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# Mors Iosephi † THE DEATH OF JOSEPH

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*The work here presented should be considered preliminary: there is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Coptic text, which itself needs to be properly proofread.*

## INTRODUCTION

The account of the *Death of Joseph* (aka the *History of Joseph the Carpenter*) recounts the glorification of St Joseph and his feast day; his cult, so popular in the West, was long confined to Egypt. A major interest in it lies in a few reminiscences of earlier books, and in the picturesque and highly Egyptian descriptions of death. The lamentations of Joseph and his prayers find many parallels in the literature of Christian Egypt, and especially in the Coptic accounts of the death of the Virgin Mary. Significant portions of the text are based on material found in the *Protoevangelium of James*.

A complete manuscript exists in Bohairic Coptic (the text presented herein) and significant fragments also exist in Sahidic. We have an early Arabic translation, which was itself translated into Latin, originally in the 14<sup>th</sup> Century; we present [Tischendorf's 1853 Latin](#) text in this collection. The English text presented is heavily based on [Forbes Robinson's 1896 translation](#).

## AUTHORSHIP AND DATES

The book was almost certainly written in Egypt (or, at least, by an Egyptian Christian), though it is unclear if the original language was Coptic or Greek. Although the text implies that it was written by (one of) the apostles, it dates from no earlier than the 4<sup>th</sup> Century, though some consider it a compilation from various sources, made in the 6<sup>th</sup>/7<sup>th</sup> Century.

## PROLOGUE

φαι πε πιχνη έβοληεν σωμα ντε πενωτ ιωσηφ παμωε,  
φιωτ μπχιπτοσ κατα σαρζ, φε ετ αφερ ρ̄ια νρομπι ηεν  
πεφωνη, ε̄ ᾱ πενωτηρ ταμε νιαποστολοσ επεφβιοσ τηρη  
ριχεν πιτωου ντε νιχωιτ: ᾱ νιαποστολοσ ρωου ρ̄ηαι ν̄ναι  
σαχι, αχχαγ ηεν †βγβλιοθηκη ηεν ιερογσαλημ: ουορ ον χε  
περοου ετ ᾱ πιηελλο εθ ουαβ χα σωμα ε̄ρηι ν̄ηητη, πε  
σογ̄κ̄ς̄ η̄πιαβοτ ε̄πηη ηεν ουριρηνη ντε φνογ†. ᾱμην.

This is the going forth from the body of our father Joseph the  
carpenter, the father of Christ according to flesh, whose life was  
one hundred and eleven years.<sup>i</sup> Our Saviour told the apostles his  
whole life on the mount of Olives, and the apostles also wrote  
these words, and left them in the Library at Jerusalem. And  
again, the day on which the holy old man laid down the body is  
the twenty sixth of the month Epep; in the peace of God, Amen.

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## PROLOGUE

<sup>i</sup> Literally translated, the sentence ends, “*who spent one hundred and eleven years in his life.*”

## DEATH OF JOSEPH 1

<sup>1</sup> ἄσῳπι δε νόγέροογ, έρε πενσῳτηρ ἰάγαθοσ ρεμσι έχεν  
πιτῳογ ἰτε νιχῳιτ, έρε νεφμαθητης θογῆτ έρογ, ἄφσαχι  
νεμῳογ εφχῳ ἰμοσ | δε ῳ νασνηογ ἰμενριτ ογορ νιῳηρι ἰτε  
παιῳτ ἰάγαθοσ νη ετ ἄφσοτπιογ έβολ ογτε πικοσμοσ τηρφ:  
<sup>2</sup> τετενσῳογν δε ισ ογμηῳ ἰσοπ ἄιταμῳτεν δε ρῳτ έροι πε,  
ἰτογερ σταγρῳνιν ἰμοι, ογορ ἰταχεν τπι ἰφμογ ἕδ πι-ε-  
πτηρφ, ἰταῳντ έβολῃεν νη εθ μῳογτ, ἰτατ νῳτεν  
ἰπιρῳιῳ ἰτε πιεγαγγελιον δε, ρινα ἰτετενρῳιῳ ἰμογ ἕεν  
πικοσμοσ τηῳφ, ἰτατ ρι θηνογ ἰογχομ έβολῃεν πσισι,  
ἰταμαρθηνογ έβολῃεν ογπνεγμα εφογἄβ, ἰτετενρῳιῳ  
ἰνιεθνοσ τηρογ, έρετενχῳ ἰμοσ νῳογ δε ἄρι μετανοιη,  
<sup>3</sup> δε νανε ογἄφοτ ἰμῳογ ἕεν πιέῳν εθ νηογ ἰτε πιρῳμι χεμφ  
έροτε νιχρημα τηρογ ἰτε πικοσμοσ τηρφ, <sup>4</sup> ογορ ον δε νανε  
ογῳεντατσι ἰογῳτ ἕεν πηι ἰπαιῳτ έροτε τμετραμαῳ τηρσ  
ἰτε παι κοσμοσ, <sup>5</sup> ογορ ον δε νανε ογογνογ ἰογῳτ ἰτε νιομη  
εγρῳι έροτε ογῳο ἰρομη ντε | νιρεφερνοβι εγριμι ογορ  
εγνερπι, ἰτογῳτεμῳτ-έβολ ἰνογερμῳογι ογδε  
ἰτογῳτεμτ ρηνογ έρῳογ έπτηρφ. <sup>6</sup> τνογ δε, ῳ νανελοσ ετ  
ταιῆογτ, ἄρετενῳαν ῳε νῳτεν, ρῳιῳ νῳογ δε ογμαῳι

<sup>1</sup> Now, it came to pass on a day, as our good Saviour was  
sitting on the mount of Olives and his disciples were  
assembled to him, that he spoke with them, saying, “O my  
brothers beloved and you sons of my good Father, whom he  
has chosen from among the whole world. <sup>2</sup> You know that,  
many times now, I have told you that I must be crucified and  
taste death for the universe, and rise from the dead, and give  
you the preaching of the gospel, that you may preach it in all  
the world, and clothe you with power from on high, and fill  
you with the Holy Spirit, that you may preach to all the  
nations, saying to them, ‘Repent; <sup>3</sup> for, it is better that a man  
finds a cup of water in the age that is coming than all the  
riches of all the world.’ <sup>4</sup> And again, ‘Better is a single footstep  
in my Father’s house than all the wealth of this world.’ <sup>5</sup> And  
again, ‘Better is a single hour of the righteous rejoicing than a  
thousand years of the sinners weeping and mourning, whose  
tears shall not be wiped away, neither shall they be heeded at  
all.’ <sup>6</sup> Now, therefore, O my glorious members, when you go,  
preach to them, saying, ‘A just balance and a just measure are

## DEATH OF JOSEPH 1

<sup>1</sup> Throughout his text, Robinson capitalizes pronouns that refer to Jesus/God.

<sup>2</sup> The literal translation of ‘the Holy Spirit’ is ‘a holy spirit’.

<sup>3</sup> Literally, this verse reads, “better is a cup of water in the age that is coming, that the man finds it than all the riches in the world.”

<sup>4</sup> Here, the ‘Father’s house’ likely refers to the Temple.

<sup>5</sup> But cf. Luke 5:7 & 15:10.

<sup>6</sup> Another reading for ‘glorious’ is ‘honourable’.

ἵλικεον νεμ οὔφι ἡλικεον νε ἵν ἔτε παιῶτ νασεκ λογος  
νεμῶτεν ἡῆντοῦ, οὔορ ον δε σεναφῆνι ἵσα οὔσαχι ἵοῦωτ  
ἵσι-ζραφ ἵτεν ἠηνοῦ ἔρετενναχοφ. <sup>7</sup> ἡφρητ ἔτε ἡμον να-φ-  
ερ-ἔβολ ἵτοτφ ἡφμοῦ αν, παι ρητ ἡμον ζλι να-φ-ερ-ἔβολ ἡνζ  
ετ αφαιτοῦ, ἰτε οὔαγαθον ἰτε οὔπετρωοῦ. <sup>8</sup> πλην ναι σαχι  
τηροῦ ετ αἰχοτοῦ νῶτεν †νοῦ, δε ἡμον ζλι ἡχωρι  
ναφνορεμ αν εθε τεφχομ, οὔδε ἡμον οὔρωμι ναφνορεμ αν  
εθε παφαι ἵτε τεφμετραμῶ. <sup>9</sup> †νοῦ δε σωτεμ, ἵταχω  
ἔωτεν ἡφβιος ἐπαιῶτ ἰωσνφ πτῆελλο ἡζαμφε ετ σαρωοῦτ.

those with which my Father will take account with you.’ And  
again, ‘A single word of jest that you shall speak shall be  
required of you.’ <sup>7</sup> Even as no one can escape death, so no one  
can escape those things which he has done, whether *it is* good  
or evil. <sup>8</sup> But all these words have I told you now, *saying*, ‘No  
mighty one can be saved because of his strength, neither can  
a man be saved because of the multitude of his wealth.’  
<sup>9</sup> Now, therefore, hear, and I will tell you the life of my father  
Joseph, the blessed old man *who was a* carpenter.

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<sup>7</sup> The words, ‘*it is*’, do not occur in the MS but are implied.

<sup>8</sup> The word, ‘*saying*’, here following Robinson, does not occur in the MS.

<sup>9</sup> The words, ‘*who was a*’, do not occur in the MS but are implied.

## DEATH OF JOSEPH 2

<sup>1</sup> ΝΕ ΟΥΟΝ ΟΥΡΩΜΑ ΔΕ ΙΩΧΗΦ ΟΥ ΕΒΟΛ ΠΕ ΉΕΝ ΟΥΒΑΚΙ ΔΕ | ΒΗΘΛΕΕΜ, Ε ΘΑ ΝΠΟΥΔΑΙ ΤΕ, ΟΥΟΖ ΘΒΑΚΙ ΗΠΟΥΡΟ ΔΑΥΙΔ ΤΕ.  
<sup>2</sup> ΟΥΟΖ ΑΥΤΣΑΒΟ ΗΚΑΛΩΣ ΕΤΣΟΦΙΑ ΝΕΜ ΤΤΕΧΝΗ ΗΤΕ ΤΜΕΤΑΜΩΕ. <sup>3</sup> ΟΥΟΖ ΠΑΙ ΡΩΜΙ ΔΕ ΙΩΧΗΦ ΑΥΣΙ ΝΑΥ ΝΟΥΣΖΙΜΙ ΚΑΤΑ ΟΥΧΙΝΜΟΥΧΤ ΗΤΕ ΟΥΓΑΜΟΣ ΕΦΟΥΑΒ, ΟΥΟΖ ΑΣΜΙΣΙ ΝΑΥ ΗΖΑΝΩΗΡΙ ΝΕΜ ΖΑΝΩΕΡΙ, Δ ΝΩΗΡΙ ΗΖΩΟΥΤ ΝΕΜ ΣΝΟΥΤ ΗΩΕΡΙ ΗΣΖΙΜΙ, ΕΤΕ ΝΑΙ ΝΕ ΝΟΥΡΑΝ: ΙΟΥΔΑΣ ΝΕΜ ΙΩΧΗΤΟΣ, ΙΑΚΩΒΟΣ ΝΕΜ ΣΙΜΟΝ: ΦΡΑΝ ΗΝΕΦΩΕΡΙ ΗΣΖΙΜΙ ΠΕ ΛΥΣΙΑ ΝΕΜ ΛΥΔΙΑ.  
<sup>4</sup> ΟΥΟΖ ΤΣΖΙΜΙ ΗΙΩΧΗΦ ΑΣΜΟΥ ΚΑΤΑ ΦΡΗΤ ΕΤ ΘΗΩ ΗΡΩΜΙ ΝΙΒΕΝ, ΟΥΟΖ ΑΔΧΩ ΗΙΑΚΩΒΟΣ ΕΦΟΙ ΗΚΟΥΧΙ. <sup>5</sup> ΙΩΧΗΦ ΔΕ ΝΕ ΟΥΘΜΗ ΠΕ, ΕΦΤ ΩΟΥ ΗΦΝΟΥΤ ΉΕΝ ΖΩΒ ΝΙΒΕΝ, ΟΥΟΖ ΝΑΥΙ ΗΒΟΛ ΠΕ, ΕΦΕΡ ΖΩΒ ΕΤΤΕΧΝΗ ΗΤΕ ΤΜΕΤΖΑΜΩΕ, ΝΘΟΥ ΝΕΜ ΠΕΦΩΗΡΙ Β, ΕΥΟΝΗ ΕΠΖΩΒ ΗΤΕ ΝΟΥΧΙΔ ΚΑΥΑ ΦΝΟΜΟΣ ΗΜΩΥΣΗΣ. <sup>6</sup> ΟΥΟΖ ΠΑΙ ΡΩΜΙ ΗΘΜΗ Ε ΤΣΑΧΙ ΕΘΗΤΥ, ΦΑΙ ΠΕ ΙΩΧΗΦ ΠΑΙΩΤ ΚΑΤΑ ΣΑΡΖ, ΦΗ ΕΤ ΑΥΩΠ ΗΣΑ ΤΑΜΑΥ ΜΑΡΙΑ ΝΑΥ ΕΥΣΖΙΜΙ.

<sup>1</sup> There was a man Joseph who was from a city *called* Bethlehem, which is the *city* of the Jews, and is the city of king David. <sup>2</sup> And he learned well the wisdom and the trade of carpentry. <sup>3</sup> And this man Joseph took to himself a wife, according to a union of a holy marriage. And she bore him sons and daughters, four sons and two daughters; whose names are these, Judas and Josetos, James and Simon; and the names of his daughters are Lysia and Lydia. <sup>4</sup> And Joseph's wife died, even as it is appointed for all men, and left James still little. <sup>5</sup> And Joseph was a righteous man, glorifying God in all things. And he was outside, working at the trade of carpentry, he and his two sons, living by the work of their hands, according to the law of Moses. <sup>6</sup> And this righteous man, of whom I speak, this is Joseph my father according to flesh, to whom my mother Mary was betrothed for a wife.

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## DEATH OF JOSEPH 2

- <sup>1</sup> The literal translation of '*who was*' is '*he is*'.
- <sup>2</sup> Lagarde notes that the dot on the initial letter of *ήκαλωσ* is not present in the MS.
- <sup>3</sup> For '*the names oh his daughters are*', the MS has '*the name of his daughter(s) is*'.
- <sup>4</sup> Literally translated, the verse ends, "*and James being little.*"
- <sup>5</sup> Cf. Mk 15:40.
- <sup>6</sup> Cf. Mt 1:18, Lk 1:27.

## DEATH OF JOSEPH 3

<sup>1</sup> | ΟΥΟΣ ΉΕΝ ΠΧΙΝΘΡΕ ΠΑΙΩΤ ΙΩΧΗΦ ΖΕΜΣΙ ΕΦΟΙ ΝΧΗΡΑ, ΜΑΡΙΑ ΖΩΣ ΤΑΜΑΥ, ΘΑ ΝΙΣΜΟΤ ΤΗΡΟΥ ΕΘ ΝΑΝΕΥ ΟΥΟΣ ΕΤ ΣΗΑΡΩΟΥΤ, ΝΑΣΩΟΠ ΠΕ ΉΕΝ ΠΕΡΦΕΥ ΕΣΩΕΜΩΙ ΝΉΗΤΥ ΉΕΝ ΟΥΤΟΥΒΟ, Ε ΑΣΕΡ ΝΙΩΤ ΨΑ ΙΒ ΝΡΟΜΠΙ, ΑΣΕΡ ΖΤ ΝΡΟΜΠΙ ΉΕΝ ΠΗΙ ΝΤΕ ΠΣΟΙΣ. <sup>2</sup> ΤΟΤΕ ΝΙΟΥΗΒ ΉΕΝ ΠΧΙΝΘΡΟΥ ΝΑΥ ΕΤΠΑΡΘΕΝΟΣ ΕΣΕΡ ΑΣΚΙΝ ΟΥΟΣ ΕΣΩΟΠ ΉΕΝ ΟΥΖΟΤ ΝΤΕ ΠΣΟΙΣ ΑΥΣΑΧΙ ΝΕΜ ΝΟΥΕΡΗΟΥ ΕΥΧΩ ΜΜΟΣ ΧΕ ΜΑΡΕΝΩΙΝΙ ΝΣΑ ΟΥΡΩΜΙ Ε ΝΑΝΕΥ, ΝΤΕΝΩΕΠ ΤΟΤΣ ΝΑΥ ΨΑ ΠΣΗΟΥ ΝΠΙΖΟΠ, ΧΕ ΜΗΠΩΣ ΝΤΕΝΧΑΣ, ΝΤΕ ΠΣΩΝΤ ΝΝΙΣΙΟΜΙ ΨΩΠΙ ΜΜΟΣ ΉΕΝ ΠΕΡΦΕΙ, ΝΤΕΝΩΩΠΕ ΉΑ ΟΥΝΙΩΤ ΝΝΟΒΙ.

<sup>1</sup> And, while my father Joseph lived as a widower, Mary also my mother, who was in every way good and blessed, was dwelling in the temple, serving therein in purity, and she grew up until she was twelve years old. She spent three years in the house of her parents, and nine other years in the temple of the Lord. <sup>2</sup> Then the priests, when they saw the Virgin living austerely and dwelling in the fear of the Lord, spoke one with another, saying, "Let us seek a good man and espouse her to him until the time of the marriage feast; lest by any means we let the custom of women happen to her in the temple, and we come to be under a great sin."

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## DEATH OF JOSEPH 3

- <sup>1</sup> The literal translation of *'who was in every way good and blessed'* is *'she of all the good and blessed manners'*.  
<sup>2</sup> For *'the fear'*, the MS has *'a fear'*.



## DEATH OF JOSEPH 5

<sup>1</sup> ἤρηνι δε ἦεν ἱμαρῑδ̄ ἠρομπρ ἠτε πεσωνῆ λι ἦεν παούωφ ἠμιν ἠμοι, λιωσπι ἠῆητε, ἀνοκ πε ιησοῦς πετενωῆ. <sup>2</sup> ἦεν πλινῆρεσ ερ ᾱ̄ δε ἠαβοτ εσῆβοκι ἀ πατχροφ ιωσηφ ἰ ἐβολῆεν πιμωιτ ετ εφερ ρωβ ἠῆητη ἦεν ἱμετρामφε, ασχιμι ἠταμαγ ἠπαρῆενος ἐ ασερ βοκι, αφωῆορτερ ογος αφερ ροτ, αφοσμι εχασ ἐβολ ἠχωπ. <sup>3</sup> ογος ἐβολῆεν πιῆκαρ ἠῆητ ἠπεφογωμ ογδε ἠπεφω.

