The Martyrdom of Lacaron
Coptic and English

Anthony Alcock

This is the first of the Bohairic Coptic texts published by I. Balestri and H. Hyvernat Acta Martyrum (CSCO, 1907): the Martyrdom of Lacaron pp. 3 to 23. A Latin translation was published by Balestri and Hyvernat in the CSCO series in 1908, and details of the manuscripts from which they have been taken are to be found there (pp. 5 to 9).

The texts are in manuscripts that all bear the designation Cod.Vat. Copt., followed by a classification number. Copies of the texts were made by Raphael Tuki (1701-1787), an orthodox Copt who converted to Roman Catholicism as a young man, taught Coptic language and culture in Rome for 30 years and was consecrated Catholic Bishop of the Fayyum in 1761. These copies were used by Georg Zoega when he compiled his catalogue of Coptic mss in the Borgia Museum in 1810.1

The term *parrhesia* 'free speech' occurs several times in the text,2 as it does in other martyrological and hagiographical texts. Probably the most useful work for the reader to consult is Giuseppe Scarpat Parrhesia greca e parrhesia cristiana (2001), which is essentially a lexicographical study of the term and how it is used. On the subject of speech, I have italicized all direct speech in the text.

I hope that this work may be useful to those in the early stages of reading Coptic. The language and structure of the text are relatively simple: there is a good deal of repetition of vocabulary, involving 'he said' and 'he replied', which is to be expected in a report based on the court proceedings that took place before the martyrdom, albeit one that has been 'written up'.

1 G. Zoega Catalogus codicum manusciptorum qui in Museo Borgiano Velitris adservantur (1810)
2 First instance on p. 1 of the text.
The protagonists are Arianus, usually referred to as simply the ‘governor’ and Lacaron, whose name is accompanied by his title and adjectives. The exchanges between them follow a pattern: the governor says little while the speeches of the martyr become progressively longer, culminating in an extraordinary prayer at which Jesus is present, either invisible to or unrecognized by the onlookers.

As an essentially narrative text temporal clauses are relatively common. These are rendered in two ways:

1. prep. (έπ) + def. art. (ἡ) + verbal noun prefix (ίν) + caus. infin. (ὀπ) + subj. + verb.
   A. Mallon Grammaire Copte ed. M. Malinine (1956) §§ 266ff has a useful section on this construction. In § 272 he points out that it is used mostly in cases where one event precedes another, less often when the two events are simultaneous.

   (2) the verbal prefix ετα-, which is also used for the 2nd Perf. and Past Relative,
   The first construction occurs 25 times and the second construction occurs 6 times.

Both are quite different from Sahidic, which deals with the two constructions as follows:

The first construction is expressed by the prep. (ε) + def. art. (ὁ) + caus. infin. (τπ) + subj. + verb, thus in the first example on p. 1 para. 1: ‘in their being brought/when they were brought’ is 

ηπηνινοποιενογ (Bohairic) and πηπτπεγενογ (Sahidic)

The second construction is expressed in Sahidic by nτεφε-, which is not, as far as I know, attested in Bohairic. Another point that may be of interest to the student is that the verbal noun prefix in Bohairic is predominantly masculine (ίν) and in Sahidic predominantly feminine (όν).

Dictionaries consulted
Crum: W.E. Crum A Coptic Dictionary (1939)
LSJ: H. Liddell, R. Scott and H. Jones: Greek-English Lexicon (1940)
Φυλατιριά ητε μπανιος μαρτυρίος ητε πη ησα ανα
αλακδρον ηε μης ηθιοτεταξιω σεβ ηε μελας ηταξι
εβολ σπεκασαπανην ηε μεθαλλαξες εττηννεοτη μεογ
ηε εμπασε πλαστος μεν ουρικης ητε δι απο

5 Ανωσπιβ και μης ηματην προτι ητε δικαστι
τιονος πιντορ παςομας ετρε αριανος οι ηπηγησων
εκοπιωον εταμαλι ατηλεξιριον ηερετ έριε
αριανοι ετανεμυ ητε εινως ηος απταλογ
αριας έρημον ηεπλοι ηεμυνη νηα ηηαξητιανος
ηε δια ηπουεμπι μηπιαλοον εταξιεμη πηγε-
ηνη ηε αριαλεοι Ι πινακδρον ακερκελειη ένερε
ην ετος ηεραχ ηιταν ηλην ηεμαρακταν και
ηηαξητιανος ηποτ ηεν πακινορεπνην ηε πεξε
ηπηγησων ηηου ηε ηετηναερνηηια ηηιιοντ
ητε

10 Πιντορ σλαν ηλην αλεξου ατποτ ηεν οημπρωο
ηνωτ ενηκω ηηου ηε ηετηναερνηηια ηε ηηιιοντ
εινως 2 ηος νεο τι ατηπ ηαλα ανον ηαι-
ηαξητιανος ηπαρηηηια ηοτ ηηεν ηπεπηον ηεν
ηηε ηηου ηεναεροπηε πηερ ηεν ηφονι ηε ακε-
ηεηελειη εηρνηηηι ηηαφε ηηιιηη ηε ηεκ νηεηηηι
αηειεκ εβολ ηπουεμπ ηαγηι εινηηοη
ηεν ηεηω

Οηος εκενεκα ηαι α πιπεπεηηος ηε αλεξου
ηηηεμπηηων ηεκαη καιρ ηε παξ ηηηεμπηηων ηοτ
ητο τηματι ηηιιηα ηαγηηηιη ηηιιον 3 2 ηαλα ερ-
ηηως ηηου ηε γαηηνον ηεν ηε ηηε ηεηηηηηη
ηε νηα τηκεηεηηηι ενηκω ηηου ηε ήηον ουρηρη-

1 Σε. Λεγε παλαηη. — 2 η ηυπη ηιηεηη.
The martyrdom of the holy martyr of Christ Apa Lacaron and all those who completed it with him. He completed his contest and his glorious struggle on the 14th of Paope in peace of God. Amen.

It happened in year 18 of Diocletian the lawless emperor, when Arianus was governor of Antinoe, that he boarded his vessel and sailed south. He tied up on the banks of Asyut and made his way up to the city in search of Christians that they might worship the defiled idols. The governor sat in the theatre and ordered those standing before him to bring him all the Christians. When they were brought, the governor said to them: Will you sacrifice to these imperial gods or not? They all said in unison: We will not sacrifice to these lifeless gods and defiled abominations. We are openly Christians and our God is in heaven. He will help us. At that moment he ordered them all to be beheaded by the sword. The completed their martyrdom and went up to heaven in glory.

After this the praepositus made his way to the governor and said to him: My lord governor, there is a soldier here who does not worship the gods but scorns them as non-divine beings and does not obey your order, saying: I am a Christian.

3 I am unable to find this name elsewhere.
4 The language used of martyrs resembles that used of athletes and, like the winning athlete in a contest, the prize involves a 'crown', financial reward and immortality in poetry being replaced by eternal life in heaven.
5 Paope is the second month of the Coptic calendar. According to the Julian calendar it starts on September 28/Gregorian calendar October 11.
6 The emperor who presided over the Great Persecution, which began in 303. It was so closely associated with Diocletian (one of four emperors between c. 285 and 311) in Egypt that the Christian calendar, known as the Year of the Martyrs, starts not with the persecution itself but the accession date of Diocletian (284).
7 Arianus is named in the earliest known martyrological text as the governor of the Thebaid, an area stretching from Thebes (mod. Luxor) to Antinoe (mod. Shekh 'Ibada) cf. P. van Minnen 'P. Duke inv. 438: Martyrdom of Stephanos of Lenaios' Analecta Bollandiana 13 (1995): 13-38, who dates it to the 4th cent. The emperors named in the text are Valerius Constantius (year 14) and Maximinus (year 2). I have read only the English translation of this article posted by the author on the WWW.
8 lezwrion: lusorium, which can have the meaning 'pleasure vessel'.
9 On the survival of an amphitheatre at Asyut cf. Charles Poncet Voyage to Ethiopia 1698-1700 English tr. 1709 p. 3: 'I beheld the ruins of an ancient and magnificent amphitheatre'.
10 The Greek term is a transliteration of the Latin praepositus. LSJ cite a 4th cent, papyrus text where it is a military title.
τιανος πιστιωμεν δε αρχωντ αφερουεραπαςαν ἦννον ναν Ἥν ὑπονοος και πιποπεσις ενος υπαρο ἦννο πυννυντενιο καί ἦννωπ υπανεωμεν πεεας ναν καί νει πε πεκαν αφερουω ἦννε πιαγιος πεεας ναν καί ειςοι οκινι ὕννα παραν ετα ναιωτ 5 θην έροι λακαρων και παραν κατα σαρξ παραν ενος ετερπολεντεεεςε ενήντη καί φη ετολοπλιμεν ἦννο πυεος καί πεκε πιστιωμεν ναν καί ειςοι ἦννε ὑπερ προοι αφερουω ἦννε ἁνα λακαρων πεεας ναν καί θην ἦννο τα προοι ιφοου πεκε πιστιω-10

