

Barsûma the Naked: Coptic and English

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This short fragment was published by W.E. Crum in his article 'Barsauma the Naked', on pp. 135-149 and 206 of the *Proceedings of the Society of Biblical Archaeology* 39 (1907). I have retyped the text here with my own English version of it. I have referred to the Arabic version wherever appropriate. The Coptic text occupies pp. 192-195 and is preceded by the corresponding Arabic text on pp. 191-192. The plate reproduced below, which shows p. 2a of the text, appears on p. 207 of the article. The raised letters in Crum's text represent the capital letters at the beginning of a paragraph. I have added references to Crum's dictionary in the hope that they may be of use to those in the early stages of studying the language.

Barsûma is usually known as the 'naked' because for five years, like Job, he lived on a rubbish heap outside city and wore no clothes. In the section of the Arabic text numbered A by Crum it is said that the saint bore 'honoured name of Barsûma'.¹ He was born towards the end of the Ayyubid dynasty (1174-1250) and died in 1317, when the Mamluks became rulers of Egypt, with their stronghold on the island of Roda in the Nile, which gave them the name of Bahri (river/sea) Mamluks. Barsûma's father was in the employ of Shajar ed Durr (Tree of Pearls), who became the first Mamluk ruler (Sultana) in 1250. However, she was not recognized as such by the Caliph in Baghdad and was forced to marry someone appointed by the Mamluks in order to secure recognition from Baghdad. Shajar later had him executed and was in turn herself the victim of a brutal murder.

According to part of the Arabic text not published here, Barsûma's father, al Wajih, known as al Tabbân ('the strawseller') was the 'secretary' of the Sultana, though he is not mentioned as such by historians such as Maqrizi. Christian-Muslim relations seem to have been good during the Fatimid period and Christians occupied senior positions in the administration. The Fatimids built the city of Cairo c. 969 AD. It is probably significant that the Patriarchate was transferred from Alexandria (Rakote) to Cairo when Christodoulos (Abd el Masih) was Patriarch in 1047. It is clear

1 A Syrian monk who championed the monophysite position of the Coptic Church at the Council of Chalcedon (451 AD). In his honour there is a wall painting of him in St Antony's monastery with a pig and serpent at his feet cf. Elizabeth Bolman (ed.) *Monastic Visions* (2002) p. 53. There is a story about how the medieval Barsûma (section B of Crum's text) cows a hostile serpent into submission in the church of St Mercurius, with the result that it would lie at the feet of the saint. Two of the miracles (25 and 31 on p. 204 of Crum) involve a hedgehog, but whether this creature was mistaken for a pig I cannot say.

from extant Fatimid decrees that monks and monasteries were reasonably treated.² There is an allusion to persecution³ of Christians in 1301 or 1303 AD in section E of Crum's text: churches were ordered to be locked so that no-one could stay there and people were forced to wear hideous black garments on the heads.⁴ Barsûma defied the order and stayed in the church, for which he was beaten by someone described as سکبدری.⁵ He was imprisoned for some time and subsequently released, after which he devoted himself to ascetic practices in the monastery of Mercurius and was visited there by those seeking consolation, among them high-ranking soldiers and administrators.

The Arabic text published by Crum is from Paris Arabe Ms 72 and only sections of it appear in the article. The Coptic text is contained on four paper leaves that form part of the Clarendon Coptic Mss. in the Bodleian library at Oxford, which, according to Crum, look out of place because the other texts in that collection are on parchment. The dialect of the text is Sahidic, in which a substantial portion of Coptic literature survives. From about the 10th cent. its place begins to be taken by Bohairic, in the written record at least. It will be seen from the plate provided by Crum that the handwriting is of the sloping semi-uncial type used in late Sahidic texts such as the *Triadon*⁶ and *Mysteries of the Alphabet*. These texts were written at a time when Christian Egyptian speakers seem to have felt that their language had to be preserved, and since Bohairic was already in use, it seems not unreasonable to suppose that Sahidic, a dialect of major importance for centuries and almost an historical monument, was felt to be in need of preservation, which is perhaps confirmed by the relatively non-standard nature of the dialect used to write the text.⁷

The Coptic text starts at the point where we learn that Barsûma, after having been released from brief imprisonment and torture by the governor, (متولى) was much visited by people of all sorts requiring his assistance and went to live on a rubbish heap, where he lived for sixteen years, and 'went to his rest'.