<sup>1</sup> Now, in the fourteenth year of her life, I came by My own will and dwelt in her, I who am Jesus your life. <sup>2</sup> Now, when she was three months pregnant, the guileless Joseph came from the place in which he worked in carpentry and found my virgin mother pregnant. He was troubled and feared, and he planned to put her away privately. <sup>3</sup> And, from grief of heart, he did not eat or drink.

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### DEATH OF JOSEPH 5

- <sup>1</sup> The Sahidic fragment, *Borgianus CXVI*, lacks the name, 'Jesus' (ιησοῦς).
- <sup>2</sup> The MS has the verb translated 'worked' in the present tense.
- <sup>3</sup> The Sahidic fragment, *Borgianus CXVI*, expands this verse: *And from sorrow he lay down, and he did not eat anything at all in that evening.*



## DEATH OF JOSEPH 7

<sup>1</sup> ΜΕΝΕΝCΑ ΝΑΙ ΔΕ ΑΦΙ-ΕΒΟΛ ΝΧΕ ΟΥΔΟΓΜΑ ΖΙΤΕΝ ΑΥΓΟΥCΤΟC ΠΟΥΡΟ ΕΘΡΕ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡC † ΡΕΝC ΕΒΟΥΝ, ΠΙΟΥΑΙ ΠΙΟΥΑ ΝCΑ ΤΕΦΒΑΚΙ. <sup>2</sup> ΑΦΤΩΝΩ ΓΩΩ ΝΧΕ ΦΑ ΤΜΕΤΗΕΛΛΟ ΕΘ ΝΑΝΕC, ΑΦΟΙ ΜΜΑΡΙΑ ΤΑΜΑΥ ΜΠΑΡΘΕΝΟC ΕΖΡΝΙ ΕΤΕΦΒΑΚΙ ΒΗΘΛΕΕΜ (ΧΕ ΑCΗΩΝΤ ΕΒΟΥΝ ΕΜΙCΙ), Ε ΑΦCΗΑΙ ΜΠΕΦΡΑΝ ΖΑΤΕΝ ΠΙΓΡΑΜΜΑΤΕΥC ΧΕ ΚΟCΗΦ ΠΩΝΡΙ Ν|ΔΑΥΙΔ ΝΕΜ ΜΑΡΙΑ ΤΕΦCΖΙΜΙ ΝΕΜ ΙΝCΟΥC ΠΕΦΩΝΡΙ ΖΑΝ ΕΒΟΛ ΝΕ ΉΕΝ ΤΦΥΛΗ ΝΙΟΥΔΑ. <sup>3</sup> ΟΥΟΖ Α ΜΑΡΙΑ ΤΑΜΑΥ ΜΙCΙ ΜΜΟΙ ΉΕΝ ΠΙΜΩΙΤ ΝΤΑCΘΟ ΕΒΗΘΛΕΕΜ ΉΑΤΕΝ ΠΕΖΑΥ ΝΡΑΧΗΛ ΤCΖΙΜΙ ΝΙΑΚΩΒ ΠΠΑΤΡΙΑΡΧΗC, ΕΤΕ ΘΑΙ ΤΕ ΘΜΑΥ ΝΙΩCΗΦ ΝΕΜ ΒΕΝΙΑΜΙΝ.

<sup>1</sup> Now, after these things, there went out a decree from Augustus the king, that all the world should give in its name, each one after his city. <sup>2</sup> The good old man also arose and took Mary my virgin mother up to his city Bethlehem; for, she was near to bearing a child. And he wrote his name through the scribe: Joseph, the son of David, and Mary his wife and Jesus his son are of the tribe of Judah. <sup>3</sup> And Mary my Mother bore me in the way that turns to Bethlehem, by the tomb of Rachel, the wife of Jacob the patriarch, who is the mother of Joseph and Benjamin.

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### DEATH OF JOSEPH 7

- <sup>1</sup> The Sahidic fragment, *Borgianus CXVI*, ends, “that all the world should enrol itself after its villages” (ετρε τοικοουμενη τηρc εραic nca necime).
- <sup>2</sup> Robinson (in a footnote) offers ‘unto’ as an alternative for ‘up to’.
- <sup>3</sup> The literal translation of ‘the way that turns’ is ‘the way of turning’.

## DEATH OF JOSEPH 8

<sup>1</sup> ἁ σαδδανασ ερ σύμβουλεῖν ἡήροδης πινηφτ, φιωτ ἡαρχηλαος, φη ετ αφῶλι ἡταφε ἡπαμενριτ ογορ πασύνγενης ἰωαννης. <sup>2</sup> παι ρητ αφκωτ ἡσωι ἐπχινῆοθβετ, εφμεγί χε ταμτογρο θα παι κοσμος τε. <sup>3</sup> ογορ αφχος ἡιωσηφ εβολ ριτεν παιωτ ἡεν ογροραμα, ογορ αφτωνφ, αφσι ἡμοι νεμ μαριὰ ταμαγ, ειρεμσι ἐχεν νεσναγρ, ἐρε σαλομη μοφι νεων, ανφε ναν εβρηι ἐχημι, ανρεμοι ἡμαγ ἡογρομη ἡέροογ φατε πσωμα ἡήροδης ερ φεντ, ἡτεφμογ εθε πενοφ ἡνικογχι ἡάλωογι ἡαθνοβι ετ αφφονφ ἐβολ.

<sup>1</sup> Satan gave counsel to Herod the great, the father of Archelaus, who beheaded John, my beloved and my kinsman. <sup>2</sup> Thus, he sought after me, to slay me, thinking that my kingdom was of this world. <sup>3</sup> And Joseph was told by my Father in a vision; and he arose and took me and Mary my mother – I sitting on her arms and Salome following us. We went down to Egypt, and dwelt there the space of a year of days, until Herod's body bred worms, so that he died, because of the blood of the sinless little children that he shed.

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### DEATH OF JOSEPH 8

- <sup>1</sup> The Sahidic fragment, *Borgianus CXVI*, ends halfway through the name, 'Archelaus' (ἡαρχη[λαος]).
- <sup>2</sup> The MS has 'is' in place of 'was', here following Robinson.
- <sup>3</sup> Robinson lacks 'of days', here following the MS.

## DEATH OF JOSEPH 9

<sup>1</sup> ἮΝ ΠΑΡΙΣΤΕΡΕΩ ΜΟΥ ΔΕ ἮΝ ΠΑΡΑΝΟΜΟΣ ἘΤΕΜΜΑΥ ἩΡΟΔΗΣ  
| ΔΑΝΤΑΣΘΟΝ ἘΠΚΑΡΙ ἩΠΙΣΡΑΗΛ, ΟΥΟΣ ΔΑΝΩΠΙ ἮΝ ΟΥΒΑΚΙ ἮΤΕ  
†ΓΑΛΙΛΕΑ Ἐ ΠΕΣΡΑΝ ΠΕ ΝΑΖΑΡΕΘ. <sup>2</sup> ΠΑΙΩΤ ΔΕ ΙΩΣΗΦ, ΠἮΛΛΟ  
ΕΤ ΣΜΑΡΩΟΥΤ, ΝΑΦΕΡ ΖΩΒ ΠΕ Ἐ†ΤΕΧΝΗ ἮΤΕ †ΜΕΤΡΑΜΩΕ,  
ΕΝΟΝἩ ἘΠΡΩΒ ἮΤΕ ΝΕΦΧΙΧ, ἩΠΕΦΟΥΩΜ ἩΟΥΩΙΚ ἩΧΙΝΧΝ ἘΝΕΖ,  
ΕΦΙΡΙ ΚΑΤΑ ΦΝΟΜΟΣ ἩΜΩΨΝΣ.

<sup>1</sup> Now, when that lawless *man* Herod was dead, we returned to  
the land of Israel, and we dwelt in a city of Galilee, whose name  
is Nazareth. <sup>2</sup> And my father Joseph, the blessed old man, was  
working at the trade of carpentry, whilst we lived by the work  
of his hands. He never ate bread for nought, doing according to  
the law of Moses.

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### DEATH OF JOSEPH 9

<sup>1</sup> The MS lacks the word, '*man*', here following Robinson.

<sup>2</sup> Cf. 2Th 3:8.

## DEATH OF JOSEPH 10

<sup>1</sup> ΟΥΟΣ ΜΕΝΕΝΣΑ ΠΑΙ ΝΙΩΤ ΝΣΟΥ ΜΠΕ ΠΕΦΩΜΑ ΕΡ ΑΤΧΟΜ, ΜΠΕ ΠΕΦΒΑΛ ΕΡ ΑΘΟΥΩΙΝΙ, ΜΠΕ ΟΥΝΑΧΖΙ ΝΟΥΩΤ ΦΩΦ ΔΕΝ ΡΩΦ, ΜΠΕΦΕΡ ΑΤΕΜΙ ΖΙ ΣΟΦΙΑ ΜΠΑΙ ΣΟΥ ΤΗΡΦ, ΑΛΛΑ ΝΑΦΟΙ ΜΦΡΗΤ ΝΟΥΑΛΟΥ ΠΕ, ΝΕ Α ΠΕΦΑΖΙ ΦΩΠΙ ΦΑ ΡΙΑ ΝΡΟΜΠΙ ΔΕΝ ΟΥΜΕΤΡΕΛΛΟ Ε ΝΑΝΕΣ.

<sup>1</sup> And, after this long time, his body was not without power, nor were his eyes without light, nor was a single tooth in his mouth destroyed. He was not without understanding in wisdom all this time, but he was as a youth. And his life had come to one hundred and eleven years in a good old age.

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### DEATH OF JOSEPH 10

<sup>1</sup> Note that neither Lagarde nor Robinson include a verse number for this chapter, or others that have only a single verse.

## DEATH OF JOSEPH 11

<sup>1</sup> πεφβ̄ δε ἡνιωτ̄ ἡωηρι ιωχητος νεμ συμεων αγ̄σι εζιμι, αγ̄ωε  
νωοῡ ἐπογ̄ηι, ογορ̄ τεφωερῑ ενογ̄τ̄ αγ̄σι ραι ρωοῡ ἡφρητ̄  
ἐτεεχη̄ ἐβρη̄νι ἡρωμῑ νιβεν: ιωχηφ̄ δε αγ̄ρεμῑ νεμ ιακωβος̄  
πεφκογ̄χῑ ἡωηρι. <sup>2</sup> ἦεν̄ π̄χιν̄ορε̄ τ̄παρ̄θενος̄ μῑσι ἡμοῑ ναιωπῑ  
νεμωοῡ πε. ἦεν̄ ρ̄γποτακη̄ νιβεν̄ ἡτε̄ τ̄μετω̄νηρι, δε̄ ογ̄νη̄ γαρ̄  
αιερ̄ ρωβ̄ νιβεν̄ ἡτε̄ τ̄μετω̄μη̄ | ωατεν̄ φ̄νοβῑ ἡμαγ̄ατ̄φ. <sup>3</sup> ανοκ̄  
δε̄ ναιμογ̄τ̄ ἐμαρῑᾱ δε̄ ταμαγ̄ ογορ̄ ιωχηφ̄ δε̄ παιωτ̄, ογορ̄  
ναιωτεμ̄ ἡνωοῡ ἦεν̄ ρωβ̄ νιβεν̄ ετ̄ ογ̄ναχοτογ̄ νηι, ἡπιοῡεμ̄  
ἡογ̄σᾱχῑ ἐβ̄ογ̄ν̄ ἐχωοῡ, αλλᾱ ναιμεῑ ἡμωοῡ πε̄ ἐμαωω.

<sup>1</sup> Now, his two elder sons Josetos and Simon took wives, and  
went to their house; and his two daughters also took  
husbands, as it is laid down for all men. But Joseph dwelt  
with James his youngest son. <sup>2</sup> When the Virgin bore me, I  
was with them in all subjection of sonship; for, I did every  
work of mankind, sin only excepted. <sup>3</sup> And I called Mary my  
mother and Joseph my father; and I obeyed them in all things  
that they told me. I did not answer a word to them, but I loved  
them exceedingly.

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## DEATH OF JOSEPH 11

<sup>1</sup> Robinson here has 'Symeon' in place of 'Simon' but cf. 2:3.

<sup>2</sup> Cf. Lk 2:51.

<sup>3</sup> For 'told', the MS has 'will tell'.

## DEATH OF JOSEPH 12

<sup>1</sup> ασσωπι δε μενεσα ναι, αψωντ εβογν νδε φμογ νιωσηφ παιωτ κατα φρητ ετ θηω νρωμι νιβεν. <sup>2</sup> ηεν πξινορε περσωνα ωωνι α περαγγελος ταμοφ δε νηρη ηεν ται ρομπι χναμογ. <sup>3</sup> ογορ ηεν πξινορε τεφγχη ωθορτερ αφωε ναφ ερρηι ειερογσαλημ, αφωω ναφ εβογν επερφει ντε ποοις, αφτ μετανοια ρι τρη νπιθγσιαστηριον, αφτωβρ νπαι ρητ εφξω νμοο δε

<sup>1</sup> Now, it came to pass after these things that the death of Joseph my father drew nigh, even as it is appointed for all men. <sup>2</sup> When his body was sick, his angel told him, "In this year shall you die." <sup>3</sup> And, when his soul was troubled, he went up to Jerusalem, and he went into the temple of the Lord, and he repented before the altar, and prayed thus, saying,

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### DEATH OF JOSEPH 12

<sup>1</sup> Cf. Heb 9:27.

<sup>2</sup> The exact nuance of the phrase, 'his angel', is uncertain.

<sup>3</sup> The literal translation of 'repented' is 'gave repentance'.

## DEATH OF JOSEPH 13

<sup>1</sup> φΝΟΥ† ΦΙΩΤ ΝΤΕ ΜΕΤΩΝΕΖΗΤ ΝΙΒΕΝ ΟΥΟΖ ΦΝΟΥ† ΝΤΕ ΣΑΡΖ ΝΙΒΕΝ, ΠΣΟΙΣ ΝΤΑΨΧΗ ΝΕΜ ΠΑΣΩΜΑ ΝΑΜ ΠΑΠΝΕΥΜΑ: <sup>2</sup> ΙΣΧΕ ΝΙΕΖΟΟΥ ΝΤΕ ΠΑΩΝΉ ΕΤ ΑΚΤΗΙΤΟΥ ΝΖΙ ΉΕΝ ΠΙΚΟΣΜΟΣ, ΑΥΧΩΚ-ΕΒΟΛ, ΙΕ †† ΖΟ ΕΡΟΚ, ΠΣΟΙΣ ΦΝΟΥ†, ΕΘΡΕΚ ΟΥΩΡΠ ΝΗΙ ΝΜΙΧΑΗΛ ΠΑΡΧΗΑΓΓΕΛΟΣ, ΝΤΕΦ|ΟΡΙ ΕΡΑΤΥ ΝΕΜΗΙ, ΩΑΤΕ ΤΑΨΧΗ ΝΕΒΙΗΝ Ι ΕΒΟΛΉΕΝ ΠΑΣΩΜΑ ΑΤΣΟΝΕ ΉΙΣΙ ΝΕΜ ΩΘΟΡΤΕΡ: <sup>3</sup> ΧΕ ΟΥΝΙΩ† ΝΖΟ† ΝΕΜ ΝΚΑΖ ΠΕ ΦΜΟΥ ΝΡΩΜΙ ΝΙΒΕΝ, ΙΤΕ ΡΩΜΙ ΙΤΕ ΤΕΒΝΗ ΙΤΕ ΘΗΡΙΟΝ ΙΤΕ ΣΑΤΥΙ ΙΤΕ ΖΑΛΗΤΛ <sup>4</sup> ΑΠΛΩ ΣΩΝΤ ΝΙΒΕΝ ΕΤ ΣΑ ΠΕΣΝΤ ΝΤΦΕ, ΕΤΕ ΟΥΟΝ ΨΧΗ ΝΩΝΉ ΝΉΗΤΥ, ΟΥΉΙΣΙ ΠΕ ΝΕΜ ΟΥΜΚΑΖ, ΩΑΤΕ ΤΟΥΨΧΗ ΦΩΡΧ ΕΠΟΥΣΩΜΑ. <sup>5</sup> †ΝΟΥ ΧΕ, Ω ΠΑΣΟΙΣ, ΜΑΡΕ ΠΕΚΑΓΓΕΛΟΣ ΟΡΙ ΕΡΑΤΥ ΝΕΜ ΤΕΨΧΗ ΝΕΜ ΠΑΣΩΜΑ, ΩΑΤΟΥΦΩΡΧ-ΕΒΟΛ ΝΝΟΥΕΡΗΟΥ ΑΤΣΟΝΕ ΉΙΣΙ. <sup>6</sup> ΝΝΕΚΕΡΕ ΠΑΓΓΕΛΟΣ ΕΤ ΘΗΩ ΕΡΟΙ ΙΣΧΕ ΠΙΕΖΟΟΥ ΕΤ ΑΖΕΡ ΠΛΑΖΙΝ ΝΜΟΙ ΩΑ ΕΒΟΥΝ Ε†ΝΟΥ, ΜΟΖ ΝΠΕΦΖΟ ΝΧΩΝΤ ΕΒΟΥΝ ΕΡΟΙ ΉΕΝ ΠΙΜΩΙΤ ΝΜΩΥΙ ΕΙΝΗΟΥ ΖΑΡΟΚ, ΑΛΛΑ ΜΑΡΕΦΕΡ ΖΙΡΗΝΗ ΝΕΜΗΙ. <sup>7</sup> ΝΠΕΝΘΕΡΕ ΝΗ ΕΤΕ ΠΟΥΖΟ ΩΕΒ\*ΙΗΟΥ†, † ΉΙΣΙ ΝΗΙ ΖΕΝ ΠΙΜΩΙΤ ΝΜΩΥΙ ΕΙΝΗΟΥ ΖΑΡΟΚ. <sup>8</sup> ΝΠΕΝΘΕΡΕ ΝΗ ΕΤ ΖΙΧΕΝ ΝΙΠΥΛΗ,

<sup>1</sup> “God, the Father of all mercies and the God of all flesh, the Lord of my soul and of my body and of my spirit: <sup>2</sup> if the days of my life that you have given me in the world, are ended, I beseech you, Lord God, that you would send me Michael the archangel, to stand by me, until my wretched soul goes forth from my body without trouble and confusion. <sup>3</sup> For, a great fear and grief is death to all men, whether *it be* man or cattle or wild beast or creeping thing or bird. <sup>4</sup> In short, every creature that is under heaven, in which is *a* soul of life, there is trouble and grief *to them*, until their soul is separated from their body. <sup>5</sup> Now therefore, O my Lord, let your angel stand by my soul and my body, until they are separated from one another without trouble. <sup>6</sup> Cause not the angel, appointed to me from the day that you formed me until now, to burn in his face with anger towards me in the path, as I come to you; but let him be at peace with me. <sup>7</sup> Let not those whose face is diverse trouble me in the path, as I come to you. <sup>8</sup> Let not those who *are* by the gates

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## DEATH OF JOSEPH 13

- <sup>1</sup> The word here translated ‘*mercies*’ could also be read as a singular noun.
- <sup>2</sup> Throughout his text, Robinson capitalizes pronouns that refer to God.
- <sup>3</sup> The *MS* lacks the words, ‘*it be*’, here following Robinson.
- <sup>4</sup> The *MS* lacks the words, ‘*to them*’, here following Robinson.
- <sup>5</sup> This section reflects the tradition that every man has a guardian angel.
- <sup>6</sup> The Sahidic fragment, *B.M. Or. 3581*, begins halfway through this verse.
- <sup>7</sup> It is not clear what is meant by ‘*who face is diverse*’.
- <sup>8</sup> Another reading for ‘*by the gates*’ is ‘*on the gates*’.

