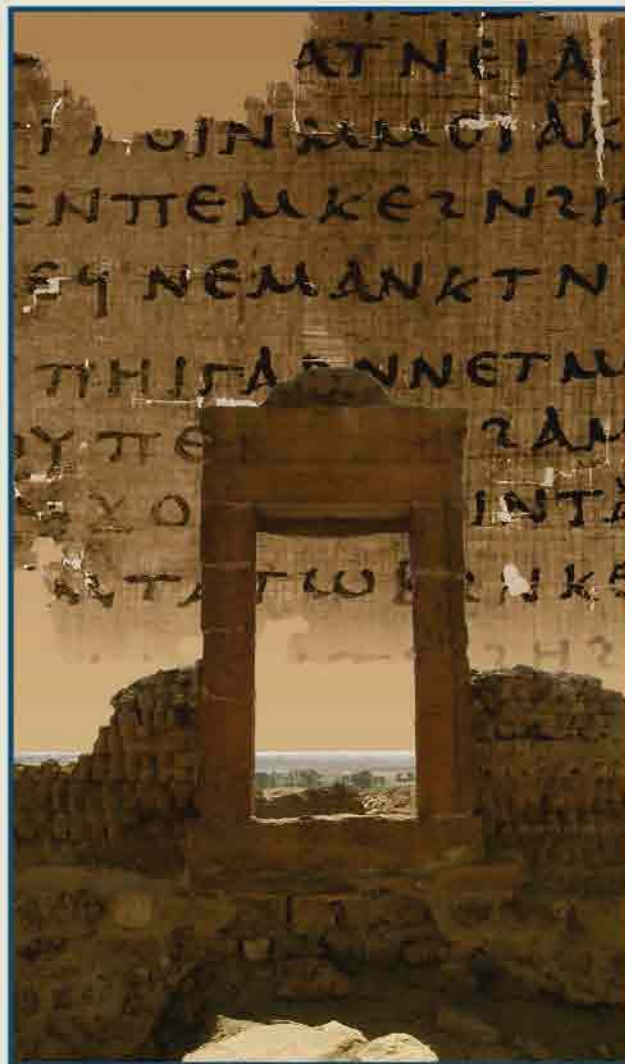# Coptic Literature in Context (4th-13th cent.)
Cultural Landscape, Literary Production, and Manuscript Archaeology

edited by
Paola Buzi

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In copertina: *P. Mich.* 5421 e una veduta di Karanis

Coptic Literature in Context (4th-13th cent.):

Cultural Landscape, Literary Production, and Manuscript Archaeology

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Literary Texts in their Geographical Context ('PAThs')".

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Applied to Coptic Literary Manuscripts and Their Archaeological Context*

A New *Bifolium* from the Monastery of Anbā Hadrà (Ms. Roma, Biblioteca Corsiniana, 280.C1) as Historical Source for the Coptic Episcopal See of Aswān*

Agostino Soldati - Sapienza Università di Roma

Abstract

This paper offers the first edition of the texts preserved by a parchment *bifolium* kept in the Biblioteca Corsiniana of Rome. Since it bears traces of binding, it could had belonged to the final part of a lost codex. The left page of the hair-side hosts a note due to the very hand of Phoibammōn, bishop of Syene, commemorating his episcopal enthronement, which took place on June 10th, 1060 CE. This bishop was already attested by the *History of the Patriarchs of the Egyptian Church* for the year 1086. The flesh-side preserves, upside-down, on the left page a portion of the intercessions for the defuncts of the Greek liturgy of Saint Mark / Saint Cyril, and, on the right page, a Coptic devotional text of uneasy interpretation with biblical and patristic quotations and, at the end, traces of what seems to be a scribal subscription. The liturgical passage exhibits interesting lexical and thematic detours from the text conveyed by the Kacmarcik codex and follows the same order observed in the Great Euchologium of the White Monastery.

Keywords
Syene, Aswān, bishopric, parchment, *memento*, liturgy.

The monastery of Anbā Hadrà in Aswān (Egypt) was excavated by Ugo Monneret de Villard between 1924 and 1926. In 1935, the rich collection of written material unearthed by the Italian archaeologist and orientalist in that site was donated to the Biblioteca Corsiniana in Rome, where it is still kept, in the so-called "Fondo Caetani". The collection, which is today almost completely unpublished, consists of a number of large fragments of Coptic literary codices, some phylacteries with Greek and Coptic prayers and a few Coptic and Arabic documentary and para-literary texts. Some of the latter, of alchemic, magic and practical content, appeared in the 1931's issue of *Islamica*, edited by David Samuel Margouliouth and Eric John Holmyard.[1]

If one excludes a tenth/eleventh century private letter (*P.Linceo Copto* 1), which I have edited in the last issue of *Aegyptus*, addressed to a monk of the Syenite coenobium of Anbā Hadrà (ll.4-5: ϩⲙ̄ⲡⲙⲟⲩⲛⲁⲥⲧⲓⲣⲓⲟⲛ ⲛⲁⲡⲁ ϩⲁ`ⲧ΄|[ⲣⲉ ⲛ̄ⲥⲃ]ⲁⲛ), all the other Coptic fragments are still unexplored.[2] Among these, a documentary piece worthy of attention is a *memento* preserved on a somewhat crinkled parchment *bifolium* (Roma, Bibl. Corsiniana, 280.C1), written by the very hand of a bishop of Aswān on the occasion of his episcopal appointment. The autographic note of the bishop appears in the left page of the hair-side of the parch-

1 A survey of the written material held in Fondo Caetani is offered in Lincei 1935; the edition of the most interesting Arabic documents appeared in Margouliouth and Holmyard 1931. The cataloguing and the edition of the Coptic papyri, parchments and papers held in the library is entrusted to Tito Orlandi, who will coordinate an *ad hoc* working group of specialists. As regards the excavations of the site, see Monneret de Villard 1925; Monneret de Villard 1926; Monneret de Villard 1927; Dekker 2013. For the excavations currently underway by the Deutsches Archäologisches Institut under the direction of S. Richter, see https://www.dainst.org/projekt/-/project-display/63443 (accessed March 2020). A mention of the *bifolium* here published is carefully reported in Dekker 2015, 2, no. 5.

2 Soldati 2018.

ment. On the flesh-side, upside down, two devotional texts, one Greek, the other Coptic, have been copied by quite coarse literary hands. Behind the Coptic one the page is blank but in the lower part. There some *lusus calami* can be discerned: the shape of a majuscule hori and the sketch of an eagle. The envelope containing the *bifolium* also hosts a somewhat flawed transcription of the text of the *memento* ascribable to the hand of Monneret de Villard. Beside the final mention of the date bore by the text, ⲣⲟⲋ, the Milanese scholar noted down the conversion to Gregorian calendar: '776 a M. | 284 | 1060 e.v.'. A somehow cryptic allusion to our *memento*, without any explicit hint to it, is also to be found in the major monography Monneret de Villard dedicated to the monastery: 'un vescovo Phoibamôn viveva nel 1060: le vite dei Patriarchi citano un vescovo di nome Befam nell'anno 1086'.[3]

    The extant holes of the binding (cm 4; 7,5; 13,5; 17,5) reveal that the *bifolium* was part of a lost manuscript of a tiny size (cm 16 x 20,8). Due to their rough appearance, the aforementioned bilingual texts did not clearly belong to the works copied into the codex. Rather, they seem to be devotional texts due to an occasional reader of the book, who had decided to fill in its final blank pages, see below. A prominent reader was the one who drafted the *memento*. Its last lines contain the core of the historical information: the note was written by Phibamōn, bishop of Aswān, on the day of his enthronement 'the third day of Paōni, the year is the 776(th) from Diocletian of the time of Martyrs', that is to say June 10th, 1060 CE. This is not the only document witnessing the existence of this high prelate: another relevant record is to be found in the book dedicated to Cyril II (who reigned for fifteen years from 1078 CE) of the *History of the Patriarchs of the Egyptian Church*, composed by a contemporary of his, the so-called continuator of Sāwīrus b. al-Muqaffaʻ, Yūḥannā ibn Ṣāʻid bin Yaḥyà bin Mīnā, also known as Ibn al-Qulzumī.[ss] The author writes about a serious controversy which arose between the patriarch and the bishops of Lower Egypt (اساقفة من بحرى). Together with the dignitaries of the Christian community in Cairo (اراخنة من مصر), they complained that Cyril retained in his service five persons – two bishops, an unfrocked monk, a scribe and a monk – who were allegedly most unfit companions for him (هوذا يصحبك من يفسد احوال الشعب), and they asked him to remove them. They obtained from the patriarch a signed document (مدرج) in which he declared that he would comply with their requests; but, in spite of this, Cyril dismissed only one of the clerks in question, the monk, fearing lest, by indulging the demands of the bishops of Lower Egypt, he should seem to acknowledge their authority over him (عليه الحاكمين والا صار كأنه من تحت امرهم وكانهم). Thus, the priests appealed to the civil authority, and they presented letters of complaint to the *wazīr* Badr al-Ğamālī, the Armenian *mamlūk* appointed by the caliph as *amīr al-ǧuyūš*, commander-in-chief of the armies.[ss] The bishops were assisted by a certain Joseph (Yasīb), his superintendent of the gardens (خولى بساتين الاجل امير). The *wazīr* summoned Cyril to his Cairene gardens at aẓ-Ẓāhir, with all his bishops on August 16th, 1086 CE (في يوم السبت الثالث والعشرين من مسرى سنة ثمان ماية واثنين للشهدا الموافق لسنة خمس وسبعين واربع ماية الخرجية), and at this audience, he severely rebuked the bishops for having neglected to bestow upon their patriarch the honour which was due to him, and he ordered both Cyril and his opponents to draw up a compendium of their canons (مجموع قوانين الدين) in support of their respective claims. Three weeks later, the *wazīr* convened again the patriarch and his bishops before him, and he exhorted them all to concord and mutual charity, and cautioned them against the vice of avarice, and having ordered the patriarch to promulgate the canons which he had drawn up, he dismissed them all in peace. These events which led to the promulgation of a new code of the canon law are recorded in detail by Ibn al-Qulzumī, who likewise furnishes us with an important list of the bishops who were summoned to Cairo on this occasion by the patriarch. From this list we learn that there were in Egypt at this time as many as fifty-four bishoprics, all of which were occupied. One of the last entries of the list of the twenty-two bishops of Ṣaʻīd partaking in the Cairo synod is that of a *Bifām isqaf Aswān* (بفام اسقف اسوان), in all likelihood, the same Phoibammōn, bishop of Aswān, who wrote our *memento*.

