Anecdota Oxoniensia

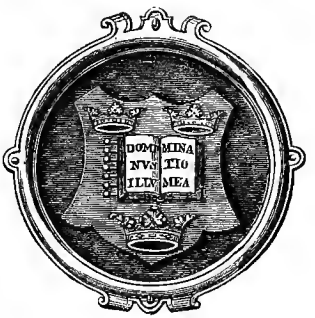
THEOLOGICAL TEXTS FROM COPTIC PAPYRI

EDITED WITH AN APPENDIX UPON THE ARABIC AND COPTIC VERSIONS OF THE LIFE OF PACHOMIUS

BY

W. E. CRUM, M.A.

HON. PH.D. BERLIN



Oxford

AT THE CLARENDON PRESS

1913

EN

https://coptic-treasures.com/

OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW NEW YORK
TORONTO MELBOURNE BOMBAY
HUMPHREY MILFORD M.A.
PUBLISHER TO THE UNIVERSITY

https://coptic-treasures.com/

RESPECTFULLY DEDICATED

TO THE

PHILOSOPHICAL FACULTY OF

THE UNIVERSITY OF BERLIN

https://coptic-treasures.com/

https://coptic-treasures.com/

PREFACE

THE papyrus fragments here published were acquired in the winter of 1905–6 by the late Lord Amherst of Hackney, who kindly entrusted me with their publication. During the course of printing they became the property of Mr. J. Pierpont Morgan. Professor Sayce, who had already seen them at the dealer's in Luxor,[1] was told that they had been brought from Hou, some 30 miles below Denderah. There is no internal evidence as to their *provenance*. Probably they had been part of the library of one of the monasteries once numerous in that district.[2] It is melancholy to reflect that these poor remnants of some thirty volumes—assuming each script to indicate a distinct volume—are all that have survived.

The language in which the texts are written is a pure Saʿidic, such as one might expect in the district whence they came. Peculiar however is, in several cases,[3] the superlineation, which I have tried to reproduce in print as nearly as may be.[4] This matter of superlineation is one to which various scholars have given attention—notably M. Amélineau[5]—but as yet no systematic, statistical investigation has shown how it may be used as a means towards determining the dates of manuscripts.

Neither, in the present case, can any very definite indication of age be had from palaeographical features, the script of most of our papyri, including both the finest (No. 13) and the roughest (Nos. 8, 16) types, being of the class which it is still necessary vaguely to assign to about the 7th century.[6] For No. 7 a *terminus ante quem* is indeed given, since its author was

[1] That Prof. Sayce saw these identical fragments is proved by his having then and there copied part of one, that printed here as No. 25, fol. 14.

[2] The presence here of two Lives of Pachomius might suggest one of the Pachomian foundations, seven at least of which lay close around Hou. It may be observed that the position of Tabennêse, as being 10 m. from Shenesêt (Bo. 25), is confirmed by Av. 12 b تقدير عشرة اميال (*cf.* Amélineau *Géogr.* 469 n.). There is still obscurity as to some of these names (*cf.* Ladeuze 173 ff.). For شدستا (Am. 569) = ⲧⲥⲏ, I would suggest شدستا ϫⲉⲧⲥⲏⲧⲉ.

[3] Particularly Nos. 1, 4 (fol. 3), 7, 9, 11, 12, 15, 16, 18, 23. Examples of similar abnormal usage can be seen in Br. Mus. Cat., Pl. 10, nos. 278, 967.

[4] The frequent comma in the text of No. 25 is, as elsewhere, merely a word-divider; the + above ⲏ the breathing.

[5] In the Introduction to his *Œuvres de Schenoudi*, Paris 1907.

[6] Most of the Turin papyri should belong to this period. *V.* also Brit. Mus. Cat., Pll. 8–10.

https://coptic-treasures.com/

patriarch from 578 to 605; and this, considering the paucity of datable uncial hands, is not without importance. It may perhaps be assumed that the rest of the collection also is of about that age.

Though so fragmentary, these papyri include remnants of more than one interesting work: foremost probably, as also most extensive, the new Lives of Pachomius (Nos. 24, 25); then the Sermon attributed to Gregory Nazianzen (No. 9) and that above referred to, bearing the name of Damianus (No. 7). A certain historical value attaches to the evidence, in No. 13, for a Coptic version of the anecdotes embodied by John of Maiuma in his *Testimonies*; nor is a fresh addition to Enoch literature (No. 3), even when manifestly of late origin, without its interest. Indeed there are few of the remaining pieces but contribute something, either in the persons whom they mention or the relations which they show to other works, to enlarge our knowledge of Coptic literature.

Little need be said regarding the manner of publication. Though all revised once, several (*e.g.* No. 25) more often, my copies cannot claim finality. The dark colour of the papyrus in some cases, in others faded ink or a damaged surface, made certainty well nigh unattainable. I have preferred to abstain from many a seemingly obvious completion of *lacunae*, where reflection showed that such was not the sole restitution possible and the several alternatives would have overloaded the page unduly. The translations aim at literalness, so long as that remained intelligible.

In an Appendix I have taken the opportunity to attempt a preliminary estimate of two hitherto unstudied Arabic versions of the history of Pachomius and to give summary accounts of the various Sa'idic recensions, a critical edition whereof is promised by Professor Théodore Lefort.

A list of the principal abbreviations used will be found at the head of the Appendix.

My grateful thanks are due to Lady Amherst for her kindness in leaving the papyri at my disposal and to the Delegates of the Press for generously undertaking their publication; to Prof. Nau for lending me his copy of the Metaphrastic text of the Pachomian biography (*Paris* 881), to Prof. Pietschmann for facilitating my use of an important Arabic MS. (*v.* p. 176), and to Marcus bey Simaika for a valuable communication (*v.* p. 175); also to Sir Herbert Thompson and Mr. H. I. Bell for help in verifying occasional references otherwise beyond my reach.

https://coptic-treasures.com/

CONTENTS

No.		PAGE
1.	Ruth iv. 5–10	1
2.	Lectionary	2
3.	Enoch, Legend relating to	3
4.	The Virgin, Life of	11
5.	The Virgin, Death of	17
6.	Sermon	18
7.	Sermon by Damianus of Alexandria	21
8.	Sermon	33
9.	Sermon by Gregory Nazianzen	36
10.	Sermon	53
11.	Sermon	57
12.	Dialogue (ἐρωταπόκρισις)	58
13.	Anecdotes (*cf.* Πληροφορίαι of John of Maiuma)	62
14.	Apocryphal Acts of an Apostle	64
15.	Mark the Evangelist, Martyrdom of	65
16.	Philotheus of Antioch, Martyrdom of	68
17.	From another MS. of the same	70
18.	Psate of Psoi, Martyrdom of	73
19.	Apa Moui, Martyrdom of	75
20.	An unidentified Martyrdom	80
21.	,, ,,	82
22.	,, ,,	83
23.	,, ,, (?)	85
24.	Pachomius, Life (?) of	86
25.	Pachomius, Life of	94
26.	Apollo and Ammonius, Anecdote of	162
27.	Hôr, Narrative relating to	164
28.	Apa Cyrus, Narrative relating to	165
29.	Monkish Narrative	167

https://coptic-treasures.com/

PAGE

APPENDIX 171
On Paris, *MS. arabe* No. 261 172
On the Cairo edition 174
On Amélineau's text 176
On *Cod. Vatic. Arab.* No. 172 177
On the Sa'idic Recensions 183
Table of Correspondence 189
Table of Sequence 191

ADDITIONS AND CORRECTIONS 194

INDEX 195
Persons 195
Places 196
Coptic 197
Greek 200
Arabic 204
Subjects 204

FACSIMILES OF THE MANUSCRIPTS

https://coptic-treasures.com/

No. 1.

Ruth iv. 5–10, with *lacunae*. This is clearly by the scribe of no. 9, and lay together with those fragments. But I have assumed that it has merely a fortuitous connexion with them, for it is improbable that the long biblical passage would be cited by the preacher of a sermon. Nor can I recall a Coptic MS. which contained both a biblical and a non-biblical text.[1] Sir H. Thompson's text (*A Coptic Palimpsest*) is unfortunately deficient here.

→ *Recto.*

ⲙⲟⲩ [ⲉϫⲛ-]
ⲧⲉϥⲕⲗⲏⲣⲟ-
ⲛⲟⲙⲓⲁ · ⲧ[
+ⲁⲩⲱ ⲡⲉⲧ- ⲛ[
(*lacuna*) + (*lacuna*)
ⲛ̄ⲧⲉⲧϩ̣[ⲛ]
[ⲛ]ⲟⲙⲓⲁ' · ⲛ̄- ⲉⲣⲟϥ' · ⲁⲩ[ⲱ]
ⲧⲟⲕ' ⲁⲉ' ⲙ̅ⲓ̅ ⲡⲁ̈ⲡⲉ ⲡⲙ[ⲁⲣ-]
ⲙ̅ⲙⲟⲥ' ⲛⲁⲕ' ⲧⲩⲣⲓⲟⲛ' ⲉ̣[ⲧ-]
ⲉⲡⲁⲙⲁ' ϩ̅ⲙ̅ⲡ̅ⲉ̅ⲥ̅ⲣ̅ⲁ̅[ⲛ̅ⲗ̅'] (*sic*)
ϫⲉⲁⲛⲟⲕ' +ⲡⲉⲧⲙ̅ⲓ̅ ⲁⲉ
ⲛ̄+ⲛⲁϣϫⲓⲧⲥ' ⲉϩⲟⲩⲛ̄' ⲉⲡⲛ̣[[a]

margin

↑ *Verso.*

[ⲡⲉϫⲁ]ϥ ⲛ-
[ⲛⲉⲡⲣⲉ]ⲥ̣ϧ̣ⲩ̣-
[ⲧⲉⲣⲟⲥ ⲙ̅]ⲛ̄-
(*lacuna*)
ⲉⲗⲓ-]
ⲙⲉⲗ[ⲉϫ ⲧⲛ-]
ⲣⲟⲩ' · ⲁⲩⲱ
ⲛⲉⲧϣⲟⲟⲡ'
ⲧⲛ̄ⲣⲟⲩ' ⲛ̄ϫⲉ-
ⲗⲁ̅ⲓ̅ⲱⲛ ⲙ̅ⲛ̅
ⲙⲁⲗⲗⲱⲛ'
ⲛ̄ⲧⲟⲟ̅ⲧⲥ̅' ⲛ̄-
ⲛ̣ϣⲉⲛⲙ̅' · ⲁⲩⲱ (*sic*)

[ⲙ̅ⲡⲉⲛ]ⲧⲁϥ-
[ⲙ̅]ⲟⲩ ⲉϫⲛ-
ⲧⲉϥⲕⲗⲏⲣⲟ-
ⲛⲟⲙⲓⲁ ⲛϥ-
ⲧⲙ̅ϥⲱⲧⲉ [b]
(*lacuna*)

ϕ̅ⲩ̅ⲗⲏ̣ [ⲙ̅-]
ⲡⲉϥⲗⲁ[ⲟⲥ ·]
+ⲛ̄ⲧⲱⲧⲛ̄'
ⲧⲉⲧⲛ̄ⲟ̅
ⲙ̅ⲙ̅ⲛ̅ⲧ̅ⲣ̅ⲉ̅
ⲙ̅ⲡⲟⲟⲩ' ·

margin

[a] Should be ⲉϩⲟ[ⲉⲥ. [b] Here Thompson's text (p. 267), which fills the gap thus: ⲉϩⲟⲗ ⲛϭⲓ ⲡⲣⲁⲛ ⲙ̅ⲡⲉⲛⲧⲁϥⲙⲟⲩ ⲉϩⲟⲗ ϩ̅ⲛⲛⲉϥⲥⲛⲏⲩ ⲁⲩⲱ ⲉϩⲟⲗ ϩ̅ⲛⲧⲉ- (*i. e.* probably six lines of our MS.).

[1] Unless it be a volume with 'Exodus and the Canons of Apa Athanasius', in the catalogue, *Rec.* xi. 132.

https://coptic-treasures.com/

No. 2.

Fragments of a Lectionary. Text in one column. The sequence of foll. 1 and 2 is obvious; that of fol. 3 uncertain.

I have to thank Dr. Anton Baumstark for the following valuable observations:—'The Bohairic directories indicate Ps. xcvii. 1 ff. and Eph. iv. 20–v. 14 as lections for Low Sunday (*Dom. in Albis*); *v.* Lagarde's *Orientalia* 8; likewise Ps. xxviii. 3 ff. and Titus ii. 11–iii. 7 for Epiphany; *l.c.* 10. With the Blessing of the Water at Epiphany Ps. l. 7 might well be connected; note that it was read in Egypt at a similar rite (Foot Washing) on Holy Thursday. The divergences in detail of the lections, here and in the far younger Bohairic uses, are of small moment compared with the remarkable agreement, maintained over so long a period, to which these important fragments testify.'

The only other Lectionary on papyrus known to me is a small fragment (no. 12) in the Strassburg University Library, which shows a lection ending 1 John iii. 11 (or 2 John v.?) followed by Acts ix. 36 ff. and, on its other side, an unidentified passage from St. John's Gospel.

Fol. 1. ↑ *Recto* (?).

]ⲟ̅ⲩ̅ⲥ̅ (*red*) [a]
]ⲧ̣ϩⲧⲛ̅. (*black*)
]ϩ̣' ⲁⲛ̣.
ϣ]ⲛ̣ⲛ̅ϣⲱⲡ
]ⲁ̣ⲩ ⲉ̣ⲧ̣

→ *Verso.* Ps. xcvii. 1, 2.

(*red*) ⲡⲉⲡⲣⲟ[ⲕⲉⲙⲉⲛⲟⲛ]
ⲥ̅ ⲥ̅[
(*red*) Ⲭ̣ⲱ̣ [ⲉⲡϫⲟⲉⲓⲥ ⲛⲟⲩϫⲱ ⲛ̀ⲃ̀ⲣ̀ⲣⲉ]
(*black*) ϫⲉⲁⲡ[ϫⲟⲉⲓⲥ ⲉⲓⲣⲉ ⲛϩⲉⲛϣⲡⲏⲣⲉ]
ⲁ̣ⲥ̣ⲧ[ⲟⲩϫⲟ ⲛⲁϥ ⲛϭⲓ ⲧⲉϥⲟⲩⲛⲁⲙ]
ⲁⲩⲱ [ⲡⲉϥϭ̀ⲏⲟⲓ ⲉⲧⲟⲩⲁⲁⲃ̀ ·]
ⲁⲡϫ[ⲟⲉⲓⲥ ⲟⲩⲱⲛϩ̣ ⲉⲃ̀ⲟⲗ ⲙ̀ⲡⲉϥⲟⲩϫⲁⲓ]

[a] From a Pauline Epistle.

Fol. 2. → *Recto.* Ps. xcvii. 2–5.

ⲥⲩⲛⲏ ⲙ̀ⲡⲉ[ⲙⲧ]ⲟ ⲉⲃ̀ⲟⲗ ⲛ̀[ⲛ̣ϩ̣ⲉ-]
ⲑⲛⲟⲥ ⲧⲏ[ⲣ]ⲟⲩ ·[a]
ⲁϥⲣ̅ⲡⲙⲉⲉⲩⲉ ⲙ̀ⲡⲉϥⲛⲁ ⲛ̀[ⲓⲁⲕⲱⲃ̀]

↑ *Verso.* Eph. v. 17–20.

[ⲗ]ⲁ̣ ⲉ̣ⲓⲙ̣ⲉ̣ ϫ̣ⲉⲟ[ⲩⲡⲉ] ⲡⲟⲩⲱϣ̀ ⲛ̀-
[ⲡϫ]ⲟⲉⲓⲥ · ⲁⲩⲱ [ⲙ̀]ⲡⲣϯϩ̣ⲉ ϩ̅ⲡⲟⲩⲛ-
[ⲣⲡ] ⲡⲁⲓ ⲉⲧ̣ⲉ̣ⲟ̣ⲩⲛ̀ ⲟⲩⲙ̀ⲛ̀ⲧ̀ϣ̀ⲛⲁ'

[a] ⲧⲏⲣⲟⲩ not elsewhere. *Cf.*? Ps. lxvi. 2.

https://coptic-treasures.com/

ⲁⲩⲱ ⲧⲉϥⲙⲉ ⲙ̀ⲡⲏⲓ ⲙ̀ⲡ[ⲓⲏ̅ⲗ̅]
ⲁⲡⲉⲕⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲙ̀ⲡ[ⲕⲁϩ ⲛⲁⲩ]
ⲉⲡⲟⲩϫⲁⲓ ⲙ̀ⲡⲉⲛⲛⲟⲩ[ⲧⲉ]
ⲡⲕⲁϩ ⲧⲏⲣϥ ϯ ⲗⲟⲩⲗⲁⲓ ⲙ̀[ⲡ-]
ⲛⲟⲩⲧⲉ
ϫⲱ ⲛⲧⲉⲧⲛⲧⲉⲗⲏⲗ̅ ⲛⲧⲉⲧ̀ⲛ̀-
ⲯⲁⲗⲗⲉⲓ ⲉⲣⲟϥ
[ⲯⲁⲗⲗⲉⲓ ⲉⲣⲟϥ ϩⲛⲟⲩ]ⲕ̀ⲓⲑ̀ⲁ̀ⲣ̀ⲁ̀

[ϣⲟ]ⲟⲡ ⲛ̀ϩⲏⲧϥ ⲁⲗⲗⲁ ⲛ̀ⲧⲉⲧⲛ-
[ϫⲱ]ⲕ̀ ⲉⲃⲟⲗ ϩⲙ̀ⲡⲉⲡⲛⲁ · ⲉⲧⲉⲧⲛ-
[ϣⲁ]ϫⲉ ⲙ̀ⲡⲛⲉⲧⲛⲉⲣⲛⲩ ϩⲛ̀ϩⲉⲛ-
[ⲯⲁⲗ]ⲙⲟⲥ ⲙ̀ⲡϩⲉⲛⲥⲙⲟⲩ ⲙ̀ⲡϩⲉⲛ-
ⲱ̀ⲁⲛ ⲙ̀ⲡⲛⲁⲕⲟⲛ ⲉⲧⲉⲧⲛϫⲱ'
ⲁⲩⲱ ⲉⲧⲉⲧⲛⲯⲁⲗⲗⲉⲓ ϩⲛⲉ-
ⲧⲛϩⲛⲧ' ⲉⲡϫⲟⲉⲓⲥ · ⲉⲧⲉⲧⲛϣⲡ

ol. 3. ↑ *Recto* (?). Ps. l. 7–9.

margin

) ⲯⲁⲗ̀ⲧⲏⲣⲓ[ⲟⲛ
ⲕ̀) ⲕⲛⲁϭⲉϣϭⲱⲱϣⲧ̀ [ⲛⲟⲩϩⲩⲥⲥⲱⲡⲟⲥ]
ⲉⲃⲟⲗ' ϩⲙ̀ⲡⲉⲥⲛⲟϥ' ⲙ̀[ⲡϣⲉ ⲧⲁⲧⲃⲃⲟ]
ⲕⲛⲁϫⲟⲕⲙⲉⲧ ⲉⲃ[ⲟⲗ ⲛ̀ϩⲏⲧϥ ⲁⲩⲱ]
sic ⲧ̀ⲁⲟⲩⲃⲁϣ'[a] ⲛ̀ϩ[ⲟⲩⲉⲟⲩϫⲓⲱⲛ]
[ⲉ]ⲕⲛⲁⲧⲣⲁⲥⲱⲧ[ⲙ ⲉⲩⲧⲉⲗⲏⲗ̅ ⲙ̀ⲡⲟⲩ-
[ⲟⲩⲛⲟϥ [b]
[ⲥ]ⲉⲛⲁⲧⲉⲗⲏⲗ̅' ⲛ̀[ϭⲓ ⲛⲕⲉⲉⲥ ⲉⲧⲑⲃⲃⲏⲩ]
[ⲛⲧⲉ] ⲡⲉⲕϩⲟ ⲛ̀ⲥ[ⲁⲃⲟⲗ ⲛⲛⲁⲛⲟⲃⲉ]
[ⲁⲩⲱ] ⲛⲁⲁⲛⲟ[ⲙⲓⲁ ⲧⲏⲣⲟⲩ ϥⲟⲧⲟⲩ ⲉⲃⲟⲗ]

→ *Verso* (?). Ps. xxviii. 8 and Titus ii. 11 (?).

margin

[ⲧⲉⲥⲙⲏ ⲙ̀ⲡϫⲟ]ⲉ̀ⲓⲥ · ϥⲕⲙⲙ' ⲉⲧⲉⲣⲛⲙⲟⲥ
[ⲡϫⲟⲉⲓⲥ ⲛⲁⲕⲙⲙ] ⲉⲧⲉⲣⲛⲙⲟⲥ' ⲛ̀ⲕⲁϩⲛⲥ ·
]— — . . . —
ⲡⲣ]ⲟ̀ⲥ ⲧⲓⲧⲟⲥ — (*red*)
]— — . . . —
[ⲁⲡⲉϩⲙⲟⲧ ϫⲁⲣ ⲙ̀ⲡ]ⲛⲟⲩⲧⲉ ⲡⲉⲛ- (*black*)
[ⲥⲱⲧⲏⲣ ⲟⲩⲱⲛϩ ⲉⲃ]ⲟⲗ' ⲛ̀ⲣⲱⲙⲉ' ⲛ̀[ⲙⲙ]
]ⲁⲥ̀' ⲉ̀ . . ⲕ[
]ⲧⲉ̀ . . . [

[a] Elsewhere ϯⲡⲁⲟⲩⲃⲁϣ.
[b] The end of this must have been inserted above or below the line.

No. 3.

These remnants of a new text connected with the once extensive Enoch literature are, owing to my failure to discover elsewhere any guiding version of the story[1], printed in a merely tentative sequence. An alternative order might, for instance, begin with foll. 2, 6, 8. All is so ill preserved that scarcely a phrase can be translated without hesitation. Pronouns, of decisive importance for the intelligence of the narrative, are too often missing or, owing to imperfect context, ambiguous. Needless to say, the order of *recto* and *verso* is usually an open question.

[1] The recently published Ethiopic 'Clement' (Gréhaut, *ROC.* xvi. 230) is of no help.

https://coptic-treasures.com/

Both Enoch's mother and sister—assuming 'my son' and 'my brother' to have their literal meaning—have parts in this legend.[1] That the latter is the speaker in foll. 7, 9, is an assumption based simply upon the traditional relationship of the Sibyl to Enoch[2] and the probability that prophetic information would be ascribed to her wisdom. A gnostic element in the work might perhaps be recognized in fol. 2, but the references to the persons of the Trinity would suffice to separate this text from the more venerable literature relating to Enoch.

Fol. 1. ↑ *Recto.* margin

]ⲕ[
[ϥ̣ · ⲉ
ⲧ̣[ⲉⲡⲁⲓ]ⲡⲉ ⲡ̣ⲣ̣[ⲁⲛ]
ⲙ̅ⲡ̅ϣ̅ⲛ̅ⲣⲉ [ⲙ̅-]
]ⲉ ⲙ̅ⲡ̣ⲁⲣ- ⲡⲛⲟⲩⲧⲉ ⲉϥ-
[ⲭⲁⲥ]ⲥⲉⲗⲟⲥ ⲁϥ- ϩⲙ̅ⲟⲟⲥ ⲛ̅ⲥⲁ-
[ⲕ]ⲁ̣ⲁϥ[a] ⲉⲭⲛ̅ⲙ̅ⲙⲁ- ⲟⲩⲛⲁⲙ ⲙ̅ⲡ̅ϥ-
[ⲁϣ]ⲉ ⲛ̅ⲧⲁⲓ̈ⲕⲁⲓ- ⲉ̈ⲓⲱⲧ · ⲁϥ-
[ⲟⲥ]ⲩ̣ⲛⲏ ⲁ̣ϥⲉ̈ⲓ- ⲡⲁϩ̅ⲧ̅ϥ̅ ⲉⲭⲛ̅-
[ⲛⲉ] ⲛ̅ⲕⲉⲁⲥⲥⲉ- ⲙ̅ⲡ[ⲁⲧ][b] ⲙ̅ⲡⲉϥ-
[ⲗⲟ]ⲉ̣ ⲛϫⲱⲱⲣⲉ ⲉ̈ⲓ[ⲱⲧ] ⲉϥϫⲱ
[. . . . .] ⲟ̣ [ⲛ]ϣ̣ⲁ̣ϩ̣ ⲙⲙ[ⲟⲥ] ϫⲉϣ̅-
ⲡⲁ[ⲉⲓⲱ]ⲧ ⲙ̅-
ⲡ̣ⲣ̣[. . . .]ⲙ̅ⲡ̅ϥ̅

→ *Verso.*

[.]ⲉ[ϩ̣ⲣ̣[
[. .]ⲡ̣ⲉ̣[ⲉϥ[
[.]ⲉ ⲥⲧⲱ[ⲧ ⲉ]ϥ- [.]ⲟⲩ̣ⲛ̣ ⲉϥ[
ϣⲁⲛⲛⲁⲩ ⲉⲣⲟ- ⲛⲟⲩ . ⲁ̣ⲛ[
ⲟⲩ ϩ̣ⲙⲛⲉⲩⲙⲛⲧ- ⲧⲉ · ϥⲛ̣ⲁ̣[
ϣⲁϥⲧⲉ ⲧⲛ- ϫⲉⲛ̣ⲟ̣[
ⲣⲟⲩ ⲉϣⲁⲩⲁⲁⲩ ⲛ̅ⲥⲟⲛⲥ . [
ϥⲛⲁⲥ̅ϩ̅ⲁ̈ⲥⲟⲩ ⲧⲉϥⲥⲟⲙ · [
ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅- ⲙⲙ[. .]ϣⲉϥ[
ⲧⲉⲧⲉⲕ[ϩ̣]ⲓⲕⲱ̅ ϩ̣ⲙⲙⲡⲕⲟ̣[
ⲧⲏⲣ̅ⲥ̅ ϧ[ⲱ]ⲕ ⲉⲡ- ⲉ̣[.]ⲙⲙⲁ̣[
ⲧⲁⲕⲟ · [ⲁⲗ]ⲗⲁ [. .]ⲩⲉⲡ[
ϣ̈ⲓⲛ[ⲉ .]ⲧ̣ⲡ̣ .
ⲛ̅ⲥⲁ̣[. . . .]ⲙ̅[c]

[a] Or ⲧⲁⲁϥ. [b] Altered. [c] ⲛ]ⲧⲟϥ ⲛⲥⲁ[ⲟⲩⲣⲱ]ⲙ[ⲉ?

Fol. 1. *Recto.* . . . the archangel (ἀρχ.) and he placed him (it?) at (upon?) the ba[lan]ces of righteousness (δικαιοσύνη), and broug[ht] other mighty angels (ἄγγ.), . . . being flame (?) . . . . .

[1] In an Ethiopic legend his mother's name is Bareka (*Livre des Mystères*, p. 138, ed. Grébaut, *Patr. Or.* vi).

[2] *V.* my note *ZNTW.* 1911, 352. I may here add that the sibylline quotation in the Turin papyrus is to be referred to the Tiburtian Sibyl; *cf.* Sackur, *Sib. Texte u. Forsch.* 181; further, as to the invocations of Enoch on grave stones, *v.* H. Thompson in Qnibell's *Saqqara*, 1912, p. 48. Prof. Pietschmann has referred me to certain versions of the History of Alexander, wherein the Sibyl appears as Solomon's sister (A. N. Vesslovsky's work on the *History of the Novel*, vol. i, 1886, and his article in *Vizant. Vrem.* 1897). On Tabitha associated with Enoch and Elias, *v.* also Steindorff's *Apok. des Elias* 92.

https://coptic-treasures.com/

. . . which is (?) the name (?) of the son of God, sitting on His father's right. He cast himself at His father's feet, saying, 'O (?) my father, do not . . . . .

Verso. . . . 'tremble (?) if he behold them in all their wickedness which they do, he shall straightway write them down and all thy image[1] (εἰκών) shall go to destruction. But (ἀλλά) rather (?) seek for' . . . . .[2]
. . . *nothing intelligible in col.* 2.

Fol. 2. → *Recto.*

	[.]ⲛ̣ⲟⲩ[. .]ⲟ̣ⲛ .
	ⲣⲱⲙⲉ ⲛ̣[ⲁⲓ-]
	ⲕⲁⲓⲟⲥ ⲉ̣ⲧ[ⲉⲡⲁⲓ-]
	ⲡⲉ ⲓ̈ⲁⲣ[ⲉⲁ ⲁϥϭ̄-]
]ⲛ	ϩⲟⲧⲉ ϩⲛⲧϥ [ⲙ-]
]ⲉ̣	ⲡⲛⲟⲩⲧ[ⲉ ⲁⲩⲱ]
]ⲗ̣ⲟϥ̣[a]	ⲡⲛⲟⲩⲧⲉ ⲟ[ⲛ]
]ϩⲁ-	ⲉⲣⲉⲡⲉϥ̣[ⲁⲩⲡⲉ-]
]ⲡⲉ	ⲗⲟⲥ ⲙⲉ ⲙⲙ[ⲟϥ]
]ⲁⲓ	[ⲉ]ⲧϧⲉⲡ̣ . . [
]ⲡⲉ	
]ⲛ̣	

↑ *Verso.*

[. . ⲁⲛⲁ]ⲗ̣ⲁ[ⲙ-]	
[ϧ]ⲁⲛⲉ̣ ⲙⲙⲟϥ ⲉ̣-	
[ⲧ]ⲡⲉ· ⲁϥⲛⲟⲓ ⲛⲙ̄-	
[ⲙⲩⲥⲧⲏ]ⲣⲓⲟⲛ	
[ⲉ]ⲑⲏ[ⲡ] ϩⲛⲛⲁⲓ-	ⲉ[
ⲱ̣ⲛ ⲙⲡⲁⲓⲥⲉ	ⲛ[
[ⲁⲩ]ⲱ̣ ⲛⲛⲟⲩⲥ	ⲁ[
ⲧ̣ⲛ̣ⲣⲟⲩ ⲉⲑⲏⲡ	ⲉⲛ[
[ϩ]ⲛ̣ⲛⲁⲓⲱⲛ ⲙ-	ⲣⲉ[
[ⲡ]ⲟ̣ⲩⲟⲉⲓⲛ· ⲁⲩⲱ	ⲁϩ̣[
[. . .]ⲓⲁ ⲛⲛ[	ⲛ̣[

[a] Or ⲁⲡⲟϥ.

Fol. 2. *Recto.* . . . [3]righteous (δίκαιος) man, namely Iar[ed, and he] feared God. [And] the [an]gels (ἄγγ.) of God al[so] loved him[4] by reason of . . . . .

Verso. . . . took him up (? ἀναλαμβάνειν) to heaven and he knew (νοεῖν) the [mys]teries (μυστ.) that are hidden in the *aeons* (αἰών) of the height, and all the minds (νοῦς) that are hidden in the *aeons* (αἰ.) of light, and . . . of the (*pl.*) . . . . .

[1] The human race.

[2] Perhaps: seek out a man to mitigate the severity of the recording angel.

[3] Presumably 'son of a], or something similar.

[4] *Lit.* (if my suggestion be accepted) 'And God also, His angels loved him'. But this construction is unlikely.

https://coptic-treasures.com/

Fol. 3. ↑ *Recto.* ? margin

	ⲙⲡ[. . .]ⲉ[
	ϩⲟ[.]ⲩ [ⲉ]ϥⲁϩⲉⲣ[ⲁ-]
	ⲧϥ ϩⲓϫⲙⲡⲓ̀ⲟ-
	ⲟⲩ · ⲉ̈ⲓ *sic* ⲟⲩⲁ̀[ⲣ]ⲁ̀ⲉ-
	ⲗⲟⲥ ⲛ̄[ⲧⲉ ⲡⲛⲟⲩ-]
]ⲧ	ⲧⲉ ⲁϥⲟⲩⲱⲛ̀[ϩ]
]ⲩⲙⲡ-	ⲛⲁϥ ⲉⲃⲟ[ⲗ ⲉϥ-]
]ϣⲁϫⲉ	ⲙⲏⲣ ⲉϫⲓⲛ̀[ⲉϥ-]
] · ⲁ-	ϯⲡⲉ ⲛⲟⲩⲙ[ⲟ-]
]ϥⲧⲙ-	ϫϩ ⲛ̄ⲛⲟⲩϧ̀ [ⲉ-]
]ϫⲓ	ⲣⲉⲟⲩⲕⲗⲟⲙ [ⲛⲁ-]
]ⲟ̀ⲥ	ⲧ̀ⲁⲙⲁ̀ⲛⲧ[ⲓⲛⲟⲛ
	?

→ *Verso.* margin

	]ⲛⲁ
ⲥ̀ⲁ̀ . ⲉⲛⲱϫ ⲡ-	
ϣⲏⲣⲉ [ⲡ]ⲁⲣⲉⲁ	
[ϫⲓ ⲙⲡⲉ]ⲓ̈ϫⲱ-	ϩ̀[
ⲱⲙⲉ ϩⲛⲧⲁϭⲓ̈ϫ	ⲟⲉ[ⲓ
[ⲛⲥ]ⲱ̀ϣ ⲛ̄ϩⲏ-	Ⲡⲁⲙ̀[
[ⲧ]ϥ̀ ⲛⲥⲟⲩⲱⲛϩ	ⲛⲁ[
[ⲉ]ϧⲟⲗ ⲙ̄ⲡ̀ⲣⲁⲛ *sic*	ⲙ̄ⲡⲉ̀[
[Ⲡⲉ]ϫⲉ ⲉⲛⲱϫ	ⲙⲉϩ[
[ⲛ]ⲁϥ̀ [a] ϫⲉⲛⲓ̈ⲙ̀	ⲛ̄ⲥ[
?	ⲧ̀ϥ[

[a] Not ⲛⲁⲥ.

Fol. 3. *Recto.* . . . while he stood upon the mount, lo, an angel (ἄγγ.) of God appeared unto him, girt about his loins with a golden girdle, a crown of adamant (ἀδαμάντινος) being [upon his head . . . . .

Verso. . . . 'Enoch, son of Iared, [take] this book of my hand and read therein and reveal the(?)[1] name.' Enoch said unto him, 'Who [art thou?' . . . . .

Fol. 4. → *Recto.*

]ⲉⲧ[	ⲛ̀ⲁ[
]ⲛⲧ[	ⲱ̀ⲙ[. . . ⲡⲛⲟⲩ-]
]ⲧ[	ⲧⲉ ⲛ[ⲁϫⲁⲣⲓⲍⲉ]
]ⲁ̀ⲛⲟⲩϣ̀	ⲛⲁⲕ [ⲛ]ⲟ̀ⲩⲣ̀[ⲁⲛ]
]ⲁ̀ϣⲱⲡⲉ	ⲛⲥⲟⲉ̈ⲓⲧ ⲉ[ϩⲟⲩ-]
]ⲟϥ ⲉⲓⲧⲉ	ⲉⲣⲱⲙⲉ ⲛ̈ⲓⲙ
]ⲉⲥⲟⲗ-	ⲥⲉⲛⲁϫ̈ⲓⲧⲕ ⲉⲧ-
]ⲥϩⲁ̈ⲥⲟⲩ	ⲡⲉ ϩⲙⲡⲉⲕ-

↑ *Verso.*

]ⲧⲉ .	ⲱ̀ⲙ[
]ⲛ[	ϩ̀ⲓϫ[
]ⲣⲡ .	[.]ⲧ̀ⲛ[
[. . . .]ⲛ̀ⲟⲥ ⲛ̄ϥ̀-	ⲫⲁⲥ[ⲓⲟⲥ ⲙ̄ⲡϫⲟ-]
ϫⲓ ⲛⲧⲁⲡⲁⲥ-	ⲉⲓⲥ ⲧ̀ⲩ̀ . [
[ⲥⲉ]ⲗⲟⲥ ⲧⲁⲙⲟϥ	ⲡⲁⲣⲑ[ⲉⲛⲟⲥ
ⲉⲣⲟⲟⲩ ϩ̀ⲓϫⲙ-	ϫⲉⲥ . [
ⲡⲧⲟⲟⲩ · ⲁ̀ϥ-	ⲛⲁⲉ̈ⲓ̈ⲣ[ⲉ

[1] Perhaps 'my', ⲡⲁ-.

https://coptic-treasures.com/

]ϫⲓⲛⲧⲉϥ-	ⲥ[ⲱ]ⲙⲁ ⲛ̄ⲥⲉⲕⲁ-	ⲥⲛ ϣⲟⲙ[ⲧ]ⲉ	ϣⲟ ⲛ̄[ⲣⲟⲙⲡⲉ][a]
]ⲉ ⲙⲡⲁ-	ⲁⲕ ϩ̄ⲛ̄ⲧⲙⲛⲧⲉ	ⲛ̄ⲥϕⲣⲁⲅⲓ̈[ⲥ]	ϩⲓ̈ⲙ[ⲡⲕⲁϩ
]ⲁⲁϥ ⲉⲧ-	[ⲛⲑ]ⲩ̀ⲡⲟⲑⲩⲕⲏ	ⲁ̀ⲩⲱ ⲡⲉ[. .	ϣⲁⲧ̄ⲛ̄[
]ⲡ̄ⲛ̄ⲧ̄ϥ-	[. .]ⲧ̀ⲉ ⲟⲩϩⲓ̈ⲉ	[.]ⲩ . ⲛⲉϩⲁⲓ̈ .	ⲛⲟⲩ . . [
?	]ⲡ[	]ⲧ	
	traces of two lines.	]ⲙ̀ⲥ	

[a] Stroke over ⲛ̄ not certain.

Fol. 4. *Recto.* . . . 'God [shall grant (χαρίζεσθαι)] thee a name (?) famous [above] all men. Thou shalt be taken to heaven in thy body (σῶμα) and shalt be set in the midst of the store-house (? ἀποθήκη [1])' . . . . .

Verso. . . . whereof the angel (ἄγγ.) had told him upon the mount. He found three seals (σφραγίς) and the . . . writings . . . . .

. . . the ho[ly one (ἅγιος) of the Lo]rd . . . .[2] vir[gin (παρθ.)], that . . . should spend . . . hundred [years] upon [the earth,] all but . . . . .

Fol. 5. ↑ *Recto* (?).

]ⲛ̄[	ⲙⲏ[
]ⲟⲩ-	?
ϣⲟϫ[ⲡⲉ] ⲛⲟⲩ-	ⲣ . [
ⲱⲧ ⲡ[ⲉ]ⲧ̄ⲛ̄ϩⲏ-	ⲉϫ[
[ⲧ]ⲟ̀ⲩ ⲛ[ⲧ]ⲟⲟⲩ ⲥⲉ-	ⲧⲏ[
ⲉ̀ⲣϩⲙⲙⲉ ⲛ̄ⲧ-	ⲙⲉ[
[ⲡ]ⲉ ⲙ̄ⲡⲛⲕⲁϩ	ⲱ[
Ⲡⲣⲁⲛ ⲙⲡⲉ̈ⲓ̈ⲱⲧ	ⲥⲛ[
[.]ⲱ̀ϩ ⲛⲡⲙⲉϥ-	ⲛ[
ϣⲟⲙⲡ̄ⲧ ⲛ̄ .	ⲧ[
[.]ⲛ̀ ⲉⲧϩ̀ⲓ̈ⲛ̄-	ⲡ̀[

→ *Verso* (?).

	ⲙ̀ⲉ[
] . ⲡ .	ⲁϥⲥⲛ̀[ⲧϥ ϫⲉⲡ-]
]ⲉ ϩⲛ-	ⲣⲁⲛ [ⲙ]ⲡⲉⲛ̀-
?	ⲛⲁ ⲉⲧ̀[ⲟⲩⲁⲁϩ]
]ⲉ	Ⲡⲉϫⲉ ⲉⲡⲱϫ
]ⲟⲛ	ⲛⲁϥ ϫⲉⲡⲁ-
]ⲕ	ϫⲟⲉ̈ⲓ̈ⲥ ⲉ̈ⲓ̈[ⲥ ϣⲟ-]
] ⲉϩⲟⲗ	ⲙⲙ̄ⲧ ⲡⲣⲁⲛ̀
]ⲉⲧ-	ⲛⲁϩⲟⲣⲁⲧⲟⲛ̀
]ⲛ̀	ⲁ̀ⲓ̈ⲥⲛⲧⲟⲩ ⲉ[ⲩ-]
?	[ⲥ]ⲛϩ ϩⲙⲙ̀ϫⲱ-
?	ⲱ̀ⲙⲙ[ⲉ

[1] In the Book of Enoch 'store-houses' are mentioned, but the Greek words are ταμεῖον or θησαυρός (ch. xi, xviii).

[2] ⲧⲛ̀[ⲛⲟⲟⲩ ⲧ-] 'send the', might be read; hardly space for ⲟⲩ- 'send a'.

https://coptic-treasures.com/

Fol. 5. *Recto* (?). . . . 'a single purpose is in them.[1] They it is do guide heaven and earth. The name of the Father is written (?) [2] on the third . . . that is upon' . . . . .

Verso (?). . . . and he found [it to be the] name [of] the [Holy] Ghost (? πνεῦμα). Enoch said unto him, 'My lord, lo, three invisible (ἀόρατος) names have I found written in the book (?) . . . . .

Fol. 6. → *Recto.*

]ϣ[	]ⲁϩ
]ⲡ	ⲓⲉϩ[. . . . .]ⲛ̣
ϣ ⲛ̅-	ϧⲟⲗ . . . . ⲟ̣
ⲛϣⲁϫⲉ ⲛ-	ⲙ̅ⲡⲛ̣ⲟⲓⲧⲱ̅
[ⲛϩⲉ]ⲗ̣ⲗⲏⲛ ⲙ̅-	ⲛⲧⲡⲁⲣⲑⲉ-
]ⲥ̣ⲱ̅ⲧ̅ⲙ̅	ⲛⲟⲥ ⲉⲥⲛⲕⲟ-
] . ϫ	ⲧ̅ⲕ ⲛ̅ϩⲏⲧ̅ϥ
]ⲓ̣ⲛⲉ	Ⲡⲉϫⲁⲥ ⲛⲁϥ ϫ[ⲉ-]
]ⲧⲁ-	ⲉⲛⲱϫ ⲡⲁ̣-
ϩ]ⲣ̣ⲁⲓ̈	ϣⲏⲣⲉ ⲙ̅ⲁⲣ[ⲟⲛ]
]ⲁ	ⲉϩⲟⲩⲛ ⲉⲡⲕ̣[ⲟⲓ-]
]ⲉ	[ⲧ]ⲱⲛ ⲛ̣ⲧⲛ̣[

↑ *Verso.*

[. . . .]ⲛⲉ̣	
ϫⲛ̅[. . .]ⲁ̣ⲛⲉ̣	ⲟⲛ[
ⲕ . . . ⲛ̣ⲧⲉⲩ-	ϯⲁⲛ̣ . . ⲙ̣ⲛ̣[
ⲛ[ⲟⲩ ⲛⲧ]ⲁ̣ⲥⲥⲱ-	ϯϫ[ⲓ] ⲉⲕⲏⲃ[ⲉ ⲛ̅-]
ⲧⲙ̅ ⲉ[ⲧ]ⲉϥⲱ-	ⲧ̅ⲛ̅ⲧⲁⲙⲁ[ⲁⲩ]
ⲛⲏ ⲛⲉⲛⲱϫ	ⲙ̣ⲛ̣ϣϭ̣[ⲟⲙ
ⲡⲉⲥⲥⲟⲛ ⲡⲉ-	ⲉⲧⲣⲁϣ̣[
[ϫ]ⲁ̣ⲥ̣ ⲛⲁϥ ϫⲉ-	ⲛ̅ⲕⲉⲓ[
ⲉⲛⲱϫ ⲡⲁⲥⲟ̅	ϯϫ[
[ϩ]ⲱⲛ ⲉϩⲟⲩⲛ	ⲛ̅[
ⲉ̣ⲣⲟⲓ̈ ⲛ̅ⲧ̅ϭⲱ[ϣⲧ]	ⲛ̅[
[ⲉ]ϧ̣ⲟⲗ ⲙ̅ⲡ̣ⲣ[	[

Fol. 6. *Recto.* . . . the words of the Greeks (? ἕλλην) . . . hear . . . . . outside . . . . . the bed-chamber (κοιτών) of the virgin (παρ.), wherein she slept. She said unto him, 'Enoch, my son, let us go into the bed-chamber (? κοι.) and let us (?)' . . . . .

Verso. . . . at the moment when she heard the voice (φωνή) of Enoch, her brother, she said unto him, 'Enoch, my brother, come in unto me and look forth. Be not . . . . .

. . . when] I took suck of my mother. It is impossible that I should [be ?] again (*or* other)' . . . . .

[1] ? the Trinity.

[2] Reading ⲉⲛϩ, though as following prep. ϩⲛ would be preferable.

https://coptic-treasures.com/

Fol. 7. ↑ *Recto.*

p. ⲓ̅ⲁ̅ (or ⲣ̅ⲁ̅)

margin

ⲉⲕϩ[ⲉ
[. . . . .]ϥ̅ⲣ̅ ⲛ[ⲟ-]
ϧⲉ ϩⲛⲟⲩⲙⲛⲧ-
ⲕⲟⲩ[ⲓ] ⲛϩⲏⲧ ·
ⲙ̅ⲡⲟⲩⲙⲛ̅ⲧ-
ϣⲁϥⲧⲉ · ⲛ̅-
ⲛⲉⲕⲥⲉϩ ⲛⲉⲩ-
ⲛⲟⲃⲉ ⲛ̅ⲥⲱⲟⲩ
ⲧⲁϫⲏ · ⲁⲗⲗ̣[ⲁ]
ⲉⲕⲉⲕⲱ ⲙ̅[ⲡ-]
ⲕⲁϣ ϩⲓϫ[ⲙ-]
ⲡⲕⲁⲗⲁⲙ[ⲁⲣⲓ-]
ⲟ̣ⲛ ϭ̣[

[
. ⲡⲉ[
[ⲉⲕ-]
ⲉϥ[ⲟ]ϯϥ̅ ⲉⲃⲟⲗ
ⲛ̅ⲕⲉⲥⲟⲡ ·
Ⲡⲉϫⲉ ⲉⲡⲱϫ
ⲛⲁⲥ ϫⲉⲟⲩⲛ̣-
sic
ⲕⲟⲩⲛ̣ [. ⲙ]ⲡⲉⲡ-
ⲛⲟⲩⲧⲉ [ϯ] ⲛ̅ⲟⲩ-
ⲁⲩⲱⲉ[ⲗⲟ]ⲥ ϩ̅ⲡ-
ⲧ̣ⲡ̣[ⲉ] ⲛ̅ϥ̅ⲕⲁ-
[ⲁϥ

→ *Verso.* margin

[. . ⲛ]ⲛ̣ⲟ[ϧⲉ
? [ⲛ]ϥϥⲓ [ⲛⲛⲁ]ⲥⲁ-
[ⲛ]ϣⲟⲣ̣[ⲡ ⲑⲟⲛ ⲛ[ϥⲧ]ⲁ̣-
[ⲥ]ϩ̣ⲁ̣ⲓ̈ ⲛ̅ⲡ̅ⲛ[ⲟ]ϧⲉ ⲗⲟⲟⲩ ⲉ[ⲕ]ⲉ̣ⲥⲁ
ⲙ̅ⲡⲁⲥⲁⲑⲟⲛ ⲉϥϣⲁⲛⲛⲁⲩ
ⲛ̅ⲛϣⲛⲣⲉ ⲛ̅- ⲉⲛⲛⲟⲃⲉ ⲉⲩ-
ⲛ̣ⲣⲱⲙⲉ · ⲥⲉ- ⲥⲱⲕ ⲡⲁⲣⲁ
ⲛⲁϫ[ⲁⲣ]ⲓ̈ϫⲉ ⲛⲁⲥⲁⲑⲟⲛ
ⲛⲁ[ⲕ] ⲙ̅ⲡⲁⲥ- ϣⲁϥϥⲓ̈ ⲙ̅ⲡⲉϥ-
[ⲥ]ⲉⲗ̣ⲟ̣[ⲥ ⲛⲧ]ⲙⲛⲧ- ϩ̣[ⲣ]ⲁϧⲁⲟⲥ ⲉⲧ-
ⲁϣⲁⲛⲉ̣ϩⲧⲛϥ [ϩⲛ]ⲧⲉϥⲥⲓ̈ϫ
ϭ[. . . .]ⲉⲧ[. .] [ⲛⲟ]ⲩⲛⲁⲙ ⲛ̅ϥ̅-
ⲧ[ⲁⲗⲟ]ϥ ⲉϫⲛ-

Fol. 7 (1st fol. of quire 14).[1] *Recto.* . . . 'if] thou fi[nd (?) . . . . . he sinned through cowardice and error, thou shalt not write their sins against them hastily (ταχύ), but (ἀλλά) thou shalt put the reed into the reed-case (καλαμάριον) . . . . .

. . . delete[2] it again.' Enoch said unto her, 'Doth not God then (οὔκουν) [appoint?[3]] an angel (ἄγγ.) from heaven and (doth) he (not) [set? him'. . .

Verso. . . . 'first (*or* before [thou]) write the sins and the good-deeds (ἀγαθός) of the sons of men, thou shalt be granted (χαρίζειν) the angel (ἄγγ.) of mercy' . . . . .

. . . 'sins and he taketh the good-deeds (ἀγ.) and placeth them on another side. If he see the sins drawing (down the balance) beyond (παρά) the good-deeds (ἀγ.), he taketh his staff (ῥάβδος), that is in his right hand, and layeth it upon' . . . . .

[1] So if this is *recto*; if *verso*, it indicates p. 14, or (reading ⲣ̅ⲁ̅) p. 104.

[2] Perhaps ⲉⲕⲉϥⲟⲧϥ 'thou shalt delete'. Enoch deletes sins, *CSCO.*, vol. 42, 236.

[3] *Lit.* 'give'.]ⲛ̅, as part of a 2-rad. verb, is more difficult, though as accus., superlined before ⲟⲩ, it is also unlikely. The passage is to me quite obscure.

https://coptic-treasures.com/

Fol. 8. → *Recto.*

]ṇ[	
]ⲙⲉ	
ⲉⲣⲉ[. . . .] ⲙ̀ⲙⲙⲉ	ṇ̀ⲟ[
ⲟⲛⲧⲉ ⲙ̀[ⲡ]ⲟⲩⲉ̈ⲓ-	ⲉⲛⲱ̀[ϫ
ⲙⲉ ⲉⲣⲟ̀ⲥ ⲙ̀ⲡⲟⲩ-	?
ⲉϣⲟⲩⲟⲛϩ̅ⲥ̅ ⲉⲃⲟⲗ	ⲉⲛⲱϫ ṇ̀[ⲁ-]
ⲉ̈ⲓⲉⲙⲛⲧⲉ̈ⲓ	ϣⲛⲣⲉ [
[ⲛ]ⲧ̅ⲃ̅ⲱⲕ ⲡ̅ⲣ̅-	ⲙ̀[
ⲟⲩⲟⲛϩ̅ⲥ̅ ⲉⲃⲟⲗ	ⲉⲡⲉ[
[ϩ]ⲛ̀ⲧ̀ⲙⲛⲧⲉ	ⲛⲁⲩ[
[ⲙ̅]ⲡⲉⲕⲉ̈ⲓⲱ-	ⲛ̅ⲁ[
[ⲧ] ⲙⲛⲧⲉⲕ ⲙ̀[ⲁⲁⲩ]	ⲧⲁ[
[. . .]ϫ[	ϫ[

↑ *Verso.*

	. ⲉ[
	ⲙⲉ[
]ⲙⲟ	ϩ̅ⲛ̅[. . .]ϩ̀ⲓ
]ⲙⲛ	ⲛ̅ⲧ̀[ⲉⲧ]ⲙⲙⲁⲩ
]	ⲉ̈ⲓⲥ̀ ⲧⲁ[. .]ⲉⲧ ϣ̀[ⲱ-]
]ϩ̀ⲛ̅-	ⲡⲉ ⲡⲟⲩ ⲛ̅ⲧⲁⲕ̀-
]	ϫⲡⲟⲥ ⲛ̅ϩ̀ⲛ[ⲧⲥ]
ⲉⲛ]ⲱϫ	ⲉ̈ⲓⲥ ϣⲟⲙⲛ̀ⲧ̀ ⲛ̀-
]ⲧⲁϫⲟ-	ⲥⲟⲡ ⲁⲥ̀ϣ̀ⲁϫ[ⲉ][a]
]ⲣ̀ⲁⲛ	ϩ̅ⲛ̅ϩ̀ⲉⲛⲛⲟ[ⲥ]
]ⲉ	ⲛϣⲁϫⲉ ⲕ̀ϩ̀ . [
]ⲉ	[.]ⲛⲛ . . ⲱ̀[

[a] ⲁϥϣⲁϫⲉ cannot be read.

Fol. 8. *Recto.* . . . 'they[1] have not known her, they have not been able to make her (? it) known, except (εἰμήτι) thou (first) go and make her (? it) known before (*lit.* in midst of) thy father and thy mo[ther' . . . . .

. . . 'Enoch [my ?] son' . . . . .

Verso. . . . En]och . . . . .

. . . 'of her. Lo, my . . . (*fem.*),[2] what shall (she ?) become (?), (she) whom thou didst beget from (her) ? Lo, three times hath she spoken great (?) words' . . . . .

Fol. 9. → *Recto.*

margin

ⲡⲛⲟⲩⲧⲉ ϭⲱ-	Ϫⲉⲟⲩⲕⲟⲩⲛ
ϣⲧ ⲉϩⲣⲁⲓ ⲉϫⲱⲕ ·	ṇ̀ⲟ . . . ⲁ̀ṇ̀[ⲁ-]
ⲁϥⲛⲁⲩ ⲉⲣⲟⲕ	ⲗⲁⲙⲃⲁⲛⲉ [

↑ *Verso.*

margin

[. .]ṇ̀ⲁϫ̀ⲓ̈ ⲛ̅[ⲥ-]	ⲉ̀ⲓⲉⲙⲛⲧⲉ ⲛ̀-
[ⲛⲁ]ⲩ ⲉⲣⲁⲓ̈ ⲉ̀ⲧ̀-	ⲡⲗⲁⲥⲥⲉ ⲛⲕ[ⲉ-]
[ⲡⲉ] ϩ̅ⲙ̅ⲡⲉⲩⲥⲱ-	ⲣⲱⲙⲉ ⲛⲟⲉ

[1] Read ? ⲟⲩⲧⲉ 'neither'.

[2]]ⲉⲧ might be completed as ⲕⲉⲧ or ⲉⲉⲧ, were they not so difficult to adapt to the context.

https://coptic-treasures.com/

ϫⲉⲛⲧⲕⲟⲩⲥⲱ- ⲛⲣⲱⲙⲉ [ⲉⲧ-]
ⲧⲡ ⲁⲩⲱ ⲉⲕⲥⲁ- ⲡⲉ ϩⲙⲡⲉϥ[ⲥⲱ-]
ϩⲏⲩ ⲉⲃⲟⲗ ⲉⲡⲉ- ⲙⲁ ⲉⲓⲙⲛⲧ[ⲉⲓ]
ⲑⲟⲟⲩ ⲛ[ⲓ]ⲙ· ⲡⲉ- ⲁ[ⲛⲟ]ⲕ· ⲡⲉϫ[ⲁⲥ]
Ϫⲁϥ ϫⲉ[. . .]ⲉⲓⲁⲩ[a] Ⲏⲁ[ϥ] ϫⲉ[
ⲁⲛⲟ[. . . .]ⲛⲉⲣ .[b] [ϫ]ⲟⲉⲓ̈ⲥ . . [
?

[ⲙⲁ] ⲟⲩⲁ ϫⲉ- ⲙⲡⲉⲛⲉ̈ⲓ̈ⲱ[ⲧ]
[ϩ]ⲏⲗ̈ⲓ̈ⲁⲥ ⲙⲡ- ⲁϫⲁⲙ ⲛ̄ϥⲥⲱ-
[ⲕ]ⲉⲟⲩⲉⲓ ϫⲉⲧⲁ- ⲣ̄ⲥ̄ ⲉⲡⲕⲁϩ
[ⲃⲓ]ⲑⲁ ⲛ̄[. .]ⲕⲁ Ⲡⲉϫ[ⲁ]ⲥ ⲛⲁϥ
]ⲙⲡⲙⲁ ⲉ- ϫⲉ[ⲡ]ⲁϩⲟⲛ ⲁ
]ⲉ ⲛϩⲏ[ⲧ]ϥ̄ ⲗⲁ[. ⲡ]ⲕ̀ⲁⲣⲡⲟϩ
]ⲧⲉⲧ[ⲉⲧⲓ[ⲁⲉⲓ ⲉ]ⲃⲟⲗ
ⲛ̄ϩ[ⲏⲧⲕ

[a] Possibly ⲁⲩⲓ. [b] Possibly ⲡⲉⲛ.

Fol. 9. *Recto.* . . . 'God (did) look down upon thee and saw thee, how that thou wast a chosen one and removed from all evil.' He said, ...
. . . said,] '[Shall] not then (οὔκουν) [the Lord?] take up (ἀναλαμβάνειν) [any?] man to heaven in his body (? σῶμα), except (εἰμήτι) me?' She (?) said unto [him,] '. . . Lord (?) . . . . .

Verso. . . . shall take two up to [heaven] in their body (σῶμα): one Elias, another Tabitha . . . . . the place where . . . is . . . . .
. . . except (? εἰμήτι) by forming[1] (πλάσσειν) another man, in the fashion of our father Adam, and that he people the earth.' She said unto him, 'Mathusala (?)[2] [is the] fruit (καρ.) that [shall go] forth from [thee'. . . . .

No. 4.

From a version of the Life (?) of the Virgin, identical, in part at least, with Zoega no. cxvii, Clar. Press no. 14 (*v.* Forbes Robinson, *Apocr. Gosp.*, pp. 10, 14) and Br. Mus. no. 303.[3] In the latter of those fragments there is likewise reference to the Meletians.[4] Our fourth fragment here is perhaps wrongly associated with the other three; it may be from a different MS. and text. So too the third, which has marked differences from the others (*v.* note on text).

[1] For εἰμήτι (*cf.* the readings here *ro.* and frag. 8), perhaps ⲉⲓⲉ ⲙⲏ ⲧⲉⲛ-. But 1st pl. 'we form' seems incongruous here.

[2] Reading instead [ⲙ]ⲁⲑⲟⲩⲥⲁⲗⲁ[ⲡⲉ.

[3] *Cf.* also Revillout in *Journ. As.*, 1905, i. 412, 413.

[4] F. R., p. 2, ll. 14, 15, 'Say not as the heretics that the Virgin was a "power" (δύναμις, *cf. ib.* 108, 10); nor say as the Meletians, that she was taken up to heaven in her body.' Mr. Winstedt has kindly collated the text.

https://coptic-treasures.com/

Fol. 1. ↑ *Recto.*

[ⲡⲙ]ⲁ ⲛⲓⲉⲣⲟ-
ⲟⲩ ⲛⲧⲁⲕⲟⲃⲃⲓ-
ⲟⲛ ϩⲙⲡⲧⲣⲉ-
ⲡⲁϩⲛⲧ ⲙⲛⲁϩ
ⲁⲛϫⲁⲥⲧ ⲛⲑⲉ
ⲛⲟⲩⲡⲉⲧⲣⲁ ⲁⲛ-
ϫⲓ ⲙⲟⲉⲓⲧ ϩⲛⲧ
margin
ⲁⲕⲉⲛⲧ ⲉⲃⲟⲗ
ⲉⲩⲟⲩⲁⲥⲧⲓ ⲁⲛ-
ⲧⲁⲗⲟ ⲛϩⲉⲛⲣⲱ-
ⲙⲉ ⲉϫⲛⲓⲉⲛ-
[ⲁ]ⲡⲉⲩⲉ · ⲁⲕⲉⲛⲧ

→ *Verso.*

ⲉⲡⲉ ⲛⲓⲉⲩⲧ[ⲁ-]
margin
ⲉⲓⲟ ⲛⲓⲱⲁⲕⲉ[ⲙ]
ⲁⲩⲣ ⲥⲁϣϥ ⲛ-
ϩⲟⲟⲩ ⲉⲩⲟⲩ-
ⲱⲙ ⲉⲩⲥⲱ [ⲉⲩ-]
ⲉⲩⲫⲣⲁⲛⲉ ⲉ-
ϫⲙⲡⲛⲁ ⲛ-
ⲧⲁⲡⲛⲟⲩⲧⲉ
ϫⲟⲕϥ [ⲉⲃⲟⲗ]
ⲙⲡⲓⲱⲁⲕ[ⲉⲙ]
ⲙⲁⲛ[ⲛⲁ

Fol. 1. *Recto.* . . . 'in[1] place of the days in which Thou didst humble us, when my heart was sad. Thou didst raise me up like a rock (*πέτρα*) and didst guide me and bring me forth unto a broad-place.[2] Thou didst cause men to ride over our heads and didst bring [us' . . . . .

Verso. . . . brought their gifts-of-honour unto Joakim and they spent seven days eating and drinking and rejoicing (*εὐφραίνειν*) over the mercy that God had fulfilled with Joakim and Anna . . . . .

Fol. 2. ↑ *Recto.*

[ⲡⲛ]ⲟⲩⲧⲉ ⲁⲁϥ
[ⲙⲙ]ⲡϣⲁ ⲉ-
[ⲧ]ⲣⲉϥϥⲓⲧⲉ
[Ⲡ]ⲗⲏⲛ ⲙⲡⲉ-
margin
[ⲧ]ⲡⲁⲣⲑⲉⲛⲟⲥ
ϣⲡⲉ ⲛⲥⲁ-
ⲛⲉⲥⲉⲓⲟⲧⲉ

→ *Verso.*

margin
ⲁ[ⲩ]ⲱ[a] ⲛⲉⲧ[ⲃⲱⲕ]
ⲛⲙⲙⲁⲩ ⲉⲛ[ⲉⲩ-]
ⲙⲁ ⲛϣⲓⲡⲉ [ⲉⲧ-]
ϩⲟⲟϥ ⲉⲧⲉ[ⲛⲉⲩ-]
ⲙⲁ ⲛϣⲱⲛ[ⲉ-]
ⲛⲉ · ⲟⲩϫⲉ [ⲟⲩ-]
ⲟⲛ ⲛⲓⲙ ⲉⲧⲡⲓϩ-

[a] Or ϫⲁⲓ]ⲙⲱⲛ ⲉⲧ-.

[1] This ode is made up of various Psalm verses (*v.* F. Robinson, p. 11).

[2] F. R. ⲡⲟⲩⲱϣⲥ ⲉⲃⲟⲗ.

https://coptic-treasures.com/

ⲁⲗⲗⲁ ⲛⲉⲥⲟ ⲛⲑⲉ
ⲛⲛⲉⲓϭⲣⲟⲙ-
ⲡⲉ ⲉⲧⲙⲟⲟⲡⲉ
ⲛⲛⲁⲩ ⲛ̀ⲙ
ϩⲙⲡⲣⲡⲉ ϣⲁ-
ⲡⲉϩⲟⲟⲩ ⲛⲧⲁⲥ-
ⲙⲡϣⲁ ⲙⲡⲉⲓ-
ⲛⲟϭ ⲛⲧⲁⲉⲓⲟ
ⲛϩⲛⲧϥ ⲉⲧⲣⲉⲥ-
ϫⲡⲟ ⲙⲡⲉⲭⲥ
Ⲡⲁⲣⲟⲩϫⲓ ϣⲓ-
ⲡⲉ ⲧⲉⲡⲟⲩ ⲛ-
ϭⲓ ⲙⲙⲓⲗⲓⲧⲓ-
sic ⲛ̀ⲓⲁⲛⲟⲥ ⲛⲁⲓ̈
ⲉⲧϩⲩⲡⲟⲧⲉⲩⲉ
ⲉ̣ . [

margin

margin

ⲧⲉⲩⲉ ⲛⲙⲙⲁⲩ
ⲉⲧⲉⲩϩⲁ̈ⲣⲉ-
ⲥⲓⲥ ⲉⲧⲥⲟⲟϥ
ⲛⲁ̈ⲓ̈ [ⲉⲧ]ⲉ̣ϩ̣ⲁ̣[ⲓ] [a]
ⲛⲟϭ ⲛⲧⲱⲗⲙ
ⲉⲧⲙⲛⲧⲛⲟⲩ-
ⲧⲉ ⲛⲉⲙⲙⲁⲛⲟⲩ-
ⲛ̀ⲗ̀ ⲉ̣ . . . . ⲉ̣
ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩ-
ⲁⲁϧ ⲡ̀ⲓ̈ⲱⲧ
ⲙⲡϣⲛⲣⲉ
ⲙⲡⲡⲉⲡⲁ̅
ⲉⲧⲟⲩⲁⲁϧ ⲉⲩ-
ϥⲓ̈ ⲙⲙⲁⲩ ⲙ-
ⲡⲉⲙⲙⲏ ⲙ [b]
ⲧ̣ⲉⲛⲛⲏ ⲉⲣⲉ-

[a] Or (if space would allow) [ⲉⲧϫ]ⲉ ϩⲉ[ⲛ-.

[b] ⲙⲡ- (? ⲙ̅) is required; then prob. ⲡⲉⲛⲛⲏ.

Fol. 2. *Recto.* . . . God made him (?) worthy to take her (? it). Howbeit (πλήν) the Virgin (παρ.) visited not her parents, but (ἀλλά) was like to those doves that dwelt always in the temple, until the day whereon she was worthy of this great honour, that she should bear Christ. Let the Meletians[1] be now ashamed, that cast suspicion (? ὑποπτεύειν) . . . . .

Verso. . . . and (?) they that [go] with them unto [their] filthy oracles, that is, their dwelling-places; neither (οὐδέ) any one that believeth (πιστεύειν)

[1] There is little to add to Riedel's account of the Meletians (*Can. Athanas.* xv ff. My reference there to Renandot may now be replaced by Evetts, *Patrol. Or.*, v. 200 ff., where their magical practices are specially referred to). Their heretical tenets are condemned in the other copy of the present text (*v.* note above), their usages attacked by Damianus (Evetts *l. c.*, i. 473 = *Synax.*, 18th Sanê, *ed.* Guidi), and their survival of Siût (Br. Mus. no. 358, if by Bp. Constantine, then also of early seventh century, *v.* Br. Mus. no. 865 n.), and at Achmîm (*Mission* iv. 740; *cf.* Wüstenfeld's *Synax.*, 9th Kihak) are recorded. Athanasius, in a Festal Letter (Zoega no. cclxxvii, f. 2 = text of Paris 129[14], ff. 87–90, which is same MS. as Br. Mus. no. 173), refers to their trafficking in saints' relics.

https://coptic-treasures.com/

with them in their filthy heresy (αἵρ.), who ascribe[1] great impurities unto the divinity of Emmanuel, they . . . -ing the holy Trinity (τριάς), the Father, the Son and the Holy Ghost (πν.), taking away the *mê* (μῦ) and the *nê* (νῦ)[2]. . . . . .

Fol. 3. ↑ *Recto.*[a]

margin

ⲁⲩⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ-	[. . .]ⲧⲛⲟⲩ
ⲙⲟⲥ ϩⲛⲟⲩⲥⲫⲣⲁ-	[. . .] ⲉⲧⲉⲡ-
ⲅⲓⲥ · ⲁⲩⲱ ⲙⲡⲛ-	[ⲥⲁ]ⲃⲃⲁⲧⲟⲛⲡⲉ
Ⲥⲁⲛⲁⲓ ⲟⲛ ⲙⲡⲥ-	ⲉⲥϫⲱ ⲙⲙⲟⲥ
ⲟⲗⲥⲗ ⲛϩⲏⲧ ⲉⲥ-	ϫ[ⲉ]ⲙⲁⲣⲏⲧⲱ-
ϫⲱ̄ ⲙⲙⲟⲥ ϫⲉ-	[ⲟ]ⲩⲛ ⲛⲧⲉⲩϣⲏ
ⲉⲓⲧⲁⲃⲱⲕ ⲧⲁ-	ⲛ̣ⲧⲛⲃⲱⲕ ⲉⲃⲟⲗ
ⲛⲁⲩ ⲉⲡⲧⲁⲫⲟ̄ⲥ	ⲛⲙⲙⲁⲥ ⲛⲧⲛ-
ⲛⲑⲉ ⲛⲧⲁⲩⲕⲁ-	ϫⲓⲧⲥ ⲉⲃⲟⲗ̄ ⲛⲥ-
ⲁⲥⲩ ⲙⲙⲟ̄ⲥ ⲛϯ-	ⲛⲁⲩ ⲉⲡⲉⲥⲥⲱ-
ⲛⲁϩⲙⲟⲟ̄ⲥ ⲁⲛ	ⲙⲁ ϫⲉⲛⲛⲉⲥⲙⲟⲩ̄
Ⲉⲣⲉⲡⲁⲓ ϫⲉ ϣⲟ̄-	ⲛⲧⲉⲥⲁⲫⲟⲣⲙⲏ
ⲟⲛ ⲛ̄ⲧⲉⲓϩⲉ ⲙⲁⲗ-	ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩ-
ⲗⲟ̄ⲛ ϫⲉ ⲛⲉ[ⲣ]ⲉ̣-	[ⲥ]ⲟⲃⲧⲉ ⲛ̄ϩⲉⲛ-
ⲟⲩⲛⲟϭ ⲛ[. .]ⲣ̣ⲃ̣	[ϩ]ⲛ̄ⲛ̄ⲉ ⲉⲡⲁϣⲱ-
[.]ϩ̣[	[ⲟⲩ] ⲙⲡϩⲉⲛ-
	[. . .]ϣⲏⲣⲓ[b] . .
	?

[a] The superlineation here is so peculiar and different from that on foll. 1, 2, 4, that one may doubt this leaf being from the same MS.

[b] [ⲑⲩⲙⲓ]ⲁⲧⲏⲣⲓ[ⲟⲛ is improbable.

[1] *Lit.* 'write'. Or 'speak' (grammatically preferable).

[2] I can suggest no other translation, and even for this the reading requires manipulation. I suppose the consonants of 'Emmanuel' to be intended and some magical or gnostic use of the name ⲉⲁⲟⲩⲏⲗ referred to. *Cf.* wholly vocalic forms like ⲁⲉⲏⲉⲓⲟⲩⲱⲏⲗ (*Rain. Mitth.*, v. 120). That the letters ⲙ, ⲛ were thus pronounced is seen from Hebbelynck, *Mystères*, 34, 117, Paris 131[8], f. 77 (on significance of the letters in name ⲙⲁⲣⲓⲁ).

https://coptic-treasures.com/

→ *Verso.*

margin

	п]е̅χ̅с̅ (in margin)[a]
пе етр[еуⲙⲟ-]	етϥⲁⲱ ⲙⲙⲟ-
ⲟ̅ⲩ̅ⲥ̅ ⲉⲃ[ⲟⲗ ⲉ]ⲩ-	ⲟ̅ⲩ̅ ⲛⲁ̅ ⲁ̈ⲡⲉϥ-
ⲣϩⲟⲧⲉⲡⲉ ⲁ[ⲩ]ⲱ	ⲱ̅ⲟⲟⲡ ⲡⲙⲙⲁⲩ-
ⲉⲩⲱ̅ⲧⲣⲧⲱⲣ	пе ⲁ̅ⲣϩⲁ̅ⲡ̅ⲥ̅
ϯ Ⲉⲡⲉⲣⲉ̅ⲛ̅ⲓ̈ⲟⲩ-	ⲉⲧⲣⲁ̅ⲱ̅ⲡ̅ ⲛⲉ̅ⲓ̈-
ⲁⲁⲓ ⲅⲁⲣ ⲥⲟⲣⲥ	ϩⲓⲥⲉ ⲁⲩⲱ̅ ⲛⲧⲁ-
ⲉⲡⲉⲧⲛⲁⲃⲱⲕ	ⲧⲱⲟⲩⲛ ⲡⲉⲣⲉ-
ⲉⲃⲟⲗ ⲉⲡⲙϩⲁ-	ⲟⲩⲕⲉ ⲛⲃⲟⲗ ⲙⲡ- (sic ⲕⲁ)
ⲁⲩ ⲛⲥⲉⲉ̈ⲓⲣⲉ ⲛⲁ̅	ⲟ̅ⲩ̅ⲱ̅ⲧⲟⲣⲧⲣ
ⲛϩⲉⲡⲡⲉⲟ-	ⲁⲩⲱ ⲁ̅ⲩ̅ⲕⲱ̅ ⲛ-
ⲟⲩ· ⲡⲉⲣⲉⲡⲣⲉϥ-	ⲥⲱⲟ̅ⲩ̅ ⲛⲛⲁ̈ⲓ
ⲣⲟⲉ̈ⲓⲥ ⲣⲟⲉ̈ⲓⲥ ⲉ-	ⲧⲏⲣⲟ̅ⲩ̅ ⲁⲩⲙⲟ̅-
ⲣⲟϥ̅ⲡⲉ ϫⲉⲡ-	ⲟⲩⲉ ⲡ̅ⲙ̅ⲙ̅ⲁⲥ
ⲡⲉⲩϥ̈ⲓ ⲙⲡⲉϥ-	[ⲉ]ⲧⲃⲉⲧⲉ̅ⲥ̅ ⲙⲡ̅ⲧ̅-
ⲥⲱⲙⲁ ⲛϫ[ⲓⲟ]ⲩⲉ	ⲁⲛⲁⲥ̅ⲕ̅ⲏ̅ ⲙⲡ̅-
ⲡⲉⲣⲉⲟⲩⲱ̅ⲧ[ⲟⲣ-]	[ⲡⲉⲱ̅ⲧⲟ]ⲣⲧⲣ
ⲧⲣ ⲱ̅ⲟⲟⲡ [ⲉⲧ-]	
[ⲃ]ⲏⲏⲧϥ ϫ[ⲉ	

[a] This being tbe *verso,* the formula [ⲣ̅ⲥ̅ п]е̅χ̅с̅ would indicate the last fol. of a quire. (More usually ⲣ̅ⲥ̅ on the last, пе̅χ̅с̅ on first of following quire.)

Fol. 3. *Recto.* . . . they sealed (*σφραγίζειν*) it with a seal (*σφραγίς*). And after this also she was not comforted at heart, saying, 'If I go not and see the tomb (*τάφος*), how they have laid Him, I will not sit down.' But (*δέ*) these things being so, and moreover (*μᾶλλον δέ*) as there was a great . . . . . which as the Sabbath, she saying, 'Let us arise at night and go forth with her and take her out and she see His body (*σῶ.*), lest she die on His account (*ἀφορμή*).' They arose and prepared much spices and . . . (*plur.*) . .

Verso. . . . that they should go forward, being afraid and trembling. For (*γάρ*) the Jews were lying in wait for whoso should go forth to the

https://coptic-treasures.com/

grave, that they might do them evil; and the watchers were watching it, lest His body (σῶ.) should be taken by stealth; and there was a disturbance on His (?) account, because that . . . . .

. . . words] that He spake unto them, while He was with them, 'Needs must that I should suffer these things and should arise, there being (still) darkness and disturbance.'[1] And they left all these things behind them and went with her, by reason of her need (ἀνάγκη) and her trouble . . . . .

Fol. 4. → *Recto.*

margin

ⲛⲁ[
ϣⲁ[
ⲉⲛⲉϩ ⲓ[ⲉⲧ-]
ϩⲓ̅ϫ̅ⲙ̅ⲡⲕⲁϩ ⲕ[
ⲉⲣⲉⲡⲉⲩϩⲏⲧ[a] ⲥ[. .]
ⲛⲟⲉ ⲛⲧⲛⲉⲓ[. .]
ⲉⲩⲥⲟⲫⲟⲥⲡ[ⲉ] ⲉ-
ⲡⲉϩⲟⲩⲟ (sic ⲛ) ⲉⲛⲧⲁⲩ-
ϣⲱⲡⲉ ⲧⲏⲣⲟⲩ
ϩⲓ̅ϫ̅ⲙ̅ⲡⲕⲁϩ
ⲕⲁⲓ ⲉⲁϥϫⲓ̅ ⲡⲛⲟ-
[ⲙⲟ]ⲥ ⲛⲟⲉ ⲙ̅ⲙ̅ⲱ-
[ⲩⲥⲏⲥ] ⲕⲁⲓ ⲉⲁϥ-
]ⲙ̅ⲡ-

↑ *Verso.*

]ⲱ
ⲡⲉ]ϥⲟⲩⲟ-
[ⲉⲓⲛ] ⲁⲛⲥⲓⲟⲩ
ⲁⲛⲁⲭⲱⲣⲉⲓ
ⲛ̣ⲁⲩ ⲁⲧⲕⲁⲛⲉ
ϣⲱⲡⲉ ⲛⲧⲡⲁ-
ϣⲉ ⲙ̅ⲡⲉϩⲟⲟⲩ
ⲁⲛⲉⲧⲙ̅ⲟⲟⲩⲧ
ⲧⲱⲟⲩⲛ ⲁⲩⲉⲓ ⲉ-
ⲃ̅ⲟⲗ ϩⲛⲛⲉⲙ-
ϩⲁⲁⲩ
Ⲁⲛⲕⲁⲧ[ⲁⲛⲉⲧⲁⲥⲙ̅ⲁ] b
ⲙ̅ⲡⲣ̣[ⲡⲉ
?

margin

[a] ⲡⲉϥϩⲏⲧ more probable. [b] Inevitable, if not too long. Last letters perhaps above the line.

Fol. 4. *Recto.* . . . ever . . . on the earth . . ., his (?) heart being . . . like . . . . ., he being wise (σοφός) beyond all them that had been upon earth, whether (κἄν) when he received[2] the law (νόμ.) like Moses, or (κἄν) when he . . . . .

Verso. . . . his (?) light; the stars departed (ἀναχωρεῖν); darkness was at midday; the dead arose and came forth from the graves. The veil (? καταπέτασμα[3]) of the temple (?) . . . . .

[1] *Cf.* Lemm, *Misc.* lix. [2] 'accepted', if this refers to Christ. [3] *V.* note [b].

https://coptic-treasures.com/

No. 5.

Presumably from a Sermon (or Encomium), with reference, on *verso*, to the death of the Virgin. *Cf.* the passages in Forbes Robinson's *Apocr. Gospels*, pp. 65, 83, and in *PSBA*. xxix. 304. The narrative would appear not to be related here by an apostle.

→ *Recto.*

margin

ⲁϥϯ ⲛⲁϥ ⲛ[ϩⲉⲛ-]	
ⲧⲁⲉⲓⲟ ϩⲱⲱ̄[ϥ]	
ⲙⲛ̄ϩⲉⲛⲁⲱ[ⲣⲟⲛ]	
ⲉⲛⲁϣⲱⲟⲩ —	ϣ[
Ⲗϥⲭⲟⲟⲥ ⲛ̄ⲓ̄ⲱ̄	ⲥⲉⲓ[
ⲥⲛϕ ϫⲉⲉ̈ⲓ̈ⲥ ⲡⲁ-	ⲱⲛ̣[
ⲕⲁϩ ⲧⲏⲣϥ̄ ⲙⲡⲉⲛ̄-	ⲥ̣ⲛⲁⲩ ⲁ̣[
ⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲕ-	ⲁⲩⲙ̣ⲛ̣[
ⲉⲓⲱⲧ ⲙⲡⲛⲉ̣[ⲕ-]	ⲁ̣ϥⲧⲛ[
ⲥⲛⲏⲩ ⲙⲁⲣⲟⲩ-	
ⲟⲩⲱϩ̄ ϩⲙⲡⲕⲁϩ	
ⲉⲧⲛ̄ⲁⲛⲟⲩϥ	
ⲛⲥⲉϫⲓ ⲛ̄ⲥⲉϯ	
ⲛ̄ⲥ̣ⲉϣⲱⲡⲉ	
ϩⲙⲡ̣ⲟ̣ⲟ̣ⲩ ⲛ̣-	
ⲧⲁⲙⲛ̄ⲧⲉⲣ[ⲟ]	
ⲙⲛ̄ⲛⲁϥⲁ[ⲑⲟⲛ]	
ⲙⲡⲕⲁϩ·	
Ⲉϣϫⲉ ⲁⲛ[	

↑ *Verso.*

margin

	[ⲡ]ⲏⲩⲉ ⲉⲣⲉⲛ̄ⲃ̣ⲁ[ⲗ]
	[ⲛ]ⲛ̄ⲁⲡⲟⲥⲧⲟ̣ⲗ-[a]
	[ⲗ]ⲟⲥ ⲥⲱϣ̄ⲧ̄ ⲛ̄-
]ϩⲱⲕ	ⲥⲱⲥ̄ ⲉⲩ̣ⲑⲉⲱⲣ̣ⲉ̣ⲓ
ⲙ]ⲡⲏⲩⲉ	ⲙⲙⲟⲥ ⲙⲛ̄ⲡⲉⲥ-
]ⲧ̣ⲛⲟⲩ	ⲉⲟⲟⲩ ⲛⲁϣ̣ⲁ-
]ⲛⲟⲥ̣	ϫⲉ ⲉⲣⲟⲩ· ⲁⲩⲱ
]ⲁ̣ⲥⲱϣ	ⲛⲧⲉⲣⲟⲩⲡⲱϩ̄
]ϫⲁ̣ⲙ	ⲛⲙⲙⲁⲥ ⲉⲙⲡⲩ-
]ⲥϩ	ⲗⲏ ⲛ̄ⲙⲡⲏⲩⲉ
	ⲁⲡⲉⲑ̄ⲣⲟⲩⲣⲟⲥ̄
	ⲛ̄ⲙⲡⲏⲩⲉ ⲣⲁ-
	ϣⲉ ⲁⲩⲱϣ̄ ⲉ-
	ϩⲟⲗ̄ ⲉⲩϫⲱ ⲙ-
	ⲙⲟⲥ ϩⲓ̈ⲧⲛ̄ⲧⲉ-
	[ⲥ]ⲙⲏ ⲛ̄ⲧⲁⲥϣⲱ-
	[ⲡⲉ] ⲙⲙⲟⲥ̄ ⲙ-
	[ⲡⲏ]ⲁⲩ ⲛ̄ⲧⲁⲡⲉⲥ̄-
	[ϣⲏ]ⲣⲉ ϩⲱⲕ̄ ⲉ-
	[ϩⲣⲁⲓ] ⲉⲙⲡⲏⲩⲉ
	[. . . .]ⲱⲛ̣[

[a] Perhaps nothing instead of Ⲗ.

Recto. . . . he gave unto him also(?) honours and many gifts (δῶρον). He said unto Joseph,[1] 'Behold, my whole land is before thy father and thy

[1] *V.* Gen. xlvii. 6.

https://coptic-treasures.com/

brethren. Let them dwell in the good land and buy and sell and share (*lit.* be) in the honour of my kingdom and the good-things (ἀγαθός) of the land.'[1] If we (?) . . . . .

Verso. . . . to] heaven, the eyes of the apostles (ἀπ.) looking after her, beholding her and her unspeakable glory. And when they[2] had attained with her unto the gates (πύλη) of heaven, the door-keepers (θυρωρός) of heaven rejoiced and cried out, saying, with the voice that had reached her[3] at the time when her Son had gone up to heaven . . . . .

No. 6.

We have here the last words of one Sermon, followed by the title and opening of another; also (fol. 2) a passage, relating to Acts i. 3 ff., which may belong to either or to neither of the preceding. That with its title preserved was pronounced at Christmas, and might be attributed to Basil of Caesarea, if that town's name could be read in the second lacuna. The text, however, does not resemble that of any published sermon by Basil.

Fol. 1. ↑ *Recto.*

margin

ϫⲟⲉⲓⲥ ⲡⲁϊ ⲉ- ⲱⲧ ⲙ̅ⲡ[ⲉⲡⲛⲁ]
ϧⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲉⲧⲟⲩⲁⲁϧ [ϣⲁⲉⲛⲉϩ]
ⲛⲉⲟⲟⲩ ⲙ̅ⲡⲉⲓ- ⲛ̅ⲉⲛⲉϩ ϩ[ⲁⲙⲏⲛ·]

— — — — — — — —

7 ⲟⲩⲉϫⲏⲛⲉⲓⲥ ⲛ̅ⲧⲉ [
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ⲧⲡ̅[
ⲛ̅ⲧϣⲟⲣⲡ̅ ⲛ̅ⲕⲁⲡⲡⲁ[ϫⲟⲕⲓⲁ
ⲉϥϣⲁϫⲉ ⲉⲧⲃⲉⲡ[ϩⲟⲩⲙⲓⲥⲉ ⲙ̅ⲡⲉⲛ-]

→ *Verso.*

margin

[. . .]ⲥ̣ ⲛ̅ⲥⲉϩⲱ- ⲗⲟⲟⲗⲉ' ⲉⲥⲱⲗⲡ̅
[ϧⲥ][a] ⲙ̅ⲡⲁⲛⲣ ⲉⲩ- ⲙ̅ⲡϣ̅ⲗϩ̅ ⲉⲧⲉ-
]ϫⲙ̅ ϩ̅ⲡ- ⲡ̅ϥⲛⲁϯ ⲕⲁⲣⲡⲟⲥ
]ⲧⲡⲉ ⲁⲛ· ⲛ̅ϥⲧ̅ⲃ̅ⲃⲟ
]ⲙ̅ⲙ̣ⲁ ⲛⲛⲩ ⲙ̅ⲡⲉⲧⲛⲁϯ ⲕⲁⲣ-
] ? ⲡⲟⲥ ϩ̅ⲡⲟⲩⲟⲩ-
] ⲉ̣ϧⲟⲗ ⲣⲟⲧ· ⲧⲟⲧⲉ
]ⲕⲁⲗⲏ ϣⲁⲣⲉⲡⲟⲩⲟⲉⲓⲉ
]ⲟⲩ ϫⲱⲣ ⲙ̅ⲡⲉϥⲟϩ̅ⲥ̅
]ⲟ̣ⲟⲩ ⲉⲱϩ̅ⲥ̅ ⲛ̅ⲛⲉⲛ-
]ⲛⲟϥ ⲧⲁⲩϫⲁⲁⲧⲉ ϩ̅ⲡ-
]ⲛ̣ⲥⲉ ⲟⲩⲧⲉⲗ̣[ⲏⲗ] ⲧⲟ-
] ? ⲧⲉ ϣⲁ[

[a] ϩⲱⲗ ϩⲙ̅- less probable because of the division ϩⲱ-ⲗ.

[1] Perhaps the supposed quotation does not end here. [2] *Sc.* the angels. [3] *Lit.* 'been for her'.

https://coptic-treasures.com/

[ⲥⲱⲧ]ⲏⲣ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ [ⲛⲥⲟⲩϫⲟⲩⲧϣⲓⲥ ⲙ̅-]
[ⲡⲉϩⲟⲧ ϫⲟ]ⲓⲁϫⲏ: [ϩⲛⲟⲩⲉⲓⲣⲏⲛⲏ ?
]— — — —

[Ⲉ]ⲣϣⲁⲛⲡⲉϫⲓ- ϩⲣⲁⲓ̈ ⲛ̅ⲟ[ⲩϣ-]
ⲙⲱⲛ ⲟⲩⲉⲡⲉ· ⲛⲏ ⲛ̅ϫⲟⲣ[ⲧⲟⲥ]
ⲛ̅ⲧⲉⲡϩⲟⲩⲙ- ϣⲁⲣⲉⲛ̅ϣ[ⲏⲛ]
ⲡⲉ ⲁⲛⲁϫⲱⲣⲉⲓ· ϩⲓ ⲣⲁϣⲉ ⲉⲃ[ⲟⲗ ⲙ̅-]
ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲡϯϣ̀·[a] ϣⲁ[ⲣⲉ-]
ⲙ̅ⲡⲥⲟⲫⲟⲥ ⲥⲟ- ⲡⲣⲏ̀ ⲃⲟⲩⲃ̀[ⲟⲩ]
ⲗⲟⲙⲱⲛ ⲛ̅ⲧⲉ ϩⲙ̅[b]
ⲡⲁⲛⲣ ⲡⲟⲩⲧ̅ϥ̅· ⲛ̅[
ⲛ̅ⲧⲉⲡⲣⲏ ϣⲁ· ⲛ̅ⲓ[. ⲁⲩ]ⲱ ⲟⲛ̅
ⲧⲟⲧⲉ ϣⲁⲣⲉ- ϣⲁⲣⲉⲛϩⲁⲗ[ⲁⲧⲉ]
ⲡⲕⲁϩ ⲧⲁⲩⲟ ⲉ- ⲉⲓ̈' ⲉⲃⲟⲗ ϩⲙ̅[.]

margin

]ϩⲉ ⲁⲁ[·
]ϣⲃⲏⲟ-[c] ⲡⲉϩ[
]ⲣⲁϣⲉ ϩⲣⲏⲣⲉ [?ⲧⲟⲩ-]
]ⲟⲩϩⲗⲟⲟⲩ ⲣⲏⲥ ⲙ̅ⲡⲉⲧⲏ-
ⲟ]ⲩⲏϩ ⲛ̅ⲥⲁ- ϥⲉ ⲉϩⲟⲩⲛ̀ ϩⲙ̅-
]ⲉϣⲛ̅ⲧⲁϭ- ⲡⲕⲩⲡⲟⲥ ⲛ̅ⲧ-
[ⲥⲉ] ϩⲛ̅ⲟⲩⲟⲩ- ⲛⲩⲙⲫⲏ ϣⲁⲛ-
[ⲣⲟ]ⲧ ⲉⲩⲥⲕⲓ̈ⲣ- ⲧⲉⲛⲉϥϣⲏⲛ
[ⲧⲁ] ϩⲛ̅ⲙ̅ⲙⲁ ⲙ̅- ϯ ⲛ̅ⲛⲉⲩⲥϯ-
[ⲙⲟ]ⲟⲛⲉ' ⲉⲧⲉ- ⲛⲟⲩϥⲉ· ⲁⲩⲱ
]ⲩ̀ ⲧⲟⲧⲉ ⲛ̅ⲟⲩⲱϩⲉ ϣⲁⲩ-
ⲥ̀ⲛϥ[ⲉ[d] . .]ϥ̅ⲙ̅ⲟ- ϯ ⲛ̅ⲛⲉⲩϣⲛⲏⲩ
ⲟ̀ϣⲉ ⲉⲃⲟⲗ ⲉ- ⲉⲑⲁⲗⲁⲥⲁ (sic) ⲛ̅-
ⲧⲉϥϩⲱ ⲛ̅ⲉ- ⲥⲉⲉⲓⲣⲉ ⲛ̅ⲧⲉⲩ-
ⲉⲣⲥⲁⲥⲓⲁ' ϩⲛ̅-

margin

[a] Read ϯⲟⲩⲱ. [b] ? ϩⲛ̅[ⲡⲉϥⲁⲕⲧⲓⲛ]. [c] ? ⲧ̀ⲛⲟⲟⲩⲉ. [d] Must be ⲧⲥⲛϥⲉ.

Fol. 1. *Recto.* . . . our] Lord, He through whom (be) glory to the Father and the Holy [Ghost (πν.)] [for ever] and ever. A[men.]

A Sermon (ἐξήγησις) *of . . ., the bishop* (ἐπ.) *of . . ., of Cappa*[*docia*] *Prima, discoursing upon the* [*Birthday of our Sav*]*iour* (σω.) *Jesus Christ,* [*on the 29th day of the month Cho*]*iahk.* [*? In peace* (εἰρ.). *Amen ?*]

When[1] the winter (χιών) is gone by and the rain hath past (ἀναχωρεῖν), according to (κατά) the words of the wise (σοφός) Solomon, and the air (ἀήρ) is pleasant, and the sun doth shine; then (τότε) doth the earth put forth a garden of herbs (χόρτος), the trees burst forth in gladness[2] at budding, the sun is fervid in . . . . . And the birds likewise (?) go forth from . . .

(*Verso*) and cover (?) the air while they . . . . . the sky . . . . . following . . . footsteps gladly, skipping (σκιρτᾶν) in the . . . pastures. Then (τότε) doth [the] knife (*lit.* sword) go forth unto its vine, to cut off the

[1] *Cf.* Cant. ii. 11. [2] *Lit.* 'throw out gladness'.

https://coptic-treasures.com/

branch that shall not bear fruit (καρ.) and to dress (*lit.* cleanse) that which is about to bear fruit in gladness. Then (τότε) doth the husbandman sharpen his sickle to reap those that have made progress joyfully. Then (τότε) doth (?) . . . . . flower . . . southwind of that (?) which[1] bloweth upon the orchard (κῆπος) of the bride[2] (νύμφη), that its trees may give their perfume. And the fishermen put their nets into the sea (θάλ.) and do their business (ἐργασία) in . . . . .

Fol. 2. → *Recto* (?).

2 illegible lines.

] ? ⲉⲩ-
[ⲟⲩⲱⲛϩ] ⲉⲃⲟⲗ ϫⲛⲟⲩⲥⲉ ⲙ̅ⲙⲟϥ
[ⲛϩⲙⲉ] ⲛ̅ϩⲟⲟⲩ ⲛ̅ⲥⲓ ⲛⲉⲛⲧⲁⲩ-
[ⲉϥⲉⲓ]ⲣⲉ ⲛ̅ϩⲉⲛ- ⲥⲱⲧⲙ̅ ⲉⲩ-
]ϣ[a] ⲁⲩⲱ ϫⲱ ⲙ̅ⲙⲟⲥ
[ⲉϥϣ]ⲁϫⲉ ⲡ̅ⲙ̅- ϫⲉⲛϫⲟⲉⲓⲥ
[ⲙⲁⲩ ⲉⲧⲃ]ⲉ̅ⲧⲙ̅ⲧ- ⲙⲛ ϩⲣⲁⲓ̈ ϩ̅[ⲙⲡⲓ-]
[ⲉⲣⲟ ⲙ̅]ⲡⲛⲟⲩ- ⲟ̅ⲩ̅ⲟ̅[? ⲧⲙⲛ̅]ⲧⲉ-[c]
[ⲧⲉ] ⲁⲩⲱ ⲉϥ- [ⲣ]ⲟ̅ ⲙ̅ⲡⲛ̅ⲏⲗ
[ⲟⲩⲱⲙ] ⲛ̅ⲙ̅ⲙⲁⲩ ⲛ̅ⲁϣ ϫⲉ ⲛ̅ϩⲉ
[ⲁⲩⲱ] ⲛⲉϥⲡⲁ- ϥⲛⲁϯ ⲛ̅ⲧⲙ̅ⲛ̅ⲧ-
ⲣⲁⲥⲥⲉⲓⲗⲉ ⲛⲁⲩ ⲉⲣⲟ ⲛ̅ⲥⲓ ⲡⲉ-
ⲉⲧⲙ̅ⲉⲓ ⲉⲃⲟⲗ ⲧⲉⲙ̅ⲡⲧⲁϥ ⲙ̅-
ϩ̅ⲡⲑⲓⲗⲙ̅ ⲁⲗⲗ=[b] ⲙⲁⲩ ⲛ̅ⲧⲁⲩⲑⲉ̅-
ⲉ̅ϣ̅ϣ̅ ⲉⲡⲉⲣⲛⲧ ⲧⲓⲁ ⲙ̅ⲡⲧⲥⲟⲙ̅·
ⲙ̅ⲡⲉⲓⲱⲧ ⲡϫⲟⲉⲓⲥ ⲉⲡⲉ̅
ⲛ̅ⲁⲓ̈ ⲛ̅ⲧⲁⲧⲉ- ϩ̅ⲣⲁⲓ̈ ϩ̅ⲙ̅ⲡⲉ̅ⲟ̅ⲩ̅-
ⲧⲓⲥ̅ⲟⲧⲙⲉϥ ⲟⲉⲓϣ ⲕⲓ[ⲁϯ]
ⲛ̅ⲧⲟⲟⲧ ⲡⲉ- ⲛ̅ⲧⲙⲙⲓⲧⲉ̅[ⲣⲟ]
ϫ̅ⲁϥ̅ ϫⲉ̈ⲱ- ⲙ̅ⲡⲛ̅ⲏⲗ ⲉϥϫ̅[ⲱ]

↑ *Verso* (?).

margin

ⲧⲉ ⲛ̅ⲧ[ⲙ̅ⲛ̅ⲧ-]
ⲉⲣⲟ ⲙ̅ⲙ̅[ⲧ]ⲉ- [
ϩ̅ⲟⲩⲥⲓⲁ ⲛ̅ⲧⲙ̅ⲛ̅ⲧ- ⲉϥⲱ[
ⲛⲟⲩⲧⲉ· ⲟ̅ⲩ̅- ⲧ̅ⲙ̅ ⲡⲉ̅[
ⲥⲉ ⲡⲉⲛⲧⲁϥ- ⲁⲩⲱ ⲟ̅[
ⲟⲩⲱϣ̅ⲃ̅ ⲛⲁⲩ ⲧⲉⲡϣ̅[ⲛⲣⲉ ⲧⲉ-]
ⲛ̅ϩⲛ̅ⲧ̅ϥ̅ ⲛ̅ⲥⲓ ϩ̅ⲟⲩⲥⲓ[ⲁ
ⲡϫⲟⲉⲓⲥ ⲡⲉ- ⲛ̅ϫ̅ⲱ̅ⲛ̅[? ⲉ-]
[ⲭ̅ⲥ̅·] ⲛ̅ⲧⲱⲧⲛ ϩ̅ⲟⲗ ⲉ[ϥϫⲱ ⲙ-]
ⲙ̅[? ⲟⲩⲟⲉⲓϣ[d]] ⲙ̅ⲟⲥ̅ ϫ̅[ⲉⲟⲩⲛ-]
ⲙ̅ⲛ̅ⲛⲉⲭⲣⲟ̅[ⲛⲟⲥ] ⲧ̅ⲁ̅ⲓ̈ [ⲧⲉϩ̅ⲟⲩⲥⲓⲁ]
ϫⲉⲕⲁⲥ ⲛ̅ⲛⲉϥ- ⲉ̅ⲕⲱ ⲛ̅ⲧⲁϣ̅[ⲩ-]
ⲧⲱⲥⲉ ⲛ̅ⲟⲩ- ⲭⲛ· ⲁⲩⲱ ⲟⲩⲛ-
ⲙ̅ⲛ̅ⲧⲁⲧⲥⲟⲟⲩ̅ ⲧⲁ̅ⲓ̈ ⲧⲉϩ̅ⲟⲩⲥ[ⲓⲁ]
ⲉⲡϣ̅ⲛⲣⲉ· ⲉϫⲓⲧ̅ⲥ̅· ⲁⲩⲱ
ⲙ̅ⲡⲱⲧ̅ⲛ̅ ⲁⲛⲡⲉ ⲙ̅ⲡⲣ̅ⲣ̅ϣ̅ⲡⲛⲣ[ⲉ]
ⲥⲟⲩⲛ̅ ⲛⲉⲟⲩⲟ- ⲱ̅ ⲡⲙⲉⲣⲓⲧ
ⲉⲓϣ̅ ⲙ̅ⲡⲛⲉ- ϫ[ⲉ]ⲁϥⲕⲱ ⲙ̅-
ⲭ̅ⲣⲟⲛⲟⲥ ⲛⲁ̅ⲓ̈ ⲡⲥ̅ⲟⲟⲩⲛ ⲛ̅ⲛⲉ-
ⲛ̅ⲧⲁⲡⲉⲓⲱⲧ ⲭ̅ⲣⲟⲛⲟⲥ [ϩⲁ]ⲧⲉ-

[a] One expects ⲙⲁⲉⲓ]ⲛ. [b] *Sic.* A strange abbreviation; recurs in col. 2, penult. [c] This line may begin ⲥϫ . [Either MS. or copy is faulty. The proper text of v. 6 follows below. [d] Here again more space seems indispensable to the sense. In preceding line ? ⲡⲉϫⲁϥ.

[1] ⲙ is difficult: possibly 'of Him that'. [2] *Cf.* Cant. iv. 16.

https://coptic-treasures.com/

ϩⲁⲛⲏⲥ ⲙ̅ⲉ̅
ⲁϥϧⲁⲡⲧⲓⲍⲉ
]

ⲙ̅ⲙⲟϥ [ⲛⲁⲩ ϫⲉ-]
ⲡⲉⲓⲱⲧ ⲛⲁ-
ϯ ⲛⲧⲙ̅ⲡⲧⲉ-
[ⲣ]ⲟ· ⲁⲗ̅ⲗ̅ⲁ ⲉⲩ-
[ϣⲁ]ϫⲉ ⲉⲡⲉ-

ⲕⲁⲁⲩ ϩⲁⲧⲉϥⲉ-
ϩⲟⲩⲥⲓⲁ ⲙⲁⲩ[ⲁ-]
ⲁϥ· ⲁⲛⲟⲕ ⲉ[ⲓ-]
ⲑⲉⲱⲣⲉⲓ ⲛ̅[
ϣⲏⲣⲉ [

ϩⲟⲩⲥⲓⲁ ⲙ̅ⲡϣⲏ-
ⲣⲉ ⲉϣϫⲉⲛ̅-
ⲕⲁ ⲛⲓⲙ ⲉⲧⲉ-
ⲉϫⲛ̅ . . [

Fol. 2. *Recto.* . . . appearing[1] during forty days, doing signs (?) and speaking with them concerning the kingdom of God ; and, eating with them, He charged (*παράγγ.*) them not to go forth from Jerusalem, but (*ἀλλά*) to wait for the promise of the Father, 'the which ye have heard from me.' He said, 'John indeed (*μέν*) did baptize (*βαπτ.*) . . . . .

they then, that had heard him asking Him, saying,[2] 'Lord, dost Thou (*μή*) at this time (?) . . . . . the kingdom to Israel?' But (*δέ*) in what manner shall he that hath not the authority (*αὐθεντία*) and the power give the kingdom? 'Lord, wilt thou, at this time, give the kingdom to Israel?' When He said unto them, 'The Father shall give the kingdom,' they rather (*ἀλλά*) spake of the . . . . .

Verso. . . . the kingdom and the power (*ἐξουσία*) of divinity. What, then, was it that the Lord [Christ?] answered them? 'Ye[3] . . . . . times] and the seasons (*χρόνος*),' that He might not impute ignorance unto the Son. 'It is not yours to know the times and the seasons (*χρ.*) which the Father hath set within His own power (*ἐξ.*).' I behold (*θεωρεῖν*) . . . Son . . . . .

. . . the Son . . . power (*ἐξ.*), . . . to fulfil . . ., saying,[4] 'I have power (*ἐξ.*) to lay down my life (*ψυ.*) and I have power (*ἐξ.*) to take it up.' And be not astonished, O beloved, that He placed the knowledge of the seasons (*χρ.*) within the power (*ἐξ.*) of the Son, when everything that . . . on . . . . .

No. 7.

This Sermon has an unusual interest from containing the mention—so rare in Coptic literature—of contemporary historical persons and events. Not only was it pronounced at Alexandria in the cathedral church[5] by the patriarch Damianus,[6] its author, but this in presence of the emperor Maurice's

[1] Acts i. 3.
[2] Text of following clause not in order.
[3] Nor of this one.
[4] John x. 18.
[5] *καθολικὴ ἐκκλ.* *V.* Rossi, *Papiri*, ii. IV. 59 c (*v.* below on these texts). *Cf. PSBA.* xxvii. 171.
[6] Damianus, 578–605. See my notes *Copt. Ostr.* no. 18, and Krüger in *PRE*³. iv. 439.

https://coptic-treasures.com/

envoy, Constantine *Λάδρυς*.[1] With him was Amantius, apparently a prominent eunuch.[2] Constantine's mission to Alexandria is mentioned, though without year, by John of Nikiou.[3] If it were but possible to identify, among the various earthquakes of this period, one shortly previous to that mission, we might arrive at the date of the latter. It was one, at any rate, which shook Syria (*v.* below), and, to judge by the title of the present sermon, presumably Egypt also. Evagrius records an earthquake, affecting Antioch and its suburbs, in Oct. 589.[4] In the foregoing (or same?) year Agapius mentions one, likewise at Antioch, and in 591 and 599 others, not localized[5]; while John of Nikiou describes one which devastated Antioch, the east and 'the isles' in this reign.[6] The title of our sermon is but a fragment—that a considerable part of it is lost may be estimated from a comparison between the length of gaps in fol. 10 and in the parallel passage in the Turin MS. (*v.* below)—so that the effects of the earthquake, to which it no doubt made reference, are unknown. Nor can it be decided whether the words here used as to Constantine and the Egyptian magnates are to be connected with those disturbances to which he, according to John of Nikiou, put an end.[7]

This text has further value in being the means of ascribing certain of the Turin fragments to their true author. F. Rossi, *I Papiri*, ii. IV. 56–62 have been assumed[8] to belong to the sermon of Athanasius, *ib.* ii. I. 5 ff.; but their identity in several passages with our text now shows them to be due to Damianus. And besides the passages actually identical, there are among Rossi's fragments others, which (though neither facsimiles nor descriptions of this group are given) it is tolerably certain must belong to the same work. One of these[9] has importance in that it names four places which suffered through the earthquake—doubtless that referred to in the title of our present text: Berytus and Aradus with [ ]ⲫⲉⲛⲏ and ⲁⲅⲩⲣⲓⲛⲏ. These Lemm seeks[10] (as *Στεφάνη* and the island *Ὀρεινή*) in

[1] Theoph. Simoc. viii. 9 and 13, *Chron. Pasc.* an. 602 (*PG.* 92, 972). The latter has variant *Λάρδις*. The three titles here given him are a usual combination in that age, *e. g.* Cairo Pap. 67002 (*ed.* J. Maspero in the *Catal. Gén.*); the two first in Pap. Oxyrh. 138.

[2] A strange coincidence: Amantius had been the name of a powerful eunuch executed by Justin I. When one finds this eunuch (or yet another namesake?) reappearing as Theodora's envoy to Egypt (Zoega clxvi), one suspects that the name had grown legendary.

[3] Pp. 298, 532. What his office in Egypt was is not clearly stated: three words (*masfen*, *makuanen*, *šeyûm*) are indiscriminately used by the translator, sometimes (as on pp. 295, 296) to designate the same official. De Ricci, *PSBA.* xxiv. 107, and M. Gelzer, *Leips. Hist. Abh.* xiii. 33, take him for the prefect.

[4] vi. 8. *Cf. Chron. de Michel* ii. 359, and others on pp. 351, 352, 373.

[5] *Ed.* A. Vasiliev in *Patr. Or.*, pp. 180, 187.

[6] P. 536.

[7] P. 532. The Coptic verb here, literally 'receive', is not often found as 'take into custody', which seems to be the present meaning.

[8] By O. von Lemm, *KKS.* 280, 321 ff. That the Turin collection once included still another homily on the Nativity, and that by Cyril, is clear from the fragment Rossi, ii. II. 5 = III. 2. Presumably to this belongs the fragment ii. IV. 77 b, referring to Nestorius as the speaker's opponent 'in the midst of the *σύνοδος*'. It may be noted that Rylands, no. 73, is a text very similar to these. (In its 2nd line read ⲭⲉⲁⲡⲟⲩⲩⲟⲥ, *cf.* Rossi, ii. IV. 57 c.)

[9] Rossi, ii. IV. 60 c.

[10] *L. c.* 324.

https://coptic-treasures.com/

Paphlagonia and Ethiopia respectively; but one would here rather expect localities not so far distant from the Syrian coast. I would propose either for the first name Sophene, and for the second Auranitis[1] (whether the district south of Damascus or that between Palmyra and the Euphrates); or merely *ὀρεινή*, 'the highlands,' for the latter, and *σεφενη* = ? *σεφηλά*, 'the low country, coast,' for the former.[2]

Fol. 1. ↑ *Recto.*

——...——...——...——

Ⲟⲩⲗⲟⲅⲟ[ⲥ] ⲉⲁϥⲧⲁⲩⲟϥ ⲛ̀ⲥⲓ ⲡⲣⲁ-
ⲕⲓⲟⲥ ⲁⲡⲁ ⲇⲁⲙⲓⲁⲛⲟⲥ ⲡⲁⲣⲭ̀ⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲣⲁⲕⲟⲧⲉ· ⲉⲧⲃ̀ⲉ-
ⲡⲉϫⲡⲟ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏ̀ⲣ ⲓ̀ⲥ ⲡⲉⲭ̀ⲥ
ⲡⲉⲛϫⲟⲉⲓⲥ ⲛ̀ⲥⲟⲩϫⲟⲩⲧϣⲓⲥ ⲙ̀-
ⲡⲉⲃ̀ⲟⲧ ⲭⲟⲓⲁ̀ⲕ̀ϩ· ⲁⲩⲱ ⲉⲧⲃ̀ⲉⲡϣⲁ-
ⲁⲓ ⲙ̀ⲡⲙⲟⲩ· ⲙ̀ⲡⲛⲕⲁ̀ⲧⲟ ⲛ̀ⲧⲁϥ-
[. . . . . ⲛϩ]ⲏⲡⲥ̀ⲓⲥ̀[ⲧ]ⲱⲥ ⲛ̀ⲙ̀ⲡⲟⲗⲓ-
[ⲧⲉⲩⲟⲙ]ⲉ̀ⲛ̀ⲟⲥ ⲉ . [ⲁⲛ]ⲁ̀ⲥⲕⲁϩⲉ
[. . . . .]ⲁ̀ⲓ̈ ⲉⲧⲟⲣ̀ⲡ̀ [ⲛ]ⲛⲕⲁ ⲛ̀ⲛ̀ⲁ-
ⲉ]ⲙ̀ⲡⲧⲟⲩ ⲛ̀[ⲁ]ⲩ ⲛ̀ⲓ̀ⲱⲧ ⲙ̀ⲡ̀-
]ⲉⲧⲡ̀ . [

→ *Verso.*

margin

ϫ [. .]ϣⲛⲙ ϱ̀[ⲕ]ⲱⲥ[ⲧⲁⲡ]ⲧ̀ⲓⲛⲟⲥ ⲡⲡ[ⲁⲧ-]
ϫ ⲣⲓⲕⲓⲟⲥ ⲡⲉⲧⲉϣⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟϥ
ϫ ϫⲉⲡⲗⲁ̀ⲣⲧⲏⲥ· ϱ̀ⲙⲡⲣⲉϥⲧⲏ-
ϫ ⲛⲟⲟⲩϥ ⲛⲥⲓ ⲙⲁⲩⲣⲓⲕⲓⲟⲥ ⲡ̀ⲣⲣⲟ̀
ϫ ⲉⲣⲁⲕⲟⲧⲉ ⲉⲧⲣⲉϥϫⲓ ⲛ̀ⲛ̀ⲁⲣⲭ̀ⲱ
ϫ ⲧⲏⲣⲟⲩ ⲛⲕⲛⲙⲉ· ⲁⲩⲱ ⲉϥⲙ̀ⲙⲁⲩ
ϫ ⲛⲥⲓ ⲡⲡⲁⲧⲣⲓⲕⲓⲟⲥ ⲙ̀ⲡⲣ̀ⲩ̀ⲡⲁ-
ϫ ⲧⲟⲥ· [ⲙ]ⲡ̀ⲉⲥⲧⲣⲁⲧ[ⲏⲗⲁ-]
ⲧⲏⲥ· ⲙⲡⲁⲙⲁⲛⲧⲓ̈ⲟ[ⲥ . . . . ⲥⲓ-]
ⲟ̀ⲩⲣ̀ ⲙ̀ⲡⲡ̀ⲁⲣⲭ̀ⲱⲛ ⲧⲏⲣ[ⲟⲩ ⲛⲕⲏ-]
ⲙⲉ ⲁⲩⲱ ⲡⲁⲛⲙⲟⲥ ⲧⲏ[ⲣϥ
[.]ⲙ̀ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̀ [
[.]ⲩⲁ̀ ———⟨ⲟ[

Fol. 1. *Recto.* A discourse (*λόγος*) which the holy (*ἅγιος*) Apa Damianus, the archbishop (*ἀρχιεπ.*) of Alexandria, pronounced concerning the Birth of Our Saviour (*σωτ.*) Jesus Christ, Our Lord, upon the 29th day of Choiahk; and concerning the terror (?) of death[3] and the earthquake, that did . . . the most exalted (?? *ὕψιστος*) of the citizens (? *πολιτευόμενος*[4]), compelling (? *ἀναγκάζειν*) . . . . . to seize the goods of . . . . . that had not any (?) . . . . .

[1] It will be objected that ⲥⲫⲉⲛⲏ (even with possibly preceding article ⲧ-) is a word too short to fill the line, and that the other is an unauthenticated equivalent for *Αὐρανίτις*.

