

***Miscellanea Epigraphica Nubica IV:***  
**A New Edition of the Wizz Codex with an**  
**English Translation**

[*Miscellanea Epigraphica Nubica IV:*  
Una nueva edición del Codex Wizz con una traducción inglesa]

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**Abstract:** The discovery of a complete codex in Coptic at the Nubian monastery of Qasr el Wizz has attracted the attention of several scholars. The edition of Péter Hubai has provided a base for all subsequent analyses of the text and already two related publications have been announced. The present contribution is the result of reading the Wizz Codex in a study group at the University of Bergen on Coptic texts, yielding an updated transcription and translation of the text.

**Resumen:** El descubrimiento de un códice completo en el Monasterio nubio de Qasr el Wizz ha atraído la atención de varios estudiosos. La edición de Péter Hubai ha provisto una base para todos los análisis posteriores del texto y ya han sido anunciadas dos publicaciones relacionadas. La presente contribución es el resultado de la lectura del códice Wizz por parte de un grupo de estudio de textos coptos de la Universidad de Bergen, que ha dado lugar a una transcripción y traducción actualizadas del texto.

**Key words:** Lower Nubia. Qasr el Wizz. Wizz Codex. Coptic. The Cross.

**Palabras clave:** Nubia Baja. Qasr el Wizz. Códice Wizz. Copto. La Cruz.

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## Introduction

The Oriental Institute of the University of Chicago was one of numerous institutions that participated in the Aswan High Dam Campaign, which was conducted under the auspices of UNESCO in the 1960s. Among the sites excavated, most have already been published in the Oriental Institute Nubian Expedition (OINE) publication series. The monographs of the last three remaining sites are set to be published by 2015. They concern the sites of Dorginarti, Serra East and Qasr el Wizz. Material from all these sites has already been published by different scholars in various venues. For example, the monastic site of Qasr el Wizz has become famous mainly through two publications regarding two of the hundreds of textual finds there. More precisely, a bilingual (Old Nubian and Greek) version of the *Benedicite*, written with ink on the walls of the church at the monastery, was published by John Barns;<sup>1</sup> and a complete codex in Coptic, containing two hitherto unknown Early Christian texts, was published by Péter Hubai.<sup>2</sup>

The focus of this fourth paper in the series *Miscellanea Epigraphica Nubica* will be the *corrigenda* to the Coptic codex published by Hubai. These will be provided as an updated transcription and translation that were prepared during the group reading of both texts of the Wizz Codex at the University of Bergen.

## Publication History

Since the discovery and excavation of the monastic site at Qasr el Wizz, the codex in question has been the object of research activities on three different occasions. The first was undertaken by the philologist of the

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<sup>1</sup> J. BARNES, "A Text of the 'Benedicite' in Greek and Old Nubian from Kasr el Wizz", *Journal of Egyptian Archaeology* 60 (1974), pp. 206-211.

<sup>2</sup> P. HUBAI, *A Megváltó a keresztről: Kopt apokrifek Nubiából (A Kasr El-Wizz kódex)*, «Cahiers Patristiques, Textes Coptes»; (Budapest: Szent István Társulat, 2006); P. HUBAI, *Koptische Apokryphen aus Nubien: Der Kasr El-Wizz Kodex* (Berlin, 2009).

Oriental Institute, the late George Hughes. A preliminary translation in English was produced, but never published due to Hughes' expressed wish that it remain in the archive of the Oriental Institute. Hughes' translation has been consulted by several other scholars in the years that ensued,<sup>3</sup> including Péter Hubai, the Hungarian scholar who published a monograph on the Wizz Codex, first in Hungarian and then in German. Hubai correctly noted the similarities between the Wizz Codex and the *Gospel of the Savior*.<sup>4</sup> An English translation of the second text of the Wizz Codex was published by Pierluigi Piovanelli, who also linked the Wizz text with the *Gospel of the Savior*.<sup>5</sup> These similarities have also been discussed by Stephen Emmel while he was preparing the reedition of the translation of the *Gospel of the Savior*.<sup>6</sup> In the same work, Emmel also presented his own translation of the first five folia of the Wizz Codex.<sup>7</sup> In a forthcoming collection of Christian apocrypha edited by Tony Burke and Brent Landau, Alin Suciú "will be contributing with several translations, including the partly parallel 'Gospel' of the Savior"<sup>8</sup> and in the same volume Paul Dilley will present his own English translation of the Wizz Codex.

As mentioned above, all the archaeological material unearthed at the Wizz monastery in 1965 by OINE will be published in the Chicago series

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<sup>3</sup> For an interesting case, see <http://alinsuciu.com/2012/10/04/george-hughes-translation-of-a-coptic-apocryphal-manuscript-the-qasr-el-wizz-codex/>; <http://www.rogerpearse.com/weblog/2012/10/04/the-qasr-el-wizz-apocryphon>

<sup>4</sup> P. HUBAI, "Unbekannte koptische Apokryphe aus Nubien (vorläufiger Bericht)", in Hedvig GYÖRY (ed.), *Mélanges offerts à Edith Varga. "Le lotus qui sort de terre"* (Budapest, 2001), pp. 309-323.

<sup>5</sup> P. PIOVANELLI, "Thursday Night Fever: Dancing and Singing with Jesus in the Gospel of the Savior and the Dance of the Savior around the Cross", *Early Christianity* 3 (2012), pp. 229-248.

