

Appendix 2. The Bohairic *Passion of Paphnutius*

Introduction

The Bohairic text of the *Passion of Paphnutius* that follows is based on the edition of Giuseppe Balestri and Henry Hyvernat published in 1907/1908.⁵⁵⁷ Similar to the Greek version of the *Passion of Paphnutius* in the first appendix, this up-dated version follows the *sigla* of the so-called Leiden system. Punctuation and paragraph numbers have been added. The paragraph division of the first edition has been maintained, with the exception of paragraphs 1-2, 6-7, and 7-8: according to the logic of the story, the concluding sentences of paragraph 1 and 7 have been moved to the beginning of paragraph 2 and 8 respectively and paragraph 6 combines two paragraphs of the first edition into one. As the text is fairly consistent in the use of supralinear strokes, they are included in the edition where they appear in the manuscript. However, strokes on vowels have been omitted.

The Coptic text parallels the Greek so that the two versions can be easily compared. Furthermore, rather than giving an extensive commentary, which would exceed the scope of this study, I have chosen to provide footnotes where passages are ambiguous and where my translation differs from the one in Latin by Balestri and Hyvernat.

⁵⁵⁷ Balestri and Hyvernat, *Acta martyrum I*, 1.110-9, with a Latin translation at 2.72-7. The following pages owe much to the participants of the Coptic study group at Ottawa in the fall of 2017, during which the *Passion of Paphnutius* was read.

Text

†ΜΑΡΤΥΡΙΑ ΝΤΕ ΠΙΩΩΙΧ ΜΜΑΡΤΥΡΟΣ ΝΤΕ ΠΧΣ ΠΙΑΓΙΟΣ ΑΒΒΑ ΠΑΦΝΟΥ† ΕΤΑΧΧΟΚΣ ΕΒΟΛ
 ΝΣΟΥ Κ ΜΠΑΒΟΤ ΦΑΡΜΟΥΘΙ ΉΕΝ ΟΥΣΙΡΗΝΗ ΝΤΕ Φ† ΔΜΗΝ.

1. ΝΣΡΗ ΔΕ ΉΕΝ ΘΜΕΤΟΥΡΟ ΝΔΙΟΚΛΗΤΙΑΝΟΣ ΕΨΟΙ ΝΣΗΓΕΜΩΝ ΝΧΕ ΑΡΙΑΝΕ ΟΥΟΣ ΕΨΩΙΝΙ
 ΝΣΑ ΝΙΧΡΙΣΤΙΑΝΟΣ ΕΘΡΟΥΕΡΨΟΥΨΟΥΨΩΙ ΝΝΗΔΑΛΟΝ ΑΥΑΜΟΝΙ ΕΟΥΠΟΛΙΣ ΧΕ
 ΤΕΝΤΩΡΙ. ΝΕ ΟΥΟΝ ΟΥΑΝΑΧΩΡΙΤΗΣ ΠΕ ΉΕΝ ΠΙΜΑ ΕΤΕΜΜΑΥ ΕΠΕΨΡΑΝ ΠΕ ΑΠΑ ΠΑΦΝΟΥ†.
 ΕΑΨΩΠΙ ΕΥΨΙΡΙ ΕΡΟΨ ΉΕΝ †ΧΩΡΑ ΤΗΡΣ ΧΕ ΝΕ ΟΥΡΩΜΙ ΝΘΜΗ ΠΕ ΑΥ†ΨΘΟΥΓΤ ΉΑΡΟΨ
 ΉΑΤΕΝ ΑΡΙΑΝΟΣ ΠΙΣΗΓΕΜΩΝ ΕΥΕΡΚΑΤΗΓΟΡΙΝ ΕΡΟΨ ΕΜΑΨΩ ΕΥΧΩ ΜΜΟΣ ΧΕ ΕΨ†ΨΩΨ
 ΝΝΙΝΟΥ† ΟΥΟΣ ΕΨΤΑΣΘΟ ΕΒΟΛ ΝΝΙΔΙΑΤΑΓΜΑ ΝΤΕ ΝΙΟΥΡΨΟΥ. ΑΡΙΑΝΟΣ ΔΕ ΑΨΧΩΝΤ
 ΕΡΟΨ ΕΜΑΨΩ ΟΥΟΣ ΑΨΕΡΚΕΛΕΨΙΝ ΝΒ ΝΕΚΑΤΟΝΤΑΡΧΟΣ ΣΙΝΑ ΝΣΕΨΕ ΝΨΟΥ ΝΨΩΡΠ
 ΝΣΕΕΝΨ ΝΑΨ ΕΨCONΣ.

2. ΑΠΑ ΠΑΦΝΟΥ† ΔΕ ΝΑΨΩΟΥ`Ν΄ ΝΣΛΙ ΑΝ ΠΕ ΝΝΑΙΣΑΧΙ. ΟΥΟΣ ΕΤΑΨ ΕΒΟΛ ΜΨΝΑΥ
 ΝΨΩΡΠ ΚΑΤΑ ΤΕΨΚΑΣ ΝΑΨΩΟΥΝ ΝΣΛΙ ΑΝ ΠΕ. ΑΨΟΥΟΝΣΨ ΕΡΟΨ ΝΧΕ ΜΙΧΑΝΑ
 ΠΙΑΡΧΗΑΓΕΛΟΣ ΠΕΧΑΨ ΝΑΨ ΧΕ ΧΕΡΕ ΠΑΦΝΟΥ† ΠΙΠΟΛΕΜΙΣΤΗΣ ΝΤΕ ΠΧΣ. ΑΠΑ ΠΑΦΝΟΥ†
 ΣΨΑ ΑΨΤΑΙΕ ΜΟΥ† ΕΡΟΨ ΧΕ ΧΕΡΧΕΡΕ. ΠΕΧΕ ΠΙΑΓΕΛΟΣ ΝΑΨ ΧΕ ΠΕΚΗ ΕΤΕΚΚΩΤ ΜΜΟΨ
 ΙΣΧΕΝ ΤΕΚΜΕΤΑΛΟΥ ΜΩΨ ΝΕΜΗ ΝΤΑΘΕΚ† ΜΠΕΨΛΩΨ. ΜΑΨΕ ΝΑΚ ΕΨΟΥΝ ΕΤΕΚΡΙ
 ΜΟΡΚ ΜΠΕΚΑΚΗΣ ΟΥΟΣ ΜΟΙ ΣΙΩΤΚ ΜΠΕΚΣΨΩC⁵⁵⁸ ΝΤΕ †ΣΥΝΑΣΙΣ ΧΕ ΕΤΑΠ ΜΨΟΥ
 ΕΘΡΙΘΑΣΜΕΚ ΕΨΜΑΝΨΕΛΕΤ ΜΠΕΚΟΣ ΉΕΝ ΠΑΙΜΑ ΣΙΝΑ ΝΤΕΚΜΟΥΝ ΕΒΟΛ ΉΕΝ ΦΝΟΥΜΕΡΟΝ
 ΜΠΕΚΟΣ. ΑΥΟΥΨ ΓΑΡ ΕΥΕΡΚΑΤΗΓΟΡΙΝ ΕΡΟΚ ΉΑΤΕΝ ΑΡΙΑΝΕ ΠΙΣΗΓΕΜΩΝ ΧΕ ΝΘΟΚ
 ΟΥΧΡΙΣΤΙΑΝΟΣ. ΟΥΟΣ ΣΗΠΠΕ ΑΨΟΥΑΣΑΣΜΙ ΝΠ ΜΜΑΤΟΙ ΕΘΡΟΥ ΝΣΩΚ ΝΨΩΡΠ. ΑΛΛΑ
 ΧΕΜΝΟΜ† ΜΠΕΡΕΡΣΟ† ΑΝΟΚ ΓΑΡ ΠΕ ΜΙΧΑΝΑ ΠΙΑΡΧΗΑΓΕΛΟΣ ΦΗ ΕΤΑΨΩΠ ΝΕΜ ΝΕΚΙΟ†.
 †ΝΑΨΩΠΙ ΝΕΜΑΚ ΣΩΚ. ΠΟΣ ΝΑ†ΧΟΜ ΝΑΚ ΨΑΝΤΕΚ†ΨΠΙ ΝΑΡΙΑΝΕ ΝΕΜ ΝΕΨΚΕΜΟΥΝΚ
 ΝΧΙΧ.