[2] Or again ϫⲁ]ⲫⲉⲛⲏ for *Δάφνη* (of Antioch) might be geographically possible, though orthographically improbable, besides being too short for the gap.

[3] Reading ϣⲗⲁϱ, though hitherto not found in Sa'idic.

[4] *Πόλις* would, in the context, seem more likely. The sense is utterly obscure.

https://coptic-treasures.com/

Verso. . . . the Younger (?)[1] and Constantine the patrician (*πατρ.*), who was called Lartês[2]; when Maurice the king sent him unto Alexandria, to take (into custody?) all the magnates (*ἄρχων*) of Egypt. And the patrician (*πατρ.*) and consul (*ὕπατος*) and general[3] (*στρατηλάτης*) was present, and Amantius the . . . eunuch[4] and all the magnates (*ἄρχ.*) of Egypt and all the populace (*δῆμος*) . . . . . of the whole city (*πόλις*) . . . . .

Fol. 2. ↑ *Recto* (?).

margin

ϩⲟⲓ[a] ⲧⲏⲣⲟⲩ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥ-
ⲙⲡⲛ̅ⲕ̅ⲧⲁⲓ̈ⲟ̅ ⲧⲏⲥ ·
ⲋⲓ̅ ⲓ̅ⲥ̅ ⲡⲉⲧⲉⲡⲱϣ̅- ⲁⲩⲱ ⲡⲙⲁⲣ̅ⲧⲩ-
ⲡⲉ ⲧⲁⲓ̈ⲟ ⲛⲓⲙ ⲣⲟⲥ ·
ϩⲓⲙⲟⲩ̅ ⲛⲓⲙ ⲙ̅ⲡ̅ⲡⲁⲛϫ̅ⲱϫ
ⲉ̈ⲓ̈ⲛⲁⲣ̅ⲑⲉ ⲛ̈ⲟⲩϩ̅ ⲡⲉⲧⲣⲟⲥ ·
] ⲁⲩⲱ ⲡⲙⲁ̅ⲧ̅ⲩ (sic)
ⲣⲟⲥ ·
[. . .]ⲉ̈ϫⲁⲛ[b]

→ *Verso* (?).

margin

ⲧⲏⲣⲟⲩ ⲛ̈ⲧⲉⲕ- ⲃⲉ ⲙ̅ⲡⲙⲉⲕⲉ-
ⲕⲗⲏⲥⲓⲁ ϣⲁ- ⲑⲟⲥ ⲛ̈ⲧⲉⲕ-
ϩ̅ⲣⲁⲓ̈ ⲉⲧⲉⲛ- ⲙ̅ⲡ̅ⲧⲛⲟⲩⲧⲉ
ⲙ̅ⲡ̅ⲧⲣⲉϥ̅ⲣ̅- Ⲛⲓⲙ ⲡⲉⲧⲛⲁ̅ⲣ̅-
ⲛⲟⲃⲉ · ⲁⲩⲱ ⲥⲓⲥ Ⲡⲉϥⲛⲟⲩⲥ
ⲙ̅ⲡⲟⲩⲥ[ⲛ ⲑⲉ ⲛ-] ⲛ̅ⲣⲙ̅ⲡⲉ
ϫⲱⲕ ⲙ̅[ⲡⲉⲕ-] ?
ⲧⲁⲓ̈ⲟ ⲙ̅ⲙ̅

[a] ⲁϩϩⲟⲓ.

[b] ? ⲁⲩⲱ ⲡ]ⲉⲩⲁⲅ[ⲅⲉⲗⲓⲥⲧⲏⲥ.

Fol. 2. *Recto* (?). . . . all [Thy] glory (? *δόξον*[5]) and Thy honours. O Jesus, whose is all honour and all blessing, I shall be like unto one . . . . .

. . . the evangelist (*εὐαγ.*), and the martyr (*μάρτυρος*) and head, Peter, and the martyr (*μάρ.*) . . . . .

Verso (?). . . . all [the . . .] of the church (*ἐκ.*), down to our sinfulness.[6] And they did not find [means to] complete the . . . honour of . . . . .

. . . of the greatness (*μέγεθος*) of Thy divinity? Who shall make his understanding (*νοῦς*) celestial . . . . .

[1] I do not know whether ϣⲛⲓ (like ϩ̅ⲣⲣⲉ), with a name preceding it, can = *junior*. Whether in Lepsius, *Denkm.* vi. 102, nos. 9, 10, 19 &c., Murray, *Osireion*, pll. 26, 31, it has this meaning or is mere humility, may be doubted. Perhaps read ⲟⲩϣⲛⲓ, the town of Ausîm.

[2] *Lit.* 'the Lartês'.

[3] These complimentary titles designate merely Constantine.

[4] Space would allow ⲡⲛⲟϭ ⲛ- or ⲡⲁⲣⲭⲓ- 'the chief eunuch'.

[5] I cannot find this form in literary use, though it had acquired a legal meaning. *V.* Rylands Catal., no. 139.

[6] *I.e.* 'to me, Damianus'.

https://coptic-treasures.com/

Fol. 3. → *Recto* (?).

margin

ⲛⲁϣⲧⲉϫⲛⲉ-
ⲁ̣ⲗⲟⲕⲉⲓ ⲛ̄ⲧ-
ⲉⲕⲥⲛⲉⲓ ϣⲁ̄-
ⲣⲟⲛ ·
Ⲧ Ⲡ̄ⲙⲁⲛⲟⲩⲏⲗ
ⲡϣⲏⲣⲉ ⲙ̄̄-
ⲡⲛⲟⲩⲧⲉ
ⲕⲁⲧⲁ ⲧⲉϥ-
ⲙ̄̄ⲛ̄ⲧⲛⲟⲩⲧⲉ
Ⲧ Ⲉⲙⲉⲥϣⲓ̈ⲃⲉ
ⲉⲙⲉⲥⲡⲱ-
ⲱⲛⲉ · ..
]ⲉ̣ⲕ̣ϣ̣

ⲡⲉⲧⲛⲁϣ[ϩⲓⲥ-]
ⲧⲟⲣⲓϫⲉ ·
ⲙ̄ ⲛ̄ϥ̄ϫⲗⲟⲛⲟ[ⲥ-]
ⲣⲁⲫⲟⲩ ·
ⲙ̄ ⲛ̄ϥ̄ⲥⲉⲛⲉⲁ-
ⲗⲟ̄ⲥ̄ⲉⲓ ⲛ̄ⲧⲉⲕ-
ⲥⲛⲓϫⲛⲟ̄ ⲱ̄
ⲙ̄̄ⲙⲁ[ⲛⲟⲩⲏⲗ]
ⲛ̣ⲟ̣[ⲩⲧⲉ ⲙ̄̄-]
ⲙ̣ⲉ̣ [
ⲡⲣⲱ[ⲙⲉ
ⲗ̣ⲱ̣ⲧ[

↑ *Verso* (?).

margin

[ⲧ]ⲙ̄̄ⲛ̄ⲧⲛⲟⲩ-
[ⲧ]ⲉ · ⲡⲕⲟⲩⲓ̈
[ϩ]ⲛⲑⲩⲗⲏⲥⲓ̈ⲁ
[ⲁ]ⲩⲱ ⲡⲛⲟⲥ
ϩⲛⲛⲉϥϩⲟⲟⲩ ·
[ⲁ]ϣ ⲛ̄ⲥⲡⲟⲧⲟⲩ
[. . .]ⲡⲕⲁⲣⲱ̄ϥ̄
[ⲛⲉⲧⲛ]ⲁϣϣⲁ-
[ϫⲉ . . .]ⲩ̣ⲥ̣
]ⲛ̣
?

Ⲗϣ ⲛϣⲟⲩⲱ-
ⲃⲉ ⲧⲉⲧⲛⲁϣ-
ⲱϣ ⲉⲃⲟⲗ ⲛ̄-
ⲑⲉ ⲛ̄ⲟⲩⲥⲁⲗ-
ⲡⲛ̄ϫ̄ ⲛ̄ⲥⲉⲉ̄ⲧ̄-
ⲕⲱⲙⲓ̈ⲁⲍⲉ
ⲛ̄ⲧⲉⲕⲉⲡ̈ⲓ̈ⲧⲏ-
ⲙⲓ̈ⲁ ϣⲁⲣⲟ̄ⲡ̄
Ⲧ Ⲡϣⲱⲥ ⲙ̄̄ⲙⲉ
ⲛⲧⲁϥⲕⲱ̄ ⲛ̄-
ⲧⲉϥⲯ̈ⲩⲭⲏ
[ϩ]ⲁ̣ⲛ̣ⲉϥ̣[ⲉⲥⲟⲟⲩ]

Fol. 3. *Recto* (?). . . . shall be able fitly to account for (*τεχνεαλογίζειν* [1]) Thy coming unto us, O Emmanuel, Son of God according to His divinity? It (?) altereth not, it is not transformed . . . . .

. . . Who] shall be able to narrate (*ἱστορίζειν*) or (*ἤ*) who shall record (*χρονογράφειν*) or (*ἤ*) who shall trace (*γενεαλογεῖν*) Thy birth, O Emmanuel, true (?) God . . . man . . . . .

Verso (?). . . . divinity; the young in age (*ἡλικία*) and the old (*lit.* great [2]) in His days? What lips . . . silence . . . . shall be able to speak . . . . . ? What throat shall be able to cry out like a trumpet (*σάλ.*) and belaud (*ἐγκωμιάζειν*) Thy sojourn (*ἐπιδημία*) with us, true shepherd, that did lay down His life (*ψυ.*) for His [sheep . . . . .

Fol. 4. ↑ *Recto*.

margin

ⲉⲙⲉ ϩⲓⲧⲛ̄-
ⲙⲉ ⲙ̄̄ⲡϣⲟⲙ̄ⲉ

ⲧ[
ⲙ̣[

→ *Verso*.

margin

]ⲓ̈
]ⲧ̣ⲉ

Ⲧ ϩⲟⲙⲟⲗⲟⲅⲉⲓ̈
ⲛⲁⲛ ⲙ̄̄ⲡⲉⲛ-

[1] Could *τεχνολογίζω* have such a meaning? The verb Rossi ii. 1. 34 c would scarcely be the same.

[2] Not the phrase of Dan. vii. 9.

https://coptic-treasures.com/

ⲛ̈ⲗⲁⲥ ⲛ̈ⲥⲁⲣ̅ϫ̅	ⲡ[	]ⲟⲛ̣	ⲧⲁϥ ϣⲱ-
ⲉⲩⲉⲛⲉⲁⲗⲟ-	ⲧⲡⲉ[	]ⲱ	ⲡⲉ ·
ⲥⲉⲓ ⲙ̈ⲡⲉϫⲡⲟ̅	ⲗⲗ[ⲏⲑⲱⲥ	]ⲱⲣ	ⲧϯⲛⲁⲕⲁⲁⲕ
ⲙ̈ⲡⲉⲛ̈ⲥⲱ-	ⲡⲉ[	?	ⲉⲃⲟⲗ ⲁⲛ ⲱ̅
ⲧⲏⲣ̅ ·	ⲉ[	?	ⲥⲁⲃⲣⲓⲏⲗ
ⲗⲗⲏⲑⲱⲥ ⲡⲁ-	ⲡ[		ⲟⲩϫⲉ ⲛ̅ⲧ-
]ⲣⲁⲥ			ⲛ̣[ⲡⲁ

Fol. 4. *Recto.* . . . learn (it?) through whom? Fleshly (-σάρξ) tongue hath not power to trace (γενεαλογεῖν) the birth of our Saviour (σωτήρ). Verily (ἀληθῶς) my . . . . . grow old . . . . .

Verso. . . . confess (ὁμολογεῖν) unto us what befell. I will not release thee, O Gabriel, neither (οὐδέ) will we . . . . .

Fol. 5. → *Recto.*

	[ⲡϫⲟ]ⲉⲓⲥ ⲛ̅ⲙ̅-
	ⲙⲉ ·
	Ⲭⲁⲓ̈ⲣⲉ ⲙ̈ⲁⲣ̈ⲓ̈ⲁ
	ⲧⲉⲕⲗⲟⲟⲗⲉ
]ⲉ	ⲉⲧⲁⲥⲱⲟⲩ
[Ⲭⲁⲓⲣⲉ ⲙ̈ⲁ]ⲣ̈ⲓ̈ⲁ	ⲉⲧ̅ⲣ̅ⲟⲩⲟⲉⲓ̅ⲡ̅
]ⲁ̣	ⲉⲡⲉⲧϩⲙ̈ⲟ-
] ⲉⲧⲧⲟ	ⲟⲥ ϩⲙ̈ⲡⲕⲁ-
[ϩⲓⲱ] ⲉⲧⲉⲡⲉⲩ-	ⲕⲉ ⲙ̈ⲡⲑⲁⲓ̈-
]ⲟ̣ⲩⲱⲡⲉ [a]	ⲃ̈ⲉⲥ ⲙ̈ⲡⲙ̈ⲟⲩ
]ⲡⲉⲧⲟ̣ⲩ-	Ⲭⲁⲓ̈ⲣⲉ ⲧⲉⲡ-
]ⲉ ⲡⲓ̈ⲁ-	ⲧⲁⲥⲥⲡ [ϩⲙ̈ⲟⲧ]
[ⲕⲱⲃ̈	ⲡ̣ϫ̣[ⲟⲉⲓⲥ ⲡⲙ̈-]
	[ⲙ̈ⲉ

↑ *Verso.*

Ⲭⲁⲓ̈ⲣⲉ [ⲙ̈ⲁⲣⲓⲁ]	
ⲧⲉ̣ⲱϣ̣ⲉ̣ ⲉⲧ̣-	
ⲧⲃ̈ⲃ̈ⲏⲩ ⲉⲧ̣ⲉ-	
ⲣⲉⲡⲙ̈ⲁ[ⲣ]ⲕⲁ-	[
ⲣⲓⲧⲓⲥ ⲡϩⲏ-	ⲙ̈[
ⲧⲉ ⲉⲧⲉⲡⲁⲓ̈-	ⲗⲭⲁ[ⲓⲣⲉ
ⲡⲉ ⲡⲉⲛϫⲟ-	? [
ⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅	ⲛ̣ⲟ̣ⲩⲃ̈[
?	?

[a] Or]ⲟⲩⲱ ⲡⲉ (*fem.*).

Fol. 5. (*Possibly not a part of this MS.*) *Recto.* . . Hail (χαῖρε)]

https://coptic-treasures.com/

Mary ..... [garment (?)] that is [on thee ?], which is their . . . stone[1] . . . which they . . . Ja[cob[2] . . . . .

. . ., the Lord is with thee. Hail (χ.) Mary, light (*levis*) cloud[3] which illumineth them that sit in darkness and the shadow of death. Hail (χ.) thou that hast found [grace], the Lord [is with thee . . . . .

Verso. . . . Hail (χ.) (Mary), pure meadow, wherein is the pearl (*μαργ.*)[4] which is our Lord Jesus Christ . . . . .

. . . Hail (χ.) . . . . . gold (?) . . . . .

Fol. 6. ↑ *Recto* (?).

пентасхпо[ч]
пара п[ехро-]
нос ннмент-
рецмісе·
Ⲁ̀ⲗⲁⲓⲥ ерої ⲱ̄ т-
пароенос е-
тоуааѣ хеер̄-
ѣнн етωн
ⲛ̄ⲛⲉⲛⲟⲥ ⲛ̄-
[ⲁⲡ]ⲁ[ⲛⲧ]ⲏⲙⲁ
[. . . . .]ⲉⲛⲟⲥ

[тет]ⲉⲙ[ес]е-
ⲣⲉⲓⲑⲩ[ⲙ]ⲉⲓ е-
нед епсолсⲗ̄
ⲛ̄ⲛⲁϣора ⲙ̄ⲡ-
ⲛ̄ⲭолⲙес ⲛ̄ⲙ̄-
ⲙⲁ ⲛ̄сѡ· ⲙ̄ⲡ-
ⲛсунтехⲓ̈а
ⲛ̄ⲁⲓ ϩраϥ̄· те-
Ⲁ̀Темесѣѡн е-
ϩоуⲛ ⲁ̀ⲩⲛⲏ̈ еп-
[sic]
тнрϥ̄ есϩоⲛ̄ⲛ
еϩоуⲛ епрⲛ̀[е]
Тетемес[
[. .]н ещ[

→ *Verso* (?).

тн [тп]а[рое-]
ⲛ̀ϩ[с е]тоуа[аѣ]
мариа ескос-
мei ϩⲛ̄епис-
[sic]
тнме нм·
еϩоλσ ϩⲛ̄п-
еслас естоу-
хну[a] ϩⲛ̄нес-
ѣаλ етσⲓнσѡ-
щт етщоу-
еⲓт· а[уѡ]
месрϩѡѣ ϩⲛ̄-
несσⲓх ⲛ̄σⲓ
[тпар]ое[н]ос

т[п]арое по[с]
[хее]рѣнн е-
тωⲛ мпеⲓ-
ноσ ноуе е-
торⲛ̄ⲛ̄ етσе-
пн еѣωн
пехас епау
етещпнре
ⲛ̄тасщѡ-
пе [
?

[a] Here Rossi, 62 c.

[1] Or '. . . to thee' (*fem.*), ⲟⲩⲱ being a verb.

[2] Or 'jasper stone' ωⲛ]ⲉ ⲛⲓⲁ[ⲥⲡⲓⲥ.

[3] *Cf.* Cairo, *Theotokia* 195 (= Tuki 100) and Isa. xix. 1, which verse is similarly used in χαρετισμοί, though differently interpreted, by Joh. Damas. (*PG.* 96, 693) and Theod. Stud. (*ib.* 99, 725). It is remarkable that the Ethiopic (Fries, *Weddâsê Mâryâm*, 38), renders خفيفة by *za-ba-'amaṇ* 'true', taking it for حقيقة: a contribution towards proof of translation from the Arabic. Nothing can of course be deduced from these coincidences as to the early existence of a Sa'idic *Theotokia*; the specimens in Samannûdî's *Scala* (Paris MS. 44, f. 21) show indeed true Sa. forms, but may point (in the 13th century) to a version from Bo. But if Simeon Ḳuḳaya (*ca.* 520) be, as Euringer (*Or. Christ.* 1911, 215 ff.) plausibly suggests, author of the *Theotokia*, the present passages, in a work dating only some 80 years later, and by a writer of Syrian origin, have an added interest.

[4] *Cf.* Cairo *Theot.*, 178; also, besides Usener's article (in *Theol. Abh. f. Weizsäcker*), Rossi, *l. c.* 58 b; Rylands Cat., no. 72; *Kebra Nagast, ed.* Bezold, p. xl and § 68: and Lagarde, *Aeg.* 48, 22 (= F. Robinson, p. 53) where read ωⲛⲓ for ⲟⲩⲱⲛⲓ.

https://coptic-treasures.com/

Fol. 6. *Recto.* . . . 'him whom she hath borne, out of (*παρά*) the time (*χρ.*) of bearing.' Tell me, O holy Virgin (*παρ.*), whither thou goest for (?) this great meeting[1] [and] this great . . . . .

. . . She who never desired (*ἐπιθυμεῖν*) the distractions (*lit.* consolations) of the market-place (*ἀγορά*) nor the festivities[2] of the drinking-place, nor meetings (*συντυχία*) for merrymaking. She who never entered a house that was near to the[3] . . . . . She who did not . . . . .

Verso. . . . holy Virgin (? *παρ.*) Mary, adorned (*κοσμεῖν*) with all knowledge (*ἐπιστήμη*), sweet in her tongue, preserving her eyes[4] from vain glances. And the Virgin doth not work with her hands . . . . .

. . . Tell me, O] Virgin, whither goest thou, this great distance, to the hill-country (*ὀρεινή*)?[5] 'I hasten and go,' saith she, 'to see the marvel that hath happened . . . . .

Fol. 7. → *Recto.*

margin

ⲧⲁϭⲣⲏⲓ ⲉⲧⲉ̅ⲓ̅ ϥⲱ̅ⲣⲉ ⲉ̅ⲃ̅ⲟⲗ
ⲕⲉⲥⲟⲟⲩ ⲛⲉ- ϯⲛⲁⲛⲁⲩ ⲭⲉⲛ̅ⲕ̅ⲓ̅- *sic*
ⲃ̅ⲟⲧⲛⲉ · ⲃ̅ⲉ ⲛⲧⲁⲩϣⲟⲟⲩⲉ
ϣ̅ⲁⲛ̅ⲉ . ⲁ̅ⲙ̅ⲭⲉ ⲙ̅ⲡ̅ⲡ̅ⲥⲁⲛⲉ-
ⲭ̅ⲣⲟⲛⲟⲥ ⲁⲩ̅ⲙ̅[ⲩ̅ϩ]
ⲛⲉⲣⲱⲧⲉ ·
Ⲁ̅ⲣⲏⲩ[a] ⲣ̅ⲱ̅ ⲉⲩ̅ⲣ̅-
ϩⲁⲗ ⲙ̅ⲙ̅ⲟⲓ
[ϩⲙⲡ]ⲛ̅ⲧⲁ̅[ⲩ̅-]

↑ *Verso.*

margin

ⲙ̅ⲡⲉϥ̅ⲭ̅ⲟⲉⲓⲥ ⲧ̅ⲛⲁϣ̅[
ⲉⲥⲛⲏⲩ ⲉⲣⲁⲧϥ[b] ⲛ̅ⲁ̅ⲥ̅ . . .
ⲛ̅ⲧⲉϥⲙ̅ⲁⲁⲩ ⲁⲛ ⲉⲓ ⲛⲁ[ⲓ
ⲁ̅ϥⲭⲓ ϥ̅ⲟ̅ⲥ̅ⲥ̅ ⲭ̅ⲟⲉⲓⲥ ⲁⲩⲱ
ⲁϥⲥⲕⲏⲣⲧⲁ ⲧⲙ̅ⲁⲁⲩ ⲙ̅ⲡⲁ-
ⲁϥⲭⲓ ϥ̅ⲟ̅ⲥ̅ⲥ̅ ⲭ̅ⲟ[ⲉⲓⲥ ⲉⲓ]
[ϩⲓⲑ]ⲏ ⲙ̅ⲡ̅ . . .

[a] Here Rossi, 62 c.

[b] Read ⲉⲣⲁⲧⲥ.

[1] Ἀπάντημα is rare apparently. Διανόημα would fit, though less appropriate. Or ? ⲁⲡⲁⲛⲧⲏ ⲙⲁ-.

[2] *V. Can. Athan.*, p. 66 n. To the instances there add *Triadon, ed.* Lemm, § 368 = ܬܢܥܡ (parallel to *εὐφραίνειν*), and Paris 131[6], f. 9 (? same MS. as Br. Mus., no. 362): ⲁⲥϣⲱⲡⲉ ⲙⲙⲟⲓ ⲉⲓⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲁⲩⲁⲁⲧ ⲁⲓⲭⲱⲗⲙ ⲙⲛⲟⲩⲥⲟⲛ ⲉϥϩⲓⲧⲟⲩⲱⲓ ⲁⲩⲱ ⲁⲓⲛⲁⲁⲥ ϩⲙⲡⲁϩⲛⲧ ⲉⲧⲙ̅ⲧⲣⲁϧⲱⲗ ⲛⲙⲙⲁϥ. Thereupon a saint appears, bidding ⲟⲛⲧⲱⲥ ⲕⲛⲁⲙⲟⲩⲣ ⲙⲛⲛⲉⲧϩⲓⲧⲟⲩⲱⲕ ⲭⲉⲁϥϯ ⲙⲧⲟⲛ ⲛⲁⲕ, and quoting 1 Pet. ii. 23. In this latter passage, and in Brit. Mus. Cat., no. 217 n., the meaning can hardly be the same as in the others. In Mingarelli 295 it is equally obscure (*cf.* Stern, *Gram.*, p. 388).

[3] 'Temple' seems unlikely, though my copy suggests it.

[4] *Lit.* 'preserved in her eyes'. *Cf.* Ps. cxviii. 37.

[5] *Cf.* Luke i. 39.

https://coptic-treasures.com/

Fol. 7. *Recto.* . . . the barren woman. Yet (ἔτι) other six months is it,[1] until . . . . . womb] swollen.[2] I shall see how that the breasts, which were dried up, after the (proper) time (χρ.) have become full of milk.' Perchance[3] indeed they have deceived me [in that] which [they . . . . .

Verso. . . . of (?) his Lord, when she came up to his mother, he leaped[4] and jumped (σκιρτᾶν), he leaped [in the] womb (?), ere (?) . . . . .

. . . 'How (? what) . . . . . come unto me (?) [my ?] Lord and the mother of my Lord'[5] . . . . .

Fol. 8. → *Recto.*

ерацч ⲙ̄печ-
стратнра-
тнс ·
Ⲟ̀ⲩстратωр
ечⲛⲏⲩ ера-
тч ⲙпечϯ-
рωⲛ ·
Ⲟⲩϣωс ечⲛⲏⲩ [ерат]ч
[ⲙⲡ]ечесо̀ⲩ *sic*
[т]ⲉ̀ωс ⲱ̄ ⲛа-
[ⲙ]ера̀те оⲩ-
[ϣ]пнрете
[то]ⲓ̈конолⲓ̈а
тⲓ̈а ⲙ̄пⲣⲩ[ⲙⲛω-]
ⲁос ⲁⲁⲩ[ⲉⲓⲁ]
ϫеаⲡⲛ̄ⲁ [ⲙⲡ-]
тⲙе тωⲙ[ⲛт]
ⲉⲛⲉⲩерⲏ[ⲩ ·]
ⲁтⲁⲓкаⲓ̈[осⲩ-]
ⲛⲛ ⲙⲡϯ[рⲏ-]
ⲛⲛ ϯⲡⲓ̈ е-
ⲛⲉⲩер[ⲏⲩ
ⲛтⲡ̀[
?

↑ *Verso.*

[. .]ⲛ ϣⲁϫе ⲙⲡ-
[ⲛⲉⲩ]ерⲏⲩ ⲁⲓ̈-
[т]ⲉ̀ⲓ ⲉⲩⲣⲛⲟⲛ ·
[Пе]ϫⲁⲩ ⲛ̄ⲥⲓ ⲡⲣⲓⲉ-
[ро]ψⲁⲗтнс
[ⲁⲁⲩ]ⲉⲓⲁ ϫⲉⲡⲛ̀ⲩⲛ
[ⲛⲁ]ⲟ̀ⲩωϣ̄ϥ̄ оⲩ- *sic*
[ϧⲉ]ⲡⲛоⲩⲛ ⲉⲡⲉ-
[ⲣроо̀ⲩ] ⲛ̄ⲡек-
[ⲕⲁⲧⲁⲣⲣа]ктнс
] ?
]ϣе
ϣωпе[a] ⲛⲁⲓ̈ ⲛ̄-
ⲣⲩперет[нс ·]
Ⲁ̀ⲛок ⲁⲣⲓ ⲙ̄-
ⲙⲁⲩ ⲛⲧⲁⲙ̄ⲡ-
таϭрⲛⲓ ⲛ̄-
текⲙⲁⲁⲩ
ϫеесⲛⲁϫ-
пок ⲛ̄ⲧ̄соϥ-
те ⲛ̄ⲛеⲣⲓ̄ō-
оⲩе ⲣ̀ⲓⲟⲛ ⲙ-
пекϫо̀[еⲓс]
ⲛ̀[токпе ⲓω-]
ⲣ̀ⲁⲛⲛⲏ̀ [ⲡа]-
ⲙеⲣⲓт

[a] Here Rossi, 61 c.

Fol. 8. *Recto.* . . . coming] to his general (στρατηλάτης); a . . . . .[6] (στρά̀τωρ) coming to his recruit (τίρων); a shepherd coming to his sheep. Howbeit (τέως),[7] O my beloved, a marvel is the dispensation (οἰκονομία) [of God . . . , ...] of the singer (ὑμνῳδός) David,[8] 'Mercy and truth are met

[1] Luke i. 36.
[2] *Cf.* the phrases in Rossi, ii. 1. 10 b.
[3] Here, I assume, the preacher resumes.
[4] Luke i. 44.
[5] *Ib.* 43.
[6] 'Groom' is the sole meaning offered for this. Probably a mistake for a high military title.
[7] 'Meanwhile' seems unsuitable. Perhaps read ὅμως.
[8] Ps. lxxxiv. 10.

https://coptic-treasures.com/

together; righteousness (δικαιοσύνη) and peace (εἰρ.) have kissed one another'[1] . . . . .

Verso. . . . talked one with another, whilst yet (ἔτι) they were in the womb. The hieropsalt (ἱεροψ.) David said,[2] 'Deep answereth unto deep at the voice of Thy cataracts (κατ.)' . . . . .

. . . be unto me servant (ὑπηρέτης). It is I have taken away the barrenness of thy mother; for she shall bear thee and thou shalt prepare the ways before thy Lord . . . . . John, my beloved . . . . .

Fol. 9. ↑ *Recto.*

margin	
Ⲕⲁⲑⲁⲣⲓⲍⲉ ⲛ̄ⲛⲉ-	ⲱⲧ[
ϩⲓⲟⲟⲩⲉ ⲉⲧⲥⲟ-	ⲯⲡⲉⲡ[
ⲟⲙⲉ ϩⲓⲟⲛ ⲙ̄-	ⲛⲁⲙ[
ⲡⲉⲕϫⲟⲉⲓⲥ ·	ⲯⲛⲧⲟⲕ ⲛ̣[ⲉ
ⲯⲛ̄ⲧⲟⲕⲡⲉ ϯⲛⲁ-	ⲡⲉϥϣⲁ[
ⲃⲁⲡⲧⲓⲍⲉ[a] ⲉⲃⲟⲗ	ⲥⲓϫ ⲉϥ[
ϩⲓⲧⲟⲟⲧⲕ̄ ·	ⲙ̄ⲡⲉϥ[
ⲯⲁⲙⲟⲩ ⲧⲉⲡⲟⲩ	ⲯⲛ̄ⲧⲟⲕ ⲡ[ⲉ
ⲡⲃⲁⲓϣⲙⲡⲟⲩ-	ⲁⲥⲡⲉ[
ϥⲉ ⲉⲧⲧⲁⲓⲛⲩ	ⲛ̄ⲧⲉⲡⲁ[
ⲛ̄ⲕⲁⲑⲁⲣⲓⲍⲉ	ⲁⲩ[
[ⲛ̄]ⲛⲉϩⲓⲟⲟⲩⲉ	ⲯ
[ϩⲓ]ⲟⲛ ⲙ̄ⲡ-[b]	

→ *Verso.*

margin	
]ⲉⲛ	ⲧⲁϩⲟ[c] · ⲙ̄ⲡⲉ-
] ⲙⲁⲣⲛ̄-	ⲧⲁⲕⲟⲛⲓⲁ ⲛⲛ-
] ⲙⲡⲉⲡ-	ϣⲁⲙⲥⲉ ⲧⲁϩⲟ
]ⲁⲙⲥⲛ-	ⲱ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲥⲛ]ⲙⲁⲛⲉ	ⲑⲉⲛⲟⲥ ·
ⲉ]ⲧⲃⲉⲡⲉⲓ-	ⲯⲁⲙⲥⲉ ⲛ̄ⲧⲟ
[ϣⲁⲙⲓ]ⲥⲉ ⲉⲧ-	ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ
] ⲉⲃⲟⲗ ⲙ̄-	ⲯⲁⲙⲉⲥⲓⲱ̄ ⲙ̄ⲙⲟ̄
]ⲡⲉⲓ̄	ⲙⲁⲩⲁⲁⲧⲉ ·
ⲉⲛⲥⲙⲟⲩ	ⲛ̣ⲧ̣ⲟ̣ ⲟⲩⲡⲁⲣⲑⲉ-
]ⲛ̣	ⲛⲟⲥ ?

[a] Here Rossi, 61 c. [b] ⲡⲉⲕϫⲟⲉⲓⲥ. [c] Here Rossi, 58 c.

Fol. 9. *Recto.* . . . Make clean (καθαρίζειν) the crooked paths before thy Lord.[3] Thou it is by whom I shall be baptized (βαπτ.). Come now, honoured bearer of good-tidings, make clean (καθ.) the paths before the . . . . .

. . . Thou . . . . . Thou . . . . . .

Verso. . . . signify (σημαίνειν)[4] . . . because of this first-born (?) that . . . out from . . . . .

[1] Rossi, ii. IV. 94, Fr. vi ⲙⲟ appears to expatiate on this.

[2] Ps. xli. 8.

[3] The verb used recalls Isa. lvii. 14.

[4] Occurs in Rossi, 62 c, but I cannot identify the two passages.

https://coptic-treasures.com/

. . . reached thee (not). The pangs (ἀγωνία) of the first-born[1] befell thee not, O Maria the Virgin (παρ.). Thou didst bring forth, thou a virgin. Thou didst deliver[2] thyself, thou a virgin . . . . .

Fol. 10. → *Recto.*

margin

ϩⲱⲗ[a] ⲉϩⲟⲗ · ⲧⲉ-
ⲥ̀ⲗⲟⲟⲗⲉ ⲙ̀ⲡⲉⲧ-
ⲙⲟⲟⲛⲉ ⲙ̀ⲡⲥⲱ-
ⲛ̅ⲧ̅ ⲧⲏⲣϥ̅ ·
ⲥ̀Ⲡⲉⲧϯϣⲣⲉ ⲙ̀-
ⲡⲥⲱⲛⲧ ⲧⲏ-
ⲣϥ ⲁⲣϯⲉⲣⲱⲧⲉ
ⲛⲁϥ ϣⲱⲥ ⲕⲟⲩⲓ̈
ϩⲓⲧⲛⲧⲟⲩⲉⲣⲱ̄-
ⲧⲉ ⲛ̀ⲗⲟⲅⲓⲕⲏ
ⲥ̀Ⲡⲉⲧⲉ̀ⲙⲉⲣⲉ-
ⲙⲁ ϣⲟⲛϥ̅[b] ⲁϥⲱ-
[ⲣ]ϧ̀ ⲉϩⲟⲩⲛ̀ ϩⲛ̀-

ⲟ̀ⲙ[
ⲟⲛ ⲙ̀[
ⲛⲟⲥ[? ⲥ̀ⲗⲟⲙ-]
ⲥ̀Ⲗⲙ̀ ⲙ̀ⲙⲟϥ [ⲛϩⲉⲛ-
ⲧⲟⲉⲓⲥ ϥ[
ϩⲓⲱⲟⲩ ⲛ̀[
ⲛⲁⲙⲓⲥ[ⲉ
ⲥ̀Ⲡ[c] ⲡⲉⲓⲟⲩ[ⲟⲙϥ]
ⲙ̀ⲙⲁⲕ̀[ⲣⲓⲟⲥ]
ⲥ̀Ⲡ ⲛ̀ⲛ̀ⲥ[[d]

margin

]ⲏ̅
]ⲩⲏ
] . ⲩ[e]
[ⲙⲛⲛ]ⲥⲓϧ̅ⲧ
[ⲙⲛ]ⲛ̀ⲣⲏ ·
[ⲙⲛ]ⲛ̀ⲟⲟϩ ⲙ̀ⲡ-
[ⲛ̀ⲥⲓⲟ]ⲩ · ⲙ̀ⲡ-
[ⲛ̀ϣⲏ]ⲛ̀ sic ⲛ̀ ⲧⲥⲱ-
[ϣⲉ] ⲛ̀ϣⲱⲙ
[ⲙⲛⲡⲉ]ⲁⲣ̅
[ⲡⲉⲭⲓⲱ]ⲛ ⲁⲩⲱ̄
[ⲡⲉⲕⲣⲩⲥ]ⲧⲁⲣⲥ̀

ⲙ̀ⲡⲥⲉⲣⲁⲫⲓⲙ
ⲛ̀ⲁⲩⲛⲁⲙⲓⲥ
ⲙ̀ⲡⲉⲭⲣⲟⲛⲟⲥ
ⲛ̀ⲁⲣⲭⲏ ⲙ̀ⲡ-
ⲡⲉϩⲟⲩⲥⲓⲁ
ⲙ̀ⲡⲛ̀ⲟⲥⲙⲟⲕ-
ⲣⲁⲧⲱ̄ⲣ̄ ⲛ̀ⲧⲟⲕ-
ⲡⲉ ⲡⲉⲩⲁⲛⲓ̈-
ⲥ̀ⲟⲣⲧⲟⲥ ⲧⲏⲣⲟⲩ ·
Ⲁⲩⲱ ⲡⲉϫⲁϥ
ϫⲉⲙⲛⲙⲁ ϣⲟ-
ⲟⲛ ⲛⲁⲩ ϩⲙ̀-
ⲙⲁ [ⲛϭ]ⲟ̀[ⲗⲉ]

[a] Here Rossi, 58 c. [b] *Cf.* ⲡⲉⲧⲉⲙⲉⲣⲉⲡⲧⲏⲣϥ ϣⲟⲛϥ ⲟⲩⲁⲉ ⲙⲉⲩⲉϣⲟⲣϧϥ̀ ⲉϩⲟⲩⲛ ⲉⲩⲙⲁ ⲡⲟⲩⲱⲧ in Damianus' *Synodikon, Miss.* i. 38, line 7. I propose to re-edit this text shortly, having identified it with that in Chabot's *Chron. de Michel* ii. 325 ff. *Cf.* my *Ostraca*, no. 18 n. [c] Here Rossi, 59 a, b. [d] Perhaps with Rossi ⲡⲉⲓⲧⲟ[ⲉⲓⲥ. [e] Here Rossi, 56 a, b.

Fol. 10. *Recto.* . . . dissolved. Thou (*fem.*) dost nurse[3] Him that shepherdeth all creation. He that giveth food unto all creation, thou gavedst Him milk when (ὡς) a child, with thy reasonable (λογικός) milk. He whom no place may hold was confined within . . . . .

. . . swathed Him in bandages . . . . . O this blessed (μακ.) manger, O these[4] . . . . .

Verso. . . . the] hills [and] the sun and the moon and the stars and the

[1] So far recorded only as a Bohairic form, though Peyron (280 b) knew the Sa'idic.

[2] *Lit.* (reading ⲁⲣⲣⲙⲉⲥⲓⲱ) 'didst act midwife'. *Pap. Bruce*, p. 259, uses the verb as here. Perhaps for ⲧⲙⲉⲥⲓⲟ (*cf.* Steindorff, *Gram.*², § 262).

[3] Reading ϩ̀ⲗⲟⲟⲗⲉ with Rossi.

[4] 'Incorruptible bandages' (Rossi).

https://coptic-treasures.com/

trees of the field; the summer and the spring (ἔαρ), snow (χιών) and ice (κρύσταλλος) . . . . .

. . . the Cherubim] and the Seraphim, the powers (δύναμις) and the seasons (χρόνος)[1] the principalities (ἀρχή) and the powers (ἐξ.) and the rulers (κοσμοκράτωρ), Thou it art the Creator (δημιουργός) of them all. And he saith, 'There was not place for them in the lodging' . . . . .

Fol. 11. ↑ *Recto.*

margin

ϯ[a] ϩⲓⲱⲟⲩ ⲛ̄ϩⲉⲛ-
ϩⲟⲓ̈ⲧⲉ ⲉⲛⲁϣⲉ
ⲥⲟⲩⲉⲛⲧⲟⲩ ⲉⲩⲟ
ⲙ̄ⲙⲓ̈ⲛⲉ ⲙ̄ⲙⲓ̈ⲛⲉ
ϩⲟⲓ̈ⲛⲉ ⲉⲧⲃⲉ-
ⲡϣⲱⲙ ϩⲉⲛⲕⲟ-
ⲟⲩⲉ ⲉⲧⲃⲉⲧⲉⲡ-
ⲣⲱ̄· ⲡⲛⲟⲩⲧⲉ
ⲁⲉ ⲡⲁⲛⲙⲓⲟⲣ̄-
ⲥⲟⲥ ⲥ̄ⲗⲙⲗⲱⲙ
[ⲛ̄]ϩⲉⲛⲧⲟⲉⲓⲥ
? ?

ⲉⲃⲟⲗ · ⲙ[ⲁⲣⲟⲩ-]
Ⲭⲓ[b] ϣⲓ̈ⲛⲉ [ⲧⲉⲛⲟⲩ]
ⲛⲥⲓ ⲛ̄ⲟⲩ[ⲱⲛϣ]
ⲉⲑⲟⲟⲩ ⲛ̄[ϩⲁⲓⲣⲉ-]
ⲧⲓⲕⲟⲥ . [c
ⲑⲛⲡ ϩⲙ[ⲧⲡⲟ-]
ⲗⲓⲥ[d] ⲉⲧⲥ[ⲱⲧⲙ ⲉ-]
ⲣⲟⲛ ⲙ̄ⲡ[ⲟⲟⲩ ·]
Ⲡⲁⲣⲉϥⲭ[ⲓ ϣⲓ̈ⲛⲉ]
ⲛⲥⲓ [
ⲡ[
?

→ *Verso.*

margin

]ⲧⲁⲕⲟ ⲛ̄ⲥⲓ
[ⲛⲛⲁ]ⲣⲁⲛⲟⲙⲟⲥ
]ⲓⲑⲁⲧⲏⲥ[e]
[ⲛⲁⲓ] ⲉⲧⲟⲛⲟ-
]ⲛⲉ[f] ⲛ̄ϣⲟⲙ-
—sic
[ⲛⲧ ⲙⲙ]ⲛⲧⲛⲟⲩ-[g]
[ⲧⲉ ⲉ]ⲩⲡⲱⲣϫ̄
[ⲙ̄ⲡⲉⲓ]ⲱⲧ ⲉⲃⲟⲗ
[ⲙ̄ⲡϣⲏ]ⲣⲉ ⲙⲛ-
[ⲡⲉⲛⲛⲁ̄ ⲉ]ⲧⲟⲩ[ⲁ̄-]
[ⲁⲃ ⲙⲁ]ⲣⲟⲩ-
ⲛ̄]ⲥⲓ

ϫⲉ ⲛ̄ⲥⲓ ⲡⲡⲉⲧⲟ̄-
ⲁⲁⲃ ⲛ̄ⲉⲩⲁⲩⲉ-
ⲗⲓⲥⲧⲏⲥ ⲉϥ-
ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ-
ⲛⲉⲙⲛⲙⲁ ϣⲟ-
ⲟⲡ ⲛⲁⲩ ϩⲙ̄ⲡ-
ⲙⲁ ⲛⲥⲟⲓ̈ⲗⲉ
ⲁⲩⲱ ϫⲉⲁⲩⲥⲗⲙ-
ⲗⲱⲙϥ ⲛ̄ϩⲉⲛ-
ⲧⲟⲉⲓⲥ ⲁⲩϫ̄[ⲧⲟϥ]
ϩ̄ⲟⲩⲟⲙϥ [
ⲉⲣⲉⲡⲟⲩⲟⲙ[ϥ
ⲁⲣϫⲓ ⲙ̄ⲡ[
[. .]ⲥ̣ ⲛⲑ[ⲉ ⲛ

margin

[a] Here Rossi, 56 c. [b] Probably = Rossi, 57 b. [c] ? ⲛ[ⲁⲓ ⲉ-]. [d] 'Hidden for us' (Rossi). [e] First visible letter not very like ⲩ. [f] ? ⲉⲧ[ⲟⲛⲟⲙⲁ]ⲥⲉ.
[g] The prolonged stroke over ⲛ demanding ⲙ, one cannot read ϣⲟⲙⲛⲧ ⲛⲟⲩ[ⲥⲓⲁ.

Fol. 11. *Recto.* . . . clothe them[selves?] in garments of great price, of divers sorts, some because of the summer, others because of the winter. But (δέ) God, the Creator (δημιουργός), is swathed in bandages . . . . .

. . . Let [them] be shamed [now], the evil wolves of [here]tics (αἱρετικός)

[1] Read θρόνος with Rossi.

https://coptic-treasures.com/

[that are] hidden in the city (? πόλις), that hear us to-day. Let him be [shamed] . . . . .

Verso. . . . [Let them] perish, the presumptuous (? αὐθάδης) transgressors (παράνομος), [they] that name (? ὀνομάζειν) three divinities, dividing the Father from the Son and [the] Holy [Ghost (πν.).[1] Let] them . . . . .

. . . the holy evangelist (εὐαγγ.) . . .,[2] saying,[3] 'There was not place for them in the lodging,' and 'they swathed Him in bandages and laid Him in a manger.' [Him whom] the manger did . . ., thou (*fem.*) didst take . . . . . like . . . . .

No. 8.

From a Sermon, treating here of the Last Judgement. The inability of the righteous to aid the wicked in that day is similarly alluded to in Homilies by John *Jejunator* and Theophilus.[4]

Fol. 1. → *Recto.*

margin

ⲙⲙⲛⲧⲉϥⲓⲛⲏ
ϫⲉⲟⲩⲟⲓ ⲛⲁϊ
[ⲡⲁ]ϊⲱⲧ ⲉⲕ-
ⲛ̣[ⲁ]ⲕⲁⲁⲧ ⲛ-
ⲥⲱⲕ ⲛⲧⲉ-
ⲡⲉϥⲓⲱⲧ ⲟⲩ-
ⲱϣϧ ϩ̅ⲡⲟⲩ-
ⲣ̈ⲓⲙⲉ ⲙ̅ⲡⲟⲩ-
ⲁϣⲁϩⲟⲙ ·
ϫⲉⲟⲩⲟⲓ ⲛⲁϊ
ⲡⲁϣⲏⲣⲉ
ⲙ̅ⲡϣⲟⲙ ⲙ̅-[a]

margin

↑ *Verso.*

margin

ϊⲱⲧ ⲛⲁⲡⲟⲩϥ̣
ⲉⲛⲉⲛⲡ̣ⲉⲕ-
ϫⲡⲟⲓ ϫⲉ[
ⲉⲛ̣ⲁⲩ [ⲉⲣⲟⲕ]
ϩ̅ⲛⲉⲓϩ̣ⲓⲥⲉ
ⲱ ⲡ[ⲁ]ⲓⲱⲧ ⲙ̅ⲡ-
ϣⲟⲙ ⲙ̅ⲙⲟϊ
ⲉϧⲟⲛⲑⲉϊⲁ
ⲉⲣⲟⲕ ⲙ̅ⲡⲉϊ-
ⲙⲁ · ⲉϧⲟⲗ
ϫⲉ ⲁⲓϩ̣ⲓⲥⲉ
ⲉⲓϯⲥϧⲱ ⲛⲁⲕ

margin

[a] ⲙⲙⲟⲓ.

[1] What relation this heresy bears towards the distinctive position of Damianus himself (*v.* Krüger's article, *PRE.*) is not clear. In Rossi, 57 b c (if parallel here) the sect in question are named Πλατωνίτης.

[2] A Greek verb.

[3] Luke ii. 7.

[4] Budge, *Copt. Hom.*, 38 *inf.*, 71 *inf.*

https://coptic-treasures.com/

Fol. 1. *Recto.* . . . wretchedness, (saying,) 'Woe is me, my father! Thou wilt leave me behind thee?' And his father shall make answer, with weeping and groaning, 'Woe is me, my son! [I] have not power [to'.....

Verso. . . . 'my] father, it were good if thou hadst not begotten me. For . . . to see [thee?] in these distresses. O my father, I have not power to help (βοηθεῖν[1]) thee here. Because I was at pains and taught thee'.....

Fol. 2. ↑ *Recto.*

margin

ϣⲁϩⲟⲙ ⲛ̅ⲧ̅-
ϩⲉ̣ ⲉⲩⲙⲁⲁⲩ
[ⲛⲁ]ⲓⲕⲁⲓⲟⲥ
ϩ̣[ⲙⲡ]ⲙ̣ⲁ ⲉⲧⲙ-
ⲙⲁⲩ ⲉⲥⲁ-
ⲙⲁϩⲧⲉ ⲛⲧ-
ⲥⲓϫ ⲛ̅ⲧⲉⲥ-
ϣⲉⲉⲣⲉ ⲛ̅ⲣ̅ϥ̅-
ⲉⲣⲛⲟⲃⲉ ⲛⲧⲉ-
ⲧⲁⲡⲟⲫⲁⲥⲓⲥ
ⲉ̈ⲓ ⲉⲃⲟⲗ ϩⲓⲧⲙ̣-
ⲡϫⲟⲉ̈ⲓⲥ ⲓ̅ⲥ̅

margin

→ *Verso.*

ⲛ̅ⲧⲉⲥϣ[ⲉⲉ-]
ⲣⲉ ϫⲉⲉⲩⲛⲁ-
ⲛⲟϫⲥ ⲉⲓ̣[ⲕⲟ-]
ⲗⲁⲥⲓ̅ⲥ̅ [. .]ⲉ
ϣⲁⲥⲱϣ ⲉⲃⲟⲗ
ⲛ̅ⲥⲓ ⲧⲉⲥϣⲉ-
ⲉⲣⲉ ϫⲉⲟⲩⲟ̈ⲓ
ⲛⲁ̈ⲓ ⲧⲁⲙⲁⲁⲩ
ⲙ̣ⲛ̅ϣⲟⲙ ⲙ̅
ⲙⲟ̈ⲓ ⲉⲃⲟⲛ-
ⲑⲉⲓⲁ ⲉⲣⲟ· ⲉ-
ⲃ̣ⲟⲗ ϫⲉⲁⲓϩⲓⲥⲉ

margin

Fol. 2. *Recto.* . . . groaning and thou shalt (?) find a righteous (δίκαιος) mother there, clasping the hand of her ill-doing daughter and the judgement (ἀπόφασις) coming forth from the Lord Jesus . . . . .

Verso. . . . her daughter, because they are about to cast her to the torments (κόλασις) . . .[2] her daughter will cry out, 'Woe is me, my mother! I have not power to help (βο.) thee. Because I was at pains'.....

[1] Nominal for verbal forms are not uncommon; of this same verb, *e.g.* Brit. Mus. no. 370, Rylands no. 340.

[2] ⲧⲟⲧⲉ probably too long for the gap.

https://coptic-treasures.com/

Fol. 3. → *Recto.*

ⲣⲓ]ⲙⲉ ϩⲓⲁ-
[ϣⲁ]ϩⲟⲙ ⲙ-
[ⲡⲉ]ⲟⲩⲟⲛ ϣⲱ-
ⲛ̣[ⲉ ⲛⲧ]ⲉⲥϩⲉ
ⲉⲛⲉϩ[a] ⲛ̅ⲡ̅-
ϩⲉ ⲉⲩⲟⲟⲛ ⲛ̅-
margin ⲁⲓⲕⲁⲓⲟⲥ ⲉϥ-
ⲙⲙⲁϩⲧⲉ ⲛ̅ⲧ-
ϭⲓϫ ⲙ̅ⲡⲉϥ-
margin ⲥⲟⲛ̅ ⲛ̅ⲣⲉϥⲉⲣ-
ⲡⲟⲃⲉ · ⲛ̅ⲧⲉ-
ⲧⲁⲡⲟⲫⲁⲥⲓ̅ⲥ̅
margin

↑ *Verso.*

ⲡⲱ̣[ⲙ-]
ⲡⲉⲟⲩ[ⲟⲛ ϣⲱ-]
ⲡⲉ ⲛ̅ⲧⲉ̣[ϩ̣ⲉ]
ⲉⲡⲉϩ [
}Ⲟⲩⲟ̣ⲓ [ⲡⲁⲓ]
ⲙⲁⲣⲉⲡⲧⲱ-
margin ⲟⲩⲛ̅ ⲧⲏⲣⲓⲙⲉ margin
ⲉⲣⲟⲛ̅ ⲙⲙⲁⲩ-
ⲁⲁⲛ̅ ⲧⲏⲡⲱϩ
ⲛ̅ⲛⲉⲛϩⲏⲧ
ⲧⲏϣⲏϣ ⲛⲏⲣ-
ⲙⲉⲥ ⲉϫⲱⲛ
ⲙ̅ⲡ̣ⲁ̣ⲧⲉⲡⲉ-
margin

[a] *Cf.* Mark xiii. 19.

Fol. 3. *Recto.* . . . weeping and groaning, the like of which never was. And thou shalt find a righteous (δίκαιος) brother clasping the hand of his ill-doing brother and the judgement (ἀπόφ.) . . . . .

Verso. . . . the like of which never was. Woe [unto us]! Let us arise and weep over ourselves and break our hearts and scatter ashes upon us, ere the . . . . .

Fol. 4. ↑ *Recto.*

ϩⲛ[ⲧ]ⲙ̣ⲛ̣ⲧⲉ
ⲛ̅ⲛ̣ⲉⲧⲟⲩⲁⲁϧ
[ⲙⲛ̅ⲛ̅]ⲁⲡⲟⲥ-
ⲧⲟⲗⲟⲥ ⲉⲩ-
ϫⲛ̅ⲓ̈ⲟ ⲙ̅ⲙⲟⲛ
margin ϩⲁⲛⲉⲛⲧⲁⲛ- margin
ⲁⲁⲩ · ⲙⲏ ⲛ̅-

→ *Verso.*

mostly
illegible

ϫⲉⲧⲉⲛⲉ̣ⲣ-

https://coptic-treasures.com/

ⲣⲱⲙ ⲛⲁⲧⲱⲙ	ϩⲟⲧⲉ *sic* ⲉϩⲏ-
ⲁⲛ ⲧⲛ̄ⲧⲙ-	ⲧⲟⲩ ⲛ̄ⲛⲣ̀ⲱⲙⲉ
ⲥⲙ ϣⲁϫⲉ ⲉ-	ⲡ̀ⲁⲣⲁ ⲡⲛⲟⲩ
ϫⲱ · ⲉⲩϫⲡ̈ⲓ̈ⲟ	ⲧⲉ · ⲉⲕ-
ⲙⲙⲟⲛ ϫⲉ̀ⲉ̀ⲧ-	ϣⲁⲛϫⲟⲟⲥ
	margin

Fol. 4. *Recto.* . . . in the midst of the saints [and] the apostles (ἀπ.), upbraiding us for the things we have done. Shall not (μή) our mouths be shut and we find not a word to say, whilst they upbraid us for that . . . . .

Verso. . . . because we fear men more than (παρά) God. If thou say . . . .

No. 9.

This Homily does not appear among the works ascribed to Gregory Nazianzen.[1] The connected foll. 5, 6, 7 contain the author's name; they belong therefore to the title-page, fol. 1; while foll. 3, 4, connected by their subject-matter, appear immediately to precede fol. 5. But since the title relates to Rom. iv. 15, therefore foll. 11, 12, 13 must belong to this same text, dealing as they also do with that verse. Again, repentance being the subject of foll. 3, 4, 5, therefore fol. 2 probably comes near these. Finally, I have noted (on my copy) that foll. 8, 10 appear, from their present shape, to lie near to fol. 7; they too, then, should belong to this sermon; while fol. 9, dealing, like the last, with charity,[2] should probably be placed close to them.

Cf. also No. 1.

Fol. 1. → *Recto.*	↑ *Verso.*	
[ⲟⲩϩⲟ]ⲙⲉⲗⲓⲁ'[a] ⲛ̄ⲧⲉ ⲡϩⲁⲓⲟⲥ' ⲥⲣⲏⲕⲱ-	[+]]ⲙⲉ ·	ⲡⲁⲩⲗⲟ[ⲥ ⲉϥ-]
[ⲣⲓⲟⲥ] ⲡ̀ⲉⲑⲉ̀ⲟ̀ⲗⲟⲩⲟⲥ' ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ'	ⲉⲧⲃ̀ⲉⲟ̀ⲩ ϯⲡⲁ-	ϫⲱ' [ⲙ̀ⲙⲟⲥ']
[ⲡⲛⲁ]ⲅⲓⲁⲛⲅ̀ⲟⲥ' ⲉⲁϥⲧⲁⲩⲟⲥ' ⲉⲧⲃ̀ⲉ-	ϫⲟⲟⲥ' ϫⲉⲉⲩ-	+ϫⲉⲡ[ⲙⲁ' ⲉⲧⲉ-]
] ? ⲉ̀ⲧ · ⲩϩ · · [ⲡ]ⲁⲛ̀ⲟ̀ⲥ̀ⲧ̀[ⲟ-]	ϣⲁⲛⲉⲓ ⲉⲃ̀ⲟⲗ'	ⲙ̀ⲡⲛ̀[ⲟⲙⲟⲥ']

[a] Above this line another, or an ornament. The six lines of title are in a sloping script.

[1] Nor among those of his namesakes.

[2] On Zoega p. 19 is the title of a homily by Gregory on charity. Its text is unpublished.

https://coptic-treasures.com/

[ⲗⲟⲥ] ⲉⲧⲟⲩⲁⲁϩ' ϫⲉⲙⲙⲁ' ⲉⲧⲉⲙⲛ̄ⲛⲓ[ⲟ-]
[ⲙ]ⲟⲥ' ⲛ̄ϩⲛⲧⲥ' ⲙ̄ⲡⲁⲣⲁϩⲁⲥⲓⲥ [a]

ⲛⲁ]ⲛⲟⲩⲥ' ⲡⲉⲩϩⲱϩ̀ [
]ⲉⲧⲣⲉ- ⲙⲁⲧⲉ̀ ⲡϩ̀[
]ⲧⲡϣⲁ- ⲛⲉϫ ⲣⲣⲁ̀ⲩⲥ̀ⲛ̀
[ϫⲉⲛ]ⲧⲛⲥ̀ⲛ- ⲛ̄ⲥⲱⲥ' · ⲉⲩ-
[ⲙⲁⲛ]ⲛⲉⲓ +ϫⲱ' ⲙ̄ⲙⲟⲥ̀
]ⲧ̄ϥ̄ ϫⲉⲧⲛ̄ϯ
? ϩ̀ⲧⲛ̀ⲛ ⲉⲧ-
. ⲱ ?

ϩ̀ⲡⲧⲉⲕⲕⲗⲏ- ⲛ̄ϩⲛⲧ[ϥ̄' ⲙ̄ⲡ-]
ⲥⲓⲁ' · ⲁⲗⲗⲁ' ϫⲙ̄- ⲡⲁⲣⲁ[ϩⲁⲥⲓⲥ'·]
ⲧⲉⲩ̄ⲛⲟⲩ' ⲉⲩ- +ⲉⲕϫⲱ' [ⲙ̄ⲙⲟⲥ']
ϩ̀ⲙⲟⲟⲥ' ϩ̀ⲡ- ϫⲉⲟ̄ⲩ̄ [ⲱ̄ ⲡⲁⲩ-]
ⲧⲉ̄ⲩⲛⲁϩ̀ⲓⲥ' · ⲗⲟⲥ' · [
[+ⲉ]ⲩϣⲁⲛⲥⲱ- ϩ̀ⲙ̀ⲧ̀ⲗ̀ⲟ[
ⲧⲙ̄' ⲉⲧⲗⲉϩ̀ⲓⲥ' ⲉⲣⲟⲛ [
ⲛ̄ⲧⲉⲕⲉⲟⲩⲉⲓ̀ ⲥⲟⲛ[
ⲉ̀ⲓ̀ ⲙⲛ̄ⲛ̄ⲥⲱⲥ' +ⲉⲓⲙⲉ[
ϣⲁⲩ̄ⲣ̄ⲡⲱⲃϣ̄' ⲛ̄ⲧⲛ̄[
ⲙ̀ⲡ̀ⲉⲛⲧⲁⲩ- ϫⲉ[
[ⲥ]ⲟ̀ⲧⲙⲉϥ̄' ⲛ̄- ?
[ⲧ]ⲉⲩⲛⲟⲩ · ?
[. .]ⲛ̀ⲥⲱⲧⲙ̄'

[a] After this I read ⲛ ., very doubtfully. It did not seem to be ⲁⲙⲛⲛ.

Fol. 1. *Recto.* *A Homily* (ὁμιλία) *of St.* (ἅγιος) *Gregory the Theologian* (θεόλ.), *the bishop* (ἐπ.) *of Nazianzus, which he pronounced concerning* . . . . . *the holy apostle* (ἀπ.), *namely,* '*The place wherein there is not law* (νό.), *there is not transgression* (παράβασις).'[1]

. . . good (?) . . . that . . . the word (?) whereby (?) we point out (? σημαίνειν) . . . . .

. . . . ., cried (-κραυγή) after her, saying, We give heed unto . . . . .

Verso. . . . Wherefore ? I will tell. (It is because) whenever they come forth from the church, nay (ἀλλά) from the moment that they are seated at service (σύναξις), if they hear the lesson (λέξις) and there follow another (lesson) after it, straightway they forget what they have heard. Let them (?) hear . . . . .

. . . Paul, [who] saith, 'the place wherein there is not law, there is not transgression.' What sayest thou, O Paul ? . . . . .

[1] Rom. iv. 15.

https://coptic-treasures.com/

Fol. 2. ↑ *Recto.*

ⲙⲱⲩⲥⲏⲥ
ⲁϥϯ ⲡⲛⲟⲙⲟⲥ
ⲁϥϫⲟⲟⲩ ⲛ̅-
ⲛⲉⲡⲣⲟⲫⲏ-
ⲧⲏⲥ· ⲁⲩⲱ· ⲡⲉ[
ⲙ̅ⲡⲟⲩⲡⲓⲥ- +ⲉⲓⲥ ϩⲏⲛ[ⲧⲉ]
ⲧⲉⲩⲉ· ⲙ̅ⲡ̅- ϯϫⲓ ϣ[ⲓⲡⲉ
+ⲛ̅ⲥⲱⲥ· ⲁⲡϣⲏ- ⲉⲃⲟⲗ [
ⲣⲉ· ⲙ̅ⲡⲛⲟⲩ- ⲙⲏ[
ⲧⲉ· ⲧⲱⲟⲩⲛ̅· ϣⲁⲣ[
ϩⲓⲟⲩⲛⲁⲙ ⲟⲛ̅ ⲛ̅ϩ[ⲛ̅-]
ⲙ̅ⲡⲉϥⲉⲓⲱⲧ· ⲧⲁⲩⲣ[
+ⲁϥⲉⲓ ⲉϥϣⲁ- ⲁⲛⲟⲕ [
ϫⲉ· ⲛ̅ⲙⲙⲁⲛ ⲧⲉ ⲉⲧ[ⲛ̅-]
ⲉϥϫⲱ· ⲙⲙⲟⲥ· ⲧⲁϥⲉ[
+ϫⲉⲉϣϫⲉⲁⲓ- ⲛ̅ⲕⲁ ⲛ[ⲙ
ϫⲟⲟⲩ ⲛ̅ⲡⲁ- ⲉⲃⲟⲗ ⲁ[ⲁ
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲥⲉⲡⲏ [ⲉ-]
ⲉⲧⲟⲩⲁⲁⲃ· ⲃⲟⲗ· ⲙ̅[ⲙⲟⲓ]
ⲙⲏⲧ̅ⲡ̅· ⲁⲩⲱ· +ⲛ̅ⲧⲁϥ[ϫⲟⲟⲥ]
ⲁⲩϣⲁϫⲉ· ⲛ̅ⲙ̅- ⲁⲛ· ⲛ̅ⲥⲓ [ⲡⲛⲟⲩ-]
ⲙⲏⲧ̅ⲡ̅· ⲉϫ̅ⲙ̅- ⲧⲉ· ϫ[ⲉⲁⲙⲏ-]
ⲡⲁⲣⲁⲛ· ⲡⲉ- ⲉⲓⲧ[ⲛ ϣⲁⲣⲟⲓ]
margin margin

→ *Verso.*

ⲛ̅ⲣ̅ⲡⲟⲗⲓⲧⲉⲩ[ⲉ]
ⲛ̅ϣⲟⲣⲡ̅·
]ⲡⲁ- +ⲁⲗⲗⲁ· ⲉϣⲁϥ-
[ⲛⲁϩⲃ] ⲅⲁⲣ ϩⲟ- ϫⲟⲟⲥ· ϫⲉ-
[ⲗⲥ ⲁ]ⲩⲱ ⲥⲁⲥⲱ- ⲉⲓⲥ ϩⲏⲛⲧⲉ·
[ⲟⲩ] ⲛⲥⲓ ⲧⲁⲉⲧⲡⲱ ⲁⲕⲟⲩϫⲁⲓ
]ⲟ ⲟⲩⲛⲁ[b] ⲙ̅ⲡ̅ⲣⲕⲟⲧ̅ⲕ̅·
ⲛ]ⲥⲓ ⲧⲉⲧⲡⲱ ⲉⲣ̅ⲛⲟⲃⲉ·
? ϫⲉⲉⲛⲉⲡⲉ-
[ⲉⲣϣ]ⲁⲛⲟⲩⲁ· ⲑⲟⲟⲩ· ⲉⲡⲁ̈ⲓ
[ϯ]ⲡⲉϥⲟⲩⲟ̅ⲓ̅ ϣⲱⲡⲉ· ⲙ̅-
[ⲉⲡⲉ]ⲭ̅ⲥ̅ ⲉⲧⲃⲉ- ⲙⲟⲕ̅· ⲉⲧⲉ-
]ⲛ̣ⲟⲃⲉ̣ +ⲡⲁ̈ⲓⲡⲉ· ϫⲉ-
? ⲧⲉⲕⲡⲟⲗⲓ-
? ⲧⲓⲁ· ⲧⲏⲣ̅ⲥ̅·-
] ⲉ̣ⲃ̣ⲟ̣ⲗ ⲡⲉ ⲧ̅ⲙ̅ⲙ̅ⲕⲟ-
? ⲧ̅ⲕ̅· ⲉⲡⲛⲟ-
]ϥϣⲱⲡⲉ· ⲃⲉ· ⲛ̅ⲕⲉⲥⲟⲡ·
]ⲟⲩⲱϣ· +ⲧⲙ̅ⲙⲉⲧⲁⲛⲟⲓⲁ·
[ⲉⲧ]ⲣⲉϥⲧⲁⲗ- ⲙ̅ⲡⲛⲟⲃⲉ·-
[ⲥⲟⲟ]ⲩ̅· ⲙⲙⲉϥ- ⲡⲉ ⲧ̅ⲙ̅ⲙ̅ⲕⲟⲧ̅ⲕ̅·
ⲟⲩ]ⲛⲟⲥ· ⲉⲣⲟϥ· ⲉⲣ-
[ⲛⲉⲧⲡ]ⲱ· ⲉϥ-[c] +ϣⲁⲛⲡⲣⲱⲙⲉ·
ⲉ]ϫⲱϥ· ⲕⲟⲧϥ̅· ⲉⲡⲛ̅-
margin margin

[a] ⲁⲩⲱ or ⲁⲗⲗⲁ. [b] ⲛⲁϣⲧ? [c] Not an epithet of ⲉⲧⲡⲱ.

Fol. 2. *Recto.* . . . Moses. He gave the law (*νόμ.*), He sent the prophets (*πρ.*) and they believed (*πίστ.*) not. Afterward the Son of God arose upon His Father's right, and came and spake with us, saying, 'If I have sent my

https://coptic-treasures.com/

holy prophets (*πρ.*) unto you and they have spoken with you in my name . . . . .

. . . Lo, I am put to shame (?) through . . . . . all things . . . . . they flee from [me']. Hath not God said, 'Come unto me[1] . . . . .

Verso. . . . for (*γάρ*) my [yoke] is easy and my burden is light' . . . . . the burden . . . . . [If] one betake him to Christ by reason of . . . sin (?) . . . . . disease(d ?) [and ?] desire that He would heal them, He doth not [lay a heavy ? bur]den . . . . .

. . . 'and first thou live strictly (*πολιτεύειν*).' But (*ἀλλά*) He saith,[2] 'Behold, thou hast been made whole; turn not again to commit sin, lest a worse thing than this befall thee,' which is (to say,) 'Thy whole way-of-life (*πολιτεία*) is (that) thou turn not unto sin again.' Repentance (*μετ.*) of sin is not returning thereto. If a man turn unto God . . . . .

Fol. 3. ↑ *Recto.*

τε' ⲉϥⲟⲩ-	
ⲱϣ' ⲉⲙⲉⲧⲁ-	
ⲛⲟⲉⲓ· ⲉϥϫⲓ̈	
+ⲙ̅ⲡ̅ⲧ̅ⲩⲡⲟⲥ'	ⲣ̅ⲡ̅[
ⲛ̀ⲟ[ⲩⲥⲗⲟ]ⲟ̅ⲥⲉ'	ⲛⲟ[
ⲉⲣⲉⲣⲁ̅ⲧ̅ⲥ̅	ⲕⲟ[
ⲧⲁϫⲣⲏⲩ'	ϧⲉ' [
ⲉϫ̅ⲙ̅ⲡⲕⲁϩ'	+Ⲑⲓⲱ[
ⲉⲣⲉⲧⲉⲥⲁⲡⲉ'	ⲧ̅ⲛ̅[
ⲡⲏϩ' ⲉϩⲣⲁⲓ̈	ⲛⲁ[
ⲉⲧⲡⲉ ⲉⲣⲉ-	ϫⲉ[
ⲛⲉⲥⲡⲟⲉⲓϣ'	ϫⲉ[
ϫⲟⲥⲉ' ⲉⲛⲉⲩ-	ϩ̀ⲙ̅[
ⲉⲣⲏⲩ'· ⲛ̄ⲑⲉ'	ⲧ[
+ⲙ̅ⲡ̅ⲣⲱⲙⲉ'	ⲥ[
ⲉϥⲛⲁϥⲓ' ⲧⲉϥ-	ⲡⲉ[

→ *Verso.*

	ⲛ̄ⲥⲱϥ'·
	+ϩⲉⲛⲕⲟⲟⲩⲉ'
	ⲁⲩⲥⲱ' ϩ̅ⲙ̅-
]ⲛⲁ	ⲡⲙⲟⲟⲩ'
]ⲧⲃ̀ⲗ-	ⲉⲩⲁϣⲉ' ⲛ̄-
]ϣ̀ⲕ'	ⲥⲁⲡϫⲟⲓ̈·
] ⲉⲧϩⲓ-	+ϩⲉⲛⲕⲟⲟⲩⲉ'
]ⲁⲧⲉ̀	ⲉⲩϩⲙⲟⲟⲥ'
]ⲡ̀ⲟⲥⲉ̀	ⲉⲃⲟⲗ' ϩ̅ⲙ̅-
?	ⲡϫⲟⲓ̈· ϩⲉⲛ-
]ⲥⲱⲧ̅ⲙ̅	+ⲕⲟⲟⲩⲉ' ⲉⲩ-
?	ⲁϩ'ⲉ ⲣⲁⲧⲟⲩ'
]ⲟⲣ ⲉϥ-	ϩⲓⲡϫⲟⲓ̈ ⲙ̀-
?	ⲡⲟⲩⲥⲏ̄ ⲙⲁ
]ⲉⲙⲛ-	ⲡ̀ϩⲙⲟⲟⲥ'
]. ⲉ̀ⲥⲉ	ϣⲁⲛⲧⲟⲩ-

[1] Matt. xi. 28–30.

[2] John v. 14.

https://coptic-treasures.com/

ογερητε'	εп[	]рωⲙе'	пωϩ' епе-
ⲙⲙαγ' ϩιϫⲙ-	+каі[	] ⲛ̄те-	кро̄' · еγ-
пкаϩ' ⲛ̄ϥογ-	ϣⲙ[	]еї	+ϣаппωϩ'
+аϩ̄' еϫⲙ̄пϣо-	+кан[	]ϣ'	ϫе' епекро̄
р̄п' ⲙ̄поеіϣ'	т̄н[	] ⲉроϥ'	ⲛ̄тепϫої
ⲛ̄тесλоо̄се ·	?	]γ	ⲙоо̄не' ·
+таї ϩωωϥ'-	+ⲙ[	п]ϫої ·	+ϣаγеї ϫе'
те ѳе' ⲙ̄прω-		]е̄ ·	еϩраї ϩⲙ̄-
margin		]тоγ'	margin

Fol. 3. *Recto.* . . . desiring to repent (*μετανοεῖν*) he hath the type (*τύπος*) of a ladder, the foot thereof fixed upon the earth, its head reaching up to heaven and its steps[1] raised one (above) the other. Like as a man lifteth his foot from the earth and setteth it upon the first step of the ladder, even thus the man . . . . .

Verso. . . . others[2] stay in the water, hanging upon the ship; others sit on the outside of (?)[3] the ship; others stand upon the ship and have not found place to sit, until they attain unto the shore. But (*δέ*) when they attain unto the shore and the ship is in port, they come (+ *δέ*) up from (?) [the ship . . . . .

Fol. 4. → *Recto.*		↑ *Verso.*	
ⲛ̣ . оіⲛ еγ-			ϩіте' · ак-
ϩⲙоос' ка-			+тωоγⲛ̄' ϫе-
λωс' ⲙ̄ⲡ-			еіпаеϣкра-
нетϩⲙ̄пⲙо-			теγе' ⲙ̄ⲙої
оγ' ⲛ̄сее̄ї			ⲛ̄таⲙета-
тнроγ' еϫⲙ̄-			ноеї · ⲛ̄ϣ-
петϣоγ-			сооγⲛ̄' ан'
ѡ̄оγ' ⲛ̄се-	ϩ[	]ⲓкос[a]	ϫеⲛ̄паѡ̄ⲛϩ'

[a] косⲙікос, кλнрікос, ϩаіретікос ?

[1] ⲛоеіϣ is a new word.

[2] The preceding column too dealt with the shipwreck: ϫоі is legible.

[3] I can find no instance of ϩⲙоос so constructed. Brit. Mus. *Gk. Cat.* iv, no. 1609 is too uncertain; Crum, *Ostr.* no. 351 still more so.

https://coptic-treasures.com/

ⲟⲩϫⲁϊ ⲧⲏ-
ⲣⲟⲩ · ⲧⲁϊ-
+ⲧⲉ ⲑⲉ' ⲙ̅ⲡⲉ-
ⲧⲟⲩⲛⲁϩⲉ'
ⲉⲩϧ̅ⲗⲃⲓⲗⲉ'
ⲛ̅ⲟⲩⲱⲧ'
ϩ̅ⲙ̅ⲡⲉϥⲥⲙⲁϩ'
ⲉⲧⲉⲡⲁϊ-
ⲡⲉ ⲟⲩⲙⲉ-
ⲣⲟⲥ' ⲙ̅ⲙⲉ-
ⲧⲁⲛⲟⲓⲁ' ·
+ϣⲁⲣⲉⲧⲙⲛ̅ⲧ-
ϣⲁⲛϩⲧⲏϥ'
ⲙ̅ⲡⲛⲟⲩⲧⲉ'
ⲧⲁϩⲟⲟⲩ'
ⲧⲏⲣⲟⲩ' ⲛ̅-
margin

ⲥⲉ[
ⲟ̣ⲩ[
ⲥⲓ̣[
ⲧ[
ⲁⲩ[
ⲑ̣ⲉ[
ⲟⲛ̣[
ϫ̣ⲁ̣[
?
ϫ[
ⲕⲁ[
ϩ̣ⲁ̣ⲥ[
+ⲉⲣⲟ̣[

]ϣⲁⲣⲉ-
]ⲕⲛ
ⲟ]ⲩⲁ ⲉⲓ
?
]ⲉϥ-
[. ϩ̅ⲗ]ⲗⲟ'[a] ⲛ̅ϥ-
[ⲉⲩⲕⲣⲁ]ⲧⲉⲩⲉ'
[ⲙ̅ⲙⲟ]ϥ ⲛ̅ⲥⲉ-
]ⲉ̣ ⲉⲣⲟϥ'
]ⲉⲩⲕⲣⲁ-
[ⲧⲉⲩⲉ ⲁⲗ]ⲗⲁ' ⲟⲩ-
[ⲙⲛⲧⲁ]ⲧⲥⲟⲙ'
ⲡ]ⲥⲱⲙⲁ'
ⲥ]ⲛⲁⲩ'
?
]ⲓⲁ
margin

ϣⲁⲛⲧⲏϩ̅-
ϩ̅ⲗⲗⲟ̅' ⲛ̅ⲧⲙⲉ-
ⲧⲁⲛⲟⲉⲓ ·
+ⲙⲛ̅ ⲁⲕⲥ̅ⲙ̅ⲛ̅
ϫⲓⲁⲑⲏⲕⲏ
ⲙ̅ⲛ̅ⲡⲙⲟⲩ'
ⲁⲛ' ϩ̅ⲛⲧⲉⲕ-
ⲙ̅ⲛ̅ⲧⲕⲟⲩⲓ̈ ·
+ⲟⲩⲣⲱⲙⲉ' ⲉϥ-
ⲣ̅ⲛⲟⲃⲉ' ⲉϥ-
ⲕⲱ' ⲛ̅ϩⲧⲏϥ'
ⲉⲡⲛⲁ' ⲙ̅ⲡⲛ̅ⲩ̊-
ⲧⲉ' ⲉϥϫⲱ'
ⲙ̅ⲙⲟⲥ' ϫⲉ-
margin

[a] ⲉϥⲉⲣ- or ⲉϥⲛⲁⲣ-.

Fol. 4. *Recto.* . . . they remaining (*lit.* sitting) placidly (καλῶς) with them that are in the water, and all come on to dry-land and are all saved. This is the manner of him who shall find a single grape in his cluster,[1] that is to say, a portion (μέρος) of repentance (μετ.). God's pitifulness reacheth all of them . . . . .

Verso. . . . when] he [shall] grow old and be temperate (ἐγκρατεύειν) and they . . . him . . . be temperate (ἐγκ.). But (ἀλλά) [it is] an impossi-[bility that ? the] body (σῶμα) . . . two (?) . . . . .

. . . torment and didst arise (saying,) 'I will be temperate (ἐγκ.) and will repent (μετ.).' Thou knowest not that thou shalt live till thou be old and (then) repent (μετ.). Hast thou (μή) established a covenant (διαθ.) with death[2] in thy youth? A man that, sinning, turneth his thoughts to God's mercy, saying, ...

[1] *Cf.* Isa. lxv. 8 (Sa'id. *ed.* Schleifer).

[2] *Cf.* Isa. xxviii. 15, 18.

https://coptic-treasures.com/

Fol. 5. ↑ p. ⲓϭ.

margin	margin
[ⲉⲓϣⲁ]ⲛⲉ̈ⲩ'	+ⲛ̄ϩⲏⲧⲟⲩ ⲉϥⲟ̄
[ⲉⲣⲉⲡⲓ]ⲁⲛⲧ'	ⲙ̄ⲙⲁϭⲟⲥ'·
[ⲛ̄]ⲛⲟⲩⲧⲉ'[a]	ⲡⲁⲓ̈ ⲛ̄ⲧⲓⲙⲓⲛⲉ'
[ⲛ]ⲁ̣ⲣ̄ⲟⲩⲛⲁ'	ⲉϥϣⲁⲛⲙⲟⲩ'
[ⲛ]ⲙ̄ⲙⲁⲓ̈ ⲛ̄ϥ-	ⲙ̄ⲡⲁⲧ̄ϥⲙⲉ-
[ⲕⲱ'] ⲛⲁⲛⲟⲃⲉ'	ⲧⲁⲛⲟⲉⲓ· ϥ̄ⲛⲁ-
[ⲉⲃ̈]ⲟⲗ ⲛ̄ϥϭⲱ'	+ⲕⲁⲧⲁⲛⲧⲁ'
[. .]ⲓ̣ⲟⲩⲉϩ[b] ⲛⲟ-	ⲉⲁⲙ̄ⲡⲧⲉ' ⲙ̄̀-
[ⲃⲉ] ⲉϫⲛ̄ⲛⲉϥ-	ⲡⲉⲥⲛⲧ'· ⲡⲙ[ⲁ']
[ⲛⲟ]ⲃ̣ⲉ ⲛ̄ϥ-	+ⲉⲧⲉⲙ̄ⲡⲗⲁⲁⲩ
[ⲧ]ⲙ̄̀ ⲙⲉⲧⲁ-	ⲛ̄ⲟⲩⲟ̄ⲉⲓⲛ'
ⲛⲟⲉⲓ· ⲡⲁⲓ̈	ⲛ̄ϩⲛ̄ϥ· [ⲟⲩ-]
ⲛ̄ⲧⲉⲙⲙⲉ'	+ⲁⲉ ⲡⲛⲟⲩⲧⲉ
ⲟ̄ ⲛ̄ϣ̄ⲙⲙⲟ̄	ⲛⲁⲣ̄ⲡ[ⲙⲉ]ⲉⲩ̣ⲉ
ⲉⲡⲛⲁ' ⲙ̄̀ⲡⲛ̄-	ⲁⲛ' ⲛ̄[ⲛⲉⲧ-]
ⲩ̣ⲧⲉ' ⲡ̄ⲡⲁⲛ-	ϩ̄ⲙⲡⲙⲁ' ⲉ[ⲧⲙ-]
[ⲧⲟⲕⲣⲁ]ⲧⲱⲣ'	ⲙⲁⲩ' ϣⲁⲉ-
[. . . .]ⲛ̣ⲕⲟⲥ .	ⲛⲉϩ· ⲟ̣[ⲩⲭⲣⲏⲥ-]
	ⲧ̣ⲓⲁⲛⲟⲥ [ⲉϥ-]
	[ⲛⲁ]ϫⲓ̣ⲥ[

→ p. ⲓϭ.

ⲓ̄ϭ ϯ ⲭ̄ϭ

ⲧⲉ ⲛⲧⲁϥⲁⲁⲥ':	ⲫⲩⲗ[ⲁⲕⲧⲏ-]
+ⲟⲩⲭⲣⲏⲥⲧⲓⲁ-	ⲣⲓⲟⲛ [
ⲛⲟⲥ' ⲉϥⲛⲁϫⲓ	ⲛ̄ⲟⲩⲙ[
ⲥⲟⲗ' ϩ̄ⲡⲗⲁⲁⲩ'	ⲛ̣̄ⲥⲉ[
ⲛ̄ϩⲱⲏ̈' ⲛ̄ⲟⲩ-	ⲉϫⲱϥ' [
ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ'	ⲟⲩⲛⲉ[
ⲁⲛ'ⲡⲉ· ⲟⲩ-	ϭ̄ϥ'· ⲏ̄ [ⲉϥ-]
+ⲣⲱⲙⲉ ⲉϥϣ̄-	ⲛⲁⲃ̣ⲱ[ⲕ
ⲣ̄ⲕ' ⲙ̄̀ⲡⲣⲁⲛ' ⲙ̄̀-	ϩ̣ⲟⲗⲱ[ⲥ'
ⲡⲛⲟⲩⲧⲉ' ⲛ-	ⲉⲡⲙ̄̀ⲁ̣' [ⲛⲟⲩ-]
ⲛⲟⲩϫ' ⲉϥⲧⲁ-	ⲣⲉϥⲙ[ⲟⲩⲧⲉ]
ⲕⲉ' ⲙ̄̀ⲙⲟϥ ⲛ̄-	ⲏ̄ ⲟⲩⲣⲉϥ-
ϩ̣ⲁϩ̣ ⲛ̄ⲥⲟⲡ'	ⲕⲁ ⲟⲩⲛⲟⲩ'·
ⲡⲛⲟⲩⲧⲉ ⲛⲁ-	+ⲡⲁⲓ̈ ⲛ̄ⲧⲉⲓ-
ⲧⲁⲕⲟϥ' ⲛ̄ϥⲣ̄	ⲙⲙⲉ' ⲁⲩ-
ⲥⲣⲱⲥ'[c] ⲙ̄̀ⲡⲟⲉⲓⲕ'	ⲟⲩⲱ' ⲉⲩⲕⲱ
[ⲙ̄̀]ⲡ̣ⲁ̣ⲧ̄ϥⲙⲟⲩ·	ⲙ̄̀ⲙⲟϥ' ⲛ̣[ⲁ-]
[+ⲟⲩⲭ]ⲣ̣ⲏ[ⲥ]ⲧ[ⲓⲁ-]	ϩ̣ⲏ[ⲩ
[ⲛⲟⲥ	

[a] Perhaps too little, but grammar forbids ⲙⲛⲛⲟⲩⲧⲉ. [b] Should be ⲉϥⲟⲩⲉϩ.
[c] So copy, but must be ⲥⲣⲱϩ.

Fol. 5. P. 15. . . . 'If I] die, the merciful God shall have mercy with me and forgive my sins,' and he continueth adding sin to his sin and repenting (*μετ.*) not; such an one as this is estranged from the mercy of God Almighty (*παντοκρ.*) . . . . .

. . . therein, being a magician (*μάγος*). Such an one as this, if he die ere he have repented (*μετ.*), shall reach (*καταντᾶν*) the nether hell,[1] the place

[1] *Cf.* Ps. lxxxv. 13.

https://coptic-treasures.com/

where no light is, neither (*οὐδέ*) shall God remember them that are in that place for ever. A Christian (χρ.) that shall . . . . .

P. 16 (*last of a quire*). . . . that he hath done. A Christian (χρ.) that shall lie in anything is not a Christian. A man that sweareth by God's name falsely destroyeth himself many times. God shall destroy him, and he shall be in want of bread ere he die. A Christian . . . . .

. . . amulet (*φυλακτήριον*) . . . . . shall go (?) . . . at all (*ὅλως*) to the place of a wizard or (*ἤ*) a soothsayer, such an one hath already been stripped [of baptism (?)[1] . . . . .

Fol. 6. → p. ⲓ̅ⲍ̅.

ⲓ̅ⲥ̅ ✠ ⲭ̅ⲥ̅

]ϩⲩⲥϩⲓ- +ⲉⲕϣⲁⲛⲣⲙⲉ-
[ⲙⲙ ⲉ]ⲥⲡⲟⲣ- ϩⲃⲏⲩⲉ' ⲙ̅-
[ⲙⲉⲩ]ⲉ' ⲉⲩⲛ̅- ⲡⲃⲁⲡⲧⲓⲥⲙⲁ
[ⲧⲉ ϩ]ⲁⲓ̈ ⲁⲩ- ⲉⲓⲉ ⲕⲁⲗⲱⲥ
]ⲡⲉ ⲁⲛ' ⲁⲛϫⲓ ⲡⲃⲁⲡ-
]ⲓ ⲉⲃⲟⲗ' ⲧⲓⲥⲙⲁ'· ⲙ̅-
[ϩⲏ]ⲧⲙ̅ⲛ̅ⲧ- +ⲡ̅ⲣ̅ⲧⲣⲉⲛϣⲟⲩ-
[ⲭⲣⲏ]ⲥⲧⲓⲁ- ϣⲟⲩ' ⲙ̅ⲙⲟⲛ'
[ⲛⲟⲥ]· ⲁⲛⲟⲕ' ϫⲉⲁⲛⲫⲟⲣⲉⲓ̈
[ⲥⲣⲏ]ⲥⲱⲣⲓⲟⲥ' ⲙ̅ⲡⲉⲥⲭⲏⲙⲁ'
[ⲙⲡ]ⲉⲓϫⲱ' ⲛ̅ⲧⲡⲓⲥⲧⲓⲥ'
[ⲙⲡⲁⲓ] ⲁⲛ'ϩⲁ- ⲛ̅ⲧⲛ̅ⲥⲛ̅ ⲧⲡⲓⲥ-
[ⲣⲟⲓ ⲙ]ⲁⲩⲁ- +ⲧⲓⲥ' ⲉⲥⲟ̅ ⲛ̅-
[ⲁ̀ⲧ ⲁⲓ]ⲙ̀ⲟⲩ- ⲁⲣⲥⲟⲛ'· ⲧⲡⲓⲥ-
[ϣ]ⲧ̀' ϩⲛ̅ⲛ̅ⲟ- ⲧⲓⲥ' ⲉϫⲛ̅ⲡⲉ-
[ⲙ]ⲟⲥ' ⲛ̅ⲧⲁ- ϩⲃⲏⲩⲉ' ⲥⲟ̅
[ⲡⲉ]ⲡⲉⲓⲟⲧⲉ' ⲛ̅ⲁⲣⲥⲟⲛ'·
[ⲉ]ⲧⲟⲩⲁⲁⲃ' +ⲕⲁⲗⲱⲥ ⲕ̅ⲡⲓⲥ-
[ⲛ̅]ⲁⲡⲟⲥⲧⲟ- ⲧⲉⲩⲉ' ⲉⲡⲛⲟⲩ-

↑ p. ⲓ̅ⲏ̅.

ⲕⲁⲗⲱⲥ ⲕ̅ⲡⲓⲥ- ⲧⲓⲥⲙ̀[ⲁ
ⲧⲉⲩⲉ' ⲉⲡⲙⲟⲩ' ϥⲉⲧ[ⲧⲉϥ-]
ⲛ̅ⲓ̅ⲥ̅' ⲙ̅ⲡⲧⲉϥ- ⲥⲫⲣⲁ[ⲥⲓⲥ]
ⲁⲡⲁⲥⲧⲁⲥⲓ̅ⲥ̅: ⲉⲃⲟⲗ̀ [ϩⲛⲧ-]
+ⲁⲕϫⲓ ⲡⲃⲁⲡ- ⲧⲉϩⲛ[ⲉ
ⲧⲓⲥⲙⲁ ⲁⲕϯ ⲡⲱϩ' ⲉ̀[
ⲡⲉⲭ̅ⲥ̅ ϩⲓ̅ⲱ̅ⲱⲕ' ⲉⲧ̅ⲙ̅[
ⲉⲕϣⲁⲛⲕⲁ- ⲛ̅ⲥⲉⲛ̀[
ⲁⲕ' ⲕⲁϩⲏⲩ ⲙ̅- ⲗⲁⲁⲩ [ⲙ̅ⲙⲁ-]
ⲙⲟϥ' ϩⲓⲧ̅ⲛ̅- ⲉⲓⲛ' ⲙ̅[ⲙ̅ⲛ̅ⲧ-]
ⲛⲉⲕϩⲃⲏⲩⲉ' ⲭⲣⲏⲥ[ⲧⲓⲁ-]
ⲉⲑⲟⲟⲩ' ⲉⲓⲉ ⲛⲟⲥ' [
ⲁⲕⲁⲁⲕ' ⲛ̅ⲁⲣ- +Ⲟⲩϩ̀[ⲓ ⲛⲁⲕ]
ⲥⲟⲛ'· ⲉϣⲁⲩ- ⲉⲩⲧ̅ⲙ̅[ⲥⲛ]
+ⲙⲟⲩⲧⲉ' ⲉϩⲛ̅ⲟ̅ ⲡⲙⲁⲉ[ⲛ]
ⲛⲓⲙ ⲉϥⲛⲁⲣ̅ ⲙ̅ⲡⲙⲟ[ⲩ]
ⲁⲥ' ⲛ̅ⲥⲉⲧⲁ- ⲙ̅ⲡⲉⲭ̅ⲥ̅ [ϩⲓ-]
ⲕ̅ⲟ̅' ϫⲉⲁⲣⲥⲟⲛ'· ⲱ̅ⲱⲕ' ⲉ-
+ⲉⲕⲧ̅ⲙ̅ⲣ̅ⲡⲉ- ⲡⲉϥⲥ̅ⲫ̅[ⲟⲥ-]

[1] *Cf.* p. ⲓ̅ⲏ̅.

https://coptic-treasures.com/

[ⲗ]ⲟⲥ ⲕⲁⲡⲱ-	ⲧⲉ· ⲛ̄ⲕⲉ-	ϩⲃⲏⲩⲉ· ⲙ̄ⲡⲃⲁⲡ-	ⲡⲉ· ϫⲉ[ⲕ-]
[ⲛ]ⲓ̈ⲍⲉ ⲙ̄ⲙⲟ-	ϫⲁⲓⲙⲟⲛⲓⲟⲛ·	ⲧⲓⲥⲙⲁ· ⲁⲕ-	ⲛⲁ̄ⲣⲟⲩ [
[ⲟⲩ ⲛⲛⲉ]ⲧⲛ̀ⲁ-	ϩⲱⲟⲩ ⲟⲛ·	ⲧⲁⲕⲟ̄ ⲙ̄ⲡⲃⲁⲡ-	
	ⲡⲓⲥⲧⲉⲩⲉ·	ⲧⲓⲥⲙⲁ· ⲥⲉ-	
	[ⲁ]ⲩⲱ· ⲥⲉⲥⲧ[ⲱⲧ·]	[ⲛⲁ]ⲕⲁⲁⲕ· ⲕ[ⲁϩⲏⲩ]	

Fol. 6. P. 17 (*first of a quire*). . . . a woman that fornicateth (*πορνεύειν*), she having an husband . . . . . out from Christianity (-*χρηστιανός*). I, Gregory, I have not said this of myself alone; I have studied (?) the laws (*νόμ.*) which our fathers the apostles (*ἀπ.*) did fix (*κανονίζειν*) [for them ?] that should . . . . .

. . . If we do the deeds of baptism (*βάπτισμα*), then (is it) well (*καλῶς*) that we have received baptism (*βάπ.*). Let us not boast ourselves that we wear (*φορεῖν*) the habit (*σχῆμα*) of faith (*πίσ.*), and (then) find faith barren (*ἀργός*). 'Faith without works is barren (*ἀρ.*).'[1] (It is) well (*καλῶς*) thou believe (*πιστεύειν*) in God; the devils (*δαιμόνιον*) also believe and tremble[2] . . . . .

P. 18. (It is) well (*καλῶς*) thou believe (*πιστ.*) in the death of Jesus and His resurrection (*ἀνάστ.*). Thou hast received baptism (*βάπτ.*) and hast clothed thee with Christ. If thou strip thyself of Him through thy evil deeds, then hast thou made thyself barren (*ἀργός*), every vessel that is becoming old and perished being called barren (useless *ἀρ.*). If thou do not the deeds of baptism (*βάπ.*), thou hast destroyed baptism: thou shalt be stripped . . . . .

. . . wipe off its (?) seal (*σφραγίς*) from the brow . . . . . and they . . . no sign of Christianity (-*χρ.*). Woe [unto thee], if the sign of Christ's death be not [found] upon thee, which is His cross (*στ.*). For what wilt thou do? . . . . .

Fol. 7. ↑ p. ⲓ̅ⲑ̅. | → p. ⲕ̅.

margin	margin	
ⲧ̅ⲕ̅ ⲉⲧⲃⲉⲡⲉⲕ-	ⲉⲣⲟⲟⲩ· ϫⲉ-	
ϩⲃⲏⲩⲉ· ⲉⲑⲟ-	ⲡⲉⲧⲧⲁⲕⲟ̄	
ⲟⲩ· ⲧⲡⲓⲥⲧⲓⲥ·	ⲙ̄ ⲡⲉⲛⲧⲁⲩ-	+ϩ[

[1] Jas. ii. 20. [2] *Ib.* 19.

https://coptic-treasures.com/

]ⲉⲧⲙ
]ⲉⲣⲉ-
]ⲉ
]ⲉⲡⲉⲕ-
]ⲉⲕ-
]ⲱϣ'
[ⲉⲃⲟⲗ] ϫⲉⲁⲛ̅ⲧ̅-
[ⲟⲩϫⲣⲏⲥ]ⲧⲓⲁ-
[ⲛⲟⲥ ϩⲱ]ⲱⲧ
[ⲁⲓϫⲓ] ⲙ̀ⲡⲃⲁⲡ-
[ⲧⲓ]ⲥⲙⲁ'
[ⲉⲡ]ⲣⲁⲛ' ⲙ̀-
[ⲡ]ⲉⲭ̅ⲥ̅ · ⲁⲓϫⲓ̅
ⲡⲉⲕⲥⲱⲙⲁ'
[ⲛ]ⲛⲟⲩⲧⲉ'
[ⲙⲛ]ⲡⲉⲕⲥⲡ̊ϥ'
ⲛ]ⲁϫⲟⲟⲥ
]ⲧ .

+ⲉϫⲛ̅ⲛⲉϩ̀ⲏⲩⲉ'
ⲥⲟ̀ ⲛ̀ⲁⲣⲧⲟⲛ' ·
+ⲁⲓϫⲟⲟⲥ' ⲛ̀ⲕⲉ-
ⲥⲟⲛ' · ϫⲉⲉϣⲁⲩ-
ⲙⲟⲩⲧⲉ' ⲉϩⲛ̀ⲟ̀
ⲛⲙⲙ' ⲉϥⲛⲁⲣ̀
ⲁⲥ ⲛ̀ⲥⲉⲧⲁⲕⲟ̀
ϫⲉⲁⲣⲧⲟⲛ' ·
+ⲉⲓⲧⲉ' ϩⲛ̀ⲟ̀' ⲛ̀-
ϩⲟⲙⲛ̅ⲧ̅ : ⲉⲓ-
ⲧⲉ' ϩⲛ̀ⲟ̀' ⲛϩⲁⲧ'
ⲉⲓⲧⲉ' ⲛⲟⲩϧ̀'
+ⲉϣⲁⲛϣⲱ-
ⲡⲉ ⲛ̀ⲥⲉ̀ⲣⲁⲥ
ⲛ̀ⲥⲉⲧⲁⲕⲟ̀
+ϣⲁⲩⲟⲩⲟⲧϩⲟ[ⲩ]
ⲛ̀ⲕⲉⲥⲡ̀ⲟ̀' ⲛ̀-
ⲥⲉⲁⲁⲩ' ⲛ̀ⲃ̀ⲣ̀-
ⲃ̀ⲉ' ⲛ̀ⲥⲉⲗⲟ̀
ⲉ̀ⲩ̀[ⲙ]ⲟⲩⲧⲉ
margin

ⲧⲁⲕⲟ̀ · ⲛ̀ⲧⲟⲕ'
+ϩⲱⲱⲕ' ⲉⲕ-
ϣⲁⲡⲉⲙⲙⲉ'
ϫⲉⲁⲕ̀ⲣ̀ⲁⲧ-
ϣⲁⲩ' ⲛ̀ⲥⲁ'ⲥⲁ'
ⲛⲙⲙ' · ⲥⲉⲡⲛ̅
ⲡⲱⲧ' ⲉⲣⲁⲧ̅ϥ̅
ⲙ̀ⲡⲉⲑⲛⲥⲓ-
ⲁⲥⲧⲩⲣⲓⲟⲛ' ·
+ⲡⲱϩ̀ⲧ̅ ⲛ̀ⲛⲉⲕ-
ⲣ̀ⲙⲉⲓⲟ̀ⲟⲩⲉ'
ϩⲓⲟⲛ' ⲙ̀ⲡⲉ-
ϫ̅ⲥ̅' · ϩⲓⲟⲩⲉ'
ⲉϩⲟⲩⲛ' ϩ̀ⲛ̀ⲧⲉⲕ-
ⲙⲉⲥⲑ̅ⲛⲧ̅' ·
ⲉⲕϫⲱ' ⲙ̀ⲙⲟⲥ
ϫⲉⲁⲓ̈ⲣ̀ⲛⲟⲃⲉ'
ⲡϫⲟⲉⲓⲥ'
ⲕⲱ' ⲛⲁⲓ̈ ⲉⲃⲟⲗ'
ⲛ̀ⲛⲛⲟⲃⲉ'
ⲙ̀ⲡⲁϩⲟⲩ'
ⲛ̀ϯⲛⲁⲟⲩⲱϩ
[ⲁⲛ ⲉⲧⲟⲟ]ⲧ

ⲛ̀[
ⲧ[
ⲛ̀ⲛ̀[
ⲉⲣ̀[
+ⲱ ⲁ[ⲕⲁϣⲁ-]
ϩⲟⲙ [
ϩⲓⲟⲛ [ⲙⲡⲉ-]
ⲟⲛ[ⲥⲓⲁⲥⲧⲩ-]
ⲣ[ⲓⲟⲛ
ⲥⲁϩⲱ[ⲱⲕ]
ⲉⲃⲟⲗ' [ⲛⲛⲉⲕ-]
ⲛⲟⲃⲉ' [ⲛ̀ⲧ̅-]
ⲧⲙⲛⲕ[ⲧⲟⲕ]
ⲉⲣⲟⲟⲩ [ⲁⲩⲱ]
+ⲁⲛⲟⲕ' [ϯⲛⲁ-]
ⲙ̀ⲡ̀ ⲧⲱ[ⲣⲉ]
ⲛⲁⲕ' ϫ[ⲉⲛ-]
ⲛⲉⲕ[

Fol. 7. P. 19. . . . thou . . . cry out, 'I too am a Christian (χρ.); I have received baptism (βάπ.) in the name of Christ; I have received Thy divine body (σῶμα) [and] Thy blood . . . . . shall say . . . . .

. . . thee because of thy evil deeds. Faith without works is barren (ἀργός).[1] I say once more that every vessel that is becoming old and perished is called useless (ἀργ.), be it (εἴτε) vessel of bronze or (εἴτε) vessel

[1] Jas. ii. 20.

https://coptic-treasures.com/

of silver or (εἴτε) gold. If so be that they grow old and perished, they are molten again and made new and cease to be called

P. 20. perishable or (ἤ) perished.[1] Thou likewise, if thou know that thou art useless altogether (*lit.* on every side), hasten, flee unto the altar (θυσιαστήριον); pour forth thy tears before Christ; beat thy breast, saying, 'I have sinned; Lord, forgive me the sins of the past (*lit.* of behind); I will not continue' . . . . .

. . . hast] groaned . . . before the altar (? θυσ.) . . . departed far from [thy] sins [and tu]rned not again unto them, I it is will go surety for thee, that thou do [not . . .

Fol. 8. → *Recto*,[a] p. ?	margin	↑ *Verso*, p. ? margin	
	ϯ ⲁⲥⲁⲡⲏ' ⲛⲁⲩ'	ⲉⲡⲉⲥⲏⲧ'	
	ⲣ̄ⲭⲣⲓⲁ' ⲁⲛ'·	ⲉϫⲙⲡⲟⲉⲓⲕ'	
]ⲡⲏ̈	+ⲟⲩⲛ̄ϩⲟⲉⲓⲛⲉ'	ⲙⲛ̄ⲡⲡⲟⲁⲛ-	
	ⲉⲩϯⲡⲣⲟⲥ-	ⲣⲓⲟⲛ' ⲛ̄ϥⲥⲱ-	+ⲉ[
	ⲫⲟⲣⲁ' ⲉⲡⲛ̈ⲓ	ⲧⲙ̄ ⲛ̄ⲥⲱⲟⲩ'	
]ⲙ̄	ⲙ̄ⲡⲛⲟⲩⲧⲉ'	ⲛ̄ϥⲉⲓ'· ⲉⲓϫⲉ-	ϩ[
]ⲡⲏ̈ⲩ-	ⲉⲣⲉⲡⲉⲩϩⲏⲧ'	+ⲣⲟⲕ' ⲛ̄ⲧⲟⲕ'	ⲉⲓ[
[ⲧⲉ . ϩⲙ̄]ϩⲁⲗ'	ⲥⲏ̄ ⲁⲣⲓⲕⲉ'	ⲱ̄ ⲡⲗⲁ̈ⲓⲕⲟⲥ'	ⲧⲁ[
]ϩⲱ	ⲉⲣⲟⲟⲩ' ϫⲉ-	ⲙ̄ⲡ̄ⲣⲕⲣⲓⲡⲉ	ⲉⲣ[
]ⲕ̣ⲟⲩ	ⲛⲉⲧⲏ̄ϯ	ⲛ̄ⲛⲉⲧⲉⲣⲉ-	+ϣⲁ̣[
]ⲡⲛⲁ'	ⲡⲣⲟⲥⲫⲟⲣⲁ'	ⲡⲛⲟⲩⲧⲉ'	ⲟ̣ⲓ[
	ⲛⲁⲩ' ϩⲉⲛⲣⲉϥ-	ⲥⲱⲧⲙ̄' ⲉⲣⲟ-	ⲧ̣[
	ⲣ̄ⲛⲟⲃⲉ'ⲛⲉ'	ⲟⲩ'· ⲕⲁⲛ' ϩⲉ̄-	ⲧ̣[
λ]ⲁⲁⲩ' ⲛⲁ-	ⲛ̄ⲧⲉⲛϩⲉ' ⲉⲧⲉ-	+ⲣⲉϥⲣ̄ⲛⲟⲃⲉ'-	ⲧⲙ[
[ⲛⲟ]ⲩϩⲙ̄' ⲡⲣⲱ-	ⲛⲁⲉⲧⲟⲥ'ⲛⲉ'	ⲛⲉ' ⲙ̄ⲡⲧⲁⲕ-	ⲧⲉⲧⲱ̣[

[a] The traces of pagination here might be Λ̄ and a second letter; not Λ̄ and Λ̄ⲁ̄, since these would not, by rights, fall upon the same leaf.

[1] *Lit.* 'they that perish or that have perished'. It is not easy to reproduce this in idiomatic English.

https://coptic-treasures.com/

[ⲙⲉ] ⲛ̄ⲥata- ⲉⲧⲟⲩⲁⲁϩ'
[ⲥa]ⲡ̄ⲏ · ta- ⲛ̄ⲕⲗⲏⲣⲓⲕⲟⲥ
[ⲥaⲡ]ⲏ̄ · ⲙⲉⲥ- +ⲛⲁⲓ ⲉϣⲁⲩ-
[ϣⲓ]ⲛⲉ' ⲛ̄ⲥa- ϫⲟⲟⲥ' ⲙ̄ⲡⲛ̄ⲩ-
[ⲛ]ⲉ̣ⲧⲉⲛⲟⲩⲥ- ⲧⲉ' ϩⲓⲧ̄ⲙ̄-
[ⲛⲉ ·] ⲟⲩⲛ̄- ⲡϣⲁϫⲉ' ⲛ̄-
[ϩⲟⲉⲓⲛ]ⲉ ⲉⲩ- ⲧⲉⲩⲧaⲡⲣⲟ
]ⲛ̣ ⲉⲣⲉ- ⲙ̄ⲙⲁⲧⲉ' ϫⲉ-
ⲕⲁⲧaϫⲓⲟⲩ
ⲙ̣ⲙ̣ⲟⲛ' ⲁⲙ̣-
[ⲟⲩ]

ϩⲱϩ' ⲛ̄ⲧⲟⲕ' ⲛ̄ⲓ̈ⲉϫⲉ̣[ⲕⲓⲛⲗ]
ⲛ̄ⲧⲁⲩⲧaⲛ- ⲉⲓ ⲉϫⲛ̄[ⲧⲏⲩ-]
ϩⲟⲩⲧⲏ̄' ⲁⲛ' ⲧⲏ̄' · ⲉ[ⲣⲉ-]
ⲉⲣⲟⲟⲩ' ⲉⲧⲣⲉⲛ- +ⲡⲉⲥⲛⲟ[ϥ ⲙ̣-]
ⲡⲣⲉⲥϩⲉⲩⲉ' ⲡⲟⲩⲁ' [ⲡⲟⲩⲁ']
ϩⲁⲛⲉⲩⲛⲟϩⲉ' ⲛⲁⲉⲓ ⲉ[ϫⲛ-]
ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲩ- ⲧⲉϥ̣[
ⲧⲁⲛϩⲟⲩⲧⲟ̣ⲩ' +ⲉⲧ̣[
ⲉⲡⲉⲧⲙ̄ϣⲩ-
ϫⲏ̄' ⲉⲧⲣⲉⲩ-

Fol. 8. *Recto.* . . . nought shall save (?)[1] a man except charity (ἀγάπη). 'Charity seeketh not the things that are her own.'[2] There are [some] do . . . . .

. . . to whom charity (ἀγ.) is given that need (-χρεία) it not. There are some do make offering (προσφορά) at the house of God, whose heart accuseth them (saying,) 'Those unto whom we give offerings (προ.) are sinful men like unto us,' that is, the holy eagles (ἀετός)[3] the clergy (κληρικός), that do say unto God, with the mere words of their mouth, 'Be favourable (καταξιοῦν), come

(*Verso*) down upon the bread and the cup (ποτήριον),' and He heareth them and doth come. I say unto thee,[4] O layman (λαικός), judge (κρίνειν) not them whom God heareth,[5] even (κἄν) be they sinful men: thou hast nought (to do with that). Hast thou been entrusted with them, that thou shouldest intercede (πρεσβεύειν) for their sins? Rather (ἀλλά) have they been entrusted with your souls (ψυ.), that they may . . . . .

. . . to (?) Ezekiel [shall] come upon you.[6] The blood of [each] one shall come u[pon] his [[7] . . . . .

[1] If so, ⲛⲉϩⲙ is required. But this scribe is not very accurate. [2] 1 Cor. xiii. 5.

[3] *Cf. Can. Athanas.* p. 16, where the same simile is used. A sermon on Epiphany (Paris 131[4], 114 = MS. of Br. Mus. no. 257 &c.) refers to the deacons at the sacrament as 'the eagles flapping (ⲧⲁⲁⲧⲉ) their wings around the body (σῶμα)'.

[4] *V.* p. 65 note.

[5] The difference achieved by the varying preposition is between mere *hearing* here and *acquiescing, obeying* in the preceding sentence.

[6] *V.* Ezek. iii. 18.

[7] ? 'hand'; *cf.* Ezek., *l. c.*

https://coptic-treasures.com/

Fol. 9. ↑ *Recto.*

	ⲁⲉ̣ [ⲙ̅ⲡⲉϥⲭⲟ-]
ⲟⲩ]ⲕ̣ⲟⲩⲛ̅	ⲟⲥ' ⲭⲉ̣[ⲁⲕⲁϩ-]
[ⲁⲧⲉ]ⲧ̅ⲛ̅ⲉⲓ-	ⲉⲣⲁⲧ̅ⲕ̣ [ⲛ̅ⲥⲁ-]
ⲙⲉ[a] ⲱ̅ ⲛⲁ-	ϩ̣ⲃ̣ⲟⲩ[ⲣ ⲙ̅ⲡϩⲛ-]
ⲙ̣ⲉⲣⲁⲧⲉ' ⲭⲉ-	ⲕⲉ' · ⲁ[ⲗⲗⲁ]
ⲧ̣ⲉⲧⲉⲣⲧ̣[.]	+[ⲁ]ϥⲭⲟ̣ⲟ̣ⲥ̣ [d]
ⲟⲙ̣ⲡⲟⲩⲁ̣	[ⲭⲉ]ⲁⲕⲁϩ'-
]ⲙ̣ⲟϥ'	[ⲉⲣ]ⲁⲧ̅ⲕ̣ ⲛ̅ⲥⲁ-
] ⲙ̣̣ⲙ̣ⲟϥ' ·	[ⲟ]ⲩⲛⲁⲙ' ⲙ̣̣-
] ⲉⲧⲥⲓⲭ'	ⲡϩⲛⲕⲉ' ·
[ⲙⲡⲉ]ⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ·	+[ⲉ]ⲡⲉⲓⲁ̅ⲛ̅ ⲣⲱ-
[ⲡⲉⲓ]ⲭⲟⲉⲓⲥ̣ [b]	ⲙⲉ' ⲛⲓⲙ' ⲉϥϯ
]ⲥ̣ⲱⲧ̅ⲙ̣̣	ϩ̣[ⲛ]ⲧⲉϥⲥⲓⲭ
]ⲡ̣ⲉⲓⲁ [c]	[ⲛⲟⲩ]ⲛⲁⲙ'
[ⲉϥⲭⲱ] ⲙ̣̣ⲙ̣ⲟⲥ'	+ϩ̣[ⲙ̣̣ⲡ]ⲧⲣⲉϩ̣ⲛ- (sic)
[? ⲛⲧⲉⲓ]ϩ̣ⲉ	ⲕⲉ ⲥⲟⲟⲩⲧ̅ⲛ̅
]ⲟⲩ	ⲉⲃ̣ⲟⲗ ⲛ̅ⲧⲉ[ϥ-]
margin	ⲥⲓⲭ' ⲉⲭⲓ̅ ·
	margin

→ *Verso.*

]ϥ̣ⲧⲁ-	
]ϥ̣ⲥⲙⲟⲩ'	ⲙ̣ⲁ̣[
]' · ⲉⲓⲉ	+ⲛⲁⲛ̣[ⲩ ⲥⲁⲣ]
[ⲛⲥ]ⲱ̣ⲧ̅ⲙ̣̣' ⲁⲛ'	ϯ' ⲁⲥⲁⲛ̣ⲏ̣ [
[ⲭⲉⲱ̣ⲁ]ⲣ̣ⲉⲡⲉⲧ-	ⲛ̅ⲟⲩⲁ' ⲛ̅ϩ̣[ⲟⲩⲟ]
[ϯ ⲛ]ⲟⲩϩ̣[ⲛⲕⲉ]'	ⲉⲣⲟⲥ' ⲉⲕ̣[ⲱⲁⲛ-]
ϯ ϩ̣ⲁⲧ' ⲉ[ⲙ̣]ⲛ-	ⲭⲓ̅ ⲛ̅ⲧⲟ[ⲟⲧ [e]
ⲥⲉ' ⲙ̣̣ⲡⲛ[ⲟⲩ-]	ⲛ̅ⲕⲟ̣ⲧ̣[
ⲧⲉ' · ⲉⲓⲉ [ⲉⲓ-]	+ⲉⲓⲉ ⲛ̣[
ⲥ̣ⲱⲧ̅ⲙ̣̣ ⲁⲛⲟⲕ	ϩ̣ⲁⲙ̣̣[
ⲭⲉⲉϕ ⲟⲥⲱⲛ	ⲭⲉ[
ⲁⲧⲉⲧ̅ⲛ̅ⲁⲁ̣[ⲥ]	ⲧⲉ' ⲧ[
ⲛ̅ⲟⲩⲁ' ⲛ̣̣[ⲛ]ⲉⲓ-	ⲁⲩ · [
ⲕ̣ⲟⲩ̣ⲓ [ⲁⲛⲟⲕ]	ⲥ̣[
ⲡⲉⲛⲧ[ⲁⲧ]ⲉⲧⲛ-	ⲉⲕ̣[
ⲁⲁⲥ' ⲛ[ⲁ̈ⲓ]	+ⲉⲓ[ⲉ
[+ⲉ]ⲧ̣ⲃ̣ⲉⲡⲁ̈ⲓ ⲉⲕ-	ⲭⲉ̣[
ⲱ̣ⲁⲛ̣ⲣ̣ⲟⲩⲡⲉⲧ-	ⲉ̣[
ϩ̣ⲟⲟⲩ' ⲛ̅ⲟ̅ⲩ̅-	ⲁ[
margin	

[a] Or ⲙⲡⲉⲧⲛⲉⲓⲙⲉ. [b] This reading unlikely if the stop after ⲓ̅ⲥ̅ is correct. *Cf. vo.*, col. 1, ll. 3, 4 ⲉⲓⲉ. [c] ? ⲁⲁ]ⲩⲉⲓⲁ. [d] Or ⲁ[ⲗⲗⲁ ⲛ̅][ⲧⲁϥ-. [e] Or ⲛⲧⲟⲕ.