    Thanks to our manuscript we now know that, when the Cairo synod was convened, the Syenite prelate was already in office for almost twenty-six years, having been appointed in 1060 CE during the patriarchate of Christodoulos. Plausibly, his whole bishopric took place under the reign of the eighth Fāṭimid caliph Abū Tamīm Maʻad al-Mustanṣir bi-ʼllāh (1036-1094), the longest recorded reign of any Muslim ruler.[6]

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3 Monneret de Villard 1927, 146.

4 Atiya *et al.* 1959, 332-337, and Burmester 1936. See also Munier 1943, 26-29.

5 Becker 1960.

6 Gibb - Kraus 1993.

In this perspective, the parchment *bifolium* of the Lyncean library constitutes a new, precious supplement to the poorly known chronotaxis of the Coptic episcopal see of Aswān.[7]

1. *The Greek text* (Fig. 1)

The seventeen almost fully extant lines hosted in the left page of the flesh-side are written in a very common sloping majuscule which could be compared with the quite older examples of Cavallo - Maehler 1987, 53a; 53b; 54b; 54c, cp. Crisci 2018, 46a-51a; Mihálykó 2019, 85-92. The upper margin is crossed by horizontal lines interspersed by couples of *hamuli* under which a fragmentary title "funeral service of the Apostle(s)" (l. 1:]ⲟⲥⲓⲁ ⲛⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ), written by the same hand in letters of smaller size, is inserted. The sole abbreviations are to be observed in ⲑⲉⲱᵈ ⲑⲉⲟⲙⲏ|ⲣⲟⲥ (ll. 5-6). There are no signs of interpunction but a certain deliberate spacing between words or clusters is to be appreciated. The language is a definitely abherrant Greek exhibiting many phonetical aberrations, the advanced decay of the declensional system and the not surprising recourse to some Coptic letters (l. 15: ⲃⲟⲟϯⲧⲟⲥ; l. 3: the presumable inherent vowel in ⲡⲁⲛⲛⲧⲟⲝⲟⲛ = ⲡⲁⲛⲛ̄ⲇⲟⲝⲟⲛ; l. 12: probably the same expedient in ⲉⲡⲕ̄ⲣⲟⲛ = ⲉⲡⲕ̄ⲣⲟⲛ; l. 17: ⲛⲁⲕⲟⲙⲉϯⲁ) as well as to Coptic formative elements (l. 1: ⲛⲛ-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ; l. 17: ⲛ-ⲁⲕⲟⲙⲉϯⲁ, cp. *ad l.*), that is to say all the well-known features of the pidgin-Greek usual among Christians of Islamic Egypt. The general comprehension of the text is sometimes complicated by a certain usual legastheny exhibited by an evidently Coptic speaker in writing learned Greek compounds, whose meaning, in all likelihood, escaped him.

The text appears to be a prayer with substantial reminiscences of, if not the very passage of, a section of the intercessions *pro defunctis* of the liturgy of St Mark - St Cyril, enhanced by interesting textual additions. Overall, the text seems to adhere substantially to the Coptic version preserved by the Great Euchologion of the White Monastery, being still far from the long-winded verbiage of the Greek version conveyed, for example, by the Kacmarcik codex. As it could be observed in the Great Euchologion, after the mentions of the Virgin Mary, of Saint John the Baptist and of Saint Stephen there is solely a concise hint to the whole 'choir of the saints'.[8] The iterated polysyndetus through ⲕⲉ could recall the long sequences of words connected by ⲁⲩⲱ typical of the Coptic text. As already noticed, the text exhibits many interesting features: beside some epithets unusual in this anaphora, we read what seems to be a not otherwise attested allusion to the ἀνώδινος ὠδίν (to use the oxymoronic expression occurring in Gr. Nyss., *De trid.* 276 Gebhardt; *In Cant.* 388 Langerbeck) of Mary at ll. 7-8, see *ad l.*

As it is customary, I give a transcription of the text in Coptic characters, followed by a normalized version in Greek characters.

[± 6]ⲟⲥⲓⲁ ⲛⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ
[± 5]ⲕ̄ⲏⲁⲥ ⲕⲉ ⲟⲓ ⲡⲣⲉⲥⲃⲩⲁⲥ ⲧⲏⲥ ⲡⲁ-
ⲛⲁⲕⲓⲁⲥ ⲕⲉ ⲡⲁⲛⲛⲧⲟⲝⲟⲛ ⲕⲉ ⲡⲁⲛⲉⲕ-
ⲣⲁⲛⲧⲟⲛ ⲕⲉ ⲡⲁⲛⲉⲩⲗⲟⲕⲓⲙⲉⲛⲟⲩ ⲕⲉ
5   [ⲁ]ⲡⲉⲣⲟⲩⲅⲁⲙⲙⲟⲩ ⲑⲉⲱⲇ(ⲟⲕⲟⲩ) ⲕⲉ ⲑⲉⲱⲙⲏⲧⲟ-
ⲣⲟⲥ ⲕⲉ ⲱⲧⲉⲕⲧⲟⲩⲥⲓⲥ ⲕⲉ ⲁⲅⲓⲁⲛ-
ⲧⲱⲛ ⲕⲉ ⲧⲟⲩ ⲑⲉⲟⲩ ⲙⲁⲣⲓⲁⲥ ⲧⲏⲥ
ⲅⲓⲉⲛⲉⲥⲓⲙⲟⲛ ⲧⲟⲩ ⲁⲧⲗⲏⲙⲧⲉⲣⲟⲥ
ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲓⲱⲁⲛⲛⲟⲩ ⲧⲟⲩ ⲑⲉⲟⲩ ⲡ-

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7   The mention of Phoibammōn occurring in the list is opportunely registered in Timm 1984, 225 and in Fedalto 1988, 654 (60.19.23 SYENE), but neither seems to having taken the albeit sibylline reference of Monneret de Villard to the *memento* here published.

8   For the corresponding textual section of the Ṣaʿīdic fragment of the liturgy of St. Cyril, see Lietzmann 1928, 8-19: 10 = Lanne 1953, 292-293, cp. also Hänggi - Pahl 1968, 135-139. A neat perspective upon the different structures of the *intercessio* in Coptic liturgies is provided by Hammerschmidt 1957, 139-142: 141. For the same intercession in the Greek version of the liturgy preserved by the Kacmarcik codex, see Macomber 1979, 84. The Greek text reconstructed by Cumings 1990 sounds much more concise. A general survey on the extant Greek and Coptic witnesses of the anaphora in Henner 2000, 21-24. The oldest Greek fragments of the anaphorae are collected by Hammerstaedt 1999. An up to date survey of the relevant Coptic sources from the southern domain in Atanassova 2014.

10 ρ̣ετρομου κε βαπτιστου κε παρ-
    θενου κε μαρτερου κε θεωρη-
    μος κε επι̣κρον cωτηρον κε προ-
    φητου κε μετανιαϲϲ κερικος
15 κε βοο†τος στεφανου προτον
    αρχη̣διακονου κε προτον μαρτερου
    κε αρχηγον κε τον αγιον μαρτερον νακομε†α κε τον αγιον

5. θεω⸱ᴧ θεομη̄|ρος

[---] [---] ὁσία τοῦ ἀποστόλου [---] ? καὶ πρεσβείας τῆς παναγίας καὶ πανενδόξου καὶ
παναχράντου καὶ πανευλογημένου καὶ ἀπειρογάμου θεοτόκου καὶ θεομήτορος καὶ (θεο-)
τικτούσης (?) καὶ ἀμιάντου (?) καὶ τοῦ θεοῦ Μαρίας αὐτῆς γενεσίμου τοῦ ἀτλημονεστέρου,
τοῦ ἁγίου Ἰωάννου τοῦ θεοῦ προδρόμου καὶ βαπτιστοῦ καὶ παρθένου καὶ μάρτυρος καὶ
θεορρήμονος καὶ ἐπικούρου σωτῆρος καὶ προφήτου καὶ μετανοίας κήρυκος καὶ βοηθοῦ,
Στεφάνου πρώτου ἀρχιδιακόνου καὶ πρώτου μάρτυρος καὶ ἀρχηγοῦ καὶ τῶν ἁγίων
μαρτύρων κομιτίων καὶ τῶν ἁγίων.

[---] *funeral service of the Apostles(s)* | [---] *guidance/prayer (?) and intercession of the al*|*l-holy
and wholly glorious and wholly unde*|*filed and wholly blessed and* | *unaware of carnal intercourse
God-bearing and mother of* | *God and bringing forth God and immacu*|*late and of the divine, of
Mary herself,* | *delivery without pangs,* | *of Saint John the precurso*|*r of God and Baptist and vir*|*gin
and martyr and from God spea*|*king and ally of the Saviour and pro*|*phet and herald of repentance
* | *and helper, of Stephen, first* | *archdeacon and first martyr* | *and prince and of the assembly of the
holy Martyrs and of the Saints.*

2-8: the request of the intercession of Mary in the Great Euchologium sounds (λθ, 14-17): ⲛ̅ϩⲟⲩ ⲁⲉ ⲛ̅ϩⲟⲩ | ⲧⲉⲛⲭⲟⲉⲓⲥ ⲧⲏⲣⲛ ⲧⲉⲑⲉⲟⲇⲱⲕⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ | ⲁ̅ⲩⲱ ⲧⲉⲧⲟ ⲙ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲟⲩⲟⲉⲓ⳿ⲱ ⲛⲓⲙ ⲑ⳿ⲁ̅|ⲅⲓⲁ ⲙⲁⲣⲓⲁ, whilst in *H̬ūlāğī* 1960, p. p̅ⲡ̅ϲ̅/°ᴧ˥ is: ⲛ̀ϩⲟⲩⲟ̀ ⲁⲉ ⲑⲛ̀ⲉⲑⲟⲩⲁⲃ ⲉⲑⲙⲉϩ ⲛ̀ⲱ̀ⲟⲩ ⲉⲧⲟⲓ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ : †ⲑⲉⲟ̀ⲧⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ †ⲁ̀ⲅⲓⲁ̀ ⲙⲁⲣⲓⲁ̀. The Kacmarcik codex has (f. 119v): ἐξαιρέτως τῆς παναγίας, ὑπερενδόξου, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας· †ης λεχθι η αυτη† (ἢ ἐλέχθη αὐτὴ ὑπὸ, R. Larson, see below) τῆς ἀρχαγγελικῆς φωνῆς ἐπιλεγούσης κτλ.