ερ καχεχιν ἵτα ψυχη, οὐδε ἵπερτ ὤπι νηι ἕεν πεκβημα | ετ  
οι ἵροτ. <sup>9</sup> ἵπενθοροῦ ερ ὀηριον ἕβογν ἕροι ἵχε νιζωμι ἵτε  
πιαρο ἵχρωμ, φαι ἕτε ὡρε ψυχη ἵτε τεκμεθοῦτ. <sup>10</sup> ὦ  
φνοῦτ ετ ραπ ἕπιογαι πογαι ἕεν οῦμεῶμηι νεμ  
οῦδικεόςγνη, τῆνοῦ χε, πασοις, μαρε πεκναι ὡπι νηι  
ἵκολσελ, χε ἵθοκ πε τῆμοῦμι ἵτε ἀγαθον νιβεν: πῶοῦ φωκ  
πε ὡα ἕνεζ ἵτε νιἕνεζ. ἀμην.

restrain my soul; neither put me to shame at your fearful  
judgment seat. <sup>9</sup> Let not the waves of the river of fire be savage  
towards me, wherein all souls are purified, before they see the  
glory of your godhead, <sup>10</sup> O God who judges each one in truth  
and righteousness. Now, therefore, my Lord, let your mercy be  
to me a consolation; for, you are the Fountain of all good. Yours  
is the glory to the ages of the ages. Amen.”

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<sup>9</sup> For this verse, the Sahidic fragment, *B.M. Or.3581*, reads, “Let me not be shamefully entreated, neither let the threatening waves of demons be savage towards me, wherein all souls will be purged, before they see the glory of your godhead.”

<sup>10</sup> The Sahidic fragment, *B.M. Or.3581*, is damaged at this point and parts of the verse are illegible.

## DEATH OF JOSEPH 14

<sup>1</sup> ασωπι δε μενεσα ναι, αφι ερρηι εαζαρεθ τβακι ετεφωπι ηρηντε, αφενκοτ ηεν πκωμι ετεφναμογ ηρηντη ηφρητ ετ θηω ηρωμι νιβεν. <sup>2</sup> ογορ ναρε πεφωπι ρορω εμαωω πε παρα νισοπ τηρογ ε φαφωπι ισxen πιεροογ ετ αγχφογ επκοσμοσ. <sup>3</sup> θαι τε ταμαστροφη μπαμενριτ ηιωτ ιωσχηφ. <sup>4</sup> αφερ μ ηρομπι, αφει ρημι, ογορ κε μθ ηρομπι εφρημι ηεν πιγαμοσ νεμ τεφρημι, ογορ αμογ: αφερ ογρομπι ημαγατφ. <sup>5</sup> α ταμαγ ερ κε σνογτ ηρομπι ηεν πεφνη ηεν πχινερογ τηις | ναφ ηδε νιογηβ, ε αγταμογ εβολ ριτεν νιογηβ δε αρερ εροσ φα πχογ ηερ πιροπ ερωτεν. <sup>6</sup> ηεν ταρχη ητμαρτ ηρομπι εσχη ηεν πεφνη (ετε τμαρτ ηρομπι ητε πεσωκη τε), αδμικι ημοι ριχεν πκαρι ηεν ογμηστηριον, ημον ρλι σωογν ημογ ηεν πισωντ τηρη εβηλ εροι νεμ παιωτ ναμ πιπνεγμα εθ ογав, ενωοπ ηεν ογμετογαι.

<sup>1</sup> Now, it came to pass after these things, he went to Nazareth, the city in which he dwelt. And he lay down with the sickness with which he should die, even as it is appointed for all men. <sup>2</sup> And his sickness was very heavy, beyond all the times that he was sick, from the day that he was born into the world. <sup>3</sup> This is the manner of life of my beloved father Joseph. <sup>4</sup> He was forty years *old when* he took a wife and other forty-nine years living in wedlock with his wife. And she died; and he was a year alone. <sup>5</sup> My mother was two other years in his house, when the priests gave her to him, when he was told by the priests, *saying*, "Keep her until the time of your marriage." <sup>6</sup> At the beginning of the third year, whilst she was in his house, which is the fifteenth year of her life, she bore me on the earth in a mystery; no one knows it in the whole creation, save me and my Father and the Holy Spirit, being as we are in unity.

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### DEATH OF JOSEPH 14

- <sup>1</sup> The Sahidic fragment, *Borgianus CXXI*, begins at this verse and continues up to 24:1.
- <sup>2</sup> The 2 Sahidic fragments read slightly differently: "And his sickness was very heavy, more than all the times that he was sick, since he was born into the world."
- <sup>3</sup> The Sahidic fragment, *B.M. Or. 3581*, lacks 'beloved'.
- <sup>4</sup> The 2 Sahidic fragments have 'forty' in place of 'forty-nine'.
- <sup>5</sup> Literally translated, the verse ends, "the time of making the marriage feast for you."
- <sup>6</sup> The Sahidic fragment, *B.M. Or. 3581*, lacks 'being as we are in unity'.

## DEATH OF JOSEPH 15

<sup>1</sup> ΝΙΕΖΟΥ ΔΕ ΤΗΡΟΥ ΝΤΕ ΠΩΚῃ ΜΠΑΙΩΤ ΙΩΣΗΦ ΠῆΕΛΛΟ ΕΤ  
ΣΜΑΡΩΟΥΤ ΡῆΑ ΝΡΟΜΠΙ ΝΕ ΚΑΤΑ ΦΡΗΤ ΕΤ ΑΦΟΥΑΖΣΑΖΝΙ ΝΧΕ  
ΠΑΙΩΤ ΝΑΓΑΘΟΣ. <sup>2</sup> ΠΙΕΖΟΥ ΔΕ ΕΤ ΑΦΙ ΕΒΟΛῃΕΝ ΣΩΜΑ ΝῆΗΤΥ,  
ΠΕ ΣΟΥΚῆ ΜΠΑΒΟΤ ΕΠΗΠ. <sup>3</sup> ΟΥΟΖ ΑΦΡΙ ΑΡΧΗ ΝΩΙΒΤ ΝΧΕ ΠΙΝΟΥΒ  
ΕΤ ΣΟΠΠ, ΕΤΕ ΤΣΑΡΖ ΤΕ ΜΠΑΙΩΤ ΙΩΣΗΦ, ΟΥΟΖ Α ΝΙΖΑΤ ΦΩΝΖ,  
ΕΤΕ ΠΙΝΟΣ ΠΕ ΝΕΜ ΤΣΟΦΙΑ. <sup>4</sup> ΑΦΕΡ ΠΩΝΩ ΜΠΙΟΥΩΜ ΝΕΜ ΠΙΩ  
Α ΤΣΟΦΙΑ ΝΤΕ ΤΜΕΤΤΕΧΝΙΤΗΣ ΚΟΤΣ ΕΥΣΟΡΜΕΣ. <sup>5</sup> ΑΔΩΠΠ ΔΕ  
ῃΕΝ ΠΧΙΝΟΡΕ ΠΙΟΥΩΙΝΙ ΩΑΙ ΜΠΙΕΖΟΥ ΕΤΕΜΜΑΥ, ΕΤΕ ΣΟΥΚῆ ΠΕ  
ΜΠΑΒΟΤ ΕΠΗΠ, Α ΠΑΙΩΤ ΙΩΣΗΦ ΩΘΟΡΤΕΡ ΕῃΜΑΩΩ ΕΧΕΝ  
ΠΕΦΜΑΝΕΝΚΟΤ, ΑΦΕΩ ΟΥΝΙΩΤ ΝΦΙ-ΑΖΟΜ, ΑΦΚΩΛΖ ΝΝΕΦΧΙΧ  
ΕΧΕΝ ΝΟΥΕΡΗΝΟΥ, ΑΦΩΩ-ΕΒΟΛ ῃΕΝ ΟΥΝΙΩΤ ΝΩΘΟΡΤΕΡ ΕΦΧΩ  
ΜΜΟΣ ΜΠΑΙ ΡΗΤ ΧΕ

<sup>1</sup> Now, all the days of the life of my father Joseph, the blessed old man, are a hundred and eleven years, even as my good Father commanded. <sup>2</sup> And the day wherein he went forth from *the* body is the twenty sixth of the month Epep. <sup>3</sup> And the choice gold, even the flesh of my father Joseph, began to be altered; and the silver was changed, even the mind and the wisdom. <sup>4</sup> He forgot to eat and to drink; the wisdom of the craft turned into error. <sup>5</sup> And it came to pass, when the light arose on that day, which is the twenty-sixth of the month Epep, my father Joseph was much troubled on his bed; and he uttered a great groan, and smote his hands together, and cried out in great trouble, speaking thus:

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### DEATH OF JOSEPH 15

- <sup>1</sup> The 2 Sahidic fragments end the verse, “*according to the command of my Father.*”
- <sup>2</sup> The Sahidic fragment, *B.M. Or. 3581*, ends just after the start of this verse, which therein reads, “*And, in the sickness of his death ...*”
- <sup>3</sup> This verse is rather shorter in Sahidic fragment *Borgianus CXXI*: “*The silver was changed, even the mind and the wisdom.*”
- <sup>4</sup> Literally translated, the verse opens, “*He forgot the eating and drinking.*”
- <sup>5</sup> The Sahidic fragment, *Borgianus CXXI*, lacks ‘*which is the twenty-sixth of the month Epep*’.

## DEATH OF JOSEPH 16

<sup>1</sup> ΟΥΟΙ ΝΗΙ ΜΦΟΥΓ, ΟΥΟΙ ΜΠΕΡΟΥΓ ΕΤ Α ΤΑΜΑΥ ΧΦΟΙ  
ΕΠΙΚΟΣΜΟΣ. <sup>2</sup> ΟΥΟΙ ΝΤΟΤ ΕΤ ΑΙΧΙ ΧΡΟΧ ΝΩΝΗ ΝΗΗΤΣ, ΟΥΟΙ  
ΝΝΙΕΜΝΟΤ ΕΤ ΑΙΣΙ ΕΡΩΤ ΝΗΗΤΟΥ. <sup>3</sup> ΟΥΟΙ ΝΝΙΣΑΛΑΥΧ ΕΤ  
ΑΙΖΕΜΣΙ ΖΙ ΧΩΟΥ. <sup>4</sup> ΟΥΟΙ ΝΝΙΧΙΧ ΕΤ ΑΥΤΩΟΥΝΟΥ ΝΜΟΙ ΦΑΤΕΡ  
ΝΙΩΤ, ΝΤΑΩΩΠΙ ΉΕΝ ΦΝΟΒΙ. <sup>5</sup> ΟΥΟΙ ΜΠΑΛΑΣ ΝΕΜ ΝΑΣΦΟΤΟΥ,  
ΧΕ ΑΥΣΛΟΜΛΕΜ ΝΟΥΜΗΩ ΝΣΟΠ ΉΕΝ ΠΙΣΙΝΧΟΝΣ ΝΕΜ  
ΤΚΑΤΑΛΑΛΙΑ ΝΕΜ ΠΙΖΙ-ΛΑ ΝΝΟΥΧ ΝΕΜ ΝΙΣΑΧΙ ΝΑΡΚΟΝ ΝΣΙ-ΖΡΑΦ  
ΕΘ ΜΕΖ ΝΑΠΑΤΗ. <sup>6</sup> ΟΥΟΙ ΝΝΑΒΑΛ, ΧΕ ΑΥΣΟΜΣ ΕΖΑΝΣΚΑΝΔΑΛΟΝ.  
<sup>7</sup> ΟΥΟΙ ΝΝΑΜΑΩΧ, ΧΡΕ ΑΥΜΕΝΡΕ ΣΩΤΕΜ ΕΝΙΣΑΧΙ ΝΕΦΛΗΟΥ.  
<sup>8</sup> ΟΥΟΙ ΝΝΑΧΙ, ΧΕ ΑΥΩΛΙ ΝΝΗ ΕΤΕ ΝΟΥΟΥ ΑΝ ΝΕ. <sup>9</sup> ΟΥΟΙ ΝΤΑΝΕΧΙ  
ΝΕΜ ΝΑΜΑΪΤ, ΧΕ ΑΥΕΡ ΕΠΙΘΥΜΙΝ ΕΖΑΝΧΙΝΟΥΩΜ ΕΤΕ ΝΟΥΟΥ ΑΝ  
ΝΕ. ΘΑΙ ΔΕ ΑΣΩΑΝ ΧΕΜ ΝΧΑΙ ΝΙΒΕΝ, ΦΑΣ|ΡΟΚΖΟΥ ΕΖΟΤΕ ΟΥΖΡΩ  
ΝΧΡΟΜ ΕΘ ΜΟΖ, ΦΑΣΑΙΤΟΥ ΝΑΤΩΑΥ ΣΑ ΣΑ ΝΙΒΕΝ. <sup>10</sup> ΟΥΟΙ  
ΝΝΑΣΑΛΑΥΧ, ΝΑΙ ΕΤ ΖΙΠΟΥΡΚΙΝ ΕΠΑΣΩΜΑ ΝΚΑΚΩΣ, ΕΥΩΛΙ  
ΝΜΟΦ ΕΖΑΝΗΩΙΤ Ε ΝΑΝΕΥ ΑΝ. <sup>11</sup> ΟΥΟΙ ΜΠΑΣΩΜΑ, ΧΕ ΑΦΕΡ

<sup>1</sup> “Woe to me today! Woe to the day that my mother brought me forth into the world. <sup>2</sup> Woe to the womb in which I received seed of life. Woe to the breasts that I sucked. <sup>3</sup> Woe to the knees on which I sat. <sup>4</sup> Woe to the hands that carried me, until I grew up and became sinful. <sup>5</sup> Woe to my tongue and my lips; for, they have been entangled often in violence and in backbiting and in false slander and in idle words of jest, full of deceit. <sup>6</sup> Woe to my eyes; for, they have looked upon stumbling-blocks. <sup>7</sup> Woe to my ears; for, they have loved to hear vain words. <sup>8</sup> Woe to my hands; for, they have taken things that are not theirs. <sup>9</sup> Woe to my stomach and my bowels; for, they have desired foods that are not theirs; and, if it found anything, it would consume it more than a burning fiery furnace and make it everywhere unprofitable. <sup>10</sup> Woe to my feet, which served my body ill, taking it into no good ways.

### DEATH OF JOSEPH 16

- <sup>1</sup> The Sahidic fragment, *Borgianus CXXI*, lacks ‘into the world’ (ἐπικοςμος).
- <sup>2</sup> *Borgianus CXXI* has only the 2<sup>nd</sup> sentence.
- <sup>3</sup> The Bohairic and Sahidic texts have the same text for this verse.
- <sup>4</sup> Literally translated, the verse ends, “grew up in sin.”
- <sup>5</sup> *Borgianus CXXI* ends, “in all words of wantonness.”
- <sup>6</sup> *Borgianus CXXI* adds ‘and they have loved witchery’ at the end of the verse.
- <sup>7</sup> *Borgianus CXXI* reads, “Woe to my ears, for they have loved the words of whisperings and all the words of swearing.”
- <sup>8</sup> *Borgianus CXXI* has ‘stolen’ in place of ‘taken’.
- <sup>9</sup> The literal translation of ‘consume it’ is ‘consume them’.
- <sup>10</sup> The Sahidic fragment, *Borgianus CXXI*, lacks vv. 10–11.

ταΰχη νωαρε ογορ νωεμμο εφνογτ ετ αθαμιος.  
<sup>12</sup> αιναερ ογ τνογ; αιωρα-εβογν σα σα νιβεν. <sup>13</sup> αληωσ ογοι  
νρωμε νιβεν εθ ναερ νοβι. <sup>14</sup> αληωσ φαι πε πινωτ  
νωθορτερ ετ αιναγ ερω εχεν ιακωβ παιωτ εφνηογ  
εβαλθεν σωμα: νθοο ον πε ετ αταροι νφοογ ηα πιεβην.  
<sup>15</sup> αλλα ινσ, φνογτ, φμεσιτης νταΰχη νεν πασωμα ετ ιρι  
νπεφογωω νηρη νηητ.

<sup>11</sup> Woe to my body; for, it has made my soul waste and strange to God who made it. <sup>12</sup> What shall I do now? I am shut in on every side. <sup>13</sup> Truly woe to every man who shall sin. <sup>14</sup> Truly this is the great trouble, which I saw on Jacob my father, when he came forth from *the* body; it also has overtaken me the wretched one today. <sup>15</sup> But Jesus, God, the mediator of my soul and of my body, does his will in me."

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<sup>11</sup> See #10.

<sup>12</sup> The Bohairic and Sahidic texts have the same text for this verse.

<sup>13</sup> *Borgianus CXXI* repeats 'woe' (ογοι).

<sup>14</sup> The *MS* does not have the definite article before 'body', here following Robinson.

<sup>15</sup> *Borgianus CXXI* opens, "But the Lord my God."