2 S. M. Stern *Fatimid Decrees* (1964), e.g. nos. 1 and 4. In particular, decree no. 1 makes it clear that the substance of this decree issued in response to a petition of monasteries in general for certain privileges is a continuation of what had been granted by previous decrees (سجلات), including al Hâkim.

3 The Arabic phrase is ضيقة عظيمة

4 This detail is taken from Crum's translation only because there is no Arabic text of this passage.

5 Crum suggests *scutarius* (shield-bearer), an imperial official cf. J. Niemeyer *Mediae Latinitatis Lexicon Minus* (1959) p. 949. Might the word be سکبدری ?

6 In which Barsûma is mentioned §687. cf. Oskar von Lemm *Das Triadon* (1903) and A. Hebbelynck 'Les mystères des lettres grecques' *Le Muséon* 19 (1900) pp. 5ff., 105ff. and 269ff. and 20 (1901) pp. 5ff

7 Crum has a note on this subject in his article cf. p.137. An intriguing set of documents in a Middle Egyptian dialect from the 11th cent. was published by Michael Green 'Private archive from Teshlot' *Oudheidkundige Medelingen* 64 (1983) pp. 61ff.

] ΖΗΠΜΟΝΑΣΤΗΡΙΟΝ ΜΠΖΑΓΙΟΣ Μ̅Ε̅Ρ̅ ΜΕΝΤΑΣΕ ΝΡΟΜΠΕ ΑΦΟΥΩΨ ΝΒΙΠ̅Δ̅ Μ̅Π̅Ν̅
 ΕΤΡΕΦΩΩΝΩ ΕΒΟΛ ΖΗΠΙΚΟΣΜΟΣ ΑΦΜΤΟΝ ΜΜΟΦ ΖΕΝΣΟΥΤΟΥ ΝΑΠΟΥΚΟΥΜΕΝΟΝ
 ΖΕΜΠΧΩΚ ΜΑΑΦ ΨΟΜΝΤ ΜΕΝΟΥΨΟ ΖΕΝΝΡΟΜΠΕ ΝΤΟΚΛΥΔΙΑΝΟΣ ΖΝΟΥΕΙΡΗΝΕ
 ΝΤΕΠΝΟΥΤΕ ΕΡΕΝΦΣΜΟΥ ΕΤΟΥΑΑΒ ΨΩΠΕ ΝΕΜΜΑΝ· ̅Ϛ̅Ϛ̅ : Παι ΜΕΝΝΣΑΤΡΕΦΣΒΟ
 ΝΕΜΜΗΗΨΕ ΕΤΕΜΠΕΦΚΩΤΕ ΖΝΖΝΣΒΩΟΥΕ Μ̅Π̅Ν̅Α̅Τ̅ΚΟΝ ΜΝΖΝΝΤΟΛΗ ΕΥΟΥΑΒ ΕΥΡΑΝΑΦ
 Μ̅Π̅Ν̅Ε ΑΥΩ ΝΕΡΕΠΡΕΣΒΥΤΕΡΟΣ ΙΩΖΑΝΝΗΣ ΠΩΗΡΕ ΠΖΑΛΟ ΕΦΑΥΠΕΙ ΕΜΑΤΕ ΑΦΜΕΥΕ
 ΖΜΠΕΦΖΗΤ ΑΥΩ ΠΕΧΑΦ ΖΡΑΙ ΝΖΗΤΦ ΧΕΟΥ ΠΕΤΕΝΕΙΡΕ ΜΜΟΦ ΜΝΝΣΑΝΕΦΣΒΩΟΥΕ
 ΕΤΝΑΝΟΥΟΥ ΑΦΟΥΩΨΒ ΠΕΧΑΦ ΝΑΦ ΝΒΙΠΠΕΤΟΥΑΑΒ ΑΠΑ ΠΑΡΣΩΜΑ

] in the monastery of Saint Mercurius⁸ for sixteen years.⁹ The Lord God wished him to be removed from the world. He went to his rest on the 5th epagomenal day¹⁰ in the completion of the 1033rd year of Diocletian¹¹ in the peace of God, His blessings being with us. Amen.¹²

This one, after he had taught¹³ the multitudes around him¹⁴ spiritual teachings and holy injunctions pleasing to God, John the priest, the son of the elder,¹⁵ being much distressed, thought and said to himself: 'What are we to do after his good teachings?'¹⁶ The holy Apa Barsûma replied and said to him¹⁷:

