲩⲁⲙⲥⲛⲟ[ϥ
Ⲗ[ⲟⲓⲙ]ⲟⲛ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̄ ⲡⲓⲥⲛ[ⲟⲩ . .
.]ⲧⲁⲓ ⲉⲧⲟⲩⲧⲱϧ ⲉ̄ⲟⲣ[ⲟⲩϫⲓⲙⲓ ⲙ̄ⲙⲟϥ
Ⲁ[ⲧ]ⲟⲱⲟⲩⲧϯ ⲛ̄ϫⲉ ⲫⲙⲏϣ[ⲛ̄ⲓⲙⲟⲛⲁϫⲟⲥ
ⲙ̄ⲙ ⲉⲧϧⲉⲛ ϯϩⲁⲕⲓ ⲙ̄ⲓ[. .] ⲗⲁ[. . .
ⲡⲓⲕⲉϫⲱⲟⲩⲛⲓ ⲟⲛ ⲉⲧⲉⲙⲙ[ⲁⲩ ⲡⲓⲙⲏϣ ⲛ-
ⲧⲉ ⲡⲓⲙⲁ ⲛⲉ ⲉⲧⲟⲩⲙⲟⲩⲧϯ [ⲉⲣⲟϥ ϫⲉ ⲡⲓⲉ-
ⲛⲁⲧⲟⲛ ⲙⲉⲙ ⲡⲓⲟⲕⲧⲱⲕⲉ[ⲇⲉⲕⲁⲧⲟⲛ
ⲙⲉⲙ ⲡⲕⲉⲥⲉⲛⲓ ⲛ̄[ⲛⲓ]ⲙⲟⲛⲁⲥⲧ[ⲏⲣⲓⲟⲛ ⲉ-
ⲑ]ⲟⲩⲁϩ [ⲛ]ⲉⲙ ⲡ[ⲓⲗ]ⲁⲟⲥ ⲧⲏⲣϥ ⲉ[ⲑⲛⲁϩϯ
ⲛ̄ⲧⲉ ⲑⲙⲏ ⲉⲃⲟⲗϩⲉⲛ ⲡϣⲁⲇⲉ ⲁⲃⲃⲁ
ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉⲫⲟⲓ ⲛⲁⲧⲉⲙⲓ ⲉ ⲣⲱⲃ
ⲙ̄ⲙⲁⲓ ⲥⲙⲟⲩ =
Ⲁ]ⲉ ⲁⲫⲟⲩⲱ ⲅⲁⲣ ⲉ[ⲙ̄]ⲡϣⲁ ⲙ̄ⲡⲁⲍⲓⲱⲙⲁ ⲛ̄ϯ-
ⲙⲉⲧⲛ[ⲣ]ⲉⲥϧⲧⲉⲣⲟⲥ ⲛ̄ⲑⲟⲟⲩ ⲛⲉⲙ ⲁ-
ⲛ]ⲁ[ⲧⲱ]ⲗⲓⲟⲥ ⲡⲉⲫⲥⲟⲛ ⲛ̄ⲛⲏⲛⲓⲥⲟⲥ
ⲟⲩⲟϩ ⲛ̄ⲣ[ⲉ]ⲫϥⲟⲉ ⲛⲉⲙⲁϥ ⲉ ϯⲁⲥⲕⲓⲥⲓⲥ
ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲡ]ⲛⲓϣϯ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲓ-
ⲁⲣⲭⲛⲉⲡⲓⲥⲕ]ⲟⲡⲟⲥ ⲛ̄ⲧⲉ ⲣⲁⲕⲟϯ =
Ⲡⲉⲛⲓⲱⲧ ⲅⲁⲣ ⲁ]ⲫⲫⲁ ⲧ[ⲓ]ⲙⲟⲑⲉⲟⲥ ⲡⲉ ⲛⲉ ⲟⲩ-
ⲣⲱⲙⲓ ⲉϥ]ⲉⲣⲕⲟⲥ[ⲙ]ⲓⲛ ϩⲉⲛ ⲥⲙⲟⲧ
ⲛⲓⲃⲉⲛ ⲙ̄]ⲛⲓϩⲙⲟⲧ ⲛ̄ⲧⲉ ⲡⲭ̅ⲥ̅ ⲙ̄[ⲫ-
ⲣⲏϯ ⲛⲛⲓⲁ]ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̄ⲣⲟⲧⲟ [ⲁⲉ ⲟⲩ-
ⲣⲉϥⲭⲟϥ ⲛ̄]ⲁⲕⲣⲓⲃⲏⲥ ⲛ̄ⲧⲉ ⲡⲓⲛⲁϩ[ϯ
ⲡⲟⲣⲑⲟⲇⲟϫⲟ]ⲥ =
Ⲥⲧⲁⲩⲉⲛϥ ⲁⲉ [ⲉ] ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϥ ⲁⲧⲟ[ⲓ]ⲧϥ
ⲉϧⲟⲩⲛ ⲉ] ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲟⲛ ⲉ̄ⲧⲟⲩⲙⲟ-
ⲩϯ ⲉⲣ]ⲟⲥ ϫⲉ ⲡⲓⲕⲉⲥⲁⲣⲓⲟⲛ ⲛⲉ ⲁ ϯ-
ⲡⲟⲗⲓⲥ ⲧ]ⲏⲣⲥ ⲥϧⲉⲇⲟ[ⲛ] ⲑⲱⲟⲩϯ ⲉⲓ ⲟⲩ-
ⲥⲟⲛ ⲛⲓ]ⲣⲱⲙⲓ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲡⲟⲩ-
ϣⲛⲣⲓ ⲛ]ⲉⲙ ⲡⲓⲙⲟⲛⲁϫⲟⲥ ⲉⲑⲟⲩⲁϩ

[1] For ⲉⲑⲣⲟⲩϣⲉⲛ.

. . . ×Marcian[1] died suddenly without sickness. Then the blessed Peter the Iberian, who was at Pemdje[2] at that time, arose in haste and went forth from Pemdje and returned to Rakoti. It was our Lord Jesus the Christ Who led him and brought him thither according to a dispensation, that he might become a support unto the people and a strength of the orthodox faith. Now this was the dispensation. When the news reached the city Rakoti concerning the death of Marcian—he who had been the author and originator of all these woes of the multitude of the orthodox, who no longer had strength by reason of the increase of the afflictions which were laid upon them and the persecutions which overtook them since they despaired through grief of heart—they lived again because they had found a season of repose: [they gave thanks] unto our Savior that they had received a favor of this sort at His hands, in that He was not wroth with them in delivering them in [anger ?] into the hands of the pestilential (?)[3] and bloodthirsty wolf. Thereon, since they saw that the season was such as they prayed that they might find (?), the multitude of the monks assembled, both they who were in the city . . . and the others also who were there, the multitudes of the place which is called Pi-Ennaton and Oktokaidekaton[4] and the rest of the holy monasteries, together with all the believing people ×of the city of Rakoti. And there was amongst them there the great ascete and prophet, Abba Longinus,[5] the Father of the monks, who was unto them a guide and a leader in this good work, urging them at the bidding of God not to be neglectful but to hasten to finish that which they purposed.

× (p. 5) =Raabe, p. 64

× p. 6 =Raabe, p. 65

Then as they were deliberating together, they sent certain who had the power to do this thing with authority, and they dragged the honored confessor—nay rather the very martyr—Timothy[6] from the desert while he was unaware of anything of this kind. For he had previously been held worthy of the dignity of the priesthood—he and Anatolius, his true brother and his rival in the ascetic life—at the hands of the great Cyril, the Archbishop of Rakoti. For our Father Abba Timotheos was a man adorned with every form of the grace of Christ like the Apostles, and moreover with a keen zeal for the orthodox faith.

Now when they brought him into the city, and took him into the Church which is called the Caesareum,[7] almost all the city was assembled together, men and women and their children together with the holy monks.

Two leaves (four pages) missing.

1 Emperor, 450–457 A.D.

2 =Oxyrhynchus, the modern Behnesa.

3 The Syriac has 'destructive.'

4 The Syriac adds Eikoston and explains in a note (see Raabe's edition, p. 64) that these monastic centres were nine, eighteen, and twenty miles distant respectively from Alexandria. Cp. Cauwenbergh, *Étude sur les Moines d'Égypte*, pp. 66 ff.

5 Of Cilicia, Superior of El Zajag (Pi-Ennaton). For his history see *Synax.*, Amshir 2 (ed. Basset, pp. 730 ff.). A Sahidic Life of Longinus (and Lucius) is extant (*Morgan MSS.*, XXXVII. 87^{b} ff.). Five of his sayings are found in the *Apophth. Patr.* (*P.G.* LXV, 266 ff.).

6 *i.e.* Timothy Aelurus, Patriarch 457–477 A.D.: he is otherwise credited with having contrived his own elevation by working on the credulity of the monks.

7 A pagan temple or heroön dedicated to Caesar, subsequently transformed into a Christian Church (in which Hypatia was murdered: Socrates, *H.E.* VII, 15). For its site see E. Breccia, *Alexandrea ad Aegyptum*, p. 45.

(Cairo, no. 12).

ⲙ̄ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑⲉⲟⲥ ⲫⲏ ⲉⲧ ⲁⲩⲉⲣ-
ⲭⲓⲣⲟⲇⲟⲛⲓⲛ ⲙ̄ⲙⲟϥ ⲉⲃ̣ⲟⲗ̣ϩⲓⲧⲉⲛ ⲫ̄ϯ
ⲛ̄ⲥⲉⲧϩⲉⲙⲥⲟϥ ⲉϫⲉⲛ ⲡⲉϥⲑⲣⲟⲛⲟⲥ ϫⲉ
ϩⲓⲛⲁ ϩⲓⲧⲉⲛ ⲡⲁⲓ ⲥⲙⲟⲧ ⲉ̄ⲣⲉ ⲟⲩⲛⲟⲙϯ
ⲛⲁϣⲱⲡⲓ ⲛ̄ϯⲃⲁⲕⲓ ⲉ̄ⲃⲟⲗϧⲉⲛ ⲛⲓⲙ̄ⲕⲁⲩϩ
ⲉⲧⲁⲩⲥⲓⲛⲓ ⲟⲩⲟϩ ⲛ̄ⲧⲉ ⲛⲓⲗⲁⲟⲥ ⲙ̄ⲧⲟⲛ
ⲙ̄ⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ =
Ⲟⲩⲟϩ ⲉⲧⲁⲩⲕⲟⲧϥ ⲉ̣ϧⲟⲩⲛ ⲉ ϯⲃⲁⲕⲓ ⲁ ⲙ̣ⲱ-
ⲓⲧ ⲛⲓⲃⲉⲛ ⲙⲟϩ ⲛⲣⲁϣⲓ ϩⲓ ⲟⲩⲛ̣ⲟϥ ϩⲓ ⲑⲉ-
ⲗⲏⲗ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲙⲏϣ ⲉϥⲟϣ ⲉⲃⲟⲗ-
ϧⲉⲛ ⲛⲓⲁⲑⲛⲁϩϯ ϩⲏⲗ ⲉⲩⲟ̣ⲓ̣ⲱ̄ⲙⲥ ⲟⲩⲟϩ
ⲓⲥϫⲉ ⲥϣⲉ ⲛ̄ⲧⲉⲛϫⲟⲥ ϧⲉⲛ ⲟⲩϣⲱⲧ
ⲉⲃⲟⲗ ⲛⲁⲣⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲣⲉⲙ[ⲣ]ⲁⲕⲟϯ ⲟⲓ
ⲙ̣ⲫⲉ ⲛ̄ⲛⲓⲉϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲉⲙⲙ̣ⲁⲩ
Ⲉϥϣⲟⲡ ⲟⲩⲛ ⲛ̄ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑⲉ-
ⲟⲥ ϧⲉⲛ ⲧⲓⲉⲡⲓⲥⲕⲟ[ⲡ]ⲏ̣ ⲛ̄ⲅ̄ϯ ⲛ̄ⲣⲟⲙⲡⲓ
Ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲡⲉϥϣϥⲁⲓ ⲉⲣⲟϥ ⲛ̄ϫⲉ ⲡⲓⲫⲑⲟ-
ⲛⲏⲣⲟⲥ ⲛⲇⲉⲙⲱⲛ ⲉϥⲛⲁⲩ ⲉ̄ ⲡⲟⲩϫⲁⲓ
ⲛ̄ⲛⲓⲣⲱⲙⲓ =
Ⲁϥⲑⲣⲟⲩⲗⲓⲃⲓ ⲛⲧⲁⲓ ϧⲉ ⲧⲏⲣⲥ ϧⲉⲛ ⲟⲩ-
ⲛⲓϣϯ ⲙ̄ⲙⲉⲧⲙⲁⲥⲧⲉ ⲣⲱⲙⲓ ⲛ̣̄ϫⲉ ⲛⲓⲉ̄-
ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧϧⲉⲛ ⲙⲁ ⲛⲓⲃⲉⲛ ⲛ̄ϩⲟⲩⲟ
ⲇⲉ ⲫⲁ ⲕⲱⲛⲥⲧⲁⲛ̣ⲧⲓ̣[ⲛ]ⲟ̣ⲩ̣ⲡⲟⲗⲓⲥ ⲛⲉⲙ
ⲫⲁ ⲣⲱⲙⲏ ⲉⲑⲃⲉ ϫⲉ ⲫⲃⲓⲟⲥ ⲙ̄ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲧ[ⲓⲙⲟⲑ]ⲉⲟⲥ ⲛⲉⲙ ⲧⲉϥⲕⲁⲧⲁⲥⲧⲁ-
ⲥ[ⲓⲥ ⲛ]ⲉ̣ⲙ̣ ⲡ̣ⲉ̣ϥ̣ⲱ̣ⲟⲩ ⲛⲉⲙ ⲧⲉϥⲡⲁⲣ-
ⲣⲏⲥⲓⲁ̄ ⲛⲁⲩϣⲟⲡ ⲛϣⲫⲓⲧ ⲛⲉⲙ ϫⲫⲓⲟ
ⲛ̄ⲛⲏ ⲉⲧⲉⲙⲙⲁⲩ
Ⲉϥⲉⲣⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲓⲛ ⲙ̄ⲙⲏⲛⲓ ⲛ̄ⲇⲏⲙⲟⲥⲓⲁ̄
ⲛ̄ⲑⲟϥ ⲛ̣ⲉⲙ̣ ⲛ̣ⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ϧⲁⲣⲁⲧϥ
ⲛⲉⲙ ⲛⲓⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲟⲛⲁⲭⲟⲥ
ⲛⲉⲙ ⲛⲓⲗⲁⲓⲕⲟⲥ ⲛ̣ϯⲥⲩⲛⲟⲇⲟⲥ ⲛⲁⲥⲉ-
ⲃⲏⲥ ⲉ̄ⲧⲁⲥϣⲱⲡⲓ ϧⲉⲛ ⲭⲁⲗⲕⲏⲇⲱⲛ
Ⲉⲁⲩⲓⲣⲓ ⲛⲟⲩⲛⲓϣϯ ⲛ̄ⲥⲡⲟⲩⲇⲏ ϩⲓⲧⲉⲛ
ⲡ]ϯ ⲛ̄ϩⲁⲛⲭⲣⲏ̣ⲙⲁ ⲛⲉⲙ ⲟⲩⲡ̣ⲣ̣ⲟ̣ⲥⲧⲁⲥⲓⲁ
ⲛ]ⲣⲱ̣ⲙ̣ⲓ̣[1] ⲛ̄ⲁⲛ̣[ⲟ]ⲙⲟⲥ ⲛ̣ⲉ ⲁⲩϫⲓ̣ⲙ̣ⲓ̣ ⲅⲁⲣ

[1] *sic* apparently, for ⲛⲛⲓⲣⲱⲙⲓ.

ⲓ̅ⲃ̅

ⲛ̄ⲛⲓⲁⲣⲭⲱ̣ⲛ ⲉ̣ⲧ̣ⲟ̣ϩⲓ ⲙ̄ⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙ-
ⲙⲁⲩ ⲉⲩϯ ϩⲟⲙⲧ ⲉⲣⲱⲟⲩ ϩⲓⲧⲉⲛ
ϯⲙⲉⲧⲙⲁⲓ ϩⲁⲧ ⲙ̄ⲡⲟⲩⲕⲏⲛ ⲉϫⲉⲛ ⲡⲁⲓ
ⲥⲟⲟⲛⲓ ⲉ̄ⲧϩⲱⲟⲩ ⲟⲩⲟϩ ⲙ̄ⲡⲟⲛⲏⲣⲟ(ⲛ)
ϣⲁⲧⲟⲩⲉⲣⲉⲝⲱⲣⲓⲍⲓⲛ ⲛ̄ⲕⲉⲥⲟⲡ ⲙ̄-
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉⲁⲩ-
ⲫⲱⲛ ⲉⲃⲟⲗ ⲛ̄ϩⲁⲛⲥⲛⲟϥ ⲉⲩⲟϣ ϧⲉⲛ
ⲡⲓⲗⲁⲟⲥ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁⲩⲟⲗϥ ⲉ ϯ-
ⲉⲝⲱⲣⲓⲥⲧⲓⲁ̄ ⲛ̄ⲕⲉⲥⲟⲡ = ⲉ ⲟⲩⲡⲟⲗⲓⲥ
ϫⲉ ⲅⲁⲅⲅⲣⲁ ⲡⲓⲙⲁ ⲉ̄ⲧ ⲁ ⲡⲉϥϣⲫⲏⲣ
ⲛⲟⲙⲟⲗⲟⲅ[ⲓ]ⲧⲏⲥ ⲟⲩⲟϩ ⲛ̄ⲣⲉϥϯ [ⲉ]ϫⲉ(ⲛ)
ⲡ̣ⲓ̣ⲛⲁϩϯ ⲛⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ
ϫⲱⲕ [ⲉ]ⲃⲟⲗ ⲛϧⲏⲧϥ ⲉ ⲁϥⲟⲓ ⲙ̄ⲡ[ⲓ]ⲭ-
ⲗⲟⲙ ⲛ̄ⲧⲉ ϯⲟⲙⲟⲗⲟⲅⲓⲁ =
Ⲉⲧⲁⲩϩⲓⲟⲩⲓ ⲅ[ⲁ]ⲣ ⲉⲃⲟⲗ ⲙ̄ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲧⲓⲙⲟⲑⲉⲟⲥ ϩ[ⲓ]ϫⲉⲛ ⲡⲉϥⲑⲣⲟⲛⲟⲥ ϩⲓ-
ⲧⲉⲛ ⲟⲩⲡⲣⲟⲥⲧⲁⲅⲙⲁ̄ ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲟⲩ-
ⲁⲩⲑⲉⲛⲧⲓⲁ ⲟⲩⲟϩ ⲉⲧⲁⲩⲉⲣⲉⲝⲱⲣⲓ-
ⲍⲓⲛ ⲙ̄ⲙⲟϥ =
Ⲟⲩⲟϩ [ⲛ]ⲥⲉⲉⲛ ⲕⲉⲟⲩⲁⲓ ⲉ̄ϧⲟⲩⲛ ⲉ̣̄ ⲡⲉϥ-
ⲙⲁ ϩⲓⲧ̣ⲉⲛ ⲧ{ⲕ}ⲉ[ⲕ]ⲑⲉⲥⲓⲥ ⲛ̄ⲡ̣ⲟⲩⲣⲟ ⲉ̄-
ⲟⲩ ⲉⲃⲟⲗ ⲡ̣[ⲉ] ϧⲉⲛ ⲛⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲟⲩⲟϩ ϧⲉⲛ̣ ⲟ̣[ⲩⲡ]ⲣⲟⲥⲏ̄ⲅⲟⲣⲓⲁ̄ ⲙⲉⲛ
ϫⲉ ⲧⲓⲙⲟⲑⲉⲟⲥ ⲉⲟⲩⲟⲛ ⲧⲉϥⲕⲉⲣⲁ(ⲛ)
ⲇ[ⲉ] ϫⲉ ⲥⲁⲥⲁⲗⲟⲫⲁⲕⲓⲁ̣[ⲗⲟⲥ][1] ⲟ̣ⲩ̣ⲟϩ ⲟⲛ
ⲉϥⲁⲙⲟⲛⲓ ⲙⲫⲛ̣ⲁϩϯ ⲉⲧ̣ⲧⲁⲕ[ⲏⲟⲩ]ⲧ
ⲛⲛⲓⲭⲁⲗⲕⲏⲇⲱⲛⲓⲧⲏⲥ =
Ⲛⲉ ⲟⲩ[ⲟ]ⲛ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲇⲉ ϧⲉ(ⲛ)
ⲕⲉⲥⲁⲣⲓⲁ ⲉ ⲡⲉϥⲣⲁⲛ ϫⲉ ⲁⲫⲟ̣ⲗⲓⲟⲥ
ⲉϥϯⲥⲙⲟⲩ ϧⲉⲛ ϯ[ⲉ]ⲕⲕⲗⲏⲥ̣ⲓⲁ ⲛⲧⲉ ⲛⲓ-
ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉ ⲟⲩⲣⲱⲙ̣ⲓ̣ ⲉϥⲟⲩⲁⲃ ⲡⲉ
ⲟⲩⲟϩ ⲛⲥⲉⲙ̣ⲛ̣ⲟⲥ ⲉⲙⲁϣⲱ ⲉϥⲧⲁⲓ̣-
ⲛⲟⲩⲧ ⲛ̣ⲁϩⲣⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϩⲱⲥ
ⲥ̣ⲱⲧⲡ ⲉϥϥⲁⲓ ϧⲁ ⲟⲩⲙⲏϣ ⲛ̄ϧⲓⲥⲓ
ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲉⲑⲃⲉ ⲡⲓ̣ⲛ̣ⲁϩϯ
ⲛⲟⲣⲑⲟⲇⲟⲝⲟⲥ ϩⲓ̣ⲧ̣[ⲉⲛ] ⲡⲉϥ̣[ⲛ]ⲓϣϯ

[1] *sic.*

LIFE OF TIMOTHY AELURUS

[The Emperor[1] commanded that they should restore] ˣthe blessed Timothy, who was elected by God, and seat him upon his throne, that in this way the city might regain strength after the troubles which were past and that the people might rest in peace. And when he returned into the city, every street was filled with joy and delight and gladness; and a great multitude of the unbelievers was coming to receive baptism. And if we may speak briefly, the city of the people of Rakoti was Heaven in all those days. ˣ (p. 11) =Raabe, p. 69

Now when the blessed Timothy had occupied the Bishopric for three[2] years, once more the envious demon could not endure to behold the salvation of men. He caused the Bishops who were in every place, especially they of Constantinople and Rome,[3] to rage in this manner with a great hatred, because the life of the blessed Timothy, his disposition, his renown, and his outspokenness were a shame and rebuke unto them, since he daily anathematized publicly—he, and the Bishops who were under him, and the clergy, and the monks, and the laity—the unholy Council which was held at Chalcedon. They made a great to-do by means of bribe-giving and the advocacy of lawless men—for they found ˣthe rulers who were in power at that time amenable to them through covetousness—and did not cease from their wicked and evil design until they had caused the blessed Timothy to be exiled again, and had shed much blood among the people. And so he was removed into exile again, to a city, Gangra, the place wherein his fellow-confessor and champion of the orthodox faith, ˣDioscoros, ended his days when he had won the crown of Confessorship.[4] ˣ p. 12 =Raabe, p. 70

For when they had cast out the blessed Timothy from his throne by means of the King's decree and of violence, and had caused him to be exiled, they set another in his place by the King's edict, namely, one of the priests who was styled, indeed, Timothy, though his other name was Salophacialos[5], and who also had adopted the corrupt faith of the Chalcedonians.

Now there was a priest in Caesarea named Apholios[6] who celebrated in the Church of the orthodox: he was a holy man and very reverend, honored in the sight of all as a chosen one, who had endured a multitude of afflictions steadfastly for the orthodox faith by reason of his great... =*Plerophoriae* § XXVIII

1 *i.e.* Basiliscus, who had driven Zeno from the throne: see Evagrius, *H.E.* III, 4. This restoration of Timothy was in 475 A.D.

2 The Syriac (Raabe, p. 69) reads "seven." Timothy occupied the throne after restoration from 475–477; but there is evidently some confusion here between the first and second exile of Timothy. According to Evagrius, *H.E.* III, 11, Zeno purposed to banish Timothy, but spared him because of his advanced age; and the exile to Gangra and substitution of Salophacialos (narrated below) followed Timothy's banishment in 460 A.D., when he had actually held the Archbishopric for three years.

3 *sc.* Anatolius and Leo I.

4 The absence of the short paragraph which follows in the Syriac (Raabe, p. 70) relating to Peter the Iberian is significant and goes to show that our fragment is from a Life of Timothy rather than of Peter (see Introductory Note).

5 In Evagrius, *H.E.* II, 11, the second name is given as Salophacialos: the duplication of the first syllable in the Coptic may be a mere error.

6 In the Syriac MSS. of the *Plerophoriae* (see Nau's note, *P.O.* VIII, 63) the name is variously given Apolonos and Apios; but in § XXIX, where the same priest is mentioned, the MSS. give Altôs and Apolâos, of which the last most nearly approximates to the Coptic.

XXXII. LIFE OF APA HÔR

Parchment. Two fragments from a single MS. Frag. 1 (Cairo, no. 60), 33.5 × 24 cm., is a complete initial leaf containing the title of the work, framed in the usual border of red and yellow plaited pattern, and the opening of the text. In the upper left corner of the *recto* appears what is possibly, but by no means certainly, an imperfect page or folio number (λϵ̄), indicating the position of the leaf in a volume of tracts. For the hand (somewhat resembling the script of Hyvernat, *Album*, Plate XXXVII) see Plate XIII A. The stops used are = and occasionally ⁻: the ink is reddish-brown. On the *verso* (l. 19) occurs the marginal direction ⲙⲁ in an informal but perhaps contemporary hand: for the meaning of this and the corresponding direction ⲱⲙ see Introduction, § 6. Frag. 2 (*Cod. Tisch.* XXIV, 5) is the upper half of a leaf measuring 16 × 22 cm. (the left margin has been cut off). It is paged (?) ρ̄ⲁ, doubtless in reference to the volume in which the tract was included, and, as the heading shows, was the first leaf in a quire.

According to the *Synaxarium*[1] for Kihak 2, Hôr was a native of Atripe in Upper Egypt. He became a solitary and lived in the desert until Satan challenged him to go to Alexandria. He went to the city and there busied himself with bringing water to the prisoners. While he was thus laboring, a child was run over in the street and killed. The blame for this accident was laid on Apa Hôr, who restored the child to life and then fled from the city. At his death he beheld the usual vision of Saints waiting to receive his soul.

Hôr is associated with Anba Harmina of Pemdje,[2] with whom he took a journey to the Monastery of Apa Jeremias (at Sakkara).[3] Frag. 1 opens (most unusually) with a letter from Hôr to a certain Jeremias. Now since the name Hôr is constantly associated with the names both of Jeremias and of Ambrosius (named in Frag. 2) in invocations brought to light by Quibell in his excavations at the Monastery of Jeremias at Sakkara,[4] there is no doubt that the Hôr of our MS. was contemporary with the Jeremias of Sakkara, who himself lived in the days of the Emperor Anastasius.[5]

1 ed. Basset, pp. 249 ff.

2 *id.*, pp. 295 ff.

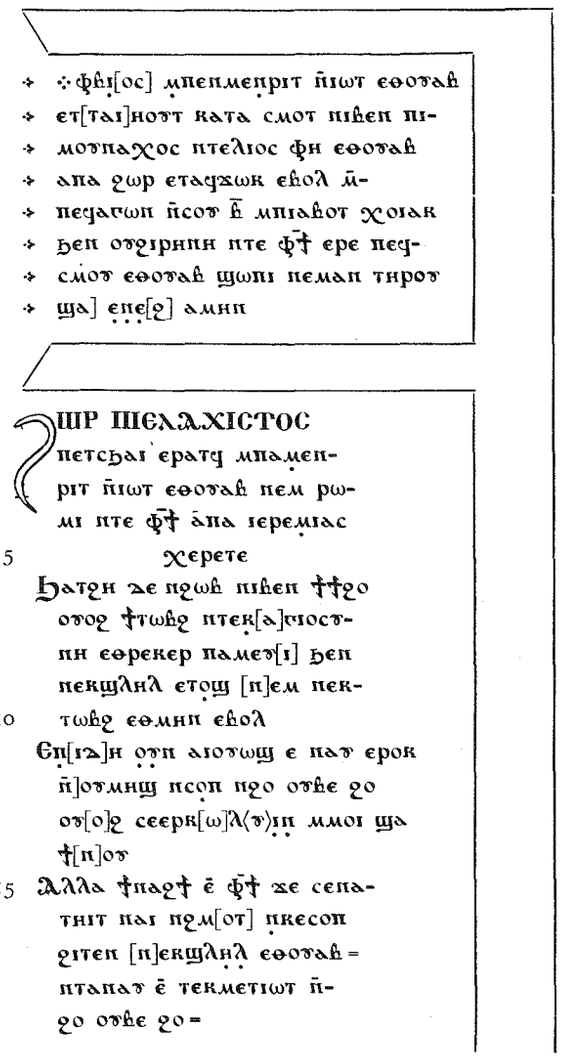
3 *Life of Harmina* (Paris, B.N., *Fonds Arabe*, no. 148 f., 322). I am indebted to W. E. Crum for this valuable reference. For a Coptic fragment relating to a certain Apa Hôr (the name is common) see Crum, *Theological Texts*, no. 27 (pp. 164 f.).

4 See Inscriptions nos. 26, 36, 76, 295 (ed. Thomson, *ap.* Quibell, *Excavations at Saqqara*, III, 35, 40, 50; IV, 92).

5 See John of Nikiu, *Chronicle*, LXXXIX, §§ 4 ff.

LIFE OF APA HÔR

Frag. 1 (Cairo, no. 60).



+ ⁘ϕ̀ϩ̀ι[ος] ⲙ̀ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ̀
+ ⲉⲧ[ⲧⲁⲓ]ⲛⲟⲩⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲃⲉⲛ ⲡⲓ-
+ ⲙⲟⲩⲛⲁⲭⲟⲥ ⲡⲧⲉⲗⲓⲟⲥ ϕⲏ ⲉⲑⲟⲩⲁⲃ̀
+ ⲁⲡⲁ ϩⲱⲣ ⲉⲧⲁϥϫⲱⲕ ⲉⲃ̀ⲟⲗ ⲙ̄-
+ ⲡⲉϥⲁⲣⲱⲙ ⲛ̀ⲥⲟⲩ ⲉ̄ ⲙⲡⲓⲁⲃ̀ⲟⲩ ϫⲟⲓⲁⲕ
+ ϩⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛⲧⲉ ϕ̄ⲏ̄ ⲉⲣⲉ ⲡⲉϥ-
+ ⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ̀ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ
+ ϣⲁ] ⲉⲡⲉ[ϩ] ⲁⲙⲏⲛ

ⲰⲢ ⲘⲈⲖⲀϪⲒⲤⲦⲞⲤ
ⲡⲉⲧⲥϩⲁⲓ ⲉⲣⲁⲧϥ ⲙⲡⲁⲙⲉⲛ-
ⲣⲓⲧ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ̀ ⲛⲉⲙ ⲣⲱ-
ⲙⲓ ⲛⲧⲉ ϕ̄ⲏ̄ ⲁ̀ⲡⲁ ⲓⲉⲣⲉⲙⲓⲁⲥ
χⲉⲣⲉⲧⲉ
Ⲏⲁⲧϩⲏ ⲁⲉ ⲛϩⲱⲃ̀ ⲛⲓⲃⲉⲛ ϯⲧϩⲟ
ⲟⲩⲟϩ ϯⲧⲱⲃ̀ϩ ⲛⲧⲉⲕ[ⲁ]ⲥⲓⲟⲥⲧ-
ⲙⲏ ⲉⲑⲣⲉⲕⲉⲣ ⲡⲁⲙⲉⲩ[ⲓ] ϩⲉⲡ
ⲡⲉⲕϣⲩⲗⲏⲗ ⲉⲧⲟⲩ [ⲡ]ⲉⲙ ⲡⲉⲕ-
ⲧⲱⲃ̀ϩ ⲉⲑⲙⲏⲙ ⲉⲃ̀ⲟⲗ
Ⲉⲡ[ⲓⲁ]ⲏ ⲟⲩⲛ ⲁⲓⲟⲩⲱϣ ⲉ ⲡⲁⲩ ⲉⲣⲟⲕ
ⲛ̀ⲟⲩⲙⲛϣ ⲛⲥⲟⲡ ⲛⲣⲟ ⲟⲩⲃⲉ ϩⲟ
ⲟⲩ[ⲟ]ϩ ⲥⲉⲉⲣⲕ[ⲱ]ⲗ(ⲩ)ⲓⲡ ⲙⲙⲟⲓ ϣⲁ
ϯ[ⲛ]ⲟⲩ
Ⲁⲗⲗⲁ ϯⲛⲁϩϯ ⲉ̄ ϕ̄ⲏ̄ ⲁⲉ ⲥⲉⲛⲁ-
ⲧⲛⲓⲧ ⲛⲁⲓ ⲛⲣⲙ[ⲟⲧ] ⲛⲕⲉⲥⲟⲛ
ϩⲓⲧⲉⲛ [ⲡ]ⲉⲕϣⲩⲗⲏⲗ ⲉⲑⲟⲩⲁⲃ̀ =
ⲛⲧⲁⲡⲁⲩ ⲉ̄ ⲧⲉⲕⲙⲉⲧⲓⲱⲧ ⲛ̀-
ϩⲟ ⲟⲩⲃⲉ ϩⲟ =

Ⲟⲩⲟϩ ⲛⲧⲁⲉⲣⲁⲥⲡⲁϩ[ⲉⲥⲟ]ⲉ ⲙⲙⲟⲕ
ⲛⲣⲱϥ-ⲛⲉⲙ ⲣⲱϥ =
Ⲭⲉϫⲁⲥ ⲉⲓⲉⲡⲁⲩ ⲉ ⲡⲓⲥϫⲏ[ⲙⲁ] ⲛ̀ⲧⲉ
ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧⲕ
Ⲛⲧⲉ ⲡⲉⲕⲁⲥⲡⲁⲥⲙⲟⲥ ⲧⲟⲩϩⲟ ⲛ̀-
ⲡⲁⲙⲉⲗ[ⲟ]ⲥ ⲉ̄ⲧⲥⲁϩⲟⲩⲛ-ⲛⲉⲙ
ⲛⲓⲙ ⲉⲧⲥⲁⲃ̀ⲟⲗ =
Ⲫ̄ ϕⲣⲱⲙⲓ ⲙ̄ⲫ̄ⲏ̄ = ⲱ ⲡⲓⲡⲁⲣⲁⲕⲉ-
ⲣⲟⲥ[1] ⲡⲓⲙⲟⲛⲁⲭⲟⲥ ϩⲉⲛ ⲡ[ⲉⲕ-
ⲥⲛⲟⲩ ⲡⲓⲁⲛⲁⲭⲱⲣⲓⲧ[ⲏⲥ] ⲛ̀ⲁ-
ⲧⲁⲣⲓⲕⲓ ⲡⲓⲁⲥϫⲓⲧⲏⲥ [ⲛ̀ⲧⲉ
ⲧⲉⲡⲥⲉⲛⲉⲁ̀ =
Ⲕⲉ ⲅⲁⲣ ⲁⲕϣⲱⲡⲓ ⲛⲁⲁⲣⲱⲟⲩϣ
ϩⲉⲛ ⲣⲗⲓ ⲛⲣⲱϧ ⲛ̀ⲧⲉ ⲛⲁⲓ ϩⲓⲟⲥ
ⲛ̀ⲧⲉ ϯⲡⲟⲩ =
Ⲁⲕϣⲱⲡⲓ ⲉ̄ⲣⲉ ⲡⲉⲕⲙⲉⲩⲓ ϩⲉⲡ ⲡⲟⲓ-
ⲥⲓ ⲉⲕⲣⲟⲧⲉϧ ϩⲉⲡ ⲕⲉⲛⲉ ⲛ-
ⲓⲏⲥ̄ ⲉⲣⲉ ⲡⲉⲕⲣⲱⲟⲩϣ ⲧⲏⲣⲩ
ϣⲁ ⲟⲩⲉⲩ ⲉⲣⲟⲩ
Ⲁⲕⲥⲱⲧⲉⲙ ⲅⲁⲣ ⲉⲣⲟⲩ ⲉⲫⲭⲫⲓⲟ̄
ⲛⲣⲁⲓ ⲟⲩⲟⲛ ⲉⲫⲭⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲛⲓⲙ ⲉⲃ̀ⲟⲗϩⲉⲛ ⲟⲛⲛⲟⲩ-ⲉⲧⲉⲩ-
ⲣⲓⲣⲱⲟ[ⲩ]ϣ ⲉ̀ⲧⲉ ⲟⲩⲟⲛ ϣϫⲟⲙ
ⲙⲙⲟⲩ ⲉ ⲧⲁⲗⲉ ⲟⲩⲙⲁⲣⲓ ⲡϣⲓⲏ
ⲉϫⲉⲛ ⲧⲉϥⲙⲁⲓⲏ =
Ⲏⲱⲟⲕ ⲣⲱⲕ ⲁⲕⲉⲣⲟϩⲱ ⲛⲁⲩ ϩ̣[ⲉ]ⲛ
ⲟⲩⲣⲁϣⲓ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ
ϫⲉ ⲙⲡⲓϩⲓⲥⲓ [ⲡⲥ̄]ⲉ ⲉ[ⲓ]ⲟⲩⲉⲣ ⲏⲱⲟⲕ
ⲙ̄ⲡⲓⲉⲣⲉⲡⲓⲟ̣ⲩⲙⲓⲛ ⲉ ⲣⲗⲓ ⲡⲟⲩⲉⲣⲟ-
ⲟⲩ ⲡⲟⲩⲱⲧ
Ⲉ]ⲧⲁⲭⲛⲁϥ ϫⲉ ⲉⲣⲟⲕ ⲉⲕⲟⲩⲉⲣ ⲛⲥⲱⲥ[2]
ⲁⲭⲛⲓⲭⲓ ⲉϧⲟⲩⲛ ⲉⲣϩⲁⲕ ⲉⲫⲭⲱ ⲙⲙⲟⲥ
Ⲭⲉ ⲟⲓ ⲛⲁⲕ ⲛⲟⲩⲛ̄ⲛ̄ⲁ̄ ⲉⲫⲟⲩⲁⲃ̀

[1] For παρακαιρος? [2] ⲛⲥⲱⲓ, *transcript.*

×*The Life of our beloved and holy Father, glorious in every grace, the perfect Monk, the holy Apa Hôr; who finished his contest on the second day of the month Khoiak. In the Peace of God! May his holy blessing be with us all for ever. Amen.* × *Recto*

Hôr, the least (of men), who writes (this), unto my beloved and holy Father, the man of God, Apa Jeremias,[1] greeting! Before all things I pray and beseech thy Holiness that thou make mention of me in thy many prayers and thy continual supplications. For many times have I desired to see thee face to face, but I have been hindered until now. But I trust in God that through thy holy prayers this favor may be granted me once more, that I may behold thy Fatherhood face to face, ×and that I may greet thee mouth × *Verso*
to mouth; in order that I may behold the habit of the Angels wherein thou art clad, and that thy greeting may purify my members both inward and outward.

O man of God! O matchless one (?)![2] The monk of thine age! The perfect anchoret! The ascete of thy generation! For verily thou art become free from care in all things of this present life; thy thoughts are on high whilst thou reclinest in the bosom of Jesus and all thy care resteth upon Him. For thou didst hear Him reproving certain and saying: "Which of you by taking thought can add a cubit's length to his stature?"[3] Thou also didst answer Him joyfully, saying unto Him: "I vex not myself, my Lord, while I rest upon Thee: I desire not anything for a single day." And when He saw thee following after Him, He breathed upon thee, saying: "Receive a holy Spirit..."

1 See Introductory Note.
2 Reading παρακαιρος in the sense of 'transcending the men of thy own time.'
3 *Matth.* VI, 27.

Frag. 2 (*Cod. Tisch.* XXIV, 5).

— ⲓⲏⲥ — ☩ — ⲡⲭⲥ — ⲛⲁⲓ ⲛⲏⲓ

Ⲁⲙ]ⲃⲣⲟⲥⲓⲟⲥ ⲉϧⲟⲩⲛ ⲉϩⲣⲉⲛ ⲁⲛⲁ
ϩⲱⲣ ϫⲉ ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲙ̄ⲡⲉⲕⲉⲣ
ⲡⲁⲙⲉⲩⲓ ⲃⲉⲛ ⲛⲉⲕⲱϣⲗⲏⲗ ⲉⲃⲟⲩ-
ⲁⲃ
Ⲡ]ⲉϫⲉ ⲁⲛⲁ ϩⲱⲣ ⲙ̄ⲡⲁⲛⲁ ⲁⲙⲃⲣⲟⲥⲓⲟⲥ
ϫⲉ ⲁⲣⲓ ⲡⲁⲙⲉⲩⲓ ϩⲱ ϫⲉϫⲁⲥ ⲉⲓⲉ-
ⲉⲣ ⲡⲉⲕⲙⲉⲩⲓ ⲡⲉϫⲉ ⲁⲛⲁ ⲁⲙ-
ⲃⲣⲟⲥⲓⲟⲥ ⲙ̄ⲡⲁⲛⲁ ϩⲱⲣ ϫⲉ ⲧⲉⲛⲛⲁ-
ⲓ]ⲣⲓ ⲙⲡⲉⲕⲙⲉⲩⲓ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲩ-
ⲁⲃ ⲡⲉϫⲉ ⲁⲛⲁ ϩⲱⲣ ⲉⲃⲟⲩⲛ
ⲉϩⲣⲉⲛ ⲁⲛⲁ ⲁⲙⲃⲣⲟⲥⲓⲟⲥ ⲙ̄ⲙⲟ(ⲛ)
ϩⲗⲓ ⲃⲉⲛ ☩ⲙⲉⲧⲥⲟⲛ ⲧⲏⲣⲥ ⲓⲣⲓ
ⲡⲁⲙⲉⲩⲓ ⲁⲥⲡⲉ ⲛ̄ⲥⲉⲧⲁⲙⲟⲓ ϫⲉ
.]. ⲙⲉ. ⲓⲣⲓ ⲙ̄ⲡⲉⲕ-
ⲙ]ⲉ[ⲩⲓ
Ⲡⲉϫⲉ]ⲉ ⲁⲛⲁ ⲡϫⲱ[

* * *

ⲡⲋ ⲓⲏⲥ

ϫⲟⲙ ⲉⲧ ⲁϥⲁⲓⲥ ⲛ̄ϫⲉ ⲡⲉⲛⲓⲱⲧ
ⲉⲃⲟⲩⲁϩ ⲁⲛⲁ ϩⲱⲣ
Ⲁⲓⲧⲱⲟⲩⲛ ⲁⲓϣⲉ ⲛⲏⲓ ⲉ ⲡϣⲁϥⲉ
ⲁⲓⲉⲣ ⲟⲩⲉϩⲁⲟⲙⲁⲥ ⲧⲏⲣⲥ ⲙ̄ⲡⲟⲩ-
ϫⲁⲧ ⲉ ⲉⲣϥⲙⲉⲩⲓ ⲛⲁⲛⲁ ϩⲱⲣ
ⲉⲃϩⲉ ⲡⲓⲡⲓϣϯ ⲛ̄ⲏⲩⲓⲥⲓ ⲉⲧⲭⲏ ϩⲓ-
ϫⲱⲓ
Ⲁⲓⲙⲟϣⲓ ⲉϧⲟⲗϧⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲁⲛⲟⲕ
ϫⲉ ⲛⲁⲓϫⲏ ϧⲉⲛ ⲡⲧⲱⲟⲩ ⲛ̄ⲥⲃⲉϩϯ
Ⲁⲛⲁ ϩⲱⲣ ϫⲉ ⲛⲁϥϫⲏ ϧⲉⲛ ⲡⲧⲱ[ⲟⲩ
ⲙ̄ⲡⲓⲥⲱϧⲉⲛ ϩⲟⲩⲛⲟⲩ ⲙ̄ⲙⲟⲛ
ⲛⲟⲩⲙⲟⲛⲏ ⲙ̄ⲙⲟϣⲓ ⲁⲓⲧⲁϩⲟ̄
ⲟⲩⲛⲓϣϯ ⲛⲟⲩⲟⲣϣϥ ⲉⲩⲥⲛⲣ [ⲉ-
ϧⲟⲗ ⲛ̄ⲱⲛⲓ
Ⲫⲁⲓ ϫ]ⲉ ⲉⲧⲥⲱⲟⲩⲛ ⲛ̄ϩⲱϧ ⲛⲓϧ[ⲉⲛ
]...[

* * *

× (p. 103) ×Ambrosius[1] (answered) unto Apa Hôr: "Do a charity and make mention of me in thy holy prayers." Apa Hôr said unto Apa Ambrosius: "Make mention of me also, that I may make mention of thee." Apa Ambrosius said unto Apa Hôr: "We will make mention of thee, my holy Father." Apa Hôr said unto Apa Ambrosius: "There is none in all the brotherhood who shall make mention of me unless they show me that [they have first?] made mention of thee." But Apa Pdjo...[2] said...

* * * * * *

× p. 104 ...[the] miracle[3] which our holy Father Apa Hôr had wrought, I[4] arose and went into the desert. I spent a whole week without being permitted to make mention of Apa Hôr, because of the great sufferings which I endured. I journeyed out from the desert (*lit.* mountain) and I was dwelling in the desert (mountain) of Sbehti;[5] but Apa Hôr was in the desert of Pi-soben,[6] distant from us a journey of a stage. I took up my abode in a great watch-tower built of stone. But [He ?] Who knoweth all things...

1 On Ambrosius see Crum, *P.S.B.A.* XXIX, 290. For his association in inscriptions with Jeremias and Hôr, see p. 168, note 4.

2 Perhaps a fresh anecdote told by an Apa Pdjo... begins here.

3 Probably the restoration to life of the child killed by accident at Alexandria (see *Synax.*, Kihak 2, ed. Basset, pp. 294 f.).

4 Perhaps Apa Pdjo...

5 Sbehti is Apollinopolis Parva (Crum, *l. c.*).

6 Probably identical with ⲡⲥⲱⲟⲩⲛ (*sic legendum*) in the Achmimic nome, named in *Vita Sinuthii* (ed. Leipoldt), p. 11, l. 27, and the Arabic ابصونه of the *Synax.*, Mecheir 5 (ed. Basset, p. 758). I am indebted to W. E. Crum for this information.

XXXIII. THE CONTROVERSY OF JOHN IV

Parchment. Four leaves from a single MS. Frag. 1 (Rylands Library, MSS. Copt. no. 449 [48])[1] is a single leaf 28 × 19 cm.: the page-number is lost. Frag. 2 (Cairo, no. 62) measures 29.1 × 20.8, the margins being complete save that the upper left corner, bearing the page-number, has been torn off. Frags. 3 and 4 (*Cod. Tisch.* XXVI, 11, 13)[2] are two consecutive leaves, paged respectively —$\overline{\text{pa}}$,[3] and —$\bar{\text{e}}$ (*sic*), and measuring 25 × 19 and 28 × 18 cm.[4]

The written column (in Frag. 2) measures 22.7 × 13–14 cm. Guide-lines are ruled along the top and down the left side of the column: the only stop used is = (black), which is freely employed. The hand is compared by Crum with that of Hyvernat, *Album*, XLII, 1, XLI, 1: in addition to the peculiarities noticed by Crum the irregularity of ϱ is remarkable. (See Plate XI A.)

An Arabic version of the Coptic original to which these fragments belong exists in two MSS. at Paris (B.N., *Fonds Arabe*, nos. 215, fols. 186 ff. and 4881):[5] from these the order of the Coptic fragments can be determined. The circumstances in which the controversy took place are thus stated in the opening pages: "In the Name of God, the Creator, the Reasonable, the most holy Trinity! We begin with the help of God (Glory be to Him!) to relate the controversy of our Father, the Father Patriarch Anba John (IV), Patriarch of Alexandria (677–686 A.D.), with the Jew and the Melkite in the days of 'Abd el 'Aziz, the King in Misr (Egypt), the same who built the (Nilo)meter at Hulwân."[6] The writer then relates that one day when the Patriarch was in audience with 'Abd el 'Aziz news was brought that a certain Jew had died without heirs. The governor ordered the property of the deceased to be brought into the treasury. A casket of silver and gold attracted special attention and was brought to 'Abd el 'Aziz, who on opening it was surprised to find only a fragment of wood. The Patriarch, however, divined that it was a fragment of the True Cross, and, after the wood had been placed by way of test on a fire without being burned, purchased the relic from 'Abd el 'Aziz for three thousand dinârs.

This done, the Governor expressed a desire to know which was the true religion and arranged that the Patriarch should dispute before him with a Jew named Aaron, and a Melkite or Chalcedonian. After protracted debate both were converted by the Patriarch, who was then requested by the Governor to show how the doctrine of Transubstantiation could be consistent with the fact that God is in Heaven. The Patriarch's reply contains a noteworthy incident derived, perhaps, from some apocryphal document. Judas, he says, was made to go out before the institution of the Eucharist as unworthy to partake of the Body and Blood of Christ. Thereupon the Savior made His solemn declaration to His disciples: "And while our Lord Jesus Christ informed them of that, they doubted in their hearts. Thereupon He disappeared from their sight,[7] and they beheld that Bread which had been changed into Flesh, and that Wine which had been changed into Blood after the Consecration. And they were afraid and fell upon their faces like dead men. Thereupon, He appeared (again) to them, lifted them up, and drove away their fear. And He said to them: 'Verily I say unto you, whosoever believeth and eateth thereof with complete faith, he shall live for ever; and whosoever shall confess Me before men, I will confess him before My Father Who is in Heaven.'"[8]

Dom Villecourt informs me that in Paris *Fonds Arabe* 215, f. 199, *verso* l. 2, a citation from the *Questions* of SS. Basil and Gregory occurs and that Gregory is elsewhere mentioned.

Of the four fragments published below, the first and second belong to the debates with the Jew and the Melkite respectively: the third and fourth (the two last leaves but one in the tract) come from the concluding argument with 'Abd el 'Aziz.

The Arabic version corresponds fairly closely with the Coptic,[9] but sometimes omits and sometimes adds non-essential words and phrases. Since these points of difference are immaterial, no collation of the two versions seems necessary; but references to the corresponding passages in the Paris MS. no. 215 are added in the margin of the translations of the Coptic fragments.

My special thanks are due to Dom Louis Villecourt, O.S.B., who has furnished not only a general analysis of the whole Arabic version, but also translations of all the passages corresponding to the Coptic leaves.

1 See Crum, *Cat. of Copt. MSS. in the Rylands Library*, pp. 222 f., where the text of this fragment is edited.

2 See Leipoldt, *ap.* Vollers *Kat.*, p. 410.

3 The p is at a lower level than the a and surmounted by a separate bar. Presumably the original scribe forgot his hundreds, and these were added sporadically by a later hand.

4 The lower edge and lower right corner of Frag. 3 are missing: in Frag. 4 the left edge has been slightly cropped.

5 The former of these alone has been consulted: the passages in it parallel to the Coptic fragments are indicated in the margin of my translation.

6 'Abd el 'Aziz was governor of Egypt, 685–705 A.D. (See Lane Poole, *Hist. of Egypt in the Middle Ages*, pp. 26, 46.)

7 The meaning seems to be that Christ was literally transformed into the Elements.

8 MS. cit., fo. 210^b. The Coptic (see Frag. 3, *recto*, l. 1) evidently added "and the holy Angels." For the conflated Scriptural elements see *John* VI, 53 ff.; *Luke* IX, 26.

9 Whatever the provenance of the Paris MS. 215, it was clearly not translated from the Coptic MS. whose remains are here published; for the latter (see Frag. 3, *recto*, l. 11) omits two paragraphs which are present in the former.

Frag. 1 (Rylands, no. 449 [48]).

ⲭⲉ ⲓⲥ ⲛⲉⲕⲛⲟⲩϯ ⲡⲓⲥ̅ⲗ̅ ⲡ[ⲛ ⲉ-
ⲧⲁⲩⲉ[ⲡ]ⲕ ⲉⲃⲟⲗϧⲉⲛ ⲡ[ⲕⲁϩⲓ
ⲛ̀ⲭⲏⲙ[ⲓ = ⲉⲧⲁϥ]ⲱϣ ⲛ̀[ⲛⲉⲧⲉⲛ-
ⲓⲟϯ ⲡⲣⲟⲩⲁⲣⲉϩ ⲉ̀ ⲡⲉϥⲛ̀[ⲟ-
ⲙⲟⲥ = ⲁ̀ ⲛ̀ⲟ̅ⲧ̅ ⲱϣ ⲛ̀ⲛⲓⲭⲣⲏ[ⲥ-
ⲧⲓⲁ̀ⲛⲟⲥ ϩⲱⲟⲩ = ⲁϥϯ ⲛⲱⲟⲩ
ⲛ̀ⲛⲉϥⲥⲱⲙⲁ ⲛⲉⲙ ⲛⲉϥⲥⲛⲟ[ϥ
ⲛⲓⲙⲁⲛⲛⲁ ⲉⲧϩⲏⲓ ⲉⲃⲟⲩⲱⲙ.
ⲛ̀ⲟⲩϣⲟ ⲛ̀ⲣⲟⲙⲡⲓ =
Ⲕⲉ ⲅⲁⲣ ⲛⲉⲡⲓⲟϯ ⲉⲛⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲁⲩⲧⲥⲁⲃⲟⲛ ⲉ̀ ⲛⲁⲓ ⲙⲁⲛⲛⲁ
ⲉⲃⲟⲩⲁⲗ̀ ϧⲁⲓ =
Ⲥⲛⲏⲛⲉ ⲁ̀ⲛⲟⲛ ⲁⲛϣⲱⲛⲓ ⲛ̀ⲁ̀ⲣⲉϥ
ⲉ̀ ⲡⲟⲩⲛⲟⲙⲟⲥ ϣⲁ ⲉϧⲟⲩⲛ ⲉ̀
ϧⲟⲟⲩ Ⲟⲩⲟϥ [ⲛⲛⲉ ⲛⲓⲡⲩ-
ⲗⲏ ⲛⲁⲙ[ⲉⲛϯ] . . ϣ[ⲁ ⲉ̀-
ⲡⲉϥ =
Ⲁ̀ ⲛⲉⲕⲓⲟϯ ⲟⲩⲱⲙ ⲙ̀ⲡⲓⲙⲁⲛⲛⲁ ⲁ[ⲩ-
ⲙⲟⲩ = ⲁ̀ ⲛⲉⲡⲓⲟϯ ϩⲱⲟⲩ ⲟⲩ-
ⲱⲙ ⲛ̀ⲛⲓⲙⲁⲛⲛⲁ ⲁⲩⲱⲛϧ ϣⲁ
ⲉ̀ⲛⲉϥ =
Ⲡⲉϫⲉ ⲡⲓⲟⲩⲇⲁⲓ ⲭⲉ ⲡⲱⲥ ⲕⲁ[ⲱ] ⲛ̀-
ϧⲁⲓ ⲛⲏⲓ = ⲙⲛ ⲡⲓⲭⲣⲏⲥⲧ[ⲓ]ⲁ̀-
ⲛⲟⲥ ⲙⲱⲟⲩⲧ ⲛ̀ϩⲱⲟⲩ ⲁⲛ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲭⲉ
ϧⲙⲟⲩ ⲙⲛⲛ ⲛ̀ⲧⲉ ⲛⲁⲓ ⲕⲟ[ⲥⲙⲟ]ⲥ
ⲟⲩⲱⲧⲉⲃ ⲉ̀ⲃⲟⲗ ⲛⲉ = ϥⲛ ⲛ̀ⲟⲟϥ
ⲉⲟⲛⲁϥⲉⲓ ⲛ̀ⲛⲉⲛϫⲓϫ ⲛ̀ⲁ̀ⲙⲉⲛϯ
ϧⲁⲓ ⲛⲉ ⲛⲙⲟⲩ ⲛ̀ⲉ̀ⲛⲉϥ

Ⲡⲉϫⲉ ⲛ]ⲓⲟⲩⲇⲁⲓ ⲭ[ⲉ ⲥⲥϧ]ⲛⲟⲩⲧ
ⲟⲱⲛ =]ⲭⲉ [ⲛⲉⲡⲓⲟϯ ⲁⲩⲓ̀] ⲉ̀ ⲡⲉ-
ⲥⲛⲧ ⲉ̀ ⲁ]ⲙⲉⲛϯ[1] =
Ⲡⲉϫ]ⲉ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲭ]ⲉ
ⲛ̀]ϯⲟ[ⲩ]ⲛⲟⲩ ⲉⲧⲁⲩ[ⲉⲛ] ϯⲱⲟⲛⲛ
ⲛ̀]ⲧⲉ ⲓⲱⲥ[ⲛ]ϕ ⲡⲓⲁⲕⲱⲃ ⲛⲉϥ-
ⲓⲱⲧ] = ⲁϥ[ⲣⲓ]ⲙ[ⲓ] ⲉ̀ ⲡⲉⲥⲛⲧ
ϩⲓⲁⲱⲥ = ⲟⲩⲟϩ ⲁ̀ ⲛⲉϥⲱⲛⲣⲓ
ϯ[ⲛ]ⲟⲙ[ϯ] ⲛⲁϥ = ⲉⲧⲟⲩⲱϣ ⲉ̀
ⲥⲉⲗⲥⲱⲗϥ = ⲛ̀ⲑⲟⲟϥ ⲁⲉ ⲛ̀-
ⲛⲉϥⲟⲩⲱϣ ⲉ̀ ⲥⲟⲗⲥⲉⲗ = ⲁⲗⲗⲁ
ⲛⲁϥϫⲱ ⲙ̄ⲙⲟⲥ
ⲭⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ ⲡⲉⲥⲛⲧ ⲉ̀
ⲁⲙⲉⲛϯ . .]ϩ̣ [. ⲉⲃⲏⲉ ⲓⲱⲥⲛ]ϕ[2]
ⲛⲁϣⲛⲣⲓ =
Ⲡⲁⲗⲓⲛ ⲟⲛ ⲉ̀ⲧ[ⲁϥⲟⲩⲟ]ⲣⲡ ⲛ̀ⲛⲉϥ-
ϣⲛⲣⲓ ⲉ̀ ϫⲏⲙⲓ ⲉ ϣⲉⲛ̀ ⲥⲟⲩⲟ̀
ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲣϣⲟⲩ ⲛ̀ϫⲉ
ⲓⲱⲥⲛϕ ⲁϥⲥⲟⲩⲱⲛⲟⲩ = ⲟⲩⲟϩ
ⲁϥ]ϯⲟⲉⲗ[ⲓ][3] ⲉ̀ⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̄-
ⲙⲟⲥ = ⲭⲉ ⲛ̀ⲑⲱⲧⲉⲛ ϩⲁⲛ-
ϫ[ⲏ]ⲣ ⲉⲧⲁⲣⲉⲧⲉⲛⲓ ⲉ̀ ⲙⲟⲩϣⲧ
ⲙ̀ⲡⲓⲕⲁϩⲓ =
ⲛ̀ϩⲱⲟⲩ ⲁⲉ ⲁⲩⲟⲩⲱϣⲧ ⲙ̄-
ⲙⲟϥ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ = ⲭⲉ ⲱ̀ ⲡⲉ(ⲛ)-
ⲟ̅ⲧ̅ ⲛⲉⲕⲉⲃⲓⲁⲓⲕ ϩⲁⲡⲣⲱⲙⲓ ⲁⲛ
ⲛ[ⲉ] ⲛ̀ⲛⲁⲓ ⲣⲏϯ =

[1] The Arabic has "I should like you to tell me if in my law it is written that one of our fathers has been transported to Hades."

[2] The Arabic has "I will go down to Hades sad because of Joseph, my son."

[3] ? ⲁϥⲟⲓϩⲉⲗ, *Crum.*

× *Recto* (= Arab. fo. 188[a], 7)

". . .×saying: 'Behold thy gods, O Israel, which brought thee forth from the land of Egypt.'[1] When He had called your fathers, they did not keep His law; (and) the Lord called the Christians also and gave them His body and His blood, the hidden manna,[2] that they might eat thereof a thousand years. For indeed our Father-Apostles taught us concerning this holy manna—Lo, it is we who have kept their law unto this day; and the gates of Amenti [shall not prevail ?] for ever. Your fathers did eat manna and are dead;[3] our fathers also ate manna and live for ever."

The Jew said: "How sayest thou this to me? Do not the Christians also die?"

The Archbishop said: "Verily, the death of this world is a passing away; but he who shall fall into the hands of Amenti—that is death eternal."[4]

× *Verso*

×The Jew said: "Where is it written that our fathers went down unto Amenti?"

The Archbishop said: "At the time when they brought the coat of Joseph to Jacob his father, he wept over it. And his sons consoled him desiring to comfort him; but he desired not to be comforted, but said: 'I will go down unto Amenti sad[5] because of Joseph my son.'[6] Again, when he had sent his sons to Egypt to get corn; when Joseph saw them, he knew them and terrified them, saying: 'Ye are spies who are come to examine the land.' But they worshipped him, saying: 'O our Lord, thy servants are not men of this sort× . . .'"[7]

× (= Arab. fo. 188[b], 11)

1 *Exodus* XXXII, 4.
2 Cp. *Rev.* II, 17.
3 Cp. *John* VI, 58.
4 Cp. *Luke* XII, 4.
5 So the Arabic.
6 Cp. *Gen.* XXXVII, 33 ff.
7 Cp. *Gen.* XLII, 8.

THE CONTROVERSY OF JOHN IV

Frag. 2 (Cairo, no. 62).

Πεχε πιχαλκηδων χε ñ-
θωτεn ϧa πιθεοδο-
cιanoc χε τετεn-
χω ⲙ̄moc χε a ⳿ϯ oι mκaϩ
ànon τenχω ⲙ̄moc
χε ⳿ϯ ovατωεn ϧici πε=
ovατmoy πε=
oy=àtoywm πε=
oy=atcω πε=
oy=àtenkot πε=
oy=àtϩinīm πε=
Ⲁλλa aϥī ē πecнτ àϥερϭopia
ñoycapϫ ñpωmι caϧoλ ñ⳿-
meθnoyϯ
Oycapϫ ñpeϥωen ϧici=ovoϩ
ñpeϥoι ⲙ̄kaϩ=oycapϫ
ēcoywm=ovoϩ eccω
ēcenkot=ovoϩ ecϩi-
nim=avερcταυρωnia
ñϯcapϫ=ovoϩ av-
tocιϥt[2] ē ϯcapϫ=ovoϩ
avϯ ñoyωenλoγχн nac
naī tнroy ϯcapϫ atϥaī[1]
ϧapωoy=
ϯmeθnoyϯ ϩωc acταλσo
ñnн etωωnī=

ovoϩ àcιpι ñnιmωoy
epnpn ac(c)moy ē ē ē-
nωιk=acmoωι ϩι-
xen ϭiom=acϩιoυι ñni-
χemωn eϧoλ anλωc niω-
ϥнpι ēt aϥaītoy тнroy
naϯmeθnoyϯ πε=
Ovoϩ niⲙ̄kaϩ naϯmeθρωmι
ϩωc πe=
Πεχε πιαρχнenιcκonoc
nay χε ὡ nīeρeàīκoc et-
σaϧem=
Ovκ ovn κατa nekcaxι eθ-
meϩ ⲙ̄meθρeqxeoγà=ek-
χω ⲙ̄moc e naⲥ̄ⲧ ιn̄c̄ nⲭ̄c̄ χε
ϥωon ϧen ϭycιc cnoyϯ
Ovī ⲙнn ecταλσo ovī ec-
σι ⲙ̄kaϩ
Πεχε πιχαλκηδων χε ϭaι
ànok πε napaϩϯ
Πεχε πιαρχнenιcκonoc
χε ⲙ̄necϥωnι ñnaι pнϯ
ⲁλλa cωτem ēpoι ϧen ov-
ϯeρoнϥ ànok πε eonà ⲧa-
moκ ē ϯmeθmnī=

[1] *sic:* ? for acϥaι.

[2] *sic:* from τωc (to fasten: see Zoëga, *Cat.* p. 290, note 21) + ιϥτ, nail.

×The Chalcedonian said: "Ye, the Theodosians;[1] for ye say that God suffered. We say that God is not subject to suffering, that He dieth not, that He eateth not, and drinketh not, and sleepeth not, and slumbereth not. But He came down and was clothed in human flesh, separate from His Divinity—flesh subject to suffering and subject to pain, flesh which ate, and drank, and slept, and slumbered. The flesh was crucified, and the flesh was nailed and wounded with the spear. All these things the flesh endured. The Godhead also healed those who were sick, ×turned the waters into wine, blessed the five loaves, walked upon the sea, cast out devils. In a word, all the wonders which He performed pertained to the Godhead, and the sufferings pertained to the Manhood alone."

× *Recto* (=Arab. fo. 190[a], 5)

× *Verso*

The Archbishop said: "O abominable heretic! According to thy words, then, which are full of blasphemy, thou affirmest of our Lord Jesus the Christ that He was in two Natures, one indeed which healed and one which suffered?"

The Chalcedonian said: "Such is my faith."

The Archbishop said: "It was not so. But harken unto me attentively and I will declare unto you the truth. ×..."

× (=Arab. fo. 190[a], 16)

1 *i.e.* the Monophysites who were so called after the Patriarch Theodosius I (535–565): see *Hist. Patr.*, ed. Evetts, p. 204.

Frag. 3 (*Cod. Tisch.* XXVI, 11).

ⲛⲉⲗⲟⲥ ⲉⲑ[ⲟⲩⲁⲃ
Ⲓⲥ ⲡⲛ ⲉⲧ ⲁⲓⲥ[ⲱⲧⲉ]ⲙ ⲉⲣⲱⲟⲩ
ⲛ̄ⲧⲟⲧⲟⲩ ⲛ̄ⲛⲁⲓⲟϯ ⲁⲓⲧⲁⲙⲟⲕ
ⲉⲣⲱⲟⲩ =
Ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲃⲟⲗⲟⲥ ⲡⲁϥ ϫⲉ
ⲥⲥϧⲛⲟⲩⲧ ϧⲉⲛ ⲡⲁⲛⲟⲙⲟⲥ
ϫⲉ ⲛ̄ⲛⲉ ϯ̄ϯ̄ = ⲉⲗ ⲥⲉⲓⲙⲓ̄ =
ⲟⲩⲁⲉ ⲛ̄ⲡⲛⲉⲩⲙⲁⲥ ⲱⲛⲣⲓ =
ⲁⲗⲗⲁ ⲟⲩⲛⲓϥⲓ̄ = ⲛⲉⲙ ⲟⲩⲥⲁ-
ⲁⲓ̄ ⲛ̄ⲧⲱⲟⲩ ⲁⲩⲱⲱⲡⲓ ⲙ̄ⲫⲣⲏ-
ϯ̄ ⲛ̄ⲛⲓⲣⲱⲙⲓ̄[1] =
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲓ̄ⲥϫⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ = ⲓⲉ
ⲛ̣ⲱⲥ ⲁϥⲉⲣ ⲡⲓⲙⲱⲟⲩ ⲛ̄-
ⲏⲣⲡ = ⲁϥⲣⲓⲟⲩ[ⲓ̄ ⲛⲛⲓⲁ]ⲉ-
ⲙⲱⲛ ⲉⲃⲟⲗ = [ⲁϥⲧⲁⲗⲁⲥⲟ
ⲛ̣ⲛⲛ ⲉⲧⲱⲱ[ⲛⲓ = ⲁϥⲧⲟⲩ-
ⲛ]ⲟⲥ ⲛⲛ ⲉⲧ[ⲙⲱⲟⲩⲧ
Ⲡⲉϫⲉ ⲡⲓⲥⲩ[ⲛⲃⲟⲩⲗⲟⲥ ⲡⲁϥ
ϫⲉ ϥⲛⲓϥⲓ [ⲙ̄ⲫϯ̄
Ⲡⲉϫⲉ ⲡⲓⲁⲣ[ⲭⲏⲉⲡⲓⲥⲕⲟ-
ⲡ]ⲟⲥ ⲡⲁϥ [ϫⲉ ⲓⲥϫⲉ ⲟⲩⲟⲛ
ⲟ]ⲩⲛⲓϥⲓ ⲛⲉ[= ⲓⲉ . . . . . .
ⲟⲩⲟ[. . .
.].[. . .

[1] The Arabic shows that after l. 11 two paragraphs have been dropped out owing to homoeoteleuton.

ⲣ̄ⲍ̄[1]
Ⲡⲉϫⲉ ⲡⲓⲥ[ⲩⲛⲃ]ⲟⲗⲟⲥ ϫⲉ ⲥ-
ϧⲛⲟⲩⲧ ϧⲉ[ⲛ] ⲡⲁⲛⲟⲙⲟⲥ ϫⲉ ⲛ̄-
ⲧⲟⲩⲧⲁⲣⲟϥ ⲣⲱ = ⲁⲗⲗⲁ ⲁ̄ ϯ̄ϯ̄
ⲟⲗϥ ⲉ ⲡⲱⲱⲓ̄ ⲉ ⲧⲫⲉ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲟⲩⲟϥ ⲛⲓ̄ⲙ ⲡⲉ ⲉ̄ⲧ ⲁⲩⲱⲱϥ
ⲉ̄ ⲡⲓϯ̄ⲥ̄ = ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲃⲟ-
ⲗⲟⲥ ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲉ̄ⲧⲁϥ-
ⲉⲣ ⲧⲉϥⲱⲉⲏⲩ̄ ⲟⲩⲟϥ
ⲛⲁⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲙⲉⲧⲓ̄ ⲡⲉ ϫⲉ
ⲓ̄ⲏ̄ⲥ̄ ⲡⲉ ⲉ̄ⲧ ⲁⲩⲱⲱϥ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲙⲛ ϯ̄ϯ̄ ⲟⲩⲣⲉϥ ⲥⲓⲛ̄ϫ[ⲟⲛⲥ
ⲛ̣ⲉ ⲱⲁⲧⲉϥϯ̄ [ⲛ̄]ⲟⲩⲣⲱ[ⲙⲓ
ⲛ̄ⲁⲁⲡⲟⲩⲓ] ⲉⲃⲣⲟⲩϧⲱⲧⲉⲃ ⲙ̄-
ⲙⲟϥ ⲛ̄ⲱⲱ]ⲉⲃⲓⲱ ⲛ̄ⲓ̄ⲏ̄ⲥ̄
Ⲡⲉϫⲉ ⲡⲓⲥⲧⲛⲃ]ⲟⲗⲟⲥ ϫⲉ
. .].ⲉ ⲛ̄ⲣⲉϥ[ⲉ]ⲣ
ⲛⲉⲧⲣⲱⲟⲩ ⲉⲧ] ⲁ̄ ⲛⲟ̄ⲧ̄ ⲧⲛⲓ[ϥ
ⲉⲃⲣⲉϥⲙⲟⲩ ⲕ]ⲁⲧⲁ ⲡⲉϥⲙ̄ⲯⲁ
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭ]ⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϧⲉⲛ ⲟⲩⲧⲁ]ϫⲣⲟ = ⲛ̄ⲛⲉⲣ-
ϫⲱⲛⲧ . . .] . . . .
Ⲡⲉϫⲉ ⲡⲓⲥⲩⲛⲃⲟⲗⲟⲥ ϫⲉ ϯ̄-

[1] To the left of ⲥ̄ and at a very slightly lower level is the added numeral ⲣ̄.

'". . .[×]holy Angels.'[1] Lo, those things which I have heard from my fathers I declare unto you."

The Governor[2] said unto him: "It is written in my Law that God taketh not a woman, nor doth He beget;[3] but a Spirit and a Word[4] became like man." ⟨The Patriarch said to him: "If He was a Word, how did He eat and drink and do all things like us, sin excepted?" The Governor answered him: "Well then, He was a man."⟩[5] The Archbishop said unto him: "If He was a man, then how did He make the water wine and cast out devils, and heal the sick, and raise the dead?" The Governor said to him: "The Spirit of God (did these things)." The Archbishop said unto him: "If He was a spirit [, then who was he whom the Jews seized?"]

× (p. 103) (= Arab. fo. 201b, 12)

[×]The Governor said: "It is written in my Law that they did not seize Him, but God took Him up into Heaven."[6] The Archbishop said: "And who was he whom they hanged upon the Cross?" The Governor said: "It was a man who was exchanged for Him; and the Jews supposed that it was Jesus whom they crucified."[7] The Archbishop said: "Surely God is not an unjust dealer that He gave an innocent man to be put to death in place of Jesus?" The Governor said: "[No, but it was an] evil-doer whom the Lord delivered to die according to his deserts." The Archbishop said earnestly: "Do not [be angry, O Governor, if I ask you a question."] The Governor said: "I

× p. 104

1 The end of the saying of Christ to His Apostles as quoted by the Archbishop. See Introductory Note.

2 For the meaning of *σύμβουλος* see Crum in *P.S.B.A.* XXIX, 292; Leipoldt *ap.* Vollers, *Kat.* p. 410 (note).

3 See *Koran*, Sura CXII: "He begetteth not, neither is He begotten."

4 *id.* Sura IV, 169: "Jesus, Son of Mary, is only an Apostle of God and His Word, which He conveyed into Mary, and a Spirit."

5 Question and answer (which ended like l. 11 of the text with the word ⲡⲱⲙⲓ) were omitted in the Coptic by homoeoteleuton: they are here reproduced from the Arabic.

6 See *Koran*, Sura IV, 156 (cp. III, 48): "And for their saying, 'Verily we have slain the Messiah, Jesus the Son of Mary;' yet they slew Him not and they crucified Him not, but one was made to appear to them like (Jesus)." This belief was held by certain Christian heretical sects. See Rodwell, *The Koran*, p. 551, note 2.

7 See preceding note.

Frag. 4 (*Cod. Tisch.* XXVI, 13).

ⲛⲁϫⲱⲛⲧ ⲁⲛ
ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲓⲥ ⲟⲩⲛⲣ ⲛ̄ⲣⲱⲙⲓ ⲛ̄ⲣⲉϥ-
ⲥⲓⲟⲩⲓ̈ ⲁⲕϧⲟⲟϧⲟⲩ ϧⲉⲛ ⲧⲁⲓ
ⲡⲟⲗⲓⲥ ⲓⲥϫⲉⲛ ⲧⲁⲕⲉ̄ⲣ ⲟⲩⲣⲟ=
Ⲡⲉϫⲉ ⲡⲓⲥⲧⲛ̄ϧⲟⲗⲟⲥ ϫⲉ ⲓⲥ ⲟⲩ-
ⲙⲛ̄ⲧ ⲁⲓ̈ϧⲱⲧⲉ̄ⲩ ⲙ̄ⲙⲱ-
ⲟⲩ=
Ⲡⲉϫⲉ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ ⲁⲕⲟⲓ ⲟⲩⲁ̄ⲣ ⲛ̄ⲥⲟⲩⲉ̄ⲛϥ
ϧⲁ ⲗⲓⲧⲉ ⲛ̄ⲧⲉ ⲛⲓⲥⲟⲛⲓ ⲉⲧ ⲁⲩ-
ⲁ̄ⲧⲟⲩ ⲉ̄ⲣⲱⲟⲩ=
Ⲡⲉϫⲉ ⲡⲓⲥⲧⲛ̄ϧⲟⲗⲟⲥ ϫⲉ ⲛⲓⲙ
ⲛ̄ⲣⲱⲙⲓ ⲉ̄ⲧⲉ ⲟⲩⲟⲛ ⲛⲟⲩⲥ
ⲙ̄ⲙⲟϥ=ⲉⲟⲛⲁⲧⲱⲱⲛ ⲛ̄-
ⲛⲓⲧⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ=ⲛⲁⲓ ⲉⲟ-
ⲙⲛ̄ϩ ⲛ̄ⲙⲱⲟⲩ ⲛ̄ⲑⲁϧⲓ ⲛ̄ⲧⲉ ⲛⲟⲩ-
ⲥⲱⲙⲁ ⲙ̄ⲙⲟⲛ ⲛ̄ⲛⲁⲣⲉ ⲛⲓ-
ⲧⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ=ⲉⲣⲧⲁⲩ ⲉ
ⲛⲉⲣⲗⲓ ϫⲉ ⲉ̄ϧⲛⲁ ⲛ̄ⲥⲉⲣⲕⲱϩ
ⲙ̄ⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϫⲣⲱⲙ=
Ⲡⲉϫⲉ ⲡⲓⲁⲣ=ϫⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ[1]
ϫⲉ ⲓⲥϫⲉ ⲟⲩⲥⲟⲛⲓ ⲡⲉ=ⲉ̄ⲧ ⲁ
ⲛⲓⲟⲩⲇⲁⲓ ϧⲟⲟϧⲉϥ=ⲓⲉ ⲉⲟϧⲉ
ⲟⲩ ⲁⲕⲱⲁⲧ ⲛ̄ⲛⲁⲓ ⲧ̄ ⲛ̄ⲑⲱⲟ ⲉ̄ⲡⲟ-
ⲗⲟⲩⲕⲟϫⲓ=ϧⲁ ⲧⲁⲓ ⲕⲟⲩϫⲓ ⲛ̄
ϫⲉⲛⲓ ⲛ̄ⲑⲉ ⲉ̄ⲧ ⲁⲕϫⲉⲙⲉ ϧⲉ(ⲛ)

[1] So divided.

⟨p⟩ϛ

ⲛⲏⲓ ⲛ̄ⲛⲁⲓ ⲓⲟⲩⲇⲁⲓ ⲙⲱⲩⲓⲥ ⲛ̄
ⲧⲉⲥⲉⲣ ⲟⲩⲉⲣⲧⲱ ⲛ̄ⲑⲓ̈ⲏ̄
ⲕⲉ ⲅⲁⲣ ⲁⲕϫⲟⲥ ⲛⲏⲓ̈=ϫⲉ ⲛⲓ-
ⲑⲉ ⲛ̄ⲧⲉ ⲛⲓⲥⲟⲛⲓ̈=ⲉⲣⲑⲁⲩ
ⲉ̄ ⲛⲉⲣⲗⲓ[1] ⲁⲛ ϫⲉ=ⲉ̄ϧⲛⲁ ⲉ̄
ⲣⲱⲕ⟨ⲉ⟩ ⲙ̄ⲙⲱⲟⲩ ⲉⲟϧⲉ ⲡⲟⲩⲥ-
ⲟⲟⲩ̈ ϩⲱⲟⲩ
Ⲓ̄Ⲥ̄ ⲉⲟϧⲉ ⲟⲩ ⲱ̄ ⲡⲟⲩⲣⲟ ⲛ̄ⲛⲉ
ⲟⲁⲓ̈ ⲣⲱⲕⲉ ⲛ̄ⲟⲟⲥ=ⲓϫⲉ ⲟⲩ-
ⲥⲟⲛⲓ ⲛⲉ ⲉⲧ ⲁⲩⲁⲱⲥ ⲉ̄ⲣⲟⲥ
Ⲧⲟⲧⲉ ⲡⲓⲥⲧⲛ̄ϧⲟⲗⲟⲥ ⲁϥ-
ⲱⲛⲥ ⲉ̄ϧⲟⲗ ⲛⲟⲩⲛⲓⲱϯ ⲛ̄-
ⲛⲁⲩ=ⲉ̄ⲫⲉⲙⲓ ⲁⲛ ϫⲉ
ⲟⲩ ⲛⲉ ⲉ̄ⲧ ⲉⲫⲛⲁⲉ̄ⲣⲟⲩⲱ̄
ⲙ̄ⲙⲟϥ ⲛ̄ⲡⲓⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟ-
ⲡⲟⲥ=
Ⲉ̄ⲧ ⲁ ⲡⲉⲫⲣⲏⲧ ϫⲉ ⲓ ⲉ̄ⲣⲟϥ ⲡⲉ-
ϫⲁϥ ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲁⲓⲱⲱ-
ⲡⲓ ⲛ̄ⲫⲣⲏⲧ ⲡⲟⲩⲉⲑⲟ ⲛⲁⲣ-
ⲣⲁⲕ=ⲛⲉ ⲅⲁⲣ ⲁⲓⲥⲁϫⲓ ⲡⲉⲙ
ⲟⲩⲙⲛⲧ ⲛ̄ⲥⲟⲫⲟⲥ=ⲡⲉⲙ
ⲟⲩⲙⲛⲧ ⲉ̄ⲡⲟⲥⲟⲣⲟⲗⲟⲩⲟⲥ
ⲛⲁⲓ̈ ⲉⲧϫⲟⲩⲱⲧ ⲉ̄ ⲡⲓⲥⲓⲟⲩ
Ⲏⲁⲣⲉ ϩⲟⲛ ⲙ̄ⲙⲱⲟⲩ ⲱⲣϥ ⲙⲙⲟⲓ

[1] ⲉ̄ ⲛⲉⲣⲗⲓ, *MS.*

×will not be angry." The Archbishop said: "Lo, how many thieves hast thou put to death in this city since thou hast been ruler?" The Governor said: "Lo, I have put to death a multitude of them." The Archbishop said: "How much hast thou received by the sale of the crosses whereon the thieves were hanged?" The Governor said: "What man of sense would buy those timbers which are full of putrid moisture of their bodies? Those timbers are no use save to be burned in the fire." The Archbishop said: "If it was a thief whom the Jews killed, then why dost thou demand these three thousand gold pieces for this little piece (?) of wood, which thou hast found in ×the house of this Jew, scarce a palm long?[1] For thou didst tell me that the crosses of the thieves were good for nothing but to be burned because of their evil odor. Then why, O King, was not this (cross) burnt, if it was a thief who was hanged thereon?"

× (p. 105) (= Arab. fo. 201b, 17)

×p. 106

Then the Governor was silent for a long time, not knowing what to reply. But when he recovered himself, he said: "Verily I am like a dumb man before thee. For lo, I have spoken with many wise men and many astrologers who look at the stars. [Not] one of them used to bewilder (?) me×...[2]

× (= Arab. fo. 202b, l. 8)

1 For the allusion see the Introductory Note.

2 A few lines only of the conclusion are missing, the Arabic continuing (down to fo. 202b, l. 11) with the words "'and I have never seen among them one like thee. In truth there is not in all the world another faith but the Christian faith. It is the true one.' And the King ordered the Patriarch to be honored...and sent him away in peace."

Addendum. W. E. Crum points out to me that fragments of a somewhat similar controversial work in Sahidic are extant and have been published by von Lemm (*Koptische Miscellen*, no. CXLI). To these (Crum notes) should be added a British Museum fragment (no. 250), paged $\overline{\lambda\alpha}$, $\overline{\lambda\beta}$, and therefore immediately preceding the Paris fragment 129[14] 132 paged $\overline{\lambda\varsigma}$, $\overline{\lambda\zeta}$. In this work also an archbishop named John disputes with a ϫⲁⲗⲕⲏⲇⲱⲛ, but in defiance of chronology he appears as John *Chrysostom*! The phraseology of some of these fragments suggests that the Sahidic work belonged to the same cycle as the Bohairic fragments here published.

XXXIV. A EUCHARISTIC MIRACLE

Parchment. Two fragments from one MS. Frag. 1 (*Cod. Tisch.* XXIV, 36) is a complete leaf, 32 × 23 cm., numbered —$\overline{\text{κε}}$. The text of the *recto* is often faint; that of the *verso* is in places dimmed by water-stains. Frag. 2 (Cairo, no. 104), 13 × 17 cm., is the upper portion of a leaf of which the inner edge is lost. On the *verso* is page or folio number κ[.]—either $\overline{\text{κζ}}$ or $\overline{\text{κη}}$, if Frag. 2 follows Frag. 1 immediately.

The hand, which is slightly below medium size, is square and thick. The form of ϩ (a stemless double curve) is characteristic.

The text is part of a narrative describing a miracle whereby the truth of Transubstantiation was demonstrated to a youthful Pagan. Probably the work to which these fragments belonged was, like No. XXXIII, apologetic in character. The leaf to which Frag. 2 belonged probably followed Frag. 1 immediately and gives, by way of reply to the Archbishop, the experience of the 'little Pagan' when he had received the Eucharistic Elements.

Frag. 1 (*Cod. Tisch.* XXIV, 36).

Πεχηι ναϥ χε φη ετααϥαμιο ϩ-
τϥε ηεμ πικαϩι = ηεμ πιϩ
ηιϩεη
Αϣωπι δε ετααϧκιη ετχωκ
5 η[ηι]ετχη εϧολ = ϩ πιλαος ι ε η-
ϣ[..][1] ευηαϩι μπισωμα ηεμ
η[ις]ηοϥ ϩτε πεηϣωτηρ =
Ϯ πικοτχι δε ηρελλιηος ϥωρϥ
εϧοτη ϧεη ϭμηϯ μπιλαος
10 αϥϩι εϧολϧεη πϣωμα μπ$\overline{\text{ϭτ}}$
ϧεη πεηχιχ μπιαρχηερευς
αϥχοτωϯ ὲχωϥ αϥχεμϥ εϥ-
ϩι μπισμοτ ποτωϩρι ηρωμι
ϧεη [ηεη]χιχ
15 Οτοϥ αϥϣωλεμ ὲ πεϥϭοοι εϭ-
ποτεμ αϥολϥ αϥϣε ναϥ ὲ πεϥ-
ηι = ηηεϥϭρι ϣαηϯι ὲϧολ =
αλλα αϥϣε ναϥ μματαϥ
Αϥωλι μπισωμα μπ$\overline{\text{ϭτ}}$ εϥοι μ-
20 ϕρηϯ ποτϭωμα ηρωμι αϥ-
χαϥ ϧεη οτκαψα ηποτϧ αϥ-
τωϧ ηρωϩ[2] μπεϥϣοτρ = οτοϥ
αϥϯ μπεϥϣοτρ ὲ πεϥτηϧ =
Πεϩιωτ δε ηεμ τεϥμαϩ ηεμ
25 πεϥϭηηοτ αϣωλεμ ὲ πι-
ϭοοι ϧεη πιηι ϕη ετε μποτ-
ϣωλεμ ὲ ϭοοι μπεϥρηϯ ὲ-
πεϥ =
Αϯμοτωϯ μμα πιϩεη ετϧεη
30 ποτηι μποτχεμ πιμωιτ
ερε πιϭοοι ηϧητϥ
Αϯερ[ϭοσ]πι ηεμ ποτερηοτ ετ-
χω μμοϭ χε αρηοτ ὲτ α ναι
χριστιανος ερ μαϩιà εϧολ
35 αϥϑωμ μπεηϩητ = ϩιη[α] ητεη-

[1] ?ε πϣ[ωι].

[2] *sic* apparently.

ϣωλεμ ὲ ναι ϭοοι ϧεη πεηηι
Αϣωπι δε μεπεηϭα ερε πιϩ [η-
ϭαββατον ῑ α πικοτχι ηϣ[η-
ρι ηρελλιηος [....]ηϭα.
5 αϥηι ποτϭκευος ηϥ[...
ϣα ρ̄ η̄ . ϯ . ηκ . . ηη̄ ....
ιωτ =
Ητεϥηο ... ϩιω ... κοτ ϧε(π)
πιεχωρϩ εϥχω μμοϭ ηηι
10 χε μαρον [ε ϯε]κκλησιà ητεη-
οι ηηι[..]ϯ μα[...][1] ετε φαι
πε πϭωμα ηεμ πισηοϥ μπεη-
ο$\overline{\text{ϭ}}$ $\overline{\text{ιηϭ}}$ η$\overline{\text{χϭ}}$ = αητωοτηοτ δε
αηρωλ =
15 Ϭωϭ δε εηηαρωλ αιϧωϣτ ε-
ϧολ ηταϣοηη ετητοι ριωτ
αιτηιϭ ριωτϥ = αηρωλ ὲ ϯ-
εκκλησιà =
Ϭωϭ δε ὲηηαϭι μπϭωμα ηεμ
20 πϭηοϥ μπ$\overline{\text{χϭ}}$ $\overline{\text{ιηϭ}}$ πεη$\overline{\text{ϭτ}}$ = ναϥ-
μοϣι γαρ ηϭωη πε=
πιαρχηεπισκοπος ϭωοτ-
τεη ναϥ μπϭωμα ηεμ πϭηοϥ
μπεη$\overline{\text{ϭτ}}$ $\overline{\text{ιηϭ}}$ =
25 Πιρελλιηος δε ρωϥ ὲταϥοι
μπισωμα ὲϧοοτϧ̀ αϥ[χο]τωϯ
ὲχωϥ αϥχεμϥ εϥοι ηϭω[μ]α
ϧεη πεϥχιχ =
Ηοοϥ δε ρωϥ πιρελλιηος αϥ-
30 ϭωοττεη ηρατηοτϧ̀ ὲ πι-
αρχηεπισκοπος πεχαϥ
ναϥ χε ναιωτ μπ[α]ιϭοτ-
ερ ηη ετ αιοιτοτ ητοτκ =
Πιαρχηεπισκοπος δε πεχαϥ
35 ναϥ χε ρανοτ πε ναι ναϣηρι

[1] μυστηριον cannot be read.

A EUCHARISTIC MIRACLE

×I said unto him: "He Who hath made the Heaven and the Earth and all living things."[1] × *Recto*

Now it came to pass that when they had brought the prayers to an end, the people came up to receive the Body and Blood of Our Savior. And the little Pagan thrust himself into the midst of the people and received of the Body of the Lord at the hands of the Archpriest. When he looked at it, he found it had taken the form of a son of man[2] in his hands. And when he smelled its fragrant perfume, he took it and departed to his home, without waiting for me to come forth, but departing alone.

So he carried away the Body of the Lord which was like the body of a man and placed it in a casket of gold, sealing its mouth with his ring: and he placed the ring upon his finger. Now his father and mother and brothers smelled the fragrance in the house, such as they had never smelled (before): they looked about in all parts of their house, but did not find the place wherein was the fragrance.[3] They spake with one another: "Perchance this Christian[4] hath wrought magic and cast a spell upon us that we should ×smell this fragrance × *Verso*
in our house."

Now it came to pass that after the fourth (?) Sabbath was come, the little Pagan boy [sought me] out and brought a vessel of . . . up to a hundred . . . (l. 9) in the evening, saying: "Let us go to the Church and receive the . . .," that is, the Body and Blood of Our Lord Jesus the Christ. So we rose up and went. And as we were about to go, I stripped off the tunic which I wore and put it upon him; (and) we came to the Church. And as we were about to receive the Body and Blood of the Christ Jesus, Our Lord—for he (*sc.* the Pagan) was following me—the Archbishop extended unto him the Body and Blood of Our Lord Jesus. And the Pagan, when he had received the holy Body, looked at it and found it was become a body[5] in his hands. And the Pagan also held out some gold[6] to the Archbishop and said unto him: "My Father, I do not know (?) these which I received from thy hand." But the Archbishop said unto him: "What are these, my son?"

Frag. 2 (Cairo, no. 104).