Fol. 9. *Recto.* . . . Do ye then not (*οὔκουν*) know, O my beloved, that . . . . . the hand of Christ Jesus [our] Lord . . . . . hear David (?), speaking thus, ...

. . . [He hath not] said, 'Thou hast stood at the left of the poor,' but (*ἀλλά*) he said,[1] 'Thou hast stood at the right of the poor.' Since (*ἐπειδή*) every man that giveth with his right hand, when the poor stretcheth forth his hand to receive . . . . .

[1] Ps. cviii. 31. But no text or version that I can find reads 2nd pers. thus, for 3rd.

https://coptic-treasures.com/

Verso. . . . bless(ing ?) . . . Dost thou then not hear that[1] 'He that giveth unto a poor (man), lendeth at usury unto God ?' I indeed do (?) hear that[2] 'Inasmuch as (ἐφ' ὅσον) ye have done it unto one of these little ones, it is unto me ye have done it.' Wherefore if thou do evil unto a (?) . . . . .

. . . [? For (γάρ)] it is better to give charity (ἀγ.) than if thou receive from (?)[3] . . . . .

Fol. 10. → *Recto.*

margin

	ⲙⲛⲧ' ⲛ̄ϩⲟⲗⲟ-
	ⲕⲟⲧⲓⲛⲟⲥ'
	ⲛ̄ⲁⲥⲁⲡ̄ⲏ ⲧ̄ⲣ̄-
	ⲣⲟⲙⲡⲉ' ⲟⲩⲁ'
	ⲕⲁⲧⲁ ⲟⲩⲟⲉⲓϣ' ·
	+ⲁϥⲥⲱⲧⲙ̄'
	ⲉⲡⲁⲩⲗⲟⲥ'
	ⲉϥϫⲱ' ⲙ̄ⲙ̄ⲟⲥ
]ⲁⲥ-	ϫⲉⲙⲉⲣⲉⲧⲁ-
[ⲁⲡⲏ ⲁ]ⲗⲗⲁ'	ⲥⲁⲡ̄ⲏ' ϣⲓⲛⲉ'
] ?	ⲛ̄ⲥⲁⲛⲉⲧⲉ-
	ⲛⲟⲩ̄ⲥⲛⲉ ·
	+ϣⲁϥⲧⲱⲟⲩ' *sic*
]ⲥ	ⲉϩⲧⲟⲟⲩⲉ'
ⲛ]ϥⲣ̄ⲭⲣⲓⲁ'	ϩⲙⲡⲉϩⲟⲟⲩ'
[ⲁⲛ] ⲥⲱⲧⲙ'	ⲉⲧ̄ϥⲛⲁϯ-
ⲧⲁⲧⲁⲙⲟⲕ'	ⲁⲥⲁⲡⲏ̄ ⲛ̄-
[ⲙ]ⲡⲉⲓϩⲱⲃ'	ϩⲛⲧ̄ϥ' ϣⲁϥ-
[ⲛ]ϣⲟⲩⲣ̄-	+ϧⲱⲕ' ⲉϧⲟⲗ'
[ϣⲛ̄ⲏ]ⲣⲉ' ⲙ̄-	ϩⲙⲡⲉϥⲛⲓ'
[ⲙⲟϥ ·] ⲛⲉⲩ-	+ⲡϣⲟⲣⲡ̄' ⲛ̄-

↑ *Verso.*

margin

ⲕⲁⲛ' ⲟⲩⲣ̄ⲙ[ⲙⲁⲟ-]	
ⲡⲉ' ϣⲁϥⲧⲁ-	
ⲁϥ' ⲛⲁϥ · ⲁϥ-	
+ⲧⲱⲟⲩⲡ̄' ⲙ̄-	
ⲡⲉⲓϩⲟⲟⲩ' ⲁϥ-	
ⲁⲡⲁⲛⲧⲁ' ⲉⲩ-	
ⲛⲟϭ' ⲛ̄ⲣ̄ⲙⲙⲁⲟ	
ϩⲛ̄ⲧⲡⲟⲗⲓⲥ'	
ⲁϥⲙⲟⲟϣⲉ'	
ⲉⲣⲟϥ' ⲛ̄ϩⲱⲡ'	
ⲁϥⲧⲁⲁϥ'	
ⲛⲁϥ' · ⲙ̄ⲡ̄-	
+ⲛ̄ⲥⲁⲧⲣⲉϥ-	
ⲧⲁⲁϥ ⲛⲁϥ'	[
ⲁϥⲥⲟⲩⲱⲛ̄ϥ' ·	+ⲁϥⲥⲟ[
+ⲁϥϭⲱ' ⲉϥⲁⲓ-	ⲟⲛ' · ⲁ[ⲩⲱ]
ⲁⲕⲣⲓⲛⲉ' ϩⲙ̄-	+ⲉⲣⲉⲡⲉⲓ[ⲙⲙ-]
ⲡⲉϥϩⲛⲧ'	ⲉⲩⲉ' ϯ [ⲡⲙ̄-]
ϫⲉⲟⲩ̄ⲣ̄ⲙⲙⲁⲟ̄-	ⲙⲁϥ' · ϩ[ⲟ-]
ⲡⲉ ⲡⲁⲓ̈ ⲡⲁ-	+ⲙⲟⲓⲱ[ⲥ
ⲣⲁⲣⲟⲓ̈ · ⲁⲛⲟⲕ'	ⲁϥϯ [ⲡⲉϥ-]

[1] ? Prov. xix. 17.

[2] Matt. xxv. 40. Note the reading.

[3] Or 'if thou thyself receive' . . . . .

https://coptic-treasures.com/

[ⲛⲟⲩⲣ]ⲱⲙⲉ' ⲣⲱⲙⲉ' ⲉⲧϥ-	[+]ⲉⲧⲣ̄ⲭⲣⲓⲁ' ⲛ̄- ⲟⲩ[ⲟⲓ
]ⲏϩ' ⲛⲁⲁⲡⲁⲛⲧⲁ	ϫⲓ ⲁⲥⲁⲡⲏ̄' ⲛ̄- [
ⲉⲣⲟϥ' ⲕⲁⲓ	ⲧⲟⲟⲧϥ̄ ·
ϯ ϣⲟ-] [ⲟ]ⲩϩⲛⲕⲉ'ⲡ[ⲉ']	[+]ⲙ̄ⲙⲏ̄ⲥⲱⲥ [
margin	margin

Fol. 10. *Recto.* . . . hath [not] need (χρεία). Hearken and I will tell thee this thing, worthy of wonder. There was a man . . . . .? was wont to give] three *solidi* (ὁλοκ.) in charity (ἀγάπη) yearly, one at (κατά) a time. He heard Paul saying,[1] 'Charity (ἀγ.) seeketh not the things that are her own.' He would arise in the morning on the day whereon he should do charity (ἀγ.), and would go forth from his house; the first man that he should meet (ἀπαντᾶν), whether (κἄν) he were a poor man, (*Verso*) or (κἄν) a rich, he would give it (*sc.* the *solidus*) unto him. He arose that day and met (ἀπ.) a great rich man of the city (πόλις) and he went toward him stealthily and gave it unto him. After that he had given it unto him he knew him, and stayed doubting (διακρίνειν) in his heart (saying), 'This man is richer than (παρά) I. It is I have need (χρεία) to receive charity (ἀγ.) at his hands.' Afterwards . . . . .

. . . and these thoughts contended with him. Likewise (ὁμοίως[2]) he betook himself (?) . . . . .

Fol. 11. → *Recto.*	↑ *Verso.*
margin	margin
]ⲥ̣ϩ[ϫⲉⲧⲥⲉⲛⲏⲥ[ⲓⲥ']	ⲉⲛⲙ' · ϫⲉ- [
] ⲉⲣⲟⲥ' ⲁϥ- ⲙ̄ⲙⲱϋ̈ⲥⲏⲥ'	+ⲡⲙⲁ' ⲉⲧⲉⲙ̄ⲛ̄-
+ⲕⲁⲓ ⲥⲁⲣ' ⲛ̄ⲕⲉ-	ⲛⲟⲙⲟⲥ' ⲙ̄ⲛ̄-
ⲉⲓⲟ̄ⲧⲉ' ⲛ̄ⲧⲁⲩ-	ⲡⲁⲣⲁⲃⲁⲥⲓⲥ' ·
ϫⲡⲉ ⲙⲱϋ̈-	+ⲡⲉϫⲁϥ' ϫⲉ-
ⲥⲏⲥ' ⲙ̄ⲡⲟⲩ-	ⲙ̄ⲙⲟⲛ ⲛ̄-
ϣⲱⲡⲉ' ϩ̄ⲛ̄-	ⲧⲉⲓϩⲉ' ⲁⲛ'-
ⲧⲥⲉⲛⲏⲥⲓⲥ'	ⲧⲉ ⲧⲡⲁⲣⲁ-
[. .]ⲗ̣ⲙ̣ⲡⲉⲧϣ̣ⲱ̣	ⲃⲁⲥⲓⲥ [
]ⲧⲏ̄ⲣ̄ⲥ̄	+ⲉ . ⲁⲥ ⲛ̄ⲧ[

[1] 1 Cor. xiii. 5. [2] Ὅμως 'however' would seem more suitable.

https://coptic-treasures.com/

Fol. 11. *Recto.* . . . the Genesis (γέν.) of Moses. For (καὶ γάρ) the parents too that begat Moses were not in Genesis, but (? ἀλλά) all that . . . . .

Verso. . . . to (?) whom? 'Where there is not law, there is not transgression.' He said, 'Nay[1]; the transgression (παράβασις) is not of this sort . . . . .

Fol. 12. → *Recto.*

margin

ⲧⲥ' ⲁⲛⲡⲉ
+ⲉⲧⲃⲉⲡⲁⲓ̈
ⲁⲡⲁⲩⲗⲟⲥ'
ⲱϣ ⲉⲃⲟⲗ'
ϫⲉⲡⲙⲁ' ⲉⲧⲉ-
ⲙⲡⲛⲟⲙⲟⲥ
ⲙⲡⲡⲁⲣⲁⲃⲁ-
ⲥⲓⲥ' · ϩⲟⲙⲟⲓ-
+ⲱⲥ' ⲟⲛ' ϩⲣⲟⲩ-
ⲃⲏⲛ' ⲛ̄ⲧⲁϥ-
ⲉⲛⲕⲟⲧⲏ
ⲙⲡⲑⲁⲙⲁ[ⲣ] *sic*
ⲑⲓⲙⲉ' ⲙ̄[ⲡⲉϥ-]
ⲉⲓⲱⲧ [ⲁⲩⲱ]
ⲁ̈ⲃ̈ⲙⲉⲗ[ⲉⲭ]
ⲛ̄ⲧⲁϥⲉ[ⲡⲓ-]
ⲑ̄ⲩⲙⲉⲓ̈ · [ⲁⲩⲱ]
+ⲡⲕ'ⲉⲥⲉ[ⲉⲡⲉ]
ⲛ̄ⲧⲁⲩ[
+ ?

↑ *Verso.*

margin

+[. . .]ⲛⲛⲟⲃⲉ ·
ⲉⲧⲃⲉϫⲉⲁⲩ-
ϯ ⲡⲛⲟⲙⲟⲥ'
ⲛⲁϥ' ⲁϥⲡⲁⲣⲁ'-
ⲃⲁ' ⲙ̄ⲙⲟϥ ·
+ⲡⲙⲁ' ⲉⲧⲉ-
ⲙⲡⲛⲟⲙⲟⲥ'
ⲙⲡⲡⲁⲣⲁⲃⲁ-
ⲥⲓⲥ · ⲉⲓⲥ ⲟⲩ-
+ⲏ̄ⲣ̄ ⲛⲉⲧⲛⲁ-
ϣⲱⲡⲉ' ⲙ̄-
ⲙⲟⲛ' ⲁⲛⲟⲛ'
ⲛⲉϫⲣⲏⲥⲧⲓ̈-
[ⲁⲛ]ⲟⲥ' · ⲉⲓⲥ
[ⲛ]ⲉⲩⲁⲅⲅⲉⲗⲓ-
ⲟⲛ' ⲁⲩⲧⲁⲁⲩ'
ⲉⲧⲟⲟⲧⲏ̄ ·
[ⲉ]ⲓ̣ⲥ ⲛⲉⲥⲃⲟ-
[ⲟ]ⲩⲉ' ⲛ̄ⲛⲉⲛ-
[ⲉⲓ]ⲟ̄ⲧⲉ ⲉⲧⲟⲩ-
[ⲁⲁ]ⲃ̄' ⲛⲁⲡⲟⲥ-
[ⲧⲟⲗⲟⲥ

Fol. 12. *Recto.* . . . not . . . it. For this cause did Paul cry out, 'Where there is not law, there is not transgression (παρ.).' Likewise (ὁμοίως) also

[1] Or 'Verily'.

https://coptic-treasures.com/

Reuben, when he lay with Thamar,[1] his father's wife, [and] Abimelek, when he coveted [2] (ἐπιθυμεῖν), and the rest, when they . . . . .

Verso. . . . sin, because the law (νόμ.) hath (had?) been given him and he hath (had?) transgressed (παραβαίνειν) it. 'Where there is not law, there is not transgression (παρ.).' Lo, how much shall not be ours,[3] we Christians (χρ.)? Lo, the Gospels (εὐ.) have been given unto us; lo, the teachings of our holy fathers the apostles (ἀπ.) . . . . .

Fol. 13. → *Recto* (?).

ⲛⲟⲭⲟⲩ ⲛ̈ⲥⲁ'-	
ⲃⲟⲗ' ⲙ̅ⲙⲟⲛ ·	
+ⲟⲩⲟ̅ⲉ̅ⲓ · ⲟⲩⲟ̅ⲓ̅	ϣⲁ[
ⲟⲩⲛ̅ⲣ̅'ⲛⲉ ⲛ̈-	ⲉⲭ[
ϩⲓⲥⲉ' ⲉⲧⲥⲉ-	ⲥⲓⲛ[
ⲉⲧ' ⲉⲣⲟⲛ ·	+ⲁⲛⲟ[
+ⲉϣⲭⲉ ⲁⲩⲙⲟⲩ-	ϩⲓϩ[
ⲟⲩⲧ̅ ⲙ̅ⲡⲁⲓ̈	ⲛⲁⲛ[
ⲛ̈ⲧⲁⲩⲥ̅ⲛ̅ⲧ̅ϥ̅	ⲟⲩϩ[
ⲉϥⲥ̅ⲗϣⲉ' ϩ̅ⲛ̅-	ⲛ̈ⲧ̈[
ⲧⲥⲱϣⲉ ·	ϩϣ[
+ⲉⲓⲉ ⲟⲩⲙⲟⲩ'	ⲟⲛ̈'[
ⲛ̈ⲁϣ' ⲛ̈ⲥⲟⲧ'	ⲧϩ̈[
ⲡⲉⲧⲛⲁⲧⲁ-	ⲟⲩ[
ϩⲟⲛ' · ⲟⲩⲟ̅ⲓ̅	ⲉⲧ[
+ⲟⲩⲟ̅ⲉ̅ⲓ̅ ϫⲉⲧⲛ-	ⲡⲣⲁ[ⲛ ⲙ̅ⲡⲛⲟⲩ-]
ⲫⲟⲣⲉⲓ ⲛ̈ⲟⲩ-	ⲧⲉ[
ⲥϫⲛⲙⲁ' ⲛ̈-	
ⲁⲅⲅⲉⲗⲓⲕⲟⲛ'	
ⲁⲛ̅ⲣ̅ ⲛⲉϩⲃ̅ⲛⲩⲉ'	

↑ *Verso* (?).

	ⲡⲱⲛ ⲁ[ⲛⲡⲉ ·]
]ⲛ̈ⲱⲟⲩ	+ⲁⲗⲏⲑⲱⲥ'
]ⲡⲥⲱⲙ'	ⲛⲁⲙⲉⲣⲁⲧⲉ'
]ⲧ̈ⲁⲁϥ'	ⲉⲣⲉⲧ̅ⲙ̅ⲡⲩ̈-
]ⲁⲩϥⲓ̅	ⲧⲉ' ⲕ̅ⲱ̅' ⲛⲁⲛ'
]ⲟⲩ' ⲁⲩ-	ⲉⲃⲟⲗ' ⲙ̅ⲡ̅-
]ϫⲉⲙ̅-	ⲟⲩⲁ' ⲛ̈ⲟⲩⲱⲧ'
]ⲁ̈ϩϩⲉ'	ϩ̅ⲡ̅ⲧⲉⲓⲥⲉⲛⲉⲁ'
] . . . ⲩ̈	ⲛⲁⲟⲩϫⲁⲓ
]ⲡ̈ⲉⲉⲩ [a]	ⲉⲛⲕⲟⲗⲁⲥⲓⲥ'
ⲛ̈ⲁ]ϣ̈ ⲛ̈ⲥⲧ̅	ⲙ̅ⲡϣⲛⲣⲉ'
[ⲡⲉⲧⲛⲁ]ⲧⲁϩ̅ ·	ⲙ̅ⲡⲛⲟⲩⲧⲉ ·
]ⲟⲗ' ϫⲓⲛ-	+ⲡⲙⲁ' ⲉⲧⲉⲙ̅ⲡ̅-
[ϩⲧⲟⲟⲩ]ⲉ' ϣⲁ-	ⲛⲟⲙⲟⲥ ⲙ̅ⲡ̅-
[ⲣⲟⲩϩⲉ] ⲙ̅ⲙⲛ̅-	ⲡⲁⲣⲁⲃⲁⲥⲓⲥ' ·
[ⲛⲡⲉ] ⲉϣⲭⲉ-	+ⲉⲛⲉ ⲙ̅ⲡⲉⲓⲉⲓ
]ⲟⲩ'	ⲧⲁϣⲁϫⲉ'
]ⲩ̈' ⲣ̅ⲱ̅'	ⲙ̅ⲡⲛⲟⲥ-
	ⲙⲟⲥ' ⲛⲉⲙ̅ⲡ̅-
	ⲛⲟⲃⲉ' ⲉⲣⲟⲟⲩ'
	margin

[a] Perhaps ⲟ]ⲩ[ⲣⲡ]ⲙⲉⲉⲩ[ⲉ.

[1] A mistake for Bilhah; *v.* Gen. xxxv. 22 (21). Yet palaeographically ϧⲁⲗⲗⲁ and ⲑⲁⲙⲁ[ⲣ] might well be confused.

[2] Gen. xx. 2.

[3] I suppose this to mean, 'How great punishments shall not be ours?'

https://coptic-treasures.com/

Fol. 13. *Recto* (?). . . . cast them forth from us. Woe, woe! How great are the troubles that await us. If they slew this (man) whom they had found gathering wood[1] in the field, what manner of death, then, is it shall overtake us? Woe, woe! For we wear (*φορεῖν*) an angelic (*ἀγγελικός*) habit (*σχῆμα*) and have done the deeds [of . . . . .

Verso (?). . . . the garden . . . . . What manner of [remembr]ance (?) [is it shall] overtake us? . . . . . .[2] from . . . till . . ., da[ily.] If . . . . .
. . . that are] not ours (?). Verily (*ἀληθῶς*), my beloved, unless God forgive us, there shall not a single one from this generation (*γενεά*) be saved from the punishment (*κόλασις*) of the Son of God. 'Where there is not law, there is not transgression.' 'If[3] I had not come and talked with the world (*κόσ*), they had been guilty of no sin' . . . . .

No. 10.

From a Sermon, treating here of repentance, as exemplified by Nebuchadnezzar. Repentance is apostrophized similarly in a sermon by Theophilus (Budge, *Copt. Hom.* 69).

Fol. 1. → *Recto.*

ⲧ[
ϣ[
ⲙⲡⲉⲣ[
ϫⲱⲣⲓ̈ⲥ̣ [
ⲥⲱⲧⲙ [ⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ]
? [
ϩⲣⲁⲓ̈ ϣⲁ̣ⲧ[
ⲛⲛⲉ̣ⲧⲛ[ⲧ ⲉ]ⲣ̣ⲁⲧⲉ̣
ⲥⲱⲧⲙ ⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ
ⲧⲉⲧϥ̣ⲱⲧⲉ ⲉⲃⲟⲗ ⲛ- ⲉ[
ⲛⲉⲛⲧⲁⲩⲣⲁⲁⲥ ϩⲛ- ϩⲟ[

↑ *Verso.*

]ⲧⲉ̣ⲧⲛ-
]ⲁ
]ⲧ̣ⲥ
]ⲁⲗ ⲙ̣ⲙ-
]ⲛ̣ⲧ . . ⲧ
]ⲣ
[. .]ⲛ . ⲣ̣ . . ⲙ̣ .
[. .]ⲁⲩ . ⲛ . . ⲁ̣ⲓ̈ ϥ-
]ϧ̣ . [. .]ⲧⲟ[ⲗ]ⲙⲛⲣⲟ̈ⲥ̣
] ? ⲉ̈ⲓ ⲟⲩϣ̣[ⲛ]ϩ̣ ⲉⲃⲟⲗ
]ⲟⲥ ⲉⲓ ⲛⲛⲉⲛⲧ̣ⲁ̣ⲕϣ̣ⲱ-

[1] Num. xv. 30 (32). ⲥⲗϣⲉ in Zoega, 337 = *συλλέγειν ξύλα* in *PG.* 65, 256. *Cf.* Deut. xxix. 11 = *ξυλοκόπος*, also Zoega 487 *ult.*

[2] Perhaps 'We lie (ϫⲓⲥⲟⲗ) from morn till evening'.

[3] John xv. 22. Note the reading.

https://coptic-treasures.com/

ⲧⲏⲁⲕⲓⲁ · ⲥⲱⲧⲙ
ⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲉⲧⲟ
ⲛⲓⲣⲏⲣ ⲉⲛⲁⲥⲥⲉ-
ⲗⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ
Ⲓ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲡⲟ-
ⲉⲓⲕ ⲛⲕⲁⲑⲁⲣ̅ⲣ̅ⲱ̅ⲛ
[ⲉ]ⲧ̣ⲥⲁⲁⲛϣ ⲛ[. . . .
]ⲏ̅ⲩ̅[

ⲕ[
Ⲓ ⲧ[ⲙⲉⲧⲁⲛⲟⲓⲁ
ⲧⲣ̣[
ϩ[
ⲫ[
ⲟⲩ[
ⲡ̣ⲟ̣[

]ⲁⲩⲣϩⲗ-
[ⲗⲟ ϩⲛⲛⲉⲩⲛ]ⲟⲃⲉ
ⲛ]ⲕⲉⲥⲟⲡ
[Ⲓ ⲧⲙⲉⲧⲁⲛⲟ]ⲓⲁ
]ⲉⲛ
ⲡⲛ]ⲧ ⲉⲣⲁⲧⲥ
]ⲡⲛ . .

ⲡⲉ ⲛϩⲛⲧⲟⲩ ⲙ-
ⲙⲟⲛ ⲛⲛⲉϣⲱ-
ⲡⲉ · ⲁⲗⲗⲁ ⲉⲓⲧⲁ-
ⲙⲟ ⲛⲟⲩⲟⲛ ⲛⲙ
ⲉⲧⲟⲩⲱϣ ⲉⲱ-
ⲛϩ ⲛⲕⲉⲥⲟⲡ ϩⲓ-
ⲧⲛⲙⲉⲧⲁⲛⲟⲓⲁ
[.]ⲧ̣ⲛⲛⲉ̣[
ϣ[

Fol. 1. *Recto.* . . . Hearken [unto Repentance (*μετ.*) . . . . . them that betake themselves to her. Hearken unto Repentance, she that cleanseth (*lit.* wipeth out) such as are old in wickedness (*κακία*). Hearken unto Repentance, that is a fellow unto the angels (*ἄγγ.*) of God. O Repentance, pure (*καθαρός*) bread which nourisheth . . . . .

. . . O Repentance, ...

Verso. . . . that] are grown old [in their] sins . . . once more. [O Repentan]ce . . . . . flee unto . . . . .

. . . bold (*τολμηρός*), whilst I show forth the state that thou wast in. Nay; so shall it not be. Rather (*ἀλλά*) I tell every one that would live again through Repentance . . . . .

Fol. 2. ↑ *Recto.*

margin

ⲁⲁϥ [
ⲛⲁⲓ · ⲁ[ⲧⲉⲧⲛ-]
ⲥⲱⲧⲙ ⲉⲡⲥⲟ-
ⲡⲥ ⲛⲁⲁⲛⲓⲏⲗ
ⲉⲧⲃⲉⲧϫⲟⲩⲧⲟⲩⲉ
ⲡⲣⲟⲙⲡⲉ ⲛ-
[ⲧⲁⲩ]ϩⲟⲣⲓϫⲉ ⲙ-
[ⲙⲟⲥ ⲛ]ⲁ̣ϥ ⲉⲡ-
[. . . . . .]ⲧ̣ⲟⲩⲥ̣

margin

margin

→ *Verso.*

margin

[. . . . .] ⲙⲡⲛⲁ-
[. . .]ⲥⲟⲙ ⲙⲡⲛⲟⲩ-
ⲧⲉ ⲁⲩⲱ ⲁϥⲡⲱⲧ
ⲉⲣⲁⲧⲥ ⲛⲧⲙⲉⲧⲁⲛⲟ[ⲓ-]
ⲁ · ⲁϥⲟⲩⲱⲛϩ ⲉ-
ⲃⲟⲗ ⲛⲧⲉϥⲙⲡ[ⲧⲁⲧ-]
ⲥⲟⲙ · ⲁⲩⲱ [
ⲥ̣ⲙ̣ⲡ̣[
ⲙ[

https://coptic-treasures.com/

Fol. 2. *Recto.* . . . [Ye] have heard the prayer of Daniel concerning the one and twenty years[1] that had been fixed (ὁρίζειν) for him . . . . .

Verso. . . . power of God, and he betook himself unto Repentance (μετ.) and displayed his weakness. And . . . . .

Fol. 3. ↑ *Recto.*

margin

ⲁ]ϥⲧⲣⲉⲧⲟⲓ-
ⲕ[ⲟⲩ]ⲙⲉⲛⲏ ⲧⲏ̅ⲣ̅ⲥ̅
ⲟⲩⲱϣⲧ ⲛⲁϥ
ϩⲱⲥ ⲛⲟⲩⲧⲉ ⲁⲩ[ⲱ]
ⲡⲁⲓ̈ ⲛⲧⲉⲓ̈ⲙⲓ[ⲉ]
Ⲛⲧⲉⲣⲉⲡⲉϥϩⲏ[ⲧ]
ⲉⲡϣⲟⲧ ⲉⲣⲟϥ
ⲛⲑⲉ ⲙⲡϩⲏⲧ
ⲛ[

→ *Verso.*

margin

ϫⲓ-]
ⲧϥ [ⲉⲃⲟⲗ[a] ϩⲙ-]
ⲡⲙⲁ ⲉⲧϥⲟⲧⲡ
ⲉϩⲟⲩⲛ ⲉⲣⲟϥ
ⲁϥϯ ⲛⲁϥ ⲙ-
ⲡⲉϥⲉⲟⲟⲩ ⲛ-
ϣⲟⲣⲡ ⲁⲩⲟⲡϥ
ⲙⲙⲡⲉϥⲉⲓⲟⲧⲉ
Ⲁⲧⲉⲧⲛⲛⲁⲩ ⲱ
[ⲛⲁⲥⲛⲩ] ϫⲉⲟⲩ-

[a] Or ⲛⲧϥ ⲉϩⲣⲁⲓ.

Fol. 3. *Recto.* . . . caused all the world (οἰκουμένη) to worship him as (ὡς) God. And the aforesaid (king), after that his heart had been hardened, like the heart of . . . . .

Verso. . . . he brought ?] him [forth from] the place wherein he was confined and gave unto him his former honour, and he was reckoned unto his fathers. Ye have seen, O [my brethren ?,] how . . . . .

[1] I cannot identify this reference. 'Twenty-one' occurs in Daniel only in *x.* 13, but in an apparently apocryphal reference to this book it recurs in the Eulogy on Victor (*Miss.* viii. 195).

https://coptic-treasures.com/

Fol. 4. ↑ *Recto.*

margin

ⲭⲉ[ⲛⲧⲟⲕ ⲡⲭⲟ-]
]ⲛ̣ⲟⲩ ⲉⲓⲥ ⲛ̣[
ⲥⲉ ⲛϣⲁⲛϩⲧⲏϥ
margin ⲁⲩⲱ ⲛϩⲁⲣϣ
ϩⲛⲧ ⲉⲛⲁϣⲉ
ⲡⲉⲕⲛⲁ · ⲉⲕϯ
ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲛ̅-[a]
ⲣ̣ⲉ[ϥⲣ]ⲛ̣ⲟ[ⲃⲉ] ⲧⲏ-
ⲣ̣ⲟ[ⲩ

→ *Verso.*

margin

ⲙ]ⲛ̅ⲥ̅ⲟⲙ *sic*
margin ⲙⲙⲟⲓ ⲉⲥⲱϣⲧ
ⲉϩⲣⲁⲓ ⲉⲧⲡⲉ ⲉⲧ-
ⲃⲉⲡⲁϣⲁⲓ ⲛ̣[ⲛⲁ-]
ϫⲓⲛⲥⲟⲛⲥ [ϩⲛ-]
ⲟⲩⲙⲉ ⲁⲓϯ ⲥⲱ-
ⲛⲧ ⲛⲁⲕ ϯⲥⲟⲡ[ⲥ]
ⲙⲙⲟⲕ ⲉⲓⲛ̣[
ϩⲛⲟⲩⲙⲛ̣[ϣⲉ

[a] A 3rd ⲛ precludes the proposed restitution.

Fol. 4. *Recto.* . . . (saying,) [Thou] Lord, . . . merciful and longsuffering, whose mercy is great. Thou givest repentance (*μετ.*) unto all sinners (?) . . . . .

Verso. . . . I am not able to look up to heaven by reason of the multitude of my iniquities. Verily I have angered Thee. I entreat Thee, . . . -ing with many . . . . .

Fol. 5. ↑ *Recto.*

margin

ⲙⲙⲟϥ ϩⲱⲧⲧⲏⲩ-
margin ⲧⲏ ϫⲉⲛϩ̣ⲟⲥⲟⲛ
ⲉⲣⲉⲡⲣⲙⲙⲁⲟ ϫⲓ
ⲛϩⲣⲁϥ ϩⲛⲉⲓϫⲓ
ϩⲣⲁϥ ⲧⲏⲣⲟⲩ —
margin ⲩⲁⲣⲉⲣⲟⲩϩⲉ ϣⲱ-
margin ⲡⲉ ⲉⲣⲟϥ ⲉⲧⲉⲧⲁⲓ-
margin ⲧⲉ ⲑⲁⲏ [ⲙ]ⲡⲉϥⲁ-
margin ϩⲉ ⲛϥϯ ⲟⲥⲉ ⲙⲡⲉϥ-
margin ⲱⲛϩ ⲧⲏⲣϥ —
margin ⲟⲩⲛ ϩⲟⲉⲓⲛ *sic* ϩⲛ-
margin ϩⲁⲗⲁⲁⲧⲉ ⲙⲡⲛⲟⲥ-
margin [ⲙ]ⲟⲥ ⲉⲣⲉⲡⲉⲩ[

→ *Verso.*

margin

ϣⲁϥϩⲱ . [a] ⲉⲙⲁⲩ
sic ⲧ
ⲛ̣ⲁⲗⲁⲁⲩ ⲛⲉⲧ-
ⲡⲱ —
margin ⲡⲣⲙⲙⲁⲟ ϩⲱⲱϥ
margin ⲉϥⲧⲏⲧⲱⲛ ⲉⲩ-
]ⲕⲉ ⲛⲟⲥ ⲛϫⲟⲓ ⲉⲣⲉⲡⲉϥ-
]ⲁ̣ⲧ ⲁⲩⲉⲓⲛ ϩⲟⲣϣ ⲉⲙⲉϥ-
]ⲕ [. . . . .] ϩ̣ⲛⲗⲁⲁⲩ
margin [ⲙ]ⲙⲁ ⲉⲙⲉⲛⲧⲉⲓ
margin ϩ̣ⲙⲡⲉⲗⲁⲧⲟⲥ
margin ⲉⲧ̣ϣ̣ⲛ̣ⲕ ⲉϣⲁϥ-
margin ⲕⲓⲛⲁⲩⲛⲉⲩⲉ ⲛⲟⲩ-
. ⲡ̣ . ⲙ̣ϣⲉ [b] ⲛⲥ[

[a] ϩⲱⲛⲓ or ϩⲱⲗ. [b] ? ⲙⲛⲛϣⲉ.

https://coptic-treasures.com/

Fol. 5. *Recto.* . . . ye also. For whilst (ὅσον) the rich man disporteth himself in all these sports, evening cometh upon him, which is the end of his lifetime, and he doth forfeit his whole life. There be some of the birds of the world (κόσ.) whose . . . are . . . . .

Verso. . . . will draw nigh (*or* fly) there, without any burden. But the rich man is like unto a great ship, whose freight is heavy, (so that) it doth not . . . anywhere, except (εἰμήτι) in the deep sea (πέλαγος) and is in danger (κινδυνεύειν) of a . . . . .

No. 11.

From a Sermon, treating here of charity and of the Good Samaritan.

→ *Recto.*

[ⲡⲥ]ⲙ̀ⲣⲉ̀[ⲡⲉⲧⲣⲓ-]
ⲧⲟⲩⲱⲱϥ [ⲛ̄ⲧⲉⲕ-]
ϩⲉ̀ ⲉ̀ϥⲧⲁⲙ[ⲟ ⲙ̀-]
ⲟⲛ ϫⲉⲙ̀ϣ[ⲉ ⲉϯ]
ⲣⲧⲏⲏ̄ ⲉϫⲛ̄[ⲟⲩⲟⲛ]
ⲛⲓⲙ ⲉⲧⲛ̄ⲁⲛⲁⲩ
ⲉ̀ⲣⲟⲟⲩ ϩⲛ̄ⲛⲉⲩⲁ-
ⲛⲁⲥⲕⲏ̄ ϩⲓⲧⲛⲛⲉⲓ-
ⲓⲧⲟⲗⲏ ϫⲁⲣ ⲉⲕ-
ⲓⲁⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲡ̀ⲧⲩ[ⲡⲟⲥ ⲙ̀ⲡⲟⲩⲏ-]
ⲥⲉⲕⲙ̄ⲉ̄ ⲙ̀ⲡϫⲟ- ⲛⲃ̄ [b] ⲙ̀[ⲡⲡⲗⲉⲩⲓ-]
ⲓⲥ ⲡⲉⲕⲛ̄ⲟⲩⲧⲉ ⲧⲛⲥ̄ ⲛ[
ⲙ̀ⲡⲉⲕϩⲏⲧ ⲧⲛϩ̄ϥ̄ ⲡⲉⲛ̀ⲧⲁⲩ[
ϩⲟ]ⲗ ϫⲉⲉⲩⲛ̄ ϩⲁϩ ⲙ̀ⲙⲉⲓ ⲙ̀ⲡ[
ⲉⲩ]ϣⲁⲛ̄ⲛⲁⲩ ⲉ̀ⲟⲩⲁ̄ ⲉⲁⲩⲛⲁⲩ ⲉⲣ[ⲟⲩ ⲁⲩ-]
ⲉϥϣ]ⲟⲟⲡ ϩⲛ̄ϩⲉⲛ — *sic* ⲥⲁⲁϯϥ̄ ⲙ̀ⲡⲟ[ⲩϣⲛ-]
.][a] ⲉⲩⲟϣ' ⲉⲓⲧⲉ ϩⲧⲛⲩ ϩⲁⲣⲟϥ [ⲟⲩ-]
ⲩϣ]ⲱⲛⲉ ⲉⲓⲧⲉ ⲟⲩ- ϫⲉ ⲙ̀ⲡⲟⲩⲙ̀[ⲟⲩⲣ]
ⲛ̀ⲛⲉϥⲥⲁϣ [

margin

↑ *Verso.*

] . ⲗⲉ ⲙ̀[
] . . ⲙ̀ⲡⲡⲁ- [d]
[ⲧⲟϫ]ⲉ̀ϩ̀' ⲁⲩⲱ ⲁϥ-
[ϩⲱ]ⲛ̀ ⲉⲧⲟⲟϯϥ̄
ϫⲉϥⲓ̀ ⲡⲉϥⲣⲟⲟⲩϣ
ⲕⲁⲗⲱⲥ ⲡⲉⲧⲛ̄-
] ? ⲛⲁϫⲟϥ' ⲉⲃⲟⲗ ⲉⲣϥ̄
] . ϩⲓⲧⲛ̄- ⲉ̀ⲓ ϣⲁⲛⲧⲟⲓ ϯⲛ̄ⲁ-
[ⲧⲙⲙⲛ̄ϣⲁ]ⲛϩⲧⲛϥ ⲧⲁⲁϥ ⲛⲁⲕ·
[ⲉⲧⲛ̄ϩⲏ]ϯϥ̄ⲡⲉ [c] Ⲗⲛ̄ⲁⲩ ⲱ ⲡⲙ̀ⲉⲣ[ⲓⲧ]
]ⲉⲁϥⲙⲟⲩⲣ ⲉⲧⲙⲙⲛ̄ϣⲁⲛϩ̄ⲧ̀[ⲛϥ]
[ⲛⲛⲉ]ϥⲥⲁϣ ⲁϥ- ϫⲉϣⲁⲥϫⲱⲕ [ⲉ-]
[ⲡⲱ]ϩ̄ⲧ ⲛ̄ⲟⲩⲛⲉϩ ϧⲟⲗ ϩⲓⲧ̀ⲛⲟⲩⲛⲣ
[ⲙ̀ⲡ]ⲟⲩⲛⲣⲛ̄ ⲉϩⲣⲁⲓ ⲛ̀ϩⲱϧ̄ · ⲟ[ⲩⲛⲟⲥ]
[ⲉϫ]ⲱϥ ⲁϥⲧⲁⲗϥ̄ Ⲛ̄ⲛⲉⲫⲁⲗ[ⲁⲓⲟⲛ-]
[ⲉϫ]ⲙⲡⲉϥⲧϣ̄ⲛⲛ ⲧⲉ ⲧⲙⲛⲧ[ϣⲁⲛ-]
[ⲙ̀]ⲙⲓⲙ ⲙⲙⲟϥ ϩⲧⲛϥ ϣⲁ[

margin

[a] ⲛ[ϣⲟⲧ], if the space would permit it. [b] *V.* Luke x. 31 ff. [c] Or ⲡⲉ[ϫⲁϥ], parenthetically, or ⲡⲉ[ϫⲁϥ ϫ]ⲉ-. *V.* Luke x. 33, 34. [d] Probably ⲡⲁ̄ = ⲡⲁⲓ.

https://coptic-treasures.com/

Recto. . . . and thou] love thy neighbour as thyself,'[1] while he telleth us, 'Thou oughtest to give heed to every [one] whom thou seest in trouble (ἀνάγκη).'[2] For (γάρ) by means of these commandments (ἐντολή) shalt thou make manifest that thou dost love the Lord thy God with all thy heart. Because many there be that, when they see one in heavy difficulties (?), whether (εἴτε) an illness or (εἴτε) a . . . . .

. . . the manner (τύπος) of the priest and the Levite . . . . . ., when they had beheld him, they passed him by; they had not pity on him, neither (οὐδέ) did they bind up his wounds . . . . .

Verso. . . . through the compassion that was in him, sai[th? he,] having bound up his wounds, he poured oil and wine upon him and set him upon his own beast . . . . .

. . . the innkeeper (πανδοχεύς). And he bade him, saying, 'Take well (καλῶς) care of him; whatever thou spendest, when I shall return, I will give it thee.' Thou hast seen, O beloved, by how many means (*lit.* things) compassion may be fulfilled. Compassion is a great matter (κεφάλαιον) . . . . .

No. 12.

Apparently from a Dialogue or ἐρωταπόκρισις concerning the interpretation of various passages in the Gospels.[3] The problems are stated by Anatolius (tolerably certain, *v.* fol. 2 *ro.*) and Militius (3 *ro.*, uncertain, for Meletius?), and solved by Ba . . . . (perhaps Bachius[4]). The bible texts incidental are for the most part paraphrased or loosely quoted. The sequence in foll. 2 and 3 is certain; the position of fol. 1 doubtful.

Fol. 1. ↑ *Recto.*

]ϫε[κ-]

ⲁⲥ ⲛϩⲟ]ⲩⲟ ⲛⲧⲉ- ϥϫⲱ ⲙ̀[ⲙⲟⲥ]

[ⲛϩⲏⲛ]ⲩⲉ[a] ⲙⲡⲁ- ϫⲉⲡⲉⲧⲛ[ⲁⲡⲟⲩⲥⲥ]

[a] My copy]ⲡⲉ.

→ *Verso.*

]ⲛ̀ϩⲁⲙ̀ . [b] ⲛⲁ̀[

ⲙ̀]ⲡⲉⲕϩⲟ̄ ⲉ̀ϧⲟⲗ ⲡⲉⲛ̀[

[ϩⲙ̀]ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲡⲉⲡⲟⲥ̀[

[b] ⲉⲓⲱ ⲙ̀]ⲡⲉⲕ- or ⲉⲓⲁ]ⲡⲉⲕ-.

[1] Matt. xix. 19, xxii. 39, or Mark xii. 31.

[2] *Lit.* 'their troubles'.

[3] The literature of such dialogues is described by R. Nachtigall in *Arch. f. Slav. Philol.* xxiii, xxiv; Berendts in *T. u. U.*, N. F. xi. 34 ff.; and Heinrici in the Leipzig *Abhandl.*, Phil. hist. Kl., xxviii. But I have found nothing resembling the present fragments, either in names or contents.

[4] The obvious Basilius seems too long for the gap, fol. 2 *ro.*, l. 1, though not for *ib. vo.*, l. 8. Bachius is the name (1) of a writer of sermons (Zoega cclxv) and ? of an encomium on James the Persian martyr (to be presumed from the words quoted by Zoega cclxiv. The martyr's relices were in Egypt; *v. Synax.*, 27th Hathor); (2) of a priest in Palestine who converts a Samaritan in a λόγος of Pseudo-Cyril of Jerusalem (Brit. Mus. Or. 6799, abstract in *Synax.*, 17th Thot).

https://coptic-treasures.com/

ⲉⲓⲱⲧ ⲟⲩⲱⲛϩ
ⲉⲃⲟⲗ ϩⲣⲁⲓ ⲛϩⲏ-
ⲧϥ · ⲟⲛⲧⲱⲥ ϯ-
ⲁ̣ⲡⲟⲣⲉⲓ ⲉⲓϫⲱ
ⲙⲡⲉⲓϣⲁϫⲉ
[ⲉ]ⲣⲉⲡⲛⲟⲩⲧⲉ ⲣⲙⲉ[a]
[ⲣ]ⲙ̣ⲧ̣ⲣⲉ ϩⲁⲡⲉⲓ-
ⲣⲱⲙⲉ ϫⲉⲙⲡⲉ-
[ⲡ]ⲁⲓ ⲣⲛⲟⲃⲉ ⲟⲩ-
ϫ̣ⲉ̣ ⲙⲡⲉⲛⲉϥⲉⲓ-
ⲟ̣ⲧ̣ⲉ̣ ⲉ̣ⲓ̣ⲣⲉ
Ⲡⲉϫⲉ ⲁⲡ[ⲁ] ϧ̣ⲁ̣-

ⲉⲡⲉϥⲥⲟⲛ [ⲉⲓⲕⲏ]
ϥⲟ ⲛⲉⲛⲟϫ[ⲟⲥ ⲉⲧⲉⲕ-
ⲣⲓⲥⲓ̈ⲥ [
ⲟⲛ ϫ[ⲉ
ⲛⲟⲩ[
ⲡⲕⲁ[
ⲛ[
ϥ[
[
ϫⲉ[
ϫⲁ̣[
ⲛⲉⲡⲉ[
ⲧⲁⲩϫ̣[

[ⲁⲩ]ⲱ ⲕⲁⲛⲁⲩ ⲉ-
[ϧⲟⲗ] · ϯϫⲱ ⲙⲙⲟ̅ⲥ̅
[ϫⲉ]ⲥⲓ̈ⲗⲱ̅-
[ϩⲁⲙⲡⲉ] ⲧⲉⲕⲕⲗⲏ-
[ⲥⲓⲁ ⲙ̅]ⲙ̣ⲟⲟⲩ ⲟⲛ̅
[ⲉⲧⲉⲙⲙⲟ]ⲟⲩ ⲙ̣-
[ⲡϧⲁⲡⲧⲓⲥ]ⲙⲁ
[ⲉⲧⲟⲩⲁⲁϧ]ⲡ̣ⲉ
]
]ⲡ̣ⲛⲟⲩ-
[ⲧⲉ]ϫ̣ ⲟⲩⲱ-
[ⲛϩ ⲉϧ]ⲟⲗ ϩⲙ̅-

ⲡⲕⲁϩ ⲙⲡϣ[ⲟ-
ⲣ̅ⲡ̅ ⲛⲥⲟⲡ ⲙ̣[ⲡ̅-
ⲛⲥⲱⲥ ⲛϥ̣[ⲓⲥⲁⲥ]
÷ⲙⲡ̅ⲛⲥⲱⲥ [ⲡⲕⲁ-
ⲧⲁⲕⲗⲩⲥⲙⲟⲥ
÷ⲙⲡ̅ⲛⲥⲱⲥ ϩ̣[ⲛ]
ⲡⲕⲁϩ ⲛⲧⲁϥ̣[ⲥⲱ-
ⲣ̅ⲥ̅ ⲙⲡⲙⲉϩ-
ⲥⲟⲡ ⲥⲛⲁⲩ [ⲙⲛ-
ⲛⲥⲱⲥ ⲡ̣ⲙ̣[ⲟⲙⲟⲥ]
ⲛⲧⲁϥⲧ̣ⲁ̣ϩ̣ⲟ̣[ϥ]
ⲙⲙⲱⲩⲥ[ⲛⲥ]
ϩⲓϫⲙⲡⲧ̣ⲟ̣[ⲟⲩ]

[a] Possibly ⲣⲱ.

Fol. 1. *Recto.* . . . rather that the works (?) of my Father may be manifested in him.'[1] Verily (ὄντως) I am perplexed (ἀπορεῖσθαι) when I say these words, God Himself (?) testifying concerning this man that 'Neither did this (man) sin nor (οὔτε) did his parents do (so).' Apa Ba[. . . .] said [. . . . . saying,[2] 'He that shall be [wroth] against his brother without cause (εἰκῇ), is in danger of the judgement (ἔνοχος, κρίσις) . . . . .

Verso. . . . wash] thy face there and thou shalt see.'[3] I say . . .[4] Siloam is the church (ἐκκλ.). The waters are [the wate]rs of [holy baptis]m (βαπ.)[5], manifested in . . . . . the earth, the first time; afterward the giants (γίγας)[6]; afterward the flood (κατακλυσμός); afterward the earth that was peopled for the second time; afterward the law (νόμος) that He committed unto Moses upon the mount . . . . .

[1] *Cf.* John ix. 3.
[2] Matt. v. 22.
[3] *Cf.* John ix. 7.
[4] Some particle or 'to thee'.
[5] *Cf.* Cyril's interpretation in Lagarde, *Catenae*, 201, 36.
[6] Gen. vi. 4.

https://coptic-treasures.com/

Fol. 2. → *Recto.*

Πεϫε ⲁ[ⲡⲁ ϧ
ϫⲉⲛⲧⲁⲩ[
] ⲙⲛⲟⲩⲡⲓⲥ- ϩⲱⲥ ⲣⲱ[ⲙⲉ ·]
[ⲧⲓⲥ ⲛ]ⲟⲩⲱⲧ ⲉⲥ- ÷Πεϫε ⲁⲛ[ⲁⲧⲟ-
[ϫⲛⲕ] ⲉϧⲟⲗ ϩⲙ- ⲗⲓⲟⲥ ϫⲉⲙ[
[ⲡ]ϣⲱϣ ⲛⲁⲧ- ⲛⲧⲁϥⲧⲣ[ⲉⲡⲙⲟ-]
[ⲣ̄ⲛⲟ]ϧⲉ ⲛⲁⲧⲥⲕⲁⲓ- ⲟⲩ ⲣⲛⲣⲡ [
[ϫⲁⲗ]ⲓϫⲉ · ⲛⲁⲓⲛⲉ ⲉⲓⲣⲉ ϩⲱ[ⲥ ⲣⲱ-]
[ⲛⲉϩ]ϧⲛⲩⲉ ⲛⲧⲁⲡⲓⲩ̊- ⲙⲉ ϫⲉ[ⲛϩⲱⲥ ⲛⲟⲩ-]
[ⲧⲉ ⲟ]ⲩⲟⲛϩⲟⲩ ⲉϧⲟⲗ ⲧⲉ · ⲡⲉ[ϫⲉ ⲁⲡⲁ]
[ⲙ]ⲡⲉⲛⲉⲓ̈ⲱⲧ ⲁ- ÷Ba[ϫⲉⲛ-]
[ⲁⲁ]ⲙ ⲡⲉϫⲉ ⲁⲡⲁ- ⲧⲁ[ϥ
[Ⲧⲟⲗ]ⲓ̈ⲟⲥ ϫⲉⲙ- ϩⲱ[ⲥ
[ⲡⲙⲁ]ⲩ ⲛ̀ⲧⲁⲩⲧⲉ- ÷Ⲡⲉ[ϫⲉ

margin

↑ *Verso.*

]ⲉⲛ
]ⲧⲣⲉⲡⲙ̀ⲟ-
[ⲟⲩ ⲣⲏ]ⲣ̄ⲡ ⲛϩⲛⲧⲥ ⲧⲥⲁ-]
[ϫⲏ]ⲙⲙⲟⲛ ⲉⲣⲉ- ⲗⲓ̈[ⲗⲁⲓⲁ
[ϩⲉ]ⲛⲟⲩⲛⲟⲟⲩⲉ ⲣⲛ̀ⲙⲁϩ[a]
[ⲛ]ⲧⲟⲟⲧϥ ⲉϥⲣϩⲱϧ ⲙⲙⲁⲩ [
[ⲛϩ]ⲛⲧⲟⲩ · ⲟⲛ ⲛⲓ̄ⲥ ⲙ[ⲛⲛⲉϥ-]
[Ⲡⲉ]ϫⲉ ⲁⲡⲁ ϧⲁ- ⲙⲁⲑⲛⲧⲛ̀ⲥ ⲉⲧϣⲉ-
[. . .]ⲥ ϫⲉⲙⲙⲟⲓ̈ ⲗⲉⲉⲧ ⲛ[ⲉⲓⲟⲧⲉ b]
[ⲛⲧⲉⲓ]ϩⲉ ⲁⲛⲧⲉ ÷Ⲁⲉ ⲛⲧϣⲉ[ⲗⲉⲉⲧ]
ⲥⲱ]ⲧⲙ ⲉⲣⲟⲓ̈ ⲛⲥⲩⲩⲉ[ⲛⲛⲥⲛⲉ]
ϯ ϩ]ⲧⲛϥ ⲁⲩⲱ ⲙⲙⲁⲣⲓ̈ⲁ [ⲧⲙⲁⲩ]
]ⲡ̀ϫⲟⲣⲛ- ⲛⲓ̄ⲥ ⲁⲩⲱ [ⲛⲣⲱ-]
[ⲥⲉⲓ ⲙ̄]ⲡⲉⲡⲛⲁ̄ ⲙⲉ ⲉⲧⲙⲙ[ⲁⲩ

margin

[a] For ⲥ perhaps ⲟ or ⲱ.

[b] Or ⲣⲱⲙⲉ.

Fol. 2. *Recto.* . . . with a single faith (*πίσ.*), perfect in equality, sinless and without offence (*σκανδαλίζειν*). These are the things that God revealed unto our father A[da]m'.[1] Ana[tol]ius said, '. . . . .

. . . A[pa B . . . . .] said, 'They[2] . . . . . as (*ὡς*) man.' An[ato]lius said, 'At [the time] when He caused the water become wine,[3] [did He] do (this) as (*ὡς*) man or (?) [as (*ὡς*)] God?' [Apa] Ba[. . . . .] said, '. . . . [He] did . . . . as (*ὡς*) . . . . .' . . . . . said, '

Verso. . . . wherewith [He?] cause[d?] the water become wine; or hath He times (*or* seasons) in His hand,[4] wherewith He worketh?' Apa Ba . . . s said, 'Nay, not thus is it . . . . . heard one . . . . . [payeth] heed? (and) . . . furnisheth (*χορηγεῖν*[5]) the Spirit (*πν.*) . . . . .

[1] Space scarcely allows ⲁ[ϧⲁⲇⲁ]ⲙ, but is Adam probable?

[2] One is tempted to read ϫⲉⲛⲧⲁϥ[, 'He . . .

[3] *Cf.* John ii. 1 ff.

[4] *I.e.* 'at His disposal'. Perhaps a reference to some accusation of magical processes.

[5] Perhaps *χορηγός* preferable. *Πνεῦμα* could not be subject unless there were space for ⲡⲥ̀ⲓ.

https://coptic-treasures.com/

. . . Ga]li[lee . . . . . there . . . . . also Jesus and His disciples (*μαθ.*) to the marriage. But (*δέ*) the [parents [1]?] of the bride were kinsmen (*συγγενής*) of Mary [the mother] of Jesus, and the people there . . . . .

ol. 3. ↑ *Recto.*

margin

] ⲉⲧⲃⲉⲡⲁⲓ̈ ⲁϥ- ⲁⲃⲟⲗⲟⲥ ⲛϩⲙ[ⲉ]
ϩⲟⲟ]ⲥ ⲛⲁⲥ ϫⲉⲙ- ⲛϩⲟⲟⲩ ⲙ̀ⲡϩⲙ[ⲉ]
ⲓⲁ]ⲧⲉⲧⲁⲟⲩⲛⲟⲩ ⲛⲟⲩϣⲏ ⲛⲁⲧⲟⲩ-
ⲓ ·] ⲡⲉϫⲉ ⲙ̀ⲡⲗ̀ⲗⲓ- ⲱⲙ ⲛⲁⲧⲥⲱ
ⲟⲥ] ϫⲉⲉⲛⲟⲩ- Ⲛⲧⲉⲣⲉⲡⲁⲓ̈ⲁⲃⲟ-
ⲟϣ] ⲱ. ⲡⲉⲛⲉⲓ̈- ⲗⲟⲥ ⲉ̈ⲙⲙⲉ ϫⲉⲁϥ-
ⲟⲧ ⲉ]ⲧⲣⲉⲕⲃ̀ⲱⲗ ϩⲕ̄ⲟ̄ ⲁϥϯ ⲡⲉϥⲟⲩ-
ⲓⲁⲛ] ⲙ̀ⲡⲉⲓ̈ⲕⲉ- ⲟⲉⲓ̈ ⲉⲣⲟϥ ⲉϥϫⲱ
ⲛⲧ]ⲛ̀ⲙⲁ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲉϣ-
ⲙ̀ⲙⲟⲥ] ϫⲉⲛⲧⲉⲣⲉ- ϫⲉⲛⲧⲟⲕⲡⲉ [ⲡⲉ-]
ⲉ̄ ⲉⲓ ⲉϩⲣ]ⲁⲓ̈ ϩⲙ- ⲭ̄ⲥ̄ ⲁϫⲓ̈ⲥ ⲉⲡⲉⲓ[ⲱ-]
[ⲙ̀ⲟⲟⲩ] ⲙ̀ⲡⲛⲥⲁ- [a] ⲛⲉ ⲙⲁⲣⲟⲩⲣⲟⲉⲓ̈ⲕ
. . .]ⲛ̀ⲃⲁⲡ- ÷Ⲡⲉϫⲉ ⲓ̄ⲥ̄ ⲛⲁϥ ϫ[ⲉ-]
ⲓⲥⲙⲁ . .]ⲁ̣ϥ ⲙⲉⲣⲉⲣⲱⲙⲉ ⲱⲛ[ϩ]
]ϫⲓ̈ ⲉⲟⲉⲓ̈ⲕ ⲙⲁⲩⲁⲁϥ
? ⲁⲗⲗⲁ ⲉϣⲁϫⲉ ⲛ[ⲓ̈ⲙ]
[ⲉ]ⲧⲛⲩ ⲉⲃⲟⲗ ϩⲛ-
ⲧ[ⲧⲁ]ⲡⲣⲟ ⲙ̀ⲡⲛ[ⲟⲩⲧⲉ]
ⲡⲁⲓ-] [Ⲗⲩ]ⲱ̣ ⲛⲧⲉⲣ[ⲉ-]

margin

→ *Verso.*

margin

[ⲡ]ϫⲁϫⲉ ϫⲱⲕ ⲣ̄ⲡ̄ ⲉⲩⲱⲛ[ⲉ ⲛ-]
ⲉⲃⲟⲗ ⲙ̀ⲡⲓ̈ⲣⲁⲥⲙⲟⲥ ⲧⲉⲕⲟⲩⲉⲣⲏ[ⲧⲉ]
ⲛⲓ̈ⲙ ⲁⲡϫⲁϫⲉ ϫⲓ̈- ÷ⲡⲉϫⲉ ⲓ̄ⲥ̄ ⲛ[ⲁϥ ϫⲉ-]
ⲧ̄ϥ̄ ⲉϩⲟⲩⲛ ⲉⲧⲡⲟ- ⲛⲛⲉⲕⲡ[ⲓⲣⲁϩⲉ]
ⲗⲓ̈ⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲟⲉⲓ̈- ⲙ̀ⲡϫⲟ[ⲉⲓⲥ ⲡⲉⲕ-]
ⲉⲗⲏⲙ̄ ⲁϥⲧⲁⲗⲟϥ ⲛⲟⲩⲧ[ⲉ ⲁⲩⲱ]
ⲉϫⲙ̀ⲡⲧⲏϩ̄ ⲙ̀- ⲡϫⲟⲉ[ⲓⲥ ⲡⲉⲕ-]
ⲡⲣⲡⲉ · ⲡⲉϫⲁϥ ⲛ̀ⲁϥ ⲛⲟⲩⲧ[ⲉ ⲡⲉⲧⲕ-]
ϫⲉⲉϣϫⲉ ⲛⲧⲟⲕ- ⲛⲁϣⲗ[ⲏⲗ ⲉⲣⲟϥ ·]
ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̀- ÷Ⲗⲩⲱ ⲛ[ⲧ̀ⲉⲣⲉϥ-]
ⲡⲛⲟⲩⲧⲉ ⲛⲟⲭ̄ⲕ̄ ϫⲱⲕ [ⲉⲃⲟⲗ ⲙ̀-]
ⲉⲡⲉⲥⲛⲧ ϩ̀ⲓ̈ϫⲙ̄- ⲡⲓ̈ⲣⲁ̣[ⲥⲙⲟⲥ ⲙⲙ]
ⲡⲉⲓ̈ⲙⲁ · ϥⲥⲛϩ̀ ⲡⲉϫ[ⲉ ⲓ̄ⲥ̄ ⲛⲁϥ]
ϫⲁⲣ ϫⲉϥⲛⲁϩⲱⲙ̄ ϫ̣ⲉⲥ[ϩⲱⲕ ⲉⲡⲁ-]
ⲉⲧⲟⲟⲧⲟⲩ ⲛⲛⲉϥ- ϩ̀[ⲟⲩ ⲙⲙⲟⲓ]
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲃⲏ- ⲡ[ⲥⲁⲧⲁⲛⲁⲥ ·]
ⲛⲧⲕ ⲛⲉⲉϥⲓ̈ⲧⲕ Ⲗ[
ⲉϫⲙ̀ⲡⲛⲉⲩϭ[ⲓϫ] ?
ⲙⲛⲡⲟⲧ[ⲉ ⲛⲟϫⲱ-]

margin

[a] Perhaps ⲙⲛⲛⲥⲁ[ⲧⲣⲉϥ]ϫⲓ ⲗ̀.

[1] Or 'people'. This tradition referred to in F. Robinson, *Ap. Gosp.*, 165.

https://coptic-treasures.com/

Fol. 3. *Recto.* . . . Wherefore He said unto her,[1] 'Not yet is my hour [come].' Mili[tius?] said, 'We des[ire], O our father, that thou wouldest explain [unto us] this other question (ζήτημα?), when he[2] saith, 'When [Jesus was come] up from [the water], after that [He had had?] baptism (βάπτισμα) . . . . . take (took?) . . . . .

. . . the] devil (διάβ.)[3], forty days and forty nights, neither eating nor drinking. When the devil (διάβ.) knew that He was an hungered, he betook him unto Him, saying, 'If thou art the Christ, say unto these stones that they may become bread.' Jesus said unto him, 'Man useth not to live by bread alone, but (ἀλλά) by every word that cometh forth from the mouth of God.' And when

(*Verso*) [the] enemy had fulfilled every temptation (πειρασμός)[4], the enemy brought Him in unto the holy city (πόλις) Jerusalem and set Him upon the wing of the temple. He said unto Him, 'If thou it is art the son of God, cast thyself down from hence. For (γάρ) it is written, He shall bid His angels (ἄγγ.) concerning thee, and they shall bear thee upon their hands, lest at any time (μήποτε) thou dash against a stone thy foot.' Jesus said unto him, 'Thou shalt not tempt (πειράζειν) the Lord thy God, [and] the Lord [thy] God [it is to whom] thou shalt pray.'[5] And when he had fulfilled [every] temptation (πει.), [Jesus] said [unto him], 'Withdraw [thyself be]hind [me.] [Satan . . . . .

No. 13.

Fragments of a version from the Greek of anecdotes embodied by John of Maiuma in his Πληροφορίαι, whereof hitherto only a Syriac translation was known.[6] That this Coptic text is not a translation of the latter is clear from divergences in detail which even its dilapidated condition allows us to recognize.[7] The former existence of a Coptic version of the *Testimonies* is known from its occurrence in a 6th or 7th century book list,[8] and its mention in the *Antiphonary*.[9] As in both these the work is definitely ascribed to Peter the Iberian, it may be assumed that John's collection was made from one already existing, and due to that saint himself.

[1] John ii. 4.

[2] *I. e.* the evangelist. *Cf.* Matt. iii. 16.

[3] *Cf.* Matt. iv. 2-4. [4] *Cf.* Luke iv. 13.

[5] ϣⲁⲣ[ϣⲉ 'serve' (Matt. iv. 10) would be preferable.

[6] *Ed.* Nau in *Patr. Or.* viii (1). Our passages are parallel with the end of cap. xxvi and beginning of xxvii (= *l.c.*, pp. 67, 68). Fol. 2 is not identified; it seems to be absent from John's collection.

[7] *Recto*: 'blessed Timotheus', 'his treatises'; *Verso*: 'rank', 'to-day'.

[8] *V.* my *Coptic Ostr.*, no. 459: 'The Pler. of Apa Peter the Iberian'.

[9] *V.* Rylands *Catal.*, p. 212. The context is: 'Those that would forsake the treachery of Chalcedon, let them take the Book of Testimonies (ϫⲱⲙ ⲛⲧⲉ ⲡⲓⲙⲉⲧⲙⲉⲑⲣⲉⲩ) of Peter and the συντάγματα of Timothy the ὁμολογητής and the Letters of Severus.'

https://coptic-treasures.com/

Fol. 1. → *Recto.*

margin

ⲁⲩ]ⲱ ⲁⲓⲥⲟⲧⲙⲉ[ⲥ]
]ⲥ̣ⲟⲟⲩⲛ ⲙ̅ⲙⲟⲩ
]ϩ̣ⲉ ⲉⲡⲁⲣⲭⲓⲉⲡ[ⲓ-
ⲟⲡⲟⲥ ⲁⲡⲁ ⲧⲓⲙⲟ]ⲑⲉⲟⲥ · ⲉⲧⲓ ⲇⲉ ⲟⲛ
]ⲟⲩⲁ̅ ⲛ̅ⲛⲉⲛⲧⲁⲩ-
ⲛ]ⲥ̀ⲩⲛⲕⲉⲗⲗⲟⲥ
margin ⲛⲥⲉϥ]ⲩⲡⲏⲣⲉⲧⲉⲓ ⲙ̅-
margin ⲟⲩ ⲉⲩϩⲙⲧ]ⲉϫⲱⲣⲓⲥⲧⲉⲓⲁ · ⲉⲧⲃⲉ-
ϩ]ⲱⲥ ⲉⲁϥⲉⲓⲙⲉ ⲉⲧ[
ⲡ]ⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲓⲙⲟⲑ[ⲉⲟⲥ]
ⲛϩⲁ]ϩ̣ ⲛ̅ⲥⲟⲡ ϩ̅ⲛ̅ⲛⲉϥ[ⲉⲡⲓⲥ-]
ⲗⲏ ⲁⲩⲱ ϩ̣]ⲛ̅ⲛⲉϥⲕⲉⲥⲩⲛⲧⲁ[ⲝⲁ]
ⲧⲉⲩ]ⲛϩⲟⲁⲟⲥ ⲛ̅ⲭⲁⲗⲕ[ⲏⲇⲱⲛ]
]ⲱ̣[

↑ *Verso.*

margin

[ϫ]ⲏⲙⲱ̣ⲛ · ⲛ̣[ⲧⲡⲁ-]
ⲗ̣ⲁⲓⲥⲧⲓⲛ̣ⲏ ⲛ̣[
ⲡⲉⲛⲙⲁⲕⲁⲣⲓ[ⲟⲥ ⲛⲉⲓⲱⲧ ϩⲁ-]
margin ϩⲧⲏϥ ϫⲉⲁ̣ⲩ[ⲁ ⲉⲡⲉϥⲣⲁⲛⲡⲉ ⲡⲉ-]
margin ⲧⲣⲟⲥ, ⲉⲩⲥⲭⲟⲗ[ⲁⲣⲓⲟⲥⲡⲉ ϩ̅ⲙⲡⲉϥⲁ-]
margin ϫⲓⲱⲙⲁ · ⲡ[
margin ⲡⲟⲟⲩ ⲛⲉ̈ⲓⲙⲉ [ⲛⲛⲉⲥⲧⲱⲣⲓⲟⲥ
margin ⲛⲉ · ⲁⲩⲱ ϯϫ̣[ⲧⲉⲩⲛ̣ϩⲟⲁⲟⲥ]
margin [ⲛ̅]ⲭⲁⲗⲕⲏⲇⲱⲛ ⲙ̅ⲙ̅[ⲣⲣⲟ ⲙⲁⲣ-]
margin [ⲕⲓ]ⲁⲛⲟⲥ · ⲁⲩⲱ ϩⲁϩ̣ [ⲛⲥⲟⲡ
margin [. .]ⲁⲓ̈ϯ ⲟⲩⲃⲉⲛⲉⲧⲕ[ⲁⲧⲏⲥⲟⲣⲉⲓ ⲙ-]
margin [ⲙⲟ]ⲟⲩ · ⲙ̅ⲡ̅ⲛ̅ⲥⲱⲥ [
margin [ⲟⲩ]ϣ̅ⲏ̅ ⲉⲟⲩⲁ̅ ⲉϥⲁ̣ⲙ̣[
margin]ⲧⲓ[

Fol. 1. *Recto.* . . . and I heard it . . . . . knew him . . . . . to the arch[bishop Apa Tim]otheus. And while (ἔτι δέ) yet . . . . . one of them that had . . . . . *syncellus*[1] . . . . and had] served (ὑπηρετεῖν) [him while he was in] exile (ἐξοριστία). Wherefore . . . . . since (ὡς) he had known the . . . . ., the blessed (μακ.) Timotheus[2] . . . . . many a time in his [epistles (ἐπ.) and] also in his treatises (σύνταγμα) . . . . . the synod (σύνοδος) of Chalcedon . . . . .

Verso. . . . the king] Zeno . . . . . Palestine . . . . . our blessed (μακ.) [father] . . . . . with him,[3] saying, 'One [whose name was Pe]ter, being a σχολ[άριος in his] rank (ἀξίωμα) . . . . . to-day, I loved [Nestorius] . . . . . And I . . . . . of Chalcedon and . . . . . [the king Mar]cian. And many [times] . . . . . I opposed them that did ac[cuse] (κατηγορεῖν) them. Afterwards . . . . . night, one that . . . . .

[1] This is accented in the MS.: a very rare feature in Coptic (*e.g.* Brit. Mus. Pap. v, *ed.* Winstedt, *Coptic Texts*, 1910, p. 175).

[2] Or 'Timotheus' might (with preceding ⲛⲥⲓ) be subject of 'known'.

[3] *I.e.* in his presence.

https://coptic-treasures.com/

Fol. 2. ↑ *Recto* (?).

]ⲣⲣⲟ ⲑⲉⲟ[ⲇⲟⲥⲓⲟⲥ
]ⲁϣ ⲛ̄ϩ[[a]
]ⲁϥ [b] ϫⲉⲉϥ[
]ⲉ ⲛ̄[
]ⲧⲟ[

→ *Verso* (?).

]ⲙⲟ [
ⲁ]ⲩⲱ ⲛⲧ[
ⲛ]ⲧⲁϥϣ[
]ⲁⲡⲟⲥⲧⲟ[ⲗⲟⲥ
ϫ]ⲛ̣ⲟ̈ⲓⲡⲉ ⲛ̣[
?
]ⲁϩ[

[a] ⲛ]ⲁϣ ⲛϩ[ⲉ, or ⲛ]ⲁϣⲛϩ[ⲧⲛϥ, or ⲁⲛ]ⲁϣ.

[b] ⲡⲉϫ]ⲁϥ, or ⲡⲉϫⲁϥ ⲛ]ⲁϥ, or ϫⲟⲟⲥ ⲛ]ⲁϥ.

Fol. 2. *Recto.* . . . king Theo[dosius . . . . . in what manner [1] (?) . . . . . said?] unto him, '. . . . .

Verso. . . . and . . . . he had . . . . . apostles (ἀπ.) . . . . .

No. 14.

This is presumably from apocryphal Acts, in which Andrew plays a part; but it is difficult to say to which story it belongs. Passages on pp. 70, 73–75 of Bonnet's *Acta Apost. Apocr.* ii[1] relate to sea voyages, and the last of them to the appearance of Christ as a ship's master, whom the apostle accosts [2]; but none of these is sufficiently like to be identified with what is discernible here.

Sequence of *Recto* and *Verso* is uncertain.

Fol. 1. ↑ *Recto* (?).

ⲉⲧⲉⲛ[
]ⲙ̣ⲡ- ⲁⲛ ⲛ[ⲕⲓⲛ-]
] ⲡⲣⲟⲥ ϫⲩⲛ[ⲟⲥ ⲛⲑⲁ-]
]ⲉⲕⲁⲥ ⲟ̣ⲩ [a] ⲗⲁⲥⲥⲁ
] ⲛⲥⲓ ⲙ̄- Ⲥⲑⲉⲗⲡⲓⲥ ⲛ-
[ⲙⲁⲑⲏ]ⲧⲏⲥ ⲧⲁⲩⲣ̣ⲫ̣[[b]

→ *Verso* (?).

]ϧ̣ⲓ̣ⲥ ϩⲛ-
]ⲛⲉ ⲥ ⲙⲁ[
]ⲛ̣ⲣⲁϩ̣ⲧ̣ Ⲛⲧ[
]ϯϧⲱⲕ ⲛ[
]ⲛ̣ ⲉⲡⲙⲁ ϫ . [
] ⲙⲡⲉ̣ⲓⲙ [c] ⲑⲏ[

[a] Perhaps ϫ]ⲉⲕⲁⲥ ⲉⲩ[ⲉ-, followed by a Greek verb.

[b] This cannot be correct. Perhaps ⲛ[ⲡⲉⲛ]ⲧⲁⲩ-, followed by a Greek verb.

[c] ?ⲡⲓ[ϥⲉ ⲛ].

[1] Several alternatives are possible here.

[2] *Cf.* the Coptic in Guidi's *Frammenti*, pp. 55, 56 (Nota iv); Lemm, *Kopt. Apokr. Apost.* (= *Mélanges Asiatiques* x), p. 156; Ethiopic in Budge, *Contendings* ii. 189, 270, 374.

https://coptic-treasures.com/

[ϣⲁⲛⲧⲟ]ⲩⲡⲱϩ
ⲉ[ⲧⲡⲟ]ⲗⲓⲥ ⲉⲧⲟⲩ-
ⲛⲁϣⲱⲕ[a] ⲉⲣⲟⲥ
ϫⲉⲕⲁⲥ ⲛⲛⲉⲩ-
ϣⲧⲟⲣⲧⲣ ⲛⲑⲁⲗ-
ⲗⲁⲥⲥⲁ ·
ⲁϥϣⲗⲏⲗ ⲛⲧⲉⲓ-
ϩⲉ ⲉϥϫⲱ ⲙ-
ⲙⲟⲥ ϫⲉϯⲧⲱ-
ϧϩ ⲙⲙ̣[ⲟⲕ

ϫⲉ ⲉⲧⲉⲁ[ⲡⲟⲕ-]
ⲡⲉ ⲛⲧⲁ[ⲛⲕⲱ]
ⲛ[ⲥ]ⲱⲛ [ⲛⲑⲉⲗ-]
ⲡⲓⲥ ⲙⲡⲉⲛ̣[
ϫⲉⲕⲁⲥ ⲉⲛⲉϫ[ⲡⲟ]
ⲛⲁⲛ ⲛⲧⲉⲕ-
sic
ϩ̣ⲗⲡⲓⲥ ⲉⲧⲉ-
ⲧⲱⲕ̣ⲧⲉ
ⲡ̣ⲁ̣[

]ϩ̣ⲛⲧ ϫⲉ- ⲧⲕⲁ[
[ⲕⲁⲥ] ⲉⲩⲉⲟⲩϫⲁⲓ ?
]ⲛⲟϭ ⲛⲥⲟ- ⲡⲕ[
]ⲉϩ̣ ? ⲡϫⲟⲓ ⲉⲧⲙ̣[ρⲱ]
? ? ⲡⲉ ? [
ⲛϭⲓ ⲁⲛⲁⲣⲉⲁⲥ Ⲡⲉϫⲁϥ ϫⲉⲉⲓ-
ⲉⲓⲥ ϩ̣ⲛⲛⲧⲉ ⲁⲩ- ϫⲉⲣⲟⲕ ⲛⲧⲟⲕ
ⲡⲛⲉⲉϥ ⲙ̣-
ⲡϫⲟⲉⲓⲥ[b] ⲁ̣ⲧ̣ⲁ-
]ⲧⲉⲕ-

[a] My copy has ⲓⲧⲟⲩ-. [b] Or ⲡϫⲟⲉⲓ. But the form ϫⲟⲓ above makes this unlikely.

Recto (?). . . . so that (?) the disciples (*μαθ.*) should . . . [until] they reached the city (*πόλις*) whither they were going, so that they might not disturb[1] the sea (*θάλ.*). Thus did he pray, saying, 'I beseech [Thee' . . . . .
. . . 'the perils (*κίνδυνος*) of the sea (*θάλ.*). The hope (*ἐλπίς*) of them that have[2] (?) . . ., that is [us] who have [forsaken] . . . . . the hope (*ἐλ.*) of th[is? world] . . ., so that we may [get] for ourselves Thy hope (*ἐλ.*) which is Thine' . . . . .

Verso (?). . . . I go [to . . .] the place . . . . . ., so that they be saved . . . . . Andrew [said,] 'Behold,' . . . . .
. . . the ship to the sho[re (?) . . . . . He said, 'I say (?) unto thee,[3] thou sailor of the Lord,[4] my . . . hath . . . . . thy' . . . . .

No. 15.

The date in the title and the words of fol. 1 point to the martyrdom of Mark the Evangelist. We have, therefore, it may be assumed, an Encomium upon him. Those known in Greek, whereof the initial words are published, do not appear to correspond with this text.[5]

[1] Grammar demands this. The subject may be 'winds', or the like, in the earlier, lost part of the sentence.

[2] This assumes an emendation of my copy.

[3] A doubtful locution; *v.* Steindorff, *Gram.*[2] 43*, also no. 9 above, f. 8 *vo.*, *BKU.*, no. 183, 1. Peyron 47 and Stern § 26 took it for εἴγε. But Mk. v. 41 (σοὶ λέγω) confirms Steindorff's suggestion. In Bo. it appears as ⲁⲓϭⲉⲣⲟⲕ ⲛⲑⲟⲕ (*Test. Abr.*, Rendic. 1900, 164, 10), but also ϫⲉ-, *CSCO.*, vol. 41. 17, 47.

[4] 'Of the ship' is less likely.

[5] *V.* the Bollandist inventories. Fragments of Coptic texts, *v.* Br. Mus., nos. 299, 300.

https://coptic-treasures.com/

Fol. 1. ↑ *Recto.*

ⲛ̀ ⲁⲗⲕⲉ ⲙ̀ⲡⲉ[ϧⲟⲧ ⲡⲁⲣⲙⲟⲩⲧⲉ]
ⲛ̀ ϩⲛⲟⲩⲉⲓⲣⲏ[ⲛⲏ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ]
ⲛ̀ ϩⲁⲙⲏⲛ
. —— . . —— . . . —— . .
. —— . . . —— . . . —— . .

Ⲧ̀ⲭ̀ⲣⲉⲱⲥⲧⲉ̄ⲓ̄ ⲧⲁϧ̀[
ⲡⲁⲕ ⲱ̄ ⲡ̀ϩⲁⲥⲓ- ⲥⲁⲣ ⲓ̀[
ⲟⲥ ⲙ̀ⲁⲣⲕⲟⲥ ⲛ̀ⲟⲩ- ⲥⲁⲣ[
ⲛⲟϭ̄ ⲛ̀ⲭ̀ⲣⲉ- ⲕⲁ[
ⲱⲥ̄ · ϯϩ̀ⲙⲟⲗⲟ- ⲛ̀ⲱ̀[
ⲥⲉⲓ̄ ϫⲉϯⲭ̀ⲣⲉ- ⲥⲁⲣ̀ [
ⲱⲥⲧⲉⲓ ⲡⲁⲕ̄ ⲡⲙ̀[
ⲛ̀ⲟⲩϩⲟⲟⲩ̄ ⲁⲛ̄ ⲉⲣ[
ⲟⲩⲁ̄ⲉ̄ ⲥⲛⲁⲩ ⲡⲣ̀[
ⲁⲗⲗⲁ̄ ⲙ̀ⲡⲉⲓ̀- ⲛ . [
ⲟⲩⲟⲉⲓϣ̄ ⲧⲏ- . ⲱ̀[
ⲣϥ̀ ⲙ̀̄ⲡⲁⲱⲛ̄ϩ̀ ?
ⲧⲁⲧ̀ⲁ̀[
ⲱⲥ̀[
ⲙ̀̄ⲡⲛ̄[
ⲡϩ̀ⲉⲛⲏ̀[
margin

→ *Verso.*

]ϫⲱ
ⲁⲩ ⲛ̀ⲥ̀ⲉ̀ⲁⲡⲁⲧ̀ⲏ
ⲧⲏⲣⲟⲩ ϩⲁⲑⲏ
ⲛ̀ⲡⲉⲓⲟⲩⲟⲉⲓϣ
]ⲡ̀̄ Ⲗ̀ϥ̀ϫⲟⲟⲩ̄ⲕ̄
] ⲁⲩ̄ⲱ̄ ϫⲉ ⲉⲣⲁⲕⲟⲧⲉ
]ⲥⲱⲧⲡ̄ ⲙ̀̄ⲙⲁⲧⲉ ⲁⲛ
]ⲡⲟⲗⲩⲙⲉ̄ⲓ̄ ⲁⲗⲗⲁ ⲁϥ̀ϫⲟ-
]ⲕⲉ ⲟⲩ̄ⲕ̄ ⲟⲛ̄ ⲉⲧⲉ-
]ⲧⲡ̀ⲥ̀- ϫⲱⲣⲁ ⲛ̀ⲕⲏⲙⲉ
]ⲡ̀ⲉ ⲉⲧⲗⲟⲃⲉ̄ ϩⲁ-
? ⲑⲏ̄ ⲙ̀ⲡⲟⲟⲩ
] . ⲥ̀ⲟ̄ ϩ̀ⲙ̀̄ⲡⲗⲓⲃⲉ
]ⲉⲡ . . ⲛ̀ⲡⲉⲓϫⲱ-
]ⲟⲗ . ⲗⲟⲛ̄ ⲛⲓⲙ̄
]ⲥⲁϥ ⲡⲉⲧⲛⲁϣⲡ-
]ⲁ ⲑⲉ̄ ⲛⲓⲛⲗⲁⲟ[ⲥ]
]ⲁ̄ . . . ⲧ̀ⲛ̀ⲡⲉ ⲉ-
]ⲁⲓ̀ [ⲕⲁ]ⲧⲁϥ̀ⲣⲟ[ⲡⲉⲓ]
ⲛ̀ⲛⲁⲓⲙⲱⲛ
margin

Fol. 1. *Recto.* . . . on] the last day of the month [Parmoute]. In peace (εἰρ.) [of God]. Amen :—

I owe (χρεωστεῖν) thee, O holy (ἅγ.) Mark, a great debt (χρέως). I confess (ὁμολογεῖν) that I owe (χρ.) thee not one day nor (οὐδέ) two, but rather (ἀλλά) all the (*lit.* this) time of my life, that I may . . . as (? ὡς) . . . . .

Verso. . . . conquer . . . contend (πολεμεῖν) . . . . .

. . . all,[1] before this age (*lit.* these times). And (δέ) He sent thee not to

[1] The preceding word perhaps ἀπάτη for ἀπατᾶ(ν) 'deceive'.

https://coptic-treasures.com/

Rakote (Alexandria) alone, but (*ἀλλά*) He sent thee also to the land (*χώρα*) of Egypt, that was mad until to-day, with the madness of the idols (*εἴδ.*).[1] Who shall be able to persuade (*πείθειν*) the peoples (*λαός*) . . . to despise (*καταφρονεῖν*) the demons (*δαίμων*) . . . . .

Fol. 2. ↑ *Recto* (?).

[πα]ϩρε ερooγ ⲉϣ[
ϩιτεϥπⲁϭ- ⲛⲉ[
ϭⲉ · ⲛⲉϯⲛⲁϣo-
oϭoγ ϩⲛⲁ-
coτⲉ ϥⲛⲁ-
ταⲗϭooγ ϩⲙ̅-
ⲡⲉϥϣⲁϫⲉ
ⲛⲉϯⲛⲁϥⲓ-
τoγ ⲉⲛⲉϭⲡ̅-
ⲗⲁⲓoⲛ ⲛⲕⲁ-
ⲕⲉ ϥⲛⲁρoγⲟ-
ⲉⲡ̅ ερooγ
ϩⲛτⲗⲁⲙ̅ⲡⲁϭ̅
ⲙⲡⲉ[γ]ⲁccⲉ̅-
ⲗ[ⲓoⲛ .]ϥ ⲡ̅-
τ[
ⲗϥ[
ⲥⲓ[

margin

→ *Verso* (?).

ⲙ̅ⲡ[ⲉγⲁccⲉ-]
]ϫⲙ̅ ⲗⲓoⲛ ϫ̅[
]ϥ ⲁϥϫⲓϣ̅ⲡⲉ
ⲛϭⲓ ⲡϫⲁϫⲉ̅
ⲗϥⲙoγ̅ ⲙⲉⲡ̅
ⲥⲁρ̅ ⲁⲗⲗⲁ̅
ⲡⲉϥ̅ⲙoγ πρō-
τρⲉⲡⲉ̅ ⲛoγ̅-
ⲙ̅ⲛ̅ⲛϣⲉ ⲁγρ̅-
ⲙⲁρτγρoc
ⲁϥϩωⲡ̅ ⲙⲉ̅
ϩⲁⲡⲕⲁϩ̅ ⲁⲗ̅-
ⲗⲁ ⲡⲉϥⲕⲗoⲙ
ρoγoⲉⲡ̅ ⲙ-
ⲙⲛⲡⲉ̅ ⲛϩoγo
ⲉⲧⲁϩ[τρⲁⲡ]ⲡ̅
]
] ?
ⲥ]ⲱⲙⲁ̅

margin

Fol. 2. *Recto* (?). . . . 'give] healing[2] unto them by his spittle.[3] Them that I shall wound with my darts he will make whole with his word;

[1] *Cf.* *εἰδωλομανία.* [2] The devil *loq.* [3] A reference to the healing of Anianus' hand.

https://coptic-treasures.com/

them that I shall lead into dark caverns (σπήλαιον), he will enlighten with the lamp (λαμπάς) of the gospel (εὐαγ.)'[1] . . . . .

Verso (?). . . . of (?) the gospel (εὐαγ.) . . . the enemy was shamed. He died indeed (μὲν γάρ), yet (ἀλλά) his death incited (προτρέπειν) a multitude and they became martyrs (μάρτυρος). He was (+ μέν) hidden below the earth, yet (ἀλλά) do his crowns[2] shine forth daily, more than the li[ghtning] (ἀστραπή) . . . . . body . . . . .

No. 16.

From the Martyrdom of Philotheus of Antioch. The story was apparently similar to that abbreviated in the *Synaxarium*, 16th Tubah.[3] Other remnants of the Saʿidic version are among the copies of papyri made by A. des Rivières[4] and in a Borgian MS.,[5] Brit. Mus., no. 330 being another copy of the latter passage. His Martyrdom appears in a 6th or 7th century library catalogue.[6] It is presumably this martyr[7] who is invoked, with other Antiochene military saints, upon grave stelae[8] and in the diptychs.[9] He too appears once as a dragon slayer.[10] The Encomium, attributed to Severus of Antioch, for the building (? بنيان) of his church and 'invention' (ظهور) of his relics, on the 16th Abîb, appears to relate various miracles, but no facts.[11]

→ *Recto*.

]ⲛⲁ[

ϣⲛⲣⲉ] ⲕⲟⲩϊ ⲁⲉ ϩⲓ[

[. .]ⲣⲓⲧⲉ [a] ⲛⲣⲟⲙⲡⲉ ⲉⲡⲉϥⲣⲁⲛ[ⲡⲉ ⲫⲓⲗⲟⲑⲉⲟⲥ]

[a] One might more easily emend to ϣⲓⲧⲉ than ⲙⲛⲧⲉ which Ar. requires.

[1] *Cf.* the phrases in Paris 129[14], f. 136 (encom. on Mark): ⲕⲁⲓ ⲅⲁⲣ ϩⲁⲑⲏ ⲙⲡⲁⲧⲉⲙⲁⲣⲕⲟⲥ ⲉⲓ ⲛⲉⲙⲓϩⲟⲟⲩ ϣⲟⲟⲛ ⲉⲡⲧⲏⲣϥⲉ ϩⲓⲕⲏⲙⲉ ⲁⲗⲗⲁ ⲟⲩⲟⲩϣⲏⲛⲉ ⲉⲥⲙⲏⲛ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉϥⲉⲓ ⲁⲉ ⲛⲥⲓ ⲙⲁⲣⲕⲟⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲁⲛϩⲟⲟⲩⲁⲣⲭⲉⲓ . . . *Cf.* here the very similar phraseology in the Encomium of Severus (9th cent.), *ed.* Bargès, p. 6.

[2] Those granted to martyrs for their virginity, piety, sufferings &c.

[3] Forget, i. 213 = Wüstenfeld, *Synax.* 241; Amélineau, *Actes*, 193.

[4] Munich, Landesbibl., MS. Copt. no. 3, fragg. lxxiv–lxxvii. The first fragment gives the calf's name, ⲥⲙⲁⲣⲁⲅⲁⲟⲛ, with the epithet ⲛⲓⲙⲟⲩⲙⲉⲣⲓⲧϥ = ἀγαπητός.

[5] *Ed.* Balestri, *Sacr. Bibl. Fragm.*, xxxix ff.

[6] *Recueil*, xi. 133.

[7] And not him of Oxyrhynchus (Hyvernat, *Actes*, 100). Philotheus of Dronkah (Forget, *Synax.* ii. 100) suffered in A.D. 1380.

[8] Quibell-Thompson, *Saqqara*, no. 203. *Cf.* Clédat, *Baouit*, i, pl. xxxi.

[9] Tuki's *Theotokia*, 41; Cairo *do.* 289; Leyden Museum, MS. copte no. 41; Brit. Mus. no. 865.

[10] *Bull. Soc. Nat. d. Antiq. de France*, 1898, Novembre = G. Lefebvre, *Rec. des Inscr.*, no. 778.

[11] Paris, MS. arabe 153, 243 b, almost wholly illegible.

https://coptic-treasures.com/

Нецеіотё ѧе пеценсєл[λнинє єγсооγн]
ѧн ѧппоγте · аллѧ єγ[ϣѧѩе поγ-]
ѩасе *sic* пѧѩхо́ртоє ϧ[
пецеіоте єірё ѩѩооγ ѩ[
margin пѧϥ *sic* ѩѩннинє ϣоѩнт ѝϣі [исѧѩіт єγоγ-]
ѡϣѩе ѝ[. . .] ѩпєϩ[a] · ϩіϩѡ[b
Трєϥн[. . . є]вол ѝϩнтоγ ѧγѡ [
]нс[о]σн ѝϣоѩнт ѝ[сон
]нєϥсѡ євол ϩноγѝр[п
] ѩпоγϩрѡсатон · ѧγ[ѡ
]ѝнγє . . . [
]ϣѡѩ · ѧγѡ к[є
]не ѧγѡ . [
] ѝноγϧ · ѧγѡ [
] . те[

[a] The constant phrase is оγоϣѩ ϩнєϩ (*e.g.* Lev. vii. 12, ix. 4), rarely ϩноγнєϩ (ii. 4). My copy makes either of these difficult here. [b] ? ϩіϩрѡ[сатон, following Ar. بزيت وسيرج.

↑ *Verso.*

]пϩ . ѩо : не . [
нецѩаа]ѯе сите о ноє [и
т]єϥтапро́ : єрєпєϥоγєрѝ[те]
ϩєнстγл]лос ѝϩат · ϩіѯѝϩєйϧасіє
єγта]ѯрнγ · єϥо прѩраϣ пасα-
[ѳос]ѩѩнтсаїн ѩѩ ноє и-
margin [ѡснф]кнѩє єϥо прѩраϣ ѝнаγ ѩѩ
]ннєϥрѩрѧл ѩѝнапєϥнн · ѩѝ-
и[єтϩіβол · неγѩє [ѩѩ]оϥ тнроγ єт-
[ϧє пє]ϥоγро́т ѩѩпєϥ . [. . . .] ѝєреп .
]ϥ ѩѩѝнє ѝєтє[. . . . .]ѝте

https://coptic-treasures.com/

]ϫⲙⲡⲙⲁⲥⲉ ϫⲉⲛⲉⲩⲟⲩⲁ̀[ϣϥ
]ⲛ ⲉϥϫⲱⲥⲉ̀ [ⲙⲙⲟ]ⲥ [
]ⲡⲉ[a] ⲡⲛⲟⲩⲧⲉ ⲛⲧ[ⲡⲉ
]ⲛⲛⲉⲧⲛϩⲏ[ⲧⲟⲩ
ϣⲁ]ϫⲉ ⲛⲥⲓ ⲡϣⲏⲣ̀[ⲉ ϣⲏⲙ
]ⲙ[. .]ⲙⲩⲥⲧ[ⲏⲣⲓⲟⲛ

[a] ? ⲛⲧⲟⲕ]ⲡⲉ.

Recto. . . . But (δέ) a young boy . . . . . [of] . . .[1] years, whose name was [Philotheus]. And (δέ) his parents [were] pag[ans (ἕλλην), knowing] not God, but rather (ἀλλά) [worshipping (?) a] grass-eating (-χόρτος) calf . . . . . that his parents did, [giving?] him daily three measures [of flour] kneaded [with?] oil . . . . .[2] they . . . from them and . . . . . of ointment three [times daily. And] he used to drink of . . . . . wine and . . . and rose-wine (ῥόσατον). And . . . . . summer and another . . . . . and . . . . . of gold. And . . . . .

Verso. . . . his[3] two ears were like . . . . . his mouth, while his feet were . . . . . pillars (στῦλος) of silver upon bases (βάσις) of . . . . . firmly fixed; and he was mild and good (ἀγαθός) [and adorned with] every beauty, even as [Joseph[4] . . .] Egypt, being mild[5] at all times [toward] his servants and those of his house and . . . . . those without. They used all to love him be[cause of his] joyous . . . and his . . . . . him (?) daily . . . . . upon (?) the calf, for they loved [him?] . . . . . saying (?), ...[6] the God of [heaven and earth and all] that are in [them] . . . . . the boy . . . . . [his?] words (?) . . . . . mysteries (μυστ.) . . . . .

No. 17.

From the Martyrdom of Philotheus. Nothing parallel to the incidents here related is found in the *Synaxarium's* abbreviated story. It will be observed that Brit. Mus. no. 330 (*v.* above) gives Raphael as the angel who attended the saint. The last of A. des Rivières' fragments (lxxvii) tells of the emperor's dismay at the destruction of his gods.[7]

[1] It is difficult to read 'ten' with Ar.; 'nine' were more possible.

[2] Perhaps here 'and rose-wine'. This would, here and below, = Ar. 'sesame oil'. *Cf.* the mixture described by Lane, *Mod. Eg.* (1836), ii. 274.

[3] *I.e.* Philotheus.

[4] *Cf.* Gen. xxxix. 6.

[5] The epithet applied to Moses (= πραύς), Num. xii. 3.

[6] Perhaps 'Art thou the God?' *Cf.* Arabic.

[7] 'Thou hast destroyed', he says, 'the great god that gave me victory and hast enchanted my three generals and all my army. By the might of the Romans, I will cause thy flesh to . . .'

https://coptic-treasures.com/

Fol. 1. → *Recto.*

margin

]ϩραφαηλ
ιαϥ]ϭελος ⲁϩ-
ⲣ]ⲁϯϥ ⲛ̄ϩⲁⲟⲩ-
ⲁ] ⲉ̅ⲙⲙⲟϥ ⲛ̄-
]ⲛⲙ̅ⲛ̅ ⲡ̅ⲉ-
ϩⲁϥ] ⲉϩⲟⲩⲛ ϩ̅ⲡ̅-
ⲗⲟ]ⲕⲗⲏ [ϫ]ⲉ̅ⲱ̅
ⲉ]ⲑⲩⲣⲓⲟⲛ ⲉ-
ⲟⲟ]ⲩ · ⲉⲉⲓⲉϩⲉ̅-
]ⲁⲛⲉ ⲛⲉⲕ-
] ⲛ̄ⲧⲉⲓϩⲉ
ⲡ]ⲉⲓⲙⲏ-
ⲩⲉ . .] . . ϩⲁ
. . . . ⲉ . ⲛ̅ⲁ̅
]ⲙⲟⲟ-
]ⲟϥ

[. .]ⲛ̄ⲡ̅[
[. .]ⲉⲓⲡ̅[
ⲙⲛⲧⲯ[ⲓⲥ ⲛ̄-]
ⲧⲟⲩⲱⲧ [
[.]ⲉⲁ̅ . ⲙ[
[.]ⲡ[.]ⲕⲉ̅[
ⲛ̄ⲟⲩ[.]ⲏ̅[. .]ⲧ
ⲧⲁϩ[ⲟ]ⲓ̈ ⲛ̅ . ⲉⲓⲙ
ϩ̅ⲡ̅ⲟⲩϭⲉⲡⲏ ·
ⲧ̅[ⲁ]ⲣⲉⲧϭⲟⲙ ⲉ̅-
ⲡⲁϫⲟⲉⲓⲥ ⲟⲩⲱ-
ϩ̅ⲡ̅ [ⲉ]ⲃⲟ[ⲗ] ϩ̅ⲡ̅-
ⲧⲙⲛⲧⲉ ⲉ̅ⲡⲉⲓ-
ⲙⲛⲛⲩⲉ · ⲁⲩⲱ
ⲁⲡⲉⲧⲟⲩⲱⲧ
ⲡⲱⲧ [ϩ̅ⲡ̅]ⲟⲩϭⲉ-
ⲡ[ⲏ . . .]ⲧ ⲉ̅-
ⲙⲟ[ϥ . . .]ⲛ[a] ⲉ̅-
ⲡ̅ⲣ̅ⲡ[ⲉ
ⲉϩⲟⲩ[ⲛ

↑ *Verso.*

margin
ⲁⲓⲟ]ⲕⲗⲏ [ ]
]ⲁⲙ[. .]
]ϥⲙ . ⲧ̅
]ⲁϥϯ ⲣ̅ .
] ϫⲉ[ⲉ]ⲓⲥ [
[. . . .]ⲟ[. .]ⲉⲁⲛ
. ⲉ[. . ⲡ]ϩⲙϩⲁⲗ
ⲉ̅ⲛ̅[ⲛⲟⲩ]ⲧⲉ
[ⲫ]ⲓⲗ[ⲟⲑ]ⲉⲟⲥ
ϩ̅ⲡ̅ⲟⲩϭⲉⲡⲏ ·
ⲗⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ
ⲁⲩϥⲟϭⲟⲩ [ⲉ]ⲡⲉ-
ⲥⲏⲧ ϩⲓϫⲛ̄ⲛⲉⲩ-
ⲃ[ⲁ]ⲥⲓⲥ ϫⲉⲉⲛⲉϩⲣⲁ-
ⲫⲁⲛ[ⲗ ⲡⲁ]ⲣⲭⲁⲅ-
ⲅⲉⲗⲟ[ⲥ
ⲉ]ⲃⲟⲗ
]ⲛ̄ϭⲓ

ⲉ̅ⲙⲙ[ⲟⲟ]ⲩ [. .]
ⲧⲟⲩ ⲉⲓ ⲉϩⲣ̅[ⲁⲓ ⲉ-]
ⲡⲉⲑⲉⲁⲧⲣ[ⲟⲛ]
ⲛ̄ⲥⲉⲁϩⲉⲣ[ⲁⲧⲟⲩ]
ⲉ̅ⲡⲉⲙⲧⲟ [ⲉⲃⲟⲗ]
ⲉ̅ⲡϩⲁϫⲓⲟⲥ[b]
ⲫⲓⲗⲟ[ⲑ]ⲉⲟⲥ ϩ[ⲛ̄ⲟⲩ-]
ⲛⲟϭ ⲛ̄ϩⲟⲧ[ⲉ ⲁⲩⲱ]
ⲡⲉϫⲁⲩ ⲧⲏ[ⲣⲟⲩ]
ⲛ̄ⲑⲉ ⲉⲃⲟⲗ [ϩ̅ⲡ̅ⲟⲩ-]
ⲧⲁⲡⲣⲟ ⲛ̄[ⲟⲩⲱⲧ]
ϫⲉⲉⲓⲥ ϩⲏ[ⲛⲧⲉ]
ⲁⲛⲉⲓ ⲛ̅[ϩⲙϩⲁⲗ]
ⲉ̅ⲛ̅ⲛⲟ[ⲩⲧⲉ ϫⲉ-]
ⲁⲕⲙⲟⲩ[ⲧⲉ ⲉⲣⲟⲛ]
Ⲛⲧ[ⲉ]ⲣⲉ̅[

[a] ? ⲉϩⲟⲩ]ⲛ ⲉ-.

[b] Space for ⲁⲡⲁ.

Fol. 1. *Recto.* . . . Raphael the angel (ἄγ.) standing be[side] him . . . He said unto Diocletian,[1] 'O evil beast (θηρίον), are then . . . . . thy (*pl.*) . . . like this . . . . . this mul[titude (?)] . . . . .

. . . 'nineteen idols[2] . . . . . quickly, that the power of my Lord

[1] Here (as in *PSBA.* xxxii. 246 ff.) always 'Dioclê', a form dne presumably to the ⲁⲓⲟⲕⲗⲏ/ frequently used in Sa'idic dated colophons (Brit. Mus. nos. 162, 398, 490; Paris 132[1], ff. 66, 74 &c.) and represented in Arabic as ديقلا (Sever. Ashm. in *Patr. Or.* vi. 126, 127).

[2] Diocletian is usually given seventy idols: Hyvernat, *Actes*, 78, 202; Winstedt, *Theodore*, 58; *CSCO.* vol. 44, pp. 78, 123; *Ib.* 38, pp. 16, 120 &c.

https://coptic-treasures.com/

may be manifested in the midst of this multitude.' And the idol ran quickly . . . . . in (*or* into) the temple . . . . .

Verso. . . . Diocletian . . . . . [saying,[1]] 'Lo . . . . . the servant of God Philotheus quickly.' And straightway they leapt down from their pedestals (βάσις), for the archangel (ἀρχάγ.) Raphael was . . . . .

. . . then . . . . . come in unto the theatre (θέατρον) and stood before Saint (ἅγιος) Philotheus[2] in great fear [and] they all said, as if with a [single] voice, 'Lo, we are come, servant of God, [for] thou didst call [us.'] When . . . . .

Fol. 2. ↑ *Recto.*

margin	
]ⲁϩⲧⲉ	[. .]ⲙⲙ[
ⲁ]ⲟⲉⲓⲥ · ⲁⲛⲛⲁⲩ	ⲛ[ⲣ]ⲟⲕϩⲟ[ⲩ ⲣ̅ⲛ̅-]
[ⲉ]ⲛ̅ⲭ̅ⲣⲓⲥⲧⲓⲁⲛⲟⲥ	ⲟⲩⲥⲁⲧⲉ [ϣⲁⲛⲧ-]
]ϩⲓⲟⲛ ⲱ̅	ⲟ[ⲩ]ⲱϫⲛ̅ [
] ϩ̅ⲛ̅ϩⲉⲛⲙⲁ	[. .]ⲧ[.]ⲕ[
]ⲙ̅ⲛ̅ . . ⲉ̀ⲉ	ⲛ̅ⲧ̅ⲛ[ⲟ]ϫ[ⲥ]
]ⲓ̀ⲁ̀ ⲉⲥ[ⲟ] ⲛ̅ⲑⲉ	ⲉⲑⲁⲗ[ⲗ̅]ⲁ[ⲥⲥⲁ] *sic*
[ⲛ̅ⲟⲩⲕ]ⲟⲩⲓ̀[a] ϣⲛⲣⲉ	ϩⲱⲥⲧⲉ ⲉ[ⲧⲙ̅]ⲧⲣ[ⲉⲩ-]
]. ⲉⲧϩ̅ⲛ̅ⲁⲙ̅ⲛ̅ⲧⲏ	[ϩ]ⲉ̀ ⲉⲛ̀ⲉ[ⲥ]ⲕ̀ⲉⲥⲱⲙ[ⲁ]
[ⲛ̅ⲣⲟⲙ]ⲡⲉ · ⲡⲉ-	[ϩ]ⲟⲗⲱⲥ ⲉⲕⲱⲧ
[ϫⲉ ⲁ]ⲓⲟⲕⲗⲏ ⲉϩⲟⲩⲛ̀	ⲉⲣⲟⲥ ⲛ̅ⲟ[ⲩ]ⲙⲁⲣⲧⲩ-
[ϩ̅ⲛ̅ϩ]ⲱⲙⲁⲛⲟⲥ	ⲣⲓⲟⲛ ϫⲉⲥⲉⲡⲁ-
[ⲙ̅ⲛ̅ⲛ]ⲉⲥⲛⲟⲥ̀ ⲧⲏⲣⲟⲩ	ⲕⲱⲧ ⲉⲣⲟⲟⲩ ⲛ̅ⲟⲩ-
[ϫⲉ] . . ⲡⲉⲕ-	ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ϩ̅ⲛ̅-
[. . . ⲡⲁⲓ]ϩ̀ⲉⲩⲥⲓⲥ	ⲑⲁⲛ · ⲛ̅[
]ⲥ̀ ⲛ̀ⲁⲥ	ⲛ̅ⲧ[
	ⲥ[
	ϧⲟⲗ ⲛ̅[
	[.]ⲟⲩ̀[

→ *Verso.*

margin	
[. .]ⲛ̅ⲣ̅ⲣⲟ [	ⲁ̀ⲗⲗ[ⲁ] ⲡⲉ[ⲧⲟⲩⲛⲁ
[. . . .]ⲣⲉⲛ[	ϫ[ⲁ]ⲣ̀ⲓ̀ϫⲉ ⲛⲧ̀[ⲟⲟ-]
[. . .]ⲡⲓϣⲁϫⲉ[	ⲧⲛ̀ ϣⲁⲛϫⲱ[ⲕ]
[. . .]ⲛ̀ⲥⲓ ⲙ̀ⲙ̀[ⲁⲧⲟⲓ]	ⲉϧⲟⲗ · ⲙ̀ⲡⲟⲩ[ⲉϩ-]
[. . . .]ϥ . ⲙⲛ̀ϣ̀ .	ⲥⲁϩⲛⲉ [ⲙ̀ⲡ-]
[. . . . .] · ⲉⲧⲉⲩ-	ⲣ̅ⲣ̅ⲟ̅ ⲁϥⲥⲫⲣ[ⲁⲛϩⲉ]
ⲁ̀[. . .] ⲛⲁϥ ⲕⲁⲧⲁ	ⲙ̀ⲙ̀[ⲟ]ϥ ϩ̅ⲛ̅ⲡ[ⲣⲁⲛ]
ⲧⲕ[ⲉⲗ]ⲉⲩⲥⲓⲥ ⲙ̀-	ⲙ̀ⲡⲉⲭ̅ⲥ̅ · ⲛ̀[ⲉϫⲁϥ]
ⲡ̅ⲣ̅[ⲣⲟ ⲁⲩϫⲟⲟⲥ][b]	ϫⲉⲡⲁϫⲟⲉ[ⲓⲥ ⲓ̅ⲥ̅]
ⲛⲁϥ ⲛⲥⲓ ⲙ̀ⲙ̀ⲁ[ⲧ]ⲟⲓ̀	ⲡⲉⲭ̅ⲥ̅ · ⲉϣ̀[ϫⲉ]
ϫⲉⲧⲛ[ⲟ]ⲩⲱϣ̀ · *sic*	ⲡⲁⲓ̈ⲡⲉ ⲡⲉⲕ̀[ⲟⲩⲱ]
ⲉϯⲥⲟ̅ ⲉⲣⲟⲕ ⲉⲧⲃⲉ-	ⲉⲧⲣⲁϫⲱ̀ⲕ̀ [ⲉ-]
ⲡⲉⲕⲥⲁ ⲱ̅ ⲫⲓⲗⲟ-	ⲃⲟⲗ ⲙ̀ⲡⲁ[ⲁⲩⲱⲛ]
[ⲑ]ⲉⲟⲥ · ⲁⲗⲗⲁ ⲧⲏⲣ̅-	ϩ̅ⲛ̅ⲧⲉⲓⲕⲟⲗ̀[ⲁⲥⲓⲥ]
[. . .]ⲧ̀ⲥ̅[c] ⲛ̀ⲧⲕⲉ-	ⲧ̀ⲁ[ⲓ] ⲉ̀ⲓⲉ [d]
[ⲗⲉⲩⲥⲓⲥ ⲙ̀ⲡ̅ⲣ̅]ⲟ	?
]ⲉⲛ	
]ϫ̀ⲉⲙⲙϣ̀-	

[a] Or [ⲙⲡⲛⲕ]. [ϩⲟⲧⲉ ϩⲛ]ⲧⲥ.

[b] My copy does not admit of ⲡⲉϫⲁⲩ.

[c] There should be space for

[d] My copy allows ⲧⲁⲉⲓ ⲉ[.

[1] Raphael *leg.*?

[2] Possibly 'the saintly [Apa] Ph.'

https://coptic-treasures.com/

Fol. 2. *Recto.* . . . 'lord. We beheld the Christians (χρ.) . . . before . . . . . in places . . . . . ., he being like unto a youth[1] . . . of about fifteen years.' Diocletian said unto Romanus and all his great (men), '. . . . . thy (?) . . . [com]mand (? κέλευσις[2]) . . . to him . . . . .

. . . burn them[3] [in] fire, [until they] cease . . . . . then cast [him in]to the sea (θάλ.), so that (ὥστε) they may not even find (?) his body (σῶ.) at all (ὅλως), to build for it a shrine (μαρτύριον)'; for a shrine (μ.) shall be built for them at the last . . . . .

Verso. . . . the king . . . . . this word . . . the so[ldiers ?] . . . . . their . . . according to (κατά) the command (κέλευσις) of the king. The soldiers [said] unto him, 'We would spare thee for thy beauty's sake, O Philotheus, but (ἀλλά) we [fear ?] the com[mand (κέλ.) of the kin]g . . . . .

. . . but (ἀλλά) whoso is delivered (χαρίζεσθαι) unto us, we fulfil the king's bidding.' He signed (σφραγίζειν) himself in Christ's [name] and said, 'My Lord [Jesus] Christ, if this be Thy [will], that I should finish my [fight (ἀγών)] in this torture (κόλασις), and that I go (?)[4] . . . . .

No. 18.

From the Martyrdom of Psate, bishop of Psoi (Ptolemais).[5] The same incident, of the devil, in the guise of a serpent, inspiring the young Diocletian, then still known as Agripidos,[6] is found in the *Synaxarium*.[7] The only new feature is the name of the saint's native village.[8]

[1] Or 'this youth'.

[2] Or possibly 'instruction, chastisement', *παίδευσις*.

[3] The *number* of this and several following pronouns is quite uncertain.

[4] Or possibly 'then' (*apodosis*) . . . . .

[5] *Synax.*, 27 Kihak. The name is as often Psote. Fragments of the text: Brit. Mus. no. 347; Winstedt in *PSBA*. xxxii. 195, 246, 283.

[6] Written ⲁⲕⲣⲓⲡⲓⲧⲁ Zoega 60 = Winstedt, *Theod.* 57, *Synax. l. c.* Akribîdâ, Ethiop. (*CSCO.*, vol. 37, 133) Agripâdâ, ⲁⲅⲣⲓⲡⲁⲇⲟⲥ (*CSCO.*, vol. 42, 36), Balaizah frag. (Petrie, *Gizeh* 41) ⲁⲅⲣⲓⲡⲓⲧⲟⲥ.

[7] Basset p. 456. The Copts had also a befitting legend of the persecutor's miserable end: Joh. Nikiou 418, *CSCO.*, vol. 38, 80; *B. Kopt. U.* no. 32, 9.