(1b) ΧΕΠΖΜΖΑΛ ΜΠΕΦΒΩΚ ΕΛΑΑΥ ΝΣΑ ΑΛΛΑ ΟΥΟΝ ΝΙΜ ΕΤΝΑΧΟΟΣ ΧΕΩ ΠΑΡΣΩ ΠΩΗΡΕ
 ΠΡΕΦΤΩΖ ΤΝΑΟΥΩΨΒ ΝΑΦ ΧΕΣΕ ΤΑΧΩΚ ΕΒΟΛ ΜΠΕΦΑΙΤΗΜΑ ΖΑΖΤΜΠΝ̅Δ̅̅ Ι̅Η̅Σ̅ ΠΕΧ̅Σ̅
 ΑΦΩΨΤ ΝΣΑΖΙΖΒΟΥΡ ΜΜΟΦ ΝΒΙΠΕΝΕΙΩΤ ΕΤΟΥΑΑΒ ΠΕΧΑΦ ΧΕΩ ΠΕΝΧΟΕΙΣ ΑΥΦΙΟΠ
 ΕΡΟΝ ΜΠΟΥΒΕΝΛΑΑΥ ΖΙΕΧΩΝ ΧΕΝΧΑΡΤΗΣ ΠΖΜΖΑΛ ΕΣΧΩΚ ΕΒΟΛ ΟΥΖΟΥΥ
 ΜΝΝΣΑΟΥΖΟΥΥ ΝΤΕΥΝΟΥ ΔΕ ΑΦΩΨΤ ΨΑΛΒΡΑΖΑΜ ΠΝΟΔΟΡΕΟΣ ΠΕΦΜΑΘΗΤΗΣ ΠΕΧΑΦ

8 Ar. adds 'Monastery of Shahrân'. Maqrizi mentions Barsûma in his notice on the Monastery of Shahrân (Crum p. 136)..

9 Margin: $\bar{\iota}\zeta$

10 Margin: $\bar{\epsilon}$. The Greek word is a translation of the pharaonic Egyptian *hryw* 'extra', which referred to the five extra days added to the 360 days of the Egyptian year (12 months of 30 days). If the ancient Egyptians had added the extra quarter of a day and created a 'leap' year, their calendar would have been perfect.

11 Ar. 'Year of the Pure Martyrs'. Margin: $\bar{\alpha}, \bar{\lambda}\bar{\Gamma}$ followed by a group that looks as if it is meant to represent $\sigma\tau\alpha\gamma\rho\sigma$

12 Written $\bar{\rho}\bar{\theta}$, the numerical value of $\alpha\mu\eta\eta\eta$. A

13 The verb $\sigma\kappa\epsilon\omicron$ is often intransitive but here it must be transitive cf. Crum 435a

14 Ar. adds 'at that time'.

15 Perhaps this is someone of the same name, a cleric of the monastery who lived before 1332 AD cf. Crum fn. 118

16 Ar. 'and thought to himself about the loss to people of his teaching'.

17 Coptic form of the name is 'Parsôma' (later abbreviated to 'Parso') Ar. adds 'saying with his pure mouth'. Coptic deletes: $\epsilon\phi\chi\omega$ 'saying'.

ΝΑϞ ΧΕΩ ΠΖΛΛΟ ΜΜΑΚΑΡΙΟϞ † ΝΑΙ ΕΝΟΥΒΟΡΤΕ ΙΕ ΟΥΦΑΛΙϞ ΤΑΦΩΤ ΕΒΟΛ ΜΠΑΛΑϞ
 ΠΕΧΑϞ ΧΕΩ ΠΕΝΕΙΩΤ ΝΑΨ ΕΝΖΕ ΕΚΨΩΤ ΕΒΟΛ ΠΛΑϞ ΕΤϞΜΟΥ ΕΜΠΝΟΥΤΕ
 ΜΠΕϞΩΤΕΜ ΝϞΩϞ

(1b) 'The servant has not gone to any place.¹⁸ But everyone who says the name of Parsô, the son of the
 strawseller',¹⁹ I will answer him saying, 'Yes', and I will fulfil his request with the Lord Jesus Christ.' Our holy
 father looked to the left of him and said: 'Our lord, they have made a reckoning with us and have found nothing
 against us,²⁰ for the books of the servant are²¹ completed each day.' He then looked at Abraham the notary, his
 disciple, and said to him: 'Blessed elder, give me a knife or scissors and I will cut out my tongue.' Abraham said to
 him: 'How can you cut out the tongue that blesses God ?' Barsûma did not listen to him.