Πεχαϥ ⳭⲈ ⲉⲧⲁⲓⲟⲩ[1] ⲙⲡⲓⲥⲱⲙⲁ ⲉ-
ⲑⲟⲩ]ⲁⲗ ⲉⲧⲓ ⲟⲩⲛ ⲉⲓⲟⲩ-
ⲱⲙ] ⲙⲙⲟϥ=ⲁⲧⲛⲓ ⲛⲡⲛⲟ-[2]
ⲧⲏⲣ]ⲓⲟⲛ ⲉ ⲑⲙⲏϯ ⲉⲑⲣⲟⲩ-
ϕ]ⲱⲣⲁ ⲙⲙⲟϥ[3]=ⲁⲛⲟⲕ ⲁⲉ
ⲁⲓⲧⲁϩⲟ ⲛⲡⲟⲧⲏⲣⲓⲟⲛ ⲛⲁ-
ϯ]ⲓⲟⲥ=
Ⲁⲓⲥⲓ] ⲛⲡⲓⲥⲛⲟϥ ⲛⲧⲉ[4] ⲡⲁϯ
ⲓⲏⲥ]=
Ⲟⲩⲟϥ ⲁⲥ]ⲱⲱⲱ[ⲛⲓ] ⲉⲓⲟϥⲓ ⲉⲣⲁ[ⲧ

* * *

[1] ⲉⲧⲁϥⲟⲓ, *MS.* [2] ⲛⲛⲓⲡⲟ-, *MS.*
[3] ⲙⲙⲱⲟⲩ, *MS.* [4] ⲛⲧⲁ, *MS.*

ⲕ[.][1]
ⲁ ⲡⲓⲣ[ⲱ]ⲙⲓ ⲉⲛⲟⲩⲱⲓⲛⲓ ⲥⲟⲩ[ⲧⲉⲛ
ⲧⲉϥⲭⲓⲧ ⲉⲃⲟⲗ ⲛⲉⲙ ⲡⲁ[ⲓⲱⲧ ⲁϥ-
ⲁ]ⲙⲟⲛⲓ ⲛⲡⲛⲟⲧⲏⲣⲓⲟⲛ [ⲉϥⲭⲱ
ⲙⲙⲟⲥ=
5 Ⲭⲉ ⲧⲁ ⲁⲩⲓⲁ ⲧⲏⲥ ⲁⲩⲓⲁⲥ[2]=ⲉⲧ[ⲉ
ϕⲁⲓ ⲡⲉ ⲁⲉ ϕⲏ ⲉⲑⲟⲩⲁⲃ ⲛ-
ⲛⲏ ⲉⲑⲟⲩⲁⲃ=ⲟⲩⲟϥ [ⲡⲓⲗⲁ-
ⲟⲥ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱ=ⲭ[ⲉ ⲉⲓⲥ ⲡⲁ-
ⲧ]ⲏⲣ ⲁⲩⲓⲟⲥ ⲉⲓⲥ ⲧⲟ[ⲥ ⲁⲩⲓⲟⲥ
10 ⲉⲛ ⲛⲛⲁ ⲁ]ⲩⲓⲟⲛ ⲁⲙⲏⲛ [

* * *

[1] Page or folio number: the second numeral is possibly ⲉ.
[2] *sic.*

He[7] said: "When I had received the holy Body, and was still eating it, they brought the Cup into the midst that they (the people) might partake[8] of it; and I received the Blood of my Lord Jesus. And it came to pass that while I was standing . . ."

* * * * * *

"The man of light[9] stretched forth his hand with my Father[10] and took the Cup, saying: '*τὰ ἅγια τοῖς ἁγίοις*,'[11] that is to say, 'That which is holy for them who are holy.' And all the people answered: 'One Holy Father, One Holy Son, One Holy Spirit: Amen.'"[12]

* * * * * *

1 Doubtless in answer to the Pagan's question as to who was the Christians' God.

2 *i.e.* human flesh. Similarly in *Apophth. Patr.*, Daniel VII, the monk who could not believe in Transubstantiation received *κρέας ἡματωμένον*.

3 *i.e.* whence the fragrance proceeded.

4 Probably the narrator, the associate of the 'little Pagan.'

5 *i.e.* flesh.

6 Probably the Elements carried away on the previous occasion had been turned to gold.

7 *sc.* the Pagan.

8 Literally 'divide.'

9 Apparently an angelic celebrant who accompanies all the priest's actions (cp. *Apophth. Patr.*, Daniel VII (*P.G.* LXV, 157)).

10 *sc.* the celebrant.

11 See *Liturgy of S. Mark* (Renaudot, *Lit. Or. Coll.*, ed. 2, I, 145).

12 *ibidem.*

XXXV. HOMILETIC FRAGMENTS

A. SEVERIAN OF GABALA

Homily on Penitence.

Parchment. Two fragments (Cairo, 3^{A}, 3) from a single MS. The former (17.7 × 16 cm.), the upper part of the first leaf of a fourth quire, is headed ⲇ̅ ⲛⲁⲓ ⊛ ⲛⲁⲛ [. .];[1] the second (27 × 15.5 cm.) is the larger portion of a leaf from which the outer and lower edges have been torn.[2] Both in script and general style the fragments are closely similar to Nos. XXIIIC and XXIX. The arbitrary shortening of the lines is a noteworthy feature.

The contents indicate that the two leaves are consecutive, for Frag. 1 *verso* introduces the Angels who separate soul and body—a subject which is continued on Frag. 2 *recto*. Further, the text of Frag. 1 *recto* and *verso*, ll. 3–6 reproduces the Greek text of the Homily on Penitence spuriously attributed to S. John Chrysostom[3] but ascribed by the Copts to Severian of Gabala. Consequently there can be little doubt that our two fragments once belonged to *Cod. Vat. Copt.* LXVIII, 9 (brought from the monastery of Saint Macarius by Assemani), where the Coptic text of the main part, but not the conclusion, of that Homily is preserved.[4] Presumably when the final attempt to rehabilitate the Library was made,[5] the concluding quire of this tract was discarded as too deeply stained or too damaged to be worthy of preservation, and the remainder was bound up with other matter in the volume of which it now forms part.

As De Vis has remarked,[6] the Coptic version of the Homily is a paraphrase rather than a translation of the Greek. The new fragments bear out this view; for though Frag. 1 *recto* follows the Greek fairly closely, the presence of Angels at the death-bed, on which the Coptic lays stress (Frag. 1 *verso*—2 *recto*), is there barely suggested by the words:...*ἀγγέλους φοβεροὺς τὸ δάνειον τῆς ψυχῆς σου ἀπαιτοῦντας. ἐὰν μὲν ᾖ τιμῆς ἄξια πεποιηκυῖα ἡ ψυχή, ὑπὸ τῶν ἀγγέλων δορυφορηθήσεται· ἐὰν δὲ ἀνίλεως πρὸς τοὺς ὁμοφύλους πένητας ἀνατραφεῖσα, ἀνίλεως κατακριθήσεται.*

1 The heading is written in yellow-brown ink (as is the note or rubric ϣⲟⲣⲡⲓ (*sic*), inscribed on the extreme upper edge). The faded quire-number ⲇ̅ has been retraced in black ink by a later hand. The half-petition ⲛⲁⲓ ⲛⲁⲛ corresponded to ⲓ̅ⲥ̅ ⲡⲭ̅ⲥ̅ on the opposite (left-hand) page.

2 The upper and left margins have been cropped, doubtless to supply material for bookbinders, as also the left margin of Frag. 1.

3 See *P.G.* LX, 767–8. It is not found in the Armenian collection of sermons by Severian: see Aucher, *Severiani . . . Homiliae* (Venice, 1827).

4 See the edition by H. De Vis, *Homélies Coptes de la Vaticane*, pp. 198 ff. Unfortunately De Vis says nothing about the Coptic pagination of the Vatican fragment.

5 See Introduction, § 4.

6 ed. cit., p. 198.

HOMILETIC FRAGMENTS

Frag. 1 (Cairo, no. 3^A).

ϩ̅ ϩ̅ ⊛ ϩ̅ ϩ̅
ⲇ̅ ⲛⲁⲓ ⲛⲁⲛ [ⲙⲑ]

ⲛ̣ⲏ ⲉⲧⲕⲱϯ ⲉⲣⲟⲕ ⲉⲕⲛ̣ⲁ̣ⲩ̣ ⲇ̣ⲉ̣
ⲉ ⲛⲉⲕϣⲫⲏⲣ ⲛⲉⲙ ⲛⲉⲕⲥⲩ̣ⲛ̣ⲅ̣[ⲉ-
ⲛⲏⲥ ⲉⲩⲟ̄ϩⲓ ⲉⲣⲁⲧⲟⲩ ⲉⲣⲟ[ⲕ ⲉⲩ-
ⲣⲓⲙⲓ ⲉⲣⲟⲕ
ⲟⲩⲟϩ ⲙ̄ⲙⲟⲛ ϩⲗⲓ ⲛⲃⲟⲏⲑⲓⲁ̄ ϣ[ⲱⲡⲓ
ⲛⲁⲕ ϧⲉⲛ ⲡⲟⲩⲣⲓⲙⲓ ⲉⲩϫ[ⲟⲩϣⲧ
ⲉ ⲡⲓⲛ̣ⲓϥⲓ ⲉⲑⲛⲏⲟⲩ ⲉ ⲡϣⲱ̣[ⲓ ⲉⲃⲟⲗ-
ϧⲉⲛ ⲡⲉⲕϣⲁⲓ ⲉⲩϣ[ⲑ]ⲟ̣ⲣ̣ⲧⲉ̣ⲣ̣
ϧⲉⲛ ⲟⲩⲙ̄ⲕⲁϩ ⲛϩⲏⲧ
ⲉⲑⲃⲉ ⲡⲓϧⲓⲥⲓ ⲛⲧⲉ ⲡⲓ̣ϣⲱ[ⲛⲓ ⲉⲧ-
ϩⲟⲣϣ ⲉⲧϫⲏ ϩⲓϫⲱⲕ
ϫⲓ ⲛ̄ϣⲫⲏⲣⲓ ⲉⲧⲕⲱ̣ϯ̣
ⲙⲓ
Ⲟⲩⲟϩ ..[
ⲛ̣ⲟ̣ⲥ̣[

* * *

.]... ⲡ̣ⲓ̣ⲧⲉⲗⲟⲥ[1] ⲉⲧⲁⲩⲓ̄ ⲛⲥⲱⲥ
ⲛⲧⲟⲩ]ⲟ̣ⲗⲥ ⲉⲣⲁⲧϥ ⲙⲡⲓⲣⲉϥϯ-
ϩⲁⲡ] ⲙⲫ̄ϯ
..]ⲟ̣ ϩⲱϥ ⲟⲩⲯⲩⲭⲏ ⲛ̄ⲁⲑⲛⲁⲓ
...] ⲉϧⲟⲩⲛ ⲉ ⲛⲉⲥϣⲫⲏⲣ ⲛ̄-
ⲅⲉⲛⲟ]ⲥ ⲉⲧⲉ ⲛⲓϩⲏⲕⲓ
ⲛⲉ]
.]ⲁⲣⲉ̣[..] ⲉⲧⲁⲩⲓ̄ ⲛⲥⲱⲥ ϯϩⲟϯ ⲛⲁⲥ̣
.. ⲁϣ[.]ⲓ̣ⲉ ⲉⲧⲓ ⲉⲩⲓ̄ⲛⲓ ⲙ̄ⲙⲟⲥ
ⲉⲃⲟⲗ]ϧⲉⲛ ⲡⲉⲥⲥⲱⲙⲁ ⲛⲉⲃⲓⲏⲛ
ⲛ̄ⲧⲟⲩϩⲓⲧⲥ] ⲉ ⲡⲓⲭⲁⲕⲓ ⲉⲧⲥⲁⲃⲟⲗ
ⲡⲓⲙⲁ ⲉⲧⲉ ⲫⲣⲓⲙⲓ] ϥⲛⲁϣⲱⲡⲓ ⲙ̄-
ⲙⲟϥ ⲛⲉⲙ ⲡⲓⲥⲑⲉⲣ]ⲧⲉⲣ ⲛⲧⲉ
ⲛⲓⲛⲁϫϩⲓ]
. . . .]...

[1] *sic* (not ⲛⲓⲁⲅⲅⲉⲗⲟⲥ): ⲉ is added above the line by a second hand.

×...which surround thee, when thou beholdest[1] thy friends and thy kindred standing by thee lamenting for thee; and no help cometh to thee through their weeping, as they watch the breath[2] which goeth up from thy nostril, convulsed with grief because of the anguish of the heavy sickness which lieth upon thee;... × *Recto*

* * * * * *

×...at the last when they[3] come for it (*sc.* thy soul) to take it away to God the Judge...a soul pitiless towards its race-fellows, that is, the poor,[4]...when they come for it, I fear..., while they are still bringing it forth from its wretched body to cast it into the outer darkness where there shall be weeping and gnashing of teeth,[5]... × *Verso*

* * * * * *

1 = *P.G.* LX, 767 ὅρα τοὺς κύκλῳ σου περιεστῶτας φίλους, γείτονας, συγγενεῖς &c.

2 Or 'the spirit which goeth up from,' &c.

3 *sc.* the Angels who separate soul and body (cp. Frag. 2).

4 Cp. the Greek ἐὰν δὲ ἀνίλεως πρὸς τοὺς ὁμοφύλους πένητας &c. (quoted in the Introductory Note).

5 *Matth.* VIII, 12.

Frag. 2 (Cairo, no. 3).

мперфорхт є пасωмⲁ ⲁ[λλⲁ
χⲁт поткоуⲁі псноу п-
тⲁєрметⲁноіт
кρєхρωх кⲁєρпі кϙ .[
ⲛρⲁпρⲏноуї євρоупⲁі пⲁ[к
Тоте λоіпоп ⲁущⲁпсω[тєм
є пⲁі ⲛⲁє піⲁггєλос
тоте щⲁхрос пⲁп
Хє ѡ ϯхоⲏі мѰухн ѡ ϯ[...?
ⲛщоупⲁі пⲁс
пієροοу тнроу ⲛτє пєѡ[пϧ
ⲁρєⲁітоу єρєєⲣⲁмєⲗ[нс
оуоϩ ϯноу єρєоуωщ [є ермет-
ⲁноіт
Ш ϯѰухн ісхєп пⲁі пⲁу[. . .
ⲛⲁє фоуωіпі ⲙⲡє.[. . . .
ϯноу ⲁухωк єⲃⲟⲗ [ⲛⲁє пі . . .
пі ⲁуϧωпт ⲛⲁ[є пі-
ϧісі
Ⲁ]ⲅєρкєλєуіп ⲛⲁє [. . .
ϕωрх єⲃⲟⲗ О[. . . .
ѡ ϯѰухн оу[. . .
ϯ ⲣⲁп єро є пі[... ⲛє-
пєϩ кⲁтⲁ пєρⲃ[и-
оуї
Ⲙоп нтⲁк ⲙ̄[
поуϩєλпіс [ϧєп пісноу єтєм-
ⲙⲁу поу є [. . . .
ⲁλ]ⲗⲁ..[. . . . .

* * *

ϧєп о]уⲙєѳмні пⲁспноу єп-
сωт]єм є пⲁі ⲙ̄пⲁі рнϯ
Ϧєп] оуіωс мⲁрєпєрⲁтωпі-
ζєс]ѳє єⲃⲏє ϯоупоу ⲉтєм-
ⲙⲁу]
Ⲍіпⲁ] нтєпχємтєп єпсєⲃ-
тω]ϯ кⲁп єщωп тєпсупи-
ѳіⲁ]τє єєрпоⲏі
Оуоϩ] мⲁрєптⲁсѳоп оуоϩ
мⲁре]ноі єхωп єпєрмета-
ноіт]
мпє]рсωрєм пⲁспноу ⲧщоп
ⲛχє піⲙⲁ пϯⲣⲁп оуоϩ піко-
λⲁсіс] ⲣⲁпщⲁ єпєϩ
пє]
оуχрωм] оуⲁтсєпо пє
оуⲩєпт] оуⲁтєпкот пє
оуχⲁкі] ⲧтємѳωм
пⲁі пи єтϧєп] нітⲁртⲁрос
піⲙⲁ єт ⲛϧнтϥ п]ірімі
. . . . . пєм пі]сѳєртєр ⲛτє
ппⲁхρі]
Сωтєм ⲅⲁр є пи є]ϯ ⲁ пⲟ̅ⲧ̅ хос єϥ-
ϯсϧω ⲉхєп п]ⲁі тнроу ϧєп
пієуⲁггєλіоп] Оуоϩ оуⲁт-
мєѳноуχ нооϥ пє]
Ⲡєхⲁϥ ⲅⲁр хє пκⲁ]ρі пасіпі оуо[ϩ
піфноуї ϩωоу пас]іпі
. . . . .]ϯти

* * *

× *Recto* [The soul will say to the Angels of death] ×"Do not separate me from my body, but leave me a little while that I may repent."[1] Thou art distressed, thou grievest, thou [recallest ?] thy deeds, that they may have mercy upon thee.

Then when the Angels hear these things, they say unto us:[2] "O wretched soul! O miserable (soul)! All the days of thy life thou didst spend in heedlessness; and now thou desirest to repent. O soul, from henceforth the light of thy. . . [is gone ?], ended now are [pleasures ?], afflictions draw nigh. [God ?] hath commanded (us) to separate (thee from thy body). . . O soul, a. . . will pass judgment on thee for ever (?) according to thy works." Thou hast not. . . of hope at that time to repent, but. . .

* * * * * *

× *Verso* [Since we shall be dismayed] ×of a truth, my brethren, when we hear such things as these, let us make haste to strive because of that time that we may find ourselves prepared, even if our habit be to sin, and let us return and take upon us to repent. Be not deceived, my brethren: there is the Place of Judgment, and the punishments are everlasting—fire that is not quenched, the worm that dieth not, thick darkness.[3] These are the things that are in Tartarus, the place wherein shall be weeping and gnashing of teeth.[4] For harken to those things which the Lord saith in His teaching on all these matters in the Gospel—and He is infallible, for He said: "The earth shall pass away and the Heavens also shall pass away. . ."[5]

* * * * * *

1 Cp. *Apophth. Patr.*, Sisoes XIV (*P.G.* LXV, 396), where Sisoes says: ἰδού, ἄγγελοι ἦλθον λαβεῖν με, καὶ παρακαλῶ ἵνα ἀφεθῶ μετανοῆσαι μικρόν. (Sisoes XLIX is a variant of the same anecdote.)

2 For the beings who attend on death-beds cp. the Boh. *Life of Pisenti* (extract *ap.* Budge, *Copt. Apocrypha*, p. 329). For what follows cp. the reproaches of the Guardian Angels in the *Apocalypse of Paul* (Budge, *Misc. Copt. Texts*, p. 556).

3 = *P.G.* LX, 768: ὅρα μοι τὸν σκώληκα τὸν ἀκοίμητον κ.τ.λ.

4 *Matth.* VIII, 12.

5 *id.* XXIV, 35.

HOMILETIC FRAGMENTS

B. GREGORY THEOLOGUS

Homily on Christian Charity.

Parchment. A single leaf (Cairo, no. 63), 33 × 27.5 cm., paged (ⲙⲍ), ⲙⲏ,[1] 34 lines to the page. The script (see Plate XIV A) is regular, square, and of good size: it is perhaps identical with the hand of No. XVI, Frags. 1, 2. Owing to decay the leaf is riddled with innumerable holes.

The text corresponds to the Greek of Migne's *P.G.* XXXV, 860 B *καὶ μάρτυς τῆς πίστεως Ἀβραάμ to* 860 A *καὶ μαρτυροῦσι Μωϋσῆς καὶ Δαβίδ*. Further leaves from the same MS. are:—(ⲗⲁ), ⲗⲃ (*Cod. Tisch.* XXIV, 8: = 861 C *to* 864 B of the Greek text); ⲗⲅ, ⲗⲇ (*id.* XXV, 4);[2] and (ⲍⲅ), ⲍⲇ (Rylands Library, *Copt.* no. [42] 437).[3] The text of the Cairo leaf is here printed in full, since the frail original is liable to break up; but considerations of space forbid the publication of the other leaves.

(Cairo, no. 63).

ⲟ[ⲩⲟ]ⲩ ⲡⲓⲛⲁⲩϯ ⲙⲉⲛ ⲅⲉⲣ ⲙⲉⲑⲣⲉ
ⲃⲁⲣⲟⲩ ⲛ̄ⲧⲉ ⲡⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲁⲃ-
ⲣⲁⲁⲙ ⲉ ⲁⲩⲑⲙⲁⲓⲟ ⲉ̄ⲑⲟⲗϩⲓⲧⲟⲧⲩ
Ⲫⲣⲉⲗⲡⲓⲥ ⲇⲉ ⲅⲉⲣ ⲙⲉⲑⲣⲉ ⲃⲁⲣⲟⲥ ⲛ̄-
ⲧⲉ ⲉ̄ⲡⲱⲥ ⲫⲁⲓ ⲅⲁⲣ ⲛⲉ ⲡⲓⲱ̈[ⲟⲣⲡ
ⲉⲧⲁⲩⲉⲣⲉⲗⲡⲓⲥ ⲉⲩ[.]..ⲉ ⲙ̄ⲫ[ⲣⲁ(ⲛ)
ⲙ̄ⲡⲥ̄[ⲥ] ⲟⲩⲟⲩ ⲛⲏ [ⲉⲑ]ⲟⲩⲁⲃ ⲧ[ⲏ-
ⲣⲟⲩ ⲉⲧⲁⲩⲱⲛ ⲃ[ⲓⲥⲓ] ϩⲓⲧⲉⲛ ϯ-
ⲣⲉⲗ[ⲡ]ⲓⲥ
Ⲫⲁⲩⲁⲛⲏ ⲇⲉ ϩⲱⲥ ⲅⲉⲣ ⲙⲉⲑⲣⲉ ⲉⲑ-
ⲏⲛⲧⲥ ⲛ̄ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ[ⲑ-
ⲟⲩⲁⲃ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲇⲉ ⲫ̄[ϯ
ⲛⲉ ϯⲁⲩⲁⲛⲏ
Ⲏⲁⲛⲉ ϯⲙⲉⲧⲙⲁⲓ ⲱⲉⲙⲙⲟ ⲟⲩⲟϩ
ⲅⲉⲣ ⲙⲉⲑⲣⲉ ⲃⲁⲣⲟⲥ ⲛ̄ⲧⲉ ⲡⲓⲑ[ⲙⲛ]ⲓ
ⲗⲱⲧ ⲫⲁⲓ ⲛⲁⲩⲱⲟⲛ ⲃⲉⲛ ⲥⲟ-
ⲇⲟⲙⲁ [ⲁ]ⲗⲗⲁ ⲛⲉ ⲟⲩⲥⲟⲇⲟⲙⲓⲧⲏⲥ
ⲁⲛ ⲛⲉ ⲃⲉ[ⲛ ⲛ]ⲉⲩⲥⲙⲟⲧ
Ⲟⲙⲟⲓⲱ[ⲥ ⲇⲉ] ⲟⲛ ⲣⲁⲁⲕ ϯⲡⲟⲣⲡⲏ
ⲉⲣ ⲙⲉⲑ[ⲣⲉ ⲉ] ϯⲙⲉⲧⲙⲁⲓ ⲱⲉⲙ-
ⲙⲟ
ⲑⲁⲓ ⲉ̄ⲧⲁⲥⲡⲟⲣⲉⲙ ⲉⲑⲏⲛⲧⲥ ⲟⲩⲟϩ
ⲉⲩⲑ[ⲙ]ⲁⲓⲟ ⲙ̄ⲙⲟⲥ ⲃⲉⲛ ⲡ[ⲓⲣ]ⲁⲫⲏ
ⲉⲑⲏⲛⲧⲥ
Ⲏⲁⲛⲉ ϯⲙⲉⲧⲙⲁⲓ ⲥⲟⲛ ⲑⲁⲓ ⲉⲧⲁⲩ-
ⲉ[ⲣ] ⲙⲉⲑⲣⲉ ⲉⲑⲏⲛⲧⲥ ⲛ̄ⲧⲉ ⲡⲉⲛ-
ⲟ̄ⲥ̄ ⲓ]ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩ ⲙⲟⲛⲟⲛ ⲅⲁⲣ
ϫ]ⲉ ⲁⲩⲁⲓⲧⲉⲛ ⲛ̄ⲥⲟⲛ ⲛⲁⲩ ⲁⲗⲗⲁ
ⲁⲩⲉⲣⲁⲛⲉⲭⲉⲥⲟⲉ ⲟⲛ ⲉ ⲙⲟⲩ ⲃⲁ-
ⲣⲟⲛ ⲧⲏⲣⲟⲩ
Ⲏⲁⲛⲉ ϯⲙⲉⲧ[ⲙⲁⲓ] ⲣⲱⲙⲓ ⲛ̄ⲑⲟⲩ ⲟ(ⲛ)
ⲡⲉⲛⲟ̄ⲥ̄ ⲓⲏ̄[ⲥ] ⲡⲭ̄]ⲥ ⲛⲉ ⲡⲓⲙⲉⲑⲣⲉ
ⲛ̄ⲧⲉ ⲧⲁⲓ ⲁ[ⲣ]ⲉⲧⲏ ⲃⲉⲛ ⲡϩⲓⲡ-
ⲟⲣⲉⲩⲙⲁⲓ ⲛⲉ ⲡⲓⲣⲱⲙⲓ ⲙ̄ⲙⲁⲧⲁⲧⲩ ⲁ(ⲛ)

ⲙ̄ⲏ
.]ϫⲉ ⲉ ⲣⲁⲛⲉⲃ[ⲛⲟ]ⲩⲓ ⲛ̄ⲁⲛ .[....
ⲛ̄ⲧⲉⲩⲉⲣ ⲣⲙⲟⲩ ⲛⲁⲩ ⲡ.ⲉ.ⲣⲣ.ⲱⲛ
ⲕⲉⲧ ⲟⲛ ⲉ.ⲉⲟ.ⲟ..ⲉ
Ⲁ[ⲗⲗ]ⲁ ⲃⲉⲛ ⲡϩⲓⲡⲟⲣⲉⲩⲱⲟⲛⲓ . . .
. . .]ⲉϫⲏⲛⲓ . . ⲛϫⲉ ⲡⲟ̄ⲥ̄ . . . . .
. . . . . ⲟⲩⲙⲱⲓⲧ ⲟ . . . ⲱⲓⲧ
..]ⲧⲉ ϯⲁⲑ[.]..ⲙⲉⲁ ⲉⲟⲛⲁ[.]ⲓⲧ ⲡⲉ-
.].ⲣⲱ ⲉⲧⲭ[..]. ⲛⲉ
Ⲏ[ⲁ]ⲛⲉ ϯⲙⲉⲧⲣⲉⲣⲱⲟⲩ ⲛ̄ⲣⲏⲧ
ⲛ]ⲉⲟⲩ ⲓⲟ ⲅⲁⲣ ⲟⲛ ⲡⲉⲛⲟ̄ⲥ̄ ⲛⲉ ⲉⲧⲉⲣ
ⲙ]ⲉⲑⲣⲉ ⲃⲁ ϯⲁⲓ .... ⲙⲟⲛⲟⲛ ϫⲉ
ⲁ]ⲩⲉⲣ ⲉ̄ϩⲟⲗ [..] ⲙ̄ⲡⲉϯⲣⲟⲥ ⲃⲉⲛ
ⲛ]ϫⲓⲡⲟⲣⲉⲣⲣⲓⲟⲩⲓ ⲃⲉⲛ ⲧⲥⲛⲩⲓ
ⲁⲗⲗⲁ ⲁⲩⲧⲛⲓ ⲫⲙⲁϣϫ ⲟⲛ ⲙ̄ⲫⲛ
ⲉⲧ]..ϯⲧⲉⲣⲃⲉ .... ⲛⲉⲩⲙⲁ ⲛ̄-
ⲕ]ⲉⲥⲟⲛ
Ⲟⲙⲟⲓⲱⲥ ⲟ[ⲛ] ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲓⲙⲁ-
ⲟⲛⲧⲏⲥ ⲡⲧⲉ.[...].[..]. ⲁⲩⲧⲁ-
ⲣⲟ ⲉ̄ⲣⲁⲧⲥ ⲟⲛ ⲛ̄ϯⲙⲉ[ⲧⲣ]ⲉⲩⲱⲟⲩ
ⲛ̄ⲣⲏⲧ ⲃⲉⲛ ⲡϫⲓⲛ[ⲟⲣ]ⲉⲩⲧⲱⲃϩ
ⲃⲁ ⲡⲛ ⲉⲧⲁⲩⲣⲓ ⲱⲡⲓ ⲉⲣⲟⲩ
Ⲏⲁⲛⲉ ϯⲙⲉⲟⲣⲉⲙⲣⲁⲩϣ ⲡⲉⲡⲥⲱ-
ⲧⲏⲣ ⲁⲩⲧⲁⲣⲟ ⲉ̄ⲣⲁⲧⲥ ⲡⲉ[.] ⲉⲩ-
ϫⲱ ⲙ[ⲙ]ⲟⲥ
ϫⲉ ⲁⲣⲓ[ⲉ]ⲙⲓ ⲉ̄ϩⲟⲗ ⲙ̄ⲙⲟⲓ ϫⲉ ⲁ[ⲡ]ⲟⲕ
ⲟⲩⲣⲉⲙⲣⲁⲩϣ ⲟⲩⲟϩ ϯⲟ[ⲉ]ⲓ[ⲓ-
ⲛⲟⲩⲧ ⲃⲉⲛ ⲡⲁⲣⲏⲧ
Ⲥⲥⲃⲛⲟⲩⲧ ⲇⲉ ⲟⲛ ⲉⲑⲏⲛⲧⲩ ϫ[ⲉ
ⲩⲡⲁϣⲟⲡⲏⲛ ⲁⲛ ⲟⲩⲇⲉ ⲩⲡⲁ-
ⲱϣ ⲉϩⲟⲗ ⲁⲛ ⲟⲩⲇⲉ [ⲙ]ⲙⲟⲛ ⲉⲗ[ⲓ
ⲡⲁⲥⲱⲧⲉⲙ ⲉ̄ ⲧⲉ[ⲩⲥ]ⲙⲏ ⲃⲉⲛ ⲡⲓ-
ⲡⲗ[ⲁ]ⲧⲓⲁ
Ⲡⲱ[ⲧ]ⲥⲛⲥ ⲇⲉ ⲟⲛ ⲛⲉⲙ ⲇⲁⲧⲓⲁ ⲛ-
ⲥⲉⲉⲣⲙⲉⲟⲣ[ⲉ] ⲃⲁⲣⲱⲟⲩ ϫⲉ ⲁⲧ-

1 Some short work must have preceded this homily, for the lost beginning (cp. the Greek) together with the title can have occupied only a single leaf (two pages).

2 For the Tischendorf fragments see Leipoldt, *loc. cit.*, pp. 390, 401, where, however, they are not identified.

3 See Crum, *Rylands Cat.*, p. 217. This leaf is clearly part of Tattam's find.

× (p. 27) ×And unto Faith beareth witness the Patriarch Abraham who was justified because of it.[1] And unto Hope beareth witness Enôs—for he was the first who hoped, calling on the name of the Lord,[2]—and all the holy ones who suffered affliction in hope. And unto Charity also beareth witness the holy Apostle, saying, "God is Love."[3]

Excellent is the love of strangers; and unto it beareth witness righteous Lot. This man was (dwelling) in Sodom, but he was not a man of Sodom in his conduct. Likewise also Rahab the harlot beareth witness unto love of strangers—she who was delivered because of it and was justified in the Scriptures[4] because of it. Excellent is the love of brethren unto which Our Lord Jesus the Christ beareth witness. For not only hath He made us His brethren, but also He endured death for the sake of us all. Excellent is the love of mankind.

× p. 28 He again, Our Lord Jesus the Christ, is witness unto this virtue in that He not only loved Man × . . . works of . . . . . that He might give grace unto him . . . ; but in that He, the Lord, became . . . a way . . .

Excellent is long-suffering. For it is He again, Our Lord, who beareth witness unto this (virtue). For [not] only did He . . . Peter when he smote with the sword, but also He restored his ear unto him (Malchus) . . . into its place again. Likewise also Stephen the disciple of . . . also exalted long-suffering in that he prayed for them who stoned him. Excellent is meekness. Our Savior exalted it, saying: "Learn of Me, for I am meek and lowly in My heart."[5] And again it is written concerning Him: "He shall not strive nor cry; neither shall any man hear His voice in the streets."[6] And Moses also and David . . .

1 See *Romans* IV, 22.
2 Cp. *Gen.* IV, 26.
3 1 *John* IV, 8.
4 See *Hebr.* XI, 31.
5 *Matth.* XI, 29.
6 *Isaiah* XLII, 2; *Matth.* XII, 19.

C. *On the Long-suffering of Christ.*

Parchment. A half-leaf and an almost complete leaf, 29.2 × 21.4 cm. (Cairo, no. 69), from a single MS. The written column measures 22.5 × 13.5. A vertical guide-line is drawn to the left of the column and horizontal guide-lines for every other line of the text. The holes made by the pins for setting the ruler are clearly visible in the margins. The hand (see Plate XVI A) is small and very regular and may be assigned to the eleventh century.

The Homily to which these fragments belonged is probably of Greek origin, but I have failed to identify it. Possibly further fragments of the same text may be extant in the Tischendorf collection at Leipzig, in the Vatican, or elsewhere.

The sequence of our two fragments is uncertain. It is possible that Frag. 1 *verso* is actually part of the peroration.

Frag. 1 (Cairo, no. 69).

Ναι τηρου ⲁϥχⲁ ⲙⲁ ⲛ̄ⲱⲟⲩ ⲉ̀ⲃⲟ-
ρⲟⲩⲕⲟⲧⲟⲩ ⲭⲁⲣⲟϥ = ⲟⲩⲟⲩ
ⲛⲧⲉϥⲭⲱ ⲛⲱⲟⲩ ⲉⲃⲟⲗ = ⲉ̀ϫⲟⲩ-
ⲱⲱ ⲛ̀ⲓⲧⲁⲥⲑⲟ ⲛ̄ⲧⲉ ⲡⲓⲣⲱⲙⲓ
ⲉⲃⲏⲉ ⲫⲁⲓ ⲁ̀ϥⲱⲟⲩ ⲛ̄ⲣⲉⲛⲧ ⲱⲁ-
ⲧⲉϥⲥⲟⲧⲧⲉⲛ ⲉⲃⲟⲗϧⲉⲛ ☩-
ⲙⲉⲧⲱⲁⲙⲱⲉ ⲓ̀ⲁⲱⲗⲟⲛ ⲛ̄ⲉⲫⲗⲏ-
ⲟⲩ =
ⲛⲉⲙ ⲛⲓϧⲱⲧⲉϧ = ⲛⲉⲙ . ⲛⲓⲡⲟⲣⲛⲓⲁ
ⲛⲉⲙ ⲛⲓⲥⲓⲟⲩⲓ̈ = ⲛⲉⲙ ⲛⲓⲙⲉⲑⲛⲟⲩϫ
ⲛⲉⲙ ⲛⲓⲣⲉϥ☩ ⲫⲁϧⲣⲓ ⲛ̄ⲣⲟⲓⲕ =
ⲛⲉⲙ ⲛⲓⲥⲱϥ ⲧⲏⲣⲟⲩ ⲉ̄ⲧ ⲁ ⲡⲓ-
ⲇⲓⲁⲃⲟ̀ⲗⲟⲥ ⲥⲟⲣⲟⲩ ⲉ̀ⲃⲟ[ⲗ ⲛϧⲏ-
ⲧⲉⲛ = ⲉⲃⲏⲉ ⲫⲁⲓ ⲁϥⲥ[
ⲱⲁⲧⲉϥⲥⲟⲧⲧ[ⲉⲛ
ⲧⲁ . ⲯⲧⲏ . [
Δ[ⲁ]ⲩⲓⲇ ⲁ[ⲉ
* * *

ⲛⲏ ⲉⲧ ⲁⲧⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲏ
ⲉⲧⲉ ⲛⲥⲉⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ
Ⲓ̈ⲧⲉ ⲛⲓⲫⲟⲣⲟⲛⲟⲥ = ⲓ̈ⲧⲉ ⲛⲓⲙⲉⲧⲟ̅ⲩ̅
Ⲓ̈ⲧⲉ ⲛⲓⲁⲣⲭⲏ = ⲓ̈ⲧⲉ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ =
ϩⲁⲛⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲧⲏⲣⲟⲩ ⲛ̄ⲉ
ⲟⲩⲟϥ ⲛ̄ⲑⲟⲟϥ ⲉⲧⲣ̄ⲁⲁⲧⲱϥ ⲛ̄ⲟⲩⲟ(ⲛ)
ⲛⲓⲃⲉⲛ
Ⲍⲱⲃ ⲇⲉ ⲛⲓⲃⲉⲛ ⲛⲁⲩⲟⲩⲓ ⲉ̀ⲣⲁⲧⲟⲩ
ⲛ̄ⲣ̄ⲣⲏⲓ ⲛ̄ⲣ̄ⲏⲛⲧϥ ⲉ̄ⲧⲉ ⲛⲑⲟϥ ⲛⲉ
☩ⲁⲣⲭⲏ ⲛⲓⲯⲁⲙⲓⲥⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ϩⲓⲛⲁ ⲛ̄ⲧⲉϥⲯⲱ-
ⲛⲓ ⲉ̀ϫⲟⲓ ⲛ̄ⲣⲟⲩⲓⲧ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉ(ⲛ)
. . .] . ☩ⲙⲁ☩ ⲉ̀ⲯⲱⲡ ⲛ̄ϧ̣[ⲏ]ⲧϥ
. . . . ⲡ]ⲗⲏⲣⲱⲙⲁ ⲧⲏⲣϥ ⲛ̄ⲧⲉ ☩-
ⲙⲉⲑⲛⲟⲩ☩ . . .] ⲟⲩⲟϥ ⲉⲃⲟⲗϩⲓⲧⲟ-
ⲧ]ⲛ̄ⲧⲉⲛ ⲉ̀ϧⲟⲩⲛ
* * *

ˣUnto all these He gave opportunity that they might turn unto Him and that He might forgive them, since He desires the return of mankind. For this reason He showed long-suffering that He might deliver us from the vain worship of idols, and from murders, and fornications, and thefts, and falsehoods, and sorceries, and all the abominations which the Devil spreadeth abroad among us. For this cause He. . . that He might deliver us. . . But David. . . ˣ *Recto*

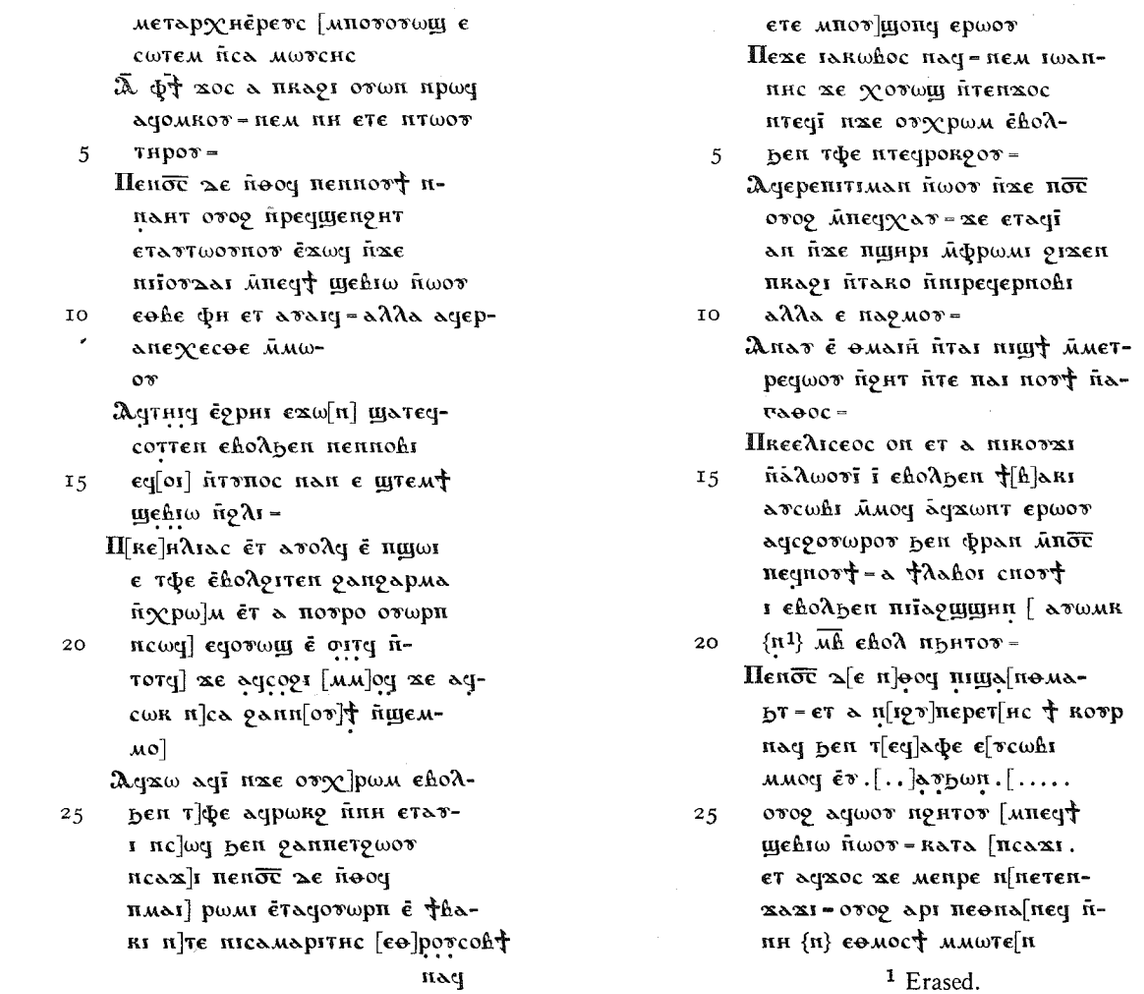
* * * * * *

. . . ˣthose things which are seen and those which are unseen, whether Thrones, or Dominions, or Principalities, or Powers, are all through Him and He is above them all, every one. ˣ *Verso*

Now all things were established in Him since He is the Beginning, the First-Born from the dead, that He might be the first in all things. . . good pleasure, since in Him. . . all the fullness of the Godhead[1] and through Him. . .

1 For the *verso* generally cp. *Colossians* I, 16 ff.; II, 9.

Frag. 1 (Cairo, no. 69).



[When Korah, Dathan, and Abiram sought after the] ×high-priesthood and would not obey Moses, God spake and the earth opened its mouth and devoured them with all those who pertained unto them.[1] But Our Lord, even Our God Who is merciful and compassionate, when the Jews rose up against Him, did not take vengeance on them because of that which they did unto Him, but refrained from them. He gave Himself for us that He might deliver us from our sins, being an example unto us not to take vengeance upon any man.

× *Recto*

Elias also—who was carried up into Heaven by means of chariots of fire—when the King sent after him desiring to seize him because he had rebuked him for following after strange gods, spake, and there came down fire from Heaven and consumed those who came after him with evil words[2]. . . But Our Lord Who loveth mankind—when He had sent to the city of the Samaritans that they might prepare for Him, ×and they did not receive Him among them, and James said unto Him together with John: "Wilt Thou that we bid that fire come forth from Heaven and consume them?"—the Lord rebuked them and did not suffer them, saying: "The Son of Man came not upon the earth to destroy sinners, but to deliver them."[3] Consider the nature of this great long-suffering of this good God.

× *Verso*

Eliseus also, when the little children came from the city and mocked him, was wroth with them and cursed them in the name of the Lord his God. And two she-bears came forth from the wood [and tare] forty-two of them.[4] But Our Lord Who is full of mercy, when the servants smote Him on the head,[5] mocking Him . . . And He was long-suffering with them and did not take vengeance upon them; according to the word which He spake: "Love your enemies, and do good to them who hate you."[6]

1 See *Numbers* XVI, 1–31.
2 See ii *Kings* I, 2 ff.
3 See *Luke* IX, 51 ff.
4 See ii *Kings* II, 23 ff.
5 See *John* XVIII, 22 (?).
6 *Matth.* V, 44.

[1] Erased.

D. *On Fornication.*

Parchment. A single leaf (Cairo, no. 68), 28.6 × 21 cm. (column 24.2 × 15 cm.). The script (see Plate XV B) is large and clear but by no means regular: it is probably not the work of a trained scribe. In the upper margin of the *verso* are traces of a quire-heading with the quire-number ⲇ̅.

The work to which this fragment belonged is probably of Greek origin. It has so far not been identified.

Owing partly to the fading of the ink and partly to the impressions left by adjacent pages, transcription is often very difficult.

(Cairo, no. 68).

Ϥⲛⲏⲟⲩ[1] ⲇⲉ ⲟⲛ ϧⲉⲛ ⲧⲉϥⲙⲁϩ
ⲥⲛⲟⲩϯ ⲙ̀ⲡⲁⲣⲟⲩⲥⲓⲁ̀ ϧⲉⲛ ⲟⲩ-
ⲱⲛϩ ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲱⲟⲩ ⲙⲡⲉϥ-
ⲓⲱⲧ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲟϩ
ⲛⲧⲉϥϯ ϩⲁⲡ ⲉ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ϧⲉⲛ ⲟⲩⲇⲓⲕⲉⲟⲥⲩⲛⲏ ⲟⲩⲟϩ
ⲛⲧⲉϥϯ ⲙⲡⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲛⲉϥ-
ϩⲃⲏⲟⲩⲓ ⲉⲧ ⲁϥⲁⲓⲧⲟⲩ ⲓ̀ⲧⲉ
ⲁⲅⲁⲑⲟⲛ ⲓ̀ⲧⲉ ⲡⲉⲧϩⲱ-
ⲟⲩ
Ⲓⲉ ⲟⲩϣⲗⲟϥ ⲁⲛ ⲡⲉ ⲛⲟⲩⲥ̣ϩⲓ̣ⲙ̣[ⲓ
ⲉⲁⲥⲉⲣ ⲡⲉⲥⲁϩⲓ ⲧⲏⲣϥ ⲉⲥⲉⲣ-
ⲡⲟⲣⲛⲉⲩⲓⲛ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ
ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲏ ⲟⲩⲟϩ
ⲛⲧⲉ ⲛⲓⲥⲁⲣⲝ ⲛ̀ⲧ̣ⲉ̣ ⲡⲉⲥⲥⲱⲙⲁ
ϧⲓϯ ⲛⲧⲉⲥⲉⲣ ϧⲉⲗⲗⲱ ⲛⲧⲟⲩ-
ⲕⲏ̣ⲛ ⲉⲩⲱⲡ ⲙⲙⲟⲥ ⲛⲧⲉⲥⲟⲓ
ⲛⲧⲉⲥϣⲉⲣⲓ ⲛⲧⲉⲥⲧⲁϩⲟⲥ ⲉ-
ⲣⲁⲧⲥ ⲉ ⲡⲉⲥⲙⲁ ⲛⲧⲉⲥⲉⲛ ⲡϩⲏ̣ⲧ̣
ⲛϩⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ⲉ ⲡⲧⲁ-
ⲕⲟ
Ⲕⲁⲗⲱⲥ ⲓⲉⲣⲉⲙⲓⲁⲥ ϫⲟⲥ ϫⲉ ⲡϩ̣ⲟ
ⲛⲟⲩⲡⲟⲣⲛⲏ ⲁϥϣⲱⲡⲓ̣ ⲛⲉ ⲁⲣⲉ-
ⲟⲓ ϣⲓⲡⲓ ⲛⲁϩⲣⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉ(ⲛ)
ⲟⲩ̣ⲟ̣ϩ̣ ⲡⲁⲓ ⲛⲓϣϯ ⲛϣⲱϣ ⲁⲣⲉ-
ⲟ̣ⲓ̣ⲧ̣ϥ̣ ⲛⲉ
Ⲙ̣ⲏ ⲅⲁⲣ ⲉⲑⲃⲉ ⲡⲓϧⲓⲥⲓ ⲛⲧⲉ ϯⲁⲛⲁⲅ̣-
ⲕ]ⲏ̣ ⲛ̣ⲧ̣ⲉ̣ ϯϧⲣⲉ ⲛⲉⲙ ϯϩⲉⲃⲥⲱ
ⲁⲣⲉⲉⲣⲡⲟⲣⲛⲉⲩⲓⲛ ϣⲁⲛ ⲙ̣ⲙⲟ(ⲛ)
ⲉⲑⲃⲉ ϯϩⲩⲇⲟⲛⲏ
Ϥⲣⲱϣⲓ ⲛϫⲉ ⲡⲓⲥⲁϫⲓ ⲙⲡⲓⲁ̀ⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲙⲁⲣⲉ ϯ-
ⲟⲩⲓ̀ ϯⲟ̣ⲩ̣ⲓ̣ ϫⲁ ⲡⲉⲥϩⲁⲓ ⲛⲁⲥ
ⲉⲥϣⲱⲡ̣ ⲇ̣ⲉ ⲉⲑⲃⲉ ϯϧⲣⲉ ⲛⲉⲙ
ϯϩⲉⲃⲥⲱ

[1] For ϥⲛⲁⲛⲏⲟⲩ?

ⲇ̅

ⲁ̣ ⲫϯ ϣⲁⲛϣ ⲛⲛⲓⲕⲉⲧⲉⲃⲛⲱ-
ⲟⲩⲓ ⲛⲉⲙ ⲛⲓϩⲁⲗⲁϯ ⲛⲉⲙ ⲛⲓ-
ⲑⲏⲣⲓⲟⲛ ⲛⲉⲙ ⲡⲓⲑⲁⲙⲓⲟ ⲧⲏⲣϥ
ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲛⲟⲃⲓ ⲉ ⲁ-
ⲣⲉⲥⲟⲧⲡϥ ⲛⲉ = ⲁⲛⲟⲕ ⲇⲉ ⲁⲓ-
ϣⲁⲛⲥⲓⲛⲓ ⲛⲧⲁⲛⲁⲩ ⲉ ⲛⲁⲓ ⲙ-
ⲡⲁⲓ ⲣⲏϯ ϣⲁⲣⲉ ⲧⲁⲯⲩⲭⲏ
ϣⲑⲟⲣⲧⲉⲣ ⲛⲧⲁⲣⲓⲙⲓ ⲉϫⲉⲛ
ⲡⲧ]ⲁⲕⲟ ⲛⲛⲓⲙⲉⲗⲟⲥ ⲉⲧⲁⲩϧⲱⲛⲧ
ⲉ ⲁⲙ]ⲉⲛϯ[1]
. . . . . ⲟ]ⲩ ϫⲉ ϣⲱⲡⲓ ⲉ̀ⲣⲉ ϧⲉⲛ ⲛⲁⲓ̣
ⲡⲟⲣⲛⲓⲁ ⲱ̀ ϯⲥϩⲓⲙⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ
ⲉⲧ ⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲟⲥ ϫⲉ
ⲁⲣⲉⲧⲁⲛϧⲟ ⲛⲛⲉⲡⲟⲣⲛⲓⲁ ⲉϫⲉ(ⲛ)
ⲙⲱⲓⲧ[2] ⲛⲓⲃⲉⲛ :——
Ⲁ̣ⲓϣⲱⲡⲓ ⲅⲁⲣ ⲉⲛⲙⲟϣⲓ ϧⲉⲛ ⲛⲓⲡⲗⲁ-
ⲧⲓⲁ̀ ⲛⲥⲱⲧⲉⲙ ⲉ̀ ⲫⲣⲁⲛ ⲙⲡⲭ̅ⲥ̅
ⲉⲃⲟⲗϧⲉⲛ ⲣⲱϥ ⲛϩⲁⲛⲣⲱⲙⲓ ⲉⲩ-
ⲟⲁϧⲉⲙ ⲉⲩⲱⲣⲕ ⲙⲙⲟϥ ϧⲉ(ⲛ)
ⲥⲁϫⲓ ⲛⲓⲃⲉⲛ ⲉⲧ ⲁⲩⲛⲁϫⲟϥ
ⲟ̣ⲩϩⲟϯ ⲡⲉ ⲉ ⲱⲣⲕ ⲉ ⲡⲧⲏⲣϥ
ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲙⲁⲗⲓⲥⲧⲁ
ⲉ ⲱⲣⲕ ⲛϧⲏⲧϥ ⲉ̀ϫⲉⲛ ⲟⲩⲥⲁϫⲓ
ⲙⲡⲟⲣⲛⲓⲁ ⲓⲉ ⲟⲩϩⲱⲃ ⲉϥϣⲟⲩ-
ⲓ̣ⲧ
Ⲥⲥϧⲏⲟⲩⲧ ϫⲉ ⲛⲛⲉⲕϫⲉ ⲫⲣⲁ(ⲛ)
ⲙ̀ⲡⲟ̅ⲥ̅ ⲡⲉⲕⲛⲟⲩϯ ⲉ̀ϫⲉⲛ ⲟⲩⲙⲉⲧ-
ⲉⲫⲗⲏⲟⲩ = ⲛⲓⲡⲁⲣⲟⲓⲙⲓⲁ ⲅⲁⲣ
ϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲡⲁⲣⲉ ϩⲁⲛⲥⲫⲟ-
ⲧⲟⲩ ⲉⲩⲉⲛϩⲟⲧ̣ ⲉⲣϣⲁⲩ ⲛⲟⲩ-
ϩⲏⲧ
Ⲛⲁϣ ⲛⲣⲏϯ ⲅⲁⲣ ⲉⲣⲉ ⲡⲓⲣⲁⲛ ⲉⲑⲟⲩ-
ⲁⲃ ⲛⲧⲉ ⲫ̅ϯ ϣⲱⲡⲓ ϧⲉⲛ ⲣⲱϥ
ⲛⲟⲩⲁⲧϩⲏⲧ ⲛⲉⲙ ⲛⲏ ⲉⲧⲟⲁ-
ϧⲉⲙ

[1]]ⲉⲛⲧ, *MS.* [2] ⲥⲱⲓⲧ, *MS.*

×He shall come also at His Second Advent appearing in the glory of His Father with His Angels, and He will judge the world in righteousness and will reward every man according to his works which he hath done, whether they be good or whether they be evil.[1] × *Recto*

Then is it not a scandal that a woman who has spent her whole life in committing fornication should say, "I am a Christian," and, as the flesh of her body wastes away and she grows old and men cease to esteem

1 Cp. ii *Cor.* v, 10.

her, should take her daughter and set her in her place to seduce others to destruction? Well did Jeremias say:[1] "Thou hadst a whore's forehead: thou hast ⟨not⟩ been ashamed before all men." And this great reproach hast thou taken to thyself. For is it because of urgent need of food and raiment that thou dost commit fornication, and not rather for pleasure? Sufficient is the saying of the Apostle Paul: "Let every woman have
× *Verso* her own husband."[2] But if (it be) for the sake of food and raiment, since ×God provideth for cattle and birds and wild beasts and all creation,[3] what is this great sin which thou hast chosen for thyself? As for me, whenever I seek to contemplate such things, my soul is troubled and I weep for the perdition of the members that draw nigh to Amenti. What hath happened that thou livest in these fornications, O woman? Even as the Prophet saith,[4] thou dost cause thy fornications to flourish in every place.

For I walked in the streets hearing the Name of the Lord (uttered) by the mouth of abominable men who used it as an oath in every utterance which they spake. A fearful thing it is to swear at all; but verily most of all to swear by (the Name of God) in some utterance touching fornication or some vain matter. For it is written: "Thou shalt not take the Name of the Lord thy God in vain."[5] For the *Proverbs* say: "Faithful lips become a heart."[6] For how, when the holy Name of God is in the mouth of a senseless man and of them that are vile . . .?

E. *Treatise or Homily.*

Parchment. Two fragmentary leaves (Cairo, nos. 42, 64), measuring 34 × 18 and 36 × 28 cm. respectively. Since the hand—a small, very regular uncial—is the same in both, and the numeration of the *versos*, $\overline{\text{ρκβ}}$, $\overline{\text{ρκγ}}$, probably indicates pages, the fragments represent two consecutive leaves of a single MS. Possibly further fragments of the same MS. could be identified among the Tischendorf fragments at Leipzig.

The text suggests a Greek original, but this has not been identified. Owing to their imperfect condition, no translation of the fragments is attempted.

Frag. 1 (Cairo, no. 40).

	]..c	$\overline{\text{ρκβ}}$
	]χα τηρ-	ⲏⲉ[ⲛ
	]ⲣⲓ ⲉⲩⲭⲏ	ⲁⲛⲛ[
	]ⲉⲧⲟⲟⲥⲓ	ⲛⲁⲩ ⲉ.[
	]...ⲣⲉⲩⲙⲱ-	ⲟⲩⲁⲉ.[
5	].ⲩ ⲟⲩⲟⲩ ⲉⲩ-	5 ⲟⲩⲥⲭⲏⲙⲁ[
	]ⲧⲏ ⲫⲏ ⲉⲧⲉⲙⲙⲁ.	ⲛⲓⲙⲧ ⲟⲩⲁ[
	.]ⲉⲃⲟⲗϩⲓⲧⲟⲧⲩ	ⲟⲩⲁⲉ ⲕⲉⲟⲩⲁⲓ[
	]ⲛⲓⲣⲏⲛⲟⲩⲓ ⲛⲁⲩⲗⲓ	ⲛⲓⲁ ⲛⲧⲉ ⲛⲏ ⲉⲧ[
10	ⲕⲁⲧⲁⲥ]ⲧⲁⲥⲓⲥ ⲉⲥⲟⲩⲁⲃ ⲟⲩⲟⲩ	ⲁⲗⲗⲁ ⲭⲱⲃ ⲛⲓⲃⲉⲛ.[
	]ⲟⲩ ⲭⲓⲧⲉⲛ ⲧϩⲣⲏ.. ⲛ̄ⲁⲉ	10 ⲙⲛⲉⲥⲕⲱⲧ ⲉⲭⲙ[
	]ⲉⲩ ⲉⲃⲟⲗ ..ⲟⲥ ⲛ̄ⲁⲉ ..	ⲥⲟⲟ ⲙⲁⲣⲟⲥ ⲙ[
	]ⲭⲣⲟⲗⲁ ⲟⲩⲟⲩ ...	ⲛⲓⲙⲁ ⲅⲁⲣ ⲉⲧⲉⲙⲙⲁⲩ[
	ⲕ]ⲁⲧⲁ ⲛⲓⲟⲛⲟⲩ ⲉ̄ⲧⲁϥⲁ..	ⲛ̄ⲃⲏⲧϥ ⲛⲁⲛⲧⲱ[ⲥ
	]ⲛⲁⲛⲧⲱⲛ ϥⲁⲓ ⲉ̄ⲧ ⲉⲣ-	ⲛⲓⲁⲩⲁⲑⲟⲛ ⲙⲙⲁⲩ = [
15	]ⲓⲛ ⲛ̄.ⲉⲑⲛⲁⲛⲟⲉⲙ ⲉ ⲧⲣⲉ	15 Ⲫⲟⲃⲉ ⲧϥⲩⲥⲓⲥ ⲁⲉ ⲛⲉ..[
	].ϥ ⲙⲛⲛⲓⲙⲧ ⲛⲁⲩⲗⲟⲥ =	ⲭⲟⲙ ⲭⲏ ⲃⲉⲛ ⲧⲉⲥⲛ.ⲉ[
	]ⲙⲱ ⲛⲉⲑⲛⲁⲛⲉϥ ⲛⲧⲉ ⲛⲓⲫⲩⲭⲏ	ⲉϩⲟⲩⲛ ⲉ ϥⲟⲩⲁⲓ ϥⲟⲩⲁⲓ ⲛϩ[
	]ⲁⲛⲧⲁϥ ⲉ ⲧⲙⲉⲗⲉⲧ ⲉⲣⲱⲟⲩ	ⲛⲉⲛ.ⲟⲩⲧⲣⲛⲟⲩ ⲉⲟⲃⲉ.[
20	]ⲥⲱⲛ ⲉⲥⲙⲓⲛⲓ ⲃⲁⲧⲟⲧⲉ ⲗⲁϩ-	20 ⲉⲩⲙⲟⲛ ⲛϩⲏⲧⲉⲛ ⲛⲉⲙ ⲛⲓⲡⲉ[
	].ⲉ ⲉϩⲣⲏⲓ ⲁϥⲧⲟⲩⲛⲟⲥ ⲛⲱⲟⲩ ⲁⲉ	.ⲓⲁ[.].ϥⲟⲩⲁⲓ ϥⲟⲩⲁⲓ ⲙⲙⲱⲟⲩ ⲟ[
	].ϫⲱ ⲙⲙⲟⲥ	ⲛⲧⲉ ⲫⲏ ⲉⲧϯⲟⲩϩ.. ϩⲉⲛ ⲛϫⲓⲛ[
	]ⲧⲁⲙⲫⲉⲣⲓ ⲟⲛ ⲉⲧⲛⲁⲩ ⲉ ⲥⲛⲧ..ⲧⲁ	ⲛⲁⲉ ⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ÷ ϯⲕⲁⲓ[
	]ⲉ ⲥⲁϫⲓ ⲟⲩⲱⲛϥ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛϩⲁⲛ-	ⲓ ⲉϩⲟⲩⲛ ⲛⲱⲟⲥ ⲉⲧⲉⲙⲙⲁⲥ ⲙⲱ[

1 *Jer.* III, 3.
2 1 *Cor.* VII, 2.
3 Cp. *Matth.* VI, 25 f.
4 *Ezekiel* XVI, 29?
5 *Exodus* XX, 7.
6 ? *Proverbs* X, 32 or XV, 7.

]ητε ηραικοογι ϩεη ναι ρηϯ ϙ(ν)
].ар тєппаθєтіан ѯє аркоѵ
]..... ογоѳ єсоι ηроѵо
]ϯаш[....]λωс єреϯсϣω
]мєηр.оѵєс.[
] ϣмоп п[
] єоѵηка[
]....таіχοχαχι[
].ιι
]ι...ϯ пє ϯφѵсіс
]ησηοѵ ηιϣєη ογоѳ
ν]ιϣєη єсаме[.....]νι-

ηιαγαθοη ογоѳ ηιρєϩηογι.[
ϯψѵχн ναι єтоγι єратоѵ ογϣ[є?
кατа ογѯιηϯ єϩоγн єρρα..[
ϩεη ποѵєρηοѵ ογоѳ с.[
Ϯν[..].[...]ηοос наη а ογν[
[..]ογ[.о]ѯсмοт ноγ.[
[о]ѳоѳ натфωηр ησηοѵ[
є.асοι ϣмоч ογоѳ[
ммос ан ϩεη ϱλι ησηοѵ[
ом ϣєη тнрч ϩεη.[
ϣωп ерос τє.ϯмє[.].[
ιι є ϯρωѵ ησηαѵ[

Frag. 2 (Cairo, no. 64).

..тєм ин..мос єоѩє ѯє сєєрѳєωριн ан ηρλι
...]ин єтϯ єϩоγн єρρєн тєпфѵсіс єqωоп
.....]οϯ ϱοтан ѯє ογн ѧсщансωк н-
ϯ]ψѵχ[н] ϣпірωмі єϩоγн ётєѳωс ϣметщфнр
снοѵ ниѳєн ϩεη пащι єтοι ηρѵсοη-кατа
ϯметниϣϯ єтοι є[ϩο]γн є ниєοπанєq
щасєρρογο σιсι н[....].х...ϩεη ϯмет-
щфнр натѳω[с.....] ος[..]ммос мєη ѵар
....].асєр.[...]ηрос ммιн ммос ησηοѵ
ниѳєη] ριт[єη] ϯм[є]тщфнр нτє фн єтѳο-
сι[...] Ογоѳ мп[а]ϫορι єратс ογѯє ϣпас-
.....] наι ϣмнні ниєοπанєq ѯє ётєс-
.....]ϥ ємнн єϩολ [..]ϯ мпірнϯ єтєϱοι
.....].ποѵρѵсοη ποѵωτ
Ϯщє.ѵ.є нτοτс кατа ниχιποι єѳηηογ ηєр-
ρογο ησηοѵ ниѳєη єqωоп ϩεη ϯмётниϣϯ
єтοι ποѵϣωϣ й[ογ]ωτ + τєппаγ ѯє ϯноγ
ё ϯщєλєт єѳο[ι] мωιт нас єϩολριτєη ηιсаχι
..]єη й[н] єтѳοοι ριτєη ниχιποωщι є пщωї
]єт м[фрн]ϯ ϩεη ογма ймощι єп-
]р + ϱριοτι ѵар єϩρηι
]н нѯє ηιсаχι ριτєη ни-
про]φнтнс пе=нєм нιї єϩ-
]ηιοναρсαρηι нτє ниηοс[1] пе=
]ос єѳρєсϩωπτ єϩоγн є ниоѵ-
].єсщωηι єнанєс єасοι
щ]ωηι кατа псмοт нϯоρом-
[ни
]єєнанєѵ мпірнϯ
]н мпірнϯ ϩεη
є]ϩολϩєη ниπεο-
]метщфнр

[1] *sic.*

рнє

єѳρєсмєї ѯє ϯноѵ асєρρнтс є ϩωπτ [є-
ϩоγн є нима ймощι є пщωї + єоѩє ϯ[...].
ѯω ммос οн йѳн єт астωпс ρнλн[....?
ογни= + ογоѳ ѳн єтасοтѿсι ѯє амнн
Ογѯє ѵар фн ётοι єратц мпаірнϯ мпащмοѵнк
йтοтц ёнєц нѯє па[...]ѡоγн ογѯє фн єт-
οοι ρа нѳ[.....]λ наρρац ϩεη ϱλι йсн-
ογ нѯє ниμа[...]ѵє[.....]αι єтοι ёϩоγн
ё ниαρомос єѳοѵαϥ [...]сщє ѵар н.[....
тωπτєη йсноγ ниѳєη ογоѳ йτєη[.....
кни ёнєц єпϩωπτ ймощ єϩоγн ρ[.....
ϫρомос
Ϩωсѯє мαρєпєр...[...] ниѳєη єτєр[.....
наχос ѯє....[..] ογоѳ ѯє амн [.....
кατа с.н нτє пχιπмощι є пщωї є[п]οι ё-
ϩоγн є ниєοπанєq наι рнϯ ощ αριποιн ё-
пн єѳηηογ мєπєсаї єѵτѿмι є ниса[χι
фн ѵар єѳοѵαρсαρηι єѳρєпщωπι єπанєq
єϩолϩєη ογαιαι єщ[..] єϩρηι н.[..]..[..
ϩεη ощωπ єϩολ мпір[. . . . . .
λος ογоѳ єцєрпар[а
ммос йϩρηι ϩεη таι[
єϩολ ϩεη ощοѵ єѵѿоѵ ρ[
тєсοι ммоч ιє єсѯ...[
ϣωπιποѵωοѵ наρρас ηса[
єщωп маλιста ощιщϯ[
сι=
ICхє ѯє ощκοѵχι пе єρєц[
ра=ρωс ѯє ф[
ηι ёроц пе=[
.щєη ни ёϯ[
.]а..ѵ.[

F. *Four Homiletic Fragments.*

(1) Parchment. Upper portion of a leaf (Cairo, no. 67), measuring 21 × 20 cm. As the heading of the *verso* shows, it was the last leaf in a second quire (each quire containing eight leaves). The outer edge has been cut off (probably for book-binding purposes) and the foot has been torn away. The hand, medium-sized and regular, should probably be assigned to the later tenth or eleventh century. The *recto* is much discolored and the surface in parts abraded, while the *verso* has been bleached by exposure to weather.

The homilist contrasts the ultimate lots of the Rich Man and Lazarus (here called Nineves and Job respectively), and calls upon his hearers to make their choice.

(2) Parchment. Lower portion of a leaf (Cairo, no. 70), 17 × 23 cm. The column, 17 cm. wide, has horizontal and vertical guide-lines: the only stop used is = (black). The hand is of a peculiar, angular type (? twelfth century) seemingly identical with that of No. IX, Frag. 3 (see Plate V D, *b*).

The text contains an indignant reproof of some individual for misbehavior in church in contrast to the reverent conduct of the Angels in the presence of God.

(3) Parchment. Lower portion of a leaf (Cairo, no. 65), measuring 22.5 × 25.5 cm. (the latter is the full width of the page): the written column is 16.5 cm. wide. The angular hand seems to be identical with the hand of (2).

The text contains a fragment of the story of Jonah. It does not belong to the homily of Saint John Chrysostom *On Jonah*, but may possibly be a fragment of Zacharias of Sekhoou *On Nineveh*. More probably, however, it belongs to the anonymous Sermon *On Penitence* extant in a MS. at Turin, and may even be the leaf (ⲟⲧ), ⲟⲍ which is missing from that MS.[1] Another fragment of that work is *Cod. Tisch.* XXIV, 42, though the script differs from that of our fragment.

(4) Parchment. A nearly complete leaf of which the upper half is at Leipzig (*Cod. Tisch.* XXIV, 21),[2] and the lower at Cairo (No. 52 A). The leaf has been roughly cut in two and the inner margin hacked off. Whether this fragment belongs to the same MS. as does Frag. 1 I am unable to state.

The *recto* is paged ⲱⲛⲉ: the *verso* is headed ⲱⲛⲍ — ⲛⲁⲓ — (Ornament[3]) — ⲛⲏⲓ — [. .]. The script is identical with the script of No. XVI, Frags. 3–4: besides the rounded form of the stop ⁘, the form ⲙⲉⲛⲛⲥⲁ is another feature in common.[4]

The text deals with the vanity of human wealth, power and strength.

1 See de Rossi, *Alcuni Manoscritti Copti* (offprint), pp. 86 f. For the Nitrian origin of the Bohairic MSS. at Turin edited by de Rossi see *Introduction* § 6.

2 Leipoldt, *loc. cit.*, p. 393.

3 A rather elaborate eight-foil in red and yellow.

4 See above, p. 79.

HOMILETIC FRAGMENTS

Frag. 1 (Cairo, no. 67).

ϩεn πεqcωμα nεμ ..ογ^{1} πα-
μεντ
O[τo]ϥ μεnnca nαι a ϕ̄ϯ ϯ nαq n[.].[
ϩ..ene ...ϩ χωρις ϯmετ[ογ-
ρο nτε nιφηογι ετ αqερανολ[αγ-
ιn ν̄μοc ϣa e[n]eϥ eqϣ[on
ϩεn ϯανολαγcιc πατκιn e.[
neγϣ nεμ nιαγγελος[
nαγ...ϩωq e nιnεγηc nια[ϣnαι
Αqογ[. . . . .
nnηι [.κ]αλως ... κ.[
nnιϩn[κ]ι nογ[.]ογ q[..].[..].[
τεqϯ naq nογαγαnη
Ηαγ ϩωq χε ετ αqερ κατατα[ος
επεcητ με[n]nca nχωκ ebol [μ-
n]eqϩιος ιcχε eqϣo .. ω[
ϯnογ
Πεχαq χε eqϣon ϩεn amenϯ [ϩεn
ϩανβαζανος ετρω[κ]ϩ ν̄μ[oq
ϩεn nιχρωμ
Ιωϧ ϧ[e]n πιεμτον nτε ⲟmετ[ογρο
nnιφ]ηογι nεμ ταπο[λαγcις
nnιαγ]ⲟⲟον e[

* * *

[1] ? τεqcαρϫ.

ϯ[1] — πα$\overline{\text{ϲϲ}}$ — — $\overline{\text{ιηc}}$ $\overline{\text{ιϛ}}$[2]
ΑΛΛΑ ετακcωτεμ ē κεχε[3] ϕρω
χε αριϕμειι χε ακσι nnεκαγα[ⲟ]ον
ϩεn πεκωnϧ χnαγ χε μnε nιογ-
ωμ nεμ nιcω nεμ ϯπερϕο-
ρια ñκαλως ερ ϩλι ñnογρι μnι-
ⲟⲟναι ετεμμαγ
Ι]c πιμερος ϯ μnεκϧιος ebol nnαγ
nιϧεn ω παμεnριτ ις ιωϧ ϩεn
ⲟμετογρο ñnιφηογι nεμ ϯα-
πολαγcις πατκιn ις πιnεγηc
ϩωq ϩεn nικολαcις πατⲟεno
ϩεn ογϧιcι πατκ[n]n ϣa enεϩ
cωτn χε nak μnρnϯ ετ εκογ-
ωϣq
Χ]ογωϣ ⲟμετογρο ñnιφηογι
nεμ nεcαγαⲟον ⳿ τεnⲟωnκ e
ⲟμετογρο nnιφηογι ⲟαι ετ αq-
ϣαϣnι ερος ñχε nιαικε[o]c ιωϧ
φn ετε nεγρο ογnn nογon nι-
ϧεn] μnεγτασⲟ e ϩλι nρωμι
...] enεϩ ⳿ ϩεn nn ετα[...]ϩ
..ν̄μ]oq ⳿ ϩεn ϩ ϩλι nχ[

* * *

[1] Cursive numeral.
[2] Probably an error for $\overline{\text{ιc}}$.
[3] Read εταq-, eqε- ?

...[×]in his body and his flesh (?) in Amenti. And after these things God gave him[1]..., besides the Kingdom of Heaven which he enjoyed for ever being in a state of joy unending...with the Angels. Consider...also Nineves[2] the pitiless. He...(ll. 12–13) the poor...[and did not] give him charity. Perceive also that, when he was.....after the ending of his life..., he said, being in Amenti in torments which scorched him with fire: "Job (is) in the repose of the Kingdom of Heaven in enjoyment of the good things..." × (p. 15 ?)

[×]But when he[3] has heard, he will say: "Remember that in thy life thou didst receive thy good things."[4] Thou seest that food and drink and wearing of goodly raiment did not profit that pitiless man. × p. 16 ?

Behold the two parts of thy life at all times, O my beloved. Behold Job in the Kingdom of Heaven and in eternal bliss. Behold Nineves also in torments unquenchable, in endless pain for ever. Choose, then, for thyself that which thou shalt desire. If thou desirest the Kingdom of Heaven, make thyself like to the Kingdom of Heaven after which the righteous Job followed, even he whose door was open unto every man and did not turn away (?) any man [at] any time among those who...him...

1 *sc.* Job, who here seems equivalent to Lazarus.
2 Apparently equivalent to Dives of the Parable (*Luke* xvi, 19 ff.).
3 Apparently Abraham.
4 Cp. *Luke* xvi, 25.

Frag. 2 (Cairo, no. 70).

* * *

ⲡⲓⲁⲅ]ⲅⲉⲗⲟⲥ[

Ⲫ[ⲣⲫⲙ]ⲉⲧⲓ ⲱ ⲫⲣⲱⲙ[ⲓ . . . . .]ⲧⲛ

ⲉ ⲟⲩⲣⲱⲙⲓ ⲙ̄ⲡⲉⲕ . [. . . . .]

Ⲕⲥⲱⲟⲩⲛ ⲁⲛ ⲍⲉ ⲉⲕⲟ[ⲓ ⲛ̄ⲑⲁⲙⲓⲟ ⲙ̄]ⲡⲉⲕ-

ⲟⲩ ⲟ[ⲩⲟ]ⲩ ⲛⲟⲩ ⲛ̄ⲧ[ⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡ]ⲕⲁ-

ⲩⲓ

Ⲕⲥⲱⲟⲩⲛ ⲁⲛ ⲍⲉ ⲥⲉⲟ[ⲩⲓ ⲉⲣⲁⲧ]ⲟⲩ

ⲛ̄ⲭⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ [ⲙ̄ⲡⲉⲙⲑⲟ] ⲡ-

ⲛⲟⲩⲟⲩ ϧⲉⲛ ϯⲉⲕ[ⲕⲗⲏⲥⲓⲁ]

Ⲥⲉⲟⲩⲓ ⲉⲣⲁⲧⲟⲩ ⲛ̄ⲁ[ⲉ ⲡⲓⲁⲣⲭⲏⲁ]ⲅⲅⲉ-

ⲗⲟⲥ = ⲉⲩⲉⲣⲯⲡⲉⲣⲉ[ⲧⲓⲛ . .]ⲫⲟⲩ-

ⲁⲣⲥⲁⲣⲏⲓ ⲙ̄ⲡⲟⲩⲟⲩ [ⲫϯ ⲛⲟⲩ]ⲣⲟ ⲛ̄-

ⲧⲉ ⲡⲱⲟⲩ ϧⲉⲛ ϯⲉⲕⲕ[ⲗⲏⲥ]ⲓⲁ =

Ⲥⲟϧⲉ ⲟⲩ ⲛ̄ⲑⲟⲕ ⲱ ⲫⲣⲱⲙⲓ ⲛ̄ⲧⲁ-

ⲗⲉⲡⲱⲣⲟⲥ ⲉⲕⲣϩⲁ ⲉϧⲟⲗ ϧⲉⲛ ϯ-

ⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲁⲣⲁ ⲫⲟ[ⲩⲁ]ⲣⲥⲁⲣⲏⲓ ⲙ̄-

ⲡⲉⲕⲟⲩⲟⲩ

[ ]ⲏⲓ ⲉⲕ[

[

Ⲟ[. . . . .]ⲟⲩ ⲛ̄ⲭⲉ ⲣⲁⲛⲁⲡⲩⲉ ⲡⲱⲟ

[. . . . .]ⲁⲡⲉϧ[1] ⲁⲡⲟ[. .] ⲛ̄ⲁϫⲱ-

ⲙ[ⲁⲧⲟⲛ ⲁ]ⲩⲉⲣⲭⲙⲛⲟⲥ ⲉ ⲡⲟⲩ-

ⲟⲩⲟ [ⲛⲉⲙ ⲟⲩ]ⲣⲟϥ ⲛⲉⲙ ⲟⲩⲥⲟⲉⲣ-

ϯ[ⲉⲣ]

Ⲓⲥⲭ[ⲉ ϯⲛⲓⲱϥ] ⲛ̄ⲁⲩⲛⲁⲙⲓⲥ ⲛ̄ⲁϫⲱⲙⲁ-

ϯ[ⲟⲛ ⲛⲉⲙ] ⲛⲓⲉϫⲟⲩⲥⲓⲁ ⲧⲏⲣⲟⲩ

[ⲛⲧⲉ ⲛⲓⲫⲏ]ⲟⲩⲓ ⲛ̄ⲱⲁϩ ⲛ̄ϫⲣⲱⲙ

ϧⲟ[. . . .] . ⲟⲩ = ⲟⲩⲟϩ ⲙ̄ⲡⲁⲩ-

ⲱ[ⲭⲉⲙϫ]ⲟ[ⲙ] ⲛ̄ⲣⲉⲙⲥⲓ = ⲟⲩⲁⲉ ⲙ̄-

ⲡ[ⲟⲩ]ⲱⲉ . ⲉϧⲟⲗ ⲉ ⲫⲟⲩⲁⲣⲥⲁⲣⲏⲓ ⲛ̄-

ⲧⲉ ⲡⲟⲩⲟⲩ = ⲁⲗⲗⲁ ⲥⲉⲟⲩⲓ ⲉⲣⲁ-

ⲧⲟⲩ ⲧⲏ[ⲣ]ⲟⲩ ϧⲉⲛ ⲟⲩⲥⲟⲉⲣⲧⲉⲣ

ⲉⲩⲟⲓ ⲛ̄ⲁ[.]ⲧⲓⲁⲍⲁⲩⲙⲁ = ⲉⲩⲉⲣⲟⲉⲱ-

[1] Or ⲕ.

Frag. 3 (Cairo, no. 65).

* * *

ⲉⲩⲥⲟⲛ[1] . [

Ⲁⲡⲗⲱⲥ ⲣⲓⲧⲉⲛ . [

ⲥⲙⲟⲩ = ⲛⲉⲙ[

ⲉⲧⲁⲫⲫⲱⲧ ⲉ[ϧⲟⲗϧⲉ]ⲛ

ⲛⲣⲟ ⲙ̄ⲡⲟⲩ = ϫ[. . . . .]ⲉ . . ⲛ̄-

ⲥⲁ ⲙⲉⲑⲛⲟⲩ[. . . . ⲙ]ⲫⲣⲏϯ

ⲉⲧ ⲁⲩⲉⲣϣⲟⲣ[ⲡ . . . .]

Ⲁⲩ ϫⲓⲙⲓ ⲛⲟⲩϫⲟⲓ = ⲟⲩⲟϩ ⲉⲧⲁⲩϯ

ⲛⲧⲉⲩⲣⲏⲙⲓ ⲁⲩⲁⲗⲏ ⲉⲣⲟⲩ = ⲟⲩⲟϩ

ⲉⲧⲁⲩϫⲱⲟⲩⲛ ⲉϧⲟⲗ ⲛⲁⲩⲉⲣϩⲱⲧ

ⲛⲉ ϧⲉⲛ ϥⲓⲟⲙ

Ⲁ ϕϯ ϫⲉ ⲥⲁⲧⲟⲧⲩ ⲧⲟⲩⲛⲟⲥ ⲟⲩ-

ⲛⲓⲱϥ ⲙ̄ⲙⲟⲛⲙⲉⲛ ϧⲉⲛ ϥⲓⲟⲙ

[1] The fragmentary endings of seven preceding lines are omitted.

* * *

Ⲟⲩⲟϩ[1] [. . . . .] . ⲓⲱⲛⲁ ⲛⲁⲉ ⲡⲓ-

ⲕⲏϫ[ⲟⲉ . . . . .] ϩⲓⲧⲉⲛ ϥⲁⲓ ⲛⲁⲟϥ

ⲙⲉⲛ . [. . . . .] . . ⲉⲩⲓⲛ ⲙ̄ⲙ[ⲟϥ

ⲛⲁⲉ ϥ[ϯ . . . .] ⲙⲡⲓⲣⲏϯ ⲉⲧⲁϥⲉⲣ-

ⲡⲁⲣⲉⲧ[ⲓⲥⲟⲉ ?] ⲉ ⲉⲣⲁⲓⲁⲕⲟⲛⲓⲛ ⲙ̄-

ⲡⲉϥϫⲁⲥⲓ = ⲛⲉⲙ ⲡⲉϥⲟⲩⲁⲣ-

ⲭⲏⲓ

Ⲟⲩⲟⲛ ⲍⲉ ⲛⲓⲃⲉⲛ ⲉⲧ ⲉⲩⲛⲁⲥⲟⲧ-

ⲟⲩ = ⲟⲩⲟϩ ⲛ̄ⲧⲉϥⲟⲩⲟⲣⲡⲟⲩ

ⲙⲉⲛⲉⲛⲥⲁ ⲓⲱⲛⲁ ⲉϧⲟⲗϩⲓⲧⲉⲛ

ⲡⲉϥ . . . . . ⲉⲣⲧⲟⲗ[ⲙ]ⲁⲛ[2]

[1] The fragmentary beginnings of ten lines are omitted.

[2] All except the last two letters are very doubtful.

* * * * * *

× Frag. 2 *Recto* ×The Angels . . . Remember O man . . . unto (?) a man. Do not . . . Knowest thou not that thou art a creature of thy Lord and the Lord of Heaven and Earth? Knowest thou not that the Angels stand in the presence of their Lord in the Church? That the Archangels stand ministering unto the commandment of their Lord God, the King of Glory, in the Church? Wherefore dost thou, O wretched man, hasten forth from the Church contrary to the command of thy Lord?

* * * * * *

× *Verso* ×. . . . hundreds of thousands . . . incorporeal [beings] . . . chant hymns unto their Lord with fear and trembling. If the great host of the Incorporeal Ones and all the Powers of Heaven with hair of flame . . . and they are not able to sit nor do they transgress (?) the commandment of their Lord; but they all stand trembling, being . . . and beholding . . .

× Frag. 3 *Recto* ×. . . . together. In a word, by means of . . . grace and . . . when he (Jonah) had fled from the face of the Lord . . . even as he had already . . . He found a ship, and when he had paid his fare, he went on board. And when they had unmoored, they voyaged on the sea. But God straightway raised up a mighty tempest on the sea.

× *Verso* ×And the whale [swallowed up] Jonah . . . God [punished?] him by this means . . . even as he (Jonah) had excused himself from ministering unto His word and His command. Now every one whom He shall choose and whom He shall send after Jonah by means of His . . . [must not] dare . . .

Frag. 4 (*Cod. Tisch.* XXIV, 21 + Cairo, no. 52[A]).

ⲱⲛⲍ ⲛⲁⲓ — — ⲛⲏⲓ

ⲁⲩⲉⲣⲡⲗⲁⲍⲓⲛ ⲙⲙⲟⲩ ⲛⲟⲩⲣⲱⲙⲓ ⲭⲉ ⲑⲉϥ[ⲉ
ϥⲁⲓ [ⲁ ⲛ]ⲓⲛⲛⲁ ⲉⲃⲟⲩⲁϥ ⲉⲣⲉⲧⲙⲙⲉⲛⲓⲛ
ⲭⲉⲛ[ⲭ]ⲫⲟ ⲛⲧⲉ ⲡⲕⲁⲣⲓ ⲭ Ⲟⲩⲟⲩ ⲡⲓϣⲛ-
ⲣⲓ ⲛⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲭ ϩⲱⲥ ⲁⲉ ⲟⲩⲟⲛ
ⲛⲓϥⲉⲛ ⲉⲧ ⲁⲩⲭⲫⲱⲟⲩ ⲉϧⲟⲗ ϧⲉⲛ ⲡ[ⲕⲁ-
ⲣⲓ ⲭ ϩⲁⲛⲕⲁⲣⲓ ϩⲱⲟⲩ ⲡⲉ ⲭ Ⲟⲩⲟⲩ ⲟ[ⲩ
ⲁⲉ ⲉⲩⲉⲕⲟⲧⲟⲩ ⲉ̄ ⲡⲕⲁⲣⲓ ⲭ ⲕⲁⲧⲁ ϯ-
ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉⲧ ⲁϥⲟⲁϣⲥ ⲉ̄ϧⲉⲛ ⲁⲁⲁ[ⲙ
Ⲁⲉ ⲛ̄ⲑⲟⲕ ⲟⲩⲕⲁⲣⲓ ⲭ Ⲥⲕⲛⲁⲧⲁⲥⲑⲟⲕ
ⲟⲛ ⲉ̄ ⲡⲕⲁⲣⲓ ⲭ
Ⲛⲉϩⲁϥ ⲁⲉ ⲡⲓⲣⲁⲙⲁⲟⲓ ⲭ ⲛⲉⲙ ⲡⲓϱⲛⲕⲓ ⲉⲩ-
ⲥⲟⲛ ⲭ ϩⲱⲥ ⲁⲉ ⲙⲡⲉϥⲫⲉⲣⲉ ⲟⲩⲁⲓ
ⲉ̄ϧⲟⲗϧⲉⲛ ⲟⲩⲁⲓ ⲭ ⲁⲉ ⲡⲛⲉ ⲡⲓϱⲛⲕⲓ
ϫⲟⲥ ⲁⲉ ⲉⲧⲁϥⲉ ϥⲁⲓ ⲉ̄ ⲡⲓⲣⲁⲙⲁⲟⲓ
ⲙ̄ⲙⲁⲧⲁⲧⲟⲩ ⲭ ⲙⲡⲉϥⲥⲁⲓ ⲉⲁϧⲛⲓ
ⲁⲛⲟⲕ ϧⲁ ⲡⲓϱⲛⲕⲓ ⲭ
Ⲥⲁϧⲉ ϥⲁⲓ ⲁϥⲟⲩⲉⲛϩ ⲡⲓϱⲱϧ ⲉ[ϧⲟⲗ ?
× Cairo ×ⲁⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲉ ⲟⲩⲟⲛ ⲛⲓϧ[ⲉⲛ ⲉⲩ-
ⲥⲟⲛ ⲭ ⲛⲉϫⲁϥ ⲁⲉ ⲛⲓ ⲧⲓⲣⲟ[ⲩ ⲉⲧ-
ⲱⲟⲛ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲓ [
ⲛⲧⲉ ⲡⲕⲁⲣⲓ ⲭ Ⲟⲩⲟϩ ⲡⲓϣⲛ[ⲣⲓ ⲛⲧⲉ ⲡⲓ-
ⲣⲱⲙⲓ ⲭ ⲡⲓⲣⲁⲙⲁⲟ ⲭ Ⲟⲩ[ⲟϩ ⲡⲓϱⲛⲕⲓ
ⲉⲩⲥⲟⲛ ⲭ
Ⲁⲕⲉ[ⲙⲓ] ⲁⲉ ⲙⲡⲉϥⲫⲉⲣⲉ[ⲟⲩ ⲉϧⲟⲗ ⲁⲗ-
ⲗ[ⲁ ⲁ]ϫⲣⲱϩⲉⲙ ⲛⲟⲩⲟⲛ [ⲛⲓϧⲉⲛ ⲉⲩ-
ⲥⲟⲛ ⲭ ⲉϧⲟⲩⲛ ⲉ̄ ϯⲟⲓ[ⲕⲟⲩⲙⲉⲛⲓ
Ⲙⲫⲣⲏϯ ⲟⲛ ⲉⲧⲉϥϫⲱ[ⲙ̄ⲙⲟⲥ
.]ⲗⲗⲁ[1] ⲭ ⲁⲉ ⲁⲙⲱⲓⲛⲓ [ⲛⲓϣⲛⲣⲓ ⲥⲱⲧⲉⲙ
ⲉⲣ]ⲟⲓ ⲭ ⲛ̄ⲧⲁ ϯⲥⲧⲱ ⲛ[ⲱⲧⲉⲛ ϯϩⲟϯ
ⲛ̄ⲧⲉ] ⲛ̄ⲥ̄ⲥ̄ ⲭ
Ⲟ[ⲩⲟ]ϱ ϧⲉⲛ ⲏⲥⲛⲁⲥ[2]. [
..]. ⲟⲓⲛ Ⲟⲩⲟⲛ ⲓⲛ .[
..]ⲧϱⲏ[
Ⲁⲥⲓⲙⲉ.]

× Cairo ⲙ̄ⲙⲁ

Ⲕⲉ] ϩⲁⲣ ⲉⲟⲩⲙⲛⲩ ⲉⲩⲟⲓ ⲛ̄ϧⲱⲣⲓ
..]ⲁⲩⲙⲓ ⭤ ⲛ̄ⲧⲟⲩⲙⲉⲧⲕⲟⲩⲁⲓ ⲛ-
...]ⲙⲉⲛⲛⲥⲁ ⲟⲩⲕⲟⲩⲁⲓ ⲁⲉ ⲛ̄-
ⲥⲛⲟ]ⲩ ⲁ ϕ̄ϯ ⲟⲩⲱϫⲛ ⲛ̄ⲧⲟⲩϫⲟⲙ
ⲣⲟⲩⲥⲟⲩ ϱⲓⲧⲉⲛ ⲟⲩϣⲱⲙⲓ
ⲭⲉ ⲡⲟⲩ]ⲱⲟⲩ ⲉⲃⲟⲗϱⲓⲧⲉⲛ ϕ[ϯ]
....ⲙ]ⲟⲩⲛⲕ ⲉⲃⲟⲗ ⭤ ..[..]ⲱⲟ
.....]ⲛⲥ ⲉ ⲡⲧⲏ-
ϱⲩ]
Ⲟⲩⲟϩ ⲉⲟⲣ]ⲟⲩⲉⲣⲭⲣⲓⲁ ⲛⲣⲁⲛⲕⲉⲭⲱ-
ⲟⲩⲛⲓ ⭤ ⲉⲱ]ⲣⲟⲩⲧⲱⲟⲩⲛⲟⲩ ϧ[ⲉⲛ
.... ⲟⲩ]ⲟϱ ϣⲁⲣⲉ ⲛⲓⲙ ⲉⲧ[ⲥϧⲏ]ⲟⲩ-
ⲧ...ⲉ]ⲭⲉⲛ ϕⲟⲟⲩ ϧⲉⲛ [.] ⲉⲩ-
ⲭⲱ ⲙ̄ⲙⲟ]ⲥ ⭤ ⲭⲉ ⲭⲟⲩϣⲧ [.]ⲉ
.....]ⲛⲛ[...]ⲙ ⲥⲁⲧ[ⲟⲧϥ

[God ?] ×takes them (*sc.* the goods of the rich) away either through kings or the exalted powers of the world, and they confiscate them; or when thieves break into houses, and rob them, and carry off their property, and slay them; nay, when their ships sink and run ashore (?). Now therefore, let us not cause the rich to boast himself in his riches. And let us not cause the strong to boast himself in his strength. And let us not cause the beautiful to boast himself in the beauty of his body. For verily many who are strong (overlook ?) their feebleness of...But after a little time God overthrows their strength, ... them through sickness that at God's bidding their glory passes away...altogether, and that they may have need of others, and may rise up in...And those things that are written are wont[1] to [teach us ?] concerning..., saying: "[God] looked...Straightway ×He made of it (*sc.* earth) man." For this cause doth the Holy Spirit...creatures of the earth and the sons of men. So then all who are born upon the earth are also earth. And moreover they shall return to earth, according to the sentence which was passed upon Adam: "Dust thou art, and to dust shalt thou also return."[2] × p. 856 × p. 857

Now he saith[3]: "Rich and poor together." So then he did not distinguish one from the other. For the poor shall not say: "He said this concerning the rich alone, and not concerning me, the poor man." Therefore he explained the matter (showing) that he is speaking of all together. He saith: "All ye that dwell in the inhabited part of the earth, and ye sons of men, rich and poor together."[4] Thou perceivest that he has not separated them but has called them all together into the world. As also when David (?) saith: "Come ye children and harken unto me, and I will teach you the fear of the Lord."[5] And in Isaiah...