1, 2, 3' ουν ναν καί καί ου τε τα τεκιδοιν αφερουω ἦννε πιακαριος πεεας καί ανοκ ουματοι ειςοι ηαρατην πονουτρο εναιπαλα εβωλ ηνος καί ειναιεματοι ηαρατην πονουτρο εναιπαλα εβωλ ποτρο καί μιουρον οτος ντε ντε καντο ενεν πυεος πεκε πιστιωμεν ναν καί καί εενε εν ακκω νεκο οτεκιμεματοι ωνταμοι ηνος καί ονοκ ουρομενοιν αφερουω ἦννε πιαγιος ανα λακαρων πεεας ναν καί καί καί ηους καί εενε εενε εν ανοκ ουεβολ θων ανοκ ουερωτελει ενηντ εφονευερον νιοωυτ εενε φαι εηνους εερατοι μποτρο νηατινε εεμε ναπικας παςο ενεν πυεος ποτρο καί νεων τηρον οτος ανιας νια καλοιδ ντιμεματοι εναιπαλα εβωλ ντετακο ηνος καί ανοκ ουχρισιονος ομπαριςει εεμε εφτ ντε τπε παςο ενεν πυεος

Ἀσερουω ναν ἦννε πιστιωμεν δε αριστηιον νιοωυτ μταξακ εβωλ νγοτο καί νεκο ουματοι οτος ακτ οτε νιουρων ακερομολογιν καί ανοκ ουχρισιονος ναπον τενους καίερεκτεψεντ ηαροκ

1 Ἀρης., xiv. 16.
The governor became angry and had him brought before him. The praepositus brought him before the governor, who said: *What is your name?* The saint replied: *If you are asking what my name according to the flesh is, it is Lacaron. But the name in which I live is the 'one who has been called in Jesus Christ'.* The governor said: *How old are you?* Apa Lacaron replied: *I am 14 today.* The governor asked him what he did. The saint replied that he was a soldier with a mortal king, but from now on it was his intention to be a soldier with an immortal king, the King of Kings and Lord of Lords, Jesus Christ. The governor asked him: *Why have you left your soldiering? Tell me now where you are from.* The saint replied: *Since you wish to know where I am from, I am from Medjel attached to a division in Asyut. For this reason I wish to become a soldier of the king of those in heaven and those on earth, my Lord Jesus Christ, king of all the aeons. I have left my soldiering, which is mortal and corruptible. I am now openly a Christian, belonging to the God of heaven, my Lord Jesus Christ.*

The governor answered: *Sacrifice to these gods and I will let you go, especially because you are a soldier. You have opposed the emperors by confessing that you are a Christian, so we want to be merciful to you.*

---

11 Acts 23, 1  
12 For a soldier who joined the army aged 14 cf. E. Birley 'Some Roman Legionary Centurions' ZPE 79 (1998): 115  
13 The verb ἐπολαῖον has a wide range of meanings and the most suitable here is Crum 33a meaning (p).  
14 E. Amélineau *La géographie de l’Égypte copte* (1893) p. 243  
15 numerus  
16 λοιπον
μην μοι *ς ἡμι Ντεκερούσια Ντεκκυσάκι εκταίνονται κακον δεμάλι έλεγον ἄφετε ἀπαλλαγμένον δε εἰς τὸν ἀνόμοις ἀλλὰ κατὰ τὸν πρὸς τὴν εἰρήνην ὑποτρόπως ὑπερμείας ἡμι Ντεκερούσια Ντεκκυσάκι εκταίνονται κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι έλεγον ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον δεμάλι ἀπαλλαγμένον δε εἰρήνην ἂνοιξεν κακον 

1 Sic. Lege coteu. — 2 xou add. in margine a 3° m. — 3 o alter. s. l. — 4 o 1°m. add. s. l. a 3° m. Sic. Lege nteqtakeónoy.
in particular so that you might sacrifice and receive honour. Apa Lacaron replied: I beg you that I may please the King of all Kings in order to receive the crown of immortality from Him. Do not think, governor that you will be able to deceive me with your lying words. I despise you and your empty words because of my confession\textsuperscript{17} of my Lord Jesus Christ. The governor answered and said to the soldiers: Throw him on his belly and whip him with calf sinews and tell him to listen to the command of our lord emperors. The holy Apa Lacaron answered mildly: It is my command to listen to the orders of the great king of truth, my Lord Jesus Christ, who saves everyone who hopes in Him. The governor had him flogged until his blood flowed upon the earth, saying: Sacrifice. Do not die a painful death at my hands.\textsuperscript{18} The holy Apa Lacaron answered and said to the governor: Son of lawlessness, we have God as our helper, who is able to help us. He will save us from your hands and destroy you and your fellow impious rulers. The governor ordered him to be hung on the stake and flayed until his insides fell to the ground and his blood soaked his entire body. The just Apa Lacaron bore this torture with fortitude. The governor also ordered him to be thrown into

\textsuperscript{17} This word \textit{omologia} also towards at the end

\textsuperscript{18} This phrase occurs 4 times in the text.
τεκο υματησονιν ηε άγναρβακανιζιν υμον ηαυ
ηρην ηε έενεσωη γαρ ςεν πειινι

ηεν πιεξωρη ηε ενεςωη άγοτν ςε ηυε ηυε

ηαγον ηε νηερην ηε ηακαρων ηε

ανοκ ηε ηυε ηυε ηυε ουογ ςεννων ηε

ανοκ τμων ηεμακ ηεν ηεκαργης θηρογ εθνα-

φιτηπ ιμοκ ηυρκ ιμοι υμιν ιμοι ηε ηηαρομαι

ηεν ιι μι ηεηγη ηεν ιιηη ντε τφη ουογ πε-

κραν ηαδιογ ιιηη πκαζι θηρη ςεογ τηκαρτηρια

ηαγουη ηεν ιι πικοκυν θηρη ιιηη ουογ ουογ

ςεννων παιηρη άγεραναζεζε ιμον ηυε ηυε

πιεων ηυε τηηηηλην άγηελα επωμη επιφηνη

ηεν ουογ ηεν ηεγαγελος εθναγ ηηακαρηος ιε

απα ηακαρων άγωμπι εηε νηνηηιά ιιηη πιεξωρη

θηρη υματη πιογυηιι μαι εθηαρηνη θεη ηε

ηεν πιεηρων ηεται ηυε ερθμοι ιμον ηαγ

ητα υμηρη ςε ηυωλη άγερκαλεηηη ιιηη αριανος

1. 3 νπηηγεμων εθρογφηκυ μαι υμιβημα * ηε θια

ητουηηηην μαι υμιαγιος απα ηακαρων ηεθεωκτεμ

ερογ εταγηη ηε υμιαγιος ιε ητουηηη ηεηημη

ναιμογιε πε εθερκαλην εθκω ιμος ιε θηηη
eπαθηκηηηειη "οογ ηαςμετ ςεν πεθραν" αποτα-

φιγηαηη ιιηε ηηηηγεμων εθρογφηκυ υμιαγιος εθο-

φιθω ινεπηηηη 3 οογ ηεηεηηηηνη ηεν θαθηθη

ινεπηηηη νηεπηηηηηη ιιηε ηεγαγελος εθναγ ηηακα-

ηενπηηηη ηεηεηηηη ινεπηηηηηη ιιηη πιεξωρη

ηεηεηηηηηη ηεηεηηηηηη ιιηη πιεξωρη

ηεηεηηηηηη ηιηηηηηη ιιηη πιεξωρη

1 Ps. xxix. 2. — 2 Ps. liii. 3. — 3 Ms. ινεπηηηη. — 4 Σιε. Ληγη νεη-

εηογνη.
prison until he decided how he would punish him, for he was handsome in appearance.\textsuperscript{19}

That evening the Lord appeared to him and said: \textit{Be strong, Lacaron, for I am the Lord Jesus Christ. Be victorious and take strength. I am with you in your future tribulations. I pledge that you will celebrate with my saints in heavenly Jerusalem and your name will be glorified on earth and your martyrdom will be become famous in the whole world. Be victorious and take strength}. In this way the Saviour embraced him. He gave him the sign of peace and departed to heaven in glory with His holy angels. The blessed Apa Lacaron kept a vigil that evening until the following day, strengthened by the joy with which the Lord had blessed him.

When day dawned, Arianus the governor ordered a tribunal to be set up for him so that the saint might be brought to him that he might hear him. The saint was brought singing Psalms: \textit{God, attend to my help and save me in your name.}\textsuperscript{20} The governor ordered the saint to be chained to an iron bed, and his mouth to be opened with iron forceps and his teeth to be removed one by one and molten lead poured on to his mouth and body. He then ordered him to be removed from the bed and hung on a stake and flayed.

\textsuperscript{19} The nexus between these observations is not easy to understand: does the governor want to be careful not to destroy his appearance or is that exactly what he wants to do?

\textsuperscript{20} Ps. 69, 1
ἵμοιον ἀφίσεως ἕν ἔφη εὐογαβ ἵμαρτυρός ἔφη διὸ ἐπιλαμβάνει ἐφώφω ἕν ἐπάνοια ἄνεος ἔφη οὕτω οὖσας ἀγείρετον ἔφη· ἀρετῆς ἑπεξεργάζεται ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπίσταντα ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· ἐπιτρόπη ἐπιτρόπη ἐφώφω ἀγείρετον ἔφη· 

1 Sic. Legg. eonagyt. — 2 Sic. — 3 γ s. l.
The holy martyr cried aloud: *My Lord Jesus Christ, save me from all this harsh punishment.* The governor ordered a bronze cow to be brought and his body to be nailed to it with quantities of long nails and fine needles. Through all of this the saint was completely unconscious. The governor ordered the bronze animal to be drawn by machines attached to it so that all the saint's limbs would come apart and become like the dust of the earth. The blessed Apa Lacaron continued to bear all of this punishment with fortitude. Afterwards the governor ordered him to be thrown into prison in iron shackles.