[8] Doubtless منجوج Mangûg, opposite Psoi (Menshîyah). In our fragment ⲧⲙⲟⲩ- is scarcely possible, though most such names have the article (ⲧⲙⲟⲩⲡⲥⲣⲏϭⲉ, ⲧⲙⲟⲩⲡⲁϩⲓ, ⲧⲙⲟⲩⲡϩⲁϭⲉ), rarely not (Μουναχθη). The full form, though without gen. ⲡ-, is in ⲧⲙⲟⲩⲓⲟⲩϩⲁⲥⲧⲓ (Brit. Mus. no. 529). Mangûg is 'in the district of ابسو' (Amél. *Géog.* 238), in a Cairo *Synax.* (my copy) ابسو ابصاى, though transcribed in another (Forget ii. 270) ⲡⲥⲱ, *i.e.* ⲡⲥⲟⲓ. Note that either ⲡⲥⲱⲟⲩ, Zoega 34 (= *CSCO.*, vol. 41, 11), should be read ⲡⲥⲱⲟⲩⲡ, to agree with ابصونة, *Synax.* 5 Mechîr (Forget i. 452), now باصونة, S. of Marâghah (probably the same too as ⲡⲥⲟⲟⲩⲡ, *Miss.* iv. 737); or that *Synax.* here is mistaken and the Arabic of Zoega *l.c.* is right in reading this as ابصاى.

https://coptic-treasures.com/

→ *Recto.*

[. . .]ω ⲛⲟⲩⲉϣ-
[ϩ]ⲱⲗⲡ ⲉⲃⲟⲗ̄
[ⲙ]ⲡ̣ⲉ̣ⲩⲃⲓⲟⲥ ⲉ-
[. . . . .]ⲛ̣ⲩ
[ⲡⲁⲓⲕ]ⲁ̣ⲓⲟⲥ ⲙ̅ⲡ̅-
[ⲡⲁ]ϫ̣ⲓⲕⲟⲥ ·
] ⲛⲟⲩⲱⲧ̣ [.]ⲙ̣ⲡⲉⲩⲥⲉⲃⲛⲥ
] ⲉϣⲁⲩ- [ⲙⲛ]ⲡⲁⲥⲉⲃⲛ̣ⲥ̣
[ⲙⲟⲩⲧ]ⲉ ⲉⲣⲟⲥ]ⲟⲩⲥⲙⲟⲧ ⲛ-
[ϫⲉ]ⲙ̣ⲟⲩⲛⲥⲟⲩⲥ ⲧⲉⲓⲙⲙⲉ ·
]ⲣ̣ϣⲓⲣⲉ [Ⲗ]ⲥϣⲱⲡⲉ ϫ̣ⲉ̣
ⲛⲟⲩⲣ̣ⲟⲟⲩ ⲁ-
ⲡϣⲱⲥ ⲕⲁⲁⲩ̣
ⲙ̣ⲡⲉⲥⲛⲁⲩ
ⲣ̣ⲁϥⲧⲛⲓⲧⲃ̣-
ⲛⲟⲟⲩⲉ ⲁϥ-
ⲃ̣ⲱⲕ ⲉⲡⲉϥ-
ⲛⲓ ⲁϥⲛⲕⲟⲧ[ⲕ]
ⲙ̣ⲡⲉⲣ̣ⲟⲟⲩ ⲉ-

↑ *Verso.*

ⲙ̣ⲡⲣ̣[ϣⲓⲣⲉ]
ⲙ̣ⲙ̣ⲁⲓ̈ⲉ[ⲃ̣ⲁⲁⲙ̣-]
ⲡⲉ ⲡⲁⲓ ⲉ[ⲧⲉ-]
ϣⲁⲩⲙ̣ⲟ[ⲩⲧⲉ]
ⲉⲣⲟϥ ϫⲉ[ⲁⲕⲣⲓ-]
ⲡⲓⲧⲁ ·
Ⲗⲡⲛⲟⲩⲧⲉ ϭ[ⲱ-] ⲡⲉϫⲁ[ϥ ⲛⲁϥ]
ⲗⲡ ⲉⲃⲟⲗ ⲛ̣[ⲟⲩ-] ϫⲉⲡ̣[ϣⲛⲣⲉ]
ϩ̣ⲱⲣⲱ[ⲙ̣ⲙ̣ⲁ ⲁⲕⲣⲓ[ⲡⲓⲧⲁ]
ⲑⲁⲩⲙ̅ⲁ̅ⲥ̣ⲉ ⲛ̣[ⲡⲉ-] ⲁⲟⲩ̣ⲱ̣[ⲛ ⲛⲧⲉⲕ-]
ⲧⲟⲩ̅ⲁ̅ⲃ̣ ⲁⲡ[ⲁ] ⲧⲁⲡ̣[ⲟ
ϥ̣ⲁⲧⲉ ⲁϥ-
ϭⲱϣⲧ ⲁϥⲛⲁⲩ
ⲉⲡⲉⲛⲟϭ ⲛ̄-
ϫ̣ⲣ̣ⲁ̅ⲕⲱⲛ ⲛ̄-
ϩ̣ⲟϥ ⲛⲕ̅ⲁ̅ⲙ̣[ⲉ]
ⲉϥⲛⲕⲟⲧⲕ [ϩ̣ⲁ-]
ⲧⲁⲡⲉ ⲛⲁⲕ[ⲣⲓ-]
ⲡⲓⲧ̅ⲁ̅ ⲡⲕ[ⲟⲩⲓ

Recto. . . . the] same [village], which they call Mounġouġ . . . youth (? youths) . . . . .

. . . without displaying their life (*βίος*) . . . . . the just (*δίκ.*) and the unjust (*ἄδικος*), . . . the godly (*εὐσεβής*) and the ungodly (*ἀσεβ.*), in a fashion such as this. It befell, on a day, that the shepherd left them both with the beasts and went to his house and lay down, [that] day . . . . .

Verso. . . . and the goat-herd boy, him that was called [Akri]pita. God revealed a vision (*ὅραμα*) . . . wonder (? *θαῦμα*)[1] . . . the holy Apa Psate beheld and saw this (*sic*) great black dragon (*δράκων*) serpent lying beneath the head of the boy (?) Ak[ri]pita . . . . .

. . . He said [unto him], 'My [son] Akri[pita], open [thy] mouth' . . . . .

[1] I cannot offer a satisfactory reading here.

https://coptic-treasures.com/

No. 19.

The Martyrdom of Apa Moui seems to be otherwise unrecorded, though the name, sometimes with 'Apa' prefixed, is frequent.[1] He appears to have suffered at Alexandria, presumably just before his companion, Apa Herwoj,[2] here mentioned. The story is apparently narrated by a certain Pǧôl,[3] in presence of other 'saints'; but this narrative again is embedded in an Encomium, pronounced at the martyr's shrine upon his festival day.

Fol. 1. → *Recto.*

ⲗⲁⲕⲏ[a] ⲛ̀[ⲣⲁⲕⲟ-]
ⲧⲉ' ⲁⲥⲱϣ ⲉⲃ̀[ⲟⲗ]
ϫⲉⲛⲣⲁⲙⲟⲥ ⲉ[ⲧⲟⲩ]ⲁⲁ̀ⲃ̀
ⲡϣⲏⲣⲉ ϣⲏⲙ ⲛⲁⲫ̀ⲣ[ⲁⲣ-]
ⲧⲟⲥ' ⲃ̀ⲟⲏ̀ⲑⲉⲓ ⲉⲧⲁⲙ̀ⲡⲧⲁⲧ-
ⲣⲱⲙⲉ' ⲛⲥⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̀ⲡⲉⲭ̅ⲥ̅ ⲛϥ̀ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲛ-
ⲟⲩϣⲏⲣⲉ' ⲙ̀ⲙⲟⲛ ⲉⲓⲥ ϩⲏⲛ-
ⲧⲉ' ⲉⲓⲥ ⲡⲉⲙⲕⲁϩ' ⲛ̀ϩⲏⲧ
ⲛ̀ⲙⲙⲁⲓ̈ ⲛ̀ϩⲟⲩⲟ' ⲉⲟⲩⲁ' ⲉϥ-
ϩ̀ⲡⲟⲩⲛⲟϭ ⲛ̀ⲉϫ̀ⲱⲣⲏⲥ-
ⲧⲓⲁ · ϩ̀ⲛⲧⲉⲩⲛⲟⲩ ϫⲉ

↑ *Verso.*

[Ⲗⲩⲱ ⲁⲥ]ϣⲱⲡⲉ ⲁⲡⲏ̀ⲩ-
[ⲧⲉ ⲙⲙⲟⲩ ⲉ]ⲣ̀ⲟⲥ ⲁⲥⲱ' ⲁⲥϫⲡⲟ'
[ⲛ̀ⲟ]ⲩϣⲏⲣⲉ [ⲁ]ⲙⲙⲟⲩⲧⲉ' ⲉⲡⲉϥ-
[ⲣⲁ]ⲓ ⲙ̀ⲡⲣⲁⲓ ⲙ̀ⲡⲙⲁⲣⲧⲩ-
[ⲣⲟ]ⲥ ⲉⲧⲟⲩⲁⲁ̀ⲃ̀' ⲁⲡⲁ ⲙⲟⲩⲓ̈ :
Ⲗⲥϣⲱⲡⲉ ϫⲉ ⲡⲉϫⲁϥ' ⲙ̀ⲡ-
ⲛ̀ⲥⲁⲧⲣⲉⲡϩ̀ⲛⲓⲉⲙⲱⲛ
ϣⲙⲉ ⲛ̀ⲥⲱϥ ⲕⲁⲧⲁ ⲡⲟⲣ-
ϩ̀ⲙⲟⲛ' ⲁϥϣⲁϫⲉ' ⲙ̀ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁ̀ⲃ̀' ⲉϥϫⲱ' ⲙ̀-
ⲙⲟⲥ ϫⲉⲟⲩ̀ⲛⲉ ⲛⲉ̈ⲓϩ̀ⲛⲩⲉ' ⲉ-
ⲧ̀ⲛ̀ⲉⲓⲣⲉ ⲙ̀ⲙⲟⲟⲩ ϩ̀ⲛⲧⲉⲫⲩⲗ-

[a] ⲫⲩⲗ]ⲗⲁⲕⲏ.

[1] With ⲁⲡⲁ, Brit. Mus. nos. 1027, 1228; *Saqqara* no. 73; without, Brit. Mus. no. 1102; Gayet pl. lviii; Hall *Copt. and Gr. Texts*, 113; Rylands no. 122 &c. Krall no. viii cites Μούη (whence?), *cf.* Ἀμμώης of the *Apophthegmata*. The بموية of *Synax.*, 20 Bâbeh = ⲙⲙⲟⲓ (*Mus. Guim.* xxv. 327). Μωβεῖ *Vit. Pachom.* § 72 is اموى in the Cairo edition 136 (*v.* Appendix below), though in Paris MS. 261, f. 218 امون.

[2] Reading uncertain. A martyr thus named, هرواج, 16 Kihak. His church, at ? Aphrodito, *Pap. Gr. Byz.* (J. Maspero) no. 67094. Scarcely the saint هرودة Abû Sâlih, 90 b = Makrizi, *Churches* no. 31 ماروطا (? ظا), with church at Sumustâ. The name Ὠρουώγχιος, Ἀρ- (*v.* Brit. Mus. no. 1028) is particularly frequent in Aphrodito docnments (*v.* Brit. Mus. *Gr. Pap. Cat.* iv). Abû 'l-Barakât's Calendar (Paris arabe 203, f. 258 v.) transcribes this رواخياس.

[3] Whether this is Shenonte's predecessor, and the latter the same as the ⲡϫⲟⲗ بجول of certain Diptychs (Cairo *Theotokia* 82, Leyden MS. no. 41, named with the martyrs ⲕⲗⲟϫ Coluthus and ⲕⲁⲩ) we cannot tell; nor whether ⲡϭⲱⲗ invoked on stelae (Petrie *Memphis* i, pll. liii, liv; *Ann. du Serv.* viii. 83) is distinct from these.

https://coptic-treasures.com/

Ⲉⲧⲁⲙⲁⲩ ⲁⲡⲙⲁⲣⲧⲩⲣ[ⲟⲥ]
ⲉⲧⲟⲩⲁⲁϩ ϣⲛⲟⲧⲛⲉ ⲉϫⲱ[ⲥ]
ⲁⲩⲥⲙⲟⲩ' ⲉⲣⲟⲥ ⲁⲥⲟⲩϫⲁⲓ
ⲁⲥϣⲟⲕ ⲉⲡⲉⲥⲛⲓ ⲉⲥϯ ⲉⲟ[ⲩ]
ⲙ̅ⲡⲛⲟⲩⲧⲉ' ⲙⲛ̅ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁϩ ·

margin ⲅ

ⲗⲁⲕⲏ · ⲁⲩⲱ ϩ̅ⲛⲟⲩⲛⲟⲥ ⲛ̅-
ⲑⲩⲙⲟⲥ' ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉⲧⲣⲉⲩ-
ϧⲁⲥⲁⲛⲓⲍⲉ ⲙ̅ⲡⲡⲉⲧⲟⲩⲁⲁϩ'
ϩ̅ⲛϩⲉⲛϧⲁⲥⲁⲛⲟⲥ' ⲉⲩⲟϣ'
ⲙⲛ̅ϩⲉⲛⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ'
ⲉⲡⲁϣⲱⲟⲩ ⲉⲁⲩⲧⲁⲗⲟⲩ'[a] ⲉ-

margin

[a] Apparently not ⲉⲁⲩ-; therefore ⲁⲩϩⲓⲧⲉ in next line.

Fol. 1. *Recto.* . . . 'prison (*φυλακή*) of [? Rako]te (Alexandria) and she cried out, "Holy (*ἅγιος*) saint, un[blemish]ed (? *ἄφθαρτος*[1]) youth, help (*βοηθεῖν*) my forlornness, and entreat (*παρακαλεῖν*) the Christ that He grant (*χαρίζειν*) me a child. Verily behold, grief is mine (*lit.* is with me) more than (were I) one in distant (*lit.* great) exile (*ἐξοριστία*)." And (*δέ*) thereupon the saintly martyr (*μάρτυρος*) had pity upon her and blessed her, and she was made whole and went unto her house, giving glory unto God and the saintly martyr (*μαρ.*).[2]

(*Verso.*) [And it] befell that God [blessed] her and she conceived and bare a son, and called his name (as) the name of the saintly martyr (*μαρ.*) Apa Moui. But (*δέ*) it befell,' said he, 'after that the *praeses* (*ἡγεμών*) had required him in (*κατά*) his turn (*ὄρδινον*), that he spake with the saintly martyr (*μαρ.*), saying, "What be these things which thou doest in the prison (*φυλ.*)?" And in great wrath (*θυμός*) he bade (*κελ.*) them torment (*βασανίζειν*) the saint with heavy torments (*βάσανος*) and many punishments (*κολαστήριον*), and having raised him upon

Fol. 2. → *Recto.*

margin

ⲡⲣⲉⲥⲃⲩⲧⲁ[ⲣⲓⲟⲛ ⲁⲩϩⲓⲧⲉ]
ⲙ̅ⲙⲟⲥ' ϣⲁⲛ[ⲧⲉⲡⲉⲥⲕⲟⲥ]
ϣⲟⲩⲟ ⲉϫⲙ̅ⲡⲕⲁϩ ⲁⲩⲛ[ⲉ-]

↑ *Verso.*

margin

]ⲟⲟⲩ ϩ̅ⲙⲡⲧⲣⲉⲩ-
]ⲧⲉϩⲉ' ⲛ̅ϩⲟⲙⲧ
ⲛⲥⲉⲥⲁϩⲧⲉ ϩⲁⲣⲟⲩ ⲛ̅ⲧ̅ⲣⲉⲩ-

[1] Sophocles *s. v.* gives an instance of such a usage.
[2] Presumably no gap between the columns.

https://coptic-treasures.com/

ⲗⲉⲩⲉ̄ ⲁⲉ̅ ⲟⲛ̅ ⲉⲧⲣⲉⲩϯ̅ ⲛ̅ϩⲉⲛ-
ⲕⲁⲥⲓⲥ̅ ⲉⲩⲗⲟⲃϣ̅ ⲉϫⲛ̅ⲧⲉϥⲁ-
ⲡⲉ̅ ϣⲁⲛⲧⲉⲧⲥⲟⲟⲩϩⲉ̅ ⲛ̅ϫⲱ[ϥ]
ⲕⲱ̅ ⲉⲃⲟⲗ̅ ⲙ̅ⲛ̅ⲛ̅ⲥⲱⲥ̅ ⲁϥ-
ⲧⲣⲉⲩϩⲱⲧⲉ ⲙ̅ⲡⲉϥϯⲃ̅ⲥ̅
ⲛ̅ⲟⲩⲥⲁϩ̅ ⲉϥⲗⲟⲃϣ̅ ⲙ̅ⲛ̅ⲛ̅-
ⲕⲉⲃⲁⲥⲁⲛⲟⲥ ⲧⲛⲟⲩ ⲛ̅ⲧⲁϥ-
ϩⲩⲡⲟⲙⲛⲉ̅ ⲉⲣⲟⲟⲩ ⲛ̅ⲥⲓ ⲡϣⲏ-
ⲣⲉ ϣⲏⲙ̅ ⲛ̅ϫⲱⲱⲣⲉ̅ ⲗⲟⲓ-
Ⲡⲟⲛ ⲛ̅ⲧⲉⲣϥⲁⲟⲕⲓⲙⲁϩⲉ
ⲙ̅ⲙⲟ[ϥ] ϩ̅ⲛ̅ϩⲁϩ̅ ⲛ̅ⲧⲓⲙⲱ-
ⲣⲓⲁ̅ ⲛ̅ⲥⲓ ⲡⲁⲛⲟⲙⲟⲥ ⲛ̅ϩⲏⲧⲉ-
ⲙⲱⲛ̅ ⲉⲁϥⲉⲓⲙⲉ ϫⲉⲛϥ-
ⲛⲁⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱϥ̅ ⲁⲛ
ⲉⲑⲩⲥⲓⲁ[ϩⲉ] ⲛ̅ⲛⲉϥⲉⲓϫⲱⲗⲟ[ⲛ]
margin

ⲛⲟⲩϫⲉ ⲛ̅ⲛⲉϥⲥⲓϫ̅ ⲉϩⲟⲩⲛ ϩⲁ-
ⲡⲥ̅ⲗⲥⲓⲗ ⲛ̅ⲥⲉⲱϥⲉ̅ ⲉϫⲱϥ · ⲁⲩⲱ
ⲙ̅ⲛ̅ⲛ̅ⲥⲁⲧⲣⲉⲩⲡⲱⲧⲥ̅ ⲛ̅ϩⲉ-
ⲙⲟⲩⲥ̅ ⲉⲃⲟⲗ̅ ϩ̅ⲛⲧⲉϥⲥⲟⲓ̅ ⲛ̅ⲥⲉ-
ⲥⲱⲥ̅ ⲙ̅ⲙⲟⲟⲩ ϩ̅ⲡⲟⲩⲕⲱϩ̅
ⲙ̅ⲡⲟⲩⲛⲉϩ̅ ⲙ̅ⲡⲥ̅ⲣⲣⲟⲟⲩϣ̅
ⲛⲁϥ̅ ϩ̅ⲟⲗⲱⲥ̅ ϩ̅ⲁⲛⲉⲓⲃⲁⲥⲁⲛⲟⲥ
ϫⲉⲛⲉⲙⲓϫⲁⲛⲗ̅ ⲡⲁⲣϫⲁⲥⲧⲉ-
ⲗⲟⲥ̅ ⲥⲕⲉⲡⲁϩⲉ̅ ⲙ̅ⲙⲟϥ̅ ⲉϥϯ
ⲥⲟⲙ̅ ⲛⲁϥ̅ ⲁⲩⲱ ⲛⲉⲣⲉⲡⲡⲉⲧ-
ⲟⲩⲁⲁⲃ̅ ⲁⲡⲁ ϩ̅ⲉⲣⲟ̅ⲩ̅ⲟ̅[ϫ] ϯ ⲧⲱⲛ
ⲛ̅ϩⲏⲧ̅ ⲛⲁϥ
Ⲛⲧⲉⲣⲉϥⲛⲁⲩ ⲁⲉ̅ ⲛ̅ⲥⲓ ⲡϩⲏ-
ⲧⲉⲙⲱⲛ̅ ϫⲉⲛϥⲛⲁⲥⲱⲧⲙ̅
ⲁⲛ̅ ⲛ̅ⲥⲱϥ̅ ⲉⲑ[ⲩⲥⲓ]ϩⲉ̅ ⲁϥ-
ⲥⲱⲛⲧ̅ ⲁϥϯ [ⲛ̅ⲧ]ⲉϥⲁⲡⲟ-
margin

(Fol. 2. *Recto.*) the rack (ἑρμητάριον), [he tortured] him, until [his blood] flowed upon the ground. And (δέ) he bade (κελ.) them moreover set glowing helmets (κασσίς[1]) upon his head, till the crown of his head was loosed. Afterward he caused them to pierce his heels[2] with a glowing awl,[3] besides (*lit.* and) all the other torments (βάσ.) that the brave youth bare (ὑπομένειν). Howbeit (λοιπόν) after the wicked (ἄνομος) *praeses* (ἡγ.) had proved (δοκιμάζειν) him with many punishments (τιμωρία), when he knew that he would not hearken unto him, to sacrifice (θυσιάζειν) unto his idols (εἴδ.)

(*Verso.*) . . . . . as he . . . the cow of bronze and that they should kindle fire beneath it[4]; and he had them lay his (*sc.* martyr's) hands in beneath

[1] This torture in Rossi *Pap.* i. v. 28; *CSCO.*, vol. 42, 131 (περικεφάλαιον); Budge *St. George*, 24 (*sic* for ϩⲁⲥⲓⲥ), 91.

[2] This often, *e.g.* *CSCO.*, *l.c.* 79, 151; Hyvernat *Actes*, 147. For ϩⲱⲧⲉ I read ϫⲱⲧⲉ.

[3] Hitherto only ⲥⲁϩϥ (*v.* my *Ostr.*, no. 468).

[4] The cow (*sic* fem.) as here *CSCO.*, *l.c.* 5; Budge, *l.c.* 13 (ⲙⲁⲥⲓ), 121. For ⲥⲱⲁⲓⲟⲛ, Hyvernat *Actes*, 103 ? σαίτιον.

https://coptic-treasures.com/

the wheel[1] and press thereon. And after that they had cut out[2] strips from off his back and had boiled them[3] with fire and oil, it caused him not to pay heed[4] at all (ὅλως) under these torments (βάσ.), for Michael the archangel (ἀρχ.) protected (σκεπάζειν) him, strengthening him, and the saintly Apa Herwoj (?) did encourage him. But (δέ) when the *praeses* (ἡγ.) saw how that he would not hearken unto him to sacrifice (θυσ.), he was wroth and gave his sentence (ἀπόφασις).

Fol. 3. ↑ *Recto.*

Ϩⲫⲁⲥⲓⲥ' ⲗⲟⲓ[ⲡⲟⲛ' ϩⲙ̄ⲡ-]
ⲧⲣⲉⲡⲛⲓⲉⲙ[ⲱⲛ ϯ ⲁⲡⲟⲫⲁ-]
ⲥⲓⲥ' ⲉⲣⲟϥ' ⲁϥ[ϣⲁ]ϫⲉ ⲛ̀[ⲥⲓ ⲁⲡⲁ]
ⲡⲥⲱⲗ' ⲉⲧⲃⲉⲛⲥⲟⲙ ⲙ̀[ⲡⲛⲟⲩ-]
ⲧⲉ' ⲛ̀ⲧⲁⲩϣⲱⲡⲉ ⲉⲃ[ⲟⲗ' ϩⲓⲧⲟ-]
ⲟⲧϥ̄ ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ' ⲁⲡⲁ
ⲙⲟⲩⲓ̈ · ⲁⲩⲟⲩⲱϣ̀ⲃ̀ ⲛ̀ⲥⲓ ⲛ̀ⲉ-
ⲧⲟⲩⲁⲁⲃ' ⲉⲩϫⲱ̄ ⲙ̀ⲙⲟⲥ' ϫⲉ-
ϩⲁϥ' ⲛ̀ⲥⲟⲡ' ⲁⲡⲉⲭ̄ⲥ̄ ϣⲁϫⲉ
ⲙ̀ⲡⲥⲉⲛⲛⲁⲓⲟⲥ' ⲙ̀ⲡⲉⲭ̄ⲥ̄
ⲛⲁⲙⲉ' ⲉϥϫⲱ' ⲙ̀ⲙⲟⲥ ⲉⲛⲥⲱ-
ⲧⲙ̄ ϫⲉⲁⲗⲏⲑⲱⲥ' ⲡⲁⲥⲱ-
ⲧⲡ̄ ⲣⲱⲙⲉ' ⲛⲓⲙ' ⲉϥⲛⲁⲟⲛⲟ-
ⲙⲁϩ[ⲉ] ⲙ̀[ⲡ]ⲉⲕⲣⲁⲛ' ⲉⲧⲟⲩⲁⲁⲃ'
ⲛ̀ⲥⲉϫⲟⲟⲥ ϫⲉⲡⲛⲟⲩⲧⲉ ⲙ̀-
ⲡⲙⲁⲣⲧⲩⲣⲟⲥ' ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲙⲟⲩ[ⲓ̈ ⲉ]ⲕⲉⲥⲱⲧⲙ̄ ⲉⲣⲟ̄
ϩⲙ̄ⲡⲉⲓ[ϩ]ⲱϣ[a] ⲛ̀ⲧⲉⲩⲛⲟ[ⲩ]
margin

→ *Verso.*

[ϯⲛⲁⲥⲱⲧⲙ ⲉⲣ]ⲟⲟⲩ ϩⲛⲟⲩⲥⲉ-
[ⲡⲏ · (*blank*)
[Ⲡⲛⲟⲩⲧⲉ ⲡⲁ]ⲥⲁⲑⲟⲥ' ⲡⲉⲧ̄ⲣ̄-
[ϩⲙ̄ⲙ]ⲉ̣ ⲙ̀ⲡⲧⲏⲣϥ̄ ⲱ̄ ⲡⲁⲙⲉ-
[ⲣⲁⲧ]ⲉ' ⲛ̀ⲧⲟϥ' ⲟⲛ ⲧⲉⲛⲟⲩ ⲡⲉ-
ⲧ̄ⲣϩⲙ̄ⲙⲉ ⲙ̀ⲙⲟⲛ' ⲉⲧⲣⲉⲛ-
ϧⲱⲕ ⲉⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ' ⲙ̀-
[ⲡ]ⲙⲁⲣⲧⲩⲣⲟⲥ' ⲉⲧⲟⲩⲁⲁⲃ' ⲁⲡⲁ
ⲙⲟⲩⲓ̈ ⲛ̀ⲧⲛⲱϣ̀' ⲉⲃⲟⲗ' ϩⲓ-
ⲟⲩⲥⲟⲡ' ϫⲉⲛⲛⲟⲩⲧⲉ ⲙ̀ⲡϩⲁ-
ⲥⲓⲟⲥ' ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ' ⲙ̀ⲡⲉⲭ̄ⲥ̄
ⲉⲕⲉⲥⲱⲧⲙ̄ ⲉⲣⲟⲛ' ⲛ̀ⲧ̄ϩⲁⲣⲉϥ'
ⲉⲣⲟⲛ' ⲉⲛⲥⲟⲣϭ̄ⲥ̄ ⲙ̀ⲡⲁⲓⲁⲃⲟ-
ⲗⲟⲥ' ⲡⲙⲁⲣⲧ[ⲩⲣⲟⲥ] ⲙ̀ⲡⲉ-
ⲭ̄ⲥ̄ ⲉⲕⲉⲥⲟⲟⲩⲧⲙ̄ ⲛⲛⲉⲛϩⲓⲟ-
ⲟⲩⲉ' ⲛ̀ⲧ̄ϩⲁⲣⲉϥ' ⲉⲣⲟⲛ' ⲉⲡⲡⲟ-
ⲗⲩⲙⲟⲥ' ⲉⲑⲛⲏ ⲛ̀ⲧⲉ ⲡⲁⲛ-
ⲧⲓⲕⲙⲉⲛⲟⲥ'
Ⲡⲉⲙⲁⲣⲧⲩ[ⲣⲟⲥ ⲉ]ⲧⲟⲩⲁⲁⲃ
margin

[a] Or ϩⲙⲡⲉⲛ[.

[1] The wheel, *CSCO.*, *l.c.* 13, 26, 113, 218; Budge, *l.c.* 113, 178; Rylands *Cat.* no. 94. *Cf.* the remarks of Peeters, *An. Boll.* xxviii. 490, and the text *ib.* xxvi. 27, 28.

[2] *Lit.* 'divide, separate' *Cf.* ⲥⲱⲗⲡ ⲉⲃⲟⲗ, *CSCO.*, *l.c.* 73.

[3] *Sc.* the places thus bared.

[4] The same phrase, Zoega 361. *Cf.* Brit. Mus. no. 344, ⲡⲥⲙⲉⲗⲉⲓ ⲛⲁⲓ ⲁⲛ.

https://coptic-treasures.com/

(Fol. 3. *Recto.*) Howbeit (λοιπόν), as the *praeses* (ἡγ.) [gave senten]ce (? ἀπ.) upon him, [Apa] Pġôl [spa]ke[1] concerning the mighty (works) of God that had come about through the saintly Apa Moui. The saints made answer saying, 'Many a time did Christ talk with the truly noble one (γενναῖος) of Christ, saying, whilst we heard, "Of a truth (ἀληθῶς), my chosen one, every man that shall pronounce (ὀνομάζειν) thy saintly name and say, God of the saintly martyr (μαρ.) Apa Moui, do Thou hear us in this (*or* our) need; straightway

(*Verso.*) [I will hear] them quickly."'

[The] good (ἀγαθός) God, He that guideth all, O my beloved, He it is also that now guideth us, that we should go to the shrine (μαρτύριον) of the saintly martyr (μαρ.) Apa Moui, and that we should cry out together, 'God of Christ's holy (ἅγιος) martyr, do Thou hear us and preserve us from the snares of the devil (διάβ.). Martyr of Christ, do Thou make straight our ways and preserve us from the hidden war (πόλεμος) of the adversary (ἀντικείμενος).' This saintly martyr

Fol. 4. ↑ *Recto.*

margin

ⲉⲧⲓ[ⲣ]ϣⲁ ⲛ[ⲁϥ ⲙ̀ⲡⲟⲟⲩ ⲟⲩ-]
ⲕⲟⲩϊ̈ⲡⲉ' ϩⲛ̄ⲧ[ϩⲏⲗⲓⲕⲓⲁ ⲁⲗ-]
ⲗⲁ' ⲟⲩⲛⲟⲥⲡⲉ' ϩⲛ̄ⲧⲥⲟⲫⲓⲁ [ⲛ̄-]
ⲁⲗⲏⲑⲓⲛⲟⲛ · ⲁⲩϫⲟⲟⲥ ⲇⲉ ⲟ̣ⲛ̄ [a]
Ϫⲉϩⲁϩ ⲛ̄ⲥⲟⲛ' ⲁⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲙ̀[ⲡϫⲟ-]
ⲉⲓⲥ ⲧⲟⲣⲡ̅ϥ̅ ⲉⲛⲉⲡⲟⲩⲣⲁⲛⲓⲟ[ⲛ]
ⲙ̀ⲡⲟⲩⲟⲉⲓⲛ' ϩⲓⲧⲙ̀ⲡⲉϥⲧ̅ⲃ̅-
ⲃⲟ' · ⲁⲩⲱ ⲁⲩϯ ⲛⲁϥ' ⲙ̀ⲡⲉϥ[ⲱ-]
ⲧⲓⲥⲙⲁ' ⲛ̄ⲙ̀ⲡⲛⲩⲉ' ϩⲓⲧⲡ̅-
ⲧⲛⲟϭ ⲛ̄ϧⲩⲛⲁⲙⲓⲥ' ⲉⲧⲙⲟⲟ-
ϣⲉ' ⲛ̄ⲙ̅ⲙ̅ⲁϥ' ⲛ̄ⲟⲩⲟⲉⲓϣ'
ⲛⲓⲙ' ⲉⲓⲧⲁ' ⲙ̀ⲡⲛ̄ⲥⲁⲛⲁ̈ⲓ
Ⲏϯⲡⲁⲕⲁ ⲣⲱ̈ⲓ ⲁⲛ' ⲉⲡⲣ̅ⲡⲙ̀ⲙⲉ-

→ *Verso.*

[ⲛϣⲁ ⲉⲧⲧⲁⲉⲓ]ⲛⲩ ⲛ[ⲧ]ⲉⲡⲁ-
[ⲑⲗⲏⲧⲏⲥ ⲛ̄ⲥⲉ]ⲛⲏⲓⲟⲥ' ⲡⲁⲣⲁ-
[ⲕ]ⲁⲗⲉⲓ ⲙ̀ⲡⲛⲟⲩⲧⲉ' ⲡⲁϩⲟⲣⲁ[ⲧⲟⲥ]
ⲛ̄ϥⲕⲁ ⲛⲉⲛⲛⲟⲃⲉ' ⲛⲁⲛ' ⲉⲃ[ⲟⲗ·]
ⲁⲛⲉⲓ ⲉⲡⲉⲕⲙ̀ⲁⲣⲧⲩⲣⲓⲟⲛ' ⲱ
ⲡⲉⲛⲧⲁϥⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̀-
ⲡⲉϥⲥⲱⲙⲁ' ⲉⲡⲙⲟⲩ ⲉⲧⲃⲉ-
ⲓ̅ⲥ̅ ⲡⲱⲛϩ̅ ⲛ̄ⲟⲩⲟⲛ' ⲛⲓⲙ' ⲡⲁ-
ⲣⲁⲕⲁⲗⲉⲓ ⲙ̀ⲡⲉⲭ̅ⲥ̅ ⲡ̅ⲣ̅ⲣⲟ' ⲛ̄-
ⲛⲁⲱⲛ' ⲛϥⲭⲁⲣⲓϫⲉ' ⲛⲁⲛ'
ⲙ̀ⲡⲕⲱ' ⲉⲃⲟⲗ' ⲛⲛⲉⲛⲛⲟⲃⲉ'
Ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ̈ ⲇⲉ ⲙ̀ⲙⲱⲧ̅ⲛ̅
ϣ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ' ⲙⲁⲣⲛ̄ⲥⲟ-

[a] ⲟⲛ quite uncertain.

[1] The sense involved by my reading here is scarcely acceptable.

https://coptic-treasures.com/

ⲉⲩⲉ̅ ⲙ̅[ⲡⲙⲙ]ⲁⲣ[ⲧⲩⲣ]ⲟⲥ [ⲉⲧⲟⲩ-]	ⲛ̣ⲥ̅ ⲙ̅ⲡⲣⲁⲥⲓⲟ[ⲥ ⲙⲙⲁ]ⲣ[ⲧⲩ-]
ⲁⲗⲃ̅' ⲛⲁⲓ ⲉⲧⲡ̅ⲣ̅ϣⲁ' ⲛⲁϥ	[ⲣⲟⲥ] ⲙ̅ⲡⲉⲭ̅ⲥ̅ ⲁⲡⲁ ⲙⲟⲩϊ ⲛ̣ϥ-
ⲙ̅ⲡⲟⲟⲩ ⲙ̣ⲁⲣⲡ̅ⲥⲱⲟⲩϩ	ⲣ̣ϩ̅ⲙ̅ⲙⲉ ⲙ̅ⲙⲟⲛ' ϩ̅ⲙ̅ⲡⲉⲡⲉ-
Ⲡ̅ ⲛⲁⲙ[ⲉⲣⲁ]ⲧⲉ ⲉⲡⲉ̈ⲓⲛⲟⲥ	ⲗⲁⲥⲟⲥ' ⲉⲧⲙ̣[ⲉϩ] ⲛ̣̄ϣⲧⲟⲣⲧ[ⲣ]
margin	ⲉⲧⲉⲡⲉⲓⲕⲟⲥ[ⲙⲟⲥⲡⲉ] ⲁⲩ[ⲱ]
	margin

(Fol. 4. *Recto.*) that we celebrate [to-day], little he is in [age (ἡλικία)], but (ἀλλά) great in the true wisdom (σοφία, ἀληθινός). And (δέ) they said[1] also (?), 'Many a time did the spirit (πν.) of the Lord catch him up to the celestial (places ἐπουράνιον) of light, because of his purity; and he was given the baptism (φώτισμα) of heaven, because of the great power (δύναμις) that went with him at all times.' Then (εἶτα) furthermore, I will not keep silence regarding the commemoration of the saintly martyr (μαρ.), him that we celebrate to-day. Let us gather, O my beloved, to this great [and honou]red

(*Verso.*) festival], and may the noble champion (ἀθλητής, γενναῖος) entreat (παρακαλεῖν) the invisible (ἀόρατος) God that He forgive us our sins. We are come unto thy shrine (μαρτύριον), O thou that didst give thy body (σῶμα) over (παραδιδόναι) unto death for the sake of Jesus, the life of every one; entreat thou (παρακ.) the Christ, the king of the ages (αἰών[2]), that He grant (χαρίζειν) us the forgiveness of our sins. But (δέ) I beseech (παρακ.) you, O my beloved, let us pray the holy (ἅγ.) martyr (μαρ.) of Christ, Apa Moui, that he guide us in this sea (πέλαγος) that is full of trouble, namely the world (κόσ.) and . . . . .

No. 20.

From an unidentified Martyrdom. *Recto* shows Christ appearing to several martyrs, in prison or under torture together; *verso*, a single martyr, healed after torture.

→ *Recto.*		↑ *Verso.*	
[. . . . .]ⲡ̣ⲱⲕ	margin	margin	ⲛⲧ̣[ⲉⲩⲛⲟⲩ]
[. . . . .]ⲧⲛ ⲛ̈			ⲁϥⲧ̣[ⲱⲟⲩⲛ]

[1] *I.e.* the saints, or = 'it was said'.

[2] *Cf.* 1 Tim. i. 17.

https://coptic-treasures.com/

[тω]ṭⲛ ϫρο ⲙ̅-
[ⲙ]ωⲧⲛ ⲱ̅ ⲛ̅-
ϣⲟⲉⲓϫ ⲛ̅ϫω-
ωρε ⲛⲉⲛ-
[т]ⲁ̣ⲩϩⲩⲡⲟⲙⲓ-
ⲛⲉ ⲛ̅ⲙⲙⲁⲓ̈
ϩ̅ⲛⲁⲡⲣⲁⲥ-
ⲙⲟⲥ · ⲉⲃⲟⲗ ϫⲉ-
ⲙ̅ⲛ̅ⲥⲁⲕⲉ-
ⲕⲟⲩ̈ ⲧⲉⲧⲛⲁ-
ⲟⲩⲱⲙ ⲛ̅ⲧⲉ-
ⲧ̅ⲛ̅ⲥⲱ ⲛ̅ⲙ̅-
ⲙⲁⲓ̈ ϩⲓϫ̅ⲛ̅[т]-
ⲧⲣⲁⲡⲉ[ζⲁ ⲛ-]
ⲧⲁⲙⲙ̅[ⲧⲉⲣⲟ]
ⲁⲩⲱ ⲛ̅[
margin

margin

ⲉϩⲣⲁⲓ ⲉϥⲟ[ⲩ-]
ⲟϫ ⲧⲏⲣϥ̅ ⲉ-
ⲙ̅ⲡⲗⲁⲁⲩ ⲙ̅-
ⲡⲱⲗϩ̅ ϩⲓⲱ-
ⲱϥ ⲉⲣⲉⲡⲉϥ-
ⲙⲉⲣⲟⲩⲟⲟϭⲉ
ⲟⲩⲟϫ · ⲙ̅ⲡ-
ⲡⲉϥⲟⲃϩⲉ ⲁϥ-
ϯ ⲉⲟⲟⲩ ⲙ̅ⲡ-
ⲛⲟⲩⲧⲉ · ⲉϥ-
ϫⲱ ⲙⲙⲟⲥ ϫⲉ-
[ⲁϥⲟ]ⲩ̣ⲱ̣ⲛ̅ϩ̅ ⲉ-
[ⲃⲟⲗ ⲉϫ]ⲱⲛ ⲛ̅-
[ϭⲓ ⲡⲟ]ⲩⲟⲉⲓⲛ
margin

Recto. . . . 'you (?). Hail to you, O mighty champions, that have endured (*ὑπομένειν*) with me in my trials (*πειρασμός*)! For after yet a little (while) ye shall eat and drink with me at the table (*τρά.*) of my kingdom.'[1] And . . . . .

Verso. . . . Forth[with] he a[rose] all whole, with no wound upon him, his cheeks being whole and his teeth.[2] And he gave glory to God, saying,[3] 'The light [of Thy countenance] hath been displayed upon us' . . . . .

[1] Luke xxii. 30.

[2] This might recall the martyrdom of Philotheus (*v.* Wüstenfeld, *Synax.* 242, 21 ff.), but the script here does not appear to be that of Nos. 16 or 17.

[3] Ps. iv. 6.

https://coptic-treasures.com/

No. 21.

From an unidentified Martyrdom, as it would appear from fol. 2.

Fol. 1. → *Recto.*

	ⲉⲙ[
	ⲡⲛⲟⲩ[ⲧⲉ
	ⲥⲱⲛⲏ̅ⲧ̅ [
	ϥ̅ϥⲟⲧⲟⲩ ⲉⲃ[ⲟⲗ]
] ⲙⲙⲟ-	ⲁⲕⲃⲱⲕ ⲟⲩ[ⲛ]
ⲟⲩ ⲙⲡⲟⲩⲣⲱ-	ⲁⲕϣⲱⲡⲉ
ϣⲉ ⲉⲣⲟⲕ	ϩⲛ̅ⲛⲉⲓⲣⲱ-
ⲁⲗⲗⲁ ⲁⲕⲃⲱⲕ	ⲙⲉ ⲛ̅ⲥⲛⲁϣ[ⲧ]
ⲟⲛ ⲉⲛⲟⲩ . [	ϣⲁⲛⲧⲉⲡ[
ϫⲛⲏ . ⲙ̅	?
margin	

↑ *Verso.*

]ⲡⲉⲓ	
]ⲥⲱϣⲧ̅	. ϥϫ[
] ϩⲓⲣⲁⲧⲏ̅	ⲉϥⲉ[
[ⲧⲉ]ⲛⲟⲩⲥⲉ ⲉⲓⲥ	ⲧⲙⲛ[
[ⲛ]ϫⲟⲉⲓⲥ ⲁϥ-	ϫⲉⲟⲩ[ⲟⲓ] ⲛⲁ̀
[ⲧ]ⲛⲛⲟⲟⲩⲕ	ⲡϫⲁϫⲉ ⲙ̅-
ϣⲁⲣⲟⲓ̈ · ⲁ-	ⲛⲛⲟⲩⲧⲉ
[ⲛ]ⲁⲩⲥⲉ̀ ⲧⲉⲛⲟⲩ	ⲙⲡ̅ⲧⲡⲉ ⲙⲡ̅-
[ϯⲛ]ⲟⲉ̈ⲓ̈ ⲡⲉⲧⲛ-	ⲡⲕⲁϩ ⲉ̀ⲛⲛⲁ-
?	ⲣⲟⲩ ⲉ̀[. .]ϣⲁⲛ-
margin	

Fol. 1. *Recto.* . . . 'them. They sufficed thee not, but (ἀλλά) thou didst go also to' . . . . .[1] . . . 'God . . . wrath . . .; blotting[2] them out. Thou didst go, then (? οὖν), and wast in these men and didst grow strong, until' . . . . .

Verso. . . . 'behold . . . toward thee.[3] So now, lo, the Lord hath sent thee unto me. See then, now, [I ?] know (? νοεῖν) your' . . . . .

. . . 'he shall . . . . . ., woe unto thee, enemy of God and heaven and earth! What wilt thou do when' . . . . .

Fol. 2. ↑ *Recto.*

ϣⲁⲛ[ⲧⲱ]ⲙ ⲉ-
ⲣⲟⲟⲩ ⲥⲉⲛⲁⲡⲟ-
ⲉⲓⲛ ⲛ̅ⲥⲓ ⲛ̅ⲥⲛ̅-

→ *Verso.*

	Ⲛⲧⲉ̀ⲣⲟⲩⲉⲓ ϫⲉ
	ⲉⲡⲉϣⲧⲉⲕⲟ
]ⲩⲧ̀	ⲁⲩⲧⲱϩⲙ̅ ⲉ-

[1] This may be a place or personal name, beginning with ⲡⲟⲩ-, less probably with plur. art. ⲛ- ; or a word such as σύντεχνος.

[2] Reading ⲉϥϥⲟⲧⲟⲩ.

[3] ϩⲓⲣⲁⲧ- is rare. In Josh. ii. 5 = ὀπίσω ('follow after'), similarly in Budge *Homilies*, p. 16 ('towards'), and Pap. Bruce 239.

https://coptic-treasures.com/

ⲧⲉ ⲙ̅ⲡⲉϣⲧⲉ-	
ⲕⲟ ⲙ̅ⲛ̅ⲛ̅ⲥⲛ̅-	ⲟ̣[
ⲧⲉ ⲙ̅ⲡⲕⲁϩ· ⲉ-	ⲛ[
sic ⲛ̣ⲉⲛⲧⲁϒⲉⲛⲧⲁϒ-	ⲛ[
ⲛ̅ⲧ[ⲟϒ] ⲉ[ϧ]ⲟⲗ ⲛ̅-	ⲡⲁ[
ⲥⲉϣ[ⲁⲁ]ⲧ̣ⲛ̅ⲕ[a]· ⲟ̈ⲩ̈	ϩ̣ⲙ̣[
ⲡⲉⲧⲕⲙⲉⲉⲩⲉ	ϫ̣[
ⲉⲣⲟϥ·	ⲉ[
7 ⲁϥⲟⲩⲱϣϧ̅ ⲛ̅[b]	?
margin	

]ⲛ ⲛ̅ⲙ̅-	ⲡⲣⲟ ⲁϥⲟⲩⲱ̅
]ⲛ	ⲛ̅ⲧⲉⲩⲛⲟⲩ
]ⲛ̣ⲙ̣	7 Ⲡⲙⲛⲛϣⲉ ⲇⲉ
]ⲛ	ⲛ̅ⲣⲱⲙⲉ ⲉⲧ-
?	ⲣⲟⲉⲓⲥ ⲁⲩϩ̅ⲣⲟⲉ
]ⲉ̣ϥ-	ⲛ̅ⲛⲉⲧⲙⲟⲟⲩⲧ
ϫ̣ⲧ	ⲛⲧⲉⲣⲉϥⲉ̣ⲓ
	ⲇⲉ ⲉϩⲟⲩⲛ ⲛ̅-[c]
margin	

[a] My copy gives as alternative ⲙ̣[. .]ⲡⲕ, so ? ϣⲟⲡⲕ or ϣⲟϫⲡⲕ (*cf.* Ps. cxxxviii. 10), or ⲙⲟⲟⲩⲧⲕ. [b] ⲡϭⲓ. [c] ⲡϭⲓ.

Fol. 2. *Recto.* . . . 'if [they? he?] shut (the door) upon them, shall the foundations of the prison and the foundations of the earth tremble at the things they have (*or* that have been) brought forth, and require (? them) of thee[1]? What thinkest thou?' . . . . . answered . . . . .

Verso. . . . And (δέ) when they had come to the prison, they knocked at the door and straightway it opened. But (δέ) the multitude of men that kept watch were as if dead. And (δέ) when . . . had come in . . . . .

No. 22.

From the beginning of a Martyrdom. Diocletian's gods are enumerated and a part of the edict is to be read, whereby he ordered their worship.[2] Some 20 goddesses were named in the space of this fragment; may we conclude that the complete list gave 35, since in the passages usually parallel to this the 70 deities are divided equally into male and female?[3] I know of no other Coptic martyrdom showing a like list of names. If we assume the text to be a translation, there is no need to seek for egyptianized forms of the divinities.

[1] This sentence is not necessarily interrogative, but the following question makes it likely. An alternative reading allows 'and they slay thee', which would show that the person addressed is not the devil, as fol. 1 *vo.* might suggest.

[2] Similar edicts: *CSCO.*, vol. 42, 89, 157, 200.

[3] *Cf. op. cit.* 200; Hyvernat *Actes*, 78, 202.

https://coptic-treasures.com/

→ p. ⲅ̅.

margin

ⲧⲁ]ⲣⲟⲉⲙⲓⲥ
ⲧ]ϧⲉⲣⲥⲉϕⲱ-
[ⲛⲏ]ⲁⲭⲏ, ⲧⲉⲩⲗⲏ-
[ⲛⲏ]ⲛ̣ⲏ· ⲧⲟⲉⲗⲗⲁⲥ
] ⲧⲏⲁⲗⲗⲓⲟⲡⲏ
]· ⲧⲉⲣⲩⲛⲓⲥ ·
]ⲁ̣ⲧⲏ· ⲧⲡⲟⲓ-
]ⲛⲱ· ⲧⲓⲛⲙⲉ-[a]
[ⲥⲓⲥ]. ⲛ̣· ⲧϣⲩⲣⲁ
]ⲓ̣ⲥ· ⲧⲁⲩⲣⲁⲛⲟ̣ⲥ[b]
ⲛ]ⲁ̣ⲓ̈ⲡⲉ ⲡ̈ⲣⲁⲓ
ⲛⲟⲩ]ⲧⲉ ⲛ̈ⲥϩⲓⲙⲉ
ⲁⲓⲟⲕⲗⲏⲧ]ⲓ̣ⲁⲛⲟⲥ ⲁⲉ ⲡ-
[ⲣⲣⲟ]ⲛ̣ ⲉϧⲟⲗ ⲛ̈[
]ϩⲓⲣⲙ̣̈[
]ⲁ̣ⲧ[

margin

↑ p. ⲁ̅.

margin

margin

ⲡⲣⲉⲥϧ[ⲩⲧⲉⲣⲟⲥ· ⲉⲓⲧⲉ ⲁⲓⲁ-]
ⲕⲟⲛⲟⲥ· ⲉⲓ[ⲧⲉ ⲁⲛⲁⲅⲛⲱⲥ-]
ⲧⲏⲥ· ⲉⲓⲧⲉ [ⲣⲙϩⲉ· ⲉⲓⲧⲉ]
ϩⲙϩⲁⲗ· ⲉⲓ[ⲧⲉ
ⲑⲩⲥⲓⲁϩⲉ .[ⲛⲟⲩ-]
ⲧⲉ ⲁⲩⲱ ⲡ[ⲉⲧⲛⲁϫⲟⲟⲥ]
ϫⲉⲁⲛ̅ⲧ̅ⲟⲩⲭ[ⲣⲏⲥⲧⲓⲁⲛⲟⲥ]
ⲉⲩⲉⲁⲛⲙⲉⲩ[ⲉ ⲙ̈ⲡⲉϥ-]
ⲙ̈ⲟⲩ ϩ̅ⲛ̅ⲧ̅ⲥ̣[ⲏⲥⲉ· ⲛⲧⲱⲧⲛ]
ⲁⲉ ⲧⲏⲣⲧ̅ⲛ̅ [ⲛⲁϩⲓⲱⲙⲁ-]
ⲧ̣ⲓⲕⲟⲥ ⲙ̈ⲡ[
ⲥϩⲁ̈ⲓ̈ ⲉⲣⲏⲥ[
ⲧⲏⲣⲟⲩ ⲕⲁ[ⲧⲁ ⲙ̈ⲁ
. . .] ϫⲉⲕⲁ[ⲥ
. . . .]ⲛⲁⲙ̈[
]ϫⲉ[

[a] ⲉ altered from (or to ?) ⲏ.

[b] Or -ⲁⲥ.

(p. 3.) . . ., Artemis, ..., Persephone, . . . achê, Selene, . . . kê,[1] Thellas,[2] . . . . ., Calliope, ..., Erinys, . . . atê,[3], Pon . . ., . . . nô, Nemesis, ... n,[4] Hera, . . .,[5] Dyranos,[6] . . . . . These are the names [of . . . god]desses . . . And (δέ) [Diocle]tian the [king . . . . .

(p. 4.) '. . . whether] presbyter (πρεσ.) or (εἴτε) deacon (διάκονος) or (εἴτε) reader (ἀναγ.) or (εἴτε) freeman [or (εἴτε)] slave or (? εἴτε) . . . . . sacrifice (θυσιάζειν) . . . . . god(s ?). And whoso [shall say], I am a Ch[ristian (χρ.),

[1] k uncertain. Nike, Ananke ?

[2] Assuming ⲧ the article. But perhaps misspelt (for ⲑⲉⲗ-), so 'Hellas'. The name may have continued into next line.

[3] a uncertain. Hekate (even Aphrodite) too short for space, which may have held two names.

[4] n uncertain.

[5] Themis ? (or in l. 1, for Artemis).

[6] Or Dyranas. After this probably another name.

https://coptic-treasures.com/

his] death shall be adjudged (δημεύειν[1]) with the s[word]. But (δέ) do ye all, [offici]als (ἀξιωματικός) of . . . . ., write[2] to the south, [to] all . . . in turn (κατα-) . . . . ., so that . . . . .'

No. 23.

Perhaps from a Martyrdom. The sequence of *recto* and *verso* are doubtful.

→ *Recto.*

[. .] ⲁ[ⲩⲱ] ⲡⲁⲛⲟⲩ-
ⲧⲉ ⲉⲕⲉ̄ϫⲓ ⲙⲟⲉⲓⲧ
ϩⲛⲧ ϩⲓⲛⲉ̈[ϩ]ⲗⲟⲟⲩⲉ
ⲧⲏⲣ̈ⲟⲩ ⲉϯⲡⲁϧ̄ⲱⲕ
margin ⲛϩⲛⲧⲟⲩ̈ ϫⲉⲛ[. .]
ϣⲁ̣ ⲙⲡⲟⲗⲩⲙⲟⲥ
ⲉⲧϩⲏⲡ ϩⲙⲡϫⲁ-
ϫⲉ ⲉϩⲟ̄ⲩⲛ ⲉⲓ̈ⲧⲉ ϩ[ⲓ]
[. .]ⲁ̣ⲗ . . . [*sic*
[. . .]ⲛ̣ ϣⲁⲡⲁ[
[. . ⲁ]ⲩ̣ⲱ ⲛ̣[

↑ *Verso.*

]ⲧ̣ⲉϥ ⲉϣϩ̣ⲱ̣ⲙ̣[
]ⲧ ⲟ̈ⲛ[a] ϩⲁⲣⲟϥ ⲁϥⲛ-
ⲕ[ⲟⲧ]ⲕ ⲁϥⲱ[ϧ̣]ϣ
⸗ ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ
ⲉⲓⲥ ⲡϣⲏ̈ⲣⲉ ⲛⲧⲙ̣[ⲛⲧ-]
margin ⲁⲩ̄ϑⲟⲥ ⲁϥⲧⲱ-
ⲟ̈ⲛ ⲁϥ[ⲁ]ⲗⲉ ⲉϫⲛ-
ⲟ̈ⲕⲗⲟⲟⲗⲉ [ⲛⲟⲩⲟ-]
[ⲉⲓ]ⲛ ⲙⲛⲙ[
[. ⲁ]ⲣ̄ϫⲁⲩⲅ[ⲉⲗⲟⲥ]
[. . .]ⲡ̣ⲉⲛ[

[a] Perhaps ⲧⲱ]ⲟⲩⲛ.

Recto. . . . '[and] my God, do Thou guide me upon all the ways wherein I shall go; for (?) . . . . . hidden war (πόλεμος) with the enemy within,[3] or (εἴτε)' . . . . .

Verso. . . . bear (?) it (? him), and he lay down and slept. And straightway, behold, the Son of Goodness (-ἀγαθός[4]) arose and mounted upon a cloud [? of ligh]t . . . . . archangel[s ?] . . . . .

[1] Or ? 'be publicly executed'; *cf.* δήμιος.
[2] Or ['this] rescript'.
[3] The text, as I have read it, scarcely allows of this. After ⲉⲓⲧⲉ, ϩⲓ̈ϩⲟⲗ seems impossible.
[4] *Cf.* Rossi ii. iv. 65, 'Son of Compassion,' as epithet of Christ.

https://coptic-treasures.com/

No. 24.

Life of (or Encomium on) Pachomius. There is little to guide us as to the sequence either of leaves or pages here, if indeed all nine fragments belong to one MS. The order I have adopted is merely tentative. Pachomius' name occurs only in foll. 7 and 9, but 4, 5, and 6 may, with much probability, be claimed for the same subject. As to the remainder it is impossible to feel any certainty; they might be from parenetic introductions to or digressions from known incidents of the history. Certain incidents (foll. 6 *ro.*, 9 *vo.*) are only conceivable as part of this Life if we assume a widely different or much amplified recension to be at the base of our text.[1] It must however be confessed that the reading of scarcely a phrase but is open to question.

Fol. 1. ↑ *Recto.*

margin

[. . .]тиⲙⲉ
[. . .]ⲡ̅ⲣ̅ро ⲛа-
[та]ас[a] ⲛⲁⲩ ϣⲁⲛ-
[.]ⲁ̅ⲧ̅ⲥо ⲛⲉⲩϯ
[ⲙ̅][b] ⲉⲧⲙ̅ ⲉ̅ϧ̅ⲗⲁⲛ-
[т]ⲉⲓ ⲙ̅ⲙ̅ⲟⲟⲩ
[ϩ]ⲛ̅ⲗⲁⲁⲩ ϫⲉⲛ̅-
ⲛⲉⲡ̅ⲣ̅ⲣ̅ō σω-
ϣⲧ̅ ⲉⲣⲟⲟⲩ· ⲟⲩ-
[Т]ⲉⲓⲙⲙⲉ ϭⲁⲣ-
ⲡⲉ ⲡϧⲓⲟⲥ ⲛ̅-
ⲛ̅ⲉⲧⲟⲩⲁⲁϧ̅ [
[. . .]ⲛⲁϩⲁ[

ро ⲛⲁⲓⲧ[c].[
ⲉⲧⲟⲩⲁⲁϧ̅ ⲛ̅[ро-]
трепе ⲙ̅ⲙ̅[о-]
ⲟⲩ· ⲙ̅ⲡⲉⲓ[
ⲛ̅ϩⲁϩ ⲛ̅ϩ[оп
ⲉⲧ[с-]
ϧⲱ̅ [
ⲉⲧ[
ⲛ̅ϩ[
ⲛ̅[

margin

[ⲡⲉⲧ]ϩ̅ⲟⲟⲩⲛⲛ̅ϥ[d] ⲁⲩ-
[то]рⲛ̅ϥ ϣⲁ-
[т]ⲙⲉϩϣⲟⲙⲧⲉ
[ⲙ̅]ⲡⲉ· ⲁⲩⲉⲓⲥ
[. .]ⲛ̅ⲧⲉϫⲁⲣⲓⲥ
[ⲙ̅ⲡⲛⲟⲩ]ⲧⲉ ⲛ̅-
]ⲛⲉ
]ϩⲉⲛ-
пр]ос ⲑⲉ
]ϭⲙ̅-

→ *Verso.*

margin

ⲛ̅тоϣ [
Тєϥпа[трⲓⲥ]
ⲁⲉ ⲛ̅ⲁⲗⲏ[ⲑⲓ-]
ⲛⲏ· ⲟⲩⲥⲩ[ⲙⲡⲟ-]
ⲗⲓⲧⲏⲥⲡ[ⲉ ⲛ̅-]
ⲓ̈ⲉⲣⲟⲥⲟⲗⲩⲙ[ⲓ-]
ⲧⲏⲥ ⲛ̅ⲧⲉ
ⲧⲙⲉϩⲥⲁϣ[ϥⲉ]
ⲙ̅ⲡⲉ· ⲧⲉⲕ[ⲗⲓ-]
ⲥⲓⲁ ⲛⲁⲙⲉ ⲛ̅[ⲛ-]
ϣⲣ̅ⲡ̅ⲙ̅ⲙ̅ⲥ[ⲉ]
[ⲉ]ⲧϩ̅ⲛ̅ⲙ̅ⲛ̅[ⲏⲩⲉ]
[.]ⲁϥϣ[

[a] Or ⲕⲁⲁⲥ. [b] Apparently not space for [ⲙⲉ]. In 4 perhaps [т]ϥтсо. [c] Perhaps ⲣⲉ for ро. [d] This cannot be correct: either ⲡⲉⲧⲥⲟⲟⲩⲛ ⲉⲁⲩ- (*v.* Bible text) or ⲡⲉⲧ-ⲥⲟⲩⲱⲛϥ ⲁⲩ-.

[1] That it is already far removed from the primary recensions of the Life may be gathered from the mere citation of the Psalms by P., before his conversion (fol. 8).

https://coptic-treasures.com/

Fol. 1. *Recto.* . . . village (?) . . . . . the king shall grant (?) them, that he would spare their villages and not injure (βλάπτειν) them in aught, lest the king should behold them. For (γάρ) such is the life (βίος) of the saints . . . . . [the] king shall (?) . . . saints (?) exhort (προτρέπειν) them to . . . oftentimes . . . . . instruction . . .

Verso. . . . God it is] knoweth. He was caught up to the third heaven.[1] Give . . . the grace (χάρις) of God . . . . . according as (πρός) . . . . . nome. But (δέ) his true fatherland (πατρίς, ἀληθινός) (was that) he was a fellow citizen (συμπολίτης), one of Jerusalem (ἱεροσολυμίτης) of the seventh heaven, the true church (ἐκκλ.) of the first-born that are in heaven[2] . . .

Fol. 2. ↑ *Recto.*

ⲙ̅ⲡⲣ̣[
ⲱ ⲡ[ⲁⲓⲁⲃⲟ-]
ⲗⲟⲥ ⲛ̅ⲧ̅ⲁ[ⲟⲟⲥ]
ⲭⲉⲁⲛ̅ⲧ̅ⲟⲩ[ⲥⲟⲟ-]
ⲛⲉ ⲛ̅ϯⲙ[a
ⲁⲛ ⲙ̅ⲡⲉ[
ⲙ̅ⲡⲁⲭ̣ⲟ̣[ⲉⲓⲥ
ⲉⲓⲟ̣ⲧ̣[b
ⲧ[

→ *Verso.*

]ϥ̅
]ⲙ̅ⲡⲉϥ̣-
] . . ⲉⲛⲛⲁ-
[ⲛ]ⲟ̣ⲩⲭⲉ ⲙ̅ⲡⲙ̅ⲩ̣
[ⲛ̅ⲥ]ⲁ̣ⲛ̅ⲃ̅ⲟⲗ ⲙ̅-
[ⲙ̅ⲟ]ⲛ ⲭⲉⲛ̣ⲁ-c
] . ⲛ̅ⲟ̣ ⲉ̣ⲣ̣ⲟϥ
]ⲉ̣ ⲉⲙ̅ⲙ̅ⲁⲩ
]ⲛ̅
]ϩ

[a] ⲙ̅[ⲉⲛⲉ] is tempting, but a verb is equally probable. [b] Perhaps ⲥ for ⲟ. [c] Perhaps ⲛⲁ- for ⲛⲁ-.

Fol. 2. *Recto.*[3] Do not . . . . ., O Devil (διάβ. ?)[4], saying, I am not a thief (?) of this (sort) . . . . . my Lord (?) . . .

Verso. . . . we (?) will cast death forth from us, for . . . .

[1] 2 Cor. xii. 2. The words do not coincide with Ciasca's text. *Cf.* the similar words used in Am. 543.

[2] *Cf.* Heb. xii. 23. Such phrases, as to heavenly citizenship, are used by martyrs under trial, *e.g.* Hyvernat *Actes*, 197.

[3] Scarcely a word can be read here with certainty.

[4] If not διάβολος, perhaps σύμβουλος? Ἄγγελος seems still less suitable.

https://coptic-treasures.com/

Fol. 3. ↑ *Recto.*[a]

margin

[ⲡⲛⲟ]ⲩⲧⲉ ϯ ⲛⲟ-
[ⲙⲟⲥ] ⲙ̀ⲡⲉϥ-[b]
]ⲛⲧⲁϥ-
]ϩⲉⲛ-
ⲛ̄]ⲛⲟⲩϧ̀
ⲁ]ⲗⲗⲁ
ϫ]ⲟⲓ̈ⲥ̀

→ *Verso.*

margin

ⲙⲡϫⲁ[ϫⲉ
ⲛⲁⲉⲓⲣ̀[
ⲡⲉϥⲧ[
ⲥ̀ⲙ[
ⲙ . [
ⲛⲧ[
ⲧⲕ[

[a] I am not sure that this fragment does not rather belong to No. 21. [b] Perhaps ⲁⲡⲉϥ-.

Fol. 3. *Recto.* . . . God gives laws (*νόμος*) to (?) his . . . . which he had . . . . . golden . . . But (*ἀλλά*) . . . Lord (?) . . .

Verso. . . . the enemy . . . will (*fut.*) . . . his . . .

Fol. 4. ↑ *Recto.*

]ⲣⲟⲕ
[ⲧⲁϩⲉ]ⲗⲡⲓⲥ
[ϫⲓⲙⲉⲓϫⲓ] ⲉⲕⲓϧⲉ
[ⲛ̄ⲧⲓⲧⲁ]ⲙⲁⲁⲩ
[ⲁⲛⲟϫⲧ] ⲉⲣⲟⲕ
[ϫⲓⲙⲉⲓϩ]ⲛ̄ⲧⲟⲟⲧⲉ

ⲣⲟⲥ ϭⲛ̄ ⲗ[ⲁⲁⲩ]
ⲙ̄ⲙⲁ ϩⲣⲁⲓ̈ [ⲛ̄ϩⲏ-]
ⲧ̄ϥ· ⲡⲉⲓ̈ⲡ[ⲉ-]
Ⲧⲟⲩⲁⲁϧ ⲁ[ⲉ]
ⲡⲉϥⲡⲣⲟⲕⲟ-
ⲡⲧⲉ ϩⲙ̄ⲑⲩⲗⲓ-
ⲕⲓⲁ· ⲛⲉⲩⲛ̄
Ⲟⲩϩ̄ⲡⲉ ϫⲉ ⲙ̀-
ⲡⲣ[ⲛⲥ] ⲙ̀ⲡϯ-
ⲙⲉ ⲛ̄ⲟⲩⲕⲟⲩⲓ̈
ⲧⲁϫⲁ ⲉϣⲁⲩ-
ⲧ̄ⲛ̄ⲟⲟⲩ ⲛ̄-
[ⲛ̄]ⲕⲟⲩⲓ̈ ⲛ̄ϣⲛ-
[ⲣⲉ ⲉ]ⲧⲣⲉ̀ⲩϩ̄ϭⲱϧ
[ⲛ̄ϩ]ⲛ̄ϥ ϩⲱⲥ

→ *Verso.*

[. . .]. ϩⲙ̄ⲡⲙⲟ-
[ⲟⲩ]. ⲛⲁⲓ̈ ⲉⲧⲉ-
[ϣ]ⲁⲩⲙⲟⲩⲧⲉ ⲉ-
[ⲣ]ⲟⲟⲩ ϫⲉⲛ̄ⲧⲁⲓ̈-
ⲣⲉ· ϩⲁϩ̄ⲧⲛ̄ⲙ̄-
ⲡⲟⲛⲁⲛⲥ ϫⲉ ⲛ̄-
ⲧⲁⲩⲥⲙⲡⲉ ⲛ̄-
ⲛ̄ϫⲱⲱⲙⲉ ⲛ̄-
ⲛ̄ϩⲉⲗⲗⲏⲛ ⲉ-
ϣⲁⲩⲙⲟⲩⲧⲉ ⲉ-
ⲣⲟⲟⲩ ϫⲉⲛ̄ϣ[ⲏ-]
ⲣⲉ ⲙ̀ⲡⲟⲥⲓ̈[ϫⲱⲛ]
ϩⲙ̄ⲡⲉϩⲟⲟ[ⲩ
ⲟⲩⲛ̄ⲛ̄ⲧ̀[
ⲙ̀ⲡ[

Ⲗⲩϣ[
ⲛⲁ[
ⲛ̄ⲟ]
ⲧⲁ[
Ⲡⲉ[

https://coptic-treasures.com/

Fol. 4. *Recto* (*cf.* AS. § 2). . . . Thou[1] art my hope (ἐλπίς) since I took the breast of my mother: I cast myself upon Thee since I was in the womb . . . . . [not] find any place therein.[2] But (δέ) this saint advanced (προκόπτειν) in age (ἡλικία). And (δέ) there was a temple, a little to the south of the village. Now (τάχα[3]) they would send boys to work therein, as (ὡς) . . .

Verso. . . . in the water, which are called 'sprites?'[4], but (δέ) by the authors (ποιητής) that have composed the books of the Greeks (ἕλλην) they are called 'the children of Poseidon'.[5] On the day therefore (οὖν) when . . .

Fol. 5. ↑ *Recto.*

margin	
ϩⲓⲡⲡⲉϥⲉⲓⲟⲧⲉ	ⲧⲉ ⲛ[
ⲉⲃⲟⲗ ϫⲉϩⲉⲛ-	ⲛ̄ⲧⲉ[
ⲥⲡⲟⲩⲁⲁⲓⲟⲥⲛⲉ	ⲉⲡ̄ϩ̄[ⲡⲉ
ϩⲛ̄ⲧⲙⲙⲛ̄-	
ϩⲉⲗⲗⲏⲛ · ⲙ̄̄-	
ⲡⲟⲩⲉⲓⲙⲉ ϫⲉ ⲉ-	
ⲧⲙⲉⲣⲓⲥ ⲛ̄ⲓⲁ-	
ⲕⲱⲃ ϫⲉⲡⲟⲩ-	
ⲧⲉⲓⲙⲙⲉ ⲁ̄ⲛ[ⲡⲉ]	
ϫⲉⲡⲉⲛ[	
[. . .]ⲧⲛ̄[	
[. .]ⲙ̄ · ⲁϥ[	

→ *Verso.*[a]

	⸸	ⲁ̄
ⲛ̄]ⲧⲉⲣⲟⲩ-	ⲛ̄ⲛⲟⲩⲧⲉ ϩⲟⲡ̄ⲡ	
]ⲛⲥⲓ ⲛ-	ⲁⲛ ⲙ̄ⲡⲡⲉⲩⲱⲛ-	
[ⲧⲁⲗⲁⲓ]ⲡ̀ⲱⲣⲟⲥ	ⲣⲉ · ⲟⲩⲁⲧⲥⲟⲙ ⲥⲁⲣ-	
]ⲩ	ⲡⲉ ⲉⲧⲣⲉⲡ̄ⲗⲏⲥ-	
	ⲧⲏⲥ ϥⲓ ⲡ̄ⲙⲙⲁⲩ	
	ⲙ̄ⲡϩⲏⲃⲥ̄ ⲉⲧ-	
	ⲙⲟⲩϩ ⲉⲡⲙⲁ ⲉ-	
	ⲧⲟⲩⲛⲁϫⲓⲟⲩⲉ	
]ⲉϥ	ⲛ̄ϩⲏⲧϥ · ⲁⲗⲗⲁ	
	ⲱⲁⲩⲃⲱⲕ ϩⲡ̄-	
	[ⲟⲩⲕ]ⲁⲕⲉ ϫⲉⲛ̄-	
	[ⲡⲉⲩ]ⲧⲁϩⲟⲟⲩ	
	]ⲓϩⲉ[	
	]ⲧⲥⲟⲙ[	

[a] The ⸸ above line 1 in different ink. Quires thus indicated in Rossi, i. II. 10, 36; ii. IV. 96. The ⲁ̄ indicates the last leaf of first quire.

[1] Ps. xxi. 9, 10. Perhaps ⲛ]ⲧⲟⲕ[ⲡⲉ, though no MS. of the Psalm reads thus.

[2] Or 'in him'.

[3] Τάχα with some snch meaning in F. Robinson *Ap. Gosp.* 182, *PSBA.* xxv. 273 (= Syr. γάρ alone, Nau p. 76); *Miss.* iv. 671, 678, 715; Crum *Copt. Ostr.* no. 290.

[4] Taking ⲡⲧⲁⲓⲣⲉ for an incorrect plur. of ⲡⲟⲩⲧⲉ (*v.* Erman *ÄZ.* xxxiii. 47, Griffith *ib.* xxxviii. 88). This is supported by the 'name' ⲉⲡⲧⲁⲓⲣ, *Pistis* 376. But ⲧⲁⲓⲣⲉ may be a descriptive name, with ⲛ- of plur.

[5] *Cf.* Amélineau's note, Am. 340 and his reference to *Mém. Inst. Eg.* ii. 407.

https://coptic-treasures.com/

Fol. 5. *Recto* (*cf.* AS. § 2). by his parents; for they were zealous (σπουδαῖος) in paganism (-ἕλλην) and (δέ) they knew not the portion (μερίς) of Jacob, that it is not of this sort.[1] For our . . .[2] . . . . . to the temple (?) [3] . . .

Verso. when the wretched (ταλαίπωρος *pl.*) . . . . . had . . .
. . . the gods were [4] not content with their children. For (γάρ) it is impossible that thieves (λῃστής) should take with them the lamp that lighteth the place where they would thieve; rather (ἀλλά) they go in darkness, lest they be caught . . . . . authority . . .

Fol. 6. → *Recto.*[a]

ϧ̅	
Ⲉⲧⲓ ⲇⲉ ⲟⲩⲛ ⲉⲩ-	ⲛ̄ⲧⲡⲟ[ⲗⲓⲥ
ϣⲁⲡⲏ̈ ⲛ̄ⲥⲓ	ⲉ[
ⲛⲉⲧⲟⲩⲁⲁϧ· ⲁϥ-	ⲁ[
ϣⲱⲛⲉ ⲛ̄ⲥⲓ ⲛϣⲏ-	?[
ⲣⲉ ⲛ̄ⲧⲥⲱⲛⲉ ⲙ̅-	ⲧ[
ⲡⲉⲩⲉⲓ̈ⲱⲧ· ⲁⲩ-	[
ⲧⲱⲟⲩⲛ ⲁⲩϧⲱⲕ	
ⲉϩⲟⲩⲛ ϩⲱⲥ ⲉⲩ-	
ⲛⲁⲥⲙ̅ ⲡⲉϥ[ϣⲓ-]	
ⲛⲉ[· ⲁ]ⲩⲱ ϩ[ⲙ̅ⲡ-]	
[ⲧⲣⲉ	

↑ *Verso.*

margin

ⲕⲁ]ⲕⲉ ⲙ̅ⲡⲉ-	ⲡⲛⲟⲩⲧⲉ ⲉϥ-
]ⲡ̣ⲉϩⲟⲟⲩ ⲧⲏ-	ϣⲓⲛⲉ ⲛ̄ⲥⲁ-
[ⲣϥ]ⲩ	ⲡⲟⲩϫⲁⲓ̈ ⲛ̄ⲣⲱ-
]ⲟ̣	ⲙⲉ ⲛⲓⲙ· ϩⲙ̅-
]?	Ⲡⲉϩⲟⲟⲩ ⲇⲉ ⲟⲩⲛ
]?	ⲛ̄ⲧⲁϥⲣ̄ⲣ̄ⲣⲟ̄·*sic*
]ⲩ	ⲛ̄ⲥⲓ ⲡⲁⲩⲥⲟⲩⲥ-
	ⲧⲟⲥ ⲛ̄ⲣⲉϥϫⲣ̄ⲟ̄
	[ⲕ]ⲱⲥⲧⲁⲛⲧⲓ-
	[ⲛⲟ]ⲥ· ϩⲓⲧ̄ⲛ̄ⲟⲩⲟⲓ̈-
	[ⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ⲧⲉ]
	[ⲡⲛⲟⲩⲧⲉ

[a] The first of quire 2.

Fol. 6. *Recto.* While yet therefore (ἔτι δὲ οὖν) the saints were in the house, their father's sister's son fell sick. And they arose and went in, as if (ὡς) they would visit him. And as they (?) . . .
the city (? πόλις) . . .

[1] Jer. x. 16.
[2] 'Our father Pahôm' possible but improbable.
[3] Refers ? to temple whither his parents took the child.
[4] Tense uncertain.

https://coptic-treasures.com/

Verso (*cf.* AS. § 2). dark (?) all (?) the day . . .

God, seeking the salvation of every man. And so (δὲ οὖν) on the day when the victorious[1] Augustus (αὔγουστος), Constantine, became king, by [God's] providence (οἰκονομία) . . .[2]

Fol. 7. → *Recto.*

margin

ⲡⲉⲡⲣⲟⲥⲧⲁ-	ⲉⲩⲥⲱϣ[ⲧ ϩⲏ-]
ⲙⲁ ⲇⲉ ⲛ̄ⲧⲉⲣⲟⲩ-	ⲧ̅ϥ̅ ⲙ̅ⲡ̅ⲣ̅[ⲣⲟ ·]
ⲛ̄ⲧ̅ϥ̅ ⲉⲣⲏⲥ ϩ̅ⲡ̅-	Ⲉⲧⲓ ⲟⲩⲏ[
ⲕⲏⲙⲉ · ⲁⲩϯ	ⲡⲉ ϣ̣[
ⲡⲉⲩⲟⲓ̈ ⲉⲡⲙⲁ-	ⲁ[
ⲣⲏⲥ ⲛ̄ⲕⲏⲙⲉ ·	ⲡ[
Ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩⲥⲱ-	ⲡ[
ⲡⲉ ⲛ̄ϩⲁϩ ⲕⲁⲧⲁ	ϫ[
ⲙⲁ · ⲁⲩⲥⲱⲡⲉ	ϫ[
ϩⲱⲱϥ ⲙ̅ⲡⲁ-	
ϩⲱⲙ ϩⲓⲧⲏⲛ̄-[a]	
ⲡⲟⲥ ⲙ̅ⲡ[	
[.]ⲉ · ⲉⲧϧ[	

↑ *Verso.*

margin (*page no. here ?*)

]ⲙⲉⲛⲧⲁϩ-	ϩⲏ ⲉⲃⲟⲗ ϫⲉ-
]ⲟⲩⲁϩⲱⲙ *sic*	ⲟⲩⲥⲕⲉⲟⲥ ⲛⲁⲓ̈
ϯ] ⲡⲉϥⲟⲩⲟⲓ̈	ⲛ̄ⲥⲱⲧⲡⲡⲉ
]ⲕⲟⲩⲓ̈ ϩⲡⲡ̄-	Ⲛ̄ⲧⲟⲕ ϫⲉ ⲡⲁ-
ⲑⲉ]ϧⲁⲓ̈ⲥ[b] ⲙ̅-	ϩⲱⲙ ⲡⲟⲗⲉ-
]ⲉⲉ	ⲙⲉⲓ̈ ⲙ̅ⲡⲡ̄-
ⲛ̄]ⲧⲉⲣⲉϥ-	ϫⲁϫⲉ ⲉⲑⲛⲡ
]ⲁ	ⲉⲧⲉⲡ̄ϧⲁⲣϧⲁ-
]ⲁϥ	ⲣⲟⲥⲡⲉ ⲛ̄ⲁⲁⲓ̈-
	ⲙⲱⲛⲟ[c] ⲛ̄ⲧⲁⲕ-
	ⲥ[ⲟ]ⲧⲡⲟⲩ ϩⲓⲧⲙ̅-
	[ⲡⲉ]ⲥϥ̅ⲟⲥ̅ · ⲛ̅ⲣ̅-

[a] Perhaps ⲡⲡⲟⲥ. But ⲡ- with ⲙⲛⲛϣⲉ (*cf.* Bo.) is unlikely. [b] Perhaps ⲣ for ϧ. [c] ⲟ erased.

Fol. 7. *Recto* (*cf.* AS. § 3). And (δέ) when they had brought the order (πρόσταγμα) southward in Egypt, they betook them to the southern part of Egypt. And after they laid hold on many in various (κατά) places, they laid hold also on Pahôm, because of the great (*pl.*) number (?) that[3] . . . . . which waited for the king. Thus while (ἔτι οὖν) . . .

Verso. . . . which had . . . . . an eagle[4] . . . went . . . . . little in the (*pl.*) . . . . .[5] . . . . . after it (he ?) had . . .

[1] *Cf.* ὁ τὰ πάντα νικῶν (Brit. Mns. Gk. Cat. ii. 328, iii. 253; P. Amh. no. cxl &c.). Νικηφόρος = ⲣⲉϥϫⲣⲟ appears to be applied only to martyrs (*v.* Crum-Steindorff, *Kopt. Rechtsurk.* i, Index).

[2] *Cf.* Am. 342.

[3] *Cf.* Bo. 5 *infra.*

[4] 'Eagle' (*ahôm*) possibly in reference to Pahôm, whose name is compounded with that word.

[5] 'Thebais' just possible.

https://coptic-treasures.com/

. . . before (him ? it ?) ; for he is unto me a chosen vessel (σκεῦος).[1] But (δέ) thou,[2] Pahôm, fight (πολεμεῖν) with the hidden foes, which are the barbarous demons (βάρβαρος, δαίμων), whom thou hast overcome by the cross (σταυρός) ; and do thou . . .

Fol. 8. ↑ *Recto.*

margin	
[.]ⲁ̣ⲡⲥⲁϩ ⲡⲁⲩ-	ϩⲓⲥⲛⲟϥ [. . ⲙ̅-]
[ⲗ]ⲟⲥ ⲡⲗⲁⲥ ⲙ̅-	ⲡⲉⲡⲙ[ⲁⲕⲁ-]
ⲡⲉⲥϯⲛⲟⲩϥⲉ	ⲣⲓⲟⲥ ⲣ̅[
ϫⲉϩⲙ̅ⲡⲣⲉϥ-	ⲉⲟⲩⲁϩϥ̅ [ⲛ̅ⲥⲱ-]
ⲣ̅ϩⲛⲁϥ ⲛ̅ⲥⲓ	ⲟⲩ ⲛ̅ⲥ̣[
ⲡⲛⲟⲩⲧⲉ ⲡⲁ̈ⲓ	ⲛⲉ ⲛ̅ⲛ[
Ⲛ̅ⲧⲁϥ ⲡⲟⲣϫ̅ⲧ	ⲧⲉ · [
ⲉⲃⲟⲗ ϫⲓⲛⲉ̈ⲓϩ̅ⲡ-	Ⲅⲁⲣ ⲙ̅[
ϩⲛⲧ̅ⲥ̅ ⲛ̅ⲧⲁⲙⲁ-	ⲧⲟϥ[
ⲁⲩ· ⲉⲟⲩⲉⲡ̅ϩ̅ ⲡⲉϥ-	ϫⲉ[
ϣⲛⲣⲉ ⲉⲃⲟⲗ ⲛ̅-	ϩ[
ⲛ̅ϩⲉⲑⲛⲟⲥ · [ϩⲛ-]	
[ⲧ]ⲉⲩⲛ̣ⲟⲩ ⲙ̅̀[ⲡⲓ-]	
[ⲟⲩⲁϩⲧ ⲉⲥⲁⲣϫ̅]ⲁ	

→ *Verso.*

margin	
[. . . .]ⲛⲁⲕⲗⲏ-	ⲛ̣ ? ? [
[ⲣⲟⲛ]ⲟⲙⲉ̈ⲓ ⲛ̅-	ⲕⲣⲓⲥⲓⲥ ⲁⲩ[ϫⲁ-]
[ⲧⲙ]ⲛ̅ⲧⲉⲣⲟ ⲙ̅̀-	ⲛⲉ ϩⲣⲁ̈ⲓ ⲛ̅ϩⲛ-
[ⲡ]ⲛⲟⲩⲧⲉ · ϩⲉⲛ-	ⲧ̅ϥ̅ ⲛ̅ⲟⲉ ⲛ̅ⲟⲩ-
[ⲥⲁⲣϫ̅] ⲣ̣ⲁⲣ ϩⲓⲥ-	ϣⲛⲓⲛ ⲉⲩⲧⲥⲟ
[ⲛⲟϥⲛⲉ] ⲧⲛⲟⲩ	ⲙ̅̀ⲙⲟϥ ϩ̅ⲡ̅ϯ-
]ⲡⲁⲡⲟⲥ-	ⲱⲧⲉ ⲛ̅ⲧⲡⲉ ·
ⲧⲟⲗⲟⲥ[b] ⲉ]ⲧⲟⲩⲁⲁⲃ	Ⲗ̅ϥⲙⲉⲕⲙⲟⲩⲕϥ̅
[. . .ⲧⲁ]ⲙⲟⲛ[c]	ϩⲣⲁ̈ⲓ ⲛ̅ϩⲛ̅ϥ̅
[ϫⲉⲣⲱⲙ]ⲉ ⲡⲙ	ⲛ̅ⲧⲉ̈ϩⲉ ⲉϥ-
]ⲉϥ-	ⲧⲁⲩⲟ̅ ⲛ̅ⲧⲉⲥⲙ
]ⲡ̣ⲥⲁ-	ⲉⲧⲟⲩⲁⲁⲃ ϫⲉ-
	ⲙ̀ⲁⲧⲥⲁⲃⲟ̈ⲓ ⲧⲁ-
	[ⲣ̅]ⲡⲉⲕⲟⲩⲱϣ

[a] Hence we see that a full column had 14 or 15 (*cf.* fol. 4) lines. [b] Perhaps capital ⲧ. [c] Perhaps ⲧⲁⲙⲟ ⲙ̀]ⲙⲟⲛ.

Fol. 8. *Recto.* . . . according to (?) the teacher, Paul, the tongue of perfume[3]: 'When it pleased God, who set me apart since I was in my mother's womb, to reveal His Son unto the heathen (ἔθνος) ; immediately I [followed not flesh] and blood,' . . . . . the blessed one (μακάριος) did not . . . to follow after them . . . . . For (γάρ) . . .

Verso. . . . shall inherit (κληρονομεῖν) the kingdom of God.'[4] For (γάρ) they are all flesh (σάρξ) and blood ; [For ?] the holy apostle (ἀπ.) [hath]

[1] Acts ix. 15.
[2] Perhaps a development of the Spirit's words, Bo. 8.
[3] Gal. i. 15, 16 (*om.* 'and called me through His grace').
[4] *Cf.* 1 Cor. xv. 50.

https://coptic-treasures.com/

told us: 'Every man (?) . . . . . discernment ([? διά]κρισις) increase[1] (? αὐξάνειν) in him, even as a tree that is watered with the dew of heaven.' Thus did he meditate within himself, pronouncing the holy words (*lit.* voice): 'Teach me and I will do Thy will[2] . . .'

Fol. 9. ↑ *Recto.*

margin

[. . . .] ⲙⲁⲣⲉ-
Ⲓ̣ⲏ̣ⲧⲁ ϩⲱⲱϥ
ⲕⲁⲧⲁⲣⲅⲉⲓ ⲛ̄-
ⲧⲁⲓ ϩⲙ̄ⲡⲣⲉⲕ-
ⲧⲥⲁϣⲉ ⲛ̄ⲣⲱⲙⲉ
ⲉⲣⲟⲥ · ⲙ̄ⲡⲉⲥ-
Ⲡⲟⲧ ⲉϣⲁⲣⲉⲡⲉ-
ϫⲁⲗⲓⲛⲟⲥ ⲁⲙⲁϩ-
ⲧⲉ ⲉϫⲙ̄ⲡⲉϩ-
ⲧⲟ ϩⲛ̄ⲧⲉϥⲥⲟⲙ ·
Ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉⲛⲱ-
ⲥⲕ̄ ϩⲙ̄ⲡϣ[ⲁϫⲉ]
ⲁϥ̣ⲟⲩⲱϩ ϩ̣[ⲛ
?

ⲁϥ ⲛ̄ⲣⲣⲟ [ϩⲙ̄-]
Ⲡⲛⲁⲩ ⲛ̄ⲧ̣[ⲁⲩ-]
ϫⲡⲟϥ ⲟⲩ[ⲛ̄ⲟⲩⲣ-]
ⲡⲉ ⲛⲧⲁϥ[ϣ̄ⲣ-]
ϣⲱⲣϥ̣ [
C[
ⲡ[
ⲉ[
ⲛ̄[

margin

[ⲡⲙⲁ]ⲕⲁⲣⲓⲟⲥ ⲁ-
[ⲡⲁ] ⲡⲁϩⲱⲙ ⲟ̄
[ⲟⲩ]ⲱϩ ϩⲛ̄ⲟⲩⲣ̄-
[ⲡⲉ] ⲉϥⲧⲁⲙⲟ ⲙ̄-
[ⲙⲟ]ϥ ϫⲉϩⲉⲛ-
[. .]ⲛ̣ⲁⲛⲓⲉ ⲛ̄ϩⲉ-
[ⲑⲛⲓⲕⲟⲥ] ⲙⲁ
ⲉⲃ̣]ⲟⲗ ϩⲛ̄-
ϩⲉⲑ]ⲛⲟⲥ
]ⲧ̣ⲁ-
ⲡⲉ]ⲭ̄ⲥ̄

ⲕⲁ ⲛ[ⲛ̄-]
ⲥⲱⲟⲩ · ⲁⲩⲟⲩ-
ⲱϩ ϩⲙ̄ⲡⲙⲁ ⲉ-
ⲧⲙ̄ⲙⲁⲩ ⲉⲧⲃ̣ⲏ-
ⲛⲧ̄ϥ · ⲙ̄ⲡ-
Ⲛⲧⲁⲗⲥⲟ[a] ⲛ̄-
ⲧⲁⲡⲛⲟⲩⲧⲉ
ϫⲁⲣⲓϫⲉ ⲙ̄ⲙⲟ-
ⲟⲩ ⲉⲃ̣ⲟⲗ ϩⲓⲧⲟⲟ-
ⲧ̄ϥ ⲉⲧⲓ ⲉϥⲟ̄ ⲛ̄-
ϩⲉⲑⲛⲓⲕⲟⲥ
[Ⲛ̄]ⲧⲉⲣⲉϥⲱⲥ̄ⲕ̄
[ⲟⲩ]ⲛ ϩⲙ̄ⲡϯⲙⲉ
ⲟ]ⲩ̣ⲁ

[a] ⲛ- corrected from ⲡ-.

Fol. 9. *Recto* (*cf.* AS. § 3). . . . May the . . . . .[3] too bring this to nought (καταργεῖν), whilst thou teachest it unto men, like as the bridle (χαλινός) controlleth the horse by its power. That we may not delay in the story (*lit.* word), he dwelt in . . . . . made him (?) king. At the time when he was born, there was a temple[4] that he had destroyed . . .

Verso. . . . the blessed (μακ.) Apa Pahôm also (?)[5] dwell in a temple,[6]

[1] Tense uncertain.

[2] Ps. cxlii. 10.

[3] 'the Spirit' perhaps possible.

[4] All quite uncertain as to number and person of pronouns.

[5] The form *Pahômo* does not occur in this text; otherwise ⲟⲛ 'also' must be omitted. Tense of verb uncertain.

[6] Presumably the ruined Serapis temple. The name by which this seems elsewhere to be designated, ⲡⲙⲁ ⲙⲡⲉⲥⲧⲉⲣⲡⲟⲥⲉⲙ (*Miss.* 535), is, I think, merely a deformed reproduction of ⲡⲙⲁ ⲙⲡⲥⲉⲣⲁⲡⲉⲓⲟⲛ (*cf.* Bo. 8).

https://coptic-treasures.com/

telling him that it was heathen (*pl.*? ἐθνικός) . . . . . pagans (? ἔθνος) . . . . . Christ . . . . . left behind them . . . . . and they dwelt in that place on account of him (? it) and of the healings that God granted (χαρίζειν) by his (? its) means,[1] while yet (ἔτι) he was pagan (ἐθνικός). So (οὖν) when he had continued in the village . . .

No. 25 (called, in Appendix and elsewhere, SaX).

The history of Pachomius and Theodore. That this MS. did not form part of No. 24 is evident from the following considerations: (1) the divergent spelling of the name Pachomius, (2) the absence of the paragraph-mark such as used by no. 24, (3) the abnormal forms here of certain letters, *e.g.* ⲙ,[2] (4) the usually greater number of letters in a line in the present MS., (5) finally, the entire dissimilarity between the texts of no. 24 and of Am., a version based, as will be shown, strictly upon the present text.

A column of our text is 23 cm. high, and has 26–28 lines. Of the 32 foll. here preserved, in greater or less completeness, only three still show pagination (foll. 2, 4, 5). Were it not therefore for the uninterrupted text of Am., it might have been impossible to assign any plausible sequence to the fragments, which I found dispersed throughout the whole collection of papyri. As it is, however, a few of them fortunately show the junctures, upon one and the same leaf, of two paragraphs of AS. (foll. 9 *vo.*–10 *ro.*, 11 *ro.*, 12 *ro.*, 13 *ro.*, 18 *vo.*, 24 *vo.*, 25 *vo.*, 26 *vo.*) ; and it is thence evident that, not only is the new text verbally identical with Am., but that in arrangement of paragraphs they likewise agree. This should suffice to justify the assignment of the remaining paragraphs to positions relatively such as they hold in Am. The latter offers no parallels to the text of foll. 1, 2, 7, 29, 32. The absence (scarcely fortuitous) of quire-numbers prevents us from using the relative sequence of *horizontal* and *vertical* fibres as a further guide to the sequence of the leaves. Leaves, the continuity of whose text allows of no doubt as to their order,[3] show the simple sequence *hv*, *vh*, *hv*, *vh*.

The practical identity of the two texts SaX and Am. can scarcely be doubted by any one who will compare the parallel passages (observing at the same time the alterations to the French translation which I have given in the notes). The text of Am. is, in no instance, materially longer than that of the corresponding Sa. passage ; whereas the latter shows, often enough, phrases, nay whole paragraphs, lacking from the parallel Arabic. These are proof enough that, as would be expected, the younger is abridged from the older text.

[1] *Sc.* the temple's ?

[2] Palaeographical features do not otherwise afford very cogent arguments here (*cf.* facsimiles).

[3] *E.g.* foll. 8–14, 16–22.

https://coptic-treasures.com/

The chief interest of this new addition to the Coptic recensions is genealogical: we now see clearly the source whence Am. was derived. It has been long recognized that Am. neither translates immediately any of the Sa. versions hitherto known[1] nor Bo. which is derived from certain of these. Am. neither follows them (except intermittently) in paragraph sequence nor in details of phraseology or vocabulary. With our present text, on the contrary, it agrees in both these particulars; as to the last, with often surprising closeness. The new text is of course too fragmentary to allow of our assuming that it alone was the immediate source translated by Am.[2] Prof. Ladeuze has called attention to portions of the latter which appear to be derived from Bo.,[3] *i. e.* ultimately from one of the other Sa. versions.

Fol. 1. → *Recto.*[a]

	]ⲙ̀ · ⲁϥ-
	]ϥ̅ ⲛ̄ⲟⲩ
	ⲕⲟⲩⲓ̈ ⲛ̄ⲧⲙⲛⲧⲉ
	ⲛ̄ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ
.....]. ⲁ̀ⲁⲩ	ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ-
.....]ⲉ̈ⲓⲙⲓ-	ⲡⲉⲧⲛⲁϣⲱⲡ' ⲉ-
.....] ϥⲛⲁⲩ	ⲣⲟϥ' ⲛ̄ⲟⲩϣⲛⲣⲉ ϣⲛⲙ
ⲉⲡϫⲟ]ⲉⲓⲥ ⲙ̅ⲡⲧⲏ-	ⲛ̄ⲧⲉ̈ϊⲉ ⲉϩⲣⲁ̈ⲓ̈ ⲉϫⲙ̅-
ⲣϥ̅] ⲡϣⲛⲣⲉ ⲙ̅ ⲩ	ⲡⲁⲣⲁⲓ. ⲉϥϣⲱⲡ'
ⲙ]ⲟⲩⲧⲉ ⲉⲁϥⲣ̄ⲥⲁ-	ⲙ̅ⲙⲟⲓ̈ ⲉⲣⲟϥ · ⲉⲧⲃⲉ-
ⲩ]ϩ̅ ⲉⲧⲃⲉⲡⲉⲛⲟⲩ-	ϩⲉⲛⲕⲉⲕⲟⲩⲓ̈ ϫⲉ ⲉ-
ⲛⲁⲓ̈ · ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ	ⲁⲩϫⲡⲟ' ⲛⲁⲩ ⲛ̄ⲟⲩ-
ⲩ]ⲛ ⲉⲛⲥⲱⲧⲙ̅ ⲉⲣⲟϥ	ⲡⲣⲟⲇⲓⲣⲉⲥⲓⲥ ⲉⲥ-
ⲩ]ⲙ̅ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ	ϩⲟⲟⲩ, ϩⲛ̄ⲧⲉⲩⲙ̅ⲡⲧ-
ⲥⲉ]ⲙ̅ⲡ̅ⲣⲕⲱⲗⲩⲉ ⲛ̄-	

margin

↑ *Verso.*

ⲥ̣ⲧⲉ̣ⲣ[. . . . . .]	
ϫⲱ ⲙⲙⲟⲥ ϫⲉ-	
ⲡⲉⲧⲥⲡⲁⲧⲁⲗⲁ'	
ϫⲓⲛⲧⲉϥⲙ̅ⲡ̅ⲧ-	ⲧⲟ̣[
ⲕⲟⲩⲓ̈ ⲛⲁⲣ̄ϩ̅ⲙ̅ϩⲁⲗ ·	ⲉⲧⲉ̣[
ⲧⲉⲛⲟⲩϭⲉ ⲛⲉⲥⲓⲛⲩ,	ⲁⲁⲥ · [
ϣⲛⲣⲉ ϣⲛⲙ' ⲛⲓⲙ	ⲉⲛϣⲁ̈ⲁ̣[
ⲙ̅ⲡⲛⲉⲛⲧⲁⲩⲣ̄-	ⲛ̄ϩⲁϩ ⲛ̄ⲥⲟⲡ [ⲙⲁ-]
ⲛⲟϭ ⲉⲣⲟⲟⲩ ϩ̅ⲛⲟⲛ-	ⲣ̄ⲛ̄ⲧⲁⲙⲟⲟⲩ [ϫⲉ-]
ⲗⲓⲕⲓⲁ, ⲉⲛⲧⲁⲡϫⲟ-	ⲡⲛⲟⲩⲧⲉⲡⲉ ⲉ̣ⲛ̣-
ⲉⲓⲥ ⲉⲓⲙⲉ ⲙ̅ⲙⲟⲟⲩ	ⲧⲁϥⲧⲁⲙⲓⲟⲟⲩ
ⲉⲣⲟⲩⲛ ϣⲁⲣⲟⲛ, ⲉ-	ⲁⲩⲱ ⲉⲧⲃⲉⲧ̣ⲡ̣[ⲉ]
ⲡⲉϫⲡⲟ' ⲛ̄ⲕⲉⲥⲟⲡ.	ⲟⲛ ⲙ̅ⲡⲛⲕⲁϩ' ⲙ̣[ⲛ̄-]
ⲙⲁⲣ̄ⲛ̄ⲥⲡⲟⲩⲁⲁϫⲉ	ⲡⲣⲏ' ⲙ̅ⲡⲛⲟⲟϩ [

margin

[a] The position of this fol. is hypothetical. It is assumed to precede that placed next (pp. 63, 64).

[1] Nor the lost Sa. represented by Av. *V.* Appendix.

[2] I assume, from our foll. 1, 2, that the Palladian version of the Rule (Am. 366–369) did not figure in SaX. But not all MSS. of Am. include it (*v.* Appendix).

[3] Ladeuze, *Étude &c.*, 53 ff.

https://coptic-treasures.com/

Fol. 1. (The proper positions of this and the next 2 foll. are uncertain.)

Recto. . . . he saw (? seeth) the Lord of all, the Son of God, having become flesh (σάρξ) for our salvation. But (δέ) above all (μάλιστα) too we hear Him in the Gospel (εὐ.) saying,[1] 'Forbid (κωλύειν) not . . . . .

. . . He . . . a little one in the midst of His disciples (μαθ.), saying,[2] 'Whoso shall receive a young child such as this in my name receiveth me.' But (δέ) as for the young that have gotten for themselves an evil resolve (προαίρεσις), in their[3] . . . . .

Verso. . . . saying,[4] 'Whoso liveth wantonly (σπαταλᾶν) from his youth shall be a servant.' Now therefore, brethren,[5] every young child and such as are greater than they in age (ἡλικία), whom the Lord hath brought in unto us for the second birth, let us be zealous (σπουδάζειν) . . . . .

. . . we . . . . . many times, let us tell them how that God it was did create them. And concerning the heaven also and the earth and the sun and the moon . . . . .

Fol. 2. ↑ p. ϩⲗ̅ϯ̅

	margin
]ⲉⲥⲱ	Ⲧⲥⲃⲱ̅ ⲛⲁⲩ ⲛ̅ⲟⲩ[ⲟ-]
]ⲩⲉ ⲛ̅-	ⲉⲓϣ ⲛⲓⲙ' ⲉⲧⲣⲉ[ⲩ-]
]ϥⲧⲁ-	ⲥⲙⲟⲩ ⲉⲡⲉⲛⲧⲁϥ-
ⲉ]ⲩϣⲁ̅	ⲧⲁⲙⲓⲉ ⲛⲁⲓ̈ ⲧⲏⲣ[ⲟⲩ]
] ⲡⲣⲟⲥ	ⲁϫⲛ̅ⲱϫⲛ̅ · ⲉⲓⲧⲉ
ⲟⲩⲟ]ⲉ̈ϣ	ϩⲛ̅ⲧⲉⲩⲧⲁⲡⲣⲟ
]ⲓ ⲙⲟ̅ [a]	ⲉⲓⲧⲉ ϩⲙ̅ⲡⲉⲩϩⲏⲧ
]ϥⲏⲧ'	ⲉⲩϫⲱ' ⲙ̅ⲙⲟⲥ ϫⲉ-
ⲟ]ⲩϥ	ⲕⲥⲙⲁⲙⲁⲁⲧ' ⲡϫⲟ-
]ⲁⲙ	ⲉⲓⲥ ϫⲉⲕⲁⲥ ϩⲱⲟⲩ
]⸗.	ⲉⲩⲉϣⲱⲡⲉ ⲛ̅ϣⲏ-

→ p. ϩⲗ̅ⲁ̅

margin	
ⲙ̅ⲡⲉϥⲟⲩⲱϣ' ⲉ-	ⲡ[
[ⲃ]ⲟⲗ ϩⲙ̅ⲡⲉϥⲛⲟⲙⲟⲥ ·	ⲉⲩ[
ⲙ̅ⲡ̅ⲛ̅ⲕⲱⲧ' ⲉⲛⲧⲁ-	ⲉⲃⲟ[
ⲉⲓⲧⲁⲁⲩ ⲛⲏⲧⲏ̅ ⲉ-	ⲙ̅ⲧ̣[
ⲃⲟⲗ' ⲛ̅ϩⲏⲧ̅ϥ̅ ϫⲉ-	ⲉⲧ[
ⲕⲁⲥ ⲉⲡⲡⲁⲙⲉⲣⲉ (sic)	ⲟⲟⲩ[
ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩ-	ϫⲉ[
ⲧⲉ ⲉⲃⲟⲗ ϩⲙ̅ⲡⲉⲩϩⲏⲧ' (sic)	ⲡⲛ[
ⲧⲏⲣϥ̅ ⲙ̅ⲡⲧⲉⲩ-	ⲧⲁϥ̣[
ψⲩⲭⲏ ⲧⲏⲣⲥ̅ ⲙ̅ⲡ-	ⲱⲛ[
ⲡⲉⲩⲙⲉⲉⲩⲉ ⲧⲏⲣⲟⲩ	ⲁⲩ[

[a] Line over ⲙ not certain.

[1] ? Matt. xix. 14.

[2] Matt. xviii. 5.

[3] An abstract, ? 'youth'.

[4] Prov. xxix. 21. So Ciasca; LXX κατασπαταλᾷ.

[5] I assume that this and the next fragment are from instructions given by Pachomius, corresponding perhaps to Am. 372 ff. Evidence for the independent existence of the Pachomian Rule is given by the book catalogue, *Rec.* xi. 133, no 31 (the βίος there figures as no. 34).

https://coptic-treasures.com/

]ⲉⲑⲉ
]ⲛ̣ϩⲁϩ,
]ⲟⲛ
ⲉ]ⲧϧⲉ-
]ⲛ̣
]ⲧ
]ⲛ̣ⲉ
]

ⲣⲉ ⲛ̄ⲁⲁⲩⲉⲓⲁ' ⲡⲁⲓ
ⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ[ϯ-]
ⲡⲁⲥⲙⲟⲩ ⲉⲡϫⲟⲉⲓ[ⲥ]
ⲛ̄ⲟⲩⲟⲉⲓϣ' ⲛⲓⲙ' ⲛ̄-
ⲟⲩⲟⲉⲓϣ' ⲛⲓⲙ' ⲉⲣⲉ-
ⲡⲉϥⲥⲙⲟⲩ ϩ̅ⲡ̅ⲣ̅ⲱ̅ⲓ̅·
ⲙ̄ⲙ̄ⲛ̄ⲥⲱⲥ ϫⲉ ⲟⲛ ⲉ-
ϯ ⲛⲁⲩ ⲛ̄ϩⲉⲛⲓ̈ⲁⲗ-
ⲙⲟⲥ ⲛ̄ⲁⲡⲟⲥⲧⲏ-
ⲑⲟⲩⲥ· ⲁⲩⲱ ⲟⲛ ⲉⲧ-
[ⲣⲉⲩ]ϫⲓ̈ ⲉⲃⲟⲗ ϩ̅ⲛ̄ⲛⲕⲉ-
[ϫⲱ]ⲱⲙⲉ ⲛ̄ⲧⲉⲥⲣⲁ-
[ⲫⲏ] ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ
[ⲙ̄ⲙ̄]ⲛ̄ⲥⲱⲥ ⲉⲧⲥⲁⲃ̀ⲟ̀
[ⲛ̄ⲛ̄]ⲕⲟⲩⲓ [

ⲙ̄ⲛ̄ⲧⲉⲩⲥⲟⲙ ⲧⲏ-
ⲣ̅ⲥ̅· ⲁⲩⲱ ⲉⲧⲣⲉⲩⲙⲉ-
ⲣⲉ ⲡⲉⲧϩⲓⲧⲟⲩⲱⲟⲩ
ⲛ̄ⲧⲉⲩϩⲉ· ⲉⲧⲣⲉⲩ-
ⲉⲓⲙⲉ ϩ̅ⲛ̄ⲟⲩⲱⲣ̅ϫ̅
ⲉⲛⲉⲛⲧⲁⲩⲥϩⲁⲓ̈ⲥⲟⲩ
ϩ̅ⲙ̄ⲡⲉⲛⲛ̄ⲁ̄ ⲉⲧⲟⲩ-
ⲁⲁⲃ̀· ϫⲉⲕⲁⲥ ⲉⲩ-
ϣⲁⲛϩⲁⲣⲉϩ' ⲉⲡⲉⲩ-
ⲥⲱⲙⲁ' ⲉϥⲟⲩⲁⲁⲃ̀
ϫⲛ̄ⲧⲉⲩⲙ̄[ⲛ̄ⲧ-]
ⲕⲟⲩⲓ̈, ⲥⲉⲛⲁϣ[ⲱ-]
ⲡⲉ ⲛ̄ⲣ̅ⲡⲉ' ⲙ̄[ⲡϫⲟ-]
ⲉⲓⲥ ⲁⲩⲱ ⲛ̄ϥ̅ⲟ̀[ⲩⲱϩ̀]
[ϩ̅ⲣⲁⲓ̈ ⲛ̄ϩ̅]ⲏ̀ⲧ̀ⲟ̀[ⲩ

ⲉⲧ[
ⲟⲩⲧ̀[
ⲉ̀ⲣⲉ[
ⲁⲩ̀[
ⲟ̀ · [
ⲉϣ̀[
ⲥ̀[
[

Fol. 2. P. 63. . . . 'Teach them at all times that they bless Him that created all these things, without ceasing, whether (ⲉⲓ̈ⲧⲉ) with their mouths, or (ⲉⲓ̈ⲧⲉ) with their heart, saying, Blessed art thou, Lord, that they also may become children of David, who saith,[1] I will bless the Lord at all times; at all times His blessing is in my mouth. And (δέ) afterwards too, (see) that (thou) give unto them Psalms (to learn) by heart[2] (ἀπὸ στηθοῦς); and moreover, that they get (by heart) from the other books of holy scripture (γραφή). And afterwards, (see) that (thou) teach the young . . . . .

P. 64. . . . and His will, from out His law (νόμος), and the rules that I have given you therefrom, that they[3] shall love the Lord our God with all their heart and all their soul (ψυ.) and all their thoughts and all their strength; and that they should love their neighbour as themselves; that they may know of a surety the things that have been written of the Holy Spirit (πν.), so that, if they keep their body (σῶ.) pure from their youth, they shall become temples of the Lord and He shall [dwell with]in [them . . . . .

[1] Ps. xxxiii. 1.
[2] *Cf.* Ladeuze, 291 *inf.*; Butler, *Laus. Hist.* ii, note 58; Crum, *Ostr.* no. 29, note 5.
[3] Corrected from 'that we'. *Cf.* Luke x. 27.

https://coptic-treasures.com/

Fol. 3. ↑ *Recto* (?).

[ⲟⲩⲱ]ϣ [ⲁⲛ ⲛⲧⲉⲣⲉϥⲁⲛ-]
[ⲁⲥⲕ]ⲁϫⲉ ⲁⲉ ⲙ̅ⲙⲟϥ
[ⲟⲛ] ⲉϫⲓⲧⲟⲩ · ⲡⲉ[ϫ]ⲁϥ ⲛ̀ⲁϥ
[ϫⲉⲛ]ⲛⲟ' · ⲁⲩⲱ ⲡⲉϫⲁϥ ⲉ-
[ϩⲟⲩ]ⲛ ⲉϩⲣⲁϥ' ϫⲉⲟⲩ'ⲡⲉ
[ⲡⲉⲓ]ϣⲁϫⲉ ⲛⲧⲁⲛ-
[ϫⲟⲟ]ϥ' ϫⲉⲛⲛⲟ . ⲉⲁⲕϯ
[ⲙⲁ] ⲛ̀ϩⲛ̀ⲧ̀ⲕ ⲛ̀ⲟⲩⲁⲁⲓ-
[ⲙⲟⲛ]ⲟⲛ ⲙ̅ⲙ̅ⲡ̅ⲧⲁⲧ-
[ⲥⲱⲧ]ⲙ̅ · ⲕⲁⲛ ⲉϣⲁⲉ ⲡ̅ⲡ̅-
[ⲟⲩⲱϣ] ⲁ]ⲛ ⲉϫⲓⲧⲟⲩ . ⲁ-
[ϫⲓⲥ ϫⲉⲛϯ]ⲟⲩⲱϣ ⲁⲛ
[ⲧⲉⲛⲟⲩ ⲙ]ⲟⲛⲟⲛ ϫⲓⲧⲟⲩ
[ⲛⲥⲛⲁⲁⲩ ⲉϩ]ⲣⲁⲓ : ⲙⲟ-
[ⲛⲟⲛ

margin

→ *Verso* (?).

[. .]ⲁⲛ ⲛⲥⲩⲧⲱϣ[a] ⲙ̀[
ⲙ̀ⲟ [ⲙ̀]ⲡ̀ⲗⲁⲁⲩ ⲙ̀ⲙ̀[ⲡ̅ⲧ̅-]
ⲁⲧⲥⲱⲧⲙ̅ ⲙ̅ⲡ̅ⲛ̅-
ⲥⲱⲥ · ⲁⲩⲱ ⲁⲥϣⲱ-
ⲡⲉ ⲁ̀ⲥ̀ϣⲱⲡⲉ ϫⲓ[ⲛ-] *sic*
ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̅ⲙ̅ⲁ̀[ⲩ]
ⲉⲥϣⲁⲛⲛⲁⲩ ⲉⲡ-
ⲉⲧⲙ̅ⲙ̅ⲁⲩ ⲉ̀ⲥⲙ̀[ⲟⲟ-]
ϣⲉ ϩ̅ⲡ̅ⲑⲉⲛⲉⲉ[ⲧⲉ]
ϣⲁⲥϣⲡⲉ [ⲛⲥⲛⲁ]
ϫⲱⲥ ⲉⲡⲉ[ⲥⲛⲧ ⲡⲉ-]
ⲣⲉⲛⲉⲥⲃⲁ[ⲗ' ϯ ⲣ̅ⲙ̅[b]-]
ⲉⲓⲛ · ⲛ̀ . [
ⲉⲩⲙ̀ⲛ̀ . [
ⲧⲁⲥϫ[

margin

[a] Perhaps ⲥⲱϣ (ⲥⲱϣⲙ̅).

[b] Perhaps more in gap; ⲟⲛ or ⲁⲉ?

Fol. 3. *Recto* (*v.* Am. 396). . . . I] wish [not.'] But (δέ) [after that he had] constrained (ἀναγκάζειν) him [again] to take of them, he said unto him, 'I will not.' And he said unto him,[1] 'What is [this] word that thou hast [said], I will not, having given [place] in thyself to a demon (δαιμόνιον) of disobedience[2]? If so be (κἄν) thou [wishest] not to take of them, say, [I] wish not [now][3]; but (μόνον) take them [and lay? them] down. But (μόνον) . . .

Verso.[4] . . . and he determined (?)[5] . . . . . no disobedience thereafter. And it befell from that day, if he saw that (brother) walking in the monastery, he would be ashamed and bend down his head, his eyes shedding tears . . .