## DEATH OF JOSEPH 17

<sup>1</sup> ΝΑΙ ΔΕ ΕΧΩ ΜΜΩΟΥ ΝΧΕ ΠΑΜΕΝΡΙΤ ΝΙΩΤ ΙΩΣΗΦ, ΑΙΤΩΝΤ, ΑΙΜΩΙ ΕΒΟΥΝ ΕΡΟΦ ΕΦΕΝΚΟΤ, ΑΙΧΕΜΦ ΕΦΩΘΕΡΤΩΡ ΉΕΝ ΤΕΦΥΧΗ ΝΕΜ ΠΕΦΠΝΕΥΜΑ, ΠΕΧΗΙ ΝΑΦ ΧΕ ΧΕΡΕ, ΠΑΜΕΝΡΙΤ ΝΙΩΤ ΙΩΣΕΦ, ΦΑ ΤΜΕΤΉΕΛΛΟ ΕΘ ΝΑΝΕΣ ΟΥΟΖ ΕΤ ΣΜΑΡΩΟΥΥ ΕΥΣΟΠ. <sup>2</sup> ΑΦΕΡ ΟΥΩ ΉΕΝ ΟΥΝΙΩΤΉ ΝΖΟΤ ΝΤΕ ΦΜΟΥ ΕΧΩ ΜΜΟΣ ΝΗΙ | ΧΕ ΧΕΡΕ ΝΟΥΜΗΩ ΝΟΟΠ, ΠΑΜΕΝΡΙΤ ΝΩΗΡΙ: ΖΗΠΠΕ Δ ΤΕΨΥΧΗ ΜΤΟΝ ΕΡΟΙ ΝΟΥΚΟΥΧΙ, ΕΤ ΑΙΩΤΕΜ ΕΤΕΚΣΗΝ. <sup>3</sup> ΙΗΣΟΥΣ ΠΑΣΟΙΣ, ΙΗΣΟΥΣ ΠΑΟΥΡΟ ΜΜΗΙ, ΙΗΣΟΥΣ ΠΑΣΩΤΗΡ ΝΑΝΓΑΘΟΣ ΟΥΟΖ ΝΝΑΗΤ, ΙΗΣΟΥΣ ΠΙΡΕΦΤΟΥΧΟ, ΙΗΣΟΥΣ ΠΙΡΕΦΕΡΖΕΜΙ, ΙΗΣΟΥΣ ΠΙΣΚΕΠΑΣΤΗΣ, ΙΗΣΟΥΣ ΠΙ-Ε-ΤΗΡΦ ΉΕΝ ΡΩΦ ΝΟΥΟΝ ΝΙΒΕΝ ΟΥΟΖ ΕΦΚΕΝΙΩΟΥΤ ΕΜΑΩΩ, ΙΗΣΟΥΣ ΠΙΒΑΛ ΝΡΕΦΝΑΥ, ΠΙΜΑΩΧ ΝΡΕΦΣΩΤΕΜ ΉΕΝ ΟΥΜΕΘΜΗΙ, ΣΩΤΕΜ ΕΡΟΙ ΜΦΟΟΥ, ΔΝΟΚ ΉΑ ΠΕΦΒΟΚ ΕΙΤ ΖΟ ΕΡΟΚ, ΕΙΦΩΝ ΝΝΑΕΡΜΩΟΥΙ ΕΒΟΛ ΜΠΕΚΜΘΟ. <sup>4</sup> ΝΘΟΚ ΠΕ ΦΝΟΥΤ ΉΕΝ ΟΥΜΕΘΜΗΙ, ΝΘΟΚ ΝΕ ΠΣΟΙΣ ΉΕΝ ΟΥΜΕΘΜΗΙ, ΚΑΤΑ ΦΡΗΤ ΕΤ Δ ΠΑΓΓΕΛΟΣ ΧΟΣ ΝΗΙ ΝΟΥΜΗΩ ΝΣΟΠ, ΜΑΛΙΣΤΑ ΠΙΕΖΟΥΥ ΕΤ Δ ΠΑΖΗΤ ΣΙ ΣΑΝΙΣ ΕΡΟΙ ΕΘΒΕ ΟΥΜΕΥΙ ΜΜΕΤΡΟΜΙ ΕΒΟΥΝ ΕΘΗ ΕΤ ΣΜΑΡΩΟΥΤ ΜΠΑΡΘΕΝΟΣ ΧΕ ΑΣΕΡ ΒΟΚΙ ΕΙΧΩ ΜΜΟΣ ΧΕ ΤΝΑΖΙΤΣ ΕΒΟΛ ΝΧΩΠ. <sup>5</sup> ΝΑΙ ΔΕ ΕΙΜΕΥΙ ΕΡΩΟΥ, Δ ΠΑΓΓΕΛΟΣ ΟΥΩΝΖ ΝΗΙ ΕΒΟΛ ΉΕΝ ΟΥ|ΖΟΡΑΜΑ ΕΧΩ ΜΜΟΣ ΝΗΙ

<sup>1</sup> Now, as my beloved father Joseph was saying these things, I arose and went in to him as he lay down; and I found him troubled in his soul and his spirit. I said to him, "Hail, my beloved father Joseph, whose old age is at once good and blessed." <sup>2</sup> He answered in great fear of death, saying to me, "Hail many times, my beloved Son. Behold my soul rested within me a little, when I heard your voice." <sup>3</sup> Jesus my Lord, Jesus my true King, Jesus my good and merciful Saviour, Jesus the Preserver, Jesus the Pilot, Jesus the Shelter, Jesus [who holds fast] the universe in your goodness, Jesus whose name is sweet in the mouth of all and very rich, Jesus the Eye that sees, the Ear that hears in truth, hear me today, even me your servant, as I beseech you, pouring out my tears before you. <sup>4</sup> You are God in truth, you are the Lord in truth, even as the angel said to me many times; especially *on* the day that my heart doubted within me, because of a human thought against her, blessed *and* virgin, because she was pregnant; when I said, I will put her away privately. <sup>5</sup> But, as I thought on these things, the angel appeared to me in a vision, saying to me, 'Joseph, you son of David, fear

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## DEATH OF JOSEPH 17

- <sup>1</sup> Literally translated, the verse ends, "he of the old age, good and blessed at once."
- <sup>2</sup> For 'within' the Bohairic MS has 'to'.
- <sup>3</sup> The words in brackets (following Robinson) are not in the Bohairic MS.
- <sup>4</sup> The Sahidic fragment, Borgianus CXXI reads: *For, you are God in truth and in perfection, even as your angel warned me many times; and especially on the day that my heart was grieved within me, because of a human thought concerning the blessed one, even Mary the Virgin. I troubled myself because she was with child, and I was saying, 'In this night I will put her away privately.'*
- <sup>5</sup> The literal translation of 'the Holy Spirit' is 'a holy spirit'.

δε ιωσηφ πωηρι νδαγιδ, μπερερ ροτ εωεπ μαρια τεκρημι  
εροκ: φη γαρ ετεσναμασϑ, ου εβοληεν ουπνευμα εφογав.  
<sup>6</sup> μπερερ αμφιβαλλιν επτηρϑ εχεν πεσχινερβοκι: σναμισι  
γαρ νογωηρι εκεμοϑτ επεφραν δε ιησοϑς. <sup>7</sup> νθοοκ πε ιησοϑς  
πχριστοσ, πσωτηρ νταϑχη nem πασωμα nem παπνευμα,  
μπερδεμ αρικι εροι ανοκ ηα πεκβοκ ογορ πρωβ ντε νεκχι.  
<sup>8</sup> μπιεμι, ω πασοις, οϑδε ντσωογν αν μπιμϑστηριον ντε  
πεκχινημισι μπαρδοζον, οϑδε μπισωτεμ ενερ δε α οϑρημι  
ερ βοκι ασνε σωοϑτ. ισχε α οϑπαρθενοσ μισι, εστοβ ηεν  
τεσπαρθενια. <sup>9</sup> ω πασοις, ενε πωωω μπαι μϑστηριον αν πε,  
ν τναναρτ αν εροκ πε nem πεκχινημισι εθ ογав, ντατ ωοϑ  
νην ετ ασμισι μμοκ, ετε θαι τε μαρια τπαρθενοσ εθ ογав.  
<sup>10</sup> τρι μφμεϑι ον μπιεροοϑ ετ α πικεραστησ σι λαπισι  
μπαλαο, αφομοϑ. <sup>11</sup> α νεφρωμι ηωτ εροκ, δε εϑναθηκ  
νηρωδησ. <sup>12</sup> α τεκμετναητ ταροϑ: ακτοϑνοσϑ, | μμοϑ,  
ογορ οϑνωϑτ ηραωι αϑωωπι ηεν πηι μφη ετ αφομοϑ. <sup>13</sup> ηεν  
τοϑνοϑ διαμονη μπεκμαωϑ, αισαχι nemαλ ειϑω μμοσ δε  
αρι σαβε, πεωηρι. <sup>14</sup> ηεν τοϑνοϑ ακερ επτιμαν ηηι εκϑω

not, take Mary your wife to you; for, that which she will bear is  
of the Holy Spirit. <sup>6</sup> Have no doubt about her pregnancy; for,  
she will bear a Son; and you shall call his name Jesus.’ <sup>7</sup> You are  
Jesus Christ, the Saviour of my soul and of my body and of my  
spirit. Do not blame me, your servant and the work of your  
hands. <sup>8</sup> I did not know, O my Lord, neither do I understand the  
mystery of your strange birth; neither did I ever hear that a  
woman was pregnant without a man, or that a virgin bore,  
sealed in her virginity. <sup>9</sup> O my Lord, if this is not the ordinance  
of this mystery, I will not believe in you and in your holy birth,  
and glorify her who bore you, Mary the holy Virgin. <sup>10</sup> I also  
remember the day the horned serpent bit the boy, and he died.  
<sup>11</sup> His relations surrounded you, to might deliver you to Herod.  
<sup>12</sup> Your mercy laid hold of him; and you raised him, concerning  
whom they slandered you, saying that you killed him. And there  
was great joy in the house of him that died. <sup>13</sup> Straight away, I  
took hold of your ear, and spoke with you, saying, ‘Be prudent,  
my Son.’ <sup>14</sup> Straight away, you rebuked me, saying, ‘Unless you

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<sup>6</sup> The Sahidic fragment, *Borgianus CXXI* opens, ‘neither hesitate concerning her conception’.  
<sup>7</sup> At the end of the verse, *Borgianus CXXI* adds, “Did not I trouble myself, O my Lord?”  
<sup>8</sup> *Borgianus CXXI* reads: *But I do not yet understand the glory of this great mystery, which is your holy birth, neither again did I ever hear that a woman was with child without a man.*  
<sup>9</sup> For ‘Mary the holy Virgin’, *Borgianus CXXI* has ‘Mary the true lamb’.  
<sup>10</sup> After ‘bit the boy’, *Borgianus CXXI* adds ‘on his foot’.  
<sup>11</sup> The literal translation of ‘relations’ is ‘men’.  
<sup>12</sup> The MS does not have the word, ‘saying’, here following Robinson.  
<sup>13</sup> *Borgianus CXXI* reads: *But I requested you, O my beloved Son, saying, ‘Be quiet in all things.’ And I took hold of your right ear and pulled it.*  
<sup>14</sup> The literal translation of ‘surely’ (following Robinson) is ‘it not being so’.

ἴμος δε ἐβηλ δε ἴθοκ πε παιωτ κατα σαρζ, ἴμον  
ναιναταμοκ πε δε ου πε φαι ετ ακαιϛ νηι. <sup>15</sup> †νοϋ δε, ω  
παβοις ουορ πανοϋ†, ἐωωπ ετ ακϛι ωπ νεμη εθε πιεζουϋ  
ἐτεμμαϋ, ακερε ναι μηινη ἴρο† ι ἐρρηι ἐχωι, †† ρο  
ἐτεκμεταγαθοο, ἴτεκωτεμεντ ἐβοϋν ἐσι ραπ νεμη.  
<sup>16</sup> ἄνοκ πε πεκβωκ νεμ πωρηι ἴτε τεκβωκι. <sup>17</sup> ακωαν σωλπ  
ἴναςναϋρ, †ναωωτ νακ ἴουϋωϋωϋωϋι ἴσμοϋ ἐτε θα τε  
†ομολογια ἴτε πωου ἴτε τεκμεθνοϋ†, δε ἴθοκ πε ἴησοϋς  
πχριστοο πωρηι ἴφνοϋ† ἴεν ουμεθμη ουορ πωρηι ἴφρωι  
εϋσοπ.

were my father according to the flesh, surely I would have told  
you what this thing is that you have done to me.’ <sup>15</sup> Now,  
therefore, O my Lord and my God, if you have reckoned with  
me for that day, and have caused these fearful signs to come on  
me, I beseech your goodness not to bring me in, to contend with  
me. <sup>16</sup> I am your servant and the son of your handmaid. <sup>17</sup> If you  
break my bonds asunder, I will sacrifice to you a sacrifice of  
praise, even the confession of the glory of your godhead, that  
you are Jesus Christ, at once the Son of God in truth and the Son  
of man.”

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<sup>15</sup> The Sahidic fragment, *Borgianus CXXI*, reads: *And now, O my beloved Son, my Lord and my God, if you have taken account with me for that day, and have caused these fearful signs to come on me, I beseech you, O my good Lord, forgive me and reckon not with me.*

<sup>16</sup> At the start of the verse, *Borgianus CXXI* adds ‘For’ (ραρ).

<sup>17</sup> Another reading for ‘that’ is ‘for’.

## DEATH OF JOSEPH 18

<sup>1</sup> ΝΑΙ ΔΕ ΕΧΩ ΜΜΟΥ ΝΧΕ ΠΑΙΩΤ ΙΩΧΦ, ΜΠΙΜΟΝΙ ΔΩΝΕ † ΕΡΗΝ, ΟΥΟΖ ΔΙΡΙΜΙ ΕΙΧΟΥΩΤ ΕΡΟΦ ΧΕ Δ ΦΜΟΥ | ΕΡ ΒΟΙΣ ΕΡΟΦ, ΟΥΟΖ ΕΙΩΤΕΜ ΕΝΙΣΑΧΙ ΜΜΕΤΤΑΛΕΠΩΡΟΣ ΕΤΕΧΩ ΜΜΩΟΥ.  
<sup>2</sup> ΟΥΟΖ ΜΕΝΕΝΣΑ ΝΑΙ, Ω ΝΑΣΝΗΟΥ, ΔΡΙ ΦΜΕΥΙ ΜΠΑΜΟΥ ΕΧΕΝ ΠΙΣΤΑΥΡΟΣ ΕΧΕΝ ΠΩΝΗ ΜΠΙΚΟΣΜΟΣ ΤΗΡΦ. <sup>3</sup> ΟΥΟΖ ΑΣΤΩΝΣ ΝΧΕ ΤΑΜΕΝΡΙΤ ΜΜΑΥ ΜΑΡΙΔ ΘΑ ΠΙΡΑΝ ΕΘ ΝΟΤΕΜ ΉΕΝ ΡΩΦ ΝΟΥΟΝ ΝΙΒΕΝ ΕΘ ΜΕΙ ΜΜΟΙ, ΠΕΧΑΣ ΝΗΙ ΉΕΝ ΟΥΝΙΩ† ΝΜΚΑΖ ΝΖΗΤ ΧΕ ΟΥΟΙ ΝΗΙ, ΠΑΜΕΝΡΙΤ ΝΩΗΡΙ, ΔΡΗΟΥ ΕΦΝΑΜΟΥ ΝΧΕ ΦΑ †ΜΕΤΉΕΛΛΟ ΕΘ ΝΑΝΕΣ ΟΥΟΖ ΕΤ ΣΜΑΡΩΟΥΤ ΙΩΧΦ, ΠΕΚΜΕΝΡΙΤ ΝΙΩΤ ΕΤ ΤΑΙΗΟΥΤ ΚΑΤΑ ΣΑΡΖ. <sup>4</sup> ΠΕΧΗΙ ΝΑΣΛ Ω ΤΑΜΕΝΡΙΤ ΜΜΑΥ, ΝΙΜ ΕΝΕΖ ΉΕΝ ΝΙΡΩΜΙ ΕΤ ΑΦΕΡ ΦΟΡΙΝ ΝΟΥΣΑΡΖ ΕΤΕ ΉΝΦΑΧΕΜ †ΠΙ ΜΦΜΟΥ ΔΝ; <sup>5</sup> ΦΜΟΥ ΓΑΡ ΠΕ ΠΑΡΧΩΝ Ν†ΜΕΤΡΩΜΙ, Ω ΤΑΜΑΥ ΕΤ ΣΜΑΡΩΟΥΤ: <sup>6</sup> ΖΩ† ΓΑΡ ΕΡΟ ΖΩ ΠΕ ΝΤΕΜΟΥ ΜΦΡΗ† ΝΡΩΜΙ ΝΙΒΕΝ. <sup>7</sup> ΙΤΕ ΙΩΧΦ ΠΑΙΩΤ ΙΤΕ ΝΘΟ, ΤΑΜΑΥ ΕΤ ΣΜΑΡΩΟΥΤ, Ν ΟΥΜΟΥ ΔΝ ΠΕ ΠΕΤΝΜΟΥ, ΑΛΛΑ ΟΥΩΝΗ ΠΕ ΝΕΝΕΖ, ΝΑΤΚΗΝ. <sup>8</sup> ΔΝΟΚ ΓΑΡ ΖΩ †ΝΑΜΟΥ ΉΔ ΠΙ-Ε-ΠΤΗΡΦ ΕΘΒΕ †ΣΑΡΖ ΝΡΕΦΜΟΥ | ΕΤ ΔΙΕΡ ΦΟΡΙΝ

<sup>1</sup> Now, as my father Joseph said these things, I did not refrain from shedding tears. And I wept as I looked at him (for, death had dominion over him), and as I heard the words of misery that he spoke. <sup>2</sup> And, after these things, O my brothers, remember my death on the cross for the life of the whole world. <sup>3</sup> And my beloved mother Mary arose, she whose name is sweet in the mouth of all who love me; and she said to me in great grief, "Woe to me, my beloved Son; shall he die, he of the good and blessed old age, Joseph your beloved father, honourable according to flesh?" <sup>4</sup> I said to her, "O my beloved mother, who is there ever among men, who has worn flesh, that will not taste death?" <sup>5</sup> For, death is the ruler of mankind, O my blessed mother. <sup>6</sup> For, you also must die as all men. <sup>7</sup> Whether *it is* Joseph my father or you, my blessed mother, your death is not death but is life eternal *and* unceasing. <sup>8</sup> For, I also will die for the universe, because of the flesh that dies,

## DEATH OF JOSEPH 18

<sup>1</sup> The literal translation of 'spoke' is 'speaks'.

