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Coptic and Arabic Liturgical Texts Relating to Euphrosyna¹

There are several saints named Euphrosyna:

1. Euphrosyna:² a fifth-century holy person of Alexandria.³ When her father Paphnutius, wished for her to marry, she cut short her hair and disguised herself as a man (feast day: 4⁴ or 9 Amshir⁵). The literary genre to which this account belongs is very well represented in Greek hagiography, for example, in the accounts of Eugenia Pelagia, and Hilaria.⁶

2. Euphrosyna: a martyr from Syria⁷ whose biographical notice has passed into the recension of the Copto-Arabic Synaxarion⁸ of Upper Egypt. (feast day: 12 Tubah).⁹

- 1 This article is dedicated to the memory of Girgis Daoud Girgis former first curator of the Coptic museum who allowed me to study this manuscript. I wish to thank my colleague Lisa Agaiby for her kind help in reading the English text.
- 2 R. G. Coquin, „Euphrosyna, saint“ Coptic Encyclopedia 4, p. 1016. In another entry on the Coptic Encyclopedia we read : „Euphrosyna (feast day: 10 Babah), a fifth-century holy woman of Alexandria who lived disguised as a monk,“ Aziz S. Atiya, „Saint, Coptic“ Coptic Encyclopedia 7, p. 2081a-2087b. It seems this is a confusion between these two dates. No commemoration is attested in the Synaxarion in both dates.
- 3 G. Graf, *Geschichte der christlichen arabischen Literatur*, Vol 1 (Studi e testi 118), Vatican City: Biblioteca Apostolica Vaticana, 1944, p. 501.
- 4 G. Graf, *Catalogue des manuscrits arabes chrétiens conservés au Caire* (Studi e Testi 63), Vatican City: Biblioteca Apostolica Vaticana 1934, p. 34 Numéro 88:3 Coptic Museum Lit 83. M. Simaika, Yassa 'Abd al-Masih, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the principal Churches of Cairo and Alexandria and the Monasteries of Egypt*, Vol. 1, Cairo: Publications of the Coptic Museum 1939, p. 99, Serial number 208 Lit. 83.
- 5 G. Troupeau, *Catalogue des manuscrits arabes - première partie manuscrits chrétiens*. Tome 2, Paris: Bibliothèque nationale 1974, p. 25 Numéro 4774:7. There is a homily on St. Euphrosyne in the library of the church of Saint Menas, A. Khater and O. H. E. Burmester, *Catalogue of the Coptic and Christian Arabic Mss preserved in the Cloister of Saint Menas at Cairo*, Le Caire: Société d'Archéologie Copte 1967, p. 45, Serial Number 6, Theol. 2, however, the date of commemoration is not mentioned. This manuscript contains mainly the biographies of the nuns Dimiana and Hilaria so we may assume that Euphrosyna mentioned here is the nun disguised as a man like Hilaria.
- 6 M. van Esbroeck, „Hilaria, Saint“, Coptic Encyclopaedia 4, pp. 1230-1232. J. Drescher, *Three Coptic Legends: Hilaria, Archellites, the Seven Sleepers*, Cairo, 1947.
- 7 G. Graf, *Geschichte der christlichen arabischen Literatur*, Vol. 3, Studi e Testi 146, Vatican City: Biblioteca Apostolica Vaticana, 1949, p. 332.
- 8 Coquin, R. G., „Le synaxaire des Coptes. Un nouveau témoin de la recension de Haute Egypte“, *Analecta Bollandiana* 96 (1978) pp. 351-365.
- 9 I. Forget, *Synaxarium Alexandrinum I*, *Corpus Scriptorum Christianorum Orientalium* 47-48-49, Louvain 1963, pp. 375-376.

3. Euphrosyna: (1228-1308AD), an abbess¹⁰ of the convent of Saint George in Harit Zuwayla, Cairo. ¹¹ Considered a saint because of the many healing miracles performed by her, her relics rest in the convents (of St George) in Cairo and Sidi Kreir.¹²

The texts edited below commemorate *Euphrosyna the abbess*.

Euphrosyna the abbess

According to the tradition related to her and preserved in the convent of Saint George, Harit Zuwayla, Euphrosyna was born in Egypt around the year 1228. She was orphaned at an early age and adopted by a pious couple. She had determined to choose a vocation dedicated to God and hence refused marriage. One day she experienced a vision in which an elder gave her hair from his beard, and she considered this vision an invitation to monasticism.

In the convent she lived a virtuous life and was diligent in reading the Scriptures and serving everybody with joy. She was elected abbess after the death of her predecessor and was an example in virtue; being a spiritual mother to the nuns. God performed many healing miracles through her, such as the miracle healing of a leper, and the healing of a nun named Martha who was lame.

She reposed on the 9 Amshir 1024 (= 16 February 1308) and Patriarch John Ibn Qiddis led the prayers at the burial ceremony.

She is not mentioned in all the editions of Synaxarium.

Historical background

Euphrosyna was a contemporary of the saint Barsum the Naked who died on 5 Nasi A. M. 1033/28 August A. D. 1317.¹³ Many persecutions took place in those days, where Christians were forced to wear the blue turbans and the churches of Old Cairo, Cairo and the countryside were closed; except for a few churches in the monasteries, Alexandria and some villages. During this persecution many Christians denied Christ and converted to Islam and it was reported that in one day 450

10 For the actual women monastic life cf. C. Chaillot, „La vie des moniales Coptes“, *Le Monde Copte* 16 (1989) pp. 60-65. I. El Masri, „A historical survey of the convents of women in Egypt up to the present day“, *Bulletin de la Société d'Archéologie Copte* 14 (1958) pp. 60-111.

11 M. Wissa, „Harit Zuwaylah“, *Coptic Encyclopedia* 4, p. 1207-1209. Paula Sawirus al-Baramousy, „Churches of Haret Zaweila“, *Bulletin de la Société d'Archéologie Copte* 37 (1998) pp. 73-78.

12 C. Chaillot, *The Coptic Orthodox Church – a brief introduction to its life and spirituality*, Paris: Inter-Orthodox Dialogue 2005, p. 155.

13 R. G. Coquin, „Barsum the Naked“, *Coptic Encyclopedia* 2, p. 348-349. W. E. Crum, „Barsauma the Naked.“ *Proceedings of the Society of Biblical Archaeology* 29 (1907) pp.135-49, 187-206. B. Voile, „Barsum le Nu: Un saint copte au Caire à l'époque mamelouke,“ in : *Saints orientaux*, Denise Aigle, (ed.) *Hagiographies Médiévales Comparées* 1. Paris: De Boccard 1995. pp. 151-168.

persons converted to Islam.¹⁴ Then a messenger from Barcelona was sent by the king of Spain to intercede for the Christians, so two churches were opened: one is the church of Harit Zuwayla and the other is the Melkite church of St. Nicholas at Hamazawi.¹⁵ Patriarch John Ibn Qiddis was the last patriarch to reside in the church of Abu Seifen in Old Cairo and the first who transferred the patriarchal residence to the church of Harit Zuwayla,¹⁶ where Euphrosyna was abbess. He resided in this church from 1303 A. D., when a great earthquake took place and many parts of Syria and Egypt were destroyed.¹⁷

A colophon of the manuscript Arabic 61 Coptic 2, which is the book of consecration of churches was copied „In the year 1024 of the Martyrs, (=1307 AD) in the seventh year of the closing down of the churches and the Christians were forced to wear the blue turbans.“ It is worth mentioning that in spite of the people who were converting to Islam and the many churches that were closed down, John Ibn Qiddis consecrated the Chrism oil (Myron), which is used to consecrate the newly baptised as well as churches, twice!¹⁸

We may assume that the transfer of the patriarchal residence to Harit Zuwayla contributed to the fame of Euphrosyna.

In the nineteenth century A. J. Butler wrote of the church of Saint George Harit Zuwayla and noticed the presence of Euphrosyna's relics, but he did not provide her name in his account:

„The chief interest of the church seems to lie in the reputed healing power of its relics. I have seen women sitting cross legged about the floor on the old oriental carpet, with which it is strewn, gossiping together and taking it by turns to nurse the little silk-covered bolster of relics with simple faith in its miraculous virtues.“¹⁹

The Manuscript

The manuscript is 451 (4664). The Doxologies in the Adam tune for St. Euphrosyna Copto-Arabic.