2. πρεϲⲃⲩⲁϲ: for the change (ει>)ι>υ, cp. Gignac 1976, 269-271. Between the word and the preceding ⲕⲉ a faded ϙⲓ can be discerned, perhaps a phonetic writing of an aberrant article ἡ. Considered the initial relics]ⲕ̣ⲏⲁⲥ, one could restore the formulaic cluster εὐχαῖς καὶ πρεσβείαις, occurring in similar context, e.g., both in the liturgy of St Gregory of Nyssa (*PG* XXXVI, col. 720) and in the one of St. Basil (*PG* XXXI, col. 1641); subordinately, a possible restitution could be also ὁδηγίας καὶ πρεσβείαις. If the faint ϙⲓ would hide a defaced δι(ά), cp. e.g. the *iunctura* ἵλεως γένου ταῖς ἀνομίας ἡμῶν διὰ τὰς (ms. της) πρεσβείας αὐτῶν τὰς ὁσίας in a immediately subsequent passage of the text preserved by the Kacmarcik codex (f. 120v, Macomber 1979, 84).

2-3. πα|ⲛⲁⲕⲓⲁⲥ: for the common surdisation of γ, see Gignac 1976, 79, c.1.

3. πⲁⲛⲛ̄ⲧⲟϩⲟⲛ: probably to be uttered πⲁⲛⲛ̄ⲧⲟϩⲟⲛ. For the trivial surdisation of δ, see Gignac 1976, 81, b.1.a; for the epithet πανένδοξος in particular and the whole verbiage cp. e.g. Ps. Io. Chrys., *In nov. Dom.*, *PG* LXIII, col. 928: πρεσβείαις τῆς πανενδόξου, πανυμνήτου, ὑπερευλογημένης, καὶ κεχαριτωμένης δεσποίνης ἡμῶν, ὑπεραγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας.

3-4. πⲁⲛⲉⲕ|ⲣⲁⲛⲧⲟⲛ: for the deaspiration of χ, see Gignac 1976, 89-90, c.1.a; the adjective πανάχραντος as an attribute of the Holy Virgin, occurs e.g. in Ps. Mac. *Preces*, *PG* XXXIV, col. 448: πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν Θεοτόκου, καὶ πάντων σου τῶν ἁγίων; and in Ps. Hypp. *De consum. mundi*, I, *GCS* 1.2, 289: ἐκ τῆς παναχράντου καὶ θεοτόκου Μαρίας.

4. πⲁⲛⲉⲩⲗⲟⲕⲓⲙⲉⲛⲟⲩ: the rare adjective, as far as I know, occurs in Germ. I, *Hom. de dorm.*, 15, see Wenger 1958, 52.

5. [ⲁ]ⲡⲉⲣⲟⲩⲅⲁⲙⲙⲟⲩ: at least for the gemination of μ, see Gignac 1976, 157-158, 2.b, and Holton *et al.* 2019a, 139. For its use as epithet of the Holy Virgin, see Lampe 1961, 180a, s.v. ἀπειρόγαμος, 2.

θεωⲇ(ⲟⲕⲟⲩ): it seems likely a writing of θεοτόκος exhibiting sonorisation of τ, rather than a 'Nestorian' θεοδόχος, about which see Lampe 1961, 625a, s.h.v.

7. ⲧⲏⲥ: it seems to be the vulgar Greek unemphatic form of the personal pronoun αὐτῆς, cp. Jannaris 1897, 153, § 530; Psaltes 1913, 194; Schwyzer 1939, 614; Gignac 1981, 165, 3.b.; Holton 2019b, 881-882, 5.3.2.3.3. Although it is not easy to reconstruct the original phrasing which the writer was striving to reproduce, one could suppose the presence of a *pronomen abundans* or, better, a resumptive pronoun without any relative connection, cp. Bakker 1974, 19-22, or, more simply, a use of (αὐ)τῆς in the post-classical meaning of "aforesaid", cp. Blass - Debrunner 1997, 367, § 288, n. 3.

8. ⲅⲓⲉⲛⲉⲥⲓⲙⲟⲛ: the first letter of the word could be interpreted as a π, but πⲉⲛⲉⲥⲓⲙⲟⲛ, which would entail an unattested *(ἐ)παινέσιμον, *laudabilitas*, seems scarcely probable. It appears much more likely to read ⲅⲓ, which can be interpreted as an interesting graphic rendering of the spirantised initial guttural of γενέσιμον/γεννήσιμον, see Schwyzer 1939, 209-210, Gignac 1976, 311, b, and, especially, Holton *et al.* 2019a, 193-194, 3.8.2.1. It could be regarded as the medieval antecedent of the

modern usual γεννησιμιό, see *ILNE* 1953-1980, 335*a*-336*b*, in the sense of the abstract γένεσις/γέννησις, rather than an albeit plausible *abstractum pro concreto* γενέτειρα. About such most productive medieval and modern Greek type of abstracts in -ιμον, see mainly Hatzidakis 1911, 215-221, and Holton 2019b, 656-661, 2.22. One could otherwise be induced to discern in the word an aberrant writing of καινισμός or ἐγκαινισμός, cp. the biblical ἐγκαινισμὸς τοῦ θυσιαστηρίου, LXX 1Ma. 4.56 and Nu. 7, 10, and its symbolic value. In the latter case, it would be uncertain whether the epithet should be referred to the Virgin or to the following figure, John the Baptist.

ⲁⲧⲗⲏⲙⲧⲉⲣⲟⲥ: at first glance, one could be tempted to suppose a legasthenic univerbation and restore something like ἀθλητὴς ἡμέτερος: for the use of the epithet referred to Christ or the saints, cp. Lampe 1961, 46*a*. In this occurrence, it would be attributed to the Baptist. Otherwise, the writing could hint to a haplographic writing of ἀτλημ(ονέσ)τερος, for similar aberrations, see Gignac 1976, 313, 2. The rare ἀτλήμων, as far as I know, is uniquely attested in the Διαθήκη ὡς ἀπό τινος μοναχοῦ of Nicephorus Gregoras, edited in Leone 1971, 770, l. 13 (ἐγὼ δὲ τὸν ἀτλήμονα βίον ἐλόμενος), in the meaning 'free from pain' as an attribute of monastic life. Rather than an 'imperturbable renewal', the adjective, substantially a synonym of ἀνώδυνος, would appear to confirm that the preceding substantive could indeed be γενέσιμον/γεννήσιμον: it seems a likely allusion to the well-known extra-biblical motif of the delivery without pangs of the Virgin Mary, about which see Campenhausen 1962, 41-41, n.2, and, for echoes in Western theology (Zeno of Verona), *ibidem* 56, n. 1. The theme is explicitly developed in the apocryphal tradition, see the often-quoted *loci Asc. Is.* 11.14, and *Od. Sal.* 19. 8. I owe to the learned kindness of Alberto Camplani the further reference to a passage of *P.Bingen* 148 (part of CLM45 preserving Dam. Alex., *De Nativitate*, CC0127), glass 5r, col. I, 1-20: ⲙ̄ⲡⲉⲡⲟⲩⲟⲉⲧ|ⲟⲩⲉⲧ ⲛ̄ⲛⲉⲧ|ⲉⲉⲧ ⲧⲁⲣⲟ | ⲱ ⲧⲡⲁⲣⲑⲉ|ⲛⲟⲥ· ⲉ̄ⲓⲉ | ⲙ̄ⲡⲉⲡⲣⲱⲱ|ⲙⲉ ⲉⲃⲟⲗ ⲛ̄|ⲛⲉⲧⲛⲁⲭⲓⲟⲩ|ⲱ ⲧⲁⲣⲟ ⲛ̄ⲧⲟ | ⲉ[ⲓⲉ] ⲙ̄ⲡⲉⲡⲉ|[ⲱⲧ]ⲟⲣⲧⲣ̄ ⲛ̄|[ⲛⲁⲁ]ⲕⲉ ⲧⲁ|[ⲣⲟ ⲛⲧ]ⲟ· ⲏ | [ⲙⲡ]ⲟⲩⲱϣ|[ⲡⲉ] ⲙ̄ⲙⲟ· ⲏ | [ⲙ̄ⲡ] ⲉⲧⲁⲅⲟ|[ⲛⲓⲁ] ⲛⲙ̄ⲙⲏ[...] ⲧⲁⲣⲟ ⲛⲧⲟ | [ⲱ ⲙ]ⲁⲣⲓⲁ ⲧⲡⲁ[ⲣ|ⲑⲉ]ⲛⲟⲥ·, 'Neither the pallor of the parturients pertained to you, o Virgin, nor the pining away of those who will conceive pertained to you, nor the trouble of the pangs pertained to you *etc.*'. I was not able to find in any liturgy a similar hint to the miraculous ἀνώδινος ὠδίν, but I wonder if the corrupted †ης λεχθι η αυτη† offered by the Kacmarcik codex, rather than the easy restitution of R. Larson, see above *ad* 2-8, could hide at least a defaced allusion to the Virgin as λεχώ, see Lampe 1961, 799*a*, s.h.v. Beside the aforesaid hypothesis, one could not even overlook the albeit remote eventuality that the adjective would hide a hybrid form of ⲁⲧⲧⲱⲗⲙ with Greek comparative suffixation, *valde immaculatus*.