His fame spread through the entire city that he as a man of God who had the Lord with him. There was a woman in the city whose son was in the fields ploughing with his beasts. One of them fell down and died instantly. When she heard about Apa Lacaron, she arose and went to him in prison and begged him, saying: *I beg you, martyr, that Christ may help me, because my younger son was ploughing the fields today with his animals and one of them dropped dead.* The blessed Apa Lacaron, when he saw her humility and fervour, said to her: *Take this staff of mine and and put it on the head of the beast, like this, and say: "In the name of Jesus Christ the Son of the living God for whose holy name I have received this pain, arise and stand."* The woman took the staff and placed it on the head of the beast, saying: *In the name*

---

21 ΒΕΡΟΝΙ may be a Greek word. The only word I know that is similar is the Mod. Greek πηρόνι 'fork'.
нннс ннс фт мпнгнос апя лакарпн твнк днг ератк ген тонпн дн апннп апог дн еопнп
пиннп дн тнрп ген панпфпнап уфн етапнгнп апнп мфт нун пнгнос апя лакарпн

Оог ик кенпйл егопп1 ебонп нун пнгнос апя 5
п. 1. 14. лакарпн эре оопн ояжмн шнт апогвут
имп епн дмос дн аянпаппнп оопн ухон
имп етапдн апнгнп ннф ебонв абдк
нап дн кнапд дн оопн ухон упнпднт етап-
дн апнгнп ннф пирпм днпн днпнпп дн еп тнапд
t дн оопн ухон дмос апннп ннф пнпкаппос
аппнлнп епн дмос дн пасн ннс ннс ппапднт
есвпнп ппаппмн ката пернапд 4 оог апглай
ннф пирпм иккн кпнп днпн етепнпп оог нн
етопп ебонп тнрпд 2 ген панпфпнап уфн етап-
gнпнп апнп дпнп ебонп епн дмос дн оая пе фт мп-
gнос апя лакарпн умоп кенпйл ебнл ероп фн
етвозем ебонп нпвн етпу эпнпнп зполн ген3
пожнт тнрп

Оог ик кенпйлн егоппп ебонп епнпбеко ебнв
гапнпмпопн етепн пнп панпфпнап уфн етап-
gнпнп апннп апогвут нпепнлаппх мпнгнос
апя лакарпн апнп днпн ероп епн дмос дн еп
ероп пввпк нпд ппс синп нпнтд нп нпнмс
ебонв абдк нпд нпхпнпднп пнпкаппос дн апя
лакарпн ген панпфпнап епнпднт етвозем апн-
гнпнп днпнпгпнп нпкапд дн петнпб нпвнпнп апнпнп
ннф пирпм епспкднт оог апннп ннф ген фнн
упннт 4 нун пнпнп нун пннмс ебонв

1 Син. Дейнепс сепм пер с. — 2 Ms. hic repetit etgont éboun.
— 3 Ms. be.
of Jesus Christ the God of the holy Apa Lacaron, arise and stand. At that moment he arose and stood. When the multitude saw what happened, they gave glory to God and the holy Apa Lacaron.

Now, there was someone in prison with Lacaron and he was possessed by a demon. He begged \[22\] Lacaron, saying: \textit{If you wish, you can heal me.} Lacaron replied: \textit{Do you believe that my God can heal you?} The man possessed by the demon answered that he believed it. The saint arose and prayed: \textit{My Lord Jesus Christ, my God, let it be with this man according to his belief.} The man was healed instantly. All those in the prison, when they saw what happened, cried aloud: \textit{One is the God of the holy Apa Lacaron. There is no other God but Him, the one who listens to all those cry up to Him with their whole heart.}

There was also a city official in the prison for debt in the matter of public taxes.\[23\] When he saw what happened, he arose and kissed the feet of the holy Apa Lacaron and begged him: \textit{Servant of Christ, baptize me as a Christian.} When Lacaron saw his upright belief, he made the sign of the cross on the ground with his right thumb, and water came pouring out. He baptized the man in the name of the Father, Son and Holy Spirit.

\[22\] The verb used is \textit{ouw} Crum 504b
\[23\] I take \textit{apxian} to be some sort of public official and \textit{dhmosion} to refer to 'public' taxes cf. Moulton and Milligan o. 145. The Coptic preposition e- means 'against' cf. for example Matt. 6, 12 \textit{w neteron nan ebo\-\(\textit{\textbar}\)} 'forgive us our debts:
Κεραμικ τον εσώτερον εξογγον εμφανισθε ουδέναν γενειακν αργοντων και πληθυναν αργον και ερχον μικόν δε τού πιστικόν απα λακαρίων ἕπερπαςειν κατα μικόν κατ' αυτοῖς τον ενοκ ἔρις τοῖς αὐτοῖς εἴρου ἔρις τινάς ἐνεσιμαὶ εὐφορίας προτειναν αὐτῶν κατα μικόν πεςαρ καὶ ετούτο εὑρον εἰς ἐνεσιμαὶ ἐπανεπιστρεπτε ἐρχομεν μικόν καὶ παρὰ τίς εἰς τοῖς εὐκείμεναις ἔρημης ἐπάλληλα ἐκεῖνων μικόν τηροντι προτειναν ἐπάλληλα μικόν ἕνεκα διὸ ἔη εἰς τοῖς εὐφορίας προτειναν αὐτῶν κατα μικόν πεςαρ καὶ ετούτο εὑρον εἰς ἐνεσιμαὶ ἐπανεπιστρεπτε ἐρχομεν μικόν καὶ παρὰ τίς εἰς τοῖς εὐκείμεναις ἔρημης ἐπάλληλα.  

1 τρι τ. ἑπι τ. 1 μ. — 2 ἑς τ. 1.  — 3 ἐς τ. 19.  — 4 εἰς κατα μ.  — 5 τ. ἑπι τ. 1 μ.
There was also a woman possessed by a demon. The demon cast her down and cried out: *I beg you, Lacaron, do not torture me. I will come out of her. I have the face of a dog.* I have been inside this woman for 13 years and she has been my dwelling place. I will now come out of her. Lacaron replied to the inmates: *Let us arise and pray.* He arose and spread his hands and prayed: "*Lord Jesus Christ, listen to my prayer, receive it from me, give voice to my tears. Let everyone know that you are the exalted God of the humble and the helper of those who have none, the one who has expanded His holy heaven and made it firm and adorned it with stars, who has hung the hills in scales and the rivers in a balance,* the one who appeared in the womb of Mary the Immaculate Virgin that He might save the entire race of mankind, who appeared to His holy apostles that they might preach His blessed name that you might be blessed and that glory may be given to the your great holy goodness which is alight to the whole world. Glory to you, my Lord Jesus Christ forever and ever. *Amen.*" When he said the 'Amen', they all repeated it after him. At that moment the demon cast the woman to the ground and came out of her like a flash of fire. All the people in the prison cried out: *One is the God of Lacaron and there is none beside Him.*

---

24 The term 'dog-face' brings to mind the jackal Wepwawet ('opener of the ways'), who led the deceased into the underworld in the pharaonic period.

25 Is. 40, 12
Ὡς ενεπεκαφέοντες οὖν εἰς περιπατήσαντα εὐλόγητον ἀκαρπῶν ἀρτοῦ ἔρχον τὸν δόξαν τῶν πατρὶ ἐν τῷ θεῷ, αὐτῷ ταύτην ἐισέλθωσαν ἐκ τῆς παρακαταλημνυσίας τῶν παλαρχῶν ἐν τῷ κανόνι τῶν θεοῦ. Εἰς τό τε θεοῦ τὸν ἐξώδεσιν ἐξώδεσιν ἐλήθην ἵνα περιπατήσαντες ἐπίσημον τὸν θεὸν, τῆς ἐνυπόκαιρης εἰς τὴν αἰεὶ παρακαταλημνυσίαν τῆς παλαρχῆς περιπατήσαντα ἐπίσημον τὸν θεὸν. Ὡς εἰς τὸν θεὸν περιπατήσαντα, τῶν παλαρχῶν ἐν τῷ κανόνι τῶν θεοῦ. Εἰς τό τε θεοῦ τὸν ἐξώδεσιν ἐξώδεσιν ἐλήθην ἵνα περιπατήσαντες ἐπίσημον τὸν θεὸν, τῆς ἐνυπόκαιρης εἰς τὴν αἰεὶ παρακαταλημνυσίαν τῆς παλαρχῆς περιπατήσαντα ἐπίσημον τὸν θεὸν.
And then there was a man whose arm had been cut off. He came to Lacaron and asked him: *Heal me, Lord. I am in pain.* The blessed one stretched forth his finger and made the sign of the cross, saying: *Put your hand to your shoulder and, in the name of the Lord Jesus Christ, you will be made whole.* When he put his arm to his shoulder, he was able to hold out his arm, like everyone else. The multitude of the inmates, when they saw what happened, cried out: *There is no God in heaven or on earth except Jesus Christ the God of Apa Lacaron.*

Arianus the governor, when he heard about the miracles and wonders performed by Apa Lacaron, ordered him to be brought to the tribunal. The governor said to him: *I have taken pains to spare you.* The saint replied: *Do not spare me,* his face illuminated like the sun as he was speaking to the governor, who said to him: Sacrifice. *Do not die a painful death, Lacaron.* The saint replied: *Yesterday you were going to spare me, but today do not spare me, for I am prepared to die for my Lord Jesus Christ. I have brought my body as a sacrifice to God. For it is written: Do not be afraid of the one who will kill your body. Your soul, it is impossible for them to kill it.* The governor ordered him to be hung on the stake and his body flayed until his insides came forth from his belly. The blessed one raised his eyes to heaven, saying:

---

26 For the form *20τυ* with this meaning see Crum 531b
27 Mat. 10, 28
μοιος χε ουτεν εροι παθε ιικ νοει ἀτεκουμην μην ἀπεκνητεμα τακεναγελος εις ευοψεις μιχαλαν ἀτερβοιοιοι εροι δεν ηιανυνον μαναγκν.