- 14 A. Fattal, *Le statut légal des non-Musulmans en Pays d' Islam*, (coll. Recherches publiées sous la direction de l'Institut de Lettres Orientales de Beyrouth 10), Beyrouth: l'Institut de Lettres Orientales de Beyrouth 1958, p. 173.
- 15 The emperor of Constantinople also tried to intercede for the Christians in Egypt, Blochet Moufazzal ibn Abil Fazail, *Histoire des sultans mamlouks*, coll. *Patrologia Orientalis* 20, Paris: Firmin-Didot 1928, p. 195 [701]. It is noteworthy to mention that the Church of the crucifixion in Jerusalem was destroyed and became a mosque.
- 16 R. G. Coquin, „Patriarchal residence“, *Coptic Encyclopedia* 6, pp. 1912-1913. E. Blochet, Moufazzal ibn Abil Fazail, *Histoire des sultans mamlouks*, coll. *Patrologia Orientalis* 20, Paris: Firmin-Didot 1928, pp. 38[544]-40[546], 67[573]-73[579], 95[601]- 92[602].
- 17 For a detailed description of the historical situation in Egypt cf. S. Lane-Poole, *A History of Egypt in the Middle Ages*, New York: Charles Scribner's son, 1901, pp. 300-302.
- 18 G. Horner, *The Service for the consecration of a church and altar according to the Coptic rite*, London: Harrison and sons, St Martin's Lane, 1902, p. 25.
- 19 A. J. Butler, *Ancient Coptic Churches of Egypt*, Oxford: Clarendon Press 1884, p. 272.

The leaves are stained with water stains and candle grease. Dated to 20th century, 11ff.; 17 lines; 22x 16 cm. The cover is of cardboard.²⁰

The provenance of the manuscript is not attested, however, we may suspect that it was from the convent of Saint George Harit Zuwayla. The scribe is not skilful and his handwriting is very hard to decipher in both Coptic and Arabic, however, the original Coptic text should be written by a learned person of the fourteenth century. Our scribe did not know Coptic and his Arabic is very poor. Spelling is more or less phonetic following the late Bohairic pronunciation.²¹

The contents of the manuscript

In the manuscript we find two hymns for the glorification,²² a Doxology Adam²³ Psali Batos²⁴ (with a wrong title doxology Adam), and Psali Adam.

The doxology and the psalis contain some biographical data:

Euphrosyna was an orphan. She entered the convent at the age of twelve and having shown spiritual virtues she was chosen to become abbess. She served as a spiritual mother for eighty years until her death.

In addition to this biographical data the text is full of biblical quotations. As in most of the late psalis there is no geographical data or historical reference.²⁵

The Coptic language shows that the author of these texts took some freedom from the grammatical rules in order to keep the rhyme and to maintain acrostic hymn, however, he is consistent in the spelling of $\Psi\text{P}\text{O}\text{C}\text{I}\text{N}\Delta$ reflecting an Arabic substratum rather than the Greek name $\epsilon\chi\phi\text{P}\text{O}\text{C}\gamma\text{N}\Delta$ 'Cheerful'.

- 20 Samiha Abd El Shaheed Abd El Nour, „Supplement to the Catalogue of the Manuscripts in the Coptic Museum“, *Bulletin de la Société d'Archéologie Copte* 45 (2006) pp. 95-105 especially p. 97.
- 21 H. Satzinger, „Bohairic, pronunciation of Late“, *Coptic Encyclopedia* 8, pp. 60-65
- 22 For this rite cf. Youhanna Nessim Youssef, „Une relecture des glorifications coptes“, *Bulletin de la Société d'Archéologie Copte* 34 (1995) p. 77-83. Id., „Un témoin méconnu de la littérature copte“, *Bulletin de la Société d'Archéologie Copte* 32 (1993) pp. 139-147.
- 23 For the doxologies Yassa 'Abd al-Masih, „Doxologies in the Coptic Churches“, *Bulletin de la Société d'Archéologie Copte* 4 (1938) pp. 97-113.
- 24 For the Psalis cf. Yassa Abd-al-Masih, „Remarks on the Psalis of the Coptic Church“, *Bulletin de l'Institut des Etudes Coptes* 1 (1958) pp. 85-100.
- 25 See for example the psalis of Nicodemus, Sarkis, Hermina, Christodulus, cf. Youhanna Nessim Youssef, „Nicodème auteur des psalies“, *Orientalia Christiana Periodica* 60 (1994) pp. 625-633. Id., „Recherches d'hymnographie copte: Nicodème et Sarkis“, *Orientalia Christiana Periodica* 64 (1998) p. 383-402. Id., „Recherches d'hymnographie Copte (2) Hermina et Christodule“, *Etudes Coptes IX, Cahiers de la Bibliothèque Copte* 14, éd. A. Boud'hors, J Gascou et D. Vaillancourt, Paris 2006, pp. 381-397.

хере не ω ταγια
 †ϰεληт²⁶ ηαληθηινη хере
 не ταγια ταγια `μμни
 φρσiνα αρпресβεγiν
 εχων²⁷ ω †ϰεληт²⁸ `нте
 πx̄ ταγια `μμни φρσiα
 `нте χα `ηηηовi²⁹ ηαη
 εβολ

السلام لك ايتها القديسة
 العروسة الحقيقية السلام
 لك ايتها الناسكة القديسة
 الحقيقية افروسينا اشفعي
 فينا ايتها العروس التي
 للمسيح الحقيقية افروسينا
 لكي يغفر لنا خطايانا

Hail to you, O saint the true
 bride hail to you the chaste the
 true saint Euphrosyna.
 Intercede for us O bride of
 Christ the true saint Euphro-
 syna in order that He forgive
 our sins.

لحن للقديسة العفيفة افرسينا يقال في التمجيد والتوزيع

ссвнoγт γαρ ηεν
 πiψαλμοc δε π̄с̄ αφсiсi
 `ηηiερβ̄αε³⁰ εβοληεν
 ηikoπpια φxεc³¹ `noγep-
 xων³² εχεν πεφλαоc
 пepαλaζ^{34*}
 π̄с̄c πeтcиc³⁵
 `ηηiεтoεβhоγт³⁶ εφηηoγ³⁷
 εтaмeтpηкi³⁸ ηпп̄aтiкh
 αφтaηi³⁹ `noγapxη εχεν
 ηенηoηicтipиoη⁴⁰ eθγ

مكتوب في المزمور ان الرب
 يرفع الفقير من المذبله
 ويقيمه ريسا على شعبه
 برلكس *

الرب الذي يرفع
 المتواضعين نظر الى
 مسكنتك الروحانية واقامك
 على الرياسة ديرنا المقدس

A hymn for the chaste saint
 Euphrosyna, to be said during
 the glorification and during
 communion.

It is written in the psalm: The
 Lord raises the needy from the
 dung-hill and puts him as a
 ruler of His people³³

Paralexis

The Lord who raises the hum-
 ble, saw your spiritual poverty.

⁴¹ He established you as the
 leader over our holy mona-
 stery.

26 Read †ϰεληт

27 Read εχων

28 Read †ϰεληт

29 Read `ηηηови

30 Read `ηпepβ̄αε

31 Read αφχαφ

32 Read `ηapxων

33 The psalm mentions Ps. 112[113]:7-8 φηηταφτογηноc oγηηкi εβοληa πκαρι oγoэ αφсiсi ηογφaтηeσηaι εβολη oγκοπpια εopεφpεηсi ηен ηapxων ηте пeφλαоc

34 Read пapαλeζic

35 Read пeтcиc

36 Read `ηηηeтoεβhоγт

37 Read αφηaγ

38 Read eтeηeтpηкi

39 Read αφτaηo epo

40 Read ηенηoηicтipиoη

41 Mt 5:3. »the poor of *spirit*« ηιηηкi ηпп̄aт̄a

ΘΜΑΥ ἠΝΝΙΩΗΡΙ ΣΣΟΥΝΟϚ⁴²
 ΝΕΣΒΑΛ ΕΥΛΕΛΙ⁴³ ΉΝ
 ΟΥΡΑΩΙ ἠΘΟΠΕ ΘΜΑΥ
 ἠΤΑΡΧΕ⁴⁴ ἠἸ ΝΩΔΑΡΙ⁴⁵
 ΜΠΑ⁰Ρ
 ΑΡΕΩΩΠΙ ΕΥΩΝΙ⁴⁷ ἠΜΑΥ
 ΕΝΝΕΥ⁴⁸ ΤΩΔΑΡ⁴⁹
 ἠΝΦΑΝΟΥΗΛ ΧΕ ΘΑΙ ἠΘΟΣ
 ΕΣΧΩΚ⁵⁰ ΕΒΟΛ ἠΝΖΕΝ⁵¹ ΠΔ
 ἠΝΡΟΠΙ ἠΝΝΕΣΖΟΛ⁵² ΕΒΟΛ*
 ΠΕΡΦΗ⁵³ ΕΣΩΕΜΩΙ ἠΦΤ
 ΉΝ ΖΕΝΝΙΣΤΙΑ⁵⁴ ΝΕΜ
 ΖΕΝΤΩΒΖ⁵⁵ ἠΝΖΕΝΧΩΡΖ⁵⁶
 ΝΕΜ ΜΕΡΙ