<sup>2</sup> The Sahidic fragment, *Borgianus CXXI* reads: *After these things, I remembered the day of My death, at the time that the Jews will set Me on the cross for the salvation of the whole world.*

<sup>3</sup> At the start of this verse, *Borgianus CXXI* adds 'Straight away, I went to the court outside'.

<sup>4</sup> Before 'men', *Borgianus CXXI* adds 'the race of'.

<sup>5</sup> *Borgianus CXXI* reads: *For, death is the ruler of the whole world, even unto you, O Mary My blessed mother.*

<sup>6</sup> *Borgianus CXXI* reads: *It is necessary that you also should die as all men.*

<sup>7</sup> The words, 'it is' and 'and' (here presented in italics, following Robinson) are not in the MS but are implied.

<sup>8</sup> *Borgianus CXXI* lacks 'that dies'.

ἵμος ἦν ἡ. <sup>9</sup> ἴνου χε, ὦ ταμαγ ἵμενριτ. τωογν, ἵτεωε νε  
ἐβογν φα πιβελλο ετ σμαρωογτ ιωσηφ, φατεέμι ἐπιθωω εθ  
ναωωπι ἵμοσ ἐβολῆεν πσισι.

which I wore in you. <sup>9</sup> Now, therefore, O my beloved mother,  
arise and go to the blessed old man Joseph, until you know the  
ordinance that shall come to him from on high.”

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<sup>9</sup> Another reading for ‘until you know’ is ‘that you may know’.

## DEATH OF JOSEPH 19

<sup>1</sup> ΟΥΟΖ ΔΣΩΝΣ, ΔΣΩΕ ΝΑΣ ΕΒΟΥΝ ΕΠΙΜΑ ΕΤΕΦΕΝΚΟΤ ΝΗΗΤΥ, ΟΥΟΖ ΔΣΧΕΜΥ Ε Δ ΠΙΜΗΝΙ ΝΤΕ ΦΜΟΥ ΟΥΩΝΣ-ΕΒΟΛ ΝΗΗΤΥ. <sup>2</sup> ΔΝΟΚ ΔΕ ΖΩ, ΝΑΜΕΝΡΑΤ, ΝΑΙΖΕΜΣΙ ΗΔ ΤΕΦΑΦΕ, ΟΥΟΖ ΜΑΡΙΑ ΤΑΜΑΥ ΝΑΣΖΕΜΣΙ ΗΑΤΕΝ ΝΕΦΒΑΛΑΥΧ. <sup>3</sup> ΝΘΟΥ ΔΕ ΕΤ ΑΦΦΑΙ ΝΝΕΦΒΑΛ ΕΠΩΩΙ ΖΑ ΠΑΖΟ, ΜΠΕΦΩΧΕΜΧΟΜ ΝΣΑΧΙ, ΧΕ Δ ΤΟΥΝΟΥ ΝΤΕ ΦΜΟΥ ΕΡ ΣΟΙΣ ΕΡΟΥ. <sup>4</sup> ΛΟΙΠΟΝ ΕΤ ΑΦΦΑΙ ΝΝΕΦΒΑΛ ΕΠΩΩΙ, ΑΦΕΩ ΟΥΝΙΩΤ ΝΦΙ-ΔΖΟΜ ΕΒΟΛ. <sup>5</sup> ΔΝΟΚ ΔΕ ΔΙΑΜΟΝΙ ΝΝΕΦΧΙΧ ΝΕΜ ΝΕΦΒΑΛΑΥΧ ΝΟΥΝΙΩΤ ΝΝΑΥ, ΕΦΧΟΥΩΤ ΕΡΟΙ ΟΥΟΖ ΕΦΤ ΖΟ ΕΡΟΙ ΧΕ ΜΠΕΡΧΑΤ, ΝΤΟΥΟΛΤ. <sup>6</sup> ΟΥΟΖ ΑΙΤ ΝΤΑΧΙΧ ΕΒΟΥΝ ΗΔ ΠΕΦΖΗΤ, ΔΙΧΙΜΙ ΝΤΕΦΥΓΧΗ Ε ΑΥΕΝΣ ΩΑ ΤΕΦΩΒΩΒΙ ΧΕ ΕΥΝΑΕΝΣ ΕΠΩΩΙ ΕΒΟΛΗΕΝ ΠΕΦΣΩΜΑ, ΑΛΛΑ ΝΕ ΜΠΑΤΕ ΤΗΑΗ ΝΟΥΝΟΥ ΧΩΚ-ΕΒΟΛ ΠΕ ΕΘΡΕΥ Ι ΝΧΕ ΦΜΟΥ, ΝΜΟΝ ΝΑΦΝΑΕΡ ΚΑΤΕΧΙΝ ΔΝ ΠΕ, | ΧΕ ΟΥΝΙ ΝΑΡΕ ΠΩΘΟΡΤΕΡ ΟΥΕΖ ΝΣΩΦ, ΟΥΟΖ ΦΡΙΜΙ ΝΕΜ ΠΤΑΚΟ ΕΘ ΜΩΩΙ ΗΔ ΤΕΦΖΗ.

<sup>1</sup> And she arose, and went into the place where he lay, and she found him with the sign of death manifest in him. <sup>2</sup> And I also, my beloved ones, was sitting at his head, and Mary my mother was sitting by his feet. <sup>3</sup> And he lifted up his eyes to my face and was not able to speak; for, the hour of death had dominion over him. <sup>4</sup> Moreover, he lifted up his eyes, and he uttered a great groan. <sup>5</sup> And I held his hands and his feet for a great while, while he looked at me and besought me, *saying*, "Suffer me not to be taken away." <sup>6</sup> And I put my hand in under his heart, and I found his soul brought to his throat; for, it was about to be brought up from his body. But the last hour had not yet been fulfilled for Death to come; otherwise, he would not have held back; for, Confusion was following him, and Weeping and Destruction go before him.

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## DEATH OF JOSEPH 19

- <sup>1</sup> For 'lay', the *Bohairic MS* has 'lies'.
- <sup>2</sup> The *Sahidic fragment, Borgianus CXXI*, lacks 'my beloved ones'.
- <sup>3</sup> *Borgianus CXXI* ends, "because the dumbness of death had dominion over him."
- <sup>4</sup> In place of 'eyes', *Borgianus CXXI* has 'right hand'.
- <sup>5</sup> The word, 'saying', is not in the *MS*.
- <sup>6</sup> 'Death', 'Confusion', 'Weeping' and 'Destruction' are here personified.

## DEATH OF JOSEPH 20

<sup>1</sup> ἮΝ ΠΑΙΝΘΕΡΕΣ ΝΑΥ ἘΡΟΙ ἸΔΕ ΤΑΜΕΝΡΙΤ ἸΜΑΥ ΕΙΧΟΜΧΕΜ  
ἘΠΕΦΩΜΑ, ΑΣΧΟΜΧΕΜ ΖΩΣ ἘΝΕΦΘΑΛΛΑΥΧ, ΑΣΧΕΜΟΥ Ἐ Ἄ ΠΙΝΙΦΙ  
ΝΕΜ ΠΥΜΟΜ ΖΩΛ, ΑΦΧΑΥ. <sup>2</sup> ΠΕΧΑΣ ΝΗΙ ἮΝ ΟΥΜΕΤΑΤΧΡΙΦ ΧΕ  
ΠΕΚΖΜΟΤ ΩΗΠ, ΠΑΜΕΝΡΙΤ ἸΩΗΡΙ, ΧΕ ΙΣΧΕΝ ΤΟΥΝΟΥ ΕΤ ΑΚΧΩ  
ἸΤΕΚΧΙΧ ἘΧΕΝ ΠΕΦΩΜΑ, Ἄ ΠΥΜΟΜ ΕΡ ἈΝΑΧΩΡΙΝ ΝΑΦ. <sup>3</sup> ΙΣ  
ΝΕΦΘΑΛΛΑΥΧ ΝΕΜ ΝΙΣΗΒΙ ἸΤΕ ΡΑΤΦ ὉΧΕΒ ἸΦΗΤ ἸΠΙΧΡΗΣΤΑΛΟΣ.  
<sup>4</sup> ἈΝΟΚ ΔΕ ΑΙΜΟΥΤ ἘΝΕΦΩΗΡΙ ΝΕΜ ΝΕΦΩΕΡΙ ΕΙΧΩ ἸΜΟΣ ΝΩΟΥ  
ΧΕ ΤΕΝΘΗΝΟΥ, ἸΤΕΤΕΝΣΑΧΙ ΝΕΜ ΠΕΤΕΝΙΩΤ, ΧΕ ΠΣΟΥ ΠΕ ΦΑΙ  
ἸΣΑΧΙ, ἸΠΑΤΕ ΠΙΡΩΦ ΕΤ ΣΑΧΙ ΚΗΝ, ΟΥΟΖ ἸΤΕ ΤΣΑΡΖ ἸΒΗΙΝ  
ΩΧΕΒ. <sup>5</sup> ΤΟΤΕ ΑΥΣΑΧΙ ΝΕΜ ΙΩΣΗΦ ἸΧΕ ΝΕΦΩΗΡΙ ΝΕΜ ΝΕΦΩΕΡΙ.  
ΜΑΦΕΡ ΚΗΝΔΙΝΕΥΙΝ ΠΕ ΕΘΒΕ ΠΥΣΙ ἸΤΕ ΦΜΟΥ ΕΦΟΥΩΩ Εἰ  
ΕΒΟΛῆΕΝ ΠΑΙ ΚΟΣΜΟΣ. <sup>6</sup> ΑΣΕΡ ΟΥΩ ἸΧΕ ΛΥΣΙΑ ΤΩΕΡΙ ἸΙΩΣΗΦ  
ΕΣΧΩ ἸΜΟΣ ἸΝΕΣΣΗΝΟΥ ΧΕ ΟΥΟΙ ΝΗΙ, ΝΑΣΗΝΟΥ, ΕΩΩΠ | ΦΑΙ  
ΑΝ ΠΕ ΠΩΩΝΙ ἸΤΕΝΜΕΝΡΙΤ ἸΜΑΥ, ΩΑ ΤΝΟΥ ἸΠΕΝΝΑΥ ΕΡΟΣ.  
<sup>7</sup> ΦΑΙ ΟΝ ΠΕ ἸΦΡΗΤ ἸΠΕΝΙΩΤ ΙΩΣΗΦ, ΖΙΝΑ ἸΤΕΝΩΤΕΜΜΑΥ  
ΕΡΟΥ ΩΑ ἘΝΕΖ <sup>8</sup> ΤΟΤΕ ΑΥΣΙΟΙ ἸΤΟΥΣΗΝ ΕΖΡΗΙ ἸΧΕ ΝΕΝΩΗΡΙ  
ἸΙΩΣΗΦ, ΑΥΡΙΜΙ. ἈΝΟΚ ΔΕ ΖΩ ΝΕΜ ΜΑΡΙΑ ΤΑΜΑΥ ἸΠΑΡΘΕΝΟΣ  
ΑΝΡΙΜΙ ΝΕΜΩΟΥ, ΧΕ ΟΥΗΙ Ἄ ΤΟΥΝΟΥ ἸΤΕ ΦΜΟΥ ΦΟΖ.

<sup>1</sup> When my beloved mother saw me touching his body, she also touched his feet, and she found that the breath and the heat had gone and left them. <sup>2</sup> She said to me in guilelessness, “Thanks be to you, my beloved Son; for, from the hour that you put your hand on his body, the heat withdrew from him. <sup>3</sup> Behold, his feet and his legs are cold as crystal.” <sup>4</sup> And I called his sons and his daughters, saying to them, “Arise, and speak with your father; for, this is the time to speak, before the mouth that speaks fails, and the wretched flesh is cold.” <sup>5</sup> Then his sons and his daughters spoke with Joseph. He was in danger because of the suffering of death, wishing to go forth from this world. <sup>6</sup> Lysia the daughter of Joseph answered and said to her brothers, “Woe to me, my brothers; is this not the sickness of our beloved mother, and until now we have not seen her? <sup>7</sup> This also is that which happens to our father Joseph, that we should not see him for ever. <sup>8</sup> Then the children of Joseph lifted up their voice and wept. And I also and Mary My virgin mother wept with them; for, the hour of death was come.

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## DEATH OF JOSEPH 20

- <sup>1</sup> Another reading for ‘heat’ is ‘fever’ (as also in v. 2)
- <sup>2</sup> The literal translation of ‘withdrew from him’ is ‘withdrew for him’.
- <sup>3</sup> In place of ‘crystal’, the Sahidic fragment, *Borgianus CXXI*, has ‘ice and snow’.
- <sup>4</sup> At the start of this vers, *Borgianus CXXI* adds ‘I moved my head and’.
- <sup>5</sup> *Borgianus CXXI* ends, “being near to be separated from this life.”
- <sup>6</sup> A more literal translation of ‘is this not’ is ‘if this is not’.
- <sup>7</sup> Literally translated, the verse opens, “This is the manner of.”
- <sup>8</sup> One could (more properly) read ‘sons’ for ‘children’.

## DEATH OF JOSEPH 21

<sup>1</sup> ἄνοκ δε αἰκομς ἐνῖκα ἵτε φρης, αἰναγ ἐφμογ, αἰφῖ βατεν  
πιηι, ἐρε ἀμεντ ογεζ ἵκωφ, ἐτε φαι πε ετ οι ἵοργανοῖ ναφ  
νεμ πιציὰβολος, ἐρε ογον ογμνω ἵδανκανος ογεζ ἵκωφ εγσι  
ρβωσ ἵκρωμ, ἵ μαοτογ ἵπι ἵμαγ, ἐρε ογκαπνος νεμ οιοην  
νηογ ἐβολῆεν ρωογ. <sup>2</sup> παιωτ δε ἰωσφ ετ αφχογωτ, αφναγ  
ἐνη ετ αἰ ἵκωφ εγμαρ ἵκωντ ἐβογν ἐρογ κατα φρητ ἐτε  
ωαγμορ ἵπογρο ἵκωντ ἐβογν ἐφγχη νιβεν εθ νηογ ἐβολῆεν  
σωμα, μαλιςτα νιρεφερνοβι ετ ογναχιμι ἵογκογχι ἵτωογ  
ἵηητογ. <sup>3</sup> ἕεν πχινορε φα τμετῆελλο εθ | νανεσ ναγ ἐρωογ  
ἐρε φμογ νεμωογ, ἀ νεφβαλ τ ερμη. <sup>4</sup> ἕεν τογνογ ἐτεμμαγ  
ἀ τφγχη εσωῖνι ἵσα ογμωτ ἐχωπ, ροπωσ ἵτεσογχα. <sup>5</sup> ἕεν  
πχινορι ναγ ἐπι-ἀρομ ἵπαιωτ ἰωσφ, δε αφναγ  
ἐρανεζογσιὰ ἐτε ἵπαφναγ ἐρωογ ἐνεζ, αἰτωντ ἵτογνογ,  
αιερ ἐπιτιμαν ἵπιδιαβολος νεμ νη εθ νεμαφ τηρογ. <sup>6</sup> νωογ  
δε αγωε νωογ ἕεν ογωπι νεμ ογνιωτ ἵφθοορτερ. <sup>7</sup> ογορ  
ἵπε ρλι ἵρωμ ἕεν νη ετ ρεμσι ἕεν πκωτ ἵπαιωτ ἰωσφ ἐμι,  
ογδε μαριὰ ταμαγ, εθε νεταζις τηρογ ἵροτ εθ νηογ ἵσα  
τφγχη ἵνιρωμα. <sup>8</sup> ἕεν πχινορεφ ναγ δε ἵξε φμογ δε αιερ

<sup>1</sup> Now, I looked towards the south, and I saw Death. He came to the house, Amenti following him, who is his instrument, and the devil, many attendants following him, clothed with fire, without number, smoke and brimstone coming forth from their mouths. <sup>2</sup> And my father Joseph looked, and he saw those who came after him, full of anger towards him; even as they burn in their face with anger towards every soul that comes forth from *the* body, especially the sinners, in whom they will find a little of their own. <sup>3</sup> When the good old man saw them, Death being with them, he wept. <sup>4</sup> In that hour, the soul of my father Joseph was distracted with great groaning, seeking a way to be hidden, in order that it might be saved. <sup>5</sup> When I saw the groaning of my father Joseph (for, he saw powers that he had never seen), I arose straight away and rebuked the devil and all those who *were* with him. <sup>6</sup> And they went in shame and in great confusion. <sup>7</sup> And no man among those who sat about my father Joseph knew, not even Mary my mother, concerning all the fearful hosts that come after the soul of men.

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### DEATH OF JOSEPH 21

- <sup>1</sup> One could read ‘*near the house*’ in place of ‘*to the house*’.
- <sup>2</sup> The *Bohairic MS* has no article before ‘*body*’.
- <sup>3</sup> The literal translation of ‘*he wept*’ is ‘*his eyes wept*’.
- <sup>4</sup> Another reading for ‘*distracted*’ is ‘*divided*’.
- <sup>5</sup> The parentheses in this verse follow Robinson.
- <sup>6</sup> For this verse, the Sahidic fragment, *Borgianus CXXI* reads just, “*They fled in great shame.*”
- <sup>7</sup> The Sahidic fragment, *Borgianus CXXI* lacks ‘*concerning ... soul of men*’.

ἐπιτιμᾶν ἠνιέζουσιᾶ ἵτε πᾶκι, ἀριτοῦ ἐβολ, εἴβε δε ἡμον  
ἐλι ἠέζουσιᾶ ντωοῦ ἐξωφ, ἀφερ ροτ. <sup>9</sup> ἀνοκ δε ἀιτωντ  
ἠτῶγνοῦ, ἀιλω ἠοῦπροσεγχι ἐπωδι ρα παιωτ φα  
ἠμετωενητ ετ οω ειλω ἡμοσ δε

<sup>8</sup> Now when Death saw that I rebuked the powers of darkness and put them forth, because they had no power over him, he was afraid. <sup>9</sup> And I arose straight away, and I offered up a prayer to my Father the exceedingly merciful, saying,

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<sup>8</sup> For the word translated '*had*', the *Bohairic MS* has a present tense verb.

<sup>9</sup> The literal translation of '*the exceedingly merciful*' is '*him of the many mercies*'.