(2a) ΑΛΛΑ ΑϞΧΙ ΠΦΑΛΙϞ ΑϞΨΩΤ ΕΒΟΛ ΝΟΥΚΟΥΙ ΜΠΕϞΑΛΑϞ ΑϞΝΟΥΧΕ ΜΜΟϞ ΖΙΕΧΜΠΚΑΖ
 ΑϞΑΡΧΕΙ ΕϞΜΗΛΕΤΑ ΖΜΠΕΠΦΑΛΜΟϞ ΧΕΠϞϞΠΕ ΠΛΟΥΟΕΙΝ ΜΠΑϞϞΡ̄ ΕΙΝΑΡΖΟΤΕ ΖΗΤϞ
 ΝΝΙΜ ΨΑΠΕϞΧΩΚ ΑΨΩ ΟΝ ΧΕΕΙϞΖΗΗΤΕ ΟΥΠΕΤΝΑΝΟΥϞ Η ΟΥΠΕΤΝΟΤΜ
 ΝϞΑΤΡΕΖΝϞΝΗΟΥ ΟΥΩΖ ΝΟΥΜΑ ΝΟΥΩΤ ΨΑΠΕϞΧΩΚ · ΝΤΕΥΝΟΥ ΑϞϞΕΠΡΑΓΙΖΕ
 ΜΠΕϞΩΜΑ ΜΜΙΝ ΜΜΟϞ ΖΜΠΜΑΕΙΝ ΜΠΕϞϞΡ̄ΟϞ ΕΤΟΥΑΑΒ ΑϞ† ΜΠΕΠ̄Ν̄Α · ΑΝΑΓΓΕΛΟϞ
 ΜΠ̄Ν̄Ε ΧΙ ΝΤΕϞΦΥΧΗ ΨΑΠΠΑΡΑΔΙϞΟϞ ΝΤΕΤΡΕΦΕ ΑϞΠΩΩΝΕ ΕΒΟΛ ΖΜΠΙΚΟϞΜΟϞ ΑϞΒΩΚ
 ΨΑΠΕΝΤΑϞΜΕΡΙΤϞ ΙϞ ΠΕΧ̄Ϟ ΑϞΑΠΟΛΑΥΕ ΝΝΑΓΑΘΟΝ ΕΤΜΗΝ ΕΒΟΛ ΕΤΕΜΠΕΒΑΛ ΕΡΟΟΥ
 ΝΑΨ ΕΡΟΟΥ ΟΥΔΕ ΜΠΕΜΑΑΧΕ ϞΟΤΜΟΥ ΜΠΟΥΑΛΕ ΖΡΑΙ ΕΧΜΠΖΗΤ ΜΠΡΩΜΕ

(2a) But he took the scissors and cut out a little²² of his tongue²³ and threw it to the ground. He began to recite
 from the Psalm²⁴ 'My Lord, my light and my Saviour, of whom will I be afraid ?' to its end. And also 'Behold, a
 good thing or a sweet thing',²⁵ after the brothers had settled in a single place, to its end. He then blessed²⁶ his own
 body with the sign of the holy cross. He gave up his spirit. The angels of God²⁷ received his soul up to the paradise
 of blessing. He departed from the world and went to the one he loves, Jesus Christ. He enjoyed the enduring good
 things which the eye²⁸ has not seen nor the ear heard nor have they entered into the heart of man,

18 Ar. 'The servant has no absence.' Presumably a word of encouragement from Barsûma to reassure that he will be
 always be with to intercede on behalf of those who call out his name.

19 The formation **ΠΕϞΤΩΖ** would not be possible in earlier Sahidic, where the prefix **ΠΕϞ** 'someone who does' is
 constructed with a verb and not, as here, with a noun.

20 The Coptic prep. **ΖΙΕΧΩΝ** cf. Crum 758b. Ar. '... and found nothing for them with respect to us, truly'.

21 Text reads **ΕϞΧΩΚ** for **ΕΥΧΩΚ**.

22 Ar. 'the end'.

23 Ar. 'with his hand'.

24 Ps. 27, 1

25 Ps. 133, 1

26 Gk. *σφραγίζειν*

27 Ar. 'and his noble saintly soul ascended to ... with the angels of light ...

28 It is clear from the plate provided by Crum that the scribe has added **ΒΑΛ** above the line and, in **ΕΡΟΟΥ**, corrected
 the **Ρ** and the second **Ο**.