<sup>6</sup> S. EMMEL, "Preliminary Reedition and Translation of the Gospel of the Savior: New Light on the Strasbourg Coptic Gospel and the Stauros-Text from Nubia", *Apocrypha* 14 (2003), pp. 9-53, especially Postscript in p. 53.

<sup>7</sup> S. EMMEL, "Preliminary Reedition", *Apocrypha* 14 (2003), p. 52.

<sup>8</sup> <http://alinsuciu.com/2012/10/04/george-hughes-translation-of-a-coptic-apocryphal-manuscript-the-qasr-el-wizz-codex/>

of monographs. Although the final publication of the OINE series will not include a translation of the Wizz Codex, upon reading the text it became apparent that there were still some issues to be settled. In anticipation of OINE and Dilley's publications, we decided to present in this short paper the outcome of our weekly meetings that took place between January and March 2013.

### Transcription and Translation

The transcription of the Wizz Coptic Codex, presented in the column on the left-hand side, follows the Leiden editorial rules. The main points of divergence between the present transcription and the one of Hubai concern the supralinear strokes; two cases where visible (but corrected by the scribe) letters are not transcribed (page 11, line 8, and page 17, line 9); one case of a haplography wrongly transcribed (page 24, line 1); and three more substantial improvements to the reading of the text, namely in page 17, lines 7 & 8, in page 25, lines 1 & 2 and in page 25, line 3.

The updated translation is presented in the right-hand column and attempts, to the extent that it is possible, to respect the distribution of lines in the original. Some points of grammar are explained in footnotes.

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	ΟΥΛΟΓΟΣ Π̄ΓΛ	A discourse that
	ΠΕΝΣΗΡ̄ ΛΥΩ	our Savior and
3	ΠΕΝΔΕΣΠΟ	our Master,
	ΥΗΣ ῙΣ ΠΕΧ̄Σ	Jesus the Christ,
	ΓΑΜΕΝΕΥΠΕ	taught his
6	ΤΟΥΛΛΒ̄ ΕΤ̄ΣΛ	holy and
	ΕΟΥ Π̄ΠΑΠΟΣ	glorious
	ΤΟΛΟΣ Μ̄ΠΑ	apostles
9	ΤΟΥΑΠΑΛΑΜΒΑ	before he was taken up,
	ΠΕ Μ̄ΜΟΦ̄ · ΕΤ̄ΒΕ	concerning
	Τ̄ΒΟΜ Μ̄ΠΑΡ	the power and the

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	PHCIA MHTPOLI	authority and the conduct
	THA MPECTAYPOC	of
3	ΠΕΤΣΛΕΟΥ · ΛΥΩ	the glorious and
	ΠΡΕΥΤΑΝΣΟ · ΣΠ	life-giving Cross. In
	ΟΥΕΙΡΗΝΗ ΠΤΕΠΗ`Ο´(ΥΤΕ):	God's peace.
6	-----	-----
	ΠΑΜΕΡΑΤΕ ΛΣ	My beloved ones! It
	ΦΩΠΕ ΛΕ Π	happened one
9	ΟΥΣΟΥ ΕΦΣΜΟ	day, while our Savior was
	ΟΣ ΠΣΠΕΝΣΗΡ ΣΙ	sitting
	ΧΜ ΠΤΟΥ ΠΠ	on the Mount of
12	ΧΟΕΓΓ · ΣΛΘΗ Π	Olives,

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	CTOY ΠΣΟΥ Μ	four days
	ΠΑΤΟΥΑΝΑΛΛΑΜ	before he was taken up
3	ΒΑΠΕ ΜΜΟΦ ΣΠ	into the
	ΜΠΗΥΕ · ΕΥΣΩ	heavens, with his apostles
	ΟΥΣ ΕΣΟΥΗ ΗΜ	gathered around
6	ΜΑΦ ΠΣΠΕΦΑ	him, that
	ΠΟΣΤΟΛΟΣ · ΛΦΧΩ	he told
	ΕΡΟΥ ΠΜΜΥΣΤΗ	them the unfathomable
9	ΡΙΟΗ ΠΑΓΓΑΣΟ	mysteries,
	ΟΥ · ΠΕΤΣΠ ΜΠΗΥΕ	those that are in the heavens

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	ΛΥΩ ΠΕΤΣΙΧΜ	and those that are upon
	ΠΚΑΣ · ΛΥΩ ΜΠ	the earth, and also
3	ΘΕ ΕΤΕΦΗΑΚΡΠΕ	how he would judge
	ΠΠΕΤΟΝΣ ΜΠ	the living and
	ΠΕΤΜΟΥΓΓ · ΛΥΩ	the dead, and
6	ΤΑΠΑΣΤΑΣΙC ΠΠΕΤ	the resurrection of the
	ΜΟΥΓΓ · ΛΦΟΥ	dead. Peter spoke,
	ΦΩΒ ΠΣΠΕΤΡΟΣ ·	and