ΕΘΒΕ ΦΑΙ ΕΣΕΡΠΕΜΩΔ
 ΕΘΕΡΕΝΑΥ ΕΠΩΣ ΕΦΩΙ⁵⁸
 ἠΝΑΛΟΥ ΉΝ ΠΕΡΦΑΙ⁵⁹
 ΕΣΩΝΖ⁶⁰ ἠΜΠΕΡΑΝ ΕΧΕΝ
 ΟΥΩΝ⁶¹ ΝΙΒΕΝ ΕΤΉΝ ΠΙΣΗΛ
 ἠΘΟ ΖΩΙ ΕΘΒΕ ΝΕΕΓΩΝ
 ΝΖΕΝΠ ΝΡΟΠΙ ΕΥΕΧΕΚ⁶²
 ΕΒΟΛ ΠΩΣ ἠΝΣ
 ΠΠΕΤΩΕΛΗΤ⁶³ ἠΜΗΙ
 ΑΦΩΔ⁶⁴ ΕΒΟΥΝ ΝΕ ΩΔ
 ΠΕΦΜΕΝΩΕΛΕΤ⁶⁵

ام الاولاد تفرح وعينها
 تفره بالفرح وانت ايضا
 صرتي ريسة واما لاربعين
 ابنة عذري
 صرتي تشبهي بحنة ابنت
 فانويل لان تلك قد
 اكملت اربع وثمانين سنة
 لم تتريح من * الهيكل
 وكانت خادمة لله بالصوم
 والطلبه في الليل وفي
 الظهر

فمن اجل هذا استحققت ان
 تنظر الرب وهو طفل في
 الهيكل واطهرت اسمه عند
 كل احد في اسرائيل

وانتي ايضا من اجل جهادك
 في ثمانين سنة الرب يسوع
 العريس الحقيقي اذ دخل
 معك الى حضره قايل*

The mother of children is rejoicing. Her eyes sing⁴⁶ with happiness. You became the mother, leader of forty virgin daughters.

You became like Anna the daughter of Phanuel⁵⁷ for this, she completed eighty four years and did not depart from the temple serving God with fasting and prayers night and midday (=day).

Therefore she was worthy to see the Lord as a child in the temple. She revealed His name to everyone in Israel.

You also for your struggles, for a complete eighty years, the Lord Jesus who is the true bridegroom (allowed) you to enter into His nuptial room.⁶⁶

42 Read εσογνοϚ

43 Read ευλαλι

44 Read ἠτάρχη

45 Read ἠΰερι

46 Arabic „are happy“

47 Read ερεωνι

48 Read ἠαννα

49 Read τωερι

50 Read εσχωκι

51 Read ἠζαν

52 Read ἠννεσζωλ

53 Read ἠμπερφει

54 Read ἠζαννιστια

55 Read ἠζαντωβζ

56 Read ἠζανχωρζ

57 Lk. 2:36-38.

58 Read εφοι

59 Read ἠμπερφει

60 Read εσογωνζ

61 Read ογον

62 Read ευχηκ

63 Read ππατωελετ

Ⲭⲉ ⲁⲛⲓ⁶⁷ Ⲭⲁ*ⲣⲟⲓ
 ⲡⲉⲙⲉⲛⲣⲓⲧ⁶⁸ ⲉⲙⲓ⁶⁹ ⲱ
 ⲧⲉⲛⲉⲥⲟⲥ ⲉⲙⲓ⁷⁰ ⲱ ⲧⲉⲱⲫⲉⲣⲓ
 `ⲛⲧⲁⲛⲁⲬ ⲁⲛⲓ⁷¹ ⲱⲛⲟⲩ⁷²
 ⲛⲉⲙⲛⲓ ⲃⲉⲛ ⲧⲁⲙⲁⲧⲟⲣⲟⲩ⁷³
 `ⲛⲉⲛⲉⲗ ⲁⲣⲓⲡⲓ

تعال الى يا حبيبي هلمي الى
 يا حمامة يا صاحبت امي
 هلمي لتفرحي معي في
 ملكوت الابدية اشفعي فينا

Come to me my beloved, come
 My beautiful one, come O
 friend of My mother, come and
 rejoice with Me in My eternal
 kingdom. Intercede (for us)...

ذكصولوجية ادم للست افروسينا تقال في التمجيد

ⲥⲱⲧⲉⲙ ⲧⲁⲱⲁⲣⲓ⁷⁴ ⲁⲛⲁⲬ
 ⲣⲁⲕ⁷⁵ ⲡⲉⲙⲁⲱⲬ ⲁⲣⲓⲡⲟⲱⲱ⁷⁶
 ⲡⲁⲓ⁷⁷ `ⲙⲡⲁⲓⲱⲧ⁷⁸ ⲡⲉⲬⲉ
 ⲁⲁⲁ ⲡⲟⲣⲟⲩ⁷⁹

سمعي يا ابنة وانظري
 واصغي بسمعك وانسي
 بيت ابيك قال داوود
 الملك

Doxology Adam for Lady Euphrosyna to be recited during the glorification

„Hear my daughter, see, incline your ear, forget the house of your father.“⁸⁰ The king David said:

ⲑⲁⲓ ⲧⲉ ⲧⲫⲣⲟⲫⲛⲧⲓⲁ⁸¹
 ⲉⲥⲬⲱⲕ⁸² ⲉⲱⲟⲗ `ⲙⲫⲟⲩⲟⲩ⁸³
 ⲉⲬⲉⲛ ⲧⲁⲓⲁⲩⲓⲁ `ⲙⲙⲛⲓ
 ⲕⲣⲟⲥⲓⲛⲁ

هذا النبوة قد كملت اليوم
 عليه هذا القديسة الحقيقية
 افروسينا

This is the prophecy that was accomplished today of this true saint Euphrosyna.

Ⲭⲉ ⲉⲥⲣⲓⲡⲟⲱⲱ⁸⁴ `ⲙⲡⲉⲥⲓⲱⲧ*
 ⲉⲱⲓ⁸⁵ ⲛⲁⲥ `ⲛⲟⲩⲓⲱⲧ `ⲙⲙⲛⲓ
 ⲡⲟⲥ ⲛⲉⲙ ⲧⲉⲕⲙⲁⲬ ⲙⲁⲣⲓⲁ
 ⲉⲥⲱⲧⲓⲥ⁸⁶ `ⲛⲧⲙⲁⲬ⁸⁷ ⲛⲁⲥ

لانها قد نسيت ابها
 واتخذت لها اب حقيقي
 وهو الرب وامه مريم
 واتخذتها لها اما

For she forgot her father and took as a true father the Lord and His mother Mary she took as her mother.