(2b) **ΝΑΙ ΝΤΑϞΣΕΒΤΟΟΤΟΥ ΝΟΙΜΠ̄Ν̄Ε ΝΝΕΤΜΕ ΜΜΟϞ · ΤΟΤΕ ΑΝΕΣΝΗΟΥ ΜΜΟΝΟΧΟC
 ΑΥΚΩCϞ ΚΑΛΩC ΖΗΖΟΙΤΕ ΝCΟΡΤ ΕΥΤΒΒΗΥ ΑΥΧΙΤϞ ΕΖΟΥΝ ΕΤΕΚΚΛΗCΙΑ · ΑϞΕΙ
 ΝΒΙΠΕΝΕΙΩΤ ΕΤΟΥΑΑΒ ΝΑΡΧΗΕΠΙCΚΟΠΟC ΑΠΑ ΙΩΗΑΝΝΗC ΠΕΤΟΥΜΟΤΕ ΕΡΟϞ ΧΕΠΩΗΡΕ
 ΜΠΖΑΓΙΟC ΠΜΕΖϞΤΟΟΥ ΝΧΟΥΩΤ ΖΗΝΕΝΕΙΟΤΕ ΜΠΑΤΡΙΑΡΧΗC ΜΕΝΖΗΜΗΗΩΕ
 ΠΡΕCΒΥΤΕΡΟC ΜΗΖΕΝΔΙΑΚΟΝΟC ΜΕΝΝΑΡΧΩΝ ΕΤΤΑΕΙΗΥ ΝΤΕΤΠΟΛΙC CΕΝΤΕ ΑΥΕΡΖΗΒΕ
 ΖΡΑΙ ΕΧΩϞ ΑΥΤΠΟ ΜΜΟϞ ΖΗΟΥΝΟΒ ΝΤΑΕΙΟ ΑΥΧΙΤϞ ΑΥΚΑΑϞ ΖΗΟΥΤΑΙΒΕ ΑΥΧΙΤϞ
 ΜΠΤΑΦΟC ΕΤΕΜΠΕΜΤΟ ΕΒΟΛ ΜΠΡΟ**

these things which God has prepared for those who love Him.²⁹

The brother monks then buried him well in pure woollen garments. They took him to the church. Our holy father the Archbishop John, who is called the Son of the Saint,³⁰ the 80th of our Patriarch fathers, with many priests, deacons and respected notables of the two cities.³¹ They mourned for him. They accompanied³² him in great reverence, took him and placed him in a coffin and took him to the grave before the door

(3a) **ΝΤΕΚΚΛΗCΙΑ ΖΑΖΤΕΜΠΡΕCΒΥΤΕΡΟC ΕΙCΑΑΚ ΠΡΟΕΙCΤΟC ΜΠΜΟΝΟCΤΗΡΙΟΝ ΑϞΩΩΠΕ
 ΖΕΜΠΕΖΟΟΥ ΕΤΕΜΜΑΥ ΟΥΝΟΒ ΝΛΥΠΕ ΜΝΟΥΡΙΜΕ ΜΝΟΥΑΨΑΖΟΜ ΝΤΠΟΛΙC CΕΝΤΕ
 ΜΗΝΤΙΜΕ ΜΠΕΥΚΩΤΕ ΝΤΕΡΟΥCΩΤΗ ΧΕΩΠΕΝΕΙΩΤ ΕΤΟΥΑΑΒ ΜΤΟΝ ΜΜΟϞ ·
 ΑΥΠΑΡΑΚΑΛΕΙ ΜΠ̄Ν̄Ε ΧΩ ΜΜΟC ΧΕΩ ΠΕΝΧΟΕΙC ΙΗC ΠΕΧC Π̄Ν̄Ε ΠΝΑΗΤ † ΝΑΝ ΝΟΥCΑΖ
 ΝΑΓΑΘΟC ΕϞΨΑΗΛ ΖΡΑΙ ΕΧΩΝ ΑΥΩ ΝΕϞΖΑΡΕΖ ΕΡΟΝ ΕΒΟΛ ΖΗΝΟΥΩΝΩ ΝΡΕϞΤΩΡΠ
 ΝΕϞΡΖΕΜΜΕ ΜΜΟΝ ΖΗΝΕϞCΒΩΟΥΕ ΜΠ̄Ν̄Α†ΚΟΝ ΑΝΟΝ ΔΕ ΖΩΝ Ω ΝΑΜΕΡΑΤΕ
 ΜΑΡΕΝΠΑΡΑΚΑΛΕΙ ΜΠ̄C ΠΝΟΥΤΕ ΠΠΑΝΤΟΚΡΑΤΩΡ ΕΤΡΕϞΚΩ ΝΑΝ ΕΒΟΛ ΜΗΝΗΝΟΒΕ
 ΜΗΝΕΝΠΑΡΑΠΤΩΜΑ ΝΕϞ†ΘΕ ΝΑΝ ΕΤΡΕΝΕΙΡΕ**