⁵⁵⁸ Balestri and Hyvernāt, *Acta martyrum I*, 1.110 read ΝΠΕΚΣΨΩC. However, the plural is not necessary.

Translation

The martyrdom of the martyred athlete of Christ, the holy Abba Paphnutius, who completed it on the twentieth day of the month Pharmouthi (15 April), in the peace of God, amen.

1. In the reign of Diocletian, when Arianus was governor and when he was searching for the Christians to make them sacrifice to the idols, they arrived in a city called Dendara. There was an anchorite in that place,⁵⁵⁹ whose name was Apa Paphnutius. And when it had happened, as it was proclaimed in the entire country that he was a righteous man, that they accused him before the governor Arianus, they brought serious charges against him and said that he despised the gods and rejected the edicts of the rulers. Arianus became very angry with him and ordered two centurions to go early in the morning and bring him bound to him.

2. But Apa Paphnutius knew nothing about these affairs. And while he spent the early morning according to his custom, he knew nothing.⁵⁶⁰ The archangel Michael⁵⁶¹ revealed himself to him and said to him: ‘Greetings, Paphnutius, warrior of Christ’. Apa Paphnutius, in his turn, greeted him: ‘Greetings, greetings’. The angel said to him: ‘Walk with me and I will give your house, which you are building from childhood, its gable.’⁵⁶² Go into your cell, bind your girdle and put on your garment of the Eucharist. For I have come today to invite you to the marriage of your Lord in this place, in order that you may stay among the number of your Lord. For they have already pressed charges against you before the governor Arianus, because you are a Christian. He has commanded eighty soldiers to come after you early in the morning.⁵⁶³ But be comforted and do not be afraid, for I am the Archangel Michael, who was with your fathers. I will be with you too. The Lord will give you strength, until you have put Arianus to shame as well as his other handmade things’.⁵⁶⁴

559 Note the subtle difference with **1** in the Greek version, where Paphnutius is specifically said to be in the desert.

560 Cf. **2** in the Greek version, where Paphnutius spends not the early morning but the night according to his custom, namely wandering around in the desert.

561 Cf. **2** in the Greek version, where the angel remains unidentified.

562 Note the double meaning of *λωβω* as both ‘gable’ and ‘(martyr’s) crown’.

563 Cf. **2** in the Greek version, where Arianus sends two centurions – accompanied by two hundred soldiers (**4**) – to arrest Paphnutius. The eighty soldiers mentioned here might be a corruption in the Coptic text.

564 I.e. idols. Note that this sentence appears literally in the Greek version (**8**). See also **35**.

3. ΟΥΟ2 ΕΤΑΨΩΤΕΜ ΔΕ ΕΝΑΙ ΝΧΕ ΑΠΑ ΠΑΦΝΟΥΤ̄ ΝΤΟΤ4 ΜΠΑΓΓΕΛΟΣ ΔΥΤ̄ ΜΠΕΘΟΥΟΙ
ΕΒΟΥΝ ΕΤΕΡΙ ΔΥΜΟΥ ΜΠΕΘΑΚΗΣ ΟΥΟ2 ΔΥΤ̄2ΙΩΤ4 ΝΝΕΨ2ΒΩ`C' ΝΨΕΜΨΙ ΕΤΕ ΠΕΨΦΟΡΚ
ΠΕ ΝΕΜ ΠΕΨΛΕΝΤΙΟΝ. ΟΥΟ2 ΔΥΜΩΙ ΕΨΡΑΨΙ ΜΨΡΗΤ̄ ΝΟΥΑΙ ΕΨΝΑΨΕ ΝΑΨ ΕΟΥΔΙΠΝΟΝ.
ΟΥΟ2 Δ ΠΑΓΓΕΛΟΣ ΔΜΟΝΙ ΝΤΕΨΧΙΧ ΔΨΣΑΧΙ ΝΕΜΑΨ ΕΨΤΑΜΟ ΜΜΟΥ ΕΝΙΜΨΣΤΕΡΙΟ<Ν> ΝΤΕ
ΤΨΕ ΨΑΤΟΥΙ ΕΒΟΛ ΕΧΕΝ ΦΙΑΡΟ. ΨΕΝ ΤΟΥΝΟΥ ΔΕ ΕΤΑΨΙ ΕΒ`Ο`Λ ΕΧΕΝ ΤΑΝΕΜΨΩ ΟΥΟ2
Δ ΜΗΧΑΗΛ ΤΑΜΟΥ Ε2ΩΒ ΝΙΒΕΝ ΕΘΝΑΨΩΠΙ ΜΜΟΥ. ΟΥΟ2 ΔΨΕΡΑΨΠΑΖΕCΘΕ ΜΜΟΥ ΔΨΨΕ
ΝΑΨ ΕΨΨΩΙ ΕΝΙΦΗΟΥΙ ΕΡΕ ΝΕΨΒΑΛ ΙΟΡΕΜ ΝCΩ4.

4. ΑΡΙΑΝΟΣ ΔΕ ΠΙ2ΗΓΕΜΩΝ ΔΨΙ ΕΨΨΩΙ ΕΒΟΛ ΨΕΝ ΤΕΨΛΟΖΨΡΙΟΝ ΟΥΟ2 ΔΨΘΡΟΥCΕΜΝΙ
ΜΠΕΘΕΡΟΝΟΣ ΝΑΨ ΖΙΧΕΝ ΤΑΝΕΜΨΩ. ΟΥΟ2 ΝΑΨΝΗΟΥ ΨΑΡΟΥ ΝΧΕ ΝΙΑΡΧΩΝ ΤΗΡΟΥ ΚΑΤΑ
ΠΟΛΙC ΕΨΤΑΙΟ ΜΜΟΥ ΖΙ ΠΙΧΡΟ. ΟΥΟ2 ΕΤΑΨ2ΕΜCΙ ΜΠΕΨΧΑ ΚΕ2ΑΙ Ν2ΩΒ ΝΑΨ ΝCΑ Ν2ΩΒ
ΝΑΠΑ ΠΑΦΝΟΥΤ̄. ΔΨΜΟΥΤ̄ ΔΕ ΕΠΙΨ ΜΜΑΤΟΙ ΟΥΟ2 ΔΨΟΥΟΡΠΟΥ ΝCΩ4. ΝΘΩΟΥ ΔΕ ΔΨΙΡΙ
ΚΑΤΑ ΤΚΕΛΕΨCΙC ΜΠΙ2ΗΓΕΜΩΝ.