1 What follows is very doubtful. 2 *Gen.* III, 19. 3 *Psalm* XLIX, 2. 4 *id.*, 1, 2. 5 *Psalm* XXXIV, 11.

1 $= \delta\eta\mu\epsilon\acute{\upsilon}\epsilon\iota\nu$.

1 ? Read ⲁⲁⲁ. 2 Doubtful.

XXXVI. MONASTICA

Parchment. Seven fragments of which the second and third belong to a single MS. Whether Frag. 1 belonged to the same volume is uncertain.[1] Frags. 4–5 belong to another MS. from which Frags. 6–7 also are probably derived.

Frag. 1 (Cairo, no. 14[Add]),[2] 20.5 × 21 cm., is the upper portion of a leaf numbered —, ⲥⲓⲏ. The inner edge has been torn off, and the text of the *recto* is consequently obscure. Frags. 2–3 (Cairo, no. 101), 15.2 × 22 cm. (complete width), form the upper portion of a sheet (two leaves) numbered on the *versos* by a later hand ⲧⲗⲉ, ⲧⲙⲉ. The script is a regular, good-sized uncial: the only stop used is = (black). Frags. 4–5 (*Cod. Tisch.* XXVI, 24, 25),[3] 7 × 19 and 7 × 18 cm., again form the upper part of a sheet of two leaves, numbered on their *versos* ⲡⲏ, ⲡⲑ. In script and style these fragments are identical with No. XXIII E i. Frags. 6–7 (Cairo, no. 102), 7 × 16.5 cm., are the lower part of a sheet belonging apparently to the same MS. as Frags. 4–5.

Frag. 1 (Cairo, no. 14[Add]).

```
...]. ⲕⲁⲧⲁ ⲡⲓⲙⲱⲓⲧ ⲉ[ⲧ] ⲁⲩⲧⲛⲓⲍ
ⲛⲁ]ⲛ ⲛ̀ⲁⲉ ⲡⲉⲛⲥⲟⲥ ⲟⲩⲟⲉ ⲡⲉⲛ-
ⲡⲛⲏ ⲁ]ⲡⲗⲱⲥ ⲉⲱⲏ ⲛⲓⲃⲉⲛ ⲁⲣⲓⲧⲟⲩ
ⲉⲟⲃⲉ] ⲫ̄ⲝ̄ ⲛⲉⲙ ⲟⲩⲕⲱⲧ ⲛⲉⲙ ⲟⲩ-
5 ⲙⲉ]ⲑⲟⲓⲥⲧⲟⲥ
....]ⲏⲉⲛ ⲉⲁⲛⲥⲕⲉⲩⲟⲥ ⲛⲉⲁⲧ
....]. ⲥ ⲉⲣⲟⲛ ⲅⲁⲣ ⲉ ⲉⲣⲕⲉ.
....]. ⲟ ⲛⲁⲣⲁ[1] ⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲛ-
....]ⲛ ⲏⲉⲛ ⲫⲏⲓⲟⲥ ⲛ̀ⲧⲙⲉⲧ-
10 ⲥⲟⲛ]
...]ⲁⲉ ⲛⲁⲕ[2] ⲉ ⲉⲣ ⲫⲁⲓ ⲕⲁⲛ ⲧⲕⲁⲧⲁⲥ-
ⲧⲁⲥⲓⲥ ⲛ]ⲱⲟⲣⲡ ⲙⲁⲣⲉⲛⲁⲣⲉⲉ ⲉⲣⲟⲥ
ⲛ̃ⲥⲁ ⲛⲓⲕ]ⲁⲛⲱⲛ ⲙⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓ-
ⲟⲛ]
15 ...ⲉ]ⲧⲱⲟⲛ ⲏⲉⲛ ⲡⲓⲗⲁⲟⲥ ⲉⲃⲟⲩⲛ ⲉ̄
...ⲛ]ⲉⲙ ⲟⲩⲑⲱⲧ ⲛ̃ⲏⲛⲧ ⲛⲉⲙ ⲟⲩ-
....]ⲣⲉⲉ ⲙⲡⲉⲣⲧ ⲟⲣⲟ ⲙ̃ⲙⲱⲟⲩ ⲉⲓ-
....]. ⲏⲓⲟⲥ =
....]ⲉⲥ. ⲛ̃ⲛ .. ⲩ Ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲥⲉⲣ
20 ⲧⲛⲟⲙ]ⲟⲛⲛ ⲉⲓⲧⲉⲛ ⲟⲩⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲉ
.]. ⲉⲥⲟⲩⲁⲗ ⲛⲉⲙ ⲟⲩⲁⲥⲕⲏⲥⲓⲥ
ⲟ]ⲩⲟⲉ [ⲛ]ⲧⲉⲕⲉⲣⲥⲡⲟⲩⲁⲙ ⲛⲥⲛⲟⲩ ⲛⲓ-
ⲏⲉⲛ] ⲉ ⲥⲙⲟⲩ ⲁ.[
...]. ⲁⲛⲉⲧ[
```

[1] ⲧⲛⲟⲩ written above ⲛⲁⲣⲁ.
[2] Written above the line.

```
ⲥⲓⲏ
ⲛⲁⲛⲁⲩ[ⲕ]ⲉⲟⲛ ⲛⲧⲉⲩⲟⲩⲱ[ⲙ ⲥⲉ-
ⲉⲣⲛⲟⲩⲣⲓ ⲅⲁⲣ ⲟⲛ ⲛ̀ⲣⲁⲛⲥⲱ[ⲙⲁ ⲛⲁⲉ
ⲛⲓⲭⲣⲓⲁ ⲛⲁⲛⲁⲩⲕⲉⲟⲛ ⲛ̃ⲧ[ⲉ ⲡⲓⲥⲱⲙⲁ
ⲟⲩⲟⲉ ⲱⲁⲩⲥⲉⲕⲟⲩ ⲉ̀ⲏⲟ[ⲩⲛ ⲉ ⲛⲓⲡⲡⲁ-
5 ⲧⲓⲕⲟⲛ
Ⲉ]ⲱⲱⲛ ⲁⲉ ⲟⲩⲣⲁⲙⲁⲟ ⲡⲉ[
.]ⲧⲉⲛ ⲅⲁⲛⲕⲟⲧⲥ ⲉⲩⲛ[ⲁⲱⲧ ⲁⲣⲉⲕ
ⲉⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲧⲥⲟⲫ[ⲓⲁ ⲉⲧ ⲁ ⲫ̄ⲝ̄
ⲧⲛⲓⲥ ⲛⲁⲕ = ⲛⲧⲉⲕⲱⲧ[ⲉⲙⲉⲣ-
10 ⲉⲥⲟⲁⲛⲉⲥⲟⲉ ⲕⲟⲗⲱⲥ [
ⲧⲉⲥⲙⲉⲧⲭⲁⲭⲓ ⲓⲙⲏⲧⲓ[ ⲟⲩⲣⲉⲣⲉ-
ⲧⲓⲕⲟⲥ ⲡⲉ Ⲟⲩⲟⲉ ⲉⲩⲥⲱ[ⲃⲉ ⲡⲉ
ⲟⲩⲃⲉ ⲫ̄ⲝ̄
Ⲡⲡⲓⲛⲁⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲕⲛⲁⲑⲱ[ⲟⲩⲧ̄ ⲉ-
15 ⲣⲟⲕ ⲛⲅⲁⲛⲣⲱⲙⲓ ⲉⲩⲟⲩⲁⲃ ⲉ[ⲟⲩⲟⲛ
ⲱⲭⲟⲙ ⲙⲙⲱⲟⲩ ⲉ ⲥⲱⲧⲉⲙ ⲉ[
ⲙⲛⲁⲓ ⲣⲏⲧ̄ ⲛⲧⲉⲕⲑⲁⲱ ⲛⲁⲓ ⲕⲱ[ⲃ ⲙ̃-
ⲙⲱⲟⲩ ⲟⲩⲟⲉ ⲛⲧⲉⲕⲉⲣ ⲣⲱ[
ⲉⲩⲟⲓ ⲉ̀ⲏⲟⲩⲛ ⲉ ⲡⲟⲩⲟⲩ-
20 ⲭⲁⲓ
Ⲡⲁⲕⲟⲛⲏⲕ ⲟⲛ = ⲟⲩⲟⲉ ⲛⲧⲉⲕⲁⲣⲉⲕ ⲉⲣ[ⲟⲕ
. . . ]ⲉⲣⲱⲱⲧ ⲉⲣ....
. . . . ]...ⲁⲗⲗⲁ ⲛⲏ ⲕ[
]ⲕⲛⲟⲩ [
```

×(p. 217) ...×according to the way which our Lord and Master hath appointed us. In a word, do everything as unto God with regularity and faithfulness.

[Do not drink ?] from vessels of silver; for...to us...contrary to the season which...in the life of brotherhood...to thyself to do this. And if the disposition already exists let us guard against it according to the rules of the monastery...who among the people...with persuasion and...do not allow victory over (?) them...because of (?)...life...And practise patience by means of a conversation...which is pure and of discipline. And be zealous at all times to bless...

×p. 218 ...×necessities that he may eat. For the necessities of the body also profit some persons and are wont to lead them on to spiritual (necessities). But if it be a rich man (who doeth thee) cruel wrongs, guard against them according to the wisdom which God hath given thee. Do not perceive at all...his enmity, unless he be a heretic or a scoffer against God. At such a time thou shalt gather unto thee holy men who are able to hear (everything ?). So thou shalt commit this business unto them, and shalt...which tend towards their salvation.

Take heed also, and guard thyself...do business (?)...but those...profit...

1 I have had no opportunity to compare the script of the two.

2 This number was assigned in error.

3 See Leipoldt, *loc. cit.*, pp. 24 f.

Frag. 2 (Cairo, no. 101).

ⲡⲓϩⲛⲧ ⲟⲱⲧ ⲉ̈ϫⲱⲟⲩ ⲙ̄ⲫⲣⲛ†
ⲛⲟⲩⲥⲙⲓⲗⲁϩ ⲱⲁⲥⲧⲟⲙⲧⲉⲙ ⲉ ⲟⲩ-
ⲓⲁⲣⲁⲗⲟⲗⲓ = ⲱⲁⲥⲧⲁⲕⲟ ⲙ̄ⲡⲉⲕⲁⲣ-
ⲡⲟⲥ = ⲡⲁⲓ ⲣⲛ† ⲡⲓⲱⲟⲩ ⲉⲧⲱⲟⲩ-
ⲓⲧ = ⲱⲁⲩⲧⲁⲕⲟ ⲙⲛⲟⲩⲧⲁϩ ⲙ̄ⲡⲓⲙⲟⲩ-
ⲛⲁϫⲟⲥ = ⲉⲱⲱⲟⲛ ⲭⲉⲛⲧ ⲛⲣⲛⲧ
ⲛⲉⲙⲁϥ ϩⲁϫⲱⲟⲩ ⲛ̄ⲛⲓⲁⲣⲉⲧⲏ
ⲧⲛⲟⲩ ⲡⲉ ⲡⲓⲟⲉϧⲓⲟ ϩⲁϫⲱⲟⲩ
ⲛ̄ⲛⲓ . . ⲛ .....[. .]..... ⲁⲙⲁϩ.
Ⲏϫ[ ]. ⲟⲩⲛⲉ †

* * *

$\overline{\text{τλϵ}}$

. . . . . ⲙⲟⲥ ϩⲉⲛ ⲭⲱϧ ⲛⲓϧⲉ(ⲛ)
. . ⲛⲁ = ⲛⲉⲙ ⲛⲓⲉⲙⲓ
ⲭⲙⲉⲛⲣⲉ ⲛⲓϩ[ⲥ]ⲓ ⲉ ⲟⲩⲙⲉⲥ† ⲛ̄
. . ⲁⲱⲙ . . ⲡⲉ = ⲟⲩⲟⲩ ⲛⲓⲟⲛⲁⲩ
. . . . . ⲟⲩ ⲛⲁⲧϩⲓⲥⲓ ⲟⲩⲟⲩ ⲙⲡⲉⲣ-
. . . . ⲉⲩϧⲣⲁⲧⲉⲓⲁ ⲟⲩⲟⲩ ⲡⲉⲕ-
. . . . . ⲥⲉ. . . . ⲉ̈ⲣⲟⲕ . . . ⲉⲣ-
. . ⲁⲩ . . . ⲉⲧⲉ . . . . ⲟⲩⲟⲩ †

(*Slight remains of five more lines.*)

* * *

Frag. 3 (Cairo, no. 101).

. ⲟⲩ ⲁⲛ ⲡⲉ = ⲁⲗⲗⲁ ⲛⲁ ⲟⲩⲟⲛ
ⲛ[ⲓ]ϧⲉⲛ ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉ
ⲛ[ⲁ]ⲉⲛⲧⲟⲗⲏ =
Ⲥϯ[ⲉ]ⲭⲙⲉⲛⲣⲉ ⲛⲓⲙ ⲉ̈ⲧⲉⲛⲟⲩⲭ[1] ϧⲉⲛ
ⲟ]ⲩⲁⲩⲁⲡⲏ {ⲉⲥ}ⲉⲥϧⲏⲕ[2] ⲉϧⲟⲗ ⲛⲁϥ-
ϫⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉ ⲙ̄-
ⲛ[ⲉ]ⲣⲉⲣⲭⲟ† ⲛⲁⲕⲟⲩⲁⲓ ⲛⲟⲩⲓ
ⲁϥ†]ⲙⲁ† ⲅⲁⲣ ⲛ̈ϫⲉ ⲛⲉⲧⲉⲛⲓⲱⲧ
ⲉ † ⲛ]ⲱⲧⲉⲛ ⲛ̄ⲧⲙⲉⲧⲟⲩ-
ⲣⲟ]
Ⲙⲛⲓ ⲉϧ]ⲟⲗ ⲛⲛⲉⲧⲉⲛⲣⲩⲛⲁⲣⲭⲟⲛ-
ⲧⲁ . . [. .] ⲙⲛⲓ ⲧ[. . .]ⲟⲙ ⲉⲧⲛⲁ
]. ⲉⲧⲉⲛ . [. . . . .]ⲛⲱⲧⲉ(ⲛ)
]ⲥ

* * *

[1] ⲛⲏ ⲉⲧⲉⲛ written over erasure: ⲟⲩϥ above line.
[2] Last syll. of ⲁⲩⲁⲡⲏ written over erasure: after the following ⲉ, ⲥ over erasure; ϫⲛⲕ ⲉϧⲟⲗ is *repeated* above the line. These changes are due to a second hand.

. . . [x]persuasion upon them. Just as ivy enshrouds a vineyard and destroys its fruit, so vain glory destroys the fruit of the monk, if it persuades him. Above all the virtues is humility, above (all the) . . . [x] . . . in all things . . . And knowledge loves toil, being a thing that hates . . . ; and idleness . . . without toil. And do not (neglect?) continence and thy . . .

[x] Frag. 2 (p. 335)
[x] p. 336

" . . . [x]are not; but Mine are all they who harken to My commandments."[1] Since He loves them who are His with a perfect love, He said unto us (?): "Fear not, My little flock; for it is your Father's good pleasure to give you the Kingdom. Sell your goods . . ."[2] . . . [x]causing them to be undismayed in all the sufferings of this world, He said unto them: "Ye here in the world have affliction (toil): but be of good cheer; I have overcome the world."[3] And He gave them strength so as not to faint in tribulations. He put joy into their hearts . . .

[x] Frag. 3 (p. 345)
[x] p. 346

1 A loose citation of *Luke* VI, 46. 2 *Luke* XII, 32. 3 *John* XVI, 33.

Frag. 4 (*Cod. Tisch.* XXVI, 24).

-:-

ⲉ̀ ϫⲣⲉⲙⲣⲉⲙ ⲛ̀ⲥⲁ ⲡⲉϥⲥⲟⲛ
ⲃⲁⲧⲟⲧⲕ ⲙ̄ⲡⲉⲣⲡϣⲏⲧ ⲃⲁ-
ϫⲱϥ ⲙⲛ̀ⲧⲡⲱⲥ ⲛ̀ⲧⲉϥⲟⲉⲧ
ⲡⲉⲕϩⲛⲧ ⲃⲉⲛ ⲡⲉϥⲥⲁϫⲓ ⲙ̄-
5 ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲉⲣⲡⲟⲩⲏ ⲉ̀ ⲫ̄ⲥ̄
Ⲁ.ⲗ.ⲗ[ⲁ . . .
* * *

ⲡ̅ⲏ̅
ⲉⲣ ⲙ̄ⲫⲣⲏⲧ-ϫⲉ ⲧⲉⲕⲗⲱⲓϫⲓ
ⲁⲩϣⲟⲡⲟⲩ ⲉⲃⲟⲩⲛ=
Ⲟⲩⲟϩ ⲙⲁ ⲡⲓⲧⲁⲓⲟ̄ ⲡⲱⲟⲩ-ϫⲉ ⲁⲩ-
ⲉⲣ ⲛⲓⲛⲁⲓ ⲛⲉⲙⲛⲓ ⲉⲟⲩⲉ ⲟⲛⲛⲟⲩ=
5 Ⲥϣⲱⲡ ⲉⲕⲛⲁϣⲉ ⲛⲁⲕ ⲉ̀ ⲡϣⲉⲙ-
[ⲙⲟ . . .]
* * *

Frag. 5 (*Cod. Tisch.* XXVI, 25).

-:-

Ⲥϣⲱⲡ ⲛⲧⲉⲕⲉⲣϫⲁⲣⲓⲍⲉⲥ-
ⲟⲉ ⲙ̄ⲙⲟϥ ⲛ̀ⲟⲩⲥⲟⲛ ⲛ̀ⲧⲁⲕ
ⲁ̀ⲕⲉⲣⲡⲟⲩⲏ ⲉ̀ ⲫ̄ⲥ̄=ϫⲁϥ ⲉ̀-
ⲃⲟⲗ ⲙⲁⲣⲉϥϣⲉ ⲡⲁϥ-ⲓ̈ⲉ̄ ⲁ-
5 ⲣⲓⲧϥ ⲛ̀ⲣⲉⲙⲉ ⲓⲥϫⲉ ⲉ̀ϥ-
ⲟⲩⲱϣ ⲣⲱϥ ⲉ̀ ⲉⲣ ⲙⲟⲛⲁ-
ϫⲟ[ⲥ . . .
* * *

ⲡ̅ϥ̅
ⲣⲓⲛⲁ ⲛ̀ⲧⲉⲕⲉⲙⲥⲓ ⲃⲉⲛ ⲧⲉⲕ-
ⲣⲓ=ⲃⲉⲛ ⲟⲩⲙⲉⲧⲉⲡⲓⲕⲏⲥ
ⲉ̀ⲕⲟⲩⲱϣ ⲛ̀ⲧⲉⲕⲟⲩⲱⲙ
ⲙ̄ⲡⲉⲕⲱⲓⲕ=
5 Ⲥϣⲱⲡ ⲁⲕϣⲁⲛϣⲉ ⲛⲁⲕ ⲉ̀ ⲟⲩ-
ϩⲁⲕⲓ-ⲓ̈ⲉ̄ ⲟⲩϯⲙⲓ-ⲉ̀ ϯ ⲙⲡⲉⲕ-
[ⲣⲱϩ ⲉϩⲟⲗ . . . .]
* * *

× Frag. 4 (p. 179) ...×to murmur against his brother in thy presence, be not confused before him, lest haply he overpersuade thy heart with his words, and thou sin against God. But...

× (p. 180) ...×do likewise; for they receive thy complaint. And give the glory to them; for they showed mercy on me for your sakes. If thou shalt go into a strange land...

× Frag. 5 (p. 189) ×If thou bestowest him[1] upon a brother of thine, thou hast sinned against God. Release him and let him go, or set him free if he himself desires to become a monk.

× (p. 190) ...×that thou mayest sit in thy cell in a state of gentleness (?) when thou wouldest eat thy bread. If thou shouldest go to a town or a village to sell thy handiwork...

1 *sc.* a slave.

Frag. 6 (Cairo, no. 102[a]).

* * *

ⲕⲉ ⲛⲓⲕⲉⲥⲁⲃⲉⲥ=
Ⲛ̀ⲧⲉⲩⲧⲁϩⲟ ⲉⲣⲁⲧⲟⲩ ⲛ̀ⲛⲓⲉⲛⲧⲟ-
ⲗⲏ ⲕⲁⲧⲁ ⲧⲉⲩϫⲟⲙ=ⲛ̀ⲧⲉⲩ-
ϣⲧⲉⲙⲁⲗⲁⲡⲗⲉϩ-ⲁⲗⲗⲁ ⲛ̀ⲧⲉⲩ-
5 ϫⲟⲩϣⲧ ⲉ̀ϩⲟⲗ ⲃⲁⲧⲣⲏ ⲙ̄ⲡⲓϩⲉ-
. . . .]ⲉ ⲙⲡⲓ̀ϯϣⲉϩⲓⲱ ⲡⲓⲉⲕ . .
* * *

* * *

ⲙ̀ⲱⲟⲩ ⲉⲣⲟⲩ-ⲁⲗⲗⲁ ⲛ̀ⲧⲉⲩⲕⲱ̀ϯ
ⲛ̀ⲥⲁ ⲛ̀ⲧⲁⲓⲟ ⲡⲓⲉϩⲟⲗϩⲓⲧⲉⲛ
ⲫ̄ⲥ̄ ⲙ̀ⲙⲁⲧⲁϩ-ⲉⲩⲙⲉⲧⲓ ⲉ ⲧ-
ⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̄ⲡⲟ̄ⲥ̄ ⲡ̀ⲛⲁⲩ ⲡⲓϩⲉⲛ
5 ⲟⲛ ⲉⲧⲟⲓ ⲛ̀ⲣⲟϥ̀-ⲟⲩⲟϩ ⲉⲟⲙⲉϩ
ⲛ̀ⲱⲟⲩ
* * *

Frag. 7 (Cairo, no. 102[b]).

* * *

]. ⲙⲉⲛ . . .

ⲛⲁϣⲱⲡⲓ ⲛ̀ϩⲏⲧϥ-
Ⲫⲙⲁϩ ⲥⲡⲟⲩϥ̀ ⲁⲉ ⲛ̀ⲑⲟⲟⲥ ⲛ̀ϫⲟⲙ
ⲛ̀ⲧⲉ ⲧ̀ⲯⲩⲭⲏ ⲟⲁⲓ ⲉ̀ⲧ ⲁ ⲫ̄ⲥ̄

* * *

ⲙⲱⲟⲩ ⲉⲣⲟⲩ-ⲁⲗⲗⲁ ⲛ̀ⲧⲉⲩⲕⲱ̀ϯ
ⲛ̀ⲥⲁ ⲛ̀ⲧⲁⲓⲟ ⲡⲓⲉϩⲟⲗϩⲓⲧⲟⲧⲉ
ⲫ̄ⲥ̄ ⲙ̀ⲙⲁⲧⲁϩ-ⲉⲩⲙⲉⲧⲓ ⲉ ⲧ-
ⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̄ⲡⲟ̄ⲥ̄ ⲡ̀ⲛⲁⲩ ⲡⲓϩⲉⲛ
5 ⲟⲛ ⲉⲧⲟⲓ ⲛ̀ⲣⲟϥ̀-ⲟⲩⲟϩ ⲉⲟⲙⲉϩ
ⲛ̀ⲱⲟⲩ
* * *

Frag. 6 × *Recto* ...×even the wise; let (?) him establish the commandments according to his power; let him not be overeager (?), but let him look towards the...of the recompense, the...

× *Verso* ...×them to him; but let him seek after the glory which is from God alone, thinking upon the dreadful and glorious appearing of the Lord at all times.

Frag. 7 × *Recto* ...×...shall be in him. But the second strength of the soul, that which God...

× *Verso* ...×for it (the soul) is united with the body, so that the body lives through it.

XXXVII. BIBLICAL FRAGMENTS

A. *Exodus.*

Parchment. Two leaves (Cairo, no. 15), each 34 × 27 cm., forming a single sheet from the outer part of a quire, and numbered —ⲧⲕⲁ, —ⲧⲗⲁ. Vertical guide-lines are drawn on the left of the column and horizontal lines for every fourth or fifth line of the text. The hand is thick and very regular (see Plate VI B) and may be assigned to the tenth century. The only stop used is = (black): it occurs usually at the end of a paragraph.

The sheet has been folded apparently to serve as a book-wrapper. In the left margin of page ⲧⲕⲁ is a crude drawing of a bearded figure with halo and cross-headed staff: on the halo is inscribed ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲓⲉⲡⲓⲥⲕ(ⲟⲡⲟⲥ).

The first leaf contains *Exodus* XXXIV, 29–35, XXXV, 1–10; the second, XXXIX, 30 f. + XXXVI, 8 f., 35–38 + XXXVIII, 9–18 (ⲉⲩⲱⲛⲱ) as published by Lagarde, *Der Pentateuch Koptisch*,[1] pp. 215^{5}–216^{14}, 221^{20}–222^{31}. A collation is here added, the references being to Lagarde's text.

L., p. 215^{5} ϥⲛⲟⲩϯ > ⲛⲟⲥ; L. 6 ⲟⲩⲟϩ ⲁϥⲛⲁϩ > ⲟⲩⲟϩ omitted; L. 7 ⲛⲉⲛⲱⲟⲩⲣⲓ ⲧⲏⲣⲟⲩ > ⲧⲏⲣⲟⲩ omitted; L. 8 ⲛ̄ⲁⲉ ⲡⲣⲟ &c. > ⲛ̄ⲁⲉ ⲡⲁⲣⲟⲙ ⲛ̄ⲧⲉ ⲡⲉϥⲣⲟ; L. 9 ⲛⲁⲧⲉⲣϩⲟϯ &c. > ⲁⲧⲉⲣ— ... ⲉⲣⲟϥ ⲡⲉ || ⲟⲩⲟϩ ⲁϥⲙⲟⲩϯ > ⲟⲩⲟϩ omitted; L. 10 ⲁϥⲧⲁⲥⲑⲟ > ⲁⲩⲧⲁⲥⲑⲟ; L. 11 ⲡⲓⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ > ⲧⲏⲣⲟⲩ omitted; L. 12 ⲟⲩⲟϩ ⲁϥⲥⲁϫⲓ > ⲟⲩⲟϩ omitted; L. 15 ⲛ̄ⲥⲓⲙⲁ > ⲛ̄ⲧⲉ ⲥⲓⲙⲁ; L. 17 ⲕⲁⲗⲓⲙⲙⲁ > ⲕⲁⲗⲓⲙⲁ || ⲁϥⲱⲁⲛⲓ̄ > ⲉϥⲛⲁⲓ̈; L. 19 ⲕⲁⲗⲓⲙⲙⲁ > ⲕⲁⲗⲩⲙⲙⲁ || ⲱⲁⲧⲉϥⲛⲟⲩⲓ̈ ⲛ̄ⲓ̄ ⲉ̄ϩⲟⲗ > ⲱⲁⲧⲉϥⲛⲟⲩⲓ ⲉϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ; L. 20 f. ⲧⲏⲣⲟⲩ > omitted; L. 21 ϩⲉⲣϩⲱⲡϥ > ϩⲟⲡϩⲉⲛ ⲙ̄ⲙⲟϥ; L. 24 ⲕⲁⲗⲓⲙⲙⲁ > ⲕⲁⲗⲩⲙⲁ; L. 29 ⲛ̄ϧⲛⲧⲟⲩ > ⲙ̄ⲙⲱⲟⲩ; L. 30 ⲟⲩⲙ̄ⲧⲟⲛ > ⲛⲉⲙⲧⲟⲛ; L. 31 ⲉⲧⲛⲁⲓⲣⲓ > ⲉⲑ-; L., p. 216^{5} ⲉⲧⲛⲁ- > ⲉⲑⲛⲁ-; L. 6 ⲛⲉϥⲣⲏⲧ ⲉⲩⲉⲓⲛⲓ ⲉϧⲟⲩⲛ ⲛ̄ⲛⲓ- > ⲛⲟⲩϩⲏⲧ ⲉⲓⲛⲓ ⲉϧⲟⲩⲛ ⲛⲟⲩ-; L. 9 f. ⲙ̄ⲙⲁⲙⲛⲓ > ⲛ̄ⲙⲁⲉⲙⲛⲓ; L. 12 ϩⲁⲛⲱⲛⲓ > ⲟⲩⲱⲛⲓ; L., p. 221^{23} ϩⲩⲁⲕⲓⲛⲑⲓⲛⲟⲛ > ϩⲩⲁⲕⲩ(ⲛ)ⲑ-; L. 24 ⲙⲓⲧⲣⲁ > ⲙⲛⲧⲣⲁ; L. 26 ⲛ̄ϯⲥⲕⲩⲛⲏ &c. > ϯⲙⲛϯ ⲛⲁϩⲗⲏ ⲛ̄ⲧⲉ ϯⲥⲕⲏⲛⲏ; L. 29 (as l. 23); L. 30 ⲉϥⲉⲣⲓⲉⲓ̈ > ⲉϥⲉⲣϩⲓⲉⲓ̈; L. 32 ⲥⲧⲏⲗⲗⲟⲥ > ⲥⲧⲏⲗⲟⲥ; L., p. 222^{2} ⲡⲉⲧⲁⲥⲙⲁ > ⲕⲁⲗⲩⲙⲁ; L. 3 ⲥⲕⲩⲙⲏ > ⲥⲕⲏⲙⲏ; L. 3 ϩⲩⲁⲕⲓⲛⲑⲓⲛⲟⲛ > ϩⲩⲁⲕⲩⲛⲑⲓⲛⲟⲛ; L. 4 ⲕⲟⲕⲕⲓⲛⲟⲛ > ⲕⲟⲕⲕⲟⲥ (so also in L. 29 below) || ⲉⲑⲉⲣⲓⲉⲓ̈—ϣⲉⲛⲥ > omitted; L. 6 ⲥⲧⲏⲗⲗⲟⲥ . . . ⲡⲟⲩⲕⲣⲓⲕⲟⲥ > ⲥⲧⲏⲗⲟⲥ . . . ⲟⲩⲕⲣⲓⲕⲟⲥ || ⲡⲟⲩⲕⲉϥ- —ⲟⲩⲕⲉϥ-; L. 9 ⲡⲓⲥⲧⲓⲁ > ⲟⲛ added; L. 10 ⲥⲧⲏⲗⲗⲟⲥ > ⲥⲧⲏⲗⲟⲥ (so also in ll. 15, 20 below); L. 17 ⲉ̄ ⲛ̄ϩⲁⲥⲓⲥ ⲛ̄ⲧⲱⲟⲩ . . . ⲛ̄ⲧⲱⲟⲩ > ⲟⲩⲟϩ (inverting the order of what follows); L. 21 ⲟⲩⲟϩ ⲡⲓⲁⲗⲗⲏ > ⲟⲩⲟϩ omitted; L. 27 ⲕⲁⲗⲙⲙⲁ > ⲕⲁⲗⲩⲙⲁ; L. 31 ⲉⲩⲱⲛⲱ > ⲉϥ-.

B. *Psalms.*

Fragments from MSS. of the Psalms are numerous: most, if not all of these, however, were written either for liturgical or devotional use[2] and do not come from copies of the Scriptures. The parchment leaves and fragments[3] are here noticed first; then the remains of paper copies.

(*a*) *Parchment.*

(1) Single leaf (Cairo, no. 33^{A}), 27.6 × 18 cm., medium sized, very regular hand of the tenth or eleventh century. Contents: *Pss.* XXIX, 1—XXX, 19.[4]

(2) Single leaf (Cairo, no. 33^{B}), 26 × 17 cm. The *verso* (last page of quire twelve) is headed ⲡⲟⲥ ⲓⲏ (Ornament) ⲭⲥ ⲓⲏ. Contents: *Ps.* LXX, 5–18.

(3) Single leaf (Cairo, no. 76, vi), 26 × 19 cm., numbered on *verso* ⲧⲛ̄ⲁ; thirteenth century paper hand. The text, *Ps.* CVI, 8–19, is almost bleached out by exposure.

(4) Fragment (Cairo, no. 76, v); upper half of a leaf, 9 × 18.5 cm., headed (*verso*) ϥⲥ ⲕⲉ (Ornament) ⲟⲟⲥ [. .]. Thick, twelfth century hand. Contents: *Ps.* XXXIX, 5–6, 10–11.

(5) Complete leaf and two fragments (Cairo, no. 76, i–iii) from one MS.; large, rather unformed thirteenth—fourteenth century hand; Psalm-headings and numerals in red. (*a*), 29.3 × 22 cm., headed on *verso* ⲓⲧ ⲛⲁⲓ

1 The text is based upon another 'Nitrian' MS., from Dêr Anba Bishoi, acquired by Tattam (*op. cit.*, p. iii).

2 Fragments of the Psalter as adapted for use in Horologia and other service-books are not included in this section.

3 Some of these, doubtless, belong to the same MSS. as the parchment leaves of Psalters recovered by Tischendorf (*Cod. Tisch.* XXIX, 23–28): see Leipoldt, *loc. cit.*, pp. 422 f.

4 The references are to the Coptic version (Cairo, 1898).

(Ornament) ⲛⲏⲓ ⲡⲛⲉ. Contents: *Pss.* LXXIV, 3—LXXV, 10; (*b*) (fragment from upper edge of a leaf), 12 × 11 cm. Contents: *Ps.* LXXVII, 35–38, 43–45; (*c*) (lower half of a leaf), 15 × 21.5 cm. Contents: *Ps.* CII, 2–4, 9–12.

(6) Upper half of a leaf (Cairo, no. 76, iv), 22.5 × 25 cm., possibly from the same vol. as (5), though the script here is a late variety of the square 'vellum' hand. Contents: *Pss.* XXIV, 11–17; XXV, 1–6.

(*b*) *Paper.*

(1) Nineteen leaves (Cairo, no. 77, i), 22.2 × 14.2 cm., foliated on *versos*. Very regular 'paper' hand of thirteenth century; stops ⁘ and ⁘— (red). Psalm-headings in red; first lines in thick black lettering; capitals and large letters in text are touched in with red. Contents: *Pss.* XLI, 3—XLII, 2; XLIII, 3–8; XLIV, 1–10; CVII, 5—CVIII, 8; CX, 1—CXII, 2; CXIV, 3—CXVII, 12; CXLIV, 4—CXLVII, 1.

(2) Fourteen leaves (*id.* ii), 18.5 × 13.5 cm., foliated on the *verso*. Small, regular, thick script (? thirteenth century), eighteen lines to the page. Stops (⁘), Psalm-numbers (in margin), and headings, in red; paragraph capitals and prominent letters in the text are touched in with red. Each Psalm began with a large capital illuminated in red and yellow and was further distinguished by marginal illuminations, but the former have been mostly cut out, no doubt to serve as models for later scribes. Contents: *Pss.* XXXI, 10—XXXII, 6; XXXIV, 13—XXXVII, 3; XXXVII, 12—XXXVIII, 6; XLIV, 15—XLV, 3; LXXV, 9—LXXVI, 5.

(3) Eighty-seven leaves[1] (*id.* iii), 18 × 13.3 cm., foliated on the *verso* with cursive Coptic numerals. The script is a small, thick uncial approximating to the 'vellum' style (see Plate XX A), thirteenth century. Psalm-headings and numerals are ordinarily in thin informal uncials usually black, but occasionally in red. Each Psalm begins with a large illuminated capital and one line in red: red is also used for the stops (⁘) and for emphasising prominent letters. The lower and outer portions of the leaves from quires ⲓⲏ—ⲕⲏ are eaten away. Quire-headings, *e.g.*, —ϭⲥ (Ornament) ϫⲟ ⲕⲏ | ⲕⲉ ϭⲥ (Ornament) ϫⲟ. Contents are as follows: *Pss.* XIII, 6–12; XIV, 1–4; XXXI, 10–12; XXXII, 1–6; XXXIII, 1–8; XXXIV, 3–11; XXXV, 1—XXXVI, 14; XL, 1–8; XLII, 1—XLIII, 18; XLIV, 6–13; XLVI, 4—XLVII, 3; XLIX, 1–8, 14–50; LXX, 14–21; LXXI, 7–14; LXXII, 4–17; LXXIII, 4–11; LXXV, 10—LXXVI, 8; LXXVII, 6–17, 35–42, 49–57; LXXVIII, 1—LXXIX, 2; LXXIX, 11—LXXX, 2; LXXX, 11—LXXXI, 2; LXXXVII, 1–6; LXXXVII, 13—XC, 4; XCII, 1—XCVI, 5; CIII, 8—CIV, 12; CV, 2—CVI, 3; CIX, 3—CX, 4; CXI, 3—CXIII, 5; CXIII, 20—CXIV, 7; CXVII, 1—CXVIII, 17; CXVIII, 67–77, 119–138; CXXXIII, 2—CXXXIV, 7; CXXXVIII, 7–15; CXXXIX, 1—CXLIII, 8; CXLIV, 6–11; CXLVII, 3—CXLVIII, 12.

(4) Twenty leaves (*id.* iv), 17.7 × 13.3 cm., paged (irregularly) on *rectos* and *versos*. Coarse, thick, thirteenth century hand. Psalm-headings and numerals in red: enlarged initials (red or black); first lines in thick black capitals. Stops ⁘ (red) and ⁘—— (at end of paragraphs). Quire-headings (*e.g.*) ⲝ ⲓⲍ (Ornament) ϫⲟ ⲉ | ⲋ ⲓⲍ (Ornament) ϫⲟ ⲝ. Contents: *Pss.* XIII, 7—XV, 2; XXI, 15—XXII, 4; XXIV, 2–16; XXVI, 1–14; XXXVI, 1–8, 21–29; CXVIII, 117–137; CXLI, 5—CXLIII, 1; CXLVII, 7—CLI, 4.

(5) Thirty leaves (*id.* v), 22.2 × 15 cm., without page or folio numbers. The script is a good-sized, very regular 'paper-uncial,' probably of the thirteenth century. Psalm-headings, numerals (in margin), and stops (⁘), are in red. Initial capitals are variously enlarged (see Plate XXVII A–C) and are sometimes red and sometimes black. The paper is often eaten through, apparently owing to the use of corrosive ink. A large part of the Psalter to which these leaves belonged was given by B. Drovetti to Peyron and is now at Turin.[2] Another leaf of the same MS. (recovered by Tischendorf), containing the latter part of Psalm XXII, is at Cambridge (C.U.L., *Add.* 1886, 13). The contents of the new leaves are: *Pss.* IX, 24—XI, 3; XIII, 2–7; LX, 1–4; LX, 7—LXI, 3; LXV, 16—LXVI, 3; LXVII, 3–15, 18–23; LXXIII, 4–8; LXXVI, 9—LXXVII, 5; LXXXV, 2–13; LXXXVII, 6–10; LXXXVIII, 7–10; XCI, 1–12; XCIII, 3–10; CIII, 6–12.

(6) Thirty leaves or fragments (Cairo, no. 34),[3] 25.5 × 17.3 cm., foliated on *versos*. Medium-sized 'paper' uncial (Plate XXIII B): deep black ink. Psalm-headings, numerals, first lines, enlarged initials, and stops (⁘ or ⁙), in red. Quire-headings (*e.g.* [.] ⲓⲉ (Ornament) ϫⲟ — | ⲕ ⲛⲁⲓ (Ornament) ⲛⲏⲓ [ⲡⲗⲑ]). Contents: *Pss.* XXI, 23—XXII, 1; XLVI, 1–8; LXXVII, 14—LXXXVII, 4; CVI, 25—CVII, 1; CX, 9—CXI, 8; CXXI, 3—CXXIV, 2; CXXVI, 1—CXXVIII, 8; CXXXIII, 1—CXXXIV, 7; Song of the Three Children. To the same MS. belongs C.U.L., *Add.* 1886, 6 numbered ϲⲙⲏ and containing *Pss.* CXLVI (end), CXLVII, CXLVIII (beginning).

1 Three leaves at Cambridge (C.U.L., *Add.* 1886, 15, 18) belong to the same MS.

2 Published with an excellent facsimile by Rossi, *Mem. della Reale Accad. delle Scienze di Torino*, Ser. II, t. XLIII (1893), pp. 226 ff. The new leaves partially fill the gaps in the Turin MS., which must have come from Dêr Abû Makâr.

3 The margins were illuminated, but the color has eaten away the paper.

(7) [1]Two leaves (Cairo, no. 77, vii), 22 × 14.2 cm., unnumbered, headed ⁘. Coarse thirteenth—fourteenth century hand; Psalm-numbers and stops (⁘) red. Contents: *Pss.* VII, 1–7; VIII, 2–6.

(8) Two leaves (*id.* viii), 12.7 × 8.2 cm., unnumbered. Running fourteenth century script; first lines (of sections) red, with Arabic incipits; no stops. Contents: *Ps.* CXVIII, 124–133.

(9) Three leaves (*id.* ix), 26 × 18 cm., unnumbered. Large, bold, and very even script of the 'paper' style. Psalm-headings, numerals, and stops (⁘) in red: first lines in thick black script, sometimes with elaborated capitals. Quire-headings (*e.g.*) ⲕ ⲕⲉ (Ornament) ⲟⲟⲥ. Contents: *Pss.* LXXII, 11—LXXXIII, 6; CXIV, 1—CXV, 1; CXVIII, 2–10, 23–35.

(10) Four leaves (*id.* x), 26.5 × 17.8 cm., numbered on *versos*. Psalm-headings, numerals, and stops (⁘), red: enlarged initial letters. Coarse, ill-formed, 'paper' uncials of the fourteenth century; green-brown ink. Contents: *Pss.* IV, 8—V, 8; XXV, 4—XXVI, 5; CL, 6—CLI, 8; Prayer of Zacharias, of Simeon, and the 'Hymn of Abba Athanasius the Archbishop.'[2] The text of the last is as follows:

ⲡⲓϩⲱⲥ ⲛ̀ⲧⲉ ⲁⲃⲃⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ

Ⲟⲩⲱⲟⲩ ϧⲉⲛ ⲛⲏⲉⲧⲥⲟⲥⲓ ⲙ̀ⲫ̀ⲧ̀ ⁘ ⲛⲉⲙ ⲟⲩϩⲓⲣⲏⲛⲏ ϩⲓⲧⲉ(ⲛ) ⲡⲓⲕⲁϩⲓ ⁘ ⲛⲉⲙ ⲟⲩⲧ̀ⲙⲁⲧ̀ ϧⲉⲛ ⲛⲓⲣⲱⲙⲓ ⁘ ⲧⲉⲛϩⲱⲥ ⲉ̀ⲣⲟⲕ ⁘ ⲧⲉⲛⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ⁘ ⲧⲉⲛϣⲉⲙϣⲓ ⲙ̀ⲙⲟⲕ ⁘ ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⁘

Ⲧⲉⲛⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ̀ϧⲟⲗ ⁘ ⲧⲉⲛⲥⲁⲥⲓ ϧⲉⲛ ⲛⲉⲕⲱⲟⲩ ⁘ ⲧⲉⲛϣⲉⲛϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲉⲁϧⲉ ⲛⲉⲕⲛⲓϣⲧ̀ ⲛ̀[ⲱⲟ]ⲩ ⲛⲟⲩ ⲡⲟⲩⲣⲟ . . .

(11) Three leaves (*id.* xi), 26.5 × 18.5 cm., unnumbered. Script, regular thirteenth—fourteenth century 'paper' style: Psalm-headings, stops (⁘), &c., in red. Contents: *Pss.* VII, 9–19; CXXXI, 1–11; CXXXIII, 2—CXXXIV, 8.

C. *Gospels.*

(1) Six nearly complete and six fragmentary leaves (Cairo, no. 73), 33.5 × 25 cm., paged on *versos*. Page-headings on left- and right-hand leaves respectively: ⲕⲁⲧⲁ | (ⲙⲁⲑⲑⲉⲟⲛ); last and first leaves of quires headed (*e.g.*) ⲗⲁ[3] ⲓⲏ (Ornament) ⲭⲏ ⲏ̅ | ⲏ̅ ⲓⲏ (Ornament) ⲭⲏ ⲗⲉ. Stops, ⁘ (red). Sections are distinguished by enlarged initials and marginal illuminations (the latter mostly perished), the first two lines being in red: the section-numbers are often placed inside the initial. Contents (originally), the Four Gospels, of which the following portions remain: *Matth.* VIII, 20—IX, 4; IX, 9–12, 15–24; XI, 28—XII, 12; XIII, 30–52; *Mark* III, 21–23, 27–30; XII, 34–44; *John* III, 2–5, 8–11; VIII, 49–52, 55–58; IX, 13–16, 19–23; X, 14–29; XI, 17–33; XX, 25—XXI, 4 (the last named is in Cambridge University Library, *Add.* 1886, 1).[4]

(2) 113 leaves or fragments (Cairo, no. 74), 25.5 × 19 cm., foliated on *versos*: horizontal guide-lines to every line of the text: ten leaves to the quire. Very fine and careful 'paper' hand of the early thirteenth century.[5] (See Plate XVIII A.) Sections begin with enlarged illuminated capitals and two lines in red: major (red) and minor (black) section-numbers are placed in the margin or inside capitals; stops, ⁘ (red) or ⁘ (first hand, black). Left-hand pages are headed ⲗⲟⲩⲕⲁ or ⲓⲱⲁ: quire-headings (*e.g.*) ⲣⲟ ⲓⲏ (Ornament) ⲭⲏ ⲓⲍ̅ | ⲓⲏ ⲓⲏ (Ornament) ⲭⲏ. I was not able to retain the leaves sufficiently long to make a collation. Contents (originally), the Gospels of SS. Luke and John,[6] of which the following portions are preserved: *Luke* I, 21–28, 38–81; II, 19—III, 1; III, 8–16; IV, 17–33; V, 4–17, 25–33; VI, 9–22, 31–37, 44–49; VII, 8–22; VIII, 15–56; IX, 8–13, 21–61; XI, 10–25; XII, 15–31; XIII, 27—XIV, 13; XIV, 21–30;[7] XVI, 18—XVII, 2; XVII, 22–30; XVIII, 13–19, 29–39; XIX, 15–26; XX, 35–46; XXI, 16–25; XXII, 36–48; XXII, 54—XXIII, 2; XXIII, 11–22; XXIV, 18–53 (end of Gospel);

1 Nos. 7 and 8 may well belong to Horologia.

2 Identical with the 'Gloria in excelsis' of Western liturgies. For the complete Coptic text see the Cairo *Psalmodia*, pp. ⲥⲩⲉ ff. Has this ode any bearing on the 'mention of S. Athanasius' which John Khamé bade his monks use in connection with the Song of the Three Children (*Life of John Khamé*, ed. Davis, p. 41)?

3 Assuming that the first two pp. were outside the quire and contained prefatory matter, we may take the quire to have contained 16 pp. (8 folios).

4 Recovered by Tischendorf.

5 It closely resembles a (? hitherto unnoticed) copy of the Gospels at Dêr es Suriân, dated 1216 A.D., and written (as the colophon also states) by one Simon, son of the deacon Peter, son of John ⲡⲏ̅ ⲛⲥⲧⲁϥⲓ, at the charge of 'the archon Bartholomew, son of the deacon Abu'l Feth (ⲁⲡⲟⲩⲗⲫⲉⲑ) Mansur, the man of the Monastery (ⲙⲟⲛⲏ) of Apa Besa.' Note that in the Abû Makâr MS. double *mu* is regularly written with a narrow and a spreading character: ⲙⲙ.

6 No trace of the first volume (SS. Matthew and Mark) was found: it may be extant in the modern library or in Europe.

7 = Fo. 92: fo. 93 is at Cambridge (C.U.L., *Add.* 1886, 11) and was recovered by Tischendorf.

John I, 9–49; III, 26–34; IV, 8–16; V, 19—VI, 33; VI, 61–70; VII, 10–44;[1] VIII, 14–29; VIII, 53—IX. 3; IX, 19—X, 24; XI, 14–36; XII, 30—XIII, 4; XIII, 13–20; XIV, 10–19; XIV, 27—XV, 4; XV, 9—XVI, 4; XVI, 20—XVII, 1; XVII, 14—XX, 15; XX, 29—XXI, 5; XXI, 13–25 (*end of Gospel*).

D. *Epistles.*

Five leaves (Cairo, no. 75), 28.8 × 22 cm., paged (?) on the *versos*, 23 ll. to the page. Good-sized, regular, but not very careful 'paper' uncials (fourteenth century: Plate XXVI A); stops (·), section-numbers, and marginal references (to authors of citations), in red. Sections begin with enlarged capitals which, like the paragraph capitals and prominent letters, are touched in with red: superfluous syllables have been deleted by the rubricator with red paint. Left-hand pages are headed ⲣⲱⲙⲉⲟⲥ; quire-headings, [ⲕⲁ ⲓⲏ (Ornament) ⲭⲥ ⲁ̅] | ⲓ̅ ⲧⲥ (Ornament) ⲟⲩ ⲕⲁ. Contents: *Epistles to the Romans* (Coptic and Arabic),[2] I, 17–24; III, 4–15; IV, 7–16; followed (on leaf -ⲗⲏ) by a collection of the O.T. citations occurring in the text with references to their sources.

The fifth leaf is headed (on *verso*) ⲣ̅ⲍ̅ ⲕⲟⲣⲓⲛ̈ ⲁ̅ ⲓⲏ (Ornament) ⲭⲟ ⲏ̅. Contents: i *Cor.* XIV, 20, ⲛ̈ⲣⲣⲏ ⲃⲉⲛ ⲛⲉⲧⲉⲛϩⲏⲧ—XIV. 28, ⲙⲁⲣⲉϥⲥⲁϩⲓ ⲟ̈ⲧⲱϥ ⲛⲉⲙ ϕ̈ϯ. The following variants from Horner's (Oxford) text occur: 20, ⲛ̈ⲣⲣⲏ ⲃⲉⲛ ⲛⲉⲧⲉⲛϩⲏⲧ ⲉⲩⲱⲟⲩ (ι added by a second hand) ⲉⲣⲉⲧⲉⲛϫⲏⲕ. 21, ⲟⲩⲟϩ ϯⲛⲟⲩ ⲟⲛ ⲥⲱⲧⲉⲙ ⲛ̈ⲥⲱⲓ (with ⲁⲛ added by the same or a second hand) ⲛⲉϫⲉ ⲛⲟ̈ⲩ̈. 22, ⲛⲁⲩϫⲏ ⲛ̈ⲟⲩⲙⲛⲏⲓⲏⲓ || ϯⲡⲣⲟⲫⲏⲧⲓⲁ *to* ⲉⲟⲛⲁϩϯ omitted by haplography. 23, ϫⲉ ⲉⲣⲉⲧⲉⲛⲗⲟⲅⲓ. 25, ⲛⲧⲉϥⲟⲩⲱⲛϩ || ⲟⲛⲧⲱⲥ omitted. 26, ⲛ̈ⲟⲩⲯⲁⲗⲧⲏⲣⲓⲟⲛ || ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ. 28, ⲉⲩⲱⲡ ϫⲉ ⲟⲛ ⲟⲩⲉⲣⲙ.

E. *Catena Patrum.*[3]

Parchment. Two leaves, one half-leaf, and five fragments (Cairo, no. 36[Add]). The script is a fine regular hand of the tenth or eleventh century. Headings to the Gospel-sections are in small informal uncials; those prefixed to citations from the Fathers are in red ink. Paragraph capitals usually have · prefixed: stops, = (black).

Frag. 1, 33.5 × 25.5 cm. (column 27.5 × *c.* 17 cm.), numbered —ⲣⲙⲏ (on *Matth.* XVIII), corresponds to Lagarde's text,[4] pp. 49[17]–50[13]. The following variants occur: L(agarde), p. 49[17], ⲉⲟⲣⲟⲩⲓ̈ ⲡⲉϫⲁϥ > order inverted; L.[20], ⲉϫⲱϥ > ⲉϫⲉⲛ ⲡⲉⲡⲥⲱⲧⲏⲣ; L.[21], ϩⲁⲛⲙⲉⲑⲣⲉⲩ > ϩⲁⲛⲙⲉⲧⲙⲉⲑⲣⲉⲩ; L.[22], ⲛ̈ⲓⲟⲩⲁⲁⲥ > omitted; L.[23], ⲛⲁϥϫⲱ > ⲉ̈ⲛⲁϥϫⲱ; L.[24], ⲉϩⲱⲟⲩ > ⲉⲧⲉⲙⲙⲁⲩ; L.[24f.], ⲡⲟⲩⲓⲛⲁⲙ ⲡⲉϫⲁϥ > inverted; L.[25], ⲥⲕⲁⲛⲇⲁⲗⲓϩⲓⲛ > -ϩⲉⲥⲑⲁⲓ (so also in L.[28]); L.[28], ⲉ̈ⲧ ⲉⲡⲓⲑⲩⲙⲓⲁ > -ⲟⲩⲙⲓⲁ; L.[36], ⲥⲉⲩⲓⲣⲟⲥ > omitted; ϥϫⲱ ⲙⲙⲟⲥ > ϫⲱ ⲙⲙⲟⲥ ϫⲉ; L.[36f.], ⲙ̈ⲛ̈ⲉⲣⲓ ⲉ̈ⲃⲟⲩⲏ > inverted. L., p. 50[1], ⲛ̈ⲧⲉⲛϩⲓⲛϩⲟ > ⲛ̈ⲧⲉⲛϩⲩⲛϩⲟ; L.[2f.], ⲟⲩⲟϩ ⲉⲩⲁⲣⲉϩ ⲉⲣⲱⲟⲩ > omitted; L.[8], ⲓⲧⲁ > ϫⲉ added; L.[9], ⲁϥϫⲱ > ⲟⲩⲛ added; ⲡⲓⲧⲱⲟⲩ > ⲛⲓ-; L.[10], ⲁϥⲓ̈ > ⲟⲩⲟϩ ⲁϥⲓ̈; L.[13], ϕⲟⲩⲱϣ ⲁⲛ > ⲁⲛ omitted.

Frag. 2, 21 × 15 cm., is a fragment from the outer side of a leaf (on *Matth.* XXI), corresponding to L., pp. 57[39]–58[13], 58[23–25]. It is too small for collation.

Frag. 3 (Cairo, no. 36), 32 × 26 cm., numbered —ⲣⲛⲍ (on *Matth.* XXII), corresponds to L., pp. 60[13]–61[14]. The following variants are found: L., p. 60[18f.], ⲡⲉϫⲁϥ—ⲧⲁⲓϩⲩⲕⲱⲛ > inverted; L.[20], ⲡⲉⲧⲉϥϫⲱ > ϕⲛ ⲉⲧⲉϥϫⲱ; L.[21], ⲡⲓⲕⲁⲧⲁⲓⲛⲓ > a second ⲉⲧϣⲟⲛ ⲛⲱⲧⲉⲛ added; L.[31], ⲡⲓⲁⲥⲓⲟⲥ > omitted; -ⲡⲗⲁϩⲓⲛ > ϕⲗⲁϩⲓⲛ; L.[33], ⲉⲡⲓⲁⲏ > ⲉⲡⲓ (ⲁⲉ added above line by a late hand); L.[34], ⲙ̈ⲙⲁⲧⲁϥ > placed after ⲡⲓϩⲏⲧ.

L., p. 61[1], ⲉⲧϣⲟⲛ > ⲗⲟⲓⲡⲟⲛ added; ⲙ̈ⲙⲉⲧⲁⲧⲣⲱⲟⲩϣ > -ⲙⲉⲧ- omitted; ⲙ̈ⲡⲁⲩⲓⲃⲓ > with ⲁⲉ added; L.[2], ⲟⲩⲁⲉ ⲙ̈ⲙⲟⲛ ϩⲗⲓ > ⲙ̈ϩⲗⲓ; L.[3], ⲙⲡⲁϩⲣⲓⲙⲓⲙ > with ⲟⲩⲁⲉ ⲙⲡⲁⲉⲣϣⲁⲗϩ ⲛ̈ϩⲏⲧ = ⲟⲩⲁⲉ ⲙ̈ⲡⲁⲩⲃⲓⲥⲓ =, added; L.[5], ⲉⲡⲁϣⲱⲛⲓ > ⲁⲡⲁ-; L.[7], ⲙⲡⲉⲧⲓⲙ > ⲙⲙⲉⲧⲓⲙ; ϩⲱⲟⲩ > omitted; L.[13], ⲙⲉⲛ > omitted.

1 = Fo. 183; 8[14–22] is fo. 185. The lost fo. 184 contained 7[45–52]; but clearly the famous passage 7[53]–8[11] was omitted as usual in Coptic texts.

2 Whether or no this is part of the copy of the Epistles seen by Tattam (Introd. p. xl) must be left uncertain. It can hardly be described as a 'beautifully-written' MS.

3 Other leaves from this work are at Leipzig (*Cod. Tisch.* XXVII, 8–15) and doubtless belong to the same MS. Fragments of another Nitrian copy are in the British Museum, *Add.* 14740 A, foll. 10, 11, 24: see Crum, *Cat.*, no. 914. It is to W. E. Crum that I am indebted for this information.

4 *Catenae in Evangelia Aegyptiacae quae supersunt* (from MS. Parham, no. 102). Note that Lagarde's MS. (see colophon *ib.*, p. 232) was written by a monk of S. Macarius and doubtless belonged to the Library there, though it was obtained by Curzon at Dêr es Suriân (see *Visits to Monasteries of the Levant*, pp. 82 f., where it is wrongly described as a 'manuscript of the Gospels').

BIBLICAL FRAGMENTS

Frag. 4, 16.2 × 25 cm., upper half of a leaf, headed on *verso* ⲡⲏ [ⲓ]ⲏⲥ (Ornament) [ⲡⲭ̅ⲥ̅], relating to *Matth.* XXIV. By a singular good fortune the fragment partly fills the lacuna in Lagarde's text,[1] p. 67. A copy (without line-division) is here given:

Recto [. . . . .]ⲛⲁϥ̀ ⲉ [ⲡ]ⲓⲡⲗⲁⲛⲟⲥ = [. . . . . ⲛⲉⲭ]ⲁϥ ⲁⲓⲉⲣⲱⲟⲣⲡ ⲛ̄ⲁⲟⲥ [ⲛⲱⲧⲉⲛ ⲉⲱⲟ]ⲱⲡ ⲁⲧⲱⲁⲛⲁⲟⲥ ⲛⲱⲧⲉⲛ ⲁⲉ ⲫⲛⲓⲙⲉ ⲫⲣⲓ ⲡⲱⲁⲫⲉ ⲙ̄ⲡⲉⲣ[ⲓ̄] ⲉⲃⲟⲗ ⲫⲛⲓⲙⲉ ⲫⲃⲉⲛ ⲛⲓⲧⲁⲙⲓⲟⲛ ⲙ̄ⲡⲉⲣⲧⲉⲛⲣⲟⲩⲧⲟⲩ = Ⲉⲡⲓⲁⲛ ⲟⲩⲛ ⲛ̄ⲟⲟϥ ⲡⲉ ⲡⲓⲕⲟⲥⲙⲟⲡⲗⲁⲛⲟⲥ ⲛ̄ⲁⲛⲧⲓⲭ̀ⲣⲓⲥⲧⲟⲥ

+ Ⲛ̀ⲛⲁⲉⲣⲣⲛⲧⲥ ϧⲉⲛ ⲧ[ⲉ]ⲫⲁⲣⲭⲏ ⲉ̀ ⲓⲣⲓ ⲛ̀ⲣⲁⲛⲣϧⲏⲟⲩⲓ ⲙ̄ⲙⲉⲧⲱⲟⲩⲓ ⲙ̄ⲡⲉⲙⲉⲟ ⲛ̀ⲡⲓⲣⲱⲙⲓ ⲣⲱⲥⲧⲉ ⲉⲟⲣⲉⲫⲱⲉ ⲛⲁϥ ⲉ̀ ⲡⲓⲱⲁⲫⲉⲧ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲛ̀ⲣⲁⲛⲉ̀ⲣⲟⲟⲩ ⲛ̀ⲛⲏⲥⲧⲓⲁ ⲙ̄ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲉϥⲟⲟⲛⲧⲉⲛ ⲙ̄ⲙⲟϥ ⲉ̀ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲗⲏⲟⲛⲛⲟⲥ ⲛ̀ⲛⲟⲩϯ = ⲙⲉⲛⲉⲛⲥⲱⲥ ⲛ̀ⲧⲉⲫⲱⲉ ⲛⲁϥ ⲉⲃⲟⲩⲛ ⲉ̀ ⲣⲁⲛⲧⲁⲙⲓⲟⲛ ⲣⲱⲥ ⲁⲉ ⲛ̀ⲧⲉϥⲉⲣⲟⲓⲕⲓⲛ ⲙ . . . [. . .

Verso ⲉⲧⲧⲁⲗⲏ[ⲟⲩ]ⲧ ⲉ̀ϧⲉ . [. . . . .] = ⲉϥⲙⲟⲩϯ ⲁⲉ [. . . . .] ⲉⲟⲩⲉ ⲡⲓ̄ⲝ̄ ⲛⲉⲣⲟⲟⲩ ⲉ̀[. . . .] . ⲡⲙ̀ⲣⲟⲩ ⲟⲓⲕⲟⲛⲟⲙⲓⲕⲱⲥ ⲉⲁϥⲱⲟⲛⲓ ⲉⲫⲟⲓ ⲛⲣⲉϥⲙⲱⲟⲩϯ ⲉⲟⲩⲏⲛⲧⲧⲉⲛ ⲕⲁⲧⲁ ⲡⲥⲁⲁⲓ ⲡ̀ϯⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲱⲁⲧⲉϥⲧⲟⲩⲛⲟⲥⲉⲛ ⲧⲏⲣⲟⲩ [ⲛ]ⲉⲙⲁϥ ⲟⲩⲟϥ ⲛ̀ⲧⲉϥ[ⲟ]ⲣⲉⲣⲁⲗⲁⲓ ⲙ̄ⲫⲣⲏϯ ⲛ̀ⲛⲓⲁⲃⲱⲙ ⲫⲓⲧⲉⲛ ⲛⲓⲙⲉ[..] ⲙ̄ⲙⲉⲧⲉⲧⲥⲉⲃⲏⲥ ⲛⲧⲉ ⲧⲉϥⲙⲉⲟⲛⲟϯ ⲛ̀ⲣⲉϥⲧⲁⲡⲃⲟ

+ Ⲥⲁⲧⲟⲧϥ ⲁⲉ ⲡⲉϩⲁϥ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲣⲟϩⲣⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉⲣⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲫⲣⲏ ⲉⲫⲉⲉⲣⲭⲁⲕⲓ = ⲡⲓⲟⲩ ⲛ̀ⲛⲉϥϯ ⲙ̄ⲡⲉϥⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲩ ⲡⲓⲥⲓ[ⲟ]ⲩ ⲉⲩⲉⲣⲉⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲟⲩⲟⲩ ⲡⲓϩⲟⲙ ⲛ̀ⲧⲉ ⲡⲓⲫⲏⲟⲩⲓ ⲉⲩⲉⲕⲓⲙ

Ⲙⲉⲛⲉⲛⲥⲁ . . . . . ϯ ⲅⲁⲣ ⲁ . ⲱⲟⲟⲣⲧⲉⲣ (slight remains of one line).

Frag. 5, 18 × 8 cm., is a strip cut from the outer edge of a leaf. A few letters only in each line are preserved. The text (on *Mark* XIV) corresponds to L., p. 109[18] ⲕⲉⲫⲁⲗ]ⲉⲟⲛ ⲫⲁⲓ—109[27] ⲛ̄ⲧ̄ ⲛ̀[ⲥⲁⲃⲃⲁⲧⲟⲩ (with slight traces of two further lines).

Frag. 6, 13.5 × 24 cm. (lower portion of a leaf). The text (on *Luke* I) = L., p. 119[15–21, 34–39]. In the left margin of the *verso* is an Arabic gloss.

Frag. 7, 18.3 × 13 cm., upper and outer corner of a leaf headed on the *verso* ⲡⲛⲁ̄[2] ⲓⲏⲥ̅ [. Of the text (on *Luke* XXIII), ll. 18–21 of the *recto* (fragmentary) = L., p. 174[20–21]: the preceding seventeen lines (imperfect) partly fill the lacuna in the published text (p. 174[19]), and read as follows:]ⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲛ̀ⲧⲉ(ⲛ) |]ⲉ ⲡⲧⲏⲣϥ = ⲁⲗⲗⲁ ⲉ̀[|]ⲛⲟⲩⲱⲁⲱⲓ ⲟⲩⲟⲩ ⲛ̀[|]ⲉⲙⲁⲱⲱ = ⲉⲣⲣⲏⲓ ⲉⲭⲉⲛ(ⲛ) |] ⲱϥⲧ |] ⲛⲓⲙⲏⲩ ⲛ̀ⲑⲱⲱⲩ ⲛⲉⲙ |]ⲟⲩⲁ̀ ⲉⲧ ⲁⲩⲁⲓⲧⲟⲩ | ⲛ]ⲧⲉ ⲡⲓⲁⲣⲭⲏⲣⲉⲩⲥ |]ⲧⲏⲥ ⲁⲉ ⲉⲧ ⲁ ⲡⲓⲉⲣⲟ- |] | ⲧ]ⲟⲟⲩⲓ ⲛ̀ⲧϯⲡⲁⲣⲁⲥⲕⲉⲩ[ⲏ] | ⲡ]ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲧ[ⲉ] | ⲥ]ⲁϧ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲏ[. . .] |]ⲣⲛ ⲉ̀ ⲡⲟⲩⲙⲁ ⲛ[. . . .] |]ⲁⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ . [. . . .] |] ⲛⲱⲟⲩ ⲁⲉ ⲁⲓ [. . . . .] |]ⲛⲁϥ̀ ⲧ |

The *verso* = L., p. 174[29–39] (l. 36 ⲉⲧⲓ ⲟⲛ ⲧⲓⲧⲟⲥ—l. 38 ⲃⲱⲗ ⲉⲃⲟⲗ being omitted).

Frag. 8, 17 × 15.5 cm., outer (?) and upper corner of a leaf. Unidentified.

Frag. 9, 23.5 × 4.2 cm., strip cut vertically from the middle of a leaf. Unidentified; but the fourth and third lines from the foot of the *recto* (?) are part of a subject-heading (? not in L.'s text):]ϧⲉⲛ ⲛⲓⲥⲃⲱ[| . . . ⲃⲁⲥ]ⲓⲗⲓⲟⲥ ⲉⲟ[ⲃⲉ . . .

1 Our fragment (the *top* of a leaf) picks up the text exactly (allowing for a lacuna of ten letters) where the Curzon MS. breaks off (at the *foot* of a leaf). Can the new fragment actually belong to the Curzon MS. ? Yet if so, how are we to account for the other fragments (from the same MS.) which reproduce passages extant in the more complete copy ?

2 The numeration indicates that this leaf belonged to a second volume of the *Catena*, the first dealing with *Matthew* and *Mark*, the second with *Luke* and *John*.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

XXXVIII. LITURGICAL FRAGMENTS

A. *The Greek Liturgies of Saints Basil and Gregory.*

Paper. Twenty-five leaves (Cairo, no. 20), 17.7 × 13.3 cm., unpaged. Rubrics, alternate capitals, and sometimes stops (high, low, and middle points are used), are in red ink.

1. The first ten leaves come from the Egyptian Anaphora of Saint Basil. The script is a clear but coarse sloping uncial (see Plate XXI A). Accents and breathings are intermittently marked, but are usually incorrect (*e.g.* ⊣ normally marks a *rough* breathing): initial ϒ has the form ϔ. Summary Arabic renderings of the rubrics are added in the margins by another (?) but probably contemporary hand. The ordinary abbreviations are used—θ̅ϲ̅, ι̅ϲ̅ χ̅ϲ̅, κ̅ε̅, π̅η̅ρ̅, π̅ν̅α̅, ο̅ϒ̅ν̅ο̅ϲ̅, ϲ̅ρ̅ι̅α̅, ϲ̅τ̅ρ̅ο̅ϲ̅. On fo. 9ᵃ the reigning Patriarch (Benjamin II, 1327–1339) is named, thus dating the MS.

2. Fifteen leaves belong to the Egyptian Anaphora of Saint Gregory. The script is here a fine, slightly sloping uncial, apparently contemporary with the script of the Basilian Anaphora, but by a far more expert scribe (see Plate XXI B). Errors are comparatively few, accents are mostly correct, and the breathings (⊣ and ⊢) are rightly used. Ends of sections are marked by a line of spaced commas (red). The brief Arabic directions in the margin appear to be by another hand.

Folio 4 in this group is the inner edge only of a leaf; folios 7–8 are badly affected by damp, which also obliterated many of the rubrics.

The size of the leaves, the quality of the paper, and (in a most general sense) the similarity of the hands make it certain that both Rites, though written by different scribes, belonged to a single volume. When (if indeed ever) the Liturgy was celebrated in Greek at the Monastery of Saint Macarius we cannot ascertain: that it was used at the 'secondary enthronement' of the Patriarch there, is perhaps a possible conjecture.

The fragments of the Basilian Anaphora are valuable as containing the principal parts of the 'Mass of the Catechumens,' which is taken for granted as common form in the MS. used by Renaudot[1] and so not written out. They supply the Greek text of several passages of which only the Coptic—and in some cases Ethiopic—has hitherto been known, besides a large number of variant readings.[2] The following is an analysis[3] of this group of leaves with references to the texts and versions edited by Brightman (B.)[4] and Renaudot (R.).[5]

Fo. 1

I. *Prayer of Thanksgiving.*
[Εὐχαριστοῦμεν—] σὺν τῷ παναγίῳ· Ἀμήν (B. 113, 148).

II. *Prayer of Prothesis.*
Δέσποτα Κύριε—αἰώνων. Ἀμήν (B. 148: cp. 124).

Fos. 2–4

III. ? *Prayer after the 'Praxis'* (Acts-lesson).[6]
... θρου δικαίωσον—χάριτι καὶ οἰκτ[ιρμοῖς].

IV. *Censing.*
Ὁ Θεὸς ὁ αἰώνιος (B. 150).
Καὶ μνησθῆναι (B. 150, 166, R. 58).
Τὴν ἐξ οὐρανοῦ—τὸν λαόν σου (B. 166, 126, R. 59).

V. *Prayer of the Gospel.*
Δέσποτα Κύριε &c. (cp. B. 115, 117).

1 *Lit. Or. Coll.* (2nd edition) 1, 57 ff.

2 These are noted in the *apparatus criticus* (where our fragments are parallel to the text of Renaudot).

3 For this as for other notes on the contents of the Basil fragment I am greatly indebted to the kindness of the Rev. F. E. Brightman of Magdalen College.

4 *Liturgies Eastern and Western*, Vol. 1.

5 *ut supra.*

6 The identification is provisionally made by Brightman.

Fos. 5–6
VI. *Intercession after the Gospel.*
. . . . . .(App.), B. 160.
. . . *καθολικῆς καὶ ἀποστολικῆς—τὸ θέλημά σου τὸ ἅγιον* (B. 161, 115).
VII. *Kiss of Peace.*
Ὁ Θεὸς ὁ *αἰώνιος—ἐν ὑψίστοις Θεῷ καὶ*. . . (R. 62).

Fo. 7
VIII. *Anaphora.*
[*ἀναγέν*]*νησιν ἐξ ὕδατος—ἐπὶ τῶν ἁ*[*γίων*] (= R. 65 *sq.*).

Fo. 8
IX. *Intercession* (after the Consecration).
[*ἐλπί*]*ζοντες—εὐκαιρίαις* + *ὁ διδοὺς—ἔργον ἀγαθόν* (B. 128, 167 f.; R. 69).
Μνήσθητι Κύριε—*ὁμολογητῶν* (R. 70).

Fo. 9
[*ἀγγε*]*λικῆς καὶ ἀρχ. σου λειτουργίας* (B. 120).
Μνήσθητι $\overline{κε}$ *ὑπὲρ τ. θύσια—προσφερόντων* (R. 32, 70: cp. B. 129).
Μνήσθητι $\overline{κε}$ *ὑπὲρ τ.—ἐκκλησίας* (B. 121, 150).
Μνήσθητι $\overline{κε}$ *ὑπὲρ τ.—ἐπισκόπων* (B. 121, 151).
Μνήσθητι $\overline{κε}$ *ὑπὲρ τ.—συνελεύσεων ἡμῶν* (B. 121, 151).
Ὡς *προσεδέξω—βουλο*[*μένων*] (B. 129).

Fo. 10
X. *Fraction.*
μεταλήψεως—Θεὸς ἡμῶν (R. 72).
Δέσποτα $\overline{κε}$—*ἀπαρεστικόν* (R. 73).

The remains of the Liturgy of Saint Gregory correspond generally to the text of Renaudot,[1] but with numerous variants. The addition, at the end, of two Psalms and two hymns is perhaps noteworthy: the Alphabetic Hymn to the Theotokos appears to be unpublished. The following is a rough analysis of the contents of this group.

I. *Prayer of Peace.*

Fo. 1^a–2^b [*ἀνα*]*καινίσαι—ἀμήν* (= Ren. 90–91).
ἡ ἀγάπη—κυρίῳ (= Ren. 92).

II. *Beginning of the Anaphora.*

Fo. 2^b *ἀληθῶς—ἄχρονον* (= Ren. 93).

III. *Consecration.*

Fo. 3^a–4^b *τοῦ πτώματος—πίετε ἐξ αὐτοῦ* (= Ren. 96–97).
Fo. 5^a–5^b *ὁ διάκονος—ἁμαρτιῶν* (= Ren. 98).

IV. *Intercession after Consecration.*

Fo. 6^a–7^a *παρασχοῦ πᾶσιν—τὸ πρόσωπον* ⟨*τῆς γῆς*⟩ (= Ren. 100–101).
Fo. 7^a–9^b *χάρισαι τῷ λαῷ—ὀνόματα* (= Ren. 102–104).

V. (*After the Eucharistic Confession*).

Fo. 10^a *τῷ πατρί—ἀμήν* (= Ren. 113, with differences).

VI. *Psalms and Hymns.*

Fo. 10^b–12^a Psalm CXXXV.
Fo. 12^b–13^a Psalm CL.
Fo. 13^b–14^b Hymn to the Trinity.
Fo. 14^b–15^b Hymn to the Theotokos (Alphabetic).

1 *op. cit.*, pp. 85 ff.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

The Liturgy of Saint Basil.

× Fo. 1a ×cγn τω παναγίω καὶ ἀγαθω καὶ zωοποιω καὶ ὁμοογcιω coγ πνι · nγn καὶ ἀεὶ καὶ εἰc τογc αἰωναc των αἰωνων αμην :——

※ εγχη επικλησεωc[1] ※ السرّ

Δεcποτα κε ιγ χε ὁ cγναΐδιοc λογοc τογ ἀχραντογ coγ πρc καὶ πνc αγιογ · ὅ αρτοc ὁ εκ τογ ογνογ καταβαc · καὶ

× Fo. 1b προθειc cεαγτον ἀμνον ἀμωμον · ὑπερ τῆc τογ κοcμογ zωῆc · δεομεθα καὶ παρακαλογμεν[2] cε φιλανε ἄγα×θε κε · επιφανον το προcωπον coγ · ἔπι τον αρτον τογτον · καὶ επὶ το ποτήριον τογτο - ⟨α⟩ προεθήκαμεν εν ταγτῇ[3] τη ἱεραθκη coγ τραπεzη · καὶ αγιαcον αγτα καὶ μεταποιηcον · ἱνα ὅ μεν αρτοc ογτοc[4] · γενηται εἰc το αγιον coγ cωμα το[5] δε ποτηριον coγ αἱμα εἰc αφεcιν ἁμαρτιων · χαριτι καὶ οικτειρμοιc καὶ φιλανια τογ πρc καὶ τογ αγιογ πνc · nγn καὶ ἀεὶ καὶ εἰc τογc αἰωναc των αἰωνων αμην :——

* * * * *

× Fo. 2a [εχ]×θροy δικαἰωcον εν τη χρηcτότητι coγ · ωc κορνηλιον ⟨τον εν⟩ ταῖc πραzεcι των αγιων coγ αποcτολων · μαρτγρογμενον καὶ κατιcχγcον ημων τον νογν · καὶ την διἀνοιαν ἱνα μιμηται γενωμεθα[6] τογ χριcτογ[7] coγ · Χαριτι και οικ[τ] :——

※ εγχη ※ صلاه البخور

× Fo. 2b ῾Ο θc ο αἰωνιοc ὁ ἀναρχοc καὶ ατελεγτητοc ὁ μεγαc τη βογλη καὶ δγνατοc · εν τοῖc ἔργοιc · ὁ παν×ταχογ παρων καὶ τοῖc πacιν παριcταμενοc · cγμπαρεcω ἡμιν κατα τὴν ωραν ταγτὴν καὶ γενογ ⟨εν⟩ μεcω παντων ημω(ν) ἁγνιcον[8] ημων τας καρδιαc · ἁγιαcον ημων τας ψγχας · καθαρicον ημας · απο παντοc ἁμαρτηματοc ἑκογcιογ τε · καὶ ακογcιογ καὶ δοc ημιν προcφεριν · ενωπιον coγ τας λογικας λατρειας αινεcεως θγμιαμα πνεγματικον

× Fo. 3a = R. 58 εἰcερ×χομενον εἰc το εcωτερον τογ καταπετασματοc · εἰc τὰ ἁγια τῶν ἁγιων |καὶ μνηcθηναι παρακληθητι περι τῆc[9] ειρηνηc τηc αγιαc μονηc καθολικηc coγ εκκλησιαc :——

Την εξ ογνογ coγ[10] ειρηνη(ν) · βραβεγcον ταιc απαντων ημων καρδίαιc · αλλα καὶ τογ βιογ τογτογ · τὴν ειρηνην

× Fo. 3b = R. 59 ημιν δωρηcαι τον βαcιλεα τα cτρατίωτι (*sic*) · κα ταγμα×τα τογc αρχονταc[11] βογλην δημογc γειτονίαc[12] ημων

(Fo. 1a–2b: *no parallel Greek text in Renaudot.*)

[1] επικλησιc, *Cod.* [2] -ρα- omitted by first hand, supplied in margin by later hand in 'Coptic' uncials.
[3] Originally ταγτην (ν erased). [4] τογτοc, *Cod.* [5] τογ, *Cod.* [6] γενομεθα, *Cod.* [7] χριcτογ, *Cod.*
[8] αγνηcον, *Cod.* [9] καὶ μνηcθῆναι παρακλήθητι περὶ τῆc, *Ren.* [10] *Ren.* omits coγ.
[11] αρχογταc, corrected by first hand. [12] γιτωνιαc, *Cod.* (='quarters' of a city): γείτονας, *Ren.*

× Fo. 1a . . .×with Thy all-holy and good and life-giving and consubstantial Spirit, now and always and for ever and ever. Amen.

Prayer of Invocation.

O Master, Lord Jesus Christ, the co-eternal Word of Thy pure Father and the Holy Spirit, the Bread that came down from Heaven and didst offer Thyself, a Lamb without blemish, for the life of the world, we

× Fo. 1b beseech and entreat Thee, O loving and good ×Lord, show Thy face upon this Bread and upon this Cup which we have set forth upon this Thy Holy Table and sanctify them and transubstantiate them, that this bread may be changed into Thy Holy Body and this Cup into (Thy) Blood for the remission of sins. Through the grace and mercies and loving-kindness of the Father and the Holy Spirit, now and always and for ever and ever. Amen.

* * * * * *

× Fo. 2a . . .×of the enemy, justify (us) in Thy graciousness as Thou didst Cornelius unto whom witness is borne in the Acts of Thy holy Apostles, and strengthen our mind and our understanding that we may become imitators of Thy Christ. Through the grace and mercy &c.

Prayer < of Censing >.

O God, the Everlasting, without beginning and without end, Who art great in counsel and mighty in Thy

× Fo. 2b works, Who art present ×everywhere and standest beside all men, be present with us at this hour and be in the midst of us all. Purify our hearts, purify our souls, cleanse us from all sin deliberate and indeliberate,

× Fo. 3a and grant unto us to offer before Thee the reasonable service of praise, a spiritual incense-offering ×entering into the inner side of the veil, into the Holy of Holies. And be entreated to remember the peace of Thy one holy Catholic Church.

Vouchsafe (?) Thy peace which is from Heaven vouchsafe (?) unto the hearts of us all, but the peace of

× Fo. 3b this life also grant unto us. Our King, the ranks ×of our army, our magistrates, our Senate, our people, the

LITURGICAL FRAGMENTS

εἰcοδογc · και ἐžοδογc εν πασh ειρhνh κατακοcμhcον[1] ⁘ βαcιλεγc τhc ειρhνhc κε κε̄ τογ ελεογc · ειρhνhν[2] δοc hμιν παντα γὰρ ἀπεδωκας hμιν κτhcαι[3] hμας ὁ θc̄ · εκτος cογ αλλον ογκ οιδαμεν το ονομα cογ ὀνομαzομεν · τὸ ὑπερ cρῑας καὶ εγεργεcιας · των ψγχων hμων ⟨επονομαzομενον⟩[4] · zωο×ποιhcον τας ἁπαντων hμων ψγχας δια τογ ἁγιογ cογ πν̄c̄ · ὅπως μh κατιcχγch[5] θανατος ἁμαρτιων hμων · μήτε[6] καθ hμων τογc δογλογc cογ · μήτὲ[7] κατὰ παντὸc τογ λαογ cογ κε̄ εγλογhcον τhν εκκλhcιαν[8] cογ χαριτι καὶ οικτειρμοις × Fo. 4a

* εγχh εγαγγελιογ * صلاه الانجيل

Δεcποτα κε̄ ιγ̄ χε̄ ὁ ἐžαπόcτειλας τογc ἁγίογc[9] cογ μαθhτας · καὶ αποcτολογc · ἐν ὁλω τω[10] κόcμω · κhργžαι ×καὶ δίδαžαι το εγαγγελιον τhc βαcιλειας cογ + καὶ μαθhτεγειν {εις} πάντα τα ἔθνh εἶc τὴν επιγνωcιν cογ δι᾽ ὁ[11] δεομεθα και παρακαλογμεν cε φιλᾱνε ἀγαθε κε̄ · διανοιžο(ν) τὰ ωτα των καρδιων hμων · εις τhν ἀκρόαcιν των ἁγίων cογ εγαγγελιών · διανοιžον καὶ τα αιcθhτhρια[12] των ψγχων hμων · καὶ καταžιωcον hμας γενεcθαι μh μονον ακροάτάc · αλλα κ(αὶ) ποιhτας × Fo. 4b

* * * * *

κα]×θολικhc και ἀποcτολικhc τογ θγ̄[13] εκκλhcιας · ειρήνhν καὶ ὑγιειαν αγτοις τὲ[14] καὶ hμιν χαριzομενος εκ πacων[15] των hμερω(ν) τὰc δὲ εγχὰc αγτων ας ποιογνται ὑπερ hμων · καὶ ὑπερ παντος τογ λαογ cογ καὶ τας hμων[16] ὑπερ αγτογ[17] · προcδεžαι επι τον ογ̄νιον και εγλογhμενον cογ θγcιαcτhριον εἶc οcμhν εγωδιας πα(ν)τα δὲ[18] εχθρον[19] αγτογ · ὁρατον[20] hˊ ἀορατον cγν×τριψον καὶ καθγποταžον · ὑπο τογc ποδας hμω(ν)[21] εν[22] ταχει αγτὸν δὲ εν τh αγία[23] εκκλhcια εν εἰρήνh[24] διαφγλαžον :—— × Fo. 5a = R. 60 × Fo. 5b

Μνhcθhτι κε̄ ὑπὲρ τhc αγιας εκκλhcιας ταγτῆc καὶ των[25] cγνελεγcεων hμω(ν)

[1] κατακοcμιcον, *Cod.* [2] *Ren.* omits κε κε̄ τογ ελεογc and before ειρhνhν adds τhν chν.
[3] κτιcαι, *Cod.* [4] *Ren.* omits το γπερ—⟨επονομαzομενον⟩: the last word was perhaps omitted by haplography.
[5] καταιcχγνθhcει, *Cod.* [6] *Ren.* omits. [7] μhδε, *Cod.* (so also *Ren.*). [8] τhc εκκλhcια, *Cod.*

(Fo. 4b: *no parallel Greek text in Renaudot.*)

[9] αγιαc, *Cod.* [10] το, *Cod.* [11] cογ, added above line by the scribe of the Gregory-Liturgy: δι᾽ ὁ, so corrected by the same hand from διογ. [12] εcθ-, *Cod.* [13] cογ, *Ren.*
[14] ὑγιαν αγτων δε, *Cod.* [15] παντων, *Cod.* [16] καταchμων, *Cod.*: καὶ hμειc, *Ren.*
[17] αγτογc, *Cod.*: αὐτῶν, *Ren.* [18] μὲν, *Ren.* [19] -ων, *Cod.* [20] -ων corrected by second hand.
[21] αὐτοῦ, *Ren.* [22] ἐπὶ, *Ren.* [23] *Ren.* adds cογ. [24] *Ren.* adds καὶ δικαιοcγνh. (The remainder of 5b with all but the last words of 6a has no parallel in Renaudot's Greek text, which is here imperfect.)
[25] τον, *Cod.*

quarters (of our city) do Thou endue with all peace. O King, Lord of peace, Lord of mercy, give unto us Thy peace, for Thou hast given us all things. Possess us, O God; for besides Thee we know no other, we call upon Thy holy Name which ⟨is named⟩ for the salvation and well-being of our souls. ×Quicken the souls of us all through Thy Holy Spirit, that the death of our sins may not have dominion over us Thy servants nor over all Thy people. Lord, bless Thy Church. Through the grace and mercy... × Fo. 4a

×O Master, Lord Jesus Christ, Who didst send forth Thy holy Disciples and Apostles in all the world to preach and to teach the Gospel of Thy Kingdom, and to instruct all nations unto knowledge of Thee;—wherefore we entreat and beseech Thee, O Lover of men, good Lord, open the ears of our hearts unto the hearing of Thy holy Gospels. Open also the perceptions of our souls, and vouchsafe that we may become not only hearers but doers. × Fo. 4b

* * * * * *

...×of the Catholic and Apostolic Church of God, granting unto them and unto us peace and health all our days. And for their prayers which they offer on behalf of us and of all Thy people, and our (prayers) on its[1] behalf—do Thou accept them upon Thy heavenly and blessed altar for a smell of sweet savor. Its every enemy, visible or invisible, do Thou soon ×crush and set under our feet, but for itself, preserve it in peace in the holy Church. × Fo. 5a × Fo. 5b

Remember, O Lord, this holy Church and our assemblies.

1 *sc.* of Thy people.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Τὰc επιcγναγωγὰc ημων εγλογηcον · δὲc ημιν αγτας ὅ θc ακωλγτωc[1] καὶ ἀνεμποδιcτωc[2] γενεcθαι κατὰ το
× Fo. 6a αγιον · καὶ μακαριον coγ θελημα · οικογc εγχων οικογc ×εγλογιων ημιν καὶ τοιc μεθ ημων[3] εις τον αιωνα
χάριcαι · εžηγερθητι κε̄ καὶ διαcκορπιcθητωcαν παντες οι εχθροι coγ καὶ φγγετωcαν παντες οι μιcογντες[4] το
ὄνομα coγ το αγιον τον δὲ λαον coγ τον πιcτον καὶ αληθινον ποιηcον επ εγλογιαις[5] χιλιας χιλιαδων καὶ
= R. 60 μγριας μγριαδων εν ὑποταγη ποιογν|τας το θελημα coγ το ἁγιον[6] :——

× Fo. 6b ×εγχη acπαcμογ[7] الاصبصموس

O θc̄[8] ὁ αϊ̈ωνιος ο κτιcας επ αφθαρcιαν[9] τον ανον̄ καὶ τὸ̀N εἰcελθοντα φθονω τογ διαβολογ θανατον · εἰc τον
κοcμο(N) διὰ τῆc zωοποιογ παρογcιας · τογ μονογενογc coγ ὑιογ καθελω(N) καὶ τῆc ογν̄οθεν[10] εἰρηνηc
εμπλησας τὴν γην · ἣν καὶ[11] των αγγελων εδοžαcαν cτρατιαι λεγογcαι +

Δοža εν ὑψιcτοῖc θω̄ · και

* * * * *

× Fo. 7a = R. 65 αναγεν]×νηcιν · εž ὑδατος καὶ πνc̄ · και εποιηcεν ημας ἑαγτω[12] λαον περιογcιον ἁγίαcον[13] ημας ⟨δια⟩ το πνᾱ ·
coγ τὸ ἁγιον[14] +

Oc ηγα(πη)cεν τογc ἰδιογc τογc εν[15] κοcμω ἔδωκεν ἑαγτον · αντίλγτρον τω βαcιλεγοντι ἡμων θανατω · ὑφ ω[16]
κατειχομεθα[17] πεπρασμένοι[18] ὑπο της ἁμαρτιας ἡμῶν[19] · καὶ κατελθων διὰ[20] cτρογ εἰc τον ἅδην · ἀνέcτη εκ
× Fo. 7b νεκρων τη τριτη ἡμέρα · καὶ ανελθων εἰc ογν̄ογc · ἐκαθιcεν · εκ ×δεžιων[21] coγ τογ πρ̄ο · ὁριcαc[22] ημεραν ανταπο-
δοcεως καθ ην[23] επιφανεῖc κριναι τὴν οικογμενην εν δγκαιοcγνη καὶ αποδογναι · εκαcτω κατὰ την πράžιν
αγτογ +

ο λ(αοc) κατα το ελεοc coγ

[1] ακολλγτωc, *Cod.* [2] -oc, *Cod.* [3] Probably μεθ ἡμᾶc should be read.
[4] μηcογντας, *Cod.* [5] *Sic*: ? place ἐπὶ before λαὸν and read εγλογιας.
[6] *Ren.* adds χάριτι καὶ οἰκτιρμοῖc τοῦ μονογενοῦc coγ γιοῦ δι' οὗ καὶ μεθ' οὗ, κλ′.
[7] acπαcμον, *Cod.* [8] *Ren.* adds ὁ μέγαc. [9] απαφθαρcιαν, *Cod.*: επ αφθαρcιαν (or -ᾳ) seems preferable to ἐν ἀφθαρcίᾳ of *Ren.* [10] ογν̄ωθεν, *Cod.* [11] ἣ αἱ, *Ren.*
[12] εαγτον, *Cod.* [13] ἡγίαcεν, *Ren.* [14] τῷ πνεύματί coγ τῷ ἁγίῳ, *Ren.* [15] *Ren.* adds τῷ.
[16] ἐν ᾧ, *Ren.* [17] κατεχομεθα, *Cod.* [18] πεπραγμενοι, *Cod.* [19] ὑπὸ τὴν ἁμαρτίαν (only), *Ren.*
[20] διὰ τοῦ, *Ren.* [21] ἐν δεξίᾳ, *Cod.* [22] ὄρηcαc, *Cod.* [23] καθηναι, *Cod.*

Our gatherings together do Thou bless. Grant unto us, O God, that they may be held without let and hindrance according to Thy holy and blessed will. Vouchsafe unto us and to them who are with us[1] houses
× Fo. 6a of prayer, houses ×of blessing for ever. Arise, O Lord, and let all Thine enemies be scattered, and let all that hate Thy holy Name flee before Thee, but upon Thy faithful and true people who in obedience do Thy holy will, bring thousands of thousands and tens of thousands of tens of thousands of blessings.