9-15. The request of the intercession of St John the Baptist preserved by the Great Euchologium is (ll. 17-19): ⲙⲛ̄ⲡⲣ̄ⲁⲅ̄ⲓⲟⲥ‾ⲓⲱⲣ̄ⲁⲛⲛⲏⲥ · | ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲁⲩⲱ ⲡⲉⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲁⲅⲱ̄ | ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ, whilst in *Ḫūlāǧī* 1960, p. ⲫⲡⲥ̄/ᵒᴧ̔ is: ⲛⲉⲙ ⲡⲓⲁ̄ⲅⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲙ̄ⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲟⲩⲟⲣ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ; the Kacmarcik codex has: τοῦ ἁγίου ἐνδόξου προφήτου, προδρόμου, βαπτιστοῦ, καὶ μάρτυρος Ἰωάννου.

9-10. ⲡⲓ|ⲣⲉ̄ⲧⲣⲟⲙⲟⲩ: for the change ο > ε, a common feature of many Greek loanword of Coptic, see Gignac 1976, 289-90, 4.a.1.a.ii.

11. ⲙⲁⲣⲧⲉⲣⲟⲩ: about such rendering of υ, whose traditional Coptic name is significantly ϩⲉ, cp. Gignac 1976, 273-274, 3 a 1.

11-12. ⲑⲉⲱⲣⲏ|ⲙⲟⲥ: the word could be seen as a soloecistic writing of θεορρήμων, cp. Lampe 1961, 632*b*, s.h.v., otherwise, more probably, θεωρήμων, 'contemplative', cp. Choerob. in *An. Ox.* II 220, and its occurrence (voc. θεωρῆμον) in a Byzantine hymn in learned language belonging to the Canon XVII (11 Sept.) *In Sanctum Heliam Spelaeotam*, see Debiasi Gonzato - Schirò 1966, 206, l. 189 (ᾠδή ζ, 12), as well as in the *Lexicon schedographicum* edited in *An. Boiss.* IV 366-412: 379, v. 265, with an interesting *distinguo* (Θεωρήμων Ἡλίας τε, τὸ ω μέγα καὶ ἐν ρ | θεορρ-ήμων Γρηγόριος, τὸ ο μικρὸν καὶ δὶς ρρ). Vulgar Greek attests also a θεόρημος which Kriarás 1980, 101, s.v. θεοέρημος, glosses πάντερημος· ἄθλιος, δύστυχος. Whichever the borrowed original word is, θεωρίμος occurs in the liturgy as epithet of St Mark, cp. Tattam 1835, 115, s.v. ⲑⲉⲟⲣⲓⲥⲙⲟⲥ (sic), and the frequent expression of the *ḫūlāǧī*, cp. e.g. *Ḫūlāǧī* 1960, p. ⲣ̄ⲙⲅ̄/٢٤١: ⲡⲓⲑⲉⲱ̄ⲣⲓⲙⲟⲥ (ناظر الإله) ⲛ̄ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁ̄ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̄ⲑⲟⲩⲁⲃ ⲟⲩⲟⲣ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ, cp. Sameh Farouk Soliman 2014.

13. ⲉⲡⲓⲕⲣⲟⲛ ⲥⲱⲧⲏⲣⲟⲛ: in the first word of such *iunctura*, one can observe at least the frequent loss of the diphthong before the liquid, about which see Gignac 1976, 307-309, c. For this cluster, cp. e.g. Theodt. *Int. in Ps. LXXVIII*, *PG* LXXX, col. 1508: σὲ δὲ μόνον ἐπίκουρον ἔχομεν καὶ σωτῆρα.

14. ⲙⲉⲧⲁⲛⲓⲁⲥⲥ ⲕⲉⲣⲓⲕⲟⲥ: among the phonetic aberrations of this *iunctura*, note at least the improper gemination of the sibilant in final position before a word beginning with a stop, about which see Gignac 1976 159, b.1.a, and 160, 2; for the cluster μετανοίας κῆρυξ, cp. Gr. Nyss. *In S. Ephraim*, *PG* XLVI, col. 845; and Ps. Io. Chrys. *In s. theoph. seu bapt. Chr.*, *PG* L, col. 805.

15. ⲃⲟⲟ†ⲧⲟⲥ: in such digraphic word one could discern a medieval occurrence of the modern βοηθητής, see *ILNE* 1953-1980, 11*a*-12*b*, and Kriarás 1975, 143, s.h.v. The albeit phonetically closer βοοθύτης offered in Suda B 380 Adler (ὁ τοὺς βόας βάλλων πελέκει) and even an unattested *βοωτητής, plausible deverbative of the rare Hesiodian βοωτέω, which could constitute somehow obscure *figurae* of the Baptist as butcher or plougher, seem to be excluded. One could perhaps rather be tempted to see in the word an awkward allusion to Isaiah's φωνὴ βοῶντος ἐν τῇ ἐρήμῳ of the Gospels (Mt 3.3; Mc 1.3; Lc 3.4; Io 1.23).

15-17. As far as the entreat of intercession of St. Stephen is concerned, the Great Euchologium has (ll. 19-21): ⲙⲛ|ⲡ̄ⲣⲁⲅ̄ⲓⲟⲥ ⲥⲧⲉⲫⲁ̄ⲛⲟⲥ ⲡⲁⲣⲭⲏⲇ̄ⲓⲁⲕⲟⲛⲟⲥ ⲁⲅⲱ̄ | ⲡϣⲟⲣⲡ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ, whilst in *Ḫūlāǧī* 1960, p. ⲫⲡⲍ̄/ᵒᴧⵣ is: ⲛⲉⲙ ⲡⲓⲁ̄ⲅⲓⲟⲥ ⲥ̄ⲧⲉⲫⲁⲛⲟⲥ ⲡⲓⲡ̄ⲣⲱⲧⲟⲇ̄ⲓⲁⲕⲟⲛⲟⲥ ⲟⲩⲟⲣ ⲙ̄ⲡ̄ⲣⲱⲧⲟⲙⲁⲣⲧⲩⲣⲟⲥ; the correspondent section of the Kacmarcik codex offers: τοῦ ἁγίου Στεφάνου, τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος followed by the mentions of Saint Mark and of theeponymous saint of the commemorated dead.

17. ⲁⲣⲭⲏⲅⲟⲛ: about the epithet, unusual with reference to Saint Stephen, see Lampe 1961, 236*a*–*b*, s.h.v.

ⲛⲁⲕⲟⲙⲉ†ⲁ: Coptic ⲛ̄(ⲁ)- and the Latinism ⲕⲟⲙⲓⲧⲓⲟⲛ, with an interesting vocalism which echoes the well-known variant ⲕⲟⲙⲉ́ⲧⲓⲟⲛ occurring in many Greek inscriptions of Republican era (in the formulaic ἐγ κομετίῳ, cp. e.g. IG VIII 2225, 2, dated to 170 BC), see Allen 1978, 49, and the relevant instances opportunely gathered in *ThlL* III coll. 1801-1810, s.v. *comitium*: col. 1802, ll. 37-55. For the widespread change *i*>ε in Latin loanwords, see Gignac 1976, 255-256. The ⲁ after the Coptic article ⲛ̄, rather than belonging to an unlikely possessive article ⲛⲁ-, could be interpreted as a prothetic vowel of the loanword, cp. Foy 1879, 110-111, §20; Dieterich 1898, 33-37 (where the hypothesis of an Egyptian origin of this kind of prothesis is formulated); Gignac 1976, 312, 3 n. 1. In the Coptic text of the Great Euchologium the very same *iunctura* sounds ⲙ̄ⲛⲡⲉⲭⲟⲣⲟⲥ ⲧⲏⲣϥ ⲛ̄ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ, whilst in

Ḫūlāǧī 1960, p. ⲫⲡⲏ/°ᐱᐱ, after the request of intercession to Saint Mark, to the patriarch Severus, to Saint Cyril, Saint Basil, Saint Gregory and many other saints, is: ⲛⲉⲙ ⲡ̇ⲭⲟⲣⲟⲥ ⲧⲏⲣϥ ⲛ̇ⲧⲉ ⲛⲏⲉⲑⲟⲩⲁⲃ ⲛ̇ⲧⲁⲕ. In the Kacmarcik codex we read, after the request of intercession to Saint Mark and to the saint of the day: καὶ παντὸς χοροῦ τῶν ἁγίων σου.

2. *The Coptic text* (Fig. 1)

On the opposite page, we read some mournful Coptic moral sayings interspersed with biblical and patristic quotations. Although they seem to have been written by the same ink, it is not certain that the text was written by the same hand to which the Greek text is due, the sloping uncial employed for copying the latter being quite different from the one endowed with serifs and flourishes of the facing Coptic text. Noteworthy is the "Nubian" guise of *čima* whose slender crest arises from right, somehow as in a minuscule *delta*. The endings of the 23 lines are highly faint and it is not possible to ascertain the exact amount of the missing letters, excepting for the scriptural quotations at ll. 18-19: their certain restoration suggests that the lines could exhibit irregular extensions. The author resorts to a number of *nomina sacra*: ⲓ̅ⲥ̅ ⲡⲅ̅ (l. 16); ⲡ̅ⲟ̅ⲥ̅ (l. 19), as well as to frequent interpunction through *dicola*. The quotation of the Psalter (ll. 17-20) seems to be written ἐν εἰσθέσει. As far as the language is concerned, the Ṣaʿīdic in which the text is written shows some southern traits, cp. ⲡⲁⲛϩ (l. 5), as well as the tendency to render ⲛ- through ⲉ-, cp. ⲉϭⲓ- *pro* ⲛ̅ϭⲓ- (ll. 3 e 9), ϣⲟⲙⲧ ⲉϩⲱϥ (= ϣⲟⲙⲛ̅ⲧ ⲛ̅ϩⲱⲃ, ll. 1 e 7), ⲉⲁϣ ⲉⲙⲁ (l. 14), also ⲙⲉ-ⲇⲁⲩⲉⲓⲇ (l. 17). A peculiarity apparently limited to the Grecisms is the omitted writing of the ω, or simply of the sound /o/ of the loanword: ⲁⲡⲉⲙⲛ (ἀπήμων?, l. 4), ⲉⲙⲛ (ἡμῶν, ll. 9 e 11), but cp. the akin graphic omission in ⲉⲩⲛϭ (l. 6). Further phonetical features which have to be noticed are the aphaeresis ⲟⲩϣⲟⲩⲣⲓⲙⲉ ʾⲣⲟϥ (l. 2. Perhaps rather elision of the final vowel of the preceding verb? see also the full form after consonantic ending ⲉⲣⲟⲟⲩ, l. 19) and the crasis ⲭⲁⲛⲇⲓⲕ[ⲉⲟⲥ (18). A late-Coptic stylistic peculiarity seems to be the use of ϩⲓ- *pro* ϩⲛ̅ as it occurs in the prepositional cluster ⲉⲃⲟⲗ ϩⲓ- (ll. 6 e 10), glaringly in the sense of ⲉⲃⲟⲗ ϩⲛ̅, of which it is an often attested textual variant, cp. Crum 1939, 645, *a-b*. The text is introduced by what appears to be a fragmentary 'title' (l. 1) followed by a continuous line, as in the facing page where the Greek text is copied. A shorter line is traced under the beginning of l. 14, before the somehow not aligned ϣⲉⲡⲉⲕⲟⲩⲭⲁⲓ. These lines are concluded by what seems to be a scribal subscription in a quite vulgar Greek (ll. 21-23).