5. ΑΠΑ ΠΑΦΝΟΥΤ̄ ΔΕ ΔΨΙ ΕΒΟΛ ΕΨΜΩΙ ΖΙΧΕΝ ΤΑΝΕΜΨΩ Ν2ΑΝΑΤΟΟΥΙ. ΔΨΨΕ ΝΑΨ ΨΑ
ΑΡΙΑΝΟΣ ΠΙ2ΗΓΕΜΩΝ ΠΕΧΑΨ ΝΑΨ ΧΕ ΔΝΟΚ ΠΕ ΠΑΦΝΟΥΤ̄ ΦΗ ΝΘΟΚ ΕΤΕΚΚΩΤ̄ ΝCΩ4.
ΜΠΕΡΤ̄ΨΙCΙ ΝΝΕΚΜΑΤΟΙ ΕΘΡΟΥΨΕ ΝΤΟΥΚΩΤ̄ ΝCΩΙ. ΝΘΟΚ ΓΑΡ ΟΨΝ ΝΤΑΚ ΜΜΑΨ
ΝΝΕΚΜΑΤΟΙ ΕΘΡΟΥΘΩΟΥΤ̄ ΝΑΚ ΝΝΙΧΡΙCΤΙΑΝΟΣ ΕΘΡΕΚΦΩΝ ΜΠΟΥCΝΟΥ ΕΒΟΛ. ΔΝΟΝ 2ΩΝ
ΟΨΝ ΝΤΑΝ ΜΜΑΨ ΝΝΙΑΓΓΕΛΟΣ ΝΤΕ ΦΤ̄ ΕΨΘΩΟΥΤ̄ ΜΜΟΝ ΕΤΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΥΙ.
ΑΡΙΑΝΟΣ ΔΕ ΔΨCΟΜC ΕΒΟΥΝ Ε2ΡΑΨ ΠΕΧΑΨ ΝΑΨ ΧΕ ΝΘΟΚ ΠΕ ΠΑΦΝΟΥΤ̄ ΠΙΑΠΟCΤΑΤΗC ΦΗ
ΕΘΒΩΛ ΕΒΟΛ ΝΝΙΝΟΜΟΣ ΝΤΕ ΝΙΟΥΡΨΟΥ; ΔΨΕΡΟΥΨ ΧΕ Δ2Α ΔΝΟΚ ΠΕ. ΠΕΧΕ ΑΡΙΑΝΟΣ ΝΑΨ
ΧΕ ΝΘΟΚ ΟΨΑΘΗΟΥΤ̄ ΝΤΑΨΨΕ ΤΗΡC; ΟΥΟ2 ΠΕΧΕ ΑΠΑ ΠΑΦΝΟΥΤ̄ ΝΑΨ ΧΕ ΔΝΟΚ
ΟΨΑΘΗΟΥΤ̄ ΑΝ ΑΛΛΑ ΤΨΕΜΨΙ ΜΦΤ̄ ΙCΧΕΝ ΤΑΜΕΤΑΛΛΟΥ. ΝΘΩΤΕΝ ΨΑ ΝΙ2ΕΛΛΗΝΟΣ ΕΤΧΩ
ΜΜΟΣ ΧΕ ΟΨΟΝ 2ΑΝΜΗΨ ΝΝΟΥΤ̄ ΝΤΑΝ ΕΘΒΕ ΦΑΙ ΝΘΩΤΕΝ 2ΑΝΑΘΗΟΥΤ̄ ΨΕΝ ΟΥΧΩΚ.⁵⁶⁵
ΑΡΙΑΝΟΣ ΔΕ ΕΤΑΨΩΤΕΜ ΕΝΑΙ ΔΨΨΡΑΧΡΕΧ ΝΝΕΨΝΑΧ2Ι Ε2ΟΥΝ Ε2ΡΑΨ ΟΥΟ2 ΠΕΧΑΨ ΝΑΨ
ΧΕ ΨΕ ΝΙΝΟΥΤ̄ ΕΤΤΑΙΗΟΥΤ̄ ΠΙΑΠΟΛΛΩΝ ΝΕΜ ΤΑΡΤΕΜΙC ΤΝΑΕΡΤΙΜΨΡΙΝ ΜΜΟΚ ΝΚΑΚΩC.
ΔΨΕΡΚΕΛΕΨΙΝ ΟΨΝ ΕΘΡΟΥΤ̄ ΒΕΝΙΠΙ ΕΝΕΨΧΙΧ ΟΥΟ2 ΝCΕΤ̄ Ν2ΑΝΠΕΔΕC ΕΝΕΨ6ΑΛΛΑΨΧ ΟΥΟ2
ΟΝ ΝCΕ2ΙΤ4 ΕΤCΨΡΑ ΝΕΜ ΝΗ ΕΤCΟΝ2. ΔΨΟΛ4 ΝΧΕ ΝΙΜΑΤΟΙ ΔΨΧΑΨ ΨΕΝ ΘΜΗΤ̄ ΝCΟΝΙ Β.

⁵⁶⁵ Balestri and Hyvernāt, *Acta martyrum I*, 1.112 at note 1 remark ‘supple εβωλ?’, but this supplement is not necessary, see Crum, *Dict.* 762a, who mentions our text as an example.

3. When Apa Paphnutius heard these things from the angel, he went into his cell, bound his girdle and put on his garments of worship, that is, his mantle and linen garb. He walked joyfully, like someone who is going to a banquet. And the angel took his hand and spoke with him, telling him about the mysteries of heaven until they arrived at the river. At the moment that they arrived at the harbour, Michael told him everything that would happen to him. And he embraced him and went up to heaven, his eyes staring after him.⁵⁶⁶

4. The governor Arianus went upriver in his ship, and he had his throne set up for him at the harbour.⁵⁶⁷ And all the magistrates according to city came to him, honouring him on the (river)bank. As he was seated, he did not decide on any other case except for that of Apa Paphnutius. He called the eighty soldiers and sent them after him. They acted according to the order of the governor.⁵⁶⁸

5. Apa Paphnutius went on his way, making for the harbour in the morning. He went to governor Arianus and said to him: 'I am Paphnutius, that (man) you are looking for. Do not trouble your soldiers to go looking for me. For you have your soldiers to collect the Christians for you in order to pour out their blood. But we have the angels of God who gather us for the kingdom of heaven'. Arianus looked at him and said: 'Are you Paphnutius the apostate, who annuls the imperial laws?' He replied: 'Yes, I am'. Arianus said to him: 'Are you every inch an atheist?' Apa Paphnutius said to him: 'I am not an atheist, but I worship God since my youth. You are among the pagans who say: 'There are multitudes of gods'. For this reason you are wholly atheists'. When Arianus heard these words, he ground his teeth and said to him: 'By the venerable gods, Apollo and Artemis, I will punish you badly'. Thus he ordered them to give iron to his hands and shackles to his feet as well as cast him in chains with those who were bound. The soldiers took hold of him and placed him in the midst of two robbers.⁵⁶⁹

566 The 'he' in the first part of the sentence refers to Michael, 'his' in the second part to Paphnutius.

567 See above, p. 143 (n. 526).

568 See above, p. 143 (n. 527).

569 A reference to Jesus' position between two robbers on the cross, made explicit in 6.

6. ΕΤΑ ΠΙΖΗΓΕΜΩΝ Ι ΕΒΟΥΝ ΕΤΠΟΛΙC ΑΥΖΕΜCΙ ΖΙ ΠΙΒΗΜΑ ΜΠΕΥΧΑ ΚΕΖΩΒ {ΚΕΖΩΒ} ΝΑΥ
 ΝCΑ ΠΖΩΒ ΝΑΠΑ ΠΑ`Φ'ΝΟΥΤ. ΟΥΟZ CΑΤΟΤΥ ΑΥΩΙΝΙ ΝCΩΥ. ΑΠΑ ΠΑΦΝΟΥΤ ΔΕ ΕΥΖΙΕΛΑ
 ΜΜΟΥ ΝΧΕ ΝΙΜΑΤΟΙ ΝΤΕ ΤΑΔΙΚΙΑ ΑΥΚΙΜ ΕΡΟΥ ΜΜΑΥΑΤΥ ΕΥΧΩ ΜΜΟC ΝΑΥ ΧΕ
 ΠΑΦΝΟΥΤ ΠΑΦΝΟΥΤ CΟΥΕΝ ΠΙΚΛΗΡΟC ΕΤΑΥΤΑΖΟΚ. ΟΥΟZ ΑΡΙΕΜΙ ΧΕ ΠCC ΙΗC ΠΧC
 ΑΥΑΥΥ ΖΩΥ ΉΕΝ ΘΜΗΤ ΝCΟΝΙ Β. ΟΥΟZ ΝΑΥΜΟΥ ΝΚΟΥΧΙ ΚΟΥΧΙ ΕΘΒΕ ΝΙΠΕΔΕC ΕΤΤΟΙ
 ΕΡΟΥ. ΑΥΕΝΥ ΟΥΝ ΝΧΕ ΝΙΜΑΤΟΙ ΕΧΕΝ ΠΙΒΗΜΑ ΕΥΤΩΟΥ ΜΦΤ. ΟΥΟZ CΑΤΟΤΥ ΑΥΒΩΛ
 ΕΒΟΛ ΝΧΕ ΝΙΒΕΝΙΠΙ ΕΤΤΟΙ ΕΝΕΥΧΙΧ ΝΕΜ ΝΕΥΑΛΛΑΥΧ ΟΥΟZ ΑΥΕΡ ΜΦΡΗΤ ΝΟΥΜΟΥ.
 ΑΥΟΖΙ ΕΡΑΤΥ ΜΠΕΜΘΟ ΜΠΙΖΗΓΕΜΩΝ. ΑΥΕΡΟΥΥ ΝΧΕ ΠΙΖΗΓΕΜΩΝ ΠΕΧΑΥ ΝΑΥ ΧΕ
 ΠΑΦΝΟΥΤ ΟΥ ΠΕ ΠΑΙΛΙΒΙ ΧΕ ΧΝΑΕΡΩΟΥΩΟΥΩΥ ΑΝ; ΜΗ ΕΚΟΥΩΥ ΕΜΟΥ ΝΚΑΚΩC;
 ΑΥΕΡΟΥΥ ΝΧΕ ΑΠΑ ΠΑΦΝΟΥΤ ΠΕΧΑΥ ΝΑΥ ΧΕ ΟΥΜΟΥ ΑΝ ΠΕ ΦΜΟΥ ΝΝΙΧΡΙCΤΙΑΝΟC ΑΛΛΑ
 ΟΥΩΝΉ ΝΕΝΕZ ΠΕ. ΩΟΥΩΟΥΩΥ ΡΩ ΤΝΑΕΡΩΟΥΩΟΥΩΥ ΑΝ ΝΝΑΠΔΩΛΟΝ ΝΔΕΜΩΝ
 ΕΒΗΛ ΕΦΤ ΜΜΑΤΑΤΥ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΝΖΡΗ ΉΕΝ ΝΙΦΗΟΥΙ ΝΕΜ ΠΕΥΜΟΝΟΓΕΝΗC ΝΩΗΡΙ
 ΙΗC ΠΧC ΠΕΝCC.