## DEATH OF JOSEPH 22

<sup>1</sup> παιωτ ογορ | φωτ ντε μετωενζητ νιβεν, φωτ ντε  
†μεθμη, πβαλ ἡρεφναγ, πιμαωχ ἡρεφωτεμ, σωτεμ  
ἐπεκμενριτ ἡωηρι ἔτε ἀνοκ πε, ει† ρο ἐροκ εθεε πρωβ  
ἡνεκχιχ ἔτε παιωτ ιωσφ πε, ἡτεκογωρπ νηι ἡογνιω†  
ἡχοροσ ἡαγγελοσ νემ μιχαηλ ποιικονομοσ ἡτε †μετᾶραθοσ  
νემ γαβριηλ πιραιωενογχι ντε φογωνι, ἡσεμοωι νემ τϣϣη  
ἡπαιωτ ιωσφ, ωατεσσινι ἡπιζ ἡέων ἡχακι, ογορ ον χε  
ἡνεσσινι ἡεν νιμωιτ ετ ρεχρωχ, ναι ἔτε ογορ† τε ἔμοωι  
ἡἡτογ, ογορ ογνιω† ἡνο† πε ἔναγ ἔνιδυναμικ ετ χη ρι  
χωου, ἔρε πιαρο ἡχρωμ ἡεν πιμα ἔτεμμαγ εφσεκ ἡα† ἡφρη†  
ννιχολ ἡτε φιομ <sup>2</sup> ογορ ωωπι ἡναητ ἔβογν ετϣϣη ἡπαιωτ  
ιωσφ εφνηογ ἔβρηι ἔνεκχιχ εθ ογав, χε θαι τε †ογνογ  
ετεφερ χριᾶ ἡπιναι ἡἡητс. <sup>3</sup> †χω ἡμοσ νωτεν, ω νασνηογ  
ετ ταιἡογ† ογορ νᾶᾶπαοσ|τολοσ ετ σμαρωογ†, χε ρωμ  
νιβεν ετ ἀγχοφ ἐπικοσμοσ, ετ ἀφἔμι ἐπιπεθἡανεφ νემ  
πιπεθρωου, ἔ αφερ πεφσχογ τηρφ εγᾶωι ἡσα νιβογχι ἡτε  
νεφβαλ, φερ ἡχρια ἡπεναι ἡτε παιωτ ἡαγαθοσ, ἀφωανι  
ἔ†ογνογ ἡτε φμογ νემ †χιησινι ἡτε πιμωιτ ἡμοωι νემ  
πιβημα ετ οι ἡγο† νემ πιχινερ ἀπολογicεε. <sup>4</sup> πληη †νατασθοι  
ἔχεν πιχινι ἔβολἡεν σωμα ἡτε παιωτ ιωσφ πιἡελλο ἡθμη.

<sup>1</sup> “My Father and the Father of all mercies, the Father of truth,  
the Eye that sees, and the Ear that hears, hear your beloved  
Son, even me, as I beseech you for the work of your hands,  
even my father Joseph – that you may send me a great choir of  
angels, and Michael, the steward of goodness, and Gabriel, the  
evangelist of light; *and* that they may go with the soul of my  
father Joseph, until it passes by the seven aeons of darkness;  
and also, that it may not pass through the narrow ways,  
wherein it is fearful to go, and it is very fearful to see the  
powers that are on them, the river of fire flowing there as the  
waves of the sea. <sup>2</sup> And be merciful towards the soul of my  
father Joseph as he comes to your holy hands; for, this is the  
hour in which he has need of mercy.” <sup>3</sup> I say to you, O my  
honourable brothers and my blessed apostles, that every man,  
who is born into the world, who has known good and evil,  
spending all his time hanging from his eyelids, has need of the  
mercy of my good Father, when he comes to the hour of death,  
and to the passing of the path, and to the fearful judgment seat,  
and to the making of a defence. <sup>4</sup> But I will turn to the going  
forth from *the* body of my father Joseph, the righteous old man.

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## DEATH OF JOSEPH 22

- <sup>1</sup> The word translated ‘*mercies*’ could also be read as a singular noun.
- <sup>2</sup> The Sahidic fragment, *Borgianus CXXI*, has ‘*gentle*’ in place of ‘*merciful*’.
- <sup>3</sup> Another reading for ‘*honourable*’ is ‘*glorious*’.
- <sup>4</sup> The *Bohairic MS* has no article before ‘*body*’.

## DEATH OF JOSEPH 23

<sup>1</sup> ετ αϥ† δε ἰπεϥπνεϥμα, αιεϥ ασπαζεσεε ἰμοϥ. <sup>2</sup> αϥγι ἰτεϥϥϥχη ἰδε νιαγγελοσ, αϥτησ εβρη εβανμαππα ἰϥενσ ἰολοσιπικον. <sup>3</sup> ετ αϥε δε εβουη, αιεμεσι βα τοτϥ, ἰπε ϥλι ἰρωμη εμη ϥε αϥμοϥ, βεν νη ετ ϥεμεσι ἰπεϥκω†. <sup>4</sup> οϥοϥ αιοϥε μιχαηλ νεμ γαβρηλ ϥωις ετεϥϥϥχη εθε νεζοϥσια ετ ϥι πιμωιτ, οϥοϥ α νιαγγελοσ ϥωε βα ϥωε, ϥατοϥτησ ἰπαιωτ ἰαγαθοε.

<sup>1</sup> Now, when he gave up his spirit, I saluted him. <sup>2</sup> The angels took his soul and put it into silken napkins of fine texture. <sup>3</sup> And, when I went in, I sat by him; and no man knew that he was dead, among those who sat about him. <sup>4</sup> And I caused Michael and Gabriel to watch his soul because of the powers that *were* in the way; and the angels sang before it, until they gave it to my good Father.

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### DEATH OF JOSEPH 23

- <sup>1</sup> The Sahidic fragment, *Borgianus CXXI*, has a very different (and much longer) text for this chapter.
- <sup>2</sup> The phrase, 'fine texture' could also be read as 'byssus'.
- <sup>3</sup> *Borgianus CXXI* reads: *And, straight away, numbness (?) and panting for breath rose against him exceedingly, and I knew that the burning hour was come.*
- <sup>4</sup> The *Bohairic MS* does not have the verb, 'were', though it is implied.

## DEATH OF JOSEPH 24

<sup>1</sup> ΑΙΤΑΣΘΕ ΔΕ ἔΧΕΝ ΠΩΜΑ ἸΠΑΙΩΤ ΙΩΧΦ ΕΦΧΗ ἔβρη ἸΦΡΗΤ ἸΟΥΚΟΥΦΟΝ ΕΦΩΟΥΤ, ΟΥΟΖ ΔΙΖΕΜΙ ΔΙΙΝΙ ἸΝΕΦΒΑΛ ἔβρη, | ΔΙΜΑΘΘΑΜ ἸΜΩΟΥ ΝΕΜ ΡΩΦ, ΔΙΟΖΙ ΕΙΧΟΥΩΤ ἔβρη ἔΧΩΦ. <sup>2</sup> ΠΕΧΗ ἸΤΠΑΡΘΕΝΟC ΔΕ Ω ΜΑΡΙΑ ΤΑΜΑΥ, ΑΥ ΘΩΝ ΤΝΟΥ ΖΩΒ ΝΙΒΕΝ ἸΜΕΤΤΕΧΝΙΤΗC ΕΤ Ἄ ΦΑΙ ΔΙΤΟΥ ΙCΧΕΝ ΤΕΦΜΕΤΚΟΥΧΙ ΩΑ ἔβΟΥΝ ἔΤΝΟΥ; ΑΥCΙΜΙ ΤΗΡΟΥ ΞΕΝ ΤΑΙ ΟΥΝΟΥ ἸΟΥΩΤ ΙCΧΕΚ ἸΠΟΥΧΦΟΥ ΕΠΙΚΟCΜΟC ΕΠΤΗΡΦ. <sup>3</sup> ΞΕΝ ΠΧΙΝΘΡΟΥ CΩΤΕΜ ἔΡΟΙ ἸΧΕ ἸΕΦΩΗΡΙ ΝΕΜ ΝΕΦΩΕΡΙ ΕΙΧΩ ἸΝΝΑΙ ἸΜΑΡΙΑ ΤΑΜΑΥ ΜΠΑΡΘΕΝΟC ΠΕΧΩΟΥΝΗΙ ΑΦΜΟΥ ἸΧΕ ΠΕΝΙΩΤ, ΟΥΟΖ ἸΠΕΝΕΜΙ; <sup>4</sup> ΠΕΧΗ ΝΩΟΥ ΔΕ ΞΕΝ ΟΥΜΕΘΜΗ ΑΦΜΟΥ, ΑΛΛΑ ΠΙ ΟΥΜΟΥ ΔΝ ΠΕ ΦΜΟΥ ἸΙΩΧΦ ΠΑΙΩΤ, ΑΛΛΑ ΟΥΩΝΉ ΩΑ ἔΝΕΖ. <sup>5</sup> ΝΗ ΕΤΕΦΝΑCΙΤΟΥΝ ἸΧΕ ΠΑΜΕΝΡΙΤ ἸΙΩΤ ΙΩΧΦ, ΖΑΝΝΙΩΤ ΝΕ: ΙCΧΕΝ ΤΟΥΝΟΥ ΓΑΡ ΕΤ Ἄ ΤΕΦΥΧΗ Ι ΕΒΟΛΉΕΝ CΩΜΑ, Ἄ ΞΙCΙ ΝΙΒΕΝ ΚΗΝ ΝΑΖΡΑΦ: ΑΦΩΕ ΝΑΦ ἔΤΜΕΤΟΥΡΟ ΩΑ ἔΝΕΖ, ΑΦΧΩ ἸCΩΦ ἸΠΖΡΟΥ ἸΠΙCΩΜΑ, ΑΦΧΩ ἸCΩΦ ἸΠΑΙ ΚΟCΜΟC ΕΘ ΜΕΖ ἸΞΙCΙ ΝΙΒΕΝ ΝΕΜ ΡΩΟΥΩ ΝΙΒΕΝ ΕΤ ΩΟΥΤ, | ΑΦΩΕ ΝΑΦ ἔΝΙΜΑ ἸΝΕΜΤΟΝ ἸΤΕ ΠΑΙΩΤ ΕΤ ΞΕΝ ΝΙΦΗΟΥΙ, ΝΗ ἔΤΕ ἸΠΑΥΤΑΚΟ ΩΑ ἔΝΕΖ. <sup>6</sup> ΝΑΙ ΔΕ ΕΤ ΔΙΧΟΤΟΥ ἸΝΑCΗΟΥ ΔΕ ΑΦΜΟΥ ἸΧΕ ΠΕΤΕΝΙΩΤ ΙΩΧΦ ΠΉΕΛΛΟ ΕΤ

<sup>1</sup> And I turned to the body of my father Joseph, laid down like an empty vessel, and I sat and I drew down his eyes, and I closed them and his mouth; and I stayed looking down at him. <sup>2</sup> I said to the Virgin, "O Mary my mother, where now are all works of trade which this man has wrought from his youth until now? They all have passed away in this one hour, as though he had not been born into the world at all." <sup>3</sup> When his sons and his daughters heard me saying these things to Mary my virgin mother, they said to me with great weeping, "Woe to us, O our Lord. Is our father dead and we did not know it?" <sup>4</sup> I said to them, "In truth he is dead. But the death of Joseph my father is not death but eternal life. <sup>5</sup> The *blessings* my beloved father Joseph will receive are great. For, from the hour that his soul went forth from *the* body, all trouble ceased for him. He went into the kingdom for ever. He left behind him the burden of the body. He left behind him this world full of all troubles and all vain cares. He went into the resting places of my Father who is in the heavens, which are never destroyed." <sup>6</sup> Now, when I had said these things to my brothers, 'Your father Joseph, the blessed old

## DEATH OF JOSEPH 24

- <sup>1</sup> An alternative reading for 'stayed' is 'stood'.
- <sup>2</sup> The Sahidic fragment, *Borgianus CXXI*, ends after the first word of this verse.
- <sup>3</sup> Throughout his text, Robinson capitalizes pronouns that refer to Jesus.
- <sup>4</sup> Robinson has 'life for ever' in place of 'eternal life'.
- <sup>5</sup> The MS has no article before 'body'.
- <sup>6</sup> Robinson has 'great while' in place of 'long time'.

ϸⲁⲣⲟⲩⲧ, ⲁⲓⲧⲟⲩⲛⲟⲩ, ⲁⲓϕⲱⲛ ⲛⲃⲛⲟⲩⲉⲃⲱϸ, ⲟⲩⲟⲗ ⲁⲓⲣⲓⲙⲓ  
ⲛⲟⲩⲛⲱⲧⲓ ⲛⲛⲁⲩ.

man, is dead,' they arose; they tore their garments and they wept  
for a long time.

## DEATH OF JOSEPH 25

<sup>1</sup> ΤΟΤΕ ΝΑ ΤΒΑΚΙ ΤΗΡC ΝΑΖΑΡΕΘ ΝΕΜ ΝΑ ΤΓΑΛΙΛΕΑ ΕΤ  
ΑΥCΩΤΕΜ ΕΠΙΉΒΙ, ΑΥΘΩΟΥΤ ΤΗΡΟΥ ΕΠΙΜΑ Ε ΝΑΝΧΗ ΜΜΟC,  
ΚΑΤΑ ΦΝΟΜΟC ΝΝΠΟΥΔΑΙ, ΑΥΕΡ ΠΙΕΡΟΥ ΤΗΡC ΕΥΕΡ ΖΗΒΙ ΕΡΟΥ  
ΩΑ ΦΝΑΥ ΝΑΧΠΘΤ. <sup>2</sup> ΉΕΝ ΦΝΑΥ ΔΕ ΠΑΧΠΘΤ ΝΤΕ ΠΙΕΡΟΥ  
ΑΙΘΡΟΥ ΖΙΟΥΓΙ-ΕΒΟΛ ΝΟΥΟΝ ΝΙΒΕΝ, ΑΙΖΙΟΥΓΙ ΝΟΥΜΩΟΥ ΕΧΕΝ  
ΠCΩΜΑ ΜΠΑΜΕΝΡΙΤ ΝΙΩΤ ΙΩCΗΦ, ΑΙΘΑΡCΥ ΉΕΝ ΟΥΝΕΖ ΝCΘΟΙ  
ΝΟΥΓΙ, ΑΙΤΩΒΖ ΜΠΑΙΩΤ ΝΑΓΑΘΟC ΕΤ ΉΕΝ ΝΙΦΗΟΥΓΙ, ΉΕΝ  
ΖΑΝΠΡΟCΕΥΧΗ ΝΕΠΩΡΑΝΙΟΝ ΝΑΙ ΕΤ ΑΙCΉΗΤΟΥ ΉΕΝ ΝΑΤΗΒ ΜΜΙΝ  
ΜΜΟΙ ΉΕΝ ΝΠΛΑΖ ΝΤΕ ΤΦΕ ΜΠΑΤCΙ CΑΡΖ ΉΕΝ ΤΠΑΡΘΕΝΟC ΕΘ  
ΟΥΑΒ ΜΑΡΙΑ. <sup>3</sup> ΟΥΟΖ ΉΕΝ ΤΟΥΝΟΥ ΕΤ ΑΙΤ ΜΠΑΜΗΝ ΝΤΕ  
ΤΠΡΟCΕΥΧΗ, ΑΥΙ ΝΧΕ ΟΥΜΗΩ ΝΑΓΓΕΛΟC, ΑΙΟΥΑΡCΑΖΝΙ ΕΘΡΕ Β  
ΝΉΗΤΟΥ ΦΩΡΩ ΝΟΥCΤΟΛΗ, ΑΙΘΡΟΥ ΩΛΙ ΜΠΙCΩΜΑ ΕΤ  
CΜΑΡΩΟΥΤ ΝΤΕ ΠΑΙΩΤ ΙΩCΗΦ, ΝCΕΤΗΙΥ ΕΘΜΗΤ ΝΝΙΖΒΩC,  
ΝCΕΚΟΥΛΩΛΥ.

<sup>1</sup> Then the inhabitants of all the city of Nazareth and the  
inhabitants of Galilee, when they heard the mourning, gathered  
to the place where we were, according to the law of the Jews;  
and they spent all day mourning for him, until the ninth hour.  
<sup>2</sup> Now, at the ninth hour of the day, I caused all to be put forth.  
I put water on the body of my beloved father Joseph, and I  
anointed him with sweet smelling oil. I prayed to my good  
Father who is in the heavens with heavenly prayers, which I  
wrote with my own fingers on the tables of heaven, before I took  
flesh in the holy Virgin Mary. <sup>3</sup> And, straight away, when I had  
said the Amen of the prayer, there came a multitude of angels,  
and I commanded two of them to spread a robe, and I made  
them take up the blessed body of my father Joseph and put it  
into the midst of the garments and shroud it.

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## DEATH OF JOSEPH 25

- <sup>1</sup> Before 'gathered', Robinson has 'they all were'.
- <sup>2</sup> In place of 'put water', Robinson has 'poured water'.
- <sup>3</sup> The literal translation of 'had said' is 'had given'.