- 64 Read ⲁⲕⲱⲉ
 65 Read ⲡⲉⲕⲙⲁⲛⲱⲉⲗⲉⲧ
 66 Arabic adds „saying“
 67 Read ⲁⲛⲓ
 68 Read ⲧⲁⲙⲉⲛⲣⲓⲧ
 69 Read ⲁⲛⲓ
 70 Read ⲁⲛⲓ
 71 Read ⲁⲛⲓ
 72 Read ⲟⲩⲟⲛⲟⲩ
 73 Read ⲧⲁⲙⲉⲧⲟⲩⲣⲟ
 74 Read ⲧⲁⲱⲁⲣⲓ
 75 Read ⲣⲉⲕ
 76 Read ⲁⲣⲓⲡⲟⲱⲱ
 77 Read `ⲙⲡⲓ
 78 Read `ⲙⲡⲉⲓⲱⲧ
 79 Read ⲡⲟⲩⲣⲟ
 80 Ps. 44[45] 11
 81 Read ⲧⲫⲣⲟⲫⲛⲧⲓⲁ
 82 Read ⲉⲧⲁⲥⲬⲱⲕ
 83 Read `ⲙⲫⲟⲩⲟⲩ
 84 Read ⲁⲥⲣⲓⲡⲟⲱⲱ
 85 Read ⲁⲥⲟⲓ
 86 Read ⲁⲥⲟⲩⲧⲥ

ΩΝΙΑ†⁸⁸ `ΝΘ Ω †ΑΓΙΑ
 ΑΦΡΟΣΙΝΑ ΧΕ †ΡΗΚΙ⁸⁹ ΒΕΝ
 ΠΙΠΝΑ ΤΑΡΑΜΑΟΥ⁹⁰ ΒΕΝ
 ΠΙΝΑΡ†
 ΧΕΡΕ ΘΙΕΤΑCΟΡΦΑΝΟC⁹¹
 ΙCΧΕΝ ΝΤΕΜΕΤΑΛΟΥ: ΒΟΝ⁹²
 ΟΥΡΕΛΠΙC `ΝΤΑC Φ†
 ΜΝΑΥΤΕ†⁹³
 ΧΕΡΕ ΘΙΕΤΑCΕΡΟΥΩΝΙ⁹⁴
 ΒΕΝ ΘΜΗ† Ν†ΠΑ⁹⁵ Ρ ΕΘΒΕ
 ΤΕCΑΡΕΤΙ⁹⁵ `ΜΠΝΑΤΙΚΟΝ*
 ΧΕΡΕ ΘΙΕΤΑCCEΛΩΛ
 CΑΘΟΥΝ ΝΕΜ CΑΒΟΛ `ΜΜΟC
 ΒΕΝ †CΕΛΩΛ⁹⁶ ΕΤΧΕΚ⁹⁷
 `ΜΠΡΟΜΙ⁹⁸ ΕΤCΑΘΟΝ
 ΧΕΡΕ ΘΙΕΤΑCCEΩΤΠ⁹⁹ ΝΑC
 `Ν†ΤΟΙ ΕΝΑΥ¹⁰⁰ ΘΙΕΤΕ
 ΝCΕΝΕΩΛC¹⁰¹ `ΝΤΟΤC
 ΕΝΩΑ ΕΝΕΡ
 ΧΕΡΕ ΘΙΕΤΕΡΦΑΡΙΝ¹⁰²
 `ΜΠΙΧΛΩΝ `ΝΝΙΠΑ⁹ Ρ ΕΘΒΕ
 ΤΕCΠΑΡΘΕΝΙΑ `ΜΜΗ
 ΕΤΧΕΚ¹⁰³ ΕΒΟΛ
 ΧΕΡΕ ΤΙΜΟΝΑΪΟC¹⁰⁴* ΧΕΡΕ
 †ΑΓΝΙΑ ΧΕΡΕ †ΑCΧΙΑ †ΑΓΙΑ
 ΦΡΟCΙΝΑ

طوباكى ايتها القديسة
 افروسينا لانك تمسكنتي
 بالروح واتبعتي بالايمن
 السلام للتي صارت يتيمة
 منذ طفولتها وكان لها
 رجاها بالله الواحد
 السلام للمنيرة في وسط
 العذارى من اجل فضائلها
 الروحانية*
 السلام للتي زينت داخلها
 وخارجها بالزينة الكاملة
 للانسان الجواني
 السلام للتي اختارت لها
 النصيب الصالح الذي لا
 يتزع منها لى الابد
 السلام للتي لبست الاكليل
 الذي للعذارى من اجل
 بتوليتها الحقيقية الكاملة
 السلام للراهبة* السام
 للضعيفية السلام للناسكة
 القديسة افروسينا

Blessed are you O saint Eu-
 phrosyna for you became poor
 in spirit in order to walk in
 faith.
 Hail to her who became orpha-
 ned from childhood, placing
 her hope on God alone.
 Hail to the one who shines in
 the midst of the virgins because
 of your spiritual virtues.
 Hail to the one who is adorned
 inside and outside with the per-
 fect adornment of the inner
 person.
 Hail to the one who chose for
 herself the good part which
 shall never be taken away from
 her.
 Hail to the one who wore the
 crown of the virgins for her
 true, perfect virginity.
 Hail to the nun, hail to the cha-
 ste one, hail to the ascetic saint
 Euphrosyna.

- 87 Read `νογναΥ
 88 Read οθωνια†
 89 Read τερρηκι
 90 Read ντερεμοαυ ?
 91 Read ονεταρεορφανοc
 92 Read ουον
 93 Read `μναυα†
 94 Read ονετασερουωνι
 95 Read αρετη
 96 Read πισολσελ
 97 Read ετηκ
 98 Read `μπρωμι
 99 Read ονεταcceωτπ
 100 Read εθνανεc
 101 Read ετενεναωολα
 102 Read ονετασερφορι
 103 Read ετηκ
 104 Read †μοναχη

хере ѿεταστι¹⁰⁵ нас
 `μπωφην¹⁰⁶ `ντε πωνϚ
 πεσογταρ ετερχωλιν
 ομοc¹⁰⁷
 хере ппεττωεληт¹⁰⁸
 `ντε ппимфиос `мни хε
 εсμοcт `нτгамос εтсini
 ѿεтτaкo¹⁰⁹

السلام للتي اعطت لها
 شجرت الحياة للتي تأكل
 من ثمرتها بغير مانع
 السلام للعروسة التي
 للتخت الحقيقي لانها قد
 ابغضت الزيجة الزائلة
 الفانية

Hail to the one who was given
 the tree of life she has given its
 fruit without hindrance.

Hail to the bridegroom of the
 true bride for she rejected the
 passing, perishable marriage.

зrтєн нпресвiа нτaγiа
 мни φρoсiнi πoс̄ aριζμoт
 нана мпko εβολ нтє
 нєннoвi*

بشفاعات القديسة الحقيقية
 افروسينا الرب ينعم لنا
 بغفران خطايانا

Through the intercession of the
 true saint Euphrosyna, Lord
 grant us the forgiveness of our
 sins.

وايضا دكصولوحية ادام للست افروسينا

And also a doxology Adam¹¹⁰ of
 Lady Euphrosyna

ανοκ αιεртоλμєн¹¹¹ βєн
 ογνiωτ̄ нφoγoсoγ¹¹²
 εορικiм¹¹³ `нπελαc¹¹⁴
 εтxωxεп¹¹⁵ `нρεφєρнoвi
 `нтaсaχι επετaio¹¹⁶
 нτωεληт¹¹⁷ `мни τaγiа
 φρoсiнa τнаxoc
 `мφaιpηт¹¹⁸
 хε хере ѿεтaстєкciс¹¹⁹
 εсхє¹²⁰ βєн нiφнoγi
 `мпкoт̄¹²¹ нττaзic
 нτθєoдoхoc¹²²

انا احيا بعظم الاتساق لما
 احرك لساني الضعيف
 واتكلم بكرامة هذه العروسة
 الحقيقية افروسينا واقول
 هكذا
 السلام للتي صارت مرتبتها
 كائنة في السموات بجانب
 رتبت والدت الاله

I *dared* with great desire to
 move my humble sinner tongue

To utter the honour of true bri-
 de, *saint* Euphrosyna. I will say
 thus:

„Hail to the one whose rank in
 heavens is next to the God-
 Bearer.