7. ΑΡΙΔΑΝΟC ΔΕ ΠΙΖΗΓΕΜΩΝ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΟΥΤΡΟΧΟC ΜΒΕΝΙΠΙ ΝΕΜ ΟΥΘΡΙΡ
 ΕCΜΕZ ΝΧΡΩΜ ΝΕΜ ΖΑΝΛΑΚΕΝΤ ΕΥΜΕZ ΝΝΕZ ΕΥΒΕΡΒΕΡ. ΑΥΘΡΟΥΤΑΚΤΩΟΥ ΕΑΠΑ
 ΠΑΦΝΟΥΤ ΟΥΟZ ΠΕΧΑΥ ΝΑΥ ΧΕ ΑΚΩΤΕΜCΩΤΕΜ ΝCΩΙ; ΤΝΑΕΡΒΑCΑΝΙΖΙΝ ΜΜΟΚ ΉΕΝ ΝΑΙ
 ΤΗΡΟΥ. ΝΘΟΥ ΔΕ ΠΙΓΕΝΝΕΟ`C' ΝΤΕ ΠΧC ΑΥCΩΒΙ ΕΥΧΩ ΜΜΟC ΧΕ Ω ΑΡΙΔΑΝΕ ΕΚΧΩ ΜΜΟC
 ΧΕ ΑΙΝΑΕΡΖΟΤ ΉΑΤΖΗ ΝΝΕΚΒΑCΑΝΟC ΝΤΑΧΕΛ ΦΤ ΕΒΟΛ; ΜΜΟΝ ΝΝΕCΩΠΙ. ΤΧΩ ΜΜΟC
 ΝΑΚ ΧΕ ΝΑΙΒΑCΑΝΟC ΟΥΟΤ ΑΝ ΕΖΟΤΕ ΝΙΉΙCΙ ΕΤΑΝCΟΝΤΕΝ ΝΉΗΤΟΥ ΝΕΜ ΝΙΠΟΛΗΤΙΑ
 ΕΤΑΝΤΗΤΕΝ ΕΡΩΟΥ ΝΉΩΤΕΒ ΜΠΕΝCΩΜΑ ΝΉΗΤΟΥ ΙCΧΕΝ ΤΕΝΜΕΤΑΛΛΟΥ. ΙCΧΕ ΟΥΝ Α
 ΠΕΝCΩΤΗΡ ΤΧΟΜ ΝΑΝ ΩΑΤΕΝΕΡΟ ΕΝΙΠΟΛΕΜΟC ΝΕΜ ΝΙΔΙΩΓΜΟC ΕΤΖΗΠ. ΧΝΑΤΧΟΜ ΝΑΝ
 ΟΝ ΩΑΤΕΝΕΡΟ ΕΠΕΚΔΙΩΓΜΟC ΦΑΙ ΕΘΟΥΟΝZ ΕΒΟΛ ΤΝΟΥ.

6. When the governor went into the city, he sat on the tribunal and did not decide on any other case except for the case of Apa Paphnutius.⁵⁷⁰ And he immediately asked for him. As the soldiers of injustice pushed him, Apa Paphnutius consoled himself, saying to himself: 'Paphnutius, Paphnutius, know the lot that has befallen you. And know that the Lord Jesus Christ was also hanged in the midst of two robbers'.⁵⁷¹ And he walked very slowly, because of the shackles that were given to him. Thus the soldiers brought him to the tribunal, while he gave glory to God. And immediately the iron that was attached to his hands and feet was loosened and became like water. He stood before the governor. The governor spoke and said to him: 'Paphnutius, what is this madness, that you will not sacrifice? You do not want to die badly, do you?' Apa Paphnutius answered and said to him: 'The death of the Christians is not death but eternal life. As for sacrificing, I will not sacrifice to these demonic idols, except to God alone, the almighty in heaven, and his only begotten son Jesus Christ, our Lord'.⁵⁷²

7. The governor Arianus ordered to bring an iron wheel, an oven filled with fire and boiling cauldrons filled with oil. He had them placed around Apa Paphnutius and said to him: 'Have you not heard me? I will torture you with all these things'. But he, the noble man of Christ, laughed and said: 'Arianus, do you say that I will be afraid of your tortures and deny God? No, it shall not happen! I say to you that these tortures are no different from the sufferings that we tried on ourselves and the ascetic practices that we exposed ourselves to by killing our body since our childhood. Therefore, then, our Saviour has given us strength, until we have become victorious in wars and hidden persecutions. He will give us strength again, until we have become victorious in your persecution, which is manifest now'.⁵⁷³

570 Same phrase in 4.

571 Cf. Matt. 27:38; Mark 15:27; Luke 23:33; John 19:18.

572 Note that the Bohairic version is considerably longer and contains more detail than the Greek version.

573 Note that the Bohairic version is more comprehensive than the Greek version.

8. ΠΕΧΕ ΠΙΖΗΓΕΜΩΝ ΝΑ4 ΧΕ ΑΚΕΡ ΟΥΜΗΩ Ν̄САХΙ ΠΑΦΝΟΥ† ΠΙΔΙΚΑΣΤΗΡΙΟΝ ΝΑΨΩΟΥ
 Ν̄ΖΗΤ ΝΕΜΑΚ ΑΝ. ΟΥΟ2 ΑЧЕРКЕΛΕΥΙΝ Ν̄ХЕ ΠΙΖΗΓΕΜΩΝ ΕΘΡΟΥΤΑΛΟ4 ΕΠΙΕΡΜΗΤΑΡΙΟΝ
 Ν̄СЕ2ΩΚΙ Μ̄МОЧ ΨΑΤΕ ΝΕЧМАḂТ ΧΩΨ ΕΠЕСНТ ΟΥΟ2 Ν̄ТЕ ΝΕЧСΩМА ТΗР4 ΘΙḂΙ ἮΕΝ
 ΠΙCНΟΥ. Ν̄ΘΟΥ ΔΕ ΠΙΓΕΝΝΕОC ΑЧ4ΑΙ Ν̄НЕЧВАЛ ΕΨΩΠΙ ΕΤΦЕ ΟΥΟ2 ΑЧТΩḂ2 ΕЧΧΩ Μ̄МОC
 ΧЕ ΠΑḂC ІНC ПХC ΝΑΙΦΗТ ΑΝ Ν̄ТОТС Ν̄ТЕКОΙΚΟΝΟΜΙΑ †СЕВТΩТ ΓΑΡ ΕМОУ ΕХЕН
 ΠЕКРАН. ΑΛΛΑ ††20 ΕΡΟΚ Μ̄ΠΕРХАТ ΕМОУ †НОУ ΨΑΝΤΑ†ΨΠΙ Ν̄ΑΡΙΑΝΟC ΝЕМ
 ΝΕЧМОУНК Ν̄ХΙХ. ἮΕΝ †ΟΥНОУ ΔΕ ΕΤΕММАУ Α ΟΥΑΓΓЕЛОC Ν̄ТЕ Φ† О2Ι ΕРАТ4 СА
 ΟΥΙΝΑМ Μ̄МОЧ. ΟΥΟ2 ΑЧСОУТΩΝ⁵⁷⁴ ТЕЧХΙХ ΕΒΟΛ ΑЧ6Ι ΝЕМ ΝΕЧМАḂТ ΑЧ2ΙТОУ ΕḂΟΥΝ
 ΕТЕЧНЕХΙ ΝКЕСОП. ΟΥΟ2 ΑЧЕРCΦРАГІZІN Μ̄МОЧ ΑЧХА4 ΕΠЕСНТ ΕΒΟΛ ἮΕΝ ΠΙΕРМΗТАΡΙΟΝ.
 Μ̄МОН 2ΑΙ Ν̄2ΩΚΙ 2Ι ΝΕЧСΩМА ΑΝ ΑΛΛΑ ΕЧΟΥОХ ІCХЕК Μ̄ΠЕЧЕРΒАСΑΝІZІN⁵⁷⁵ Μ̄МОЧ
 ΕΠТΗР4.