[1] ⲉϩⲟⲩⲛ ⲉϩⲣⲁϥ, of earnest or angry talk, *e.g.* Num. ix. 7, Josh. ix. 12, Brit. Mus. no. 342 ϥ̅ⲉ̅, Rossi *Nuov. Cod.* 89, Budge *Homil.* 127.

[2] So Am., not 'pécher'.

[3] Am. should be 'And if it be that thou wishest not to take (thereof), say, I wish (for it) not now, and take and use (? eat) a little; then lay it down'.

[4] This is not in Am.

[5] Perhaps 'despised'.

https://coptic-treasures.com/

Fol. 4. ↑ p. ⲣⲓⲁ[a]

margin

ϣⲉ[b] ⲁⲛ ϩⲛⲉⲩ-
ⲡⲣⲁϫⲉⲓⲥ ⲙⲡⲛⲕⲱ-
ⲣϣ ⲛ̀ⲧⲉⲩⲧⲁⲡⲣⲟ'
ⲧⲡⲟⲩⲟⲛϩ ⲉⲃⲟⲗ' ϫⲉ-
ⲙⲡⲙⲉⲣⲓⲧⲟⲩ
ⲕⲁ̣ⲧ̣ⲁ̣ ⲑⲉ ⲉ̣ⲧ̣ⲥⲏϩ·
ϫⲉ[ⲡⲉ]ⲧⲛⲏ[ⲩ ϣⲁⲣ-]
[ⲟⲓ ⲉⲡϥ]ⲙ[ⲟ]ⲥⲧ[ⲉ ⲁⲛ]
[ⲙⲙⲟ]ⲟⲩ . . ⲥ̣ⲛⲉϥ̣
[. . .]ⲉⲡⲁⲣⲁⲛ ⲙ̀-
[ⲙⲟⲟⲩ . .]ⲛ̣̀ⲉ̣ⲣ̣ⲙ̣ⲁ̣

ⲙ̀ⲡϫⲟⲉⲓⲥ · ⲁⲩⲱ
ⲉϥⲁⲩϫⲁⲛⲉ ϩⲛⲉ-
ⲥϧⲟⲟⲩⲉ' ⲉⲧϥ̀ⲥⲱⲧⲙ̀
ⲉⲣⲟⲟⲩ ϩⲓⲧⲟⲟⲧϥ̀
ⲙ̀ⲡⲉⲛⲉⲓⲱⲧ' ⲡⲁ-
ϩⲱⲙ̀[sic]' ⲉϥ̣ⲙ̣ⲟⲟϣⲉ' ⲕⲁ-
ⲧⲁ ⲡⲉϥⲉⲓⲛⲉ ⲁⲩⲱ
ⲕⲁⲧ̣ⲁ̣ ⲧⲉϥϩ̣ⲉ ·
ⲛⲉⲥⲏⲩ ϫⲉ ⲛⲧⲉ-
ⲣⲉⲩⲛⲁⲩ ϫⲉϥ̣ϯ . . ⲧ̣[c]

[a] Sir H. Thompson has discovered a fragment with part of this text in the binding of Br. Mus. Or. 7024 (4), and this allows me to fill some lacunae.

[b] ⲙⲟⲟ]ϣⲉ.

[c] Not ⲟⲩⲱ. Perhaps ⲉⲟⲛ.

→ p. ⲣⲓⲃ̀

margin

ϣⲗⲏⲗ' ⲛ̀ⲙⲙⲁⲩ,ⲡⲉ
ⲛ̀ⲧⲉ̈ϩⲉ ϩⲛ̀ϩⲉⲛⲣ̀ⲙ̀-
ⲉⲓⲟⲟⲩⲉ ϣⲁⲛⲧ̀ϥϯ
ⲙ̀ⲧⲟⲕ ⲛⲁⲩ ⲛ̀ⲥⲓ
ⲡϫⲟⲉⲓⲥ ⲉⲃⲟⲗ' ϩⲓ-
ⲧⲟⲟⲧϥ̀ · ⲁⲩⲱ ⲁⲥ-
Ϣⲱⲡⲉ ⲛ̀ⲧⲉⲣⲉϥ-
ⲉⲓ' ⲉϩⲟⲩⲛ, ⲉⲡⲉⲥⲏⲩ
ⲛ̀ⲧⲁⲣⲭⲏ ϩⲛ̀ⲧⲉϥ-
ⲙⲡ̀ⲕⲟⲩⲓ̈ ⲁϥϯ
ⲡⲉϥⲟⲩⲟⲉⲓ' ⲉⲡⲉⲛ-
[ⲉⲓⲱⲧ

ⲛⲁⲩ ⲉⲡⲉⲛⲧⲁϥⲧⲁ-
ⲙⲓⲟⲓ̈, ⲟⲩⲡⲉ ⲡϩⲏⲩ
ϫⲉⲁⲩϫⲡⲟⲓ̈ ⲉⲡⲉⲉⲓ-[sic]
ⲕⲟⲥⲙⲟⲥ · ⲛⲉⲡⲁ-
ⲛⲟⲩⲥ ϫⲁⲣ ⲛⲁⲓ̈ ⲉⲡⲉ-
ⲙ̀ⲡⲟⲩϫⲡⲟⲓ̈ · ⲡⲉ-
ϫⲁϥ ⲛⲁ[ϥ] ϫⲉⲁϫⲓⲥ
ⲉⲣⲟⲓ̈ ϫⲉⲉⲛⲟⲩⲉϣ
ⲛⲁⲩ ⲉⲣⲟϥ' ϩ̀[ⲙⲡⲉⲓ-]
ⲙ̀[ⲁ . .]ⲉ̣[
. . ⲛ[

https://coptic-treasures.com/

Fol. 4. P. 111 (*v.* Am. 402[1]). . . . walk not in their deeds (πρᾶξις) and the entreaties of their mouths, we show that we love them not, as (κατά) it is written,[2] 'Whoso cometh unto me and hateth them not . . . . . my name . . .

. . . the Lord,[3] and (he) growing (αὐξάνειν) in the instructions that he heard from our father Pahômius,[4] walking after (κατά) his likeness and according to (κατά) his manner. And (δέ) the brethren, when they saw that he . . .

P. 112. . . . he would] pray[5] with them thus, with tears, until the Lord gave them rest by his means. And[6] it befell that when he came in to the brethren, at the beginning (ἀρχή[7]), in his boyhood, he betook him to our [father Pahômius . . .

. . . see Him that created me, what profit is there that I have been begotten into this world (κόσμος)? For (γάρ) it would have been good for me if I had not been begotten.' He said unto him, 'Tell me, dost thou desire to see Him in this world (*lit.* place) . . .

Fol. 5. → p. ⲣⲓⲏ

margin

ⲛ̣ⲣⲟⲛ ⲛ̄ⲑⲉ ⲉⲧ-
ⲥⲛϩ̄ ϩ̅ⲙ̅ⲡⲉⲩⲁⲥ̀ⲥⲉ-
ⲗⲓⲟⲛ ϫⲉⲛⲁ̈ⲓⲁⲧⲟⲩ
ⲛ̄ⲛⲉⲧⲟⲩⲁⲁⲃ̀ ϩ̅ⲙ̅-
ⲡⲉⲩϩⲏⲧ̀ · ϫⲉⲛ̄ⲧⲟ-
ⲟⲩ ⲛⲉⲧⲛⲁⲛⲁⲩ, ⲉ-
ⲡⲛⲟⲩⲧⲉ · ⲉϣⲱ-
ⲡⲉⲥⲉ ⲉⲣϣⲁⲛⲟⲩⲙ̅ⲙ̅ⲉ-
ⲉⲩⲉ ⲛ̄ϫⲱ[ϩ̅]ⲙ̅ ⲁⲗⲉ̀
ⲉϩ̅ⲣⲁ̈ⲓ̈ ⲉϫ̅ⲙ̅ⲡⲉⲕϩⲏⲧ̀ .
[ⲛ̀ ⲟⲩⲙ̅ⲟ]ⲥⲧⲉ ⲉϩ̅ⲟⲩⲛ
[ⲉⲡⲉⲕⲥⲟⲛ] ⲛ̀ ⲟⲩ-
]ⲛ̀ ⲛ̀ ⲟⲩϕ̀-
[ⲑⲟⲛⲟⲥ] . ⲱ̣ⲣ̣ⲁ̣

ⲥ̅ⲙ̅ⲥⲟⲙ̀ ⲉⲣⲟⲕ . ⲕⲁⲣ-
ⲡⲟⲥ ⲛⲙ̀ ⲉⲧⲥⲛϩ̄
ϩ̅ⲡⲛⲉⲩⲣⲁϕⲏ ⲙ̅ⲙ̅ⲉ-
ⲗⲉⲧⲁ ⲙ̅ⲙ̅ⲟⲟⲩ ϩ̅ⲙ̅-
ⲡⲉⲕϩⲏⲧ̀ ⲁϫ̅ⲛ̄ⲱ̄-
ϫ̅ⲛ̄ · ⲉⲕⲧⲱϣ̀ⲙ̅ⲕ
ⲙ̅ⲙ̅ⲏ̈ ⲙ̅ⲙ̅ⲟⲕ̀ ⲉⲙⲟ-
ⲟϣⲉ ⲛ̄ϩⲏⲧⲟⲩ · ⲛ̄-
ⲑⲉ ⲉⲧⲥⲛϩ̄ ϩ̅ⲡⲛ̄ⲥⲁ-
ⲓ̈ⲁⲥ ϫⲉⲧⲉⲧⲛ̄ϣ̀ⲩ-
ϫⲛ̀ · ⲛⲁⲙ̅ⲙ̅ⲉⲗⲉⲧⲁ̀ ⲛ̄-
ⲑⲟⲧⲉ ⲙ̅ⲡϫⲟⲉⲓⲥ
ⲁⲩⲱ ⲛⲁ̈ⲓ̈ ⲧⲏⲣⲟⲩ
[ⲛⲁ]ⲱ̀ϫⲛ̄ ⲛ̄ϩⲏⲧ̀ⲕ

[1] The sequence does not continue as in Am. *Cf.* Bo. 49, 50. [2] *Cf.* Lu. xiv. 26. [3] *V.* Am. 406.

[4] Here and once again written Pahôm. Elsewhere in this MS. Pahôme, *i. e.* Pahomius, as Makarc = Macarius, Ammône = Ammonius &c. The form Pahôme in *Miss.* iv. 607 (*sic*), Hall *Copt. and Gk. Texts* p. 143. *Cf.* ⲡⲁϩⲱⲙⲓ, Br. Mus. no. 1252.

[5] *V.* Am. 407. [6] *V.* Am. 402.

[7] *Cf.* ἀρχή in Br. Mus. Cat. p. 97 *a*, p. 168 *a*.

https://coptic-treasures.com/

↑ p. ⲣⲓⲁ

margin

ⲁⲛⲥⲓⲥ[a] ϫⲁⲣ ⲁⲡϫⲟ-
ⲉⲓⲥ ⲕⲁⲁⲥ ϩⲙⲡⲣⲱ-
ⲙⲉ ⲙ̅ⲡⲁⲩⲧⲉϩⲟⲩ-
ⲥⲓⲟⲛ · ⲙ̅ⲡⲧⲁⲓⲁ-
ⲕⲣⲓⲥⲓⲥ · ⲙ̅ⲡⲧⲁⲓⲥ-
ⲑⲛⲥⲓⲥ · ⲙ̅ⲡⲧⲙⲙⲛⲧ-
ⲥⲁⲃⲉ · ⲛ̅ⲑⲉ ϫⲁⲣ ⲛ̅-
ⲙ̅ⲙⲉⲗⲟⲥ ⲙ̅ⲡⲥⲱ-
ⲙⲁ ⲉⲧⲟⲩⲟⲛϩ ⲉⲃⲟⲗ'
ⲉϣⲁϥⲣ̅ϩⲱⲃ' ⲛ̅ϩⲏ-
ⲧⲟⲩ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ
ⲧⲉϥⲭ̅ⲣⲓⲁ ?

ⲛⲓ ⲉⲩⲛ̅ⲧⲁⲥ ⲙ̅ⲙⲁⲩ
ⲙ̅ⲡⲉⲥⲣⲟ' ⲉⲧⲉⲡϩⲏⲧ'-
ⲡⲉ · ⲁⲩⲱ ⲛ̅ⲑⲉ ⲟⲛ ⲙ̅-
ⲡⲣⲟ' ⲉⲩⲛ̅ⲧϥ ϣ[ⲟ]ϣ̅ⲧ
ⲙ̅ⲙⲁⲩ ϩⲓⲕ̅ⲗ̅ⲗⲉ · ϩⲓ-
ⲙⲟⲭⲗⲟⲥ ϩⲓⲉⲡⲱ' ϩⲓ-
ⲱⲣ̅ϫ̅ ⲛⲓⲙ . ⲧⲁⲓ-
ⲧⲉ ⲑⲉ ⲙ̅ⲡⲁⲩⲧⲉϩ̅-
ⲟⲩⲥⲓⲟ[ⲛ] ⲙ̅ⲡⲧⲉⲩ-
ⲡⲉⲓⲁⲛⲥⲓⲥ · ⲙ̅ⲡ-
ⲧⲁⲓⲥⲑⲛⲥ[ⲓⲥ ⲙ̅ⲡ-]
ⲧⲁⲓⲁ̅ⲕ[ⲣⲓⲥⲓⲥ ⲙ̅ⲡ-]
ⲧⲙ̅ⲡⲧ[ⲥⲁⲃⲉ
ⲉ̅ⲧ[

[a] ⲥⲩⲡⲉⲓⲁⲛⲥⲓⲥ.

Fol. 5. P. 113 (*v.* Am. 402, *cf.* Bo. 50). . . . wicked (? *πονηρόν*[1]), as it is written in the Gospel (*εὐαγγ.*),[2] 'Blessed are the pure in heart, for they it is shall see God.' If then an impure thought rise up in thy heart, [or] hatred toward [thy brother], or *ἢ*) . . . . . or (*ἢ*) envy (*φθόνος*) . . .

. . . have power over thee,[3] every fruit (*καρπός*) that is written in the scriptures (*γραφή*), meditate (*μελετᾶν*) them in thy heart without ceasing, resolving of thyself to walk therein, as it is written in Esaias,[4] 'Thine heart shall meditate (*μελ.*) the fear of the Lord'; and all these things shall cease from thee . . .

[1] A slight change would allow of reading 'all'.

[2] Matt. v. 8.

[3] Text hence as Am., not Bo. The former should read (402 *ult.*) 'And if thou wouldest that all the thoughts should diminish in thee and not have power over thee, so meditate in thy heart, without ceasing, always, the good fruit written in the scriptures. And do thou be of steadfast mind and sure in all steadfastness, that thou be careful to walk therein, to the extent of thy power; and thus shall the evil thoughts decrease in thee, little by little, and shall grow weak, like the spider'. (The last word due to confusion in meanings of ϩⲁⲗⲗⲟⲩⲥ.)

[4] xxxiii. 18.

https://coptic-treasures.com/

P. 114. . . . For[1] (γάρ) the Lord hath placed the conscience (συνείδησις) in man, and free-will (αὐτεξούσιον) and judgement (διάκρισις) and understanding (αἴσθησις) and knowledge. For (γάρ) even as the members (μέλος) of the body (σῶμα) that are visible, wherewith man worketh, each according to (κατά) his need . . .

. . . a] house that hath its door, which is the heart. And further, like as the door hath key and bolt and chain (μοχλός) and . . . .[2] and every surety, even thus it is with free-will (αὐτ.) and conscience (συν.) and judgement (διακ.) and wisdom . . .

Fol. 6. ↑ *Recto.*

[ⲉ]ϣⲱ[ⲡ]ⲉ ⲙⲉⲛ ⲉⲣⲉ-
ⲡ̣ⲣ̣ⲱⲙⲉ ⲟ̅ ⲡ̄ⲁⲧ-
ⲥⲟⲟⲩⲛ ⲙ̄ⲡⲛⲟⲙⲟⲥ
ϣⲁⲥⲧⲟⲃ̅ⲥ̅ϥ̅ ϫⲉⲙ̄-
ⲡⲉ̈ϩⲱⲃ̅ ⲛⲁⲛⲟⲩϥ̅
ⲁⲛ · ϩⲟⲉⲓⲡⲉ ⲙⲉⲛ
ϣⲁⲥⲣ̄ⲙ̄ⲡⲣⲉ ⲛⲁⲩ
ⲕⲁⲧⲁ ⲡⲥⲟⲟⲩⲛ ⲙ̄-
ⲡⲛⲏⲧ̅ · ϫⲉⲕⲁⲣ̄-
ⲛⲟⲃⲉ ⲉⲡϫⲟⲉⲓⲥ ⲉⲕ-
ϣⲁⲛⲉⲓⲣⲉ ⲙ̄ⲡⲁⲓ ·
ϩⲉⲛⲕⲟⲟⲩⲉ ⲇⲉ ⲟⲛ
ϣⲁⲥⲣ̄ⲙ̄ⲡⲣⲉ ⲛⲁⲩ
ϫⲉⲉⲩϣⲁⲛⲧⲁϩⲟⲕ̅
ⲕⲛⲁⲕⲛⲁⲩⲛⲉⲩⲉ ·
+
ⲛ̄ ⲡ̄ⲧⲟϥ̅ ⲥⲉⲛⲁⲙⲟ-[a]

ⲛⲛⲟⲙⲟⲥ]
ⲉⲧⲥⲛϩ̅ ⲉ[
ⲙ̣ⲛ̄ⲡ̄ⲥⲁⲡⲧ[ⲱⲃ̅ⲥ̅]
ⲛⲧⲉⲛ̣ⲉ̣ⲡ̣ⲉ . . .[b]
ⲉ̅ⲧ̅ⲥ̅ⲧⲱⲃ̅ⲥ̅ ⲙ̣ⲙ̣[ⲟϥ̅]
ⲡ̄ϩⲛ̄ⲧ̅ϥ̅ ϣⲁϥⲧⲁ-
ⲕⲉ' ⲧⲉϥⲥⲩⲛⲉⲓⲁⲛ-
ⲥⲓⲥ ⲙ̣ⲙ̣ⲡⲛ ⲙ̣ⲙ̣[ⲟϥ̅]
ⲡ̄ϥ̅ⲣⲟⲕ̅ϩ̅ⲥ̅ ϩ̣ⲱ̣[ⲥ]
ⲉ̅ⲧ̅ⲙ̅ⲧⲣⲉⲥⲧⲟⲃ̅[ⲥ̅ϥ̅]
ϫⲓⲡⲡⲉ̈ⲓⲡⲁⲩ · [ⲡ̄-]
ⲑⲉ ⲉⲧⲥⲛϩ̅ ⲉⲧⲃ̅ⲉ̣[ⲡ̄-]
ⲕⲟⲟⲩⲉ ⲡ̄ⲧⲉ̈ⲓⲙⲓ[ⲛⲉ]
ϫⲉⲉⲣⲉⲧⲉⲩⲥⲩⲛ[ⲉⲓ-]
ⲁⲛⲥⲓⲥ ⲣⲟⲕ̅ϩ̅ ⲉ[ⲣⲟⲟⲩ]

[a] Perhaps ⲙⲟ[ⲟⲩⲧⲕ.

[b] Perhaps ⲛⲧⲉⲓⲙⲡⲉ ⲡⲁⲓ.

[1] Am. should be, 'For the Lord hath set conscience in all men, and free-will and judgement and perception (حس) and knowledge. For conscience pricketh a man by reason of evil and saith to him, That which thou hast done is evil &c.'

[2] ⲉⲡⲱ, *v. Aeg. Z.* xxxvi. 147. Rylands no. 252 shows that it is attached to the door; perhaps the lock.

https://coptic-treasures.com/

→ *Verso.*

]ⲛϣⲁϫⲉ ϫⲉ
[. . .]ⲓϩ̣ⲉ̣ ⲡⲁⲩⲗⲟⲥ
ⲉⲧϧⲉⲛⲁⲓ ⲛ̄ⲧⲉⲓ-
ⲙⲛⲉ ⲉⲧⲣⲉⲩⲉⲓ' ⲉ-
ϩⲟⲩⲛ, ⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ
ⲉϧⲟⲗ' ϫⲉⲙ̄ⲡⲟⲩⲥⲟⲩ-
[ⲙ̄]ⲡⲛⲟⲙⲟⲥ · ϣⲁϥ-
[ⲥ]ⲛ̣ϩ̣ ⲛ̄ⲧⲉⲓϩⲉ ϫⲉ-
ⲉⲣⲉⲡⲉⲛϩⲏⲧ' ϭⲉϣ-
[ϭ]ⲱϣ ⲉϧⲟⲗ' ϩ̄ⲡ̄ⲥⲩ-
ⲛⲉⲓⲁⲛⲥⲓⲥ ⲛⲙ̄'
[ⲙ̄]ⲡⲟⲛⲏⲣⲟⲛ, ⲁⲩⲱ
[ⲉⲣⲉ]ⲡⲉⲛⲥⲱⲙⲁ
[ϫⲟ]ⲙⲙ̄ ϩ̄ⲡ̄ⲟⲩⲙⲟϩ̣[ⲩ]

[ⲟⲩ]ⲛ̣ⲧⲟⲩ ⲛⲟⲙⲟⲥ [ϩⲓ-]
ⲧ̄ⲛ̄ⲧⲉⲩⲥⲩⲛⲉⲓ[ⲁⲛ-]
ⲥⲓⲥ · ϥⲧⲁⲙⲟ' ⲙ̄ⲙ̄-
ⲙⲟⲛ ⲛ̄ⲧⲉⲓϩⲉ' ⲛ̄ϭⲓ
ⲡⲛⲏⲣⲩϫ' ⲙ̄ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲟⲛ ϫⲉϩⲟ-
ⲧⲁⲛ ϫⲁⲣ ⲛ̄ϩⲉⲑⲛⲟⲥ
ⲉⲧⲉⲙ̄ⲙ̄ⲡⲧⲟⲩ-
ⲛⲟⲙⲟⲥ ⲫⲩⲥⲉⲓ ⲥⲉ-
ⲉⲓⲣⲉ ⲛ̄ⲛⲁⲛⲟⲙⲟⲥ
ⲛⲁⲓ ⲉⲙⲙ̄ⲡⲧⲟⲩ-
ⲛⲟⲙⲟⲥ ⲥⲉϣⲟⲟⲡ'
ⲛⲁⲩ ⲛ̄ⲛⲟⲙⲟⲥ ⲙⲁⲩ-
ⲁⲁⲩ · ⲛⲁⲓ ⲉⲩⲧⲥⲁ-
ϧⲟ' ⲙ̄ⲙⲟⲕ' ⲉⲡϩⲱϧ
ⲙ̄ⲡⲛⲟⲙⲟⲥ ⲉϥⲥⲏϩ
ϩ̄ⲡ̄ⲉⲩϩⲏⲧ', ⲉⲣⲉ-
ⲧ[ⲉⲩⲥⲩⲛⲉⲓⲁⲛⲥⲓⲥ]

Fol. 6. *Recto* (*v.* Am. 403). Now (*μέν*) if the man be ignorant of the law (*νόμος*), it (*sc.* conscience) prompteth him, (saying), This thing is not good. Some indeed (*μέν*), it testifieth to them according to (*κατά*) the knowledge of the heart, (saying), Thou wilt sin against the Lord if thou do this ; while (*δέ*) others again, to them it testifieth, If thou be discovered, thou shalt be in danger (*κινδυνεύειν*), or (*ἤ*) indeed, they will [? slay thee . . . . .

. . . laws (*νόμος*)] that are written . . . after the prompting (?) of this sort (?) wherewith it hath prompted him, he will destroy his own conscience (*συν.*) and sear it, so that (*ὡς*) it shall not thenceforth prompt him, as it is written concerning others of this sort,[1] ' Their conscience being seared for [them ']

Verso (not in Am.). . . . but (*δέ*) the words . . . Paul concerning such as these, that they should come in unto repentance (*μετάνοια*), because they

[1] 1 Tim. iv. 2.

https://coptic-treasures.com/

have not known the law (*νόμος*). It is written thus,[1] 'Our hearts being sprinkled from all evil conscience (*συν. πονηρός*) and our body (*σῶμα*) washed with [pure] water . . . . .

. . . they [have] a law (*νόμος*) through their conscience (*συν.*). Thus doth the herald (*κῆρυξ*) of the Gospel (*εὐαγ.*) tell us,[2] 'For when (*ὅταν γάρ*) the Gentiles (*ἔθνος*), that have not law (*νόμος*), by nature (*φύσει*) do the (things) of the law, these, having not law, are a law unto themselves. These teach thee (*sic*) the work of the law written in their heart, their [conscience . . . . .

Fol. 7. → *Recto.*

margin

]ⲙⲟⲕ ⲟ̣ⲩϩⲓⲛ
ⲛ̣ϩⲟⲟ̣. ⲁ̣[. .]ⲩⲣⲱ
ⲙ̣ⲃ̣ⲉⲛ[.].[. .]ⲁⲩ ⲁⲛ
ⲛ̣ϣ̣ⲓⲩ . . [ⲙ̅ⲡ]ⲥⲁ-
ⲛⲁ̈ [ⲟⲛ] ⲛ̣[ⲧⲉ]ⲣⲉϥⲁⲓ-
ⲥⲟⲁⲛⲉ ⲡ̣ⲛ̣ⲉ[ϩ]ⲙⲟⲧ'
ⲉⲧⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲉⲓⲣⲉ
ⲙ̅ⲙⲟⲟⲩ ⲡ̅ⲙ̅ⲙⲁϥ ⲛ̈-
ⲑⲉ ⲉⲧⲉⲣⲉϧⲁⲩⲉⲓϧ'
ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲉ̈ⲡⲁ-
ϯ ⲟⲩ' ⲛ̅ϣ̅ϣ̅ⲓⲱ̅ ⲙ̅-
ⲡϫⲟⲉⲓⲥ ⲉⲡⲙⲁ ⲡ̈ⲛⲉ̅-
ⲧⲁϥⲁⲁⲩ ⲛⲁ̈ ⲧⲛ-
ⲣⲟⲩ· ⲁⲩⲱ ⲛ̈ⲑⲉ ⲟⲛ
ⲉⲧ̅ϥ̅ⲁⲓⲁⲕⲣⲓⲛⲉ ⲙ̅ⲡ-
ⲧⲉϥ̅ⲩ̅ⲭ̅ⲏ ⲙ̅ⲙⲓⲛ
ⲙ̅ⲙⲟϥ ϩ̅ⲡⲟⲩⲁⲓⲥⲑⲏ-
ⲥⲓⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ-
ⲧⲁϥ̅ⲩ̅ⲭ̅ⲏ ⲥⲙⲟⲩ ⲉ-
ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲛⲉⲧ̅ⲙ̅-

ⲛ̅ⲉ̅ ⲉⲃⲟⲗ' ⲛ̈ⲛⲟⲩⲁ[ⲛⲟ-]
ⲙⲙⲁ ⲧⲛⲣⲟⲩ. ⲡⲉ[ⲧ-]
ⲧⲁⲗⲥⲟ' ⲛ̈ⲛⲟⲩϣ̅[ⲱ-]
ⲛⲉ ⲧⲛⲣⲟⲩ. ⲡⲉ[ⲧ-]
ⲥⲱⲧⲉ ⲙ̅ⲡⲟⲩ[ⲱⲡ̅ϩ̅]
ⲉⲃⲟⲗ' ϩ̅ⲙⲡⲁⲕ[ⲟ]
ⲡⲉⲧϯ ⲛ̈ⲟⲩⲕⲗ[ⲟⲙ]
ⲉϫⲱ̅ ⲛ̈ⲛⲁ' ϩ̅ⲙ[ⲡ̅ⲧ-]
ϣ̅ⲁⲛϩ̅ⲧⲛϥ· [ⲡⲉⲧ-]
ⲧⲥⲓⲟ' ⲙ̅ⲡⲟⲩⲟⲩ[ⲱϣ̅]
ⲛ̈ⲁⲥⲁⲑⲟⲛ· ϫⲉ[ⲕⲁⲥ]
ϫⲉ ⲉⲛⲉⲉⲓⲙ̣ⲉ̣ ϫ[ⲉⲙ-]
ⲙⲉⲗⲟⲥ ⲛ̈ⲧⲉ̣[ⲯ̅ⲩ̅ⲭ̅ⲏ-]
ⲛⲉ ⲛⲉⲛⲧⲁⲛϣ̅[ⲣⲡ̅-]
ϫⲟⲟⲩ ⲕⲁⲧⲁ ⲡϣ̅ⲁϫ[ⲉ]
ⲛ̈ϫⲁⲩⲉⲓϧ' ϩ̅ⲙⲡⲣ[ⲉϥ-]
ⲡⲣⲟⲧⲣⲉⲡⲉ ⲛⲧ̣ⲉ̣[ϥ-]
ⲯ̅ⲩ̅ⲭ̅ⲏ ⲉⲥⲙⲟⲩ ⲉⲡϫ[ⲟ-]
ⲉⲓⲥ ⲉ̣ϥ̣ⲡ̣ⲣ̣ⲟⲧ̣ⲣ̣ⲉ̣ⲡ̣[ⲉ]
ⲟⲛ ⲛ̈ⲛⲉⲥⲕⲉⲙⲉⲗⲟⲥ

[1] Heb. x. 22.

[2] Rom. ii. 14.

https://coptic-treasures.com/

ⲡⲁⲥⲁⲣⲟⲩⲛ ⲧⲛ-
[ⲣ]ⲟⲩ ⲥⲙⲟⲩ ⲉⲡⲉϥ-
[ⲣⲁⲛ' ⲉ]ⲧⲟⲩⲁⲁϩ· ⲧⲁ-
[ⲯⲩⲭ]ⲏ ⲥⲙⲟⲩ ⲉⲡϫⲟ-
[ⲉⲓⲥ ⲁⲩⲱ ⲙ̅]ⲡ̅ⲣ̅ⲣ̅ⲡⲱ-
[ϩ̅ⲡ̅ ⲛ̅ⲛⲉϥⲧⲱ]ⲱϩⲉ
[ⲧⲏⲣⲟⲩ· ⲡⲉⲧⲕ̅ⲱ̅]

ⲉⲧⲟ̅ ⲛ̅ⲟ̅ⲩ̅ⲁ̅' ⲛ̅ⲟⲩⲱ̅ⲧ̅
ⲙⲙⲙⲁ̅ⲥ̅.ⲛ̅.ⲩⲛ̅ ?
ⲛⲉⲛ̅ ⲉ̅ϥϫⲱ ⲙⲙⲟⲥ
ⲉⲧϩ̅ⲛ̅ⲧ̅ⲟⲩ ϫⲉ̅[ⲛⲉ-]
ⲧⲙⲙⲛ̅ⲁ̅ⲥ̅ⲁⲛⲣⲟⲩⲛ
ⲧ[ⲏⲣⲟⲩ ⲥⲙⲟⲩ ⲉⲡⲉϥ-]
ⲣⲁⲛ' ⲉⲧⲟⲩⲁⲁϩ· [ⲟⲩ]
ⲙ̅ⲡⲟ̅ⲡⲥⲉ ϫⲉⲉⲣ[ⲉ-]

margin

↑ *Verso.*

margin

ⲧ̅ⲁⲓⲥⲑⲛⲥⲓⲥ ϣⲟⲟⲡ
ϫⲉⲉⲣⲉⲡⲣⲱⲙⲉ ⲙ̅ⲡ̅ⲛ̅-
ⲥ̅ⲧⲟⲥ ⲁⲓⲥⲑⲁⲛⲉ ⲛ̅-
[ϩⲏ]ⲧ̅ⲥ̅ ⲛ̅ⲧⲉⲭⲁⲣⲓⲥ
[ⲙ̅]ⲡϫⲟⲉⲓⲥ ⲁ̅[ⲗⲗ]ⲁ̅ ⲉ̅-
[ⲧⲣ]ⲉϥⲁⲓⲥⲑⲁⲛⲉ ⲟ̅ⲛ̅
[ⲛ̅]ⲙⲡⲉⲧⲛⲁⲛⲟⲩϥ̅
[. .[a]]ⲉ̅ⲧⲟⲩ̅[ⲉⲓ]ⲣⲉ ⲙ̅ⲙⲟ-
[ⲟⲩ]. ϫ[b] [ϩ]ⲓ̅ⲧⲛ̅ⲛ̅-
[. . . . .] ⲙ̅ⲡⲛⲟⲩⲧⲉ·
[ⲉϥⲥⲛ̅]ⲁ̅ⲣⲓⲕⲉ ⲅⲁⲣ
[ⲉ]ϩⲟⲉⲙⲉ ⲉⲙⲡⲟⲩ-
ⲁⲓⲥⲑⲁⲛⲉ ⲛ̅ⲛⲉϩ-
ⲙⲟⲧ' ⲧⲏⲣⲟⲩ ⲉⲡ-
ⲧⲁϥⲁⲁⲩ ⲛ̅ⲛ̅ⲙⲁⲩ
ⲛ̅ⲥⲓ ⲡⲉⲛⲧⲁϥⲥⲁ-
ⲛⲟⲩϣⲟⲩ ⲉϥϫⲱ̅ ⲙ̅-
ⲙⲟⲥ ϫⲉⲁⲛⲟⲕ ⲅⲁⲣ

ϩⲛⲧ ⲧⲙⲛ̅ⲧ̅[ⲥⲁ-]
ϩⲉ ⲁⲉ ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧ̅ⲉ̅
ⲉⲧⲣ̅[ⲉ]ⲡⲣⲱⲙⲉ ⲥⲟⲩ̅-
ⲛ̅ ⲡ[ⲉⲧ]ⲣ̅ⲁⲛⲁϥ' ⲧⲛ-
ⲣ̅ϥ̅ ⲙ̅[ⲡ]ϫⲟ[ⲉⲓ]ⲥ ⲙ̅ⲡ̅-
ⲡⲉϥ̅[ⲟⲩ]ⲱϣ̅ ⲛ̅ ⲛ̅-
ⲧⲟϥ̅ ⲛ̅ϥ̅ⲥⲟⲩⲛ̅ ⲡⲉ-
ⲧⲟⲩⲛⲁⲥⲟⲗⲡ̅ϥ̅ ⲛⲁϥ
ⲉϩⲟⲗ' ϩⲓⲧⲟⲟⲧ̅ϥ̅ ⲛ̅-
ⲑⲉ ⲉⲧⲥⲛϩ ϫⲉϩⲱϩ
ⲛⲙⲙ' ⲉⲧⲉ̅ⲧ̅ⲛⲉⲙⲙⲉ-
ⲉⲩⲉ ⲉⲣⲟⲟⲩ ⲛ̅ⲛⲉϩ-
ⲙⲟⲧ, ⲡⲁⲓ̈ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲥⲟⲗⲡ̅ϥ̅ ⲛⲛⲧ̅ⲡ̅
ⲉϩⲟⲗ'· ⲛⲁⲓ ⲅⲁⲣ' ⲁⲁ-
ⲛⲛⲗ̅ ⲛ̅ⲧⲉⲣⲉϥ-
ⲥⲱⲗⲡ̅ ⲉⲣⲟϥ̅ ⲛ̅ⲧⲣⲁ-
ⲥⲟⲩ ⲙ̅ⲡ̅ⲡⲉⲥⲕⲉ-

[a] ? ⲛⲁⲓ.

[b] ? ⲉϩⲟⲗ.

https://coptic-treasures.com/

ⲛⲉϣϣⲉⲛⲉ[a] ⲉⲧⲣⲉⲩ- ϧⲱⲗ' ⲛ̄ⲧⲉⲩϣⲏ ⲛ̄-
ⲥⲩⲛϩⲓⲥⲧⲁ ⲙ̄ⲙⲟⲓ ⲥⲓ ⲡϫⲟⲉⲓⲥ . ⲁϥ-
ϩⲓⲧⲟⲧⲧⲏⲩⲧⲛ̄ · ⲥⲙⲟⲩ ⲉⲣⲟϥ' ⲉϥϫⲱ
ⲁⲩⲱ ⲙ̄ⲡⲛ̄ⲥⲁⲧⲁⲓ- ⲙ̄ⲙⲟⲥ ϫⲉⲡⲉⲧϯ
ⲥⲟⲏⲥⲓⲥ ϣⲁⲥⲟⲩⲱ- ⲛ̄ⲧⲥⲟⲫⲓⲁ ⲛ̄ⲛ̄[ⲥⲟ-]
ⲛ̄ϩ ⲉϧⲟⲗ' ⲛ̄ⲥⲓ ⲧⲉϥ- ⲫⲟⲥ · ⲁⲩⲱ ⲧ[ⲙⲡ̄-]
ⲙⲡ̄ⲥⲁϧⲉ ⲙ̄ⲡ- ⲥⲁ[ϧⲉ
[ⲧ]ⲉϥⲙⲛⲧ[ⲣ̄ⲙ]ⲛ̄- ⲁ̄[

margin

[a] *Cf.* Woide, Balestri (less correct).

Fol. 7. (*The right position of this fol. is uncertain.*)

Recto. . . . a . . . road . . . . . not . . . . . Thereafter [again?], after he hath recognized (*αἰσθανέσθαι*) the mercies that the Lord doeth with him, even as David saith,[1] 'What shall I give in exchange unto the Lord, in place of all the (things) that He hath done unto me?' And like too as he doth argue (*διακρίνειν*) with his own soul (*ψυ.*), in understanding (*αἴσθησις*), saying,[2] 'My soul, bless the Lord, and all (things) that are within me, bless His holy name. My soul, bless the Lord, and forget not all His requitals. Who forgiveth thee all thy iniquities (*ἀνομ.*), who healeth all thy diseases, who redeemeth thy life from destruction, who setteth a crown upon thee of mercy and compassion, who satisfieth thy desire with good-things (*ἀγαθός*).' And (*δέ*) so that[3] we may know (?) that it is the members (*μέλος*) of the [soul (*ψυ.*)] whereof we have already spoken,[4] according to (*κατά*) the words of David, when he doth exhort (*προτρέπειν*) his soul (*ψυ.*) to bless the Lord, exhorting (*πρ.*) besides its members (*μέλ.*) also, that are one with it . . . . ., saying of them, 'All (things) that are within me, [bless His] holy name.' For not only (*οὐ μόνον*) (is it so) that

Verso. the understanding (*αἰσ.*) doth exist in order that the believing (*πιστός*) man may recognize (*αἰσθανέσθαι*) thereby the grace (*χάρις*) of the Lord, but (*ἀλλά*) that he may also recognize (*αἰσ.*) the benefits that are done him by God's . . . . . For (*γάρ*) some He blameth, in that they have not recognized (*αἰσ.*) all the graces that He who nourished them hath done

[1] Ps. cxv. 3.

[2] Ps. cii. 1–5.

[3] The uncertainty of the conjunction renders the logic of the sentence obscure.

[4] *V.* Am. 403 *infra.* If that were the passage here referred to, the position given to this leaf would be justified.

https://coptic-treasures.com/

with them saying,[1] 'For (γάρ) I ought to have been commended (συνίστασθαι) of you.' And after the understanding (αἰσ.), his knowledge is displayed and his wisdom.

But (δέ) knowledge according to (κατά) God (is) that man should know all that is pleasing to the Lord and His will, or (ἤ) else that he know that which shall be revealed unto him by Him, as it is written,[2] 'Every thing whereof ye shall think otherwise, this shall God reveal unto you.' For (καὶ γάρ) Daniel, after that the Lord had revealed unto him the dream and also its interpretation, at night, blessed Him saying,[3] 'He that giveth wisdom (σοφία) unto the wise (σοφός) and knowledge . . . . .

Fol. 8. → *Recto.*

margin

та'[a] ерос ϫеаутаⲙої	ϩооу есⲛаβѡк є[у-]
[ϫ]ȩсрⲙе ауѡ сⲙо-	ⲙ̄а пβоλ' ⲛ̄тсооуϩ[ⲥ̄]
кϩ ⲛ̄ϩнт. ⲙ̄ⲛпо-	ер̄ϩѡβ' ⲙ̄ⲡⲛесⲛ[у]
те ⲛ̄ⲡ̄сѡⲧⲙ̄ ⲛ̄ⲥ̣-	ауϫ̣ⲓ̣ⲧ̣ⲥ̄ ерϩаї . . .
ϭⲛ̣ⲡ ϩⲛ̄[пе]кϩнт·[b]	еуϫенепѡр ȩс-
ⲁⲡо[к ϫе] паїпе	.є..т̣[e] [та-]
па[оуⲛо]ϥ̣ [єк]ϣаи-	β̄ⲛ̄ⲛсе еуϫ̣[ѡ ⲙ̄-]
ϣѡ̣[пе] єⲛ̣[та]ϫрⲛу	ⲙ̄ос ⲛ̣ⲁ̣с ϫ[єєіс ϩⲛ-]
[єϫⲛ̄пе]ⲛт[оλ]ⲛ̣ тⲛ-	ⲛт[є] ⲛ̄то[ϥ
[роу ⲙ̄]пωⲛϩ· ауѡ	ⲛ[
[. .[c] пе]пⲓскопос	
[. . . . .[d] с]ϩаї ϣаро[ⲛ]	

[a] апап]та. space for пентаϥ. [b] Perhaps ϭотϩ ⲛⲡекϩнт. [c] Apparently not оⲛ. [d] Scarcely [e] Adjective or participiple referring to ϫенепѡр.

↑ *Verso.*

margin

ⲙ̄пеоуоеⲓϣ'· ⲛ̄ѳє	теноϭє (*sic*) ϯⲛата-
̣ϫар̣[a] єⲧ̄ⲙ̄ⲙоοϣе ⲙ̄-	ⲙѡⲧⲛ̄ ϩ̄ⲙ̄паї є-

[a] [ⲛ]таре-, which I at first read, is difficult to deal with.

[1] 2 Cor. xii. 11. [2] Phil. iii. 15. [3] Dan. ii. 21.

https://coptic-treasures.com/

[ⲙ]ⲟⲥ ϩ̅ⲡⲟⲩⲙⲡ̅ⲧⲁⲣⲓ-
[ⲟ]ⲥ ϣⲁⲡⲟⲟⲩ. ⲛ̅ⲏⲉⲛ-
[ⲣ̅]ϩⲟⲩⲟ ⲁⲛ, ⲡⲁⲣⲁ ⲛⲉⲧ-
[ⲥⲛϩ ⲛⲁ]ⲛ̣, ϩ̅ⲡⲛ̣ⲉ-
[ⲣⲣⲁ]ϥ̣ⲏ· ⲛ̅ⲧⲉⲣⲟⲩ-
[. . . .] ⲡⲥⲱⲧⲏⲣ' ⲉ-
[. . . . . .]ⲥⲙ̅ⲡ̅

ⲕⲉⲁⲛⲁⲥⲧⲣⲟϥ̣[ⲏ]
ⲧⲁ̈ⲓ̈ ⲉⲧ̅ⲡⲏⲁⲁⲥ, ⲉ-
ⲧ̣ⲣⲉⲛ̣[.]ϣ̣[.]ⲉⲓ' ⲛ̅ⲟ̣ⲩ-
ⲕⲟⲩ̈ⲓ̈ ⲙⲛ̅̅[ⲡⲣ]ⲱⲙⲉ
ⲉⲧϩ̣[ⲓϧⲟⲗ'· ⲛ̅]ⲑⲉ ⲉ-
ⲧⲉⲣ[ⲉⲡ]ⲁ̣ⲩ̣[ⲗⲟⲥ ϫ]ⲱ'
ⲙ̅ⲙ̅[ⲟⲥ] ϫⲉⲉ[
ϣⲱⲡ' ⲙ̅ⲡ[
ⲛ̅ⲏⲁϩ̣ⲣ̅ⲡ̅[

Fol. 8. *Recto* (*v.* Am. 405). . . . mee]t (ἀπαντᾶν) her; for I have been told she weepeth and is distressed; lest (μήποτε) thou shouldest hear and be pricked (?) in thy heart. As for (δέ) me, my joy it is if so be thou art firmly established in all the commandments (ἐντολή) of life. And . . . the bishop (ἐπ.) that (?) did write unto us . . . . .

(*v.* Am. 406) . . . on a] day (that) he should go to a place without the monastery (*lit.* congregation), to work[1] with the brethren. They took her up . . . to a roof, which . . . . . Tabennêse, saying unto her, 'Lo, he [is there . . . . .

Verso (*v.* Am. 406). . . . in time past. For (γάρ) like as[2] we walk in savagery (-ἄγριος[3]) until to-day, let us not do more than (παρά) the things written for us (?) in the Scriptures. After that they had . . . the Saviour (σωτήρ) . . . . .

. . . So now I will tell you herein another (manner of) converse (ἀναστροφή) that we will do, (namely,) . . . go (?) a little with[4] the men that are without, as Paul (?) saith, ...

[1] Ac. 33, 12 (= G ρ̅λ̅ϫ̅ b) reads 'they arranged a work outside, with the brethren, that they would do; and they informed her thereof at Tabennêse and said unto her, 'Lo, he is there with the brethren, working &c.' (Unless واطلعوها عليه refers to bringing her up on to the roof.)

[2] *I.e.* ? seeing that.

[3] ⲙⲡⲁⲩⲣⲓⲟⲥ, *e.g.* Steindorff, *Gram.*[2] 55*, *CSCO.* vol. 42 (Sinuth.), 113.

[4] *Cf.* συγκαταβαίνειν.

https://coptic-treasures.com/

Fol. 9. ↑ *Recto.* margin

[ⲙ̅ⲡⲉϥⲙⲁⲑⲏ]ⲧⲏⲥ̣ ⲉⲙⲡⲁϯⲉⲓ̈ ⲉⲡ[ⲉ̈ⲙⲁ̈]
[ⲉⲃⲱⲕ ⲛ̅ϥⲧ]ⲱⲙ̅ⲥ̅ ⲙ̅- ⲛⲉ̈ⲓⲁⲩⲱⲛⲓⲍⲉ [ⲕⲁ-]
[ⲛⲉϥⲉⲓⲱⲧ]· ⲁϥ- ⲧⲁ ⲧⲁⲙ̅ⲡ̅ⲕⲟⲩⲉ[ⲓ̈]
[ⲟⲩⲱϣϧ ⲛ̈ⲥⲓ] ⲡⲉⲧⲙ̅- ϩ̅ⲙⲡ[ⲉ]ⲧⲟⲩⲟⲛ̅ϩ̅ ⲉⲣⲟ[ⲓ]
[ⲙⲁⲩ ⲉ]ϥϫ[ⲱ] ⲙ̅ⲙⲟⲥ ϫⲉ̣[ⲡⲁ̈ⲡⲉ] ⲡⲟⲩ̣ⲱ̣ϣ̣
[ϫⲉⲙ̅]ⲡ̅ϥ[ⲕ]ⲁⲁϥ [ⲁ]ⲛ̣ ⲙ̅ⲡϫ[ⲟⲉⲓⲥ ⲁ]ⲩⲱ ⲛ̈-
[ϫⲉ]ⲛ̅ϥϧⲱⲕ [ⲛ̅ϥ-] ⲧⲉⲣⲓ̣[ⲥⲱⲧ]ⲙ̅ ϫⲉⲧⲉ-
[ⲧⲙ̅ⲕⲟ]ⲧϥ̅ ⲛ̈ⲧⲟ̣ϥ̣ ⲧⲙ̅ⲙ[ⲟ]ⲟ̣ϣ̣ⲉ ϩ̅ⲡⲟⲩ-
[ⲁⲉ ⲡ]ⲉϫⲁϥ ⲛⲁϥ ϫⲉ- ⲙ̅ⲡ̅ⲧⲉⲗⲉⲓⲟⲥ ⲕⲁ-
[ϣⲁⲥ]ϣⲱⲡⲉ ⲛ̈ⲧⲉ- ⲧⲁ ⲛ̈ⲉⲛⲧⲟⲗⲏ ⲙ̅ⲡⲉⲩ-
[ⲟⲩⲁ] ⲙ̅ⲡⲟⲟⲩ ϧⲱⲕ' ⲁⲥⲥⲉⲗⲓⲟⲛ ⲁ̈ⲓⲉⲓ̈' ⲉ-
[ϣⲁ]ⲛⲉϥⲣⲱⲙⲉ ⲕⲁ- ⲡⲉ̈ⲙⲁ̈'· ⲧⲉⲛⲟⲩⲥⲉ
[ⲧⲁ ⲥ]ⲁⲣϩ̣ ⲉⲙ[ⲡ]ϥ̅ⲡⲁ- ⲛ̈ϯⲛⲁⲥϣ̣ ⲁⲛ ⲁⲗ-
[ⲣⲁϧ]ⲁ ⲛ̈ⲧⲉ[ⲛⲧ]ⲟⲗⲏ ⲗⲁ ϯⲛⲁϧ̣[ⲱⲕ] ⲟⲛ ⲉ-
[ⲙ̅ⲡ]ⲉⲩⲁⲥⲥⲉⲗⲓ[ⲟ]ⲛ· ⲡⲁⲙⲁ ⲉⲛ̣[ⲧ]ⲁ̣ⲓⲉⲓ̈' ⲛ̈-
[ⲡⲉ]ϫⲁϥ ⲛⲁϥ [ϫⲉⲉ]ϣ̣- ϩ̅ⲛⲧϥ̅· ⲁ[ϥϥ]ⲓ̣ ϩ̅ⲣⲁϥ[c]
[ϫⲉϥ]ⲛ̣ⲁϭⲙ̅ⲡⲉⲩ̣ϣ̣[ⲓ-] ⲉⲃⲟⲗ' ⲁϥⲣⲓⲙⲉ ⲉϥⲙ̅[ⲟ-]
[ⲡⲉ] ⲙⲙⲁⲧⲉ̣ⲡⲉ ⲛ̈- ϧ̅ⲕ̅ ⲛ̈ϩⲛⲧ ⲉϫⲱϥ ⲛ̈-
[ⲟⲩ]ⲛ̣ⲟⲃⲉ ⲁⲛ̣ⲡⲉ· ⲁⲩ- [ϭⲓ ⲑ]ⲉⲟⲗⲱⲣⲟⲥ· ⲛ̈-
[ⲱ ⲡⲉ]ϫⲁ̣ϥ̣ ⲛⲁϥ ϩ̅ⲛ̈- ⲧ̣[ⲉⲩ]ⲛ̣ⲟⲩϩ̣ⲉ̣ ⲡⲉⲧⲙ̅-
[ⲟⲩ]. . . ⲩⲥ . ⲧ̣ⲁ̣[a] ϫⲉ- ⲙ̅[ⲁⲩ ⲁ]ϥϧⲱⲕ' ⲉ̣ . .-[d]
[ⲧⲁⲓ̈]ⲧ̣ⲉ̣ ⲧⲡⲓⲥⲧⲓⲥ ⲡⲉ̣[ⲛ]ⲉⲓⲱⲧ ⲡⲁϩ̣ⲱ-
[ⲛ̈ⲡⲣ]ⲱⲙⲉ ⲛ̈ⲧⲁⲃⲏ- ⲙⲉ' ⲉ̣ϥϫⲱ' ⲙ̅ⲙⲟ̣ⲥ̣ [ϫⲉ-]
[ⲛⲏⲥ]ⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲁⲙⲟ̣ⲩ̣ ⲧ̅ⲛ̣ⲥ̣ⲗⲥ̅ⲗ̅ ⲛ̣ⲉ̣[ⲓ-]
[ϫⲉⲛ̈ⲟ]ⲩⲛⲟⲃⲉ ⲁⲛⲡⲉ ⲕ̣ⲟ̣ⲩ̣ⲓ̈ ⲛ̈ⲥⲟⲛ· ? [e]
[. . . . .]ⲥ̣[b] ⲛ̈ⲛ̈ⲉⲛⲧⲟ- ⲧ̣ⲉ ⲛ̅ϥⲥⲕⲁⲛⲁ[ⲁⲗⲓ-]
[ⲗⲏ ⲙ̅ⲡ]ⲉⲩⲁⲥⲥⲉⲗ- [ⲍⲉ ·] ⲁϥϫⲱ ⲉⲣⲟϥ [ⲉ-]
[ⲓⲟⲛ· ⲕⲁⲓ] ⲅⲁⲣ̣ ⲁⲛⲟⲕ ⲡϣ̣ⲁϫⲉ ⲉⲛⲧⲁ̣ϥ̣ϫⲟ-

margin

[a] Probably ⲡⲁⲛⲟⲩⲣⲅⲓⲁ (AS. *πανούργως*). [b] ⲡⲁⲣⲁϧⲁ seems impossible. [c] Am. 408, 5 ادار وجه, through confusion of meanings of ϩ̅ⲣⲁϥ. [d] ⲉⲧⲁⲙⲉ, if there were space enough. [e] Probably ⲙⲛⲡⲟⲧⲉ.

https://coptic-treasures.com/

→ *Verso.* margin

[ⲟⲩ] ϫⲉⲁϊⲥⲕⲁⲛϫⲁⲗⲓ-	ⲁ̣ⲛ ⲓ̣[
[ϫⲉ] ⲛ̀ϩⲏⲧϥ· ⲁⲩⲱ	ⲡⲉⲓϣ[ⲁ̣ϫⲉ
ⲛⲧⲉ[ⲣ]ⲉϥⲉⲙⲉ ⲉⲧ-	[.]ⲙⲓ̣[. ϫⲉⲛⲧⲁⲓ ⲁⲛ-]
ⲡⲁⲛⲟⲩⲣ[ⲥⲓ]ⲁ ⲉⲛⲧⲁϥ-	ⲧ̣ⲉ ⲧⲉϥ[ⲡⲓⲥⲧⲓⲥ ⲉⲓ-]
ⲁⲁⲥ ϩ̅[ⲛ̀ⲧⲁⲙ]ⲧ̅ⲣⲁ̅-	ⲙⲛⲧⲓ̄ ⲙ̀ⲧ[ⲟⲩ ⲉϥⲛⲁ-]
ⲛ̀ϩⲏⲧ [ⲁ̅ⲡⲉ]ⲡ̅ⲛⲁ̅	[ϩⲟ]ⲙⲟⲗⲟ[ⲩ]ⲉⲓ' [ⲛ̀ⲧⲉϥ-]
ⲡⲉϫⲁϥ [ϫⲉ[a] ⲛⲁ]ϥ' ϫⲉⲛ̀ⲡ̣-	[ⲧⲁ]ⲡⲣⲟ ⲙ̅ⲙ[ⲓⲛ ⲙ̅ⲙ-]
ⲥⲟⲟⲩⲛ' ⲁ[ⲛ] ϫⲉⲟⲩⲧⲱ-	[ⲙ]ⲟϥ ϫⲉⲡ̣[ⲧⲛⲁϩⲱⲕ]
ⲥⲉ ⲛ̀ϩ̅ⲣ̅ⲣⲉⲡⲉ, ⲛ̀ⲙⲉⲕ-	ⲉⲥ̅ⲙ̅ⲡ̅ϣⲙⲉ̣ [ⲛ̀ⲙⲉϥ-]
ⲙ̅ⲡϣⲁ' ⲁⲛ ⲛ̀ϣⲁ-	ⲣⲱⲙⲉ ⲟⲩⲡⲁ[ⲣⲁϩⲁ-]
ϫⲉ ⲛ̅ⲙ̅ⲙⲁϥ ⲛ̀ⲧⲉ̀ⲓ-	ⲧⲛⲥⲡⲉ̣ ⲛ̅ⲛ̅[ⲉⲛⲧⲟ-]
ϩⲉ· ϩ̀ⲟⲙⲱⲥ ⲙⲟⲩⲧⲉ	ⲗⲏ ⲙ̅ⲡⲉⲩⲁϥ[ⲥⲉⲗⲓ-]
ⲉⲣⲟϥ [ⲛ̀]ⲧ̣ⲁⲡⲓⲟⲉ ⲙ̅-	ⲟⲛ[· ⲉ]ϣⲱⲡⲉ [ⲉⲓ-]
ⲙⲟϥ [ⲛ̀]ⲧⲉⲣⲉϥⲙⲟⲩ-	ϣ[ⲁⲛ]ⲥⲱⲧⲙ̅ [ⲉⲣⲟϥ]
ⲧⲉ [ⲉⲣⲟ]ϥ' ⲡⲉϫⲁϥ	ⲉϥ̣[ϩ]ⲟⲙⲟⲗⲟⲩⲉ[ⲓ']
ⲡⲁϥ' [ϩ]ⲱ̣ⲥ ⲉϥⲡⲓⲟⲉ	ⲛ̀[. .].[b] ⲧⲟⲧⲉ ϯ[ⲡⲁⲉⲓ-]
ⲙ̅ⲙⲟϥ ϫⲉⲙ̅ⲡ̅ⲣⲁ̅-	[ⲙ]ⲉ̣ ϫⲉⲛ̀ⲧⲁⲓ̈ ⲁ̣[ⲛⲧⲉ]
ⲕⲁϩ ⲛ̀ϩⲏⲧ ϩ̅ⲙ̅ⲛ̅-	ⲟⲉ ⲉⲧ̅ϥⲡⲓⲥⲧ[ⲉⲩⲉ]
ⲧⲁⲕⲥⲟⲧⲙⲉϥ' [ϩⲧⲁ̅-	[ⲙ̅ⲙ̅]ⲟⲥ̣· ⲛⲧⲉ̣[ⲣⲉϥ-]
[ⲡⲥⲟⲛ] ⲛ̀ⲧⲁϥ[ϣⲁ]ϫⲉ	ⲉ̣ⲓ̣ⲙⲉ ϫⲉ ⲛⲥⲓ ⲛ̣[ⲉⲧⲙ̅-
ⲡ̅ⲙ̅ⲙⲁⲕ ⲉ[. . .] ⲉⲉⲓ'	ⲙⲁ̣ⲩ̣ [ϫ]ⲉ̣ⲡ̅ϥⲡ[ⲉⲓ-]
ⲡ̅ⲙ̅ⲙⲁⲕ ϩ̀ⲱ̣[ⲥ] ⲧⲱ-	ⲟⲉ ⲁⲛ ⲛ̀ⲥⲓ ⲡϣ̀[ⲛⲣⲉ]
ⲥⲉ ⲛ̀ϩ̅ⲣ̅ⲣⲉ· ⲉⲡⲉⲓ ⲛ̀-	ϣⲛⲙ̅ ⲭⲱⲣⲓ̣[ⲥ ϩⲟⲙⲟ-]
ⲧⲁⲓ̈ ⲁⲛⲧⲉ ⲧⲉϥⲡⲓ-	ⲗⲟ̣ⲩⲓⲁ ⲁϥϩ̀[ⲙⲟⲗⲟ-]
ⲥⲧⲓⲥ· ⲛ̀ⲧⲟϥ ϫⲉ ⲑⲉ-	ⲩⲉⲓ ϫⲉⲡⲣ[ⲱⲙⲉ ⲉⲧ-]
ⲟⲣⲱⲣⲟⲥ ⲁϥⲟⲩⲱϣ̀ϣ̀	ⲛⲁⲉ̣ⲓ̣ⲣⲉ ⲙ̅[ⲡⲁⲓ[c]
ⲉ̣ϥϫⲱ ⲙⲙⲟ̣ⲥ̣ ϫⲉⲛ̀ⲡ̅-	ⲉⲃⲟⲗ ⲛ̀ⲛ̀[ⲉⲛⲧⲟⲗⲏ]
ⲛⲁϣⲡⲱⲉ ⲙ̅ⲙⲟⲓ	ⲙ̅ⲡϫⲟⲉⲓ̣[ⲥ

margin

[a] ϫⲉ seems superfluous. [b] Perhaps -ⲩⲉⲓ ⲛ̀]ⲧⲉ[ϩ]ⲉ. Am. ܗܟܢܐ. [c] Scarcely space for ⲛⲁϩⲱⲗ] or ⲉϥϩⲱⲗ]. Am. ܡܚܐܠܦ.

https://coptic-treasures.com/

Fol. 9. *Recto* (*v.* Am. 407). . . . suffer His] disciple (*μαθ.*) [to go and] bury [his father?'] That (brother) answered, saying, 'He suffered him not, [lest] he should go [and not] return.' [But (*δέ*)] he said unto him, ['If it] befall that one to-day go [to] his kinsfolk according to the flesh (*κατά, σάρξ*), he hath not (surely) transgressed (*παραβαίνειν*) the command (*ἐντολή*) of the Gospel (*εὐ.*)?' He said unto him, 'If he shall but visit them, it is not a sin.' He said unto him with guile (? *πανουργία* [1]), 'This is the faith (*πίστις*) of the men of Tabennêse, that say, It is not a sin to transgress (?) the commandments (*ἐντ.*) of the Gospel (*εὐ.*). For (*καὶ γάρ*) I, ere I came hither, did strive (*ἀγωνίζειν*), so far as (*κατά*) my youth (permitted), in what was evident unto me that it was the Lord's will. And when I had heard that ye do walk in perfection (-*τέλειος*), according to the commandments of the Gospel (*κατά, ἐντ. εὐ.*), I came hither. Now therefore I will not remain, but (*ἀλλά*) will go again unto my place whence I came.' And Theodore lifted up his voice and wept, being grieved for him. Straightway then that (brother) went to [tell?] our father Pahômius, saying, 'Come, that we comfort this young brother, lest (? *μήποτε*) he be offended (*σκανδαλίζειν*).' He told him the word that he had said

Verso (*v.* Am. 408, 409). (saying,) 'I am offended (*σκαν.*) thereat.' And when he knew the guile (*παν.*) that he had wrought, by the wisdom of the Spirit (*πνεῦμα*), he said (+ *δέ*?) unto him, 'Knowest thou not that he is a neophyte? It was not meet for thee to speak so to him. Howbeit (*ὅμως* [2]) call him and I will persuade (*πείθειν*) him.' When he had called him, he said unto him, as if (*ὡς*) persuading him, 'Be not grieved at that thou hast heard [? from the brother] that spake with thee . . . . . go with thee, as a neophyte. For (*ἐπεί*) this is not his belief (*πίστις*).' But (*δέ*) as for Theodore, he answered saying, 'Thou wilt not be able to persuade (*πείθειν*) me,

[3] O, my father with] this word [that thou sayest, that this is not] his [belief (*πίσ.*), ex]cept (*εἰμήτι*) he shall himself declare (*ὁμολογεῖν*) with his own mouth that he that shall go to visit his kinsfolk is a transgressor (*παραβάτης*) of the commandments of the Gospel (*ἐντ. εὐαγ.*). If [I] hear [him] declare (*ὁμ.*) thus (?), then (*τότε*) shall I know that not thus doth he believe (*πιστεύειν*).' And (*δέ*) when that (brother) knew (?) that the youth would not be persuaded without a declaration (*πείθειν, χωρίς, ὁμολογία*), he declared (*ὁμ.*), saying that the man that shall do [this un]doeth (?) the commandments (*ἐντ.*)?] of the Lord . . . . .

[1] Am. should be 'said to him in deceit'.

[2] Accented in the text: a rare occurrence.

[3] Gaps filled from Am., although I cannot satisfactorily complete the Coptic text.

https://coptic-treasures.com/

Fol. 10. → *Recto.*

[ϣ]ωπε[a] ϫε ο[ν ⲛ̄τε-] [ϫε] ⲙⲁρ[ⲛ̄ϭ]ω [ⲟⲩⲛ ⲙ̄πε-]
ⲣⲉ[ϥ]ϩⲉ' ⲉⲕⲉⲥⲟⲛ [ⲛ̄]ϩ̣ⲓ ⲥⲛⲁⲩ ϩⲓⲟⲩⲥⲟⲛ [ⲛ̄-]
ⲑⲉⲟϫⲱⲣⲟⲥ ⲉⲣ[ⲉⲡⲉ]ϥ- ⲧ̄ⲛ̄ⲥ̄ⲗ̄ⲥ̄ⲗ̄ ⲛⲉⲛⲉⲣ[ⲛⲩ]
ϩⲛⲧ' ⲗⲩⲡⲉⲓ ⲉ̣[ϧⲟ]ⲗ' ϣⲁⲛⲧ̄ⲛ̄ⲛ̣ⲁ̣ⲩ̣ ⲉ̣[. . ⲙⲉ-]
ϫⲉⲁϥϫⲡⲓⲟ̣[ϥ ⲛ̄ϭ]ⲓ' ϣⲁⲕ ϥ̄ⲛⲁ[ⲗⲟ
ⲡⲉⲛⲉⲓⲱⲧ [ⲡⲁϩ]ⲱ̣- ⲙⲙⲟⲥ ⲉ̣ϫ[ⲡⲓⲟⲛ · ⲉ-]
ⲙⲉ ϩ̄ⲛ̄ⲟⲩϩ[ω]ϧ ⲉ- ϣⲱⲛ̣ⲉ [ϫⲉ ⲉⲛϣⲁⲛ-]
ⲡⲟⲩϫⲁⲓ ⲛ̄ⲧ[ⲉϥϣ]ⲩ- ⲉⲙⲙⲉ̣ ϫⲉⲛ̣[ϥ̄ⲛ]ⲁⲗ̣ⲟ
ϫⲛ · ϩⲱⲥ̣ⲧⲉ ⲉ̣[ⲧⲣⲉ-] ⲁⲛ ⲧ̄ⲛ̄ⲁϧⲱⲕ
ⲡⲉϥϩⲛⲧ' ⲣⲓⲕⲉ ⲉϧⲟ̣[ⲗ] ⲛ̄ⲧ̄ⲛ̄ⲁⲛⲁϫⲱⲣⲉⲓ'
[ⲉ]ⲧⲣⲉϥⲡⲱⲣ̄ϫ̄ ⲉⲧ̣[ⲕⲟⲓ-] [ⲛⲁⲛ] ⲉⲕⲉⲙⲁ' ⲛ̄ⲧⲉ-
[ⲛⲱⲛⲓⲁ[b] [. . . .] . ⲧ . . . . . .
[. . . . .]ⲧ̣ . . . ⲉ . . .
]ⲧ̣ⲁ ⲧ̣ⲉ̣[. . . .] . ⲉ̣ⲉ ⲛⲧⲟϥ
ⲙⲉⲉ]ⲩ̣ⲉ[c] ϫⲉⲧⲁⲓ̈ ϣⲁϫ̣[ⲉ
[ⲟⲛⲧ]ⲉ ⲑⲉ ⲉϯⲙⲟⲕϩ̄ ϩⲛⲧ[
[ⲛ̄ϩⲛⲧ] ϫⲉⲡⲉ̈ⲓⲣⲱ- ⲡ[
[ⲙⲉ ⲛ̄ϣ]ⲙ̄ⲙⲟ ⲉⲓ ⲥⲱ[ϩⲩ-]
]ⲟ̣ⲡ' ⲛ̄ⲧⲟϥ ⲡⲟⲙ[ⲡⲉ
ⲟⲩ]ⲱ̣ϣ̣' ⲉⲧⲣⲉϥ- ⲛ . . [
]ϫⲓ ϩⲙⲟⲧ ⲧ̄ⲙⲁ̣[
]ⲡϣⲁ- ⲉϥⲛ̣[
[ϫⲉ]ⲙ̣ⲟⲥ .

[a] ⲁⲥϣⲱⲡⲉ. [b] Or ⲧⲥⲟⲟⲩϩⲥ. Size of following gap uncertain, as the two fragments do not join. [c] Perhaps ⲉⲧ]ϧⲉϫⲉ.

https://coptic-treasures.com/

↑ *Verso.*

]є єⲙ[.]
]ⲁ[a] ⲁ̣[ⲛ] ⲙ̅ⲡⲉⲛⲉ-
[ⲱ]ⲧ ⲡⲁϩⲱⲙⲉ ϩ̅ⲛ̅-
[ⲟⲩ]ⲟⲩⲱⲛ̅ϩ̅ ⲉⲃⲟⲗ ·
[ϩ̅ⲛ̅ⲧ]ⲡⲁϣⲉ ⲁⲉ ⲛ̅-
[ⲧⲉⲩϣⲏ] ⲛ̅ϩⲁϩ ⲛ̅-
[ⲥⲟⲡ ⲛ]ⲉϣⲁϥϧⲱⲕ'
ⲛ̅ϥⲁⲡⲁⲛⲧⲁ' ⲉⲣⲟϥ
ⲛ̅ϩⲁϩ' ⲛ̅ⲥⲟⲡ ⲛϥ-
ϫⲱ̅ ⲉⲣⲟϥ' ⲙ̅ⲡ[ⲉⲙ-]
ⲕⲁϩ' ⲛ̅ϩⲏⲧ [ⲙ̅ⲡⲥⲟⲡ ⲉ-]
ⲧⲉⲙⲙⲁⲩ [ⲁⲩⲱ
ⲉ̣ϥⲁ . ⲧ̅[
ⲛ . [ ] ⲉϥ-
[ϫⲱ ⲙ̅ⲙⲟⲥ ϫ]ⲉ̣ⲃⲟⲛ-
[ⲑⲉⲓ ⲉⲣⲟⲛ ⲱ ⲡⲉ]ⲛⲉⲓ-
[ⲱⲧ]ⲁ̣ . ⲛ
ⲉⲧⲉⲡ]ⲁⲥⲟⲛ-
[ⲡⲉ ⲛ̅ⲧ̅ⲛⲁϩⲙⲉ]ⲛ̣ ⲛ̅ⲧⲟ-
[ⲟⲧ̅ϥ ⲙ̅ⲡⲁⲓ]ⲁ̣ⲃⲟ-
[ⲗⲟⲥ ⲡⲁⲓ ⲉⲧⲉ]ⲗ̣[ϩ̣]ⲛ̣ⲙ'
[ⲉⲧⲱⲣⲡ ⲛⲛⲉ]ⲛ̣ϣ̣ⲩ-

[ⲡⲉⲧ]ⲟ̣ⲩⲛϩ ⲛ[ϩⲛ̅ⲧ̅ⲕ]
[ⲟⲩ]ⲛϣ̣ⲟⲙ' ⲙ̅[ⲙⲟϥ]
ⲉ̣[ⲧ]ⲟⲩϫⲟⲛ ⲁ̣ⲩ̣ⲱ
ⲙ̣ⲙ̅ⲡⲗⲁⲁⲩ ⲛ̅ⲁⲧ-
ⲥ̣[ⲟⲙ] ⲛ̅ⲛⲁϩⲣⲁϥ ·
ⲁ̣[ⲩⲱ] ⲁϥϣ̣ⲱⲡⲉ
ⲙ[ⲛ̅]ⲥⲁⲡⲉⲃⲟⲧ'
[ⲛ̅ϩ]ⲟ̣ⲩ ⲡⲉϫⲁϥ
[ⲛ̅]ⲥⲓ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲉ-
ϩ̣ⲟⲩⲛ ϩ̅ⲛ̅ⲥⲟⲛ ⲉ-
ⲧⲙ̅ⲙⲁⲩ' ϫⲉⲙⲁⲣ̅[ⲛ̅-]
ⲛⲙ̣[ⲛ̅ⲧⲛ̅-]
ϣ̣ⲁϫⲉ ⲛⲙ̣[ⲙⲁϥ ⲁⲩⲱ]
ⲉϣ̣ⲱⲡⲉ ⲁ̣ⲩ̣[
ϣ̣ⲁⲛϣ̣[ⲱⲡⲉ . . . ⲛ̅ⲙ̅-]
ⲙⲁⲛ ⲉϥ[
ⲧ̅ⲛⲁ . [ⲉⲕⲉ-]
ⲙⲁ' ⲛ̅ⲧ[ⲛ̅ⲡⲟⲣϫⲛ̅ ⲉⲃⲟⲗ]
ⲉⲣⲟϥ · [ⲉϣ̣ⲱⲡⲉ ⲁⲉ]
ⲉϥϣ̣[ⲁⲛ
ϩ̣ⲛ̅ⲗ̣[

margin

[a] Should be ⲁⲡⲁⲛⲧ]ⲁ.

https://coptic-treasures.com/

Fol. 10. *Recto* (*v.* Am. 409). . . . And (δέ) [it] befell again, when Theodore found another brother grieved (λυπεῖν) at heart because that our father Pahômius had reproved him in a matter for the salvation of his soul (ψυ.), so that (ὥστε) his heart was inclined that he should separate from the [community . . . . . 'thought (?), for even so is it also that I am sad at heart. For this stranger . . . he . . . wish that he . . . find grace . . . . .

. . . let us two stay therefore (οὖν) together and console one another, until we see . . . perhaps he will [cease] . . . reproving [us. But (δέ)] if we shall know that will not cease, we will go and betake us (ἀναχωρεῖν) elsewhere . . . . .

Verso (*v.* Am. 410). . . . not with our father Pahômius openly. But (δέ) in the middle of the night, many a time, he would go and meet (ἀπαντᾶν) him, many a time (*sic*), and tell him of the grief of that [brother] . . . . . [saying,] 'Help (βοηθεῖν) [us, O] our father, ... [who is] my brother,[1] [and? save] us from the devil (διάβ.), that roareth [to devour?] our souls (ψυ.) . . . . .

. . . [that] dwelleth in [thee] hath power to save us. And there is no impossibility with Him.'[2] And it befell, after the month of days, that Theodore spake to that brother, saying, 'Let us . . . . . [and we] speak with [him. And] if . . . . . with us, he . . . . ., we will [go else]where and [separate ourselves from] him. [But (δέ) if] he should . . . . . with . . . . .

Fol. 11. ↑ *Recto.*

ⲙⲡⲧⲥⲩⲛ]ⲉⲧⲟⲥ
[ⲙⲡⲟ]ⲩⲛⲟⲥ ⲙⲙⲡ[ⲧ-]
[ⲁⲥⲁ]ⲑⲟⲥ . ϣⲱⲥⲧⲉ
[ⲉⲧ]ⲣⲉⲡⲉⲩϩⲏⲧ' ⲙ̄-
[ⲧ]ⲟⲛ ⲉⲙⲁⲧⲉ ⲙⲡⲉ-
[ⲥⲛ]ⲁⲩ· ⲁⲩⲱ ⲧⲁⲓ̈-
[ⲧⲉ ⲑ]ⲉ ⲉⲛⲧⲁϥⲧⲟⲩ-
[ϫⲟϥ] ⲛ̄ⲥⲓ ⲑⲉⲟⲁⲱ-

ⲉ[
ⲣⲁ[ⲕⲟ-]
ⲧϥ ϣⲁⲣ[ⲟⲛ[a]
ⲁⲩⲱ ⲁⲥϣ[ⲱⲡⲉ ⲛ̄-]

[a] *Cf. Miss.* 546, 6. But perhaps here ⲛ]ⲧϥ. In gap ⲉⲡⲉⲓⲙⲁ (Am. الى هاهنا) or ⲡⲕⲉⲥⲟⲡ (*v. verso*).

[1] Am. should be, 'Help us, O our father, me and this one that is my brother, that thou seize us from out the hand of the devil, who would devour our souls. For we are small and feeble in the faith.'

[2] Am. *sic.*

https://coptic-treasures.com/

[ⲣⲟⲥ ϩ]ⲛ̣ⲟⲩⲡⲁⲛⲟⲩⲣ- ⲧⲉⲣⲟⲩⲃ̣ϣ̣[ⲕ ⲉϩⲟⲩⲛ]
[ⲥⲓⲁ ⲉⲛ]ⲁⲛⲟⲩⲥ · ⲉⲡⲉϥⲛⲏ̈ [ⲁⲩ
[Ⲟⲩⲁ ⲟ]ⲛ ϩ̅ⲛⲏⲉⲥ- ⲧⲁ̣ⲓ̣ ⲉⲣⲟϥ̣ [ⲛ̅ⲥⲓ
[ⲛⲏ]ⲩ̣ ⲉⲩϣ̅ⲛⲣⲉ ϣ̅ⲛⲉ'- ? ⲙ̅ⲡⲛ̅-]
[ⲡⲉ ⲉ]ⲁ̣ϥ̣ⲉⲛⲱϫ̅ⲗⲉⲓ' ⲥⲱϩ̣
[ⲙ̅ⲡⲉ]ⲛⲉⲓⲱⲧ' ⲡⲁ- ϩ̅ⲡ̅ⲟ[ⲩ
[ϩⲱⲙ] ⲉ̣ϥⲟⲩⲉϣ̅ ϫⲉ[ⲉⲩⲛⲁⲟⲩⲱⲙ
[ϧⲱⲕ ⲉ]ⲥⲙ̅ ⲡϣ̅ⲛⲉ ⲁⲩ[ⲱ
[ⲛ̅ⲛⲉϥⲉⲓ]ⲟⲧⲉ · ⲛ̅ⲧⲉ- ?
[ⲣϥⲉⲓⲙ]ⲉ̣ ϫⲉ ϫⲉⲉϥ-

margin (?)

→ *Verso.*

ⲡⲁϩⲱⲙⲉ [ⲁϥϩ̅ⲣⲟⲩ-]
ⲛⲟⲥ ⲛ̅ⲟⲩⲟ[ⲉⲓϣ̅ ⲉϥ-]
ⲧⲱϧ̅ ⲙ̅ⲡϫ[ⲟⲉⲓⲥ]
]ⲙ̣ⲁⲩ̣[a] ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ [ϫⲉ-]
] ? ⲕⲱ̅ ⲛⲁⲓ ⲉϧⲟⲗ' ϫ[ⲉ-]
] ? ⲛⲧⲟϥ ϕϣ̅ⲟⲃⲉ ⲁⲛ ⲉⲩ[ⲣⲱ-]
[ϫⲉ ⲛ̅ⲧ]ⲉⲣⲉϥⲥⲱⲧ̅ⲙ̅ ⲙⲉ ⲉⲁϥⲡⲟⲣ[ⲛⲉⲩⲉ]
[ⲉⲡⲉⲓϣ̅]ⲁϫⲉ ⲁϥⲣ- ϩ̅ⲙⲡⲉⲛⲧ[ⲁⲓⲁⲁϥ ·]
[ⲡⲙⲉⲉ]ⲩⲉ ⲛⲑⲉ ⲉⲛ- ϫⲉⲁⲡⲁⲣ[ϧⲁ ⲛ̅ⲛ-]
[ⲧⲁϥϣ̅]ⲁϫⲉ ⲡⲙ̅- ⲛⲟⲙⲟⲥ ⲉⲛ[ⲧⲁⲕⲧⲁ-]
[ⲙⲁϥ ⲛ̅ⲥⲓ] ⲡⲉⲡⲉⲓ- ⲁⲩ ⲉⲧⲟⲟⲧ̅ϥ̣ [ⲙ̅-]
[ⲱⲧ' ⲡⲁϩⲱ]ⲙⲉ ⲉϥ- ⲡⲉⲕϩ̅ⲙ̅ϩⲁⲗ [·]
[ϫⲱ ⲙ̅ⲙⲟⲥ ϫ]ⲉⲁⲣⲏ̈ ⲁϥⲥⲱⲧ̅ⲙ̅ [ⲥⲁⲣ ⲉ-]
[ⲁⲡⲁⲧⲟⲟⲧ̅ⲕ] ⲡⲙ̅- ⲡⲉⲡⲉⲓⲱⲧ [ⲡⲁ-]
[ⲙⲁϥ ⲉⲧⲣⲉⲕⲉⲙ]ⲉ ⲙ̅- ϩⲱⲙⲉ ⲛ̅ⲟⲩ[ϩⲟⲟⲩ]
[ⲙⲟϥ ⲛ̅ⲕⲉ]ⲥⲟⲡ · ⲉϥϫⲱ ⲙ̅ⲙ̣[ⲟⲥ ϫⲉ-]
? ϫⲓⲡⲡⲉ[ϩⲟⲟⲩ ⲛ̅ⲧⲁⲓ-]
ⲣ̅ⲙⲟⲡⲁϫ[ⲟⲥ ⲛ̅ϩⲏⲧϥ ⲙ̅-]

[a] Perhaps ⲙⲙ]ⲙⲁⲓ.

https://coptic-treasures.com/

Fol. 11. *Recto* (*v.* Am. 410). . . . prudence (-συνετός) [and] great goodness (-ἀγαθός), so that (ὥστε) the heart of both of them was greatly quieted. And thus it was that Theodore saved him, by a kindly (*lit.* good) guile (πανουργία). One also of the brethren, that was a youth, importuned (ἐνωχλεῖν) our father Pahôm,[1] wishing to go and visit his parents. But (δέ) when he knew that he . . . . .

. . . return him unto [us hither?[2]]. And it befell, after that they had gone [in] unto his house, [his people] . . . him. [And] afterwards . . . . . in a . . ., that [they might eat]. And . . . . .

Verso (*v.* Am. 411). . . . But (δέ) he, when he had heard these words, remembered the manner in which our father Pahômius had spoken with him,[3] saying, 'Do thy utmost to bring him (hither) again . . . . .

. . . Pahômius, spent a great while beseeching the Lord, saying, 'Forgive me; for I am not different from a man that hath fornicated (πορνεύειν), in that which I have done. For I have transgressed (παραβαίνειν) the laws (νόμ.) which Thou didst commit unto Thy servant.' For (γάρ) he had heard our father Pahômius, on a day, saying, 'Since the [day whereon I] became a monk (μον.),

Fol. 12. → *Recto.*

margin

ⲡⲉⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ	ⲟⲩϩ̅ⲗ̅ⲗ[ⲟ' ϩ̅ⲡⲛⲉ-]
ⲛ̄ⲕⲟⲥⲙⲓⲕⲟⲥ ⲛⲁⲩ	ⲥⲛⲏⲩ ⲉⲙⲡⲁ[ⲧⲉⲑⲟ]
ⲉⲣⲟⲓ ⲉ̈ⲓⲟⲩⲱⲙ' ⲏ̈ ⲉ̈ⲓ-	ⲧⲉ ⲙ̅ⲡϫⲟⲉⲓⲥ [ϣⲱ-]
ⲥⲉ' ⲙⲟⲟⲩ· ϫⲉⲕⲁⲥ	ⲡⲉ ⲛ̄ϩⲏⲧ̅ϥ· ⲛ̣ⲉ-
ⲉⲣⲉⲡϫⲟⲉⲓⲥ ϫⲓ̈ ⲥⲟⲟⲩ	ⲙ̅ⲡⲁⲧ̅ϥⲱ'ⲥ̅ⲕ̅ⲛ̣ⲉ
ⲟⲛ ϩ̅ⲙ̅ⲡⲁⲓ̈· ⲛ̄-	ϫⲓⲛⲧⲁϥⲉⲓ' ⲉϩⲟⲩ[ⲛ]
[Ⲧ]ⲟϥ' ϫⲉ ⲡⲉⲛⲉⲓⲱⲧ'	ⲉⲛⲉⲥⲛⲏⲩ· ⲁⲩ[ⲱ]
ⲡⲁϩⲱⲙⲉ' ⲡⲉⲣⲉ-	ⲡⲁⲓ̈ ⲛ̄ⲧⲉⲣⲉϥⲥⲱ-
ⲡϫⲟⲉⲓⲥ ϣⲟⲟⲡ'	ⲧ̅ⲙ̅ ϫⲉⲁⲛⲉⲥⲛ[ⲩ]
ⲛ̅ⲙ̅ⲙ̅ⲁϥ ϩ̅ⲡϩⲱⲃ̅	ⲃ̅ⲱⲕ' ⲉⲡⲉⲥⲏⲧ

[1] So ? for usual 'Pahôme'. There is not space for second ⲉ in the text.

[2] Am. should be, 'until thou bring him (back) hither.'

[3] Am. should be, 'Make with him all efforts until thou bring him unto me again. And he stretched forth his hand and did eat with him a little; then he withdrew his hand. And Theodore, by reason of this thing that he had done, in stretching forth his hand to eat, so as to bring back the youth unto our father P., spent &c.'

https://coptic-treasures.com/

ⲙⲙ̀ⲉϥⲉⲓⲣⲉ ⲙ̅ⲙⲟ-
[ⲟ]ⲩ· ⲉϥϯ ⲉⲟⲟⲩ ⲛⲁϥ
[ⲁ]ⲩⲱ ⲉϥⲟⲩⲱⲛ̅ϩ̅
[ⲙ̅]ⲙⲟϥ· ⲉⲃⲟⲗ· ⲛ̀ⲛⲉ-
[ⲥ]ⲛⲏⲩ ⲧⲏⲣⲟⲩ ϫⲉ-
[ⲟⲩ]ⲁ̀ⲡⲉ ϩ̅ⲡⲛⲉϥ-
[ϩ̅ⲙ̅ϩ]ⲁⲗ·
[ⲁϥϣ]ⲱⲡⲉ ϫⲉ ⲡⲟⲩ-
[ϩⲟⲟⲩ] ⲉⲧⲣⲉⲩⲣ̅ⲭⲣⲓⲁ
[ⲛ̀ⲕ]ⲁⲑⲁⲣⲓϫ[ⲉ ⲙ̅-]
[ⲡϣ]ⲏⲓ̈ ⲛ̀ⲑ[ⲉⲛ]ⲉⲉⲧ[ⲉ]
[ⲁϥ]ⲙⲟⲩⲧⲉ ⲉϩⲟⲉⲓ-
[ⲛⲉ ⲛ̀]ⲛⲉⲥⲏⲩ ⲉⲧ-
[ⲥⲙ̅ⲥ]ⲟ̀ⲙ· ⲁϥⲃ̀ⲱⲕ
[ⲉⲡⲉⲥ]ⲛⲧ· ⲉⲣⲟϥ

ⲉⲡϣⲏⲓ̈ ⲁϥⲕ̀ⲣ[ⲙ̅-]
ⲣⲙ̅ ⲉϥϫⲱ· ⲙ̅ⲙⲟⲥ
ϫⲉⲡⲉⲓ̈ⲣⲱⲙⲉ ⲟⲩ-
ⲁⲧⲛⲁ̀ⲡⲉ ⲉϥⲙⲟ-
ⲣ̀ϩ̅ ⲛ̀ⲛ̀ϣⲏⲣ[ⲉ ⲛ̀-]
ⲛ̀ⲣⲱⲙⲉ· ϩⲱ[ⲥⲧⲉ]
ⲉⲧⲣⲉϥϫⲟ̀ⲟⲩ ⲉ̀-[a]
ⲡⲉⲥⲏⲧ· ⲉ[ⲡϣⲏⲓ̈]
ⲙ̅ⲡⲉⲓⲛ̀[ⲁⲩ·]
ⲁⲥϣⲱⲡ[ⲉ[b] ⲛ̀ⲧⲉⲩ-]
ϣⲏ ⲉⲧ[ⲙ̅ⲙⲁⲩ ⲁϥ-]
ⲛⲁⲩ ⲉ[ⲩϩⲟⲣⲁⲙⲁ ⲛ̀-]
ϭⲓ ⲡ[ϩ̀ⲗⲗⲟ· ⲉⲧⲙ̅ⲙⲁⲩ]
ⲉⲁϥ[

[a] Probably more here: ϫⲟⲟⲩⲥⲉ ⲉ-?

[b] Or ⲁⲥϣⲱⲡⲉ ϫⲉ.

↑ *Verso.*

margin

ⲟⲩⲁⲥⲥ]ⲉⲗⲟⲥ ⲛ̀-
[ⲧⲉ] ⲡϫⲟⲉⲓⲥ ⲛ̀ⲧⲉⲩ-
[ⲙⲏ]ⲧⲉ ⲉϥⲱϣ· ⲉⲃ̀ⲗ
[ⲉ]ϩⲟⲩⲏ ⲉϩⲣⲁⲩ, ⲉϥ-
ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉϫⲓ
ⲡⲙ̅ⲁ̀ ⲉϥⲟⲩⲁⲁⲃ ⲏ[ⲏ-]
ⲧ̀ⲡ· ⲛ̀ⲛⲉⲧⲡ̅ⲣ̅-
ϩⲱⲃ· ϫⲁⲣ ⲁⲛ, ⲛ̀ⲣⲱ-
ⲙⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲧⲡ̅-
ⲣ̅ϩⲱⲃ· ⲛ̀ⲛ̀ϩ̅ⲙ̅ϩⲁⲗ

ϫⲉⲉⲣⲉⲡϫⲟⲉⲓⲥ ϥ[ⲓ]
ⲉⲃⲟⲗ ⲙ̅ⲙⲟⲓ̈ ⲙ̅ⲡⲉ-
ⲡⲙ̅ⲁ̀ ⲙ̅ⲙⲡⲧⲁⲧ-
ⲛⲁϩⲧⲉ ϫⲉⲁⲓ̈ⲕⲁⲧ[ⲁ-]
ⲗⲁⲗⲉⲓ· ⲙ̅ⲡⲣⲱⲙⲉ
ⲙ̅ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲙ̅ⲡⲡⲓⲥⲧⲉⲩⲉ ϫ[ⲉ-]
ϩⲱⲃ· ⲡⲙⲉ ⲉϥⲉⲓⲣⲉ [ⲙ̅-]
ⲙⲟⲟⲩ. ⲉϥⲉⲓⲣⲉ ⲙ̅ⲙ[ⲟ-]
ⲟⲩ ϩ̅ⲡⲟⲩⲥⲟⲟⲩⲧⲡ̅ [·]

https://coptic-treasures.com/

ⲉⲡⲛⲟⲩⲧⲉ· ⲁϥ-
ⲛⲁⲩ ⲇⲉ ⲉⲣⲟϥ ϩⲱ-
ⲱϥ' ⲉϥⲥⲱϣⲧ ⲉ-
ϩⲣⲁⲓ ⲉⲣⲟϥ' ⲉϥϫⲱ
[ⲉ]ⲙⲟⲥ ϫⲉⲡⲣⲉϥ-
[ⲣⲣ]ⲙⲣⲙ ⲛ̀ϩⲗⲗⲟ' ⲁⲩ[ⲱ]
[ⲛ̀]ⲁⲡⲓⲥⲧⲟⲥ. ϫⲓ
[ⲡⲛⲁ] ⲛⲁⲕ ⲉⲉⲉⲛⲧ-
[ⲁⲧⲛⲁ]ϩⲧⲉ ⲁⲩⲱ
[ⲁⲥϣⲱ]ⲛ̀ⲉ ⲉⲡⲛⲁⲩ
[ⲛ̀ϣⲟⲣⲡ] ⲉⲣⲉⲛⲉⲥ-
[ⲛⲏⲩ ⲛ̀ϩⲟⲩ]ⲛ ⲛ̀ⲧⲥⲩ-
[ⲛⲁϫⲓⲥ ⲉⲩϣⲗ]ⲏⲗ·[a] ⲁϥ-
[ⲉⲓ ⲉⲧⲉⲩⲙⲏ]ⲧⲉ ⲁϥ-
[ⲱϣ ⲉⲃⲟⲗ . . . .].

Ⲉⲣⲉⲛⲉⲥⲏⲩ ⲇⲉ ⲛ̀[ⲁ-
ⲃⲱⲕ' ⲉⲩⲙⲁ' ⲉⲱϩ[ⲥ]
ⲛ̀ⲟⲩϣⲏⲙ' ⲛ̀ⲕⲁ[ⲙ']
ⲁⲩⲱ ⲉⲣⲉⲛⲉⲓⲱ[ⲧ]
ⲡⲁϩⲱⲙⲉ ⲛ̀ⲙⲙⲙ[ⲁⲩ]
ⲛⲉⲁϥⲧⲱϣ' ⲇ[ⲉ ⲛ̀-]
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲧ[ⲃⲉ-]
ⲟⲩϩⲟⲃ' ϩⲙ̀[
ⲛ̀ϥⲧⲙⲙⲃⲱⲕ [ⲙⲡⲛⲉⲥ-]
[ⲛ]ⲏⲩ· ⲛ̀ⲧⲉⲣ[ⲉⲩⲉⲓ]
ⲇⲉ ⲉⲃⲟⲗ ⲛ̀ⲙⲙ[ⲁϥ ⲛ̀-]
ϭⲓ ⲛⲉⲥⲏⲩ [ⲉⲩⲑ-]
ⲡⲟ̄ ⲙ̀ⲙⲟϥ' ⲉⲣ[ⲉ-]
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̀[ⲙ-]
ⲙⲁⲩ ϩⲱⲱ[ϥ . .]

[a] Perhaps ⲉϣⲗⲏⲗ, as space is short.

Fol. 12. *Recto* (*v.* Am. 411). no worldling (-*κοσμικός*) hath beheld me eating or (*ἤ*) drinking water,[1] that herein also the Lord might be glorified.' But (*δέ*) as for our father Pahômius, the Lord was with him in everything he did, glorifying him (Pahômius) and displaying him unto all the brethren for one of His servants.

It befell now (*δέ*) on a day that they had need (*χρεία*) to cleanse (*καθαρίζειν*) the well of the monastery, and he called certain of the brethren that were strong and went down to it . . . . .

. . . an old man among the brethren, in whom the fear of the Lord was not yet; it was not yet long since he had come in among the brethren. And he, when he heard that the brethren had gone down to the well, murmured saying, 'This man is pitiless, distressing the sons of men,[2] in that (*ὥστε*) he sendeth them down unto the well at this time.' It befell, on that night, that that old man beheld a dream (*ὅραμα*) . . . . .

[1] Am. differs slightly.

[2] Am. should be '. . . sons of men'. And as he beheld the brethren working, he beheld an angel of the Lord in their midst, and he crying into their faces (*v.* note on fol. 3), 'Receive ye &c.' Then he beheld him looking up to him, saying to him &c.

https://coptic-treasures.com/

Verso (*v.* Am. 412). an] angel (ἄγγ.) of the Lord in their midst, crying out at them, saying, 'Receive unto yourselves a holy spirit (πν.); for (γάρ) ye labour not for man, but (ἀλλά) ye labour for the servant of God.' And (δέ) he beheld him (the angel) likewise, looking up at him, saying, 'Murmuring and faithless (ἄπιστος) old man, receive for thyself a spirit (πν.) of unbelief.' And it befell at morning, the brethren being within the meeting-place (σύναξις[1]), praying, he [came into their] midst and [cried out . . . . .

. . . that the Lord take from me the spirit (πν.) of faithlessness, for I did slander (καταλαλεῖν) the man of God and believed (πιστεύειν) not that everything he doeth, he doth it in uprightness.'

And (δέ) the brethren being about to go to a place, to reap a few reeds, and our father Pahômius being with them, but (δέ) having appointed Theodore concerning a (certain) matter in . . ., and he (Th.) went not [with the] brethren; but (δέ) when the brethren had [gone] forth with [him], speeding him, Theodore being with them also, ...

Fol. 13. ↑ *Recto.*

margin

[. . ⲛ̄ⲑ]ⲉⲟⲁⲱⲣⲟⲥ ϫⲉ-
[ⲁⲗⲉ ⲉ]ⲡϫⲟⲓ̈ ⲧⲁϫⲩ·
[ⲁⲩⲱ] ⲛ̄ⲧⲟϥ· ⲛ̄ⲧⲉⲩ-
[ⲛⲟ]ⲩ ⲙ̄ⲡϥⲁⲓⲁⲕⲣⲓ-
[ⲛⲉ ⲛ̄ⲗ]ⲁⲁⲩ ⲁϥⲁⲗⲉ· ⲉ-
[ⲡϫⲟ]ⲓ̈ ⲙ̄ⲡϥⲓ̈ ⲡⲉϥ-
[ⲡⲣ]ⲏϣ· ⲡ̄ⲙ̄ⲙⲁϥ·
[ⲟⲩ]ⲧⲉ ⲡⲉϥϫⲱⲱⲙⲉ
[ⲉ]ⲧϥϫⲓ ⲁⲡⲟⲥⲧⲏ̄-
[ⲑⲟ]ⲩⲥ ⲛ̄ϩⲏⲧϥ· ⲁⲩ-
[ⲱ] ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥ-
[ⲥⲙ]ⲟⲩ ϩ̄ⲙ̄ⲡⲉϥϩⲏⲧ·
[ⲉϥϫ]ⲱ ⲙ̄ⲙⲟϥ ϫⲉⲕ̄-
[ⲥⲙⲁ]ⲙⲁⲁⲧ· ⲡϫⲟⲉⲓⲥ

Ⲉϥⲡⲱⲡⲡ̄ ϫⲉ ⲛ̄ⲥⲓ ⲡⲉ[ⲛ-
ⲉⲓⲱⲧ· ⲡⲁϩⲱⲙⲉ· ⲁⲩ-
ⲱ· ⲛⲉⲥⲛⲏⲩ ⲡ̄ⲙ̄ⲙⲁϥ·
ⲁϥⲥⲱⲡⲧ ϩ̄ⲡⲛⲉϥ-
ϧⲁⲗ· ⲁϥⲛⲁⲩ ⲉⲩⲥⲱⲗⲡ̄
ⲉϧⲟⲗ· ⲉϥⲟ ⲛ̄ϩⲟⲧⲉ· ⲁϥ-
ⲛⲁⲩ ϫⲁⲣ· ⲁⲩⲱ ⲉⲓⲥ ϩⲏ-
ⲛⲧⲉ ϩⲟⲉⲓⲛⲉ ⲙⲉⲛ
ϩ̄ⲡⲛⲉⲥⲛⲏⲩ ϩ̄ⲡⲣ[ⲱ-]
ⲟⲩ ⲛ̄ϩⲉⲛⲑⲏⲣⲓⲟⲛ
ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲉ ϩ̄ⲡⲣ[ⲱ-]
ⲟⲩ ⲛϩⲉⲛⲙ̄ⲥⲟⲟϥ·
ⲁⲩⲱ ϩⲟⲉⲓⲛⲉ ⲉⲩϩ̄ⲡ-
ⲧⲙⲛⲧⲉ ⲛ̄ⲟⲩⲕⲱ[ϩ̄ⲧ]

[1] Σύναξις as the *place* of service in AS. §§ 56 (= *Miss.* 553, *Mus. Guim.* 105), 88, 92; *Miss.* 559 (= *Mus. Guim.* 283 ἐκκλησία), 823; *Mus. Guim.* 92 (= *ib.* 318 and our present text), 132, 171. So far as I can ascertain, not thus used outside the Pachomian texts.

https://coptic-treasures.com/

[ϫεακ]ααϯ' ⲛ̅ⲙ̅ⲡϣⲁ' ϩⲉⲛⲕⲟⲟⲩⲉ ⲉ[ⲩ]ϩⲁⲛ[ⲉ-]
ϩⲱ' ⲛ̅ⲣ̅ϣⲛⲣⲉ ⲛ̅ⲁⲃ- [ⲥⲏ]ⲧ ⲛ̅ⲟⲩϣ̅[ⲱⲙⲉ]
ⲣⲁϩⲁⲙ' ϩ̅ⲙ̅ⲡϩⲱⲃ [ⲉⲩⲟ]ⲩⲱϣ ⲉⲉ[ⲓ ⲉϩⲣⲁⲓ]
ⲉⲛⲧⲁϥⲁⲡⲁⲛⲧ[ⲁ] ⲉⲙⲡⲟ̀ⲩⲉϣⲥⲙ̅[ⲥⲟⲙ]
ⲉⲣⲟⲓ̈ ⲧⲉⲛⲟⲩ ⲛ̅ⲑⲉ ⲉⲛ- ⲁⲩⲱ ⲛ̅ⲧⲟⲟⲩ ⲧⲛ̣[ⲣⲟⲩ]
sic ⲉⲃⲟⲗ
ⲧⲁϥⲉⲓ' ⲉⲃⲟⲗ' ϩ̅ⲙ̅ⲡⲉϥ- ⲛⲉⲩⲁϣⲕⲁⲕ ⲉⲩϣ[ⲟ-]
ⲕⲁϩ' ⲉⲛ̅ϥ̅ⲥⲟⲟⲩⲛ ⲁⲛ ⲟⲛ' ϩ̅ⲛ̅ⲛⲉⲓ̈ⲑⲗⲓϥ̀[ⲓⲥ]
ϫⲉⲉϥⲛ̅ⲁ̅ ⲉⲧⲱⲛ· ⲉⲩϫⲱ ⲙ̅ⲙ̅ⲟⲥ ϫⲉ[ⲃⲟ-]
[ⲗⲩⲱ ⲁⲥ]ϣⲱⲡⲉ ⲛ̅ⲧⲉ- ⲛⲑⲉⲓ̈ ⲉⲣⲟⲛ· ⲛ̅[ⲧⲉ-]
[ⲣⲟⲩ . .]ⲁ̣[a] ⲙ̅ⲡⲱⲛⲥ ⲣⲉϥⲛⲁⲩ ϫⲉ ⲉ[ⲣⲟⲟⲩ]
[. . . . . .]ϫ̣ⲟ̣ϥ'[b] ⲉ- ⲧ[

[a] Apparently not ⲗ]ⲟ nor ⲟⲩ]ⲱ ; ⲕ]ⲙ grammatically difficult. [b] Perhaps ϫⲟⲓ̈.

→ *Verso.*

margin

ⲉⲃⲟⲗ'[a] ⲛ̅ⲧⲉⲧⲡⲱ̀ ⲛ̅- ⲧⲁϥⲛⲁⲩ ⲉ[ⲣⲟϥ ϫⲉ-]
ⲕⲁⲙ' ⲉⲧϩⲓϫⲱϥ' ⲛ̅- ⲉϥⲛⲁϣⲱ[ⲡⲉ ⲛ̅-]
ⲧⲙⲛⲧⲉ' ⲛ̅ⲧⲉϩⲓⲛ [·] ⲛⲉⲥⲛⲩ ⲙ[ⲛ̅ⲛ̅-]
ⲁϥⲁϩ'ⲉ ⲣⲁⲧ̅ϥ̅ ⲛ̅ⲧⲉⲩ- ⲥⲁⲧⲣⲉϥⲛ̅ⲕ[ⲟⲧ̅ⲕ ·]
ⲛⲟⲩ ⲁϥⲛ̅ⲣ̅ϣ̅ ⲛⲉϥ- ⲛ̅ⲧⲉⲣⲟⲩⲥⲟ[ⲃⲧⲉ ϫⲉ]
ⲥⲓϫ' ⲉⲃⲟⲗ' ⲁϥⲁϣ ⲛ̅ⲛⲉⲥⲛⲩ, [ⲉⲧⲣⲉⲩ-]
ⲕⲁⲕ' ⲉⲃⲟⲗ' ϩ̅ⲛ̅ⲟⲩⲛⲟⲥ ⲟⲩⲱⲙ' ⲉⲣⲟⲩϩ[ⲉ ·]
ⲛ̅ⲥⲙⲏ ⲁϥϣⲗⲏⲗ' ⲁⲩⲱ ⲛ̅ⲧⲟϥ ⲙ̅[ⲛ̅ϥ̅-]
ⲉϥⲉⲡⲓⲕⲁⲗⲉⲓ' ⲙ̅- ⲟⲩⲱⲙ· ⲑⲉⲟϫⲱ[ⲣⲟⲥ]
ⲛⲛⲟⲩⲧⲉ ⲉⲧⲃⲏⲛ- ϫⲉ ⲛⲉⲙ̅ⲡϥ̅ⲉⲓ[ⲙⲙⲉ-]
ⲧⲟⲩ ⲉⲧⲣⲉⲟⲩⲃⲟⲛ- ⲡⲉ ⲉⲡⲉⲛⲧⲁϥ[ϣⲱ-]
ⲑⲉⲓⲁ ϣⲱⲡⲉ ⲛⲁⲩ ⲡⲉ· ⲛⲉⲁϥϫⲟ̀[ⲟⲩϥ]
ⲉⲃⲟⲗ ϩ̅ⲓⲧⲟⲟⲧ̅ϥ̅· ϫⲁⲣ' ⲙ̅ⲡⲟⲩⲁ' [ϩ̅ⲛⲡⲉ-]

[a] ⲁϥⲛⲟⲩϫⲉ] ⲉⲃⲟⲗ : *v.* below.

https://coptic-treasures.com/

ⲁⲩⲱ ⲁⲥϣⲱⲡⲉ ⲉⲣ-
[ϣⲁⲛ]ⲡⲟⲩⲁ ⲛ[ⲟⲩ]ⲁ
[ⲛ̄ⲛⲉⲥ]ⲛⲏⲩ ⲉⲓ' [ⲉϫⲱϥ][a]
[ⲉϥⲟⲧ]ⲛ̄ · ⲛⲉϣⲁⲩ-
[ⲛⲟⲩ]ϫⲉ ⲉⲃⲟⲗ' ϩⲱⲟⲩ
[ⲛ̄ⲛ]ⲉⲩⲉⲧⲡⲱ' ⲛ̄-
[ⲥ]ⲉϣⲗⲏⲗ'· ⲁⲩⲱ ⲁϥ-
[ϭ]ⲱ ⲉϥⲙⲏⲛ ⲉⲃⲟⲗ'
[ⲛ̄]ⲧⲉⲓ̈ϩⲉ ⲉϥϣⲗⲏⲗ'
[ϣⲁⲛ]ⲧⲉⲣⲟⲩϩⲉ ϣⲱ-
[ⲡⲉ . . . . . .]ϥ[b]

ⲥⲛⲏⲩ ⲛ̄ⲟⲩ[ϩⲱⲃ ·[c]]
ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥⲉⲓ̈
ⲙ̄ⲙ̄ⲛ̄ⲥⲱⲥ' ⲁⲩϫⲱ̄
ⲉⲣⲟϥ ⲛ̄ⲑⲉ ⲧⲏⲣ̄ⲥ̄
ⲉⲛⲧⲁⲥϣⲱⲡⲉ ·
ⲁⲩⲱ ⲟⲛ ⲁⲩⲧⲁⲙⲟϥ
ϫⲉⲙ̄ⲡ̄ϥⲟⲩⲱⲙ' ⲉ-
ⲃⲟⲗ' ϫⲉϥⲙⲟⲕϩ̄ ⲛ̄-
ϩⲏⲧ' ⲉϫⲙ̄ⲡⲥⲱⲗⲡ̄
ⲉⲃⲟⲗ' ⲉⲛⲧ[ⲁϥⲛⲁⲩ]
ⲉⲣⲟϥ · ⲛ̄[ⲧⲟϥ ϫⲉ]

[a] The last of these letters was tailed.
[b] [ⲡⲉ· ϩⲙⲡⲣⲉ]ϥ or [ⲡⲉ ⲁⲩⲱ ⲉⲧⲓ ⲉ]ϥ.
[c] Am. Ac. شغل.

Fol. 13. *Recto* (*v.* Am. 412, 413). . . . unto] Theodore, 'Go aboard the boat quickly (ταχύ).' And as for him, he doubted (διακρίνειν) not at all[1] and went aboard the boat and took not his coverlet with him, neither (οὐδέ)[2] his book wherein he learnt by heart (ἀπὸ στήθους). And forthwith he blessed in his heart, saying, 'Blessed art Thou, Lord, for that Thou hast made me also worthy to be a child of Abraham, in the matter that hath happened (ἀπαντᾶν) unto me now, even as he came forth from his country, knowing not whither he went.'[3] [And] it befell, after that [they had ceased ?] to load . . . . . the] boat (?) . . . . .

Now (δέ) as our father Pahômius was loading (the boat) and the brethren with him, he looked with his eyes and beheld a terrible revelation. For (γάρ) he beheld and lo, certain of the brethren were in the jaws of wild beasts (θηρ.); others again (δέ) in the jaws of crocodiles; and some were in the midst of a fire, others at the bottom of a cliff, desiring to come up, (yet) not being able. And they all were crying out, being in these tribulations (θλῖψις), and saying, 'Help (βοηθεῖν) us.' And (δέ) when he had seen them (?) . . . . .

[1] Am., asked concerning naught, neither refused, but &c.
[2] his—neither *om.* Am.
[3] Am. *add.* 'even so Thy servant' (*sic*, 413, 1).

https://coptic-treasures.com/

Verso (*v.* Am. 413, 414). . . . he cast] down the load of reeds that was upon him, midway in the road,[1] and stood still forthwith[2] and spread forth his hands and cried out with a loud voice and prayed, beseeching (ἐπικαλεῖν) God[3] concerning them, that help (βοήθεια) might be unto them from Him. And[4] it befell, as each one [of the] brethren came up [to him?] laden (?), they also cast down their loads and prayed. And he stayed, continuing thus to pray, until evening fell. [And while yet (?)] he [prayed . . . . .

. . . the revelation that] he had seen, that it should befall the brethren after he had fallen asleep. But (δέ) after they had made ready for the brethren that they should eat, at even, and as for him (*sc.* Pahômius) he ate not. But (δέ) Theodore had not known of what had befallen, for (γάρ) he had sent [him] with one [from among the] brethren for (?) an [affair?]. And when he afterwards came (back), they told him all the fashion of its happening; and furthermore they informed him that he (*sc.* P.) had not eaten because he was sad at heart concerning the revelation that [he had beheld.[5] But (δέ)] he (?) . . . . .

Fol. 14. → *Recto.*

]ⲙ ⲛ[
[ⲉϣⲁⲩ]ⲟⲩⲟⲙⲥ ⲛ̄ⲥⲓ
ⲛⲉⲥⲛⲏⲩ, ⲁϥϫⲟ-
[ⲟ]ⲩ ϣⲁⲣⲟϥ ⲛ̄ⲟⲩ-
ⲥⲟⲛ ⲉϥϫⲱ ⲙ̄ⲙ̄ⲟⲥ
ϫⲉⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲟⲩ-
ⲧⲉ ⲉⲣⲟⲕ· ⲁⲩⲱ ⲛ̄-
ⲧⲟϥ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄-
ⲧⲉⲣⲉϥⲥⲱⲧⲙ̄ ⲁϥ-
ⲧⲱⲟⲩⲛ ⲁϥⲉⲓ' ϣⲁ-

[
ⲉ[ⲙ̄-]
ⲡⲉⲑⲉⲟⲇⲱⲣ[ⲟⲥ ⲟⲩ-]
ⲱⲙ' ϩⲱⲱϥ ⲙ̄ⲡ[ⲟⲟⲩ·]
ⲡⲉϫⲁϥ ⲛⲁϥ ϫ[ⲉⲁ-]
ⲗⲱⲧⲡ̄ ϩⲁⲣⲟϥ [ⲙ̄-]
ⲡ̄ⲣⲧⲣⲉϥⲟⲩⲱⲙ
ⲁⲗⲗⲁ ⲕⲁⲁϥ' ⲙⲁⲣ[ϥ̄-]
ⲣⲙⲙⲉ· ⲁⲩⲱ ⲛ̄ⲧ[ⲟϥ]
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥϩ[ⲙⲟ-]

[1] Am. *sic.*

[2] Am. *sic.*

[3] Am. *sic.*

[4] Am. should be, 'And each one of the brethren was bearing his load. And when they saw him cast down his load, each one of them cast down his load also, and stood and prayed. And he stayed continuing thus until the time of evening. And as he prayed, he was informed as to the vision, that it should befall the brethren after his death.'