δεν τοινοι δε ετεμαυν χε μιχανα παρκεναγελος αει εβολ δεν της σαδιοι ανειματητ ἀπεικενοι εσουν ετευνεξι νικεοπ οτος αηενη επεισιτ εβολ δε πιετυνταριον "μμοιν γαλ κωφας δεν '6 ενπομαι ευτης μαν δεν ηιατο ουν μμοι δεν επιτρητικενταριον δεν πανηρουναν επιαγελος ετασιοι ανειματητ εσουν ετευνεξι αναντη εφι δεν τοινοι αγηβα εβολ ηνιιωκ εναγημερ μμοι δεν αματη τιπαντημεναν αναμ εβολ ευκω μμοι δε αηον εανεχθειανος μαρρησια εηιπ εφι μπαγιος ανα λακαρφ ηοτε απλιεν δε μιγε
dεν ακαβοντ πεακαν νυνοι δε ετατενηαν εσον αηερους πεαουν ναε δε φι ετααηαν εροι τεννεταιου μμοι εροι δεν εσηνοτ Γαρ δεν ἀπερ πανηρουμαι ουνημεν αηιενοι αποησιεισ ερσαοι ενουθαλαθα οτος νηεκοτον αηεφεζεν
dεν αηερους νξε αριανος πεααν νυνοι δε ος ηνηηελεφρως αιη τετενεωυν αιη δε ρετενεωυα δε ρεν μαξαλ αηερους νξε νικετυναριος πε
dεουν ναε δε ρι ετεγκακ αριηδη ναε ηετευβμεν δε ης ηεκακανος εσουν ηταν ουν ους ηιιεν πεν

ακαβοντ δεν ουμεν αηερκελειν εσουγουκηι ηου
dφοσα νηεμαε ηηρων δεν τοινοι δε εν ευοψεις 

Listen to me, my Lord Jesus Christ, and send me your great holy archangel Michael that he may help me in my hour of need.

At that moment Michael the archangel came out of the heavens and put the entrails of the saint back into his belly and brought him down from the stake. There was no disfigurement on his body and nothing at all wrong was with him. The executioners, when they saw the angel put back his entrails, believed in God. At that moment the armour they were wearing, they placed at the feet of the governor and said: We are Christians openly and we belong to the God of Apa Lacaron. Arianus became angry and said: What have you seen? They replied: What we have seen we are unable to tell you, for it is written: "Do not place precious things before swine lest they trample them with their feet and turn around and tear you to pieces." Arianus replied: You wretches, do you not know that your life is my hands? The executioners said to him: Do whatever you will to us and we will not be crushed by your tortures, for we have Christ our God as our helper. Arianus became extremely angry and ordered a ditch to be dug and filled with fire. At that moment the saints spontaneously hurled themselves into the fire. This is how

28 *quaestionarius*. A vivid account of the role of these people and others in a trial is provided by J. Dillon *The Justice of Constantine* (2012) p. 123
29 Matth. 7, 6
εταύχνεσκ ὑτούμαρτυρία εβολ ἦσεν οὐμετέχειν ἔοι ὑπὲρ ἰπεὶλα οὔτακο αὐγωλ ἐνιφθώι ἦσεν ἠγον

Πισυνακαθαρός ἔσε πεχαὶ ὑπίθεντες τὸ πάσιν ἀκουάκα παῖμαγος ἔσε λακαρμὶ ἦσεν ταῖποις ἐνεκαναῖ ἔροι τῆροι ηὐτὲ οὔοι ὑπὲρ ἐφθανεν εἰς ἔκατο παῖραν ἔτε ἰνες θα θέρεαι τῆροι ἐντο ἐπικοσμος τῆροι ἐνεκτὴ μαρεντοῦ ἦσεν ἡγανάζατος αὐγωλ ἔστε ηὐτὲ ὑποκαὶ ὑποτὶ ὑποτὶ οὐράζει ἄφελε ἄφελε ἔστε ἦσεν ἀνταμὸ ἔστε ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ

ἔστε ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἀνταμὸ ἦσεν ἅμω

1 Ps. cxviii, 1. — 2 Ps. 1, 17. — 3 Ps. cxviii, 62.
they nobly completed their martyrdom and received the immortal crown and went up to
heaven in glory.

The assessor\(^{30}\) said to the governor: *My lord, if you leave this magician Lacaron in the city,
everybody here will believe him. Look, he has already performed many miracles using the
name 'Jesus Christ', the one who angered rulers of the whole world. Let us prepare tortures
for him, ten thousand times worse than these*. The saint gave thanks to God. With a shining
face he continued to sing psalms, saying: *God, do not stop blessing me,\(^{31}\) for lawless rulers
have gloried over me*. When the 'amen' was said, he lay down and slept.

In the middle of the night Apa Lacaron arose and prayed: *Lord, if you open the lips of my
mouth,\(^{32}\) it will bless you and In the middle of the night I will arise and appear to you on the
tribunal of truth*.\(^{33}\) When he stopped praying, the devil in the form of an angel of God came
to the saint and said: *You made many requests before God. He has sent me to you to fortify
you, so that when the governor hears\(^{34}\) you tomorrow and asks you certain things, you will
reply without murmuring in your heart and you will receive the benefit from the God of
heaven*. Apa Lacaron knew he was the devil and told him: *Go away from me,*

---

\(^{30}\) On the uses of the term συγκάθεδρος cf. Lampe 1267a

\(^{31}\) Ps. 108, 1

\(^{32}\) Ps. 50, 17

\(^{33}\) Ps. 118, 62

\(^{34}\) Essentially the same meaning as the English 'hear' in a judicial context.
ο ποιηματας πιστητευτης ητε τανωσιν ιμον μερις
ντακ ην πιειακ ητε πης ποιητη ωφε ετος ην
παλινος παλιαβολος σωτεσ εφαν μημε αρε
ωφηθη ηοιξαγη νχρων αρεπαναξωριν εβολ εαρς
πιμακαριος αε απε λακαρων πεταη ιμιρη
ηηηημη δε μαρωματι ενρος υτως δε νε ιμ
νιαωσι παλιαβολος εεραλ ιμον

ην παλινος πιστεμων γεμι ει πιεια αρε
κελευτιν εποτινι ναη μπιμακαριος απα λακαρων
ην παλινογενη δε πεκε πιστεμων ναη δε
τουγω αν επεκερητι ιμπρη αλλα ειγωνου
εερεκταλα ποηκογοιη ναλβανος επουη ιμαγατη
εεκελην ιποκ ηνας ειναν εικερεβαλ
ηνικαβανος φι ενογανε δε πεκε ηπιστεμων δε
εκογου εεραλ ιμοι ην νεκαςα κοαλαςα ηη
εεταουη μηφη νε ηεαγγελος ενογαν τοτε πιστ
ημων Αρεκελευτι εποτινι νοιγινυελιον εποτι
εερεκτι μπιμακαριος απα λακαρων ηηηηη ιην
εεκελην ιηγανηη ευημου νεσεονο υεογν ενογαν
ηεωολ μπιαγος αρεγογος νοιαι ηεν πεκηφηρ νοηιη
γατει ηεο ηεν πεποηνα ιηεηηςι επιγινυελιον
ηεο κεογαη δε πεκηφηρ νηαβη ογος κεογαη ηε
ηεν περανηκεναλος γατει εεο ηεν περαναγ
κεον κεεηηηη ευογν επιγινυελιον πεκε πιστη
ημων

ηαη δε λακαρων μαρετη ιηε νεκηνηφη φαι ετηκ
ηηηη στοηο ιεν ηεηηηηηεικ εεο ηεν ηααηη νυηηη
ετεηξου

ηεν ηηοηουη κε ηεαγγελος ηεη πηη αηη εεο
ηεν τηε αηωαηι ιηηηηηη εεο ηεν1 πεσουη μηφ
1 Ms. repetit εεο ηεν.
Satan, the servant of lawlessness. You have no share of the servants of the living Christ. When the devil heard the name of Christ, he became like a flame of fire and withdrew from him. Apa Lacaron said to himself: *Let us continue to be vigilant*\(^{35}\) and ask that the enemy not deceive us.