× Fo. 6b ×*Prayer of Salutation.*[2]

O God the Everlasting, Who didst create man for incorruption, and didst destroy death, which had entered into the world through the envy of the Devil, through the life-giving presence of Thine only-begotten Son, and didst fill the earth with that peace from Heaven which also the hosts of the Angels glorified, saying: "Glory to God in the Highest, and . . ."

* * * * * *

× Fo. 7a . . . ×regeneration through water and the Spirit, and made us an especial people, sanctify us through Thy Holy Spirit.

He Who loved His own that were in the world, gave Himself as a ransom unto Death, who reigned over us and unto whom we were subject, being sold into slavery by our sin; and when He had descended through the Cross into Hades, He rose again on the third day from the dead; and when He had ascended into Heaven,
× Fo. 7b He sat ×at the right hand of Thy (*sic*) Father, having appointed a day of retribution whereon He shall appear and judge the world in righteousness and reward every man according to his work;

(*The People*: According to Thy mercy, O Lord.)

1 Or better "after us" (see note on text). 2 (*Aspasmos*): *i.e.*, of the Kiss of Peace.

LITURGICAL FRAGMENTS

Κατέλιπεν[1] δε ημιν τογτο ⟨το⟩ μέγα της εγσεβειας {μεγα} μγστηριον μέλλων γαρ παραδογναι εαγτον[2] · εἰς = R. 66
θανατον[3] ὑπερ τῆς τογ κοσμογ ζωῆς +[4] ⟨ε⟩λαβεν αρτον επι των ἁ |

* * * * *

[ελπι]ˣζοντας ἐπι σοι[5] · καὶ επικαλογμενογς τὸ ονομα σογ τὸ ἅγίον ὁτι οἱ οφθαλμοὶ παντων εἰς σὲ ελπιζογσιν · ˣ Fo. 8ᵃ = R. 69
καὶ σὺ δίδως τὴν τροφὴν αγτων εν εγκαιριαῖς[6] ποιησον μεθ' ημων κατα τὴν αγαθοτητα σογ ὁ διδοὺς τροφην
πασιν[7] σαρκι πλήρωσον χαρας · καὶ εγφροσγνης τας καρδίας ημων · ἵνα[8] πάντοτε πασαν ἀγτάρκιαν εχοντες
περισσεγσωμεν[9] εἰς παν εργον αγαθον τογ[10] ποιεῖνˣ το θελημα σογ τὸ αγιον :—— ˣ Fo. 8ᵇ = R. 70

Μνησθητι κε καὶ των τα[11] δωρα ταγτα προσφερόντων[12] · καὶ μισθον ογρανιον παρασχογ πασιν[13] · επειδὴ[14]
δεσποτα προσταγμα εστιν τογ μονογενογς σογ γιογ τῆς μνημῆς των ἁγιων σογ · κοινωνειν ημας μνησθηναι[15]
καταξιωσον[16] των ἀπ αιωνος εγαρεστησαντων[17] σοι[18] · αγιων πρῶν πρίαρχων · προφητων[19] · αποστολων ·
μαρτγρων · ὁμολογητων

* * * * *

[αγγε]ˣλικης καὶ αρχαγγελικης σογ λειτογργίας · | Μνησθητι κε ὑπερ των θγσια[20] ἡμων ταγτα δωρα προσφερον- ˣ Fo. 9ᵃ
των + Μνησθητι κε ὑπερ της ειρηνης της ἁγιας μονης καθολικης καὶ ἀποστολικης[21] ορθοδοξογ τογ θγ *cp.* R. 70
εκκλησιας +

Μνησθητι κε ὑπερ τογ αγιογ πρς ημων παπα αββα βενιαμην · τογ πρίαρχογ της μεγαλοπολεως αλεξανδρειας · *cp.* R. 68
καὶ ορθο · δοξων επισκοπων[22]

ˣΜνησθητι κε ὑπερ τῆς ἁγιας εκκλησιας ταγτης · καὶ των σγνελεγσεων[23] ημων :—— ˣ Fo. 9ᵇ
ὡς προσεδεξω τα δωρα τογ δικαίογ σογ αβελ · καὶ την θγσιαν τογ πρς ημω(ν) ἀβραὰμ · ζαχαριογ τογ θγμια⟨μα⟩ ·
κορνηλιογ . τὰς προσεγχας καὶ ελεημοσγνας[24] καὶ της χηρας[25] τὰ δγὸ λεπτα · καὶ τα εγχαριστηρια των δογλων
σογ · προσδεξαι των το πολγ[26] καὶ ολιγον κργφα · καὶ παρρησια βογλο|[μενων

* * * * *

[1] -λειπεν, *Cod.* [2] αγτον, *Cod.* [3] θανατογ, *Cod.* [4] People's response omitted. [5] εποιςοι, *Cod.*
[6] εγκαιρίᾳ, *Ren.* [7] πασι, *Cod.* [8] *Ren.* adds ἐν παντί. [9] περιστεγσωμεν, *Ren.* [10] τό, *Ren.*
[11] τα added by a second hand: τὰ τίμια δῶρα σοι ταῦτα, *Ren.* [12] -τον, *Cod.*: *Ren.* adds καὶ ὑπὲρ ὧν καὶ δι
ὧν καὶ ἐφ' οἷς αὐτὰ προσεκόμισαν. [13] *Ren.* adds αὐτοῖς. [14] επιδη, *Cod.* [15] ετι μνησθηναι, *Ren.*
[16] *Ren.* adds κύριε. [17] εὐαρεστάντων, *Ren.* [18] σογ, *Cod.* [19] ἀποστ., προφ., κηρύκων,
εὐαγγελιστῶν, μαρτ., ὁμολογητῶν, *Ren.* [20] *sic.* [21] ἀποστολοις, *Cod.* [22] -πον, *Cod.*
[23] -εον, *Cod.* [24] ελεει-, *Cod.* [25] τας χειρας, *Cod.* [26] πολογ, *Cod.*

—and He left unto us this great mystery of holiness. For when He was about to deliver Himself up unto death for the life of the world, . . He took bread in . . .

* * * * * *

. . . ˣwho wait upon Thee and call upon Thy holy Name; for the eyes of all wait upon Thee, and Thou ˣ Fo. 8ᵃ
givest them their meat in due season. Deal with us according to Thy goodness, Thou Who givest food unto all flesh. Fill our hearts with joy and gladness, that having at all times all sufficiency we may abound unto every good work, to do ˣThy holy will. ˣ Fo. 8ᵇ

Remember also, O Lord, them who offer these gifts and grant unto them all a heavenly reward. Forasmuch as it is a commandment of Thine only-begotten Son, O Lord, that we should partake in memory of Thy Saints, vouchsafe to be mindful of them who well-pleased Thee from the beginning, the holy Fathers, Prophets, Apostles, Martyrs, Confessors . . .

* * * * * *

. . . ˣof Thine angelic and archangelic liturgy. ˣ Fo. 9ᵃ

Remember, O Lord, them who offer these our sacrificial (?) gifts.

Remember, O Lord, the peace of the one, holy, Catholic, and Apostolic, Orthodox Church . .

Remember, O Lord, our holy Father Papa Abba Benjamin,[1] the Patriarch of the great city Alexandria, and (all) Orthodox Bishops.

ˣRemember, O Lord, this holy Church and our assemblies. ˣ Fo. 9ᵇ

As Thou didst accept the gifts of Thy righteous Abel, the sacrifice of our Father Abraham, the incense-offering of Zacharias, the prayers and alms of Cornelius, and the widow's two mites; even so accept the thank-offerings of Thy servants who desire to . . . their much and their little secretly and openly . . .

* * * * * *

1 Benjamin II, Monophysite Patriarch, 1327–1339 A.D.

μεταλήψεως των ἁγίων αγτογ μγστηρίων[1] ὁ παντοκρατωρ κϵ̅ ὁ θϵ̅ ημων

× Fo. 10a = R. 72 ※ ×εγχη (της) κλασεως[2] τογ αρτ(ογ) ※ صلاة القسم

= R. 73 Δεσποτα κϵ̅ ο θϵ̅ θ π̅η̅ρ̅ ὁ παντοκρατωρ[3] · ὁ μεγας ὁ αιωνιος · καὶ θαγμαστὸς εν δοξη · ὁ φγλαξων[4] τὴν διαθηκην σογ καὶ το ελεος τοῖς αγαπωσιν σε · ὅ δογς ημιν λγτρωσιν[5] ἁμαρτιων · διὰ τογ μονογενογς σογ

× Fo. 10b γιογ κ̅γ̅ δὲ καὶ θ̅γ̅[6] καὶ χ̅ρ̅ϲ̅ ημων ι̅γ̅ χ̅γ̅ · ἡ ζωη των απαντων ×ἡ βοηθεία των προς σε καταφεγγοντων καὶ ελπις τοῖς επικαλογμενοῖς[7] σε ω παρεστηκασιν μγριαδες[8] · αγγέλων καὶ αρχαγγελων χερογβὶμ καὶ σεραφὶμ καὶ πασα των ο̅γ̅ν̅ιων[9] δγναμεων ἡ ἀμετρητος[10] πληθγς ὁ ἁγίασας τὰ[11] προκειμενα σογ δωρα ταγτα · καθαρισον ημας απο των κργφαιων καὶ φανερων ημων ἁμαρτηματων καὶ παν διανοημα[12] απαρεστικον[13]

[*Sic exit.*]

The Liturgy of Saint Gregory.

× Fo. 1a ×καινίσαι βογλόμενος καὶ π̣ρ̣ο̣[ϲ] τὸ ἀρχαιον ἀναγάγειν ἀ̣ξ̣[ιω]μα · ογ̓κ̓ ἀγγελος · ογ̓κ̓ ἀρχαγγελος · ογ̓ π̅ρ̅ι̅ά̅ρ̅χ̅η̅ϲ̅ · ογ̓

= R. 90 προφήτης · τὴν ἡμῶν ἐνεχείρησε[14] χ̅ρ̅ίαν ·

Αλλ' αγτὸς ἀτρεπτως σάρξ̣ γενόμενος · καὶ ἐναν̣θρώπησας[15] κατὰ παντα ὁμοιώθης[16] ἡμι(ν) ἐκτὸς μόνης[17] ἁμαρτίας · μεσίτης ἡμῶν γεγονας[18] καὶ τοῦ π̅ρ̅ϲ̅ · καὶ τὸν μεσότοιχον τοῦ φραγμοῦ · καὶ τὴν χρονίαν ἐχθραν καθελων ·

× Fo. 1b τὰ ἐπίγεια τοῖς ἐπ̅ο̅γ̅ν̅ίοις σγνηψας · καὶ τὰ ἀμφότερα εἰς ἓν σγνηγαγες · ×καὶ την ἐν×σαρκον ἐπλήρωσας οἰκο-

= R. 91 νομίαν · καὶ μέλλων σωματικῶς ἐλαγνειν εἰς[19] ογρανογς · θεϊκῶς τὰ πάντα πληρών · τοῖς ἁγίοις σογ μαθήταις καὶ ἀποστόλοις ἔλεγες ·

Εἰρήνην ἀφίημι γμῖν · εἰρήνην τὴν ἐμὴν δίδωμι γμῖν ·

Ταγτην καὶ νγν εἰρήνην ἡμῖ(ν) δωρησαι δέσποτα · χάρισαι παντὸς ἀποκάθαρον[20] μολγσματος · παντὸς δόλογ · καὶ πάσης κακίας · καὶ πανογργίας · καὶ τῆς θανατηφόρογ μνησικακίας · καὶ καταζίωσον ἡμᾶς

[1] *Ren.* adds τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ χριστοῦ αγτοῦ. [2] κλασας, *Cod.*
[3] κγριε, παντοκρατωρ ὁ θεός, ὁ μεγας, *Ren.* [4] -σον, *Cod.* [5] -σειν, *Cod.* [6] θ̅ϲ̅, *Cod.*
[7] των επικαλογμενων, *Ren.* [8] παραστήκογσι χίλιαι χιλιάδες και μγρίαι μγριάδες, *Ren.* [9] ο̅γ̅ν̅ιον, *Cod.*
[10] η αμετριτος, *Cod.*; *Ren.* omits. [11] So *Ren.*: αγίασοντα, *Cod.* (But ἁγίασον τά may well be the right reading.) [12] -νοιημα, *Cod.* [13] απαρασκικον, *Cod.*: ἀπάρεσκον, *Ren.*
[14] ἐνεχείρησας, *Cod.* (so *Ren.*). [15] ἐνηνθ-, *Cod.* (so *Ren.*). [16] ὁμοιώθης, *Ren.* [17] +τῆς, *Ren.*
[18] γενόμενος, *Ren.* [19] +τογς, *Ren.* [20] ἀπὸ καθαρῶς, *Cod.*

× Fo. 10a . . . ×of partaking in His holy Mysteries, O Lord our God Almighty.

Prayer at the Breaking of the Bread.

O Master, Lord God the Father Almighty, the Great, the Eternal, Who art wondrous in glory; Who keepest Thy covenant and Thy mercy unto them that love Thee; Who hast given us remission of our sins

× Fo. 10b through Thine only-begotten Son, our Lord and God and Savior Jesus Christ; the Life of all, ×the Help of them who flee unto Thee, and Hope of them who call upon Thee; beside Whom stand tens of thousands of Angels and Archangels, Cherubim and Seraphim, and all the countless multitude of the heavenly powers; Thou Who hast hallowed these gifts which lie before Thee, cleanse us from our secret and our open sins, and [remove far from us] every thought which is displeasing [to Thy goodness . . .]

* * * * * *

× Fo. 1a . . . ×when Thou didst desire to renew him (*sc.* man) and to restore him to his former estate, neither Angel, nor Archangel, nor Patriarch, nor Prophet attempted our Salvation;

But Thyself, without change, though made flesh and putting on manhood, didst become in all points like us saving only sin, and didst become a Mediator between us and the Father. And when Thou hadst broken down the middle wall of partition and the ancient enmity, Thou didst unite things earthly with things

× Fo. 1b heavenly, and bring the twain together in one, ×and fulfil the dispensation in the flesh. And when Thou wast about to mount up into the Heavens bodily, divinely fulfilling all things Thou didst say to Thy holy Disciples and Apostles:

"Peace I leave with you, My peace I give unto you."

That peace do Thou now also give unto us, O Master. Vouchsafe to cleanse us from all stain, all guile, all

×ἀcπαcαcθαι ἀλλήλουc ἐν φιλήματι ἁγίω · εἰc το μεταcχεῖν ἀκατακρίτωc τῆc ἀθανάτου καὶ ἐπο̅υ̅νίου cου δωρεαc · χάριτι[1] τῆ cῆ · εὐδοκία[2] τοῦ π̅ρ̅c̅ · καὶ ἐνεργεία τοῦ παναγίου cου π̅ν̅c̅′ · × Fo. 2ª

Cὺ γὰρ εἶ ὁ χορηγὸc καὶ δοτὴρ πά(ν)των · τῶν ἀγαθῶν · καὶ coὶ τὴν δόξαν τὴν ἀΐδιον δοξολογίαν ἀναπέμπομεν[3] · cὺν τῶ ἀνάρχω cου π̅ρ̅ί · καὶ τῶ ἁγίω π̅ν̅ί νῦν κ(αι) εἰc τ(ουc) αιω(ναc) τ(ων) αιω(νων) ἀμήν[4]. |

))))))

Η ἀγάπη τοῦ θ̅ῦ̅ καὶ[5] π̅ρ̅c̅ · καὶ ἡ χάριc τοῦ μονογενοῦc ὑ(ιο)ῦ κ(υριο)ύ × δὲ καὶ θ̅ῦ̅ καὶ c̅ρ̅c̅ ἡμῶν ι̅ῦ̅ χ̅ῦ̅ = R. 92

Καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου π̅ν̅c̅ · × Fo. 2ᵇ

Ἔcται[6] μετὰ πάντων ὑμῶν[7]

Ἄνω ὑμῶν[8] τὰc καρδίαc ·[9]

Ἐυχαριcτηcωμεν τῶ κ̅ῶ̅ ·[10]

ἀρχὴ[11] = R. 93

Ἀληθῶc[12] ἄξιον καὶ δίκαιον · cὲ αἰνεῖν · cὲ ὑμνεῖν[13] · cὲ εὐλογεῖν · cὲ προcκυνεῖν · cὲ δοξάζειν · τὸν μόνον ἀληθινὸν θ̅ν̅ · τὸν φιλάν̅ο̅ν̅ · τὸν ἄφραcτον · τὸν ἀόρατον · τὸν ἀχώρητον · τὸν ἄναρχον · τὸν ἀιώνιον · τὸν ἄχρονον

? *Four leaves lost.*

×τοῦ πτώματόc μου τὴν ἀνά(c)ταcιν ὑπηγόρευcαc · ἐδωκαc τοῖc ὑπὸ τοῦ ἄδου κρατουμένοιc τὴν ἀφεcιν · τοῦ νόμου τὴν ἀρὰν ἀπεcοβηcαc[14] · ἐν cαρκὶ τὴν ἁμαρτίαν κατήργηcαc · τῆc cῆc ἐξουcίαc μοὶ τὴν δυνάcτειαν ἐγνώριcαc · τυφλοῖc τὸ βλέπει(ν) ἀπέδωκαc · νεκροὺc ἐκ τάφω(ν) ἀνέcτηcαc · ῥήματι τὴν φυcιν[15] ἀνώρθωcαc · τῆc cῆc ἐυcπ[λα]γχνίαc μοὶ τὴν οἰ[κονομιαν] ὑπέδειξαc τῶν [πονηρων την] βιαν ὑπήνεγκαc [τον νωτον] × Fo. 3ª = R. 96

[1] In marg. (?) هنا يطر (later hand), "Here he cuts the (bread"). [2] χάριτι τῆc εὐδοκίαc, *Ren.* [3] -ωμεν, *Cod.* [4] κ(αὶ) εἰc ... ἀμήν, *Ren.* omits. [5] *Ren.* omits. [6] εἴη, *Ren.* [7] People's response omitted. [8] ἄνω cχῶμεν, *Ren.* [9] People's response omitted. [10] People's and priest's versicles (ἄξιον καὶ δίκαιον) ignored: (note omission of γάρ in the following Prayer of Oblation).
[11] (Red): + τῆc προcκομιδῆc, *Ren.* [12] + γάρ, *Ren.* (cp. note on the omission of versicles above).
[13] cὲ ὑμνεῖν: *Ren.* omits. [14] ἀπεcώβηcαc, *Cod.* [15] φυcιc, *Cod.*

evil, from wickedness and from deadly malice. And vouchsafe that we ×may greet one another with a holy kiss, to the end that we may partake without condemnation of Thy deathless and heavenly gift, through Thy grace and the good pleasure of the Father and the operation of Thy Holy Spirit. × Fo. 2ª

For Thou art the Bestower and Giver of all good things, and unto Thee we offer up glory, the eternal praise-giving, together with Thy Father Who is from everlasting, and the Holy Spirit, now and for ever and ever. Amen.

The love of God the Father, and the grace of the Only-Begotten Son, our Lord ×and God and Savior Jesus Christ, × Fo. 2ᵇ

And the fellowship and the gift of the Holy Spirit
Shall be with you all.
Lift up your hearts.
Let us give thanks unto the Lord.

Beginning <of the Oblation>.

Verily it is meet and right to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, the Only True God, the Lover of man, the Ineffable, the Invisible, the Uncontained, without beginning, the Eternal, without time...

* * * * * *

...×Thou didst suggest the rising again after my fall; Thou didst give release unto them who were under the power of Hades; Thou didst drive away the curse of the Law; in the flesh Thou didst set sin at naught; the might of Thy authority Thou didst make known to me; to the blind Thou didst restore sight; the dead Thou didst raise up from the tombs; by Thy word Thou didst restore nature; Thou didst show unto me the dispensation of Thy loving-kindness; Thou didst endure the violence of wicked men; Thou hast given Thy × Fo. 3ª

× Fo. 3b ϲοϒ ⲇέⲇωκαϲ ⲉ[ιϲ ⲙαϲτιγαϲ] ×τὰϲ ⲇὲ ϲιαγόναϲ ϲοϒ ϋπεθηκαϲ ειϲ ῥάπίϲματα · οϒκ ἀπέϲτρεψαϲ ⲇι' ἐμὲ τὸ πρόϲωπόν ϲοϒ ἀπὸ αιϲχύνη[ϲ ε]ⲙ̣πτυϲμάτων

ο λ(αοϲ) λε(γει) κ(υρι)ε ἐλ(εηϲον)[1]

Ὡϲ πρόβατον ἐπί ϲφαγην · ἦλθεϲ μεχρι ϲτρ̅ου τὴν ἐμὴν κηⲇεμονίαν ϋπέⲇειξαϲ τῶ ϲῶ τάφω τὴν ἐμὴν ἀμαρτίαν ἐνέκρωϲαϲ · ειϲ οϒν̅όν μοι τὴν[2] ἀπαρχὴ(ν) [ανε]βίβαϲαϲ · τῆϲ ϲῆϲ ἀφίξεώϲ[3] [μοι τὴν πα]ρουϲίαν ἐμήνυϲαϲ . [ἐν ἡ μελλειϲ ἐρ]χεϲθαι κρῖναι ζώ(ν)[ταϲ καὶ νεκ]ρουϲ · καὶ ἀποⲇοῦ[ναι ἑκαϲτω] κατὰ τα ἔργα αϒτοῦ.

× Fo. 4a ×ο λ(αοϲ) λεγ(ει) κα[τὰ τὸ ἐλ(εόϲ) ϲοϒ κ(ύρι)ε][4]

Ἀυτοϲ[5] μο[υ τῆϲ ἐλευθεριαϲ προϲφε]ρω ϲοι τὰ ϲ[υμβολα τοιϲ ρημαϲι] ϲοϒ ἐπιγράφ[ω τα πραγματα]

Ϲὺ μοὶ τὴν μ[υϲτικην ταυτην] λειτουργ[ιαν[6] παρεⲇωκαϲ τηϲ] ϲῆϲ ϲαρκὸ[ϲ εν αρτω και οινω] τὴν μέθ[εξιν][7]

Τῆ γὰρ νυ̣κ[τι η παρεⲇωκαϲ[8] αυτοϲ] ϲεαυτὸν τ̣[ηϲ ϲεαυτου εξουϲιαϲ]

= R. 97 Λαβὼν ἀρτ̣[ον εν ταιϲ αγιαιϲ] καὶ ἀχρά[ντοιϲ και αμωμητοιϲ] ϲοϒ χερϲ[ιν ενευϲαϲ ανω προϲ] τὸν[9] ἴⲇ[ιον ϲοϒ πατερα]

Ἠυχαρίϲ̣[τηϲαϲ ηυλογηϲαϲ]

× Fo. 4b ×[ηγιαϲαϲ εκλαϲαϲ μ]ετέⲇω[καϲ τοιϲ ἁγιοιϲ ϲοϒ μ]αθήταιϲ[10] [ειπαϲ]

[Λαβετε φαγετε τουτ]ο̣ μου ἐϲτι(ν) [το ϲωμα το υπερ υ]μῶν καὶ πο[λλων κλωμενον κ]α̣ὶ ⲇιαⲇιⲇο[μενον ειϲ αφεϲιν ἁ]μαρτιῶν [τουτο ποιειτε ειϲ την ε]μὴν ἀνάμνηϲιν

[Ωϲαυτωϲ μετα το ⲇει]π̣ν̣ήϲαι λα[βων ποτηριον καὶ εκ]έραϲ[αϲ αυτο εκ γεννηματ]ο̣ϲ ἀμπέ[λου καὶ εξ υⲇατοϲ]

[Ηυχαριϲτηϲαϲ ηυλογη]ϲαϲ ἡγί[αϲαϲ μετεⲇωκαϲ τοιϲ αγι]οιϲ ϲεαυ[του[11] ειπαϲ πιετε εξ αυ]τοῦ

* * * * *

× Fo. 5a = R. 98 ×Ο ⲇ(ιακονοϲ) λέγ(ει) κλίνατ(ε) θω̅[12] μετὰ φόβου

Ο ι(ερευϲ) λέγ(ει) ἐν ἑαυτω κλινων[13]

[1] (Red). [2] τὴν εμήν, *Ren.* [3] ἀφήξεωϲ, *Cod.* [4] (Red). [5] ταύτηϲ, *Ren.*
[6] *Ren.* omits. [7] People's response omitted. [8] παρεⲇιⲇηϲ*, *Ren.* [9] *Ren.* omits.
[10] + καὶ ἀποϲτόλοιϲ, *Ren.*: the lacuna would perhaps admit these words in abbreviated form, κ, αποϲτ.
[11] ϲοῦ μαθηταῖϲ καὶ ἀποϲτόλοιϲ, *Ren.* [12] θῦ̂, *Cod.* (in the margin is an illegible Arabic gloss). [13] κλινάϲ, *Ren.*

× Fo. 3b back unto scourging; ×Thou didst submit Thy cheeks to buffeting; for my sake Thou didst not turn Thy face away from shame and spitting.

(*The People say*: Lord, have mercy.)

As a sheep thou didst come to the slaughter; Thou showedst care for me even unto the Cross; by Thy burial Thou didst mortify my sin; for me Thou didst raise up into Heaven the first-fruits; Thou didst inform me of the appearance of Thy coming, wherein Thou shalt come to judge the quick and the dead and to reward every man according to his work.

× Fo. 4a ×(*The People say*: According to Thy mercy, O Lord.)

Myself I offer unto Thee the tokens of my liberty; against Thy words I inscribe my deeds.

Thou hast bequeathed unto me this mystical service, the participation in Thy flesh through bread and wine.

For in the night when Thou didst deliver up Thyself of Thine own power,

Taking bread in Thy holy, pure, and undefiled hands, Thou didst look up to Thine own Father

× Fo. 4b And didst give thanks and bless, ×and consecrate and bless and give it to Thy holy disciples, saying:

"Take, eat: this is My Body which is broken and given for you and for many for the remission of sins. Do this in remembrance of Me."

Likewise after supper, taking a cup, Thou didst mix it with the fruit of the vine and with water, and didst give thanks and bless and consecrate and give it unto Thy holy ones, saying:

"Drink ye of it. . ."

* * * * * *

×*The Deacon says*: Bow down unto God with fear:

The Priest bowing says inaudibly—

Αὐτὸς οὖν δέσποτα τῇ σῇ φωνῇ τὰ προκείμενα μεταποίησον·

Αὐτὸς παρὼν την μυστικὴν ταῦτην λειτουργίαν κατάρτισον αὐτὸς ἡμῖν τῆς σῆς λατρείας τὴν μνήσιν δυνάμωσον[1] αὐτὸ τὸ πνα σου τὸ πανάγιον κατάπεμψον· ἵνα ἐπιφοιτήσαν τη ἁγία καὶ ἁγαθῇ καὶ ἐνδόξω αὐτοῦ παρουσία· ἁγιάσῃ καὶ μεταποιήσῃ τὰ προκείμενα τίμια καὶ ἅγια δῶρα ταῦτα εἰς αὐτὸ τὸ σῶμα καὶ τὸ ×αἷμα τῆς ἡμετέρας ἀπολυτρώσεως· × Fo. 5b

Ο δ(ιακονος[2]) λεγ(ει) προσχωμ(εν)[3]

Ο λ(αος[4]) λεγ(ει) ἀμήν

Ο ι(ερευς) ἐκφωνήσει يصح هنا

Καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον γενηται[5] εἰς τὸ ἅγιον σου[6] σῶμα· τοῦ κυ δὲ καὶ θυ καὶ σρς κ(αι) παμβασιλέως[7] ἡμῶν ιυ χυ· εἰς ἄφεσιν ἁμαρτιῶν· καὶ εἰς ζωὴν τὴν αἰώνιον· τοῖς ἐξ αὐτοῦ μεταλαμβανουσιν[8]·

Τὸ δὲ ποτήριον τοῦτο τὸ τίμιον σου αἷμα· τὸ τῆς καινῆς διαθήκης[9]· τοῦ κυ δὲ καὶ θυ καὶ σρς καὶ παμβασιλέως ἡμῶν ιυ χυ· εἰς ἄφεσιν ἁμαρτιῶν· καὶ εἰς

* * * * *

×παράσχου πᾶσιν αὐτοῖς· × Fo. 6a = R. 100

Μνήσθητι κε καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις· καὶ ταῖς ὄπαις τῆς γῆς· καὶ τῶν ἐν αιχμαλωσίαις ὄντων ἀδελφῶν ἡμῶν· καὶ εἰρηνικὰς ἀποκαταστασεις εἰς τὰ ἴδια χάρισαι·

[*Rubric in two lines effaced by damp.*[10]]

Μ]νήσθητι κε καὶ τῆς ἐμῆς ἀθλίας καὶ ταλαιπώρου ψυχῆς ταπεινώσεώς μου· καὶ συγχώρησόν μοι πάντα τὰ ἐμὰ πλημμελήματα· | καὶ ὅπου ἐπλεόνασεν ἡ ἁμαρτία· ὑπερπερίσσευσόν[11] ×σου τὴν χαριν· καὶ μὴ διὰ τὰς ἐμας ἁμαρτίας· καὶ τὴν βεβήλωσιν τῆς καρδίας μου· ὑστερήσης τὸν λαὸν σου τῆς χάριτος τοῦ ἁγίου σου πνς· × Fo. 6b = R. 101

[*Rubric in two lines effaced by damp.*]

[1] διάσωσον, *Ren.* [2] ὁ λαός, *Ren.* [3] προσχομ(εν), *Cod.* [4] ὁ διάκονος, *Ren.* [5] -ηται rewritten (by first hand?) over -εσθαι (erased). [6] σωμα σου, *Ren.* [7] κ(αι) παμβ. added in margin by original or contemporary hand. [8] People's response omitted. [9] +σου, *Ren.* [10] In margin is an illegible Arabic gloss. [11] περίσσευσον, *Ren.*

Therefore, O Master, do Thou Thyself with Thy voice transform these offerings;

Do Thou Thyself be present and perform this mystic service; do Thou Thyself strengthen in us the remembrance of Thy worship; send down Thy All-Holy Spirit that, coming, it may through its holy and good and glorious presence hallow and transform these precious and holy gifts now offered into the very Body and ×Blood of our Redemption, × Fo. 5b

The Deacon says: Let us give heed.

The People say: Amen.

The Priest shall say aloud—

—and cause this Bread to become the Holy Body of Thee, our Lord and God and Savior and supreme King, Jesus Christ, for the remission of sins and for eternal life unto them who partake of it,

—and this Cup to become Thy precious Blood of the New Testament of our Lord and God and Savior and supreme King Jesus Christ, for the remission of sins and for...

* * * * * *

...×do Thou grant unto them all. × Fo. 6

Remember also, O Lord, those who are in the mountains and caves and holes of the earth, and our brethren who are in captivity, and grant them peaceful restoration unto their own homes.

(*The rubric following is illegible.*)

Remember also, O Lord, my miserable and wretched soul and my lowliness, and forgive me all my transgressions; and where sin has abounded, make Thy grace ×more to abound, and because of my sins and the uncleanness of my heart deprive not Thy people of the grace of Thy Holy Spirit. × Fo. 6b

(*The rubric following is illegible.*)

Ο γὰρ λα]ός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε καὶ διὰ σοῦ καὶ σὺν σοὶ τὸν πρᾶ λέγουσα·
Ἐ]λέησον ἡμᾶς ὁ θὲ ὁ σὴρ ἡμῶν·

[*Rubric in one line effaced by damp.*] ... الحل

Μ]νήσθητι κε΄ τοῦ ἀέρος καὶ τῶν καρπῶν τῆς γῆς·

× Fo. 7[a] Μνήσθητι κε τῆς συμμέτρου ×ἀναβάσεως τῶν ποταμείων[1] ὑδάτων·

Μνήσθητι κε΄ τῶν γετῶν καὶ τῶν σπορίμων τῆς γῆς·

Ἐ]ύφρανον πάλ(ιν) κ(αὶ) ανακ(αι)νισ(ον) τὸ προσωπ(ον) ⟨τῆς γῆς⟩[2]

= R. 102 Χ]άρισαι τῷ λαῷ σου τὴν ὁμόνοιαν·

Τῷ κόσμω τὴν εὐστάθειαν·

Τῷ ἀέρι τὴν εὐκρασίαν·

Τοῖς νοσοῦσι τὴν σρίαν·

Τοῖς δεομένοις τὴν ἀνάψυξιν·

Τοῖς ἐν ἐξορίαις τὴν ἄνεσιν·

Τοῖς ὀρφανοις τὴν βοήθειαν·

× Fo. 7[b][3] ×Ταῖς χήραις [τὴν ἀντιλήψιν]

Τοῖς θλιβομεν[οις ἐπαρκησον εἰς] ἀγαθὸν

Τοὺς ἑστῶτ[ας ὀχυρωσον]

Τοὺς πεπτω[κοτας ἐγειρον]

[*Four lines wholly illegible.*]

Τους ημαρ]τηκότας καὶ μετανοήσαντας συναρίθμησον τοῖς πιστοῖς[4] σου

Τοὺς] πιστοὺς [συναριθμησον τοις] μαρτυσι[5] σου

Μι]μητὰς [τους παροντας] ἐν τῷ

[1] ποταμίων, *Cod.* [2] The passage τοὺς ἀγλακας ... κύριε ἐλέησον (*Ren.* 101[26]–102[9]) is omitted from the MS.
[3] Folios 7 and 8 are seriously injured by damp; fo. 7[b] is almost illegible. [4] μετὰ τῶν πιστῶν, *Ren.*
[5] μετὰ μαρτύρων, *Ren.*

For Thy people and Thy Church beseech Thee, and through Thee and with Thee Thy Father, saying: Have mercy upon us, O God our Savior.

(*The rubric following is illegible.*)

Remember, O Lord, the atmosphere and the fruits of the earth.

× Fo. 7[a] Remember, O Lord, the suitable ×rising of the waters of the River.

Remember, O Lord, the rains and the seed of the ground.

Rejoice again and renew the face of the earth.

Grant unto Thy people concord;

Unto the world, good estate;

Unto the sick, salvation;

Unto the needy, refreshment;

Unto those in exile, release;

Unto the orphans, succor;

× Fo. 7[b] ×Unto widows, protection;

Unto those who are distressed, give sufficiency for their good;

Stablish them who stand;

Raise up the fallen;

(*Four lines of the MS. are illegible.*)

Them who have sinned and repented do Thou number with Thy faithful ones;

The faithful do Thou number with Thy martyrs;

LITURGICAL FRAGMENTS

×τόπω τοὐτω τῶν ἀγγέλων κατάστησον καὶ ἡμᾶς τῇ σῇ χάριτι πρὸς τὴν σὴν κε[κλη]μένους διακονίαν ἀναξίους ὄντας ὑποδ[εξ]αι × Fo. 8a

[Rubric in one line effaced by damp.]

Μνήσθητι] κε′ καὶ τῆς πόλεως ἡμῶν ταύτης καὶ τῶν ἐν ὀρθοδόξῳ πίστει οἰκούντων ἐν αὐτῇ καὶ πάσης πό]λεως καὶ χώρας σὺν παντὶ τῷ κοσμῳ αὐτῶν καὶ ῥῦσαι ἡμᾶς ἀπὸ λιμοῦ · καὶ λοιμοῦ · σεισμοῦ · καὶ καταποντισμοῦ · πυρὸς · καὶ αἰχμαλωσίας βαρβάρω(ν) ×καὶ ἀπὸ τῶν ἀλλοτρίων μαχαιρῶν · καὶ ἐπαναστάσεως ἐχθρῶ(ν) τε καὶ αἱρετικῶν[1]. = R. 103 × Fo. 8b

Μνήσθητι κε′ καὶ[2] τῶν προλαβόντων ὁσίων π[ρω]ν ἡμῶν ὀρθοδόξων ἐπι[σκο]πων

Καὶ πάντων τῶ[ν α]π [αιωνος] σοι εὐαρεστησάντων

Ἁγίων πρώ(ν) · πριαρχω[ν ἀπο]στόλων · προφητῶν · κηρυ[κων] εὐαγγελιστῶν · μαρτύρων ὁμολογητῶν · καὶ παντὸς πνὸς δικαίου · ἐν πίστει χῦ τετελειωμένου

Θεοτόκου καὶ ἀειπαρθένου μαρίας × Fo. 9a

Τοῦ ἁγίου ἐνδόξου προφήτου προδρόμου βαπτιστοῦ καὶ μάρτυρος ἰωαννου ·

Τοῦ ἁγίου στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος ·

Καὶ τοῦ ἁγίου καὶ μακαρίου πρς ἡμῶν μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ ·

Καὶ τοῦ ἐν ἁγίοις πρς ἡμῶν θεολόγου[3] γρηγορίου · καὶ ὧν ἐν τῇ σήμερον [ἡ]μέρα τὴν ὑπόμνησιν ποιοῦ[μεθ]α · καὶ παντὸς ×χοροῦ τῶν ἁγίων σου · × Fo. 9b

ὧν ταῖς εὐχαῖς καὶ πρεσβείαις καὶ ἡμᾶς ἐλέησον καὶ σῶσον διὰ τὸ ὄνομά σου τὸ ἅγιον τὸ ἐπικληθὲν ἐφ ἡμᾶς.

[ο δ(ιακονος) λεγ(ει) τὰ δίπτυχα[4]]

Μ]νήσθητι κε′ τῶν προκεκοιμημένων ἐν τῇ ὀρθοδόξῃ πίστει πρών ἡμῶν καὶ ἀδελφῶν. = R. 104

Καὶ ἀνάπαυσον τὰς ψυχὰς αὐτῶ(ν) μετὰ ὁσίων μετὰ δικαίων.

Σύναψον[5] εἰς τόπον χλόης ἐπὶ ὕδατος ἀναπαύσεως · ἐν παραδείσω τρυφης · σὺν[6] ὧν εἴπομεν τὰ ὀνόματα[7].

* * * * *

[1] People's response omitted. [2] *Ren.* omits. [3] *Ren.* omits. [4] A single-line Rubric is here effaced by damp. It may perhaps have contained the Rubrics both for Deacon and Priest, if these were strictly abbreviated. [5] ἔκθρεψον καὶ σύναψον, *Ren.* [6] *Ren.* omits. [7] *Ren.* adds αὐτῶν.

Them who are present in this ×place do Thou make imitators of the Angels; and though we be unworthy do Thou accept us who have been called to Thy service. × Fo. 8a

(The rubric following is illegible.)

Remember also, O Lord, this our city, and them who dwell therein in the Orthodox Faith, and every city and country together with all their people. Deliver us from famine and pestilence, earthquake and flood, fire and captivity of the barbarians, ×and from alien swords and insurrection of enemies and heretics. × Fo. 8b

Remember also, O Lord, the predeceased, our holy Fathers the Orthodox Bishops,

And all who from the beginning have pleased Thee well,

Holy Fathers, Patriarchs, Apostles, Prophets, Heralds, Evangelists, Martyrs, Confessors, and every righteous spirit that hath finished its course in the faith of Christ;

Especially our all-holy, most ×glorious, immaculate, and ever-blessed Lady, the Mother of God and ever-Virgin Mary; × Fo. 9a

The holy, glorious, Prophet, Forerunner, Baptist, and Martyr John;

The holy Stephen, the first Deacon and first Martyr,

And our holy and blessed Father, Mark the Apostle and Evangelist,

And our sainted Father Gregory the Divine, and them of whom we make remembrance on this day, and all the ×company of Thy saints. × Fo. 9b

Through the prayers and intercessions of these have mercy upon us and save us for the sake of Thy holy Name which is called over us.

(The Deacon reads the Diptychs.)

Remember, O Lord, our fathers and brethren who have fallen asleep in times past in the Orthodox Faith,

And give repose to their souls with the holy, with the righteous;

Gather them together unto a place of pasture by the water of refreshment in a paradise of delight together with those whose names we have mentioned.

× Fo. 10a = R. 113 ×τῶ πρὶ[1] · καὶ τῶ ἁγιω[2] πνί · ομοούςιε καὶ συναΐδιε[3] · δέχου παρ' ἡμῶν τῶν ἁμαρτωλῶν ἐξ ἀναξίων χειλέων ὕμνον · μετὰ τῶν ἄνω δυνάμεων · σοὶ γὰρ πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις · εἰς πάντας τοὺς αἰῶνας ἀμήν ·

[*The remainder of the page is left blank.*]

[1] τῷ ἀνάρχῳ σου πατρί, *Ren.* [2] τῷ ζωοποιῷ σου πνεύματι, *Ren.* [3] These three words are absent from Renaudot's text, where the association of the Father and the Holy Spirit is placed after προσκύνησις.

× Fo. 10a . . .×consubstantial and coeternal with the Father and the Holy Spirit, receive from us sinners and from our unworthy lips praise with the Powers above. For Thee befitteth all glory, honor, and worship for ever and ever. Amen.

× Fo. 10b ∴ ψαλμὸς · ρλέ[1]. ∴

[The following variants from Swete's (Cambridge) text occur:

×Fo. 11a(verse 8) *v.* 1 ἀγαθὸς (so ℵ[c.a] RT) > *χρηστός.* *v.* 4 τῶ ποιήσαντι (so ℵ[c.a] RT) > *ποιοῦντι.* ×*v.* 9 τοὺς ἀστερας (so ℵ[c.a] T) > *τὰ ἄστρα.* *v.* 14 διὰ μέσου (so ℵ[c.a] AT) > *ἐν μέσῳ.* *v.* 15 ἐκτεινάξαντι > *ἐκτινάξαντι ·*

× Fo. 11b ×πᾶσαν τὴν δυνάμιν > *τὴν δύναμιν.* *v.* 16 ἐν τη ἐρῆμω > *ἐν ἐρήμῳ.* *v.* 22 δόγλου > *δούλῳ.*

× Fo. 12a *v.* 23 Ὅτι ἐν τῆ ταπειωώσει ἡμῶν | ἐμνήσθη ἡμῶν ὁ κς′ etc. (see Swete's apparatus).

v. 24 ἐκ τῶν ἐχθρῶν (so ART) > *ἐκ χειρὸς ἐχθ.*]

[*The remainder of the page is left blank.*]

[1] The Rubric in Renaudot's text (p. 113) prescribes only *Ps.* cl.

× Fo. 12b–13a ×※ ψαλμὸς · ρν′ · ※

[*No variants from Swete's text occur. The remainder of fo.* 13a *is left blank.*]

× Fo. 13b–14b ×※ ὕμνος τῆς ἁγίας τριάδ(ος) ※

δεῦτε πάντες πιστοὶ προσκυνήσωμεν κ.τ.λ.

[For the text see Maas, *Frühbyzantinische Kirchenpoesie* I, no. 2. The following variants occur:

l. 5 ἐξουσίαι θρόνοι κυριότητες > *ἐξουσίαι, κυριότητες*; παρισταμενα > *-εναι.* l. 6 χαιρουβὶμ (*sic*) προσφέρουσίν σε (*sic*). l. 7 *Cod.* omits τε. l. 12 *Cod.* has the reading of MP, *ἀλλὰ σῶσον...καταφεύγομεν.* Thereafter *Cod.* inserts the following verse (not in Maas)—δόξα σοι ὁ θς ἡμῶν δόξα σοι · ὁ θς ὁ θς ἡμῶν δόξα σοι.

l. 13 *Cod.* has the ascription as in Maas' text, but reads εἰς αἰῶνας ἀει (instead of *αὐτῶν*) τῶν αἰώνων.]

× Fo. 14b (end) εἰς τὴν θ(εοτο)κόν κατὰ ἀλφαβητα[1].

Χαῖρε ἀνανδρε μ(ητ)ήρ ἀλόχευτε χαῖρε βάτε πυρὶ · ἀκαταφλεκτε ·

× Fo. 15a ×Χαῖρε γένους[2] βροτῶν ἡ ἀντίληψις · χαῖρε δόξα πι[c]των καὶ ἀγλαισμα ·[3]

Χαῖρε εὖας κατάρας ἡ λύτρωσις · χαῖρε ζῶσα {ἀεὶ}[4] βασιλεύουσα

Χαῖρε ἡ σ(ωτη)ρία τῶν ἀσθενούντων · χαῖρε θρόνε κ(υρίο)υ καὶ σκήνωμα ·

[1] Heading in red. Alternate initials (X) are also in red, as are all the alphabetic initials. [2] γενος, *Cod.*

[3] ἁπλαισμα, *Cod.* [4] Probably interpolated.

× Fo. 14b ×*To the Theotokos.*

Hail, Mother unwedded who didst never travail! Hail thou Bush unconsumed by fire!

× Fo. 15a ×Hail, thou Protection of the human race! Hail, thou Glory and Ornament of the faithful!
Hail, thou Redemption of the Curse of Eve! Hail, Ever-living, Ever-reigning!
Hail, thou Deliverance of the feeble! Hail, Throne and Tabernacle of the Lord!

Χαῖρε ἴαcιc τῶν νοcημάτω(ν) κακῶν · χαῖρε κράτος cτερρὸ(ν) καταφύγιον.
Χαῖρε λόγον θ(εο)ῦ ἡ γεννήcαcα · χαῖρε μόνη παρθένος καὶ ἄφθορος ·
Χαῖρε νύμφη ἀγνὴ καὶ ἀμόλυντε[1] · χαῖρε ζοάνων εἰδώλω(ν) ×κατάλγcιc · × Fo. 15a
Χαῖρε ὄροc θ(εο)ῦ τὸ πανάγιον · χαῖρε προξενε[2] τῆc αἰωνίου χαρᾶc ·
Χαῖρε ῥάβδος βλαcτήcαcα cτάχυν zωῆc · χαῖρε cτέμμα καὶ κάγχημα τῶν δικαίων ·
Χαῖρε τόμος ὁ ἔμψυχος καὶ καθαρὸc · χαῖρε ὕψωμα τῶν πεπτωκότων φθορᾶc ·
Χαῖρε φέγγος καὶ cέβας ὀρθοδοξίας · χαῖρε χειμαζομένων τὸ cκέπαcμα ·
Χαῖρε ψυχοφθόρον ἐχθρον[3] ἡ θραύcαcα · χαῖρε ὤμημα[4] θεῖο(ν) . . .

[1] ἀμώλυντε, *Cod.* [2] προξενον, *Cod.* [3] ψυχοφορων εχθρων, *Cod.* [4] *sic*: ? = ὄχημα.

Hail, thou Healing of sore sickness! Hail, Might and Strong Refuge!
Hail, thou that didst bear the Word of God! Hail, only Virgin and uncorrupt!
Hail, thou Bride, pure and undefiled! Hail, Destruction ×of graven images! × Fo. 15b
Hail, all-holy Mount of God! Hail, thou who dost procure eternal joy!
Hail, Rod that budded with the ear of life! Hail, Crown and Boast of the righteous!
Hail, thou living and pure Volume (?)! Hail, thou that raisest the fallen from destruction!
Hail, Light and Worship of Orthodoxy! Hail, thou Shelter of the tempest-tossed!
Hail, thou who didst smite the soul-destroying enemy! Hail, Chariot of God...

B. *Copto-Arabic Anaphora.*

Paper. Thirty-five leaves, 18.5 × 13 cm. (Cairo, no. 79, i), foliated on the *versos* (many numbers are lost or illegible). Contents, portions of the Liturgies of SS. Basil (ending with colophon on fo. $\overline{\text{pε}}^{\text{b}}$) and Gregory. To one or other of these belongs a leaf from the Diptychs, wherein the last Patriarch commemorated is John VI (died 1215 A.D.). A fly-leaf, apparently from this MS., has a lengthy Arabic note commemorating the consecration of one John Khalbûs (*sic*) as priest in 1265 A.M. (= 1549 A.D.), and Hegumen (? of Dêr Abû Makâr) in 1277 (= 1561 A.D.). Both consecrations took place under Gabriel VII, the latter in the Church of S. Mercurius "in the Monastery of Tamwa" (opposite Meadi in the district of Utfih).

A leaf, numbered $\overline{\text{ξ}}$, from the same MS., was recovered by Tischendorf, and is at Cambridge (C.U.L., *Add.* 1887, 5): twelve leaves from the same MS. (containing parts of the Anaphora of Cyril) are in the John Rylands Library at Manchester,[1] and were doubtless found by Tattam.

The hand (see Plate XXII A) is, in the Priest's part, a bold, thick, but coarse uncial, to be dated (as the Diptych-fragment shows) in the early thirteenth century; the Deacon's part is in smaller, lighter uncials. Stops (• and ⁘), rarely used, are red, as are also the rubrics. Initial capitals are greatly enlarged and are in black and red: paragraph-capitals, slightly enlarged, are plain save for red touches.

[*Note.* Further groups of Anaphora fragments are Cairo, no. 79, ii–x. I was unable to retain the leaves long enough to identify these.]

C. *The Ordinal.*

Paper. Twenty-eight leaves (Cairo, no. 80), 18.2 × 13 cm., unnumbered. The text is in Coptic (except the Archdeacon's part, which is in Greek), with Arabic versions accompanying the rubrics: the last (?) three pages are in Arabic alone. The script (see Plate XXV A) is a good thirteenth to fourteenth century 'paper-hand.' Rubrics (red) are in smaller script: the Greek passages are in sloping Greek uncials with accents. The beginnings of sections are marked by enlarged capitals, usually of interlaced work, and by pieces of marginal penwork.

The leaves contain part of the Rites for the Ordination of Subdeacons and Deacons. I have had no opportunity to compare them with Tuki's text.

1 See Crum, *Catalogue*, no. 428.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

D. *Horologia.*[1]

(1) Paper. Fifty-five leaves (Cairo, no. 82), 17.5 × 13.2 cm., foliated on *versos*,[2] 17 ll. to the page. The volume was made up of quires of ten leaves each, the first and last pp. being headed (*e.g.*) ⲟ̄ ⲓ̅ⲅ̅ (Ornament) ⲭ̅ⲅ̅ ⲍ̅ | ⲓ̅ⲁ̅ ⲅ̅ⲥ̅ (Ornament) ⲑ̅ⲥ̅ (ⲣ̅ⲁ̅). Directions, Psalm-headings, and stops (•), are in red. Initial capitals of sections slightly ornamented; paragraph-capitals are smaller and plain: both are in red and black.

The hand (see Plate XXV B) is a plain, sloping uncial with thin strokes, probably of the fourteenth century,[3] and apparently identical with that of No. XXXIX, i (Sahidic Vocabulary). Not only is the hand Sahidic, but the whole of the Psalms and Biblical passages are in Sahidic; though the rubrics, prayers, &c., are in Bohairic (with a parallel Arabic version).

The contents appear to correspond with the modern Book of Hours, but I am unable to collate the ancient with the modern copy.

(2) Paper. Fifty-one leaves and two fragments (*id.*, no. 83), 16.2 × 12.5 cm., foliated on the *versos*,[4] 15 ll. to the page. Directions, Psalm-headings, section-capitals, and stops (•), red: paragraph-capitals, red and black. The hand is a plain, sloping uncial similar to that of (1), but smaller and thicker. The paper is brittle and most leaves are in bad condition.

As in (1) the Psalms, &c., are in Sahidic; the remainder in Bohairic (with Arabic version).

Further groups of fragments from ordinary Bohairic Horologia are as follows:—

(3) Paper. Thirty-one leaves (*id.*, no. 84), 17.2 × 13 cm., foliated on the *versos*.[5] Good, free hand (thirteenth to fourteenth century). Each 'Hour' has a head-piece of interlaced work in red, green, and yellow. The directions are in red, initial lines in thick black script, second lines in red: the Psalms begin similarly, but are further marked by marginal illuminations. The whole is in Bohairic with an Arabic version.

(4) Paper. Twenty-seven leaves (*id.*, no. 86), 17.5 × 13 cm., foliated on the *versos*.[6] Thirteenth to fourteenth century hand: directions and Psalm-headings, red. Psalms begin with a single line in thick script: paragraph-capitals are enlarged and plain but for red touches (little beyond the Psalmody is preserved, but the order in which the Psalms occur shows that the MS. is a Horologion). Bohairic, with Arabic version.

(5) Paper. Thirty-two leaves (*id.*, no. 85), 17.5 × 13.8 cm., foliated on the *versos*.[7] Directions, Psalm-headings, stops (⁘), are in red: initial-lines in thick black script; paragraph-capitals, enlarged, are red and black. Bohairic, with Arabic version.

E. *The Pascha.*[8]

(HOURS FOR HOLY WEEK)

(1) Paper. Seven leaves (Cairo, no. 87), 21.5 × 14.4 cm., unfoliated. Same hand and paper as *Psalms* (5); but, as the proportions of the column are slightly different and the lines closer, the two groups are probably not from the same MS. Paragraph-capitals slightly enlarged; headings (*e.g.* fo. 6), red. Contents: (fo. 1) Nicene Creed; (fo. 2) part of a Prayer; (fos. 4–5) *Isaiah* LIII, 4 ff.; (fos. 6–7) "A Prayer of the Night."

The identification is purely conjectural.

(2) Paper. Nineteen leaves (*id.*, no. 88), 17 × 13.2 cm., paged (?) on the *versos*.[9] Good, bold thirteenth century hand. Headings (with Arabic versions) in red, *e.g.* ⲁϫⲡ ⲅ̅ ⲙⲡⲓⲉϫⲱⲣϩ ⲙ̄ⲡⲃ ⲙⲡⲓⲡⲁⲥⲭⲁ ⲉⲑⲩ̅ ⲯⲁⲗⲓ ⲁϫ(ⲁⲙ)); stops (⁘) red; plain, enlarged capitals with red touches.

The leaves preserved contain odes (*psali*) for the Hours in Holy Week; but the last (—ⲥ̅ⲗ̅ⲏ̅) has the heading ⲟⲩⲕⲁⲛⲱⲛ ⲛ̄ⲧⲉ ϯⲡⲉⲛⲧⲓⲕⲟⲥⲧⲏ. (sic)

1 Copt. ⲡⲓⲁϫⲡⲓⲁ, Arabic الاجبيه. A collection of Psalms, prayers, Scriptural passages, &c., for each of the Canonical Hours. Modern editions are (1) Arabic: : الاجبيه كتاب السبع صلوات (Cairo, 1914); (2) English: *The Coptic Morning Service for the Lord's Day*, translated by the Marquis of Bute (London, 1882 and 1908), pp. 119 ff. and 135 ff.

2 The first leaf is ⲓ̅ⲉ̅, the last ⲥ̅ⲡ̅ⲍ̅ (*i.e.* 16–287).

3 In size, quality of paper, &c., this MS. is similar to No. XXXVIII A (Greek Liturgies).

4 Between ⲓ̅ⲃ̅ and ⲥ̅ⲡ̅ⲁ̅ (*i.e.* 12–251).

5 Between ⲓ̅ⲏ̅ and ⲥ̅ⲙ̅ⲉ̅ (18–246).

6 Between ⲛ̅ⲏ̅ and ⲥ̅ⲗ̅ⲏ̅ (58–238).

7 Between ⲓ̅ⲉ̅ and [ⲥ̅ⲓ̅] (15–210).

8 Apparently there is no published edition, unless the non-Jacobite edition (ed. Mgr. Cyril II, Cairo, 1902) corresponds with the Monophysite version.

9 Between ⲉ̅ and ⲥ̅ⲗ̅ⲏ̅ (6–238).

(3) Parchment. One leaf (Cairo, no. 14), 34.2 × 27.5 cm., unnumbered. Medium-sized uncial script, probably of the twelfth century; no stops (Plate VI A).

Contents: lections for the Pascha, *viz.*, Ro. to Vo. l. 30: *Isaiah* XLIX, 11–25; then, after a *paragraphus*, the direction (in smaller informal uncials) ⲡⲥⲛⲁϥ ⲛ̀ⲧⲉϩⲇⲟⲙⲁⲥ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲥⲭⲁ ⲉ̀ⲧⲉ ⲡⲓⲥⲙⲟϥ ⲛ̀ⲩⲓ ⲉ̀ ⲡⲓⲱⲱ ⲛⲁⲓ ⲛⲉⲫⲁⲗⲉⲟⲛ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲡⲓⲙⲁϩ $\overline{\text{ⲧⲗⲏ}}$ $\overline{\text{ⲛⲏⲇ}}$.[1] Thereafter, with one line in enlarged capitals, *Isaiah* XLIX, 26.

Under the Patriarch Gabriel II (1131–1146), "certain learned, skilful, and wise men, as also many monks of the Monastery of S. Macarius, compiled a book of passages from the Old and New Testaments, and named it *The Book of the Passion*; and it was used yearly for the celebration of Easter in the Church."[2] At a later date this work was enlarged by a certain Peter, Bishop of Behnesa. Presumably our fragment belongs to the earlier of these recensions.

F. *The Difnâr.*

Paper. Thirty-three and twenty-six leaves, complete or fragmentary (Cairo, nos. 89, 90), from two volumes[3] of the *Difnâr*. Each volume contained something like 160 leaves (320 pages), grouped in quires of ten leaves each. Where complete, the page measures 25 × 17 cm. The numeration (on the *versos*) is by folios, but as usual the first and last pages in each quire have a special heading: thus folios 140 and 141[a] of the first volume are headed —$\overline{\text{ⲡⲙ}}$ $\overline{\text{ⲓⲏ}}$ (Ornament) $\overline{\text{ⲭⲏ}}$ $\overline{\text{ⲓⲁ}}$ | $\overline{\text{ⲓⲉ}}$ $\overline{\text{ⲕⲉ}}$ (Ornament) $\overline{\text{ⲟⲥⲥ}}$ $\overline{\text{ⲡⲙⲁ}}$. But very frequently folios are left unnumbered, probably because the scribe was content to number for his own guidance only the left-hand leaf of each sheet.

The hand (Plate XVIII B) is of a large and regular 'paper-uncial' type, belonging probably to the late thirteenth or early fourteenth century. The forms ⲇ and ⲋ both occur: capital ⲁ always has the form ⲁ: ⲫⲧ never carries the mark of abbreviation. The stop ⁘ or ⁖ (red) is uniformly employed; and both capitals and large letters in the interior of the column are touched in with red. The ink is a very thick, glossy black.

The extant leaves of Volume I cover the first third of the year (Thôout-Khoiak); the remains of Volume II cover the second third (Tôbi to Pashons), but no remains of the presumed third volume have been found. Manuscripts of the *Difnâr* are rare, and the four extant copies[4] date only from the eighteenth century: our fragments, such as they are, therefore represent by far the earliest known copy of this work.[5] The ample recognition in these pages of Saints of Scetis possibly indicates that there was a local 'Use': indeed there is some evidence to show that the MS. once belonged to the Monastery of Saint John the Little.[6]

To every saint and festival commemorated two hymns were assigned, set to the modes or melodies 'Batos' and 'Adam.' It is noteworthy that in this, unlike the Rylands *Difnâr*,[7] the 'Batos' odes usually precede those set to the melody of 'Adam.' The first of each pair of hymns has a heading in red ink, stating the date, the festival or saint commemorated, and the melody, and accompanied by an Arabic translation.

The second hymn is headed merely ⲡⲱⲟⲩ (or ⲡⲱⲟⲥ) ⲟⲛ,'the same (person) again,' with the appropriate melody. The individual hymns are in stanzas (written as paragraphs) of four lines each, the lines being distinguished by stops. The first hymn usually concludes ⲧⲱⲃ̀ⲣ ⲙ̀ⲡⲛⲟⲩ̅ⲉ̅ . . . ⲉ̀ⲣⲣⲏ ⲉ̀ϫⲱⲛ ⲛ̀ⲧⲉⲩⲭⲁ (ⲡⲉⲛⲛⲟϭⲓ ⲛⲁⲛ ⲉϩⲟⲗ), but once (Tôbi 21, Death of the Virgin) the formula is varied by [ⲛ̀ⲧⲉⲩ]ⲉⲣⲙⲟⲧ ⲛ̀ⲡⲉⲛⲯⲩⲭⲏ ⲙ̀ⲡⲭⲱ ⲉ̀ϩⲟⲗ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟϭⲓ, followed by ⲁⲣⲓⲡⲣⲉϥϩⲉⲩⲓⲙ ⲉ̀ⲣⲣⲏ ⲉ̀ϫⲱⲛ: the second hymn ends ⲣⲓⲧⲉⲛ ⲡⲓⲉⲩⲭⲏ ⲛ̀ⲧⲉ . . . ⲛⲟⲩ̅ⲉ̅ (ⲁⲣⲓⲣⲙⲟⲧ? &c.). But both are commonly abbreviated to one or two words. Where neither formula was appropriate (as at Christmas) a variant, beginning ⲧⲉⲛⲧⲣⲟ, was substituted. Ordinarily the hymns show no sign of acrostic arrangement: the only exceptions are: (i) the second Ode on Dioscoros (Thôout 3), and (ii) the second Ode on the Nativity, wherein each stanza begins with a letter of the alphabet.[8] In the latter Ode, moreover, a refrain,

1 The first numeral surely indicates a page, the second perhaps a numbered volume in the Monastic Library. Cp. below on No. XXXVIII G, Frag. 12 and note thereon.

2 See Dillmann, *Cod. Eth. in Mus. Brit.*, no. XXVII (p. 30).

3 This is evident from the folio-numbers.

4 They are at Göttingen, Rome (Vatican, Borg.), Manchester (Rylands Library), and Cairo (Cathedral Church of S. Mark); it is said that an edition (from the last-named MS.) is in preparation by a Coptic priest.

5 The date of the compilation of the *Difnâr* itself is quite obscure (see Crum, *Cat. of Copt. MSS. in the Rylands Lib.*, p. 213).

6 See No. XXIV, 2, $\overline{\text{ⲡⲏⲇ}}$, ll. 5–6.

7 Crum, *op. cit.*, p. 211.

8 The text of this Ode is given above (No. II).

ⲙⲁⲣⲉⲛϩⲱⲥ ⲉⲣⲟϥ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ, follows each stanza: in the first Christmas Ode there is a refrain, ⲉⲟⲩⲉ ⲫⲁⲓ ⲧⲉⲛⲉⲣϫⲱⲣⲉⲧⲡⲓ, after every second stanza. But this feature does not occur elsewhere.

Of the individual hymns preserved few are likely to be of much interest, but among the exceptions may be mentioned the narrative of the translation of a saint (almost certainly Ephraem Syrus) to the Monastery of Anba Bishoi (Tôbi 7), two hymns to Saint Macarius (Phamenoth 27), and the two imperfect hymns on John the Little (Paophi 20). The following is a summary of the contents:[1]

(Vol. I) *Thôout* 1: New Year's Day; 3, Dioscoros; 8, Moses the Prophet, Zacharias the Priest; 17, Holy Cross. *Paophi* 1, Paul of Tamwah, Sergius and Bacchus; 12, Matthew the Apostle; 20, John Colobos (the Little); 25, Abba Apollo; 26, Abba Makari of Tkoou. *Athor* 9, The CCCXVIII Fathers at Nicaea; 22, Cosmas; 23, Merinê (Marina); 27, James the Persian; 28, Abba Sarapamon; 29, Peter of Alexandria. *Khoiak* 1, Shenouti (*i.e.* Consecration of Church of); 1, Peter the Bishop (the Iberian); 3, Entry of the Virgin into the Temple; 8, Ṣaint Barbara;[2] 15, Gregory of Armenia; 25, John Khamé; 27, Psoti and Callinicus; 29, The Nativity.

(Vol. II) *Tôbi* 6, Basil of Caesarea; 7, Translation (of Ephraem) to Dêr Anba Bishoi; 11, John the Baptist and Feast of the Baptism; 12, Theodore the Eastern; 13, Marriage at Cana; 16, Saint Philotheos; 21, Death of the Virgin; 22, Saint Antony; 30, Martyrdom of Elpis, Pistis, and Agape. *Mecheir* 2, Paul the Hermit; 6, Apa Kyri and John; 8, Entry of Christ into the Temple. *Phamenoth* 13, The XL Martyrs (of Sebaste); Macarius the Great. *Pharmouthi* 25, Saint George. *Pashons* 6, Isaac of Tiphre; 10, The Three Children; 14, Abba Pachom.

G. *A Book of Hymns.*

Parchment. Twelve leaves or fragments (Cairo, no. 91) from one MS. With these must be grouped (1) *Cod. Tisch.* XXIX, 29–33 (perhaps also 34),[3] and (2) C.U.L., *Add.* 1886, 17 (from Tischendorf's collection).

The MS. was paged on the *versos*; but how many leaves the quire contained is not clear, since the last leaf of quire ⲓⲍ is paged —ⲥⲗⲏ, and the first in quire ⲓⲏ is numbered ⲥⲙⲑ, ⲥⲛ. The intervening quire ⲓⲉ, however, certainly contained eight leaves or sixteen pages. The complete page measures 19.4 × 16.3 cm. Many leaves (see on Frags. 1–4, 10, 12) have been cut vertically down the center, no doubt to be used for binding purposes. Guide-lines are ruled for every alternate line and down the left side of the column. The hand is a good-sized, clear, but somewhat coarse uncial of the 'paper' type, which may be assigned to the thirteenth century (see Plate XIX A, B). Illuminated headings accompanied by a spray of marginal illumination marked the beginning of the group of hymns assigned to each month. Rubrics are normally in red; but if they are lengthy, alternate passages are in red and black. The stop · (black), inserted by the original scribe, has generally been superseded by ⁘ (red).

The book to which these fragments belonged was a collection of hymns appointed for use on various festivals throughout the year,[4] beginning with the month Thôout. Whether more than one hymn was allotted to each does not appear. The 'melodies' indicated are usually the familiar 'Batos' and 'Adam,' the latter being markedly preferred for feasts falling late in the month.[5] In one case, however (Frag. 8, Pharmouthi 23), an alternative melody called 'The Fifty' is sanctioned, and on Epep 20 (see Frag. 12) a melody distinguished as 'O mighty Cross' was used.

Frag. 1 (Cairo, no. 91), 19.3 × 15 cm., a single leaf cut vertically into two unequal parts,[6] and paged on the *verso* ⲉ. *Recto*: Hymn to Dioscoros (Thôout 7) "the confessor, [he who] rejected the Tome of Leo." Of his following was "Abba Theodosius the Archbishop of the city of Rakoti." *Verso*: same concluded. Then, each between *paragraphi*, the 'rubrics' ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲁⲡ..ⲗⲉⲥ, and ⲓⲥ ⲡⲉⲫⲱⲉⲙⲱⲓ ⲧⲏⲣϥ ϧⲉⲡ | ⲡϫⲱⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ "Lo, all his ministry (?) is (written) in the Book of the Prophets."[7] Lastly comes the heading (red):

1 Most of the hymns are incomplete.

2 One leaf (ⲣⲙⲁ) is in the possession of Dr. G. A. Auden of Birmingham, having been given to him in the Monastery in 1915 or 1916.

3 See Leipoldt, *loc. cit.*, pp. 423 f.

4 Other collections of hymns are in the Rylands Library, Manchester: see Crum, *Cat.*, nos. 433, 434 (pp. 208 ff.), and references.

5 Cp. Crum, *op. cit.*, p. 211 (on the Rylands *Difnâr*).

6 The inner portion is much shrunk and faded, and the upper part (the first two ll.) has been cut off.

7 The *Plerophoriae*? If so, cp. Crum, *op. cit.*, no. 435 (p. 212).

"Second day of Thô[out[1]: John] the Baptist. Melody, 'Adam'" with the opening of the Hymn: ⲡⲓϭⲛ̄ⲁⲥ ⲉ̄ⲧⲁϥⲉⲣⲟⲧⲱⲓⲛⲓ ⲛⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲛⲑⲟϥ ⲁϥ† ⲛ̄ⲁ[illegible]ϥ.

Frag. 2 (C.U.L. *Add.*, 1885, 9), 18 × 14.5 cm., two leaves (one sheet) paged on the *versos* ⲕⲉ̄, ⲕⲏ̄. Folio 1 *recto*: text completely effaced; *verso*: text (in part) of Hymn for the Feast of the Cross (? Thôout 17). Folio 2 *recto*: the latter part of a Hymn on John the Little (Paopi 20);[2] *verso*: heading (red): "Twenty-second day of Paopi: Luke the Evangelist. Say (the) *psali* for the twelfth day of Paopi" (in the margin is the reference or correction ⲕⲏ̄ ⲟⲛⲏⲥⲓ).[3] Then follows a second heading: "Twenty-second day of Paopi: Abba Apollo. *Psali.* Melody, 'Batos.'" The short Hymn following is complete. Lastly (after a *paragraphus*) the direction ⲁⲗⲗⲏⲗⲟ[ⲓⲁ] ⲡⲣⲟⲁⲟⲥ ⲉⲧⲱⲙⲉⲛ.[4]

Frag. 3 (Cairo, no. 91), 19.5 × 5.7 cm., is the outer half of a leaf, paged —ⲁ̄, which has been cut vertically down the center. *Recto*: conclusion of an unidentified Hymn. Then follows the heading (red): "[Twenty-seventh day of Paopi, Abb]a Makari [the Bishop. Let them] say, 'Let [. . .'[5] Melody,] 'Adam.'" The endings of seven lines of the Hymn follow. *Verso*: after the conclusion of the foregoing Hymn is the heading (red): "The. . . Sunday [of Pao]pi. *Psali.* Melody, . . ." The beginnings of ten lines of the Hymn follow.

Frag. 4 (Cairo, no. 91), 17 × 7.2 cm., is the outer half of a leaf paged —ⲗⲉ̄ and cut vertically down the center. *Recto*: after one line of text is the direction (black, between *paragraphi*)]ⲃⲉⲛ ⲧⲟⲉⲟ[ⲧⲟⲕⲓⲁ ? ⲁⲗⲗⲏⲗⲟϥ]ⲓⲁ ⲡⲣⲟⲁⲟⲥ. Then comes the heading (red): "[Eighth day of Athor. The Four] Beasts. . . *Psali.* Melody, 'Batos.'" The endings of twelve lines of text follow. *Verso*: the same continued. Next is the heading (red): "Athor 9. [Abba Isaac the Archbis]hop. Let them wor[ship in Abba Be]nopher.[6] Ps[ali. Melody. . .]." The beginnings of four lines follow. (*Cod. Tisch.* XXIX, 31, a leaf paged —ⲙⲁ̄, 15 × 13 cm., and dealing with Athor 15 and 18, should come next in the sequence.)

Frag. 5 (Cairo, no. 41), 19 × 16 cm., comprises two leaves (one sheet). No page-numbers are distinguishable. Folio 1 *recto*: text wholly effaced; *verso*: text of Hymn for Khoiak 29 (?) beginning ⲓⲏⲥ ⲡⲭⲥ ⲡⲗⲟⲩⲟⲥ ⲉⲧⲁϥⲥⲁⲣϫ ⲁϥⲱⲡⲓ ⲛ̄ⲧⲏⲧⲉ(ⲛ). Folio 2 *recto*: text of Hymn beginning ⲏⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲡ ⲉⲃⲟⲗ; *verso*: text wholly effaced.

Frag. 6 (Cairo, no. 91), 16 × 14 cm., comprises two leaves (one sheet) of which the lower and outer margins are cropped.[7] The first leaf is paged —ⲟⲁ̄; the outer edge with the page-number of the second has been cut off. Folio 1 *recto*: text wholly illegible; *verso*: part of Hymn for the Nativity narrating the Visit of the Magi. Folio 2 *recto*: after two lines of text is the heading (red) ⲥⲱⲕ ⲉⲧⲣⲏ ⲟⲩⲱ[. . . | ⲏⲭⲟⲥ ⲛ̄ⲁⲧⲟⲥ ⲙ̄ⲡⲉ[. . .

Frag. 7 (*id.*), 13.2 × 16 cm., is the lower portion of a leaf. *Recto.* Heading: "Second day of Mechir, Abba Longinus. *Psali.* Melody, 'Adam.' ⲁⲓⲕⲏⲡ ⲉⲥⲃⲏⲧϥ (? an *incipit*) ⲃⲉⲛ ⲁⲗⲕⲉ ⲛ̄ⲭⲟⲓⲁⲕ"[8] (the last two words are canceled and a later hand has substituted ⲡⲁⲱⲙ ⲕⲟⲩⲁⲓ, 'the little book'). Second heading (red): "Fifteenth day of Mechir, Symon (*sic*) the Priest. Let them veil the throne.[9] *Psali.* Melody, 'Adam.'" Five lines of the Hymn follow, beginning ⲉⲧⲁⲩⲙⲟϥ ⲉⲃⲟⲗ ⲛ̄ⲁⲉ ⲡⲓⲉ̄ϩⲟⲟⲩ. *Verso.* The same concluded, ending ⲁⲕⲓ̄ ⲟⲩⲟϥ ⲁⲕⲥⲱ† ⲙ̄ⲙⲟⲛ.

Frag. 8 (*id.*), 18.7 × 16 cm., is a complete but faded leaf, paged —ⲥⲕⲉ̄. *Recto.* "'Renew unto me' (an *incipit*). Take it from the first day of Thôout. Alleluia. Virgin."[10] Then follows a second heading (red): "The Second Sunday of the Fifty (Days);"[11] and in black, "See (?) on the Second Sunday of the Forty Days"[12] (ⲓⲥ ⲧⲱⲡ[13] ⲃⲉⲛ ⲧⲙⲁϩ ⲉ̄ ⲛ̄ⲕⲩⲣⲓⲁⲕⲏ ⲛ̄ⲧⲉ ⲡⲓⲙ̄). A third heading (red) comes next: "The [Second] Sunday of the

1 That Thôout 2 should follow Thôout 7 is strange. Perhaps the arrangement was intended to give special prominence to Dioscoros.

2 The outer portion of this leaf was found in 1921. For the text of the Hymn on John see above No. XXIV, Ode 2.

3 I cannot explain ⲟⲛⲏⲥⲓ.

4 I cannot explain ⲡⲣⲟⲁⲟⲥ (which occurs elsewhere): ⲉⲧⲱⲙⲉⲛ may be an *incipit.*

5 An *incipit.*

6 ⲉⲧⲱⲙⲉ[ⲙⲱⲓ ⲃⲉⲛ ⲁⲃⲃⲁ ⲏⲉ]ⲛⲟⲫⲉⲣ, *i.e.* in the Sanctuary of Benopher, on which see *A.A.C.M.* I, i, § 4.

7 Possibly Frag. 6 should be placed between the leaves of Frag. 5. The former has been used to hold a hot iron bar and is therefore scorched.

8 "At the end of Khoiak" (for ⲁⲗⲕⲉ see *Auct. ad Peyronis Lexicon*): *i.e.* the Hymn indicated was to be found there. In the margin is the page-number ⲛ̄ giving a more definite reference.

9 ⲉⲧϩⲱⲕ ⲛ̄ⲧⲕⲁⲟⲉⲇⲣⲁ: if this is a liturgical direction (and not an *incipit*) does it refer to some ceremony of veiling the Patriarchal Throne in the Sanctuary of Benjamin at the Monastery of S. Macarius?

10 ⲁⲣⲓⲃⲉⲣⲓ ⲫⲁⲣⲟⲓ ⲧⲁϩⲟⲥ ⲃⲉⲛ ⲥⲟⲩ ⲁ̄ ⲛ̄ⲑⲟⲩⲱⲧ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲡⲁⲣⲑ.

11 *sc.* the Second Sunday in the period between Easter and Pentecost.

12 *sc.* in Lent.

13 Obscure.

Fifty (Days)," followed by the direction (black) "The Samaritan Woman (ⲧⲥⲁⲙⲁⲣⲓⲧⲓⲥ). *Psali.* Melody, 'Adam.' Take it from the Sunday (*sic*) of Mechir" (ⲧⲁϩⲟⲩ ϧⲉⲛ ⲧⲕⲩⲣⲓⲁⲕⲏ ⲛ̀ⲧⲉ ⲙⲉⲭⲉⲓⲣ). A fourth heading (red) follows: "The Fourth [Sunday of the Fifty Days]. *Psali.* Melody, 'Adam.'" The text of the Hymn follows, beginning ⲣⲁϣⲓ ⲟⲩⲟϩ ⲑⲉⲗⲏⲗ ⲱ ⲡⲛⲉⲛⲟⲥ ⲛ̀ⲡⲓⲣⲱⲙⲓ. *Verso.* The same concluded. A heading (red, two lines) followed, but is wholly effaced. The Hymn which followed begins ⲫⲧ ⲫⲛ ⲉⲧⲭⲟⲣ ⲛ̀ⲉ̀ϫⲟⲩⲥⲓⲁⲥⲧⲏⲥ ⲟⲩⲟϩ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲛⲓϣⲧ ⲛ̀ⲥⲟϭⲡⲓ.[1]

Frag. 9 (*id.*), 19.5 × 16.5 cm., is a single leaf paged —ⲥⲗⲁ̅. *Recto.* Final 'rubric' of a Hymn relating to the preceding page, ⲁⲗ̀ⲗⲏⲗⲟⲩⲓⲁ ⳾ ⲡⲓⲥⲑⲉⲓⲛⲓ.[2] Then beneath a transverse headpiece of interlaced work (white, yellow, red, and green)[3] is the month-heading "Pharmouthi: Eighth (Month). Twenty-third day of Pharmouthi, Saint George (red). *Psali.* (Melody), 'Batos.' (ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲁϥϫⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ), 'Seven years did he pass' (an *incipit*). Melody, 'The Fifty,' if he (one ?) pleases" (ⲛ̀ϧⲟⲥ ⲡⲓ̅ⲛ̅ ⲁϥⲱⲁⲛϯⲙⲁϯ) (black).[4] Next comes the direction[5] "Put first the (Hymns) of the Virgin (red) from the Theotokia for that day. Alleluia. (Melody ?), 'The Fifty.'"

Lastly there is the heading, "Twenty-seventh day of Pharmouthi, the holy Apa Biktor. *Psali.* Melody, 'Adam,'" followed by the first line of the hymn ⲣⲱⲓ ⲛⲁⲙⲟⲩ ⲛ̀ⲥⲙⲟⲩ ⳾ ⲡⲁⲗⲁⲥ—. *Verso.* Heading for last page of a quire, ⲥⲗⲁ̅ ⲕⲉ̅ (Ornament) ⲟ ⲟ̅ⲥ̅ ⲓ̅ⲍ̅. Then the text of the Hymn is continued—ⲡⲁⲑⲉⲗⲏⲗ ⳾ ⲉⲓⲥⲁⲭⲓ ⲉ̀ ⲛⲉⲕⲧⲁⲓⲟ̀ ⳾ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ &c., and concludes with the rubric [ⲁⲗ̀ⲗⲏ]ⲗⲟⲩⲓⲁ ⲡⲣⲟⲁⲟⲥ.

Frag. 10 (*id.*), 19.3 × 16.4 cm., is a complete leaf, the first in quire ⲓⲉ̅, paged ⲥⲙⲑ̅, ⲥⲛ̅. *Recto.* Below the quire-heading ⲓⲉ̅ ⲓⲍ̅ (Ornament) ⲭ̅ⲍ̅ ⲥⲙⲑ̅, follows the text (without beginning) of a Hymn to "our Father Abba Panoub" (Paoni 23), who "in his choice (ⲡⲣⲟⲫⲉⲣⲉⲥⲓⲥ) became a martyr and endured the affliction of punishment (ϩⲓⲙⲱⲣⲓⲁ) when the King Co(n)stantine (*sic*) pursued after thee (*sic*) and the Seventy Confessors." *Verso.* Heading: "Twenty-fourth day of Paoni. Abba Mousê (Moses the Robber). *Psali.* Melody, 'Adam'" (red). For the text of the Hymn following see above, No. XXIV, Ode 4.

Frag. 11 (*id.*), 17 × 6.5 cm., is the outer half of a leaf slit down the center and paged —ⲥⲫⲃ̅. *Recto.* Endings of seven lines of a hymn followed by a *paragraphus*. Then comes a rubric (red) [ⲉⲩⲱⲡ ⲁⲧⲩⲁ]ⲡⲱⲱ ⲃⲉ(ⲡ) [. . . . . ⲉ]ⲑⲃⲉ ⲡⲓⲁ̀[ⲡⲟⲥⲧⲟⲗⲟⲥ[6] ⳾ ⲯⲁ]ⲗⲓ ⲏⲭ(ⲟⲥ) ϩⲁⲧⲟⲥ. The endings of five lines of the Hymn follow. *Verso.* Beginnings of ten lines of the same Hymn show that the text is an adaptation of *Matth.* XIX, 27 ff., and commemorates the Martyrdom of Saint Peter (? and Paul) on Epep 5. Next follows the direction ⲉⲩⲱⲡ ⲁⲧ[ⲩⲁⲡⲱⲱ ⲙ̄]ⲡⲓⲗⲟⲅⲟⲥ [. . . . .] ⲛ̀ⲧⲉ ⲡⲓⲁⲣ[ⲭⲓⲟⲥ . . . .] ⲉⲑⲃⲉ ⲡⲓϫ[ⲓⲛ . . . .] ⲧⲉⲕⲕⲗⲏ[ⲥⲓⲁ . . . .]. . . "If they read the discourse [. . .] (red) of the holy [. . .] concerning the [? found]ing of the Church. . ." (black).

Frag. 12 (*id.*), 19.7 × 16 cm., comprises two leaves (one sheet) from which both page-numbers have been torn (see Plate XIX A). Folio 1. *Recto*: "Epep 20. The holy Theodore the General. Let them worship (*lit.* worshiping) in (the Sanctuary of) the holy Mark, the small (Sanctuary).[7] *Psali.* Melody, 'Batos.'" (ⲥⲟⲩ ⲙ̄ ⲡⲉⲡⲛⲓ ⲡⲓⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ-ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲧⲱⲙⲉⲙⲱⲓ ⲃⲉⲛ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲛ̀ⲕⲟⲩⲁⲓ-ⲯⲁⲗⲓ ⲏⲭⲟⲥ-ϩⲁⲧⲟⲥ). The text of the Hymn follows, beginning ⲁ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⳾ ⲱⲁⲣⲁⲇⲟⲝⲏ ⲃⲁ ⲡⲓⲉⲣⲙⲱⲟⲩⲓ̈ ⲛ̀ⲧⲉ ⲧⲭⲏⲣⲁ ⲉⲧⲃⲉⲛ ⲛⲁⲓⲛ. *Verso.* The same Hymn is continued and concluded. Then, between *paragraphi*, comes the direction(black), "Put first a *psali* from the Theotokia. Melody, 'O mighty Cross.'[8] Alleluia: . . ." (ⲥⲱⲕ ⲉ ⲧⲣⲏ ⳾ ⲯⲁⲗⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲑⲉⲟⲇⲟⲕⲓⲁ̀ ⳾ ⲏⲭⲟⲥ ⲛ̀ⲧⲙ̀ⲡⲛⲓϣⲧ ⳾ ⲁⲗⲗⲁ̀ⲏ ⲡⲣⲟⲁ̀). Next follows a heading, "Epep 25. The Second *Lakane*,[9] and the holy Thekla the Apostle (red). Repeat everything which is written for Epep 5 except the *psali* 'These Twelve did Our Savior choose.'[10] Alleluia. *Prodos*." ⲥⲟⲩ ⲙ̄ⲛ̄ ⲡⲉⲡⲛⲓ-ⲧⲗⲁⲕⲁⲛⲏ ⲙ̄ⲙⲁⲣ ⲃ̄ⲧ̄ ⲋ ⲧⲁⲓⲁ ⲑⲉⲕⲗⲁ ⲧⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁ̀ⲛⲉ ⲣⲱⲃ̄ ⲡⲓⲃⲉⲛ ⲉⲧⲥⲃⲏⲟⲩⲧ ⳾ ⲃⲉⲛ ⲥⲟⲩ ⲉ̄ ⲛ̀ⲉⲡⲛⲓ ⲭⲱⲣⲓⲥ ⲧⲯⲁⲗⲓ ⳾ ⲉ̄ⲧⲉ Ⲡⲁⲓ ⲓ̅ⲃ̅ ⲁϥⲥⲟⲧⲡⲟⲩ ⳾ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲣ ⳾ ⲁⲗⲗⲁ̀ⲏ ⲡⲣⲟⲁⲟⲥ ⳾ (black). Last is the heading (red): "Epep 25. Apa Antonina and many other

1 For the 'Angel of the great Council' see above, p. 26.

2 *Sic*, but the word ⲥⲑⲉⲓⲛⲓ is unknown to me. Possibly it is an initial word indicating some well-known Hymn, or the melody to which that Hymn was sung, just as does ⲡⲓⲛ̄ below, or ⲡⲓⲁⲕⲁⲣⲱⲛ in Frag. 12.

3 In the adjoining margin is a spray of conventional foliage: see Plate XIX B.

4 ⲛ̀ϧⲟⲥ ⲡⲓⲛ̄ ⲁϥⲱⲁⲛϯⲙⲁϯ.

5 ⲥⲱⲕ ⲉⲧⲣⲏ-ⲡⲁϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲑⲉⲟⲇⲟⲕⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲟⲟⲩ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⳾ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⳾ ⲡⲓⲛ̄.

6 Or perhaps ⲁⲧⲩⲁ]ⲡⲱⲱ ⲃⲉ(ⲡ) [ⲧⲥⲕⲏⲛⲏ ⲛⲧ]ⲉ ⲃⲉⲛⲓⲁ̀[ⲙⲓⲛ, "If they read in the Sanctuary of Benjamin" (for the Sanctuary named, see *A.A.C.M.* II, iv, § 5); but the text of the Hymn certainly has reference to the Apostles.

7 *i.e.* the Sanctuary of S. Mark in the Great Church at the Monastery of S. Macarius, situated to the N. of the Sanctuary of Benjamin: see *A.A.C.M.* I, i, § 5.

8 ⲛ̀ϧⲟⲥ ⳾ ⲡⲓⲛⲓϣⲧ.

9 ⲧⲗⲁⲕⲁⲛⲏ ⲙ̄ⲙⲁⲣ ⲃ̄ⲧ̄.

10 The *incipit* of the Hymn of which slight fragments are preserved in Frag. 11.

Martyrs. *Psali.* Melody, 'Adam.'" Folio 2. *Recto*: "Mesôrê 16. The holy Assumption of the Theotokos [. . .] (red). Let them say 'This is the Gate' [and] '*Piakahôn.*'[1] *Psali.* Melody, 'Batos.' Take from Khoiak 3 (the *psali*) 'The [righteous] shine.' ⲥⲟⲩ ⲓⲉ̅ ⲙ̄ⲙⲉⲥⲱⲣⲏ ⲧⲁ[ⲡⲁⲗⲩⲙ]ⲯⲓⲥ ⲛ̄ⲧⲉ ⲑⲉⲟ̄ⲇⲟⲕ[ⲟⲥ ⲉⲟⲟⲩⲁⲃ] ⲉⲩϫⲱ ⲟⲁⲓ ⲧⲉ ⲧⲡⲩ[ⲗⲏ ⲛⲉⲙ] ⲡⲓⲁ̀ⲕⲁϩⲱⲛ ✣ ⲯⲁⲗ[ⲓ ⲏϫⲟⲥ] ϩⲁⲧⲟⲥ ✣ ⲧⲁϩⲟⲥ ⲃ[ⲉⲛ ⲥⲟⲩ] ⲑ̄ ⲛ̄ϫⲟⲓⲁⲕ ✣ ⲉⲧⲉ ✣ [.....] ⲁⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲛ̄ϫⲉ ⲛ[ⲓⲱⲙⲛⲓ]. Alleluia—Virgin." Then follows the heading: "Mesôrê 19. The Coming-in (Translation) of the body of our Father Abba Makari (red) to Shiêt. Let them say 'Let them exalt him,' and '*Piakahôn*' (black). *Psali.* Melody, 'Batos'" (ⲥⲟⲩ ⲓⲑ̅ ⲙ̄ⲙⲉⲥⲱⲣⲏ - ⲡⲁⲓⲙⲓ ⲉ̀ⲃⲟⲩⲛ ⲛ̄ⲧⲉ ⲡⲁⲗⲩⲙⲯⲁⲛⲟⲛ ⲙ̄ⲡⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ - (red), ⲉ̀ⲃⲟⲩⲛ ⲉ̀ ⲯⲓⲛⲧ ✣ ⲉⲩϫⲱ ⲙⲁⲣⲟⲩⲥⲁϥ ✣ Ⲥ ⲡⲓⲁ̀ⲕⲁϩⲱⲛ (black) ⲯⲁⲗⲓ ⲏϫ̊ ϩⲁⲧⲟⲥ (red)). For the text of the Hymn which follows and is continued throughout the *verso* see No. XXIII A, Ode IV.

The fragmentary sheet (*Cod. Tisch.* XXIX, 30, 30a) relating to festivals in the 'Little Month' should follow next in the sequence.

Frag. 13 (*id.*), 11.3 × 12.5 cm., is the lower part of the last leaf in the volume, containing references for finding Homilies, &c., appropriate for various occasions. Since the numerals are usually grouped in pairs, the smaller following the larger, it may be conjectured that the former refer to pages (or folios), the latter to volumes in the Library of the Monastery which must be assumed to have been numbered: cp. No. XXXVIII E, 3, and note thereon.[2] In the right margin other numerals have been added in red. If these are by a later hand, they may be revised references made necessary by a renumbering of the volumes in the Library, or they may be original and indicate the number of the chest in which the volume was to be found.[3]

At the foot of the *verso* is an Arabic note in a bold hand—perhaps that of the scribe who wrote the MS. Unfortunately no notice of its contents can be supplied.

The text of this fragment is given in full.[4]

* * *

ⲥⲗⲏ ✣ ⲯ Ⲥ ⲫⲟⲣⲥⲓⲁ ⲛⲧⲉ .
ⲓⲥⲁⲁⲕ ✣ ⲛ̄ⲍ ✣ ⲕⲏ ✣ | κ̄ .
Ⲥⲟϩⲉ ⲡⲓϫⲓⲙⲓⲥⲓ ✣ ⲙ̄ⲑ | κ .
ⲡⲓⲭⲣⲏⲥⲟⲥⲧⲟⲙⲟⲥ ⲉⲑ[ⲏ]ⲉ | η
ⲡⲓϫⲓⲙⲓⲥⲓ . ⲫ̄ⲁ̄ . ⲇ̄ . ⲫ ✣ | κ .
✣———✣
ⲡⲓⲕⲟⲩϫⲓ ⲛ̄ⲁϩⲟⲧ
Ⲡⲓⲁ̀ⲧⲓⲟⲥ ⲁⲛⲇⲣⲓⲁⲛⲟⲥ | ρ
ⲣⲛ̄ⲍ ✣ ⲕⲏ | κ .
Ⲑⲉⲟⲫⲓⲗⲗⲟⲥ ⲥⲟϩⲉ ⲡⲓⲁ̀ⲣⲏ | ρ
| ϙ

* * *

Ⲡⲓⲍ̄ ⲛ̄ⲉ̀ⲫⲟⲟⲩ ⲛ̄ⲧⲉ ⲛ(ⲓⲛ)ⲉⲩⲏ
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲥϧⲱⲟⲩ ⲉⲑ-
ϩⲉ ⲛⲓⲛⲉⲩⲏ ⲣⲫ̄ⲉ ✣ ⲡⲏ̄ ⲣⲓⲑ[1]
Ⲡⲓⲭⲣⲏⲥⲟⲥⲧⲟⲙⲟⲥ ✣ ⲉⲑ-
ϩⲉ ⲓⲱⲛⲁ ✣ ⲕⲍ̄
✣———✣

[1] Added by a later hand.