105 Read ѿεταγтi

106 Read `μπωφηη

107 Read натеркωλλoмa

108 Read мпπαтωεлет

109 Read ѿεтτaкo

110 It is in fact a Psali Batos see introduction.

111 Read αιεртоλμєн

112 Read нφoγoсoγ

113 Read εορικiм

114 Read `нπελαc

115 Read εтxωxεп

116 Read `нπετaio

117 Read τωεлет

118 Read мφaιpηт

119 Read ѿεтa тєстaзic

120 Read εсхє

121 Read `мпкoт̄

122 Read нτθєoдoхoc

χερε θετασσι¹²³
εθρουφμεσι `ημος
`νηιφνογι ντωεβιογ¹²⁴

ζε οντος ταν¹²⁵ πεβολ
`νηητογ δε τασολσελ¹²⁶
`ηναπλεμπας¹²⁷ ηεν
ογνεζ `ντε πτοβο¹²⁸ ηεμ
ζενπαρθηνια¹²⁹ ηεμ
†ασκιτης

ηππε ις †παρ εθγ
ασωπε¹³² ηε `νογμεγ¹³³
`ντωεβιο `ντμεγ¹³⁴
ηωρπ ω θετασσω
ηπροσογχογ
θετασερπεμω εθρεσσι
`ηης πεννογ† ηεσ¹³⁵
ογμενφελητ¹³⁶ ντωε-
βιογ¹³⁷ πε
ηπιπατωελητ¹³⁸ ηκαρι
ετςινη*

ις ηιμο¹³⁹ ηεμ
ηιετωωνι¹⁴⁰ ησερκικον¹⁴¹
`ηηεφρο¹⁴² ερωγ¹⁴³ δε
ταχω¹⁴⁴ η†σελσελ¹⁴⁵

السلام للتي نالت في ان تخدم
في السموات عوضاً* البتولية
والنسك الكلي

¹³⁰ //

ها هوذا العذرى القديسة قد
صارت عوضاً لك اما عن
امك الاولى ايتها التي تركت
عنها الزمانيات

ياللتي استحققت ان تتخذ لها
يسوع الالهنا العريس عوضاً
عن العريس الارضي الزائيل*

هوذا الموت والمرض

الجسداني لم يغلبك انك قد
تركتي عنك الزة¹⁴⁹ اللزائيلة

Hail to the one who was received in heaven in reward of her virginity and perfect ascetic (life)."

Yes, also, your honour is within them for they adorned their lamps with the oil of purity, virginity and asceticism.¹³¹

Behold, the holy Virgin became to you a mother instead of your first mother, O you who abandoned the temporal (life).

Who was worthy to take for herself Jesus our God as a bridegroom instead of the bridegroom of the perishable earth.

Lo, bodily sickness and death did not overcome you, for you left the perishable adornment and you took on the eternal

123 Read θετασσι

124 Read `ντωεβιο. The rest of the stanza is missing, the translation is based on Arabic.

125 Read πετιο?

126 Read δεσολσελ

127 Read `ηνογλανπας

128 Read πτοβο

129 Read †παρθηνια

130 No Arabic translation for this stanza.

131 Mt 25:1-13.

132 Read ασωπι

133 Read `νογμγ

134 Read ασωπι

135 Read ηας

136 Read `ηογμηνφελετ

137 Read `ντωεβιο

138 Read `ηπιπατωελετ

139 Read ηιμογ

140 Read πωωνι

141 Read `ησερκικον

142 Read `ηηεφρο

143 Read ερω

144 Read τεχω

NCINI¹⁴⁶ NTESI
 †CEΛCΩΛ¹⁴⁷ NTAXPO¹⁴⁸
 KE ΓAP ETΓAΛH¹⁵⁰
 `NOYCSOINOQI ETΩPEI¹⁵¹
 BEN †ΩOYRH `NHOYB
 †PA¹⁵² P̄ OWCIA¹⁵² ACΩPEI¹⁵³
 EBE PEERATE¹⁵⁴
 NEZREN¹⁵⁵ PECΩHPH IHC
 ΠIΛYTOC¹⁵⁶
 ̄XHPOMPI BEN ZANBOCI
 NEM METΩEMOI¹⁵⁷ BEN
 XEN¹⁵⁸ TEAPXH* OYOP
 MENENCA ΠOYXOK TACI
 EOPAPFOYPI¹⁵⁹
 NTXHMH¹⁶⁰
 ̄M̄ M̄PA¹⁶² P̄ ACΩOP¹⁶² NOY¹⁶³
 `NTMAY NEM †APXH
 EOY¹⁶⁴ ΘIETXΩXZ¹⁶⁵
 MΠOABIOY¹⁶⁶ XE POC̄
 ACMEZ MMOY¹⁶⁷
 NHPACIHA¹⁶⁸

واتخذتي لك الزينة الثابتة
 لانك قد ارتفعتي بخورا
 مقبول المحمرة الذهبية التي
 للعدري ذبيحة مقبولة امام
 ابنها يسوع الكلمة

adornment.

For you were offered as acceptable incense in the golden censer, the Virgin (as) an acceptable sacrifice in front of her Son Jesus the Word because of your virtues.

مخلدة بفضايلك ثلاثين سنة
 في الاتعاب والخدمة قبل ان
 تصيري في الرياسة ومن بعد
 كماهم نلتى ان تلبسي
 الاسكيم
 اربعين من العذارى صرتي
 منهم ريسة واما ايتها
 المشتملة بالتواضع لان الرب
 قد ملاك نعمة

(You spent) thirty year in pains and service before you became abbess and received to wear the schema.¹⁶¹

She became the mother of forty virgins and the abbess, O you who is covered with humility, for the Lord fill (you) with gifts.

- 145 Read `nπicolceλ
 146 Read εtciNI
 147 Read πicolceλ
 148 Read εtτaXpnoYt
 149 Read الزينة
 150 Read tetαλo
 151 Read εcωnpI
 152 Read oYθYcia
 153 Read εcωnpI
 154 Read nIapETH
 155 Read nIazpEH
 156 Read πIlogoc
 157 Read zAnωemOI
 158 Read ̄xEn
 159 Read eopEepforin
 160 Read `ntxhmh
 161 A monastic cross for the hermits cf. R. G. Coquin, »A propos des vêtements des moines Egyptiens« *Bulletin de la Société d'Archéologie Copte* 31 (1992) 3-23. K. C. Innemée, *Ecclesiastical Vestments in Nubia and Christian Near-East*, Leiden 1990. Youhanna Nessim Youssef, »Contribution à l'étude des vêtements monastiques« *Abr-Nahrain* 34 (1996-1997) 118-121.
 162 Read acΩopI
 163 Read nOY
 164 Read ω
 165 Read θnetxΩxZ
 166 Read `nπIōebio
 167 Read `nmOY
 168 Read `nhpacIha

ΝΙΜ ΠΕΤΝΕΦΘΙΝΠΙ¹⁶⁹
 `ΝΤΣΟΦΙΑ ΝΕΜ †ΣΒΩ
 ΝΕΤΑΤΣΑΒΩ¹⁷⁰ `ΝΝΕΦΘΗΡΙ
 `ΜΠΑ¹⁷¹ Ρ ΟΥ¹⁷² †ΟΥΡΟΥ¹⁷³

ΖΕΡΙΤΟΣ `ΝΤΕ ΝΙΜΑΓΙ `ΝΤΕ
 ΠΙΠΕΤΖΩΟΥ ΕΡΑΚΩΡΦ¹⁷³
 ΜΜΟΥ¹⁷⁴ ΧΕ ΉΝ ΠΗΤ
 ΑΦΕΒΑΒΙ¹⁷⁵* ΜΜΟΜΙ¹⁷⁶
 ΕΤΩΝΘ ΝΕΜ ΖΕΝΙΕΡΟΥ¹⁷⁷
 ΟΥΜΑΘΕΛΗΠΡΟΣ¹⁷⁹ ΝΤΑ¹⁸⁰
 ΤΑΕΡΑΤΕ¹⁸¹ ΝΕΜ
 ΠΕΤΟΒΟ¹⁸² ΕΦΖΩΛ¹⁸³ ΕΒΟΛ
 ΕΠΩΩΙ `ΝΤΕ ΠΕΝΟΥ †ΑΓΙΑ
 ΜΜΗ ΑΦΡΟΣΙΝΑ ΕΤΧΗΚ
 ΕΒΟΛ

Π̄ ΝΡΟΜΠΙ ΉΝ ΠΕΒΙΟΣ
 ΜΕΝΕΝΣΑ ΕΤΟΥΧΟΚ¹⁸⁵
 ΕΒΟΛ ΕΡΕΟΥΛΙ¹⁸⁶ ΜΜΟΥ¹⁸⁷
 ΩΑ ΟΥΡΑΝΟΣ ΉΝ
 ΠΕΜΑΝΩΕΛΗΤ¹⁸⁸
 ΝΕΤΜΟΝΚ¹⁸⁹ ΕΒΟΛ
 ΡΟΥ¹⁹⁰ `ΝΝΙΑΓΓΕΛΟΣ
 ΕΥΕΡΨΑΛΙΝ `ΜΠΕΜΘ

من ذا الذي يقدر ان يُحصي
 الحكمة والتعاليم الذي
 علمهم لبناتك العذارى ايتها
 الملكة

كافت الافكار التي للشريير
 قد ابطلتها لان من قبلك قد
 فاضت عين الحياة وينبوع

لان بها فضايلك قد شاع
 وطهارتك قد ارتفعت الى
 السما ايتها القديسة الحقيقية
 افروسينا الكاملة

ثمانين سنة من عمرك ومن
 بعد كماهم ارتفعتي الى العلا
 الى عرسك الذي لا يفنا

افواة الملائكة رتلوا امام

Who is able to count the wis-
 dom and the teaching that you
 taught to your daughters, the
 virgins, O queen?