[5] Am. *sic*, in all this sentence.

https://coptic-treasures.com/

ⲣⲟⲩ· ⲁⲩⲁⲣⲭⲉⲓ, ⲛ̄-
ϣⲁϫⲉ ⲛ̄ⲙ̅ⲙ̅ⲁⲩ
ϩⲛ̄ϩⲉⲛϣⲁϫⲉ ⲛ̄-
ⲙ̅ⲕⲁϩ' ⲛ̄ϩⲏⲧ' ϩⲱⲥ
ⲉⲩⲥ̅ⲙ̅ⲁ[ⲣⲓⲕ]ⲉ̀' ⲉⲣⲟⲩ·
ⲁ̀ⲩⲱ ⲁ̀[ⲡⲉⲩϩ]ⲏⲧ'
[ⲙ̅]ⲕ̀ⲁϩ ⲁ̀ⲩⲣ̀ⲓⲙ̅ⲙ̅ⲉ ⲛ̄-
[ⲥⲓ] ⲑⲉⲟⲗⲱⲣⲟⲥ [ⲁ]ⲩ-
[ⲉⲓ ⲉ]ϧⲟⲗ' ϩⲓⲧⲟⲟ[ⲧ]ⲩ'
[ⲡⲉ]ϫⲁⲩ ⲛⲁⲩ ϫⲉ[ⲙ̅]ⲟ-
[ⲟϣ]ⲉ ϩⲱⲱⲕ' ⲛ̅ⲧ̅ⲣⲓ-
[ⲙ̅ⲙ̅ⲉ ⲉ]ϩ̀[ⲟⲩⲛ] ⲉⲡϫⲟⲉⲓⲥ
[ⲛ̄ⲑⲉ] ⲉ̀ⲛⲧⲁⲓ̈ⲣⲓⲙ̅ⲙ̅ⲉ
[ϩⲱ ⲟ]ⲛ̀ ⲁϥⲟⲩⲱ-
[ϣⲏ ⲁ]ⲉ ⲛ̄ⲥⲓ ⲟⲩⲁ ϩⲛ̄-
[ⲛⲉⲧ]ⲥⲱⲧⲙ̅ⲙ̅ ⲉⲣⲟϥ

ⲟⲥ ⲁϥⲟⲩⲱⲙ̅' ϩⲛ̄[ⲟⲩ-]
ⲙ̅ⲧⲟⲛ ⲛ̄ϩⲛⲧ·
ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ⲉ[ϥ-]
ϩⲙ̅ⲟⲟⲥ ⲛ̄ⲥⲁⲟⲩⲥⲁ [ⲛ̄-]
ⲥⲓ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲙ̅ⲁⲩ-
ⲁⲁϥ' ⲉϥⲙ̅ⲟⲕϩ̅ ⲛ̄ϩⲛ̀[ⲧ]
ⲁⲩⲉⲓⲙ̅ⲙ̅ⲉ ⲛ̄ⲥ[ⲓ ⲥ]ⲟⲛ
ⲥⲛⲁⲩ ϫⲉϥⲗⲩⲡⲉ[ⲓ']
ⲁⲩϯ ⲡⲉⲩⲟ̈ⲓ ⲉⲣⲟ[ϥ]
ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲁ-
ⲫⲓ ⲟⲩϣⲁϫⲉ ⲉⲣⲟⲛ̀
ⲛ̄ⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ
ⲛⲁⲩ ϫⲉⲧⲉⲛⲟⲩ ⲣⲱ'
ⲁⲛⲟⲕ' ⲉⲧ̅ⲣ̅ⲭ̅ⲣⲓⲁ ⲛ̀-
ⲫⲓ ⲥⲟⲗⲥ̅ⲗ̅ ⲉⲓⲧ̅ⲛ̄-]
ⲟⲩⲁ· ⲡⲉϫⲁⲩ ⲛ[ⲁϥ]
ϫⲉϣⲁϥϣⲱⲡⲉ

margin

↑ *Verso.*

ⲡ]ⲉ̀ⲕ-
[ⲙ̅ⲕⲁϩ] ⲛϩⲏⲧ̀, ⲁⲩⲱ
[ⲁ]ⲛⲟⲛ ⲧ̅ⲙ̅ⲛⲁⲥ̅ⲗ̅ⲥⲱ-
[ⲗ]ⲕ· ⲛ̄ⲧⲟϥ ⲁⲉ ⲡⲉ-
[ϫ]ⲁϥ ⲛⲁⲩ ϫⲉ ⲛ̄ⲧⲱ-
ⲧⲙ̅ ⲛ̄ⲧⲉⲧⲛⲁϣ-
ⲥ̅ⲙ̅ⲙ̅ⲟⲙ̅' ⲁⲛ ⲛ̄ⲥ̅ⲗ̅ⲥⲱ-
ⲗⲧ̅ ⲙ̅ⲡⲉⲥⲛⲁⲩ· ⲉⲓ-
ⲙ̅ⲛⲧⲓ ⲛ̄ⲧⲉⲟⲩⲁ'
ⲛ̄ⲟⲩⲱⲧ ⲥ̅ⲗ̅ⲥⲱⲗⲧ̅

[ⲡ]ⲉ̀ ⲛ̄ϩⲓⲁ̀ⲓ[ⲱⲧⲛⲥ]
ⲛ̄ϥ̅ⲥⲟⲟⲩⲛ ⲁⲛ [ⲛ̄ⲗⲁⲁⲩ]
ⲛ̄ⲧⲟϥ ⲁⲉ ⲁϥⲁϥ[ⲁⲛⲁ-]
ⲕⲧⲉⲓ, ⲡⲉϫⲁϥ ϫⲉⲡ[ⲉⲛ-]
ⲉⲓⲱⲧ' ⲡⲁϩⲱⲙ̅ⲙ̅ⲉ ⲛ[ϥ̅-]
ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ⲗⲁⲁⲩ, [ⲁ-]
ⲣⲛⲩ ⲟⲛ, ⲕⲛⲁϫⲟⲟ̀ⲥ [ⲉ-]
ⲧ̀ⲃⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟ[ⲥ]
ϫⲉⲛ̄ⲥⲉⲟⲩⲛ ⲁⲛ [ⲛ̄-]
ⲗⲁⲁⲩ· ⲉⲃⲟⲗ' ϫⲉϥⲥⲛ[ϩ]

https://coptic-treasures.com/

ⲡϣⲁϫⲉ ⲁⲉ ⲉⲡⲧⲁϥ- ⲉⲧⲃ̀ⲏⲏⲧⲟⲩ ϫⲉϩⲉⲛ-
ϫⲟⲟϥ' ⲛ̄ⲡⲉϥⲥⲟⲟⲩⲛ[a] ϩⲓⲁⲓⲱⲧⲏⲥⲉ ⲛ̄ⲥⲉ-
ⲁⲛ ϫⲉⲟⲩ'ⲡⲉ · ⲉⲧⲓ̀ ⲁⲉ ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ϩⲣⲁ̈ ·
ⲉϥϣⲁϫⲉ ⲡ̅ⲙ̅ⲙ̅ⲁⲩ ⲛ̄ⲧⲟϥ ϭⲁⲣ ϥⲃ̀ⲱⲗ'
ⲁϥϭⲱϣ̅ⲧ̅ ⲁⲩⲱ ⲉⲓⲥ ⲉⲣⲟⲛ ⲛ̄ⲙ̅ⲙ̅ⲩⲥⲧⲏ-
ϩⲏ[ⲏ]ⲧⲉ ⲉⲓⲥ ⲡⲉⲥⲙ̅ⲟⲧ' ⲣⲓ[ⲟⲛ ⲛ̄ⲡⲉ]ϣ̀ⲣⲁⲫⲏ
ⲛ̄ⲟⲩⲣⲱⲙⲉ ⲁϥϩⲙⲟ- ⲁⲩⲱ [ϥⲧⲁⲙⲟ[c] ⲙ̅ⲙ̅-]
[ⲟ]ϣ̀ ϩ̀ⲣⲁ̈ ⲉϫ̅ⲡ̅ⲡⲉϥ- ⲙ̅ⲙ̅[ⲟ]ⲛ ϩ̀ϩⲉⲛⲥϩⲁ[ⲓ ⲉⲩ-]
ⲡⲁⲧ' ⲁϥⲁⲣⲭⲉⲓ ⲛ̄- ϩ̀[ⲩⲁⲁ]ⲃ̀' ⲛ̄ⲑⲉ ⲉⲧϣ̀[ⲏϩ]
ϣⲁϫⲉ ⲡ̅ⲙ̅ⲙ̅ⲁϥ' ⲉϥ- ϩ̀[ⲩ ⲙ̅ⲙ̅]ⲟⲛⲟⲛ ⲁⲉ ϩ̀[ⲱ]
ϩ̀ ⲛ̄ⲑⲉ ⲛ̄ⲡⲉⲧⲥⲟϣ̅ϥ̅[b] [. .]ϥ̀ⲥⲟⲟⲩⲛ ⲉϩ̀[ⲟⲩⲉ-]
ⲙ̅ⲡⲉⲡⲉⲓⲱⲧ' ⲡⲁ- ⲣⲟⲕ · ⲁⲩⲱ ⲙ̅ⲙ̅[ⲛ̄ⲥⲁ-]
ϩ̀ⲱⲙⲉ ⲉϥⲡⲉⲓⲣⲁϩⲉ ⲧⲣⲉϥϫⲱ ⲛ̄[ⲛⲁⲓ ⲁ-]
ⲙ̅ⲙ̅ⲟϥ' ⲉϥϫⲱ ⲙ̅ⲙ̅ⲟⲥ ⲡⲉⲧϣⲁϫⲉ [ⲡ̅ⲙ̅ⲙ̅ⲁϥ]
[ϫⲉ]ⲡⲙ̅'ⲡⲉ ⲡⲁϩ̀ⲱⲙⲉ · ϯ ⲑⲉ ⲛⲁϥ ⲉⲧ[ⲣⲉϥⲥⲟⲩ-]
[ⲙ̅ⲛ̅] ⲛ̄ⲟⲩⲣⲱⲙⲉ ⲁⲛ- ⲱⲡ̅ϥ̅ ϫⲉⲟⲩⲁⲩ[ⲥⲉⲗⲟⲥ-]
ⲡⲉ ⲛ̄ⲧⲉ ⲡϫ̀[ⲟⲉⲓⲥ

margin

[a] So my copy; should be ⲡⲡⲉⲩ-. [b] So copy; read ⲥⲱϣϥ. [c] Following Am., يعلمنا.

Fol. 14. *Recto* (*v.* Am. 414). . . . which] the brethren [use?] to eat; and he sent to him a brother, saying, 'Theodore doth call thee.' And as for him, forthwith[1] when he heard, he arose and came unto him, and began (ἄρχειν) to speak with him in words of sadness, as if (ὡς)[2] finding fault with him. And Theodore's heart was grieved and he wept and went forth from him. He (*sc.* P.) said unto him,[3] 'Do thou too go and weep unto the Lord, [even as] I [myself] also have wept.' But (δέ) one of [them that] heard him answered[4] . . . . .

. . . neither hath[5] Theodore eaten to-day.' He said unto him, 'Leave ye him; let him not eat, but (rather) (ἀλλά) let him weep.' And he (*sc.* P.)

[1] Am. *sic.* [2] Am. *sic.*
[3] Am., 'because he had said unto him.'
[4] Am., 'And one of the brethren heard him while he spake unto him, and he said &c.'
[5] Am., 'Theodore also hath eaten naught to-day.' And he said, 'And what have ye (to do) with him (misunderstood for ⲁϩⲣⲱⲡ ⲡⲙ̅ⲙ̅ⲁϥ)? Let him &c.'

https://coptic-treasures.com/

forthwith sat down and did eat with his mind at rest.[1] And it befell, as Theodore[2] sat apart alone, sad at heart, two brethren knew that he was grieved (λυπεῖν) and they betook themselves unto him and said unto him, 'Speak a word unto us.' But (δέ) he said unto them, 'Now[3] indeed I it is have need (χρεία) to get comfort from one.' They said unto him, 'It may happen . . . . .

Verso (*v.* Am. 414, 415). . . . thy [sadness] of heart and we will comfort thee.' But (δέ) he said unto them, 'Not ye it is will together be able to console me, except (εἰ μήτι) one alone console me.' But (δέ) the word that he spake, they knew not what (it meant). And (δέ) whilst yet (ἔτι) he spake with them, he looked and lo, the semblance of a man did sit at his feet[4] and began to speak with him, being like to them that revile our father Pahômius, tempting (πειράζειν) him and saying, 'Who is Pahômius? [Is he (μή)] not

an ignorant (ἰδιώτης) man, knowing nothing?' But (δέ) he (*sc.* Theodore) was indignant (ἀγανακτεῖν) (and) said, 'Our father Pahômius knoweth (then) nothing? Perchance too thou wilt say concerning the apostles (ἀπ.) that they know nothing, for that it is written[5] concerning them that they were ignorant men (ἰδ.), knowing not how to write.[6] For (γάρ) he solveth for us the mysteries (μυστήριον) of the Scriptures (γρ.) and [teacheth] us holy writings, as it is written.[7] But not only (οὐ μόνον δέ) . . .,[8] he knoweth more than thee.' And after that he had said this, he that spake with him gave him means that he should know him for an angel (ἄγ.) of the Lord.

Fol. 15. ↑ *Recto.*

[. . . . . .]ⲙ̀ⲙⲓ	
[. . . .ϩ]ⲱϣ̀ ⲙⲙⲉ' ⲛ̄-	ⲛⲁ[ⲛ̄-]
[. . . .]ⲁ[.]ⲉϥ̀ ⲁⲩ-	ⲧⲁϥ[
[ⲣⲱⲙⲉ]ⲉ ⲇⲉ ⲟⲛ ⲉⲓ' ϣⲁ-	ϥⲥⲟⲩ[ⲧⲱⲛ
[ⲣⲟ]ϥ ⲛ̄ⲟⲩⲟⲉⲓϣ̀'	ⲁⲩⲱ [
ⲉϥⲟⲩⲱϣ̀' ⲉ̀ⲣⲙⲟⲛⲁ-	ⲟⲩⲛⲟ[

[1] Am., 'in great grief of heart.' But read وجع for وجع.

[2] Am. *sic.*

[3] Am. should be, 'I have need that ye two comfort me.' And they said unto him, 'It is indeed possible that the fathers be comforted even by their children &c.'

[4] Am. (Ac. 51, G ⲣ̀ⲗⲏ b) 'before him'.

[5] Acts iv. 13.

[6] Am. *sic.*

[7] *Cf.* Luke xxiv. 32.

[8] Am. should be, 'and not this only, but he is &c.'

https://coptic-treasures.com/

ϫος· ⲁⲩ[ⲱ] ⲛ̀ⲧⲉⲣⲉϥ'-	ϩⲏⲩ[ⲉ ⲙⲉ-]
ⲁⲡⲁⲛ[ⲧⲁ] ⲉⲣⲟϥ' ⲁϥ-	ⲉⲩⲉ ϭⲙ̅[
ϣⲁϫⲉ ⲛ̀ⲛ̀ⲙⲁϥ ⲁϥ-	ⲉⲓ ⲉ̀ϧ̀ⲟⲗ [
ϩⲉ ⲉⲣⲟϥ [ⲉ]ϥ̀ⲥⲟⲩⲧⲱ̅	ϩⲛ̀ⲧⲉⲩ[ⲛⲟⲩ ⲉⲧⲙ̅-]
ⲛ̀ⲛⲁϩⲣ[ⲁ]ϥ ⲉⲡϩⲱⲃ	ⲙ̀ⲙⲁⲩ· ⲛ̀[
[. . .][a] ⲁ̀ⲩⲱ̀ ⲁϥϩⲱⲛ	[
[ⲉ]ⲧ̀ⲟⲟⲧϥ ⲙ̀ⲡⲥⲟⲛ	ⲙ̀ⲡⲛⲉⲡⲉⲧ̀[
ⲉ̀ⲧ̀ϩⲁⲧ̀ⲙ̀ⲡ̀[ⲣ]ⲟ' ⲛ̀ⲑⲉ-	ⲙ̀ⲡⲥⲟⲛ ⲉⲛ̀[ⲧⲁϥ-]
ⲛⲉⲉⲧⲏ ⲉⲧⲣⲉϥⲉⲓ-	ϫⲟⲟⲥ ⲛⲁϥ ⲉ[ϫⲓ-]
ⲛⲉ ⲙ̀ⲙⲟϥ ⲉϩⲟⲩⲛ	ⲧϥ̅ ⲉⲉⲡⲉ [ⲙ̀ⲙⲟϥ]
ⲛ̀ⲛⲉⲥⲛⲩ· ⲛ̀ⲧⲉ-	ⲉϩⲟⲩⲛ ⲉⲧ[
[ⲣⲉϥ]ⲙ̀ⲟⲟϣⲉ ϫⲉ ⲉⲑⲏ	ϫⲉⲙⲁ[
[ⲛⲟⲩⲕ]ⲟⲩ[ⲓ] ϩⲱⲥ ⲉϥ-	ⲣⲱⲙ̀[ⲉ
[ⲛⲁⲃⲱⲕ ⲉϩⲟ]ⲩⲛ ⲉⲧ-[b]	ⲛ̀[

[a] I do not think there is a line missing between this and last; *cf. verso.* [b] ⲧⲥⲟⲟⲩϩⲥ or ⲧⲙⲛⲧⲉ. So too in col. 2.

→ *Verso.*

	ⲗ̀ⲉ[ⲡⲉ-]
]ⲛ̀ⲥⲁ	ϫⲁϥ ⲛⲁ̀[ϥ ϫⲉⲉⲧⲃⲉ-]
ⲉⲃ̀[ⲟⲗ ⲛ̀-	ⲧⲁⲫⲟⲣⲙⲏ [ⲙ̀ⲡⲛⲟ-]
[ⲧⲉⲩⲛⲟⲩ] ⲡⲉϫⲁϥ	ⲃⲉ ⲉⲛⲧⲁⲓ̀ⲁ[ⲁϥ ϩⲛ̀-]
[ⲛⲁϥ ϫⲉⲃⲱⲕ] ⲛ̀ⲛ̀-	ⲟⲩⲙ̀ⲛ̀ⲧⲁⲧⲥⲟ[ⲟⲩⲛ ⲱ[a]]
[ⲙⲟⲩⲧⲉ ⲉⲛ̀]ⲙ̀' ⲛ̀-	ⲑⲉⲟⲗⲱⲣⲉ. ⲥⲡⲟⲩⲁⲁ-
[ⲥⲟⲛ ϩⲛⲏ]ⲙ̀· ⲁⲩⲱ	ⲍⲉ ⲉⲧⲣⲉⲕϣⲱⲡⲉ
[ⲛ̀ⲧⲉⲣⲟⲩⲉⲓ]· ⲡⲉ-	ⲛ̀ⲧ̀[ⲟ]ⲕ ϩⲛⲟⲩⲙ̀ⲛ̀ⲧ-
[ϫⲁϥ ⲛⲁⲩ] ϩⲱⲟⲩ ϫⲉ-	ⲁⲧⲛⲟⲃⲉ ⲛ̀ⲟⲩⲟⲉⲓϣ
[ⲛ̀ⲧⲁⲓ]ϫⲟⲟⲥ ⲛⲏⲧⲛ̀	ⲛⲙ̀' · ⲛ̀ⲑⲉ ⲉⲛⲧⲁⲓ̀-
[ϫⲉⲟⲩ'·] ⲡ̀ⲉϫⲁⲩ ⲛⲁϥ	ⲉⲡ̀ⲓⲧ̀ⲙⲁ ⲛⲁⲕ' ⲉ-

[a] Scarcely space for ⲱ, though it seems needed.

https://coptic-treasures.com/

[ⲁⲉⲛ]ⲧⲁⲕⲁⲟⲟⲥ ⲁⲉ
[ϧⲱⲕ] ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲁ-
[ⲛⲁⲭ]ⲱⲣⲉⲓ ⲛⲏⲧ̄ⲛ̄ ·
[Ⲏⲧ]ⲟ̣ϥ ⲁⲉ ⲛ̄ⲧⲉ-
[ⲣⲉϥⲥⲱ]ⲧ̄ⲙ̄ ⲁϥⲁ[ϣ]
[ⲁϩⲟⲙ] · ⲡⲉⲭⲁϥ ⲁⲉ-
. . .]ⲥ̣ⲧ[a] ⲉⲡⲉⲉⲓ-
[ϣⲁⲁⲉ ⲛ̄ⲙ̄]ⲙⲏⲧ̄ⲛ̄
[ⲁⲡⲁϒ ⲉⲩⲡ]ⲛ̄ⲁ̄ ⲛ̄-
ⲉ]ϥ-

[ⲡ]ⲁ̣ⲡⲁ[ⲏ] ϩ̄ⲡ̄[ⲟ]ϒ̣- [b]
[
ϣⲱ-]
ⲡⲉ̣ ⲁⲉ ⲛ̄ⲟⲩⲥ̣[ⲟⲡ ⲉⲕ-]
ⲙ̣ⲟⲩⲧⲉ ⲉⲩⲣⲱ[ⲙⲉ]
ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲛ̄ϥ-
ⲡⲱⲧ ⲛⲁϥ ⲛ̄ⲧⲉϒ-
ⲛⲟϒ ⲙ̄ⲡⲣⲛⲟⲩϭ̄ⲥ̄
ⲉⲣⲟϥ · ⲁⲗⲗⲁ ⲁϫ[ⲓⲥ]
ⲛ̄ⲧⲟϥ [ϩ̣]ⲙ̄ⲡ̣[ⲉⲕϩⲏⲧ]
ϫⲉⲡⲁⲛ̣[ⲧⲱⲥ ⲙ̄ⲡϥⲉⲓ-]
ⲙ̣ⲉ ⲉⲩ[c]

[a] Am. حين كنت اكلمكم, Ac. 53 حين كلامى. [b] Whether two or three lines lost is uncertain.
[c] Or ϯ]ⲙⲉⲉⲩⲉ ϫ[ⲉ. But this hardly fills the space.

Fol. 15. *Recto* (*cf.* Am. 416). . . . everything that . . . . .[1] But (δέ) a man also came unto him, once on a time, desiring to become a monk (μον.). And after that he had met (ἀπαντᾶν) him, he talked with him and found him fitted (*lit.* upright) before him (*i.e.* in his opinion) for the matter . . . . . And he bade the brother that was at the gate of the monastery, that he should bring him in unto the brethren. But (δέ) when he had gone forward a little, as if (ὡς) he [would go in] unto the [congregation[2]

. . . in that hour . . . . . the brother to whom [he] had said to [take] him and bring [him] in unto the . . ., saying,[3] . . . . . man (?) . . . . .

Verso (*v.* Am. 418). . . . went] forth at [once?]. He said [unto him, 'Go (?)] and [call] such a [brother and] such an one.' And [when they were come,] he [said unto them] likewise, ['What] said [I] unto you?' They said unto him, 'Thou didst say, ['Go] and depart (ἀναχωρεῖν).'[4] But (δέ) he, when he heard, sighed. He said, '. . . I [spake with] you, [I beheld a] spirit (πν.) of . . . . .

. . . and said unto him, 'Because of the occasion (ἀφορμή) of sin that I (*sic*)[5] have given (*lit.* done), in ignorance, [O?] Theodore, strive (σπουδά-

[1] Apparently not as in Am.'s context. What follows (§ 46) differs also considerably from Am.
[2] Or 'midst'.
[3] An imperative followed here.
[4] Am. *sic.*
[5] Am., 'By reason of this sin which I have done.'

https://coptic-treasures.com/

ζειν) for thy part to be alway without sin, as I admonished (ἐπιτιμᾶν) thee freely, with[1] . . . . . But (δέ) if perchance on a time thou call a man and he forthwith hasten away, be not wroth with him, but (ἀλλά) rather say in thy heart, 'Surely (πάντως) he hath not understood . . . . .

Fol. 16. → *Recto.*

] ?
тєγнте]λєїа
[a] ⲙ̅ⲡⲁⲓ]ⲱⲛ єγ-
]тоу ⲁⲛ
[єϩ]оλ ϩ̅ⲛ̅нєγсω-
ⲱϥ єнтаγ . . ϣϵϵ
[. .] ⲙⲙⲟоγ ⲛ̄ϩнтоγ
[. . . .]ⲙ̅ⲡ[

] нтерєϥ-
[наγ] нϭι пєнєι-
ωт паϩωⲙє єγ-
ⲡ̅ⲡⲁ̅ ⲙ̅порнⲁ
ⲁγω ⲛ̄сωωϥ' єϥ-
парⲁϫє ϩ̅ⲛ̅єсннγ,
єγϩ̅ϩωϩ̅' ϩ̅ⲡ̅оγⲙⲁ·
ⲁϥсωоγϩ' ⲙ̅ⲙⲟоγ
єнєγєрнγ єроγϩє
кⲁтⲁ тєγсγнн-
ⲑєⲓⲁ · пєϫⲁϥ наγ ·
ϫєарι пⲙєєγє ⲙ̅-
пϣⲁϫє єтєнϩ ϫє-
тпⲓстⲓс оγєϩ̅оλ

[a] Perhaps here ϫⲁр, оγⲛ or some such word.

↑ *Verso.*

ⲛ[
єнтаγϣ[ωпє[a] ⲛ-]
ϩнтоγ сєϣ[ωпє]
оⲛ тєⲛоγ ⲁγω сє-
ⲙⲟоϣє ϩ̅ⲙ̅ⲡкос-
ⲙⲟс · ϯсооγⲛ' ⲙ̅ⲉ̅
ϫєⲛϥ ?

[a] Or ϣ[ⲡє], and in next line.

[1] Am. should be, 'As I reprimanded thee freely, with reproof, do thou also, if thou call a man &c.'

https://coptic-treasures.com/

ϩⲛ̅ⲧ ?
? ?
ⲥⲉⲛⲁϯ ⲙⲁ ⲁⲛ' ⲛ̅-
ϩⲏⲧⲟⲩ ⲛ̅ⲟⲩⲁⲁⲓ- ⲟⲩϫⲡ̀ⲁⲛ . ⲁϫⲓ̀
ⲙⲱⲛ ⲛ̅ⲧⲉⲓ̈ⲙⲡⲉ ϩⲛⲛϣⲁϫⲉ ⲉ[ⲛⲧ]ⲁ̀ϥ-[a]
ϩⲛ̅ⲗⲁⲁⲩ ⲛ̅ϩⲱⲃ· ϫⲟⲟⲩ ⲛⲏⲧⲛ̅· ⲁⲗ-
ⲁⲗⲗⲁ ⲟⲩⲁⲥⲁⲑⲟⲛ ⲗⲁ ϫⲱⲕ ⲉⲃⲟⲗ' ⲛ̅-
ⲛⲁ̀ⲩⲡⲉ ⲉⲧⲣⲉ̀ⲩϥⲓ̀'

[a] Or]ⲁⲓ.

Fol. 16. *Recto* (*v.* Am. 424). . . . the end (*συντέλεια*) [. . . of the] age (? *αἰών*), they not . . .[1] them from out their pollutions wherein they . . . themselves . . . . .

. . . When our father Pahômius saw a spirit (*πν.*) of fornication (*πορνεία*) and pollution passing (*παράγειν*) among the brethren, while they worked in a (certain) place, he gathered them together at evening, according to (*κατά*) their custom (*συνήθεια*). He said unto them, 'Remember the word that is written,[2] that Belief (*πίσ.*) is of [hearing . . . . .

Verso (*v.* Am. 424). . . . wherein they have been, they are therein[3] now also and do walk in the world (*κόσ.*). Now (*μέν*) I know that . . . . . will not give place in themselves unto a demon (*δαίμων*) such as this, in anything. But (*ἀλλά*) it (were) good (*ἀγαθός*) for them that they bear . . . . .

. . . by the words that he (?)[4] spake unto you. But (*ἀλλά*) fulfil . . . . .

Fol. 17. ↑ *Recto.*

ⲧ[
ⲡⲉ[a] ϣⲁⲉⲛ[ⲉϩ
ⲡϫⲟⲉⲓⲥ . [ⲉⲃⲟⲗ]
ϫⲉⲁⲩⲧⲟ[ϣⲟⲩ ϩⲙ̅-]
ⲡⲉⲩϩⲏⲧ [ⲙ̅ⲙⲓⲛ ⲙ̅-]
ⲙⲟⲟⲩ ⲉⲩϩ[[b]

[a] Perhaps ϣω]ⲡⲉ. [b] Apparently not ⲉⲩϫ[ⲟⲟⲥ or ϫ[ω ⲙⲙⲟⲥ.

[1] Fut. indic. or part. pres.
[2] Rom. *x.* 17 (probably; *ed.* Wessely, *Stud.* xii. 157).
[3] Or 'have been ashamed, they are ashamed now also'.
[4] Or 'that I'.

https://coptic-treasures.com/

ϫⲉⲡⲉⲩⲟ[ⲉⲓϣ ⲧⲏⲣϥ]
ⲉ̣ⲧ̣ⲙ̣̣ . . [ⲛ̄-]
ϩⲏⲧ̣[ϥ] ϩⲓϫⲙ̣̣ⲡⲕⲁϩ ? [
ⲛ̄ⲧ̣ⲛⲏ̣ⲣⲁⲕⲧⲏ̄ ϣⲁ̣[
ⲁⲛ ⲉⲃⲟⲗ ⲙ̣̣ⲡⲉⲕⲟⲩ- ⲡⲣ̣[
ⲱϣ' ⲛ̣ⲁ̣[ⲛ] ⲉⲕ[ϣ]ⲁ̣ⲛ- ϫⲓⲛ̣[
ⲕⲁⲁⲛ ϣⲁⲧⲥⲩⲛⲧⲉ- ⲁ̣ . ϧⲉⲗ̣[
ⲗⲉⲓⲁ ⲙ̣̣ⲡⲁⲓⲱⲛ· ⲙ̣̣ⲡⲛ̣[c [a]
ⲛⲁ̈ ϫⲉ [ⲛ̄]ⲧⲉ̈ⲙ̣̣ⲓ- ⲕⲁ ⲧⲟⲟⲧ[ⲟⲩ
ⲛⲉ ⲕⲁ[ⲛ ⲟ]ⲩⲣⲟⲙ̣̣ⲡⲉ ϩⲙ̣̣ⲡⲧ[ⲣⲉ
ⲛ̄ⲟⲩⲱⲧ [ⲧ]ⲉⲧⲟⲩ- ϩⲛⲧ' ϩⲙ̣̣ⲡ̣ⲟⲩⲉⲕ̣[ϩⲩ-]
ⲛⲁⲁⲁⲥ ⲉⲩ[ϩⲩ]ⲡⲟⲙ̣̣ⲓ- ⲡⲟⲙ̣̣ⲓⲛ[ⲉ] ⲧⲏⲣⲟ[ⲩ ⲛ̄-]
ⲛⲉ ⲉⲡϫⲟⲉ[ⲓⲥ] ⲛ̄ ⲙ̣̣ⲛ- ⲧⲁⲩⲁⲁⲩ̣ [b] [ⲉ]ⲧ̣ⲣ̣ⲁⲡⲁ[ϥ]
ⲧⲉ ⲛ̄ⲣⲟⲙ̣̣ⲡⲉ· ⲛ̄ sic ϩⲟⲩⲟ ⲙ̣̣ⲡϫⲟⲉ[ⲓⲥ] ⲁⲩⲱ ⲉⲩ[ϯ]
ⲉⲛⲁ̈ ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ ⲟⲩⲃⲉ̈ⲡ[ⲁ]ⲓⲁⲃⲟⲗⲟⲥ
ⲕⲁⲧⲁ ⲡⲧⲱϣ ⲛ̄ϩⲛⲧ' ϩⲱⲥⲧ[ⲉ .]. ⲙ̣̣ⲡⲉ[

margin

ⲙ̣̣ⲡⲛ̄[

[a] Paragraph-mark very doubtful. Can the similar mark and words in smaller script, below the text, have reference to this? [b] One is tempted to read ϩⲙ̣̣ⲡⲟⲩⲉ ⲛ[ⲁⲓ ⲛ]ⲧⲉⲓⲙ̣̣ⲓⲛ[ⲉ] ⲧⲏⲣⲥ (or -ⲟ[ⲩ) [ⲉⲡ]ⲧⲁⲩⲁⲁⲥ [ⲉ]ⲩⲣⲁⲡⲁ[ϥ].

→ *Verso.*

ϥ[

ⲛ]ⲁϣⲱⲡⲉ

[ϣⲁⲉⲛⲉ]ϩ' ϩⲛⲧⲙ̣̣ⲡ-

[ⲧⲉⲣⲟ ⲉ]ⲛ̣ⲧⲁⲩⲥϧ-

[ⲧⲱⲧϥ] ⲛⲁⲩ ϫⲓⲛ-

[ⲧⲕⲁⲧⲁ]ϧⲟⲗⲏ ⲙ̣̣-

[ⲡⲛⲟⲥ]ⲙ̣̣ⲟⲥ ⲉⲃⲟⲗ

[ϫⲉⲁⲩϣ]ⲱⲡⲉ ⲉⲩ-

https://coptic-treasures.com/

]ⲱⲡⲉ ⲛϩⲟⲧ' ⲙⲡϫⲟⲉⲓⲥ
ⲉ]ⲧϧⲉ- ⲕⲁⲧⲁ ⲧⲁⲓⲑⲏⲕⲏ
]ⲙⲡⲣⲱ- ⲉⲛⲧⲁⲩⲥ̅ⲙ̅ⲧ̅ⲥ̅
[ⲙⲉ]ⲡⲁⲓⲁϧⲟ- ⲡ̅ⲙ̅ⲁϥ · ⲧⲁⲓ ⲟⲛ-
[ⲗⲟⲥ] ? ϣⲟ ⲧⲉ ⲑⲉ ⲡ̅ⲡ̅ⲣⲉϥⲣⲏⲟ-
]ⲉⲟⲩⲟ . ϧⲉ ⲉⲛⲧⲁⲩⲧⲟϣⲟⲩ
]ϧ . . . ⲩⲱ ⲉⲣⲏⲟ[ϧⲉ] ⲙ̅ⲡ̅ⲛⲉⲧ-
ⲉⲛ]ⲧⲁϥⲣ̅ⲁⲛⲁϥ ⲙⲙⲏ [ⲉϧⲟ]ⲗ' ϩ̅ⲙ̅-
]ϩ . ⲥ ⲁϥϣ̅ⲱ- ⲡⲥⲱ[ⲱ]ϥ ⲉⲛⲧⲁⲩ-
ⲡⲉ ⲛⲁⲧⲛⲟϧⲉ ⲙ̅- ⲣ̅ϫⲟ[ⲉⲓⲥ] ⲉⲣⲟⲟⲩ ⲡ̅ϩ[ⲏ-]
[ⲡ]ⲉϥⲙ̅ⲧⲟ ⲉϧⲟⲗ · ⲧⲏ- ⲧⲟⲩ [ϩⲓ]ⲧ̅ⲙ̅ⲡⲁⲓⲁ-
ϩ̅ⲏⲩ ⲉⲓⲉ̅ⲣ̅ⲓⲭ̅ⲱ ϧⲟⲗⲟⲥ ⲙ̅ⲡⲛⲉϥⲁ[ⲁⲓ-]
ⲙ̅ⲡ̅ⲥⲟ[ⲁ]ⲟⲙⲁ' ⲙ̅ⲡ- ⲙⲱⲛ ⲛⲁⲓ ⲉⲛⲧⲁ[ⲩ-]
. ⲁ . ⲉ̅ⲣ̅[.]ⲉⲗⲁⲙⲁ .[a] ϣⲱⲡⲉ ⲛⲁϥ ⲛ-
[ⲙ]ⲡⲥⲉϧ[ⲟⲓ]ⲙ' ⲉⲁⲩ- ϣⲛⲣⲉ · ⲡ̅ⲑⲉ ⲉⲧ-
]ⲩⲕⲱ ⲥⲛϩ ϩ̅ⲙ̅ⲡⲉⲩⲁⲥ-

margin

[a] One is tempted to read ⲉⲗⲁⲙ or ⲁϩⲁⲙⲁ, preceded by ⲥⲉⲗⲗⲁⲥⲁⲣ or ⲅⲟⲙⲟⲣⲣⲁ. Jericho elsewhere always ϩⲓⲉⲣⲓⲭⲱ.

Fol. 17. *Recto* (*v.* Am. 425). . . . unto everlasting . . . the Lord,[1] because they have decided in their own heart, being . . ., that ['All] the time [where]in we . . . upon the earth, we will not decline from Thy will, even (*κἄν*) shouldest Thou suffer us until the end (*συντέλεια*) of the age (*αἰών*).' Those of this sort, whether (*κἄν*) it be a single year that they shall pass, waiting for (*ὑπομένειν*) the Lord, or (*ἤ*) ten years, or (*ἤ*) more than these, living (*πολιτεύειν*) according to (*κατά*) the decision of heart [2] [which . . . . .

. . .[3] afterwards (?) . . . desist . . . while . . . . . .[4] all their perseverance (? *ὑπομένειν*) that they have done,[4] pleasing the Lord and resisting the devil (*δι.*), so that (*ὥστε*) . . . . .

[1] Am. should be, 'And those shall be like unto the Lord; they have decided in themselves saying, in presence of the Lord, with a good conscience and sure, If Thou leave us on the earth unto the end, we will not decline from Thy will; but all our time for which Thou shalt leave us on the earth, we will continue in Thy will, even shouldest Thou leave us unto the end of the age.'

[2] Am. *sic.* [3] This passage not in Am.

[4] Slight alterations would give, 'afar off, all such-like things that they have done'; but grammatically the changes are hardly admissible.

https://coptic-treasures.com/

Verso (*v.* Am. 425, 426). . . .[1] the devil (*διάβ.*) . . . . . that pleased him . . . he was (?) sinless before Him . . . . . Jericho and Sodom and . . . and (?) Elam (?) and Seboim,[2] that did . . . . .

. . . shall be for ever in the kingdom that hath been prepared for them since the foundation (*κατ.*) of the world (*κόσ.*); because that they have been faithful unto the Lord, according unto the covenant (*κατά, διαθ.*) which they did establish with Him. And[3] this likewise is the fashion of the sinners that have decided to sin[4] and those that remain in pollution, whereby the devil (*διάβ.*) and his demons (*δαίμ.*) have lordship over them; unto whom they are become children; as it is written in the Gospel (*εὐ.*). . . . .

Fol. 18. ↑ *Recto.*

ⲧϥ̀ϫⲛ̀ⲟⲩ[a] ⲡⲉⲧⲉϣ-
ϣⲉ ⲉ̀ϫⲛ̀ⲟⲩϥ ⲁⲩⲱ ⲙ̀-
ⲡ̀ⲟⲩϫ̀ⲟⲟⲩϥ · ϫⲉⲕⲁⲥ
ⲛ̀ⲛⲉⲡϫⲁϫⲉ ϯ ϩⲏⲩ
ⲛ̀ϩⲏⲧ,[sic] ⲧⲏⲩⲧⲛ̄ ⲉ-
ⲡ̀ⲧⲏⲣϥ̄ ⲕⲁⲧⲁ ⲑⲉ
[ⲉ]ⲧⲥⲏϩ̀ · ⲛ̀ⲧⲉⲣⲟⲩ-
ⲥⲱⲧⲙ̀ ϫⲉ ⲉⲛⲁ̀ⲓ̈ ⲛ̀ⲥⲓ
[ϩⲟⲉⲓⲛⲉ ⲛ̀ϩⲏⲧⲟⲩ]
ⲉϩⲉⲛⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ-
ⲙⲉ ⲛ̀ϣ̀ⲟⲣⲡ ⲉⲙⲡⲁ-
ⲧⲟⲩⲉⲓ' ⲉ̀ⲧⲕⲟⲓⲛⲱⲛⲓⲁ
ⲁⲩⲗⲩⲡⲉⲓ' ⲉⲙⲁⲧⲉ ϩⲙ̄-

→ *Verso.*

[ⲡⲕⲟⲥ]ⲙ̀ⲟⲥ · ⲁⲗⲗ[ⲁ]
ⲁ̀ⲛⲟⲛ ⲙ̀ⲡⲛ̄ⲥⲁⲡⲥⲟ-
ⲟⲩⲛ ⲙ̀ⲡⲛⲟⲩⲧⲉ, ⲛ̀-
ⲛⲉⲥϣⲱⲡⲉ ⲉⲧⲣⲉⲛ-
ⲉⲓ' ⲉϩⲣⲁⲓ̈ ⲉⲡⲉⲓ̈ϫⲱ-
ϩⲙ̄ ⲛ̀ⲧⲉⲓ̈ⲙⲏⲉ ·
ⲁⲩⲱ ⲁⲩϯⲣⲧⲉⲩϣ̀[ⲛ]
ⲧⲏⲣϥ̄ ⲉⲧⲙ̀ⲙⲁⲩ [ⲉⲩ-]
ⲙⲟⲕϩ̄ ⲛ̀ϩⲏⲧ ⲁⲩⲱ
ⲉⲩⲕⲣ̄ⲙ̀ⲣⲙ̀ ⲉⲧⲃⲉⲛ-
ϣⲁϫⲉ ⲉⲛⲧⲁⲩⲥⲟⲧ-
ⲙⲟⲩ · ⲛ̀ⲧⲉⲣⲟⲩⲧⲱ-
ⲟⲩⲛ ⲁⲉ ⲉϩⲧⲟⲟⲩⲉ ⲉ-

[a] Or ⲧⲙ̀ϫⲛⲟⲩ.

[1] This passage not in Am.

[2] *Cf.* Gen. xiv. 1, 2. It is difficult to complete the names satisfactorily.

[3] Am., 'Even thus also the sinners that have decided to sin and that remain in pollutions which do rule over them by means of the devil and his demons; these (it is) that are become children unto him, and they shall be children also unto him in punishment for ever.'

[4] 'Those (for whom) it hath been decided that they should sin' is grammatically possible.

https://coptic-treasures.com/

	пеуϩнт' ечхω ⲙ̅-	рпесинγ паϧωк	
	ⲙοс хеϩенογ'пе пеї-	ерϩωϩ' ⲙⲙογϧωк	
	ϣахе ⲛ̅теїⲙⲙе·	ⲛ̅ⲙⲙαγ· ечγαϫα-	
]ⲉрнс·[a]	ечеααⲛ ⲛ̅αυрюс е-	пακтеⲓ̅пе' ечхⲛ̅-	
]ϣα	пенернγ· ⲙн оγⲛ̅-	пентαγсотⲙογ·	ⲛ[
]ϫⲛ̅	λααγ, ⲛ̅сοⲙⲙе ⲛ̅ϩн-	ⲙ̅ⲡнαγ ϫе ⲛ̅ϫⲛ̅-	ⲡ[
]ϣω-	тⲛ̅· ⲙн анοⲛ тнрⲛ̅	ϥто' ⲉⲓс ϩенⲙοпα-	ϣ[
]ⲡе	пенϣοοп' ⲁⲛ', κατα	χος αγеⲓ' еαⲡαⲛта	ⲙ[
margin		епенеⲓωт' па-	ⲓ[
			сⲡ[
		margin	

[a] Perhaps с]ⲉрнс.

Fol. 18. *Recto* (*v.* Am. 427). . . . while they ?] are awake[1] . . . . . not (?) to ask that which it is meet to ask and he hath not been sent,[2] lest the enemy have profit of you at all, as it is written.[3] But (δέ) when certain of them heard these (words), that were aforetime anchorites (ἀναχ.) ere they had come to the community (κοινωνία), they were much grieved (λυπεῖν) in their heart, saying,[4] 'What are words such as these ? He would make us ill-disposed (ἄγριος) one to another. Is there (μή) any woman among us ? Are (μή) not we all according to (κατά) . . . . .

Verso (*v.* Am. 427). . . . the wor]ld (? κόσ.). But (ἀλλά), after the knowledge of God, let it not be that we descend to pollutions such as these.' And they passed all that night sad at heart and murmuring because of the words that they had heard. But (δέ) when they arose in the morning, when the brethren were about to go forth to work, they went not with them, being indignant (ἀγανακτεῖν) at that which they had heard. And (δέ) at the fourth hour,[5] lo, there came monks (μον.) to meet with (ἀπαντᾶν) our father Pahômius . . . . .

[1] Difficult to accommodate this to Am. Relates perhaps to the precepts as to sleeping.

[2] *I.e.* unless he hath been sent = Am. 'without a mission.'

[3] Ps. lxxxviii. 22.

[4] Am. should be, sayiog one to another, 'What is this word? He hath made us odious and estranged one from another.'

[5] Am. *om.*

https://coptic-treasures.com/

Fol. 19. → *Recto.*

	ⲥϩ[ⲁⲓ . . . .[c] ⲛ̄ⲧⲉⲓ-]
ⲧ]ⲙ̀ⲛ̀ⲧⲙⲁϊ-	ϩⲉ [ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ]
[ϣⲙⲙⲟ ϧⲉ[a] ⲙ̄ⲡ̄ⲣ̄ⲣ̄-	ϫⲉⲛ̀[
[ⲡⲉⲥⲱ]ϧϣ · ϩⲓⲧⲛ̄-	ⲧ̄ⲛ̄ⲛ[ⲟⲟⲩϥ
[ⲧⲁⲓ ⲧⲁ]ⲣ̀ ⲁ̀ϩⲟⲉⲓⲙⲉ[b]	ⲉ̀ⲧⲉⲛ̀[
[ϣⲡ] ϩⲉⲛⲁⲩⲧⲉⲗⲟⲥ	ⲡⲉ ⲛ[
ⲉⲣ̀ⲟⲟⲩ̀ ⲉⲛⲥⲉⲥⲟⲟⲩⲛ	ⲛ̄ⲥⲟⲟⲩ[ⲛⲉ ⲡⲉⲓⲱⲧ-]
ⲁⲛ · ⲡⲉ̈ⲣⲱⲙⲙⲉ	ⲡⲉ ⲉ̀ⲩⲥⲟ̀[ⲟⲩϩ̄ⲥ̄ ϩⲁϩ-]
ⲧⲁⲣ ⲉ̀ϯ[ⲛ]ⲁⲩ ⲉⲣⲟϥ	ⲧⲏⲛ ⲁⲩ̀[ⲱ ⲟⲩⲡⲣⲉ-]
ⲟⲩⲥⲙⲟ̀[ⲧ] ⲛ̄ⲁⲩⲧⲉ-	[ⲥ]ϧ̀ⲩⲧⲉⲣ̀[ⲟⲥ
ⲗⲟⲥ ⲡⲉⲧⲙ̄ⲙⲟϥ ·	? [
ⲁϥⲟⲩⲱϣϧ̄ ⲁⲉ ⲛ̄ϭⲓ	
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲡⲉϫⲁϥ	

margin

[a] ⲁⲉ inserted in order adequately to fill the gap.

[b] Here (and in line 6) scarce a letter can be read, but what remains guarantees the citation.

[c] ⲥϩ[ⲁⲓⲥⲟⲩ ('letters') or ⲥϩ[ⲁⲓ ⲙⲙⲟⲥ ('epistle').

→ *Verso.*

]ⲱ	ⲧⲉϥⲙⲛ[ⲧ̄ⲡⲣⲉϭⲩ-]
ⲙⲛ]ⲁ̀ϯ	ⲧⲉⲣⲟⲥ · ⲛ̄ⲥ̀[ⲉⲡⲟϫ̄ϥ]
]ϩⲛ̄ϥ .	ⲉϧⲟⲗ ϩ̄ⲛ̄ⲧ[ⲥⲟⲟⲩϩ̄ⲥ̄]
] . ⲡⲉ,	ⲉⲧ̄ϥⲛ̄ϩⲛ[ⲧ̄ⲥ̄ · ⲙⲁ-]
]ϩⲓⲧⲙ̄-	ⲣⲉϥϧⲱⲕ' ⲉⲕⲉⲙⲁ
[ⲡⲛⲟⲩⲧⲉ] · ⲉϣⲱ-	ⲛ̄ϥⲁⲛⲁϫⲱⲣⲉⲓ' ⲛ̄ϥ-
[ⲡⲉ ⲙⲉⲛ ⲉⲕ]ϣⲁⲛϯ	ⲉⲓⲣⲉ ⲛ̄ⲟⲩⲣ[ⲟ]ⲙⲡⲉ
[ⲙⲉⲧⲁⲛⲟⲓ]ⲁ ⲛⲁϥ	ϩ̄ⲙⲡⲙ[ⲁ ⲉ]ⲧ̄ⲙⲙⲁⲩ .
[ⲧ̄ⲛⲛⲁϯ ϩⲱ]ⲱⲛ · ⲉⲕ-	ⲛ̄ⲧⲉⲧ̄ⲙⲗⲁⲁⲩ
[ϣⲁⲛⲛⲟ]ϫ̄ϥ ⲁⲉ ⲉϧⲟⲗ .	ϣⲗⲏⲗ' ⲛ̄ⲙⲙⲁϥ .
]ⲉ̀ ⲛⲟⲩϫⲉ̀	ⲟⲩⲧⲉ ⲟⲩⲱⲙ · ⲁⲩⲱ

margin

https://coptic-treasures.com/

Fol. 19. *Recto* (*v.* Am. 428). . . . But (? δέ) love unto strangers neglect not; for (γάρ) thereby have some received unto themselves angels (ἄγ.) and knew it not.[1] For (γάρ) this man that I see, an angel's form is his.'[2] But (δέ) Theodore answered and said, ...

. . . had] written [it ?] thus, [saying,] . . . . . [that I] send [thee] . . . . . of sackcloth is [the father] of a con[gregation under] us and (?) [a pres]-byter (πρεσβ.) . . . . .

Verso (*v.* Am. 429). . . . the judgement that thou] shalt (?) give . . . . . from [God[3]]. Now (μέν) if thou wilt grant repentance (μετάν.) unto him, [we] also will [grant (it)]; but (δέ) if thou cast him forth, ... cast [him forth . . . . .

. . . his presbytership (-πρεσβ.) and (let them) cast him forth from the [congregation] where[in] he is. [Let] him go unto another place and live apart (ἀναχωρεῖν) and pass a year there, and let none pray with him, neither (οὐδέ) eat. And . . . . .

Fol. 20. ↑ *Recto.*

[. . .]ϒ[a] ⲛ[ⲧⲉϣⲧⲏⲛ ⲛ̄-]
[ⲧ]ⲙ[ⲛ]ⲧⲙⲟ[ⲛⲁϫⲟⲥ]
ⲉⲧϩⲓⲱⲱϥ [ⲁϥⲱ]
ⲁϥϯ ϩⲓⲱⲱ[ϥ ⲛⲟϥ-]
ϣⲧⲏⲛ ⲛ̄ⲛⲟⲥ[ⲙⲓ-]
ⲕⲟⲛ ⲁϥⲕⲁⲁϥ ⲉⲃ[ⲟⲗ]
ⲉⲧⲣⲉϥⲃⲱⲕ' ⲁϥ-
]ⲧ ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲁⲉ ⲟⲛ
] ? ⲉⲛ̄ ϩⲉⲛⲥⲉⲣⲟⲟⲃ̄' ⲁϥ-
]. ⲛⲁϥ· ⲁⲛ[ⲉ-] ϩⲓⲟⲩⲉ̄ ⲉⲡⲕⲟⲩⲓ̈ ⲉⲧ[ⲙ̄-]
[ⲥⲛ]ⲏⲩ ⲙⲙⲁϩⲧⲉ ⲙ̄- ⲙⲁϥ· ⲙ̄ⲡⲛ̄ⲥⲱⲥ

margin

[a] Perhaps ⲕⲁϩⲛ]ϒ or ⲙⲙⲁ]ϒ.

[1] Heb. xiii. 2.

[2] Stern, *Gr.* § 298 (4).

[3] Am., 'from Him.'

https://coptic-treasures.com/

↑ *Verso.*

[. . . .]ϧⲉ ⲙ̅ⲙ̅[ⲟⲩ
[ⲉⲧⲙ̅ⲙ̅]ⲧⲣⲉⲩⲙⲟⲟϣ[ⲉ]
[ⲙ̅ⲡ̅ⲣ]ⲱⲙⲉ ⲉⲡ̅ⲩ-
[ⲛ]ⲁϯ ϩⲏⲩ, ⲁⲛ ⲡ̅ⲙ̅-
[ⲙ̅]ⲁⲩ · ⲉϣⲱⲡⲉ ϧⲉ
[ⲉ]ⲩϣⲁⲛⲧⲙ̅ⲙ̅ⲥⲱ-
[ⲧ]ⲙ̅ ⲛ̅ⲥⲱⲧⲛ̅ ⲁⲗⲗⲁ [ⲱ] ⲛ̣ⲉⲛⲉ[ⲱⲧ ⲛ̅ⲧⲟⲕ]
ⲛ̅ⲩϣⲱⲡⲉ ϩⲛ̅ⲟⲩ- ⲉⲧϣⲓⲛⲉ ⲛ[ⲥⲁⲛⲉⲛ-]
ⲙ̅ⲛ̅ⲧⲁⲧⲉⲃⲱ, ⲯⲩⲭⲏ ⲉⲧⲟⲩϫ[ⲱⲟⲩ]
ⲛⲟⲩϫⲉ ⲙ̅ⲙ̅ⲟⲩ' ⲉ-[a] ⲉ ~ ~ ~ ~ ~ ~

margin

[a] ⲉ[ϧⲟⲗ.

Fol. 20. *Recto* (*v.* Am. 429, 430). . . . him. The brethren laid hold[1] on him . . . . .

. . . [the robe of] monkhood (-*μον.*) that was upon him [and] he put upon him [a] worldling's (*κοσμικός*) garment and let him go that he should depart.[2] And (*δέ*) he bade moreover bring staves and he beat that young(er) one. Thereafter . . . . .

Verso (*v.* Am. 430). . . . but (*δέ*) [counsel] him that he walk not [with a] man of whom he getteth not profit. But (*δέ*) if he shall not hearken unto you, but (*ἀλλά*) remain unteachable, cast him [forth . . . . .

. . . [O] our fath[er,[3] thou it is] dost seek after [our] souls, to save [them.]

Here an ornament, indicating the end of a section.

[1] Am., 'hindered.' [2] Am., *add.* to the world (*sic*). [3] Am. *om.*

https://coptic-treasures.com/

Fol. 21. → *Recto.*

[ⲛ]ⲟⲩⲟⲉⲓ[ϣ ⲛⲓⲙ ⲁϥ-]
ⲁⲣⲭⲉⲓ̈ ⲛ̄[ⲁ
ⲛ̄ⲕⲁⲑⲏⲕⲉⲓ ⲛ̄[ⲛⲉ-]
ⲥⲏⲩ· ⲡⲁ̈ⲓⲡⲉ [ⲡϣⲟ-]
ⲣ̅ⲡ̅ ⲛ̄ϩⲣⲏⲧⲟⲛ ⲉ[ⲛ-]
ⲉϣⲁⲣⲉ ⲡⲉ]ⲛ- ⲧⲁϥϫⲟⲟϥ' ⲉⲃⲟⲗ' ϩ̅ⲡ̅-
[ⲉⲓ]ⲱ̣ⲧ̣ ⲡⲁϩⲱ[ⲙⲉ] ⲛⲉⲩⲣⲁϕⲏ ϫⲉⲙⲟⲩ-
[ⲁϩⲉⲣ]ⲁ̣ⲧϥ̣ ⲛ̄ϩⲏⲧϥ̣ ⲧⲉ ⲉⲡⲉϩⲓⲟⲙⲉ ⲛ̄ⲣⲉϥ-
[ⲁⲩⲱ] ⲡⲉⲡⲉⲓⲱⲧ' ⲡⲁ- ⲧⲟⲉⲓⲧ' ⲙⲁⲣⲟⲩⲉⲓ'·
[ϩⲱ]ⲙⲉ ϩⲱⲱϥ' ⲛⲉϥ- ϫⲟⲟⲩ ⲛ̄ⲥⲁⲛ̄[ⲥ]ⲁⲃ̀ⲏ
[ⲁϩ]ⲉⲣⲁⲧ̅ϥ̅ ϩⲱⲥ ⲉⲟⲩⲁ' ⲙⲁⲣⲟⲩⲟⲩⲱⲛ, ⲛ̄ⲣⲱⲟ[ⲩ]

margin

[a] Perhaps ⲛ[ⲧⲉⲩⲡⲟⲩ].

↑ *Verso.*

]ⲛⲧ[
] ⲁⲩⲱ ⲛ̄ⲁϣ
[ⲛ̄ϩⲉ ⲛ̄]ⲧ̣ⲱⲧⲛ̅ ⲁⲧⲉ-
[ⲧⲛ̅]ϣⲱⲡⲉ ϩⲛⲟⲩ-
[ⲙ̅]ⲛⲧϫⲁⲥⲓϩⲛⲧ .·
ⲉⲁⲧⲉⲧⲛ̅ⲕⲉⲧ'ⲧⲛⲩ-
ⲧⲛ̅ ⲉⲡⲁϩⲟⲩ ⲉⲧⲙ̅-
ⲥⲱⲧⲙ̅ ⲉⲡϣⲁϫⲉ ⲙ̅- ⲛ̣ⲉ ⲧⲉⲛⲟⲩ̣ [†ϫⲱ]
ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲙ̅ⲙ̅ⲉ- ⲙ̅ⲙ̅ⲟⲥ ⲛⲏⲧ[ⲛ ϫⲉ-]
ϣⲁⲕ' ⲙ̅ⲡⲉⲧⲛ̅ⲥⲱⲧⲙ̅ ⲡⲉⲓ̈ⲛⲟⲃⲉ ⲉⲛⲧ[ⲁⲧⲉ-]
ⲉⲧⲃ̀ⲉⲡϫⲟⲉⲓⲥ ⲛ̄ⲑⲉ ⲧⲛ̅ⲁⲁϥ' ⲛ̄ⲥⲉⲕ[ⲁⲁϥ]

margin

https://coptic-treasures.com/

Fol. 21. *Recto* (*v.* Am. 431). . . . wherein our father Pahômius was [wont to] stand, while our father Pahômius stood as if (ὡς) (he were) one . . . . .

. . . [at all] times, [he] began (ἄρχειν) [? forthwith] to instruct (κατηχεῖν[1]) the brethren. This is the first word (ῥητόν) that he spake from the scriptures (γρ.),[2] 'Call the mourning women; let them come. Send for the wise women; let them open [their] mouths . . . . .

Verso (*v.* Am. 431, 432). . . . And [how] is it ye have been in pride of heart, having turned you back, not to hear the word of God? Or (ἤ) perchance ye have not heard concerning the Lord, how . . . . .

. . . Now [I say] unto you, this sin that ye [have] done, [it] shall not be forgiven.

Fol. 22. ↑ *Recto.*

[ⲛⲁⲩ] ⲉ̣ⲣⲟⲥ' ⲙ̣[ⲙⲓⲛ ⲙ̅-]
ⲙⲟⲥ ⲉⲥⲃ̣ⲏⲕ ⲉⲣⲟ[ⲩⲛ]
[ⲉ]ⲡⲉⲥⲥⲱⲙⲁ· ϩⲁϩ
[ⲁ]ⲉ ⲟⲛ ϩ̅ⲡ̅ⲡⲟⲥ ⲉⲧ-
ⲡⲟⲗⲓⲧⲉⲩⲉ ϩ̅ⲡ̅ⲉ-
ⲥⲏⲩ. ⲉⲃ̣ⲟⲗ' ⲙ̅ⲡ̅ⲧ̅ⲃ̅-
ⲃ̣ⲟ [ⲙ̅]ⲡⲉⲩϩⲏⲧ' ⲙ̅ⲡ̅-
[ⲡⲉⲩ]ⲥⲱⲙⲁ· ⲡⲉⲩ-
[ⲛⲁⲩ] ⲉⲣⲁϩ ⲛ̅ϭⲱⲗⲡ̅
[ⲉⲃ̣ⲟⲗ] ϩⲓϩⲟⲣⲁⲙⲁ·

margin

margin

margin

→ *Verso.*

[. . . .]ϩ̣ ⲛ̣ⲥ̣ⲉ̣[. . .]
[. . . .]ⲉⲡⲉⲓ̈ϩⲱⲃ̣
ⲛ̅ⲁⲡⲓⲥⲧⲟⲛ ⲛ̅ⲛⲁ-
ϩ̣ⲣⲁⲩ' ⲉⲧⲣⲉⲥϣ̣[ⲱ-]
ⲡⲉ ⲛⲉⲥⲛ̅ⲧⲟⲟ[ⲧ̅ⲥ̅]
ⲙⲉⲛ, ϩ̣ⲱⲥ ⲣ̣ⲱⲙⲉ ⲛ̣-
ⲧⲉ ⲛⲛⲟⲩⲧⲉ. ⲁⲗⲗ[ⲁ]
ϩ̅ⲙ̅ⲡⲉⲓ̈ϩⲱⲃ̣' [.]ⲉ.[
ⲧⲉ̣. . . . . [
ⲉⲣⲟⲥ· ⲁⲥϣ̣ⲱ[ⲡⲉ]
ⲁⲉ ⲛ̅ⲧⲉⲣⲟⲩ[

margin

Fol. 22. *Recto* (*v.* Am. 432). . . . [saw?] it[3] [him]self, entering into his body (σῶμα). And (δέ) many also of the elders (*lit.* great-ones) that lived religiously (πολιτεύειν) among the brethren, by reason of the purity [of] their heart and [their] body (σῶ.), beheld many revelations and visions (ὅραμα) . . . . .

[1] That this is the true equivalent of the persistent Coptic form ⲕⲁⲑⲏⲩⲉⲓ is clear from *e.g.* Luke i. 4, Acts xviii. 25, 1 Cor. xiv. 19.

[2] Jer. ix. 17.

[3] The pronoun being masculine, must refer to πνεῦμα, not to ψυχή.

https://coptic-treasures.com/

Verso (*v.* Am. 433?). . . . this faithless (ἄπιστος) act (*lit.* thing) before him, that it should befall. He was indeed (μέν) with him (*or* me *or* them) as a man of God; yet (ἀλλά) in this matter . . . . . him. And (δέ) it befell, after they had . . . .

Fol. 23. → *Recto* (?).

margin	
	ⲉ-]
	ϣⲱⲛ̣[ⲉ ⲉϥϣⲁⲛ-]
	ϫⲟⲟⲥ̣ ⲛ[ⲁⲓ ϫⲉ-]
	ⲱ̣ⲛ̣ϩ̣. [
]ⲱⲡⲉ	ϫⲉϯⲛⲁ[ⲱⲛϩ̣ ⲉϥ-]
]ⲧ̣ⲛⲁ	ϣⲁⲛϫⲟⲟ[ⲥ ϫⲉ

↑ *Verso* (?).

margin		
	] ⲉϥⲉⲓⲣⲉ	
[ⲙ̅ⲡⲙⲉⲉⲩⲉ]	ⲙⲡϣⲁϫⲉ	ⲡⲉ[
[ⲉⲧⲥⲛϩ̣ ϩ̅ⲙ̅]ⲡⲉⲩⲁⲩ-		ⲛⲁⲩ [
[ⲩⲉⲗⲓⲟⲛ] ϫⲉⲙⲉⲣⲉⲡⲉ-		ⲉⲃⲟⲗ [

Fol. 23. *Recto* (?) (*v.* Am. 433?). . . . 'If so be [he should] say unto me, Live, ...[1] that I shall [live. But (δέ)] if he should say . . . . .

Verso (?). . . . remem[bering] the word [that is written in] the Gos[pel],[2] 'Love . . . . .

Fol. 24. ↑ *Recto.*

	ⲁⲥϩ̣ⲉ [ⲉϫⲙ̅ⲡⲕⲁϩ̣]
	ⲁⲩⲱ ⲉⲁ[ⲩϫⲟⲟⲥ ⲛⲁϥ]
	ϩ̅ⲙ̅ⲡϩ̣ⲟⲣ[ⲁⲙⲁ ϫⲉ-]
]ⲓ̣	ϯ ϩ̣ⲧⲛⲕ' ⲉⲡ[ⲉⲓϣⲁ-]
]ϥ̅ .·	ϫⲉ ϫⲉϥⲛⲁϫⲱ̣[ⲕ']
]ⲱ̣	ⲉⲃⲟⲗ' ⲉϫⲱⲕ' ⲙ̅ⲡ-
	ⲛ̅ⲥⲁⲟⲩⲟⲩⲟⲉⲓϣ ·
	ⲁⲩⲱ ⲛ̅ⲧⲟϥ ⲙ̅ⲡ-
	ⲛ̅[ⲥ]ⲱⲥ ⲁⲩⲧⲁⲙⲟϥ
	[ⲉⲃⲟⲗ ϩ̅ⲓⲧⲙ̅ⲡ]ⲉⲡⲛⲁ

[1] Perhaps 'I know', 'I believe', though Am. has nothing.

[2] There is, I think, only one phrase in the Gospels beginning with ⲙⲉⲣⲉ ⲡⲉ-, *viz.* Matt. v. 44 = Luke vi. 27 ('Love thine enemies').

https://coptic-treasures.com/

[. . ϩⲟⲣ]ⲙⲁ ⲁϥⲣ- [ϫⲉⲡ]ⲉⲓ̈ⲧ[ⲁϭ ⲛ̄ⲉⲃⲓⲱ]
[ⲡⲙ]ⲉⲉⲩⲉ ⲙ̄ⲡⲉⲛ- [ⲉ]ⲛⲧⲁ[ϥⲥⲱⲟⲩϩ] ⲉ-
[ⲧⲁ]ϥⲛⲁⲩ ⲉⲣⲟϥ ϩⲙ̄- ϩⲟⲩⲛ ϩⲛ̄[ⲧⲉⲕϭⲓϫ]
ⲡϩⲟⲣⲁⲙⲁ' ϩⲓⲧⲙ̄- ⲁϥϩⲉ'[a] ⲉϫⲙ̄ⲛ̄[ⲕⲁϩ ⲛⲁⲓ-]
ⲡϫⲟⲉⲓⲥ ⲙ̄ⲡⲉϩⲟⲟⲩ ⲛⲉ ⲛⲉⲭⲁⲣ[ⲓⲥⲙⲁ]
ⲉⲛⲉⲩⲕⲁⲑⲏⲕⲉⲓ ⲙ̄- ⲧⲏⲣⲟⲩ ⲉⲧⲛ̄[b
ⲙⲟϥ ⲛ̄ϩⲏⲧϥ ⲉ̄ⲣ̄- ϣⲱⲡⲉ ⲛⲁⲕ [ϩⲓⲧⲙ̄-]
ⲭⲣⲓⲥⲧⲉⲓⲁⲛⲟⲥ ⲛ̄- ⲡϫⲟⲉⲓⲥ · ⲁⲩⲱ [ⲟⲛ]
ⲑⲉ ⲉⲛⲧⲁϥⲛⲁⲩ ⲥⲉⲛⲁϣⲱⲡⲉ ϩⲱ-
[ϩ]ⲙ̄ⲡϭⲱⲗⲡ ⲉⲃⲟⲗ' ⲟⲩ ⲛ̄ⲛⲉⲕⲥⲏⲩ
[ⲉ]ⲧⲙ̄ⲙⲁⲩ ⲉϯⲱ- ⲉⲧⲉⲡⲁⲓ̈ⲡⲉ ⲡⲕ[ⲁϩ]
[ⲧ]ⲉ ⲛ̄ⲧⲡⲉ' ⲉⲛⲧⲁⲥ- ⲉⲩϣⲁⲛϣⲱⲡⲉ
ⲉⲓ' ⲉϩⲣⲁⲓ̈ ⲉϫⲱϥ · ϩⲙ̄ⲡⲉϫⲡⲟ' ⲛ̄ⲕ[ⲉ-]
[ⲙ]ⲛ̄ⲛ̄ϭⲱⲥ ⲉⲁⲥⲥⲱ- ⲥⲟⲡ' ⲉϥⲧ̄ⲃ̄ⲏⲩ
[ⲟⲩ]ϩ ⲁⲥ̄ⲣ̄ⲟⲩⲧⲁϭ ⲛ̄- ⲉⲃⲟⲗ' ϩⲙⲙⲛ̄ⲧϫ[ⲁ-]

margin

[a] ⲁϥ- must refer to ⲧⲁϭ, ⲁⲥ- in line 1 to ⲉⲓⲱⲧⲉ.
[b] ⲉⲛⲧ[ⲁⲩ] is inevitable here. Am. (G ϩⲙⲛ̄) التى صاروا لك.

→ *Verso.*

]ⲉⲓ̈ ·
ⲛ]ⲁ̈ⲙⲉ̈' ⲛⲉ[ⲧ-][a]
[ⲧⲃ̄ⲃⲟ ⲙ̄]ⲡⲉⲩϩⲛⲧ'
[ⲉⲙⲁ]ⲧⲉ[b] ⲉⲃⲟⲗ' ϩⲙⲙⲉ-
[ⲉⲩⲉ] ⲛⲓⲙ' ⲙ̄ⲡⲟⲛⲛ-
ⲣⲟⲛ · ⲉⲩⲁⲓⲁⲕⲣⲓⲛⲉ
ⲛ̄ⲧⲙⲙⲧⲉ ⲙ̄ⲛ̄ⲡⲉ-
ⲧⲛⲁⲟⲩϥ' ⲙⲙⲛ̄-
ⲡⲉⲑⲟⲟⲩ · [ⲁⲩⲱ ⲁ]ⲥ-
ϣⲱⲡ[ⲉ ⲡⲉⲣⲉⲟⲩ-]
ϣⲛ̄[ⲣⲉ ϣⲛ]ⲙ̄ ϣ[ⲱ-]

[a] Or ⲛⲉⲧⲛⲁⲧⲃ̄ⲃⲟ or ⲛⲉⲧⲧⲃ̄ⲃⲏⲩ ϩⲙ-.
[b] Doubtful ; equivalent to من هذه باسره.

https://coptic-treasures.com/

ⲛⲉ[ ]ⲩ · [	ⲛ̄ⲧⲁⲛⲧ[ⲉ ⲙ̄ⲡⲡⲉ-]
]ⲛⲉⲥⲱⲥ'	ⲧⲛⲁⲟⲩϥ [ⲙ̄ⲛ̄-]
[ϩⲙⲡⲉϥⲉ]ⲛⲉ ⲛ̄ⲧⲟϥ	ⲛ̄ⲡⲉⲑⲟⲟⲩ · [ⲡⲉ-]
] ⲛ̄ⲧⲉⲣⲟⲩⲛ̄-	ⲧ̄ⲙⲙⲁⲩ ⲁⲉ ⲛ̄ⲧ[ⲉ-]
[ⲧϥ] ⲉⲡⲙⲁ ⲉϣⲁⲩ-	ⲣⲉϥⲛⲁⲩ ⲉⲡⲟⲩ-
[ⲟⲩ]ⲱⲙ' ⲛ̄ϩⲛ̄ϥ ⲛ̄-	ⲣⲟⲧ' ⲙ̄ⲡⲉϥϩⲛⲧ
[ⲥⲓ] ⲛⲉⲥⲛⲏⲩ ⲉⲧ-	sic ⲉⲧⲣⲉϥⲁⲓⲁⲕⲣⲓⲛⲉ
ϣⲱⲛⲉ ⲉⲧⲙ̄ⲙⲟϥ ·	ⲙ̄ⲡϣⲏⲣⲉ ϣⲛⲙ'
ⲁ̣ⲡⲥⲟⲛ ⲉⲧⲙ̄ⲙⲁⲩ	ⲕⲁⲗⲱⲥ · ⲁⲩⲱ ⲉϥ-
ⲉⲧⲁⲓⲁⲕⲟⲛⲉ̄ⲓ ⲉⲛⲉ-	ⲥⲟⲃⲧⲉ ⲛⲁϥ ⲛⲉϥ[ⲁ-]
ⲥⲛⲏⲩ, ⲉⲟⲩⲁⲥⲕⲏⲧⲏⲥ	ϣⲁϩⲙ'ⲡⲉ ϩⲣⲁⲓ [ⲛ̄-]
ⲉⲙⲁⲧⲉⲡⲉ ⲛ̄ⲣⲉϥ-	ϩⲛ̄ϥ ⲁⲩⲱ ⲉϥ[ⲁⲓⲁ-]
ⲣϩⲟⲧⲉ ⲉⲡⲉϥⲣⲁⲛ-	ⲕⲣⲓⲛⲉ ⲉϥϫⲱ ⲙ̄-
ⲡⲉ ϯⲧⲟⲩⲉ' ⲉⲩⲣⲉϥ-	ⲙⲟⲥ ϫⲉⲡϫⲟⲉⲓⲥ
	ⲟ̣ⲩ'ⲡⲉ ⲡⲉ̈ⲓⲟⲩⲣⲟ[ⲧ]

margin

Fol. 24. *Recto* (*v.* Am. 434, 435). . . . vision[1] (ὅραμα), and he remembered that which he had beheld in the vision (ὅρ.) from the Lord, on the day whereon he was being instructed (κατηχεῖν) towards becoming a Christian (χρ.); how he had beheld in that revelation the dew of heaven descending upon him, (how) afterwards it had collected and had become a cake of [honey . . . . .

. . . and it fell [upon the ground] and it had been [said to him] in the vision (ὅρ.), 'Give heed unto this word, for it shall be fulfilled upon thee after a time.' And as for him, he was informed [by the] Spirit (πν.) that 'this [cake of honey] that did [collect] in [thy hand] and fall upon the [ground, these (*sic*)] are all the gifts (χάρισμα) that came to thee [from] the Lord. And they shall come also unto thy brethren, that is, the earth.[2] When they shall have become born again, being cleansed from [all] pride [of heart] . . . . .

[1] Am. should he 'visions from the Lord, he remembered the revelation of the vision that he (? they) had seen at first, on the day whereon he had been instructed (وعظوه) that he should become a Christian (مسيحى); how he had beheld that the dew of heaven descended upon him and thereafter became in his hand a cake of honey and fell upon the ground; and (how) it was said unto him in the vision &c.'

[2] So G ⲣⲁⲛ̄, omitting Am.'s على (435, 1).

https://coptic-treasures.com/

Verso (*v.* Am. 435). . . . of[1] a truth that [purify] their hearts gre[atly (?)] from every evil (πον.) thought, discerning (διακρίνειν) between good and evil. And it befell [that a] youth [was] sick . . . . . comely [in his] appearance (?). [And] he, when they had brought [him] to the place wherein the sick brethren used to eat, to feed him, that brother[2] that served (διακονεῖν) the brethren and was very ascetic (ἀσκητής) and (God-) fearing, whose name was Titoue, being a . . . . .

. . . discerned] between good [and] evil. But (δέ) that one, when he saw the gladness of his heart that he should serve (διακονεῖν) the youth well (καλῶς) and prepare (food) for him, would sigh[3] within himself and doubt (διακρίνειν), saying, 'Lord, what is this gladness . . . . .

Fol. 25. → *Recto.*

[ⲁⲩⲱ ⲁϥ]ⲙ̣ⲟⲩⲧⲉ ⲉ- ⲙ̅ⲡ̅-]
[ⲕⲉⲟⲩ]ⲁ ϩⲙ̅ⲡⲏⲉⲥⲏⲩ ⲛ̅ⲥⲱⲥ ⲁϥⲛ̣̅[ⲧⲟϥ' ⲁϥ-]
[ⲁϥ]ϫⲟⲟⲩϥ ⲡ̅ⲙ̅ⲙ̅ⲁϥ· ϧⲱⲕ· ⲁⲥϣ[ⲱⲡⲉ]
[ⲁⲥ]ϣⲱⲡⲉ ⲛ̅ⲧⲉⲣⲟⲩ- ⲁⲉ ⲙ̅ⲡ̅ⲛ̅ⲥⲁⲛⲁⲓ [ⲉϥ-]
ⲣ̅ⲡ̅ⲁϣⲉ ⲛ̅ⲧⲉϩⲓⲛ (sic) ϣⲗⲏⲗ' ⲛ̅ⲥⲓ ⲡⲉⲛⲉⲓ-
ⲙ̅ⲙ̅ⲟⲟϣⲉ ⲁϥ[ⲥ]ⲱ- ⲱⲧ ⲡⲁϩⲱⲙⲉ ⲉⲓⲥ
ϣ̅ⲧ̅ ⲁⲩ[ⲱ] ⲉⲓ[ⲥ ⲟⲩ]ϩ̅ⲣ̅- ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ⲧⲉ
ϣⲓⲣⲉ ⲁϥⲉⲓ' ⲉ[ϧⲟⲗ'] ϩⲙ̅- ⲡⲭⲟ[ⲉⲓⲥ] ⲁϥⲟⲩⲱⲛ[ϩ̅]
ϩⲉⲛϣⲟⲛⲧⲉ ⲕⲁⲧⲁ ⲛⲁϥ [ⲉ]ϧⲟⲗ ⲡⲉϫⲁϥ
ⲑⲉ ⲉⲛⲧⲁϥϣⲁϫⲉ ⲡ̅ⲙ̅- ⲛⲁϥ· ϫ[ⲉⲟⲩ' ⲡⲉⲧ̅ⲕ̅-]
ⲙ̅ⲙ̅ⲁϥ ⲛ̅ⲥⲓ ⲡⲉⲛⲉⲓⲱⲧ ⲛⲁⲉⲣⲏ[ⲧ ⲙ̅ⲙ̅ⲟϥ ⲉ-]
ⲡⲁϩⲱⲙⲉ· ⲛ̅ⲧⲉ- ⲧⲁⲁϥ' ⲙ̅ⲙ̅[ⲛ̅ⲧⲛⲁ']
ⲣⲉϥⲛⲁⲩ ⲁⲉ ⲉⲣⲟϥ' ⲁϥ- ⲉⲣϣⲁⲛⲡ[ϫⲟⲉⲓⲥ]
ⲧⲁⲙⲉ' ⲛ̅ⲥⲟⲛ ⲉⲧⲙ̅ⲙ̅ⲟ- ⲕⲱⲗⲩⲉ' ⲛ̅[ⲧⲟⲣⲥⲏ]
ⲟⲩⲉ ⲡ̅ⲙ̅ⲙ̅ⲁϥ ⲉⲑⲉ ϩⲙ̅ⲡⲧⲣⲉϥ[ϣⲱϣ̅ⲧ̅]
ⲉⲛⲧⲁϥϫⲱⲕ ⲉϧⲟⲗ' ⲛ̅ⲛ̅ⲃⲁⲣⲃⲁⲣ[ⲟⲥ· ⲛ̅-]

[1] Am. should be, 'And thns they of a truth shall become pure in their hearts from all this and from every evil thought.'

[2] Am. should be, 'And the brother that served the sick brethren, his name was Didûye, and he was pious and discerned (the nature of) his thoughts aright. And when he saw &c.'

[3] Am. should be, 'He sighed to himself alone and set about doubting within himself, saying, 'O Lord, what is this gladness &c.'

https://coptic-treasures.com/

ⲛ̄ⲥⲓ ⲡϣⲁϫⲉ ⲉⲛ ϯ
ⲧⲁϥϫⲟⲟϥ· ⲁⲩⲱ ⲟⲛ
ⲁϥⲧⲁⲙⲟϥ ϫⲉⲁϥ-
ϩⲱⲛ ⲉⲧⲟⲟⲧϥ̄ ⲉϥϫⲱ
ⲙⲙⲟⲥ ϫⲉⲙⲡ̄ⲣ̄ϩⲟ-
[ⲧ]ⲉ· ϥⲛⲁϣⲥ̄ⲙⲥ̄ⲟⲙ
[ⲥ]ⲁⲣ' ⲁⲛ ⲛ̄ⲣ̄ⲗⲁⲁⲩ ⲙ̄-
[ⲡ]ⲉⲑⲟⲟⲩ ⲛⲏⲧⲛ̄·

ⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ ϫⲉ-
ϯⲛⲁϫⲟⲟⲩ ⲉⲧⲉⲕⲕⲗⲏ-
ⲥⲓⲁ ⲛ̄ⲧⲡⲟⲗⲓⲥ ⲉⲛ-
ⲧⲁⲩϣⲟⲗⲉ̄ ⲛ̄ⲥⲓ ⲛ̄-
ⲃⲁⲣⲃⲁⲣⲟⲥ ⲛ̄ⲟⲩⲁⲡ̄ⲥ̄
ⲛ̄ϣⲉ' ⲛ̄ⲥⲟⲩⲟ' ⲙ̄ⲡ-
ϩⲉⲛϫⲱⲱⲙⲉ ⲙ̄ⲡ-
ϩⲉⲛⲕⲉⲉⲓⲁⲟⲥ ⲉⲩⲣ̄ϫ̣

margin

↑ *Verso.*

[ⲡⲟⲩ]ⲱ' ⲉⲛⲉⲥⲛⲏⲩ
[ⲙ̄]ⲡⲉⲛⲧⲁϥⲛⲁⲩ
[ⲉⲣ]ⲟϥ ⲉϥⲛⲁϣⲱⲡⲉ̣
ϩⲁⲑⲛ ⲉⲙⲡⲁⲧϥ̄-
ϣⲱⲡⲉ· ⲁⲩⲱ ⲛ̄-
ⲧⲉⲓ̣ϩⲉ ⲁⲩ[ⲥⲟ]ⲧⲡ̄
ⲛ̄ⲥⲓ ⲛ̄ⲃ̣[ⲁⲣⲃ̣]ⲁⲣⲟⲥ
ⲙ̄ⲡⲉϥⲣⲁⲥⲧⲉ ⲁⲩⲱ
[ⲁ]ⲩⲕ[ⲧⲱⲟ]ⲩ ⲉⲡⲁϩⲟⲩ
[ⲕⲁⲧⲁ ⲑ]ⲉ ⲉⲛⲧⲁⲩ-
[ϫⲟⲟⲥ[a]] ⲛ̣̄ⲙⲙⲁϥ:
[ϩⲟⲥⲟⲛ] ⲁⲉ ⲉⲩϫⲣⲁ-
[ⲉⲓⲧ ⲛ̄]ⲥⲓ ⲛ̄ⲃⲁⲣⲃⲁ-
[ⲣⲟⲥ] ⲁⲩϩⲉ' ⲉⲩⲙⲟⲛⲁ-
ϫⲟⲥ ⲉϥⲁⲛⲁϫⲱⲣⲉⲓ'
ⲛ̄ⲟⲩⲙⲁ' ⲁⲩⲁⲓϫⲙⲁ-

ϣⲟⲣⲡ̣ .[. . . ⲧⲥⲟ]
ⲛⲁⲛ· ⲛ̄ⲥ̣[[b] ⲙ̄-]
ⲡ̄ϥⲟⲩⲱϣ· ⲛ̄[ⲧⲉ-]
ⲣⲟⲩⲛⲁⲩ ⲁⲉ ϫⲉ̣[ⲙ̄-]
ⲡ̄ϥⲥⲱⲧⲙ̄ ⲛ̄ⲥ[ⲱ-]
ⲟⲩ [ⲁⲩ]ϥⲓ̈ ⲛ̄ⲟⲩⲙⲁ-
ⲕⲟ[ⲧ ⲉ]ⲩϫⲱ ⲙ̄ⲙⲟⲥ
ⲛⲁ[ϥ ϫ]ⲉⲟⲩⲱⲧⲡ̄
ⲉⲃⲟ[ⲗ] ⲉϣⲱⲡⲉ ⲙ̄-
ⲙⲟⲛ ⲧⲡⲛⲁⲕⲟⲛ-
ⲥ̄ⲕ· ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥ-
ⲣ̄ϩⲟⲧⲉ ϫⲉⲛⲛⲉⲩ-
ⲕⲱⲡ̄ⲥ̄ ⲙ̄ⲙⲟϥ. ⲁϥ-
ⲟⲩⲱⲧⲡ̄ ⲉⲃⲟⲗ·
ⲁⲩⲱ ⲙ̄ⲡⲛ̄ⲥⲱⲥ ⲁϥ-
ⲧⲥⲟⲟⲩ ϣⲁⲛⲧⲟⲩ-

[a] Or [ϣⲁϫⲉ], *cf. recto*, l. 10. [b] These lines may be ⲛ̄]ϣⲟⲣⲡ ⲙ̣[ⲛ̄ⲛ̄ⲥⲱⲥ ⲧⲥⲟ] ⲛⲁⲛ· ⲛ̄ⲧ[ⲟϥ ⲁⲉ ⲙ̣], or ⲛ̄]ϣⲟⲣⲡ ⲙ̣̄[ⲡⲁⲧⲃⲧⲥⲟ].

https://coptic-treasures.com/

ⲗⲱⲧⲓϫⲉ ⲙ̅ⲙⲟϥ · ϯϩⲉ' ⲁϥⲱ̅ϣ̅ ⲁϥ-
ⲁϥⲱ ⲁϣⲱⲡⲉ ⲛ̅ⲟⲩ- ⲡⲱⲧ' ⲛ̅ⲥⲓ ⲛ̅ⲙⲟ-
ⲥⲟⲡ' ⲛ̅ⲧⲉⲣⲟⲩⲉⲓ' ϫⲉ- ⲛⲁϫⲟⲥ · ⲁϥⲱ ⲙ̅ⲡ-
ⲉⲩⲛⲁⲥⲱ' ⲛ̅ⲟⲩⲏⲣⲡ̅ ⲛ̅ⲥⲁⲛⲁⲓ̈ ⲁⲡⲉⲩϩⲛⲧ[a]
ⲡⲉϫⲁⲩ ⲉϩⲟⲩⲛ ⲉϩⲣⲁϥ ⲟⲩⲱϣ̅ϥ̅ ϩⲱⲥⲧ[ⲉ ⲉ-]
ϫⲉⲙⲟⲣⲏ̅ ⲛ̅ⲥ̅ⲟⲩⲱ- ⲧⲙ̅ⲧⲣⲉϥⲉϣ̅ⲥ̅ⲙ̅-
ⲧϩ̅ ⲉⲣⲟⲛ · ⲁⲩⲱ ⲛ̅ⲧⲉ- ⲥⲟⲙ̅' ⲉⲡⲱⲣϣ̅ ⲉϧ[ⲟⲗ]

margin

[a] So my copy; but ⲁⲡⲉϥ- is required.

Fol. 25. *Recto* (*v.* Am. 438). . . . [And? he] called another of the brethren and sent him with him. It befell, when they had done half of the journey (*lit.* road of walking), he looked and lo,[1] a youth came forth from some thorn-bushes, even as our father Pahômius had said unto him. But (δέ) when he beheld him, he told the brother that walked with him how the word that he (*sc.* P.) had spoken was fulfilled. And moreover he told him that he had bidden him, saying, Be not afraid, for (γάρ) he shall not be able to do you[2] any ill . . . . .

. . . After]wards he turned about and departed. And (δέ) it befell thereafter, as our father Pahômius prayed, lo, an angel (ἄγ.) of the Lord appeared unto him and said unto him, '[What[3]] wilt [thou] vow [to] give in [charity], if so be the [Lord] hinder (κωλύειν) [the wrath (ὀργή)], in that He [impede] the barbarians (βάρβ.)?' And (δέ) he said, 'I will send unto the church (ἐκκ.) of the city (πόλις) which the barbarians (βάρβ.) have laid waste many (*lit.* an amount of) hundred(weight)[4] of corn, with books and other things (εἶδος) [whereof] they have ne[ed (χρεία) . . . . .

Verso (*v.* Am. 439). . . . related to the brethren what he had seen that should befall ere it had befallen.[5] And thus were the barbarians (βάρβ.) conquered on the morrow and were driven back, even (κατά) as it had been said unto him.[6] And while yet (ὅσον δέ) the barbarians (βάρβ.) were

[1] Am. should be, 'they looked and lo (اذا), a youth came forth from the bushes.' (The word, two lines above, translated *cilice*, is not مسح but مسحاة 'spade'.)

[2] Am. *om.* you.

[3] Am. (Ac. 73 *infra*), 'What wilt thou vow (تنذر) to give as charity, if the Lord should calm (هدأ) the (*sic*) wrath &c.'

[4] Am., 'an hundred artabae.'

[5] Am. *sic.*

[6] Am., 'as the angel had said unto him.'

https://coptic-treasures.com/

victorious, they found a monk living apart (*μον.*, *ἀναχωρεῖν*) in a (certain) place and they took him captive (*αἰχμαλωτίζειν*).[1] And it befell on a time, when they came and would drink wine, they said unto him, 'Gird thyself[2] and pour (wine) for us.' And when . . . . .

. . . ere [thou give] us [to drink.'[3] But (*δέ*)] he (?) would not.[4] And (*δέ*) when they saw that he hearkened not unto them, they took a spear,[5] saying unto him, 'Pour forth[6]; if not, we will slay thee.' And when he was afraid lest they should slay him, he poured forth. And afterwards he gave them to drink until they were drunken and slept; and the monk (*μον.*) fled.[7] And thereafter his heart was broken, so that (*ὥστε*) he was not able to stretch forth . . . . .

Fol. 26. ↑ *Recto.*

[ⲛⲁϣ] ⲛϩ[ⲉ ϯⲛⲁⲥⲟⲡⲥ̅]
[ⲙ̅ⲡ]ⲉⲛⲧⲁⲓⲁⲣⲏ[ⲁ' ⲙ̅-]
ⲙⲟϥ· ϥ[ⲥ]ⲛϩ' ⲅⲁⲣ ϫⲉ-
[ⲡ]ⲉⲧⲛⲁⲁⲣⲛⲁ' ⲙ̅-
[ⲙ]ⲟⲓ ϯⲛⲁⲁⲣⲛⲁ' ⲙ̅-
ⲙⲟϥ· ⲁϥⲙⲉⲕⲙⲟⲩ-
ⲕϥ̅ ⲁⲉ ⲟⲛ ϩⲣⲁⲓ ⲛ̅ϩⲏ-
ⲧϥ̅ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ-
ⲁ̈ⲓⲥⲱⲧⲙ̅ ϫⲉⲟⲩⲛ̅ ⲟ̣[ⲩ-]
ⲣⲱⲙⲉ ⲛ̅ⲧⲉ ⲡ[ⲛⲟⲩ-]
ⲧⲉ ⲟ' ⲛ̅ⲉⲓⲱⲧ' [ⲛ̅ⲧⲕⲟⲓ-]
ⲛⲱⲛⲓⲁ ⲛⲧ[ⲁ]ⲃⲏ-
ⲛⲛⲥⲉ ϫⲉⲡⲁ[ϩ]ⲱⲙⲉ
ϯⲛⲁⲧⲱⲟⲩⲛ ⲛ̅ⲧⲁ- ⲙ̅ⲙⲁ[ⲩ ϣⲁⲛϯⲁ-]
ⲃⲱⲕ' ϣⲁⲣⲟ̅ϥ̅ ⲛ̅ⲧⲁ- ⲡⲁⲛ[ⲧⲁ ⲉⲣⲟⲕ ⲛ̅ϣⲟ-]

[1] Am. 439, 2 (G ⲣ̅ⲛ̅), read سبوه 'captured him'.

[2] Am., 'thy middle.'

[3] Or 'and afterwards give us to drink'. Am. should be, 'Sacrifice unto our gods ere thou give us to drink.'

[4] Am., 'and he did not.'

[5] Lemm, *KKS.* xlv, p. 403, accepts Peyron's ⲙⲁⲕⲱⲧ = *τάφρος* (Mic. v. 6); but that the usual meaning is there the correct one is shown by Aquila's *λόγχη*.

[6] Am., 'Raise an offering unto our gods.'

[7] Am., 'arose and fled.'

https://coptic-treasures.com/

ⲧⲁⲙⲟϥ' ⲉⲑⲉ' ⲧⲏⲣⲥ	ⲣⲡ ⲛ[ⲥ̅ⲧⲥⲁⲃⲟⲓ ⲉ-]
ⲉⲛⲧⲁϊⲁⲁⲥ· ⲉϣⲱ-	ⲡⲱⲣϫ̅ [ⲙ̅ⲣϣⲱⲃ̅·]
ⲡⲉ ⲙⲉⲛ, ⲉϥϣⲁⲛ-	ⲡⲉϫⲁ[ϥ ⲛⲁϥ ϫⲉⲱ']
ϯ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁϊ,	ⲡⲧⲁⲗ[ⲁⲡⲱⲣⲟⲥ]
ϯⲡⲓⲥⲧⲉⲩⲉ ϫⲉⲡϫⲟ-	ⲙ̅ⲡ̅ⲛ[ⲥⲁⲧⲣⲉⲡⲁⲥ-]
ⲉⲓⲥ ⲛⲁϯ ⲛⲁϊ· ⲉϣⲱ-	ⲥⲉⲗⲟⲥ ⲙ̅ⲡϫ[ⲟⲉⲓⲥ]
ⲡⲉ ϫⲉ ⲟⲛ ⲉϥϣⲁⲛ-	ⲁϩ'ⲉ ⲣⲁϯϥ ϩⲓϫ̅[ⲱⲕ]
ϫⲟⲟⲥ ϫⲉⲙ̅ⲡϯⲕⲙⲉ[a]	ⲉⲣⲉⲡⲉⲕⲗⲟⲙ' [ϩⲡ̅-]

margin

[a] ⲙⲉⲧⲁⲛⲟⲓⲁ.

→ *Verso.*

	[. . . . ⲁⲩⲱ] ⲁⲛ[ⲟⲕ]
	[ϩ]ⲱ ⲡⲙⲛ̀ⲁⲩ [ϩⲙ̅-]
	ⲡⲛ̀ⲁⲩ ⲉ[ⲧ]ⲉⲣⲉⲡ[ϫⲁ-]
	ϫⲉ ⲛⲁⲕⲁⲧⲛⲟ[ⲟ-]
	ⲣⲉⲓ ⲙ̅ⲙⲟⲕ·
	Ⲗⲩⲱ ⲁϣϣⲱⲡⲉ ⲛ-
	ⲧⲁⲣⲭⲏ ⲛ̀ⲧⲉⲣⲉϥ-
	ⲧⲱϣ ⲛ̀ⲑⲉⲟϫⲱ-
	ⲣⲟⲥ ⲉⲧⲣⲉϥϣⲱⲡⲉ
	[ⲛⲉⲓ]ⲱⲧ' ⲉⲧⲥⲟⲟⲩ-
	[ϩⲥ̅ ⲛ̀]ⲧⲁ[ⲃ̀]ⲛⲓⲛⲥⲉ
	[ⲁⲩⲱ] ⲛⲧⲟϥ ⲑⲉⲟ̀-
	ϫⲱⲣⲟⲥ ⲉϥⲥⲟⲟⲩⲛ
[ϩⲱⲛ[a] ⲉⲧⲟⲟ]ⲧ̀ϥ ⲉⲧ-	ϫⲉϣⲁϥϣⲁϫⲉ
[ⲣⲉϥⲛⲓⲛⲥⲧⲉ]ⲩⲉ̀ ⲙ̅-	ⲛ̀ⲥⲓ ⲡⲉⲛⲉⲓⲱⲧ
[ⲙⲛⲓⲉ ⲁⲩ]ⲱ ⲉⲧⲙ̅-	ⲡⲁϩⲱⲙⲉ ⲙ̅ⲙⲛ-
[ⲟⲩⲉⲙ ⲗⲁⲁ]ⲩ ⲛ̀ⲛ̀ⲕⲁ'	ⲛⲉ ⲉⲛⲉⲥⲛⲩ, ϩⲙ̅-
[ⲉϥⲡⲟⲥⲉ ⲭⲱ]ⲣⲓⲉ ⲁ-	ⲡϣⲁϫⲉ ⲙ̅ⲡⲛⲟⲩ-

[a] Completion of first three lines uncertain, as Am. differs somewhat.

https://coptic-treasures.com/

[ⲛⲁϥⲏ ⲛ̅ϣ]ⲱⲛⲉ · ⲧⲉ · ⲛⲉϣⲁϥⲥⲡⲟⲩ-
[. . .] . ⲣⲁϩⲓⲥ[a] ⲛⲁϥ ⲁⲁϫⲉ ⲁⲉⲡⲉ ⲙⲙⲡ-
[ⲁⲉ]ⲕϣⲁⲛⲉⲓⲣⲉ ⲕⲁ- ⲛ̅ⲥⲁⲧⲣⲉϥⲟⲩⲱ' ⲉϥ-
[ⲧⲁ ⲧ]ⲉ̈ⲓⲉ · ⲛⲉⲧⲟⲩ- ⲉⲓⲣⲉ ⲙ̅ⲡⲉϥϩⲱⲃ'
[ⲁⲁⲃ] ⲛⲁϣⲱⲡⲉ ⲛ̅- ⲛⲉϥⲧⲁⲗⲉ̄ ⲧⲙⲏ[b]

margin

[a] Probably [ⲁⲩⲱ] ⲁϥϫⲟⲟⲥ (Am. وقال). [b] Perhaps followed by ⲧⲁⲣⲡⲉ (Am. لانه كان).

Fol. 26. *Recto* (*v.* Am. 439, 440). How [shall I entreat] Him that I have denied (ἀρνᾶσθαι)? For (γάρ) it is written,[1] Whosoever shall deny (ἀρ.) me, him will I deny (ἀρ.).' And (δέ) then he thought within himself, saying, 'I have heard that there is a man of God (that) is father of the community (κοινωνία) of Tabennêse, namely Pahômius. I will arise and[2] go to him and will tell him of all that I have done. If so be (+ μέν) that he give me repentance (μετ.), I believe (πιστεύειν) that the Lord shall give (it) me. But (δέ) if so be that he say, There is not for thee repentance (μετ.) . . . . .

. . . there [is not repentance for me until I] meet with (ἀπαντᾶν) [thee[3]] first and thou [show me] the certainty [of the matter.'] He said [unto him, 'O] wretch[ed one (ταλαίπωρος)], after [that the an]gel (ἄγ.)[4] of the Lord had stood by [thee], the crown being [in . . . . .

Verso (*v.* Am. 440). . . . [bade] him to [fast (? νηστεύειν) daily[5]] and not to [eat aught] of things [cooked], save by (χωρίς) necessity (ἀνάγκη) of sickness. And he said unto him,[6] 'If thou act in this wise, the saints shall be . . . . .

. . . And] I likewise with them, [in] the hour when the enemy shall accuse[7] (κατηγορεῖν) thee.'

And it befell, at the beginning (ἀρχή), when he had set Theodore to be father for the congregation of Tabennêse, and Theodore for his part, knowing how our father Pahômius was wont to speak daily unto the brethren the word of God, would be diligent (σπουδάζειν + δέ), after that he had ceased to do his work, [for] he wove[8] mats, ...

[1] Matt. x. 33.
[2] Am. *sic.*
[3] Am., 'until I meet with thy paternity.'
[4] Am. *sic.*
[5] Am., 'to fast until evening daily,' for which there seems not space in the Coptic.
[6] Uncertain according to my copy.
[7] So Am., not 'rejoice'
[8] For this use of ⲧⲁⲗⲟ, *v. Mus. Guim.* 327. 14, with Amélineau's note. Other instances: Lev. xix. 19, Isa. iii. 23, Zoega 375.

https://coptic-treasures.com/

Fol. 27. → *Recto.*

ϣⲗⲏⲗ · ⲁϥϣ̀ϣϯ
ⲁϥⲛⲁⲩ · ⲁⲩⲱ ⲉⲓⲥ ϩⲏ-
ⲛⲧⲉ ⲧⲙⲟ' ⲉⲧⲥⲁⲉ̈ⲓ-
ϧ̅ⲧ ⲁⲥϣⲱⲡⲉ ⲛ̄ⲑⲉ̀
ⲛ̄ⲟⲩⲛⲟⲩϧ' ⲧⲛ̄ⲣ̅ⲥ ·
ⲁ̀ⲩⲱ ⲡⲉⲥⲙⲟⲧ' ⲉⲛ-
ⲧⲁⲡⲙⲟⲉⲓⲥ ⲟⲩⲱⲛ̄ϩ̀
ⲛⲁϥ ⲉϧⲟⲗ ⲙ̅ⲡⲛⲁⲩ
ⲉⲧⲙ̅ⲙⲁⲩ ⲡⲁ̈ⲓ̈ⲡⲉ
ⲉⲓⲥ ⲡⲉⲥⲙⲟⲧ' ⲛ̄ⲟⲩ-
]ⲗⲉ ⲉ̀. ⲛⲟⲥ̀ ⲛ̄ϩⲟ' ⲛ̄ⲑⲉ ⲛ̄ⲟⲩ-
]ϧ̅. ⲛ̄ⲑⲉ̀ ⲧⲣⲁⲡⲉⲍⲁ' ⲉϥⲟⲩⲟ-
[ⲛ̄ⲟⲩⲣⲱⲙⲉ] ⲉⲩϩ̀ⲟϫ- ⲛ̄ϩ̀ ⲉϧⲟⲗ' ϩⲓⲧⲙⲟ ⲛ̄-
[ϩⲉϫ ⲙ̅ⲙⲟϥ] ⲟⲩⲧⲱϥ' ⲛ̄ⲟⲩϧ' ⲁⲩⲱ ⲉϥϩⲓ-
[ⲙ̅ⲡⲙⲟ ⲥ̅ⲛ̄ⲧ]ⲉ[a] ⲁⲩⲱ ϫⲛ̄ⲧⲉϥⲁⲡⲉ ⲛ̄ⲥⲓ
[ⲛ̄ⲧⲉⲣⲉϥⲑ]ⲗⲓϧⲉ ⲉ- ⲟⲩⲕⲗⲟⲙ' ⲉⲙⲙ̅ϣⲓ
[ϧⲟⲗ ϩ̅ⲛ̄]ⲧⲁⲡⲉ̈ⲗⲏ ϣⲟⲟⲡ' ⲙ̅ⲡⲉϥⲉⲟⲟⲩ ·
[ⲙ̅ⲡⲙⲁ ⲉ]ⲧ̅ⲙ̅ⲙⲁⲩ. ⲁⲩⲱ ⲛⲉⲩϩⲓϫ̅ⲙ̅ⲡⲉ-
[ⲁϥⲉⲓ ⲉ]ϩ̀ⲣⲁⲓ̈ ⲁϥ- ⲕⲗⲟⲙ' ⲉϥⲕⲱⲧⲉ[c] ⲛ̄-
[ⲡⲱⲧ ⲛⲁϥ ⲉ]ϧⲟⲗ'[b] ⲥⲓ ϩⲉⲛⲉⲓⲡⲉ[d] ⲙ̅ⲙⲉ̀
[ϩ̅ⲛ̄ ? ⲉⲛⲁϣⲉ' ⲥⲟⲩⲛ̄ⲧ[ⲟⲩ]
? ?

[a] Does ⲟⲩⲧⲱϥ allow of the construction thus given it by the following words? For the reconstruction here, *cf.* Bo. 105. [b] Or ⲥⲁ]ϧⲟⲗ [ⲛ. [c] ϥ has been altered, probably to ⲩ. [d] ⲓ erased, leaving ⲉⲛⲉ.

↑ *Verso.*

[ⲕⲁⲓⲟⲥⲩ]ⲛⲏ·[a] ϯⲣ̀[ⲛ-]
ⲛⲏ · ⲡ̀ⲉⲑⲃⲃⲓⲟ' ⲛ̄-
ϩⲏⲧ · ⲧⲙ̅ⲡⲧⲣⲁ-

[a] ⲧⲁⲓ[ⲕⲁⲓⲟⲥⲩ]ⲛⲏ = Am. البر.

https://coptic-treasures.com/

ⲣϣϩⲛⲧ · ⲧⲙⲡⲧ-	
ⲭⲣⲏⲥⲧⲟⲥ · ⲧⲙⲡⲧ-	
ⲣⲙⲣⲁϣ' · ⲧⲉⲥⲕⲣⲁ-	
ⲧⲉⲓ'ⲁ · ⲡⲣⲁϣⲉ ϩⲙ-	
ⲑⲉⲗⲡⲓⲥ · ⲧⲁⲥⲁⲡⲏ ·	
ⲛⲉⲩϣⲟⲟⲡ' ⲁⲉ ⲙⲡⲉϥ-	
ⲙⲧⲟ' ⲉⲃⲟⲗ' ⲛ̄ⲥⲓ ⲛⲟⲥ	
ⲥⲛⲁⲩ ⲛ̄ⲁⲣⲭⲁⲥⲥⲉ-	ⲉϥϩ[
ⲗⲟⲥ ⲉⲩⲧⲁⲉⲓⲛⲩ ⲉ-	?
ⲙⲁⲧⲉ ⲉⲛⲥⲉⲕⲱ ⲁⲉ	ⲁ̣ · ϩ̣[
ⲁⲛ ⲉⲩⲥⲱϣⲧ ⲉⲡⲉ̣ⲓ-	ⲙⲁⲣⲉ̣[ⲧⲉⲕϩⲟⲧⲉ[a]
ⲛⲉ ⲙ̄ⲡⲭⲟⲉⲓⲥ ⲉⲛ-	ⲭⲛ̣ⲁ̣[ⲣ̄ϩⲟⲧⲉ]
ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ·	ϩⲛⲧ[ⲕ ⲉϥ-]
ⲡⲉⲡⲉⲓⲱⲧ' ⲡⲁϩⲱ-	ϣⲗⲏⲗ [ⲁⲩⲱ ⲉϥⲧⲱ-]
ⲙⲉ ⲁⲉ ⲡⲉϥϣⲗⲏⲗ'ⲡⲉ	ⲃ̄ϩ̄ ⲉⲧ[ⲃⲉⲡⲁⲓ ⲉⲓⲥ]
ⲉϥⲧⲱⲃ̄ϩ̄ ⲙ̄ⲡⲭⲟⲓ̈ⲥ	ϩⲛⲛⲧ[ⲉ
ⲉϥⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉⲙⲁ-	ⲧ[
[ⲣ]ⲉⲧⲉⲕϩⲟⲧⲉ ⲧⲏⲣ̄ⲥ̄	ⲙ̣[

margin

[a] Perhaps ⲉⲓ ⲉ]ⲭⲱⲛ[.

Fol. 27. *Recto* (*v.* Am. 443). . . . even as (?)[1] [a man] that is straitened between [two walls], and [since (*lit.* when) he] was oppressed (*θλίβειν*) by reason of the danger (? *ἀπειλή*) of that place, he [went?] down and [fled?] forth [from . . .

. . . whilst he] prayed. He looked and beheld and lo, the wall upon the eastern side became all as it were of gold. And the form wherein the Lord did then reveal Himself[2] was this: lo, the form[3] of a great face in the likeness of a table (*τράπ.*), appearing upon the golden wall, and upon its head a crown of immeasurable glory. And there were[4] upon the crown precious stones round about, of great price . . . . .

[1] This whole sentence is uncertain. I have failed to reconstruct a text corresponding with Am.

[2] Am. *sic.*

[3] So G ⲡⲙⲁ b مثال for مثل.

[4] Am., 'around the crown divers colours, like to jewels of great price.'

https://coptic-treasures.com/

Verso (*v.* Am. 443, 444). . . . righteous]ness (δικαιοσύνη), peace (εἰρήνη), humbleness of heart, longsuffering, kindness (-χρηστός), meekness, temperance (ἐγκράτεια), joy in (*sic*) hope (ἐλπίς), love.[1] And (δέ) there were in his presence two great archangels (ἀρχάγ.), honourable exceedingly, and (δέ) they ceased not to look upon the likeness of the Lord that had been revealed. But (δέ) our father Pahômius prayed, beseeching the Lord and saying, 'Let all Thy fear . . . . .

. . . let [Thy fear (?) . . . . . fear] Thee (?) . . . while he] prayed [and] beseeched concerning [this,] lo,[2] . . . . .

Fol. 28. ↑ *Recto.*

[ⲣⲏ ⲉ]ϥϣ[ⲁ ⲉϫⲙ̅ⲡⲕⲁϩ]	
[ⲡⲉϥ]ⲉⲓⲙⲉ ⲁ̀ⲉ̀ ⲉ̀[ϥ-]	
[ⲟⲩⲉ]ⲧⲟⲩⲱⲧ' ⲉⲙ[ⲁ-]	
[ⲧⲉ ⲉ]ⲙⲁⲧⲉ· ⲁϥϣⲱ-	ⲙ̀[
[ⲡⲉ] ⲡ̀ⲧⲉⲣⲉⲥⲧⲁϩⲟϥ'	ϥⲓ̈ ⲁ[ⲛ ϩⲁⲑⲟⲧⲉ ⲧⲏ-]
[ⲛ̀ⲥⲓ] ⲑⲟⲧⲉ ⲁϥϩⲉ' ⲉ-	ⲣ̅ⲥ̅ ⲙ̅ⲡϫ̀[ⲟⲉⲓⲥ ⲡ̀ⲧⲉ-]
[ⲡⲉ]ⲥ̀ⲛⲧ' ⲁⲩⲱ ⲁϥⲥⲱ̅	ⲣⲉϥⲑⲗⲓⲃ[ⲉ . . . .][b]
[ⲉϥ]ϥⲱⲥⲉ ϩⲓⲙ̅ⲡⲕⲁϩ	ⲁϥⲁϣⲕ[ⲁⲕ ⲉⲃⲟⲗ ⲛ̀-]
[ⲡ̀ⲑ]ⲉ̀ ⲛ̀ⲟⲩⲧⲃ̅ⲧ̅ ⲉϥ-	ϩⲁϩ ⲛ̀[ⲥ]ⲟⲡ̀ [ϫⲉⲡϫⲟ-]
[ⲟⲛ̅ϩ̅] ⲉϥϥⲱⲥⲉ ϩⲓ-	ⲉⲓⲥ. ⲛⲁ ⲛⲁⲓ̈· [c
[ϫⲙ̅]ⲡ̀ⲕⲁϩ· ⲉⲁⲥϫⲱ-	ⲡ̀ⲧⲉⲩⲛⲟⲩ ⲁ[ⲙⲟⲟ-]
[ⲧⲉ[a] ⲡ̀]ⲛⲉϥⲙⲉⲗⲟⲥ	ϣⲉ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈ [ⲛ̀ⲥⲓ]
[ⲙ̅ⲡ]ⲛⲉϥϩⲁⲣⲙⲟⲥ'	ⲧⲁⲕⲧⲓⲛ' ⲛ̀ⲑ[ⲟⲧⲉ]
[ⲙ̅ⲡ]ⲛ̀ⲉϥⲁⲗⲧⲕⲁⲥ	ⲁⲥⲕⲟⲧ̅ⲥ̅ ⲉⲡⲉⲥ̀[ⲙⲁ'·]
[ⲁⲩⲱ ⲡ]ⲉϥⲥⲱⲙⲁ ⲧⲏ-	ⲙ̅ⲡ̅ⲛ̅ⲥⲱⲥ ⲁⲉ ⲟ[ⲛ ⲁϥ-]
[ⲣϥ̅ ⲁⲩ]ⲱ ⲧⲉϥⲯⲩⲭⲏ·	ⲙⲟⲟϣⲉ ⲛ̀ⲥⲓ ⲡ̀[ⲉⲓⲙⲉ]
[ⲡ̀ⲧⲉⲣ]ⲉϥⲙ̅ⲙ̅ⲕⲁϩ ⲁⲉ	ⲙ̅ⲡⲛⲁ' ⲕⲟⲩⲓ̈ ⲕ[ⲟⲩⲓ̈]

[a] Bo. p. 107 has ϭω[. [b] ⲧⲟⲧⲉ seems unlikely. [c] Probably nothing here.

[1] *Cf.* Gal. v. 22 (also Budge, *Hom.* 67, Leyden *MSS.* 335). The enumeration corresponds exactly to Am., البر to المحبة, and differs from Bo. 106 (= Av. 46 b). For 'joy in hope', *cf.*? Rom. xii. 12. Lemm *KKS.* 432 ff. has discussed similar lists.

[2] Am. should be, 'And while he prayed and beseeched on account of this, lo &c.'

https://coptic-treasures.com/

[ⲉⲙⲁ]ⲧⲉ ϩⲱⲥⲧⲉ ⲉⲧ- ϣⲁⲛⲧϥⲡⲱ[ϩ' ϣⲁⲣⲟϥ]
[ⲣⲉϥ]ⲛ̀ⲁ ⲧⲟⲟⲧϥ ⲉ- ⲁⲩⲱ ⲡⲉϥⲉⲡⲉ [ⲡⲉϥ-]
[ⲃⲟ]ⲗ̀ ⲉⲡⲙⲟⲩ· ⲁⲩⲥⲱ- ⲟ' ⲛ̀ⲑⲉ ⲙ̄ⲡⲙⲉϩ' ⲉϥ[ⲛⲓ-]
[ϣ]ⲓ̀ ⲛ̀ⲥⲱϥ ϩ̄ⲡⲟⲩ- ⲱⲟⲩ ⲉⲙⲁⲧⲉ· ⲛ̀ⲧ[ⲉ-]
[ⲙⲉ]ⲣⲟⲥ ⲙ̄ⲡⲉⲩϩⲟ ⲛ̀ⲥⲓ ⲣⲉϥⲉⲓ' ⲇⲉ ⲉϫⲱϥ' ⲛ̀-[a]

margin

[a] ? ⲡⲧⲉⲩⲡⲟⲩ.