232 ϰ And the Sacrifice of Isaac 54.22.
On the Nativity, 49[5]:
Chrysostom *On the Nativity* 91.1.93
The Little Month.
Saint Andrianos, 153.22[6].
Theophilus *On the Archangel* (?).

The three Days of Nineveh—Zacharias of Schôou *On Nineveh* 165.82 (119 added by a later hand).
Chrysostom *On Jonah* 23.

1 The meaning of ⲡⲓⲁ̀ⲕⲁϩⲱⲛ (apparently an *incipit* or popular name for some hymn) is quite obscure.

2 See also Introduction, p. xliv.

3 This is made more probable by the fact that no one of these numerals in the margin is higher than 20.

4 The right edge of the *recto* has been cropped: any unit-ciphers following κ (twenty) have therefore been destroyed. These marginal numbers are ignored in the version.

5 The reference is doubtless to the page of the volume from which our fragments come.

6 *sc.* Adrianus, commemorated (with his wife) on the third or fifth of the 'Little Month.' Of the two numerals, the second may indicate the volume, the first certainly the page to which reference was to be made.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

H. *Psalmody for Festal Days.*

Parchment. Seven fragments (Cairo, no. 97) from a single MS. The script, a smallish, thick, and very regular uncial-hand, is probably to be assigned to the eleventh century. Headings to the various sections are in thin informal uncials.

The plan of the work to which these fragments belonged is as follows. A heading sets forth the day of the month, the name of the festival, and the appropriate Psalm-number. Then (in formal uncials) follows the text of one, two, or three verses of the Psalm preceding the reading of the Gospel. A noteworthy feature is the introduction of the word ⲁⲉϫⲓⲥ "Lection" between two verses of the selected Psalm-passage or even in the middle of a verse.[1]

Further fragments of this MS. were recovered by Tischendorf and are now at Leipzig (*Cod. Tisch.* XXIX, 1–10[A]).[2]

Before the first of our fragments should be placed *Cod. Tisch.* XXIX, 1, containing directions for the Third Sabbath and Sunday of Paopi, and for Paopi 23 and 25; and *id.* XXIX, 2 (Paopi 27—Athôr 8).

Frag. 1 comprises the lower halves (each 9 × 18.5 cm.) of two successive sheets (four leaves) from a quire. Folio 1, *recto*, begins with the heading, "The First Sunday of Athôr. *Psalm* XXIV." Verses 6–7 (= XXV, 6)[3] are cited, followed by the direction ⲁⲉϫⲓⲥ. *Verso.* The heading is lost. *Psalm* XCVI, 8 (ⲁⲉϫⲓⲥ) and 6 (= XCVII, 7–8, 6)[4] are cited. Folio 2, *recto.* The heading is lost. *Psalm* CIII (CIV) 4–5 are quoted. *Verso.* After the close of a citation, "The Second Sunday of Athôr. *Psalm* LXIV (LXV)," verse 10 is cited. Folio 3, *recto.* The heading is lost. *Psalm* LXV (LXVI) 11 (ⲁⲉϫⲓⲥ) and 12 then follow. *Verso.* "[Athôr 22.] Day of the holy Cosma and Damianos and their Brethren. *Psalm* XCVI (XCVII)." Verse 11 is quoted and followed by ⲁⲉϫⲓⲥ. Folio 4, *recto.* The heading is lost. *Psalm* XLIV (XLV) 5 (ⲁⲉϫⲓⲥ), 6 are quoted. *Verso.* "Athôr 27. The Day of Iacobos (James) the Persian. *Psalm* CXXXIV (CXXXV)." Verse 4 is quoted.

Frag. 2 is a sheet of two leaves, each 17 × 16.5 cm., the second being numbered on the *verso* ⲕⲏ. The lower part has been cut off and the text of the remainder is very dim. Folio 1, *recto.* After an illegible citation is the heading: "The Third Sabbath of Athôr. *Psalm* IV." Verses 3–4 (ⲁⲉϫⲓⲥ), 1 (*sic*) are cited. *Verso.* After an illegible citation is the heading: "Athôr 9. The Assembling of the CCCXVIII of the holy Synod of Nicaea. *Psalm* CI (CII)." The cited passage is illegible. Folio 2, *recto.* Illegible quotation. "[Athôr 24.] The Day of the XXIV Elders. *Psalm* LXXXVIII (LXXXIX)." The passage quoted is illegible, as is also a heading which follows. *Verso.* Illegible heading and citation followed by "The Third Sunday of Athôr. *Psalm* XLV (XLVI)." The verse quoted is illegible.

Frag. 3 is a single leaf, 25.2 × 18.7 cm., paged on the *verso* ⲕⲑ. The text is much bleached owing to exposure to weather. *Recto.* Citation from Psalms, followed by the heading: "[Athôr 28.] Abba Sarap[am]on, the holy Bishop. *Psalm*. . ." The quotation is illegible. *Verso.* "[Athôr 29.] The Day of Abba Peter the Martyr. *Psalm*. . ." The citation which follows is unidentified. Next comes "[The Fourth Sabbath of Athôr.] *Psalm* XXXIX" and "The Fourth Sunday of Athôr. *Psalm* XXXVI" (in both cases the passages cited are too dim to be identified).

Next in the series should come: *Cod. Tisch.* XXIX, 3, containing mention of Peter the Iberian (Khoiak 1) and citations from *Psalms* XXI, XXIV, LXXXVII; and *Cod. Tisch.* XXIX, 8, the upper half of a leaf numbered —ⲗⲍ, and dealing with Khoiak 15, the Third Sabbath and Sunday of the month, and Khoiak 22.

Frag. 4 is a sheet of two leaves numbered on the *versos* ⲗⲏ,[5] ⲙⲍ and measuring 18 × 17.7 cm. (the lower part is torn off). Folio 1, *recto*, opens with a citation of *Psalm* CIII, 23 (= CIV, 24), followed by the heading: "The Fourth Sabbath of Khoiak. *Psalm* LXXIX (LXXX)." Verses 2 (ⲁⲉϫⲓⲥ), 2 continued,[6] and 3, are quoted. Then comes "The Fourth Sunday of Khoiak. *Psalm* XCV (XCVI)." *Verso.* Verse 1 (= 1–2) is cited. Next is "Khoiak 2[7. The Day ?] of our Lord the Christ. . . The Day of Abba Psoti the Bishop.[7] *Psalm* XLIX (L)."

1 For the use of the direction ⲁⲉϫⲓⲥ see Junker, *Koptische Poesie des Zehnten Jahrhunderts*, 1. Teil, pp. 57 f.

2 See Leipoldt, *loc. cit.*, pp. 420 f.

3 The Psalm- and verse-numbers are those of the Coptic Psalter (Cairo, 1897). The numeration of the English Psalter is added in brackets.

4 Very noticeable is the occasional inversion of the passages quoted.

5 If, as is probable, this leaf immediately followed *Cod. Tisch.* XXIX, 8, the numeration is by pages, not folios.

6 This breaking of a verse is not unusual.

7 In the *Synaxarium* Psoti is commemorated on Khoiak 27, and the Nativity on the 27–28.

Verses 2 (ⲗⲉϫⲓⲥ), 5–6 are quoted [*Cod. Tisch.* XXIX, 4, commemorating John the Hegumen (Khoiak 30) with *Psalm* CXXXI, and Kallinikos (Tôbi 2) with *Psalm* LXXXVII, must have formed part of leaf, —ⲙ̅ immediately following —ⲗⲏ̅]. Folio 2, *recto*. ⲗⲉϫⲓⲥ, followed by Psalm LXXVI, 11–12. Then follows the heading: "Tôbi 8. The consecration of the Church of our Father Abba Makari. *Psalm* LXVII (LXVIII)," verses 25–27 being quoted. Next, "Tôbi 9. The Day of our Father Abraham [of Shiêt]. *Psalm* . . . ." (citation illegible). [*Cod. Tisch.* XXIX, 8ᵃ, commemorating the Feast of the Baptism (Tôbi 11) and the Third Day of the Baptism, evidently completes the foot of the page with which we are dealing].[1] *Verso*. "The [Second] Sabbath of Tôbi. . . *Psalm* VIII," verses 1 (ⲗⲉϫⲓⲥ), 1 continued, being quoted. "The Second Sunday of Tôbi. *Psalm* XXVIII." Verses 1–2 (ⲗⲉϫⲓⲥ) and 3 being quoted (= *Ps.* XXIX, 1–3).

Frag. 5 is the upper half, 17 × 19.5 cm., of the first leaf in a quire headed ϯ ⲛⲁⲓ (Ornament) ⲛⲏⲓ [ⲙⲟ̅ ?]. *Recto*: "The Third Sabbath of Tôbi. *Psalm* IV (?)" (citation illegible). "The Third Sunday of Tôbi, *Psalm* XCII (XCIII)." *Verso*. "Tôbi 21. The Day of Our Lady the Theotokos. *Psalm* XLIV (XLV) . . . [The Day of the holy] Hilaria (ⲏⲗⲁⲣⲓⲁ) *Psalm* . . ." [To the following page doubtless belonged *Cod. Tisch.* XXIX, 7ᵃ, relating to the Fourth Sabbath and Sunday and to the last day of Tôbi, and to Mechir 2. Succeeding pages are represented by *Cod. Tisch.* XXIX, 9 (Mechir 10, 13), and 7 (Fourth Sabbath and Sunday of Mechir and the Sabbath of ⲡⲓⲙⲟⲩⲣ ⲉⲃⲟⲩⲛ).]

Frag. 6 is a single leaf, 26.8 × 15 cm., numbered —ⲣⲁ̅.[2] The inner edge has been torn away, but the upper part of the missing fragment is extant at Leipzig (*Cod. Tisch.* XXIX, 5).[3] *Recto*: "Epep 20. The Day of the holy Theodoros the General. *Psalm* XC," verses 10, 11 (ⲗⲉϫⲓⲥ), 11 continued –13 (= XCI, 13–16), being quoted. "Epep 21. The Theotokos. *Psalm* XLVII (XLVIII)." Verses 1 (ⲗⲉϫⲓⲥ) and 2 are quoted. "Epep 25. The Day of the holy Thecla. *Psalm* LXVII." Verse 33 (ⲗⲉϫⲓⲥ), followed (*verso*) by two verses from another Psalm, is quoted. "Epep 26. The Day of my Father Joseph. *Psalm* LXXIX." Verses 1 (ⲗⲉϫⲓⲥ) and 17 (= LXXX, 1, 19) are cited. "Epep 27. Ap(a) Amoun the man of Terenouti. *Psalm* [XXXVI]." Verses 28, first half (ⲗⲉϫⲓⲥ), and 28 (second half) cited. "Epep 2[ ] The Day of Our Lord Jesus the Christ." [*Cod. Tisch.* XXIX, 5ᵃ, paged ⲣⲉ̅[4], followed Frag. 6 immediately, forming with it (since *Cod. Tisch.* XXIX, 5, 5ᵃ are connected) a single sheet. It indicates the Psalmody for the Fourth Sunday of Epep, for the feasts of Apa Apoli (*Psalm* XXXVI) on Mesôrê 1, and for Simeon Stylites (*Psalm* LX) on Mesôrê 3.[5]]

Frag. 7 is a sheet of two leaves, each 26 × 19.2 cm. The second is paged —ⲣⲕⲁ. Folio 1, *recto*. Citation (unidentified) from the Psalms. Then follows the direction, "The second time of reading for him (the saint previously commemorated). *Psalm* CV," verses 3 (ⲗⲉϫⲓⲥ) and part of 4 (= CVI, 4–5) being quoted. "The first place of reading for the end of the holy Theodosius, the Archbishop of Rakoti.[6] *Psalm* CIV." Verses 8 (ⲗⲉϫⲓⲥ) and 8 (second part) are cited. *Verso*. "Again (at) the second time of reading . . . *Psalm* CXVIII." Verses 33 (ⲗⲉϫⲓⲥ), 29, 31 (= CXIX, 46, 42, 44) are quoted. Folio 2, *recto*. Psalm citation (unidentified). "If they read on (the Day of ?) the Prodigal Son, *Psalm* XXXI." Verses 1 (ⲗⲉϫⲓⲥ) and 2 (= XXXII, 1–2) are quoted. "If they read on (the Day of) Lazarus the Poor, *Psalm* XL." Verses 1 (ⲗⲉϫⲓⲥ) and 2 (first half) are added. *Verso*. "If they read on . . . concerning the man who [went down to] Jericho, *Psalm* [LXXXVII]." Verses 1 (ⲗⲉϫⲓⲥ) and 2 (first half) are quoted. "The first place of reading for Abba Sever[ian]us the Bishop, *Psalm* XLII (XLIII)." Verses 3 (ⲗⲉϫⲓⲥ), and parts of 4–6, are quoted. "The second time of reading for him, *Psalm* LXVII." Verse 23 (= LXVI, 25) is quoted.

1 How *Cod. Tisch.* XXIX, 10, 10ᵃ (on the Second Day of the Baptism) is to be fitted to 8ᵃ and to Frag. 4, fo. —ⲙⲃ̅ is by no means clear.

2 The numeration of Frag. 6 and of *Cod. Tisch.* XXIX, 5ᵃ indicates that by whatever accident the month Epep was placed before Paôni.

3 See Leipoldt, *loc. cit.*, p. 421 (the two fragments are here treated as one).

4 This instance leaves no doubt that the numeration is by pages.

5 *Cod. Tisch.* XXIX, 29, which has reference to the same dates, belongs to another MS., as the page-numbers clearly show.

6 Commemorated on Paôni 27.

XXXIX. COPTO-ARABIC VOCABULARIES

Paper. Fragments from ten vocabularies (Cairo, no. 100, i–x) giving the Arabic equivalents for Coptic (and Greek) words selected from the Scriptures and liturgical books.

(1) Twenty-two leaves, 17 × 13.1 cm., from a Sahidic-Arabic vocabulary, foliated as follows: ⲙⲁ, ⲯⲉ, ⲯⲁ, ⲯⲍ, ⲯⲏ, ⲟⲃ, ⲟⲑ, ⲛⲍ, — (a fragment), ⲣⲗⲁ, ⲣⲗⲉ, ⲣⲗⲁ, ⲣⲗⲍ, ⲣⲗⲏ, ⲣⲙⲉ, ⲣⲙⲁ, ⲣⲙⲍ, ⲣⲙⲏ, ⲣⲙⲑ, ⲣⲯ, ⲣⲯⲉ, ⲣⲯⲉ. The hand is a plain, clear, slightly sloping uncial (see Plate XXII B 1), probably of the fourteenth century:[1] headings and stops (large, circular points) are red. Twelve leaves of the same MS. were recovered by Tattam and are now in the John Rylands Library at Manchester.[2]

As the headings[3] show, the work was divided into a number of sections first containing words from the Gospels and Epistles in order; then classified groups of words under such headings as ⲏⲧⲕⲧⲣⲓⲁⲕⲏ, ⲧⲁⲡⲁⲫⲟⲣⲁ ⲃⲁⲥⲓⲗⲓⲟⲥ (*sic*); next (with Arabic headings) lists of Church Orders, buildings &c.; the Greek and Coptic numerals and so forth. The group corresponds more or less closely with a Sahidic vocabulary at Paris.[4]

(2) Two leaves (one sheet), 15 × 11.7 cm., unnumbered, from a Bohairic-Arabic vocabulary. The hand is the same as that of the Anaphora fragments above noticed (No. XXXVIII B = Plate XXII A).

(3) Eight leaves (four sheets), 14.3 × 10.5 cm., foliated (on the *rectos*) ⲗⲃ, [ⲗⲇ], ⲟⲇ, ⲟⲏ, ⲥⲃ, ⲥⲇ, ⲣⲕⲁ, —. These leaves mostly belong to the Biblical section of the Vocabulary, the headings (red) indicating *Timothy* I, *Philemon*, and *James* as the sources of the lists.

(4) Three leaves, 17.8 × 15.5 cm., numbered on the *versos* ⲟⲃ, ⲛⲁ, ⲋ, the second and third being the first and last leaves of quire ⲟ (there were therefore ten leaves in the quire, and the numeration is probably by folios). The heading of folio 90 is ⲋ ⲓⲋ (Ornament) ⲭⲥ ⲟ. Late thirteenth century hand; stops ⁘ (red). Red numerals added in the margins appear to indicate page-numbers in a text rather than section-numbers. Since folio 90 partly duplicates folio ⲥⲑ of no. (3) both groups belonged to copies of the same work.

(5) Eleven leaves, 13 × 8.5 cm., unnumbered, from a Grammar and Biblical Vocabulary. Greek equivalents are often added below the Coptic. Clear but rather rough hand of the late thirteenth (?) century.

(6) One leaf, 18 × 13 cm., numbered on the *verso* ⲣⲙⲑ. The list of words is drawn from *Revelation* (*e.g.* XIII, 2, XVI, 1, 12, XVIII, 12, XXI, 19 f.). Late thirteenth century hand.

(7) Fragmentary leaf numbered ⲕⲁ, and three leaves, 17.3 × 13.2 cm., numbered ⲕⲑ, ⲛⲃ, — (the first two forming the outer sheet of a quire of ten leaves). The quire-heading is [ⲃ] ⲓⲏⲥ (Ornament) ⲛⲭⲥ ⲕⲁ. Red stops ⁘ and ⁖ are used.

(8) Single leaf, 17.5 × 13 cm., headed ⲑ ⲑⲥⲥ (*sic*) (Ornament) ⲭⲥ ⲗ[ⲁ]. Late thirteenth century hand (see Plate XXII B 2, right). The words (mostly Greek) are drawn from the *Anaphora* of Saint Basil.[5]

(9) Two leaves, 17.5 × 12.4 cm., unnumbered. Thick, earlier thirteenth century hand identical with that of (2). The words (mostly Greek) are drawn from liturgical sources, the list contained in the first leaf being drawn from the Basilian *Anaphora*,[6] while the second includes such words as ⲥⲩⲙⲫⲟⲛⲟⲥ, ϯⲕⲣⲓⲙⲓⲥ, etc. (Plate XXII B).

(10) Single leaf, 17.5 × 13 cm., headed on the *verso* ⲣⲕ ⲑⲥ (Ornament) ⲑⲥ ⲓⲃ. Late thirteenth century hand: headings, capitals, and stops (⁘) are red. The words listed seem to be drawn from the *Theotokia*.

1 The paper is the same as that of the Greek Liturgies (No. XXXVIII A).

2 See Crum, *Cat.*, no. 114 (p. 62), where the folio numbers are given. Other fragments from the same MSS. to which our groups 2–10 belonged are also in the Rylands Library (Crum, *Cat.* 459), but I have had no opportunity to equate my groups with the groups distinguished by Crum, *loc. cit.*, and by him attributed to the vocabulary of Es Sammanûdi.

3 Biblical headings are in Coptic, the remainder in Arabic.

4 Bibl. Nat., *Copt.* 44 (as Crum informs me).

5 From pp. 312–337 of the Cairo *Euchologion* (1907).

6 From pp. 329–343 of *ed. cit.*

SUPPLEMENTARY TEXTS

SUPPLEMENTARY TEXTS

A. PSEUDO-LINUS

The Martyrdom of Saint Paul.

Parchment. The upper half of a leaf (Cairo, no. 17[Add]),[1] measuring 16 × 23 cm., and foliated on the *verso* ⲍ[2]. The outer margin of the fragment, which has apparently been used for book-binding, has been folded over and pasted down. The script, a small, regular uncial, is perhaps identical with the script of No. XXI, Frags. 2–4 (with which the fragment is erroneously grouped). The stops used are, = (black ink) and ⸗ (red ink).

The fragments of the text preserved are from the *Martyrdom of S. Paul* by pseudo-Linus,[3] and answer to parts of folios 13[b], 14[a] of the Arabic version.[4] They should have been grouped with No. VI.

Cairo, no. 17[Add].

ⲙⲏⲁⲥⲁⲛⲟⲥ ⲛ̀ⲱⲟⲩ ⲁϥⲣⲓⲧⲟⲩ ⲉ̄ ⲡⲓ-
ⲱⲧⲉⲕⲟ
Ⲥⲧⲁϥⲱⲟⲡⲓ ⲁⲉ ϧⲉⲛ ⲟⲩⲡⲓⲱϯ ⲛ̄-
ⲭⲱⲡⲧ ⸗ ⲛⲉⲙ ⲟⲩⲙ̄ⲛ̀ⲟⲛ ⲁϥⲫⲣⲟⲩ-
ⲕⲱϯ ⲛ̈ⲥⲁ ⲟⲩⲟⲛ ⲡⲓⲛ̀ⲉⲛ ⲉⲑⲛⲁϫⲟⲥ
ⲁⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲙⲁⲧⲟⲓ ⲛ̈ⲧⲉ ⲡⲓϣⲁⲉ̄-
ⲛⲉϥ ⲛ̈ⲟⲩⲣⲟ ⲉ̄ⲧⲉⲙ-
ⲙⲁⲩ=
Ⲟ]ⲩⲟϥ ⲉⲧⲁϥⲥⲉⲙⲡⲓ ⲛ̈ⲟⲩϥⲱⲛ ⲙ̄ⲡⲁⲓ
ⲣⲏϯ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲟⲩⲟⲛ
ⲡⲓⲛ̀ⲉⲛ ⲉⲧⲟⲩⲛⲁ[ϫ]ⲉⲙⲟⲩ ⲉⲩ[ⲟⲓ ⲙ̄-
ⲙⲁⲧⲟⲓ ⲛ̄ⲓⲏⲥ̄ ⲛⲭ̄ⲥ̄ [ⲙⲁ]ⲣⲟⲩϯ [...]ⲩ
ⲧⲏⲣⲟⲩ
Ⲥⲧⲁϥⲱⲟⲡⲓ ⲁⲉ ⲛ̄[ϫⲉ] ⲡ[ⲁⲓ ϩⲱⲛ ⲁϥ-
ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̈ϫⲉ ⲡⲓⲥⲧ[ⲣⲁⲧⲟⲥ
ⲧⲏⲣϥ ⲃ[ⲉⲛ] ϯⲡⲟⲗⲓ[ⲥ
* * *

ⲍ
ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ⲁⲉ ⲡⲓⲣⲱⲙ[ⲓ
ⲛ̄ⲧⲉ ⲡⲓⲡⲓϣϯ ⲛ̈ⲟⲩ[ⲣⲟ ⲉ]ⲧⲁⲩⲧⲏⲓ .[
ⲛ̄ⲧⲟⲧ ⲉⲕⲥⲟⲛϩ ⸗ ⲁϫⲟⲥ ⲡⲏⲓ ⲁⲉ
ⲟⲩ ⲡⲉⲧⲁϥⲱⲟⲡⲓ ⲙ̄ⲙⲟⲕ ⸗ ⲁⲉ ⲁ[ⲕ-
ⲉⲣⲧⲟⲗⲙⲁⲡ ⲁⲕⲓ̄ ⲉϧⲟⲩⲛ ⲉ̄ ⲣⲱⲙⲏ
ⲟⲩⲟϩ ⲉ̄ ϧⲉⲕ ⲙⲁⲧⲟⲓ ⲙ̄ⲡⲉⲕⲟⲩⲣ[ⲟ
ⲉϧⲟⲗϧⲉⲛ ⲟⲛ ⲉⲧⲉ [ⲑ]ⲱⲓ ⲛ̈ⲉⲡⲁ[ⲣ-
ϫⲓⲁ̀ =
Ⲡⲁⲩⲗⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲙ̄ⲡⲉⲙⲑⲟ [ⲛⲟⲩ-
ⲟⲛ ⲡⲓϧⲉⲛ ⲁⲉ ⲕⲉⲥⲁⲣⲟⲥ ⲟⲩ ⲙ[ⲟ-
ⲛⲟⲛ ⲟⲛ ⲉⲧⲉ ⲑⲱⲕ ⲛ̄ ⲉⲡⲁⲣϫ[ⲓ]ⲁ ⲙ-
ⲙⲁ]ⲩⲁⲧⲥ ⲧ̀[ⲉⲛ]ⲛⲁϧⲉⲕ ⲙⲁⲧ[ⲟ]ⲓ ⲉϧ-
ⲟⲗ ⲛ̄ϧⲏⲧⲥ [ⲁϥ]ⲉⲣⲕⲉⲗ[ⲉⲩ]ⲓⲛ [.]ⲟ[
]ⲥⲁⲣ
]ⲙϯ
..ⲡⲱⲛϧ ⲛⲉⲡⲉϥ .

[Nero inflicted great] ×torments on them and cast them into the prison. And since he was in a great rage and fury, he caused search to be made for every one who should say, "I am a soldier of that eternal King." And he established a decree after this manner, saying: "All who shall be found being soldiers of Jesus the Christ let them be..., one and all." Now when this decree was made, the whole army scattered throughout the city... × *Recto* ?

* * * * * *

×And he (Nero) said unto him: "O man of the great king who art delivered bound into my hands, tell me what hath happened unto thee that thou hast ventured to come into Rome and to raise soldiers for thy king from mine own realm?" But Paul said in the presence of every one: "Caesar, not only from thine own realm will we raise soldiers; (for our King) hath commanded..." × *Verso*

* * * * * *

1 This number was assigned before the fragment was identified.

2 The numeral is doubtful: if correct it must be a folio-number.

3 For a discussion of the origin, history, and character of this work see C. Schmidt, *Acta Pauli*, §§ VI–IX.

4 Lewis, *Myth. Acts of the Apostles*, pp. 218ff. The passage is extant in Sahidic and has been published by Guidi in *Atti della Accad. dei Lincei*, III, ii, p. 67. For a Latin version see Lipsius-Bonnet, *Acta Apost. Apocr.*, I, pp. 28–30.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

B. *Ode on the Four and Twenty Elders.*

Paper. Leaf from the *Theotokia* (Cairo, no. 92 i), 27 × 17.5 cm., foliated on the *verso* ϛϛ̄. The script, a large, loose, irregular uncial, is probably later than the fourteenth century.

The text is an Ode on the Four and Twenty Elders, partly extant also in Cairo, no. 93, Group B, but hitherto unpublished. For other Coptic matter relating to the Four and Twenty see S. Gaselee, *De* XXIV *Senioribus*. The most remarkable feature in the Ode is the alleged recital of the Elders' names by the Lamb (see ll. 29–32).

πικ̄ϛ̄ μ̄πρεсвυτερος[1]

Ⲱ ⲛⲓⲙ ⲛⲉ ⲉⲟⲛⲁϣⲁϫⲓ[2] •
ⲙ̄ⲡⲱⲟⲩ ⲛⲉⲙ ⲛⲧⲁⲓⲟ •
ⲛ̄ⲧⲉ πικ̄ϛ̄ •
μ̄πρεсвυτερος •
Ⲛⲁⲓ ⲉⲧⲉⲣⲫⲟⲣⲓⲛ •
ⲛ̄ϩⲁⲡⲥⲧⲟⲗⲏ ⲛⲟⲩⲱⲓⲛⲓ •
ⲉⲣⲉ ϩⲁⲛϫⲗⲟⲙ ⲛ̄ⲱⲟⲩ •
ϩⲓϫⲉⲛ ⲡⲟⲩⲁ̀ⲫⲛⲟⲩⲓ̈ •
Ⲉⲣⲉ ϰ̄ϛ̄ ⲙ̄ⲫⲓⲁ̀ⲗⲏ •
ⲛ̄ⲡⲟⲩϩ ϩⲉⲛ ⲡⲟⲩϫⲓϫ •
ⲉⲩⲙⲉϩ ⲛ̄ⲥⲟⲟⲩⲡⲟⲩϩ •
ⲉϥⲥⲟⲧⲡ ⲉⲙⲁⲱⲱ •
Ⲉⲧⲉ ⲡⲓⲡⲣⲟⲥⲉⲩϫⲏ •
ⲛ̄ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ •
ⲉⲩⲟⲩⲱⲣⲡ ⲙ̄ⲙⲱⲟⲩ ⲉ ⲡⲱⲱⲓ •
ϩⲁ ϯⲧⲣⲓⲁⲥ ⲉⲑ(ⲟⲩⲁϩ) •
Ⲛⲁⲓ ⲛⲉ ⲛⲓⲛ ⲉ̄ⲧ ⲁϥⲥⲁⲭⲓ •
ⲙ̄ⲡⲱⲟⲩ ⲛ̄ⲧⲉ ⲧⲟⲩⲙⲉⲧⲛⲓϣϯ •
ⲛ̄ϩⲉ ϕⲏ ⲉⲑ(ⲟⲩⲁϩ) ⲓⲱ(ⲁⲛⲛⲏⲥ) •
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ •
Ⲁⲓⲛⲁⲩ ⲅⲁⲣ ⲛⲉϩⲁϥ •
ⲉ̀ ϰ̄ϛ̄ ⲛ̄ϣⲣⲟⲡⲟⲥ •
ⲉⲩⲕⲱϯ ⲉ̀ ⲡⲓϣⲣⲟⲡⲟⲥ •
ⲛ̄ⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ •

ϛϛ̄

Ⲥⲩⲉⲙⲥⲓ ⲉ̀ϫⲱⲟⲩ •
ⲛ̄ϩⲉ ϩⲁⲛⲡⲣⲉсвυτερος •
ⲙⲙⲟⲛ ϣϫⲟⲙ ⲛ̄ⲗⲁⲥ ⲛ̄ⲥⲁⲣϫ̄ •
ⲛⲁⲥⲁⲓ ⲉ̀ ⲡⲟⲩⲧⲁⲓⲟ •
Ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ ⲡⲓϩⲓⲛⲏ̀ •
ⲉϥⲧⲁⲟⲩⲟ̄ ⲛ̄ⲧⲟⲩⲣⲁⲛ •
ⲓⲥϫⲉⲛ ⲧⲁⲣϫⲏ ⲙ̄ⲡⲓⲁⲗϕⲁ •
ϣⲁ ⲡϫⲱⲕ ⲙ̄ⲡⲓⲱ̀ •
Ⲥⲉϩⲉⲛⲧ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ϕϯ •
ⲛ̄ϩⲉ ⲛⲁⲓ ⲟⲩⲛⲏ̀ ⲉⲧⲥⲟⲥⲓ •
ⲉ̀ϩⲟⲧⲉ ⲛⲓⲧⲁⲥⲙⲁ ⲧⲓⲣⲟⲩ •
ⲛⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ •
Ⲥⲧϧⲟ ⲛ̄ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ •
ⲉ̀ ϯⲧⲣⲓⲁⲥ ⲉⲑ(ⲟⲩⲁϩ) •
ⲉ ⲙⲁⲣⲉ ⲛⲉⲕⲙⲉⲧϣⲉⲛϩⲙ̄ⲧ •
ⲧⲁϩⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ •
Ⲛ̄ⲧⲉⲕⲛⲁⲓ ϩⲁ ⲛⲓⲣⲱⲙⲓ •
ⲛ̄ⲧⲉⲕϣⲉ ⲛϩⲛ̄ⲧ ϩⲁ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̈ •
ⲛ̄ⲧⲉⲕⲙⲟⲩ ⲉ̀ ⲡⲓⲁ̀ⲣⲱⲟⲩ ⲙ̄ⲙⲱⲟⲩ •
ⲛ̄ⲧⲉⲕⲛ̄ⲟⲩ[3] ⲉ̀ ⲡⲱⲱⲓ ⲛ̄ⲕⲁⲗⲱⲥ •
Ⲃⲓⲧⲉⲛ ⲛⲓⲡⲣⲉсвυта •
ⲛ̄ⲧⲉ ⲛⲁⲓ . . . .

sic exit

[1] Red ink. The last two syllables are added in black by a later hand.

[2] The letter ϣ is added in red by the *rubricator.*

[3] = ⲛ̄ⲧⲉⲕⲉⲛⲟⲩ.

The Four and Twenty Elders.

O who can tell the glory and the honor of Four and Twenty Elders—they who are clad in robes of light and have crowns of glory upon their heads? Four and twenty vials of gold are in their hands, filled with perfume exceeding precious, even the prayers of the saints which they send up on high unto the Holy Trinity.

These are they of the glory of whose greatness the holy John the Evangelist spake: "For I saw," said he, "four and twenty thrones round about the throne of the Almighty; and upon them sat Elders." No tongue of flesh might express their glory. I heard the Lamb declaring their names from the beginning with *alpha* unto the end with *omega.*

Nearer unto God are these exalted priests than all the heavenly hosts, as they beseech the Holy Trinity at all times, saying: "Let Thy compassion encompass the whole earth, that Thou mayest have mercy upon men, that Thou mayest have compassion upon cattle, that Thou mayest bless the rivers of water, that Thou mayest make them to rise duly."

Through the intercessions of these...

SUPPLEMENTARY TEXTS

C. *Acrostic Hymn on the Finding of the Cross.*

Paper. Two leaves, foliated on the *versos* ⲕⲉ, ⲕⲏ, from the first volume of the *Difnâr* (see above, No. XXXVIII F). The text is the opening of an acrostic ode on the Finding of the Cross by the Empress Helena.[1] Each alphabetic stanza (containing four verses) is followed by a subsidiary, non-alphabetic stanza: in the fourth and fifth sections these subsidiary stanzas are doubled.

× ⲕⲉ *recto*

×Coy ⲓⲍ ⲙⲡⲓⲁϧⲟⲧ — السابع عشر من
ⲑⲱⲟⲩⲧ ⲡⲩⲁⲓ — شهر ثوت عيد الصليب
ⲙⲡⲓⲝⲉ ⲉⲑⲟⲩⲁϧ — لحن
ⲏⲭⲟⲥ ϧⲁⲧⲟⲥ — واطس

Ⲁⲥⲉⲣⲉⲡⲓⲟⲩⲙⲓⲛ ⲉ ⲡⲁⲩ ✣
ⲛⲁⲉ ⲧⲗⲉⲙⲏ ⲧⲟⲩⲣⲱ ✣
ⲉ ⲡⲓⲱⲉ ⲉⲑⲟⲩⲁϧ ⲛⲧⲉ ⲡⲓⲝⲉ ✣
ⲡⲓⲱⲉ ⲉⲧ ⲁⲩⲁⲱ ⲛⲁⲥⲧ ⲉⲣⲟⲥ ✣
Ⲡⲡⲉⲥϫⲁ ⲧⲟⲧⲥ ⲉϧⲟⲗ ⲉ ⲡⲧⲏⲣⲩ ✣
ⲉⲥⲕⲱⲧ ⲛⲥⲱⲩ ϧⲉⲛ ⲟⲩⲥⲡⲟⲩⲇⲁⲓ ✣
ⲙⲁⲧⲉⲥⲭⲉⲙⲩ ϧⲉⲛ ⲟⲩⲥⲡⲟⲩⲇⲁⲓ ✣
ⲉⲟϧⲉ ⲡⲉⲥⲛⲁϩⲧ ⲉϧⲟⲩⲛ ⲉⲣⲟⲩ ✣

× ⲕⲉ *verso*

×Ⲃⲟⲛ ⲟⲩⲣⲁⲱⲓ ⲱⲟⲛ ⲙⲫⲟⲟⲩ ✣
ϧⲉⲛ ⲧϩⲉ ⲛⲉⲙ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ✣
ⲉϩⲣⲏⲓ ⲉϫⲉⲛ ⲛⲓⲟⲩⲱⲛϩ ⲉϧⲟⲗ ✣
ⲛⲧⲉ ⲡⲓⲝⲉ ⲡⲣⲉϥⲧⲁⲗϧⲟ ✣
Ⲡⲓⲝⲉ ⲧⲉⲡⲟⲩⲱⲱⲧ ⲙⲙⲟϥ ✣
ⲡⲓⲱⲉ ⲛⲧⲉ ϯⲙⲉⲧⲁⲧⲙⲟⲩ ✣
ⲡⲓⲱⲉ ⲉⲧ ⲁⲩⲁⲱ ⲛⲁⲥⲧ ⲉⲣⲟϥ ✣
ⲱⲁⲛⲧⲉϥⲥⲟⲧⲧⲉⲛ ϧⲉⲛ ⲡⲉⲛⲛⲟⲩⲓ ✣
Ⲅⲉ ⲅⲁⲣ ⲁⲥⲧⲱⲛⲥ ⲛⲁⲉ ⲧⲗⲉⲙⲏ ✣
ⲁⲥⲥⲓ ⲛⲧⲟ ⲛⲱⲟ ⲙⲙⲁⲧⲟⲓ ✣
ⲁⲥⲱⲉ ⲛⲁⲥ ⲉ ⲓⲗⲏⲙ ✣
ⲉⲥⲕⲱⲧ ⲛⲥⲁ ⲡⲓⲝⲉ ✣
Ⲁⲩⲉⲣ ⲟⲩⲥⲟⲥⲛⲓ ⲛⲁⲉ ⲡⲓⲟⲩⲁⲁⲓ ✣
ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ✣
ⲱⲉ ⲁⲥⲱⲁⲛϧⲟϥ ⲛⲧⲉⲡⲙⲉⲧⲟⲩⲣⲟ ✣
ⲧⲉⲛⲛⲁⲟⲩⲱⲛϥ[1] ⲙⲡⲓⲝⲉ ⲉϧⲟⲗ ⲁⲛ ✣
Ⲇⲓⲕⲉⲟⲥ ⲁⲥⲥⲁⲓ ⲛⲉⲙⲱⲟⲩ ✣

[1] Grouped in the MS. with the preceding line.

×ⲛⲁⲉ ⲧⲗⲉⲙⲏ ⲧⲟⲩⲣⲱ ✣ × ⲕⲏ *recto*
ⲱⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲓⲝⲉ ✣
ⲡⲓⲱⲉ ⲉⲧ ⲁⲩⲁⲱ ⲛⲁⲥⲧ ⲉⲣⲟϥ
Ⲁⲩⲉⲣ ⲟⲩⲱ ⲛⲁⲉ ⲛⲓⲟⲩⲁⲁⲓ ✣
ⲉⲥⲥⲁⲓ ⲛⲱⲱⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲉⲣⲛⲟⲩ ✣
ⲱⲉ ⲓⲥ ⲛⲓⲥⲁⲓ ⲛⲧⲉ ⲡⲉⲛⲓⲟⲩ ✣
ⲁⲩⲱⲟⲕ ⲉϧⲟⲗ ⲉⲣⲣⲏⲓ ⲉⲭⲱⲟ ✣
Ⲁ ⲛⲓⲟⲩ ⲟⲩⲉⲙ ⲱⲉⲗⲱⲏⲓⲗⲓ ✣
ⲁ ⲛⲓⲡⲁⲱⲣⲓ ⲛⲧⲉ ⲡⲟⲩⲱⲏⲣⲓ ⲥⲗⲏⲓ ✣
ⲡⲓⲁⲓⲱⲧⲙⲟⲥ ⲉⲧⲁⲩⲧⲁⲣⲱⲟⲩ ✣
ⲁⲩⲓ ⲉⲣⲣⲏⲓ ⲉⲭⲉⲛ ⲡⲟⲩⲱⲏⲣⲓ ✣
Ⲉⲧ ⲁ ⲓⲗⲉⲙⲏ ⲧⲟⲩⲣⲱ ✣
ⲁⲙⲟⲛⲓ ⲛⲓⲛⲓⲟⲩⲁⲁⲓ ⲧⲏⲣⲟⲩ ✣
ⲱⲉ ⲓⲥ ⲫⲙⲟⲩ ⲛⲉⲙ ⲡⲱⲛϧ ⲙⲡⲉⲧⲉⲛⲙⲟⲟ ✣
ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲓⲝⲉ ✣
Ⲁⲩⲧ ⲛⲓⲟⲩⲁⲁⲥ ⲛⲁⲥ ⲉϧⲟⲩ(ⲛ)
×ⲱⲉ ⲟⲩⲱⲏⲣⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ ✣ × ⲕⲏ *verso*
ⲉⲩⲥⲱⲟⲩⲛ ⲙⲡⲓⲛⲟⲙⲟⲥ ⲛⲕⲁⲗⲱⲥ ✣
ⲛⲧⲉⲩⲧⲁⲙⲟⲥ ⲉ ⲡⲓⲝⲉ ✣
Ⲁⲩⲉⲣ ⲟⲩⲱ ⲛⲁⲉ ⲓⲟⲩⲁⲁⲥ ✣
ⲟⲩⲟⲩ ⲡⲉϫⲁⲩ ⲛⲛⲓⲟⲩⲁⲁⲓ ✣
ⲱⲉ ⲁⲥⲱⲟⲕ ⲉϧⲟⲗ ⲙⲫⲟⲟⲩ ✣
ⲛⲁⲓ ⲡⲓⲥⲁⲓ ⲛⲧⲉ ⲡⲉⲛⲓⲟⲩ ✣
Ⲍⲁⲕⲭⲉⲟⲥ ⲫⲓⲱⲧ ⲙⲡⲁⲓⲱⲧ ✣
ⲁⲩⲥⲁⲓ ⲛⲉⲙ ⲥⲓⲙⲱⲛ ⲛⲁⲓⲱⲧ ✣
ⲱⲉ ⲣⲱϯ ⲛⲉ ⲛⲧⲟⲩⲕⲱϯ ✣
ⲛⲥⲁ ⲡⲓⲱⲉ ⲛⲧⲉ ⲡⲓⲝⲉ ✣
Ⲥⲱⲱⲛ ⲛⲧⲟⲩⲕⲱϯ ⲛⲥⲱⲩ ✣
ⲟⲩⲟⲛⲣⲩ ⲉϧⲟⲗ ⲙⲡⲁⲛⲧⲉⲕⲙⲟⲩ ✣
ⲱⲉ ϧⲉⲛ ⲡⲓⲛⲉⲛⲟⲥ ⲛⲧⲉ ⲡⲓⲣⲉϧⲣⲉⲟⲥ ✣
ⲙⲙⲟⲛ ⲣⲗⲓ ⲭⲁⲁⲣ ⲟⲩⲣⲟ ⲁⲛ ⲱⲉ ✣
Ⲏⲁⲉⲟⲥ ⲁⲥⲥⲁⲓ ⲛⲉⲙⲁⲥ ✣

* * *

×The seventeenth day of the Month Thôout. The Feast of the Holy Cross. × Fo. 25[a]

Melody, 'Batos.'

Helen the queen desired to behold the holy wood of the Cross, the wood whereon my Lord was crucified. She stayed not her hand at all in seeking for it earnestly, until she found it with joy because of her faith therein. ×There was joy on that day in heaven and upon earth at the revealing of the life-giving Cross. × Fo. 25[b]
The Cross do we worship, the wood of immortality, the wood whereon my Lord was crucified that He might save us from our sins.

Helen arose and took three thousand soldiers and went to Jerusalem, seeking for the Cross. The Jews took counsel together, saying: "If she come unto our kingdom, we will not reveal the Cross." Justly spake ×Helen the queen unto them: "Show me the Cross, the wood whereon my Lord was crucified." The Jews × Fo. 26[a]
answered, speaking among themselves: "Lo, the words of our fathers are come to pass upon us, 'The fathers have eaten sour grapes, and the teeth of the children are set on edge.'[1] The persecution which overtook them is come upon their children."

When Helen the queen had seized all the Jews (saying): "Lo death and life are before you: show me the Cross," they delivered unto her Judas, ×because he was the son of a prophet and knew well the Law, × Fo. 26[b]

1 Jer. XXXI (XXXVIII) 29. Cp. *Synax.*, Tût 17, ed. Basset, pp. 61 f.

that he might show her the Cross. Judas answered and said to the Jews: "Fulfilled today are the words of our fathers. Zacchaeus, the father of my father, spake unto Simon my father, saying, 'Needs must that they will seek after the wood of the Cross. If they seek after it, reveal it, that thou mayest not die; for in the race of the Hebrews there is none shall reign again.'"

Readily spake he unto her...

APPENDICES

APPENDIX I

FRAGMENTS OF AN ARABIC MS. IN COPTIC SCRIPT

EDITED BY

DR. G. P. G. SOBHY

[Paper. Thirty-three leaves nearly complete, six mutilated leaves, and one small fragment[1] (Cairo, no. 45). The leaves, 19.8 × 13.5 cm. when complete, are unnumbered; though the first and last leaves of each quire are duly signed. Examples of these headings are — ⲓ̅ⲃ̅ ⲓ̅ⲅ̅ (Ornament) ⲭ̅ⲅ̅ | ⲕ̅ⲉ̅ (Ornament) ⲟ̅ⲑ̅ⲥ̅ ⲓ̅ⲃ̅. The hand (see Plate XXIV B) is a thick black uncial, probably of the late thirteenth or fourteenth century. New sections open with an enlarged initial and with their first two lines in red ink: ordinary paragraphs have the usual enlarged capital. The stops =, : and · are regularly used to distinguish every word. In certain cases Arabic consonants are written above their Coptic equivalents, red ink being used. To the same MS. belonged two leaves recovered by Tischendorf which are now at Cambridge (C.U.L., *Add.* 1886, 17).[2] The work to which these fragments belonged was apparently designed for the instruction of novices (see fo. 15vo), drawing mainly upon the *Sayings of the Fathers*[3] and the *Orations* of Esaias Abbas, of Scete.—H. G. E. W.]

The importance of these leaves is paramount. They teach us first of all how Arabic was pronounced in the period when the MS. was written. It is, of course, not the classical Arabic, but a type of the vernacular which was not so degenerate as at the present time. Secondly, they show us that the Arabic dialect used was that of Lower Egypt because it shows all its characteristics,[4] which, though not yet all formed, were in the process of formation. The ق for example had not yet degenerated into the *hamza* of nowadays. I agree with Casanova's opinion that the subject-matter was written at dictation from the way the words were cut into syllables. They also teach us that until the period at which the MS. was written Coptic was still the language spoken by the Monks and the Coptic Church, at least in the Monasteries. Last of all, the most important result of studying these leaves is the knowledge we gain of the values of the different letters in the Coptic alphabet and their equivalents in Arabic. My opinion on this matter differs in many respects from that of Casanova. It however corresponds most closely with the actual pronunciation of Coptic in the Church which I detailed in two articles published some time ago.[5] For lack of space I cannot, unfortunately, study this most important document with the necessary detail and I must defer this examination to some other occasion. It must suffice to give a general table of the equivalents of the alphabets in Coptic and Arabic, and to give the necessary explanatory notes. In the translation I have tried to be as literal as possible, even at the sacrifice of good English phraseology. In the Arabic transliteration I have sometimes replaced suppressed marks in Coptic such as the *tanwin*, which is represented in the Coptic text by two oblique red lines at the end of the word, thus ⸗. The nominative and objective *tanwin* need no additional letters, but the dative *tanwin* always, or almost always, calls for a preceding *alef* in Arabic. This I have always represented, when it does not appear in the Coptic texts. Thus ⲣⲁϫⲟⲗ// is represented in Arabic as رجلٌ (nominative), but رجلاً (dative) and رجلٍ (objective): so also with the suppressed final ⲟ̊ⲩ in Coptic ⲕⲟⲩⲗⲗⲟⲩ = قل له. There are other minor points which will be easily grasped by the reader.[6] I must draw attention here to the curious transliteration of the Arabic letter ض by the Coptic ϩ. The letter ض is never pronounced as ϩ in Arabic of the present time, whether classical or vulgar. It is always pronounced as a guttural *ḍ*; sometimes even in hurried pronunciation it becomes indistinguishable from the *d* = د. The ض however is pronounced like a ظ which is a guttural *ṭḥ* = ج and which is also represented by a ϩ, in Turkish. Was the influence of Turkish already acting in Egypt at the date when the MS. was written? If so, we might suspect that the ⲃ represented a *v* or Turkish و.

1 Four or five of the fragments have been omitted by Dr. Sobhy as too small to deserve publication.

2 Published by P. le Page Renouf in *P.S.B.A.* XI, 112, 155, and later studied by Amélineau and by Casanova (*Bull. de l'Inst. Franç. d'Arch. Or.* I, pp. 1 ff.). For convenience these leaves are now republished at the end of the new-found group of fragments. To the Rev. De Lacy O'Leary, D.D., I am deeply indebted for reading a proof of the following pages.

3 See the footnotes. The references are to the Greek *Apophthegmata* as found in the editions of Cotelier and Migne, and to the Coptic edited by Amélineau in *Annales du Musée Guimet* (*A.M.G.*) XXV.

4 Cp. *Ancient Egypt*, 1921, pt. III, pp. 70 ff.

5 Cp. *Journal of Egyptian Archaeology*, vol. II, 1915, pt. I, p. 15; and *Bull. de l'Inst. Franç. d'Arch. Or.* XIV, p. 51.

6 Underlined words are rubrics written in red in the MS.

CONCORDANCE OF COPTIC AND ARABIC ALPHABETS

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ⲁ	ا, ه	The ه when not pronounced as ت	ا	ⲁ, ⲉ, ⲏ	The ⲏ before ا is invariably used with no difference whatever for ا. Casanova's theory of Emala does not hold good at all
ⲃ	و	This may have been pronounced like *V* and represented the Turkish و	ب	ⲡ	
ⲅ	غ	Invariably used for the ⲅ	ت	ⲧ ⲑ ϯ, ⲑ	The ⲑ always, marked above it ث with three dots instead of two ت although it represents *t* ت. The actual spoken Arabic has lost entirely the ث *th*
ⲇ	ذ, د		ث	ⲑ ث	In ⲟⲁⲗⲉⲟⲉⲧ ثلاثة
ⲉ	ا, ـٓ,	Invariably used for either ا or ـٓ	ج	ⲝ	There is no doubt whatever that the ⲝ and the ج here represent *dj* and not the *g* hard. The Classical Arabic knows no *g* hard, and the sound *g* hard in Upper or Lower Egypt, except in Cairo, nowadays always means ق
ⲍ	ظ, ض, ز	Only once for ز. The ض = ⲍ only in Turkish ??	ح	ϩ ⲏ	Always the ⲏ marked with the Arabic ح above it
ⲏ alone	. .	Not represented	خ	ⲭ	Which is variable in its form, ⲭ, ϧ being used
ⲑ	ت, ط, ث	Once for ث	د	ⲇ	
ⲓ	ى, ـٓ,	Sometimes for a short ـٓ, in ⲭⲓⲁⲉⲗⲉⲕ	ذ	ⲇ	ذ in the spoken Arabic is lost, always pronounced د
ⲕ	ق, ك	Always marked with the respective Arabic letter it represents	ر	ⲣ	
ⲗ	ل		ز	ⲍ, ⲥ	Twice in the same word ⲙⲁⲁⲥⲉⲛ the ذ ought to be ذ = ⲇ; معاذ ان //
ⲙ	م		س	ⲥ	
ⲛ	ن		ش	⳩	Once ⳩ thus, never ϭ, which however does not occur at all[1]
ϫ	ب	Appears in one fragment without my being able to assign its value	ص	ⲥ	

1 See the monumental work of M. Chassinat where he attacks my dictum that the ϭ is always pronounced like English *ch*. *Un Papyrus Médical Copte*, p. 33.

APPENDIX I

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ⲟ	ـُـ, و, ـَـ	Is oddly used for ـَـ in ⲣⲟⲩⲟⲗ etc.	ض	ⲍ	Was the ض then pronounced as ظ as in Turkish? Or was it the influence of Turkish??
ⲡ	ب		ط	ⲧ ⲧ ϯ, ϴ	Always with the Arabic equivalents above them
ⲣ	ر		ظ	ⲍ	The Copts could not catch exactly the right pronunciation of this letter
ⲥ	س, ص, ز	Faultily used for ز which ought to be ذ	ع	ʾ ⲉ ⲁ	The Arabic ع above is never written in full and might pass for ʾ hamzah, once or twice ⲁ
ϯ	ت, ط, ث		غ	ⲅ	
ⲩ alone	. .	Always + ⲟ(ⲩ)	ف	ⲫ	
ⲁⲩ	ـَو, ـُو		ق	ⲕ ⲕ	
ⲟⲩ	و, ـُه	As in ⲕⲟⲩⲗⲗⲟⲩ قلله	ك	ⲕ ⲕ ⲕ, ⲭ	
ⲫ	. . . .	Not represented	ل	ⲗ	
ⲭ	ك		م	ⲙ	
ⲯ	. . .		ن	ⲛ	
ⲱ	. . .		ه	ⲉ, ⲟⲩ, ⲁ	According to its position
ⲯ	ش		ة	ⲉⲉ, ⲉⲧ, ⲉⲑ, ⲉ, ⲁ	,, ,, ,,
ⲫ	ف		ـَو, و	ⲏ, ⲟⲩ, ⲟ, ⲁⲩ	
ⲭ	خ		لا	ⲗⲉ, ⲗⲁ	
ⲉ	ه, ح, ع		ـِى, ى	ⲓ, ⲏ	
ⲍ	ج		ـَى, ـِى	ⲏⲓ, ⲉⲓ	
ⲥ	. . .	Never used, never represents ش or ج	ـً	ⲁ, ⲉ	Not represented when final
ϯ	. . .		ـّ	//, ⲉⲡ	Two oblique red lines, once or twice ⲉⲡ
			ـْ	ⲉ, ⲓ	
			ـٌ	ⲟ, ⲟⲩ	Not represented at end
			ـّـ	// =	Two oblique red lines
			ـّـ	//.	Two oblique red lines
			ء	ⲁⲁ	Once or twice

Cairo, no. 45.

	ⲕⲉⲕⲁⲥⲉϩⲉⲟ · ⲕⲁⲗⲡ · ⲫⲉⲗ	بقساوة قلب
	ⲗⲉⲁⲓ · ⲟⲁϥⲟ · ⲓⲉϫⲟⲩⲛ · ⲡⲉ	فالذى تحت يكون
	ⲙⲉⲥϫⲉⲛⲉⲟⲉⲛ ϧⲁϫⲓⲙⲉϥ	بمسكنة عظيمه
	ϧⲁⲛⲁϥ · ϩⲉⲙⲉⲓⲉⲛⲕⲁ :	عنده وما يبقى
	ⲗⲟⲩ : ⲙⲉⲗϫⲉ : ϩⲉⲃⲁⲗⲁⲥ	له ملجا وخلاص
	ⲓⲗⲗⲉ : ⲥⲁϥⲉⲡⲟϥ ⲫⲉⲓⲉ	الّا صاحبه فيصيح
	ⲥⲓϥ · ⲡⲉⲥⲁⲃⲟ ϧⲁϫⲓⲙ	بصوت عظيم
	ⲓⲁϥⲣⲉϥ ⲥⲁϥⲉⲡⲟϥ : ⲫⲉⲓⲁⲉ	يعرف صاحبه فاذا
	ⲥⲉⲙⲁϥ : ⲥⲁϥⲉⲡⲟϥ ⲓⲉⲟ	سمع صاحبه
	ϧⲁⲛⲛⲉⲛ ϧⲁⲗⲏϥ ⲥⲉ . . .	يتحنن عليه س[ريعا]
	ϩⲉⲓⲉⲟⲗⲟⲛ ϧⲁⲗⲁⲥ	ويطلب خلاص . . . .
	ϩⲉⲓⲉϧⲁⲗⲗⲉⲥⲟϥ :	وخلاصه . . . . .
	ⲫⲉⲥⲉⲁ ⲁⲉⲗⲉⲕ	فسد ذلك . . . . .
	ⲉⲣⲣⲁⲁⲓ · ⲫⲉⲓⲁⲉ	الردى . فاذا . . . .
	ϧⲉⲛ ϧⲉⲁⲉ	حبّ هذا . . . .
	. . . . .	. . . . .
	×ϧⲁⲗⲏϥ · ϩⲉϫⲉϧⲉⲁ : ϧⲁ	عليه وجاهد على
	ⲗⲁ ϧⲁⲗⲁⲥⲟϥ · ⲙⲉⲡⲉⲗ	خلاصه من
	ϩⲁϥϣ ⲉⲣⲣⲁⲁⲓ : ϩⲉⲙⲉ	الوحش الردى
	ϧⲁⲥⲉ ⲉⲛ ⲓⲉϫⲟⲩⲛ · ⲗⲉⲛⲉ	ومعاذ ان يكون لنا
	ⲛⲁϥⲛ ⲉⲗϧⲉⲣⲉϥ · ⲉⲛ	نحن الخراف
	ⲡⲉⲧⲁⲕⲁϥ · ⲉⲗⲗⲉⲟⲓ · ⲗⲉ	الناطقه التى
	ⲕⲁⲟⲓϥ · ⲉⲗⲙⲉⲥⲓϥ · ⲓⲁⲉ	لقطيع المسيح اذا
	ⲛⲟϥⲛ · ⲟⲉϧⲉⲕⲕⲉⲗⲛⲉ	نحن توكلنا
	[ⲁ]ⲗⲏϥ · ⲫⲉⲗⲉ ⲓⲟⲩⲥⲁϥ	عليه فلا يفسح
	. . ⲗ · ϧⲁⲁⲟⲩ · ⲉⲛ · ⲓⲉⲍ	. . . . لعدو ان
	. . . ⲛⲉ : ⲗⲉϫⲉⲛ ⲓⲉⲣ	[يعز]نا لكن
	. . . . . ⲙⲉⲗⲉϫⲟⲩ · ⲗⲉⲛⲉ	ير[سل] ملاكه لنا
	. . . . ϧⲁⲗⲗⲁⲥⲛⲉ · ⲙⲉⲛ	. . . . خلاصنا من
	. . . . ⲧⲁⲛ ⲓⲉⲛⲟ	[الشي]طان . . . .
	. . . . . ⲟⲩ · ⲉⲗϧⲟ	. . . . .
	ⲗⲗⲁ . . . ⲗⲉ	. . . . .

×Fo. 1 *recto* . . . ×and cruelty of heart.[1] He who is underneath will be in great meekness and shall have no refuge or salvation except his master. He then crieth with a loud voice which his master knoweth, and when his master heareth . . . he shall have pity on him and demand salvation . . . and save him . . . he spoiled this . . .

×Fo. 1 *verso* harmful. If . . . liked this . . . ×on him and strove to save him from the ferocious beast.[2] Refuge!—that if we the rational sheep of Christ's flock depend on Him, He will not let . . . . an enemy do us harm but send His angel . . . . to save us from Satan . . .

* * * * * *

1 = *Virtues of S. Macarius* (*A.M.G.* XXV, 131). 2 *loc. cit.*

APPENDIX I

×ⲗⲉ · ⲟⲁⲕ ..... ⲣⲁⲗⲉ ⲉⲗⲙⲉ	لا ..... على المقام	× Fo. 2 *recto*
ⲕⲁⲙ · ⲣⲉⲣⲟⲛⲉ : ⲩⲉⲕⲁⲗ	هاهنا فقال	
ⲉⲗϫⲉⲡⲓⲣ : ⲙⲉⲛⲣⲟⲙ · ⲓⲁⲉ	الكبير منهم اذا	
ⲗⲉⲙ · ⲛⲁⲕϩⲉ : ⲣⲁⲗⲉ : ⲉⲗⲙⲉ	لم نقوى على المقام	
ⲕⲁⲙ : ⲣⲉⲣⲟⲛⲉ : ⲙⲉϫⲁⲓⲛⲁ	هاهنا مضينا	
ⲓⲗⲉ : ⲙⲁⲧϫⲁⲣ : ⲁϩⲁⲣ :	الى موضع اخر	
ⲕⲁⲗ : ⲩⲉ : ⲕⲟⲩⲗⲟ : ⲗⲏⲓⲥ	قال فقلت ليس	
ⲉⲗ : ⲣⲁϫⲉ : ⲓⲗⲉ ⲉⲛ · ⲁⲁ	الحاجة الى ان	
ⲣⲟⲁⲣⲟⲙⲉ : ⲩⲉⲓⲉⲩϫⲓ	اطردهما فيشكيكما	
ϫⲉ : ⲩⲉⲉⲣⲟⲕⲣⲟⲙⲉ :	فاتركهما	
ⲩⲉⲓⲁⲉ ⲟⲉⲣⲓⲛⲉ · ⲩⲉⲣⲟⲙⲉ	ناذا تعبا فهما	
ⲓⲁⲣⲁⲛⲉⲛ : ⲩⲉⲕⲟⲩⲗⲟ ·:·	يهربان فقلت	
ⲗⲉⲣⲟⲙⲉ · ⲟⲉⲣⲁⲗⲟⲩ ⲉⲛ	لهما تعالوا	
ⲛⲟⲩ · ⲗⲉϫⲟⲙ[ⲉ ⲙⲁ]ⲧϫ[ⲁ]ⲣ	ابنوا لكما [موضعا]	
ⲉⲛ ϫⲟⲛ · ⲟⲟⲙ	.....	
ⲩⲉⲕⲁⲗⲟⲩ	فقالوا	
ⲕⲉ ☐ [ⲟ ⲟ]ⲥ ⲋ		
×ϩⲉⲛⲁⲣ · ⲛ....ⲣⲉ · ⲩⲉⲁⲉ	.....	× Fo. 2 *verso*
ⲩⲁⲣⲧ · ⲗⲉⲣⲟⲙ · ⲩⲉⲥ · ϩⲉ	فدفعت لهم فاس و	
ⲧⲟⲣⲓⲉ · ϩⲉⲟⲉⲗⲗⲓⲥ ϧⲟⲩϫ-	طورية وتلّيس خبز	
ϩⲉⲙⲉⲗϩ · ϩⲉϩⲉⲁⲁⲛⲓⲟⲉ	وملح ووديتهم	
ⲣⲟⲙ · ⲓⲗⲉ ⲥⲁϧⲣⲁ · ⲓⲉⲡⲉ	الى صخرة يابسة	
ⲥⲉ · ϩⲉⲕⲟⲗⲧ · ⲗⲉⲣⲟⲙ	وقلت لهم	
ⲁⲣⲩⲉⲣⲟⲩ ⲣⲉⲣⲟⲛⲉ ⲣⲟϥ	احفروا هاهنا	
ⲣⲁϩ · ϩⲉϫⲓⲛⲟⲩ ⲗⲉϫⲟⲙ	حفرة واجنوا لكم	
ⲕⲁⲥⲁⲡ · ⲙⲉⲛ ⲉⲗϧⲁⲁⲓ ·	قصب من الوادى	
ϩⲉ · ⲣⲁⲟⲟⲟⲩⲣⲉ · ϩⲉⲁⲕ	وحطوها واقعدوا	
ⲣⲟⲁⲟⲩ . . ϩⲉϫⲟⲛⲧ	وكنت	
ⲓϫⲉⲛ ⲉⲛⲛⲉⲣⲟⲙ ⲓⲁϩ	اظن انهم	
ⲣⲁⲡ ..... ⲩⲓ ⲉⲗϫⲉⲡⲉⲗ	يهرب ..... فى الجبل	
..... ⲣⲁⲡ ⁘ ϩⲉⲥⲉ	.....	
..... ⲙ ⲓⲟϫⲟⲩⲛ	..... يكون	
..... ⲩⲉⲕⲟⲗⲧ	..... فقلت	

×....to stay here.[1] The elder[2] amongst them said, "If we cannot stay in this place we shall depart to another." He[3] said, "I said (that) there is no need to send them away lest they complain of you. So leave them and if they are tired they will run away." I said to them, "Come, build you [a place]...they said... × Fo. 2 *recto*

×...and I gave them an axe and a hatchet[4] and a sack of bread and salt, and I brought them to a dry rock and said to them, "Dig here a hole and bring reeds from the valley and put them down and sit...then that....run away...in the desert....I said... × Fo. 2 *verso*

* * * * * *

1 = *Apophth. Patr.*, Macarius, XXXIII; and *A.M.G.* XXV, 207 ff.

2 *i.e.* of the two 'Little Strangers' (Maximus and Domitius).

3 *sc.* Macarius.

4 Notice that Arabic طورية = ⲧⲱⲣⲓ "hatchet."

× Fo. 3 *recto*

×ⲏⲉⲡⲙⲉϣⲟⲩⲣ	ومشوره . . . . .
ⲓⲁⲉ ⲗⲉⲙ · ⲓⲉⲑⲉⲙⲉⲥⲥⲉⲕ . . .	اذا لم يتمسك
ⲉⲗⲉⲛⲥⲉⲛ · ⲛⲉⲉⲑⲟⲉⲍⲁϩ	الانسان باتضاع
ϩⲁⲍⲓⲙ · ⲧⲓⲕⲁⲗⲡⲟⲩ = ϩⲉ	عظيم فى قلبه
ⲭⲉⲥⲉⲁⲟⲩ · ϩⲉ . . . . ⲉϩⲟⲩ	وجسده و يعوّد
ⲛⲉⲩⲥⲟⲩ · ⲧⲓ ϣⲛⲓ · ϩⲉ	نفسه فى شى
ⲓⲉⲕⲡⲉⲗ · ϫⲟⲗ · ⲉⲗϫⲉⲗⲉⲙ	ويقبل كل الكلام
ϩⲉⲓⲉⲍⲗⲉⲙ ⲛⲉⲩⲥⲟⲩ · ⲧⲓ	ويظلم نفسه فى
ϫⲟⲗ : ϣⲛⲓ · ϩⲉ ⲓⲉϫⲟⲩⲛ	كل شى ويكون
ⲙⲁⲑⲟⲟⲩ · ⲕⲁⲣⲡ = ⲙⲉⲛⲉⲍ . .	موته قريبا منه
ⲓⲁⲙⲉⲛ ⲛⲉⲓⲁⲧⲙ · ϩ	يوما بيوم و . . . . .
ⲓⲉϫⲣⲁⲁ · ϫⲟⲗ ⲉⲗ	يجحد كل الا . . . . .
ⲗⲓⲉⲏ .. ϩⲉⲓⲉϫⲣⲁⲁ	. . . . ويجحد . . . . .
ⲉⲣⲗ · ϩⲉϫⲟⲗ . ⲉ	. اهل . . . . وكلّ . . . .
. . . . .	. . . . .
. . . . .	

× Fo. 3 *verso*

×. . . . . ⲓⲗⲉ ⲉⲡⲟⲩ	. . . . . الى ابو
ⲙⲁⲕⲁⲣ · ϩⲉⲕⲁⲗⲗⲟⲉ ⲕⲟⲗ	مقار وقال له قل
ⲗⲓ ϫⲉⲗⲉⲙ · ϫⲉⲓⲍ · ⲓⲉ	لى كلام كيف
ϫⲟⲩⲛ · ϧⲁⲗⲁⲥⲓ · ⲕⲁⲗ	يكون خلاصى قال
ⲗⲟⲉ · ⲉⲙⲙⲉⲓϧ · ⲉⲙⲍⲓ	له الشيخ امض
ⲓⲗⲉ · ⲉⲗⲕⲟⲡⲟⲩⲣ · ϩⲉⲉⲙ	الى القبور واشتم
ⲑⲟⲙ · ⲉⲗⲙⲁⲧⲟⲉ · ϩⲉⲟⲣ	الموتى
ϫⲟⲙⲉⲟⲙ · ⲡⲉⲗⲉⲓϫⲁⲣ	وارجمهم بالحجار
ⲧⲉⲙⲉⲍⲁ · ⲉⲗⲁϧ · ϩⲉⲙⲉ	فمضى الاخ
ⲑⲉⲙⲉⲟⲙ · ϩⲉⲣⲁϫⲉⲙⲉⲟⲙ	وشتمهم ورجمهم
[ⲡ]ⲉⲗⲉⲓϫⲁⲣⲁ · ϩⲉⲣⲉⲁ	بالحجارة وعاد
. . . ⲉⲙⲙⲉⲓϧ · ⲧⲉⲕⲁⲗ	. . . . الشيخ فقال
. . . . ⲉⲙⲙⲉⲓϧ · ⲙⲉ	. . . . الشيخ
. . . . . ⲡⲟⲕ · ⲧⲉⲕⲁⲗ	. . . . . فقال
. . . . .	. . . . .
. . . . .	

× Fo. 3 *recto* . . . ×the counsel . . . If man do not hold great meekness in his heart and body and submit himself to everything and accept every saying and be harsh to himself in everything, his death shall be near him day by day and . . . exorciseth all . . . and exorciseth . . . . and every . . . .

× Fo. 3 *verso* ×[A brother came] to Abba Makari[1] and said to him, "Say to me words how I can gain my salvation." The Sheikh told him, "Go to the cemetery and revile the dead and throw stones at them." The brother went, and reviled them, and stoned them and returned . . . the Sheikh. And he said . . . . . the Sheikh . . . And he said . . .

* * * * * *

1 = *Apophth. Patr.*, Macarius, XXIII; *A.M.G.* XXV, 126.

APPENDIX I

×ⲉⲣⲣⲁϥⲙⲉ · ⲕⲟⲁ	الرحمة	× Fo. 4 *recto*
ⲙⲉⲗⲉⲕ ⲉⲗⲙⲉⲥⲓϩ · ⲓⲉⲭ	ملاك المسيح	
ⲗⲉϥⲉ . . . . ⲗⲉⲗ . . ϩⲁⲍⲓⲙ ⁘	لها . . . . . عظيم	
ⲕⲟⲁ . . . . . ⲟϥ · ϧⲉⲓⲉⲭⲉϧⲉⲛ	قو . . . . . ويجاوب	
ⲭⲟ . . . . . ⲉⲛ · ⲓⲉⲙⲡⲁϩϩⲁ ·	. . . . . يمنعها	
Ⲥⲉⲉⲗⲟϥ · ϩⲉⲁⲉ · ⲉⲗⲁϧ ⲉⲗ	سأله هذا الاخ	
ϧⲉϩⲁⲁ ϩⲁⲛ · ⲉⲗϥⲁⲥⲗ · ⲉⲛ	الواحد عن الفصل	
ⲱⲉⲛⲉⲡⲁⲕ · ⲓⲉⲑⲉⲭⲉⲇⲉⲁ	ان شبابك يتجدد	
ⲙⲉⲑⲗ · ⲉⲛ · ⲛⲉⲥⲣ · ⲕⲁⲗ ⲗⲟϥ	مثل النسر قال له	
ⲙⲡⲁ ⲙⲁⲕⲁⲣⲓ · ⲭⲉⲙⲉⲑⲗ ·	انبا مقارى كمثل	
ⲉⲁⲁⲉⲣⲉⲛ ⲓⲁⲉ ⲙⲉϩⲟ . .	الذهب اذا مح[صّ] ؟	
. . . ⲓ . ⲛⲉⲛⲛⲁⲣ · ϥ	. . بالنار	
. . . ρ . ϫⲉⲇⲉⲁ	. . . . جدّد	
. . ⲛⲉϥⲥ · ⲓⲁ . . .	نفس اذ . . .	
ⲑ . . ⲉⲟⲟ	. . . . .	
ϩⲉ	. . . . .	
×. . . . . ⲉⲟϥⲉ ϩⲉⲭⲟⲗ	و . . . . ها وكل	× Fo. 4 *verso*
ϧⲁϫ · ϫⲓϩⲉϥⲉ ⲑⲉⲭⲟⲛ	حاج ضعفة تكون	
ϫⲉⲁⲓⲁⲉ · ϩⲉ . . . . . ⲁⲁ	جديده	
ⲓⲗⲉ · ⲉⲗϧⲟⲩ	الى العلمو	
Ⲥⲉⲉⲗⲟϥ ⲉⲗⲁϧ . . . . ⲙⲉ	ساله الاخ . . . ما	
ϧⲟⲩ ⲉⲥⲥⲟϧⲟⲩⲁ · ⲓⲗⲉ	هو الصعود الى	
ϥⲁⲩⲕ · ⲓⲉ ⲉⲡⲓ · ⲕⲁⲗⲗⲟ	فوق يا ابى قال له	
ⲙⲡⲁ ⲙⲁⲕⲁⲣⲓ · ⲭⲉⲙⲉⲑⲗ ·	انبا مكارى كمثل	
ⲉⲡⲡⲉⲥⲣ · ⲓⲁⲉ ⲑⲁⲣ · ϥⲓ	النسر اذا طار	
ⲉⲗϫⲁⲩ · ϥⲉϧⲟⲩ ⲓⲉⲑϩⲁⲗ	فى الجوّ فهو يتخلّص	
ⲗⲁⲥ · ⲙⲉⲛ · ϥⲁϧ · ⲉⲥⲥⲁⲓ	من فخ الصياد ؟	
. . . . . ⲉ ⲓⲁⲉ · ϧⲁⲁ · ⲓⲗⲉ	. . . اذا عاد الى	
. . . . ϥⲉⲓⲉⲭⲟⲩ	. . . . . فيكون	
ⲁⲉ ⲑ . . . ⲉⲡⲏ . . .	. . . . .	
ⲉⲁⲉ	. . . . .	
. . . . .	. . . . .	

. . . ×mercy . . . . The Angel of Christ . . . . to her . . . . great . . . and answered . . . . prevented her. × Fo. 4 *recto*

This same brother asked[1] concerning the passage that "Thy youth shall be renewed like the eagle."[2] Abba Makari said to him: "Like gold when tried in the fire . . . . renewed . . . .

× . . . . and everything that shineth shall become new . . . . to . . . × Fo. 4 *verso*

The brother asked him . . . . "*What* is the 'going upwards,' O my father?" Abba Makari said to him: "Like unto the eagle when he mounteth upwards in the sky which is to save himself from the hunter's trap . . . if he returned . . . . .

* * * * * *

1 = *A.M.G.* XXV, 145 f. 2 = *Psalm* CIII, 5.

	ⲥⲁϧ · ⲉⲗⲗⲉⲁⲓ ϩⲁⲗⲏⲓϩ ⁘	. . . ساخ؟ الذى عليه
	ⲗⲉϫⲉⲛⲛⲉϩⲉ : ⲟⲟϩⲉⲛⲁⲛⲛ ϩⲁ	لكنها تتحنن عليه
	ⲗⲏⲓϩ · ϧⲉⲟⲉⲗⲕⲓϩ · ϥⲁⲧⲕ	وتلقيه فوق
	ⲥⲉⲁⲣⲉϩⲉ · ⲡⲉϧⲉϫϩ · ϥⲉⲣⲉϩ	صدرها بوجه فرح
	ϧⲉϫⲟⲗ · ⲱⲉⲓ · ⲗⲟⲩ · ϩⲉⲗⲟⲩ	وكل شى نه حنو
	ϩⲁⲛⲁⲉϩⲉ · ϥⲉⲓⲁⲉ ϫⲉⲛⲉⲟ	عندها فاذا كانت
	ϩⲉⲁⲓϩ · ⲙⲉⲥⲡⲟⲩⲧⲁϩ · ϩⲁ	هذه مسبوغه على
	ⲗⲉ · ϩⲟⲡⲡ · ϧⲉⲗⲉⲁϩⲉ · ϥⲉ ⁘	حبّ ولدها
	ⲙⲉϩⲁⲥⲉ ⲉⲡ ⲓⲉϫⲟⲩⲡ · ⲙⲉⲡ	فمعاذ ان يكون من
	ⲙⲉϩⲁⲡⲡⲉⲟ · ⲉⲥⲥⲁⲛϩ · ϥⲓ	محبة الصانع
	ⲡⲉ · ⲥⲉⲛⲉⲁⲡⲉ · ⲓⲉⲥⲟϩ · ⲉⲗ	فينا سيدنا يسوع
	ⲙⲉⲥⲓϩ ⁘	المسيح
	ⲁϧ : ⲥⲉⲗ : ⲙⲡⲁ ⲙⲁⲕⲁⲣⲓ :	اخصال انبا مقاري
	ⲕⲟⲩⲗ · ⲗⲓ · ⲉⲥⲗ · ⲉⲟⲟⲁⲩ	قل لى اصل التوبة
	ⲡⲉ · ⲕⲁⲗⲗⲟϩ ⲙⲡⲁ ⲙⲁⲕⲁⲣⲓ	قال‌له انبا مقارى
	ⲉⲡⲉⲟⲟⲁⲩⲡⲉϩ ⁘ ⲗⲏⲥ	ان‌التوبه ليس
× Fo. 5 *verso*	×ⲟⲉⲡⲗⲟⲩ · ⲡⲉⲗⲙⲉⲧⲁⲡⲟⲩ	تبلغ بالمطانوه
	ϩⲉ · ϫⲉⲙⲉⲟⲗ · ⲉⲗϧⲁⲣⲉ	كمثل الخشبه
	ⲡⲉ · ⲉⲗⲗⲉⲟⲓ · ⲗⲉⲗ · ϧⲁⲟ	
	ⲟⲁⲣⲁ · ⲙⲉⲟⲁϩ · ⲉⲗⲙⲉ ⁘	التى للخطّاره متاع الماء
	ⲗⲉϫⲉⲛ · ⲙⲉⲟⲗ · ⲥⲁⲡⲁϩ ·	لكن مثل صنع
	ϧⲁϫⲓⲙ · ⲁⲣⲁⲁ · ⲉⲡ · ⲓⲁϩ	حكيم اراد ان
	ⲙⲉⲗ · ⲥⲉⲗⲥⲉⲗⲉ ⁘ ϧⲁⲗⲁⲕⲁ	يعمل سلسلة حلقه
	ⲁⲉϩⲉⲡ · ϧⲉϧⲁⲗⲁⲕⲁ · ϥⲁϩ	ذهب وحلقة فضه
	ϩⲁ ⁘ ϧⲉⲙⲉⲡ ⲉⲗϧⲁⲁⲓⲁ ·	ومن الحديد
	ϧⲉⲣⲣⲉⲥⲁⲥ · ⲓⲗⲉ ⲉⲡ · ⲓⲉ	والرصاص الى ان
	ⲕⲓⲙ · ⲉⲥⲥⲉⲗⲥⲉⲗⲉ · ϧⲉⲓⲉ	يقيم السلسلة
	ϫⲉⲙⲙⲉⲗϩⲉ · ϩⲉⲁⲉ ⲙⲉ	ويكمّلها هذا
	ⲟⲉⲗ · ⲉⲟⲟⲁⲩⲡⲉ · ⲟⲉϫⲟⲉ	مثل التوبه تجتمع
	ⲙⲉϩ · ⲉⲗⲁϩⲙⲉⲗ · ϫⲟⲗ ⁘	الاعمال كلهم
	ⲗⲉϩⲟⲙ · ϧⲉⲓⲉⲟ · ⲁⲗⲁⲕⲟ	ويتعلقوا بها
	ⲡⲉϩⲉ	

× Fo. 5 *recto* . . . .×[dirt] on him,[1] but she hath pity on him and taketh him to her bosom gladly and every sweet thing she hath is his. So if she is thus created to love her child, how much more is the love of our Maker and Master Jesus Christ for us ?

The Virtues of Abba Makari. "Say to me the nature of repentance."[2] Abba Makari said to him, "Repentance
× Fo. 5 *verso* is not ×to be procured by kneeling like the wood which is for drawing water, but (is) like the work of the skilful man who desires to make a chain of rings of gold, and rings of silver, and iron, and lead, until he complete the chain and make it perfect. So (is) repentance by the joining together of deeds, and thereby they become connected."

* * * * * *

1 = *A.M.G.* XXV, 143. 2 *ib.*

APPENDIX I

×ⲫⲉ : ⲕⲁⲗ ⲗⲟⲩ : ⲓⲗⲉ ⲉⲓⲛ	فقال له الى اين	× Fo. 6 *recto*
ⲑⲉⲙϩⲓ : ⲉⲙⲙⲉ ⲣⲟⲩ : ⲫⲉ	تمضى اما هو	
ⲕⲁⲗ · ⲗⲟⲩ : ⲉⲣⲓⲁ : ⲉⲛ : ⲉⲩ	فقال له اريد ان	
ⲑⲉⲕⲁⲁ : ⲉⲗ : ⲁϧⲏⲉ : ⲫⲉ	افتقد الاخوة	
ⲗⲉⲙⲙⲉ : ⲁⲁ : ⲕⲁⲗⲗⲟⲩ	فلما عاد قال له	
ⲉⲩⲱⲱⲉⲓϧ · ⲉⲗⲕⲁⲁⲁⲓⲥ	الشيخ القديس	
ϫⲛⲓⲩ : ⲣⲁⲗ : ⲉⲗ : ⲁϧⲏⲉ=	كيف حال الاخوة	
ⲕⲁⲗ=ⲣⲁⲗ : ⲉⲛ=ⲣⲁⲁⲓ=	قال حال ردئ	
ⲫⲉ=ⲕⲁⲗⲗⲟⲩ=ⲉⲩⲱⲱⲉⲓϧ	فقال له الشيخ	
ⲙⲉⲛ=ⲉϫⲗ=ⲉⲓⲱ=ⲉⲙⲙⲉ	من اجل اى شى اما	
ⲣⲟⲩ=ⲫⲉⲕⲁⲗ=ⲗⲟⲩ=ⲉⲛ	هو فقال له انهم	
ⲛⲉⲩⲟⲙ=ⲉⲑⲣⲁⲁⲁ . . . ⲣⲁ	ا . . . . . علىّ	
ⲗⲏⲓ=ϫⲉⲙⲓⲁⲩⲟⲙ= . . .	جميعهم	
ⲉⲱⲁⲣⲣ=ⲙⲉϫⲉⲛ=ⲣⲁ . .	الشرّ ما كان عل[ى] . . .	
ⲉⲛ=ⲉⲥⲥⲁⲁⲓⲕ=ⲉⲗⲗ . . .	ان الصديق ال[ذى]	
ⲗⲓ : ⲣⲟⲛⲁⲕ : ϫⲉⲛ=ⲓⲉ[ⲥ]	. . . هناك كان	
×ⲙⲁⲩ=ⲙⲉⲛⲛⲓ · ⲗⲉⲙⲁⲩ	يسمع منى لم اعلم	× Fo. 6 *verso*
ⲗⲉⲙ . ϫⲛⲓⲩ : ⲑⲉⲧⲁⲓⲁⲣ=	كيف تغيَّر	
ϧⲉⲗⲉⲥ=ⲣⲟⲩ : ⲧⲁⲓⲉⲛ : ⲉⲗ	وليس هو طيِّب	
ⲕⲁⲗⲡ : ⲙⲉⲣⲓ : ⲗⲉϫⲉⲛⲛⲟⲩ	القلب معى لكنه	
ⲥⲁⲣ : ⲁⲣⲁⲉ : ⲙⲉⲛ : ⲉⲗϫⲟⲗ	صار ازداء من الكل	
ϧⲉⲣⲁⲗⲉⲩⲟ : ⲗⲉ : ⲉⲟⲓ=ⲡⲉ	وحلفت لا أتى	
ⲣⲉϫⲗⲏⲓ : ⲣⲉⲁⲉ : ⲉⲗⲙⲉ	برجلىّ هذا المكان	
ϫⲉⲛ : ⲓⲗⲉ : ⲡⲁⲣⲁ : ⲍⲉⲙⲉⲛ	الّا بعد زمان	
ⲫⲉ : ⲗⲉⲙⲙⲉ : ⲕⲁⲗ=ⲣⲁⲧ	فلما قال هولاء	
ⲗⲏⲓ : ⲙⲉⲍⲁ ⲣⲁⲛ=ⲉⲱ	مضى عن الشيخ	
ⲱⲉⲓϧ : ϧⲉⲙⲙⲉ=ⲉⲱ	واماً	
ⲱⲉⲓϧ : ⲉⲗⲕⲁⲁⲁⲓⲥ	الشيخ القديس	
ⲫⲉⲣⲉϧⲁⲗ : ⲓⲗⲉ ⲙⲉⲧⲁⲣⲉ	فدخل الى مغارته	
ⲑⲟⲩ ϧⲉⲗ : ⲙⲉϫϫⲉⲁ : ⲗⲉⲗ	والمجد للاب و الابن	
ⲉⲛⲛ · ϧⲉⲗⲉⲛⲛ=ϧⲉⲣⲁⲧⲩ	والروح القدس امين	
ⲉⲗⲕⲟⲁⲥ ⲁ____ⲙⲓⲛ		

×And he said to him:[1] "Whither art thou going?" and he said to him, "I am going to visit the brethren." And when he returned the holy Elder said to him, "What is the condition of the brethren?" He said, "The condition (is) bad." And the Elder said to him, "In what way?" He said to him that they...all against me...the evil (in) (the) place....the righteous...there was there.... × Fo. 6 *recto*

×...(with)...from me, I did not know why he changed: he is not good of heart with me, but he has become the worst of all. And I swore not to return to this place on foot save after a time. And when he had said these things, he left the Elder. The holy Elder however entered into his cave. Glory be to the Father, and to the Son, and to the Holy Spirit. Amen. × Fo. 6 *verso*

* * * * * *

1 = *Apophth. Patr.*, Macarius, III; *A.M.G.* XXV, 233 f. (Macarius is speaking to the Devil).

× Fo. 7 *recto*	×ⲉⲙⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ ⲗⲉ = ...	انبا يوحانس لا .....
	ⲗⲉϫⲉⲛ : ⲁⲉⲃⲉⲗⲓ : ⲙⲉⲑ[ⲗ]	لكن داخلي مثل
	ϧⲁⲣⲉⲓ :	خارجي
	ⲃⲉⲕⲁⲗ : ⲉⲡⲟⲩ ⲓⲱϩⲁⲛⲛⲏⲥ =	وقال ابو يوحانس
	ⲉⲗ · ⲕⲁⲥⲓⲣ · ⲗⲉⲑⲗⲉⲙⲓⲁⲟϥ	القصير لتلاميذه
	ⲛⲉⲙⲉϫϫⲉⲁ · ⲉⲗ = ϧⲉϩⲉⲁ ..	نمجد الواحد
	ϧⲉϫⲟⲗ · ⲁϩⲁⲁ = ⲓⲉⲙⲉϫ	وكل احد يمجّدنا
	ϫⲉⲁⲛⲉ : ϧⲉⲓⲁⲉ : ⲣⲉϥⲁϥ	واذا رفضنا
	ⲛⲉ : ⲉⲗϧⲉϩⲉϩ̈ = ⲉⲗⲗⲉⲁⲓ	الواحد الذي
	ϩⲟⲩ ⲁⲗⲗⲁ̈ · ⲥⲓⲉⲣ[ϥ]ⲟϥ	هو الاله سير فضنا
	ⲛⲉ ⲉⲗ = ϫⲟⲗ ϧⲉⲛⲉ ...	الكل ون[ذهب]
	ⲓⲗⲉ : ⲉⲗϩⲓⲗⲉⲕ	الى الهلاك .....
	ⲃⲉϫⲉ : ⲁϧ : ⲓⲗⲉ : ⲉ[ⲙⲡⲁ ⲓⲱ-]	وجاء اخ الى انبا
	ϩⲁⲛⲛⲏⲥ ⲁⲉϥϩ	يوحانس دفعه ....
	ⲉⲗⲙⲉⲥⲉ : ϧⲉ	المساء و
	ⲣⲁϥ ⲗⲉ	.....
× Fo. 7 *verso*	×..... ϫⲉⲗⲗⲉⲙⲟϥ ⲗⲉⲉⲭⲗ	... كلمّه لاجل
	.... ϩⲣⲁⲥⲉⲛⲉⲟ : ϧⲉⲁⲧⲁⲗ	.... حسنات واطال
	ⲉⲗϫⲉⲗⲉⲙ : ⲓⲗⲉ : ⲉⲛ : ⲁⲥ	الكلام : الى ان
	ⲛⲁϩⲟⲩ : ϧⲉ : ⲗⲉⲙ ⲓⲁϩ	اصبحوا ولم يعلموا
	ⲗⲉⲙⲟⲩ · ϧⲉϧⲁⲣⲉϫ · ⲓⲉ	وخرج يودّعه
	ϧⲉⲁⲁⲉϩⲟⲩ · ϥⲉ : ⲟⲉϫⲉⲗ	فتكلّم معه ايضا الى
	ⲗⲉⲙ : ⲙⲉϩⲟⲩ : ⲉⲓⲍⲁ ⲓⲗⲉ	التاسعة و دخل
	ⲉⲟⲟⲉⲥⲉⲁ : ϧⲉ ⲁⲉϧⲁⲗ	به وأكل معه
	ⲛⲟⲩ : ϧⲉ ⲉϫⲉⲗ ⲙⲉϩⲟⲩ	خبزا ومضى
	ϧⲟⲛⲍ : ϧⲉⲙⲉⲍⲁ	[وقا]ل ابو يحانس
	ϧⲉⲕ]ⲁⲗ ⲉⲡⲟⲩ ⲓⲱϩⲁⲛⲛⲏⲥ	[ال]قصير لاخيه
	[ⲁⲗⲕⲁ]ⲥⲓⲣ = ⲗⲉⲉϧⲩϩ : ⲉⲗ	.... اريد ان اكون
	.... ⲉⲣⲓⲍⲁ ⲉⲛ ⲉⲕⲟⲩⲛ	.... اهتمام مثل
	.... ⲉϩⲟⲉⲙⲉⲙ : ⲙⲉⲑⲗ	..... لانّ
	... ⲉϫⲉ ⲗⲉⲉⲛⲛⲉ	..... اهتمام
	... . ϩ ⲉϩⲟⲓⲙⲉⲙ	

× Fo. 7 *recto* ×Abba Johannes:[1] "Do not....but what is within me is as what is outside."

And said Abba Johannes the Short to his disciples:[2] "If we praise the One, every one praises us; but if we ignore the One Who is God, everyone will ignore us and we shall go to perdition."...A brother came to

× Fo. 7 *verso* Abba Johannes[3].....the evening, and.....×talked with him for...charities, and he continued the conversation until the morning and did not notice it, and he went out to see him off, but talked with him again until the ninth (hour), and he came in with him and ate bread with him, and went away.

Abba Johannes the Short said to his brother[4]...."I wish to be [free from] occupation, as [the Angels],—because—[they have no] occupation"

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1 =*A.M.G.* xxv, 338.
2 =*Apophth. Patr.*, Ioh. Colob., xxiv.
3 =*A.M.G.* xxv, 367 f.
4 =*Apophth. Patr.*, Ioh. Colob., ii; *A.M.G.* xxv, 354.