## DEATH OF JOSEPH 26

<sup>1</sup> ΟΥΟΖ ΔΙΧΩ ΝΝΑΧΙ ΕΧΕΝ ΠΕΥΣΩΜΑ ΕΙΧΩ ΜΜΟC ΧΕ ΝΙΝΕ CΘΟΙ ΒΩΝ ΝΤΕ ΦΜΟΥ ΕΡ CΟΙC ΕΡΟΚ, ΟΥΔΕ ΝΙΝΕ ΝΕΚΜΑΩΧ ΧΩΝΕ, ΟΥΔΕ ΝΙΝΕ ΤΙΒΙ ΩΥΟ Ο ΕΒΟΛΗΕΝ ΠΕΚCΩΜΑ ΩΑ ΕΝΕΖ, ΟΥΔΕ ΝΙΝΕCΛΟΥΛΕΦ ΕΒΟΛΗΕΝ ΠΚΑΖΙ ΝΧΕ ΤΕΚΚΑΙCΙ ΟΥΔΕ ΡΕΚCΑΡΖ ΕΤ ΑΙΓΗC ΡΙΩΤΚ, ΑΛΛΑ ΕCΕΟΖΙ ΗΕΝ ΠΕΚCΩΜΑ ΩΑ ΠΙΕΖΟΥ ΝΤΕ ΠΙΔΙΠΝΟΝ ΝΤΕ ΠΩΟ ΝΡΟΜΠΙ, ΝΙΝΕ ΝΙΩ ΝΤΕ ΤΕΚΑΦΕ ΛΩΜ, ΝΑΙ ΕΤ ΔΙΔΜΟΝΙ ΜΜΟΥ ΗΕΝ ΝΑΧΙΧ ΝΟΥΜΗΩ ΝCΟΠ, Ω ΠΑΜΕΝΡΙΤ ΝΙΩΤ ΙΩCΗΦ, ΟΥΟΖ ΠΙΠΕΘΝΑΝΕΦ ΝΑΩΩΠΙ ΜΜΟΚ. <sup>2</sup> ΝΗ ΕΘ ΝΑΦΙ ΦΡΩΟΥΩ ΝΟΥΠΡΟCΦΟΡΑ, ΝCΕΤΝΙC ΕΒΟΥΝ ΕΠΕΚΤΟΠΟC ΗΕΝ ΠΙΕΖΟΥ ΝΤΕ ΠΕΚΕΡ ΦΜΕΥΙ, ΕΤΕ CΟΥΚCΒ ΜΠΑΒΟΤ ΕΠΗΠ ΠΕ, ΤΝΑΤ CΜΟΥ ΝΑΦ ΡΩ ΗΕΝ ΤΠΡΟCΦΟΡΑ ΝΕΩΡΑΝΙΟΝ ΕΤ ΗΕΝ ΝΙΦΗΟΥΙ. <sup>3</sup> ΟΥΟΖ ΟΝ ΦΗ ΕΘ ΝΑΤ ΝΟΥΩΙΚ ΕΙΤΧΙΧ ΝΟΥΖΗΚΙ ΗΕΝ ΠΕΚΡΑΝ, ΤΝΑΧΑΦ ΔΝ ΕΕΡ ΖΑΕ ΝΖΛΙ ΝΑΓΑΘΟΝ ΝΤΕ ΠΑΙ ΚΟCΜΟC ΗΕΝ ΝΙΕΖΟΥ ΤΗΡΟΥ ΝΤΕ ΠΕΦΩΝΒ. <sup>4</sup> ΝΗ ΕΘ ΝΑΤ ΝΟΥΑΦΟΤ ΝΚΡΠ ΕΤΧΙΧ ΝΟΥΩΕΜΜΟ ΝΡΩΜΙ ΙΕ ΟΥΧΗΡΑ ΙΕ ΟΥΟΡΦΑΝΟC ΗΕΝ ΠΙΕΖΟΥ ΝΤΕ ΠΕΚΕΡ ΦΜΕΥΙ, ΤΝΑΕΡ ΧΑΡΙΖΕCΘΕ ΜΜΩΟΥ ΝΑΚ ΕΘΡΕΚ ΟΛΟΥ ΕΠΙΔΙΠΝΟΝ ΝΤΕ ΠΩΟ ΝΡΟΜΠΙ. <sup>5</sup> ΝΗ ΕΘ ΝΑCΒΑΙ ΜΠΧΩΜ ΝΤΕ ΠΕΚΧΙΝΙ ΕΒΟΛΗΕΝ CΩΜΑ ΝΕΜ ΠΙCΑΧΙ ΤΗΡΟΥ ΕΤ ΑΥΙ ΕΒΟΛΗΕΝ ΡΩΙ ΜΦΟΟΥ, ΩΕ ΠΕΚΟΥΧΑΙ, Ω ΠΑΜΕΝΡΙΤ ΝΙΩΤ ΙΩCΗΦ, ΧΕ ΤΝΑΕΡ ΧΑΡΙΖΕCΘΕ ΜΜΩΟΥ ΝΑΚ ΗΕΝ ΠΑΙ ΚΟCΜΟC,

<sup>1</sup> And I placed my hands on his body, saying, "Let no evil smell of death have dominion over you, neither let your ears stink, and let corruption never flow forth from your body, neither let your shroud nor your flesh, with which I have clothed you, rot in the earth, but let it remain on your body to the day of the supper of the thousand years. Let not the hair of your head waste away, of which I took hold with my hands many times, O my beloved father Joseph; and it shall be well with you. <sup>2</sup> They who take thought for an offering and present it to your shrine on the day of your memorial, even the twenty-sixth of the month Epep; I will bless him also in the heavenly offering that is in the heavens. <sup>3</sup> And also, he who gives bread into the hand of a poor man in your name, I will not suffer him to lack any good thing of this world in all the days of his life. <sup>4</sup> They who give a cup of wine into the hand of a stranger or of a widow or of an orphan on the day of your memorial, I will grant them to you to take them to the supper of the thousand years. <sup>5</sup> They who write the book of your going forth from *the* body, and all the words that have come forth from my mouth today, I swear by your life, O my beloved father Joseph, that I will grant them

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## DEATH OF JOSEPH 26

- <sup>1</sup> The 'supper of the thousand years' is a major theme of Egyptian Christianity.
- <sup>2</sup> In place of 'bless him', here following the *MS*, Robinson has 'bless each one of them'.
- <sup>3</sup> Robinson has 'shall give' in place of 'gives'.
- <sup>4</sup> See #1.
- <sup>5</sup> The *MS* has no article before 'body' (twice in this verse).

ΟΥΟΣ ΟΝ ΑΥΘΑΝΙ ΕΒΟΛΗΕΝ ΣΩΜΑ, †ΝΑΦΩΪ ΜΠΙΧΙΡΟΓΡΑΦΟΝ  
ΝΤΕ ΝΟΥΝΟΒΙ, ΝΤΟΥΩΤΕΜΣΙ ΖΛΙ ΜΒΑΣΑΝΟΣ ΕΒΗΛ ΕΤΕΝΑΓΚΗ  
ΜΦΜΟΥ ΝΕΜ ΠΙΑΡΟ ΝΧΡΩΜ ΕΤ ΧΗ ΜΠΕΜΘΟ ΜΠΑΙΩΤ, ΦΑΙ ΕΤ ΕΡ  
ΚΑΘΑΡΙΖΙΝ ΜΨΥΧΗ ΝΙΒΕΝ. <sup>6</sup> ΟΥΟΣ ΕΩΩΠ ΟΥΖΗΚΙ ΝΡΩΜΙ ΠΕ,  
ΜΜΟΝ ΝΤΑϞ ΕΙΡΙ ΝΝΗ ΕΤ ΔΙΧΟΤΟΥ, ΑΥΘΑΝΜΙΣΙ ΝΟΥΩΗΡΙ,  
ΝΤΕϞ† ΡΕΝ ΠΕϞΡΑΝ ΧΕ ΙΩΣΗΦ, ΕϞ† ΩΟΥ ΜΠΕΚΡΑΝ, | ΝΝΕ ΖΒΩΝ  
ΟΥΔΕ ΜΕΤΛΟΙΜΟΣ ΩΩΠΙ ΗΕΝ ΠΗΙ ΕΤΕΜΜΑΥ, ΧΕ ΟΥΗ ΠΑΚΡΑΝ  
ΧΗ ΝΪΗΤϞ.

to you in this world; and also, when they go forth from *the* body,  
I will tear the bond of their sins, that they may not receive any  
torment, save the necessity of death and the river of fire that is  
before my Father, which cleanses all souls. <sup>6</sup> And, if he is a poor  
man, and has not *wherewithal* to do those things that I have said,  
if he fathers a son, and calls his name Joseph, glorifying your  
name, famine and pestilence shall not be in that house, because  
your name is in it.”

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<sup>6</sup> The MS does not have the word, '*wherewithal*'.

## DEATH OF JOSEPH 27

<sup>1</sup> ΜΕΝΕΝΣΑ ΝΑΙ ΑΓΙ ΕΠΙΜΑ Ε ΝΑΡΕ ΡΩΜΑ ΜΠΑΙΩΤ ΙΩΧΗΦ ΧΗ  
ΝΗΗΤΩ, ΝΧΕ ΝΙΝΙΩΤ ΝΤΕ ΤΒΑΚΙ, ΕΡΕ ΝΙΡΕΚΩΣ ΜΩΤΙ  
ΝΕΜΩΟΥ, ΕΥΟΥΩΩ ΕΚΩΣ ΜΠΕΡΩΜΑ ΚΑΤΑ ΤΧΙΝΚΩΣ ΝΤΕ  
ΝΠΟΥΔΑΙ. <sup>2</sup> ΟΥΟΖ ΑΥΧΕΜΩ Ε ΑΥΚΗΝ ΕΚΩΣ ΜΜΟΦ, Ε Α ΤΚΑΙΣΙ  
ΧΩΛΧ ΕΒΟΥΝ ΕΠΕΡΩΜΑ ΡΩΣ ΙΣΧΕΚ ΕΤ ΑΥΧΟΛΧΣ ΗΕΝ  
ΖΑΝΦΕΡΟΜΙ ΜΒΕΝΙΠΙ, ΟΥΟΖ ΕΤ ΑΥΚΙΜ ΕΡΟΦ, ΜΠΟΥΧΕΜ ΖΛΙ ΝΡΟ  
ΗΕΝ ΤΚΑΙΣΙ. <sup>3</sup> ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ ΑΥΟΛΩ ΕΒΟΛ ΕΠΙΜΖΑΥ. <sup>4</sup> ΕΤ  
ΑΥΩΩΚΙ ΔΕ ΖΙ ΡΩΦ ΜΠΙΣΠΗΛΕΟΝ ΧΕ ΑΥΝΑΟΥΩΝ ΝΡΩΦ,  
ΝΣΕΧΑΦ ΗΑΤΕΝ ΝΕΦΙΟΥΤ, ΔΙΕΡ ΦΜΕΓΙ ΜΠΙΕΖΟΥΟΥ ΕΤ ΑΦΜΩΤΙ  
ΝΕΜΗΙ ΕΒΡΗΙ ΕΧΗΜΙ ΝΕΜ ΝΙΝΙΩΤ ΝΩΘΟΡΤΕΡ ΕΤ ΑΦΩΠΟΥ  
ΕΘΒΗΤ, ΟΥΟΖ ΔΙΦΟΡΩΤ ΕΒΟΛ ΕΧΕΝ ΠΕΡΩΜΑ, ΔΙΡΙΜΙ ΕΡΟΦ  
ΝΟΥΝΙΩΤ ΝΝΑΥ ΕΙΧΩ ΜΜΟΣ ΧΕ

<sup>1</sup> After this, the great ones of the city came to the place in which  
the body of my father Joseph was laid, they who prepare for  
burial going with them, wishing to prepare his body according  
to the burying of the Jews. <sup>2</sup> And they found it already prepared,  
the shroud having been fastened to his body, as though it were  
fastened with iron clasps; and, when they moved him, they found  
no entrance in the shroud. <sup>3</sup> And, after this, they took him out to  
the tomb. <sup>4</sup> And, when they had dug at the door of the cave, to  
open its door and lay him with his fathers, I remembered the day  
that he went down with me into Egypt, and the great troubles  
that he suffered because of me; and I stretched myself out on his  
body, and I wept for him for a long time, saying:

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## DEATH OF JOSEPH 27

- <sup>1</sup> Throughout his text, Robinson capitalizes pronouns referring to Jesus.
- <sup>2</sup> The translation, 'iron clasps' is uncertain (Robinson adds a question mark in parentheses).
- <sup>3</sup> Robinson opens, "And, after these things."
- <sup>4</sup> Robinson has 'great while' in place of 'long time'.

## DEATH OF JOSEPH 28

<sup>1</sup> ὦ ψμογ, φη ετ τογνoс нzанpимι εγoυ nem zаннеzπι  
ἐναωωoυ: αλλα φη ετ zιxен oγoн нивен, нθoo | π' ετ азт  
нак нται ἐzογciα εт oι нoυφнpι. <sup>2</sup> αλλα нμον ἀpικι ci  
ἐφmoγ нφpзт нāдaм nem тeφcзимι. <sup>3</sup> φmoγ δε нπαφep zли  
нзoв aσнe πioγaзcaзни нte пaиoт. <sup>4</sup> oγoз oγoн pωми  
нмаγ ἐ αφep ḡ нoυe нpомπι нπαтeφmoγ, zанкeмнoυ δε oн  
азep зoγo ἐнаи. <sup>5</sup> мпe oγaи нpнтoγ xoc xε aиnαγ ἐφmoγ ιe  
xε eφннoγ катa cнoγ eφт нci нzли. <sup>6</sup> αλλα нπαφт нci  
нoωoγ ἐβнл εoγcoπ нoγoт, oγoз пикecоп εтeммаγ пaиoт  
нāγaθoc пe eθ oγoрπ| нmoγ нca пpωми. <sup>7</sup> мпinaγ δε ἐ  
ωaφι нoωoγ, ωaφcωтeн̄ ἐтāпoφacиc ecннoγ ἐboлhен тфe.  
<sup>8</sup> εωoπ ἐpe тāпoφacиc ннoγ hен oγoωθoртep oγoз ecмeз  
нxωнт, ωape φmoγ i зoυ hен oγoωθoртep nem oγмвoн,  
нтeφxωк-εboл нπioγaзcaзни нte пaиoт нāγaθoc, нтeφci  
нтγγxн нπipωми, птeφoиc мпeφcoиc. <sup>9</sup> нπαφωxемxом нxε  
φmoγ ἐзитq eπixpωм oγδε ἐзитq ἐтмeтoγpо нte нифнoγi.

<sup>1</sup> “O death, that stirs up much mourning and many lamentations – but he who is over all, he it is who has given you this wonderful power. <sup>2</sup> But death is not to blame, like Adam and his wife; <sup>3</sup> and death does nothing without the command of my Father. <sup>4</sup> And there is a man who has lived nine hundred years before he died, and many others also have lived more than that: <sup>5</sup> yet, not one of them said, ‘I have seen death,’ or that he comes from time to time troubling anyone. <sup>6</sup> But he does not trouble them save one time; and that time also it is my good Father who sends him after the man. <sup>7</sup> And, at the hour that he comes after him, he hears the sentence coming from heaven. <sup>8</sup> If the sentence comes in confusion and is full of anger, death also comes in confusion and in wrath, that he may fulfil the command of my good Father, and receive the soul of the man, and give it to his Lord. <sup>9</sup> Death is not able to cast him into the fire nor to bring him into the kingdom of the heavens. <sup>10</sup> As for death, it is

## DEATH OF JOSEPH 28

- <sup>1</sup> The Coptic words translated ‘much’ and ‘many’ are different.
- <sup>2</sup> Jesus here attributes sadness in the world to Adam and Eve (and see v. 13).
- <sup>3</sup> Throughout his text, Robinson capitalizes pronouns that refer to Jesus/God.
- <sup>4</sup> Cf., for example, Methuselah.
- <sup>5</sup> Robinson has the opening ‘yet’ in italics.
- <sup>6</sup> Jesus uses the phrase, ‘my good Father’, 12 times in the text of this book.
- <sup>7</sup> Another possible reading for ‘sentence’ is ‘voice’.
- <sup>8</sup> See #7.
- <sup>9</sup> The word translated ‘bring’ is the same as that translated ‘cast’ (ἐзитq).
- <sup>10</sup> The literal translation of ‘rather’ is ‘also’.

| <sup>10</sup> πρῆμοῦ μεν, πιογρσαρῆνι ἵτε φνοῦτ π! ετ εφίρι ἡμοῦ, ἀδάμ δε, ἡθοῦ ἡπεφίρι ἡφοῦωῦ ἡπαιωτ, ἀλλὰ κε παραβασίς, ἀφαις, ὡατε παιωτ ἄωντ ἔρος ἕεν πχινῶρεφ ὠωτεμ ἡσα τεφρῆμι, οὔορ ἡτεφερ ἀτῶτεμ ἡσα παιωτ ἡάγαθος, ὡατεφίρι ἡφμοῦ ἔχεν ὕχῆ ἡνῆν <sup>11</sup> ἔνε ἡπε ἀδάμ ἐρ ἀτῶτεμ ἡσα παιωτ παγαεος πε, ἡαφῆαεν φμοῦ ἔχωφ ἀν πε. <sup>12</sup> οὔ πε ετ ἐρ κωλῖν ἡμοι πε, ἡτατ ρο ἔπαιωτ ἡάγαθος, ἡτεφωῦρπ ἡἡ ἡοῦἡωτ ἡζαρῆα ἡοῦἡἡνι, ἡταταλο ἡπαιωτ ἡωσῆφ ἐροφ, ἡτεφωτεμῆεμ τπῖ ἡφμοῦ ἔπτηρφ, ἡταῶροῦ ολφ ἕεν τσαρζ ετ ἀγῆφοφ ἡἡἡτφ, ἔἡἡτοπος ἡτε πεἡτον, οὔορ ἡτεφωῦπῖ ἡεμ ἡααγγελος ἡάσωματος; <sup>13</sup> ἀλλὰ εῶβε τπαραβασίς ἡτε ἀδάμ ἀ ἡαι ἡἡωτ ἡ εχεν τἡετρωἡι τἡρς ἡεμ ται ἡἡωτ ἡάἡατῆἡ ἡτε φμοῦ. <sup>14</sup> ἔφοσον ἀνοκ τερ φορῖν ἡτσαρζ ἡρεφωεν-ἡἡἡ, ρωτ πε ἡταῆεμ τπῖ ἡφμοῦ ἡἡἡτς ἡα πἡπλασμα ετ ἀἡἡαἡἡοφ, ρῖἡα | ἡταἡαἡἡ ἡωοῦ.

the command of God that he does, but Adam – he did not do the will of my Father but rather wrought transgression, until my Father was angry with him, in that he obeyed his wife, and was disobedient to my good Father, until he brought death upon all flesh. <sup>11</sup> If Adam had not been disobedient to my good Father, he would not have brought death upon him. <sup>12</sup> What is there that hinders me from asking my good Father to send me a great chariot of light, that I may set my father Joseph thereon, that he may not taste death at all; and that I may cause him to be taken up in the flesh in which he was born, to the places of rest, and that he may dwell with my angels that have no body? <sup>13</sup> But, because of the transgression of Adam, this great trouble has come on all mankind, and this great necessity of death. <sup>14</sup> Inasmuch as I wear the flesh that suffers, I must taste death in it, for the creature that I have made, in order that I may have mercy on them.”

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<sup>11</sup> See #2.

<sup>12</sup> In place of ‘asking’, Robinson has ‘beseeching’.

<sup>13</sup> See #2.

<sup>14</sup> The literal translation of ‘the creature’ is ‘the thing formed’.