29 1 Cor. 2,9

30 It is not known what this means, but I have capitalized it in keeping with the English orthographic convention of writing names with capital letters. John VIII (1300-1320 AD) was head of the church in the reign of al Nasir, who allowed Muslims that had killed Christians to keep the property of the latter. Ar. has the word for 'eighty', but the Coptic has a computation: ΠΜΕΖϞΤΟΟΥ ΝΧΟΥΩΤ 'the fourth (times) twenty'

31 Fustât and Misr. Ar. 'and a great assembly of Christian people'. Fustat ('tent') is the settlement that developed to the north of the Roman fortress of Babylon after the Arab invasion. In the Fatimid period the city of Cairo (al Qahira) was founded to the north, capital cities having moved gradually northwards from the White Walls of the 1st dynasty, one of whose names was adopted by the Greeks as Memphis. The name Misr is still the name given to the Christian quarter today called Misr Qadima (Old Cairo). The Ar. misr (مصر) is associated both with Egypt and building cities.

32 Crum 461a: ΤΖΠΟ (caus. of ΠΩΖ 'reach'), often spelled ΘΠΟ, but not in the non-standard form used here.

of the church with the presbyter Isaac³³ the prior of the monastery. On that day there was great grief³⁴ and weeping and sighing of the two cities and the neighbouring towns when they heard that our father had died.³⁵ They called upon God, saying,³⁶ 'Our Lord Jesus Christ, the merciful God, give us a good teacher who prays for us and protects us from the ravenous wolves and guides us with his spiritual teachings.'³⁷ But we, my beloved, let us pray to the Lord God that He may forgive us our sins and trespasses and enable us to make³⁸

(3b) **ΝΖΝΚΑΡΠΟC ΕΥΜΠΩΑ ΝΤΜΕΤΑΝΟΙΑ ΕΤΡΕΝΩΙΝΕ ΝΟΥΝΑ ΜΝΟΥΑΝΑΠΑΥCΙC
 ΖΗΠΕΖΟΥ ΝΤΕΚΡΙCΙC ΝΕΦΤΑΛΔΟ ΝΝΕΤΩΩΝΕ ΕΤΖΜΠΕΦΛΑΟC ΝΕΦΧΑΡΙΖΕ ΝΑΥ
 ΜΠΟΥΧΑΙ ΝΚΤΟ ΝΝΕΝΕΙΟΤΕ ΜΝΝΝCΝΗΟΥ ΕΥΩΟΠ ΖΗΠΩΜΜΟ ΜΝΝΕΤΖΙΧΕΝΘΑΛΑCΑ
 ΕΠΕΥΜΑΝΩΠΕ ΖΕΝΟΥΕΙΡΗΝΗ ΝΕΦΤΜΤΟΝ ΝΝΝΕΙΩΤΕ ΜΝΝΝCΝΗΟΥ ΕΤΑΥΝΚΟΤΚ
 ΑΥΜΤΟΝ ΜΜΟΟΥ ΖΗΤΠΙCΤΙC ΤCΟΥΤΟΝ ΝΕΦΦΙ ΕΒΟΛ ΖΗΠΖΟ ΜΠΚΑΖ ΤΗΡΦ ΠΛΟΙΜΟC
 ΜΝΠCΙCΜΟC ΜΝΠΖΥΒΩΝ ΜΝΤCΗΦΕ ΠΧΑΧΕ ΝΕΦΚΑ ΝΤΕΦΕΙΡΗΝΕ ΖΗΤΜΗΗΤΕ ΜΠΕΦΛΑΟC
 ΝΟΥΟΕΙΩ ΝΙΜ ΝΕΦΑΙΤΕΝ ΝΕΜΠΩΑ ΕΤΡΕΝCΩΤΕΜ ΕΤΕCΜΗ ΜΜΑΚΑΡΙΟΝ ΤΜΕΖ ΝΡΑΦΕ
 ΖΙCΟΛCΑ ΧΕΛΜΗΙΤΝ ΦΑΡΟΙ**