APPENDIX I

×ⲃⲉⲗⲉ = ϣⲟⲩⲗ = ⲉⲗⲗⲉ . [ⲕⲁⲗⲉ] . .	ولا شغلٍ الا كلمة	× Fo. 8 *recto*
ت الله ⲙⲉⲑ : ⲁⲗⲗⲁ = ⲇⲉⲓⲉⲙⲉ ⸗	الله دائما	
ق ء ⲕⲁⲗⲁϩ = ⲑⲁⲩⲡⲟϩ = ⲃ[ⲉϧⲁ]	قلع ثوبه وخرج	
ⲣⲁϫ · ⲓ̀ⲗⲉ = ⲉⲗⲡⲉⲣ	الى البرّ[يه] . . .	
ق ⲃⲉ = ⲁⲕⲁⲙ = ϫⲟⲙ = ...	واقام جمعه	
ح ϩⲓⲇⲉ = ⲃⲉⲣⲉϫⲁ	. . . . . ورجع	
ⲉϧⲓϩ = ϥⲉⲗⲉⲙ	اخيه فلم	
ⲉⲗⲡⲉⲡ = ⲗⲉⲙ	الباب لم	
ق ⲗⲟϩ = ⲕⲁⲗ	له قال	
ت ⲉⲛⲧ . . . ⲉⲙ	انت	
ⲕⲁⲗ ⲉⲛⲉ . . .	قال انا	
ϥⲉ = ⲉϫⲉ[ⲡ]	فاجاب	
ⲗⲟϩ ⲓⲱ[ⲁⲛⲛⲏⲥ] . . .	له يو	
ⲙⲉⲛ	من	
ⲗⲉⲓⲥ	ليس	
ⲉⲗ		
ق ×[ⲁ]ⲙⲙⲉϩⲟⲩ : ϥⲉⲕⲁⲗ = ⲗⲟⲩ =	اما هو فقال له	× Fo. 8 *verso*
ط . . . ⲉϩⲟⲩ · ⲃⲉⲧⲁⲗⲉⲡ = ⲓⲗⲏⲓϩ	. . . . . وطلب اليه	
ح . . . . . ⲉϥ · ⲑⲁϩ · ⲗⲟϩ · ϥⲉⲗⲉⲙ	. . . . . تفتح ؟ له فلم	
و ك . . . . ⲁⲗ · ⲡⲉⲗ ⲑⲉⲣⲉⲭⲟϩ	يفعل ؟ بل تركه	
ط ك . . . . . ⲟⲧⲁⲛ = ⲓ̀ⲗⲉ = ⲡⲟⲕⲣⲁ	. . . . الى بكره	
ء ق . . . . . ⲁϩⲗⲟⲩ = ⲃⲉⲕⲁⲗ	. . . . . وقال	
ح . . . . . ⲉⲛⲥⲉⲛ = ⲑⲁϩ	. . . . . انسان . . .	
ء . . . . . ⲑⲁϩⲙⲉⲗ · ⲗⲉⲑⲉ	. . . . . تعمل	
ك . . . . . ⲥⲁⲕ · ϥⲉⲧⲉ	. . . . .	
ط . . . . . ⲗⲙⲉⲧⲁⲛⲟⲩ	[تعمل] المطانوه ؟	
. . . . . ⲗⲟϩ = ⲉⲅϥⲉⲣ	. . . . . له اغفر	
. . . . . ⲙⲡⲁ ⲓⲱⲁⲛ-	انبا يوأ	
. . . . . ⲉϣ · ϩⲟⲩ	نش ؟	
. . . . . ⲟⲩ = ϥⲉ	. . . . .	
. . . . . ⲟⲩ	. . . . .	

×and no work except the word of God always . . . . . He took off his clothes and went out to the desert . . . . and stayed a week . . . and returned . . . . . his brother and not . . . . . the door not . . . . to him said . . . . Thou . . . . said, "I . . . . answered . . . . to him . . . . . who . . . . is not . . . . . × Fo. 8 *recto*

×. . . But he said to him . . . . and asked him . . . . [that he] open to him, and [he did ?] not, but left him . . . . until the morrow . . . . and said : ["Thou art] a man [and must] do [work.] Thou [kneelest ?] . . . . to him. Forgive . . . *Abba Jo*[*hannes*] . . . . . × Fo. 8 *verso*

* * * * * *

× Fo. 9 *recto*	×ⲉⲛ : ⲓⲉⲑϩⲁⲡ : ϥⲓ ⲭⲟⲗ : ϣⲉⲓ	ان يتعب فى كل شى
	ⲃⲉⲕⲁⲗ : ⲉⲙⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ	وقال انبا يوحانس
	ⲣⲁⲉⲓⲧ : ϣⲉⲓϧ = ⲃⲉϩⲟⲩ ⲡⲉ	رايت شيخ وهو بهت
	ϩⲉⲑ = ⲃⲉⲑⲉⲗⲉⲑⲉⲑ = ⲣⲟϩ	وثلاثه رهبان
	ⲡⲉⲛ = ⲕⲓⲉⲙ = ϩⲁⲗⲉ = ϣⲁ	قياما على شاطى
	ⲧⲓ = ⲉⲗⲡⲁϩⲣ = ϥⲉϫⲉϩⲟⲙ	البحر فجاهم
	ⲥⲁⲩⲑ// = ⲙⲉⲛ = ⲉⲗϫⲉⲛⲉⲛ	صوت من الجانب
	ⲉⲗⲁ̀ϧⲁⲣ · ⲕⲁⲓⲉⲗ// ϧⲟ	الاخر قائلا
	ⲇⲟⲩ = ⲗⲉⲭⲟⲩⲙ = ⲉϫⲛⲉ	خذوا لكم اجنحه
	ϩⲁ = ⲛⲁⲣ = ⲃⲉⲑⲉⲁ̀ⲗⲟⲩ : ⲓ̀	نار وتعالوا
	ⲗⲉ = ϩⲁⲛⲇⲓ = ϥⲉⲉⲑⲛⲉⲛ	الى عندى فاثنان
	ⲙⲉⲛϩⲟⲙ = ⲁϧⲁⲇⲟⲩ	منهم اخذوا
	ⲉϫⲛⲉϩⲁ = ⲛⲁⲣ = ⲃⲉⲧⲁ	اجنحه نار وطاروا
	ⲣⲟⲩ : ⲓ̀ⲗⲉ = ⲉⲗⲡⲁⲣⲣ = ⲉⲗ	الى البرّ الاخر
	ⲁϧⲁⲣ = ⲃⲉⲉⲙⲙⲉ = ⲉⲗⲁ	
	ϧⲁⲣ ϥⲉⲡⲉⲕⲓ = ⲕⲁⲓⲉⲙ// =	واما الاخر فبقى قائما
× Fo. 9 *verso*	×ⲓⲉⲡⲭⲓ : ⲃⲉⲓⲉⲥⲓϩ : ⲃⲉϥⲓ :	يبكى ويصيح وفى
	ⲉⲗ : ⲉϧⲓⲣ : ⲁϩⲧⲁⲩϩ ϫⲉ	الاخر اعطوه
	ⲛⲉϩⲁⲓⲛ · ⲗⲏⲓⲥ ϩⲟⲙ ⲛⲁⲣ	جناحين ليس هم نار
	ⲗⲉⲭⲉⲛⲛⲉϩⲉ : ⲍⲁϩⲓϥⲉⲛ	لكنها ضعيفان
	ⲡⲉⲗⲉ : ⲕⲟⲩⲃⲉ : ⲃⲉⲭⲉⲛⲟⲩ	بلا قوة وكانوا
	ⲓⲉⲑⲓⲣⲟⲩ : ⲓ̀ⲗⲉ ϥⲁⲩⲕ	يطيروا الى فوق
	ⲃⲉⲓ̀ⲗⲉ : ⲉⲥϥⲉⲗ : ϥⲉⲡⲉ	والى اسفل فبصعوبة
	ⲥⲟϩⲟⲩⲡⲉⲑⲉⲛ// : ϩⲁⲍⲓⲙⲉ	عظيمة
	ϫⲉ ⲓ̀ⲗⲉ : ⲉⲗⲡⲁⲣⲣ : ϩⲉ	جاء الى البرّ
	ⲭⲓⲇⲉ : ϩⲉⲇⲉ : ⲉⲗϫⲓⲗ :	هكذا هذا الجيل
	ⲓⲉϧⲟⲇⲟⲩ : ⲉϫⲛⲉϩⲁ	يأخذوا اجنحه
	ⲃⲉⲗⲉⲭⲉⲛ · ⲗⲏⲓⲥ ϩⲓ ⲛⲁⲣ	ولكن ليس هى نار
	ⲃⲉⲡⲉⲗϩⲁⲣⲉ : ⲓⲉϧⲟⲇ	وبالاحرى يأخذ
	ⲉϫⲛⲉϩⲁ : ⲥⲁⲅⲁⲣ : ⲍⲁ	اجنحه صغار
	ϩⲁϥⲉ : ⲡⲉⲗⲉ : ⲕⲟⲩⲃⲉϩ	ضعفة بلا قوه
	Ⲕⲁⲗ ⲉⲡⲟⲩ ⲓⲱϩⲁⲛⲛⲏⲥ	قال ابو يحنس

× Fo. 9 *recto* ×. . . that he suffereth in everything.

And said Abba Johannes:[1] "I saw an elder in ecstasy and three monks standing on the sea-shore. There came to them a voice from the other side, saying: 'Take wings of fire and come to me.' And two of them took wings of fire and flew to the other side; and the other remained standing ×crying and weeping. And at last they gave him two wings that were not of fire, but they were weak, without strength, and flew up and down with great difficulty, but he came to the shore. Thus this generation taketh wings, but not of fire, and furthermore they take wings that are small and weak and without strength."

× Fo. 9 *verso*

Abba Johannes said[2]

1 = *Apophth. Patr.*, Ioh. Colob., XIV; *A.M.G.* XXV, 344.

2 = *Apophth. Patr.*, Ioh. Colob., IV.

APPENDIX I

ⲙⲉⲛ : ⲓⲉⲙⲗⲉ : ⲡⲁⲧⲛⲟⲩ	من يملاء بطنه
ⲭⲉⲗⲉⲙ̄ : ⲙⲁϩ : ⲥⲁⲛⲓ : ⲭⲉ	كلاما مع صبى
ⲕⲁⲁ : ⲭⲉⲣⲁⲩ : ⲙⲉⲙⲙⲉ :	فقد فرغ مما
ⲓⲉϫⲛⲓ ⲙⲉϩⲟⲩ : ⲡⲉⲕⲁⲗ ⲛⲟⲩ	يزنى معه بقلبه
ⲃⲉⲕⲓⲗ : ⲗⲉⲉϫⲗⲟⲩ : ⲉⲛⲛⲟϩ	وقيل لاجله انه
ⲓⲁⲉ : ⲭⲉⲣⲁⲩ : ⲙⲉⲛ : ⲉⲗϩⲓ	اذافرغ من الحصاد
ⲥⲁⲁ : ⲓⲉⲧⲟⲩϥ : ϩⲁⲗⲉ	يطوف على
ⲉⲩⲱⲙⲉⲓⲟⲩⲃ : ϩⲉⲓⲉⲟⲉ	الشيوخ ويتفرغ
ⲭⲁⲣⲣⲁⲩ : ⲗⲉⲥⲥⲁⲗⲉϩ	للصلاة وسماع المزامير
ϩⲉⲥⲉⲙⲁϩ · ⲉⲗⲙⲉϫⲉⲙⲓⲣ	والملادى حتى
ϩⲉⲗⲙⲉⲗⲉⲁⲓ : ϩⲁⲟⲟⲉ	يستقيم فكره
ⲓⲉⲥⲟⲉⲕⲓⲙ : ⲭⲉⲕⲣⲟϩ	على قضيته
ϩⲁⲗⲉ : ⲕⲁϫⲓⲉⲟⲟϩ : ⲉⲗ ⲁⲩϩⲉⲗⲉ	الأولى
ⲃⲉⲕⲁⲗ ⲙⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ	قال انبا يوحانس
ⲉⲛⲛⲟϩ : ⲉⲱⲡⲉϩ : ⲡⲉⲣⲉ	انه اشبه برجل
ⲭⲟⲗ : ⲭⲉⲗⲉⲥ : ⲟⲁϩⲟ	جالس تحت
ⲱⲉⲭⲉⲣⲁϩ : ϩⲁϫⲓⲙⲉϩ	شجره عظيمه
ϩⲉϩⲟⲩ : ⲓⲉⲛ : ϫⲟⲣ : ϩⲉ	وهو ينظر
ϩⲟⲩⲱ̀ⲥ - ⲭⲉⲟⲓⲣⲉϩ : ϩⲉ	وحوش كثيرة
ⲁⲉⲛⲓⲛ : ϩⲉϩⲓ : ⲁⲛⲓⲓⲉϩ	ودبيب وهى جايَّه
ⲓⲗⲛⲓϩ : ⲭⲉ : ⲓⲁⲉ : ⲗⲉⲙ	اليه فاذا لم
ⲓⲁⲕⲁⲉⲣ = ⲉⲛ : ⲓⲉⲕⲉϥ	يقدر ان يقف
ⲭⲉⲣⲁ = ϩⲉⲟⲁⲗⲁϩ ⲓⲗⲉ	جرى وطلع الى
ⲉⲱⲡⲉⲭⲉⲣⲁ : ϩⲉⲟⲉϧⲁⲗ	الشجرة وتخلصّ
ⲗⲁⲥ · ϩⲉϩⲉⲭⲓⲁⲉ : ⲉⲙⲉ	وهكذا انا
ⲭⲉⲗⲉⲥ : ⲫⲓ : ⲕⲉⲗⲗⲉⲓⲉ	جالس فى قلايتى
ⲟⲓ : ϩⲉⲉⲛϫⲟⲣ ⲉⲫⲭⲁⲣ	وانظر افكار الشياطين
ⲉⲱⲡⲓⲉⲧⲛ : ⲟⲉⲭⲓ	تجى علىَّ فاذا لم
ϩⲁⲗⲓ : ⲭⲉⲓⲁⲉ : ⲗⲉⲙ	اقدر عليها
ⲁⲕⲁⲉⲣ : ϩⲁⲗⲏϩⲉ :	

×Fo. 10 *recto*

×Fo. 10 *verso*

×He who filleth his belly in converse with a youth hath already committed fornication with him in his heart. × Fo. 10 *recto*

It was said of him[1] *that* when he had finished the harvest he went round amongst the elders and devoted himself to prayers, and listening to psalms and melodies until his mind was at harmony with his original quest.

Abba Johannes said:[2] ×"He is like a man sitting under a great tree and seeing many beasts and reptiles coming to him. If he cannot make a stand he escapes and ascends the tree and saves himself. So, when I am sitting in my cell I can see diabolical imaginings worrying me. If I am not able to resist them . . . × Fo. 10 *verso*

* * * * * *

1 =*id.* XXXV. 2 =*id.* XII; *A.M.G.* XXV, 339.

	×ⲗⲉ · ⲉⲭⲗⲟⲩ · ⲉⲛⲛⲟⲩ · ⲗⲉ	لاجله انه لا
	ⲓⲉⲧⲭⲉⲁ · ⲉⲛⲥⲉⲛ · ⲓⲉ	يوجد انسان
	ⲟⲉⲭⲉⲗⲉⲙ · ⲫⲓⲩ · ⲡⲉⲗ	يتكلم فيه بل
	ⲙⲉⲟⲗ · ⲉⲁⲁⲉⲩⲉⲛ · ⲉⲗ	مثل الذهب
	ϧⲁⲗⲉⲥ · ⲉⲗⲙⲉⲩⲁⲣⲣⲁⲣ	الخالص المحرّر
	ⲡⲉⲗⲙⲓⲍⲉⲛ · ϧⲉⲩⲉⲁⲉ	بالميزان وهذا
	ⲙ̀ⲡⲁ ⲁⲉⲁⲁⲟⲓ · ⲭⲉⲛ	انبا باجيجوى كان
	ⲙⲟⲩⲍⲟⲩⲛⲉⲛ · ϧⲉⲗϩⲓⲥ	مضنىً ؟ وليس
	ⲫⲓⲩ · ⲭⲉⲥⲉⲗ · ϧⲉⲗⲉ ⲙⲉ	فيه كسل ولا ما
	ⲓⲉⲡⲡⲉⲩ · ⲫⲉⲁⲉ ·	يشابه هذا
	Ⲃⲉⲥⲉⲉⲗ · ⲁϧ · ⲙ̀ⲡⲁ ⲁⲉⲭ	وسأل اخ انبا
	ⲭⲟⲩ · ϧⲉⲕⲁⲗ [ⲗ]ⲟⲩ . . .	با جيجوى وقال له . . .
	ⲙⲉⲁⲉ · ⲟⲉⲣⲉⲕ	. . ماذا ترك . . . .
	ⲱⲓⲛⲧ · ϧⲉⲭⲁ	شيهات وكا[نك]
	ⲉⲛⲁ · ⲉⲡⲟⲩ ⲙⲁⲕⲁ[ⲣⲓ]	عند ابو مقا[رى]
	ϧⲉⲉⲟⲛⲓⲟ · ⲓ̀ⲗⲉ ⲫⲉ	واتيت الى ها
	×ⲫⲉⲕⲁⲗ : ⲉⲡⲱⲱⲉⲓϧ · ⲗⲉⲙ	فقال الشيخ لما
	ⲙⲉ · ⲡⲉⲁⲉ ⲉⲡⲱⲱⲓϕⲛⲧ	بدا الشيهات
	ⲉⲛ ⲓⲉⲭⲟⲟⲣ · ⲥⲉⲙⲁϕⲧ	ان يكثر سمعت
	ⲉⲛ ⲉⲟⲟⲟⲩⲡⲉⲛⲓ · ⲁⲛⲧⲱ	ان الطوبانى انطونيوس
	ⲛⲓⲟⲥ · ⲣⲁⲕⲁⲁ · ⲫⲉⲕⲟⲙⲧ	رقد فقمت
	ϧⲉⲭⲛⲓⲟ · ⲓ̀ⲗⲉ ⲫⲉϕⲟⲛⲉ	وجئت الى هاهنا
	ⲫⲉⲥⲉⲡⲟ · ⲫⲓ = ⲫⲉⲁⲉ · ⲉⲗ	فاصبت ؟ فى هذا
	ⲭⲉⲡⲉⲗ · ⲓⲉⲥⲓⲣ · ⲉⲛⲫⲓ	الجبل يسير انفراد ؟
	ⲣⲉⲁ · ϧⲉⲕⲁⲁⲁⲟ · ⲫⲉ	وقعدت هذه
	ⲁⲓϕ · ⲉⲗⲙⲟⲁⲁⲉⲟ · ⲉⲗ	المدة القصيره
	[ⲕⲁ]ⲥⲓⲣⲉϕ · ⲫⲉⲕⲁⲗ	فقال
	. . . . ⲁϧ · ⲭⲉⲙ ⲗⲁⲕ	. . . . . اخ كم لك
	. . . . . ⲓⲉ ⲉⲡⲓ · ⲫⲉⲕⲁⲗ	. . . . . يا أبى فقال
	. . . . . ⲓⲛ · ϧⲉⲥⲉⲡⲓⲛ	. . . . وسنين
	. . . . .	. . . . .
	. . . . ⲗⲟⲩ ⲙ̀ⲡⲁ ⲁⲉⲁⲁⲟ	. . . له انبا جيجوى

× Fo. 11 *recto* ×. . . that there is no man who can speak against him[1] but he is like pure gold which is weighed in the balance; and this Abba Djidjoi[2] was sickly (?): there was in him no laziness nor its like.

And a brother asked Abba Djidjoi[3] and said to him ". . . why did you leave Shiēt (ⲱⲓⲛⲧ), being with Abba
× Fo. 11 *verso* Makari, and come hither. . . .?" ×The Sheikh said, "When Shihēt (ⲱⲓϕⲛⲧ) began to be populous I heard that the blessed Antonios had fallen asleep, so I left and came hither, and (arrived) in this desert walking alone. . . . and I stayed this short time." He said. . . . a brother, "How long. . . . O my father ?" He said: ". . . . and . . . . years"

. . . *to him Abba Djidjoi* . . .

* * * * * *

1 ? = *Apophth. Patr.*, Poemen, CLXXXVII (in extended form).

2 = Copt. ⲁⲓⲁⲟⲓ, Gk. Σισόης.

3 = *Apophth. Patr.*, Sisoes, XXVIII.

APPENDIX I

×ϥ · ⲃⲉⲉⲛⲡⲁ ϫⲉϫϫⲟⲓ	. . . وانبا جيجوى	× Fo. 12 *recto*
ⲙⲉⲣⲉⲍ ⲇⲉϥϩⲁ ⲃⲉⲭⲉⲛ	مرض دفعه وكان	
ϩⲁⲩⲗⲟⲩ ϣⲉⲓⲟϧ · ϥⲉ	حوله شيوخ	
ⲣⲁⲁⲩϩ : ⲓⲉ ⲑⲉⲭⲉⲗⲗⲉⲙ	فروّح يتكلم	
ϥⲉⲕⲁⲗⲟⲩ ⲗⲟϩ ⲙⲉⲇⲉ	فقالوا له ماذا	
ⲑⲉⲛⲍⲟⲣ : ⲓⲉ ⲉⲡⲉⲛⲉ = ϥⲉ	تنظر يا ابانا	
ⲕⲁⲗ : ⲕⲁⲩⲙⲉⲛ⸗ ϫⲉⲟⲩ	فقال قوما جاوُا	
. . ⲁⲗϥⲓ . . ⲓ̣ⲉϧⲟⲇⲟⲩ	خلفى . . . يأخذوا	

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×ϥⲉⲕⲁⲗ : ⲉϣϣⲉⲓϧ ⲓ̇ⲇⲉ	فقال الشيخ اذا	× Fo. 12 *verso*
ⲭⲟⲛⲧ : ⲗⲉ : ⲁⲕⲃⲉ ⲉⲛ	كنت لا اقوى ان	
ⲉϥⲁⲗ : ϥⲉⲉ̇ⲛⲉ : ⲉⲑⲛⲉϩ	افعل فانا	
ϩⲉⲇ : ⲕⲁⲗⲓⲗ : ϩⲁⲗⲉ	اتنهّد قليلا على	
ⲛⲉϥⲥⲓ ⲃⲉϩⲉⲇⲉ ⲁⲍⲓⲙ⸗	نفسى وهذا عظيم	
ⲗⲓ	لى	
ϫⲉ ⲓ̇ⲗⲏⲓϩ ⲇⲉϥϩⲁ	جاء اليه دفعه	

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* * * * * *

×ⲉⲥⲙⲁϩ · ⲙⲉⲛϩⲟⲙ ⲭⲉⲗ	اسمع منهم كلمه	× Fo. 13 *recto*
ⲙⲉϩ : ϥⲉⲕⲁⲗⲟⲩ ⲗⲓ :	فقالوا لى	
ⲗⲁⲕ ϥⲓⲛⲉ · ⲉ̇ⲙⲉⲛⲉ : ⲃⲉ	لك فينا امانه	
ⲉⲛⲧ ⲑⲉⲧⲓϩ · ⲕⲟⲗⲧ	وانت تطيع قلت	
ⲛⲉⲁⲙ = ⲓⲉ ⲉⲡⲡⲉϩⲉⲑⲓ	نعم : يا ابهاتى	
. . ϥⲉⲕⲁⲗⲟⲩ ⲗⲓ : ⲉⲙⲍⲓ	فقالوا لى امض	
. . . ⲗⲓ . . ⲑⲉⲡⲥⲟⲣⲛⲓ	. . . . . تبصرنى	
. . . . . ⲩ	. . . . .	

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×ⲉϣϣⲉⲓϧ : ϥⲉⲕⲁⲗ ⲗⲉ	الشيخ فقال	× Fo. 13 *verso*
ϩⲟⲙ · ⲣⲁⲥ = ⲭⲟⲗ : ϣⲉⲓ	لهم راس كل شى	
ϩⲟⲩ : ϩⲉⲇⲉ : ⲉⲛ ⲗⲉ : ⲓⲉ	هو هذا ان لا	
ⲟⲩⲇ = ⲉⲗⲉ̇ⲛⲥⲉⲛ : ⲛⲉϥ	يعود الانسان	
ⲥⲟϩ ϣⲉⲓ ⲉ̇ⲗⲡⲉⲑⲑⲉ	نفسه شئ البته	
ⲃⲉⲥⲉⲙⲁϩⲧ : ⲉⲛ : ⲁⲛ	وسمعت ان	
. . ⲑ : ⲉⲛⲡⲁ ϫⲉ . . .	. . . . ابنا جيجوى	

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×*And Abba Djidjoi* once fell ill.[1] He had elders sitting round him: he ceased talking. They said to him, "What dost thou see, O (our) father?" And he said: "Some people who came for me. . . . to take [my soul. . ."]. × Fo. 12 *recto*

×And the Sheikh said: "If I cannot do it, I sigh a little for myself, and this is enough for me". . . × Fo. 12 *verso*

Came to him once. . . . * * * * * *

×. . . hear from them a word. They said to me: "Thou hast faith in us and thou dost obey." And I said: "Yes, O my fathers." They said to me: "Go. . . . thou seest me. . . . . × Fo. 13 *recto*

×. . . the elder. And he said to them, "The chief of all things is that one does not ever accustom oneself to anything. And I heard that. . . . Abba Djidjoi. . . × Fo. 13 *verso*

* * * * * *

1 = *id.* XLIX.

× Fo. 14 *recto*

×ⲍⲉⲛⲟⲩⲛⲓ : ⲏⲉⲗ	يح]زنوني ول[يس لى]
ⲙⲁⲣⲣⲁⲡ : ⲏⲉⲗⲉ ⲙⲉ	مهرب ولا[ملجا]
ⲉⲗⲗⲉ ⲉⲛⲧ : ⲩⲉⲃⲁⲗⲗⲁⲥ	الا انت فخلصنى
ⲛⲓ : ⲓⲉ ⲣⲁⲡ ⲙⲉⲛ : ⲉⲭⲗ : ⲣⲁⲩ	يا رب من اجل
ⲙⲉⲑⲁⲕ ⲏⲉⲓⲟⲃⲍⲟⲩⲛ : (sic)	رحمتك ويخزون
ⲉⲗⲗⲉⲁⲓⲛ : ⲓⲉ : ⲕⲟⲩⲙⲟⲩⲛ :	الذين يقومون
ⲣⲁⲗⲏⲓ : ⲏⲉⲓⲁⲧⲗⲟⲡⲟⲩⲛ	علىّ ويطلبون
ⲛⲉⲩⲥⲓ ⲗⲓⲉⲣⲗⲉⲭⲟⲣⲉ	نفسى ليهلكوها
ⲗⲉⲉⲛⲛⲁⲕ ⲉⲛⲧ : ⲓⲉ ⲣⲁⲡ	لانك انت يا رب
ⲕⲟⲩⲏⲉ : ⲉⲓ ⲫⲓ ⲭⲟⲩⲗ	قوتى فى كل
ⲣⲁⲗ : ⲏⲉⲗⲁⲕ : ⲉⲑⲑⲉⲥⲡⲉⲣⲁ	حال ولك التسبحه
ⲓⲗⲉ : ⲁⲉⲣⲣ : ⲉⲁⲁⲉⲣⲉⲣⲙ	الى دهر الداهرين
ⲁ_____ⲙⲏⲛ	امين
Ⲡⲛⲁ ⲓⲟⲩⲥⲛⲫ ⲥⲉⲉⲗ ⲙ[ⲡⲁ	انبا يوسف سأل [انبا]
ⲡⲟⲓⲙⲉⲛ : ⲏⲉ	بيمن و[قال له]
ⲕⲟⲩⲗ ⲗⲓ	قل لى
×..... ⲩⲉⲉⲭⲉⲡⲟⲩ ⲉⲩ	.... فاجابه ال[شيخ
..... ⲉⲡⲭⲟⲛⲧ ⲑⲉⲣⲓⲁ	..... ان كنت تريد
..ⲏⲟⲁ ⲛⲓⲁⲩ · ⲫⲓ ⲉⲁⲁⲟⲛ	[تا]خذ نياح فى الدنيا
ⲓⲉ · ⲏⲉⲗⲉⲃⲉⲣⲉⲩ ⲫ..ⲑⲉ	والاخره فتكون
ⲭⲟⲩⲛ · ⲑⲉⲕⲟⲩⲗ · ⲫⲓ	تقول فى
ⲭⲟⲩⲗ · ⲁⲙⲣ // ⲉⲛⲉ ⲙⲉⲛ=	كل امر انا من
ⲉⲛⲉ · ⲏⲉⲗⲉ : ⲑⲉⲁⲓⲛ ⲁⲫⲁⲁ	انا ولا تدين احد
Ⲕⲁⲗ ⲡⲁⲫⲍ ⲉⲗⲁⲃⲏⲉ	قال بعض الاخوة
ⲗⲉⲁⲫⲁⲁ : ⲉⲗⲙⲉⲩⲉ	لاحد المشايخ
ⲓⲁⲃ ⲉⲓ ⲩⲉⲓ ⲉⲥⲡⲁⲫ	اى شى اصنع
ⲗⲉⲉⲛⲛⲓ ⲁⲕⲣⲁ : ⲫⲓ : ⲙⲉ	لانى اقراء فى
ⲍⲉⲙⲓⲣⲓ : ⲏⲉⲗⲛⲓⲥ (sic) ⲫⲓ	مز اميرى وليس لى
ⲣⲓⲕⲕⲁⲑ ⲕⲁⲗⲡ · ⲗⲉⲉⲛ	رقّة قلب لانى
ⲛⲓ ⲙⲉ ⲁⲫⲣⲉⲫ ⲕⲟⲩⲏⲉⲑ	ما اعرف قوة
..... ⲕⲁⲗⲗⲟⲫ	..... قال له
..... ⲗⲉ ⲑⲉⲫ	.... لا تف[هم]

× Fo. 14 *recto* ×. . . grieve me and. . . . place of refuge nor. . . . . save Thee. O Lord, save me in Thy mercy, and let them be ashamed who rise up against me and seek after my soul to destroy it: for Thou, Lord, art my support in all circumstances; and to Thee be praise for ever and ever. Amen.

× Fo. 14 *verso* *Abba Joseph asked Abba Poemen*[1] *and. . . . say to me. . . . .* ×the Elder answered him ". . . if thou desire repose in this world and in the other, say in everything, 'I am what I am,' and do not judge any one."

A certain one of the brothers said to one of the elders: "What must I do? because when I read in my Psalms I do not feel my heart melt, because I do not know [the] power. . ." Said to him. . . thou dost not. . . .

* * * * * *

1 ? = *Apophth. Patr.*, Poemen, xxxi.

APPENDIX I

×ⲓⲁϧ : ⲓⲉϫⲉⲛ : ϩ.....	... يجب	× Fo. 15 *recto*
ⲡⲁϩⲉⲛ • ⲉⲛ : ⲓⲁϩϩⲁ.....	راهب ان يحف[ظ]	
ⲙⲉⲗⲟϩ • ϧⲉⲗⲉ : ⲓⲉⲟⲗ....	... مله ولا	
ϥⲉ : ⲉⲛ : ϫⲉⲛ : ⲉⲛⲥⲉⲛ....	..... ان كان انسان	
ⲙⲉⲗ : ϫⲉⲟⲓⲣ : ϧⲉⲗⲉ....	.... كثير ولا	
ϥⲉϩⲟϩ : ϥⲉ : ⲗⲏⲓⲥ....	.. فظه فليس	
ⲟⲉϥⲁϩ : ⲡⲉⲗⲉⲗⲉⲕ	طفح ؟ . بذلك	
ⲣⲟϫⲟⲗ ⲉⲛ ⲕⲁⲁⲁⲓⲥ : ⲉⲛ	رجل قديس	
ⲥⲁⲣ : ⲉⲛⲥⲉⲛ ⲕⲁⲁ • ⲁ[ⲃ] ⲧⲁ	ابصر انسانا قد اخطاء	
ϥⲉⲛⲉϫⲉ . ⲡⲟϫⲉ ⲉⲛ • ⲉⲁ	فبكاء بكا [شديدا]	
ⲁⲓⲁ ⸗ ϧⲉⲕⲁⲗ ..ⲗ..ϩ. ...	وقال	
ⲁϧⲧⲁ : ⲉⲗⲓⲁ	اخطا الى	
ⲁϧⲟⲓ : ⲁⲁⲧⲉ	اخطئ	
×..... ⲉⲁⲓⲛⲟϩ ϧⲉⲗⲉ	ادينه ولا	× Fo. 15 *verso*
..... ϩⲉⲛⲟϩ • ⲡⲉⲗ • ⲛⲉ	.... بل	
.... ⲩⲗ • ϥⲓ • ⲛⲉϥⲥⲉⲛⲉ • ⲉⲛ	.... في نفسنا ان	
... ⲛⲉ • ⲁϧⲧⲁ.. ⲙⲉⲛϩ	... انا أخطأ منه	
.... ϩϫⲁⲙ • ⲁⲉⲛⲛ ⲙⲉⲛϩ=	... اعظم ذنب منه	
Ⲃⲉⲕⲁⲗ : ⲓⲉϫⲉⲛ • ⲗⲉⲣⲣⲁ	وقال يجب للراهب	
ϩⲉⲛ • ⲉⲛ • ⲁϧⲧⲁ • ϩⲁⲗⲏϩ	ان اخطاء عليه	
ⲁϧⲟⲩϩ ⲗⲉ • ⲓⲁϩⲕⲁⲁ	اخوه لا يحقد	
ϧⲉⲗⲉ : ⲓⲉϫⲉⲁ : ϩⲁⲗⲏϩ	ولا يجدّ عليه	
..... ⲥⲉϩⲁⲟⲟϩ : ⲡⲉⲗ	.... ساعته بل	
..... ϫⲟϩ • ϩⲁⲟⲟⲉ - ⲓⲉϩ	... حتى	
.... ⲣⲁϫⲁⲡⲟϩ	.... غضبه	
.... ⲥⲉϩⲁ - ⲟⲟⲙ	..... ساعة ثم	

×[1]...(it) must...monk....and not....if a man.....much, and not....(?) and not.....(?) with this. × Fo. 15 *recto*

A holy man saw a man commit sin, and he wept a great deal.....and he said....sinned against (me) ....commit sin....

×.....judge him, and not....but....in ourselves, that....I am more sinful than he.....fault greater than his. × Fo. 15 *verso*

And he said (*when* (?)) *it happens to the monk* that his brother sin against him he must not harbor ill feelings ....and not repeat....immediately....but.....even....his rage....an hour, then....

* * * * * *

1 Apophthegmata.

× Fo. 16 *recto*	×ⲑⲉⲣ · ⲉⲛⲧ=ⲙⲉⲛ	... انت من .....
	ⲁⲉⲁ · ⲫⲓ ⲙⲉϫⲉⲙ.....	.... فى .....
	ⲗⲉ · ⲉⲛⲛⲓ · ⲥⲉⲙⲁⲣⲧ · ⲡⲁⲣϫ	لا نى سمعت بعض
	ⲉⲗⲉⲡⲡⲉⲣⲉⲟ · ⲓⲉⲥⲥⲉⲗⲟⲩ	الابهّات يسألوا
	ϩⲁⲛ · ϩⲉⲁⲉϥ · ⲉⲗⲙⲉⲥⲉⲗⲉϥ	عن هذة المسألة
	ϥⲉ · ⲉⲭⲉⲛⲟⲩϥ · ϩⲉⲕⲁ	فا جابوا وقالوا
	ⲗⲟⲩ · ⲉⲛ · ⲉⲗϩⲁϩⲓ · ⲙⲉ	ان الحاوى ما
	ⲓⲁϩⲣⲉϥ · ⲕⲟⲩϩⲉⲟ · ⲉⲗ	يعرف قوّة
	ϫⲉⲗⲉⲙ · ⲉⲗⲗⲉⲁⲓ · ⲓⲉ	الكلام الذى
	ⲕⲟⲩⲗⲟϥ · ⲗⲉⲗ · ϩⲁⲓⲛⲉϥ	يقوله للحيَّه
	ⲗⲉϫⲉⲛ · ⲉⲗϩⲁⲓⲛⲉϥ · ⲟⲁϥ	لكن الحية تعرف
	ⲣⲉϥ · ⲕⲟⲩϩⲉⲟ · ⲉⲗϫⲉⲗⲉⲙ	قوة الكلام
	ⲓⲗⲗⲉⲁⲓ · ⲓⲉⲕⲟⲩⲗⲟϥ · ⲉⲗ	الذى يقوله
	ϩⲁϩⲓ · ϩⲉⲟⲉⲁⲉⲗ[sic] · ⲓⲁⲉⲥⲉ	الحاوى وتذل اذا
	ⲙⲁϥ ⲉⲟⲟϥ · ϩⲉⲟⲁϧⲍⲁϥ	سمعته وتخضع
	ϩⲉϫⲓⲁⲉⲗⲉⲕ[sic] ⲛⲟⲩⲛ	وكذلك نحن
× Fo. 16 *verso*	×..... ϫⲟⲛⲛⲉ ⲙⲉⲛⲉϥ	.... كنا مانفهم؟
	..... ⲕⲟϩⲉⲟ · ⲙⲉⲛⲉⲕⲟⲗ	.... قوة مانقول
	ϩⲁⲉⲛ · ⲉⲙⲙⲉⲓⲧⲁⲛ · ϩⲉ	فان الشيطان
	ϫⲉⲛⲟⲩⲁⲟϥ · ⲓⲁⲉ ⲥⲉⲙⲉ	وجنوده اذا سمعوا
	ϩⲟⲩ=ϫⲉⲗⲉⲙ ⲁⲗⲗⲁ ϩⲁ	كلام الله عرفوا
	ⲣⲉϥϩⲟϥ · ϩⲉϥⲍⲉϩⲟⲩ ⲙⲉⲛϥ	وفزعوا منه
	ϩⲉⲍⲁϩⲁϥⲟⲩ ⲙⲉⲛϥ=	وضعفوا منه
	Ⲕⲁⲗ : ⲡⲁⲣϫ · ⲉⲗⲙⲉⲙⲉ	قال بعض المشايخ
	ⲓⲁϧ · ⲗⲉ ⲉⲓ ⲙⲉⲓⲟⲉϥ	لاى شى تحزن
	ϫⲉⲛ · ⲉⲗⲗⲉⲁⲓ ⲓⲉⲍⲗⲉ	الذى يظلمك
	ⲙⲁⲕ · ϩⲉⲟⲉⲛⲧⲟϥ · ⲉⲗⲗⲉ	وتبغض الذى
	ⲁⲓ ⲓⲉⲍⲉⲛⲁⲕ · ϥⲉ=	يحزنك
	ⲗⲛⲓⲥ ϩⲟⲩ · ⲉⲗⲗⲉⲁⲓ	فليس هو الذى
	ⲍⲁⲗⲉⲙⲁⲕ · ϩⲉⲗⲉϫⲉⲛ	ظلمك ولكن
	ⲉⲙⲙⲉⲓⲧⲁⲛ · ϥⲉⲓⲉ ϫⲉⲛ	الشيطان فيجب
	ⲉⲛ ⲟⲉⲛⲧⲟϥ ⲉⲗⲙⲉⲣⲁϥ	ان تبغض المرض

× Fo. 16 *recto* ×[1]...thou.....in....because I heard that some of the Fathers asked about this question, and they answered that the charmer doth not know the power of the words he uttereth to the snake, but the snake knoweth the power of the words said by the charmer, and it becometh weak when it heareth and obeyeth: and so we....

× Fo. 16 *verso* ×...so we do not understand...the force of what we say. And Satan and his armies when they hear the word of God recognize it and become afraid at it and are made weak.

One of the elders said, "Wherefore dost thou grieve at him who is unjust to thee and hatest him who maketh thee grieve? It is not he who is unjust to thee, but Satan is. Therefore thou must hate the sickness...

* * * * * *

1 Apophthegmata.

APPENDIX I

×ⲛⲉϥⲥⲟⲩ ϩⲉⲓⲉⲗϫⲉⲙϥⲉ	نفسه ويلزمها	× Fo. 17 *recto*
ϥⲓ ⲉⲃⲃⲉⲣⲁⲛ : ϩⲉⲗⲉ ⲓⲉⲙⲁⲣ	فى التعب ولا يمرمر	
ⲙⲁⲣ ⲓⲉⲣⲁϩ ϫⲉⲓⲉϫⲉⲛ : ⲉⲛ	احدا فيجب ان	
ⲃⲁϩⲣⲉⲥⲟⲩ : ⲓⲉ ⲁϧⲏⲉⲟⲓ	تحرصوا يا اخوتى	
ⲉⲁⲗⲉ ϫⲉϥϫ : ϫⲉϩⲉ : ⲗⲓⲉⲗ	على حفظ هذا لئلا	
ⲗⲉ : ⲟⲉϫⲟⲩⲛ : ⲉⲁⲓⲉⲃⲉϫⲟⲙ	تكون حياتكم	
ⲡⲉⲗⲉ ⲟⲉⲙⲁⲣⲁϩ · ϩⲉⲉⲛ ⲟⲉ	بلا ثمره وان	
ϫⲟⲩⲛⲟⲩ : ⲙⲉⲥⲟⲉⲣⲁϩⲁⲓⲛ	تكونوا مستعدين	
ⲗⲉϫⲟⲗ : ϫⲉⲗⲙⲉϩ : ⲟⲉⲥⲙⲉ	لكل كلمه تسمعونها	
ϩⲟⲩⲛⲉϥⲉ : ⲟⲉⲕⲟⲩⲗⲟⲩ	تقولوا	
ⲉⲩϥⲉⲣ : ⲗⲉⲡⲉ : ⲗⲉⲉⲡⲉ ⲗ	اغفر لنا لان	
ⲉⲃⲃⲉϩⲁϩ : ⲓⲉϩϫⲉⲙ : ϫⲟⲗ	الاتضاع يعزم كل	
ⲱⲙⲓ : ⲙⲉⲛ : ⲉⲙⲟⲣ ⲉⲗϩⲁⲁⲟ	شئ من امور العدو	
ϩⲉⲗⲉ : ⲟⲉϩⲟⲁ ⲛⲉϥⲥⲁⲕ	ولا تعد نفسك	
ⲉⲓⲛⲟⲩϥⲉ : ⲉⲗⲉϧ : ⲗⲉⲱⲉⲓ	ايها الاخ لشى	
ⲙⲉⲛ ⲁϥⲙⲉⲗⲁⲕ	من اعمالك	
×ϩⲉⲓⲉϫⲟⲩⲛ : ϩⲉϫϩⲁⲕ : ⲙⲉ	ويكون وجهك	× Fo. 17 *verso*
ϩⲁⲛⲛⲉⲥ : ⲉⲡⲉⲁⲉ ⲓⲗⲗⲉ	معبّس ابدا الا	
ⲉⲛ : ⲓⲉⲃⲟⲩⲕ : ⲁϧⲏϥ : ⲣⲟ	ان ياتوك اخوه	
ⲣⲟⲡⲉ : ⲟⲉϫⲟⲩⲛ : ⲛⲉⲱ :	غرباء تكون بش	
ⲙⲁϩϩⲟⲩ : ϩⲉⲃⲉϥⲣⲁϥ	معهم وتفرح	
ⲛⲉϥⲟⲙ : ⲗⲉϫⲓ : ⲓⲉⲥϫⲟⲛ	بهم لكى يسكن	
ϥⲓⲕ : ϧⲁⲧϥ ⲁⲗⲗⲁ	فيك خوف الله	
ⲫⲛ · ⲁⲉϥⲉⲛⲧ : ⲙⲁϥ : ⲁϧⲏⲉ	ان ذهبت مع اخوه	
ϥ · ⲧⲁⲣⲓⲕ · ⲟⲉⲛⲉϥⲉⲁ	فى طريق تباعد	
ϩⲁⲛϥⲟⲙ : ⲕⲁⲗⲓⲗ ⁄ ⲗⲉϫⲓ	عنهم قليلا لكى	
ⲟⲉϫⲟⲩⲛ : ⲥⲁⲙⲉⲟ · ϩⲉⲓⲁⲉ	تكون صامت واذا	
ϫⲟⲛⲧ : ⲟⲉⲙⲱⲓ : ϥⲉⲗⲉ	كنت تمشى فلا	
ⲟⲉⲗ : ⲟⲉϥⲉⲧ : ⲓⲉⲙⲓⲛⲉ	تلتفت يمينا	
ϩⲉ : ⲱⲓⲙⲉⲗⲉ ⁄ : ⲡⲉⲗ : ⲁⲕⲣⲁ	وشمالا بل اقراء	
ϥⲓ ⲙⲉϫⲉⲙⲓⲣⲁⲕ · ϩⲉⲥⲁⲗⲗⲓ	فى مزاميرك وصل	
ⲡⲉϥⲉⲕⲣⲁⲕ : ⲉⲗⲉ : ⲁⲗⲗⲁ	بفكرك الى الله	

[1]. . .×himself and restrain himself and not persecute anybody. You must therefore, my brethren, try to learn this lest your life be without fruit, and be always ready, and for every word ye hear say, "Forgive me." Meekness putteth an end to everything belonging to the enemy. Do not, O brother, account thyself anything in thy deeds. . . × Fo. 17 *recto*

. . .×and let not thy face ever be severe. If strange brethren come to see thee, be cheerful and pleasant with them, that the fear of God may dwell in thee. If thou walk with brethren in the road, separate thyself from them a little in order to be silent, and as thou walkest do not turn to the right or to the left, but read thy Psalms and pray to God in thy thought. . . × Fo. 17 *verso*

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1 Esaias Abbas: Greek, *ed.* Jerusalem, 1911, p. 7; Latin, *P.G.* XL, col. 1108 D. The following pp. have been arranged in accordance with the sequence of the Greek edition, although the Coptic version (*e.g.* Wessely, *Studien*, no. 276 *a*) shows that some arrangement entirely different existed. [W. E. C.]

× Fo. 18 *recto*	×ⲑⲉϩⲁⲗⲉ : ϫⲓ : ϫⲟⲗ : ⲙⲁⲧ	تعالى فى كل موضع
	ϩⲁϩ : ⲑⲉⲁⲃⲟⲗⲟϩ : ⲗⲉ	تدخله لا
	ⲓⲉϫⲟⲩⲛ : ⲗⲁⲕ : ⲁⲉⲗⲗⲁϩ	يكون لك دالّه
	ⲙⲁϩ : ⲉϩⲗⲟⲩϩⲓ : ⲡⲉⲗ : ϫⲟⲩⲛ	مع اهله بل كن
	ϫⲓ : ϫⲟⲗ : ⲱⲛⲓ ⲙⲉⲛ : ⲉⲙⲟ	فى كل شيء من امورك
	ⲣⲁⲕ : ⲙⲉⲥⲓϩⲓ : ϩⲉϫⲓ : ϫⲟⲗ	مسيحى وفى كل
	ⲙⲁⲧϩⲁϩ ⲑⲉⲉⲧⲁⲉⲛ	موضع تأدّب
	ⲙⲉϩⲣⲉϩϩⲉϩ : ϩⲉϩⲁⲓⲉϩ ·	معرفه وحياء
	ϩⲉⲉⲛϫⲟⲛⲧ : ⲱⲉⲛⲛ ⲫⲉ	وان كنت شابا
	ⲗⲉ ⲑⲉⲙⲟⲧ : ⲓⲉⲁⲁⲕ : ⲡⲉ	فلا تمد يدك
	ⲧⲁϩⲁⲙ ⲑⲉϩⲣⲟⲩ : ϫⲓ	بطعام تضعه فى
	ϫⲟⲙ : ⲁϩⲁⲁ · ϩⲉⲉⲛ	فم أحد وان
	ⲛⲉⲙⲧ · ϫⲓ ⲙⲁϩϩⲁϩ	نمت فى موضع
	ϫⲉⲗⲉ : ⲑⲉⲟⲩⲁⲱⲧⲁ : ⲉⲡⲱ	فلا تتغط انت
	ϩⲉ ⲁϩⲁⲣ : ϫⲓ ϫⲓⲥⲉⲉⲛ	وآخر فى كيس
	ϩⲉϩⲉⲁ ϩⲉ : ⲥⲁⲗⲗⲓ	واحد وصل
× Fo. 18 *verso*	×ⲥⲁⲗⲉⲟⲉⲛ ϫⲉⲟⲓⲣⲉϩ : ⲕⲁⲡⲗ	صلاة كثيره قبل
	ⲉⲡⲛⲁⲩⲙ · ϩⲉⲉⲛϫⲟⲛⲧ	النوم وان كنت
	ⲕⲁⲁ : ⲑⲉϩⲉⲡⲱ : ϫⲓ ⲉⲱⲧⲁⲣⲓⲕ=	قد تعبت فى الطريق
	ϩⲉⲉⲣⲉⲧⲧ= ⲑⲉⲛⲁϩⲉϩⲉⲛ	واردت تندهن
	ⲡⲉⲕⲁⲗⲓⲗ ϩ ϩⲛⲓⲱ ϩ ⲗⲉⲉϫⲗ	بقليل زيت لاجل
	ⲉⲱⲑⲉϩⲁⲛ : ϫⲉⲗⲉ : ⲑⲉϩⲣⲟⲛ	التعب فلا تدهن
	ⲱⲛⲓ ϩ ⲙⲉⲛ ⲭⲉⲥⲉⲁⲁⲕ : ⲥⲉϩⲉ	شيئا من جسدك سوا
	ⲣⲉϫⲗⲏⲕ · ϩⲉⲗⲉ ⲑⲉⲙⲉϫ	رجليك ولاتمكّن
	ϫⲉⲛ : ⲁϩⲁⲓⲁ ϩ ⲉⲛ : ⲓⲟⲩϩⲉⲛ	احدا ان يدهنها
	ϩⲉ : ⲗⲁⲕ : ⲉⲗⲗⲉ : ⲙⲉⲛ = ⲱⲉⲁ	لك الا من شدّه
	ⲁⲉϩ ϩ ⲁⲧ ⲙⲉⲣⲁϫ ϩ ϩⲉⲓⲁⲉ	او مرض واذا
	ⲭⲉⲗⲉⲥⲧ : ϫⲓ ⲕⲉⲗⲗⲉⲓⲉ	جلست فى قلايتك
	ⲑⲁⲕ : ϩⲉⲭⲉ : ⲓⲗⲉ ⲫⲁⲛⲁⲁⲕ	وجا الى عندك
	ⲁϧ ϩ ⲧⲁⲣⲓⲛ ⲫⲉⲉⲣⲟⲛ	اخ غريب فادهن
	ⲣⲉϫⲗⲏϩ : ϩⲉⲕⲟⲩⲗ ⲗⲟϩ	رجليه وقل له
	ⲉⲥⲡⲁϩ . ⲙⲉⲣⲁⲡⲡⲉϩ : ϩⲉ	اصنع محبة

× Fo. 18 *recto* [1]. . . ×the Most High in every place where thou goest. Be not familiar with its people, but be thou a Christian in all thy affairs. In every place be polite and full of prudence and modesty. If thou art young do not put forth thy hand with food to put in the mouth of another, and in the place where thou sleepest do not be covered

× Fo. 18 *verso* with the same covering as another person. And pray ×a great deal before sleep. And if thou walk in a road and from fatigue need anointing with a little oil, do not anoint any part of thy body except thy feet, and do not allow any other to anoint them for thee, except on account of necessity or disease. And if thou sit in thy Cell and a strange brother visit thee, anoint his feet and say to him, "Be so kind and. . .

* * * * * *

1 Esaias, Gr. 8, Lat. 1109 A.

APPENDIX I

×щнı̇ мєп : єлє́мор · ує	شي من الأمور
ле=ѳєхѳом · ѯелєк=	فلا تكتم ذلك
ϧєѳєкѯєп : ϧелєхєп	وتكذب ولكن
єснаϥ метаноѵϧе · ϧе	اصنع مطانوه
кер · пєѯєноѵпак · ϧе	وقرّ بذنوبك و
єсѳаѵує̇р · лєгоѵує̇р ·	استغفر ليغفرَ
лак · ϧєєп sic каллак · єп	لك وان قال لك
сєп=// хєлмєѳєп// ше	انسان كلمة
ѯıѯєϥ ı̇ уєле · ѳєѳує̇к	شديده فلا تتفكر
хєр · ϧєıєсѳєкпер : кал	ويستكبر
пак=ϧєле хєп · пєтер	قلبك ولكن بدّر
ϧєаζрап · лоϥ · мета	واضرب له
ноѵϧе · ϧєле ѳєлоѵмоϥ	مطانوه ولا تلومه
ϥı калпак · ϧєı̇ллє=	فى قلبك وإلا
уєл=ѵаζап : ıєѳєрappєк	فالغضب يتحرك
ϧалнık=єп хотєп=	عليك ان كذب
×ϧалнık · пєшнı=лєм	عليك بشى لم
ѳєуϧалоѵ=уєле ѳаϥ	تفعله فلا تحزن
ζєп · ϧєѳхζаϥ · ϧєле	وتجزع ولكن
хєл̇ sic : ѳєϧєζаϥ · ϧєєспаϥ	تواضع واصنع
метаноѵϧе · єп хонт	مطانوه ان كنت
уєуϧалоϥ · ϧе sic єпλєм	فعلته او ان لم
ѳєуϧалоϥ · ϧекоѵл	تفعله وقل
лоϥ : єтує̇р лı : уєєппı	له اغفر لى فانى
лнıс : єроѵа єуϧал :	ليس اعود افعل :
ϧєаıϥ єлϧесал · пеуе	هذه الخصال
ϧа : лєлаϧаєо : ϥı·	نافعه للاحداث فم
єррофпенıе̇= ı̇ле	الرهبانيه اذا
хонт : ѳаϥмєл : ϧамел	كنت تعمل عمل
ıєлнık - уєле : ѳєѳєϧе	يديك فلا تتوان
пе : ϧапϥ : ϧєлєхєп:	عنه ولكن
ѳоммоϥ : пєϧаѵу	تمّه بخوف

× Fo. 19 *recto*

× Fo. 19 *verso*

×[1]. . . anything: do not hide this and lie, but kneel down and confess thy sins and ask forgiveness, that thou mayest be forgiven. If anyone speak to thee a hard word, do not take note of it so as to harden thy heart, but hasten and kneel down to him. Do not blame him in thy heart lest resentment trouble thee. If he accuse thee ×falsely of something thou hast not done, do not grieve and become troubled, but humble thyself and kneel down, whether thou hast done it or not done it, and say to him, "Forgive me, I will not do it again." These commandments are good for those young in the monastic life. If thou undertake manual labor do not neglect it but perform it with fear.[2]

× Fo. 19 *recto*

× Fo. 19 *verso*

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1 Esaias, Gr. 9, Lat. 1109 D.

2 Or "carefulness."

× Fo. 20 *recto*	×ⲁⲗⲗⲁ · ⲗⲓⲉⲗⲗⲉ · ⲑⲉⲃⲏⲧⲓ	الله لئلا تخطى
	ⲡⲉⲗⲉ ⲙⲉⲣⲉⲫⲉ · ϩⲉⲭⲟⲗ	بلا معرفه وكل
	ⲫⲁⲙⲉⲗ. ⲑⲁⲣⲙⲉⲗⲟⲩ · ⲫⲉ	عملٍ تعمله
	ⲁⲣⲙⲉⲗⲟⲫ . ϩⲉⲗⲉ ⲑⲉⲣⲟⲉ	فا عمله ولا تحتشم
	ⲯⲉⲙ · ⲉⲛ ⲑⲉⲥⲉⲗ= · ⲉⲗⲗⲉ	ان تسال الذى
	ⲁⲓ ⲓⲉⲫⲁⲗⲗⲉⲙⲁⲕ · ⲁⲉⲓⲉ	يعلمك دائماً
	ⲙⲉ ϩⲉⲑⲉⲕⲟⲩⲗ ⲗⲟⲫ	وتقول له
	sic ⲉⲥⲥⲁⲫ · ⲙⲉⲫⲁⲛⲛⲉ : ϩⲉⲁⲩ	اصنع محبة و
	ⲣⲓⲛⲓ · ϩⲉⲉⲛⲥⲟⲣ · ⲉⲛ ⲭⲉⲛ	اورينى وابصر ان كان
	ⲫⲉⲁⲉ · ⲍⲏⲓⲓⲉⲁ ⲉⲙ ⲗⲉ	هذا جيدًا ام لا
	ϩⲉⲉⲛ ⲁⲉⲫⲁⲕ · ⲉⲫⲁⲁ ⲙⲉⲛ	وان دعاك احدّ من
	ⲉⲗⲁⲃϩⲉ · ϩⲉⲉⲛⲧ	الاخوه وانت
	ⲭⲉⲗⲉⲥ : ⲫⲁⲗⲉ ⲫⲁⲙⲉⲗ : ⲓⲉ	جالس على عمل
	ⲁⲛⲓⲕ · ⲫⲉⲉⲑⲟⲣⲟⲕ ⲫⲁ	يديك فاترك
	ⲙⲉⲗⲁⲕ · ϩⲉⲉⲥⲛⲁⲫ ⲉⲛⲧ	عملك واصنع انت
	ⲛⲓⲉⲫⲟⲩ	نياحه
	ⲕⲉ ο ⲟⲥ ⲓⲃ	
× Fo. 20 *verso*	×ⲓⲁⲉ : ϩⲁⲣⲉⲭⲟ · ⲙⲉⲛ ⲙⲁⲩ	اذا خرجت من
	ⲍⲁⲫ · ⲉⲗⲙⲏⲓⲁⲉⲫ · ⲫⲉⲁ	موضع المائده
	ϩⲟⲗ · ⲕⲉⲗⲗⲉⲓⲟⲟⲁⲕ ϩⲉ	فادخل قلايتك
	ⲟⲉⲭⲗⲉⲥ · ⲟⲉⲟⲉⲫⲁⲁⲁⲉⲟ	وتجلس تتحدث
	ⲙⲁⲫ ⲙⲉⲛ · ⲗⲉ · ⲉⲛⲧⲉⲫⲁⲕ ·	مع من لا ؟ ينفعك
	ϩⲉ · ⲉⲙⲙⲉ ⲉⲛ ⲭⲉⲛⲟⲩ ·	وامّا ان كانوا
	ⲯⲉⲓⲟⲩϩ ⲫ· ⲓⲟⲟⲉⲭⲉⲗⲗⲉⲙⲟⲩ	شيوخا يتكلموا
	ⲭⲉⲗⲉⲙ · ⲁⲗⲗⲁ · ⲫⲉⲉⲥⲟⲉ	كلام الله فاستاذن
	ⲁⲉⲛ · ⲙⲉⲫⲁⲗⲗⲉⲙⲁⲕ · ⲫⲉ	معلّمك .
	ⲉⲛ · ⲉⲁⲉⲛ ⲗⲁⲕ · ⲉⲛ · ⲟⲉⲁ	فان اذن لك ان
	ⲗⲉⲥ · ⲑⲉⲥⲙⲁⲫ · ⲭⲉⲗⲉⲙⲉ	تجلس تسمع كلامهم
	ⲫⲟⲙ · ϩⲉⲭⲉⲙⲉ · ⲓⲉⲙⲁⲣⲁⲕ	وكما يأمرك
	ⲫⲉⲉⲥⲛⲁⲫ · ⲉⲛ ⲉⲣⲥⲁ	فاصنع ان ارسلك
	ⲗⲁⲕ · ⲙⲉⲫⲁⲗⲗⲉⲙⲁⲕ	معلمك
	ⲓⲗⲉ · ⲧⲟⲣⲡⲉⲫ · ⲫⲓ · ⲫⲁⲁⲉ	الى غربه فى حاجه
	ⲫⲉⲕⲟⲩⲗ ⲗⲟⲩ · ⲉⲛⲛ :	فقل له انى

× Fo. 20 *recto* [1]× . . . of God, lest thou sin without knowing. Every work that thou doest, do it and be not ashamed to ask thy master always and say to him, "Be kind and direct me: Thou seest whether it be good or not." If any one of the brethren call thee when thou art sitting doing thy handiwork, leave thy work and do for him what he desires . . .

× Fo. 20 *verso* ×. . when thou comest out of the Refectory go into thy Cell and sit (not) and talk with one who is not of use to thee. If there are elders talking about the words of God, ask permission of thy instructor: if he permit thee to sit and listen to their conversation, do as he directs thee. If thy instructor send thee to a far place for some errand, say to him, "I am . . . . .

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1 Esaias, Gr. 9, 10, Lat. 1110 A.

APPENDIX I

×ⲏⲉⲥⲙⲁϥ · ⲙⲉ ⲓⲉⲕⲟⲩⲗⲟⲩ	واسمع ما يقولوه	× Fo. 21 *recto*
ⲗⲁⲕ · ⲗⲓⲉⲗⲗⲉ · ⲟⲁϥⲍⲉⲛ	لك لئلا تحزنهم	
ϩⲟⲙ · ⲏⲉⲓⲉⲁϩⲉⲛ · ⲉⲥⲥⲟⲗϥ	ويذهب الصلح	
ⲙⲉⲛ ⲛⲏⲓⲙⲉⲭⲟⲙ · ⲉⲛ	من بينكم ان	
ⲭⲟⲛⲧ ⲥⲉⲭⲉⲛ̄ ⲙⲁϥ · ⲁⲃ̄	كنت ساكنا مع اخ	
ϫⲉⲕⲁⲗ ⲗⲁⲕ : ⲉⲧⲡⲟⲃ	فقال لك اطبخ	
ⲗⲉⲛⲉ ⲩⲉⲓ̄ · ϫⲉⲉⲥⲟⲉⲁⲉⲛⲟϥ	لنا شيئا فاستأذنه	
ⲙⲉⲁⲉ : ⲓⲉⲭⲉⲛ : ϫⲉⲉⲛ	ماذا يجب فان	
ⲭⲉϩⲁⲗ · ⲗⲁⲕ · ⲉⲥⲥⲟⲗⲧⲁⲛ	جعل لك السلطان	
ϫⲉⲙⲉϩⲙⲉ · ⲏⲉⲭⲉⲧⲧ	فمهما وجدت	
ϫⲉⲉⲥⲗⲁϥ : ⲡⲉⲃⲁⲧϥ	فاصلح بخوف	
ⲏⲉⲓⲣⲁⲁⲉⲟ : ⲁⲗⲗⲁ · ⲏⲉ	وارادة الله	
ⲭⲟⲗ : ϩⲁⲙⲉⲗ⁄ ⲓⲁϩⲙⲉⲗⲟϥ	وكل عمل يعمله	
ϫⲉⲱⲉⲣⲉⲭⲟϥ ⲫⲓϥ : ⲏⲉⲗⲉ	فاشركه فيه ولا	
ⲓⲉⲣⲟⲓ · ⲉϩⲁⲁⲭⲟⲙ : ⲗⲉ	يرثى احدكم	
ⲭⲉⲥⲉⲁⲟϥ · ⲗⲓⲉⲗⲗⲉ	لجسده لئلا	
×ⲓⲁϩⲍⲉⲛ : ⲕⲁⲗⲡ=ⲉⲃⲓϩ	يحزن قلب اخيه	× Fo. 21 *verso*
ⲓⲁⲉ ⲕⲟⲙⲧ : ⲡⲉⲗⲧⲁⲧⲉ	اذا قمت بالغذا	
ⲫⲓ ⲭⲟⲗ : ⲓⲁⲧⲙ⁄ ϫⲉⲙⲉⲛ	فى كل يوم فمن	
ⲕⲁⲡⲗ : ⲉⲛ ⲑⲉⲙⲟⲥⲥ : ϩⲁ	قبل ان تمسّ	
ⲙⲉⲗ : ⲓⲉⲁⲛⲓⲕ · ϫⲉⲉⲛⲁⲓ	عمل يديك فابدى	
ⲡⲉⲙⲟⲛⲉⲭⲉⲟ · ⲁⲗⲗⲁ	بمناجاة الله	
ⲏⲉⲥⲥⲁⲗⲉϥ · ⲏⲉⲙⲉⲛ	والصلاة ومن	
ⲛⲁϩⲁ · ⲁⲉⲗⲉⲕ · ⲉⲛ ⲭⲉⲛ	بعد ذلك ان كان	
ⲗⲁⲕ ϩⲁⲙⲉⲗ⁄ ⲫⲓ : ⲉⲗⲕⲉⲗ	لك عمل فى القلايه	
ⲗⲉⲓⲉϥ · ϫⲓⲁϩⲙⲉⲗⲟϥ	فاعمله	
ⲡⲉⲗⲉ ⲭⲉⲥⲉⲗ=ⲉⲛ ⲭⲟⲛⲧ	بلا كسل ان كنت	
ⲑⲉⲣⲓⲁ : ⲑⲁϥⲙⲉⲗ · ⲁⲙⲣ=	تريد تعمل امرا	
ⲫⲓϩ · ⲁⲭⲣ⁄· ⲏⲉⲑⲉⲏⲉⲛ⁄	فيه اجر وثواب	
ϫⲉⲱⲉⲣⲉⲕ=ⲁϧⲁⲣ : ⲫⲓϩ=	فشارك اخر فيه	
ⲏⲉⲗⲉ ⲑⲁϥⲥⲉⲁⲟϥ=ϫⲉⲉⲛ	ولا تحسده فان	
ⲭⲉⲛ : ⲁⲙⲣ⁄ ⲥⲁⲛⲣ⁄ ⲏⲉ	كان امرا صغيرا و	

×[1]and listen to what they tell thee lest thou grieve them and peace be lost amongst you. If thou live with a brother and he ask thee to cook him something, get his permission for what he wants: if he give thee liberty, whatever thou findest carry out, in the fear and favor of God. Take part with him in anything he doeth. Do not let anyone be tender towards his body lest (he) ×grieve the heart of his brother. If thou rise early every day, before thou touchest anything to do with thy hands, begin by calling on God and praying to Him, and afterwards if thou hast anything to do in thy Cell, do it without reluctance. If thou desire to do a thing wherein is wage and reward, let another participate in it and do not envy him. If it be a small thing. . .

× Fo. 21 *recto*

× Fo. 21 *verso*

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1 Esaias, Gr. 10, 11, Lat. 1110 B.

× Fo. 22 *recto*	×ϧⲉⲛⲟⲗ ⲗⲟⲩ ⲉⲣⲉϥⲉⲣ ⲗⲓ	وقول له اغفر لى
	ⲓⲉ ⲉϧⲓ · ϥⲉⲉⲛⲛⲓ ⲍⲁⲓϥ	يا اخى فانى ضعيف
	ϧⲉⲗⲛⲓⲥ : ⲉⲣⲟⲉⲙⲉⲗ : ⲉⲥ	وليس احتمل
	ⲙⲁⲩ · ϥⲉϫⲉ ⲉⲗϫⲉⲗⲉⲙ	اسمع هذا الكلام
	ϧⲉⲉⲛ · ϫⲉⲛ : ⲍⲁⲣⲓϥ [sic] : ϧⲉ	وان كان ضعيف
	ⲟⲓⲉⲛⲟⲩ : ϧⲉⲥⲉϧⲁ : ϥⲉ	وثيابه وسخه
	ⲉϧⲥⲉⲗϥⲉ · ⲗⲟⲩ ϧⲉϧⲁⲓ	فاغسلها له
	ⲓⲁⲧϥⲁ ϧⲉⲉⲛ ϫⲉⲛ : ϥⲟⲩ	وخيّطها وان كان هو
	ⲣⲁϥⲉⲛ : ⲧⲁⲩϧⲁⲣ// ...	راهب دوّلر.....
	ⲓⲉϫⲟⲩⲛ · ϥⲁⲛⲁⲁ.....	يكون عند[ك]
	ⲉⲛⲥⲉⲛ : ⲕⲁⲁⲁⲓⲥ · ϥ.....	انسان قديس.....
	ⲟⲉⲁϩⲟⲗ : ⲡⲟⲩ ϥⲁⲗ.....	تدخل به عل[يهم]
	ϧⲉⲗⲉϫⲉⲛ : ⲉ : ⲛⲁ..	ولكن.....
	ϥⲟⲩ · ⲣⲁϥⲙⲉⲓ ⲡⲉϥ.....	هو رحمة...
	ϧⲉϩⲁⲗⲗⲓ ⲥⲉⲛ	وخلّ.....
	.....	.....
× Fo. 22 *verso*	×ⲙⲉⲛ : ⲉⲁⲗ · ⲁⲗⲗⲁ ϧⲉϫⲉ	من اجل الله وجا
	ⲉⲗⲛⲓⲕ : ⲟⲉⲛⲛⲓϥⲟⲩ · ϥⲉ	اليك تنيحه فلا
	ⲗⲉ ⲟⲉⲥⲣⲉϥ ϧⲉϫϥⲁⲕ	تصرف وجهك
	ϥⲁⲛϥ · ϧⲉⲗⲉϫⲉⲛ ⲉⲕⲡⲉ	عنه ولكن اقبله
	ⲗⲟⲩ · ⲡⲉϥⲉⲣⲁϥ// · ⲙⲁϥ ⲉⲗ	بفرح مع
	ⲙⲟⲩⲙⲉⲛⲓⲛ · ⲉⲗⲗⲉⲁⲓⲛ	المؤمنين الذين
	ⲓⲉⲟⲟⲩⲕ · ϧⲉⲉⲛ ϫⲉⲛ ⲙⲉⲥ	يأتوك وان كان
	ϫⲓⲛ// ϥⲉⲗⲉ ⲟⲉϧⲁⲗⲗⲓϥ ·	مسكين فلا تخليه
	ⲙ(ⲉ)ⲛ ϥⲁⲛⲁⲁⲕ ϧⲁⲓⲉⲛ =	من عندك خائبا
	[ϧⲉ]ⲗⲉϫⲉⲛ = ⲁϥⲧⲓϥ = ⲙⲉⲙ	ولكن اعطه مما
	(ⲁ) ⲁϥⲧⲁⲕ ⲁⲗⲗⲁ = ⲙⲉⲛ	اعطاك الله من
	[ⲉⲗ]ⲡⲟⲣϫⲉ - ϧⲉⲟⲉϥⲉⲛ	البركه وتحب
	..... ⲁϥⲗⲉⲙ ⲉⲛ ϫⲟⲗ =	.... اعلم انه كل
	..... ϥⲟⲩⲗⲁⲕ · ϧⲉⲛⲓⲁⲁⲕ	حولك وبدك
	ⲁⲧⲓⲉϥ · ⲙⲉⲛ ⲁⲗⲗⲁ =	عطيه من الله
	.....	.....

× Fo. 22 *recto* ×[1]and say to him, "Forgive me, my brother, for I am weak and cannot endure this talk." And if he should be weak and his clothes dirty, wash them for him and sew them, and if he should be a wandering monk, (and)

× Fo. 22 *verso* thou hast with thee a holy man.....bring him in.....but....him mercy...and leave...×for the sake of God comfort (?) him and do not turn thy face from him but receive him with gladness with all the faithful who come to thee, and if he be poor do not let him go away from thee empty-handed but give him of what God hath given thee in blessings. Thou lovest...know that all...round thee....gift from God.

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1 Esaias, Gr. 11, 12, Lat. 1110 D.

APPENDIX I

×ⲁⲗⲗⲁ : ϩⲉⲛ : ⲁⲧⲁⲣⲁⲕ	الله وان اودعك	× Fo. 23 *recto*
ⲁϧ⁄ ϩⲉⲁⲓⲁ · ⲭⲉⲛⲛⲁⲕ =	اخ وديعه فاياك	
ⲉⲛ ⲟⲩⲭⲟⲁⲣⲁ = ⲗⲉⲟⲁϥ	ان تفتحها لتعرف	
ⲣⲁϥ : ⲙⲉ ⲭⲓⲣⲉ : ⲉⲗⲗⲉ ⲛⲉ	ما فيها الا بحضوره	
ϧⲟⲍⲟⲣⲟⲩ = ⲗⲉⲉⲛ : ϧⲟⲣ	لان حرمة	
ⲙⲉⲟ ⲉⲗϩⲉⲁⲓⲁϥ : ⲱⲉⲣⲓⲭⲉ	الوديعة شريفة	
ⲁⲉⲁ̈ⲁⲉ : ϩⲉⲉⲛ ⲉⲛⲧ	جدا وان انت	
ⲁⲉϧⲉⲛⲟ : ⲓⲗⲉ : ⲥⲟⲣⲛⲉ	ذهبت الى غربة	
ⲭⲉⲟⲉⲛⲍⲉⲗ : ϧⲁⲛⲁ : ⲉⲛ	تتنزل عند	
ⲥⲉⲛ⁄ ⲭⲓ ⲕⲉⲗⲗⲉⲓⲥⲟⲩ =	انسان فى قلايته	
ϩⲉϧⲁⲣⲉⲝ · ϧⲟⲩ : ⲭⲓϧⲁⲝⲉ	وخرج هو فى حاجة	
ϩⲉⲟⲉⲣⲉⲕⲁⲕ · ⲭⲓ · ⲉⲗⲕⲉⲗ	وتركك فى القلاية	
ⲗⲉⲓⲉϥ : ϩⲁϥⲁⲁⲕ : ⲭⲉ	وحدك فاياك	
ⲉⲓⲛⲁⲕ ⲉⲛ · ⲟⲁⲣⲭⲁϥ : ⲣⲁ	ان ترفع راسك	
ⲥⲁⲕ : ϩⲉⲟⲉⲭⲟⲉⲕⲁⲁ	وتفتقد	
ⲱⲏⲓ⁄ ⲙⲉⲙⲙⲉ : ⲭⲓⲣⲉ	شيئا مما فيها	
×ⲁⲩ ⲟⲉⲗⲙⲉⲥ ⲱⲉⲓ : ⲙⲉⲙⲙⲉ	او تلمس شيئا مما	× Fo. 23 *verso*
ⲭⲓⲣⲉ : ϩⲉⲗⲉⲝⲉⲛ : ⲕⲟⲩⲗ	فيها ولكن قل	
ⲗⲟϥ = ϧⲁⲛⲁ : ϧⲟⲣⲟⲩⲭⲟ	له عند خروجه	
ⲁϥⲧⲓⲛⲓ = ⲱⲉⲓ⁄ ⲁϥⲙⲉⲗⲟⲩ	اعطنى شيئا اعمله	
ϩⲉⲝⲟⲗ ⲱⲉⲓ⁄· ⲓⲟⲩⲥⲓⲕ	وكل شئ يوصيك	
ⲭⲉⲉϥⲙⲁⲗⲟⲩ = ⲡⲉⲗⲉ ⲝⲉ	فاعمله بلا	
ⲥⲉⲗ = ⲓⲁⲉ : ⲁⲉϧⲉⲛⲟ · ⲟⲁϥ	كسل . اذا ذهبت	
ⲣⲁⲕ = ⲉⲗⲙⲉ = ϩⲉⲁⲃⲁⲗⲟ	تهرق الماء ودخلت	
ⲡⲏⲓⲟ : ⲉⲣⲣⲁϧⲁ : ⲭⲓϧⲁ	بيت الراحة فى	
ⲭⲉⲟⲁⲕ = ⲭⲉⲗⲉ : ⲟⲉⲟⲉϩⲉⲛⲉ	حاجتك فلا تتوان	
ϩⲉⲗⲉⲝⲉⲛ : ⲉⲁⲝⲟⲣ : ⲉⲛ	ولكن اذكر ان	
ⲁⲗⲗⲁ : ϧⲁϥ : ϩⲉⲝⲉⲗ	الله عزّ وجلّ	
ⲓⲉⲛϫⲟⲣ : ⲉⲗⲏⲓⲕ : ϩⲉⲓⲁⲉ	ينظر اليك واذا	
ⲕⲟⲙⲧ : ⲟⲉⲥⲁⲗⲗⲓ : ⲭⲓ	قمت تصلى فى	
ⲕⲉⲗⲗⲉⲓⲉⲟⲁⲕ : ⲥⲉϧⲁⲟⲁⲕ	قلايتك ساعتك	
ⲭⲉⲉⲏⲁⲕ · ⲉⲛ ⲟⲉⲥⲁⲗⲗⲓ	فاياك ان تصل	

×[1]God." And if a brother confide a trust to thee, do not open it to know what it contains except in his presence, because the respect due to a trust is very sacred. If thou go abroad and live with another in his Cell and he go out for some business and leave thee alone in the Cell, do not lift up thy head to observe anything in it ×or touch any object in it, but say to him before he goeth out: "Give me something to do." Everything he adviseth thee to do, do it without laziness. If thou go to pass water and enter the latrine to do thy need, do not linger but remember that God (praise and majesty to Him) observeth thee. If thou stand to pray at the time appointed, do not pray × Fo. 23 *recto* × Fo. 23 *verso*

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1 Esaias, Gr. 12, Lat. IIII A.

× Fo. 24 *recto*	×ⲛⲉⲑⲉⲣⲉϩⲉⲛ = ⲁⲩ ⲙⲉϫⲣⲁ	بتهاون او مجهره
	ⲣⲁ : ϩⲉⲗⲉϫⲉⲛ = ⲕⲉⲩ = ⲡⲉ	ولكن قف
	ⲩⲉⲍⲁⲉ⁄ ϩⲉⲣⲁⲍⲁⲉⲩ : ⲗⲉ	بفزع ورعدة لا
	ⲑⲉⲑⲟⲉϫⲓ = ⲫⲁⲗⲉ ⲉⲗⲫⲁⲓⲧ =	تتكئ على الحائط
	ϩⲉⲑⲉⲣⲣⲓ = ⲁⲫⲁⲁ = ⲣⲉϫ	وترخ احد[ى] رجليك
	ⲗⲛⲓⲕ : ϩⲉⲑⲉⲕⲟⲩⲙ = ⲫⲁⲗⲉ	وتقوم على
	ⲉⲗϩⲉⲫⲉⲁⲉ : ϩⲉⲑⲉⲣⲩⲁⲫ	الواحدة وترفع
	ⲉⲗⲟⲃⲣⲉ = ϫⲉⲙⲉ · ⲓⲉⲩⲫⲁ	الاخرى كما يفعلوا
	ⲗⲟⲩ = ⲉⲗϫⲟⲫⲫⲉⲗ : ⲡⲉⲗ	الجهال بل
	ⲕⲁⲑⲉⲣ = ⲉⲩϫⲁⲣⲁⲕ : ϩⲉ	كثر؟ افكارك
	ⲑⲉⲑⲟⲣⲟⲕⲫⲉ : ⲑⲉⲫⲙⲉⲗ =	وتتركها تعمل
	ⲫⲓ = ⲉⲗⲙⲟⲩⲣ = ⲉⲗⲗⲉⲟⲓ	فى الامور التى
	ⲫⲓⲫⲉ : ⲉⲑⲑⲉⲣⲉϩⲉⲛ · ⲗⲉ	فيها التهاون
	ϫⲓⲙⲉ · ⲓⲉⲕⲡⲉⲗ = ⲁⲗⲗⲁ	لكيما يقبل الله
	ⲥⲁⲗⲉⲟⲁⲕ : ⲉⲛ ϫⲟⲛ	صلاتك ان
	ⲑⲟⲙ = ⲙⲉϩⲟⲉⲙⲉⲣⲓⲛ	كنتم مجتمعين
× Fo. 24 *verso*	×ⲟⲁⲕⲣⲁⲧ : ⲫⲓ : ⲥⲁⲗⲉⲟⲉ	تقراوأ فى صلاتكم
	ϫⲟⲙ : ⲫⲉ : ⲓⲉϫⲟⲩⲛ : ϫⲟⲗ	فيكون كلّ
	ⲗⲉ ϩⲉⲫⲉⲁ⁄. ⲙⲉⲛ : ϫⲟⲙ	واحد منكم
	ⲉⲥⲛⲁⲫ : ⲥⲁⲗⲉⲟⲟⲫ : ϩⲉⲉⲛ	يصنع صلاته وان
	ϫⲉⲛ : ⲙⲉⲫⲁⲗⲗⲉⲙⲉⲛ ⲧⲁ	كان معلما
	ⲣⲓⲛ⁄= ⲉⲟⲗⲟⲡⲟⲩ ⲉⲗⲛⲓⲫ ·	غريبا اطلبو اليه
	ⲉⲛ · ⲓⲉⲥⲁⲗⲗⲓ ⲡⲉϫⲟⲙ	ان يصلى بكم
	ⲡⲉⲙⲉⲫⲁⲡⲡⲉ : ϩⲉⲗⲉ ⲑⲉ	بمحبة ولا
	ⲗⲉϫϫⲟⲩ ⲫⲁⲗⲁⲓⲫ · ⲥⲉϩⲉ	تلجّوا عليه سوى
	ⲇⲉⲩⲫⲁⲟⲛⲓⲛ · ⲁⲩ ⲟⲉⲗⲉⲟⲉ	دفعتين او ثلاثه
	ⲓⲁⲉ : ϫⲟⲛⲧ : ϩⲉⲕⲉⲩ	اذا كنت واقفا
	ⲫⲓ : ⲉⲗⲕⲟⲇⲁⲉⲥ : ⲩⲉⲛⲉ	فى القداس فناسب
	ⲥⲉⲛ : ⲉⲩϫⲁⲣⲁⲕ : ϩⲉⲉⲛ	افكارك وان
	ⲟⲉϫⲟⲩⲛ : ⲫⲁϩⲉⲥⲁⲕ = ϩⲉ	تكون حواسك
	ⲕⲉⲩⲉⲫ : ⲡⲉⲙⲃⲁⲫⲉⲟ	واقفة بمخافه
	ⲁⲗⲗⲁ : ⲗⲉϫⲓⲙⲉ : ⲟⲉⲥⲟⲉ	الله لكيما تستة(حق)

× Fo. 24 *recto* ×[1]negligently or with a loud voice, but stand in awe and trembling. Do not lean against the wall, nor relax one leg and stand on the other as the ignorant do, but collect thy thoughts and allow them to control every
× Fo. 24 *verso* negligence, so that God accept thy prayers. If you are assembled together ×(and) reciting your prayers, let every one recite his own prayer. If there be a teacher who is a stranger, ask him to pray for you in love, but do not press him more than twice or thrice. If thou stand during Mass, collect thy thoughts and let all thy feelings be filled with the fear of God, in order that it (*sic*) may be worthy of...

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1 Esaias, Gr. 12, 13, Lat. 1111 B.

APPENDIX I

×ϩⲏⲗ · ⲉⲛⲑⲉϧⲟⲇ · ⲉⲗⲕⲟⲣ	حال . ان تاخذ القربان	× Fo. 25 *recto*
ⲡⲉⲛ · ϫⲉⲥⲉⲇ · ⲉⲣⲣⲁⲛ	جسد الربّ	
ⲓⲉⲥⲟϩ · ⲉⲗⲙⲉⲥⲓϩ · ⲃⲉⲓⲉϣ	يسوع المسيح ويشفى	
ϥⲓ = ⲉⲣⲣⲁⲛ ϫⲉⲣⲁϩⲁⲑ	الرب جراحات	
ⲛⲉϥⲥⲁⲕ · ⲉⲓⲓⲁⲕ ⲉⲛ =	نفسك اياك ان	
ⲑⲉⲑⲣⲟⲕ · ϥⲓ ϫⲉⲥⲉⲇⲁⲕ	تترك فى جسدك	
ⲃⲉⲥⲁϧ · ⲓⲉⲍϩⲁⲣ = ⲗⲓⲉⲗⲗⲉ	وسخ يظهر لئلا	
ⲓⲉⲭⲟⲩⲛ · ⲥⲟⲡϩ · ⲉⲗⲡⲉ	يكون سبح الباطل	
ⲧⲉⲗ = ⲓⲉⲥⲣⲁⲕⲁⲕ · ϥⲉⲉⲙ	يسرقك فاما	
ⲙⲉ · ⲉϣϣⲉⲡⲉⲛ · ϥⲉⲑⲉ	الشباب فتكون	
ⲭⲟⲩⲛ · ⲉϫⲥⲉⲇⲉϩⲟⲙ =	اجسادهم	
ⲡⲉⲭⲟⲗ = ⲥⲉⲙⲉϫⲉϩ · ϥⲉ	بكل سماجه فان	
ⲉⲛ ⲇⲉⲗⲉⲕ · ⲓⲉⲛϥⲁϩϩⲟⲙ	ذلك ينفعهم	
ϫⲉⲇⲇⲉ = ⲃⲉⲗⲉ ⲓⲉⲗⲡⲉ	جدا ولا يلبسوا	
ⲥⲟⲩ = ⲑⲁⲩⲡ = ϫⲏⲓⲓⲉⲇ	ثوبا جيدا	
ⲉⲡⲉⲇⲉ · ϩⲁⲑⲑⲉ ⲓⲉⲇϧⲟⲩⲗⲟ	ابدا حتى يدخلوا	
×ϩ[ⲁⲗⲁ] ⲉⲗⲭⲁⲡⲁⲣ ⲃⲉⲓⲉⲑϩⲁ	على الكبر ويطعنوا	× Fo. 25 *verso*
ⲛⲟⲩ · ϥⲓ · ⲉⲥⲥⲉⲛ · ⲉⲓⲇⲉ	فى السنّ اذا	
ⲭⲟⲛⲧ ⲑⲉⲙϣⲓ ⲙⲁϩ	كنت تمشى مع	
ⲁϧ ϩⲟⲩ ⲁⲭⲡⲁⲣ ⲙⲉⲛⲛⲁⲕ	اخ هو اكبر منك	
ϥⲉⲗⲉ · ⲑⲉⲑⲕⲁⲇⲇⲉⲙⲟϩ	فلا تتقدّمه	
ⲉⲗⲡⲉⲑⲑⲉ · ⲃⲉⲉⲛ ⲭⲉⲛ	البته وان كان	
ⲉⲛⲥⲉⲛ · ⲉⲭⲡⲁⲣ ⲙⲉⲛⲕ	انسان اكبر منك	
ⲓⲉⲭⲉⲗⲗⲉⲙ *sic* ⲟϧⲣⲓⲛ ϥⲉ	يكلمّ اُخرين	
ⲉⲓⲓⲁⲕ : ⲉⲛ · ⲑⲁϩⲕⲁⲣⲟϩ	فاياك ان تحقره	
ⲃⲉⲑⲉϫⲗⲉⲥ · ⲃⲉⲗⲉⲭⲉⲛ	وتجلس ولكن	
ⲕⲉϥ · ϩⲁⲑⲑⲉ ⲓⲉⲙⲉⲣⲁⲕ	قف حتى يأمرك	
ⲡⲉⲣⲁⲓⲟⲩ = ⲓⲇⲉ ⲇⲉϩⲉⲡⲑ	برأيه اذا ذهبت	
ⲓⲗⲉ ⲙⲉⲇⲓⲛⲉ · ⲁⲩ ⲕⲉⲣⲓⲉ ·	الى مدينه او قرية	
ϥⲉⲑⲉⲭⲟⲩⲛ · ϩⲁⲓⲛⲁⲕ	فتكون عيناك	
ⲛⲉⲍⲉⲣⲑⲉⲛ // ⲓⲗⲉ ⲉⲗⲁⲣⲍ	ناظرتين الى الارض	
ⲉⲥϥⲉⲗ · ⲗⲓⲉⲗⲗⲉ	اسفل لئلا	

×[1]condition (?) to partake of the oblation, the Body of the Lord Jesus Christ, and the Lord will heal the wounds of thy soul. Let it not be that uncleanness appear in thy body, lest vain glory seize thee. The young, however, must have their bodies left in all roughness because it will be good for them, and they must not put on a good robe at any time before they approach ×towards seniority and advance in years. If thou walk with a brother who is older than thou (art), do not walk before him, and if there be a man who is thy senior and he talk to others, do not despise him and sit down, but stand until he biddeth thee at his discretion. If thou go to a town or to a village, let thy eyes look down on the ground . . .

× Fo. 25 *recto*

× Fo. 25 *verso*

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1 Esaias, Gr. 13, 14, Lat. 1111 c.

× Fo. 26 *recto*	×ελ · ϩερατακα · πεναιρ	الهراطقه بغير
	μεϩρεϥεϩ · μεπ · ελεμε	معرفه من الامانات
	πεθ : ελμεσοεκιμεϩ · ϥε	المستقيمه
	λε : θαϩκαροϩ : ϩαπα	فلا تحقره عند
	ρομοτϩοτ · ϩεαϩ-ϥαϩ	رجوعه واحفظ
	πεϥϣακ : εη θεχεδελ	نفسك ان تجادل
	ελϩερατακα : ελμοτ	الهراطقه المخالفين
	ϧαλεϥιη · λεθερια : πε	لترید
	ϩελεκ : εη : θεκιμ : ελ : ε	بذلك ان تقيم
	μεπεϩ : λιελλε : ιεϩϧολ	الامانه لئلا يدخل
	ϲεμ · χελεμεϩομ : ϥ....	سم كلامهم فيه[ك]
	ϥεθεϩλεκ · ϩεεπ	فتهلك وان ....
	κιθεπ : μεπ · χοοπ	كتاب من كتب ....
	ϥελε · θακρα : ϥιϩ ...	فلا تقراء فيه ....
	λε : ιεμλε : ϥικ ϲεμ : ελ	لئلا يملاء فيك سم
	ματθ : ϩελεχεπ : εμϲεκ	الموت ولكن امسك
× Fo. 26 *verso*	×εμεπιθακ · ϩεχοτπ ϧα	امانتك وكن على
	λε : ϧαϩαρ// μεπ : ελϩολμ=	حذر من العلم
	ελχεϩιπ · ελλεϩι · ιεϩα	الكاذب الذى
	ϩεϩ · θαϩλιμ=ελϩακκ=	يضاد تعليم الحق
	χεμε : καλ : μαρι παυλο	كما قال مار بولص
	ερροϲοτλ : εϲϲεμεβι ..	الرسول السماوى ..
	εη χοπτ · ελεη · ϣεπ//	ان كنت الان شابا
	ϥε · ιεχεη · ἐη=θεϣκι	فيجب ان تشقى
	πεϥϣακ · ϩεχεϲεϩακ	نفسك وجسدك
	.. εθθεϧαπ : ελλεϩι	.... التعب الذى
	... ηικ=χεμε=ϲεμαϩτ	.... كما سمعت
	... ελεπε : ϩεθαϩλι	الآباء وتعاليمهم
	[μ]ϧομ : ϩεαϩμελεϩομ	واعمالهم
	... ϣεριϥε ελμοζιεϩ	الشريفة المضيئه
	ϩεθεθμαϩ : εη θεπελε	وتطمع ان تنالهم *sic*
	ϧομ : πεναιρ : θεϧαπ :	بغير تعب

× Fo. 26 *recto* ×[1]the heretics without knowledge of the orthodox faith. Do not repel him if he come back. Keep thyself from any controversy with the heretics (and) schismatics to uphold the faith, lest the poison of their argument enter into thee and thou go to perdition: and if . . . . *any of their books*, do not read it . . . . lest it fill thee with

× Fo. 26 *verso* deadly poison, but uphold ×thy faith. Beware of the false knowledge that contradicts the true teaching, according to the saying of Mar Paulos the heavenly Apostle. . . If thou art still young thou must exercise thy soul and body . . . . the fatigue that . . . . as thou hast heard . . . . the fathers and their teaching and their noble and distinguished deeds, and presume to gain them without fatigue . . .

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1 Esaias, Gr. 22, 23, Lat. 1116 A.