9. ΝΙΜΑΤΟΙ ΔΕ ΕΤΕ ΝΑΥ2ΩΚΙ Μ̄МОЧ ΝΑΙ ΝЕ ΝΟΥРАН ΔΙΟΝΗΣΙОC ΝЕМ ΚΑΛΙΜΑΧΟC. ΟΥΟ2
 ἮΕΝ †ΟΥНОУ ΕΤΑΥΝΑУ Ε†ΨΦΗΡΙ ΕΤΑΣΨΩΠΙ ΑΥΝΑ2† САТОТОУ. ΑΥ6ΟХΙ САТОТОУ
 Ε2РНІ ΕХЕН ΠΙВНМА ΟΥΟ2 ΑΥCΩΛΠ Ν†ΖΩΝН ΑΥΒЕРБΩРС ΕΒΟΛ Μ̄ΠЕМΘΟ Μ̄ΠΙΖΗΓΕΜΩΝ
 ΕΥΩΨ ΕΒΟΛ ΕӨВЕ ПХC ΕΥΧΩ Μ̄МОC ΧЕ ΑΝОН 2ΑΝΧΡΙCΤΙΑΝΟC Μ̄ΠΑРРНCІА. ΠΕΧЕ
 ΠΙΖΗΓΕΜΩΝ ΝΩΟΥ ΧЕ ΕТАРЕТЕННАУ ΕΟΥ ΕРЕТЕНΛΟΒΙ ΚЕ ΓΑΡ ΑРЕТЕНЕРКАТАФРОНИН
 Μ̄ΠΙΔΙΚΑΣΤΗΡΙΟΝ ΕРЕТЕНΧΩΛ Ν̄ΝΙНОУ† ΕΒΟΛ. ΑΧΟC ΝНІ ΧЕ ΕТАРЕТЕННАУ ΕΟΥ. ΟΥΟ2
 ΠΕΧЕ ΝΙΜΑΤΟΙ ΝΑ4 ἮΕΝ ΟΥCМН ΝΟΥΩТ ΧЕ ΦН ΕΤΑΝНАУ ΕΡΟ4 ТЕННАΨТАМОК ΕΡΟ4 ΑΝ.
 CСḂНОУТ ΓΑΡ 2Ι ΠХΩМ Ν̄ΝІХРІCΤΙΑΝΟC ΧЕ Μ̄ΠЕР† Μ̄ΠЕӨΟΥАВ Ν̄ТАК Ν̄ΝІΟΥ2ΩḂ ΟΥΔЕ
 Μ̄ΠЕР2ІΟΥ† Ν̄ΝЕΤЕНΑΝΑМНІ Μ̄ΠЕМΘΟ Ν̄ΝІЕΨΑУ. Ν̄ӨОК ΟΥΨЕММО ΓΑΡ ΕΝΙМНCΤΗΡΙΟΝ Ν̄ТЕ
 ΠΩНḂ. ΠΕΧЕ ΑΡΙΑΝΟC ΝΩΟΥ ΧЕ ΑРЕТЕНӨОНТЕН Μ̄МОΙ ΕΝΙΟΥ2ΩР ΝЕМ ΝІЕΨΑУ; ΝӨΩΟΥ
 ΔΕ ΠΕΧΩΟΥ ΝΑ4 ΧЕ ΑΛНӨC CЕΤΑІНОУТ Ε2ΟТЕ <ε>РΟК. ΖΩОН ΓΑΡ ΝІВЕН ΝΑТCАХІ
 CЕ†ΩΟΥ М̄Φ† ἮΕΝ ТО`Υ`ФҮCІC. Ν̄ӨОК ΔΕ К†ΨΩΨ ΝΑ4 ΟΥΟ2 КХΩΛ Μ̄МОЧ ΕΒΟΛ.
 ΑΡΙΑΝΟC ΔΕ ΑЧХΩНТ ΕРΩΟΥ ΟΥΟ2 ΕТАЧ† Ν̄ТОУΑΠΟΦΑCІC ΑΥḂІТОУ САΒΟΛ Ν†ΠΟΛІC
 ΑΥΩΛІ Ν̄ТОУΑФЕ. ΑΥХΩК Ν̄ТОУМАРТУРІА ΕΒΟΛ ΟΥΟ2 ΑΥΨЕ ΝΩΟΥ ΕΝІФНОУ† ἮΕΝ
 ΟΥΩΟΥ.

574 Read ΑЧСОУТЕН.

575 Read ΜΠΟΥΕРΒАСΑΝІZІN.

8. The governor said to him: ‘You have spent many words, Paphnutius, the court will not be patient with you’. And the governor ordered to lift him onto the *hermetarion*, and they scraped him until his intestines poured down and his whole body was drenched in blood.⁵⁷⁶ But he, the noble man, lifted his eyes towards heaven and prayed, saying: ‘My Lord, Jesus Christ, I have not run from your dispensation,⁵⁷⁷ for I am prepared to die in your name. But I beseech you, do not let me die now, until I have put Arianus and his handmade things to shame’.⁵⁷⁸ At that moment an angel of God stood at his righthand side and he stretched out his hand, took his intestines and put them back again in his abdomen. And he made the sign of the cross over him and put him down from the *hermetarion*. Truly, there was no scratch on his body, but he was whole as if he had not been tortured at all.

9. The names of the soldiers who scraped him were Dionysius and Callimachus. And at the moment that they saw the wonder that had happened,⁵⁷⁹ they believed immediately. They immediately ran to the tribunal, broke their belt and threw it before the governor, crying out on account of Christ and saying: ‘We are openly Christians!’⁵⁸⁰ The governor said to them: ‘What have you seen that you have become mad, for you have despised the court by denying the gods. Tell me what you have seen’. And the soldiers told him in a single voice: ‘We will not be able to tell you what we have seen. For it is written in the book of the Christians: “Do not give what is holy to you to dogs and do not throw your pearls before swine”’.⁵⁸¹ For you are a stranger to the mysteries of life’. Arianus said to them: ‘Have you compared me to dogs and swine?’ They said to him: ‘Truly, they are more honourable than you. For every speechless creature by their nature glorifies God. But you despise and deny him’. And Arianus became angry with them. After he had condemned them, they were taken outside the city and beheaded. They completed their martyrdom and went to heaven in glory.

576 For ⲑⲓⲛⲓ, which is the Coptic equivalent of Greek μεθύω (LSJ s.v. μεθύω A II 1; Lampe, *PGL* s.v. μεθύω b), see Crum, *Dict.* 456b. Cf. Balestri and Hyvernât, *Acta martyrum* I 2, 74 at note 6, whose remark ‘ad litt. “inebriaretur”’ is unnecessary: ‘drenched’ is a normal meaning of μεθύω.

577 See above, p. 143 (n. 528).

578 I.e. idols.

579 Cf. the more detailed description in 9 in the Greek version, where the soldiers see the hand of the angel putting Paphnutius’ intestines back into his abdomen.