9	ΠΕΧΛΑϠ ΠΑϠ · ΧΕ ΠΕΠΧΟΕΙϠ ΛΥΩ ΠΕΠΠΟΥΓΓΕ · ΛΥΩ	said to him: “Our Lord and our God, and
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3	ΠΣΗΡ ΠΠΨΥΧΟ ΟΥΕ · ΛΥΩ ΠΟΥΟΠ ΠΠ ΕΤΣΕΛΠΙΖΕ ΕΡΟΚ · ΛΥΩ ΠΤΑΛΘΟ ΠΠ ΨΥΧΟΟΥΕ ΠΤΑΥ 6 ΦΟΘΟΥ ΖΠΠΠΟ ΒΕ · ΠΤΟΚ ΑΚΘΩ ΑΠ ΠΑΠ ΠΠΜΥϠ 9 ΤΗΡΙΟΠ ΤΗΡΟΥ · ΛΥΩ ΟΠ ΤΕΠΟΥ	Savior of the souls and of everyone who has his hopes in you, and Cure of the souls that are wounded by sins: You have revealed to us all the mysteries; now as well,
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3	ΜΑΚΟΥΩΠΞ ΠΑΠ ΜΠΜΥϠΤΗΡΙΟΠ ΕΤΠΠΑΧΠΟΥΚ ΜΜΟΥ · ΛΟΥΩ 6 ΦΒ ΠΣΠΣΗΡ ΠΕ ΧΛΑ · ΧΕ Ω ΠΑ ΣΩΤΠ ΠΕΤΡΕ · ΛΥΩ ΠΤΩΤΠ 9 ΠΑΦΒΡΚΛΗΡΟ ΠΟΜΟϠ ΜΠ ΠΤΑΪΞΩΠ	come on, <sup>9</sup> reveal to us the mystery that we will ask you about.” The Savior replied and said: “O Peter, my chosen one, and you, my fellow heirs; Tell me, have I ever kept hidden
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ΑΠ ΕΠΕΞ ΕΡΩΤΠ Π ΟΥΦΑΧΕ ΠΟΥΩΤ	from you a single word
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<sup>9</sup> The form μαξ is not easily identifiable as any known Coptic verbal conjugation prefix. The proposed translation here and in Page 9, line 6 is conjectural and based on the context.

3	ΠΤΑΤΕΤΗΧΗΟΥΪ ΜΜΟϞ · ΟΥΔΕ ΠΪ· ΗΛΩΠ ΕΡΩΤΗ ΑΗ ·	that you have asked me about? Nor will I hide anything from you.
6	ΑΛΛΑ ΜΑΤΕΤΗΧΗΟΪ ΗΩΒ ΗΜ ΠΤΑ ΤΕΤΠΟΥΩ ΕΕΙ	But, come on, ask me about everything that you wish to know
9	ΜΕ ΕΡΟΟΥ · ΑΝΟΚ ΨΗΛΟΥΟΗΩΟΥ ΗΗ	about, and I shall reveal them

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3	ΤΗ · ΛΟΥΩΩΒ ΠΠΠΕΤΡΟΕ ΕΩΩ ΜΜΟΕ · ΧΕ ΠΕΗΧΟ ΕΙΕ ΛΥΩ ΠΕΗΝΟΥ ΤΕ · ΛΥΩ ΠΕΗΣΗΡ ·	to you.” Peter replied and said: “Our Lord and our God and our Savior, we want you to
6	ΤΠΟΥΩΩ ΕΤΡΕΚ ΤΑΜΟΗ ΜΜΥΣΤΗ ΡΙΟΗ ΜΠΕΣΤΑΥ ΡΟΕ · ΕΤΒΕ ΟΥ ΕΚ ΗΑΗΤΪ ΗΜΜΑΚ	teach us the mysteries of the Cross: why is it that you will bring it with you

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3	ΞΜΠΕΩΟΥ ΕΤΚ ΗΑΚΡΙΗ ΞΠΤΑΙ ΚΑΙΟΣΥΗΗ · ΠΜΑ ΕΗ ΜΠΕΣΤΑΥΡΟΕ ΕΤΓΑΕΗΥ · ΧΕΚΑΕ	on the day that you will judge with justice? (And teach us) the sign of the honored Cross, so that
6	ΕΗΗΑΕΩΤΗ ΕΒΟΛ ΞΓΟΟΤΚ ΕΤΒΗΗ Τ [ [Ε] ] Ϊ · ΕΗΗΑΤΑ	we shall hear from you concerning it and we will
9	ΩΕΟΕΙΩ ΞΜΠΚΟΕ	preach it in the entire

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ΜΟΕ ΤΗΡΪ · ΛϞ ΟΥΩΩΒ ΠΠΠΣΗΡ	world.” The Savior replied
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3	ΠΕΧΛΑϞ · ΧΕ Ω̄ ΠΑΣΩΤῆ ΠΕΤΡΕ ΛΥΩ ἡΓΩΤῆ	and said: “O Peter, my chosen one, and you,
6	ΗΑΣ ἡ ἡΥ · ΓΕΤῆ ΣΟΟΥΗ ἡΣΩΒ ΗΗΜ · ἡΓΑΥΛΑΥ ἡἡΜΑἰ	my brothers, you know all the things that they did to me,
9	ἡἡἡΠΑΡΑΗΟΜΟΣ ἡἡἡΟΥ.Λ.Αἰ · Μἡ	namely the lawless Jews, as well as