The text might be interpreted as a meditation on the vanity of human life, in tune with the preceding ὁσία. I was not able to recognize any verse of the Ecclesiastes, although one would expect to find it considered the indication ⲡⲉⲭⲁϥ ⲉϭⲓⲡⲉⲕⲗⲩⲥⲓⲁⲥⲧⲏⲥ (l. 3). The not fully intelligible portion of text following these words could rather be interpreted as a vague reminiscence of Ps. 48, 10-11: ⲡⲁⲧϩⲏⲧ ⲙ̅ⲛ̅ⲡⲁⲧⲥⲃⲱ ⲛⲁⲧⲁⲕⲟ ϩⲓⲟⲩⲥⲟⲡ ⲥⲉⲛⲁⲕⲱ ⲛ̅ⲧⲉⲩⲙ̅ⲛ̅ⲧⲣⲙⲁⲟ ⲛ̅ϩⲉⲛⲕⲟⲟⲩⲉ | ⲁⲩⲱ ⲛⲉⲩⲧⲁⲫⲟⲥ ⲛⲉ ⲛⲉⲩⲏⲓ ϣⲁⲉⲛⲉϩ. Nor was I able to find the Sinuthian quotation preceded by ⲡⲉ|ⲭⲁϥ ⲉϭⲓⲡⲉⲡⲣⲟⲫⲩⲧⲏⲥ ⲉⲙⲛ : ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ | ⲡⲇⲓⲕⲉⲟⲥ (ll. 8-10). The final fragmentary indication of the name of the writer could prompt to interpret the whole text as the annotation written by a reader of the lost book to which the *bifolium* belonged.

ϣⲟⲙⲧ ⲉϩⲱϥ ⲡϣ …
ⲁⲓⲑⲱⲥ ⲟⲩϣⲟⲩⲣⲓⲙⲉ ⲣⲟϥ ⲡⲉ ⲡⲃⲓⲟⲥ …
ⲕⲟⲥⲙⲟⲥ : ⲡⲉⲭⲁϥ ⲉϭⲓⲡⲉⲕⲗⲩⲥⲓⲁⲥⲧⲏⲥ ⲉⲁ[ϥⲧⲁ-
ⲙⲟⲛ ⲡⲁⲛϩ ⲁⲡⲉⲙⲛ : ⲉⲩⲧⲱⲛ ⲛⲁⲛⲓⲛⲟϭ ⲉ[ⲙ-
5 ⲛ̅ⲧⲣⲉⲙⲁⲟ : ⲛⲁⲓ ⲉⲧⲁⲩϫⲓ ⲛⲛⲉⲩⲁⲕⲁⲑⲟⲛ ..[
ⲉⲩⲛϭ ⲉⲃⲟⲗ ϩⲓⲛⲓⲧⲁⲫⲟⲥ : ⲛ̇ⲧⲁⲡⲉⲩⲉⲣⲡⲏ..[
ⲧⲁⲕⲟ : ⲁⲗⲗⲟⲥ ϣⲟⲙⲧ ⲉϩⲱϥ ⲛⲉⲩϩⲓⲡⲁ-
ϩⲏⲧ : ⲉⲧⲟⲟⲩ ⲟⲛ ⲛⲉⲩⲟ ⲛⲣⲟⲟⲩϣ ⲛⲁⲓ : ⲡⲉ-
ⲭⲁϥ ⲉϭⲓⲡⲉⲡⲣⲟⲫⲩⲧⲏⲥ ⲉⲙⲛ : ⲁⲡⲁ ϣⲉⲛⲟⲩⲧⲉ̣
10 ⲡⲇⲓⲕⲉⲟⲥ : ⲧⲁϭⲓⲛⲓ ⲉⲃⲟⲗ ϩⲓⲥⲱⲙⲁ : ⲧ[ⲁ-]
ϭⲓⲛⲁⲡⲁⲛⲧⲁ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲉⲙⲛ : ⲧⲁⲡⲟ-
ⲫⲁⲥⲓⲥ ⲉϣⲁⲥ<ⲓ> ⲉⲃⲟⲗ ϩⲛ̅ⲧⲧ : ⲭⲉⲭⲓⲡⲉϥ . [
ⲉⲁϣ ⲉⲙⲁ : | -------- ϣⲉⲡⲉⲕⲟⲩⲭⲁⲓ
15 ⲙⲛ̅ⲧⲁⲓ ⲧⲱⲣⲟⲛ ⲧⲁϯ ⲛⲁⲕ : ⲉⲥⲁⲡⲧⲁⲓⲟ …
ⲗⲁⲥ : ⲓ̅ⲥ̅ ⲡⲅ̅ ⲉⲙⲡⲛⲟⲩⲧⲉ ⲉⲧⲟⲛⲁϩ : ϣⲁⲓϣϣ [ⲉ-]
ⲃⲟⲗ ⲙⲉⲇⲁⲩⲉⲓⲇ : ϩⲓⲡⲉⲡⲯⲁⲗⲧⲏⲣ[ⲓⲟⲛ]
ϯⲧⲁⲓⲟ ⲛⲁⲕ ϩⲓⲡⲉⲕⲏⲓ : ⲭⲁⲛⲇⲓⲕ[ⲉⲟⲥ ⲭⲓϣ-]

ⲕⲁⲕ ⲉⲃⲟⲗ : ⲁⲡⲟⲥ ⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ : ⲁϥⲧⲟⲩϫⲟⲟⲩ
20 ϩⲓⲛⲉⲩⲑⲗⲓⲯⲓⲥ ⲧⲏⲣⲟ
　　　　　　　　　ⲉⲕⲱ ⲗⲁⲭ .-
ⲁⲓⲧⲟⲥ ⲡⲇⲓⲁⲕⲟⲛⲟⲥ … ⲛⲁ [± 3]
　.. ï ⲧⲉⲡⲛⲟⲩⲧⲉ ⲕⲱ

Three things ... [---] | Really (ἀληθῶς) something worth weeping about is the life (βίος) [---] | world (κόσμος), said the Ecclesiastes (Ἐκκλησιαστής) ...[---] | teaching us the life without sorrow (ἀπήμων) where are those of the great | riches, those who have taken their goods (ἀγαθόν) [---] | more from the graves (τάφος), their doing [---] did | perish; another one (ἄλλος scil. saying), there are three things which are on my | heart, and, again, they make me concern, said our (ἡμῶν?) prophet (προφήτης) Apa Šenoute | the righteous (δίκαιος): the leaving my body (σῶμα), my meeting (ἀπαντᾶν) our judge (κριτής), the sen|tence (ἀπόφασις) which will come from my heart: 'take the [---] | in whatever place,' by your weal. | I do not have a gift (δῶρον) to give to you beyond honouring [with my] | tongue Jesus the son of God which lives (Mt 16.16; Mc 8.16 v.l.), I will shout | with David in the Psalter (ψαλτήριον), | I give honour to you in your house, that (Ps 33.18) "did the righteous (δίκαιος) | cry, the Lord listened them, he saved them in their all sorrows (θλῖψις)" ! | I (ἐγώ) am the hum|blest (ἐλάχιστος?) deacon (διάκονος), might God remit [---].