When the governor sat down at the tribunal, he ordered Apa Lacaron to be brought to him. When he was brought the governor said to him: *I do not wish you to sacrifice like me but I want you to offer up a only little incense on the altar. I will release you from tortures.* The saint said to the governor: *You wish to deceive me with your words of flattery, which cause anger to God and His angels.* The governor then ordered a bench\(^ {36}\) to be brought and the saint to be made to sit on it. Fine nails were brought and the saint was pierced with them, one of them in his right side until it came out of his body and he was fixed to the bench, and another one in his left side and another in his head until it came out of his genitals\(^ {37}\) and he was attached to the bench. The governor said: *Lacaron, let your God in whom you believe come and save you from my hands and let me see His power.*

At that moment an angel of God came down from heaven and took the nails away from the body of the

\(^{35}\) Coptic occasionally uses the so-called periphrastic form, *ηαρενγχαρθη ενραιεν*, which I understand to have progressive or continuous meaning here. See also note 55

\(^{36}\) *subsellium*

\(^{37}\) *ἀναγκαῖον*
εὐογαὶ αὐτοκοῦ ἦν πεσμα ὑποθέχετΩν τοῦτον ὑπόθεμαν ἅρῳ εβολ ἑρξῶ μμος ἃς ἄλλῳ ἀράν ὲνοῦ ἀνεπικύρωμεν ἵνα γνωρίζῃ πεσμα αὐτῶν ἀναβάσθη ἐπεκάλουμεν πες ἑως ἀνθρώπων οὐκ ἔχων ἡγερον ἄντε ὰν ἕουοβ ἀναβα ἡγερον παραγών πες ἐκείνῃ παραγών ἀναβάσθη ἀνομωλον ἀναμολον ἐκείνῃ παραγών ἀναβάσθην ἡγερον ἀναβάσθη ἀναμολον ἐκείνῃ παραγών ἀναβάσθη ἀναμολον ἐκείνῃ παραγών ἀναβάσθη ἀναμολον ἐκείνῃ παραγών ἀναβάσθη ἀναμολον ἐκείνῃ παραγών ἀναβάσθη ἀναμολον ἐκείνῃ παραγών ἀναβάσθη ἀναμολον ἐκείνῃ παραγών ἀναβάσθη
saint and pierced the governor with them. The governor cried out: *Lacaron, I now know that the God you worship is a powerful God. If you heal me, I will believe in him.* The saint replied: *I know you will not believe, but because of the many people standing here, I will beg my Lord Jesus Christ to grant you this cure this time too.* At that moment Apa Lacaron placed his hand all over his body and said: *In the name of my Lord Jesus Christ whom I worship, will you show your power so that all these people may know that you are God and there is none beside you and that they may glorify your name.* At that moment the nails sprung from the body of the governor like water falling upon the earth. The governor cried aloud: *There is no god like Apollo and Artemis, these upon whom the entire world depends, for I have been healed because of them.* Apa Lacaron said to him: *You will come into my hands once again.*

The governor became angry and said to the executioners: *Bring me many instruments of torture and place them before him that I may torture him with them until I see whether his God will rescue him from my hands.* When they brought the instruments of torture and placed them before the saint, as they were mercilessly torturing him, no torture of theirs touched his [38]

---

38 The governor has used the phrase 'my hands' more than once in the texts to express the control he has over Lacaron. With this statement the martyr seems to be reversing the discourse, which of course infuriates the governor. In the next paragraph he even smiles as the governor is 'hoist with his petard'.

26
omnia nidiouc xel aγχατοτου 1 evox euyerβακανι-
zin òmou icexen swpnt wxa roγξi euyerβακανιν
òmou oγx òperepexanexe επιτξη nxe φi
εyxαβ πινεγεμών xel aγξωντ εμαύω αγξωνη
5 aφωλι òpimèkexoc 2 nτοτη noyai nπικέτωναριος
xel sīna εγναξίντε ερεβ οημπακαριος απα
λακαρνn xexen fονην xel pimèkexoc απε
ερεβ οημπακαριος απα λα-
10 λακαρν aγξωνι pexax xel αληωc πηξαλιος ηνε
λαγξια xel μενοπώk αν εγξω òmoc 3 xε nix fη
nox ανεξενειδ ογx οημπακαριος 3 oγx ερη
nους ti oγwι ηνωk ερη ογwι ηνος oγwι ηνος oγwι
εγναξίν
15 aγξωγώ nxe πινεγεμών oγx pexax xel xε
πικρατος ηnε πιρωμεοc nεn πιπαλλωc πηληωx
ηνογx ερη λακαρνεργωβ ρε ηnε oγxεξaω aγξ-
κελεγιν nxe πινεγεμών εφοργίν nαq ηnοξαλλι
1 nxe pexax ηnιδιαμoξ nε ζιοτη nπαιμαρωc εβογx
20 ερη ηnεπεξοναξ ηnε τεξικη nεn παξιερογξιοτι
xel οημπακαριος εβογx επικαλια ηνεσκ oγwι
αγξων ηnηδιαμoξ ηnε ηnερβ σε ηnερβ σε
εμαύω ηnος αηnος εηnος ηnηδιαμoξ oγwι
εγναξίν
25 εγξω òmoc xε φη ρεtεm επατωβ òμερξαρωκ
ερω ποc xε òνοk oγxεξυμι0 òνοk ογwι εηnοι ηπει-
ηξαιαν ηνηριηη αηξηογx ηνε oγwιη
5 ηnογx xε
pοc fη ηnε nικου òμερξαρωκ sαξολ òmοι 6 òμερ

1 Lege òpouγxα...? — 2 Ms. òpimèkexoc. — 3 Cf. Ps., xxvi. 2. —
4 o s. l. — 5 Ps. xxxviii, 13. — 6 Postea e perperam emendatum in η.
body. The executioners\textsuperscript{39} did not stop\textsuperscript{40} torturing him from morning to evening.\textsuperscript{41} The saint did not feel anything at all. The governor became very angry. He arose and took the implement from one of the executioners that he might strike the head of the blessed Apa Lacaron. At that moment, the implement in his hand escaped from him and fell upon his own head, wounding his head. The blessed Apa Lacaron smiled and said: \textit{Truly the Psalm of David does not lie when it says that those who fight with us are those who have been humiliated and fallen, consumed by their swords and their arrows broken}.\textsuperscript{42}

The governor replied and said: \textit{By the power of the Romans and Apollo the great god Lacaron is performing magical tricks}. He then ordered a wooden wheel to be brought and said to the executioners: \textit{Put this magician on it and saw it in the middle}. They put the saint on the wheel and dragged him on it. He was in great pain, for his whole body had started to divide into two. The martyr then lifted up his eyes to heaven and prayed: \textit{God hear my prayer. Do not be silent to me, Lord, for I am a stranger and complete exile as my fathers too were. Now, Lord God of Hosts, do not remain distant from me. Do not

\textsuperscript{39} δήμιος
\textsuperscript{40} For άχατος (they stopped) read άπογχάτος (they did not stop)
\textsuperscript{41} The phrase ευερακανίζων ἔρθώ 'they torturing him' is repeated after ποιησι 'evening' and is not translated here.
\textsuperscript{42} Two Psalms referred to: 26, 2 and 36, 15, but more an allusion than a citation.
\textsuperscript{43} Verb οψείκε (Crum 492a)
χατ ἐνοῦ ματατύμπι ἤπαινομοος ποῦ φή ἦτε
νῖχον εκεῖ ὑπηρήτ τῆς εἰρικάλ ἦς ἰνδανομον ἦσσε
νεκράν εὐσωδιά ἦτε πειπτήρο παρετεκνῆς ὡς
νὶς εἰς ὧν ἦτε πεκόζω ὧν ᾗς μαλακός τῆς
νὲκαρετῶς ἴπνων

Ναὶ ἂν εἴχω ἰὐμοῦ εἰ ποῦ Ἰῆς ἄνωνγρα ἐρωτ
ἐν τοῖς πεδαῖρα ψαρὶ ἦς ὃ ὅ ἴν ἵππο ὁ πιμαρτύ-
ρος εὐσωδιά πιστῆτ ἤπατος ᾗς ἰακόμος ἦς ὑπα-
τοῖο τοῦτο ἦτε ἐπεκχλαὶ ὁ Ἰηνηνεῖς ὡτε ἰτεκτοῦ-
τα ἤπαινομοος ἡπήγετήν πιστήρ ἦς ἄφιλα
ἀφα ἦτε ἐπισωδιά ἱππισωδιά ἀκόμο ἐρώπαι
εὐσωδιά λπο ὃ ἰνεκτηρὸς ἦτε ἰπνοῦ ἦς ἰακόμος ἦς
νιῖρο ὃ ἦτε πεκόζω ὧν ὃ ἰακόμος ἦς ἰνεκτηρὸς ἦς
ἐπισωδιά λπο ὃ ἦτε πεκόζω ὧν ἦτε ἰακόμος ἦς

Ἀκτύτθω εἰ μενενκά ἐρε ποῦ ἰακόμος ἔνακη-
τηροῦ ἰακόμος ἐνεκτηρὸς ἔπειρκομος ἦς πιπαλί
ἄφιλα ἦς ἰνεκτηρὸς ἦτε φή ἦτε ἰακόμος ἔπειρκο-
τηροῦ ἦς ἰπνοῦ ἦς ἰακόμος ἦς ἰνεκτηρὸς ἦς

1 o alter. s. l. — 2 κ. add. s. l. a 1° m. — 3 Sic. Del. ἐπισωδιά. Lege ἐπισωδιάν. — 4 Antea scriptum ὡτει, dein prima manum emendatum. — 5 τ. add. s. l. a 1° m. — 6 ε 1° add. s. l. a 1° m.
let me die until I shame this lawless wretch. Lord God of Hosts, give me the strength to bear this torture of the impious governor for the sake of your holy name that I may find openness of speech in your sight, Lord God of All, the merciful and charitable, may you count me among the sheep of your fold and give me strength, my Lord, in your virtues of light.

As he was saying this. the Lord Jesus appeared to him at that moment. He said: Courage, holy martyr, beloved of my good father. Come to me and I will show you your crown. You can then go back to the tribunal and fight for my name and shame the lawless governor.