fruits worthy of repentance that we may find mercy and repose on the day of judgement and He may cure the sick among his people and grant them health, return our fathers and brothers who are abroad and on the sea to their home in peace, give rest to our fathers and brothers who have died and gone to their rest in in the upright faith, remove from the face of the whole country pestilence, earthquakes, famine³⁹ and the sword of the enemy and impose His peace in the midst of His people at all times and make us worthy to hear the blessed voice that is full of joy and solace, saying 'Come to me,

(4a) **ΝΤCΜΑΜΑΛΤ ΝΤΜΠΑΕΙΩΤ ΝΤΕΤΕΝΚΛΗΟΡΝΟΜΕΙ ΤΜΝΤΕΡΟ ΝΤΑΥCΕΒΤΟΤC ΝΗΤΝ
 ΧΙΝΚΑΤΑΒΟΛΗ ΜΠΚΟCΜΟC ΝΕΦΕΙΝΕ ΝΑΝ ΜΠΜΟΟΥ ΝΤΕΡΟΜΠΕ ΤΑΙ ΖΗΝΕΥΩΙ
 ΜΝΝΕΥΚΕΡΟC ΝΕΦΕΥΖΑΝΕ ΝΚΑΡΠΟC ΜΠΚΑΖ ΝΕΦΟΥΩΦΦ ΝΧΑΧΕ ΝΤΕΚΚΛΗCΙΑ
 ΝΕΦΚΑΤΑΛΥ ΝΝΕΥΦΟΧΝΕ ΚΑΤΑΘΕ ΝΤΑΦΚΩΛΕ ΜΠΩΩΧΝΕ ΝΑΧΙΤΟΒΕΛ ΝΕΦΡΠΜΕΥΕ
 ΖΗΠΕΦΜΑ ΝΟΥΟΝ ΝΙΜ ΕΤΦΙΡΩΟΥΩ ΝΝΕΠΡΟCΦΟΡΑ ΜΝΝΑΠΑΡΧΗ ΜΝΠΝΕΖ ΜΝΠΧΩΩΜΕ
 ΝΩΩ ΖΗΠΩΑ ΜΠΟΟΥ ΑΥΩ ΝΕΦΡΠΜΕΥΕ ΝΟΥΟΝ ΝΙΜ ΕΤΑΥΧΟΟC ΝΑΝ ΧΕΑΡΙ ΠΕΝΜΕΥΕ**

33 Ar, adds 'son of Qarûra'

34 Coptic: **αφωπε ζεμπεζουογ ετεμμαγ ογνοο ναυπε**. In standard Sahidic one might expect **νοι**, the particle that usually introduces the deferred nominal subject, before **ογνοο**.

35 For **ωπενειωτ** read **απενειωτ**. Perhaps influenced by the invocation in the following line.

36 Read **εγχω**.

37 Ar. text is slightly longer here.

38 Crum's text has **ειρε** ('make') but his translation has 'bring forth', and I wonder if it is not the verb **πειρε** ('come forth, put forth' Crum 267b)

39 Crum (fn. 141) speculates that these refer to the famine of 1294 and earthquake of 1303.

ΖΗΠΗ ΜΠ̄̄̄ ΧΕΚΑΣ ΕΦΕΡΠΕΥΜΕΥΕ ΖΝΤΕΦΜΝΤΕΡΟ ΕΤΖΗΝΜΠΗΟΥΕ ΝΕΦΠΩΖ
ΜΠΕΧΙΡΟΓΡΑΦΟΝ ΝΝΕΥΝΟΒΕ ΝΕΦΣΖΑΙ ΜΠΕΝΡΑΝ

those blessed of my father, and inherit the kingdom that has been prepared for you from the foundation of the world that He may bring to us the water of this year in their⁴⁰ measure and their time, increase the fruits of the earth, destroy the enemies of the Church, foil their counsels as He foiled the counsel of Achitophel,⁴¹ remember in His mercy all who took thought for the offerings and the first fruits and the oil and the books for reading on this feast day today and tear up the register of their sins and write our name⁴²