580 See above, p. 145 (n. 530).

581 Matt. 7:6.

10. ἈΓΓΩΝΗ ΔΕ ΝῆΧΕ ΠΙΣΗΓΕΜΩΝ ἈΓΩΓΕ ΝΑΨ ΕΟΥΩΜ. ἈΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΒΙ ΝΑΠΑ ΠΑΦΝΟΥΤΉ ΕΠΩΤΕΚΟ. ΝΙΜΑΤΟΙ ΔΕ ΑΥΒΙΤΨ ΟΥΟΣ ΑΥΖΙΤΨ ΕΒΟΥΝ ΕΟΥΡΙ ΝΧΑΚΙ. ΕΠΕΡΑΣΤΉ ΔΕ Μ'ΠΕ΄ ΠΙΣΗΓΕΜΩΝ ΕΡ ΠΕΡΜΕΥΙ ΝΤΕΡΨΙΝΙ ΝΣΩΨ ΑΛΛΑ ΝΑΨΤΉ ΝΖΘΗΨ ΠΕ ΕΝΙΣΒΗΟΥΙ ΝΤΕ ΠΟΥΡΟ ΕΕΡΑΝΑΓΚΑΖΙΝ ΝΝΙΑΡΧΩΝ ΕΘΒΕ ΝΙΔΗΜΟΣΙΟΝ. ΟΥΟΣ ΕΤΕ ΜΠΟΥΨΧΕΜΧΟΜ ΜΜΑΖΟΥ ΕΒΟΛ ἈΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΖΙΤΟΥ ΕΠΩΤΕΚΟ. ΝΙΑΡΧΩΝ ΔΕ ΝΑΥΕΡ Μ ΝΡΩΜΙ ΠΕ.

11. ἈΨΩΠΙ ΔΕ ΉΕΝ ΠΙΕΧΩΡΨ ΕΤΕΜΜΑΨ ΕΤΑΥΖΙΤΟΥ ΕΠΩΤΕΚΟ ΑΥΝΑΨ ΕΟΥΝΙΨΤΉ ΝΟΥΨΙΝΙ ΕΑΨΩΔΙ ΉΕΝ ΠΩΤΕΚΟ ΤΗΡΨ ΕΨΟΙ ΝΟΥΨΙΝΙ ΜΨΡΗΤΉ ΜΨΡΗ ΉΕΝ ΝΙΕΖΟΥΨ ΝΤΕ ΠΩΩΜ. ΟΥΟΣ Α ΝΙΑΡΧΩΝ ΜΟΥΤΉ ΕΠΙΜΑΤΟΙ ΕΤΘΗΨ ΕΠΩΤΕΚΟ ΠΕΧΩΟΥ ΝΑΨ ΧΕ ΕΘΒΕ ΟΥ ΕΚΕΕΡΕ ΧΡΩΜ ΉΕΝ ΠΩΤΕΚΟ; ΜΗΠΩΣ ΝΤΕ ΝΗ ΕΤΣΟΝΨ ΧΕΜ ΧΡΩΜ ΝΣΕΡΩΚΨ ΜΠΩΤΕΚΟ ΝΣΕΨΩΤ ΟΥΟΣ ΑΝΟΝ ΖΩΝ ΝΤΕΝΕΡΚΥΝΔΙΝΕΥΙΝ. ΠΕΧΕ ΠΙΜΑΤΟΙ ΝΩΟΥ ΧΕ ΝΑΣΝΗΟΥ ΜΠΙΕΝ ΧΡΩΜ ΕΒΟΥΝ ΜΝΑΙ ΕΝΕΖ ΑΛΛΑ ΤΟΙ ΝΨΦΗΡΙ ΖΩ ΧΕ ΠΩΣ ΠΙΜΑ ΟΙ ΝΟΥΨΙΝΙ ΜΠΑΙΡΗΤΉ. ΙΣ ΕΖΟΥΨ Β ΙΣΧΕΝ ΕΤΑΥΕΝ ΠΑΙΧΡΙΣΤΙΑΝΟΣ ΕΒΟΥΝ ΜΝΑΙ ΧΕ ΦΑΦΝΟΥΤΉ⁵⁸² ΜΠΕ ΧΑΚΙ ΨΩΠΙ ΝΨΗΤΨ ΑΛΛΑ ΠΕΨΟΥΨΙΝΙ ΦΟΡΙ ΜΨΡΗΤΉ ΜΠΙΕΖΟΥΨ ΝΕΜ ΜΨΡΗΤΉ ΜΨΡΗ. ΟΥΟΣ ΕΤΑΥΨΩΤΕΜ ΕΝΑΙ ΝΧΕ ΝΙΑΡΧΩΝ ΑΥΖΩΛ ΕΤΡΙ ΨΕΤ΄ΕΡΕ ΑΠΑ ΠΑΦΝΟΥΤΉ ΝΨΗΤΗΣ. ΑΥΟΖΙ ΕΡΑΤΟΥ ΑΥΨΩΤΕΜ ΕΡΟΨ ΕΨΤΩΒΨ ΉΑ ΠΟΥΧΑΙ ΝΤΠΟΛΙΣ ΤΗΡΣ. ΟΥΟΣ ΕΤΑΥΟΥΩΝ ΜΠΙΡΟ ΑΥΝΑΨ ΕΝΕΨΧΙΧ ΕΥΦΟΡΨ ΕΒΟΛ ΕΥΟΙ ΜΠΤΥΠΟΣ ΝΖΑΝΛΑΜΠΑΣ ΝΧΡΩΜ ΕΥΜΟΖ. ΟΥΟΣ ΕΤΑΥΕΡΑΣΠΑΖΕΣΘΕ ΜΜΟΨ ΑΥΕΡ ΠΙΕΧΩΡΨ ΤΗΡΨ ΕΥΟΙ ΝΨΡΩΙΣ ΝΕΜΑΨ.

12. ΕΤΑ ΨΩΡΠ ΔΕ ΨΩΠΙ ΑΥΤΨΕΡΕ ΝΑΨ. ΟΥΟΣ ΠΕΧΑΨ ΝΩΟΥ ΧΕ ΤΖΙΡΗΝΗ ΝΩΤΕΝ. ΕΘΒΕ ΟΥ ΤΕΤΕΝΧΗ ΜΠΑΙΜΑ ΜΨΟΟΥ; ΠΕΧΩΟΥ ΝΑΨ ΧΕ ΕΤΑ ΠΙΣΗΓΕΜΩΝ ΖΙΤΕΝ ΕΒΟΥΝ ΕΘΒΕ ΖΑΝΔΗΜΟΣΙΟΝ. ἈΓΕΡΟΥΨ ΠΕΧΑΨ ΝΩΟΥ ΧΕ ΝΑΨΗΡΙ ΕΨΩΠ ΑΡΕΤΕΝΜΟΖ ΝΝΑΙΔΗΜΟΣΙΟΝ ΕΒΟΛ ΜΠΑΙΣΟΠ ΣΕΝΑΨΩΠ ΕΡΩΤΕΝ ΑΝ ΝΚΕΣΟΠ; ΠΕΧΩΟΥ ΝΑΨ ΧΕ ΣΕ. ΟΥΟΣ ΠΕΧΑΨ ΝΩΟΥ ΧΕ ΕΘΒΕ ΟΥ ΤΕΤΕΝΨΩΤΕΜ ΝΣΩΙ ΑΝ ΝΤΕΤΕΝΝΑΖΤΉ ΕΠΑΝΟΥΤΉ ΝΤΕΤΕΝΕΡΟΜΟΛΟΓΙΝ ΜΠΕΡΡΑΝ ΟΥΟΣ ΝΤΕΤΕΝΜΟΥ ΜΠΑΙΜΑ ΖΙΝΑ ΝΤΟΥΨΩΤΉ ΕΒΟΛ ΝΝΕΤΕΝΝΟΒΙ ΝΕΜ ΠΙΧΙΡΟΓΡΑΦΟΝ ΝΤΕ ΝΕΤΕΝΑΝΟΜΙΑ ΝΟΥΣΟΠ ΝΟΥΨΤ ΟΥΟΣ ΝΤΕΤΕΝΨΩΠΙ ΉΕΝ ΤΨΕ ΝΤΟΥΨΨΕ ΝΕΤΕΝΡΑΝ ΉΕΝ ΤΨΟΥΛΗ ΝΤΕ ΝΗ ΕΘΟΥΑΒ; ΑΓΕΡΟΥΨ ΤΗΡΟΥ ΉΕΝ ΟΥΨΡΨΟΥ ΝΟΥΨΤ ΧΕ ΑΝΤΉ ΝΑΚ ΝΝΕΝΖΗΤ ΤΗΡΕΝ ΟΥΟΣ ΤΕΝΝΑΕΡΟΜΟΛΟΓΙΝ ΤΗΡΟΨΨ΄ ΜΠΕΚΝΟΥΤΉ. ΑΡΗΟΥ ΡΩ ΕΤΑ ΤΑΙΧΩΙΧΙ ΨΩΠΙ ΝΑΝ ΕΥΜΕΤΜΕΘΕΡΕ ΨΑ ΕΝΕΖ. ἈΓΕΡΟΥΨ ΠΕΧΑΨ ΝΩΟΥ ΧΕ ΤΕΝΘΗΝΟΥ ΝΑΨΗΡΙ ΑΥΟΥΨ ΓΑΡ ΕΥΨΨΑΙ ΝΝΕΤΕΝΡΑΝ ΖΙ ΠΧΩΜ ΜΠΩΝΨ.