1. ϣⲟⲙⲧ ⲉϩⲱϥ: for the not uncommon omission of ⲛ in the writing of the numeral, see Kahle 1954, 105-107; for the rendering ⲉ- of the ⲛ- connecting numerals, see *ibidem* 114.f; for the widespread spirantization of the labial in ϩⲱⲃ, see *ibidem*, 93-94. The *iunctura*, also occurring below at l. 7, could recall Sir. 25, 1-2: ⲁⲓⲛⲥⲟⲩⲥ ⲁⲁⲧϣⲟⲙⲛⲧ ⲛ̄ϩⲱⲃ ⲕⲧⲗ. | ϣⲟⲙⲛ̄ⲧ ⲛ̄ϩⲱⲃ ⲛⲉⲛⲧⲁⲧⲁⲩⲩⲭⲏ ⲙⲉⲥⲧⲱⲟⲩ ⲕⲧⲗ. However, the 'three things' could be the three following quotations.
2. A. Camplani kindly suggested to me the possible non *verbatim* echoing of Sap. 2.1 (καὶ λυπηρὸς ὁ βίος ἡμῶν).
　　ⲣⲟϥ: about the omission of ⲉ in likely cases, see Kahle 1954, 65-66, 20.
　　ⲡⲃⲓⲟⲥ .... : perhaps ⲡⲃⲓⲟⲥ ⲙ̄ⲡⲉⲓ|ⲕⲟⲥⲙⲟⲥ, cp. Jo. 3.17.
3. ⲉⲟⲓ-: for the substitution of ⲛ with ⲉ in such places, see Kahle 1954, 115, i; Kasser 1964, 40*b*.
4. ⲁⲡⲉⲙⲛ: for the rendering of the sound /o/ through 'Murmelvokal', see Kahle 1954, 58, 6 E, and, conversely, *ibidem* 56. I cannot trace out other instances of the cluster ἀπήμων βίος than the fortuitously assonant Proclus, *In Plat. R. publ.* 1, 87 Kroll.
5.]ⲏⲧⲣⲉⲙⲁⲟ: probably [ⲙ]ⲏⲧⲣⲉⲙⲁⲟ, for the rendering ⲏ pro ⲛ̄, see Kahle 1954, 116, 83.
　　ⲉⲧⲁⲩⲭⲓ ⲕⲧⲗ.: the phrase could be a reminiscence of Lc. 16.25: ⲁⲕϫⲓ ⲛ̄ⲛⲉⲕⲁⲅⲁⲑⲟⲛ.
6. ⲉⲩⲛ̄ⲟ: ἐπὶ πλεῖον, see Crum 1939, 251*b*. About the rendering ⲛ̄ⲟ, usually attributed to Mesokhemic, see Kasser 1964, 40*a*. Anne Boud'hors, *per litteras*, assumes that such writing could hide ⲉⲩⲛⲏⲭ, "ils gisent dans les tombeaux".
　　ϩⲓ- *pro* ϩⲛ̄-: for the widespread substitution, see Crum 1939, 683*a*; Kahle 1954, 84, a; Kasser 1964, 98*b*.
　　ⲛ̄ⲧⲁⲡⲉⲩⲉⲣⲡⲙ...[: perhaps, if one consider the initial verb of the following line, the relic could be restored as ⲛ̄ⲧⲁⲡⲉⲩⲉⲣⲡⲙⲉⲉⲩⲉ. It could be a reminiscence of Ps. 9.6: ⲁⲡⲉⲩⲣ̄ⲡⲙⲉⲉⲩⲉ ⲧⲁⲕⲟ.
7-8. ⲛⲉⲩϩⲓⲡⲁ|ϩⲏⲧ: cp. also ⲛⲉⲩⲟ (l.8). On the cleft sentence with ⲡⲉϥ-, ⲧⲉⲥ-, ⲛⲉⲩ- instead of ⲡⲉⲧ-, ⲧⲉⲧ-, ⲛⲉⲧ-, see Richter 2017.
8. ⲉⲧⲟⲟⲩ: read ⲛ̄ⲧⲟⲟⲩ. I owe to the learned kindness of T.S. Richter the suggestion to interpret it as an aberrant writing *pro* ϥⲧⲟⲟⲩ.
10. ⲧⲁϭⲓⲛⲓ ⲉⲃⲟⲗ ϩⲓⲥⲱⲙⲁ: for such expression cp. the frequent ⲡⲓϫⲓⲛⲓ ⲉⲃⲟⲗ ϧⲉⲛⲥⲱⲙⲁ in *Test. Abr.*, see Guidi 1900, 158-159.
11. ⲡⲉⲕⲣⲓⲧⲏⲥ: for the omission of the ⲛ̄- introducing the object, see Kahle 1954, 110-111.
12. ϩⲏⲧⲧ: the writing could be interpreted as *scriptura etymologica* or simple misuse, see Kahle 1954, 131, 114.
　　ϫⲉⲭⲓⲡⲉϥ .[: the relic could be *dubitatim* restored ϫⲉⲭⲓⲡⲓ<ⲉ>ϥⲟ[ⲟⲥ, 'hasten toward whichever place (ⲉⲁϣ ⲛ̄ⲙⲁ)'? With her usual keenness, Anne Boud'hors suggested: 'ce qui suivrait serait une sorte d'allusion à la décision prononcée par le juge, d'aller à tel ou tel endroit (chez les bénis à droite, chez les damnés à gauche). De fait, cela sonne assez « chénoutien »'.
15. ⲧⲁϯ: such form of conjunctive is considered as a southern trait, see Kahle 1954, 160, 138, as well as Richter 2016.
　　ⲉⲥⲁ- : for this writing instead of ⲛ̄ⲥⲁ-, see above *ad l.* 3.
16. ⲗⲁⲥ: perhaps ϩⲙ̄ⲡⲁ|ⲗⲁⲥ.
17. ⲙⲉⲇⲁⲩⲉⲓⲇ: ⲙⲉ- pro ⲙⲛ̄-, cp. *ad l.* 3.
　　ϩⲓⲡⲉⲡⲩⲁⲗⲧⲏⲣ[ⲓⲟⲛ]: about the superabundant writing ⲡⲩ *pro* ϯ, see Kahle 1954, 134, 118.
18. ϫⲁⲛⲇⲓⲕ[ⲉⲟⲥ: for the 'crastic' writing, see Crum 1939, 746, s.v. ϫⲉ, and Kasser 1964, 105*a*.
20. ⲧⲏⲣⲟ: for the monophthongization ⲟⲩ > ⲟ, see Kahle 1954, 86, 56.

3. *The* memento (Fig. 2)

The text, beginning with a staurogram similar to a rough Maltese cross consisting of four juxtaposed *hamuli*, contains nineteen not exactly rectilinear lines of unequal length and is written in a rather clumsy, slightly sloping majuscule. As far as orthography is concerned, inorganic τρήματα mainly consisting of double dots often crown ι, only sporadically occurring in form of a single dot. ⲛ̄ is usually rendered as ⲉⲛ- before consonant with the exception of ⲉⲛⲉϥⲉïⲏⲛ (l.2) and ⲛⲟⲑⲉ (l. 7). An isolated prothetic ⲉ seems to oc-

cur in the intensifier ⲉⲧⲁⲓ (l. 18), see *ad l.* Two *nomina sacra* are employed: ⲡⲟ̄ⲥ (l. 13), ⲇⲓⲕ̄ⲗⲏ (l. 18). The determinative article before a consonant is always ⲡⲓ- apart from the formulaic ⲡⲉϩⲟⲟⲩ (l. 16), ⲡⲉⲥⲟⲩϣⲟⲙⲉⲧ (l. 17). The *memento* exhibits the demure phrasing conventional of similar notes and of many scribal subscriptions with its poignant, almost mawkish outpouring of self-effacement. As far as style is concerned, a somewhat puerile *annominatio* could be noticed in the phrasing ⲡⲓ̈ⲕⲁϩ | ⲡⲓ̈ⲅⲉⲣⲙⲉⲥ ⲡⲉⲧⲙⲏϩ ⲛⲉⲙ|ⲕⲁϩ (ll. 4-6). An interesting dialectal feature could be seen in the form ⲉⲙⲡⲉⲉⲣⲣⲟ, see *ad l.*, perhaps a relic which could be referred to the so-called dialect E of Kasser classification.[9]

<pre>
        †
     ⲁⲣⲓⲡⲁⲙⲉⲉⲩⲉ ⲛⲁⲉⲓⲟⲧⲉ ⲁⲛⲟⲕ
     ⲡⲓ̈ϩⲛⲕⲉ ⲉⲛⲉϥⲉⲓ̈ⲏⲛ ⲡⲓ̈ⲣⲉⲙ-
     ⲙⲁⲟ ϩⲉⲛⲉϥⲛⲟⲃⲉ ⲡⲓ̈ϩⲏⲕⲉ
     ϩⲉⲛⲛⲉϥⲁⲣⲉⲧⲏ ⲡⲓ̈ⲕⲁϩ
  5 ⲡⲓ̈ⲅⲉⲣⲙⲉⲥ ⲡⲉⲧⲙⲏϩ ⲛⲉⲙ-
     ⲕⲁϩ ⲉⲛϩⲏⲧ ⲛⲓⲙ ϩⲓ̈ⲁϣⲁϩⲟⲙ
     ⲉⲧⲃⲉⲛⲁⲛⲟⲃⲉ ⲉⲧⲟϣ ⲛⲑⲉ
     ⲉⲙⲡϣ ϩⲓ̈ϫⲉⲛⲛⲉⲥⲡⲟⲧⲟⲩ
     ⲉⲙⲡⲉⲉⲣⲣⲟ ϣⲗⲏⲗ ⲉϫⲱⲓ̈
 10 ⲛⲁⲕⲁⲡⲏ ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲉⲧⲛⲁ-
     ⲟⲩⲱϣ ϩⲉⲛϯⲧⲣⲁⲥ ⲙⲉⲣⲉϥ-
     ϫⲟⲟⲥ ϩⲉⲛⲟⲩϫⲟⲩϥ ⲉⲛϩⲏⲧ
     ϫⲉⲉⲣⲉⲡⲟ̄ⲥ ⲛⲁⲭⲁⲣⲓⲥ ⲛⲁⲓ̈ ⲛⲟⲩ-
     ϩⲏⲡⲟⲙⲏⲛⲏ ϣⲁⲃⲟⲗ ⲁⲛⲟⲕ ⲫⲓ̈ⲃⲁⲙⲱⲛ
 15 ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲛⲧⲉⲥⲟⲩⲁⲁⲛ
     ⲡⲉϩⲟⲟⲩ ⲉⲛⲧⲁⲩⲑⲣⲟⲛⲓ̈ⲍⲉ ⲉⲙⲙⲟⲓ
     ⲡⲉⲥⲟⲩϣⲟⲙⲉⲧ ⲙⲡⲁϣⲛⲓ ϯⲣⲟⲙⲡⲉ
     ⲉⲧⲁⲓ ⲁⲡⲟ ⲇⲓⲕ̄ⲗⲏ ⲭⲣⲟⲛⲟⲩ ⲙⲁⲣⲧⲏⲣⲟⲛ
            ϯⲟⲅ
</pre>

Remember me, o fathers, I am the poor wretched, the rich in his sins, the poor in his virtues (ἀρετή), the mud, the ash, the one full of every heart's pain and groan because of my sins which are as copious as the sand in the shore of the Nile. Pray for me, as an act of charity (ἀγάπη), everyone who will read in this quaternion (τετράς) let him say with ardour of heart that might the Lord give him freely (χαρίζομαι) of endurance (ὑπομονή) unto the uttermost. I am Phibamōn, the bishop (ἐπίσκοπος) of Souaan, the day in which I was enthroned (θρονίζω), the third day of Paōni, this year, the 776 from Diocletian (10th June 1060) of the time of Martyrs.