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3	ἡΧΙΟΥΑ Ε(Η)ΤΟΥΓΑΥ ΟΟΥ ΕΣΟΥΗ ΕΡΟἰ · Ε ΧἡΠΕΣΤΑΥΡΟΣ · ΛΥ ΗΕΧΠΑΘΣΕ ΕΣΟΥΗ Ε ΡΟἰ · ΛΥ·ΚΛΥ· ΕΧΩἰ ·	the blasphemies that they heaped upon me on the Cross - they spat on me, they punched me, they put on me the crown of thorns - and the insulting words that they cast upon me.
6	ΛΥ· ΕΧΩἰ ἡΠΕ ΚΛΟΜ ἡΦΟΗΤΕ · ΜἡἡΦΑΧΕ ἡΗΘ ΗΕΘ ἡΓΑΥΓΑΥΟ ΟΥ ΕΣΟΥΗ ΕΡΟἰ ·	

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3	ΕΤΒΕ ΠΑἰ ἡἡΑἡ Γἡ ἡἡΜΑἰ ἡΠΕ ΣΤΑΥΡΟΣ · ΧΕΚΑΣ ΕΙΘΩΛἡ ΕΒΟΛ ἡ ΠΕΥΦΗΠΕ · ΛΥΩ	That is why I will bring with me the Cross, so that I may expose their shame. And
6	ἡἡΑΚΩ ἡἡΕΥΑ ΗΟΜΙΑ ΣΙΧἡΤΕΥ ΑΠΕ · ΓΕΗΟΥ ΔΕ ΜΑΛΛΟΗ ΣΩΤῆ ΕΡΟἰ ἡἡΑΓΑΜΩ	I will lay their lawlessness upon their head. But now listen closely to me, and I will explain

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ἡἡ ἡΚΕΗΘ ἡΠΓΑἰ	to you another great honor
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3	Ο ΜΠΕΣΤΑΥΡΟΣ · ΖΟ ΤΑΗ ΕΙΩΔΗΖΜΟΟΣ ΕΧΜΠΑΘΡΟΝΟΣ Μ ΠΕΘΟΥ · ΧΕ ΕΗΑ	of the Cross. When I sit on my throne of glory in order to
6	ΚΡΙΝΕ ΜΠΚΟΣ ΜΟΣ ΤΗΡ῀ · ΦΗΑ ΑΣ' ΕΡΑΤ῀ ΠΤΑΟΥ	judge the entire world, the Cross will stand on my
9	ΠΑΜ Π῀ΠΕΣΤΑΥΡΟΣ · ΖΙΧΜ ΠΕΙΑ Π῀ΩΣΑ	right hand, in the valley of Josaphat.

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3	ΦΑΤ ΕΡΕΤΕΦΗΟΥ ΝΕ ΜΕΗ ΖΠΕΣΗΤ ΕΠΚΑΣ · ΝΕΦΚΛΑ ΛΟΣ ΔΕ ΕΥΗΑ Ε ΖΡΑῪ ΠΑΛΗ Π῀ΘΕ Π	While its root goes down into the earth, its branches
6	ΦΟΡΠ Π῀ΚΚΛΑ ΛΟΣ ΔΕ ΛΥΖΟΒΣ῀ ΖΜΠΚΑΣ ΦΟ	will go up again, as before. Now, its branches have covered
9	ΜΗΤ ΜΜΕΡΟΣ Π ΤΕΠΚΑΣ · ΟΥΟ Π ΠΗΜ Π῀ΤΑΥΠΙΣ	the earth, the three parts of the earth. Anyone who has believed

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3	ΤΕΥΕ ΜΠΕΣΤΑΥΡΟΣ ΖΜΠΕΥΖΗΤ ΤΗ Ρ῀ · ΕΥΗΑΕΙ ΖΛΟῪ ΒΕΣ ΜΠΕΣΤΑΥΡΟΣ ΕΥΗΑΑΣ ΕΡΑΤΟΥ	in the Cross with all their heart will come under the shadow of the Cross and they will stand there -
6	ΚΑΗ Π῀ΤΑΥΤ῀ΜΕ ΠΕΤΖΚΑΕΙΤ · Η ΕΥ ΤΣΟ' <Π>ΕΤΟΒΕ · Η Εϵϵ	either if one has given the hungry to eat, or they have given the thirsty to drink, or one
9	ΖΙΩϵ ΜΠΕ{ϵ}ΤΚΗΚΑ ΖΗΥ · ΠΖΟΥΟ ΔΕ	gives clothes to the naked, but especially