The Saviour took the saint up to heaven. He showed him the heavens and embraced him with all the saints and showed him his throne, his crown and his garment of glory. The saints all said to him in unison: Be victorious, holy martyr, the champion of Christ the King. You will receive the immortal crown of martyrdom and inherit the good things of the kingdom of heaven.

It happened that after the Lord had shown him all these things He brought him back down to earth to the wheel, took the limbs of the saint, put them back together again and raised him once again in perfect condition. The Lord said to him: Peace to you. Go and shame this lawless governor; the
πική τηρή ερεώρην μικ φιλενεσσοκ ἦ ἀγαθῇ
ἀρτός εἴτε1 ὑπενεργεων νέον πική τηρή πε-
χαν ἡκ γνω πανομοσ ὑπενεργεων ἦ ἐκατο
μικ ἐν μαγε μακ εβολ γαροι ἀγεροῦμ ἰε ἐπὶ
εὐσαυλιαβολος ἦ ἐκατο2 μικ ἐν μι-
ἀν ἂν ἐπὶ ἐνε ἐτακροτευας ὑπὸ ἄρτ δι 
μαρον ἦν ἐκ τος πανοτον3 ἀναλεο 
ἀγα 
ἀποτελον εὐθε 
κοιν 
μικ
τότε πική τηρή έποιε 
ετάτα σύνε 
ἐνο 
ἰ 
ἐγ 
ἐπ 
ὑσ 
επ 
ἐνο 
ἰ 
ἐγ 
ἐπ 
ὑσ 
επ 
ἐνο 
ἰ 
ἐγ 
ἐπ 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
ὑ 
ε 
 Hercules. — 2 Antea ἐκατο, dein prima manu emem-
datum. — 3 ἃ s. l. — 4 Ms. ἐπο. — 5 Sic. — 6 ν add. s. l. a rec. m.
the entire multitude looking at you. Later he arose and stood before the governor and the entire multitude. The lawless governor said to him: *I do not know you. Go away from me.* The saint replied and said to him: *Why do you say this, you son of the devil? Am I not the one you had sawn? My Lord Jesus came to me, took my limbs and put them back together. He raised me and sent me to you that I might shame you and your lawless emperors.*

The entire multitude standing there then cried out: *One is the God of the holy Apa Lacaron. There is none beside Him, whose name remains forever and ever.* The governor said to the crowd standing by: *Do not be disturbed. All these things that have happened through magic, haven't they? Let us ask him to perform some wonders. If he is able to perform them, then we too will believe in his God.* Apa Lacaron said to the governor: *Ask me what you want.* The governor said to him: *I want this sandal on my foot to become an animal once again that I might believe in your God.* At that moment the saint spread his hands and prayed: *God who created heaven and earth and everying in them, the one who sent His only-begotten son to the world, gave His body and blood to save us from our sins, receive my prayer today and reveal your power before this tyrant and*
παίνεται τηρεται εν τῷ εἶρον ζίγα νητε πεκτᾶν εὐογαβ
σίδων χνε νητε παίνεται τηρεται ἐνί ἔνε γίμο φον 
σὺν ἐβάλε ἐν ρί ἐπίπλαντοκράτου τηρεται νομονο
πενήντης ἕμηρη ποτὶ ποίνης ἐνούμη εὐογαβ ἥν 
ἐνες χρῖ ἐνερ νητε πεγέ 

Ἡ ἄν χρημεῖς ἑρώτω ναι ἵππες πιμακαρίος
ἀπα λακάρων ἄ πεθανέται ἐτοῦ ἐκατερ
μεγέλων ἡ μεταχέρων μεμεταχέρων
νομον ἐντεῖ τοῦ ταπεινοῦ πενθα ἐπινθα
τηρεται ἐν ἐφες ἔρωμ 

ἲ ἵππος μετά ἐνημι αἴορ 

Ἱππότως ὁ τόμος ἐκεῖ ἐκεῖν ἑγερ 

καὶ διά τοῦ παῖδος περιπατεῖ 

περιπατεῖν οὕτω ἑρώτω 

περιπατεῖν ἐφες ἐφες 

χιλιάδων ἐνεπε 

περιπατεῖν οὕτω ἑρώτω 

περιπατεῖν οὕτω ἑρώτω 


---

1 Sic. Lege... genic. — 2 Post ἡν τριῶν litterarum litura. —
3 Ms. αὐτερκελεύς. — 3 e add. s. l. a rec. m. — 3 τ alter. add. s. l. a
1 m. — 4 Ms. ἐντεκεσίμων.
this entire multitude around him so that your holy name might be glorified and all these people might know that there is no God but the Lord God the Almighty and His only-begotten Son and the Holy Spirit forever and ever. Amen.

As the blessed Apa Lacaron finished his prayer, the sandals on the governor's foot once again became a calf before the governor and the entire multitude. The governor then said: Did I not tell you? Lacaron is performing magical tricks. At that moment he ordered the calf to be killed and its corpse thrown to the dogs and a doctor to be bought to cut out Lacaron's tongue. When the doctor arrived, the governor said to him: Take this boy and cut his tongue out, for I can no longer listen to him.44

When the tongue of the saint was cut out, he said to the governor: You have cut out my tongue so I will not be able to speak again. Now I will take a spiritual tongue, against which neither you nor your father the devil has any power. The governor replied to Apa Lacaron: Listen to me and taste of the meat on the altar and drink of the wine of sacrifice. I will release you so that you can go and escape from this torture. The blessed

44 Lit. 'I will not be able to bear the number of his words.' This is the only instance known to me in a Coptic martyrological text of a doctor brought in to perform a surgical procedure on a martyr.
ανά λακαρών πεθαὶ ἑιδιγμένων ἐν ἱερασίᾳ ἑως ἔφη, εἰς ἐνεργ. αἰνητοῦ γερό καὶ ἑως ὕπατον ἐν ἑτεροπληθ. ἐντὸς μέν εἰς ἰσαραμάν 2 πιεργημένων ἐν τούτοις ἔνας ἵππον 5 ἀποκαθαργμένοι ἐφορωτούς ἐπιμελείς ἵκεσι τοὺς ἵππος ἐπιμελείς

"Ἄνει ἵπποροπυκνὴν ἐξ ἀπίπτη ὑπαί τοὺς πεθαίνους ἠ ἱεραρχών ἀ τεκναργυρί. 3 καὶ ἑτεροπληθ. ἐνεργ. 4 πεκνοῦτ πιεργήριον ἐν τούτοις πεταλμένοι τῶν ἵππων ἄνα τε πετεράμοςι ἀνάκαρις ἐν ἵπποις ἑως ὕπατοι διὸ ἔννοια ἑως ὅτου ἐντὸς ἰσαραμάν ἐν τούτοις ἅθετο καὶ ἔτη ἐν τούτοις ἕπεται εἶπεν ἔννοια ἱπποτοὺς ἐπιμελεῖς ἐπιμελεῖς ἵκεσι τοὺς ἵππος ἐπιμελεῖς

Ἑταφόρος ἐξ ἐπιμελεῖς ἱπποτοὺς ἐπιμελεῖς πιεργημένων ἑως ἔφη, ἵπποις ἐν τούτοις ἕπεται εἶπεν ἔννοια ἱπποτοὺς ἐπιμελεῖς ἵκεσι τοὺς ἵππος ἐπιμελεῖς

1 Ms. ἑως. — 2 I Cor., x., 21. — 3 Sic. Lege τεκναργυρί. — 4 Ms. ἑως τοῦ, δείη δικτυμένον τὸ κεκτημένον. — 5 Sic. Lege λακαρων. — 6 καὶ ἡμῖν ἑπικαθαρίσας ἕνας ἀλογοτόπος ἐν τούτοις ἐπιμελεῖς ἵπποις ἑως ὅτου ἐντὸς μέν εἰς ἵπποις ἑως ὅτους ἐπιγραφής ἔννοιας ἑως ὅτους ἐπιμελεῖς ἵκεσι τοὺς ἵππος ἐπιμελεῖς

17
Apa Lacaron said to the governor: *God forbid that I will ever do this!* For it is written that you cannot receive from the table of the Lord and that of the demons.* 45* The governor became extremely angry and ordered his mouth to be opened and the meat stuffed into it.

When they stopped doing this to him, the governor said: *Lacaron, your open speech* 46 *before your God has stopped today.* Lacaron replied: *Do not rejoice too soon,* 47 *enemy of God and companion of the demons who hates the mercy of God and is a stranger to the practices of all the saints.* At that moment the governor became angry and sent him to prison. On the following day he had Apa Lacaron brought to him from the prison to the tribunal. Apa Lacaron said to himself: *What is this lawless one going to do me?*

When he reached the tribunal the governor said to him: *Sacrifice to the gods, Lacaron. Do not die a painful death at my hands.* The blessed Apa Lacaron replied mildly: *I will not sacrifice. Do as you wish with me. My God is with me, helping me, like an adamantine wall* 48 *surrounding my soul and my body together.* The governor said to him: *Lacaron, will you force me to punish*

---

45 1 Cor. 10, 21
46 For παρούσια read παρρήσια
47 Lit. 'before your joy is complete' Ἰπατεπεκραψὶ Χωρ ἅρο
48 Coptic סוכט. I can find no Scriptural allusion to any such structure and I wonder if the writer of this text might have been familiar with the tradition in the Alexander Romance of an adamantine wall to keep out Gog and Magog, the forces of barbarism mentioned in Rev. 20, 8. This external threat may have found some resonance in the late Classical period, as the people known as the Huns began to appear as a threat to the 'civilisation' of the Roman Empire.
ζὸν ἡμῶν ἐπιγοῦ ἔστε ἐκέκρατεν ἡμαῖς ἐκ τοῦ ἔνα ἔτους. 