## DEATH OF JOSEPH 29

<sup>1</sup> ΝΑΙ ΕΙΧΩ ΜΙΜΩΟΥ, ΕΙΕΡ ΑΜΑΛΗΧ - ΕΒΟΥΝ ΕΠΑΙΩΤ ΙΩΣΗΦ, ΕΙΡΙΜΙ ΕΡΟΦ. <sup>2</sup> ΑΓΑΟΥΩΝ ΜΦΡΟ ΗΠΙΜΖΑΥ, ΑΥΧΩ ΗΠΕΦΩΜΑ ΗΪΗΤΥ ΗΑΤΕΝ ΠΩΜΑ ΝΙΑΚΩΒ ΠΕΦΙΩΤ. <sup>3</sup> ΟΥΟΖ Α ΠΕΦΧΩΚ-ΕΒΟΛ ΩΖΩΠΙ ΗΕΝ ΡΙΑ ΗΡΟΜΠΙ, ΟΥΟΖ ΜΠΕ ΟΥΝΑΧΖΙ ΝΟΥΩΤ ΩΩΦ ΗΕΝ ΡΩΦ, ΟΥΔΕ ΗΠΕ ΝΕΦΒΑΛ ΕΡ ΑΘΟΥΩΙΝΙ, ΑΛΛΑ ΝΑΡΕ ΤΕΦΖΟΡΑΟΙΟ ΟΝΙ ΗΘΑ ΟΥΚΟΥΧΙ ΠΑΛΟΟ. <sup>4</sup> ΗΠΕΦΧΑ ΧΟΜ ΕΒΟΛ ΕΝΕΖ, ΑΛΛΑ ΝΑΦΕΡ ΖΩΒ ΠΕ ΗΕΝ ΨΤΕΧΝΗ ΗΤΕ ΨΜΕΤΖΑΜΩΕ ΩΩ ΠΙΕΖΟΥ ΕΤ ΑΦΕΝΚΟΤ ΗΕΝ ΠΩΩΝΙ ΕΤΕΦΝΑΜΟΥ ΗΪΗΤΥ.

<sup>1</sup> As I was saying this, and embraced my father Joseph, and wept for him, <sup>2</sup> they opened the door of the tomb and laid his body in it by the body of Jacob his father. <sup>3</sup> And his death took place in his hundred and eleventh year. And not a single tooth in his mouth was destroyed, nor were his eyes without light, but his sight was like that of a young child. <sup>4</sup> He never put away *his* strength, but he was working at the trade of carpentry until the day he lay down with the sickness with which he should die.

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### DEATH OF JOSEPH 29

- <sup>1</sup> Throughout his text, Robinson capitalizes pronouns that refer to Jesus.
- <sup>2</sup> That Joseph's father's name was Jacob is also attested elsewhere in apocryphal writings.
- <sup>3</sup> Another reading for '*his death*' is '*his consummation*'.
- <sup>4</sup> The MS does not have '*his*' before '*strength*', here following Robinson.

## DEATH OF JOSEPH 30

<sup>1</sup> ἄνον δε βα νιάποστολος βεν πχινθρεν σωτημ ἐναι ἴτοτq  
μπενωττηρ ανραωι, ογορ αντωογνογ βεν τoγνογ,  
ανογωωτ ἐχεν νεφχιχ nem νεφβαλαγχ επραωι ενχω  
ἴμοc χε τενωεπ ρμοτ ἴτοτκ, πενσωτηρ ἴαγαθοc, χε  
ακαίτεν ἴεμπωα νσωτημ ἐναι σαχι ἴωκῃ εβολρι τοτκ,  
πεπσοιc <sup>2</sup> ἄλλα τENOι νωφῆρι ἴμοc ὦ πενσωτηρ ἴαγαθοc  
χε εθεε ογ ἐνωx nem ἴλιαc, ακερ χαριζεcθε νωογ  
ἴτμεταθμογ, ογορ | ωα τnoγ ce χη βεν ἴαγαθον, εγωοπ  
βεν τсарз ет аχχφωογ ἴῆηтс, ωα τnoγ, ἴπε τογсарз наγ  
ептако, πῆελλο δε ἴθοογ ет сμαρωογт ιωσηφ πιραμωε, φη  
ет акт наγ ἴπαι νιωτ ἴταιό, ἐ ακμογτ ἐρογ наκ ἴωт, ογορ  
ακωτημ ἴσωφ βεν ρωв нивен. <sup>3</sup> ογορ ακρονρεν ἐτοτεν  
εκχω ἴμοc нан χε αιωαν τ ρι θηпоγ χом. ογορ ἴταογωρπ  
ἐχωτηн ἴπιοω ἴτε παιωт. ἐτε φαι пе πεπαρακληтон,  
πипнеγма εθ ογав, ἴταογερπθηноγ ἐριωи ἴπиеγγγелион  
εθ ογав, ἴτετενριωи ρωφ ἴπαμεнριт ἴωт ιωσηφ, <sup>4</sup> ογορ  
он χε χω ἴнаи саχι ἴωнῃ βεν τδιαθκн ἴτε πεφχιni  
εβολῆен cωμα, <sup>5</sup> ογορ он χε ωω ἴнисаχι ἴτε таи διαθκн  
βεν нιέροογ ἴωαι nem нιέροογ ет таигоγт, <sup>6</sup> ογορ он χε ἐνε

<sup>1</sup> But we the apostles, when we heard these things from our  
Saviour, rejoiced; and we arose straight away, and saluted his  
hands and his feet, rejoicing and saying, "We thank you, our  
good Saviour, that you have made us worthy to hear these  
words of life from you, our Lord. <sup>2</sup> But we wonder at you, O our  
good Saviour, why to Enoch and to Elijah you granted  
immortality; and until now they are among the good *things*,  
dwelling in the flesh in which they were born, and until now  
their flesh has not seen corruption. <sup>3</sup> But the old man, he that is  
blessed, Joseph the carpenter, to whom you have given this  
great honour, having called him your father – and you obeyed  
him in all things; and you commanded us, saying to us, "When  
I clothe you with power, and send on you the promise of my  
Father, even the Comforter, the Holy Spirit, and send you to  
preach the holy Gospel, see that you preach him also, my  
beloved father Joseph." <sup>4</sup> And again, "Speak these words of life  
in the testament of his going forth from the body." <sup>5</sup> And again,  
"Read the words of this testament on the feast days and on the  
honourable days." <sup>6</sup> And again, "No man who has not been

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## DEATH OF JOSEPH 30

- <sup>1</sup> Another reading for 'saluted' is 'worshipped'.
- <sup>2</sup> In place of 'Elijah', Robinson has 'Elias' (following the MS – ἴλιαc).
- <sup>3</sup> Throughout the book, Robinson has 'Holy Ghost' in place of 'Holy Spirit'.
- <sup>4</sup> Cf. Ac 5:20.
- <sup>5</sup> Presumably, this verse refers *specifically* to the Feast Day of St Joseph.
- <sup>6</sup> The purpose of discrimination against the (partially) illiterate is not clear.

ΡΩΜΙ ΕΤΕ ΜΠΟΥΤΣΑΒΟΥ ΕΣΤΑΙ ΝΚΑΛΩΣ, ΩΩ ΝΤΑΙ ΔΙΑΘΗΚΗ ΉΕΝ  
ΝΙΕΖΟΥ ΝΩΙΑ, <sup>7</sup> ΟΥΟΖ ΟΝ ΧΕ ΦΗ ΕΘ ΝΑΩΛΙ ΕΒΟΛΉΕΝ ΝΑΙ ΣΑΧΙ  
ΙΕ ΝΤΕΦΤΟΥΖΟ ΕΡΩΟΥ ΖΩΣΔΕ ΝΤΕΦΟΠΤ Ν|ΡΕΦΧΕ-ΜΕΘΝΟΥΧ,  
†ΝΑΣΙ ΜΠΩΩ ΜΜΟΥ ΝΧΩΛΕΜ – <sup>8</sup> ΟΥΟΖ ΤΕΝΟΝ ΝΩΦΗΡΙ ΧΕ  
ΙΣΧΕΝ ΠΙΕΖΟΥ ΕΤ ΑΥΧΦΟΚ ΉΕΝ ΒΗΘΕΕΜ. ΑΚΜΟΥ† ΕΡΟΥ ΝΙΩΤ  
ΝΑΚ ΚΑΤΑ ΣΑΡΖ, ΧΕ ΜΠΕΚΩΩ ΝΑΦ ΝΘΟΥ ΝΟΥΜΕΤΑΘΜΟΥ ΝΤΕΚ†  
ΝΑΦ ΝΟΥΩΝΉ ΩΑ ΕΝΕΖ.

taught to write well shall read this testament on the feast days.”  
<sup>7</sup> And again, “He who takes away from these words, or adds to  
them, so that he accounts me a liar, I will take vengeance on him  
quickly.” <sup>8</sup> And we wonder that, since the day that you were  
born in Bethlehem, you called him your father according to  
flesh; *and yet* that you have not promised even him immortality  
and given him life for ever.”

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<sup>7</sup> In place of ‘takes’ and ‘adds’, Robinson has ‘shall take’ and ‘shall add’, respectively.

<sup>8</sup> The words, ‘and yet’, following Robinson, are not present in the MS.

## DEATH OF JOSEPH 31

<sup>1</sup> αφερ ογω νδε πενσωτηρ πεδαφ ναν δε τἀποφασις ετ ἀ παιωτ ερ ἀποφανιν ἴμος ἡα ἄδαμ, σνακκωρϋ αν ηπιναϋ ετ αφερ ατσωτεμ ἴσα νεφεντολη. <sup>2</sup> ἀρεωαν παιωτ ερ αποφανιν ἐχεν πιρωμι δε φναερ δικεος. ωαφωπι ναφ ἴσοτπ. <sup>3</sup> ἀρεωαν πιρωμι σωφ μενρε νιρβνογι ἴτε πιλιᾶβολος ἡεν πεφογωω ἴτεφερ νοβι, ἴτεφχαφ, ἴτεφερ ογνιωτ ἴαρι, μη ϋσωρογν αν δε φνηοϋ ἐβρηι ἐνεφχις, ἐωωπ φναερ μετανοιν αν; <sup>4</sup> ἐωωπ ον ἀρεωαν ογαι ερ ογνιωτ ἴαρι, ἐρε νεφρβνογι νανεϋ, νεφπραζις ετ ἴρι ἴμοϋ ἴἡελλο. <sup>5</sup> αφωαν ναϋ δε ον ἐογαι εφτακο ἴμεφμωιτ, ωαφερε πεφᾶρι ερ κοϋχι, φαι πε πιρητ ἐ ωαφόλοϋ ἡεν τφαωι ἴτε νογέροοϋ. <sup>6</sup> πλην νιπροφητιᾶ τηροϋ ετ ἀ παιωτ ᾄτοϋ, σεναδωκ-ἐβολ | ἐχεν τμετρωμι, ἴτε ρωβ νιβεν ωωπι ἴμωοϋ. <sup>7</sup> ογορ ον ἀτετενταμοι εθε ἐνωχ νεμ ἴλιας δε σεονῆ ἡεν τσαρζ ετ αϋχφωοϋ ἴἡητς, εθε ιωσχηφ δε ρωφ παιωτ κατα σαρζ, δε εθε οϋ ἴπεκχαφ ἡεν τσαρζ ωα τνοϋ; – <sup>8</sup> ἐνε ετ αφερ ογῶβα ἴρομη πε, ἀνακη

<sup>1</sup> Our Saviour answered us, saying “The sentence that my good Father passed against Adam will not be made of no effect, *which he passed* at the time he was disobedient to his commandments. <sup>2</sup> If my Father passes sentence on the man that he shall be righteous, he becomes his chosen one. <sup>3</sup> If the man indeed loves the works of the devil by his *own* will, and sins, and he is suffered to spend a long life, does he not know that he is coming into his hands, if he does not repent? <sup>4</sup> If again, one spends a long life, his works being good, his deeds make him *an* old man. <sup>5</sup> But if again, he sees one corrupting his way, he makes his life short. This is the manner in which he takes them away in the midst of their days. <sup>6</sup> But all the prophecies my Father has spoken shall be fulfilled on mankind, and all things shall happen to them. <sup>7</sup> And again you have told me concerning Enoch and Elijah, *saying*, ‘They are living in the flesh in which they were born.’ But concerning Joseph also, my father according to flesh, *you have asked*, ‘Why have you not left him in the flesh until now?’ <sup>8</sup> If he had lived ten

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## DEATH OF JOSEPH 31

- <sup>1</sup> Robinson opens, “Our Saviour answered and said to us.”
- <sup>2</sup> Literally translated, the verse ends, “he becomes chosen to him.”
- <sup>3</sup> The MS does not include the word, ‘*own*’, here following Robinson.
- <sup>4</sup> The MS does not have an article before ‘*old man*’.
- <sup>5</sup> The literal translation of ‘*takes them away*’ is ‘*takes them up*’.
- <sup>6</sup> After ‘*prophecies*’, Robinson has ‘*that*’.
- <sup>7</sup> In place of ‘*Elijah*’, Robinson has ‘*Elias*’ (following the MS – ἴλιας).
- <sup>8</sup> The MS does not have the word, ‘*yet*’.

ἐροῦ πε ἐθρεῖ μοῦ. <sup>9</sup> †ΔΩ ἴμος νῶτεν, ὦ ναμλος εἶ οὔαβ, Δε σοπ νιβεν ἐρε ἐνωχ νεμ ἠλιας ναερ φμεγι μφοῦ, ἐρνωοῦ. πε ε ἀγκην ἐμοῦ, ἵσεερ-ἐβολ ἐται νιῶ† ἠάναγκη ἐτ χη νωοῦ ἐβρη, ἠαλιςτα ἐρε νη ἐτεμμαγ ναμοῦ βεν οὔεροοῦ ἠῶθορτερ νεμ ρο† νεμ ῶῶ νεμ ἀπγλη νεμ ἠκαρ ἠρητ. <sup>10</sup> ΠΑΝΤΙΧΡΙΣΤΟΣ ΓΑΡ ΝΑΪΩΤΕΒ ἠΠΑΙ ἆ ἠΡΩΜΙ, ἠΤΕΨΕΤΨ ΠΟΥΣΝΟΨ ρΙΔΕΝ ΠΚΑΡΙ ΕΘΒΕ ΟΥΖΕΣΤΗΣ ἠΜΟΥ ΕΘΒΕ ΝΙΔΦΙΟ ΕΤ ΟΥΝΑΤΗΙΤΟΥ ΝΑΨ ΕΥΣΟΡΙ ΜΜΟΥ.

thousand years, *yet* must he die.’ <sup>9</sup> I say to you, O my holy members, that every time Enoch and Elijah remember death, they would willingly have died already, that they might escape this great necessity that is laid down for them; especially as those men will die in a day of confusion and of fear and of shouting and of threatening and of grief. <sup>10</sup> For, the antichrist shall kill these two men and shed their blood on the earth for a pot of water, because of the rebukes that they shall give him, reproving him.”

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<sup>9</sup> In place of ‘Elijah’, Robinson has ‘Elias’ (following the MS – ἠλιας).

<sup>10</sup> A ‘pot of water’ is symbolic of something held in little regard.

## DEATH OF JOSEPH 32

<sup>1</sup> ἀνερ οὐω, πεχάν ναϋ δε πενσοις οὐορ πεννοϋ†, νιμ παι  
β̄ν̄ρωμι ετ ακχοc εσβητοϋ δε ἐρε πωηρι ἴπτακο ναβωτεβ  
ἴμωοϋ εσβε οϋζεcτῆc ἴμωοϋ; | <sup>2</sup> πεχε πενσωτηρ ἰησοϋc  
οὐορ πενωη̄ ναν δε ἐνωx πε νεμ ἴλιαc. <sup>3</sup> αcωωπι δε β̄εν  
π̄χ̄ιν̄ορε πενσωτηρ ἴαγαθοc δε ναι ναν, ανοϋνοϋ οὐορ  
ανραωι, ανωεπ ρμοτ οὐορ αν† ὠοϋ ναϋ, ἴθοϋ πενσοιc  
οὐορ πεννοϋ† πενσωτηρ ἰησοϋc π̄χ̄ριcτοc, φαι ἐτε ἐβολρι  
τοτϋ ἐρε ὠοϋ νοβεν νεμ ταιό νοβεν ερ π̄ρεπι ἴφιωτ  
νεμαϋ νεμ πιπνεϋμα εθ οϋαβ ἴρεϋταν̄ο, †νοϋ νεμ ἴχοϋ  
νιβεν νεμ ωα ἐνερ ἴτε νιένερ τηροϋ. ἀμην.

ἀρι παμεϋι ανοκ πιελαχι πιρεϋερνοβι πιταλεπωροc ετχονε β̄εν πωικ  
ντε νεϋνοβι ραπιπ π̄ω̄c ναι ναϋ εμην [αννε ἀμιν?] ᾱιc̄β̄αι π̄σοϋκ̄η̄  
μ̄π̄αβοτ ε̄πιπ χρ μρ ψ̄πο, \_††ρ̄ο οὐορ †τωρ̄επ ἴμωτεν, ναδc βαιο†  
πικληρ νεμ π̄ιλά ἴτε παδ̄c π̄ιωαββα

<sup>1</sup> We answered and said to him, "Our Lord and our God, who *are* these two men concerning whom you have said, 'The son of perdition shall kill them for a pot of water?'" <sup>2</sup> Our Saviour Jesus and our Life said to us, "They are Enoch and Elijah." <sup>3</sup> Now it came to pass, when our good Saviour had said these things to us, we were glad and we rejoiced, and we gave thanks and we glorified him, our Lord and our God, our Saviour Jesus Christ, through whom all glory and all honour is due to the Father and him and the Holy Spirit, giver of life, now and always and unto the ages of all the ages. Amen.

Remember me, the least, the sinner, the wretched one, stinking in the pit of his sins, *even* Hapip. Lord, have mercy on him. Amen. I wrote *this on* the twenty-eighth of the month Epep, in the year of the martyrs seven hundred and eighty-three.

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## DEATH OF JOSEPH 32

<sup>1</sup> See #31:1 on the 'pot of water'.

<sup>2</sup> In place of 'Elijah', Robinson has 'Elias' (following the MS – ἴλιαc).

<sup>3</sup> The 2<sup>nd</sup> paragraph is written as a marginal note in the MS. Our transcription is far from certain, as Lagarde presents it only in his footnotes, which are barely legible.