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	<p>                 ḡḡḡ [ḡ] ṯḗḗḗḗḗ ḡ                  ḡḗḗḗḗḗ ḡḡḡḗ                  3 ḡḡḡ ḡḡḡḗḗḗḗḗ ḗ                  ḗḗḗḗḗḗḗ ḡḗḗḗ                  ḡḡ ḡḗḗḗḗḗḗ ḗḗ                  6 ḗḗ ḗ ḡḗḗḗḗ ḗḗḗḗḗ                  ḡḡ ḗḗ ḡḗḗḗḗḗḗ                  ḗḗḗḗḗḗḗḗḗ ḡḗḗ                  9 ḗḗḗḗḗḗḗḗḗ ḗ ḗḗ                  ḗḗḗ ḗḗḗḗḗḗḗḗ                  ḗḗḗḗḗḗḗḗḗḗ ḗ             </p>	<p>                 to those who have written                  the books of praise                  to the Cross -                  until I finish judging                  the entire world.                  After I have judged<sup>10</sup>                  all                  the just and                  the sinners,                  the Cross arose                  again             </p>
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	<p>                 ḗḗḗḗḗ ḗḗḗḗḗ ḗḗḗ                  [ḗḗ] ḗḗḗḗḗ ḗ ḗḗḗḗ ḗḗḗḗ                  3 [ḗḗ] ṯḗḗḗḗḗḗḗḗ ḗḗ                  ḗḗḗḗ ḗḗḗḗḗḗḗḗḗ                  ḗḗḗḗḗḗ ḗḗḗḗḗḗ ḗ                  6 ḗḗḗḗḗ ḗḗḗḗḗḗḗḗḗ ḗḗ                  ḗḗḗḗḗḗ ḗḗḗḗḗḗḗ                  ḗḗḗḗḗḗḗ ḗḗḗḗḗḗḗ                  9 ḗḗḗḗḗḗḗ ḗḗḗḗḗḗḗ                  ḗḗḗḗḗ ḗḗḗ ḗḗḗḗḗḗḗ                  ḗḗḗḗḗḗḗḗ ḗḗḗḗḗḗḗḗ                  ḗḗḗḗḗḗḗḗ ḗḗḗḗḗḗḗḗ             </p>	<p>                 and went up to                  the heavens. Everyone                  who has believed in                  it will return                  with it, entering                  the kingdom of                  heaven. They will                  inherit eternal life.                  I will not                  judge anyone                  among them, either by             </p>
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	<p>                 ṯḗḗ ḗḗḗḗḗ ḗ ḗḗ [ṯ] ḗḗḗ                  ṯḗḗḗḗḗḗḗ ḗ ḗḗ [ḗḗ]                  3 ḗḗḗḗḗḗḗḗ ḗḗḗ [ḗḗ]                  ṯḗḗḗḗ ḗḗḗḗḗḗḗḗḗḗ             </p>	<p>                 word or by                  deed, but                  they will be saved by                  the power of the Cross.             </p>
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<sup>10</sup> Normally ḡḗḗḗḗḗ- takes focalized past, not the present tense; cf. B. LAYTON, *A Coptic Grammar* (Wiesbaden, 2004), § 457 & § 493.

6	ΤΕΝΟΥ ΔΕ Ω ΠΑ ΜΕΛΟΣ ΕΓΟΥΛΑΒ · ΒΩΚ ΠΤΕΤΠΓΑ ΦΘΟΒΙΩ ΜΠΚΟΣ 9 ΜΟΣ ΤΗΡΑ · ΧΕ ΚΑΣ ΕΥΗΑΡΣΗΠΑ ΣΟΥ ΜΠΕΣΤΑΥΡΟΣ ·	But now, O my holy members, go and preach to the entire world, so that they may follow the Cross
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3	ΕΥΨΑΜΑΤΕ ΜΠΕΠΗΘ [Π] ΕΘΟΥ ΣΜΠΕΣΘΟΥ ΕΤΣΑΘΤΕ ΕΤΜΜΑΥ ΠΤΕΡΠΣΩΤΜ ΕΗΑΙ ΑΠΟΗ ΠΑΠΟΣΤΟΛΟΣ · 6 ΑΠΟΥΩΦΤ ΜΠΕΠ ΣΗΡ · ΛΥΩ ΕΠΧΩ ΜΜΟΣ ΠΑΥ · ΧΕ ΠΕΘΟΥ 9 ΠΑΚ ΠΕΙΩΤ ΕΤΣΜ ΠΩΗΡΕ · ΠΩΗΡΕ ΕΤ	and attain this great glory on that fearful day.” When we heard these things, we the apostles worshiped our Savior, and said to him: “Glory to you, the Father who is in the Son; the Son who is
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3	ΣΜΠΕΙΩΤ Μ [Π] ΠΕ ΠΠΑ ΕΓΟΥΛΑΒ ΦΑΠΕΣ ΠΕΠΕΣ Β [Θ] ΧΕ ΠΟΥΘΕΙΩ ΠΗΜ ΑΚΤΑΛΥ ΠΕΘΟΥ Π 6 ΠΕΠΤΑΥΜΕΡΓΚ · ΕΣΕΦΩΠΕ ΜΜΟΗ ΠΤΠΣΕ ΠΟΥΠΛ 9 ΜΠΟΥ [ [ΧΑΡΙΣΜΑ] ] ΧΑΡΙΣ ΣΜΠΕΣΘΟΥ	in the Father and the Holy Spirit, forever and ever, Amen. For at all times you have glorified those who love you.” So let it come to pass for us that we find mercy and grace on the day
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[ΕΤ] ΠΠΑΚΡΙΠΕ ΣΠ [Ο] ΥΔΙΚΑΙΟΣΥΠΗ ·	when he will judge with justice.
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3	ΤΕΝΟΥ ΑΥΩ ΝΟΥΟ ΕΙΩ ΝΙΜ ΦΛΕΝΕΣ ΝΕΝΕΣ ΣΑΜΗΝ : - XXXX-----XXXXX--- -----XXXX-----XXX	Now and always and forever and ever, Amen. XXXX-----XXXXX--- -----XXXX-----XXX
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3	ἈΣΦΩΠΕ ΛΕ ΝΟ [Υ] Σ(Ο)ΟΥ ΕΡΕΠΣΗΡ ΣΜΟΟΣ Ψ [Ι] ΧΜΠΤΟΟΥ ΠΠΧΟΞ [ΓΓ] ΜΠΑΓΟΥΣΤΑΥΡΟΥ Μ ΜΟΦ ΠΘΙΠΠΟΥΛΑΙ Μ ΠΑΡΑΝΟΜΟΣ Ὑ ΑΝΘΗ ΤΗ ΡΗ ΑΠΣΦΟΥΣ ΠΜΜΑΦ ΠΕ Ὑ ΑΦΟΥΦΩΒ ΕΦ ΧΩ ΜΜΟΣ ΧΕ Ω ΠΑ ΜΕΛΟΣ ΕΤΟΥΛΛΒ Ὑ ΣΩ ΟΥΣ ΕΡΟΪ ΠΤΑΣΥΜΗΕΥΕ ΜΠΕΣΤΑΥΡΟΣ Ὑ ΑΥΩ	And it happened one day as the Savior sat on the Mount of Olives, before the lawless Jews had crucified him, that all of us gathered around him. <sup>11</sup> He conversed and said: "O my holy members, gather around me and I shall sing a hymn to the Cross. And
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3	ΠΓΩΤΠ ΠΤΕΤΠΟΥΩ [ΦΒ] ΗΣΩΪ Ὑ ΑΝΘΗ ΛΕ ΑΗ [ΡΟ] ΥΚΛΟΜ ΑΗΚΩΤΕ Ε ΡΟΦ Ὑ ΠΕΧΛΑΦ ΠΑΗ ΧΕ ΑΝΟΚ ΕΙΣΠΤΕΤΠΜΗΓΕ ΠΘΕ ΠΠΕΙΦΗΡΕ ΚΟΥΪ Ὑ ΠΕΧΛΑΦ ΧΕ ΣΑΜΗΝ Ὑ ΚΕ ΚΟΥΪ ΠΕ ΕΙΦΟΟΠ ΠΜ ΜΗΤΠ ΠΤΕΤΠΜΗΓΕ Ὑ ΣΕΧΙΦΟΧΗΕ ΕΡΟΪ ΤΕ Ὑ ΝΟΥ Ὑ ΜΠΡΚΑΤΕΧΕ {Μ} ΜΜΟΪ Ω ΠΕΣΤΑΥΡΟΣ Ὑ ΤΩ	as for you, you shall sing after me." And as for us, we made a circle and surrounded him. He said to us: "As for me, I am in your midst just as little children." He said: "Amen. It is a little (while) longer that I am with you in your midst. They take counsel against me now. Do not hold me back, O Cross! Arise,
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<sup>11</sup> Cfr. B. LAYTON, *A Coptic Grammar*, p.185.