(4b) ΖΗΠΧΩΜΕ ΜΠΟΝΖ ΑΥΩ ΝΕΦΕΝΤΕΝ ΠΣΗΟΥ ΤΚΕΡΟΜΠΕ ΤΗΝΟΥ ΟΥΩΧ ΣΩΜΑ
ΜΦΥΧΗ ΜΠ̄̄̄ ΝΕΦΖΑΡΕΖ ΕΠΩΝΖ ΜΕΝΠΤΑΖΟ ΕΡΑΤΦ ΜΠΕΝΕΙΩΤ ΝΩΣΙΟΤΑΤΟΣ ΠΙΚΑΤΖΗΤ
Π̄̄̄ ΠΑΘΗΡΟΝ ΠΙΜ̄̄ΠΙΜΕΝΟΝ ΑΡΧΙΕΡΗΟΥΣ ΑΡΧΗΕΡΕΟΝ ΤΟΥ Π̄̄̄ ΤΟΝ ΟΡΦΑΝΟΝ ΚΕ
ΚΡΙΤΟΝ ΤΟΝ ΧΥΡΟΝ ΠΡΕΦΜΙΦΕ ΤΚΑΛΩΣ ΤΒΕΤΠΙΣΤΙΣ ΤΣΟΥΤΟΝ ΝΘΕ ΝΔΙΟΣΚΟΡΟΣ
ΠΕΝΤΑΦΤΟΥΒΕ ΝΧΑΧΕ ΝΤΕΚΚΛΗΣΙΑ ΝΘΕ ΝΙΩΖΑΝΝΗΣ ΠΕΧΡΕΟΣΤΩΜΟΣ
ΠΕΝΤΑΦΕΡΟΥΘΕΙΝ ΖΝΤΕΦΓΕΝΕΑ ΑΦΧΡΟ ΕΝΕΦΧΑΧΕ ΝΘΕ ΠΙΑΠΟΣΤΟΛΙΚΟΣ ΠΕΣΤΕΛΛΟΣ
ΕΤΕΡΟΥΘΕΙΝ ΖΗΠΚΟΣΜΟΣ ΠΕΝΤΑΦΧΩΚ ΕΒΟΛ ΕΧΩΦ ΝΒΙΠΩΛΧΕ (*sic expl.*)

in the book of life that He may bring us to the time of the year also to come, whole⁴³ in body, soul and spirit and preserve life and the establishment of our holy father, the wise, father of fathers,⁴⁴ chief shepherd, the father of orphans and judge of the widows, the fighter who is good⁴⁵ for the upright faith, like Dioscorus, who opposed the enemies of the Church and John Chrysostom, who illuminated his generation and overcame his enemies, and like Athanasius the apostolic, the pillar that gave light to the world, in whom the Word was fulfilled (*sic expl.*)

40 The water (ΠΜΟΟΥ) is singular and refers to a good inundation.

41 An adviser of David who deserted him to go over to Absalom and, seeing that his counsel to Absalom was ignored, returned to his home and took his own life cf. 2 Sam. 15, 31ff.

42 Coptic adds: ΜΝΠΕΥΡΑΝ 'and their name'.

43 Text: ΟΥΩΧ, where one expects ΕΝΟΥΩΧ.

44 The following titles are not only in Greek but in (more or less) morphologically correct Greek.

45 It is impossible to read this phrase as 'standard' Coptic. ΠΡΕΦΜΙΦΕ (fighter) is a standard formation, but ΤΚΑΛΩΣ looks like an attempt to combine the Coptic relative particle ΕΤ with an adjective or adverb, which simply violates the rules of Coptic and is meaningless in Greek. ΝΚΑΛΩΣ, however, would make it into a straightforward adjective 'good'. Or perhaps ΠΡΕΦΜΙΦΕ Τ<ΜΙΦΕ> ΚΑΛΩΣ

ΑΡΧΑΙΟΧΡΙΣΤΙΑΝΟΙ ΑΥΧΑΙΣΤΟΙ
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 ΗΝΙΩ ΥΑΠΕΥΣΩΙΚ ΑΥΩΟΝ
 ΔΕΕΙΣΕΖΗΤΕ ΟΥΠΕΤΝΑΝΟΥ ΝΟΥ
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 ΠΩΩΝΕ ΕΒΟΥΖΙΠΙΚΟΣΙΟΣ ΑΥΒΑΙΚ
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