Διασχίσα τήν θάλασσαν ἐν τῷ παντοτε ἢ ἐπικράτει 

ὁμαίᾳ περὶ πίστις ἡμῶν ἡν ἡμᾶς κακόν ἔστασιν ἔστωσαν ἐν 

τοῖς μνήμασι παῦσαν τὴν ἀρχήν μὴ νὰ διδάσκωτε 

τῷ παῖν οὐδὲν ἀληθὲν ἔστασιν ἡμᾶς ἔστασιν ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς. 

Τῆς παῖν ἐστὶν ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς. 

1 Σε ἐπιγοῦ. 2 Μη λιπεῖσθαι τοῦ ἔτους. 3 Μη σπεύδε πιέζων ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς. 

4 Μη σπεύδε διὰ την παράδοσιν ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς. 

5 Μη σπεύδε τοῖς ἐπικράτεσιν ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς ἡμᾶς. 

6 Μη σπεύδε παῦσαν τὴν ἀρχήν μὴ νὰ διδάσκωτε.
you even more with your resolute words? Sacrifice now and I will let you go.

When the governor heard these words of Apa Lacaron, he ordered him to be hung from a column by his head for three days. The soldiers did to him as the governor ordered. Apa Lacaron, suspended from the column, prayed as follows: My Lord Jesus Christ, the first martyr,⁴⁹ who is the Lord of Aeons with His divine power, will you send me your holy angel to help me. As he said this, an angel of the Lord appeared and stood above him. He released him from the column and brought him down and set him on his feet without any trace of harm.⁵⁰ The angel said to him: Be firm and you will be strong, gladiator of Christ, for the completion of your contest is near. After the angel of the Lord had said this, he embraced him and went up to heaven, the saint looking after him.⁵¹

On completion of the third day the governor said: Go and see this wretch, whether he is dead or not. The soldiers who had suspended

---

⁴⁹ Title used by Gelasisus Cyzicenus the 5th cent, church historian, whose work can be found in J.P. Migne *Patrologia Graeca* 85 1280D. For the recent revival of the idea of Jesus as the First Martyr (as distinct from Stephanos [crown]) cf. for example S. Patterson *Beyond the Passion* (2004)

⁵⁰ Lit. 'evil'.

⁵¹ Acts 1, 10
μὴ εὐστρατοὶ ἐπεισδομένη τὰ ἰδιῶτα ὅπως ἦν ἤκουσα ὑπαρχόντων ἐκεῖ, ἀρά τοι, εἰς τὸ δεδομένον ἢ ἣν τῷ ἐπίστατος ἔστω ἰδιώτης ὁ αὐτὸς λόγος ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ ἡμᾶς ἔστω ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης ἢ σὲ αὐτὸν διεξήγησαν ἵνα ἐκεῖ ἰδιώτης 

Πιλαρσιος λέον τα καρπιν πιστωδείς ήτο πάντως ἤτο το το κινηβερεσσεία τε πορευόμενον, ἔτοι το το πρός τελευταίας ἥμνος ἅπειρας ἢμάτων ἥμνος προς τον ἁγίας ἡμέρας ἡμών τῷ ἀρχιερέας ἐκείνου ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών τῷ ἀρχιερέας ἡμών ἡμών τῷ ἀρχιερέας 

1 Sic. — 2 τ τ 1. — 3 Suppl. neō πιστήν.
the saint from the column, they went and found the saint standing at the foot of the column. They were extremely surprised and called out: We are Christians openly and we belong to the God of Lacaron. They took off their armour and threw it in the face of the governor, who said to them: What have you seen that you have thrown your armour away? Have you attached yourselves to the God of Lacaron? The soldiers said: What we have seen we will not tell you, for you are a stranger to us. The governor: Damn it! I speak well with you. You speak badly to me. To be sure I do not know how to punish you, because you have not yet received baptism.

The blessed Apa Lacaron, the gladiator of Christ, when he heard this from the governor, said to the soldiers: Find strength, for my Lord Jesus Christ is with us. Thus he prayed: Look down on me, my Lord, on me and and my brothers here with me now so that your holy name may be glorified. At that moment the blessed Apa Lacaron made the sign of the cross on the earth with his right hand and a spring of water came pouring out, as white as snow and he baptized them in the name of the Father, Son and Holy Spirit. The soldiers said to the governor: God has made us worthy of His holy baptism. You have seen it with your own eyes. Pass sentence on us that we may leave you.

52 The oath is: κακὴ κεφαλὴ 'bad head'.
53 A Greco-Coptic phrase: ξολωθερ ημ
νυν πνευμών πεναξ μη τουαράζην εφορώταν ἄτοξαφε κτεχηρί κατοτούν μη αγώλα ντοξαφε ΝΕΟΥΑΙ ΔΠΙΑΒΟΤ ης ογοτ ΑΓΩΣΚ ἩΜΟΥΑΡΩΝ ΕΒΟΛ ΑΥΣΙ ΔΜΗΚΛΑΥ ΝΑΤΤΑΚΟ ΝΗΝ ΝΙΒΗΟΤΗ

1 18. * Τυσενκα να σε ευρούν πεξε αριάνος πνήμη- 5 μων ΝΜΙΑΓΙΟΣ ΑΠΑ ΛΑΚΑΡΩΝ ΖΕ ΑΡΙΟΥΣΧΙΑ ΝΙΝΙΟΥΤ𝑇 ΜΠΕΡΜΟΥ ΝΚΑΚΩΣ ΝΗΝ ΝΑΞΙΝ ΖΕ ΝΙΟΚ ΟΥΣΑΒΕ ΠΕ- ΧΕ Π ΠΙΑΓΙΟΣ ΝΑ ΖΕ ΑΝΟΚ ΟΥΣΑΒΕ ΝΗΕΝΟΥ ΝΙΒΕΝ ΖΕ ΕΙΣΙΝΗ ΝΚΑ ΔΕΜΕΤΟΥΡΟ ὑπαξίν ης πάς ΦΑΙ ΗΙΝΟΥ ΕΤΝΑΧΕ ΕΡΑΤῲ ΝΤΑΣΙ ΜΠΙΧΛΑΥ ΝΑΤΤΑΚΟ ΝΑΙ 10 ΕΤΑΦΚΟΤΘΕΝ ΕΡΟΥΝ ΝΑΣ ΠΝΗΜΕΝΩΝ ΑΚΡΑΦΡΕΚ ΝΝΕΡΑΧΣΙ ΕΘΡΙΝ ΕΧΩΝΙ ΠΕΧΑΡ ΝΑΡΖ ΖΕ ΙΣΧΕ ΧΝΑ- ΚΤΩΝ ΝΩΣΙ ΑΝ ΝΤΕΚΙΡΙ ΜΦΗ ΕΤΑ ΝΙΟΥΡΩΥ 2 ΟΥΑΡΑΖΗΝ ΜΗΝΩ 3 ΤΕΡΚΕΛΕΥΝ ΕΡΟΥΘΛΙ ΝΤΕΚΑΦΕ ΩΝ ΚΤΕΧΗ

ΠΙΜΑΚΙΟΡΙΟΣ ΣΕ ΖΕ ΝΗΝ ΠΝΙΝΟΡΕΙΣΒΕΤΕΝ ΕΤΕΡΑΦΑΙ- ΦΑΙΕΝΙΑΝΥΝΙ ΕΡΦΕΝΤΙΟΤ ΝΤΟΤΗ ΜΦΙ ΗΔΙΝ ΠΟΥΝ ΕΛΑ ΝΗΜΑΤΟΙ ΕΜΠΙΧΛΑΚΟΣ ΕΡΟΝΙ ΑΓΕΝΩΝ ΕΝΙΚΑ ΕΤΕΡΑΝΑΧΘΕΝ ΕΒΟΛ ΝΗΝΤΗ ΝΗΟΤ ΖΕ ΠΕΧΑΡ ΝΙΝΙΚΕ- ΤΩΝΑΡΙΟΣ ΖΕ ΑΡΙΑΝΕΝΕΣΕΘ ΜΗΝΙ ΝΟΥΧΟΥΧΙ ΝΤΑΣΟ 20 ΝΟΥΠΡΟΣΕΤΖΗ ΜΦΙ ΟΡΟΗ ΑΓΕΣΘΟΥΝ ΕΡΟΨΗ ΗΣΕ ΟΥ- ΝΙΨΟΤ ΜΗΝΙ ΕΡΟΘΝΙ ΠΙΜΑΚΙΟΡΙΟΣ ΣΕ ΑΠΑ ΛΑΚΑΡΩΝ ΑΚΡΑΦΡΕΚ ΝΝΕΡΑΧΣΙ ΕΒΟΛ ΑΚΡΑΦΡΕΚ ΥΠΑΙΡΙΝΕ ΕΧΩΝΙ ΜΗΝΙ ΖΕ ΠΑΣΘΗ ΗΣΕ ΠΑΣΘΗ ΟΖΙ ΕΡΑΤΗ ΝΕΜΗ ΝΤΕΚΙΡΪ ΝΟΜΗΝ 'ΟΡΑΖΘΕΝ ΕΒΟΛ ΝΙΟΥΡΩΥ

20 25

ΠΙΣΩΤΗΡ ΣΕ ΗΣΕ ΑΡΙΟΥΣΧΙΑ ΕΡΟΘΝΙ ΗΝ ΠΟΥΝΟΥ ΜΗΝ ΓΑΙ ΕΜΙ ΕΡΟΘΝΙ ΕΒΩΝ ΕΤΕΡΑΦΑΙ ΜΗΝΙΑΤΗ ΠΕΧΗ ΦΙ ΕΡΟΥΘΑΙ ΠΙΣΩΤΗΡ ΣΕ ΠΑΣΘΗ ΟΡΟΗ ΝΑΝΟΥΤ ΚΣ ΕΛΙΝΗΝ ΑΚΚΕΤΕ ΕΡΟΘΝΙ ΗΝ ΠΝΙΚΕΡΙΤΜΗΣΘΕ ΜΗΝΩ ΗΣΟΥ

1 Ms. άσια, tantum in fine lineae. — 2 τ alter. s. l. — 3 Ms. άσια.
The governor became angry and said: *I order them to be beheaded by the sword*, which was done instantly. On the 1st day of Thoğout⁵⁴ they completed their contest and received the unfading crown in heaven.