↑ *Verso.*

[. . . . .]ⲛ̀ⲧ[
[. . .] ϩⲁⲧⲉⲧ[ⲛⲩ-]
[. . . . . .] ⲛⲧⲉⲓ- [ⲧ]ⲛ. ⲁⲗⲗⲁ ϯⲙ̄ⲙⲓ[ⲙⲛ-]
[ϩⲉ . . . . ⲧⲟ]ⲟⲧϥ ⲧⲛ̄ ϩⲙⲡⲉⲡⲛⲁ̀ [ϩⲙ̄-]
[. . . . ⲡ]ⲉ̈ⲓⲥⲙⲟⲧ' ⲡⲧⲩⲡⲟⲥ ⲙ̄ⲡ[ⲣⲛ]
[ⲉⲡ]ⲧⲁϥⲧⲥⲁⲃⲟϥ' ⲉⲧϣⲁ' ⲉϫⲙ̄ⲡ[ⲕⲁϩ']
[ⲉⲣⲟϥ] ⲛⲥⲓ ⲡϫⲟⲉⲓⲥ ⲧⲛ̄ϥ̄ ⲁⲩⲱ ⲉⲣ[ⲉⲛ-]
[ϫⲉⲕ]ⲁⲣⲡ[ⲟⲥ ⲛ]ⲙⲙ' ⲙ̄- ⲣⲱⲙⲙ ⲉⲧϩⲛ̀[ⲱⲣⲁ]
[ⲡⲉ]ⲡⲛⲁ̀ ⲉⲧϩ̄ⲡⲣⲱ- ⲛⲙⲙ' ⲙⲟⲟϣⲉ ϩ[ⲙ̄-]
[ⲙⲉ] ⲛⲙⲙ'. ⲉⲩⲛⲏⲩ ⲡⲉϩⲟⲩⲟⲉⲛ· [ⲧⲁ̈ⲓ-]
[ⲉⲃⲟ]ⲗ ϩⲓⲧⲟⲟⲧϥ ⲉ- ⲧⲉ ⲑⲉ ⲛ̀ⲟⲩⲟⲛ [ⲛⲙⲙ']
[ϫⲱ]ⲟⲩ· ⲕⲁⲧⲁ ⲡϣⲁ- ⲉⲛⲧⲁⲩⲱⲡ' [ⲉⲡⲉ-]
[ϫⲉ] ⲉⲛⲧⲁ̈ⲁⲕⲱⲃⲟⲥ ϫⲡⲟ' ⲛ̀ⲕⲉⲥⲟ[ⲡ ϩⲙ̄-]
[ϫⲟ]ⲟϥ· ϫⲉϯ ⲛⲙⲙ' ⲡⲉⲩⲁⲥⲥⲉⲗ[ⲓⲟⲛ]
[ⲉⲧ]ⲛⲁⲕⲟⲩϥ' ⲁⲩⲱ ⲕⲁⲓ ⲉⲛⲥⲉϩ[ⲟⲟⲩⲛ]
[ϫ]ⲱⲣⲟⲛ ⲛⲙⲙ' ⲉⲧ- ⲁⲛ, ⲛ̀ⲛⲉⲩⲉ[ⲣⲛⲩ ⲙ̄-]
[ϫ]ⲛⲕ' ⲉⲃⲟⲗ ⲟⲩⲉⲃⲟⲗ' ⲡⲣⲟ· ⲁⲗⲗⲁ ⲛ̀[ⲉⲧ-]
ϩ̄ⲛⲧⲡⲉ'ⲡⲉ ⲉϥⲛⲏⲩ ϩⲙⲙⲁ' ⲛⲙⲙ [ⲥⲉⲥⲟ-]
ⲉⲡⲉⲥⲛⲧ' ϩⲓⲧⲙ̄- ⲟⲩⲛ, ⲛ̀ⲛⲉⲩⲉⲣ[ⲛⲩ]
ⲡⲉⲓⲱⲧ' ⲛ̀ⲛ̄ⲟⲩⲟ- ϩⲓⲟⲩⲥⲟⲡ· ⲁⲩ[ⲱ ⲥⲉ-]
[ⲉ]ⲛ· ⲉⲁϥⲉⲙⲙⲉ ⲟⲛ ϣⲟⲟⲡ' ϩⲓⲟⲩ[

margin

https://coptic-treasures.com/

Fol. 28. *Recto* (*v.* Am. 444). . . . the] sun, rising upon the earth.[1] And (δέ) [its] appearance (*lit.* likeness) was bright[2] exceedingly. It befell that when the fear had reached him, he fell down and continued twitching (*lit.* leaping) upon the ground, [even] as a live fish twitcheth upon the ground,[3] after it (*sc.* the fear) had entered into[4] his limbs (μέλος) and his joints (ἁρμός) and his marrow[5] [and] all his body (σῶμα) and his soul (ψυ.). But (δέ) when he had been very sorrowful, even unto (ὥστε) giving himself over unto death, [the angels] looked toward him with a part (μέρος) of their face(s) . . . . .

. . . not bear all [the fear] of the Lord?'[6] After he had been troubled (θλίβειν)[7] . . ., he cried [out] many times, 'Lord, have mercy upon me.' Forthwith the ray[8] (ἀκτίν) of fear went, little by little, and returned to its [place]. And (δέ) thereafter too the [image] of mercy moved, little by little, until[9] it reached [him]. And its appearance [was] like unto oil exceeding thick.[10] And (δέ) when it had come to him, forth[with? . . . . .

Verso (*v.* Am. 444). . . . thus . . . . . this figure that the Lord had shown [him[11]], how that every fruit (καρ.) of the Spirit (πν.) that is in any (*lit.* every) man doth come forth upon them[12] from Him, according to (κατά) the word that James spake,[13] saying, 'Every good gift (δῶρον) and every perfect gift (δ.) is from heaven, coming down from the father of lights.' And he knew also . . . . .

. . . with you. But (ἀλλά) I am with you in the Spirit (πν.), in the type (τύπος) of the [sun], which riseth upon all the [earth], and men that are in all countries (χώρα) do walk in his light. This is the manner of all such as are reckoned [of the] second birth [in?] the Gospel (εὐ.), albeit (κἄν) they know not one another by sight (*lit.* face), yet (ἀλλά) do they that (?) are in every place know one another at once, and are in (?) . . . . .

[1] Am. should be, 'like the sun, when he riseth upon the earth. And their appearance was green exceedingly.'

[2] *Cf.* Br. Mus. Or. 7029 ϛ̄, ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙⲡⲟⲩϩ̅. Am., misunderstanding, اخضر.

[3] Am. *sic.*

[4] Am., 'were broken, injured,' *sc.* his limbs.

[5] Am., 'the place without bones,' translating Bo. ⲁⲧ-ⲕⲁⲥ.

[6] Am. *om.* 'of the Lord'.

[7] Am. should be, 'And when the anxiety had reached him.'

[8] Am. *sic*, sing.

[9] G *sic*, Am. 'and'.

[10] Am. should be, 'a very heavy perfume.'

[11] Am. should be, 'And thus passed this similitude that the Lord showed him;' G ⲣⲙϩ̅ b reading 'And thus it passed. And this similitude the Lord showed him, so that'.

[12] Am. should be, 'upon men.'

[13] Jas. i. 17.

https://coptic-treasures.com/

Fol. 29. → *Recto* (?).

]..

[.....ⲉϣ]ϫⲉ ϩⲁⲡⲗ[ⲱⲥ ⲉⲛϥⲛⲟⲥ-]
[ⲛϯϩⲁⲧⲉⲧ]ⲛⲩⲧ ⲛⲉⲥ ⲁⲛ, ⲁ[ⲩⲱ ϥ̅ⲛⲁ-]
[ⲁⲛ] ϩ̅ⲛ̅ⲧⲥⲁⲣⲝ̅ ⲁ[ⲗ-] ϯ ⲛⲁϥ ⲡⲉⲓϣ[ⲁϫⲉ]
ⲗⲁ ϯⲛ̅ⲛ̅ⲛⲏⲛ̅ⲧⲏ̅ ⲁⲉ ϫⲉϩⲁⲡⲗⲱ[ⲥ ⲉⲛϥ-]
ϩ̅ⲛ̅ⲡⲉⲛ̅ⲛ̅ⲁ̅ ⲉⲡⲉⲓ- ⲛⲟⲥⲛⲉⲥ ⲁⲛ ⲁⲩ[ⲱ]
ⲁ̅ⲛ̅' ⲁⲉ ⲟⲩⲛ̅ϩⲟⲉⲓⲛⲉ ϥ̅ⲛⲁϯ ⲛⲁϥ. ⲉⲧⲉ-
ϩ̅ⲛ̅ⲛ̅ⲡⲓⲥⲧⲟⲥ' ⲉⲁⲩ- ⲡⲁⲓ̈ⲛⲉ ⲉϥϯ ⲛ̅ⲟⲩ-
ϫⲡⲟ' ⲛⲁⲩ ⲛ̅ⲟⲩⲙⲉ- ⲟⲛ ⲛⲓⲙ' ϩ[ⲛ̅]ⲟⲩⲙ̅ⲛ̅ⲧ-]
ⲣⲟⲥ ⲛ̅ⲛⲓⲕⲁⲣⲡⲟⲥ ⲙ̅- ϩⲁⲡⲗⲟⲩⲥ ⲛ̅ⲥⲓ ⲡϫ[ⲟ-]
ⲡⲉⲛ̅ⲛ̅ⲁ̅ ⲙ̅ⲡϫⲟⲉⲓⲥ. ⲉⲓⲥ, ⲉⲛ̅ϥⲛⲟⲥⲛⲉⲥ [ⲛ̅-]
ⲛ̅ⲕⲉⲙⲉⲣⲟⲥ ⲁⲉ ⲛ̅ⲧⲟϥ ⲗⲁⲁⲩ ⲛ̅ⲛⲉⲧⲁⲓⲧ[ⲉⲓ']
[ⲙ̅ⲡⲁ]ⲧⲟⲩⲉϣⲥ̅ⲙ̅- ⲙ̅ⲙ̅ⲟϥ ϫⲉⲁⲕ̅ⲣ̅ⲛⲟ-
ⲥⲟⲙ' ⲛ̅ϫⲡⲟⲟⲩ ⲛⲁⲩ· ⲃⲉ ⲉⲣⲟⲓ̈ ⲛ̅ⲁⲕ̅ⲣ̅ϣⲁϥ-
[ⲉⲧ]ⲃⲉⲡⲁⲓ̈ ϥⲡⲣⲟ- ⲧⲉ ⲛ̅ϯⲛⲁϯ ⲛⲁⲕ
[ⲧⲣⲉ]ⲡⲉ' ⲛ̅ⲛⲁⲓ̈ ⲛ̅ⲧⲉⲓ̈- ⲙ̅ⲡⲉⲕⲁⲓⲧⲛⲙ̅[ⲁ·]
ⲙ̅ⲙⲉ ⲛ̅ⲥⲓ *sic* ⲡ̅ⲣ̅ⲙ̅ϩⲁⲗ' ⲛ̅ⲧⲟϥ' ϩⲱⲱϥ' ⲡ[ⲉⲧ-]
ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲓ̈ⲁⲕⲱ- ⲁⲓⲧⲉⲓ' ϥ̅ϫⲱ' ⲙ̅ⲙⲟ[ⲥ]
ⲃⲟⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲉⲧⲃ̅ⲛ̅ⲛⲧϥ̅ ϫⲉⲙⲁ-
ϫⲉⲡⲉⲧϣⲁⲁⲧ' ⲛ̅- ⲣⲉϥⲁⲓⲧⲉⲓ ϩ̅ⲛ̅ⲟⲩⲡⲓ-
ⲟⲩⲥⲟⲫⲓⲁ ⲛ̅ϩⲛⲧ- ⲥⲧⲓⲥ, ⲉⲛ̅ϥⲁⲓⲁⲕⲣⲓ-
ⲧⲛⲩⲧⲏ̅ ⲉⲧⲉϩⲟⲉⲓ- ⲛⲉ ⲛ̅ⲗⲁⲁⲩ ⲁⲛ· ⲉⲧ[ⲉ-]

margin

↑ *Verso* (?).

[.....]ⲛ̅ⲙⲙⲁ ⲛ̅ⲥ̣[
[ⲉⲧⲉⲣⲉⲡⲣⲱ]ⲙⲙⲉ ϣⲱ- ⲑⲓⲉ̅ ϩ̅ⲛ̣[ⲧ ? ⲛ̅-]
[ⲡⲉ ⲛ̅]ϩⲛⲧϥ̅ ⲉⲃⲟⲗ ⲧⲟϥ ⲙ̅ⲡⲛ̅ⲥ[ⲁⲧⲣⲉⲥ-]
[ϩⲓ]ⲧⲙ̅ⲡⲛⲟⲩⲧⲉ· ⲙ̅ⲙⲥⲉ ⲛ̅ⲧⲉⲡⲛ̣[ⲟⲩⲓ̈]

https://coptic-treasures.com/

[ⲛ̄]ⲑⲉ ⲛ̄ⲟⲩⲥϩⲓⲙⲉ ⲙⲟⲩ ⲛ̄ⲧⲉⲩⲛⲟⲩ·
ⲉϣⲁⲥⲱ̄ⲱ̄ ⲕⲟⲩⲓ̈ ⲧⲁⲓ̈ⲧⲉ ⲑⲉ ⲛ̄ⲟⲩⲣⲱ-
ⲕⲟⲩ[ⲓ̈ ⲙ̄]ⲡ̄ⲛ̄ⲥⲱⲥ ⲙⲉ ⲙ̄ⲡ̄ⲛ̄ⲥⲁⲧⲣⲉϥ-
ⲛ̄ⲥⲙ[ⲓ]ⲥⲉ· ⲛ̄ⲧⲉ- ⲥⲙⲛ̄ ⲁⲓⲁⲑⲏ[ⲕ]ⲏ
ⲡⲕⲟⲩⲓ̈ ϫⲁⲧⲉ ϣⲛⲙ' ⲙ̄ⲡ̄ⲛ̄ⲕⲟⲩⲧⲉ ⲉ̄ⲣ̄-
ϣⲛⲙ' ϣⲁⲛⲧ̄ϥ- ⲡⲉϥⲟⲩⲱϣ' ⲁⲩⲱ
ⲣ̄ⲧⲉⲗⲉⲓⲟⲥ ϩ̄ⲛ̄ⲑⲏ- ⲉϩⲁⲣⲉϩ' ⲉⲛⲉϥⲉⲛ-
ⲗⲓⲕⲓⲁ· ⲧⲁⲓ̈ⲧⲉ ⲑⲉ' ⲧⲟⲗⲏ· ⲁⲩⲱ ϥⲡⲣⲟ-
ⲛ̄ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲙ̄ⲡⲉ- ⲕⲟⲡⲧⲉ ⲕⲁⲧⲁ ⲧⲁⲓ-
ⲡ̄ⲛ̄ⲁ̄ ⲉϣⲁⲣⲉⲡⲣⲱ- ⲁⲑⲏⲕⲏ ⲉⲛⲧⲁϥ-
ⲙⲉ ϫⲡⲟⲟⲩ ⲛ̄ϩⲏ- ⲥⲙⲛ̄ⲧ̄ⲥ ⲁⲩⲱ ⲙ̄ⲡ̄-
ⲧ̄ϥ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈ ϩ̄ⲙ̄- ⲛ̄ⲥⲱⲥ ⲛ̄ϥⲕⲁ ⲧⲟ-
ⲡⲧⲱϣ' ⲙ̄ⲡⲉϥ- ⲟⲧ̄ϥ ⲉⲃⲟⲗ' ϩ̄ⲛ̄ⲛ̄ ⲕ
ϩⲏⲧ' ϣⲁⲛⲧ̄ϥⲣ̄- ⲕⲁⲣⲡⲟⲥ ⲙ̄ⲡⲉⲡⲛ̄ⲁ̄
ⲧⲉⲗⲉⲓⲟⲥ· ⲛ̄ϩⲏⲧⲟⲩ ⲉⲛⲧⲁϥⲁⲣⲭⲉⲓ' ⲛ̄-
ⲛ̄ⲑⲉ ⲉⲧⲥⲛϩ'· ϫⲉ- ϩⲏⲧⲟⲩ: ⲛ̄ⲧⲟϥ

margin

Fol. 29. (The right position of this fol. is uncertain.)

Recto. . . . 'If I am not among you in the flesh (σάρξ), yet (ἀλλά) am I with you in the spirit (πν.).'[1] And since then (ἐπειδὴ δέ) there are some of the faithful (πιστός) have brought forth for themselves a portion (μέρος) of the fruits (καρ.) of the Spirit (πν.) of the Lord, while (δέ) as for the other portion (μέ.), they have not been able to bring them forth; for this cause doth the servant of God, James, exhort (προτρέπειν) such as these, saying,[2] 'He that lacketh wisdom (σοφία) among you—that is,[3] some . . . . .

. . . liberally (ἁπλῶς), upbraiding not, and he shall give unto him.' And (δέ) this saying: 'liberally (ἁπ.), upbraiding not, and he shall give unto him,' it(s meaning) is this: the Lord giveth unto every one with liberality (-ἁπλοῦς), upbraiding not any one of them that ask (αἰτεῖν) Him, (saying,) 'Thou hast sinned against Me, or (ἤ) Thou hast done iniquity; I will not

[1] Col. ii. 5.
[2] Jas. i. 5.
[3] An explanatory insertion; so too at end of this page.

https://coptic-treasures.com/

grant thee thy request (*αἴτημα*).' Rather, of him that asketh (*αἰ.*) he saith,[1] 'Let him ask (*αἰ.*) in faith (*πίστις*), nothing doubting (*διακρίνειν*)—that [is . . . . .

Verso. . . . the place [where]in a man is, through God['s will]. Even as a woman conceiving, little by little, and afterwards bringing forth, and the little (one) growing by small degrees, until he reach completion (*-τέλειος*) in age (*ἡλικία*); such is the fashion of the fruits (*κα.*) of the Spirit (*πν.*), a man bringing them forth within himself, little by little, in the measure of his heart, until he be complete (*τέλειος*) therein, as it is written, ...

. . . cause abortion[2]; [but] then, after that she hath brought forth, straightway the little (one) dieth. This is the fashion of a man who, after that he hath established a covenant (*διαθήκη*) with God, to do His will and to keep His commandments (*ἐντολή*), and hath progressed (*προκόπτειν*) according to the covenant (*κατά, διαθ.*) that he hath established, doth afterward renounce the fruits (*κα.*) of the Spirit (*πν.*), wherein he had made beginning (*ἄρχειν*). He . . . . .

Fol. 30. ↑ *Recto.*

?	ϩⲟⲟⲩ ⲛⲧⲉϥⲙⲛ̅ⲧ-
]ⲧⲉ	ⲕⲟⲩⲓ̈ ⲉϥⲥⲟⲃⲧⲉ ⲛ̅-
ⲙⲏ] ⲛ̅ⲧⲁⲧⲉ-	ⲛⲉⲥⲏⲩ· ⲁϥϯ
[ⲧⲏ̅ . . .] . ϥ' ⲛⲁⲓ̈	ϩⲧⲏϥ' ⲉⲟⲩⲁ' ϩ̅ⲙ̅ⲛ[ⲉ-]
[ⲉⲧⲣⲁϯ ⲡⲉϥ]ϩⲁⲡ'	ⲧⲟⲩⲱⲙ' ⲉϥⲟⲩⲉ[ⲙ']
[ⲟⲩⲡⲉ[a]] ⲡⲉⲧⲛ-	ϩⲁϩ' ⲛ̅ⲥⲉ ϩⲓⲧⲉ-
[ϩⲱⲃ̀ ⲁⲡⲁⲭ]ⲱⲣⲉⲓ ⲛⲛ-	ⲧⲣⲁⲡⲉⲍⲁ· ⲡⲉⲧⲙ̅-
[ⲧⲏ̅ ⲙ̅ⲡϥ]ⲟⲩⲱϣ̀ ⲁ̀ⲉ̀	ⲙ̅ⲁⲩ ⲁⲉ ⲡⲉⲙ̅ⲡⲁⲧ̅ϥ̅-]
[ⲉϫⲟⲟⲥ] ϫⲉⲛ̅ⲧⲟϥ	ⲱⲥ̅ⲕ̅ ϫⲓⲛⲧⲁϥⲉⲓ' [ⲉ-]
[ⲁⲛⲡⲉ ϫⲉ]ⲕⲁⲥ, ⲉ . ⲛ̅-[b]	ⲛⲉⲥⲏⲩ· ⲁϥⲙⲉⲕ-
	ⲙⲟⲩⲕϥ̅ ⲁⲉ ϩⲣⲁⲓ̈ ⲛ̅-

[a] This does not sufficiently fill the space.

[b] Reading surely mistaken. The Greek word perhaps ⲁⲓⲥⲧⲁⲍⲉ; ⲡⲟⲙⲓⲍⲉ is too rare to be probable.

[1] Jas. i. 6.

[2] *Cf.* Lagarde, *Aeg.* 240 ⲡⲛⲉⲕⲑⲓⲉ ϩⲛⲧⲥ ⲡⲟⲩⲥϩⲓⲙⲉ ⲉⲡⲉⲥⲏⲧ; Curzon MS. 108, ⲡ̅ⲁ̅, ⲑⲉ ⲟⲛ ⲡⲧⲁⲕⲟⲓⲉ ϩⲛⲧϥ (*sic*) ⲡⲡⲉϩⲓⲟⲙⲉ ⲉⲧⲉⲉⲧ ⲡⲁⲕ.

https://coptic-treasures.com/

[ ]ϫε εκεογα· ϩητϥ ⲛ̅ϩⲓ̈ ⲑεοⲇ[ω-]
[ⲁⲗⲗⲁ ⲁϥ]ⲕⲁⲣⲱϥ' ε- ρος εϥϫω ⲙ̅ⲙοc
[ⲛϥϫε ⲗ]ⲁⲁⲩ ⲛⲁⲩ, ϫεⲛⲟⲩⲛⲟϥρε̣ [ⲁⲛ-]
[ⲁⲛ ε]ⲙⲛⲧⲓ' ε- τε ⲙ̅ⲡεϊcoⲛ, ετ-
[ⲡⲁⲓ ⲙ̅ⲙⲁ]ṭε ϫεⲁϊ- ρεϥⲟⲩεⲙ' ϩⲁϩ' ⲛ̅ⲛ-
[ⲧⲱϣ ⲙ̅ⲡϩⲱ]ϧ̣ ετε̣- ⲥε ϫεο[ⲩ]ϩ̅ⲣ̅ϣⲓρεⲡε

margin

→ *Verso.*

ⲙⲙⲟⲛⲁχoc ⲛϣ-
ϣε ⲁⲛ ερoϥ εoⲩεⲙ
ⲛⲥε ϣⲁⲛⲧ̅ϥcεⲓ.
εϧoⲗ' ϫεoⲩoⲩoote-
ⲡε εϥτρεⲡρω-
ⲙε ⲥ̅ⲙ̅ⲥoⲙ· ⲙ̅ⲡⲛ̅- ṛ[
cατρεϥϫω ϫε ⲙ̅- ⲑεo̤[ϫωρoc ϫε ⲛ̅-]
ⲡεϊϣⲁϫε ⲁϥⲗⲩ- τε̣ρε[ϥεⲙε ϫε-]
ⲡεⲓ' εⲙⲁτε ϩ̅ⲙ̅ⲡεϥ- ⲡεⲓ̣c[oⲛ oⲩ-]
ϩⲛτ' ⲛ̅ⲥⲓ ⲑεoⲇω- ωϩ' ετ[oo⊤̅ϥ εoⲩ-]
ρoc εϥϫω ⲙ̅ⲙoc ϫε- εⲙ' ⲛ[ⲥε
ⲙεϣⲁⲕ' ⲙ̅ⲡoⲩωϣ ⲛⲥε ⲙ̅[ⲙⲁτε ⲛ̅-]
ⲙ̅ⲡϫoεⲓc ⲁⲛⲡε ταϥϫ[ooc ⲁϥϩⲁ-]
ⲡϣⲁϫε εⲛⲧⲁⲓ̈ϫo- ρεϩ' ερo̤[ϥ ε⊤̅ⲙ̅oⲩ-]
oϥ' ϫεⲙ̅ⲡⲣ̅ϩⲁⲣ̅ϣ ωⲙ' εⲡ[τⲛ̅ⲣ̅ϥ ϣⲁ-]
ϩⲛτ' ϣⲁⲛ⊤̅ϥτω- ⲡεϩoo[ⲩ ερεⲡϫo-]
ⲃ̅c ϩ̅ⲛ̅τεϥⲡρoϩⲁⲓ- εⲓc ⲥ̅ⲙ̅ [ⲡεϥϣⲓⲛε]
ρεcⲓc ⲙⲁⲩⲁⲁϥ· ⲛ̅ϥ- ⲛ̅ϩⲛ[τϥ

margin

https://coptic-treasures.com/

Fol. 30. *Recto* (*v.* Am. 458). . . . Have ye [(*μή*) brought] him unto me [that I should give] judgement [upon him? What then (?) is] your [affair?[1] De]part (*ἀναχωρεῖν*).' And (*δέ*) he wished [not to say,] It [was not] he, lest they should (?)[2] suspect (?) another; [but[3] (*ἀλλά*) he] kept silence, [saying] naught unto them, except (*εἰμήτι*) [this a]lone: 'I have [ordered the] matter that . . . . .

. . . in the] days of his youth, while making ready for the brethren, he observed one of them that did eat, eating many leeks at table (*τράπ.*). But (*δέ*) it was not long since he had come to the brethren. And (*δέ*) Theodore thought within himself, saying, 'It is not a good (thing) for this brother that he eat many leeks, for he is a youth . . . . .

Verso (*v.* Am. 458, 459). . . . monk[4] (*μον.*) it befitteth him not to eat leeks until he be sated; for it is a herb that causeth a man to be strong.' But (*δέ*) when Theodore had said this word, he was much grieved (*λυπεῖν*) at heart, saying, 'If so be it is not the Lord's will, the word that I have spoken, seeing I had not patience until he should be stirred up by his own purpose (*προαίρεσις*) and he . . . . .

. . . [But (*δέ*) Theo]dore when [he] had [known that this] [brother . . . not] contin[ued to] eat leeks[5] . . . . . that he had spo[ken, he ke]pt himself [from ea]ting (them) at all, [until] the day where[on] the Lord visited him . . . . .

Fol. 31. → *Recto.*

margin

ⲟⲩ ⲧⲱϥ' ⲁⲩⲱ	ⲙ̀[ⲟⲛⲟⲛ ϫⲉⲙⲡⲉⲕⲟⲩ-]
ⲙ̅ⲡ̅ⲥⲁⲧⲣⲉϥϩⲟⲃ̅-	ⲱⲙ̀ ⲉϩ[ⲟⲃ̅ⲥ̅ⲕ̅ ⲙ̅ⲡⲉⲓ-]
ⲥ̅ϥ̅ ⲡ̅ⲧⲉⲧⲙⲏ ⲡ̅-	ⲡⲣⲏⲙ̀ [ⲡ̅ⲥⲟⲣ̅ⲧ̅ ⲁⲗⲗⲁ]
ⲥⲓ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲁϥ-	ⲧⲕⲉⲥⲓ[ϫ' ⲡ̅ⲃ̅ⲏⲛⲉ ⲟⲛ]
ⲛⲉϫ' ⲧⲟⲟⲧ̅ϥ̅ ⲉϩⲣⲁⲓ̈	ⲡ̅ⲥ̅ⲟⲩⲱ[ⲙ̀ ⲁⲛ ⲉϫⲓⲧ̅ⲥ̅]
[ⲉ]ⲩⲡ̅ⲕⲁ ⲉϥⲙⲉϩ ⲡ̅-	ⲡ̅ⲧⲟⲟⲧ̀[· ⲁϥⲟⲩⲱ-]
[ϩ]ⲡ̅ⲛⲉ ⲁϥⲙⲉϩ' ⲧⲉϥ-	ⲙ̀ϩ̅ ϫⲉ ⲡⲉ̀[ϫⲁϥ ⲛⲁϥ]
ⲥⲓϫ' ⲁϥⲥⲟⲟⲩⲧ̅ⲛ̅	ϫⲉⲕⲙⲉ̀[ⲉⲩⲉ ϫⲉⲡ̅-]
[ⲙ̅]ⲙⲟⲟⲩ ⲉⲣⲟϥ' ϫⲉⲉ-	ϯⲟⲩⲁⲙ̀[ⲟ]ⲩ ⲁ[ⲛ ⲧⲁ-]
[ϥ]ⲉϫⲓⲧⲟⲩ ⲡ̅ϥ̅ⲟⲩⲟ-	ⲟⲩⲟⲙⲟⲩ̀ ⲁ[ⲗⲗⲁ ϯⲣ̅-]

[1] Am. 'Have ye brought him &c.? What is it to you?' *Cf.* AS. § 58 end, Bo. 112.

[2] Copy inadequate. Am. has 'think'.

[3] Am. *sic.*

[4] Preceded by an adjective, or by ⲣⲱⲙⲉ or the like.

[5] The 2nd ⲛϭⲉ 'leeks' must be wrongly read.

https://coptic-treasures.com/

[ⲙ]ⲟⲩ · ⲛ̄ⲧⲟϥ ⲁⲉ ⲉⲙ- ϩⲟⲧⲉ ⲉⲧⲃⲉⲡ[ϩⲁⲡ]
[ⲡ]ϥϫⲓⲧⲟⲩ · ⲟⲩⲧⲉ ⲙ̄ⲡⲉⲭ̄ⲥ̄ ϫⲉⲛ[ⲛⲉⲩ-][a]
[ⲙ̄]ⲡϥϫⲟⲟⲥ ⲟⲛ ⲛⲁϥ ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ[ⲓ · ⲡⲉ-]
[ϫ]ⲉⲥⲉⲕ' ⲧⲟⲟⲧ̄ⲕ̄ ⲉⲣⲟⲕ · ϫⲁϥ ⲛⲁϥ ϫⲉ[ⲉⲧⲃⲉ-]
[ⲁⲗ]ⲗⲁ ⲁϥⲥⲱϣ̄ⲧ̄ ⲛ̄- ⲟⲩ' ⲉⲩⲛⲁⲕⲣⲓ[ⲛⲉ ⲙ̄-]
[ⲥⲱ]ϥ ⲉⲣⲉⲛⲉϥⲣ̄ⲙ̄ⲉⲓϩ̣- ⲙⲟⲕ · ⲙⲏ ⲛⲉ̣ⲧ-
[ⲟ]ⲩ̣ⲉ ϣⲟⲩⲟ' ⲉⲡⲉⲥⲛⲧ' ϣⲱⲛⲉ ⲧⲏⲣⲟⲩ ϩ̄[ⲛ̄-]
[ⲛ̄]ⲧ̣ⲉ̣[ⲣ]ⲉϥⲛⲁⲩ ϫⲉ ⲉ- ⲛⲉⲥⲛⲏⲩ ⲙⲉⲛ̣ⲁ[b]
[ⲣⲟϥ' ⲛ̄]ⲥⲓ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲛⲁⲩ · ⲛ̄ ⲉⲩϣⲁⲛ[ⲣ̄-]
[ⲉⲣⲉⲛ]ⲉϥϧⲁⲗ ϯ ⲣ̄ⲙ̄- ⲭ̄ⲣⲓⲁ ⲛ̄ⲟⲩⲡⲣⲏϣ [ⲛ̄-]
[ⲉⲓⲛ] ⲁϥⲣⲓⲙⲉ ϩⲱⲱϥ ⲥⲟⲣ̄ⲧ̄ ⲛ̄ ⲟⲛ ⲕⲉ̣ⲧ
[ⲡⲉϫ]ⲁϥ ⲛⲁϥ ϫⲉⲁ- ⲙⲉⲛⲧⲁⲁϥ ⲛⲁ[ⲩ ·]
[ϩⲣⲟⲕ ⲉⲕ]ⲣⲓⲙⲉ · ⲛ̄ⲧⲟϥ ⲛ̄ⲧⲟϥ ⲁⲉ ⲡⲉϫ[ⲁϥ]
[ⲁⲉ ⲡⲉϫⲁ]ϥ ⲛⲁϥ ϫⲉ- ⲛⲁϥ · ϫⲉⲁⲙⲉ[ⲉϣ̄ⲧ̄]
[ⲉⲧⲃⲉ]ϫⲉϯⲛⲁⲩ ⲉ- ⲛ̄ⲕⲁⲗⲩⲃⲏ ⲛ̄[ⲛⲉⲥ-]
[ⲣⲟⲕ ⲉⲕϣ̄]ⲱⲛⲉ · ⲟⲩ' ⲛⲏⲩ ⲙ̄ⲡⲉⲓ̈[ⲛⲁⲩ]
ⲁⲕⲉⲙⲉ ϫⲉⲙ̄[ⲙⲏⲛ-]

margin

[a] Or ⲛⲉϥ-.

[b] ⲁ is faint; read ⲙⲉⲛⲛⲁ.

↑ *Verso.*

margin

]ⲩ̣ⲛ̣ⲡⲉⲧ- ⲟⲟⲙ' ⲛ̄ⲧⲁⲓ̈ⲡⲁⲥⲧ̄ⲥ̄
[ϣⲱⲛⲉ ⲉϩ]ⲟⲩⲉⲣⲟⲓ̈ ⲙ̄- ⲡ̄ϥⲛⲁⲣⲱϣⲉ ⲁⲛ
[ⲡⲱⲣ ⲛ̄ⲛⲉⲥ]ϣ̣ⲱ̣ⲡⲉ ⲉⲣⲟⲟⲩ · ⲁϥⲥⲱϣ̄ⲧ̄
[ⲛ̄ⲧⲉⲓϩⲉ ⲉ]ⲣ̄[ⲉ]ⲛ̄ⲥ̣ⲕ̣ⲉ̣ⲩ- ⲁⲉ ⲛ̄ⲥⲱϥ' ⲛ̄ⲥⲓ ⲡⲉⲛ-
[ⲛ ⲛ̄ⲛⲉⲥ]ⲛⲏⲩ ⲛⲧⲟ̣ⲟ̣- ⲉⲓⲱⲧ' ⲡⲁϩⲱⲙ[ⲉ]
[ⲧⲏ̄]ⲛ̣[a] ⲉⲣ̄ⲡ̣ⲉⲛⲙ̄- ⲁϥⲉⲓⲙⲉ ⲉⲡⲙⲟⲕ-
[ⲧⲟⲛ ⲛ̄ϩ]ⲛⲧⲟⲩ ⲉϩⲟⲩⲉ- ⲙⲉⲕ' ⲉⲛⲧⲁϥⲁⲗ[ⲉ]
ⲉϩⲣⲁⲓ̈ ⲉϫⲙ̄ⲡⲉϥϩ̣[ⲛⲧ'·]

[a] Perhaps ⲁ]ⲛ.

https://coptic-treasures.com/

[ⲣⲟⲟⲩ ·] ⲁ[ⲥ]ϣⲱⲡⲉ ⲡⲉϫⲁϥ' ⲉϩⲟⲩⲛ ⲉ-
[ϩⲙⲡ]ⲉϩⲟⲟⲩ ⲉⲧⲙ̅ⲙⲁⲩ ϩⲣⲁϥ' ϫⲉⲟⲩ'ⲡⲉ ⲡ[ⲉⲓ̈-]
[ⲛⲉⲣⲉ]ϩⲉⲛⲥⲓⲛⲩ ⲉⲓ' ⲙⲟⲕ̣'ⲙⲉⲕ' ⲉⲛⲧⲁ̣[ⲕ-]
[ⲉⲡϧ]ⲟ̣ⲟⲩ[a] ϩⲓⲟⲩϫⲟⲉⲓ sic ⲙⲟⲕⲙⲉⲕ' ⲉⲣⲟϥ' ⲑ[ⲉⲟ-]
[ⲙ̅ⲡ]ⲛⲁⲩ ⲛ̀ⲣⲟⲩϩⲉ ϫⲱⲣⲉ ·[c] ⲟⲩⲡⲉⲧϣ̣[ⲟⲩ-]
[ϫⲉⲕ]ⲁ̣ⲥ ⲉⲩⲉⲧⲁⲗⲉ ⲟⲩ- ⲉⲓⲧ' ⲥⲁⲣⲡⲉ' ⲉⲡ[ⲉⲓ]
[. . .]ⲙ'[b] ⲛ̀ⲕⲁⲙ ⲉⲣⲟϥ · ⲛ̀ⲧⲟϥ ⲛ̀ϩⲟⲩⲟ' ⲛ[ⲧⲁⲕ-]
[ⲛ̀]ⲧⲟϥ ϫⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲁⲩ ⲉⲛⲉⲥⲛⲩ [ⲉⲩ-]
[ⲛ]ⲉ̣ⲁϥⲡⲥⲉ' ⲛ̀ⲟⲩⲥⲓ̣ⲛ- ⲉⲓ' ϣⲁⲣⲟⲕ ⲉ̣.ⲛ̣.[d]
[ⲟⲩ]ⲟ̣ⲙ' ⲛ̀ⲛⲉⲥⲛⲩ ϩⲙⲡⲉⲕϩⲛ[ⲧ ϩⲛ̀-]
[ϩⲙ]ⲡ̣ⲉϩⲟⲟⲩ ⲉⲧⲙ̅ⲙⲁⲩ · ⲟⲩϣ̅ⲡϩⲙ[ⲟⲧ ϫⲉⲱ]
[ⲁⲩ]ⲱ̣ ⲛ̀ⲧⲉⲣⲉϥⲥⲱ- ⲡϫⲟⲉⲓⲥ ⲛ̀ⲫ̣[ⲉ ⲛ̀ⲧⲁⲕ-]
[ϣ]ⲧ̣ ⲁϥⲛⲁⲩ ⲉⲡⲉ- ⲉⲡⲉ ⲛ̀ⲛⲉ[ⲥⲛⲩ]
[ⲥ]ⲛⲩ ϩⲓⲡϫⲟ̈ⲓ ⲙ̅- ϣⲁⲣⲟⲛ ⲉⲧ̣[ⲣⲉⲛ-]
[ⲡⲁ]ϯϥⲙⲟⲟⲡⲉ ⲁϥ- ⲛⲁⲩ ⲟⲛ ⲉ[ⲛⲉⲣⲛⲩ]
[ⲙⲉ]ⲕⲙⲟⲩⲛ̅ϥ̅ ϩⲣⲁ̈ ϩⲙⲡⲉ̈ⲓⲙ[ⲁ' · ⲁⲁⲛ]
[ⲛ̀ϩ]ⲛ̅ϯϥ̅ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲟⲛ ⲛ̀ⲙ̅ⲡ[ϣⲁ]
[ⲉϥⲙⲟ]ⲕϩ̅ ⲛ̀ϩⲛⲧ ϫⲉ- ⲉⲧⲣⲉⲛ[ⲛⲁⲩ ⲉⲛⲉⲛ-]
[ⲙⲉϣ]ⲁⲕ' ⲧϩⲓⲛⲟⲩ- ⲉⲣⲛⲩ ϩⲙ[ⲡⲕⲉⲙⲁ]

margin

[a] Or ϣⲁⲣ]ⲟⲟⲩ. [b] ? ⲉⲧⲡⲱ. [c] Note the vocative form. [d] ⲉ̣. may be ϣ (? ϣⲁϫⲉ).

Fol. 31. *Recto* (*v.* Am. 552). . . . his (*sc.* mat).'[1] And after that Theodore had covered him with the mat, he put forth his hand to a vessel full of dates and filled his hand and reached them forth unto him (*sc.* Pachômius), that he might take and eat them. But (δέ) as for him, he took them not, neither (οὐδέ) said, Draw back thy hand. But (ἀλλά) he looked at him, while his tears flowed down. And (δέ) when Theodore beheld him, his eyes shedding tears, he also wept. He (Pach.) said unto him, 'What (lackest) thou, (that) thou weepest?' But (δέ) he said unto him, 'Because that I see thee sick. Not [only (οὐ

[1] ⲟⲩⲧⲱϥ as prep. + suff. seems improbable.

https://coptic-treasures.com/

μόνον) that thou] wouldest not [cover thee with this woollen] coverlet, but (ἀλλά)] even the hand[ful of dates also], thou wouldest [not receive it] at my hand.'[1] But (δέ) [he answer]ed and [said unto him,] 'Thinkest thou I desired them not, to eat them? Ra[ther (ἀλλά) do I] fear because of the judgement of Christ (Χρ.), lest I be condemned[2] (κρίνειν).' He said unto him, 'Where[fore] shouldest thou be condemned (κρ.)? All they that are sick among the brethren, do we not (μή) charity unto them? Or (ἤ) if they have need (χρεία) of a woollen coverlet or (ἤ) aught besides, do we not give it unto them? But (δέ) he said unto him, 'Hast thou vis[ited] the cells (καλύβη) of [the] brethren at this [time] and hast found (*lit.* known) that that there is [not

Verso (*v.* Am. 553). any among them] that is more sick than I? Nay, [let it not] be [thus, while] the things (σκεύη) [of the] brethren are in our hands[3] (?), . . . have our com[fort there]from more than [they.'] It befell on that day that brethren came [to] Pbow (?)[4] in a boat, at eventime, that they might load a . . . of reeds thereon.[5] But (δέ) as for Theodore, he had cooked food for the brethren that day. And when he had looked, he beheld the brethren in the boat,[6] ere it had come to land; and he thought within himself forthwith, being sad at heart, (saying,) 'Perchance the

food that I have cooked shall not suffice for them.' But (δέ) our father Pachômius looked toward him and knew the thought that had risen into his heart; and he said unto him, 'What is this thought that thou hast thought, Theodore? Vanity is it indeed (γάρ). For (ἐπεί) rather the more when thou sawest the brethren coming unto thee, [thou shouldest have said?[7]] in thy heart, in thankfulness, ['O] Lord, even as [Thou hast] brought the [brethren] unto us, that we may see [one another] in this world (*lit.* place[8]), [make us] also wor[thy] that we may [see one] another in [the other world (*lit.* place)].'

[1] Am. *om.* 'at my hand'.

[2] Or 'He condemns me'.

[3] *I.e.* 'in our keeping'. But if ⲛⲧⲟⲟⲧⲛ ⲁⲛ, '. . . are not in our hands, that we should have . . .' Am. differs somewhat. For *couverture*, read *nourriture et vêtement*.

[4] Or 'unto them'.

[5] ? 'a load'. Am. should be 'that they might load it with *halfâ*'.

[6] Am. should be, 'And when he looked, he beheld the brethren that had come, and he thought within himself, Perchance the cooked food that he had cooked should not suffice for all.'

[7] Or imperat., 'say', if tense of preceding clause would permit.

[8] Am. 'here'.

https://coptic-treasures.com/

Fol. 32. → *Recto* (?).

margin

margin

ⲭⲉ ⲙ̅ⲡ̅[ⲓϩⲉⲡ ⲗⲁⲁⲩ]
ⲉⲣⲱⲧ[ⲙ̅ ⲡⲙⲉⲧⲣ-]
ⲡⲟⲩⲣⲉ [ⲉⲓⲣⲁⲙⲛⲧ-]
ⲣⲉ ⲛ̅ⲛⲓ̈[ⲟⲩⲁⲁⲓ ⲙⲙ̅-]
ⲛ̅ϩⲉⲟⲛⲟ[ⲥ ⲛ̅ⲧⲁⲙⲉ-]
ⲧⲁⲛⲟⲓⲁ [ⲉϩⲟⲩⲛ ⲉ-]
ⲡⲛⲟⲩⲧ[ⲉ ⲁⲩⲱ]
ⲧⲡⲓⲥⲧ[ⲓⲥ ⲉϩⲟⲩⲛ]
ⲉⲡⲉⲛϫ[ⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉ-]
ⲭ̅ⲥ̅ · ⲉ[
ⲛ̅ⲧⲉ[
ⲙⲉ · [
ⲭⲉϩ[
ⲛ̅[

↑ *Verso* (?).

margin

margin

ⲟⲩⲟ]ⲉⲓϣ' ⲛ̅ⲛ̅-
]ⲧⲉ ⲛ̅ⲣⲉϥ-
]ⲉ · ⲛ̅ⲧⲉⲣⲉϥ-
ⲭⲉ]ⲧⲁⲓ̈ⲧⲉ ⲧⲥⲓ̅
[ⲱⲛ̅ϩ̅ ⲛ̅]ⲛⲉⲧⲟⲩⲁⲁϩ ·
]ⲩⲉ ⲁⲡⲭⲟⲉⲓⲥ
ⲟ]ⲩⲟⲉⲓⲛ ⲛ̅-
]ⲁϥⲭⲓ̈
ⲟⲩ]ⲟⲉⲓϣ ⲛ̅-
]ⲧⲉⲡⲉ
]ⲛⲁⲓ̈
[ⲛ̅ⲧⲁϥⲭⲟⲟⲥ] ⲉⲧϧⲏ-
[ⲏⲧⲟⲩ ⲛ̅ⲥⲓ ⲭⲁ]ⲩⲉⲓⲁ'

Fol. 32. (The position of this fol. is quite uncertain.)

Recto (?). . . . 'I[1] have not [hidden aught] from you [of the things that are] profitable, [testify]ing to the Jews and Gentiles (*ἔθ.*) repentance (*μετάν.*) [toward] God [and] faith (*πίσ.*) toward our Lord [Jesus the] Christ (*Χρ.*) . . . . .

Verso (?). . . . time of the . . . . . When he had [seen? how] this was the manner-of[-life of] the saints . . . . . the Lord had . . . . . light . . . . . he took (?) . . . . time of . . . . . [where]of David [spake] . . . . .

[1] Acts xx. 20, 21, but differing considerably from Budge and Woide.

https://coptic-treasures.com/

No. 26.

This story of Apollo, ⲫⲓⲗⲟⲥ [ⲛ]ⲡⲁⲩⲉⲗⲟⲥ,[1] and Ammonius of Thône figures in the account of the latter in the *Synaxarium*.[2] A woman had attempted to beguile Ammonius, but had been converted by him. The devil, jealous at this triumph, spreads scandalous reports of the saint among the monasteries, and induces Apollo to visit him and be convinced. Apollo finds there the penitent woman, who, after eighteen years passed in Ammonius' cell, expires in their presence.

→ *Recto.*

[. . .]ⲙϩ·	[ⲉⲓ ⲉϥⲟ]ⲩⲛ ϣⲁ-
[ⲡⲉϫ]ⲁϥ ⲙ̀ⲡⲁ-	ⲣⲟϥ [ⲁ]ϥⲁⲣⲭⲉⲓ
[ⲧⲡ]ⲩ̀ⲗⲏ ϫⲉ-	ⲛ̀ⲣⲓⲙⲉ ⲛⲥⲓ
[ϧ]ⲱ̀ⲕ ⲧⲁⲙⲉ	ⲡⲁ̈ⲓⲁⲃⲟⲗⲟⲥ
ⲡⲉⲛⲉ̈ⲓⲱⲧ ⲁ-	Ⲡⲉϫⲉ[sic]· ⲁⲡⲁ ⲁ-

[1] His Life by بوهى ⲡⲁⲣⲟⲉ in Paris *arabe*, 4888, f. 139 b, whence in *Synax.* 25 Bâbeh. That this is the Apollo of Bawit has already been pointed out (*PSBA.* xxix. 291. The *Antiphonarium*, at the latter date, calls him ⲡⲣⲩⲥⲟⲥ [ⲛ]ⲡⲁⲩⲉⲗⲟⲥ). He appears in the Diptychs, usually confounded with the martyr, son of Justus (*e.g.* Renaudot, *Lit.*, *ed.* 1847, i. 18), rarely distinct (*e.g.* Cairo *Eucholog.* 358). Clédat's *Baouit* ii. 91 gives Hamoi as his father's name; *cf. Synax.* امانى, Life امونة. To what has been elsewhere collected regarding Apollo and his namesakes (Br. Mus. no. 322 n., *Aeg. Z.* xl. 60), I may add: *Miss.* iv. 818 (= Paris 129[13], f. 63) relates probably to this saint. A Life of A. was in the White Monastery Library (*J. Th. St.* v. 566). He is repeatedly invoked at the Jeremias Monastery, alone or with Phib and (or) Anoup; indeed, two Apollos are there commemorated (Quibell-Thompson, *Saqqâra* nos. 27, 76, 226). The calendaric mention of him with ⲡⲁ ⲡⲉⲣⲓⲉⲓϩ̀ (= ⲁⲡⲁ ⲫⲓϩ̀), Leyd. *MSS.* p. 216, remains obscure. The pilgrimage of Herminos and Hôr, related in the Life of the former (Paris *arabe* 148), took them to the church of Apa Apollo. There they beheld the saint's corpse 'adorned and mitred' مزينا متوجا (f. 322 b). Their preceding visits had been on the W. bank to Apa Jeremias ارميا (? of Saqqâra), then alive; thence to the church of Elias the Syrian; while from Apollo's relics they proceeded to those of Apa Mina in Gebel al-Khaṭṭaf (? Lybian Desert) (f. 323 a). This itinerary is too erratic to make it more than probable that its Apollo is he of Bawit. From the Arabic Life (f. 159 b &c.) it seems that the site of 'The Monastery' (ⲡⲁⲟⲩⲏⲧ Bawit) was جبل ازكوهى *i.e.* ? ازكبوهى = [ⲡ]ϣⲥⲉⲡⲟⲉ, where a legend placed the cell of Phib (Zoega 367). (Paris 4787, another copy, reads ادكوهى.) A further corruption of this may be ابلوج, *Synax.*, *l.c.* Several other names in this text await elucidation from its Coptic original, announced as in the P. Morgan collection (*Journ. d. Sav.* 1912, 181). J. Maspero points out that the monastery of A. at (?) Aphrodito is named after its historical founder, otherwise identifiable (Pap. Cairo no. 67096). Can this be the same with that near Kom Esfaht (Petrie, *Gizeh and Rifeh* 39), where the patron A. is often called ἅγιος?

[2] 20 Bashans (Forget ii. 130). Tûnah el-Gebel, W. of Ashmunain, is some 25 miles N. of Bawit. But Apollo was perhaps not, at this time, resident at Bawit; *v. Aeg. Z.*, *l.c.* Thône often occurs in Ashmunain MSS., *e.g.* Br. Mus. 1042, Rylands 119, Krall *Rechtsurk.* cxxxiv. This Ammonius is invoked, *Deir el-Gebrawi* ii, pl. xxix, Clédat *Baouit* ii. 91.

https://coptic-treasures.com/

па аполлѡ
хеєїс оуѧо-
наχос єапа (sic)
апа[a] ѧѧѧѡ-
непе · ѧпто-
оу нѩѡне
єϥоуѡϣ є-
апанта є-
текѧѧнтєі-
ѡт ·
Нтероуϫї
поуѡ ϫє
наапа ап[о-] (sic)
[λλѡ

поллѡ нас
хепєϣвнр
адрок єкрі-
ѧє · ара нта-
пасон ѧѧѧѡ-
не ѧоу ·
Пєхє петѧ-
ѧау єтєп[ϫі-]
аβоλо[спє
?

[a] Reading ? єпаапа.

↑ *Verso.*

ϩн[. . . . .]ϥ
Λпаїа[βолос ѳ]β-
βїоϥ аϥϩє єβол
ѧпоусϩїѧє
ауѡ нтерєϥϩє
єβол нѧѧас
анϩїсє єнкѡ-
ρϣ · єроϥ хєно-
χс єβол ѧѧок
хєннєϩєнко-
оує тако нтєк-
λоєїσє · ѧпєϥ-
λо ϩѧпєϥно-

[
нас [хєннє-]
ϩєнко[оує та-]
ко нтєϥ[афор-]
ѧн · н ѧ[он]
Тинооу ѧѧ[нт]
йсон нѧѧ[ан]
йтнσопϥ й-
тнпаралї-
аоу ѧѧоϥ н-
тєϫоусїа та-
роусѡтѧ й-
сєϣλаϩ · хєн-

https://coptic-treasures.com/

ϧⲉ ⲁⲗⲗⲁ ⲁϥ- ⲛⲉⲙⲙⲟⲛⲁ-
[. . .]ⲉ ⲙ̅ⲙⲁⲧⲉ ϫⲟⲥ ⲧⲏⲣⲟⲩ ⲧⲁ-
[. . . .]ⲟⲥ ⲛⲉ- ⲕⲟ ⲛ̅ⲧⲉϥⲁⲫⲟ[ⲣ-]
ⲙⲏ· ⲥⲙⲟⲧⲏ [ⲥⲁⲣ]
Ⲧⲁⲣⲡ̅ⲛⲉϫ ⲟⲩ[ⲁ]
ⲉϧⲟⲗ ⲉⲛ̀ϩⲟⲥ[ⲟⲛ]

Recto. . . . He said unto the door-keeper (-πύλη), 'Go, tell our father Apa Apollo that, lo, (here is) a monk (μον.), namely one from Apa Ammône, of the hill of Thône, who desireth to meet with (ἀπαντᾶν) thy paternity.' But (δέ) when they had brought the news to Apa Apollo . . . . .

. . . come] in unto him, the devil began (ἄρχειν) to weep. Apa Apollo said unto him, 'Friend, what (aileth) thee, that thou dost weep? Is then (ἄρα) my brother Ammône dead?' That one, who was the devil, said, ...

Verso. . . . 'The devil (διάβ.) humbled him and he fell with a woman. And after that he had fallen with her, we were at pains, beseeching him, (saying,) 'Cast her forth from thee, lest others perish by thine example.' He ceased not from his iniquity, rather (ἀλλά) he . . . much' . . . . .

'. . . lest] others perish on his account (ἀφορμή). Or (ἤ) if not, send ten brethren with [us] and we will take him and give him over (παραδιδόναι) unto the authority (ἐξουσία), that they may hear and be afraid; lest all the monks (μον.) perish on his account (ἀφ.). [For? (γάρ)] it is easi(er?) that we should cast forth one whilst yet (? -ὅσον)' . . . . .

No. 27.

This narrative relates (here at least) to a saint named Hôr. Seven of this name can, I believe, be distinguished,[1] and it is impossible so far to decide which of them is here in question. He appears to have visited Alexandria and presumably in peaceful times; he should therefore not be sought among the martyrs.

[1] A, Anchorites (1) *Hist. Laus.* ix (in Nitria) = Sozomen vi. 28 (in Thebaid); (2) companion of Hatre, *Vitae Patr.* v, lib. xv, § 43 = Zoega 299; (3) companion of Ambrosius (*cf.* ? the name 'Apa Rasios', Crum, *Ostr.* no. 116, and ? بدا سيوس = ابراسيوس *Synax.* 23 Tûbah) *PSBA.* xxix. 290, Quibell-Thompson, *Saqqâra* nos. 26, 295; (4) hermit of 2 Kihak, in Ludolf's Calendar 'the younger', and identical with biographer of Herminos, for in that story his and that saint's deaths are foretold for same date (Paris *arabe* 148, f. 328 b). *Cf.* too his epithets 'Dyer' القصار

https://coptic-treasures.com/

↑ *Recto* (?).

margin

ϩⲱⲣ ⲉϥϯ ⲉ[ⲟⲟⲩ]

ⲙ̀ⲡⲛⲟⲩⲧⲉ [ⲙ̀ⲛ-]

]ⲱⲥ ⲛⲉϥⲁⲅⲅⲉⲗⲟ̣[ⲥ]

]ⲉ Ⲁ̀ⲡⲥⲱⲧⲏⲣ ϯ ⲛ̀ⲁ̣[ϥ]

ⲛ̀ϯⲣⲏⲛⲏ ⲁϥⲃ̀ⲱ[ⲕ]

ⲉϩ̀ⲣⲁⲓ ⲉ[ⲙ̀]ⲡ̀ⲛ̀ⲩ̣[ⲉ ·]

Ⲡ̀ⲁ̣[ⲓⲕⲁⲓⲟⲥ

→ *Verso* (?).

margin

ⲉϩ̀ⲟⲩⲏ ⲉⲡⲧⲟ-

ⲡⲟⲥ ⲙ̀ⲙ̀ⲁⲣⲕⲟⲥ

ⲡⲉⲅⲁⲅⲅⲉⲗⲓⲥ- Ⲏ[

ⲧⲏⲥ ⲁϥⲣⲥⲁ-

ϣϥ ⲛ̀ϩ̀ⲟⲟⲩ ⲉϥ-

ⲛⲏⲥⲧⲉⲩⲉ ϩⲓ-

[. . . .]ⲡⲉⲕⲟ.

Recto (?). . . . Apa] Hôr,[1] giving glory unto God and His angels (ἄγγ.). The Saviour (σωτ.) gave (?) him peace (εἰρήνη) and went up to heaven. The ri[ghteous ? . . . . .

Verso (?). . . . in unto the church (τόπος) of Mark the evangelist[2] and passed seven days fasting (νηστεύειν) in . . . . .

No. 28.

From the history of Apa Cyrus, the hermit, narrated by Pambô.[3] Cyrus, reputed a brother of Theodosius I, dwelt in a κατάγαιον,[4] 'at the edge of the world, nigh unto hell.' On Pambô's arrival he falls ill, and, before his death, is aware of that of Shenoute, which, in the Calendar, occurs on the day preceding his own.

(*Synax. ad loc.*) and الابرجتى (Paris 148, ff. 294a, 321 b, 330 b), for which I propose ابرختى, *i.e.* **πραϩτ**, so explaining the obscure name of his home ابرجت (*alias* اتريب). Yet Amél. *Géogr.* 12 suggests that the latter is a real place-name: **B**, Martyrs (5) Zoega p. 23 = *CSCO.* vol. 43, 127; (6) *Synax.* 12 Abîb = Amélineau, *Actes* 104: **C**, Bishop (7) اور (bnt Abû Sâlih 71 b اورا) Amélineau, *Contes* i. 109. Of these, no. 4 visited Alexandria, as did the subject of our text.

[1] May be subject of a foregoing verb.

[2] *V.* Amélineau, *Géogr.* 37, A. J. Butler, *Arab Conq.* 372.

[3] Br. Mus. Or. 6783 has a complete Life, differing slightly from the other versions (*v.* Rustafjael, *Light of Egypt* 137). Fragments in Sa'idic: Paris 129[18], f. 26, 131[8], f. 37. *V. Synax.* 8 Tûbeh (Hamlê). The Ethiopic text, *ed.* Tnraieff, *Zapiski*, Orient. Sect. Imp. Russ. Archaeol. Soc., xv. (1903), is but a slightly longer form of the *Synax.*; but Br. Mus. Or. 701 (Eth. Cat., p. 184) appears to be different.

[4] Paris, *l.c.* So used *Miss.* iv. 763, Rossi I. ii. 11.

https://coptic-treasures.com/

→ *Recto.*

ⲧⲁϩⲩ[a] ϣ[ⲱⲡⲉ ⲱ]
ⲡⲁⲉ̈ⲱⲧ [ⲡⲉ-]
ϫⲁϥ ϫⲉⲁⲩⲛ[ⲟϭ]
ⲛⲥⲧⲩⲗⲗⲟ[ⲥ]
ϩⲉ ϩⲙⲡ[ⲧⲟ-]
ⲟⲩ ⲛⲁⲧⲣ̈ⲡ[ⲉ] ⲉⲩ[
ⲙⲡⲟⲟⲩ ⲁⲡⲙⲁ- ϣⲓ[
ⲕⲁⲣ̈ⲓⲟⲥ ⲁⲡ[ⲁ] ⲧⲟⲟ[
[ϣⲉⲛⲟ]ⲩⲧⲉ ⲙ- ϩ̣[
[ⲧⲟⲛ ⲙ̄ⲙ]ⲟϥ ⲙ- ϫ̣[
[ⲡⲟⲟ]ⲩ ⲁ̀ⲗ̀ⲏⲑ̣ϣ̣
[. . .]ⲟⲥ . . ϣ̣ϯ
[. .]ⲛ . . [ⲡⲣ]ϥϯ ⲡⲉϫ[ⲁⲓ ⲡⲁϥ
ϩ[ⲃ̈]ⲱ ⲁⲩⲱ ⲡⲣϥ- ϫⲉϩⲛⲟⲩ[ⲙⲉ ⲡⲁ-]
ϩⲙⲡ̄ ⲡ̄ⲟⲙⲟⲥ ⲡ̄ⲡ̄- ⲉ̈ⲓ̈ⲱ̣ⲧ [
ⲙⲟⲛⲟⲭⲟⲥ ⲙⲛ- ⲧ̣ⲁⲩ[ⲉⲧ-]
ⲛⲁϩⲁⲙⲁ̈ⲓ̈ⲕⲟⲛ[.] *sic* ⲃ̈ⲛⲛ[ϥϥ

margin

↑ *Verso.*

]ⲟ
. . . ⲛ̣ⲟⲩ ϫⲓ ⲙ-
ⲡⲉ̈ⲓ̈ⲕⲟⲩ[ⲓ] ⲉⲡⲱ-
ⲛⲉ ⲛⲥⲧⲁⲁϥ ϩⲁ-
ⲧⲁⲁⲡⲉ ⲙⲙⲟⲛ
[ⲁ]ⲗ̈ⲗⲟ ⲉⲓⲉϣϭⲙ-
ⲡ̣ⲏ̣[ⲟ]ⲥⲙⲟⲥ ϭⲟⲙ ⲉϩⲙⲟⲟⲥ ⲉ-
]ⲡ̣ⲁϥ- [ϩ̣ⲣ]ⲁⲓ ϫ̣ⲉⲁⲡⲁⲥⲱ-
]ⲧ̣ⲉⲗ̈ⲓ̈ⲟ̣ⲥ [ⲙ]ⲁ ⲣ̣ⲁ[ⲧϭⲟ]ⲙ ⲁ-
?
]ⲛϥ
]ⲁⲟϩ.
]ϩ̣ⲁ
]———
[ⲙ]ⲛⲥⲁⲛⲁ̈ⲓ̈ ϫⲉ
[ⲡ]ⲉϫⲁϥ ⲛⲁ̈ⲓ̈
[ϫⲉ]ⲙ[. .]ⲧⲡ̄
]ⲱ̣

ⲛ̣ⲓ̣ⲡ̣ⲟ̣ⲩ ⲁⲓ ⲡⲉ-
ⲧ̣ⲁⲩ[ⲁⲓ ⲡⲁϥ
ϫⲉⲙⲛⲟⲩ[ⲙⲉ ⲡⲁ-]
ⲉ̈ⲓ̈ⲱ̣ⲧ [
ⲧ̣ⲁⲩ[ⲉⲧ-]
ⲃ̈ⲛⲛ[ϥϥ
[. .]ⲧ[. . ⲉ]ⲧ-
ⲣⲉϥϣⲟⲡ[ϥ] ⲉ-[c]
ⲣⲟϥ ⲛⲟⲩⲉⲓⲣⲏ-
ⲛⲏ· ⲁⲩⲱ ⲟⲛ ⲡⲉ̣-
ⲣⲉⲡϥⲥⲧⲟⲙⲁ-
ϫⲟⲥ ϣⲟⲩⲱ ϩ[d]
. ϥⲡ̣ⲡⲟ . [

[a] ⲡ]ⲧⲁ-. [b] I have noted that ϫⲓ cannot be read. [c] Or ϩⲙⲡ]ⲧⲣⲉϥ-. [d] Or ϣⲟⲩⲱϩ[or as = ϣⲟⲩⲟ.

Recto. . . . What hath happened, O] my father?' He said, 'A great pillar (*στῦλος*) hath fallen in the mount of Atripe this day; the blessed (*μακ.*) Apa [Sheno]ute is gone to rest this day. Verily (*ἀληθῶς*) . . . . . teacher and law-maker (*-νόμος*) for monks (*μον.*) and worldlings (*κοσμικός*) . . . . . [I?] said [unto him?,] 'In [truth (?), my] father . . . . . concerning [him . . . . .

Verso. . . . the] world (*κόσ.*) . . . . . perfect (*τέλειος*) . . . . . (*dividing line*). And (*δέ*) thereafter he said unto me, '. . . . .

https://coptic-treasures.com/

. . . take this small stone and place it beneath my head; verily I am no longer able to sit down, for my body (σῶ.) is become powerless.' [But (δέ)] I took (?) the stone [and I placed ? it] beneath him . . . . . ., that He would[1] receive him unto Him in peace (εἰρ.). And also his stomach (στόμ.) was[2] . . . . .

No. 29.

This should be part of one of those tales of wandering visits through the desert, paid by a devout inquirer to the cells of various ascetic celebrities, and met with in the collections of *Apophthegmata*, in the Life of Onnophrius,[3] that of Cyrus,[4] of Paul of Tammah,[5] and the like.[6] Here the scene is presumably in the far south, as certain of the characters are connected with Nubia.

Of fol. 3 no translation can be attempted.

Fol. 1. ↑

margin p. ⲥⲅ

ϣⲱⲛⲉ ⲙ̅ⲡ̅ⲁⲗⲙⲟⲛⲓⲟⲛ ⲉϥ-
ⲛⲟⲩϫⲉ ⲙ̅ⲙⲟⲟⲩ ⲉⲃⲟⲗ· ⲛⲁⲧⲁ ⲑⲉ ⲉⲧⲉ-
ⲣⲉⲡⲉⲛϫⲟⲉⲓⲥ ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲙ̅ⲡ̅-
ϣⲏⲛ ⲉⲡⲁⲛⲟⲩϥ ⲛⲁⲧⲁⲩⲉ ⲕⲁⲣ-
ⲡⲟⲥ ⲉⲃⲟⲗ ⲉϥϩⲟⲟⲩ· ⲁϥϫⲓ ϩⲁϩ ⲙ̅-
ⲙⲉⲣⲟⲥ ⲛ̅ⲁⲡⲟⲥⲧⲏⲑⲟⲩⲥ ⲉⲃⲟⲗ ϧ̅ⲡ̅-
ⲛⲉⲩⲣ[ⲁⲫⲏ] ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲉ-
[ϣⲁϥ . . . .]ⲛ̅ϥ ⲉⲃⲟⲗ ⲉϥⲙ̅ⲉ̅ⲗⲉⲧⲁ
ⲡ]ⲉϩⲟⲟⲩ ⲙ̅ⲡ̅ⲧⲉⲩϣⲏ·
]. ϫⲉ ⲛ̅ⲧⲉⲩϣⲏ ⲧⲏ-
[ⲣⲥ]ⲧ̅ⲥ[a] ϫⲉⲛⲁ ⲛⲁⲓ̈
]. . ⲧ̅ⲱⲛ[b] ⲉⲣⲟⲟⲩ
]. . . ⲱⲧ

[a] Not ⲙⲙ]ⲟⲥ.

[b] ? ⲧⲏⲧⲱⲛ.

[1] Or 'when He should'.

[2] This might be read variously: 'was not able to . . .', 'was pouring forth . . .'

[3] *Acta SS.*, June 12, Amélineau in *Rec.* vi. 166.

[4] *Synax.*, 8 Abîb (Forget ii. 215. The Ethiop., 8 Hamlê, differs much).

[5] *Miss.* iv. 759. The true title of this narrative is not known.

[6] *E.g.* the Life of Herminos, alluded to in No. 26.

https://coptic-treasures.com/

→ p. ⲥⲁ margin

ⲧⲙ[a] ⲛ̀ⲥⲱϩⲉ ⲛ̀ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ ⲡⲉ-
ϫⲁⲓ ⲛⲁϥ ϫⲉⲡⲉⲓⲁⲛ ⲟⲩⲛ̀ⲧⲁⲓⲉⲓ[b]
ⲉϣⲁϫⲉ ⲙ̀ⲡⲉⲕⲙⲁⲧⲟ ⲉⲃⲟⲗ· ϯⲟⲩ-
ⲱϣ ⲉⲧⲣⲉⲕϫⲱ ⲉⲣⲟⲓ ⲙ̀ⲡⲃⲓⲟⲥ ⲛ̀-
ⲛⲉⲥⲏⲩ̀ ⲧⲏⲣⲟⲩ ⲉⲧⲙ̀ⲡⲉⲕⲕⲱ-
ⲧⲉ ϫⲉⲛⲉⲟⲩⲛ̀ⲕⲉⲟⲩⲟⲛ ⲙ̀ⲡⲥⲁⲣⲝ
ⲙ̀ⲙⲟⲛ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉⲁⲓ̀ⲧⲁϩⲉ
ⲥⲟⲛ ⲥⲛⲁⲩ ⲙ̀ⲡⲓⲙⲁ̀ⲛ[. . . .]ⲛ
ϩⲙ̀ⲡⲁⲛⲟⲩϧⲁ· ⲉ[ⲣⲉⲡⲣⲁⲛ[c] ⲙ̀ⲡⲟⲩⲁ]
ⲙⲙⲟⲟⲩⲡⲉ ϩ̀ⲁⲣⲁ[ⲡⲣⲁⲛ ⲙ̀-]
ⲡⲕⲉⲟⲩⲁⲡⲉ ⲓ̈ⲁ̀ⲛ[ⲱϧ ⲡⲛⲟⲩ-]
ⲧⲉ ⲧ̀ⲡⲛⲟⲟⲩⲥⲟⲩ ⲙ̀[ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ]
ⲁⲡⲁ ϩⲉⲣⲙⲓⲁⲥ ⲉⲧ[ⲣⲉϥⲧⲥⲁϧⲱⲟⲩ]
ⲉⲥϩⲁⲓ̈ ⲛ̀ⲧⲉⲧ[[d]

[a] ⲥⲱⲧⲙ seems the only possibility. [b] For ⲛⲧⲁⲓⲉⲓ. [c] Instead of stop, possibly a letter, ⲡⲉⲣⲉⲡⲣⲁⲛ. [d] ? ⲛⲧⲉⲣ[ⲉ.

Fol. 1. P. 203. . . . maladies and the devils (*δαιμόνιον*) that he cast out; according (*κατά*) as our Lord saith, 'A good tree doth not bring forth evil fruit (*καρ.*).'[1] He got many portions (*μέρος*) by heart (*ἀπὸ στηθοῦς*) from the holy scriptures (*γρ.*). And [he used to . . . . .], repeating (*μελετᾶν*) . . . . ., day and night . . . . . all the night . . . . . Have mercy upon me . . . . . resemble (?) them . . . . .

P. 204. . . . laughter[2] at all times.' I said unto him, 'Seeing, then (*ἐπειδὴ οὖν*), that I have come to speak before thee, I desire that thou wouldest tell me of the life (*βίος*) of all the brethren that are in thy neighbourhood, as to whether there be any other to the south of us.'[3] He said unto me, 'I came upon two brethren . . . . . among the Nubians,[4]

[1] Luke vi. 43.
[2] Or as an adjective.
[3] *Cf.* a phrase in Br. Mus. no. 336.
[4] This form, ⲡⲁⲛⲟⲩϧⲁ (sing. ⲟⲩⲁⲛⲟⲩϧⲁ, pl. ϩⲉⲛⲁⲛⲟⲩϧⲁ) is used throughout Br. Mus. Or. 7029, where the barbarians about Philae are so called; also in *Miss.* iv. 642. (Wessely's *Ἀννουβάδων*, *Ein biling. Majestätsgesuch* 44, is confirmed by Wilcken, *Chrest.* i. 11, p. 13.) In Paris 131[1], f. 62 (homily of Philip, bishop of

https://coptic-treasures.com/

[the name of the one] of them being Thara .·. .[1], [the name of] the other Jacob (?) . . . . . God sent them to [the bishop (ἐπ.)?] Apa Hermias,[2] that [he should teach them] to write. After that (?) . . . . .

Fol. 2. → *Recto.*

margin (*page no. here*)

ⲡⲉⲩⲁⲓ̈ⲧⲏⲙⲁ ⲙ̅ⲡ̅ⲛ̅ⲥⲱⲥ ⲁⲡⲏ[ⲟⲩ-]
ⲧⲉ ⲥⲱⲧⲙ̅ ⲉⲡⲉⲩⲥⲟⲡ̅ⲥ· ⲙ̅ⲡ̅ⲛ̅ⲥⲁϩ[ⲉⲛ-]
ϩⲟⲟⲩ ⲇⲉ ⲁⲡⲉⲩⲉⲓⲟⲧⲉ ϧⲱⲕ ⲉⲡⲡ[ⲟ-]
ⲗⲉⲙⲟⲥ ⲁⲩⲙⲟⲟⲩⲧⲟⲩ· ⲛ̅ⲧⲉⲣⲉϥⲥ[ⲱ-]
ⲧⲙ̅ ⲇⲉ ⲛ̅ϭⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲡⲟⲩϣ̀
ⲁϥϫⲱⲕ ⲉϧⲟⲗ ⲙ̅ⲡⲉⲩⲁⲓⲧⲏⲙⲁ[ⲁ·]
ⲁϥϯ ⲛⲁⲩ ⲙ̅ⲡⲃⲁⲡⲧⲓⲥⲙⲁ· ⲛ̅ⲧ[ⲉ-]
ⲣⲉϥⲛⲁⲩ ⲇ[ⲉ] ⲉⲑⲟⲧⲉ ⲙ̅ⲡ̀ⲛ̀ⲟⲩⲧⲉ .
]ⲁ ⲛ̅ϩⲛⲧⲟⲩ ⲁϥϯ ϩⲓⲱⲟⲩ ⲙ̅ⲡ̀-
[ⲡⲉϫⲏⲙⲁ] ⲛ̀ⲧⲙⲙⲛ̅ⲧⲙⲟⲛⲁ̀ⲭⲟⲥ ⲁ̀ⲩ-
[ⲱ]ⲟⲩ[b] ⲉϩⲣⲁⲓ̈· ⲁⲩⲱ̅ ⲛ̅ⲧⲉ-
[ⲣⲉϥ]ⲟⲩ ⲛ̅ⲡⲥⲟⲟⲩⲛ ⲧⲏⲣ̅ϥ̅
[ⲁϥϯ ⲛⲁⲩ ⲛ̅ⲧⲉ]ⲭⲉⲓⲣⲟⲇⲟⲛⲓⲁ· ⲡⲉ̀
]ⲁ̀ⲛ̀ⲁⲁϥ ⲙ̅[

↑ *Verso.*

margin

[ⲙ̅]ⲙⲟϥ ⲙ̀ⲡ̅ϥ̅ⲗⲩⲡⲉⲓ ⲙ̅ⲙⲟⲟⲩ· ⲉ̅-
[ϫ]ⲱⲕ ⲉϧⲟⲗ ⲙ̅ⲡⲉⲩⲁⲓ̈ⲧⲏⲙⲁ ⲕⲁⲧⲁ
[ⲑⲉ] ⲛ̅ⲧⲁⲩϫⲟⲟⲥ· ⲁⲩⲱ ⲁⲩϧⲱⲕ ⲉⲣⲏ[ⲥ]
[ⲉ]ⲡ̀ⲉⲩⲙⲁ ⲉϥⲟⲩⲛⲩ ⲙ̅ⲙⲟⲕ ⲛ̅ⲁϩ̀ⲟⲩ
[ⲥ]ⲛⲁⲩ ⲙ̅ⲙⲟⲟⲩϣ̀ⲉ ⲉⲁⲩⲧⲁⲙⲓⲟ ⲛⲁⲩ
ⲛ̀ⲟⲩⲙⲁ ⲛ̅ϣ̀ⲱⲡⲉ ⲁⲩⲱ ⲟⲩⲕⲟⲩⲓ̈
[ⲛ]ⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩⲟⲩⲱϩ̀ ⲛ̅ϩⲛⲧ̅ⲥ̅·
[ⲁ]ⲩⲱ ⲛⲉⲩϯ ⲛ̅ϩⲧⲏⲩ ⲉⲣⲟⲟⲩ ϩ̀ⲛ̀ϩⲱⲃ
[ⲛ]ⲙ̅ⲙ̅· ⲁⲩⲱ ⲁⲩϣ̀ⲱⲡⲉ ⲛ̅ϩⲏⲩ ⲛ̅-
[ⲟ]ⲩⲟⲛ ⲙ̅ⲙ̅ ⲉⲧⲛⲁⲩ ⲉⲣⲟ[ⲟⲩ ⲁⲩ]ⲱ ⲁⲛ-
[ⲥ]ⲱⲧⲙ̅ [ⲉ]ϩ̀ⲁϩ̀ ⲛ̅ⲁⲣⲉⲧⲏ [ⲉⲧⲉⲟⲩⲛ-]
ⲧ̀ⲁⲩ ⲛ̅[ⲑ]ⲉ ⲛ̅ⲛⲁⲡⲉⲛ[ⲉⲓⲟⲧⲉ ⲛⲁⲣⲭⲁⲓ-]
[ⲟ]ⲛ· ⲁⲛⲟⲕ ⲇⲉ ⲛ̀[ⲧⲉⲣⲉⲓⲥⲱⲧⲙ̅]
[ⲉ]ⲛⲁⲓ̈ ⲁ̀ⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ
[. . . . .]ⲁ̀ⲓ̈ ⲇⲉ . . . [

[a] ⲉⲧ[ⲟⲩⲟⲛϩ ⲉϧⲟⲗ] or ⲉⲧ[ⲟⲩⲏϩ ϩⲣⲁⲓ].

[b] ⲁϥⲧⲥⲁϧ]ⲟⲟⲩ?

Fol. 2. *Recto*, . . . 'their request (*αἴτημα*). Afterwards God heard their prayer and (*δέ*) after some days their parents went to the war (*πόλ.*) and were slain. But (*δέ*) when the bishop (*ἐπ.*) heard the news, he fulfilled their request (*αἴτ.*) and gave them baptism (*βάπ.*). But (*δέ*) when he heard of the fear of God [that dwelt[3]?] within them, he put upon them [the habit (*σχῆμα*)] of monkhood (*-μοναχός*) and [taught] them to write. And when . . . . . them all knowledge, [he gave them] ordination (*χειροτονία*)' . . . . .

ⲧⲁⲡⲁⲧⲟⲗⲏ, *cf.* Zoega pp. 266, 267) it is ⲡⲟⲩϧⲁ. *Cf.* Arab. *Nâba*, Ethiop. *Nôba* (Ludolf, *Comment.* p. 68).

[1] My copy would not justify Serapion.

[2] I find no such bishop or saint elsewhere.

[3] Or 'that was manifested'.

https://coptic-treasures.com/

Verso. '. . . him and he grieved (λυπεῖν) them not as to fulfilling their request (αἴτ.), according (κατά) as they had said. And they departed southward to their place, distant from us about two days' walk, when they had made for themselves a dwelling place and a little church (ἐκ.), and therein they dwelt. And they gave heed unto themselves in everything and became profitable unto every one that beheld them; and we heard of many "virtues" (ἀρετή) [which were] theirs, like those of our [ancient (? ἀρχαῖος) fathers']. But (δέ) I [, when I had heard?] these things, I besought (παρακαλεῖν) . . . . . (saying), '. . . . .

Fol. 3. ↑ *Recto* (?).

margin

ⲁⲗ]ⲗⲁ ⲉϩⲛⲏⲧⲛ̅
]ϫⲱ ⲙ̅ⲙⲟⲥ
]ⲉϥⲛⲁϯ
]. ϩⲛ̀ⲩⲉ
]ϫ̅. . . ⲧⲉ ⲉ
]ⲙ̅. . . . ⲟⲩⲛ
]ⲛ̀. . . ⲛ̀ⲑⲉ
]. ⲛ̀ⲛ. . . ⲧⲟⲛ
]. ⲱⲕ ⲉⲃⲟⲗ
ⲧ]ⲁϣⲉⲟⲉⲓϣ
ϫ]ⲱ ⲙ̅ⲙⲟⲥ
]ⲛ̀ · ⲛ̀ⲑⲉ

→ *Verso* (?).

margin

ϫⲟⲭⲓⲟⲛ[a] ⲁ[. . . . . ⲉⲕ-]
ⲕⲗⲏⲥⲓⲁ · ⲧ[
ⲧⲏⲣⲛ̅ ⲡⲉ[
ⲡⲣⲱⲙ[ⲉ
ϩⲓⲧⲙ̅[ⲡ . . . . . ϫⲓ-]
ⲧϥ̅ ⲉⲧⲉⲕⲕⲗ[ⲏⲥⲓⲁ
ⲛ̀ⲧⲉϥⲯⲩⲭ[ⲏ
ϩⲓⲟⲩ[ⲥⲟ]ⲡ ⲁ[
ⲛⲟⲙⲟⲥ ⲙ[. . . . . ⲛⲧⲉ-]
ⲣⲉϥⲉⲓ ϫⲉ ⲉ[
ⲡⲉϥⲉⲓⲱ[ⲧ
ⲙⲉⲛ ⲁ[

[a] ? ⲡⲁⲛϫⲟⲭⲓⲟⲛ, ϫⲉⲛⲟϫⲟⲭⲓⲟⲛ.

https://coptic-treasures.com/

APPENDIX

ABBREVIATIONS EMPLOYED.

Greek texts:	
AS.	*Vita* in *Acta Sanctorum*, Maii iii.
§	refers to paragraphs of the above.
Par.	*Paralipomena*, *ibid.*
Nau A	*Patrol. Or.* iv. 425–503.
Nau D	*ibid.*, 504–511.
Sur.	Surius, *De Prob. SS. Vit.*, iii and Nau's copy of the Greek original.
Coptic texts:	
Sa (1 to 6)	Sa'idic recensions, *v. below*, pp. 183ff.
SaX	The new text, No. 25 *above*.
Bo.	Bohairic recension, *ed.* Amélineau.
Arabic texts:	
Ap.	Paris, MS. arabe 261.
Ac.	Cairo, printed edition.
Am.	Amélineau's printed text.
Av.	Vatican, Cod. Arab. 172.

The main object of this Appendix is to draw attention to two hitherto unnoticed Arabic versions of the Life of Pachomius. Three texts are indeed here described, but two of them (Ap. and Ac.) are, in great part, so closely related that they may be regarded as representing a single version.

M. Amélineau, in publishing his Arabic text, was aware of the existence of the MSS. in Rome and Paris, besides those which he employed[1]; but one must suppose that he did not examine either, since he says nothing of their wide divergence from his own text; and it has thence been hitherto assumed[2] that but one form of the Arabic Life exists.

To the descriptions of these I have added what can provisionally be said as to the six Sa'idic recensions,[3] awaiting for their final valuation the investigations which, it is to be hoped, Professor Lefort will before long publish.

I have no pretext for attempting here a rediscussion of the question of origins; neither our new Sa'idic text nor the new Arabic versions contribute anything

[1] *Mus. Guim.* liv.

[2] Ladeuze 52.

[3] Each of the extant MSS. represents a somewhat different recension. When it is remembered that the White Monastery alone (whence all these six came) once possessed twenty (*sic*?) copies of the Life of P., besides that of P., Horsiese and Theodore together, such an amount of variation is not surprising (*J. Th. Stud.* v. 566).

https://coptic-treasures.com/

available as arguments against Ladeuze's contention in favour of a Greek text as the original basis whence the other versions sprang.[1] Yet a reader of AS. and Par., having the requisite familiarity with the popular literary idiom of Egypt in the earlier Byzantine period, and if conversant too with Coptic, would probably be struck by the uncouthness of much of their phraseology, and would incline to admit at least the possibility of certain parts of these texts having been directly translated from Coptic—whether written or oral—and so incorporated in the Greek biography.[2] Not a few examples occur of those ambiguous locutions which, being of identical usage in both languages, it is difficult to assign as original property to either. Such are χεῖρα δοῦναι *help* (Nau D. 511, 15), τόπον εὑρεῖν (AS. § 76 *sup.*, but *cf.* N. Test. τόπον δοῦναι), ὀνόματα λαβεῖν (AS. § 80 *sup.*). Are these to be reckoned evidence for a translation from the Coptic or merely for a Greek composition, written in a Coptic 'atmosphere'; or are they in fact passable Greek and their identical Coptic counterparts simple translations, naturalized and current, like many another Greek phrase and idiom, in the native language?[3]

Paris, MS. arabe No. 261 (= Ap.).

De Slane's catalogue assigns this MS. to the end of the 14th century. A reader's note on the last fol. is dated A. M. 1066 = A. D. 1350. The title runs: 'In the Name of the Father . . . . the History of our father, the great Pachomius, the saintly, and his favourite disciple, Theodore, the beloved.' *Cf.* the title of Am., where the latter is not mentioned. The limits of this recension are practically conterminous with those of AS. + Par. (*s.* the Table, p. 189). It is indeed a direct translation from the Greek, as we learn from the subscriptions to the MSS. in Cairo[4]; and confirmation of their statements may be had from many of the personal and place-names, where the transcription often reproduces even the Greek case-endings (*e.g.* in § 3 بحوميا voc.,

[1] The main argument against this now generally accepted view (*e.g.* Butler, *Laus. Hist.* ii. 206) is of course its inherent improbability. Despite Prof. Ladeuze's ingenious marshalling of reasons why the Life should have been first composed in Greek, one cannot but feel that such a literary product, in such a time and place, is scarcely credible. (*Cf.* C. H. Turner, in *J. Th. St.* vi. 324.)

[2] Hence there might be instances of mistranslations which have resulted in obscure or improbable readings in the Greek. One case of probable misunderstanding of the Coptic appears to me to be the simile of the devil, bound and placed under foot ὡς στρουθίον (Par. § 4 = Nau A § 15). I suggest that the Coptic here read ϫⲁϫⲉ *enemy*, which the translator mistook for ϫⲁϫ *sparrow*. The corresponding AS. § 67 has θηρίον, but Am. 531, 9, in paraphrasing that (and translating probably the missing parallel from SaX), has *enemy*. As to στρουθίον, *cf.* Jerome's comment on Eccles. xii. 4, *nunquam passerem in malam partem legisse me novi*, *PL.* 23, 1109. But *v.* Par. § 26, where the word is scarcely open to the explanation here offered.

[3] Ladenze 43, 44, quotes Tillemont to like effect, but criticizes his remarks. The late E. A. Sophocles (*Lexicon*, List of Authors) appears to have taken the Greek for a 'barbarous translation'. If the much needed revision of the edition of AS. be ever undertaken, we shall learn how far the Bollandists adhered to one MS., how far they compiled their text (*v.* Nau, 409 n.).

[4] *V.* description of Ac.

https://coptic-treasures.com/

§ 7 طبانسين acc., § 20 تنتيرون gen. pl., *ib.* سيينس gen., § 38 بلامنس gen., § 68 صورن acc., § 72 فيلونس gen., *ib.* مغضولو gen.), while discarding those forms usual in the parallel texts of Coptic origin (نطريات for برنوج, بانوس for اخميم, شينوفسكيا for شاناسات, زكشاوس Ζακχαῖος sometimes for زكا, زكى). Of features positively significant of a non-Coptic origin, the most noteworthy is the transmutation of the date of Pachomius' death, 14th Pachôns, into its Syrian (or ? Melkite) equivalent, 15th Iyâr, and similarly that of Theodore from 2nd Pachôns to 16th Iyâr; further, the fantastical 'Coptic' etymology of the name Panopolis,[1] and perhaps such omissions as that of the local names in § 52 (fol. 188 b).

The precise relationship between this and the various Greek recensions could only be ascertained by a series of comparisons far more systematic than I have undertaken. This much however may be said: that Ap. is a patchwork of (1) a version following closely AS. + Par.,[2] (2) another, once substantially identical with Am., but since provided with stylistic embellishments—here a further epithet or synonym, there a longer phrase[3]—and (3) independent alterations or additions, sometimes of considerable length. Of these elements (1) is represented, for example, in §§ 1–19, with the exception of §§ 7, 15 (partly), again in §§ 22–25; (2) in §§ 35, 71–96 and in the sections taken from Par. As examples of (3) we may cite (*a*) many additional biblical quotations, throughout the whole text; (*b*) several homiletic developments, *e.g.* in §§ 11, 12, 24, 31, 46, 49, Par. 6, 22, this last of over 7 pages; (*c*) additions or changes in detail, presumably due to the translator, *e.g.* § 2 Abyssinia the scene of P.'s military service; §§ 4, 25 P. and Theodore both tonsured; § 22 P.'s sister writes to him, asking to see him (the whole section is peculiar); § 36 after Υἱοῦ τοῦ Θεοῦ, reference to the Ode of Habakkuk, which, if the wise man meditate, he may dispense with the rest of the Prophets; § 39[2] P. asks water to wash his hands, lest he defile the book he reads; Par. 5 'Permit us to bury him, lest the jackals devour him'; Par. 6 begins with P.'s question, 'Have ye yet more words and blame? They answered, No'[4]; Par. 26 P. exorcises the phantom with a charm[5]; Par. 12 P. in his reply quotes 'a sage'[6]; § 62 (?) referring to P.'s innumerable virtues, 'Who may number the flowers of the desert or the waves of the sea?'; § 65 subsequently P. gave to some the interpretation of his vision, 'and what I long after heard from them I tell to you'; § 72 P. says his monasteries have 7,000 monks.[7] Further, certain additions

[1] Fol. 186, 13 (§ 51[2]) الذى هو اسم الزيتون باللغة القبطية.

[2] An instructive specimen of their combination is §§ 66, 67 (ff. 121–129 b). Practically all of AS. and of Par. 2, 3, 4 is included, but the narrative is made up of regularly alternating sections from these two sources.

[3] Often with the object of effecting a rhyme (*cf.* description of Ac.).

[4] So too in Par. 16. *Cf.* Nau A (*Patr. Or.* iv. 443).

[5] Fol. 167, 7. Begins يا لشركم الذى لا ينام وقتالكم الذى ما يكل ويسام.

[6] Fol. 179, 11 بعض الحكماء, 'Whoso setteth fire and water in a vessel without understanding hath done so in madness.'

[7] *Cf.* Am. 380, Ladeuze 204.

https://coptic-treasures.com/

would seem to aim at exalting the monastic dignity: § 25 Pekusius first asks P.'s leave to introduce Theodore; § 49 Theodore, before preaching, begs P.'s blessing; Par. 5 the funeral procession reverently salutes P. and takes his blessing; § 50[2] Petronius, on arrival, performs the humblest menial service during three years (*quot.* Mat. vii. 14); § 51[1] the bishop's deference to P., as if he had been his disciple. Of sheer misunderstandings we may note the name 'Archelaus', given to the anonymous brother in § 42[2] and originating presumably in the words ἀρχαίῳ ἀδελφῷ.

As is natural in a recension of non-Coptic origin, Ap. shows none of those additional passages which make up so much of Am. (*i. e.* those in Butler's table without Greek, though often with Coptic, equivalents), excepting where taken from the *Laus. Hist.* (*viz.* Am. 366–9, 377, 382–4) and the two anecdotes on Am. 641,[1] which figure in Nau D (*v. Patr. Or.* iv. 509, 43) and are, here as there, followed by the passage *l. c.* 510, 6, ending with Gal. ii. 2.[2] Indeed a number of the minor peculiarities which differentiate the texts printed or analysed by Nau from those of AS. and Par. reappear in Ap., which likewise has not a few features in common with the pseudo-metaphrastic text of Surius. The following references will suffice to confirm the former statement: Par. 6 ends in Ap. as in Nau D (*l. c.* 440); § 50[2] Ap. more like Nau D than AS., but much longer; § 52 Ap. = Nau D in certain details, but is longer; § 53 Ap. = Nau D in ref. to πορνεία (*l. c.* 507, 27); § 55[2] Ap. has συγχωροῦνται κτλ., as in Nau D; § 57 Ap. has τὰ τοῦ πνεύματος; § 58 Ap. = Nau D in omitting 2nd section (AS. καὶ πολλάκις), reading ὑπακούετε—Θεοῦ and in 3rd section οὐ μόνον—ἁμαρτία; § 71 last two lines *om.* Ap. and Nau D. Thenceforth Nau D as well as Ap. generally = Am.

As regards sequence of the paragraphs in Ap., it will be seen from the table, p. 191, that there is an undeniable similarity between their grouping here and in Ac., while in several of the other texts groups appear, identically composed with those in Ap., though at relatively different intervals.

The Cairo Edition (= Ac.).

This print, edited in 1891 by the hegumenus of the monastery of El-Baramûs for the Coptic Orthodox Educational Society in Cairo,[3] professes (*s.* Preface) to be reproduced unaltered [from the MS.], so far as the sense remained intelligible. Nothing is said as to sources; but from the colophon in a modern copy in the

[1] A Boh. version of the 2nd in Br. Mus. no. 915.

[2] Instead of being direct translations from AS., the additions in Am. 'from another copy' (Am. 599) must now appear more likely to have come from Ap. (fol. 76 a), which text contains moreover the other passages regarded as directly from AS. (*v.* Ladeuze p. 60).

[3] Title . . . كتاب القديس انبا باخوميوس . . . نقحه . . . القمص عبد المسيح المسعودى . طبع على نفقة جمعية التعليم المسيحى الارثوذكسية بالقاهرة ١٨٩١

https://coptic-treasures.com/

Patriarchal Library, very kindly communicated by Marcus Bey Simaika, we learn that the print was made from it. My informant tells me that the original of this copy (as well as of another in the same library, which expressly states as much) was a MS. in Deir Abû Maḳâr, dated A.M. 975 = A.D. 1251 (*sic*). A third copy of this is, I am further informed, at Deir el-Moḥarraḳ and was made in A.D. 1842. Now this last copy bears the important statement (copied for me by Simaika Bey) that the old MS. at Abû Maḳâr was 'translated from the Greek into the Arabic in the handwriting of one of the Greek Melkites, named John, son of Metri, son of Ḥamzah, in Cairo.[1] Apparently therefore the date of the MS. is that of the translation itself, which was made only in the 13th century; and if so, we further obtain a *terminus ante quem* for the writing of Ap. The scribe of the Patriarch's copy whence the print was made further observes that from the latter many clauses in rhymed prose (الكلم المسجّع) have been omitted, while, at the same time, such of the more important dates have been inserted as the editor was able to ascertain.[2]

The text as printed is, like Ap., a mixture of the two recensions: the majority of its sections show the same version of AS. + Par. as Ap., and in all but identical wording, while a lesser number agree with Am., though often with modifications in phraseology. But, beyond this, the compiler of Ac. has made a large selection from those independent additions of Am. which Ap. discards (*e.gg.* Ac. p. 8 has Am. 348 *inf.*, p. 29 Am. 390, p. 33 Am. 406, p. 37 Am. do., p. 61 *inf.* Am. 432, p. 65 Am. 562, p. 80 Am. 502, pp. 89–91 Am. 509–18, p. 112 Am. 435, p. 126 Am. 448, p. 136 Am. 591), while in a few cases omitting passages to be found in Ap. (conspicuously that from *Laus. Hist.* = Am. 366 ff., § 27[1] and Par. 32 + § 40[1]). There remain, as elements peculiar to Ac., besides a homiletic development of § 71 (p. 131) and a short apophthegm (p. 163),[3] a long section consisting of excerpts from P.'s sermons (pp. 115, 2–121, 7). Their Sa. original is to be found in Br. Mus. Or. 7024, ff. 18–49 b, while short extracts, partly identical with these, are in Arabic in Or. 4523 (*v.* below), f. 182b ff.[4] For the sequence of paragraphs, *v.* the table, p. 191. How far this is the arrangement of the modern editor it is impossible at present to ascertain.

[1] بخط احد الأروام الملكية اسمه جونة بن متري بن حمزة بمحروسة مصر.

[2] These occur on pp. 4, 8, 12, 141, 168 of the edition. The Coptic month-names are of course here employed; *cf.* Ap.

[3] 'By what road can a man expel Satan from within him?' Theodore replies that, as a guest cannot be expelled except his belongings be first put without, so only by first casting forth the vices, can Satan be himself expelled.

[4] Sa. is about to be published by Dr. Budge. It is entitled: '*An Exhortation* (κατήχησις) *pronounced by . . . Apa Pahomô, concerning a brother that had been wroth, being one of the time of Apa Ebônh, who had brought him to Tabennêse.*' Ebônh is presumably the abbot of Shenesêt (§ 35). *Cf.* perhaps Br. Mus. no. 268. It may be noted here that, among these extracts added after the text in Or. 4523, there is one (f. 185) from the Life of Herminus (= Paris 148 f. 320 *inf.* *Cf.* No. 27 above).

https://coptic-treasures.com/

AMÉLINEAU'S TEXT, *Musée Guimet* xvii. 337 (= Am.).

It is not necessary to describe afresh this recension. Of the four MSS. available to me only that at Göttingen (Universitätsbibliothek, Nr. 116, here G) is of any antiquity; it is assigned to the 16th century.[1] The others are all modern copies, the age of whose originals I do not know. M. Amélineau says (*Introd.* liv, lvi) that he had at his disposal copies of three practically identical MSS., in Luxor, El-Moḥarraḳ, and the Patriarchate, but that his text and translation were made from the last of these. Confronting this statement with Simaika Bey's information (*v.* above), it would appear that the Patriarchate (if not El-Moḥarraḳ also) possesses copies both of the Ap. and Am. recensions. The MS. which M. Amélineau printed is now Or. 4523 of the British Museum (A.D. 1816), his other two being Nos. 4783 and 4784 (A.D. 1886 and 1839 respectively) of the Bibliothèque Nationale. And yet it is difficult to believe that the translation was indeed made, as one would gather from the author's words (*Introd.* liv), strictly upon his printed text.[2] Wide divergence in detail between them is incessant, and often enough it is possible, by reference to the Am. sections in Ap. and Ac., to account for the discrepancy (*e.gg.* Am. 595 '. . . dont Dieu l'avait sauvé,' *cf.* Ac. 137, 20; Am. 699 'Une certaine nuit . . .', *cf.* Ac. 166, 18; Am. 413 'Quand on eut préparé . . .', *cf.* Ac. 51, 8; Am. 418 '. . . près de moi', *cf.* Ac. 53, 20; Am. *ib.* '. . . Satan qui se montre', *cf.* Ac. *ib.*, 23). The translation in such cases clearly follows the readings of a second MS., more closely related to that whence Ac. (and doubtless Ap.) derived its Am. sections.

As regards the older MS. G, its text is not seldom preferable to that of the printed Am. and agrees occasionally with Ac. Its chief interest however lies in its length as compared with that of Am. For, while containing nothing not found in Am., it omits the incident of Hieracapollo (Am. 365),[3] the passage from the *Laus. Hist.* (Am. 366–9), two other passages (Am. 373, *ult.*–380, 6 and 382, 6–384, 6) and, finally, the long section consisting mainly of Par. (Am. 599, 7–644, 5).[4] The text ends with the death of P., thus, so far as I know, alone of the MSS. of this recension, justifying its title, which in all copies is practically the same as that printed Am. 337 (*cf.* above, title of Ap.).

It may be doubted whether comparative study of the Coptic materials can ever attain to distinguishing among the sources whence Am. was compiled. Help towards such an object might at any rate be had from a tabulation of the Arabic forms under which the commoner personal and place-names appear. It would, I think, then be

[1] Flemming in *Vers. d. Hss. im Preuss. Staate* i. (3), 373.

[2] In order to be sure that no other of the three MSS. would account for the peculiarities of the translation, I have collated a number of passages of the latter with each of them. They agree in differing constantly from it.

[3] Otherwise omitted only by Bo. Av.

[4] The connecting link reads as follows (G. ⲤⲔⲎ b), after 'Ainsi faisait notre père [P., *sic*], '*And when he had said this to the brethren, and he lying sick*', 'il resta trois jours &c.'

https://coptic-treasures.com/

found that *Tabennêse* and *Pbow*[1] occur as طبناسين and بافوا in both the earliest and latest portions of the text, while in the intermediate sections[2] they are written دوناسة and ادفوا. So too *Cornelius* is قرناليا in its earlier and later occurrences, قرناليوس between these. The name *Pachomius* offers more confusing evidence; for the form باخوميوس (or بخوميوس), far less common here than the native باخوم—it occurs only 19 times—is found generally in close proximity to the other, sometimes in the selfsame section.[3] The Greek form does not occur between pp. 380 and 600; 14 of the instances are between p. 600 and the end.

It may be noted here that, while Amélineau supposes the 13th–14th century as a probable date for the execution of this translation, Casanova considers that its linguistic character points rather to the tenth.[4]

From some form of Am. is clearly derived the compressed biography of the *Synaxarium* (14 Bashans): *cf.* the forms of place-names, reference to P.'s objection to ordained monks (*cf.* Am. 372), his vision of heaven and hell (Am. 547 ff.), and to his forty years (*sic*) as head of the congregation (Am. 650). Only Athanasius' use of Lu. vi. 48, in praising P.'s institution, does not appear to come from known texts.

VATICAN, Cod. arab. 172, foll. 1–98 b (= Av.).

This MS. is dated A.M. 1061 = A.D. 1345. We have here a text of an entirely different type from those already described and one, to all interested in the reconstruction of the Coptic Lives, of far greater importance. Indeed for that purpose Ap.+Ac. are practically negligible, except in so far as their recension affords further testimony to the text of Am. The first 9 leaves of the MS. were unfortunately long ago lost and replaced by a hand probably not much younger than the original scribe's,[5] but from a quite incongruous source, namely the recension Ap.[6] The last words written by this second scribe (fol. 9 b *ult.*) are the first of § 5 and correspond to Ap. f. 15, 5. They are 'And on a certain day', and they are followed in Ap. (and Ac.) immediately by 'there came to them a certain one of the monkish brethren, visiting them; and this brother had been conquered by pride and self-conceit'. But in Av. the two recensions are clumsily pieced together as follows: (f. 9 b) 'And once on a time, (f. 10) in the morning, and they working at their handiwork and repeating by heart (the Scriptures), a brother knocked at the door who dwelt near them.' The preceding context, identical in Ap. and Av., makes it practically certain that the sequel too should have been identical; whereas, with our return to the original scribe, the narrative, forsaking Ap., proceeds as in Bo. (18) and Am. (353).

[1] Sa. 1 (*v.* p. 183 *below*) nses the form *Pbau*. *Cf.* the two Greek forms Πβόου and Παβαῦ (Παβῶ).

[2] Respectively pp. 380–595 and 384–639.

[3] On pp. 380, 632–3, 668, 699. It may be noted that the sections of Ac. coinciding with Am. constantly prefer the Greek to the native form.

[4] *Bull. Instit. Franç.* i. 19, 20.

[5] So Prof. Guidi, who kindly examined these folios for me.

[6] The opening passage in Ac., on the contrary, belongs to the Am. recension.

https://coptic-treasures.com/

With the exception, then, of the extraneous title and opening sections (§§ 1–4), we have in Av. a complete, uninterrupted text, closing with P.'s death—a limit which further demonstrates the incongruity of the title transferred here from Ap. Yet the abruptness of the ending (f. 98 b), '. . . lest he should fall into bodily weakness (which would have been) contrary to His will' (*cf.* Am. 650, 3), may point to Av. being but the translation of a first volume, the sequel to which would, like certain of the Coptic Lives, have carried on the story beyond the death of Theodore. Now this abrupt ending happens to coincide exactly with that of an excerpt from the Life in a Sa. anthology of various popular writers,[1] the MS. of which is already known by its extracts from P.'s sermons (= *Miss.* 612–616). The passage here in question is in Paris 129[13], 43 (paged ϥϵ, ϥϵ) and corresponds to Am. 649 *infra*–650, 3. Hence we may assume that one Sa. version did in fact end just as does Av. Moreover the subscription[2] to the excerpt is of some interest; for after *A portion* (μέρος) *from the Life* (βίος) *of our father Pahôm*, we read *Apa Theodorus, the archimandrite of Tabennêse*, which is proof that in the 11th century at any rate (for that is doubtless the date of the MS.), one Sa. version of the Life was attributed to Theodore himself.[3] Indeed the colophon of Av. (fol. 98 b) refers to the work as a Discourse or Encomium,[4] and P. is, in the course of the narrative, often called *my father, Apa P.*, instead of the elsewhere usual *our father*. However, in face of the unvarying reference to Theodore in the 3rd person, these arguments cannot have much weight.

To judge from the identity in sequence between Av. and Bo. up to the point where the latter breaks off (Bo. 214), it may be assumed that what is thereafter lost of P.'s Life followed a course parallel with the remainder of Av. (*i.e.* from f. 88, 5 ظهر له ملاك). Turning now for parallel texts to Am., we find the following correspondence: Av. ff. 88, 5–98 b, 2 = Am. 562, 7–564, 8, 542, 1–548, 5, 643 *infra* (only approximate), 596, 5–599, 7, 596, 9–597, 2, 644, 7–650, 3. But though parallel here in matter, details of narrative and phraseology differ widely; and this is true of Av. and Am. as a whole. I have collated many parallel passages and found nowhere more than a transient identity: a relationship about as close—and this was indeed to be expected—as that between Bo. and Am.

For, at first sight, Av. might be taken for a translation of Bo.: the sequence of paragraphs is identical, and identical too is much of the phraseology, down often to

[1] Besides Pachomius and Athanasius, other foll. (Paris 131[1], 66, 87) have extracts from John of Hermopolis, Severus and Epiphanius; possibly too from *Acta* (Claudius, Paris 129[16], 43).

[2] *V.* Br. Mus. no. 184, note. That this is the subscription and not the title is clear from the succeeding piece, headed *Likewise* (ὁμοίως) *upon the great Antonius, the anchorite*, the text of which is by *me Athanasius*, and is closed by the words *Apa Athanasius, the archbishop of Rakote*; then follows an account of Anthony's death, headed *Likewise upon the death of* ϩⲁⲥ.

[3] Prof. Lefort had arrived at the same conclusions from these facts (Letter of 12. ii. 1911).

[4] ميمر القديس انبا بخوم. But ميمر is not an uncommon title where the work is merely narrative and biographical: *e.g.* Bodl. Hunt. 470 (Mart. Pshai and Peter), Paris 148 (Life of Herminos).

https://coptic-treasures.com/

the closest details of wording. Yet a comparison with Sa. shows indisputably that it, and not Bo., was the source translated. I have collated them through all passages where the three texts are extant, and have found that, in an overwhelming majority of places—some 140 against 30—Av. agrees with Sa. rather than with Bo. The following examples will illustrate their interrelationship[1]:—

I.

	Bohairic (*Mus. Guim.* 91)		Sa'idic (*Mus. Guim.* 318)		Av. fol. 41
	avec joie		*om.*		= Sa.
92	= Sa.		et toi vieillard		+ that art above the well
	dans les saints		*om.*		= Sa.
	en présence de tous les frères		*om.*		= Sa.
	les saintes Écritures		*om.*		= Sa.
	terrible		glorieuse		= Bo.
	pleuraient &c.		couverts &c.		= Bo.
	communauté	319	faisceau	41 b	= Sa.
93	sortir		= Bo.		be delivered
	fosse		falaise		= Bo.
	je pense		*om.*		= Bo.
	om.		de sorte . . . la mort		= Sa.
	om.		continuèrent		= Bo.
	arrivés		où il arriva (*sic leg.*)		= Sa.
	à la barque (2°)		= Bo.		*om.*
	près de		*om.*		= Bo.
	tous		*om.*		= Sa.
	envoya (ⲟⲩⲱⲣⲡ)		envoya (ϫⲉⲩ)		said to (? Sa. misunderstood)
94	dans ta cellule		*om.*		= Sa.
	de l'esprit	320	des esprits	42	= Sa.
	om. (*sic leg.*)		(fit manger) le frère		= Sa.
	ordonnait (*sic leg.*)		t'eût dit		= Sa. (*om.* dative)
	om.		ô mon père		= Sa.
	lui dit aussi (*sic leg.*)		aussi dit		= Sa.
	Je sais que		= Bo.		*om.*
	sagesse, longanimité		patience, sagesse		= Sa.
	à tous &c.		Et nous . . . arrivé		= Sa.
95	démon, démon	321	un, un autre		= Sa.
	en tout ce qu'il fait		en tout ce qui est à lui (*sic leg.*)		= Sa.
	vers le Seigneur		*om.*		= Sa.
	om.		aussitôt		= Sa.
	dit		répondit	42 b	= Sa.
	promptement, beaucoup		*om.*		= Sa.

[1] In these illustrative passages *all* variant places are, of course, recorded.

https://coptic-treasures.com/

Bohairic (*Mus. Guim.* 91)	Sa'idic (*Mus. Guim.* 318)	Av. fol. 41
si quelqu'un	si un homme (*sic leg.*)	= Sa.
l'ennemi	= Bo.	the lord (? of the house)
96 *om.*	322 comme assis sur un trône	= Sa.
inspirant . . . âmes	*om.*	concerning their salvation (*cf.* Bo.)
en dessus de la barque	l'endroit . . . abordé	beside the boat
Le lendemain &c.	et ensuite &c.	= Sa.

II.

Bohairic (*Mus. Guim.* 119)	Sa'idic (*Miss. fr.* 547)	Av. fol. 51 b
aussitôt	= Bo.	*om.*
il n'y avait . . . deux	à cette heure . . . seulement	alone (*pl.*)
om.	Levons-nous	= Sa.
120 sa main (*sic leg.*)	ses mains	= Bo.
om.	disant	= Sa.
Aussitôt	Sur-le-champ	*om.*
à Dieu	au Seigneur	= Sa.
disant	ils . . . firent prières	= Sa.
et avec larmes	*om.*	= Sa.
Seigneur [notre] Dieu	*om.*	= Sa.
ta . . . sur nous	sa . . . sur eux	= Sa.
fût rendu à lui	548 l'eût [vu]	= Sa.
avant sa mort	*om.*	= Sa.
A l'heure du soir	Mais après l'heure du soir (*sic leg.*)	= Sa. (literally)
à Tmouschons	au couvent	= Sa. + Bo.
le frère	*om.*	= Sa.
121 *om.*	et lorsque . . . , aussitôt	= Bo.
om.	*om.*	52 the holy (40 days)
Nous . . . baptiser	Nous . . . prêtre	= Sa.
lui révéla	549 leur révéla	= Sa.
de la part du Seigneur	*om.*	= Sa.
conduite (ἀναστροφή)	= Bo.	dignity (قدر)
pour le conduire à Dieu	*om.*	= Sa.
s'il . . . vertus	si c'est . . . conduite (2°)	And if his deeds be small
122 Dieu	le Seigneur	= Sa.
envoyait	aillent	= Sa.
om.	avec légèreté	= Sa.
om.	magistrature évidente	= Sa.
puissances	= Bo.	52 b angels
ordre	volonté	= Sa.
om.	sans acception de personnes	= Sa.

https://coptic-treasures.com/

III.

Bohairic (*Mus. Guim.* 175)	Sa'idic (Zoega cccix)	Av. fol. 72 *ult.*
et qu'ils reçussent la vie éternelle	even as he that asked the Saviour, saying, What shall I do &c.	= Sa.
176 vains	*om.*	73 = Sa.
le besoin du corps	the cares of their maintenance	= Sa.
volonté de Dieu	will of Him that created them	of God that created them
qu'ils fussent . . . éternel	and be saved	*om.*
om. (*sic leg.*)	Likewise too (he prayed)	= Sa.
se trouvaient dans	remain complacently in	= Sa.
parce que . . . égarés	*om.*	= Sa.
qu'ils se connaissent (*sic leg.*) . . . temps	that they should know . . . worthy of life	= Sa.
ainsi, il fait que	and all the other created-things that He hath created for their satisfaction	= Sa.
pendant le jour	daily	= Sa.
afin . . . besoin	*om.*	= Sa.
nous	*om.*	= Sa.
om.	which He hath fixed for them	= Sa.
177 que l'on sème dans les champs	which He hath made on their behalf	73 b *om.*

As a further illustration we may take the passage §§ 26–34, where Sa. chances to be available in two decidedly, if slightly, differing forms.[1] A comparison in their variant places of these two and Bo. with Av. shows, as before, a large preponderance of agreements between Av. and Sa.:—

Av. and both Sa.	agree	58	times
Av. and Sa. 1	,,	8	,,
Av. and Sa. 1 + Bo.	,,	13	,,
Av. and Sa. 5	,,	6	,,
Av. and Sa. 5 + Bo.	,,	16	,,
Av. and Bo.	,,	5	,,
Av. against all[2]	,,	34	,,

If it has been sufficiently demonstrated that Av. is translated from Sa., it yet remains to decide which version of that recension was used. The solution of this question involves a comparative examination of all the Sa. material with Av. such as I have not undertaken. In the case of the passage last analysed the claims of the two Sa. versions represented are practically equal; for another, still more fragmentary and

[1] *Miss.* 800–810, here called Sa. 1 (= Mingarelli *Cod.* ix), and *Miss.* 521–534, here Sa. 5.

[2] Including of course mere omissions.

https://coptic-treasures.com/

only partially parallel Sa. version (Brit. Mus. no. 342) the terms of comparison must be different, for here Bo. is wanting. Pp. ⲛ̅–ⲡⲏ̅ of this Sa. correspond to Am. 542–544 and Av. ff. 89–91; there are some 30 variant places, whereof 20 show agreement between Av. and Sa., 7 between Av. and Am., 3 between Sa. and Am., Av. being independent.[1] As regards the relation of Av. to the other Copto-Arabic text, Am., their paragraph-sequence will, of course, differ, since that of the former coincides with Bo. (*v.* Table, p. 191); while the collation of a number of passages—among them those where no Bo. is extant—has shown that they diverge widely, in detail of phrasing, even where not in the construction of the narrative.

Testimony to the Sa'idic origin of Av. could however be had without recourse to comparative methods such as the above. The proper and place-names, to begin with, are, in cases where the Arabic transcript might be ambiguous, generally added (interlined) in Coptic. Of 21 such names, it is true that the majority are not such as to show forms distinctively Sa'idic. ⲡⲉϭⲟⲩϣ (*sic*) Av. 17 b, for instance, persists in Bo. 44, 48, beside the true ⲡⲓⲉⲑⲱϣ, *ib.* 32. But ϣⲉⲛⲧⲁⲥⲉ Av. 16 b (Bo. ⲡϣⲉⲛⲧⲁⲛⲥⲓ), ⲧϩⲁⲕⲱⲧ Av. 17 b (Bo. ⲑϩⲁⲕⲁⲧ), ⲡⲣⲟⲩⲙ Av. 35 b (Bo. ⲫⲣⲟⲩⲙ), ⲡϣⲡⲁⲣϩⲉ *ib.* (Bo. ⲡϣⲉⲡⲁⲣϩⲓ[2]) and ϯⲁⲟⲩⲉ Av. 65 b (Bo. ϯⲧⲟⲩⲏ) speak clearly enough.[3] Then there is a word of frequent occurrence throughout the text which alone goes far to support the claim we make. 'Monastery' is, in Bo. with rare exceptions, represented by ⲙⲟⲛⲏ (*μονή*). This corresponds normally to Sa. ϩⲉⲛⲉⲉⲧⲉ[4] and in Am. to دير. So too in Av., this last is the usual Arabic equivalent. However, in 11 cases[5] ϩⲉⲛⲉⲉⲧⲉ is simply transcribed as هنادة (هنادات, هنادتين). But ϩⲉⲛⲉⲉⲧⲉ is a word unknown so far in Bohairic literature. In this Arabic form, it is to be met only as a place-name[6]: the dictionaries do not record it.