οὐν ἐρραῖ τ'ωοῦν arise,

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	Ὁ ΠΕΣΤΑΥΡΟΣ ΕΤΟΥΛΑ	O holy Cross,
	ΑΒ · ΗΓ ΧΙΣΕ Μ [ΜΟΙ]	and raise me up,
3	Ὁ ΠΕΣΤΑΥΡΟΣ ΑΗ [Γ]	O Cross. I am
	ΟΥΡΜΜΑΙ ΑΜΗΝ · †	rich, Amen. I
	ΝΑΑΛΕ ΕΡΡΑΙ ΕΧΩΚ	will climb up on you,
6	Ὁ ΠΕΣΤΑΥΡΟΣ · ΣΕΝΑ	O Cross. They will
	ΑΩΤ ΕΧΩΚ ΕΥΜΗ	hang me upon you as a
	ΤΜΠΤΡΕ ΝΑΥ · ΩΟ	testimony against them.
9	ΠΤ ΕΡΟΚ Ὁ ΠΕΣΤΑΥ	Take me to you, O
	ΡΟΣ ΑΜΗΝ : ΜΠΡΡΙ	Cross, Amen. Do not
	ΜΕ Ὁ ΠΕΣΤΑΥΡΟΣ · ΑΛ	cry, O Cross, but rather
12	ΑΛ ΡΑΦΕ ΠΤΟΑ Π	rejoice

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	ΖΟΥΟ ΑΜΗΝ : ΠΤΕΡΕΑ	greatly, Amen.” And when he
	ΧΩΚ ΔΕ ΕΒΟΛ ΠΖΥ	had completed the hymn,
3	ΜΗΝΟΣ · ΑΝΟΥΩΦΒ Π	we repeated after him
	ΣΩΑ ΤΗΡΠ ΧΕ ΑΜΗΝ :	all together: “Amen.”
	ΠΜΕΣΝΑΥ ΠΖΥΜΠΟΣ	The second hymn
6	ΜΠΕΣΤΑΥΡΟΣ · ΑΝΟΚ ΠΕ	of the Cross: “I am
	ΤΕΣΗΝ ΜΠΩΠΕ ΕΤΓΑΕΗ [Υ]	the way of the precious life,
	ΑΜΗΝ : ΑΝΟΚ ΠΕ ΠΟΕΙΚ	Amen. I am the immortal bread.
9	ΠΑΤΜΟΥ · ΟΥΩΜ Π	Eat and
	ΤΕΤΠΣΕΙ ΑΜΗΝ : ΑΗ	satisfy yourselves, Amen.” We
	ΟΥΩΦΒ ΠΣΩΑ ΧΕ Α	repeated after him: “Amen.”
12	ΜΗΝ : ΠΕΧΔΑ ΠΑΠ	He said to us again:
	ΟΠ ΧΕ ΣΩΟΥΣ ΕΡΟΙ Ὁ	“Gather around me, O