After all these things Arianus said to Lacaron: *Sacrifice to the gods and do not die a painful death at my hands, for you are an intelligent person.* The saint replied: *I am an intelligent person at all times, for I seek the the kingdom of my Lord Jesus Christ, this one to whom I am going shortly⁵⁵ to receive the indestructible crown.* When the governor heard this, he ground his teeth and said to him: *Since you are not going listen to me and do what the emperors command, I order you to be beheaded by the sword.*

When the blessed one heard his sentence, he started thanking⁵⁶ God. At that moment the soldiers put a narrow bridle⁵⁷ on his mouth and brought him to the place where he was to die. He said to the executioners: *Bear with me a little that I may offer a prayer to God.* A large crowd gathered. The blessed Apa Lacaron spread his hands and prayed as follows: *My Lord Jesus Christ stand by me and give me strength that I may complete my contest.*

The Saviour Jesus appeared to him at that moment. Nobody knew Him⁵⁸ except the saint alone, who said to Him: *My Lord and my God, you have heard me praying to you. Now*

---

⁵⁴ The first month of the Coptic calendar.
⁵⁵ Coptic: ιηνου ετηνως επραξα I have used the Present Continuous in English quite deliberately, because one of its meanings is the future that has been arranged.
⁵⁶ I understand ἀκωμπο εὐφέρπην to be inchoative. The same periphrasis is used in the Sahidic version of Lk. 7, 38, where ἀκωμπο εὐφέρπην translates the Greek Imperfect (κατεφίλει), which can be understood as continuing ‘she began’ (ἤρξατο) in the early part of the sentence. The faithful Bohairic translator has followed the Greek: Μακτη.
⁵⁷ I take it that the Greek word is χαμός. None of the dictionaries I have consulted (LSJ, Moulton and Milligan and Lampe) are especially helpful: LSJ supplies words of which it might be the equivalent meaning ‘curved’ and ‘narrow’. Since this device is attached to ‘his mouth’ (ερωσ), I have used the term ‘bridle’, but this is not the meaning of the Greek word. The same word in Mod. Gk. means ‘loss, destruction’.
⁵⁸ It is not entirely clear to me whether this means that only Lacaron could see Jesus and knew who He was or whether the onlookers could see Him too but did not know who He was.
καὶ πάντες ἔρωτες ἐπορεύκεισθε, οὐδεὶς ἐπορευόμενος ἄλλος ἀλλὰ ἐπορεύομεν, οὐκ ἔναι ἀλλά ἐκεῖνος ἐπορεύομεν. ἂν πάντες ἔρωτες ἐπορεύθητε ἄλλος ἀλλὰ ἐπορευόμεν, οὐκ ἔναι ἀλλά ἐκεῖνος ἐπορευόμεν. ἂν πάντες ἔρωτες ἐπορεύθητε ἄλλος ἀλλὰ ἐπορευόμεν, οὐκ ἔναι ἀλλά ἐκεῖνος ἐπορευόμεν. ἂν πάντες ἔρωτες ἐπορεύθητε ἄλλος ἀλλὰ ἐπορευόμεν, οὐκ ἔναι ἀλλά ἐκεῖνος ἐπορευόμεν. 

---

1 Ms. nūta. — 2 Sie Lege nixorxe. — 3 Sie. Lege etwain. — 4 τ s. 1.
my Lord I beg you to complete for me that which I asked of you, because you are merciful and charitable. The Saviour said to him: I will do as you wish. The blessed Apa Lacaron said, I beg you, my Lord, not to let my body rot in the earth but to keep it whole and build a shrine over it and glorify those who build the shrine in in heavenly Jerusalem in exchange for their efforts and count them among your saints. If one makes a pledge to my shrine and fulfils it, may you bless him and his entire household. Lord, do not let any storm or any animals enter my shrine. Let no polluted adulterers or unclean spirits approach the place where my body is laid. If one sick of any sickness or if one possessed by a demon comes to my shrine to worship my body, may you grant them a cure. The one who writes my martyrdom, as an aide-mémoire, may you separate the writer from his sins and and save them from the evil snares of the devil and your blessing and mercy and peace be enduring in all their dwellings and may you watch over them and write their name in the Book of Life and bless every one who hears my martyrdom and those who provide an agapé on the day of my commemoration. May you give them their wages and fulfil their requests and save them from all wickedness, all those who in pain come to my shrine and worship over my body. May you pour forth

59 What follows seems to me an extraordinary prayer, in which Lacaron emphasises the somewhat ‘pharaonic’ emphasis on the preservation of the physical body in MARTYRIA or TOPOS. This contrasts rather sharply with the views of someone like Shenoute. cf., for example, the admirable discussion in Caroline T. Schroeder Monastic Bodies: Discipline and Salvation in Shenoute of Atripe (2007) ch. 4.

60 The verbal prefix (ere) used here and subsequent sentences is what A. Mallon Grammaire Copte 4th ed. (1956) calls ‘futur énergique’. It follows the frame verb in the previous sentence: ‘I beg’. It is not the so-called Optative (hæpē)


62 A commemorative meal, in this case held on the feast day of the martyr at the shrine, which caused people like Shenoute a certain amount of disquiet because of the rumours of inappropriate behaviour on these occasions.

44
ἥπειραι εὐρυὶ ἑξωθ᾽ ἔτεκμου έρως εὐκακίας ἑξωθ᾽ ἔτεκμου έρως ἐβολάρισται αὐτὸς ἐπερχόμενος κατὰ πεπιστῆμα περιφέρειας τινών ἀνοίγει τοις ἑνεργοῖς ἐροτικοῖς.

Ἡ παλαιῶς ἐβολή ἡναϊκαὶ ἢσυ πισάκαριοι αὐτὸς ἑξωθ᾽ ἐπερχόμενος κατὰ πεπιστῆμα περιφέρειας ἑνεργοῖς ἐροτικοῖς· ὡς ταῦτα ἐπερχόμενος κατὰ πεπιστῆμα περιφέρειας τινών ἀνοίγει τοις ἑνεργοῖς ἐροτικοῖς.

Πισάκαριοι δὲ αὐτοὶ ἐνικεσσωρίοι πεῖσαν ἀνοίγει τοις ἑπιστήμοναῖς· ἡς τινῶν αὐτῶν ἐπερχόμενοι αὐτὸς ἑνεργοῖς ἐροτικοῖς· ὡς ταῦτα ἐπερχόμενος κατὰ πεπιστῆμα περιφέρειας τινών ἀνοίγει τοις ἑνεργοῖς ἐροτικοῖς.
your mercy on them and bless them and forgive them their sins. I too my Saviour, my you forgive me my sins and give me rest in accordance with your great mercy, I who am a wretch, God who loves man and rewards everyone who believes in Him.

When the blessed Apa Lacaron had finished his speech, the Saviour said to him:* Be strong. All your troubles are over. I swear to you myself that everything you have said I will do. The things you have not mentioned I will do them. I will leave the angels to look over your body day and night, receiving the memory of those who come to your shrine and bringing it to me. I will bless each one according to his worth. After the Saviour had said this, He embraced him and went up to he heavens in glory.

The blessed one returned to the executioners and said to them: Come and complete your service. At that moment the executioners arrived. The blessed Apa Lacaron stretched out his muscle and his holy head was taken off. He completed his good confession in the 14th of Paope. A great light appeared in that place. The whole place was suffused with perfume because of the number of angels who had come for the soul of the blessed Apa Lacaron. The Saviour took his soul with Him and His angels who were following Him. The chorus of all the saints went before him and greeted him until he was taken to the city of Our Lord and Our God.

---

63 A Coptic and a Greek word ( 있도록 and ἀνάπαυσις) with the same meaning are used and it seems pointless to use two English words.
οτιο ενεκωσιν ην ευς φαι ετε εβολ ειτοτη ερε
πινομ ερπηει ηεν ενεε περιων ενεες ηεν πε-
πιε εοουαβ περιταμενο ηε ενεε ηε ηιες ηερος

αμιν

πιε εΗι επικω εταχειη ηαιη ηε οατοι αμιν
and Our Saviour Jesus Christ from whom the glory appropriate to Him and His Good

Lord have mercy on the wretch who wrote this, Chael son of Matoi. Amen

---

64 The phrase τὸ ζωοποιόν occurs in connection with the Holy Spirit in the Creed adopted at the Council of Constantinople in 381.
65 The lexical item also means 'soldier' but here it is clearly a proper name cf. Crum 190b