(As for the) rest of evil
 thoughts, you annihilated them
 by the heart (from which) pours
 forth living fountains and rivers.
¹⁷⁸

The *brilliance* of your virtues
 and your purity rise up to your
 God. ¹⁸⁴ O true saint Euphrosy-
 na the perfect.

After you completed eighty
 years of your life, you were ta-
 ken to heaven t (which is
 God's) your imperishable bride.

The mouths of the angels sung
 in front of your soul: Worthy,

169 Read ΠΕΘΝΑΦΘΙΝΠΙ

170 Read ΝΝΕΤΕΤΣΑΒΩ

171 Read ω

172 Read †ΟΥΡΩ

173 Read ΔΡΕΚΩΡΦ

174 Read `ΜΜΩΟΥ

175 Read ΑΦΕΒΑ

176 Read ΜΜΟΥΜΙ

177 Read ΖΑΝΙΑΡΩΟΥ

178 This word is omitted in the Arabic translation

179 Read ΟΥΝΕΤΛΑΜΠΡΟΣ

180 Read `ΝΤΕ

181 Read ΤΑΕΡΕΤΗ

182 Read ΠΕΤΟΥΒΟ

183 Read ΑΥΖΩΛ

184 Arabic »went up to heaven«

185 Read ΕΤΑΡΕΧΟΚΟΥ

186 Read ΑΥΩΛΙ

187 Read `ΜΜΟ

188 Read ΠΕΜΑΝΩΕΛΕΤ

189 Read `ΝΑΘΜΟΥΝΚ

190 Read ΡΩΟΥ

`NTEΥΓΧΗ XE ZIA¹⁹¹
 ZIA¹⁹²*W TΩEΛHT¹⁹³
 `MNI CPOCINA
 CE TENTZO EPOK¹⁹⁴
 ANOK¹⁹⁵ HA ΠXΩB
 `NPEΦEPHOBI APITΩBZ
 EXON¹⁹⁶ HEN¹⁹⁷ ΠOC
 EPPEPEPΩB `NOYHHI¹⁹⁸
 NEMEN¹⁹⁹ TEPEN²⁰⁰ EYCOΠ
 TENTZO EPOK W PENNHV
 ΠXC EPPE²⁰¹ OYAB²⁰² NEM
 DIAKONOC²⁰³ NEM PCENI
 `NTE PEKΛAOC EBEBE
 CPOYCINA TKAΘAPOC
 YC OC CMOY ENIMOY²⁰⁴
 `MΦIAPO KATA PEKEMOT
 KATA NOYΩI* ANITOY
 EBEBE CPOCINA ETENZOT
 ΦT MOI `NOYAGNIA
 `NNIΠA P NEM NIPIOMI
 EBEBE TEKHAΥ TKAΘAPCIA
 NEM CPOCINA TΩEΛHT²⁰⁵
 `NTOMI²⁰⁶
 XERE MAPIA TTA P
 ΠYOYYOY `NTIAPΘENIA
 XERE TΩEΛHT
 `NMETCEMOC CPOCINA
 OIEOMEP²⁰⁷ `NSOFIA

نفسك قايلين مستحقة
 مستحقة* ايته العروسة
 الحقيقية افروسينا
 نعم نسالك نحن الحقيرين
 الخطاة و ان تطلبي عنا عند
 الرب لكيما يصنع رحمة معنا
 كلنا معا

نسالك يا ملكنا المسيح ان
 تحفظ الكهنة والشمامسة
 وكافت شعبك من اجل
 افروسينا النقية
 يا ابن الله بارك ميات الانهار
 كمثل نعمتك وكمثل*
 حدودهم اصعهم من اجل
 افروسينا الموثمنة
 يا الله اوهب العفة للبتوليات
 والنسوة من اجل امك النقية
 وافروسينا العروسة اللايقة
 السلام لمريم العذرا فخر
 البتوليات السلام للعروسة
 الهادية افروسينا الممتلية من
 الحكمة

worthy, O true bride Euphrosyna!

Yes, we the poor sinners, beseech you to pray for us before the Lord so that He has mercy upon us all.

We beseech you, O Master Christ to preserve the priests, the deacons and the rest of Your people for the pure Euphrosyna's sake.

Son of God bless the waters of the river according to Your grace and raise them as their measure for the (sake of the) entrusted Euphrosyna.

God grant chastity to the virgins and the women for (the sake of) Your pure mother and Euphrosyna the befitting bride.

Hail to Mary the Virgin, the pride of virginity. Hail to the reverent bride Euphrosyna who is full of wisdom.

191 Read azia

192 Read azia

193 Read TΩEΛHT

194 Read epo

195 Read ANON

196 Read EXON

197 It should be HEPEN

198 Read `NOYHAI

199 Read NEMAI

200 Read TPEN

201 Read APPE

202 Read `NMIYHN

203 Read NI DIAKONOC

204 Read NIMOY

205 Read TΩEΛHT

206 Read ESTOMI

ΥΩΤΗΡ ΝΤΕ ΠΙΚΟΣΜΟΣ ΜΟΙ
 `ΝΟΥΖΥΠΟΜΟΝΙ²⁰⁸ `ΝΝΙΖΗΚΙ
 ΝΙΡΕΜΕΟΥ²⁰⁹ ΜΟΙ ΝΕΟΥ²¹⁰
 []ΝΟΣ ΧΩ `ΝΤΕΚΖΟ† *
 ΞΕΝ ΝΙΑΛΟΥΓΙ²¹¹
 ΩΧΒΟΒ²¹³ ΜΟΙ
 `ΝΝΙΡΕΦΜΟΥΓ†²¹⁴ ΜΟΙ
 ΠΤΑΧΡΟ `ΝΤΕΚΚΛΗCΙΑ
 CΕΜΝΙ `ΝΤΕΚΖΙΡΗΝΙ ΝΕΜ
 ΠΕΚΖΜΟΤ ΝΕΜ ΠΕΚΝΗ²¹⁵
 ΩΔ †CΙΝΤΕΛΙΑ²¹⁶

يا مخلص العالم اوهب الصبر
 للمساكين واوهب الطمانينة
 للاغنيا واوضع خشيتك في
 الصبيان
 واوهب البرودة للاموات
 واوهب الثبات للبيعة وقرر
 لنا سلامتك ونعمتك
 ورحمتك الى النفس الاخير

O Saviour of the World, grant
 endurance to the poor. The rich
 (men) give them tranquillity.²¹²
 Put Your fear in children.

Grant repose²¹⁷ to the dead and
 give strength to the church.
 Establish Your peace, Your
 grace and Your mercy till the
 end.

ابصالية ادم للست العذرى العفيفة افرسينا

ΑΝΟΚ ΟΥΡΕΦΕΡΝΟΒΙ ΟΥΟΖ
 ΠΑΛΑC ΕΤΧΩΧΠ²¹⁸
 ΕΝΝΑΩΧΕΜΧΩΜ²¹⁹
 ΕΝΑCΑΧΙ²²⁰ `ΜΠΤΑΙΟΥ²²¹
 `ΝΘΑΙΕΘΥ
 ΒΟΙΘΙΝ ΕΡΟΙ ΠΑΔC ΞΕΝ
 ΤΕΚΜΕΘΝΙ²²² ΕΤΖΗΝΑ²²³
 `ΝΤΕΤΑΙΟΥ²²⁴ `ΝΤΕΘC²²⁵
 †ΩΕΛΕΤ ΑΦΡΟCΙΑ *
 ΓΕ ΓΑΡ †ΑΓΙΑ ΙCΧΕΝ
 ΤΑΜΕΤΑΛΟΥ²²⁶ ΜΕΝΡΕ

انا خاطي ولساني ضعيف
 ولا استطيع ان انطق
 بكرامت هاذه هي القديسة

Psali Adam to Lady the Virgin
 and the pure Euphrosyna
 I am a sinner and my humble
 tongue is unable to utter
 (things) about the honour of
 this saint.