⁵⁸² Read παφνούτ.

10. And the governor rose and went to eat. He ordered to take Apa Paphnutius to prison. The soldiers took him and threw him in a dark cell. On the following morning, however, the governor did not have it in mind to ask for him, but gave his attention to imperial matters, while he put pressure on the magistrates concerning the taxes.⁵⁸³ Since they were unable to pay them, he ordered them to be thrown into prison. The magistrates were forty men.

11. It happened in that night when they were put in prison that they saw a great light that had risen in the entire prison, while it was alight just like the sun in the days of summer. The magistrates called the soldier who was assigned to the prison and said to him: 'Why do you burn a fire in the prison? We are afraid that those who are bound find fire, burn the prison and flee, and we too are endangered'.⁵⁸⁴ The soldier said to them: 'My brothers, I have never brought fire in here, but I too am amazed as to how this place is so alight. For two days now since this Christian, Paphnutius, was brought in here, there has been no darkness in it,⁵⁸⁵ but his light shines like the day and the sun'. And when the magistrates heard these things, they went to the cell in which Apa Paphnutius was. They stood and listened to him while he prayed for the health of the whole city. When they opened the door, they saw his hands, which were spread out in the shape of torches burning with fire. And when they had greeted him, they spent the whole night keeping vigil with him.

12. When morning came, they greeted him. And he said to them: 'Peace to you! Why have you been left here today?'⁵⁸⁶ They said to him: 'The governor has thrown us in here because of taxes'. He answered and said to them: 'My sons, if you had paid these taxes this time, will they not take from you another time?' They said to him: 'Yes'. He said to them: 'Why do you not listen to me, believe in my God, confess his name and die in this place, in order that your sins and the record of your lawlessness may be wiped out all at once, and you may be in heaven and your names may be written in the council of the holy ones?' They all responded in a single voice: 'We all gave you our hearts and we all confess your God. Perhaps this opportunity has indeed happened to us as a testimony for eternity'. He answered and said to them: 'Rise, my sons, for your names have already been written in the Book of Life'.

583 See above, p. 147 (n. 534).

584 *μηπως* 'lest', is here translated with 'we are afraid that'.

585 I.e. the prison.

586 See above, p. 149 (n. 536).

13. αϥ ΔΕ ΕΒΟΛ ΉΕΝ ΠΙΩΤΕΚΟ ΕΡΕ ΝΙΑΡΧΩΝ ΜΟΨΙ Ν̄CΩϥ. ΑϥΕΡΨΟΡΠ ΑϥΑΛΗΙ ΕΧΕΝ ΠΙΒΗΜΑ ΠΕΧΑϥ ΧΕ ΠΙΒΗΜΑ ΠΙΒΗΜΑ ΔΗ ΖΑΡΟΚ ΟΝ. Ω ΔΡΙΑΝΕ Ν̄ΘΟΚ ΝΕΜ ΠΕΚΑΠΟΛΛΩΝ Ν̄ΩΝΙ ΟΥΟΖ ΔΝΟΚ ΖΩ ΝΕΜ ΠΑϢC ΙΗC ΠΧC. ΔΡΙΑΝΟC ΔΕ ΑϥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΑΜΟΝΙ Μ̄ΜΟϥ ΟΥΟΖ ΑΥϢΟΧΙ Ν̄ΧΕ ΝΙΜΑΤΟΙ ΕΥΟΥΨΩ ΕΤΑΖΟϥ CΑΤΟΤϥ. ΑϥΕΡΑΘΟΥΩΝΖ ΕΒΟΛ ΖΑΡΨΟΥ ΟΥΟΖ Μ̄ΠΟΥΕΜΙ ΧΕ ΕΤΑϥΨΕ ΝΑϥ ΕΘΩΝ.

14. Ν̄Ι' ΑΡΧΩΝ ΔΕ ΑΥΟΖΙ ΕΡΑΤΟΥ ΕΧΕΝ ΠΙΒΗΜΑ ΑΥΨΩ ΕΒΟΛ ΧΕ ΔΝΟΝ ΖΑΝΧΡΙCΤΙΑΝΟC Μ̄ΠΑΡΡΗCΙΑ. ΟΥΟΖ ΕΤΑϥΝΑΥ ΔΕ ΕΡΨΟΥ Ν̄ΧΕ ΔΡΙΑΝΟC ΑϥΨΘΟΡΤΕΡ ΠΕΧΑϥ ΝΨΟΥ ΧΕ ΟΥ ΠΕ ΕΤΑϥΨΩΠΙ Μ̄ΜΩΤΕΝ; ΜΗ ΕΤΑΡΕΤΕΝΧΩΝΤ ΧΕ ΔΙΨΕΨΘΗΝΝΟ'Υ' ΔΙΖΙΘΗΝΟΥ ΕΠΙΨΤΕΚΟ ΔΙ'ΨΩΨ Μ̄ΠΑΖΙΩΜΑ Ν̄ΤΕΤΕΝΒΟΥΛΗ; ΟΥΟΖ ΑΡΕΤΕΝΧΕΟΥΑ ΕΠΕΤΕΝΩΝΗ; ΟΥΟΖ ΠΕΧΕ ΝΙΑΡΧΩΝ ΝΑϥ ΉΕΝ ΟΥCΜΗ ΝΟΥΨΤ ΧΕ Μ̄ΜΟΝ ΖΩΒ ΟΥΤΩΝ ΝΕΜΑΚ. ΝΑΙCΑΧΙ ΕΤΕΚΧΩ Μ̄ΜΨΟΥ ΤΕΝΝΑCΩΤΕΜ Ν̄CΨΟΥ ΔΝ ΕΤΑΝΟΥΨΩ ΖΩΝ ΕΘΡΕΝΧΩ Ν̄CΩΝ Μ̄ΠΑΙΩΝΗ Μ̄ΠΡΟCΟΥCΗΟΥ ΧΕΧΑC ΕΝΕΧΦΟ ΝΑΝ Μ̄ΠΙΩΝΗ ΝΕΝΕΖ. ΧΟΥΨΩ ΔΕ ΕΕΜΙ ΧΕ ΔΖΑ; ΙC ΝΕΝΖΥΠΑΡΧΟΝΤΑ ΤΗΡΟΥ ΝΕΜ ΝΕΝΟΥCΙΑ ΟΥΟΖ ΝΕΝΧΡΗΜΑ CΙΤΟΥ ΝΑΚ ΕΘΡΕΚΕΡϢC ΕΡΨΟΥ. ΝΕΝΖΙΟΜΙ ΔΕ ΝΕΜ ΝΕΝΨΗΡΙ ΦΗ ΕΘΟΥΨΩ⁵⁸⁷ ΠϢC Ν̄ΗΗΤΟΥ ϥΝΔΙ ΖΑΡΟΝ. ΠΕΧΕ ΠΙΖΗΓΕΜΩΝ ΝΨΟΥ ΧΕ ΠΑΙΧΙΒΙ ΟΥ ΠΕ; ΔΜΟΙ ΡΩ ΕΡΕΤΕΝΟΥΟΧ ΕΜΑΓΙΑ⁵⁸⁸ Ν̄ΤΕ ΠΙΑΠΟCΤΑΤΗC ΠΑΦΝΟΥ'Τ. ΠΕΧΕ ΝΙΑΡΧΩΝ ΝΑϥ ΧΕ ΘΩΜ Ν̄ΡΩΚ ΧΕ ΑΚΧΕΟΥΑ ΕΠΙΡΩΜΙ Ν̄ΤΕ Φ'Τ. ΑϥΧΩΝΤ ΔΕ ΕΡΨΟΥ Ν̄ΧΕ ΠΙΖΗΓΕΜΩΝ Αϥ'Τ Ν̄ΤΟΥΑΠΟΦΑCΙC ΕΤΡΟΥΡΟΚΖΟΥ ΉΕΝ ΠΙΧΡΩΜ. ΟΥΟΖ ΑΥϢΙΤΟΥ ΕΟΥΜΑΝΨΑϥΕ ΑΥΨΩΚΙ ΝΟΥΨΙΚ ΑΥΜΑΖϥ Ν̄ΧΡΩΜ ΑΥΖΙΤΟΥ ΕΉΡΗΙ ΕΡΟϥ. ΟΥΟΖ ΑΥΧΩΚ ΕΒΟΛ Μ̄ΠΟΥΑΓΩΝ.