APPENDIX I

×ⲃⲉⲗⲉ : ⲓⲉⲥⲉϩ ⲗⲁⲕ : ϩⲁⲑⲑⲉ	ولا يصح لك حتى	× Fo. 27 *recto*
ⲑⲁϩⲙⲉⲗ : ⲁϩⲙⲉⲗⲉϩⲉ : ⲡⲉ	تعمل أَعمالها	
ⲇⲓⲓⲉ// ⲃⲉⲑⲉⲙ . . ⲑ : ⲑⲉϩⲁⲡ	بديّه وثمرةِ ؟ تحبها	
ϩⲉ : ϫⲉⲑⲁⲕ : ⲙⲉⲛ : ⲕⲉⲡⲉⲗ	جاتك من قبل	
ⲛⲉϥⲥⲉϩⲉ. Ⲁϩϥⲁⲍ ⲛⲉϥ	نفسها احفَظ	
ⲥⲁⲕ ⲙⲉⲛ : ⲉⲗⲙⲉⲗⲉⲗ	نفسك من الملل	
ϥⲉ : ⲉⲛⲛⲟϩ : ϩⲟⲩ : ⲉⲗⲗⲉⲇⲓ	فانه هو الذى	
ⲓⲉⲑⲗⲉϥ : ⲑⲁⲙⲁⲣⲉⲑ : ⲉⲣⲣⲁ	يتلف ثمرة	
ϩⲉⲡ : ϫⲟⲗⲗⲉϩⲉ :	الراهب كلها	
Ⲉⲛ = ϫⲟⲛⲧ : ⲙⲉϫⲉϩⲉⲇ″	ان كنت مجاهدًا	
ⲙⲉⲛ : ⲉϫⲗ = ϥⲉⲕⲣ : ⲁⲩ	من اجل فكر او	
ⲃⲉϫⲁϩ ϥⲉⲗⲉ ⲑⲉⲙⲉ . .	وجع فلا تم ؟ ؟	
ⲃⲉⲗⲉϫⲉⲛ : ⲉⲗⲕⲓ ⲛⲉϥⲥⲁⲕ	ولكن ألق نفسك	
ⲡⲏⲓⲛ ⲓⲉⲇⲏⲓ ⲁⲗⲗⲁ = ⲃⲉ	بين يدى الله و	
ⲕⲟⲩⲗ : ⲓⲉ ⲣⲁⲡ : ϩⲓⲛⲉⲛⲓ	قل يا رب عيننى	
ⲉⲛⲉ ⲉϣϣⲉⲕⲓ	انا الشقى	
×ϥⲉⲉⲛ : ⲗⲏⲓⲥ : ⲁⲕⲃⲉ ϩⲁⲗⲉ	فان ليس اقوى على	× Fo. 27 *verso*
ϩⲉⲇⲉ · ⲉⲗⲃⲉϫⲁϩ : ϥⲉϩⲟⲩ	هذا الوجع فهو	
ⲓⲉϩⲓⲛⲁⲕ ⲥⲉⲣⲓϩⲁ″ : ⲃⲉⲉⲛ	يعينك سريعاً وان	
ϫⲉⲛⲉⲑ : ⲑⲁⲗⲉⲡⲉⲑⲁⲕ : ⲡⲉ	كانت طلبتك	
ⲕⲁⲗⲡ// · ⲙⲉⲥⲑⲉⲕⲓⲙ// ⲃⲉ	بقلبٍ مستقيمٍ	
ⲉⲛ ϫⲟⲛⲧ : ϥⲓ ϣⲉⲓ// ⲙⲉⲛ	وان كنت فى شى من	
ⲑⲉϩⲁⲡ ⲉⲣⲣⲟϩⲡⲉⲛⲓⲉϩ	تعب الرهبانيه	
ⲡⲉⲕⲓⲑⲉⲗ ⲉϣϣⲉⲓⲉⲧⲓⲛ	بقتال الشياطين	
ϥⲉⲗⲉ ⲑⲉⲕⲟⲩⲗ · ϥⲓ ⲛⲉϥ	فلا تقل فى	
ⲥⲁⲕ · ⲉⲛⲛⲉϩⲟⲙ : ⲕⲁⲇ	نفسك انهم قد	
ⲉⲛϩⲉⲍⲉⲙⲟⲩ · ⲃⲉⲡⲟϩⲟⲩ	انهزموا وبعدوا	
ⲇⲟⲩ · ⲓ̀ⲗⲉ : ⲃⲁⲣⲁϩⲟⲙ ·	الى وراهم	
ⲃⲉⲓⲉϥⲣⲁϩ · ⲕⲁⲗⲡⲁⲕ	ويفرح قلبك	
ⲃⲉⲁϩⲗⲉⲙ ⲉⲛ ϣⲁⲣⲣⲁ	واعلم ان شرهم	
ϩⲟⲙ ϩⲓⲛⲓⲉⲇ ⲓⲉⲣⲉⲥⲁ	حينئذ يراصدك	
ⲇⲁⲕ · ϥⲉⲓⲉⲑⲙⲉⲉⲛ	فيطمئن	

×[1]. . . and it is not meet for thee even to do its deeds for a reward, or to gain what thou desirest and which cometh to thee by itself. Keep thyself from grumbling, because it destroyeth all the fruits of a monk. × Fo. 27 *recto*

If thou suffer from a thought or from a pain do not. . . . but put thyself in the hands of God and say, "O Lord, help me, I am the miserable one. . . ×for I cannot stand this pain;" and He will help thee quickly and if thy prayer be with a righteous heart and if thou wert troubled by any of the worries of the monastic life in fighting with devils, do not say to thyself that they are conquered and driven back and thy heart become satisfied: but know that their evil is then lying in wait for thee and trust. . . × Fo. 27 *verso*

* * * * * *

1. Esaias, Gr. 23, Lat. 1116 B.

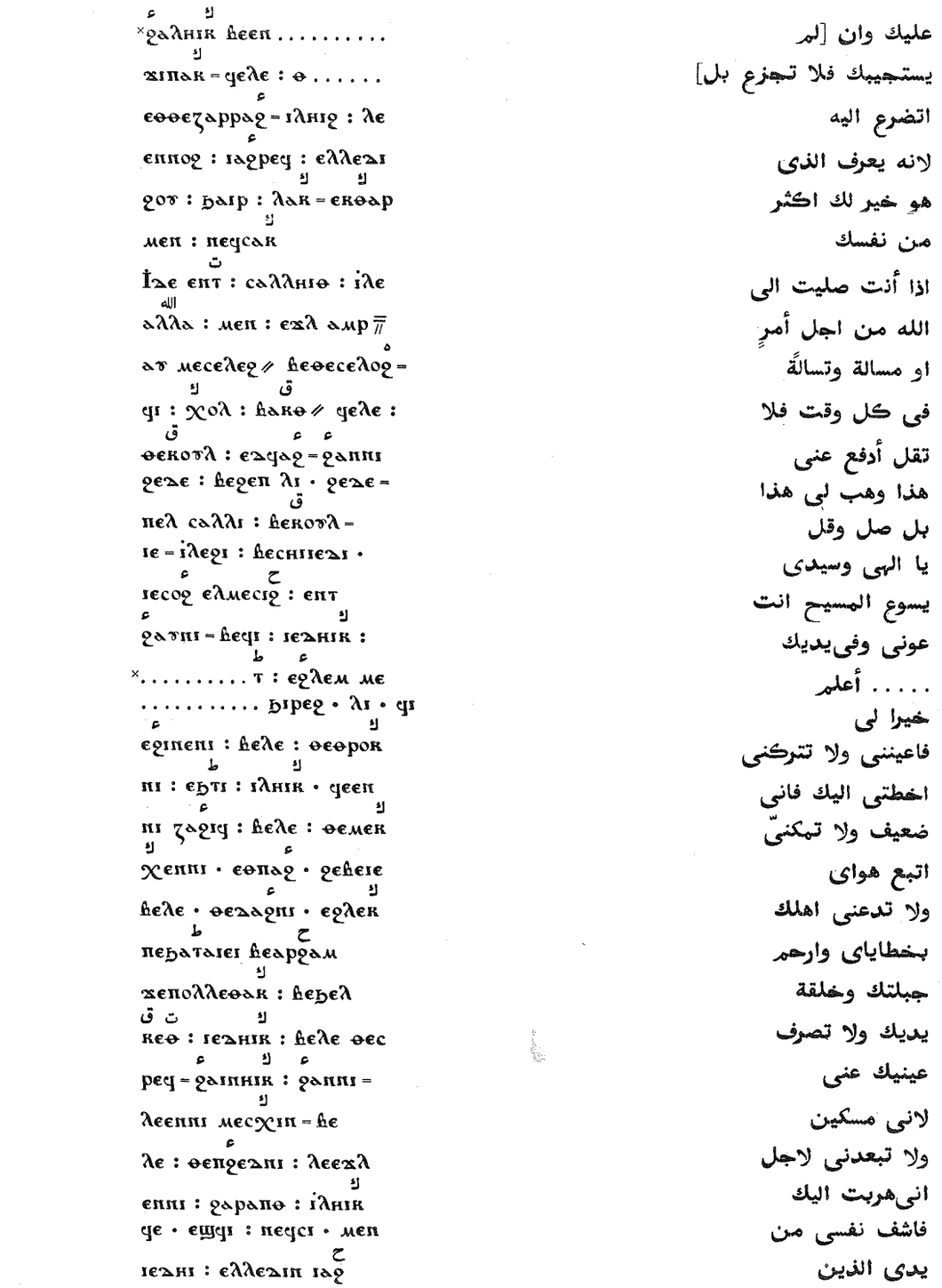
× Fo. 28 *recto*	×καλ : πακ : ϧεχοπ : ϥαλε	قلبك وكن على
	ϥαϩαρ⁄ ϥεεπ · πεϥομ ·	حذر فانهم
	ιεϥεποτ λακ : κιθηλ⁼	يهيأوا لك قتال
	ϣϫαρρ : μεπ : ελαϧϧηλ	الشر من الاوّل
	ϧειεκμεποτ · πεϥ μεπ	ويكمنوا به من
	ϧαρα ελμεϩιπε : ϧεεπ	وراء المدينه وان
	επτ : πεσεπθεϥομ ·	انت نصبتهم
	επϥεζεμοτ : κοϩϩε	انهزموا قدامك
	μακ : πεμακρ : λεχι	بمكر لكى
	με · θεσθεχπερ : ϧεθεθεκ	ما تستكبر وتثق
	πεκοτϧεοακ : ϧεθεο	بقوتك وتترك
	ροκ : ελμεϩιπη : ϧεθελ	المدينه وتلحقهم
	ϥακϥομ : ϥε : ιϩε : επ	فاذا ابصروك
	capoκ : καϩ : ϧαραϫθ :	قد خرجت
	μεπ · ελμεϩιπη : καμ	من المدينه قام
	ελχεμιπ ϥαληικ	الكمين عليك
× Fo. 28 *verso*	×sic με ϧαρακ : ϧεϥαϩοτ	من وراك : وحذوا
	sic ϥατλη = μεπ : κοϩϩεμακ	حولك من قدّامك
	ϧιεαϥθετοτ = πεϥcακ =	ويحطاطوا sic نفسك
	ϥι = ϧεστϥομ : ϥελε	فى وسطهم : فلا
	ιεχοτπ : λεϥε : μελϫε	يكون لها ملجا
	Παϥπε = ελμεϩιπη επ =	معنى المدينه ان
	ιεχοτπ : ελεπсεπ : ιελ	يكون الانسان يلقى
	κι : πεϥсοϥ : πηιπ : ιεϩηι	نفسه بين يدى
	αλλα : сοπϥαποϥ : μεπ	الله سبحانه من
	χολ = καλποϥ : ϩειεμ⁄	كل قلبه دائما
	ϥεϥοτ : ιεϥιποτ = μεπ	فهو يعينه من
	πελιεθεπ = θεθι = ϥαληιϥ	بليةٍ تاتى عليه
	ϧε : ιοϧλοс = μεπ = κι	ويخلص من قتال
	θηλ = ελϥαϩοτ : ϧεсαλ	العدو : وصل
	λι : λελλα = επ : ιεϩϥαϥ	لله ان يدفع
	ϥαπκ : πελιεθεπ θεθι	عنك بليةً تاتى

× Fo. 28 *recto* ×[1]Watch always, for they will prepare thee an evil attack from the first, and they will lie in ambush behind the city, and if thou oppose them they will cunningly retreat before thee in order that thou mayest become self-confident and rely on thy (own) power, and leave the city and pursue them. If they see thee coming out

× Fo. 28 *verso* of the city suddenly the ambush will attack thee ×from behind and turn round thee on the front and surround thy soul, and it shall have no refuge. The meaning of the "city" is that one must put oneself into the hands of God (to Him be praise!) with all one's heart and always, and He will help one against any misfortune that cometh and he will be saved from fighting the enemy. Pray therefore to God that He may drive away any misfortune that cometh to * * * * * *

1 Esaias, Gr. 23, 24, Lat. 1116 D.

APPENDIX I



× Fo. 29 *recto*

× Fo. 29 *verso*

[1] thee, and if [He doth not answer] thee [do not grieve, but] implore Him, for He knoweth what is good for thee better than thou [dost].

And if thou pray to God on account of [a command] or a request and ask Him at all times, do not say, "Drive away from me this and give me that;" but pray and say, "O my God and my Lord Jesus Christ, Thou art my succour and in Thy hands . . . × knoweth . . . . best for me. Help me and do not let me sin against Thee, because I am weak, and do not suffer me to follow my own wishes and do not let me be doomed by my sins, but have mercy on Thy handiwork and on the creature of Thy hands. Do not turn away Thy eyes from me, because I am poor, and do not repel me for I take refuge in Thee. Save my soul from the hands of those who. . . . ."

* * * * * *

1 Esaias, Gr. 24, Lat. 1116 D.

× Fo. 30 *recto*

×пеqсак = λеаλλа λе ....
ϭоуп • мен ехλ • ϧат[а]
іак • qеλе • ϭеλаq : eqχа
рак : ϭехарпак • мен
ехλ : λеноуπак : елка
λімеq : ϧеϭесаѳϧар λак
епπеqе : λе : ϭаѳqоур
λак : ϧеλе : ϭеѳqеλ
еіζа : qан : ϵϭϭеqаqqаζ :
qі ме : λеϧалѳ : qіq =
мен : ϧесаіе = елмесіq =
ϧеїλλе = qакка = λніс
. . . . . к : ϧата
. . . . . меq : елеп
. . . . . .

× Fo. 30 *verso*

кє o ϭс іа
×λе : іеqмеλ : eqe
Ϭ·· іак = еп ϭеχоλ • маq
емраq = ϧеλе = іеχоуп = λак
моѳϧаϧаq = маq = тоѳ
λем = qаλеѳ = ϧеλе = ϭепем
маq = аqаλ = qалє = qасір
ϧеqаλе = ϧеλе ϭеоϧене
мен = ен = ϭаqqаζ : qаі
пак = іλє : пеζаqѳ
ϭаѳпак : ϧеλе : ϭепсор
ѿні : мен λесеλλак
ϧеєп : ехпорт : qалє
ѿорп : елϧ(амра) ....
ϭеѿран . . . . . .
. . . . . .

نفسك لألله لا . .
تتوب من اجل خطاياك ؟
فلا تدع افكارك
تجربك من
اجل ذنوبك القديمة
وتصور لك
انها لا تُغْفرَ
لك ولا : تغفل
ايضا عن التحفظ
فيما دخلت فيه
من وصايا المسيح
والا حقا ليس
. . . . . .
. . . . . .

لا يهملها
اياك ان تأكل مع
امرأه ولا يكون لك
مؤاخاه : مع
غلام حديث ولا تنم
مع احد على حصير
واحده ولا تتوان
من ان تحفظ
عينك اذا نزعت
ثوبك ولا تبصر
شى من جسدك
وان اجبرت على
شرب الخم[ره] . . . .
تشرب

× Fo. 30 *recto* ×[1]thyself to God [in order] to repent of thy sins. Do not let thy thoughts tempt thee because of thy old sins and suggest to thee that they will not be forgiven thee. Also do not neglect to fulfil what thou hast undertaken of the precepts of Christ, otherwise truly, is not. . . . .

× Fo. 30 *verso* ×does not neglect it.

Do not eat with a woman, and let not a young boy be friendly with thee: do not sleep with another man on the same mat, and do not neglect to keep thy eyes from looking at any part of thy body when thou takest off thy clothes. If thou art forced to drink wine. . . . thou shalt drink. . .

* * * * * *

1 Esaias, Gr. 63, 64, Lat. 1134 A.

APPENDIX I

×ελλhecιe · men · exλ · eλ	الوصية من اجل
mecaaeka · hele · oec	المصادقه ولا
xon · gi maγγaρ· kaa	تسكن فى موضع قد
aβtaιo · gιρ · nexeceaak	اخطأت فيه بجسدك
nhin · ieahi · alla · hele	بين يدى الله ولا
oeohene · ρan calεoak =	تتوان عن صلاتك
gi cepaoak · λιελλε	فى ساعتك لئلا
oeκaρ · gi . eιahi · apaak	تقع فى ايدى اعداك
hεakpaρ · neγcak ·	واكره نفسك
gi aapc · meζemιpak	فى درس مزاميرك
γeen · aeλek · iaργeζak	فان ذلك يحفظك
men · hecaβ · elβatieρ	من وسخ الخطيه
he · iekeλ · atxeak	ويقلّ اوجاعك
aρpec · λe · oeρoa · neγ	احرس لا تعدّ
cak · λeɯhi · men · elė	نفسك لشى من
moτp · γeen aeλek	الامور فان ذلك
×ieγeppaιak = λennaτρ	يفرّغك للنوح
ρaλe-hataiak · aργaζ	على خطاياك احفظ
neγcak · men · elχeaπ	نفسك من الكذب
λeennoρ · iotpoa	لانه يطرد
haτγ · alla menk	خوف الله منك
λe · oekɯeγ · eγkapak	لا تكشف افكارك
λeχoλ ennec : λeieλ	لكل الناس لئلا
λe · oexρaλ · λekapιtak	تجعل لقريبك
ρaopa · helexen ek ·	عثره ولكن
ɯeγ · eγkapak · λeen	اكشف افكارك
neρeoak · erpaτρanιιn	لابّهاتك الروحانيين
λeχime · oeρa · oik	لكيما تآ تيك (؟)
paρmeo alla · akpaρ	رحمة الله اكره
neγcak · gi ρameλ · ie	نفسك فى عَمَل
anik · heβaτγ · alla	يديك وخوف الله
iecχon γik	يسكن فيك

×1. . . the ordinance on account of friendship. And do not dwell in a place wherein thou hast sinned in thy body before God. Do not neglect thy prayer when it is due lest thou fall into the hands of thy enemies. Force thyself to study thy Psalms, for this keepeth thee from the foulness of sin and diminisheth thy pains. Take heed not to esteem thyself anything at all, for this . . . × Fo. 31 *recto*

×. . . maketh thee free to weep over thy sins. Keep thyself from telling lies, for it driveth away the fear of God from thee. Do not divulge thy secrets to all people lest thou place a stumbling-block before thy kin. But speak thy thoughts to thy spiritual fathers, so that the mercy of God reach thee. Force thyself to do thy manual labor, and the fear of God will dwell in thee. × Fo. 31 *verso*

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1 Esaias, Gr. 64, 65, Lat. 1134 A.

× Fo. 32 *recto*	×ⲉⲛ ⲡⲁⲁⲓⲟ : ⲁϧ// ⲕⲁⲁ ⲁϧⲧⲁ	ان رائت اخاً قد اخطا
	ϧⲁⲧⲓⲉϥ : ⲗⲏⲓⲥ : ⲗⲉⲗⲙⲁⲩⲟ	خطيّه ليس للموت
	ⲧⲉⲗⲉ : ⲟⲁϥⲕⲁⲣⲟϥ : ϧⲉⲟⲉⲣ	فلا تحقره
	ⲁⲉⲗⲟϥ : ϧⲉⲟⲉⲁⲓⲙⲟϥ :	وترذله وتدينه
	ⲗⲓ : ⲉⲗⲗⲉ : ⲟⲉⲕⲁϥ : ϥⲓ : ⲓⲁⲏⲓ :	لئلا تقع فى ايدى
	ⲁϥⲁⲁⲕ : ⲁϥϥⲁⲍ : ⲛⲉϥ	أعداك : أحفظ
	ⲥⲁⲕ : ⲉⲛ ⲗⲉ : ⲓⲁⲥⲡⲉ · ϧⲁⲕⲗⲁⲕ	نفسك ان لا يسبى عقلك
	ϥⲓ ⲁⲉⲕⲣ · ϧⲁⲧⲁⲓⲁⲕ : ⲉⲗ	فى ذكر خطاياك
	ⲕⲁⲁⲓⲙⲉϥ · ⲡⲉⲗ ⲉⲁⲕⲟⲣ	القديمه بل اذكرها
	ϧⲁ : ϧⲉ=ⲉⲛⲁⲉⲙ : ϧⲁⲗⲓϥⲉ :	واندم عليها
	ⲗⲓⲉⲗⲗⲉ : ⲓⲉⲁϧⲁⲛ : ⲙⲉⲛⲕ :	لئلا يذهب منك
	ⲉⲗ : ⲉⲟⲟⲉⲍⲁϥ : ϥⲉⲉⲛ : ⲁⲉ	الاتضاع فان
	ⲗⲉⲕ : ⲓⲉⲛⲁⲕⲕⲓⲕ : ⲙⲉⲛ	ذلك ينقيّك من
	ⲉⲗϧⲁⲧⲓⲉϥ : ⲗⲉⲟⲉⲭⲟⲩⲛ :	الخطيه . لاتكن
	ⲙⲟⲛⲉⲕⲉⲍ ⲟⲉϩⲉⲛ : ⲉⲛ	مناقض تحب ان
	ⲟⲉⲕⲓⲙ : ⲭⲉⲗⲙⲉⲟⲁⲕ :	تقيم كلمتك
× Fo. 32 *verso*	×ⲗⲓⲉⲗⲗⲉ ⲓⲉⲥⲭⲟⲛ ϥⲓⲕ=	لئلا يسكن فيك
	ⲉⲩⲩⲁⲣ : ⲗⲉ ⲟⲉⲭϩⲁⲗ	الشرّ لا تجعل
	ⲛⲉϥⲥⲁⲕ : ϧⲁⲭⲓⲙ ⲛⲉⲣⲁⲓ	نفسك حكيم براى
	ⲛⲉϥⲥⲁⲕ=ⲗⲉⲓⲉⲗⲗⲉ · ⲟⲉⲕⲁϥ	نفسك لئلا تقع
	ϥⲓ ⲉⲓⲁⲏⲓ=ⲁϥⲁⲁⲕ · ϧⲁⲩ	فى ايدى اعداك
	ϧⲉⲁ : ⲗⲉⲥⲉⲛⲁⲕ · ⲓⲉⲕⲟⲩⲗ	عودّ لسانك يقول
	ⲉϧϥⲉⲣ ⲗⲓ : ϧⲉⲗⲉⲟⲟⲉⲍⲁϥ *sic*	اغفر لى والاتضاع
	ⲓⲉⲟⲓⲕ : ⲓⲁⲉ ⲭⲉⲗⲉⲥⲟ : ϥⲓ	ياتيك . اذا جلست فى
	ⲕⲉⲗⲗⲉⲓⲉⲟⲁⲕ : ϥⲉⲉϩⲟⲉⲙ	قلايتك فاهتمّ
	ⲛⲉϥⲉⲁⲓϥ : ⲉⲟⲟⲉⲗⲉⲟⲉⲟ :	بهذة الثلاثه
	ϧⲉⲥⲁⲗ : ⲁⲉⲓⲉⲙ// ⲉⲛⲉⲁⲉ	خصال دائما ابدا
	ϧⲁⲙⲉⲗ ⲓⲉⲁⲏⲓⲕ : ϧⲉⲁⲁⲣⲥ	عمل يديك : ودرس
	ⲙⲉϥⲉⲙⲓⲣⲁⲕ : ϧⲉⲥⲁⲗⲉⲟⲁⲕ :	مزاميرك : وصلاتك
	ⲉⲭϩⲁⲗ · ϥⲓ=ⲛⲉϥⲥⲁⲕ	اجعل فى نفسك
	ϧⲉⲁⲉⲕⲣⲁⲕ : ⲉⲛ : ⲗⲏⲓⲥ	وذكرك ان ليس
	ⲛⲉⲕⲓ *sic* ⲗⲁⲕ=ϥⲓ=ⲓⲉⲁⲁⲟⲙⲓⲉ *sic*	بقا . لك فى الدنيا

× Fo. 32 *recto* × [1]If thou hast seen a brother who sins but not mortally, do not despise him and chide him and judge him, lest thou fall into the hands of thy enemies. Guard thyself from letting thy mind be held captive dwelling upon thy old sins, but remember them and regret them lest thou lose meekness, for this purifieth thee from sin.

× Fo. 32 *verso* Do not be hard-hearted, desiring always to maintain thy word, ×lest evil dwell in thee. Do not make thyself wise in thy own conceit lest thou fall into the hands of thy enemies. Accustom thy tongue to say "Forgive me," and meekness will come to thee. If thou sit in thy cell, always and for ever give heed to these three things commanded, thy manual labor, thy study of the Psalms, and prayer. Keep in thy mind and memory that thou wilt have no enduring place in the world

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1 Esaias, Gr. 65, Lat. 1134 B.

APPENDIX I

ⲇ ⲓ̅ⲑ̅		
×ⲃⲉⲑⲉϩⲁⲣⲉϥⲉⲕ	وتعرفك	× Fo. 33 *recto*
ⲓⲉⲭⲟⲩⲛ ϥⲓⲕ	يكون فيك	
ⲓⲉⲭⲟⲩⲛ · ϥⲓ · ⲓⲁ	يكون فى	
ⲇⲏⲓⲛⲟⲩⲛⲉ · ⲉⲗ	دينونه	
ⲗⲉⲙⲉⲛϩ · ϩⲟⲣⲟⲡ	لمنع هروب	
ⲗⲏⲓⲥ ϩⲓⲙⲉⲣⲉ · ⲥⲁ	ليس ؟	
ⲉ̀ⲓⲉⲇⲓ ⲉⲛⲛⲉⲥ · ⲗⲉⲭ	ايادى الناس	
ⲁϩⲙⲉⲗ · ⲍⲁϩⲉⲣⲉϩ ·	اعمل ظاهرا	
ϣⲁϧϧⲁⲥⲁ · ⲃⲉⲁⲉⲍ	.. شخصّه واعظ	
ϩⲁⲣⲟⲩ · ⲥⲉⲗⲉⲥⲉⲗ .. ⲉⲗ	... سلاسل ال[خطيّه ؟]	
ⲧⲓⲉ · ⲃⲉⲗⲉ ⲑⲁⲕⲇⲁⲣ ...	ولا تقدر	
ⲑⲁϩⲣⲁⲡ · ⲙⲉⲛϩⲟⲙ ·	تهرب منهم	
ϩⲟⲙ · ⲃⲉⲕⲟⲩϥ : ⲓⲉⲡⲉⲕ	هم وقوف	
ⲑⲟⲩⲕ · ⲡⲉⲗⲉ	يبكّتوك بلا	
ⲃⲉⲉⲛⲧ ...	وانت	
ⲙⲟⲛϩⲁⲛⲓ	منحن	
×..... ⲃⲉϫϩ · ⲑⲉⲑⲭⲉⲗⲉⲙ	و ... وجه تتكلم	× Fo. 33 *verso*
..... ⲉⲑ · ⲉⲗϧⲁⲑⲓⲉ̀ : ⲑⲉ	... الخطيه	
..... ⲁⲕ · ⲉⲓⲉϩⲟⲙ : ϫⲉ	.... اياهم	
..... ⲃⲉϩⲟⲙⲙⲉ ⲥⲁⲩⲃⲁ	.... وهم سوآ ...	
..... ϥⲓ ⲕⲁⲗⲡⲁⲕ · ⲭⲉⲙⲉⲑⲗ	..... فى قلبك كمثل	
..... ⲉⲗ : ⲉⲥⲥⲟⲣⲁ : ⲓⲉⲡⲉⲕ	.... الصورة	
..... ⲉⲑⲟⲕ · ⲃⲉⲑⲉϥϩⲉⲙ ⲭⲟⲗ	..... وتفهم كل	
..... ⲉϩⲉⲇⲉϩ · ⲙⲉⲛ · ⲉⲗ · ⲁϩ	.... هذا من	
..... ⲉⲗⲗⲉⲇⲓ · ⲕⲁⲇ	.... الذى قد	
.... ⲉⲙⲙⲉⲗⲑⲉϩⲟⲙ · ϥⲓ ⲉⲓ	..... امّلتهم فى	
..... ⲙⲉⲛ · ⲁⲩⲉⲓϫⲓⲗ =	.....	
.... ⲁⲛⲁϩⲑ · ⲇⲉⲗⲉⲕ ·· ⲁⲩ	..... ذلك او	
.... ⲥⲉϩⲁ · ⲃⲉⲡⲉⲗϩⲁⲕⲓ	..... وبالحق	
..... ⲟⲩⲗⲁⲕ : ⲭⲟⲗ	..... كل	
.... ϩⲁ · ⲃⲉ		
ⲇⲇⲉⲙ ·		

[1]×...and will know thee....will be in thee....will be in....judgment....to stop the escape....is not....the hands of men....work openly...personified (?) Preach.....the chains of..... Thou art not able....run away from them....they...stand blaming thee unless thou....bent down ×...face, thou speakest....sin....them....and they together....in thy heart like...picture....thou understandest all...this from.....which....gave them hope in....that or...in truth....all...

× Fo. 33 *recto*

× Fo. 33 *verso*

* * * * * *

1 Not identified.

	ⲕⲗⲟⲩⲕⲁⲧ	. . . . . ??
	ⲍⲟⲣ : ⲓⲗⲉ : ⲱⲁⲣ : ⲉⲣⲁ . . .	? . . . الى شر احد
	ⲙⲉⲛ ⲉⲛⲛⲉⲥ · ⲏⲉⲧⲁⲣⲁⲁⲩ	من الناس وطهارة
	ⲉⲗⲣⲁⲓⲛⲛⲓⲛ · ⲏⲉⲣⲉⲩⲍ=	العينين وحفظ
	ⲉⲗⲗⲉⲥⲉⲛ · ⲏⲉⲛⲉⲕⲁⲏⲉⲩ	اللسان ونقاوة
	ⲉⲣⲣⲉϫⲗⲛⲓⲛ : ⲏⲉⲛⲉⲣ :	الرجلين وبرّ
	ⲉⲗⲉⲓⲁⲛⲓⲛ · ⲏⲉⲩⲉⲁⲙⲉⲩ	الايدين وخدمة
	ⲉⲥⲥⲁⲗⲉⲏⲉⲩ · ⲏⲉⲉⲗⲉⲙ	الصلوات والآم
	ⲉⲗϫⲉⲥⲉⲁ · ⲏⲉⲥⲥⲉⲣⲁⲣ ·	الجسد والسهر
	ⲉⲗⲉ ⲁⲗⲗⲁ · ⲩⲉⲣⲁⲩⲗⲛ ..	الى الله فى حولك
	ⲓⲉⲍⲁⲣ ⲣⲟⲙⲗⲟⲩ · ⲡⲉⲙ	يضع حمله . . . . .
	ⲧⲁⲣ · ⲏⲉⲙⲱⲱⲟⲩⲣ	. . . . مشور[ة] . . . .
	ⲗⲉⲓⲛⲥ ⲡⲉⲕⲁⲗⲁⲕ	ليس بقلق . . . . .
	ⲡⲉⲣⲉϫⲟⲩ	بعاده . . . . .
	ⲉⲗⲣⲁⲕⲗ	الحقل . . . . .
	. . . . .	. . . . .
	. . . . . ⲟⲉⲙⲍⲓ ⲣⲁⲛⲣ°	. . . . تمضى عنه
	ⲏⲉⲓⲉⲥⲓⲣ · ⲣⲓ ⲉⲗⲕⲁⲗⲡ=	ويصير فى القلب
	ⲣⲟⲣⲟⲡ · ⲏⲉⲕⲁⲗⲁⲕ · ⲏⲉ	حروب وقلق
	ⲉⲩⲭⲁⲣ · ⲉⲗϫⲉⲥⲉⲁ · ⲓⲉⲣ	وافكار الجسد
	ⲣⲁⲡⲟⲩⲣ : ⲡⲉⲗⲣⲁⲣⲉϫⲉⲧ	يرعبه بالحركات
	ⲏⲉⲡⲉⲧⲁⲣ : ⲉⲗⲣⲁⲁⲟⲩ=	وبدار العدو
	ⲏⲉⲓⲁⲉ : ⲣⲁϫⲁⲣ : ⲉⲗⲕⲁⲗⲡ	واذا رجع القلب
	ⲏⲉⲣⲁⲣⲁⲍ · ⲉⲏⲉⲙⲉⲣ · ⲉⲣ	وحفظ اوامر
	ⲣⲁⲩⲣ · ⲩⲉⲟⲉⲥⲓⲣ : ⲣⲁⲗⲓⲣ°	الروح فتسير عليه
	ⲙⲉⲍⲁⲗⲗⲉ : ⲣⲓⲙⲓⲉⲁ=	مظله حينئذ
	. . : ⲁⲉ : ⲣⲉⲗⲉⲙ : ⲉⲗⲉⲛⲥⲉⲛ	ا[ذا] علم الانسان
	. . . . . ⲙⲟⲃⲉⲍⲉⲛⲉⲟ ⲁⲗⲗⲁ	مواظبة الله
	. . . . . ⲣⲁⲣⲁⲟⲟⲩ ϫⲉⲙⲉ	. . . . راحته كما
	. . . . ⲉⲃⲟⲩⲁ : ⲓⲉ ⲣⲁⲡⲡ	. . . . . ?? يا ربّ
	. . . . . ⲟ ⲥⲁⲣⲁⲧ . . .	. . . . . صرخت
	. . . . .	. . . . .

[×] Fo. 34 *recto* [×]Λογκατ . . . . . ?? . . . . .

[×] Fo. 34 *recto* [×1]. . . . . to evil, any one of the men, and the purity of the eyes, and the reining of the tongue, and the cleanliness (?) of the feet, and the righteousness of the hands, and the observance of prayers and the mortification of the body and watching unto God. Upon thee he placeth his burden. . . . the counsel. . . . without

[×] Fo. 34 *verso* murmuring. . . . his removal (?). . . . the field. . . [×]. . . passeth by him, and it causes struggling and worry in the heart, and the thoughts of the body frighten him by their emotions and. . . . the enemy. If the heart return and keep the commandments of the Spirit then it will be covered. Then if man learn perseverance toward God. . . . . his rest, as. . . . . O Lord. . . . I cried. . . .

* * * * * *

1 Not identified.

APPENDIX I

×ⲃⲉⲉⲛⲛⲟϩ : ⲗⲉ : ⲓⲉϥϩⲉⲙ ϣⲏⲓ	وانه لا يفهم شى	× Fo. 35 *recto*
ق ك ⲃⲉⲗⲉ ⲓⲉⲕⲓⲙ : ϫⲉⲗⲙⲉⲑⲟⲩ	ولا يقيم كلمته	
ق ط ء ⲃⲉⲉⲛ · ⲓⲁⲕⲧⲁϩ : ϩ . . . ϩ	وان يقطع	
ك ⲃⲉⲓⲉϫⲟⲩⲛ · ⲛⲉⲍⲁⲣⲟϩ	ويكون نظره	
ⲓ̀ⲗⲉ = ⲉⲗⲁⲣⲍ · ⲃⲉⲛⲉⲍⲁⲣ	الى الارض ونظر	
ء ق ϩⲁⲕⲗⲟⲩ : ⲓ̀ⲗⲉ ⲉⲥⲥⲉⲙⲉ	عقله الى السماء	
ء ⲃⲉⲉⲛ : ⲓⲉⲍⲁϩ · ⲉⲗⲙⲁⲩⲑ	وان يضع الموت	
ء ح ⲡⲏⲓⲛ · ϩⲁⲓⲛⲏⲓϩ : ⲃⲉⲓⲉϩ	بين عينيه	
ϥⲁⲍ · ⲛⲉϥⲥⲟϩ ⲙⲉ̣ⲛ	ويحفظ نفسه من	
ك ϫⲟⲇⲡ : ⲃⲉⲗⲉ . . .	كذب ولا	
ح ⲇⲉⲑ · ϩⲁⲇⲓⲑ	. . . حديث	
ⲃⲉ̣ⲗⲉ̣ ⲓⲉϫ	ولا	
. . . . ⲡⲁⲣ	. . . . .	
. . . . ⲙⲉⲗ . . ⲛⲉ	. . . . .	
ⲑⲓⲙⲉ ⲃⲉ	. . . . .	
ⲣⲁⲙⲉ . . ⲃⲉ	. . . . .	
ك ×ⲓⲉⲩϥⲉⲣ : ϫⲟⲗ : ϥⲉⲍⲓ[1] *sic*	يغفر كل . . . ?	× Fo. 35 *verso*
الله ح ⲉⲛ : ⲁ̣ⲗⲗⲁ = ⲉⲥⲥⲁⲗⲁϩ · ⲉⲣⲣ	ان الله الصالح	
ح ق ق ك ϩ . . ⲙ · ⲕⲁⲇⲏⲣ · ⲉⲛ ⲓⲉⲕⲓⲙⲁⲕ	الرحيم قدير ان يقيمك	
ق ك ء ⲃⲉⲓⲉⲕⲁⲩⲓⲕ : ⲃⲉⲗⲉ ⲑⲁϩⲙⲉⲗ	ويقويك ولا تعمل	
ك ⲡⲉϩⲉⲇⲉ ⲉⲗϫⲉⲗⲉⲙ : ⲗⲉⲑⲉ	بهذا الكلام لتجد	
ح ء ϫⲉⲇ : ⲣⲁϩⲙⲉ : ⲙⲁϩ ⲉⲗ	رحمة مع	
ق ك ⲕⲁⲇⲇⲓⲥ · ϥⲓ : ⲇⲉⲗⲉⲕ :	القديس فى ذلك	
ⲉⲗⲓⲁⲩⲙ : ⲉⲗⲙⲉϩⲟⲩⲗ	اليوم المهول	
ء ء ⲉⲗ̣ⲗ̣ⲉ̣ ⲙ̣ⲁ̣ϩ · ⲉⲗⲉⲑⲑⲉⲍⲁϩ =	الا مع الاتضاع	
. . . . . ⲙⲓ · ⲉⲗⲉⲛⲥⲉⲛ ⲛⲉϥ	. . . . . الانسان . . .	
ط . . . . . ⲧⲓ : ⲃⲉⲉⲛⲛⲟϩ	. . . . وانه	
. . . . . ⲏⲓ . . ⲙⲉⲛ . . ⲗ	. . . . . من	
الله . . . . . ⲓ̣ⲉⲇⲏⲓ ⲁⲗⲗⲁ	. . . . . يدى الله	
. . . . . ⲟϩ ⲃ . . .	. . . . .	
. . . . . ⲃⲉⲗⲉ ⲓⲉ	. . . . . ولا	
. . . . . ⲩ : ϣⲏⲓ ·	. . . . . شى	

[1] These letters cancelled.

[1]×and that thou understandest nothing and cannot uphold his word. . . . and that he cuts. . . . And his sight is towards the ground and the sight of his mind towards the heavens, and he placeth death before his eyes and keepeth himself from. . . . lie, and not. . . . tradition. . . and not. . . ×forgiveth every. . . . . God the good and merciful is able to uphold thee and strengthen thee. Do not act thus, in order that thou mayest find mercy with the Holy One in that awful day, save with meekness. . . . man. . . and he. . . . . the hand of God . . . and not. . . . thing.

× Fo. 35 *recto*

× Fo. 35 *verso*

* * * * * *

1 ? Esaias.

C.U.L. *Add.* 1886, 17.

× Fo. 1 *recto*	×ϧεχεπεο = ϩαλεο = ϵϣϫ	وكانت عادة الشيخ
	ϣιιϧ = πελϩαϣε = χολ	بالعشا كل
	ιαϯϻ = ιεϩαλλεμοϩ =	يوم يعلّمه
	με = ιεπϥαϥ = πεϥϲοϩ =	ما ينفع نفسه
	ϧεμεπ = παϩϫ = εϭϭαϩ	فمن بعد التعليم
	λιϻ = χεπ = ιαϩμελ = ϲα	كان يعمل صلاة
	λεϩ = ϧειεϭλακοϩ = λε	ويطلقه ليرقد
	ιερκοα = ϧεϥι = αϩαα	وفي احد
	ελεπεμ = ϩιϻ = ēχελοϯ	الايام حين اكلوا
	εχλεϩοϻ = ελκαλιλ =	اكلهم القليل
	πελϩιϣε = ϫελεϣ	بالعشا جلـ[س]
	ϣειϧ[1] = παϩϫ = ϵccαλεο	الشيخ بعد الصلاة
	ελϫεμερα = χελ = ϫαεϩ	الجامعة كالعادة
	λιεϩαλλεμ = ελαϧ . . .	ليعلم الاخ
	ϧεϥιμε = ϩοϯιεχ	وفيما هو يكلمه
	λεμοϩ = ϫα	جاـ[رعيه]
× Fo. 1 *verso*	×επναϯϻ = ϩε = ραϰαα	النوم فرقد
	ϵϣϣειϧ = ϧεχεπ = ελαϧ =	الشيخ وكان الاخ
	cαπερ = ϩαϭϭε = ιεκοϯϻ	صابرا حتّى يقوم
	ϵϣϣειϧ = ιεπερεκ = ϩα	الشيخ يبارك عليه
	λειϩ = χεϩαϫεοοϩ =	كعادته
	ϥελεμμε = πεκι = ϵϣϣειϧ	فلما بقي الشيخ
	πειεμ = ϧακε = ϩαζιμ =	نايما وقت عظيم
	ζαιεκοϯ = ελεϥ = χαρ =	ضايقوا الافكار
	ελ = αϧ = καιελε = λοϩ =	الاخ قايلا له
	κοϯϻ = επϯ = ειζα = ερ	قم انت ايضا ارقد
	κοα = ϧεχεπϩοϯ = ιε	وكان هو يقاتل
	καϭελ = ϥεχροϩ = κα	فكره·قايلا
	ιελ = μειεμχεννι = εμ	ما يمكنّى اما[ضى]
	. . . . ελλεμ = ιεκοϯϻ	اذا لم يقم[هو]
	. . . . . ϧειεϭλακνι = χελ	ويطلقنى كالـ[عادة]
	. . . . . ϵ = ζαιεκαοοϩ	فضايقته

[1] For ϫελεc ϵϣϣειϧ.

× Fo. 1 *recto* [1]×. . . and it was the custom of the elder in the evening every day to teach him what was profitable to his soul, and after the instruction he used to make a prayer and let him go away to get rest. And on a certain day when they had eaten their scanty food in the evening the elder after the prayer in common sat down according

× Fo. 1 *verso* to custom to instruct the brother and whilst he was speaking to him sleep [overtook him]. ×And the elder rested and the brother was waiting patiently until the elder rose up to bless him according to his custom. And when the elder had rested a long time thoughts disturbed the brother, saying to him: "Get up, thou, do thou also take rest." And he was resisting his thought, saying: "It is not possible for me to [go away] when he has not risen and dismissed me according to [his custom." And the thoughts] tormented him

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1 = *Apophth. Patr.*, *P.L.* LXXIII, 903, § 43. The Arabic reprinted from Casanova's edition, in *Bull. Inst. Franç.* I, 1 ff.; the English by Dr. O'Leary.

APPENDIX I

×ⲉⲗ = ⲉⲩϫⲁⲣ = ⲉⲓⲍⲁϩⲉⲗⲉⲙ	الافكار ايضا ولم	× Fo. 2 *recto*
ⲓⲉⲙⲍⲓ = ⲣⲉϫⲓⲁⲉ = ⲕⲁⲑⲉ	يمضِ وكذا قاتلوه	
ⲗⲟⲩⲣ = ⲥⲉⲡⲁⲣⲁⲉⲩⲣ	سبع دفوع	
ϩⲉϫⲉⲛ = ⲥⲁⲡⲉⲣ = ⲙⲉⲕⲁⲑⲉⲗ	وكان صابرا مقاتلا	
ⲗⲉⲣⲉ = ϩⲉⲙⲉⲛ = ⲡⲁⲣⲁ =	لها ومن بعد	
ⲣⲉⲁⲉ = ⲗⲉⲙⲙⲉ = ⲑⲉⲕⲁⲁ	هذا لما تقدم	
ⲁⲉⲙ = ⲉⲗⲗⲏⲓⲗ = ϫⲉⲁⲁⲉ =	الليل جدا	
ⲩⲉⲗⲗⲉⲙⲉ = ⲉⲥⲟⲏⲓⲕⲁⲍ =	فلما استيقظ	
ⲉⲙⲙⲉⲓϧ = ⲩⲉϩⲉϫⲉⲁⲟⲩ =	الشيخ فوجده	
ϫⲉⲗⲉⲥ = ⲣⲁⲛⲁⲟⲩ = ⲩⲉ	جالسا عنده فقال	
ⲕⲁⲗ = ⲗⲟⲩ = ⲓⲗⲉ = ⲉⲗⲉⲛ	له الى الان	
ⲗⲉⲙ = ⲑⲉⲙⲍⲓ = ⲕⲁⲗⲗⲟⲩ	لم تمضِ قال له	
ⲓⲉⲉⲛⲓ = ⲉⲛⲛⲁⲕ = ⲗⲉⲙ	يا ابي انك لم	
ⲑⲉⲟⲗⲁⲕⲛⲓ = ⲩⲉⲕⲁ	تطلقني فقال	
ⲉⲙⲙⲉⲓϧ = ⲗⲉⲙ	الشيخ لم[ذا]	
ⲗⲉⲙ = ⲑⲓⲕⲁⲍ	لم تيقظ[ني] [قال]	
×ⲗⲟⲩ = ⲙⲉϫⲉⲥⲁⲣⲧ = ⲉⲓⲕⲁ	له ما جسرت ايقظك	× Fo. 2 *verso*
ⲍⲁⲕ = ⲗⲓⲉⲗⲗⲉ = ⲉⲟⲩⲉⲡⲁⲕ =	لئلا اتعنك	
ⲩⲉⲡⲉⲣⲓⲕ = ⲣⲁⲗⲓⲩ = ⲉⲙ	وبارك عليه الشيخ	
ⲙⲉⲓϧ = ϩⲉⲗⲉⲙⲙⲉ = ⲕⲁ	ولما قاموا	
ⲙⲟⲧ = ⲣⲁⲙⲉⲗⲟⲧ = ⲉⲥⲥⲁ	عملوا الصلاة	
ⲗⲉⲩ = ⲉⲗϫⲉⲙⲉⲣⲁⲉⲑ	الجامعة اطلق	
ⲗⲁⲕ = ⲉⲗ = ⲁϧ = ⲗⲉⲓⲉⲥⲑⲉ	الاخ ليستريح	
ⲣⲓⲩ = ϩⲉⲓⲉⲡⲉⲙ = ⲕⲁⲗⲓⲗ	وينام قليلا	
ϩⲉϫⲉⲛ = ⲉⲓⲍⲁ = ⲉⲙⲙⲉⲓϧ	وكان ايضا الشيخ	
ϫⲉⲗⲉⲥ = ⲩⲓ = ⲙⲉⲥⲡⲉⲁⲟⲩ	جلس في مسنده	
ⲓⲉⲑ ⲣⲉⲡ = ⲡⲉⲩⲥⲟⲩ = ⲓⲗⲉ	يتعب نفسه الى	
ⲡⲟⲕⲣⲁ = ϩⲉⲩⲓⲙⲉⲣⲟⲧ =	بكرة وفيماهو	
ϫⲉⲗⲉⲥ = ⲥⲁⲣ = ⲩⲓ = ⲥⲟⲩⲟⲧ =	جالس صار في سهو	
. . ⲍ = ⲓⲁⲉ ϩⲉⲩⲓⲁ = ⲓⲉⲣⲓⲩ =	[و]اذا واحد يريه	
. . . ⲍⲁⲩ = ⲙⲉⲙⲑⲉⲗⲓ	[مو]ضعا ممتلئاً [بمجد]	
. . . . ϩⲉ ⲩⲓⲩ = ϫⲟ[ⲣ	وفيه كر[سيا]	

×still; but he did not go away. And thus they strove with him seven times and he remained patiently resisting. × Fo. 2 *recto*
And when the night was far advanced and when the elder awoke and saw him sitting by his side he said to him: "Until now hast thou not gone?" He said to him: "O my father, thou hast not dismissed me." And the elder said: "Why didst thou not awaken me?" [He said] ×to him: "I did not venture to awaken thee × Fo. 2 *verso*
fearing to fatigue thee." And the elder blessed him and when they arose they made the prayer in common [and] he sent the brother away to rest and sleep a little. And also the elder sat on his pillow and wearied his soul until morning, and whilst he was sitting he entered into ecstasy and then one showed him a place full [of glory] and in that place a throne...

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APPENDIX II

THE LIBRARIES OF THE LESSER MONASTERIES OF SCETIS

Very little of importance can now be learned of the Libraries in the minor monasteries in the Wadi 'n Natrûn; nevertheless that little may here be gleaned.

1. *The Library at the Monastery of John the Little.*

Fate of the Library

In the days of its prosperity so large and famous a Monastery as that of John the Little must have possessed a considerable Library. Yet of books belonging to this Monastery there remains but a poor handful of late and unimportant MSS. We do not know definitely why this should be so: possibly the white ants which destroyed the buildings of the Convent also devoured its books; or in the disaster which overtook the Monasteries in the fourteenth century, the Library perished of mere neglect and decay; or the books may have been carried off and marks of their original ownership have been effaced.

Coptic MSS.

However this may be, only one Coptic MS.[1] belonging to this Library is known to exist, and that a copy of the *Anaphora of Cyril* written in 1343 A.D. by order of an Abbot John, 'son' of "our holy Father the Priest John, Hegumen of the Mount of Shiêt in the desert of our holy Father Macarius." An earlier MS.[2] containing various texts relating to the prophet Elias was apparently written in the Monastery in 1199 A.D., but was presented to the Abyssinian Monastery and so definitely belongs to that Library.[3] There is reason to believe that a copy of the *Difnâr*, of which fragments have lately been found at Dêr Abû Makâr, once belonged to this Monastery.[4]

Arabic MSS.

Three Arabic MSS. are also connected with the Monastery of John: first, a (fragmentary) version of the *Psalms*[5] the date of which is not specified; secondly a copy of the *Gospels* written at the Monastery itself in 1343;[6] and thirdly the Vatican MS. of the *Chronicon Orientale*,[7] once the private possession of Peter, a monk of the Monastery in 1413. It was perhaps after the final desertion and ruin of the Convent[8] that the MS. was conveyed to Cairo, where it was read and copied by Elias of Eden in Mount Lebanon.

We may safely assume that amongst the Arabic books to be found here were the works of Sem'an ibn Kalil and the *Nomocanon* of Macarius,[9] both authors having lived and worked in the Monastery.

Here also there may have been a number of Syriac and Abyssinian books. For the Monastery of Saint John was definitely associated with Abyssinians,[10] and more loosely connected with the Syrians;[11] though indeed the Syriac books known to have been written there seem to have found their way almost at once to the Syrian Monastery.[12]

1 *Cod. Vat. Copt.*, no. XXI (=Mai, v, ii, p. 133). But possibly the *Difnâr* described below (No. XXXIX F) belonged to this Monastery; cp. No. XXIV, Ode 2, and note thereon.

2 One of the Curzon MSS. (See Budge in *T.S.B.A.* IX, 355 ff.)

3 See below, § 7.

4 See above, No. XXIV, Ode 2, l. 6.

5 See Flügel, *Die Arabischen Hss. d. k.-k. Hofbibliothek zu Wien*, no. 1552.

6 Victor-Emmanuel Library, Arab-Christ. MSS., no. 1 (see *P.O.* X, 225).

7 *Cod. Vat. Arab.*, no. CLXVI (Mai, IV, ii, pp. 306 f.).

8 See *H.N.S.* IV, X, § 6.

9 On these authors and their works see *id.* IV, IX, §§ 5, 8.

10 See *H.N.S.* IV, X, § 3.

11 The sixth-century Patriarch Damian, a Syrian, was a monk in the Monastery of John. Otherwise we hear of Syrians there about the middle of the thirteenth and the close of the fifteenth century. Possibly Syrians who could not at once gain admission to the national Monastery were temporarily accommodated at the Monastery of John.

12 These are: (1) the Gospel of S. John written 1245 A.D. at the Monastery of John by Habîb for the use of his spiritual brother Isaac (see Payne Smith, *Cat. Codd. MSS. Bibl. Bodl.*, Pars VI, no. 32); (2) the Epistles of S. Paul written in the Monastery of John, but presented to the Syrian Monastery in 1254 (Wright, *Cat.*, no. CXLVII); (3) a Collection of ascetic and dogmatic Works written by Moses of Mt. Lebanon partly at the Monastery of John, and finished at the Syrian Monastery in 1493 (Zotenberg, *Cat. des MSS. Syr.*, no. 239).

APPENDIX II

2. *The Library at the Monastery of Bishoi.*

Probable fate of the earlier books

Though a certain number of MSS. which once belonged to the Monastery of Bishoi are still extant, the fact that many of them are undated renders it difficult to make out anything definite as to the history of the Library. Nevertheless it is of some significance that the earliest dated MS. was written in 1357; probably the white ants, which had so endangered the Monastery in 1330,[1] had not spared the books, but devoured all the earlier MSS.

The works of Besa

The earliest codex from the Monastery contains the works of Besa,[2] successor to Shenoute the Great; but since it is written in the Sahidic dialect, it is certainly not of local origin and may have found its way to the Wadi 'n Natrûn at any period.

Various dated MSS.

The only dated examples which can be quoted are: (1) the *Four Gospels*, now at Göttingen,[3] written in 1357, repaired in 1491, and bequeathed at a date unknown to "the Monastery of Abi Bishâi in Wadi 't Tarraneh;" (2) the *Pentateuch*[4] dated 1393 A.D.; (3) the *Four Gospels*,[5] given in 1514 to the Monastery of Abi Bishâi, "known as the White Monastery in Wadi el Latrun," and containing a note by John XIII forbidding its alienation; (4) the *Psalmody* or *Theotokia*,[6] presented in 1619; (5) a *Lectionary*, now at Leipzig, presented in 1784–5 by a monk named Sawios.[7]

The only further pieces of any interest known to come from this Monastery are a fragment of a *Homily*,[8] the *Acts of Samuel of Kalamon*,[9] a *Lectionary*,[10] and fragments of the *Office for the Consecration of Holy Oil*.[11]

Trilingual fragment

Perhaps the most remarkable relic of the Library which has survived is a fragment from a polyglot Lectionary for Holy Week in Coptic, Greek, and Arabic,[12] which may be assigned to the fourteenth century. A similar trilingual fragment, found at the Monastery of Baramûs[13] by Dr. A. J. Butler and now in the Bodleian Library, appears to have belonged to the same MS.[14]

3. *The Library at the Monastery of Baramûs.*

Possible fate of early MSS.

Little or nothing of early date is known to have come from the Monastery of Baramûs. The Monastery was restored in the thirteenth century,[15] and if this was made necessary by the ravages of white ants, the lack of early MSS. is not surprising.

Reports of visitors

Huntington in 1678–9 saw in the Church a complete New Testament in Coptic and Arabic,[16] but mentions no other books, though he seems to have acquired at least one MS. here.[17] Sonnini (1778),[18] however, speaks of the books as being kept in the *kasr*; and here they or their remains were found by Lord Prudhoe, Curzon, and Tattam.

Lord Prudhoe (1828) saw and informed Tattam of "a small room with its trap-door. . . . where books and parts of books and scattered leaves in Coptic, Ethiopic, Syriac, and Arabic were lying in a mass." He formed the opinion that the collection had been cast into this hiding-place at some time of crisis and had so remained for centuries.[19] Curzon (1837) mentions that there were "in a large vaulted room" in the tower some forty or fifty Coptic MSS. on paper: he found only one vellum leaf, which he carried off.[20] Tattam visited the Monastery in 1838 and found (according to Miss Platt) about 150 Coptic and Arabic Liturgies; and further, "in the tower

1 See *H.N.S.* IV, x, § 3; *A.A.C.M.* III, i, § 2.

2 See Crum, *Cat. of Copt. MSS. in the B.M.*, p. xii, and Curzon, *Materials for Writing*, p. 28, no. 4.

3 Royal Lib., Or. 1254; see Horner, *Copt. Vers. of the N.T.* I, p. cxi.

4 Crum, *op. cit.*, no. 712; it was removed by Tattam; see *Quart. Rev.* LXXVII, p. 58, and Lagarde, *Der Pentateuch Koptisch*, p. iii.

5 Lindsay Lib. of the Earl of Crawford, no. 13 (see Horner, *loc. cit.*).

6 Crum, *op. cit.*, p. 866.

7 *Cod. Tisch.* XVIII (see Leipoldt *ap.* Vollers, *Cat.*, no. 1080).

8 Crum, *op. cit.*, no. 913.

9 *id.*, no. 917.

10 *id.*, no. 767.

11 *id.*, nos. 856, 858.

12 *id.*, no. 775.

13 See the following section.

14 In the opinion of W. E. Crum after seeing a photograph of the fragment.

15 See *H.N.S.* IV, ix, § 8.

16 *Epistolae*, XXXIX.

17 *The Martyrdom of S. George*; see below.

18 *Travels* (trans. Hunter), II, p. 162.

19 *Quart. Rev.* LXXVII, pp. 51–2. Perhaps the MSS. were hidden when the Monastery was raided in the eighteenth century (see *H.N.S.* V, iii, § 4), or were cast here as lumber, too holy to be destroyed outright.

20 *Visits*, p. 82.

is an apartment with a trap-door, full of leaves of Arabic and Coptic MSS."[1] Finally A. J. Butler (1884) saw in the Chapel of Saint Michael in the *kasr* a pile of loose leaves of MSS. covering half the floor to a depth of two feet. On examination he was able to find "here and there a tiny fragment of early Syriac, Coptic, or even Greek on vellum, half a leaf of a Coptic and Ethiopic lexicon (*sic*), several shreds of Coptic and Arabic lexicons, and countless pages of mediaeval Coptic and Copto-Arabic liturgies."[2]

Extant MS. fragments

But out of this mass only a few items can now be identified, and of these perhaps three only are of real importance.

In the Bodleian Library is a thirteenth-century MS. containing the *Martyrdom of Saint George* by Pasicrates and other texts relating to the Saint.[3] An Arabic note states that the volume (which may have been acquired by Huntington) once belonged to "the Church of Our Lady at Dêr Baramûs."

A fragment of *Deuteronomy* and another of *Psalms*[4] are in the British Museum. Another MS. of the *Psalms* appears to have been brought to England from Baramûs by Huntington, and is now at Oxford:[5] it belonged in 1317 to a certain Ibn Yusûf, and between that date and 1624 had become the property of the Monastery. The British Museum also possesses a fourteenth-century copy of the *Gospels*,[6] which belonged to "Our Lady at Baramûs in Wadi 'l Latrun" (*sic*) in 1776, when the volume was restored. Two copies of the *Anaphoras* of Saints Gregory and Basil (the former dated 1510), now in the same collection, also come from Baramûs.[7] This general list may be closed with mention of a Copto-Arabic lexicon or rhymed vocabulary by Abû Ishak ibn Assal, seen at Baramûs by Prudhoe, who procured a transcript for Tattam.[8]

Polyglot fragments

Far more interesting are two of the four polyglot fragments derived from the Wadi 'n Natrûn. The first of these is half of a large leaf (actually 17·1 × 26 cm.) containing the text of *Saint Luke* VII, 37–39, 42–44, in Ethiopic, Syriac, Coptic, Karshuni, and Armenian, arranged in five parallel columns:[9] the second is a single leaf, 35·5 × 26·7 cm., containing the text of *Saint John* I, 31–45; it may be assigned to the thirteenth or fourteenth century.[10] This fragment again is in the five languages above named and similarly arranged. Doubtless both come from one and the same MS.—a copy of the *Gospels*.

Trilingual fragment

The former of these fragments was found at Baramûs by A. J. Butler, who also recovered an imperfect leaf from a lectionary containing part of *Saint John* XIV–XV in Coptic, Greek, and Arabic.[11] This fragment (32·4 × 26 cm.), written probably in the fourteenth century, almost certainly once formed part of the British Museum Lectionary for Holy Week, derived from the Monastery of Bishoi. Which of the two Convents owned the complete volume must remain an open question.

Syriac fragments

Butler also brought back from Baramûs a few Syriac fragments[12] which may have strayed from the Syrian Monastery. Baramûs at any rate is not known to have had any Syrian connection.

4. *The Library at the Monastery of John Kamé.*

Of the Library at the Monastery of Kamé little beyond the bare fact of its existence is known.

The scribe Jacob, 'son' of Senouti, 'son' of John Kamé, who worked early in the tenth century and was a skilled calligraphist, has already been mentioned in connection with the Monastery of Macarius;[13] presumably he also worked for the benefit of his own Convent. Bessus, the Hegumen of the Monastery in the eleventh century, is described as engaged on one occasion in copying books, which doubtless found their way into

1 *Quart. Rev.* LXXVII, p. 57.

2 *Anc. Copt. Chs.* I, 333.

3 Uri, *Bibl. Bodl. Codd. MSS. Or. Cat.* I, p. 327; cp. Budge, *Mart. of S. George*, pp. ix ff.

4 Crum, *Cat.*, nos. 713, 720.

5 MS. Hunt., no. 121 (=Uri, *Bibl. Bodl. Cod. MSS. Or. Cat.*, Pars I, Codd. Copt. III).

6 B.M., Add., 5995; cp. Horner, *Copt. Vers. of the N.T.* I, pp. lxvii f. = Crum, no. 732

7 Crum, *Cat.*, nos. 810, 815.

8 Crum, *Cat. of Copt. MSS. in the Rylands Lib.*, no. 452 (viii), and *Quart. Rev.* LXXVII, pp. 51 f.

9 Now in the Bodleian (MS.Copt.C. 2)=Maden, *Summary Catalogue* 29492[h].

10 Now in the Bodleian (MS.Copt.C. 3) =Maden, *Summary Catalogue* 29492[i].

11 Dr. Butler assures me that he remembers distinctly that all the fragments brought back by him were from Baramûs. (The fragment hastily described as from a Copto-Eth. lexicon is apparently the polyglot text above noticed.)

12 These fragments (Bodl. Syr. g. 1.) are all (as Mr. E. O. Winstedt kindly informs me) very small and in bad condition with the exception of one complete sheet (two leaves). Some Arabic fragments, also recovered by Butler from the same Convent, are likewise in the Bodleian (Arab. g. 1.).

13 See Zoëga, *Cat.*, p. 4.

the monastic Library. Moreover, the thirteenth-century copy of the Life of John Kamé[1] points to the existence of an original which is naturally to be sought in the Library under discussion.

All this is indirect evidence. One MS. still exists to witness that this Monastery, like the rest, had its library. This is an Arabic version of the Homilies, Epistles, and Sermons of Ephraem Syrus,[2] written, as the colophon states, "in the holy Monastery of Anba John Kâmâ in the desert of El-Askit, Mîzân el Kulûb, known as Wadi Habîb."

5. *The Monasteries of Moses and of Anub.*

Nothing whatever is known concerning the Libraries at these two small Monasteries. Any collections of books they may have possessed must have been unambitious.

It is necessary to add a caution that the Arabic MS. of Abu'l Farag's *History of the Dynasties*,[3] now at Paris, did not belong to the Monastery of Moses in Scetis but to a convent of that name in Syria. A copy of the *Four Gospels* with a Catena Patrum is now at Oxford, and is described[4] as having belonged in 1575 to the Library of Abû Musa the Monk. If this notice is correct, the reference must be to the Monastery of Baramûs, mistakenly supposed to be named after Moses the Robber.

6. *The Armenian Monastery.*

So far as is known, no MS. belonging to the Armenian Monastery has survived. Yet there, as in the other Monasteries, there must have been a Library, containing at least liturgical, biblical and other books needed for the conduct of the Church services. The Armenian Monastery was short-lived,[5] and after its downfall the MSS. it contained were probably dispersed, or allowed to decay, or cut up to serve general purposes. It may be noted that a MS. from the Monastery of the Syrians has been repaired with a scrap of a fine Armenian manuscript.[6]

7. *The Abyssinian Monastery.*

Abyssinian Library in Curzon's day: 1837

Coptic MS. belonging to the Monastery of Elias: 1199 A.D.

Curzon records that when he visited the Syrian Monastery in 1837, he found the Abyssinian colony there possessed of a collection of "perhaps fifty volumes."[7] Some of these may have belonged to the national Abyssinian Monastery, but the fate of the collection is unknown.[8]

Two MSS. at least are extant which were once the property of the Monastery. The first is in Coptic, and contains Saint John Chrysostom, *Encomium on the Prophet Elias*, Ephraem Syrus, *Homily on the Transfiguration*, and *The Martyrdom of Isaac of Tiphres*.[9] The book was found by Curzon, almost certainly in the Syrian Monastery,[10] whither it had been brought, no doubt, by the Abyssinians after their own Monastery and that of the 'Virgin of John the Little' had fallen to ruin. It is now among the Curzon MSS.[11] deposited in the British Museum.

The contents of the first and second parts at any rate made the MS. an appropriate possession of the Monastery of Elias. But the provenance is definitely established by a colophon[12] stating that the volume was presented by "Apa Stauros, a monk of the Laura of our great and righteous Father, Abba John, (and) a 'son' of the Cell Pehôout ⲙⲁⲛⲱⲟⲩⲓ ⲛⲉϩⲱⲟⲩⲧ.[13] He took great pains with this holy book and gave it to the holy Church of the holy Elias, the Great Prophet." The gift was made in A.M. 915 (1199 A.D.) when John VI was Patriarch. Since the Laura of John had a strong Abyssinian connection, and the Cell Pehôout was Abyssinian—perhaps another name for the Abyssinian Monastery itself[14]—and since we know from Makrizi

1 See above, p. xxvi.

2 Now at Oxford, see Nicoll, *Bibl. Bodl. Codd. MSS. Or. Cat.*, Pars II, no. 37.

3 de Slanc, *Cat. des MSS. Arabes de la Bibl. Nat.*, no. 297, where it is wrongly stated to have belonged to the Syrian Monastery of St. Moses in Scetis.

4 Uri, *Bibl. Bodl. Codd. MSS. Or. Cat.*, Pars I, Codd. Copt., no. III.

5 See *H.N.S.* IV, v, § 4.

6 See Wright, *Cat.*, pp. XV f.

7 *Visits*, p. 89.

8 It is possible that Curzon may have acquired some of these MSS., though he says nothing about so doing. For Ethiopic MSS. in Curzon's possession see his *Materials*, p. 19.

9 The first and third of these are published by Budge, *T.S.B.A.* IX, pp. 355 ff. and 74 ff., the second in *P.S.B.A.* IX, 317 ff.

10 See *H.N.S.* V, iv, § 2, and Excursus, § 10.

11 See Curzon, *Materials*, p. 27 (the colophon is there utterly mistranslated).

12 Text in *T.S.B.A.* IX, pp. 110 f.

13 On this cell see *H.N.S.* IV, v, § 2.

14 *H.N.S.* IV, v, § 2.

that the Church of the Abyssinians was dedicated to Elias,[1] there can be little doubt that this volume once belonged to the Abyssinian Monastery.

The second MS. is a copy of the *Pauline Epistles*[2] written in the fifteenth century for a prince or chief named Aydafar-Zan. From him it passed (probably as a gift) to the Monastery of Saint Elias in Scetis, since on folios 117^b, 118^b are various monastic rules of a general character relating to the Convent and dated in the Year of Grace 79 (= 1419 A.D.).[3] A further note on folio 119^b records the foundation of a Church at Dêr Abû Mîna[4] by two Abyssinian priests and a deacon in 1512 A.D. Hence it appears that after the definitive ruin of the Monastery of Elias, the MS. was carried away from Scetis. It was formerly in the Séguier collection, and so must have been brought to France in or before the seventeenth century.

1 *id.* IV, X, § 8.

2 See Zotenberg, *Cat. des MSS. de la Bibl. Nat.*, no. 46.

3 See Zotenberg, *loc. cit.* Since I have been unable to obtain a satisfactory translation of these rules, no rendering is here given; they are of a purely general character. The only point of interest they show is the injunction "that the Commemoration of the brethren who have been sanctified (*i.e.*, the dead) in the Monastery of Scetis be performed each year on the twenty-ninth of the month Tegemt (Oct.)." The Monastery itself is referred to as "this precinct of the Monastery of Scetis, the Sanctuary of Elias."

4 Possibly in the Dêr Mari Mîna, North of 'Old Cairo.'

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[1] Words contained in the Greek liturgical fragments (No. XXXVIII A) are not here included. The more common conjunctions and particles are here omitted or only summarily indicated. The symbols * mark titles or professional names and † a corrupt or fragmentary word.

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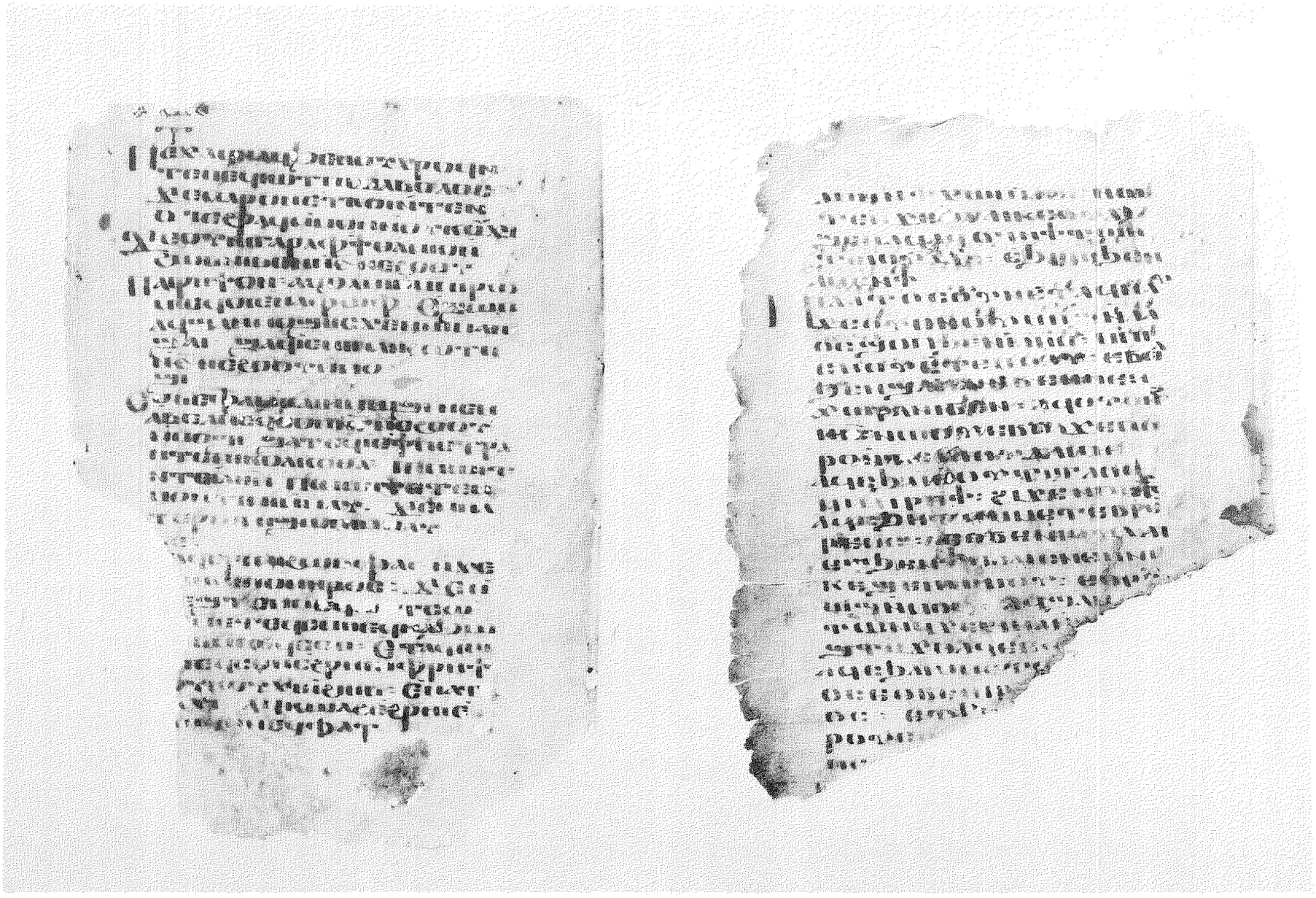

A B

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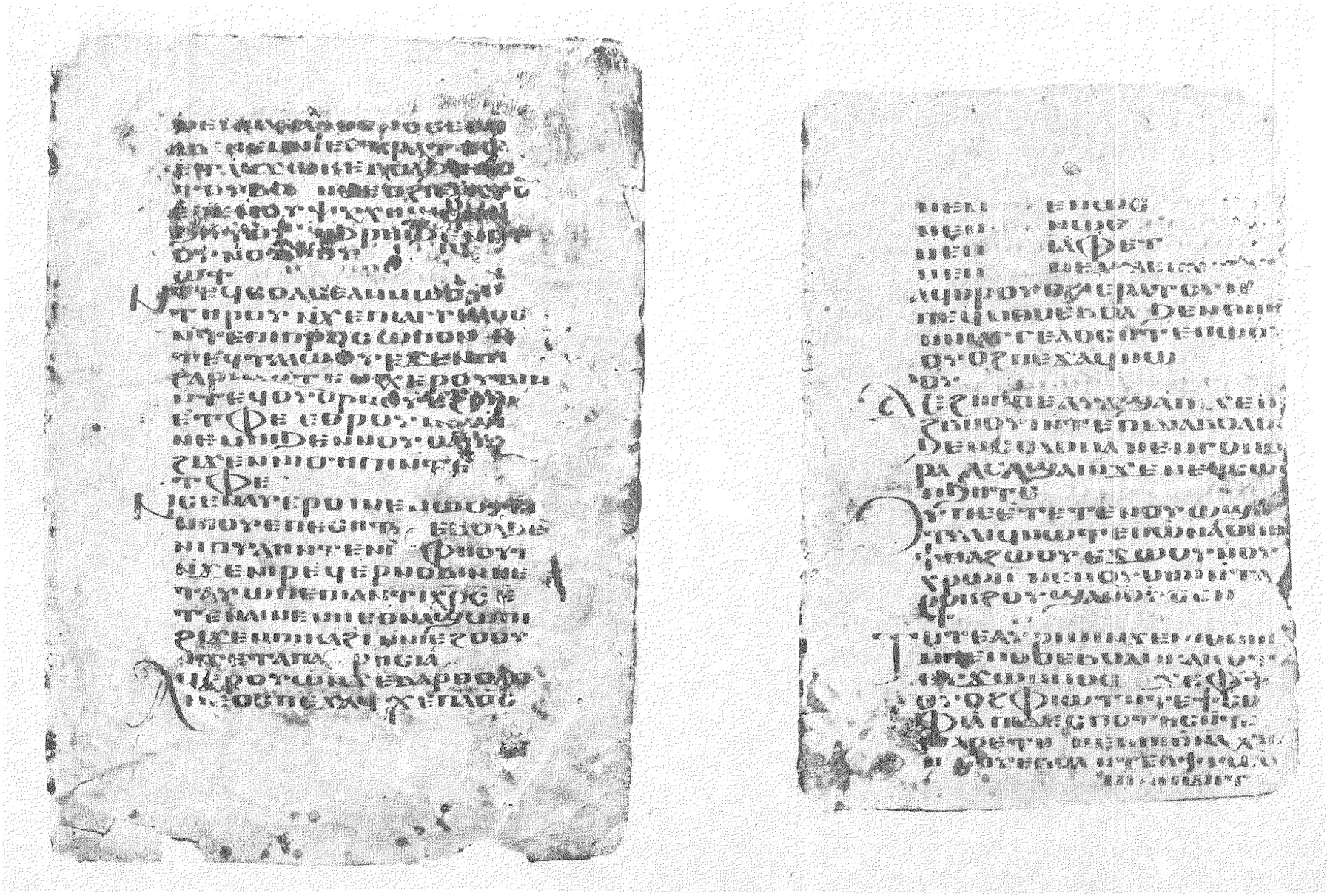
A. Apocryphal Fragment on Adam (No. 1, fo. 1, verso).

B. Fragment from an Apocryphal Gospel (No. III, verso).



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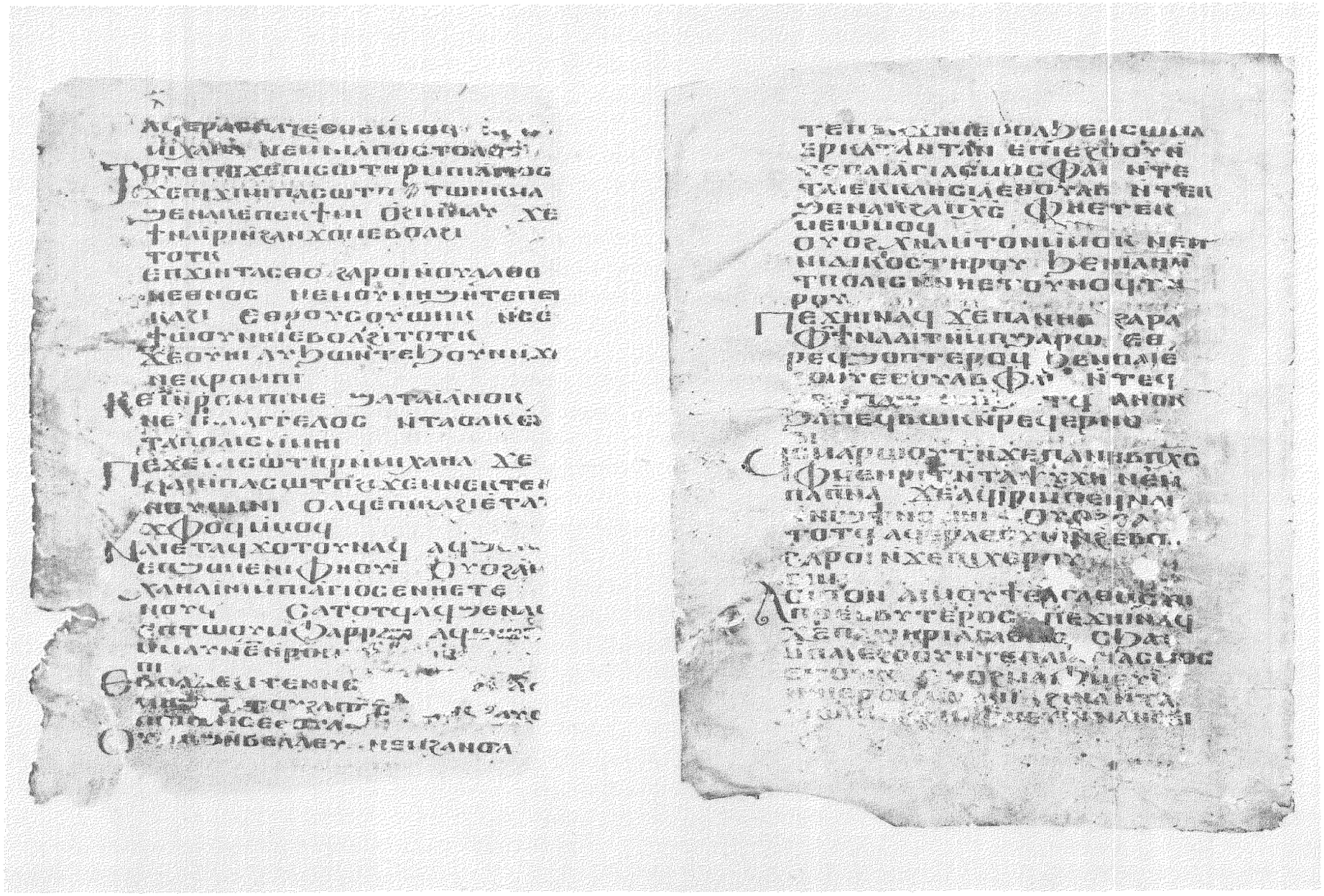
A and B. Fragments of an Apocalyptic Gospel (No. V, frag. 2, i recto, and frag. 3, i recto).



A B

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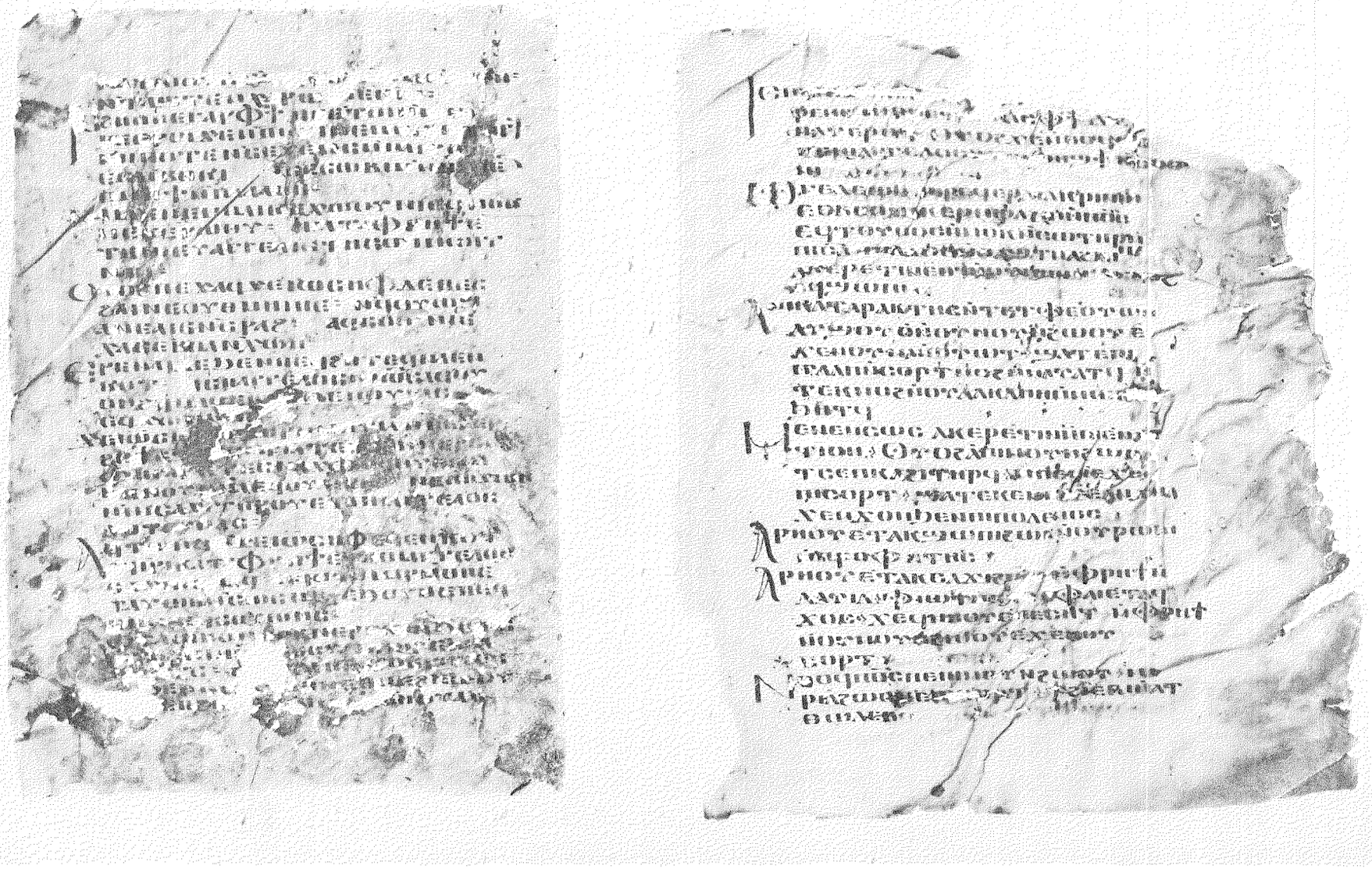
A. Life of Abba Pidjimi (No. XXIX, frag. 4, verso)

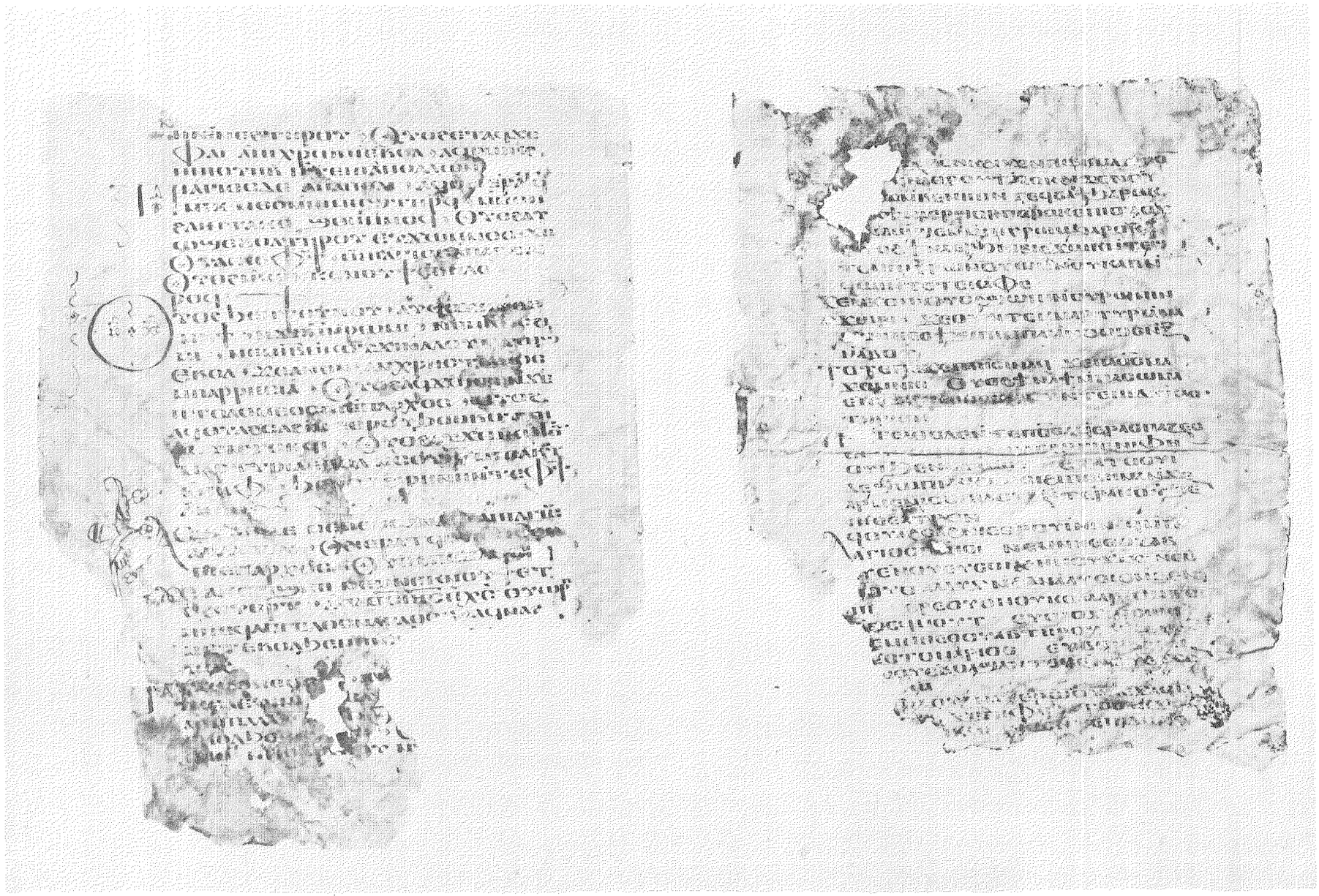
B. The Vision of Benjamin (No. XXIII C, frag. 3, verso).



A B

A. A Life of the Virgin (No. VIII A, frag. 1, verso).

B. An Encomium on the Virgin (No. VIII E, frag. 1, 2, recto).



A B

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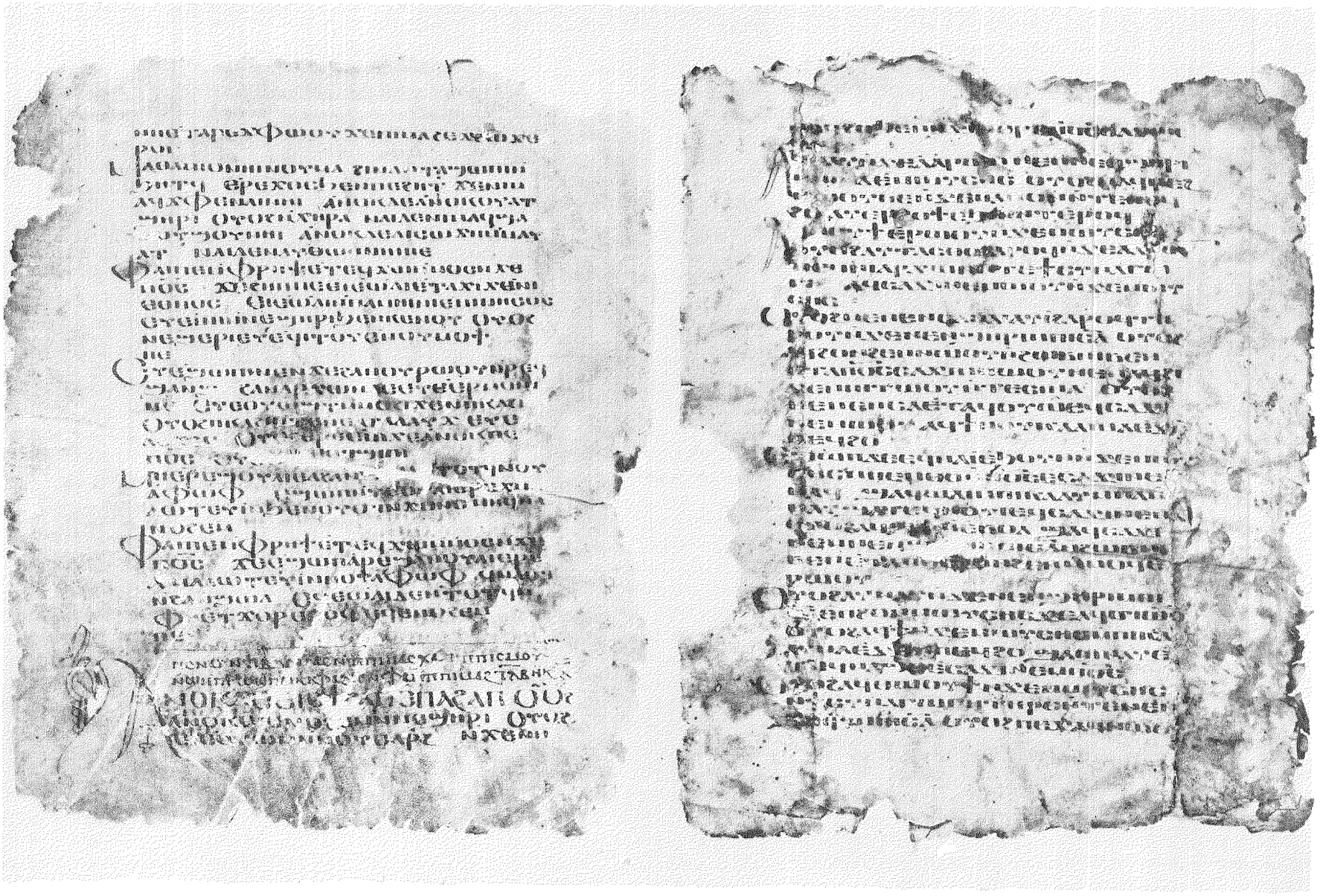
A. The Martyrdom of Apa Apoli (No. XVII, frag. 3, verso).