2. ⲉⲛⲉϥⲉⲓ̈ⲏⲛ: i.e. ⲛ̄ⲉⲃⲓⲏⲛ.

3. ϩⲉⲛⲉϥⲛⲟⲃⲉ: *l.* ϩⲛ̄ⲛⲉϥⲛⲟⲃⲉ.

5. ⲡⲓ̈ⲅⲉⲣⲙⲉⲥ: about the sonorisation of ⲕ in Coptic words, see KAHLE 1954, 95-96, 71. The motif of the ash, paired with the much more common Biblical *topos* of the dust in a manieristic hendiadyoin inspired e.g. by Gen. 18.27 (ⲁⲛⲟⲕⲇⲉ ⲁⲛⲅ̄ⲟⲩⲕⲁϩ ⲁⲛⲅ̄ⲟⲩⲕⲣ̄ⲙⲉⲥ) is attested also in the scribal notes preserved by ms. *Vat. copt.* 61, fol. 193, 8 *m³* = HEBBELYNCK - VAN LANTSCHOOT 1937, 428 (ⲁⲣⲓⲫⲙⲉⲩⲓ ⲛ̄ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲡⲓⲕⲁϩⲓ ⲙⲉⲛⲡⲓⲕⲉⲣⲙⲓ), as well as by ms. *Vat. copt.* 66, fol. 171v, 2-3 = HEBBELYNCK - VAN LANTSCHOOT 1937, 482 (ⲁⲣⲓⲫⲙⲉⲩ ⲙ̄ⲡⲓⲥⲃⲟⲩⲓ ⲛⲁⲧⲉⲙⲡϣⲁ | ⲡⲓⲕⲁϩⲓ ⲛⲉⲙⲡⲓⲕⲉⲣⲙⲓ).

8-9. ⲉⲙⲡϣ ϩⲓ̈ϫⲉⲛⲛⲉⲥⲡⲟⲧⲟⲩ | ⲉⲙⲡⲉⲉⲣⲣⲟ: another frequent motif among these expressions of Christian humility is the 'sea of sins' of the beseecher, often sharpened through the image of the sins as copious as the sand on the seashore. It is found both in Ṣaʿīdic and in Boḥairic colophons: for example, in the BnF Copte 132¹, fol. 68 = VAN LANTSCHOOT 1929, XCVIII, ll. 23-24, where we read ϫⲉⲛⲁϣⲱⲟⲩ ⲛ̄ϭⲓⲛⲁⲡⲁⲣⲁⲡⲧⲱⲙⲁ · ⲁⲩⲱ ⲥⲉⲱϣ ⲛ̄ϩⲟⲩⲟ | ⲉⲡϣⲱ ⲛ̄ⲑⲁⲗⲁⲥⲥⲁ, 'because they are many, my transgressions (παράπτωμα) and are numerous more than the sand of the sea (θάλασσα)'; or else, in the *Vat. copt.* 58, fol. 35v, 13-17, = HEBBELYNCK - VAN LANTSCHOOT 1937, 390, ⲉⲃⲟⲗ ϫⲉⲥⲉⲟϣ ⲛ̄|ⲙⲁϣⲱ ⲡⲁⲣⲁ|ⲡⲓϣⲱ ⲛ̄ⲧⲉ|ⲫⲓⲟⲙ ⲛ̄ⲍ̄ ⲛ̄|ⲕⲱⲡ ⲛ̄ⲥⲟⲡ, 'since they are more numerous than (παρά) the sand of the sea multiplied seven times'; in the *Vat. copt.*, fol. 62 165v, 5-6 = HEBBELYNCK - VAN LANTSCHOOT 1937, 440-441, the phrasing is even more parabolic: ⲉ̀ⲃⲟⲗ | ϫⲉⲥⲉⲟϣ ⲉ̀ⲣⲟⲧⲉ ⲡⲓϣⲱ ⲛ̄ⲧⲉⲫⲓⲟⲙ ⲛⲉⲙ ⲛ̄ⲫⲣⲏϯ ⲛ̄ⲛⲓⲥⲓⲟⲩ ⲛ̄ⲧⲉⲧⲫⲉ | ϧⲉⲛⲡⲟⲩⲁ̀ϣⲁⲓ ⲛⲁⲓ ⲉ̀ⲧⲉⲙ̄ⲡⲁⲩϭ̀ⲓⲏⲡⲓ ⲛ̄ⲙⲱⲟⲩ, 'since they are more numerous than the sand of the sea and as the stars of the sky, in their multitude, which cannot be reckoned'. Most remarkably, in the text we are considering, the sand is that of the Nile shore, the ⲉⲓⲉⲣⲟ, the 'big river' *par excellence*, which the Greeks were used to call the διῶρυξ τοῦ μεγάλου Νείλου. I wonder if such a difference constitutes a local idiosyncrasy, typical of Aswān, whose landscape exhibits the famed sand dunes along the river. What

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9   For this indeed elusive dialectal variety, see SATZINGER 1980.

is definitely noteworthy is the so far unrecorded form ⲡⲉⲉⲣⲣⲟ, a dialectal variant of ⲉⲓⲉⲣⲟ: it is not easy to ascertain whether the first ⲉ is part of the determinative article (ⲡⲉ-ⲉⲣⲣⲟ) or a peculiar rendering of the original semivowel *j* (ⲡ-ⲉⲉⲣⲣⲟ).[10]

10-11. ⲉⲧⲛⲁ|ⲟⲩⲱ ⲱ: obviously *pro* ⲉⲧⲛⲁ ⲱ ⲱ. For the prosthesis of ⲟⲩ to ⲱ, peculiar of the far South, see Crum 1939, 467a-b.

11. ϩⲉⲛ†ⲧⲣⲁⲥ: the other main linguistic feature of our text is a lexical one: in the typical appeal to the reader, instead of the usual ϩⲙ̄ⲡⲉⲓ̈ϫⲱⲱⲙⲉ, 'in this book', we found a seemingly unclear ϩⲉⲛ†ⲧⲣⲁⲥ. Just as the guess that †ⲧⲣⲁⲥ could be a poetical hint to a τετραευαγγέλιον is improbable, so too is the hypothesis of a chronological reference to a τετάρτη ἡμέρα, a 'Wednesday', being the late Greek use of τετράς *pro* τετάρτη even attested in Coptic documentary texts (*MPER* XVIII 252, 5; 12). Rather, I think that the syntagm is to be interpreted ϩⲛ̄ⲧⲉⲓ̈‹ⲧⲉ›ⲧⲣⲁⲥ, literally 'in this fourfold thing'. This is one of the rare Coptic instances of the Grecism τετράς, a learned synonym of its more common technical diminutive τετράδιον, that is to say a quaternion of parchment, a quire of four leaves folded to make sixteen pages.[11] The older Coptic occurrence of such sophisticated loanword is to be found in a fourth century papyrus letter from Kellis (*P.Kell. Copt.* 35), in which the sender writes to the addressee (ll. 36-39): †ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲁⲕ | ⲡⲁϫⲁⲓⲥ ⲡⲁⲥⲁⲛ ϫⲉⲕⲁⲥϩⲉⲓ̈ⲛⲓⲧⲉⲧⲣⲁⲥ | ⲛⲏⲓ̈ ⲉⲧⲁⲓⲧⲛ̄ⲛⲁⲩⲥⲉ ⲛⲉⲕ †ⲛⲁⲧⲣⲟⲩⲛ̄|ⲧⲉⲧⲧⲥⲏϩ ⲛⲉⲕ ⲁⲛ, 'I beg you, my lord brother: If you can write these quires for me, which I sent to you, I will cause what is written to be brought to you too'. A later instance is the one preserved by a Bodleian ostracon (inv. 483 = Crum, *Varia Coptica* 104), a fragmentary private letter about the binding of a book, which we could date to the seventh or eighth century. After having complained about the poor quality of the parchment (l. 1-2: ⲛⲉ‹ⲣⲉ›ⲡ ⲱⲁⲩ ⲣ̄ ⲱⲁⲩ ⲉ|ⲡϫⲱⲙⲉ, 'the skins will be of no use for the book'), the sender mentions (l. 3), in the midst of unfortunate lacunae, ⲙ̄ⲛ̄ϥⲧⲟ'ⲟ'ⲩ ⲛ̄ⲧⲉⲧⲣⲁⲥ, 'and four quaternions'. This peculiar lexical use, in lieu of ϫⲱⲱⲙⲉ, could induce the hypothesis that the bishop was not writing his *memento* on the last pages of a proper book but on those of a simple notebook, where some prayers were copied for private use. Nonetheless, one could also consider the possibility of a synecdoche τετράς *pro* ϫⲱⲱⲙⲉ, as if it were a mere, affected, *specimen modestiae*.[12]

11-12. ⲙⲉⲣⲉϥ|ϫⲟⲟⲥ: i.e. ⲙⲁⲣⲉϥ, see Kahle 1954, 68, 21 a.

13. ⲛⲁ ⲭⲁⲣⲓⲥ: i.e. ⲛⲁⲭⲁⲣⲓ ⲍⲉ. For the not isolated use of the correspondent substantive instead of the infinitive of the verb, see Kahle 1954, 189-190, 157 B.

15. ⲉ ⲛⲧⲉⲥⲟⲩⲁⲁⲛ: the rendering through geminated ⲁ is noteworthy. For the writings of the toponym, see Timm 1984, 222 and Soldati 2018, 186, *ad* 18-19 (ⲥⲃⲁⲛ).

18. ⲉⲧⲁ ⲓ̈: i.e. ⲧⲁⲓ, but perhaps confusion with ⲉⲧⲉ-?