15. ΑΠΑ ΠΑΦΝΟΥ'Τ ΔΕ ΑϥΟΖΙ ΕΡΑΤϥ ΖΙ ΦΟΥΕΙ Μ̄ΜΨΟΥ. ΑϥΝΑΥ ΕΝΙΑΓΤΕΛΟC Ν̄ΤΕ Φ'Τ ΕΥΟΖΙ ΕΡΑΤΟΥ ΕΧΕΝ ΠΙΧΡΩΜ ΕΥϢΙ Ν̄ΝΙ'ΤΥΧΗ Ν̄ΟΥΙ ΟΥΙ ΕΥ'Τ Μ̄ΜΨΟΥ Ν̄ΤΕΝ ΝΟΥΕΡΗΟΥ ΕΥϢΙ Μ̄ΜΨΟΥ ΕΠΨΩΠΙ ΨΑ ΝΙΕΩΝ Ν̄ΕΠΟΥΡΑΝΙΟΝ. ΟΥΟΖ ΑΥΡΩΚΖ ΟΥΝ Μ̄ΠΙΜ Μ̄ΠΙΕΖΟΥΟΥ ΕΤΕΜΜΑΥ. ΟΥΟΖ ΑΥΧΩΚ Ν̄ΤΟΥΜΑΡΤΥΡΙΑ ΕΒΟΛ ΑΥϢΙ Μ̄ΠΙΧΛΟΜ ΝΑΤΤΑΚΟ ΉΕΝ ΙΛΗΜ Ν̄ΤΕ ΤΦΕ ΤΠΟΛΙC Ν̄ΝΙΔΙΚΕΟC.

⁵⁸⁷ Read ΕΘΟΥΑΨ.

⁵⁸⁸ Balestri and Hyvernāt, *Acta martyrum I* 1, 118 at note 1 read ΕΝΙΜΑΓΙΑ. However, the zero article is possible here, see Crum, *Dict.* 512a, who cites this text as an example.

13. He went out of the prison, with the magistrates walking behind him. He first climbed up on the tribunal and said: ‘Tribunal, tribunal, I have come to you again!’⁵⁸⁹ Arianus, you with your Apollo of stone⁵⁹⁰ and I with my Lord Jesus Christ!’ Arianus ordered to seize him and the soldiers ran, wanting to catch him. He was invisible to them and they did not know where he had gone.

14. The magistrates stood at the tribunal and cried out: ‘We are openly Christians!’ When Arianus saw them, he was troubled and said to them: ‘What has happened to you? Are you angry because I have humbled you, thrown you in prison and scorned the reputation of your council? Do you have no regard for your life?’ The magistrates said to him in a single voice: ‘There is no business between us and you. We will not obey these words that you have spoken to us, since we wish to leave this temporary life in order that we may receive eternal life. Do you want to know? Take all our possessions, property and money for yourself, so you may be master over them. But the one who loves the Lord among our wives and children will come to us’. The governor said to them: ‘What is this madness? Would that you are saved from the magic of the apostate Paphnutius’. The magistrates said to him: ‘Shut your mouth, for you have spoken blasphemy against the man of God’. The governor was angry at them and condemned them to be burned in fire. And they took them to a deserted place, dug a hole, filled it with fire and threw them into it. And they completed their battle.

15. Apa Paphnutius stood at a distance from them. He saw the angels of God standing above the fire, as they took the souls, one by one, gave them to each other and carried them up to the heavenly aeons. Thus the forty were burned that day. And they completed their martyrdoms and received the imperishable crown in the heavenly Jerusalem, the city of the righteous.

589 Refers to the first presence of Paphnutius at the tribunal in 6.

590 Refers to Arianus’ swearing by the gods Apollo and Artemis in 5.

16. ἀπα παφνοϋτ̄ δε ον ἀχι ἐρρηι ἐτ̄πολις. ἀχναϋ ἐφρο ἡοϋρωμι ἡραμαο ἐχοϋνη. οϋοῦ ἀχϋε ναχ ῥιρεν πιρο πεχαχ ἡτ̄μνοϋτ̄ χε ταϋερι ματσοι νοϋκοϋχι ἡμωοϋ. ἀσεροϋω πεχας ναχ χε ἀμοϋ ἐβοϋν παιωτ̄ ἐθοϋαβ. νε ἀσσοϋωνη γαρ πε χα ἀπα παφνοϋτ̄ πε ἐπιδη γαρ νε ἀχωσκ πε ἐμαϋω ἡεν τ̄μεταναχωριτης ἐρε οϋμνω σαχι ἡτεχμετχωρι. ἐθε φαι ἀ τ̄αλοϋ ταie μοϋτ̄ ναχ ἐμαϋω. οϋοῦ ἀσϋε нас ἐβοϋν ἀσταμε τεσδ̄ς. πεχας нас χε ταδ̄ς ἀμη ἐβολ ἡτεναϋ ἐαπα παφνοϋτ̄ πισωτη ἡτε φ̄τ̄ φη ἐτοι ἡωφηρι ἡατεν πizηγμων.

17. ἀστωνс δε ἡχε τεσδ̄ς ἀсδoχ̄ι ἐβολ ἐπιπϋλων ἀснаϋ ἐαπα παφνοϋτ̄ ἐχοῖ ἐρατ̄χ ἡφρητ̄ ἡοϋατελος ἡτε φ̄τ̄. οϋοῦ ἀсzite ἐρηι ἐχεν пeсzo ἀсоϋωϋт ἡμοϋ ἐсχω ἡмос χε οητωс οϋниϋτ̄ ἡzмoт ἀϥταzοι ἡφοοϋ χε ἀκταιοι ἐμαϋω ἀκι ἐβοϋν ἡα ἡοϋαzсοι ἡпaнi. οϋοῦ ἀсeнϥ ἐβοϋν ἐπiнi οϋοῦ ἀсφωpϋ ἡapоϥ ἡοϋμaнeнкoт ἡzαт. ἡθoϥ δε ἀϥωbи πεχαχ нас χε ταϋερι οϋzнoϋ ἡοϋ ἐτεpe нaizαт нeм нaиnoϋb нaтнiϥ нoтeн;

16. Apa Paphnutius went up to the city again.⁵⁹¹ He saw the door of a rich man open. And he went to the door and said to the doorkeeper: 'My daughter, give me a little water to drink'. She answered and said to him: 'Come in, my holy father'. For she had recognized that he was Apa Paphnutius, since he had lived the anchoritic life for a very long time, while many spoke of his feats. Because of this, the girl greeted him excitedly. And she went in and informed her mistress. She said to her: 'My lady, come out and be Apa Paphnutius, the chosen one of God, who is a miracle before the governor'.

17. Her mistress rose, ran to the gatehouse and saw Apa Paphnutius standing like an angel of God. And she threw herself down on her face and worshipped him, saying: 'Truly, a great gift has befallen me today, that you have honoured me so much and have come under the roof my house'. And she brought him into the house and spread a bed of silver for him.⁵⁹² But he laughed and said to her: 'My daughter, what use will this silver and this gold give you (...)?'

591 I.e. he returned after having watched the death of the forty magistrates.

592 Note that in the Greek text (17), Paphnutius is seated in a silver chair.