عالي ياسيد لي بخشيتك
 لكيما اكرم سيدتي العروسة
 افروسينا*

Help me my Lord in Your love
 in order to honour my lady, the
 bride Euphrosyna.

لانك مقدسة منذ طفولتك

For this saint loved the life of
 virginity from her childhood, O

207 Read θησμεz

208 Read νουζυπομονη

209 Read νιραμναωου

210 Read νεου

211 Read νιαλωουγι

212 Based on the Arabic version

213 Read ουχβοβ

214 Read `ννιρεφμωουγ†

215 Read πεκναι

216 Read †cυντελια

217 Lit. „coolness“

218 Cf. first stanza of the Monday Theotokia. Read ετχωχπ

219 Read ενναωχεμχωμ

220 Read εσαχι

221 Read `μπταιο

222 Read `ντεκμεθνει

223 Read ζινα

224 Read `νταταιο

225 Read `νταQc

226 Read τεμεταλωγ

ⲛⲧⲡⲁⲣⲟⲩⲛⲓⲁ²²⁷ ⲟⲩ²²⁸
ⲟⲩⲉⲟⲩⲉⲗ²²⁹ ⲛⲧⲟⲩⲟⲩ²³⁰

ⲁⲁⲁ ⲛⲉⲛ ⲡⲓⲫⲁⲗⲙⲟⲥ
ⲉⲩⲥⲁⲭⲓ ⲉⲡⲉⲧⲁⲓⲟⲩ²³¹ ⲟⲩ²³²
ⲧⲥⲙⲛⲉ ⲙⲡⲁⲩⲣⲟⲥⲓⲛⲁ
ⲧⲟⲩⲣⲟ²³³

ⲉⲮⲉ ⲓⲛⲓ ⲉⲃⲟⲩⲛ ⲫⲉ²³⁴
ⲡⲟⲩⲣⲟ ⲛⲧⲉ ⲡⲟⲩ²³⁵
ⲉⲮⲉⲛⲡⲁⲣⲟⲩⲛⲓⲁ²³⁶
ⲉⲧⲣⲓⲫⲁⲗⲟⲩ ⲛⲙⲟⲩ²³⁷

ⲗⲉⲟⲩ ⲉⲛⲁⲟⲩⲟⲩ ⲛⲭⲉ
ⲛⲉⲮⲉⲩⲟⲙⲓⲁ²³⁹ ⲟⲩ²⁴⁰
ⲟⲩⲉⲧⲭⲟⲗⲉ²⁴¹ ⲡⲓⲧⲟⲩⲟⲩ²⁴²

ⲁⲩⲣⲟⲥⲓⲛⲁ ⲧⲁⲒⲓⲁ
ⲛⲡⲓⲉ ⲛⲉⲛ ⲡⲁⲓ²⁴³
ⲛⲡⲁⲥⲓⲟⲩⲧ²⁴⁴ ⲁⲥⲟⲓ
ⲛⲉⲧⲉⲩⲟⲙⲓ²⁴⁵ ⲛⲭⲉ
ⲟⲩⲉⲧⲁⲩⲟⲩ²⁴⁶ ⲟⲩⲉ²⁴⁷
ⲧⲁⲕⲁⲩⲥⲓⲛⲓ²⁴⁸

ⲉⲁⲓ ⲉⲥⲉⲣⲣⲁⲛⲟⲥ²⁴⁹ ⲓⲥⲭⲉⲛ
ⲧⲉⲥⲙⲉⲧⲁⲗⲟⲩ ⲟⲩⲣⲟⲙⲓ²⁵⁰

احبتي البتولية ايها الممتلية
من الطاهرة

داوود في المزمور تكلم
بكرامتك الهادية العذرى
الملكة افروسينا

يوتين فيها الى ملك اعني
العذارى

جعلها كثيرة جدا هي
مدايحك ايها المشتملة
بالطاهرة افروسينا الناسكة

هوذا في بيت ابيها كانت
بغير عيب اعني المكرمة*
ذات النساقة

هذه جارية سمية منذ

you full of purity.

David in the psalm talked about
your honour O the peaceful
virgin the queen Euphrosyna.

Virgins will be brought unto the
king of glory behind her.²³⁸

Numerous are your praises, O
you who is covered with purity,
saint Euphrosyna

Behold in the house of her
father, the pure who was asce-
tic, was *blameless*

This one became orphaned in
her childhood and a righteous

227 Read ⲧⲡⲁⲣⲟⲩⲛⲓⲁ

228 Read ⲟ

229 Read ⲟⲩⲉⲟⲩⲉⲗ

230 Read ⲛⲧⲟⲩⲟⲩ

231 Read ⲙⲡⲉⲧⲁⲓ

232 Read ⲟ

233 Read ⲧⲟⲩⲣⲟ

234 Read ⲫⲉ

235 Read ⲡⲟⲩⲣⲟ

236 Read ⲛⲉⲛⲡⲁⲣⲟⲩⲛⲓⲁ

237 Read ⲛⲙⲟⲩ

238 Ps. 44 [45]: 15

239 Read ⲛⲉⲮⲉⲩⲟⲙⲓⲁ

240 Read ⲟ

241 Read ⲟⲩⲉⲧⲭⲟⲗⲉ

242 Read ⲙⲡⲓⲧⲟⲩⲟⲩⲟ

243 Read ⲡⲓⲛⲓ

244 Read ⲛⲡⲉⲥⲓⲟⲩⲧ

245 Read ⲛⲁⲧⲁⲧⲉⲙⲓ

246 Read ⲟⲩⲉⲧⲧⲟⲩⲟⲩⲛⲟⲩⲧ

247 Read ⲉⲁ

248 Read ⲧⲁⲕⲁⲩⲥⲓⲛⲓⲁ

249 Read ⲁⲥⲉⲣⲣⲁⲛⲟⲥ

250 Read ⲟⲩⲣⲟⲙⲓ

`ndikeoc aawpew²⁵¹ hen
oytaxpo

صغرها وان رجلا صديق
رباها حقا

man reared her in fear.

ib `nprompi esoyri²⁵² hen
pepei²⁵³ esawewi `mft
hen oytovo mmi

اثني عشر سنة اقامتهم في
(بيتها) وهي كانت خادمة
لله بالطهر الحقيقي

Twelve years she remained in
his house worshipping God
with true purity.

k `nprompi eymoz hen
tesxponoc²⁵⁴ oyoz
pesxnt exkor²⁵⁵ hen
faxnpi²⁵⁶ `nte pōc
logocmoc npomi²⁵⁷
fnetaawenc²⁵⁸ `mmoc
hen pesxnt nem teqmag
hen oyxawc eqmai²⁵⁹
mmoc

تمام عشرين سنة ضمن
عمرها كان قلبها متعافي
محب الرب

At the fullness of twenty years
(of age) her heart was burning
in the love of the Lord

واما من حواس الرجل الذي
رباها بكلماته بالكمال لخالها

The consideration of the man
who reared her and his mother,
loved her from all his heart.²⁶⁰

malic²⁶¹ tesxrim acmei
mmoc* alhōoc nem pespi
`ntimi ewe pestoywo
`nallhōinos

امراته كانت محبة لها* حقا
مع باقي القرية من اجل
طهارتها الحقيقية

Moreover his wife truly loved
her and the rest of the village
because of her true purity.

nigamos `nserkikon²⁶²
`nnesepiyōimin hen
zanparōnikon tesyxh
eserlanpin

الزواج الجسداني لم تكون
تشتهي واشتعلت نفسها
بالبتولية

You did not desire the carnal
marriage, and her soul shined²⁶³
with virginity.

zartoc `nniqoi `nte
tesexfe²⁶⁴ essolpi
`mmoc²⁶⁵ esoi `nkaθapoc
enni `erate²⁶⁶

واما جميع شعر راسها
حرسه وصارت نقية
بالفضائل

She cut the hair of her head,
being pure with virtues.

oyoz etesawenc²⁶⁷ we²⁶⁸
nimonosthriōn²⁶⁹

ولما ان مضت الى الدير

And when she went to the mo-
nastery of Cairo (Egypt), she

251 Read aawpanoc

252 Read acozi

253 Read peqi

254 Read tesxponoc

255 Read exkor

256 Read nfaxapi

257 Read npiromi

258 Read fnetaawenc

259 Read aqnei

260 Meaning uncertain, both Coptic and Arabic do not give any meaning.

261 Read malicta

262 Read nserkikon

263 Arabic » was consumed by«

264 Read ntesafe

265 Read mmoy

266 Read nniaretn

267 Read etesawenc

ⲛⲣⲉⲙⲛⲕⲁⲙⲓ²⁷⁰ ⲉⲥⲥⲟⲩⲓ ⲛⲁⲥ
ⲛⲁⲥ ⲛ[] ⲃⲈⲚ ⲟⲩⲣⲁⲛ[]