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	ΠΑΜΕΛΟΣ ΕΤΟΥΛΑΒ	my holy members,
	ΤΑΧΟΡΕΥΕ ΜΠΕΣΤΑΥΡΟΣ	and I shall dance to the Cross
3	ΜΠΜΕΣΩΟΜΠΓ Π	a third time,

	СОП · ΠΤΕΤΠΟΥΩΩΒ̄	while you repeat
	ΠΣΩΪ ΧΕ ΑΜΗΝ : Ω̄	after me saying: Amen. O
6	ΠΕΣΤΑΥΡΟΣ ΕΤΜΕΣ Π̄	Cross that is full of
	ΟΥΘΕΙΝ · ΠΑΛΙΝ ΟΗ ·	light. And again:
	ΕΦΗΛΦΟΡΕΙ ΜΠΟΥΟ	It will bear the
9	ΕΙΝ ΑΜΗΝ : †ΗΑ†	light, Amen. I will
	ΠΑΟΥΘΕΙ' ΕΞΟΥΗ Ε	rush up to
	ΡΟΚ Ω̄ ΠΕΣΤΑΥΡΟΣ :	you, O Cross,
12	ΣΑΜΗΝ : †ΗΑΛΛΕ Ε	Amen. I shall climb

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	ΣΡΑΪ ΕΧΩΚ ΕΥΜΠ̄Τ	up on you as a testimony
	ΜΠ̄ΤΡΕ ΠΑΥ · ΦΟΠ̄Τ	against them. Take me
3	ΕΡΟΚ Ω̄ ΠΕΣΤΑΥΡΟΣ	to you, O Cross!
	ΜΠ̄ΡΩΛΠ̄ ΕΒΟΛ Μ̄	Do not reveal
	ΠΑ ΣΩΜΑ ΑΜΗΝ :	my body, Amen.”
6	ΤΜΕΣΤΟ' ΠΧΟΡΙΑ	The fourth dance
	ΜΠΕΣΤΑΥΡΟΣ · ΑΝΟΚ	of the Cross: “I am
	ΟΥΣΗΚΕ ΑΗ Ω̄ ΠΕ	not poor, O
9	ΣΤΑΥΡΟΣ ΠΕΤ†ΠΟΥΟ	light-giving Cross,
	ΕΙΝ ΑΜΗΝ : †ΗΑ	Amen. I will
	ΠΛΗΡΟΥ Μ̄ΜΟΚ	fill you
12	ΣΠ̄ΓΑΜΠ̄ΤΡ̄ΜΜΑΟ	with my richness,

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	ΑΜΗΝ : †ΗΑΛΛΕ Ε	Amen. I will climb
	ΣΡΑΪ ΕΧΩΚ · ΦΟΠ̄Τ	up on you. Take me
3	ΕΡΟΚ Ω̄ ΠΕΣΤΑΥΡΟΣ ·	to you, O Cross!
	ΟΥΘΕΟΥ ΠΑΚ ΧΕ ΑΚ	Glory to you for you have
	ΣΩΤ̄Μ̄ Π̄ΣΑΠΕΚΕΙ	obeyed your
6	ΩΤ ΑΜΗΝ : ΠΕΘΟΥ	Father, Amen. Glory
	ΠΑΚ ΠΕΣΛΟΘ ΤΗΡ̄	to you, sweetest of all, <sup>12</sup>

<sup>12</sup> This is a rather free translation of what stands in the text, which literally says: ‘all sweetness’.