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10   It is well known how the noun is the result of the juxtaposition of the *status constructus* of ⲉⲓⲟⲟⲣ and the adjective ⲟ. We observe such type of compound, for example, in the well-known ϩⲣⲟⲩ-ⲟ, 'boastfulness' from ϩⲣⲟⲟⲩ 'voice', ⲣⲙ̄ⲙⲁ-ⲟ from ⲣⲱⲙⲉ, or else ⲣ̄ⲧⲱ (‹ⲧⲣⲱ) 'span' beside ⲧⲱⲣⲉ, ϩⲗⲗⲟ beside ϩⲁⲗ. The Coptic word is the outcome of an ancient *itrwʿ*: according to Vychichl 1983, 66*b*, 'la forme est primitivement *yatraw, puis *yarraw. Par la suite le groupe *rr* est dissimilé *yaʾraw ou sim.'. If this reconstruction is correct, the variant occurring in our albeit late and linguistically defaced *memento* would reflect an older phonetic setting of the word, which was sporadically attested through the Fayyūmic ⲓⲉⲣⲣⲁ as well as the Ṣaʿīdic plural ⲓⲉⲣⲣⲱⲟⲩ. Thus, our text could bear a precious dialectal *addendum lexicis* belonging to the aforesaid so far poorly known *E* variety of Kasser's nomenclature.

11   Förster 2002, 804.

12   Alessandro Bausi, with the usual learned curiosity, drew my attention to the assonance of the Greek word as it appears in this document with the Gǝʿǝz **ጠራዝ**, *ṭərāz*, "volume, exercise book, ledger, fascicle of a book", see Leslau 1991, 598a, s. v. *ṭaraza* **ጠረዘ** "sew together, bind a book", cp. also Dillmann 1865, col. 1220, s.h.v. Leslau quotes Vollers 1896, 645, where طراز, 'embroidery', is mentioned among the *persische Entlehnungen* typical of Egyptian Arabic. Any hint of the semantic domain of the *Buchwesen* is totally unknown to the Persian تراز as well as to its Arabicized pendant طراز, see Vullers 1864, 534b-535b, and Steingass 1892, 811a-b, s.h.v. I wonder if the special meaning attested in Ethiopic could hide at least a till now unobserved leverage of the assonant Greek τετράς, or its defaced Coptic outcomes, as the (†)ⲧⲣⲁⲥ occurring in the extremely Southern text here published.
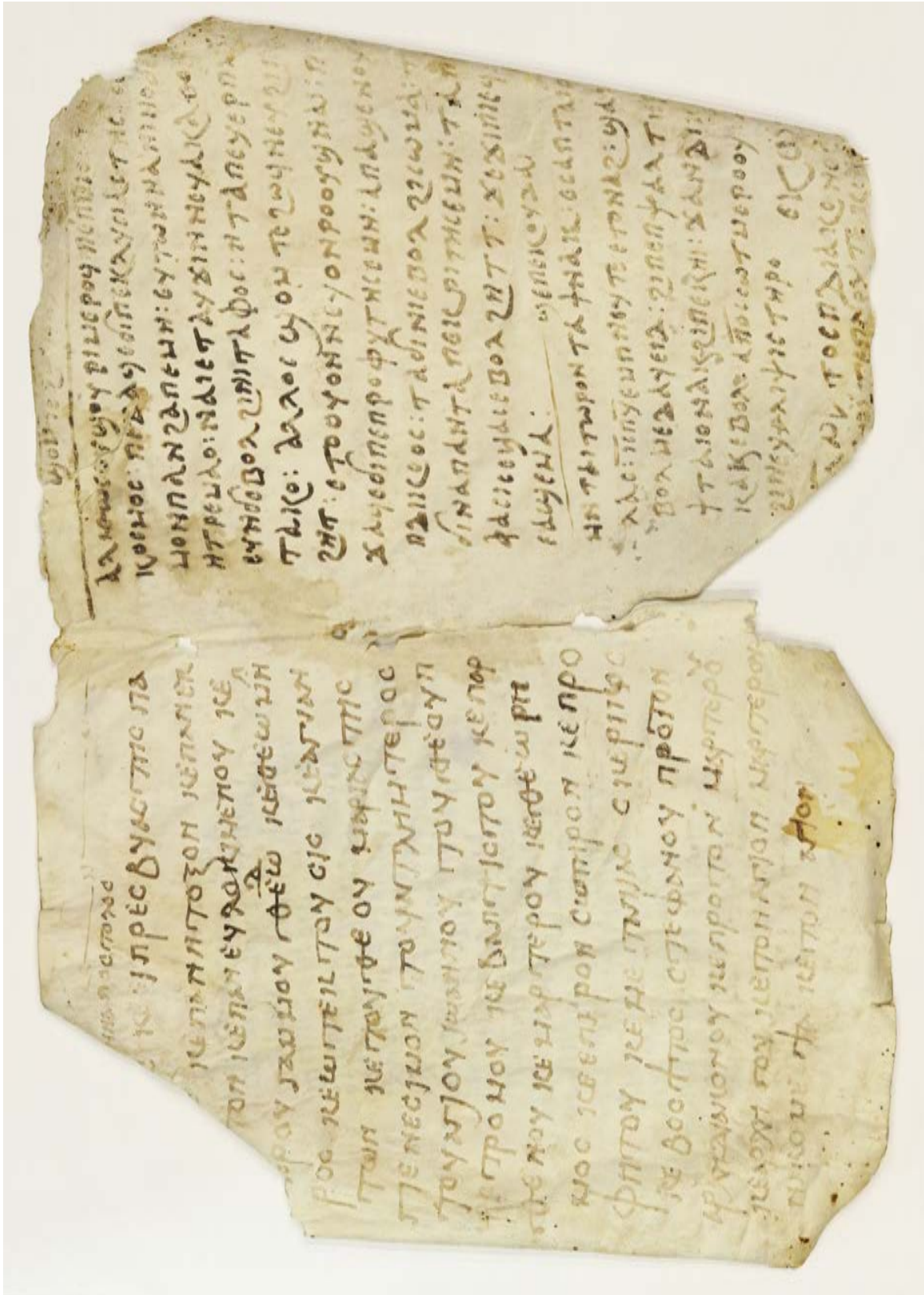
Fig. 1. The Greek text (left page) and the Coptic text (right page).
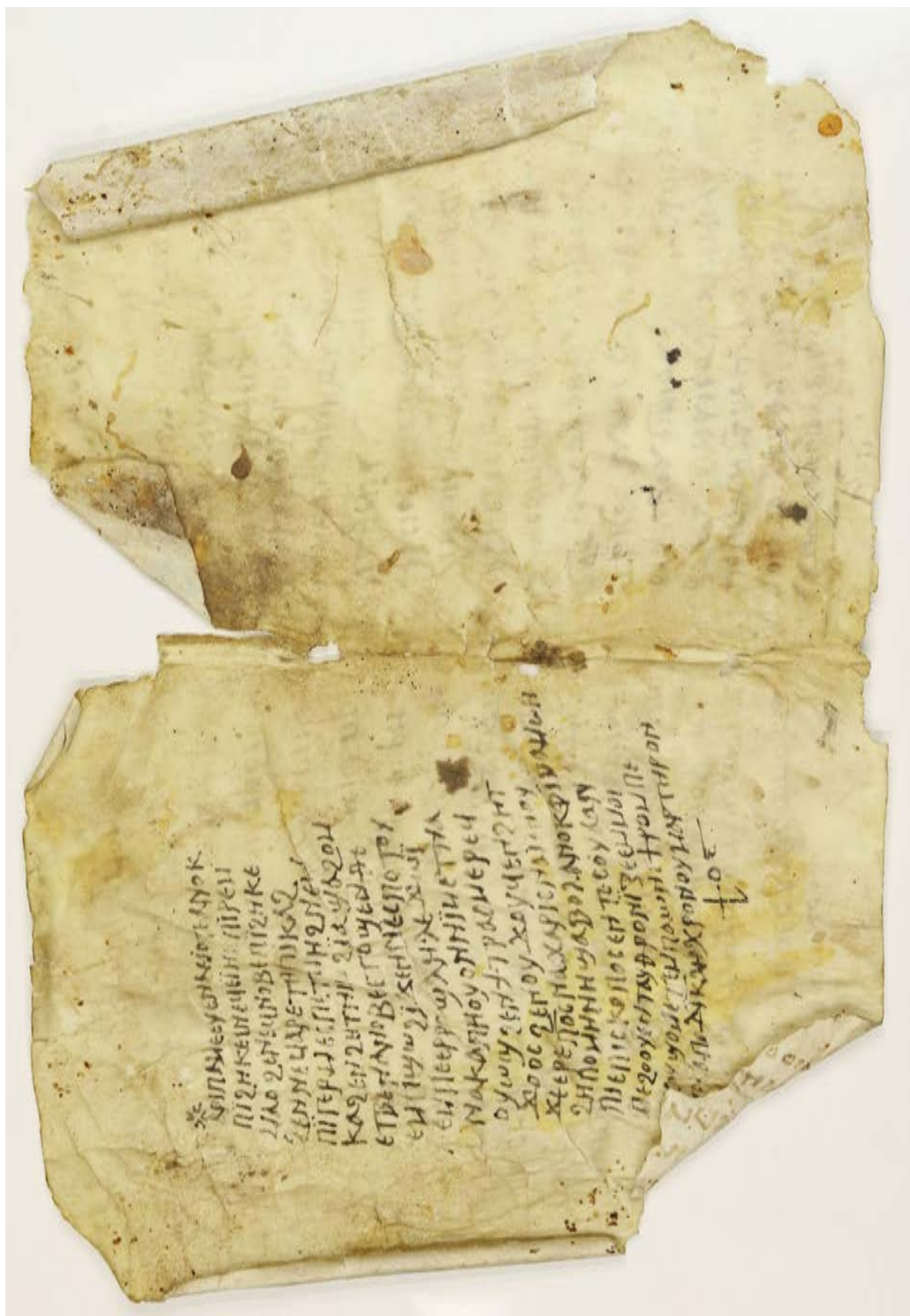
Fig. 2. The *memento* of the bishop Phoibammon and the blank page.

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