بالذي بمصر اختارت لها
النصيب الذي من العلا
حسان بزيده

chose for her [

ⲡⲓ*ⲡⲉⲑⲛⲁⲛⲉϥ `ⲛⲒⲟⲩⲟ
ⲉⲥⲉⲓⲧⲟⲩ²⁷¹ ⲁⲗⲏⲑⲟⲥ ⲛⲓⲙ
ⲁⲑⲛⲉϩⲱⲛⲓⲡⲓ²⁷² `ⲛⲙⲟⲩ²⁷³
ⲃⲈⲚ ⲛⲓⲉⲑⲙⲁⲓ²⁷⁴ `ⲛⲡⲟⲥ
ⲣⲟϥ²⁷⁶ ⲛⲛⲓⲣⲉⲙⲉⲓⲩ²⁷⁷
ⲉϥⲣⲉⲙⲉⲑⲣⲉ ⲉⲛ ⲟⲩⲛ ⲕⲉ
ⲉⲣⲟⲩⲱⲛⲟⲩⲏⲓ²⁷⁸ ⲉⲣⲟⲩ²⁷⁹
ⲃⲈⲚⲧⲉ²⁸⁰ ⲛⲒⲓⲑⲓⲉⲙⲟⲛ²⁸¹

من* الذي يقدر يحصيهم
حقا صنعتهم مع محبي الرب
افواه الاغنيا هم كانوا
يشهدون انها كانت معينة
لهم عند الولاة

Moreover who is able to count
the good things that she truly
did with those who love the
Lord.²⁷⁵

ⲥⲈ ⲟⲩⲛⲧⲟⲥ ⲡⲓⲛⲕⲓ ⲛⲉⲙ
ⲛⲓⲉⲧⲟⲓ²⁸² ⲛⲉⲧⲕⲭⲟⲙ²⁸³
ⲛⲓⲙⲉⲑⲛⲓ²⁸⁴ ⲉⲧⲉⲥⲉⲧ²⁸⁵
ⲛⲱⲟⲩ ⲕⲁⲧⲁ ⲧⲉⲥⲕⲭⲟⲙ
ⲧⲉⲛⲃⲓⲒⲓ ⲉⲑⲙⲉ ⲫⲁⲓ
ⲉⲛⲱⲉⲛⲉⲣⲫⲟⲩⲣⲓⲛ²⁸⁶
ⲛⲙⲟⲩ²⁸⁷ ⲣⲓⲧⲉⲛ ⲛⲉⲥⲧⲱⲃⲉ
ⲉⲃⲟⲩⲛⲁ²⁸⁸ ⲛⲉⲣⲙⲉⲛ²⁸⁹ ⲃⲈⲚ
ⲛⲓⲡⲓⲣⲁⲥⲙⲟⲥ

والمساكين حقاً والذين لم
تكون لهم قوة كانت لهم
الصدقات حسب قوتها
فمن اجل هذا لا نتعب اذا
ما مدحناها بطلباتها ايها
(القادر) فأُنجنا من التجارب

The mouths of the rich bore
witness that she was helping
them in (front of) the gover-
nors.

And also the poor and the po-
werless she gave them charity
according to her capacity.

Therefore we do not tire in
praising her. Through her pray-
ers the Mighty One delivers us
from temptations.

ⲲⲚ ⲟⲥ ⲧⲉⲛⲧⲉⲑⲟ
ⲛⲧⲉⲕⲙⲉⲧⲁⲑⲁⲑⲟⲥ ⲉⲑⲙⲉ
ⲡⲉⲕⲕⲁⲟⲥ ⲛⲉⲓ²⁹⁰ ⲛⲟⲩ²⁹¹
ⲛⲉⲙ ⲛⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ

يا ابن الله* نسال من
صلاحك من اجل شعبك
ارحمهم مع القسوس

Son of God, we beseech Your
goodness for Your people and
the priests to have mercy upon
them.

268 Read ⲙⲁ

269 Read ⲡⲓⲙⲟⲛⲁⲥⲧⲓⲣⲓⲟⲛ

270 Read ⲛⲣⲉⲙⲛⲕⲁⲙⲓ

271 Read ⲁⲗⲏⲑⲟⲥ

272 Read ⲉⲑⲛⲁⲩⲱⲛⲓⲡⲓ

273 Read `ⲛⲙⲟⲩ

274 Read `ⲛⲛⲓⲉⲑⲙⲁⲓ

275 Meaning uncertain.

276 Read ⲣⲟⲩⲟ

277 Read ⲛⲓⲣⲁⲙⲙⲁⲩⲱⲟⲩ

278 Read ⲁⲣⲉⲱⲛⲟⲩⲏⲓ

279 Read ⲉⲣⲟⲩⲟ

280 Read ⲃⲁⲧⲉⲛ

281 Read ⲛⲓⲣⲓⲑⲓⲉⲙⲟⲛ

282 Read ⲛⲛⲉⲧⲟⲓ

283 Read ⲛⲁⲧⲕⲭⲟⲙ

284 Read ⲛⲓⲙⲉⲑⲛⲁⲓ

285 Read ⲉⲧⲉⲥⲉⲧ

286 Read ⲁⲛⲱⲉⲛⲉⲣⲉϥⲫⲏⲛⲓⲛ

287 Read ⲛⲙⲟⲥ

288 Read ⲱⲡⲁⲩⲛⲁⲧⲟⲥ

289 Read ⲛⲁⲣⲙⲉⲛ

290 Read ⲛⲁⲓ

Φ† `ΝΤΕ ΝΙΠΙΣΤΟΣ ΘΥΑΠ²⁹²
 ΝΙΤΙΑΚΟΝΟΣ²⁹³ ΝΙΛΑΙΚΟΣ
 ΝΕΜ ΝΙΚΛΙΡΟΣ ΜΟΙ ΝΟΥ²⁹⁴
 ΝΕΜΑΚ `ΝΟΥΜΕΡΟΣ

ΧΕΡΕ †ΠΑ̅̅Ρ̅ ΘΜΑΥ `ΝΙΗΣ
 ΠΧς ΧΕΡΕ †ΚΑΘΑΡΟΣ
 ΑΥΡΟΣΙΝΑ †ΜΕΤΣΕΜΝΟΣ

ΥΥΧΗ ΝΙΒΕΝ ΕΥΣΟΠ
 ΕΤΑΥΚΟΥ²⁹⁵ ΜΦΑΙΒΙΟΣ²⁹⁶
 ΜΟΙ ΝΟΥ²⁹⁷ ΝΟΥΧΒΟΠ²⁹⁸
 ΞΕΝ ΠΠΑΡΑΔΙΚΟΣ²⁹⁹
 ΩΟΥ ΠΙΡΕΦΩΕΝΖΗΤ ΝΑΙ ΞΑ
 ΤΑΜΕΤ(ΧΩΒ

ياإلاه المومنين اقبل اليك
 الشاماسة والعلمانيين مع
 الاكليروس واوهمهم نصيبا
 معك

السلام للعدرا ام يسوع
 المسيح السلام للنقية
 افروسينا الهادية

كل الانفس مع الذين تركوا
 هذا العمر اوهمهم برودة في
 الفردوس

ايها المتحنن تخنن

God of the faithful receive the
 deacons, the laymen and the
 clergy and grant them a share
 with You.

Hail to the Virgin the mother of
 Jesus Christ, Hail to the pure
 Euphrosyna the peaceful one.

All the *souls* who departed
 from his *life* grant them, cool-
 ness in the *paradise*

O merciful One, have pity upon
 my humility.

291 Read ΗΩΟΥ

292 Read ΘΠ

293 Read ΝΙΔΙΑΚΟΝΟΣ

294 Read ΗΩΟΥ

295 Read ΕΤΑΥΧΩ

296 Read ΗΠΑΙΒΙΟΣ

297 Read ΗΩΟΥ

298 Read ΗΝΟΥΧΒΟΠ

299 Read ΠΑΡΑΔΙΟΣ