9	ΑΜΗΝ · ΠΕΘΟῩ Ν̄ ἘΤΜΠ̄ΤΠΟΥΓΓΕ̄ ΘΘ̄ · ΛΟΥΩΗ̄ Ν̄ΓΕΚ ΧΑΡΙΣ̄ Θ̄ ΠΑΡΙΩ̄ Τ̄´ , 12 ΧΕΚΑΣ̄ ΕΙΕΖΥΜΗΕῩ Ε´	Amen. Glory to the divinity, Amen. Open your grace, O Father, so that I can sing hymns to
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3	ΕΠΕΣΤΛΥΡΟΣ ΑΜΗΝ : Αἰ Χ! ΝΑἰ̄ Ν̄ΓΕΘΡΗΠΕ̄ Ν̄ ΤΜΠ̄ΤΕΡΟ̄ ΕΒΟΛ̄ Ζ̄Μ̄ ΠΩΕ ΑΜΗΝ : †ΝΑ ΤΡΕΝΑΧΑΧΕΖΥΠΟ 6 ΤΑΣΣΕ̄ ΝΑἰ̄ ΖΑΜΗΝ : ΠΧΑΧΕ̄ ΠΑΟΥΩΣ̄ ΕΒΟΛ̄ ΖΙΓ̄Μ̄ ΠΕΣΤΛΥΡΟΣ 9 ΑΜΗΝ : ΠΕΙΕΙΒ̄ Μ̄ΠΜΟῩ ΠΑΟΥΩΣ̄ ΕΒΟΛ̄ ΖΙ Τ̄Μ̄ ΠΜΟΝΟΓΕΝΗΣ̄ Ν̄ 12 ΩΗΡΕ ΑΜΗΝ : Τ̄Μ̄Η	the Cross, Amen. I have taken for myself the crown of the kingdom from the tree, Amen. I will make my enemies subject themselves to me, Amen. The enemy will be brought to naught by the Cross, Amen. The sting of death will be annulled by the only-begotten Son, Amen.
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3	ΤΕΡΟ̄ ΤΑ ΝΙΜ̄ ΤΕ· ΤΑ ΠΩΗΡΕ̄ ΤΕ ΑΜΗΝ : ΕΡΕΤΕΧΜΠ̄ΤΕΡΟ̄ ΩΟ ΟΠ̄ ΕΒΟΛ̄ ΤΩΗ̄ · ΕΣ ΩΟΟΠ̄ ΕΒΟΛ̄ Ζ̄Μ̄ΠΩ̄ [Ε] 6 ΑΜΗΝ : ΝΙΜ̄ ΠΕΝΤΑ Τ̄Π̄ΠΟΥΓΓΕ̄ ΩΑ Π̄ Ε´Σ·†Σ · ΠΕΙΩΤ̄ ΠΕ ΑΜΗΝ : 9 ΟῩ ΠΕ {ΠΕ} ΠΕΣΤΛΥΡΟΣ ΟῩΕΒΟΛ̄ ΤΩΗ̄ ΠΕ · ΟῩ ΕΒΟΛ̄ Ζ̄Μ̄ΠΕΠ̄ΝᾹ ΠΕ̄ ΘΘ̄ : 12 ΦΩΟΟΠ̄ ΧΙΠ̄ΕΠ̄ΕΖ̄ Ν̄ ΟῩΟΕΙΩ̄ ΝΙΜ̄ ΧΙΠ̄	To whom does the kingdom belong to? It belongs to the Son, Amen. Where is his kingdom from? It is from the tree, Amen. Who is the one who sent him to the Cross? It is the Father, Amen. What is the Cross? Where is it from? It is from the Spirit, Amen. It exists from eternity, always, from
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	ΤΚΑΤΑΒΟΛΗ Μ̄ΠΚΟΣ	the foundation of the
	ΜΟΣ ΑΜΗΝ · ΑΗΟΚ Π [Ε]	world, Amen. I am
3	ΑΛΦΑ ΑΜΗΝ : ΑΥΩ [Ω]	Alpha, Amen. And Omega,
	ΑΜΗΝ : ΤΑΡΧΗ ΑΥΩ	Amen. The beginning and
	ΠΤΕΛΙΟΝ ΑΜΗΝ : ΑΗ [ΟΚ]	the end, Amen. I
6	ΠΕ ΤΑΡΧΗ ΠΑΤΩΑΧ [Ε]	am the ineffable beginning
	ΕΡΟϞ <sup>13</sup> ΑΥΩ ΠΤΕΛΙΟΝ	and the ineffable end
	ΠΑΤΩΑΧΕ ΕΡΟϞ · ΑΥΩ	and
9	ΠΤΕΛΙΟΣ ΩΛΕΝΕΣ ΑΜΗ Π´ :	the eternal end, Amen.”
	ΑΗΟΝ ΔΕ ΠΤΕΡΠ̄ ΣΩΤ̄Μ	And as for us, when we heard
	ΕΝΑΪ ΑΗ·ΕΟΟΥ Μ̄ΠΠΟ`Υ´ΤΕ	these things, we glorified God.
12	ΠΑΪ ΕΤΕΠΩϞ ΠΕΠΕΟΟΥ	His is the glory
	ΩΛ{Ε}ΕΝΕΣ Π̄ΕΝΕΣ ϞΘ :	forever and ever, Amen.
	XX-----XXXX-----XXX	XX-----XXXX-----XXX
15	XX-----XXXX-----XXX	XX-----XXXX-----XXX

**Concluding remarks**

The Wizz Codex is a luxurious example of Early Christian book production. The codicological, paleographical and iconographical details of the manuscript are therefore worth becoming the objects of special case studies in the future. This will allow research to move beyond Hubai’s publication which has opened the path for further investigations on the dating of this work, the locality of the scriptorium that produced it, the meaning of the texts, their liturgical function and literary significance. The ambition of the present paper has been solely to improve the reading and understanding of the two literary works written on the 17 parchment leaves of the Wizz Codex.

The text is written in easily understandable Sahidic Coptic. However, the scribe seems to have been uncomfortable with longer and more

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<sup>13</sup> Read εροϞ.



complicated sentences. The most characteristic example, and a passage that might appear obscure in our translation without further commentary, is the phrase between the end of page 17 and the first lines of page 18: "...they will come under the shadow of the Corss and they will stand there - either if one has given the hungry to eat, or they have given the thirsty to drink, or one gives clothes to the naked, but especially *to* those who have written the books of praise to the Cross". In our opinion, the italicized *to* translates the direct object marker  $\bar{\text{n}}$ -, which puts the authors of the books in the same category as the hungry, the thirsty and the naked. Therefore they are not to be counted among those who will stand under the shadow of the Cross, but are rather among those who are recipients of benefactions. This element in the text points to the existence of Christian patrons who commissioned the production of such prestigious objects. Thus, for the scribe of the Wizz Codex his (or her?) patrons are set among the merciful Christians who deserve the blessings of the Cross. Our reading of this passage gives the modern reader insight into the sentiments evoked by this object of religious contemplation, as well as into the social dynamic between those who participated in the book market in Christian Nubia and Coptic Egypt.

Recibido / Received: 30/04/2013  
Informado / Reported: 07/06/2013  
Aceptado / Accepted: 12/06/2013