B. The Martyrdom of Paêsi and Thekla (No. XXI, frag. 3, recto).



A B

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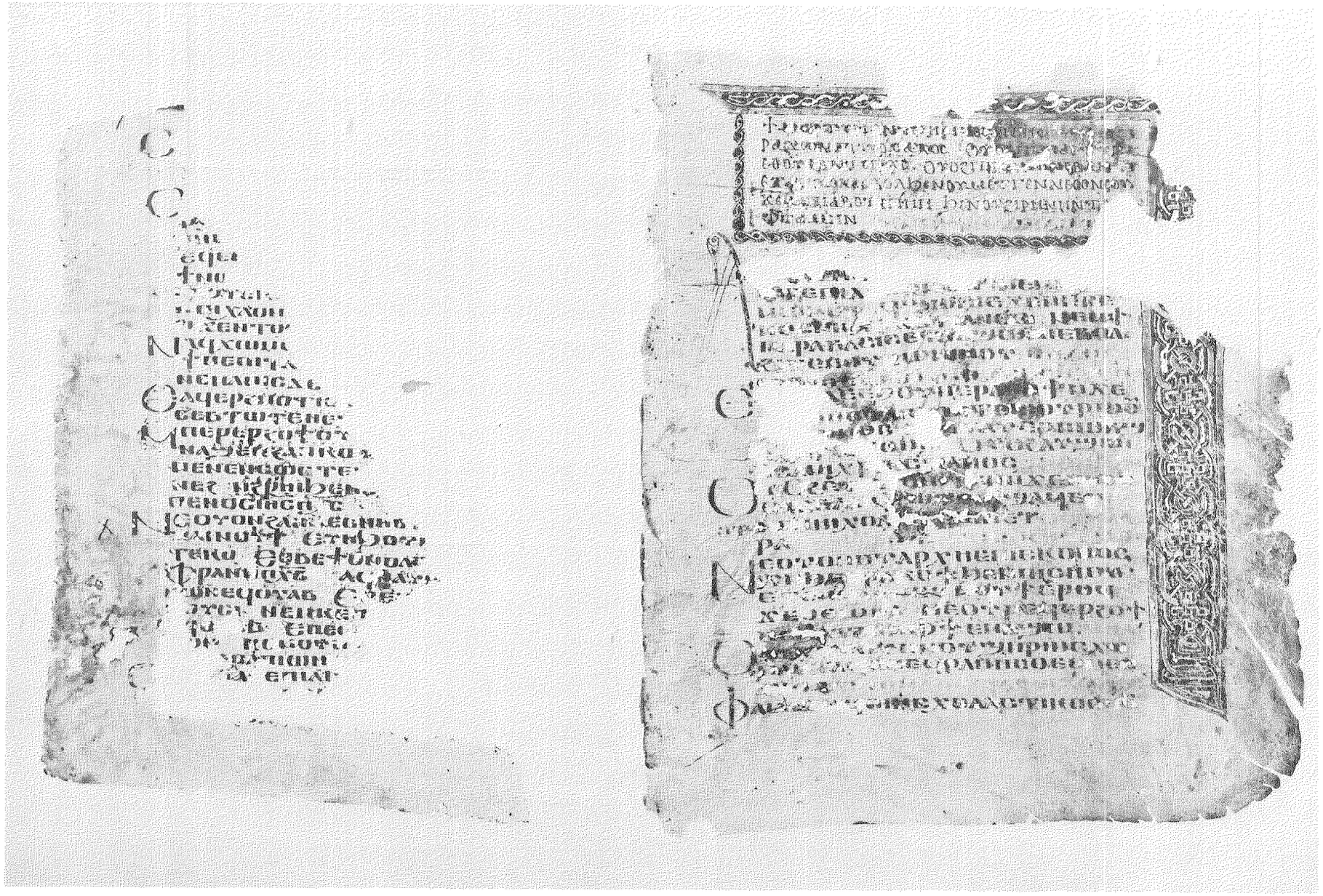
A. Lectionary (?) for Easter (No. XXXVIII E, 3).

B. Exodus XXXIV, 29 ff. (No. XXXVII A, fo. 1, recto).



A B

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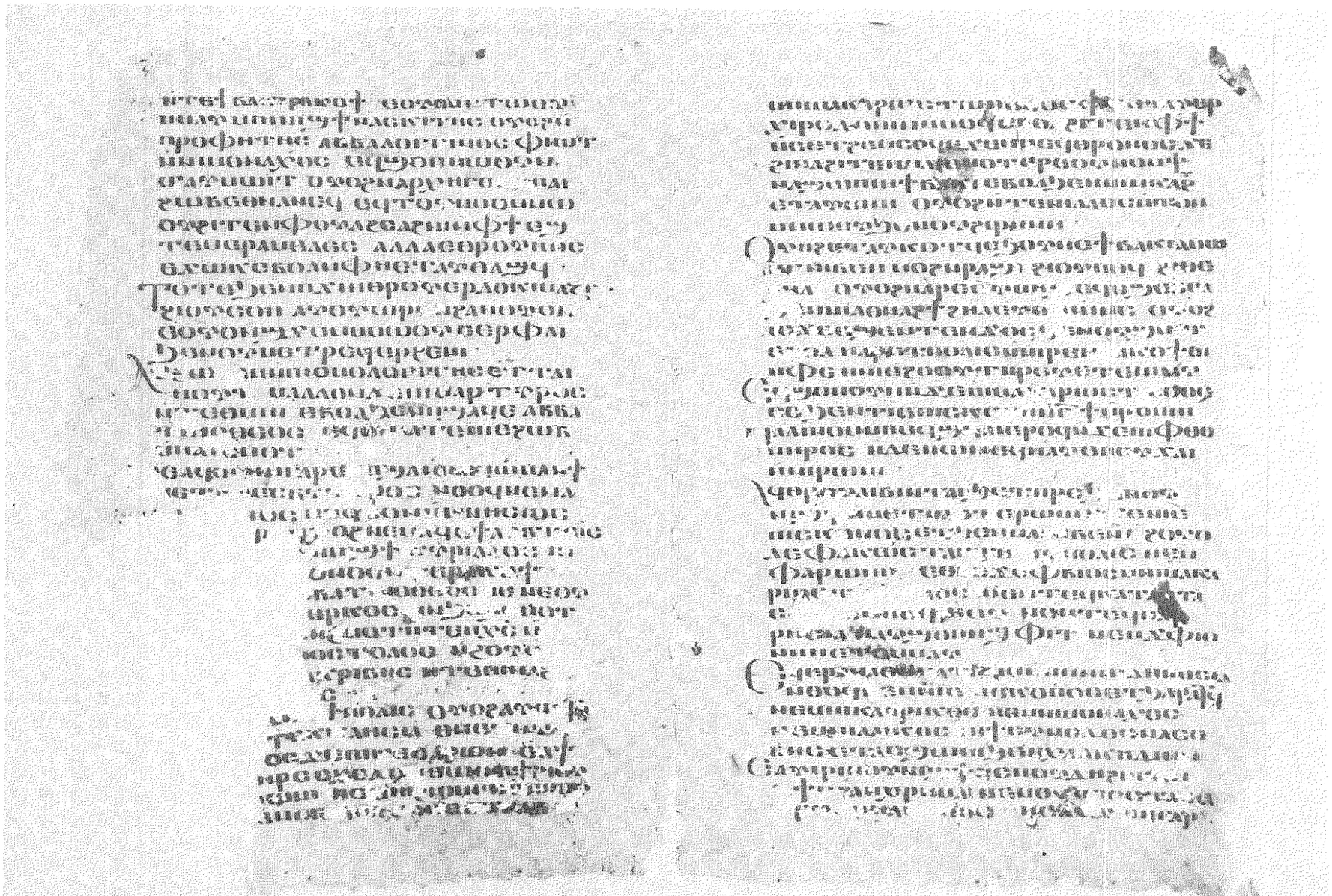
A. The Martyrdom of Apa Amoun (No. XX, frag. 7, verso).

B. The Martyrdom of Apa Kradjôn (No. XX, frag. 1, recto).



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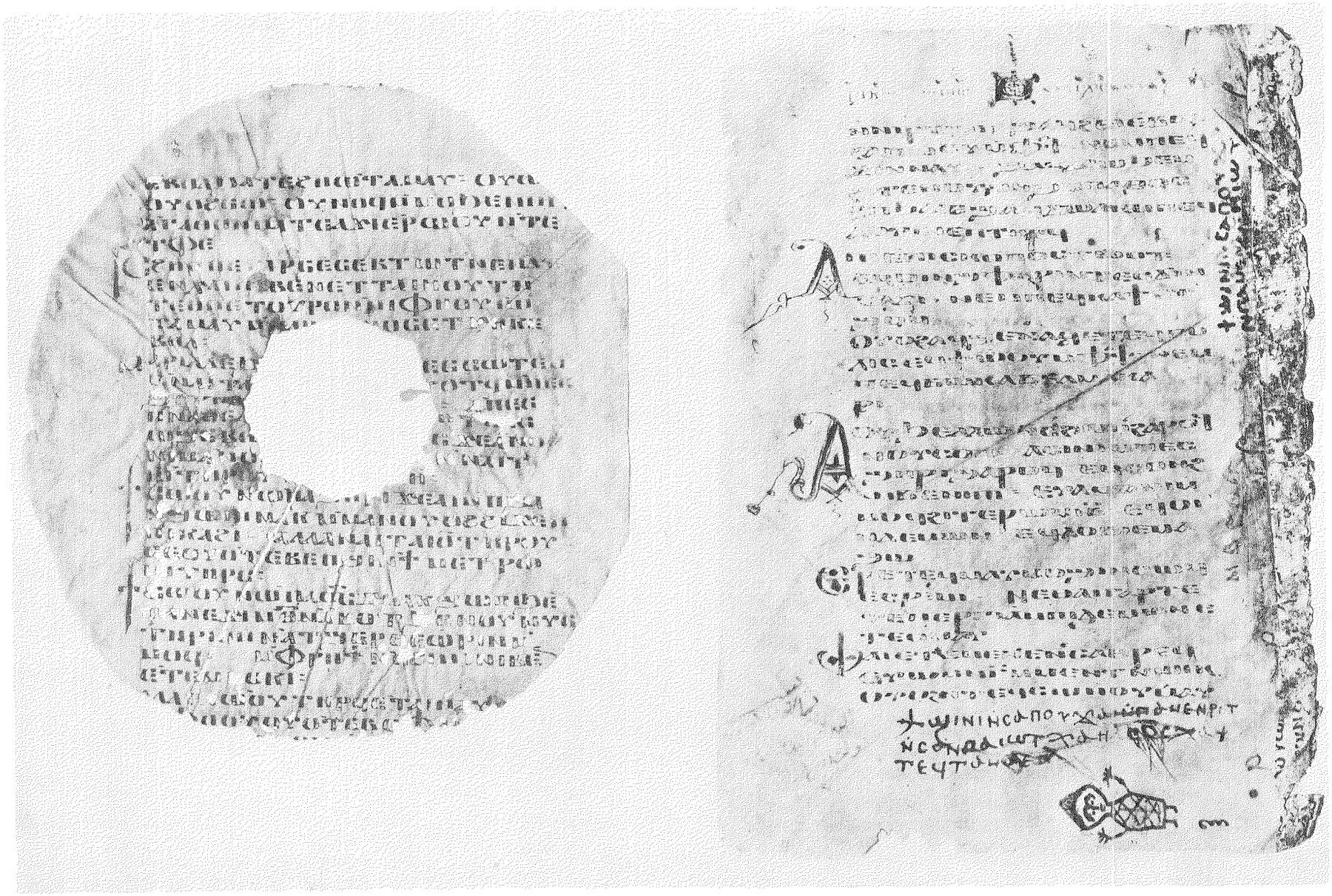

A B

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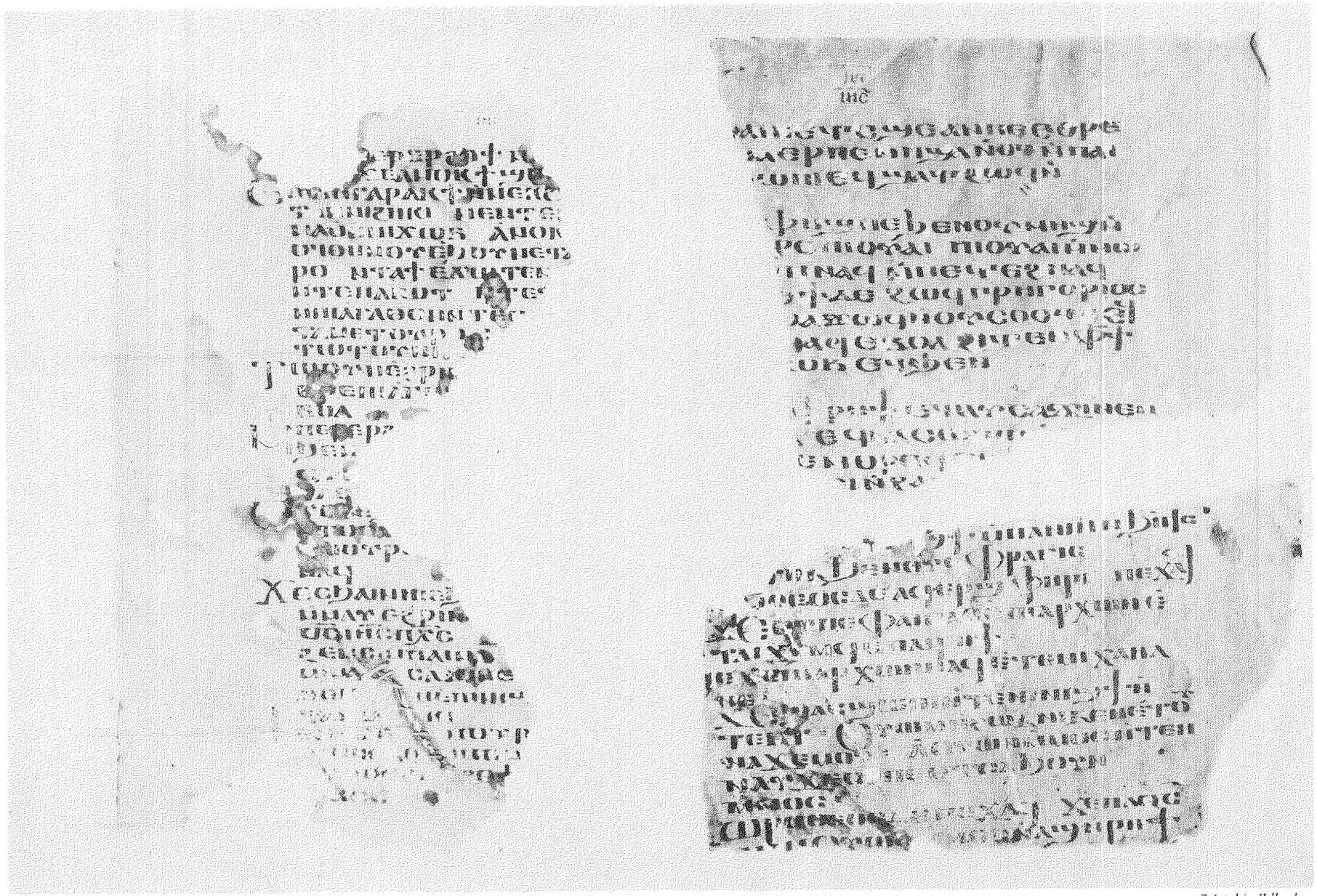
A. A Life of the Virgin (No. VIII A, frag. 2, recto).

B. Macarius and the Hieracite (No. XXIII B, frag. 2, verso).



A B (a), (b)

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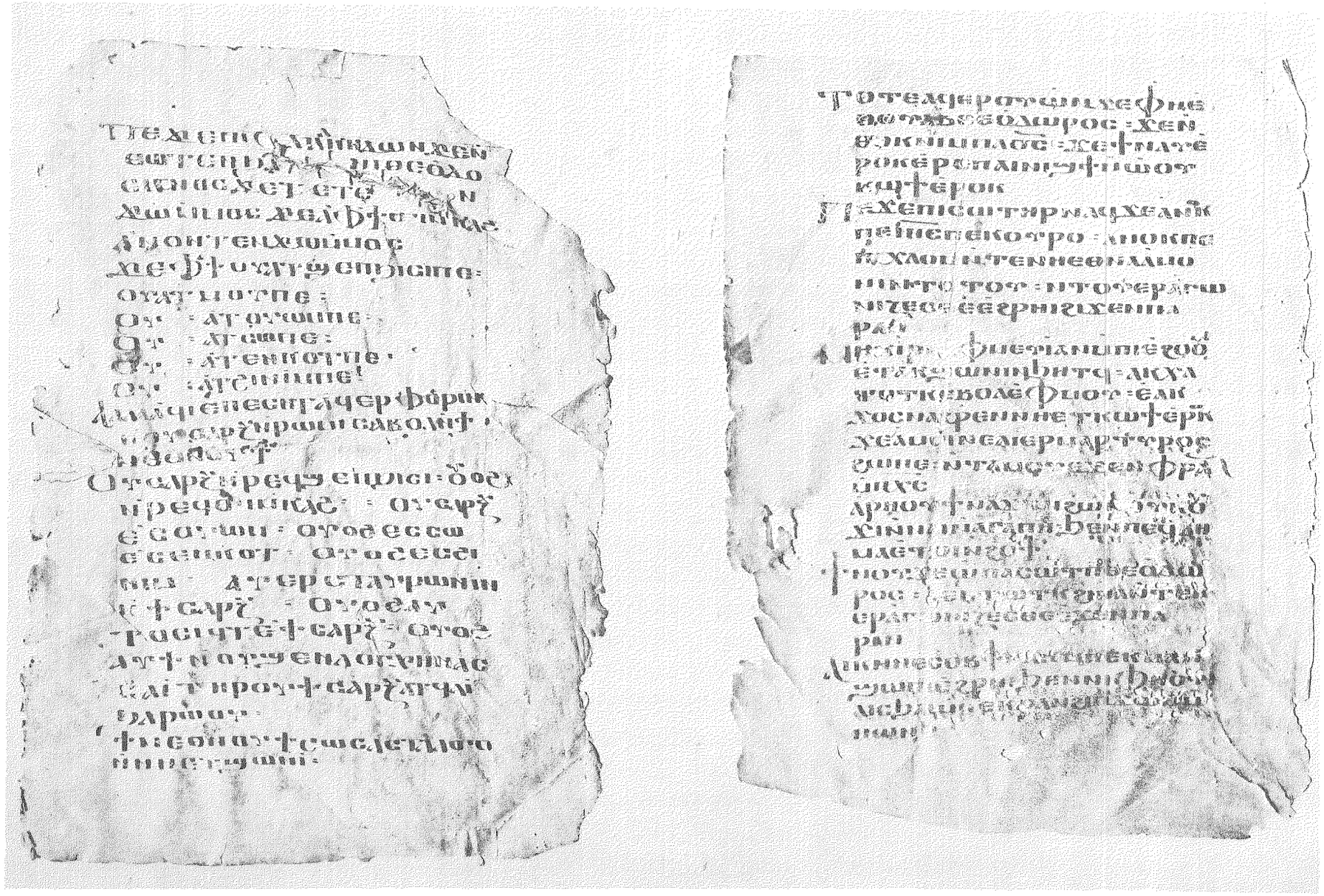
A. The Martyrdom of Justus the Stratelates (No. XVI, frag. 2, verso).

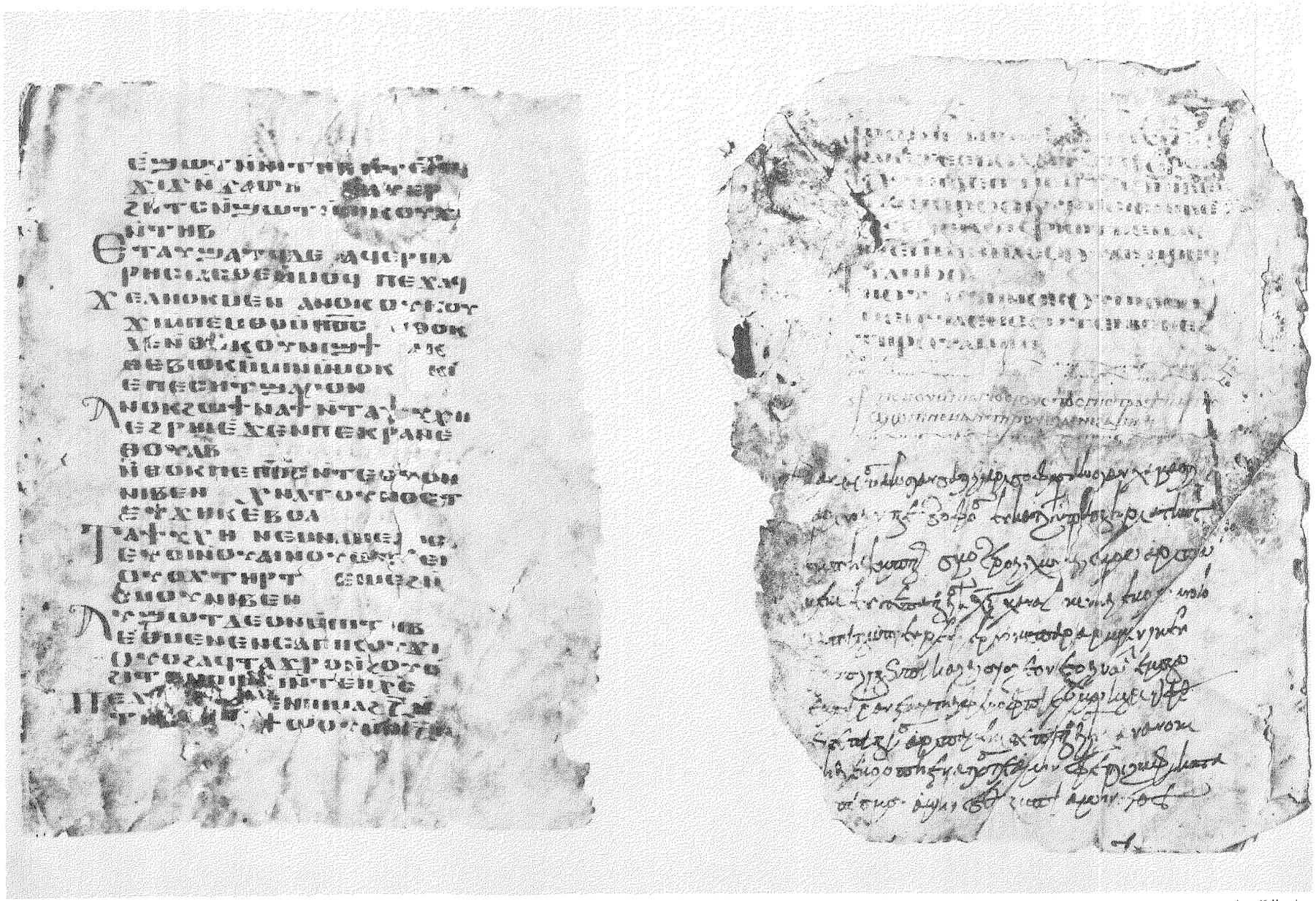
B. (a) Life of Gregory Thaumaturgus (No. XXVIII, frag. 12, verso).
(b) Encomium on the Archangel Michael (No. IX, frag. 3, verso).



A B

A. The Controversy of John IV with a Jew and a Melchite (No. XXXIII, frag. 2, recto).

B. The Martyrdom of Theodore the Stratelates (No. XV, frag. 1, verso).



A B

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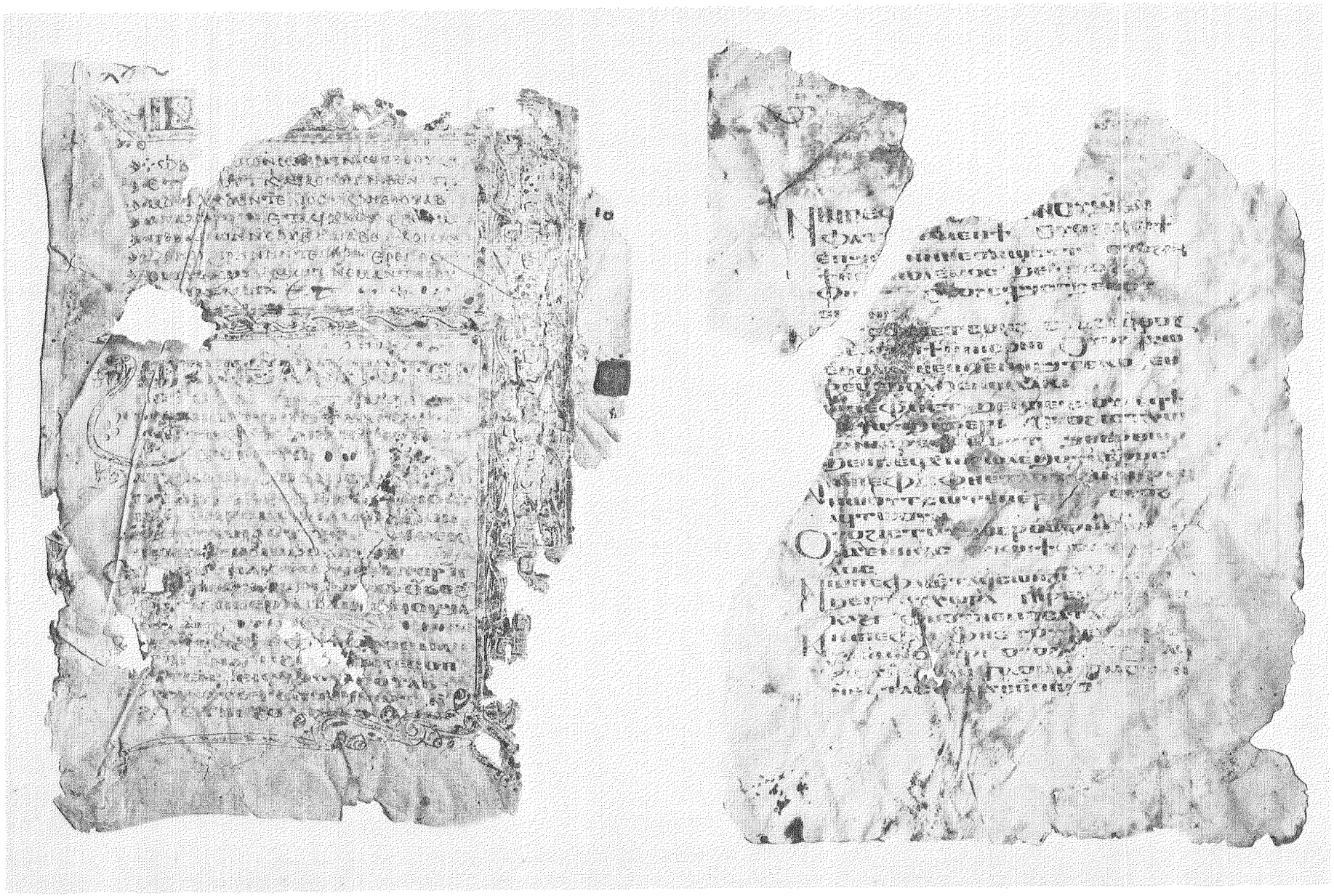
A. The Martyrdom of James the Persian (No. XIV, frag. 1, p. 47).

B. The Martyrdom of Justus the Stratelates (No. XVI, frag. 7, verso, showing note in cursive script).



A B

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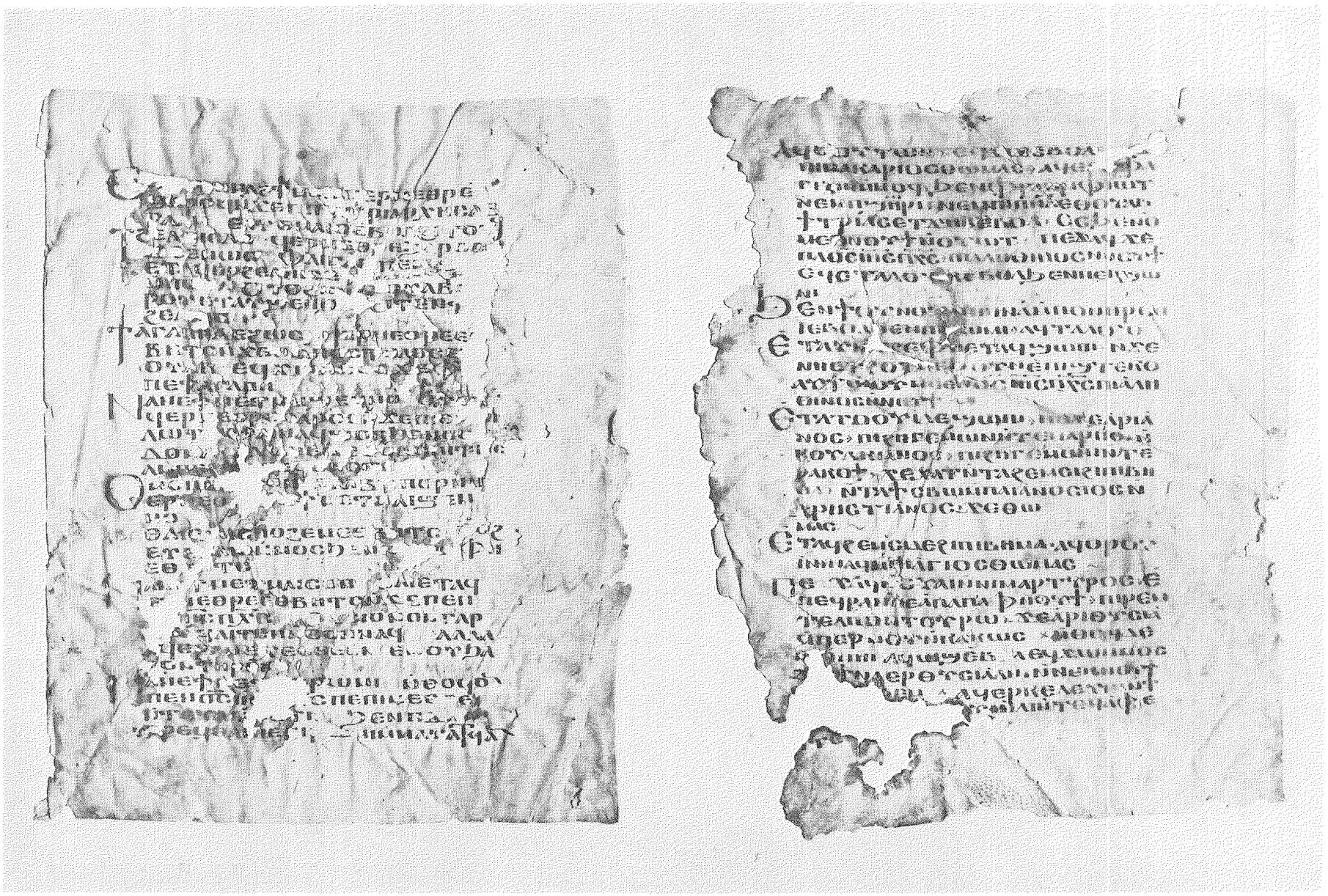
A. Life of Apa Hôr (No. XXXII, frag. 1, recto).

B. The Descent into Amenti (No. IV, frag. 1, recto).



A B

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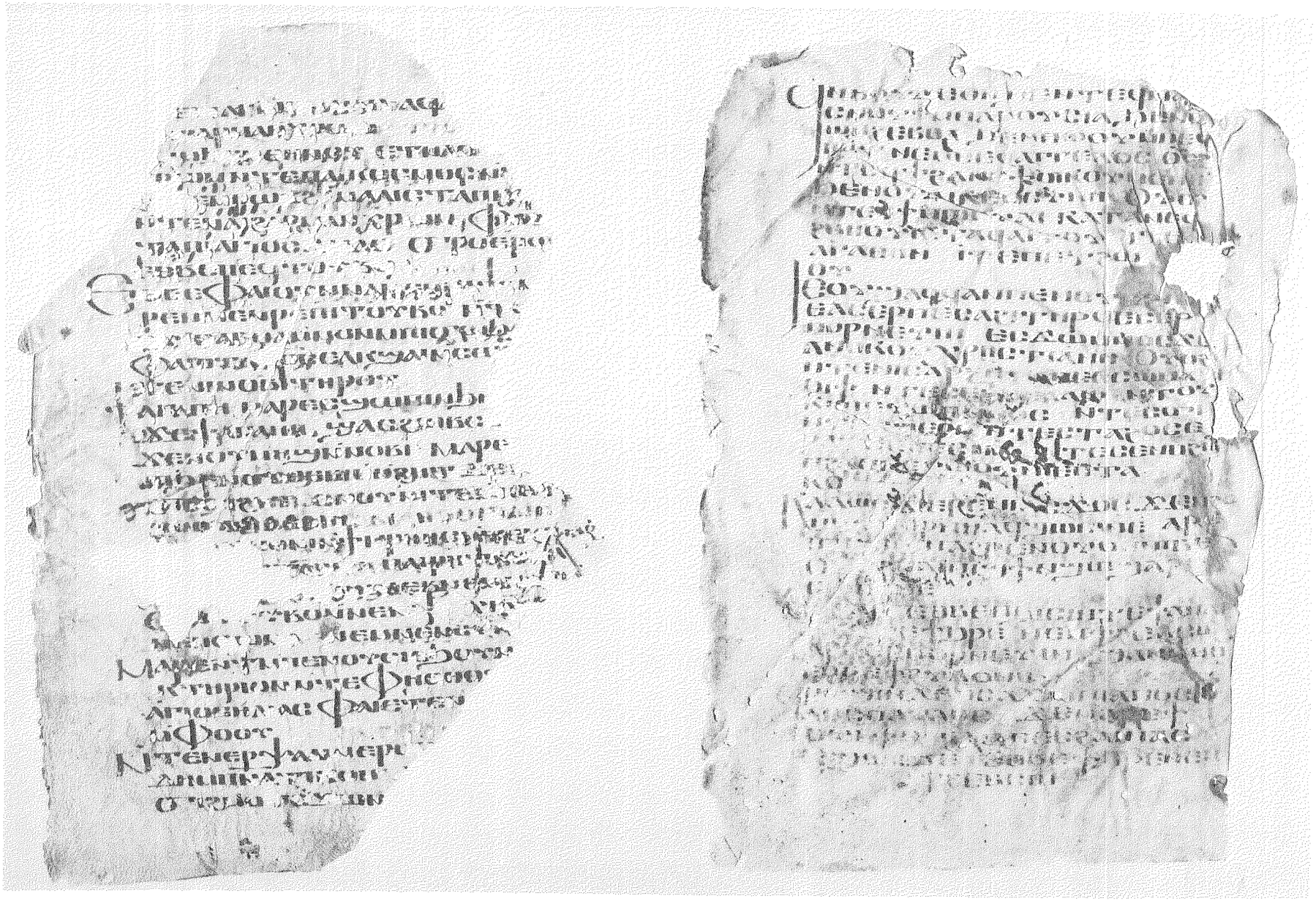
A. Gregory Theologus, Homily on Christian Charity (No. XXXV B, recto).

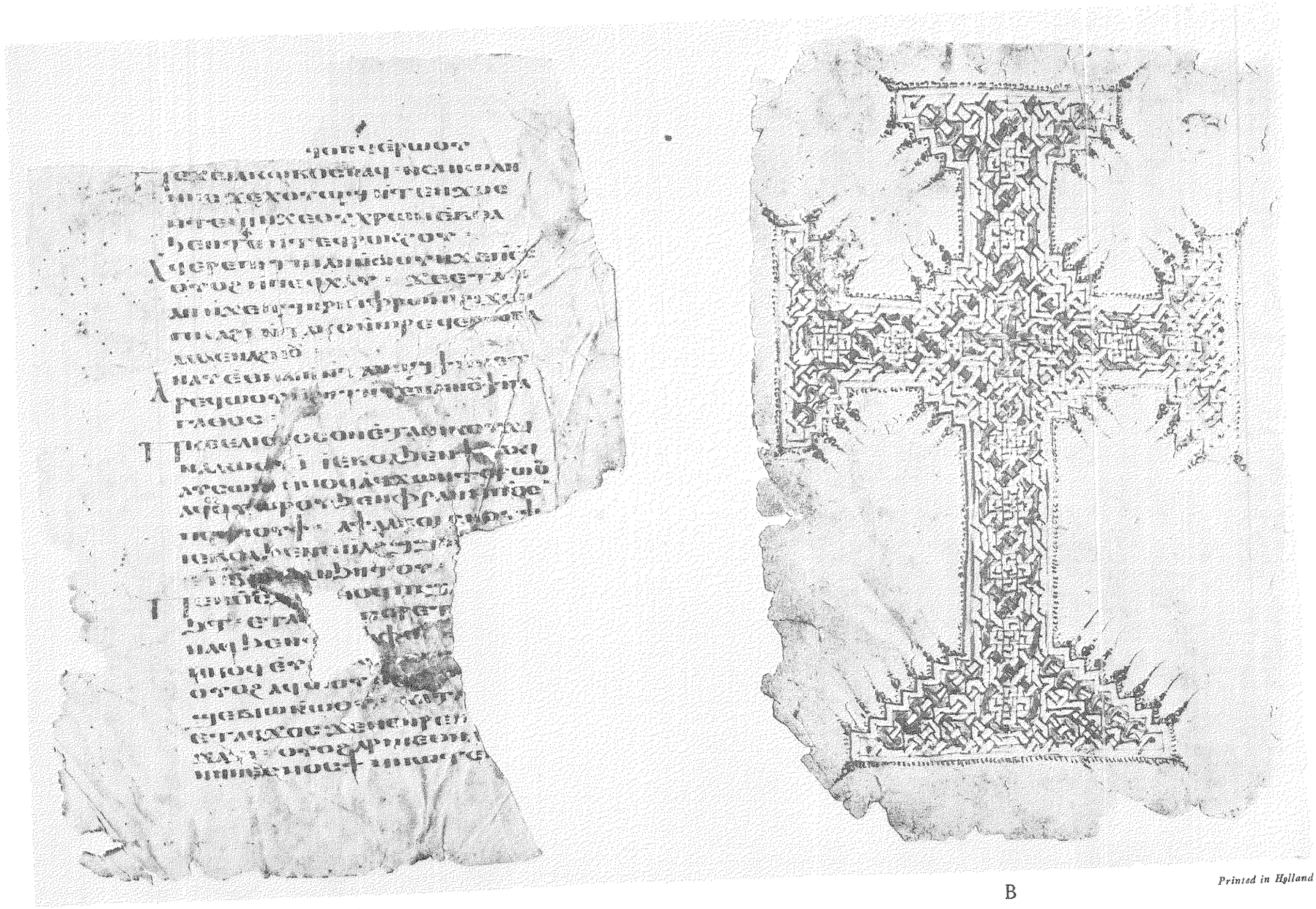
B. The Martyrdom of Thomas of Shentalet (No. XVIII, frag. 6, recto).



A B

A. John Chrysostom, Encomium on the Prophet Elias (No. XI, recto).

B. Homily on Fornication (No. XXXV D, recto).



A B

A. Homily on the Long-suffering of Christ (No. XXXV C, frag. 2, verso).

B. Frontispiece (from No. VI or No. XXXVII C, ii).

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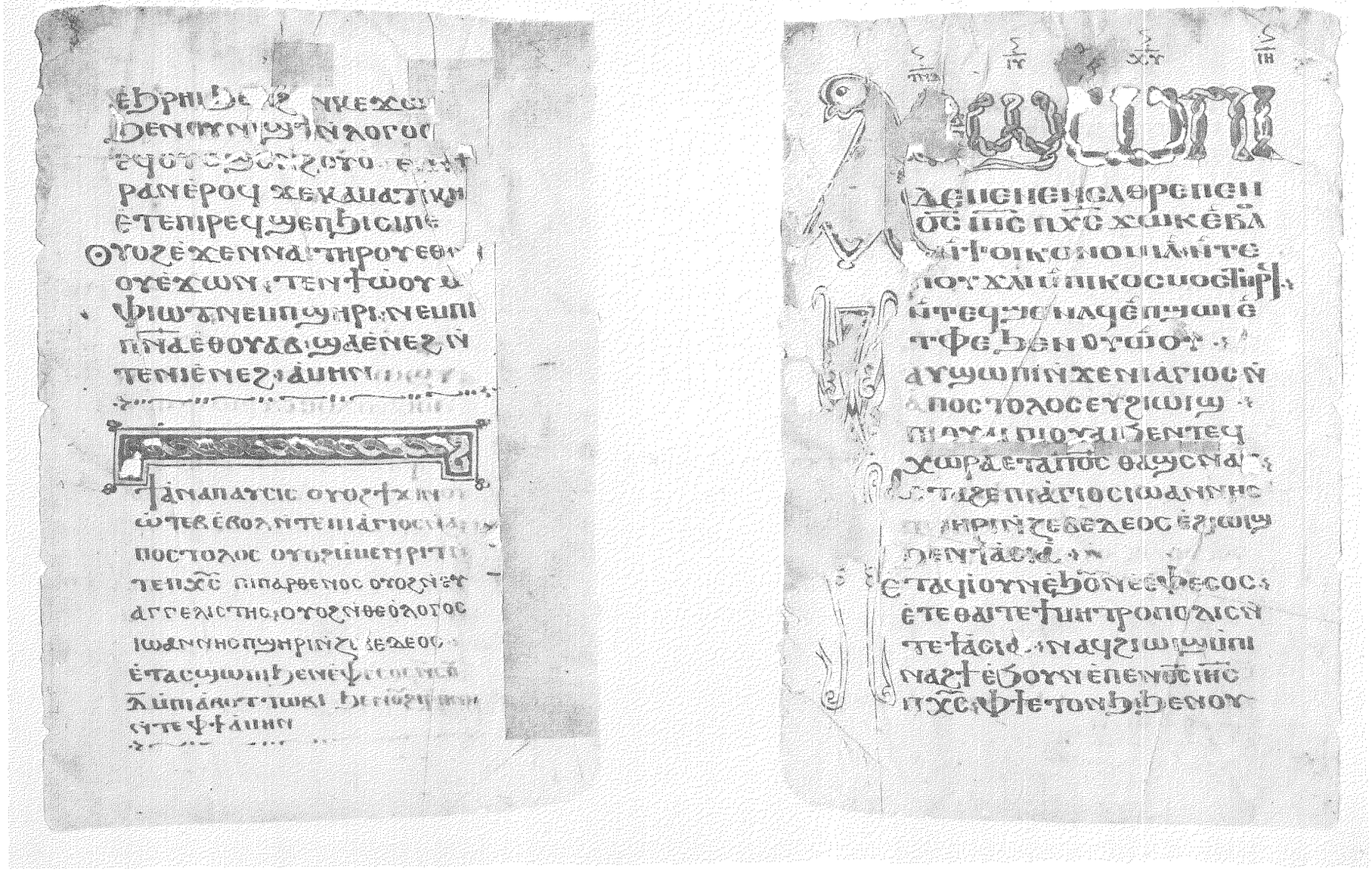

A

B

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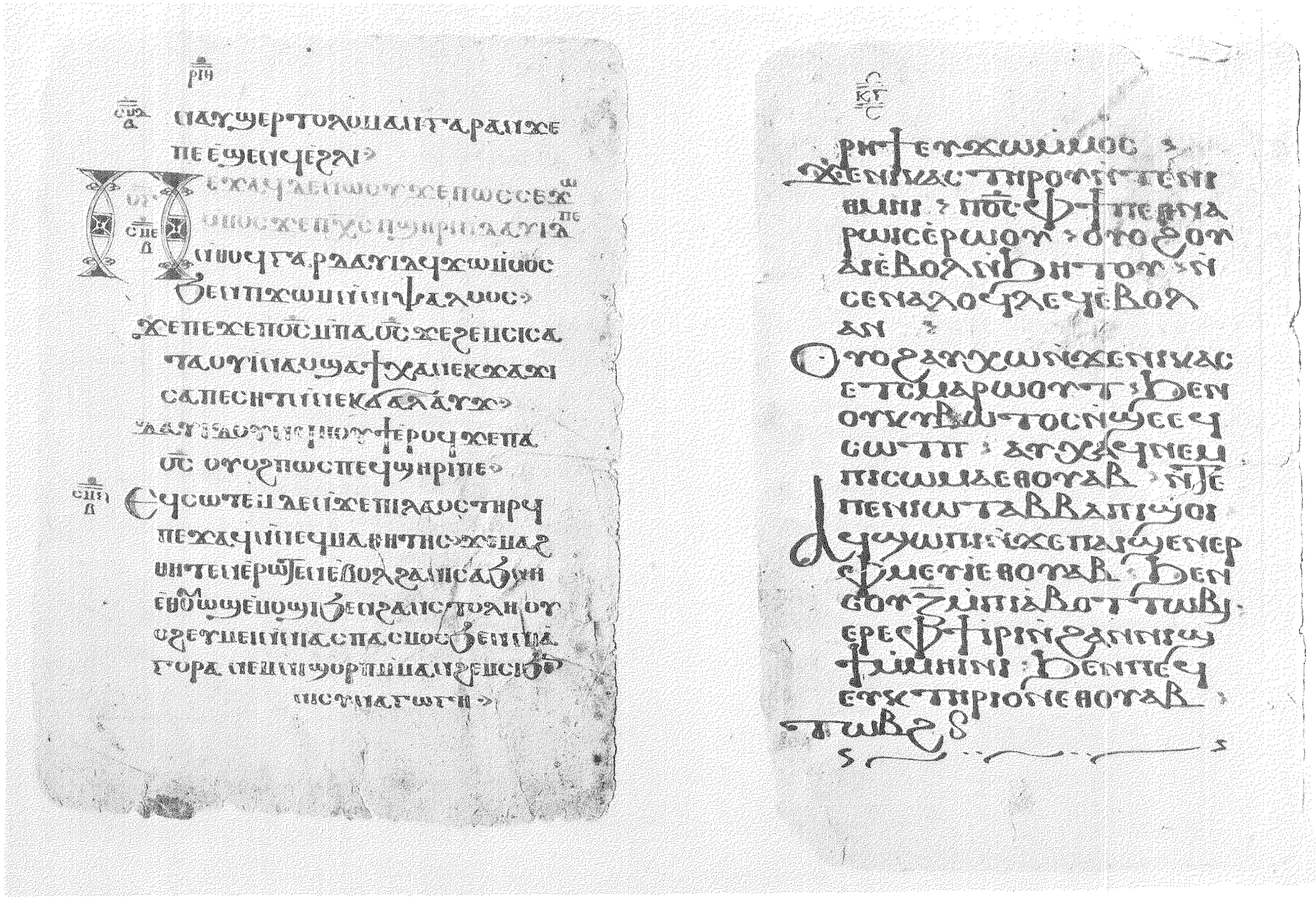
A and B. The Apocryphal Acts of the Apostles (No. VI, pp. 353, 354).



A B

A. Saint Luke XX, 40 ff. (No. XXXVII C, ii).

B. The Translation of Saint Ephraem, from the Difnâr (No. XXXVIII F).

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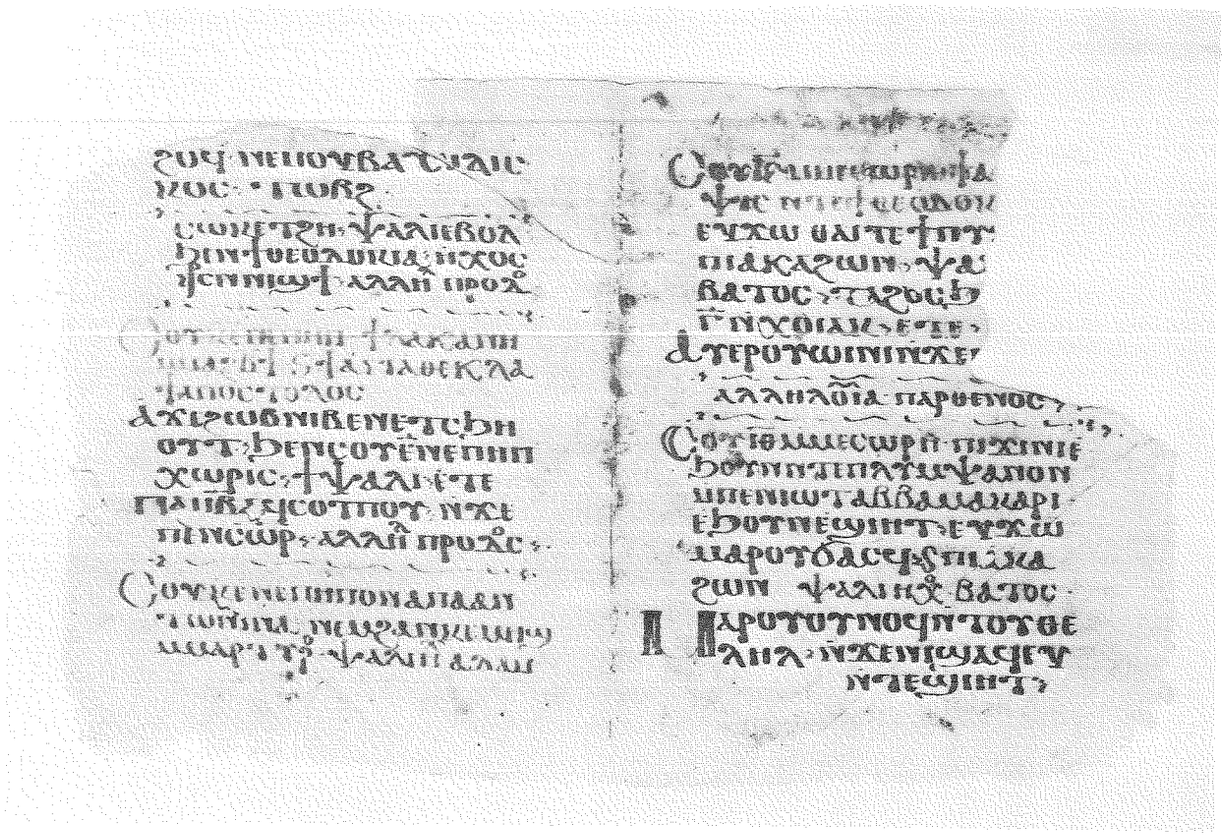

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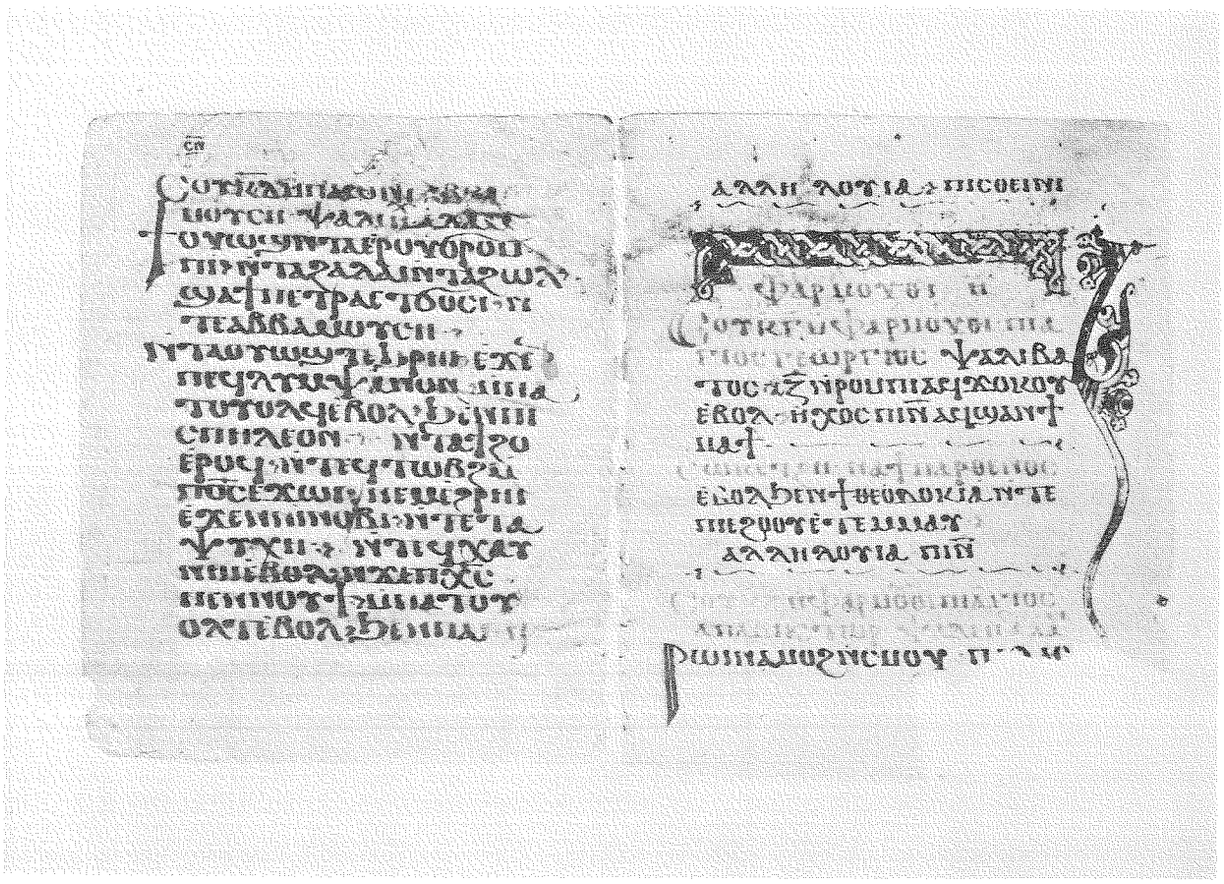

B

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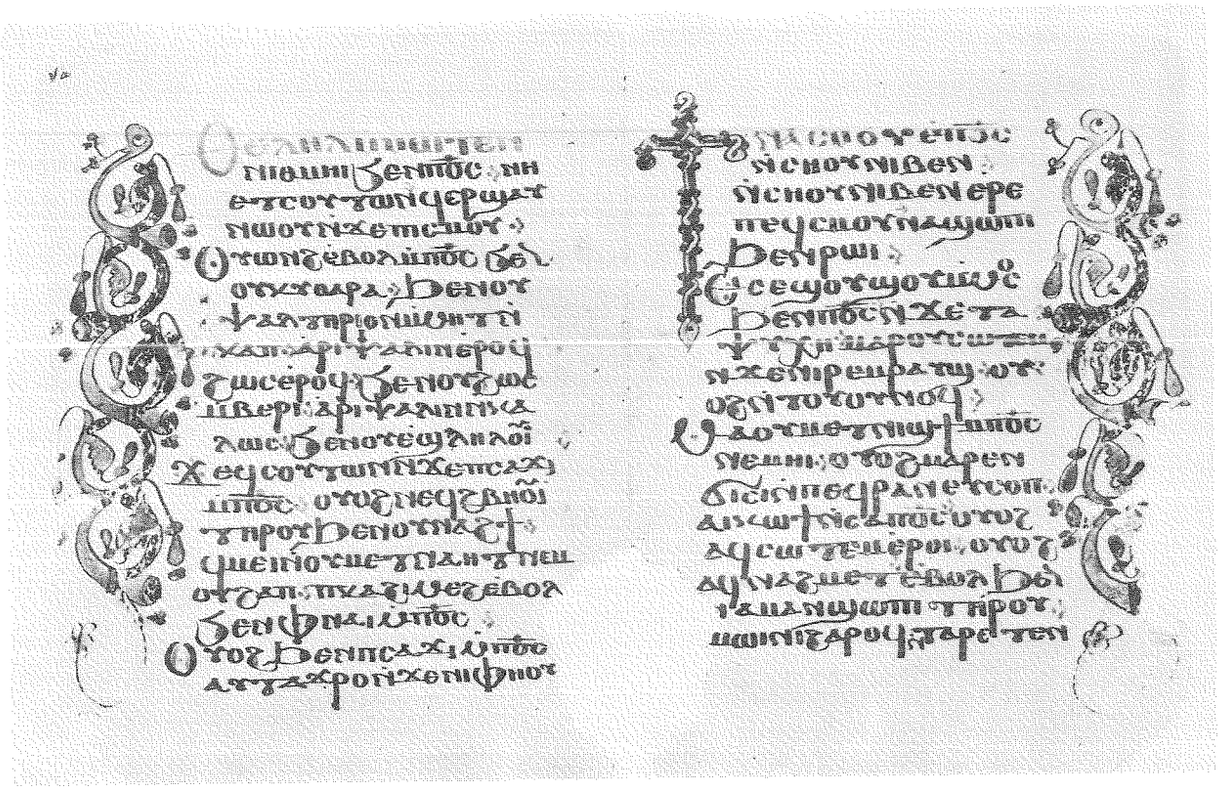
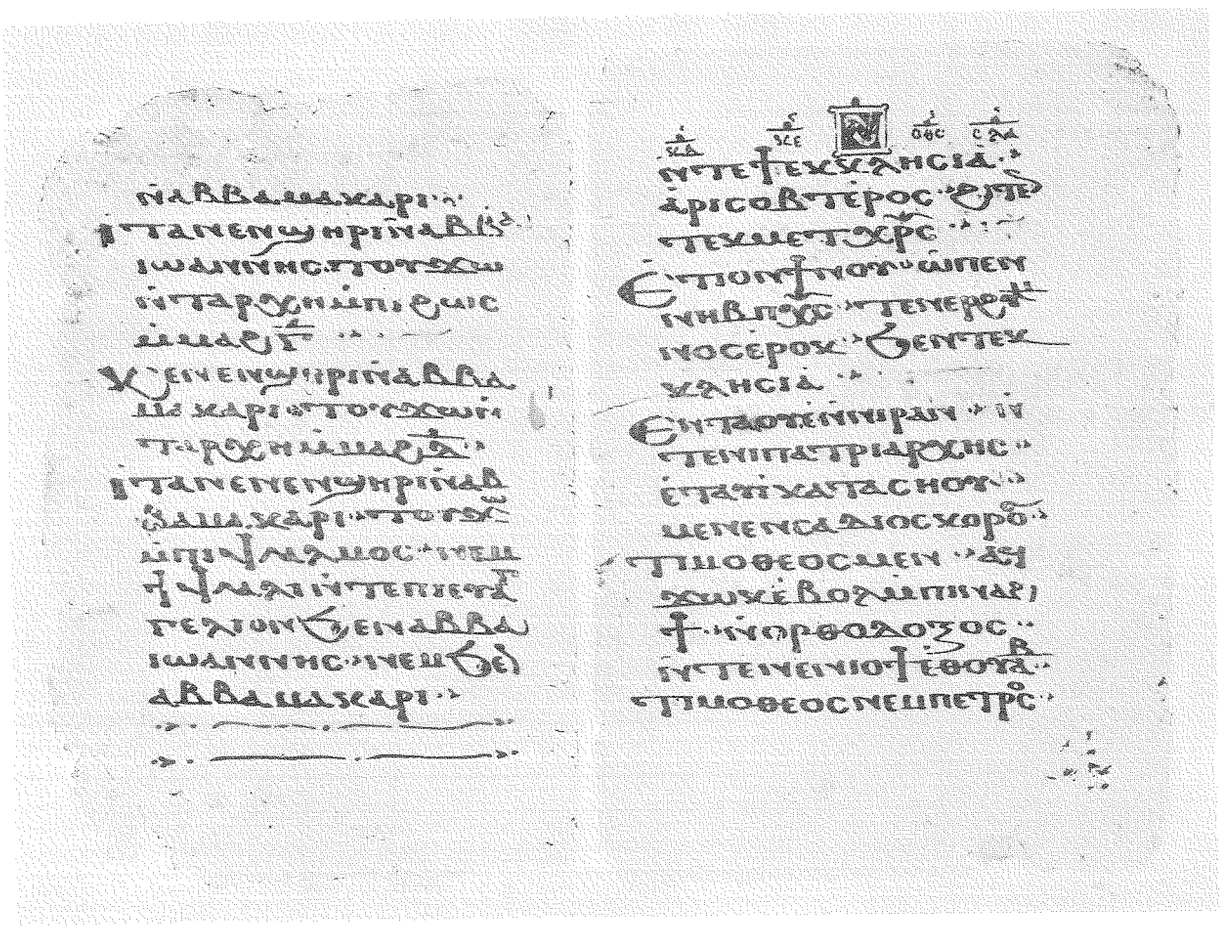
A and B. Book of Hymns (No. XXXVIII G, frags. 12 and 9).



A



B

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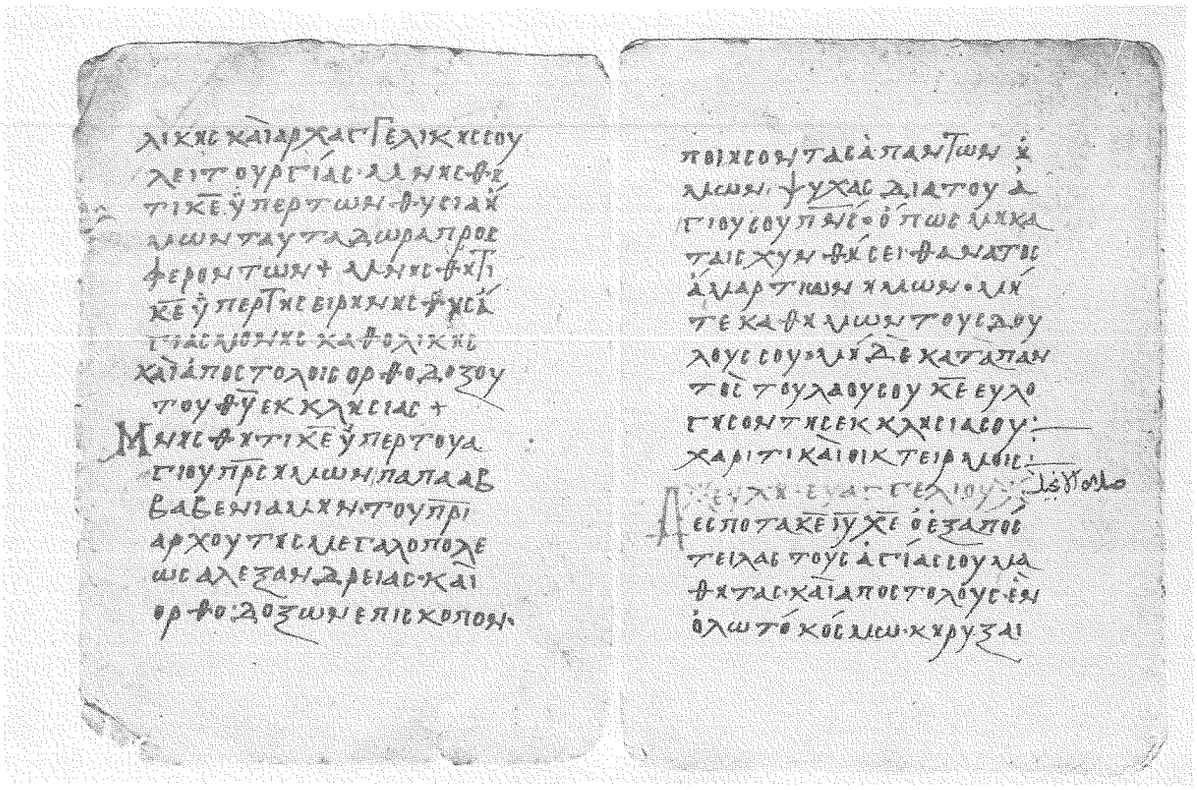
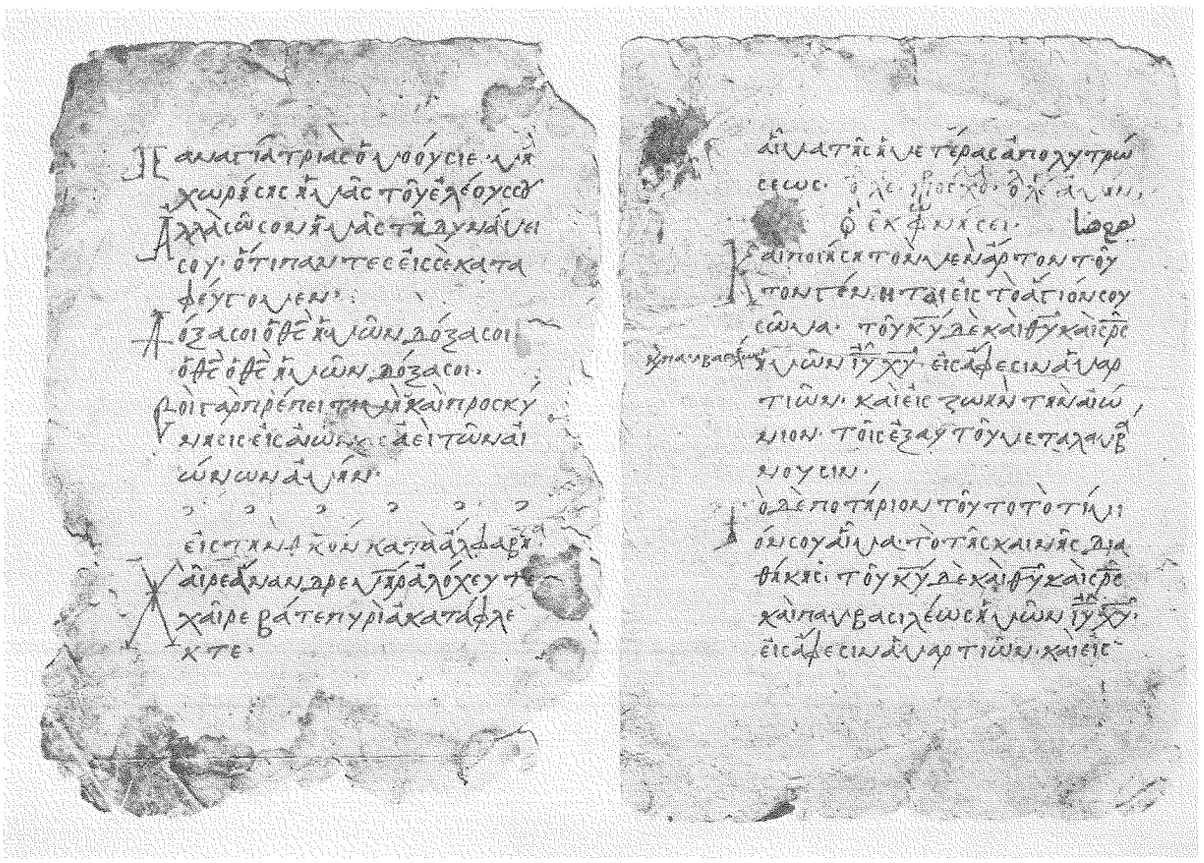
A. Psalter (No. XXXVII B, b. 3).

B. Fragments from the Theotokia.



A



B

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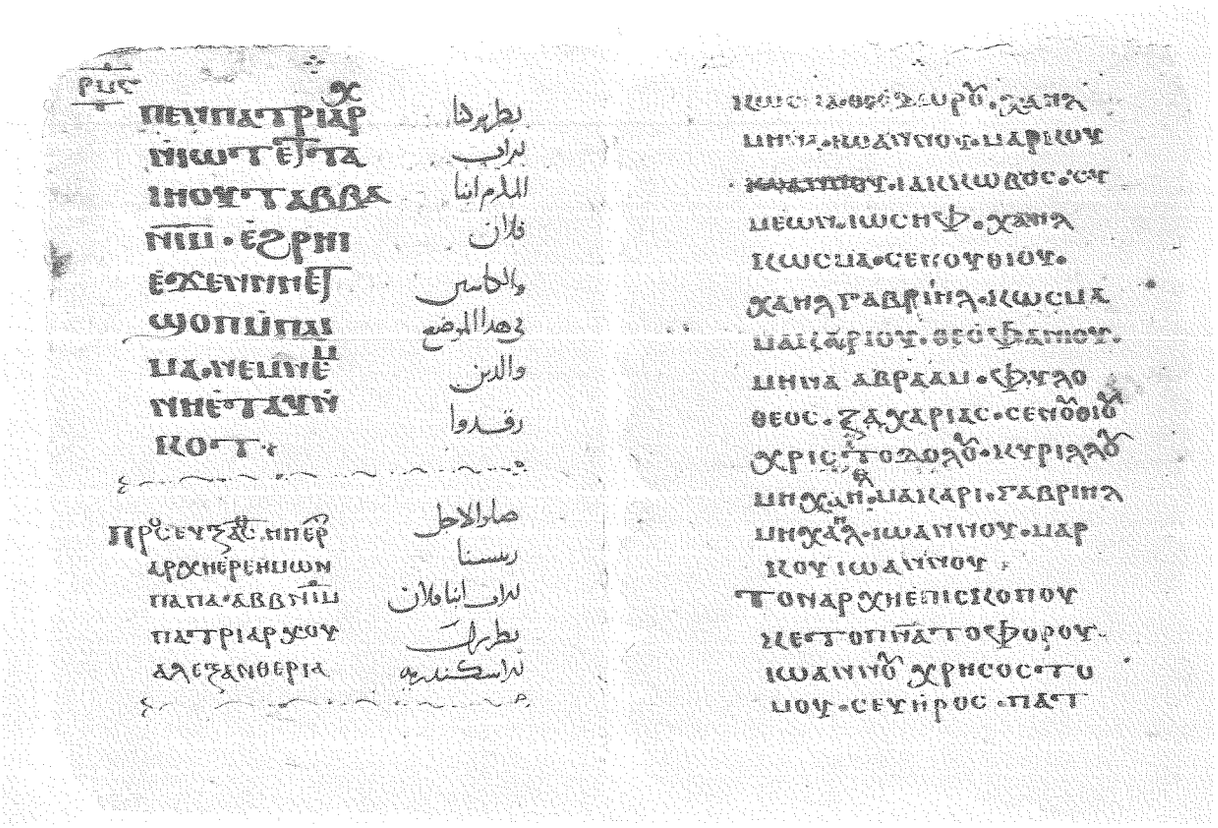
A. Greek Liturgy of Saint Basil (No. XXXVIII, foll. 9[a], 4[a]).

B. Greek Liturgy of Saint Gregory (No. XXXVIII, foll. 14[b], 5[b]).



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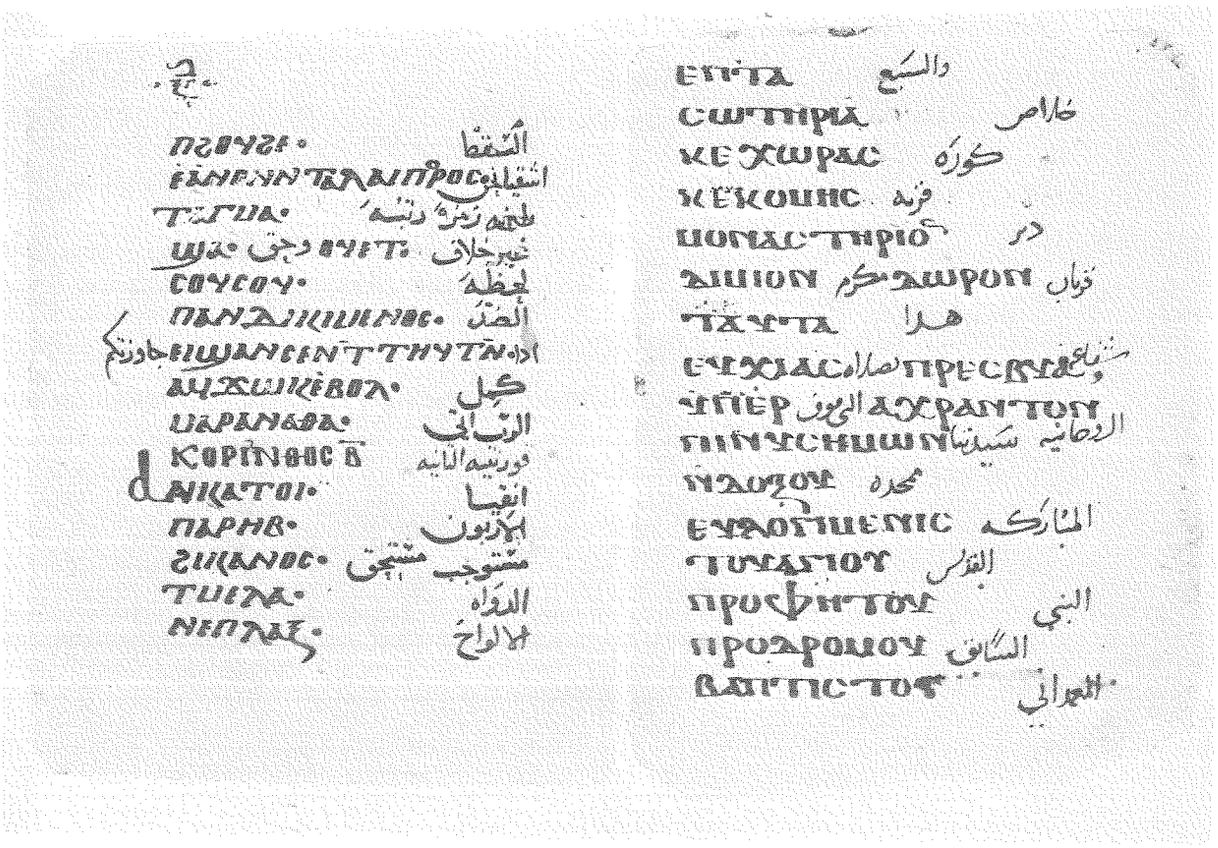

B (1,2)

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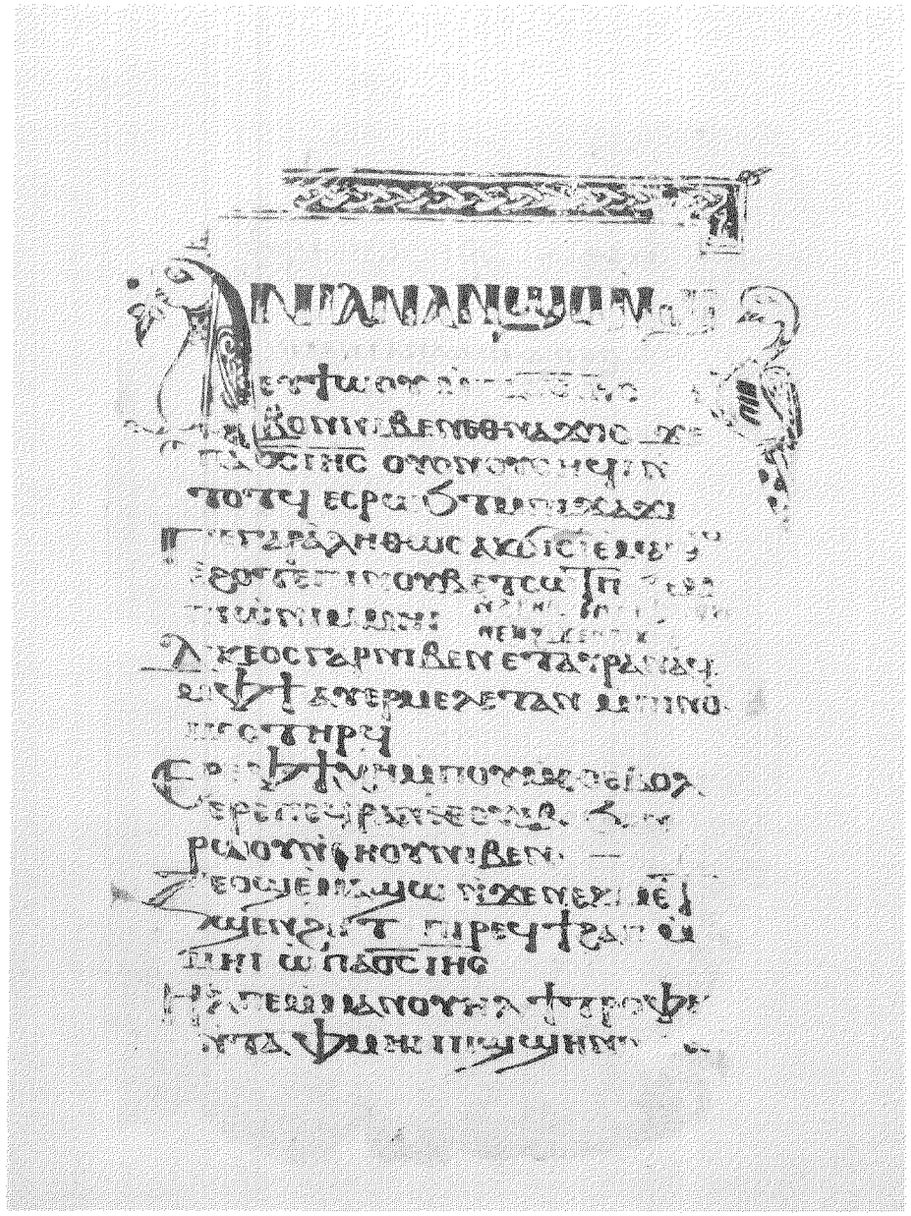
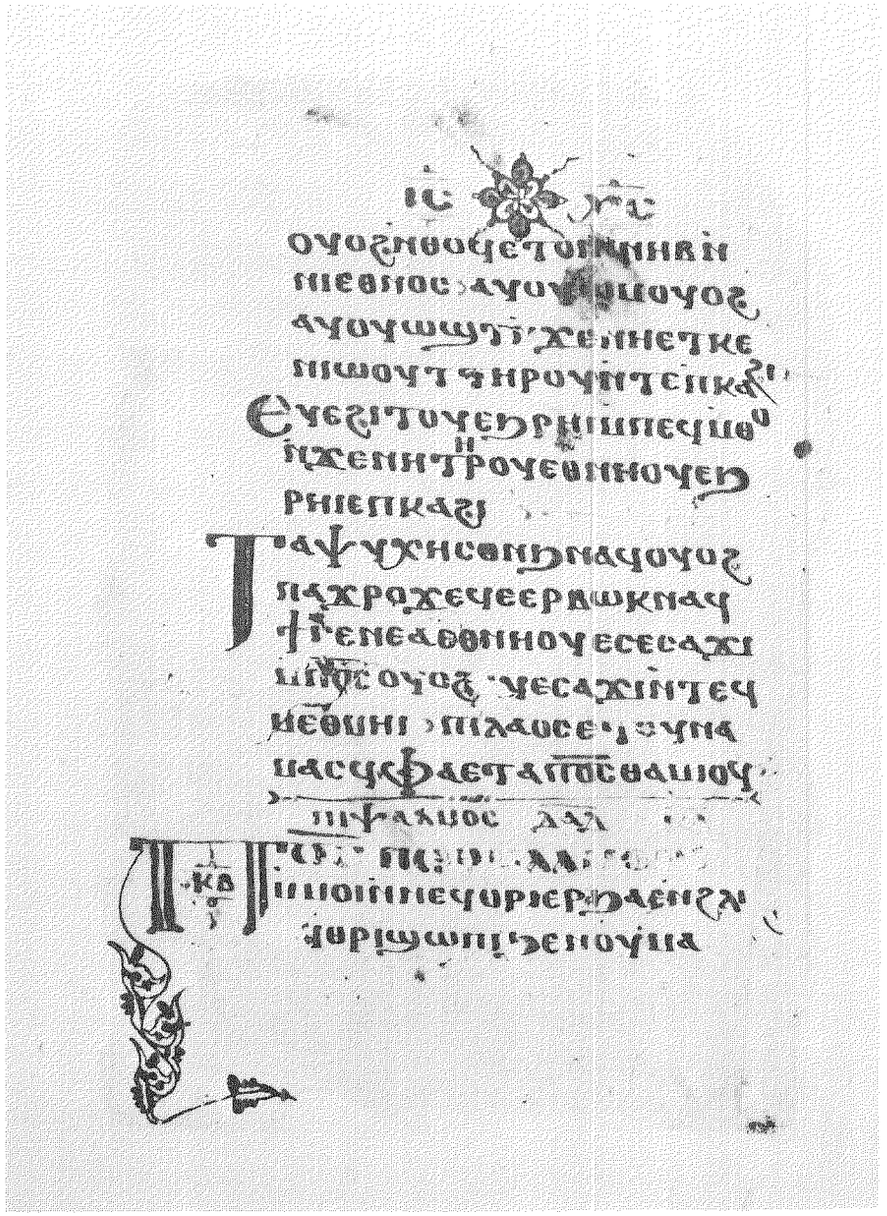
A. Copto-Arabic Anaphora with fragment of the Diptychs (No. XXXVIII B).

B. 1. Sahidic Vocabulary (No. XXXIX, 1).
2. Bohairic Vocabulary (No. XXXIX, 9).



A



B

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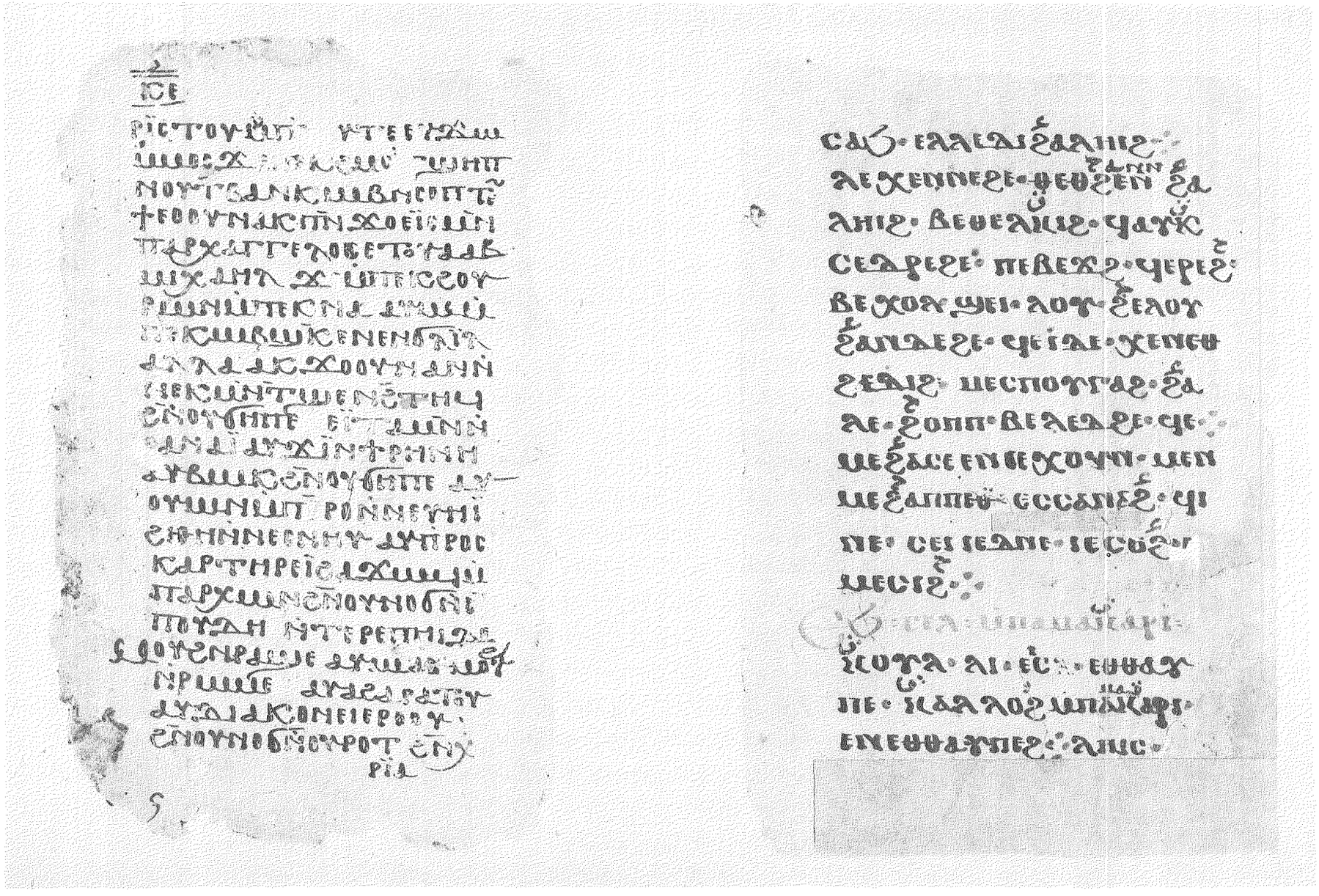
A. Alphabetic Psali from the Theotokia Supplement (Cairo, No. 93).

B. Psalter (No. XXXVII B, b. 6).



A B

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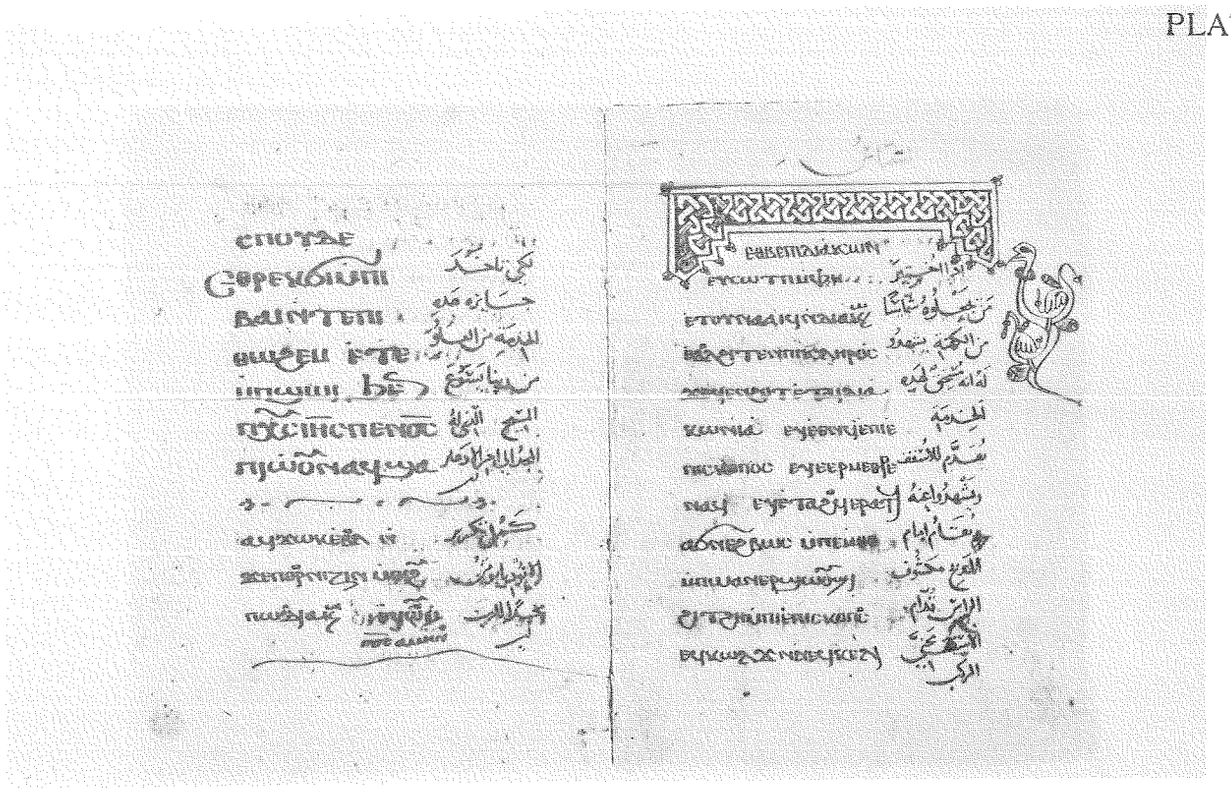
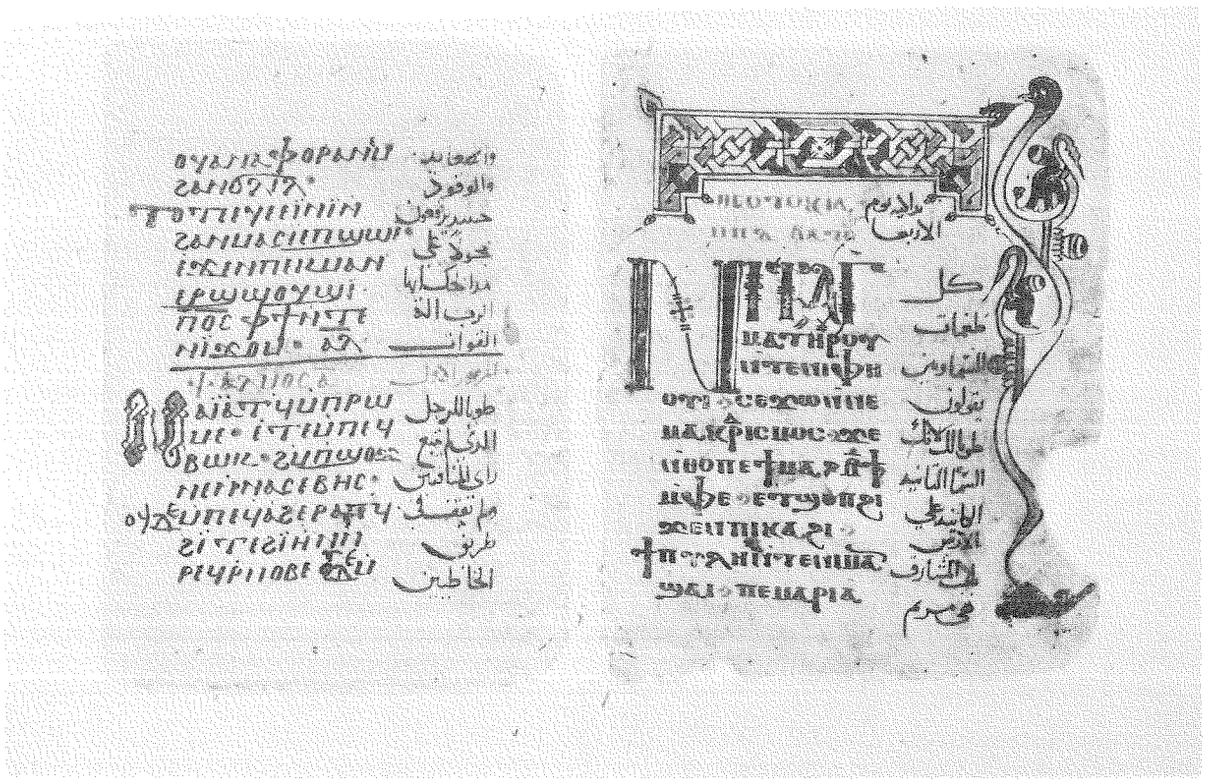
A. Theodosius, Encomium (Sahidic) on the Archangel Michael (No. IX, frag. 2).

B. Arabic Work in Coptic Script (Appendix I).



A



B (1,2)

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A. Ordination of Subdeacons and of Deacons (No. XXXVIII C).

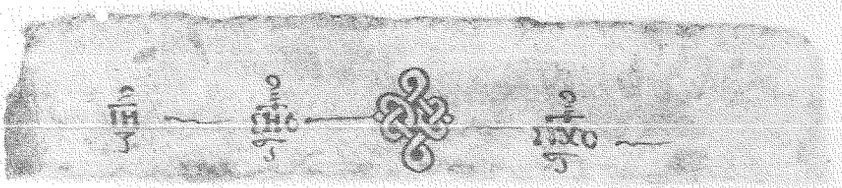
B. 1. Horologion, Sahidic and Bohairic (No. XXXVIII D).
2. Theotokia for Wednesday (Cairo, No. 94, i).

A B

Printed in Holland

A. Epistle to the Corinthians (No. XXXVII D, fo. 5).

B. Syriac Life of Saint Alexius (Cairo, No. 113).



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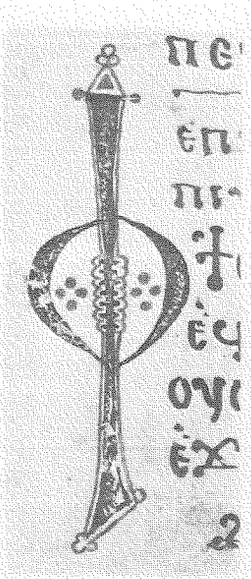

B

C

D

E

Examples of Coptic Penwork:

A-C. From the Psalter (No. XXXVII B).

D-E. From a Liturgical Fragment (Cairo, No. 98).

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