It is probable moreover that careful examination of the text would reveal unintelligible or questionable readings explicable only when retranslated into Sa'idic. I am only able to point to one undoubted case: Sa. (*Miss.* 526, 2) ⲁϥϩⲱⲡ ⲉⲣⲟϥ 'he approached him' = Bo. 62, 1 ⲉⲧⲁϥϯⲟⲛⲧϥ ⲉϯⲟⲩⲏ 'when he approached' = Av.

[1] One other independent reading of Av. (90 b) الأودية, where Am. 544, 7 المواضع, Sa. ⲡⲉ̅ ⲛⲧⲟⲩⲉⲓⲛ, might be due to resemblance in sound between the Arabic words, though neither represents the Coptic accurately.

[2] Prof. Mallon confirms this reading, but doubtless Sa. is correct; *v.* Griffith, *ÄZ.* xxxviii. 88.

[3] Conversely in Bo. ⲉϩⲱⲛϩ, ⲡⲉϭⲱϣ, ϥϩⲟⲟⲩ (*cf.* ϥϩⲱⲟⲩ), ⲧⲥⲙⲏⲉ confirm the Sa. origin of that version. The remaining Coptic glosses of interest in Av. are: ϣⲉⲡⲉⲥⲏⲧ, ⲉϥⲱⲛϩ 31 b, ⲡⲓⲥⲱ 32 b, ϣⲉⲛⲧⲉϥϥⲱ 35 b, ⲧⲁⲙⲁⲩⲟ(=[ⲁ]ⲡⲁⲙⲁⲩⲟ) 43 b, also ⲙⲁⲱ, ⲙⲁⲩⲱ *ib.*, ⲡⲁⲧⲗⲟⲗⲉ 57 (*v.* Bo. 133), ϥⲙⲟⲩⲡ 95 b (*cf.* ⲡⲣⲟⲩⲙ), ϩⲟⲣⲥⲉⲥⲓⲟⲥ 96, ⲥⲙⲏⲉ 96 b (*cf.* ⲧⲥⲙⲏⲉ).

[4] *E.gg.* Bo. 30, 57, 61, 71, 101, corresponding to Sa. *Miss.* 543, 522, 525, 533, *M. Guim.* 326.

[5] Av. foll. 22 b, 35 b, 36, 37 a, b, 51 b, 52, 54, 66 b, always = Bo. ⲙⲟⲛⲏ. Once, 32 b = Sa. (*Miss.* 535) ⲥⲟⲟⲩϩⲉ.

[6] Abû Ṣâliḥ 89 a gives a monastery so named at Rîfah, S. of Siût, while in *Synax.*, 21 Hatûr (Basset ii. 322, Forget i. 305), it is the name of one at any rate close by Siût, presumably the same. The same too probably is 'the ϩⲉⲛⲧⲉ of Siût' in the colophons Zoega 453 and Paris 132[1], 67, though this is hardly a true place-name.

https://coptic-treasures.com/

f. 28, 10 اوصاه 'he bade him', the translator mistaking Sa. ϩⲱⲛ 'approach' for ϩⲱⲛ 'bid', a mistake impossible if his original had been Bo., since there the two words are different. That the right meaning here is 'approach' is proved by AS. § 29, πλησιάσας. Perhaps the following also is an error of like origin: Sa. 528, 2 ⲁϥⲥⲟⲟⲩ 'he sent' = Bo. 64, 8 ⲁϥⲟⲩⲱⲣⲡ = Av. f. 29, 6 فقال 'he said', reading apparently ⲁϥⲥⲟⲟⲥ, though elsewhere ⲥⲟⲟⲩ is rightly recognized. Had we a more complete Sa., further conclusions might doubtless be drawn from the numerous corrections in Av., made, with scarcely an exception, by the original scribe, in the actual course of writing. That these are not subsequent alterations is clear; for, in some instances, a word but half written is cancelled and immediately followed by the correction or preferable alternative, *e.g.* f. 95b, 4 بحنون was begun, but altered to ابمون. This would seem to point to Av. being, not a copy from another Arabic MS., but the original holograph of the translator, written directly from the Coptic before him.[1] The nature of many of the alterations—different readings generally,[2] seldom mere errors corrected—may point to the text being the result of an eclectic process, the translator having perhaps drawn upon more than one of the Coptic versions.

The Sa'idic Recensions.

The prospect of an exhaustive edition of all the Coptic recensions by Professor Théodore Lefort relieves me of the necessity of more than a short description of the MSS. Professor Lefort has expended much labour upon the disentanglement of their mutual relationships; we may therefore leave to him the statement and solution of the various problems involved.

Besides our two new papyri (Nos. 24 and 25 above), fragments are known of six parchment MSS. preserving parts of the Lives.

1 (Lefort No. 4). The Life of P. alone. The script of this MS.[3] is of about the 12th century: facsimile, Mingarelli p. 223, no. 9. Its fragments are:—

Paris 129[12] ff. 45, 46	= *Mus. Guim.* 314	pp. ⲍ–ⲓ̄	= § 2.
„ „ f. 60	= *Miss.* 537		§ 4.
Venice (Ming. no. 9)	= *Miss.* 800	ⲡⲁ̄–ϥⲥ̄	= §§ 27[2]–33[2], *cf.* *Miss.* 522.
Paris 129[12] f. 47		ϥⲍ̄, ϥⲏ̄	(communicated by Prof. Lefort).

[1] The frequent Coptic transcripts of names (*v.* above) may testify to this.

[2] *E.gg.* Av. 14, 9 تعرق altered to تصير = Sa. (Paris 129[12], 11) ⲱⲁⲥ 'were drenched (with blood)'; Bo. wanting; *cf.* Am. 361, 2. Av. 18b, 8 ليهى altered to ليهتموا, Bo. 35, 4 has both. Av. 21b, 15 لدات الأطعمة, first word cancelled, as τροφή had been mistaken for τρυφή, *v.* Bo. 46, 11. Av. 62, 13 تمتحنه altered to تتميزه = Bo. 148, 10 ⲉⲣⲁⲓⲁⲕⲣⲓⲛⲓⲛ. Av. 69b, 5 و عند ما ارادوا ان يرسوا الى البر ليطلعوا الى الاسكندرية altered to و فى كل ترة يريدوا يصعدوا الى البر فى حال مضيهم الى الا, which better agrees with Bo. 168, 1, Sa. being here lost.

[3] The same as that of Zoega cxcii, ccxiii** (Shenoute).

https://coptic-treasures.com/

Vienna, Hofbibl. = Wessely, *Stud.* xi, no. 112 a, b pp. ⲡⲓⲁ̅, ⲡⲓⲏ̅ = §§ 52, 35[2].

" " " " 112 c, d ⲡⲕⲍ̅, ⲡⲕⲏ̅ } = §§ 43–50, 55[1].

Paris 129[12] ff. 48–54 = *Mus. Guim.* 317 ⲡⲕⲑ̅–ⲡⲙⲁ̅ }

" 78 ff. 27–30 = *Miss.* 547 ⲡϫⲉ̅–ⲡⲟⲏ̅ (*v.* Bo. 119), *cf.* Br. Mus. no. 355 (1).

Vienna, *ut supra* = Wessely, *l. c.*, 112 e–h ⲡⲫⲣ̅–ⲡⲫⲥ̅ = § 60, *cf. Miss.* 553 *inf.*

The text corresponds with another Sa. version in three passages, as here indicated; but, so far as extant, it offers no material not to be already found elsewhere.

2 (Lefort No. 2). This would also appear to consist of the Life of P. alone, although, as in the last case, we have only the argument *e silentio* to support the assumption. The MS. may be of the 6th or 7th century: the script much resembles Br. Mus. *Cat.*, pl. 2, no. 971 (datable about 650). Described with extracts, *l.c.*, no. 342. Its text seems to be generally parallel with Am. (*cf.* sequence of sections), though in detail they differ considerably. One of the passages (p. ⲡⲃ̅) omitted by Am. (543) reappears in Av. (f. 90, 3–8), and in the same context as here.

3 (Lefort No. 1). Neither is there any evidence here that the MS. included more than the Life of P. The script should be of about the 6th century: facsimile, Hyvernat, *Album*, pl. 2, 2. The two extant fragments are published *Miss.* 538–543 and correspond apparently to §§ 13, 11, 16, though both text and sequence are very different from those of any other recension.

4 (Lefort No. 6). This MS. related solely to Theodore, for on p. ⲃ̅ we see that P. is already dead. The script is of an easily datable type: it must belong to A.D. 1000 or thereabouts: facsimile, Wessely, *Studien* xi, p. 152 (9440). Its fragments are[1]:—

Paris 129[12] ff. 67 + 65 = *Miss.* 560 pp. ⲃ̅, ⲁ̅ = § 75.

Naples (Zoega clxxv) = *Mus. Guim.* 297 = § 77, *cf. Miss.* 567.

Paris 129[13] f. 54 = *Miss.* 823

Berlin, *Kopt. Urk.*, Nr. 191 ⲕⲍ̅, ⲕⲏ̅, *cf. Miss.* 594.

Paris 129[12] f. 63 = *Miss.* 586 ⲗⲉ̅, ⲗⲥ̅ = § 81.

Paris 129[12] f. 62 = *Miss.* 584 and *Muséon* xi. 215 (*v.* Bo. 238).

Berlin, Kgl. Bibl., Or. 1607, f. 3 pp. ⲙⲁ̅, ⲙⲏ̅ = § 84 (?).

Vienna, Hofbibl. = Wessely, *l. c.*, no. 111 a, b ⲙⲃ̅, ⲙⲁ̅ = §§ 82, 83, *cf. Miss.* 588.

Paris 129[13] f. 60 + 129[12] f. 58 ⲙⲉ̅, ⲙⲥ̅ = § 93 (?).

" 129[12] ff. 55–57 = *Mus. Guim.* 328 *ult.* ⲡⲃ̅–ⲡⲏ̅ (*v.* Bo. in Leipzig, Univ. Bibl., vol. xxv, f. 3).

[1] On this list *cf.* Lefort in *Muséon* xi. 206, to whom the identification of two of the Paris fragments is due.

https://coptic-treasures.com/

The three passages here which have parallels in another MS. (Sa. 5) make it probable that the present is but the second volume of the combined Life, since in the parallel MS. they occur midway in the work, which afterwards proceeds with the history of Theodore.

5 (Lefort No. 5). This is the only MS. which unquestionably combined the history of Theodore with that of P. It was written most probably in the 9th century. Facsimiles: Mingarelli p. 30, nos. 7, 8, Cairo, *Catal. Gén.* no. 8016. Its fragments are:—

Paris 129[12] f. 11		pp. ⲕⲑ̅, ⲗ̅ = § 9.
Naples (Zoega clxxiii)	= *Mus. Guim.* 295	ⲙⲉ̅, ⲙⲥ̅ = § 40[2].
Paris 129[12] ff. 18–25	= *Miss.* 521	ϩ̅ – ⲟⲉ̅ = §§ 26–35, 51, *cf. Miss.* 800, Br. Mus. no. 342, p. ϥⲉ̅.
„ f. 26	= *Miss.* 545	ⲡⲏ̅, ⲡⲑ̅ = §§ 41, 42.
Brit. Mus. no. 355, f. 1		ⲣⲕⲥ̅, ⲣⲕⲁ̅ (*v.* Bo. 122), *cf. Miss.* 549.
Paris 78 f. 40	= *Miss.* 552	= §§ 61[2], 56[1], *cf. Mus. Guim.* 328.
„ 129[12] f. 27	= *Miss.* 553	ⲣⲗⲑ̅, ⲣⲙ̅ = § 60, *cf.* Wessely, *l.c.* 112e, f, g.
„ „ f. 39	= *Miss.* 555	[ⲣⲙⲑ̅, ⲣⲛ̅] (*v.* Am. 477).
Brit. Mus. no. 355, f. 2		ⲣⲛⲁ̅, ⲣⲛⲏ̅ (*v. ib.* 478).
Paris 129[12] f. 28	= *Miss.* 557	ⲣⲛϩ̅, ⲣⲛⲏ̅ = § 66.
Naples (Zoega cccix)		ⲣⲫⲥ̅, ⲣⲫⲁ̅ (*v.* Bo. 175).
Leyden no. 88		ⲥϩ̅, ⲥⲏ̅ (*v.* Am. 507).
Venice (Ming. no. 7)	= *Miss.* 562	ⲥⲛϩ̅–ⲥⲟ̅ = § 77, *cf. Mus. Guim.* 297.
„ (Ming. no. 8)	= *Miss.* 577	ⲥⲟⲥ̅, ⲥⲛ̅ = § 77.
Paris 129[12] f. 37	= *Miss.* 588	= § 83, *cf.* Wessely, *l.c.* 111b.
„ „ ff. 29–35	= *Miss.* 592	ⲧⲁ̅–ⲧⲓⲁ̅ *cf.* Berlin, *Kopt. Urk.* Nr. 191.
Brit. Mus. no. 355, f. 3		ⲧⲓϩ̅, ⲧⲓⲏ̅
Paris 129[12] f. 36	= *Miss.* 604	ⲧⲗⲁ̅, ⲧⲗⲏ̅ = § 88.
„ „ f. 38	= *Miss.* 559	= §§ 94, 95, *cf.* Wessely, *l.c.* 111c, d.

To the following fragments I do not venture to assign a sequence:—

Cairo Museum no. 8016 (*v.* Am. 515).

Cairo, a fragment in Patriarch's collection (*v.* Bo. 243–5), *cf. Mus. Guim.* 306–8 and p. ⲣϩ̅ⲁ̅ of next MS.

6 (Lefort No. 3). This is the MS. of which the largest number of fragments are extant; but so bad is the state of preservation of many, and so obscure or unfamiliar the contents of others, that the character of the recension is hard to define. Its

https://coptic-treasures.com/

most obvious feature is the homiletic element, more or less prominent in the majority of fragments, and consisting of discourses (or prayers), attributed usually to Theodore, but having little or no visible relation to the narrative or indeed to the incidental discourses of the other recensions or versions. It relates the history of both P. and Theodore. The following list gives the paged fragments, in their order of pagination and irrespective of their contents :—

Naples (Zoega ccxcvi, f. 1)		pp. ⲉ̄, ⲁ̄ = § 1.
Br. Mus. Or. 6954, 40		ⲙⲁ̄, ⲙⲏ̄ = § 10 (?).
Berlin, Kgl. Bibl., Or. 1350, f. 1		ⲙⲍ̄, ⲙⲏ̄ = § 12.
Br. Mus. no. 356		ⲡⲑ̄, ϩ̄.
Paris 129[12] f. 59	= *Miss.* 543	ϩⲉ̄, ϩⲥ̄ = §§ 16, 17.
Naples (Zoega ccxcvi, f. 2)		ϩⲑ̄, ⲟ̄.
Br. Mus. no. 343, f. 1		ⲟⲉ̄, ⲟⲥ̄.
Naples (Zoega ccxcvii, 1 fol.)		ⲣ̄, ⲣⲁ̄.
Br. Mus. Or. 6954, 36		ⲣⲏ̄, ⲣⲑ̄.
Paris 131[8] ff. 29–33		ⲣⲓⲁ̄–ⲣⲕⲥ̄.
Leyden no. 70		ⲣⲕⲁ̄, ⲣⲕⲉ̄.
Br. Mus. no. 343, f. 2 (last of qu. ⲓⲥ̄)		[ⲣⲕⲏ̄, ⲣⲕⲑ̄?].
Naples (Zoega ccxcvi, f. 3)		ⲣⲙⲍ̄, ⲣⲙⲏ̄.
Paris 131[7] f. 50		ⲣϩ̄, ⲣϩⲁ̄
Naples (Zoega clxxvii, ff. 1–4)	= *Mus. Guim.* 299	ⲣϩⲁ̄, ⲣⲟⲁ̄.
Oxford, Clar. Pr., no. 35 (*v.* below)		ⲥⲏ̄, ⲥⲑ̄.
Vienna, Hofbibl.	= Wessely, *Stud.* xi, no, 111c, d	ⲥⲛⲁ̄, ⲥⲛⲉ̄ = §§ 94, 95, *cf.* *Miss.* 559.
Naples (Zoega clxxvii, ff. 5–7)	= *Mus. Guim.* 308–314	ⲥϩⲁ̄–ⲥϩⲑ̄ = §§ 80, 96.
Berlin, Kgl. Bibl., Or. 1350, f. 2		ⲥⲟⲍ̄, ⲥⲟⲏ̄.
Paris 129[12] f. 42	= *Miss.* 605	ⲧϥ̄, ⲧϥⲁ̄.

Here follow those fragments which lack pagination, in a sequence, as far as possible, parallel to Bo. or Am. :—

(*a*) Narrative passages:

Br. Mus. Or. 6954, 35.	
Cairo, a fragment in the Patriarch's collection	*cf.* Bo. 184, Am. 500.
Naples (Zoega ccxcvi, f. 4)	*cf.* Bo. 186, Am. 503.
Br. Mus. no. 343, f. 2	*cf.* Am. 525.
Paris 129[12] f. 61	*cf.* Bo. 260, 276.

https://coptic-treasures.com/

(*b*) Homiletic passages:

Br. Mus. no. 343, f. 3.

Naples (Zoega ccxcvii, 2 foll.).

Br. Mus. Or. 6954, 2 fragments (the subject is closely related to that of pp. ⲥⲏ, ⲥⲑ above).

Besides these 6 MSS., mention may be made of others relating to the founders of the Pachomian institutions, although they do not contain biographies of them:

α. Paris 129[13] ff. 43, 44 (*v.* above, p. 178). This is an extract from the Life of P., narrating his death and burial. The MS. was written about A.D. 1000.

β. Paris 129[12] ff. 70–72 = *Miss.* 609–611. From an Encomium (?) on P., attributed, no doubt falsely, to Athanasius. The MS. may be of the 11th century.

γ. Paris 129[12] f. 68 = *Miss.* 590 *ult.*, 591. Hand of about the 11th century: facsimile, Cairo, *Catal. Gén.* no. 8017. This leaf is from an anecdote of Horsiesius. The paging in the edition,[1] ⲣⲟⲍ, ⲣⲟⲏ, shows that, if indeed it is from the same volume as the other extant leaves by this hand,[2] we may (as M. Amélineau has suggested, *Miss.* 488) have to do with an independent Life of Horsiesius; for the preceding leaves, paged ⲟⲑ, ⲛ̅, ⲣⲗⲁ, ⲣⲗⲃ̅, ⲣⲙⲅ–ⲣⲙⲇ, all relate to the patriarchs Peter I and Achillas of Alexandria and the suppression of paganism: they have, that is to say, no apparent relation to the Pachomian communities.

δ. Paris 129[12] f. 74 = *Miss.* 812. The hand may be of the 9th century. This small fragment refers indeed to certain of P.'s companions, but it cannot—if we have regard to the other leaves by this hand and their pagination—belong to any of the Lives. The other extant work of the same hand is: Zoega no. ccxxx, Paris 130[3] ff. 59–74, 130[4] ff. 131–162. There is nothing in the pagination of these long fragments to forbid their being, together with our leaf, all parts of a single volume. On the leaves from 130[3] see Leipoldt's observations (*Schenute*, p. 11 n.). The fact that those from 130[4] are certainly Shenoute's supports his opinion that Zoega's text has at least been edited by that writer.[3]

ε. This fragment is obviously concerned with P. and his disciples, but its relationship to the Lives is obscure, no such incident being discoverable in any other text. I print it from a copy kindly given me (1899) by Professor Guidi, who says the hand is that of the late E. Teza. The copy offers not the slightest information either as to the MS. copied or the number and pagination of its leaves.

[1] I have not noted any pagination. Possibly it has (as too often) disappeared in binding.

[2] Cairo no. 8017, Paris 129[16] f. 74, 129[14] ff. 105–108.

[3] The title ⲁⲡⲁ, without following name, rightly claimed by Leipoldt for Pachomius, is however applied to other venerable persons besides, *e.g.* Jeremias of Saqqara (Quibell-Thompson, no. 226, l. 14 n.), Peter of Alexandria (*Texte u. Unt.*, NF. v. 4b, p. 10), Zoega p. 303, 19, Br. Mus. nos. 691, 597 (?). See also the text here following.

https://coptic-treasures.com/

ⲙⲡⲥⲱⲥ ⲟⲛ ⲁϥϯ ⲕⲉⲕⲟⲧ ⲁϥⲡⲱϩ ⲉⲣⲟϥ ⲟⲛ ⲡⲉϫⲁϥ ⲛⲁϥ ⲙⲡⲙⲉⲣⲥⲉⲡⲥⲛⲁⲩ ϫⲉⲡⲛⲓ ⲉⲛⲧⲁⲡⲣⲱⲙⲉ ⲕⲟⲧϥ ϥⲉⲓⲣⲉ ⲡⲟⲩⲛⲣ ⲡⲟⲩⲁϩⲙⲉ · ⲙⲡϥⲉϣϯ ⲁⲡⲟⲗⲟⲅⲓⲁ ⲛⲁϥ ⲛⲁⲗⲓⲙ ⲟⲛ ⲁϥⲕⲟⲧϥ ⲙⲡⲙⲉⲣϣⲟⲙⲧ ⲛⲥⲟⲛ · ⲁϥⲡⲱϩ ⲉⲣⲟϥ ⲟⲛ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲡⲛⲓ ⲉⲛⲧⲁⲡⲣⲱⲙⲉ ⲕⲟⲧϥ ϥⲉⲓⲣⲉ ⲡⲟⲩⲛⲣ ⲡⲟⲩⲁϩⲙⲉ · ⲡⲉϫⲁϥ ⲛⲁϥ ⲙⲡⲙⲉⲣϣⲟⲙⲧ ⲛⲥⲟⲛ ϫⲉϥⲉⲓⲣⲉ ⲙⲙⲛⲧⲉ ⲡⲟⲩⲁϩⲙⲉ · ⲛⲧⲉⲣⲉϥϫⲟⲟⲥ ⲛⲁϥ ϫⲉϥⲉⲓⲣⲉ ⲙⲙⲛⲧⲉ ⲡⲟⲩⲁϩⲙⲉ ⲁⲡⲁⲅⲅⲉⲗⲟⲥ ⲡⲱⲧϥ ⲣⲱϥ ⲛⲥⲱϧⲉ ⲁϥⲙⲟⲟϣⲉ · ⲛⲧⲉⲣⲉⲁⲡⲁ ⲧⲁⲩⲟϥ ⲉⲣⲟⲛ ⲁⲛϫⲛⲟⲩϥ ϫⲉⲧⲁⲙⲟⲛ ⲉⲡⲉϥϣⲱⲗ · ⲡⲉϫⲁϥ ⲡⲁⲛ ϫⲉⲡⲣⲱⲙⲉⲡⲉ ⲛⲛⲟⲩⲧⲉ · ⲧⲙⲛⲧⲉ ⲡⲟⲩⲁϩⲙⲉ ⲙⲛⲛⲓⲙⲉ ⲧⲥⲁϣϥⲉ ⲙⲙⲉ · ⲙⲡⲛⲉⲥⲧⲉⲣⲛⲱⲙⲁ ⲙⲛⲛⲕⲁϩ ⲙⲁⲙⲛⲧⲉ ⲡⲉϫⲁϥ ⲡⲁⲛ ϫⲉⲛⲟⲉ ⲉⲡⲉ(ⲛ)ⲧⲁⲓⲣⲁⲧⲥⲟⲟⲩⲛ[1] ⲙⲡⲙⲉⲣϣⲟⲙⲧ ⲛⲥⲟⲛ ⲉⲙⲡⲓϩⲛⲧϥ ⲉⲧⲁⲩⲟϥ ⲛⲁϥ ⲛⲉⲣⲉⲧⲙⲡⲁⲧⲥⲟⲟⲩⲛ ⲡⲁⲕⲓⲙ ⲁⲛ ϩⲛⲛⲉⲥⲛⲏⲩ ϣⲁⲉⲛⲉϩ · ⲡⲉϫⲁⲛ ⲡⲁⲛ ϫⲉⲁⲕⲛⲁϩⲙⲓ ⲙⲡⲛⲉⲛⲥⲡⲉⲣⲙⲁ ϣⲁⲉⲛⲉϩ · ⲛⲁⲙⲉ ⲛϣⲁϫⲉ ⲉⲛⲧⲁⲁⲡⲁ ⲧⲁⲩⲟⲟⲩ ⲉⲣⲟⲓ ⲉⲛⲧⲁⲗⲏⲩ ⲉⲛϫⲟⲉⲓ ⲛⲙⲙⲁϥ ⲁⲡⲟⲕ ⲙⲡⲁⲉⲓⲱⲧ ⲕⲟⲣⲛⲏⲗⲓⲟⲥ · ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲟⲣⲛⲏⲗⲓⲟⲥ ⲛⲁϥ ϫⲉⲧⲁⲩⲉⲛϣⲁϫⲉ ⲉⲣⲟⲛ ⲙⲉⲣⲟⲟⲩ ⲉⲛⲧⲁⲩϣⲓⲧⲕ ⲉϩⲣⲁⲓ ⲉⲧⲛⲉ · ⲡⲉϫⲁϥ ⲡⲁⲛ ϫⲉⲙⲡⲓⲧⲁⲩⲉⲡⲣⲉⲙⲛⲧ ⲙⲁⲥⲁⲗⲁⲡⲓⲛ ⲉⲣⲱⲧⲛ · ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲟⲣⲛⲏⲗⲓⲟⲥ ⲛⲁϥ ϫⲉⲡⲉⲧⲛⲏⲉ ϣⲁⲣⲟⲛ ϩⲱⲱⲛ ⲧⲁⲩⲟϥ ϣⲁⲣⲟⲛ · ⲡⲉϫⲁϥ ⲡⲁⲛ ϫⲉⲡϣⲟⲣⲡ ⲙⲙⲁ ⲉⲛⲧⲁⲩⲛⲧ ⲉϫⲱϥ (*sic expl.*).

'And thereafter he turned about[2] again and came up again to him and said unto him the second time, "The house that the man did build, how many stories hath it?" He was not able to give him account (ἀπολογία). Again he turned about the third time and came up to him again and said unto him, "The house that the man did build, how many stories hath it?" He said unto him the third time, "It hath ten stories." When he had said unto him, It hath ten stories, the angel smiled and departed.' When Apa had told it us, we asked him, saying, 'Tell us its meaning.' He said unto us, 'The man is God. The ten stories of the house are the seven heavens, with the firmament (στερέωμα) and the earth and hell (*amenté*).' He said unto us, 'Supposing I had been ignorant the third time, not finding what to say unto him, so would ignorance not have ceased from[3] the brethren evermore.' We said unto him, 'Thou hast saved us and our seed (σπέρμα) for ever.' These be the words that Apa spake unto me, I being on board the boat with him, I and my father Cornelius. Apa Cornelius said unto him, 'Tell us the words (spoken) on the day when thou wast taken up to heaven.'[4] He said unto us, 'I have not told you the tenth part of my heart (?)'[5]. Apa Cornelius said unto him, 'That which reacheth (? = concerneth) us, tell it us.' He said unto them, 'The first place whereunto I was brought (*sic expl.*).

[1] The copy has ⲉⲡⲉ̄ ⲧⲁⲓ &c.

[2] ϯ ⲡⲕⲟ̀ⲧ seems equivalent to ⲕⲱⲧⲉ a little below. Recurs perhaps in Rylands Cat., no. 368. Whether = ϯ ⲟⲩⲕⲟⲧⲥ (Exod. xxxii. 27 &c.) is doubtful.

[3] *Cf.* this rare use of ⲕⲓⲙ in Acts v. 42 = παύεσθαι.

[4] *Cf.* ? Am. 543.

[5] ⲥⲉⲗⲉⲡⲓⲛ = ὑποχόνδρια (or καρδία) in 1 Sam. xxxi. 3. *Cf.* ? σπλήν. Seems not impossible here.

https://coptic-treasures.com/

TABLE I, SHOWING WHERE THE PARAGRAPHS OF AS. AND PAR. OCCUR IN THE UNPUBLISHED ARABIC TEXTS.

AS., §§	Ap., foll.	Ac., pp.	Av., foll.
2	7 b		3 b
3	10 a	5	5
4	11 a	6	6
5	15 a	10	9 b
6	17 b	11	11 b
7	20 a		12 b
8	21 a	12	12 a
9	22 b	13	13 b
10	24 a		14 b
11	25 b	14	15 a
12	28 b	16	15 b
13	30 b	,,	16
14	32 b	17	
15	34 a		16 b
16	37 b	18	,,
17	39 a	,,	,,
18	39 b	19	17 b
19	42 b	20	18 b
20^1	73 b	43	
20^2	75 a		
21	76 a	44	
22	49 a	24	18 b
23	54 a	26	21 b
24	56 a	27	20
25	59 b	30	20 b *ult.*, 22 b
26	61 b	31	24 b
27^1	77 a		
27^2		87	26
28	78 b	63	26 b
29	80 b	68	28
30	83 b	64	29
31		66	30
32	88 b	,,	
33^1	65 a	52	
33^2	90 b		30
34^1	92 a	77	30 b
34^2			
35^1	47 a	23	31 b
35^2	93 a	78	
36	94 b	79	
37	96 b	79 (?)	
38^1	98 b	79 (?)	
38^2	99 b		36 b
39^1	100 a	88	37 a
39^2	102 a		
40^1	174 a	41	37 b
40^2	66 b, 103 a	33	
41	67 a	34	38
42^1	70 b	36	38 b
42^2			
43	104 a	56	39 b
44	106 b	50	40 b
45	107 b	,,	41
46^1	108 b	53	41 b
46^2	109 b		
47^1	111 a	54	
47^2	112 a		42 b
48	113 a	58, 113	42 b *ult.*
49	115 a	58	44
50^1	119 a	60	44 b
50^2	183 a	122	35
51^1	184 b	123	33 a, 35 b
51^2	185 b		33 b
52	188 b	125	35 b
53	189 b	112	
54			
55^1	190 b	74	45
55^2			
56^1	192 a	,,	45 b
56^2			
57	194 a	76	47 b, 49
58^1	195 b	126	24 b
58^2			48
59^1	198 a	128	55
59^2			
60	199 a	129	59 b
61^1	202 b	71	
61^2			45[b]
62	202 a(?)	130 (?)	
63			
64^1	206 a	69	63, 74 b
64^2			71 b
65^1	207 a	106	75 b

https://coptic-treasures.com/

AS., §§	Ap., foll.	Ac., pp.	Av., foll.		AS., §§	Ap., foll.	Ac., pp.	Av., foll.
65[2]			63 b		81	238 a	149	
66	121 a	91			82	239 a	150	
67	125 a	93			83	240 b	151	
68	208 b	132	63 b		84	242 a	152	
69	211 a	133	65		85	244 b	153	
70	213 a	134	68 b		86	246 b	155	
71	215 a	130			87	247 a	,,	
72	217 b	136			88	249 a	157	
73	221 a	137	70		89[1]	251 b		
74	222 b	138	95		90	256 a	160	
75	224 a	140	95 b		91	256 b	161	
76	226 a	142			92	260 b	164	
77	230 a	144			93[1]	263 b	165	
78	232 a	146			94	266 b		
79	234 a	147			95	268 a	168	
80	236 a	148			96	270 a	169	

Paralipomena.

Par., §§	Ap., foll.	Ac., pp.		Par., §§	Ap., foll.	Ac., pp.
2	121 a	91		*20*	147 a	
3	125 b	94 (?)		*21*	148 b	83
4	127 a	,,		*22*	150 b (?)	84 (?)
5	129 b	96		*23*	155 b	82
6	131 a			*24*	161 b	103
7	140 a	45		*25*	164 a	104
8	157 a	101		*26*	167 b	105
9	158 a	,,		*27*	,,	108
10	159 b	102		*28*	169 a	81
11	160 b	103		*29*	170 a	109
12	177 a	121		*30*	171 b	110
13	135 a	98		*31*	169 b	82
14	136 a	,,		*32*	172 b	
15	136 b	99		*33*	175 a	107
16	138 a	,,		*34*	180 a	70
17	142 a	46		*35*	181 a	110
18	144 a	47		*36*	182 b	111
19	147 a	48				

https://coptic-treasures.com/

TABLE II, SHOWING SEQUENCE OF PARAGRAPHS OF AS. AND PAR. IN CERTAIN OF THE RECENSIONS.

Italics here = Paralipomena.

Am.	Bo.	Av.	Ap.	Ac.	Sur.	Nau A.
1	1	As Bohairic.	1	1	1	*1*
2	2		2	2	2	*2*
3	3		3	3	3	*3*
4	4		4	4	4	*4*
5	5		5	5	5	*5*
6	6		6	6	7	*6*
8	8		7	7	8	*13*
7	7		8	8	9	*14*
9	9		9	9	10	*15*
10	10		10	11	11	*16*
11	11		11	12	13	7
12	12		12	13	14	*17–23*
13	13		13	14	15	*8*
15	15		14	16	16	*9*
16+17	16+17		15	17	17	*10*
18	18		16	18	18	*11*
19	19		17	19	19	*24–33*
17	22		18	35^1	20	*12*
35^1	20^2	(*om.*)	19	22	21	40^2
22	24		35^1	23	22	38^2
20^2	25	As Bohairic.	22	24	23	39^1
23	23		*Hist. Laus.* xxxiii.	25	24	40^1
24	25		23	26	25	41
25	58^1		24	40^2	26	43
40^2	26		25	41	27	47
26	27^2		26	42	28	45
42^2	28		33^1	40^1	29	50^1
41	29		40^2	20	30	44 (*cf.* 62)
42^1	30		41	21	33	51
44	31		42	7	34	57
45	33^2		20	*17*	35	55^1
46	34		21	*18*	*28*	*34*
43	35^1		27	*19*	*29*	*35*
47^2	51^2		28	44	*32*	*36*
48	50^2		29	45	*12*	74
49	51^1		30	33^1	*33*	75
50	52		32	46	38	31
53	35^2		33^2	47	39	
54	38^2		34	43	40	
56^1	39^1		35^2	48	41	
55^1	40^1		36	49	*1*	
56^2	41		37	50^1	43	

https://coptic-treasures.com/

Am.	Bo.	Av.	Ap.	Ac.	Sur.
57	42	As Bohairic.	38	28 (?)	47
58	43		39	30	45
59^1	44		40^2	31	50
61^2	45		43	32	*2*
60	46		44	29	*3*
64^2	47^2		45	64	*4*
68	48		46	*34*	51^1
64^1	49		47	61	*5*
65^1	50^1		48	55	*6*
66	55^1		49	56	59 }
67	61^2		51^1	57	*13* }
55^2	56^1		66	33^2	51^1
33^2	57		67	34	51^2
27^2	58^2		*3*	35^2	*15*
29	57		*4*	36	*16*
28	59		*5*	37 (?)	7
30	60		*6*	38	*17*
31	64^1		*13*	*28*	*18*
34	65^2		*14*	*31*	*19*
35	68		*15*	*23*	*21*
51	69		*16*	*21*	*22*
50^2	70		7	*22* (?)	*23*
52	73		*17–23*	27^2	*8*
38^2	64^2		*8*	39	*9*
39^1	64^1		*9*	66	*10*
68	65^1		*10*	67	57
69	lacuna	addition	*11*	*2*	55^2
70	89^1	74	*24–28*	*3*	*24*
73	88	75	*31*	*4*	*25*
72	89^3	addition	*29*	*5*	*26* (?)
21	90		*30*	*6*	64^2
32^1	91		*32*	*13*	58
38^1	89^2		40^1	*14*	*27*
39^2	93^2		*33*	*15*	*34*
40^2 (?)	92		*12*	*16*	*35*
47^1	93^1		*34*	*8*	74
48	94		*35*	*9*	75
50^1	95		*36*	*10*	31
5	96		50^2	*11*	
6			51	*24*	
13			52	*25*	
15			53	*26*	
16			55	65	
7			56	*33*	

https://coptic-treasures.com/

Am.	Bo.	Av.	Ap.	Ac.
17			57	*27*
18			58	*29*
19			59	*30*
21–27			60	*35*
29			62 (?)	*36*
30			61	53
32			64	48
33			65	addition
12			68	*12*
34			69	50[2]
35			70	51
36			71	52
52			*v.* Nau	58
71			72–96	59
v. Nau*				60
72–96				62 (?)
				71
				v. Nau
				68
				69
				70
				72–87
				90–93
				95
				96

* The two additional sections in Nau D (pp. 509–10); *cf.* Am. 640 *infra*.

https://coptic-treasures.com/

ADDITIONS AND CORRECTIONS

Page 1, note a, *read* Should be ⲉⲡⲩ[ⲉⲡⲟⲥ.

,, 9, note 2, *read* vol. 43.

,, 31, note 1. ϣⲁⲙⲓⲥⲉ occurs in 1 Sam. vi. 7.

,, 57, No. 11, *verso*, l. 8, *read* ⲉⲓϣⲁⲛⲕⲧⲟⲓ.

,, 71, note 1. ⲁⲓⲟⲕⲗⲏ in Rossi, *Papiri* I. iii. 24, 26, 31 &c.

,, 73, note 6, *for* 42 *read* 43.

,, 75, note 1. [Ap]a Moui might possibly be a variant of Hamoi. *Cf.* their Arabic forms, here and p. 162, note 1.

,, 77, note 1, *read* vol. 43.

,, 83, note 2, ditto.

,, 98, note 1. With ⲉϩⲟⲩⲛ ⲉϩⲣⲁ- *cf.* ⲉϩⲟⲩⲛ ⲉϩⲛ- Num. xiv. 11, Rossi I. i. 19, and ⲉϩⲟⲩⲛ ϩⲛ- 2 Sam. iii. 31; *v.* also Stern § 572.

https://coptic-treasures.com/

INDEX

PERSONS

(*In sequence of Coptic alphabet*)

ⲁϩⲓⲙⲉⲗⲉⲭ 51.
ⲁϩⲣⲁϩⲁⲙ, bibl. 120.
ⲁϫⲁⲙ 11, 60.
Agripidos (Diocletian) 73.
Athanasius 13 n, 22.
ⲁⲕⲣⲓⲡⲡⲁ (Diocletian) 74.
Amantius, eunuch 22, 23.
Ambrosius (=? Apa Rasios, بداسيوس) 164 n.
ⲁⲙⲙⲱⲛⲉ of Thône 163.
Anatolius 58, 60.
Andrew apostle 64, 65.
Anianus Alex. 67 n.
ⲁⲛⲛⲁ, mother of the Virgin 12.
ⲁⲡⲟⲩϩⲁ (ⲡⲟⲩϩⲁ) 168 n.
Apa Rasios (=? Ambrosius) 164 n.
Apollo, saints so named 162 n.
ⲁⲣⲑⲉⲙⲓⲥ (? ⲑⲉⲙⲓⲥ) 84.
Archelaus 174.

ϩⲁ[...]ⲥ 59, 60.
Basil of Caesarea 18.
Basilius 58 n.
Bachius 58 n.
Baumstark, Dr. A. 2.
ϩⲉⲣⲥⲉⲫⲱⲛⲏ (Persephone) 84.
Bilhah, Jacob's wife 52 n.

ⲅⲁϩⲣⲓⲏⲗ, angel 26.
Gregory Nazianzen 36.
ⲅⲣⲏⲅⲱⲣⲓⲟⲥ 43.

Damianus, patriarch 13 n, 21 n, 23, 33 n.
—, his *Synodikon* 31 n.
ⲇⲁⲙⲓⲏⲗ, bibl. 54.
ⲇⲁⲩⲉⲓⲇ, bibl. 161.
Diocletian 73, 84.
—, his end 73 n.
ⲇⲓⲟⲕⲗⲏ(ⲧⲓⲁⲛⲟⲥ) 72.
ⲇⲩⲣⲁⲛⲟⲥ, (?) goddess 84.

Ebônh 175 n.
ϩⲉⲗⲗⲏⲛ 8, 69, 88.
ϩⲉⲗⲗⲏⲛ, ⲙⲡⲧ- 89.
ⲉⲙⲙⲁⲛⲟⲩⲏⲗ 13, 14 n, 25.
ⲉⲛⲱϫ 6–10.
Enoch literature 3.
Enoch's mother 4 n.
— sister 4 ff.

ϫⲏⲡⲱⲛ, emperor 63.

ϩⲏⲗⲓⲁⲥ, bibl. 11.
ⲏⲥⲁⲓⲁⲥ, bibl. 100.
ϩⲩⲣⲁ, goddess 84.
ⲑⲁⲙⲁⲣ, bibl. 51.
ⲑ̇ⲁⲣⲁ[168.
ⲑⲉⲗⲗⲁⲥ, goddess 84.
ⲑⲉⲟⲇⲟⲥⲓⲟⲥ, emperor 64.
ⲑⲉⲟⲇⲱⲣⲟⲥ of Tabennêse, *passim* in No. 25.
— as author of Pachomius' *Life* 178.
Theophilus Alex. 33, 53.

ⲓⲁⲕⲱϩⲟⲥ, apostle 151, 153.
ⲓⲁϥ[ⲱϩ] 168.
ⲓⲁⲣⲉⲇ, bibl. 5, 6.
ⲓⲉϫⲉⲕⲓⲏⲗ, bibl. 47.
ⲓⲉⲣⲟⲥⲟⲗⲩⲙⲓⲧⲏⲥ 86.
ⲓⲟⲩⲇⲁⲓ 14.
ⲓⲱⲁⲕⲉⲓⲙ, father of Virgin 12.
ⲓⲱⲥⲏⲫ, bibl. 17.
ⲓⲱϩⲁⲛⲛⲏⲥ, Baptist 29.
John *Jejunator* 33.
John of Maiuma 62.

ⲕⲁⲗⲗⲓⲟⲡⲏ 84.
ⲕⲗⲟϫ Coluthus 75 n.
ⲕⲟⲣⲓⲛⲑⲓⲟⲥ 188.
Cyril Alex. 22 n, 59 n.
Cyrus (ⲕⲩⲣⲟⲥ), hermit 165.
ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ, emperor 90.
Constantine Ladrys 22, 23.

https://coptic-treasures.com/

Constantine of Siût 13 n.

ⲗⲁⲣⲧⲏⲥ (Ladrys) 22, 23.
ⲗⲉⲅⲓⲧⲏⲥ 57.

Mathousala (?), bibl. 11.
ⲙⲁⲣⲓⲁ Virgin 26, 27, 30, 60.
— *v.* also Virgin.
ⲙⲁⲣⲕⲓⲁⲛⲟⲥ, emperor 63.
Mark, evangelist 65, 66, 68 n, 165.
ⲙⲁⲩⲣⲓⲕⲓⲟⲥ Maurice, emperor 21, 23.
ⲙⲓⲗⲓⲧⲓⲁⲛⲟⲥ (Meletian) 11, 13 n.
ⲙⲓⲗⲓⲧⲓⲟⲥ (? Meletius) 58, 61.
ⲙⲓⲭⲁⲏⲗ, angel 77.
ⲙⲟⲩⲓ, martyr 75, 78, 80.
Μωβεῖ, اموى 75 n.
ⲙⲱⲩⲥⲏⲥ, bibl. 16, 38, 50, 59.

Nebuchadnezzar 53.
ⲛⲏⲙⲉⲥⲓⲥ 84.

Pambô, saint 165.
ⲡⲁⲩⲗⲟⲥ, apostle 36, 49, 51, 108.
ⲡⲁϩⲱⲙ, ⲡⲁϩⲱⲙⲉ 91, 93, 99, *passim* in No. 25.
Pachomius, Arabic texts of the *Life* 172 ff.
Pachomius, forms of the name 100 n, 177.
—, his monasteries *pref.* n.
—, homily by 175 n.
—, original language of the *Life* 172.
—, Sa'idic texts of *Life* 183 ff.
Persephone 84.
ⲡⲉⲧⲣⲟⲥ, apostle 24.
—, σχολάριος 63.
Peter the Iberian 62.
Πλατωνίτης, heretics 33 n.
Psate (Psote), martyr 73, 74.
ⲡⲟⲥⲓⲁⲱⲣ, ⲡϣⲏⲣⲉ ⲙ- 88.
ⲡⲥⲱⲗ, saint 75 n, 78.

ϩⲣⲁⲫⲁⲏⲗ, angel 71.
Rivières, A. des, his copies of MSS. 68.
ϩⲣⲟⲩϩⲏⲛ, bibl. 51.
ϩⲣⲱⲙⲁⲛⲟⲥ, father of Victor 72.

Samaritan, Good 57, 58 n.
ⲥⲩⲗⲏⲛⲏ (Σελήνη) 84.
Severus of Antioch 62 n, 68.
— of Nestarâwah 68 n.
Sibyl, the 4.
ⲥⲙⲁⲣⲁⲅⲇⲟⲛ, name of a calf-god, 68 n.
ⲥⲟⲗⲟⲙⲱⲛ, bibl. 19.
Tabitha, bibl. 4 n, 11.
Timothy Alex. 62 n, 63.

ϯⲧⲟⲩⲉ 141.

ⲫⲓϩ, saint 162 n.
ⲫⲓⲗⲟⲑⲉⲟⲥ, martyr 68, 70, 71, 72, 81 n.
Philotheus of Dronkah 68 n.

Christ as ship's master 64.

ϣⲉⲡⲟⲩⲧⲉ, archimandrite 166.

Hamoi, father of Apollo 162 n.
ϩⲉⲣⲙⲓⲁⲥ 168.
Herminus, saint 162 n, 175 n.
ϩⲉⲣⲟⲩⲟϫ, martyr 75 n, 77.
Hôr, saints of this name 164 n, 165.
Horsiesius, a Life of 187.

اموى = Μωβεῖ 75 n.
امويۃ Hamoi 162 n.
بجول ⲡϫⲟⲗ 75 n.
بداسيوس (ابراسيوس) = ? Ambrosius 164 n.
بوهى ⲡⲁⲡⲟϩⲉ 162 n.
رواخياس, Ὠρουώγχιος 75 n.
هرواج, saint 75 n.

PLACES

Alexandria 21, 22, 75.
Aradus 22.
ⲁⲧⲣⲓⲡⲉ 166.

Auranitis (?) 23.

Berytus 22.

ⲅⲁⲗⲓⲗⲁⲓⲁ 60.

Daphne (Antioch) 23 n.

https://coptic-treasures.com/

ⲑⲉⲃⲁⲓⲥ 91.
ⲑⲱⲛⲉ 163.

ⲓⲉⲣⲓⲭⲱ 131.

Cana, Marriage at 60.
ⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ, ⲧϣⲟⲣⲡ ⲛ- 18.
ⲕⲛⲁⲉ 23, 66, 68 n, 69, 91.

Maiuma, John of 62.
ⲙⲁⲣⲛⲉ 91.
ⲙⲟⲩⲛϭⲟⲩϭ 74.

ⲛⲁⲍⲓⲁⲛⲍⲟⲥ 36.
Nikiou, John of 22.
Nubia 167.

ⲡⲁⲗⲁⲓⲥⲧⲓⲛⲏ 63.
Panopolis, meaning of name 173.
ⲡⲏⲟⲟⲩ 159.
—, forms of name 177.
ⲡⲉⲥⲧⲉⲣⲡⲟⲥⲉⲓⲛ 93 n.
Psoi (Ptolemais) 73.
ⲡⲥⲱ = ⲡⲥⲟⲓ 73 n.
ⲡⲥⲱⲟⲩⲛ (ⲡⲥⲱⲟⲩ) 73 n.
ⲡϣϭⲉⲡⲟⲣⲉ 162 n.

ⲣⲁⲕⲟⲧⲉ 23, 66, 75.

ⲥⲉⲏⲟⲙ 131.
ⲥⲉⲣⲁⲡⲉⲓⲟⲛ 93 n.
ⲥⲓⲗⲱϩⲁⲙ 59.
—, meaning of name 59.
Siût 13 n.
ⲥⲟϫⲟⲙⲁ 131.

Sophene (?) 23.

ⲧⲁⲃⲏⲛⲏⲥⲉ 107, 109, 145, 146.
—, forms of name 177.
ⲧⲁⲟⲩ- (ⲧⲁⲟⲩⲓ-), place-names in 73 n.
Tûnah el-Gebel 162 n.

ⲟⲩϣⲛⲁ, town 24 n.

ϫⲁⲗⲕⲛϫⲱⲛ 63

ابصاو, ابسو 73 n.
باصونة, ابصونة 73 n.
جبل ازكوهى (ادكوهى), site of Apollo's monastery 162 n.
شدسنا, monastery *pref.* n.
منجوج 73 n.

COPTIC

(*A selection only*)

ⲁⲗⲉ 119, 158.
— ⲉϩⲣⲁⲓ 100.
ⲁⲗⲕⲉ 66.
ⲁⲗⲧⲕⲁⲥ 150.
ⲁⲙⲁϩⲧⲉ 93.
ⲁⲙⲡⲧⲉ 42.
ⲁⲡⲁ 23, 59, 74, 75, 77, 78, 80, 93, 162, 163, 166, 168.
— alone as title 187 n.
ⲁⲣⲓⲕⲉ 105.
ⲁⲥⲁⲓ 26.
ⲁⲧⲕⲁⲥ (ⲁⲗⲧⲕⲁⲥ) 152 n.
ⲁⲩⲉⲓⲧ 56.
ⲁϣⲉ 39.

ⲁϩⲉⲣⲁⲧ- ϩⲓϫⲙ- 146.
ⲁϩⲱⲙ 91.

ϩⲱⲗ, noun 106, 188.
—, vb. 28 n, 61.
ϩⲟⲗ, ⲛ- 15.
ϩⲗϩⲓⲗⲉ 41.
ϩⲡⲡⲉ 157.
ϩⲱⲱⲣⲉ (ϥⲱⲱⲣⲉ) ⲉϩⲟⲗ 28.
ϩⲟⲩϩⲟⲩ 19.

ⲉϩⲟⲧ 23.
ⲉⲕⲓϩⲉ, ϫⲓ- 8, 88.
ⲉⲗϩⲙⲁ 113.
ⲉⲡⲱ 101, 102 n.

ⲉⲣⲏⲧ 142.
ⲉⲧⲡⲱ 121.
ⲉϩⲟⲩⲡ ⲉϩⲣⲁ- 98, 98 n.

ⲏϭⲉ 155.

ⲉⲓⲡⲉ, likeness 150.
ⲉⲓⲱⲧ 146.
— ⲡⲧⲕⲟⲓⲛⲱⲛⲓⲁ 145.
ⲉⲓⲱⲧⲉ 92, 140.
ⲉⲓϫⲉⲣⲟⲕ, *v.* ϫⲉⲣⲟ-.

ⲕⲁ ⲧⲟⲟⲧ- ⲉϩⲟⲗ 154.
ⲕⲓⲱⲟⲩ 151.
ⲕⲱⲕ ⲁϩⲏⲩ 43.

https://coptic-treasures.com/

ⲕⲗⲗⲉ 101.
ⲕⲗⲟⲟⲗⲉ 26, 85.
ⲕⲗⲟⲙ 6, 67, 146, 148.
ⲕⲁⲙ 118, 159.
ⲕⲓⲙ, *παύεσθαι* 188 n.
ⲕⲁⲧⲟ 23.
ⲕⲱⲛⲥ 143.
ⲕⲣⲟ 40.
ⲕⲓⲣⲙⲉⲥ 35.
ⲕⲣⲟⲙⲣⲙ 117, 132.
ⲕⲱⲣϣ 99, 163.
ⲕⲱⲧ, rule 96.
ⲕⲟⲧ, ϯ- 188 n.
ⲕⲟⲩⲓ, ⲙⲡⲧ- 97, 99, 109.
ⲕⲁϣ 9.
ⲕⲱϩⲧ 119.

ⲗⲟ 45, 166.
ⲗⲓⲃⲉ 66.
ⲗⲱⲃϣ 77.
ⲗⲟⲉⲓϭⲉ 163.

ⲙⲟⲩ 23.
ⲙⲟⲕⲗⲕ 92, 145, 155, 159.
ⲙⲁⲕⲟⲧ, ⲙⲁⲕⲱⲧ 143, 145 n.
ⲙⲙⲟⲛ, *minime* 50.
ⲙⲡⲉ, ⲙⲙⲡⲉ 32.
ⲙⲟⲟⲡⲉ, come to port 40, 159.
ⲙⲁⲡⲉⲃⲁⲁⲗⲡⲉ 74.
ⲙⲟⲟⲡⲉ, feed 13.
—, ⲙⲁ ⲙ-, pasture 19.
ⲙⲉⲣⲟⲩⲟⲟϭⲉ 81.
ⲙⲟⲩⲣ 6, 28 n.
ⲙⲟⲩⲥ 77.
ⲙⲁⲥⲉ 69, 70.
ⲙⲛⲥⲉ 48.
ⲙⲓⲥⲉ 154.
—, ⲙⲡⲧⲣⲉϥ- 27.
—, ϣⲁ- 30.
ⲙⲉⲥⲱ 30.
—, vb. 31 n.
ⲙⲉⲥⲟⲛⲧ 45.
ⲙⲥⲁϩ 119.
ⲙⲟⲩⲧⲉ, ⲣⲉϥ- 42.
ⲙⲁⲧⲟⲓ 72.
ⲙⲧⲟⲡ 164.
—, ϯ 99.
ⲙⲁⲁϣⲉ 4.
ⲙⲟⲟϣⲉ ⲉⲃⲟⲗ 15, 19.
ⲙⲉϣⲁⲕ 156.
ⲙⲟⲩϣⲧ 43, 158.
ⲙⲟⲩϩ, burn 89.
ⲙⲟϫϩ 6.

ⲡⲟⲉⲡ 82.
ⲡⲕⲁ 157.
ⲡⲓⲟ 98.
ⲡⲟⲩⲧⲉ ⲡⲥⲏⲙⲉ, goddess 84.
ⲡⲓⲁⲓⲣⲉ (? ⲧⲁⲓⲣⲉ), water sprites 88.
ⲡⲟⲩⲧϥ 19.
ⲡⲱⲧϥ (ⲡⲟⲩⲧϥ) 188.
ⲡϣⲟⲧ 55, 82.
ⲡⲉⲉϥ 65.
ⲡⲓϣⲉ 19.
ⲡⲟϥⲣⲉ 156.
ⲡⲉϩ 151.
ⲡⲟⲩϫⲉ 157.
— ⲉⲃⲟⲗ 167.
ⲡⲟϭ, magnate 72.

ⲟⲟϩ 95.

ⲡⲉ, ⲣⲙⲙ- 24.
—, ⲧⲙⲉϩⲥⲁϣⲉ ⲙ- 86.
ⲡⲟⲉⲓϣ, step of ladder 39, 40.
ⲡⲱⲗϩ 81.
ⲡⲱⲱⲡⲉ 25.
ⲡⲱⲛⲥ 119, 120.
ⲡⲣⲱ 32.
ⲡⲣⲓϣ 119, 157, 158.
ⲡⲱⲣϫ 112.
— ⲉⲃⲟⲗ 32.
ⲡⲓⲥⲉ 158, 159.
ⲡⲁⲧ 124.
ⲡⲱⲧⲥ 77.
ⲡⲁϩⲟⲩ 45.
ⲡⲁϩⲣⲉ 67.
ⲡⲁϭⲥⲉ 67.

ⲣⲏ 95, 151.
ⲣⲓⲕⲉ ⲉⲃⲟⲗ 112.
ⲣⲱⲕϩ 102.
ⲣⲓⲙⲉ 158.
ⲣⲱⲙⲉ, ⲙⲡⲧⲁⲧ- 75.
ⲣⲙⲙⲁⲟ 49.
ⲣⲟⲙⲡⲉ, ⲧⲣ- 49.
ⲣⲙϩⲉ 84.
ⲣⲁⲡ 6, 7.
ⲣⲡⲉ 88, 93.
ⲣⲣⲟ 64, 72.
—, ⲣ- 90.
ⲣⲛⲥ 84, 88, 91, 169.
—, ⲥⲁ- 168.
ⲣⲟⲟⲩϣ, ⲣ- 77.
ⲣⲁϣ, ⲣⲙ- 69.

ⲥⲟⲓ 77.
ⲥⲱ, ⲙⲁ ⲡ- 27.
ⲥⲁⲃⲉ, ⲙⲡⲧ- 101, 106.
ⲥⲃⲱ 99.
ⲥⲱⲃⲉ 168.
ⲥⲟⲃⲧⲉ 120.
ⲥⲱⲕ 9.
ⲥⲉⲕ ⲧⲟⲟⲧ- 158.
ⲥⲱⲗⲡ 18.
ⲥⲁⲗⲁⲡⲓⲛ (? ὑποχόνδρια) 188 n.
ⲥⲟⲗⲥⲗ 14, 27, 112, 123.
ⲥⲙⲏ 92.
ⲥⲙⲡⲉ 88, 166.
ⲥⲙⲟⲧ 105, 124.

https://coptic-treasures.com/

ϩⲁϩ 41.
ϩⲓⲛⲉ 57.
ϩⲁⲁⲛϣ 105.
ϩⲟⲣⲧ 158.
ϩⲟⲉⲓⲧ 6.
ϩⲧⲱⲧ 4.
ϩⲓⲟⲩⲣ 23.
ϩⲟⲟⲩⲧⲛ 117, 126.
ϩⲟⲟⲩϫⲉ ⲛϫⲱ 77.
ϩⲟⲟⲩϫⲥ 134, 146.
ϩⲁϩ 92.
ϩⲁϩ, awl 77.
ϩⲟⲟϫⲉ, put apart 11.
ϩⲁϫⲧⲉ 76.
ϩⲱϣⲉ 26.
ϩⲱⲱϥ 13, 128, 131.
ϩⲟϭⲛ 69.

ⲧⲏⲃⲟ 18.
ϯⲃⲥ 77.
ⲧⲱⲃⲥ 102, 156.
ⲧⲏⲧ 150.
ⲧⲱⲃϩ 65, 149.
ⲧⲁⲉⲓⲟ 12, 17.
ⲧⲁⲗⲟ 9.
—, weave 147 n.
ⲧⲙⲏ 147, 157.
ⲧⲁⲛϩⲟⲩⲧ- 47.
ⲧⲱⲣⲉ, ϣⲡ- 45.
ⲧⲱⲣⲡ 23.
ⲧⲁⲁⲧⲉ, flap (wings) 47 n.
ⲧⲟⲟⲩ 6, 163, 166.
ⲧⲁⲩⲟ 19.
ⲧⲟⲩⲣⲛⲥ (?) 19.
ⲧⲟⲩⲱⲧ 71.
ⲧⲟⲩϫⲟ 27.
ⲧⲱϣ, vb. 100, 118, 129, 131, 146.
—, noun 130, 154.
ⲑⲓⲉ ϩⲏ 153, 155 n.
ⲧⲁϩⲟ 102, 150.
ⲑⲏⲃⲓⲟ 163.
ⲧⲱϩⲙ 82.
ⲑⲡⲟ 118.
ⲧⲁϭ 140.
ⲧⲱϭⲉ 20.
— ⲡⲏⲣⲣⲉ 110.

ⲟⲩⲱ, news 163, 169.
ⲟⲩⲟⲉⲓⲉ 18.
ⲟⲩⲟⲉⲓⲡ 5.
ⲟⲩⲉⲓⲡⲉ 19.
ⲟⲩⲡⲟⲩ, ⲣⲉϥⲕⲁ- 42.
ⲟⲩⲱⲡϣ 32.
ⲟⲩⲱⲡϩ ⲉⲃⲟⲗ 99, 101, 113.
ⲟⲩⲁⲥⲧⲓ 12.
ⲟⲩⲧⲉ 148.
ⲟⲩⲟⲟⲧⲉ 156.
ⲟⲩⲱⲧⲏ ⲉⲃⲟⲗ 143.
ⲟⲩⲟⲧⲟⲩⲉⲧ 150.
ⲟⲩⲱⲧϩ 45, 144.
ⲟⲩⲱϣ 157.
ⲟⲩⲱϣⲙ 69.
ⲟⲩⲱϣϥ 144.
ⲟⲩⲱϩⲉ 19.
ⲟⲩⲁϩⲙⲉ 188.
ⲟⲩϫⲁⲓ 41, 81.

ϫⲟⲓⲁⲕϩ, ϫⲟⲓⲁϫⲕ 19, 23.

ⲱⲱ 154.
ⲱⲃϣ 144.
ⲱⲡⲉ 166.
— (ⲉⲡⲉ) ⲙⲙⲉ 148.
ⲱⲣϧ 31.
ⲱⲣⲕ 42.
ⲱⲣϫ 97, 101, 146.
ⲱⲥⲕ 93, 116, 155.
ⲱⲧⲡ, load 121.
ⲱϥⲉ 77.
ⲱϩⲥ 118.
ⲟϩⲥ, ⲡ- 18.
ⲱϫⲡ 100.

ϣⲉ, ϭⲗ- 52.
ϣⲓϧⲉ 25, 115.
ϣⲏⲓ 117.
ϣⲟⲉⲓϫ 81.
ϣⲓⲕⲉ 56.
ϣⲗⲏⲗ 65.
ϣⲗϩ 18.
ϣⲗⲁϩ 163.
ϣⲏⲙ 23, 24 n.
ϣⲱⲙ 31, 32.
ϣⲱⲙⲉ 120.
ϣⲙⲙⲟ, ⲣ- 42.
ϣⲙⲟⲩϥⲉ, ϥⲁⲓ- 30.
ϣⲛⲏ 92.
ϣⲡⲉ 19.
ϣⲡⲉ, ⲙⲁ ⲛ- 12.
ϣⲱⲡⲉ 57, 90.
ϣⲟⲡⲧⲉ 142.
ϣⲁⲛϩⲏⲧ 57.
ϣⲱⲡ 31.
ϣⲡⲉ 98.
ϣⲱⲥ 74.
ϣⲧⲉⲕⲟ 82.
ϣⲧⲏⲡ 135.
ϣⲁⲩ, ⲁⲧ- 45.
ϣⲟⲟⲩⲉ 40.
ϣⲟⲩⲉⲓⲧ, ⲡⲉⲧ- 159.
ϣⲱϣ, scatter 35.
ϣⲱϣ, be equal 60.
ϣⲟϣⲧ 101.
ϣⲁϥⲧⲉ, ⲙⲡⲧ- 4, 9.
ϣⲱⲱϭⲉ 67.

ϥⲱⲱⲣⲉ, *v.* ϧⲱⲱⲣⲉ.
ϥⲱϭⲉ 71, 150.
ϥⲟϭⲥ, ϫⲓ- 28.

ϩⲏ (belly), ⲑⲓⲉ- 153.
ϩⲟ (ϩⲣⲁ-) 27, 56, 109, 117, 159.

https://coptic-treasures.com/

ϩⲛⲏⲥ 89.
ϩⲱⲏⲥ 157.
ϩⲁⲗ, ⲣ- 28.
ϩⲗⲗⲟ 116.
ϩⲁⲗⲗⲟⲩⲥ, meanings of 101 n.
ϩⲁⲗⲏⲧ 56.
ϩⲗⲟϭ 27.
ϩⲙⲙⲉ, ⲣ- 7, 78.
ϩⲟⲙⲡⲧ 45.
ϩⲙⲟⲟⲥ ⲉ̀ⲃⲟⲗ 39.
ϩⲙⲟⲧ 104.
—, ϣⲡ- 159.
ϩⲛⲏⲉ 14.
ϩⲡⲟ 43, 45.
ϩⲉⲛⲉⲉⲧⲉ 98, 117, 126, 182.
ϩⲁⲡ 155.
ϩⲣⲉ 31.
ϩⲓⲣⲁⲧ- 82 n.
ϩⲁⲣϣ ϩⲛⲧ 156.
ϩⲣϣⲓⲣⲉ 142, 156.
ϩⲁⲣⲉϩ 97.
ϩⲓⲥⲉ 33.
ϩⲛⲧ, ⲙⲡⲧⲕⲟⲩⲓ ⲛ- 9.
ϩⲧⲟ 93.
ϩⲱⲧⲉ (? ϫⲱⲧⲉ) 77.
ϩⲱⲧⲡ 89.
ϩⲛⲩ 99.
—, ϯ 132.
ϩⲟⲩⲙⲡⲉ 19.
ϩⲱϣ 78.
ϩⲟϥ 74.
ϩⲟϫϩⲉϫ 148.

ϫⲏ, ϫⲏⲡ- 127.
ϫⲓ 97.
ϫⲓ ϯ 17.
ϫⲟ, wall 148.
ϫⲟⲓ 39, 56, 65, 119, 159.
ϫⲱ, head 98.
ϫⲱⲗⲙ 28 n.
ϫⲟⲗⲙⲉⲥ 27.
ϫⲱⲱⲙⲉ 6, 7, 119.
ϫⲉⲛ-, or 60.
ϫⲉⲛⲉⲛⲱⲣ 107.
ϫⲡⲟ, acquire 153.
— ⲡⲕⲉⲥⲟⲡ 151.
ϫⲱⲣ 18.
ϫⲣⲟ 81.
ϫⲣⲟ, ⲣⲉϥ- 90, 91 n.
ϫⲉⲣⲟ-, ⲉⲓ- 46, 65 n.
ϫⲱⲱⲣⲉ, strong 4, 77.
ϫⲁⲁⲧⲉ, ϫⲁⲧⲉ 18, 154.
ϫⲱⲧⲉ 150.
ϫⲱϫ, ⲁⲡ- 24.

ϭⲱⲗ, gather 52.
ϭⲱⲗⲡ ⲉ̀ⲃⲟⲗ 119, 121, 138.
ϭⲗⲟⲟϭⲉ 39, 40.
ϭⲗϭⲓⲗ 77.
ϭⲱⲡⲉ, ϭⲱⲡ 91, 107.
ϭⲉⲣⲱϩ 135.
ϭⲣⲟⲟⲙⲡⲉ 13.
ϭⲣⲱϩ (ϭⲣⲱϭ) 42.
ϭⲱⲣϭ, people (vb.) 11, 59.
—, lie in wait 15.
ϭⲟⲣϭⲥ 78.
ϭⲱⲧⲡ 91, 143.
ϭⲟⲟⲩⲡⲉ 134.
ϭⲱϣⲧ, ϭⲓⲧ- 27.
ϭⲱϭ 77.

GREEK

ⲁⲅⲁⲑⲟⲥ 9, 17, 78, 129.
—, ⲙⲡ- 85, 114.
ⲁⲅⲁⲡⲁⲕⲧⲉⲓ 123, 133.
ⲁⲅⲁⲡⲏ 46, 49, 149.
ἀγαπητός 68 n.
ⲁⲅⲅⲉⲗⲓⲕⲟⲥ 52.
ⲁⲅⲅⲉⲗⲟⲥ 54, 117, 124, 134, 142, 165.
ⲁⲅⲓⲟⲥ 6, 23, 36, 75.
ⲁⲅⲟⲣⲁ 27.
ⲁⲅⲣⲓⲟⲥ 133.
ⲁⲅⲣⲓⲟⲥ, ⲙⲡ- 108 n.
ⲁⲅⲱⲛⲓⲁ (ἀγωνία) 30.
ⲁⲅⲱⲛⲓϫⲉ 109.
ⲁϫⲁⲙⲁⲣⲧⲏⲧⲟⲥ 6.
ⲁⲉⲧⲟⲥ 46.
ⲁⲏⲣ 18, 19.
ϩⲁⲓⲣⲉⲥⲓⲥ 13.
ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ 32.
ⲁⲓⲥⲑⲁⲛⲉ 104, 105.
ⲁⲓⲥⲑⲏⲥⲓⲥ 101, 104, 105.
ⲁⲓⲧⲉⲓ 153.
ⲁⲓⲧⲏⲙⲁ 153, 169.
ⲁⲓϫⲙⲁⲗⲱⲧⲓϫⲉ 143.
ⲁⲓⲱⲛ 5, 128, 130.
ⲁⲕⲧⲓⲛ 150.
ⲁⲗⲏⲑⲓⲛⲟⲥ 79, 86.
ⲁⲗⲗⲁ (ἀλλά) 20, 21.
ⲁⲛⲁⲅⲕⲁϫⲉ 23, 98.
ⲁⲛⲁⲅⲕⲏ 57.
—, ⲙⲡ- 15.
ⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ 84.
ⲁⲛⲁⲗⲁⲙⲃⲁⲛⲉ 5, 10.

https://coptic-treasures.com/

ⲁⲛⲁⲥⲧⲁⲥⲓⲥ 43.
ⲁⲛⲁⲥⲧⲣⲟⲫⲏ 108.
ⲁⲛⲁⲭⲱⲣⲉⲓ 112, 127, 134, 143, 155.
ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ 132.
ⲁⲛⲧⲓⲕⲉⲓⲙⲉⲛⲟⲥ 78.
ⲁⲝⲓⲱⲙⲁ 63.
ⲁⲝⲓⲱⲙⲁⲧⲓⲕⲟⲥ 84.
ⲁⲟⲣⲁⲧⲟⲥ 7, 79.
ⲁⲡⲟ ⲥⲧⲏⲑⲟⲩⲥ 97, 119, 167.
ⲁⲡⲁⲛⲧⲁ 49, 50, 113, 120, 126, 133, 163.
ⲁⲡⲁⲛⲧⲏⲙⲁ 27.
ⲁⲡⲁⲧⲏ 66.
ⲁⲡⲉⲓⲗⲏ 148.
ⲁⲡⲓⲥⲧⲟⲥ 118, 138.
ⲣⲁⲡⲗⲟⲩⲥ, ⲙⲡ- 153.
ⲁⲡⲟⲗⲟⲅⲓⲁ 188.
ⲁⲡⲟⲣⲉⲓ 59.
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 17, 43, 51, 64, 123.
ⲁⲡⲟⲫⲁⲥⲓⲥ 34, 77.
ⲁⲣⲁ 163.
ⲁⲣⲅⲟⲥ 43.
ⲁⲣⲉⲧⲏ 169.
ⲣⲁⲙⲟⲥ 150.
ⲁⲣⲓⲁ 145.
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ 4, 71, 77, 85, 149.
ⲁⲣⲭⲉⲓ 123, 124, 137, 154, 162.
ⲁⲣⲭⲏ 99, 100 n, 146.
ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ 23, 63.
ⲁⲣⲭⲱⲛ 23.
ⲁⲥⲉⲃⲏⲥ 74.
ⲁⲥⲕⲏⲧⲏⲥ 141.
ⲁⲥⲧⲣⲁⲡⲏ 67.
ⲁⲩⲅⲟⲩⲥⲧⲟⲥ 90.
ⲁⲩⲑⲁⲇⲏⲥ (?) 33.
ⲁⲩⲑⲉⲛⲧⲓⲁ 20.
ⲁⲩⲝⲁⲛⲉ 92, 99.
ⲁⲩⲧⲉⲝⲟⲩⲥⲓⲟⲛ 101.
ⲁⲫⲑⲁⲣⲧⲟⲥ 75.
ⲁⲫⲟⲣⲙⲏ 14, 126, 163, 164.

ⲃⲁⲡⲧⲓⲍⲉ 30.
ⲃⲁⲡⲧⲓⲥⲙⲁ 43, 45, 59, 169.
ⲃⲁⲣⲃⲁⲣⲟⲥ 91, 142, 143.
ⲃⲁⲥⲁⲛⲓⲍⲉ 76.
ⲃⲁⲥⲁⲛⲟⲥ 76, 77.
ⲃⲁⲥⲓⲥ 69, 71.
ⲃⲓⲟⲥ 74, 86, 168.
ⲃⲗⲁⲡⲧⲉⲓ 86.
ⲃⲟⲏⲑⲉⲓ 75, 113, 120.
ⲃⲟⲏⲑⲉⲓⲁ 33, 34.

ⲅⲉⲛⲉⲁ 52.
ⲅⲉⲛⲉⲁⲗⲟⲅⲉⲓ 25, 26.
ⲅⲉⲛⲏⲥⲓⲥ 50.
ⲅⲉⲛⲛⲁⲓⲟⲥ 78, 79.
ⲅⲓⲅⲁⲥ 59.
ⲅⲣⲁⲫⲏ 97, 100, 124, 137, 167.

ⲇⲁⲓⲙⲟⲛⲓⲟⲥ 44, 98, 167.
ⲇⲁⲓⲙⲱⲛ 66, 91, 129, 131.
ⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ 31, 32.
ⲇⲏⲙⲟⲥ 23.
ⲇⲏⲙⲉⲩⲉ 84.
ⲇⲓⲁⲃⲟⲗⲟⲥ 87, 130, 131, 162.
ⲇⲓⲁⲑⲏⲕⲏ 41, 131, 154.
ⲇⲓⲁⲕⲟⲛⲉⲓ 141.
ⲇⲓⲁⲕⲟⲛⲟⲥ 84.
ⲇⲓⲁⲕⲣⲓⲛⲉ 49, 104, 119, 140, 141.
ⲇⲓⲁⲕⲣⲓⲥⲓⲥ 101.
ⲇⲓⲕⲁⲓⲟⲥ 5, 34, 35, 74.
ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ 4, 148.
ⲇⲓⲥⲧⲁⲍⲉ 155 n.
ⲇⲟⲕⲓⲙⲁⲍⲉ 77.
δόξον 24 n.
ⲇⲣⲁⲕⲱⲛ 74.
ⲇⲩⲛⲁⲙⲓⲥ 31, 79.

ⲉⲁⲣ 31.
ⲉⲩⲕⲣⲁⲧⲉⲓⲁ 149.
ⲉⲩⲕⲣⲁⲧⲉⲩⲉ 40, 41.
ⲉⲩⲕⲱⲙⲓⲁⲍⲉ 25.
ⲣⲉⲑⲛⲓⲕⲟⲥ 93.
ⲣⲉⲑⲛⲟⲥ 161.
εἴγε 65 n.
εἰδωλομανία 67 n.
ⲉⲓⲇⲱⲗⲟⲛ 66, 77.
ⲣⲓⲕⲱⲛ (εἰκών) 4.
ⲉⲓⲣⲏⲛⲏ 148, 165, 166.
ⲉⲓⲧⲁ 79.
ⲉⲕⲕⲗⲏⲥⲓⲁ 24, 37, 59, 86, 169, 170.
ⲣⲉⲗⲡⲓⲥ 64, 88, 149.
ⲉⲛⲧⲟⲗⲏ 109, 110, 154.
ⲉⲛⲱⲭⲗⲉⲓ 115.
ⲉⲝⲏⲅⲏⲥⲓⲥ 18.
ⲉⲝⲟⲩⲥⲓⲁ 163.
ⲉⲝⲱⲣⲓⲥⲧⲉⲓⲁ 63, 75.
ⲉⲡⲉⲓ 110.
ⲉⲡⲉⲓⲇⲏ 48.
ⲉⲡⲓⲇⲏⲙⲓⲁ 25.
ⲉⲡⲓⲑⲩⲙⲉⲓ 51.
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ 18, 36, 107, 169.
ⲉⲡⲓⲥⲧⲏⲙⲏ 27.
ⲉⲡⲓⲧⲓⲙⲁ, vb. 126.
ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲥ 79.
ⲉⲣⲅⲁⲥⲓⲁ 19.
ⲣⲉⲣⲙⲏⲛⲉⲩⲧⲏⲣⲓⲟⲛ 76.
ἐρωταπόκρισις 58.
ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ 109, 139.
ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ 24, 32, 165.
ⲉⲩⲥⲉⲃⲏⲥ 74.

ⲍⲏⲧⲏⲙⲁ 61.

ⲣⲏⲅⲉⲙⲱⲛ 75, 77, 78.

https://coptic-treasures.com/

ϩⲓⲗⲓⲕⲓⲁ 25, 88, 95, 154.

ⲑⲁⲗⲁⲥⲥⲁ 64, 65, 72.
ⲑⲉⲁⲧⲣⲟⲛ 71.
ⲑⲉⲟⲗⲟⲅⲟⲥ 36.
ⲑⲉⲱⲣⲉⲓ 17, 21.
ⲑⲏⲣⲓⲟⲛ 71, 119.
ⲑⲗⲓⲃⲉ 148, 150.
ⲑⲗⲓⲯⲓⲥ 120.
ⲑⲩⲙⲟⲥ 76.
ⲑⲩⲣⲟⲩⲣⲟⲥ (*θυρωρός*) 17.
ⲑⲩⲥⲓⲁⲍⲉ 77, 84.
ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ 45.

ⲓⲁⲧⲣⲟⲥ 123, 124.
ⲓⲥⲧⲟⲣⲓⲍⲉ 25.

ⲕⲁⲑⲁⲣⲓⲍⲉ 30, 117.
ⲕⲁⲑⲁⲣⲱⲛ 54.
ⲕⲁⲑⲏⲭⲉⲓ (*κατηχεῖν*) 137, 138 n, 140.
ⲕⲁⲕⲓⲁ 54.
ⲕⲁⲗⲁⲙⲁⲣⲓⲟⲛ 9.
ⲕⲁⲗⲩⲃⲏ 158.
ⲕⲁⲗⲱⲥ 40, 43.
ⲕⲁⲛ 98.
ⲕⲁⲡⲟⲛⲓⲍⲉ 44.
ⲕⲁⲣⲡⲟⲥ 11, 100, 151, 153, 154.
ⲕⲁⲥⲓⲥ 77.
ⲕⲁⲧⲁϧⲟⲗⲏ 130.
κατάγαιον 165.
ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ 59.
ⲕⲁⲧⲁⲗⲁⲗⲉⲓ 117.
ⲕⲁⲧⲁⲡⲧⲁ 42.
ⲕⲁⲧⲁⲍⲓⲟⲩ 47.
ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ 16.
ⲕⲁⲧⲁⲣⲅⲉⲓ 93.
ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ 66.
ⲕⲁⲧⲏⲅⲟⲣⲉⲓ 146.
ⲕⲉⲗⲉⲩⲥⲓⲥ 72.
ⲕⲉⲫⲁⲗⲁⲓⲟⲛ 57.
ⲕⲩⲡⲟⲥ (*κῆπος*) 19.
ⲕⲏⲣⲩⲍ 103.
ⲕⲏⲧⲁⲩⲡⲉⲩⲉ 56, 102.
ⲕⲗⲏⲣⲓⲕⲟⲥ 47.
ⲕⲟⲓⲛⲱⲛⲓⲁ 132.
—, ⲉⲓⲱⲧ ⲛⲧ- 145.
ⲕⲟⲩⲧⲱⲛ 8.
ⲕⲟⲗⲁⲥⲓⲥ 34, 52, 72.
ⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ 76.
ⲕⲟⲥⲙⲉⲓ 27.
ⲕⲟⲥⲙⲓⲕⲟⲥ 116, 135, 166.
ⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ 31.
ⲕⲟⲥⲙⲟⲥ 99, 128, 130, 166.
ⲕⲣⲁⲩⲅⲏ 37.
ⲕⲣⲓⲛⲉ 46, 158.
ⲕⲣⲩⲥⲧⲁⲣⲟⲥ(*κρύσταλλος*)31.
ⲕⲱⲗⲩⲉ 142.

ⲗⲁⲓⲕⲟⲥ 46.
ⲗⲁⲙⲡⲁⲥ 67.
ⲗⲉⲍⲓⲥ 37.
ⲗⲏⲥⲧⲏⲥ 89.
ⲗⲟⲅⲓⲕⲟⲥ 31.
ⲗⲟⲅⲟⲥ, sermon 23.
ⲗⲩⲡⲉⲓ 112, 123, 132, 156, 169.

ⲙⲁⲅⲟⲥ 42.
ⲙⲁⲑⲏⲧⲏⲥ 95.
ⲙⲁⲕⲁⲣⲓⲟⲥ 63, 93, 166.
ⲙⲁⲗⲗⲟⲛ 14.
ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ 26.
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ 72, 78, 79.
ⲙⲁⲣⲧⲩⲣⲟⲥ 24, 67, 75, 76, 78.
ⲙⲉⲅⲉⲑⲟⲥ 24.
ⲙⲉⲗⲉⲧⲁ 100, 167.
ⲙⲉⲗⲟⲥ 101, 104, 150.
ⲙⲉⲣⲟⲥ 41, 153, 167.
ⲙⲉⲧⲁⲡⲟⲉⲓ 39, 40, 41, 42.
ⲙⲉⲧⲁⲡⲟⲓⲁ 38, 41, 53, 54, 56, 103, 146, 161.
ⲙⲏⲛ (? *μῦ*) 13.
ⲙⲟⲛⲁⲭⲟⲥ 115, 125, 133, 143, 144, 156, 163, 164, 166.
—, ⲙⲡⲧ- 135, 169.
ⲙⲟⲭⲗⲟⲥ 101.
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ 5, 124.

ⲛⲓⲥⲧⲉⲩⲉ 146, 165.
νικηφόρος 91 n.
ⲛⲓⲛ (? *νῦ*) 13.
ⲛⲟⲓ 5.
ⲛⲟⲙⲟⲥ (*νόμος*) 96, 102, 103, 115, 166.
ⲛⲟⲩⲥ 5, 24.
ⲛⲩⲙⲫⲏ 19.

[ⲍⲉⲛⲟ]ⲇⲟⲭⲓⲟⲛ ⲟⲣ [ⲡⲁⲛ]-ⲇⲟⲭⲓⲟⲛ 170.
ξυλοκόπος 53 n.

ⲟⲩⲟⲥ 22 n.
ⲟⲓⲕⲟⲛⲟⲙⲓⲁ 29, 90.
ⲟⲓⲕⲟⲩⲙⲉⲛⲏ 55.
ⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ 49.
ⲟⲙⲉⲗⲓⲁ 36.
ⲟⲙⲟⲓⲱⲥ 51.
ⲟⲙⲟⲗⲟⲅⲉⲓ 25, 66, 110.
ⲟⲙⲟⲗⲟⲅⲓⲁ 110.
ὁμολογητής 62 n.
ⲟⲙⲱⲥ (*ὅμως*) 50 n, 110.
ⲟⲛⲟⲙⲁⲍⲉ 78.
ⲟⲛⲧⲱⲥ 59.
ⲟⲣⲁⲙⲁ 74, 138, 139, 140.
ⲟⲣⲁⲛⲟⲛ 75.
ⲟⲣⲓⲍⲉ 54.
ⲟⲣⲓⲛ (*ὀρεινή*) 27.
ⲟⲥⲟⲛ 48, 56, 164.
ⲟⲩⲕ ⲟⲩⲛ 9, 10.

https://coptic-treasures.com/

ⲛⲁⲅⲁⲑⲟⲥ 72.
[ⲡⲁⲛ]ⲇⲟⲭⲓⲟⲛ(?) or [ⲝⲉⲛⲟ]-ⲇⲟⲭⲓⲟⲛ 170.
ⲛⲁⲟⲩⲣⲅⲓⲁ 110, 115.
ⲡⲁⲣⲁⲃⲁ 51, 109, 115.
ⲡⲁⲣⲁⲃⲁⲧⲏⲥ 110.
ⲡⲁⲣⲁⲅⲉ 128.
ⲡⲁⲣⲁⲅⲓⲇⲟⲩ 79, 163.
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ 75, 79, 169.
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ 32.
ⲡⲁⲣⲑⲉⲛⲟⲥ 6, 8, 12, 27.
ⲡⲁⲧⲣⲓⲕⲓⲟⲥ 23.
ⲡⲁⲧⲣⲓⲥ (?) 86.
ⲡⲉⲓⲣⲁⲍⲉ 124.
ⲡⲉⲓⲣⲁⲥⲙⲟⲥ 81.
ⲡⲉⲗⲁⲅⲟⲥ 56, 80.
ⲡⲱⲉ 66, 110.
ⲡⲓⲥⲧⲉⲩⲉ 38, 43, 117, 146.
ⲡⲓⲥⲧⲓⲥ 43, 44, 60, 109, 128, 161.
ⲡⲓⲥⲧⲟⲥ 105, 153.
ⲡⲗⲁⲥⲥⲉ 10.
ⲡⲛⲉⲩⲙⲁ (ⲡⲛ̅ⲁ̅) 127, 128, 153.
ⲡⲟⲓⲏⲧⲏⲥ (ποιητής) 88.
ⲡⲟⲗⲉⲙⲉⲓ 66, 91.
ⲡⲟⲗⲉⲙⲟⲥ 78, 85, 169.
ⲡⲟⲗⲓⲥ 23, 32, 49, 65.
ⲡⲟⲗⲓⲧⲉⲩⲉ 38, 130, 138.
ⲡⲟⲗⲓⲧⲉⲩⲟⲙⲉⲛⲟⲥ 23.
ⲡⲟⲗⲓⲧⲓⲁ 38.
ⲡⲟⲛⲏⲣⲟⲥ 140.
ⲡⲟⲣⲛⲉⲩⲉ 43, 115.
ⲡⲟⲣⲛⲓⲁ 128.
ⲡⲟⲧⲏⲣⲓⲟⲛ 46.
ⲡⲣⲁⲍⲓⲥ 99.
ⲡⲣⲉⲥⲃⲉⲩⲉ 47.
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ 84, 134.
—, ⲙⲡⲧ- 134.
ⲡⲣⲟⲁⲓⲣⲉⲥⲓⲥ 95, 156.
ⲡⲣⲟⲕⲉⲓⲙⲉⲛⲟⲥ 2.
ⲡⲣⲟⲕⲟⲡⲧⲉ 88, 154.
ⲡⲣⲟⲥⲧⲁⲅⲙⲁ 91.
ⲡⲣⲟⲥⲫⲟⲣⲁ 46.
ⲡⲣⲟⲧⲣⲉⲡⲉ 67, 86, 104, 153.
ⲡⲣⲟⲫⲏⲧⲏⲥ 38.
ⲡⲩⲗⲏ, ⲡⲁⲧ- 162.

ⲣⲁⲃⲇⲟⲥ 9.
ⲣⲏⲧⲟⲣ 137.
ⲣⲱⲥⲁⲧⲟⲛ 69.

ⲥⲁⲃⲃⲁⲧⲟⲛ 14.
ⲥⲁⲣⲝ 109, 153.
—, ⲣ- 95.
ⲥⲉⲣⲁⲫⲓⲙ 31.
ⲥⲏⲙⲁⲓⲛⲉ (σημαίνειν) 30.
ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ 60, 109, 110.
ⲥⲕⲉⲡⲁⲍⲉ 77.
ⲥⲕⲉⲟⲥ (σκεῦος) 91.
ⲥⲕⲓⲣⲧⲁ 19, 28.
ⲥⲟⲫⲓⲁ 79.
ⲥⲟⲫⲟⲥ 16.
ⲥⲡⲁⲧⲁⲗⲁ 95.
ⲥⲡⲓⲗⲁⲓⲟⲛ 67.
ⲥⲡⲟⲩⲇⲁⲍⲉ 95, 126, 147.
ⲥⲡⲟⲩⲇⲁⲓⲟⲥ 89.
ⲥⲧⲏⲑⲟⲥ, *v.* ⲁⲡⲟ.
ⲥⲧⲟⲙⲁⲭⲟⲥ 166.
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ 23, 29.
ⲥⲧⲣⲁⲧⲱⲣ 29.
στρουθίον, use of word 172 n.
ⲥⲧⲩⲗⲗⲟⲥ (στῦλος) 69, 166.
ⲥⲩⲅⲕⲉⲗⲗⲟⲥ 63.
ⲥⲩⲙⲡⲟⲗⲓⲧⲏⲥ 86.
ⲥⲩⲛⲁⲍⲓⲥ 37.
—, as *place* of service 119 n.
ⲥⲩⲛⲉⲓⲇⲏⲥⲓⲥ 101, 102, 103.
ⲥⲩⲛⲉⲧⲟⲥ, ⲙⲡⲧ- 114.
ⲥⲩⲛⲏⲑⲉⲓⲁ 128.
ⲥⲩⲣⲓⲥⲧⲁ 106.
ⲥⲩⲣⲟⲇⲟⲥ 63.
ⲥⲩⲧⲁⲅⲙⲁ 62 n, 63.
ⲥⲩⲧⲉⲗⲉⲓⲁ 128, 130.
σύντεχνος 82 n.
ⲥⲩⲧⲩⲭⲓⲁ 27.
ⲥⲫⲣⲁⲅⲓⲍⲉ 14, 72.
ⲥⲫⲣⲁⲅⲓⲥ 7, 14.
ⲥⲭⲏⲙⲁ 43, 52.
ⲥⲭⲟⲗⲁⲣⲓⲟⲥ 63.
ⲥⲱⲙⲁ 7, 101, 138, 166.
ⲥⲱⲧⲏⲣ 108, 165.

ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ 89, 146.
ⲧⲁⲫⲟⲥ 14.
τάχα 88, 89 n.
ⲧⲁⲭⲩ 9, 119.
ⲧⲉⲗⲉⲓⲟⲥ 154.
—, ⲙⲡⲧ- 109.
ⲧⲉⲭⲛⲉⲁⲗⲟⲕⲉⲓ (? τεχνεαλογίζειν) 25.
ⲧⲓⲙⲱⲣⲓⲁ 77.
ⲫⲣⲱⲛ (τίρων) 29.
ⲧⲟⲗⲙⲏⲣⲟⲥ 53.
ⲧⲟⲡⲟⲥ 165.
ⲧⲣⲁⲡⲉⲍⲁ 81, 148, 155.
ⲧⲣⲓⲁⲥ 13.
ⲧⲩⲡⲟⲥ 39, 57, 151.

ⲩⲡⲁⲧⲟⲥ 23.
ⲩⲡⲉⲣⲉⲧⲏⲥ (ὑπηρέτης) 29.
ⲩⲡⲏⲣⲉⲧⲉⲓ 63.
ⲩⲡⲟⲑⲏⲕⲏ (? ἀποθήκη) 7.
ⲩⲡⲟⲙⲛⲉ 77, 81, 130.
ⲩⲡⲟⲧⲉⲩⲉ (? ὑποπτεύειν) 13.
ⲩⲥⲟⲥ ⲡⲁⲅⲅⲉⲗⲟⲥ, epithet of Apollo 162 n.
ⲩⲡⲓⲥⲓⲧⲱⲥ (? ὕψιστος) 23.

ⲫⲓⲗⲟⲥ ⲡⲁⲅⲅⲉⲗⲟⲥ, epithet of Apollo 162.
ⲫⲩⲗⲁⲕⲏ 75.
ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ 42.

https://coptic-treasures.com/

ⲫⲱⲧⲓⲥⲙⲁ 79.

ⲭⲁⲓⲣⲉ 26.
χαιρετισμοί 27 n.
ⲭⲁⲗⲓⲛⲟⲥ 93.
ⲭⲁⲣⲓⲍⲉ 9, 72, 75, 79, 93.
ⲭⲁⲣⲓⲥ 105.
ⲭⲁⲣⲓⲥⲙⲁ 140.
ⲭⲉⲓⲣⲟⲧⲟⲛⲓⲁ 169.
ⲭⲓⲙⲱⲛ 19.
ⲭⲓⲱⲛ 31.
ⲭⲟⲣⲏⲅⲉⲓ 60.
χορηγός 60 n.
ⲭⲟⲣⲧⲟⲥ 69.
ⲭⲣⲉⲱⲥ 66.
ⲭⲣⲉⲱⲥⲧⲉⲓ 66.
ⲭⲣⲓⲥⲧⲟⲥ, ⲙⲡⲧ- 149.
ⲭⲣⲓⲁ 49, 50, 158.
ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ 42, 43, 51, 72, 84, 140.
ⲭⲣⲟⲛⲟⲅⲣⲁⲫⲟⲩ (χρονογραφεῖν) 25.
ⲭⲱⲣⲁ 66.

ⲯⲁⲗⲙⲟⲥ 97.
ⲯⲁⲗⲧⲏⲣⲓⲟⲛ 3.
ⲯⲩⲭⲏ 170.

ARABIC

ابرجتى = ابرختى, epithet of Hôr 165 n.
بنيان 68.
سيرج 69 n.
ظهور 68.
القصار, epithet of Hôr 164 n.
مسحاة, spade 144 n.
ميمر, as 'Encomium' 178 n.
هنادة, ϩⲉⲛⲉⲉⲧⲉ 182.

SUBJECTS

Abbreviations used 171.
Accents on Greek words 63 n, 111 n.
Anthology, a Sa'idic 178.
Antiphonary 62.
Apocryphal Acts 64.
Apophthegmata 167.

Biblical and non-biblical texts in one MS. 1.

Biblical quotations:—
Gen. vi. 4, 59 n.
,, xiv. 1, 2, 132 n.
,, xx. 2, 52 n.
,, xxxv. 22 (21), 52 n.
,, xxxix. 6, 70 n.
,, xlvii. 6, 17 n.
Lev. vii. 12, ix. 4, 69 n.
Num. xii. 3, 70 n.
,, xv. 30 (32), 53 n.
Ruth, Book of, 1.
Ps. iv. 6, 81 n.

Biblical quotations, *contd.*
Ps. xxi. 9, 10, 89 n.
,, xxviii. 8, 2.
,, xxxiii. 1, 97 n.
,, xli. 8, 30 n.
,, l. 7–9, 2.
,, lxvi. 2, 2 n.
,, lxxxiv. 10, 29 n.
,, lxxxv. 13, 42 n.
,, lxxxviii. 22, 133 n.
,, xcvii. 1–5, 2.
,, cii. 1–5, 106 n.
,, cviii. 31, 48 n.
,, cxv. 3, 106 n.
,, cxviii. 37, 28 n.
,, cxlii. 10, 93 n.
Psalm verses, 12 n.
Prov. xix. 17 (?), 49 n.
Cant. ii. 11, 19 n.
,, iv. 16, 20 n.
Isa. xxviii. 15, 18, 41 n.
,, lvii. 14, 30 n.

Biblical quotations, *contd.*
Isa. lxv. 8, 41 n.
Jer. ix. 17, 138 n.
,, x. 16, 90 n.
Ezek. iii. 18, 47 n.
Dan. ii. 21, 107 n.
,, vii. 9, 25 n.
Daniel (doubtful reference), 55 n.
Matt. iii. 16, 62 n.
,, iv. 2–4, 10, 62 n.
,, v. 8, 101 n.
,, v. 22, 59 n.
,, v. 44, 139 n.
,, x. 33, 147 n.
,, xi. 28–30, 39 n.
,, xix. 19, 58 n.
,, xxii. 39, 58 n.
,, xxv. 40, 49 n.
Mark xii. 31, 58 n.
,, xiii. 19, 35 n.
Luke i. 36, 43, 44, 29 n.

https://coptic-treasures.com/

Biblical quotations, *contd.*
Luke i. 39, 28 n.
,, ii. 7, 33 n.
,, iv. 13, 62 n.
,, vi. 43, 168.
,, x. 27, 97 n.
,, x. 31 ff, 57.
,, xiv. 26, 100 n.
,, xxii. 30, 81 n.
,, xxiv. 32, 125 n.
John ii. 1, 60 n.
,, ii. 4, 62 n.
,, v. 14, 39 n.
,, ix. 3, 7, 59 n.
,, x. 18, 21.
,, xv. 22, 53 n.
Acts i. 3, 21 n.
,, iv. 13, 125 n.
,, ix. 15, 92 n.
,, xx. 20, 21, 161 n.
Rom. ii. 14, 104 n.
,, iv. 15, 36 ff.
,, x. 17, 129 n.
,, xii. 12, 150 n.
1 Cor. xiii. 5, 47 n, 50 n.
,, xv. 50, 92 n.
2 Cor. xii. 2, 87 n.
,, xii. 11, 107 n.
Gal. i. 15, 16, 92 n.
,, v. 22, 150 n.
Eph. v. 17–20, 2.
Phil. iii. 15, 107 n.
Col. ii. 5, 154 n.
1 Tim. i. 17, 80.
,, iv. 2, 103 n.
Titus ii. 11 (?), 2.
Heb. x. 22, 104 n.
,, xii. 23, 87 n.
,, xiii. 2, 135 n.

Biblical quotations, *contd.*
Jas. i. 5, 154 n.
,, i. 6, 155 n.
,, i. 17, 152 n.
,, ii. 19, 20, 44 n.

Catalogue of books 1 n.
Cathedral church (καθολ. ἐκκλ.) 21.
Charity 57.
Christmas 18.
Consonants in name omitted 14 n.
Cow, brazen (torture) 77 n.
Crowns granted to martyrs 68 n.

Dialogue (ἐρωταπόκρισις) 58.

'Eagles' (*i.e.* clergy) 47 n.
Earthquakes 22.
Edict, Diocletian's 83.
Epiphany 2.
—, sermon on 47 n.

Foot washing 2.

Gnostic names 14 n.
Gods, names of 84.
—, Diocletian's 83.
Greek accents in Coptic MSS. 63 n, 111 n.

Lectionary 2.

Jasper (stone) 27 n.
Judgement, the Last 33.
'Junior' 24 n.

Martyrdom of St. Mark 65.
— of Philotheus 68, 70.

Nativity, homily on the 22 n.

'Power' (δύναμις) 11 n.

Quires, how indicated 89.
Quire-marks 15 n, 42, 43.

Red ink 2, 3.
Relics, saints' 13 n.
Repentance, sermon on 53.
Rhymed prose (Arabic), passages in 175.
Rule, the Pachomian 95 n.

Sesame oil 70 n.
'Son of Compassion' (= Christ) 85 n.
'Store-houses' (Book of Enoch) 7 n.
Sunday, Low 2.
Superlineation, peculiar *pref.* n.
Synaxarium 68, 70, 73.
Synodikon of Damianus 31 n.

Temptations of Jesus 62.
'Testimonies' (Πληροφορίαι) of John of Maiuma 62.
Theotokia, author of 27 n.
Thursday, Holy 2.
Tortures, various 77.
Trinity, the 4, 8 n.

Virgin, the 11.
—, death of the 17.

Water, Blessing of 2.
Wheel (torture) 78 n.

https://coptic-treasures.com/

https://coptic-treasures.com/

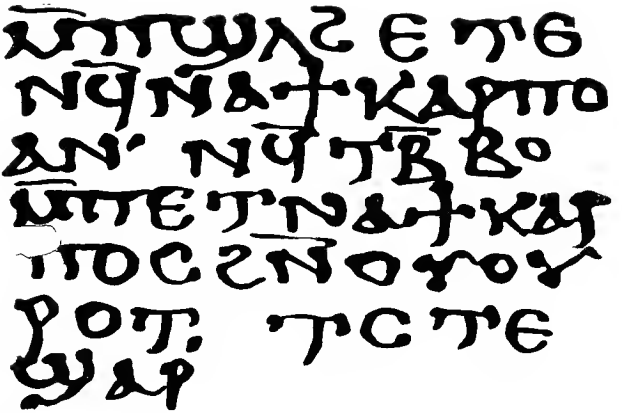
No. 2

No. 3

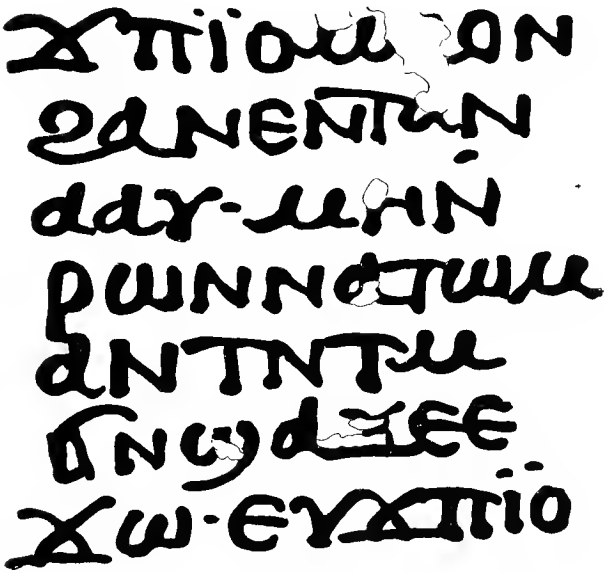
No. 4

https://coptic-treasures.com/

https://coptic-treasures.com/



No. 6



No. 8

https://coptic-treasures.com/

https://coptic-treasures.com/

https://coptic-treasures.com/

ϒλογο ϩαϥτα ϒϥϥ̅ⲛ̅ⲟⲩⲡⲣ̅ⲁ̅
ⲕⲓⲟⲥ ⲁⲡⲁⲗⲁⲓⲁⲛⲟⲥ ⲡⲁϥⲭⲏ̅
ⲉ̅ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ϩⲁⲕⲟⲧⲉ· ⲉ̅ⲧⲃⲉ
ⲡⲉⲭⲡⲱⲙⲡⲉⲛⲥⲱⲧⲏⲣ̅ⲓ̅ⲥ̅ⲡⲉⲭ̅ⲥ̅

ⲙ̅ⲡ̅ⲧⲛⲟⲩ ϧⲱⲛ̅ϣⲟⲩⲛ
ⲡⲓⲕⲟⲩⲓ̈ ⲃⲉⲡⲉⲧⲛⲁϣ̅
ⲟⲩⲗⲁⲅⲓ̈ⲁ ⲱϣⲉⲃⲟⲗⲛ̅
ⲱⲡⲛⲟⲃ ⲑⲉ̅ⲛ̅ⲟⲩⲥⲁⲗ
ⲡⲓⲥ̅ϫ̅ⲛ̅ⲥⲉⲉ̅ⲅ̅

No. 7

https://coptic-treasures.com/

ⲙⲉⲛⲁⲛⲧⲉⲡⲣⲁⲛ/ⲟⲥ ⲅⲣⲏⲅ
ⲉⲑⲉⲟⲗⲟⲅⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲁⲩⲅⲁⲗⲟⲥ ⲉⲧⲃⲉ

ϫⲉⲡⲙⲁⲓ ⲧⲉⲙⲛ
ⲙⲛⲡⲁⲣⲁⲃⲁⲥⲓⲥ

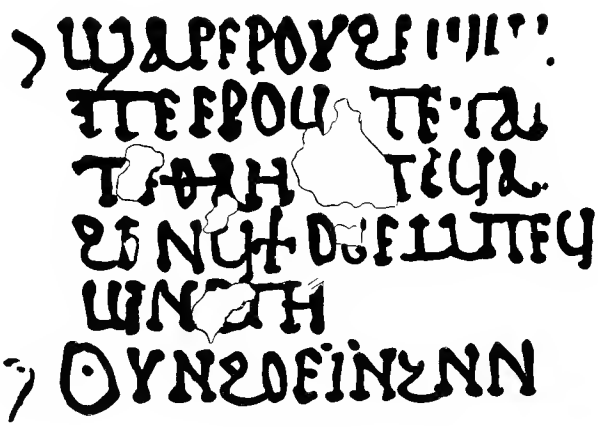
ⲓⲏ

ⲕⲁⲗⲱⲥ ⲓ̅ⲕ̅ⲡⲓⲥ
ⲧⲉϥⲉ ⲉⲡⲱⲟⲩ
ⲛ̅ⲓ̅ⲥ̅ ⲙ̅ⲛ̅ⲧⲉϥ
ⲁⲛⲁⲥⲧⲁⲥⲓⲥ:
ⲁⲕϫⲓⲡⲃⲁⲡ
ⲧⲓⲥⲙⲁⲁⲕϯ
ⲡⲉⲭ̅ⲥ̅ ϩⲓ̅ⲱ̅ⲱⲕ
ⲉ̅ⲕⲱⲁⲛⲕⲁ

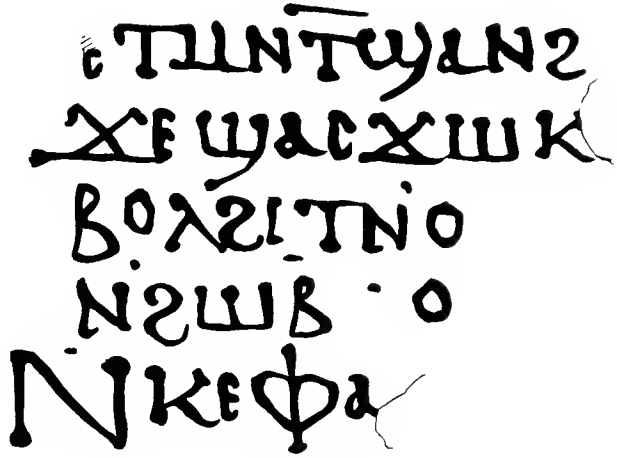
No. 9

https://coptic-treasures.com/

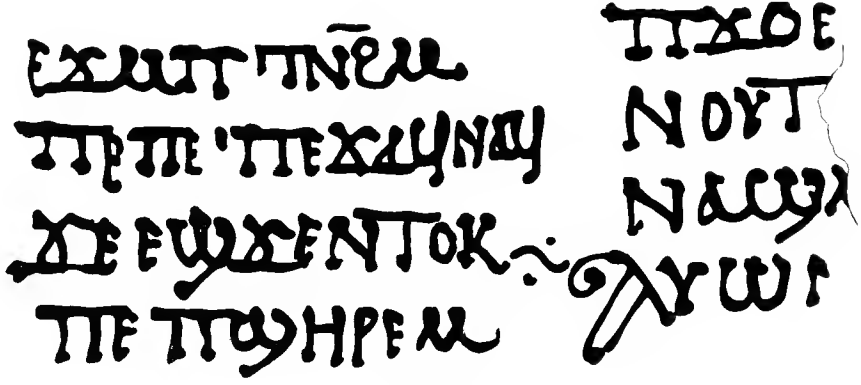
https://coptic-treasures.com/



No. 10



No. 11

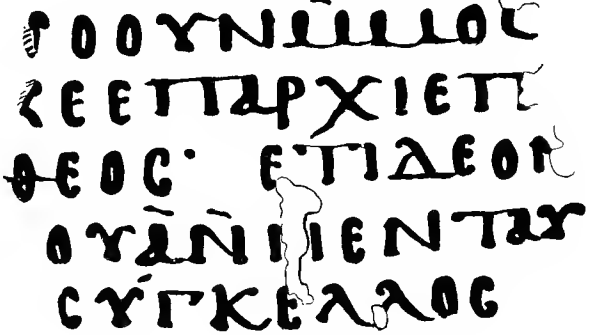


No. 12

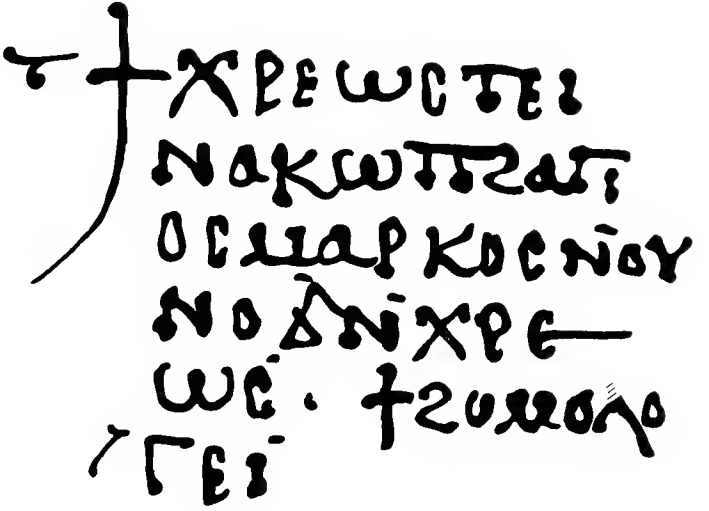
https://coptic-treasures.com/

https://coptic-treasures.com/

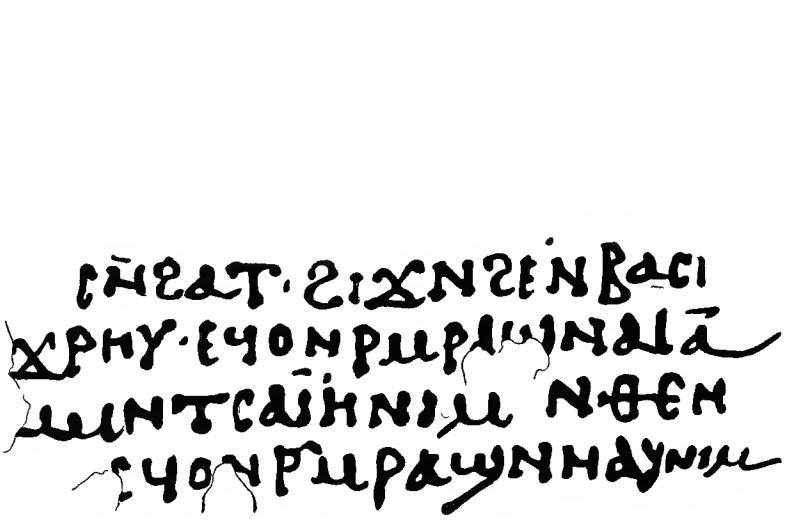
https://coptic-treasures.com/



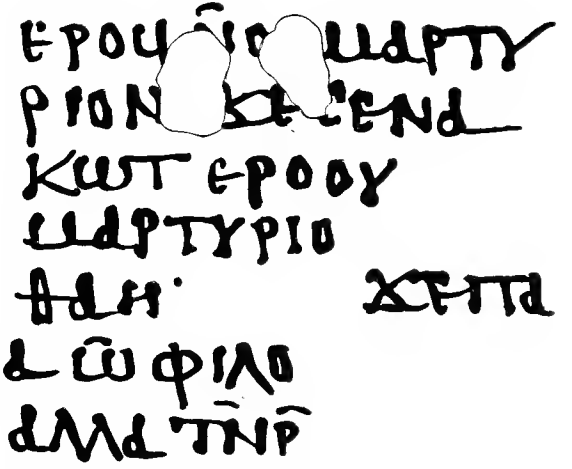
No. 13



No. 15



No. 16



No. 17

https://coptic-treasures.com/

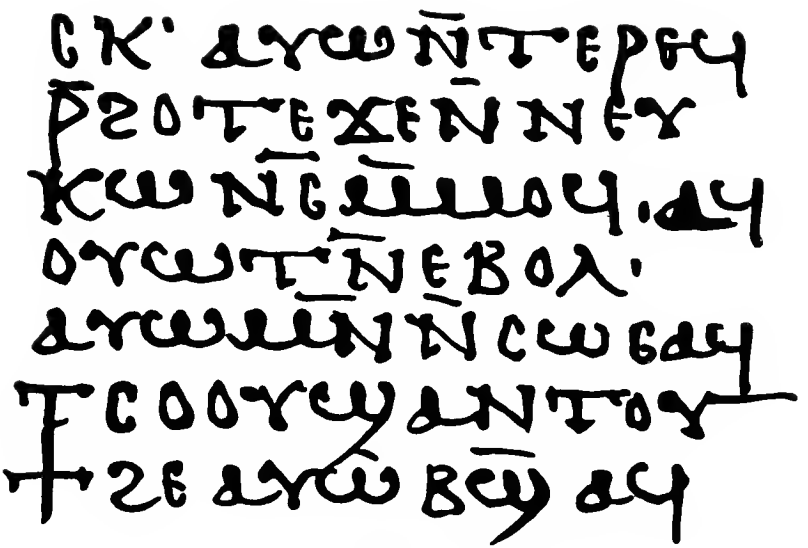
https://coptic-treasures.com/

No. 19

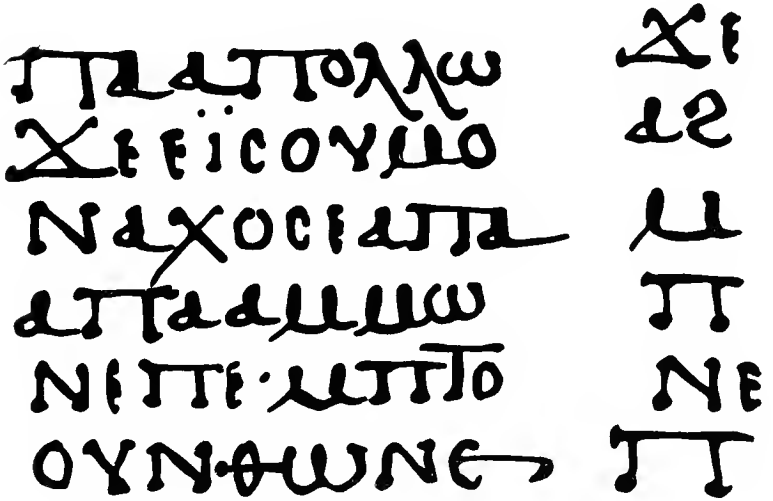
No. 21

No. 24

https://coptic-treasures.com/



No. 25



No. 26

https://coptic-treasures.com/

https://coptic-treasures.com/

https://coptic-treasures.com/

No. 28

No. 29

OXFORD : HORACE HART, M.A.
PRINTER TO THE UNIVERSITY

https://coptic-treasures.com/